

פשיטתא ארמאית-אנגלית דיתקא חדתא
פושקא שקא על שקא
The Peshitta Aramaic-English New Testament
An Interlinear Translation



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An Interlinear Translation

Translated (with notes and commentary) by Rev. Glenn David Bauscher

Glenn David Bauscher

Lulu Publishing

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Preface

Many thanks are due to Paul Younan for his interlinear of The Gospels and Acts 1 through 15, which I consulted, along with George Lamsa's and Murdock's translations of The Peshitta. This is not a revision of any previous translation, however, but is a fresh word for word rendering and is distinct from all the above translations. I trust that the hand of Him Who originally breathed out the word was upon me as I translated. To Him I am supremely grateful for His guidance and

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inspiration, and for the original and infallible text which He has bequeathed to His church and for the world to hear and read, for the salvation of all who will believe in Him, Whose story and Gospel is told herein.

תשבוחתא לשמה דאלהא אבון ולמרן ישוע משיחא ולרוחא דקודשא

Glory to The Name of God our Father, our Lord Jesus The Messiah and The Spirit of Holiness.

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Introduction

Why do we need a translation of an Aramaic New Testament? Others have translated it in the past, and besides, the NT was written in Greek, wasn't it? If I were convinced that The NT were written in Greek, I would not have undertaken to make this translation. Simply put, The Peshitta Aramaic New Testament is the original New Testament, word for word, letter for letter. I address that at length in the 700+ pages that follow and also in my book, Divine Contact. I believe I have discovered scientific proof, as strong as scientific proof can ever be, that The Peshitta New Testament was written by God and preserved perfectly in its original text until this time.

About five years ago I read a statement written by Josephus in the first century. Josephus was a Jewish historian born in Israel AD 37. He was the most prolific writer of Israel's history and was born son of Matthias, a priest, of a priestly line. Josephus joined the sect of The Pharisees as a teenager. He was a highly educated scholar and activist in Israel's affairs, later commanding the Jewish army against Roman attacks in Galilee.

Josephus provides almost all the historical information of first century Israel available today. Every serious student of the New Testament has consulted Josephus for background information on that time period in Israel.

This is the statement I read from Josephus: "I have also taken a great deal of pains to obtain the learning of the Greeks, and to 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 the Greek learning, there have hardly been two or three who have succeeded herein, who were immediately rewarded for their pains." — Antiquities XX, XI 2.(published circa A.D. 93)

Josephus, a learned scholar of his time, wrote that he did not know Greek well enough to speak it fluently; he knew a few who had learned it well. The main truth to be gleaned here is that Greek was not the language of Israel, nor a second language. It had to be studied deliberately to be learned, and it was apparently discouraged by the Jews.

In A.D. 77, Josephus wrote his Jewish Wars in Aramaic and later translated it into Greek for the Greek-speaking Roman citizens. Even his later Antiquities, quoted above, shows that Josephus was not fluent enough in Greek to compose his several volumes in that language. The Jewish rabbis of that time forbade the teaching of pagan tongues to

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their young men. They taught that it was preferable to feed one's son the flesh of swine than to teach him Greek.

Josephus elsewhere wrote that he wrote his works "in the language of his country" and later translated his history into Greek. This establishes that Greek was not the language of Israel.

This historical information is valuable in determining what the language of the original NT was. The New Testament was written by Jews in Israel, for the most part, and to Jews originally, since they were the original Christians. Even the church in Rome was established by Jewish converts who had been dispersed from Israel and spoke Aramaic.

Aramaic had been the language of the Holy Land and the Middle East since the 7th century BC. It was imposed on that part of the world by The Assyrians when The Assyrian Empire ruled that area of the world in the ninth through seventh centuries. .Greek never supplanted Aramaic in that area

Greek did spread in the western empires of Alexander The Great and the Caesars. That is why the Hebrew Old Testament was commissioned by Greek King Ptolemy of Egypt around 285 BC to be translated into Greek, so he and Greek speaking people of Alexandria, Egypt, could read the Jewish scriptures in their own language.

There is more than history to support the theory that The NT was originally written in Aramaic. This evidence is internal- within the text of The Aramaic NT itself. Actually there are many types of this internal evidence. I will mention the most intriguing and unusual here.

When I read Josephus' statement quoted above, I wrote to Roy Reinhold, distributor of Codefinder Bible code software and colleague of Kevin Acres, its developer. I asked him if he could obtain The Peshitta version of The NT for the program, so that I could search it for codes. He sent me a module of The Peshitta NT within a very short time; he had been working on it prior to my request and I was one of three people in the world who had this version in searchable format for Codefinder, as Codefinder had not been publicly distributed with this module, and has not been, as of this writing. The Peshitta is the only complete Aramaic NT in existence that is held to be the original NT by any established Christian church. That church is The Assyrian Church of The East. This church has a lineage going back to the first century, being founded by the Apostle Thomas in ancient Persia, now Iraq and Iran. The Church of The East became the largest church of the middle ages, spreading the gospel message and building churches as far away as India and China, with 100 million members. The Muslim conquests and massacres of the seventh to the 11th centuries as well as the Mongols' destruction of

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Christians and churches left very few members of that great church remaining! This is history unknown to most in the West. Eastern Christians have not forgotten. I am indebted to Paul Younan, a native Assyrian of Lebanon and member of The Holy Apostolic Catholic Assyrian Church of The East, for pointing this out and making available written accounts of the history of this church and the Assyrian people. One such history is The Flickering Light of Asia, by Rev. Joel Werda, 1924.

As soon as I received this electronic version for Codefinder, I searched the text for what are called "Bible codes". These are words and messages hidden and searched for by skipping a particular number of letters of text to find each letter of the code. I searched Matthew first by itself, since there was other acknowledged Western church tradition supporting an original Aramaic Matthew. The term I searched for first was "Jesus Christ", just eight letters in Hebrew. Hebrew and Aramaic have the same alphabet and letters. The term shows up one time in Matthew at a skip of 17,921. It goes through the book twice in the search, since this is a toroidal search, connecting the end of Matthew with the beginning, making the text an endless loop. The eight letter Name has a 1 in 21, or approx. a 5% chance of occurrence. That is not highly unusual. What is highly unusual is an additional 53 Hebrew letters attached to this string of 8 letters, spelling out a 61 letter message about the crucifixion which goes around Matthew. Here is the string of letters as they appear in the Codefinder matrix, only turned horizontal from the vertical: לכדמדהנלכרת י נרמי הבחלאי ולנות ובגאדתצלדנדמעבנ ורא ישועמשיחבעגאדנלד

The above red letters are the same turned sideways, the top laid down to the right, reading toward the left, as Hebrew reads right to left. It is left to the code searcher to decipher words by separating words with spaces to see if there is rhyme or reason to the whole thing. This is what I found in the string, using every letter in the same order as above, only :separating them into words and spaces

Hebrew-English Interlinear:

His women guests while I made sick from Jah of light to cut Me a covenant Behold! garment He seized
 לכד מד הן לכרתי נר מיה בחלאי ולנותו

on a thick beam in blood Judging: In shadow steaming a delicacy
 בג אדת צל: דן דם עב

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of travail on a pedestal while was baking Messiah Yeshua (Jesus) (was) terrible

נורא ישוע משיח בעג אדן לד

Lod -"Travail" Inf. Constr. Online Bible Heb. Lex. or Part. sing

לד – “Lod” was the name of a city in Israel, meaning “Travail” or “Labor pains”. It comes from the Hebrew verb “yalad”, meaning “to give birth”, “to beget”.

Note: לכתתי above translated, "to cut me a covenant" can also be translated, "for cottages". See Zeph. 2:6

Hebrew reads right to left. The translation follows.

Translation:

He seized a garment, behold, to make me a covenant of light from Jehovah, while I made His women guests sick with a delicacy steaming in the shadow. Judging by blood on a thick beam was horrifying, while Jesus Christ was baking on a pedestal of travail.

I have verified this with another Hebrew scholar, just so the reader knows I am not making this up or imagining things. There are other possible translations of the string, but this is a valid possibility in Hebrew.

I have commentary on this in my book, Divine Contact, which I will not discuss here, except to say that the speaker seems to be God The Father, concerning His Son’s suffering on the cross.

What probabilities are associated with this particular string of 61 letters spelling out the above message in Aramaic Matthew? Codefinder calculates this also, using the alphabet letter frequency tables generated automatically for each search text. The probability is represented by what is called an “R Factor”, which is an exponent of the odds against one occurrence of the string being intentionally designed in the text. **The R factor is 66.98 for this one ELS! That translates to a probability of 1 in 10 to the 67th power (1 with 67 zeroes after it) in a text the size and letter makeup of the Aramaic gospel of Matthew.**

[If Matthew had one letter more or one less, the above 61 letter code would not exist. The version of Matthew I used with Codefinder is from The Eastern Version, used by the Church of The East.]

Any text can produce a long string of letters by skipping letters; the trick is to find a long string that form words and coherent sentences according to the rules of

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grammar and syntax of a language. That has not been found to occur in the many efforts of a team of researchers over a four year period of searching for codes in five different editions of The Greek NT!

I have found six long codes in The Peshitta NT thus far, and I am convinced there are many more to be found. All of them are gospel messages of The Christ, concerning His birth (one) or suffering and death (five). The shortest is 25 letters long, and is about His birth:

in a manger **Yeshua** will blossom of God The Son where? to lodge

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 is made a loop, the end being connected to the beginning and searches can continue on indefinitely.

Where should The Son of God be lodged?

להלן אהי בן אל

Jesus shall blossom forth in a manger.

יניץ ישוע באיבוס



להלן אהי בן אל יניץ ישוע באיבוס

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Note: This code has been verified by an Hebrew scholar fluent in the language- Dr. Nathan Jacobi.

This is an equidistant letter sequence- ELS, found using the computer program Codefinder 1.22. It skips letters, searching for a code; in this case, I entered the words “Jesus in a manger”, in Hebrew. It searched for the term in The Peshitta New Testament, which uses the Hebrew alphabet in its Aramaic language- The native tongue of Jesus and His countrymen.

The ELS reference is 18474 characters between rows.

There are 1 displayed terms in the matrix.

The matrix starts at 2 Peter Ch 1 V 2 Letter 13 and ends at Acts Ch 27 V 10 Letter 61.

The matrix spans 443377 characters of the surface text.

The matrix has 25 rows, is 1 columns wide and contains a total of 25

characters. Codefinder 1.22 found the term, starting at 2 Peter 1:2, letter 13

(James, 1&2 Peter follow Acts in the Eastern canon order of books) by skipping 18,474

letters 24 times, spells out exactly what I have printed above. It goes to the end of

Revelation and wraps around to Matthew and continues to Acts 27:10, letter 61, thus

.going through 96% of The New Testament

If one letter of this 96% of The NT were deleted or one letter added to it, this Christmas code about The birth of Christ would not exist!

What are the chances of finding this 25 letter message in this text?

Codefinder, using the frequency statistics for each letter of the code, calculates an R

factor of 20, which essentially is the number of zeros after the decimal point in the

probability figure! - 0.00000000000000000001 or 1 in 100,000,000,000,000,000.

That is approximately 1 in 100 million-trillions.

I could go on and on with more codes. These are the first I found. I have recently found a 191 letter code which is a string with a message in Hebrew of 93 letters, then 77 of those letters also spell out an Aramaic message, and 23 of those also spell out another Hebrew code backward! This code goes through the entire NT almost 16 times and has a .skip # of 74,806. Its R Factor is 177

All these codes depend on the exact number and arrangement of letters in the search text, which for most of the searches, is the entire NT. If one letter were added to the NT anywhere, all of the codes would disappear! If one letter were deleted, the same would apply!

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To test the hypothesis that God put codes into The Bible, I performed an extensive experiment. My hypothesis stated: "If God were to put codes in The Bible, He would also code the text with His Names and Titles as found in The Scriptures in Hebrew and Aramaic, as a sort of signature, fingerprint or Divine watermark, in such significant numbers that there would be no doubt that He was the author of the text and codes. I tested 95 Names and Titles of the Godhead in Hebrew and Aramaic and performed several experiments. The last one involved 367 searches in The Peshitta NT and also 367 searches in a control text, which is a scrambled Peshitta NT. The same names and skip ranges were used in both texts and the results were analyzed statistically with the oversight of professional statistician and former fellow of Price Water House Cooper, the world's largest accounting firm, Ed Sherman.

Ed now hosts a web site and newsletter devoted to the research of Bible codes. He was once a skeptic, but is now convinced by the mathematical odds against these being chance occurrences, that the Bible was coded by God thousands of years ago.

Ed has published my findings in several articles of his newsletter, Bible Code Digest, at Biblecodedigest.com. *The results of my experiment are quite compelling evidence and the odds against the Names found occurring unintentionally in The ancient Peshitta NT at all skip numbers, from 1000 to 230,000, throughout the 27 books from Matthew to Revelation- those odds are enormous.*

The average probability for one search of one Divine Name at an average skip range of 1000 to 40,000 skipped letters per search is one in 1.64 million! The control text yields completely normal and predictable results. The average probability for the same search in the control text is 1 in 2, or 50%, which is to be expected.

The cumulative results in The Peshitta NT for its 367 toroidal searches at all skip numbers above 1000 to 230,000 max. yield a composite probability of 10^{2100} to one

If this is not enough, by using nine other methods of computer analysis of the respective texts, I have verified the secondary premise that the Peshitta is not a translation, but that the .Greek NT is translated from The Peshitta

The above explains why I have proceeded with an interlinear translation of this most unusual text. I believe what I have in my possession is the exact, word for word, letter for letter, original and Divinely authored New Testament! It contains no errors of any kind-!historical, grammatical, orthographical, textual, geographical, scientific, or theological

It answers to our Lord's promise:

-Matthew 24:35 שמיא וארעא נעברון ומלי לא נעברן

"Heaven and earth may pass away, but My words shall not pass away".

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Luke 16:17 - פשיק הו דיין דשמיא וארעא נעברון או אתותא חדא מן נמוסא תעבר

And it is easier for heaven and earth to pass away, than for one letter to pass from the law.

“The Law” is a term referring to the written word of God, as John 10:34 reveals, since Jesus refers to Psalm 86 as “The Law”.

*The law of the LORD is perfect, converting the soul:
the testimony of the LORD is sure, making wise the simple.*

Psalms 19:7 יהוה תורת יהוה תמימה משיבת נפש עדות יהוה נאמנה מחכימת פתי

I dedicate these four Gospels and their translation to Him Who authored them and Who has perfectly preserved and revealed them for us and all generations to come. May they accomplish His good pleasure and glorify The Name of The Savior of the world, God His Father, and The Blessed Holy Spirit, for all time and eternity. Amen

The Love Letter

If you were in love, and your lover had died, and her love letters to you had been translated by request of a friend who wished to write your story in Chinese, which would be more precious to you, the originals or the translations?

Suppose that someone had stolen the originals and for many years, all you had were the translations. Would you want those originals back again?

You most likely would be unable to read Chinese, and so would have it translated back into your native English. Now you have a translation of a translation, and you know much of the original power and meaning has been lost through translation from English to Chinese, languages quite alien to each other, but then, the translation from Chinese back to English at least doubles the dilemma, if not more so.

If those originals were to come back to you, you would read them through tears and embrace them, as if she had returned to you. Every word would be perfect and alive!

This Aramaic gospel is what I have just described; It is the love letter and story of your Lover and it is the original.

It is in His native tongue and it is word for word what He had said and done; it is perfect and alive. We have read only translations and translations of translations till now. I wanted and have searched long and hard for the originals, and now I know I have found them for all His letters.

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If you could read Aramaic, I believe you would weep upon reading these as I have. Much has been lost in translation & much has been restored in this discovery, which is a long story (I have written much about the evidence at aramaicnt.com), but the proof is in the letters themselves. This interlinear is the most reverent and precise form of translation possible, as it gives a word for word English equivalent of the Aramaic, and it displays the original Aramaic text as well. I am convinced that one of the reasons Mel Gibson's "*The Passion of The Christ*" was so powerful was that the script was in Aramaic, the language of our Lord. It sounded authentic and true to life. Of course, the vivid visual depictions could only amplify the realism.

Behind all of it, there is a revelation of a Love deeper than hell, higher than heaven, and wider than the universe!

John 15:13

חובא (love) דרב (greater) מן (than) הנא (this) לית (there is not)
דאנש (that a person) נפשה (his life) נסים (will lay down)
חלפ (for the sake of) רחמוהי (his friends)

There is no greater love than this, that a person lay down his life for his friends.

Read this letter slowly and touch the words as you read. These are the original words of your Lover to your soul. Read it and weep.



פשיטתא ארמאית-אנגלית סברתא קדישתא
פושקא שקא על שקא

The Peshitta Aramaic-English Holy Gospels An Interlinear Translation

Background

The Aramaic Peshitta is displayed in the square Aramaic-Hebrew script, according to the characters used in first century Israel and Syria, with many textual notes and commentary, comparing Greek New Testament readings with the Aramaic and forcefully demonstrating that the original Greek NT is translated from the Peshitta NT text, which Peshitta text is the original and God - breathed New Covenant, from Matthew to Revelation.

*This conclusion is the subject of another book, **Divine Contact -The Original NT Discovered**, authored by me. The Peshitta itself is a miracle in many ways. It contains much coded information throughout,discoverable only by computer in this century. Some of these I discuss and show in the above introduction. The above named book displays them in depth, along with statistical analysis of their probabilities. I employed nine other proofs, primarily linguistic computer analyses,which verify the above assertion that The Peshitta NT is Divinely authored.*

I am an ordained Protestant minister since 1976 and have pastored several Baptist and non denominational independent churches since that time. I have been a student of Koine Greek since 1974 and have a B.A. in Ministerial Studies from Bob Jones University,, 1976. I also studied NT Textual Criticism and the Greek manuscripts independently while attending that school and since graduation. I have also studied Greek and Hebrew over the past thirty years, having become quite proficient in Greek and, in the last five years, with Aramaic especially; certainly proficient enough to read the Greek New Testament and The Peshitta and translate them accurately into English.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Matthew



אונגליין קדישא כרוזתא דמתי

*I have searched long and hard for the original NT text, having been strongly convinced the Majority Greek text was the closest to the original NT. That is essentially the Greek text the King James translators used for the NT. There is a recognized problem with that position, however, when approaching the entire book of Revelation; It has no Majority text for many readings! The manuscripts are divided up into several large groups, each supporting a different reading. That fairly discredits the Majority Greek theory of reconstructing the original, though I believe that approach is far superior to the Critical and Eclectic textual approach favored by many textual scholars of the past century, which produced the Nestles' Greek NT and the modern English versions, such as The NIV, RSV, ASV, The Living Bible, NASV, etc. All those versions rely primarily on a few mss. for the NT text and ignore 95% of the 5000 Greek mss. which may support a significantly different reading. That cannot be sound practice, as it overlooks the simple truth that the original readings were bound to be reproduced in the largest numbers of manuscripts, not in just one or two. Nevertheless, the Greek Textual theories all break down at some point. This, in my humblest opinion, though I think I have more than an opinion in this matter, is because the original text was not Greek at all, but Aramaic. It had been long held, up until the end of the 19th century that The Peshitta was the 2nd century translation of The Greek NT, and that it was probably the best and most ancient version. It was also generally recognized that it agreed with the traditional Greek text of The NT (also called The Textus Receptus-pronounced "Rekeptus") or "**Received Text**".*

Once we understand that the Majority Greek tradition represents the earliest translation, certainly 1st century, of the original autographs, and that the original was written in Aramaic, we can make progress in ascertaining the original itself. This discovery for the Western world has been reserved for the 21st century – the computer age.

***The Holy Apostolic Catholic Assyrian Church of The East** has known this truth for almost 2000 years. They have been copying the Peshitta mss. by hand all these centuries, counting the letters and words, keeping notes of the statistics in what is called a Massora. They still do this by hand today. But Western arrogance and pride never thought to question that Jesus Christ and His fishermen and tradesmen disciples spoke Greek - a Semitic people in a fiercely Semitic culture which had remained so for over 1200 years. They would have rather died than to discard their Semitic tongue (Aramaic had been their language for seven centuries, and was the language of half the book of Daniel and several chapters of Ezra, books of Holy Scripture). Never would they as a nation adopt the pagan Greek tongue as their own.*

*Aramaic and Hebrew are as similar as any two languages can be; they shared the same alphabet and characters in the first century and earlier; their grammar is essentially the same as is the pronunciation of many words; many words are similar in both languages. Personal names are usually identical. "**Jesus**" is "**Yeshua**" in Hebrew and Aramaic. "**Christ**" is "**Meshikha**" in Aramaic – "**Meshiakh**" in Hebrew.*

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Matthew



אונגליין קדישא כרוזותא דמתי

For me, the words of The Peshitta itself are as powerful a proof as the scientific evidence of the codes and Aramaic-Greek word comparisons. This I discovered only by translating every word of the Gospels. To read the words of The Christ in His native Aramaic, and as I believe, in written form exactly as He uttered them, is a life changing experience. I am lifted out of myself by them, as was John The Apostle: “Come up hither, and I shall show you things which must be hereafter.”

John’s disciples came up behind The Son of God: And Jesus turned, and saw them coming after him, and he said to them: What seek ye? They said to him: Our Rabbi, where stayest thou? He said to them: **Come, and see. And they came and saw where he lodged; and they were with him that day, for it was about the tenth hour.**

According to ancient tradition of church fathers, (Origin especially stands out in my mind), the four beasts of Revelation six represent the four Gospels: One with a lion’s face, one with a calf’s head, another with a man’s, and one with an eagle’s. Matthew presents Christ as King of Israel (Lion of the tribe of Judah); Mark presents Him as the Servant of Jehovah, in His many works of service to Israel, Luke presents The Son of Man, and John shows The Son of God, The LORD of Heaven, represented by the eagle, the dweller of the heights.

*Revelation has this phrase four times recorded: “**Come and see.**” Each invitation is spoken by one of these four beasts in his order. I believe the Gospels invite us to “**Come and see**” the glory of Him Whom they present.*

Isa 66:18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

“Come and see.”

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Matthew



אונגליין קדישא כרוזתא דמתי

The Gospel of Matthew

Chapter 1

Aramaic reads from right to left. The first Aramaic word is כתבא.

To read the translation, read the parentheses with blue English words from rightmost parentheses first, then left of that, etc.. Each Aramaic word is followed by its English equivalent. I have labeled the first verse with the first, second, third, etc. word or phrase.

Verse 1

4 3 2 1
(The Messiah) משיחא (of Yeshua) דישוע (of The Genealogy) דילידותה (Book) כתבא
8 7 6 5
(of Abraham) דאברהם (The Son) ברה (of David) דרודד (The Son) ברה

“Book” is word 1; “of the genealogy” is number 2; “of Yeshua” is number three; “The Messiah” is number 4; “The Son” is # 5; “of David” is # 6; “The Son” is # 7; “of Abraham” is # 8.

The plain English prose translation would be the above eight numbered words and phrases arranged in order:

1 2 3 4 5 6 7 8
(Book) (of The Genealogy) (of Yeshua) (The Messiah) (The Son) (of David) (The Son) (of Abraham).

This is how one should read the interlinear throughout. Most verses will be understandable if read in this way, though there will be exceptions due to different word order in Aramaic. Try the next verse. The genealogy is very simple to read in this way.

2
אברהם (Abraham) אולד (begot) לאיסחק (Isaac) איסחק (Isaac)
(& his brothers) אולד (begot) ליעקוב (Yaqob) יעקוב (Yaqob) אולד (begot) ליהודא (Yehuda) ולאחיהי (from)
3
יהודא (Yehuda) אולד (begot) לפרץ (Phares) ולזרח (& Zarah) מן (from)
(Aram) תמר (Tamar) פרץ (Phares) אולד (begot) להצרון (Hetsron) הצרון (Hetsron) אולד (begot) לארם (Aram)
4
ארם (Aram) אולד (begot) לעמינדב (Aminadab)
(Salmon) עמינדב (Aminadab) אולד (begot) לנחשון (Nahshon) נחשון (Nahshon) אולד (begot) לסלמון (Salmon)
5
סלמון (Salmon) אולד (begot) לבעז (Boaz) מן (from) רחב (Rakhab) בעז (Boaz)
(Jesse) אולד (begot) לעוביד (Obayd) מן (from) רעות (Ruth) עוביד (Obayd) אולד (begot) לאישי (Jesse)
6
אישי (Jesse) אולד (begot) לדודד (David) מלכא (The King)
(of Uria) דודד (David) אולד (begot) לשלימון (Solomon) מן (from) אנתתה (the wife) דאוריא (of Uria)
7
שלימון (Solomon) אולד (begot) לרחבעם (Rehoboam)
(Asa) רחבעם (Rehoboam) אולד (begot) לאביא (Abia) אביא (Abia) אולד (begot) לאסא (Asa)
8
אסא (Asa) אולד (begot) ליהושפט (Yehoshaphat)
(Uzzia) יהושפט (Yehoshaphat) אולד (begot) ליורם (Yoram) יורם (Yoram) אולד (begot) לעוזיא (Uzzia)
9
עוזיא (Uzzia) אולד (begot) ליותם (Yotham)
(Hezekiah) יותם (Yotham) אולד (begot) לאחז (Akhaz) אחז (Akhaz) אולד (begot) לחזקיא (Hezekiah)
10
חזקיא (Hezekiah) אולד (begot) למנשא (Menashe)
(Yoshiah) מנשא (Menashe) אולד (begot) לאמון (Amon) אמון (Amon) אולד (begot) ליושיא (Yoshiah)

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11 יושיא (Yoshiah) אולד (begot) ליוכניא (Yokania)
(Of Babel) ולאחוי (in the captivity) דבבל (but) (begot) (his brothers)

12 מן (from) בתר (after) גלותא (the captivity) דין (but) דבבל (of Babel) יוכניא (Yokania)
אולד (begot) לשלתאיל (Shelathiel) שלתאיל (Shelathiel) אולד (begot) לזורבבל (Zorubabel)

13 זורבבל (Zorubabel) אולד (begot) לאביוד (Abiud)
אביוד (Abiud) אולד (begot) לאליקים (Eliakim) אליקים (Eliakim) אולד (begot) לעזור (Azor)

14 עזור (Azor) אולד (begot) לזדוק (Zadoq)
זדוק (Zadoq) אולד (begot) לאכין (Akin) אכין (Akin) אולד (begot) לאליוד (Eliud)

15 אליוד (Eliud) אולד (begot) לאליעזר (Eliazer)
אליעזר (Eliazer) אולד (begot) למתן (Matthan)
מתן (Matthan) אולד (begot) ליעקוב (Yaqob)

16 יעקוב (Yaqob) אולד (begot) ליוסף (Yoseph *) נברה (the guardian)
דמרים (of Maryam) דמנה (her from whom) אתילד (was begotten)
ישוע (Yeshua) דמתקרא (Who is called) משיחא (The Messiah)

* This Yoseph would be Mary's father, not her husband. This is Mary's genealogy. Joseph's, (her husband), is in Luke 3. Joseph's father was Heli, not Jacob.

17 כלדין (all) הכיל (therefore) שרבתא (generations) מן (from) אברהם (Abraham)
עדמא (until) לדויד (David) שרבתא (generations) ארבעסרא (fourteen)
ומן (from) דויד (David) עדמא (until) לגלותא (the captivity)
דבבל (of Babel) שרבתא (generations) ארבעסרא (fourteen) ומן (from)
גלותא (the captivity) דבבל (of Babel) עדמא (until) למשיחא (The Messiah)
שרבתא (generations) ארבעסרא (fourteen)

18 ילדה (the birth) דין (but) די שוע (of Yeshua) משיחא (The Messiah) הכנא (thus) הוא (was)
כד (when) מכירא (engaged) הות (she was) מרים (Maryam) אמנה (His mother)
ליוסף (to Yoseph) עדלא (before) נשתותפון (they would have a conjugal relation)
אשתכח (she was found) בטנא (pregnant) מן (from) רוחא (The Spirit) דקודשא (of Holiness)

19 יוסף (Yoseph) דין (but) בעלה (her lord) כאנא (righteous) הוא (was)
ולא (& not) צבא (he wanted) דנפרסיה (to expose her)
ואתרעי (& considering) הוא (was) דמטשיאית (that secretly) נשריה (he would divorce her)

20 כך (as) הלין (these things) דין (but) אתרעי (he considered) אתחזי (appeared)
לה (to him) מלאכא (The Angel) דמריא (of Jehovah) בחלמא (in a dream)
ואמר (& said) לה (to him) יוסף (Yoseph) ברה (son) דדויד (of David) לא (do not)
תדחל (be afraid) למסב (to take) למרים (Maryam) אנתתך (your woman)
הו (He) גיר (for) דאתילד (Who is begotten) בה (in her) מן (from)
רוחא (The Spirit) הו (is) דקודשא (of Holiness)

21 תאלד (she shall bear) דין (but) ברא (a Son) ותקרא (* & she will call) שמה (His name) ישוע (Yeshua)
הו (He) גיר (for) נחוידי (will save) לעמה (His people) מן (from) חטיהון (their sins)

• The Aramaic can mean "She will call" or "You will call".

22 הדין (this) דין (but) כלה (all) דהות (happened) דנתמלא (that should be fulfilled) מדם (the thing)
דאתאמר (that was spoken) מן (from) מריא (Jehovah) ביד (by) נביא (the prophet)

23 דהא (Behold) בתולתא (the virgin) תבטן (shall conceive) ותאלד (& she shall bear)
ברא (a Son) ונקרון (& they will call) שמה (His Name) עמנואיל (Emmanuel)
דמתרגם (which is translated) עמן (is with us) אלהן (our God)

24 כד (when) קם (arose) דין (but) יוסף (Yoseph) מן (from) שנתה (his sleep)
עבד (he did) איכנא (according to) דפקד (that which commanded) לה (him)
מלאכה (The Angel) דמריא (of Jehovah) ודברה (& he took) לאנתתה (his wife)

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25

ולא (& not) חכמה (she delivered Him) עדמא (until) דיִלדתה (His name) ישוע (Yeshua) לברה (her Son) בוכרא (the firstborn) וקרת (& she called) שמה (Yeshua)

One very important role **The Greek NT** plays in understanding **The Peshitta** is that it provides a window into first century Aramaic pronunciation in Palestine. Based on Peshitta primacy, the Greek NT is the work of a person bilingual in Aramaic and Greek and therefore the names of the NT would provide a key to understanding what dialect and pronunciation characterized the Aramaic of Israel in the time of The Messiah. I try therefore to consult the Greek transliterations of the Semitic names found in The NT in giving the English renderings, so as to give a phonetic rendering, not merely a transliterated written rendering of the Aramaic letters. The Aramaic spoken by our Lord seems to have been somewhere between Eastern and Western Aramaic in pronunciation.

ישוע – **The Name of our Lord**, was probably pronounced, “**Yayshu**” in first century Israel. I obtain this from the Greek transliteration **Ἰησοῦ** - “**Iaysoo**”, pronounced “**Yaysoo**”. Greek has no “**sh**” sound; supplying that from ש gives “**Yayshu**”. Aramaeans today pronounce it (Western) “**Eesho**” or (Eastern) “**Eshoo**”.

Chapter 2

כד (when) דיין (but) אתילד (was born) ישוע (Yeshua) בביתלחם (in Bethlekhem) דיהודא (of Judea) ביומי (in the days) הרודס (of Herod) מלכא (the King) אהו (came) מגושא (the Magi) מן (from) מדינא (the East) לאורשלם (to Jerusalem)

When reading the interlinear, if “**but**” is seen next to the Aramaic word דיין, “**but**” may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic.

ואמרין (& they were saying) איכו (where is?) מלכא (the King) דיהודא (of the Judeans) דאתילד (who has been born) חזין (we have seen) גיר (for) כוכבא (His star) במדינא (in the East) ואתין (& we have come) למסגד (to worship) לה (Him)

When reading the interlinear, if “**for**” is seen next to the Aramaic word גיר, “**for**” may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic- “**For** we have seen...”, not “we have seen **for**...”.

שמע (heard) דיין (but) הרודס (Herod) מלכא (the King) ואתתזיע (& he was troubled) וכלה (& all) אורשלם (Jerusalem) עמה (with him)

Often Aramaic has the verb before the subject; In English, we reverse the order, putting the subject first: “**Heard but Herod**” becomes “**But Herod heard**”, or simply, “**Herod heard**”. Now you have the basic tools with which to read and understand this Aramaic interlinear.

וכנש (& he gathered) כלהון (all of them) רבי (the chief) כהנא (priests) וספרא (& the scribes) דעמא (of the people) ומשאל (& asking) הוא (he was) להון (them) דאיכא (where?) מתילד (would be born) משיחא (the Messiah)

הגון (those) דיין (but) אמרו (said) בביתלחם (in Bethlekhem) דיהודא (of Judea) הכנא (thus) גיר (for) כתיב (it is written) בנביא (in the prophets)

אף (also) אנתי (you) ביתלחם (Bethlekhem) דיהודא (of Judea) לא (not) הויתי (you were) בצירא (the least) במלכא (among the kings) דיהודא (of Judea) מנכי (from you) גיר (for) נפוק (shall proceed) מלכא (the King) דהו (He Who) נרעיוהי (will shepherd) לעמי (My people) איסראיל (Israel)

הידין (then) הרודס (Herodus) מטשיאית (secretly) קרא (called) למגושא (the Magi) וילף (& learned) מנהון (from them) באינא (at which) זבנא (time) אתחזי (appeared) להון (to them) כוכבא (the star)

ושדר (& he sent) אנן (them) לביתלחם (to Bethlekhem) ואמר (& said) להון (to them) זלו (go) עקבו (inquire) על (about) טליא (The Boy)

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תו (come) חוואני (show me) דאף (I) אזל (may go) אסגוד (worship) לה (Him) דאשכחתינויהי (& when) דאשכחתינויהי (you find Him)

9

הגון (they) דין (but) כד (when) שמעו (they heard) מן (from) מלכא (the king) אזלו (they went) והא (& behold) כוכבא (star) הו (that) דחזו (that they had seen) במדנחא (in the East) אזל (went) הוא (it) קדמיהון (before them) עדמא (until) דאתא (it came) קם (& stood) לעל (over) מן (from) איכא (where) דאיתוהי (was) שליא (the Boy)

10

כד (when) דין (but) חזאוהי (they saw it) לכוכבא (the star) חריו (they rejoiced) חרותא (with joy) רבתא (great) דשב (very)

11

ועלו (& they entered) לביתא (the house) וחזאוהי (& they saw) לשליא (The Boy) עם (with) מרים (Maryam) אמה (His mother) ונפלו (& they fell) סגדו (they worshipped) לה (Him) ופתחו (& they opened) סימתהון (their treasures) וקרבו (& they offered) לה (to Him) קורבנא (gifts) דהבא (gold) ומורא (& myrrh) ולבונתא (& frankincense)

12

ואתחזי (* & it appeared) להון (to them) בחלמא (in a dream) דלא (that not) נהפכו (they should return) לית (to) הרודס (Herod) ובאורחא (& by a road) אחרתא (another) אזלו (they went) לאתרהון (to their country)

- Greek has χρηματισθεντες: "Being Divinely warned"...

13

כד (as) דין (but) אזלו (they went) אתחזי (appeared) מלאכא (The Angel) דמריא (of Jehovah) בחלמא (in a dream) ליוסף (to Yoseph) ואמר (& said) לה (to him) קום (arise) דבר (take) לשליא (The Boy) ולאמה (The Boy) (& His mother) וערוק (& flee) למצריין (to Egypt) ותמן (& there) הוי (stay) עדמא (until) דאמר (tell) אנא (I) לך (you) עתיד (is going) הו (the same) גיר (for) הרודס (Herod) למבעיה (to seek) לשליא (The Boy) איך (so as) דנובדיוהי (to destroy Him)

14

יוסף (Yoseph) דין (but) קם (arose) שקלה (he took) לשליא (The Boy) ולאמה (& His mother) בלליא (in the night) וערק (& fled) למצריין (to Egypt)

15

והוא (& he was) תמן (there) עדמא (until) למותה (the death) דהרודס (of Herod) דנתמלא (that it should be fulfilled) מדם (the thing) דאתאמר (that was spoken) מן (from) מריא (Jehovah) בנביא (through the prophets) דאמר (that says) דמן (from) מצריין (Egypt) קרית (I have called) לברי (My Son)

16

הידין (then) הרודס (Herodus) כד (when) חזא (he saw) דאתבזח (that he was mocked) מן (by) מגושא (the Magi) אתחמת (he was enraged) טב (greatly) ושרד (& he sent) קטל (& he killed) שליא (the boys) כלהון (all of them) דבית-לחם (of Bethlekhem) ודכלהון (& of all) תחומיה (its borders) מן (from) בר (son of) תרתיין (two) שניין (years) ולתחת (& under) איך (according to) זבנא (the time) דעקב (that he searched out) מן (from) מגושא (the Magi)

All Aramaic idioms are colored purple in the Aramaic text. "Bar tarthine shanine" – "a son of two years", means, "a two year old boy".

17

הידין (then) אתמלי (was fulfilled) מדם (the thing) דאתאמר (that was spoken) ביד (by) ארמיא (Jeremiah) נביא (the prophet) דאמר (that says)

18

קלא (a voice) אשתמע (was heard) ברמתא (in Ramtha) בכיא (weeping) ואליא (& lamentation) סניאא (great) רחיל (Rachel) בכיא (weeping) על (over) בניה (her children) ולא (& not) צביא (she is willing) למתביאו (to be comforted) מטל (because) דלא (not) איתיהון (they are)

19

כד (when) מית (died) דין (but) הרודס (Herod) מלכא (the King) אתחזי (appeared) מלאכא (The Angel) דמריא (of Jehovah) בחלמא (in a dream) ליוסף (to Yoseph) במצריין (in Egypt)

20

ואמר (& he said) לה (to him) קום (arise) דבר (take) לשליא (The Boy)

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ולאמה (& His mother) וזל (& go) לארעא (to the land) דאיסראיל (of Israel)
מיתו (they have died) להון (to them) גיר (for) הנון (those) דבעין (that seeking)
הונו נפשה (were) דטליא (the life) (of the boy)

21
(& His mother) ויוסף (& Yoseph) קם (arose) דבר (took) לטליא (The Boy) ולאמה (of Israel)
ואתא לארעא (& came) דאיסראיל (to the land)

22
כד (when) דין (but) שמע (he heard) דארכלאוס (that Arkilaus) הוא (was)
מלכא (the king) ביהוד (in Judea) חלף (in the place of) הרודס (Herod)
אבוהי (his father) דחל (he feared) דנאזל (to go) לתמן (there)
ואתחזי (& it appeared) לה (to him) בחלמא (in a dream)
דנאזל (that he should go) לאתרא (to the region) דגלילא (of Galila)

23
ואתא (& he came) עמר (to dwell) במדינתא (in a city) דמתקריא (that is called)
נצרת (Natsareth) איך (so) דנתמלא (that should be fulfilled)
מדם (the thing) דאתאמר (that was spoken) בנביא (by the prophet)
דנצריא (that a Nazarene) נתקרא (He shall be called)

Chapter 3

1
ומכרז (& preaching) הוא (he was) בחורבא (in the desert) דיהוד (of Judea)
בהון (in them) דין (but) ביומתא (in days) הנון (those) אתא (came) יוחנן (John) מעמדנא (the baptizer)

2
ואמר (& he said) תובו (repent) קרבת לה (it has come near)
מלכותא (the Kingdom) דשמיא (of Heaven)

תובו "Taabu" has a basic meaning "to return". It can mean "return to God", "be converted" or "repent". Whichever its translation, it always indicates a change of direction, which in the moral sense is always a change in the right direction. With the prodigal son, it started when he "came to himself" (a return to his right mind) and led him to say "I will arise and go to my father", & to then to go down the road and return home and to say to his father, "I have sinned before Heaven and you and am no more worthy to be called your son". That is true repentance; it really combines all the above meanings in one very powerful and life changing experience and brings a person home again to himself and to his Father in Heaven.

3
הנו (this is) גיר (for) הו (he) דאמר (of whom was said)
ביד (by) אשעיא (Isaiah) נביא (the prophet) קלא (a voice) דקרא (that cries) בחורבא (in the desert)
טיבו אורחה (prepare) דמריא (of Jehovah) ואשוו (& level) לשבילוהי (His paths)

4
הן (this) דין (and) יוחנן (John) איתוהי (it) הוא (was) לבושה (his garment) דסערא (of hair)
דגמלא (of the camel) ואסר (& he girt) חצא (the loins) דמשכא (with leather) על (on) הצוהי (his loins)
ומאכולתה (& his food was) קמצא (locusts) ורבשא (& honey) דברא (of the field)

5
הידין (then) נפקא (going out) הות (was) אורשלם (Jerusalem) וכלה (& all) יהוד (Judea)
וכלה (& the whole) אתרא (region) דחדרי (which is around) יורדנן (the Jordan)

6
ועמדן (& being baptized) הונו (they were) מנה (by him) ביורדנן (in the Jordan)
נהרא (river) כד (while) מודין (confessing) בחטיהון (their sins)

7
כד (when) הוא (he saw) דין (but) סניאא (many) מן (from) פרישא (the Pharisees)
ומן (from) זדוקיא (the Sadducees) דאתין (that came) למעמד (to be baptized)
אמר (he said) להון (to them) ילדא (offspring) דאכרנא (of vipers) מנו (who?)
חויכון (instructed you) למערק (to flee) מן (from) רוגזא (the wrath) דאתא (that is coming)

8
עברו (produce) הכיל (therefore) פארא (fruit) דשוין (that is worthy) לתיבותא (for repentance)

9
ולא (& not) תסברון (think) ותאמרון (& say) בפשכון (in yourselves)
דאבא (that the father) אית (is) לן (to us) אברהם (Abraham)
אמר (say) אנא (I) לכון (to you) גיר (for) דמשכא (can) אלהא (God)
מן (from) הלין (these) כאפא (stones)
למקמו (raise up) בניא (children) לאברהם (to Abraham)

10
הא (behold) דינא (but) נרגא (the axe) סים (is laid) על (on) עקרא (the root) דאילנא (of the tree)

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אוונגליון קדישא כרוזותא דמתי

כל אילנא (every) (tree) הכיל (therefore) דפארא (that fruit) טבא (good)
(not) עבד (has produced) מתפסק (is cut down) ונפל (falls) בנורא (& into the fire)

11

אנא (I) מעמד (baptizing) אנא (am) לכון (you) במיא (in water) לתיבותא (for repentance)
הו (He) דין (but) דבתרי (Who after me) אתא (comes)
חסין (mightier) הו (He) מני (than I) הו (is) דלא (for not) שוא (worthy)
אנא (I am) מסנודי (His sandals) למשקל (to pick up) הו (He)
מעמד (is to baptize) לכון (you) ברוחא (in The Spirit) דקודשא (of Holiness) ובנורא (& in fire)

12

הו (is) דרפשא (for the winnowing fan)
באידה (in His hand) ומדכא (& He purges) אדרוהי (His threshing floor) וחטא (& the wheat)
כנש (He gathers) לאוצרוהי (into His barns) ותבנא (& the chaff) מוקד (He will burn)
בנורא (in fire) דלא (which is not) דעכא (extinguished)

13

הידין (then) אתא (came) ישוע (Yeshua) מן (from) גלילא (Galila)
ליורדנן (to the Jordan) לות (unto) יוחנן (John) דנעמד (to be baptized) מנה (by him)

14

הו (he) דין (but) יוחנן (John) כלא (refused) הוא (had) לה (Him)
ואמר (& he said) אנא (I) סניק (need) אנא (do) דמנדך (by You)
אתעמד (to be baptized) ואנת (& You) לותי (to me) אתית (have come?)

15

הו (He) דין (but) ישוע (Yeshua) ענא (answered) ואמר (& said) לה (to him)
שבוק (allow) השא (now) הכנא (this) גיר (for) יאא (for) לן (it is proper) לן (for us)
דנמלא (to fulfill) כלה (all) כאנותא (justice) והידין (& then) שבקה (he allowed Him)

16

כד (when) עמד (was baptized) דין (but) ישוע (Yeshua) מחדא (at once)
סלק (He came up) מן (from) מיא (the water) ואתפתחו (& were opened)
לה (to Him) שמיא (the Heavens) וחזא (& He saw) רווחא (The Spirit) דאלהא (of God)
דנחתא (descending) איך (like) יונא (a dove) ואתת (& coming) עלוהי (upon Him)

17

והא (& behold) קלא (a voice) מן (from) שמיא (the Heavens)
דאמר (that said) הגו (This is) ברי (My Son)
חביבא (The Beloved) דבה (in Whom) אצטביית (I am delighted)

Chapter 4

1

הידין (then) ישוע (Yeshua) אתדבר (was led) מן (from) רווחא (The Spirit) דקודשא (of Holiness)
למדברא (to the wilderness) דנתנסא (to be tempted) מן (by) אכלקרצא (The Devil)

2

וצם (& He fasted) ארבעין (forty) יומין (days) וארבעין (& forty)
לילון (nights) אחריית (afterward) דין (but) כפן (He was hungry)

3

וקרב (& approached) הו (The) דמנסא (Tempter) ואמר (& he said) לה (to Him)
אן (if) ברה (The Son) אנת (You are) דאלהא (of God) אמר (say)
דהלין (that these) כאפא (stones) נהוין (will become) לחמא (bread)

4

הו (He) דין (but) ענא (answered) ואמר (& said) כתיב (it was written)
דלא (that not) הוא (it was) בלחמא (by bread) בלחוד (only) היא (lives) ברנשא (a son of man)
אלא (but) בכל (by every) מלא (word) דנפקא (that proceeds) מן (from) פומה (the mouth)
דאלהא (of God)

5

הידין (then) דברה (brought Him) אכלקרצא (The Devil) למדינת (to the city) קודשא (holy)
ואקימה (& stood Him) על (on) כנפא (the pinnacle) דהיכלא (of the temple)

6

ואמר (& he said) לה (to Him) אן (if) ברה (The Son) אנת (You are) דאלהא (of God)
שדי (cast) נפשך (Yourself) לתחת (down) כתיב (it is written) גיר (for)
דלמלאכוהי (His angels) נפקך (He will command) עליך (concerning You) ועל (& upon)
אידיהון (their hands) נשקלונך (they will carry You) דלא (lest) תתקל (You strike)
בכאפא (on a stone) רגלך (Your foot)

7

אמר (said) לה (to him) ישוע (Yeshua) תוב (again) כתיב (it is written)
דלא (not) תנסא (you will tempt) למריא (Jehovah) אלהך (your God)

8

תוב (again) דברה (brought Him) אכלקרצא (The Devil) לטורא (to a mountain) דטב (very) רם (high)

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וְחַוְיָהּ (& he showed Him) כְּלָהִין (all) מְלָכוּתָא (the kingdoms) דְעֵלְמָא (of the world) וְשׁוּבַחְהוּן (& their glory)

9

וְאָמַר (& he said) לָהּ (to Him) הַלִּין (these things) כְּלָהִין (all) לְךָ (to You) אֶתְלָא (I shall give)
אֵן תִּפְּלֵ (if) תִּסְגּוּד (You will fall down) תִּסְגּוּד (to worship) לִי (me)

10

וְהִידִין (then) אָמַר (said) לָהּ (to him) יֵשׁוּעַ (Yeshua) זֵל (depart) לְךָ (you) סַטְנָא (Satan)
כְּתִיב גִּירָא (it is written) גִּירָא (for) דְלִמְרִיא (that Jehovah) אֱלֹהֶךָ (Your God) תִּסְגּוּד (you will worship)
וְלָהּ (& Him) בְּלַחְדוּדְהִי (only) תִּפְּלוּחַ (you will serve)

11

וְהִידִין (then) שְׁבַקָהּ (left Him) אַכְלִקְרֵצָא (The Devil) וְהָא (and behold) מְלֵאכְאָא (angels)
קִרְבּוּ וּמִשְׁמִשִּׁין (approached) הוּוּ (& serving) הוּוּ (they were) לָהּ (Him)

12

כַּךְ (when) שְׁמַע (heard) דִּין (but) יֵשׁוּעַ (Yeshua) דִּיּוּחַנָן (that John)
אֲשֵׁתְלָם (had been delivered up) שְׁנִי (departed) לָהּ (He) לְגַלִּילָא (to Galila)

13

וְשְׁבַקָהּ (& He left) לְנִצְרַת (Natsareth) וְאֵתְאָא (& came) עֹמֵר (to dwell) בְּכַפְרִנְחֹום (in Kapernaḥhum)
עַל יַד (on) יָמָא (the side) יָמָא (of the sea) בְּתַחֲוּמָא (in the borders) דְזִבּוּלוֹן (of Zebulon) וְדִנְפְתַלִּי (of & Naphtali)

14

דְּנִתְמַלָּא (that it should be fulfilled) מִדְּרָם (the thing) דְאֵתְאָמַר (that was spoken)
בִּיד בִּי אֲשַׁעִיא (by) אִשְׁעִיא (Isaiah) נְבִיא (the prophet) דְאָמַר (that says)

15

אַרְעָא (the land) דְזִבּוּלוֹן (of Zebulon)
אַרְעָא (the land) דְנִפְתַלִּי (of Naphtali) אֹרְחָא (the way) דִּימָא (of the sea)
עֲבָרוּדְהִי (the crossings) דִּיּוֹרְדָנָן (of Jordan) גַּלִּילָא (Galila) דְעַמְמָא (of the Gentiles)

16

עֲמָא (the people) דִּיתֵב (who sat) בְּחֹשׁוּכָא (in the darkness)
נֹוֹהֲרָא (the light) רַבָּא (great) חֹזָא (have seen) וְאִילִין (& those)
דִּיתֵבִין (who were sitting) בְּאַתְרָא (in the region) וּבִטְלָלָא (& in the shadow)
דְּמוּתָא (of death) נֹוֹהֲרָא (the light) דְנַח (has dawned) לְהוּן (to them)

17

מִן (from) הִידִין (then) שְׂרִי (began) יֵשׁוּעַ (Yeshua) לְמַכְרִזּוּ (to preach) וְלְמַאמְרָא (& to say) תּוּבוּ (repent)
קִרְבַּתָּ לָהּ (has come near) גִּירָא (it) נִירָא (for) מְלָכוּתָא (the Kingdom) דְשְׁמַיָא (of the Heavens)

18

וְכַד (& when) מְהַלֵּךְ (He was walking) עַל יַד (on) יָמָא (the side) יָמָא (of The Sea) דְגַלִּילָא (of Galila)
חֹזָא (He saw) תְּרִין (two) אַחִין (brothers) שְׁמַעוֹן (Shimeon) דְאֵתְקָרִי (who was called)
כַּאפָא (The Rock) וְאַנְדְרָאוֹס (& Andraus) אַחוּדְהִי (his brother)
דְרַמִּין (for they were casting) מִצִּידְתָא (a net) בִּימָא (into the sea)
אִיתִיהוּן (they) הוּוּ (were) גִּירָא (for) צִידָא (fishermen)

19

וְאָמַר (& said) לְהוּן (to them) יֵשׁוּעַ (Yeshua) תּוּ (come) בְּתַרִי (after Me)
וְאֵעֲבַדְכוּן (& I shall make you) דְתַתְּהוּן (to become) צִידָא (fishers) דְבְנֵי אַנְשָׁא (of children) (of men)

20

הֵנוּן (they) דִּין (but) מִחְדָּא (at once) שְׁבַקּוּ (left) מִצִּידְתְּהוּן (their net) וְאִזְלוּ (& they went) בְּתַרָּהּ (after Him)

21

וְכַד (& when) עָבַר (He passed) מִן (from) תַּמְנָן (there) חֹזָא (He saw) אַחֲרָנָא (other) אַחָא (brothers) תְּרִין (two)
זַעְבֵּדֵי (Jaqob) בֵּר (son) זַעְבֵּדֵי (of Zebedee) וַיּוּחַנָן (& John) אַחוּדְהִי (his brother) בְּאַלְפָא (in a boat) עִם (with) זַעְבֵּדֵי (Zebedee)
אַבוּהוּן (their father) דְמִתְקַנִּין (who were setting in order) מִצִּידְתְּהוּן (their nets) וְקִרָא (& He called) אֲנָן (them)

22

הֵנָן (they) דִּין (but) מִחְדָּא (at once) שְׁבַקּוּ (left) לְאַלְפָא (the boat)
וְלְאַבוּהוּן (& their father) וְאִזְלוּ (& they went) בְּתַרָּהּ (after Him)

23

וּמִתְכַרֵּךְ (& traveling about) הוּא (was) יֵשׁוּעַ (Yeshua) בְּכָלְהָּ (in all) גַּלִּילָא (Galila) וּמְלַף (& taught) הוּא (He)
בְּכַנּוּשְׁתְּהוּן (in their assemblies) וּמְכַרֵּז (was preaching) סְבַרְתָּא (& the gospel) דְמְלָכוּתָא (of the kingdom)
מֵאִסָּא (& curing) כָּל (every) כַּאב (sickness) וְכוּרְהִין (& disease) בְּעַמְמָא (among the people)

24

וְאֲשַׁתְּמַע (& was heard) טַבְּהָּ (His fame) בְּכָלְהָּ (in all) סוּרִיא (Syria)
וְקִרְבּוּ לָהּ (& they brought) כְּלָהִין (all of them) אִילִין (those) דְבִישׁ (who ill)
בִּישׁ (ill) עֲבִידִין (had become) בְּכוּרְהֵנָּא (with diseases) מִשְׁחַלְפָּא (various) וְאִילִין (& those)
דְאַלִּיצִין (who were afflicted) בְּתִשְׁנִיקָא (with severe pain) וְדִיוֹנָא (& the demon possessed ones)
וְדַבְּרֵי אַנְרָא (& lunatics) וּמִשְׁרִיא (& paralytics) וְאִסִּי (& He healed) אֲנָן (them)

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- “**Lunatics**” comes from the Aramaic idiom, “**Bar Agra**”, “**Son of Rooftops**”, a practice of worshiping demons on one’s rooftop who were believed active during the first and last days of the month, to avert their ill will towards the home.

25

ואזלו (& went) בתרה, (after Him) כנשא (crowds) סניאא (great) מן (from) גלילא (Galila) ומן (& from) עסרת-מדינתא (The Ten Cities) ומן (& from) אורשלם (Jerusalem) ומן (& from) יהוד (Judea) ומן (& from) עברא (the other side) דירדנן (of the Jordan)

Chapter 5

1

כד (when) חזא (saw) דין (but) ישוע (Yeshua) לכנשא (the crowds) סלק (He went up) לטורא (to a mountain) וכד (& when) יתב (He sat down) קרבו (came near) לותה (to Him) תלמידוהי (His disciples)

2

ופתח (& He opened) פומה (His mouth) ומלף (& teaching) הוא (He was) להון (them) ואמר (& He said)

“And He opened His mouth & taught them...” indicates God Himself was opening Himself in revelation to His followers in The Person of His Son & Word (“Miltha”). He does not merely teach, but He is the Perfection & Blessedness of all that He commends and blesses in His disciples: “Poor, in The Spirit, mourning, meek, hungering & thirsting for righteousness, merciful, pure in heart, peacemaker, persecuted for righteousness. Jesus was revealing the meek & suffering God Who would be satisfied and comforted as a result of His humiliation and love for the souls of men by inheriting all of them through His redemption. We must look for Him in all His teaching, or we are not being taught as He wishes (“in The Spirit”).

3

טוביהון (blessed are they) למסכנא (who are poor) ברוח (in The Spirit) דדילהון (because theirs) הי (is) מלכותא (the Kingdom) דשמיא (of Heaven)

(See Matthew 22:43, the only other place in The Gospels where the same form of the Aramaic word “b'Rukh” (in, by spirit) is used, refers to The Holy Spirit. See also Luke 6:20 : “And he lifted his eyes upon his disciples, and said: Blessed are ye poor; for the Kingdom of God is yours”. He was talking about the poor who live in The Holy Spirit, not “the poor in spirit”. God does not want us poor in spirit; He wants us to be spiritually rich. The Apostle Paul later wrote, “The Kingdom of God is not food & drink, but righteousness, peace and joy in The Spirit of Holiness”. - Romans 14:17
Yeshua was addressing a people of The Spirit. This first beatitude lays the foundation for the rest of the sermon.)

4

טוביהון (blessed are they) לאבילא (who are mourning) דהנונן (for they) נתביאון (will be comforted)

5

טוביהון (blessed are they) למכיכא (who are meek) דהנונן (for they) נארותון (will inherit) לארעא (the earth)

6

טוביהון (blessed are they) לאילין (those) דכפנין (who hunger) וצהין (& thirst) לכאנותא (for justice) דהנונן (for they) נסבעון (will be satisfied)

7

טוביהון (blessed are they) למרחמנא (who show mercy) דעליהון (for upon them) נהון (there will be) רחמא (mercies)

“Mercy” & “show mercy” comes from the Aramaic root, רחמא - “Rakhma”, which essentially means, “love”.

8

טוביהון (blessed are they) לאילין (those) דדכין (who are pure) בלבהון (in their hearts) דהנונן (for they) נחזון (shall see) לאלהא (God)

9

טוביהון (blessed are they) לעבדי (that make) שלמא (peace) דבנוהי (for the children) דאלהא (of God) נתקרין (they will be called)

10

טוביהון (blessed are they) לאילין (those) דאתרדפן (who have been persecuted) מטל (for the cause of) כאנותא (justice) דדילהון (for theirs) הי (is) מלכותא (the Kingdom) דשמיא (of Heaven)

11

טוביכון (blessed are you) אמתי (whenever) דמחסדין (they revile) לכון (you) ורדפין (& persecute) לכון (you) ואמריין (& they say) עליכון (against you) כל (every) מלא (word) בישא (evil) מטלתי (for My sake) בדגלותא (in falsehood)

12

הדין (then) חרו (rejoice) ורוויו (& exult) דאגרכון (because your reward) סגי (is great) בשמיא (in Heaven)

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הכנא (thus) גיר (for) רדפו (they persecuted) לנביא (the prophets) דמן (those who) קדמיכון (were before you)

13

אנתון (you) אנון (are) מלחה (the salt) דארעא (of the earth) אנהו (if that) דיין (but)
דמלחא (salt) תפכה (becomes insipid) במנא (with what?)
תתמלה (will it be salted) למדם (for a thing) לא (not) אזלא (it is fit) אלא (except)
דתשתרא (to be thrown) לבר (outside) ותתדיש (& be trodden) מן (by) אנשא (people)

14

אנתון (you) אנון (are) נוהרה (the light) דעלמא (of the world) לא (not) משכחא (it is possible)
דתטשא (for you to hide) מדינתא (a city) דעל (that upon) טורא (a mountain) בניא (has been built)

15

ולא (& not) מנהרין (they light) שרגא (a lamp) וסימין (& set) לה (it)
תחית (under) סאתא (a basket) אלא (but) על (on) מנרתא (a lampstand)
ומנהר (& it gives light) לכל (to all) אילין (those) דבביתא (who in the house) אנון (are)

16

הכנא (thus) ננהר (will shine) נוהרכון (your light) קדם (before)
בנינשא (the children of men) דנחזון (that they may see) עבדיכון (your works) טבא (good)
ונשבחון (& may glorify) לאבוכון (your Father) דבשמיא (Who is in heaven)

17

לא (not) תסברון (think) דאתית (that I have come) דאשרא (that I should revoke)
נמוסא (The Torah) או (or) גביא (The Prophets) לא (not)
אתית (I have come) דאשרא (that I should revoke) אלא (but) דאמלא (that I should fulfill)

18

אמין (amen) גיר אמר (say) אנא (I) לכון (to you)
דעדמא (that until) דנעברון (will pass away) שמיא (Heaven) וארעא (& the earth)
יוד (* Yodh) חדא (one) או (or) חד (one) סרמא (Taag) לא (not) נעבר (will pass away) מן (from)
נמוסא (The Torah) עדמא (until) דכל (everything) נהוא (will come to pass)

- **“Yodh”** is the smallest Hebrew letter. A **“Taag”** is a crownlet written above certain letters by the scribes and preserved in The Hebrew Massorah (Scribal notes on the readings and words of the Hebrew Bible) to identify certain significant words and their usages and number of occurrences in the scriptures. This indicates that the Torah scriptures would be divinely perfectly preserved via the meticulous work of the Hebrew scribes, and that the Massorettes of the sixth century AD were carrying on a tradition that existed in the first century and earlier, as referenced here by our Lord.

19

כל (everyone) מן (who) הכיל (therefore) דנשרא (violates)
חד (one) מן (of) פוקדנא (commandments) הלין (these) זעורא (small)
ונלף (& will teach) הכנא (thus) לבנינשא (to the children of men) בצירא (little)
נתקרא (will be called) במלכותא (in the Kingdom) דשמיא (of Heaven) כל (everyone) דיין (but)
דנעבר (who will do) ונלף (& will teach) הנא (the same) רבא (great) נתקרא (will be called)
במלכותא (in the Kingdom) דשמיא (of Heaven)

20

אמר (say) אנא (I) לכון (to you) גיר (for) דאלא (that unless) תאתר (will increase)
כאנותכון (your goodness) יתיר (more) מן (than) דספרא (that of the Scribes)
ופרישא (& The Pharisees) לא (not) תעלון (you will enter) למלכותא (the Kingdom) דשמיא (of Heaven)

21

שמעתון (you have heard) דאתאמר (that it was said) לקדמיא (to the ancients) לא (do not) תקטול (murder)
וכל (& everyone) דנקטול (who will murder) מחיב (condemned) הו (that one is) לדינא (to judgment)

22

אנא (I) דיין (but) אמר (saying) אנא (am) לכון (to you) דכל (that everyone) מן (who)
דנרגז (will be angry) על (against) אחוהי (his brother) איקא (without cause)
מחויב (condemned) הו (is) לדינא (before the judge) וכל (& everyone) דנאמר (who will say)
לא אחוהי (to his brother) רקא (I spit on you) מחויב (condemned) הו (is) לכנושתא (before the assembly)
ומן (& whoever) דנאמר (will say) ללא (fool) מחויב (condemned) הו (is) לגהנא (to Gehenna) דנורא (of fire)

23

אן (if) הו (do) הכיל (therefore) דמקרב (bring) אנת (you) קורבנד (your offering) על (unto)
מדבחא (the altar) ותמן (& there) תתדכר (you remember) דאחיד (that holds)
עליך (against you) אחודך (your brother) אכתא (grudge) מדם (any)

24

שבוק (leave) תמן (there) קורבנד (your offering)
קדם (before) מדבחא (the altar) וזל (& go) לוקדם (first)
אתרעא (be reconciled) עם (with) אחודך (your brother)
(& then) תא (come) קרב (bring) קורבנד (your offering)

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It is very telling to me that our Lord says “**Come, bring** your offering”, rather than, “**Go, take** your offering”. He speaks as The One Who receives the Divine offering from men. He spoke as One Who certainly believed He was God. There are many such subtle hints to this fact in the Gospels, and some not so subtle. Watch for them.

25
 (your plaintiff) בעל דינך (with) עם (allied) (be) מותאוא (be) הויית
 עגל (quickly) עד (while) עמה (with him) אנת (you) באורחא (on the street)
 דלמא (lest) בעל דינך (your plaintiff) נשלמך (deliver you) לדינא (to the judge) ודינא (& the judge)
 נשלמך (delivers you) לגביא (to the tax collector) ותפל (& you fall) בית (into the house) אסירא (of prisoners)

26
 ואמין (and truly) אמר (say) אנא (I) לך (to you) דלא (that not) תפוק (you will come out)
 מן (from) תמן (there) עדמא (until) דתתל (you give) שמונא (farthing - 1/4th ¢) אחריא (the last)

27
 שמעתון (you have heard) דאתאמר (that it was spoken) דלא (“not”) תגור (you shall commit adultery)

28
 אנא (I) דין (but) אמר (saying) אנא (am) לכון (to you) (to lust for her)
 מן (everyone) מן (who) דחזא (looks at) אנתא (a woman) איך (so as) דנרגיה (in his heart)
 מחדא (at once) גרה (commits adultery with her) בלבה

29
 אן (if) דין (but) עינך (your eye) דימינא (of the right side) מכשלא (stumbles) לך (you)
 חציה (pluck it out) ושדיה (& cast it) מנך (from you) פקה (it is profitable) לך (for you)
 גיר (for) דנאבד (that be lost) חר (one) הדמך (your member) ולא (& not)
 כלה (entire) פנרך (your body) נפל (should fall) בנהנא (into Gehenna)

30
 ואן (& if) אידך (your hand) דימינא (of the right) מכשלא (stumbles) לך (you)
 פסוק (cut it off) שדיה (cast it) מנך (from you) פקה (it is profitable) לך (to you)
 גיר (for) דנאבד (that be lost) חר (one) מן (of) הדמך (your members) ולא (& not)
 כלה (entire) פנרך (your body) נפל (fall) בנהנא (into Gehenna)

31
 אתאמר (it has been said) דמן (that whoever) דשרא (divorces)
 אנתה (His wife) נתל (let Him give) לה (her) כתבא (a writing) דדוללא (of repudiation)

32
 אנא (I) דין (but) אמר (saying) אנא (am) לכון (to you) דכל (that everyone) מן (who) דשרא (divorces)
 אנתה (His wife) לבר (from) מלתא (the report) דינוותא (of fornication) עבר (He causes)
 לה (her) דתגור (that she will commit adultery) ומן (& whoever) גאר (her that is divorced)
 דשקל (takes) שביקתא (is committing adultery)

33
 תוב (again) שמעתון (you have heard) דאתאמר (that it was said) לקדמא (to the ancients)
 דלא (that not) תדגל (you will lie) במומתך (in your oath)
 תשלם (you will fulfill) דין (but) למריא (to the Lord Jehovah) מומתך (your oaths)

34
 אנא (I) דין (but) אמר (say) אנא (I) לכון (to you) ללא (not) תאמון (* you shall swear) סך (at all)
 לא (not) בשמיא (by Heaven) דכורסיא (for the throne) הו (it is) דאלהא (of God)

- “You **shall** swear” is preserved in accordance with the English rendering of of the Ten Commandments and other Divine commandments; otherwise it should be, “You will swear”, “You will not commit”, etc. “**Shall**” should normally be reserved for 1st person singular future tense: “**I shall**”. “**Shall**” is also appropriate for any Divine promise or prophesy.

35
 ולא (neither) בארעא (by the earth) דכובשא (for the stool) הו (it is) דתחית (under) רגלוהי (His feet)
 אפלא (nor) באורישלם (by Jerusalem) דמדינתה (for the city) הו (it is) דמלכא (of The King) רבא (the Great)

36
 אפלא (neither) ברשך (by your head) תאמא (shall you swear) דלא (because not)
 משכח (can) אנת (you) למעבד (make) בה (in it) מנתא (hair)
 חדא (a certain) דסערא (of the hairs) אוכמתא (black) או (or) חורתא (white)

37
 אלא (but) תהוא (shall be) מלתכון (your statement) אין (Yes) אין (Yes) ולא (& No) לא (No)
 מדם (anything) דמן (that) הלין (these) יתיר (exceeds) מן (from) בישא (the evil one) הו (is)

38
 שמעתון (you have heard) דאתאמר (that it was said) דעינא (an eye) חלף (in exchange for)
 עינא (an eye) ושנא (& a tooth) חלף (in exchange for) שנא (a tooth)

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39

אנא (I) דיין (but) אמר (saying) אנא (am) לכוון (to you) דלא (that not) תקומוון (you shall rise up) לוקבל (against) בישא (an evil person) אלא (but) מן (whoever) דמהא (strikes) לך (you) על (on) פכך (your cheek) דימינא (of the right side) אפנא (turn) לה (to him/her) אף (also) אחרנא (the other)

40

ומן (& whoever) דצבא (wants) דנהון (to sue) עמך (with you) ונשקול (& take) כותינדך (your coat) שבוק (leave) לה (to him) אף (also) מרשוטך (your cloak)

41

מן (whoever) דמשחר (compels) לך (you) מילא (to go mile) * חדר (one) זל (go) עמה (with him) תרין (two)

* "Mile" is an exact transliteration of the Aramaic word for "Mile"- מילא, and it looks like our English word is derived from the Aramaic, much like "Area" is an exact transliteration of ארעא – "Area", and has the same meaning: "land, "earth", "ground".

42

מן (whoever) דשאל (asks) לך (you) הב (give) לה (to him/her) ומן (& whoever) דצבא (wants) דנאזף (to borrow) מנך (from you) לא (not) תכליוהי (you shall refuse him)

43

שמעתון (you have heard) דאתאמר (that it was said) דרחם ("Show kindness) לקריבך (to your neighbor) וסני (& hate) לבעלדבבך ("your enemy")

44

אנא (I) דיין (but) אמר (say) אנא (I) לכוון (to you) אחבו (love) לבעלדבבכון (your enemies) וברכו (& bless) למן (the one) דלאט (who curses) לכוון (you) ועברו (& do) דשפיר (what is beautiful) למן (to the one) דסנא (who hates) לכוון (you) וצלו (& pray) על (over) אילין (those) דרברין (who take) לכוון (you) בקטירא (by force) ורדפין (& persecute) לכוון (you)

45

איכנא (So that) דתהוון (you will become) בנוהי (the children) דאבוכון (of your Father) דבשמיא (Who in Heaven) הו (is) דמדנח (for rises) שמשוה (His sun) על (on) טבא (the good) ועל (& upon) בישא (the evil) ומחת (& descends) מטרה (His rain) על (on) כאנא (the just) ועל (& on) עולא (the unjust)

46

אן (if) גיר (for) מחבין (love) אנתון (you) לאילין (those) דמחבין (who love) לכוון (you) מנא (what?) אנרא (benefit) אית (is it) לכוון (to you) לא (not?) הא (Behold) אף (even) מכסא (the tax collectors) הי (that) הדיא (same thing) עברין (are doing)

47

ואן (& if) שאלין (invoking) אנתון (you are) בשלמא (the peace) דאחיכון (of your brethren) בלחוד (only) מנא (what thing?) יתיר (excellent) עברין (doing) אנתון (are you) לא (are not?) הא (Behold) אף (even) מכסא (the tax collectors) הי (that) הדיא (same thing) עברין (doing)

48

הו (shall be) הכיל (therefore) אנתון (you) גמירא (perfect) איכנא (just as) דאבוכון (your Father) דבשמיא (Who is in Heaven) גמיר (perfect) הו (is)

Chapter 6

1

חורו (pay attention) דיין (but) בזדקתכון (in your charity-giving) דלא (that not) תעברונה (you do it) קדם (before) בני (sons) אנשא (of men) איך (so that) דתתחזון (you may be seen) להון (by them) ואלא (otherwise) אנרא (reward) לית (there is no) לכוון (for you) לות (with) אבוכון (your Father) דבשמיא (in Heaven)

2

אמתי (when) הכיל (therefore) דעבר (do) אנת (you) זדקתא (charity-giving) לא (not) תקרא (you shall blast) קרנא (a trumpet) קדמידך (before you) איך (like) דעברין (do) נסבי (receivers) באפא (of faces) [the pretenders] בכנושתא (in the synagogues) ובשוקא (& in the streets) איך (so that) דנשתבחון (they may be glorified) מן (from) בני (sons) אנשא (of men) ואמין (and truly) אמר (say) אנא (I) לכוון (to you) דקבלו (they have received) אגרהון (their reward)

3

אנת (you) דיין (but) מנא (whenever) דעבר (do) אנת (you) זדקתא (charity giving) לא (not) תדע (let know) סמלך (your left) מנא (what?) עברא (is doing) ימינדך (your right)

4

איך (so that) דתהוא (may be) זדקתך (your charity) בכסיא (in secret) ואבוכ (in secret) דחזא (Who sees) בכסיא (in secret) הו (He) נפרעך (will reward you) בגליא (in public)

5

ומא (& when) דמצלא (pray) אנת (you) לא (not) תהוא (you will be) איך (like) נסבי באפא (the pretenders)

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דרחמין (who like) למקם (to stand) בכנושתא (in the synagogues) ובזויתא (& in the corners)
 דשוקא למצליין (of the streets) דנתחזון (to pray) דנתחזון (that they appear) לבני אנשא (to children)
 ואמין (and truly) אמר (say) אנא (I) לכון (to you) דקבלו (they have received) אנרהון (their reward)

6

אנת (you) דין (but) אמתי (when) דמצלא (pray) אנת (you) עול (enter) לתונך (your closet)
 ואחוד (& lock) תרעך (your door) וצלא (& pray) לאבוך (to your Father) דבכסיא (Who is in secret)
 ואבוך (& your Father) דחזא (Who sees) בכסיא (in secret) נפרעך (will reward you) בגליא (in public)

7

ומא (& whenever) דמצליין (praying) אנתון (you are) לא (not) הויתון (you shall be) מפקקין (verbose)
 איה (like) חנפא (the heathen) סברין (they think) גיר (for)
 דבמללא (that by speaking) סניאא (much) משתמעין (they are heard)

8

לא (not) הכיל (therefore) תדרמון (you shall be like) להון (to them) אבוכון (your Father) גיר (for) ידע (knows)
 מנא (what?) מתבעא (is needed) לכון (to you) עדלא (before) תשאלונידי (you ask Him)

9

הכנא (thus) הכיל (therefore) צלו (pray) אנתון (you)
 אבון דבשמיא (our Father) דבשמיא (Who are in Heaven) נתקדש (hallowed be) שמך (Your Name)

10

תאתא (let come) מלכותך (thy Kingdom) נהוא (let be done) צבינך (Your will)
 איכנא (just as) איה (in Heaven) איה (also) בארעא (in the earth)

11

הב (give) לן (to us) לחמא (the bread) דסונקנן (of our need) יומנא (today)

12

ושבוק (& forgive) לן (us) חובין (our debts) איכנא (just as) דאיה (also)
 חנן (we) שבקן (forgive) לחיבין (our debtors)

13

ולא (& not) תעלן (lead us) לנסינא (to temptation) אלא (but) פצן (deliver us) מן (from) בישא (evil)
 מטל (because) דדילך (Yours) הי (is) מלכותא (the Kingdom)
 וחילא (& the power) ותשבוחתא (& the glory) לעלם (to an age) עלמין (of ages)

14

אן גיר (if) ניר (for) תשבקון (you forgive) לבנינשא (the children of men) סכלותהון (their faults)
 נשבוק (will forgive) איה (also) לכון (you) אבוכון (your Father) דבשמיא (Who is in Heaven)

15

אן (if) דין (but) לא (not) תשבקון (you will forgive) לבנינשא (the children of men)
 אפלא (neither) אבוכון (your Father) שבק (has forgiven) לכון (you) סכלותכון (your faults)

16

אמתי (when) דין (but) דצימין (fasting) אנתון (you are) לא (not) תהוון (be)
 כמירא (sad) איה (like) נסכי באפא (the pretenders) מחבלין (they disfigure) גיר (for)
 פרצופיהון (their faces) איה (so that) דנתחזון (they may appear) לבנינשא (to the children of men)
 דצימין (to fast) ואמין (and truly) אמר (say) אנא (I) לכון (to you)
 דקבלו (that they have received) אנרהון (their reward)

17

אנת (you) דין (but) מא (whenever) דצאם (will fast) אנת (you)
 אשיג (wash) אפיך (your face) ומשוח (& anoint) רשך (your head)

18

איה (so) דלא (that not) תתחזא (you may appear) לבנינשא (to the children of men)
 דצאם (that fasting) אנת (you are) אלא (but) לאבוך (to your Father) דבכסיא (Who is in secret)
 ואבוך (& your Father) דחזא (Who sees) בכסיא (in secret) הו (He) נפרעך (will reward you)

19

לא (not) תסימון (you shall place) לכון (for yourselves) סימתא (treasures) בארעא (on the earth)
 אתר (where) דססא (moths) ואכלא (& corrosion) מחבלין (are disfiguring)
 ואיכא (& where) דגנבא (thieves) פלשין (break in) וגנבין (& steal)

20

אלא (but) סימו (place) לכון (for yourselves) סימתא (treasures) בשמיא (in Heaven) איכא (where)
 דלא (neither) ססא (moths) ולא (nor) אכלא (corrosion) מחבלין (are disfiguring) ואיכא (& where)
 דגנבא (thieves) לא (neither) פלשין (break in) ולא (nor) גנבין (steal)

21

איכא (where) גיר (for) דאיתיה (is) סימתכון (your treasure)
 תמן (there) הו (is) איה (also) לבכון (your heart)

22

שרגא (the lamp) דפגרא (of the body) איתיה (is) עינא (the eye)
 אן (if) עינך (your eye) הכיל (therefore) תהוא (shall be) פשיטא (sound)
 איה (also) כלה (whole) פגרך (your body) נהיר (will be) הו (illuminated)

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23

אן דיין (if) עינך (your eye) תהווא (shall be) בישא (evil) כלה (entire) פנרך (your body) חשוכא (darkness) נהווא (will be) אן (if) הכיל (therefore) נהווא (therefore) דבך (the light) דבך (that is in you) חשוכא (darkness) הו (is) חשוכך (your darkness) כמא (how great!) נהווא (will be)

24

לא (no) אנש (man) משכח (is able) לתרין (for two) מרון (masters) למפלה (to work) או (either) גיך (for) לחד (one) נסנא (he will hate) ולאחרנא (& the other) נרחם (he will like) או (or) לחד (one) ניקר (he will honor) ולאחרנא (& the other) נשוט (he will neglect) לא (not) משכחין (able) אנתון (you are) לאלהא (for God) למפלה (to work) ולממונא* (& for money)

- “Mammone” - ממונא, looks like another Aramaic cognate for the English. “Money” & “Mammone” are very similar phonetically and have the same meaning.

25

מטל (because of) הנא (this) אמר (say) אנא (I) לכון (to you) לא (not) תאצפון (you should worry) לנפשכון (for yourselves) מנא (what?) תאכלון (you will eat) ומנא (or what?) תשתון (you will drink) ולא (neither) לפנרכון (for your body) מנא (what?) תלבשון (you will put on) לא (not?) הא (the soul) נפשא (clothing) יתירא (is greater) מן (than) סיברתא (food) ופנרא (& the body) מן (than) לבושא (clothing)

26

חורו (behold) בפרחתא (the birds) דשמיא (of the heavens) דלא (that neither) זרעין (do they sow) ולא (nor) חצדין (do they reap) ולא (neither) חמלין (do they gather) באוצרא (into barns) ואבוכון (& your Father) דבשמיא (Who is in Heaven) מתרסא (sustains) להון (them) לא (not?) הא (behold) אנתון (you) מיתרין (better) אנתון (are) מנהון (than they)

27

מנו (who?) דיין (but) מנכון (from you) כד (when) יצף (worrying) משכח (is able) למוספו (to add) על (on) קומתה (his stature) אמתא (cubit) חדא (one)

28

ועל (& about) לבושא (clothing) מנא (why?) יצפין (worry) אנתון (do you) אתבקו (consider) בשושנא (the lilies) דדברא (of the field) איכנא (how) רבין (they grow) דלא (without) לאין (laboring) ולא (neither) עזין (weaving)

29

אמר (say) אנא (I) לכון (to you) דיין (but) דאפלא (that not even) שלימון (Solomon) בכלה (in all) שובחה (his glory) אתכסי (was clothed) איך (like) חדא (one) מנהין (of these)

30

אן דיין (if) לעמירא (the grass) דחקלא (of the field) דיומנא (that today) איתודי (is) ומחר (& tomorrow) נפל (will be cast) בתנורא (into the oven) אלהא (God) הכנא (thus) מלבש (clothes) לא (not?) סני (does He multiply) יתיר (more) לכון (to you) זעורי (little ones) הימנותא (of faith)

31

לא (not) הכיל (therefore) תאצפון (you shall worry) או (or) תאמרון (you shall say) מנא (what?) נאכול (will we eat) או (or) מנא (what?) נשתא (will we drink) או (or) מנא (what?) נתכסא (will we wear)

32

כלהין (all) גיר (for) הלין (these) עמומא* (the Gentiles) הו (are) בעין (seeking) להין (things) אבוכון (your Father) דיין (but) דבשמיא (Who is in Heaven) ידע (knows) דאף (that also) לכון (for you) מתבעין (are necessary) הלין (these things) כלהין (all)

- The Eastern Peshitta has “The Gentiles of the world”.

33

בעו (seek) דיין (but) לוקדם (first) מלכותה (the Kingdom) דאלהא (of God) וזדיקותה (& His righteousness) וכלהין (& all) הלין (these things) מתתוספן (will be added) לכון (to you)

34

לא (not) הכיל (therefore) תאצפון (shall you worry) דמחר (of tomorrow) הו (it) גיר (for) מחר (tomorrow) יצף (will worry) דילה (of itself) ספק (is sufficient) לה (for it) ליומא (for the day) בישתה (its evil)

Chapter 7

1

לא (not) תרונון (you will judge) דלא (lest) תתדינון (you should be judged)

2

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- בדינא (in the judgment) גיר (for) דדינין (that judge) אנתון (you) תתדינון (you will be judged) ובכילתא (& with the measure) דמכילין (that measure) אנתון (you) מתתכיל (it will be measured) לכון (to you)
- 3
מנא (why?) דין (but) חזא (notice) אנת (you) גלא (a chip) דבעינך (that is in the eye) דאחוך (of your brother) וקריתא (& the plank) דבעינך (that is in your eye) לא (not) בחר (observe) אנת (you)
- 4
או איכנא (How?) אמר (say) אנת (you) לאחוך (to your brother) שבוק (allow) אפק (me to cast out) גלא (the chip) מן (from) עינך (your eye) ודהא (& behold) קריתא (a plank) בעינך (is in your eye)
- 5
נסב (receiver) באפא (of faces) [pretender, hypocrite] אפק (cast out) לוקדם (first) קריתא (the plank) מן (from) עינך (your eye) ודהיין (& then) נתבחר (will observe) לך (you) למפקו (to cast out) גלא (a chip) מן (from) עינה (the eye) דאחוך (of your brother)
- 6
לא (do not) תתלון (give you) קודשא (a sacrifice) לכלבא (to dogs) ולא (neither) תרמון (you throw) מרגניתכון (your pearls) קדם (before) חזירא (wild boars) דלמא (lest) נדושו (they trample) אנין (them) ברנליהון (with their feet) ונהפכון (& they return) נבזעונכון (to run you through)
- 7
שאלו (ask) ונתיהב (& it will be given) לכון (to you) בעו (seek) ותשכחון (& you will find) קושו (knock) ונתפתח (& it will be opened) לכון (to you)
- 8
כל (everyone) גיר (for) דשאל (who asks) נסב (receives) ורבעא (& he who seeks) משכח (finds) ולאינא (& to the one) דנקש (who knocks) מתפתח (it is opened) לה (to him)
- 9
או (or) מנו (who is?) מנכון (among you) גברא (the man) דנשאליוהי (whose will ask him) ברה (son) להמא (for bread) למא (will?) כאפא (a stone) מושט (he hold out) לה (to him)
- 10
ואן (& if) נונא (a fish) נשאליוהי (he will ask him) למא (will?) חויא (a snake) מושט (he hold out) לה (to him)
- 11
ואן (& if) הכיל (therefore) אנתון (you) דבישא (who evil) אנתון (are) ידעין (knowing) אנתון (you are) מוהבתא (gifts) טבתא (good) למתל (to give) לבניכון (to your children) כמה? (how much?) יתיראית (more) אבוכון (your Father) דבשמיא (Who is in Heaven) נתל (will give) טבתא (good things) לאילין (to those) דשאלין (who ask) לה (Him)
- 12
כל (everything) מא (whatever) דצבין (desire) אנתון (you) דנעבדון (to do) לכון (to you) בני (the children) אנשא (of men) הכנא (likewise) אף (also) אנתון (you) עבדון (do) להון (to them) הנו (this is) גיר (for) נמוסא (the Law) ונביא (& the Prophets)
- 13
עולו (enter) בתרעא (the gate) אליצא (narrow) דפתא (for wide) הו (is) תרעא (the gate) וארויהא (& spacious) אורחא (the road) אידא (which) דמובלא (leads) לאבדנא (to destruction) וסניאא (& many) אנון (are) אילין (those) דאזלין (who are going) בה (in it)
- 14
מא (how!) קטין (is narrow) תרעא (the gate) ואליצא (& is strict) אורחא (the way) דמובלא (that leads) לחיא (to life) וזעורא (& few) אנון (are) אילין (those) דמשכחין (who find) לה (it)
- 15
אזדהרו (beware) מן (of) מן (of) נביא (prophets) דגלא (false) דאתין (who come) לותכון (to you) בלבושא (in clothing) דאמרא (of lambs) מן (of) לגו (within) דין (but) איתיהון (they are) דאבא (wolves) חטופא (plundering)
- 16
מן (by) פאריהון (their fruit) דין (but) תדעון (you will know) אנון (them) למא (do?) לקטין (they gather) מן (from) כובא (thorns) ענבא (grapes) או (or) מן (from) קורטבא (thistles) תאנא (figs)
- 17
הכנא (so) בל (every) אילנא (tree) טבא (good) פארא (fruit) שפירא (good) עבד (produces) אילנא (a tree) דין (but) בישא (bad) פארא (fruit) בישא (bad) עבד (produces)
- 18
לא (not) משכח (is able) אילנא (a tree) טבא (good) פארא (fruit) בישא (bad) למעבד (to produce) ולא (neither) אילנא (a tree) בישא (bad) פארא (fruit) טבא (good) למעבד (to produce)
- 19
כל (every) אילנא (tree) דלא (that not) עבד (does produce) פארא (fruit) טבא (good) מתפסק (is cut down) ובנורא (& into fire) נפל (falls)
- 20

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מדיון (therefore) מן (by) פאריהון (their fruit) תדעון (you will know) אנון (them)

21

לא (not) הוא (it is) כל (everyone) דאמר (who says) לי (to Me) מרי (my Lord) מרי (my Lord) מרי (my Lord) עאל (who enters) למלכותא (the kingdom) דשמיא (of Heaven) אלא (but) מן (whoever) דעבר (does) צבינה (the will) דאבי (of my Father) דבשמיא (Who is in Heaven)

22

סניאא (many) נאמרון (will say) לי (to Me) בהו (in that) יומא (day) מרי (my Lord) מרי (my Lord) לא (not?) לא (demons) בשמך (in Your Name) אתנבין (we have prophesied) ובשמך (& in Your Name) שאדא (we have cast out) אפקן (we have done) ובשמך (& in your name) חילא (powerful works) סניאא (many) עברין (workers)

23

והידיון (& then) אודא (I will profess) להון (to them) דמן (that from) מתום (the beginning of time) לא (not) ידעתכון (I have known you) ארחקו (remove far) לכון (yourselves) מני (from Me) פלהו (workers) עולא (of evil *)

- “Evil” is עול - “Evel” in Aramaic, by one method of transliteration. This looks like another Aramaic cognate for an English word with the same phonetics and the same meaning.

24

כל (everyone) הכיל (therefore) דשמע (who hears) מלי (My words) הלין (these) ועבר (does) להון (them) נתדמא (will be likened) לגברא (to the man) חכימא (wise) הו (he) דבנא (who built) ביתה (his house) על (on) שועא (solid rock)

25

ונחת (& descended) מטרא (the rain) ואתו (& they came) נהרותא (the floods) ונשב (& blew) רוחא (the wind) ואתטריו (& they rushed) בה (against it) בביתא (against house) הו (that) ולא (& not) נפל (it fell) שתאסוהי (its foundation) גיר (for) על (on) שועא (solid rock) סימן (laid) הוי (was)

26

וכל (& everyone) מן (who) דשמע (hears) מלי (My words) הלין (these) ולא (& not) עבר (does) להון (them) נתדמא (will be likened) לגברא (to the man) סכלא (foolish) דבנא (who built) ביתה (his house) על (on) חלא (sand)

27

ונחת (& descended) מטרא (the rain) ואתו (& came) נהרותא (the floods) ונשב (& blew) רוחא (the wind) ואתטריו (& they rushed) הו (that) ונפל (& it fell) והות (& was) מפולתה (its fall) רבא (great)

28

והוא (& had) דכד (when) שלם (finished) ישוע (Yeshua) מלא (words) הלין (these) תהירין (marveling) הוו (were) כנשא (the crowds) על (at) יולפנה (His teaching)

29

מלף (teaching) הוא (He was) להון (them) גיר (for) איך (as) משלטא (one having authority) ולא (& not) איך (as) ספריהון (their Scribes) ופרישא (& The Pharisees)

Chapter 8

1

כד (when) נחת (He came down) דין (but) מן (from) טורא (the mountain) נקפוהי (followed Him) כנשא (crowds) סניאא (great)

2

והא (& behold) גרבא (leper) חד (a certain) אתא (came) סגד (worshiping) לה (Him) ואמר (& he said) מרי (my Lord) אן (if) צבא (willing) אנת (you are) משכח (able) אנת (are) למדרכותי (to purify me)

3

ופשט (& stretching out) אידה (His hand) ישוע (Yeshua) קרב (he touched) לה (him) ואמר (& said) צבא (willing) אנא (I am) אתדכא (be purified) ובה (& in it) בשעתא (in the moment) אתדכי (was purified) גרבה (his leprosy)

4

ואמר (& said) לה (to him) ישוע (Yeshua) חזי (take heed) למא (what) לאנש (to a man) אמר (say) אנת (you) אלא (but) זל (go) חוא (show) נפשך (yourself) לכהנא (to the priest) וקרב (& bring) קורבנא (a gift) איך (as) דפקד (commanded) מושא (Moshe) לסהדותהון (for their testimony)

5

כד (when) על (entered) דין (but) ישוע (Yeshua) לכפרנחום (to Kapernakhum) קרב (approached) לה (Him) קנטרונא (centurion) חד (a certain) ובעא (& prayed) הו (he) מנה (to Him)

6

ואמר (& he said) מרי (my Lord) טליי (my boy) רמא (is lying) בביתא (in the house) ומשרי (& is paralyzed) ובישאית (& badly) משתנק (is tormented)

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אמר (said) לה (to him) ישוע (Yeshua) אנה (I) אתא (shall come) ואסיודי (& I shall heal him)

8
ענא (answered) קנטרונא (centurion) הו (that) ואמר (& he said) מרי (my Lord) לא (not) שוא (worthy)
אנה (I am) דתעול (that You should enter) תחית (under) מטללי (my roof) אלא (but)
בלחוד (only) אמר (say) במלתא (in a word) ונתאסא (& will be healed) טליי (my boy)

9
אך (also) אנה (I) גיר (for) גברא (a man) אנה (am)
דתחית (under) שולטנא (authority) ואית (& are) תחית (under) אידי (my hand)
אסטרטיוטא (soldiers*) ואמר (& say) אנה (I) להנא (to this one) דזל (go) ואזל (& he goes)
ולאחרנא (& to another) דתא (& come) ואתא (& he comes)
ולעבדי (& to my servant) דעבד (that he does) הדא (this) ועבד (& he does)

- **Soldiers** – אסטרטיוטא “*Estratiota*”. “*Strategy*” is a military term, probably derived ultimately from this Aramaic word.

10
כד (when) שמע (heard) דין (but) ישוע (Yeshua) אתדמר (He was amazed)
ואמר (& He said) לך אתין (to them who had come) עמה (with Him) אמין (truly)
אמר (say) אנה (I) לכון (to you) דאך (that even) לא (not) באיסראיל (in Israel)
אשכחת (have I found) איך (like) הדא (this) הימנותא (faith)

11
אמר (say) אנה (I) לכון (to you) דין (but) דסניאא (that many)
נאתון (will come) מן (from) מדרנחא (the East)
ומן (& from) מערבא (the West) ונסתמכון (& will recline) עם (with) אברהם (Abraham)
ואיסחק (& Isaac) ויעקוב (& Yaqob) במלכותא (in the Kingdom) דשמיא (of Heaven)

12
בניה (the children) דין (but) דמלכותא (of the kingdom) נפקון (will be cast out) לחשוכא (to the darkness)
בריא (outside) תמן (there) נהוא (will be) בכיא (weeping) וחורק (& gnashing) שנא (of teeth)

13
ואמר (& said) ישוע (Yeshua) לקנטרונא (to centurion) הו (that)
זל (go) איכנא (Just as) דהימנת (you have believed) נהוא (it will be done)
לך (for you) ואתאסי (& was healed) טליה (his boy) בה (in it) בשעתא (in the hour)

14
ואתא (& came) ישוע (Yeshua) לביתה (to the house) דשמעון (of Shimeon) וזוא (& saw)
לחמתה (his mother in law) דרמיא (who lay) ואחוריא (& had seized) לה (her) אשתא (a fever)

15
וקרב (& He touched) לאידה (her hand) ושבתה (& left her) אשתא (the fever)
וקמת (& she arose) ומשמשא (& waiting on) הות (she was) לה (Him)

16
כד (when) הוא (it was) דין (but) רמשא (evening)
קרבו (they brought) קדמודי (before Him) דינא (demon possessed) סניאא (many)
ואפק (& He cast out) דייוהון (their demons) במלתא (with a word) ולכלהון (& all of them)
אילין (who) דבישאית (ill) עבידין (become) הו (had) אסי (He healed) אנן (them)

17
איך (so) דנתמלא (that should be fulfilled) מדרם (the thing) דאתאמר (that was said) ביד (by)
אשעיא (Isaiah) נביא (the prophet) דאמר (who said)
דו (He) נסב (will take) כאבין (our pains) וכורהנין (& our sicknesses) נטען (He will bear)

18
כד (when) חזא (saw) דין (but) ישוע (Yeshua) כנשא (the crowds) סניאא (great) דחדירין (surrounding)
לה (Him) פקד (He ordered) דנאלון (that they go) לעברא (to the shore)

19
וקרב (came near) ספרא (scribe) חד (one) ואמר (& said) לה (to Him)
רבי (Rabbi) אתא (I shall come) בתרך (after You) לאתר (wherever) דאזל (go) אנת (you)

20
אמר (said) לה (to Him) ישוע (Yeshua) לתעלא (for foxes) נקעא (Jairs) אית (are) להון (to them)
ולפרחתא (& for the birds) דשמיא (of the heavens) מטללא (shelters)
ברה (The Son) דין (but) דאנשא (of Man) לית (there is not) לה (for Him) איכא (where)
דנסמוך (to lay) רשה (His head)

21
אחרנא (another) דין (but) מן (from) תלמידוהי (His disciples) אמר (said) לה (to Him)
מרי (my Lord) אפס (allow) לי (me) לוקדם (first) אזל (go) אקבור (I shall bury) אבי (my father)

22
ישוע (Yeshua) דין (but) אמר (said) לה (to him) תא (come) בתרי (after Me)
ושבוק (& let) למיתא (the dead) קברין (bury) מיתיהון (their dead)

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- 23
(into the ship) לספינהא (Yeshua) ישוע (came up) סלק (& when) וכד
(His disciples) סלקו עמה (they came up) (with Him) תלמידוהי
- 24
(in the sea) בימא (was) הוא (great) רבא (earthquake) זועא, (& behold) ודהא
(would be covered) תתכסא (that the galley) דאלפא (so) איכנא
(was) מן גללא (from) הו (the waves) הו (He) דין (but) ישוע (Yeshua) דמוך (asleep) הוא
- 25
(to waken Him) תלמידוהי (His disciples) אעירוהי (& approached) וקרבו
(deliver us) פצן (our Lord) מרן (to him) לה (& they were saying) ואמרו
(we) חנין (are being destroyed) אברין
- 26
(are you afraid) דחולתנין (why?) למנא (Yeshua) ישוע (to them) להון (said) אמר
(the wind) זעורי (you) הימנותא (of little) הידין (faith) קם (then) וכווא (He arose) וכאא (& rebuked) ברוחא
(great) ובימא (& the sea) ודהא (& there was) שליא (a calm) רבא
- 27
(& they were saying) ואמרו (were shocked) אתדמרו (but) דין (the men) אנשא
(Him) מנו (Who is?) הנא (This) דרוחא (that the wind) וימא (& the sea) משתמעין (obey) לה
- 28
(to the region) לאתרא (to the other side) לעברא (Yeshua) ישוע (came) אתא (& when) וכד
(demoniacs) דגדריא (of the Gadarenes) ארעוהי (met Him) תרין (two) דיונא
(evil) דנפקין (who came out) מן (from) בית (house) קבורא (of burials) בישא
(road) דטב (very) איך (so as) דלא (that no) אנש (man) נשכח (could) נעבר (pass) בדי (on that) אורחא
- 29
(& they were saying) ואמרו (& they cried out) וקעו
(of God) מא (what?) לן (to us) ולך (& to You) ישוע (Yeshua) ברה (Son) דאלהא
(to punish us) אתית (have You come?) לכא (here) קדם (before) זכנא (the time) דתשנקן
- 30
(from them) אית (there) הוא (was) דין (but) להל (far) מנהון (from them)
(grazing) בקרא (a herd) דחזירא (of pigs) סניאא (many) דרעיא
- 31
(from Him) הנון (those) דין (but) שארא (demons) בעין (begging) הו (they were) מנה (from Him)
(us) ואמרו (& they were saying) אן (if) מפק (cast out) אנת (you) לן (us) אפס (allow) לן
(of pigs) דנאזל (that we go) לבקרא (to the herd) דחזירא
- 32
(& at once) אמר (said) להון (to them) ישוע (Yeshua) זלו (go) ומחרא
(& whole) נפקו (they came out) ועלו (& they entered) בחזירא (into the pigs) וכלה
(the cliff) בקרא (herd) די (that) תרצת (went straight) לעל (over) לשקיפא
(in the water) ונפלו (& they fell) בימא (into the sea) ומיתו (& they died) במיא
- 33
(& they went) הנון (they) דין (but) דרעין (who herding them) הו (had been) ערקו (fled) ואזלו
(that had happened) למדינתא (to the city) וחוויו (& revealed) כלמרם (everything) דהוא (demoniacs)
(demoniacs) ודהנון (& of those)
- 34
(city) ונפקת (& came out) כלה (the whole) מדינתא
(they saw Him) לאורעה (to meet) דישוע (with Yeshua) וכד (& when) הזאוהי (they besought)
(their borders) מנה (from Him) דנשנא (that He would depart) מן (from) תחומיהון

Chapter 9

- 1
(to His city) וסלק (& going up) לאלפא (into the ship) ועבר (& crossing over) אתא (He came) למדינתה
- 2
(a paralytic) ומשריא (Him) לה (& they brought) וקרבו
(their faith) כד (as) רמא (he lay) בערסא (in a pallet) וחזא (& saw) ישוע (Yeshua) הימנותהון
(My son) ואמר (& He said) להו (to that) משריא (paralytic) אתלבב (take heart) ברי (My son)
(your sins) שביקין (are forgiven) לך (to you) חטוהיך
- 3
(the Scribes) אנשא (men) דין (but) מן (from) ספרא (blasphemes)
(blasphemes) אמרו (said) בנפשהון (in themselves) הנא (This One) מגדפ
- 4
(to them) ישוע (Yeshua) דין (but) ידע (knew) מחשבתהון (their thinking) ואמר (& He said) להון

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מנא (why?) מתחשבין (plot) אנתון (you) בישתא (evil things) בלבכון (in your heart)

מנא (which?) גיר (for) פשיק (is easier) למאמר (to say) דשביקין (are forgiven) לך (to you) חטהיך (your sins) או (or) למאמר (to say) קום (arise) הלך (walk)

דתרעון (that you may know) דין (but) דשולטנא (that authority) (in the earth) בארעא (of Man) דאנשא (to The Son) לברא (is) אית (paralytic) למשבק (to forgive) חטהא (sins) אמר (I say) להו (to this) משריא (paralytic) קום (stand up) שקול (take) ערסך (your pallet) וזל (& go) לביתך (to your house)

וקם (& he stood up) אזל (& he went) לביתה (to his house)

כד (when) חזו (saw) דין (but) כנשא (crowds) הנון (those) דחלן (they feared) ושבחו (& they glorified) לאלהא (God) דיהב (Who gave) שולטנא (authority) דאיך (like) הנא (this) לבנינשא (to the children of men)

וכד (& when) עבר (passed by) ישוע (Yeshua) מן (from) תמן (there) חזא (He saw) גברא (a man) דיתב (who was sitting) בית (at a booth) מכסא (tax collection) דשמא (whose name was) מתי (Matti) ואמר (& He said) לה (to him) תא (come) בתרי (after Me) וקם (& rising) אזל (he went) בתרה (after Him)

וכד (& when) סמיכין (they reclined to eat) בביתא (in the house) אתו (came) מכסא (tax gatherers) וחטיא (& sinners) סניאא (many) אסתמכו (they reclined to eat) עם (with) ישוע (Yeshua) ועם (& with) תלמידוהי (His disciples)

וכד (& when) חזו (saw) פרישא (The Pharisees) אמרין (they were saying) לתלמידוהי (to His disciples) למנא (why?) עם (with) מכסא (tax gatherers) וחטיא (& sinners) לעס (eats) רבכון (your Master)

ישוע (Yeshua) דין (but) כד (when) שמע (heard) אמר (He said) להון (to them) לא (do not) סניקין (have need) חלימא (the healthy) על (for) אטיא (a doctor) אלא (but) אילין (those) דבישאית (who ill) עבידין (have become)

זלו (go) ילפו (learn) מנו (what this is) חננא (mercy) בעא (require) אנא (I) ולא (& not) דבחתיא (a sacrifice) לא (not) גיר (for) אתית (I have come) דאקרא (to call) לידיקא (the righteous) אלא (but) לחטיא (sinners)

הידין (then) קרבו (approached) לה (Him) תלמידוהי (the disciples) דיוחנן (of Yohanan) ואמרין (& they were saying) למנא (why?) חנן (are we) ופרישא (& the Pharisees) צימין (fasting) חנן (are) סני (much) ותלמידך (& Your disciples) לא (not) צימין (fast)

אמר (said) להון (to them) ישוע (Yeshua) דלמא (How?) משכחין (can) בנוהי (the children) דגנונא (of the bridal chamber) למצם (fast) כמא (as long as) דחתנא (the groom) עמהון (is with them) אתין (are coming) דין (but) יומתא (the days) כד (when) נשתקל (will be taken) מנהון (from them) חתנא (the groom) והידין (& then) נצומון (they will fast)

לא (no) אנש (man) רמא (places) אורקעתא (a patch of cloth) חדתא (new) על (on) נחתא (a coat) בליא (old) דלא (lest) תתוף (tears) מליותה (its fullness) מן (from) הו (that) נחתא (coat) ונהוא (& would be) בזעא (the rip) יתירא (greater)

ולא (neither) רמין (they put) חמרא (wine) חדתא (new) בזקא (in wineskins) בליתא (old) דלא (lest) מצטרין (burst) זקא (the wineskins) וחמרא (& the wine) מתאשד (is spilled) וזקא (& the wineskins) אברן (are destroyed) אלא (but) רמין (they put) חמרא (wine) חדתא (new) בזקא (in wineskins) חדתתא (new) ותריהון (& both) מתנשרין (are preserved)

כד (when) דין (but) הלין (speaking) ממלל (these things) הוא (He was) עמהון (with them) אתא (came) ארכונא (ruler) חד (a certain) קרב (approached) סגד (bowing) לה (to Him) ואמר (& he said) ברתי (my daughter) השא (this hour) מיתת (has died) אלא (but) תא (come) סים (lay) אידך (Your hand) עליה (on her) ותחא (& she will live)

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וקם (& arose) ישוע (Yeshua) ותלמידוהי (& His disciples) ואזלו (& they went) בתרה (after Him) 20

והא (& behold) אנתתא (a woman) דררא (of whom flowed) הוא (had) דמה (her blood) שנין (years) תרתעסרא (twelve) אתת (she came) מן (from) בסתרה (behind Him) וקרבת (& she touched) לקרנא (the hem) דלבושה (of His garment) 21

אמרא (saying) הות (she was) גיר (for) בנפשה (in herself) אפן (even if) בלאחור (only) למאנה (His clothes) קרבא (may touch) אנא (I) מתאסיא (shall be healed) אנא (I) 22

ישוע (Yeshua) דין (but) אתפני (turned) הוזה (seeing her) ואמר (& He said) לה (to her) אתלבבי (take heart) ברתי (My daughter) הימנותכי (your faith) אדיתכי (has saved you) ואתאסית (& was healed) אתתא (woman) הי (that) מן (from) הי (from) שעתא (that) שעתא (moment) 23

ואתא (& came) ישוע (Yeshua) לביתה (to the house) דארכונא (of the ruler) וחזא (& He saw) זמרא (chanters) וכנשא (a crowd) דמשתגשין (& that was upset) 24

ואמר (& He said) להון (to them) פרוקו (leave) לכון (you) טליתא (the girl) גיר (for) לא (not) מיתת (has died) אלא (but) דמכא (is asleep) הי (she) וגחכין (laughing) הון (they were) עלוהי (at Him) 25

וכד (& when) אפק (He had sent out) לכנשא (the crowd) טליתא (the girl) על (He entered) אחרה (He took her) באידה (by her hand) וקמת (& arose) טליתא (the girl) 26

ונפק (& went out) טבא (report) הנא (this) בכלה (in all) ארעא (land) הי (that) 27

וכד (& when) עבר (passed through) ישוע (Yeshua) מן (from) תמן (there) דבקוהי (followed Him) סמיא (blind men) תרין (two) דקעין (who cried out) ואמרין (& they were saying) אתרחם (have pity) עלין (on us) ברה (Son) דדוד (of David) 28

וכד (& when) אתא (He had come) לביתה (to the house) קרבו (came near) לה (to Him) הנון (those) סמיא (blind men) אמר (said) להון (to them) ישוע (Yeshua) מהימנין? (are believing?) אנתון (you) דמשכח (that able) אנא (I am) הדא (this) למעבד (to do) אמרין (they were saying) לה (to Him) אין (Yes) מרן (our Lord) 29

הירין (then) קרב (He touched) לעיניהון (their eyes) ואמר (& He said) איכנא (Just as) דהימנתון (you have believed) נהוא (let it be done) לכון (to you) 30

ומחדא (& at once) אתפתח (were opened) עיניהון (their eyes) וכאא (& admonished) בהון (them) ישוע (Yeshua) ואמר (& He said) חזו (see that) לא (no) אנש (man) נדע (will know it) 31

הנון (they) דין (but) נפקו (went forth) אטבוהי (they announced it) בכלה (in all) ארעא (area) הי (that) 32

וכד (& when) נפק (went out) ישוע (Yeshua) קרבו (they brought) לה (to Him) חרשא (a deaf mute) דאית (who is) עלוהי (upon him) דיוא (a demon) 33

ומן (& when) דנפק (went out) דיוא (the demon) מלל (spoke) הו (that) חרשא (deaf mute) ואתדמרו (& were astonished) כנשא (the crowds) ואמרין (& they were saying) לא (not) מתום (ever) אתחזי (has it been seen) הכנא (thus) באיסראיל (in Israel) 34

פרישא (the Pharisees) דין (but) אמרין (saying) הון (were) ברשא (by the prince) דדיוא (of demons) מפק (He casts out) דיוא (demons) 35

ומתכרך (& traveling about) הוא (was) ישוע (Yeshua) במדינתא (in the cities) כלהין (all) ובקוריא (& in the villages) ומלך (& teaching) הוא (He was) בכנושתהון (in their assemblies) ומכרז (& preaching) סברתא (the gospel) דמלכותא (of the kingdom) ומאסא (& healing) כל (all) כורדהנין (diseases) וכל (& all) כאבין (ailments) 36

כד (when) חזא (saw) דין (but) ישוע (Yeshua) לכנשא (the crowds) אתרחם (He felt pity) עליהון (for them) דלאין (for weary) הון (they were) ושרין (& wandering nomads) איך (like) ערבא (sheep) דלית (without) להון (for them) רעיא (a shepherd) 36

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37
(to His disciples) לתלמידוהי (& He said) ואמר
(are few) זעורין (& the laborers) ופעלא (is great) סני (the harvest) הצרא

38
(of the harvest) הצרא (The Lord) מרא (of) מן (therefore) בעו (besech) הכיל
(to His harvest) להצרה (laborers) פעלא (to send out) דנפק

Chapter 10

1
(& He gave) ויהב (His disciples) תלמידוהי (twelve) לתרעסר (& He called)
(filthy) טנפתא (spirits) על (over) רוחא (authority) שולטנא (to them) להון
(& disease) וכורהן (ailment) כאב (every) כל (& to heal) דנפקון (to cast them out) ולמאסיו

2
(apostles) שליחא (of the twelve) דתרעסר (but) דין (their) דילהון
(the first of them) קדמיהון (these) הלין (were) איתיהון (names)
(The Stone) כאפא (which is called) דמתקרא (Shimeon) שמעון
(& Yaqob) אחוהי (& Andraus) אחוהי (his brother) ויעקוב
(his brother) זבדי (son of) וייהונן (Zebedee) אחוהי (& Yohanana)

3
(& Thoma) ותאומא (& Bar-Tolmay) וברתולמי
(& Yaqob) ומתן (the tax collector) ויעקוב (the tax collector) ומטאי (& Mattai)
(Thadi) בר חלפי (son of) חלפי (Halphi) ולבי (& Lebai) דאתכני (who was called) תדי (Thadi)

4
(Skariota) ושמעון (& Shimeon) קנניא (the Zealot) ויהודא (& Yehuda) סכריוטא
(he) דאשלמה (he) דאשלמה (who betrayed Him)

5
(them) להלין (these) תרעסר (twelve) שדר (sent) ישוע (Yeshua) ופקד (& He commanded) אנון
(of the heathen) דהנפא (by a road) לא (of the Samaritans) דשמריא (& He said)
(you shall go) תאולון (not) דשמריא (& to a city) דשמריא (& He said)
(you shall enter) תעלון (not) דשמריא (& to a city) דשמריא (& He said)

6
(the sheep) זלו (go) לכוון (you) דין (but) יתיראית (especially) לות (to) ערבא
(of Israel) דאברו (that have been lost) מן (from) בית (the house) יסריל (of Israel)

7
(preach) וכד (& when) אזלין (are going) אנתון (you) אכרוזו (you)
(of Heaven) דקרבת (& say) דקרבת (that has come near) מלכותא (the Kingdom) דשמיא (of Heaven)

8
(purify) כריהא (the sick) אסו (heal) ונרבא (& the lepers) דכו (purify)
(cast out) דיוא (& demons) אפקו (cast out)
(freely) נסבתון (freely) מנן (you have received) מנן (freely) הבו (give)

9
(silver) לא תקנון (not) דהבא (gold) ולא (neither) סאמא (silver)
(in your money bags) דהבא (gold) ולא (neither) סאמא (silver)
(in your money bags) דהבא (gold) ולא (neither) סאמא (silver)

10
(for the way) ולא (neither) תרמלא (scrip) לאורחא (for the way)
(a staff) ולא (nor) תרתין (two) כותינין (coats) ולא (neither) מסנא (shoes) ולא (nor) שבטא (a staff)
(of his provisions) שוא (worthy) הו (is) גיר (for) פעלא (a laborer) סיברתה (of his provisions)

11
(village) לא (to whichever) דין (but) מדינתא (city) או (or) קריתא (village)
(worthy) דעאלין (enter) אנתון (you) לה (it) שאלו (ask) מנו (who is?) שוא (worthy)
(in it) ותמן (& there) הו (stay) עדמא (until) דנפקין (leave) אנתון (you)

12
(a household) ומא (& when) דעאלין (enter) אנתון (you) לביתא (a household)
(of the household) שאלו (invoke) שלמה (the peace) דביתא (of the household)

13
(household) ואן (& if) הו (that) דשוא (is worthy) ביתא (household)
(upon it) שלמכון (your blessing of peace) נאתא (will come) עלוהי (upon it)
(it is worthy) אן (if) דין (but) לא (not) שוא (it is worthy)
(will return) שלמכון (your blessing of peace) עליכון (unto you) נפנא (will return)

14
(you) מן (whoever) דלא (not) דין (but) מקבל (does receive) לכוון (you)
(depart) ולא (neither) שמע (listens to) מליכון (your words) כד (when) נפקין (depart) אנתון (you)
(village) מן (from) ביתא (the house) או (or) מן (from) קריתא (village)
(your feet) די (that) פצו (shake) חלא (the sand) מן (from) רגליכון (your feet)

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- (for land) דלארעא (to you) לכון (I) אנא (say) אמר (and truly) ואמין
 (tranquil) ניה (it will be) נהיא (& of Ammora) ודעמורא (of Sadom) דסדום (that) הי
 (that) הי (for city) למדינתא (rather than) או (of judgment) דדינא (in the day) דדינא
- 16
 הא (behold) אנא (I) משדר (sending) אנא (am) לכון (you)
 איך (as) אמרא (lambs) ביני (among) דאבא (wolves)
 הו (be) הכיל (therefore) חכימא (crafty) איך (as) חוותא (snakes)
 ותמימא (& innocent) איך (as) יונא (doves)
- 17
 אזדהרו (be on guard) דין (but) מן (from) בנינשא (the children of men)
 משלמין (they will deliver) לכון (you) גיר (for) לבית (to the house) דינא (of judgment)
 ובכנושתהון (& in their assemblies) ננגדונכון (they will scourge you)
- 18
 וקדם (& before) הגמונא (governors) ומלכא (& kings) מקרבין (they will bring) לכון (you)
 מטלתי (for My sake) לסהדותא (for testimony) דילהון (their) ודעממא (& that of the Gentiles)
- 19
 אמתי (when) דין (but) דנשלמונכון (you arrest you) לא (not) תאצפון (you shall be anxious)
 איכנא (how?) או (or) מנא (what?) תמללון (you will speak)
 מתיבה (it will be given) לכון (to you) גיר (for) בהי (in that)
 שעתא (hour) מא (whatever) דתמללון (you should speak)
- 20
 לא (not) הוא (it will be) גיר (for) אנתון (you) ממלליין (speaking)
 אלא (but) רוחא (The Spirit) דאבוכון (of your Father) ממללא (speaking) בכון (in you)
- 21
 נשלם (will deliver) דין (but) אחא (brother) לאחודי (his brother) למותא (to death)
 ואבא (& father) לברה (his son) ונקומון (& will rise) בניא (children) על (against)
 אבדיהון (their parents) ונמיתון (they will put to death) אנון (them)
- 22
 ותהוון (& you will be) סניאין (hated) מן (of) כלנש (everyman) מטל (because of)
 שמי (My Name) אינא (whoever) דין (but) דנסיבר (will endure) עדמא (until) לחרתא (the end)
 הו (he) נחא (will be saved)
- 23
 מא (when) דרדפין (they persecute) לכון (you) דין (but) במדינתא (in city) הדא (this)
 ערוקו (flee) לכון (you) לאחרתא (to another) אמין (truly) גיר (for) אמר (say) אנא (I) לכון (to you)
 דלא (that not) תשקמון (you will have finished) אנין (these) כלהין (all) מדינתא (cities)
 דבית (of the house) איסריל (of Israel) עדמא (of Israel) דנאתא (will come) ברה (The Son) דאנשא (of Man)
- 24
 לית (there is not) תלמידא (a disciple) דיתיר (greater)
 מן (than) רבה (his master) ולא (neither) עבדא (a servant) מן (than) מרה (his lord)
- 25
 ספק (it is enough) לה (for him) לתלמידא (for a disciple) דנהוא (that he would be) איך (like)
 רבה (his master) ולעבדא (& for a servant) איך (like) מרה (his lord)
 אן (if) למרה (the lord) דביתא (of the house) קרו (they have called)
 בעלזבוב (Beelzebub) חד (more) כמא (how much?) לבני (the children) ביתה (of his household)
- 26
 לא (not) הכיל (therefore) תדחלון (you shall be afraid) מנהון (of them)
 לית (there is not) גיר (for) מדם (anything) דכסא (covered) דלא (that not)
 נתגלא (will be revealed) ודמטשי (& hidden) דלא (that not) נתידע (will be known)
- 27
 מדם (whatever) דאמר (tell) אנא (I) לכון (to you) בחשוכא (in the darkness)
 אומרודי (say it) אנתון (you) בנהירא (in the light)
 ומדם (& anything) דבאדניכון (that with your ears) שמעין (hear)
 אנתון (you) אכרוז (preach) על (on) אנרא (the rooftops)
- 28
 ולא (& not) תדחלון (you shall be afraid) מן (of) אילין (those) דקטלין (who kill) פנרא (the body)
 נפשא (the soul) דין (but) לא (not) משכחין (are able) למקטל (to kill) דחלו (be afraid) דין (but)
 יתיראית (rather) מן (of) מן (Him) דמשכח (which can)
 דלנפשא (what is soulish) ולפנרא (& the body) נוכד (destroy) בנהנא (in Gehenna)
- 29
 לא (not) תרתין (two) צפרין (sparrows) מזרבנן (are sold) באסר (for a penny)
 וחדא (& one) מנהין (of them) בלעד (apart) מן (from) אבוכון (your Father)
 לא (not) נפלא (falls) על (on) ארעא (the ground)

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אונגליין קדישא כרוזתא דמתי

דילכון (your) דין (but) אף (also) מנא (hairs) דרשכון (of your head)
כלהין (all) מנין (numbered) אנין (are)

לא (not) הכיל (therefore) תדחלוין (you shall be afraid) מן (than)
צפרא סגיאתא (sparrows) מיתרין (many) אנתון (you) אנתון (are greater)

כלנש (everyone) הכיל (therefore) דנודא (who will confess) בי (Me)
קדם (before) בנינשא (children of men) אודא (I shall confess)
בה (him/her) אף (also) אנא (I) קדם (before) אבי (My Father) דבשמיא (Who is in Heaven)

מן (whoever) דין (but) דנכפור (will deny) בי (Me) קדם (before) בנינשא (children of men)
אכפור (I shall deny) בה (him/her) אף (also) אנא (I)
קדם (before) אבי (My Father) דבשמיא (in Heaven)

לא (not) תסברון (think) דאתית (that I have come) דארמא (to bring) שינא (peace) בארעא (in the earth)
לא (not) אתית (I have come) דארמא (to bring) שינא (peace) אלא (but) הרבא (a sword)

אתית (I have come) ניר (for) דאפלוג (to divide) גברא (a man) על (against)
אבוהי (his father) וברתא (& a daughter) על (against) אמה (her mother)
וכלתא (& a daughter-in-law) על (against) חמתה (her mother-in-law)

ובעלדבבוהי (& the enemies) דגברא (of a man) בני (will be the children) ביתה (of his household)

מן (whoever) דרחם (loves) אבא (father) או (or) אמא (mother)
יתיר (more) מן (than) דלי (Me) לא (not) שוא (is worthy) לי (to Me) ומן (& whoever)
דרחם (loves) ברא (son) או (or) ברתא (daughter) יתיר (more) מן (than) דלי (Me)
לא (not) שוא (is worthy) לי (to Me)

וכל (& everyone) דלא (who does not) שקל (take) זקיפה (his cross) ואתא (& come)
בתרי (after Me) לא (not) שוא (is worthy) לי (to Me)

ומן (& whoever) דנובד (will lose) נפשה (his life-himself) מטלתי (for My sake) נשכחיה (will find it)
מן (whoever) דאשכח (will find) נפשה (his life-himself) נובדיה (will lose it)

מן (whoever) דמקבל (receives) לכון (you) לי (Me) מקבל (receives)
ומן (& whoever) דלי (Me) מקבל (receives) למן (Him) דשלחני (Who sent Me) מקבל (receives)

מן (whoever) דמקבל (receives) נביא (a prophet) בשם (in the name) נביא (of The Prophet)
אגרא (a reward) דנביא (of The Prophet) נסב (receives) ומן (& whoever)
דמקבל (receives) זדיקא (a righteous one) בשם (in the Name) זדיקא (of The Righteous One)
אגרא (a reward) דזדיקא (of The Righteous One) נסב (receives)

וכל (& everyone) דמשקא (who gives a drink)
לחד (to one) מן (of) הליון (these) זעורא (little ones) כסא (a cup) דקיריא (of cold water)
בלחוד (alone) בשמא (in the name) דתלמידא (of a disciple) אמין (amen)
אמר (say) אנא (I) לכון (you) דלא (that not) נובד (he will lose) אגרה (his reward)

Chapter 11

והוא (& it was) דכד (that when) שלם (had finished) ישוע (Yeshua) למפקדו (charging)
לתרעסר (the twelve) תלמידוהי (His disciples) שני (He moved) מן (from) תמן (there)
למלפו (to teach) ולמכרוז (& to preach) במדינתהון (in their cities)

יוחנן (* Yohanana) דין (but) כד (when) שמע (He had heard) בית (in the house) אסירא (of prisoners)
עברוהי (His works) דמשיחא (of the Messiah) שדר (he sent) ביד (by the hand) תלמידוהי (of his disciples)

* "Yohanana" is "John" in Aramaic; usually I transliterate this in the Eastern pronunciation "Yokhanana", though even the Eastern pronunciation has both the hard & soft sounds for its third letter –Khet & Het..

ואמר (& he said) לה (to Him) אנת (you) הו (are?) הו (He) דאתא (Who comes)
או (or) לאהרין (another) הו (is He?) מסכין (expect) אנהון (we)

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אנהנן is a form for "We" found only in "Ancient mss.", according to Smith's Compendious Syriac Dictionary. It is found in Matthew, Luke and John.

- 4
(relate) אשתעו (go) זלו (to them) להון (& He said) ואמר (Yeshua) ישוע (answered) ענא
(& see) ליוחנן (to Yokhanan) אילין (those things) דשמעין (that hear) אנתון (you) וחזין
- 5
(& lepers) סמיא (the blind) חזין (see) וחנרא (& the lame) מהלכין (walk) וגרבא (& the deaf)
(are purified) וחרשא (are hearing) שמעין (& the dead) ומיתא (& the poor)
(are given good news) קימין (are rising) ומסכנא (& the poor) מסתברין
- 6
(by Me) וטובוהי (& blessed is he) לאינא (who) דלא (not) נתכשל (will be stumbled) בי (Me)
- 7
(Yeshua) כד (when) דין (but) אזלו (they departed) שרי (began) ישוע (Yokhanan)
(about) על (to the crowds) לכנשא (to say) לנשא (to see) מנא (what?) נפקתון
(did you go out) לחורבא (to the wilderness) למחזא (to see) קניא (a reed) דמן (that by) רוחא (the wind) מתתזיע (is being shaken)
- 8
(did you go out) נפקתון (what?) מנא (& if not) ואלא
(wears?) למחזא (to see) גברא (a man) דנחתא (who a long robe) רכיכא (soft) לביש (in the house)
(are) הא (behold) אילין (those) דרכיכא (those) לבישין (wear) בית (in the house) מלכא (of a king)
- 9
(a prophet?) ואלא (otherwise) מנא (what?) נפקתון (did you go out) למחזא (to see) נביא (a prophet?)
(a prophet) אין (yes) אמר (say) אנא (I) לכון (to you) ויתיר (& more) מן (than) נביא (a prophet)
- 10
(behold) הנו (this is) גיר (for) דעלוהי (he about whom) כתיב (it is written) דהא (before)
(before) אנא (I) משרר (sending) אנא (am) מלאכי (My messenger) קדם (before) פרצופך
(your presence) דנתקן (that he may prepare) אורחא (the road) קדמיך (before You)
- 11
(has arisen) אמין (amen) אמרנא (I say) לכון (to you) דלא (that not) קם (than)
(than) בילידי (among them born) נשא (of a woman) דרב (one greater) מן (than)
(but) יחנן (Yokhanan) מעמדנא (The Baptizer) זעורא (the little one) דין (but)
(than he) במלכות (in the kingdom) שמיא (of Heaven) רב (greater) הו (is) מנה (than he)
- 12
(The Baptizer) מן (from) יומי (the days) יוחנן (of Yokhanan) דין (but) מעמדנא (The Baptizer)
(of Heaven) ועדמא (& until) להשא (this hour) מלכותא (the Kingdom) דשמיא (of Heaven)
(it) בקטירא (by force) מתדברא (is led) וקטירנא (& the violent) מחטפין (are seizing) לה (it)
- 13
(The Prophets) אתנביו (they prophesied) כלהון (all of them) גיר (for) נביא (The Prophets)
(Yokhanan) ואוריתא (& The Torah) עדמא (until) ליוחנן (Yokhanan)
- 14
(you are) זבין (willing) אנתון (you are) ויאן (& if) צבין (willing) אנתון (you are)
(to come) קבלו (accept) דהויו (that he is) אליא (Elijah) דעתיד (who was going) למאתא (to come)
- 15
(let him hear) מן (whoever) דאית (that is) לה (to him) ארנא (an ear) דנשמע (that will hear) נשמע (let him hear)
- 16
(this) למן (to what?) דין (but) אדמיה (shall I compare) לשרבתא (generation) הדא (this)
(sitting) דמיה (it is like) לטליא (children) דיתבין (sitting) בשוקא (in the street)
(their playmates) וקעין (& calling) לחבריהון (their playmates)
- 17
(& not) ואמרין (& saying) זמרן (we sang) לכון (to you) ולא (& not) ארקדתון (you were sad)
(you danced) ואלין (& we cried) לכון (to you) ולא (& not) ארקדתון (you were sad)
- 18
(& nothing) אתא (came) גיר (for) יוחנן (Yokhanan) דלא (who nothing) אכל (ate) ולא (& nothing)
(in him) שתא (drank) ואמרין (& they were saying) דינא (a demon) אית (is) בה (in him)
- 19
(& drinking) אתא (came) ברה (The Son) דאנשא (of Man) אכל (eating) ושתא (& drinking)
(a glutton) ואמרין (& they were saying) גברא (behold) הא (a man) אכולא (a glutton)
(& of sinners) ושתא (& drinker) חמרא (of wine) ורחמא (& friend) דמכסא (of tax collectors) ודחטיא (& of sinners)

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אונגליין קדישא כרוזתא דמתי

ואזרדקת (& is justified) חכמתא (wisdom) מן (by) עבדיה (* its works)

* The Greek has two readings: The Majority of mss. have, “Works” and the Critical Text (2 mss.) has **Children**. עבדיה can mean either “Works” or “Servant”. The Greek word “Teknon”(“Child”) can refer to a disciple or pupil as well:

5043 τεκνον teknon tek'-non

from the base of 5098; TDNT-5:636,759; n n

AV-child 77, son 21, daughter 1; 99

1) offspring, children

1a) child

1a) a male child, a son

1b) metaph.

1b1) the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children

1b2) in affectionate address, such as patrons, helpers, teachers and the like employ: my child

1b3) in the NT, **pupils or disciples are called children of their teachers**, because the latter by their instruction nourish the minds of their pupils and mould their characters

1b4) children of God: in the OT of “the people of Israel” as especially dear to God, in the NT, in Paul’s writings, all who are led by the Spirit of God and thus closely related to God

1b5) children of the devil: those who in thought and action are prompted by the devil, and so reflect his character

1c) metaph.

1c1) of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it

1c2) one who is liable to any fate

1c2a) thus children of a city: its citizens and inhabitants

1c3) **the votaries (adherents) of wisdom**, those souls who have, as it were, been nurtured and moulded by wisdom

1c4) cursed children, exposed to a curse and doomed to God’s wrath or penalty

For Synonyms see entry 5868 & 5943.

One Greek synonym is Παις-“Pais”:

3816 παις pais paheece

perhaps from 3817; TDNT-5:636,759; n m/f

AV-servant 10, child 7, son (Christ) 2, son 1, manservant 1, maid 1, maiden 1, young man 1; 24

1) a child, boy or girl

1a) infants, children

2) servant, slave

2a) an attendant, servant, spec. a king’s attendant, minister

Since the Aramaic עבדיה can mean servant, a Greek translator may easily use a Greek synonym such as “teknon” to translate it. Codices Alep and B have “ergown”-“Works”, which also can be the meaning of עבדיה. The Peshitta can explain the origin of both Greek readings and why two readings exist. These kinds of split spin-off readings in Greek that match dual or multiple Aramaic word meanings in The Peshitta are fairly common. We do not find the opposite phenomenon, however. The Peshitta mss. do not have such variant readings. Indeed, The Peshitta mss. have practically no variant readings of significance to mention, except in approximately ten places in the entire NT! There is also no Greek type that regularly agrees with The Peshitta. In one place the Critical Text of Vaticanus and Sinaiticus may favor it and in the next verse, The Majority text. And the results will alternate. Often The Peshitta will disagree with all Greek readings. This is a highly unlikely scenario if The Peshitta is a translation of the Greek NT. It is a natural result of and easily explained by an original Peshitta NT and Greek translation of that original.

20

הידין (then) שרי (began) ישוע (Yeshua) למחסרו (to reproach) מדינתא (cities) אילין (those) דהוו (where had happened) בהין (in them) חילודי (His mighty works) סניאא (many) ולא (& not) תבו (they repented)

21

ואמר (& said) הוא (He) וי (woe) לכי (to you) כורזין (Korazin) וי (woe) לכי (to you) ביתצידא (Bethsaida) דאלו (for if) בצור (in Tsur) ובצידן (& in Tsidon) הוו (had happened) חילא (powerful works) אילין (those) דהוו (that have happened) בכין (in you) כבר (doubtless) דין (but) בסקא (in sackcloth) ובקטמא (& in ashes) תבו (they would have repented)

22

ברם (yet) אמר (say) אנא (I) לכין (to you) דלצור (that for Tsur) ולצידן (& for Tsidon) נהוא (it will be) ניה (tranquil) ביומא (in the day) דדינא (of judgment) אר (rather than) לכין (for you)

23

ואנתי (& you) כפרנחום (Kapernakhum) הי (which) דערמא (unto) לשמיא (Heaven) אתתרימתי (you were exalted)

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עדמא (unto) לשיוול (Sheol) תתחתין (you will descend) דאלו (for if) בסדום (in Sadom) הוו (had been done) חילא (powerful works) אילין (those) דהוו (that were done) בכי (in you) קימא (remained) הוות (it would have) עדמא (until) ליומנא (today)

24
ברם (but) אמרנא (I say) לכי (to you) דלארעא (of the land) דסדום (of Sadom) נהוא (it will be) ניה (tranquil) ביומא (in the day) דדינא (of judgment) או (rather than) לכי (for you)

25
בהו (at that) זבנא (time) ענא (answered) ישוע (Yeshua) ואמר (& said) מודא (thank) אנא (I) לך (you) אבי (My Father) מרא (Lord) דשמייא (of Heaven) ודארעא (& of the earth) דכסית (that You have hidden) הלין (these things) מן (from) חכימא (the wise) וסכולתנא (& the intelligent) וגלית (You have revealed) אנין (& You have revealed) לילודא (to infants)

26
אין (Yes) אבי (My Father) דהכנא (for thus) הוא (it was) צבינא (desireable) קדמיך (before You)

27
כל (every) מדם (thing) אשתלם (has been given up) לי (to Me) מן (by) אבי (My Father) ולא (no) אנש (man) ידע (knows) לברא (The Son) אלא (except) אן (only) אבא (The Father) אף (also) לא (not) לאבא (The Father) אנש (a man) ידע (knows) אלא (except) אן (only) ברא (The Son) ולמן (& he to whom) דצבא (wants) ברא (The Son) דנגלא (to reveal Him)

28
תו (Come) לוותי (unto Me) כלכון (all of you) לאיא (who labor) ושקילי (& are forced to bear) מובלא (burdens) ואנא (& I) אניחכון (shall give you rest)

29
ניר (take) נירי (My yoke) עליכון (on you) וילפו (& learn) מני (from Me) דניה (for peaceful) אנא (I) ומכיד (& meek) אנא (& am) בלבי (in My heart) ומשכחין (& will find) אנתון (you) ניהא (rest) לנפשכון (for your souls)

30
ניר (My yoke) גיר (for) בסים (pleasant) הו (is) ומובלי (& My burden) קלילא (light) הו (is)

Chapter 12

1
בהו (at that) זבנא (time) מהלך (walking) הוא (was) ישוע (Yeshua) בשבתא (on the Sabbath) בית (in the place) זרעא (of grain) ותלמידוהי (of His disciples) כפנו (& they were eating) ושריו (they began) מלגין (& they were eating) שבלא (plucking) זבלין (the ears of grain) ואכלין (& they were eating)

2
פרישא (The Pharisees) דין (but) כד (when) חזו (they saw) אנן (them) אמרין (they were saying) לה (to Him) הא (behold) תלמידין (Your disciples) עבדין (are doing) מדם (something) דלא (that not) שליט (is legal) למעבד (to do) בשבתא (on The Sabbath)

3
הו (he) דין (but) אמר (said) להון (to them) לא (not?) קריתון (have you read) מנא (what?) עבד (did) דויד (David) כד (when) כפן (he was hungry) ואילין (& those) דעמה (with him)

4
איכנא (How?) על (he entered) לביתא (the house) דאלהא (of God) ולחמא (& the bread) דפתורה (of the table) דמריא (of Jehovah) אכל (he ate) הו (that) דלא (which not) שליט (legal) הוא (was) לה (for him) למאכל (to eat) ולא (neither) לאילין (for those) דעמה (who were with him) אלא (but) אן (rather) לכהנא (for the priests) בלחוד (only)

5
או (or) לא (not) קריתון (have you read?) באוריתא (in The Torah) דכהנא (the priests) בהיכלא (in the temple) מזחלין (profane) לה (it) לשבתא (the Sabbath) ודלא (& without) עדלי (blame) אנן (are)

6
אמר (say) אנא (I) לכון (to you) דין (but) דרב (One greater) מן (than) היכלא (the temple) אית (is) הרכא (here)

7
אלו (if) דין (but) ידעין (known) הויתון (you had) מנו (what this is?) הונא (mercy) צבא (want) אנא (I) ולא (& not) דבחתא (a sacrifice) לא (not) מחיבין (condemned) הויתון (you would have) לאילין (those) דדלא (who without) עדלי (blame) אנן (are)

8
מרה (The Lord) גיר (for) דשבתא (of the Sabbath) איתוהי (is) ברה (The Son) דאנשא (of Man)

9
ושני (& departed) מן (from) תמן (there) ישוע (Yeshua)

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ואתא (& He came) לכנושתהון (to their synagogue)

10

וגברא חדר (man) אית (one) אית (there) הוא (was) תמן (there) (Him) דיבישא (whose was withered) אידה (his hand) ומשאלין (& asking) הון (they were) לה (Him) ואמרין (& they were saying) דאן ("Is שליט (it legal) בשבתא (on the Sabbath) למאסיו ("to heal" איך (so that) דנאכלין קרצוהי (they might accuse Him)

11

הו (He) דין אמר (said) להון (to them) מנו (who is?) (to him) מנכון (among you) גברא (the man) דאית (who is) לה (to him) ערבא חדר (sheep) ואן (& if) נפל (it falls) בחברא (into a pit) ביומא (on the day) דשבתא (of The Sabbath) לא אחר (not) אחר (he will take hold) ומקים (& lift out) לה (it)

12

כמא (how much?) דין (but) יתיר (greater is) ברנשא (a son of man) מן (than) ערבא (a sheep) מדין (therefore) שליט (legal) הו (it is) בשבתא (on the Sabbath) למעבר (to do) דשפיר (what is good)

13

הידין (then) אמר (He said) להו (to that) גברא (man) פשוט (stretch out) אידך (your hand) ופשט (& he stretched out) אידה (his hand) ותקנת (& it was restored) איך (like) חברתה (his other)

14

ונפקו (& went out) פרישא (The Pharisees) ומלכא (& counsel) נסבו (they took) עלוהי (against Him) איך (so) דנובדוניהי (that they might destroy Him)

15

ישוע (Yeshua) דין (but) ידע (knew) ושני (& moved) לה (He) מן (from) תמן (there) ואזלו (& went) בתרה (after him) כנשא (crowds) סניאא (great) ואסי (& He healed) לכלהון (all of them)

16

וכאא (& He warned) בהון (them) דלא (that not) נגלוניהי (they should reveal Him)

17

דנתמלא (that it should be fulfilled) מדם (the thing) דאתאמר (that was spoken) ביד (by) אשעיא (Isaiah) נביא (the prophet) דאמר (which says)

18

הא (behold) עבדי (My Servant) דאצטבית (in Whom I delight) ביה (in Him) חביבי (My Beloved) דסוחת (for Whom has longed) ביה (for Him) נפשי (My Soul) רוחי (My Spirit) אסים (I shall put) עלוהי (upon Him) ודינא (& judgment) לעממא (to the nations) נכרז (He will preach)

19

לא (not) נתחרא (He will dispute) ולא (neither) נקעא (will he cry out) ולא (nor) אנש (a man) נשמע (will hear) קלה (His voice) בשוקא (in the streets)

20

קניא (a reed) רעיעא (fractured) לא (not) נתבר (He will break off) ושרנא (& the lamp) דמטפטף (that flickers) לא (not) נרעך (He will extinguish) עדמא (until) דנפק (He will bring) דינא (the verdict) לזכותא (of innocence)

21

ובשמה (& in His Name) עממא (the nations) נסברון (will hope)

22

הידין (then) קרבו (they brought) לה (to Him) דיונא (demoniac) חדר (a certain) דחרש (mute) ועויר (& blinded) ואסיה (& He healed him) איכנא (& could see) דחרשא (the mute) וסמא (& blind man) נמלל (& could speak) ונחזא (& could see)

23

ומתדמרין (& astounded) הון (they were) כלהון (all of them) כנשא (the crowds) ואמרין (& they were saying) דלמא (not?) הנו (this is) ברה (the Son) דדויד (of David)

24

פרישא (the Pharisees) דין (but) בך (when) שמעו (they heard) אמרין (they were saying) הנא (This One) לא (not) מפק (casts out) שאדא (demons) אלא (except) בבעלזבוב (by Beelzebub) רשא (the prince) דדיוא (of demons)

25

ישוע (Yeshua) דין (but) ידע (knew) מחשבתהון (their designs) ואמר (& He said) להון (to them) כל (every) מלכו (kingdom) דתתפלג (that is divided) על (against) נפשה (itself) תחרב (will be destroyed) וכל (& every) בי (house) ומדינא (& city) דנתפלג (that is divided) על (against) נפשה (itself) לא (not) נקום (will stand)

26

ואן (& if) סטנא (Satan) לסטנא (Satan) מפק (casts out) על (against) נפשה (himself) אתפלג (he has been divided)

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- איכנא (how?) הכיל (therefore) קימא (will stand) מלכותה (his kingdom) 27
ואן (& if) אנא (I) בבעלזבוב (by Beelzebub) מפק (casting out) אנא (am) דינא (demons) בניכון (your sons) במנא (by whom?) מפקין (do they cast out) להון (them) מטל (because of) הנא (this) הנון (they) נהוון (will be) לכון (to you) דינא (judges) 28
ואן (& if) ברוחא (by The Spirit) דאלהא (of God) אנא (I) מפק (casting out) אנא (am) דינא (demons) קרבת (has come near) לה (it) עליכון (unto you) מלכותא (the Kingdom) דאלהא (of God) 29
או (or) איכנא (How?) אנש (a man) משכח (is able) דנעול (that he should enter) לבית (the house) חסינא (of a mighty man) ומאנהי (& his goods) נבוז (should plunder) אלא (unless) אן (only) לוקדם (first) נאסריוהי (he would bind him) לחסינא (the mighty man) ודידין (& then) ביתה (his house) נבוז (he may plunder) 30
מן (whoever) דלא (not) הוא (is) עמי (with Me) לוקבלי (against Me) הו (is) ומן (& whoever) דלא (not) כנש (gathers) עמי (with Me) מבררו (to scatter) מברר (is scattering) 31
מטל (because of) הנא (this) אמר (say) אנא (I) לכון (to you) דכל (that all) חטוין (sins) ונודפין (& blasphemies) נשתבקון (they will be forgiven) לבנינשא (to the children of men) גודפא (the blasphemy) דין (but) דעל (that is against) רוחא (The Spirit) לא (not) נשתבק (will be forgiven) לבנינשא (to the children of men) 32
וכל (everyone) מן (who) דנאמר (will say) מלתא (a word) על (against) ברה (The Son) דאנשא (of Man) נשתבק (it will be forgiven) לה (to him) כל (everyone) דין (but) דעל (who against) רוחא (The Spirit) דקודשא (of Holiness) נאמר (will talk) לא (not) נשתבק (it will be forgiven) לה (to him) לא (not) בעלמא (in world) הנא (this) ולא (& not) בעלמא (in the world) דעתיד (that is being prepared) 33
או (either) עבדו (make) אילנא (the tree) שפירא (good) ופארוהי (& its fruit) שפירא (good) או (or) עבדו (make) אילנא (the tree) בישא (bad) ופארוהי (& its fruit) בישא (bad) מן (from) פארוהי (its fruit) הו (is) גיר (for) מתידע (known) אילנא (a tree) 34
ילדא (offspring) דאכדנא (of vipers) איכנא (how?) משכחין (are able) אנתון (you) טבתא (good things) לממללו (to speak) דבישא (who evil) אנתון (are) מן (from) תותרי (the fullness) לבא (of the heart) ניר (for) ממלל (speaks) פומא (the mouth) 35
גברא (a man) טבא (good) מן (from) סימתא (a treasure) טבתא (good) מפק (brings) טבתא (good things) וגברא (& a man) בישא (evil) מן (from) סימתא (treasure) בישתא (evil) מפק (brings) בישתא (evil things) 36
אמר (say) אנא (I) לכון (to you) גיר (for) דכל (that every) מלא (word) בטלא (idle) דנאמרון (that will say) בני אנשא (children of men) נתלון (they will give) פתגמה (an answer for it) ביומא (in the day) דדינא (of judgment) 37
מן (by) מליך (your words) ניר (for) תודרק (you will be justified) ומן (& by) מליך (your words) תתחיב (you will be condemned) 38
הידין (then) ענו (responded) אנשא (some) מן (of) ספרא (the Scribes) ומן (& of) פרישא (the Pharisees) ואמרון (they were saying) לה (to Him) מלפנא (Teacher) צבין (wish) הנן (we) דנחזא (to see) מנך (from you) אתא (a sign) 39
הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them) שרבטא (a generation) בישתא (evil) ונירתא (and adulterous) אתא (a sign) בעיא (seeks) ואתא (& a sign) לא (not) תתיהב (will be given) לה (to it) אלא (except) אתה (the sign) דיונן (of Yonan) נביא (the prophet) 40
איכנא (Just as) ניר (for) דהוא (was) יונן (Yonan) בכרסה (in the belly) דנונא (of the fish) תלתא (three) יומין (days) ותלתא (& three) לילין (nights) הכנא (thus) נהוא (will be) ברה (The Son)

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דאנשא (of Man) בלבה (in the heart) דארעא (of the earth)
תלתא (three) איממין (days) ותלתא (& three) לילין (nights)

41

גברא (the men) נינייא (Ninevite) נקומון (will arise) בדינא (in the judgment)
עם (with) שרבתא (generation) הדא (this) ונחיבונה (& will condemn it)
דהגונן (for they) תבו (repented) בכרוזותה (at the preaching) דיונן (of Yonan)
והא (& behold) דרב (One greater) מן (than) יונן (Yonan) תנן (is here)

42

מלכתא (the queen) דתימנא (of the South) תקום (will arise) בדינא (in the judgment)
עם (with) שרבתא (generation) הדא (this) ותחיביה (& will condemn it) דאתת (for she came) מן (from)
עבריה (the ends) דארעא (of the earth) דתשמע (that she might hear) חכמתה (the wisdom)
דשלימון (of Solomon) והא (& behold) דיתיר (One greater) מן (than) שלימון (Solomon) הרכא (is here)

43

אמתי (whenever) דין (but) דרוחא (a spirit) טנפתא (vile) תפוק (goes out)
מן (from) ברנשא (a son of man) מתכרכא (it wanders about) באתרותא (in places)
דמיא (where water) לית (there is no) בהון (in them) ובעיא (& it seeks)
ניחא (rest) ולא (& not) משכחא (it does find)

44

הידין (then) אמרא (it says) אהפוך (I shall return) לביתי (to my house)
מן (from) איכא (where) דנפקת (I came out) ואתיא (& it goes)
משכחא (finding) דסריק (that it is empty) וחמים (& swept) ומצבת (& decorated)

45

הידין (then) אזלא (it goes) דברא (bringing) עמה (with it) שבע (seven) רוחא (spirits) אחרנין (other)
דמנה (than it) בישן (worse) ועאלן (& they enter) ועמרן (& they dwell) בה (in it)
והויא (& becomes) חרתה (the end) דגברא (of man) הו (that) בישא (worse) מן (than) קדמיתה (his beginning)
הכנא (thus) נהוא (it will be done) לה (to it) לשרבתא (to generation) הדא (this) בישתא (evil)

46

כד (when) הו (He) דין (but) ממלל (was speaking) לכנשא (to the crowds)
אתו (they came) אמה (his mother) ואחודי (& his brothers) קימין (standing) לבר (outside)
ובעין (& seeking) דנמללון (to speak) עמה (with Him)

47

אמר (said) לה (to Him) דין (but) אנש (a man) הא (behold) אמך (Your mother)
ואחיד (& brothers) קימין (are standing) לבר (outside) ובעין (& want) דנמללון (to speak) עמך (with You)

48

הו (He) דין (but) ענא (answered) ואמר (& said) למן (to him) דאמר (who told) לה (Him)
מן (who?) הי (is) אמי (My mother) ומן (& who?) אחי (My brothers)

49

ופשט (& He stretched) אידה (& His hand) לות (to) תלמידוהי (His disciples) ואמר (& said)
הא (behold) אמי (My mother) והא (& behold) אחי (My brothers)

50

כלנש (everyone) גיר (for) דעבד (who does) צבינה (the will) דאבי (of My Father)
דבשמיא (Who is in Heaven) הויו (the same is) אחי (My brother) וחתי (& My sister) ואמי (& My mother)

Chapter 13

1

בהו (in that) דין (but) יומא (day) נפק (went out) ישוע (Yeshua) מן (from)
ביתא (the house) ויתב (& He sat down) על (by) יד (the side) ימא (of the sea)

2

ואתכנשו (& they were assembled) לותה (unto him) כנשא (the crowds) סניאא (great)
איך (so that) דנסק (He embarked) נחב (seating) לה (Himself) באלפא (in a ship)
וכלה (& all) כנשא (the crowds) קאם (standing) הוא (were)
על (on) ספר (the beach) ימא (by the sea)

3

וסני (& much) ממלל (speaking) הוא (He was) עמהון (with them) בפלאתא (in parables)
ואמר (& He said) הא (behold) נפק (went out) זרעא (a sower) דנזרוע (to sow)

4

וכד (& as) זרע (he sowed) אית (some) דנפל (fell) על (on) יד (the side) אורחא (the road)
ואתת (& came) פרחתא (a bird) ואכלתה (& ate it)

5

ואחרנא (and others) נפל (fell) על (on) שועא (the rock)
איכא (where) דלית (there not) הוא (was) מדרא (soil) סניאא (much)

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6
(it sprouted) שוה (an hour) שעתה (& son of) ובר
(of soil) דארעא (depth) עומקא (was) הוא (there not) דלית (because) מטל

7
(it became hot) חם (the sun) שמשא (but) דין (arose) הנה (when) כד
(it withered) יבש (roots) עקרא (to it) לה (was) הוא (there not) דלית (& because) ומטל

8
(the thorns) כובא (among) בית (fell) נפל (& others) ואחרנא
(& they choked it) והנקוהי (the thorns) כובא (& they came up) וסלקו

9
(fruit) פארא (& it yielded) ויהב (good) טבתא (in the ground) בארעא (fell) נפל (& others) ואחרנא
(of thirty) דתלתין (& some) ואית (of sixty) דשתין (& some) ואית (of a hundred) ואית (some) דמאא

10
(let him hear) נשמע (that hears) דנשמע (an ear) אדנא (to him) לה (is) דאית (whoever) מן

11
(to Him) לה (& they were saying) ואמרין (His disciples) תלמידוהי (& approached) וקרבו
(with them) עמיהון (are you) אנת (speaking) ממלל (in parables) ממתא (why?) למנא

12
(it) הו (to you) דלכון (to them) להון (& said) ואמר (answered) ענא (but) דין (He)
(of the Kingdom) דמלכותא (the secrets) ארוא (to know) יהיב (has been given) למדע
(it has been given) יהיב (not) לא (but) דין (to them) להון (of Heaven) דשמיא

13
(it) לה (that has) דאית (for) גיר (to the one) למן
(it) לה (& will increase) ונתיתר (it) לה (will be given) נתיב

14
(he) לה (which has) דאית (even that) והו (it) לה (that has not) דלית (& to the one) ולמן
(this) מנה (from him) מטל (because of) הנא (will be taken) נשתקל
(because) מטל (with them) עמיהון (I am) אנא (speaking) ממלל (in parables) בבלאתא
(& those hearing) ושמעין (are seeing) חזין (also not) ולא (they who see) דחזין
(understand) מסתכלין (nor) ולא (hear) שמעין (neither) ולא

15
(that says) דאמר (of Isaiah) דאשעיא (the prophecy) נביותה (in them) בהון (& is fulfilled) ושלמא
(you will understand) תסתכלון (& not) ולא (you will hear) תשמעון (hearing) דשמעא
(you will know) תדעון (& not) ולא (you will see) תחזון (& seeing) ומחזא

16
(this) הנא (of people) דעמא (the heart) לבה (for) גיר (it) לה (has become dense) אתעבי
(they have heard) שמעו (hardly) יקיראית (& with their ears) ובאדניהון
(with their eyes) בעיניהון (they would see) נחזון (lest) דלא (they have shut) עמצו (& their eyes)
(& they would understand) ונסתכלון (with their ears) באדניהון (& they would hear) ונשמעון
(them) אנון (& I would heal) ואסא (& they would be converted) ונתפנון (in their hearts) בלבהון

17
(to your eyes) לעיניכון (blessings) טוביהון (but) דין (your) דילכון
(for they are hearing) דשמעון (& to your ears) ולאדניכון (for they are seeing) דחזין

18
(& righteous ones) אמין (amen) גיר (for) אמרנא (I say) לכון (to you) דסגיאא (that many) נביא (prophets) וזדיקא
(you are) אנתון (that seeing) דחזין (the things) מדהם (to see) דנחזון (have yearned) דאתגרנגו
(the things) מדהם (& to hear) ולשמעו (they saw) חזו (& not) ולא
(they heard) שמעו (& not) ולא (you are) אנתון (that hearing) דשמעין

19
(of the seed) דזרעא (the parable) מתלא (hear) שמעו (but) דין (you) אנתון

20
(of the Kingdom) דמלכותא (the word) מלתא (who hears) דשמעו (everyone) כל
(The Evil One) בישא (comes) אהא (into him/her) בה (understands) מסתכל (& not) ולא
(in his/her heart) בלבה (that was sown) דזריעא (the word) מלתא (& snatches) וחטף
(was sown) אזרע (the road) אורחא (the side) יד (that which upon) דעל (is) הו (this)

21
(is) הו (that) דין (but) דעל (which upon) שועא (the rock) אזרע (was sown) הו (is)
(a moment) שעתה (& son of) ובר (the word) מלתא (who hears) דשמעו (the one) הו
(it) לה (he receives) מקבל (in joy) בחודתא

22
(in him) בה (roots) עקרא (but) דין (for him) לה (there are not) לית
(there is) והוא (& when) ומא (he is) הו (temporal) דזבנא (but) דזבנא
(the word) מלתא (because of) מטל (persecution) רדופיא (or) אולצנא (distress) או

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עגל מתכשל (immediately) (he falls apart)

22

הו (that) דין דבית (which among) כובא (the thorns) אזדרע (was sown)
הו (is) הו (the one) דשמע (who hears) מלתא (the word)
ורניא (& the cares) דעלמא (of world) הנא (this) וטועיי (& the deception) דעותרא (of wealth)
הנקין (choke) לה (it) למלתא (the word) ודלא (& without) פארא (fruit) הויא (that one is)

23

הו (that) דין (but) דעל (which upon) ארעא (the ground)
טבתא (good) אזדרע (was sown) הו (is) הו (he) דשמע (who hears) מלתי (My word)
ומסתכל (& understands) ויהב (& he yields) פארא (& produces) וועבר (fruit)
אית (some) דמאא (of a hundred) ואית (& some) דשתין (of sixty)
ואית (& some) דתלתין (of thirty)

24

אחרנא (another) מתלא (the parable) אמתל (He parabled) להון (to them)
ואמר (& He said) דמיא (that is likened) מלכותא (the Kingdom) דשמיא (of Heaven)
לגברא (to the man) דזרע (who sowed) זרעא (the seed) טבא (good) בקריתא (in his field)

25

וכד (& when) דמכו (slept) אנשא (men) אתא (came) בעלדבבה (his enemy) זרע (& sowed)
זיזנא (tares) בינת (among) חטא (the wheat) ואזל (& he left)

26

כד (when) דין (but) יעא (sprouted) עסבא (the grass) ועבר (it produced) פארא (fruit)
הידין (then) אתחזיו (appeared) אף (also) זיזנא (the tares)

27

וקברו (& approached) עברוהי (his servants) דמרא (of the lord) ביתא (of the house)
ואמרו (& they said) לה (to him) מרן (our lord) לא (not?) הא (behold) זרעא (seed)
טבא (good) זרעת (did you sow) בקריתך (in your field) מן (from) אימכא (where?)
אית (are) בה (in it) זיזנא (tares)

28

הו (he) דין (but) אמר (said) להון (to them)
גברא (a man) בעלדבבא (an enemy) עבר (has done) הדין (this) אמרו (were saying) לה (to him)
עברוהי (his servants) צבא (want?) אנת (do you) נאזל (us to go) נגבא (to select out) אנון (them)

29

הו (he) דין (but) אמר (said) להון (to them) דלמא (is it not?) כד (when) מגבין (collect) אנתון (you)
זיזנא (the tares) תעקרון (you would uproot) עמהון (with them) אף (also) חטא (the wheat)

30

שבוקן (let) רבין (grow) תריהון (both) אכחדא (as one) עדמא (until) לחצדא (harvest)
ובזבנא (& in the time) דחצדא (of harvest) אמר (shall say) אנא (I) לחצודא (to the reapers)
גבו (select out) לוקדם (first) זיזנא (the tares) ואסורו (& bind) אנון (them) מאסריתא (in bundles) דנאקדון (to burn)
חטא (the wheat) דין (but) כנשו (gather) אנין (them) לאוצרי (to my granary)

31

אחרנא (another) מתלא (parable) אמתל (He parabled) להון (to them) ואמר (& said) דמיא (is likened)
מלכותא (the Kingdom) דשמיא (of Heaven) לפרדתא (to a grain) דחרדלא (of Mustard seed)
דנסב (that had taken) גברא (a man) זרעה (sowing it) בקריתא (in his field)

32

והו (& this) זעוריא (smallest) הי (is) מן (of) כלהון (all) זרענא (seeds) מא (whenever) דין (but)
דרבת (it has grown) רבא (greatest) הי (it is) מן (of) כלהון (all) ירקונא (small herbs)
והויא (& becomes) אילנא (a tree) איך (so that) דתאתא (may come)
פרחתא (the birds) דשמיא (of the sky) תקן (settle) בסוכיה (in its branches)

33

אחרנא (another) מתלא (parable) אמר (He told) להון (them)
דמיא (is likened) מלכותא (the Kingdom) דשמיא (of Heaven) לחמירא (to yeast)
הו (that) דשקלת (which took) אנתתא (a woman) טמרת (& hid) בתלת (in three)
סאין (measures) דקמהא (of meal) עדמא (until) דכלה (all of it) חמע (had fermented)

34

הלין (these things) כלהון (all) מלל (spoke) ישוע (Yeshua) בפלאאתא (in parables) לכנשא (to the crowds)
ודלא (& without) פלאאתא (a parable) לא (not) ממלל (speaking) הוא (he was) עמהון (with them)

35

איך (so) דנתמלא (that should be fulfilled) מדם (the thing)
דאתאמר (that was spoken) ביד (by) נביא (the prophet) דאמר (that says) אפתח (I shall open)
פומי (my mouth) במתלא (in parables) ואבע (& I shall declare) כסיתא (things hidden)
דמן (from) קדם (before) תרמיתא (the foundation) דעלמא (of the world)

36

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הידין (then) ישוע (Yeshua) שבק (left) לכנשא (the crowds) ואתא (& came) לביתא (to the house)
 וקרבו (to him) לותה (& they came) תלמידוהי (His disciples) ואמרין (& they were saying) לה (to Him)
 פשק (explain) לן (to us) מתלא (parable) הו (that) דזיזנא (of the tares) ודקריתא (& the field)

37

הו (he) דין (but) ענא (answered) ואמר (& said) להון (to them) הו (he)
 דזרע (who sowed) זרעא (the seed) טבא (good) איתוהי (is) ברה (the Son) דאנשא (of Man)

38

וקריתא (& the field) איתיה (is) עלמא (the world) זרעא (the seed) דין (but) טבא (good) בניה (the children)
 אנון (are) דמלכותא (of the Kingdom) זיזנא (the tares) דין (but) איתוהון (are)
 בננה (the children) דבישא (of The Evil One)

39

בעלדבבא (the enemy) דין (the enemy) דין (moreover) דזרע (who sowed) אנון (them) איתוהי (is) סטנא (Satan)
 הצרדא (the harvest) דין (but) איתוהי (is) שולמה (the end) דעלמא (of the world)
 הצודא (the reapers) דין (&) מלאכא (the angels)

40

איכנא (just as) הכיל (therefore) דמתגבין (are gathered) זיזנא (the tares)
 ויקדין (& burn) בנורא (in the fire) הכנא (thus)
 נהוא (it will be) בשולמה (in the end) דעלמא (of world) הנא (this)

41

נשרר (will send) ברה (The Son) דאנשא (of Man) מלאכוהי (His angels)
 ונגבון (& they will select) מן (from) מלכותה (His Kingdom) כלהון (all of those)
 מכשולא (stumbling blocks) וכלהון (& all those) עברי (doers) עולא (of evil)

42

ונרמון (& they will cast) אנון (them) באתונא (* into the essence) דנורא (of fire)
 תמן (there) נהוא (will be) בכיא (weeping) וחרק (gnashing) שנא (of teeth)

* “Athuna” can mean, “A furnace”; It can also mean “the essence of a thing”. The latter seems more fitting, since our Lord spoke of eternal realities, not temporal. A furnace is merely an earthly type for an eternal reality, as is earthly fire. Eternal fire is more real than earthly fire, and is the reality behind it. Paul writes later, “Our God is a consuming fire.” Jastrow’s Dictionary gives the following entry for this Aramaic word, with an example from The Targum of Proverbs 20:20.

אתונא (אתונא, אתונא, Ms. אתונא) m. (v. preced.,=h. אִישׁוּן) density, intensiveness, essence. Targ. Prov. XX, 20 דחשוכא אִיךְ אִיךְ as darkness itself (h. text אִיךְ with ב). Omp. אִיךְ.

43

הידין (then) זדיקא (the righteous) ננהרון (will shine) איך (as) שמשא (the sun)
 במלכותה (in the Kingdom) דאבוהון (of their Father) לה (has) דאית (whoever) מן (let him hear) דנשמע (that will hear) נשמע

44

תוב (again) דמיא (is likened) מלכותא (the Kingdom) דשמיא (of Heaven) לסימתא (to treasure)
 דמטשיא (that was hidden) בקריתא (in a field) הי (which) דאשכחה (found) גברא (a man) וטשיה (& hid)
 ומן (& from) חדותה (his joy) אזל (he went) זבן (selling)
 כל (everything) דאית (that is) לה (to him) וזבנה (& he bought) לקריתא (field) הי (that)

45

תוב (again) דמיא (is likened) מלכותא (the Kingdom) דשמיא (of Heaven) לגברא (to the man)
 תנרא (a merchant) דבעא (who searching for) הוא (was) מרנניתא (precious) טבתא (pearls)

46

כד (when) דין (but) אשכח (he found) מרנניתא (pearl) חרדא (a certain) יקירת (was valuable) דמיא (obviously)
 אזל (he went) זבן (selling) כל (everything) מא (whatsoever) דאית (that is) לה (to him) וזבנה (& bought it)

47

תוב (again) דמיא (is like) מלכותא (the Kingdom) דשמיא (of Heaven) למצידתא (a net)
 דנפלת (that was cast) בימא (into the sea) ומן (& from) כל (every) גנס (* kind) כנשת (it collected)

* גנסא, גנס - “Gensa, Genus” is the Aramaic cognate for the English “Genus”. Here is the Comprehensive Aramaic Lexicon entry for this word:

gns N gns)
 1 Palm, CPA, Syr kind
 2 Syr, LJLA family
 3 Syr genus (gram)
 LS2 125

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Levy 1:149

LS2 v: gensA)

also: LS2 v: gensAne) (but PS claims a singular %gnsn)% also)

gns V

pael_1 Syr to indicate the **genus**

48

וכד (& when) מלת (it was full) אסקוה (they brought it up) לספרי (to the shore) ימא (of the sea)
ויתבו (& they sat) גביו (selected out) וטבא (& the good) ארמיו (they placed) במאנא (in vessels)
ובישא (& the bad) שדו (they threw) לבר (out)

49

הכנא (thus) נהוא (it will be) בשולמה (in the end) דעלמא (of the world) נפקון (will go forth) מלאכא (the angels)
ונפרשון (& they will separate) בישא (the wicked) מן (from) ביני (among) זדיקא (the righteous)

50

ונרמון (& they will cast) אנון (them) באתונא (into the essence) דנורא (of fire)
תמן (there) נהוא (will be) בכיא (weeping) וזורק (& gnashing) שנא (of teeth)

51

אמר (said) להון (to them) ישוע (Yeshua) אסתכלתון (have you understood?) כלהין (all) הלין (these things)
אמרין (they were saying) לה (to Him) אין (yes) מרין (our Lord)

52

אמר (He said) להון (to them) מטל (because of) הנא (this) כל (every) ספרא (scribe) דמתלמד (who is instructed)
למלכות (for the kingdom) שמיא (of Heaven) דמא (is like) לנברא (the man) מרא (the lord) ביתא (of the house)
דמפק (who brings) מן (from) סימתה (his treasure) חרתהא (new things) ועתיקתא (& old things)

53

והוא (& it was) דכך (that when) שלם (Yeshua) (had finished) ישוע (Yeshua)
מתלא (parables) הלין (these) שני (He departed) מן (from) תמן (there)

54

ואתא (& He came) למדינתה (to His city) ומלף (& taught) הוא (He) להון (them) בכנושתהון (in their synagogues)
איכנא (so that) דנתהרון (they would marvel) ונאמרין (& they would say)
אימכא (from where?) לה (to Him) להנא (This One) חכמתא (wisdom) היא (this) וחילא (& the miracles)

55

לא (not?) הוא (is) הנא (This) ברה (the son) דנגרא (of the carpenter)
לא (not?) אמה (His mother) מתקריא (is called) מרים (Maryam)
ואחוהי (& His brothers) יעקוב (Yaqob) ויוסא (& Yose) ושמעון (& Shimeon) ויהודא (& Yehuda)

56

ואחותה (& His sisters) כלהין (all) לא (not?) הא (behold) לותן (with us) אנין (they are)
אימכא (from where?) לה (to Him) הכיל (therefore) להנא (to This One) הלין (these things) כלהין (all)

57

ומתכשלין (& offended) הון (they were) בה (by Him)
הו (He) דין (but) ישוע (Yeshua) אמר (said) להון (to them)
לית (there is not) נביא (a prophet) דציעיר (who is despised) אלא (except)
במדינתה (in his city) ובביתה (& in his home)

58

ולא (& not) עבד (He did) תמן (there) חילא (miracles) סניאא (many)
מטל (because of) לא (dis-) הימנותהון (their trust)

Chapter 14

1

בהו (at that) דין (but) זכנא (time) שמע (heard) הרודס (Herodus)
טטררכא (the Tetrarch) שמעה (the fame) דישוע (of Yeshua)

2

ואמר (& he said) לעבדוהי (to his servants) הנו (This is) יוחנן (Yokhanan) מעמדנא (the Baptizer)
הו (he) קם (has arisen) מן (from) בית (house) מיתא (of the dead)
מטל (because of) הנא (this) חילא (miracles) מסתערין (are done) בה (by Him)

3

הו (that) גיר (for) הרודס (Herodus) אחר (seized) הוא (had) ליוחנן (Yokhanan)
ואסרה (& bound him) וארמיה (& cast him) בית (into the house) אסירא (of prisoners)
מטל (because of) הרודיא (Herodia) אנתת (wife) פיליפוס (of Phillipus) אחוהי (his brother)

4

אמר (said) הוא (had) לה (to him) גיר (for) יוחנן (Yokhanan)
דלא (that not) שליט (it is lawful) דתהוא (that she should be) לך (to you) אנתתא (the wife)

5

וצבא (& he wanted) הוא (had) למקטלה (to kill him) ודחל (& afraid) הוא (he was)
מז (of) עמא (the people) דאיך (who as) דלנביא (prophetic) אחידין (they holding) הון (they were) לה (him)

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6
 כד (when) הוא (it was) דין (but) בית (of the house) ילדה (of the birth) דהרודס (of Herodus)
 רקדת (danced) בריתה (the daughter) דהרודיא (of Herodia)
 קדם (before) סמיכא (the dinner guests)
 ושפרת (& she pleased) לה (himself) להרודס (Herodus)

7
 מטל (because of) הנא (this) במומחא (in an oath) ימא (he swore) לה (to her)
 דנתל (that he would give) לה (her) כלמדם (anything) דתשאל (that she would ask)

8
 הי (she) דין (but) מטל (because) דמלפא (instructed) הות (she had been)
 לאמה (by her mother) אמרת (she had said) הב (give)
 לי (me) הרכא (here) בפניכא (in a dish)
 רשה (the head) דיוהנן (of Yokhanan) מעמדנא (the Baptizer)

9
 וכרית (& it saddened) לה (him) למלכא (the king) מטל (because of) דין (but)
 מומתא (the oath) וסמיכא (& the guests) פקד (he commanded) דנתיב (that it be given) לה (to her)

10
 ושדר (& he sent) פסקה (cutting off) רשה (the head) דיוהנן (of Yokhanan)
 בית (in the house) אסירא (of prisoners)

11
 ואיתי (& was brought) רשה (his head) בפניכא (in a dish)
 ואתיב (& it was given) למליתא (to the girl)
 ואיתיתה (& she brought it) לאמה (to her mother)

12
 וקרבו (& they came) תלמידוהי (his disciples) שקלו (they took) שלדה (*his corpse)
 קברו (they performed a burial) ואתו (& they came) חווי (they informed) לישוע (Yeshua)

- Greek mss. *B-Vaticanus* (4th cent.) & א (4th cent.) have **πῶμα-** “Corpse”; The Majority Greek text (most mss.) have **σωμα-** “Body”. Here are the Aramaic words “Shlada”(Corpse) and “Pagra”(Body) in Aramaic characters: **פלדא, פגרא**. In Estrangela, they are: **ܦܠܕܐ, ܦܓܪܐ**. Either one Greek translator mistook “Shlada” for “Pagra”, or we have a case of split meanings of an Aramaic word, “Shlada”, being translated “Corpse” by one Greek translator and “Body” by another; It can have either meaning. Mark 15:45 has the same word split phenomenon in the Greek texts with Aramaic word **Pagra!** There, the Critical text of Westcott and Hort has **πῶμα-** “Corpse” & The Majority text has **σωμα-** “Body”, as in this verse!

13
 ישוע (Yeshua) דין (but) כד (when) שמע (heard) שני (He departed) מן (from) תמן (there)
 באלפא (by ship) לאתרא (to a region) חורבא (desert)
 בלהודוהי (alone) וכד (& when) שמעו (heard) כנשא (the crowds) אזלו (they went)
 בתרה (after him) ביבשא (by land) מן (from) מדינתא (the cities)

14
 ונפק (& came down) ישוע (Yeshua) חזא (seeing) כנשא (the crowds) סגיאא (great)
 ואתרחם (& He was moved with pity) עליהון (for them) ואסי (& He healed) כריהיהון (their sick)

15
 כד (when) הוא (it was) דין (but) רמשא (evening) קרבו (they came) לותה (to join Him)
 תלמידוהי (His disciples) ואמרו (& they said) לה (to Him) אתרא (place) חורבא (a desert) הו (this is)
 ועדנא (& the time) עבר (has passed) לה (it) שרי (dismiss) כנשא (the crowds) דאנשא (of people)
 דנאזלו (so they will go) לקוריא (to the villages) ונזבנון (& they will buy) להון (for themselves) סיברתא (food)

16
 הו (He) דין (but) אמר (said) להון (to them) לא (not) מתבעא (it is necessary) להון (for them)
 למאזל (to go) הבו (give) להון (them) אנתון (you) למאכל (to eat)

17
 הנון (they) דין (but) אמרו (they said) לה (to Him)
 לית (there is nothing) לן (with us) תנן (here) אלא (but) חמש (five) גריצן (loaves) ותריין (& two) גונין (fish)

18
 אמר (said) להון (to them) ישוע (Yeshua) איתו (bring) אנון (them) לי (to Me) להרכא (here)

19
 ופקד (& He commanded) לכנשא (the crowds) למסתמכו (to recline) על (on) ארעא (the ground)
 ושקל (& He took) הנון (those) חמשא (five) לחמין (loaves) ותריין (& two) גונין (fish)
 וחר (& gazed) בשמיא (in Heaven) וברך (& He blessed) וקצא (& He broke) ויהב (& He gave)
 לתלמידוהי (to His disciples) והנון (& those things) תלמידא (the disciples) סמו (placed) לכנשא (before the crowds)

20
 ואכלו (& they ate) כלהון (all of them) וסבעו (& were satisfied) ושקלו (& they collected) תותרא (the remainder)
 דקציא (of the fragments) תרעסר (twelve) קופינין (baskets) כד (after) מלין (they were filled)

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21
 אלפא (thousand) חמשא (five) סטר (apart) מן (from) נשא (the women) וטליא (& children) הון (those) דין (but) אנשא (men) דאכלו (who ate) הוין (being) הון (were)
 22
 ומהרא (at once) אלין (& at once) אלין (He compelled) לתלמידוהי (His disciples) דנסקון (to embark) לספינתא (the ship) ונאלוין (& they would go) קדמוהי (before Him) לעברא (to the other side) עד (while) שרא (He) לכנשא (the crowds)
 23
 וכך (& when) שרא (He had sent away) לכנשא (the crowds) סלק (He went up) לטורא (to a mountain) בלהודוהי (alone) למצלין (to pray) וכך (& when) חשכת (it was dark) בלהודוהי (alone) הוא (He was) תמן (there)
 24
 ואלפא (& the ship) רחיקא (distant) הות (it was) מן (from) ארעא (land) אסטודתא (furlongs *) סניאא (many) כד (while) מושגנשא (it was tossed) כני (greatly) מן (from) גללא (the waves) רווחא (the wind) גיר (for) לקובלה (against it) הות (was)

I am going to display the first line of The Peshitta verse here in Ashuri Aramaic on top and ancient Aramaic script used in the Dead Sea Scrolls 2100 years ago underneath it:

Ashuri: אלפא (& the ship) רחיקא (distant) הות (it was) מן (from) ארעא (land) אסטודתא (furlongs *) סניאא (many)
 Dead Sea Scroll: אאאא אסטודתא ארעא חל חות אאאא אאאא

Most Greek mss. omit “many furlongs” and have “was in the midst of the sea”. A few, like Vaticanus and Beza, agree with The Peshitta here. The Peshitta does not conform to any particular Greek text type, in fact, often it disagrees with all Greek readings. This controverts the Greek primacy theory and is explained by Greek translation of The Peshitta. The different Greek text types are simply different translation versions of The Peshitta. Greek can in no wise do justice to Aramaic word meanings and idioms with just one translation of such a pregnant language and text. Either The Peshitta is edited and selected from all Greek readings and text types and many unique non-Greek readings, or the converse is true, i.e. -All Greek text-types are spin offs of this original Aramaic Parent Text. The evidence overwhelmingly supports the latter and refutes the former proposition.

אלפא אסטודתא סניאא is “Many furlongs”; DSS Script

אסטודתא סניאא אאאא

Estrangela

אסטודתא סניאא

אסטודתא סניאא is “in the midst of the sea”; DSS Script

אסטודתא סניאא

Estrangela

אסטודתא סניאא

I have also displayed the Estrangela script at far right just for comparison. I can see a scribe looking at the Old DSS type script shaded blue and misreading the top two words for the two underneath them.

He had just written the last א in ארעא, then his eye went to from ס in אסטודתא

(“Furlongs”), but since he had just written an א, he mistakenly skipped the following א and proceeded to read

אסטודתא (which, by the way has the same meaning as the full אסטודתא (Furlongs), but he, with tired bleary eyes, saw

אסטודתא “Furlongs” as אסטודתא “In the midst”. Each word has the same

number of letters, since he skipped an Alep א, and most of the letters are similar enough that they could trick a bleary eyed scribe who has stay up too late translating by lamplight. He sees the word “Stadotha” with his eyes, but his mind sees “B’Metsatha”, and so he writes “μεσση” – “the midst”, and now he needs a noun to finish the thought, and his eye again skips

a letter ס after reading the last Alep א in what he reads as אסטודתא and after that he sees

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, which is only part of "Many", and mistakes as ("The Sea"), so he writes *της θαλασσης* - "The Sea".

Why did the Byzantine translator omit the whole phrase "distant from the land"? The answer is in the highlighted words: (land) (from) (it was) (distant) (& the ship) &

. The First word in the verse "W'Elpa" "& the ship" strikes the eye as similar to the fifth word with the

preceding letter of the fourth word "Maan" ("from") shown here: "from the land". Apparently what happened is that "Zorba" (our Byzantine Greek translator) translated the first word

"& the ship" and then when he looked back at the Aramaic manuscript and his eye went to the word

, which looks like , which he had just translated, and continued to the word following , which is as I have outlined previously. This he

read as "In the midst", as I have illustrated.

Here is the graphical evidence explaining this Majority Greek reading:

"& The Ship"- > - "From Land"
 "Furlongs" - as - "In the Midst"
 Part of "Many"- as - "Of the Sea"

- "The Ship"
 - "From Land",
 - "Furlongs"
 - "In the Midst"
 Part of "Many"
 - "Of the Sea"

²⁵
 (unto them) (came) (of the night) (fourth) (but) (in the watch) (Yeshua) (while) (He was walking) (on) (the water)

²⁶
 (the water) (on) (that He was walking) (His disciples) (& they saw Him) (they were alarmed) (& saying) (they were) (public) (it is) (that a vision) (they cried out) (their fear) (& from)

²⁷
 (& He said) (with them) (spoke) (immediately) (Yeshua) (but) (He) (take heart) (I AM The Living God) (not) (you shall be afraid)

ܐܢܐ ܐܢܐ "Ena Na" is an idiom which 97% of the time indicates speech from The Deity in The Old Testament Peshitta text (144 of 148 times in five O.T. books). It is equivalent to the Hebrew "Ahiah Asher High", in Exodus 3:14- "I AM WHO I AM". Lamsa translates this "Ahiah Asher High" in Exodus 3:14 as "I Am The Living God", which I have chosen as a translation for this phrase where it indicates Divine speech.

²⁸
 (to Him) (& he said) (Kaypha *) (& answered) (my Lord) (if) (You are) (He)

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פקוד (command) לי (me) אתא (to come) לותך (unto You) על (on) מיא (the water) 29
 ישוע (Yeshua) דין (but) אמר (said) לה (to him) תא (come) ונחת (came) כאפא (Kaypha) (& went down)
 מן (from) אלפא (the ship) והלך (the water) על (on) מיא (the water) ונחת (came) על (on) מיא (the water)
 דנאתא (to come) לות (to) ישוע (Yeshua) 30
 וכד (& when) הוא (he saw) רוחא (the wind) דקשיא (was violent) דחל (he was afraid) ושרי (& he began)
 למטבע (to sink) וארים (to) קלה (& he raised) ושרי (his voice) ואמר (& he said) מרי (my Lord) פרוקיני (save me) 31
 ובר (& son of) שעתה (a moment) פשט (stretched out) אידה (His hand) מרן (our Lord) ואחרה (& He held him)
 ואמר (& He said) לה (to him) זעור (O' small) הימנותא (of faith) למנא (why?) אתפלגת (did you doubt) 32
 וכד (& when) סלקו (they came up) לאלפא (into the ship) שלית (stopped) רוחא (the wind) 33
 ואתו (& they came) הגון (they) דבאלפא (they) סגרו (who were in the ship) לה (Him) ונחת (they worshipped)
 ואמרו (& they said) שריראית (truly) ברה (The Son) את (You are) דאלהא (of God) 34
 ורדו (& they traveled) ואתו (& they came) לארעא (to the land) דנגסר (of Genessar) 35
 ואשתודעוהי (& recognized Him) אנשא (the men) דאתרא (of place) הו (that) ושררו (& they sent)
 לכלהון (to all) קוריא (villages) דחררהון (around them) וקרבו (& they brought) לה (to Him) כלהון (all of them)
 אילין (those) דביש (who sick) עבדין (very) עבדין (were) 36
 ובעין (& beseeching) הו (they were) מנה (from Him) דנקרבון (to touch) אפן (even) לכנפא (the edge)
 בלחוד (only) דלבושה (of His garment) ואילין (& those) דקרבו (who touched) אתאסיו (were healed)

Chapter 15

1 הידין (then) קרבו (came) לות (unto) ישוע (Yeshua) פרישא (the Pharisees) וספרא (& the Scribes)
 דמן (who were from) אורשלם (Jerusalem) ואמרוין (& they were saying) 2
 למנא (why?) תלמידך (Your disciples) עברין (transgress) על (against) משלמנותא (the tradition) דקשישא (of the elders)
 ולא (& not) משינין (they wash) אידהון (their hands) מא (whenever) דאכלין (they eat) לחמא (bread) 3
 ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) למנא (why?) אף (also) אנתון (you are)
 עברין (transgressing) אנתון (you) על (against) פוקדנא (the commandment) דאלהא (of God)
 מטל (for the sake of) משלמנותכון (your traditions) 4
 אלהא (God) ניר (for) אמר (said) יקר (honor) לאבך (your father) ולאמך (& your mother)
 ומן (& whoever) דמצחא (reviles) לאבוהי (his father) ולאמה (& his mother) ממות (to die) נמות (let him die) 5
 אנתון (you) דין (but) אמרוין (saying) אנתון (are) כל (everyone) מן (who) דנאמר (will say)
 לאבא (to father) או (or) לאמא (to mother) קורבני (my offering is) מן (from me) מדם (anything)
 דתתנא (that you may profit) מני (his father) או (or) לאמה (his mother) ולא (& not) ניקר (he will honor)
 לאבוהי (his father) או (or) לאמה (his mother) 6

• The Critical Greek text of Westcott and Hort (A,B,D) omits "or his mother" at the end. "Old Syriac" Curetonian ms. also omits this. Nestle's Greek NT contains this reading ("or his mother") in the text.

6 ובטלתון (& you nullify) מלתא (the word) דאלהא (of God) מטל (because of) משלמנותא (traditions) דילכון (your) 7
 נסבי (accepters) באפא (of persons) ואמר (& said) שפיר (well) אתנבי (prophesied) עליכון (against you) אשעיא (Isaiah) 8
 עמא (people) הנא (this) בספותה (with its lips) הו (is) מיקר (honoring) לי (Me) לבהון (their heart)
 דין (but) סני (very) רחיק (is far) מני (from Me) 9
 וסריקאית (& in vain) דחלין (they revere) לי (Me) כד (while) מלפין (they teach)

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יולפנא (doctrines) דפוקדנא (of the commandments) דבנינשא (of the sons of men)

10

וקרא (& He called) לכנשא (the crowds) ואמר (& said) להון (to them) שמעו (hear) ואסתכלו (& understand)

11

לא (not) הוא (it is) מרם (the thing) דעאל (that enters) לפומא (the mouth) מסיב (defiling) לברנשא (a man) אלא (but) מרם (the thing) דנפק (that proceeds) מן (from) פומא (the mouth) הו (that) הו (is) מסיב (defiling) לברנשא (a man)

12

הירין (then) קרבו (approached) תלמידוהי (His disciples) ואמרין (& they were saying) לה (to Him) דע (know?) אנת (You) דפרישא (The Pharisees) דשמעו (that The Pharisees) מלתא (who heard) (saying) הדא (this) אתכשלו (were indignant)

13

הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them) כל (every) נצבתא (plant) אידא (which) דלא (that not) נצבה (has planted) אבי (My Father) דבשמיא (Who is in Heaven) תתעקר (will be destroyed)

14

שבוקו (let alone) להון (them) סמיא (blind) אנן (they are) נגודא (guides) דסמיא * (of the blind) סמיא (a blind man) דין (but) לסמיא (a blind man) אן (if) נדבר (leads) תריהון (both) בנומצא (into a pit) נפלין (will fall)

- *The Critical Greek text of Westcott and Hort (K,B,D) omits "of the blind".*

15

וענא (& he answered) שמעון (Shimeon) כאפא (Kaypha) ואמר (& said) לה (to Him) מרי (my Lord) פשק (explain) לן (to us) מתלא (parable) הנא (this)

16

הו (He) דין (but) אמר (said) להון (to them) עדמא (until) להשא (now) אף (also) אנתון (you) לא (not?) מסתכלין (understanding) אנתון (are)

17

לא (not?) ידעין (knowing) אנתון (you) דמרם (that anything) דעאל (that enters) לפומא (the mouth) לברסא (to the belly) הו (it) אזיל (goes) ומן (& from) תמן (there) בתרכיתא (in excretion) משתרא (is cast) לבר (out)

18

מרם (anything) דין (but) דמן (that from) פומא (the mouth) נפק (proceeds) מן (from) לבא (the heart) נפק (proceeds) והווי (& it is) מסיב (defiling) לה (him) לברנשא (the man)

19

מן (from) לבא (the heart) הו (that) גיר (for) נפקן (proceed) מחשבתא (thoughts) בישתא (evil) גורא (adulteries) קטלא (murders) זניותא (fornications) גנבותא (thefts) סהדות (testimonies) שוקרא (lying) גודפא (blasphemies)

20

הלין (these things) אגין (are) דמסיבין (they that defile) לברנשא (a son of man) אן (if) אנש (a man) דין (but) נלעס (will eat) קד (after) לא (not) משגן (washing) אידוהי (his hands) לא (not) מסתיב (he is defiled)

21

ונפק (went out) מן (from) תמן (there) ישוע (Yeshua) ואתא (& came) לתחומא (to the borders) דצור (of Tsur) ודצידן (& of Tsidon)

22

והא (& behold) אנתתא (a woman) כנעניתא (Canaanites) מן (from) תחומא (borders) הנון (those) נפקת (came forth) כד (while) קעיא (crying out) ואמרא (& she said) אתרחם (have pity) עלי (on me) מרי (my Lord) ברה (Son) דדויד (of David) ברתי (my daughter) בישאית (badly) מתדברא (driven) מן (by) שארא (a demon)

23

הו (He) דין (but) לא (not) פניה (returned her) פתנמא (an answer) וקרבו (& came) תלמידוהי (His disciples) בעו (they asked) מנה (from Him) ואמרין (& were saying) שריה (send her away) דקעיא (for she cries) בתרן (after us)

24

הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them) לא (not) אשתדרת (I am sent) אלא (but) לות (to) ערבא (the sheep) דטעו (that have strayed) מן (from) בית (the house) איסריל (of Israel)

25

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הי (she) דין (but) אתת (coming) סגדת (worshipped) לה (Him) ואמרת (& she said) מרי (my Lord) עדרייני (help me)

26 אמר (He said) לה (to her) לא (not) שפיר (it is good) למקב (to take) לחמא (the bread) דבניא (of the children) ולמרמיו (& to cast it) לכלבא (to the dogs)

27 הי (she) דין (but) אמרת (said) אין (yes) מרי (my Lord) אף (even) כלבא (the dogs) אכלין (eat) מן (from) פרתותא (the crumbs) דנפלין (that fall) מן (from) פתורא (the table) דמריון (of their master) וזחאין (* & they live)

- All the Greek texts omit, “& they live”. Why, if The Peshitta were a translation of Greek, would a translator add, “& they live”, since it occurs in no Greek manuscript?

28 הידין (then) אמר (said) לה (to her) ישוע (Yeshua) או (Oh!) אנתתא (woman) רבא (great) הי (is) הימנותכי (your faith) נהוא (it will be done) לכי (to you) איך (as) דצביא (will) אנתי (you) ואתאסית (& was healed) בריתה (her daughter) מן (from) הי (that) שעתא (moment)

29 ושני (& departed) מן (from) תמן (there) ישוע (Yeshua) ואתא (& He came) על (by) גנב (the side) ימא (of the Sea) דגלילא (of Galila) וסלק (& He went up) לטורא (a mountain) ויתב (& He sat down) תמן (there)

30 וקרבו (& they came near) לותה (to Him) כנשא (the crowds) סניאא (many) דאית (that) הוו (were) עמהון (with them) חגירא (the lame) וסמיא (& blind) וחרשא (& dumb) ופשינא (& crippled) ואחרנא (& others) סניאא (many) וארמיו (& they laid) אנון (them) לות (at) רגלוהי (His feet) דישוע (of Yeshua) ואסי (& He healed) אנון (them)

31 איך (so) דנתדמרון (that would be amazed) כנשא (the crowds) הנון (those) דחזין (who saw) חרשא (the mutes) דממללין (who were speaking) ופשינא (* & the crippled) דמתולמין (* & who were healed) וחגירא (& the lame) דמהלכין (who were walking) וסמיא (& the blind) דחזין (who were seeing) ושבחון (& they glorified) לאלהא (the God) דיסריל (of Israel)

- The 4th cent. Greek ms. Ⲙ (Sinaiticus), both “Old Syriac mss. and the Latin mss. omit “ & the crippled who were healed”. Nestle’s Greek NT contains this phrase.

32 הו (He) דין (then) ישוע (Yeshua) קרא (called) לתלמידוהי (His disciples) ואמר (& said) להון (to them) מתרחם (am moved with pity) אנא (I) על (for) כנשא (multitude) הנא (this) דהא (behold) תלתא (three) יומין (days) קויו (they have remained) לותי (with Me) ולית (there is not) להון (& there is not) מא (anything) דנאכלין (that they may eat) ודאשרא (& to send away) אנון (them) כד (while) צימין (they are fasting) לא (not) צבא (willing) אנא (I am) דלמא (lest) נעופון (they should faint) באורחא (in the road)

33 אמרין (they were saying) לה (to Him) תלמידוהי (His disciples) אימכא (where is?) לן (for us) בחורבא (in the desert) לחמא (the bread) דנסבע (that will satisfy) כנשא (crowd) הנא (this) כלה (entire)

34 אמר (said) להון (to them) ישוע (Yeshua) כמה (how many?) לחמין (loaves) אית (are) לבון (to you) אמרין (they were saying) לה (to Him) שבעא (seven) וקליל (small) נונא (& a few) נונא (fish) דקדקא (small)

35 ופקד (& He ordered) לכנשא (the crowd) דנסתמכון (that they sit for a meal) על (on) ארעא (the ground)

36 ושקל (& He took up) להלין (those) שבעא (seven) לחמין (loaves) ולנונא (& the fish) ושבח (& He gave praise) וקצא (& He broke) ויהב (& He gave) לתלמידוהי (to His disciples) ותלמידא (& the disciples) יהבו (gave) לכנשא (* to the crowd)

- The Critical Greek text of Westcott and Hort (Ⲙ, Ⲕ) has “to the crowds”, whereas the rest of the Greek mss. has “to the crowd”. The Aramaic word כנשא (“Kensha”) of The Peshitta can have plural or singular meaning in its unpointed form (Early mss. have no vowel points), hence this kind of phenomenon is not uncommon. Most Aramaic nouns have the same spelling for singular and plural forms. Some Greek translators will interpret a noun as singular and others as a plural, as here. This explains why often Greek mss. will differ in this regard.

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37

ואכלו (& they ate) כלהון (all of them) וסבעו (& were satisfied)
 ושקלו (& they took up) תורתא (the remnants) דקציא (of fragments)
 מלא (filling) שבעא (seven) אספרידין (baskets)

38

הנון (they) דין (but) דאכלו (that they ate) הוין (been) הוון (they had) ארבעא (four)
 אלפין (thousand) גברא (men) סטר (apart) מן (from) נשא (women) וטליא (& children)

39

וכר (& when) שרא (He sent away) לכנשא (the crowds) סלק (He embarked) לאלפא (the ship)
 ואתא (& He came) לתחומא (to the border) דמגדו (of Magdo)

“Magdo” could be *Magadan* or *Magdala*, on the Western shore of The Sea of Galilee.

Chapter 16

1

וקרבן (& approached) פרישא (the Pharisees) וזדוקיא (& the Sadducees) מנסין (tempting) לה (Him)
 ושאלין (& asking) לה (Him) אתא (a sign) מן (from) שמיא (Heaven) דנחוא (to show) אנון (them)

2

הו (He) דין (but) ענא (He answered) ואמר (& He said) להון (to them) מא (whenever) דהוא (it is)
 דמשא (evening) אמרין (say) אנתון (you) צחוא (fair weather) הו (it will be)
 סמקת (is red) גיר (for) שמיא (the sky)

3

ובצפרא (& in the morning) אמרין (say) אנתון (you) יומנא (today) סתוא (a storm)
 הו (there will be) סמקת (is red) גיר (for) שמיא (the sky) כמיראית (gloomily)
 נסבי (accepters) באפא (of faces) פרצופא (the face) דשמיא (of the sky)
 ידעין (knowing) אנתון (you are) דתבקון (that you should observe)
 אתותא (the signs) דזבנא (of time) הנא (this) לא (not) ידעין (knowing)
 אנתון (you are) דתפרשון (that you should distinguish)

4

שרבתא (a generation) בישתא (wicked) וגירתא (& adulterous) אתא (a sign) בעיא (seeks) ואתא (& a sign)
 לא (not) מתיהבא (is given) לה (to it) אלא (but) אתה (the sign) דיונן (of Yonan) נביא (the prophet)
 ושבק (& He left) אנון (them) ואזל (& departed)

5

וכר (& when) אתו (they came) תלמידוהי (His disciples) לעברא (to the other side)
 טעו (they had forgotten) דנסבון (to take) עמהון (with them) לחמא (bread)

6

הו (He) דין (but) אמר (said) להון (to them) חזו (take heed) אזדהרו (beware) מן (of)
 חמירא (the yeast) דפרישא (of the Pharisees) וזדוקיא (& the Sadducees)

7

הנון (they) דין (but) מתרעין (reasoning) הוון (they were) בנפשהון (among themselves)
 ואמרין (& they were saying) דלחמא (it was because bread) לא (not) נסבו (they had taken)

8

ישוע (Yeshua) דין (but) ידע (knew) ואמר (& said) להון (to them) מנא (why?)
 מתחשבין (think) אנתון (do you) בפשכון (among yourselves)
 זעורי (little ones) הימנותא (of faith) דלחמא (it was because bread) לא (not) שקלתון (you have taken)

9

לא (not?) עדמא (until) להשא (now) אסתכלתון (have you understood)
 לא (not?) עהדין (remember) אנתון (do you) להנון (those) חמשא (five) לחמין (loaves)
 דחמשא (of the five) אלפין (thousand) וכמא (& how many?) קופינין (large baskets) שקלתון (you took up)

10

ולא (neither) להנון (those) שבעא (seven) לחמין (loaves) דארבעא (of the four)
 אלפין (thousand) וכמא (& how many?) אספרידין (round baskets) שקלתון (you took up)

- Verses 9 and 10 refer to the two multitudes Jesus fed; The Aramaic and the Greek each use two different words for the baskets used, however, the Greek lexicons are uncertain about the origin of **κοφινος** (“*Kofinos*”), which looks like it may be borrowed from the Aramaic word **קופינין** (“*Qophina*”), meaning “a large basket”, from the Aramaic root “*Qopa*” – “*To carry*”. The other Greek word used for “Basket” is “**σπυριδας**” (“*Spuridas*”), from “**σπυρις**” “*Spuris*”. **Thayer’s Greek-English Lexicon** says this comes from the root “*Speiro*”- meaning “to sow”. That looks dubious, since sowing or scattering has little to do with baskets. This word is also very similar to the Aramaic word used in **The Peshitta** – “**אספרידין**”- “*Espridin*”, from “*Esprida*”. This comes from the Aramaic root “*Espira*”, meaning, “*Spherical*”. This emphasizes the shape of the basket. The other emphasizes its function as “a carrier”. One will find many Greek words in the Greek NT listed as “**Derivation unknown**” in the lexicons. It seems many of these are borrowed from Aramaic but unattributed as such.

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אונגליין קדישא כרוזתא דמתי

11

איכן (how?) לא (not) אסתכלתון (do you understand) דלא (that not) הוא (it was) על (about) לחמא (bread) אמרת (I spoke) לכון (to you) אלא (but) דתזדהרון (to beware) מן (of) חמירא (the yeast) דפרישא (of The Pharisees) ודזדוקיא (& the Sadducees)

12

הידין (then) אסתכלו (they understood) דלא (that not) אמר (He said) דנזדהרון (to beware) מן (of) חמירא (the yeast) דלחמא (of bread) אלא (but) מן (of) יולפנא (the teaching) דפרישא (& of the Sadducees) ודזדוקיא (of The Pharisees)

13

כך (when) דין (but) אתא (came) ישוע (Yeshua) לאתרא (to the region) דקסריא-דפיליפוס (of Caesarea Phillippi) משאל (asked) הוא (He) לתלמידוהי (His disciples) ואמר (& said) מנו (what is it?) אמרין (are saying) עלי (about Me) אנשא (people) דאיתי (that I am) ברה (the Son) דאנשא (of Man?)

14

הנון (they) דין (but) אמרו (said) אית (some) דאמרין (say) יוהנן (Yokhanan) מעמרנא (the Baptizer) אחרנא (others) דין (but) אליא (Elia) ואחרנא (& others) ארמיא (Yermiya) או (or) חד (one) מן (of) נביא (the prophets)

15

אמר (He said) להון (to them) אנתון (you) דין (but) מנו (Who is it?) אמרין (say) אנתון (you) דאיתי (that I am)

16

ענא (answered) שמעון (Shimeon) כאפא (The Stone) ואמר (& said) אנת (You) הו (are) משיחא (The Messiah) ברה (the Son) דאלהא (of God) היא (The Living)

17

ענא (answered) ישוע (Yeshua) ואמר (& said) ליה (to Him) טוביך (you are blessed) שמעון (Shimeon) ברה-דיונא (* Bar-Yona) דבסרא (because flesh) ודמא (& blood) לא (not) נלא (has revealed this) לך (to you) אלא (but) אבי (My Father) דבשמיא (Who is in Heaven)

- **ברה-דיונא ("Bar-Jonah") is reproduced in all Greek mss., transliterated from the Aramaic letters into Greek letters: "βαριονα".** This is different from borrowed words, one language from another. This is very telling about the native language and culture of the Jews of Palestine in the first century and of the source of the thousands of Greek mss. we have today. This occurs throughout The Greek NT with many names, words and phrases. In John 1:42, the Greek reads: **σὺ κληθήσῃ κηφᾶς ὁ ἐμνηνεύεται πέτρος-** ("You will be called **Kephas**, which is translated **Petros**"). "**Petros**" is the Greek for "**Peter**". **Here the Greek writer of John tells the reader that he is translating when he writes "Petros" and that Petros is not the original name of this apostle; it is the Aramaic "Kephas".** I reproduce here part of the note I have for John 1:42: **[Here the Greek text declares that the name "Petros" is a translation of the Aramaic name "Kaypha". Here in The Greek NT, then, we find hard evidence, and in 160 other places where this Greek name occurs, that The Greek NT is translated from Aramaic! Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: The Greek text declares itself to be translated from Aramaic!]**

18

אף (also) אנא (I) אמר (saying) אנא (am) לך (to you) דאנת (that you) הו (are) כאפא (The Stone) ועל (& upon) הדא (this) כאפא (stone) אבניה (I shall build) לעדתי (My church) ותרעא (& the gates) דשיוול (of Sheol) לא (not) נחסנונה (will withstand it)

19

לך (to you) אתל (I shall give) קלידא (the keys) דמלכותא (of the Kingdom) דשמיא (of Heaven) וכל (every) מדרם (thing) דתאסור (that you will bind) בארעא (in the earth) נהוא (would) אסיר (have been bound) בשמיא (in Heaven) ומדרם (& anything) דתשרא (that you will release) בארעא (in the earth) נהוא (would) שרא (have been released) בשמיא (in Heaven)

20

הידין (then) פקד (He ordered) לתלמידוהי (His disciples) דלאנש (that a man) לא (not) נאמרין (they would tell) דהויו (that He is) משיחא (the Messiah)

21

ומן (& from) הידין (then) שרי (began) ישוע (Yeshua) למחוויו (to inform) לתלמידוהי (His disciples) דעתיד (that prepared) הו (He was) דנאזל (that He would go) לאורשלם (to Jerusalem) וכני (& many things) נהוש (He would suffer) מן (from) קשישא (the Elders) ומן (the Chief) כהנא (Priests) וספרא (& the Scribes) ונתקטר (& He would be murdered) וליומא (& the day) דתלתא (third) נקום (He would rise)

22

ודברה (& took Him aside) כאפא (Kaypha) ושרי (& he began) למכאא (to rebuke) בה (Him) ואמר (& he said) חס (far be it) לך (from You) מרי (my Lord) דתהוא (that should happen) לך (to You) הדא (this)

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אונגליין קדישא כרוזתא דמתי

23

הו (He) דין (but) אתפני (He turned) ואמר (& said) לכאפא (to Kaypha) זל (go) לך (you) לבסתרי (behind Me) סטנא (Satan) תוקלתא (a stumbling block) לוי (you are) לי (to Me) דלא (because not) מתרעא (reason) אנת (you) דאלהא (of God) אלא (but) דבני אנשא (of humans)

24

הידין (then) אמר (said) ישוע (Yeshua) לתלמידוהי (to His disciples) מן (whoever) דצבא (wants) דנאתא (to come) בתרי (after Me) ונכפור (let him deny) בנפשה (himself) ונשקול (let him take up) זקיפה (his cross) ונאתא (& let him come) בתרי (after Me)

25

מן (whoever) דצבא (wills) גיר (for) דנחא (to save) נפשה (his life) נובדיה (will lose it) ומן (whoever) דנוכר (& whoever) נפשה (will lose) מטלתי (his life) נשכחיה (for Me) נשכחיה (will find it)

26

מנא (what?) גיר (for) מתהנא (benefits) ברנשא (a person) אן (if) כלה (the whole) עלמא (world) נקנא (he gain) ונפשה (he should lack) נחסר (& his soul) נחוסר (of his soul) מנא (or) מנא (what?) נתל (will give) ברנשא (a person) תחלופא (exchange) דנפשה (of his soul)

27

עתיד (is going) הו (He) גיר (for) ברה (The Son) דאנשא (of Man) דנאתא (to come) בתשבוחתא (in the glory) דאבוהי (of His Father) עם (with) מלאכוהי (His angels) קדישא (holy) ויהדין (& then) נפרוע (He will repay) לאנש (a man) אנש (a man) איך (according to) עבדוהי (his works)

28

אמין (amen) אמר (say) אנא (I) לכוון (to you) דאית (that there are) אנשא (men) דקיימין (who are standing) תנן (here) דלא (who not) נטעמון (will taste) מותא (death) עדמא (until) דנחזון (they will see) לברה (The Son) דאנשא (of Man) דאתא (Who comes) במלכותה (with His kingdom)

Chapter 17

1

ובתר (& after) שתא (six) יומין (days) דבר (took) ישוע (Yeshua) לכאפא (Kaypha) וליעקוב (& Yaqob) וליוחנן (& Yokhanan) אחוהי (his brother) ואסק (& brought up) אנון (them) לטורא (to a mountain) רמא (high) בלהודיהון (by themselves)

2

ואשתחלה (& was transformed) ישוע (Yeshua) קדמיהון (before them) ונהר (& shone) פרצופה (His face) איך (like) שמשא (the sun) נחתוהי (His garments) דין (but) חורו (became white) איך (like) נוהרא (light)

3

ואתחזיו (& appeared) להון (to them) מושא (Moshe) ואליא (& Elia) כד (as) ממללין (they were speaking) עמה (with Him)

4

ענא (answered) דין (but) כאפא (Kaypha) ואמר (& said) לישוע (to Yeshua) מרי (my Lord) שפיר (beautiful) הו (it is) לן (for us) דתנן (that here) נהוא (we should be) ואן (& if) צבא (want) אנת (You) נעברד (we will make) תנן (here) תלת (three) מטלין (booths) חדא (one) לך (for You) וחדא (& one) למושא (for Moshe) וחדא (& one) לאליא (for Elia)

5

ועד (& while) הו (he was) ממלל (speaking) הא (behold) עננא (a cloud) נהירתא (bright) אטלת (overshadowed) עליהון (them) וקלא (& a voice) הו (there was) מן (from) עננא (the cloud) דאמר (that said) הגו (This is) ברי (My Son) חביבא (The Beloved) דבה (in Whom) אצטבית (I am well pleased) לה (Him) שמעו (hear)

6

וכד (& when) שמעו (heard) תלמידיא (the disciples) נפלו (they fell) על (on) אפיהון (their faces) ודחלו (& they were afraid) טב (very)

7

ואתקרב (& came near) לותהון (to them) ישוע (Yeshua) וקרב (& He touched) להון (them) ואמר (& He said) קומו (Arise) לא (not) תדחלו (you shall be afraid)

8

וארימו (& they lifted) עיניהון (their eyes) ולאנש (& a man) לא (not) חזו (they saw) אלא (except) אן (only) לישוע (Yeshua) בלהודוהי (Himself alone)

9

וכד (& as) נחתין (they descended) מן (from) טורא (the mountain) פקד (ordered) אנון (them) ישוע (Yeshua) ואמר (& He said) להון (to them) לעין (in the presence) אנש (of a man) לא (not) תאמרו (you will tell) חזוא (vision) הנא (this)

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עדמא (until) דנקום (will arise) ברה (the Son) דאנשא (of Man) מן (from) מיתא (the dead)

10

ושאלוהי (& they asked Him) תלמידוהי (His disciples) ואמרין (& they were saying)
לה (to Him) מנא (why?) הכיל (therefore) ספרא (the Scribes) וספרא (therefore)
אמרין (are they saying) דאליא (that Elia) ולא (must) דנאתא (come) לוקדם (first)

11

ענא (answered) ישוע (Yeshua) ואמר (& said) אליא (Elia) אתא (comes) לוקדם (first)
דכל (that every) מדם (thing) נשלם (may end)

12

אמר (say) אנא (I) לכון (to you) דין (but) דהא (behold)
אליא (Elia) אתא (has come) ולא (& not) ידעוהי (& they did) ועברו (they have known him) ביה (to him)
כל (everything) מא (whatever) דצבו (they wished) הכנא (likewise) אף (also)
ברה (The Son) דאנשא (of Man) עתיד (is going) דנחש (to suffer) מנהון (of them)

13

הידין (then) אסתכלו (understood) תלמידא (the disciples) דעל (that about)
יוחנן (Yokhanan) מעמדנא (The Baptizer) אמר (He spoke) להון (to them)

14

וכך (& when) אתו (they came) לות (to) כנשא (the multitude)
קרב (came) לה (to him) גברא (a man) וברך (& knelt) על (on) בורכוהי (his knees)

15

ואמר (& said) לה (to Him) מרי (my Lord) אתרהם (have mercy) עלי (on me) ברי (my son)
דאית (who is) לה (to him) בר (son of) אנרא (a housetop) ובישאית (& ill) עביר (has become)
כמא (many) גיר (for) זבנין (times) כנורא (in fire) נפל (has fallen)
וכמא (& many) זבנין (times) במיא (in water)

- “Bar agra” is an Aramaic idiom (*idioms are colored purple in the text*) meaning “A Lunatic”. The literal wording means, “Son of a rooftop”, describing an activity of praying to demons on the rooftop on the first and last days of the month by those wishing to placate demons and avert any evil from their households.

16

נקרבתה (& I brought him) לתלמידויך (to Your disciples)
ולא (& not) אשכחו (they were able) למאסיותה (to heal him)

17

ענא (answered) ישוע (Yeshua) ואמר (& He said) און (Oh!) שרבתא (generation)
דלא (without) מהימנא (faithfulness) ומעקלתא (& twisted)
עדמא (until) לאמתי (when?) אהוא (shall I be) עמכון (with you)
ועדמא (& until) לאמתי (when) אסיברכון (shall I endure you)
איתידי (bring him) לי (to Me) לכא (to here)

18

וכאא (& rebuked) ביה (it) ישוע (Yeshua) ונפק (& went out) מנה (from him) שאדא (the demon)
ואתאסי (& was healed) טליא (the boy) מן (from) הי (that) שעתא (moment)

19

הידין (then) קרבו (came near) תלמידא (the disciples) לות (to) ישוע (Yeshua)
בלחודוהי (Himself alone) ואמרו (& they said) לה (to Him) למנא (why?) הנן (were we)
לא (not) אשכחן (able) למאסיותה (to heal him)

20

אמר (said) להון (to them) ישוע (Yeshua) * מטל (because of) לא הימנותכון (your unfaithfulness)
אמין (amen) גיר (for) אמר (say) אנא (I) לכון (to you) דאן (that if) תהוא (would be) בכון (in you)
הימנותא (faithfulness) איך (like) פרדתא (a grain) דחרדלא (of mustard seed) תאמרין (you may say)
לטורא (to mountain) הנא (this) דשנא (move) מכא (from here) ונשנא (& it will move)
מדם (& thing) לא (no) נחסכון (will be difficult for you)

- Greek mss. **Σ & B** omit **Ihsous - Ιησους** (“Jesus”). These are the basis for the modern Greek editions and most English and other translations. **Most Greek mss. have Iaysous - Ιησους** (“Jesus”). This Greek phenomenon of omission occurs in half of the 176 Peshitta occurrences of the Name Yeshua (Jesus) among those mss. (**Σ & B**) and 45% of the same in the Majority Text Greek mss. of The Gospel of Luke!

21

הנא (this) דין (but) ננסא (kind) לא (not) נפק (goes out)
אלא (except) בצומא (by fasting) ובצלותא (& by prayer)

22

כד (when) מתהפכין (they were traveling) דין (but) בגלילא (in Galila)
אמר (said) להון (to them) ישוע (Yeshua)
עתיד (going) הו (is) ברה (the Son) דאנשא (of Man) דנשתלם (to be betrayed)
באידי (to the hands) בני (of the sons) אנשא (of men)

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אונגליין קדישא כרוזתא דמתי

23
(He will arise) נקום (third) דתלתא (& the day) וליומא (& they will murder Him) ונקטלוניהדי
(greatly) טוב (them) להון (& it grieved) וכרית

24
(to Kapernakhum) אתו (& when) אתו (they came) לכפרנחום
(two) תריין (the two) תריין (who take) דנסבין (those) הנון (came) קרבו
(1/4 shekel) דכסף (1/4 shekel) רשא (of tax money) לות (head) כאפא (Kaypha) זווין
(1/4 shekel) וזוויהי (& they said) לה (to him) רבכון (your master) לא (not?) יהב (He gave) תריין (the two) זוויהי (1/4 shekel)

25
(yes) להון (to them) איין (he said) אמר
(the house) על (entered) כאפא (Kaypha) לביתא (to him) וכד (& when)
(to him) ויאמר (Yeshua) ויאמר (& He said) לה (to him) קדמה (anticipated him) ישוע (Yeshua)
(Shimeon) לך (to you) שמעון (Shimeon) מנא (how?) מתחזא (does it appear)
(taxes) דארעא (the kings) מן (of the earth) מן (from) מן (whom?) נסבין (do they take) מכסא (taxes)
(strangers) רשא (& money) מן (head) מן (from) בניהון (their children) או (or) מן (from) נוכריא (strangers)

26
(strangers) לה (to Him) שמעון (Shimeon) מן (from) נוכריא (strangers) אמר
(then) לה (to him) ישוע (Yeshua) מדין (then) אמר
(the children) אנון (of freedom) אנון (are) בניה (the children)

27
(to the sea) זל (them) אנון (we give offense) ריין (lest) דלא (but) נכשל
(that comes up) בלועא (a fish hook) ונונא (a fish hook) קדמיא (& the fish) דסלק (first) דסלק
(a shekel) פומה (open) ותשכח (its mouth) ויתשכח (& you will find) אסתרא (a shekel)
(that) סב (take) והב (& give) חלפי (for Me) וחלפיך (& for you)

Chapter 18

1
(Yeshua) לות (to join) ישוע (Yeshua) בהי (in that) שעתא (hour) קרבו (approached) תלמידא (the disciples) לות (to join) ישוע (Yeshua)
(of Heaven) דשמיא (in the Kingdom) דשמיא (in the Kingdom) רב (truly) כי (who is?) מנו (& they were saying) רב (greatest) במלכותא (in the Kingdom)

2
(in their midst) וקרא (& called) ישוע (Yeshua) טליא (a boy) ואקמה (& stood him) בינתהון (in their midst)

3
(to you) אמר (& He said) אמין (truly) אמרנא (I say) לכוון (I say) לכוון (to you) ואמר
(children) תתהפכוון (that unless) תתהפכוון (you will be converted) ותהוון (& you will become) איך (like) טליא (children)
(of Heaven) לא תעלוון (not) תעלוון (you will enter) למלכותא (the Kingdom) דשמיא (of Heaven)

4
(boy) מן (whoever) הכיל (therefore) דממכך (humbles) נפשה (himself) איך (like) הנה (this) טליא (boy)
(of Heaven) הו (he) נהוא (will be) רב (greatest) במלכותא (in the Kingdom) דשמיא (of Heaven)

5
(this) ומן (& whoever) דנקבל (will receive) איך (such as) טליא (boy) הנה (this)
(receives) בשמי (in my Name) לי (Me) מקבל (receives)

6
(little ones) וכל (& everyone) דנכשל (who commits an offense against) לחד (one) מן (of) הליון (these) זעורא (little ones)
(for him) דמהימנין (who are believing) בוי (in Me) פקה (profitable) הוא (it were) לה (for him)
(on his neck) תהוא (that would be) תליא (hung) רחיא (a millstone) דחמרא (of a donkey) בצורה (of a donkey)
(of the sea) ומטבע (& he be sunk) בעומקוהי (into the depths) דימא (of the sea)

7
(for) וי (woe) לעלמא (to the world) מן (because of) מכשולא (offenses) אנקא (it is necessary) גיר (for)
(by whose hand) דנאתון (that will come) מכשולא (offenses) וי (woe) דיין (but) לגברא (to the man) דבאידה (by whose hand)
(the offenses) נאתון (will come) מכשולא (offenses)

8
(against you) אן (if) דיין (but) אידך (your hand) או (or) רגלך (your foot) מכשולא (commits an offense) לך (against you)
(from you) פסוקיה (cut it off) ושדיה (& cast it) מנך (from you)
(lame) טוב (better) הו (it is) לך (for you) דתעול (that you enter) לחיא (life) כד (as) חניס (lame)
(to you) אנת (you) או (or) כד (as) פשיג (maimed) ולא (& not) כד (while) אית (are) לך (to you)
(eternal) תרתין (two) אידין (hands) או (or) תרתין (two) רגליין (feet) תפל (you would fall) בנורא (into fire) דלעלם (eternal)

9
(commits an offense against) ואן (& if) הו (it is) דעינך (that your eye) מכשולא (commits an offense against)
(from you) לך (you) חציה (pull it out) ושדיה (& throw it) מנך (from you)
(life) טוב (better) הו (it is) לך (for you) דבחדא (that with one) עינא (eye) תעול (you would enter) לחיא (life)
(eyes) ולא (& not) כד (while) אית (there are) לך (to you) תרתין (two) עינין (eyes)
(of fire) תפל (you would fall) בנהנא* (into Gehenna*) דנורא (of fire)

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- “Gehenna” is an Aramaic name which is **transliterated into Greek letters in all the Greek mss.** in **Matthew, Mark and Luke**. It occurs 12 times in the **Greek NT**. Interestingly, “Gehenna” occurs 11 times in the Peshitta NT. In James 3:6, The Greek has **γέεννης** - “Gehenna”, where **The Peshitta** has **בנורא** - “In fire”. Here are the Aramaic words “by Gehenna” and “in fire”: **בנורא & בנהנא**: **בנורא** **בנורא**. In Estrangela script, they are: **ܒܢܘܪܐ** “By Gehenna” & **ܒܢܘܪܐ** “In fire”. If the Resh **ܕ** were touching “Alap” - **ܐ** in the **ܒܢܘܪܐ** “In fire” of the Peshitta ms., “Resh” **ܕ** could look like “Nun” - **ܢ**. The “He” - **ܗ** is similar to “Waw” **ܘ** and “Nun” **ܢ** to “Gimal” **ܓ**. A smudge or a bleary eye could easily transform **ܒܢܘܪܐ** into **ܒܢܘܪܐ**. Aramaic seems to account for the Greek reading “In Gehenna” in James 3:6 as well. The Greek **γέεννης** - “Gehenna” certainly cannot account for **ܒܢܘܪܐ**. “In fire” in all the Peshitta mss., if one hypothesizes a Greek original behind a Peshitta translation.

10
 חזו (take heed) לא (not) תבסון (you will despise) על חד (one) מן (of) הלין (these) זעורא (little ones)
 אמר (say) אנא (I) לכון (to you) גיר (for) דמלאכיהון (that their angels) בשמיא (in Heaven) בכליבן (at all times)
 חזין (are seeing) פרצופה (the face) דאבי (of My Father) דבשמיא (Who is in Heaven)

11
 אתא (has come) גיר (for) ברה (The Son) דאנשא (of Man) דנהא (to save) מדרם (whatever) דאביד (lost) הוא (has been)

12
 מנא (how?) מתחזא (does it appear) לכון (to you) אן (if) נהוון (there are) לאנש (to a man)
 מואא (a hundred) ערבין (sheep) ונטעא (& will go astray) חד (one) מנהון (of them)
 לא (not?) שבק (does he leave) תשעין (the ninety) ותשעא (& nine)
 בטורא (in the mountain) ואזל (& go on) בעא (searching) להו (for that) דטעא (lost one)

13
 ואן (& if) נשכחה (he should find it) אמין (certainly) אמרנא (I say) לכון (to you)
 דחדא (that he rejoices) בה (in it) יתיר (more) מן (than) תשעין (in the ninety) ותשעא (& nine) דלא (that not) טעו (strayed)

14
 הכנא (just so) לית (it is not) צבינא (the will) קדם (before) אבוכון (your Father) דבשמיא (Who is in Heaven)
 דנאבד (that should perish) חד (one) מן (of) זעורא (little ones) הלין (these)

15
 אן (if) דין (but) אפ (also) לא (not) להנון (those) נשמע (he will hear) אמר (tell) לעדתא (the assembly)
 אכסיהי (reprove him) ביניך (between you) ולה (& him) בלחוד (only)
 אן (if) שמעך (he hears you) יתרת (you have gained) אחוך (your brother)

16
 ואלא (& if not) שמעך (he hears you) דבר (take) עמך (with you) חד (one) או (or) תרין (two)
 דעל (that in) פום (the mouth) תרין (of two) אן (of two) תלתא (three) סהדין (witnesses)
 תקום (will be established) כל (every) מלא (word)

17
 אן (if) דין (but) אפ (also) לא (not) להנון (those) נשמע (he will hear) אמר (tell) לעדתא (the assembly)
 אן (if) דין (but) אפ (also) לא (not) לעדתא (the assembly) נשמע (he will hear) נהוא (let him be) לך (to you)
 איך (as) מכסא (a tax gatherer) ואיך (& as) הנפא (a heathen)

18
 ואמין (and truly) אמר (say) אנא (I) לכון (to you) דכל (everything) מא (whatever)
 דתאסרון (you will bind) בארעא (in the earth) נהוא (will be) אסיר (have been bound) בשמיא (in Heaven)
 ומדרם (& anything) דתשרון (that you will release) בארעא (in the earth)
 נהוא (will be) שרא (have been released) בשמיא (in Heaven)

19
 טוב (again) אמרנא (I say) לכון (to you) דאן (that if) תרין (two) מנכון (of you) נשתוון (will agree)
 בארעא (in the earth) על (about) כל (every) צב (matter) דנשאלון (they will ask) נהוא (it will be done)
 להון (for them) מן (from) לות (The Presence) אבי (of My Father) דבשמיא (Who is in heaven)

20
 איכא (where) גיר (for) דתרין (two) או (or) תלתא (three) כנישין (are assembled) בשמי (in My Name)
 תמן (there) אנא (I am) בינתהון (in the midst of them)

21
 הידין (then) קרב (approached) לותה (near him) כאפא (Kaypha) ואמר (& he said) מרי (my Lord)
 כמה (how many?) זבנין (times) אן (if) נסכל (will commit an offense) בי (against me) אחי (my brother)
 אשבוק (shall I forgive) לה (him) עדמא (up to?) לשבע (seven) זבנין (times)

22
 אמר (said) לה (to him) ישוע (Yeshua) לא (not) אמר (say) אנא (I) לך (to you) עדמא (until) לשבע (seven)
 אלא (but) עדמא (until) לשבעין (seventy) זבנין (times) שבע (seven) שבע (seven)

23
 מטל (because of) הנא (this) אתדמית (is compared) מלכותא (the Kingdom) דשמיא (of Heaven) לנברא (to a man)
 מלכא (a king) דצבא (who wanted) דנסב (take) חושבנא (an accounting) מן (of) עבדוהי (his servants)

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וכר (& when) שרי (he began) למסב (to take it) קרבו (they brought) לה (to him) חד (one) דחיב (who owed) רבו (ten thousand) ככרין (talents *)

- “A Talent” – “Kakra”, is approx. 125 British pounds. As of this writing, 1 pound = \$1.75 U.S. This debtor owed the equivalent of \$ 2.18 million U.S. dollars to his king! Factoring in 2000 years of inflation would easily put this into the billions of dollars! One authority calculates one talent as 6000 days’ pay. Using a modern US average of 100 dollars as a day’s wage means that by early 21st century American standards, this employee owed his king 6 billion dollars!

25
(his lord) מרה (commanded) פקר (to pay) למפרע (with him) ליה (there was nothing) ליה (& when) דנורבן (that be sold) הו (he) ואתתה (& his wife) ובנוהי (& his children) וכל (& every) מדם (thing) דאית (that was) ליה (his) ונפרוע (& he would pay)

26
ונפל (& falling down) הו (that) עבדא (servant) סגד (worshiped) ליה (him) ואמר (& he said) מרי (my lord) אנר (prolong) עלי (concerning me) רוחא (your spirit) וכל (& every) מדם (thing) פרע (shall pay) אנא (I) לך (you)

27
ואתרחם (& was moved with pity) מרה (his lord) דעבדא (of servant) הו (that) ושריה (& he released him) וחובתה (& his debt) שבק (forgiving) לה (him)

28
נפק (went out) דין (but) עבדא (servant) הו (that) ואשכח (& he found) לחד (one) מן (of) כנותה (his associates) דחיב (who owed) הוא (had) ליה (him) דינרא (denarii *) מאא (a hundred) ואחרה (& he seized him) וחקק (& choked) הוא (he) ליה (him) ואמר (& he said) ליה (to him) הב (give) לי (to me) מדם (that *) דחיב (which owe) אנת (you) לי (to me)

Denarii – A denarius was roughly an average day’s wage, about 8 ½ British pence, or 17¢.

- * “That”- מדם (“Meddem”) can mean, “that”, “something” or “anything”. The text makes clear the fellow servant of this man owed him 100 denarii, yet most Greek mss. have: “αποδος μοι ει τι οφειλεις” “Pay me, if you owe anything”, apparently emphasizing the “anything” interpretation of the Aramaic word, “Meddem”. This is clearly an error on the Greek translator’s part. The only Greek text that makes sense here is the Textus Receptus: “αποδος μοι ο τι οφειλεις” (“Pay me that which you owe”), which is the text the KJV translators used. It is a late ms. and was probably corrected to make sense of the verse. The Peshitta appears again to be the original and accounts for the Greek as its translation.

29
ונפל (& he fell) הו (that) כנתה (associate) על (before) רגלוהי (his feet) בעא (begging) מנה (of him) ואמר (& saying) לה (to him) אנר (prolong) עלי (concerning me) רוחא (your spirit) ופרע (& shall pay) אנא (I) לך (you)

The Critical Greek texts omit “before his feet”. The Majority Greek text agrees here with The Peshitta.

30
הו (he) דין (but) לא (not) צבא (was willing) אלא (but) אזל (went) ארמיה (& he cast him) בית (into the house) אסירא (of prisoners) עדמא (until) דנתל (he would give) לה (to him) מא (whatever) דחיב (he owed) לה (to him)

31
כד (when) חזו (they saw) דין (but) כנותהון (their associates) מדם (what) דהוא (had happened) כרית (it was grievous) להון (to them) טב (very) ואתו (& they came) אודעו (they revealed) למרהון (to their lord) כל (everything) דהוא (that had happened)

32
הידין (then) קריהי (called him) מרה (his lord) ואמר (& he said) ליה (to him) עבדא (servant) בישא (wicked) הי (that) כלה (entire) חובתא (debt) שבקת (I forgave) לך (you) דבעית (because you begged) מני (of me)

33
לא (not?) ולא (incumbant) הוא (was it) לך (upon you) אף (also) אנת (for you) דתחון (had mercy on you) לכנתך (on your associate) איכנא (Just as) דאנא (I) הנתך (had mercy on you)

34
ורגז (& was angry) מרה (his lord) ואשלמה (& delivered him) למנגרנא (to the scourgers) עדמא (until) דנפרוע (he would pay) כל (every) מדם (thing) דחיב (that he owed) לה (him)

35
הכנא (thus) נעבר (will do) לכון (to you) אבי (My Father) דבשמיא (Who is in Heaven) אלא (unless) תשבקון (you forgive)

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אנש (each) לא אחודי (his brother) מן (from) לבכון (your heart) סכלותה (his offenses)

Chapter 19

- 1
(these) והוא (& it was) דכך (that when) שלם (finished) ישוע (Yeshua) מלא (sayings) הלין (they)
(He picked up) מן (from) גלילא (Galila) ואתא (& came)
(to the borders) דיהוד (of Judea) לעברא (to the other side) דיורדנן (of the Jordan)
- 2
ואתו (& came) בתרה (after him) כנשא (crowds) סגיאא (great) ואסי (& He healed) אנון (them) תמן (there)
- 3
וקרבו (& came near) לותה (to Him) פרישא (the Pharisees) ומנסיין (& testing) הוו (they were)
לה (Him) ואמריין (& they were saying) אין (if) שליט (it is legal)
לאנש (for a man) דנשרא (to divorce) אנתתה (his wife) בכל (for every) עלא (cause)
- 4
הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them) לא (not?) קריתון (have you read)
דהו (that He) דעבר (Who made) מן (from) ברשית (the beginning)
דכרא (male) ונקבתא (& female) עבד (made) אנון (them)
- 5
ואמר (& He said) מטל (because of) הנא (this) נשבוק (shall leave) גברא (a man)
לאבוהי (his father) ולאמה (his mother) ונקף (& his mother) לאנתתה (& shall cleave)
ונהוין (& they shall be) תריהון (two of them) חד (one) בסר (flesh)
- 6
מדין (therefore) לא (not) הוו (they were) תריין (two) אלא (but) חד (one) פנר (flesh)
מדם (the things) הכיל (therefore) דאלהא (that God) זוג (has united)
ברנשא (a son of man) לא (not) נפרש (let separate)
- 7
אמריין (they were saying) לה (to Him) למנא (why?) הכיל (therefore) מושא (Moshe)
(commanded) דנתל (to give) כתבא (a writing) דשובקנא (of divorce) ונשריה (& send her away)
- 8
אמר (He said) להון (to them) מושא (Moshe) לוקבל (confronting)
קשיות (the callousness) לבכון (of your heart) אפס (let) לכון (you) דתשרון (to divorce)
נשיכון (your wives) מן (from) ברשית (the beginning) דין (but) לא (not) הוא (it was) הכנא (so)
- 9
אמר (say) אנא (I) לכון (to you) דין (and) דמן (that whoever) דשבק (divorces) אנתתה (his wife)
דלא (apart from) גורא (adultery) ונסב (& will take) אחרתא (another) גאר (commits adultery)
ומן (& whoever) דנסב (will take) שביקתא (her that is divorced) גאר (commits adultery)
- 10
אמריין (were saying) לה (to Him) תלמידוהי (His disciples) אן (if) הכנא (thus) אית (are) עדליא (the accusations)
ביני (between) גברא (a man) לאנתתא (& a wife) לא (not) פקח (it is expedient) למסב (to take) אנתתא (a wife)
- 11
הו (He) דין (but) אמר (said) להון (to them) לא (not) כלנש (everyman) ספק (can) לה (receive this)
למלתא (saying) הדא (this) אלא (except) מן (whoever) דיהיב (to whom it is given) לה (to him)
- 12
אית (there are) גיר (for) מהימנא (eunuchs) דמן (who from) כרסא (the womb)
דאמהון (of their mother) אתילדו (were born) דכנא (thus)
ואית (& there are) מהימנא (eunuchs) דמן (who from) בנינשא (sons of men)
הוו (became) מהימנא (eunuchs) ואית (& there are) מהימנא (eunuchs)
דהנון (those who) עבדו (have made) נפשהון (themselves) מהימנא (eunuchs)
מטל (because of) מלכותא (the Kingdom) דשמיא (of Heaven)
מן (whoever) דמשכח (can) דנספק (receive it) נספק (let him receive it)
- 13
הידין (then) קרבו (they brought) לה (to Him) טליא (children)
דנסים (that he might lay) אידה (His hand) עליהון (upon them) ונצלא (& might pray)
וכאו (& rebuked) בהון (them) תלמידוהי (His disciples)
- 14
הו (He) דין (but) ישוע (Yeshua) אמר (said) להון (to them) שבוקן (let) טליא (the children)
לותי (come) לותי (to Me) ולא (& not) תכלון (forbid) אנון (them) דדאליין (because of such) גיר (for)
דאיך (like) הלין (these) אנון (are) איתיה (is) מלכותא (the Kingdom) דשמיא (of Heaven)
- 15
וסם (& He laid) אידה (His hand) עליהון (upon them) ואזל (& went on) מן (from) תמן (there)
- 16
ואתא (& came) חד (one) קרב (came near) ואמר (& said) לה (to Him) מלפנא (Teacher) טבא (good)
מנא (what?) דטב (good thing) אעבד (shall I do) דנהוין (that there may be) לי (to me) היא (life) דלעלם (eternal)

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17
 (He) דיין (but) אמר (said) לה (to him) מנא (why?) קרא (call) ליה (you) טבא (good) (there is not) טבא (a good one) אלא (except) אן (only) חד (one) אלהא (God) לית
 (if) דיין (but) צבא (want) אנת (you) דתעול (to enter) לחיא (life) מר (keep) פוקדנא (the commandments)

18
 אמר (he said) לה (to Him) אילין (which ones?)
 (He) דיין (but) ישוע (Yeshua) אמר (said) לה (to him) דלא (not) תקטול (you shall murder)
 ולא (not) תגור (you shall commit adultery) ולא (& not) תגנוב (you shall steal)
 ולא (& not) תסהד (you shall testify) סהדות (testimony) שוקרא (of falsehood)

19
 ויקר (& honor) לאבוך (your father) ולאמך (& your mother)
 ותחב (& you shall love) לקריבך (your neighbor) איך (as) נפשך (yourself)

20
 אמר (said) לה (to him) הו (that) עלימא (young man) הלין (these) כלהין (all) נטרת (I have kept)
 אנין (them) מן (from) טליותי (my childhood) מנא (what?) חסיר (I lack) אנא (I)

21
 אמר (said) לה (to him) ישוע (Yeshua) אן (if) צבא (want) אנת (you) נמירא (perfect) למהוא (to be)
 זבן (go) זבן (sell) קנינדך (your possessions) ודב (& give) למסכנא (to the poor) ותהוא (& will be) לך (to you)
 סימתא (treasure) בשמיא (in Heaven) ותא (& come) בתרי (after Me)

22
 שמע (heard) דיין (but) הו (that) עלימא (young man) מלתא (saying) הדא (this)
 ואזל (& he went away) כד (as) כריא (it was grievous) לה (to him)
 אית (there) הוא (were) לה (to him) גיר (for) קנינא (possessions) סגיאא (many)

23
 ישוע (Yeshua) דיין (but) אמר (said) לתלמידוהי (to His disciples)
 אמין (amen) אמר (say) אנא (I) לכון (to you) דעמלא (that difficult) הי (it is) לעתירא (for a rich man)
 דנעול (to enter) למלכות (the kingdom) שמיא (of Heaven)

24
 תוב (again) דיין (and) אמרנא (I say) לכון (to you) דדליל (that easier) הו (it is) לנמלא (for a camel)
 למעל (to enter) דמחטא (into the eye) דמחטא (of a needle) או (than) עתירא (for a rich man)
 דנעול (to enter) למלכותא (the Kingdom) דאלהא (of God)

25
 תלמידא (the disciples) דיין (but) כד (when) שמעו (they heard) תהירין (amazed) הו (they were)
 טב (greatly) ואמריין (and they were saying) מנו (who?) כי (then) משכח (can) דנחא (live)

26
 חר (gazed) בהון (upon them) ישוע (Yeshua) ואמר (& He said) להון (to them)
 לות (with) בנינשא (the children of men) הדא (this) לא (not) משכחא (is possible)
 לות (with) אלהא (God) דיין (but) כלמדם (everything) משכחא (is possible)

27
 הידיין (then) ענא (answered) כאפא (Kaypha) ואמר (& said) לה (to Him)
 הוא (behold) אנחנן (* we) שבקן (we have left) כלמדם (everything)
 ואתין (& we have come) בתרך (after You) מנא (what?) כי (then) נהוא (will be done) לן (for us)

* **אנחנן** is a form for “We” found only in “Ancient mss.”, according to Smith’s Compendious Syriac Dictionary. It is found in Matthew, Luke and John in The Peshitta.

28
 אמר (said) להון (to them) ישוע (Yeshua) אמין (Amen) אמר (say) אנא (I) לכון (to you)
 דאנתון (you) דאתיתון (who have come) בתרי (after me)
 בעלמא (* in The World *) חדתא (New *) מא (when) דיתב (sits)
 ברה (The Son) דאנשא (of Man) על (on) תרגוס (the throne) דשובחה (of His glory)
 תתבון (you will sit) אף (also) אנתון (you) על (on) תרעסר (twelve) כורסון (thrones)
 ותדונון (& you will judge) תרעסר (the twelve) שבטא (tribes) דאיסראיל (of Israel)

*Our Lord refers to the coming of “**The New World**” after His resurrection and glorification. The twelve disciples would receive authority to reign with Him in Heaven while they served Him on earth. “**All things are new**” because He, The LORD of Heaven and earth has died and ended all the old creation under sin and the curse; That was the judgment of the world (John 12:31-33). He has risen, raising all things from the oblivion of destruction and death into a new creation in The risen God (See 2 Cor. 5:14-17). Only a believer can see this truth, however. Instead of “**In The New World**”, the Greek mss. have “**ἐν τῇ παλιγγενεσία**” (“in the regeneration”).

παλιγγενεσία occurs also in The Greek of Titus 3:5, “washing of regeneration” where the Peshitta has, דמן דריש, בילדא or במולדא – “in the washing of the new birth”; “In birth” in Aramaic can be בילדא or במולדא Let’s compare the Aramaic words for “in the world” and the first for “In birth”:

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How about in Dead Sea Scroll script? – בעלמא -“in the world”
 בילדא -“in the birth”

Kinda eerie, aint it?

So it looks like a Greek saw  -“in the world”
 and read it as  -“in the birth”, in Matthew 19:28.

Some things are too good to be true, and then some are so good, they have to be true!

God does not regenerate old things, He makes all things new:

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Re 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, **It is done**. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

29

וכלנש (& everyman) דשבק (who leaves) בתא (a house) או (or) אחא (a brother)
 או (or) אחותא (a sister) או (or) אבא (a father) או (or) אמא (a mother) או (or) אנתתא (a wife)
 או (or) בניא (children) או (or) קוריא (towns) מטל (because of) שמי (My Name)
 חד (each) במאא (a hundred fold) נקבל (will receive) וחיא (& life) דלעלם (eternal) נארט (will inherit)

30

סניאא (many) דין (but) קדמיא (are first) דנהוון (who will be) אחריא (last)
 ואחריא (& the last ones) קדמיא (will be the first)

Chapter 20

1

דמיא גיר (is likened) גיר (for) מלכותא (the Kingdom) דשמיא (of Heaven) לגברא (to the man)
 מרא (the owner) ביתא (of a house) דנפק (who went out) בצפרא (at dawn)
 דנאגור (to hire) פעלא (laborers) לכרמא (for his vineyard)

2

קין (he made an agreement) דין (and) עם (with) פעלא (the laborers) מן (for) דינרא (a denarius)
 ביומא (for the day) ושדר (& He sent) אנן (them) לכרמא (to his vineyard)

3

ונפק (he went out) בתלת (at the third) שעינ (hour) וחזא (& saw) אחרנא (others)
 דקימין (who were standing) בשוקא (in the market place) ובטילין (& were idle)

4

ואמר (& he said) להון (to them) זלו (go) אף (also) אנתון (you) לכרמא (to the vineyard)
 ומדום (whatever) דולא (is appropriate) יהב (shall give) אנא (I) לכון (to you)

5

הנון (those) דין (but) אזלו (they departed) ונפק (& he went out) תוב (again)
 בשת (at the sixth) ובתשע (& at the ninth) שעינ (hours) ועבד (& did) הכות (likewise)

6

ולאפי (& to the face-towards) חדעסרא (the eleventh) שעינ (hour) נפק (he went out)
 ואשכח (& he found) אחרנא (others) דקימין (who were standing) ובטילין (& were idle)
 ואמר (& he said) להון (to them) מנא (why?) קימין (standing) אנתון (are you)
 יומא (day) כלה (all) ובטילין (& are idle)

7

אמרין (they were saying) לה (to him) דלא (because no) אנש (man) אנן (has hired us)
 אמר (he said) להון (to them) זלו (go) אף (also) אנתון (you) לכרמא (to the vineyard)
 ומדום (& whatever) דולא (is appropriate) נסבין (will receive) אנתון (you)

8

כד (when) הוא (it was) דין (but) רמשא (evening)
 אמר (said) מרא (the owner) כרמא (of the vineyard) לרביתה (to his custodian)
 קרי (call) פעלא (the laborers) והב (& give) להון (to them) אנרהון (their wages)
 ושרא (& start) מן (from) אחריא (the last ones) וערמא (& until) לקדמיא (the first ones)

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9

ואתו (& came) הנון (those) דחדעסרא (of the eleventh) שעין (hour)
 נסכו (they received) דינר (a denarius) דינר (a denarius-*each*)

10

וכד (& when) אתו (they came) קדמיא (the first) סברו (they had hoped) דיתיר (that more) שקלין (they would receive)
 ושקלו (& they received) דינר (a denarius) דינר (a denarius-*each*) אף (also) הנון (they)

11

וכד (& when) שקלו (they received) רטנו (they complained) על (to) מרא (the owner) ביתא (of the house)

12

ואמרין (& they were saying) הלין (these) אחריא (last ones) חדא (one) שעה (hour) עברו (have worked)
 ואשוית (with us) אנון (& you have made equal) עמן (them) שעה (hour) עברו (have worked)
 דשקלין (who have borne) יוקרה (the burden) דיומא (of the day) וחומה (& its heat)

13

הו (he) דין (but) ענא (answered) ואמר (& said) לחד (to one) מנהון (of them) חברי (my friend)
 לא (no) מעול (do evil) אנא (I) בכך (to you) לא (not?) הוא (was it) בדינר (for a denarius)
 קצת (you agreed) עמי (with me)

14

סב (take) דילך (yours) וזל (& go) צבא (wish) אנא (I) דין (but)
 דלהנא (that to this) אחריא (last group) אתל (to give) איך (as) דלך (to you)

15

או (or) לא (not?) שליט (is it lawful) לי (for me) דמדם (that whatever) דצבא (want) אנא (I) אעבד (I shall do)
 ברילי (with mine) או (or) עינך (your eye) בישא (is evil?) דאנא (because I) טב (good) אנא (am)

16

הכנא (thus) נהוון (will be) אחריא (the last) קדמיא (first) וקדמיא (& the first) אחריא (last)
 סניאין (many) אנון (are) גיר (for) קריא (the called) וזעורין (& few) גביא (are the chosen ones)

17

עתיד (prepared) הוא (was) דין (but) ישוע (Yeshua) דנסק (to go up) לאורשלם (to Jerusalem)
 ודבר (& He took aside) לתרעסר (twelve) תלמידוהי (His disciples)
 בינודי (between Him) ולהון (& them) באורחא (in the road) ואמר (& said) להון (to them)

18

הא (behold) סלקין (are going up) הנן (we) לאורשלם (to Jerusalem)
 וברה (& The Son) דאנשא (of Man) משתלים (will be delivered) לרבי (to the Chief) כהנא (Priests)
 ולספרא (to the Scribes) ונחיבוניהי (to the Scribes) ונחיובניהי (& they will condemn Him) למותא (to death)

19

ונשלמוניהי (& they will deliver Him) לעממא (to Gentiles) ונבזחון (& they will mock) בה (Him)
 וננדרוניהי (& they will scourge Him) ונזקפונייהי (& they will crucify Him)
 וליומא (& the day) דתלתא (third) נקום (He will arise)

20

הירין (then) קרבת (came near) לה (to Him) אמהון (the mother) דבני (of the sons) זבדי (of Zebedee)
 הי (she) ובניה (& her sons) וסגדת (& she worshipped) לה (Him)
 ושאלא (& asking) הות (she was) לה (Him) מדם (something)

21

הו (He) דין (but) אמר (said) לה (to her) מנא (what?) צביא (do desire) אנתי (you)
 אמרא (& she said) לה (to Him) אמר (say) דנתבון (that would sit)
 הלין (these) תרין (two) בני (my sons) חר (one) מן (at) ימינך (Your right)
 וחד (& one) מן (at) סמלך (Your left) במלכותך (in Your kingdom)

22

ענא (answered) ישוע (Yeshua) ואמר (& He said)
 לא (not) ידעין (know) אנתון (you) מנא (what) שאלין (asking) אנתון (you are)
 משכחין (are able?) אנתון (you) למשתא (to drink) כסא (the cup) דאנא (that I am) עתיד (prepared)
 למשתא (to drink) או (or) מעמודיתא (in the baptism) דאנא (that I) עמד (to be baptized in) אנא (am)
 תעמדון (to be baptized in) אמרין (they were saying) לה (to Him) משכחין (are able) הנן (we)

23

אמר (He said) להון (to them) כסי (My cup) תשתון (you will drink)
 ומעמודיתא (& in the baptism) דאנא (in which I) עמד (baptized) אנא (I am)
 תעמדון (you will be baptized) דנתבון (for you to sit) דין (but) מן (at) ימיני (My right)
 ומן (& at) סמלך (My left) לא (not) הות (was) דיילי (Mine) דאתל (that I may give) אלא (except)
 לאילין (to those) דאתטיבת (for whom it is prepared) מן (by) אבי (My Father)

24

כד (when) דין (but) שמעו (heard) עסרא (the ten) רגזו (they were angry) על (against) הנון (those) תרין (two) אחין (brothers)

25

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וקרא (& called) אנון (them) ישוע (Yeshua) ואמר (& He said) להון (to them) ידעון (know) אנתון (you) דרשיהון (their rulers) דעממא (of the Gentiles) מריהון (their lords) אנון (are) ורורבניהון (& their great ones) שליטין (have authority) עליהון (over them)

26

לא (not) הכנא (so) נהוא (it will be) בינתכון (among you) רבא (great) אלא (but) מן (whoever) דצבא (wants) בכון (among you) דנהוא (to be) רבא (great) נהוא (let him be) לכון (to you) משמשנא (a minister)

27

ומן (& whoever) דצבא (wants) בכון (among you) דנהוא (to be) קדמיא (first) נהוא (let him be) לכון (to you) עבדא (a servant)

28

איכנא (Just as) דברא (The Son) דאנשא (of Man) לא (not) אתא (came) דנשתמש (to be ministered to) אלא (but) דנשמש (to minister) ודנתל (& to give) נפשה (Himself) פורקנא (a ransom) חלף (in the place of) סניאא (the many)

29

וכד (& when) נפק (went out) ישוע (Yeshua) מן (from) איריחו (Yericho) אתא (coming) הוא (was) בתרה (after Him) כנשא (a crowd) סניאא (great)

30

והא (& behold) סמיא (blind men) תרין (two) יתבין (sitting) הוו (were) על (on) יד (the side) אורחא (of the road) וכד (& when) שמעו (they heard) דישיע (that Yeshua) עבר (was passing by) יהבו (they gave) קלא (a cry) ואמרין (& they were saying) אתרחם (our Lord) עלין (on us) מרי (My Lord) ברה (Son) דדוד (of David)

31

כנשא (the crowds) דין (but) כאין (rebuking) הוו (they were) בהון (them) דנשתקון (that they would be silent) ודננון (& they) יתיראית (all the more) ארימו (raised) קלהון (their voice) ואמרין (& they were saying) מרן (our Lord) אתרחם (have mercy) עלין (on us) ברה (Son) דדוד (of David)

32

וקם (& stopped) ישוע (Yeshua) וקרא (& He called) אנון (them) ואמר (& He said) מנא (what?) צבין (do want) אנתון (you) דאעבד (Me to do) לכון (for you)

33

אמרין (they were saying) לה (to Him) מרן (our Lord) דנתפתחן (that may be opened) עינין (our eyes)

34

ואתרחם (& was moved with pity) עליהון (for them) ישוע (Yeshua) וקרב (& He touched) לעיניהון (their eyes) ובר (& son of) שעתה (a moment) אתפתח (were opened) עיניהון (their eyes) ואזלו (& they went) בתרה (after Him)

Chapter 21

1

וכד (& as) קרב (He approached) לאורשלם (Jerusalem) ואתא (& came) לביתפנא (to BythPhage) על גנב (by) טורא (of the Mount) דזיתא (of Olives) שרר (sent) ישוע (Yeshua) תרין (two) מן (of) תלמידוהי (His disciples)

Verse one differs from The Majority Greek text in the name of "BethPhage" - most Greek mss. have βηθσαφαγ- "BethSphage", while some Byzantine and (S,B) & TR have βηθφαγ- "BethPhage", in agreement with The Peshitta. However, the Vaticanus ms.(B) also has "εις το ορος των ελαιων" ("unto the Mount of Olives"), whereas the Majority text has "προς το ορος των ελαιων" ("toward the Mount of Olives"). Finally, all Greek texts omit the personal pronoun in, "His disciples". Thus it looks like The Peshitta, if it were a translation of Greek, translated The Critical Greek represented by Vaticanus, in the first reading, then the Byzantine Majority Text in the next reading, and finally, no Greek ms. in the last reading- all in one verse!

2

ואמר (& said) להון (to them) זלו (go) לקריתא (to village) הדא (this) דלקוב (that is opposite) לכון (to you) ומחדא (& at once) משכחין (will find) אנתון (you) חמרא (a donkey) דאסירא (that is tied) ועילא (& a colt) עמה (with her) שרו (loose) איתו (bring) לי (to me)

3

ואן (& if) אנש (a man) אמר (says) לכון (to you) מדם (the thing) אמרו (say) לה (to him) דלמרן (that for our Lord) מתבעין (they are needed) ומחדא (& at once) משדר (he will send) להון (them) לכא (* here)

- Greek omits the last word, "Here". This reading in The Peshitta did not come not from Greek.

4

הדא (this) דין (but) דהות (* that happened) דנתמלא (was that should be fulfilled) מדם (the thing) דאתאמר (that was spoken) ביד (by) נביא (the prophet) דאמר (that says)

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- Eastern Peshitta mss. (including the famous *Khabouris* ms.) have “All this happened..”. That is also the Majority Greek reading & that of **B (Vaticanus)**. Apparently most Western Peshitta mss. do not read that way, but as here.

5
אמרו (say) לברת (to the daughter) זיהיון (of Zion) (behold) מלככי (your King) אתא (comes) לכי (to you) מכיך (mEEK) ורכיב (& riding) על (on) חמרא (a donkey) ועל (& upon *) עילא (a colt) בר (son of) אתנא (she ass)

- The text here agrees with 4th cent. mss. (S,B)-The Critical Greek text.

6
ואזלו (& went) תלמידא (the disciples) ועבדו (& did) איכנא (Just as) דפקד (* had commanded) להון (them) ישוע (Yeshua)

- The Majority Greek text agrees better here; The Critical text has “appointed”, a derivative of the Aramaic passive verb; but the active form is used here, so it looks like the Critical Greek text translator read his Aramaic grammar wrong here, but nevertheless is witness to an Aramaic original.

7
ואיתין (& they brought) לחמרא (the donkey) ולעילא (& the colt) וסמו (& they placed) על (on) עילא (the colt) נחיתהון (their garments) ורכב (& rode) עלוהי (upon him) ישוע (* Yeshua)

- “Jesus” is missing in all the Greek mss.

8
וסונאא (& a multitude) דכנשא (of crowds) משוין (spreading) הוו (were) מאניהון (their clothes) באורחא (in the road) אחרנא (others) דין (but) פסקון (cutting down) הוו (were) סוכא (branches) מן (from) אילנא (trees) ורמין (& laying them) באורחא (in the road)

9
כנשא (the crowds) דין (but) אילין (which) דאזלין (going) הוו (were) קדמוהי (before Him) ואיתין (& coming) בתרה (after him) קעין (crying out) הוו (were) ואמרין (& they were saying) אושענא (* Oshanna) לברה (to the Son) דדויד (of David) בריך (blessed) הו (is He) דאתא (Who comes) בשמה (in The Name) דמריא (* of Jehovah) אושענא (Oshanna) במרומא (in the highest)

- מריא – “Mar-Yah” means “Lord Jehovah” or “Lord Yahweh”. The Greek does not distinguish this name from other titles and the Greek **Κυριος** - “Kurios” may simply mean “Sir” or “Master”. Thirty two times Jesus is named “מריא” – “Mar-Yah” - “LORD Jehovah” in *The Peshitta NT* text! *The Greek N.T.*, of course, has no such references.
- * “Oshanna” - אושענא is not Greek, it is Aramaic; even the Greek mss. have this Aramaic word in the text, indicating that the people of Israel spoke Aramaic, not Greek. “Oshanna” means, “Save now!” Here is Barne’s NT Notes for this verse: “The word hosanna means, “Save now,” or, “Save, I beseech thee.” It is a Syriac (Aramaic) word, and was the form of acclamation used among the Jews. It was probably used in the celebration of their great festivals. During those festivals they sang the 115th, 116th, 117th, and 118th psalms.”

10
וכד (& when) על (He entered) לאורשלם (Jerusalem) אתתזיעת (was troubled) כלה (the whole) מדינתא (city) ואמרין (& saying) הוו (they were) מנו (Who is?) הנא (This)

11
כנשא (the crowds) דין (but) אמרין (saying) הוו (they were) הנו (This is) ישוע (Yeshua) נביא (the Prophet) דמן (Who is from) נצרת (Natsareth) דגלילא (of Galila)

12
ועל (& entered) ישוע (Yeshua) להיכלא (the temple) דאלהא (* of God) ואפק (& cast out) לכלהון (all of them) דזבנין (who sold) ומזבנין (& bought) בהיכלא (in the temple) וסחף (& upset) פתורא (the tables) דמערפנא (of money changers) וכורסותא (& the seats) דהגונן (of those) דמזבנין (who sold) יונא (doves)

- “of God” is omitted by 4th cent. Mss. (S,B) & The Critical Greek text. Sometimes it agrees with The Peshitta and sometimes not.

13
ואמר (& He said) להון (to them) כתיב (written) הו (it is) דביתי (My house) בית (the house) צלותא (of prayer) נתקרא (will be called) אנתון (you)

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אונגליין קדישא כרוזותא דמתי

דין (but) עבדתוניהי (you have made it) מערתא (a den) דלסטיא (of robbers)

14

וקרבו (& they brought *) לה (to Him) בהיכלא (in the temple) סמיא (the blind) וחויסא (& the lame) ואסי (& He healed) אנון (them)

- The Greek mss. all have προσηλθον αυτω - “came to Him”, where *The Peshitta* has “They brought to Him”. The Aramaic verb קרב “Qareb” can mean “Approach” or “Bring”. Think about it: “The blind and the lame came to him”?

15

כד (when) חזו (saw) דין (but) רבי (the chief) כהנא (priests) ופרישא (& the Pharisees) תדמרתא (the wonders) דעבד (that He did) וטליא (& the children) דקעין (shouting) בהיכלא (in the temple) ואמרין (& saying) אושענא (Oshanna) לברה (to the Son) דדוויד (of David) אהבאש (it seemed evil) להון (to them)

16

ואמרין (& they were saying) לה (to Him) שמע (heard) אנת (You) מנא (what?) אמרין (are saying) הלין (these) אמר (said) להון (to them) ישוע (Yeshua) אין (yes) מן (from) מתום (antiquity) לא (not?) קריתון (have you read) דמן (that from) פומא (the mouth) דטליא (of children) ודילודא (& infants) תקנת (You have composed) תשבוחתא (a song of praise)

This quotation from Psalm 8:2 agrees with neither *The Hebrew OT* nor *The LXX* Greek OT, nor *The Peshitta OT*, nor *The Greek NT*. It seems to follow a hybrid text similar to that of *The Dead Sea Scrolls*, which sometimes is similar to *The LXX* text and other times like *The Massoretic Hebrew* text. Often, (especially in *Hebrews*' frequent OT quotations), it follows *The Peshitta OT* translation text, which has some unique readings.

17

ושבק (& He left) אנון (them) ונפק (& he went out) לבר (to the outside) מן (of) מדינתא (the city) לביתעניא (to Bythania) ובת (& He spent the night) תמן (there)

18

בצפרא (at dawn) דין (but) כד (when) הפך (He returned) למדינתא (to the city) כפן (He was hungry)

19

והזא (& He saw) תתא (fig tree) חדא (one) באורחא (by the road) ואתא (& came) לותה (to it) ולא (& not) אשכח (He found) בה (in it) מדרם (anything) אלא (but) אן (only) טרפא (leaves) בלחוד (alone) ואמר (& He said) לה (to it) לא (not) נהוון (there will be) בכי (in you) תוב (again) פארא (fruit) לעלם (for all time) ומחדא (& at once) יבשת (withered up) תתא (fig tree) הי (that)

20

והזו (& saw) תלמידא (the disciples) ותהרו (& they marveled) ואמרין (& they were saying) איכנא (How!) בר (son of) שעתה (a moment) יבשת (withered up) תתא (fig tree)

21

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) אמין (amen) אמר (say) אנא (I) לבון (to you) דאן (that if) תהוא (there shall be) בכון (in you) הימנותא (faith) ולא (& not) תתפלגון (you will doubt) לא (not) בלחוד (only) הודא (this) דתתא (of the fig tree) תעבדון (you will do) אלא (but) אפן (also if) לטורא (to mountain) הנא (this) תאמרין (you will say) דאשתקל (be lifted up) ופל (& fall) בימא (& into the sea) תהוא (it will be done)

22

וכל (& every) מדרם (thing) דתשאלון (that you will ask) בצלותא (in prayer) ותהימגון (you will believe) תסבון (you will receive)

23

וכד (& when) אתא (came) ישוע (Yeshua *) להיכלא (to the temple) קרבו (approached) לה (him) רבי (the Chief) כהנא (Priests) וקשישא (& the Elders) דעמא (of the people) כד (when) מלף (He taught) ואמרין (& they were saying) לה (to Him) באינא (by which?) שולטן (authority) הלין (these things) עבד (do) אנת (you) ומנו (& who?) יהב (gave) לך (you) שולטנא (authority) הנא (this)

- “Jesus” omitted in all Greek mss.

24

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) אשאלכון (shall ask you) אף (also) אנא (I) מלתא (matter) חדא (one) ואן (& if) תאמרין (you will tell) לי (Me) ואף (also) אנא (I) אמר (tell) אנא (shall) לבון (you) באינא (in which) שולטנא (authority) הלין (these things) עבד (do) אנא (I)

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אונגליין קדישא כרוזותא דמתי

25

מעמודיתיה (the baptism) דיוחנן (of Yokhanan) אימכא (* from where? is it?) מן (from) שמיא (Heaven) הי (is it?) או (or) מן (from) בנינשא (the children of men) הנון (they) דין (but) מתרעין (counseling) הוו (were) בנפשהון (among themselves) ואמרין (& they were saying) דאן (that if) נאמר (we say) מן (from) שמיא (Heaven) אמר (He will say) לן (to us) ועל (& upon) מנא (what?) לא (not) דימנתוניהי (did you trust him)

- The Eastern Peshitta mss. have מן אימכא instead of אימכא. The meaning is the same.

26

ודנאמר (& that should we say) מן (from) בנינשא (the children of men) דחלין (afraid) אנחנו (we are) מן (of) כנשא (the crowds) כלהון (all of them) גיר (for) איה (as) נביא (a prophet) אהדיין (holding) הוו (they were) לה (him) ליוחנן (Yokhanan)

27

ענו (* they answered) ואמרין (& they were saying) לה (to Him) לא (not) ידעינן (we know) אמר (said) להון (to them) ישוע (Yeshua) אף (also) לא (not) אנה (I) אמר (telling) אנה (am) לכו (you) באינא (by which) שולטנא (authority) הלין (these things) עבר (do) אנה (I)

- All Greek mss. have “They answered Jesus” here and omit “Jesus” later in the verse where The Peshitta has “Jesus said to them”.

28

מנא (how?) דין (but) מתחזא (does it appear) לכו (to you) גברא (a man) חד (a certain) איה (there) הוו (were) לה (to him) בניא תרין (sons) וקרא (two) וקרא (* & He called) לות, (to) קדמא (the first) ואמר (& said) לה (to him) ברי (my son) אל (go) יומנא (today) פלוח (work) בכרמא (* in the vineyard)

- ** The Majority Greek Text agrees with “and he called”; The Critical Greek Text (A) omits, “And”. The Critical Greek Text (A) agrees with “the vineyard” where the Majority Greek has “my vineyard”.

29

הו (he) דין (but) ענא (he answered) ואמר (& said) לא (not) צבא (want) אנה (I) בחרתא (afterward) דין (but) אתתוי (but) ואזל (& he went)

30

וקרב (& He came) לות (to) אחרנא (the other) ואמר (& said) לה (to him) הכות (likewise) הו (he) דין (but) ענא (he answered) ואמר (& said) אנה (I will) מרי (my lord) ולא (& not) אזל (went)

31

מנו (which?) מן (of) הלין (these) תריהון (two) עבר (did) צבינא (the will) דאבוהי (of their father) אמרין (they were saying) לה (to Him) הו (the) קדמא (first) אמר (said) להון (to them) ישוע (Yeshua) אמין (amen) אמר (say) אנה (I) לכו (you) דמכסא (to the Kingdom) דמכסא (that tax collectors) וזניתא (& prostitutes) קדמין (precede) לכו (you) למלכותא (to the Kingdom) דאלהא (of God)

32

אתא (came) גיר (for) לותכו (to you) יוחנן (Yokhanan) באורחא (in the way) דכאנותא (of justice) ולא (& not) דימנתוניהי (you did trust him) מכסא (tax collectors) דין (but) וזניתא (& prostitutes) דימנוהי (trusted him) אנתון (you) דין (but) אף (also) לא (not) כד (when) חזיתון (you saw) אתתיותון (were moved with remorse) בחרתא (afterward) דתהימנון (to trust) בה (in him)

33

שמעו (hear) אחרנא (another) מתלא (parable) גברא (a man) חד (certain) איה (there) הוא (was) מרא (owner) ביתא (a house) ונצב (and he had planted) כרמא (& he had planted) אחררה (and enclosed it) סינא (& built) וחרפ (and he had dug) בה (in it) מעצרתא (a wine press) ובנא (& built) בה (in it) מגדלא (a tower) ואחררה (& gave its care) לפלחא (to laborers) וחזק (& went abroad)

34

כד (when) דין (but) מטא (had arrived) זבנא (the season) דפארא (of fruit) שדר (he sent) לעבדוהי (his servants) לות (to) פלחא (the laborers) דנשררון (that they would send) לה (to him) מן (from) פארא (the fruit) דכרמא (of the vineyard)

35

ואחדו (& seized) פלחא (the laborers) לעבדוהי (his servants) ואית (& one) דמחאוהי (they beat him) ואית (& another) דרגמוהי (they stoned him) ואית (& another) דקטלוהי (they killed him)

36

ותוב (& again) שדר (he sent) אחרנא (other) עבדא (servants) דסניאין (more)

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מן קדמיה (than) (the first) והכות (& likewise) עברו (they did) להון (to them)

37

אחרי (finally) דין (but) שדר (he sent) לותהון (to them) לברה (his son)
כד (as) אמר (he said) כבר (doubtless) נבהתון (they will be in awe) מן (of) ברי (my son)

38

פלהא (the laborers) דין (but) כד (when) הזאוהי (saw) לברא (the son)
אמרו (they said) בינתהון (among themselves) הנו (this is) ירתא (his inheritance)
תו (come) נקטליהי (let us kill him) ונאחוד (& seize) ירתתה (& seize)

39

ואחדו (& they seized) אפקוהי (& led him) לבר (outside) מן (of) כרמא (the vineyard) וקטלוהי (& killed him)

40

מא (whenever) דאתא (comes) הכיל (therefore) מרה (the lord)
דכרמא (of the vineyard) מנא (what?) נעבד (will he do) לפלהא (to laborers) הנון (those)

41

אמרין (they were saying) לה (to Him) דביש (badly) ביש (very) נוכד (he will destroy) אנון (them)
וכרמא (& the vineyard) נוחד (he will give its care) לאחרנא (to other) פלהא (laborers)
אילין (who) דיהבין (will render) לה (him) פארא (the fruit) ביבנהון (in their season)

42

אמר (said) להון (to them) ישוע (Yeshua) לא (not?) ממתום (ever) קריתון (have you read) בכתבא (in the scriptures)
דכאפא (the stone) דאסליו (that rejected) בניא (the builders) די (that) הות (has become) לרשא (the head)
דזויתא (of the corner) מן (of the corner) לות (from) מריא (the presence of) הות (Jehovah) הדיא (this)
ואיתיה (& it is) תדמורתא (a wonder) בעינין (in our eyes)

43

מטל (because of) הנא (this) אמר (say) אנא (I) לכון (to you)
דתשתקל (that will be taken) מנכון (from you) מלכותא (the Kingdom) דאלהא (of God)
ותתייב (& will be given) לעמא (to a people) דעבד (who will produce) פארא (fruit)

44

ומן (& whoever) דנפל (falls) על (on) כאפא (stone) הדיא (this) נתדעע (will be shattered)
וכל (everyone) מן (whomever) דהי (it) תפל (will fall) עלוהי (upon him) תדריוהי (it will scatter him like dust)

The "Old Syriac" (5th cent.) Sinaiticus Aramaic ms. omits verse 44!

45

וכד (& when) שמעו (heard) רבי (the Chief) כהנא (Priests) ופרישא (& the Pharisees)
מתלוהי (His parables) ידעו (they knew) דעליהון (that against them) אמר (He had spoken)

46

ובעו (& they sought) למאחדה (to seize Him) ודחלו (& they were afraid) מן (of) כנשא (the crowds)
מטל (because) דאיך (as) דלנביא (a prophet) אחידין (holding) הוּו (they were) לה (Him)

Chapter 22

1

וענא (answered) טוב (again) ישוע (Yeshua) במתלא (in a parable) ואמר (& He said)

2

אתדמית (is compared) מלכותא (the Kingdom) דשמיא (of Heaven) לנברא (to a man) מלכא (a king) דעבד (who made) משתתא (a wedding feast) לברה (for his son)

3

ושדר (& He sent) לעבדוהי (his servants) דנקרון (to call) למזמנא (those invited)
למשותתא (to the wedding feast) ולא (& not) צבו (they chose) למאתא (to come)

4

טוב (again) שדר (he sent) עבדא (servants) אחרנא (other)
ואמר (& he said) אמרו (tell) למזמנא (those invited) דהא (behold) שרותי (my banquet)
מטיבא (is ready) ותורי (& my oxen) ומפטמי (& my fatlings) קטילין (are killed)
וכל (& every) מדם (thing) מטיב (is prepared) תו (come) למשותתא (to the wedding feast)

5

הנון (they) דין (but) בסו (showed contempt) ואזלו (& they went)
אית (one) דלקריתה (to his field) ואית (& one) דלתאגורתה (to his commerce)

6

שרכא (the rest) דין (but) אחדו (seized) לעבדוהי (his servants) וצערו (& abused) וקטלו (& killed)

7

כד (when) שמע (heard) דין (but) מלכא (the King) רגז (was angry)

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ושדר (& sending) חילותה, (his armies) אובד (he destroyed) לקטולא (murderers) הנון (those) ולמדרינתהון (& their city) אוקד (he burned)

8

הידין (then) אמר (he said) לעבדוהי (to his servants) משתנתא (the wedding feast) מטיבא (is ready) והנון (& those) דמזמנין (who invited) הוו (were) לא (not) שויין (worthy) הוו (were)

9

זלו (go) הכיל (therefore) למפקנא (to the ends) דאורחתא (of the roads) וכל (& everyone) מן (whom) דמשכחין (find) אנתון (you) קרו (call) למשתותא (to the wedding feast)

10

ונפקו (& went out) עבדא (servants) הנון (those) לאורחתא (to the roads) וכנשו (& they gathered) כל (everyone) דאשכחו (whom they found) בישא (evil) וטבא (& good) ואתמלי (& was filled) בית (the place) משתותא (of the wedding feast) סמיכא (with guests)

11

ועל (& entered) מלכא (the king) דנחזא (to see) סמיכא (the guests) וחזא (& he saw) תמן (there) גברא (a man) דלא (who not) לביש (was wearing) לבושא (a garment) דמשתותא (wedding)

12

ואמר (& he said) לה (to him) חברי (my friend) איכנא (how?) עלת (entered you) לכא (here) כד (when) נחתא (a garment) דמשתותא (wedding) לית (there is not) לך (to you) הו (he) דיין (but) אשתתק (he was speechless)

13

הידין (then) אמר (said) מלכא (the King) למשמשנא (to the attendants) אסורו (bind) אידוהי (his hands) ורגלוהי (& his feet) ואפקוהי (& cast him out) לחשוכא (into darkness) בריא (foreign) תמן (there) נהוא (will be) בכיא (weeping) וחורק (& gnashing) שנא (of teeth)

14

סניאין (many) אנון (are) גיר (for) קריא (the called) וזעוריין (& few) גביא (the chosen)

15

הידין (then) אזלו (went) פרישא (the Pharisees) נסכו (they took) מלכא (counsel) דאיכנא (that how) נצודוניהי (they may capture Him) במלתא (in discourse)

16

ושדרו (& they sent) לותה (to Him) תלמידיהון (their disciples) עם (with) דבית (those of the house) הרודס (of Herodus) ואמרין (& they were saying) לה (to Him) מלפנא (Teacher) ידעינן (we know) דשריר (that true) אנת (You are) ואורחא (& the way) דאלהא (of God) בקושטא (in justice) מלך (teach) אנת (You) ולא (& not) שקיל (take) אנת (You) צפתא (caution) דאנש (for a man) לא (not) גיר (for) נסכו (accept) אנת (You) באפא (the faces) דאנשא (of men)

17

אמר (tell) לן, (us) הכיל (therefore) איכנא (how?) מתחזא (appears it) לך (to You) שליט (is it lawful?) למתל (to give) כסף (tax) רשא (the head) לקסר (to Caesar) או (or) לא (not?)

18

ישוע (Yeshua) דיין (but) ידע (knew) בישותהון (their evil) ואמר (& He said) מנא (why?) מנסין (testing) אנתון (are you) לי (Me) נסכוי (accepters-) באפא (hypocrites -of faces)

19

חואוני (show Me) דינרא (a denarius) דכסף (of the tax money) רשא (head) הנון (they) דיין (and) קרבו (they brought) לה (to Him) דינרא (a denarius)

A denarius was considered a day's wages.

20

ואמר (& said) להון (to them) ישוע (Yeshua) דמנו (of whom is?) צלמא (image) הנא (this) וכתבא (& inscription)

21

אמרין (they were saying) דקסר (Caesar's) אמר (He said) להון (to them) הבו (give) הכיל (therefore) דקסר (what is Caesar's) לקסר (to Caesar) ודאלהא (& what is God's) לאלהא (to God)

22

וכד (& when) שמעו (they heard) אתדמרו (they were amazed) ושבקוהי (& they left Him) ואזלו (& departed)

23

בהן (in that) יומא (day) קרבו (approached) זדוקיא (the Sadducees) ואמרין (& they were saying) לה (to Him) לית ("There is not) חית (life) מיתא ("of the dead") ושאלוהי (& they asked him)

The Greek mss. omit "to Him": "The Sadducees, who say there is no resurrection", giving the impression the Sadducees said nothing about their belief, but did not believe in resurrection; The Peshitta states that they told Jesus, "There is no resurrection of the dead".

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24
 ואמרין (& they were saying) ליה (to Him) מלפנא (Teacher) מושא (Moshe) אמר (said)
 לן (to us) דאן (that if) אנש (a man) נמות (will die) כד (while) לית (there are not)
 ליה (to him) בניא (sons) נסב (may take) אחוהי (his brother) אנתתה (his wife)
 ונקים (& raise) זרעא (seed) לאחוהי (to his brother)

25
 אית (there) הוו (were) דיין (now) לותן (to us) אחא (brothers) שבעא (seven)
 קדמיא (the first) שקל (took) אנתתא (a wife) ומית (he died)
 ודלית (& there not) הוא (were) ליה (to him) בניא (sons)
 שבקה (He left) אנתתה (his wife) לאחוהי (to his brother)

26
 הכות (likewise) אף (also) הו (the) דתרין (second)
 ואף (& also) הו (the) דתלתא (third) ועדמא (& unto) לשבעתיהון (the seven of them)

27
 בחרתא (after) דין (but) דכלהון (all of them) מיתת (died) אף (also) אנתתא (the woman)

28
 בקימתא (in the resurrection) הכיל (therefore) לאינא (to which?) מן (of) הלין (these) שבעא (seven)
 תהוא (will be) אנתתא (the woman) כלהון (all of them) גיר (for) נסבוה (had taken her)

29
 ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them) טעין (err) אנתון (you)
 דלא (because not) ידעין (understand) אנתון (you) כתבא (the scriptures)
 ולא (neither) חילה (the mighty work) דאלהא (of God)

30
 בקימתא (in resurrection) גיר (for) דמיתא (of the dead) לא (not) נסבין (they take) נשא (wives)
 אפלא (neither) נשא (women) הוין (will be) לגברא (to men) אלא (but)
 איך (like) מלאכא (the angels) דאלהא (of God) בשמיא (in Heaven) איתיהון (* they are)

- “**They are**” tells us that the resurrection spoken of here is life after death. Those alive after death are even now as the angels of God.

31
 על (concerning) קימתא (resurrection) דין (but) דמיתא (of the dead) לא (not?) קריתון (you read)
 מזם (what) דאתאמר (was spoken) לכון (to you) מן (from) אלהא (God) דאמר (Who said)

32
 דאנא אנא (* **I AM The Living God**) אלהא (The God) דאברהם (of Abraham)
 אלהא (The God) דאיסחק (of Isaac) אלהא (The God) דיעקוב (of Yaqob)
 ואלהא (& The God) לא (not) הוא (He is) דמיתא (of the dead) אלא (but) דחיא (of the living)

* See note at 14:27 on “Ena Na”-“I AM The Living God”

33
 וכד (& when) שמעו (heard) כנשא (the crowds)
 מתתמהון (dumbfounded) הוו (they were) ביולפנה (at His teaching)

34
 פרישא (the Pharisees) דין (but) כד (when) שמעו (heard)
 דשתק (that He had silenced) לזדוקיא (the Sadducees) אתכנשו (they assembled) אכחדא (together)

35
 ושאלה (& asked Him) חד (one) מנהון (of them) דידע (who knew)
 נמוסא (the Torah) כד (while) מנסא (testing) ליה (Him)

36
 מלפנא (Teacher) אינא (which?) פוקדנא (commandment) רב (is greatest) בנמוסא (in the Torah)

37
 ישוע (Yeshua) דיין (but) אמר (said) ליה (to him) דתרחם (You shall love) למריא (Jehovah) אלהך (your God)
 מן (from) כלה (all) לבך (your heart) ומן (& from) כלה (all) נפשך (your soul)
 ומן (& from) כלה (all) חילך (your power) ומן (& from) כלה (all) רעינך (* your mind)

- This quote follows the Hebrew text of Deuteronomy 6:5 and then adds another phrase “**and from all your mind**”. No OT text has these four stipulations as does **The Peshitta NT** in all three NT quotes of Deut. 6:5. **The Peshitta OT** text does use an unusual word in its final phrase: **קנינך** – “*w'min kalah qninak*” (“**with all your faculties**”). Our Lord apparently preferred that the “**all your mind**” condition be included in our love to God. Almost all Greek mss. omit “**all your strength**” in this verse, but include it in the parallel passages of Mark 12:30 and Luke 10:27 (However, **The Critical Greek** text also omits “**with all your soul**” in Mark 12:33.

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אונגליין קדישא כרוזתא דמתי

38 הנו (this is) פוקדנא (the great) רבא (the great) וקדמיא (& the first)

39 ודתרין (& the second) דדמא (which is like) לה (it) דתרחם (you shall love) לקריבך (your neighbor) איך (as) נפשך (yourself)

40 בהלין (on these) תרין (two) פוקדנין (commands) תליא (depend) אורייתא (The Torah) ונביא (& The Prophets)

41 כד (as) כנישין (were assembled) דין (but) פרישא (the Pharisees) שאל (asked) אנון (them) ישוע (Yeshua)

42 ואמר (& He said) מנא (what?) אמרין (are saying) אנתון (you) על (about) משיחא (the Messiah) בר (Son) מנו (whose? is He) אמרין (they were saying) לה (to him) בר (the son of) דויד (David)

43 אמר (He said) להון (to them) ואיכנא (& how?) דויד (David) ברוה (in The Spirit) קרא (did call) לה (Him) מריא (The Lord Jehovah) אמר (he said) גיר (for)

44 דאמר ("said) מריא (The Lord Jehovah) למרי (to my Lord) תב (sit) לך (You) מן (at) ימיני (My right) עדמא (until) דאסימ (I place) בעלדבבך ("Your enemies") תחית (under) רגליך (Your feet)

45 אן (if) הכיל (therefore) דויד (David) קרא (called) לה (Him) מריא (The Lord Jehovah) איכנא (how?) ברה (his son) הו (is He)

*If one were to read The Massoretic notes of the Hebrew text of Psalm 110, one would find that the Massorete scribes changed the Name of "Yahweh" (Jehovah) in 110:5 to "Adonai" (The Lord); this they did in 133 other places as well. But Ps. 110, verse five would read: "Jehovah at your right hand will strike through kings in the day of His wrath...". The Peshitta OT has the same reading. Our Lord's quotation of verse one suggests the whole Psalm of seven verses. If **Jehovah is at God's right hand** in verse 5, then **He must be the very same Jehovah at His right hand in verse 1!** No Greek ms. indicates this Divine Tetragrammaton Name (Yahweh) in verses 43-45. The Peshitta has it three times! It also names "Yeshua" as "Yahweh" 32 times in the NT! The Greek has no word for Yahweh, though the Greek translator might have substituted "Kurios Theos" ("Lord God") or, "Theos" ("God") to indicate The Deity, since the Name ("The Lord Jehovah") מריא – "MarYah" is referenced 239 times in the NT quotations of OT scripture & etc. Actually, that probably happened only five or six times out of 239 in The Greek NT. All other places simply have "Kurios" ("Lord"), which can refer to The Deity or to a mere man. The Aramaic מריא – MarYah ("The Lord Jehovah") never refers to anyone but The Deity.*

46 ולא (& no) אנש (man) אשכח (could) דנתל (give) לה (Him) פתגמא (an answer) ולא (& no) אנש (man) אמרה (dared) תוב (again) מן (from) הו (that) יומא (day) למשאלותה (to question Him)

Chapter 23

1 הידין (then) ישוע (Yeshua) מלל (spoke) עם (with) כנשא (the crowds) ועם (& with) תלמידוהי (His disciples)

2 ואמר (& He said) להון (to them) על (on) כורסיא (the throne) דמושא (of Moshe) יתבו (have sat) ספרא (the Scribes) ופרישא (& The Pharisees)

3 כל (every) מדם (thing) הכיל (therefore) דנאמרון (they will tell) לכון (you) דתטרון (*to observe*) טרו (*observe*) ועברו (& do) איך (according to) עבדיהון (their works) דין (but) לא (not) תעברון (you should do) אמרין (they are saying) גיר (they are saying) ולא (& not) עברין (they are doing)

*** The Critical Greek text (A,B) omits "to observe"; B (Vaticanus) also reverses "observe & do" to "do & observe", while Sinaiticus has only "do". The Majority Greek text agrees here with The Peshitta.

4 ואסרין (& they bind) מובלא (burdens) יקירתא (heavy) וסימין (& they place them) על (on) כתפתא (the shoulders) דבני (of children) אנשא (of men) הנון (they) דין (but) בצבעהון (with their fingers) לא (not) צבין (are willing) דנקרבון (to touch) להין (them)

5 וכלהון (& all) עבדיהון (their works) עברין (they do) דנתחזון (that they may be seen) לבני (by the children) אנשא (of men) מפתין (they enlarge) גיר (they enlarge) תפליהון (their phylacteries) ומורכין (& they extend) תכלתא (the blue fringes) דמרטויהון (of their robes)

6

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אונגליין קדישא כרוזותא דמתי

ורחמין (& they love) רש (the first class) סמכא (places) בחשמיותא (at feasts)
 ורש (& first class) מותבא (seats) בכנושחא (in synagogues)

7

ושלמא (& greetings) בשוקא (in the market places) ודנהוון (& to be)
 מתקרין (called) מן (by) אנשא (people) רבי (Rabbi *)

* C The Majority (Byzantine) Greek text has “**ραββι ραββι**”- “**Rabbi, Rabbi**”. The Critical Greek text (S,B) has “**ραββι**” – “**Rabbi**”, in agreement with The Peshitta. This is also another case of an Aramaic word transliterated into The Greek NT.

8

אנתון (you) דין (but) לא (not) תתקרין (you shall not be called) רבי (Rabbi)
 חד (one) הו (is) גיר (for) רבכון (your Rabbi *) אנתון (you) דין (but) כלכון (you all) אחא (brethren) אנתון (are)

- The Majority Greek Text & (S,D) have “**υμων ο καθηγητης**” – “**your Guide, Leader**”; (B-Vaticanus) & others have “**υμων ο διδασκαλος**” “**your Teacher**”. The Majority Greek text has also “**ο χριστος**” (The Christ) after “**ο καθηγητης**”. The Critical Greek text (S,B) does not have “**ο χριστος**” (The Christ). Both Greek readings: “**υμων ο καθηγητης**” – “**your Guide, Leader**”; (B-Vaticanus) & “**υμων ο διδασκαλος**” “**your Teacher**” can be explained by The Peshitta reading – רבכון (“**Your Rabbi**”). רבא “**Rabba**” means “**Great one**”, & can also mean “**Teacher**” or “**Master, Ruler**”.

9

ואבא (& Father) לא (not) תקרון (you should call) לכון (yourselves)
 בארעא (in the earth) חד (one) הו (is) גיר (for) אבוכון (your Father) דבשמיא (Who is in Heaven)

10

ולא (& not) תתקרין (you will be called) מדברנא (leaders)
 מטל (because) דחד (one) הו (is) מדברנכון (your leader) משיחא (the Messiah)

11

הו (he) דין (but) דרב (who is great) בכון (among you) נהוא (will be) לכון (to you) משמשנא (a servant)

12

מן (whoever) גיר (for) דנרים (will exalt) נפשה (himself) נתמכך (will be humbled)
 ומן (& whoever) דנמך (will humble) נפשה (himself) נתתרים (will be exalted)

13

וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסכבי (accepters) באפא (of faces)
 דאכלין (who consume) אנתון (you) בתא (the houses) דארמלתא (of widows)
 בעלתא (with an offering) דמורכון (for chanting long) אנתון (you) צלותכון (your prayers)
 מטל (because of) הנא (this) תקבלון (you will receive) דינא (judgment) יתרא (greater)

The Critical Greek Text (S,B) has this verse and verse 14 in switched order. The Majority Greek Text has them as The Peshitta has them.

14

וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסכבי (accepters) באפא (of faces)
 דאחידין (for shut) אנתון (you) מלכותא (the Kingdom) דשמיא (of Heaven) קדם (before) בני (the children) אנשא (of men)
 אנתון (you) גיר (for) לא (not) עאלין (entering) אנתון (are)
 ולאילין (& those) דעאלין (who are entering) לא (not) שבקין (allow) אנתון (you) למעל (to enter)

15

וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסכבי (accepters) באפא (of faces)
 דמתכרכין (for travel around) אנתון (you) ימא (sea) ויבשא (& land) דתעברון (to make) חד (one) גיורא (convert)
 ומא (& when) דהוא (it has occurred) עברין (make) אנתון (you) לה (him)
 ברה (the son) דנהנא (* of Gehenna) אפא (double) עליכון (that of yourselves)

- The Greek NT has “**Gehenna**” transliterated again here – an Aramaic term designating a place in Israel and a metaphor for death in sin & eternal judgment. More evidence of an Aramaic original. See note at Matthew 18:9 on **γεεννης**.

16

וי (woe) לכון (to you) גנודא (guides) סמיא (blind) דאמרין (for say) אנתון (you) דמן (that whoever)
 דימא (swears) בהיכלא (by the temple) לא (not) הוא (it is) מדם (anything) מן (whoever) דין (but)
 דימא (swears) בדהבא (by the gold) דבהיכלא (in the temple) האב (is liable)

17

סכלא (fools) וסמיא (& blind men) מנא (which?) גיר (for) רב (is greater)
 דהבא (gold) או (or) היכלא (the temple) דהו (which is) מקדש (sanctifying) לה (it) לדהבא (the gold)

18

ומן (& whoever) דימא (swears) במדבהא (by the altar) לא (not) הוא (it is) מדם (anything)
 מן (whoever) דין (but) דימא (swears) בקורבנא (by the offering) דלעל (upon) מנה (it) האב (he is liable)

19

סכלא (fools) ועורא (& blind men) מנא (which?) רב (is greater)

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אונגליין קדישא כרוזותא דמתי

קורבנא (the gift) או (or) מדבחה (the altar) דמקדש (that hallows) לקורבנא (the gift)
20

מן (whoever) דימא (swears) הכיל (therefore) במדבחה (by the altar) ימא (swears)
בה (by it) ובכל (by every) מא (thing) דאית (that is) לעל (upon) מנה (it)

21
ומן (& whoever) דימא (swears) בהיכלא (by the temple) ימא (swears) בה (by it)
ובמן (& by Whomever) דעמר (dwells) בה (in it)

22
ומן (& whoever) דימא (swears) בשמיא (by Heaven) ימא (swears) בכורסיה (by the throne) דאלהא (of God)
ובמן (& by Whomever) דיתב (sits) לעל (upon) מנה (it)

23
וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסבי (accepters) באפא (of faces)
דמעסרין (who tithe) אנתון (you) ננעא (mint) ושבתא (& dill) וכמונא (& cummin)
ושבקותון (& you forsake) יקירתה (the weighty things) דנמוסא (of the law)
דינא (judgment) נחנא (& mercy) ודימנותא (& faith) הלין (these things)
דין (but) ולא (necessary) הוא (it is) דתעבדון (for you to do)
והלין (& these things) לא (not) תשבקותון (for you to forsake)

24
נגודא (guides) סמיא (blind) דמצללין (who strain out) בקא (gnats) ובלעיין (& swallow) נמלא (camels)

25
וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסבי (accepters) באפא (of faces)
דמדכין (who wash) אנתון (you) ברה (the outside) דכסא (of the cup)
ודיבורא (& of the dish) לגו (within) דין (but) מלין (are full) חטופיא (of plunder) ועולא (& iniquity *)

- The Critical Greek Text has “**ακρασιαν**” – **akrasian** (“excess, lack of self control”). The Majority Greek Text has “**αδικιας**” - **adikiav** (“unrighteousness, iniquity”). Following are two Aramaic words parallel to the Greek word “**ακρασιαν**” – **akrasian** (“excess, lack of self control”) in the Critical Greek NT text:
- א ו ר ג ת א , ו ר ג ת א** . The blue pair is in square Aramaic script; the red pair is *Estrangela* script & the black is *Dead Sea Scroll Aramaic* script. The second Aramaic word in each pair is “**w’Regta**” (& **Lust**). It appears that the *Estrangela* pair are most similar of the three. If the word **א ו ר ג ת א** - “**w’Awala**” had the second **Waw** **א** (blue) pushed half through the **Lamed** **ל** to its left, the **Waw-Lamed** pair **א ל** would look like **א ל**. An **Ayin** **א** could easily be taken for a **Gamal** **ג** if it were extended a bit at the bottom by an inadvertent stroke or smudge downward, and the first letter **Waw** **א**, if not fully formed in its bottom half of the downward curve stroke, could look like a **Resh** **ר**. I performed these processes on an original **א ו ר ג ת א** - “**w’Awala**” (“& iniquity”) and reproduce here the graphic result: **א ו ר ג ת א**. Compare the word **א ו ר ג ת א** “**Regta**” (“**Lust**”). The only thing missing in this scenario is the initial conjunction **א** (“**Waw**” - “&”), represented in Greek by the word **και** (“**kai**” - “&”) before **ακρασιαν**. These are so common however, that even when missing in Aramaic, are supplied in translations as understood.
- Thus The Peshitta’s Aramaic word **א ו ר ג ת א** - “**w’Awala**” (“& iniquity”) can account for both Greek readings, “**ακρασιαν**” – **akrasian** (“excess, lack of self control”) & “**αδικιας**” - **adikiav** (“unrighteousness, iniquity”). No singular Greek text can account for The Peshitta. The Greek “**ακρασιαν**” (“**excess, lack of self control**”) would not give rise to **א ו ר ג ת א** - “**w’Awala**” (“& iniquity”). The Greek “**αδικιας**” - **adikiav** (“**unrighteousness, iniquity**”) could do so, however, the agreement between the distinct Greek texts and The Peshitta alternates so frequently and erratically, often within the same verse, that it is not feasible that an Aramaean translator was translating Greek mss. into Aramaic, choosing a different Greek text several times within a verse, and sometimes simply adding or changing readings without any Greek source! “**Occam’s Razor**” would decide this matter very easily: The data are much more easily accounted for by Peshitta Primacy than by Greek Primacy. Indeed, Greek Primacy requires consistent and willful ignorance and neglect of the facts for its support, because it cannot account for the facts. The facts support a Peshitta original NT!

26
פרישא (Pharisees) עוריא (blind) דכו (wash) לוקדם (first) נוה (inside) דכסא (the cup) ודיבורא (& dish)
דהוא (that may be) אף (also) ברהון (their outside) דכא (clean)

27
וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסבי (accepters) באפא (of faces)
דדמין (who are like) אנתון (you) לקברא (tombs) מכלשא (white)
דמן (that from) לבר (the outside) מתחזין (lovely) שפירא (appear)
מן (from) לגו (within) דין (but) מלין (are full) גרמא (of bones) דמיתא (of the dead)
וכלה (& all) טנפותא (corruption)

28
הכנא (thus) אפ (also) אנתון (you) מן (from) לבר (outside) מתחזין (appearing) אנתון (are)

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אונגליין קדישא כרוזתא דמתי

לבוני (to children) אנשא (of men) איך (as) זדיקא (righteous) ומן (& from) לגו (within)
מלין (are filled) אנתון (you) עולא (with evil) ומסכ (acceptance) באפא (of faces)

29

וי (woe) לכון (to you) ספרא (Scribes) ופרישא (& Pharisees) נסכי (accepters) באפא (of faces)
דבנין (who build) אנתון (you) קברא (the tombs) דנביא (of the prophets) ומצבתין (& adorn) אנתון (you)
בית (the houses) קבורא (of burial) דזדיקא (of the righteous)

30

ואמרין (& say) אנתון (you) דאלן (if) הוין (we had been) ביומי (in the days) אבהין (of our forefathers)
לא (not) הוין (we would) הוין (have been) להוין (with them) שותפא (partakers) ברמא (in the blood) דנביא (of the prophets)

31

מדין (therefore) מסהדין (testify) אנתון (you) על (against) פשכון (yourselves)
דבניא (that children) אנתון (you are) דהגון (of those) דקטלו (who murdered) לנביא (the prophets)

32

ואף (also) אנתון (you) מלו (fulfill) משוחתא (the standard) דאבהיכון (of your forefathers)

33

חוותא (snakes) ילדא (offspring) דאכדנא (of vipers)
איכנא (how?) תערקון (will you escape) מן (from) דינא (the judgment) דגהנא (of Gehenna)

34

מטל (because of) הנא (this) הא (behold) אנא (I) משדר (sending) אנא (am) לותכון (to you)
נביא (prophets) וחכימא (& wise men) וספרא (& scribes)
מנהון (some of them) קטלין (will murder) אנתון (you) וזקפין (& will crucify) אנתון (you)
ומן הון (& some of them) מנגדין (will scourge) אנתון (you) בכנושתכון (in your synagogues)
ותרדפון (& you will persecute) אנון (them) מן (from) מדינא (city) למדינא (to city)

35

איכנא (so) דנאתא (that may come) עליכון (upon you) כלה (all) דמא (the blood) דזדיקא (of the righteous)
דאתאשר (that has been shed) על (on) ארעא (the earth) מן (from) דמה (the blood) דהביל (of Abel) זדיקא (righteous)
ועדמא (& unto) לדמה (the blood) דזכריא (of Zechariah) בר (son of) ברביא (Barachiah)
הו (him) דקטלתון (whom you murdered) ביני (between) היכלא (the temple) למדבחה (& the altar)

36

אמין (amen) אמר (say) אנא (I) לכון (to you)
דנאתין (will come) הלין (these things) כלהין (all) על (on) שרבתא (generation) הדא (this)

37

אורשלם (Jerusalem) אורשלם (Jerusalem) קטלת (you that murdered) נביא (the prophets)
ורגמת (& stoned) לאילין (those) דשליהון (who were sent) לותה (to it)
כמא (how many?) זבנין (times) צבית (I desired) דאכנש (to gather) בניכי (your children)
איך (as) דכנשא (gathers) תרנגולתא (a hen) פרוגיה (her chicks) תחית (under) נפיה (her wings)
ולא (& not) צביתון (you were willing)

38

הא (behold) משתבק (is left) לכון (to you) ביתכון (your house) חרבא (*desolate)

- The Critical Greek Text (B) omits "ερημος" ("desolate").

39

אמרנא (I say) לכון (to you) גיר (for) דלא (that not) תחזונני (you will see Me) מן (from) השא (now) עדמא (until)
דתאמרון (you will say) בריך (blessed) הו (is He) דאתא (Who has come) בשמה (in the Name) דמריא (of Jehovah)

Chapter 24

1

ונפק (went out) ישוע (Yeshua) מן (from) היכלא (the temple) למאזל (to depart)
וקרבו (& approached) תלמידוהי (His disciples) מהוין (showing) הוו (they were) לה (to Him)
בנינה (the buildings) דהיכלא (of the temple)

2

הו (He) דין (but) אמר (said) להון (to them) לא (not) הא (behold)
חזון (see) אנתון (you) הלין (these things) כלהין (all) אמין (amen)
אמר (say) אנא (I) לכון (to you) דלא (that not) תשתבק (will be left)
הרכא (here) כאף (a stone) על (on) כאף (a stone) דלא (that not) תסתתר (will be pulled down)

3

וכד (also when) יתב (sat) ישוע (Yeshua) על (on) טורא (The Mount) דזיתא (of Olives)
קרבו (came) תלמידוהי (His disciples) ואמרין (& they were saying)
ביניהון (among themselves) ולה (to Him) אמר (tell) לן (us)
אמתי (when) הלין (these things) נהוין (will be) ומנא (& what?) הי (is) אתא (the sign)
דמאתיתך (of Your advent) ודשוקמה (& of the end) דעלמא (of the world)

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4
 ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) אזהרו (beware) לא (no) אנש (man) נטעיכון (will deceive you)

5
 סניאא (many) גיר (for) נאתון (will come) בשמי (in My Name) ונאמרון (& they will say) דאנא אנא (I AM The Living God) משיחא (the Messiah) וסניאא (& many) נטעון (they will deceive)

Ena Na - "Ena Na" almost always refers to Divine speech. It is unclear here that these false prophets will claim to be Divine, though a comparison with Mark 13:6 shows they would say simply: "I AM" and would deceive many. That is a claim to Deity.

6
 עתידין (are going) אנתון (you) דין (but) למשמע (to hear) קארסא (battles) ושמעא (& reports) דקרבא (of wars) חזו (take heed) לא (not) תתדרודון (you will be troubled) ולא (it is necessary) גיר (for) דכלהון (that all these things) נהון (should happen) אלא (but) לא (not) ערכיל (quite) שולמא (it is the end)

7
 נקום (will arise) גיר (for) עמא (nation) על (against) עמא (nation) ומלכותא (& kingdom) על (against) מלכותא (Kingdom) ונהון (& there will be) כפנא (famines) ומותנא (& plagues) וזועא (& earthquakes) ברובא (in places) דוכא (of places)

8
 הלין (these things) דין (but) כלהון (all) רשא (the beginning) אנין (are) דחבלא (of sorrows)

9
 הידין (then) נשלמונכון (they will deliver you) לאולצנא (to suffering) ונקטלונכון (& they will kill you) ותהון (& you will be) סניאין (hated) מן (by) כלהון (all) עממא (the nations) מטל (because of) שמי (My Name)

10
 הידין (then) נתכשלוין (will be subverted) סניאא (many) ונסנון (& they will hate) חר (one) להר (another) ונשלמוין (& will betray) חר (one) להר (another)

11
 וסניאא (& many) נביא (prophets) דנלא (false) ונקמוין (will arise) ונטעון (& will deceive) לסניאא (many)

12
 ומטל (& because of) סניאות (the abundance) עולא (of evil) נפוג (will grow cold) חובא (the love) דסניאא (of many)

13
 מן (whoever) דנסיבר (will persevere) דין (but) ערמא (until) להרתא (the end) הו (that one) נחא (will have life)

14
 ותתקרוז (& will be preached) הדא (this) סברתא (gospel) דמלכותא (of the Kingdom) בכלה (in all) עלמא (the world) לסהדותא (for a testimony) דכלהון (of all) עממא (nations) והידין (& then) נאתא (will come) שולמא (the end)

15
 מוא (whenever) דין (but) דחזיתון (you see) אהא (the sign) טנפתא (desecrated) דחורבא (of desolation) דאתאמר (that was spoken) בדניאל (by Daniel) נביא (the prophet) דקימא (that stands) בדוכתא (in the place) קדישתא (of Holiness) הו (that one) דקרא (who reads) נסתכל (should consider)

16
 הידין (then) אילין (those) דביהוד (who in Judea) אנון (are) נערקון (should flee) לטורא (to the mountains)

17
 והו (on the roof) דבאגרא (& the one) הו (he) לא (not) נחות (should come down) למסב (to take) דבביתה (what is in his house)

18
 ואינא (& he) דבחקלא (who in the field) הו (is) לא (not) נתהפך (should return) לבסתרה (back) למסב (to take) לבשה (his clothes)

19
 וי (woe) דין (but) לבטנתא (to the pregnant women) דמינקן (& to those) דמינקן (who are nursing) בהון (in those) יומתא (days)

20
 צלו (pray) דין (but) דלא (that not) נהוא (will be) ערוקיוון (your escape) בסתא (in winter) ולא (neither) בשבתא (on the Sabbath)

21
 נהוא (will be) גיר (for) הידין (then) אולצנא (suffering) רבא (great) אינא (that) דלא (which not) הוא (was) מן (from) השיתה (the origin) דעלמא (of the world) וערמא (even until) להשא (now) ולא (neither) נהוא (will be)

22
 ואלו (& if) לא (not) אתכריו (are cut short) יומתא (days) הנון (those) לא (not) היא (live) הוא (would) כל (every) בסר (body) מטל (because of) גביא (the chosen ones) דין (but) נתכרוין (will be cut short) יומתא (days) הנון (those)

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23 הידיין (then) אן (if) אנש (a man) נאמר (will say) לכון (to you) הא (behold) הרכא (here) הו (is) משיחא (The Messiah) או (or) הרכא (there) לא (not) תהימנון (you should believe)

24 נקומון (there will arise) גיר (for) משיחא (Messiahs) דגלא (false) ונביא (& prophets) דכדבותא (of lies) ונתלון (& they will give) אתותא (signs) רורבתא (great) איך (so as) דנטעון (to deceive) אן (if) משכחא (it is possible) אף (even) לגביא (the elect)

25 הא (behold) קדמת (beforehand) אמרת (I have told) לכון (you)

26 אן (if) הכיל (therefore) נאמרון (they will say) לכון (to you) הא (behold) בהורבא (in the desert) הו (He is) לא (not) תפקון (you shall go out) או (or) דהא (behold) בתונא (in an inner room) הו (He is) לא (not) תהימנון (you shall believe)

27 איכנא (Just as) גיר (for) דברקא (lightning) נפק (goes out) מן (from) מדנחא (the East) ומתחזא (& appears) עדמא (unto) למערבא (the West) הכנא (so) תהוא (will be) מאתיתה (the advent) דברה (of the Son) דאנשא (of Man)

28 איכא (where) דאן (ever) נהוא (will be) פנרא (the body) תמן (there) נתכנשון (will be gathered) נשרא (the eagles)

29 מהרא (at once) דין (but) בתר (after) אולצנא (the suffering) דיומתא (of days) הנון (those) שמשא (the sun) נחשך (will darken) וסהרא (& the moon) לא (not) נחוא (will show) נוהרה (its light) ובוכבא (& the stars) נפלון (will fall) מן (from) שמיא (the heavens) וחילא (& the powers) דשמיא (of the heavens) נתתיעון (will be disturbed)

30 והידיין (& then) נתחזא (will appear) נישא (the sign) דברה (of The Son) דאנשא (of Man) בשמיא (in Heaven) והידיין (& then) נרקרן (will mourn) כלהין (all) שרבתא (the families) דארעא (of the earth) ונחזון (& they will see) לברה (The Son) דאנשא (of Man) דאתא (Who comes) על (on) ענני (the clouds) שמיא (of Heaven) עם (with) חילא (miracles) ושובחא (& praises) סניאא (many)

31 ונשרד (& He will send) מלאכיה (His angels) עם (with) שיפורא (trumpets) רבא (great) ונכנשון (& they will gather) לגביא (elect) דילה (His own) מן (from) ארבעת (four) רוחא (the winds) מן (from) רשהון (the ends) דשמיא (of the heavens) ועדמא (& unto) לרשהון (the ends)

32 מן (from) תתא (the fig tree) דין (but) ילפו (learn) פלאתא (a parable) דמחדא (that at once) דסוכיה (its branches) רכון (bow low) ופרעין (& bud forth) טרפיה (its leaves) ידעין (know) אנתון (you) דמטא (that has arrived) קיטא (summer)

33 הכנא (thus) אף (also) אנתון (you) מא (whenever) דחיותון (you see) הלין (these things) כלהין (all) דעו (know) דמטא (that He has approached) לה (at) לתרעא (the door)

34 אמין (amen) אמר (say) אנא (I) לכון (to you) דלא (that not) תעבר (will pass away) שרבתא (generation) הדא (this) עדמא (until) דהלין (these things) כלהין (all) נהוין (will occur)

35 שמיא (Heaven) וארעא (& the earth) נעברון (will pass away) ומלי (& My words) לא (not) נעברן (will pass away)

36 על (about) יומא (day) דין (but) הו (that) ועל (& about) שעתא (hour) הי (that) לא (not) ידע (knows) אנש (a man) אפלא (neither) מלאכא (the angels) דשמיא (of Heaven) אלא (but) אבא (The Father) בלחוד (alone)

37 איכנא (Just as) דין (but) דיומי (the days) נוה (of Noah) הכנא (thus) תהוא (will be) מאתיתה (the advent) דברה (of The Son) דאנשא (of Man)

38 איכנא (Just as) גיר (for) דאיתיהון (they) הו (were) קדם (before) טופנא (the flood) אכלין (they were eating) ושתין (& they were drinking) ונסבין (& they were taking) נשא (& they were taking) ויהבין (wives) ויהבין (& they were taking) לגברא (husbands) עדמא (until) ליומא (the day) דעל (that entered) נוה (Noah) לכילא (the ark)

39 ולא (& not) ידעו (they perceived) עדמא (until) דאתא (came) טופנא (the flood) ושקל (& took away) לכלהון (all of them) הכנא (thus) תהוא (will be) מאתיתה (the advent) דברה (of The Son) דאנשא (of Man)

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הידין (then) תרין (two) נהוון (will be) בקריתא (in the field)
חד (one) נתדבר (will be taken captive) וחד (& one) נשתבק (will be left)

41

ותרתין (& two women) נהוין (will be) טחנן (grinding) ברחיא (at the mill)
חדא (one) מתדברא (will be taken captive) וחדא (& one) משתבא (will be left)

42

אתתעירו (wake up) הכיל (therefore) דלא (for not) ידעין (know) אנתון (you)
באיא (in what) שעתא (hour) אתא (comes) מרכון (your Lord)

43

הא (this) דין (but) דעו (know) דאלו (that if) ידע (known) הוא (had)
מרא (the owner) ביתא (of the house) באיא (in what) מטרתא (watch)
אתא (would come) גנבא (the robber) מתתעיר (been awake) הוא (he would have)
ולא (& not) שבק (allowed) הוא (he would have) דנתפלש (to be broken into) ביתה (his house)

44

משל (because of) הנא (this) אף (also) אנתון (you) הוו (be) מטיבין (ready)
דבשעתא (because the hour) דלא (because the hour) סברין (in which not) אנתון (you)
נאתא (will come) ברה (The Son) דאנשא (of Man)

45

מנו (who?) כי (then) איתוהי (is) עבדא (the servant) מדימנא (faithful) וחכימא (& wise)
דאקימה (whom has appointed) מרה (his lord) על (over) בני (the children) ביתה (of his household)
דנתל (to give) להון (to them) סיברתא (food) בזבנה (in his time)

46

טובוהי (blessed) לעבדא (servant) הו (is that)
דנאתא (whom when will come) מרה (his master) נשכחיוהי (will find him)
דעבד (that he is doing) הכנא (this)

47

אמין (amen) אמר (say) אנא (I) לכון (to you)
דנקימוהי (he will set him) על (over) כל (everything) דאית (that is) לה (to him)

48

אן (if) דין (but) נאמר (will say) עבדא (servant) הו (that)
בישא (evil) בלבה (in his heart) דמרי (my lord) מוחר (delays) למאתא (to come)

49

ונשרא (& will start) לממחא (to beat) כנורתה (his associates)
ונהוא (& will) אכל (eat) ושתא (& drink) עם (with) רויא (drunkards)

50

נאתא (will come) מרה (the lord) דעבדא (of servant) הו (that) ביומא (in the day)
דלא (that not) סבר (he expects) ובשעתא (& in the hour) דלא (& in the hour) ידע (he is aware)

51

ונפלגיוהי (& he will cut him in half)
ונסים (& he will set) מנתה (his portion) עם (with) נסבי (accepters) באפא (of faces)
תמן (there) נהוא (will be) בכיא (weeping) וחרק (& gnashing) שנא (teeth)

Chapter 25

1

הידין (then) תדמא (will be compared) מלכותא (the Kingdom) דשמיא (of Heaven)
לעסר (to ten) בתולין (virgins) הנין (the same) דנסב (who took) למפדיהין (their lamps)
ונפק (& went) לאורע (to meet) חתנא (the groom) וכלתא (& the bride)

2

חמש (five) דין (but) מנהיין (of them) חכימן (wise) הוי (were) וחמש (& five) סכלין (were foolish)

3

והנין (& those) סכלתא (fools) נסב (took) למפדיהין (their lamps) ולא (& not) נסב (took) עמהיין (with them) משחא (oil)

4

הנין (those) דין (but) חכימתא (wise ones) נסב (took) משחא (oil)
במאנא (in their vessels) עם (with) למפדיהין (their lamps)

5

כד (when) אוחר (delayed) דין (but) חתנא (the groom) נם (grew tired) כלהיין (all of them) ודמך (& slept)

6

ובפלגה (& in the middle) דלליא (of the night) הות (there was) קעתא (an outcry)
הא (behold) חתנא (the groom) אתא (has come) פוקו (go out) לאורעה (to meet him)

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7 הידין (then) קם (arose) כלהין (all) בתולתא (virgins) הלין (those) ותקן (& trimmed) למפדיהין (their lamps)

8 אמרן (were saying) דין (but) הנין (those) סכלתא (fools) להכימתא (to the wise) הבין (give) לן (to us) מן (from) משחכין (your oil) דהא (behold) דעכו (have gone out) להון (they) למפדין (our lamps)

9 עני (answered) הלין (those) הכימתא (the wise) ואמרן (& they were saying) למה (why?) לא נספק (not) לן (there is enough) ולכין (& for you) לכין (for yourselves) אלא (but) זלין (go) לות (to) אילין (those) דמזבנין (who sell) וזבנין (& buy) לכין (for yourselves)

10 וכד (& when) אזל (they went) למזבן (to buy) אתא (came) חתנא (the groom) ואילין (& those) דמטיבין (who ready) הוי (were) על (entered) עמה (with him) לבית (the house) חלולא (of wedding) ואתתחד (& was barred) תרשא (the door)

11 בחרתא (afterward) דין (but) אתי (came) אף (also) הנין (those) בתולתא (virgins) אחרניתא (other) ואמרן (& they were saying) מרן (our lord) מרן (our lord) פתח (open) לן (to us)

12 הו (he) דין (but) ענא (answered) ואמר (& said) להין (to them) אמין (amen) אמר (say) אנא (I) לכין (you) דלא (that not) ידע (know) אנא (I) לכין (you)

13 אתתעירו (wake up) הכיל (therefore) דלא (for not) ידעין (know) אנתון (you) ליומא (day) הו (that) ולא (neither) לשעתא (the hour)

14 איך (as) גברא (a man) גיר (for) דחוק (who journeyed) קרא (called) לעבדוהי (his servants) ואשלם (& delivered) להון (to them) קנינה (his property)

15 אית (one) דיהב (to whom he gave) לה (him) חמש (five) ככרין (talents) ואית (& another) דתרתין (to whom two) ואית (& another) דחדא (to whom one) אנש (man) אנש (each) איך (according to) הילא (his power) וחזק (immediately) מחדא (& he went abroad)

16 אזל (went) דין (but) הו (he) דנסב (he) דנשב (who received) חמש (five) ככרין (talents) אתתגר (traded) בהין (them) ויתר (& gained) חמש (five) אחרנין (others)

17 והכות (& so) אף (also) הו (he) דתרתין (of the two) אתתגר (gained) תרתין (two) אחרנין (others)

18 הו (he) דין (but) דנסב (who received) חדא (one) אזל (went) חפר (dug) בארעא (in the ground) ושוי (& buried) כספא (the money) דמרה (of his lord)

19 בתר (after) דין (but) זבנא (time) סגיאא (much) אתא (came) מרהון (their lord) דעבדא (of servants) הנון (those) ונסב (& he took) מנהון (of them) חושבנא (an account)

20 וקרב (& he called) הו (him) דנסב (who received) הו (had) חמש (five) ככרין (talents) וקרב (& brought) חמש (five) אחרנין (others) ואמר (& he said) מרי (my lord) חמש (five) ככרין (talents) ויחבת (you gave) לי (to me) הא (behold) חמש (five) אחרנין (others) אתתגרת (I have gained) עליהין (on top of them)

21 אמר (said) לה (to him) מרה (his master) איו (well done) עבדא (servant) טבא (good) ומהימנא (& faithful) על (over) קליל (a little) מהימן (faithful) הוית (you have been) עול (of your lord) עול (over) סגי (much) אקימך (I shall set you) עול (enter) לחדותה (the joy) דמרך (of your lord)

22 וקרב (& came) הו (he) דתרתין (of two) ככרוהי (his talents) ואמר (& he said) מרי (my lord) תרתין (two) ככרין (talents) יהבת (you gave) לי (to me) הא (behold) תרתין (two) אחרנין (others) אתתגרת (I have gained) עליהין (on top of them)

23 אמר (said) לה (to him) מרה (his lord) איו (well done) עבדא (servant) טבא (good) ומהימנא (& faithful) על (over) קליל (a little) מהימן (faithful) הוית (you have been) על (much) אקימך (I shall set you) עול (of your lord) עול (enter) לחדותה (the joy) דמרך (of your lord)

24 קרב (came) דין (but) אף (also) הו (he) דנסב (who had received) חדא (one) ככרא (talent) ואמר (& he said) מרי (my lord) ידע (known) הוית (I had) לך (you) דגברא (that a man) אנת (you are) קשיא (hard) וחצד (& reaping) אנת (you are) איכא (where) דלא (that not) זרעת (you have sown) ומכנש (& gathering) אנת (you are) מן (from) איכא (where) דלא (that not) בררת (you have threshed)

25 ודחלת (& I was afraid) ואזלת (& I went) ששיתא (I buried it) ככרך (your talent) בארעא (in the ground)

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הא (behold) אית (it is) לך (to you) דיילך (yours)

26

ענא (answered) מררה (his master) ואמר (& said) לה (to him) עבדא (servant) בישא (evil) וחבננא (& lazy) ידע (knew) הוית (you) דחצד (that reaped) אנא (I) איכא (where) דלא (that not) זרעת (I had sown) ומכנש (& gathered) אנא (I) מן (from) איכא (where) דלא (that not) בדרת (I had threshed)

27

ולא (incumbant) הוא (& it was) לך (upon you) דתרמא (to cast) כספי (my money) על (on) פתורא (the exchange) ואתא (& coming) הוית (would have been) אנא (I) ותבע (& I required) הוית (would have) דיילי (mine) עם (with) רביתה (its interest)

28

סבו (take) הכיל (therefore) מנה (from him) ככרא (the talent) והבוה (& give it) להו (to him) דאית (who has) לה (to him) עסר (ten) ככרין (talents)

29

למן (to whomever) גיר (for) דאית (has) לה (it) נתייב (it will be given) לה (to him) ונתתוסף (& it will be increased) לה (to him) והו (he) דין (but) דלית (who has not) לה (it) ואף (also) הו (that) דאית (which has) לה (he) נשתקל (will be taken) מנה (from him)

30

ולעבדא (& the servant) בטילא (worthless) אפקוהי (he cast him) לחשוכא (into darkness) בריא (outer) תמן (there) נהוא (will be) בכיא (weeping) וחורק (& gnashing) שנא (teeth)

31

מא (whenever) דאתא (comes) דין (but) ברה (The Son) דאנשא (of Man) בשוכחה (in His glory) וכלהון (& all) מלאכוהי (His angels) קדישא (holy) עמה (with Him) הידין (then) נתב (He will sit) על (upon) תרנוס (the throne) דשוכחה (of His glory)

32

ונתכנשוין (& will be assembled) קדמוהי (before Him) כלהון (all of them) עממא (the nations) ונפרש (& He will separate) אנון (them) חוד (one) מן (from) חוד (another) איך (as) רעיא (a shepherd) דמפרש (who separates) ערבא (sheep) מן (from) גדיא (goats)

33

ונקים (& He will place) ערבא (the sheep) מן (at) ימינה (His right) וגדיא (& the goats) מן (at) סמלה (His left)

34

הידין (then) נאמר (will say) מלכא (the King) להנון (to those) דמן (who are at) ימינה (His right) תו (come) בריכוהי (His blessed ones) דאבי (of My Father) ירתו (inherit) מלכותא (the Kingdom) דעתידיא (that prepared) הות (was) לכוון (for you) מן (from) תרמיתה (the foundation) דעלמא (of the universe)

35

כפנת (I was hungry) גיר (for) ויהבתון (& you gave) לי (to Me) למאכל (food) וצהית (& I was thirsty) ואשקיתונני (& you gave Me drink) אכסניא (a stranger) הוית (I was) וכנשתונני (& you took Me in)

36

ערטליא (naked) הוית (I was) וכסיתונני (& you clothed Me) כריה (sick) הוית (I was) וסערותונני (& you took care of Me) ובית (& in the house) אסירא (of prisoners) הוית (I was) ואתיתון (& you came) לותי (to Me)

37

הידין (then) נאמרון (will say) לה (to Him) הנון (those) זדיקא (the righteous) מרן (our Lord) אמתי (when?) חזינך (did we see You) דכפן (that hungry) אנת (You were) ותרסינך (& we fed You) או (or) דצהא (that thirsty) אנת (You were) ואשקינך (& we gave you drink)

38

ואמתי (& when?) חזינך (did we see You) דאכסניא (that a stranger) אנת (you were) וכנשנך (& we took You in) או (or) דערטלי (that naked) אנת (you were) וכסינך (& we clothed You)

39

ואמתי (& when?) חזינך (did we see You) כריהא (sick) או (or) בית (in a house) אסירא (of prisoners) ואתין (& we came) לותך (to You)

40

וענא (& answers) מלכא (the King) ואמר (& says) להון (to them) אמין (amen) אמר (say) אנא (I) לכוון (to you) דכמא (as much as) דעברתון (you have done) להוד (to one) מן (of) הליון (these) אחי (My brothers) זעורא (little) לי (to Me) הו (that) עברתון (you have done)

41

הידין (then) נאמר (He will say) אף (also) להנון (to those) דמן (who are at) סמלה (His left) ולו (depart) לכוון (you) מני (from me) גיטא (cursed ones) לגורא (into fire) דלעלם (eternal) די (that) דמטיבא (which was prepared) לאכלקרצא (for The Devil) ולמלאכוהי (& for his angels)

42

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כפנת (I was hungry) גיר (for) ולא (& not) יהבתון (you gave) לי (to Me) למאכל (food)
 וצדיית (& I was thirsty) ולא (& not) אשקיתונני (you gave Me drink)

43

ואכסניא (& a stranger) הוית (I was) ולא (& not) כנשתונני (you took Me in) וערטליא (& naked)
 הוית (I was) ולא (& not) כסיתונני (you clothed Me) וכריהא (& sick) הוית (I was)
 ובית (& in a house) אסירא (of prisoners) הוית (I was) ולא (& not) סערתונני (you took care of Me)

44

הידין (then) נענון (will answer) אף (also) הנון (those) ונאמרון (& they will say) מרון (our Lord) אמתי (when?)
 חזינד (did we see You) כפנא (hungry) או (or) צדיא (thirsty) או (or) אכסניא (a stranger)
 או (or) ערטליא (naked) או (or) כריהא (sick) או (or) בית (in a house) אסירא (of prisoners)
 ולא (& not) שמשנדך (we ministered to You)

45

הידין (then) נענא (He will answer) ונאמר (& He will say) להון (to them) אמין (amen) אמר (say) אנא (I) לכון (to you)
 דכמא (as much as) דלא (that which not) עבדתון (you have done) לחד (to one) מן (of) הלין (these)
 זעורא (little ones) אף (also) לא (not) לי (to Me) עבדתון (you have done)

46

ונאזלון (& will go) הלין (these) לתשניקא (into torture) דלעלם (eternal)
 וזדיקא (& the righteous) להיא (into life) דלעלם (eternal)

Chapter 26

1

והוא (& it was) דכד (that when) שלם (Yeshua) (had finished) ישוע (Yeshua)
 כללהין (all) מלא (words) הלין (these) אמר (He said) לתלמידוהי (to His disciples)

2

ידעין (know) אנתון (you) דבתר (that after) תרין (two) יומין (days) הוא (it is) פצחא (Passover)
 וברה (& The Son) דאנשא (of Man) משתלם (will be betrayed) דנזדקפ (that He would be crucified)

3

הידין (then) אתכנשו (were gathered) רבי (the Chief) כהנא (Priests) וספרא (& the Scribes) וקשישא (& the Elders)
 דעמא (of the people) לדרתה (to the court) דרב (of the High) כהנא (Priest) דמתקרא (who is called) קיפא (Qaiapha)

- The Critical Greek text omits “and The Scribes”.

4

ואתמלכו (& they held a council) על (about) ישוע (Yeshua) דבנכלא (that by deceit)
 נאחדוניהי (they would seize Him) ונקטלוניהי (& they would murder Him)

5

ואמרין (& saying) הוו (they were) לא (not) בעדעדא (during the feast)
 דלא (lest) נהוא (there be) שנושיא (a riot) בעמא (among the people)

6

וכד (& when) הוא (was) ישוע (Yeshua) בביתעניא (in Bayth-Ania)
 בביתה (in the house) דשמעון (of Shimeon) גרבא (the potter *)

- * “Garba” can mean “Leper” or “Pot”. It can also mean, “One who makes pots”, even as “Bsama” in the next verse can mean “Ointment” or “Maker of ointment”. I am grateful for Paul Younan pointing this out in his interlinear of Matthew. There can be no doubt that **Shimeon was not a leper with The Messiah in his house as a dinner guest**. This is probably another case where the Greek translator misconstrued the Aramaic original. All Greek texts have “Leprou”, from “Lepros”- “A Leper”.

7

קרבת (came near) לה (to Him) אנתתא (a woman) דאית (who had) עליה (with her)
 שטיפתא (a vase) דמשחא (of oil) דבסמא (of sweet spices) סני (very) דמיא (expensive)
 ואשפעתה (& she poured it) על (on) רשה (His head) דישוע (of Yeshua) כד (as) סמין (He reclined)

8

חזו (& saw) דין (but) תלמידוהי (His disciples) ואתבאש (& it displeased) להון (them)
 ואמרו (& they said) למנא (why?) אבדנא (waste) הנא (this)

9

משכח (* possible) הוא (it had been) גיר (for) דנזרבן (to sell) הנא (this) בסני (for much)
 ונתיהב (& to be given) למסכנא (to the poor)

- The Majority Greek Text has “This ointment might have been sold for much”.
 “Ointment” in Aramaic is משחא “Meshakha”- very similar to the first Aramaic word in the verse משכח “Meshkakh” (“Possible”).
 I conjecture that the Greek scribe saw משכח (Meshkakh- “Possible”) and reread it as משחא (Meshakha- “Ointment”)

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the second time, translating it as **Μυρον** – “**Ointment**”. The Aramaic explains the Greek variant reading. The Critical Greek agrees with the Peshitta here.

- 10
 (to them) להון (& He said) ואמר (knew) ידע (but) דין (Yeshua) ישוע
 (the woman) לאנתתא (her) לה (you) אתון (trouble) מנא (why?) מלאין
 (for Me) לותי (she has done) עבדת (beautiful) שפירא (a deed) עבדא
- 11
 בכלזבן (always) גיר (for) מסכנא (the poor) אית (are) לכון (to you)
 עמכון (with you) לי (Me) דין (but) לא (not) בכלזבן (always) אית (are) לכון (to you)
- 12
 הדא (this one) דין (but) דארמית (who poured) בסמא (ointment) הנא (this)
 על (on) גושמי (My body) איך (so as) דלמקברני (for My burial) עבדת (she has done)
- 13
 ואמין (and amen) אמר (say) אנא (I) לכון (to you) דאיכא (that wherever)
 דתתכרז (will be preached) סברתי (My gospel) הדא (this) בכלה (in all) עלמא (the world)
 נתמלל (will be told) אף (also) מדם (the thing) דעבדת (that has done) הדא (this one) לדוכרנה (for her memorial)
- 14
 הידין (then) אזל (went) חד (one) מן (of) תרעסר (the twelve) דמתקרא (who is called)
 יהודא (Yehuda) סכריוטא (Skariota) לות (to) רבי (the Chief) כהנא (Priests)
- 15
 ואמר (& he said) להון (to them) מנא (what?) צבין (willing) אתון (are you) למתל (to give) לי (to me)
 ואנא (& I) משלם (deliver) אנא (shall) לה (Him) לכון (to you) הנון (they) דין (but)
 אקימו (they promised) לה (to him) תלתין (thirty) דכספא (silver coins)
- 16
 ומן (& from) הידין (then) בעא (sought) הוא (he) לה (it) פלעא (opportunity) דנשלמויהי (to betray Him)
- 17
 ביומא (in the day) דין (but) קדמייא (first) דפטירא (of unleavened bread)
 קרבו (came) תלמידא (the disciples) לות (to) ישוע (Yeshua) ואמרו (& they said)
 לה (to Him) איכא (where?) צבא (do want) אנת (You) דנטיב (that we may prepare)
 לך (for You) דתלעס (that You may eat) פצחא (the Passover)
- 18
 הו (He) דין (but) אמר (said) להון (to them) זלו (go) למדינתא (to the city)
 לות (to) פלן (a certain man) ואמרו (& say) לה (to him)
 רבן (our Rabbi) אמר (says) זבני (My time) מטא (is come) לה (it)
 לותך (in your presence) עבר (will perform) אנא (I) פצחא (Passover) עם (with) תלמידי (My disciples)
- 19
 ותלמידויהי (& His disciples) עבדו (did) איכנא (Just as) דפקד (ordered) להון (them) ישוע (Yeshua)
 וטיבו (& they prepared) פצחא (the Passover)
- 20
 וכד (& when) הוא (it was) רמשא (evening) סמיך (reclined)
 הוא (He) עם (with) תרעסר (twelve) תלמידויהי (His disciples *)

- The Critical Greek text (א,C,Θ) + Latin mss. agrees with The Peshitta here; The Majority Greek + (B,D,P³⁷) omits “His disciples”

- 21
 וכד (& while) לעסין (they ate) אמר (He said) אמין (amen) אמר (say) אנא (I) לכון (to you)
 דחד (that one) מנכון (from among you) משלם (will betray) לי (Me)
- 22
 וכרית (& it grieved) להון (them) טב (greatly) ושריו (they began) למאמר (& they began) לה (to Him)
 חד (one) חד (each) מנהון (of them) למא (is it?) אנא (I) מרי (my Lord)
- 23
 הו (He) דין (but) ענא (answered) ואמר (& said) מן (whoever) דצבע (dips)
 אידה (his hand) עמי (with Me) בלגתא (in the dish) הו (he) נשלמני (will betray Me)
- 24
 וברה (& The Son) דאנשא (of Man) אזל (goes) איכנא (Just as) דכתיב (it is written) עלוהי (about Him)
 וי (woe) לה (to him) דין (but) לגברא (to man) הו (that)
 דבאידה (by whose hand) ברה (The Son) דאנשא (of Man) משתלם (is betrayed)
 פקח (better) הוא (it would have been) לה (for him) לגברא (for man) הו (that)
 אלו (if) לא (not) אתילד (he had been born)

- 25
 ענא (answered) יהודא (Yehuda) משלמנא (the traitor) ואמר (& he said) דלמא (is?) אנא (I) הו (it)

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רבי (Rabbi) אמר (said) לה (to him) ישוע (Yeshua) אנת (you) אמרת (have said)
 26
 כד (as) דין (but) לעסין (they ate) שקל (took) ישוע (Yeshua) לחמא (bread) וברך (& blessed) וקצא (& broke) ויהב (& He gave) לתלמידוהי (to His disciples) ואמר (& said) סבו (take) אכולו (eat) הנו (this is) פגרי (My body)
 27
 ושקל (& He took) כסא (a cup) ואודי (& He gave thanks) ויהב (& He gave) להון (to them) ואמר (& He said) סבו (take) אשתו (drink) מנה (from it) כלכון (all of you)
 28
 הנו (this is) דמי (My blood) דריתקא (of the covenant) חדתא (new *) דחלף (that in exchange for) סניאא (the many) מתאשד (is shed) לשובקנא (for the release) דחטהא (of sins)

- *The Critical Greek text omits "New"; The Majority Greek + (C,D) have it.*

29
 אמר (say) אנא (I) לכון (to you) דין (but) דלא (that not) אשתא (I shall drink) מן (from) השא (this hour) מן (from) הנא (this) ילדא (fruit) דגפתא (of the vine) עדמא (until) ליומא (the day) דבה (in which) אשתוהי (I shall drink it) עמוכון (with you) חדתא (new) במלכותה (of My Father) דאבי (in the Kingdom)
 30
 ושבחו (& they sang praises) ונפקו (& they went out) לטור (to the Mount) זיתא (of Olives)
 31
 הידין (then) אמר (said) להון (to them) ישוע (Yeshua) אנתון (you) כלכון (all of you) תתכשון (will be offended) בי (at Me) בהנא (in this) לליא (night) כתיב (it is written) גיר (for) דאמחא (I shall smite) לרעיא (the Shepherd) ונתבדרון (& will be scattered) ערבא (the sheep) דענה (of His flock)
 32
 מן (from) בתר (after) דקאם (risen) אנא (I am) דין (but) קדם (shall go before) אנא (I) לכון (you) לגלילא (to Galila)
 33
 ענא (answered) כאפא (Kaypha) ואמר (& said) לה (to Him) אפן (even if) כלנש (everyman) נתכשל (will be offended) בך (at You) אנא (I) מתום (ever) לא (not) אתכשל (I will be offended) בך (at You)
 34
 אמר (said) לה (to him) ישוע (Yeshua) אמין (amen) אמר (say) אנא (I) לך (to you) דבהנא (that in this) לליא (night) קדם (before) דנקרא (will crow) תרנגלא (a cock) תלת (three) זבנין (times) תכפור (you will deny) בי (Me)
 35
 אמר (said) לה (to Him) כאפא (Kaypha) אן (if) נהוא (it should be) לי (for me) לממת (to die) עמד (with You) לא (not) אכפור (I would deny) בך (You) והכות (so) אף (also) כלהון (all) תלמידא (the disciples) אמרו (said)
 36
 הידין (then) אתא (came) עמהון (with them) ישוע (Yeshua) לדוכתא (to the place) דמתקריא (that is called) גרסמן (Gethsaymane) ואמר (& He said) לתלמידוהי (to His disciples) תבו (sit) הרכא (here) עד (while) אזל (I shall go) אצלא (I shall pray)
 37
 ודבר (& He took) לכאפא (Kaypha) ולתריהון (& the two) בני (sons) זבדי (of Zebedee) ושרי (& He began) למתכמרו (to be sad) ולמתעקו (& to be disheartened)
 38
 ואמר (& He said) להון (to them) כריא (sorrow) הי (is) לה (to it) לנפשי (to My soul) עדמא (until) למותא (death) קו (wait) לי (for Me) הרכא (here) ושהרו (& keep watch) עמי (with Me)
 39
 ופרק (& He withdrew) קליל (a little) ונפל (& He fell) על (on) אפודי (His face) ומצלא (& prayed) הוא (He) ואמר (& He said) אבי (My Father) אן (if) משכחא (it is possible) נעברני (let pass by Me) כסא (cup) הנא (this) ברם (however) לא (not) איך (as) דאנא (as) צבא (willing) אנא (am) אלא (but) איך (as) דאנת (You)
 40
 ואתא (& He came) לות (to) תלמידוהי (His disciples) ואשכח (& He found) אנון (them) כד (as) דמכין (they slept) ואמר (& He said) לכאפא (to Kaypha) הכנא (thus) לא (not?) אשכחתון (could you) חדא (one) שעה (hour) דתשהרון (that you keep watch) עמי (with Me)
 41

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אתתעירו (watch) וצלו (& pray) דלא (lest) תעלון (you enter) לנסינא (into temptation)
רוחא (the spirit) מטיבא (is ready) פנרא (the body) דין (but) כריה (is weak)

42

תוב (again) אזל (going) דתרתין (the second) זבנין (time) צלי (He prayed) ואמר (& He said) אבי (My Father)
אן (if) לא (not) משכח (can) הנא (this) כסא (cup) דנעבר (pass) אלא (unless) אן (if) אשתיתה (I shall drink it)
צבינד (thy will) נהוא (be done)

43

ואתא (& coming) תוב (again) אשכח (He found) אנון (them) כד (while) דמכינ (they slept)
עיניהון (their eyes) גיר (for) יקירן (heavy) הוי (were)

44

ושבק (& He left) אנון (them) נאזל (& going on) תוב (again) צלי (He prayed) דתלת (the third) זבנין (time)
ולא (& to Him) למלתא (the words) אמר (He said)

45

הירין (then) אתא (He came) לות (to) תלמידוהי (His disciples) ואמר (& He said) להון (to them)
דמכו (sleep) מכיל (now) ואתתניחו (& rest) הא (behold) מטת (has come) שעתא (the hour)
(The Son) דאנשא (of Man) משתלם (is betrayed) באידיהון (into their hands) דחטיא (of sinners)

46

קומו (Arise) נאזל (let us go) הא (behold) מטא (has arrived) הו (he) דמשלם (who betrays) לי (Me)

47

ועד (& while) הו (He) ממלל (was speaking) הא (behold) יהודא (Yehuda) משלמנא (the traitor) חד (one)
מן (from) תרעסרתא (the twelve) אתא (came) וכנשא (& a crowd) עמה (with him) סניאא (great)
עם (with) ספסרא (swords) וחוטרא (& clubs) מן (from) לות (the presence)
רבי (of the Chief) כהנא (Priests) וקשישא (& the Elders) דעמא (of the people)

48

ייהב (& given) הוא (had) להון (to them) אתא (a sign) יהודא (Yehuda) משלמנא (the traitor)
ואמר (& he had said) להו (Him) דנשק (Whom shall kiss) אנא (I) הוי (is the One) לה (Him) אחודו (seize)

49

ומהדא (& at once) קרא (He called) לות (to) ישוע (Yeshua)
ואמר (& said) שלם (greetings) רבי (Rabbi) ונשקה (& he kissed Him)

50

הו (he) דין (but) ישוע (Yeshua) אמר (said) לה (to him)
על (to) הי (this) דאתית (have you come?) חברי (My friend)
הירין (then) אתקרבו (they came) וארמיו (& they laid) אידיהון (their hands)
על (on) ישוע (Yeshua) ואחדוהי (& they took Him)

51

והא (& behold) חד (one) מן (of) הנון (those) דעם (who were with) ישוע (Yeshua)
אושט (reached) אידה (his hand) ושמת (& drew) ספסרא (a sword) ומחיהי (& struck)
לעברדה (the servant) דרב (of the High) כהנא (Priest) ושקלה (& cut off) ארנה (his ear)

52

הירין (then) אמר (said) לה (to him) ישוע (Yeshua) אהפך (return) ספסרא (the sword) לדוכתה (to its place)
כלהון (all of them) גיר (for) הנון (those) דנסכו (who have taken) סיפא (swords) בסיפא (by swords) נמותון (they will die)

53

או (or) סבר (think) אנת (you) דלא (that not)
משכח (can) אנא (I) דאבעא (ask) מן (of) אבי (My Father) ונקים (& He would raise up)
לי (for Me) השא (now) יתיר (more) מן (than) תרעסרתא (twelve) לגיונין (legions) דמלאכא (of angels)

54

איכנא (How?) הכיל (then) נתמלון (would be fulfilled) כתבא (the scriptures) דהכנא (that thus) ולא (it must) דנהוא (be)

55

בהי (in that) שעתא (hour) אמר (said) ישוע (Yeshua) לכנשא (to the crowd)
איך (as) דעל (upon) גיסא (a robber) נפקתון (you have come out)
בספסרא (with swords) ובחוטרא (& with clubs) דתאחדונני (to seize Me)
כליום (* every day) לותכון (with you) בהיכלא (in the temple) יתב (sitting) הויית (I was) ומלף (& teaching)
ולא (& not) אחדתונני (you arrested Me)

56

הדא (this) דין (but) דהות (happened) דנתמלון (that may be fulfilled) כתבא (the scripture) דנביא (of the prophets)
הירין (then) תלמודא (the disciples) כלהון (all of them) שבקוהי (forsook Him) וערקן (& fled)

57

והנון (& they) דאחדוהי (who arrested) לישוע (Yeshua) אוכלוהי (led Him) לות (to) קיפא (Qaipha)
רב (the High) כהנא (Priest) איכא (where) דספרא (the Scribes) וקשישא (& Elders) כנישין (gathered) הוי (were)

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58

שמעון (Shimeon) דין (but) כאפא (Kaypha) אזל (going) הוא (was) בתרה (after Him) מן (from) רוחקא (a distance) עדמא (until) לדרתה (to the court) דרב (of the High) כהנא (Priest) ועל (Priest) (& entering) יתב (he sat down) לנו (within) עם (with) דחשא (the guards) דנחזא (to see) חרתא (the result)

59

רבי (Chief) כהנא (the Priests) דין (but) וקשישא (& the Elders) וכנושתא (& the Assembly) כלה (all) בעין (seeking) הוו (were) על (against) ישוע (Yeshua) סהדא (witnesses) איך (so) דנמיתוניהי (that they may put Him to death)

60

ולא (& not) אשכחו (they found them) ואתו (& came) סניאא (many) סהדא (witnesses) דשוקרא (of lies) אחרית (finally) דין (but) קרבוי (came forth) תרין (two)

61

ואמרין (& they were saying) הנא (This One) אמר (said) דמשכח (can) אנא (I) דאשרא (destroy) היכלא (the temple) דאלהא (of God) ולתלתא (& in three) יומין (days) אבניוהי (I shall build it)

62

וקם (& stood) רב (the High) כהנא (Priest) ואמר (& said) לה (to Him) לא (not?) מדם (anything) מפנא (return) אנת (You) פתנמא (answer) מנא (what?) מסהדין (are testifying) עליך (against You) הלין (these)

63

ישוע (Yeshua) דין (but) שתיק (silent) הוא (was) וענא (& answered) רב (High) כהנא (the Priest) ואמר (& said) לה (to Him) מומא (adjure) אנא (I) לך (You) באלהא (by God) היא (The Living One) דתאמר (that You tell) לן (us) אן (if) אנת (You are) הו (the) משיחא (Messiah) ברה (The Son) דאלהא (of God)

64

אמר (said) לה (to him) ישוע (Yeshua) אנת (you) אמרת (have said) אמרנא (I say) לכון (to you) דין (but) דמן (that from) השא (this hour) תחזוניהי (you will see Him) לברה (The Son) דאנשא (of Man) דיתב (Who sits) מן (at) ימינא (the right hand) דחילא (of power) ואתא (& comes) על (on) ענני (the clouds) שמיא (of Heaven)

65

הידין (then) רב (High) כהנא (the Priest) צרי (ripped) מאמוהי (his garment) ואמר (& said) הא (behold) גרף (He has blasphemed) מנא (why?) מכיל (now) מתבעין (are necessary) לן (to us) סהדא (witnesses) הא (behold) השא (now) שמעתון (you have heard) גודפה (His blasphemy)

66

מנא (what?) צבין (think) אנתון (you) ענו (they answered) ואמרין (they were saying) חייב (& they were saying) הו (He) מותא (death)

67

הידין (then) רבן (they spat) באפוהי (in His face) ומקפחין (& beating His head) הוו (they were) לה (it) אחרנא (others) דין (but) מוחין (striking) הוו (were) לה (Him)

68

ואמרין (& they were saying) אתנבא (prophesy) לן (to us) משיחא (Messiah) מנו (who?) הו (is he) דמתך (who hits You)

69

כאפא (Kaypha) דין (but) יתב (sat) הוא (had) לבר (outside) בדרתא (in the courtyard) וקרבת (& came near) לותה (to him) אמתא (maidservant) חדא (one) ואמרא (& she said) לה (to him) אף (also) אנת (you) עם (with) ישוע (Yeshua) הוית (were) נצריא (the Nazarene)

70

הו (he) דין (but) כפר (denied) קדם (before) כלהון (all of them) ואמר (& said) לא (not) ידע (know) אנא (I) מנא (what?) אמרא (saying) אנת (you are)

71

וכד (& when) נפק (he went out) לספא (to the porch) חזתה (saw him) אחרתא (another maidservant) ואמרא (& she said) להון (to them) דתמן (there) הו (was) אף (also) הנא (this one) עם (with) ישוע (Yeshua) נצריא (the Nazarene)

72

ותוב (& again) כפר (he denied) במומתא (with an oath) דלא (not) ידע (know) אנא (I) לה (Him) לגברא (The Man)

73

מן (from) בתר (after) קליל (a little) דין (but) קרבוי (came) הנון (those) דקמיון (who were standing) ואמרו (& they said) לכאפא (to Kaypha) שריראית (certainly) אף (also) אנת (you) מנהון (of them) אנת (are) אף (also) ממלך (your speech) ניר (reveals) לך (you)

74

הידין (then) שרי (he began) למחרמו (to curse) ולמאמא (& to swear) דלא (not) ידענא (I know) לה (Him) לגברא (the Man)

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ובה (& in it) בשעתא (in the moment) קרא (crowded) תרנגלא (a cock)

75
(him) ואתדכר (& remembered) כאפא (Kaypha) מלכא (the word) דישוע (of Yeshua) דאמר (that He had told) לה (Me) (you will deny) דנקרא (that before) תרנגלא (will crow) תלת (three) זבנין (times) תכפור (bitterly) בי (he wept) מריראית (outside) בכא (& going forth) לבר

Chapter 27

1
(Yeshua) כד (when) דין (but) הוא (it was) צפרא (dawn) מלכא (counsel) נסבו (they took) על (against) ישוע (of the people) כלהון (all of them) רבי (chief) כהנא (the priests) וקשישא (& the elders) דעמא (they would put Him to death) איך (how) דנמיתוניהי (they led Him) ואובלוהי (& they bound Him) ואשלמוהי (& delivered Him) לפילטוס (to Pilatus *) דהגמונא (the governor)

* The Majority Greek text has Pontius Pilate; The Critical Greek text, like The Peshitta, has simply, "Pilate".

2
(he saw) הידין (then) יהודא (Yehuda) משלמנא (the traitor) כד (when) הזא (he was moved with regret) דאתחייב (that was condemned) ישוע (Yeshua) אתתוי (he brought) הלין (those) תלתין (thirty) דכספא (pieces of silver) אהפך (& went on) אהפך (he brought) הלין (those) תלתין (thirty) דכספא (& to the Elders) לרבי (to Chief) כהנא (the Priests) ולקשישא

4
(innocent *) זכיא (blood) דמא (for I have betrayed) דאשלמות (I have sinned) חטיית (& he said) אמרו (but) דין (those) לה (they said) לך (to him) מא (to us) לך (what?) לך (to us) זכיא (innocent *) זכיא (aware) זכיא (are) דעמא (you) ידע (you) זכיא (are)

• *Zakaia* - "Zakaia" can mean "victorious", "innocent" or "just"; The Majority Greek text has "αθωον" - "innocent" & the Critical Greek has "δικαιον" - "righteous". The Peshitta reading can explain the Greek readings.

5
(in the temple) ושדיהי (& he cast it) כספא (the silver) בהיכלא (he hanged) נפשה (himself) ושני (& he departed) ואזל (& he went) חנק (& he went) חנק (he hanged) נפשה (himself)

6
(& they said) רבי (Chief) כהנא (the Priests) דין (but) שקלוהי (took it) לכספא (the silver) ואמרו (& they said) לא (not) שליט (it is legal) דנרמוהי (to put it) בית (in the house) קורבנא (of gifts) מטל (because) דשימוי (the price) דמא (of blood) הו (it is)

7
(of a potter) ונסבו (& they took) מלכא (counsel) וזבנו (& they bought) בה (with it) אנורסה (the field) דפחרא (of a potter) לבית (for a house) קבורא (of burial) דאכסניא (of strangers)

8
(that) מטל (because of) הנא (this) אתקרי (it has been called) אנורסא (field) הו (that) קריחא (the field) דדמא (of blood) עדמא (until) ליומנא (this day)

9
(that was spoken) הידין (then) אתמלי (was fulfilled) מדם (the thing) דאתאמר (thirty) ביד (by the hand) נביא (of the prophet *) דאמר (who said) דנסבת (I took) תלתין (thirty) דכספא (of silver coins) דמוהי (of the price) דיקרא (of The Precious One) דקצו (on which they had agreed) מן (from) בני (the children) איסריל (of Israel)

• *All but 3 Greek mss. have "Ἰερεμίου τοῦ προφήτου" - "Jeremiah the Prophet". Those three agree with The Peshitta in reading "The Prophet", however they are 6th to 9th century mss. There are no earlier Greek witnesses for this reading, making it highly unlikely The Peshitta is a translation of the Greek in this place. Besides, "Jeremiah" is clearly a false reading. The quotation in this verse is from Zechariah, not Jeremiah, which means the Greek is incorrect and The Peshitta reading is not, since it does not name the prophet quoted.*

10
(for the field) ויהבת (& I gave) אנון (them) לאנורסה (Jehovah) דפחרא (of the potter) איך (as) דפקד (commanded) לי (me) מריא (Jehovah)

• *The quotation of verses 9 & 10 in The Peshitta agrees not with The LXX (Greek) Version of Zechariah 11:12,13, but more closely to The Hebrew version. The Greek NT agrees more closely with The LXX Version: "They took" & "They gave" instead of the Hebrew's "I took" & "I gave". Both The Peshitta NT and The Greek NT agree with the Hebrew version's "The*

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Potter” rather than *The LXX version’s* - “*The furnace*”, found twice in Zechariah 11:13. Generally *The Greek NT* agrees better with *The LXX* than with *The Hebrew Bible*, and *The Peshitta NT* agrees better with *The Hebrew Bible* than with *The LXX*. It appears that *The Greek texts* attribute the quotation to Jeremiah because Jeremiah 18:2 & 3 are the only references to “*The Potter’s house*” in the entire *LXX*; the phrase is as close to “*Potter’s field*” as *The LXX* has, certainly better than “*the furnace*”! Those verses, however, have nothing to do with this prophecy to which Matthew referred.

11

הו (Himself) דיין (but) ישוע (Yeshua) קם (stood) קדם (before) הגמונא (the Governor) (to Him) ושאלה (& asked Him) הגמונא (the Governor) ואמר (& said) לה (to Him) אנת (You) הו (are?) מלכא (the King) דיהודיא (of the Judeans) אמר (said) לה (to him) ישוע (Yeshua) אנת (you) אמרת (have said)

12

וכד (& when) אכלין (made) הוו (they had) קרצוהי (accusation) רבי (Chief) כהנא (the Priests) וקשישא (& The Elders) מדרם (any) פתגמא (answer) הו (He) לא (not) פני (returned)

13

הידין (then) אמר (said) לה (to Him) פילטוס (Pilate) לא (not) שמע (have heard?) אנת (you) כמא (how much) מסהדין (they testify) עליך (against You)

14

ולא (& not) יהב (He gave) לה (to him) פתגמא (a response) ולא (not even) בחדא (in one) מלא (word) ועל (& at) הדא (this) אתדמר (he marvelled) טב (greatly)

15

בכל (at every) עאדא (feast) דיין (but) מעד (accustomed) הוא (was) הגמונא (the Governor) דנשרא (to release) אסירא (prisoner) חד (one) לעמא (to the people) אינא (whomever) דהנון (they) צבין (chosen) הוו (had)

16

אסיר (imprisoned) הוא (there was) להון (to them) דיין (but) אסירא (a prisoner) ידיעא (notable) דמתקרא (who was called) ברעבא (Bar-Abba)

17

וכד (& when) כנישין (they had been assembled) אמר (said) להון (to them) פילטוס (Pilate) למן (whom?) צבין (desire) אנתון (you) דאשרא (that I shall release) לכון (to you) לברעבא (Bar-Abba?) או (or) לישוע (Yeshua?) דמתקרא (Who is called) משיחא (The Messiah)

18

ידע (known) הוא (had) גיר (for) פילטוס (Pilate) דמן (that from) חסמא (jealousy) אשלמוהי (they had delivered Him)

19

בד (when) יתב (sat down) דיין (but) הגמונא (the Governor *) על (on) בים (judgment seat) דילה (his own) שלחת (sent) לה (to him) אנתתה (his wife) ואמרא (& she said) לה (to him) לא (not) לך (to you) ולהו (& that) ודיקא (Righteous One) סני (greatly) גיר (for) חשת (I have suffered) בחלמי (in my dream) יומנא (today) מטלתה (for His sake)

20

רבי (Chief) כהנא (the Priests) דיין (but) וקשישא (& the Elders) אפיסו (had persuaded) לכנשא (the crowds) דנשאלון (to ask for) לברעבא (Bar-Abba) לישוע (Yeshua) דיין (but) דנוכדון (to destroy)

21

וענא (& answered) הגמונא (the Governor) ואמר (& said) להון (to them) למן (whom?) צבין (want) אנתון (you) דאשרא (me to release) לכון (to you) מן (of) תריהון (the two) הנון (they) דיין (but) אמרו (said) לברעבא (Bar-Abba)

22

אמר (said) להון (to them) פילטוס (Pilate) ולישוע (& Yeshua) דמתקרא (Who is called) משיחא (the Messiah) מנא (what?) אעבר (shall I do) לה (to Him) אמרין (they were saying) כלהון (all of them) נזרקפ (let Him be crucified)

23

אמר (said) להון (to them) הגמונא (the Governor *) מנא (what?) גיר (for) דביש (that is evil) עבר (has He done) הנון (those) דיין (but) יתיראית (increasingly) קעו (they cried out) ואמרו (& they said) נזרקפ (let Him be crucified!)

• Critical Greek omits “Governor”.

24

פילטוס (Pilate) דיין (but) כד (when) חזא (saw) דמדם (that a thing) לא (not) מותר (availed) אלא (but) יתיראית (increasingly) רובא (a clamor) הוא (there was) שקל (he took) מיא (water) אשיג (he washed) אידוהי (his hands) לעין (before the eyes) כנשא (of the crowds) ואמר (& he said) מוחסי (am free) אנא (I) מן (from) דמה (the blood) דהנא (of This) ודיקא (Righteous One) אנתון (you) תדעון (will know it)

25

וענו (& answered) כלה (& all) עמא (the people) ואמרו (& they said) דמה (His blood) עלין (on us) ועל (& upon) בנין (our children)

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26
 הידין (then) שרא (he released) להון (to them) לבראבא (Bar-Abba) (to be crucified) ונגד (& scourged) בפרגלא לישוע (Yeshua) ואשלמה (& delivered Him) דנזרקפ

27
 הידין (then) אסטרוטא (the soldiers) דהגמונא (of the Governor) דברוהי (led Him) לישוע (Yeshua) לפרטורין (to the Praetorium) וכנשו (& they gathered) עלוהי (around Him) לכלה (the whole) אספיר (regiment)

28
 ואשלוהי (they stripped Him) ואלבשוהי (& they clothed Him) כלמיס (with a robe) דזחוריתא (of scarlet)

29
 ונגדלו (& they wove) כלילא (a garland) דעזניא (of thorns) וכמו (& they placed) ברשה (on His head) וקניא (& a reed) בימינה (in His right hand) וברכו (& bowed) על (on) בורכיהון (their knees) קדמוהי (before Him) ומבזחין (& mocking) הוּו (they were) בה (him) ואמרין (& they were saying) שלם (hail) מלכא (King) דיהודיא (of The Judeans)

30
 ורקו (& they spat) בפרצופה (in His face) ושקלו (& they took) קניא (the reed) ומחין (& hitting) הוּו (they were) על (on) רשה (His head)

31
 וכד (& when) בזחו (they had mocked) בה (at Him) אשלוהי (they stripped Him) כלמיס (of the robe) ואלבשוהי (& they clothed Him) נחתוהי (in His garments) ואובלוהי (& led Him) דנזרקפ (to be crucified)

32
 וכד (& when) נפקין (they went out) אשכחו (they found) גברא (a man) קוריניא (Cyrenian) דשמה (whose name) (Shimeon) להנא (this one) שחרו (they compelled) דנשקול (to carry) זקיפה (His cross)

33
 ואתו (& they came) לדוכתא (to the place) דמתקריא (that was called) גגולתא (Gagultha) הי (that) דמתפשקא (which is interpreted) קרקפתא (a skull)

34
 ויהבו (& they gave) לה (to Him) דנשתא (to drink) הלא (vinegar *) דחליט (that was mixed) במררתא (with gall) וטעם (& He tasted) ולא (& not) צבא (He wanted) למשתא (to drink)

- Most Greek mss. have οξος- “Vinegar”; The Critical Greek (W & H) text has οινος – “Wine”. The Peshitta reading did not come from The Critical Greek text here. The Peshitta in verse 2, however, agrees with The Critical Greek text. Does that mean it was translated from that text in verse 2, no Greek text in verse 9, & The Majority Text in v. 23 & 34? That would be very unlikely. This pattern of agreement and disagreement with the Greek text types and with no Greek text at all within a **chapter or** even a few verses continues throughout **The Peshitta NT!**

35
 וכד (& when) זקפוהי (they had crucified Him) פלגו (they divided) נחתוהי (His garments) בפסא (by lots)

36
 ויתבין (& sitting) הוּו (they were) ונטרין (& keeping watch) לה (for Him) תמן (there)

37
 וכמו (& they placed) לעל (over) מן (at) רשה (His head) עלתא (the cause) דמותה (of His death) בכתבא (in writing) הנו (This is) ישוע (Yeshua) מלכא (the King) דיהודיא (of the Judeans)

38
 ואזרקפו (& were crucified) עמה (with Him) תרין (two) לסטיא (robbers) חד (one) מן (at) ימינה (His right hand) וחד (one) מן (at) סמלה (His left)

39
 אילין (those) דין (but) דעברין (who passing by) הוּו (were) מגדפין (reviling) הוּו (were) עלוהי (against him) ומגידין (& shaking) רשיהון (their heads)

40
 ואמרין (& they were saying) סתר (he who destroys) היכלא (of the temple) ובנא (& builds) לה (it) לתלתא (in three) יומין (days) פצא (save) נפשך (yourself) אן (if) ברה (The Son) אנת (you are) דאלהא (of God) וחות (from) מן (from) זקיפא (the cross) & come down

41
 הכות אף (thus) אף (also) רבי (Chief) כהנא (the Priests) מבזחין (mocking) הוּו (were) עם (with) ספרא (the Scribes) וקשישא (the Elders) ופרישא (& the Pharisees *)

- * The Majority Greek Text has “και φαρισαιων”- “and the Pharisees”, agreeing with The Peshitta; The Critical Greek (A,B) & Alexandrinus (A) omit this phrase.

42
 ואמרין (& they were saying) לאהרנא (others) אחי (He saved) נפשה (Himself) לא (not) משכח (He can) למחיו (save) אן (if *) מלכה (King) הוּו (He is) דאיסריל (of Israel) נחות (let Him descend) השא (now)

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מן (from) זקיפא (the cross) ונהימן (& we will trust) בה (in Him)

* The Critical Greek text omits "If".

43 תכיל (He trusted) על (on) אלהא (God) נפרקויהי (let Him save Him) השא (now) אן (if) צבא (He delights)
(of God) דאלהא (I am) אנה (The Son) דברה (for) דברה (He has said) גיר (in Him) אמר (for)
(those) הגון (robbers) גיסא (also) אף (thus) הכות (who were crucified) עמה (with Him) מוחסדין (taunting) הוו (they were) לה (Him)

44 (darkness) חשוכא (there was) הוא (but) דין (hours) שיעין (six) שעת (from) מן (darkness)
(nine) תשע (the hour) לשעא (until) עדמא (earth) ארעא (the whole) על (over) כלה (over)

45 ולאפי (& toward) תשע (nine) שיעין (hours) קעא (cried) ישוע (Yeshua) בקלא (with a voice) רמא (loud)
(have You forsaken Me) איל (O God) איל (O God) למנא (Why?) שבקתני (Why?) רמא (loud)

All Greek texts give a transliteration of the Aramaic of our Lord's cry and then translate the words into Greek. The Peshitta text has no Greek transliteration nor a translation of Greek into Aramaic. The major Greek texts also differ in their versions of the verse: The Majority Greek has **ανεβοησεν** ("cried aloud") while the Critical Greek has **εβοησεν** ("cried");

The Majority Greek has "ηλι ηλι λιμα σαβαχθاني";

The Critical Greek has "ελωι ελωι λεμα σαβαχθاني";

The Textus Receptus has "ηλι ηλι λαμα σαβαχθاني"

All are obvious attempts to transliterate Aramaic which, according to The Peshitta, would be "ειλ ειλ λεμανα σαβαχθاني. "O God, O God, Why have you forsaken Me?" The Greek versions may represent an attempt to reconstruct the cry in transliterated Hebrew: "Eli Eli lamah azabthani", as it stands in Psalms 22:1. If so, (and this looks quite likely) there was a mixing of the Aramaic verb "Shebaqthani" with the Hebrew words, "Eli" (My God) and "lamah" ("Why?").

All Greek texts have the following:

"**τουτ εστιν θεε μου θεε μου ινα τι με εγκατελιπες**" ("This is, My God, My God, Why have You forsaken Me?") The transliterated Semitic words are connected to a Greek translation of the same by the words "τουτ εστιν" – "This is". Here is a declaration that the original words of our Lord were not Greek, but Hebrew or Aramaic (Since the main verb is Aramaic, I shall assume Aramaic is intended and the scribe involved resorted to another Aramaic source, being unfamiliar with the Palestinian Aramaic word for God- איל, & substituted the more familiar אלהי ("My God") along with the Hebrew (or Aramaic) למה as found in Psalm 22:1).

Here is an ancient Targum (Aramaic translation of the Hebrew) of Psalm 22:1-

אלי אלהי מוטול מזה שבקתני רחיק מן פורקני מילי

You can see that אלי is an Aramaic form as well as Hebrew, so the Greek ηλι could represent Aramaic. The Greek letters for אלי or אלהי would be the same (ηλι or ελι), since Greek has no letter to represent the Aramaic letter ה – "Het". ελωι- (The Critical Greek reading), could also be an attempt to render אלהי, substituting an "ω" for an Aramaic ה – "Het". ελωι- (The Critical Greek reading), could also be an attempt to render אלהי, substituting an "ω" for an Aramaic ה – "Het". למה- "Lamah" (λαμα in Greek) is also Biblical Aramaic, meaning "Why?"; so it looks as if the Greek "Eli, Eli, lama sabachthani" could be from an Aramaic Targum of the Hebrew Psalm 22:1. This seems the most likely explanation for the Greek readings.

The Targum would have looked like this:

אלהי אלהי למנה שבקתני רחיק מן פורקני מילי

The blue is the quoted section found in Matthew. The Peshitta of Mark 15:34 has: אלהי אלהי למנא שבקתני as the Syriac interpretation of the Galilean Aramaic of our Lord, which is also identical to The Peshitta OT Version of Psalm 22:1. The exact quote by Mark is exactly the same as Matthew's: איל איל למנא שבקתני

איל אלהי & אלהי are both direct address forms of Alaha (God) in different dialects, so there is no difference in meaning between them. Matthew wrote to the Jews of Israel and Mark to the Syrians and other Aramaic speaking peoples outside Israel in Asia Minor, hence the translation of the cry from the cross into the Syrian dialect. Most of the written words of different dialects agree, whereas the pronunciations will vary somewhat. That is why Mark translates from one dialect to another only twice! The Greek NT usually quotes from an OT source when recording OT quotations, usually from the Greek LXX. Here, since the writer wants to quote our Lord's spoken words, he resorts to an Aramaic Targum of Psalm 22 instead of The Peshitta text of Matthew 27:46, as the quote is practically identical to Psalm 22:1.

Neither Matthew's nor Mark's Peshitta text makes sense as a transliteration or translation of the Greek readings. Why would both writers use איל איל, an uncommon form of Alaha, if the original were ηλι or ελωι? This is not to be expected either as a transliteration or translation of ηλι or ελωι. Why does Mark have two dialects of Aramaic in his text, one Palestinian and the other Syrian, if he is translating from Greek? That makes no sense whatsoever.

The Peshitta text certainly did not come from any Greek transliteration reading! The facts as they are beg the question, "Why does the Greek give an Aramaic transliteration and then a Greek translation if the original words were Greek? If the

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original words were not Greek, why would the Gospels be composed in a Greek translation, (for this is most certainly declared to be a translation)? Here and other places make clear that our Lord and His people of Israel spoke Aramaic. Why in the name of Sam Hill would the original Gospels be written in Greek, which would be only a translation of everything that was said and done? Again, the Aramaic can very easily make sense of the Greek, but the Greek cannot explain the Aramaic of the Peshitta.

The Greek in Matthew has: περι δε την ενατην ωραν ανεβησεν ο ιησους φωνη μεγαλη

Aramaic sentence = Greek translation, לעגון **הלי הלי לימא סאבאχחאני תוט עסטיב תעע מוּי תעע מוּי ונא טי מע עקאטעליפעס.**

Is not this a declaration of an Aramaic original and a Greek translation? The Greek NT has 7 such transliterations with declared translations of Aramaic into Greek whereas the Peshitta has no example of transliteration and translation of Greek into Aramaic. If Greek were the original and Aramaic the translation, how can these things be?

Methinks Greek primacists are in denial, which is somewhere in Egypt, I think (Alexandria?).

47

אנשיין (the people) דיין (but) מן (from) הנון (those) דקימין (who standing) הוון (were) תמון (there)
כד (when) שמעו (they had heard) אמרין (saying) הוון (they were) הנא (This One) לאליא (Elia) קרא (has called)

48

ובה (& in it) בשעתא (in the moment) רהט (ran) חד (one) מנהוין (of them)
ושקל (& took) אספונא (a sponge) ומלה (& filled it) חלא (with vinegar)
וסמה (& placed it) בקניא (on a reed) ומשקא (& gave a drink) הוא (he) לה (to Him)

49

שרכא (the rest) דיין (but) אמרין (saying) הוון (they were) שבוקו (let Him alone)
נחזא (we shall see) אן (if) אתא (comes) אליא (Elia) למפרקה (to save Him)

The Critical Greek Text of Westcott & Hort (N,B,C,L) have added: αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν και εξηλεθεν υδωρ και αιμα. "Another took a lance and pierced His side, and water and blood came out." This would mean that our Lord was killed with a spear, which is ridiculous. He had said, "No man takes My life; I lay it down of My own will." The separation of the blood into red cells and clear serum takes places only after death. But according to the next verse, our Lord was still alive! This is a misplaced quote from John 19:34 which refers to what occurred after His death. So much for the reliability of (N,B,C,L) – "the oldest and best manuscripts"!

50

הו (He) דיין (but) ישוע (Yeshua) תוב (again) קעא (cried)
בקלא (with a voice) רמא (loud) ושבק (& departed) רוּחָה (His Spirit)

51

ומחדא (& at once) אפי (the curtain) תרעא (entrance) דהיכלא (of the temple)
אצטרי (was ripped) לתרין (in two) מן (from) לעל (top) עדאמו (unto) לתחת (bottom)
וארעא (the earth) אתתזיעת (was shaken) וכאפא (& the rocks) אצטרי (were split)

52

ובית (& houses) קבורא (of burial) אתפתחו (were opened)
ופנרא (& bodies) סניאא (many) דקדישא (of the saints) דשכיבין (which sleeping) הוון (were) קמו (arose)

53

ונפקו (& they came out) ובתר (& after) קימתה (His resurrection) עלו (they entered) למדינתא (the city) קדישתא (holy)
ואתחזיו (& they appeared) לסניאא (to many)

54

קנטרונא (the centurion) דיין (but) ודעמה (& those with him) דנטרין (who guarding) הוון (were) לישוע (Yeshua)
כד (when) חזו (they saw) זועא (the quake) ואילין (& those things) דהווי (that happened) דחלו (they were afraid) טב (very)
ואמרו (& they said) שריראית (truly) הנא (This) ברה (The Son) הוא (was) דאלהא (of God)

55

אית (there) הוי (were) דיין (but) אף (also) תמון (there) נשא (women) סניאא (many)
דחזין (who seen) הוי (had) מן (from) רוּחָה (a distance)
הנין (these) דאתי (who come) הוי (had) בתרה (after Him) דישוע (of Yeshua)
מן (from) גלילא (Galila) ומשמשן (& ministered) הוי (had) לה (to Him)

56

דחדא (of one) מנהוין (of them) מרים (Maryam) מגדליתא (Magdalitha)
ומרים (& Maryam) אמה (the mother) דיעקוב (of Yaqob) ודיוסא (& of Yose)
ואמהוין (& the mother of those) דבני (of the sons) זבדי (of Zebedee)

57

כד (when) הוא (it was) דיין (but) רמשא (evening) אתא (came) גברא (a man) עתירא (rich) מן (from) רמתא (Ramtha)
דשמה (of the name) יוסף (Yoseph) דאף (who also) הו (he) אתתלמד (a disciple) הוא (had been) לישוע (to Yeshua)

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58

הנא (this one) קרב (came) לות, פילטוס (Pilatus) ושאל (& requested) פגרה (the body) די ישוע (of Yeshua) ופקד (& commanded) פילטוס (Pilatus) דנתיהב (that would be given) לה (to him) פגרא (the body)

59

ושקלה (& took it) יוסף (Yoseph) לפגרא (the body) וכרכה (& wound it) בחיצא (in a sheet) דכתנא (of linen) נקרא (pure)

60

וסמה (& he placed it) בבית (in a house) קבורא (of burial) חדתא (new) דילה (his own) דנקיר (that was cut) בכאפא (in stone) ועגלו (& they rolled) כאפא (a stone) רבתא (great) ארמיו (they set it) על (against) תרעא (the doorway) דבית (of the house) קבורא (of burial) ואילו (& they departed)

61

אית (there) הוי (were) דין (but) תמן (there) מרים (Maryam) מגדליתא (Magdalitha) ומרים (& Maryam) אחרתא (the other) דיתבן (who sitting) הוי (were) לקובלה (opposite) דקברא (the tomb)

62

ליומא (day) דין (but) דמחר (that next) דאיתוהי (which is) בתר (after) ערובתא (Friday sunset) אתכנשו (were gathered) רבי (Chief) כהנא (of the Priests) ופרישא (& the Pharisees) לות (unto) פילטוס (Pilatus)

63

ואמרין (& they were saying) לה (to him) מרן (our lord) אתדכרן (we recall) דהו (that He) מטעינא (the deceiver) אמר (said) הוא (he) כד (while) חי (alive) דמן (from) בתר (after) תלתא (three) יומין (days) קאם (shall arise) אנא (I)

64

פקוד (command) הקיל (therefore) מזדהרין (to guard) בקברא (the tomb) עדאמ, (until) לתלתא (three) יומין (days) דלמא (lest) נאתון (should come) תלמידוהי (His disciples) נגנבניהי (& steal it) בלליא (in the night) ונאמרין (& they will say) לעמא (to the people) דמן (that from) בית (among) מית (the dead) קם (He has risen) ותהוא (& will be) טועיי (the deception) אחריתא (the last) בישא (worse) מן (than) קדמיתא (the first)

65

אמר (said) להון (to them) פילטוס (Pilatus) אית (there are) לכון (to you) קסטונרא (guards) זלו (go) אזדהרו (guard it) איכנא (just as) דידעין (that know) אנתון (you)

66

הנן (they) דין (but) אזלו (they went) אזדהרו (to guard) בקברא (the tomb) וחתמו (& they sealed) כאפא (stone) הי (that) עם (together with) קסטונרא (the guards)

Chapter 28

1

ברמשא (in the evening) דין (but) בשבתא (in the Sabbath) דנגה (that was dawning) חד (first) בשבא (in the week) אתת (came) מרים (Maryam) מגדליתא (Magdalitha) ומרים (& Maryam) אחרתא (the other) דנחזין (that they may see) קברא (the tomb)

2

והא (& behold) זועא (an earthquake) רבא (great) הוא (there was) מלאכא (The Angel) גיר (for) דמריא (of Jehovah) נחת (descended) מן (from) שמיא (Heaven) וקרב (& he came) עגל (he rolled) כאפא (the stone) מן (from) תרעא (the entrance) ויתב (& sat) הוא (he) עליה (upon it)

3

איתוהי (it) הוא (was) דין (but) חזוהי (his appearance) איך (like) ברקא (lightning) ולבושה (& his clothing) חור (white) הוא (was) איך (as) תלנא (snow)

4

ומן (& from) דחלתה (dread of him) אתתזיעו (were shaken) אילין (those) דנטרין (who keeping watch) הוו (were) ויהו (& they became) איך (as) מיתא (dead men)

5

ענא (answered) דין (but) מלאכא (the Angel) ואמר (& said) לנשא (to the women) אנתין (you) לא (not) תדחלן (be afraid) ידע (know) אנא (I) גיר (for) דלישוע (that Yeshua) דאזדקף (Who was crucified) בעין (seeking) אנתין (you are)

6

לא (not) הוא (He is) תנן (here) קם (has risen) לה (He) גיר (for) איכנא (just as) דאמר (He said) תאיין (come) חזיין (see) דוכתא (the place) דסים (in which laid) הוא (was) בה (in it) מרן (our Lord *)

- The Critical Greek text omits "Lord" altogether; The Majority Greek has it, although The Peshitta has a much more interesting reading: מרן – "Maran" (Our Lord). The Peshitta in verse 5 says "the Angel of Jehovah (The LORD)" in v. 6 calls Yeshua "Jesus" "Our Lord", thus acknowledging **Yeshua as Jehovah, his Lord, the Lord of men and angels.**

7

וזלון (& go) בעגל (quickly) אמרין (say) לתלמידוהי (to His disciples) דקם (that He is risen) מן (from) בית (among) מיתא (the dead) והא (& behold) קדם (He goes before) לכון (you) לגלילא (to Galila) תמן (there) תחזוניהי (you will see Him) הא (behold) אמרת (I have told) לכין (you)

8

ואילו (& they went) עגל (quickly) מן (from) קברא (the tomb) בדחלתא (with fear) ובהדותא (& with joy) רבתא (great) ורהטן (& they ran) דנאמרין (to tell) לתלמידוהי (His disciples)

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9

והא (& behold) ישוע (Yeshua) פגע (met) בהין (them) ואמר (& He said) להין (to them) שלם (peace) לכין (to you) הנין (they) דין (but) קרב (came) אתר (they held) רגלוהי (His feet) וסגדין (& they worshipped) לה (Him)

*The Majority Greek text begins v. 9: **ὡς δε ε πορευοντο απαγγειλαι τοις μαθηταις αυτου** – “And as they went to tell his disciples”. The Critical Greek text agrees with The Peshitta here, as does The Latin Vulgate. The Majority Greek reading looks like it is based on a repeat reading of the end of v. 8, probably from the Aramaic, translating ורהטן (“& they ran”) as אזלין (“they went”) or ונפקן (“& they went forth”) – the latter is more likely, and the Greek ε πορευοντο actually does twice parallel in The NT.*

10

הידין (then) אמר (said) להין (to them) ישוע (Yeshua) לא (not) תדהלן (be afraid) אלא (but) זלין (go) אמרין (tell) לאחי (My brothers) דנאזלון (to go) לגלילא (to Galila) ותמן (& there) נחיונני (& they will see Me)

11

כד (as) אזלין (they were going) דין (but) אתר (came) אנשא (the men) מן (from) קסטונרא (guards) הנון (those) למדינתא (to the city) ואמרו (& they told) לרבי (the Chief) כהנא (Priests) כל (every) מזם (thing) דהוא (that had occurred)

12

ויהבו (& they gave) כספא (silver shekels) לא (not) זעור (a few) לקסטונרא (to the guards) ואתכנשו (& they gathered) עם (with) קשישא (The Elders) ונסבו (& they held) מלכא (a council)

13

ואמרין (& they were saying) להון (to them) אמרו (say) דתלמידוהי (that His disciples) אתו (came) גנבוהי (& stole it) בלליא (in the night) כד (while) דמכין (we) חנן (slept)

14

ואן (& if) אשתמעט (should be reported) הדא (this) קדם (before) הגמונא (the governor) חנן (we) מפיסין (persuade) חנן (will) לה (him) ולכון (& you) דלא (without) צפתא (anxiety) עבדין (shall make) חנן (we)

15

הנון (they) דין (but) כד (when) נסבו (they took) כספא (the silver coins) עברו (they did) איך (as) דאלפו (they had instructed) אנון (they had instructed) ונפקת (& has gone out) מלתא (story) הדא (this) בית (among) יהודיא (the Judeans) עדאמ (until) ליומנא (this day)

16

תלמידא (the disciples) דין (but) חרעכר (the eleven) אזלו (went) לגלילא (to Galila) לטורא (to the mountain) איכא (where) דועד (had appointed) אנון (them) ישוע (Yeshua)

17

וכד (& when) חזאוהי (they saw Him) סגרו (they worshipped) לה (Him) מנהון (of them) דין (but) אתפלגו (doubted) הו (some had)

18

וקרב (& He) ישוע (Yeshua) מלל (spoke) עמהון (with them) ואמר (& He said) להון (to them) אתיהב (has been given) לי (to Me) כל (all) שולטן (authority) בשמיא (in Heaven) ובארעא (& in the earth) ואיכנא (& in the manner) דשרני (that has sent Me) אבי (My Father) משרד (sending) אנא (I am) לכון (you)

The major Greek texts and mss. lack “As My Father has sent Me, so I send you.” There is at least one Western Greek ms. with the sentence, as well as The Diatesseron of Tatian. Rarely does The Peshitta contain a passage that is not found in any major Greek text, which leads me to believe there was only one Greek translation of the Aramaic original and that either the Peshitta ms. used lacked this sentence in v. 18 or the Greek scribe simply missed it. It is surprising that later Greek revisers never caught this.

19

זלו (go you) הכיל (therefore) תלמדו (disciple) כלהון (all of them) עממא (the nations) ואעמדו (& baptize) אנון (them) בשם (in the Name of) אבא (The Father) וברא (& The Son) ורוחא (& The Spirit) דקודשא (of Holiness)

20

ואלפו (& instruct) אנון (them) דנטרון (so that they keep) כל (everything) מא (whatever) דפקדכון (I have commanded you) והא (& behold) אנא (I) עמכון (with you) אנא (I) כלהון (all of them) יומתא (the days) עדאמ (until) לשולמה (the end) דעלמא (of the universe) אמין (Amen *)

- **M** - The Critical Greek has no “Amen”, whereas the Majority Greek does.
- In Matthew 28 alone, The Peshitta agrees with a major variant of the Majority Greek text in verse 2, then a major variant of The Critical Greek text in v. 9, neither Greek text in v. 18 with a sentence lacking in all major Greek texts, and then again with the Majority Greek text in verse 20. This validates the previous observation in Matthew that The Peshitta follows no known Greek text with any consistency. It does generally agree with The Majority Byzantine Greek text type best, but departs from it with the Critical Greek perhaps 25% of the times those two Greek types differ, and it differs significantly from all Greek readings about as often as it agrees with both major Greek text types combined! At the same time, The Peshitta readings can

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explain a host of Greek variants of both the major text types, whereas the Greek as we know it cannot account for the Peshitta text and the relatively extremely small number of variants found among its 350 manuscripts. While it is true that any particular Greek ms. will exhibit idiosyncratic readings, even compared to others of the same text type, the Peshitta will exhibit essentially the same readings and departures from Greek mss. regardless the Peshitta manuscript under scrutiny. Practically any Peshitta manuscript will fairly represent the Peshitta family of manuscripts as a whole and produce the same statistics as mentioned above for The Peshitta text in general. Such a claim cannot be made for any Greek ms. My analysis of the variations among Greek mss. compared to those among Peshitta mss. shows that there are approximately 70 times the number of variants among Textus Receptus Greek mss. (and they have the highest ratio of agreement among Greek NT mss.) as among Peshitta NT mss.! When considering the Critical Greek mss. in their variations from each other and the Majority Greek text (Byzantine) the number jumps by a factor of ten. Two of those mss. have at least 700 times the number of variant readings between them as found among two typical Peshitta mss.!

שלם אונגליין קדישא כרוזתא דמתי
The end of The Holy Gospel preaching of Matthew



The Gospel According To Mark

Chapter 1

1
 רשא (of the gospel) דאונגליון (The beginning)
 (of God) דישוע (of Yeshua) משיחא (The Messiah) ברה (the Son) דאלהא (of God)

2
 איך (as) דכתיב (it is written) באשעיא (in Isaiah) נביא (the prophet)
 (My messenger) הוא (behold) משרר (shall send) אנא (I) מלאכי (I)
 קדם (before) פרצופך (your presence) דנתקן (to prepare *) אורחך (your way)

3
 קלא (A voice) דקרא (that cries) במדברא (in the wilderness) טיבו (prepare)
 אורחה (the way) דמריא (of The Lord Jehovah) ואשוו (& make level) שבילוהי (His paths)

4
 הוא (was) יוחנן (Yohanan) במדברא (in the wilderness)
 מעמד (baptizing) ומכרז (preaching) & מעמודיתא (the baptism)
 דתיבותא (of repentance) לשובקנא (for the release) דהטהא (of sins)

5
 ונפקא (to him) הות (& going out) לותה (were)
 כלה (all) כוך (the country) דיהוד (of Judea) וכלהון (& all)
 בני אורשלם (the children) (of Jerusalem) ומעמד (& baptized) הוא (he) להון (them)
 ביורדנן (in the Jordan) כד (when) מודין (they confessed) בחטהיהון (their sins)

6
 הו (the same) דין (but) יוחנן (Yohanan) לביש (clothed) הוא (was)
 לבושא (with clothing) דסערא (of hair) דגמלא (of the camel)
 ואסיך (& bound) הוא (he was) ערקתא (with a belt) דמשכא (of leather) בחצוהי (at his waist)
 ומאכולתה (& his food) איתיה (it) הות (was) קמצא (locusts) ודבשא (& honey) דברא (of the field)

7
 ומכרז (& preaching) הוא (he was) ואמר (& he said) הא (behold) אָתא (shall come)
 בתרי (after me) דחילתן (He Who mightier) מני (than I) הו (is) דלא (of Whom not)
 שוא (worthy) אנא (I am) דאנהן (to stoop) אשרא (to loose) ערקא (the strap) דמסנוהי (of His sandals)

8
 אנא (I) אעמדתכון (have immersed you) במיא (in water) הו (He)
 דין (but) נעמדכון (will immerse you) ברוחא (in The Spirit) דקודשא (of Holiness)

9
 והוא (& it was) ביומתא (in days) הנון (those) אָתא (came)
 ישוע (Yeshua) מן (from) נצרת (Nazareth) דגלילא (of Galila)
 ואתעמד (& was immersed) ביורדנן (in the Jordan) מן (by) יוחנן (Yohanan)

10
 ומחדא (& at once) דסלק (as He came up) מן (from) מיא (the waters)
 חזא (He saw) דאסתדקן (that were ripped opened) שמיא (the heavens) ורוחא (& The Spirit)
 איך (as) יונא (a dove) דנחתת (Who was descending) עלוהי (upon Him)

11
 וקלא (& a voice) הוא (there was) מן (from) שמיא (the heavens) אנת (You)
 הו (are) ברי (My Son) חביבא (beloved) כך (with you) אצטבית (I am delighted)

12
 ומחדא (& at once) אפקתה (drove Him) רוחא (The Spirit) למדברא (into the wilderness)

13
 והוא (& he was) תמן (there) במדברא (in the wilderness) יומתא (days)
 ארבעין (forty) כד (when) מתנסא (being tempted) מן (by) סטנא (Satan)
 ואיתוהי (& he) הוא (was) עם (with) חיותא (the animals)
 ומשמשין (& ministering) הוו (were) לה (to Him) מלאכא (the angels)

14
 בתר (after) דאשתלם (was delivered up) דין (but) יוחנן (Yohanan)
 אתא (came) לה (to it) ישוע (Yeshua) לגלילא (to Galila)
 ומכרז (& preaching) הוא (was) סברתא (the gospel) דמלכותה (of the kingdom)
 דאלהא (of God)

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15 ואמר (& He said) שלם (has come to an end) לה (of itself) זבנא (time)
(of God) ומטת (& has arrived) מלכותא (the kingdom) דאלהא (of God)
(in the good news) תובו (repent) ודימנו (& believe) בסברתא

16 וכד (& when) מהלך (He walked) חדרוי (around) ימא (the Sea) דגלילא (of Galila)
(He saw) לשמעון (Shimeon) ולאנדראוס (& Andraeus) אחוהי (his brother) דרמין (who were casting)
(fishermen) מצידתא (a net) בימא (into the sea) איתיהון (they) הון (were) גיר (for) צידא (fishermen)

17 ואמר (& said) להון (to them) ישוע (Yeshua) תו (come) בתרי (after Me)
(of men) ואעבדכון (& I will make you) צידא (fishers) דבני (of the children) אנשא

18 ומחדא (& at once) שבקו (they left) מצידתהון (their nets) ואזלו (& they went) בתרה (after Him)

19 וכד (& when) עבר (He passed by) קליל (a little) חזא (He saw)
(of Zebedee) וליוחנן (& Yohanan) בר (son) זבדי (of Zebedee) וליוחנן (& Yohanan)
(his brother) ואף (& also) להון (those) בספינתא (in the ship)
(who were setting in order) דמתקנין (their nets) מצידתהון

20 וקרא (& he called) אנון (them) ומחדא (& at once) שבקו (they left) ליבדי (Zebedee)
(their father) בספינתא (in the boat) עם (with) אנרא (the hired servants)
(after Him) ואזלו (& they went) בתרה

21 וכד (& when) עלו (they entered) לכפרנחום (Kapernakhum) מחדא (at once)
(He) הוא (taught) בשבא (on the Sabbath) בכנושתהון (in their synagogue)

22 ותמיהין (& dumbfounded) הון (they were) ביולפנה (at His teaching)
(teaching) הוא (He was) להון (them) גיר (for)
(as) משלטא (one having authority) ולא (& not) איך (like) ספריהון (their scribes)

23 ואית (& there) הוא (was) בכנושתהון (in their synagogue) גברא (a man) דאית (who had)
(in him) רוחא (a spirit) טמאתא (vile) וקעא (& he cried out)

24 ואמר (& he said) מא (what?) לו (to us) ולך (& to You) ישוע (Yeshua) נצריא (Nazarene)
(have You come?) למוברותן (to destroy us) ידע (I) אנא (Who) מן (You) מן (of God)
אנת (You are) קדישה (The Holy One) דאלהא

25 וכאא (& rebuked) בה (him) ישוע (Yeshua) ואמר (& said)
(shut) פומך (your mouth) ופוק (& come out) מנה (from him)

26 ושרתה (& threw him down) רוחא (the spirit) טנפתא (foul) וקעת (& he cried out)
(in a voice) רמא (loud) ונפקת (& came out) מנה (of him)

27 ואתדמרו (& were astonished) כלהון (all of them) ובעין (& inquiring) הון (they were)
(one) עם (with) חד (another) ואמרין (& they were saying) דמנא (what?) די (is)
הרא (this) ומנו (& what is?) יולפנא (teaching) הנא (this) חדתא (new)
(for with authority) ואף (& even) לרוחא (the spirits) טנפתא (foul)
פקד (He commands) ומשתמען (& they obey) לה (Him)

28 ומחדא (& at once) נפק (went out) טבה (His fame)
(in the whole) אתרא (region) דגלילא (of Galila)

29 ונפקו (& they went out) מן (from) כנושתא (the synagogue) ואתו (& they came)
(to the house) דשמעון (of Shimeon) ודאנדראוס (& Andraeus)
(with) יעקוב (Yaqob) ויוחנן (& Yohanan)

30 וחתמה (& the Mother-in-law) דשמעון (of Shimeon) רמיא (lying ill) הות (was)
(with fever) ואמרו (& they told) לה (Him) עליה (about her)

31 וקרב (& he came near) אחרה (took her) באידה (by her hand) ואקימה (& raised her up)
(at once) שבקתה (& at once) אשתה (left her) (her fever)
(she was) הות (& waiting) להון (on them)

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32

ברמשא (in the evening) דין, (but) במערבי (at the going down) שמשא (of the sun)
איתיו (they brought) לותה (to Him) כלהון (all of them) אילין (who)
(ill) עבירין (had been) ודינא (& the demon possessed) רבישאית

33

ומדינתא (& the city) כלה (whole) כנישא (assembled) הות (was) על (at) תרעא (the door)

34

ואסי (& He healed) לסינאא (multitudes) רבישאית (who ill) עבירין (become)
הו (had) בכורהנא (with diseases) משחלפא (various) ודינא (& evil spirits)
סניאא (many) אפק (He cast out) ולא (& not) שבק (allow)
הוא (He did) להון (them) לדינא (the evil spirits) דנגמלון (to speak)
מטל (because) דידיעין (know) הו (they did) לה (Him)

35

ובצפרא (& in the morning) קדם (early) קם (He arose) טב (very) ואזל (& went on)
לאַתרא (to a place) הורבא (desolate) ותמן (there) מצלא (& there) מוצלא (prayed) הוא (He)

36

ובעין (& seeking) הו (were) לה (for him) שמעון (Shimeon) ודעמה (& His companions)

37

וכד (& when) אשכחוהי (they found Him) אמרין (they were saying) לה (to Him)
כלהון (all of them) אנשא (the people) בעין (are seeking) לך (You)

38

אמר (He said) להון (to them) הלכו (walk) לקוריא (to the villages)
ולמדינתא (& to the cities) דקריבן (near to us) דאף (so that also)
תמן (there) אכרו (I may preach) להדא (because of this) גיר (for) אתית (I have come)

39

ומכרו (& preaching) הוא (He was) בכלהון (in all) כנושתהון (their synagogues)
בכלה (in all) גלילא (Galila) ומפק (& casting out) שאדא (demons)

40

ואתא (& came) לותה (to Him) גרבא (a leper) ונפל (& fell) על (at) רגלוהי (His feet)
ובעא (& begged) הוא (he) מנה (of Him) ואמר (& said) לה (to Him)
אן צבא (if) צבא (are willing) אנת (You) משכח (are able) אנת (You) למדכיותי (to make me clean)

41

הו (Himself) דין (but) ישוע (Yeshua) אתרחם (was moved with compassion) עלוהי (for him)
ופשט (& reaching out) אידה (His hand) קרב (He touched) לה (him)
ואמר (& He said) צבא (willing) אנת (I am) אתדכא (be cleansed)

42

ובה (& in it) בשעתא (in the moment) אזל (went)
גרבה (his leprosy) מנה (from him) ואתדכי (& he was cleansed)

43

וכאא (& He reproved) בה (him) ואפקה (& sent him out)

44

ואמר (& He said) לה (to him) חזי (see) למא (that not) לאנש (a man) אמר (tell)
אנת (you) אלא (but) זל (go) חזא (show) נפשך (yourself) לכהנא (to the priest)
וקרב (& bring) קורבנא (gifts) חלף (for the sake of) תרכיתך (your being cleansed)
איכנא (just as) דפקד (commanded) מושא (Moshe) לסהדותהון (for their testimony)

45

הו (he) דין (but) כד (when) נפק (he went out) שרי (began)
הוא (he) מכרוז (preaching) סני (much) ואטבה (& he reported) למלתא (the event)
איכנא (so) דלא (that not) נשכח (able) הוא (was) ישוע (Yeshua)
גליאית (openly) דנעול (to enter) למדינתא (the cities) אלא (but) לבר (outside)
הוא (He was) באַתרא (in places) הורבא (deserted) ואתין (& coming) הו (they were)
לותה (to Him) מן (from) כל (every) דוכא (place)

Chapter 2

1

ועל (& entered) תוב (again) ישוע (Yeshua) לכפרנחום (Kapernakhum)
ליומתא (for some days) וכד (& when) שמעו (they heard) דבביתא (that in the house) הו (He is)

2

אתכנשו (were assembled) סניאא (many) איכנא (so) דלא (that not)
אשכח (it was able) אחד (to hold) אנון (them) אפלא (not even) קדם (before)

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- 3 תרעא (the door) וממלל (& speaking) הוא (he was) עמהון (with them) מלתא (the word)
 ואתו (& they came) לותה (to Him) ואיתו (& brought) לה (to Him) משריא (a paralytic)
 כד (as) שקילין (they carried) לה (him) בית (between) ארבעא (four men)
- 4 ודלא (& because not) אשכחו (they were able) למתקרבו (to be brought near) לותה (to Him)
 מטל (because of) כנשא (the crowds) סלקו (they went up) להון (themselves)
 לאגרא (to the roof) וארימו (& removed) תטלילא (the roof tiles)
 דאתר (of the place) דאיתוהי (where He) הוא (was) ישוע (Yeshua) ושבוה (& they let down)
 ערסא (the litter) דרמא (where lying) הוא (was) בה (in it) משריא (the paralytic)
- 5 כד (when) חזא (saw) דין (but) ישוע (Yeshua) הימנותהון (their faith) אמר (He said) להו (to him)
 משריא (the paralytic) ברי (My son) שבקיין (are forgiven) לך (to you) חטהיך (your sins)
- 6 אית הו (they were) דין (but) תמן (there) מן (from) ספרא (the Scribes) ופרישא (& Pharisees)
 דיתבין (who were sitting) ומתרעין (& thinking) הו (were) בלבבון (in their hearts)
- 7 דמנא (Who is?) הנא (this) ממלל (speaking) גודפא (blasphemy) מנו (who?)
 משכח (is able) למשבק (to forgive) חטהא (sins) אלא (except) אן (אין) אלהא (God)
- 8 ישוע (Yeshua) דין (but) ידע (knew) ברוחה (in His Spirit) דהלין (that these things)
 מתרעין (they were thinking) בנפשהון (in themselves) ואמר (& He said) להון (to them) מנא (why?)
 מתרעין (reason) אנתון (you) הלין (these things) בלבבכון (in your hearts)
- 9 אידא (what?) פשיקא (is easier) למאמר (to say) למשריא (to the paralytic)
 דשבקיין (are forgiven) לך (to you) חטהיך (your sins) אן (or) למאמר (to say)
 דקום (arise) שקול (take) ערסך (your litter) והלך (& walk)
- 10 דתדעון (that you may know) דין (but) דשליט (that authorized) הו (is) ברה (the Son) דאנשא (of Man)
 בארעא (in the earth) למשבק (to forgive) חטהא (sins) אמר (He said) למשריא (to the paralytic)
- 11 לך (to you) אמר (say) אָנא (I) קום (arise)
 שקול (take up) ערסך (your bed) וזל (& go) לביתך (to your house)
- 12 וקם (& he stood up) בר (son of) שעתה (that moment) ושקל (& picked up) ערסה (his pallet)
 ונפק (& went out) לעין (before the eyes) כלהון (of all of them)
 איכנא (so that) דנתדמרון (were astonished) כלהון (all of them)
 ונשבחוין (& they glorified) לאלהא (God) כד (as) אמרון (they were saying)
 דלא (not) ממתום (ever) חזין (have we seen) הכנא (such)
- 13 ונפק (& He went out) תוב (again) לות (to) ימא (the sea) וכלה (& all)
 כנשא (the crowds) איתין (coming) הו (were)
 לותה (to Him) ומלך (& He teaching) הוא (was) להון (them)
- 14 וכד (& when) עבר (He passed) חזא (He saw) ללוי (Levi) בר (son of) הלפי (Khalphi)
 דיתב (sitting down) בית (in the house) מכסא (of taxation) ואמר (& He said) לה (to him)
 תא (come) בתרי (after Me) וקם (& rising) אזל (he went) בתרה (after Him)
- 15 והוא (& it was) דכד (that when) סמיך (He reclined at supper) בביתה (in His house)
 סניאא (many) מכסא (tax collectors) וחטיא (& sinners) סמיכין (reclining at supper)
 הו (were) עם (with) ישוע (Yeshua) ועם (& with)
 תלמידוהי (His disciples) איתיהון (they) הו (were)
 גיר (for) סניאא (many) ואתו (& they came) בתרה (after Him)
- 16 וספרא (& the Scribes) ופרישא (& the Pharisees) כד (when) חזאוהי (they saw Him)
 דלעס (that He was eating) עם (with) מכסא (tax collectors) ועם (& with)
 חטיא (sinners) אמרו (they said) לתלמידוהי (to His disciples) מנו (How is it?)
 עם (with) מכסא (tax collectors) וחטיא (& sinners) אכל (He eats) ושתא (& drinks)
- 17 כד (when) שמע (heard) דין (but) ישוע (Yeshua) אמר (He said)
 להון (to them) לא (not) סניקיין (have need) חלימא (the healthy) על (for)
 אסיא (a physician) אלא (but) אילין (those) דביש (who ill) ביש (very ill)

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אונגליון קדישא כרוזותא דמרקוס

עבידין לא (have become) לא אתית (I have come) דאקרא (to call)
לודיקא (the righteous) אלא (but) לחטיא (sinners)

18

תלמידוהי (the disciples) דין (but) דיוחנן (of Yohanan) ופרישא (& the Pharisees)
צימין (practicing fasting) הוו (had been) ואתו (& they came) ואמרין (& they were saying)
לה (to Him) למנא (Why?) תלמידוהי (the disciples) דיוחנן (of Yohanan)
ודפרישא (& of the Pharisees) צימין (do fast) ותלמידך (& Your disciples)
דילך (Yours) לא (not) צימין (fast)

19

אמר (said) להון (to them) ישוע (Yeshua) למא (interrog.?) משכחין (are able?) בנוהי (the children)
דגנונא (of the bridal chamber) כמא (as long as) דחתנא (the groom) עמהון (with them)
הו (is) דנצומון (to fast) לא (No! *)

And Yeshua said to them, "Are the members of the bridal party able to fast while the groom is with them? No!

* The Greek texts have a longer ending: "As long as they have the bridegroom with them, they cannot fast."

The two major Greek text types differ in word order, and the clause is a redundant and verbose (10 Greek words) Greek elaboration on the Aramaic word for "No" – ("La" - לא)! If "brevity be the soul of wit", the Greek version is much too long winded here to be witty. *The Peshitta displays superior wit to the supposed inspired original Greek! The Greek translator was "too smart by half"; Our Lord said, "Let your word be 'yes, yes' and 'no, no'; whatever is more than these comes of evil."* - Matthew 5:37 & see also James 5:12.

20

נאתון (shall come) דין (but) יומתא (the days) דמא (that when)
דאשתקל (shall be taken) מנהון (from them) חתנא (the groom) הידין (then)
נצומון (they shall fast) בהו (in that) יומא (day)

21

לא (no) אנש (man) רמא (places) אורקעתא (a strip of cloth) הודתא (new)
והאט (& sews) על (on) מאנא (a garment) בליא (old) דלא (lest)
נסבא (takes) מליותה (fullness) הי (that) הודתא (of the new) מן (from)
בליא (the old) והוא (& it) סדקא (rips) יתירא (more)

22

ולא (& no) אנש (man) רמא (pours) חמרא (wine) חרתא (new) בזקא (in wineskins)
בליתא (in old) דלא (lest) חמרא (the wine) מצרא (burst) לזקא (the wineskins)
וזקא (& the wineskins) אבדן (are destroyed) וחמרא (& the wine) מתאשד (is spilled)
אלא (but) רמין (one pours) חמרא (wine) חרתא (new) בזקא (in skins) חרתתא (new)

23

והוא (& it was) דכד (that when) אזל (went) ישוע (Yeshua)
בשבתא (on the Sabbath) בית זרעא (in a grain field) תלמידוהי (His disciples)
מהלכין (walking) הוו (were) ומלגין (& picking) שבלא (the ears of wheat)

24

ואמרין (& were saying) לה (to Him) פרישא (The Pharisees) חזי (Behold) מנא (why?)
עבדין (are they doing) בשבתא (on the Sabbath) מדרם (a thing) דלא (that not) שליט (is legal)

25

אמר (said) להון (to them) ישוע (Yeshua) לא (not) ממתום (ever) קריתון (have you read?)
מנא (what?) עבד (did) דויד (Dawid) כד (when) אסתנק (he was in great need)
וכפן (& was hungry) הו (he) ודעמה (& his companions)

26

איכנא (Just as) על (he entered) לבייתה (the house) דאלהא (of God)
כד (when) אביתר (Abiathar was) רב (high) כהנא (priest) ולחמא (& the bread)
דפתורתא (of the altar) דמרשא (of The Lord Jehovah) אכל (ate) הו (he) דלא (that not)
שליט (was legal) למאכל (to eat) אלא אן (except) לכהנא (for the priests)
ויהב (& he gave) אף (also) לאילין (to those) דעמה (who with him) הוו (were)

27

ואמר (& He said) להון (to them) דשבתא (the Sabbath) מטל (for the sake of) ברנשא (man)
ואתברית (was created) ולא (& not) הוא (was) ברנשא (man) מטל (because of) שבתא (the Sabbath)

28

מרה (The Lord) הו (is) הכיל (therefore) ואף (also)
דשבתא (of the Sabbath) ברה (The Son) דאנשא (of Man)

Chapter 3

1

ועל (& entered) תוב (again) ישוע (Yeshua) לכנושתא (the synagogue) ואית (&)

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הוא (there was) תמן (there) גברא (man) חד (a certain) דיבישא (whose was withered) אידה (his hand)

2
ונטרין (& watching) הוון (they were) לה (Him) דאן (so that if) מאסא (He would heal)
לה (him) בשבתא (in the Sabbath) נקטרנגוניהי (they may accuse Him)

3
ואמר (& He said) להו (to him) גברא (the man) דיבישא (whose was withered)
אידה (his hand) קום (stand) במצעתא (in the center)

4
אמר (He said) דין (but) אף (also) להון (to them) שליט (is it legal?)
בשבתא (on the Sabbath) למעבד (to do) דטב (what is good) או (or)
דביש נפשא (what is evil) למחיו (to save) או (or) למובדו (to destroy)
הנון (they) דין (but) שתיקין (silent) הוון (were)

5
וחר (& He gazed) בהון (at them) בחמתא (in anger) כד (as) כריא (it was sad) לה (to him)
על (for) קשיות (the callousness) לבהון (of their hearts) ואמר (& He said)
להו (to that) גברא (man) פשוט (stretch out) אידך (your hand)
ופשט (& he reached out) ותקנת (& was restored) אידה (his hand)

6
ונפקו (& went forth) פרישא (the Pharisees) בר (son of) שעתה (an hour) עם (with)
דבית (some of the house) הרודס (of Herod) ומלכא (& counsel) נסכו (they took)
עלוהי (concerning Him) איכנא (how) דנובדוניהי (they might destroy Him)

7
וישוע, (& Yeshua) עם (with) תלמידוהי (His disciples) אזל (went) לה (to it)
לות (the presence of) ימא (the sea) ועמא (& people) סניאא (many)
מן (from) גלילא (Galila) נקפה (gone out) הוא (had) ומן (from) יהוד (Judea)

8
ומן (& from) אורשלם (Jerusalem) ומן (& from) אדום (Edom) ומן (& from) עברא (the region)
דירדנן (of Jordan) ומן (& from) צור (Tsor) ומן (& from) צידן (Tsidon) כנשא (crowds)
סניאא (great) דשמעו (because they heard) הוון (had) כל (everything)
דעבד (that He had done) אתו (they came) לותה (unto Him)

9
ואמר (& He told) לתלמידוהי (His disciples) דנקרבון (they should bring) לה (Him)
ספינתא (a ship) מטל (because of) כנשא (the crowds) דלא (lest) נחבצוניהי (they would through Him)

10
סניאא (many) גיר (for) מאסא (healing) הוא (He was) עדמא (until) דנהוון (they would be)
נפלין (falling) עלוהי (upon Him) מטל (so that) דנתקרבוון (they might touch) לה (Him)

11
ואילין (& those) דאית (who) הוון (were) להון (to them) מחותא (plagues) דרוחא (of spirits)
טנפתא (filthy) מא (whenever) דחזאוהי (they saw Him) נפלין (falling) הוון (they were)
וקעין (& they cried out) ואמרין (& they were saying) אנת (You) הו (are) ברה (the Son) דאלהא (of God)

12
וסני (& greatly) כאא (rebuked) הוא (He) בהון (them) דלא (lest) נגלוניהי (they would reveal Him)

13
וסלק (& He went up) לטורא (a mountain) וקרא (& He called) לאילין (those)
דצבא (whom He wanted) ואתו (they came) לותה (to join Him)

14
וגבא (& He chose) תרעסר (twelve) דנהוון (that they would be) עמה (with Him)
ודנשדר (& that He would send) אנון (them) דנכרוון (that they would preach)

15
ודנהוון (& that they would be) שליטין (authorized) דנאסון (to heal)
כריהא (the sick) ונפקון (& to cast out) דיוא (demons)

16
ושמי (& He named) לשמעון (Shimeon) שמא (the name) כאפא (Kaypha)

Kaypha does not come from Greek; it is Aramaic; The Greek has "Petros", which in the Greek mss. of John 1:42 is explained as the translation from the Aramaic "Kaypha" into Greek. If Jesus had called Shimeon "Peter" & the Aramaic were a translation of a Greek original, as is commonly supposed, the Aramaic could have easily transliterated "Petros" – פטרוס and then included a translation in Aramaic (Kaypha) כאפא. Instead we have the reverse.

17
וליעקוב (& Yaqob) בר (son of) זבדי (Zebedee) וליוחנן (& Yohanen) אחוהי (his brother)
סם (of Yaqob) סם (He assigned) להון (to them) שמא (the name) בני-רגשי (B'nai Ragshi) *
דאיתוהי (which is) בני (sons) רעמא (of thunder) *

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* Greek has “Boanerges”, clearly another transliteration of the Aramaic. Greek lexicons plainly state this is an Aramaic name. “Sons of thunder” specifies the meaning of “B’nai Ragshi”, which could mean “Sons of rage”, “Sons of tumult”, “Sons of feeling” or “Sons of thunder”, depending on the dialect of Aramaic and context.

18

וואנדראוס (& Andraeus) ופיליפוס (& Philipus) ובר-תולמי (& Bar-Tolmay *) ומתי (& Matthai)
ותאומא (& Toma) ויעקוב (& Yaqob) בר חלפי (son of) חלפי (Khalpi) ותדי (& Thadi)
ושמעון (& Shimeon) קנניא (Qannia - “The Jealous”)

- “Bar-Tolmay”, like so many other names with the “Bar” prefix, (meaning “son of”) is plainly Aramaic. The Greek NT has over 50 of these Aramaic “Bar” names transliterated throughout the Gospels, Acts and the epistles of Paul. This indicates again that the NT books were written about Aramaic speaking people with Aramaic names and culture. A Greek speaking people would have primarily Greek names.

19

ויהודא (& Yehuda) סכריוטא (Skariota) הו (he) דאשלמה (who would betray Him)
ואתו (& they came) לביתא (to the house)

20

ואתכנשו (& assembled) כנשא (the crowds) תוב, איכנא (again) דלא (so) דלא (that not)
נשכחון (going to be able) הו (they were) לחמא (bread) למאכל (to eat)

21

ושמעו (& heard) אחינהו (His relatives) ונפקו (& they went out) למאתרה (to take hold of Him)
אמרין (saying) הו (they were) גיר (for) דמן (of) הונה (His mind) נפק (He has gone out)

22

וספרא (& the scribes) אילין (which) דמן (from) אורשלם (Jerusalem)
נחתו (had come down) אמרין (saying) הו (they were) בעלזבוב (Baelzebub) אית (is) בה (in Him)
וברשא (& by the ruler) דריוא (of demons) מפק (He casts out) דיוא (demons)

23

וקרא (& called) אנון (them) ישוע (Yeshua) ובמתלא (& in parables) אמר (He said) להון (to them)
איכנא (How?) משכח (is able) סטנא (Satan) לסטנא (Satan) למפקו (to cast out)

24

אן (if) מלכותא (a kingdom) גיר (for) על (against) נפשה (itself)
תתפלג (will be divided) לא (not) משכחא (will be able) למקם (to stand) מלכותא (kingdom) הי (that)

25

ואן (& if) ביתא (a house) על (against) נפשה (itself) נתפלג (will be divided) לא (not)
משכח (will be able) ביתא (house) הו (house) למקם (to stand)

26

ואן (& if) הו (he) דסטנא (who is of Satan) קם (were to rise up) על (against) נפשה (himself)
ואתפלג (& were divided) לא (not) משכח (he would able) למקם (to stand)
אלא (but) חרתה (his end) הי (it would be)

27

לא (not) אנש (a man) משכח (is able) דנעול (to enter) לבית (the house)
חסניא (of a mighty one) ונחטוף (& to rob) מאנהו (his valuables)
אלא (except) אן (if) לוקדם (first) לחסינא (the mighty one)
נאסור (he shall bind) והידין (& then) ביתה (his house) נבוז (he shall plunder)

28

אמין (truly) אמר (say) אנא (I) לכון (to you) דכלהון (all of them) חמא (sins) ונודפא (& blasphemies)
דננדרפון (that will blaspheme) בני (the sons) אנשא (of men) נשתבקון (will be forgiven) להון (to them)

29

מן (whoever) דין (but) דנגדף (will blaspheme)
על (against) רוחא (The Spirit) דקודשא (of Holiness)
לית (there is not) לה (to him) שובקנא (forgiveness) לעלם (ever)
אלא (but) מחיב (is guilty) הו (he) לדינא (of judgment) דלעלם (eternal)

30

מטל (because) דאמרין (saying) הו (they were) דרוחא (a spirit) שנפתא (foul) אית (is) בה (in Him)

31

ואתו (& they came) אמה (His mother) ואחיהו (& His brothers) קימין (standing)
לבר (outside) ושדרו (& they sent) דנקרניהו (that they might call Him) להון (to them)

32

יתב (sitting down) הוא (was) דין (but) חדרוהי (around Him) כנשא (the crowd)
ואמרו (& they said) לה (to Him) הא (behold) אמך (Your mother)

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ואחיד (& Your brothers) לבר (outside) בעין (are seeking) לך (You)
33
וענא (& He answered) ואמר (& said) להון (to them) מן (who?) הי (is)
(My mother) ומן (& who?) אנון (are) אחי (My brethren)
34
והר (& He looked) באילין (on those) דיתבין (who were sitting) לוותה (with Him)
(My mother) אחי (behold) ויהא (My mother) אחי (& behold) אחי (My brethren)
35
מן (whoever) דנעבד (shall do) ניר (for) צבינה (the will)
(of God) הויו (is) אחי (My brother) וחתני (& My sister) ואמי (& My mother)

Chapter 4

1
תוב (again) דין (but) שרי (began) הוא (He) מלך (teaching) על (on) יד (the side of)
(the sea) ואתכנשו (& were assembled) לוותה (unto him) כנשא (crowds)
סניאא (great) איך (so that) דנסק (He would go up) נתב (Himself) לה (to sit)
(on a boat) בימא (in the sea) וכלה (& all) כנשא (the crowd) קאם (standing)
הוא (was) על (on) ארעא (the land) על (on) יד (the side) ימא (of the sea)
2
ומלך (& teaching) הוא (He was) להון (them) במתלא (in the parables)
סני (many) ואמר (& said) הוא (He) ביולפנה (in his teaching)
3
שמעו (Listen) הוא (behold) נפק (went out) זרועא (a sower) למזרע (to sow)
4
וכד (& when) זרע (he sowed) אית (there was some) דנפל (that fell) על (on) יד (the side)
(of the road) ואתת (& came) פרחתא (a bird) ואכלתה (& ate it)
5
אחרנא (other seed) דין (but) נפל (fell) על (on) שועא (the rock)
איכא (where) דלית (there was not) ארעא (soil)
סני (much) ובר (& son of) שעתה (an hour) בלין (it sprouted) מטל (because)
דלית (there not) הוא (was) עומקא (depth) דארעא (of soil)
6
כד (when) דנח (arose) דין (but) שמשא (the sun) חמא (it was scorched)
ומטל (& because) דלית (there not) הוא (were) לה (to it) עקרא (roots) יבש (it dried up)
7
ואחרנא (& another) נפל (fell) בית (among) כובא (the thorns) וסלקו (& came up)
כובא (the thorns) וחנקוהי (& they choked it) ופארא (& fruit) לא (not) יהב (yielded)
8
אחרנא (another) דין (but) נפל (fell) על (on) ארעא (ground)
טבתא (good) וסלק (& came up) ורבא (& grew) ויהב (& it yielded) פארא (fruit)
אית (some) דתלתין (of thirty) ואית (& some) דשתין (of sixty)
ואית (& some) דמאא (of a hundred)
9
ואמר (& said) הוא (He) מן (whoever) דאית (is)
לה (to him) ארנא (ears) דנשמע (that hear) נשמע (let him hear)
10
כד (when) הוו (they were) דין (but) בלחודיהון (by themselves) שאלוהי (inquired of Him)
הנון (those) דעמה (with Him) עם (with) תרעסרתה (the twelve) מתלא (about parable) הו (that)
11
ואמר (& said) להון (to them) ישוע (Yeshua) לכו (to you) יהוב (it has been given) למדע (to know)
ארוא (the secrets) דמלכותה (of the kingdom) דאלהא (of God) לבריא (to outsiders) דין (but)
כל (every) מדם (thing) במתלא (in parables) הוא (has been)
12
דכד (so that when) חזין (seeing) נחזון (they shall see) ולא (& not)
נחזון (they shall see) וכד (& when) שמעין (they are hearing) נשמעון (they shall hear)
ולא (& not) נסתכלון (they shall understand) דלמא (unless perhaps) נתפנון (they shall be converted)
ונשתבקון (& shall be forgiven) להון (to them) חטהיהון (their sins)
13
ואמר (& He said) להון (to them) לא (not) ידעין (knowing) אנתון (you) לה (it) למתלא (parable)
הנא (this) ואיכנא (& how?) כלהון (all of them) מתלא (the parables) תדעון (shall you know)
14

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אונגליון קדישא כרוזותא דמרקוס

זרועא (the sower) דזרע (who sowed) מלתא (the word) זרע (sowed)

15

הליון (these) דיון (but) דעל (upon) יד (the side) אורחא (of the road) הליון (these)
אנון (are they) דמזדרעא (who had been sown) בהון (in them) מלתא (the word) ומא (& when)
דשמעו (they heard) מחדא (at once) אתא (came) סטנא (Satan) ושקל (& took away)
לה (it) למלתא (the word) דזריעא (that was sown) בלבהון (in their hearts)

16

והנון (& those) דעל (that upon) שועא (the rock) אזדרעו (were sown) הליון (these)
אנון (are they) דמא (who when) דשמעו (they have heard) מלתא (the word)
מחדא (at once) בחדותא (in joy) מקבלין (receive) לה (it)

17

ולית (& there are not) להון (to them) עקרא (roots) בנפשהון (in themselves)
אלא (but) דזכנא (of a time) אנון (they abide) ומא (& when) דהוא (there is)
אולצנא (distress) או (or) רדופיא (persecutions) מטל (because of)
מלתא (the word) עגל (quickly) מתכשלין (they are offended)

18

והנון (& they) דבית (among) כובא (the thorns) מזדרעין (being sown) הליון (these)
אנון (are) הנון (those) דשמעו (who have heard) מלתא (the word)

19

ורניא (& the cares) דעלמא (of world) הנא (this) וטועי (& the deception) דעותרא (of wealth)
ושרכא (& the rest) דרגינתא (of desires) אחרניתא (other) עאלן (are entering)
חנקן (choking) לה (it) למלתא (the word) ודלא (& without) פארא (fruit) הויא (it becomes)

20

והנון (& they) דבארעא (that in the ground) טבתא (good) אזדרעו (were sown) הליון (these)
אנון (are they) דשמעין (who are hearing) מלתא (the word) ומקבלין (& receive) ויהבין (& yield)
פארא (fruit) בתלתין (thirty-fold) ובשתין (sixty-fold) ובמאא (& a hundred-fold)

21

ואמר (& He said) להון (to them) דלמא (neg.?) אתא (one brings) שרנא (a lamp) דתחית (under)
סאתא (a basket) נתתסים (to be put) או (or) תחית (under) ערסא (the bed) לא (not?)
הוא (it) דעל (upon) מנרתא (a lampstand) נתתסים (should be put)

22

לית (there is not) גיר (for) מדם (a thing) דטשא (that is covered) דלא (that not) נתגלא (shall be revealed)
ולא (& nothing) הוא (that is) בטושיא (in secret) ולא (& not) מתגלא (shall be discovered)

23

אן (if) אנש (a man) אית (is) לה (to him) ארנא (an ear) דנשמע (so that he may hear) נשמע (let him hear)

24

ואמר (& He said) להון (to them) חזו (Take heed) מנא (what) שמעין (are hearing)
אנתון (you) בהי (in that) כילתא (measure) דמכילין (measuring) אנתון (you are) מתתכיל (it is measured)
לכון (to you) ומתתוסף (& it is increased) לכון (to you) לאילין (to those) דשמעין (who hear)

25

מן (whoever) דאית (has) לה (to him) גיר (for) נתייב (it shall be given) לה (to him) ומן (& whoever)
דלית (has) לה (to him) אף (also) הו (that) דאית (which he has)
לה (it) נשתקל (shall be taken) מנה (from him)

26

ואמר (& said) הוא (He) הכנא (thus) הי (is) מלכותא (the kingdom)
דאלהא (of God) איך (like) אנש (a man)
דנרמא (who may cast) זרעא (seed) בארעא (in the ground)

27

ונרמך (& he shall sleep) ונקום (& arise) בלליא (by night) ובאיממא (& by day) וזרעא (& the seed)
נרבא (grows) ונארך (& lengthens) כד (when) הו (he) לא (not) ידע (is aware)

28

ארעא (the earth) גיר (for) מיתיא (produces) לה (itself) לפארא (fruit)
ולוקדם (first) הוא (shall be) עסבא (the blade) ובתרה (& after it) שבלא (the ear)
אחרית (finally) דין (but) חטתא (the wheat) משמליתא (the full) בשבלא (in the ear)

29

מא (whenever) דשמן (ripens) דין (but) פארא (the fruit) מחדא (at once)
אתיא (comes) מגלא (the sickle) דמטי (because has arrived) חצרא (the harvest)

30

ואמר (& He said) למנא (what?) נדמיה (shall resemble) למלכותא (the kingdom)
דאלהא (of God) ובאינא (& in what?) מתלא (parable) נמתליה (shall it be analogized)

31

איך (like) פרדתא (a grain) הי (it is) דחרדלא (of mustard seed) הי (that)

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דמא (which when) דאזדרעת (it is sown) בארעא (in the ground) זעוריא (least)
הי מן (is) מן (of) כלהון (all of) זרעונא (the grain seeds) דעל (on) ארעא (the earth)

32

ומא (& when) דאזדרעת (it is sown) סלקא (it comes up) ויהויא (& becomes) רבא (greater)
מן (than) כלהון (all of them) ירקונא (small herbs) ועברא (& produces) סוכא (branches) רורבתא (great)
איך (so that) דתשכח (shall be able) דבטללה (in its shade) פרחתא (the birds) תשכן (to perch)

33

במתלא (in parables) דאיך (like) הלין (these) ממלל (speaking)
הוא (was) ישוע (Yeshua) עמהון (with them) מתלא (parables)
איך (such as) דמשכחין (able) הוו (they were) למשמע (to hear)

34

ודלא (& without) מתלא (parables) לא (not) ממלל (speaking) הוא (He was) עמהון (with them)
לתלמודיהו (to His disciples) דין (but) בינודי (between Him) ולהון (& them) מפשק (expounded)
הוא (He) כלמדם (all things)

35

ואמר (& He said) להון (to them) בהו (in that) יומא (day)
ברמשא (in the evening) נעבר (let it pass over) לן (for us) לעברא (to the other side)

36

ושבקו (& they left) לכנשא (the crowd) ודברוהי (& brought Him) כד (as) בספינתא (in the ship)
הו (He was) וספינא (& boats) אחרניתא (other) אית (there) הוי (were) עמהון (with them)

37

והות (& there was) עלעלא (a storm) רבתא (great) ורוחא (& the wind)
וגללא (& waves) נפלין (beating) הוו (were) בספינתא (into the ship)
וקריבא (& close) הות (it was) דתתמלא (to being filled)

38

הו (He) דין (but) ישוע (Yeshua) על (on) בסדיא (a pillow) דמך (sleeping) הוא (He was)
בחרתה (in the stern) דספינתא (of the ship) ואתו (& they came) אקימוהי (awakened Him)
ואמרין (& they were saying) לה (to Him) רבן (our Master)
לא (not) בטיל לך (do you care?) דאברין (that are perishing) חנן (we)

39

וקם (& He arose) וכאא (& rebuked) ברוחא (the wind) ואמר (& said) לימא (to the sea)
שלי (stop) זגיר (shut up) אנת (you) ושלית (& stopped) רוחא (the wind)
והוא (& there was) נוחא (calm weather) רבא (great)

40

ואמר (& He said) להון (to them) למנא (Why?) דחולתנין (fearful) אנתון (are you)
הכן (so) ולמנא (& why?) לית (is there not) בכון (in you) הימנותא (faith)

41

ודחלו (& they were afraid) דחלתא (with fear) רבתא (great) ואמרין (& saying)
הוו (they were) חד (one) לחד (to another) מנו (Who is?)
כי (indeed) הנא (This) דרוחא (that the wind) וימא (& the sea)
משתמעין (are obeying) לה (Him)

Chapter 5

1

ואתא (& He came) לעברא (to the other side) דימא (of the sea)
לארתא (to the region) דגדריא (of the Gadarenes)

2

וכד (& when) נפק (He went out) מן (from) ספינתא (the ship)
פגע (met) בה (with him) מן (from) בית (among) קבורא (tombs)
גברא (a man) דאית (who is) בה (in him) רוחא (a spirit) טנפתא (unclean)

3

ועמר (& dwelt) הוא (he) בית (among) קבורא (the tombs) ובשלתא (& with chains)
אנש (a man) לא (not) משכח (able) הוא (was) למאסרה (to bind him)

4

מטל (because) דכל (ever) אמתי (when) דבסוטמא (in shackles) ובשלתא (& in chains)
מתאסר (bound) הוא (he had been) ששלתא (the chains) מתבר (broken)
הוא (he had) וסוטמא (& the shackles) מפסק (cut apart) הוא (he had)
ולא (& no) אנש (man) משכח (able) הוא (was) למכבשה (to subdue him)

5

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ובכל (in the night) זבן (time) בלליא (but) ובו יממא (& in the daytime) בבית (in the house) קבורא (of tombs) ובטורא (& in the mountains) איתוהי (he) הוא (was) וקעא (& crying out) הוא (was) ומצלף (& he was cutting) נפשה (himself) בכאפא (with a stone)

6 כד (when) הוא (he saw) דין (but) לישוע (Yeshua) מן (from) רוחקא (a distance) רהט (he ran) סגד (& prostrated) לה (himself)

7 וקעא (& he cried out) בקלא (in a voice) רמא (loud) ואמר (& said) מא לי (what) לי (to me) ולך (& to You) ישוע (Yeshua) ברה (Son) דאלהא (of God) מרימא (most high) מומא (I) אנא (you will torture me) דלא (by God) דלא (that not) תשנקני (you)

8 אמר (said) הוא (He had) לה (to him) גיר (for) פוק (come out) מן (from) ברנשא (the son of man) רוחא (spirit) טנפא (*foul)

* *“Tenapta” (“foul”) is usually feminine in gender to agree with “Rokha” (“Spirit”), which is also feminine in gender, regardless of context; here, however, “Tenapa” is masculine, probably indicating that a masculine spirit was the ruling spirit of “The Legion” of spirits.*

9 ושאלה (& He had asked him) איכנא (What is?) שמך (your name) אמר (he said) לה (to Him) לגיון (Legion) שמן (our name is) מטל (because) דסניאא (many) הנן (we are)

10 ובעא (& begged) הוא (he) מנה (of Him) סגי (much) דלא (that not) נשדריוהי (He would send him) לבר (outside) מן (of) אתרא (the region)

11 אית (there) הוא (was) דין (but) תמן (there) לות (near) טורא (the mountain) בקרא (a herd) רבתא (great) דחזירא (of swine) דרעיא (that were feeding)

12 ובעין (& begging) הוּוּ (were) מנה (from him) הגון (those) שארא (evil spirits) ואמרין (& they were saying) שדרין (send us) על (unto) הנון (those) חזירא (swine) דבהון (that in them) נעול (we may enter)

13 ואפס (& He allowed) להון (them) ונפק (& went out) רוחא (the spirits) הלין (these) טנפתא (foul ones) ועל (& entered) בחזירא (into the swine) ורהטת (& ran) הי (that) בקרא (herd) לשקיפא (to a precipice) ונפלת (& fell) בימא (into the sea) איך (about) תדין (two) אלפין (thousand) ואתחנקו (& they drowned) במיא (in the sea)

14 והנון (& they) דרעין (who herding) הוּוּ (were) להון (them) ערקו (fled) ואמרו (& told it) במדינתא (in the city) ואף (also) בקוריא (in the villages) ונפקו (& they went out) למחזא (to see) מדרם (the thing) דהוא (that had occurred)

15 ואתו (& they came) לות (to) ישוע (Yeshua) וחזאוהי (& they saw Him) להו (with him) דשאדוהי (whom the evil spirits had possessed) כד (as) לביש (he was clothed) ומנכף (& reverent) ויתב (& sitting) הו (him) דאית (who) הוא (had been) בה (in him) לגיון (Legion) ודהלו (& they were afraid)

16 ואשתעו (& they related) להון (to them) הנון (those) דחזו (who had seen) דאיכנא (how) הוא (it had been) להו (with him) דשאדוהי (whom the evil spirits had possessed) ואף (& also) על (about) הנון (those) חזירא (swine)

17 ושריו (& they began) בעין (asking) מנה (of Him) דנאזל (that he would depart) לה (Himself) מן (from) תחומהון (their coast)

18 וכד (& after) סלק (He embarked) לספינתא (the ship) בעא (requesting) הוא (was) מנה (of Him) הו (he) דשאדוהי (whom the evil spirits had possessed) דעמה (that with Him) נהוא (he would remain)

19 ולא (& not) שבקה (He allowed him) אלא (but) אמר (said) לה (to him) זל (go) לביתך (to your house) לות (to) אנשיך (to) אנשיך (your people) ואשתעא (& relate) להון (to them) מדרם (the thing) דעבר (that has done) לך (for you) מריא (The Lord Jehovah)

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ודאתרחם (& that He has had compassion) עליך (upon you)

20

ואזל (& He departed) ושרי (& began) מכרוזי (preaching) בעסרת-מדינתא (in the ten cities)
מדם (the thing) דעבר (that had done) לה (for him)
ישוע (Yeshua) וכלהון (& all of them) תמיהין (astounded) הוון (were)

21

וכד (& after) עבר (crossed over) ישוע (Yeshua) בספינתא (in the ship)
להו (to that) עברא (other side) תוב (again) אתכנשו (were assembled) עלוהי (unto Him)
כנשא (the crowds) סניאא (great) כד (while) איתוהי (He was)
על (on) יד (the side) ימא (of the sea)

22

ואתא (& came) חד (one) דשמה (of the name) יוארש (Yoaresh) מן (from)
רבי (the rulers) כנושתא (of the synagogue) וכד (& when) חזיהי (he had seen Him)
נפל (he fell) לות (at) רגלוהי (His feet)

23

ובעא (& begging) הוא (he was) מנה (from Him) סני (greatly) ואמר (& he said)
לה (to Him) ברתי (my daughter) בישאית (very sick) עבידא (has been made)
תא (come) סים (lay) אידך (Your hand) עליה (upon her) ותתחלם (& she will be healed)
ותחא (& she will live)

24

ואזל (& went on) עמה (with him) ישוע (Yeshua) ודביק (& close) הוא (was) לה (to Him)
כנשא (a crowd) סניאא (great) וחבצין (& pressing) הוון (they were) לה (upon Him)

25

אנתתא (a woman) דין (but) חדא (a certain) דאיתיה (who) הות (there was)
במרדיתא (with a flow) דדמא (of blood) שנין (years) תרתעסרא (twelve)

26

אידיא (who) דסני (greatly) סבלת (had suffered) מן (from) אסותא (physicians)
סניאא (many) ואפקת (& had spent) כל (every) מדם (thing) דאית (that was) לה (to her)
(& a thing) לא (not) אתעדרת (had been helped) אלא (but) אף (even)
יתיראית (more) אתאלצת (she had been afflicted)

27

כד (when) שמעת (she heard) על (about) ישוע (Yeshua)
אתת (she came) בחבצא (in the press) דכנשא (of the crowd) מן (from)
בסתרה (behind Him) קרבת (she touched) ללבושה (His garment)

28

אמרא (said) הות (she had) גיר (for) דאפן (even if)
ללבושה (His garment) קרבא (touch) אנא (I) היא (shall live) אנא (I)

29

ומחדא (& at once) יבשת (dried up) מעינא (the fount) דדמא (of blood) וארגשת (& she sensed)
בפגרה (in her body) דאתאסית (that she was healed) מן (from) מחותה (her plague)

30

ישוע (Yeshua) דין (but) מחדא (at once) ידע (knew) בנפשה (in Himself)
דחילא (that power) נפק (had gone out) מנה (from Him) ואתפני (& He turned) לות (to)
כנשא (the crowds) ואמר (& said) מנו (who?) קרב (has touched) למאני (My garment)

31

ואמרין (& were saying) לה (to Him) תלמידוהי (His disciples) חזא (see) אנת (you)
לכנשא (the crowd) דחבצין (that is pressing against) לך (You) ואמר (& say?)
אנת (you) מנו (who?) קרב (has touched Me) לי (Me)

32

וחאר (& gazing) הוא (He was) דנחזא (that He might see) מנו (who) הדא (this) עבר (had done)

33

הי (that) דין (but) אנתתא (woman) כד (when) דחילא (because afraid) ורתיתא (& trembling)
דידעת (for she knew) מא (what) דהוא (had happened) לה (to her)
אתת (she came) נפלת (she fell down) קדמוהי (before Him) ואמרת (& told)
לה (Him) כלה (all) שררא (the truth)

34

הו (he) דין (but) אמר (said) לה (to her) ברתי (My daughter) הימנותכי (your faith)
אחייתכי (has given you life) זלי (go) בשלמא (in peace)
והוייתי (& be) חלימא (whole) מן (from) מחותכי (your disease)

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אונגליון קדישא כרוזותא דמרקוס

35

ועד (& while) הו (He) ממלל (was speaking) אתו (they came) מן (who were)
דבית (of the house) רב (of the ruler) כנושתא (of the assembly)
ואמרין (& they were saying) דברתך (your daughter) מיתת (has died) למנא (why?) מכיל (now)
מעמל (you) אנת (should trouble) למלפנא (the teacher)

36

ישוע (Yeshua) דין (but) שמע (heard) למלתא (the words) דאמרין (which they spoke)
ואמר (& He said) להו (to him) רב (the ruler) כנושתא (of the assembly)
לא תרחל (not) תרחל (you will fear) בלהוד (only) הימן (believe)

37

ולא (& not) שבק (allowed) לאנש (a man) דנאזל (that he should go) עמה (with Him)
אלא (but) לשמעון (Shimeon) כאפא (Kaypha) וליעקוב (& Yaqob) וליוהנן (& Yohanen)
אחוהי (the brother) דיעקוב (of Yaqob)

38

ואתו (& they came) לביתא (to the house) דהו (of him who was) רב (chief) כנושתא (of the assembly)
וחזא (& He saw) דרהיבין (those who were disturbed) ובכין (& weeping) ומילליין (& wailing)

39

ועל (& He entered) ואמר (& He said) להון (to them) מנא (why?) רהיבין (disturbed) אנתון (are you)
ובכין (& weeping) טליתא (the girl) לא (not) מיתת (has died) אלא (but) דמכא (sleeping) הי (she is)

40

וגחכין (& laughing) הו (they were) עלוהי (at Him) הו (He) דין (but) אפק (put out)
לכלהון (all of them) ודבר (& He took) לאבוה (the father) דטליתא (of the girl)
ולאמה (& her mother) ולהון (& those) דעמה (who were with Him) ועל (& entered)
לאיכא (the place) דרמיא (where lying) הות (was) טליתא (the girl)

41

ואחד (& He took) באידה (by her hand) דטליתא (of the girl)
ואמר (& He said) לה (to her) טליתא (little girl) קומי (arise)

42

ובר (& son of) שעתה (the moment) קמת (arose) טליתא (the young girl)
ומהלכא (& walking) הות (she was) איתיה (she) הות (was) גיר (for)
ברת (a daughter) שנין (of years) תרתעסרא (twelve)
ומתדמרין (& astounded) הו (they were) דומרא (with astonishment) רבא (great)

43

ובפקד (& He commanded) אנון (them) סני (strictly) דלא (that not) אנש (a man)
נדע (should relate) הדא (this) ואמר (& He said) דנתלון (that they should give) לה (her) למלעס (food)

Chapter 6

1

ונפק (& He went out) מן (from) תמן (there) ואתא (& came)
למדינתה (to the city) ודביקין (& staying close) הו (were) לה (to Him) תלמידוהי (His disciples)

2

וכד (& when) הות (it was) שבתא (the Sabbath) שרי (He began)
למלפו (to teach) בכנושתא (in the synagogue) וסניאא (& many) דשמעו (who heard)
אתדמרו (were amazed) ואמרין (& saying) הו (they were)
אימכא (from where?) לה (to Him) הלין (these things) להנא (to this one)
הי (& what?) הי (is this) חכמתא (wisdom) דאתיהבת (that is given) לה (to Him)
דחילא (that mighty works) דאיך (like) הלין (these)
באידוהי (by His hands) נהוון (should be done)

3

לא (not?) הוא (was) הנא (this) נגרא (the carpenter)
ברה (the son) דמרים (of Mary) ואחוהי (& brother) דיעקוב (of Yaqob)
ודיוסא (& of Yose) ודיהודא (& of Yehuda) ורשמעון (& of Shimeon)
ולא (& not?) הא (are) אחותה (His sisters) תנן (here) לותן (with us)
ומתכשלין (& suspicious) הו (they were) בה (of Him)

4

ואמר (& said) להון (to them) ישוע (Yeshua) לית (there is not)
נביא (a prophet) דצעיר (who is despised) אלא (except) אן (if) במדינתה (in his city)
ובית (& among) אחינוהי (his kindred) ובביתה (& in his house)

5

ולא (& not) משכח (able) הוא (He was) דנעבר (that He should do) תמן (there)

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אף (even) לא (not) חד (one) חילא (powerful work) אלא (except) אן (only) דעל (upon) כריהא (sick ones) קליל (a few) סם (He laid) אידה (His hand) ואסי (& healed)

6

ומתדמר (& astonished) הוא (He was) בחסירות (at the lack) הימנותהון (of their faith) ומתכרך (& going around) הוא (He was) בקוריא (in the villages) כד (as) מלך (He taught)

7

וקרא (& He called) לתרעסרתה (His twelve) ושרי (& He began) דנשרד (that He would send) אנון (them) תרין (two) תרין (by two) ויהב (& He gave) להון (to them) שולטנא (authority) על (over) רוחא (spirits) טנפתא (filthy) דנפקון (that they may cast out)

8

ופקד (& He commanded) אנון (them) דלא (that not) נשקלון (they may take) מדם (anything) לאורחא (on the road) אלא (except) אן (perhaps) שבטא (a staff) בלחוד (only) לא (no) תרמלא (bag) ולא (& no) לחמא (bread) ולא (& no) נחשא (copper) בכיסיהון (in their purses)

9

אלא (but) נסאנון (they would wear) טלרא (sandals) ולא (& not) גלבשון (they should wear) תרתין (two) כותינין (tunics)

10

ואמר (& He said) להון (to them) דלאינא (into whatever) ביתא (house) דעאלין (that entering) אנתון (you are) תמן (there) הוּו (stay) עדמא (until) דנפקין (departing) אנתון (you are) מן (from) תמן (there)

11

וכל (& all) מן (whoever) דלא (not) נקבלונכוון (shall receive you) ולא (& not) נשמעונכוון (shall hear you) מא (when) דנפקין (leave) אנתון (you) מן (from) תמן (there) פצו (shake off) חלא (the dust) דבתהתיא (that is on the soles) דרגליכון (of your feet) לסהדותהון (for their testimony) ואמין (and amen) אמר (I say) לכוון (to you) דנהוא (that it shall be) ניה (tranquil) לסדום (for Sodom) ולעמורא (& for Emora) ביומא (in the day) דרינא (of judgment) או (rather than) למדינתא (for city) הי (that)

12

ונפקו (& went out) הוּו (they) ואכרוזו (& they preached) דנתובון (that they should be converted)

13

ושארא (& evil spirits) סגיאא (many) מפקין (casting out) הוּו (they were) ומשחין (& anointing) הוּו (they were) במשחא (with oil) כריהא (the sick) סגיאא (many) ומאסין (& healing) הוּו (they were)

14

ושמע (& heard) הרודס (Herodus) מלכא (the king) על (about) ישוע (Yeshua) אידע (known) הוא (was) לה (to him) גיר (for) שמה (His name) ואמר (& he said) הוא (He was) יוחנן (Yokhanan) מעמדנא (the baptizer) קם (he has risen) מן (from) בית (among) מיתא (the dead) מטל (because of) הנא (this) חילא (mighty works) מסתערין (are performed) בה (by him)

15

אחרנא (others) אמרין (saying) הוּו (were) דאליא (that Elia) הוּו (He is) ואחרנא (& others) דנביא (that a prophet) הוּו (He is) איך (like) חד (one) מן (from) נביא (the prophets)

16

כד (when) שמע (heard) דין (but) הרודס (Herodus) אמר (he said) יוחנן (Yokhanan) הוּו (He is) דאנא (whose I) פסקת (cut off) רשה (His head) הוּו (he) קם (has arisen) מן (from) בית (among) מיתא (the dead)

17

הוּו (he) גיר (for) הרודס (Herodus) שרר (sent) הוא (had) אחרה (he seized) ליוחנן (Yokhanan) ואסרה (& bound him) בית (in the house) אסירא (of prisoners) מטל (for the sake of) הרודיא (Herodia) אנתת (the wife) פיליפוס (of Phillip) אחוהי (his brother) הי (her) דנסב (whom he had taken)

18

אמר (said) הוא (had) גיר (for) יוחנן (Yokhanan) להרודס (to Herodus) דלא (that not) שליט (it is lawful) לך (for you) דתסב (that you take) אנתת (the wife) אחוך (of your brother)

19

הי (she) דין (but) הרודיא (Herodia) להימא (threatening) הות (was) לה (him) וצבין (& willing) הות (she was) למקטלה (to kill him) ולא (& not) משכחא (was able) הות (she was)

20

הרודס (Herodus) גיר (for) דחל (afraid) הוא (had been) מן (of) יוחנן (Yokhanan) על (because) דידע (known) הוא (he had) דגברא (that a man) הוּו (he was) זדיקא (a righteous one) וקדישא (& a holy one) ומנטר (& protected) הוא (he) לה (him) וסניאתא (& many things) שמע (heard) הוא (heard) לה (he) לה (from him) ועבד (& did service) ובסימאית (& pleasantly) שמע (heard) הוא (he) לה (him)

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- 21
(in the house) בבית (Herodus) הרודס (when) כד (notable) ידיעא (a day) יומא (& it was) והוא ילדה (of his birth) השמיתא (a supper) עבד (made) הוא (he) לרורבנוהי (for his nobles) ולכילרכא (& for the captains) ולרשא (& the leaders) דגלילא (of Galila)
- 22
ועלת (& entered) בריתה (the daughter) דהרודיא (of Herodia) רקדת (she danced) ושפרת (& she pleased) לה (him) להרודס (Herodus) ולאליון (& those) דסמיכין (who were reclining) עמה (with him) ואמר (& said) מלכא (the king) לטליתא (to the girl) שאלי (Ask) מני (of me) מדם (anything) דצביא (that desire) אנתי (you) ואתל (& I shall give it) לכי (to you)
- 23
וימא (& he swore) לה (to her) דמדם (anything) דתשאלין (that you shall ask) אתל (I shall give) לכי (to you) עדמא (to up to) לפלגה (the half) דמלכותי (of my kingdom)
- 24
די (she) דין (but) נפקת (went out) ואמרא (& she said) לאמה (to her mother) מנא (what?) אשאליוהי (shall I ask him) אמרא (she said) לה (to her) רשה (the head) דיוחנן (of Yokhanan) מעמדנא (the baptizer)
- 25
ומחדא (& at once) עלת (she entered) בבטילותא (with diligence) לות (to) מלכא (the king) ואמרא (& she said) לה (to him) צביא (want) אנא (I) בהדא (in this) שעתא (hour) דתתל (that you shall give) לי (to me) על (on) פינכא (a dish) רשה (the head) דיוחנן (of Yokhanan) מעמדנא (the baptizer)
- 26
וכרית (& it grieved) לה (him) סני (much) למלכא (the king) מטל (because of) דין (but) מומתא (the oath) ומטל (& because of) סמיכא (the dinner guests) לא (not) צבא (he was willing) דנגלזיה (that he should deprive her)
- 27
אלא (but) מחדא (at once) שדר (sent) מלכא (the king) אספוקלטרא (the executioner) ופקד (& commanded) דניתא (that he shall bring) רשה (the head) דיוחנן (of Yokhanan) ואזל (& he went) פסקה (he cut off) רשה (his head) דיוחנן (of Yokhanan) בית (in the house) אסירא (of prisoners)
- 28
ואיתי (& he brought) בפינכא (on a plate) ויהב (& he gave) לטליתא (to the girl) ודי (and that) טליתא (girl) יהבת (gave) לאמה (to her mother)
- 29
ושמעו (& heard) תלמידוהי (his disciples) ואתו (& they came) שקלו (they took) שלדה (his corpse) וסמו (& they placed) בבית (in a house) קבורא (of burial)
- 30
ואתכנשו (& were gathered) שליחא (the apostles) לות (in the presence of) ישוע (Yeshua) ואמרו (& they told) לה (Him) כל (everything) מא (whatever) דעבדו (they had done) וכל (& everything) מא (whatever) דאלפו (they had taught)
- 31
ואמר (& He said) להון (to them) תו (come) לכון (you) נאזלו (& rest yourselves) לדברא (to the country) בלחודין (alone) ואתתניחו (who were going) קליל (a little) אית הון (there were) גיר (for) סניאא (many) דאזלין (for them) ואתין (& coming) ולית (& there not) הוא (was) להון (for them) אתרא (a place) אף (even) לא (not) למאכל (to eat)
- 32
ואזלו (& they went) לאתרא (to a place) חורבא (desolate) בספינתא (in a ship) בלחודיהון (by themselves)
- 33
וחזו (& saw) אנון (them) סניאא (many) כד (as) אזלין (they were going) ואשתודעו (& they recognized) אנון (them) וביבשא (& on land) רהטו (they ran) מן (from) כל היין (all) מדינתא (the cities) קדמוהי (before Him) לתמן (to that place)
- 34
ונפק (& went forth) ישוע (Yeshua) חזא (seeing) כנשא (the crowds) סניאא (great) ואתרחם (& He was moved with pity) עליהון (on them) דדמין (for like) הון (they were) לערבא (sheep) דלית (without) להון (for them) רעיא (a shepherd) ושרי (& began) הוא (He) למלפו (to teach) אנון (them) סניאא (many things)
- 35
וכד (& when) הוא (was) עדנא (the time) סניאא (advanced) קרבו (came near) לותה (to Him) תלמידוהי (His disciples) ואמרו (& they were saying) לה (to Him) דהנא (that this) אתרא (a place) חורבא (desolate) הו (is) ועדנא (& the time) סני (is advanced)

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36

שרי (dismiss) אנון (them) דנאזלוין (that they may go) לאנורסא (to the market)
דחררין (that they may go around) ולקוריא (also to the villages)
ונזבנון (there is not) לית (bread) לחמא (for themselves) להון (& they shall buy)
להון (to them) גיר (for) מדם (anything) למאכל (to eat)

37

הו (He) דין (but) אמר (said) להון (to them) הבו (give) להון (them)
אנתון (you) למלעס (food) אמרין (they were saying) לה (to Him)
נאזל (shall we go?) נזבן (shall we buy?) דמאתין (of two hundred)
דינרין (denarii) לחמא (bread) ונתל (& give) להון (to them) לעסין (to eat)

38

הו (He) דין (but) אמר (said) להון (to them) זלו (go) חזו (see)
כמא (how many) לחמין (loaves) אית (are) לכון (to you) הרכא (here) וכד (& when)
חזו (they looked) אמרין (they were saying) לה (to Him)
חמשא (five) לחמין (loaves) ותרין (& two) נונין (fish)

39

ופקר (& He commanded) להון (them) דנסמכון (that they seat) לכלנש (everyone)
סמכין (those sitting) על (would be sitting) עסבא (on) עסבא (the grass)

40

ואסתמכו (& they were seated) סמכין (those sitting) סמכין (were sitting)
דמאא (by hundred) מאא (hundred) ודהמשין (& by fifty) חמשין (fifty)

41

ונסב (& He took) הנון (those) חמשא (five) לחמין (loaves) ותרין (& two)
נונין (fish) וחר (& gazed) בשמיא (into heaven) וברך (& He blessed) וקצא (& He broke) לחמא (the bread)
ויהב (& He gave) לתלמידוהי (to His disciples) דנסימון (that they may set) להון (before them)
והנון (& those) תרין (two) נונין (fish) פלגו (they divided) לכלהון (for all of them)

42

ואכלו (& they ate) כלהון (all of them) וסבעו (& they were filled)

43

ושקלו (& they took) קציא (the fragments) תרעסר (twelve) קופינין (baskets)
כד (when) מלין (they were filled) ומן (& from) ננא (the fish)

44

איתיהון (they) הוו (were) דין (but) דאכלו (who ate)
לחמא (the bread) חמשא (five) אלפין (thousand) גברין (men)

45

ומתדא (& at once) אלץ (He urged) לתלמידוהי (His disciples) דנסקון (that they board)
לספינתא (the ship) ונאזלוין (& go) קדמוהי (before Him) לעברא (to the other side)
לביית צידא (to Bayth-Tsayda) עד (while) שרא (sent away) הו (He) לכנשא (the multitude)

46

וכד (& when) שרא (He had sent away)
אנון (them) אזל (He went) לטורא (to a mountain) למצלין (to pray)

47

כד (when) הוא (it had) דין (but) רמשא (become evening) ספינתא (the boat)
איתיה הות (was) מצעת (in the middle of) ימא (the sea) והו (& He) בלהודוהי (alone)
על (on) ארעא (land)

48

וחזא (& He saw) אנון (them) דמשתנקין (that they were laboring)
כד (as) רדין (they were rowing) רוחא (the wind) גיר (for) לוקבלהון (against them)
הות (it was) ובמטרתא (in the watch) רביעיתא (fourth) דלליא (of the night)
אתא (came) לותהון (to join them) ישוע (Yeshua) כד (as) מהלך (He was walking)
על (on) מיא (the sea) וצבא (& wanted) הוא (He) דנעבר (to pass by) אנון (them)

49

הנון (they) דין (but) חזאוהי (they saw Him) דמהלך (that He was walking) על (on)
מיא (the water) וסברו (& they thought) להון (to themselves) דחזוא (that a vision)
הו (He was) דגלא (false or public) וקעו (& they cried out)

50

כלהון (all of them) גיר (for) חזאוהי (saw Him) ודחלו (& were afraid) ובר (& son of) שעתה (a moment)
מלל (He spoke) עמהון (with them) ואמר (& said) להון (to them) אתלבבו (take heart)
אנא אנא (I AM The Living God) לא (not) תדחלוין (be afraid)

51

וסלק (& He came up) לותהון (to join them) לספינתא (in the ship) ושלית (& ceased) רוחא (the wind)

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וטב (& greatly) מתדמרין (astonished) הוו (they were) ותהירין (& wondered) בנפשהון (in their souls)

52

לא (not) גיר (for) אסתכלו (they recognized) הוו (had) מן (from) לחמא (the bread)
הו (Him) מטל (because) דלבהון (their heart) מעבי (hardened) הוא (was)

53

וכד (& when) עברו (they had crossed to) עברא (the other side)
אתו (they came) לארעא (to the land) דגנסר (of Genesar)

And when they had crossed to the other side, they came to the land of Genesar.

Three Greek versions follow:

(WH) και διαπερασαντες επι την γην ηλθον εις γεννησαρετ και προσωρμισθησαν
And when they had crossed over, they came to the land unto Gennesaret, and drew to the shore.

(BYZ) και διαπερασαντες ηλθον επι την γην γεννησαρετ και προσωρμισθησαν
And when they had crossed over, they came into the land of Gennesaret, and drew to the shore.

(DSS) και τιαπερασαντες ηλθον εις γεννησαρετ και προσωρμισθησαν

And when they had crossed over, they came unto Gennesaret, and drew to the shore.

What is particularly interesting is the third Greek version; it is called 7Q5, and was found in Cave 7 with other Dead Sea scrolls in Israel. It is dated approx. AD 50. It and the two other versions represent each a valid translation of the Peshitta text, except for the last part “& they drew to the shore”, which is not found in The Peshitta. The word “land”, or “city” is sometimes not found in Greek where it is found in The Peshitta in conjunction with its name. The same phenomenon occurs in the LXX Greek translation of the OT, where the Hebrew word for “Land”- “eretz” occurs; The Greek drops it about 7% of the time. The Westcott and Hort text apparently drops the word four times of the twenty times it occurs in a place name in the NT. The Peshitta generally agrees more with the majority Byzantine text, but not infrequently sides with the Critical editions. It does not consistently follow any Greek text type, and frequently disagrees with all Greek texts. At the same time, it can usually be shown that the Greek versions are derived as translations from the Aramaic of The Peshitta.

7Q5 seems to have set a precedent for the other Greek texts. It looks as if it read The Peshitta with a different word order, the third, “Ebra” can mean, “the other side, the crossing, the region, to pass over, to draw near, to pass away” and fifth (“Area”- “land, earth, ground, soil”- probably the cognate for the English, “Area”) words placed at the end of the sentence. They could easily be interpreted as “drew to the shore”. These are the very two words that seem missing in the text at first; the third (“Ebra” - “other side”) seems at first to have been missing in all the Greek texts; the fifth, (“Erea” - “land”) seemed missing in 7Q5 and displaced in the other two.

Quite often, we see an apparent change in word order in various Greek versions as compared to The Peshitta. Nevertheless, 7Q5 looks like the first Greek exemplar, on which the other Greek texts built, following the interpretation- “προσωρμισθησαν” - “drew to the shore”, and yet adding “επι την γην” (“to the land”) before “Gennesaret”, according to The Peshitta.

The discovery of 7Q5, (See Thiede’s “The Dead Sea Scrolls”, copyright 2000), means that the NT was translated very early into Greek, probably before AD 50. I have more analysis and comparison of Greek Mark with The Peshitta at my web site: <http://aramaicnt.com>

54

וכד (& when) נפקו (they went out) מן (from) ספינתא (the boat)
בר (son of) שעתא (a moment) אסתכלוהי (recognized Him) אנשי (the men) אהרא (of the place)

55

ורדהו (& they ran) בכלה (in all) ארעא (land) הי (that) ושריו (& they began) למיתיו (to bring)
לאילין (those) דבישאית (who sick) עבידין (had become) כד (as) שקילין (they were carrying) להון (them)
בערסתא (in litters) לאיכא (to the place) דשמעין (where hearing) הוו (they were) דאיתוהי (that He was)

56

ואיכא (& wherever) דעאל (He entered) הוא (had) לקוריא (a village) ולמדינתא (or a city)
בשוקא (in the streets) סימין (laying) הוו (they were) כריהא (the sick) ובטין (& begging) הוו (were)
מנה (from Him) דאפן (even if) לכנפא (the fringe) דלבושה (of His garment) נקרבוין (they might touch)
וכלהון (& all) אילין (those) דקרבוין (who touching) הוו (were) לה (it) מתאטין (healed) הוו (were)

Chapter 7

1

וכנשו (& they gathered) לותה (around him) פרישא (The Pharisees) וספרא (The Scribes)
דאתו (who had come) מן (from) אורשלם (Jerusalem)

2

והזו (& they saw) אנשין (some) מן (of) תלמידוהי (His disciples)
דאכלין (who were eating) לחמא (bread) כד (when)

לא (not) משנן (having washed) אידיוהון (their hands) ואתעדלו (& they found fault)

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The Greek texts exhibit some interpretation in verse two: “**having defiled, that is unwashed hands**”. The Critical Greek text of Westcott and Hort has two words not found in the Majority Greek text, another verb is different in form from the majority text’s participle, and the last verb, “εμεμψαντο” (emempsanto – “they found fault”), is missing completely, making the whole verse a dangling modifier, and not a sentence at all in Greek! If one were to argue that W&H are correct, then one must argue for a sentence (v.2-v.5) four verses long in Mark, which is highly unlikely, since his style is very terse and plain with simple sentences. The Peshitta has each verse as a complete sentence.

3
(& The Pharisees) ופרישא (the Judeans) גיר (all of them) יהודיא (for)
אן (if) הו (are) דבטילאית (who carefully) לא (not) משיגין (wash)
אידיהון (their hands) לא (not) לעסין (eat) מטל (because)
דאחידין (they keep) משלמנותא (the tradition) דקשישא (of the elders)

4
ומון (& from) שוקא (the marketplace) אלא (unless) עמודין (they bathe *)
לא (not) לעסין (do eat) וסניאתא (& many) אחרניתא (other things) אית (are)
אילין (those) דקבלו (that they had received) דנטרון (that they may keep) מעמודיתא (the washings)
דכסא (of cups) ודקסטא (& of pots) ודמאני (& of vessels) נחשא (copper) ודערסתא (& of beds)

- The different Greek texts have “baptize” –Majority text & “wash”- Vaticanus and Sinaiticus (4th cent.). The Aramaic word “עמודין” can mean “baptize”, “wash” or “bathe”. Might this account for the Greek variants? If this were the only such place where this type of inter-language correlation occurs between Aramaic & Greek, perhaps not, but this is not the only place. There are hundreds such occurrences in The NT!

5
ושאלוהי (& they asked Him) ספרא (the Scribes) ופרישא (& Pharisees)
למנא (Why?) תלמידין (your disciples) לא (not) מהלכין (do walk)
אידך (according to) משלמנותא (the tradition) דקשישא (of the elders) אלא (but)
כד (while) לא (not) משגן (having washed) אידיהון (their hands) אכלין (they are eating) להמא (bread)

Here again, the Greek texts display variation, as in verse 2. The Majority Greek text has “**αυτοισις χερσιν**” – “**unwashed hands**”; Westcott & Hort’s text has “**κοιναις χερσιν**” – “**defiled hands**”. Verse 2 in the Greek texts has both, seemingly in an attempt to **interpret** it correctly! “Unwashed” is the Peshitta’s meaning; “Defiled” is the religious interpretation the Pharisees put on “Unwashed”. The Greek texts seem to “interpret” various Aramaic words; another word for interpret is the Greek word “hermayneuo”- (i.e., “translate”). The Greek NT uses that very word six times with literal Aramaic phrases and words, which it then “hermayneuo”’s into Greek!

6
הו (He) דין (but) אמר (said) להון (to them) שפיר (beautifully) אתנבי (prophesied)
עליכון (of you) אשעיא (Eshaia) נביא (the prophet) נסכי באפא (pretenders)
אידך (just as) דכתיב (it is written) דעמא (people) הנא (this) בספותה (with its lips)
הו (is) מיקר (honoring) לי (me) לבהון (their heart is) דין (but) סגי (very) רחיק (far) מני (from Me)

7
וסריקאית (& in vain) דחלין (they pay reverence) לי (to Me) כד (as) מלפין (they teach)
יולפנא (doctrines) דפוקדנא (of the commandments) דבני (of the children) אנשא (of men)

8
שבקתון גיר (you forsake) פוקדנא (the commandments) דאלהא (of God) ואחידין (& keep)
אנתון (you) משלמנותא (the traditions) דבני (of the sons) אנשא (of men) מעמודיתא (washings)
דכסא (of cups) ודקסטא (& pots) וסניאתא (& many) אילין (such things) דלהלן (these) דמין (like)

9
אמר (He said) להון (to them) שפיר (well) טלמין (reject) אנתון (you) פוקדנא (the commandment)
דאלהא (of God) דתקימון (that you may establish) משלמנותכון (your traditions)

Three very old (5th -6th cent.) Greek mss. agree with The Peshitta reading “that you may **establish** your traditions”. The other Greek mss. have “that you may **keep** your traditions”.

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ܩܡܐ, ܩܡܐ fut. ܩܡܐ, act. part. ܩܡܐ, ܩܡܐ,
verbal adj. ܩܡܐ, ܩܡܐ see above. a) to rise,
arise, esp. ܩܡܐ ܩܡܐ from sleep; from death;
ܩܡܐ pre-existent. ETHPA. ܩܡܐ to be

established, strengthened, confirmed, ratified, to able as a promise; also to stand by, keep to
come to pass; to be erected; to be appointed; one's word, the law, with ܩܡܐ or ܩܡܐ. g) to

The Aramaic root word "Qam" has both meanings- "keep" and "be established". Can it be that all of them got their readings from The Peshitta's Aramaic?

10
מושא (Moshe) גיר (for) אמר (said) דיקר (to honor) לאבוך (your father) ולאמוך (& your mother)
(& whoever) דמצחא (reviles) לאבא (father) ולאמא (& mother) מותא (the death) נמות (he shall die)

11
אנתון (you) דין (but) אמרין (saying) אנתון (are) אן (if) נאמר (shall say) גברא (a man)
לאבוהי (to his father) או (or) לאמה (to his mother) קורבני (my offering is) מדם (anything)
דמני (you shall gain) תאתר (that from me)

12
ולא (& not) שבקין (all) אנתון (you) לה (him) דנעבד (that he should do)
מדם (anything) לאבוהי (for his father) או (or) לאמה (his mother)

13
ומסלין (& rejecting) אנתון (you are) מלתא (the word) דאלהא (of God) מטל (because of)
משלמנתא (the traditions) דאשלמתון (that you deliver) ודרמין (& that are like)
להלין (these things) סגיאתא (many things) עברין (doing) אנתון (you are)

14
וקרא (& called) ישוע (Yeshua) לכנשא (to the crowds) כלה (all) ואמר (& He said)
להון (to them) שומעוני (hear Me) כלכון (all of you) ואסתכלו (& understand)

15
לית (there is not) מדם (anything) דלבר (outside) מן (of) ברנשא (a son of man)
הו (that) ועאל (also enters) לה (him) דמשכח (that can) מסיב (defile)
לה (him) אלא (except) מדם (the thing) דנפק (that proceeds) מנה (from him)
הו (that) הו (is) מסיב (defiling) לבר (a son) אנשא (of man)

16
מן (whoever) דאית לה (has) אדנא (an ear) דנשמע (that hears) נשמע (let him hear)

17
כד (when) דין (but) על (entered) ישוע (Yeshua) לביתא (the house)
מן (from) כנשא (the crowds) שאלוהי (they asked Him) תלמידוהי (His disciples)
על (about) מתלא (parable) הו (that)

18
אמר (He said) להון (to them) הכנא (so) אף (even) אנתון (you) עטלין (stupid) אנתון (are?)
לא (not?) ידעין (knowing) אנתון (you) דכל (that every) מדם (thing) דמן (that from) לבר (outside)
עאל (entering) לבר (a son) אנשא (of man) לא (not) משכח (can) מסיב (defile) לה (him)

19
דלא (because not) הו (it) ללבה (his heart) עאל (enters) אלא (but) לכרסה (his belly)
ומשתרא (& is discharged) בתדכיתא (in excretion) דמדכיא (which purifies)
כלה (all) מאכולתא (foods)

20
מדם (the thing) דין (but) דנפק (that proceeds) מן (from) ברנשא (a son of man)
הו (that) הו (is) מסיב (defiling) לבר (a son) אנשא (of man)

21
מן (from) לגו (within) גיר (for) מן (from) לבא (the heart) דבני (of the children) אנשא (of men)
נפקין (proceed) מחשבתא (ideas) בישתא (evil) גורא (adultery)
זינותא (fornication) גנבותא (theft) קטלא (murder)

22
עלובותא (greed) בישותא (wickedness) נכלא (deceit) צחנותא (harlotry) עינא (an eye) בישתא (evil)
גורפא (blasphemy) שבהרנותא (boasting) שטיותא (senselessness)

23
הלין (these) כלהון (all) בישתא (evils) מן (from) לגו (within) הו (are)
נפקין (proceeding) ומסיבין (& are defiling) לה (him) לברנשא (a son of man)

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24 מן (from) תמן (there) קם (arose) ישוע (Yeshua) ואתא (& came) לתחומא (to the coast) דצור (of Tsur) (of Tsur) ודצידון (& of Tsidon) ועל (& He entered) לביתא (house) חר (a certain) ולא (& not) זבא (Him) הוא (He wanted) דאנש (had) דאנש (that a man) נדע (would know) בה (Him) ולא (& not) אשכח (He was able) דנטשא (to be hidden)

25 מחדא (at once) גיר (for) שמעת (heard) אנתתא (a woman) חרא (certain) מטלתה (about Him) דאית (whose) הות (had) לברתה (daughter) רוחא (a spirit) טנפתא (unclean) ואתת (& she came) נפלת (falling) קדם (before) רגלוהי (His feet)

26 הי (she) דין (but) אנתתא (a woman) איתיה הות (was) הנפתא (a pagan) מן (from) פוניקא (Phuniqa) דסוריא (of Surya) ובעיא (& begging) הות (she was) מנה (of Him) דנפק (that He would cast out) שארא (the demon) מן (from) בריתה (her daughter)

27 ואמר (& said) לה (to her) ישוע (Yeshua) שבוקי (Let) לוקדם (first) דנסבעון (be filled) בניא (the children) לא (not) הות (it is) גיר (for) שפירא (right) דנסב (to take) להמא (the bread) דבניא (of the children) ונרמא (& throw it) לכלבא (to the dogs)

28 הי (she) דין (but) ענת (answered) ואמרא (& she said) לה (to Him) אין (Yes) מרי (my lord) אך (even) כלבא (the dogs) מן (from) תחית (under) פתורא (the table) אכלין (eat) פרתותא (the crumbs) דבניא (from the children)

29 אמר (said) לה (to her) ישוע (Yeshua) זלי (Go) מטל (because of) הדא (this) מלתא (saying) נפק (has gone out) לה (it) שארא (the demon) מן (from) ברתי (your daughter)

30 ואזלת (& she went) לביתה (to her house) ואשכחת (& she found) בריתה (her daughter) כד (while) רמיא (lying) בערסא (in bed) ונפיק (& had been cast out) מנה (from her) שארה (the demon)

31 טוב (again) נפק (went out) ישוע (Yeshua) מן (from) תחומא (the coast) דצור (of Tsur) ודצידון (& Tsidon) ואתא (& He came) לימא (to the sea) דגלילא (of Galila) בתחומא (in the coast) דעסרת-מדינתא (of Ten Cities)

32 ואיתיו (& they brought) לה (to Him) חרשא (a deaf man) חר (a certain) פאקא (who was dumb) נבעא (& begged) הו (they) מנה (Him) דנסים (that He would lay) עלוהי (upon him) אידא (hands)

33 וננדה (& He drew him aside) מן (from) כנשא (the crowd) בלחודוהי (alone) וארמי (& put) זבעתה (His fingers) בארנוהי (in his ears) ורק (and spat) וקרב (& He touched) ללשנה (his tongue)

34 וחר (& He gazed) בשמיא (into heaven) ואתתנח (& He groaned) ואמר (& He said) לה (to him) אתפתח (* Be opened)

* אתפתח – “Ethpathakh”, “Be opened”, is transliterated in all Greek mss. and then translated into Greek. This is just another of many such cases in all known Greek mss. of the Gospels and Acts. The Peshitta has no cases of transliterating Greek phrases with a translation following.

What is difficult to account for is that there are any translations of Aramaic into Greek accompanying a transliterated Aramaic word or phrase, assuming the Greek to be the original.

There are many more transliterations which are simply left alone; no translation follows. “Raca”, “Mammon”, “Corban”, “Maranatha”, “Gehenna”, etc.

The inclusion of those contained in The Greek beg the question: Where is the original Aramaic?

The many other tell-tale Aramaic words- over two hundred total occurrences in the Greek NT, suggest Aramaic sources which occasionally posed a challenge to a translator, hence the puzzling transliterations: “Beelzebub”, “Belial”, “Raca”, “Maranatha”, “Mammon”, “Corban”, all of which are unexplained and untranslated. They are not Greek words. They are all Aramaic – “Belial” is Hebrew. So also for the Hellenism “Satanas”, from the Aramaic, “Satana”. The LXX always translates The Hebrew “Ha Satan” with the Greek “Diabolos”, except in 1 Kings 11:14, where it transliterates “Satan” as “Satan” (not “Satana”) twice. The Greek NT translates the Aramaic “Satana” with the Greek “Diabolos” about half the time, and the other half uses the Aramaic word “Satana” in Greek letters. The Aramaic “Satana” occurs 36 times in the Majority Greek text in twelve books from Matthew to Revelation!

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ובה בשעתא (& in that moment) אתפתח (were opened) אדנוהי (his ears) ואשתרי (& was released)
אסרא (a bond) דלשנה (of his tongue) ומלל (& he spoke) פשיקאית (distinctly)

36

וזהר (& He warned) אנון (them) דלאנש (that a man) לא (not) נאמרין (they should tell)
וכמא (& as much as) דהו (that which) מזהר (warned) הוא (He) להון (them)
הגון (they) יתיר (the more) מכרוזין (proclaiming it) הוו (were)

37

וייתראית (& exceedingly) מתדמרין (astonished) הוו (they were) ואמרין (& they were saying)
דכל (that every) מדם (thing) שפיר (beautifully) עבד (He has done)
לחרשא (the deaf) עבד (He has made) דנשמעון (to hear)
ודלא (& him who not) ממללין (was speaking) דנמלליון (to speak)

Chapter 8

1

בהגון (in those) דין (but) יומתא (days) כד (when) כנשא (a crowd) סניאא (great)
אית הוא (there was) ולא (not) אית הוא (was) מדם (anything)
דנאכלון (for them to eat) קרא (He called) לתלמידוהי (His disciples)
ואמר (& He said) להון (to them)

2

מתרחם (have pity) אנא (I) על (on) כנשא (crowd) הנא (this)
דהא (for behold) תלתא (three) יומין (days) קוין (they have continued)
לותי (with Me) ולית (& there is not) להון (for them)
מנא (something) נאכלון (they may eat)

3

ואן (& if) הו (it is) דשרא (that send away) אנא (I) להון (them) כד (when)
צימין (they are fasting) לבתיהון (to their houses) עיפין (they will faint)
באורחא (in the road) אנשא (people) גיר (for) מנהון (among them)
מן (from) רוחקא (afar) אתיאין (have come)

4

אמרין (were saying) לה (to Him) תלמידוהי (His disciples)
אימכא (from where?) משכח (is able) אנש (a man) הרכא (here) בתורבא (in the desert)
דנסבע (to supply enough) לחמא (bread) להלין (for these) כלהון (all of them)

5

ושאל (asked) אנון (them) הו (He) כמא (how many?) לחמין (loaves) אית (are)
לכון (to you) אמרין (they were saying) לה (to Him) שבעא (seven)

6

ופקד (& He commanded) לכנשא (the crowds) דנסתמכון (to recline) על (on)
ארעא (the ground) ונסב (& He took) הנון (those) שבעא (seven) לחמין (loaves)
וברך (& blessed) וקצא (& broke) ויהב (& He gave) לתלמידוהי (to His disciples)
דנסימון (that they may be set out) וסמו (& they set them out) לכנשא (to the crowd)

7

ואית הוו (& there were) נונא (fish) קליל (a few) ואף (& also) עליהון (over them)
ברך (He blessed) ואמר (& said) דנסימון (that they may set out) אנון (them)

8

ואכלו (& they ate) וסבעו (& they were filled) ושקלו (& they took up)
תותרא (the leftovers) דקציא (of fragments) שבעא (seven) אספרידין (baskets)

9

איתיהון הוו (there were) דין (but) אנשא (men)
דאכלו (who ate) איך (about) ארבעא (four) אלפיין (thousand)

10

ושרא (& He sent away) אנון (them) וסלק (at once) מחדא (& came up)
לספינתא (to the ship) עם (with) תלמידוהי (His disciples) ואתא (& came)
לאתרא (to the region) דדלמנותא (of Dalmanutha)

11

ונפקו (& they came out) פרישא (the Pharisees) ושריו (& they began) למבעא (to inquire)
עמה (with Him) ושאלין (& asking) הוו (they were) לה (Him) אתא (a sign) מן (from)
שמיא (heaven) כד (while) מנסין (tempting) לה (Him)

12

ואתנתה (& He groaned) ברוחה (in His Spirit) ואמר (& He said) מנא (why?)

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בעיא (does seek) אתא (a sign) שרבתא (generation) הדא (this) אמין (amen) (shall be given) תתיהב (that not) דלא (to you) לכוון (I) אנא (say) אמר (to it) אתא (a sign) לשרבתא (to generation) הדא (this)

13
ושבק (& He left) אנון (them) נסלק (& boarded) לספינתא (the ship) ואזלו (& they went) להו (to that) עברא (other side)

14
ושעו (they had forgotten) דנסבון (to take) לחמא (bread) ואלא (& except) הדא (for one) גריצתא (cake) לית (there nothing) הוא (was) עמהון (with them) בספינתא (in the ship)

15
ופקד (& He commanded) אנון (them) ואמר (& said) להון (to them) חזו (Behold) אזדהרו (beware) מן (of) המירא (the leaven) דפרישא (of the Pharisees) ומן (& of) המירה (the leaven) דהרודס (of Herod)

16
ומתחשבין (& reasoning) הוו (they were) חד (one) עם (with) חד (another) ואמרין (& they were saying) דלחמא (it is because bread) לית (there is not) לין (for us)

17
ישוע (Yeshua) דין (but) ידע (knew) ואמר (& He said) להון (to them) מנא (why?) רנין (considering) אנתון (are you) דלחמא (that bread) לית (there is no) לכוון (for you) לא (not?) עדמא (until) להשא (now) ידעין (knowing) אנתון (are you) ולא (& not?) מסתכלין (understanding) אנתון (are you) עדכיל (still) לבא (the heart) קשיא (hard) אית (is) לכוון (to you)

18
ועינא (& eyes) אית (are) לכוון (with you) ולא (& not?) חזון (seeing) אנתון (you are) ואדנא (& ears) אית (are) לכוון (with you) ולא (& not?) שמעין (hearing) אנתון (you are) ולא (& not?) עהדין (remembering) אנתון (you are)

19
כד (when) הלין (those) חמשא (five) לחמין (loaves) קצית (I broke) לחמשא (for the five) אלפין (thousand) כמא (how many?) קופינין (baskets) דקציא (of fragments) כד (after) מלין (they were full) שקלתון (did you take up) אמרין (they were saying) לה (to Him) תרעסר (twelve)

20
אמר (He said) להון (to them) וכד (& when) שבעא (the seven) לארבעא (to the four) אלפין (thousand) כמא (how many?) אספרידין (baskets) דקציא (of fragments) כד (when) מלין (they were full) שקלתון (did you take up) אמרין (they were saying) שבעא (seven)

21
אמר (He said) להון (to them) איכו (How is it?) לא (not) עדמא (until) להשא (this hour) מסתכלין (understanding) אנתון (you are)

22
ואתא (& He came) לביתצידא (to Bayth-Tsayda) ואיתיו (& they brought) לה (to Him) סמיא (a blind man) ובעין (& begging) הוו (they were) מנה (from Him) דנקרוב (that He would touch) לה (him)

23
ואחד (& He grasped) באידה (the hand) דסמיא (of the blind man) ואפקה (& took him) לבר (outside) מן (of) קריתא (the town) ורק (& He spat) בעינוהי (in his eyes) וסם (& laid on) אידה (His hand) ושאלה (& He asked him) דמנא (what) הוא (he saw)

24
חר (He gazed) ואמר (& he said) חזא (see) אנא (I) בני (children) אנשא (of men) איך (like) אילנא (trees) דמהלכין (that are walking)

25
תוב (again) סם (He laid) אידה (His hand) על (on) עינוהי (his eyes) ותקן (& he was healed) וחזא (& saw) הוא (he) כל (every) מדרם (thing) נהיראית (clearly)

26
ושדרה (& He sent him) לביתה (to his house) ואמר (& He said) לא (neither) לקריתא (to the town) תעול (will you enter) ולא (nor) תאמר (will you tell) לאנש (a person) בקריתא (in the town)

27
ונפק (& went out) ישוע (Yeshua) ותלמידוהי (& His disciples) לקוריא (to the villages) דקסריאדפיליפוס (* of Qasria-D'Phillipus) ומשאל (& asking) הוא (He was)

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לתלמידוהי (His disciples) באורהא (in the road) ואמר (& He said) להון (to them) מנו (what is it?) אמרין עלי (are saying) אנשא (about Me) דאיתי (the people) דאיתי (Who I am)

- *Qasria-D'Phillipus means "Phillip's Caesarea".*

28
הנון (some) דין (but) אמרו (they said) דיוחנן (that Yokhanan) מעמדנא (the Baptizer) ואחרנא (& others) דאליא (that Elia) ואחרנא (& others) חר (of) מן (one) נביא (the prophets)

29
אמר (& said) להון (to them) ישוע (Yeshua) אנתון (you) דין (but) מנו (what is it?) אמרין אנתון (are saying) עלי (you) דאיתי (about Me) ענא (Who I am) שמעון (Shimeon) ואמר (& he said) לה (to Him) דאיתי (are) משיחא (The Messiah) ברה (The Son *) דאלהא (of God) חיא (The Living One)

- *The Greek texts do not have, "The Son of The Living God".*

30
וכאא (& He admonished) בהון (them) דלאנש (that to a person) לא (not) נאמרין (they should speak) עלוהי (about Him)

31
ושרי (& began) הוא (He) למלפו (to teach) אנון (them) דעתיד (that was prepared) הו (He) ברה (the Son) דאנשא (of Man) דנחש (that He would suffer) סגי (many things) ודנסתלא (& that He would be rejected) מן (from) קשישא (the elders) ומן (& from) רבי (chief) כהנא (the priests) ומן (& from) ספרא (the scribes) ונתקטל (& He would be killed) ולתלתא (& in three) יומין (days) נקום (He would rise)

32
ועין (& an eye) בנלא (in the open) מלתא (the word) ממלל (speaking) הוא (He was) ודברה (& took Him aside) כאפא (Kaypha) ושרי (& he began) למכאא (to rebuke) בה (Him)

עין בנלא "Ayn b'gla" ("eye in the open") is an Aramaic idiom meaning "publicly", "openly", "clearly".

33
הו (He) דין (but) אתפני (turned) וחר (& gazed) בתלמידוהי (at His disciples) וכאא (& rebuked) בשמעון (Shimeon) ואמר (& said) זל (go) לך (you) לבסתרי (behind Me) סטנא (Satan) דלא (for not) רנא (reason) אנת (you) דאלהא (of God) אלא (but) דבני (of the children) אנשא (of men)

34
וקרא (& He called) ישוע (Yeshua) לכנשא (the crowds) עם (with) תלמידוהי (His disciples) ואמר (& He said) להון (to them) מן (whoever) דצבא (is willing) דנאתא (that he shall come) בתרי (after Me) נכפור (let him renounce) בנפשה (himself) ונשקול (& let him take up) זקיפה (his cross) ונאתא (& let him come) בתרי (after Me)

35
כל (everyone) מן (whoever) דצבא (is willing) גיר (for) דנחא (that he should save) נפשה (his soul) גובריה (will lose it) וכל (& everyone) דנובר (who will lose) נפשה (his life) משלתי (for Me) ומשל (& for) סברתי (My gospel) נחיה (he will save it)

36
מנא (How?) גיר (for) נתעדר (& is benefited) ברנשא (a son of man) אן (if) עלמא (the world) כלה (the whole) נאתר (he should gain) נאחסי (his soul) ונפשה (& his soul) נחסי (he should lose)

37
או (or) מנא (what?) נתל (shall give) ברנשא (a son of man) תחלופא (exchange) דנפשה (for his soul)

38
כל (everyone) גיר (for) דנבהת (who shall be ashamed) בי (of Me) ובמלי (of my words) בשרבתא (& of my generation) דא (this) חטיתא (sinning) ונירתא (& adultery committing) ואך (also) ברה (The Son) דאנשא (of Man) נבהת (shall be ashamed) בה (of him) מנא (whenever) דאתא (He comes) בשוכחא (in the glory) דאבוהי (of His Father) עם (with) מלאכוהי (His angels) קדישא (holy)

Chapter 9

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- 1
(I) ואמר (& said) הוא (He) להון (to them) אמין (amen) אמר (say) אנא (I)
(who are standing) לכון (to you) דאית (that there are) אנשא (men) דקימין (men)
(until) תנן (here) דלא (who not) נטעמון (shall taste) מורתא (death) עדמא
(of God) דנחוזון (they will behold) מלכותה (the kingdom) דאלהא (God)
(with powerful works) דאתת (that is coming) בחילא (that is coming)
- 2
(Yeshua) ובתר (& after) שתא (six) יומין (days) דבשר (led) ישוע (Yeshua)
(& took up) לכאפא (Kaypha) וליעקוב (& Yaqob) וליוחנן (& Yokhanan) ואסק (& took up)
(by themselves) אנון (them) לטורא (to a mountain) רמא (high) בלהודיהון (high)
(to their eyes) ואתחלק (& He was transfigured) לעניהון (& He was transfigured)
- 3
(& became white) ומזהר (& shining) הוא (was) לבושה (His garment) ומחור (His garment)
(of men) טב (very) איך (like) תלנא (snow) איכנא (in a manner) דבני (the sons) אנשא (the sons)
(are not able) למחורו (to whiten) בארעא (in the earth) לא (not) משכחין (not) משכחין
- 4
(& Moshe) ואתחזיו (& appeared) להון (to them) אליא (Elia) ומושא (Moshe)
(Yeshua) כד (while) ממללין (they were speaking) עם (with) ישוע (Yeshua)
- 5
(beautiful) ואמר (& said) לה (to him) כאפא (Kaypha) רבי (Rabbi) שפיר (beautiful)
(we should be) הו (it is) לך (to us) דהרכא (that here) נהוא (that here)
(one) ונעבד (& let us make) תלת (three) מטלין (tabernacles) לך (for You) חדא (one)
(one) ולמושא (& for Moshe) חדא (one) ולאליא (& for Elia) חדא (one)
- 6
(what) לא (not) דין (but) ידע (knew) הוא (he) מנא (what)
(in awe) אמר (he said) איתיהון (they) הוו (were) גיר (for) בדחלתא (in awe)
- 7
(about them) והות (& there was) עננא (a cloud) ומטלא (a shelter) הות (& a shelter)
(My Son) וקלא (& a voice) מן (from) עננא (the cloud) דאמר (that said) הנו (that said) ברי (This is)
(hear) חביבא (The Beloved) לה (Him) שמעו (hear)
- 8
(the disciples) ומן (& from) שליא (the stillness) כד (afterward) חרו (gazed up) תלמידא (the disciples)
(Yeshua) לאנש (a man) לא (not) חזו (they saw) אלא (except) לישוע (Yeshua)
(with them) בלהודיה (alone) עמהון (with them)
- 9
(commanded) וכד (& when) נחתין (they descended) מן (from) טורא (the mountain) מפקד (commanded)
(anything) הוא (He) להון (to them) דלאנש (that a man) לא (not) נאמרון (they shall tell) מדם (anything)
(the Son) דחזו (that they saw) אלא (but) אן (only) מא (when) דקם (rises) ברה (the Son)
(the dead) דאנשא (of Man) מן (from) מיתה (from) מיתה (the dead)
- 10
(& inquiring) ואחרוה (& they seized) למלתא (the statement) בנפשחון (in themselves) ובעין (& inquiring)
(that when) הוו (they were) דמנא (what?) הי (is) הודא (this) מלתא (statement) דמא (statement)
(the dead) דקם (He rises) מן (from) בית (among) מיתה (the dead)
- 11
(& they were saying) ומשאלין (& asking) הוו (they were) לה (Him) ואמרין (Him) ואמרין (& they were saying)
(the Scribes) מנא (why?) הכיל (therefore) אמרין (are saying) ספרא (the Scribes)
(first) דאליא (that Elia) ולא (must) דנאתא (come) לוקדם (first)
- 12
(first) אמר (He said) להון (to them) אליא (Elia) אתא (comes) לוקדם (first)
(& just as) דכלמדם (that all things) נתקן (he may restore) ואיכנא (& just as)
(much) כתיב (it is written) על (about) ברה (the Son) דאנשא (of Man) דסני (much)
(& he will be rejected) נחש (he will suffer) ונסתלא (& he will be rejected)
- 13
(that also) אלא (but) אמר (say) אנא (I) לכון (to you) דאך (that also)
(to him) אליא (Elia) אתא (has come) ועבדו (& they did) בה (to him)
(Just as) כל (everything) מא (whatever) דצבו (they wanted) איכנא (Just as)
(about him) דכתיב (it is written) עלוהי (about him)
- 14
(the disciples) וכד (& when) אתא (He came) לות (to) תלמידא (the disciples)
(great) חזא (He saw) לותהון (among them) כנשא (the crowds) סגיאא (great)

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וספרא (& the Scribes) כד (when) דרשין (debating) עמהון (with them)

15

וכר (& son of) שעתה (a moment) כללה (all) כנשא (the crowds)
חזאוהו (saw Him) ותוהו (& they were astounded) ורדהטו (& they ran)
שאלו (they invoked) בשלמה (peace)

16

ומשאל (& asking) הוא (He was) לספרא (the scribes)
מנא (what?) דרשין (debating) אנתון (are you) עמהון (with them)

17

וענא (answered) חד (one) מן (from) כנשא (the crowds) ואמר (& said)
מלפנא (Teacher) איתית (I brought) ברין (my son) לותרך (unto You) דאית (who is)
לה (to him) רוחא (a spirit) דלא (that not) ממללא (is speaking)

18

ואיכא (& whenever) דמדרכא (it comes upon) לה (him) חבטא (it throws) לה (him)
ומרעת (& beats him) ומחרק (& he gnashes) שגוהי (his teeth) ויבש (& he wastes away)
ואמרת (& I spoke) לתלמידך (to Your disciples) דנפקוניהי (that they might cast it out)
ולא (& not) אשכחו (they were able)

19

ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him) און (Oh!)
שרבתא (generation) דלא (without) מהימנא (faith) עדמא (until)
לאמתי (when?) אהוא (shall I be) לותרך (with you)
עדמא (until) לאמתי (when?) אסיברכון (shall I endure you) איתאוהי (bring him) לותי (to Me)

20

ואיתוהי (& they brought him) לותה (to Him) וכד (& when) חזתה (saw Him)
רוחא (the spirit) בר (son of) שעתה (a moment) חבטתה (he threw him) ונפל (& he fell)
על (on) ארעא (the ground) ומתבעק (& was convulsed) הוא (he)
ומרעת (& he foamed)

21

ושאל (asked) ישוע (Yeshua) לאבוהי (his father) דכמא (how long?)
לה (to him) זבנא (a time) הא (now) מן (from) דהכנא (that thus) הו (it is)
אמר (he said) לה (to Him) הא (now) מן (from) טליותה (his childhood)

22

וזבנין (& times) סגיאן (many) ארמיתה (it has thrown him) בנורא (into fire)
ובמא (into water) דתובדוהי (& into water) אלא (but)
מדם (anything) דמשכח (can do) אנת (you) עדרני (help me)
ואתרחם (& have mercy) עלי (on me)

23

אמר (said) לה (to him) ישוע (Yeshua) אן (if) משכח (able) אנת (you are)
דתהימן (that you shall believe) כל (every) מדם (thing) משכח (can)
דנהוא (happen) למן (to the one) דמהימן (who believes)

24

וכר (& son of) שעתה (a moment) קעא (cried out) אבוהי (his father) דטליא (of the boy)
כד (while) בכא (he wept) ואמר (& said) מהימן (believe) אנת (I)
מרי (my lord) עדר (help) לחסירות (the lack) הימנותי (of my faith)

25

כד (when) חזא (saw) דין (but) ישוע (Yeshua) דרהט (that ran) עמא (the people)
ומתכנש (& gathered) לותה (near Him) כאא (He rebuked) בהי (that)
רוחא (spirit) טנפתא (unclean) ואמר (& He said) לה (to it) רוחא (spirit)
חרשתא (deaf) דלא (that not) ממללא (does speak) אנת (I)
פקד (commanding) אנת (am) לכי (you) פוקי (go out) מנה (from him)
ותוב (& again) לא (not) תעלין (you shall enter) לה (him)

26

וקעא (& screamed) שאדא (demon) הו (that) סגי (greatly) ושחקה (& pounded him)
ונפק (& went out) והוא (& he was) איך (like) מיתא (a dead person) איך (so)
דסגיאן (many) נאמרין (were saying) דמית (that was dead) לה (he)

27

הו (did) דין (but) ישוע (Yeshua) אחדה (take him)
באידה (& raised him up) באקמה (by his hand)

28

כד (when) על (entered) דין (but) לביתא (the house) ישוע (Yeshua)
שאלוהי (they asked Him) תלמידוהי (His disciples) בלחודיהון (among themselves)

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למנא (Why?) הנן (we) לא (not) אשכחן (we were able) למפקותה (to cast it out)

29

אמר (He said) להון (to them) הנא (this) גנסא (sort) במדם (in anything) לא (not) משכח (can) למפק (come out) אלא (except) בצומא (& by prayer) ובצללותא

30

וכד (& when) נפק (He went out) מן (from) תמן (there) עברין (passing through) הון (they were) בגלילא (Galila) ולא (& not) צבא (wanted) הוא (He) דאנש (that a man) נדע (would recognize) בה (Him)

31

מלף (teaching) הוא (He was) גיר (for) לתלמידיה (His disciples) ואמר (& He said) להון (to them) דברה (The Son) דאנשא (of Man) משתלם (will be delivered) באידי (into the hands) אנשא (of men) ונקטלוגיה (they will kill Him) ומא (& when) דאתקטל (He has been killed) כיומא (on day) דתלתא (three) נקום (He shall rise)

32

הנן (those) דין (but) לא (not) ידעין (understanding) הון (were) לה (that) למלתא (saying) ודחלין (& afraid) הון (they were) דנשאלוגיה (that they should ask Him)

33

ואתו (& they came) לכפרנחום (to Kapernakhum) וכד (& when) עלו (they entered) לביתא (to the house) משאל (asked) הוא (He) להון (them) דמנא (What?) מתחשבין (reasoning) הויתון (were you) באורחא (in the road) בינתכון (among yourselves)

34

הנן (they) דין (but) שתיקין (silent) הון (they were) אתחריו (arguing) הון (they had been) גיר (for) באורחא (on the road) חד (one) עם (with) חד (another) דמנו (who is?) רב (greatest) בהון (among them)

35

וייטב (& sat down) ישוע (Yeshua) וקרא (& He called) לתרעסר (the twelve) ואמר (& said) להון (to them) מן (He who) דצבא (wants) דנהוא (to be) קדמא (first) נהוא (shall be) אחריא (last) ומשמשנא (& a servant) דכל (of every) אנש (person)

36

ונסב (& He took) מליא (a boy) חד (a certain) ואקימה (& stood him) במצעתא (in the midst) ושקלה (& took him) על (on) דרעוהי (His shoulders) ואמר (& He said) להון (to them)

37

כל (everyone) מן (whoever) דנקבל (shall receive) איך (such as) הנא (this) מליא (boy) בשמי (in My Name) לי (Me) הו (he is) מקבל (receiving) ומן (& whoever) דלי (Me) מקבל (receives) לא (not) הוא (has) לי (Me) מקבל (received) אלא (if not) למן (Him) דשדרני (Who has sent Me)

38

אמר (said) לה (to him) יוחנן (Yokhanan) רבי (Rabbi) חזין (we saw) אנש (a man) דמפק (who was casting out) שארא (demons) בשמך (in your name) וכליגיהי (& we forbade him) על (on the account) דלא (that not) נקף (that not) לן (with us)

39

אמר (said) להון (to them) ישוע (Yeshua) לא (do not) תכלוגיהי (forbid him) לית (there is not) גיר (for) אנש (a man) דעבך (who does) חילא (a powerful work) בשמי (in My Name) ומשכח (& can) ענל (soon) אמר (speak) עלי (about Me) דביש (badly)

40

מן (whoever) דלא (not) הוא (is) הכיל (therefore) לוקבלכון (against you) חלפיכון (for you) הו (is)

41

כל (everyone) דין (but) דנשקיכון (who will give you to drink) כסא (a cup) דמא (of water) בלחוד (only) בשמא (in the name) דדמשיחא (that one who belongs to The Messiah) אנתון (you are) אמין (amen) אמר (say) אנא (I) לכון (to you) דלא (that not) נובד (he shall lose) אנרה (his reward)

42

וכל (& everyone) מן (who) דנכשל (shall stumble) לחוד (one) מן (from) הלין (these) זעורא (little ones) דמהימנין (who are believing) בי (in Me) פקח (better) הוא (it were) לה (for him) אלו (if) רמא (set) הות (were) רחיא (a millstone) דחמרא (of a donkey) בצורה (around his neck) ושרא (& he were cast) בימא (in the sea)

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אונגליון קדישא כרוזותא דמרקוס

Stumbling a child spiritually is a grievous crime against the child and against God, yet we do not take this literally and cast a millstone around the neck of such. See note at v. 44.

43
(better) פקח (cut it off) פסוקיה (your hand) איךך (you) לך (stumbles) מכשלא (but) הין (if) אן
(when) כד (than) אן (The Life) לחיא (that you enter) דתעול (maimed) פשינא (for you) לך (it is) הו
(to Gehenna) לנהנא (that you go) תאזל (hands) אידין (two) תרתין (to you) לך (there are) אית
44
איכא (where) דתולעהון (their worm) לא (not) מיתא (dies)
(is quenched) דעכא (not) לא (& their fire) ונורהון

The literalist insists Gehenna is Hell with a literal worm and a literal fire, yet he keeps both eyes, both hands and both feet, because they are meant figuratively! He believes that it is fanaticism to dismember oneself, as Origen did, for the kingdom of God. If taking hands and feet literally here is madness, what is it to take Hell fire and worms literally? The former makes a man a self mutilator; the latter makes God a mass butcher and monster whose “Final Solution” would make Adolph Hitler and Joseph Stalin look like girl scouts!

Obviously, then, the passage is meant to be spiritually interpreted in its entirety. We cannot make half figurative and the other literal. If it were wicked to chop off hands, it would be far worse to cast the whole person into a fire for any length of time. What are people thinking? Apparently they are not, which is why many of our Lord’s words are misunderstood and He is blasphemed.

Which of the disciples mutilated his own body and instructed others to do so? If they did not do and teach this as a literal practice, they must have understood the passage in a different way. And the word “Gehenna” is not even found in the epistles or Revelation, only in The Gospels of Matthew, Mark and Luke. James in the Greek has it once in error, translating “Nohra” in Aramaic as “Gehenna”, which the Greek says ignites the tongue of man! Hardly a literal sense, at that!

Gehenna was a place in Israel where garbage was always burning and where criminals bodies were thrown. Alas, the fires of Gehenna are no more, but the Lord was teaching us to think about where we are heading in a spiritual sense. “Hell” has more to do with what is in you than what you are in.

45
(better) פקח (cut it off) פסוקיה (you) לך (stumbles) מכשלא (your foot) רגלך (& if) ואן
(when) כד (than) או (crippled) חניסא (The Life) לחיא (that you enter) דתעול (for you) לך (it is) הו
(into Gehenna) בנהנא (that you fall) תפל (feet) רגלין (two) תרתין (to you) לך (there are) אית
46
איכא (where) דתולעהון (their worm) לא (not) מיתא (dies)
(is quenched) דעכא (not) לא (& their fire) ונורהון

47
(pluck it out) חציה (you) לך (stumbles) מכשלא (your eye) עינדך (& if) ואן
(of your eyes) עינדך (that with one) דבחדא (for you) לך (it is) הו (better) פקח
(there are) אית (when) כד (than) או (of God) דאלהא (the kingdom) למלכותה (you enter) תעול
(of fire) דנורא (in the Gehenna) בנהנא (you fall) תפל (eyes) עינין (two) תרתין (to you) לך
48
איכא (where) דתולעהון (their worm) לא (not) מיתא (dies)
(is quenched) דעכא (not) לא (& their fire) ונורהון

49
כל (everything) גיר (for) בנורא (with fire) נתמלח (will be seasoned)
וכל (& every) דבחתא (sacrifice) במלחא (with salt) תתמלח (will be seasoned)
50
שפירא (excellent) הי (is) מלחא (salt) אן (if) דין (but) מלחא (salt) תפכה (becomes tasteless)
במנא (with what?) תתמלח (shall it be seasoned) תהוא (there shall be) בכון (in you)
מלחא (salt) ובשינא (& at peace) הו (be) חד (one) עם (with) חד (another)

Chapter 10

1
(to the borders) לתחומא (& came) ואתא (there) תמן (from) מן (& He arose) וקם
(of The Jordan) דיורדנן (to the crossing) לעברא (of Judea) דיהוד
(crowds) כנשא (to join him) לותה (there) לתמן (& they went) ואזלו
(them) להון (He) הוא (& taught) ומלך (great) סניאא
(He had been) הוא (accustomed) דמעד (as) איך (again) תוב
2
וקרבו (& they approached) פרישא (the Pharisees) מנסיין (tempting) לה (Him)
(it is lawful) שליט (if) דאן (& asking) ומשאלין

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לגברא (for a man) דנשבוק (that he may divorce) אנתתה (his wife)
3 אמר (He said) להון (to them) מנא (what?) פקדכון (has commanded you) מושא (Moshe)

4 הגון (they) דין (but) אמרין (were saying) מושא (Moshe)
אפס (allowed) לן (us) דנכתוב (that we may write)
כתבא (a letter) דשובקנא (of divorce) ונשרא (& we may divorce)
5 ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them)
לוקבל (confronting) קשיות (the callousness) לבכון (of your heart) כתב (he wrote)
לכון (you) פוקדנא (commandment) הנא (this)

6 מן (from) ברשית (the beginning) דין (but) דכרא (male)
ונקבתא (& female) עבד (made) אנון (them) אלהא (God)
7 מטל (because of) הנא (this) נשבוק (shall leave) גברא (a man)
לאבוהי (his father) ולאמה (& his mother) ונקף (& shall cleave to) לאנתתה (his wife)

8 ונהוון (& they shall be) תריהון (those two) חד (one) בסר (flesh) מכיל (after that)
לא (not) הון (they are) תרין (two) אלא (but) חד (one) בסר (flesh)

9 מדם (the things) דאלהא (that God) הכיל (therefore)
זוג (unites) ברנשא (a son of man) לא (not) נפרש (shall separate)

10 ושאלוהי (& they asked him) תוב (again)
תלמידוהי (His disciples) בביתא (in the house) על (about) הדא (this)

11 ואמר (& He said) להון (to them) כל (everyone) מן (who) דנשרא (divorces)
אנתתה (his wife) ונסב (& takes) אחרתא (another) גאר (commits adultery)

12 ואן (& if) אנתתא (a woman) תשרא (divorces) בעלה (her husband)
ותהווא (& shall belong) לאחרנא (to another man) גירא (she commits adultery)

13 ומקרבין (& bringing) הון (they were) לה (to Him) טליא (children)
דנקרוב (that He might touch) להון (them) תלמידוהי (His disciples)
דין (but) כאין (rebuking) הון (were) בהלין (them)
דמקרבין (who brought) להון (them)

14 ישוע (Yeshua) דיין (but) חזא (saw) ואתבאש (& it was evil) לה (to Him)
ואמר (& He said) להון (to them) שבוקי (let) טליא (the children) אתין (come)
לותי (to Me) ולא (& do not) תכלון (forbid) אנון (them)
דדאילין (because of those) גיר (for) דאיך (like) גלין (these) אנון (they)
איתיה (is) מלכותא (the kingdom) דאלהא (of God)

15 אמין (amen) אמר (say) אנא (I) לכון (to you) דכל (that everyone) דלא (who not)
נקבל (will receive) מלכותא (the kingdom) דאלהא (of God) איך (like)
טליא (a child) לא (not) נעול (will enter) לה (it)

16 ושקל (& He took up) אנון (them) על (in) דרעוהי (His arms) וסם (& He laid)
אידה (His hand) עליהון (upon them) וברך (& He blessed) אנון (them)

17 וכד (& when) רדא (He traveled) באורחא (on the road) רהט (running) חד (one)
נפל (fell) על (on) בורכוהי (his knees) ומשאל (& asked) הוא (he) לה (Him)
ואמר (& he said) מלפנא (Teacher) טבא (good) מנא (what?) אעבד (shall I do)
דאתר (that I may inherit) חיא (life) דלעלם (eternal)

18 אמר (said) לה (to him) ישוע (Yeshua) מנא (why?) קרא (called)
אנת (you) לי (Me) טבא (good) לית (there is not) טבא (a good one)
אלא (except) אן (only) חד (the one) אלהא (God)

19 פוקדנא (the commandments) ידע (know) אנת (you) לא (not) תגור (you shall commit adultery)

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לא (not) תגנוב (you shall steal) לא (not) תקטול (you shall kill)
ולא (& not) תסהדר (you shall testify) סהדרותא (testimony) הנלתא (false)
לא (not) תטלום (you shall cheat) יקר (honor) לאבוכך (your father) ולאמך (& your mother)

20

הו דיין (he) ענא (but) ואמר (he answered) ומה (to Him) מלפנא (Teacher)
הלין (these) כלהין (all of them) נשרת (I have kept) אנין (these) מן (from) טליותי (my childhood)

21

ישוע (Yeshua) דיין (but) חר (gazed) בה (at him) ואחבה (& He loved him) ואמר (& He said)
לה (to him) חודא (one thing) חסירא (is missing) לך (to you) זל (go) זבן (sell) כל (every)
מדם (thing) דאית (that is) לך (to you) והב (& give) למסכנא (to the poor)
ותהוא (& there shall be) לך (for you) סימתא (treasure) בשמיא (in Heaven)
וסב (& take) צליבא (the cross) ותא (& come) בתרי (after Me)

22

הן (he) דיין (but) אתכמר (was saddened) במלתא (at saying) הדא (this)
ואזל (& he went on) כד (while) עייקא (grieving) לה (in himself) אית (there)
הוא (was) לה (to him) גיר (for) נכסא (wealth) סניאא (much)

23

חר (gazed) דיין (but) ישוע (Yeshua) בתלמידוהי (upon His disciples)
ואמר (& He said) להון (to them) כמא (How!) עטלא (it is hard) לאילין (for those)
דאית (who have) להון (to them) נכסא (wealth)
דנעלון (to enter) למלכותא (the kingdom) דאלהא (of God)

24

תלמידא (the disciples) דיין (but) מתדמרין (astonished) הוו (were)
על (at) מלוהי (His words) וענא (& answered) תוב (again) ישוע (Yeshua)
ואמר (& He said) להון (to them) בני (sons) כמא (How!) עטלא (hard it is)
לאילין (for those) דתכילין (who rely) על (upon) נכסיהון (their wealth)
דנעלון (that they should enter) למלכותה (the kingdom) דאלהא (of God)

25

פשיק (easier) הו (it) לגמלא (for a camel)
דנעול (that it may enter) בחרורא (into the eye) דמחטא (of a needle) או (than)
עתירא (a rich man) למלכותה (to the kingdom) דאלהא (of God) למעל (to enter)

26

הנון (they) דיין (but) יתיראית (the more) מתדמרין (astonished)
הוו (they were) ואמרין (& they were saying) ביניהון (among themselves)
מנו (who is?) משכח (is able) למחא (to be saved)

27

חר (gazed) דיין (but) בהון (on them) ישוע (Yeshua) ואמר (& He said) להון (to them)
לות (unto) בני אנשא (the sons of men) הדא (this) לא (not)
משכחא (is possible) אלא (except) לות (with) אלהא (God)
כל (every) מדם (thing) גיר (for) משכחא (is possible) לות (with) אלהא (God)

28

ושרי (began) כאפא (Kaypha) למאמר (to say) הא (behold) חנו (we)
שבקן (we have left) כל (every) מדם (thing) ונקפנך (& cleaved to You)

29

ענא (answered) ישוע (Yeshua) ואמר (& He said) אמין (amen) אמר (say) אנא (I)
לכון (to you) דלית (there is not) אנש (a man) דשבק (who has left)
בתא (houses) או (or) אחא (brothers) או (or) אחותא (sisters) או (or) אבא (father)
או (or) אמא (mother) או (or) אנתתא (wife) או (or) בניא (children)
או (or) קוריא (town) מטלתי (for My sake) ומטל (& for the sake of) סברתי (My Gospel)

30

ולא (& not) נקבל (shall receive) חר (each) במאא (by a hundred)
השא (now) בזבנא (in time) הנא (this) בתא (houses) ואחא (& brothers)
ואחותא (& sisters) ואמהתא (& mothers) ובניא (& children) וקוריא (& towns)
עם (with) רדופיא (persecutions) ובעלמא (& in the world)
דאתא (that is coming) היא (life) דלעלם (eternal)

31

סניאא (many) דיין (but) קדמא (are first)
דנהוון (who shall be) אחריא (last) ואחריא (& last) קדמא (first)

32

כך (when) סלקין (going up) הוו (they were) דיין (but) באורחא (on the road)
לאורשלם (to Jerusalem) הו ישוע (Yeshua) קדים (in front of) הוא (was) להון (them)
ומתתמהין (& they were amazed) הוו (they were) ואזלין (& going) הוו (they were)

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אונגליון קדישא כרוזותא דמרקוס

בתרה (after Him) כד (while) דחילין (they were in awe) ודבר (& He took) לתרעסרתה (His twelve)
ושרי (& He began) דנאמר (to say) מדם (the things)
דעתיד (that were going) דנהוא (to happen) לה (to Him)

When they were on the road going up to Jerusalem, Jesus was before them: and they were amazed and they went after Him as they were in awe. And he took His twelve and He began to tell them the things that would happen unto Him.

33
דהא (behold) סלקין (going up) הנן (we are) לאורשלם (to Jerusalem)
וברתה (& The Son) דאנשא (of Man) משתלם (will be delivered) לרבי (to the chief)
כהנא (priests) ולספרא (& to the scribes) להון (to them) ונחיבוניהי (& they will condemn Him)
למותא (to death) ונשלמוניהי (& they will deliver Him) לעממא (to the Gentiles)

Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and to the Scribes; and they will condemn him to death, and will deliver him to the Gentiles.

34
ונבזחון (& they will mock) ביה (Him) וננגדוניהי (& will scourge Him)
ונרקון (& they will spit) באפודיהי (in His face) ונקטלוניהי (& they will kill Him)
וליומא (& the day) דתלתא (third) נקום (He will rise)

And they will mock Him, and will scourge Him, and will spit in his face, and will kill him; and the third day he will arise.

35
וקרבו לותה (& approached) לותה (near Him) יעקוב (Yaqob) ויוחנן (& Yokhanan) בני זבדי (sons of Zebedi)
ואמרין (& they were saying) לה (to Him) מלפנא (Teacher) צבין (we) הנן (desire)
דכל דנשאל (that everything) תעבד (that we will ask) לן (for us)

And James and John, the sons of Zebedee, approached him, and said to him: Teacher, we desire that you would do for us all that we ask.

36
אמר (He said) להון (to them) מנא (what?) צבין (desire)
אנתון (do you) אעבד (that I should do) לכון (for you)

He said to them: What do you want Me to do for you?

37
אמרין (they were saying) לה (to him) הב (give) לן (to us) דחד (that one) נתב (shall sit)
מן (at) ימינד (Your right) וחד (& one) מן (at) סמלך (Your left) בשוכחך (in Your glory)

They said to Him: Grant to us, that one may sit at your right hand, and the other on your left, in your glory.

38
הו (he) דין (but) אמר (said) להון (to them) לא (not) ידעין (know) אנתון (you do)
מנא (what) שאלין (asking) אנתון (you are) משכחין (able) אנתון (are you?)
דתשתון (that you should drink) כסא (the cup) דאנא (that I) שתא (drinking) אנא (am)
ומעמודיתא (& the baptism) עמד (in which I) דאנא (baptized) אנא (am) תעמדון (to be baptized?)

But he said to them: you know not what you ask. Are you able to drink the cup of which I drink, and to be baptized with the baptism in which I am baptized?

39
אמרין (they were saying) לה (to Him) משכחין (we are able) אמר (He said) להון (to them)
ישוע (Yeshua) כסא (the cup) דשתא (that drink) אנא (I) תשתון (you will drink)
ומעמודיתא (& the baptism) דעמד (in which baptized) אנא (I am) תעמדון (you will be baptized)

They were saying to Him: "We are able". Jesus said to them: "The cup that I drink, you will drink, and in the baptism in which I am baptized, you will be baptized".

40
דתתבון (that you should sit) דין (but) מן (at) ימיני (My right) ומן (& at) סמלי (My left) לא (not)
Glenn David Bauscher
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הות (was) דיילי (Mine) למתל (to give) אלא (except) לאילין (to those) דמטיבא (who are prepared)

41

וכד (& when) שמעו (they heard) עסרא (the ten) שריו (they began)
רשנין (complaining greatly) על (about) יעקוב (Yaqob) ויוחנן (&Yokhanan)

42

וקרא (& called) אנון (them) ישוע (Yeshua) ואמר (& He said) להון (to them) ידעין (aware)
אנתון (you are) דאילין (that those) דמסתברין (who are considered) רשא (rulers)
דעממא (of the Gentiles) מריהון (their lords) אנון (are) ורורבניהון (& their great ones)
שליטין (have authority) עליהון (over them)

43

לא (not) דין (but) הכנא (so) נהוא (it will be) בינתכון (among you) אלא (but)
מן (whoever) דצבא (wants) בכון (among you) דנהוא (to be) רבא (great)
נהוא (will be) לכון (to you) משמשנא (a servant)

44

ואינא (& he) מנכון (among you) דצבא (who wants) דנהוא (to be) קדמיא (first)
נהוא (will be) עבדא (a servant) דכלנש (of everyone)

45

אף (even) ברה (The Son) גיר (for) דאנשא (of Man) לא (not)
אהא (came) דנשתמש (that He would be served)
אלא (but) דנשמש (that He may serve) ודנתל (& that He may give)
נפשה (His soul) פורקנא (a ransom) חלף (in the place of) סגיאא (the many)

46

ואתו (& they came) לאיריחו (to Jerikho) וכד (& when) נפק (went out) ישוע (Yeshua) מן (from)
איריחו (Jerikho) הו (He) ותלמידוהי (& His disciples) וכנשא (& the crowds) סגיאא (the many)
טימי (Timai) ברטימי (son of Timai) סמיא (a blind man) יתב (sitting)
הוא (was) על (on) יד (the side) אורחא (of the road) וחדר (& begging)

47

ושמע (& he heard) דישוע (that Yeshua) הו (it was) נצריא (The Nazarene)
ושרי (& he began) למקעא (to cry out) ולמאמר (& to say)
ברה (Son) דדוויד (of David) אתרחם (have mercy) עלי (on me)

48

וכאין (& rebuking) הו (they were) בה (him) סגיאא (many) דנשתוק (that he would be quiet)
הו (he) דין (but) יתראית (more) קעא (crying out) הוא (was) נאמר (& He said)
ברה (Son) דדוויד (of David) אתרחם (have mercy) עלי (on me)

49

וקם (& stood) ישוע (Yeshua) ופקד (& commanded) דנקרוניהי (that they call him)
וקראוהי (& they called him) לסמיא (the blind man) ואמרין (& they were saying) לה (to him)
אתלבב (take heart) קום (arise) קרא (He is calling) לך (you)

50

הו (that) דין (but) סמיא (blind man) שרא (threw off) לבשה (his garment)
וקם (& arose) אתא (coming) לות (to) ישוע (Yeshua)

51

אמר (said) לה (to him) ישוע (Yeshua) מנא (what?) צבא (want) אנת (do you)
אעבד (I should do) לך (for you) הו (that) דין (but) סמיא (blind man)
אמר (said) לה (to Him) רבי (* Rabbi) דאחזא (that I may see)

* The Greek texts have “**Rabbouni**”, an Aramaic term meaning “**our Master**”. This blind man spoke Aramaic, according to the Greek NT, as did almost all Judeans. “**Rabbi**” is Aramaic also, of course.

52

וישוע (& Yeshua) אמר (said) לה (to him) הזי (See) הימנותך (your faith) אחיתך (has saved you)
(at once) אתחזי (it appeared) לה (to him) ואזל (& leaving) הוא (he was) באורחא (on the road)

And, Jesus said to him, “**See**, your faith has saved you”, and at once it appeared to him, and he departed on the road.”

The Greek texts have, “**Go**, your faith has saved you”, “Go” is “**παρε**” in Greek. “See” is “**ιδε**”.

In Aramaic, the word, “Go”, is usually “זל” (masculine) or “דזל” (with Dalet proclitic); “See” is “חזי”. The two Greek words are not to be easily confused, so if The Peshitta were a translation of Greek, “Go” - “**παρε**” would not be mistaken as “See” - “**ιδε**”. However, “See” - “חזי” could very easily be taken as “Go” - “דזל”, especially considering the early script of the first century: “See” - “חזי” is אַחַז “Go” - “דזל” is זל

I put these two together here for easy comparison of a Dead Sea Scroll (Isaiah) script from circa 100 B.C.:

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ܐܘܢ – “See” (Peshitta)

ܝܘܢ – “Go”. (Greek reading in Aramaic)

Certainly these would be far more easily confused than “δε” & “τα”. Considering other Greek variants in this passage and even in this one verse, I would hazard a guess that the original Greek translator was getting pretty bleary eyed at this point in his translation work.

Chapter 11

1

וכד (& when) קרב (He approached) לאורשלם (to Jerusalem)
על גנב (on) ביתפנא (of Byth-Phage) וביתעניא (& Byth-Ania)
לות (to) טורא (The Mount) דזיתא (of Olives) שדרר (He sent)
תריין (two) מן (of) תלמידוהי (His disciples)

2

ואמר (& He said) להון (to them) זלו (go) לקריתא (to village)
הי (that) דלקובלן (opposite us) ובר (& son of) שעתה (a moment)
דעאלין (that entering) אנתון (you are) לה (it) משכחין (will find)
אנתון (you) עילא (a colt) דאסיר (that is tied) ראנש (that a man)
מן (from) בנינשא (the children of men) לא (not) רכבה (has ridden)
שרו (loose him) איתאוהי (bring him)

3

ואן (& if) אנש (a man) נאמר (shall say) לכון (to you) מנא (why?) עברין (doing)
אנתון (are you) הדא (this) אמרו (say) לה (to him)
דלמרן (that for our Lord) מתבעא (he is required) ומחרא (& at once)
משדר (he will send) לה (him) לכא (here)

4

ואזלו (& they went) אשכחו (they found) עילא (the colt)
דאסיר (that was tied) על (on) תרעא (the gate) לבר (outside)
בשוקא (in the street) וכד (& as) שרין (they untied) לה (him)

5

אנשין (people) מן (among) אילין (those)
דקימין (who were standing) אמרו (they said) להון (to them) מנא (what?)
עברין (doing) אנתון (are you) דשרין (that untying) אנתון (you are) עילא (the colt)

6

הנון (they) דין (but) אמרו (they said) להון (to them) איך (according to)
דפקד (what commanded) אנון (them) ישוע (Yeshua) ושבקו (& they allowed) אנון (them)

7

ואיתוהי (& they brought it) לעילא (the colt) לות (to) ישוע (Yeshua)
וארמו (they threw) עלוהי (upon it) מאניהון (their garments)
ורכב (& rode) עלוהי (upon him) ישוע (Yeshua)

8

סניאא (many) דין (but) משוין (spreading) הוו (were) נחתיהון (their coats)
באורחא (in the road) ואחרנא (& others) פסקין (cutting) הוו (were) סוכא (branches)
מן (from) אילנא (trees) ומשוין (& were spreading them) באורחא (in the road)

9

והנון (& those) דקדמוהי (who were before Him) והנון (& those) דבתרה (behind him)
קעין (cheering) הוו (were) ואמרין (& they were saying) אושענא (Oshanna!)
ברוך (blessed) הו (is He) דאתא (Who comes) בשמה (in His name) דמריא (of The Lord Jehovah)

10

ובריכא (blessed) הי (is) מלכותא (the kingdom) דאתיא (that comes)
דאבון (of our father) דויד (David) אושענא (Oshanna) במרומא (in the highest)

11

ועל (& entered) ישוע (Yeshua) לאורשלם (to Jerusalem) להיכלא (to the temple)
וחזא (& He saw) כלמדם (everything) כד (when) הוא (it was) דין (but) עדנא (the time)
דרמשא (of evening) נפק (He went out) לבית-עניא (to Byth-Ania) עם (with) תרעסר (the twelve)

12

וליומא (& on day) אחרנא (the next) כד (when)
נפק (He went out) מן (from) ביתעניא (Byth-Ania) כפן (He was hungry)

13

וחזא (& He saw) תתא (fig tree) חרא (one) מן (from) רוחקא (a distance) דאית (that is) בה (on it)
טרפא (leaves) ואתא (& He came) לותה (to it) דאן (that perhaps) נשכח (He may find)
בה (on it) מדם (something) וכד (& when) אתא (He came) לא (not) אשכח (He found) בה (on it)

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אלא (except) אן (only) טרפא (leaves) זבנא (the season)
גיר (for) לא (not) הוא (was) הוא (it) דתאנא (of figs)

14
ואמר (& He said) לה (to it) מכול (from now) ולעלם (& forever)
אנש (a man) מנכי (from you) פארא (fruit) לא (not) נאכול (will eat)
ושמעו (& they heard) תלמידוהי (His disciples) ואתו (& they came) לאורשלים (to Jerusalem)

15
ועל (& entered) ישוע (Yeshua) להיכלא (to the temple) דאלהא (of God)
ושרי (& He began) דנפק (that He should cast out) לאילין (those) דזבנין (who bought)
ומזבנין (& sold) בהיכלא (in the temple) והפך (& overturned) פתורא (the tables)
דמערפנא (of the money exchangers) וכורסותא (& the seats)
דהגונין (of those) דמזבנין (who were selling) יונא (doves)

16
ולא (& not) שבק (allowed) הוא (He) דאנש (that a man) נעבר (should carry)
מאנא (merchandise) בנו (inside) היכלא (the temple)

17
ומלך (& taught) הוא (He) ואמר (& He said) להון (to them) לא (not?) כתיב (is it written)
דביתי (that My house) בית (a house) צלותא (of prayer) נתקרא (it shall be called)
לכלהון (for all of them) עממא (the nations) אנתון (you) דין (but)
עברתוהי (you have made it) מערתא (a den) דלסטיא (of robbers)

18
ושמעו (& they heard) רבי (the chiefs) כהנא (of the priests) וספרא (& the scribes)
ובעין (& seeking) הו (they were) דאיכנא (how) נובדוניהי (they might destroy Him)
דהלין (afraid) הו (they were) גיר (for) מנה (of Him) מטל (because)
דכלה (all) עמא (the people) תמיהין (awestruck) הו (were) ביולפנה (at His teaching)

19
וכד (& when) הוא (it was) רמשא (evening)
נפקו (they went out) לבר (outside) מן (from) מדינתא (the city)

20
ובצפרא (& in the morning) כד (when) עברין (passing by) חזו (they saw) תתא (fig tree)
הי (that) כד (after) יבישא (it had dried up) מן (from) עקרה (its roots)

21
ואתדכר (& remembered) שמעון (Shimeon) ואמר (& said) לה (to Him)
רבי (Rabbi) הא (behold) תתא (fig tree) הי (that)
דלטת (that You cursed) יבשת (has dried up)

22
וענא (& answered) ישוע (Yeshua) ואמר (& He said) להון (to them)
תהוא (let there be) בכון (in you) הימנותא (the faith) דאלהא (of God)

23
אמין (amen) גיר (for) אמר (say) אנא (I) לכון (to you) המן (that whoever)
דנאמר (shall say) לטורא (to mountain) הנא (this) דאשתקל (that you be lifted up)
ופל (& fall) בימא (into the sea) ולא (& not) נתפלג (& will doubt)
בלבה (in his heart) אלא (but) נהימן (shall believe) דהוא (He)
הו (that) מדם (thing) דאמר (that he says) נהוא (shall be done)
לה (to him) מדם (anything) דאמר (that he says)

24
מטל (because of) הנא (this) אמר (say) אנא (I) לכון (to you)
דכל (that every) מדם (thing) דמצלין (that praying) אנתון (you are)
ושאלין (& asking) אנתון (you are) הימנו (Believe)
דנסבין (that receiving) אנתון (you are) ונהוא (& it shall be) לכון (to you)

25
ומא (& whenever) דקימין (stand) אנתון (you) למצלין (to pray) שבוק (forgive)
מדם (the thing) דאית (that is) לכון (to you) על (against) אנש (a man)
דאף (so that also) אבוכון (your Father) דבשמיא (Who is in Heaven)
נשבוק (may forgive) לכון (to you) סכלותכון (your faults)

26
אן (if) דין (but) אנתון (you) לא (not) שבקין (forgiving) אנתון (are) אפלא (neither)
אבוכון (your Father) דבשמיא (Who is in Heaven) נשבוק (will forgive) לכון (to you)
סכלותכון (your faults)

27
ואתו (& they came) תוב (again) לאורשלים (to Jerusalem) וכד (& when)
מהלך (was walking) הוא (He) בהיכלא (in the temple) אתו (they came)

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לותר (to Him) רבי (the chiefs) כהנא (of the priests) וספרא (& the Scribes)
(& the Elders) וקשישא

28

נאמרין (& they were saying) לה (to Him) באינא (by which?) שולטנא (authority)
הלין (these things) עבד (doing) אנת (are you) ומון (& who?) יהב (gave) לך (to You)
שולטנא (authority) הנא (this) דהלין (that these things) תעבד (you would do)

29

הו (He) דין (but) ישוע (Yeshua) אמר (said) להון (to them) אשאלכון (I will ask you)
אף (also) אנא (I) מלתא (matter) חדא (one) דתאמרון (that you shall tell)
לי (Me) ואנא (& I) אמר (tell) אנא (will) לכון (to you) באינא (by which)
שולטנא (authority) הלין (these things) עבד (I am) אנא (doing)

30

מעמודיתה (the baptism) דיוחנן (of Yokhanan) מן (from) אימכא (where?)
הי (is it) מן (from) שמיא (Heaven) או (or) מן (from) בני (the sons)
אנשא (of men) אמרו (Tell) לי (Me)

31

ואתחשבו (& they reasoned) בנפשהון (in themselves) ואמרו (& they said) דאן (that if)
נאמר (we say) לה (to Him) דמן (that from) שמיא (Heaven) אמר (He will say)
לן (to us) ולמנא (& Why?) לא (not) הימנתוניהי (did you believe him)

32

ודנאמר (& that we should say) מן (from) בני אנשא (the sons of men)
דחלתא (fear) הי (there is) מן (of) עמא (the people) כלהון (all of them)
גיר (for) אחירין (holding) הו (were) לה (him) ליוחנן (Yokhanan)
דשריראית (that truly) נביא (a prophet) הו (he is)

33

וענו (& they answered) ואמרין (& they were saying) לה (to Him) לישוע (to Yeshua)
לא (not) ידעינן (we know) אמר (He said) להון (to them) אף (also) לא (not) אנא (I)
אמר (telling) אנא (am I) לכון (to you) באינא (in which?) שולטנא (authority)
הלין (these things) עבד (do) אנא (I)

Chapter 12

1

ושרי (& He began) דנמלל (to speak) עמהון (with them) במתלא (in a parable)
גברא (a man) חד (certain) נצב (planted) כרמא (a vineyard)
ואחדרה (& he enclosed it) סינא (with a hedge) וחפר (& dug) בה (in it)
מעצרתא (a wine press) ובנא (& built) בה (in it)
מגדלא (a tower) ואחדרה (& gave its care) לפלחא (to laborers)
וחזק (& he went abroad)

2

ושדר (& he sent) לות (to) פלחא (the workers) עבדה (his servant)
בזכנא (in time) דמן (that from) פארא (the fruits)
דכרמא (of the vineyard) נסב (he might receive)

3

הגון (they) דין (but) מחאוהי (beat him)
ושדרוהי (& they sent him away) כד (while) ספיק (empty)

4

ושדר (& he sent) תוב (again) לותהון (to them) עבדא (servant)
אחרנא (another) ואף (& also) להו (him) רגמוהי (threw rocks at him)
וצלפוהי (& cut him) ושמרוהי (& he sent him away) בצערא (in shame)

5

ושדר (& he sent) תוב (again) אחרנא (another) אף (also)
להו (him) קטלוהי (they murdered) ולסינאא (& many) עבדא (servants)
אחרנא (other) שדר (he sent) ומנהון (& some of them) מחו (they beat)
מנהון (some of them) דין (but) קטלו (they murdered)

6

חרתא (finally) דין (but) חד (one) ברא (a son) חביבא (beloved)
אית (that) הוא (was) לה (to him) ושמרוהי (& he sent him) לותהון (unto them)
אחרית (afterward) אמר (he said) גיר (for) כבר (doubtless)
נבהתון (they will be ashamed) מן (before) ברי (my son)

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- 7
(in themselves) הנון (those) דין (but) פלחא (laborers) אמרו (they said) בנפשהון (they said)
(we will kill him) הנו (this is) ירתא (the heir) תו (Come) נקטלייהי (the inheritance)
(the inheritance) ירתותא (ours) דילן (& will be)
- 8
(& murdered him) ונסבו (& they took) קטלויהי (of) כרמא (the vineyard)
(the vineyard) ואפקויהי (& they cast him) לבר (outside) מן (of)
- 9
מנא (what?) הכיל (therefore) נעבר (will do) מרא (the lord) כרמא (of the vineyard)
נאתא (he will come) נובר (destroy) להנון (those) פלחא (laborers)
ונתלייהי (& will give it) כרמא (the vineyard) לאחרנא (to others)
- 10
ואפלא (& not even?) כתבא (scripture) הנא (this) קריתון (have you read)
דכאפא (the stone) דאסליי (that rejected) בניא (the builders) הי (it) הות (became)
(of the corner) דיויתא (to the head) לרשא
- 11
מן (from) לות (the presence) מריא (of The Lord Jehovah) הות (was)
הדא (this) ואיתיה (& it is) תדמורתא (wonderful) בעינין (in our eyes)
- 12
ובעיין (& seeking) הוו (they were) למאחדה (to seize Him) ורחלו (& they were afraid)
מן (of) עמא (the people) ידעו (they ~the people~ knew) גיר (for)
דעליהון (that about them~the Jewish leaders) אמר (He had spoken) מתלא (parable) הנא (this)
(& they departed) ואזלו (& they left Him)
- 13
ושדרו (& they sent) לותה (unto Him) אנשא (men) מן (from)
ספרא (the scribes) ומן (the house) דבית (of Herodus) הרודס
(in His words) במלתא (that they might trap Him)
- 14
הנון (those) דין (but) אתו (they came) ושאלויהי (& they asked Him) מלפנא (Teacher)
ידעין (know) חנון (we) דשריר (that true) אנת (you are) ולא (& not)
שקיל (taken) אנת (you are) צפתא (by anxiety) לאנש (for a man) לא (not) גיר (for)
האר (have regard) אנת (you) בפרצופא (for the person) דבני (of the sons) אנשא (of men)
אלא (but) בשררא (in truth) אורחא (the way) דאלהא (of God)
מלך (teach) אנת (you) שליט (is it lawful?) למתל (to give) כסף (money)
רשא (head) לקסר (to Qaesar) או (or) לא (not) נתל (shall we give?)
(shall we give?)
- 15
הו (He) דין (but) ידע (knew) נכלהון (their treachery) ואמר (& He said)
להון (to them) מנא (why?) מנסין (tempting) אנתון (are you) לי (Me)
איתו (bring) לי (to Me) דינרא (a penny) אחזא (I may see)
- 16
ואיתיו (& they brought) לה (& they brought) אמר (He said) להון (to them)
דמנו (whose is?) צלמא (image) הנא (this) וכתבא (& writing)
הנון (they) דין (but) אמרו (said) דקסר (Qaesar's)
- 17
אמר (said) להון (to them) ישוע (Yeshua) דקסר (Qaesar's) הבו (give) לקסר (to Qaesar)
ודאלהא (& God's) לאלהא (to God) ותמהו (& marveled) הוו (they) בה (at Him)
- 18
ואתו (& came) זדוקיא (The Sadducees) לותה (to Him) הנון (those) דאמריין (who say)
דקימתא (that a resurrection) לית (there is not) ומשאלין (& asking) הוו (they were) לה (Him)
ואמריין (& they were saying)
- 19
מלפנא (Teacher) מושא (Moshe) כתב (wrote) לן (to us) דאן (that if)
מאת אחויהי (dies) אחויהי (the brother) ראנש (of a man) ושבק (& he leaves) אנתתא (a wife)
ובניא (& children) לא (not) שבק (leaves behind) נסב (shall take) אחויהי (his brother)
אנתתה (his wife) ונקים (& shall raise) זרעא (seed) לאחויהי (for his brother)
- 20
שבעא (seven) אחין (brothers) אית (there) הוו (were)
קדמא (the first) נסב (took) אנתתא (a wife)
ומית (& he died) ולא (& not) שבק (left behind) זרעא (a son *)

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* “Zerea” – “Seed”, in the Semitic cultures and in this context would refer to male offspring, as a son would bear the father’s name and pass it on to his son, etc.. God’s promise of a seed to Abraham, for instance, referred necessarily to a son, not a daughter. The same applies to “to seed of the woman” in Genesis 3:15. That is a prophecy of a woman bearing a male Savior - “Seed” without a human father involved.

21
(not) לא (also) אף (when) כד (& he died) ומית (took her) נסבה (& the second) ודתרין
(likewise) הכות (& the third) ודתלתא (seed) זרעא (had left) שבקו (he) הו

22
(they took her) נסבוהו (& the seven of them) ושבעתיהון
(after) אחרית (seed) זרעא (they left) שבקו (& no) ולא
(woman) אנתתא (that) הי (also) אף (she died) מיתת (all of them) כלהון

23
(among them) מנהון (whose?) דאינא (therefore) הכיל (in the resurrection) בקימתא
(they took her) נסבוהו (for) גיר (the seven) שבעתיהון (wife) אנתתא (will she be) תהוא

24
(not?) לא (Yeshua) להון (said) אמר (to them) ישוע
(you) הו (was it) מטל (because of) הדא (this) טעין (err) אנתון
(nor) דלא (because not) ידעין (know) אנתון (you) כתבא (the scriptures) ולא
(of God) חילה (His mighty work) דאלהא

25
(those who have died) מיתת (from) מן (they have arisen) דקמו (for) גיר (whenever) מא
(wives) נשא (not) לא (also) אף (wives) נשא (have they taken) נסבין (not)
(like) הוין (have been) לגברא (to men) אלא (but) איתיהון (they are) איך
(in Heaven) דבשמיא (the angels) מלאכא

Our Lord speaks of past resurrections, not future. Resurrection is not reserved for a future dispensation. The next two verses make this clear. To make this refer to a future dispensation is to ignore and distort the tense of the verb “Qamu”; It is definitely a perfect tense, **indicating past action**. The Greek texts have an “aorist subjunctive” verb – “may arise”, very much like a future tense, while The Peshitta has “Qamu”- “they arose” past tense.

26
(Have you read?) קריתון (not) לא (that they rise) דקימין (but) דין (the dead) מיתא (about) על
(the bush) סניא (from) מן (how) איכנא (of Moshe) דמושא (in the scripture) בכתבא
(said) לה (to him) אלהא (God)
אנא אנא (I AM The Living God)
אלהה (The God) דאברהם (of Abraham) ואלהה (& The God)
דאיסחק (of Iskhag) ואלהה (& The God) דיעקוב (of Yaqob)

27
(of the living) דחיא (but) אלא (of the dead) דמיתא (God) הוא (& not) הוא
(are) אנתון (you) הכיל (therefore) סגי (greatly) טעין (erring) אנתון

28
(& he heard) וקרבו (one) חד (from) ספרא (the scribes) ושמע (& he heard)
(that beautifully) אנון (them) דדרשין (who were debating) וחזא (& he saw) דשפיר
(& he asked Him) אתיב (He had returned) להון (them) פתנמא (an answer) ושאלה
(of all) אינו (which is?) פוקדנא (the commandment) קדמא (the first) דכלהון

29
(all of them) כלהון (of) מן (the first) קדמי (Yeshua) לה (to him) ישוע (said) אמר
(The Lord Jehovah) פוקדנא (the commandments) שמע (hear) איסריל (Israel) מריא (The Lord Jehovah)
(He is) אלהה (your God) מריא (The Lord Jehovah) חד (One) הו

30
(your God) ודתרחם (& you shall love) למריא (The Lord Jehovah) אלהך
(& from) מן (from) כלה (all) לבך (your heart) ומן
(& from) כלה (all) נפשך (your soul) ומן (your mind) רעינד (all) רעינד (your mind) ומן
(the first) כלה (all) חילך (your power) הנו (this is) פוקדנא (the commandment) קדמא

31
(you shall love) ודתרין (& the second) דדמא (that is like) לה (it) דתחב
(commandment) לקריבך (your neighbor) איך (as) נפשך (yourself) פוקדנא
(there is not) אחרנא (another) דרב (that is greater) מן (than) הלין (these) לית

32
(in truth) אמר (said) לה (to Him) הו (that) ספרא (Scribe) שפיר (excellent) רבי (Rabbi) בשררא

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אמרת (You have spoken) דחד (Because One) הו (He is) ולית (& there is not) אחרין (another) לבר (outside) מנה (of Him)

33

ודנרחהמיוהי (& that shall love Him) אנש (a man) מן (from) כלה (all) לבא (the heart) ומן (& from) כלה (all) רעינא (the mind) ומן (& from) כלה (all) נפשא (the soul) ומן (& from) כלה (all) חילא (the power) ודנרחהם (& to love) קריבה (his neighbor) איך (as) נפשה (himself) תירא (more) הי (is) מן (than) כלהון (all) יקרא (& sacrifices)

34

ישוע (Yeshua) דין (but) חזיהי (seeing him) דחכימאית (that wisely) מפנא (he had returned) פתנמא (an answer) ענא (He answered) ואמר (& He said) לה (to him) לא (not) הוית (you have been) רחיק (far) מן (from) מלכותא (the kingdom) דאלהא (of God) ולא (& not) אנש (a man) תוב (again) אמרה (dared) דנשאליוהי (to question Him)

35

וענא (& answered) ישוע (Yeshua) ואמר (& said) כד (when) מלף (he taught) בהיכלא (in the temple) איכנא (How?) אמרין (are saying) ספרא (the Scribes) דמשיחא (that The Messiah) ברה (the son) הו (is) דרויד (of David)

36

הו (Himself) גיר (for) דויד (David) אמר (said) ברוחא (in The Spirit) דקודשא (of Holiness) דאמר (said) מריא (The Lord Jehovah) למרי (to my Lord) תב (sit) לך (you) מן (at) ימיני (My right) עדמא (until when) דאסים (I shall constitute) בעלדבבך (Your enemies) כובשא (as a footstool) תחית (under) רגליך (Your feet)

37

הו (he) הכיל (therefore) דויד (David) קרא (He called) לה (Him) מרי (my Lord) ואיכנא (& How?) ברה (His son) איתוהי (is He) וכלה (& whole) כנשא (the crowd) שמע (listening) הוא (was) לה (to Him) בסמיאית (with pleasure)

38

וביולפנה (& in his teaching) אמר (said) הוא (He) להון (to them) אזדהרו (Beware) מן (of) ספרא (the Scribes) דצבין (who like) דכאסטלא (that in robes) נהלכון (they walk)

39

וריש (& chief) מותבא (the seats) בכנושתא (in the synagogue) וריש (& top) סמכא (rooms) בחשמיתא (at feasts) ורחמין (& love) שלמא (the greetings) בשוקא (in the streets)

40

הנון (they) דאכלין (who devour) בתא (the houses) דארמלתא (of widows) בעלתא (for an offering) דמורכין (of chanting long) צלותהון (their prayers) הנון (those) נקבלון (shall receive) דינא (the judgment) יתירא (the greater)

41

וכד (& when) יתב (sat down) ישוע (Yeshua) לוקבל (near) בית (house) נזא (the treasure) חאר (he beheld) הוא (he) איכנא (how) כנשא (the crowds) רמין (cast) עורפנא (money) בית (in house) נזא (of treasure) וסגיאא (& many) עתירא (rich men) רמין (casting in) הו (they were) סגי (much)

42

ואתת (& came) ארמלתא (widow) חדא (one) מסכנתא (poor) ארמית (she cast in) תרין (two) מנין (minas) דאיתיהון (that were) שמונא (a farthing ~ ¼ ¢)

43

וקרא (& called) ישוע (Yeshua) לתלמידוהי (His disciples) ואמר (& He said) להון (to them) אמין (amen) אמר (say) אנא (I) לכון (to you) דהרא (that this) ארמלתא (widow) מסכנתא (poor) יתיר (more) מן (than) כלהון (all) אנשא (the men) דרמין (who cast in) ארמית (she has cast) בית (into the house) נזא (of treasure)

44

כלהון (all of them) גיר (for) מן (from) מדם (the things) דיתיר (of the surplus) להון (to them) ארמיו (they cast in) הדא (this one) דין (but) מן (from) חסירותה (her want) כל (every) מדם (thing) דאית (that) הוא (was) לה (to her) ארמיתה (she cast in) כלה (all) קנינה (her possessions)

Chapter 13

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וכד (& when) נפק ישוע (Yeshua) מן (from) היכלא (the temple)
אמר (said) לה (to Him) חדר (one) מן (of) תלמידוהי (His disciples)
מלפנא (Teacher) הא (behold) חזי (see) אילין (what!) כאפא (stones)
ואילין (& what!) בנינא (buildings)

ישוע (Yeshua) דין (but) אמר (said) לה (to him) חזא (see?) אנת (you)
הלין (these) בנינא (buildings) רורבא (great) לא (not) משתבקא (will be left)
הרבא (here) כאף (a stone) על (on) כאף (a stone)
דלא (that not) מסתתרא (had been pulled down)

וכד (& when) יתב ישוע (Yeshua) בטורא (at the Mount) דזיתא (of Olives)
לוקבל (opposite) היכלא (the temple) שאלוהי (they asked Him)
כאפא (Kaypha) ויעקוב (& Yaqob) ויוחנן (& Yokhanan)
ואנדראוס (& Andraus) בלהודיהון (alone)

אמר (tell) לן (us) אמתי (when?) הלין (these things) נהוין (will be)
ומנא (& what is?) אתא (the sign) מא (when) דקרובן (are approaching)
הלין (these things) כלהין (all) למשתלמו (to be fulfilled)

הו (Himself) דין (but) ישוע (Yeshua) שרי (began) למאמר (to say) להון (to them)
חזו (take heed) דלמא (lest) אנש (a man) נטעיכון (shall lead you astray)

סניאא (many) גיר (for) נאתון (will come) בשמי (in My Name) ונאמרין (& they will say)
דאנא אנא ("I AM The Living God") ולסניאא (& many) נטעון (they will deceive)

מא (whenever) דין (but) דשמעתון (you will hear) קרבא (war)
וטבא (& reports) דקארסא (of battles) לא (not) תדחלן (you should fear)
עתיד (is going) הו (that) דנהוא (to happen) אלא (but) לא (not) עדכיל (yet)
הרתא (the end is)

נקום (will arise) גיר (for) עמא (nation) על (against) עמא (nation)
ומלכו (& kingdom) על (against) מלכו (kingdom) ונהוין (there will be)
זועא (earthquakes) בדוכא (in places) דוכא (places)
ונהוין (& there will be) כפנא (famines) ושנושיא (& sedition)
הלין (these) רשא (the beginning) אנון (are) דחבלא (of the labor pains)

חזו (take heed) דין (but) אנתון (you) נפשכון (to yourselves)
נשלמונכון (they will deliver you) גיר (for) לדינא (to judges) ובכנושתהון (& in their synagogues)
וקדם (you will be scourged) וקדם (& before) מלכא (kings) והגמונא (& governors)
תקומון (you will stand) מטלתי (for My sake) לסהדותהון (for a testimony to them)

לוקדם (first) דין (but) עתידא (is going) דתתכרז (to be preached)
סברתי (My gospel) בכלהון (in all) עממא (the nations)

מא (whenever) דמקרבין (they bring) לכון (you) דין (but) דנשלמונכון (to deliver you)
לא (not) תקדמון (you should go beforehand) תאנפון (that you will be anxious)
מנא (what?) תמללון (you will speak)
ולא (& not) תרנון (you shall consider) אלא (except)
מדם (the thing) דמתיהב (that is given) לכון (to you)
בדי (in that) שעתא (hour) הו (it) מללו (speak) לא (not)
הוא (will have been) גיר (for) אנתון (you) ממללן (speaking)
אלא (but) רוהא (The Spirit) דקורשא (of Holiness)

נשלם (will deliver) דין (but) אחא (brother) לאהוהי (his brother)
למותא (to death) ואבא (& a father) לברה (his son) ונקומון (& will rise up)
בניא (children) על (against) אבהיהון (their parents)
ונמיתון (& put to death) אנון (them)

ותהוון (& you will be) סניאין (hated) מן (by) כלנש (everyone)
משל (because of) שמי (My Name) מן (whoever) דין (but)
דנסיבר (will endure) עדמא (until) להרתא (the end) הו (he) נחא (will be saved)

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14

מא (whenever) דין (but) דהזיתון (you see) אתא (the sign) טנפתא (unclean)
דחורבא (of desolation) הי (that) דאמירא (which was spoken) בדניאל (by Daniel) נביא (the prophet)
דקימא (that is standing) איכא (where) דלא (that not) ולא (it ought) הי (he) דקרא (who reads)
נסתכל (let him perceive) הידין (then) אילין (those) דביהוד (who in Judea)
אנון (are) נערקון (should flee) לטורא (to the mountains)

15

ומן (& whoever) דבאגרא (on the roof) הו (is) לא (not) נחות (should come down) ולא (& not)
נעול (should enter) למשקל (to take) מדם (anything) מן (from) ביתה (his house)

16

ומן (& whoever) דבחקלא (in the field) הו (is) לא (not)
נתהפך (should turn) לבסתרה (to go back) דנשקול (to take up) לבשה (his garment)

17

וי (woe) דין (but) לבטנתא (to her who is pregnant) ולאילין (& to those)
דמינקן (who are nursing) בהגון (in those) יומתא (days)

18

צלו (pray) דין (but) דלא (that not) נהוא (will be) ערוקיכוון (your flight) בסתוא (in winter)

19

נהוא (will be) גיר (for) ביומתא (in days) הגון (those) אולצנא (distress)
דלא (that not) הוא (was) אכותה (like it) מן (from) ריש (the beginning)
בריתא (of the creation) דברא (which created) אלהא (God)
עדמא (until) להשא (now) ולא (& not) נהוא (will be)

20

ואלו (& if) לא (not) מריא (The Lord Jehovah) דכרי (had shortened) יומתא (days)
הגון (those) לא (not) היא (live) הוא (would) כל (every) בסר
(body) אלא (but) מטל (because of) נביא (the chosen ones) דנבא (whom He has chosen)
כרי (He has shortened) יומתא (days) הגון (those)

21

הידין (then) אן (if) אנש (a man) נאמר (shall say)
לכוון (to you) דהא (behold) הרבא (here) הו (is) משיחא (The Messiah)
והא (& behold) הרתמן (he is going there) לא (not) תהימנון (you should believe)

22

נקומון (will arise) גיר (for) משיחא (messiahs) דדגלוּתא (false) ונביא (& prophets)
דכדבותא (lying) ונתלון (& they will give) אתותא (signs) ותדמרתא (& wonders)
ונטעון (& they will deceive) אן (if) משכחא (possible) אף (even) לגביא (the chosen ones)

23

אנתון (you) דין (but) אזדהרו (pay attention) הא (behold) קרמת (I have gone before)
אמרת (I have told) לכוון (you) כל (every) מדם (thing)

24

בהגון (in those) דין (but) יומתא (days) בתר (after) אולצנא (distress)
הו (that) שמשא (the sun) נחשך (will darken) וסהרא (& the moon)
לא (not) נתל (will give) נוהרה (its light)

25

וכוכבא (& the stars) נפלון (will fall) מן (from) שמיא (the Heavens)
וחילותא (& the powers) דשמיא (of the Heavens) נתתזיעון (will be shaken)

26

והידין (& then) נחזוניהי (they will see) לברה (The Son) דאנשא (of Man) כד (when)
אתא (He comes) בעננא (in the clouds) עם (with) חילא (power) רבא (great)
ועם (& with) שובחא (glory)

27

הידין (then) נשדר (He will send) מלאכיהי (His angels) ונכנש (& gather) לגבוהי (His elect ones)
מן (from) ארבעתיהין (the four) רוחא (the winds) מן (from) רשה (the beginning) דארעא (of the earth)
ועדמא (& unto) לרשה (the beginning) דשמיא (of the Heaven)

28

מן (from) תתא (the fig tree) דין (but) ילפו (learn) פלאתא (an allegory)
דמא (that whenever) דרך (are tender) סוכיה (its branches) ופרעו (& bud)
שרפיה (its leaves) ידעין (know) אנתון (you) דמטא (has arrived) קיטא (Summer -May)

29

הכנא (thus) אף (also) אנתון (you) מא (whenever) דהזיתון (you see)
הלין (these things) דהוין (happen) דעו (know) דקריבא (that near) הי (it is)
על (at) תרעא (the door)

30

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אמין (amen) אמר (say) אנא (I) לכון (to you) דלא (that not)
תעבר (will pass) שרבתא (generation) הדא (this) עדמא (until)
דהלין (of these things) כלהין (all) נהוין (will come to pass)

31

שמיא (the Heavens) וארעא (& the earth) נעברון (will pass away)
ומלי (& My words) לא (not) נעברון (will pass away)

32

על (of) דין יומא (day) הו (that) ועל (that) שעתא (hour) הי (that)
אנש (a man) לא (not) ידע (knows) אפלא (neither) מזלאכא (the angels)
דשמיא (of Heaven) ולא (nor) ברא (The Son) אלא (except) אן (only) אבא (The Father)

33

חזו (take heed) אתתעירו (watch) וצלן (& pray) לא (not) גיר (for)
ידעין (aware) אנתון (you are) אמתי (when) הו (that is) זכנא (time)

34

איך (like) גברא (a man) הו (it is) גיר (for) דהזיק (who traveled abroad)
ושבק (& left) ביתה (his house) ויהב (& gave) שולטנא (authority)
לעבדוהי (to his servants) ול אנש (& to a man) אנש (a man) עבדה (his work)
ולתרעא (& the gatekeeper) פקד (he commanded) דנהוא (that he should be) עיר (watchful)

35

אתתעירו (watch) הכיל (therefore) דלא (for not)
ידעין (aware) אנתון (you are) אמתי (when) אתא (comes) מרה (The Master)
דביתא (of the house) ברמשא (in evening) או (or) בפלגה (at mid-) דלליא (-night)
או (or) במקרא (at the crowing) תרנגלא (of the rooster) או (or) בצפרא (in the morning)

36

דלמא (lest) נאתא (he will come) מן (from) שליא (the silence) ונשכחון (& He finds you)
כד (when) דמכין (sleeping) אנתון (you are)

37

מדם (the thing) דלכון (that to you) דין (but) אמר (say) אנא (I)
לכלכון (to you all) הו (the same) אמר (say) אנא (I) הויתון (you be) עירין (watching)

Chapter 14

1

בתר (after) דין (but) תרין (two) יומין (days) הוא (it) הוא (was) פצחא (Passover)
דפטירא (of unleavened bread) ובעין (& speaking) הו (were) רבי (Chief) כהנא (the Priests)
וספרא (& the scribes) איכנא (how) בנכלא (by treachery) נאחדון (they would seize)
ונקטלוגיהי (& they would kill Him)

2

ואמרין (& saying) הו (they were) לא (not) בעדעדא (during the feast)
דלמא (lest) נהוא (there be) שגושיא (a tumult) בעמא (among the people)

3

וכד (& while) הו (He) איתוהי (was) בביתעניא (in Byth-Ania) בביתה (in the house)
דשמעון (of Shimeon) גרבא (the potter *) כד (when) סמיך (reclining) אתת (came) אנתא (a woman)
דאית (who had) עליה (with her) שטיפתא (an alabaster vase) דבסמא (of ointment)
דנרדין (of spikenard) רשיא (the best) סגי (very) דמיא (costly) ופתחתה (& she opened it)
ואשפעתה (& poured it) על (on) רשה (the head) דישוע (of Yeshua)

* "Garba" can mean "Leper" or "Pot". It can also mean, "One who makes pots", even as "Bsama" in this verse can mean "Ointment" or "Maker of ointment". There can be no doubt that Shimeon was not a leper with The Messiah in his house as a dinner guest. This is probably another case where the Greek translator misconstrued the Aramaic original. All Greek texts have "Leprou", from "Lepros"- "A Leper".

4

אית (there were) דין (but) אנשא (men) מן (from) תלמידא (the disciples) דאתבאש (whom it displeased)
להון (to them) בנפשהון (in themselves) ואמרו (& they said) דלמנא (Why?) הוא (was there)
אבדנא (the loss) דהנא (of this) בסמא (ointment)

5

משכח (possible) הוא (it would have been) גיר (for) למזדבנו (to sell) יתיר (for more)
מן (than) תלתמאא (300) דינרין (Danarii) ולמתיחבו (& to be given) למסכנא (to the poor)
ומזדעפין (& indignant) הו (they were) בה (at her)

6

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אונגליון קדישא כרוזותא דמרקוס

הו (He) דין (but) ישוע (Yeshua) אמר (said) שובקוה (let her alone) מנא (why?) מהרין (troubling)
אנתון (are you) לה (her) עברא (a deed) שפירא (beautiful) עברת (she has done) לותי (for Me)

7

בכלזבן (at every time) גיר (for) מסכנא (the poor) אית (are) לכון (to you) עמוכון (with you)
ואמתי (& whenever) דצבין (desire) אנתון (you) משכחין (able) אנתון (you are)
דתעברון (that you may do) להון (to them) דשפיר (what is good)
אנא (I) דין (but) לא (not) בכלזבן (always) איתי (am) לותכון (with you)

8

הו (that) דאית (which) הוא (was) לה (to her) להרא (this) עברת (she has done)
וקדמת (& she has gone before) איך (so as) דלקבורתא (for burial) בסמת (she anointed) גושמי (My body)

9

ואמין (& amen) אמר (say) אנא (I) לכון (to you) דכל (that every)
איכא (where) דתתכרוז (that will be preached) סברתי (My gospel) הרא (this)
בכלה (in all) עלמא (the world) ואף (& also) מדם (thing) דעברת (that she has done)
הרא (this) נתמלל (shall be spoken) לדוכרנה (in her memory)

10

יהודא (Yehuda) דין (but) סכריוטא (Skariota) חד (one)
מן (from) תרעסר (the twelve) אזל (went) לות (to)
רבי (Chief) כהנא (the Priests) איך (so as) דנשלמווהי (to betray Him)
להון (to them) לישוע (Yeshua)

11

הגון (they) דין (but) כד (when) שמעו (they heard)
חריו (they rejoiced) ואשתודיו (they promised) כספא (money)
דנתלון (they would give) לה (to him) ובעא (& sought) הוא (he)
לה (it) פלעא (opportunity) דנשלמווהי (to betray Him)

12

וביומא (& on the day) קדמא (first) דפטירא (of unleavened bread)
דבה (in which) דבחין (slaughter) יהודיא (the Jews) פצחא (the Passover lamb)
אמרין (they were saying) לה (to Him) תלמידוהי (His disciples)
איכא (where?) צבא (want) אנת (do You) דנאזל (do we shall go)
נטיב (to prepare) לך (for You) דתאכול (that You may eat) פצחא (The Passover)

13

ושדר (& he sent) תרין (two) מן (of) תלמידוהי (His disciples) ואמר (& said) להון (to them)
זלו (go) למדינתא (to the city) ודא (& behold) פנע (will meet) בכון (with you) גברא (a man)
דשקיל (bearing) מאנא (a vessel) דמיא (of water) זלו (go) בתרה (after him)

14

ולאיכא (& in the place) דעאל (he enters) אמרו (say) למרא (to the lord) ביתא (of the house)
רבן (our Master) אמר (says) איכו (where is?) בית (the house) משריא (chamber)
איכא (where) דאכול (I may eat) עם (with) תלמידי (My disciples) פצחא (The Passover)

15

ודא (& behold) מחוא (he will show) לכון (to you) עליתא (an upper room) רבתא (great)
דמשויא (which is laid out) ומטיבא (& prepared) תמן (there) תקנו (make ready) לן (for us)

16

ונפקו (& went out) תלמידוהי (His disciples) ואתו (& they came)
למדינתא (to the city) ואשכחו (& they found) איכנא (Just as)
דאמר (He told) להון (them) וטיבו (& they prepared) פצחא (the Passover)

17

וכד (& when) הוא (it was) רמשא (evening)
אתא (He came) עם (with) תרעסרתה (His twelve)

18

וכד (& as) סמיכין (they reclined) ולעסין (& ate) אמר (say) ישוע (Yeshua) אמין (amen) אמר (say)
אנא (I) לכון (to you) דחד (that one) מנכון (of you) דאכל (who eats) עמי (with Me)
הו (he) נשלמני (will betray Me)

19

הגון (they) דין (but) שריו (began) מתתעיקין (to lose heart) ואמרין (& they were saying)
לה (to Him) חד (each) חד (one) למא (?) אנא (is it I?)

20

הו (He) דין (but) אמר (said) להון (to them) חד (one)
מן (of) תרעסר (the twelve) דצבע (who dips) עמי (with Me) בלגתא (in the dish)

21

וברא (& The Son) דאנשא (of Man) אזל (goes)
איכנא (Just as) דכתיב (it is written) עלוהי (about Him)

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אונגליון קדישא כרוזותא דמרקוס

ווי (woe) דין (but) לגברא (to man) הו (that)
דבאידה (by whose hand) משתלם (is betrayed) ברה, (The Son)
דאנשא (of Man) פקה (better) הווא (it were) לה (for him) לגברא (for man)
הו (that) אלו (if) לא (not) אתילד (had been begotten)

22

ונכד (& while) הנון (they were) לעסין (eating) נסב (took) ישוע (Yeshua)
לחמא (bread) וברך (& He blessed) וקצא (& He broke) ויהב (& He gave)
להון (to them) ואמר (& He said) להון (to them) סבו (take)
הנא (this) איתוהי (is) פגרי (My body)

23

ונסב (& He took) כסא (a cup) ואודי (& He gave thanks) וברך (& He blessed)
ויהב (& He gave) להון (to them) ואשתיו (& they drank) מנה (from it) כלהון (all of them)

24

ואמר (& He said) להון (to them) הנו (this) דמי (My blood) דריתקא (of the Covenant) חדתא (New)
דחלק (which in exchange for) סגיאא (the many) מתאשר (is shed)

25

אמין (amen) אמר (say) אנא (I) לכון (to you) דתוב (that again) לא (not) אשתא (I shall drink)
מן (from) ילדא (fruit) דגפתא (of the vine) עדמא (until) ליומא (day) הו (that) דבה (in which)
אשתיוהי (I shall drink it) חדתאית (anew) במלכותה (in the kingdom) דאלהא (of God)

26

ושבחו (& they sang praises) ונפקו (& they went out) לטור (to the Mount) זיתא (of Olives)

27

ואמר (& said) להון (to them) ישוע (Yeshua) דכלכון (all of you) תתכשלון (will be ashamed)
בי (of Me) בהנא (in this) לליא (night) כתיב (it is written) גיר (for)
דאמחא (I shall smite) לרעיא (The Shepherd)
ונתברון (& will be scattered) אמרוהי (His lambs)

28

אלא (but) מא (when) דקמת (I am risen) קדם (I shall go before) אנא (I) לכון (you) לגלילא (to Galila)

29

אמר (said) לה (to Him) כאפא (Kaypha) אן (if) כלהון (all of them)
נתכשלון (will be ashamed) אלא (yet) לא (not) אנא (I shall)

30

אמר (said) לה (to him) ישוע (Yeshua) אמין (amen) אמר (say) אנא (I) לך (to you) דאנת (that you)
יומנא (today) בלליא (in night) הנא (this) קדם (before) דנקרא (will crow) תרנגלא (the rooster)
תרתי (two) זבנין (times) תלת (thrice) תכפור (you will renounce) בי (Me)

31

הו (he) דין (but) יתיראית (all the more) אמר (saying) הווא (was) דאן (that if)
נהוא (it happens) לי (to me) לממת (to be put to death) עמדך (with You)
לא (not) אכפור (I shall renounce) כך (You) מרי (My Lord)
ואכותה (& like him) אף (also) כלהון (all of them) אמרו (they spoke)

32

The Eastern Peshitta has "תלמידא" - "The disciples", as second to the last word in v. 31. The Western does not; neither does this critical Peshitta edition. The Greek agrees with the Western Peshitta here.

32

ואתו (& they came) לדוכתא (to the place) אידא (which) דמתקריא (is called) גדסמן (Gathseman)
ואמר (& He said) לתלמידוהי (to His disciples) תבו (sit) הרכא (here) עד (while) מצלא (pray) אנא (I)

33

ורבר (& He took) עמה (with Him) לכאפא (Kaypha) וליעקוב (& Yaqob) וליוהנן (& Yokhanan)
ושרי (& He began) למתכמרו (to be saddened) ולמתתעקו (& languid)

34

ואמר (& He said) להון (to them) כריא (sadness) הי (is) לה (to it) לנפשי (to my soul)
עדמא (unto) למותא (death) קו (stay) הרכא (here) ואתתעירו (& watch)

35

וקרב (& he approached) קליל (a little) ונפל (& He fell) על (on) ארעא (the ground)
ומצלא (& prayed) הווא (He) דאן (that if) משכחא (it were possible)
תעבר (would pass) מנה (from Him) שעתא (the hour)

36

ואמר (& He said) אבא (Father) אבי (My Father)
כל (every) מדם (thing) משכח (can do) אנת (You)
אעבר (let pass) מני (from Me) כסא (cup) הנא (this) אלא (but)
לא (not) צביני (My will) דיילי (Mine) אלא (but) דיילך (Yours)

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אונגליון קדישא כרוזותא דמרקוס

37

ואתא (& He came) אשכח (He found) אנון (them) כד (when) (are you sleeping?) דמכין (they were sleeping) ואמר (& said) לכאפא (to Kaypha) שמעון (Shimeon) דמכת (are you sleeping?) דמכין (you) לא (not?) אשכחת (were you able) חדא (one) שעא (hour) למתתערו (to watch) לך

38

אתתעירו (watch) וצלו (& pray) דלא (lest) תעלון (you enter) לנסיונא (into temptation) רוחא (the spirit) צביא (is willing) ומטיבא (& prepared) אלא (but) פגרא (the body) כרייה (is weak)

39

ואזל (& He went on) תוב (again) צלי (He prayed) והי (& the same) מלתא (words) אמר (He said)

40

והפך (& returning) אתא (He came) תוב (again) אשכח (He found) אנון (them) כד (while) דמכין (they were sleeping) מטל (because) דעיניהון (their eyes) יקירן (heavy) יהי (were) ולא (& not) ידעין (know) הו (they did) מנא (what?) נאמרין (they should say) לה (to Him)

41

ואתא (& He came) דתלת (a third) זבנין (time) ואמר (& He said) להון (to them) דמכו (sleep) מכיל (now) ואתתניחו (& take rest) מטת (has arrived) חרתא (the end) ואתת (& has come) שעתא (the hour) והא (& behold) משתלם (is betrayed) ברה (The Son) דאנשא (of Man) באידיהון (into the hands) דחטיא (of sinners)

42

קומו (arise) נאזל (we will go) הא (behold) קרב (approaches) הו (he) דמשלם (who betrays) לי (Me)

43

ועד (while) הו (he) ממלל (was speaking) אתא (came) יהודא (Yehuda) סכריוטא (Scariota) חד (one) מן (of) תרעסר (the twelve) ועמא (& people) סניאא (many) עם (with) ספסרא (swords) וחוטרא (& clubs) מן (from) לות (the presence of) רבי (Chief) כהנא (the Priests) וספרא (& the Scribes) וקשישא (& The Elders)

44

ויהב (& he had given) להון (to them) אתא (a sign) משלמנא (the traitor) הו (he) דמשלם (who betrayed) ואמר (& said) הו (he) דנשק (Whom shall kiss) אָנא (I) הויו (is He) אוחדוהי (seize Him) וזהיראית (securely) ואובלוהי (& bring Him)

45

ובר (& son of) שעתה (a moment) קרב (he approached) ואמר (& he said) לה (to Him) רבי (Rabbi) רבי (Rabbi) ונשקה (& he kissed Him)

46

הגון (those) דין (but) ארמיו (laid) עלוהי (upon Him) אידיא (hands) ואחדוהי (& they seized Him)

47

חד (one) דין (but) מן (from) הגון (those) דקימין (who were standing) שמש (drew) סיפא (a sword) ומחיהי (& hit) לעבדה (the servant) דרב (of the high) כהנא (Priest) ושקלה (& took off) אדנה (his ear)

48

הו (he) דין (but) ישוע (Yeshua) ענא (answered) ואמר (& said) להון (to them) אוך (as) דעל (against) גיסא (a band of robbers) נפקתון (have you gone out?) בסיפא (with swords) ובחוטרא (& with clubs) דתאחדונוי (that you might seize Me)

49

כליוןם (every day) לותכון (with you) הוית (I was) כד (when) מלף (taught) אָנא (I) בהיכלא (in the temple) ולא (& not) אחרתונני (you did seize Me) אלא (but) דנשלמון (that may be fulfilled) כתבא (the scriptures) הות (has happened) הדא (this)

50

הידין (then) שבקוהי (forsook Him) תלמידוהי (His disciples) וערקו (& they fled)

51

ועלימא (& young man) חד (one) אתא (come) הוא (had) בתרה (after Him) ועטיף (& he was clothed) סדונא (with a cloth) ערטל (he was naked) ואחדוהי (& they seized him)

52

הו (he) דין (but) שבק (left) סדונא (the cloth) וערק (& fled) ערטל (naked)

53

ואובלוהי (& they brought Him) לישוע (Yeshua) לות (to) קיפא (Qaiapha) רב (high) כהנא (the Priest) ואתכנשו (& gathered) לותה (to Him) כלהון (all of them) רבי (Chief) כהנא (the Priests) וספרא (& the Scribes) וקשישא (& the Elders)

54

שמעון (Shimeon) דין (but) מן (from) רותקא (a distance) אתא (coming) הוא (was) בתרה (after Him) עדמא (until) לגו (within) דרתא (the courtyard)

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אונגליון קדישא כרוזותא דמרקוס

דרב (of High) כהנא (the Priest) ויתב (& sat down) הוּא (he) עם (with)
משמשנא (the servants) ושחן (& warmed himself) לוקבל (near) נורא (the fire)

55

רבי (Chief) כהנא (the Priests) דין (but) וכלה (& all) כנשהון (their assembly)
בעין (seeking) הוּו (were) על (against) ישוע (Yeshua) סהדותא (testimony)
דנמיתוניהי (that they might put Him to death) ולא (& not) אשכחו (they were able)

56

כד (while) סגיאא (many) גיר (for) מסהדין (testifying) הוּו (were)
עלוהי (against Him) לא (not) שוין (worthy) הוּו (was) סהדותהון (their testimony)

57

אנשין (people) דין (but) קמו (rose up) עלוהי (against Him)
סהדא (testifying) דשוקדא (of lies) ואמרו (& they said)

58

דחנן (we) שמעניהי (we have heard Him) דאמר (say) דאנא (I)
שרא (destroy) אנא (shall) היכלא (temple) הנא (this)
דעביד (that is made) באידיא (with hands) ולתלתא (& in three) יומין (days) בנא (shall build)
אנא (I) אחרנא (another) דלא (that not) עביד (is made) באידיא (with hands)

59

ואפלא (neither) דין (but) הכנא (in like manner) שוּיא (worthy) הוּו (was) סהדותהון (their testimony)

60

וקם (stood up) רב (High) כהנא (the Priest) במצעתא (in the center) ושאלה (& asked Him)
לישוע (Yeshua) ואמר (& said) לא (not?) מפנא (return) אנת (you) פתנמא (an answer)
מנא (why?) מסהדין (are testifying) עליך (against You) הלין (these)

61

הוּ (He) דין (but) שתיק (silent) הוּא (was) ומדם (& anything) לא (not) עניהי (He answered him)
(& again) שאלה (asked Him) רב (High) כהנא (the Priest) ואמר (& he said) אנת (You)
הוּ (are?) משיחא (The Messiah) ברה (The Son) דמברכא (of The Blessed One)

But He was silent and did not answer anything, and again The High Priest asked Him and said, “Are You The Messiah, The Son of The Blessed One?”

62

הוּ (he) דין (but) ישוע (Yeshua) אמר (said) לה (to him) אנא אנא (I AM The Living God)
ותחזון (& you shall behold) לברה (The Son) דאנשא (of Man) דיתב (sitting)
מן (at) ימינא (the right hand) דהילא (of The Power)
ואתא (& comes) על (on) ענני (the clouds) שמיא (of Heaven)

But Jesus said to him, “I AM The Living God, and you shall behold The Son of Man sitting at the right hand of Power and coming on the clouds of Heaven”.

63

רב (high) כהנא (the Priest) דין (but) צרא (ripped in two) כותינה (his tunic) ואמר (& he said)
מנא (why?) מכיל (now) מתבעין (are required) לן (for us) סהדא (witnesses)

64

הא (behold) מן (from) פומה (His mouth) שמעתון (you have heard) גודפא (the blasphemy) מנא (How?)
מתחזא (does it appear) לכוּן (to you) הנון (they) דין (but) כלהון (all of them) דנו (judged)
דחיב (that deserved) הוּ (He) מותא (death)

65

ושריו (& began) אנשין (the people) רקין (spitting) בפרצופה (in His face) ומחפין (& covering)
אפוהי (His face) ומקפחין (& hitting) לה (Him) ואמרוּן (& they were saying) אתנבא (prophecy)
ודחשא (& the guards) מחין (hitting) הוּו (were) לה (Him) על (on) פכוהי (His jaw)

66

וכד (& while) שמעון (Shimeon) לתחת (underneath) בדרתא (in the courtyard)
אתא (came) עלימתא (handmaid) חדא (a certain) דרב (of High) כהנא (the Priest)

67

חזתה (she saw him) דשחן (that he warmed himself) וחרת (& she stared) בה (at him) ואמרא (& she said)
לה (to him) ואף (also) אנת (you) עם (with) ישוע (Yeshua) הוּו (were) נצריא (The Nazarene)

68

הוּ (he) דין (but) כפר (denied) ואמר (& said) לא (not) ידע (I know) אנא (I)
מנא (what?) אמרא (saying) אנת (you are) ונפק (& he went forth)
לבר (outside) לספא (to the porch) וקרא (& crowed) תרנגלא (a rooster)

69

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אונגליון קדישא כרוזותא דמרקוס

והזתה (& she saw him) תוב (again) עלימתא (handmaiden) הי (that) ושרית (& she began)
דתאמר (to say) לאילין (to those) דקימין (standing) דאף (that also)
הנא (this one) מנהון (of them) הו (is)

70

הו (he) דין (but) תוב (again) כפר (denied) ובתר (& after) קליל (a little while) תוב (again)
הנון (they) דקימין (who were standing) אמרו (said) לכאפא (to Kaypha) שריראית (truly)
מנהון (of them) אנת (you are) אף (also) גיר (for) גליליא (a Galilean)
אנת (you are) וממלךך (& your speech) דמא (is similar)

71

הו (he) דין (but) שרי (begun) הוא (had) מהרם (cursing) וימא (& swearing)
דלא ידע (not) אנא (I) לנברא (man) הנא (this) דאמרין (of whom speak) אנתון (you)

72

ובה (& in it) בשעתא (in the moment) קרא (crowed) תרנגלא (the cock) דתרתין (the second) זבנין (time)
ואתדכר (& was reminded) שמעון (Shimeon) מלתה (of the word) דישוע (of Yeshua) דאמר (Who said)
הוא (had) לה (to him) דקדם (before) דנקרא (shall crow) תרנגלא (a cock)
תרתין (two) זבנין (times) תלת (thrice) תכפור (you will deny) בי (Me)
ושרי (& he began) דנבכא (to weep)

Chapter 15

1

ומחדא (& at once) בצפרא (in the morning) עברו (they made) מלכא (a counsel)
רבי (the Chief) כהנא (Priests) עם (with) קשישא (The Elders) ועם (& with) ספרא (The Scribes)
ועם (& with) כלה (all) כנושחא (the Assembly) ואסרו (of Yeshua) לישוע (& they bound)
ואובלוהי (& brought Him) ואשלמוהי (& delivered Him) לפילטוס (to Pilatus)

2

ושאלה (& asked Him) פילטוס (Pilatus) אנת (You) הו (are?) מלכא (The King)
דיהודיא (of the Judeans) הו (He) דין (but) ענא (he answered)
ואמר (& He said) לה (to him) אנת (you) אמרת (have said)

3

ואכלין הו קרצוהי (& accused Him) רבי (the Chief) כהנא (Priests) בסניאתא (of many things)

"Akal Qartsa" is an Aramaic idiom meaning "to accuse". It is also one name for Satan in Aramaic.

4

הו (he) דין (but) פילטוס (Pilatus) תוב (again) שאלה (asked Him) ואמר (& said)
לה (to him) לא (not?) מפנא (return) אנת (you) פתגמא (an answer)
חזי (see) כמה (how many) מסהדין (are testifying) עליך (against You)

5

הו (He) דין (but) ישוע (Yeshua) מדם (any) פתגמא (answer)
לא (not) יהב (he gave) איכנא (so that) דנתדמר (would wonder) פילטוס (Pilatus)

6

מעד (set a time) הוא (he) דין (but) בכל (at every) עאדא (feast) למשרא (to release)
להון (to them) אסירא (prisoner) חד (one) אינא (whomever) דשאלין (they requested)

7

ואית (& there) הוא (was) חד (one) דמתקרא (who was called)
בר-אבא (Bar-Abba) דאסיר (who bound) הוא (was) עם (with) עבדי (them that made)
אסטסין (sedition) הנון (those) דקטלא (who murder) באסטסין (in the sedition) עברו (committed)

8

וקעו (& cried out) עמא (the people) ושריו (& they began) למשאל (to ask) איך (so that)
דמעד (he would keep the custom) הוא (he) עבר (had been doing) להון (for them)

9

הו (he) דין (but) פילטוס (Pilatus) ענא (answered) ואמר (& said)
צבין (willing) אנתון (are you?) אשרא (that I release)
לכון (to you) מלכא (the King) דיהודיא (of the Judeans)

10

ידע (known) הוא (had) גיר (for) פילטוס (Pilatus) דמן (that from) חסמא (envy)
אשלמוהי (delivered Him) רבי (the Chief) כהנא (Priests) להון (to them)

11

רבי (the Chief) כהנא (Priests) דין (but) יתיראית (all the more) חפטו (urged) לכנשא (the crowd)
דלבר-אבא (that Bar-Abba) נשרא (he would release)

12

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אונגליון קדישא כרוזותא דמרקוס

הו דיין (he) (but) פילטוס (Pilatus) אמר (said) להון (to them) מנא (what?) הכיל (therefore) צבין (do want) אנתון (you) אעבד (me to do) להנא (to this one) דקרין (Whom called) אנתון (you) מלכא (The King) דיהודיא (of the Judeans)

13

הנן (they) דיין (but) תוב (again) קעו (cried out) זקופיהי (crucify Him)

14

הו דיין (he) (but) פילטוס (Pilatus) אמר (said) להון (to them) מנא (what?) גיר (for) דביש (evil) עבד (has He done) והנן (& they) יתיראית (the more) קעין (were) זקופיהי (crucify Him)

15

פילטוס (Pilatus) דיין (but) צבא (wanted) דנעבד (to do) צבינא (the will) לכנשא (of the crowds) ושרא (& released) להון (to them) לבר-אבא (Bar-Abba) ואשלם (& delivered) להון (to them) לישוע (Yeshua) כד (after) מנגד (He had been scourged) דנזדקפ (to be crucified)

16

אסטרטיוטא (The soldiers) דיין (but) אובלוהי (led Him) לגו (within) דרתא (the courtyard) דאיתיה (which is) פרטורין (Praetorium) וקרו (& they called) לכלה (the whole) אספיר (company of soldiers)

17

ואלבשוהי (& they clothed Him) ארנגא (in purple) וגדלו (& they wound) סמו (& they placed) לה (on Him) כלילא (a crown) דכובא (of thorns)

18

ושריו (& they began) למשאל (to invoke) בשלמה (His peace) שלם (Hail) מלכא (King) דיהודיא (of the Judeans)

And they began to salute Him with, "Hail, King of the Judeans!"

19

ומחין (& hitting) הו (& spitting) הו (& hitting) הו (they were) לה (Him) על (on) רשה (His head) בקניא (with a reed) ורקין (& spitting) הו (& spitting) הו (they were) באפוהי (in His face) וברכין (& bowing) הו (& bowing) הו (they were) על (on) בורכיהון (their knees) וסגדין (& worshiping) לה (Him)

20

וכד (& when) בזהו (they mocked) בה (Him) אשלחוהי (they stripped Him) ארנגא (of the purple) ואלבשוהי (& clothed Him) מאנוהי (in His clothes) ואפקוהי (& led Him) דנזקפניהי (to crucify Him)

21

ושחרו (& they detained) חד (one) דעבר (who passing by) הוא (was) שמעון (Shimeon) קוריניא (Qurinia) דאתא (who come) הוא (had) מן (from) קרייתא (the field) אבוהי (the father) דאלכסנדרוס (of Alexandrus) ודרופוס (& of Rufus) דנשקול (to take up) זקיפה (His cross)

22

ואיתוהי (& they brought Him) לגולתא (to Gagultha) דוכתא (the place) דמתפשקא (that is interpreted) קרקפתא (The Skull)

23

וייהבו (& they gave) לה (to Him) למשתא (to drink) חמרא (wine) דחליט (that had been mixed) בה (with it) מורא (myrrh) הו (He) דיין (but) לא (not) נסב (would take)

24

וכד (& when) זקפוהי (they had crucified Him) פלגו (they divided) מאנוהי (His garments) וארמיו (& cast) עליהון (for them) פסא (lots) מנו (who would) מנא (what?) נסב (take)

25

אית (it) הוא (was) דיין (but) שעא (hour) תלת (the third) כד (when) זקפוהי (they crucified Him)

26

וכתיבא (& written) הות (was) עלתא (the pretext) דמותה (of His death) בכתבא (in writing) הנא (this) הו (this) מלכא (The King) דיהודיא (of the Jews)

27

וזקפו (& they crucified) עמה (with Him) תרין (two) לסטיא (robbers) חד (one) מן (at) ימינה (His right) וחד (one) מן (at) סמלה (His left)

28

ושלם (& was fulfilled) כתבא (the scripture) דאמר (that says) דעם (wicked men) אתחשב (He was numbered)

29

ואף (also) אילין (those) דיין (but) דעברין (who passing) הו (were) מגדפין (blaspheming) הו (they were) עלוהי (against Him) ומנידין (& were shaking) רשיהון (their heads) ואמריין (& they were saying) און (Q') שרא (destroyer) היכלא (of the temple) ובנא (it) לתלתא (in three) יומין (days)

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אונגליון קדישא כרוזותא דמרקוס

30

פצא (save) נפשך (Yourself) וחות (Youself) (& descend) מן (from) זקיפא (the cross)

31

והכנא (& likewise) אף (also) רבי (the chief) כהנא (priests) גחכין (joking) הוו (they were) חדר (one) עם (with) חדר (another) וספרא (& the Scribes) ואמרין (& they were saying) אחרנא (others) אחי (He saved) נפשה (Himself) לא (not) משכח (He is able) למחיו (to save)

32

משיחא (The Messiah) מלכה (King) דאיסריל (of Israel) נחות (let Him descend) השא (now) מן (from) זקיפא (the cross) דנהזא (that we may see) ונהימן (& we will believe) בה (in Him) ואף (& also) הנון (they) דין (but) דזקיפין (who crucified) הוו (were) עמה (with Him) מחסדין (reviling) הוו (they were) לה (Him)

33

וכד (& when) הוי (it was) שת (sixth) שעין (the hour) הוא (was) חשוכא (darkness) על (on) כלה (all) ארעא (the earth) עדמא (until) לשעא (the hour) תשע (ninth)

34

ובתשע (& in ninth) שעין (the hour) קעא (cried out) ישוע (Yeshua) בקלא (in a voice) רמא (loud) ואמר (& He said) איל (Eil) איל (Eil) למנא (Ilemana) שבקתני (Shabaqthani) דאיתיה (which is) אלהי (My God) אלהי (My God) למנא (Why?) שבקתני (have You forsaken Me)

35

ואנשין (& people) דשמעו (who heard) מן (among) הנון (those) דקימין (who were standing) אמרין (saying) הוו (they were) לאליא (to Elia) קרא (He called)

36

רהט (ran) דין (but) חדר (one) ומלא (& filled) אספונא (a sponge) חלא (with vinegar) ואסר (& tied it) בקניא (on a reed) דנשקיוהי (to give Him a drink) ואמרו (& they said) שבוקו (let Him alone) נחזא (let us see) אן (if) אתא (comes) אליא (Elia) מחת (to take down) לה (Him)

37

הו (He) דין (but) ישוע (Yeshua) קעא (cried) בקלא (in a voice) רמא (loud) ושלם (& He expired)

38

ואפי (& the curtain) תרעא (of the door) דהיכלא (of the temple) אצטרי (was ripped) לתרין (in two) מן (from) לעל (the top) עדמא (unto) לתחת (the bottom)

39

כד (when) חזא (saw) דין (but) קנטרונא (Centurion) הו (that) דקאם (who standing) הוא (was) לותה (with Him) דהכנא (& expired) קעא (that thus) ושלם (He had cried out) אמר (he said) שריראית (truly) הנא (this) גברא (man) ברה (The Son) הוא (was) דאלהא (of God)

40

אית (there) הוי (were) דין (but) אף (also) נשא (women) מן (from) רוחקא (a distance) דחזין (who looking) הוי (were) מרים (Maryam) מגדליתא (Magdalitha) ומרים (& Maryam) אמה (the mother) דיעקוב (of Yaqob) זעורא (the small) ודיוסא (& of Yose) ושלום (& Shalom)

41

הנין (those) דכד (who when) הו (He was) בגלילא (in Galila) נקיפן (joined) הוי (were) לה (to Him) ומשמשן (& ministered) לה (to Him) ואחרנתא (& others) סניאתא (many) דסלק (who gone up) הוי (had) עמה (with Him) לאורשלם (to Jerusalem)

42

וכד (& when) הוא (it was) רמשא (the evening) דערובתא (of Friday) דאיתיה (which is) קדם (before) שבתא (The Sabbath)

43

אתא (came) יוסף (Yoseph) הו (that) דמן (who was from) רמתא (Ramtha) מיקרא (honorable) בולוטא (a Counsellor) אבנא (who) דאף (also) הו (was he) מסכא (who waiting) הוא (was) למלכותא (for the kingdom) דאלהא (of God) ואמרה (& ventured) ועל (& entered) לות (unto) פילטוס (Pilatus) ושאל (& requested) פגרה (the body) דישוע (of Yeshua)

44

פילטוס (Pilatus) דין (but) תמה (wondered) דאן (that if) מן (from) כדו (sufficient time) מית (He had died) וקרא (& he called) לקנטרונא (the Centurion) ושאלה (& asked him) דאן (that if) מן (from) קדם (before) ענא (the time) מית (He had died)

And Pilate wondered that He should be already dead. And he called the centurion, and inquired if He had already died.

45

וכד (& when) ילף (he learned) יהב (he gave) פגרה (His body) ליוספ (to Yoseph)

46

ויבן (& bought) יוסף (Yoseph) כתנא (linen) ואחתה (& took it down)

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אונגליון קדישא כרוזותא דמרקוס

וכרכה (& wrapped it) בה (in it) וסמה (& placed it) בקברא (in a tomb)
דנקיר (that hewn out) הוא (was) בשועא (in the rock) ועגל (& rolled)
כאפא על (against) תרעה (the door) דקברא (of the tomb)

47

מרים (Maryam) דין (but) מגדליתא (Magdalitha) ומרים (& Maryam) הי (that is)
דיוסא (mother of Yose) חזי (saw) איכא (where) דאתתסים (He had been laid)

Chapter 16

1

וכד (& when) עברת (had passed) שבתא (the Sabbath) מרים (Maryam) מגדליתא (Magdalitha)
ומרים (& Maryam) דיעקוב (of Yaqob) ושלום (& Shalom) זבן (they had bought) הרומא (sweet spices)
דנאתין (that they might come) נמשחניהי (to anoint Him)

2

בשפרא (in the morning) דין (but) בחד (in the first day) בשבא (in the week) אתי (they came)
לבית (to the house) קבורא (of burial) כד (when) דנח (arose) שמשא (the sun)

3

ואמרן (& saying) הוי (they were) בנפשיהן (among themselves)
מן (who?) דין (but) עגל (will roll) לן (for us) כאפא (the stone)
מן (from) תרעה (the door) דבית (of the house) קבורא (of burial)

4

וחר (& looking) חזי (they saw) דמעגלא (that had been rolled away) הי (that)
כאפא (stone) רבא (great) הות (it was) גיר (for) טב (very)

5

ועלין (& they entered) לבית (the house) קבורא (of burial)
וחזי (& they saw) עלימא (a young man) דיתב (who sat) מן (on) ימינא (the right side)
ועטיפ (& he was wearing) אסטלא (a robe) חורתא (white) ותמה (& they were astonished)

6

הו (he) דין (but) אמר (said) להין (to them) לא (do not) תדחלן (be afraid)
לישוע (Yeshua) נצריא (The Nazarene) בעין (seeking) אנתין (you are) הו (Him) דאזדקף (Who was crucified)
קם (has arisen) לה (He) לא (not) הוא (He is) תנן (here)
הא (behold) דוכתא (the place) איכא (where) דסים (laid) הוא (He was)

7

אלא (but) זלין (go) אמרין (say) לתלמידיהי (to His disciples) ולכאפא (& to Kaypha) דהא (Behold)
קדם (He will go before) לכוון (you) לגיליא (to Galila) תמן (there) תחזוניהי (you will see Him)
איכנא (Just as) דאמר (He said) לכוון (to you)

8

וכד (& when) שמעו (they heard) ערק (they fled) ונפק (& went out) מן (from) קברא (the tomb)
אחיר (seized) הוא (had) להין (them) גיר (for) תהרא (shock) ורתיתא (& trembling) ולאנש (& to a man)
מדם (anything) לא (not) אמרין (they were saying) דחילן (they were) גיר (for)

9

בשפרא (at dawn) דין (but) בחד (on the first day) בשבא (of the week) קם (He arose)
ואתחזי (& appeared) לוקדם (first) למרים (to Maryam) מגדליתא (Magdalitha)
הי (her) דשבעא (from whom seven) שאדין (demons) אפק (cast out) הוא (He had) מנה (from her)

10

והי (& she) אזלת (went) סברת (she proclaimed the good news) להנון (to those) דעמה (who with Him)
הוו (were) דאבילין (who mourning) הוו (were) ובכין (& weeping)

11

והנון (& those) כד (when) שמעו (they heard) דאמרן (they were saying)
דחי (that He was alive) ואתחזי (& appeared) להין (to them) לא (not) הימנו (believed) אנין (they)

12

בתר (after) הלין (these things) אתחזי (He appeared) לתרין (before two) מנהון (of them)
בדמותא (in form) אחרתא (another) כד (as) מהלכין (they walked)
ואזלין (& they were going) לקריתא (to a village)

13

והנון (& those) אזלו (went) אמרו (they told) לשרכא (the rest)
אף לא (neither) להנון (them) הימנו (did they believe)

14

אחרית (afterward) דין (but) אתחזי (He appeared) להדעסר (to the eleven) כד (when)
סמיכין (they reclined at a meal) וחסד (& He condemned) להסירות (the lack) הימנותהון (of their faith)
ולקשיות (& the callousness) לבהון (of their heart) דלהנון (because them) דחזאוהי (who had seen Him)

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Mark אונגליון קדישא כרוזותא דמרקוס

דקם (before) לא (not) הימנו (they had believed)

15

ואמר (& He said) להון (to them) זלו (Go) לעלמא (to the world) כלה (all)
ואכרזו (& preach) סברתי (My Good News) בכלה (in all) בריתא (creation)

16

אינא (Whoever) דמהימן (believes) ועמדר (& is baptized) היא (lives)
ואינא (& whoever) דלא (does not) מהימן (believe) מתחיב (is condemned)

17

אתותא (signs) דין (but) לאילין (these) דמהימנין (who are believing) הלין (these)
נקפן (will accompany) בשמי (in My Name) שאדא (demons) נפקון (they will cast out)
ובלשנא (& in languages) חדתא (new) נמללון (they will speak)

18

וחוותא (& snakes) נשקלון (they will take) ואנ (& if) סמא (a poison) דמותא (of death)
נשתון (they should drink) לא (not) נהר (it will harm) אנון (them)
ואידיהון (& their hands) נסימון (they will place)
על (on) כריהא (the sick) ונתחלמון (& they will be healed)

19

ישוע (Yeshua) דין (but) מרן (our Lord) מן (from) ברהר (after)
דמלל (speaking) עמהון (with them) לשמיא (to Heaven) סלק (He ascended)
ויתב (& He sat down) מן (at) ימינא (the right side) דאלהא (of God)

20

הנון (they) דין (but) נפקן (went forth) ואכרזו (& they preached) בכל (in every) דוכא (place)
ומרן (& our Lord) מעדר (helping) הוא (was) להון (them) ומשר (& confirming)
מליהון (their words) באתותא (with the signs) דעברין (that doing) הון (they were)

שלם אונגליון קדישא כרוזותא דמרקוס
The end of The Holy Gospel preaching of Mark

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

The Gospel According To Luke

(From The original Peshitta in Aramaic, the language of Jesus)

To read the translation, read the parentheses with blue English words from rightmost parentheses first, then left of that, etc..Each Aramaic word is followed by its English equivalent.

Chapter 1

Verse 1

5	4	3	2	1
(an account)	(to write)	(were willing)	(many)	(because)
9	8	7	6	5
(are persuaded)	(of which we)	(those)	(of the events)	(an account)

Luke 1:1 has nine Aramaic words. In this first verse, I have numbered the English translation next to each Aramaic word in the proper reading order. Here is the English translation as it should be read from the interlinear:

1 (Because) 2 (many) 3 (were willing) 4 (to write) 5 (an account) 6 (of the events) 7 (those) 8 (of which we) 9 (are persuaded).

This is how one should read the interlinear throughout. Most verses will be understandable if read in this way, though there will be exceptions due to different word order in Aramaic. Try the next verse. Only the word "those" seems out of order in English in verse two. Put that word after "the things", and the whole verse will read correctly.

2

(who from)	(those)	(to us)	(delivered)	(the things)	(like)	(were)	(the first)	(of)	(eyewitnesses)	(and servants)	(of)	(the word)
9	8	7	6	5	4	3	2	1	10	11	12	13

A little practice will make reading the interlinear easier and very rewarding. You are reading a word for word rendering from the original language and text of the Gospels. It is worth the effort to obtain such unique knowledge. Try the next verse; it is more straightforward than verse 2.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

“The Word” is מלתא – “Miltha”. This is the term John uses in his Gospel to designate “Yeshua Meshikha” (Jesus The Messiah). That Luke refers to Him is fairly evident, as he refers to “The eyewitnesses and servants of The Word”. The spoken or written word does not have eyewitnesses and servants. Also the Aramaic word “דילה” – “Dilah” (“of His”) adds personal possession to the relationship of eyewitnesses and servants with the Word. They “belong to Him”. This would be out of place with respect to the spoken or written word.

(I had) הוית (approached) דקריב (because) מטל (to me) לי (also) אתה (He appeared) אתחזי
(in its order) בטכסה (thing) מדם (that every) דכל (all of them) לכלהון (carefully) יציפאית
(Theophila) תאופילא (excellent) נציהא (to you) לך (I should write) אכתוב

אתחזי – “He appeared” is the most natural meaning of “Ethkhazay” and would refer to the previous word -דמלתא- “of the Word”. Luke is saying that The Lord Yeshua The Messiah had appeared to him and had authorized and directed his writing of this Gospel. Why would it be received otherwise? If Luke merely “thought it good to write”, why would the churches have put it on a par with the inspired Gospels, Matthew, Mark and Luke? He would have been merely rehashing second hand information and serving warmed up leftovers. That is no recommendation worthy of an inspired Gospel of The New Testament. “Theophila”, to whom Luke wrote, would have thrown it in the trash if that were Luke’s meaning. Verse 2 says the other gospels were written by “eyewitnesses”. Verse three says Luke was also an eyewitness of The Messiah. If he were not, then he would be disqualified to write a gospel. It would seem that Western churches, in their misunderstanding of Luke’s introduction, have allowed scholarship to supplant Divine inspiration as its authority. This has subtly and slowly supplanted the Spiritual with the intellectual, which Luke the Physician has come to represent. He was not writing a literary composition here; he was writing from God, just as every other God inspired writer of scripture wrote: 1Co 2:13 “Which things we also speak; not in the teaching of the words of man’s wisdom, but in the teaching of The Spirit; and we compare spirituals with spirituals.” 2Pe 1:21 “For at no time was it by the pleasure of man, that the prophecy came; but holy men of God spoke, as they were moved by the Holy Spirit.”

Would an inspired writer say, “I thought I would write a Gospel account because many others were writing accounts like those the apostles were writing”? That would be the height of presumption. Would he then suppose that he would improve on the inspired accounts? - “It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus” – This is the King James translation, which demonstrates here the presumptive attitude attributed to Luke. This is a very poor translation of the Greek of verse 3, but all translations get it wrong in the first word of the verse, which is the most critical: “It seemed good”. That is because the Greek has the verb “εδοξε” from “dokeo”- (“to seem”). The Aramaic verb “Ethkhazay” - (He appeared) – אתחזי could mean “seemed”, but its usual meaning is “appeared” or “was seen”. This passive form of the Aramaic “חזי” - “Khaza” (“to see”) occurs 29 times in the Peshitta NT. 18 times Murdock translates it “appeared”, 7 times- “seen”, three times “received sight” and once (incorrectly, in my opinion)- “seemed”.

The Comprehensive Aramaic Lexicon has: חזי – xzy Verb

- peal_1 ImpArMesop, BibAr, MiddleAr, JLA, Syr, Bab (lit.) to see
- __2 BibArDan (metaph. like European langs.) to understand, to realize
- __3 JLAGal, Syr to visit
- __4 JLATg to see a vision > xzy#2
- __5 ImpArEg +%b_% to be victorious over
- __6 Syr %)ayk.anA) xAze))an~t nap\$Ak% how are you?
- pael_1 OAPal to see
- (h)afel_1 ImpArEgOst, Palestinian, JBA to show
- __2 JLAGal %)pyn% to console
- [ethpeel_1 OASyr, JLATg, Syr, JBA to be seen
- 2 Syr %leh% to be able to see
- 3 Palm, JBA to be fit, to be proper (occurs 1 time out of 50?; Luke 1:3 has the only questionable occurrence- comment is mine)
- 4 JLAGal to appear in a vision]
- ettafal_1 Syr, JBA to be made visible
- LS2 224

The Targum of Jonathan has 21 occurrences of the passive verb “Ethkhazay” and “Ethkhaza” in former and latter Prophets; none has the meaning “seemed”, or “it was fit, proper”. It would “appear” or “seem” (pun intended) that the latter meaning is a rare one. In Luke 1:3, it also contradicts the intention of Luke to employ that meaning.

If I am right about Luke 1:3, Luke’s Gospel was probably written after John’s Gospel, since Luke refers to The Word as “He”, a Person of Whom the Apostles are “eyewitnesses and servants”. He also “appeared” to Luke. This refers plainly to John 1:1& 14. Luke would probably be the last of the four Gospels written, not John.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

דתדע (that you may know) שררא (the truth) דמלא (of the words)
דאתלמודת (of which you have been instructed) להין (by these things)

Verse 4 confirms what I have written for verse three. If Luke were an eyewitness of The LORD *Yeshua* and His words and deeds, then he could confirm the Gospel accounts as true; if not, all the research and talent in the world would be useless toward composing an accurate account of The Messiah, as the information required exceeds the capacity of man to secure on his own. **Only Divine revelation can provide the Truth of Him Whose Name is “The Truth, The Way, The Life”, apart from Whom, no one can approach to The Eternal Father.**

5
הוא (there was) ביומתה (in the days) דהרודס (of Herod) מלכא (the King) דיהודא (of Judea)
כהנא (priest) חד (one) דשמה (whose name) הוא (was) זכריא (Zechariah) מן (from) תשמשתא (the ministry)
דבית (of the house) אביא (of Abia) ואנתתה (& his wife) מן (from) בנתה (the daughters) דאהרון (of Aaron)
שמה (her name) הוא (was) אלישבע (Elishaba)

6
תריהון (both of them) דין (but) זדיקין (righteous) הוו (were) קדם (before) אלהא (God)
ומהלכין (& they were walking) בכלהון (in all) פוקדנהי (the commandments)
ובכנותה (& in the judgments) דמריא (of Jehovah) דלא (without) עדלי (reproach)

When reading the interlinear, if “**but**” is seen next to the Aramaic word דין, “**but**” may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic.

7
ברא (a son) דין (but) לית (there not) הוא (was) להון (to them) מטל (because) דאלישבע (Elishaba)
עקרתא (infertile) הות (was) ותריהון (& both) סנייא (advanced) ביומתהון (in their days) הוו (were)

8
הוא (it) הוא (was) דין (but) כד (while) מכהו (exercizing priestly function) הוא (he was)
במכסא (in the order) דתשמשתה (of his service) קדם (before) אלהא (God)

9
בעידא (in the custom) דכהנותא (of the priesthood) מטיהי (it befell him)
דנסים (to offer) בסמא (incense) ועל (& he entered) להיכלה (the temple) דמריא (of Jehovah)

10
וכלה (& all) כנשא (the crowds) דעמא (of the people) מצלא (praying)
הוא (were) לבר (outside) בעדנא (at the time) דבסמא (of incense)

11
ואתחזי (& appeared) לה (to him) לזכריא (to Zechariah) מלאכא (an angel) דמריא (of Jehovah)
דקאם (who stood) מן (at) ימינא (the right side) דמדבחה (of the altar) דבסמא (of incense)

12
ואשתגש (& was troubled) זכריא (Zechariah) כד (when) חזיהי (he saw him)
ודחלתא (& dread) נפלת (fell) עלוהי (upon him)

13
ואמר (& said) לה (to him) מלאכא (the angel) לא (not) תדחל (fear) זכריא (Zechariah)
מטל (because) דאשתמעט (has been heard) צלותך (your prayer)
ואנתתך (& your wife) אלישבע (Elishaba) תאלד (will bear) לך (you) ברא (a son)
ותקרא (& you shall call) שמה (his name) יוחנן (Yokhanan)

14
ותהוא (& there will be) לך (to you) חרותא (Joy) וארוזא (& gladness)
וסניאא (& many) נחורון (will rejoice) במולדה (at his birth)

15
נהוא (he will be) גיר (for) רב (great) קדם (before) מריא (Jehovah)
וחמרא (& wine) ושכרא (& strong drink) לא (not) נשתא (he will drink)
ורוחא (& with The Spirit) דקודשא (of Holiness) נתמלא (he will be filled)
עד (while) הו (he is) בכרסא (in the womb) דאמה (of his mother)

When reading the interlinear, if “**for**” is seen next to the Aramaic word גיר, “**for**” may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic- “**For** he will be great...”, not “He will be **for** great...”.

16
וסניאא (& many) מן (of) בני (the children) איסריל (of Israel)
נפנא (he will turn) לות (to) מריא (Jehovah) אלההון (their God)

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

17

והו (& he) נאזל (will go) קדמוהי (before Him) ברוחא (in the spirit) וכוהילא (& in the power) דאליא (of Elia) נביא (the prophet) דנפנא (to turn) לבא (the heart) דאבהא (of fathers) על (to) בניא (the children) ולאילין (& those) דלא (who not) מתטפיסין (are persuaded) לידעתא (to the knowledge) דכאנא (of the Just One) ונטיב (& he will prepare) למריא (for Jehovah) עמא (a people) גמירא (perfect)

18

ואמר (& said) זכריא (Zechariah) למלאכא (to the angel) איכנא (how?) אדע (shall I know) הדא (this) אנא (I) גיר (for) איתי (am) סבא (old) ואנתתי (& my wife) סניאת (advanced) ביומתה (in her days) הי (is)

19

וענא (answered) מלאכא (the angel) ואמר (& he said) לה (to him) אנא (I) אנא (am) גבריאל (Gabriel) דקאם (who standing) אנא (am) קדם (before) אלהא (God) ואשתלחת (& I am sent) דאמלל (to speak) עמך (with you) ואסברך (to give you tidings) הלין (these)

20

מכיל (henceforth) תהוא (you will be) שתויק (dumb) ולא (& not) תשכח (you will be able) לממללו (to speak) עדמא (until) ליומא (the day) דהלין (that these things) נהוין (will occur) על (because) דלא (not) הימנת (you believed) למלי (my words) הלין (these) דמתמלין (which will be fulfilled) בזבנהין (in their time)

21

עמא (the people) דין (but) קאם (standing) הוא (were) ומסכא (waiting) לזכריא (for Zechariah) ותמיהין (& wondering) הו (they were) על (at) תוחרתה (his tarrying) דבהיכלא (in the temple)

22

כד (when) נפק (came out) דין (but) זכריא (Zechariah) לא (not) משכח (able) הוא (he was) דנמלל (to speak) עמהון (with them) ואסתכלו (& they perceived) דחזו (that a vision) הוא (he had seen) בהיכלא (in the temple) והו (& he) מרמוז (making signs) רמוז (gesturing) הוא (was) להון (to them) וקוי (& he remained) כד (still) חרש (mute)

23

וכד (& when) אתמליו (were fulfilled) יומתא (the days) דתשמשתה (of his service) אזל (he went) לביתה (to his house)

24

והוא (& it was) מן (from) בתר (after) יומתא (days) הנון (those) בטנת (conceived) אלישבע (Elishaba) אנתתה (his wife) ומטשיא (& secluded) הות (she had) נפשה (herself) ירחא (months) חמשא (five) ואמרא (& said) הות (she)

25

דהלין (these things) עבד (has done) לי (for me) מריא (Jehovah) ביומתא (in the days) דחר (in which He regarded) בי (me) למסב (to take away) חסדי (my reproach) דבית (that is among) בני (the children) אנשא (of men)

26

בירחא (in the month) דין (but) דשתא (sixth) אשתלח (was sent) גבריאל (Gabriel) אכא (the angel) מן (from) לות (the presence) אלהא (of God) לגלילא (to Galila) למדינתא (to the city) דשמה (whose name) נצרת (was Natsareth)

27

לות (to) בתולתא (a virgin) דמכירא (who was engaged) לגברא (to a man) מן (from) ביתה (the house) דדוד (of David) דשמה (whose name) יוסף (Yoseph) ושמה (& the name) לבתולתא (for the virgin) מרים (Maryam)

28

ועל (& entered) לותה (to her) מלאכא (the angel) ואמר (& he said) לה (to her) שלם (peace) לכי (to you) מלית (full) טיבותא (of grace) מרן (our Lord) עמכי (is with you) בריכת (you are blessed) בנשא (among women)

29

הי (she) דין (but) כד (when) חזת (she saw) אתרהבת (she was alarmed) במלתה (at his word) ומתחשבא (& reasoning) הות (she was) דמנא (what?) הו (is) שלמא (greeting) הנא (this)

30

ואמר (& said) לה (to her) מלאכא (the angel) לא (not) תדחלין (you should fear) מרים (Maryam) אשכחתי (you have found) גיר (for) טיבותא (favor) לות (with) אלהא (God)

31

הא (behold) גיר (for) תקבלין (you will receive) בטנא (conception) ותאלדין (& you will give birth) ברא (to a Son) ותקרין (His Name) ישוע (Yeshua)

32

הנא (This One) נהוא (will be) רב (great) וברהא (& The Son) דעליא (of The Highest) נתקרא (He will be called) ונתל (& will give) לה (to him) מריא (Jehovah) אלהא (God) כורסיה (the throne) דדוד (of David) אבוהי (His father)

33

ונמלך (& He will reign) על (over) ביתה (the house) דייעקוב (of Yaqob) לעלם (eternally)

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The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

ולמלכותה (& to His Kingdom) סוף (an end) לא (not) נהוא (there will be) 34
אמרא (she said) מרים (Maryam) למלאכא (to the angel) 34
איכנא (How?) תהוא (will be) הדא (this) דגברא (for a man) לא (not) חכים (has known) לי (me) 35
ענא (answered) מלאכא (the angel) ואמר (& said) לה (to her) 35
רוחא (The Spirit) דקודשא (of Holiness) תאתא (will come) 35
וחיליה (& the power) דעליא (of The Highest) נגן (will rest) עליכי (upon you) 35
מטל (because of) הנא (this) הו (He) דמתילד (Who will be begotten) בכי (in you) קדישא (holy) הו (will be) 35
וברא (& The Son) דאלהא (of God) נתקרא (He will be called) 35
והא (& behold) אלישבע (Elishaba) אחינתכי (your cousin) אף (also) הו (she) בטנא (has conceived) 36
ברא (a son) בסיבותה (in her old age) והנא (& this) ירחא (the month) דשתא (sixth) לה (it is) להי (for her) 36
דמתקריא (who is called) עקרת (barren) 36
מטל (because) דלא (not) עטל (is difficult) לאלהא (to God) מדרם (anything) 37
אמרא (she said) מרים (Maryam) הא (behold) אנא (I am) אמתה (the handmaid) דמריא (of Jehovah) 38
נהוא (let be done) לי (to me) איך (according to) מלתך (your word) 38
ואזל (& departed) מלאכא (the angel) מן (from) לותה (her) 38
קמת (arose) דין (but) מרים (Maryam) בהוין (among them) ביומתא (in days) הנון (those) 39
ואזלת (& she went) בטילאית (instantly) לטורא (to the mountains) למדינתא (to a city) דיהוד (of Judea) 39
ועלת (& she entered) לביתה (the house) דזכריא (of Zechariah) 40
ושאלת (& she invoked) שלמה (the peace) דאלישבע (of Elishaba) 40
והוא (& it was) דכד (that when) שמעת (heard) אלישבע (Elishaba) 41
שלמה (the greeting) דמרים (of Maryam) דין (of Maryam) עולא (leapt) עולא (the baby) בכרסה (in her womb) 41
אתמלית (& was filled) אלישבע (Elishaba) רוחא (with the Spirit) דקודשא (of Holiness) 41
וקעת (& she cried) בקלא (in a voice) רמא (loud) ואמרת (& she said) למרים (to Maryam) 42
מברכתא (blessed) אתי (you are) בנשא (among women) 42
ומברך (& blessed) הו (is) פארא (the fruit) דבכרסכי (that is in your womb) 42
איכנא (from where?) לי (to me) הדא (is this) 43
דאמה (that the mother) דמרי (of my Lord) תאתא (would come) לותי (to me) 43
הא (behold) גיר (for) כד (when) נפל (fell) קלא (the voice) דשלמכי (of your greeting) באדני (in my ear) 44
בחדותא (in Joy) רבתא (great) דין (leapt) עולא (the baby) בכרסי (in my womb) 44
וטוביה (& blessed is she) לאידא (the one) דהימנת (who believed) 45
דהוא (that there would be) שולמא (a fulfillment) לאילין (to those things) 45
דאתמלל (that were spoken) עמה (with her) מן (from) לות (the presence of) מריא (Jehovah) 45
ואמרת (& said) מרים (Maryam) מורבא (exalts) נפשי (my soul) למריא (The Lord Jehovah) 46
וחדית (& rejoices) רוחי (my spirit) באלהא (in God) מחיני (my Savior) 46
דחר (for He has regarded) במוככא (the lowliness) דאמתה (of His maidservant) 47
הא (behold) גיר (for) מן (from) השא (this hour) 47
טובא (blessedness) נתלן (they will ascribe) לי (to me) שרבתא (generations) כלהין (all) 47
דעבד (because He has done) לותי (to me) רורבתא (great things) הו (He) דחילתן (Who is mighty) 48
וקדיש (& holy is) שמה (His Name) 48
והננה (& His mercy) לדרא (to posterity) ושרבתא (& generations) 49
על (is upon) אילין (those) דדהלין (who revere) לה (Him) 49
עבר (He has wrought) זכותא (victory) בדרעה (with His arm) 50
וברר (& He has scattered) חתירי (the proud) בתרעיתא (with the opinion) דלבהון (of their heart) 50

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אונגליון קדישא כרוזותא דלוקא

- (thrones) סחף (He has cast down) תקיפא (the mighty) מן (from) כורסותא (the lowly) וארים (& He has raised up) מכיכא (53)
- כפנא (the hungry) סבע (He has filled) שבתא (with good things) ועתירא (the rich) שרא (& the rich) ספיקאית (empty handed) (54)
- עדר (He has helped) לאיסריל (Israel) עבדה (His servant) ואתדכר (& he has remembered) חננה (His mercy) (55)
- איך (just as) דמלל (He spoke) עם (with) אבהין (our patriarchs) עם (with) אברהם (Abraham) ועם (& with) זרעה (his seed) לעלם (eternally) (56)
- קוית (stayed) דין (but) מרים (Maryam) לות (with) אלישבוע (Elishaba) איך (about) ירחא (months) תלתא (three) והפכת (& she returned) לביתה (to her house) (57)
- אלישבוע (Elishaba) דין (but) הוא (it) הוא (was) לה (for her) זבנא (time) דתאלד (that she would bear) וילדת (& she bore) ברא (a son) (58)
- ושמעו (& they heard) שבביה (her neighbors) ובני (her children) טנהמה (& the children) דאסני (that had magnified) אלהא (God) חננה (His mercy) לותה (to her) וחדין (& rejoiced) הו (they) עמה (with her) (59)
- והוא (& it was) ליומא (on the day) דתמניא (eighth) ואתו (& they came) למגורה (to circumcise) לטליא (the boy) וקריין (& calling) הו (they were) לה (him) בשמא (by the name) דאבוהי (of his father) זכריא (Zechariah) (60)
- וענת (& answered) אמה (his mother) ואמרא (& she said) להון (to them) לא (not) הכנא (so) אלא (but) נתקרא (he will be called) יוחנן (Yokhanan) (61)
- ואמרו (& they said) לה (to her) דלית (there is not) אנש (a man) בשרבתי (among your generations) דמתקרא (who is called) בשמא (by name) הנא (this) (62)
- ורמזו (& they signed) לאבוהי (to his father) דאיכנא (that in which way?) צבא (he wanted) דנשמויהי (to name him) (63)
- ושאל (he requested) פנקיתא (a tablet) וכתב (& he wrote) ואמר (& he said) ויוחנן (Yokhanan) הו (is) שמיה (his name) ואתדמרו (& was amazed) כלנש (everyone) (64)
- ומחדא (& at once) אתפתח (had been opened) פומה (his mouth) ולשנה (& his tongue) ומלל (& he spoke) וברך (& he blessed) לאלהא (God) (65)
- והות (& there was) דחלתא (awe) על (on) כלהון (all of them) שבביהון (their neighbors) ובכלה (& in all) טורא (the mountains) דיהוד (of Judea) הלין (these things) מתמללן (being spoken) הו (were) (66)
- וכלהון (& all those) דשמעו (who heard) מתחשבין (contemplating) הו (were) בלבהון (in their heart) ואמרין (& they were saying) מנא (what?) כי (indeed) נהוא (will be) טליא (the boy) הנא (this) ואידה (& the hand) דמריא (of Jehovah) אית (it) הות (was) עמה (with him) (67)
- ואתמלי (& was filled) זכריא (Zechariah) אבוהי (his father) רוחא (with The Spirit) דקודשא (of Holiness) ואתנבי (& he prophesied) ואמר (& he said) (68)
- מברך (blessed) הו (is) מריא (Jehovah) אלהה (the God) האיסריל (of Israel) דסער (Who has visited) עמה (His nation) ועבר (His nation) ויעבר (& He has wrought) לה (for it) פורקנא (redemption) (69)
- ואקים (& He has raised up) לן (for us) קרנא (a trumpet) דפורקנא (of redemption) בביתה (in the house) דדויד (of David) עבדה (His servant) (70)
- איך (just as) דמלל (He spoke) בפומא (by the mouth) דנבייהי (of His prophets) קדישא (holy) דמן (that which is from) עלם (eternity) (71)
- דנפרקן (that He would save us) מן (from) בעלדבבין (our enemies) ומן (& from) אידא (the hand) דכלהון (of all of them) סנאין (who hate us) (72)
- ועבר (& He has wrought) חננה (His mercy) עם (with) אבהין (our fathers) ועדה (& He has remembered) לדיתקוהי (His covenants) קדישתא (holy) (72)

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73
 (to Abraham) דימא (& the oath) לאברהם (that He swore)
 אבון (our patriarch) דנתל (that He would grant) לן (us)

74
 דנתפרק (that we would be saved) מן (from) אידא (the hands) דבעלדבבין (of our enemies)
 ודלא (& without) דחלא (fear) נפלוה (we should serve) קדמוהי (before Him)

75
 כלהון (all of) יומתן (our days) בכאנותא (in justice) ובזיקותא (& in righteousness)

76
 ואנת (& you) טליא (boy) נביה (the prophet) דעליא (of The Highest) תתקרא (you will be called)
 תאזל (you will go) גיר (for) קדם (before) פרצופה (the Person) דמריא (of Jehovah)
 דתטיב (that you may prepare) אורחה (His way)

77
 דנתל (that He may give) מדעא (the knowledge) דחיא (of Life) לעמה (to His people)
 בשובקנא (in forgiveness) דחטהיהון (of their sins)

78
 ברחמא (in the compassion) דחננא (of the mercy) דאלהן (of our God)
 דבהון (in which) נסערן (will visit us) דנהא (the Manifestation) מן (from) רומא (Heaven)

79
 למנהרו (to enlighten) לאילין (those) דבחושא (who in darkness)
 ובטלא (& in the shadow) דמותא (of death) יתבין (are sitting)
 דנתרוין (that He may direct) רגלין (our feet) באורחא (in the path) דשלמא (of peace)

80
 טליא (the boy) דין (but) רבא (growing) הוא (was) ומתחיל (& being strengthened) ברוחא (in spirit)
 ובחורבא (& in the wilderness) איתוהי (he) הוא (dwelt) עדמא (until) ליומא (the day)
 דתחוייתה (of his manifestation) דלות (unto) איסריל (Israel)

Chapter 2

1
 הוא (it occurred) דין (but) ביומא (in days) הנון (those) ונפק (also went out)
 פוקדנא (a command) מן (from) אגוסטוס (Augustus) קסר (Caesar)
 דנתכתב (that should be registered) כלה (every) עמא (nation) דאחורנה (of his empire)

All Greek texts have “οικουμένην” (“the inhabited world”). This is not an accurate word to use, as Caesar did not register everyone in the world, only those of The Roman Empire, which did not include large sections of the eastern world and the Middle East. “Every nation of his empire” makes much better sense and is accurate historically. Thayers Greek English Lexicon says that οικουμένην may refer to the Roman Empire, but it is never translated as such in any NT translation that I can see but for one place in Acts 24:5 by The Bible in Basic English; neither does it have such a meaning in any of the 39 times it occurs in The LXX (certainly, the Roman empire did not even exist when The LXX was translated, but The Greek Empire did).

2
 הדא (this) מכתבנותא (census) קדמיתא (the first) הות (was)
 דנהמנותא (in the government) דקורינוס (of Quraynus) בכוריא (in Syria)

3
 ואזל (& going) הוא (was) כלנש (everyone) דנתכתב (to be registered) במדינתה (in his city)

4
 סלק (came up) הוא (had) דין (but) אף (also) יוסף (Yoseph) מן (from) נצרת (Natsareth)
 מדינתא (a city) דגלילא (of Galila) ליהוד (to Judea) למדינתה (to the city) דדוויד (of David)
 דמתקריא (that is called) ביתלחם (Bethlehem) מטל (because) דאיתוהי (he) הוא (was)
 מן (from) ביתה (the house) ומן (& from) שרבתה (the lineage) דדוויד (of David)

5
 עם (with) מרים (Maryam) מכירתה (his bride) כד (when) בשנא (she was pregnant)
 דתמן (that there) נתכתב (he might be registered)

6
 והוא (& it was) דכד (that while) תמן (there) אנון (they were)
 אתמליו (were completed) יומתה (her days) דתאלד (that she would give birth)

7
 וילדת (& she brought forth) ברה (her Son) בוכרא (firstborn)
 וכרכתה (& she wrapped Him) בעזרורא (in swaddling bands) וארמיתה (& she laid Him) באוריא (in a manger)

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(a place) דוכתא (for them) להון (was) הוא (there not) דלית (because) מטל
(they might) הוון (lodge) דשרין (where) איכא

8
רעותא (shepherds) דין (but) אית (some) הוון (were) בה (in it) באתרא (in the region) דשרין (who lodging)
(of the night) דלליא (the watch) מטרתא (& they kept) ונטרין (there) הוון (were) תמן (were)
על (over) מרעיתהון (their flocks)

9
והא (& behold) מלאכא (the angel) דאלהא (of God) אתא (came) לותהון (to them)
ותשבוחתה (& the glory) דמריא (of Jehovah) אנהרת (shone) עליהון (upon them)
ודדלו (& they were afraid) דחלתא (from fear) רבתא (great)

10
יאמר (& said) להון (to them) מלאכא (the angel) לא (not) תדחלו (fear)
הא (behold) גיר (for) מסבך (proclaim) אנא (I) לכון (to you) חדותא (joy) רבתא (great)
דתהוּא (which will be) לכלה (to the entire) עלמא (universe *)

עלמא - "EAlma", can refer to all creation- "The heavens and the earth", though sometimes just the earth or the people in it. It can include Heaven and Sheol and all created beings of all time. **עלמא** - "EAlma", like its Hebrew cognate, **עולם** - "Owlam", refers to time, space and matter- all the components of the universe, and even "Eternity". The word for "Eternity" is also **עלמא** - "EAlma". It truly signifies "all that exists", in its proper sense.

The Greek mss. all have **παντι τω λαω** - "all the people". "People" in Aramaic is **עמא**; Comparing **עלמא** & **עמא** makes it easy to see that if **עלמא** (Universe, World) were to lose its second letter- **ל**, it becomes **עמא** (People, Nation). The Greek for "World" is **Κοσμος**- "Kosmos" or "**οικουμενη**" - oikoumenay (inhabited places). **λαω** (People) could hardly be mistaken for **κοσμος** (World), assuming hypothetically an Aramaean were translating Greek to Aramaic. However, it is possible that such an Aramaean scribe might intend to write **עמא** and add a **Lamed**, writing **עלמא**, but such an error would be less likely to occur, since it would involve an intention to write **עמא** ("people") and actually writing another word **עלמא** ("world") by adding a letter, which would be an error of the hand rather than the eye. He would have been thinking "People" and writing "World". The reverse scenario is a much more likely one. It is much easier to **misread** the word **עלמא** as **עמא** than to **miswrite** **עמא** as **עלמא**. Again, the Peshitta reading can more easily account for the Greek reading than vice versa.

Mark, Paul and John all wrote of the redemption of the whole creation: See Romans 8:21-23; Mark 16:15; Rev. 5:13. Two similar and more compelling examples follow:

- 1 Timothy 6:19
19 (MUR) and that they lay up for themselves a good foundation for that which is future; that they may take hold of real life.
19 (Peshitta) ונסימון לנפשון לנפשהון שתאסתא שבתא למדם דעתיד דנדרכון היא שרירא
- 19 (BYZ) αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της αιωνιου ζωης
- 19 (AV) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.
- 19 (WH) αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της οντως ζωης
- 19 (ASV) laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

Old Dead Sea Scroll script
The Peshitta in 1 Tim. 6:19 ends with - **דיא שרירא** ("True Life").
The Byzantine Greek text has **αιωνιου ζωης** ("Eternal Life").
The Critical Greek (Vaticanus) has **οντως ζωης** ("Really Life")

1. **שרירא**, = **שרירא** = "True"
2. **שרירא**, = **שריכא** = "Remaining"

Is it likely The Byzantine Greek translator saw **שרירא**
in old Aramaic characters and interpreted it as **שרירא**?
If so, then **αιωνιου** (eternal) would approximate **שרירא** - "Remaining".

The Critical Greek would be closer to the original here, following **שרירא** "True" with **οντως**- "Really".

Rev. 15:3
amled aklm Kydbe Nyryrsw Nynak lk dyxa ahla ayrm Kydbe Nyhyntw Nybrwr Nyrmau armad atxwbstw ahlad hdbe aswmd atxwbst Nyxbsmw Re 15:3

- 3 Re 15:3 kai adousin thn wdhn mwusewv tou doulou tou yeou kai thn wdhn tou arniou legontev megala kai yaumasta ta erga sou kurie o yeov o pantokratwr dikaiai kai alhyinai ai odoi sou o basileuv twn **eynwn**
- Re 15:3 kai adousin thn wdhn mwusewv tou doulou tou yeou kai thn wdhn tou arniou legontev megala kai yaumasta ta erga sou kurie o yeov o pantokratwr dikaiai kai alhyinai ai odoi sou o basileuv twn **aiwnwn**

Here is a situation similar to Luke 2:9.

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The Crawford Aramaic mss. has ܕܥܠܡܢܐ, “D’elama” – (“of the world”).

The Majority Greek text has εθνων, “ethnawn” – (“of nations”).

The Critical Greek text has αιωνων, “aiownwn” – (“of ages”). (Mss. P⁴⁷, & C)

Here is The Comprehensive Aramaic Lexicon entry for the Aramaic word, ܥܠܡܢܐ, ܥܠܡ:

CAL Outline Lexicon: GENERAL ܥܠܡ – (Im

ܥܠܡ, ܥܠܡܢܐ (Im Noun (Im)

1 passim **eternity**

2 Palm, Palestinian, Syr, JBA **world**

3 Syr **nation**

LS2 527

LS2 V: (AlmA)

Smiths Compendious Syriac Dictionary has:

ܥܠܡܢܐ pl. ܥܠܡܢܐ m. ܐܢܝܢ ܥܠܡܢܐ constr. st. ܥܠܡܢܐ.

an age, generation, life-time, era; eternity,

ever; ܥܠܡܢܐ ܕܩܒܪܐ a tomb; ܥܠܡܢܐ ܕܥܠܡܢܐ

2) const. st. ܥܠܡܢܐ a) the world; temporal

life; worldly or lay life opp. monasticism;

So

the Greek mss. have two different readings,

both in agreement with the Aramaic

word ܥܠܡܢܐ, which can mean “ages”, “eternity”, “nations” or “world”.

It is stretching credulity beyond the breaking point to believe The Peshitta NT is a translation of The Greek NT, given the fact that so many Greek variations exist in The Greek NT that agree with different derivations of Aramaic words, which just so happen to be used at the parallel grammatical places of those readings in The Peshitta NT, and given that The Peshitta has practically no variant readings. If The Greek is the original, “How can these things be?”.

11

ܕܐܝܬܘܗܝ (Who is) ܡܪܝܐ (Jehovah) ܡܫܝܚܐ (The Messiah) ܒܡܝܢܝܢܬܐ (in the city) ܕܕܘܝܕ (of David) ܠܚܘܢ (to you) ܓܝܪ (for) ܝܘܡܢܐ (today) ܦܪܘܩܐ (The Savior)

This is one of the most amazing of statements in the Gospels, and probably the first unequivocal revelation of the Deity of Yeshua Meshikha. ܡܪܝܐ ܡܫܝܚܐ - Marya Meshikha means “Yahweh The Messiah”. I have translated “Marya” as “Jehovah” in most places, since it is more familiar than “Yahweh”. There are disputes about the Hebrew pronunciation, but “Jehovah” still conveys the sense of “YHWH”, the Hebrew tetragrammaton (4 letter Name) of “The LORD God” of Israel and all creation. The Aramaic ܡܪܝܐ - “Marya” is found over 6000 times in The Peshitta Old Testament, translating the Hebrew YHWH. ܡܪܝܐ - “Marya”, as such, in the singular Name form, can refer only to The LORD God. This most holy of Names is applied to Yeshua 32 times in The Peshitta NT! The Greek mss. have no such unequivocal reference in those 32 places, since the Greek word used is “Kurios”, meaning, “Lord”, or “Sir”, in a Divine or human sense.

12

ܘܗܘܐ (& this is) ܠܚܘܢ (to you) ܐܬܐ (a sign) ܡܫܫܚܘܢ (will find) ܐܢܬܘܢ (you) ܥܘܠܐ (the baby) ܕܚܪܝܚ ܕܥܘܪܐ (wrapped) ܒܥܘܪܘܪܐ (in swaddling bands) ܘܟܝܡ (lying) ܒܐܘܪܝܐ (in a manger)

13

ܘܡܢ (& from) ܫܠܝ (the silence) ܐܬܚܝܘ (appeared) ܥܡ (with) ܡܠܐܟܐ (the angel) ܕܚܝܠܘܬܐ (the armies) ܫܢܝܐܐ (great) ܕܫܡܝܐ (of Heaven) ܕܚܝܠܘܬܐ (while) ܡܫܒܚܝܢ (shouting praises) ܠܐܠܗܐ (to God) ܘܐܡܪܝܢ (& they were saying)

ܡܢ ܫܠܝ - “Men Sheli”, the first two words, are an idiom meaning, “Suddenly”

14

ܬܫܒܘܚܬܐ (glory) ܠܐܠܗܐ (to God) ܒܡܪܘܡܐ (in Heaven) ܘܥܠ (& upon) ܐܪܥܐ (the earth) ܫܠܡܐ (peace) ܘܫܒܪܐ (& news) ܬܒܐ (good) ܠܒܢܝ (to the children) ܐܢܫܐ (of men)

ܫܒܪܐ - “Sabra” in verb form can mean, “Hope, Think, Expect, Trust, Imagine, Preach news”. The noun form comes from the verb. “Good news” - ܫܒܪܐ ܬܒܐ - (“Sabra tabba”) - makes the best sense here. Another possible sense is “a Hope report”, since ܫܒܪܐ - “Tabba” can also be “a report”.

15

ܘܗܘܐ (& it was) ܕܚܕ (that as) ܐܙܠܘ (went) ܡܢ (from) ܠܘܬܗܘܢ (among them) ܡܠܐܟܐ (the angels) ܕܫܡܝܐ (to Heaven) ܘܡܪܘ (spoke) ܕܥܘܪܐ (the shepherds) ܗܕ (one) ܥܡ (with) ܗܕ (another) ܘܐܡܪܝܢ (& they were saying)

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נרדא (let us proceed) עדמא (as far) לביתלחם (as Bethlehem) ונחזא (& we shall see) למלתא (event) הדא (this) דהות (that has occurred) איך (as) דמריא (Jehovah) אודע (has revealed) לך (to us)

16

ואתו (& they came) מסרהבאית (quickly) ואשכחו (& they found) למרים (Maryam) וליוסף (& Yoseph) ולעולא (& the Baby) דסים (Who was lying) באוריא (in a manger)

17

וכד (& when) חזו (they had seen) אודעו (they made known) למלתא (the words) דאתמללת (that had been spoken) עמהון (with them) עלוהי (about Him) על (about) טליא (The Boy)

18

וכלהון (& all) דשמעו (they who heard) אתדמרו (marvelled) על (concerning) אילין (those things) דאתמלל (that were spoken) להון (to them) מן (from) רעותא (the shepherds)

19

מרים (Maryam) דין (but) נטרא (keeping) הות (was) כלהין (all) מלא (words) הלין (these) ומפחמא (& was pondering) בלבה (in her heart)

20

והפכו (& returned) רעותא (shepherds) הנון (those) כד (as) משבחין (they glorified) ומהללין (& praised) לאלהא (God) על (concerning) כל (everything)

דהזו (& they had heard) ושמעו (because they had seen)

איכנא (just as) דאתמלל (it had been spoken) עמהון (with them)

21

וכד (& when) מלו (were full) תמניא (eight) יומין (days) דנתגזר (that should be circumcised) טליא (the boy) אתקרי (was called) שמה (His Name) ישוע (Yeshua) דאתקרי (which He was called) מן (by) מלאכא (the angel) קדם (before) דנתבטן (He would have been conceived) בכרסא (in the womb)

22

וכד (& when) אתמליו (were fulfilled) יומתא (the days) דתדכיתיהון (that they should be purified) איך (according to) נמוסא (the law) דמושא (of Moshe) אסקוהי (they carried Him) לאורשלם (to Jerusalem) דנקימוניהי (that they may present Him) קדם (before) מריא (Jehovah)

23

איך (as) דכתיב (it is written) בנמוסא (in the law) דמריא (of Jehovah) דכל (every) דכרא (male) פתח (who opens) מרבעא (the womb) קדישא (a holy one) דמריא (of Jehovah) נתקרא (will be called)

24

ודנתלון (& that they offer) דבחתא (a sacrifice) איכנא (just like) ראמיר (of turtle-doves) בנמוסא (in the law) דמריא (of Jehovah) זוגא (a pair) דשופנינא (doves) או (or) תרין (two) פרוגא (young) דיונא (young)

25

נברא (a man) דין (but) חד (one) אית (there) הוא (was) באורשלם (in Jerusalem) שמה (his name) הוא (was) שמעון (Shimeon) ונברא (& man) הנא (this) כאין (just) הוא (was) וזדיק (& righteous) ומסכא (& waiting) הוא (he was) לבויאה (for the consolation) דאיסריל (of Israel) ורוחא (& The Spirit) דקודשא (of Holiness) אית (He) הות (was) עלוהי (upon him)

26

ואמיר (& told) הוא (it was) לה (to him) מן (from) רוחא (The Spirit) דקודשא (of Holiness) דלא (that not) נחזא (he would see) מותא (death) עדאמ (until) דנחזא (he would see) למשיחה (The Messiah) דמריא (of Jehovah)

27

הו (he) הנא (this one) אתא (come) הוא (had) ברוחא (in The Spirit) להיכלא (to the temple) וכד (& as) מעלין (brought) לה (Him) אבהוהי (His parents) לישוע (Yeshua) טליא (the Boy) דנעבדון (to do) חלפוהי (for Him) איכנא (just as) דפקיד (it was commanded) בנמוסא (in the law)

28

קבלה (he took Him) על (on) דרעוהי (his arms) וברך (& blessed) לאלהא (God) ואמר (& he said)

29

מכיל (now) שרא (sending) אנת (You are) לה (him) לעבדך (Your servant) מרי (my Lord) איך (according to) מלתך (Your word) בשלמא (in peace)

30

דהא (behold) חזי (have seen) עיני (my eyes) חנגך (Your mercy)

31

הו (Him) דטיבת (Whom You have prepared) בפרצופא (in the sight) דכלהין (of all) אמותא (the peoples)

32

נוהרא (the light) לגלינא (for revelation) דעממא (of the Gentiles) ושובחא (& the glory) לעמך (to Your people) איסריל (Israel)

33

יוסף (Yoseph) דין (but) ואמה (& His mother) תמיהין (marveling) הוו (they were)

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אונגליון קדישא כרוזותא דלוקא

על אילין (at) אילין (those things) דמתמללן (that spoken) הוי (were) עלוהי (about Him)

The Critical Greek text reads "His father and His mother." That is clearly an error. Luke was more careful, indeed, The Holy Spirit would not speak of Joseph as the father of Yeshua. The Majority Greek text agrees with The Peshitta here.

34

וברך (& blessed) אנון (them) שמועון (Shimeon) ואמר (& said) למרין (to Maryam) אמה (His mother) הא (behold) הנא (This One) סים (is appointed) למפולתא (for the fall) ולקימא (& the rise) דסניאא (of many) באיסריל (in Israel) ולאחא (& for a sign) דחרינא (of contention)

35

ובנפשכי (& into your soul) דין (but) דילכי (yours) תעבר (will pass through) רומחא (a lance) איך (so that) דנתגליון (may be revealed) מחשבתא (the thoughts) דלכותא (of hearts) דסניאא (of many)

36

וחנא (& Hannah) דין (but) נביתא (the prophetess) בריתה (daughter) דפנואיל (of Phanuel) מן (from) שבטא (the tribe) דאשיר (of Ashayr) אף (also) הי (she) קשישת (old) ביומיתה (in her days) הות (was) ושבע (& seven) שנין (years) עם (with) בעלה (her husband) חית (she had lived) מן (from) בתוליתה (her virginity)

37

והות (& she had been) ארמלתא (a widow) איך (about) שנין (years) תמנאין (eighty) וארבע (& four) ולא (& not) פרקא (departed) הות (she had) מן (from) היכלא (the temple) ובצומא (& with fastings) ובצלותא (& with prayers) פלחא (serving) הות (she was) באיממא (by day) ובלליא (& by night)

38

ואף (also) הי (she was) קמת (standing) בה (in it) בשעתא (in the hour) ואודית (& she gave thanks) למריא (to Jehovah) וממללא (& speaking) הות (she was) עלוהי (about Him) עם (with) כלגש (everyone) דמסכא (who waiting) הוא (was) לפורקנה (for the redemption) דאורשלם (of Jerusalem)

39

וכד (& when) שלמו (they had finished) כל (every) מדם (thing) איך (according to) דבנמוסא (that in the law) דמריא (of Jehovah) הפכו (they returned) לגלילא (to Galila) לנצרת (to Natsareth) מדינתהון (their city)

40

טליא (the boy) דין (but) רבא (growing) הוא (was) ומתחיל (& being strengthened) ברוחא (in Spirit) ומתמלא (& He was being filled) חכמתא (with wisdom) וטיבותא (& the grace) דאלהא (of God) אית (it) הות (was) עלוהי (upon Him)

41

ואנשוהי (& His people) בכל (in every) שנה (year) אזליון (going) הוו (they were) לאורשלם (to Jerusalem) בעדעדא (at the feast) דפצחא (of Passover)

42

וכד (& when) הוא (He was) בר (a son of) שנין (years) תרתעסרא (twelve) סלקו (they went up) איכנא (just as) דמעדין (accustomed) הוו (they had been) לעדעדא (to the feast)

The Majority Greek text has "they went up to Jerusalem". The Critical Greek agrees with The Peshitta reading here.

43

וכד (& when) שלמו (had past) יומתא (the days) הפכו (were returning) להון (they) ישוע (Yeshua) דין (but) טליא (the Boy) פש (remained) לה (He) באורשלם (in Jerusalem) ויוסף (& Yoseph) ואמה (& His mother) לא (not) ידעו (they knew)

Instead of "Joseph & His mother", The Critical Greek has "His parents". Most Greek mss. agree with The Peshitta here.

44

סבריון (were thinking) הוו (they) גיר (for) דעם (that with) בני (the children) לויתנהון (of their friends) הו (He was) וכד (& when) אתו (they had come) מרדא (a journey) יומא (of day) חד (one) בעאוהי (they looked for Him) לות (among) אנשותהון (their people) ולות (& among) מן (whomever) ידיע (knew) להון (them)

45

ולא (& not) אשכחוהי (they found Him) והפכו (& returned) להון (they) תוב (again) לאורשלם (to Jerusalem) ובעין (& seeking) הוו (they were) לה (Him)

46

ומן (& from) בתר (after) תלתא (three) יומין (days) אשכחוהי (they found Him) בהיכלא (in the temple) כד (as) יתב (He sat) מצעת (in the midst of) מלפנא (the teachers) ושמע (& He heard) מנהון (from them) ומשאל (& He was inquiring) להון (of them)

47

ותמיהין (& astounded) הוו (they were) כלהון (all) אילין (those) דשמעין (who listening) הוו (were) לה (to Him)

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אונגליון קדישא כרוזותא דלוקא

בחכמתה (& at His discourses) ובפתגמוהי (at His wisdom)

48

וכר (& when) חזאוהי (they saw Him) תמהו (they marveled) ואמרת (& said) לה (to Him) אמה (His mother) ברי (my Son) למנא (why?) עבדת (have You done) לן (to us) הכנא (so) דהא (behold) אבוך (Your father) ואנא (& I) בטורפא (with anxiety) סגיאא (great) בעין (looking) הוין (were) לך (for You)

49

אמר (He said) להון (to them) מנא (why?) בעין (looking) הויתון (were you) לי (for Me) לא ידעין (not?) אנתון (know) דבית (did you) דבית (that in the house) אבי (of My Father) ולא (it was fitting) לי (for Me) דאהוא (to be)

50

הגון (they) דין (but) לא (not) אשתודעו (understood) למלתא (the statement) דאמר (that He spoke) להון (to them)

51

ונחת (& He went down) עמהון (with them) ואתא (& He came) לנצרת (to Natsareth) ומשתעבר (& submitted) הוא (He was) להון (to them) אמה (His mother) דין (but) נטרא (keeping) הות (she was) כלהין (all these) מלא (words) בלבה (in her heart)

52

ישוע (Yeshua) דין (but) רבא (growing) הוא (was) בקומתה (in stature) ובחכמתה (& in His wisdom) ובטיבותא (& in favor) לות (with) אלהא (God) ובנינשא (& the children of men)

Chapter 3

1

בשנת (in the year) המשעסרא (fifteenth) דין (but) דמלכותה (of the kingdom) דטיבריוס (of Tiberius) קסר (Qaysar) בהגמנותא (in the government) דפנטיוס-פילטוס (of Pontius Pilatus) ביהוד (in Judea) כד (when) רשא-רביעיא (* Tetrarch) הרודס (Herod) בגלילא (in Galila) ופיליפוס (& Phillip) אחוהי (his brother) רשא-רביעיא (Tetrarch) באיטוריא (in Ituria) ובאתרא (& in the region) דטרקונא (of Trakona) ולוסניא (& Lusania) רשא-רביעיא (Tetrarch) דאבילינא (of Abilina)

* “Tetrarch” is found three times in this verse. The Aramaic term here is two words רשא רביעיא – “Rasha Rbiaya”, meaning “Ruler of a fourth”. A tetrarch ruled a fourth of a country (give or take a little). Four other times another Aramaic word - “Tetrarka” occurs in The NT. It looks like a loan word from the Greek which had been incorporated into Aramaic. There are some loan words in practically every language borrowed from neighboring or conquering countries. The Greek of Alexander The Great was influential even with the Jews of Israel, which never adopted Greek as a national language. What is interesting about verse three is that the Greek texts also have a slightly different form for “Tetrarch” than that used elsewhere in the NT; it is a verb form, whereas elsewhere a noun is used. It looks like that may be explained on the basis of the Aramaic of The Peshitta, as the Greek verb form occurs nowhere else in The NT but where these three occur in Luke 3:1 – the same applies to the Aramaic word form used here. The Aramaic form used here is a noun, however. It is understandable that a Greek translator could construe “When Ruler of a fourth” as “When he was Ruler of a fourth”, since the Aramaic lacks a verb and uses כד - “Kad” – “When”, before the term, which The Greek NT normally mirrors with a participle, which is exactly what the Greek word thrice used here is: “ττραρχουντος” - (“Tetrarchountos”). The Peshitta has no verb at all here, which is not unusual for Aramaic, but if it were a translation of the Greek, it would most likely include at least a verb of being. Essentially, the Greek looks like a simplification of The two word Aramaic term, very much like verse 14, where the Aramaic term- פלחי אסטרטיא – “Plakhay Estratia” (“Military workers”) is paralleled by the one Greek word “στρατευσμενοι” - “strateuomenoi”, another Greek participle meaning, “to go to war”, “to go on a military expedition”, “to be a soldier”

2

ברבות (in the high) כהנותא (priesthood) דחנן (of Hānnan) ודקיפא (of Qaiapha) הות (was) מלתא (the word) דאלהא (of God) על (upon) יוחנן (Yokhanan) בר (son of) זכריא (Zechariah) בחורבא (in the wilderness)

3

ואתא (& he came) בכלה (in the whole) אתרא (region) דחדרי (which is around) יורדנן (the Jordan) כד (while) מכרו (he was preaching) מעמודיתא (a baptism) דתיבותא (of repentance) לשובקנא (for the forgiveness) דחטתא (of sins)

4

איכנא (just as) דכתיב (it is written) בכתבא (in the book) דמלא (of the words) דאשעיא (of Isaiah) נביא (of Isaiah) דאמר (the prophet) דאמר (which says) קלא (the voice) דקרא (which cries) בחורבא (in the wilderness) טיבו (prepare) אנרחה (the way of) דמריא (of Jehovah) ותרוצו (& straighten) בפקעתא (in the plain) שבילא (a road) לאלהן (for our God)

The reading, “which says”, is not found in the Critical Greek text. All Greek mss. omit “in the plain”.

5

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אונגליון קדישא כרוזותא דלוקא

כלהון נחלא (all of them) נתמלון (will be filled) וכלהון (& all) שורא (mountains)
 ורמתא (& high places) נתמככון (will be leveled) ונהוא (& will be) ערמא (the rugged place)
 לשפיא (a smooth) ואתרא (& the region) עסקא (difficult) לפקעתא (a plain)

6
 ונחזא (will see) כל (every) בסר (body) היא (The Life *) דאלהא (of God)

* היא – “*Khaya*” usually refers to “*Life*”, though sometimes refers to “*Salvation*”. The words of verses 4-6 are from Isaiah 40:3-5, generally agreeing with **The Peshitta O.T.** (word for word in Luke 3:5) though verse 6 agrees best with **The LXX** reading of Isaiah 40:5 (“**And all flesh shall see the salvation of God**”). All the Greek mss. agree with The Peshitta reading of v. 6.

7
 ואמר (& said) הוא (he) לכנשא (to the crowds) אילין (those) דאתין (who coming) הוו (were) לותה (to him)
 למעמד (to be baptized) ילדא (offspring) דאכדנא (of vipers) מנו (who?) חויכון (has instructed you)
 למערק (to flee) מן (from) רוגזא (the wrath) דעתיד (that is coming)

8
 עבדו (produce) הכיל (therefore) פארא (fruit) דשוין (worthy) לתיבותא (for repentance) ולא (& not)
 תשרון (start) למאמר (to say) בנפשכון (within yourselves) דאבא (that the father) אית (is) לן (to us)
 אברהם (Abraham) אמר (say) אנא (I) לכון (to you) ניר (for) דמן (that from) הלין (these)
 כאפא (stones) משכח (can) אלהא (God) למקמו (raise up) בנא (children) לאברהם (to Abraham)

9
 הא (behold) דין (but) נרנא (the axe) סים (is laid) על (on) עקרא (the root) דאילנא (of the tree)
 כל (every) אילנא (tree) הכיל (therefore) דפארא (fruit) טבא (good) לא (not) עבד (producing)
 מתפסק (is cut down) ובנורא (& in the fire) נפל (falls)

10
 ומשאלין (& asking) הוו (they were) לה (him) כנשא (the crowds)
 ואמריין (& they were saying) מנא (what?) הכיל (therefore) נעבד (shall we do)

11
 ענא (& he answered) ואמר (& he said) להון (to them)
 מן (whoever) דאית (has) לה (to him) תרתין (two) כותינין (coats) נתל (let him give)
 למן (to whomever) דלית (has not) לה (to him) ומן (& whoever) דאית (has)
 לה (to him) סיברתא (food) הכנא (likewise) נעבד (he should do)

12
 ואתו (& they came) אף (also) מכסא (tax collectors) למעמד (to be baptized)
 ואמריין (& they were saying) לה (to him) מלפנא (Teacher) מנא (what?) נעבד (shall we do)

13
 הו (he) דין (but) אמר (said) להון (to them) לא (not) תתבעון (seek)
 מדרם (a thing) יתיר (more) על (on top) מא (whatever) דפקיד (is commanded) לכון (to you) למתבע (to seek)

14
 ומשאלין (& asking) הוו (were) לה (him) פלחי (workers) אסטריא (military) ואמריין (& they were saying)
 מנא (what?) נעבד (* shall do) אף (also) חנן (we) אמר (he said) להון (to them) לא (no) באנש (man)
 תתגרון (harm) ולאנש (& to a man) לא (not) תעשקון (do injustice)
 ונספקן (& let suffice) לכון (for you) אפסוניתכון (your wages)

The Aramaic term- פלחי אסטריא – “*Plakhay Estratia*”(“*Military workers*”) is paralleled by the one Greek word “στρατευομενοι”- “*strateuomenoi*”, another Greek participle meaning, “to go to war”, “to go on a military expedition”, “to be a soldier”. The Greek, as usual, looks like a simplification of the Aramaic. This comports with the idea of the Greek being a translation of the Aramaic, since a translation will generally simplify the original text or speech for the target audience. Since *The Peshitta* is obviously not a simplified version of any Greek text of *The NT*, it is extremely unlikely to be a translation of *The Greek NT*.

* (“*shall do*”) נעבד – “*Nebad*” can mean “we shall do” or “we should do”. The Greek mss. have both readings: Majority Greek- “ποιησομεν” - “*We shall do*” (Future) & the Critical Greek – “ποιησωμεν” – “*We should do*”(Subjunctive mood).
 ?Does anyone see a pattern forming

15
 כד (when) דין (but) מסבר (thinking) הוא (had been) עמא (the people) על (about) יוחנן (Yokhanan)
 וכלהון (& all) מתחשבין (pondering) הוו (they were) בלבהון (in their hearts)
 למא (whether) הווי (he were) משיחא (the Messiah)

16
 ענא (answered) יוחנן (Yokhanan) ואמר (& said) להון (to them)
 אנא (I) הא (behold) מעמד (baptizing) אנא (am) לכון (you) במיא (in water)
 אתא (comes) דין (but) הו (He) דחילתן (Who mightier) מני (than I)
 הו (He) דלא (of Whom not) שוא (worthy) אנא (I am) דאשרא (that I may loose)
 ערקא (the straps) דמסנודי (of His shoes) הו (He) נעמדכון (will baptize you)
 ברוחא (in The Spirit) דקורשא (of Holiness) ובנורא (& in fire)

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אונגליון קדישא כרוזותא דלוקא

17

(in His hand) באידה (a winnowing fan) רפשא (Who holds) (he) דאחיד (His threshing floor) ומדכא (& purges) אדרוהי (he gathers) כנש (& the wheat) וחטא (into His barns) ותבנא (He will burn) נוקד (& the chaff) בנורא (in fire) דלא דעכא (that not) (is quenched)

18

אף (also) אחרניתא (other) דין (but) סגיאאתא (many things) מלף (taught) (he) הוא ומסבר (& he preached good news) לעמא (to the people)

19

הרודס (Herodus) דין (but) טטררכא (the Tetrarch) מטל (because) דמתכסס (reproved) הוא מן (he had been) מן (by) יוחנן (Yokhanan) על (on the account of) הרודיא (Herodia) אנתת (the wife) פיליפוס (of Philipus) אחוהי (his brother) ועל (& for) כלהין (all) בישתא (the evil) דעבד (that done) הוא (he had)

20

אוסף (he added) אף (also) הדא (this) על (upon) כלהין (all) וחבשה (& he shut) ליוחנן (Yokhanan) בית (in the house) אסירא (of prisoners)

21

הוא (it happened) דין (but) כד (when) עמד (he had baptized) כלה (all) עמא (the people) ואף (also) ישוע (Yeshua) עמד (he baptized) וכד (& as) מצלא (He prayed) אתפתחו (were opened) שמיא (the heavens)

22

ונחתת (& was descending) רוחא (The Spirit) דקודשא (of The Holiness) עלוהי (upon Him) ברמות (in the form) גושמא (of a body) דיונא (of a dove) וקלא (& a voice) הוא מן (there was) מן (from) שמיא (Heaven) דאמר (which said) אנת (You) הו (are) ברי (My Son) חביבא (The Beloved) דבך (in Whom) אצטבית (I am pleased)

23

הו (This) דין (but) ישוע (Yeshua) איתוהי (He) הוא (was) איך (about) בר (son of) שנין (years) תלתין (thirty) ומסתבר (& was considered) הו (He) בר (the son of) יוסף (Yoseph) בר (son of) הלי (Heli)

“Yoseph Bar Heli” marks this as Joseph’s genealogy, not Mary’s. Mary’s name is not here; “Joseph Bar Heli” is. All argument defending this as Mary’s genealogy is mere sophistry. The Aramaic is even more definite than the Greek, since the Aramaic uses the word “Bar” – “Son of”, 76 times. The Greek uses the words “Son of”- “υιου του”-(huios tou) only once! 75 times it has “tou” – “of”. That is less precise and leaves much more room for mischief in interpretation. The English translations of the Greek should have “of”, as does Rotherham in his Emphasized Bible as also does The Diaglot NT. If “son of” is used, “son” should be in italics, as the Greek “tou” is simply a definite article “the” in the genitive case- usually translated “of”.

24

בר (son of) מטתת (Matthat) בר (son of) לוי (Levi) בר (son of) מלכי (Melki) בר (son of) יאני (Yannai) בר (son of) יוסף (Yoseph)

25

בר (son of) מתתא (Matatha) בר (son of) עמוין (Amots) בר (son of) נחום (Nahum) בר (son of) חסלי (Hesli) בר (son of) נגי (Naggai)

26

בר (son of) מאת (Maath) בר (son of) מטת (Matath) בר (son of) שמעי (Shemei) בר (son of) יוסף (Yoseph) בר (son of) יהודא (Yehuda)

27

בר (son of) יוחנן (Yokhanan) בר (son of) רסא (Resa) בר (son of) זורבבל (Zorobabel) בר (son of) שלתאיל (Salathiel) בר (son of) נרי (Nari)

28

בר (son of) מלכי (Melki) בר (son of) אדי (Addi) בר (son of) קוסם (Qosam) בר (son of) אלמודד (Elmodad) בר (son of) עיר (Ayr)

29

בר (son of) יוסא (Yose) בר (son of) אליעזר (Eliezer) בר (son of) יורם (Yoram) בר (son of) מתיתא (Mataytha) בר (son of) לוי (Levi)

30

בר (son of) שמעון (Shimeon) בר (son of) יהודא (Yehuda) בר (son of) יוסף (Yoseph) בר (son of) יונם (Yonam) בר (son of) אליקים (Eliaqim)

31

בר (son of) מליא (Melia) בר (son of) מאני (Mainai)

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בר (son of) מטתא (Mattatha) בר (son of) נתן (Nathan) בר (son of) דויד (David)

32

בר (son of) אישי (Aishai) בר (son of) עוביד (Obed) בר (son of) בעז (Boaz)
בר (son of) סלמון (Salmon) בר (son of) נחשון (Nahshon)

33

בר (son of) עמינדב (Aminadab *) בר (son of) ארם (Aram *) בר (son of) הצרון (Hetsron)
בר (son of) פריץ (Pharets) בר (son of) יהודא (Yehuda)

* “Aram” & “Aminadab” are “Admin” and “Arni” in the Critical Greek text. “Admin” and “Arni” are not in the Old Testament.

34

בר (son of) יעקוב (Yaqob) בר (son of) איסחק (Isaac) בר (son of) אברהם (Abraham)
בר (son of) תרה (Terah) בר (son of) נחור (Nahor)

35

בר (son of) סרוג (Serug) בר (son of) ארעו (Arau) בר (son of)
בר (son of) פלג (Phaleg) בר (son of) עבר (Eber) בר (son of) שלח (Shalah)

36

בר (son of) קינן (Qainan *) בר (son of) ארפכשר (Arphakshar *)
בר (son of) שים (Shaym) בר (son of) נוח (Noah) בר (son of) למך (Lamek)

* All Greek texts support “Qainan” as father of Shalah, though all Hebrew mss. as well as Aramaic O.T. mss. seem to lack this reading in Genesis 11:12 and in 1 Chronicles 1:18. Only *The LXX* has this reading in Gen. 11:12. *The LXX* is lacking the verse of 1 Chronicles 1:18. The “*Arphakshar*” reading here agrees with *The Peshitta O.T.* spelling of this name in every place it is found. Hebrew mss. have “*Arphakshad*”, as does *The LXX* and all Greek mss. of Luke 3:36. This is evidence that *The Peshitta NT* did not follow *Hebrew O.T. mss.* or *The LXX* or *The Greek NT*, but probably followed *The Peshitta O.T.* text for these names. See note on this at the end of the chapter.

37

בר (son of) מתושלח (Mathuselah) בר (son of) חנוך (Henok)
בר (son of) ירד (Yared) בר (son of) מדהלל איל (Mehalaleil) בר (son of) קינן (Qaynan)

38

בר (son of) אנוש (Enosh) בר (son of) שית (Shayth)
בר (son of) אדם (Adam) דמן (who was from) אלהא (God)

This genealogy is Joseph’s, the husband of Mary. Joseph was a descendant of David, as was Mary. The genealogy of Mary is given in Matthew 1:1-16. The two are definitely not the same.

Joseph descended from David’s son, Nathan. Mary descended from Solomon, son of David.

Luke 3:23 (MUR) And Jesus was about thirty years old. And he was accounted the son of Joseph, the son of Heli.

23 (PESHITTA) הו דין ישוע איתוהי הוא איך בר שנין תלתין ומסתבר הוא בר יוסף בר הלי

Blue Aramaic words are “*Yoseph Bar Heli*”.

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.

και αυτος ην ιησους αρχομενος ωσει ετων τριακοντα ων υιος ως ενομιζετο **ιωσηφ του ηλι.**

Blue Greek words are, “*Joseph of Heli*”. This form is used throughout the Greek genealogy to indicate sonship. **If Joseph were not descended from Heli, they would not both be in the genealogy like this.** The loose Greek construction is construed by some to refer to Jesus, not Joseph, as descended from Heli. Others have it to mean “*Jesus, accounted son of Joseph, who was son-in law to Heli.*” Neither of these is a natural reading of the Greek; they are attempts to reshape this genealogy into Mary’s instead of Joseph’s. To take the Greek phrase, (Name “*tou*” Name), which occurs 76 times in the Greek text, as “*Joseph son in law to Heli*”, and then reinterpret it 75 times more as “*son*” is stretching credulity to its limits. It is playing too fast and loose with language and logic to be credible.

The Aramaic reading is much more precise and definite: “*Joseph Bar Heli, Bar Matthat, ...*”

Joseph’s name is in it, therefore it belongs to him. If it were Mary’s, her name would be in the genealogy. It is not. Her name is in Matthew 1:16. That is her genealogy.

The genealogy is Joseph’s line, so don’t expect it to match Matthew’s.

The Greek of Luke, which omits the word for “*son*” (υιος) 75 times (Aramaic has “*Bar*” 76 times), instead uses the genitive article tou (του) 75 times between each name. The genitive is usually translated “*of.*”: “*Jacob of Isaac of Abraham of Terah...etc.*”.

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That is a strange construction for a genealogy of The Messiah. One would expect precision in such a case. The Greek is imprecise, both in grammar and in its spelling of Hebrew and Aramaic names. We should expect a Semitic genealogy for all those Semitic names, such as would have been kept in the temple at Jerusalem and at the synagogues.

In The Peshitta, we have such a genealogy, fit for a King. Even the numbers of its words and letters point to a Divine author.

Joseph's genealogy in Luke traces back to Adam- 77 generations to The Messiah!

I defy anyone to show that the Peshitta's Hebrew & Aramaic names in Luke's genealogy came from the Greek N.T.! The Greek names are almost identical to The same names in the LXX version, which, of course, is a translation of the Hebrew Old Testament. The Peshitta genealogy as likely came from the Greek NT as The Hebrew O.T. genealogies were translated from The LXX!

Of the total 77, there are 21 names spelled differently in the two major Greek texts (Byzantine and Westcott & Hort Critical). Practically all of these may be explained as different transliterations and interpretations of the Aramaic letters in The Peshitta. **The 12 Names in red** are those in **The Peshitta NT** which differ from Hebrew spelling and agree with **The Peshitta Old Testament** spelling of those names. These are practically all the names that differ in the two languages, Hebrew and Aramaic, for this genealogy. This indicates that Luke relied on **The Peshitta Old Testament** or an Aramaic Targum of The Old Testament for his genealogy. All the other names found in The O.T. are the same in both Hebrew and Aramaic.

The Greek readings also indicate that **The LXX** Greek version was the source for Greek spellings of names in this genealogy. This is apparent by the sometimes patent mis-spellings of Hebrew names in the Greek text which are shared by **The LXX Version** ("Phalek" for "Peleg", for instance; others are "Ragau" for "Reu" & "Serouck" for "Serug"). There was also some revision of the Greek, apparently using **The Peshitta** as a reference, some time later.

If **The Peshitta NT** is the original from which The Greek NT was translated (and I think I have pretty well established that it is) and The genealogies of Matthew and Luke in The Peshitta refer to **The Peshitta OT** in listing those names, and elsewhere (and that is also fairly easily demonstrated), then **The Peshitta Old Testament** must be a document at least 2000 years old and was in circulation before A.D. 50. As such, it is an invaluable witness to the text of **The Hebrew Old Testament** in the first century A.D. and earlier.

Chapter 4

- 1
(of Holiness) ישוע (Yeshua) דין (but) כד (when) מלא (being full) רוחא (of The Spirit) דקורשא (of Holiness)
(to the wilderness) הפך (He returned) מן (from) יורדנן (the Jordan) ודברתה (& led Him) רוחא (The Spirit) לחורבא (to the wilderness)
- 2
(The Devil) יומתא (days) ארבעין (forty) דנתנסא (that He would be tempted) מן (by) אכלקרצא (The Devil)
(days) ולא (& not) לעס (He ate) מרם (anything) בהנון (in those) יומתא (days)
(He was hungry) וכד (& when) שלם (He had finished) אנון (them) להרתא (at the end) כפן (He was hungry)
- 3
(of God) ואמר (& said) לה (to him) אכלקרצא (The Devil) אן (if) ברה (The Son) אנת (You are) דאלהא (of God)
(bread) אמר (say) לכאפא (to stone) הדא (this) דתהוא (that it shall become) לחמא (bread)
- 4
(is written) ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him) כתיב (is written)
(it is) בלחמא (by bread) בלחוד (alone) היא (lives) ברנשא (a son of man) הו (it) דלא (that not) הוא (it is)
(of God) אלא (but) בכל (by every) פתנם (statement) דאלהא (of God)
- 5
(high) ואסקה (& took Him up) סטנא (Satan) לטורא (to a mountain) רמא (high)
(short) וחויה (& he showed Him) כלהין (all) מלכותא (the kingdoms) דארעא (of the earth) בעדנא (in a time) זעורא (short)
- 6
(all) ואמר (& said) לה (to Him) אכלקרצא (The Devil) לך (to You) אתל (I shall give) שולטנא (authority) הנא (this) כלה (all)
(it is delivered) ושובחה (& its glory) דלי (for to me) משלם (it is delivered)
(it) ולמן (& to whomever) דאצבא (I want) יהב (give) אנא (I) לה (it)
- 7
(all) אן (if) הכיל (therefore) תסגוד (You will worship) קדמי (before me) דילך (Yours) נהוא (will be) כלה (all)
- 8
(to him) ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him)
(you shall worship) כתיב (is written) הו (it) דלמריא (that Jehovah) אלהך (your God) תסגוד (you shall worship)
(you shall serve) ולה (& Him) בלחודוהי (only) תפלוח (you shall serve)
- 9
(of the temple) ואיתיה (& he brought Him) לאורשלם (to Jerusalem)
(of God) ואקימה (& he stood Him) על (on) כנפא (the pinnacle) דהיכלא (of the temple)
(of God) ואמר (& he said) לה (to him) אן (if) ברה (The Son) אנת (You) דאלהא (of God)
(down) ארמא (cast) נפשך (Yourself) מכא (from here) לתחת (down)

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- (He will will command) נפקד (His angels) גיר (it is written) עיליך
(that they will protect You) דננטרוניך (concerning You) עיליך
11
(they will carry You) גשקלונך (their arms) ועל (& upon) דרעיהון
(on a stone) בכאפא (Your foot) רגלך (You should strike) תתקל (lest) דלא
12
ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) לה (to him) אמיר (has been said) הו (it)
(your God) תנסא (that not) למריא (you shall tempt) אלהך (Jehovah) דלא
13
(his temptations) שלם (& when) אכלקרצא (had finished) כללהון (The Devil) נסיונוהי (all of them)
(a time) זבנא (until) עד (His presence) לותה (from) מן (he departed) פרק
14
(to Galila) גלילא (of The Spirit) דרוחא (in the power) והפך (returned) ישוע (Yeshua) בחילא
(around them) עלוהי (& went out) טבא (about Him) בכלה (a report) אתרא (in every) דחדריהון (place)
15
(& being praised) והו (He) מלף (teaching) הוא (was) בכנושתהון (in their assemblies) ומשתבח
(person) הוא (He was) מן (by) כל (every) אנש
16
(He had been raised) ואתא (& He came) לנצרת (to Natsareth) איכא (where) דאתרבי
(the synagogue) ועל (& entered) איכנא (just as) דמועד (accustomed) הוא (He was) לכנושתא
(to read) ביומא (on the day) דשבתא (of the Sabbath) וקם (& He stood up) למקרא
17
(the prophet) ואתיהב (& was given) לה (to Him) ספרא (a scroll) דאשעיא (of Isaiah) נביא
(the scroll) ופתח (& opened) ישוע (Yeshua) ספרא
(it is written) ואשכח (& He found) דוכתא (the place) איכא (where) דכתיב
18
(He has anointed Me) רוחה (The Spirit) דמריא (of Jehovah) עלי (is upon Me) ומטל (& because of) הדא (this) משחני
(to heal) למסברו (to proclaim good news) למסכנא (to the poor) ושלחני (& He has sent Me) למאסיו
(liberty) לתבירי (broken) לבא (to proclaim) ולמכרוזו (hearts) לשביא (& to restore) לתיבירא (the depressed) בשובקנא
(with forgiveness) ולעזירא (& to the blind) חזיא (vision) ולמשררו (& to restore) לתיבירא (the depressed) בשובקנא
19
(to Jehovah) ולמכרוזו (& to proclaim) שנתא (the era) מקבלתא (acceptable) למריא
20
(to the minister) וכרך (& He rolled up) ספרא (the scroll) ויהבה (& He gave it) למשמנא
(who were in the synagogue) ואזל (& He went) יתב (He sat down) כללהון (all of them) דין (but) דבכנושתא
(on Him) עיניהון (their eyes) חירן (fixed) הוי (they were) בה
21
(to them) ושרי (& He began) למאמר (to say) לותהון
(in your ears) דיומנא (this day) אשתלם (is fulfilled) כתבא (scripture) הנא (this) באדניכון
22
(& amazed) וסהדין (& testifying) הו (they were) לה (to it) כללהון (all of them) ומתמרין
(from) הו (they were) במלא (at the words) דטיבותא (of grace) דנפקן (that come out) הוי (had) מן
(Yoseph) פומה (His mouth) ואמרין (& saying) הו (they were) לא (not?) הו (is) הנא (this) בר (the son of) יוסף (Yoseph)
23
(to Me) אמר (said) להון (to them) ישוע (Yeshua) כבר (doubtless) תאמרין (you will say) לי
(yourself) מתלא (proverb) הנא (this) אסיא (physician) אסא (heal) נפשך
(in Kapernakhum) וכל (& everything) דשמען (that we are hearing) דעברת (that You have done) בכפרנהום
(in Your town) עבר (do) אף (also) הרכא (here) במדינתך
24
(to you) הו (He) דין (but) אמר (said) אמין (amen) אמר (say) אנא (I) לכון (you)
(in his town) דלית (there is not) נביא (a prophet) דמתקבל (who is received) במדינתה
25
(widows) שררא (truly) גיר (for) אמר (say) אנא (I) לכון (to you) דסני (that many) ארמלתא
(the prophet) אית (there) הוי (were) באיסריל (in Israel) ביומי (in the days) אליא (of Elia) נביא
(when) כד (when) אתחדרו (were shut) שמיא (the heavens) שנין (years) תלת (three) וירחא (& months) שתא (six)
(the land) והוא (& there was) כפנא (hunger) רבא (great) בכלה (in all) ארעא
26
(Elia) ולות (& unto) חדא (one) מנהין (of them) לא (not) אשתדר (was sent) אליא
(a widow) אלא (but) לצרפת (to Tsarepta) דצידן (of Tsidon) לות (unto) אנתתא (a woman) ארמלתא
27
(in the days) וסניאא (& many) גרבא (lepers) אית (there) הו (were) בית (among) איסריל (Israel) ביומי
(was purified) אלישע (of Elisha) נביא (the prophet) וחד (& one) מנהין (of them) לא (not) אתרכי

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אלא (but) אן (only) נעמן (Naaman) ארמיא (The Aramaean)

An Aramaean would be anyone descended from Aram, son of Shem, and included the Syrians. Naaman was a Syrian. The Aramaic language was spoken by the Aramaeans (Syrians) and the Assyrians, as well as most of the Jews in Israel and the diaspora of Asia Minor and Europe. The Assyrians imposed the language on all subjects of the Assyrian empire from the ninth century B.C. and it remained the lingua franca of the nations it had conquered for almost two millennia.

28

וכד (& when) שמעו (they heard) הלין (these things) הנון (they)
דבכנושתא (who were in the synagogue) אתמליו (were filled) חמתא (with rage) כלהון (all of them)

29

וקמו (& they arose) אפקוהי (& they thrust Him) לבר (outside) מן (from) מדינתא (the city)
ואיתוהי (& they brought Him) עדמא (unto) לגבינא (the ridge) דטורא (of the mountain) הו (that)
דמדינתהון (on which the city) בניא (built) הות (had been) עלוהי (upon it)
דנשדוניהי (to cast Him) מן (from) שקיפא (the precipice)

30

הו (he) דין (but) עבר (passed through) בינתהון (the midst of them) ואזל (& He departed)

31

ונחת (& He went down) לכפרנחום (to Kapernaum) מדינתא (a city) דגלילא (of Galila)
ומלף (& teaching) הוא (He was) להון (them) בשבא (on the Sabbath)

32

ותמיהין (& astonished) הו (they were) ביולפנה (at His teaching) דמשלטא (for of authority) הות (was) מלתה (His word)

33

ואית (& there) הוא (was) בכנושתא (in the synagogue) גברא (a man) דאית, הוא (had) בה (in him)
רוחא (spirits) דשארא (of demons) טנפא (filthy) וזעק (and he cried) בקלא (in a voice) רמא (loud)

34

ואמר (& he said) שבוקיני מא (let us alone) לן (what) ולך (& to You) ישוע (Yeshua) נצריא (Nazarene)
אתית (have You come?) למוכרותן (to destroy us) ידע (know) אנא (I) לך (You)
מן (Who) אנת (You are) קדישה (the Holy One) דאלהא (of God)

35

וכאא (& rebuked) בה (it) ישוע (Yeshua) ואמר (& He said) סכור (shut) פומך (your mouth)
ופוק (& come out) מנה (from him) ושדיהי (& threw him) שארא (the demon) במצעתא (in the midst)
ונפק (& it came out) מנה (from him) כד (while) לא (not) סרה (it did harm) בה (to him) מרם (any)

36

ותמהא (& astonishment) רבא (great) אהד (gripped) לכלנש (everyone)
וממללין (& speaking) הו (they were) עם (with) הדרא (one another)
ואמרין (& they were saying) מנא (what?) הי (is) כי (indeed) מלתא (word) הדא (this)
דבשולטנא (for with authority) ובהילא (& with power) פקדא (He commands)
לרוחא (the spirits) טנפתא (foul) ונפקין (& they come out)

37

ונפק (& went out) עלוהי (about Him) טבא (a report)
בכלה (in the whole) אתרא (region) דהדריהון (that was around them)

38

וכד (& when) נפק (went out) ישוע (Yeshua) מן (from) כנושתא (the synagogue) על (He entered) לביתה (the house)
דשמעון (of Shimeon) וחסמתה (& the mother in law) דשמעון (of Shimeon) אליצא (afflicted) הות (was)
באשתא (with fever) רבתא (great) ובעו (& they besought) מנה (Him) מטלתה (for her sake)

39

וקם (& He arose) לעל (over) מנה (her) וכאא (& He rebuked) באשתה (her fever) ושבקתה (& it left her)
ומחדא (& at once) קמת (she arose) ומשמשא (& waiting on) הות (she was) להון (them)

40

מערכי (was setting) שמשא (the sun) דין (but) כלהון (all of them) אילין (those)
דאית (who) הוא (had) להון (to them) כריהא (who were sick)
דכריהון (of their sicknesses) בכורחנא (with diseases) משחלפא (various)
איתיו (they brought) אנון (them) לותה (to Him) הו (He) דין (but) על (on) חד (each) חד (one)
מנהון (of them) אידה (His hand) סאם (laid) הוא (He) ומאסא (& healed) הוא (He) להון (them)

41

ונפקין (& going out) הו (were) אף (also) שארא (demons) מן (from) סניאא (many)
כד (as) מזעקין (they screamed) ואמרין (& they were saying)
דאנת (You) הו (are) משיחא (the Messiah) ברה (The Son) דאלהא (of God)
וכאא (& rebuking) הוא (He was) בהון (them) ולא (& not) שבק (allowing) הוא (was)
להון (them) דנאמרין (to say) דידעין (that they knew) דהויו (that He was) משיחא (the Messiah)

42

ולצפרה (& at the dawn) דיומא (of the day) נפק (He went out) אזל (He went) לה (Himself)

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אונגליון קדישא כרוזותא דלוקא

לאַתרא (to a place) חורבא (deserted) וכנשא (& the crowds) בעין (seeking) הוו (were) לה (Him) ואתו (& they came) עדמא (unto) לותה (to His Presence) ואחרוהי (& they held to Him) דלא (that not) נאזל (should depart) לה (He) מן (from) לותהון (their presence)

43
הו (Himself) דין (but) ישוע (Yeshua) אמר (said) להון (to them) דאף (that also) למדינתא (to cities) אחרניתא (other) ולא (it is incumbent) לי (upon Me) למסברו (to proclaim) מלכותה (the Kingdom) דאלהא (of God) דעל (because for) הדא (this) הו (it is) אשתדרת (I am sent)

44
והו (& He) מכרו (preaching) הוא (was) בכנושתא (in the synagogues) דגלילא (of Galila)

Chapter 5

1
הוא (it happened) דין (but) כד (when) כנש (gathered) עלוהי (about Him) כנשא (the crowd) למשמע (to hear) מלתא (the word) דאלהא (of God) והו (& He) קאם (standing) הוא (was) על (on) יד (the side) ימתא (The Lake) דגנסר (of Genesar)

2
חזא (He saw) ספינא (ships) תרתין (two) דקימו (that stood) על (on) גנב (the shore) ימתא (of the lake) וצירא (& the fishermen) דסלקו (who had come down) מנהין (from them) ומשיגין (& were washing) מצידתהון (their nets)

3
והרא (& one) מנהין (of them) דשמעון (of Shimeon) הות (was) כאפא (Kaypha) וסלק (& went up) ישוע (Yeshua) יתב (He sat down) בה (in it) ואמר (& He said) דנדברונה (they should take it out) קליל (a little) מן (from) יבשא (dry land) למיא (into the water) ויתב (& sat down) הוא (He) ומלך (& He taught) מן (from) ספינתא (the ship) לכנשא (the crowds)

4
וכד (& when) שתק (He had ceased) מן (from) ממללה (His speaking) אמר (He said) לשמעון (to Shimeon) דברו (take) לעומקא (to the deep) וארמו (& cast) מצידתכון (your nets) לצירא (for a catch)

5
ענא (answered) שמעון (Shimeon) ואמר (& he said) לה (to Him) רבי (Rabbi) לליא (night) כלה (all) לאין (we have worked) ומדם (& a thing) לא (not) אחרין (we have taken) על (on) מלתך (Your word) דין (but) רמא (will cast) אנא (I) מצידתא (the net)

Simon (Peter) called Jesus "Rabbi". The Greek texts all have "Επιστατα" – "Master". The Peshitta would not get "Rabbi" from "Epistata". A master was not necessarily a Rabbi. However, a Rabbi was necessarily a Master, hence one could derive "Master" from "Rabbi", which it appears is what happened. The Aramaic text gave rise to the Greek reading.

Strongs Greek-English Lexicon has:

1988 **επιστατης** epistates ep-is-tat'-ace
from 1909 and a presumed derivative of 2476; TDNT-2:622,248; n m
AV-Master 7; 7

Thayer's Greek - English Lexicon

1) any sort of superintendent or overseer

Compare Luke 8:24 with Mark 4:38 & Matthew 8:25. Luke 8:24 in Greek has **Επιστατα, Επιστατα**. In the parallel passage Mark 4:38 it has **διδασκαλε (Teacher)**. The Peshitta has "Rabban" (Our Rabbi) in both verses. "Our Rabbi" did not come from "διδασκαλε (Teacher)" or from "Επιστατα Επιστατα" - "Master Master". Greek has a problem translating "Rabbi", as it has no one word that satisfactorily signifies it. That is probably why the Greek transliterates it instead 18 times in Greek letters: "Ραββι". The Greek Gospel of John states very plainly however that "Rabbi" is translated as **διδασκαλε (didaskale) (Teacher) in John 1:38 where it is both transliterated from Aramaic with Greek letters and also translated into Greek:**

Joh 1:38 στραφεις δε ο ιησους και θεασαμενος αυτους ακολουθοντας λεγει αυτοις τι ζητειτε οι δε ειπον αυτω **ραββι ο λεγεται ερμηνευομενον διδασκαλε** που μενεις.

Joh 1:38 (ROTHRHAM) But Jesus, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! (Aramaic) which meaneth, when translated, **Teacher** (Greek), Where abidest thou?

This is a plain indication that the Greek text is a translation of an Aramaic source. It also indicates that the Greek word **διδασκαλε**, may indicate "Rabbi" - **רבי** as its source. There are other possibilities in Aramaic – "Mallpana" - **מלפנא** (Teacher), for example.

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אונגליון קדישא כרוזותא דלוקא

Another Aramaic word identified in Greek mss. as meaning “Teacher” is “Rabboni” in John 20:16:

16 (Peshitta) אמר לה ישוע מרים ואתפנית ואמרא לה עבראית רבולי דמתאמר מלפנא

16 (MUR) Jesus said to her: Mary! And she turned, and said to him in Hebrew: **Rabbuni**; which is interpreted Teacher.

16 (BYZ) λεγει αυτη ο ιησους μαρια στραφεισα εκεινη λεγει αυτω ραββουνι ο λεγεται διδασκαλε

16 (YLT) Jesus saith to her, ‘Mary!’ having turned, she saith to him, ‘Rabbouni;’ that is to say, ‘Teacher.’

Here is my note for John 20:12 from my interlinear:

16

אמר (said) לה (to her) ישוע (Yeshua) מרים (Mary) ואתפנית (& she turned) ואמרא (& she said) מלפנא (Teacher) לה עבראית (to Him) רבולי (in Aramaic *) רבולי* (Rabbuli *) דמתאמר (which is called) מלפנא (Teacher)

- **“Ebraith” means “Hebrew” and though Aramaic was the language used, the Jewish people referred to it as Hebrew, since Aramaic had been their native tongue (the tongue of the Hebrew people) for six centuries and was used in their scriptures. Aramaic and Hebrew share the same alphabet and both were written with the same script, so their letters looked the same in the first century.**
- **“Rabbuli” is an Aramaic word meaning “My Master” and is the same as “Rabboni”, which the Greek versions have in Greek letters transliterated Παββουνι. Notice that Mary is not presented as speaking Greek; neither is any other person mentioned in the four Gospels. “Ebraith” – “Hebrew” is defined by its Greek equivalent, “Hebrais”, as “The Hebrew tongue; not that however in which the OT was written, but the Chaldee.”-Thayer’s Greek – English Lexicon. Webster’s unabridged 20th century Dictionary defines “Chaldee” as The Aramaic language of the Chaldeans (Babylonians 600 B.C.)**

“Rabbi” רבי & “Rabban” רבן, occur 36 times as a Title of address in the Peshitta NT. The Greek mss. have διδασκαλος-*didaskalos* (Teacher) for 13 of these, Παββι “Rabbi” 18 times (This is an Aramaic word, not Greek, transliterated in Greek letters), **Επιστατα** occurs 7 times matching **Rabbi**- all in Luke. **Παββουνι** occurs once matching **Rabbi** and once matching **“Rabbuli”** רבולי. All of these Greek translations and transliterations are evidence supporting an Aramaic original. Greek simply has no word of its own for “Rabbi” and so it used **διδασκαλος, Επιστατα, & 20 transliterations of Παββι & Παββουνι**. The Greek words **διδασκαλος, επιστατα** would not translate to “Rabbi” רבי in Aramaic. “Rabbi” has all the meanings of **“Teacher” & “Master” & “Leader”**; no one of them would do justice to the word. It is also a formal title for the clergyman leader of a synagogue.

6

וכד (& when) הדא (this) עבדו (they had done) חבשו (they caught) נונא (fish) סניאא (many) דשב (very) ומצטריא (& braking) הות (was) מצידתהון (their net)

7

ורמוזו (& they beckoned) לחבריהון (their partners) דבספינתא (who were in a ship) אחרתא (another) דנאתון (to come) נעדרון (help) אנון (them) וכד (& when) אתו (they came) מלו (they filled) אנין (those) ספינא (ships) תרתיהון (two) איך (so) דקריבן (that near) הוי (they were) למטבע (to sinking)

8

כד (when) חזא (saw) דין (but) שמעון (Shimeon) כאפא (Kaypha) נפל (fell) קדם (before) רגלוהי (the feet) דישוע (of Yeshua) ואמר (& he said) לה (to Him) בעא (beg) אנא (I) מנך (of you) מרי (My Lord) פרוק (abandon) לך (You) מני (me) דגברא (for a man) אנא (I am) הטיא (a sinner)

9

תמהא (awe) גיר, (for) אחרה (seized him) הוא (had) ולכלהון (& all of them) דעמה (who were with him) על (due to) צידא (catch) הו (that) דנונא (of fish) דצדו (that they had caught)

10

הכות (so) דין (but) אף (also) ליעקוב (Yaqob) וליוחנן (& Yokhanan) בני זבדי (sons) דאיתיהון (of Zebedee) הוו (were) שותפא (partners) דשמעון (of Shimeon) אמר (said) דין (but) ישוע (Yeshua) לשמעון (to Shimeon) לא (not) תדחל (fear) מן (from) השא (this hour) בני אנשא (sons) תהוא (of men) צאד (you will be) צאד (for salvation) להיא (catching)

I love this text in The Peshitta: **“Henceforth you shall catch men for salvation.”** No Greek ms. has this. Greek does have the verb ζωοργεω which can mean “to take alive”, “to capture”. The Aramaic word היא can mean “life, living” or “salvation”. The Greek word ζωοργεω would hardly give rise to the Aramaic צאד להיא (“catch for life”, “catch for salvation”). להיא צאד may easily have given rise to ζωοργεω, though it would not seem the best choice

11

וקרבו (& they brought) אנין (those) ספינא (ships) לארשא (to the land) ושבקו (& they left) כל (every) מדם (thing) ואתו (& they came) בתרה (after Him)

12

וכד (& when) הוא (was) ישוע (Yeshua) בחרא (in one) מן (of) מדינתא (the cities) אתא (came) גברא (a man) דמלא (who was full) כלה (entirely) גרבא (of leprosy) חזא (he saw) לישוע (Yeshua) ונפל (& he fell)

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אונגליון קדישא כרוזותא דלוקא

על אפודי (his face) ובעא (& begged) הוא (he) מנה (from Him) ואמר (& he said) לה (to Him) מרי (my Lord) אן (if) צבא (willing) אנת (you are) משכח (can) אנת (you) למדכיותי (purify Me)

13

ופשט (reached) אידה (His hand) ישוע (Yeshua) קרב (He touched) לה (him) ואמר (& He said) לה (to him) צבא (willing) אנא (I am) אתדכא (be purified) ובר (& son of) שעתה (a moment) אזל (went) מנה (from him) גרבה (his leprosy) ואתדכי (& he was purified)

14

ופקדה (& He commanded him) דלאנש ("man") לא (no) תאמר (you shall tell) אלא (but) זל (go) הוא (show) נפשך (yourself) לכהנא (to the priest) וקרב (& offer) חלף (for) תדכיתך (your cleansing) איכנא (just as) דפקד (commanded) מושא (Moshe) לסהדותהון (for their testimony)

Greek mss. have, "And He charged him to tell no one, 'But, having gone away, shew thyself to the priest, ...' This is rather awkward and clumsy Greek. The Peshitta has, "And He commanded him: "You shall tell no man, but go show yourself to the priest, ...".

?Much better, don't you think

15

ונפק (went out) עלודי (& went out) טבא (about Him) טבא (fame) יתיראית (increasingly) ומתכנש (& gathered) הוא (were) עמא (people) סניאא (many) למשמע (to hear) מנה (from Him) ולמתאסיו (& to be healed) מן (from) כורהניהון (their sicknesses)

16

הו (He) דין (but) משנא (departing) הוא (was) לדברא (to the wilderness) ומצלא (& praying)

17

והוא (& it happened) בחד (on one) מן (of) יומתא (the days) כד (when) מלף (teaching) הוא (was) ישוע (Yeshua) יתבין (sitting) הו (were) פרישא (the Pharisees) ומלפי (& teachers) נמוסא (of the law) דאתו (who come) הו (had) מן (from) כל (every) קוריא (village) דגלילא (of Galila) ודיהוד (& of Judea) ודאורשלם (& of Jerusalem)

18

ודילא (& the power) דמריא (of Jehovah) איתודי (there) הוא (was) למאסיותהון (to heal them) ואנשא (& men) איתיו (brought) בערסא (on a pallet) גברא (a man) חד (one) משריא (a paralytic man) ובעין (& seeking) הו (they were) דנעלון (to enter) נסימוניהי (to place him) קדמוהי (in front of Him)

19

וכד (& when) לא (not) אשכחו (they found) דאיכנא (which way) נעלוניהי (they might bring him in) מטל (because of) סוגאא (the crowd) דעמא (of people) סלקו (they went up) להון (by themselves) לאגרא (to the roof) ושבוהי (& lowered him) עם (with) ערסה (the pallet) מן (from) תטלילא (the tiles) למצעתא (into the midst) קדמוהי (in front) דישוע (of Yeshua)

20

כד (when) חזא (saw) דין (but) ישוע (Yeshua) הימנותהון (their faith) אמר (He said) להו (to that) משריא (paralyzed man) גברא (man) שביקין (are forgiven) לך (to you) חטהיך (your sins)

21

ושריו (& started) ספרא (the Scribes) ופרישא (& the Pharisees) מתחשבין (to think) ואמרין (& they were saying) מנו (Who is?) הנא (This) דממלל (Who speaks) נודפא (blasphemy) מנו (Who?) למשכח (is able) למשבק (to forgive) חטהא (sins) אלא (except) אן (if) אלהא (God) בלחוד (only)

22

ישוע (Yeshua) דין (but) ידע (knew) מחשבתהון (their thoughts) וענא (He answered) ואמר (& said) להון (to them) מנא (what?) מתחשבין (what?) אנתון (thoughts are entertained) בלבכון (in your heart)

23

אידיא (which?) פשיקא (is easier) למאמר (to say) דשביקין (are forgiven) לך (to you) חטהיך (your sins) או (or) למאמר (to say) קום (arise) הלך (& walk)

24

דתדעון (that you may know) דין (but) דשליט (that authorized) הו (is) ברה (Son) דאנשא (of Man) בארעא (in the earth) דנשבוק (that He may forgive) חטהא (sins) אמר (He said) למשריא (to the paralyzed man) לך (to you) אמר (say) אנא (I) קום (arise) שקול (pick up) ערסך (your pallet) וזל (& go) לביתך (to your house)

25

ומחדא (& at once) קם (he arose) לעניהון (before their eyes) ושקל (& took up) ערסה (his pallet) ואזל (& he went on) לביתה (to his house) כד (as) משבח (he praised) לאלהא (God)

26

ותמהא (& astonishment) אחד (seized) לכלנש (everyone) ומשבחין (& praising) הו (they were) לאלהא (God) ואתמליו (& they were filled) דחלתא (with awe) ואמרין (& they were saying)

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אונגליון קדישא כרוזותא דלוקא

דחזין (we have seen) יומנא (today) תדמרתא (wonders)

The Greek NT verse can be translated “We have seen strange things today”. That is not a convincing reading when compared to The Peshitta reading- “We have seen wonders today”.

- 27
(a tax collector) מכסא (& He saw) וְהוּא (Yeshua) ישוע (went out) נפק (these things) הלין (after) בתר
(of customs) מכסא (in the house) בית (who sat) דיתב (Levi) לוי (whose name) דשמה
(after Me) בתרי (come) תא (to him) לה (& He said) ואמר
- 28
ושבק (& he left) כל (every) מדרם (thing) וקם (& rising) אזל (he went) בתרה (after Him)
- 29
ועבד (& made) לה (for Him) לוי (Levi) בביתה (in his house) קובלא (a reception) רבא (great)
(of tax gatherers) ודאחרנא (& of others) הוא (& there) הוא (was) כנשא (a crowd) סניאא (great) דמכסא (of tax gatherers) ודאחרנא
(with them) עמהון (were) הון (who reclining at dinner) דסמיכין
- 30
ורטנין (& complaining) הון (were) ספרא (the Scribes) ופרישא (& the Pharisees) ואמרין (& they were saying)
לתלמידוהי (to His disciples) למנא (why?) עם (with) מכסא (tax collectors) והטיא (& sinners)
אכלין (do eat) אנתון (you) ושתין (& do drink)
- 31
וענא (& answered) ישוע (Yeshua) ואמר (& He said) להון (to them)
לא מתבעא (not) אסיא (is sought) אסיא (a doctor) להלימא (for the healthy)
אלא (but) לאילין (for those) דביש (who are ill) עבידין (or are becoming)
- 32
לא (not) אתית (I have come) דאקרא (I may call) לזדיקא (the righteous)
אלא (but) לחטיא (sinners) לתיבותא (to repentance)
- 33
הנון (those) דין (but) אמרין (were saying) לה (to Him)
למנא (why?) תלמידוהי (the disciples) דיוחנן (of Yokhanan) צימין (do fast) אמינאית (faithfully) ומצלין (& do pray)
אך (also) דפרישא (of the Pharisees) דילך (yours) דין (but) אכלין (are eating) ושתין (& drinking)
- 34
הו (He) דין (but) אמר (said) להון (to them) לא (not) משכחין (are able) אנתון (you) לבנוהי (the children)
דנגנא (of the bridal chamber) כמא (as long as) דחתנא (the groom) עמהון (is with them)
דעבדון (that you shall make them) דנצומון (that they shall fast)
- 35
נאתון (will come) דין (but) יומתא (the days) כד (when) נתתרים (will be taken) חתנא (The Groom)
מנהון (from them) הידין (then) נצומון (they will fast) בהנון (in those) יומתא (days)
- 36
ואמר (& He told) להון (them) מתלא (a parable)
דלא אנש (no) קאד (tears) אורקעתא (a strip) מן (from) מאנא (a garment) חדתא (new)
ורמא (& places it) על (on) מאנא (a garment) בליא (worn)
דלא (lest) לחדתא (the new) קאד (he tear) ולבליא (also the worn) לא (not) שלמא (resembles)
אורקעתא (the strip) דמן (that is from) חדתא (the new)
- 37
ולא אנש (& no) רמא (man) רמא (places) חמרא (wine) חדתא (new) בזקא (in skins) בליתא (old)
ואן (& if) דין (but) לא (not) מבזע (bursts) חמרא (the wine) חדתא (new) לזקא (the skins)
והו (& that) חמרא (wine) מתאשר (is spilled) וזקא (& the skins) אברן (are ruined)
- 38
אלא (but) חמרא (wine) חדתא (new) בזקא (in skins) חדתתא (new)
רמין (is placed) ותריהון (& both) מתנטרין (are preserved)
- 39
ולא אנש (& no) שתא (man) חמרא (drinks) חמרא (wine) עתיקא (old) ומחדא (& at once)
בעא (desires) חדתא (the new) אמר (he says) גיר (for) עתיקא (the old) בסימ (is sweet)

The Greek texts omit “wine” altogether. They also disagree with “sweet”; Majority Greek has “better”; Critical Greek has “good”. The Peshitta did not get בסימ (“is sweet”) from **Χρηστος** (“good”) or from **Χρηστωτερος** (“better”). The Greek could derive from the Aramaic, as “sweet” is generally considered “good”, but “good” does not imply sweetness. “Sweet” is more specific than “good”. Hence, the Greek looks more like a translation here than does The Peshitta.

Chapter 6

1

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

הוא (it was) דין (but) בשבתא (on the Sabbath) כד (when) מהלך (was walking) ישוע (Yeshua) בית (among) זרעא (the grain) תלמידוהי (the disciples) מלגין (plucking) הוו (were) שבלא (the ears) ופרכין (& were rubbing) באידוהון (& eating) ואכלין (in their hands)

The Majority Greek Text has a strange word “**δευτεροπρωτω**” – “**second first**” after “**Sabbath**”. This is the only place where the word is found in any Greek writing. The Critical Greek (**P⁷⁵, B, &**) does not have it here. All Greek texts lack “**Jesus**” in this verse.-(See note at v. 12.)

2
 אנשין (some) דין (but) מן (of) פרישא (the Pharisees) אמרין (were saying) להון (to them) מנא (why?) עברין (are doing) אנתון (you) מדרם (the thing) דלא (that not) שלים (is legal) למעבר (to do) בשבתא (on the Sabbath)

3
 ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) ולא (& not?) הדא (this) קריתון (have you read) מדרם (the thing) דעבר (that did) דויד (David) כפן (when) כפן (was hungry) הו (he) ואילין (& those) דעמה (who were with him)

4
 דעל (when he entered) לביתה (the house) דאלהא (of God) ולחמא (& the bread) דפתורה (of the table) דמריא (of Jehovah) נסב (he took) אכל (he ate) ויהב (& he gave) לאילין (to those) דעמה (who were with him) הו (that) דלא (which not) בלחוד (only) שלים (legal) הוא (was) למאכל (to eat) אלא (except) לכהנא (for priests)

Greek texts have **τους αρτους της προθεσεως** (“**the loaves of the setting forth**”). The Peshitta’s “**bread of the table of Jehovah**” is much plainer and sounds original whereas the Greek sounds artificial.

5
 ואמר (& He said) להון (to them) דמרה (The Lord) הו (is) דשבתא (of the Sabbath) ברה (The Son) דאנשא (of Man)

And He said to them, “The Lord of the Sabbath is The Son of Man.”

The Majority Greek text has “**οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου**” – Literally - “**Lord is The Son of Man even of the Sabbath**”. The Critical Greek text agrees with The Peshitta reading and word order exactly.

6
 הוא (it happened) דין (but) לשבתא (on Sabbath) אחרתא (another) על (He entered) לכנושתא (a synagogue) ומלך (& teaching) הוא (He was) ואית (& there) הוא (was) תמן (there) גברא (a man) דאידה (whose hand) דימינא (of the right side) יבישא (shriveled) הות (was)

7
 וספרא (& the Scribes) ופרישא (& The Pharisees) נטרין (watching) הוו (were) לה (Him) דאן (whether) הו (He) דמאסא (would heal) בשבתא (on the Sabbath) דנשכחון (that they would be able) נאכלון קרצוהי (to accuse Him)

8
 הו (He) דין (but) ידע (knew) מהשבתהון (their schemes) ואמר (& He said) לה (to that) גברא (man) דיבישא (was shriveled) אידה (whose hand) קום (stand) תא (come) לך (you) למצעת (to the center) כנושתא (of the synagogue) וכד (& when) אתא (he came) וקם (& stood)

9
 אמר (said) להון (to them) ישוע (Yeshua) אשאלכון (I ask you) מנא (what?) שלים (is legal) בשבתא (on the Sabbath) דטב (what is good) למעבר (to be doing) או (or) דביש (what is evil) נפשא (life) למחוי (to save) או (or) למוברו (to destroy)

10
 וחר (& He gazed) בהון (at them) בכלהון (all of them) ואמר (& He said) לה (to him) פשוט (straighten) אידך (your hand) ופשט (& he stretched it) ותקנת (& was restored) אידה (his hand) איך (like) חברתה (his other)

Greek mss. seem to have edited out “**and he straightened it**” & replaced it with “**he did**”. The Critical Greek further seems to have edited out “**like the other**” at the end of the verse. Interestingly, *The Latin Vulgate* seems to have been translated from a slightly different Greek ms. which did not edit the first phrase but did omit the latter.

11
 הנן (they) דין (but) אתמליו (were filled) חסמא (with jealousy) וממללין (& speaking) הוו (they were) חד (one) עם (with) חוד (another) דמנא (of what) נעברון (they should do) לה (to Him) לישוע (to Yeshua)

The Greek has **επλησθησαν ανοιας**- “**They were filled with madness**”. **חסמא** is the Aramaic word for “**Jealousy**”. Here is the Aramaic for “**Rage**” or “**Venom**”

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הזמנה. Might this strange similarity explain the Greek reading? One could probably easily be mistaken for the other. The Greek has two words used in the NT for “jealousy”: ζηλος & φθονον. If The Peshitta were a translation of The Greek NT, **אנויִאס (madness)** would have been hypothetically mistaken as ζηλος, ζηλου or φθονον. Another possibility is that an Aramaean translator might have intended to write חמה & wrote חסמא. That is not a likely event for a sober scribe. It would be much easier to misread such a word than to miswrite it. **אנויִאס** does not look like ζηλος, ζηλου or φθονον, hence the Greek original scenario is not a very likely explanation. חסמא & חמה are very similar; they could easily be confused one for another, hence The Peshitta primacy theory is a much more likely explanation here for the Greek reading than is Greek primacy for the Aramaic reading.

ܘܫܘܥ & ܝܫܘܥ are the **two** Aramaic words in Estrangela script which was used after AD 100. They do not look as similar in that script, but Estrangela did not exist when the NT was composed, so it would not explain the discrepancies since the Greek NT was written in the first century and the Aramaic script used would have been the square Aramaic characters similar to those used in this interlinear. There are many examples like this one which I point out in this interlinear of the Gospels.

I will here re-display a thousand words’ worth of evidence for Peshitta Primacy and for a Greek NT translated from The Peshitta:

Peshitta reading Greek reading in Aram. Peshitta meaning Greek meaning

Dead Sea Scrolls Aramaic: **ܫܘܥܐ** & **ܫܘܥܐ** – “Jealousy” & “Rage”
 Square Aramaic: **ܫܘܥܐ** & **ܫܘܥܐ** — “Jealousy” & “Rage”

12

(Yeshua) ישוע (went out) נפק (those) הנון (in days) ביומאתא (but) דיין (it occurred) הוא
 (He was) הוא (waiting for morning) אנה (& there) ותמן (to pray) למצליין (to a mountain) לטורא
 (of God) דאלהא (in the prayer) בצלותה

“Jesus” is lacking in the Greek NT of this verse. Indeed the Greek versions of Luke have the Greek form of our Lord’s Name, “**Ἰησους**”, 88 times (W&H) and 98 times (Byzantine). The Peshitta in Luke has **Yeshua- ישוע** 175 times! This can be explained in one of two ways:

1. If The Peshitta is the original, (which I unabashedly believe) the Greek translator, (possibly Luke himself wrote both the original and the Greek translation, according to Hegesippus in the 2nd century) **dropped 45% - 50%** of the occurrences of “**Yeshua**” in translation, possibly to present a smoother Greek style, substituting personal pronouns & or third person singular Greek verbs.
2. If the Greek is original, the Peshitta translator doubled the occurrences of “**Jesus**” - “**Yeshua**” from 88 to 176, for whatever reason. That is a **100% increase**, based on the Critical Greek text of Westcott and Hort.

The # Greek/#Aramaic ratios for “Jesus” in the Gospels and Acts are as follows:

Matthew Greek 150; Aramaic 187; 80% (Byz. 171; 91.4%)

Mark Greek 82; Aramaic 116; 71% (Byz. 93; 80.2%)

Luke Greek 88; Aramaic 175; 50% (Byz. 98; 56.0%)

John Greek 242; Aramaic 272; 89% (Byz. 253; 93.0%)

Acts Greek 69; Aramaic 71; 97% (Byz. 66; 93.0%)

NT Totals: Greek 913; Aramaic 1116; 81.8%

:Another statistic to consider is the number of occurrences of the name per total words of text

Peshitta Yeshua- ישוע	W&H Greek Jesus-Ἰησους	Byz. Greek
Matthew 187/13980 = 1.3%	150/18287 = 0.82%	171/18580 = 0.92%
Mark 116/8793 = 1.3%	82/11445 = 0.71%	93/11628 = 0.80%
Luke 175/15234 = 1.1%	88/19568 = 0.45%	98/19881 = 0.49%
John 272/12409 = 2.2%	242/15664 = 1.54%	253/15914 = 1.59%

The Greek version of Luke has a very low number of the Name **Ἰησους –Jesus**, compared to the other Gospels, which accounts for the discrepancy between it and The Peshitta version of Luke. The Peshitta Gospels seem to be fairly consistent in the usage of the Name; the spread from the mean of 1.48% is 0.37, or 25% of the mean value.

The Greek values have a mean of 0.88 and a spread of 0.33, or 37.5% of the mean value. That is a rather radical variation, primarily produced by the Greek Luke stats. It looks as if The Peshitta book of Luke is pretty much in line with the other Peshitta Gospels in numbers of occurrences per text size, so the implications are that Greek Luke has been altered.

Adding 77 occurrences of **Ἰησους** to the Greek book of Luke (the difference in the numbers of The Name between the two versions) would put Greek Luke on a par with the other Gospels with regard to the Name frequency- **0.89%**. The average for Matthew, Mark and John is **1.02%**. On the other hand, to assume an hypothetical Peshitta translator added **Yeshua** 77 times means he should have written only **88 Yeshua**’s instead, which puts Aramaic Luke at **0.55%** frequency for that name, which is extremely low frequency compared to the usage of His Name in the other Peshitta Gospels. The average for the other 3 Gospels is **1.6%**, which places the edited Luke at **34%** of the average, or at a **66%** reduction of the average.

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The Greek primacy theory would indicate the Luke had an aversion to the Name of *Ihsous* (*Jesus*). The other Gospel writers used it once for every 102 words. Luke used it only once in every 222 words! That is less than half the frequency of the others. Why would an original inspired Gospel of *Ἰησοῦς* contain *Ἰησοῦς* (*Jesus*) only half as often as the other Gospels and substitute mere pronouns (*He, Him, His*) in place of the other half? Was Luke ashamed of the Name of His Lord? I think not. I think the Greek primacy theory fails its proponents here, whereas Peshitta primacy can explain the facts much more easily. The Peshitta has statistics which support its originality; its four Gospels are consistent with regard to the frequency of the most important Name and indeed the Subject of their content. **The Greek Gospels all have reduced numbers of this Name, apparently like The LXX Greek of Daniel, which has four fewer occurrences of Daniel's name (71) than the Hebrew & Aramaic text of Daniel has (75).** Below is a sample verse of the Aramaic text of Daniel 6:20 with The LXX below it. Notice the name of *Daniel* in blue in the Aramaic and in the Greek. The LXX is missing two "*Daniels*" in this verse: The original Aramaic verse has three occurrences of Daniel- **דניאל**, whereas the Greek verse translated from it has only one **δανιηλ**.

(ARAMAIC) <6:21> Da 6:20 וּכְמִקְרָבָהּ לְגַבְאֵי **דְדַנְיָאֵל** בְּקֵל עֲצִיב זַעֲקָא עֲנָהּ מִלְכָּא

ואמר **לדניאל דניאל** עבד אלהא היא אלהך די אתה פלה-לה בתדירא היכל לשיבותך מן-אריותא

Da 6:20 (AV) And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Da 6:20 (LXX Greek) (#6:# 21) και εν τω εγγιζειν αυτον τω λακκω εβοησεν φωνη ισχυρα **δανιηλ** ο δουλος του θεου του ζωντος ο θεος σου ω συ λατρευεις ενδελεχως ει ηδυνηθη εξελεσθαι σε εκ στοματος των λεοντων

Da 6:20 (LXX English) And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion's mouth?

The Hebrew book of Joshua has 168 occurrences of the name of Joshua יהושע, which is the Hebrew cognate of the Aramaic "*Yeshua*" (or "*Jesus*"), which we are studying in Luke 6:12. The LXX version of Joshua has only 159 occurrences of the Greek forms for "*Jesus*": **Ἰησοῦς, Ἰησοῦ, Ἰησοῖ, Ἰησοῦν**. These are the same forms (except **Ἰησοῖ**) used in the NT for "*Yeshua*" in the Greek NT. That is a Greek/Hebrew ratio of 94.6%, very close to John's or Acts' Greek/Aramaic ratio for "*Jesus*"/"*Yeshua*" of 93%

This pattern of dropping words in a translation is typical. The LXX is certainly a translation of The Hebrew Bible and consistently compares in this way to The Hebrew Bible; The Greek NT also compares in the same way to The Peshitta NT. The Greek NT "behaves" like a translation. The Peshitta does not; It "behaves like an original composition.

Here is an example from Joshua 8:16 –

(HEBREW) ויזעקו כל-העם אשר בעיר לרדף אחריהם וירדפו אחרי **יהושע** וינתקו מן-העיר Jos 8:16

Jos 8:16 (AV) And all the people that were in Ai were called together to pursue after them: and they pursued after **Joshua**, and were drawn away from the city.

Jos 8:16 (LXX Greek) kai katediwxan opisw twn uiwn israhel kai autoi apesthsan apo thv polewv

Jos 8:16 (LXX English) And they pursued after the children of Israel, and they themselves went to a distance from the city.

And another from Joshua 9:3 –

(HEBREW) וישבי גבעון שמעו את אשר עשה **יהושע** ליריחו ולעי Jos 9:3

Jos 9:3 ¶ (AV) And when the inhabitants of Gibeon heard what **Joshua** had done unto Jericho and to Ai,

Jos 9:3 (LXX Greek) και οι κατοικουντες γαβαων ηκουσαν παντα οσα εποιησεν κυριος τη ιεριχω και τη γαι

Jos 9:3 ¶ (LXX English) And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.

Notice there is no Greek reference to Joshua "**Ἰησοῦς**" in those verses.

The above are three of many examples of the LXX dropping words from the original; the Greek NT compares to The Peshitta NT in the same way. I have demonstrated this in a controlled experiment which I have included in my book, Divine Contact.

13

וכד (& when) נגהת (it was dawn) קרא (He called) לתלמידוהי (His disciples) ונגבא (& He chose) מנהוין (from them) תרעסר (twelve) הנוין (those) דשליחא (whom apostles) שמי (He named) אנוין (them)

14

שמעון (Shimeon) הו (him) דשמי (whom He named) כאפא (Kaypha) ואנדראוס (& Andraeus) אהודי (his brother) ויעקוב (& Yaqob) ויוהנן (& Yokhanan) ופיליפוס (& Phillip) ובר (son of) תולמי (Tolmai)

15

ומתי (& Mattai) ותאומא (& Toma) ויעקוב (& Yaqob) בר (son of) חלפי (Halphai) ושמעון (& Shimeon) דמתקרא (who is called) טננא (the Zealot)

16

ויהודא (& Yehuda) בר (son of) יעקוב (Yaqob) ויהודא (& Yehuda) סכריוטא (Skariota) הו (he) דהווא (who was) משלמנא (the traitor)

17

ונחת (& descended) עמהוין (with them) ישוע (Yeshua) וקם (& He stood) בפקעתא (in the valley) וכנשא (& a crowd) דתלמידוהי (of His disciples) וסוגאא (& a multitude) דכנשא (of crowds) דעמא (of the people) מן (from) כלה (all of) יהוד (Judea) ומן (& from) אורשלם (Jerusalem) ומן (& from) ספר (coast) ימא (the sea) דצור (of Tsur) ודצידן (& of Tsidon)

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18

דאתו (who came) דנשמעון (to hear) מלתה (His message)
(of) מן (to be healed) כורהניהון (their sicknesses)
דמאלצין (those) דמתאלצין (who were afflicted) מן (by)
(unclean) טנפתא (spirits) ומתאסין (they were) הוּוּ (& healed)

19

וכלה (& all) כנשא (the crowds) בעין (seeking) הוּוּ (were) למתקרבו (to touch) לה (Him)
הילא (power) גיר (for) נפק (proceeding) הוא (was) מנה (from Him)
ולכלהון (& all of them) מאסא (healing) הוא (it was)

20

וארים (& He lifted) עינהו (His eyes) על (upon) תלמידוהי (His disciples)
ואמר (& He said) טוביכון (blessed are you) מסכנא (poor ones)
דילכון (because yours) הי (is) מלכותא (the Kingdom) דאלהא (of God)

21

טוביכון (blessed are you) לדבכין (who weep) השא (now) דתגחכון (for you shall laugh)
טוביכון (blessed are you) אילין (those) דכפנין (who hunger)
השא (now) דתסבעון (for you shall be satisfied)

22

טוביכון (blessed are you) מנא (whenever) דסנין (hate) לכון (you) בנינשא (the children of men)
ומפרשין (& they separate) לכון (you) ומחסדין (& they insult) לכון (you)
(evil) ומפקין (& they cast out) שמכון (your name) איך (as) בישא (of Man)
דלקף (for the sake of) ברה (the Son) דאנשא (of Man)

23

חדו (rejoice) בהו (in that) יומא (day) ודוצו (& leap for joy)
דאגרכון (for your reward) סני (is great) בשמיא (in Heaven)
הכנא (thus) גיר (for) עבדין (doing) הוּוּ (were) אבהתהון (their fathers) לנביא (to the prophets)

24

ברם (but) וי (woe!) לכון (to you) עתירא (rich men)
דקבלתון (for you have received) בויאכון (your comfort)

25

וי (woe!) לכון (to you) סבעא (satisfied ones) דתכפנון (for you shall hunger)
וי (woe!) לכון (to you) לדגחכון (who are laughing) השא (now)
דתבכון (for you shall weep) ותתאבלון (& you shall wail)

26

וי (woe!) לכון (to you) כד (when) נהוון (will) אמרין (concerning you) עליכון (say)
בני (the children) אנשא (of men) דשפיר (what is wonderful) הכנא (thus) גיר (for)
עבדין (doing) הוּוּ (were) לנביא (to the prophets) דדגלותא (false) אבהתהון (their fathers)

27

לכון (to you) דיין (but) אמר (say) אנא (I) לדשמעין (who are hearing)
אחבו (love) לבעלדבכיון (your enemies) ועבדו (& do) דשפיר (what is wonderful)
לאילין (to those) דסנין (who hate) לכון (you)

28

וברכו (& bless) לאילין (those) דליטין (those) לכון (you) וצלו (& pray) על (over)
אילין (those) דדברין (who take away) לכון (you) בקטירא (by force)

29

ולדמחא (& to him that strikes) לך (you) על (on) פכך (your cheek)
קרבו (offer) לה (him) אחרנא (the other)
ומן (& from) מן (whomever) דשקל (takes) מרטוטך (your cloak)
לא תכלא (not) אף (withhold) אף (also) כותינדך (your coat)

30

לכל (to everyone) דשאל (who asks) לך (you) הב (give) לה (to such)
ומן (& from) מן (whomever) דשקל (takes) דילך (what is yours) לא (do not) התבע (demand)

31

ואיכנא (& just as) דצבין (desire) אנתון (you) דנעבדון (to do) לכון (to you) בני אנשא (people)
הכות (so) עבדו (do) להון (to them) אף (also) אנתון (you)

32

אן (if) גיר (for) מחבין (love) אנתון (you) לאילין (those) דמחבין (who love) לכון (you)
אידיא (what?) הי (is) טיבותכון (your goodness) אף (even) גיר (for)
חטיא (sinners) לאילין (those) דמחבין (who love) להון (them) רחמין (love)

33

ואן (& if) עבדין (doing) אנתון (you are) דטב (what is good)
לאילין (to those) דמטאבין (who treat well) לכון (you)
אידיא (what?) הי (is) טיבותכון (your goodness)

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אף (even) חטיא (sinners) גיר (for) הכנא (likewise) עבדין (do)
 34
 ואן (& if) מוזפין (lend) אנתון (you) למן (to him) דסברין (expect) אנתון (you)
 דתתפרעון (you will be repaid) מנא (from whom) אידא (what?) הי (is) טיבותכון (your goodness)
 אף (even) חטיא (sinners) גיר (for) לחטיא (to sinners) מוזפין (lend) דהכות (likewise) נתפרעון (to be repaid)
 35
 ברם (but) אחבו (love) לבעלדבביכון (your enemies) ואטאבו (& treat well) להון (those)
 ואוזפו (& lend) ולא (& not) תפסקון (cut off) סברא (the hope) דאנש (of a person)
 ונהוא (& shall be) סגיי (great) אנרכון (your reward)
 ותהוון (& you shall be) בנודי (the children) דרמא (of the Highest) דהו (because He)
 בסיים (kind) הו (is) על (toward) בישא (the evil) ועל (& toward) כפורא (the unbelievers)

For “Do not cut off the hope of any person”, the Greek texts have “hoping for nothing” or “never despairing”.

I do not see how *The Peshitta* got “Do not cut off the hope of any person” from Greek, however I can see how the Aramaic could be chopped down to *μηδεν απελπιζοντες*. According to *Thayer’s Greek-English Lexicon*, that Greek phrase may mean “causing no one to despair”, though it is ambiguous. The Aramaic is quite clear.

Strong’s Lexicon

560 *απελπίζω* *apelpizo ap-el-pid’-zo*

from 575 and 1679; TDNT-2:533,229; v

AV-hope for again 1; 1

Thayer’s Greek-English Lex.

apelpizw

- 1) nothing despairing
- 2) despairing of no one
- 3) causing no one to despair

הוּ (be) הכיל (therefore) מרחמנא (benevolent) איכנא (just as) דאף (also)
 אבוכון (your Father) מרחמנא (benevolent) הו (is)
 36
 לא (not) תדונון (judge) ולא (& not) מתדדינן (will be judged) אנתון (you)
 לא (not) תחיבון (condemn) ולא (& not) מתחיבין (will be condemned) אנתון (you)
 שרו (let go) ותשתרון (& you will be let go)
 37
 הבו (give) ומתיהב (it will be given) לכון (to you) בכילתא (in measure) טבתא (good)
 ורקיעתא (& pressed down) ומשפעתא (& overflowing) נרמון (they shall cast) בעוביכון (in your lap)
 בהי (with that) גיר (for) כילתא (measure) דמכילין (with which measure) אנתון (you)
 מתתכיל (it shall be measured) לכון (to you)
 38
 ואמר (& told) הוא (He) להון (to them) מתלא (a parable)
 למא (is?) משכח (it possible) סמיא (for a blind man) לסמיא (a blind man) למדרברו (to lead)
 לא (not?) תריהון (both of them) בנומצא (into a ditch) נפלין (will fall)
 39
 לית (there is not) תלמידא (a disciple) דיתיר (greater) מן (than) רבה (his mentor)
 כלנש (everyone) גיר (for) דגמיר (who is perfected) נהוא (shall be) איך (like) רבה (his mentor)
 40
 מנא (why?) דין (but) חזא (observe) אנת (you) גלא (a chip)
 דבעינה (that is in the eye) דאחוך (of your brother)
 קריתא (the plank) דין (but) דבעינך (that is in your eye)
 לא (not) מתחזיא (is apparent) לך (to you)
 41
 או (or) איכנא (how?) משכח (can) אנת (you) למאמר (say) לאחוך (to your brother)
 אחי (my brother) שבוק (let) אפק (me cast out) גלא (the chip) מן (from) עינך (your eye)
 דהא (for behold) קריתא (the plank) דבעינך (that is in your eye) דילך (your own)
 לא (not) מתחזיא (is visible) לך (to you)
 נסב (accepter) באפא (of faces) אפק (cast out) לוקדם (first) קריתא (the plank) מן (from) עינך (your eye)
 והידין (& then) נתחזא (sight shall be given) לך (to you) למפקו (to pull out) גלא (the chip)
 מן (from) עינה (of your brother) דאחוך (the eye)
 42
 לא (not) אית (it is) אילנא (a tree) טבא (good) דעבד (that produces) פארא (fruit) בישא (bad)
 אף לא (neither) אילנא (a tree) בישא (bad) דעבד (that produces) פארא (fruit) טבא (good)

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44

כל (every) אילנא (tree) גיר (for) מן (by) פארוהי (its fruits) הו (is) מתידע (known) לא (not) גיר (for) לקטין (they pick) מן (from) כוכא (thorns) תאנא (figs) אך (also) לא (not) מן (from) סניא (a bush) קטפין (do they gather) ענבא (grapes)

45

גברא (a man) טבא (good) מן (from) סימתא (the treasure) טבתא (good) דבלבה (that is in his heart) מפק (brings out) טבתא (good) וגברא (& the man) בישא (evil) מן (from) סימתא (the treasure) בישתא (evil) דבלבה (that is in his heart) מפק (brings out) בישתא (evil) מן (from) תותרי (the fulness) לבא (of the heart) גיר (for) ממללן (are speaking) ספותא (the lips)

46

מנא (why?) קרין (calling) אנתון (are you) לי (Me) מרי (my Lord) מרי (my Lord) ומדום (& whatever) דאמר (say) אנא (I) לא (not) עבדין (doing) אנתון (you are)

47

כל (every) אנש (person) דאתא (who comes) לותי (to Me) ושמע (& has heard) מלי (My words) ועבד (& does) להין (them) אחויכון (I shall show you) למנא (what) דמא (he is like)

48

דמא (he is like) לגברא (a man) דבנא (who built) ביתא (a house) וחפר (& he dug) ועמק (& went deep) וסם (& laid) שתאסא (the foundation) על (on) שועא (the rock) כד (when) הוא (there was) דין (but) מלאא (a flood) אתטרי (beat) מלאא (the flood) בביתא (on house) הו (that) ולא (& not) אשכח (it could) דנויעוהי (shake it) סימא (founded) הות (was) גיר (for) שתאסתה (its foundation) על (on) שועא (the rock)

The Critical Greek of Westcott & Hort has, "For it was well built", instead of, "For its foundation was founded on the rock". The Majority Greek text agrees with the Peshitta here.

49

והו (& he) דשמע (who heard) ולא (& not) עבד (did) דמא (is like) לגברא (the man) דבנא (who built) ביתה (his house) על (on) עפרא (soil) דלא (without) שתאסתא (a foundation) וכד (& when) אתטרי (beat) בה (on it) נהרא (the river) בר (son of) שעתה (a moment) נפל (it fell) והות (& was) מפולתה (the fall) רבא (great) דביתא (of house) הו (that)

Chapter 7

1

וכד (& when) שלם (He had finished) מלא (words) כלהין (all these) למשמעתה (before the audience) דעמא (of the people) על (entered) ישוע (Yeshua) לכפרנחום (Kapernakhum)

"Kapernakhum", commonly known as "Capernaum" is an Aramaic or Hebrew name meaning, "The Hamlet of Nahum". It was where Nahum The Prophet had lived centuries before- the one who wrote the Old Testament book of Nahum.

2

עבדה (the servant) דין (but) דקנטרונא (of centurion) חד (one) עביד (become) הוא (had) בישאית (ill) אינא (who) דיקיר (precious) הוא (was) עלוהי (to him) וקריב (& been brought near) הוא (he had) לממת (to death)

3

ושמע (& he had heard) על (about) ישוע (Yeshua) ושרר (& he sent) לותה (to Him) קשישא (elders) דיהודיא (of the Jews) ובעא (& seeking) הוא (he was) מנה (from Him) איך (so) דנאתא (that He would come) נהא (He would save the life of) לעבדה (his servant)

4

הנון (they) דין (but) כד (when) אתו (they came) לות (to) ישוע (Yeshua) בעין (seeking) הוו (they were) מנה (from Him) בטילאית (diligently) ואמרו (they were saying) שוא (worthy) הו (he is) דתעבד (that You do) לה (for him) הדא (this)

5

רחם (he loves) גיר (for) לעמן (our nation) ואף (also) בית (a house) כנושתא (of assembly) הו (he) בנא (has built) לן (for us)

6

ישוע (Yeshua) דין (but) אזל (going) הוא (was) עמהון (with them) כד (when) דין (but) לא (not) סני (very) רחיק (He was far) מן (from) ביתא (the house) שדרר (sent) לותה (to Him) קנטרונא (the centurion) רחמוהי (his friends) ואמר (& he said) לה (to Him) מרי (my Lord) לא (not) תעמל (You should trouble yourself)

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לא גיר (not) שוא (for) אנא (worthy) (I am) דתעול (that You should enter) תחית (under) מטללי (my roof)

מטל (because of) הו (this) אנא (I) לא (not) שויית (I deserved) דלותרך (that unto you) אתא (I may come) אלא (but) אמר (say) במלתא (in a word) ונתאסא (& will be healed) טליי (my boy)

אף (also) אנא (I) גיר (for) גברא (a man) אנא (I) דמשעבד (who put) אנא (am) תחית (under) שולטנא (authority) ואית (& there are) תחית (under) אידי (my hand) אסטרוטוטא (soldiers) ואמר (& say) אנא (I) להנא (to this one) דזל (go) ואזל (& he goes) ולאחרנא (& to another) דתא (come) ואתא (& he comes) ולעבדי (& to my servant) עבד (do) הדא (this) ועבד (& he does)

כד (when) שמע (heard) דין (but) ישוע (Yeshua) הלין (these things) אתדמר (He was amazed) בה (at him) ואתפני (& He turned) נאמר (& He said) לכנשא (to the crowds) דאתא (that had come) בתרה (after Him) אמר (say) אנא (I) לכון (to you) דאף (that even) לא (not) בית (in the house) איסריל (of Israel) אשכחתי (have I found) איך (like) הדא (this) הימנותא (faith)

והפכו (& returned) הנון (those) דאשתדרו (who had been sent) לביתא (to the house) ואשכחו (& they found) לעברא (servant) הו (that) דכריה (who sick) הוא (had been) כד (already) חלים (well)

והוא (& it happened) ליומא (the day) דבתרה (after it) אזל (went) הוא (He) למדינתא (to a city) דשמה (whose name) נאין (Nain) ותלמידוהי (& His disciples) עמה (with Him) וכנשא (& the crowd)

וכד (& when) קרב (He approached) לתרעא (the gate) דמדינתא (of the city) חזא (He saw) כד (as) מלוין (was escorted) מיתא (a dead man) דיחידא (who the only son) הוא (had been) לאמה (to his mother) והי (& she) אמה (his mother) ארמלתא (a widow) הות (was) וכנשא (& had assembled) סגיאא (many) דבני (of the children) מדינתא (of the city) עמה (with her)

חזא (saw her) דין (but) ישוע (Yeshua) ואתרחם (& He was moved with pity) עליה (for her) ואמר (& He said) לה (to her) לא (stop) תבכין (weeping)

* *“Stop weeping” is the sense conveyed by the Greek versions and makes the best sense, since the woman had presumably already been weeping. Surely He was indicating He was about to change her sorrow into joy by some almost unimaginable means.*

ואזל (& went on) קרב (he touched) לערסא (the pallet) והנון (& those) דשקילין (who bearing) הוו (were) לה (it) קמו (they stood) ואמר (& He said) עלימא (young man) לך (to you) אמר (say) אנא (I) קום (arise)

וישב (& sat up) הו (he) מיתא (who had died) ושרי (& he began) לממללו (to speak) ויהבה (& He gave him) לאמה (to his mother)

ואחדת (gripped) דחלתא (awe) לאנשא (the people) כלהון (all of them) ומשבחין (& glorifying) הוו (they were) לאלהא (God) ואמרין (& they were saying) דנביא (a prophet) רבא (great) קם (is arisen) בן (among us) וסער (& has visited) אלהא (God) לעמה (His people)

ונפקת (& went out) עלוהי (about Him) מלתא (word) הדא (this) בכלה (in all) יהוד (Judea) ובכלה (& in all) אתרא (the region) דהדריהון (that was around them)

ואשתעיו (& revealed) ליוחנן (to Yokhanan) תלמידוהי (his disciples) הלין (these things) כלהון (all)

וקרא (& called) יוחנן (Yokhanan) לתרין (to two) מן (from) תלמידוהי (his disciples) ושרר (& he sent) אנון (them) לות (to) ישוע (Yeshua) ואמר (& he said) אנת (are You?) הו (He) הו (The One) דאתא (Who was coming) או (or) לאחרין (for another) הו (are) מסכין (waiting) חנן (we)

ואתו (& they came) לות (to) ישוע (Yeshua) ואמרין (& they were saying) לה (to Him) יוחנן (Yokhanan) מעמדנא (the baptizer) שדרין (sent us) לותרך (unto you) ואמר (& he said) אנת (are You?) הו (He) הו (The One) דאתא (Who was coming) או (or) לאחרין (for another) הו (are?) מסכין (waiting) חנן (we)

בה (in it) דין (but) בהי (in that) שעתא (hour) אסי (many) אסי (He healed) מן (of) כורהנא (diseases) ומן (& from) מחותא (plagues) ומן (& from) רוחא (spirits) בישתא (evil) ולסגיאא (& to many) סמיא (blind people) יהב (gave) הוא (He) למחזא (sight)

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22

(to them) להון (& He said) ואמר (Yeshua) ישוע (& answered) וענא
 (everything) כלמרם (Yokhanan) ליוחנן (tell) זלו אמרו (go)
 דחזיתוןן ושמעתוןן (& you have heard) דחזיתוןן
 (are seeing) דסמיא (that they who were blind) דחזיתוןן
 (are walking) דחזיתוןן דחזיתוןן (& they who were lame)
 (are cleansed) דחזיתוןן דחזיתוןן (& they who were lepers)
 (are hearing) דחזיתוןן דחזיתוןן (& they who were deaf)
 (are raised) דחזיתוןן דחזיתוןן (& they who were dead)
 (are given good news) דחזיתוןן דחזיתוןן (& those who were poor)

The Aramaic participles used by our Lord are quite versatile, bearing possible past, present or future tenses. The past tense is the best for these people whom He had healed or resurrected: “they who were blind, they who were lame, they who were deaf”, etc. It would be an error to say “the dead rise” or to say “the blind see”.

The Greek versions contain those very errors: All the pertinent words for the above groups are Greek nouns, which are completely inflexible: “Blind men do see again, lame do walk, lepers are cleansed, deaf do hear, dead are raised, poor have good news proclaimed”-*Young’s Literal Translation* (of the Greek). This makes for great drama but very poor logic. Our Lord and The Holy Spirit would not speak so.

And logic also would show that the last category of people – “those who were poor” had also been delivered from their condition (“they who were poor”). The “Good News” makes rich those who believe it. “Blessed are you poor; yours is the kingdom of God”. (Luke 6:20). מִסְכֵּינַיִן – “M’skayn” – “waiting” (see v. 20) & מִסְכָּנָא – “Meskanna” – “poor” are probably related. The poor are those who are in expectation, waiting for deliverance from calamity. מִסְתַּבְרַיִן – “M’sethbarayn”, “Given good news” comes from “סַבְרָא” – “S’bar” – “to hope, to trust, to expect”. A poor man is one who is waiting for “his ship to come in”. To be given good news or given hope, in the Biblical sense, is more than adding more hope or expectation. It is giving, or announcing as accomplished, the thing hoped for to those who were hoping. Hope is, in this sense, the accomplishment of our desires, prayers and hopes. To receive the gospel message is as great a miracle as raising the dead; indeed it combines all the other miracles mentioned here: It gives sight to the blind, hearing to the deaf, walking to the lame, cleanses the leper and is life to the dead. It is the miracle of the ages- the fulfillment of all hope and desire, the redemption of the world from sin & death by Him Whose Name is “Eternal Life”. In a word, it is Christ. Luke 6:20 means, “Blessed are you poor, for your ship has come in”. That was the good news. They were henceforth rich men and women.

The following scriptures speak of hope as the very thing hoped for, or as the fulfillment of a Divine promise:

Pr 13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. (Desire coming is the fulfillment of desire & hope.)

Jer 17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith. (We don’t wait to hope some more, do we?)

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Christ is not a hoping for glory; He is the Glory for which we hoped.)

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Tit 2:13 looking for the blessed hope, and the manifestation of the glory of the great God, and our Life-giver, Jesus the Messiah;

Heb 6:18 so that, by two things which change not, and in which God cannot lie, we, who have sought refuge in him, might have great consolation, and might hold fast the hope promised to us;

Heb 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; (Most hopes men hold; this Hope holds men.)

Heb 7:19 For the law perfected nothing; but in the place of it there came in a hope, which is better than it, and by which we draw near to God.

23

(at Me) בי (takes offense) נתכשל (not) דלא (whoever) למן (& blessed is he) וטובוהי

24

(of Yokhanan) דיוחנן (the disciples) תלמידוהי (they went) אזלו (but) דין (when) כד
 (to see) למהזא (to the wilderness) להורבא (did you go out) נפקתוןן (what?) מנא
 (is shaken) מתתזיע (the wind) רוחא (that by) דמן (a reed) קניא

25

(to see) למהזא (you go out) נפקתוןן (what?) מנא (but) ואלא
 (is clothed) לביש (soft) רכיכא (who in a garment) דגחחא (a man) גברא
 (glorious) משבחא (who in clothing) דבלבושא (those) דחזיתוןן (are) ובפונקא
 (of a King) מלכא (in a house) בית (are) איתוהוןן (& in luxury)

26

(yes) איין (a prophet) נביא (to see) למהזא (did you go out) נפקתוןן (what?) מנא (otherwise) ואלא

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אמר (say) אנא (I) לכון (to you) ויתיר (& more) מן (than) נביא (a prophet) 27

הנו (this is) דעלוהי (he about whom) כתיב, (it is written)
דהא (behold) אנא (I) משדרר (sending) אנא (am) מלאכי (My messenger)
קדם (before) פרצופך (Your face) דנתקן (to prepare) אורחא (the way) קדמיך (before You)

28
אמר (say) אנא (I) לכון (to you) דלית (there is not) נביא (a prophet)
בילידי (among those born) נשא (of women) דרב (who was greater)
מן (than) יוחנן (Yokhanan) מעמדנא (the baptizer)
זעורא (a little one) דין (but) במלכותא (in the Kingdom) דאלהא (of God)
רב (greater) הו (is) מנה (than he)

29
וכלה (& all) עמא (the people) דשמעו (who heard)
אף (also) מכסא (the tax collectors) זדקו (justified) לאלהא (God)
דעמדו (for they had been baptized) מעמודיתה (of the baptism) דיוחנן (of Yokhanan)

30
פרישא (the Pharisees) דין (but) וכפרא (the Scribes) טלמו (& they were saying) סלמו (rejected) בנפשהון (in their souls)
זבניא (the will) דאלהא (of God) דלא (because not) אתעמדו (they were baptized) מנה (by him)

31
למן (to what?) הכיל (therefore) אדמא (shall I compare)
לאנשא (the men) דשרבתא (of generation) הדא (this)
ולמן (& what?) דמין (does it resemble)

32
דמין (it is like) לטליא (boys) דיתבין (sitting) בשוקא (in the street) וקעין (& calling)
לחבריהון (their friends) ואמרין (& they were saying) זמרון (we sang) לכון (to you)
ולא (& not) רקדתון (you did dance) ואלין (& we howled) לכון (to you) ולא (& not) בכיתון (you did cry)

33
אתא (came) גיר (for) יוחנן (Yokhanan) מעמדנא (the baptizer) לא (not) אכל (eating)
להמא (bread) ולא (neither) שתא (drinking) חמרא (wine) ואמרין (& were saying)
אנתון (you) שאדא (a demon) אית (is) בה (in him)

34
אתא (came) ברה (the Son) דאנשא (of Man) אכל (eating) ושתא (& drinking)
ואמרין (& were saying) אנתון (you) הא (behold) גברא (a man)
אכולא (a glutton) ושתא (& a drinker) חמרא (of wine)
ורחמא (& a friend) דמכסא (of tax collectors) ודחטיא (& of sinners)

35
ואזדרקת (& is justified) חכמתא (wisdom) מן (from) כלהון (all of them) בניה (* its works)

* The Greek ms. Sinaiticus (4th century) reads "works". The Majority Greek Text reads "tekrown"- "children".
בניה-
Benayyah" could come from one of two roots: -Plural of "Bra" - "Son", or "Bna" - "to build". בניה could be construed as
"Its works" or "Its children".. This confirms again that the Greek texts come from the Aramaic Peshitta, since both Greek
readings, "tekrown"- (children) & "ergown"- (works) are possible translations of the Aramaic בניה.

36
אתא (came) דין (but) בעא (asking) מנה (from Him) חד (one) מן (of) פרישא (the Pharisees)
דנלעס (to eat) עמה (with him) ועל (He entered) לביתה (& He reclined)
דפרישא (of Pharisee) הו (that) ואסתמך (& He reclined)

37
ואנתתא (& a woman) חטיא (a sinner) אית (she) הות (was)
במדניתא (in the city) הי (that) וכד (& when) ידעת (knew)
דבביתה (in the house) דפרישא (of Pharisee) הו (He) סמך (was staying)
נסבת (she took) שטיפתא (an alabaster vase) דבסמא (of ointment)

38
וקמת (& she stood) בסתרה (behind Him) לות (at) רגלוהי (His feet)
ובכיא (& weeping) הות (she was) ושרית (& she began) בדמעיה (with her tears)
מזבעא (moistening) רגלוהי (His feet) ובסערא (& with the hair) דרשה (of her head)
משיין (wiping) להין (them) ומנשקא (& kissing) הות (she was) רגלוהי (His feet)
ומשהא (& anointing) בסמא (with ointment)

39
כד (when) חזא (saw) דין (but) פרישא (Pharisee) הו (that) דקריהי (who had invited Him)
אתחשב (he thought) בנפשה (in his soul) ואמר (& he said) הנא (This One) אלו (if)
נביא (a prophet) הוא (he were) ידע (known) הוא (He would have)
מן (who) הי (she is) ומא (& what) טבה (her reputation) דחטיא (for a sinner)

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הי (she is) אנתתא (a woman) הי (she is) דקרבת (who touches) לה (Him) 40

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) לה (to him) שמעון (Shimeon) מרם (something) אית (is) לי (to Me) דאמר (to tell) לך (you) הו (he) דין (but) אמר (said) לה (to him) אמר (say) רבי (Rabbi)

41 אמר (said) לה (to him) ישוע (Yeshua) תרין (two) חיבא (debtors) אית (there) הו (there) הו (were) לחוד (to one) מרא (land owner) חובא (debtor) חד (one) חיב (owed) הוא (had) דינרא (denarii) חמשמאא (five hundred) ואחרנא (& the other) דינרא (denarii) חמשין (fifty) 42

ודלית (& because there not) הוא (was) להוון (to them) למפרע (to pay) לתריהוון (both) שבק (he forgave) אינא (which?) הכיל (therefore) מנהוון (of them) יתיר (more) נחביודה (will love him)

43 ענא (answered) שמעון (Shimeon) ואמר (& he said) סבר (suppose) אנא (I) דהו (that he) דאשתבק (that he) לה (who was forgiven) לה (to him) סני (much) אמר (said) לה (to him) ישוע (Yeshua) תריצאית (correctly) דנת (you have judged) 44

ואתפני (& He turned) לות (to) הי (that) אנתתא (woman) ואמר (& said) לשמעון (to Shimeon) חזא (do see?) אנת (you) אנתתא (the woman) הדא (this) לביתך (your house) עלת (I entered) מיא (water) לרגלי (for My feet) לא (not) יחבת (you gave) הדא (this one) דין (but) ברמעיה (with her tears) רגלי (My feet) צבעת (she has washed) ובסערה (& with her hair) שוית (she wiped) אנין (them) 45

אנת (you) לא (not) נשקתני (kissed Me) הדא (this) דין (but) הא (behold) מן (from) דעלת (when she entered) לא (not) שלית (she has ceased) רגלי (My feet) למנשקו (to kiss) 46

אנת (you) משחא (with oil) לרשי (with oil) לה (My head) לא (not) משחת (anointed) הדא (this) דין (but) במשחא (with oil) דבסמא (of ointment) רגלי (My feet) משחת (she has anointed) 47

חלף (on account of) הדא (this) אמר (say) אנא (I) לך (to you) דשביקין (that are forgiven) לה (to her) חטהיה (her sins) סניאא (many) מטל (because) דאחבת (she loved) סני (much) הו (he) דין (but) דקליל (he who a little) משתבק (is forgiven) לה (to him) קליל (a little) מהב (loves) 48

ואמר (& He said) להי (to that) אנתתא (woman) שביקין (are forgiven) לכי (to you) חטהיכי (your sins) 49

שריו (began) דין (but) הנוון (they) דסמיכין (who were reclining) אמרין (saying) בנפשהוון (in their souls) מנו (Who is?) הנא (This) דאף (that even) חטהא (sins) שבק (He forgives) 50

ישוע (Yeshua) דין (but) אמר (said) להי (to that) אנתתא (woman) דימנותכי (your faith) אחיתכי (has given you life) זלי (go) בשלמא (in peace)

Chapter 8

1 ודוא (& it was) מן (from) בתר (after) הלין (these things) מתכרך (traveling a circuit) ודוא (was) ישוע (Yeshua) במדינתא (in the cities) ובקוריא (& in the villages) ומכרו (& preaching) הוא (He was) ומסבר (& announcing) מלכותא (the Kingdom) דאלהא (of God) ותערעסרתה (& His twelve) עמה (were with Him)

2 ונשא (& women) הלין (these) דאתאסי (who had been healed) מן (from) כורחנא (sicknesses) ומן (& from) רוחא (spirits) בישתא (evil) מרים (Maryam) דמתקריא (who is called) מגדליתא (Magdalitha) הי (she) דשבעא (who seven) שאדין (demons) נפקו (had gone out) מנה (from her) 3

ויוחן (& Yokhana) אנתת (the wife) כוזא (of Kuza) רביתה (the steward) דהרודס (of Herodus) ושושן (& Shushan) ואחרניתא (& others) סניאתא (many) אילין (those) דמשמשן (who ministering) הו (were) להוון (to them) מן (from) קניניהוין (their possessions) 4

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וכד (& when) כנשא (a crowd) סגיאא (great) כנש (gathered) הוּא (had)
 ומן (& from) כל (all) מדינן (cities) אתין (coming) הוו (they were) לוּתה (to Him)
 אמר (He said) במתלא (in a parable)

5
 נפק (went out) זרועא (a sower) למזרע (to sow) זרעה (his seed)
 וכד (& as) זרע (he sowed) אית (there was) דנפל (that which fell) על (on) יד (the side)
 ואתדיש (& it was trampled) ואכלתה (& ate it) פרחתא (a bird *) אורחא (of the road)

* All Greek mss. have “birds of the heaven”, where the Peshitta has merely “a bird”. This may be due to a perceived אַת - “Alep-Tau” (Alpha-Omega) code on the part of the original Greek translator. I have identified approx. 30 places in the Greek NT where the word “God”, “Christ”, or even “Heaven” is found and yet does not occur in The Peshitta. What does occur in 22 places, very interestingly, is the אַת “Alep-Tau” letter combination in a relevant Aramaic verb or noun, which signifies the Divine Name of Jesus revealed in Revelation 1:8: “I AM The Alep & The Tau”. Alep is the first letter of the Aramaic alphabet; Tau is the last. The combination may be reversed in some places, as in the above verse of Luke 8:5 – תא - “Tau-Alep” in the word, פרחתא (Parakhta) - “Bird”. If the Greek translator (whom I shall affectionately call “Zorba”) believed Alep Tau or Tau Alep was a code word for Deity or Heaven, then he might insert that meaning into the Greek translation where it did not truly exist in the Aramaic of The Peshitta original. “Birds of Heaven” is the apparent result here. If פרחתא were seen as the code word, then פרחתא (“Parakhta”) would conveniently be broken into פרה – “Parakh”, which still means “bird” or “birds” and תא, which in his mystical Kabbalah and esoteric sense would mean “God” or “Heaven” - (“Heaven” is sometimes used synonymously for “God” in the NT- See Mat. 4:17 & Mark 1:15). אַת & תא were not always seen as codes; only in those 22 places where a mystery or special revelation was associated with the text where the potential code existed. Can it be a coincidence that the Aramaic alphabet (Alep to Tau) has 22 letters? Can it also be a coincidence that the Aramaic word אַרזא (Araza) “Mystery” (See v. 10) occurs 22 times in its emphatic form in The Peshitta NT? Even The King James Version has the word “Mystery” 22 times.

6
 ואחרנא (& other seed) נפל (fell) על (on) שועא (the rock) ובר (son of) שעתה (& son of) יעא (an hour)
 ודלית (& because there not) הוּא (was) לה (for it) תלילותא (moisture) יבש (it dried up)
 (it sprang up)

7
 ואחרנא (& other seed) נפל (fell) בית (among) כובא (thorns)
 ויעו (& sprang up) עמה (with it) כובא (the thorns) והנקוהי (& they choked it)

8
 ואחרנא (& other seed) נפל (fell) בארעא (in the ground) טבתא (good) ושפירתא (& excellent)
 ויעא (& it sprang up) ועבר (produced) פארא (& produced) חר (fruit) חר (one) במאא (in a hundred)
 הלין (these things) כד (when) אמר (He had said) קעא (cried) הוּא (He)
 דמן (whoever) דאית (has) לה (on him) ארנא (an ear) דנשמע (* that it will hear) נשמע (let him hear)

* The verb “to hear” is singular, indicating that ארנא, “Edna” (Ear) is singular. Most Aramaic nouns have the same form in plural as in singular. The Greek versions have οτα, “ota” - “Ears”. One hearing ear is sufficient to receive the message.

9
 ושאלוהי (& asked Him) תלמידוהי (His disciples) דמנו (what is?) מתלא (parable) הנא (this)

10
 הוּ (He) דין (but) אמר (said) להון (to them) לכון (to you) הוּ (it) יהיב (it has been given)
 למדע (to know) ארזא (the secret) דמלכותה (of the Kingdom) דאלהא (of God)
 להון (to those) דין (but) שרכא (the rest) בכלאתא (in an allegory) מתאמר (it is spoken)
 דכד (that while) חזין (seeing) לא (not) נחזון (they will perceive)
 וכד (& when) שמעין (hearing) לא (not) נסתכלון (they will understand)

11
 הנו (this is) דין (but) מתלא (the parable) זרעא (the seed) איתוהי (is) מלתא (the word) דאלהא (of God)

12
 הנון (they) דין (but) דעל (upon) יד (the side) אורחא (of the road)
 איתוהו (are) הנון (they) דשמעין (who hear) מלתא (the word)
 ואתא (& comes) בעלדבבא (the enemy) שקל (he takes)
 מלתא (the word) מן (from) לבהון (their heart)
 דלא (lest) נהימנון (they should believe) ונחון (& they should live)

13
 הלין (these) דין (but) דעל (that upon) שועא (the rock) הלין (these)
 אנון (are they) דמא (who when) דשמעו (they have heard)
 בחדותא (with joy) מקבלין (receive) לה (it) למלתא (the word)
 ועקרא (& root) לית (there is no) להון (to them) אלא (but) דזבנא (temporary) הי (is)
 הימנותהון (their faith) ובזבן (& in time) נסיונא (of temptation) מתכשלין (they are subverted)

14
 הוּ (that) דין (but) דנפל (which fell) בית (among) כובא (thorns)

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הלין (these) אנון (are) אילין (those) דשמעין (who hear) מלתא (the word)
(of the world) ובצפתא (& by cares) ובעותרא (& by riches) וברוניגתה (& the desires) דעלמא
(they yield) מתחנקין (they are choked) ופארא (& fruit) לא יתביין (not) ויהבין (they yield)

15

הו (that) דין (but) דבארעא (which is in the ground) טבתא (good)
הלין (these) אנון (are) אילין (those) דבלבא (who with a heart) שפיא (pure)
(& they hold onto it) ואחדין (the word) מלתא (hear) שמעין (& good) ושבא
(with patience) ויהבין (they yield) פארא (& fruit) במסיברנותא (fruit)

16

לא (no) אנש (man) מנהר (lights) שרגא (a lamp) ומחפא (& covers) לה (it) במאנא (with a vessel)
או (or) סאם (sets) לה (it) תחית (under) ערסא (a bed)
אלא (but) סאם (sets) לה (it) לעל (over) מן (from) מנרתא (a lamp stand)
דכל (that everyone) דעאל (who enters) נחזא (may see) נהרה (its light)

17

לית (there is not) גיר (for) מדם (anything) דכסא (that is covered) דלא (that not) נתגלא (will be revealed)
ולא (neither) דמטשי (that is hidden) דלא (that not) נתידע (will be known)
ונאתא (& it will come) לגליא (into the open)

18

חזו (take heed) איכנא (how) שמעתון (you hear)
מן (whoever) דאית (has) לה (it) גיר (for) נתיחב (it will be given) לה (to him)
ומן (& whoever) דלית (has not) לה (it) אף (also) הו (that) דסבר (which he thinks)
דאית (he has) לה (it) נשתקל (will be taken) מנה (from him)

19

אתו (came) דין (but) לותה (to Him) אמה (His mother) ואחוהי (& His brothers)
ולא (& not) משכחין (able) הו (they were) דנמללון (to speak) עמה (with Him)
מטל (because of) כנשא (the crowd)

20

ואמרו (& they said) לה (to Him) אמך (Your mother) ואחויך (& Your brothers) קימין (are standing)
לבר (outside) וצבין (& they desire) למהויך (to see You)

21

הו (he) דין (but) ענא (answered) ואמר (& said) להון (to them)
הלין (these) אנון (are) אמי (My mother) ואחי (& My brothers)
אילין (those) דשמעין (who are hearing) מלתא (the word) דאלהא (of God)
ועבדין (& are doing) לה (it)

22

הוא (it was) דין (but) בחד (on one) מן (of) יומתא (the days)
סלק (went up) ישוע (Yeshua) יתב (He sat down)
בספינתא (in the boat) הו (He) ותלמידוהי (& His disciples) ואמר (& He told)
להון (them) נעבר (let us cross) להו (to that) עברא (other side) דימתא (of the lake)

23

וכד (& as) רדין (they journeyed) דמך (sleeping) לה (Himself) הו (was)
ישוע (Yeshua) והות (& there was) עלעלא (a tempest) דרוחא (of wind) בימתא (on the lake)
וקריבא (& coming close) הות (was) ספינתא (the ship) למטבע (to sinking)

24

וקרבו (& they came) אעירוהי (they awakened Him) ואמריין (& they were saying) לה (to Him)
רבן (our Master) רבן (our Master) אבדיין (we are being destroyed)
הו (He) דין (but) קם (arose) וכאא (& He rebuked) ברוחא (the wind)
ובמחשולא (& the waves) דימא (of the sea) ונחו (& they ceased) והוא (& there was) שליא (a calm)

25

ואמר (& He said) להון (to them) איכא (where?) הי הימנותכון (your faith) הנון (they) דין (but)
כד (while) דחילין (being in awe) מתדמריין (marveling) הו (they were)
ואמריין (& they were saying) חד (one) לחד (to another) מנו (Who is?) כי (indeed) הנא (This)
דאף (that even) לרוחא (the wind) פקד (He commands) ולמחשולא (& the waves)
ולימא (& the sea) ומשתמעין (& they obey) לה (Him)

26

ורדו (& they sailed) ואתו (& they came) לאתרא (to the region) דגדריא (of the Gadarenes)
דאיתוהי (which is) בעברא (on the other side) לוקבל (next to) גלילא (Galila)

27

וכד (& when) נפק (He unboarded) לארעא (to land) פנע (met) בה (Him)
גברא (a man) חד (one) מן (from) מדינתא (the city) דאית (who had)
בה (in him) דינא (a demon) מן (from) זכנא (a time) סניאא (long)

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ומאנא (& clothes) לא, לא (not) לבש (wearing) הוא (he was)
ובביתא (& in a house) לא (not) עמר (dwelling) הוא (he was)
אלא (but) בבית (among houses) קבור (of burial)

28

כד, (when) הוא (he saw) דין (but) לישוע (Yeshua) קעא (he screamed)
ונפל (& he fell) קדמוהי (before Him) ובקלא (& in a voice) רמא (loud)
אמר (he said) מא (what?) לן (to us) ולך (to You) ישוע (Yeshua)
ברח (The Son) דאלהא (of God) מרימא (The Most High)
בעא (beg) אנא (I) מנדך (of You) לא (do not) תשנקני (punish me)

29

פקד (commanded) הוא (had) לה (him) גיר (for) ישוע (Yeshua) לרוחא (the spirit) טנפא (vile)
למפק (to go out) מן (from) ברנשא (the man)
סגי (long) הוא (it was) גיר (for) זכנא (a time) מן (from) דשבא (when possessed)
הוא (it had) לה (him) ומתאסר (& bound) הוא (he had been) בששלתא (in chains)
ובכבלא (& in shackles) מתנטר (kept) הוא (he had been) ומפסק (& burst)
הוא (he would) אסורוהי (his bonds) ומתדבר (& driven) הוא (he would be)
מן (by) שאדא (the demon) לחורבא (to the desert)

30

שאלה (asked him) דין (but) ישוע (Yeshua) מן (what is?) שמך (your name)
אמר (he said) לה (to Him) לגיון (Legion) מטל (because) דדיוא (demons) סניאא (many)
עלילין (entered) הוון (they had) בה (him)

31

ובעין (& begging) הוון (they were) מנה (from him) דלא (that not) נפקוד (He would command)
להון (them) למאזל (to enter) לתהומא (the abyss)

32

אית (there) הוא (was) דין (but) תמן (there) בקרא (a herd)
דחזירא (of swine) סניאא (many) דרעיא (grazing) בטורא (on the mountain)
ובעין (& begging) הוון (they were) מנה (from Him) דנפס (to permit)
להון (them) דבחזירא (that into the swine) נעלון (they may enter) ואפס (& He permitted) להון (them)

33

ונפקו (& went out) שאדא (the demons) מן (from) גברא (the man)
ועלו (& they entered) בחזירא (the swine) ותרצת (& went straight)
בקרא (herd) הי (that) כלה (whole) לשקיפא (to the precipice) ונפלו (& they fell)
בימתא (into the lake) ואתהנקו (& they drowned)

34

כד (when) חזו (saw) דין (but) רעותא (the herdsmen) מדם (the thing) דהוא (that occurred)
ערקו (they fled) ואשתעיו (& they related it) במדינתא (in the city) ובקוריא (& in the villages)

35

ונפקו (& went out) אנשא (men) דנחזון (to see) מדם (the thing)
דהוא (that had happened) ואתו (& they came) לות (to) ישוע (Yeshua)
ואשכחוהי (& they found him) לגברא (man) הו (that)
דנפקו (had gone) שארוהי (whose demons) כד (while) לביש (clothed) ומנכף (& sober)
וייתב (& sitting) לות (at) רגלוהי (the feet) דישוע (of Yeshua) ודחלו (& they were in awe)

36

ואשתעיו (& related) להון (to them) אילין (those) דחזו (who saw)
איכנא (how) אתאסי (was healed) גברא (man) הו (that) דיונא (demoniac)

37

ובעין (& seeking) הוון (they were) מנה (from Him) כלה (all)
כנשא (the crowds) דגדריא (of Gadarenes) דנאזל (that would go)
לה (He) מן (from) לותהון (among them)
מטל (because) דדחלתא (fear) רבתא (great) אחודת (had seized) אנון (them)
הו (He) דין (but) ישוע (Yeshua) סלק (embarked) לספינתא (the ship)
והפך (& returned) מן (from) לותהון (among them)

38

הו (that) דין (but) גברא (man) דנפקו (had gone out) מנה (from whom) שאדא (the demons)
בעא (beseeching) הוא (was) מנה (from Him) דלותה (that join Him) נהוא (he might)
ושריהי (& dismissed him) ישוע (Yeshua) ואמר (& He said) לה (to him)

39

הפוך (return) לביתך (to your house) ואשתעא (& relate) מדם (the thing)
דעבר (that has done) לך (for you) אלהא (God)
ואזל (& he went on) ומכרו (& preaching) הוא (he was) בכלה (in the whole) מדינתא (city)
מדם (the thing) דעבר (that had done) לה (for him) ישוע (Yeshua)

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40
(when) הפך (returned) דין (but) ישוע (Yeshua) קבלה (received Him) כנשא (a crowd) סניאא (great)
(they had been) כלהון גיר (all of them) ליה (for) לה (for Him) חירין (looking) הוו (they had been)

41
ונברא (head) ריש (Yorash) יוארש (whose name was) חד (one) דשמה (of the synagogue) נפל (fell) קדם (before) רגלוהי (the feet)
דישוע (of Yeshua) ובעא (& begged) הוא (he) מנה (of Him) דנעול (to enter) לביתה (his house)

42
ברתא (a daughter) גיר (for) יהידייתא (only) אית (there) הוות (was) לה (to him) איך (about)
ברת (daughter) שנין (of years) תרתעסרא (twelve) וקריבא (& about) הוות (she was) לממת (to die)
וכד (& when) אזל (went) עמה (with him) הו (He) ישוע (Yeshua) כנשא (a crowd) סניאא (great) חבין (pressing) הוא (was) ליה (Him)

43
אנתתא (woman) דין (but) חדא (a certain) דתריע (flowed) הוא (had) דמה (whose blood)
שנין (years) תרתעסרא (twelve) הי (was she) דבית (who among) אפקת (her property) אפקת (had spent)
ולא (& not) אשכחת (could) דמן (by) אנש (anyone) תתאסא (be healed)

44
אתקרבת (she approached) מן (from) בסתרה (behind Him) וקרבת (& she touched) לכנפא (the fringe) דמאנה (of His garment)
ומחדא (& at once) קמת (stopped) מרדיתא (the flow) דדמה (of her blood)

45
ואמר (& said) ישוע (Yeshua) מנו (who?) קרב (touched) לי (Me) וכד (& when) כלהון (all of them)
כפרין (denied) אמר (said) ליה (to Him) שמעון (Shimeon) כאפא (Kaypha) ודעמה (& those with him)
רבן (our Master) כנשא (the crowds) אלצין (are pressing close) לך (to You) וחבצין (& they are pushing)
ואמר (& say?) אנת (You) מנו (who?) קרב (touched) לי (Me)

All Greek mss. have "Petros" where The Peshitta has "Shimeon Kaypha". According to the Greek of John 1:42, The name "Petros" is a translation of his Aramaic name "Kaypha". This fact implies that "Petros" here and in most places would be a Greek translation of the Aramaic "Kaypha". It also implies that the Greek text generally is a translation, not an original. "Petros" occurs 162 times in The Greek NT.

46
הו (He) דין (but) אמר (said) אנש (a person) קרב (has touched) לי (Me)
אנא (I) גיר (for) ידעת (do know) דחילא (that power) נפק (has gone out) מני (from Me)

47
הי (that) דין (but) אנתתא (woman) כד (when) חזת (she saw)
דלא (that not) טעתה (she had escaped His notice) אית (she came)
כד (when) רתיתא (trembling) ונפלת (& she fell) סגדת (& she worshiped) ליה (Him)
ואמרת (& she told) לעין (before the eyes) עמא (of the people) כלה (all)
מטל (for) אידא (what) עלתא (cause) קרבת (she had touched Him)
ואיכנא (& how) מחדא (at once) אתאסית (she had been healed)

48
הו (He) דין (but) ישוע (Yeshua) אמר (said) לה (to her) אתלבבי (take heart) ברתי (My daughter)
דימנותכי (your faith) אחיתכי (has given you life) זלי (go) בשלמא (in peace)

49
ועד (& while) הו (He) ממלל (was speaking) אתא (came) אנש (a man) מן (who) דבית (of the house)
רב (of the leader) כנושתא (of the assembly) ואמר (& he said) ליה (to him)
מיתת (has died) ליה (she) ברתיך (your daughter) לא (not) תעמל (trouble) למלפנא (The Teacher)

50
ישוע (Yeshua) דין (but) שמע (heard) ואמר (& He said) לאבוה (to the father) דטליתא (of the girl)
לא (not) תדחל (do be afraid) בלחוד (only) הימן (have faith) וחיא (& she will live)

51
אתא (came) דין (but) ישוע (Yeshua) לביתה (to the house)
ולא (& not) שבק (He allowed) לאנש (anyone) דנעול (to enter) עמה (with Him)
אלא (except) לשמעון (Shimeon) וליעקוב (& Yaqob) וליוחנן (& Yokhanan)
ולאבוה (& the father) דטליתא (of the girl) ולאמה (& her mother)

52
כלהון (all of them) דין (but) בכין (weeping) הוו (were) ומרקדין (& wailing) עליה (over her)
ישוע (Yeshua) דין (but) אמר (said) לא (stop) תבכוך (weeping)
לא (not) גיר (for) מיתת (she is dead) אלא (but) דמכא (sleeping) הי (she is)

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53 וגחכיין (& laughing) הוו (they were) עלוהי (at Him) דידיעין (for they knew) דמיתת (she) לה (that had died) (she)
54 הו (He) דין (but) אפק (sent) לכלנש (everyone) לבר (outside) נאחדה (& He held her) באידה (by her hand) וקרה (& He called her) ואמר (& He said) שלייתא (little girl) קומי (arise)
55 והפכת (& returned) רוחה (her spirit) ומחדא (& at once) קמת (she arose) ופקד (& He commanded) דנתלון (them to give) לה (her) למאכל (food)
56 ותמהו (& were astonished) אבהיה (her parents) הו (He) דין (but) זהר (warned) אנון (them) דלאנש (anyone) לא (not) נאמרין (to tell) מא (what) דהוא (had happened)

Chapter 9

1 וקרא (& called) ישוע (Yeshua) לתרעסרתה (the twelve) ויהב (& He gave) להון (to them) חילא (power) ושולטנא (& authority) על (over) כלהון (all of) שאדא (demons) וכורהנא (& diseases) למאסיו (to heal the sick)
2 ושדר (& he sent) אנון (them) למכרוזו (to preach) מלכותה (the Kingdom) דאלהא (of God) ולמאסיו (& to heal) כריהא (the sick)
3 ואמר (& He said) להון (to them) מדם (a thing) לא (not) תשקלון (you shall take) לאורחא (for the road) לא (not) שבטא (a staff) ולא (neither) תרמלא (a money bag) ולא (nor) לחמא (bread) ולא (nor) כספא (money) ולא (neither) תרתין (two) כותינין (tunics) נהיין (will be) לכון (with you)
4 ולאניא (& whatever) ביתא (house) דעאלין (enter) אנתון (you) לה (it) תמן (there) הוו (stay) ומן (& from) תמן (there) פוקו (go out)
5 ולמן (& to whomever) דלא (does not) מקבלין (receive) לכון (you) מא (whenever) דנפקין (leave) אנתון (you) מן (from) מדינתא (city) הי (that) אף (also) חלא (the sand) מן (from) רגליכון (your feet) פצו (shake) עליהון (against them) לסהדותא (for a testimony)
6 ונפקו (& went out) שליחא (the apostles) ומתכרכין (& walking around) הוו (they were) בקוריא (* in villages *) ובמדינתא (* in cities *) ומסברין (& in cities *) ומסברין (& preaching the good news) הוו (they were) ומאסין (& healing) בכל (in every) דוך (place)
7 שמע (heard) דין (but) הרודס (Herodus) טטררכא (the Tetrarch) כלהין (all the things) דהיון (that being done) הוי (were) באידה (by His hand) ומתדמר (& amazed) הוא (he was) מטל (because) דאמרין (saying) הוו (were) אנשין (people) דיוחנן (that Yokhanan) קם (had arisen) מן (from) בית (among) מיתא (the dead)
8 ואחרנא (& others) דנביא (that a prophet) מן (from) נביא (the prophets) קדמא (ancient) קם (had risen) אתחזי (has appeared) דאליא (Elia) אתחזי (has appeared)
9 ואמר (& said) הרודס (Herodus) רשה (the head) דיוחנן (of Yokhanan) אנא (I) פסקת (have cut off) מנו (who is?) דין (but) הנא (this) דהלין (these things) שמע (have heard) אנא (I) עלוהי (about whom) וצבא (& wanted) הוא (He) דחזויהי (to see Him)
10 וכד (& when) הפכו (returned) שליחא (the Apostles) אשתעיו (they were relating) לישוע (to Yeshua) כלמדם (everything) דעבדו (they had done) ודבר (& He took) אנון (them) בלחודיהון (by themselves) לאתרא (to a region) חורבא (deserted) דביתצידא (of Bayth-Tsayda)
11 כנשא (the crowds) דין (but) כד (when) ידעו (they knew) אזלו (they went) בתרה (after Him) וקבל (& He received) אנון (them) וממלל (& speaking) הוא (He was) עמהון (with them) על (about) מלכותא (the Kingdom) דאלהא (of God)
12 ולאילין (& those) דסניקין (who in need) הוו (were) על (of) אסיותא (healing) מאסא (healed) הוא (He)
12 כד (when) דין (but) שרי (began) יומא (the day) למצלא (to decline) קרבו (came) תלמידוהי (His disciples) ואמרין (& they were saying) לה (to him) שרי (dismiss) לכנשא (the crowds) דנאזלון (that they will go)

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לקוריא (to the villages) דחדריין (surrounding) ולכפרונא (& hamlets) דנשרון (to lodge) בהון (in them) ונשכחון (& to find) להון (for them) סיברתא (provisions) מטל (because) דבאתרא (in a place) חורבא (deserted) איתין (we are)

13

אמר (said) להון (to them) ישוע (Yeshua) הבו (you give) להון (to them) אנתון (you) למאכל (food) הגון (they) דין (but) אמרין (were saying) לית (there is not) לן (with us) ויתיר (more) מן (than) חמשא (five) לחמין (loaves) ותרין (& two) גונין (fish) אלא (unless) אן (if) אזלנן (we go) וזבנן (& we buy) סיברתא (provisions) להנא (for this) כלה (entire) עמא (people)

14

הוין (remaining) הוון (there were) גיר (for) איך (about) חמשא (five) אלפין (thousand) גברין (men) אמר (said) להון (to them) ישוע (Yeshua) אסמכו (make recline) אנון (them) סמכא (by groups) חמשיין (fifty) אנשיין (people) בסמכא (in a group)

15

ועבדו (& did) הכות (so) תלמידא (the disciples) ואסמכו (& they made recline) לכלהון (all of them)

16

ונסב (& took) ישוע (Yeshua) הגון (those) חמשא (five) לחמין (loaves) ותרין (& two) גונין (fish) וחר (& He gazed) בשמיא (into the sky) וברך (& He blessed) וקצא (& He broke) ויהב (& He gave) לתלמידוהי (to His disciples) דנסימון (to set) לכנשא (before the crowds)

17

ואכלו (& they ate) כלהון (all of them) וסבעו (& they were satisfied) ושקלו (they took up) קצאי (fragments) מדם (the things) דאותרו (that remained) תרעסר (twelve) קופינין (large baskets)

18

וכר (& when) מצלא (He was praying) בלחודוהי (alone) ותלמידוהי (& His disciples) עמה (were with him) שאל (He asked) אנון (them) ואמר (& He said) מנו (who is it?) אמרין (were saying) עלי (about Me) כנשא (that I am) דאיתי (the crowds)

19

ענו (they answered) ואמרין (& they were saying) לה (to Him) דיוחנן (that Yokhanan) מעמדנא (the Baptizer) ואחרנא (& others) דאליא (Elia) אחרנא (others) דין (but) דנביא (that a prophet) חר (one) מן (from) נביא (the prophets) קדמיא (ancient) קם (has risen)

20

אמר (He said) להון (to them) אנתון (you) דין (but) מנו (who is it?) אמרין (are saying) דאיתי (that I am) ענא (answered) שמעון (Shimeon) ואמר (& he said) משיחה (The Messiah) דאלהא (of God)

21

הו (He) דין (but) כאא (admonished) בהון (them) וזהר (& He warned) אנון (them) דהרא (that this) לאנש (to a person) לא (not) נאמרין (they should say)

22

ואמר (& He said) להון (to them) דעתיד (was going) הו (The Son) ברה (of Man) דסניאתא (of many things) נחש (to suffer) ודנסתלא (to be rejected) מן (by) קשישא (The Elders) ורבי (Chief) כהנא (the Priests) וספרא (& the Scribes) ונקטלוגיהי (& they would murder Him) וליומא (& on the day) דתלתא (third) נקום (He would arise)

23

ואמר (& said) הו (He) קדם (before) כלנש (everyone) מן (whoever) דצבא (is willing) דנאתא (to come) בתרי (after Me) נכפור (let him deny) בנפשה (himself) ונשקול (& let him take up) זקיפה (his cross) כליום (every day) ונאתא (& let him come) בתרי (after Me)

24

מן (whoever) גיר (for) דצבא (wills) דנפשה (that his soul) נחא (will be saved) מובר (destroys) לה (it) מן (whoever) דין (but) דנובר (will give up) נפשה (his soul) מטלתי (for My sake) הנא (this one) מחא (saves) לה (it)

25

מנא (what?) גיר (for) נתעדד (would benefit) בר (a son of) אנשא (man) דנאתר (to gain) עלמא (the world) כלה (whole) נפשה (his soul) דין (but) נובר (destroy) או (or) נחסר (lose it)

26

מן (whoever) דנבהת (will be ashamed) בי (of Me) דין (but) ובמלי (of My words) נבהת (will be ashamed) בה (of that one) ברה (The Son) דאנשא (of Man) מא (whenever) דאתא (He comes) בשוכחא (in the glory) דאבוהי (of His Father) עם (with) מלאכוהי (His angels) קדישא (holy)

27

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שררא (the truth) אמר (I) לכון (you) דאית (there are) אנשא (men) דקימין (who stand) הרכא (here) דלא (who not) נטעמון (will partake of) מותא (death) עדמא (until) דנחזון (they behold) מלכותה (the Kingdom) דאלהא (of God)

28

הוא (it happened) דין (but) בתר (after) מלא (words) הלין (these) איך (about) תמניא (eight) יומין (days) דבר (took) ישוע (Yeshua) לשמעון (Shimeon) וליעקוב (& Yaqob) וליוחנן (& Yokhanan) וסלק (& He went up) לטורא (a mountain) למצלין (to pray)

29

וכד (& as) הו (He) מצלא (prayed) אתחלף (was transformed) חזוא (the appearance) דאפוהי (of His face) ונחתוהי (& His garments) חורו (became white) ומברקין (& shining) הוו (they were)

30

והא (& behold) תרין (two) גברין (men) ממללין (speaking) הוו (were) עמה (with Him) דאיתוהון (who are) מושא (Moshe) ואליא (& Elia)

31

דאתחזיו (who appeared) בתשובחתא (in glory) אמרין (speaking) הוו (they were) דין (but) על (about) מפקנה (His departure) דעתיד (which going) הוא (was) דנשתלם (to be fulfilled) באורשלם (in Jerusalem)

32

ויקרו (& dull) הוו (they were) להון (to them) בשנתא (with sleep) שמעון (Shimeon) והנון (& those) דעמה (with him) ולמחסן (& with difficulty) אתתעירו (they awakened) וחזו (& they saw) שובחה (His glory) ולהנון (& those) תרין (two) אנשין (men) דקימין (who standing) הוו (were) לותה (with Him)

33

וכד (& when) שריו (they began) למפרש (to part) מנה (from Him) אמר (said) שמעון (Shimeon) לישוע (to Yeshua) רבי (Rabbi) שפיר (beautiful) הו (it is) לן (for us) דהרכא (here) נהוא (to be) ונעבד (& let us make) תלת (three) מטלין (tabernacles) לך (for You) חדא (one) ולמושא (& for Moshe) חדא (one) ולאליא (& Elia) חדא (one) ולא (& not) ידע (knew) הוא (he) מנא (what) אמר (he said)

34

וכד (& as) אמר (he said) הלין (these things) הות (there was) עננא (a cloud) ואטלת* (& it formed a tabernacle) עליהון (about them) ודחלו (& they were afraid) כד (when) חזו (they beheld) למושא (Moshe) ולאליא (& Elia) דעלו (who entered) בעננא (into the cloud)

* The verb "formed a tabernacle" has the same root as "tabernacles" (v. 33).

35

וקלא (& a voice) הוא (there was) מן (from) עננא (the cloud) דאמר (that said) הנו (This is) ברי (My Son) חביבא (The Beloved) לה (Him) שמעו (hear)

36

וכד (& when) הוא (had occurred) קלא (the voice) אשתכת (was found) ישוע (Yeshua) בלחודוהי (alone) והנון (& they) שתקו (were silent) ולאנש (& a man) לא (not) אמרו (they told) בהנון (in those) יומתא (days) מדם (anything) דחזו (that they had seen)

37

והוא (& it occurred) ליומא (the day) דבתרה (after it) כד (as) נחתין (they descended) מן (from) טורא (the mountain) פגע (met) בהון (them) כנשא (a crowd) סניאא (great)

38

וגברא (& man) חד (one) מן (from) כנשא (crowd) הו (that) קעא (called) ואמר (& he said) מלפנא (Teacher) בעא (beg) אנא (I) מנך (of you) אתפני (restore) עלי (unto me) ברי (my son) דיחדיא (the only child) הו (he is) לי (to me)

39

ורחא (& a spirit) עדיא (suddenly comes) עלוהי (upon him) ומן (& from) שליא (the silence) קעא (he screams) ומחרק (& gnashes) שנוהי (his teeth) ומרעת (& becomes ill) ולמחסן (& with difficulty) פרקא (departs) מנה (from him) מא (whenever) דשחקתה (he attacks him)

40

ובעית (& I begged) מן (of) תלמידין (Your disciples) דנפקוניהי (they could) ולא (& not) אשכחו (they could)

41

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ענא (answered) דיין (but) ישוע (Yeshua) ואמר (& said)
און (Oh!) שרבתא דלא (generation) (without) מוהימנא (faith) ומעקלתא (& perverse)
עדמא (until) לאמתי (when?) אהוא (shall I be) לותכון (with you) ואסיברכון (& shall I endure you)
קרביהי (bring) לכא (here) לברך (your son)

42
וכד (& when) מקרב לה (he came near) ארמיה (to him) דיוא (demon *) הו (that)
ומעסה (& it convulsed him) וכאא (& rebuked) ישוע (Yeshua) ברוחא (spirit) הו (that) טנפתא (vile)
ואסיה (& He healed) לטליא (the boy) ויהבה (& He gave him) לאבוהי (to his father)

43
ואתדמרו (& were astonished) בלהון (all of them) ברבותה (at the majesty) דאלהא (of God)
וכד (& as) כלנש (everyone) מתדמר (marveling) הו (was)
על (at) כל (everything) דעבר (that did) ישוע (Yeshua) אמר (He said) לתלמידוהי (to His disciples)

44
סימו (lay up) אנתון (you) מלא (words) הלין (these) באדניכון (in your ears)
ברה (The Son) ניר (for) דאנשא (of Man) עתיד (is going) דנשתלם (to be delivered)
באידי (into the hands) בני (of the sons) אנשא (of men)

45
הנון (they) דיין (but) לא (not) אשתודעוה (understood) למלתא (saying) הדא (this) מטל (because)
דמכסיא (hidden) הות (it was) מנהון (from them) דלא (lest) נדעונה (they should perceive it)
ודחלין (& afraid) הון (they were) דנשאלוניהי (to ask Him) עליה (about it)
על (about) מלתא (saying) הדא (this)

46
ועלת (& entered) בהון (into them) מחשבתא (a reasoning)
דמנו (of who was) כי (then) רב (great) בהון (among them)

47
ישוע (Yeshua) דיין (but) ידע (knew) מחשבתא (the thought) דלבהון (of their heart)
ונסב (& He took) טליא (a boy) ואקימה (& He stood him) לותה (by Him)

48
ואמר (& He said) להון (to them) מן (whoever) דמקבל (receives) טליא (a boy) איך (like) הנא (this one)
בשמי (in My Name) לי (Me) הו (that one) דמקבל (receives) ומן (whoever) דלי (Me) מקבל (receives)
מקבל (receives) למן (The One) דשדרני (Who sent Me)
אינא (whoever) ניר (for) דזעור (is least) בכלכון (among you all)
הנא (this one) נהוא (will be) רב (great)

49
וענא (& answered) יוחנן (Yokhanan) ואמר (& he said) רבן (our Master) חזין (we saw) אנש (a man)
דמפק (who cast out) דיוא (a demon) בשמך (in your name) וכליניהי (& we forbade him)
על (for) דלא (that not) אתא (comes) עמן (with us) בתרך (after You)

50
אמר (said) להון (to them) ישוע (Yeshua) לא (not) תבלון (you shall forbid)
מן (whoever) ניר (for) דלא (not) הו (has been) לוקב (against) לכון (you) חלפיכון (for you) הו (is)

The Majority Greek text has "who is not against us is for us", while the Critical Greek agrees with The Peshitta reading here: "who is not against you is for you". If The Peshitta were a translation, it followed The Critical Greek text here (or The Western Greek, if such existed) and then ignored it and followed the Majority Greek text in verses 56 & 57, just six verses down from here

51
והוא (& it was) דכד (that when) מתמלין (were fulfilled) יומתא (the days)
דסולקה (of His ascent) אתקן (He prepared) פרצופה (Himself) דנאזל (to go) לאורשלם (to Jerusalem)

52
ושדר (& He sent) מלאכא (messengers) קדם (before) פרצופה (His face) ואזלו (& they went)
עלו (they entered) לקריתא (a village) דשמריא (of Samaritans) איך (so as) דנתקנון (to prepare) לה (for Him)

53
ולא (& not) קבלוהי (they received him) מטל (because) דפרצופה (His Person)
לאורשלם (to Jerusalem) סים (determined) הו (was) למאזל (to go)

54
וכד (& when) חזו (saw) יעקוב (Yaqob) ויוחנן (Yokhanan) תלמידוהי (His disciples)
אמרו (they were saying) לה (to Him) מרן (our Lord) צבא (want?) אנת (you) דנאמר (us to speak)
ותחתות (& will descend) נורא (fire) מן (from) שמיא (Heaven) ותסיף (& it will consume) אנן (them)
איך (as) דאף (also) אליא (Elia) עבר (did)

55
ואתפני (& He turned) וכאא (& He rebuked) בהון (them) ואמר (& He said)
לא (not) ידעין (know) אנתון (you) דאידיא (of which) אנתון (you are) רוחא (Spirit)

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Critical Greek mss. lack the last half of this verse and most of the next verse. The Majority Greek text and The Latin Vulgate (translated in 4th century from Greek mss.) contain the Peshitta reading.

- 56
בררה (The Son) גיר (for) דאנשא (of Man) לא (not) אתא (came) למובדו (to destroy) נפשתא (lives) אלא (but) למחיו (to give life) ואזלו (& they went) להון (to them) לקריתא (to villages) אחרתא (other)
- 57
וכד (& as) אזלין (they were going) באורחא (on the road) אמר (said) לה (to Him) אנש (a man) אתא (I shall come) בתרך (after You) לאתר (to the place) דאזל (to which go) אנת (You) מרי (my Lord)
- 58
אמר (said) לה (to him) ישוע (Yeshua) לתעלא (foxes) נקעא (dens) אית (have) להון (to them) ולפרחתא (& birds) דשמיא (of the sky) מטללא (shelters) לברה (The Son) דין (but) דאנשא (of Man) לית (there is not) לה (to Him) איכא (where) דנסמוך (to lay) רשה (His head)
- 59
ואמר (& He said) לאחרנא (to another) תא (come) בתרי (after Me) הו (He) דין (but) אמר (said) לה (to Him) מרי (my Lord) אפס (permit) לי (me) לוקדם (first) אזל (to go) אקבור (bury) אבי (my father)
- 60
אמר (said) לה (to him) ישוע (Yeshua) שבוק (let) מיתא (the dead) קברין (bury) מיתיהון (their dead) ואנת (& you) זל (go) סבר (announce) מלכותה (the Kingdom) דאלהא (of God)
- 61
אמר (said) לה (to Him) אחרנא (another) אתא (I shall come) בתרך (after You) מרי (my Lord) לוקדם (first) דין (but) אפס (permit) לי (me) אזל (to go) אשלם (& I shall come) לבני (to my children) ביתי (of my house) אתא (of my house)
- 62
אמר (said) לה (to him) ישוע (Yeshua) לא (no) אנש (man) רמא (lays) אידה (his hand) על (on) חרבא (the plow) דפדנא (of a yoke) וחרר (& gazes) לבסתרה (behind him) וחרש (& is fit) למלכותה (for the kingdom) דאלהא (of God)

Chapter 10

- 1
בתר (after) הליון (these things) פרש (appointed) ישוע (Yeshua) מן (from) תלמידוהי (His disciples) אחרנא (another) שבעין (seventy) ושדר (& he sent) אנון (them) תריין (two) תריין (by two) קדם (before) פרצופה (His face) לכל (to every) אתר (place) ומדינא (& city) דעתיד (where prepared) הוא (He was) למאזל (to go)
- 2
ואמר (& He said) להון (to them) חצרא (the harvest) סגי (is great) ופעלא (& the workers) זעורין (few) בעו (pray) הכיל (therefore) מן (from) מרא (The Lord) חצרא (of the harvest) דנפק (to send) פעלא (workers) לחצרה (to His harvest)
- 3
זלו (go) הא (behold) אנא (I) משדר (sending) אנא (am) לכון (you) איך (as) אמרא (sheep) בני (among) דאבא (wolves)
- 4
לא (not) תשקלון (you shall take) לכון (for you) כיסא (moneybags) ולא (neither) תרמלא (wallets) ולא (nor) מסנא (sandals) ובשלמא (& the peace) דאנש (of a man) באורחא (on the road) לא (not) תשאלון (you shall invoke)
- 5
ולאינא (& to whatever) ביתא (house) דעאלין (enter) אנתון (you) לוקדם (first) אמרו (say) שלמא (peace) לביתא (to house) הנא (this)
- 6
ואנ (& if) אית (is) תמן (there) בר (a son of) שלמא (peace) נתתניה (shall rest) עלוהי (upon it) שלמכון (your peace) אן (if) דין (but) לא (not) עליכון (unto you) נהפוך (it will return)
- 7
בה (in it) דין (but) בביתא (in the house) הוו (stay) כד (while) לעסין (eating) אנתון (you are) ושתיין (& drinking) מן (from) דילהון (what is theirs) שנא (worthy) הו (is) גיר (for) פעלא (the worker) אנרה (of his fare) ולא (& not) תשנון (move) מן (move) מן (move) מן (move) מן (move) לביתא (to house)
- 8

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9 ולאידא (& whatever) מדינתא (city) דעאלין (enter) אנתון (you) ומקבלין (& they receive) לכון (you) לעסו מדם (eat) מדם (anything) דמתתסים (that is offered) לכון (to you)

10 ואסו (& heal) לאילין (those) דכריהין (who are sick) בה (in it) ואמרו (& say) להון (to them) קרבת עליכון (has come near) פוקו (go out) מלכותה (the Kingdom) דאלהא (of God)

11 ולא (& not) נקבלונכון (they will receive you) פוקו (go out) לכון (you) לשוקא (to the street) ואמרו (& say) לאידא (whichever) מדינתא (city) דין (but) דעאלין (enter) אנתון (you)

12 ואף (also) חלא (the sand) דדבק (that cleaves) לן (to us) ברנלין (on our feet) מן (from) מדינתכון (your city) נפצין (wipe off) חנן (we) לכון (to you) ברם (yet) הדא (this) דעו (know) דקרבת לה (that has come near) עליכון (it) מלכותה (the Kingdom) דאלהא (of God)

13 אמר (say) אנא (I) לכון (you) דלסדום (that for Sodom) נהוא (it shall be) ניה (pleasant) בינמא (in day) הו (that) או (that) למדינתא (city) דהי (that) (compared to)

14 וי (woe!) לכי (to you) כורזין (Korazin) וי (woe!) לכי (to you) ביתצידא (Bayth-Tsayda) דאלו (because if) בצור (in Tsur) ובצידן (& in Tsidon) הו (had occurred) חילא (the miracles) דהו (the miracles) בכין (that have occurred) בכר (in you) כבר (of old) דין (but) בסקא (in sackcloth) ובקטמא (& in ashes) תבו (they would have repented)

15 ברם (yet) לצור (for Tsur) ולצידן (& for Tsidon) נהוא (it shall be) ניה (better) בדינא (in the judgment) או (than) לכין (for you)

16 ואנתי (& you) כפרנחום (Kapernakhum) הי (she) דעדמא (that unto) לשמיא (Heaven) אתתרימתי (was exalted) עדמא (unto) לשיול (Sheol) תתחתין (you shall be debased)

The Aramaic "Kapernakhum" (Capernaum) means "Hamlet of Nakhum". Nakhum is Nahum the prophet, who wrote the book of Nahum. That was their exaltation to Heaven. They rejected The Messiah Yeshua, Who preached and performed miracles in its streets; that is their descent into Hell. Capernaum no longer exists today, in fact, the location of its ruins is in doubt.

17 מן (whoever) דלכון (to you) שמע (listens) לי (to Me) שמע (listens) ומן (& whoever) דלכון (you) טלם (rejects) לי (Me) הו (that one) טלם (rejects) ומן (& whoever) דלי (Me) טלם (rejects) טלם (rejects) למן (Him) דשלהני (Who has sent Me)

18 והפכו (& returned) חנון (those) שבעין (seventy) דשדר (whom He had sent) בחדותא (in joy) רבתא (great) ואמרוין (& they were saying) לה (to Him) מרן (our Lord) אף (even) שאדא (the demons) משתעבדין (are subject) לן (to us) בשמך (in Your Name)

19 הו (He) דין (but) אמר (said) להון (to them) חזא (beholding) הוית (I was) לה (himself) לסטנא (Satan) דנפל (who fell) איך (like) ברקא (lightning) מן (from) שמיא (Heaven)

20 הא (behold) יהב (have given) אנא (I) לכון (you) שולטנא (authority) דהויתון (that you may) דישיין (tread on) חוורתא (snakes) ועקרבא (& scorpions) וכלה (& all) חילה (the power) דבעלדבבא (of the enemy) ומדם (& a thing) לא (not) נהרכון (shall harm you)

21 ברם (however) בהדא (in this) לא (not) תחדון (you should rejoice) דשאדא (that demons) משתעבדין (are subject) לכון (to you) אלא (but) חדו (rejoice) דשמהיכון (that your names) אתכתבו (are written) בשמיא (in Heaven)

22 בה (in it) בשעתא (in the hour) רוז (exulted) ישוע (Yeshua) ברוחא (in the Spirit) דקודשא (of Holiness) ואמר (& He said) מודא (thank) אנא (I) לך (You) אבי (My Father) מרא (Lord) דשמיא (of Heaven) ודארעא (& of the earth) דכסית (that You have hidden) הלין (these things) מן (from) חכימא (the wise) וסכולתנא (& the learned) ונגלית (& have revealed) אנן (them) לילודא (to infants) אין (yes) אבי (My Father) דהכנא (for thus) הוא (it was) צבינא (the will) קדמיך (before You)

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The Critical Greek text agrees with “The Holy Spirit” reading of The Peshitta but lacks the “Jesus”(Yeshua) reading. The Majority Greek contains the “Jesus” reading but lacks “Holy”. Did The Peshitta combine the Critical and Majority readings here (& in hundreds of other places) to construct the verse, or are the separate Greek texts derived from The Peshitta? The latter is a much more tenable position.

- 22
(to them) להון (& He said) ואמר (His disciples) תלמידוהי (to) לות (& He turned) ואתפני
(My Father) מדרם (every) מדרם (thing) אשתלם (has been delivered) לי (to Me) מן (from) אבי (The Father)
(The Father) ולא אנש ידע (man) מנו (knows) ברא (Who is) אלא (the Son) אן (but) אן (only) אבא (The Father)
(The Son) ומנו אבא (& Who is) אלא (The Father) אן (but) אן (only) ברא (The Son)
(to reveal) ולמן (& he) דאן (to whomever) נצבא (will be pleased) ברא (The Son) דנגלא (to reveal)
- 23
(by themselves) ואתפני לות (& He turned) תלמידוהי (His disciples) בלחודיהון (to)
(that are seeing) ואמר (& He said) טוביהון (blessed are those) לעינא (eyes) דחזין (are seeing)
(are seeing) מדרם (whatever) דאנתון (you) חזין (are seeing)
- 24
(& kings) אמר (say) אנא (I) לכון (to you) גיר (for) דנביא (that prophets) סגיאא (many) ומלכא (& kings)
(you are) צבו דנחזון (have desired) מדרם (to see) דחזין (the thing) דחזין (that seeing) אנתון (they have seen them)
(are hearing) ולמשמע (& to hear) מדרם (the things) דאנתון (that you) שמעין (they have heard)
(are hearing) ולא שמעו (& not) שמעו (they have heard)
- 25
(& he said) וקא ספרא (& behold) ספרא (scribe) חד (one) קם (arose) דנגסוהי (to test Him) ואמר (& he said)
(eternal) מלפנא (Teacher) מנא (what?) אעבר (shall I do) דארית (to inherit) היא (life) דלעלם (eternal)
- 26
(to him) הו דין (He) דין (but) ישוע (Yeshua) אמר (said) לה (to him)
(you) בנמוסא (in the law) איכנא (how?) כתיב (is it written) איכנא (how?) קרא (read) אנת (you)
- 27
(to Him) ענא (he answered) ואמר (& he said) לה (to Him)
(your heart) דתרחם (you shall love) למריא (the Lord Jehovah) אלהך (your God) מן (from) כלה (all) לבך (your heart)
(your strength) ומן (& from) כלה (all) נפשך (your soul) ומן (& from) כלה (all) חילך (your strength)
(yourself) ומן (& from) כלה (all) רעינדך (your mind) ולקרובך (& your neighbor) איך (as) נפשך (yourself)
- 28
(you have said) אמר (said) לה (to him) ישוע (Yeshua) תריצאית (correctly) אמרת (you have said)
(& you shall live) הדא (this) עבר (do) ותחא (& you shall live)
- 29
(himself) הו דין (he) דין (but) כד (as) צבא (he wanted) למזדקו (to justify) נפשה (himself)
(my neighbor) אמר (he said) לה (to Him) ומנו (to Him) קריבי (& who is?) קריבי (my neighbor)
- 30
(was) אמר (said) לה (to him) ישוע (Yeshua) גברא (a man) אלהך (certain) נחת (going down) הוא (was)
(robbers) מן (from) אורשלם (Jerusalem) לאיריחו (to Jeirikho) ונפל (& fell) עלוהי (upon him) לסטיא (robbers)
(& left him) ושלחוהי (& they plundered him) ומחאוהי (& beat him) ושבקוהי (& left him)
(& they departed) כד (when) קליל (a little) קימא (remained) בה (in him) נפשא (life) ואילו (& they departed)
- 31
(that) וגרש (& it happened) כהנא (priest) חד (a certain) נחת (going down) הוא (was) באורחא (road) הי (that)
(& he passed by) וחזיהי (& he saw him) ועבר (& he passed by)
- 32
(at that) והכנא (& thus) אף (also) לויא (a Levite) אתא (coming) מטא (arrived) להי (at that)
(& he passed by) דוכתא (place) וחזיהי (& he saw him) ועבר (& he passed by)
- 33
(he) אנש (a man) דין (but) שמריא (Samaritan) כד (as) רדא (traveled) הוא (he)
(he) אתא (he came) איכא (where) דאיתוהי (was) הוא (he)
(on him) וחזיהי (& he saw him) ואתרחם (& took pity) עלוהי (on him)
- 34
(on them) ואתקרב (& he came) ועצב (& bound) מחותה (& bound) ונצל (& poured) עליהון (on them)
(& took him) חמרא (wine) ומשחא (& oil) וסמה (& set him) על (on) חמרה (his donkey) ואיתיה (& took him)
(for him) לפותקא (to an inn) ואתבשל (& cared) לה (he) עלוהי (for him)
- 35
(denarii) ולצפרה (& at the break) דיומא (of day) אפק (he produced) תרין (two) דינרין (denarii)
(of him) יהב (he gave) לפותקא (to the inn keeper) ואמר (& he said) לה (to him) יצף (take care) דילה (of him)
(whenever) ואן (& if) מדרם (anything) יתיר (more) תפק (you spend) מא (whenever)
(to you) דהפק (return) אנא (I) יהב (shall give it) אנא (I) לך (to you)

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אונגליון קדישא כרוזותא דלוקא

36 מנו הכיל (who is it?) מן (of) הלון (these) תלתא (three) מתחזא (appears) לך (to you) דהוא (that he was) קריבא (a neighbor) להו (to him) הנפל (who fell) באידי (into the hands) גיסא (of the robbers)

37 הו (he) דין (but) אמר (said) הו (he) דאתרחם (he) עלוהי (upon him) אמר (said) לה (to him) ישוע (Yeshua) זל (go) אף (also) אנת (you) הכנא (likewise) הוית (you be) עבד (doing)

38 והוא (& it was) דכד (that when) הנון (they were) רדין (traveling) באורחא (on a road) על (He entered) לקרייתא (village) חדא (a certain) ואנתתא (& woman) דשמה (whose name) מרתא (Martha) קבלתה (received Him) בביתה (into her house)

39 ואית (& there) הות (was) לה (to her) חתא (a sister) דשמה (whose name) מרים (Maryam) ואתת (& she came) יתבת (she sat) לה (herself) לות (at) רגלוהי (the feet) דמרן (of our Lord) ושמעא (& listening to) הות (she was) מלוהי (His words)

40 מרתא (Martha) דין (but) עניא (busy) הות (was) בתשמשתא (with serving) סניאתא (many things) ואתת (& she came) אמרא (& said) לה (to Him) מרי (my Lord) לא בטיל (no?) במיל (does it concern) לך (You) דחתי (that My sister) לבד (alone) למשמשו (to serve) אמר (tell) לה (her) מעדרא (to help) לי (me)

41 ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) לה (to her) מרתא (Martha) מרתא (Martha) יצפתי (you take pains) ורהיבתי (& are troubled) על (about) סניאתא (many things)

42 חדא (one thing) הי (is) דין (but) דמתבעיא (necessary) מרים (Maryam) דין (&) מנתא (the part) טבתא (good) גבת (has chosen) לה (for herself) הי (that) דלא (which not) תתנסב (will be taken) מנה (from her)

Chapter 11

1 והוא (& it was) דכד (that when) הו (He) מצלא (was praying) בדוכתא (in a place) חדא (certain) כד (when) שלם (He had finished) אמר (said) לה (to Him) חד (one) מן (of) תלמידוהי (His disciples) מרן (our Lord *) אלפין (teach us) למצלין (to pray) איכנא (Just as) דאף (that also) יוחנן (Yokhanan) אלף (taught) לתלמידוהי (his disciples)

* In 68 of the 299 **Peshitta NT** occurrences of **מרן** (“**Our Lord**”), “**κύριος ημων**”- “**kurios hmwn**” or “**kuriou hmwn, kuriw hmwn, kurie hmwn, kurion hmwn**”-“**Our Lord**”) occurs in **The Greek NT**. That is a 23% correlation or a **77 % defection rate**. This means that either the Greek drops the personal pronoun “**our**” **77 %** of the time or that The Peshitta adds (construction rate) **340 %** of the number of occurrences in the hypothetical Greek original to the hypothetical Aramaic translation of the Greek NT. Which is more likely? Consider the following:

In **The Hebrew OT**, the Hebrew **אדוני** - “**Adonai**” (“**My Lord**”) occurs 625 times; of those 625 places, **The LXX** has “**κύριος μου**”- “**kurios mou**” or “**kuriou mou, kuriw mou, kurie mou, kurion mou**”-“**My Lord**”), 144 times. 144/625= 23%. That is a defection rate in **The LXX** (dropping the personal possessive pronoun “**my**”) of **77 %** - **exactly the same rate for The Greek NT as compared to The Peshitta NT!** In this and in many other similar comparisons, the Greek NT compares to **The Peshitta NT** just as **The LXX Greek OT** compares to **The Hebrew OT**, which means **The Greek NT** looks statistically very much like a translation of **The Peshitta NT**.

2 אמר (said) להון (to them) ישוע (Yeshua) אמתי (when) דמצלין (pray) אנתון (you) הכנא (thus) הויתון (you shall be) אמרין (saying) אבון (our Father) דבשמיא (Who are in heaven)

3 נתקדש (hallowed be) שמך (Your Name) תאתא (let come) מלכותך (Your Kingdom) נהוא (let be done) צבינך (Your will) איך (as) דבשמיא (that in Heaven) אף (also) בארעא (in the earth) הב (give) לן (to us) לחמא (the bread) דסונקנן (of our need) כליום (every day)

4 ושבוק (& forgive) לן (to us) חטוהין (our sins) אף (even) אנחנו (we) גיר (for) שבקן (we forgive) לכול (all) דהיבין (who are indebted) לן (to us) ולא (& not) תעלן (lead us) לנסיונא (to temptation) אלא (but) פרוקין (save us) מן (from) בישא (the evil one)

Here is the Lord's Prayer according to the Critical Greek text in Luke 11:

- 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.
- 3 Give us day by day our daily bread.

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4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And that's it! This looks like sabotage to me. Leaves one a bit flat, don't you think? Even "Thy will be done" is missing, as is "Deliver us from evil"- a quite pathetic rendering of the world's most beautiful and sublime model prayer.

Thankfully, most Greek mss. preserve it in the fuller version with which most of us are familiar, as also The Peshitta has it.

5
(among you) מנכון (who is?) מנו (to them) להון (& He said) ואמר
(a friend) רחמא (to him) לה (who has) דאית
(-night) ונאזל לותה (& will go) לותה (to him) בפלגות (at mid-) לליא,
(loaves) ונאמר לה (to him) רחמי (my friend) אשאליני (lend me) תלת (three) גריצן
6
(the road) מטל (because) דרחמא (a friend) אתא (has come) לותי (to me) מן (from) אורחא
(before him) ולית (there is not) לי (to me) מדרם (anything) דאסימ (that I may set) לה
7
(to him) והו (he) רחמה (& he) מן (his friend) לגו (within) נענא (will answer) ונאמר (to him) לה (& will say)
(is) לא תהריני (not) דהא (disturb me) תרעא (for behold) אחיד (the door) אחיד (bolted) הו (is)
(in bed) ובני עמי (& my children) בערסא (with me) ואתל (arise) ואתל (& give) לך (to you)
8
(friendship) אמר (say) אנא (I) לכוון (to you) דאן (that if) מטל (because of) רחמותא (friendship)
(his persistence) לא נתג (not) לה (to him) מטל (because of) הציפותה (his persistence)
(to him) נקום (he will arise) ונתל (he will give) לה (to him) כמא (as much as) דמתבעא (he needs) לה
9
(to you) אף (also) אנא (I) אמר (saying) אנא (am) לכוון (to you) שאלו (ask) ונתיהב (& it shall be given) לכוון (to you)
(to you) בעו (seek) ותשכחון (& you shall find) קוש (knock) ונתפתח (& it will be opened) לכוון (to you)
10
(receives) כל (everyone) גיר (for) דשאל (who asks) נסב (finds)
(finds) ודבקש (& whoever seeks) משכח (to him) לה (it is opened) מתפתח
11
(is a father) אינא (which?) גיר (for) מנכון (of you) אבא (whose son) לחמא (for bread)
(he will ask of him) למא (will?) כאפא (a stone) מושט (he hand) לה (him) ואן (& if) ננא (a fish) נשאליהו (him)
(him) למא (will?) הלף (instead of) ננא (a fish) חויא (a snake) מושט (he hand) לה (him)
12
(he would ask of him) ואן (& if) ברתא (an egg) נשאליהו (him) מושט (a scorpion) לה (hand) לה (him)
13
(you are) ואן (& if) אנתון (you) דבישא (who evil) איתכון (are) גידעין (knowing) אנתון (you are)
(to your children) מוהבתא (gifts) טבתא (good) למתל (to give) לבניכון (to your children)
(Heaven) כמא (how much?) יתראית (more) אבוכון (your Father) מן (from) שמיא (Heaven)
(of Holiness) נתל (will give) רוחא (the Spirit) דקודשא (of Holiness) לה (who ask) לה (Him)
14
(making mute) וכד (& when) מפק (He was casting out) שאדא (a demon) דאיתוהי (that was) חרשא (mute)
(mute) הוא (it was) רכד (that when) נפק (that) הו (went out) שו (demon) מלל (spoke) הו (that) חרשא (mute)
(the crowds) ואתדמרו (& were astonished) כנשא (the crowds)
15
(by Beelzebub) אנשא (men) דין (but) מנהון (among them) אמרו (said) בבעלזבוב (by Beelzebub)
(devils) רשא (the chief) דריוא (of devils) מפק (exorcizes) הנא (This One) דיוא (devils)

דיוא – “Deeva” or “Deewa” may be the etymological original for the English word “devil”, and therefore I translate it as such, using “devil” as the original King James Version does when it refers to a demon, not Satan. דיוא never refers to “The Devil”. It is also synonymous with שאדא – “Sheda” in Aramaic, which is usually translated “demon”. The reader then knows that “devil” comes from דיוא – “Deeva”, and “demon” normally comes from שאדא – “Sheda”. Interestingly, “Sheda” is phonetically very similar to the English “Shade”, which can refer to a spirit or ghost. The English “Diva” also refers to originally to “a goddess”, from the Latin “Diva”. The Greek NT has only one word for “Demon” – “δαίμωνιον”. On the basis of a Greek original, it is difficult, to say the least, to account for the fact that The Peshitta has two very different root words for “demon” while Greek has only one. The Peshitta NT has 40 occurrences of שאדא (Sheda) & 30 of דיוא (Deeva). Matthew 12:24 has both words in one verse! Acts 17:18 has “Alaha” (“God”) in Aramaic where the Greek has “δαίμωνιον” – “demons”. It is definitely a reference to Jesus, Whom Paul was preaching to the Greeks. Δαίμωνιον may refer to “deities”, but this would be the only such reference of the 60 places in the Greek NT where it occurs. All others refer to demons. Notice

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30

איכנא (Just as) ניר (for) דהוא (was) יונן (Yonan) אתא (a sign) לנינויא (to the Ninevites)
הכנא (thus) נהוא (shall be) אף (also) ברה (The Son) דאנשא (of Man) לשרבתא (to generation) הדא (this)

31

מלכתא (the queen) דתימנא (of the south) תקום (shall stand) בדינא (in judgment) עם (with)
אנשא (the people) דשרבתא (of generation) הדא (this) ותחיב (they) אנון (them)
דאתת (from) עבריה (of the land) דארעא (the far side)
דתשמע (that she might hear) חכמתה (the wisdom) דשלימון (of Solomon)
והא (& behold) דיתיר (He Who is greater) מן (than) שלימון (Solomon) הרכא (is here)

32

גברא (the men) נינויא (the Ninevites) נקומון (will rise) בדינא (in judgment)
עם (with) שרבתא (generation) הדא (this) ונחיבונה (& they shall condemn it)
דתבו (because they repented) בכרוזותה (of Yonan) דיונן (at the preaching)
והא (& behold) דיתיר (He Who is greater) מן (than) יונן (Yonan) הרכא (is here)

33

לא (no) אנש (man) מנהר (lights) שרגא (a lamp) וסאם (& sets) לה (it) בכסא (in a hidden place)
או (or) תחית (under) סאתא (a bushel) אלא (but) לעל (over) מן (from) מנרתא (a lampstand)
דאילין (that those) דעאלין (who enter) נהזון (may see) נוהרה (its light)

34

שרגה (the lamp) דפגרך (of the body) איתיה (is) עינדך (your eye)
אמתיה (when) הכיל (therefore) דעינדך (your eye) פשיטא (is clear)
אף (also) כלה (whole) פגרך (your body) נהוא (shall be) נהיר (illuminated)
אן (if) דין (but) תהוא (it should be) בישא (evil)
ואף (also) פגרך (your body) נהוא (shall be) חשוך (darkened)

35

אזדהר (take care) הכיל (therefore) דלמא (lest) נוהרא (the light)
דבך (that is in you) חשוכא (darkness) הו (is)

36

אן (if) דין (but) פגרך (your body) כלה (entire) נהיר (is enlightened) ולית (& there is not) בה (in it)
מנתא (part) מדם (any) חשוכא (darkened) נהוא (it shall be) מנהר (shining) כלה (entirely)
איך (like) דשרגא (a lamp) בדלקה (in its flame) מנהר (gives light) לך (to you)

37

כד (while) דין (but) ממלל (He was speaking) בעא (requested) מנה (of Him) פרישא (Pharisee) חד (one)
דנשתרא (that He would dine) לוותה (with him) ועל (& He entered) אסתמך (He reclined)

38

הו (that) דין (but) פרישא (Pharisee) כד (when) חזיה (he saw Him) אתדמר (he was amazed)
דלא (that not) לוקדם (first) עמד (He washed) מן (from) קדם (before) שרותה (His dinner)

39

אמר (said) לה (to him) דין (but) ישוע (Yeshua) השא (now)
אנתון (you) פרישא (Pharisees) ברה (the outside) דכסא (of the cup)
ודפינכא (and the dish) מדכין (cleansing) אנתון (are)
לגו (inside) מנכון (some of you) דין (but) מלא (are full) חטופיא (of rape) ובישתא (& wickedness)

40

חסירי (ones lacking) רעינא (intellect)
לא (not?) הו (has) מן (The One) דעבד (Who made) דלבר (the outside)
ודלגו (also the inside) הו (He) עבד (made)

41

ברם (however) מדם (whatever) דאית (you have) הבוהי (give it) בזדקתא (in alms)
והא (& behold) כלמדם (everything) דכא (pure) הו (is) לכון (to you)

It has been said (though the source slips my mind) that "the good eye" is an Aramaic idiom signifying a generous person and "the bad eye" is an idiom signifying a stingy person. Verse 41 would seem to validate that view in connection with verses 34-36. I do believe the good eye-evil eye concepts involve much more than generosity and stinginess, however. They describe a person's viewpoint of the world as either positive or negative- good or bad.

Giving away all one's money to charity may be exactly the cure for the eye trouble our culture suffers from.

42

אלא (but) וי (woe!) לכון (to you) פרישא (Pharisees)
דמעסרין (for tithe) אנתון (you) ננעא (mint) ופגנא (& dill) וכל (& every) יורק (herb)
ועברין (& pass on) אנתון (you) על (over) דינא (justice) ועל (& over) חובא (the love) דאלהא (of God)
הלין (these) דין (but) ולא (necessary) הו (it was) דתעבדון (for you to do)
והלין (& those) לא (not) תשבקון (you should forsake)

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43
(you) אנתון (who love) דרחמיין (Pharisees) פרישא (to you) לכוין (woe!) וי
(in the streets) בשוקא (& greetings) ושלמא (in the synagogues) בכנושהא (seats) מותבא (first class) ריש

44
(of faces) באפא (accepters) נסבי (& Pharisees) ופרישא (Scribes) ספרא (to you) לכוין (woe!) וי
(are known) ידיעין (that not) דלא (tombs) אידך (who are) דאיתכוין
(know) ידעין (& not) ולא (over them) עליהון (walk) מהלכין (of men) אנשא (& children) ובני

45
(to Him) לה (& he said) ואמר (the Scribes) ספרא (from) מן (one) חדר (& answered) וי
(You) מלפנא (Teacher) כד (when) הליון (these things) אמר (say) אנת (You) אף (also) לן (us) מצער (insult) אנת (You)

46
(woe!) וי (Scribes) ספרא (to you) לכוין (also) אף (said) אמר (but) דיין (He) הו
(heavy) דמטענין (for load) אנתון (you) לבני (the children) אנשא (of men) מובלא (with burdens) יקירתא (heavy)
(your fingers) צבעתכון (of) מן (with one) בחרא (& you) ואנתון
(burdens) קרביין (not) אנתון (touch) להין (you) למובלא (those)

47
(of the prophets) לכוין (woe!) לכוין (to you) רבנין (who building) אנתון (are) קברא (the tombs) דנביא (of the prophets)
(them) קטלו (murdered) אנון (them) דאבהיכון (for your fathers)

48
(you) אנתון (& approve) וצבין (therefore) הכיל (you) סהדין (testify) אנתון (you)
(them) בעבדא (the deeds) דאבהיכון (of your fathers) דהנוגן (for they) קטלו (murdered) אנון (them)
(their tombs) בניין (building) אנתון (are) קבריהון (their tombs)

49
(said) מטל (because of) הנא (this) אף (also) חכמתא (the Wisdom) דאלהא (of God) אמרת (said)
(& apostles) דהא (behold) אנא (I) אשרד (am sending) להון (to them) נביא (prophets) ושלחא (& apostles)
(& they shall murder) נרדפון (some of them) ונקטלוין (they shall persecute)

50
(the blood) דמתבע (so that shall be required) דמא (that was shed) דאתאשרד (the prophets) נביא (of all)
(this) מן (from) דאתברי (when was created) עלמא (the world) מן (of) שרבתא (generation) הדא (this)

51
(of Zechariah) מן (from) דמה (the blood) דהביל (of Abel) עדמא (unto) לדמה (the blood) דזכריא (of Zechariah)
(he) דאתקטל (who was killed) ביני (between) היכלא (the temple) למדבחה (& the altar)
(to you) אן (yes) אמר (say) אנא (I) לכוין (to you)
(this) דמתבע (that it shall be required) מן (from) שרבתא (generation) הדא (this)

52
(woe!) לכוין (to you) ספרא (Scribes) וי
(of knowledge) דשקלתון (because you have taken) קלידא (the keys) דידעתא (who have entered)
(you) לא (not) עלתון (you have hindered) ולאילין (& those) דעאלין (who were entering) כליתון (you)

53
(to them) וכד (& when) הליון (these things) אמר (said) הוא (He) להון (to them)
(at them) שריו (began) ספרא (the Scribes) ופרישא (& the Pharisees) מתבאש (to be offended) להון (to them)
(His words) ומתחמתין (& they were angered) ומתכסין (& they disparaged) מלוהי (His words)

54
(in many things) ונכלין (& they acted deceitfully) לה (to Him) בסניאתא (to Him)
(His mouth) כד (while) בעין (they sought) למאחד (to seize on) מדם (something) מן (from) פומה (His mouth)
(to accuse Him) דנשכחון (so that they would be able) נאכלון קרצוהי (to accuse Him)

Chapter 12

1
(great) וכד (& when) אתכנשו (were gathered) רבותא (a multitude) דכנשא (of crowds) סניאא (great)
(Yeshua) איכנא (so) דנדישוון (that they would tread) חדר (one) לחד (on another) שרי (began) ישוע (Yeshua)
(among yourselves) למאמר (to say) לתלמידוהי (to His disciples) לוקדם (first) אידהרו (beware) בפשכון (faces)
(of) מן (of) חמירא (the yeast) דפרישא (of the Pharisees) דאיתוהי (which is) מסב (accepting) באפא (faces)

2
(that not) לית (there is not) דין (but) מדם (anything) דכסא (that is covered) דלא (that not)
(shall be known) דנתגלא (shall be revealed) ולא (neither) דמטשי (that is secret) דלא (that not) נתידע (shall be known)

3
(you shall say) כל (everything) גיר (for) דבחשוכא (that in the darkness) אמרתון (you shall say)
(in an inner chamber) בנהירא (in the light) נשתמע (shall be heard) ומדם (& whatever) דבתונא (in an inner chamber)
(will be preached) בארנא (in an ear) לחשתון (you whispered) על (on) אנרא (rooftops) נתכרז (will be preached)

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⁴
 אמר (say) אנא (I) לכון (to you) דין (but) לרחמי (My friends) לא (not) תדחלון (fear)
 מן (from) אילין (those) דקטלין (who kill) פגרא (the body) ומן (& who) בתרכן (after this)
 לית (there is not) להון (for them) מדם (anything) יתיר (more) למעבד (to do)

⁵
 אחויכון (I shall show you) דין (but) מן (that one) מן (whom) תדחלון (you should fear)
 מן (that one) הו (whomever) דמן (when from) בתר (after) דקטל (he kills)
 שליט (is authorized) למרמי (to cast) בגהנא (into Gehenna)
 אין (yes) אמר (say) אנא (I) לכון (to you) דמן (of) הנא (this one) דחלו (be afraid)

But I shall show you whom you should fear: him whom after he kills is authorized to cast into Gehenna; Yes I say to you, fear this one

Since our Lord does not name God as what we should fear, and since God is not authorized by anyone, being all authority Himself, and the pronouns used may refer to an ideal conceptual entity, it is reasonable to posit "yourself" as what is "authorized to cast into Gehenna" after having killed. We should fear Self, since it has produced all the evils of this world and of that which is to come. He tells us in verse 7, "Fear not therefore, you are more valuable than many sparrows." He does not want us to fear our Father in Heaven, as He loves us and will take care of us. He does want us to fear ourselves; we have the power to obey or disobey, to live or to die, to enter Heaven or Hell, to bring a blessing or a curse upon ourselves. The power to commit sin logically indicates the power to do right, so if we are condemned, we are self condemned. Someone asked Madame Guyon (the 16th century French mystic who had been severely persecuted & put in a dungeon for her faith) about her thoughts on the interpretation of the seven headed beast in Revelation 13:1

And I saw a beast of prey come up from the sea, having ten horns, and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast of prey which I saw, was like a leopard; and his feet like those of a wolf, and his mouth like the mouth of lions: and the dragon gave to him his own power and his throne, and great authority.

Her answer was simply, "It is Self".

⁶
 לא (not?) חמש (five) צפרין (sparrows) מזדבנן (are sold) בתרין (for two) אסרין (assarii)
 וחדא (& one) מנהין (of them) לא (not) טעיא (is forgotten) קדם (before) אלהא (God)

⁷
 דילכון (your) דין (but) אף (also) מנא (the hairs) דסערא (of the hair) דרשכון (of your heads)
 כלהין (all) מנין (numbered) אנין (are) לא (not) הכיל (therefore) תדחלון (you shall fear)
 דמן (because than) סוגאא (many) דצפרא (sparrows) מיתרין (better) אנתון (you are)

⁸
 אמר (say) אנא (I) לכון (to you) דין (but) דכל (that everyone) דנודא (who will confess) בי (Me)
 קדם (before) בנישא (children of men) אף (also) ברה (The Son) דאנשא (of Man) נודא (will confess)
 בה (him) קדם (before) מלאכוהי (His angels) דאלהא (of God)

⁹
 אינא (whoever) דין (but) דכפר (denies) בי (Me) קדם (before) בנישא (children of men)
 נתכפר (shall be denied) בה (himself) קדם (before) מלאכוהי (His angels) דאלהא (of God)

¹⁰
 וכל (& everyone) דנאמר (who will say) מלתא (a word) על (against) ברה (The Son) דאנשא (of Man)
 נשתבק (it shall be forgiven) לה (to him)
 מן (whoever) דעל (against) רוחא (The Spirit) דין (but) דקודשא (of Holiness) נגדף (will blaspheme)
 לא (not) נשתבק (it shall be forgiven) לה (to him)

¹¹
 מא (whenever) דמקרבין (they bring) לכון (you) דין (but) לכונשתא (to assemblies)
 קדם (before) רשא (rulers) ושליטנא (& authorities)
 לא (not) תאצפון (you shall be concerned) איכנא (how) תפקון (you will give) רוחא (answer)
 או (or) מנא (what) תאמרון (you will say)

¹²
 רוחא (The Spirit) גיר (for) דקודשא (of Holiness) נלפכון (shall teach you) בהי (in that) שעתא (hour)
 מדם (the thing) דולא (that it is necessary) דתאמרון (that you will say)

¹³
 אמר (said) לה (to Him) דין (but) אנש (a man) מן (from) הו (that) כנשא (crowd)
 מלפנא (Teacher) אמר (tell) לאחי (my brother) פלג (to divide) עמי (with me) ירתותא (the inheritance)

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אונגליון קדישא כרוזותא דלוקא

- 14
(man) גברא (to him) לה (said) אמר (but) דין (Yeshua) ישוע (who?) אקימני (has set Me) עליכון (over you) דינא (a judge) ומפלגנא (& a divider)
- 15
ואמר (& He said) לתלמידוהי (to His disciples) אזדהרו (beware) מן (of) כלה (all) יענותא (covetousness) מטל (because) דלא (that not) הוא (is) ביתירותא (in the abundance) דנכסא (of riches) אית (is) חיא (life)
- 16
ואמר (& He said) מתלא (a parable) לותהון (to them) גברא (man) חד (a certain) עתרא (rich) אעלת (brought) לה (to him) ארעה (his land) עללתא (crops) סניאתא (many)
- 17
ומתחשב (& thought) הוא (he) בנפשה (to himself) ואמר (& said) מנא (what?) אעבר (shall I do) דלית (for there is no) לי (for me) איכא (where?) דאחמול (to gather) עללתי (my crops)
- 18
ואמר (& he said) הדא (this) אעבר (I shall do) אסתור (I shall pull down) בית (houses) קפסי (of storage) ואבנא (& I shall build) ואורב (& I shall enlarge) אנון (them) ואחמול (& I shall gather) תמן (there) כלה (all) עבורי (my produce) וטבתי (& my goods)
- 19
ואמר (& I shall say) לנפשי (to my soul) נפשי (my soul) אית (there are) לכי (to you) טבתא (goods) סניאתא (many) דסימון (laid up) לשניא (for years) סניאתא (many) אתתניחי (be contented) אכולי (eat) אשתי (drink) אתבסמי (be merry)
- 20
אמר (said) לה (to him) דין (but) אלהא (God) חסיר (one lacking) רעינא (intellect) בהנא (in this) לליא (night) נפשך (your soul) תבעין (will be required) לה (it) מנד (from you) והליון (& these things) דטיבת (which you have prepared) למן (whose?) נהוין (will they be)
- 21
הכנא (thus) הו (is) מן (whoever) דסאם (lays down) לה (for himself) סימתא (treasure) ובאלהא (& in God) לא (not) עתיר (is rich)
- 22
ואמר (& He said) לתלמידוהי (to His disciples) מטל (because of) הנא (this) לכון (to you) אמר (say) אנא (I) לא (not) תאצפון (you shall take care of) לפשכון (yourselves) מנא (what?) תאכלון (you will eat) ולא (neither) לפנרכון (your bodies) מנא (what?) תלבשון (you will wear)
- 23
נפשא (the soul) גיר (for) יתרא (is more important) מן (than) סיברתא (food) ופגרא (& the body) מן (than) לבושא (clothing)
- 24
אתבקן (consider) בנעבא (the ravens) דלא (that not) זרעין (they sow) ולא (neither) הצדין (do they reap) ולית (& there is not) להון (to them) תונא (an inner chamber) ובית (& house) קפסא (of storage) ואלהא (& God) מתרסא (feeds) להון (them) כמא (how much?) הכיל (therefore) אנתון (are) יתירין (more important) אנתון (you) מן (than) פרהתא (than birds)
- 25
אינא (which?) דין (but) מנכון (of you) כד (while) יצף (taking care) מנא (can) למוספו (add) על (to) קומתה (his height) אמתא (cubit) הדא (one)

“Taking care”- יצף (Yatsap) refers to “taking pains” or “being diligent” to procure something. The lesson is illustrated by the animal world: “Birds do not sow nor reap”; “Ravens do not gather into barns”. These activities illustrate the care our Lord says we need not rely on to live. If crows don’t need it, why would we

We must remember that our Lord’s teaching is always radically against the grain and opposed to the ways of the world (& too often the church) to seem acceptable or even reasonable to us, but then, “My ways are not your ways, neither are My thoughts your thoughts, saith The LORD.”-Isaiah 55:8

It is exactly this principle that commends the teaching of The Messiah to me as truth; if it were conventional wisdom, I would not believe it to be the truth of God. What has He to do with convention and the ways of the world

- 26
אן (if) דין (but) אף (even) לא (not) זעורתא (the small thing) משכחין (can do) אנתון (you) מנא (why?) על (over) שרכא (the rest) יצפין (take pains) אנתון (do you)

This is not about worrying, but about our efforts to sustain ourselves. Our Lord does not challenge us to add a cubit (18 inches) to our stature by worrying, but by any means at our disposal. Who of us can do that by our efforts? That is a small thing, however, compared to keeping ourselves well fed and clothed, yet we do not see it that way. We believe we can do the great thing but not the small thing. The fact is, we can do **nothing**

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אתבבן (consider) בשושנא (the lilies) איכנא (how) רבין (they grow) דלא (that not) לאין (they labor) ולא (neither) עזין (do they weave) אמר (say) אנא (I) לכוין (to you) דין (but) דאף (that even) לא (not) שלימון (Solomon) בכלה (in all) שובחה (His glory) אתכסי (was robbed) איך (like) חדא (one) מן (of) הלין (these)

28

אן (if) דין (but) לעמירא (the grass) דיומנא (that today) איתוהי (is) בחקלא (in the field) ונפל (& tomorrow) נפל (will fall) בתנורא (into a fire) אלהא (God) הכנא (thus) מלבש (clothes) כמא (how much?) יתיר (better is He) לכוין (to you) זעורי (little ones) הימנותא (of faith)

“How much better is He to you, O’ small of faith?!”

Good question indeed! I like that so much more than the conventional Greek based translations: “How much more will He clothe you, O’ you of little faith?” The question is not about clothing, it is about Who God is to you.

29

ואנתון (you) לא (not) תבעון (shall seek) מנא (what?) תאכלון (you will eat) ומנא (& what?) תשתון (you will drink) ולא (neither) נפדא (shall wander) רעינכון (your mind) בהלין (in these things)

30

הלין (these things) גיר (for) כלהין (all) עממא (people) הו (the) דעלמא (of the world) בעין (are seeking) אף (also) לכוין (for you) דין (but) אבוכון (your Father) ידע (knows) דמתבעין (these things) לכוין (that are necessary) לכוין (to you) הלין (these things)

Are you one of “all the people of the world”, or do you hail from another realm? The people of the world worship and serve Mammon- i.e., they “labor for the food that perishes”, not for eternal bread which gives eternal life (See John 6:27). The world seeks temporal things by their laboring for them. If they would labor for the eternal, they would need not fear for their welfare in the world.

31

ברם (however) בעו (seek) מלכותה (the Kingdom) דאלהא (of God) והלין (& these things) כלהין (all) מתתוספן (are added) לכוין (to you)

Seek, however, the Kingdom of God, and all these things are added to you.

This does not mean, “Seek all these things, and they will be added unto you”.

32

לא (not) תדחל (fear) גזרא (flock) זעורא (little) דצבא (for wills) אבוכון (your Father) דנתל (to give) לכוין (to you) מלכותא (the Kingdom)

33

זבנו (sell) קנינכון (your possessions) וזבנו (& give) זדקתא (alms) עבדו (make) לכוין (for yourselves) כיסא (pouches) דלא (that not) בלין (wear out) וסימתא (& treasure) דלא (that not) גיזא (is diminished) בשמיא (in Heaven) איכא (where) דנגבא (a thief) לא (not) קרב (comes) וססא (& a moth) לא (not) מחבל (devours)

34

איכא (wherever) גיר (for) דאיתיה (is) סימתכון (your treasure) תמן (there) נהוא (shall be) אף (also) לבכון (your heart)

35

נהוון (let be) אסירין (girded) חציכון (your waist) ומנהרין (& burning) שרגיכון (your lamps)

36

והו (like) דמין (people) לאנשא (waiting) למרהון (for their Lord) דאמת (when) נפנא (He will return) מן (from) בית (the house) משתורא (of wedding) דמא (that whenever) דאתא (He comes) ונקש (& knocks) מחדא (at once) נפתחון (they may open) ליה (to Him)

37

טוביהון (their blessings) לעבדא (to servants) הנון (those) אילין (which) דנאתא (when shall come) מרהון (their Lord) ונשכח (also He shall find) אנון (them) כד (while) עירין (watching) אמין (Amen) אמר (say) אנא (I) לכוין (to you) דנאסור (that He shall gird) חצוהי (His waist) ונסמך (& He shall make recline) אנון (them) ונעבר (& He shall go through) נשמם (He shall wait on) אנון (them)

38

ואן (& if) במשרתא (in the watch) דתרתין (second) או (or) דתלת (the third) נאתא (He will come) ונשכח (& He will find) הכנא (thus) טוביהון (their blessings) לעבדא (to servants) הנון (those)

39

הדא (this) דין (but) דעו (know) דאלו (that if) ידע (known) הוא (had) מרא (the owner) ביתא (of a house)

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באידיא (in which) מטררתא (watch) אתא (would come) גנבא (a thief)
מתתעיר (awakened) הוא (he would have been) ולא (& not) שבק (allowed) הוא (he would have)
דנתפלש (to be broken into) ביתה (his house)

40

אף (also) אנתון (you) הכיל (therefore) הוון (be) משיבא (ready) דבהי (for in that) שעתא (hour)
דלא (when not) סברין (expecting) אנתון (you are) אתא (comes) ברה (The Son) דאנשא (of Man)

41

אמר (said) לה (to Him) שמעון (Shimeon) כפא (Kaypha) מרין (our Lord) לותן (to us)
אמר (say?) אנת (You) לה (it) למתלא (parable) הנא (this) או (or) אף (also) לות (to) כלנש (everyone)

42

אמר (said) לה (to him) ישוע (Yeshua) מנו (who?) כי (indeed) אית (is)
רבייתא (the steward) מדהימנא (faithful) וחכימא (& wise) דנקימיוהי (whom will appoint) מרה (his Lord)
על (over) תשמשתה (His servants) דנתל (to give) פריסא (a portion) בזבנה (in His time)

43

טובוהי (his blessing) להו (to that) עבדא (servant) דנאתא (when shall come) מרה (his Lord)
נשכחוהי (whom He shall find) דעבד (that is doing) הכנא (so)

44

שריראית (truly) אמר (say) אנא (I) לכוון (to you)
דנקימיוהי (that He shall appoint him) על (over) כלה (all) קנינה (His possessions)

45

אן (if) דין (but) נאמר (will say) עבדא (servant) הו (that) בלבה (in his heart)
דמר (my Lord) מוחר (delays) למאתא (to come) ונשרא (& he should begin)
לממחא (to strike) לעבדא (the servants) ולאמהתא (& the maids) דמרה (of his Lord)
ונשרא (& he should begin) למלעס (to eat) ולמשתא (& to drink) ולמרוא (& to get drunk)

46

נאתא (shall come) מרה (his Lord) דעבדא (of servant) הו (that) ביומא (in a day)
דלא (when not) סבר (he expects) ובשעתא (& in an hour) דלא (when not) ידע (he knows)
ונפלגיוהי (* & He shall cut him off) ונסים (& He shall appoint)
מנתה (his portion) עם (with) הנון (those) דלא (who are un-) מדהימנין (-faithful)

*-ונפלגיוהי "Pelegayauhi" is an idiom referring to "cutting off" a person from society by incarceration or death.

47

עבדא (the servant) דין (but) אינא (which) דידע (knew) צבינא (the will) דמרה (of his Master)
ולא (& not) טיב (he prepared) לה (for Him) איך (according to) צבינה (His will)
נבלע (he shall be beaten) סניאתא (many times)

48

הו (he) דין (but) דלא (who not) ידע (knew)
דעבד (& did) מרם (something) דשוא (worthy) למחוטא (of blows)
נבלע (shall be beaten) מחוטא (with blows) זעוריתא (few) כל (everyone) גיר (for)
דאתיהב (is given) לה (to whom) סני (much) סני (much) נתתבע (shall be required) מנה (from him)
וליהו (& to whomever) דאנעלו (they commit) לה (it) סני (much)
יתיראית (more) נתבעון (they shall require) באידה (from his hand)

49

נורא (fire) אתית (I have come) דארמא (to set) בארעא (in the earth) וצבא (& wish) אנא (I)
אלו (Oh, if only) מן (from) כדו (now) חבת (it were burning)

50

ומעמודיתא (& a baptism) אית (is) לי (to Me) דאעמד (in which I am to be baptized)
וסני (& much) אליין (am afflicted) אנא (I) ערמא (until) דתשתמלא (it is fulfilled)

51

סברין (think?) אנתון (do you) דשינא (that peace) אתית (I have come) דארמא (to bring) בארעא (in the earth)
אמר (say) אנא (I) לכוון (to you) דלא (no) אלא (but) פלגותא (division)

52

מן (from) השא (now) גיר (for) נהון (shall be) חמשא (five) בביתא (in house) חד (one)
דפליגין (who are divided) תלתא (three) על (against) תרין (two) ותריין (& two) על (against) תלתא (three)

53

נתפלג (shall be divided) גיר (for) אבא (father) על (against) ברה (his son)
וברא (& son) על (against) אבוהי (his father) אמא (mother) על (against) ברתה (her daughter)
וברתא (& daughter) על (against) אמא (her mother)
חמתא (mother in law) על (against) כלתה (her daughter in law)
וכלתא (& daughter in law) על (against) חמתה (her mother in law)

54

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ואמר (& He said) לכנשא (to the crowds) מא (whenever) דהזיתון (you see) עננא (a cloud) דדנחא (that rises) מן (from) מערבא (from the west) מחודא (at once) אמרין (say) אנתון (you) מטרא (rain) אתא (is coming) והוא (& it is) הכנא (so)

55

ומא (& when) דנשבא (blows) תימנא (a south wind) אמרין (say) אנתון (you) חומא (hot) הוא (it will be) והוא (& it is)

56

נסכי (accepters) באפא (of faces) פרצופא (the face) דארעא (of the earth) ודשמא (& of the sky) ידעין (know) אנתון (you) דתפרשון (to discern) זבנא (time) דין (but) הנא (this) איכנא (how?) לא (not) פרשין (discern) אנתון (do you)

57

למנא (why?) דין (but) מן (from) נפשכון (yourselves) לא (not) דינין (judge) אנתון (you) קושתא (truth)

58

מא (whenever) ניר (for) דאזל (go) אנת (you) עם (with) בעלדינד (your accuser at-law) לות (to) ארכונא (the ruler) עד (while) באורחא (on the road) אנת (you are) דב (give) תאנורתא (merchandise) ותתפרק (& be ransomed) מנה (from him) דלמא (lest) נובלך (he bring you) לות (to) דינא (the judge) ודינא (& the judge) נשלמדך (deliver you) לגביא (to the officer) וגביא (& the officer) גרמיך (should cast you) בית (into the house) אסיר (of prisoners)

59

ואמר (& say) אנא (I) לך (to you) דלא (that not) תפוק (you shall go out) מן (from) תמן (there) עדמא (until) דתתל (you give) שמונא (the one-quarter cent) אחריא (last)

Chapter 13

1

בהו (at that) דין (but) זבנא (time) אתו (came) אנשין (people) אמרו (they said) לה (to Him) על (about) גליליא (Galileans) הנון (those) דפילטוס (Pilate) חלט (mingled) דמהון (whose blood) עם (with) דבחייהון (their sacrifices)

2

וענא (& answered) ישוע (Yeshua) ואמר (& He said) ליהון (to them) סברין (think) אנתון (you) דהלין (that these) גליליא (Galileans) חטיין (sinners) הוו (were) יתיר (moreso) מן (than) כלהון (all) גליליא (Galileans) דהכנא (because this) הוא (happened) אנון (to them)

3

לא (no) אמר (say) אנא (I) לכון (to you) דין (but) דאף (that also) תתבוין (unless) תתבוין (you repent) הכנא (likewise) תאבדון (you shall be destroyed)

4

או (or) הנון (those) תמנתעסר (eighteen) דנפל (fell) עליהון (upon whom) מגדלא (the tower) בשילוהא (in Shiloha) וקטל (& it killed) אנון (them) סברין (think?) אנתון (you) דחטיין (that sinners) הוו (they were) יתיר (moreso) מן (than) כלהון (all) בנינשא (the children of men) דעמריין (who dwell) באורשלים (in Jerusalem)

5

לא (no) אמר (say) אנא (I) לכון (to you) דין (but) דאלא (that unless) תתבוין (you repent) כלכון (all of you) אכותהון (like them) תאבדון (shall be destroyed)

6

ואמר (& He said) מתלא (parable) הנא (this) תתא (a fig tree) אית (there) הות (was) לאנש (to a man) דנציבא (that had been planted) בכרמה (in his vineyard) ואתא (& he came) בעא (seeking) בה (in it) פארא (fruit) ולא (& none) אשכח (he found)

7

ואמר (& he said) לפלחא (to the cultivators) הא (behold) תלת (three) שנין (years) אתא (have come) אנא (I) בעא (seeking) אנא (I am) פארא (fruit) בתתא (in fig tree) הודא (this) ולא (& none) משכח (find) אנא (I) פסקיה (cut it down) למנא (why?) מבטלא (does it take away from) ארעא (the soil)

8

אמר (said) לה (to him) פלחא (a cultivator) מרי (my lord) שבוקיה (leave it) אף (also) הודא (this) שנתא (year) עד (while) אפלחיה (I shall cultivate it) ואזבליה (& I shall manure it)

9

ואן (& perhaps) עברת (it will have borne) פארא (fruit) ואלא (otherwise) למנדי (next year *) תפסקיה (you should cut it down)

And perhaps it will have borne fruit; Otherwise, next year, you should cut it down.

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* The Greek texts have “**after that**, you shall cut it down”. The Greek “**εις το μελλον**” – “**eis to mellon**” literal means “**into the coming**”, referring to the future.

“**Next year**” looks very like למנהי, which is a compound of למן הי - “**After that**”. The letters **Khet** ח & **Het** ה being very similar, are very easily mistaken one for the other, as was למנהי for למנהי by a Greek translator. There is no easy accounting for the reverse scenario. The Greek “**εις το μελλον**” – “**eis to mellon**” could translate to למנהי - “**After that**”, but the Aramaic has למנהי “**Next year**”. The scribe would have had to have meant to write למנהי and written למנהי instead. Such an error is possible, but an error of the hand is much less likely than the error of the eye in the first scenario. The Peshitta has no demonstrable errors of the hand or eye, whereas the Greek has been shown to have a considerable number of such errors, simply by reason of its many thousands of variant readings. Both Eastern & Western Peshitta’s have the same reading. The Greek mss. all have the phrase “**εις το μελλον**”, though **The Critical Greek text** has:

“If it bears fruit **after that**, but if not, you shall cut it down.” Papyrus 45 & D,Θ & The Majority Byzantine Text have:

“And if it bear fruit: and if not, **after that** thou shalt cut it down. As you can see, neither Greek text makes good sense.

An interesting possibility in the Peshitta text is that למנהי plus the following letter ת-Tau gives (למנחית) which makes sense as “**Why should it be living?**” and the remaining word תפסקיה (“**You should cut it down**”) would become פסקיה (“**Cut it down**”). However, I can find no evidence of any such reading in any Peshitta manuscript. They all seem to agree with the interlinear text I provide above, including **The Khabouris manuscript**, whose scribe writes that it is a direct copy of a fourth century (pre A.D. 360) manuscript. [I rely on Paul Younan’s expertise in Aramaic and Assyrian history, as he is a native Assyrian, for the date and translation of the scribal notes, which I have not yet seen.]

10

כד (when) דין (but) מלף (taught) ישוע (Yeshua) בשבתא (in the Sabbath)
(the synagogues) מן (in one) מן (of) כנושתא

11

אית (there) הות (was) תמן (there) אנתתא (a woman) דאית (who) הות (was) לה (to her) רוחא (a spirit)
(she was) הות (& bent over) וכפיפא (eighteen) תמנעסרא (years) שנין (of affliction) שנין (years)
(at all) לגמר (to be straightened) דתתפשט (she had been) הות (able) משכחא (& not) ולא

12

חזה (saw her) דין (but) ישוע (Yeshua) וקרה (He called her) ואמר (& He said) לה (to her)
(your affliction) שריתי (woman) מן (you are released) מן (from) כורהנכי

13

וסם (& He laid) אידה (His hand) עליה (upon her) ומחדא (& at once) אתפשטת (she was straightened)
(God) לשבחח (she glorified) לאלהא

14

ענא (answered) דין (but) רב (the leader) כנושתא (of the synagogue) כד (when) מתחמת (being angered)
(because) דאסי (had healed) בשבתא (on the Sabbath) ישוע (Yeshua) על
(days) ואמר (& he said) לכנשא (to the gathering) שתא (six) אנון (there are) יומין (days)
(to work) למפלח (it is legal) ולא (in which) דבהון (be healed)
(of the Sabbath) דשבתא (on the day) אתין (you may) מתאסין (come) ביהון (be healed)

15

ישוע (Yeshua) דין (but) ענא (answered) ואמר (& said) לה (to him) נסב (accepter) באפא (of faces)
(each) חד (one) מנכון (of you) בשבתא (on the Sabbath) לא (does not?) שרא (release)
(his ox) או (or) חמרה (his donkey) מן (from) אוריא (the stall) ואזל (& goes) משקא (& waters it)

16

היא (this) דין (but) דברתה (a daughter) היא (is) דאברהם (of Abraham)
(years) ואסרה (& has bound her) אכלקרצא (the Devil) היא (behold) תמנעסרא (eighteen) שנין (years)
(il-) ולא (is - legal?) הוא (it) דתשתרא (that she be released) מן (from) הנא (this) אסוריא (bondage)
(of the Sabbath) דשבתא (on the day) ביומא

But this is a daughter of Abraham and The Devil has held her for eighteen years, and is it illegal that she be set free from this bondage on the Sabbath day

The ruler of the synagogue had argued that it was illegal (v. 14) to heal on the Sabbath. This is the word our Lord uses against him. The primary meaning of the Aramaic word ולא - “**Walay**”, is “**It is right**”. The Jewish leaders regularly insisted that Jesus violated the law of Moses by healing on the Sabbath.

17

וכד (& when) הלין (these things) אמר (said) הוא (He had) בהתין (ashamed) הון (they were)
(all) אילין (those) דקימין (who stood) הון (had) לקובלה (against Him)
(were) עמא (the people) חדא (rejoicing) הוא (were)
(at all) תמיהתא (the miracles) דהון (that wrought) הון (were) באידה (by His hand)

18

אמר (said) הוא (He) דין (but) ישוע (Yeshua) למנא (what?) דמיא (is like)
(shall I compare it) דאלהא (the Kingdom) דאלהא (of God) ולמנא (& to what) אדמיה

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19

דמיא (it is like) לפרדתא (a grain) דחרדלא (of mustard seed) הי (that) דנסב (which took) גברא (a man) ארמיה (& cast it) בנגתה (into his garden) ורבת (& it grew) ורות (& it became) אילנא (a tree) רבא (great) ופרחתא (& a bird) דשמיא (of the sky) אקנת (nested) בסוכיה (in its branches)

20

תוב (again) אמר (said) ישוע (Yeshua) למנא (to what?) אדמיה (shall I compare) למלכותא (the Kingdom) דאלהא (of God)

21

דמיא (it is like) לחמירא (yeast) דנסבת (that took) אנתתא (a woman) שמרת (she hid) בקמחא (in flour) דתלת (of three) סאין (3 gallon measures *) עראמ (was fermented) דכלה (until)

* Aramaic סאא "Seah" (3 gallons) is also reflected in the Greek text, which has σατα- "Sata", which Thayer's Greek-English Lexicon has as "σατον" (pronounced "Sah-ton"), "(Hebr. סאה, Chald. סאה, Syr. ~~סאה~~)". The Greek text uses a Hebrew-Aramaic word which is borrowed from the emphatic form of the Aramaic סאתא or סאתא (Aramaic letters) -pronounced "Satha". We can nail σατον -"Sah-ton" down as a loan word from the Aramaic סאתא ("Satha"); in fact σατα- "Sata" is exactly what a Greek would write if copying the standard lexical form סאתא ("Satha") of the Aramaic word into Greek letters. The Hebrew סאה "Seah" would never have the סאתא -"Satha" form; the plural סאתים -"Sathim" would be the closest Hebrew form of the word.

22

ורדא (& traveled) הוא (He) בקוריא (in villages) ובמדנינתא (& in cities) כד (as) מלף (He taught) ואזל (& He went on) לאורשלם (to Jerusalem)

23

שאלה (asked Him) דין (but) אנש (a man) דאן (if) זעורין (few) אנון (are) אילין (those) דחאין (who have life)

24

ישוע (Yeshua) דין (but) אמר (said) להון (to them) אתכתשו (strive hard) למעל (to enter) בתרעא (the gate) אליצא (narrow) אמר (say) אנא (I) לכו (to you) ניר (for) דסניאא (many) נבעון (shall seek) למעל (to enter) ולא (& not) נשכוון (they shall be able)

25

מן (from) שעתא (the hour) דנקום (shall arise) מרא (the Lord) ביתא (of the house) ונאחור (& shall bolt) תרעא (the gate) ותהוון (& you shall be) קימין (standing) לבר (outside) ונקשין (& knocking) בתרעא (at the gate)

ותשרון (& you shall begin) למאמר (to say) מרן (our Lord) מרן (our Lord) פתח (open) לן (to us) ונענא (& shall answer) הו (He) ונאמר (& He shall say) אמר (say) אנא (I) לכו (to you)

דלא (that not) ידע (know) אנא (I) לכו (you) אימכא (from where?) אנתון (are you)

26

ותשרון (& you shall begin) למאמר (to say) קדמוך (before You) אכלין (we ate) ואשתין (& we drank) ובשוקין (& in our streets) אלפת (You taught)

27

ונאמר (& He shall say) לכו (to you) דלא (that not) ידע (know) אנא (I) לכו (you) אימכא (from where?) אנתון (are you) פרוקן (remove) לכו (yourselves) מני (from Me) פלחי (workers) שוקרא (of lies)

28

תמן (there) נהוא (shall be) בכיא (weeping) וחורק (& gnashing) שנא (teeth) כד (when) תחזון (you shall behold) לאברהם (Abraham) ולאסחק (& Isaac) וליעקוב (& Yaqob) ולכלהון (& all) נביא (the prophets) במלכותא (in the Kingdom) דאלהא (of God) אנתון (you) דין (but) תהוון (shall be) מפקין (cast) לבר (outside)

29

ונאתון (& they shall come) מן (from) מדנחא (the east) ומן (from) מערבא (the west) ומן (from) תימנא (the south) ומן (from) גרביא (the north) ונסתמכון (& they shall recline) במלכותא (in the Kingdom) דאלהא (of God)

30

והא (& behold) אית (there are) אחריא (the last) דנהוון (who shall be) קדמיה (the first) ואית (& there are) קדמיה (the last) דנהוון (who shall be) אחריא (the last)

31

בה (in it) בהו (in that) יומא (day) קרבו (approached) אנשא (some) מן (of) פרישא (the Pharisees) ואמרין (& they were saying) ליה (to Him) פוק (depart) זל (go) לך (You) מכא (from here) משל (because) דהרודס (Herodus) צבא (wants) למקטלך (to kill You)

32

אמר (said) להון (to them) ישוע (Yeshua) זלו (go) אמרו (tell) לתעלא (fox) הנא (this) דהא (behold) מפק (cast out) אנא (I) שארא (demons) ואסורא (& cures) עבד (do) אנא (I) יומנא (today) ומחר (& tomorrow) וליומא (& on the day) דתלתא (third) משתמלא (shall be perfected) אנא (I)

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33
 ברם (however) ולא (it is right) לי (for Me) דיומנא (that today) ומחר (& tomorrow) אסעור (I shall work)
 (because) מטל (I shall go) אזל (the next) אחרנא (the day) אחרנא (the day) אחרנא (the day)
 דלא (not) משכחא (it is possible) דנביא (that a prophet)
 נאבד (shall perish) לבר (outside) מן (of) אורשלים (Jerusalem)

34
 אורשלים (Jerusalem) אורשלים (Jerusalem) קטלות (you have murdered) נביא (the prophets)
 ורגמת (& you have stoned) לאילין (those) דשליחין (who were sent) לותה (to her)
 כמה (how many?) זבנין (times) צבית (I have desired) למכנשו (to gather) בניכי (your children)
 איך (as) תרנגולתא (a hen) דכנשא (that gathers) פרוגיה (her chicks) תחית (under) נפיה (her wings)
 ולא (& not) צביתון (you were willing)

O Jerusalem, Jerusalem, you have murdered the prophets, and stoned them that were sent to her; how many times would I have gathered your children, as a hen that gathers her chicks under her wings, and you would not?

Our Lord's lament for Jerusalem is an astonishing revelation of His psyche; He speaks as the Deity of Israel and His words are reminiscent of the word of God spoken to the prophets

Isa 30:15 For thus saith the Lord GOD, The Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Jer 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Jer 44:4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

Jer 44:5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

Zec 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

In the words of C.S. Lewis, "The idea of a great moral teacher saying what Christ said is out of the question. In my opinion, the only person who can say that sort of thing is either God, or a complete lunatic suffering from that delusion which undermines the whole mind of man."

35
 הא (behold) משהבך (is left) לכון (to you) ביתכון (your house) הרבא (desolate)
 אמר (say) אנא (I) לכון (to you) ניר (for) דלא (that not) תחזונני (you shall see Me) עדמא (until)
 דתאמרון (you will say) בריך (blest) הו (is He) דאתא (Who comes)
 בשמה (in the Name) דמרין (of Jehovah)

Behold, your house is left to you desolate, for I say to you: You will not see me, until you will say, Blessed is He who comes in the Name of Jehovah.

Chapter 14

1
 והוא (& it was) דכד (that when) על (He entered) לביתא (the house) דחד (of one) מן (of)
 רשא (the leaders) דפרישא (of the Pharisees) דנאכול (to eat) לחמא (bread)
 ביומא (on the day) דשבתא (of the Sabbath) והגון (& they) נטרין (observing) הוו (were) לה (Him)

2
 והא (& behold) גברא (man) חד (one) דכניש (who swollen) הוא (was) מיא (with fluid)
 אית (there) הוא (was) קדמוהי (before Him)

And behold, a certain man who had Edema was there before Him.

3
 וענא (& answered) ישוע (Yeshua) ואמר (& He said) לספרא (to the Scribes) ולפרישא (& to the Pharisees)
 דאן (surely) שליט (it is legal) בשבתא (on the Sabbath) למאסיו (to heal)

4
 הגון (they) דין (but) שתקו (were silent) ואחדה (& held him) הו (He)
 ואסיה (& He healed him) ושריהי (& He dismissed him)

5
 ואמר (& He said) להון (to them) מנו (who?) מנכון (of you)
 דנפל (should fall) ברה (whose son) או (or) תורה (whose ox) בברא (in a pit)
 ביומא (on the day) דשבתא (of the Sabbath) ולא (& not) מחדא (at once)
 דלא (would pull) מסק (would lift up) לה (him)

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* Only one early Greek ms. (S) has the reading “a donkey or an ox”; The Majority Greek text, along with Vaticanus (B), Alexandrinus (A) and P⁴⁵ & P⁷⁵ (both 2nd or 3rd century mss.) agree with The Peshitta here (“son or ox”). Codex Beza (D) of the 6th cent. has “Sheep or ox”, another indication that the Greek is a translation of The Peshitta, since “Barah” can refer to any young animal. Many Greek variants can be so explained. “Barah” - בררה usually means “Son”, but can refer to “a young animal”. Possibly a translator looked at בררה או תורה - “his son or his ox” and saw בררה חמורה - “his young donkey” & then re-read the second Aramaic word תורה “Tora” correctly as “Ox” after writing the Greek ονος - “Onos” - “Donkey”

6

(this) הדיא (to) על (an answer) פתגמא (Him) לה (give) למתל (they could) ואשכחו (& not) ולא

7

ואמר (& said) הוא (He) מתלא (parable) לות (to) הנון (those) דמזמנין (who were invited) תמן (there) על (upon) דחזא (when saw) הוא (He) להון (those) דמגביין (who chose) דוכיתא (places) דריש (of the best) סמכא (seats)

8

אמתי (when) דמזדמן (invited) אנת (you are) מן (by) אנש (a man) לבית (to a house) משהותא (banquet) לא (not) תאזל (go) תסתמדך (seat) לך (yourself) בריש (at the best) סמכא (seat) דלמא (lest) נהוא (it may be) מזמן (he appoints) תמן (there) אנש (a man) דמיקר (who is more honorable) מנדך (than you)

9

ונאתא (& should come) הו (he) מן (who) דלך (you) ולה (and him) קרא (called) ונאמר (& say) לך (to you) דהב (give) דוכתא (the place) להנא (to this one) ותבהת (& you will be ashamed) כד (when) קאם (stand) אנת (you) ואחד (& take) אנת (you) דוכתא (place) אחריתא (the last)

10

אלא (but) מא (whenever) דאזדמנת (you are invited) זל (you are invited) אסתמדך (go) לך (yourself) בחרתא (last) דמא (that whenever) דאתא (should come) הו (he) דקרך (who called you) נאמר (he may say) לך (to you) רחמי (my friend) אתעלא (come) לעל (up) נאסתמדך (& be seated) ותהוא (& there shall be) לך (to you) תשבוחתא (glory) קדם (before) כללהון (* all of them) דסמיכין (who sit) עמדך (with you)

C * The Majority Greek text omits “All of them” while the Critical Greek text has the phrase. Interesting, isn't it, that in verse 5, The Peshitta agrees with the Majority Greek text, and five verses later, it agrees with The Critical Greek text? Which Greek text would The Peshitta translate, if it is a translation of Greek

11

מטל (because) דכל (everyone) דנרים (who will exalt) נפשה (himself) נתמכך (shall be humbled) וכל (& everyone) דנמדך (who will humble) נפשה (himself) נתתרים (shall be exalted)

12

אמר (He said) דין (but) אף (also) להו (to him) דקריהי (who had invited Him) מא (whenever) דעבר (make) אנת (you) שרותא (a banquet) או (or) אחשמיתא (a supper) לא (not) תהוא (do) קרא (call) רחמיך (your friends) אפלא (neither) אחיך (your brothers) או (or) אחיניך (your relatives) ולא (nor) שבכרך (your neighbors) עתירא (rich) דלמא (lest) ואף (also) הנון (they) נקרונדך (invite you) ונהוא (& would be) פורענא (to you) הנא (a reward) (this)

13

אלא (but) מא (whenever) דעבר (make) אנת (you) קובלא (a reception) קרי (invite) למסכנא (the poor) סניפא (the disabled) חגיטא (the maimed) סמיא (the blind)

14

וטוביך (& you are blessed) דלית (for there is nothing) להון (with them) דנפרעונך (to repay you) נהוא (shall be) ניר (for) פורענדך (your reward) בקימא (in the resurrection) דזדיקא (* of the Righteous)

* The Aramaic דזדיקא “Zaddyka” can be singular or plural; the singular would refer to the resurrection of The Messiah- “The Righteous One”. This is the only mention of this particular phrase “the resurrection of the Righteous” in the NT. Paul later writes that “He was delivered up because of our sins, and He arose to justify us.” Romans 4:25. “And ye have been buried with him, by baptism; and by it ye have risen with him; while ye believed in the power of God, who raised him from the dead.” Col 2:12

15

כד (when) שמע (heard) דין (but) חד (one) מן (of) הנון (those) דסמיכין (who were sitting) הלין (these things) אמר (he said) לה (to Him) טובוהי (his blessing) למן (to him) דנאכול (who will eat) לחמא (* bread) במלכותה (in the Kingdom) דאלהא (of God)

.C * The Majority Greek text has “dinner” where the Critical Greek has “bread”

16

אמר (said) לה (to him) ישוע (* Yeshua) גברא (man) חד (one) עבר (made) אחשמיתא (a supper) רבתא (great)

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אונגליון קדישא כרוזותא דלוקא

וקרא (& he called) לסגיאא (many)

N * All Greek mss. lack "Yeshua" (Jesus)

17

ושרר (& he sent) עבדה (his servant) בערנא (at the time) דאהשמיתא (of the supper)
דנאמר (to say) לאילין (to those) דקרין (who were called) הא (behold)
כלמדם (* everything) מטיב (is ready) לכון (for you) תו (come)

M * "Everything" is lacking in the Critical Greek mss. P45, P75, א, B, Θ. The Majority Greek agrees with The Peshitta here. All Greek mss. lack "Behold" & "for you. In verse 15, The Peshitta agrees with the Critical Greek text; in verse 16 it agrees with no Greek text in reading "Yeshua: in v. 17 it agrees with no Greek text in two places & once it agrees with the Majority text. Where is the Greek text that can account for these different readings in three consecutive verses, not to mention verses 5 & 10? It is much more reasonable to account for the Greek readings on the basis of omissions & alternate word meanings in translating from a Peshitta original, than vice versa. The Peshitta can in this way account for all Greek texts; No Greek text can reasonably account for the Peshitta.

18

ושרין (& they began) מן (from) חר (each) כלהון (all of them) למשתאלו (to make excuses)
אמר (said) לה (to him) קדמא (the first) קריתא (a field) זבנת (I have bought) ואלין (I am)
דאפוק (to go) אחזיה (to see it) בעא (beg) אנא (I) מנד (of you)
שבוקיני (allow me) דמשתאל (that should excused) אנא (I)

19

אחרנא (another) אמר (said) חמשא (five) זונין (yoke) תורא (of oxen) זבנת (I have bought)
ואזל (& am going) אנא (I) דאבקה (to examine) אנן (them) בעא (beg) אנא (I) מנד (of you)
שבוקיני (allow me) דמשתאל (that should excused) אנא (I)

20

ואחרנא (& another) אמר (said) אנתא (a wife) נסבת (I have taken)
ומטל (& because of) הדא (this) לא (not) משכח (can) אנא (I) דאתא (come)

21

ואתא (& came) הו (that) עבדא (servant) ואמר (and he said) למרה (to his employer) הלין (these things)
הידין (then) רגז (was angry) מרא (the owner) ביתא (of the house) ואמר (& he said) לעבדה (to his servant)
פוק (go out) בעגל (quickly) לשוקא (to the market places) ולבריתא (& to streets) דמדינתא (of the city)
ואער (& bring) לכא (here) למסכנא (the poor) ולמכאבא (& the afflicted)
ולמחגרא (& the feeble) ולעירא (& the blind)

* The Critical Greek text switches the order of "the feeble and the blind". The Majority Greek agrees with The Peshitta here.

22

ואמר (& said) עבדא (the servant) מרי (my lord) הוא (it is) איך (as) דפקרת (you ordered)
ותוב (& yet) אית (there is) אתרא (room)

23

ואמר (& said) מרא (the owner) לעבדה (to his servant) פוק (go out) לאורחתא (to the streets)
ולבית (& to the place) סגיא (& compel) ואלין (of hedges) דנעלון (them to enter)
דנתמלא (that should be filled) ביתי (my house)

24

אמר (say) אנא (I) לכון (to you) גיר (for) דחר (that one) מן (of) הנון (those) אנשא (men)
דקרין (who invited) הוו (were) לא (not) נשעמון (will partake) מן (of) אחשמיתי (my supper)

25

וכד (& when) אזלין (going) הוו (there were) עמה (with Him) כנשא (crowds) סגיאא (great)
אתפני (He turned) ואמר (& He said) להון (to them)

26

מן (whoever) דאתא (comes) לותי (to Me) ולא (& not) סנא (hates) לאבדי (his father)
ולאמה (& his mother) ולאחודי (& his brothers) ולאחותה (& his sisters) ולאנתה (& his wife)
ולבנודי (& his children) ואף (& even) לנפשה (himself)
תלמידא (a disciple) לא (not) משכח (can) דנהוא (be) לי (to Me)

27

ומן (& whoever) דלא (not) שקל (takes) צליבה (his cross) ואתא (& comes) בתרי (after Me)
תלמידא (a disciple) לא (not) משכח (can) דנהוא (be) לי (to Me)

28

מנו (who is?) גיר (for) מנכון (among you) דצבא (who wants) דנבנא (to build) מגדלא (a tower)
ולא (& not) לוקדם (first) יתב (sits down) חשב (calculates) נפקתה (its cost)
אן (if) אית (is) לה (he) למשלמותה (to finish it)

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29

דלא (lest) כד (when) נסים (he lays) שתאסתא (the foundation) ולא (& not) נשכח (can) למשלמו (finish)
כל (all) דחזין (who see) נהוון (will) מבזחין (mock) בה (him)

30

ואמרין (& they will say) דהנא (this) נברא (man) שרי (began) למבנא (to build)
ולא (& not) אשכח (could) למשלמו (finish)

31

או (or) מנו (who is?) מלכא (the king) דאזל (who goes) לקרבא (to battle) למתכתשו (to fight)
עם (with) מלכא (a king) חברה (his neighbor) ולא (& not) לוקדם (first) מתרעא (considers) דאן (whether)
משכח (he can) בעסרא (with ten) אלפין (thousand) למארע (confront) להו (him)
דאתא (who comes) עלוהי (against him) בעסרין (with twenty) אלפין (thousand)

32

ואן (& if) דין (but) לא (not) עד (while) הו (he is) רחיק (far) מנה (from him)
משדר (he sends) איזגדא (envoys) ובעא (& pleads) על (for) שלמא (peace)

33

הכנא (thus) כלנש (everyone) מנכון (of you) דלא (who not) שבק (forsakes) כלה (all) קנינה (his possessions)
לא (not) משכח (can) דנהוא (be) לי (to Me) תלמידא (a disciple)

34

שפירא (excellent) הי (is) מלחא (salt) אן (if) דין (but) אף (even) מלחא (salt) תפכה (becomes insipid)
במנא (with what?) תתמלח (will it be seasoned)

35

לא (not) לארעא (for land) ולא (nor) לזבלא (for manure) אזלא (is it fit)
לבר (outside) שדין (they cast) לה (it)
מן (whoever) דאית (has) לה (to him) אדנא (an ear) דנשמע (that hears) נשמע (let him hear)

Chapter 15

1

מתקרבין (approaching) הוו (they were) דין (but) לותה (to Him)
מכסא (tax collectors) וחסיא (& sinners) דנשמעוניה (to hear Him)

2

וספרא (& Scribes) ופרישא (& Pharisees) רטנין (complaining) הוו (were) ואמרין (& they were saying)
הנא (This One) להטיא (sinners) מקבל (receives) ואכל (& He eats) עמהון (with them)

3

ואמר (& said) להון (to them) ישוע (Yeshua) מתלא (parable) הנא (this)

4

מנו (who is?) מנכון (among you) נברא (a man) דאית (who has) לה (to him)
מאא (a hundred) ערבין (sheep) ואן (& if) נאבד (should be lost) חד (one) מנהון (of them)
לא (not) שבק (would leave) תשעין (ninety) ותשעא (& nine) בדברא (in the wilderness) ואזל (& would go)
בעא (seek) להו (that one) דאבד (which is lost) עדמא (until) דנשכחיה (he would find it)

“Seek” is missing in the Greek NT text except Codex D (6th century).

5

ומא (& whenever) דאשכחה (he has found it)
חדא (he rejoices) ושקל (& he carries) לה (it) על (on) כתפתה (his shoulder)

6

ואתא (& he comes) לבייתה (to his house) וקרא (& he calls) לרחמוהי (his friends)
ולשבכוהי (& his neighbors) ואמר (& says) להון (to them) חדו (rejoice) עמי (with me)
דאשכחה (for I have found) ערבי (my sheep) דאבד (which lost) הוא (was)

7

אמר (say) אנא (I) לכון (to you) דהכנא (that like this) תהוא (there shall be) חדותא (joy) בשמיא (in Heaven)
על (over) חד (one) חטיא (sinner) דתאב (that returns Home) או (more than)
על (over) תשעין (ninety) ותשעא (& nine) זדיקין (righteous ones)
דלא (who not) מתבעיא (need) להון (for them) תיבורתא (a Home coming)

8

או (or) אידא (who?) הי (is) אנתתא (the woman) דאית (which has) לה (to her)

“*Taav*” primarily means “to return”; it also means “to turn to God”. The word “repent” conveys an incomplete meaning—the point our Lord makes in His parables is that the lost are found and come home again where they belong. God is our “Home” to which we must return. “*Taav*” in the spiritual sense refers to the soul’s homecoming.

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עסרא (ten) זויין (quarter-shekels) ותובד (& will lose) חד (one) מנהון (of them) ולא (& not) מנהרא (lights) שרנא (a lamp) וחמא (& sweeps) ביתא (the house) ובעיא (& searches) לה (it) בטילאית (carefully) עדמא (until) דתשכחיהי (she finds it)

A "Zuza" - זוזא was worth about ten pence, the equivalent of two weeks wages, in the first century. This was one tenth of the woman's dowry. The Greek mss. have "Drachma", which is "a Greek silver coin about the same weight as a Roman Denarius". What business had the Jews of Israel with Greek drachmas? This is simply the Greek monetary exchange for the "Zuza". The Romans occupied Israel at this time, and that is reflected in The Peshitta's use of the Latinism "Denari" elsewhere for the common coin used in commerce, based on the "coin of the realm", the Roman "Denarius". A Jewish woman's dowry would be worn around her head, like a crown. It would contain the Jewish coins of the time, not the pagan currency of Greeks. Hence, the Greek book of Luke reveals that the three uses of the Greek "Drachma" are not original, but a Hellenization (Greek conversion) of The Peshitta's Aramaic term.

9

ומא (& when) דאשכחתה (she has found it) קריא (she calls) לרחמתה (her friends) ולשבבתה (& her neighbors) ואמרא (& she says) להין (to them) חדיין (rejoice) עמי (with me) דאשכחתי (for I have found) זויי (my 1/4 shekel) דאביד (that lost) הוא (was)

10

אמר (say) אנא (I) לכון (to you) דהכנא (that like this) תהנא (there shall be) חדותא (joy) קדם (before) מלאכודי (the angels) דאלהא (of God) על (over) חד (one) חטיא (sinner) דתאב (who returns home)

11

ואמר (& said) הוא (He) להון (to them) תוב (again) ישוע (Yeshua) לנברא (man) חד (one) אית (there) הוא (were) לה (to him) בניא (sons) תרין (two)

Again Jesus said to them, "A certain man had two sons".

Jesus (Yeshua) is missing in all Greek texts.

12

ואמר (& said) לה (to him) ברה (his son) זעורא (younger) אבי (my father) הב (give) לי (to me) פלגותא (the portion) דמטיא (that befalls) לי (me) מן (from) ביתך (your estate) ופלג (and he divided) להון (to them) קנינה (his wealth)

Greek omits the grey shaded words and has "to his father" instead of "to him".

13

ומן (& from) בתר (after) יומתא (days) קליל (a few) כנש (gathered) הו (he) ברה (his son) זעורא (younger) כל (every) מדם (thing) דמטידי (that was coming to him) ואזל (& he went) לאתרא (to a country) רחיקא (distant) ותמן (& there) בדר (dissipated) קנינה (his wealth) כד (while) היא (living) פרהאית (wastefully)

14

וכד (& when) נמר (he had spent) כל (every) מדם (thing) דאית (that) הוא (was) לה (to him) הוא (there was) כפנא (a famine) רבא (great) באתרא (in country) הו (that) ושרי (& he began) חסר (to be wanting) לה (to him)

15

ואזל (& going) נקף (he joined) לה (himself) לחוד (to one) מן (of) בני (the sons) מדינתא (of a city) דאתרא (of country) הו (that) והו (& he) שדרה (sent him) לקריתא (to a field) למרעא (to herd) הזירא (pigs)

16

ומתרגנ (& was made to desire) הוא (he) לממלא (to fill) כרסה (his belly) מן (from) חרובא (carob pods) הנון (those) דאכלין (that eating) הו (were) הזירא (the pigs) ולא (& no) אנש (man) יהב (giving) הוא (was) לה (to him)

Greek texts have two readings meaning "to fill": Critical Greek -χορτασθησαι (hortasthaynai) & Majority Greek -γεμισαι (gemisai).

17

וכד (& when) אתא (he came) לות (to) נפשה (himself) אמר (he said) כמא (how many?) השא (now) אנירא (hired servants) אית (are) בית (in house) אבי (my father's) דיתיר (who have plenteous) להון (for themselves) לחמא (bread) ואנא (& I) הרכא (here) לכפני (with my hunger) אבד (dying) אנא (am)

18

אקום (I shall arise) אזל (I shall go) לות (to) אבי (my father) ואמר (& say) לה (to him) אבי (my father) חטיא (I have sinned) בשמיא (to Heaven) וקדמיד (& before you)

19

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אונגליון קדישא כרוזותא דלוקא

ולא (& not) מכיל (from now) שוא (am worthy) אנה (I) דברך (that your son) אתקרא (I should be called)
עברניי איך (as) חדר (one) מן (of) אניריך (your hired servants)

20
וקם (& rising) אתא (he came) לות (to) אבוהי (his father)
ועד (& while) הו (he) רחיק (was distant) הזיהי (saw him) אבוהי (his father)
ואתרחם (& he was moved with compassion) עלוהי (for him) ורהט (& he ran)
נפל (he fell) על (on) צורה (his neck) ונשקה (& he kissed him)

21
ואמר (& said) לה (to him) ברה (his son) אבי (my father) חטית (I have sinned) בשמיא (to Heaven)
וקדמיך (before you) ולא (& not) שוא (worthy) אנה (I am)
דברך (that your son) אתקרא (I should be called)

22
אמר (said) דין (but) אבוהי (his father) לעברוהי (to his servants) אפקו (bring)
אסטלא (the robe) רשיתא (the best) אלבוהי (clothe him) וסימו (& put) עזקתא (a ring)
באידה (on his hand) ואסאנוהי (& shoe him) מסנא (with shoes)

23
ואיתו (& bring) קטולו (& kill) תורא (the ox) דפטמא (that is fattened)
ונאכול (& let us eat) ונתבסם (& let us celebrate)

Greek mss. have two different readings meaning "Bring": Majority Greek-ενεγκαντες & Critical Greek-φερете.

24
דהנא (because this) ברי (my son) מיתא (dead) הוא (was) ודיא (& he is alive)
ואבידא (& lost) הוא (he was) ואשתכח (& he is found)
ושריו (& they began) למתבסמו (to celebrate)

25
הו (he) דין (but) ברה (his son) קשישא (elder) בקריתא (in the field) הוא (was)
(& as) אתא (he came) וקרב (& he came near) לות (to) ביתא (the house)
שמע (he heard) קל (the sound) זמרא (of singing) דסניא (of many)

דסניא - "of many" was apparently read as רקדא - "dancing"; Greek mss. have "music and dancing".

דסניא with one Alep still has the same meaning: דסניא & ר & ק are practically identical. ק & ס could be confused with a smudged Semqat-ס. גי, if pressed together or smudged (apparently some smudging occurred at the last word in the verse) may appear ד, & both words end with א. דסניא becomes רקדא. This is quite a feasible explanation for the Greek reading "Dancing". Another possibility is that the Greek translator skipped "many" and read the first word of the next sentence "וקרא" (and called) & read it as רקדא - "dancing", and then, after translating it as χορσων - "dancing", looked back and read it a second time, only correctly the second time as "called".

I would like to hear someone who believes The Peshitta came from the Greek explain how The Peshitta got its reading of דסניא (d' sagaya) "many" from the Greek word χορσων (chorone)-"dancing". All Peshitta mss. have the same reading: דסניא - "of many". I show again the two Aramaic words for "& he called" and "Dancing" using Dead Sea Scroll script for comparison:

"& he called" (וקרא)

"dancing" (רקדא)

26
וקרא (& he called) לחד (one) מן (of) שליא (the boys) ושאלה (& asked him) מנו (what is?) הנא (this)

27
אמר (he said) לה (to him) אחוך (your brother) אתא (has come)
וקטל (& killed) אבוך (your father) תורא (the ox) דפטמא (that was fattened)
דכד (because when) הלים (he is well) אקבלה (he received him)

28
ורגז (& he was angry) ולא (& not) צבא (did want) הוא (to enter) למעל (he)
ונפק (& went out) אבוהי (his father) בעא (pleading) מנה (with him)

29
הו (he) דין (but) אמר (said) לאבוהי (to his father) הא (behold) כמא (as many) שנין (years)
פלה (worked) אנה (I) לך (for you) עברותא (servitude) ולא (& not) ממתום (ever) עברת (have I transgressed)
פוקדנך (your command) ומן (& from) מתום (ever) גדיא (a goat) לא (not) יהבת (you gave) לי (to me)
דאתבסם (that I may celebrate) עם (with) רחמי (my friends)

30
להנא (this) דין (but) ברך (your son) כד (when) פרה (he had wasted) קנינך (your money) עם (with)
זניתא (whores) ואתא (& he has come) נכסת (you slew) לה (for him) תורא (the ox) דפטמא (fattened)

31
אמר (said) לה (to him) אבוהי (his father) ברי (my son) אנת (you) בכלזבן (always)

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עמי (with me) אנת (are) וכלמדם (& everything) דיילי (mine) דילך (yours) הו (is)

32
למבסם (to celebrate) דין (but) ולא (right) הוא (it was) לן (for us) ולמחרא (& to rejoice)
דהנא (for this) אחוך (your brother) מיתא (dead) הוא (was) וחיא (& he is alive)
ואבידא (& lost) הוא (he was) ואשתכח (& he is found)

Chapter 16

1
ואמר (& He told) מתלא (a parable) לות (to) תלמידוהי (his disciples) גברא (a man)
חד (certain) אית (there) הוא (was) עתירא (rich) ואית (& there) הוא (was) לה (to him) רביתא (a steward)
ואתאכלו (& they were consumed) לה (to him) קרצוהי (with accusing him)
דקנינה (that his wealth) מפרח (he was squandering)

2
וקריהי (& summoned him) מרה (his lord) ואמר (& said) לה (to him)
מנו (what is?) הנא (this) דשמע (I have heard) אנא (about you) עליך (I)
הב (give) לן (to me) חושבנא (an inventory) דרבת ביתוהי (of your stewardship)
לא (not) גיר (for) משכח (can) אנת (you) מכול (from now)
רביתא (steward) דתהוא (be) לי (for me)

3
אמר (said) הו (that) רביתא (steward) בנפשה (to himself) מנא (what?) אעבר (shall I do)
דמרי (for my lord) שקל (has taken) לה (it) מני (from me) רבת ביתוהי (the stewardship)
דאחפור (to dig) לא (not) משכח (can) אנא (I) ולמחדר (& to beg) בהת (ashamed) אנא (I am)

4
ידעת (I know) מנא (what?) אעבר (I shall do) דמא (that when) דנפקת (I am put out)
מן (from) רבת ביתוהי (the stewardship) נקבלונני (they may receive me) בכתיהון (into their houses)

5
וקרא (& he called) חד (each) חד (one) מן (who) חיבא (owed) דמרה (his lord)
ואמר (& he said) לקדמיא (to the first) כמא (how much?) חיב (owe) אנת (you) למרי (to my lord)

6
אמר (he said) לה (to him) מאא (a hundred) מתרין (baths *) משחא (of oil) אמר (he said)
לה (to him) סב (take) כתבך (your book) ותב (& sit) בענל (quickly) כתוב (write) חמשין (fifty) מתרין (baths *)

* A "Bath" was a Hebrew liquid measure of about 10 gallons. The Aramaic word is מתרין, from מתריא "Metraya". The Greek texts in this verse have Βατους, from "Batos", which is of Hebrew origin – "Bath". The Peshitta O.T. sometimes translates the Hebrew "Bath" with "Metraya". It is interesting that The LXX has no occurrences of the Greek form Βατος - "Batos", nor does it occur anywhere in Greek literature or elsewhere in The Greek NT. The only other place it occurs is in Josephus' Antiquities where he, translating his original Aramaic text into Greek, explains what a "Bath" measure is. All Greek texts have "Batos" just once in this verse (& in the NT), whereas The Peshitta has the equivalent "Metraya" twice here. It is more likely the Greek was translated from the Aramaic than vice versa; it is not very likely, generally, that a translator will add words not in the original, especially when the text is the Bible; it is more likely that he or she will omit a word, inadvertently. Since the translator knew this word was of Hebrew origin, he probably simply gave the Hebrew term in Greek form- "Batos", rather than translate the Aramaic word "Metraya" (which would be "metron" in Greek).

7
ואמר (& he said) לאחרנא (to another) ואנת (& you) מנא (what?) חיב (owe) אנת (you) למרי (to my lord)
אמר (he said) לה (to him) מאא (a hundred) כורין (cors *) חטא (of wheat) אמר (he said) לה (to him)
קבל (take) כתבך (your book) ותב (& sit) כתוב (write) תמנאין (eighty) כורין (cors)

* A "Cor" is another Hebrew term (Aramaic has "Korine" from the singular form "Kore"). Greek texts have "Korous", which is from the Hebrew "Cor". A Cor was equivalent to ten "Baths" in volume, or about 100 gallons. Thayers' Greek-English Lexicon lists both "Koros" and "Batos" as Hebrew in origin. The OT Greek LXX translates the Hebrew word "Cor" with the Greek form "Koros" twice and three times it is translated from the Hebrew "homer", which was about the same size as a "Cor". Korous (from Koros) is found only once in The Greek NT, like "Batos". The Aramaic word כורין "Korine" occurs twice in this verse, as does מתרין - "Metraya" in verse six.

8
ושבח (& praised) מרן (our Lord) לרביתא (the steward) דעולא (who had done evil)
דחכימאית (because wisely) עבר (he had acted)
בנוהי (the children) גיר (for) דעלמא (of world) הנא (this) חכימין (wiser) אנן (are)
מן (than) בנוהי (the children) דנוהרא (of the light) בשרבתהון (in their generation) הדיא (this)

9
ואף (also) אנא (I) אמר (saying) אנא (am) לכון (to you)
דעברו (make) לכון (for yourselves) רחמא (friends)
מן (from) ממנא (Money) הנא (this) דעולא (of evil)
דמא (that whenever) דנמר (it has been spent) נקבלונכו (they may receive you)

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במטליהון (into their dwellings) דלעלם (eternal)

- זמוןא “Mamone” (Mammon) occurs three times in this passage and only one other time in the NT (Matthew 6:24). In every place, the Greek has the Aramaic word **ܡܡܘܢܐ** (“mammona”) in Greek letters, which shows an Aramaic original behind the Greek text. The LXX Greek never uses this word anywhere in the Old Testament, nor is it found anywhere in Greek literature, according to Thayer’s Greek Lexicon. Grey shaded words are not found in most or any Greek mss. The Majority Greek text has “When you fail” instead of “When it has been spent”. The Critical Greek (P⁷⁵, B, א, D, Θ,) plus all Syriac versions, agree with The Peshitta. Two late Greek mss. have “their dwellings” whereas all others lack “their”. No Greek ms. has all The Peshitta readings in this verse We see in the Greek Gospel of Luke (even in chapters 15 & 16) that the currency, standards of measure and language of the Israeli people of the 1st century were not Greek, but Hebrew & Aramaic, and that the Greek version is a translation, often transliterating Aramaic and Hebrew terms. The Jewish people had repudiated Greek culture altogether, as Josephus also testified. It is ludicrous to assume the original Gospels, all of which would have been first circulated among the first Christians who lived in Judea, were written in Greek! They would not have been able to read them and it would have been an insult to their conscience to learn Greek.

10
 מן (whoever) דבקליל (with little) אף (is faithful) אף (also) בסני (with much) מהימן (faithful) הו (is) ומן (& whoever) דבקליל (with little) עול (does evil) אף (does evil) בסני (with much) עול (does evil) הו (he)
 11
 אן (if) הכיל (therefore) בממוןא (with the wealth) דעולא (of evil) מהימנא (faithful) לא (not) הויתון (you are) שררא (the reality) לכון (to you) מנו (who?) מהימן (will commit)
 12
 ואן (& if) בדלא (with what not) די לכון (is yours) לא (not) אשתכחתון (you are found) מהימנא (faithful) די לכון (yours *) מנו (who?) נתל (will give) לכון (to you)

* One Greek ms. (B) has “ours” for “yours”. P⁷⁵ (2nd-3rd Cent.), א (4th Cent.), D, Θ, (Ω -most Greek mss.) agree with The Peshitta.

13
 לית (there is not) עבדא (a servant) דמשכח (who can) לתרון (two) מרון (lords) למפלא (serve) או (either) גיר (for) לחד (one) נסנא (he will hate) ולאחרנא (& the other) נרחם (he will love) אן (or) לחד (the one) ניקר (he will honor) ולאחרנא (& the other) נשוט (he will neglect) לא (not) משכחין (can) אנתון (you) למפלא (serve) לאהא (God) ולממוןא (& Money)
 14
 פרישא (the Pharisee(s) דין (but) כד (when) שמעו (they heard) הלין (these things) כלהין (all) מטל (because) דרחמין (loving) הו (they were) כספא (money) ממיקין (mocking) הו (they were) בה (Him)
 15
 ישוע (Yeshua) דין (but) אמר (said) להון (to them) אנתון (you) אנון (are they) דמזדקין (who justify) נפשהון (themselves) קדם (before) בני (children) אנשא (of men) אלהא (God) דין (but) ידע (knows) לבותכון (your hearts) דמדם (for the thing) דרם (that is exalted) בית (among) בנינשא (the children of men) קדם (before) אלהא (God) נדיד (disgusting) הו (is)
 16
 נמוסא (The Law) ונביא (& The Prophets) עדמא (until) ליוחנן (Yokhanan) מן (from) הידין (then) מלכותא (the Kingdom) דאלהא (of God) מסתברא (is announced) וכל (everyone) לה (to it) חבצ (is pushing) דנעול (to enter it)
 17
 פשיק (easier) הו (it is) דין (but) דשמיא (that Heaven) וארעא (& earth) נעברון (would pass away) אן (than) אתותא (symbol *) חדא (one) מן (from) נמוסא (the law) תעבר (should pass away)

אתותא – “Atwatha” may refer to a “letter, sign or character”. All of these are symbols, so I chose that to translate this word. In Matthew 5:18, The Peshitta records our Lord as saying “not one Yodh or one Taag will pass from the Law, till everything will come to pass”. A “Yodh” is the smallest letter; a “Taag” is a crownlet symbol used by the Scribes in their Massorah to designate certain letters of certain significant words, their usages and number of occurrences in the scriptures. It was an apparent reference to the Massoretic scribal tradition of precision in copying scripture going back to the first century and before, which accounts for the extreme accuracy and uniformity among manuscripts of The Hebrew Bible. “Atwatha” would include letters and signs, essentially restating Matthew 5:18. The Greek NT has the word κεραυον (“a little horn, point”); the same is used in Matthew 5:18, and confirms the Aramaic sense of “Taag” or “Symbol”. Our Lord held a very high view of The Hebrew Bible. It was for Him Divinely inspired, letter by letter, and preserved also letter by letter. It would be easier to destroy Heaven and earth than to destroy one letter from The Law (The Law sometimes refers to the entire Hebrew Bible-See John 10:34, 15:25). It is safe to say that our Lord Yeshua held to the infallibility of scripture and understood that to include the idea that even in His time, 1500 years after Moses received the Law on Mt Sinai, every letter of the original text had been Divinely

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preserved and would be preserved until the end of time and beyond into eternity. He saw the Word of God as more sacred than all creation, and completely unshakeable. We can place all confidence in it; We have **His Word** on it.

Notwithstanding, He seems to indicate a change in dispensation from “**The Law & Prophets**” to “**The Kingdom of God**” in verses 16 - 18. This does not mean He “came to destroy the Law or The Prophets”, but “to fulfill them”(Matthew 5:17). It does mean that “**Heaven & earth would pass away**” and all things would become new in a new creation. The primary instruments in effecting that great transformation would be a cross and a tomb: a cross upon which would hang and die The Creator of heaven and earth, and The Life thereof; a tomb, in which He Who suffered and died on that cross would be buried and rise again the third day. Paul The Apostle explains this all later in his great epistles. They were to be universal and eternal events, starting at the Top of all things with The Godhead and including all creation in its activities, thus transforming all things in a complete redemption.

To verify that He moved from “**Law & Prophets**” to a new order, He lays down a new law, unwritten in The Law of Moses. That law follows in verse 18:

18

כל (everyone) מן (whoever) דשרא (divorces) אנתתה (his wife) ונסב (& takes) אחרתא (another)
נאר (commits adultery) וכל (everyone) מן (whoever) דנסב (& everyone) מן (whoever) דנטב (that takes)
שביקתא (her that is divorced) נאר (commits adultery)

Verse 18 establishes **Yeshua Meshikha** as the Lawgiver – One far greater than Moses. He lays down His law in the Gospels, and especially in His Sermons on the Mount and on the Plain, as recorded in Matthew 5-7 and in Luke 6.

19

גברא (a man) דין (but) חד (certain) עתירא (rich) אית (there) הוא (was)
גלבש (& wore) הוא (he) בוצא (fine white linen) וארגונא (& purple)
וכליום (& every day) מהבסמין (celebrated) הוא (he) גאיאית (luxuriously)

20

ומסכנא (& a poor man) חד (certain) אית (there) הוא (was) דשמה (whose name) לעזר (Lazar)
ורמא (& lay) הוא (he) לות (at) תרעה (the gate) דהו (of that) עתירא (rich man)
כד (while) ממחי (being stricken) בשוחנא (with abscesses)

21

ומתיאב (& longed) הוא (he) דנמלא (to fill) כרסה (his belly) מן (from)
פרתותא (the fragments) דנפלין (that fell) מן (from) פתורה (the table) דהו (of that) עתירא (rich man)
אלא (but) אף (also) כלבא (dogs) אתין (come) הו (would) מלחכין (licking) שוחנהי (his abscesses)

22

הוא (he) דין (but) ומית (died) הו (that) מסכנא (poor man)
ואובלוהי (& brought him) מלאכא (angels) לעובה (to the bosom) דאברהם (of Abraham)
אף (also) הו (that) דין (but) עתירא (rich man) מית (died) ואתקבר (& he was buried)

23

וכד (& as) משתנק (he suffered) בשויל (in Sheol) ארים (he lifted) עינוהי (his eyes) מן (from)
רוחקא (far away) וחזא (& he saw) לאברהם (Abraham) וללעזר (& Lazar) בעובה (in his bosom)

24

וקרא (& he called) בקלא (in a voice) רמא (loud) ואמר (& he said) אבי (my father)
אברהם (Abraham) אתרחם (have pity) עלי (on me) ושדר (& send) ללעזר (Lazar)
דנצבוע (to dip) ריש (the tip) צבעה (of his finger) במיא (in water) ונרטב (& moisten) לי (for me)
לשני (my tongue) דהא (for behold) משתנק (suffering) אנא (I am) בשלהביתא (in flame) דהא (this)

All Greek mss. lack “in a loud voice”.

25

אמר (said) לה (to him) אברהם (Abraham) ברי (my son) אתדכר (remember)
דקבלת (that you received) טבתך (your good things) בחיך (in your life)
ולעזר (& Lazar) בישתה (his evil things) והשא (& now) הא (behold) מתתניה (he is comforted) הרקא (here)
ואנת (& you) משתנק (are suffering)

26

ועם (& with) הלין (these things) כללין (all) הותא (an abyss) רבתא (great) סימא (stands)
בינין (between) ולכון (& you) דאלין (that those) דצבין (who would) מוכא (from here)
דנעברון (pass over) לותכון (to you) לא (not) נשכחון (shall not be able)
ואפלא (& neither) דמן (whoever) תמן (is there) נעברון (to pass over) לותן (to us)

27

אמר (he said) לה (to him) מדין (therefore) בעא (beg) אנא (I) מנך (of you) אבי (my father)
דתשדריוהי (to send him) לבית (to the house) אבי (of my father)

28

חמשא (five) גיר (for) אחין (brothers) אית (are) לי (to me) נאזל (he should go) נסהד (to testify to)
אנן (them) דלא (so that not) אף (also) הנון (they) נאתון (should come) לדוכתא (to place) דהא (this)

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דתשניקא (of torment)

29

אמר (said) לה (to him) אברהם (Abraham) אית (there is) להון (to them)
מושא (Moses) ונביא (& the Prophets) נשמעון (let them hear) אנן (them)

30

הו (he) דין (but) אמר (said) לה (to him) לא אבי (my father) אברהם (Abraham)
אלא (but) אן (if) אנש (a man) מן (from) מיתא (the dead) נאזל (will go) לותהון (to them)
תיבין (they will be converted)

31

אמר (said) לה (to him) אברהם (Abraham) אן (if) למושא (Moses) ולנביא (& the Prophets)
לא שמעין (not) אף (they hear) לא (also) אן (not) אן (if) אנש (a man)
מן (from) מיתא (the dead) נקום (should arise) מהימנין (they would believe) לה (him)

The Greek texts have "They will not be persuaded"; No Greek text has "They would not believe him", as The Peshitta does.

Chapter 17

1

ואמר (& said) הוא (He) ישוע (Yeshua) לתלמידוהי (to His disciples)
לא (not) משכחא (it is possible) דלא (that not) נאתון (shall come) מכשולא (offenses)
וי (woe!) דין (but) להו (to him) דבאידיה (by whose hand) נאתון (they shall come)

2

פקח (better) הוא (it were) לה (for him) אלו (if) רהיא (a millstone) דהמרא (of a donkey)
תליא (were hung) בצורה (on his neck) ושרא (he were cast) בימא (& he were cast)
או (than) דנכשל (that he stumble) לחד (of) מן (one) הלין (these) זעורא (little ones)

3

אזדהרו (guard) בנפשכון (your souls) אן (if) נחטא (should sin) אחוך (your brother)
כאי (rebuke) בה (him) ואן (& if) תאב (he repents) שבוק (forgive) לה (him)

4

ואן (& if) שבע (seven) זבנין (times) ביומא (in a day) נסכל (he sins) כך (against you)
ושבע (& seven) זבנין (times) ביומא (in the day) נתפנא (returns) לותך (to you)
ונאמר (& says) דתאב (sorry) אנא (I am) שבוק (forgive) לה (him)

5

ואמרו (& said) שליחא (the apostles) למרן (to our Lord) אוסף (increase) לן (to us) הימנותא (faith)

6

אמר (He said) להון (to them) אן (if) אית (there) הות (were) לכון (to you) הימנותא (faith)
איך (like) פרתא (a grain) דחרדלא (of mustard seed) אמרין (say) הויתון (you may)
לתותא (to sycamore tree) הנא (this) דאתעקר (be uprooted) ואתנצב (& be planted) בימא (in the sea)
ומשתמע (& would obey) הוא (it) לכון (you)

7

מנו (who is it?) דין (but) מנכון (among you) דאית (who has) לה (to him) עבדא (a servant)
דדבר (who drives) פרנא (a plow) או (or) דרעא (who tends) ענא (sheep)
ואן (& if) נאתא (he would come) מן (from) חקלא (the field) אמר (would say)
לה (to him) מחדא (at once) עבר (go on) אסתמך (recline for supper)

8

אלא (but) אמר (he says) לה (to him) טיב (prepare) לי (for me) מדם (whatever)
דאחשם (I may eat) ואסור (& put on) הציד (your apron) שמיני (serve me)
עדמא (until) דאלעס (I shall have eaten) ואשתא (& I shall have drunk)
ובתרכן (& after this) אף (also) אנת (you) תלעס (will eat) ותשתא (& you will drink)

9

למא (is?) טיבותה (his goodness) מקבל (acceptable) דהו (because that) עבדא (servant) דעבר (did)
מדם (the thing) דאתפקד (that was commanded) לה (to him) לא סבר (not) סבר (think) אנא (I)

10

הכנא (thus) אף (also) אנתון (you) מא (whenever) דעבדתון (you have done)
כלהין (all) אילין (those things) דפקידן (those things) לכון (that were commanded) אמרו (Say you)
דעבדא (servants) הנן (we are) בטילא (unprofitable) מדם (because that)
דחיבין (which obligated) הוין (we were) למעבר (to do) עבדן (we have done)

11

והוא (& it was) דכד (that as) אזל (went) ישוע (Yeshua) לאורשלם (to Jerusalem)
עבר (passed through) הוא (He) בית (among) שמריא (Samaritans) לגלילא (to Galila)

Greek omits "Jesus."

12

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וכד (& when) קריב (He approached) למעל (to enter) לקריתא (a village) הדא (certain)
ארעוהי (met Him) עסרא (ten) אנשין (men) גרבא (lepers) וקמו (& they stood) מן (from) רוחקא (far off)

13

וארימו (& they lifted up) קלהון (their voices) ואמרו (& they were saying)
רבן ישוע (our Rabbi) (Yeshua) אתרחם (have mercy) עלין (on us)

See notes at Luke 5:5 on רבן - "Rabban" & the Greek reading **ἐπιστάτα**- "epistata" - "Master".

14

וכד (& when) חזא (He saw) אנון (them) אמר (He said) להון (to them)
זלו (go) חוו (show) נפשכון (yourselves) לכהנא (to the priests)
וכד (& as) אזלין (they were going) אתדכיו (they were purified)

15

חד (one) דין (but) מנהון (of them) כד (when) חזא (he saw) דאתדכי (that he was purified)
הפך (he returned) לה (to Him) ובקלא (with a voice) רמא (& with a voice) מושבח (praising)
הוא (he was) לאלהא (God)

16

ונפל (he fell) על (on) אפוהי (his face) קדם (before) רגלוהי (the feet) דישוע (of Yeshua)
כד (as) מורא (he gave thanks) לה (to Him) ורו (one) הנא (& one) הנא (this) שמריא (a Samaritan) הוא (he was)

17

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) לא (not?) הוא (there)
עסרא (ten) הוין (were) הליון (those) דאתדכיו (who were purified) איכא (where?) אנון (are) תשעא (the nine)

18

למא (have?) פרשו (they neglected) דנאתון (to come) נתלון (give) תשבוחתא (glory) לאלהא (to God)
אלא (except) הנא (this one) דמן (who from) עמא (a people) הו (that is) נוכריא (foreign)

19

ואמר (& He said) לה (to him) קום (arise) זל (go) הימנותך (your faith) אחיתך (has saved you)

20

וכד (& when) שאלוהי (asked him) לישוע (Yeshua) מן (some) פרישא (Pharisees)
אמתי (when?) אתיא (is coming) מלכותה (the Kingdom) דאלהא (of God) ענא (He answered)
ואמר (& He said) להון (to them) לא (not) אתיא (comes) מלכותה (the Kingdom) דאלהא (of God)
בנטורתא (with what is observed)

21

ולא (neither) אמרו (do they say) הא (behold) הרכא (here) הי (it is)
והא (& behold) הר (here) תמן (to there) הי (it is)
הא (behold) גיר (for) מלכותה (the Kingdom) דאלהא (of God) לגו (within) מנכון (* some of you) הי (is)

* "The kingdom of God is within some of you", makes good sense theologically and grammatically in the Aramaic. Only **The Peshitta** has this reading, however. **מנכון** has this meaning in several other places in **The Peshitta NT** and the word **מן** (used in the compound word **מנכון**) has the partitive sense ("some", "some of you", "some of them") in many places in **The Peshitta OT** as well as in **The Peshitta NT**. 1 Cor. 10:7-10 has four examples of this sense of the word ("some of them"). Luke 11:49 and Rev. 2:10 also use **מנכון** in the partitive sense ("some of you").

22

ואמר (& He said) לתלמידוהי (to His disciples) נאתון (shall come) יומתא (the days)
דתתרגנון (when you shall long) למחזא (to see) חד (one) מן (of) יומתא (the days)
דברה (of The Son) דאנשא (of Man) ולא (& not) תחזון (you shall see)

23

ואן (& if) נאמרון (they will say) לכון (to you) הא (behold) הרכא (here) הו (He is)
והא (& behold) הר (here) תמן (& there) הו (He is) לא (do not) תאזלון (go)

24

איכנא (Just as) גיר (for) דברקא (lightning) ברק (flashes) מן (from) שמיא (the sky)
(all) תחית (& all) שמיא (under) שמיא (the sky) מנהר (is lit up) הכנא (thus) נהוא (shall be)
ברה (The Son) דאנשא (of Man) ביומה (in His day)

25

לוקדם (first) דין (but) עתיד (is going) הו (He) הנחש (to suffer) סגיאתא (many things)
ונסתלא (& He shall be rejected) מן (by) שרבתא (generation) הדא (this)

26

ואיכנא (& as) דהוא (it was) ביומתה (in the days) דנוח (of Noah)
הכנא (thus) נהוא (shall it be) ביומתה (in the days) דברה (of The Son) דאנשא (of Man)

27

דאכלין (for eating) הו (they were) ושתין (& drinking) ונסבין (& taking) נשא (wives)
ויהבין (& giving) לגברא (to men) עדמא (until) ליומא (the day) דעל (that entered) נוח (Noah)
לכוילא (the ark) ואתא (& came) טופנא (the flood) ואובד (& destroyed) לכל (every) אנש (person)

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אונגליון קדישא כרוזותא דלוקא

28

ואיכנא (& just as) תוב דהוא (again) ביומתה (in the days) דלוט (of Lot) דאכלין (when eating) הוו (they were) ושתין (& drinking) וזבנין (& buying) ומזבנין (& selling) ונצבין (& planting) הוו (they were) ובנין (& building)

29

ביומא (in the day) דין (but) דנפק (that went out) לוט (Lot) מן סדום (Sodom) אמטר (caused to rain) מריא (Jehovah) נורא (fire) וכבריתא (& brimstone) מן שמיא (from the sky) ואוברד (& destroyed) לכלהון (all of them)

30

הכנא (thus) נהוא (shall it be) ביומא (in the day) דמתגלא (when is revealed) ברה (The Son) דאנשא (of Man)

31

בהו (in that) יומא (day) מן (whoever) דבאגרא (on the roof) הו (is) ומאנודי (& his stuff) בביתא (in the house) לא נחזות (not) דנשקול (let him come down) אנון (to take) ומן (& whoever) דבחקלא (in the field) הו (is) לא נתהפך (let him turn) לבסתרה (back)

32

אתדכרו (remember) לאנתתה (the wife) דלוט (of Lot)

33

מן (whoever) דצבא (chooses) דנחא (to save) נפשה (his life) נובדיה (shall lose it) ומן (& whoever) דנובר (will lose) נפשה (his life) נחיה (shall find it)

34

אמר (say) אנא (I) לכון (to you) דבהו (in that) לליא (night) תרין (two) נהוון (shall be) בחדא (in one) ערסא (bed) חד (one) נתדבר (shall be taken captive) ואחרנא (& the other) נשתבק (shall be left)

35

תרתין (two women) נהוין (shall be) טחנן (grinding meal) אכחדא (together) חדא (one) תתדבר (shall be led away captive) ואחרתא (& the other) תשתבק (shall be left)

Codex A (4th Cent. Greek) omits verse 35.

36

תרין (two) נהוון (shall be) בחקלא (in a field) חד (one) נתדבר (shall taken captive) ואחרנא (& the other) נשתבק (shall be left)

Most Greek mss. lack v. 36; Only Codex D and about 40 late minuscules and lectionaries contain it. The Latin Vulgate contains it in verse 35. 40 mss. is only about 1% of all Greek mss.

37

ענו (& they answered) ואמרין (& they were saying) לה (to Him) לאיכא (to where?) מרין (our Lord) אמר (He said) להון (to them) איכא (wherever are) דפגרא (the bodies) תמן (there) נתכנשו (shall be gathered) נשרא (the eagles)

Chapter 18

1

אמר (He told) להון (them) דין (but) אף (also) מתלא (a parable) דבכל (that in every) עדן (time) נצלון (they should pray) ולא (& not) תמאן (they should grow weary) להון (to them)

2

דינא (a judge) חד (certain) אית (there) הוא (was) במדינתא (in city) חדא (one) דמן (who toward) אלהא (God) לא דחל (not) דחל (reverent) הוא (was) ומן (& towards) בנינשא (children of men) לא מתכחד (not) (was respectful)

3

ארמלתא (a widow) דין (but) חדא (certain) אית (there) הות (was) במדינתא (in city) הי (that) ואתיא (& coming) הות (she was) לותה (to him) ואמרא (& she was saying) תבעיני (vindicate me) מן (of) הוא (that) בעל (adversary) דיני (of my law suit)

4

ולא (& not) צבא (would) הוא (he) זבנא (times) סניאא (many) בתרכן (after this) דין (but) אמר (he said) בנפשה (in himself) אן (although) מן (of) אלהא (God) לא דחל (not) דחל (reverent) אנא (I am) ומן (& of) בנינשא (children of men) לא מתכחד (not) (I am) (respectful) אנא (I am)

5

אפן (however) מטל (because) דמלאיא (wearies) לי (me) הדא (this) ארמלתא (widow) אתבעיה (I shall avenge her) דלא (lest) בכל (at all) עדן (times) תהוא (she will be) לי (annoying) אתיא (coming) מהרא (me)

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אונגליון קדישא כרוזותא דלוקא

- 6
(evil) דעולא (the judge) דינא (said) אמר (what) מנא (hear) שמעו (our Lord) מרן (& said) אמר
- 7
(vindication) תבעתא (shall perform) נעבד (all the more) לא יתיראית (not?) דין (but) אלהא (God) דין (for His elect) דקרין (who cry) ליה (to Him) באיממא (by day) ובליליא (& by night) ומגר (delays) רוחה (His Spirit) עליהון (concerning them)
- 8
אמר (say) אנא (I) לכון (to you) דנעבד (that He shall perform) תבעתהון (their vindication) בעגל (quickly) ברם (however) נאתא (shall come) ברה (The Son) דאנשא (of Man) ונשכח (& will He find?) כי (then) הימנותא (faith) על (on) ארעא (the earth)
- 9
ואמר (& told) הוא (He) מתלא (parable) הנא (this) לוקבל (against) אנשא (men) אילין (those) דתכילין (who trusted) על (upon) נפשהון (themselves) דאיתיהון (that they were) זדיקא (righteous) ובסין (& they held contempt) על (for) כלנש (everyone)
- 10
תרין (two) גברין (men) סלקו (went up) להיכלא (to the temple) למצלין (to pray) חד (one) פרישא (a Pharisee) ואחרנא (& the other) מכסא (a tax collector)
- 11
והו (& the) פרישא (Pharisee) קאם (standing) הוא (was) בינוהי (alone) לנפשה (by himself) והילין (& these things) מצלא (praying) הוא (was) אלהא (God) מודא (thank) אנא (I) לך (You) דלא (that not) הוית (I am) איך (like) שרכא (other) דאנשא (men) חטופא (extortioners) ועלובא (& oppressors) ונירא (& adulterers) ולא (& not) איך (like) הנא (this) מכסא (tax collector)
- 12
אלא (but) צאם (fast) אנא (I) תרין (twice) בשבתא (in a week) ומעסר (& tithe) אנא (I) כל (every) מדם (thing) דקנא (that possess) אנא (I)
- 13
הו (that) דין (but) מכסא (tax collector) קאם (standing) הוא (was) מן (from) רוחקא (a distance) ולא (& not) צבא (would) הוא (he) אף (even) לא (not) עינוהי (his eyes) נרים (lift) לשמיא (to Heaven) אלא (but) טרף (smiting) הוא (he was) על (on) חדיה (his chest) ואמר (& he said) אלהא (God) חוניני (have pity on me) לחטיא (a sinner)
- 14
אמר (say) אנא (I) לכון (to you) דנחת (that went down) הנא (this one) מזודק (justified) לבייתה (to his house) יתיר (more so) מן (than) הו (that) פרישא (Pharisee) כל (every) אנש (man) ניר (for) דנרים (who exalts) נפשה (himself) נתמכך (shall be humbled) וכל (& everyone) דנמדך (who humbles) נפשה (himself) נתתרים (shall be exalted)
- 15
קרבו (brought) הו (they) ליה (to him) דין (but) אף (also) ילודא (infants) דנקרב (that He might touch) להון (them)
- 16
וחזו (& saw) אנון (them) תלמידוהי (His disciples) וכאו (& they rebuked) בהון (them)
- 17
הו (Himself) דין (but) ישוע (Yeshua) קרא (called) אנון (them) ואמר (& He said) להון (to them) שבוקו (let) טליא (the children) איתין (come) לותי (to Me) ולא (& not) תכלון (refuse) אנון (them) דקאילין (because of those) ניר (for) דאיך (who like) הלין (these) אנון (are) דילהון (theirs) הי (is) מלכותא (the Kingdom) דשמיא (of Heaven)

But Jesus Himself called them and He said to them, "Let the children come to Me and do not refuse them, for to those who are like these belongs the Kingdom of God".

- 17
אמין (amen) אמר (say) אנא (I) לכון (to you) דמן (that whoever) דלא (that not) נקבל (receives) מלכותא (the Kingdom) דאלהא (of God) איך (as) טליא (a little boy) לא (not) נעול (shall enter) ליה (it)
- 18
ושאלה (& asked Him) חד (one) מן (who) רשנא (was a noble) ואמר (& he said) ליה (to Him) מלפנא (Teacher) טבא (good) מנא (what?) אעבד (shall I do) דארט (to inherit) חיא (life) דלעלם (eternal)
- 19
אמר (said) ליה (to him) ישוע (Yeshua) מנא (why?) קרא (call) אנת (you) לי (Me) טבא (good) לית (there is not) טבא (one good) אלא (except) אן (only) חד (the one) אלהא (God)
- 20
פוקדנא (the commandments) ידע (know) אנת (you) לא (not) תקטול (you shall murder) גלא (& not) תגור (you shall commit adultery) ולא (& not) תגנב (you shall steal) ולא (& not) תסהד (you shall testify) סהדותא (a testimony) דשוקרא (of falsehood)

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יקר (honor) לאבוך (your father) ולאמך (& your mother)

The Greek texts have different word order: “You shall not commit adultery, you shall not murder,....”
The Latin Vulgate agrees with The Peshitta: “You shall not murder, you shall not commit adultery,....”

21
אמר (he said) לה (to Him) הליון (these things) כלהין (all) נטרת (I have kept) אנין (these)
מן (from) טליותי (my childhood)

22
כד (when) שמע (heard) דין (but) הליון (these) ישוע (Yeshua) אמר (He said) לה (to him)
חדא (one thing) חסירא (is lacking) לך (to you) זל (go) זבן (sell) כל (every) מדרם (thing)
דאית (that is) לך (to you) ודב (& give) למסכנא (to the poor)
ותהוא (& there shall be) לך (to you) סימתא (treasure) בשמיא (in Heaven)
ותא (& come) בתרי (after Me)

23
הו (he) דין (but) כד (when) שמע (he heard) הליון (these things) כרית (it grieved) לה (him)
עתיר (rich) הוא (he was) גיר (for) טב (very)

24
וכד (& when) חזא (saw) ישוע (Yeshua) דכרית (that it grieved) לה (him) אמר (He said)
איכנא (how!) עטלא (hard it is) לאילין (for those) דאית (who have) להון (to them) נכסא (wealth)
דנעלון (to enter) למלכותה (the Kingdom) דאלהא (of God)

The Critical Greek lacks “that it grieved him”. All other Greek and Latin texts have it.

25
דלילא (easier) הי (it is) לנמלא (for a camel) דבחרורא (that into the eye) דמחטא (of a needle)
נעול (to enter) או (than) עתירא (a rich man) למלכותה (to the Kingdom) דאלהא (of God)

It is easier for a camel to enter into the eye of a needle than for a rich man the kingdom of God.

*I have read and rejected the translation, “It is easier for a rope...”, for these reasons: “Rope” is an obscure sense for “Gamla”; “Great beam that supports rafters” is a more common sense than “a rope”, yet that is not chosen as an alternative reading with any merit. “Camel driver” or “Giraffe” are also possible, but no one chooses either of them as the meaning. The verb נעול “nawal” is active in all translations “to enter”, yet what rope can actively “enter” or do anything? If “a rope” were the meaning, the verb would be the Aphel form (causative sense “to bring”) and would apply also to the rich man, since one verb serves for both objects. If “a rope” were the sense, the sentence would most likely read: “It is easier to insert a rope into the eye of a needle than a rich man into the kingdom of God.” The problem is that we must picture both the rope and the rich man as objects rather than subjects. The real subject or subjects in that scenario is unnamed and unknown and is seen as pushing a rope and then a man through a very small opening. The idea of needing someone to push a man into the kingdom of God is unnatural and ridiculous. Either he fits and can make it on his own or he does not belong there. A camel can move under its own power, yet it cannot fit itself into the eye of a needle. A camel and a rich man are both living active agents capable of initiating and performing action. A rope is inanimate and cannot “enter” anything. The fact of the unnamed subjects is the real problem in the “rope” scenario. A camel driver may be seen as pushing his camel to try squeezing him through the eye of a needle; Who is the subject pushing the rich man into the Kingdom of God? Surely if it were God, there would be no problem, but there is obviously quite a big problem, so who is it trying this unlikely and silly feat? No one was pushing the rich nobleman who came to Jesus; He asked of his own initiative and was told what he must do, and he decided it was asking too much. Our Lord used the same verb in the previous verse- “to enter” the kingdom; Did he mean, “to be pushed”? I think not. Another problem with the “rope” hypothesis is a theological and psychological one: No one is going to try getting a camel to go through the eye of a needle to prove a rich man might get into the kingdom of God; however, a man might try getting a rope through the eye of a needle; it sounds like a challenge worthy of ingenuity that just might pay off and yield hope that it is possible to do the other also. Is it our Lord’s intention to challenge us to try getting rich men into the kingdom, or to cause us to see the futility of trying it? **The rope hypothesis only encourages rebellion, not faith.***

26
אמרין (they were saying) לה (to Him) אילין (those)
דשמעו (who heard) ומנו (& who?) משכח (can) למהא (have life)

27
ישוע (Yeshua) דין (but) אמר (said) אילין (those things) דלות (which with) בני (children) אנשא (of men)
לא (not) משכחן (are possible) לות (with) אלהא (God) משכחן (can) למהוא (happen)

28
אמר (said) לה (to Him) שמעון (Shimeon) כאפא (Kaypha)
הא (behold) הנן (we) שבקן (have left) כל (every) מדרם (thing) ואתין (& we have come) בתרך (after You)

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- All Greek texts have Πέτρος –“*Petros*” – (“*Peter*”) where *The Peshitta* has “*Shimeon Kaypha*”. In John 1:42, the Greek mss. all read: συ κληθηση κηφας ο ερμηνευεται πετρος- “*you shall be called Kayphas, which is translated Peter.*” There the Greek text states that *Petros* is a translation of *Kayphas* –(Greek form of *Kaypha*). “*Kaypha*”, the Aramaic word, is the original behind “*Petros*”. Must we not then understand that **the 160 some occurrences of “*Petros*”, referring to the Apostle Peter, are all translations of the Aramaic “*Kaypha*”**? Is not John 1:42 a declaration (like at least five other similar statements in the NT) that the Greek text is a translation of an Aramaic original? John 1:41 has another such statement: ευρηκαμεν τον μεσσιαν ο εστιν μεθερμηνευομενον ο χριστος –“ *We have found the Messiah (which is, being translated, Christ)*”. The Peshitta lacks the underlined portions of the two verses, because it is not translating a Greek text or the Greek language at all. But the Greek mss. declare in John 1:41 that they are translating the Aramaic “*Meshikha*” (It comes out “*Messias*” in Greek letters). Is this not a key to understanding that the **571 occurrences of the Greek word “*Christos*”** in *The Greek NT* are translations of the Aramaic original “*Meshikha*”? Does not Greek John 1:41 declare itself and the Gospel to be a translation –“*which is being translated, Christ*”- of an Aramaic original? Shimeon’s name was not “*Petros*”; “*Petros*” is Greek. “*Shimeon*” was not Greek and did not speak Greek; He was an Israeli Jew who spoke Aramaic and had an Aramaic name. *Yeshua Meshikha* was not a Greek and did not have a Greek name. He was and is an Israeli Jew (not to mention being Jehovah God) with an Aramaic Name and spoke Aramaic. He was never called “*Christos*” by His disciples nor “*Iaysous*” by those who knew Him, neither did He ever call Himself by those names. He is and was “*Yeshua Meshikha*” and spoke His native language to His countrymen and disciples, all of whom spoke and understood Aramaic and not Greek. **He also spoke Aramaic from Heaven to Saul of Tarsus on the road to Damascus.** (See Acts 26:14 in Greek & look up **Ἑβραϊς-“*Hebrais*”** (translated “*Hebrew*”) in a Greek lexicon. (Or see my note at John 20:16) Here is an excerpt:
 - “*Hebrais*”, as “*The Hebrew tongue; not that however in which the OT was written, but the Chaldee.*”-*Thayer’s Greek – English Lexicon*. Webster’s unabridged 20th century Dictionary defines “*Chaldee*” as *The Aramaic language* of the Chaldeans (Babylonians 600 B.C.).

29

אמר (said) לה (to him) ישוע (Yeshua) אמין (truly) אמר (say) אנא (I) לכון (to you) דלית (there is not) אנש (a man) דשבק (who has left) בתא (house) או (or) אבהא (parents) או (or) אחא (brother) או (or) אנתהא (wife) או (or) בניא (children) או (or) מלכותא (the Kingdom) דאלהא (of God) מטל (for the sake of)

30

ולא (& not) נקבל (shall receive) באעפא (in multiples) סניאא (great) בהנא (in this) זכנא (time) ובעלמא (& in the world) דאתא (that is coming) היא (life) דלעלם (eternal)

31

ודבר (& led) ישוע (Yeshua) לתרעסרתה (His twelve) ואמר (& He said) להון (to them) הא (behold) סלקינן (we are going up) לאורשלם (to Jerusalem) ומשתלמן (& shall be fulfilled) כל הדין (all) דכתיבן (that is written) בנביא (in The Prophets) על (about) ברה (the Son) דאנשא (of Man)

According to this statement of our Lord Yeshua, **all Old Testament prophecies concerning Him** would be fulfilled in Jerusalem during His last day and the days following. That fact should give us serious pause and cause some serious contemplation of the immensity of His suffering and death on the cross and His resurrection. Interestingly, this would also include Daniel’s prophecy of the “**coming of The Son of Man in the clouds of Heaven**” (Dan. 7:13). But He told Caiaphas the High Priest, “**You shall see The Son of Man coming in the clouds of Heaven**”. It did not take long to occur. Many need to rethink their Eschatology and interpretation of prophecy.

32

נשתלם (He shall be delivered) ניר (for) לעממא (to Gentiles) ונבזחון (& they shall mock) בה (Him) ונרקון (& they shall spit) באפודי (in His face)

Greek texts have “**He shall be mocked & abused & spit upon**”. The Peshitta has “**they shall abuse Him**” in the next verse where the Greek does not.

33

ונגדרונידי (& they shall scourge Him) ונצערונידי (& they shall abuse Him) ונקטלונידי (& they shall kill Him) וליומא (& the day) דתלתא (third) נקום (He shall rise)

34

הגון (they) דיין (but) חדא (one) מן (of) הליון (these things) לא (not) אסתכלו (they understood) אלא (but) מכסיא (hidden) הות (was) מנהון (from them) מלתא (saying) הדא (this) ולא (& not) ידעון (knowing) הון (they were) הליון (these things) דמתמללן (that were spoken) עמהון (with them)

35

וכד (& when) קריב (they came near) לאיריחו (to Jericho) סמיא (a blind man) חד (certain) יתב (sitting) הוא (was) על (on) יד (the side) אורחא (the road) וחדר (& begging)

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36
(that passed by) דעבר (of the crowd) כנשא (the sound) קל (& he heard) ושמע
(this) הנא (who is?) דמנו (he was) הוא (& asking) ומשאל

37
(passes by) עבר (the Nazarene) נצריא (Yeshua) ישוע (to him) לה (they were saying) אמרין

38
(of David) דרוד (Son) ברה (Yeshua) ישוע (& he said) וקעא
(on me) עלי (have mercy) אתרחם

39
(of Yeshua) דישוע (in front) קדמוהי (they were) הוו (who were going) דאזלין (& those)
(but) דין (he) הו (that should be quiet) דנשתוק (Him) בה (they were) כאין (rebuking)
(he was) קעא (even more) קעא (crying out) הוא (he was) יתיראית
(of David) דרוד (Son) אתרחם (have mercy) עלי (on me) ברה

40
(to Him) לותה (to bring him) ופקד (& He commanded) דניתוניהי (He asked him)
(He asked him) לותה (he came near) קרב (& when) וחד

41
(for you) לך (me to do) אעבר (you) אנת (want) זבא (what?) מנא (to him) לה (& He said)
(that I may see) דאחזא (my Lord) מרי (said) אמר (but) דין (he) הו

42
(has saved you) אחיתך (your faith) הימנותך (See) חזי (to him) לה (said) אמר (& Yeshua)

43
(after Him) בתרה (he was) הוא (& coming) ואתא (he saw) חזא (a moment) שעתה (& son of)
(the people) עמא (& all) וכלה (God) לאלהא (& he was praising) ומשבח
(to God) לאלהא (glory) שובחא (were) הוא (giving) יהב (who saw) דחזא

Chapter 19

1
(Jericho) ועבר (Yeshua) ישוע (entered) על (& when) וכד

2
(Zakkai) זכי (whose name) דשמה (certain) חד (a man) גברא
(of tax collectors) מכסא (& chief) ורב (he was) הוא (a rich man) עתירא

3
(who He is) דמנו (Yeshua) לישוע (to see) דנחזא (he) הוא (& wanted)
(the crowd) מן (he was) הוא (able) משכח (& not) ולא
(Zakkai) זכי (was) הוא (small) זעור (in his stature) דבקומתה (because) מטל

4
(he) לה (& climbed) וסלק (to Yeshua) לישוע (before Him) קדמה (& he ran)
(to see Him) דנחזיהי (bare) פכיהתא (a fig tree) לתתא
(to pass by) דנעבר (he was) הוא (going) עתיד (there) דהכות (because) מטל

5
(saw him) חזיהי (Yeshua) ישוע (place) דוכתא (to that) להי (He came) אתא (& when)
(Zakkai) זכי (come down) חות (hasten) אסתרהב (to him) לה (& He said) ואמר
(I be) אהוא (in your house) דבביתך (must) ולא (for) ניר (today) יומנא

6
(rejoicing) חדא (while) כד (& received Him) וקבלה (he came down) נחת (& he made haste) ואסתרהב

7
(they were) הוו (complaining) רטנין (all of them) כד (when) חזו (saw) דין (but) כלהון
(he lodged) שרא (He entered) על (a sinner) חטיא (a man) גברא (that with) דלות (& they were saying) ואמרין

8
(my Lord) מרי (behold) הא (to Yeshua) לישוע (& he said) ואמר (Zakkai) זכי (but) דין (arose) קם
(& to everyman) ולכלנש (to the poor) למסכנא (I) אנא (give) יהב (my wealth) נכסי (half)
(I) אנא (repay) פרע (with four) בארבעא (each) חד (that I have seized) דגלזית (anything) מזם

“Each with four” – “Khad b’arbea” is an Aramaic idiom meaning “fourfold”. It also occurs in *The OT Peshitta* at 2 Sam. 12:6.

אמר (said) לה (to him) ישוע (Yeshua) יומנא (today) הוו (has come) דהיא (The Life)
(This One) הנא (also) דאף (because) מטל (this) הנא (to house) לביתא
(of Abraham) דאברהם (is) הו (the Son) ברה

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And Jesus said to him, "Today The Life has come to this house, because He is also The Son of Abraham". Consider that our Lord speaks of Himself to Zakkai as "The Life" and also The Son (The Promised Seed) of Abraham. He is declaring Himself to be God and Man, i.e., The Messiah

10
 אתא (has come) גיר (for) ברה (the Son) דאנשא (of Man) דנבעא (to seek)
 ונחא (& to save) הו (that) מודם (thing) דאביד (which lost) הוא (was)

11
 וכר (& as) שמעין (hearing) הוו (they were) הלן (these things) אוסף (He added) למאמר (to speak)
 מתלא (a parable) משל (because) דקריב (nearing) הוא (He was) לאורשלם (to Jerusalem)
 וסברין (& expecting) הוו (they were) דבקי (that in the same) שעתא (hour)
 עתידא (was going) דתתגלא (to be revealed) מלכותה (the Kingdom) דאלהא (of God)

12
 ואמר (& He said) גברא (a man) חר (certain) בר (son of) טוהמא (descent) רבא (great)
 אזל (went) לאתרא (to a region) רחיקא (distant) דנסב (to receive) לה (to him)
 מלכותא (a kingdom) ונהפוך (& to return)

13
 וקרא (& he called) עסרא (ten) עברוהי (his servants) ויהב (& he gave) להון (to them)
 עסרא (ten) מנין (* minas) ואמר (& he said) להון (to them) אתתגרו (invest in trading)
 עד (until) אתא (come) אנא (I)

* A "Mina", in the first century would have been the equivalent of a modern British pound (£), or an average four months' wages for a laborer. The Greek texts have the word *μνας* – "mnas", from *μνα* – "mna", which *Thayer's Greek-English Lexicon* describes as "of Eastern origin", displaying the Arabic - *من*, pronounced "Mahn", Syriac - *ܡܢܐ* "Manya", & Hebrew *מנה* "Maneh". The Greeks had no such word for their coins. *Mna* is found in *The LXX* several times to translate the Hebrew *מנה* - "Maneh", which is the same unit of weight and money as the Aramaic word *ܡܢܐ* "Manya". Here is the entry for the Aramaic word from *Smith's Compendious Syriac Dictionary*

ܡܢܐ pl. ܡܢܐܝܬܐ, ܡܢܐܝܬܐ, ܡܢܐܝܬܐ m. a measure of weight and of value; a mina, a pound.

Here is the Hebrew word definition from Strong's Hebrew Lexicon: 04488 *מנה* maneh maw-neh' from 04487; TWOT-1213b; n m AV-pound 4, maneh 1; 5

- 1) maneh, mina, pound
 - 1a) 60 shekels and 1/50 talent (of silver)
 - 1a1) 1/60 talent in early Babylonian standard
 - 1b) 100 shekels and 1/100 talent (of gold)

The Greek transliteration of the Hebrew-Aramaic words "μνα" only occurs in scripture (*The LXX* & *The Greek NT*). No Greek literature has it. That is because "μνα" is not Greek. Here is the Aramaic word entry from *Strong's Hebrew-Aramaic Lexicon*: 04484 *ܡܢܐ* mene' (Aramaic) men-ay' pass. participle of 04483; TWOT-2835a; n m AV-MENE 3; 3

- 1) (P'al) mina, maneh
 - 1a) a weight or measurement; usually 50 shekels but maybe 60 shekels

Remember "*Mene mene tekel upharsin*" in *Daniel 5*, the story of the handwriting on the wall? That was the Aramaic language. The Greek *μνα*, which is an exact transliteration of *ܡܢܐ* - "mene", is not as close to the Hebrew *מנה* - "Maneh". Can Greek primacists (those who believe in a Greek original NT) read the handwriting on the wall? Not unless they can read Aramaic. I have read it, and it isn't Greek

An apparent conflict exists in the value of a Mina in *Mark 12:42*, the account of the widow's mites. There the two mites are said to be "a *Shimona*", which is worth only 1/4 cent. There were three different standards of currency however: There was the **gold** standard, the **silver** and the **copper**. A gold talent was much more valuable than the silver, and the silver than the copper; the same for the shekel, which was about 65 cents in silver and 10 dollars in gold. A silver mina was 60 shekels, and the copper coins were much lower in value than the silver, which probably accounts for the difference in the values noted. A table of weights and values is presented for comparisons:

20 gerahs = 1 shekel = 65 cents silver; 10 dollars gold
60 shekels = 1 maneh = 1 pound = 100 drachmas = 16 dollars silver; 490 dollars gold; 1/8 cent copper

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60 manehs=1 talent= 1960 dollars silver; 29,374 dollars gold

- 14 בני מדינתה (the sons) (of his city) דין (but) סנין (hating) הוו (were) לה (him) ושדרו (& they sent) איזגרא (envoys) בתרה (after him) ואמרין (& they were saying) לא צבין (not) הנין (want) (we) דנמלך (to reign) עלין (over us) הנא (this one)
- 15 וכד (& when) נסב (he had received) מלכותא (the kingdom) והפך (& returned) אמר (he said) דנקרון (to summon) לה (to him) הנון (those) עברוהי (his servants) דיהב (he had given) להון (to whom) כספא (money) דנדע (that he may know) מנא (what?) כל (every) חד (one) חד (each) מנהון (of them) אתתגר (had traded)
- 16 ואתא (& came) קדמיא (the first) ואמר (& he said) מרי (my lord) מניך (your mina) עסרא (ten) מנין (minas) אותר (has gained)
- 17 אמר (he said) לה (to him) אינו (excellent!) עברא (servant) טבא (good) דבקליל (for with a little) אשתכחת (you are found) מהימן (faithful) תהוא שליט (you shall be) על (a ruler) עסרא (over) כרכין (fortress cities)
- 18 ואתא (& came) דתריין (the second) ואמר (& he said) מרי (my lord) מניך (your mina) חמשא (five) מנין (minas) עבד (has made)
- 19 אמר (he said) אף (also) להנא (to this one) אף (also) אנת (you) תהוא שליט (shall be) (ruler) על (over) חמשא (five) כרכין (fortress cities)
- 20 ואתא (& came) אחרנא (another) ואמר (& he said) מרי (my lord) הא (my lord) (behold) מניך (mina) הו (that) דאית (that) הוא (was) לותי (to me) כד (now) סים (is laid) בסדונא (in fine linen)
- 21 דחלת (I was afraid) גיר (for) מנך (of you) דגברא (for a man) אנת (you are) קשיא (hard) ושקל (& take up) אנת (you) מדם (the thing) דלא (that not) סמת (you laid down) וחרצד (& reap) אנת (you) מדם (the thing) דלא (that not) זרעת (you have sown)
- 22 אמר (he said) לה (to him) מן (from) פומך (your mouth) אדונך (I shall judge you) עברא (servant) בישא (evil) ידע (known) הוית (you had) לי (me) דגברא (that a man) אנא (I am) קשיא (hard) ושקל (& take up) אנא (I) מדם (the thing) דלא (that not) סמת (I have laid down) וחרצד (& reap) אנא (I) מדם (the thing) דלא (that not) זרעת (I have sown)
- 23 למנא (why?) לא (not) יהבת (did you put) כספי (my money) על (upon) פתורא (the exchange) ואנא (& I) אתא (come) הוית (would have) תבע (to seek) לה (it) עם (with) רביתה (its interest)
- 24 ולהנון (& to those) דקימין (who stood) קדמוהי (before him) אמר (he said) סבו (take) מנה (from him) מניא (the mina) והבו (& give) להו (to him) דאית (who has) לותה (with him) עסרא (ten) מנין (minas)
- 25 אמרין (they were saying) לה (to him) מרין (our lord) אית (there are) לותה (with him) עסרא (ten) מנין (minas)
- 26 אמר (he said) להון (to them) אמר (say) אנא (I) לכוון (to you) דלכל (that everyone) מן (whoever) דאית (has) לה (it) נתיהב (it) לה (shall be given) ומן (it) הו (him) דלית (who has not) לה (it) אף (even) הו (that) דאית (which he has) לה (to him) נתנסב (shall be taken) מנה (from him)
- 27 ברם (however) להנון (those) בעלדבבי (my enemies) אילין (whoever) דלא (not) צבו (wanted) דאמלך (me to reign) עליהון (over them) איתו (bring) אנון (them) וקטלו (& kill) אנון (them) קדמי (before me)
- 28 וכד (& when) אמר (had said) הליון (these things) ישוע (Yeshua) נפק (He went out) לקדמוהי (to those going before Him) דנאזל (to go) לאורשלם (to Jerusalem)
- 29 וכד (& when) מטי (He arrived) לביתפנא (at Bayth-Phage) וביתעניא (& Bayth-Anya) על גנב (the side) טורא (of the mount) דמתקרא (which is called) דבית (D'Bayth) זיתא (Zaytha) שדר (He sent) תריין (two) מן (of) תלמידוהי (His disciples)

“Bayth Zaytha” means “The place of Olives” and is known as “The Mt. of Olives”.

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ואמר (& He said) להון זלו (to them) לוקריתא (go) הי (that is) דלקובלון (which opposite us) וכה (& when) עאלין (enter) אנתון (you) לה (it) הא (behold) משכחין (shall find) אנתון (you) עילא (a colt) דאסיר (that is tied) דאנש (that a man) ממתום (ever) לא (not) רכב (has ridden) עלוהי (upon him) שרו (loose) איתאוהי (bring Him)

31
ואן (& if) אנש (a man) משאל (asks) לכון (you) למנא (why?) שרין (loosing) אנתון (are you) לה (him) הכנא (thus) אמרו (say) לה (to him) למרין (for our Lord) מתבעא (he is needed)

32
ואזלו (& went) הנון (they) דאשתדרו (who were sent) ואשכחו (& they found) איכנא (Just as) דאמר (that He had said) להון (to them)

33
וכד (& as) שרין (they loosed) לה (him) לעילא (the colt) אמרין (they were saying) להון (to them) מרנהי (to them) מנא (why?) שרין (loosing) אנתון (are you) עילא (colt) הו (that)

34
ואמרו (& they said) להון (to them) דלמרין (that for our Lord) מתבעא (he is needed)

35
ואיתוהי (& they brought him) לות (to) ישוע (Yeshua) נארמיו (& they cast) על (on) עילא (the colt) מאניהון (their garments) וארכבוהי (& set) לישוע (Yeshua) עלוהי (upon him)

36
כד (as) דין (but) אזל (He went) פרסין (spreading) הוו (they were) מאניהון (their garments) באורחא (in the road)

37
וכד (& when) קרב (he approached) למחתתא (the descent) דטורא (of the Mount) דבית (of the house) זיתא (of Olives) שרין (began) כלה (all) כנשא (the crowds) דתלמידא (of disciples) הדין (rejoicing) ומשבחין (& praising) לאלהא (God) בקלא (with voices) רמא (loud) על (for) כל (all) הילא (the mighty works) דהוו (that they had seen)

38
ואמרין (& saying) הוו (they were) בריך (blessed) הו (is) מלכא (the King) דאתא (Who comes) בשמה (in the Name) דמרין (of Jehovah) בשמא (peace) בשמא (in Heaven) ושובחא (& glory) במרומא (in the highest Heaven)

39
אנשא (men) דין (but) מן (some) פרישא (Pharisees) מן (from) ביני (among) כנשא (the crowds) אמרין (were saying) לה (to Him) רבי (Rabbi) כאי (rebuke) בתלמידין (Your disciples)

40
אמר (He said) להון (to them) אמר (say) אנא (I) לכון (to you) דאן (that if) הלין (these) נשתקון (would be silent) כאפא (the stones) נקעין (would be crying out loud)

41
וכד (& when) קרב (He came near) וחזה (& He saw) למדינתא (the city) בכא (He wept) עליה (over it)

42
ואמר (& He said) אלו (if only) כי (now) ידעתי (you had known) אילין (those things) דאיתוהין (that are) דשלמכי (of your peace) אפן (even if) בהנא (in this) יומכי (your day) השא (now) דין (but) אתכסי (are hidden) להין (these things) מן (from) עיניכי (your eyes)

43
נאתון (shall come) לכי (to you) דין (but) יומתא (the days) דנחדרונכי (when shall surround you) בעלדבביכי (your enemies) ונאלצונכי (& they shall press you in) מן (from) כל (every) דוכא (place)

44
ונסחפונכי (& they shall destroy you) ולבניכי (& your children) בגוכי (within you) ולא (& not) נשבקון (they shall leave) בכי (in you) כאף (a stone) על (on) כאף (a stone) חלף (because) דלא (that not) ידעתי (you knew) זבנא (the time) דסוערנכי (of your visitation)

45
וכד (& when) על (He entered) להיכלא (the temple) שרי (He began) למפקו (to cast out) לאילין (those) דיבנין (who bought) בה (in it) ומזבנין (& sold)

46
ואמר (& He said) להון (to them) כתיב (it is written) דביתי (that My house) בית (the house) צלותא (of prayer) איתוהי (is) אנתון (you) דין (but) עבדתוניהי (have made it) מערתא (a den) דלסטיא (of robbers)

47
והו (& he) מלף (teaching) הוא (was) כל (every) יום (day) בהיכלא (in the temple) רבי (Chief) כהנא (Priests) דין (but) וספרא (& the Scribes) וקשישא (& The Elders) דעמא (of the people) בעין (seeking) הוו (were) למוברותה (to destroy Him)

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48

ולא (& not) משכחין (finding) הוּוּ (they were) מנא (what) נעברון (they might do) לה (to Him) כלה (all) גיר (for) עמא (the people) תלא (hanging) הוא (were) בה (on Him) למשמעה (to hear Him)

Chapter 20

1

והוא (& it was) בחד (in one) מן (of) יומתא (the days) כד (while) מלף (He was teaching) בהיכלא (in the temple) לעמא (the people) ומסבר (& proclaiming hope) קמו (there stood) עלוהי (about Him) רבי (Chief) כהנא (Priests) וספרא (& Scribes) עם (with) קשישא (Elders)

The Majority Greek text has "the priests" whereas the Critical Greek has "The Chief Priests", like The Peshitta.

2

ואמרין (& they were saying) לה (to Him) אמר (tell) לן (us) באינא (by which?) שולטנא (authority) הלין (these things) עבד (do) אנת (you) ומנו (& who is?) הוּוּ (he) דיהב (who has given) לך (to you) שולטנא (authority) הנא (this)

3

ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them) אשאלכון (I shall ask you) אף (also) אנא (I) מלתא (a question) ואמרו (& you answer) לי (Me)

Greek omits "Jesus".

4

מעמודיתה (the baptism) דיוחנן (of Yokhanan) מן (from) שמיא (Heaven) הות (was it?) או (or) מן (from) בני (sons) אנשא (of men)

5

הנון (those) דין (but) מתחשבין (counseling) הוּוּ (they were) בנפשהון (among themselves) ואמרין (& they were saying) דאן (that if) נאמר (we say) מן (from) שמיא (Heaven) אמר (He will say) לן (to us) ומטל (& because of) מנא (what?) לא (not) הימנתוניהי (did you believe him)

6

אן (if) דין (but) נאמר (we say) מן (from) בני (sons) אנשא (of men) רנם (will stone) לן (us) עמא (the people) כלה (all) מפסין (they are convinced) גיר (for) דיוחנן (that Yokhanan) נביא (a prophet) הוּוּ (is)

7

ואמרו (& they said) לה (to Him) דלא (Not) ידעינן (we know) מן (from) אימכא (where) הי (it is?)

The Greek has literally: "And they answered not to know from where"; The Peshitta has, "And they said to Him, 'We do not know from where it is' ". The Greek is rather awkward ("They answered not to know") and The Peshitta has three more bits of information than the Greek, highlighted blue in the previous sentence. Translations delete information from the original; they do not create it, generally, and The Greek NT throughout contains thousands fewer bits of data than The Peshitta NT.

8

אמר (said) להון (to them) ישוע (Yeshua) ולא (neither) אנא (I) אמר (say) אנא (do) לכון (to you) באינא (by which) שולטנא (authority) הלין (these things) עבד (do) אנא (I)

9

ושרי (& He began) דנאמר (to tell) לעמא (the people) מתלא (parable) הנא (this) גברא (man) חד (a certain) נצב (planted) כרמא (a vineyard) ואוחרדה (& handed it) לפלחא (to laborers) ואבעד (& went abroad) זבנא (for a time) סניאא (long)

10

ובזבנא (& at the season) שדר (he sent) עבדה (his servant) לות (to) פלחא (the workers) דנתלון (to give) לה (to him) מן (from) פארא (the fruits) דכרמא (of the vineyard) פלחא (the workers) דין (but) מחאוהי (beat him) ושדרוהי (& they sent him away) כד (as) סריק (stripped)

11

ואוסף (& he added) ושרי (& he sent) לעבדה (his servant) אחרנא (another) הנון (they) דין (but) אף (also) להוּוּ (that one) מחאוהי (they beat him) וצערוהי (& they abused him) ושדרוהי (& they sent him away) כד (as) סריק (naked)

12

ואוסף (& he added) ושרי (& he sent) דתלתא (a third) הנון (they) דין (but) ואף (also) להוּוּ (that one) צלפוהי (wounded him) ואפקוהי (& they cast him out)

13

אמר (said) מרא (The owner) כרמא (of the vineyard) מנא (what?) אעבד (shall I do)

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אונגליון קדישא כרוזותא דלוקא

אשרר (I shall send) ברי (my son) חביבא (beloved) כבר (doubtless) נחזונידי (they will see him)
(& they will be ashamed) ונתכחדון

14

כד (when) הזאוהי (they saw him) דין (but) פלחא (the workers) מתחשבין (counseling)
הוו (were) בנפשתינן (among themselves) ואמרין (& they were saying) הנו (this is) ירתא (the heir)
תו (come) נקטלייהי (let us kill him) ותהוא (& shall be) ירתותא (the inheritance) דילן (ours)

15

ואפקוהי (& they cast him out) לבר (outside) מן (of) כרמא (the vineyard) וקטלוהי (& they murdered him)
מנא (what?) הכיל (therefore) נעבד (will do) להון (to them) מרא (the owner) כרמא (of the vineyard)

16

נאתא (he shall come) ונובר (& shall destroy) לפלחא (workers) הנון (those)
ונתל (& he shall give) כרמא (the vineyard) לאחרנא (to others)
כד (when) שמעו (they heard) דין (but) אמרו (they said) לא (not) תהוא (may be) הדא (this)

17

הו (He) דין (but) חר (gazed) בהון (upon them) ואמר (& He said)
ומנא (& what?) הי (is) די (this) דכתיבא (that is written)
דכאפא (the Stone) דאסליו (which rejected) בניא (the builders) די (that) הות (was)
לריש (the head) קרנא (corner) דזויתא (of the corner)

18

וכל (& everything) דנפל (that falls) על (on) די (that) כאפא (stone) נתרעע (shall be broken)
וכל (& everything) מן (whatever) דהי (this) תפל (will fall) עלוהי (upon which) תדריוהי (it shall scatter it)

19

בעו (seeking) הוו (they were) דין (but) רבי (Chief) כהנא (Priests) וספרא (& the Scribes)
דנרמון (to lay) עלוהי (upon Him) אידיא (hands) בהי (in that) שעתא (hour)
ודחלו (& they were afraid) מן (of) עמא (the people) ידעו (they knew) גיר (for) דעליהון (that against them)
אמר (He had told) מתלא (parable) הנא (this)

20

ושדרו (& they sent) לותה (to Him) גשושא (spies) דמתדמין (who imitated) בזדיקא (righteous men)
דנאחרונידי (to catch Him) במלתא (in discourse) ונשלמונידי (& to deliver Him) לדינא (to the judge)
ולשולטנה (& to the authority) דהגמונא (of the governor)

21

ושאלוהי (& they asked Him) ואמרין (& were saying) לה (to Him) מלפנא (Teacher) ידעינן (we know)
דתריצאית (that correctly) מכלל (speaking) אנת (You are) ומלף (& teaching)
ולא (& not) נסב (receive) אנת (You) כאפא (faces)
אלא (but) בקושתא (in truth) אורחא (the way) דאלהא (of God) מלף (teach) אנת (You)

22

שליט (is it legal?) לן (for us) דנתל (to give) כסף (money) רשא (head) לקסר (to Qaesar) או (or) לא (not)

The Greek has "φορος" ("Foros"), which apparently was the wrong word, as it was a tax paid in produce, not with money. See the following definitions of the various Greek words for taxes:

φορος ("Foros") indicates a direct tax which was levied annually on houses, lands, and persons, and paid usually in produce.

Τελος ("Telos") is an indirect tax on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties.

κηνσος, ("Kaynsos") originally an enrollment of property and persons, came to mean a poll-tax, levied annually on individuals by the Roman government.

διδραχμον ("Didrachmon") was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

As The Peshitta has "a head tax" which was also called a "poll tax", the Greek word **φορος** does not match it, meaning The Peshitta is not a translation of **φορος**, which does not fit the tax being described. The Greek word which fits is **κηνσος** ("Kaynsos"), but no Greek manuscript known has **κηνσος**; All have **φορος** ("Foros"), which was normally paid in barter, not coins.

Therefore, the Greek is plainly a mistranslation of the Peshitta's poll tax (כסף רשא) "kespa resha". The Greek is incorrect here and the Aramaic is flawless.

23

הו (He) דין (but) אסתכל (perceived) חרעותהון (their cunning) ואמר (& He said)
מנא (why?) מנסין (testing) אנתון (are you) לי (Me)

24

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אונגליון קדישא כרוזותא דלוקא

הואוני דינרא (show me) דינרא (a denarius) דמן (of whom) אית (is) בה (in it) (Qaesar's) צלמא וכתבתא (& inscription) הנון (they) דין (but) אמרו (said) דקסר (Qaesar's)

A denarius was a silver Roman coin worth 8 ½ cents.

25
אמר (said) להון (to them) ישוע (Yeshua) הבו (give) הכיל (therefore) (to Qaesar) לקסר (Qaesar's) ודאלהא (& God's) לאלהא (to God)

Greek omits "Jesus".

26
ולא (& not) אשכחו (they were able) למאחד (to lay hold of) מנה (from Him) מלתא (a word) קדם (before) עמא (the people) ואתדמרו (& they were amazed) על (at) פתנמה (His answer) ושתקו (& they kept silent)

27
קרבו דין (came) דין (but) אנשין (some) מן (of) זדוקיא (the Sadducees) הנון (those) דאמרין (who say) דקימתא (that resurrection) לית (there is no) ושאלוהי (& they asked Him)

28
ואמרין (& they were saying) לה (to Him) מלפנא (Teacher) מושא (Moshe) כתב (wrote) לן (to us) דאן (that if) אנש (a man) נמות (dies) אחוהי (& his brother) דאית (who has) לה (to him) אנתתא (a wife) דלא (without) בניא (sons) נסב (shall take) אחוהי (his brother) אנתתה (his wife) ונקים (& he shall raise up) זרעא (a son) לאחוהי (to his brother)

זרעא - "Zrea" - "Seed" refers normally to male offspring; the Law of Moses (Deut. 25:5-10) required that a son be raised to keep the family name alive. The Majority Greek text has the verb "dies" twice; The Critical Greek text has it just once, like The Peshitta NT.

29
שבעא (seven) דין (but) אחין (brothers) אית (there) הון (were) קדמא (the first) נסב (took) אנתתא (the woman) ומית (& he died) דלא (without) בניא (sons) ונסבה (& took her) דתריין (the second) לאנתתה (his wife) והנא (& he) מית (died) דלא (without) בניא (sons) ורתלתא (& the third) תוב (again) נסבה (took her) והכות (& thus) ואף (also) שבעתיהון (the seven of them) ומיתו (& they died) ולא (& not) שבקו (they left) בניא (sons)

32
ומיתת (& died) בחרתא (finally) אף (also) אנתתא (the woman)

The Critical Greek agrees more closely with with The Peshitta here; The Majority Greek has "last of all, the woman died also"; The Critical Greek has "afterward, the woman died also." Both, however are reasonable translations of the Aramaic of The Peshitta.

33
בקימתא (in the resurrection) הכיל (therefore) דאינא (of which?) מנהון (of them) תהוא (shall she be) אנתתא (the wife) שבעתיהון (the seven of them) ניר (for) נסבוה (married her)

34
אמר (said) להון (to them) ישוע (Yeshua) בנוהי (the sons) דעלמא (of world) הנא (this) נסבין (take) נשא (women) ונשא (& women) הוין (are given) לגברא (to men)

All Greek mss. have "The sons of this age marry and are given in marriage". The Greek word υιος ("hweeos"), is the word "son". In what first century culture were sons given in marriage? If the meaning were simply "children", the word "teknon" would be used, referring to males and females. No Greek text has "Women are given to men", as does The Peshitta. Of which Greek text or manuscript is The Peshitta a translation? Again, the Greek is incorrect and The Peshitta is flawless.

35
הנון (those) דין (but) דלהו (who for that) עלמא (world) שוו (are worthy) ולקימתא (& for the resurrection) דמן (from) בית (among) מיתא (the dead) לא (not) נסבין (are taking) נשא (women) ואף (also) לא (not) נשא (women) הוין (are) לגברא (to men)

The Aramaic here mentions "Men" & "Women". The Greek mss. have neither. Some have concluded from the Greek that people are gender neutral in the glorified state in Heaven. The Peshitta nowhere suggests that. (neither does the Greek, in my opinion)

36
אפלא (neither) ניר (for) תוב (again) לממת (die) משכחין (can they) איך (like) מלאכא (the angels) אנון (they are) ניר (for) ובניא (& children) איתיהון (they are) דאלהא (of God)

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אונגליון קדישא כרוזותא דלוקא

מטל (because) דהוו (they were) בניא (children) דקימתא (of the resurrection)

37

דקימין (that rise) דין (but) מיתא (those who have died) אף (also) מושא (Moshe) בדק (declared)
אדכר (he recounts) גיר (for) בסניא (at the bush) כד (when) אמר (said) מריא (Jehovah)
אלהה (The God) דאברהם (of Abraham) ואלהה (& The God) דאיסחק (of Isaaq)
ואלהה (& The God) דיעקוב (of Yaqob)

38

אלהא (God) דין (but) לא (not) הוא (He was) דמיתא (of the dead)
אלא (but) דהיא (of the living) כלהון (all of them) גיר (for) חיין (alive) אנון (were) לה (to Him)

39

וענו (& answered) אנשין (some) מן (of) ספרא (the Scribes) ואמרין (& they were saying)
לה (to Him) מלפנא (Teacher) שפיר (beautifully) אמר (have spoken) אנת (You)

40

ולא (& not) טוב (again) אמרהו (they dared) למשלותה (to ask Him) על (about) מדם (anything)

41

ואמר (& said) הוא (He) להון (to them) איכנא (how?) אמרין (were saying) ספרא (The Scribes)
על (about) משיחא (The Messiah) דברה (that The Son) הו (He is) דדוויד (of David)

The Greek mss. do not have "The Scribes". Where did *The Peshitta* get this, if it is a translation of Greek? The Greek has "How do they say The Christ is the Son of David?"

42

והו (& he) דוויד (David) אמר (said) בכתבא (in the book) דמזמורא (of Psalms)
דאמר (said) מריא (Jehovah) למרי (to my Lord) תב (seat) לך (Yourself) מן (at) ימיני (My right)

43

עדאמ (until) דאסים (I put) בעלדבבך (Your enemies) תחית (under) רגליך (Your feet)

The Greek has, "Until I set your enemies your footstool." *The Peshitta* and one Greek ms. (D) have "Until I set your enemies under your feet." This verse (Psalms 110:1) is quoted seven times in The NT.

Mt 22:44 דאמר מריא למרי תב לך מן ימיני עדמא דאסים בעלדבבך תחית רגליך

Mt 22:44 ειπεν κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποκατω των ποδων σου -WH *

Mt 22:44 ειπεν ο κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου -BYZ agrees with LXX

Mr 12:36 הו גיר דוויד אמר ברוחא דקודשא דאמר מריא למרי תב לך מן ימיני עדמא דאסים בעלדבבך כובשא תחית רגליך

Mr 12:36 αυτος δαυιδ ειπεν εν τω πνευματι τω αγιω ειπεν κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποκατω των ποδων σου * -WH

Mr 12:36 αυτος γαρ δαυιδ ειπεν εν πνευματι αγιω λεγει ο κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with LXX

Lu 20:43 עדמא דאסים בעלדבבך תחית רגליך

Lu 20:43 εως αν θω τους εχθρους σου υποποδιον των ποδων σου -WH agrees with LXX

Lu 20:43 εως αν θω τους εχθρους σου υποποδιον των ποδων σου (BYZ) agrees with LXX

Lu 20:43 εως αν θω τους εχθρους σου υποκατω των ποδων σου -Codex D. *

Ac 2:35 עדמא דאסים בעלדבבך כובשא לרגליך

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου * -WH agrees with Hebrew OT, Pesh. OT & LXX

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with Hebrew OT, Pesh. OT & LXX

Heb 1:13 למן דין מן מלאכא ממתום אמר דתב מן ימיני עדמא דאסים בעלדבבך כובשא תחית רגליך

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Heb 1:13 προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * -WH agrees with LXX

Heb 1:13 προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with LXX

1Co 15:25 (MUR) For he is to reign, until he shall put all his enemies under his feet. בעל־רבבוהי כלהון תחית רגלוהי ICo 15:25 (Peshitta)

1Co 15:25 (BYZ) δει γαρ αυτον βασιλευειν αχρις ου αν θη παντας τους εχθρους υπο τους ποδας αυτου * -

1Co 15:25 (WH) δει γαρ αυτον βασιλευειν αχρις ου θη παντας τους εχθρους υπο τους ποδας αυτου *

Heb 10:13 (MUR) and thenceforth waited, until his foes should be placed as a footstool under his feet. כובשא תחית רגלוהי Heb 10:13 (Peshitta)

Heb 10:13 (BYZ) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου* agrees with LXX

Heb 10:13 (WH) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου * agrees with LXX

Of the seven quotes of Psalm 110:1, The Peshitta disagrees with all the major Greek readings in four (Shaded grey) and agrees with them in 3 cases.. It also agrees with The Peshitta OT and The Hebrew OT in one of the cases and also with The LXX in that same place where The LXX and The Hebrew OT & Peshitta OT all agree. (Acts 2:35).

The Greek texts agree with The LXX in ten out of 15 (2 Greek texts) places.

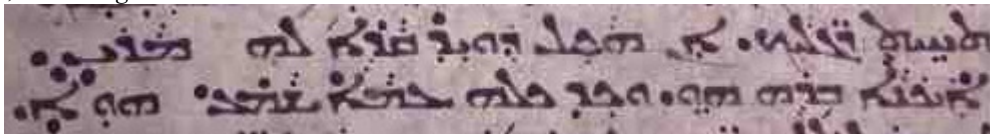
This shows four things:

1. The Peshitta does not translate the Greek readings. In several cases, The Peshitta contains “**footstool under your feet**” where the Greek has a subset –“**footstool**” or “**under your feet**”. In Mark 12:36, The Critical Greek has “**under your feet**” and The Majority Greek has “**your footstool of your feet**”. The Peshitta has “**your footstool under your feet.**”
2. The Greek conforms generally to The LXX (67% correlation).
3. The Peshitta NT quotes do not conform to any particular established OT text. It does not agree with The Hebrew OT or The Peshitta OT more than twice of the seven times Psalm 110:1 is quoted. That is only 28 % correlation.
4. The Greek readings are subsets of The Peshitta readings in 12/15- (80%) of the cases. In the other 20%, the Greek text conforms to The LXX. That means the Greek readings may be derived from The Aramaic, but not vice versa. For the Peshitta to have come from Greek, there would have had to be selective conflation (pasting two different readings together to form a longer one), and editing among different Greek text types, with no particular rhyme or reason behind it; Often the Peshitta follows no particular Greek reading whatsoever (56% of the time). This is not a reasonable scenario for an Aramaic translation from Greek. All the data support a Greek translation from a Peshitta base.

44

אן (if) הכיל (therefore) דויד (David) מרי (my Lord) קרא (called) לה (Him)
איכנא (how?) ברה (his son) הו (is He)

The following is a photo of the ancient Khabouris Peshitta Manuscript, which was copied from a fourth century manuscript no later than AD 360, according to the scribe’s notes.



*I show this because the word order is different here from the 1905 edition used in this interlinear, and may explain the difference in the Greek readings of the verse. **The Khabouris (& the Eastern Peshitta)** has the word order:*

“If therefore David **called Him my Lord**, how his son is He

The Western Peshitta mss. have:

“If therefore David **my Lord called Him**, how his son is He

:The 4th century Greek ms. Vaticanus has

“David therefore **Him Lord calls**, and how his son is He? This is closer to the Eastern Peshitta than to the Western.

Practically all other Greek mss. have:

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?“David therefore **Lord Him calls**, and how son his is He

This is closer to the Western word order than to the Eastern. These facts lead me to believe that the Vaticanus manuscript is a translation of the Aramaic text according to the Eastern Peshitta and that the Majority Greek text is translated from the Western Peshitta text. There are very few differences between the two Peshittas, however, by which to compare the Greek texts, but the available data seem to support this conclusion.

Matthew 22 says twice that “David called Him (The Messiah) **מרִיא – Jehovah**”; Luke and Mark say “David called Him, **מרִי – my Lord**”. There is one letter difference between “Jehovah” & “my Lord” in Aramaic: **מרִיא & מרִי**. This may seem to be a contradiction in The Peshitta NT, however, the text of Matthew says that our Lord was addressing the Pharisees directly and asking them for their views of The Messiah. Mark and Luke (in The Peshitta) have, “How do the Scribes say that The Messiah is David’s son? The circumstances were different from the account of Matthew, and the approach with the Pharisees in Matthew was deeper and more expository and theological than with the common folk. With the Pharisees, He said twice that David calls The Messiah “Jehovah” – **מרִיא (MarYah)**, which is not based on His quotation of Psalm 110:1, but rather on a further examination of Psalm 110:5 in the first century text of the verse which was later revised by the Massoretes from Jehovah (or YAHWEH) in Hebrew to “Adonai” – “my Lord”. Why did the Massoretes do this? Beats me, but they did this in 134 places in the Hebrew Bible and kept notes of the changes for every one of them in their Massorah (Scribal notes and alternate readings in the margins of manuscripts). The Peshitta Old Testament also retains the correct reading in this and all the other places where the reading was later changed in Hebrew mss. Psalm 110:5 says: “**Jehovah at Your right hand** shall defeat kings in the day of His wrath.” If Jehovah is at the right hand of Jehovah then there are two Jehovah’s mentioned in this Psalm: God The Father and God The Son Messiah. If The Son is at the right hand of The Father, as verse one teaches, then The Father cannot be the One to Whom verse 5 refers as “YAHWEH” at your right hand”. If The Son is at the right hand of The Father, The Father cannot be at the right hand of The Son; otherwise, we make nonsense of language and reason. My understanding of Hebrew exposition is that the first verse of a Psalm signifies the whole Psalm, when quoted. Quite often, the first verse of a Psalm is quoted in The NT, but the first verse is a title for entire Psalm, often as a song begins with the title words by which the song is known.

The Greek text of Matthew 22: 43-46 says basically the same as the Greek of Mark 12 & Luke concerning Psalm 110, because Greek usually uses the same word (**Kurios-“Lord”**) for the Aramaic **MarYah (Lord Jehovah)** as for the Aramaic **Mari (Lord)**. **The Peshitta of Matthew 22:43-46 says twice that The Messiah is Jehovah (The Lord God) of The Hebrew people and of the whole creation. This Aramaic Name “Maryah” occurs 239 times in The Peshitta NT. The Greek rarely makes a distinction between “Lord”(which may refer to God or man) and “Jehovah”(which always refers to God).**

45

וכד (& while) כלה (all) עמא (the people) שמע (heard) הוא (He) אמר (said) לתלמידוהי (to His disciples)

46

אזדהרו (beware) מן (of) ספרא (the Scribes) דצבין (who like) למהלכו (to walk) באסטלא (in robes) ורחמין (& love) שלמא (greetings) בשוקא (in the markets) וריש (& first class) מותבא (seats) בכנושתא (in the synagogues) וריש (& first class) סמכא (rooms) באחשמיתא (at banquets)

47

הנון (they) דאכלין (who consume) בתא (the houses) דארמלתא (of widows) בעלתא (for an offering) דמורכין (of chanting) צלותהון (their prayers) הנון (those) נקבלון (shall receive) דינא (a judgment) יתירא (surpassing)

Those who consume the houses of widows, for an offering of chanting their prayers, will receive a surpassing condemnation.

עלתא – “Elta” can mean “pretext”, “cause”, “article”, or “offering”, “sacrifice”. “Pretext” is not convincing, as most translations have it. Surely the Scribes would pray at the widows’ homes and pray long prayers. It was not pretending that was the problem, it was charging widows for their prayers that was the problem. Are we to believe that it would have been acceptable if they had actually prayed long prayers in exchange for “devouring widows’ houses”?

Chapter 21

1

חר (gazed) דין (but) ישוע (Yeshua) בעתירא (at the rich) אילין (those) דרמין (who casting) הוּו (were) בית (in the house) גזא (of treasure) קורבניהון (their offerings)

The Greek mss. lack the name “Jesus” in verse 1. Old Syriac agrees with Greek in the first verb “looked up” and having no “Yeshua”- “Jesus”.

2

וחזא (& He saw) אף (also) ארמלתא (a widow) חזא (a certain) מוכנתא (poor) דארמית (who cast in) שמונא (shemonas) תרין (two)

A שמונא (Shemona) is a farthing, which was a small copper coin worth 1/4th cent.

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3
(widow) אמר (& He said) שררא (the reality) אמר (tell) אנא (I) לכוון (you) דהדא (that this) ארמלתא (widow)
מסכנתא (poor) ארמית (has cast in) יתיר (more) מן (than) כלנש (anyone)

4
כלהון (all of them) גיר (for) הלין (these) מן (from) מא (whatever) דיתיר (abundance) הוא (was) להון (to them)
ארמיו (they cast in) בית (to the house) קורבנא (of offerings) דאלהא (of God)
הדא (this one) דין (but) מן (from) חסירותה (her want) כל (everything)
דקניא (that owned) הות (she had) ארמיתה (she has cast in)

The Critical Greek text lacks "of God" in v. 4, as does Old Syriac

5
(the temple) וכד (& when) אמרין (saying) הוו (were) אנשין (people) על (about) היכלא (the temple)
דבכאפא (that with stones) שפירתא (beautiful) ובקורבנא (& with gifts) מצבת (it was adorned)
אמר (said) להון (to them) ישוע (Yeshua)

"Jesus" is not in the Greek mss..

6
הלין (these things) דחזין (see?) אנתון (do you) נאתון (shall come) יומתא (the days)
דבהון (in which) לא (not) תשתבק (shall be left) כאף (a stone) על (on) כאף (a stone)
דלא (that not) תסתתר (shall be pulled down)

7
(& they were saying) ומשאלין (& asking) הוו (they were) לה (Him) ואמרין (is) אתא (the sign)
מלפנא (Teacher) אמתי (when?) הלין (these things) גהוין (will occur) ומנא (& what?) הי (to occurring)
מא (when) דקריבין (are close) הלין (these things)

8
הו (He) דין (but) אמר (said) להון (to them) חזו (beware) למא (that not) תטעון (you be deceived)
סניאא (many) גיר (for) נאתון (shall come) בשמי (in My Name) ונאמרין (& they shall say)
דאנא ("I") אנא ("AM God") משיחא (the Messiah) וזבנא (& the time) קרב (is near)
לא (not) דין (but) תאזלון (go) בתרהון (after them)

אנא אנא - "Ena na" is an Aramaic idiom used in The Old Testament Peshitta to translate Divine utterances: "I AM The LORD"; "I AM God"; "I AM the first and the last", etc.. 97% of the 146 occurrences of this expression I have examined in the OT refer to God; a few times it may refer to a mere human saying "I am...". I here translate it in the Divine sense, as it amounts to a claim of false prophets to be The Messiah, Who is certainly Divine. The Greek mss. never convey this sense in the 34 places where it occurs in The Peshitta NT, as the Greek "ego eimi" never was an idiom meaning "I AM God". The Greek mss. also lack "The Messiah" in this verse, leaving merely the inane statement "Many shall come in My Name saying, I am." This they repeat in some other places in the Gospels, making a claim to Deity into a vague and meaningless statement in Greek. This is surely a defect in the Greek NT in several places such as: "If you believe not that I am, you shall die in your sins."-Jn. 8:24. It is a deficiency in those 24 other "I AM" statements of our Lord in John, such as "I am the bread of life." The Peshitta has "Ena na" in those places, meaning "I AM the Living God". John 6:51 then reads: I am The Living God, the bread of life, who have come down from heaven: and if a man shall eat of this bread, he will live for ever. And the bread which I shall give, is my body, which I give for the life of the world.

9
ומא (& whenever) דשמעין (hear) אנתון (you) קרבא (wars) ושנושיא (& commotions)
לא (not) תרחלון (fear) עתידין (going) אנין (are) גיר (for) הלין (these things) לוקדם (first)
למהוא (to happen) אלא (but) לא (not) עדכיל (yet) מטת (has arrived) חרתא (the end)

10
נקום (shall arise) גיר (for) עמא (nation) על (against) עמא (nation)
ומלכו (& kingdom) על (against) מלכו (kingdom)

11
וזועא (& earthquakes) רורבא (great) נהוון (shall be) בדוכא (in places)
דוכא (places) וכפנא (& famines) ומותנא (& plagues) ונהוין (& there shall be) דחלתא (panics)
וסורדא (& terror) ואתותא (& the signs) רורבתא (great) מן (from) שמיא (the sky) נתחזין (shall appear)
וסתוא (& storms) רורבא (great) נהוון (there shall be)

"And there shall be great storms" is entirely missing from all Greek texts (except one very late miniscule ms. that has "and storms").

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Did an Aramaean translator invent this phrase and add it to a translation of Greek, or did a Greek translator simply miss it in his translation from The Peshitta? Reason will dictate that the latter is far more likely than the former.

12
קדם (before) דין (but) הלין (these things) כלהין (all)
(& they shall persecute you) עליון (on you) אידא (hands) ונרדפונכון (and they shall deliver you) לכנושתא (& to houses) אסירא (prison)
(& they shall bring you) קדם (before) מלכא (kings) והגמונא (& governors)
מטל (because of) שמי (My Name)

מטל שמי - "Metul Shemai" ("because of My Name") is such an important phrase, repeated in v. 17 & elsewhere as the cause of all the controversy and persecution against the church. What is His Name and why all the persecution? His Name, according to The Peshitta, which every believer must confess and to which each was baptized is "מריא ישוע משיחא" (MarYah Yeshua Meshikha) - "The LORD God Yeshua The Messiah". Paul would later write: "No one can say Yeshua is Jehovah (LORD God) except by the Holy Spirit." Whoever does not believe He is Jehovah God does not believe in Him. Whoever has not confessed with his mouth "The LORD God Yeshua" should do so. The Holy Spirit alone can bring this home to the heart and soul and compel the mouth to confess it, as He did to Peter. Some day, "Every knee shall bow and every tongue shall confess that Yeshua Meshikha is MarYah (The LORD GOD), to the glory of God The Father." - Phillip. 2:11.

13
הויא (it will happen) לכון (to you) דין (but) לסהדותא (for a testimony)
14
סימו (settle) דין (but) בלבכון (in your hearts)
דלא (that not) תהוון (you will be) מתילפין (taught) למפק (to return) רוהא (an answer)
15
אנא (I) גיר (for) אתל (I will give) לכון (to you) פומא (a mouth) וחכמתא (& wisdom)
אידא (which) דלא (that not) נשכחון (they shall be able) למקם (to stand) לקובלה (& against it)
כלהין (all of them) בעלדבביכון (your enemies)

The majority of Greek mss. have "all your opposers shall not be able to refute nor resist". The Critical Greek text has "all your opposers shall not be able to resist nor refute", with the last two verbs switched. In all major Greek texts, two verbs are used instead of the Peshitta's one. See how The Peshitta text accounts for this: למקם - "I'maqum" can mean "to stand" or "to oppose"; the next Aramaic word,

לקובלה - "I'qublah", means "against it", however it looks very much like -
לקבולה "I'qabulah", which means "to impeach it" or "to accuse it". The Greek translator appears to have mistaken the Aramaic לקובלה for לקבולה. The fact that למקם - "I'maqum" can mean "to stand" or "to oppose" doubles the likelihood that the Greek readings with these two verbs - "to refute or resist" are based on the Aramaic Peshitta text. The Critical Greek agrees better with The Peshitta word order, given the error in translation. למקם - "I'maqum" - (to oppose) would answer to the Greek word, "αντισταται" - "antistaynai" - (to resist) and לקבולה "I'qabulah", which means "to impeach it", answers to the Greek "αντειπειν" - "anteipein", which means "to refute". One Greek ms. (D) 6th century has only the verb αντισταται - "to resist", which agrees well with The Peshitta. Codex D often does agree more closely (though by no means consistently) with The Peshitta than do the major Greek texts. D also has numerous strange, independent and unique readings. All these Greek texts are thus demonstrated to be probable translations of The Peshitta in this verse. Old Syriac agrees with The Peshitta reading.

16
נשלמונכון (shall deliver you over) דין (but) אבהיכון (your parents) ואחיכון (& your brothers)
ואחניכון (& your relatives) ורחמיכון (& your friends) ונמיתון (& they shall put to death) מנכון (some of you)

The Majority Greek text has a different word order than The Peshitta: "your parents, relatives friends & brothers. The Critical Greek text agrees with The Peshitta. Old Syriac has "your brothers, your parents, your relatives, your friends."

17
ותהוון (& you shall be) סניאין (hated) מן (by) כל (every) אנש (man) מטל (because of) שמי (My Name)
18
ומנתא (& a hair) מן (from) רשכון (your heads) לא (not) תאבד (shall be lost)
19
במסיברנותכון (by your perseverance) דין (but) תקנון (you shall possess) נפשכון (your souls)
20
מא (whenever) דין (but) החזיתון (you will see) לאורשלם (Jerusalem)
דחזירין (being surrounded) לה (it) הילא (by armies) הידין (then) דעו (know)
דקרב (that has come near) לה (to it) חורבה (its destruction)

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21
 (to the mountains) לטורא (let them flee) נערקון (are) אנון (in Judea) (those who) אילין (then) הידין
 (let them escape) נערקון (are) אנון (who within it) דבגדה (& those) אילין
 דבקרדיא (& who are in the villages) לא (not) נעלון (let them enter) לה (it)

22
 (of vengeance) דיומתיא (these) דתבעתא (are) אנון (for the days) אילין
 (is written) דנשלם (whatever) מא (everything) כל (to fulfill)

According to our Lord, in His generation would be fulfilled “**all that had been written**”. This and other such statements demand that we reassess our doctrine of prophesy-eschatology.

23
 (who nurse) דמינקן (& to those) ולאילין (who are pregnant) דבטנן (to those) אילין (but) דין (woe!) וי
 בהגון (in those) יומתא (days) נהוא (there shall be) גיר (for) אולצנא (suffering)
 רבא (great) בארעא (in the land) ורוגזא (& wrath) על (upon) עמא (people) הנא (this)

24
 (of the sword) דחרבא (by the mouth) בפומא (& they shall fall) ונפלון
 (region) אתר (to every) לכל (& they shall be led captive) ונשתבון
 (the Gentiles) עממא (by) מן (trodden) מן (shall be) מתדישא (of Jerusalem) תהוא (& Jerusalem)
 (of the Gentiles) דעממא (the time) זבנא (will be finished) דנשלמון (until) עדמא

25
 (& in the stars) ובכוכבא (& in the moon) ובסהרא (in the sun) בשמשא (signs) אתותא (& there shall be) ונהוין
 (of hands) אידיא (& claspings) ופושך (of nations) דעממא (suffering) אולצנא (& in the earth) ובארעא
 (of the sea) דימא (of the sound) דקלא (alarm) תוהתא (from) מן

And there shall be signs in the sun, moon & stars, and in the earth, suffering of nations and claspings of hands from the alarm of the sound of the sea.

The Greek is quite different; I cannot see how The Peshitta obtained the phrase “**claspings of hands**” from Greek mss. No Greek ms. has the phrase; Greek has the word “*aporia*” – “*perplexity*”. Why in the name of Sam Hill would a translator add such a phrase? The Aramaic phrase “**פושך אידיא**” “**claspings of hands**” is doubtless an idiom referring to perplexity. If the Greek were to be translated into Aramaic, the word **פושך** would do it. Of course, I do not accept the notion that The Peshitta writers were translating anything; The Greek text is translated from The Peshitta. An original text should have more such idioms than a translation would. The translator would tend to simplify them and render a text that is simpler than the base text and simpler than an original text in the translation language. All Aramaic words **highlighted in purple** in this interlinear are idioms. They are quite numerous. The Greek NT has all the earmarks of a **translation Greek** contained in *The LXX* translation of **The Hebrew Bible**. It employs Semitic word order of **Verb-Subject-Object** far more often than Greek normally does. I owe this observation to native Aramaean, Paul Younan, web host of Peshitta.org, and others who have posted this with many examples on their web sites.

26
 (of the children of men) דבנינשא (the souls) נפשתא (which drives out) דמפק (& an earthquake) וזועא
 (the earth) ארעא (on) על (to come) למאתא (is going) דעתיד (of whatever) דמדם (the terror) דחלתא (from) מן
 (of Heaven) דשמיא (the hosts) חילא (& shall be shaken) ונתתיעון

“**An earthquake**” is wanting in Greek mss. Would a translator add this to the text? I think not; That a Greek translator simply dropped it is much easier to believe and support.

27
 (Who comes) דאתא (of Man) דאנשא (The Son) לברה (they shall see Him) ויהויה (& then) אילין
 (great) רבא (& praise) ושובחא (many) סגיאא (mighty works) חילא (with) עם (in clouds)

I love the Aramaic language! “**עננא**” – “**Enanna**” (Clouds) – “**חילא**” – “**Khayla**”- (strength, power, miracle, army, mighty works, host, possibility) & “**שובחא**” – “**Shoobkha**” (glory, praise, honor, hymn, tenet, opinion) have such rich possibilities of meaning and application. **Clouds** often signify trouble and turbulence, confusion and despair. “**Khayla**” is strength and the miraculous we find all around us every day if we look and consider; “**Shoobkha**” is the highest and noblest, most sublime reality and concept conceivable to the mind, whether to man, angel or God Himself. The Deity would comprise that glory. Wherever there is despair or sorrow, strength or possibility, honor or praise, The Son of Man is revealed and present, for these all come from Him and bring us eventually to Him.

He sends “**Enanna**” – (Clouds) to teach us to pray and look up in hope for the Sun; then he gives us of His “**Khayla**” (Strength & Miracle) in answer to our prayer, and in response, we give Him “**Shoobkha**” (Glory and Praise) for all His mighty works and blessings to us,

And with each of these three gifts: Enana, Khayla & Shoobkha,
The Son of Man comes to us.

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*It has always been so, and shall be so always.
He never changes.*

“Behold, I come quickly”

28
מא (whenever) דין (but) דשרי (begin) הלין (these things) דנהוין (to happen) אתלכבו (take heart) וארימו (& lift up) רשיכון (your heads) מטל (because) דקרב (draws near) לה (it) פורקנכון (your salvation)

29
ואמר (& said) הוא (He) להון (to them) מתלא (a parable) חזו (behold) לתתא (the fig tree) ולכלהון (& all of) אילנא (the trees)

30
דמא (that when) דמפרעין (they bud) מחדא (at once) מנהון (from them) מסתכלין (understand) אנתון (you) דקרב (that approaches) לה (it) קיטא (summer)

31
הכנא (thus) אף (also) אנתון (you) מא (whenever) דחזיתון (you see) הלין (these things) דהוין (that occur) דעו דקריבא (know) הי (that near) הי (is) מלכותא (the Kingdom) דאלהא (of God)

32
אמין (amen) אמר (say) אנא (I) לכון (to you) דלא (not) תעבר (shall pass) שרבתא (generation) הדא (this) עדמא (until) דהלין (of these things) כללהון (all) נהוין (shall come to pass)

“Generation” means “generation”; “This” means “this”. Our Lord was not speaking of a future generation. Futurists need to go back to the words of The Son of God and rethink their prophecy schemes. His words in Luke 21 and Matthew 24 have been fulfilled through The Holy Spirit, the Gospel proclamation and advent of Messiah to every heart and land where he was received, and judgment to those who rejected Him.

33
שמיא, וארעא (Heaven) & earth) נעברון (shall pass away) ומלי (& My words) לא נעברין (not) נעברין (shall pass away)

34
אזדהרו (beware) דין (but) בנפשכון (in your souls) דלא (that not) מתום (ever) נאקרונ (grow cold) לבותכון (your hearts) באסוטרותא (with gluttony) וברויותא (& in drunkenness) ובצפתא (& in the cares) דעלמא (of the world) ומן (of from) שליא (the stillness) נאתא (shall come) עליכון (upon you) יומא (day) הו (that)

“The phrase translated, “from the stillness” - מן שליא (“man shalia”) is an Aramaic idiom meaning “suddenly”.

35
אוך, צפחתא (as) גיר (a trap) נצפח (for) נצפח (it shall spring) על (upon) כללהון (all of them) אילין (which) דיתבין (dwell) על (on) אפיה (the face) דכלה (of all) ארעא (the earth)

36
הו (be) הכיל (therefore) שהרין (watching) בכליבון (at all times) ומצלין (& praying) דתשוון (that you will be worthy) למערק (to escape) מן (from) הלין (these things) דעתידן (which are going) למהוא (to occur) ותקומין (& to stand) קדם (before) ברה (The Son) דאנשא (of Man)

37
באיממא (by day) דין (but) מלף (teaching) הוא (He was) בהיכלא (in the temple) ובליליא (& by night) נפק (went out) הוא (He) באת (spending the night) בטורא (in the mount) דמתקרא (which is called) דבית (D'Byth) זיתא (Zaytha)

By day He was teaching in the temple and by night he went out and spent the night on the Mount called D'Byth Zaytha (“of the Place of Olives”)

“D'Byth Zaytha” means “of the place of Olives”. The Greek texts have the abbreviated form, “of Olives”.

38
וכלה (& all) עמא (the people) מקדמין (coming early) הו (were) לוּתה (to Him) להיכלא (to the temple) למשמע (to hear) מלתה (His word)

Chapter 22

1

קריב (nearing) הוא (was) דין (but) עדעדא (the feast) דפטירא (of unleavened bread) דמתקרא (which is called) פצחא (Passover)

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The Greek mss. for “Passover” have “Pascha” (See v. 13 also). Here is Strong’s Dictionary entry for the Greek word: 3957
πάσχα pascha pas’-khah: of Aramaic origin, cf 06453 פסח; TDNT-5:896,797; n n
AV-Passover 28, Easter 1; 29.

This Aramaic word occurs 29 times in the Greek NT., in the Gospels, Acts, I Corinthians and Hebrews. The Greek πάσχα-
“Pascha” is an exact transliteration, letter for letter, of the Aramaic word פצחא - “Pascha”.

ובעין (& seeking) הוו רבי (were) כהנא (Chief) וספרא (the Priests) (& the Scribes)
דאיכנא (that how?) נקטלוניהי (they might kill Him)
דחלין (were afraid) הוו (they were) גיר (for) מן (of) עמא (the people)

על (entered) הוא (had) דין (but) סטנא (Satan) ביהודא (Yehuda) דמתקרא (who is called) סכריוטא (Skariota)
דאיתוהי (he who been) הוא (had) מן (of) מנינא (the number) דתרעסר (of the twelve)

The English word “Satan” comes from Aramaic- סטנא - “Satana”, as does the Greek word σατανας “Satanas”. Strong’s
Greek-English Dictionary has: 4567 σατανας, Satanos, sat-an-as’ of Aramaic origin corresponding to 4566 (with the
definite affix); TDNT-7:151,1007; n pr m
AV-Satan 36; 36

- 1) adversary (one who opposes another in purpose or act), the name given to
- 1a) the prince of evil spirits, the inveterate adversary of God and Christ
- 1b) a Satan-like man

Again, the Greek testifies to an Aramaic original. Σατανας- “Satanas”, was not used in Greek writing anywhere but in The
Greek NT. & Σαταν - “Satan” in one verse of The LXX (1 Kings 11:14), which is translated from the Hebrew שטן “Satan”.

ואזל (& he went) מלל (he spoke) עם (with) רבי (Chief) כהנא (the Priests) וספרא (the Scribes)
רבי (& the commanders) חילא (of the forces) דהיכלא (of the temple)
איך (so as) דנשלמויהי (to deliver Him) להון (to them)

All major Greek texts lack “& The Scribes”, & “of the temple”. Codex C (5th century) & Codex N (6th cent.) have και
γραμματευσιν - “kai grammateusin”-(& Scribes). Codex D (6th cent.) lacks “στρατηγους”- “Military commanders”.

וחדריו (& they rejoiced) ואקימו (& they promised) דנתלון (to give) לה (to him) כספא (money)
ואשתודי (& he made an agreement) להון (to deliver Him) בלעד (without) מן (any) כנשא (gathering)
ומטי (& arrived) יומא (The Day) דפטירא (of Unleavened Bread)
דבה (in which) אית (it) הוא (was) עידא (the custom) דנתנכס (for to be slain) פצחא (the Passover lamb)
ושדר (& sent) ישוע (Yeshua) לכאפא (Kaypha) וליוחנן (& Yokhanan)
ואמר (& He said) להון (to them) זלו (go) טיבו (prepare) לן (for us) פצחא (the Passover) דנלעס (to eat)

Greek mss. have “Πετρος”- “Petros” (Peter) where The Peshitta has “Kaypha”. According to the Greek mss. of John 1:42,
Πετρος (“Peter”) is a Greek translation of “Kaypha”: κηφας ο ερμηνευεται πετρος- “Cephas-(Aramaic), which is to be
translated, Peter- (Greek)”. So it is then in the some 162 places where Πετρος occurs in The Greek NT. And if the name is a
translation in those 162 places, is not the rest of the text also a translation of an Aramaic original? How about the name of The
Messiah, as written in Greek mss. of John 1:41: τον μεσσιαν (Aramaic) ο εστιν μεθερμηνευομενον ο χριστος (Greek) -
“the Messiah (Aramaic), which is, being interpreted, the Christ (Greek)”. “Christos” is here declared to be a translation of
the Aramaic word “Messiah”. Cephas called Yeshua “The Messiah”, not “Christos”. The original is “Messiah”; “Christos”
is the Greek translation, and it occurs 569 times in the NT. Is this not tantamount to declaring 569 times that the Greek NT is a
translation of an Aramaic original? 569 + 162 = 731 times, for Peter + Christ. That should tip off the reader that The Greek
NT is a translation, not the original.

הנון (they) דין (but) אמרו (said) לה (to Him) איכא (where?) צבא (desire) אנת (You) דנטיב (us to prepare it)
אמר (He said) להון (to them) הא (behold) מא (when) דעאלין (enter) אנתון (you) למדינתא (the city)
פנע (shall meet) בכון (you) גברא (a man) דשקיל (who bears) גרבא (a jug) דמויא (of water)
זלו (go) בתרה (after him)
ואיכא (& wherever) דעאל (he enters) אמרו (say) למרה (to the owner) דביתא (of the house)

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רבן אמר (our Rabbi) אינו (is there?) בית (a place) משריא (of dwelling)
(My disciples) עם (with) תלמידוי (Passover) פצחא (I may eat) דאכול (where?)
12
והא (& behold) הו (he) מוחא (shall show) לכון (to you)
(prepare) עליתא (upper room) חדא (one) רבתא (great) דמשיא (that is furnished) תמן (there) טיבו (them)
13
ואזלו (& they went) אשכחו (& they found) איך (as) דאמר (He told) להון (them)
(they) וטיבו (& they prepared) פצחא (the Passover)
14
וכד (& when) הוא (it was) עדנא (time) אהא (came) ישוע (Yeshua) אסתמך (& He reclined)
(with Him) עליהא (& twelve) עמה (the apostles)
15
ואמר (& He said) להון (to them) רנתא (desiring) רנתא (I have desired) דהנא (that this) פצחא (Passover)
(I shall suffer) אכול (I should eat) עמכון (with you) קדם (before) דאהש (I shall suffer)
16
אמר (say) אנה (I) לכון (to you) גיר (for) דמכיל (from now) לא (not) אכליודוי (I shall eat it) עדמא (until)
(of God) דנשלם (it shall be fulfilled) במלכותה (in the Kingdom) דאלהא (of God)
17
ונסב (& He took) כסא (a cup) ואודי (& He gave thanks) ואמר (& He said)
(among yourselves) סבו (take) הנא (this) ופלגו (& divide it) בינתכון
18
אמר (say) אנה (I) גיר (for) לכון (to you) דלא (that not) אשתא (I shall drink)
(shall come) מן (from) ילדא (the fruit) דנפתא (of the vine) עדמא (until) דתאתא (of God)
(of God) מלכותה (the Kingdom)

Verses 17 & 18 are not found in most Peshitta mss. They are found in Lee's edition of The Peshitta of 1816 and are also found in the 1979 UBS EDITION of The Syriac Bible, The 1986 Aramaic Scriptures Research Society Edition and in Lamsa's and Murdock's Translations of The Eastern Peshitta. I include it here, since it is also found in The 1905 Peshitta edition for The Online Bible, of which this interlinear is a translation. The reader may also be interested to know that this writer has found several long Bible codes in this edition which span the entire NT, are up to 88 letters long, and are found by skipping up to 99,067 letters between each of the letters in a 40 letter code about a plot to murder The Messiah. If one letter were added or deleted from the 461,094 letters of the Codefinder edition of The Peshitta (extremely close to this Interlinear 1905 Peshitta edition), none of the long codes I have found would exist; nor can they be found in any of the other editions I have searched. All Greek mss. contain vss. 17 & 18. I cannot believe they were simply invented and added by a Greek translator. They were in the original Peshitta manuscript in order to occur in all Greek mss., since The Greek NT is a translation of The Peshitta.

19
ונסב (& He took) לחמא (bread) ואודי (& He gave thanks) וקצא (& He broke)
(My body) ויהב (& He gave) להון (to them) ואמר (& He said) הנו (this is) פגרי (My body)
(shall be given) דעל (which for the sake of) אפיכון (your persons) מתייב (to commemorate Me)
(to commemorate Me) הדא (this) הויתון (you shall be) עבדין (doing) לדוכרני
20
והכות (& thus) אף (also) על (about) כסא (the cup) מן (from) בתר (after) דאהשמו (they had dined)
(in My blood) אמר (He said) הנא (this) כסא (cup) דיתקא (the covenant) חדתא (new) ברמי (shall be shed)
(shall be shed) דחלפיכון (which for your sakes)
21
ברם (however) הא (behold) אידה (the hand) דמשלמני (of him who shall betray Me)
על (is on) פתורא (the table)
22
וכרה (& The Son) דאנשא (of Man) אזל (goes) איכנא (just as) דאתפרש (it was appointed)
(He shall be betrayed) ברם (yet) וי (woe!) להו (to that) גברא (man) דבאידה (by whose hand) משתלם (among themselves)
23
ושריו (& they began) דנעקבון (to inquire) בינתהון (among themselves) דמנו (who?) כי (indeed)
(to commit) מנהון (of them) הו (he was) דהדא (who this) עתיד (was going) למסער (to commit)
24
הוא (there was) דין (but) אף (also) חרינא (a dispute) בינתהון (among them)
(great) דמן (of who) אית (was) בהון (among them) דרב (great)
25
הו (He) דין (but) ישוע (Yeshua) אמר (said) להון (to them)
(are) מלכיהון (the kings) דעממא (of the nations) מריהון (their lords) אנון (are called)
(are called) ורשליטין (& they ruling) עליהון (over them) עבדי (doers) טבתא (of good) מתקרין (are called)
26

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אנתון (you are) דין (but) לא (not) הכנא (so) אלא (but) אינא (whoever) דרב (is great) בכון (among you) נהוא (shall be) איך (as) זעורא (the small) ואינא (& whoever) דרשא (chief) הו (is) איך (shall be like) משמשנא (a waiter)

27

מנו (who is?) גיר (for) רב (greater) הו (he) דסמיד (who sits) או (or) הו (he) דמשמש (who serves dinner) לא (not?) הו (is it) הו (he) דסמיד (who sits) אנא (I) דין (but) איתי (am) בינתכון (among you) איך (as) הו (He) דמשמש (who serves dinner)

28

אנתון (you) אנון (are) דין (but) דכתרתון (they who have remained) לותי (with Me) בנסיוני (in My trials)

29

ואנא (& I) משתודא (promising) אנא (am) לכון (you) איך (as) דאשתודי (promised) לי (Me) אבי (My Father) מלכותא (a kingdom)

30

דאכלון (that you shall eat) ותשתון (and you shall drink) על (at) פתורא (the table) דמלכותא (of Kingdom) דיילי (My) ותבון (& you shall sit) על (on) כורסותא (thrones) ותדונון (& you shall judge) תרעסר (twelve) שבטא (the tribes) דאיסריל (of Israel)

31

ואמר (& said) ישוע (Yeshua) לשמעון (to Shimeon) שמעון (Shimeon) הא (behold) סטנא (Satan) שאל (has requested) דנערובכון (you) איך (that he may sift) דלהשא (wheat)

32

ואנא (& I) בעית (have prayed) עליך (for you) דלא (that not) תחסר (shall fail) הימנותך (your faith) אף (also) אנת (you) בזבן (in the time) אתפני (it is restored) ושרר (confirm) אחיך (your brethren)

33

שמעון (Shimeon) דין (but) אמר (said) לה (to Him) מרי (my Lord) עמך (with You) מטיב (prepared) אנא (I am) ולבית (even for the house) אסירא (of prisoners) ולמותא (& for death)

34

אמר (said) לה (to him) ישוע (Yeshua) אמר (say) אנא (I) לך (to you) שמעון (Shimeon) דלא (that not) נקרא (shall crow) תרנגלא (a rooster) יומנא (today) עדמא (until) דתלת (three) זבנין (times) תכפור (you shall deny) דלא (that) ידע (know) אנת (you) לי (Me)

35

ואמר (& He said) להון (to them) כד (when) שדרתכון (I sent you) דלא (without) כיסא (moneybag) ודלא (& without) תרמלא (wallet) ומסנא (& shoes) למא (was?) חסר (there lacking) לכון (to you) מדם (anything) אמרין (they were saying) לה (to Him) ולא (& not) מדם (anything)

36

אמר (He said) להון (to them) מן (from) השא (this hour) מן (whoever) דאית (has) לה (to him) כיסא (a moneybag) נסב (should take it) והכנא (& thus) אף (also) תרמלא (a wallet) ומן (& whoever) דלית (lacks) לה (to him) סיפא (a sword) נזבן (let him sell) נחתה (his tunic) ונזבן (& buy) לה (for himself) סיפא (a sword)

37

אמר (say) אנא (I) לכון (to you) גיר (for) דאף (that also) הדא (this) דכתיבא (that is written) ולא (must) דתמלא (be fulfilled) בי (in Me) דעם (with) עולא (evil doers) אתמנא (He was numbered) כלהין (all) גיר (for) דעלי (that concerns Me) אשתלם (shall be fulfilled)

38

והנון (& they) אמרין (were saying) לה (to Him) מרן (our Lord) הא (behold) הרקא (here) אית (are) תרין (two) סיפין (swords) אמר (He said) להון (to them) ספקין (they are enough)

39

ונפק (& He went out) ואזל (& He went on) איך (as) דמעד (accustomed) הוא (he was) לטורא (to the Mount) דבית (D'Byth) זיתא (Zytha) ואזלו (& went) בתרה (after him) אף (also) תלמידוהי (His disciples)

“Byth-Zytha” is usually paralleled in Greek by “ελαιων” – “elaiown” (“Olives), which is a partial translation of the Aramaic name, which means, “Place of Olives”. In John 5:2, The Critical Westcott & Hort text has βηθζαθα, “Baythzatha” which is a transliteration of the same Aramaic name “Byth-Zytha”. Whoever wrote The Peshitta knew the Aramaic names of the villages (& hills) in first century Israel. The Greek sometimes translates names, giving their meanings, which is evidence that the Greek not only is not original, but the writer may not have been familiar with those places. It would be akin to writing “Teaching of Peace” for “Jerusalem”. No one living in Israel would call Jerusalem, “Teaching of Peace”, even in a translation. An original text in the original language of the country would have the original names of the towns and people of that country in the same language and forms familiar to the people who lived there. These The Greek NT does not have; The Peshitta NT does. If The Peshitta were translated centuries later in Syria or a country other than Israel, as is commonly supposed, how would the translator have gotten all the Semitic names of villages, coins and people in first century Israel where the Greek did not have them

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The Greek coins λεπτον ("Lepton") & κοδραντης ("Kodrantays") are Greek equivalent names, not the Jewish terms for the Roman coins, "Mina" & "Shimona". In fact, The Greek NT has two different translations for the Jewish "Mina": λεπτον ("Lepton") & Μνα ("Mna"), the latter being a transliterated form of the Aramaic word מנא, "Mina", while the former is a translation equivalent in Greek currency.

40
(to them) להון (He said) אמר (at the place) לדוכתא (He arrived) מטי (& when) וכד
(temptation) לנסיינא (you enter) תעלון (lest) דלא (pray) צלו
41
(stone's) כאפא (a throw) משדא (about) איך (from them) מנהון (withdrew) פרק (& He) והו
(He) הוא (& prayed) ומצלא (His knees) בורכוהי (& He bowed) וסם
42
(let pass from Me) נעברני (You) את, (are willing) צבא (if) אן (Father) אבא (& He said) ואמר
(be done) נהוא (Yours) דילך (but) אלא (My will) לא (however) ברם (this) הנא (cup) כסא
43
(Heaven) שמיא (from) מן (an angel) מלאכא (to Him) לה (& appeared) ואתחזי
(Him) לה (who strengthened) דמהיל
44
(He) הוא (& as) הוא ברחלתא (in fear) תכובאית, (urgently) מצלא (prayed) הוא (He)
(of blood) דדמא (drops) שלתא (like) איך (His sweat) דועתה (& was) והות
(the ground) ארעא (upon) על (& He fell) ונפל

Several old Greek mss. omit verses 43 & 44, including (A,B 4th cent.), P⁷⁵- (3rd cent.) and also The Sinaitic Old Syriac ms. (5th cent.). Several old Greek mss. and Versions contain them, as well as church fathers: (A,D, Itala 4th cent., Vulgate 4th cent., Old Syriac Curetonian (5th cent.), Armenian 5th cent., Justin & Irenaeus (both 2nd cent.), Hippolytus & Dionysius (Both 3rd cent.).

45
(His disciples) תלמידוהי (to) לות (& He came) ואתא (His prayer) צלותה (from) מן (& He arose) וקם
(the anguish) עקתא (from) מן (they were sleeping) דמכין (while) כד (them) אנון (& He found) ואשכח
46
(are you) אנתון (sleeping) דמכין (why?) מנא (to them) להון (& He said) ואמר
(temptation) לנסיינא (you enter) תעלון (lest) דלא (pray) קומו (arise) צלו
47
(& he) והו (a crowd) כנשא (behold) הא (was speaking) ממלל (He) הו (& while) ועד
(came) אתא (the twelve) תרעסר (of) מן (one) חד (Yehuda) יהודא (who is called) יהודא
(& he kissed Him) ונשקה (Yeshua) ישוע (to) לות (& he came) וקרר (he went before them) וקרר
(to them) להון (had) הוא (given) יהב (a sign) אתא (for) גיר (this one) הדיא
(is He) הויו (I) אנא (kiss) דנשק (whomever) דאינא
48
(Yehuda) יהודא (Yeshua) ישוע (to him) לה (said) אמר
(of Man) דאנשא (The Son) לברה (Him) לה (you) אנת (betray) משלם (with a kiss?) בנשקתא
49
(who with Him) דעמה (those) דמין (but) דין (saw) חזו (when) כד
(to Him) לה (they were saying) אמרין (that occurred) דהוא (the thing) מרם
(with swords) בסיפא (them) אנון (shall we strike?) נמחא (our Lord) מרן
50
(The Priest) כהנא (of High) דרב (the servant) לעברה (of them) מנהון (& struck) חד (one)
(of his right side) דימינא (his ear) אדנה (& took it off) ונסכה
51
(now) להדיא (for) עדמא (enough) כדו (& He said) ואמר (Yeshua) ישוע (but) דין (answered) ענא
(& He healed him) לאדנה (the ear) דהו (of him) דבלע (who was wounded) ואסיה
52
(upon Him) עלוהי (who had come) דאתו (to those) דאתו (Yeshua) ישוע (& said) ואמר
(of the army) חילא (& Commanders) ורבי (of Elders) ורבי (Priests) וקשישא (Chief) כהנא
(you went out) נפקתון (a robber) לסטיא (upon) דעל (as?) איך (of the temple) דהיכלא
(to seize Me) עלוי (for Me) בסיפא (with swords) ובחוטרא (& with clubs) דתאחדונוני
53
(in the temple) בהיכלא (I was) בהיכלא (with you) הוית (every day) עמכון (& not)
(hands) אידיא (against Me) עלי (you stretched forth) ושא (of Darkness) דהשוכא (& of the Prince)
54
(Priest) כהנא (of the High) דרב (to the house) לביתה (they brought Him) ואתוהי (& they seized)
(a distance) דוחקא (from) מן (after Him) בתרה (was) אתא (coming) הוא (& Shimeon) ושמעון

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55

אוחדו (they kindled) דיין (but) נורא (a fire) מצעת (in the midst) דרתא (of the courtyard) ויתבין (& sitting) הוּו (they were) חדריה (around it) ויתב (& sitting) הוא (was) אף (also) הו (he) שמעון (Shimeon) בינתהון (among them)

56

וחזתה (& saw him) עלימתא (a maidservant) חדא (a certain) דיתב (as he sat) לות (at) נורא (the fire) וחרת (& she stared) בה (at him) ואמרא (also) אף (& she said) הנא (this man) עמה (with Him) הוא (was)

57

הו (he) דיין (denied) כפר (but) ואמר (& he said) אנתא (woman) לא ידע (not) אנא (I) לה (Him)

58

ובתר (& after) קליל (a little while) תזיהי (saw him) אחרנא (another) ואמר (& he said) לה (to him) אף (also) אנת (you) מנהון (of them) אנת (are) כאפא (Kaypha) דיין (but) אמר (said) לא (not) הוית (I am)

59

ובתר (& after) שעא (hour) חדא (one) אחרנא (another) מתחרא (disputing) הוא (was) ואמר (& he said) שריראית (surely) אף (also) הנא (this man) עמה (with Him) הוא (was) אף (also) גליליא (a Galilean) הו (he is) גיר (for)

60

אמר (said) כאפא (Kaypha) גברא (man) לא ידע (not) אנא (I) מנא (what?) אמר (saying) אנת (you are) ומחדא (& at once) כד (while) הו (he was) ממלל (speaking) קרא (crowded) תרנגלא (a rooster)

61

ואתפני (& turned) ישוע (Yeshua) וחר (Yeshua) ובכאפא (at Kaypha) ואתדכר (& remembered) שמעון (Shimeon) מלתה (the saying) דמרין (of our Lord) דאמר (that told) הוא (He had) לה (him) דקדם (that before) דנקרא (shall crow) תרנגלא (a rooster) הכפור (you shall deny) בי (Me) תלת (three) זבנין (times)

62

ונפק (& went out) לבר (outside) שמעון (Shimeon) בכא (he wept) מריראית (bitterly)

63

וגברא (& the men) דאחידין (who holding) הוּו (were) לישוע (Yeshua) מבזחין (mocking) הוּו (were) בה (Him) ומחפין (& covering) הוּו (they were) לה (Him)

64

ומחין (& striking) הוּו (they were) לה (Him) על (on) אפודי (His face) ואמרין (& they were saying) אתנבא (prophecy) מנו (who?) מחך (strikes You)

65

ואחרניתא (& other things) סגיאתא (many) מגדפין (blaspheming) הוּו (they were) ואמרין (& they were speaking) עלוהי (against Him)

66

וכד (& when) נגהת (day had dawned) ואתכנשו (were gathered) קשישא (The Elders) ורבי (The Chief) כהנא (The Priests) וספרא (& The Scribes) ואסקוהי (& they brought Him) לבית (to the place) כנושתהון (of their assembly)

67

ואמרין (& they were saying) לה (to Him) אן (if) אנת (You) הו (are) משיחא (The Messiah) אמר (tell) לן (us) אמר (He said) להון (to them) אן (if) אמר (I tell) לכון (you) לא תהימונני (not) (you will believe Me)

68

ואן (& if) אשאלכון (I will ask you) לא (not) מפנין (will return) אנתון (you) לי (to Me) פתגמא (an answer) או (nor) שרין (will release) אנתון (you) לי (Me)

69

מן (from) השא (this hour) נהוא (shall be) ברה (The Son) דאנשא (of Man) יתב (sitting) מן (at) ימינא (the right side) דחילא (of the power) דאלהא (of God)

70

אמרין (they were saying) דיין (but) כלהון (all of them) אנת (You?) הו (are) הכיל (therefore) ברה (The Son) דאלהא (of God) אמר (said) להון (to them) ישוע (Yeshua) אנתון (you) אמרין (saying) אנתון (are) דאנא (that I) אנא (AM The Living God)

71

אמרין (they were saying) מנא (why?) תוב (again) מתבעין (are needed) לן (to us) סהדא (witnesses) חנן (we) גיר (for) שמען (are hearing) מן (from) פומה (His mouth)

Chapter 23

1

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

וקמו (& arose) כלה (all) כנשהון (their crowds) ואיתוהי (& brought Him) לות (to) פילטוס (Pilateus)
2
ושריו (& they began) אכלין (being consumed with) קרצוהי (slandering Him) ואמרין (& they were saying)
להנא (This One) אשכחן (we have found) דמטעא (seducing) עמון (our people)
וכלא (& He forbids) דכסף (that money) רשא (head) לקסר (to Caesar) לא (not) נתל (to give)
ואמר (& He has said) על (about) נפשה (Himself) דמלכא (that King) הו (He is) משיחא (The Messiah)
3
פילטוס (Pilateus) דיין (but) שאלה (asked Him) ואמר (& said) לה (to him) אנת (You?) הו (are)
מלכא (the King) דיהודיא (of the Jews) אמר (He said) לה (to him) אנת (you) אמרת (have said)
4
ואמר (& said) פילטוס (Pilateus) לרבי (to Chief) כהנא (the Priests) ולכנשא (& to the crowd)
אנא (I) מדם (any) עלתא (fault) לא (not) משכח (find) אנא (I) על (about) גברא (man) הנא (this)
5
הנון (they) דיין (but) מזעקין (shouting) הו (they were) ואמרין (& they were saying)
דשגשה (that He stirred up) לעמון (our people) כד (when) מלף (He taught) בכלה (in all) יהוד (Judea)
ושרי (& began) מן (from) גלילא (Galila) ועדמא (& unto) להרכא (here)
6
פילטוס (Pilateus) דיין (but) כד (when) שמע (he had heard) שמא (the name) דגלילא (of Galila)
שאל (he asked) דאן (if) גברא (The Man) הו (was) גליליא (a Galilean)
7
וכד (& when) ידע (he knew) דמן (that from) תחית (under)
שולטנא (the authority) הו (He was) דהרודס (of Herodus)
שדרה (he sent Him) לותה (to the presence) דהרודס (of Herodus) מטל (because)
דבאורשלם (in Jerusalem) הוא (he was) בהנון (in those) יומתא (days)
8
הרודס (Herodus) דיין (but) כד (when) חזיה (he saw) לישוע (Yeshua) חדי (he was glad) טב (very)
צבא (wanted) הוא (he had) גיר (for) למחזיה (to see Him) מן (for) זבנא (a time) סניאא (long)
מטל (because of) דשמע (that heard) הוא (he had) עלוהי (about Him)
סניאא (many things) ומסבר (& hoped) הוא (he had)
דמדם (that some) אתא (sign) נחזא (he would see) מנה (from Him)
9
ומלא (& matters) סניאא (many) משאל (asking) הוא (he was) לה (Him)
ישוע (Yeshua) דיין (but) מדם (any) פתנמא (an answer) לא (not) אתיבה (He brought him)
“Yeshua” – “Jesus” absent in Greek mss.
10
קימין (standing) הו (they were) דיין (but) רבי (Chief) כהנא (The Priests) וספרא (& The Scribes)
ועזיזאית (vehemently) אכלין (consumed with) הו (they were) קרצוהי (accusing Him)
11
הרודס (Herodus) דיין (but) שטה (mocked Him) הו (he) ופלחוהי (& his servants) וכד (& when)
מבזח (he had insulted Him) אלבשה (He clothed Him) נחתא (with a robe) דזחוריתא (of purple)
ושרה (to) פילטוס (Pilateus) לות (& he sent Him)
12
ובהו (& on that) יומא (day) הו (became) רחמא (friends) פילטוס (Pilateus) והרודס (& Herodus)
עם (with) חדדא (each other) בעלדבבותא (enmity) הות (there had been)
גיר (for) מן (from) קרים (before) בינתהון (between them)
13
קרא (called) דיין (but) פילטוס (Pilateus) לרבי (Chief) כהנא (The Priests)
ולארכונא (& the Rulers) ולעמא (& the people)
14
ואמר (& He said) להון (to them) קרבתון (you have brought) לי (to Me) גברא (Man) הנא (This)
איך (as) מוהפך (subverting) עמכון (your people) ודהא (& behold) אנא (I) עקבתה (have examined Him)
לעניכון (in your sight) ועלתא (& fault) מדם (any) לא (not) אשכחת (I have found) בגברא (in Man) הנא (This)
מן (of) כל (everything) דמרשין (which accusing) אנתון (you are) בה (Him)
15
אלא (but) אפלא (neither) הרודס (Herodus) שדרתה (I sent Him) גיר (for) לותה (to him) ודהא (& behold)
לא (not) מדם (anything) רשוא (worthy) למותא (for death) סעיר (has been committed) לה (by Him)

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The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

The Majority Greek has “for I sent you to him”. The Critical Greek has “for he sent him to us”. How did the Peshitta get “for I sent Him to him” from either Greek reading? But I will show how the Greek texts may have gotten their readings from the Aramaic:

שדרתה גיר לותה is “I sent Him to him”;

שדרתכון גיר לותה is “For I sent you to him”;

שדרה גיר לותן is “For he sent Him to us”. Compare שדרתה גיר & שדרתגיר & שדרתכון; the first (black letters) is the Peshitta reading, “for I sent Him”; the second is the same with one letter missing and the next word (Gir) pushed into the first; The third reading is “I sent you”. This misreading of “Gir” as “Kown” is a hypothetical explanation for the Greek readings. In the square Aramaic of Dead Sea Scroll script, a Yodh and Waw can be easily confused:

⤴, ⤵ -Yodh and Waw. In regular Hebrew-Aramaic they are ו, י. Waw is simply longer on the down stroke.

גיר (“Gir”- “For”) & כון (“-kown”- “you”) are composed of letters which differ basically in the length of their respective strokes, and could be misconstrued if carelessly read or written. That is what I believe happened with the Majority Greek translation. The Critical Greek can be more easily explained:

שדרתה גיר לותה became שדרה גיר לותן by dropping a letter (ת) & misreading another letter ה for ן. ן is called a final Nun, the form of Nun (נ) at the end of a word. The difference between the two Greek readings is twenty one Greek letters; the difference between those two readings in the Aramaic language would be six Aramaic letters; (These I highlight in red below). So it would be much easier to account for both Greek readings on the basis of an Aramaic base, than vice-versa.

Besides, the Peshitta reading cannot have come from Greek; no Greek text has the Peshitta reading!

I sent for you to him

Majority Greek: ἀνεπέμψα γὰρ ὑμᾶς πρὸς αὐτὸν

He sent for him to us

Critical Greek: ἀνεπέμψεν γὰρ αὐτὸν πρὸς ἡμᾶς

Aramaic Base Readings:

Original Peshitta Majority Greek reading Critical Greek reading
to him for I sent Him: **to him for I sent you** : **to us for he sent Him**

שדרה גיר לותן : שדרתכון גיר לותה: שדרתה גיר לותה

The Greek readings in Aramaic have 58% and 78% letter correlation with the Peshitta Aramaic reading of one or two pertinent words. The Critical and Peshitta readings in Greek have 0% & 0% correlation with the Majority Greek reading of the two pertinent words involved. That means it is highly unlikely any Greek reading was translated into the Peshitta reading; rather it is much more likely the reverse happened.

Dead Sea Scroll Aramaic Script

“You”- Heb.-כון-DSS-ן ן “For”-Heb.-גיר- DSS-ר א א

If it be objected that The Peshitta was compiled by editing and translating both major Greek traditions, I respond that over 50% of the time it differs from one Greek text, it differs from both of them with readings unique and unknown even among The Latin Vulgate mss.. Besides, what translator would be editing and collating mss. on the fly as he is translating those mss.? He wants a single straightforward document in front of him to translate- not that I would grant for a minute that The Peshitta is a translation of Greek, or of anything else, for that matter. It is too plain a document and uncluttered with variant readings, too full of Aramaic idioms, Aramaic syntax and sentence structure for that to be the case. Greek mss., on the other hand, are too full of variant readings, alternate synonyms of corresponding Aramaic words, transliterations of Aramaic in hundreds of places, translational statements declared as such from Aramaic, Aramaic sentence structure as opposed to Greek (very similar to The LXX) and very low lexical density as compared to original Greek compositions (Greek NT compares very well to LXX LD), for the Greek to be anything but a translation of an Aramaic document. The Peshitta has a Lexical Density (ratio of vocab. words to total word number) almost identical to The Hebrew Old Testament! See my articles titled “Lost in Translation”, “New Testament Entropy”, “Computerized Primacy Test” and “Wisdom of Solomon” for detailed computer analysis of these data I have compiled.

16
(& I shall release Him) ואשבקיוהי (therefore) הכיל (I shall discipline Him) ארדיוהי

17
(that he would release) דנשרא (was) הוא (it) אית (for) גיר (the custom) עידא
(at the feast) בעדעדא (one) חד (to them) להון

18
(& they were saying) ואמרין (mob) כנשא (the entire) כללה (but) דין (shouted) קענ
(Barabba) לבראבא (to us) לן (& release) ושרי (This One) להנא (take away) שקוליהי

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אונגליון קדישא כרוזותא דלוקא

19

הו (he) אינא (who) דמטל (because of) אסטסיס (sedition) דהות (which occurred) במדינתא (in the city)
וקטלא (& murder) רמא (cast) הוא (he was) בית (in a house) אסירא (of prisoners)

20

תוב (again) דין (but) מלל (spoke) עמהון (with them) פילטוס (Pilatus)
כד (as) צבא (he wanted) דנשרא (to release) לישוע (Yeshua)

The Majority Greek omits "with them", whereas the Critical Greek has the phrase.

21

הנון (they) דין (but) קעין (shouting) הוו (were)
ואמרין (& they were saying) זקופיהי (crucify Him) זקופיהי (crucify Him)

22

הו (he) דין (but) דתלת (a third) זבנין (time) אמר (said) להון (to them)
מנא (what?) גיר (for) דביש (that is evil) עבד (has done) הנא (This One) מדרם (any) עלתא (fault)
דשויא (that deserves) למותא (death) לא (not) אשכחת (I have found) בה (in Him)
ארדיוהי (I shall chastise Him) הכיל (therefore) ואשבקיוהי (& I shall release Him)

23

הנון (they) דין (but) תכבין (urging) הוו (were) בקלא (in a voice) רמא (loud)
ושאלין (& demanding) הוו (they were) לת (him) דנוקפניהי (that they may crucify Him)
ועשן (& prevailed) הוא (it) קלהון (their voice) דילהון (theirs) ודרבי (of Chief) כהנא (The Priests)

The Critical Greek & Latin Vulgate omit "& that of the Chief Priests". The Majority Greek text contains it. The Old Syriac also contains the phrase.

24

פילטוס (Pilatus) דין (but) פקד (commanded) דתהוא (that should be done) שאלתהון (their demand)

25

ושרא (& he released) להון (to them) להו (him) דמטל (who for) אסטסיס (sedition) וקטלא (& murder)
רמא (cast) הוא (had been) בית (into a house) אסירא (of prisoners) הו (him) דשאלו (whom they demanded)
לישוע (Yeshua) דין (but) אשלם (he delivered) לצבניהון (to their pleasure)

26

וכד (& as) מובלין (they brought) לה (Him) אהדו (they seized) לשמעון (Shimeon)
קוריניא (a Cyrenian) דאתא (who came) מן (from) קריתא (a village) וסמו (they laid)
עלוהי (upon him) זקיפא (the cross) דנטען (to carry) בתרה (after Him) דישוע (Yeshua)

27

ואתא (& came) הוא (there) בתרה (after him) סונאא (a multitude) דעמא (of people)
ונשא (& women) אילין (those) דמרקדן (who lamenting) הוי (were) ואלין (& howling) עלוהי (over Him)

28

ואתפני (& turned) ישוע (Yeshua) לותהון (to them) ואמר (& He said)
בנת (daughters) אורשלם (of Jerusalem) לא (not) תבכין (weep) עלי (for Me)
ברם (but) על (for) נפשכין (yourselves) בכיין (weep) ועל (& for) בניכין (your children)

29

דהא (behold) אתין (are coming) יומתא (the days) דבהון (in which) נאמרין (they shall say)
טוביהון (blessed are they) לעקרתא (the barren) ולכרסתא (& the wombs) דלא (that not) ילד (bore)
ולתדיא (& the breasts) דלא (that not) אינקו (nursed)

30

הידין (then) תשרון (they shall begin) למאמר (to say) לטורא (to the mountains)
דפלו (fall) עלין (upon us) ולרמתא (& to the hills) דכסינן (cover us)

31

דאן (that if) בקיסא (with wood) רטיבא (green) הלין (these things) עבדין (they are doing)
ביבישא (with the dried) מנא (what?) נהוא (will happen)

32

ואתין (& coming) הוו (were) עמה (with Him) תרין (two) אחרנין (others)
עבדי (doers) בישתא (evil-) דנתקטלון (to be killed)

The Majority Greek: ηγοντο δε και ετεροι δυο κακουργοι συν αυτω ανααιρεθηναι – "And there were also others—two evil-doers—with him, to be put to death".-(Young's Literal Translation).

The Critical Greek: ηγοντο δε και ετεροι κακουργοι δυο συν αυτω ανααιρεθηναι – "And there were being led, two other evil-doers also, to be lifted up."- (Rotherham)

The Latin Vulgate: ducebantur autem et alii duo nequam cum eo ut interficerentur. "And there were also two other malefactors led with him to be put to death." (Douay)

Old Syriac: "And there were coming with Him two evil doers to be killed".

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אונגליון קדישא כרוזותא דלוקא

Hello? According to the Critical Greek Text and The Latin Vulgate, The Messiah was an evil doer like the two robbers crucified with Him! How can anyone who has sincere faith in Messiah countenance such blasphemies in supposedly inspired Bible texts?! The Peshitta and the Majority Greek agree here in the general wording that “ **there were with Him two others-evil doers**”, not “**two other evil doers**”. There is a world of difference, an infinite and eternal difference between those two statements.

33

וכד (& when) אתו (they came) לדוכתא (to place) חרא (a certain) דמתקריא (that is called) קרקפתא (The Skull) זקפוהי (they crucified Him) תמן (there) ולהנון (& those) עבדי (doers) בישתא (evil) חר (one) מן (at) ימינה (His right) וחר (& one) מן (at) סמלה (His left)

34

הו (He) דיין (but) ישוע (Yeshua) אמר (saying) הוא (was) אבא (Father) שבוק (forgive) להון (them) לא גיר (not) ידעין (for) זמנא (they know) זמנא (what?) עבדין (they are doing) ופלגו (& they divided) נחתוהי (His garments) וארמיו (& they cast) עליהון (over them) פסא (lots)

Greek mss. (P75, B, D, W, Θ) & Old Syriac Sinaiticus omit “**Father forgive them, for they know not what they do.**” I ask the reader: Can such witnesses as these be trusted to testify truly to the very words of God Himself when they omit and distort the plainly inspired utterances of our Savior and LORD such as this one? If these words be not inspired of The Holy Spirit, what is? Fortunately, most manuscripts and versions contain this most holy and sublime utterance of our Lord from the cross. **May God! forgive textual critics who edit the words of God, for they know not what they do**

35

קאם (standing) הוא (were) דיין (but) עמא (the people) וחזא (& watching) וממיקין (& mocking) הוו (were) בה (Him) אף (also) ארכונא (the leaders) ואמרין (& they were saying) לאחרנא (to others) אחי (He gave life) נחא (let Him save) נפשה (Himself) אן (if) הווי (He is) משיחא (the Messiah) גביה (The Chosen One) דאלהא (of God)

36

ומבזחין (& scoffing) הוו (were) בה (at Him) אף (also) אסטרטוטא (soldiers) כד (as) קרבין (they came near) לותה (to Him) ומקרבין (& were offering) לה (to Him) חלא (vinegar)

37

ואמרין (& they were saying) לה (to Him) אן (if) אנת (You) הו (are) מלכא (the King) דיהודיא (of the Jews) אהא (save) נפשך (Yourself)

Old Syriac adds, “**And they placed a crown of thorns on His head.**”!?!?

38

אית, (there) הוא (was) דיין (but) אף (also) כתבא (an inscription) דכתיב (that was written) לעל (over) מנה (Him) יונאית (in Greek) ורהומאית (& in Latin) ועבראית (& in Hebrew) הנו (this is) מלכא (the King) דיהודיא (of The Judeans)

Vaticanus and other Alexandrian Greek mss. omit “**written in Greek, Latin and Hebrew**”.

39

חר (one) דיין (but) מן (of) הנון (those) עבדי (doers) בישתא (evil) דצליבין (who crucified) הוו (were) עמה (with Him) מגרף (blaspheming) הוא (was) עלוהי (Him) ואמר (& he said) אן (if) אנת (You) הו (are) משיחא (the Messiah) פצא (save) נפשך (Yourself) ופצא (& save) אף (also) לן (us)

40

וכאא (& rebuked) בה (Him) חברה (his companion) ואמר (& he said) לה (to him) אף (also) לא (not?) מן (of) אלהא (God) דחל (afraid) אנת (are you) דאף (for also) אנת (you) בה (with Him) אנת (are) בדינא (in condemnation)

41

וחנן (& we) כאנאית (justly) איך (so) דשוין (because worthy) הוין (we are) גיר (for) ואיך (according to) דעברין (what we have done) אתפרעין (we are repaid) הנא (This One) דיין (but) מדם (anything) דסנא (bad) לא (not) עביד (was done) לה (by Him)

42

ואמר (& he said) לישוע (to Yeshua) אתדכריני (remember me) מרי (my Lord) מא (when) דאתא (come) אנת (You) במלכותך (in Your Kingdom)

The Critical Greek omits “**My Lord**”. The Majority Greek has “**Lord**”.

43

אמר (said) לה (to him) ישוע (Yeshua) אמין (amen) אמר (say) אנא (I) לך (to you) דיומנא (that today) עמי (with Me) תהיא (you shall be) בפרדיסא (in Paradise)

44

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אונגליון קדישא כרוזותא דלוקא

אית (it) הוי (was) דין (but) איך (about) שעא (hour) שת (the sixth) ודהוא (& was) חשוכא (darkness)
על (upon) כלה (all) ארעא (the earth) עדמא (until) לתשע (the ninth) שעין (hour)

45

ושמשא (& the sun) חשך (grew dark) ואצטרי (& was ripped apart) אפי תרעא (the curtain)
דהיכלא (of the temple) מן (from) מצעתה (its middle)

46

וקעא (& called out) ישוע (Yeshua) בקלא (in a voice) רמא (loud) ואמר (& He said)
אבי (My Father) באידיך (into Your hands) סאם (lay down) אנא (I) רוחי (My Spirit)
הדא (this) אמר (He said) ושלם (& He expired)

47

כד (when) הוא (saw) דין (but) קנטרונא (the centurion) מדרם (the thing) דהוא (that happened)
שבח (he praised) לאלהא (God) ואמר (& He said) שריראית (truly) הנא (This) גברא (Man)
זדיקא (The Righteous One) הוא (was)

48

וכלהון (& all) כנשא (the crowds) אילין (which) דכנישין (gathered) הון (had)
לחזתא (for spectacle) הדא (this) כד (when) חזו (they saw) מדרם (the thing) דהוא (that happened)
הפכו (returned) כד (while) טרפין (smiting) על (on) חדיהון (their chests)

49

וקימיין (& standing) הון (they were) מן (from) רוחקא (afar) כלהון (all of them)
דיועוהי (the acquaintances) דישוע (of Yeshua) ונשא (& women) אילין (those) דאתי (who come) הוי (had)
עמה (with Him) מן (from) גלילא (Galila) וחוין (& beholding) הון (they were) הלין (these things)

50

גברא (a man) דין (but) חד (certain) דשמה (whose name) יוסף (Yoseph) בולוטא (a Sanhedrin member)
מן (from) רמתא (Ramatha) מדינתא (a city) דיהוד (of Judea) גברא (a man) הוא (was)
טבא (& just) וזדיקא (good)

The Greek texts put "from Ramatha a city of Judea" in the next verse.

51

הנא (this one) לא (not) שלם (consented) הוא (had)
לצבינהון (to their decision) ולסוערנהון (& to their action)
ומסכא (& waiting) הוא (he was) למלכותא (for the Kingdom) דאלהא (of God)

Greek has "The same had not consented to their counsel and doings, from Arimathea, a city of the Jews, & he waited for the kingdom of God", which is a bit awkward, to say the least.

Old Syriac adds, "This man was one who did not take part with the mind of The Devil."

52

הנא (this man) קרב (came) לות (to) פילטוס (Pilate)
ושאל (& he requested) פגרה (the Body) דישוע (of Yeshua)

53

ואחתה (& he took it down) וכרכה (& wrapped it) בחיצא (in a winding sheet) דכתנא (of linen)
וקמה (& he placed it) בבית (in a house) קבורא (of burial) נקירא (cut out) הו (that is)
דלא (without) אנש (anyone) עדכיל (yet) אתתסים (placed) הוא (having been) בה (in it)

54

ויומא (& the day) ערובתא (Friday) הות (it was) ושבתא (& The Sabbath) נגהא (beginning) הות (was)

55

קריבין (approaching) הוי (were) דין (but) נשא (women) הלין (these)
דאתי (who came) עמה (with Him) מן (from) גלילא (Galila) וחזייהי (& they saw) לקברא (the tomb)
ואיכנא (& in which way) אתתסים (had been laid) פגרה (His body)

56

והפך (& they returned) טיב (preparing) הרומא (sweet spices) ובסמא (& ointment)
ושבתא (& on The Sabbath) שלי (they rested) איך (according to) דפקיד (that which was commanded)

Chapter 24

1

בחד בשבא (on Sunday) דין (but) בשפרא (at dawn) עד (while) חשך (it was dark)
אתי (they came) לבית (to the place) קבורא (burial) איתי (they brought) הרומא (spices)
הלין (these) דטיב (that prepared) הוי (they had) ואית (& there) הוי (were) עמהין (with them)
נשא (women) אחרניתא (other)

The Critical Greek text lacks "& there were other women with them"; The Majority Greek has "& some with them".

2

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אונגליון קדישא כרוזותא דלוקא

ואשכח (& they found) כאפא (the stone) דמעגלא (that was rolled) מן (from) בית (the house) קבורא (burial)

ועלין (& they entered) ולא (& not) אשכחיהי (they found) לפגרא (the body) דישוע (of Yeshua)

והוא (& it was) דכד (that while) הננין (these) תמיהין (wondered) על (at) הדא (this) הא (behold) תריין (two) גבריין (men) קמו (stood) לעל (over) מנהיין (them) ומברק (& shining) הוא (was) לבושהין (their clothing)

והוי (& they were) בדחלתא (in fear) וכפי (& they bowed) אפיהין (their faces) בארעא (to the ground) ואמריין (& they were saying) להין (to them) מנא (why?) בעיין (seeking) אנתין (are you) חיא (The Life) עם (among) מיתא (the dead)

ליתוהי (He is not) תנן (here) קם (has risen) לה (He) עהדיין (remember) דמלל (when He spoke) עמכין (with you) כד (as) הו (He was) בגלילא (in Galilee)

ואמר (& said) הוא (He) דעתיד (going) הו (is) ברה (The Son) דאנשא (of Man) דנשתלם (to be delivered) באידי (into the hands) אנשא (of men) חטיא (sinners) ונצטלב (& He shall be crucified) ולתלתא (& the third) יומין (day) נקום (He shall arise)

והנין (& these women) אתדכריין (remembered) למלוהי (His words)

והפך (& they returned) מן (from) קברא (the tomb) ואמריין (& they were saying) הלין (these things) כלהין (all) לחדעסר (to the eleven) ולשרכא (& to the rest)

איתיהין (they) הוי (were) דין (but) מרים (Maryam) מנדליתא (Magdalitha) ויוחן (& Yohanna) ומרים (& Maryam) אמה (the mother) דיעקוב (of Yaqob) ושרכא (& the rest) דעמדיין (who were with them) הלין (these things) דאמר (who told) הוי (had) לשליחא (to the apostles)

ואתחזי (& appeared) בעיניהון (in their eyes) מלא (words) הלין (these) איך (as) שניתא (insane) ולא (& not) הימנו (they believed) אנין (them)

שמעון (Shimeon) דין (but) קם (arose) ורהט (& ran) לקברא (to the tomb) ואדיק (& beholding) חזא (he saw) כתנא (the linen) דסימין (that was placed) בלחוד (by itself) ואזל (& he went) כד (while) מתדמר (wondering) בנפשה (in his soul) על (over) מרם (what) דהוא (had happened)

Greek mss. have "Petros" - "Peter" for "Shimeon"; but we know from Greek mss. of John 1:42 that "Petros" is a translation of the apostle's Aramaic name "Shimeon Kaypha" (See Matthew 4:18 & 10:2, Jn. 1:44); "Petros" is not his name; it is a translation of his name. "The Greek, "Christos" - ("Christ") also is a translation of "Meshikha", according to the Greek mss. of John 1:41. Does that not support the premise that the Greek text is a translation and that the original was Aramaic? The Greek NT does not support the idea that the Jews of Israel were bilingual in Aramaic and Greek. John uses the phrase several times: (Aramaic term) "is translated" as (Greek term). It does not say, "You shall be called Kaypha and Petros". If they were bilingual in Aramaic and Greek, everyone would have had an Aramaic name and a Greek name. It says, "You shall be called, Kaypha, which is translated Petros." This formula, used several times in John, gives away the Greek text as a translation of an Aramaic original. Our Lord was not named "Ἰησοῦς" - "Iaysous" - translated "Jesus". His name was not Greek, it was the Aramaic יֵשׁוּעַ - "Yeshua" (Probably pronounced "Yayshu" in first century Israel). Practically no one had a Greek name in Israel, according to the Greek NT. That would not be so if Greek were a second language there.

והא (& behold) תריין (two) מנהון (of them) בה (on that) ביומא (day) אזלין (going) הו (were) לקריתא (to the village) דשמה (whose name) עמאוס (is Emmaus) ופריקא (& it is distant) מן (from) אורשלם (Jerusalem) אסטדוטא (furlongs) שתיין (sixty)

A furlong is 1/8th mile. Emmaus was 7.5 miles from Jerusalem.

והנון (& they) ממלליין (speaking) הו (were) חד (one) עם (with) חד (another) על (about) הלין (these) כלהין (all things) דגדש (that had occurred)

וכד (& while) הנון (they) ממלליין (were talking) ובעיין (& inquiring) חד (one) עם (with) חד (another) אתא (came) הו (He) ישוע (Yeshua) ומטי (& He met) אנון (them) ומהלך (& walking) הוא (He was) עמהון (with them)

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אונגליון קדישא כרוזותא דלוקא

16 ועיניהון (& their eyes) אחידין (closed shut) הוי (had been) דלא (lest) נסתכלוניהי (they would recognize Him)

17 ואמר (& He said) להון (to them) מנא (what?) אנין (are) מלא (matters) הלין (these) דממללין (of which speaking) אנתון (you are) חדר (with) עם (one) חדר (another) כד (as) מהלכין (walking) אנתון (you are) וכמירין (& gloomy) אנתון (you are)

18 ענא (answered) חדר (one) מנהון (of them) דשמה (whose name) קליופא (Qliopa) ואמר (& He said) לה (to Him) אנת (You) הן (are?) כי (indeed) בלחודיך (by Yourself) נוכריא (a foreigner) מן (to) אורשלים (Jerusalem) דלא (that not) ידע (know) אנת (You) מדרם (the thing) דהוא (that occurred) בה (in it) בהנן (in those) יומתא (days)

19 אמר (He said) להון (to them) מנא (what?) אמרין (they were saying) לה (to Him) על (concerning) ישוע (Yeshua) הו (He was) דמן (Who from) נצרת (Natsareth) נברא (a Man) דהוא (Who was) נביא (The Prophet) וחילתן (& mighty) הוא (He was) במלתא (in word) ובעברא (& in deed) קדם (before) אלהא (God) וקדם (& before) כולה (the whole) עמא (nation)

20 ואשלמוהי (& delivered Him) רבי (Chief) כהנא (the Priests) וקשישא (& The Elders) לדינא (to the sentence) דמותא (of death) וזקפוהי (& they crucified Him)

21 חנן (we) דין (but) סברין (hoping) הוין (had been) דהווי (that was) עתיד (going) הוא (He) דנפרקיהי (to deliver) לאיסריל (Israel) והא (& behold) תלתא (it is three) יומין (days) הא (behold) מן (from) דהלין (when these things) כלהין (all) הוי (occurred)

22 אלא (but) אף (also) נשא (women) מנן (among us) אתמהון (stupefied us) קדם (gone before) הוי (they had) גיר (for) לבית (to the place) קבורא (of burial)

23 וכד (& when) לא (not) אשכח (they found) פגרה (His body) אתי (they came) אמרן (they were telling) לן (us) דמלאכא (that angels) חזין (we saw) תמן (there) ואמרין (& they were saying) עלוהי (about Him) דחי (that alive) הו (He is)

24 ואף (also) אנשא (some) מנן (of us) אזלו (went) לבית (to the house) קבורא (of burial) ואשכחו (& they found) הכנא (thus) איך (according to) מא (what) דאמר (said) נשא (the women) לה (Him) דין (but) לא (not) חזו (they saw)

25 הידין (then) אמר (said) להון (to them) ישוע (Yeshua) או (Oh!) חסרי (deficient) דעינא (minds) ויקורי (& dull) לבא (hearts) למהימנו (to believe) בכלהין (in all) אילין (those things) דמללו (that spoke) נביא (the prophets)

26 לא (not?) הוא (was) הלין (these things) עתיד (necessary) הוא (it) דנסיבר (that would endure) משיחא (The Messiah) ודנעול (& that He enter) לתשבוחתה (His glory)

27 ושרי (& began) הוא (He) מן (from) מושא (Moshe) ומן (& from) כלהון (all of) נביא (The Prophets) ומפשק (& expounded) הוא (He) להון (to them) על (about) נפשה (Himself) מן (from) כלהון (all of) כתבא (the scriptures)

28 וקרבו (& arrived) הו (they) לקריתא (at village) די (that) דאזלין (going) הו (they were) לה (to which) והו (& He) מסבר (announcing) הוא (was) לתון (to them) דאיך (how) דלדוכא (to a place) רחיקא (distant) אזל (going) הוא (He was)

29 ואלצוהי (& they constrained Him) ואמרין (& they were saying) לה (to Him) פוש (stay) לותן (with us) מטל (because) דיומא (the day) השא (now) רכן (is declining) לה (it) למחשך (to become dark) ועל (& He entered) דנקוא (to stay) לותהון (with them)

30 והוא (& it happened) דכד (that when) אסתמד (He reclined) עמהון (with them) נסב (He took) לחמא (bread) וברך (& He blessed) וקצא (& He broke) ויהב (& He gave) להון (to them)

31 ומחדא (& at once) אתפתח (were opened) עיניהון (their eyes) ואשתודעוהי (& they recognized Him) והו (& He) אשתקל (ascended) לה (Himself) מנהון (from them)

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אונגליון קדישא כרוזותא דלוקא

32

(our heart) לבן (was) הוא (not?) לא (to another) לחד (one) חד (they were) הוו (& saying) ואמרין
 (with us) עמן (He was speaking) ממלל (when) כד (within us) בנון (it) הוא (stupid) יקיר
 (the scriptures) כתבא (to us) לן (& He expounded) במפשק (on the road) באורחא

And they were saying to one another, “Were not our hearts dull within us as He was speaking with us on the road and expounding to us the scriptures”

All Greek mss. have, “**Did not our hearts burn [within us]?**”

Here is “**dull**” in Aramaic: יקיר

?Here is “**burn**” in Aramaic: יקיר. Hard to tell the difference, isn’t it

Perhaps Zorba the Greek mistook יקיר as יקיר.

Greek for “**burn**” here is **καιομενη**.

Greek for “**dull**”: **βαρεως** or **ωθρος**.

*So which explains which? I will grant that an Aramaean translator might see **καιομενη** and miswrite his translation as **יקיר** - “**iqid**” instead of **יקיר** - “**yaqqir**”, (assuming the later Estrangela script used in the second century and onward), though it is much less likely than an error in reading the square Aramaic יקיר as יקיר (& ר & ד are easily confused one for another, whereas the Estrangela **Dalet** - א & **Resh** - ר are carefully distinguished by their dots within or above), or a scribe may have mistaken **יקיר** - “**iqid**” in an original Peshitta translation manuscript of Luke and have written **יקיר** - “**yaqqir**”, and no one after him copied the original, only the second generation copy with the error in it. That seems highly unlikely, however, given that the original would have been copied more than once, and most copies would have the correct reading if the original were correct. As it stands, no Peshitta manuscript of the 16 mss. collated by Gwilliam in this passage of Luke agrees with the Greek reading. Thus it is very difficult to support that The Greek was original and a hypothetical Peshitta translator miswrote his translation as **יקיר** instead of **יקיר** and that no second or third translator did another translation or checked the first one against the Greek original. The Peshitta was copied by scribes trained in their art in Monasteries to be exact and to uphold the Massoretic tradition of verifying and making notes of all variants and spelling irregularities observed. The Greek tradition was not nearly as rigorous and precise, as can be easily observed in the Greek mss. themselves.*

*Internal evidence also supports the Peshitta reading. Our Lord said the two disciples had “**stupid hearts**” in v. 25. The Greek has the word “**Βραδεις**” – “**Bradeis**”, meaning “**stupid**”. He did not say they had “**burning hearts**”. The Peshitta has the same word there that it has here in v. 32- **יקיר** - “**Yaqqir**” (**Dull, stupid**).*

One Old Latin ms. has “**optusum**” (**dull**) & the famous Greek Uncial, Codex D (6th century) has **κεκαλυμμενη** Kekalummenay – “**covered**”.

*The clincher in this kind of Aramaic-Greek variation is that we do not find that the Aramaic can be explained by a possible slight difference between two Greek words which differ significantly in meaning [i.e., **επελαθομην** – **epelathomayn** (“**forgot**”) & **επελαβομην** - **epelabomayn**, (“**took**”) or **spilas** (“**ledge**”) & **spilos** (“**spot**”)]. We find the converse; we find in many cases that we can explain the Greek reading(s) on the basis of an Aramaic word which may have been misinterpreted or read differently by a translator and which accounts for the Greek text or more than one Greek text.*

The data support the concept that The Greek text is a translation of The Aramaic, and not versa-vice.

33

(to Jerusalem) לאורשלם (& they returned) ויהפכו (hour) בשעתא (in that) בה (& they arose) וקמו
 (who were assembled) דכנישין (the eleven) לאדעסר (& they found) ואשכחו
 (who were with them) דעמהון (& those) ולאילין

34

(our Lord) מרן (has risen) קם (truly) דשריראית (they were saying) אמרין (when) כד
 (to Shimeon) לשמעון (& He has appeared) ואתחזי

35

(on the road) באורחא (that occurred) דהוי (those things) אילין (related) אשתעיו (they) הנון (also) ואף
 (the bread) לחמא (He broke) קצא (when) כד (to them) להון (He was known) אידעד (& how) אתידע

36

(they were) הוו (speaking) ממללין (these things) הלין (& when) וכד
 (to them) להון (& He said) ואמר (in their midst) בינתהון (stood) קם (Yeshua) ישוע
 (be afraid) להון (not) תדחלון (I AM the Living God) אנה אנה (with you) עמכון (peace) שלמא

*Most Greek mss. lack the last part which I have translated, “**I AM The Living God; be not afraid.**” A fifth century Greek ms. (W) has the phrase “**Εγω ειμι, μη φοβεισθε**” – “**Ego eimi, may fobeisthe**”, “**It is I, be not afraid.**” A couple other Greek mss. and The Latin Vulgate (4th century) also have the phrase.*

37

(in fear) ברחלתא (& they were) והוון (were alarmed) ואתרהבו (& they) והנון
 (they were seeing) חזין (that a spirit) דרוחא (for) גיר (they were) הוו (thinking) סברין

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38

ואמר (& said) להון ישוע (to them) ישוע (Yeshua) מנא (why?) מתזיעין (are shaken) אנתון (you) ומנא (& why?) סלקן (arise) מחשבתא (imaginations) על (in) לבותכון (your hearts)

39

חזו (see) אידי (My hands) ורגלי (My feet) דאנא (& My feet) דאנא (that It is) אנא (I) גושונני (touch Me) ודעו (& know) דלרוחא (that a spirit) בסרא (flesh) וגרמא (& bones) לית (has not) לה (to it) איך (as) דחזין (see) אנתון (you) דאית (that there are) לי (to Me)

40

וכד (& when) הלין (these things) אמר (He had said) חוי (He showed) אנון (them) אידוהי (His hands) ורגלוהי (& His feet)

Codex D and The two "Old Syriac" mss. omit verse 40, therefore Nestle's Greek NT (25th ed.) omits the verse and relegates it to the footnote apparatus at the bottom of the page

41

וכד (& as) עדמא (until) להשא (this moment) לא (not) מהימנין (believing) הו (they were) מן (from) חדותהון (their joy) ומתגמדין (& astonished) הו (they were) אמר (He said) להון (to them) אית (is?) לכון (with you) תנן (here) מדם (anything) למאכל (to eat)

42

הנן (they) דין (so) יהבו (gave) לה (to Him) מנתא (a piece) מן (of) נונא (fish) דטויה (that was roasted) ומן (& of) ככריהא (a comb) דרבשא (of honey)

A few Greek mss. & one Old Syriac ms. (Sin.) lack " & a piece of honeycomb". Most Greek mss. and eight Church fathers before A.D. 400 have this phrase. Who in the world would invent & add such a reading? Textual Criticism seems to have run amuck and to be without accountability toward rhyme or reason.

43

ונסב (& He took) אכל (He ate) לעניהון (in their sight)

44

ואמר (& He said) להון (to them) הלין (these) אנין (are) מלא (the words) דמללת (that I spoke) עמכון (with you) כד (when) לותכון (with you) הוית (I was) דולא (that must be) הו (it) דנשתלם (fulfilled) כל (every) מדם (thing) דכתיב (that is written) בנמוסא (in the law) דמושא (of Moshe) ובמזמורא (& in The Prophets) עלי (& in the Psalms) דעלי (about Me)

45

הדין (then) פתח (he opened) רעניהון (their mind) למסתכלו (to understand) כתבא (the scriptures)

46

ואמר (& He said) להון (to them) דהכנא (thus) כתיב (it is written) והכנא (& thus) זדק (righteous) הוא (it was) דנחש (to suffer) משיחא (for The Messiah) ודנקום (& to arise) מן (from) בית (among) מיתא (the dead) לתלתא (the third) יומין (day)

47

ודנתכרוז (& that would be preached) בשמה (in His Name) תיבותא (a repentance) לשובקנא (for the forgiveness) דחטהא (of sins) בכלהון (in all of) עממא (the nations) ושוריא (& the beginning) נהוא (would be) מן (at) אורשלם (Jerusalem)

48

ואנתון (& you) אנון (are) סהרא (witnesses) דהלין (of these things)

49

ואנא (& I) אשדר (shall send) עליכון (upon you) מולכנא (the promise) דאבי (of My Father) אנתון (you) דין (but) קו (stay) באורשלם (in Jerusalem) מדינתא (the city) עדמא (until) דתלבשון (you shall be clothed) הילא (in power) מן (from) רומא (on high)

50

ואפק (& He brought) אנון (them) עדמא (unto) לביתעניא (BaythAnya) וארים (& He lifted) אידוהי (His hands) וברך (& He blessed) אנון (them)

51

והוא (& it was) דכד (that as) מברך (He blessed) להון (them) אתפרש (He was separated) מנהון (from them) וסלק (& He ascended) לשמיא (to Heaven)

Two Greek mss. (A (4th cent.), D) & one "Old Syriac" ms. (Old Syriac is not Peshitta) omit " & He ascended to Heaven", therefore Nestle's Greek NT omits it from the text, yet Vaticanus (B) 4th century and P⁷⁵ (3rd century) have the phrase! Almost all Greek mss. of Luke have it and all Latin mss.

52

הנן (they) דין (but) סגדו (worshipped) לה (Him) והפכו (& they returned) לאורשלם (to Jerusalem) בחדותא (in Joy) רבתא (great)

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

One Greek ms. (**D**) & one “*Old Syriac*” ms. (*Old Syriac is not Peshitta*) omit, “**They worshipped Him**”, therefore *Nestle’s Greek NT* omits it from the text, yet *Vaticanus (B)* 4th century and *P⁷⁵* (3rd century) have the phrase! Almost all Greek mss. of Luke have it and all Latin. mss.

53

ובכל זמן (& at all times) איתיהוון (they) הוון (were) בהיכלא (in the temple)
כד (while) משבחין (they were praising) ומברכין (& they were blessing) לאלהא (God) אמין (Amen)

God has given us the Gospel message of Luke in its original form. If we read and believe, we can share in the communion of joy and praise the apostles and disciples experienced and felt. That is the proper effect of The Messiah and His word upon the human spirit.

שלם אונגליון קדישא כרוזותא דלוקא
The end of The Holy Gospel preaching of Luke

We have every cause to rejoice.
He Who walked with the two on the road to Emmaus walks with us.
Let us not walk in unbelief and sadness as they did.
He is risen and returned victorious from the greatest war ever waged
- The war against sin, death and hell.
- He has won that war for all time and eternity.
We must celebrate and worship Him Whose Name is above every name.
In The Name of **Yeshua, every knee shall bow**
Every knee in Heaven & Earth
And under the Earth
And every tongue shall confess,
That The Lord Jehovah is **Yeshua The Messiah**
To the glory of God His Father.
(Thus says The Peshitta)
Amen.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John אונגליון קדישא כרוזותא דדיוחנן

The Gospel Of John

(From The original Peshitta in Aramaic, the language of Jesus)

To read the translation, read the parentheses with blue English words from rightmost parentheses first, then left of that, etc.. Each Aramaic word is followed by its English equivalent.

Chapter 1

Verse 1:

	4		3		2		1	
	(The Word)	מלתא	(had been)	הוא	(existing)	איתודי	(In the Origin *)	ברשית
10		9		8		7		6
(God)	אלהא	(with)	לות	(had been)	הוא	(existing)	(Word)	מלתא
	15		14		13		12	11
	(Word)	מלתא	(That)	הו	(was)	הוא	(Himself)	איתודי
								(& God)
								ואלהא

John 1:1 has 15 Aramaic words. In this first verse, I have numbered the English translation next to each Aramaic word in the proper reading order:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
In the origin existing had been The Word and That Word had been existing with God and God Himself was That Word.

This shows how to read the interlinear; Matthew 1:1 has the same illustration. The reader can follow this pattern and read through the Gospels in this way. He or she will be able to get a good sense of the meaning of the original Gospels. A few changes in some word order will make the English prose translation smoother:

“In the origin The Word had been existing and That Word had been existing with God and That Word was Himself God.” That is a very literal translation and is still quite readable.

* The first verse in John harks back to the first verse of the Bible- Genesis 1:1. “**B’Rashith**” cannot refer to “The beginning”, in the sense of time, as time did not exist “In the beginning”, any more than the sun existed “In the beginning”. This term can also refer to the “**head**”, “**fount**”, “**origin**” or “**source**”. We cannot accurately say, “God created the universe in the beginning of time.” Time is part of creation as well as matter, therefore, “**Berashith**” here in John and in Gen. 1:1 must refer to a timeless state or event, otherwise known as “**Eternity**”. “**The Word**” is eternal, having been in Eternity apart from time, space and matter. The existence of “**Miltha**”, translated, “**The Word**”, is independent of all time, space and matter and is not only at “**The Source**”, but **He is The Source** of the universe which is comprised of “Time, Space and Matter”. The Apostle Paul later refers to **The Messiah** as “**Rashith**” - “**The Source**” and John writes in Rev. 3 that He is “**Shuraia d’Beryatha**” - “**The Origin of creation**”.

2:

(at the origin) ברשית (was) הוא (existing) איתודי (This One) הנא
(God) אלהא (with) לות

This One Himself was at the origin with God.

3:

(& without Him) ובלעדוהי (was) הוא (in His hand) באידה (everything) כל
(that existed) דהוא (of the things) מודם (existed) הות (one thing) חדא (not even) אפלא

Everything was in His hand; and without Him not even one thing existed of the things that existed.

4:

(are) איתיהון (& The Lives*) וחיא (was) הוא (The Life *) חיא (in Him) בה
(of the children of men) דבנינשא (The Light) נוהרא

In Him were The Lives; and the Lives are the light of men.

* *Khaya* is a plural noun but is usually used in a singular sense with singular predicate, very much like its Hebrew cognate, “*Khayim*”.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John אונגליון קדישא כרוזותא דדיוחנן

5:

והו (& that) נוהרא (Light)
בחשוכא (in the darkness) מנהר (is shining) וחשוכא (& the darkness)
לא אדרכה (not) אדרכה (did overtake it)

And the Light is shining in the darkness; and the darkness did not overtake it.

6:

הוא (There was) ברנשא (a son of man) דאשתדר (who was sent)
מן אלהא (from) שמה (God) שמה (his name) יוהנן (John)

There was a man sent from God; his name was John.

7:

הנא (this one) אתא (came) לסהרותא (for a witness)
דנסהר (that he should testify) על (about)
נוהרא (the light) דכלנש (that everyone) נהימן (should believe) באידה (by him)

He came for a witness, to testify about the Light, that everyone by him should believe.

8:

לא (not) הו (was) הוא (he) נוהרא (The Light) אלא (but)
דנסהר (that he may testify) על (about) נוהרא (The Light)

He was not The Light, but was sent to bear witness of that Light.

9:

איתוהי (was) הוא (He) גיר (for) נוהרא (The Light) דשררא (of the Truth)
דמנהר (that enlightens) לכלנש (everyone) דאתא (who comes) לעלמא (into the world)

For That One was the Light of Truth, which enlightens every person that comes into the world.

10:

בעלמא (in the world) הוא (was) ועלמא (& the world)
באידה (in His hand) הוא (was) ועלמא (& the world) לא ידעה (not) (knew Him)

He was in the world, and the world existed by His hand, and the world knew him not.

11:

לדילה (to His own) אתא (He came) ודילה (& His own) לא קבלוהי (not) (received Him)

He came unto his own, and his own received him not.

12:

אילין (those) דין (but) דקבלוהי (that received Him) יהב (He gave)
להון (to them) שולטנא (the authority)
דבניא (that the children) דאלהא (of God) נהוון (they shall be)
לאילין (to those) דמהימנין (who are believing) בשמה (in His name)

But those that received Him, to them gave He authority to become the sons of God, even to them that believe on His name:

13:

אילין (those) דלו (who neither) מן (from) דמא (blood) ולא (nor) מן (from)
צבינא (the will) דבסרא (of the flesh) ולא (nor) מן (from) צבינא (the will)
דגברא (of a man) אלא (but) מן (from) אלהא (God) אתילדו (were begotten)

14:

ומלתא (& The Word) בסרא (flesh) הוא (became) ואנגנ (& dwelt) בן (among us)
וחוון (& we saw) שובחה (His Glory) שובחה (The Glory) איד (as)
דיחידיא (of The Only Begotten) דמן (who is from) אבא (The Father)
דמלא (Who is full of) טיבותא (Grace) וקושתא (& Truth)

And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

15:

יוחנן (John) סהד (testified) עלוהי (concerning Him) וקעא (& cried)
(that after me) דבתי (Who I said) דבתי (He) הנו (this is) הו (said)
אתא (would come) והוא (yet) קדמי (& yet) קדמי (was before me)

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The Holy Gospel Preaching of John אונגליון קדישא כרוזותא דדיוחנן

מטל (to me) מני (He was) הו (precedent) דקדמי (because)

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16:

ומן (all) כלן (we) חנן (his fulness) מליותה (& from) נסבן (received) וטיבותא (& grace) חלקי (in place of) טיבותא (grace)

And of his fulness have all we received, and grace for grace.

17:

מטל (was given) אתיהב (Moses) מושא (by) ביד (the law) דנמוסא (because) שררא (The Truth) דין (but) וטיבותא (& grace) ביד (by) ישוע (Yeshua) משיחא (The Messiah) הוא (existed)

For the law was given by Moses, but grace and truth came by Jesus Christ.

18:

אלהא (God) לא (not) הוא (has seen) אנש (a man) ממתום (ever) יחידיא (The Only Begotten) אלהא (God) הו (He) דאיתוהי (Who is) בעובא (in the bosom) דאבוהי (of His Father) הו (He) אשתעי (has declared Him)

No man hath seen God at any time; **the only begotten God**, which is in the bosom of the Father, he hath declared him.

Translation & Commentary:

1 ¶ **“In the origin The Word had been existing and That Word had been existing with God and God Himself was That Word.”**

Verse one is the most powerful statement concerning the nature of Godhead and its relationship to The Christ in the scriptures.

“**The Word**” is a Person-“**He was**”-הו-א-הו-הו (pronounced-“**Ithwaa**”) is used three times as the predicate for “**Miltha**”-“**The Word**”, which is normally feminine in gender, indicating the masculine gender of Him Who is **The Word**; He is Eternal-“**In the origin**” (a point at which no time and space existed), an individual Being distinct from God-“**with God**” and also eternally & intimately related and bound to The Deity-“**with God**”.

The word “God” is variously used in scripture. Sometimes it designates the unified corporate nature of Deity-“**HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE**.” Deut. 6:4. The confession of Israel was not simply “There is One God”, but “**God is One**”. This indicates that God is plural; the Hebrew word for God (“**Elohim**”) is a plural word indicating three or more “Mighty ones”. The translation of “Elohim” is usually singular, indicating solidarity of nature, will and action on the part of the Godhead. “And God said, Let **us** make man in **our** image, after **our** likeness:” “So God created man in **his** own image, in the image of God created **he** him; male and female created **he** them.” Gen. 1:26,27.

There God speaks as a corporate entity with “Let us make”, “our image”, “our likeness”; God also speaks as one and is spoken of as “**He**” and “**His** image”, in v. 27. Thus “God” is **plural and unified** or even an individual: “The Word is with God, and God Himself is The Word”.

This word “God” deserves deep thought and consideration to avoid confusion at the onset of this great gospel and elsewhere. “God”, according to Genesis (& we should look to Genesis as the model and primer of all that doctrine, history, law and gospel that is to follow, It lays the foundation of all to come), “God”, I say, is corporate, based on the plural word “Elohim” which occurs thousands of times in the original, inspired, ancient Hebrew Bible. This is also accompanied with the use by God Himself, (I am tempted to say “**God themselves**”) of 1st person plural personal pronouns “**We**”, “**Us**”, “**Our**” in referring to Himself, (themselves) while also speaking to God.

Ge 1:26 ¶ And God said, Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Ge 3:22 ¶ And the **LORD God** said, Behold, the man is become as **one of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for **us**? Then said I, Here am I; send me

Ge 11:5 ¶ And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let **us** go down, and there confound their language, that they may not understand one another’s speech.

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There is no doubt that Genesis 1:26 is correct in its current form; no doubt, all the above texts are in their original form, and they contain the same 1st person plural personal pronouns.

Now some unbelievers claim that this is an ancient idiom called the “Plural of majesty”. A king might employ this in referring to himself as “we” or “us”. That may very well be an ancient idiom for men, but since when does God conform to human idioms?

This custom would of course entail human speech or writing to other humans. In what case would God have use for this custom of speech or writing? To whom was He speaking before He made Adam? Was He speaking to angels? Of course not; they had no part in creating anything. Was he speaking to them simply of Himself in the plural of majesty? It seems ridiculous to imagine it.

I don't believe He whose Name is Truth would speak deceptively as if He were more than one if He were indeed alone. But He speaks as more than one from the beginning. So we can see that “God” is plural- a corporate unity. “God” usually refers to this Corporate Unity of Three Persons “The Father, The Son, The Holy Spirit”. Each Divine Person is also called “God” in scripture.

An analogy would be a family name. My family name is “Bauscher”. “Bauscher” could refer to *the whole family* or to *any one of its 14 members*, not to mention all Bauscher relatives.

So “God” can refer to The “God” Family of The Three Divine Persons or to any One of the Three. In John 1:1, the word “God” is used both ways. The Word was with The “God” Family” and His name was “God”.

2 This One Himself was at the Source with God.

“The Word” ’s personality is emphasized here and from v.1 onward, “*This One Himself*”.

“*At the Source*” refers to the eternal state. Time & space had not been made, as with the first statement of the Bible. We must remember that time is a creation as well as are space & matter. The Biblical “*In the beginning*” means not the first moment in time; it refers to a logical point at which time space & matter do not exist and it can have no reference to chronology whatsoever.

Again, the “distinct individual Being- “*with God*” and eternally intimately related and bound to The Deity- “*with God*” aspect is repeated. This is because The Holy Spirit is about to reiterate the absolute Deity of “The Word” as The Sovereign Creator.

3 Everything was in His hand; and without Him not even one thing existed of the things that existed.

The Word is Sovereign –“Everything was in His hand”, meaning He had absolute Divine power and control over the universe. The Word is also The uncreated Creator of all things: “without Him not even one thing existed of the things that existed.” The Word is not a creature of God; He cannot have created Himself; it is a contradiction of terms to say that He created Himself.

He is God; God is eternal and uncreated; yet there are many cultists who believe The Son of God is a creation of God, and thus, infinitely inferior to Him. Such a view is not the faith revealed in the scriptures of The Holy Spirit Of God and is blasphemy against the LORD Christ Who laid down His Divinity and Divine Self as a sacrifice for all people of all time for all eternity.

3 In Him were The Lives; and the Lives are the light of men.

In Genesis 2:7, the Hebrew word כַּיִּים “Khaiyim” is first found, which literally means, “lives”, plural of “life”. The Aramaic word כַּיִּיא “Khaiya” is a cognate of כַּיִּים; כַּיִּיא is also plural, though usually translated as singular from both languages. Here I have translated it as plural, “Lives”, to convey the fulness of **That Life** which is spoken of by The Holy Spirit.

All Life is in THE WORD.

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Our LORD said He is THE LIFE. That means all life is in Him and apart from Him there can be no life.

John 1:4 Is not saying merely that the Word is living; that can be said of a spider & a Dandelion. The meaning is that the Word is the source and constant Sustainer of all life (lives). Consider that if He is THE LIFE, there is no other; therefore, even His Father's Life is in The Son, called “The Word”. Life is an organic, systemic, corporate whole, inhering in The WORD. It is not made up of parts; it is an integral part of The Godhead in The WORD and all living beings depend every moment on His quickening power and Life to exist.

If the Word is “THE LIFE”, or LIFE itself, and that is certainly the meaning of the above listed scriptures, then The Father and God of our LORD Jesus Christ has no Life outside of His Son and cannot live without His “Jesus, His Only One”.

This certainly throws a whole new and brilliant light on the statement, “God so loved the world, that He gave His Son, His Only One...”, **John 3:16** and again, (AV) “Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down *our* lives for the brethren”.- **1 John 3:16**.

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Don't you love how the two John 3:16's say essentially this same thing!!? The second one is even clearer than the first: God laid down His Life for us! That is a statement of the gospel so powerful in itself that it would literally raise the dead if preached to them clearly. Does other scripture verify this?

28 (AV) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which he hath purchased with **his** own **blood**.

28 (BYZ) προσεχετε ουν εαυτοις και παντι τω ποιμνω εν ω υμας το πνευμα το αγιον εθετο επισκοπους ποιμαινειν την εκκλησιαν του κυριου και **θεου** ην περιποιησατο δια του **ιδιου αιματος**

28 (MUR) Take heed therefore to yourselves, and to all the flock over which the Holy Spirit hath established you bishops; that ye feed the church of **God**, which he hath acquired by **his** **blood**.

הכיל בנפשכון ובכלה מרעיתא הי דאקימכון בה רווחא דקודשא אפסקופא דתרעון לעדתה ד **אלהא** הי דקנה בדמה 28 (PESHITTA) אודהרו

28 (ASV) Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with **his** own **blood**.

28 (YLT) 'Take heed, therefore, to yourselves, and to all the flock, among which the Holy Spirit made you overseers, to feed the assembly of **God** that He acquired through **His** own **blood**,

28 (VULGATE) *adattendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam **Dei** quam adquisivit **sanguine** suo*

28 (WH) προσεχετε εαυτοις και παντι τω ποιμνω εν ω υμας το πνευμα το αγιον εθετο επισκοπους ποιμαινειν την εκκλησιαν του **θεου** ην περιποιησατο δια του **αιματος** του **ιδιου**

28 (ROTHRHAM) Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set, you, as overseers,—to be shepherding the assembly of **God** which he hath acquired through means of the **blood** of **his** own.

28 (WEY) "Take heed to yourselves and to all the flock among which the Holy Spirit has placed you to take the oversight for Him and act as shepherds to the Church of **God**, which He has bought with **His** own **blood**."

28 (ARABIC) احترزوا اذا لانفسكم ولجميع الرعية التي اقامكم الروح القدس فيها اساقفة لترعوا كنيسة الله التي اقتناها بدمه

The above verses are versions of Acts 20:28 from Greek, Aramaic, Latin and even Arabic. They all say, "feed the church of **God**, which he hath purchased with **his** own **blood**."

A few Greek mss. have "Church of The Lord...", the vast majority (1000's) have "the church of God".

Above, all **blue underlined words are "God"**, in all languages, Greek, Aramaic, Latin & Arabic, as well as English. Red words are "**His blood**."

Another verse comes from the Peshitta Aramaic; Murdock's translation of the Peshitta comes first:

(MUR) But we see him, who was depressed somewhat lower than the angels, to be this Jesus, because of the passion of his death; and glory and honor are placed on his head; for **God himself, in his grace, tasted death for all men**.

חזינו דהווי ישוע מטל חשא דמותה ותשבחותא ואיקרא סים ברישה **הו ניר בשיבותה אלהא חלף כלנש טעם מותא** 9 הו דין דמדך קליל מן מלאכא (PESHITTA)

I have been studying The Peshitta since the year 2000. I am fully convinced that it is the original text of the NT of which all Greek manuscripts are translations. Aramaic was the language of Israel in the first century and had been for six centuries; it remained so for many centuries afterward, whereas Greek had never been spoken by Palestinian Jews.

The manuscripts of The Peshitta were much more carefully preserved than Greek mss., in the manner & tradition of the Hebrew mss. of the OT scribes. This is another sign of the original text. There are scarcely any differences between the mss. of the Aramaic Peshitta ("Peshitta" means, "straight", "simple", "plain"). Some mss are practically identical to each other throughout, though separated by centuries.

Greek mss. have some grammatical errors and poor word usage. The Peshitta contains no such errors, and yet it has been supposed by Western scholars to be a translation of The Greek NT and The Greek is supposed to be the original!

The Church of The East has held The Peshitta to be the original NT from the hands of the apostles for as long as it is known to have existed. Few in the West have even heard of The Church Of The East or The Peshitta, but **there are writings of Eastern scholars and church fathers as early as the 3rd century who quote The Peshitta verbatim exactly as it exists today!**

There are several passages that say in all versions, "**The Christ died for us**", "**The death of His Son**", "**The Lord's death**, etc..

These are theological statements concerning eternal, Divine events, not mere human history. They tell us that Heaven intervened in human history and that The King of Heaven "interposed His precious blood to ransom Adam's helpless race".

"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

5 ¶ **And the light is shining in the darkness; and the darkness mastered it not.**

6 There was a man sent from God; his name was John.

7 He came for a witness, to bear witness of the Light, that everyone by him should believe.

8 He was not The Light, but was sent to bear witness of that Light.

9 For That One was the Light of Truth, which enlightens every person that comes into the world.

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Here, The Word is called “The Light of Truth”, which is much more pointed and instructive than the traditional “true light” translation. “The Light of Truth” means that The Light is The Truth, and so He is. (John 14:6)

The gospel is also stated here: “He enlightens every person...”. The Light is The Truth; The Truth is The Christ. Everyone shall see Him (Rev. 1:7) and be saved –

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

Hebrews 12:4 (AV) Follow peace with all *men*, and holiness, without which no man shall see the Lord:

“For all shall know Me, from the least to the greatest.” Hebrews 8:11

Isa 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

Jer 24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Eze 34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

Hab 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Verse 7 says that the testimony of the Light was so that all people should believe. Every true believer, like John The Baptist, wants nothing more than for all people to believe in Jesus. It should be our purpose for being on the earth. But even more important is the need for us who call ourselves by the name “Christian” to believe in Jesus Christ. He certainly “*wills all men to be saved*” -1 Timothy 2:4. How great a Savior do you serve and trust? Is His will frustrated by puny man’s will? Is man the victor over The Christ and God? Perish the thought! How foolish and stupid is the pessimist who says so. Such a man or woman has no faith in Christ or the gospel!

The Christ we serve is “Mighty to save” and “The Savior of the world” or no savior at all. I do not serve and worship a loser.

Read Romans 5:18 & 1 Cor 15:22

10 He was in the world, and the world existed by His hand, and the world knew him not.

Incredible this statement of The incarnation of The Creator, unrecognized by the world of men He Created in His image. What a disappointment to Him the world must be, for it does not recognize Him still. He dwells within all children and in His followers who love and obey Him, yet the world is at best indifferent toward Him for the most part; hostile not infrequently. One would have hoped two thousand years had improved man’s spiritual capacity and grace to love and discern truth and its Spirit, yet it seems to have improved little. I pray I am not guilty of slighting Him where I have seen Him, nor of blindness to His presence in “the least of these, His brothers”. May God open our eyes and our hearts to our Savior and Life who dwells humbly always in the most humble of abodes, where we least expect to find Him.

11 He came unto his own, and his own received him not.

Is The Holy One telling you what he is telling me? That the Christian church today does not receive The Christ it professes to love and worship? This plague of blindness and hypocrisy, narrow mindedness and shriveling of hearts began almost as soon as Christianity was born, for we read in Revelation 3:20:

(AV) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Here The Son of God addresses a first century church, established by an apostle, in a letter from Heaven dictated word for word, that John would write and send to the Christians at Laodicea, telling them that their Lord is outside the church, knocking and calling to see if anyone’s at home! He seeks admission to His own church- to His own people! If this was so then, the scene can scarcely be as good today, much less, better. We have had no fresh baptisms of fire and apostolic preaching and miracles, or testimony of eyewitnesses of the risen and ascended Christ as they had.

“Verily I say unto you, inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me.” (Mt. 25:40)

O, Lord Jesus, have pity on our poor souls or wipe the earth clean of such a travesty and tragedy as a so called Christian church that shuts you out and rewards and honors those who not only do not recognize you, but hate and persecute You.

12 But those that received him, to them gave he authority to become the sons of God, even to them that believe on his name:

13 Which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Notice that the new birth comes from God and it comes before we can believe in His Name: “to them that believe (present tense) on his name -which were begotten”,(or “born”) (past tense).

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This shows that the new birth came before the faith and laid the basis & the capacity for faith. “Born” or “begotten” is a passive verb. It is something **done to us by God**, prior to anything we can do for Him, including our believing in Him. It is called “birth” because that is what it is. **None of us had a choice in his or her birth.** We hadn’t even the capacity for a choice. That is the whole point of verse 13. Our wills and fleshly minds cannot reach up to God. They are dead by comparison to His Life; dead to the Spirit, dead to Truth, dead to righteousness, dead to The Love and Glory of God and Heaven. “That which is born of the flesh is flesh”, said The Truth. “Do not be surprised I said to you, You must be born again”-John 3:3-7. Again, **God does this of His own initiative.** Jesus was not telling Nicodemus to do something. Like so many religious people, Nicodemus did not need to hear that he must do something more to inherit salvation. **He needed to know that he could do nothing; that salvation is all of God;** we are completely inept and undone before God. He must do it all, or that which is called salvation cannot be called salvation. It is works, even if it be called faith and accepting Christ, the new birth, etc.. **Salvation is by grace (a free gift which God purchased) through faith, and even that is not of yourselves, it is also the gift of God, not of works, lest any man should boast-Ephesians 2:8,9.**

God knows, in spite of all that the apostles wrote for us, there is even now a great spirit of pride in the churches, as if we are Christians by some merit of our own.

Many have the spirit of the Pharisee who prayed thus with himself: “Thank you God that I am not as other men..., I tithe, I fast, I pray, and am not as this miserable publican over there.”-See Luke 18:11,12. Jesus said that man was not righteous in God’s sight, while the publican was!

How God must grow weary of hearing it all, even the thoughts of the hearts of men!

14 And the Word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The incarnation has baffled theologians and disciples for 2000 years. We don’t know how to classify this phenomenon and this man Jesus, as the event is unprecedented and He is certainly unique. Yet everyone has a theory or concept of this and many doctrines and church denominations are based on one of various theological explanations of the incarnation and nature of Christ’s Person. I too have a view of this which may be different from what others have put forward. Maybe someone will find it in a 1500 year old treatise from Syria on the subject; I don’t know. I don’t think I have read any view, orthodox or heretical that does justice to the Person of Christ and to the scriptures as I understand Him and them.

Let us start with what John says about it: “The Word was with God in the beginning and The Word was God”. This Word was The Sovereign Lord who created all things and was uncreated Himself, giving Life to all living, as He was The Life, The Light and the Truth which enlightens all human beings. This Word came into the world and was unrecognized by His people, the Jews, and people in general. His form and appearance were very human and not overwhelming in power and glory as we might expect from a Divine being, which actually gave occasion for ridicule and rejection of Him by those who *knew* Him, even his brothers and sisters.

Then we come to verse 14: “**And the Word became flesh.**” Let’s take that next. We can make a syllogism of v. 1 and v.14 –a third statement logically substituting one of two equivalent terms for the other. Verse 1 says, “**The Word was God**”. If “The Word” = “God”, then we can substitute one for the other; in the case of verse 14, I will substitute “God” for “The Word”: “**And God became flesh.**” This should be as accurate as the original statement, while also giving a bit more clarity and light to the statement in its context. By “God”, of course, we designate “The Word”, and not The Godhead, nor any other Person of the Godhead than This One Person, “The Word”. Yet do we find a great truth that has never before this statement been declared, that God could and did become a human being. The word “flesh” is a metaphor (a synecdoche) for “human being”. It is so used by God in Hebrew and Aramaic scripture and by people of those cultures.

Ge 6:12 And God looked upon the earth, and, behold, it was corrupt; for **all flesh** had corrupted his way upon the earth.

De 5:26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

Job 34:15 **All flesh** shall perish together, and man shall turn again unto dust.

Ps 65:2 O thou that hearest prayer, unto thee shall **all flesh** come.

Ps 136:25 Who giveth food to all flesh: for his mercy endureth for ever.

Ps 145:21 My mouth shall speak the praise of the LORD: and let **all flesh** bless his holy name for ever and ever.

Isa 40:5 And the glory of the LORD shall be revealed, and **all flesh** shall see it together: for the mouth of the LORD hath spoken it.

Isa 40:6 The voice said, Cry. And he said, What shall I cry? **All flesh** is grass, and all the goodliness thereof is as the flower of the field:

Isa 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and **all flesh** shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

“**And God became a human.**” This is an extremely radical statement, for God has always been thought to be diametrically opposite to the human nature. How could God become human and remain God? God has always been thought to be omniscient, omnipotent and omnipresent in Christian theology; indeed scripture declares these things in Old & New Testaments. How could He become human and remain God? He could not – not in the common meaning of the word “God”, for it would involve a

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contradiction in terms. If we apply another meaning, similar to the distinction we applied in v. 1, we can understand, with elucidation from other scripture, the nature of the incarnation and how “The Word” retained His identity as God while becoming human. As we saw in v. 1, “God” can refer to the Godhead – Trinity, involving the attributes and nature of Deity which The Divine Persons share in common. The other meaning can refer to an individual Person of the Trinity, signifying His unique personality and identity; v. 1 uses both meanings as we saw.

It is a mistake to apply the general meaning to verse 14 or to the incarnation doctrine. The incarnation did not involve the nature of Deity becoming a man, which is nonsense; it involved “God” in the sense of a particular Divine Person (The Word), naming Him specifically and His unique identity and self. Verse 14 is telling us that the unique identity and Person of the Godhead managed to become human, which would necessarily involve a radical change in nature, yet retained His identity and personality- His same “self”, whose Name is “God”.

He gave up His Divine attributes and nature, as written in Philippians 2:8-11, to become an obedient servant and mortal man Who would die on a cross. Scripture does not teach us that Jesus was omniscient and omnipotent during the “days of his flesh” (Hebrews 5:7). Yet there are many who believe that Jesus was. Try to make sense of this when you consider an infant in a manger Who knows all things and is running the universe, yet needs His diapers changed!

Luke says, “He grew in wisdom...” How could an omniscient mind increase in wisdom?

James says (1:13) “God cannot be tempted...” Matthew, Mark & Luke say, “Jesus was tempted of the Devil”.

Isaiah wrote,(40:28) “The LORD fainteth not, neither is weary.” John wrote, (4:6) “(ASV) and Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

I could go on with the list. The point I am making is not that Jesus was not God; He was and is God, but during “the days of His flesh”, He was God in a different form – See Phillip. 2:8,9. God The Son changed form to become human while remaining Himself. He laid aside His power, knowledge, omnipresence and glory. He left that all with His Father and the Holy Spirit and “became lower than the angels”, according to Hebrews 2:9. This was a temporary loss for Him, so that He could prove His love and reveal His great heart and true character to man for all the ages to see. God’s deepest and most essential nature and being is LOVE. He wanted to suffer the loss of all else- even the glory and power men worship in God, to show a more excellent and Divine glory that He could only reveal in weakness, suffering (real suffering, not staged), and death – the death of His Person and the death of all Deity and ALL LIFE, for the redemption of the world and to make a new creation, wherein dwells the knowledge of God as He really is.

Still He waits. I pray He need not wait too much longer.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; **the only begotten God**, which is in the bosom of the Father, he hath declared him.

* In the Peshitta “**The only begotten God**” יְהוּדִיָּא אֱלֹהָא (“**ikhidya Alaha**”) can account for the variant Greek readings: “μονογενης Θεος”- (“**Only begotten God**”) and “μονογενης υιος”- (“**Only begotten Son**”); The Aramaic text can mean “**Only begotten God**” or “**Only begotten Son of God**”.

I truly believe v.18 means that mankind has never known Who God is. Jesus, God The Only Begotten, The Word, has expounded God unto the world when “*He emptied Himself of all but LOVE, suffered, bled and died for Adam’s helpless race.*”(“And Can It Be?”-Charles Wesley)

He was saying, “This is who God is and was and ever shall be. Believe Me, **He who has seen Me has seen My Father.** You must trust in Him. God is just like I am.”

1 ¶ **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 ¶ Being made **so much better than the angels**, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, **And let all the angels of God worship him.**

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 **But unto the Son he saith, Thy throne, O God, is for ever and ever:** a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

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- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

May we hear This WORD made flesh and read HIM and handle HIM – gaze upon Him (1 John 1:1-4) so that our fellowship is truly with the real God and His Son Jesus The Messiah.

And we know that the Son of God hath come, and hath given us knowledge that we might know the True One; and that we might be in the True One, in his Son Jesus the Messiah, **He is the true God, and the life eternal.** 1 John 5:20 (Murdock)

20 (PESHITTA) וידעינן דבריה דאלהא אתא ויהב לן
מודעא דנדע לשרירא ונהוא בה בשרירא בברה ישוע משיחא הנא הו אלהא שרירא וחיא דלעלם

“My children, keep yourselves from idols (false gods).” 1 John 5:21

19:

והרא (& this) הי (is) סהדותה (the testimony)
דיוחנן (of John) כד (when) שדרו (sent) לותה (to him) יהודיא (the Judaeans)
מן (from) אורשלם (Jerusalem) כהנא (priests) ולויא (& Levites)
דנשאלוניהי (that they should ask him) אנת (you) מן (who?) אנת (are)
And this is the testimony of John when the Judaeans sent Levites and priests to him
from Jerusalem in order that they should ask him: “Who are you?”

20:

ואודי (& he confessed) ולא (& not) כפר (denied) ואודי (& he confessed)
דלו (that not) אנה (I) אנה (am) משיחא (The Messiah)

And he confessed and did not deny and confessed: “I am not The Messiah.”

21:

ושאלויהי (& they asked him) תוב (again) מנא (what?) הכיל (therefore)
אליא (Elijah) אנת (are you?) ואמר (& he said) לא (not)
איתי (I am): נביא (a prophet) אנת (are you?) ואמר (& he said) לא (No)
And they asked him again, “What, therefore? Are you Elijah?” And he said, “No.”
“Are you a prophet?”, and he said “No”.

22:

ואמרו (& they said) לה (to him) ומנו (& who are?) אנת (you)
דנתק (that we might give) פתגמא (a statement)
לאילין (to those) דשדרון (that sent us)
מנא (what?) אמר (say) אנת (you) על (about) נפשך (yourself)
And they said to him, “And who are you?, that we may give a statement
to those who sent us. What do you say about yourself?”

23:

אמר (he said) אנה (I am) קלא (the voice) דקרא (that cries)
במדברא (in the wilderness) דאשוו (prepare) אורחה (the way)
דמריא (of Jehovah) איכנא (just as)
דאמר (that which said) אשעיא (Isaiah) נביא (the prophet)
He said: “I am the voice that cries in the wilderness: ‘Prepare the way of Jehovah.’,
just as that which Isaiah the prophet said”.

24:

הגון (they) דין (but) דאשתדרו (that were sent)
מן (from) פרישא (the Pharisees) הוו (were)

And that that were sent were from the Pharisees.

25:

ושאלויהי (& they asked him) ואמרו (& they said) לה (to him) מנא (why?)
הכיל (therefore) מעמד (are baptizing) אנת (you) אן (if)
אנת (you) לא (not) איתיד (are) משיחא (The Messiah)
לא (& not) אליא (Elijah) ולא (& not) נביא (the prophet)
And they asked him and said to him, “Why therefore are you baptizing,
if you are not the Messiah, nor Elijah, nor the prophet?”

26:

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ענא (answered) יוחנן (John) ואמר (& said) להון (to them)
 אנה (I) מעמד (baptizing) אנה (am) במי'א (in water); בינתכון (in your midst)
 דין (but) קאם (is standing) הו (He) דאנתון (whom you) לא (not)
 ידעין (knowing) אנתון (are) לה (Himself)

* "You" in Aramaic can be singular (Elizabethan - "Thou") or plural ("Ye"). A red "You" is plural.
 John answered and said to them, "I am baptizing in water; but He is standing in your midst
 Whom you do not know."

27:

הנו (This is) הו (He) דבתרי (that after me)
 אתא (comes) ודוא (& was) לה (Himself) קדמי (before me)
 הו (He) דאנה (of Whom I) לא (not) שוא (worthy) אנה (am)
 דאשרא (that I should loose) ערקא (a strap) דמסנודי (of His sandals)
 "This is He Who comes after me and He was before me; He of whom I am unworthy
 to loose a strap of His sandals."

28:

הלין (these) בביתעניא (in Bethany) הוי (were)
 בעברא (in the crossing) דיורדנן (of Jordan)
 איכא (where) דמעמד (baptizing) הוא (was) יוחנן (John)
 These were in Bethany (Aramaic-"House of dates") at the crossing of the Jordan
 Where John was baptizing.

This study uncovers possible evidence supporting a very early Greek translation of The Peshitta (1st Century A.D.)

John 1:28

הלין (these) בביתעניא* (in Bethany) הוי (were)
 בעברא (in the crossing) דיורדנן (of Jordan)
 איכא (where) דמעמד (baptizing) הוא (was) יוחנן (John)

*[Some Greek mss. have "Bethabara" for Bethany. "Bethabara" is probably a misreading of the Aramaic text ביתעניא, where the Greek translator copied בית from Bethany (the blue word meaning "house" in the blue and red Aramaic word above, and then his eye went to עברא ("Abara"), which is colored red in the Aramaic text, since עניא & עברא both start with the same letter, have four letters and end with the same letter – Alap, and can look very similar in the square Aramaic characters. The second and third letters in עברא ("abara") are essentially extended forms of the second and third letters of עניא ("anya"). These are the Aramaic words עניא ("anya") & עברא ("abara") from Dead Sea Scroll photos of Aramaic characters in The Great Isaiah Scroll: עברא עניא.

This is strong evidence that the Received Greek mss. were originally translations from Aramaic mss. written in early 1st century Aramaic. The Estrangela script was developed later (circa A.D. 100) and the characters in question do not look as similar: עברא & עניא.

This is support for a first century Aramaic New Testament written in the square Aramaic script like that of The Dead Sea Scrolls, and also a first century Greek translation of that Aramaic NT text, represented by the type of Greek manuscripts which the King James Bible translators used for their NT translation. There are other like examples I have cited elsewhere, supporting the very same conclusion.]

29:

וליומא (& the day) דבתרה (that was after it) חזא (saw) יוחנן (John)
 לישוע (Yeshua) דאתא (Who came) לוותה (to him) ואמר (& he said) הוא (Behold)
 אמרה (The Lamb) דאלהא (of God) הו (He is)
 דשקל (Who takes away) חטיתה (the sins) דעלמא (of the world)
 And the day after, John saw Jesus Who came to him and John said:
 "Behold, He is The Lamb of God Who takes away the sins of the world."

30:

הנו (This One is) דאנה (Who I) אמרת (said) עלוהי (about him)
 דבתרי (that after me) אתא (comes) גברא (a man) ודוא (& he was) לה (Himself)
 קדמי (before me) מטל (because) דקדמי (preceded) הו (He) מני (me)
 This is The One of Whom I said: "After me a man is coming and He was Himself before me, because
 He preceded me."

31:

ואנא (& I) לא (not) ידע (knowing) הוית (I was) לה (Him)
 אלא (but) דנתידע (that he should be manifested)

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לְאִיסְרָאֵל (to Israel) מִטַּל (because of) הֵנָּה (this) אֲתִית (have I come)
(I should baptize) אֲעִמְד (that in water) דְּבַמְיָא (I) אֲנָא

“And I did not know Him, but so that He should be made known to Israel, therefore I have come to baptize in water.”

32:

וְאִסְתַּדַּר (John) יוֹחַנָן (& he testified) וְאָמַר (& said) דְּחֻזִית (I saw)
לְרוּחָא (The Spirit) דְּנִחְתָּא (Who was descending) מִן שְׁמַיָּא (Heaven)
אֵיךְ יוֹנָא (like) וְקוּיָת (a dove) & רְקוּיָת (& remaining)
(upon Him)

And John testified and said: “I saw The Spirit Who was descending from Heaven like a dove And remaining upon Him.”

33:

וְאֲנָא (& I) לֹא יָדַע (not) יָדַע (knowing) הוּיָת (I was) לֵה (Him) אֲלֵא (but)
מִן דְּשִׁדְרַנִּי (He Who) שְׁמַיָּא (sent me)

דְּאֲעִמְד (that I should baptize) בְּמַיָּא (in water)
הוּ אָמַר (He) לֵי דְאִינָא (to me) דְּאִינָא (that He)
דְּחֻזָּא (on Whom see) אַנְתָּ (you) דְּנִחְתָּא (descending) רְוּחָא (The Spirit)
& רְקוּיָת (& remaining) עַלְוֵי (upon him) הֵנּוּ (This is)
מִזְעֵמַד (The One Baptizing) בְּרוּחָא (The Spirit) דְּקוּדְשָׁא (of Holiness)

And I did not know Him, but He Who sent me to baptize in water, He said to me: “The One on Whom You see The Spirit descending and remaining, This is The One Who baptizes in The Spirit of Holiness.”

34:

וְאֲנָא (& I) חֻזִית (I have seen) וְאִסְתַּדַּרְתָּ (I have testified)
דְּהֵנּוּ בְּרַהּ (that This One is) בְּרַהּ (The Son) דְּאֵלֵהָא (of God)

“And I have seen and have testified that This One is The Son of God.”

35:

וְלְיוֹמָא (& a day) אַחֲרָנָא (another) קָאֻם (standing)
הוּא (was) יוֹחַנָן (John) וְתֵרִין (& two) מִן תַּלְמִידוּהֵי (from) תַּלְמִידוּהֵי (his disciples)

And another day John was standing and two of his disciples.

36:

וְחָרַר (& he gazed) בִּישׁוּעַ (at Jesus) כַּד (when) מְהַלֵּךְ (he was walking)
& הָא (Behold) אֲמַרְהָ (of God) דְּאֵלֵהָא (The Lamb)

And he gazed upon Jesus as *Jesus* was walking and *John* said: “Behold: The Lamb of God.”

37:

וְשָׁמְעוּ (the two) תַּרְיָהוֹן (& heard)
תַּלְמִידוּהֵי (of his disciples) כַּד (when) אָמַר (he spoke)
& הָיוּ (they went) לְהוֹן (themselves) בְּתַרְהָ (after) דִּישׁוּעַ (Yeshua)

And the two of his disciples heard as he spoke and went after Jesus.

38:

וְאִתְפַּנִּי (& turned) יִשׁוּעַ (Yeshua) וְחֻזָּא (& He saw)
אֲנָן (them) דְּאִתְיִן (who were coming) בְּתַרְהָ (after him)
& הָאָמַר (He said) לְהוֹן (to them) מִנָּא (what?) בְּעֵין (are seeking)
אֲנַתּוֹן (you) אֲמַרְיִן (they were saying) לֵהּ (to him)
רַבֵּן (our Master) אֵיכָא (where?) הוּא (staying) אַנְתָּ (are you)

And Jesus turned and He saw them coming after Him and he said: “What are you seeking?

And they said, “Our Master, where are you staying?”

רַבֵּן (our Master): The Greek texts have a transliteration of רַבֵּן - ραββι (“Rabbi”), an Aramaic word, with a following translation of the same: ο λεγεται ερμηνευομενον διδασκαλε (“which is translated, “Teacher”).

John has six instances of this, each of which is evidence that the original was Aramaic and the Greek is a translation (ερμηνευομενον) of Aramaic. The Peshitta, of course, has no such translation in any of these six places in John.

39:

אָמַר (He said) לְהוֹן (to them) תּוּ (come) וְתַחֲזוּן (& see)
הֵנּוּן (those) דִּין (but) אַתּוּ (they came) וְחֻזּוּ (& they saw) אֵיכָא (where)
דְּהוּא (He lived) וְלוּתָהּ (& with him) הוּוּ (they were) יוֹמָא (day) הוּ (that)
& אֵיךְ (about) שְׂעָא (hour) עֶסְרָא (the tenth) וְאִיָּת הוּי - (*& it was)

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*[Aramaic letters in purple indicate an idiom phrase that cannot not be clearly translated word for word in English, and so an equivalent English phrase is given.]

He said to them: “Come and see.” And they came and saw where he lived and were with Him that day; and it was about the tenth hour.

40:

חד (one) דין (but) מן (from) הנון (those *) דשמעו (who heard)
מן (from) יוחנן (John) ואילו (& were going) בתרה (after)
דישוע (Yeshua) איתוהי (Himself) הוא (was)
אנדראוס (Andraeus) אחוהי (the brother) דשמעון (of Shimeon)

One of those who heard John and followed Jesus Himself was Andrew, Shimeon’s brother.

* The Peshitta has הנון – “Those” where all the Greek texts have δυο “Two”.

In Aramaic - הרין is “Two”. The “He”- ה and “Tau”- ת in Aramaic script are easily mistaken one for the other, as are “Yodh” & י and “Waw” ו (See photo samples from Dead Sea Scrolls for these letters below).

DSS script: תר א & חנו

The Resh and Nun are not as easily mistaken, however they are not very unlike each other, the Resh having two of the three strokes of the Nun. This similarity could easily account for the Greek reading - δυο - “Two” in all the Greek texts. The Great Isaiah Scroll shows that early Aramaean copyists would interchange Waw’s and Yodh’s between consonants without changing word meaning. The Great Isaiah Scroll widely employed Aramaic orthography and spelling throughout the scroll.

If this explanation is valid, it is evidence that a Greek translation was made from an early Aramaic script of square characters like those I have printed above. This script was not used by Aramaean scribes after the first century A.D..

To argue the reverse scenario (Greek affected the Peshitta reading) one would no doubt need to make the case for a late Aramaic square character in use, when Estrangela was the current script, and a mistranslation of “**δυο**” Two, to הנון – “Those” – an explanation that is no explanation at all! No Peshitta (or Old Syriac ms.) has הרין at John 1:40. All have הנון. The Peshitta can account for the Greek reading. The Greek cannot account for The Peshitta reading.

41:

הנא (This one) הוא (saw) לוקדם (first) לשמעון (Shimeon) אחוהי (his brother)
ואמר (& he said) לה (to him) אשכחניהי (we have found Him) למשיחא (The Messiah)

This one first saw Shimeon his brother and he said to him: “We have found The Messiah.”

The Greek text of the ending of this verse says this: “**εὐρηκαμεν τον μεσιαν ο εστιν μεθερμηνευσμενον χριστος**” – (ASV) “We have found the Messiah (which is, being interpreted, Christ). The Greek word “μεσιαν” (Majority) or “μεσσιαν” (Westcott & Hort) is a transliteration of the Aramaic speech of Andrew and of 1st century Palestine: משיחא (“Meshikha” or “Meshiha”). The Hebrew word משיח (“Meshiach”) is almost identical, though we know Aramaic was the native tongue of Palestine at the time. The Greek text follows this word “**Messian**” (Messiah) with a translation (“which being translated is Christ”). The Greek word “**χριστος**” is declared here to be a translation of the original Aramaic word (transliterated in Greek letters as “μεσιαν”). But “**χριστος**” is the source behind the English word “Christ”; “**χριστος**” occurs **565** times throughout the Greek NT in every book except 3 John!

Logically, we would have to conclude that Greek John’s writer is telling us that wherever “**χριστος**” occurs, we are reading a translation of our Lord’s original title (משיחא-“Meshikha”). His disciples did not speak Greek; neither did the people of Israel. By the way, Greek John 4:25 has the same formula as this verse: “**the Messiah (which is, being interpreted, Christ)**”. **The Peshitta text has no such translation in either reference!**

The Greek NT has, in “Christos”, at least 565 witnesses to the Greek NT as a translation!

42:

ואיתיה (& he brought him) לות (to) ישוע (Yeshua) וחר (& gazed)
בה (at him) ישוע (Yeshua) ואמר (& He said) אתה (you) הו (are) שמעון (Shimeon)
ברהדיונא (son of Jonah); אתה (you) תתקרא (shall be called) כאפא (Kaypha)
And he brought him to Jesus and Jesus gazed at him and He said: “You are Shimeon, Son of Jonah; You shall be called Kaypha” (“a Stone”).

* שמעון - “Shimeon” occurs 165 times in the Peshitta NT. The Greek equivalents “Σιμων” & “Σιμεων” (“Simon” & “Shimeon”) occur only 82 times! Often the Greek Name, “Πετρος”- “Petros” is used instead. **The Greek of this verse,**

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*however, retains the Aramaic “Shimeon” and “Kaypha”, which it then explains with the words: “Κηφας ο ερμηνευεται πετρος” – “Cephas, which is translated Petros.” Here the Greek text declares that the name “Petros” is a translation of the Aramaic name “Kaypha”. We here find hard evidence, and in 160 other places where this Greek name occurs, that the Greek NT is translated from Aramaic! Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: **The Greek text declares itself to be translated from Aramaic!***

43:

וליומא (& the day) אחרנא (next) צבא (wanted) ישוע (Yeshua)
(Phillip) למפק לנגילא (to depart) ואשכח (to Galilee) ואתרין (to him) ואתרין (to him)
(after me) ואתרין (to him) ואתרין (to him)

And the next day Jesus wanted to depart to Galilee and he met Phillip and He said to him:
“Follow me.”

44:

הו (he) דין (but) פיליפוס (Phillip) איתודי (himself)
הוא (was) מן (from) ביהצידא (Bethsaida) מן (from)
(of of Simon) דאנדראוס (the city) דאנדראוס (of Andraeus) ודשמעון (of of Simon)

Phillip himself was from Bethsaida, the city of Andrew and Shimeon.

45:

ופיליפוס (& Phillip) אשכח (found) לנתניאל (Nathaniel)
(of Whom wrote) דכתב (Him) הו (to him) ואתרין (& said) לה
(in The Torah) ובנביא (in The Prophets) ואתרין (about him) מושא (Moses)
אשכחניהו (we have found Him) דישוע (Who is Jesus):

הו (He is) בר (the son of) יוסף (Joseph) מן (from) נצרת (Nazareth)
Phillip found Nathaniel and said to him: “Him of Whom Moses wrote in The Torah and in the Prophets,
we have found; He is Jesus Bar Joseph from Nazareth.”

46:

אמר (said) לה (to him) נתניאל (Nathaniel) מן (from) נצרת (Nazareth)
(shall be) מהו (that is good) דטב (anything) מדרם (Is it possible?)
(to him) פיליפוס (Phillip) תא (Come) ותחזא (& see)

Nathaniel said to him: “Can anything good come from Nazareth?”

47:

וחזיהו (& saw) ישוע (Yeshua) לנתניאל (Nathaniel)
(about him) עלוהו (& said) ואתרין (to him) ואתרין (to him) ואתרין (to him)
(Behold) שריראית (truly) בר (a son of) איסרייל (Israel)
(of whom deceit) לית (there is not) בה (in him)

Jesus saw Nathaniel when he came to Him and Jesus said about him: “Behold; Truly
a son of Israel in whom is no deceit.”

48:

אמר (said) לה (to him) נתניאל (Nathaniel)
מן (from) אימכא (where?) ידע (know)
את (you) לי (me): אמר (said) לה (to him) ישוע (Yeshua)
(before) נקריך (would have called you) פיליפוס (Phillip) כד (when)
(under) תתא (the fig tree) את (you were) חזיתך (I saw you)

Nathaniel said to Him: “From where do you know me?” Jesus said to him: “Before Phillip called you,
when you were under the fig tree, I saw you.”

49:

ענא (answered) נתניאל (Nathaniel) ואמר (& said) לה (to Him)
רבי (Rabbi) את (You) הו (are) ברה (The Son) דאלהא (of God)
את (You) הו (are) מלכה (The King) דאיסרייל (of Israel)
Nathaniel answered and said to Him: “Rabbi, You are The Son of God;
You are the King of Israel.”

50:

אמר (said) לה (to him) ישוע (Yeshua) על (because)
דאמרת (of what I said) לך (to you) דחזיתך (that I saw you)
(under) תתא (the fig tree) מדימון (are believing?)

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אנת (you) דרורבן (greater things) מן (than) הליון (these) תחזא (you shall see)
Jesus said to him: "Because I said to you, 'I saw you under the fig tree.', do you believe?
You shall see greater things than these."

51:

אמר (He said) לה (to him) אמין (Amen) אמין (Amen) [Timeless Truth] אמר (I speak) אנא (I) לכון (to you) דמן (that from) השא (this hour) תחזון (you shall be seeing) שמיא (Heaven) דפתיחין (that are being opened) ומלאכיהי (& the angels) דאלהא (of God) כד (as) סלקון (they ascend) ונחתין (& descend) לות (unto) ברה (The son) דאנשא (of Man)

[Note: "Amen" in Aramaic has two basic meanings: "Eternal" and "True". This double use is unique to John's Gospel and is used only by our Lord, indicating a very important revelation of eternal doctrine from The Eternal LORD Yeshua. It occurs 25 times in John's Gospel.]

He said to him: "Timeless truth I speak to you all: From this hour you shall see Heaven being opened and the angels of God as they ascend and descend unto The Son of Man."

This Man called Jesus The Messiah is the most astonishing Being ever encountered, and the most mysterious. If we think we know Him well, we are surely deceived. "No man has ever seen God", wrote John. I believe he speaks of understanding God, or properly knowing Him. We are finite beings; even angels desired to "look into" the things concerning Christ's suffering, death and resurrection glory. We shall never fathom Him.

Here in the last section he astonishes Nathaniel with prophecy; Nathaniel confesses that Jesus is The Son of God, and Jesus says that Phillip hasn't seen anything yet.

It is not enough to know Jesus as The Son of God; He is more than that! How can that be?, you might say. I believe Jesus is The Son of God, born of a virgin, anointed of The Holy Spirit, etc., etc. That is not Who He is. That is a theological statement.

John presents the transcendent Christ; a Christ Who is so large, so great, so infinite, that glimpses of His true identity are blinding bursts of supernova like light. **25 times John records Jesus saying "Amen, Amen, I speak to you."** No other gospel or book has this statement; no other Person utters it but The Christ. It means "Eternal Truth I tell you". It is a statement of absolute authority. "No man ever spoke like this Man", said one of the Temple priests. "He speaks with authority, not as the scribes.", said the common people. "Where does this authority come from?", the Jews asked.

More importantly, John also records another unique phrase 25 times in His Gospel: The Aramaic has it "Ena Na". It means, "I AM", literally. It is an Aramaic phrase from The Old Testament that 97% of the time refers to the name of God and comes from the mouth of God Himself: "I AM The LORD."; "I AM The LORD your God.", etc.. In John, Jesus alone utters this phrase, usually followed by a description or definition of His Person:

"I AM THE LIGHT of the world"; "I AM THE BREAD of LIFE." "I AM THE GOOD SHEPHERD.", etc..

Here in verse 51, Jesus says something that should confuse and astound the most devout believer. "You will see Heaven is being opened" ...the angels of God Ascending and descending unto the Son of Man."

What He has said is: I am on earth and I am in Heaven- omnipresent God and a limited man. I am a man here on earth and I am Jehovah The Eternal in Heaven at all times. I don't understand how this can be, but He describes the angels coming to Him on earth and also coming to Him in Heaven, all apparently simultaneously!

And so, He has got my attention. I want to know Him better, and I will. When I do, I will discover another mystery (something that is unknown).

Think about it; it is not what you know that piques your curiosity; it is the thing you don't know. We should be discovering that we don't know something. That will draw us to seek Him out:

"Our Master, where do you live?" They said.

The answer will be the same for you as it was for those first disciples:

"Come and see."

Chapter 2

1:

וליומא (there was) דתלתא (& on the day) הות (third) דגלילא (of Galilee) דנלילא (a city) מדינתא (in Qatna) בקטנא (a wedding feast) ואמה (the mother) דישוע (& the mother) דישוע (of Jesus) תמן (there) הות (was)

And on the third day there was a wedding feast in Qatna, a city of Galilee, and the mother of Jesus was there.

2:

ואף (& also) הו (Himself) ישוע (Yeshua) ותלמידיהי (& his disciples) אתקריו (were invited) לה (to it) למשתותא (to the wedding banquet)

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And also Jesus Himself and His disciples were invited to the wedding banquet.

3:
(to Him) לה (& said) ואמרא (wine) חמרא (It was) הוא (& lacking) וחסר
(for them) להון (there is not) לית (wine) חמרא (to Jesus) לישוע (His mother) אמה

And it was lacking wine, and His mother said to Jesus, “There is no wine for them.”

4:
*(& to you) ולכי (to me) לוי (what?) מא (Yeshua) ישוע (to her) לה (said) אמר
(My hour) שעתוי (has come) אתת (quite) ערכיל (not) לא (woman) אנתתא

* “*What to me & to you?*” is an Aramaic idiom meaning: “*What do we have in common?*”- clearly a bit of humor from Jesus toward his mother. Notice that He did respond to her request by performing His first miracle.

Jesus said to her, “What do we have in common, woman? My hour has not quite come yet.”

Remember that for thirty years, our Lord had performed no miracle; He was an obscure and humble Person

Who patiently waited for His appointed time to serve publicly in Israel. Those thirty years of silence

and obscurity are in a very real sense more miraculous than the last three years of His earthly Life, considering Who He was and is. “*Verily thou art a God that hidest thyself, O God of Israel, the Saviour*”. (Isaiah 45:15)

. The patience and humility of God are far more surprising and unbelievable to men than His miracles, and these are stumbling blocks to the faith of many, if not all of us. Consider how many would have believed in Him had He never performed a miracle; consider also the grief of His heart, knowing that so many, if not all, of those who professed faith, believed only in the outward signs, but did not know Him. Our Lord knew that to begin performing miracles would be to come out of hiding, (out of character for God) and that would also make Him susceptible to misunderstanding and false devotion, when His usual design is to make men seek after Him Who hides, and recognize Him in His disguises.

5:
(to the servants) למשמשנא (His mother) אמה (said) אמרא
(do) עברו (to you) לכון (that He says) דאמר (anything) מדרם

His mother said to the servants, “Whatever He says to you, do it.”

6:
(watercasks) אננא (there) תמן (But) דיין (there were)- [אית הוין]
(that were set) דסימן (six) שת (of stone) דכאפא
(that held) דאחרון (of The Jews) דיהודיא (for the purifying) לתדכיתא
(three) תלתא (or) או (nine gallon measures) רבעין (each) תרין (two) תרין
But there were there six watercasks of stone, set for the purifying of the Jews, that held two or three
nine gallon measures each.

7:
(Fill) מלו (Yeshua) ישוע (to them) להון (Said) אמר
(the watercasks) לאננא (with water) מיא (them) אנין
(the brim) לעל (up to) עדמא (them) אנין (& they filled) ומלו

Jesus said to them: “Fill the watercasks with water.” And they filled them up to the brim.

8:
(& take) ואיתו (henceforth) מכיל (Draw out) זלועו (to them) להון (He said) אמר
(& they took) ואיתו (of ceremonies) סמכא (to the master) לריש

He said to them: “Draw out now and take it to the master of ceremonies.”

9:
(of ceremonies) סמכא (the master) ריש (that) הו (tasted) טעם (& when) וכד
(that were become) דהו (those) הנון (the waters) מיא
(from) מן (he) הוא (knew) ידע (& not) ולא (wine) חמרא
(but) דיין (the servants) משמשנא (it was) הוא (where?) אימכא
(the master) ריש (called) קרא (were) הו (knowing) ידעין
(the bridegroom) לחתנא (of ceremonies) סמכא

And when the master of ceremonies tasted that water that had become wine, and did not know from where it was, (but the servants knew), the master of ceremonies called the bridegroom

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ואמר (& he said) לה (to him) כל (every) אנש (man) לוקדם (first)
חמרא (the wine) טבא (good) מיתא (summons) ומא (& when)
דריוו (they are drunk) הורין (then) אינא (whatever) רבציר (is inferior)
אנת (You) דין (but) נשרתיהי (you have kept)
לחמרא (the wine) טבא (good) עדמא (until) להשא (now)

And he said to him: "Every man first calls for the good wine, and when they are drunk, then that which is inferior, but you have kept the good wine until now."

11:

הדא (This) הי (is) אתא (the sign) קדמיתא (first) דעבד (that did)
ישוע (Yeshua) בקטנא (in Qatna) דנגלילא (of Galilee) ואודע (& manifested)
שוכחה (His glory) ודימנו (& believed) בה (in Him) תלמידוהי (His disciples)

This is the first miracle Jesus did in Qatna of Galilee and He manifested His glory; and His disciples believed in Him.

Every miracle of Jesus is called "Atha" - "A Sign". As such, we are to look for a valuable lesson being taught in the "Sign".

Water being turned to wine is a creative act, certainly pointing to God's presence and power as Creator. Water is common and cheap; wine is rare and expensive; water is a necessity of life; wine is a luxury that signifies joy and celebration. God delights in our joy and happiness, more than we can know, and begrudges us no joy. Notice that Jesus made over 100 gallons of wine, possibly 160 gallons of the very best wine possible (The MC noticed it was better than the best, which he thought had already been served, and undoubtedly it had). That is a lot of wine! God is no tee-totaler! He is almost mad with joy and abandon, not a Stoic or Ascetic, as some imagine. Jesus would become known as a wine drinker and a glutton to the Pharisees and Scribes!

The water of purification would be externally used in a ritual ceremony; Wine is applied internally. Our Lord was always more interested in man's inner life and what is inside a man than in externals. True religion is concerned with the state of the soul, spirit and mind, whereas much of what is religious is concerned with everything but the internal life. There is nothing wrong with ceremony, as long as we don't lose the realities they signify: The Spirit, The Truth, Love, Joy, Righteousness, Peace, Heaven and God Himself.

Do not be afraid of joy, laughter and life. These are God's lavish gifts He pours out to overflowing upon us and wants us to enjoy. Have you ever considered that men might be judged, not for enjoying life too much, but not enough?

12:

בתר (after) הדא (this) נחת (He went down) לכפרנאום (to Capernaum)
הו (He) ואמה (& His mother) ואחודי (& his brothers) ותלמידוהי (& His disciples)
ותמן (& there) הוו (they were) קליל (a few) יומתא (the days)

After this He went down to Capernaum - He, His mother, His brothers and His disciples, and they were there a few days.

13:

וקריב (& drawing near) הוא (was) פצחא (The Passover) דיהודיא (of The Jews)
וסלק (& He went up) לאורשלם (to Jerusalem) ישוע (Yeshua)

14:

ואשכח (& He found) בהיכלא (in the temple) להלין (those)
דמזבנין (that were selling) תורא (lambs) וערבא (& sheep)
ויונא (& doves) ולמערפנא (& money exchangers) דיתבין (who were sitting)

And the Passover of the Jews was drawing near, and Jesus went up to Jerusalem, and He found in the temple those that were selling lambs, sheep and doves, and money exchangers sitting.

15:

ועבד (& He made) לה (for himself) פרנלא (a whip)
מן (from) חבלא (rope) ולכלהון (& all of them)
אפק (He cast out) מן (from) היכלא (the temple) ולערבא (& the sheep)
ולתורא (& the lambs) ולמערפנא (& the money exchangers) ואשד (& He poured out)
עורפנהון (their money) ופתוריהון (& their tables) הפך (overturned)

And He made for Himself a whip from rope and cast all of them out of the temple and the sheep, the lambs, and money exchangers, and he poured out their money and overturned their tables.

16:

ולהנון (& to those) דמזבנין (that had been selling) יונא (doves)
אמר (He said) שקולו (Carry) הלין (these things) מכא (from this place) ולא (& not)
תעברונה (make) לביתה (house) דאבי (My Father's)
בית (a house) תאגורתא (of commerce)

And to those who had been selling doves He said: "Take these things out of here, and do not make My Father's house a house of trade."

17:

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ואתדכרו (His disciples) תלמידוהי (& called to mind)
דכתיב (The zeal) דשננה (that which is written)
דביתך (has consumed me) אכלני (of Thy house)

And His disciples called to mind that which is written: “The zeal of Your house has consumed Me”
Jesus had no patience for self-serving religion and irreverence toward God. The glory of His Father and His goodness and love were everything to The Son of God, and He was always grieved how little men knew of it and believed in it. He also knew how much His Father would sacrifice for the salvation of the world, and could not tolerate shallowness and spiritual stupidity in those who were supposed to be teaching the people and leading them closer to God.

18:
ענו (answered) דין (but) יהודיא (The Jews) ואמרו (& they said)
לה (to him) מנא (what?) אהא (sign)
מחזא (are showing) אנת (you)
לן (to us) דהלין (that these things) עבד (do) אנת (you)

But the Jews answered and said to Him: “What sign are you showing us that you are doing these things?”

19:
ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them)
סתורו (Tear down) היכלא (temple) הנא (this) ולתלתא (& in three)
יומין (days) אנא (I) מקים (raising) אנא (am) לה (it)

Jesus answered and said to them: “Tear down this temple, and in three days I will raise it up.”

20:
אמרין (were saying) לה (to him) יהודיא (The Jews) לארבעין (for forty)
ושט (& six) שנין (years) אתבני (has been being built) היכלא (temple)
הנא (this) ואנת (& you) לתלתא (in three) יומין (days)
מקים (raising) אנת (are) לה (it?)

The Jews were saying to Him: “For forty six years this temple has been being built, and will you raise it in three days?”

The temple Priests and Pharisees were literalists; they had no spiritual understanding. There are many today professing to be Christians who take everything very literally and miss the rich spiritual truths of scripture- (primarily a spiritual record of historical events with immense spiritual depth of meaning and power).

21:
הו (This) דין (but) אמר (said) הוא (He) על (concerning)
היכלא (the temple) דפגרה (of His body)
But He said this concerning the temple of His body.

22:
כד (when) קם (He arose) דין (but) מן (from)
בית (the house. *) מיתא (of death *) אתדכרו (were reminded)
תלמידוהי (his disciples) דהא (that this) אמר (said)
הוא (He) ודימנו (& they believed) לכתבא (the scriptures)
ולמלתא (& the word) דאמר (that said) ישוע (Yeshua)

* “The house of death” (Bayth Mitha) is an Aramaic idiom meaning, “The grave”.

But when He had risen from the grave, His disciples were reminded that He had said this, and they believed the scriptures and the word that Jesus had spoken.

23:
כד (when) איתוהי (staying) הוא (was) דין (but)
ישוע (Yeshua) באורשלם (in Jerusalem)
בפצחא (at Passover) בעדערא (during the feast) סניאא (many)
דימנו (trusted) בה (in Him) דחזו (because they saw)
אתותא (the signs) דעבד (that He performed)

But when Jesus was staying in Jerusalem at Passover during the feast, many trusted in Him because they saw the miracles that He performed.

24:
הו (He) דין (but) ישוע (Yeshua)
לא (not) מדימן (entrusting) הוא (was) להון (to them)
נפשה (Himself) מטל (because) דהו (He)

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ידע (knowing) הוא (was) לכלנש (all men)

But Jesus did not entrust Himself to them, because He knew all men,
25:

ולא (& not) סניק (needed) הוא (He) דאנש (that a man)
נסהר (should testify) לה (to him)
על (about) כל (every) ברנש (man) הו (Himself) גיר (for)
ידע (knew) הוא (He) מנא (what) אית (is) בברנשא (in a man)

And He did not need a man to testify to Him about everyone, for He Himself knew what is in a man.

Still Jesus knows who, among those who call themselves believers and Christians, actually knows Him and can be trusted. The important question every professor of religion must ask is not, "Do I believe in God?", but "Does God believe in me?" There were many whom He did not trust in Jerusalem almost 2000 years ago, even among those who "believed in Him".

Does Jesus trust in you?

Chapter 3

1:

אית (living) הוא (was) דין (but) תמן (there)
חד (one) גברא (man) מן (from) פרישא (The Pharisees) ניקדמוס (Nicodemus)
שמה (his name) הוא (he was) ארכונא (a leader) דיהודיא (of The Jews)

One man of the Pharisees was living there; his name was Nicodemus. He was a leader of the Jews.

2:

הנא (This one) אתא (came) לות (to) ישוע (Yeshua) בלליא (in the night)
ואמר (& he said) לה (to him) רבי (Rabbi)
ידעינן (we do know) דמן (that from) אלהא (God)
אשתדרת (You have been sent) מלפנא (a teacher) לא (no) גיר (for)
אנש (man) משכח (is able) הלין (these)
אתותא (signs) למעבר (to do) דאנת (that you) עבר (doing)
אנת (are) אלא (unless) מן (because) דאלהא (God) עמה (were with him)

This man came to Jesus at night and said to Him: "Rabbi, we know that You are a teacher sent from God, for no man is able to do these miracles that you are doing unless God were with him".

3:

ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him)
אמין (Amen) אמין (Amen) - [Timeless Truth] אמר (speak)
אנא (I) לך (to you) דאן (that if) אנש (a man)
לא (not) מתילד (is born) מן דריש* (again) לא משכח (it is impossible)
דנחזא (that he shall see) מלכותה (the kingdom) דאלהא (of God)

Jesus answered and said to him: "Timeless truth I am telling you: If a person is not born again, it is impossible for that one to see the kingdom of God."

* ["Again" - מן דריש - "Min d'reesh" literally means "From the top".]

A person has no control or decision concerning his or her conception and birth. Birth is a result of a former act of the parents and of God. The verb "Metilled" ("Born") is passive, indicating that birth, whether physical or spiritual, is an action performed upon the subject, not by him.

Our Lord never intended to instruct or exhort Nicodemus to be born again. Jesus was telling him that Nicodemus was spiritually dead and knew nothing about God and His kingdom. No one knows God by instruction and education; One obtains this by a new birth from The Holy Spirit, straight from God Himself, according to His choice and purpose.

4:

אמר (said) לה (to him) ניקדמוס (Nicodemus) איכנא (How?)
משכח (is it possible) דנתילד (that shall be born) גברא (a man)
סבא (old) [דלמא משכח] - [Is it not impossible for him?] תוב (again)
לכרסא (the womb), דאמח (of his mother) דתרתין (a second)
זבנין (time) למעל (to enter) ונתילד (& be born)

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Nicodemus said to Him: “How can an old man be born? Is it not impossible for him again to enter his mother’s womb a second time and be born?”

Nicodemus asked, “How?”. Jesus did not tell him how to do this; He said it is beyond us entirely and is unpredictable (see v.8).

5:
(to him) ליה (& said) ואמר (Yeshua) ישוע (answered) ענא
(I) אמין (Amen) אמין (Amen) אמין [Timeless Truth]- אמר (speak) אנהא (I)
(not) לא (a man) אנש (that if) דאן (to you) לך
(& the Spirit) ורוחא (water) מיא (from) מן (is born) מתילד
(it is impossible) לא משכח
(of God) דאלהא (the kingdom) למלכותא (that he shall enter) דנעול

Jesus answered and said to him: “Timeless truth I am telling you: “ If a person is not born from water and The Spirit, it is impossible that he shall enter the kingdom of God.”

[Note: “Amen” in Aramaic has two basic meanings: “Eternal” and “True”. This double (“Amen, Amen”) use is unique to John’s Gospel in The N.T. and is used only by our Lord, indicating a very important revelation of eternal doctrine from The Eternal LORD Yeshua.]

6:
(the flesh) בסרא (from) מן (that which is born)- [ומדם דיליד]
(from) מן (& that which is born)- [(is) (flesh) (is)] (is) (flesh) (is)
(is) (spirit) רוחא (The Spirit) רוחא (is) (spirit) רוחא (is)

That which is born from flesh is flesh, and that which is born from The Spirit is spirit.”

Man needs a spiritual nature in order to know eternal truth and God Himself. This can come only by a spiritual birth. Flesh (the human nature) cannot produce a spiritual nature or a spiritual life.

7:
(that I said) דאמרת (be surprised) תתדמר (do not) לא
(that it is necessary) דולא (to you) לך
(again) – דריש – (to be born) למתילדו (for you) לבון

Do not be surprised that I said to you that you all must be born again.”

Our Lord Yeshua stated that Israel’s leaders and its people (plural “you”) required this spiritual second birth. Their religion had provided them with nothing but darkness and death. They were spiritually dead- all of them.

8:
(that it- [He] will) דצביא (the place) אתר (the wind- [The Spirit]) רוחא
(hear) שמע (& its sound [& His voice]) וקלה (it blows- [He breathes]) נשבא
(from where) אימכא (you) אנת (know) ידע (not) לא (but) אלא (you) אנת
(thus) הכנא (it- [He] goes) אזלא (& where) ולא יכא (it- [He] comes) אתיא
(the wind- [The Spirit]) רוחא (from) מן (who is born) (everyone) דייליד (is) כלנש

The Spirit breathes where He will, and you hear His voice, but you do not know from where He comes and where He goes; thus is everyone who is born from The Spirit.

Most of what is called evangelism in the western culture ignores this truth of scripture and betrays itself as ignorant and deceptive folly. We cannot program and orchestrate the new birth and produce “Christians” who have eternal life in them, yet there are many who have been deceived into believing that they can choose to be born again and command the presence of The Spirit of Holiness by a word, as if He were a genie, awaiting our orders. That is blasphemy and unbelief, not Christian faith. The Holy One “breathes where He will”, not where we will. We must humble ourselves before the Almighty Spirit if we ever expect to experience His presence and grace of salvation.

*There are seven double meanings in verse eight, deriving from **Rukha (Spirit-Wind)**, **Nashab (breathe, blow)** and **Qola (voice, sound)** and their pronouns. Red brackets enclose the preferred translations. No wonder Nicodemus was confused, as the next verse indicates.*

9:
(& said) ואמר (Nicodemus) ניקדמוס (answered) ענא
How? (to him) ליה איכנא
(be) למהוא (these things) הלין (can) משכחן

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Nicodemus answered and said to Him, “How can these things be?”

10:

ענא (answered) ישוע, (Yeshua) ואמר (& said) ליה (to him) אנת (you) הו (are) מלפנה (the teacher) דאיסריל (of Israel) והלין (& these things) לא ידע (not) אנת (know) אנת (you)?

Jesus answered and said to him: “ You are the teacher of Israel and you do not know these things?

Here Jesus reproves Nicodemus for his sad ignorance and stupidity. Do not these words apply to all Judaism and Christianity today? How many recognize the Sovereignty of The Holy Spirit and His Divine prerogative in selecting whom He will regenerate and whom He will not? How many know that His children are “born, not of blood, nor the will of a man, nor the will of the flesh, but of God”? The Apostle Paul wrote: Tit 3:5 “Not by works of righteousness which we had done, but according to his mercy, he vivified us, by the washing of the new birth, and by the renovation of the Holy Spirit”, also, Ro 10:3 “For they know not the righteousness of God, but seek to establish their own righteousness: and therefore they have not submitted themselves to the righteousness of God”. James wrote: “Of His own will He has begotten us by the word of truth, that we should be the first fruits of His creation.” James 1:18

11:

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנה (I) לך (to you) דמדם (the things) דידעין (that know) חנן (We) מנמללין (are speaking) חנן (We) ומדם (& the things) דחזין (that We see) מסהדין (testify) אנהנן (We) וסהדותן (& Our testimony) לא (not) מקבלין (accept) אנתון (you)

Timeless truth I speak to you: “The things that We know We are speaking and the things that We see We are testifying, and Our testimony you all do not accept.”

Israel rejected the direct first hand accounts of God Himself and of His Son. Notice that Yeshua Meshikha did not deliver second hand truth from His God; when he spoke of God and His works and words, Yeshua said “We” and “Our”. This Man spoke as if He were God Himself. It recalls Genesis 1:26:

“And God said, ‘Let us make man in our image after our likeness.’”

Do we really understand Who this Man Yeshua really is? To whom could He have been referring when he said, “We” and “Our”? But He always referred to His Father and Himself together as if He were always a part of Him. To reject The Son is to reject God.

12:

אן (if) דבארעא (that which in the earth) אמרת (I have told) לכון (you) ולא (& not) מדהימנין (you are believing) אנתון (you) איכנא (How?) אן (if) אמר (I tell) לכון (you) דבשמיא (that which is in Heaven) תהימנוני (shall you believe me)

If I have told all of you that which is in the earth and you are not believing, how shall you believe Me if I tell you that which is in Heaven?

Interesting that Meshikha (Aramaic for “The Messiah”) considered the new birth teaching and The work of The Holy Spirit as “that which is in the earth”. What could He have to teach us about Heaven? Would we believe Him? Actually the New Testament teaches some pretty amazing truths about Heaven, which most professing Christians do not believe, in my humble opinion, but I will not discuss those things here.

13:

ולא (& not) אנש (a man) סלק (has gone up) לשמיא (to Heaven) אלא (except) הו (He) דנחת (Who went down) מן (from) שמיא (Heaven) ברה (The Son) דאנשא (of Man) הו (He) דאיתוהי (Who is) בשמיא (in Heaven)

And no man has gone up to Heaven except He Who went down from Heaven: The Son of Man -He Who is in Heaven.

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I am amazed at this; that Yeshua spoke of Himself as having come down from Heaven and yet being in Heaven. We normally think of His incarnation as limiting Him to one location at a time, like all humans, yet, He says He is in both Heaven and earth at once. See also 1:51 for the same truth.

14:

(Moses) מוּשָׁא (lifted up) דִּאֲרִים (& just as) וְאִכְנָא
(is going) עֵתִיד (thus) הַכְנָא (in the wilderness) (the serpent) חוּיָא
(of Man) דִּאֲנָשָׁא (The Son) בְּרֵהּ (to be lifted up) לְמִתְרַמּוּ

And just as Moses lifted up the serpent in the wilderness, thus The Son of Man is going to be lifted up.
This refers to His crucifixion, prophetically.

15:

(in Him) בְּהּ (who believes) דְּמַהֲיִמֵּן (man) אֲנֵשׁ (that every) דְּכָל
(but) אֵלָא (shall be lost) נֹאבְדָּ (not) לֹא
(for him) לְהּ * (there shall be) * נְהוּוֹן *
(eternal) דְּלַעְלָם (life) חַיָּא

*[Aramaic contains no verb meaning “to have”. “Nehwoon lah”- (“There shall be for him”) is an idiom used to indicate possession.]

So that every person who believes in Him shall not be lost, but eternal life shall be his.

Here is stated the purpose of His crucifixion.

16:

(loved) אַחַב (for) גִּירָה (In this way) הַכְנָא
(the world) לְעֻלְמָא (God) אֱלֹהָא
(that His Son) דְּלִבְרָהּ (in what manner?) אִיכְנָא
(that everyone) דְּכָל (He would give up) נָתַל (The Only Begotten) יְחִידִיא
(not) לֹא (in Him) בְּהּ (trusts) דְּמַהֲיִמֵּן (who) מִן
(there shall be) נְהוּוֹן * (but) אֵלָא (shall be lost) נֹאבְדָּ
(eternal) דְּלַעְלָם (life) חַיָּא (to him) לְהּ *

*[Ibid.]

For God loved the world in this way: So much that He would give up His Son, The Only One, so that everyone who trusts in Him shall not be lost, but eternal life shall be his.

17:

(His Son) לְבְרָהּ (God) אֱלֹהָא (sent) שְׂדַר (for) גִּירָה (not) לֹא
(that He might condemn) דְּנִדְוִינְיָהּ (into the world) לְעֻלְמָא
(that He might give life) דְּנָחָא (but) אֵלָא (the world) לְעֻלְמָא
(in His hand) בְּאִידֵהּ (to the world) לְעֻלְמָא

For God did not send His Son into the world that He should condemn the world, but that he should give life to the world by His hand.

18:

(not) לֹא (in Him) בְּהּ (believes) דְּמַהֲיִמֵּן (whoever) מִן
(believes) דְּמַהֲיִמֵּן (not) דִּלָּא (& whoever) וּמִן (is being judged) מִתְתַּרְדִּין
(he believes) דְּמַהֲיִמֵּן (because not) דִּלָּא (is) הוּ (judged) דִּינָא (already)- מִן כְּדוּ
(of God) דִּאֱלֹהָא (The Son) בְּרֵהּ (of The Only Begotten) דִּיחִידִיא (in His name) בְּשֵׁמֵהּ

Whoever believes in Him is not judged, and whoever does not believe is judged already, because he does not believe in The Name of The Only Begotten Son of God.

Verses 16 through 18 of John 3 are perhaps the most succinct and powerful revelation of The Gospel message, which makes the Christian faith unique and infinitely higher than other faiths. The statement “God so loved the world” is unprecedented in all of holy scripture and all religion. If He had said God hates the world, it would have not been much of a surprise. Man’s superstitious nature and understanding of revelation would have led him to suspect God was angry and vindictive towards the world.

The Jews believed God loved Israel and was indifferent, at best, toward the Gentiles. The Gentiles, such as The Greeks and Romans, thought the gods were generally indifferent toward men. None of the holy writ said anything close to “God so loved the world”. But the statement goes on: “That He would give up His only Son...” It had been a hidden truth that God had a Son; an

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even deeper truth that he would “give Him up”. That those who “trust in Him” would “have eternal life” was never said or written prior to this statement of *Yeshua* to Nicodemus. Lest any think God spared Himself by giving up His Son, let it be remembered that The Son was an eternal and integral part of The Godhead; whatever transformation, suffering and death He were to suffer would involve the entire Godhead, as The Godhead is an indissoluble whole and Unity. In giving His Son, God gave Himself wholly up to us, as The Godhead is One. There can be no greater revelation of love than this, as there is no greater love than “that someone should lay down his life for his friend”.

The parallel to the famous John 3:16 is **1 John 3:16**: By this we know his love towards us, because He gave up his life for us: and we also ought to give up our lives for our brethren.

16 בהרא ידעינן חובה דליתן דהו יהב נפשה חלפין ואף חנן זרק לן דעל אפי אחין נתל נפשתן

God The Father's love is no less great than that; He too gave up His Life for us; that Life is in His Son;

More specifically, that Life is His Son, according to the word of *Yeshua*: “I am the Way, The Truth and **The Life**.” There is no other Life than He.

The design of the atonement is not to destroy or condemn the world; its design is to save the world. An almighty Deity Who so designs and wills, even to the extreme of sacrificing Himself, cannot fail to secure the desired goal. There is nothing even close to being comparable to Him in power, wisdom, understanding and eternal glory, to oppose His will. We must then consider the redemption and salvation of the world done. One who denies this is not a believer, but an unbeliever in Messiah and His atonement.

God has eternity on His side, not being confined to time at all, so that He can save in this world or in the eternal realm, contrary to common belief of many Protestants that “We have hope in Christ only in this life.” See 1 Cor. 15: 19:

“And if, in this life only, we have hope in the Messiah, we are the most miserable of all men.

20 ¶ But now the Messiah hath risen from the dead, and become the first-fruits of them that slept.

21 And as by a man came death, so also by a man came the reviviscence of the dead.

22 For as it was by Adam, that all men die, so also by the Messiah they all live.”

19:

הנו (this is) דין (but) דינא (the judgement) ד:דנוהרא (the Light) אתא (has come) לעלמא (into the world) ואחבו (& loved) בנינשא (the children of men) לחשוכא (the darkness) יתיר (more) מן (than) דלנוהרא (The Light) איתיהון (they) הו (were) גיר (for) עבדיהון (their works) בישא (evil)

This is the judgment: The Light has come into the world and the children of men loved the darkness more than The Light, for their works were evil.

No more judgment than this is necessary. The wicked are wicked. Those who hate The Light seek darkness and live in darkness. The deepest darkest and most fearful hell is what a wicked person may become within, filled with hate, fear, rage, madness and despair. What is more fearful a prospect: To go where demons live in a fiery pit, or to become a demon, even while here on earth, and then to die in that condition?

20:

כל (everyone) גיר (for) דסניתא (what is hated) עבד (doing) סנא (hates) לננוהרא (the light) ולא (& not) אתא (comes) לננוהרא (to the light) דלא (lest) נתכסטון (be convicted) עבדוהי (his works)

For everyone who does what is hateful, hates The Light and does not come to The Light, lest his works should be convicted.

21:

הו (he) דין (but) דעבד (who does) שררא (The Truth) אתא (comes) לות (to) נוהרא (the Light) דנתידעון (that may be revealed) עבדוהי (his works) דבאלהא (that by God) עבדין (they are performed)

But he who does The Truth, comes to The Light. So that his works may be revealed, that they are performed by God.

22:

בתר (after) הלין (these things) אתא (came) ישוע (Yeshua) ותלמידוהי (& his disciples) לארשא (to the land) דיהוד (of Judea) ותמן (& there) מתהפך (was employed) הוא (he) עמהון (with them) ומעמד (and baptized)

After these things, Jesus and His disciples came to the land of Judea, and He was employed there with them and He baptized.

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23:

אף (also) יוחנן (John) דין (but) מעמד (baptizing) הוא (was) בעיניו (in Ainion) דעל (upon) גנב (the side of) שלים (Shalim) מטל (because) דמיא (the waters) אית הוּוּ- (were) תמן (there) & were baptized) ואתין (many) הוּוּ (also coming) ועמדין (were)

But John was also baptizing in Ainion next to Shalim, because there was water there, and many were coming and were baptized.

24:

לא (not) גיר (for) עדכיל (yet) נפל (fallen) הוא (had) יוחנן (John) בית אסירא- (into prison)

For John had not yet gone to prison.

25:

הות (was) הות (there) דין (but) בעתא (a dispute) לחד (for one) מן (from) תלמידוהי (the disciples) דיוחנן (of John) עם (with) יהודיא (a Judean) חר (a certain) על (about) תדכיתא (purification)

But there was a dispute between one of John's disciples and a certain Judean about purification.

26:

ואתו (& they came) לות (to) יוחנן (John) ואמרו (& they said) לה (to him) רבן (our master) הוּוּ (he) דעמדך (who with you) הוא (of whom you) בעברא (at the crossing) דיורדנן (of Jordan) דאנת (Behold) אף (also) סהדת (testified) עלוהי (about him) הא (is baptizing) הוּוּ (He) מעמד (are coming) לותה (to him) וסגיאא (& many) אתין

And they came to John and said to him: "Our Rabbi, He who was with you at the crossing of Jordan about Whom you testified, Behold, He is baptizing and many are coming to Him."

27:

ענא (answered) יוחנן (John) ואמר (& said) להון (to them) לא (not) משכח (can) ברנשא (a son of man) למסב (receive) מן (from) צבות (the will) נפשה (of himself) מדם (anything) אלא (unless)- אתיהב (it is given) לה (to him) מן (from) שמיא (Heaven)

John answered and said to them: "A man cannot receive anything of his own will unless it is given to him from Heaven."

28:

אנתון (you) סהדין (bearing witness) אנתון (are) לי (to me) דאמרת (that I said) דאנא (that I) לא (not) הוית (am) משיחא (The Messiah) אלא (but) שליחא (one sent) אנא (I am) דקדמוהי (before Him)

You are bearing me witness that I said I am not The Messiah, but I am one sent before Him.

29:

מן (He who) דאית (is) לה (to him) *כלתא (the bride) חתנא (the bridegroom) הוּוּ (is) רחמה (the friend) דין (but) דחתנא (of the bridegroom) הוּוּ (he) דקאם (who stands) וצאת (& listens) לה (to him) חרותא (in joy) רבתא (great) חדא (rejoices) מטל (because of) קלה (the voice) דחתנא (of the bridegroom) הוּוּ (this) הכיל (therefore) חרותא (joy) דיילי (my) הא (Behold) הוּוּ (is) ממליא (full)

He who has the bride is the bridegroom, but the friend of the bridegroom who stands and listens for Him rejoices with great joy because of the voice of the bridegroom. Therefore this my joy, behold, it is full.

*[Aramaic contains no verb meaning "to have". "Aith lah"- ("There is for him") is an idiom used to indicate possession.]

30:

להוּוּ (for Him) הוּוּ (it) ולא (it is necessary)

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למרבא (increase) ולי (& for me) למבצר (to decrease)

It is necessary for Him to increase and for me to decrease.

31:

הו (He) גיר (for) דמן (who from) לעל (above) אתא (came)
לעל מן - כל (higher than) כל (all) הו (He is)
והו (He) דמן (& he) דמן (who is from) ארעא (the earth)
מן (from) ארעא (the soil) הו (is)
ומן (& from) ארעא (the earth) ממלל (is speaking)
דמן (who from) שמיא (The Heavens)
אתא (came) לעל מן - כל (higher than) כל (all) הו (is)

For He Who came from above is higher than all, and he who is from Earth is from the soil, and speaks from the earth. He Who came from Heaven is higher than all.

32:

ומדום (& the thing) דחזא (that he saw) ושמע (& he heard)
מסהד (he was testifying) וסהדותה (& his testimony)
לא (not) אנש (a man) מקבל (is receiving) הו (it)

And whatever He saw and heard He testified, and no one is receiving His testimony.

33:

הו (He) דין (but) דקבל (who receives) סהדותה (His testimony)
חתם (attests) דאלהא (that God) שרירא (true) הו (is)

But he who receives His testimony attests that God is true.

34:

אינא (He Whom) גיר (for) דאלהא (God) שררה (has sent)
מלא (the words) הו (He) דאלהא (of God) ממלל (does speak)
לא (not) הוא (it was) גיר (for) בכילא (in a measure)
יהב (has given) אלהא (God) רוהא (The Spirit)

For He Whom God has sent speaks the words of God, for it was not in a measure that God has given The Spirit.

35:

אבא (The Father) מהב (loves) לברא (The Son) וכל (& all) מדום (things)
יהב (He has given) באידוהי (into His hands)

The Father loves The Son and He has given all things into His hands.

“All things” is all God the Father has and is. “Col 1:19 For it pleased the Father that in him should all fulness dwell:.”

“Col 2:9 For in him dwelleth all the fulness of the Godhead bodily.”

All things also includes all creation and all creatures, all people- and that means you!

You are in His hand, and always will be.

36:

מן (whoever) דמהימן (is trusting) בברא (in The Son)
אית (there is) לה (for him) היא (the life) דלעלם (eternal)
ומן (& whoever) דלא מתטפיס - (disobeys)
לברא (The Son) לא (not) נחזא (shall see) היא (life) אלא (but)
רוגזה (the rage) דאלהא (of God) נקוא (shall stand) עלוהי (against him)

Whoever is trusting in The Son, The Eternal Life is his, and whoever disobeys The Son shall not see The Life, but the rage of God shall stand against him.

God's rage is impossible to withstand. He will have His way in your life, one way or another. His purpose, however, is not to destroy the soul, but to save it. He is willing to destroy the body to save the spirit, if he must. That is not a pleasant prospect, to say the least.

Chapter 4

1:

ידע (knew) דין (but) ישוע (Yeshua) דשמעו (that heard)

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(He made) פרישא (Pharisees) דתלמידא (that disciples) סגיאא (many) עבד (He made) ומעמד (John) יוחנן (than) מן (more) יתיר (& was baptizing)

But Jesus knew that the Pharisees had heard He was making many disciples and was baptizing more than John.

2:

(Yeshua) כד (when) לא (not) הוא (it was) הו (Himself) ישוע (Yeshua) ומעמד (baptizing) הוא (was) אלא (but) תלמידוהי (His disciples were)

When it was not Jesus Himself baptizing, but His disciples.

3:

(& went on) ואזל (Judea) ליהוד (& He left) ליהודה (Himself) תוב (again) לגלילא (to Galilee)

And He left Judea, and went on again to Galilee.

4:

(but) מעברא (necessary) הות (it was) לה (for him) דין (but) דנאתא (that He should come) נעבר (pass beyond) על (beyond) בית* (the house)* שמריא* (of the Samaritans)

But it was necessary for Him to come and pass through Samaria.

- *“Byth Shamarya” is an Aramaic idiom (common to place names) meaning “Samaria”.*

5:

(Samaritan) ואתא (& He came) למדינתא (to a city) דשמריא, (on) על (Shikar) שכר (that is called) דמתקריא (of the village) קריתא (the side) גנב (his son) ברה (to Joseph) ליוסף (Jacob) יעקוב (had) הוא (that given) דיהב

And He came to a Samaritan city called Shikar, beside the village that Jacob had given to his son Joseph.

6:

(there) ואית הוא - (& there was) תמן (of water) מעינא (a spring) דמיא (but) דין (it is) הו (of Jacob) דיעקוב (was) ישוע (Yeshua) לאא (weary) הוא (from) מן (the labor) דאורחא (of the road) ויתב (& sitting down) הוא (he was) לה (Himself) על (at) מעינא (the spring) ואית הוי - (& it was) שת (the sixth) שעין (hour)

And Jacob's spring of water was there, and Jesus, weary from walking, sat down at the spring at the sixth hour (around noon).

7:

(Samarita) ואתת, (& came) אנתתא (a woman) מן (from) שמריין (to her) דתמלא (& said) ואמר (with water) מיא (to fill up) לה (to drink) ישוע (Yeshua) הב (give) לי (me) מיא (water) אשתא

And a woman from Samaria came to draw water and Jesus said to her, “Give Me water to drink.”

8:

(they) תלמידוהי (His disciples) גיר (for) עלו (they entered) הוו (that they could buy) דניבנון (the city) למדינתא (provisions) להון (for themselves)

For His disciples had entered the city to buy provisions for themselves.

9:

(the woman) אמרא (she said) לה (to Him) הו (that) אנתתא (Samaritan) איכנא (How is it?) אנת (you) יהודיא (a Jew) אנת (are)

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ומן (should ask) ישאל (also one who) (of one who is) אנת למשתא (you) דאיתי (to drink) אנתתא (a woman) שמריתא (Samaritan) לא גיר (not) גיר (for) מתחשהין (do associate) יהודיא (The Jews) עם (with) שמריא (The Samaritans)

And the Samaritan woman said to Him, “How is it that You, a Jew, should ask for a drink of a Samaritan woman?” For the Jews do not associate with the Samaritans.

10:

ענא ישוע (answered) (Yeshua) ואמר (& said) לה (to her) אלו (If only) ידעא (you knew) הויתי (what is) מוהבתא (the gift) דאלהא (of God) ומנו (& Who is) הגא (This One) דאמר (Who says) לכי (to you) הב (Give) לי (Me) אשתא (to drink) אנתי (you) שאלא (would have asked for) הויתי (what is) לה (His) ויהב (& would have given) הוא (He) לכי (you) מיא (waters) היא (living)

Jesus answered and said to her, “If only you knew what the gift of God is, and Who This is Who says to you, ‘Give Me to drink’, you would have asked for what He has, and He would have given you living waters.”

11:

אמרא (said) לה (to him) אנתתא (woman) הי (this) מרי (my Lord) לא (no) דולא (bucket) אית לך - * (is there for you) וברא (& the well) עמיקא (is deep) אימכא (from where?) לך (from where?) מיא (waters) היא (living)

*[Aramaic contains no verb meaning “to have”. “*Aith lak*”- (“*There is for you*”) is an idiom used to indicate possession.]

This woman said to Him, “My Lord, you have no bucket and the well is deep. From where do you have living waters?”

12:

למא אנת - (are?) רב (greater) אנת (you) מן (than) אבוין (our Father) יעקוב (Jacob) הו (he) דהו (who) יהב (gave) לן (to us) ברא (well) הדא (this) והו (& he) מנה (from it) אשתי (he drank) ובנוהי (& his children) וענה (& his flock)

Are you greater than our forefather Jacob, he who gave us this well, and he drank from it, also his children and his flock? ”

13:

ענא ישוע (answered) (Yeshua) ואמר (& said) לה (to her) כל (everyone) דנשתא (who shall drink) מן (from) הלין (these) מיא (waters) תוב (again) נצהא (shall thirst)

Jesus answered and said to her, “Everyone who shall drink from these waters shall thirst again.”

14:

כל (everyone) דין (but) דנשתא (who shall drink) מן (from) מיא (the waters) דאנא (that I) אתל (I will give) לה (to him) לא (not) נצהא (shall thirst) לעלם (forever) אלא (but) מיא (the waters) הנון (those) דיהב (that give) אנא (I) לה (to him) נהוון (shall be) בה (in him) מעינא (a spring) דמיא (of water) דנבעין (that springs up) להיא (to life) דלעלם (eternal)

But everyone who shall drink of the waters that I will give him shall not thirst for eternity, but those waters that I give him shall be a spring of water in him that shall spring up into eternal life.

15:

אמרא (said) לה (to him) אנתתא (woman) הי (this) מרי (my Lord) הב (give) לי (me) מן (from) הלין (these) מיא (waters) דלא (that not) תוב (again) אצהא (I shall thirst) ולא (& not) הוית (I am) אתיא (coming) דליא (drawing) מן (from) הרבא (here)

This woman said to Him, “My lord, give me from these waters that I shall not thirst again, and so I am not coming to draw from here.”

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16:
(call) קרי (Go) זלי (Yeshua) לה (said) לה (to her) ישוע (your husband) ותי (& come) להרכא (here)

Jesus said to her, "Go call your husband and come here."

17:
(to him) לה (she said) אמרא
(a husband) בעלא (there is not to me) * לית לי
(Yeshua) לה (said) אמר
(you have said) אמרתי (correctly) שפיר
(a husband) בעלא (there is not to me) * דלית לי

*[Aramaic contains no verb meaning "to have". "**Laith lai**"- ("There is not to me a husband") is an idiom used to indicate a negative of possession: "**I have no husband**".]

She said to Him, "I have no husband." Jesus said to her, "You have said correctly, "I have no husband."

18:
(there were) הוו (husbands) בעלין (for) גיר (five) חמשה
(now) לכי (with you) לכי (that is) דאית (& this one) (to you) ודהנא
(your husband) בעלכי (is) לא (not) הוא
(you have said) אמרתי (truly) הדא (this) שרירתא

"For you have had five husbands, and this man that is with you now is not your husband, this you have spoken truly."

19:
(this) הי (to Him) לה (she said) אמרא
(I perceive) הזיא (my Lord) מרי (woman) אנתתא
(you are) אנת (that a prophet) אנא (I) דנביא

The woman said to Him, "My lord, I perceive that you are a prophet."

20:
(mountain) שורא (in this) בהנא (our fathers) אבהין
(saying) אמרין (& you) ואנתון (worshipped)
(is) הו (that in Jerusalem) דבאורשלים (are)
(to worship) למסגד (it is necessary) דולא (the place where) אתר

Our forefathers worshipped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship.

21:
(woman) אנתתא (Yeshua) לה (said) לה (to her) ישוע
(the hour) שעתא (that is coming) דאתיא (Believe me)
(neither) - [ואף לא] (mountain) שורא (in this) בהנא (that not)
(The Father) לאבא (will you worship) תסגדון (in Jerusalem) באורשלים

Jesus said to her, "Woman, believe Me that the hour is coming that neither in this mountain nor in Jerusalem will you worship the Father."

22:
(are) אנתון (worshipping) סגדין (you) אנתון
(you) למדמ (the thing) דלא (that not) ידעין (know) אנתון
(that) למא (are) חנן (worshipping) סגדין (but) חנן (we)
(He Who is The Life) דהיא: (we) חנן (which know)
(is) מן יהודיא (The Jews) אנון

"You are worshipping what you do not know. We know what we are worshipping: He Who is The Life is of the Jews."

23:
(& now) ודשא (the hour) שעתא (is coming) אתיא (but) לא
(true) איתיה (is) אמתי - (when) - דסגודא (the worshippers) שרירא
(The Father) לאבא (shall worship) נסגדון
(& in The Truth) ובשררא (in The Spirit) ברוחא
(such as) דאיך (for) גיר (The Father) אבא (also) אף

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הלין (these) הו (are) סגודא (worshippers) בעא (is seeking)

But the hour is coming and now is, when the true worshippers will worship The Father in The Spirit and in The Truth for also The Father is seeking such worshippers as these.

24:

רוחא (The Spirit) הו (is) גיר, (for) אלהא (God)
ואילין (& those) דסגדין (who worship) לה (Him) ברוחא (in The Spirit)
ובשרא (& in The Truth) ולא - (it is fitting) - דנסגדון (worship)

For The Spirit is God, and it is fitting that those who worship Him worship in The Spirit and in The Truth.

25:

אמרא (said) לה (to him) אנתתא (woman) הי (this)
ידעא (know) אנא (I)
דמשיחא (that The Messiah) אתא (is coming)
ומא (& when) דאתא (He comes)
הו (He) מלך (will teach) לן (us) כלמדם (all things)

The woman said to Him, “I know that The Messiah is coming, and when he comes, He will teach us all things.”

26:

אמר (said) לה (to her) ישוע (Yeshua)
אנא אנא * (I AM The Living God)
דממלל (Who am speaking) אנא (I) עמכי (with you)

Jesus said to her, “I AM *the Living God*, I Who am speaking with you.”

**[“Ena Na” in Aramaic is almost always a reference to The Name of God and is used to indicate direct discourse from the mouth of God Himself: “I AM THAT I AM”- Exodus 3:14, where God reveals His Name as “I AM”- “Ahiah”, in Hebrew and Aramaic. John’s Gospel contains 25 instances of this phrase- 23 from the lips of our Lord Himself. In one instance, His utterance of this Name is so powerful that it knocks down a band of soldiers backward to the ground, who had come to arrest God. (See 18:6) Our Lord also responded with this Name to the high priest Caiaphas, when put under oath to testify as to His identity. The Peshitta OT in Ezekiel has “Ena Na” 70 times; Nine other OT books contain 67; All but three of the 147 (98%) total occurrences are from the mouth of God Himself: “I AM Jehovah”, “I AM Jehovah of Lords”, “I AM Jehovah, “I AM God Almighty”, “I AM The God of Abraham...”; one is the discourse of Joseph: “I am Joseph”. There are exceptions in The NT Peshitta as well, but it appears that John’s record is unanimous in testimony to the Divine reference in these words, all from Jesus’ lips. I have chosen George Lamsa’s rendering of “Ahiah Ashar High” from Exodus 3:14: “I AM The Living God”, for “Ena Na”. These words are implied but not unequivocal, since the literal sense may be taken as the pronoun and verb pair- “I am”. Most often, the hearer took the latter meaning from these words; sometimes the Divine meaning. I have no doubt our Lord used them intentionally in the Divine sense in almost every, if not in every case, as a test of faith and understanding for his audience. I would therefore be remiss to omit the Divine sense from a translation, while also including the mundane meaning. This does illuminate some obscure passages, especially where the statement stands alone: “So you may know that I am.”, does not make good sense. “So you may know that I am The Living God”, makes excellent sense. This stand alone statement occurs five times in John: -(8:24,28; 13:19, 18:6,8).*

27:

וכד (He was speaking) ממלל (& when) אתו (came)
תלמידוהי (His disciples) ומתדמרין (& amazed) הוו (they were)
דעם (that with) אנתתא (the woman)
ממלל (He was speaking) לא דין (not) אנש (a man)
אמר (said) מנא (what?) בעא (are seeking) אנת (you)
או (or) מנא (why?) ממלל (are speaking) אנת (you) עמה (with her)

And while He was speaking, His disciples came and they were amazed that he was speaking with the woman, but no man said, “What are you seeking?, or, “Why are you speaking with her?”.

28:

ושבכת (she left) קולתה (& she left) (her cruse)
אנתתא (the woman) ואזלת (& she went) למדינתא (to the city)
ואמרא (& she said) לאנשא (to the men)

And the woman left her cruse and went to the city and said to the men:

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29:

תו (Come) חזו (see) גברא (a man) דאמר (who told)
לי (me) כל (every) מדם (thing)
דעברת (that I have done) למה הווי - (Is he?) משיחא (The Messiah)

Come see a man who told me everything that I have done. Is He The Messiah?

30:

ונפקו (& departed) אנשא (the men) מן (from) מדינתא (the city)
ואתין (& came) הווי (they) לותה (to Him)

And the men departed from the city and they came to Him.

31:

ובינת (& in the midst of) הלין (these things) בעין (were begging) הווי (they)
מנה (of him) תלמידוהי (His disciples)
ואמרין (& they were saying) לה (to him) רבן (our Master) לעס (Eat)

And in the midst of these things His disciples were begging Him and were saying to Him, "Our Master, eat."

32:

הו (He) דין (but) אמר (said) להון (to them)
אית (there is) לי (for me) מאכולתא (food) דאכול (to eat) אידא (which)
דאנתון (you) לא (not) ידעין (knowing) אנתון (are)

But He said to them, "I have food to eat of which you do not know."

33:

אמרין (were saying) תלמידא (the disciples)
ביניהון (among themselves) למה אנש איתי לה - (did someone give him?)
מדם (something) למאכל (to eat)

The disciples were saying among themselves, "Did someone give Him something to eat?"

34:

אמר (said) להון (to them) ישוע (Yeshua) מאכולתי (My food)
דילי (belonging to Me) איתיה (is) דאעבד (that I do)
צבינה (the will) דמן (of Him Who)
דשדרני (has sent Me) ואשלמוהי (& to finish) לעברת (his work)

Jesus said to them, "My personal food is that I do the will of Him Who has sent Me and to finish His work."

35:

לא (not?) אנתון (do you) אמרין (say)
דבחר (after) ארבעא (four) ירחין (months) אתא (comes)
הצדא (the harvest) הא (Behold) אמר (say) אנא (I) לכו (to you)
דארימו (lift up) עיניכון (your eyes) וחזו (& behold) ארעתא (the fields)
דחור (that are white) ומטי (& are ready) להצדא (to harvest) מן כרו - (even now)

Do you not say, "After four months the harvest comes?" Behold, I say to you, lift up your eyes and behold the fields that are white and are ready to harvest even now.

36:

ואינא (& whoever) דחצר (reaps) אנרא (wages)
נסב (receives) וכנש (& he gathers) פארא (fruit) לחיא (for life)
דלעלם (eternal) וזרועא (& the sower)
וחצודא (& the reaper) אכחדא (together) נחדון (shall rejoice)

And whoever reaps receives wages and he gathers fruit for life eternal and the sower and reaper shall rejoice together.

37:

בהדא (In this) גיר (for) איתיה (is) מלתא (a word) דשררא (of Truth)
דאחרין (that one) הו (is) זרע (sowing) ואחרין (& another) חצר (reaps)

For in this is a word of truth, that "One sows and another reaps".

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38:

(that not) דלא (something) מדרם (to harvest) למחצד (sent you) אנא (I) שדרתכון
(in it) בה (laboring) לאיתון (you) הוא (were) אנתון
(& you) ואנתון (labored) לאיו (for) גיר (another) אחרנא
(their) דהגון (labors) עמלהון (upon) על (have entered) עלתון

I sent you to harvest something in which you were not laboring, for another labored and you have entered upon their labors.

39:

(but) דין (city) מדינתא (that) הי (from) מן
(in him) בה (believed) דימנו (many) סניאא
(the saying) מלתה (because of) מטל (Samaritans) שמריא
(which she testified) דמסהרא (that) הי (of the woman) דאנתתא
(that I have done) דעברת (everything) כלמדרם (me) לי (told) דאמר (He) הות

Many Samaritans from that city believed in Him because of the woman's saying which she testified:
"He told me everything that I have done".

40:

(those) הגון (to him) לותה (they came) וכד (& when) אתו
(they requested) בעו (Samaritans) שמריא
(with them) לותהון (that He would stay) דנהוא (from him) מנה
(days) יומין (two) תרין (with them) לותהון (& he was) והוא

And when those Samaritans came to Him, they requested of Him that He would stay with them, and He was with them for two days.

41:

(His word) מלתה (because of) מטל (in Him) בה (believed) (& many) דימנו

And many believed in Him because of His word.


42:

(to the woman) לאנתתא (they were) הוון (& saying) ואמרין
(because of) מטל (it is) הוא (not) לא (that now) דמכיל (that) הי
(we) חנן (in him) בה (are) חנן (believing) מזהימנין (your word) מלתכי
(that This One is) דהנו (& we know) וידען (we have heard) גיר (for) שמען
(of the world) דעלמא (The Lifegiver) מזהינה (The Messiah) משיחא (truly) שריראית

And they were saying to that woman, "Now it is not because of your word that we believe in Him, for we have heard and we know that This One is truly The Messiah, The Lifegiver of the world".

The Critical Greek text omits "The Messiah" in this verse. Here are three different possible scripts for the Aramaic text of "Messiah Savior":



 – Estrangela Aramaic script (AD 100-600)


 – Massoretic Square Aramaic script (BHS)


 - Pre-Massoretic Square Aramaic script (400 BC- AD 100).

In the Aramaic Peshitta, the two words occur together as above.

All that is needed to account for the Greek reading of the Critical text is homoteleuton ("same ending") of the two words in the third script, as represented by The Great Isaiah Dead Sea Scroll (Letters are pasted from a photocopy of the scroll). Both words

have five letters and the first and last letters of each look the same (Alep  and He  look almost identical in this ancient script, unlike the more modern fonts). Each also has a middle Yod and initial Mem. It would appear, then, that a Greek

translator, of the first century AD, saw שריראית ("truly") and translated it, then his eye went to  ("Savior"),

skipping  ("Messiah"), due to the similarities noted. Another Greek translator may have done the same (Byzantine) and then caught his error, tacking on "Messiah: at the very end (ο χριστος), thus changing the word order as found in the Aramaic original.

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The words in Estrangela script are not as similar in appearance as they are in the older square Aramaic characters. That does not mean they could not account for such a mistake, simply that the older script is more likely to do so. This is consistent with other variations in the Greek text of John, presented previously.

43:

(Yeshua) ישוע (went out) נפק (days) יומין (two) תרין (& after) ובתר
(to Galilee) לגלילא (& went on) ואזל (there) תמן (from) מן

And after two days, Jesus went out from there and left for Galilee.

44:

(testifying) סהד (Yeshua) ישוע (for) גיר (had been) הו
(is honored) מתיקר (not) לא (in his city) במדינתה (that a prophet) דנביא

For Jesus had been testifying that a prophet is not honored in his city.

45:

(to Galilee) לגלילא (He came) אתא (but) דין (when) כד
(The Galilaeans) גליליא (received Him) קבלוהי
(the signs) אתותא (because they saw) דחזו
(in Jerusalem) באורשלם (that He did) דעבד (all) כל
(they had gone) אתו (at the feast) בעדעדא (were) הוו
(to the feast) לעדעדא (they) הגון (also) ואף (for) גיר

But when He came to Galilee, the Galilaeans received Him because they saw all the miracles that He did in Jerusalem at the feast, for they had also gone to the feast.

46:

(Yeshua) ישוע (again) תוב (but) דין (came) אתא
(of Galilee) דגלילא (to Qatna) לקטנא
(the water) מיא (He made) דעבד (where) איכא
(in Capernakhum) בכפרנחום (there was) הוא (& staying) ואית (wine) חמרא
(a certain) חד (of a king) מלכא (a servant) עבד
(was) הוא (ill) כריה (whose son) דברה

But Jesus came again to Qatna of Galilee, where He had made the water wine, and a servant of a certain king was staying in Kapernakhum, whose son was ill.

47:

(from) מן (Yeshua) ישוע (that came) דאתא (heard) שמע (this one) הגא
(& he went on) ואזל (to Galilee) דגלילא (Judea) יהוד
(was) הוא (& imploring) ובעא (to him) לוטה
(and heal) ונאסא (that he would come down) מנה (him) דנחות
(to dying) לממת (for) גיר (he was) הוא (coming close): לברה (his son) קריב

This man had heard that Jesus came from Judea to Galilee and he went on to Him and was imploring Him to come down and heal his son, for he was coming close to dying.

48:

(signs) אתותא (if) אן (Yeshua) ישוע (to him) לה (said) אמר
(you will see) תחזון (not) לא (& wonders) ותדמרתא
(you will believe) תהימנון (not) לא

Jesus said to him, "If you will not see signs and wonders, you will not believe."

49:

(of the king) מלכא (servant) עבד (that) הו (to him) לה (said) אמר
(the boy)- (dies) לה טליא (or else) עדלא (come down) חות (my Lord) מרי

That servant of the king said to Him, "My lord, come down or else the boy will die.

50:

(living) חי (your son) בריך (Go) זל (Yeshua) ישוע (to him) לה (said) אמר
(in the word) במלתא (the man) גברא (himself) הו (& believed) ודימון (is)
(& he went on) ואזל (Yeshua) ישוע (to him) לה (that said) דאמר

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Jesus said to him, “Go, your son is living.” And that man believed in the word that Jesus spoke to him, and he went on.

51:

כד (when) דיין (but) נחת (was going down) (his servants) עבדוהי (met him) ארעוהי (he was) הוא (to him) ואמרין (& they were saying) ויאמרין (& they announced good news to him) ליה ברך (to him) היא (your son) היא (is saved)

But when he was going down, his servants met him, and they announced good news to him and were saying to him, “Your son is saved.”

52:

ושאל (& he asked) אנון (them) באינא (in which) עדנא (time) אתחלם (he was cured) אמרין (they were saying) ליה (to him) אתמלי (yesterday) בשבע (in the seventh) שעיין (hour) שבקתה (left him) אשתא (the fever)

And he asked them at what time he was cured; they were saying to him, “Yesterday, in the seventh hour, the fever left him.”

53:

וידע (& knew) אבוהי (his father) דבהי (that in this) שעתא (hour) דבה (that in it) אמר (said) ליה (to him) ישוע (Yeshua) דברך (your son) היא (is saved) ויהימן (& believed) הו (he) וביתה (& his household) כלה (all)

And his father knew that in the same hour, Jesus said to him, “Your son is saved.” And he believed and his whole household.

54:

הדא (This is) טוב (again) אתא (the sign) דתרתין (second) עבד, (did) ישוע (Yeshua) כד (when) אתא (He came) מן (from) יהוד (Judea) לגלילא (to Galilee)

This is again the second miracle Jesus did when He came from Judea to Galilee.

Chapter 5

1:

בתר (after) הליון (these things) הוא (there was) ערעדא (a feast) דיהודיא (of The Jews) וסלק (& went up) ישוע (Yeshua) לאורשלם (to Jerusalem)

After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

2:

אית הוא- (there was) דיין (but) תמן (there) באורשלם (in Jerusalem) דוכתא (place) חדא (a certain) דמעמודיתא (of baptism) דמתקריא (called) עבראית (in Hebrew) ביתחסדא (Byth-Hesda) ואית הוא- (& there were) בה (in it) חמשא (five) אסטוין (porches)

But there was a certain baptismal place in Jerusalem called in Hebrew, Byth-Hesda, and there were in it five porches.

3:

ובהליון (& in these) רמיין (lying) הוו (were) עמא (people) סניאא (many) דכריהא (who were ill) וסמיא (& blind ones) ורחניסא (& crippled) ויבישא (& malignant) ומסכין (& awaiting) הוו (they were) לזועא (the moving) דמיא (of the water)

And in these many people were lying who were ill, blind, crippled, cancerous, and they were awaiting the moving of the water.

4:

מלאכא (an angel) גיר (for) בזבן זבן (from time to time) נחת (descending) הוא (was) ליה (to it) למעמודיתא (to the baptismal) ומזייע (& moved) הוא (he) להוין (for them) למיא (the water) ואינא דקדמא- (whoever first) נחת (descending) הוא (was) מן בתר- (after) זועא (the moving) דמיא (of the water) מתחלם (was cured) הוא (himself) כל (of all) כאבא (sickness) אינא (whatever) דאית הוא- (there was) ליה (to him)

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For an angel descended from time to time and moved the water for them; whoever first descended after the moving of the water, was cured of all sickness whatever he had.

5:
אית הוא – (there was) דין (but) תמן (there) גברא (man) חר (a certain) דתלתין (who thirty) ותמנא (& eight) שנין (years) איתודי הוא- (was) בכורהנא (in the disease)

But a certain man was there who was diseased for thirty eight years.

6:
להנא (this one) חזא (saw) ישוע (Yeshua) דרמא (lying) וידע (& knowing) דזבנא (that a time) סניאא (long) אית לה (it is) לה (upon him) ואמר (& He said) לה (to him) צבא (Do want?) אנת (you) דתתחלם (that you should be cured)

Jesus saw this *man* lying, and He knew that he had been so for a long time, and He said to him: “Do you want to be cured?”

7:
ענא (answered) הו (he) כריהא (the sick one) ואמר (& said) אין (Oh) מרי (my Lord) לית (there is not) לי (for me) דין (but) אנש (a man) דמא (who when) דאתזיעו (are moved) מיא (the waters) נרמיני (shall lay me) במעמודיתא (in the baptismal) אלא (but) עד (while) אנא (I) אתא (coming) אנא (am) אחרין (another) מן קדמי- (before me) נחת (descends)

The sick man answered and said: “Oh, my lord, there is no one to put me in the baptismal when the waters are moved, but while I am coming, another goes down before me.”

8:
אמר (said) לה (to him) ישוע (Yeshua) קום (stand up) ושקול (pick up) ערסך (your bed) והלך (& walk)

Jesus said to him: “Pick up your bed and walk.”

9:
ובר (& son of) שעתה- (an hour) אתחלם (was healed) גברא (man) הו (that) וקם (& he stood up) שקול (took) ערסה (his bed) והלך (& he walked) והו (& it) הו (was) יומא (the day) שבתא (the Sabbath) הות (was it)

* “*Son of an hour*”- “*Bar Shatha*”, is an Aramaic idiom, meaning, “Immediately”. This one occurs 32 times in The Peshitta, from Matthew to Galatians. It would not come from Greek, as the Greek N.T. does not contain this term.

And immediately that man was healed, and he stood up, took his bed, and he walked, and it was the Sabbath day.

10:
ואמרין (& were saying) לה (to him) יהודיא (The Jews) להו (to him) דאתאסי (who was healed) שבתא (The Sabbath) הי (it is) לך (to you) דתשקול (that you carry) ערסך (your bed) לא (not) שליט (it is permitted)

And the Jews were saying to him who was healed: “It is the Sabbath. You are not permitted to carry your bed.”

11:
הו (he) דין (but) ענא (answered) ואמר (& said) להון (to them) הו (He) דעבדני (The One who made me) חלימא (well) הו (He) אמר (said) לי (to me) דשקול (Take up) ערסך (your bed) והלך (& walk)

But he answered and said to them: “He who made me well, he said to me, ‘Take up your bed and walk.’ ”

12:
ושאלוהי (& they asked him) מנו (Who is?) הנא (This) גברא (Man) דאמר (Who said) לך (to you) דשקול (Take up) ערסך (your bed) והלך (& walk)

And they asked him: “Who is this man who said to you, ‘Take up your bed and walk?’ ”

13:
הו (he) דין (but) דאתאסי (that was healed) לא (not) ידע (knowing) הוא (was) מנו (Who is) ישוע (Yeshua) ניר (for) אתנני (had withdrawn) הוא (He) לה (Himself) בכנשא (in the crowd) סניאא (great)

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דאית הוא - (that was) בדוכתא (in place) די (that)

But he that had been healed did not know who Jesus was, for He had withdrawn Himself in the great crowd that was in that place.

14

בתר זבן (after) אשכחה (found him) ישוע (Yeshua) בהיכלא (in the temple)
ואמר (& said) לה (to him) הא (Behold) הלים (well) אנת (you are) תוב (again)
לא תחטא (do not) דלמא (sin) נהוא (lest) לך (shall happen) לך (to you)
מדם (something) רביש מן - (worse than) קרמיא (before)

After a time Jesus found him in the temple and said to him: "Behold, you are well again; do not sin, lest something worse than before should happen to you."

15

ואזל (& went on) הו (that) גברא (man) ואמר (& said) ליהודיא (to the Jews)
דישוע (that Jesus) הו (was) הו (He) דאחלמה (Who had healed him)

And that man departed and said the the Jews that Jesus was the One Who had healed him.

16

ומטל (& because of) הדא (this) רדפין (pursuing) הוו (were) יהודיא (The Jews)
לישוע (אצהשען) (seeking) ובעין (& seeking) הוו (they were) למקטלה (to kill Him)
דהלין (because these things) עבר (did) הוא (He) בשבתא (on the Sabbath)

And because of this, the Jews were persecuting Jesus and were seeking to kill Him, because He did these things on the Sabbath.

17

הו (Himself) דין (but) ישוע (אצהשען) (said) להון (to them) אבי (My Father)
עדאם (until) להשא (this hour) עבר (is working) אף (also) אנה (I) עבר (working) אנה (am)

But Jesus Himself said to them: "My Father is working until this hour, and I am also working."

18

ומטל (& because of) הדא (this) יתיראית (especially) בעין (seeking) הוו (were)
יהודיא (The Jews) למקטלה (to kill Him) לא (not) בלהוד (only)
דשרא (because broke) הוא (He) שבתא (the Sabbath) אלא (but) אף (also)
דעל (because He alleged) אלהא (God) דאבוהי (His Father) איתוהי (is)
אמר (saying) הוא (He) ומשוא (also equal)
הוא (was) נפשה (Himself) עם (with) אלהא (God)

And because of this, the Jews were especially seeking to kill Him, not only because He broke the Sabbath, but also because He alleged that God was His Father, saying He even was equal with God.

19

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& said) להון (to them)
אמין (Amen) אמין (Amen) [Timeless Truth] אמר (I) אנה (you) לכוּן (anything)
דלא (that not) משכח (can) ברא (the Son) עבר (do) מדם (do)
מן (from) צבות (the will) נפשה (of Himself) אלא (but) מדם (the thing) דחזא (that He sees)
לאבא (The Father) דעבר (is doing) אילין (those things) גיר (for) דאבא (that the Father)
עבר (does) הלין (these) אף (also) ברא (The Son) אכותה (like Him) עבר (does)

But Jesus answered and said to them: "Timeless truth I tell you: The Son cannot do anything of His own will, but the thing He sees The Father is doing; for those things that The Father does, these also The Son does like Him.

20

אבא (The Father) גיר (for) רחם (loves) לברה (His Son)
וכלמדם (& everything) דעבר (that He does) מחוא (He shows) לה (Him)
ודיתירין (& greater) מן (than) הלין (these) עברא (deeds) מחוא (He shows)
לה (Him) דאנתון (that you) תתדרמרון (may be astonished)

For The Father loves His Son and He shows Him everything He does, and greater deeds than these He will show Him, that you may be astonished.

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21

(the dead) מיתה (raises) מקים (The Father) דאבא (for) גיר (just as) איכנא
(The Son) ברא (also) אף (thus) הכנא (to them) להון (& gives life) ומחא
(He gives life) מוחא (whom He will) דצבא (to those) לאילין

For just as The Father raises the dead and gives them life, thus also The Son gives life to them whom He will.

22

(a man) לאנש (Who judges) דאן (The Father) דאבא (for) גיר (it is) הוא (not) לא
(to The Son) לברא (He has given) יהבה (judgment) דינא (all) כלה (but) אלא

For it is not The Father Who judges a man, but He has given all judgment to The Son.

23

(The Son) לברא (should honor) ניקר (that everyone) דכלנש
(is) הו (The Father) דאבא (one honoring) דמיקר (as) איך
(The Son) לברא (honoring) מיקר (He who is not) דלא
(Who sent Him) דשררה (The Father) דאבא (honoring) מיקר (is not) לא

That everyone should honor The Son as one honors The Father. He who does not honor The Son is not honoring The Father Who sent Him.

24

(to you) לכון (I) אנא (speak) אמר [Timeless Truth] (Amen) אמין (Amen) אמין
(Him Who) למון (& trusts in) ומדימון (My word) מלתי (hears) דשמע (that whoever) דמן
(eternal) דלעלם (The Life) חיא (to him) *לה (there is) אית (has sent Me) דשררני
(but) אלא (he comes) אתא (not) לא (& into judgment) דדינא
(into life) להיא (death) מורתא (from) מן (he) (moves) שני

*[Aramaic contains no verb meaning “to have”. “*Aith lah*”- (“*There is to him*”) is an idiom used to indicate possession: “He has”.]

Timeless truth I speak to you: “Whoever hears My word and trusts in Him Who has sent Me has the eternal Life, and he comes not into judgment, but he moves from death into Life.

25

(to you) לכון (I) אנא (speak) אמר [Timeless Truth] (Amen) אמין (Amen) אמין
(it is) איתיה (this hour) השא (also) אף (the hour) שעתא (that is coming) דאתיה
(the voice) קלה (shall hear) נשמעון (the dead) דמיתא (when) דמיתא
(shall live) נחון (that hear) דשמעין (& they) דהנן (of God) דאלהא (of the Son) דבררה

Timeless truth I speak to you: The hour is coming, it is even now, when the dead shall hear the voice of The Son of God, and they who hear shall live.

26

(The Life) חיא (is) אית (with The Father) דלאבא (for) גיר (just as) איכנא
(also) אף (He has given) יהב (thus) הכנא (in His Person *) בקנומה
(in His Person *) חיא (The Life) חיא (that He have) דנהוון (to The Son) לברא

“*In His Person*” * - from “*Qnoma*”, an Aramaic word found 15 times in The Peshitta NT, meaning “*The essential nature or identity*”; It is usually translated “*Self*” in English translations. Greek versions have “*eaustos*”- εαυτος “*himself, myself, themselves, ourselves*” & “*autos*”- αυτος- autos pronounced “ow-tos”: 1) *himself, herself, themselves, itself*; 2) *he, she, it*; 3) *the same*. In Hebrews 1:1-3 and 9:28, The Son, Who is the brightness of God’s glory & exact image of His Being, Who made the universe and upholds all things by His mighty word, is said to have purged the sin of the world “*B’Qnoma*”, “*In His Qnoma*”, meaning “*In His Person*”. This speaks of a Divine sacrifice, not that of a mere human.

For just as The Father has The Life in Himself, so He has given also to The Son to have The Life in Himself.

27

(that He may be) דנהוא (& He has given Him authority) ואשלטה
(judgement) דינא (also) אף (doing) עבד

And he has given Him authority to also do judgment.

28

(of Man) דאנשא (but) דין (He is) הו (Because the Son) דבררה

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לא תתדמרון (do not) בהדא (at this) דאתיא (that is coming)
שעתא (the hour) אמתי (when) דכלהון (all of them) אילין (which)
דבקברא (in the graves) אנון (are) נשמעון (shall hear) קלה (His voice)

But because He is The Son of Man, do not be astonished at this: The hour is coming when all who are in the graves shall hear His voice,

29

ונפקון (& shall come out) אילין (those) דעבדו (who have done) טבתא (good deeds)
לקימתא (to the resurrection) דחיא (of life) ואילין (& those)
דעבדו (who have done) בישתא (evil deeds) לקימתא (to the resurrection) דדינא (of judgement)

And they shall come out: those who have done good things, to the resurrection of life, and those who have done evil deeds, to the resurrection of judgment.

30

לא משכח (not) אנא (I) מדרם (anything) מן (from) צבות (the will)
נפשי (of myself) למעבד (do) אלא (but) איכנא (according to)
דשמע (that which heard) אנא (I) דאן (judge)
אנא (I) ודיני (& My judgment) כאין (just) הו (is)
לא (not) גיר (for) בעא (seeking) אנא (I am) צביני (My will)
אלא (but) צבינה (the will) דמן (of Him Who) דשרדני (has sent Me)

I cannot do anything of My own will, but according to that which I have heard, I judge, and My judgment is just, for I am not seeking my will, but the will of Him Who has sent Me.

31

אן (if) אנא (I) מסהד (testifying) אנא (am) על (about) נפשי (Myself)
סהדותי (My testimony) לא (not) הות (is) שרירא (true)

And if I testify about myself, My testimony is not true.

32

אחרין (Another) הו (is) הו (There is) דמסהד (Who testifies) עלי (about Me) וידע (I) אנא (& know)
דשרירא (that true) הי (is) סהדותה (His testimony) דמסהד (that He testifies) עלי (about Me)
There is another Who testifies about Me, and I know that His testimony, which He testifies of Me, is true.

33

אנתון (you) שדרתון (sent) לות (to) יוחנן (John)
ואסהד (& he testified) על (about) שררא (The Truth)

You sent to John and he testified concerning the truth.

34

אנא (I) דין (but) לא (not) הוא (was)
מן (from) ברנשא (a son of man) נסב (receiving)
אנא (I) סהדותא (the testimony) אלא (but)
הלין (these things) אמר (say) אנא (I) דאנתון (that you) תחון (may live)

But I was not receiving the testimony of a man, but I say these things that you may live.

35

הו (he) שרגא (a lamp) הוא (was)
דרלק (blazing) ומנהר (& shining) ואנתון (& you) צביתון (were willing)
דתשתבהרון (to boast) דשעתא (of the time) בנהרה (in his light)

He was a blazing and shining lamp, and you were willing to boast about the time in his light.

36

לי (unto Me) דין (but) אית (is) לי (My) סהדותא (testimony)
דרבא (greater) מן (than) דיוחנן (John's)
עבדא (the works) גיר (for) דיהב (that gave)
לי (to Me) אבי (My Father) דאשלם (that I would finish) אנון (them)
הנון (those) עבדא (works) דעבד (that did) אנא (I) סהדין (testify)
עלי (unto Me) דאבא (that the Father) שלחני (has sent Me)

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But My testimony which is borne to Me is greater than John's, for the works that My Father gave Me to finish, those works which I have done testify unto Me that The Father has sent Me.

37

ואבא (Who sent Me) דשלחני (& The Father) הו (He) סהדר (testifies) עלי (of Me) לא (not) קלה (have you heard) ממתום (from eternity) שמעתון (have you seen) הזיתון (His appearance) ולא (& not) הווה

And The Father Who has sent Me, He testifies of Me. You have not heard His voice from eternity and you have not seen His appearance.

38

ומלתה (& His word) לא (not) מקויא (is abiding) בכון (in you) מטל (because) דבהו (in Him) דהו (Whom He) שדר (has sent) אנתון (you) לא (not) מדהימנין (trusting) אנתון (are)

And His word is not abiding in you, because you are not trusting in Him Whom He has sent.

39

בצו (Search) כתבא (the scriptures) דבהון (for in them) מסברין (are hoping) אנתון (you) דחיא (life) דלעלם (eternal) אית (there is) לכון (to you) ונהון (& they) סהדין (are testifying) עלי (concerning Me)

*[Aramaic contains no verb meaning "to have". "Aith I'kown"- ("There is to you") is an idiom used to indicate possession: "You have".]

Search the scriptures, for in them you hope that you have eternal life, and they testify concerning Me.

40

ולא (& not) צבין (willing) אנתון (you are) דתאתון (that you should come) לותי (to Me) דחיא (that life) דלעלם (eternal) נהון (should be) לכון (yours)

And you are not willing to come to Me that eternal life should be yours.

The writings of John The Apostle contain 25 references to eternal life. The Greek texts omit the word "eternal" here and in 20:31. The Peshitta NT contains 48 references to "eternal life", "living forever" (not including Revelation's four references to God "living forever"). John therefore wrote more than half of these, making "Eternal Life" another signatory of his writing, along with "Amen, Amen" which also occurs 25 times in his writings (all in this Gospel) and "Ena Na"-("I AM"), which our Lord utters 23 times in this gospel and twice in Revelation (25 total).

41

שובחא (glory) מן (from) בני (the children) אנשא (of men) לא (not) נסב (receive) אנא (I)

I do not receive glory from the children of men.

42

אלא (but) ידעתכון (I know you) דחובה (that the love) דאלהא (of God) לית (is not) בכון (in you)

But I know you, that the love of God is not in you.

43

אנא (I) אתית (have come) בשמה (in His name) דאבי (of My Father) לא (& not) מקבלין (receiving) אנתון (you are) לי (Me) ואן (& if) אחרין (another) נאתא (shall come) בשם (in the name) נפשה (of himself) להו (him) תקבלון (you shall receive)

I have come in The Name of My Father and you do not receive Me, and if another shall come in his own name, you will receive him.

44

איכנא (How?) משכחין (can) אנתון (you) למהימנו (trust) דשובחא (who glory) חד (one) מן (from) חד (another) מקבלין (receiving) אנתון (are) ושובחא (& the glory)

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דמן (from) חד (The One) אלהא (God) לא (not) בעין (seeking) אנתון (you are)

How can you trust, who are accepting glory one from another, and you are not seeking the glory which is from The One God?

45

למא (Do?) סברין (think) אנתון (you) דאנא (that I) אכל אנא (am) קרצ'יכוון (accusing you) קדם (before) אבא (The Father) איתוהי (there is) מן (one who) דאכל קרצ'יכוון – (accuses you) מושא (Moses) הו (he) דבה (in whom) סברתון (you hope)

Do you think that I am accusing you before The Father? There is One Who accuses you: Moses, the one in whom you hope.

46

אלו (If) גיר (for) במושא (Moses) הימנתון (you have trusted) אף (also) בי (Me) מהימנין (trusting) הויתון (you would be) מושא (* Moses) גיר (for) עלי (about Me) כתב (he wrote)

For if you had trusted Moses, you would also trust Me, for he wrote of about Me.

47

ואן (& if) לכתבוהי (his writings) דהו (of him) לא (not) מהימנין (believing) אנתון (you are) איכנא (how?) למלי (words) דיילי (My) תהימנון (will you believe)

And if you do not believe his writings, how will you believe my words?

Chapter 6

1

בתר (after) הליון (these things) אזל (went) ישוע (Yeshua) לעברא (to the other side) דימא (of the Sea) דגלילא (of Galilee) דטבריוס (of Tiberias)

After these thing, Jesus went to the other side of the Sea of Galilee (of Tiberias).

2

ואזלו (& were going) בתרה (after him) כנשא (crowds) סניאא (great) מטל (because) דחזון (were seeing) הו (they) אתותא (the miracles) דעבד (He did) בכריהא (on the sick)

And great crowds were going after Him, because they saw the miracles he did for the sick.

3

וסלק (& went up) ישוע (Yeshua) לטורא (to a mountain) ותמן (& there) יתב (sat down) הוא (He) עם (with) תלמידוהי (His disciples)

And Jesus went up to a mountain and sat down there with His disciples.

4

קריב (drawing near) הוא (was) דין (but) ערעדא (the feast) דפצחא (of The Passover) דיהודיא (of The Jews)

But the feast of The Passover of the Jews was drawing near.

5

וארים (& lifted up) עינוהי (His eyes) ישוע (Yeshua) והזא (& saw) כנשא (crowds) סניאא (great) דאתא (that were coming) לו (to him) ואמר (& He said) לפיליפוס (to Phillip) אימכא (from where?) נובן (shall we buy) להמא (bread) דנאכלון (so may eat) הליון (these)

And Jesus lifted up His eyes and saw great crowds coming to Him, and He said to Phillip, "Where shall we buy bread that these may eat?"

6

הדא (this) דין (but) אמר (He said) כד (when) מנסא (testing) לה (him) הו (He was) גיר (for) ידע (knew) הוא (He) מנא (what) עתיד (He was going) למעבד (to do)

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But He said this as a test for him, for He knew what He was going to do.

7
אמר (said) לה (to Him) פיליפוס (Phillip)
דמאתין ("two hundred") דינרין (denarii) לחמא (of bread) לא (not)
ספק (is enough) להון (for them) כד (when) קליל (a very)
קליל (little) חד (one) חד (to each)
מנהון (from them) נסב (receives)

Phillip said to Him: "Two hundred denarii worth of bread is not enough, even if each of them takes a very little.

8
אמר (said) לה (to him) חד (one) מן (from) תלמידוהי (his disciples)
אנדראוס (Andraus) אחוהי (brother) דשמעון (of Shimeon) כאפא (Kaypha)

One of His disciples, Andraus, Shimeon Kaypha's brother, said to Him:

9
אית (there is) תנן (here) טליא (a boy) חד (one) דאית (who has) עלוהי (upon him)
חמש (five) גריצן (loaves) דסערא (of barley bread)
ותרין (& two) נונין (fish) אלא (but) הלין (these) מנא (what?)
אנון (are they) להלין (to these) כלהון (all of them)

"There is a boy here who has five loaves of barley bread and two fish with him; but what are they to all of these?"

10
אמר (said) להון (to them) ישוע (Yeshua) עבדו (make)
אנשא (the people) כלהון (all of them) דנסתמכון (be seated)
עסבא (grass) דין (but) סני (much) הוא (there was) בה (in it) ברוכתא (in place)
די (that) ואסתמכו (& they were seated)
גברא (the men) במנינא (in number) חמשא (five) אלפין (thousand)

Jesus said to them: "Have all the people be seated". And there was much grass in that place. And they were seated, the number of men being five thousand.

11
ושקל (& took) ישוע (Yeshua) לחמא (the bread)
וברך (& blessed) ופלג (& distributed)
להון (to them) דסמיכין (who were seated)
דהכנא (& thus) אף (also) מן (from)
נונא (the fish) כמא (as much) דצבו (as they wanted)

And Jesus took the bread and blessed and distributed to them who were seated and thus also from the fish, as much as they wanted.

12
וכד (& when) סבעו (they were full) אמר (He said)
לתלמידוהי (to his disciples) כנשו (gather)
קציא (the fragments) דיתרו (that are left over)
דלא (lest) נאבד (should be lost) מדרם (anything)

And when they were full, He said to His disciples, "Gather the leftover fragments, lest anything should be lost."

13
וכנשו (& they gathered) ומלו (& filled) תרעסך (twelve)
קופינין (large baskets) קציא (of fragments) אילין (which)
דיתרו (were left over) להון (to them)
האכלו (who ate) מן (from) חמשא (the five)
לחמין (loaves) דסערא (of barley bread)

And they gathered and they filled twelve large baskets with fragments left over to them who ate from the five loaves of barley bread.

14

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הננון (those) דין (but) אנשא (people) דחזו (who saw)
אתא (the miracle) דעבד (that did) ישוע (Yeshua)
אמרין (saying) הוו (were) שריראית (truly) הנו (This is)
נביא (The Prophet) דאתא (Who is coming) לעלמא (to the world)

But those people who saw the miracle that Jesus did were saying, “Truly, This is The Prophet Who is coming to the world.”

15

ישוע (Yeshua) דין (but) ידע (knew) דעתידין (that they were prepared)
דנאתון (to come) נחטפונידי (seize Him) ונעבדונידי (& make Him)
מלכא (King) ושני (& He withdrew) לה (Himself)
לטורא (to mountain) הו (that) בלהודוהי (alone)

But Jesus knew they were prepared to come seize Him and make Him king, and He withdrew to that mountain alone.

16

וכד (& when) הוא (it was) רמשא (evening)
נחתו (went down) תלמידוהי (His disciples) לימא (to the sea)

And when it was evening, His disciples went down to the sea.

17

ויתבו (& they sat) בספינתא (in the boat) ואתין (& coming) הוו (they were)
לעברא (to the shore) לכפרנחום (to Kapernakhum) וחשכת (& growing dark) הות (it was)
לה ולא (& not) אתי (come) הוא (had)
לותרון (unto them) ישוע (Yeshua)

And they sat in the boat and were coming to the coast to Kapernakhum and it was growing dark and Jesus had not come to them.

18

ימא (the sea) דין (but) אנדקף (rose up) הוא (itself)
עליוהון (against them) מטל (because) דרוחא (a wind)
רבתא (great) נשבת (blowing) הות (was)

But the sea rose up against them because a great wind was blowing.

19

ודברו (& they drove) איך (about) אסטרוטא (furlongs)
עסרין (twenty) וחמשא (& five) או (or) תלתין (thirty)
וחזו (& they saw) לישוע (Yeshua) כד (when)
מהלך (He was walking) על (on) ימתא (the lake *)
וכד (& when) קרב (he drew near)
לות (to) ספינתהון (the ship) דחלו (they were afraid)

And they drove about twenty five or thirty furlongs and they saw Jesus as He was walking on the lake, and when He drew near to the ship, they were afraid.

* “*Yamma*”- (Lake)- ימא is paralleled in Greek by “*Thallasay*”- (Sea), but the Aramaic word for “*Sea*” is “*Yamma*”- ימא, very similar to the Aramaic for “*Lake*”. These facts point again to the strong probability that the Aramaic text was misread here by a Greek translator. It is highly unlikely an Aramaean would mistake the Greek “*Thallasay*” – θαλασση -(Sea) for “*Yamma*” (Lake); The Greek for “*Lake*” is “*Limnay*”- λιμνη, nothing like “*Thallasay*”-(Sea).

20

הו (Himself) דין (but) ישוע (Yeshua) אמר (said)
להון (to them) אנא אנא (I AM The Living God) לא (do not) תדהלון (be afraid)

But Jesus said to them, “I am The Living God, do not be afraid.”

21

וצבו (& wanted) הוו (they) דנקבלונידי (to receive Him) בספינתא (into the boat)
וכד בשעתא - (& immediately) ספינתא (boat)
הי (that) הות (was) לות (at) ארעא (the land) הי (that)
דאזלין (to which were going) הוו (they) לה

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And they wanted to receive Him into the boat, and immediately the boat was at that land to which they were going.

22

וליומא (& the day) דבתרה (after it) הו (that) כנשא (crowd)
דקאם (that standing) הוא (was) בעברא (at the shore)
דימא (of the sea) חזו (saw that) דספינתא (boat)
אחרתא (another) לית (not) הוא (there was)
תמן (there) אלא אן- (except) הו (that) דסלקו (on which embarked)
לה תלמידא (the disciples) ודלא (& that not) על (had) הוא (entered)
עמהון (with them) ישוע (Yeshua) עם (with)
תלמידוהי (his disciples) לספינתא (into the boat)

And the day after, the crowd that had stood at the shore of the sea saw that no other boat was there except that one on which the disciples had embarked, and that Jesus had not entered with His disciples into the boat.

23

אתי (come) הווי (had) דין (but) אלפא (ships) אחרניתא (other) מן (from)
טבריוס (Tiberias) על (on) גנב (the side) דוכתא (of place) הו (that)
דאכלו (in which they ate) ברה (the bread) כד (when)
ברך (blessed it) ישוע (Yeshua)

But other ships had come from Tiberias, next to that place at which they had eaten the bread when Jesus blessed it.

24

וכד (& when) חזא (saw) הו (that) כנשא (the crowd)
דלא (that not) הוא (was) תמן (there) ישוע (Yeshua)
אפלא (neither) תלמידוהי (his disciples) סלקו (they embarked)
להליון (these) אלפא (ships) ואתו (& they came) לכפרנחום (to Kapernakhum)
(ובעין (& looking for) הו (they were) לה לישוע (Yeshua)

And when that crowd saw that Jesus was not there, neither his disciples, they embarked these ships and came to Kapernakhum and they were looking for Jesus.

25

וכד (& when) אשכחוהי (they found Him) בעברא (at the other side)
דימא (of the sea) אמרין (they were saying) לה (to Him)
רבן (our Master) אמתי (when?) אתית (did you come) להרכא (here)

And when they found Him at the other side of the sea, and they were saying to Him, "Our Master, when did You come here?"

26

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them)
אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I)
לכון (to you) דבעין (that seek) אתון (you) לי (Me)
לא (not) הוא (it was) מטל (because)
דחזיתון (you saw) אתותא (the signs) אלא (but)
דאכלתון (because you ate) לחמא (bread) וסבעתון (& you were full)

Jesus answered and said to them, "Timeless truth I speak to you: You seek Me, not because you saw the signs but because you ate bread and were full."

27

לא (Do not) תפלוהון (work) מאכולתא (for food) דאבהא (that perishes)
אלא (but) מאכולתא (for food) דמקויא (that endures) לחיא (to the Life)
דלעלם (eternal) אידא (which) דברה (the Son) דאנשא (of Man)
נתל (shall give) לכון (to you) להנא (This One)
גיר (for) אבא (The Father) התם (has sealed) אלהא (God)

Do not work for food that perishes, but for food that endures to the life eternal that The Son of Man shall give you, for This One has The Father sealed as God with His seal of approval.

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28

אמרין (they were saying) לה (to Him) מנא (what?) נעבר, (shall we do)
(of God) דאלהא (the service) עברא (that we may work)

And they were saying to Him, “What shall we do to work the service of God?”

29

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) דהו (this is)
עברא (the service) דאלהא (of God) דתדוימנן (that you trust)
במן (in Him Whom) דהו (He) שדר (has sent)

Jesus answered and said to them: “This is the service of God, that you trust in Him Whom He has sent.”

30

אמרין (they were saying) לה (to Him) מנא (what?)
אתא (sign) עבר (will do) אנת (you) דנחזא (that we may see)
ונהימן (& we may believe) בך (in you) מנא (what?) סער (will perform) אנת (you)

?They were saying to Him, “What sign will You do, that we may see and believe in You What sign will You perform?”

31

אבהין (our forefathers) מננא (manna) אכלו (ate) במדברא (in the wilderness)
איכנא (just as) דכתיב (it is written) דלחמא (that bread) מן (from)
שמיא (Heaven) יהב (He gave) להון (to them) למאכל (to eat)

Our forefathers ate manna in the wilderness, just as it is written,
“Bread from Heaven He gave them to eat.”

32

אמר (said) להון (to them) ישוע (Yeshua)
אמין (Amen) אמין (Amen) אמר [Timeless Truth] אמר (speak)
אנא (I) לכון (to you) דלא (that not) הוא (it was)
מושא (Moses) יהב (giving) לכון (you) לחמא (the bread) מן (from)
שמיא (The Heavens) אלא (but) אבי (My Father) יהב (gave)
לכון (you) לחמא (the bread) דקושתא (of Truth) מן (from) שמיא (Heaven)

Jesus said to them, “Timeless truth I speak to you: It was not Moses who gave you bread from Heaven, but My Father gave you The Bread of Truth from Heaven.”

33

לחמא (The Bread) ניר (for) דאלהא (of God) איתוהי (is) הו (He)
דנחת (Who descended) מן (from) שמיא (Heaven)
ויהב (& gave) חיא (life) לעלמא (to the world)

For The Bread of God is He Who descended from Heaven and gave life to the world.

34

אמרין (they were saying) לה (to Him) מרין (our Lord)
בכלזבן (always) הב (give) לן (to us) לחמא (bread) הנא (this)

They were saying to Him, “Our Lord, always give us this bread.”

35

אמר (said) להון (to them) ישוע (Yeshua) אנא (I AM The Living God)
לחמא (The Bread) דחיא (of Life) מן (whoever) דאתא (comes) לותי (to me)
לא (not) נכפן (will hunger) ומן (& whoever) דמדימן (trusts)
בי (in me) לא (not) נצחא (will thirst) לעלם (for eternity)

Jesus said to them, “I am The Living God, The Bread of Life; whoever comes to Me will not hunger, and whoever trusts in Me will never thirst.”

36

אלא (but) אמרת (I said) לכון (to you) דחזיתנני (that you have seen Me)
ולא (& not) מדימין (believing) אנתון (you are)

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But I said to you that you have seen Me and you do not believe.

37

כל (everyone) דיהב (whom has given) לי (to me) אבי (My Father) לותי (to me) נאתא (will come) ומן (& whoever) לא (will come) אפקה (I shall cast) לבר (outside)

Everyone whom My Father has given Me will come to Me, and whoever will come to Me I shall not cast out.

38

דנחתת (For I came down) מן (from) שמיא (Heaven) לא (not) הוא (it was) דאעבר (that I might do) צביני (that I might do) אלא (My will) דשרני (sent Me)

For I came down from Heaven, not to do My will, but that I might do the will of Him Who has sent me.

39

הנו (this is) דין (but) צבינה (the will) דמן (of Him Who) דשרני (sent Me) דכל (that everyone) דיהב (whom He gave) לי (to Me) לא (not) אובר (I shall destroy) מנה (from Him) אלא (but) אקמייהי (I shall raise him) ביומא (in the day) אהריא (the last)

But this is the will of Him Who has sent Me: I shall not destroy from Him anyone whom He has given to Me, but I shall raise him in the last day.

40

הנו (This is) ניר (for) צבינה (the will) דאבי (of My Father) דכל (that everyone) דחזא (who sees) לברא (The Son) ומדימן (& trusts) בה (in Him) נהוון (there will be) לה (to him) היא (life) דלעלם (eternal) ואנא (& I) אקמייהי (shall raise Him) ביומא (in the day) אהריא (the last)

For this is the will of My Father: Everyone who sees The Son and trusts in Him has eternal life, and I shall raise Him in the last day.

41

יהודיא (The Jews) דין (but) רטנין (murmuring) הוו (were) עלוהי (about him) דאמר (for saying) דאנא (I AM The Living God) לחמא (The Bread) דנחתת (I Who have descended) מן (from) שמיא (Heaven)

But the Jews were murmuring about Him for saying: "I am The Living God, The Bread, which has descended from Heaven."

42

ואמרין (& saying) הוו (they were) לא (not) יהוא (is?) הנא (this) ישוע (Yeshua) ברה (The son) דיוספ (of Joseph) הו (him) דחנן (of whom we) ידעין (know) לאבוהי (his father) ולאמה (& his mother) ואיכנא (& in which way?) אמר (does say) הנא (this one) דמן (that from) שמיא (Heaven) נחתת (I have come down)

?And they were saying, "Is not this Joseph's son, whose father and mother we know How does this man say, "I have come down from Heaven?"

43

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) לא (Do not) תרטנון (mutter) חד (one) עם (with) חד (another)

Jesus answered and said to them, "Do not mutter one with another."

44

לא (not) אנש (a man) משכח (can) דנאתא (come) לותי (to Me) אלא אן (unless)- נגדה (will draw him) אבא (The Father) דשרני (Who has sent Me) ואנא (& I) אקמייהי (shall raise him) ביומא (in the day) אהריא (the last)

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No man can come to Me unless The Father Who has sent me will draw him, and I shall raise him in the last day.

45

(in the prophets) כתיב (for) גיר (it is written) (will be) כלהון (all of them) מלפא (taught) דאלהא (of God) כל (everyone) מן - (whoever) - דשמע (has heard) : (therefore) מן (from) אבא (The Father) וילף (& has learned) מנה (comes) אתא (from Him) לותי (to Me)

For it is written in the Prophets, “All of them will be taught of God.”
Everyone therefore who has heard from The Father and has learned from Him, comes to me.

46

לא (not) הוא (has) דתזא (seen) אנש (a man) לאבא (the Father) אלא (but) מן (He Who) דמן (from) אלהא (God) אי תהי (is) הו (Himself) הו (He) חזא (has seen) לאבא (The Father)

No man has seen The Father except He Who is from God; He Himself has seen The Father.

47

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) (I) לכון (to you) דמן - (that whoever) - דמה: מן (trusts) בי (in me) אית (there is) לה (for him) חיא (life) דלעלם (eternal)

Timeless truth I speak to you: “Whoever trusts in Me has eternal life.”

48

אנא אנא (I AM The Living God) לחמא (The Bread) דחיא (of Life)

“I am The Living God, The Bread of Life.”

49

אבהיכון (your Fathers) אכלו (ate) מננא (Manna) במדברא (in the wilderness) ומיתו (& they died)

Your forefathers ate manna in the wilderness and they died.

50

הנו (This is) דין (but) לחמא (The Bread) דנחת (that came down) מן (from) שמיא (Heaven) דנאכול (that may eat) אנש (a man) מנה (from it) ולא (& not) נמות (will die)

This is The Bread that came down from Heaven that a man may eat of it and he shall not die.

51

אנא אנא (I AM The Living God) לחמא (The Bread) חיא (living) דמן (Who from) שמיא (Heaven) נחתת (I have descended) ואן (& if) אנש (a man) נאכול (will eat) מן (from) הנא (this) לחמא (bread) נחא (he will live) לעלם (for eternity) ולחמא (& the bread) אינא (that) דאנא (which I) אתל (shall give) פנרי (my body) הו (is) דעל אפי- (I) דעל אפי- (that for the sake of) חיוהי (the life) דעלמא (of the world) יהב (give) אנא

I am The Living God, The Living Bread, Who have come down from Heaven, and if a man will eat of this bread, he will live for eternity, and the bread that I shall give is My body that I give for the sake of the life of the world.

52

נצין (arguing) הוו (they were) דין (but) יהודיא (The Jews) חדר (one) עם (with) חדר (another) ואמרין (& they were saying) איכנא (how?) מושכת (is able) הנא (This one) פנרה (His body) דנתל (to give) לן (to us) למאכל (to eat)

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But the Jews were arguing with one another and saying, “How can this man give us His body to eat?”

53

ואמר (& said) להון (to them) ישוע (Yeshua) אמין (Amen) אמין (Amen)
(that unless) דאלא (to you) לכון (I) אנא (speak) אמר [Timeless Truth]
(of Man) דאנשא (of The Son) דברה (the body) פגרה (you will eat)
(there is not) לית (His blood) דמה (& you will drink) דמה
(in yourselves) בקנומכון (life) היא (for you) לכון

And Jesus said to them, “Timeless truth I speak to you: Unless you eat the body of The Son of Man and drink His blood, you have no life in yourselves.”

54

מין - (whoever) - דאכל (eats) דין (but) מין (from)
(my blood) דמי (from) מין (& drinks) ושתא (My body)
אית (there is) לה (for him) היא (life) דלעלם (eternal)
(the last) אנא (& I) אקמודיהי (will raise him) ביומא (in the day) אחרייא

But Whoever eats of My body and drinks of My blood has eternal life, and I shall raise him in the last day.

55

פגרי (My body) גיר (for) שריראית (truly) איתוהי (is) מאכולתא (food)
(drink) דמי (& My blood) שריראית (truly) איתוהי (is) משתיא

For My body truly is food, and My blood truly is drink.

56

מין (whoever) דאכל (eats) פגרי (My body) ושתא (& drinks) דמי (My blood)
בי (in Me) מקוא (abides) ואנא (& I) בה (in Him)

Whoever eats My body and drinks My blood abides in Me and I in Him.

57

איכנא - (just as) - דשררני (has sent Me) אבא (The Father) היא (The Living One)
(& whoever) ומן (The Father) אבא (because of) מטל (am) אנא (living) חי (& I)
דנאכלני (will eat me) אף (also) הו (he) נחא (will live) מטלתי (because of Me)

Just as The Living Father has sent Me, and I am living because of The Father, whoever will eat Me, he also will live because of Me.

58

הנו (This is) לחמא (The Bread) דנחת (that came down) מן (from)
(it is) הוא (not) לא (Heaven) שמיא (from) שמיא (Heaven)
אידך (as) דאכלו (ate) אבהיכון (your fathers)
מננא (Manna) ומיתו (& have died) מן: (whoever) דאכל (eats)
הנא (this) לחמא (bread) נחא (shall live) לעלם (for eternity)

This is the bread that came down from Heaven. It is not as your forefathers who ate manna and have died; whoever eats this bread shall live for eternity.

59

הלין (these things) אמר (He said) בכנושתא (in the synagogue)
כד (when) מלף (He taught) בכפרנחום (in Kapernakhum)

These things He said in the synagogue when He taught in Kapernakhum.

60

וסניאא (& many) דשמעו (who heard) מן (among) תלמידוהי (his disciples)
אמרין (were saying) קשיא (Hard) הי (is) מלתא (saying)
היא (this) מנו (who is?) משכח (able) למשמעה (to hear it)

And many of His disciples who heard were saying, “This saying is hard; who is able to hear it

61

ישוע (Yeshua) דין (but) ידע (knew) בנפשה (in His Soul)
דרטנין (that were murmuring) על (about) היא (this)

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תלמידוהי (His disciples) ואמר (& He said) להון (to them)
הדא (this) מכשלא (stumbles?) לכון (you)

But Jesus knew in His soul that His disciples were murmuring about this, and He said to them, “Does this stumble you?”

62
אן (Truly) תחזון (you will see) הכיל (therefore)
לברא (The Son) דאנשא (of Man) דסלק (ascending) לאתר (to the place)
דאיתוהי (where was) הוא (He) מן (from) קדים (the first)

Truly you will see therefore the Son of Man ascending to the place where He was from the first.

63
רוחא (The Spirit) הי (is) דמחיא (The Life Giver) פגרא (the body)
לא (does not) מהנא (benefit) מדם (anything) מלא (that I)
מללת (speak) עמכון (with you) רוחא (Spirit) אנין (& Life) ודיא (are)

The Spirit is The Life Giver; the body does not benefit anything. The words that I speak with you are Spirit and Life.

64
אלא (but) אית (there are) אנשא (men) מנכון (from you)
דלא (that not) מהימנין (are believing) - ידע (knew)
הוא (Himself) גיר (for) ישוע (Yeshua) מן (from) קדים (the first)
מן (who) אנון (they) אנין (were)
אילין (whoever) דלא (not) מהימנין (were believing)
ומון (& who was) הו (he) דמשלם (who would betray) לה (Him)

But there are men among you who do not believe, for Jesus Himself knew from the first who they were who were not believing and who he was who would betray Him.

65
ואמר (& said) הוא (He) להון (to them) מטל (because of) הנא (this)
אמרת (I said) לכון (to you) דלא (that no) אנש (man) משכח (can) דנאתא (come)
לותי (to me) אלא (unless) יהיב (it has been given) לה (to him)
מן (from) אבי (My Father)

And He said to them, “Because of this, I said to you that no man can come to Me unless it has been given to him from My Father.

66
מטל (because of) הדא (this) קלתא (saying)
סניאא (many) מן (of) תלמידוהי (His disciples) אזלו (went) לבסתרהון (back of them)
ולא (& not) מהלכין (walking) הון (were) עמה (with Him)

Because of this saying, many of His disciples went back and were not walking with Him.

67
ואמר (& said) ישוע (Yeshua) לתרעסרתה (to the twelve) למא (also)
אף (are?) צבין (desiring) אנתון (you) למאזל (to leave)

And Jesus said to the twelve, “Do you also desire to leave?”

68
ענא (answered) שמעון (Shimeon) כאפא (Kaypha) ואמר (& said)
מרי (my Lord) לות (to) מן (whom?) נאזל (shall we go) מלא (the words)
דחיא (of life) דלעלם (eternal) אית (are) לך - (with You)

Shimeon Kaypha answered and said, “My Lord, to whom shall we go? You have the words of eternal life.”

69
וחנן (& we) הימנן (believe) וידען (& know) דאנת (that You)
הו (are) משיחא (The Messiah) ברה (The Son) דאלהא (of God) היא (The Living)

“And we believe and know that You are the Messiah, The Son of The Living God.”

70
אמר (said) להון (to them) ישוע (Yeshua) לא (not?) הוא (was it)
אנא (I) גביתכון (have chosen you) לתרעסר (twelve) ומכון (& of you)

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חד (one) סטנא (a satan) הו (is)

Jesus said to them, “Have I not chosen you twelve, and one of you is a satan?”

71
אמר (He said) הו (This) דין (but) על (about) יהודא (Jehudah)
בר (son of) שמעון (Shimeon) סכריוטא (Scariota)
הו (he) גיר (for) עתיד (going to be) הו (was) דנשלמויהי (he who would betray Him)
חד (one) מן (from) תרעסר (the twelve)

But He said this about Jehudah, son of Shimeon Scariota, for he was going to be the one to betray Him, one of the twelve.

Chapter 7

1
בתר (after) הליון (these things) מהלך (walking) הו (was)
ישוע (Yeshua) בגלילא (in Galilee) לא (not) גיר (for) צבא (wanted)
הו (He) למהלכו (to walk) ביהוד (in Judea) מטל (because)
דיהודיא (The Judeans) בעין (seeking) הו (were) למקטלה (to kill Him)

After these things, Jesus was walking in Galilee, for He did not want to walk in Judea, because the Judeans were seeking to kill Him.

2
וקריב (& near) הו (was) עדעדא (the feast) דמטלא (of tabernacles) דיהודיא (of The Judeans)

And the Jewish feast of tabernacles was near.

3
ואמרו (& said) לה (to Him) אחוהי (His brothers)
לישוע (to Jesus) שנא (remove) לך (yourself) מכא (from here)
וזל (& go) ליהוד (to Judea) דנחזון (that may see)
תלמידך (your disciples) עבדא (the works) דעבד (that do) אנת (you)

And His brothers said to Jesus: “Remove yourself from here and go to Judea, that your disciples may see the works that you do.

4
לית (there is not) גיר (for) אנש (a man) דעבד (doing) מדם (anything)
בטושיא (in secret) וצבא (& he wanted) הו (it) דבגליא (openly)
נהו (done) אן (if) הליון (these things) עבד (doing) אנת (you are) הו (show)
נפשך (yourself) לעלמא (to the world)

For no man does anything in secret and wanted it done openly. If you are doing these things, show Yourself to the world.

5
אף (also) לא (not) גיר (for) אחוהי (His brothers) דימנו (believing)
הו (were) בה בישוע (in Jesus)

For His brothers also did not believe in Jesus.

6
אמר (said) להון (to them) ישוע (Yeshua) זבני (My time)- דילי-
עדמא (until) להשא (this hour) לא (not)
מטא (has come) זבנכון (your time) דין (but) דילכון
בכל עדן (in every moment)- מטיב (is prepared)

Jesus said to them: “ My time has not yet come, but your time is always ready.”

7
לא (not) משכח (can) עלמא (the world) למסנכון (hate you) לי (Me)
דין, (but) סנא (it hates) מטל (because) דאנא (I) מסהד (testifying) אנא (am)
עלוהי (about it) דעבדוהי (that its servants,[works]) בישין (evil) אנון (are)

The world cannot hate you, but it hates Me, because I am testifying about it, that its servants are evil.

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8
(this) הנה (to feast) לעדערא (go up) סקו (you) אנתון
(now) הנה (am) אנה (going up) סלק (not) לא (I) אנה
(because) מטל (this) הנה (to feast) לעדערא
(yet) עדכיל (not) לא (my) דילי (time) דזבנא
(is finished) שלם

You go up to this feast; I am not going up to this feast, because My time is not yet finished.

9
(He said) הלין אמר (these things)
(in Galilee) לה בגלילא (& He remained) ופש

He said these things and He remained in Galilee.

10
(His brothers) אחוהי (went up) סלקו (but) דין (when) כד
(went up) סלק (He) הו (also) אף (then) הידין (to the feast) לעדערא
(secretly) דבטושיא (as) איך (but) אלא (openly) לא

But when His brothers went up to the feast, then He also went up, not openly, but as secretly.

11
(were) הוו (seeking) בעין (but) דין (The Judeans) יהודיא
(& were saying) לה (Him) בעדערא (in the feast) ואמרין
(He) הו (where is?) איכו (they) הוו

But the Judeans were seeking Him in the feast and they were saying, "Where is he?"

12
ורטנא (& murmuring) סניאא (much) מטלתה (because of Him) אית
(there were) הו (there was) בכנשא (in the crowd) אית הו
(for) דאמרין (those who said) דטב ("He is good") הו ואחרנא (& others)
(the people) הוו (saying) הו (were) לא (no) אלא (but) מטעא (He deceives) לעמא

And there was much murmuring in the crowd because of Him, for there were those who said, "He is good.", and others were saying, "No, but He deceives the people."

13
(was) הו (speaking) ממלל (openly) גליאית (a man) אנש (but) דין (not) לא
(of The Judeans) הו (fear) דחלתא (because of) מטל (about Him) הו

But no man spoke openly about Him, for fear of the Judeans.

14
(of the feast) דעדערא (the days) יומתא (they cut in half) פלגו (but) דין (when) כד
(He) הו (& taught) ומלך (to the temple) להיכלא (Yeshua) ישוע (came up) סלק

But when the midpoint of the feast had arrived, Jesus came up to the temple and He taught.

15
(The Judeans) הוו (were) יהודיא (& astonished) הוו
(knows) ידע (How?) איכנא (& they were saying) ואמרין
(He has learned) ילפ (not) לא (when) כד (the scrolls) ספרא (This One) הנה

And the Judeans were astonished and were saying, "How does this man know the scrolls, having not learned?"

16
(& said) ואמר (Yeshua) ישוע (answered) ענא
(is) הו (not) לא (My learning) יולפני
(of Him Who sent Me) דשרני (that which is) דהו (but) אלא (Mine) דילי

Jesus answered and said: "My learning is not Mine, but from Him Who sent Me."

17
(His will) צבינה (that he should do) דנעבר (is willing) דצבא (whoever) מן
(God) אלהא (from) מן (if) אן (My teaching) יולפני (understands) מסתכל
(My own) נפשי (pleasure) צבות (from) מן (I) אנה (or) או (it is) הו

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ממלל (am) אנא (speaking)

Whoever is willing to do His will understands My teaching, if it is from God or if I speak for My own pleasure.

18

מִן (whoever) דִּמְנָן (from) צְבוּתָא (the pleasure) רֵעִינָה (of his mind) ממלל (is speaking) שׁוּבְחָא (glory) לְנַפְשָׁהּ (for himself) בַּעַא (seeking) הוּ (is) דִּין (but) דְּשׁוּבְחָא (the glory) דִּמְנָן (from) דְּשִׁדְרָהּ (him who sent him) בַּעַא (one seeking) שְׂרִיר (faithful) הוּ (is) וְעוּלָא (& inequity) בְּלִבָּהּ (in his heart) לֹא (not) אִית (is)

Whoever speaks for the pleasure of his own mind is seeking glory for himself, but he who seeks glory for the one who sent him is faithful and there is no inequity in his heart.

19

לֹא (not?) הוּא (was it) מוֹשֵׁא (Moses) יְהֵב (who gave) לְכוּן (to you) נְמוּסָא (the Torah) וְלֹא (& not) אַנְשׁ (a man) מְנַכּוֹן (among you) נְטַר (keeps) נְמוּסָא (the Torah)

Was it not Moses who gave you the Torah? Yet no one among you keeps the Torah.

20

מְנַא (Why?) בַּעֲיִן (are seeking) אַנְתּוֹן (you) לְמַקְטִלְנִי (to kill Me) עֵנַא (answered) כְּנִשָּׂא (the crowd) וְאִמְרִין (& they were saying) דִּיּוּא (a demon) אִית (is) לְךָ (in you) מְנּוּ (who is?) בַּעַא (seeking) לְמַקְטִלְךָ (to kill you)

Why are you seeking to kill Me? The crowd answered and were saying, “A demon is in You. Who is seeking to kill You?”

21

עֵנַא (answered) יֵשׁוּעַ (Yeshua) וְאִמְרַן (& said) לְהוֹן (to them) חַד (one) עֲבַדָּא (work) עֲבַדְתָּ (I have done) וְכֹלְכוֹן (& all of you) מִתְדַמְרִין (astonished) אַנְתּוֹן (are)

Jesus answered and said to them, “I have done one work, and all of you are astonished.”

22

מַטְלָא (because of) הַנָּא (this) מוֹשֵׁא (Moses) יְהֵב (gave) לְכוּן (to you) גְּזוּרְתָא (circumcision) לֹא (not) הוּא (that) מַטְלָא (because) דְּמִנְהָ (from him) הוּ (it is) מִן (from) מוֹשֵׁא (Moses) אִלָּא (but) דִּמְנָן (from) אֲבֹהֵתָא (the forefathers) הוּ (it is) וּבִשְׁבַתָּא (& in the Sabbath) גְּזִרִין (circumcise) אַנְתּוֹן (you) בְּרִנְשָׂא (a son of man)

For this reason Mose gave you circumcision, not because it is from Moses but it is from the forefathers, and you circumcise a son on the Sabbath.

23

אִן (if) בְּרִנְשָׂא (a son) מִתְגַזֵּר (is circumcised) בְּיוֹמָא (in the day) דְּשַׁבְתָּא (of the Sabbath) מַטְלָא (because) דִּלָּא (not) נִשְׁתַּרְא (should be broken) נְמוּסָא (the Law) דְּמוֹשֵׁא (of Moses) עַלֵּי (against Me) רִטְנִין (complain?) אַנְתּוֹן (you) דְּכֻלָּהּ (that entirely) בְּרִנְשָׂא (a son of man) אַחַלְמַת (I have healed) בְּיוֹמָא (in the day) דְּשַׁבְתָּא (of the Sabbath)

And if a son is circumcised on the Sabbath day because the Torah of Moses should not be broken, do you complain about Me, because I have completely healed a man on the Sabbath day?

24

לֹא (not) תְּהוֹוִין (be) דִּינִין (judging) בְּמַסְבַּ (by receiving) בַּאפָּא (faces) * אִלָּא (but) דִּינָא (judgment) כַּאנָּא (just) דִּינּוּ (judge)

* **בַּאפָּא (msab b'appy)** “receiving faces” is an idiom referring to “respect of persons” and “hypocrisy”.

Be not judging with hypocrisy, but judge just judgment.

25

וְאִמְרִין (& saying) הוּוּ (were) אַנְשָׂא (the men) מִן (from) אִוְרִשְׁלָם (Jerusalem) לוּ (not?) הֵנוּ (Is This) הוּ (He) דְּבַעֲיִן (Whom they seek) לְמַקְטִל (to kill)

And the men from Jerusalem were saying, “Is This not He Whom they seek to kill?”

26

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והא (& behold) גליאית (openly) ממלל (He speaks)
ומדרם (& anything) לא (not) אמרין (they are saying) לה (to him)
דלמא ידעו (can?) (know) קשישין (the elders)
דהנו (that This One is) שריראית (truly) משיחא (The Messiah)

And behold, He speaks openly and they say nothing to Him. Is it possible the elders know that This is The Messiah?

27

אלא (but) להנא (This One) ידעין (know) חנון (we) מן (from)
אימכא (where) הו (He is) משיחא (The Messiah) דין (but) אמרי (whenever)
דאתא (He comes) לא (no) אנש (man) ידע (will know) מן (from) אימכא (where) הו (He is)

But we know from where This One is. When The Messiah comes, no one will know from where He is.

28

וארים (& lifted up) ישוע (Yeshua) קלה (His voice) כד (when) מלך (He taught) בהיכלא (in the temple)
ואמר (& said) ולי (Me) ידעין (know) אנתון (you) ומן (from) אימכא (where)
אנא (I am) וידעין (I have come) אנתון (you) ומן (from) צבות (pleasure) נפשי (My own)
לא (not) אתית (I have come) אלא (but) שריר (true) הו (He is)
מן (Who) דשררני (has sent Me) הו (He) דאנתון (Whom you) לא (not)
ידעין (know) אנתון (do) לה (Him)

And Jesus lifted up His voice as He taught in the temple and He said, “You know Me and from where I am, and from My own pleasure I have not come, but He Who has sent Me is true, Whom you do not know.”

29

אנא (I) דין (but) ידע (know) אנא (do) לה (Him) דמן (because from)
לונה (union with Him) אנא (I am) והו (He) שררני (& He) דשררני (has sent Me)

But I do know Him, because I am from union with Him, and He has sent Me.

30

ובעו (& they sought) למאחדה (to seize Him) ולא (& not) אנש (a man)
ארמי (laid) עלוהי (upon Him) אידיא (hands) מטל (because)
דלא (not) עדכיל (yet) אתת (come) הות (had) שעתה (His hour)

And they sought to seize Him, and no man laid hands on Him, because His hour had not yet come.

31

סניאא (many) דין (but) מן (from) כנשא (the crowds) הימנו (trusted) בה (in Him)
ואמרין (& they were saying) משיחא (The Messiah) מא (whenever) דאתא (comes)
למא (will?) דיתירן (more) מן (than) הלין (these)
אתותא (signs) דעבר (He do) הנא (This One) עבר (has done)

But many from the crowds trusted in Him, and they were saying, “When the Messiah comes, will He do more miracles than these This One has done?”

32

ושמעו (& heard) פרישא (The Pharisees) לכנשא (the crowds) דממללין (speaking)
עלוהי (about Him) הלין (these things) ושדרו (& sent) הנון (they)
ורבי כהנא (& the chief priests) דהשא (guards) דנאחדוניהי (that they would seize Him)

And the Pharisees heard the crowds speaking these things about Him and they and the chief priests sent guards to seize Him.

33

ואמר (& said) ישוע (Yeshua) קליל (a little) טוב (more) זבנא (time) עמכון (with you)
אנא (I am) ואזל (& go) אנא (I) לות (to join) מן (Him Who) דשררני (has sent Me)

And Jesus said, “A little longer I am with you, and I will go join Him Who has sent Me.”

34

ותבעונני (& you shall seek me) ולא (& not) תשכוונני (you shall find Me) ואיכא (& wherever)
דאנא (I am) איתי (am) לא (not) משכחין (can) אנתון (you) למאתא (come)

And you will seek Me and you will not find Me, and wherever I am, you cannot come.”

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35

אמרין יהודיא (were saying) בנפשהון (among themselves) לאיכא (where?)
עתיד (is prepared) הנא (This One) למאזל (to go) דחנן (that we are)
לא (not) משכחין (able) הנן (to be) לה (with Him) למא (is?)
כי (indeed) לאתרותא (to a region) דעממא (of the Gentiles)
עתיד (He prepared) דנאזל (to go) ונגלף (teach) להנפא (the pagans)

The Judeans were saying among themselves, “Where is This Man prepared to go that we cannot be? Is He prepared to go teach the pagans?”

36

מנא (what?) הי (is) הדא (this) מלתא (statement) דאמר (that He spoke)
דתבעונני (You will seek Me) ולא (& not) תשכחונני (you will find Me)
ואיכא (& wherever) דאנא (I) איתי (am) אנתון (you) לא (not)
משכחין (able) אנתון (are) למאתא (to come)

What is this statement that He spoke?: “You will seek Me and will not find Me, and wherever I am, you are not able to come?”

37

ביומא (in the day) דין (but) רבא (the great) דאיתוהי (which is)
אחריא (the last) דעדעדא (of the feast) קאם (stand) הוא (did)
ישוע (Yeshua) וקעא (& He proclaimed) ואמר (& said) אן (if) אנש (a man) צהא (is thirsty)
נאתא (let him come) לוטי (to Me) ונשתא (& let him drink)

But at the great day, which is the last of the feast, Jesus stood and He proclaimed and said: “If a man is thirsty, let Him come to Me and drink.”

38

כל (everyone) מן (who) דמהימן (trusts) בי (in Me)
איכנא (just as) דאמרו (have said) כתבא (the scriptures) נהרותא (rivers)
דמא (of water) היא (living) נרדון (shall flow) מן (from) כרסה (within him)

Everyone who trusts in Me, just as the scriptures have said, rivers of living water shall flow from within him.

39

הדא (this) דין (but) אמר (He spoke) על (about) רוחא (The Spirit)
דעתידין (Whom being prepared) הוּו (they were) למקבלו (to receive) אילין (those who)
דמהימין (were trusting) בה (in Him) לא (not) גיר (for) עדכיל (yet)
אתיהבת (given) הוּו (had been) רוחא (The Spirit) מטל (because) דלא (not)
עדכיל (yet) אשתבח (glorified) הוא (had been) ישוע (Yeshua)

But this He spoke about The Spirit, Whom they were being prepared to receive – those who were trusting in Him; for The Spirit had not yet been given, because Jesus had not yet been glorified.

40

סגיאא (many) דין (but) מן (from) כנשא (the crowds) דשמעו (who heard)
מלוהי (His words) אמרין (saying) הוּו (were)
הנו (This is) שריראית (truly) נביא (The prophet)

But many from the crowds who heard His words were saying, “This is truly The Prophet.”

41

אחרנא (others) אמרין (saying) הוּו (were)
הנו (This One is) משיחא (The Messiah) אחרנא (others) אמרין (were saying)
דלמא (can?) מן (from) גלילא (Galilee) אתא (come) אתא (The Messiah)

Others were saying, “This One is The Messiah.” Others were saying, “Can The Messiah come from Galilee?”

42

לא (not?) הוא (has) כתבא (the scripture) אמר (said) דמן (from)
זרעה (the seed) דדויד (of David) ומן (of David) ביתלהם (& from) (Bethlehem)
קריתא (the village) דילה דדויד (of David) אתא (is coming) משיחא (The Messiah)

Has not the scripture said that The Messiah is coming from the seed of David and from Bethlehem,

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the village of David?

43

(division) פלגותא (& there was) והות הות
(because of Him) מטלתה (among the crowd) בכנשא

And there was division among the crowd because of Him.

44

(among them) מנהון (people) אנשין (there were) ואית הון
(but) אלא (to seize Him) דנאחדוניהי (were) הון (who willing) דצבין
(hands) אידיא (on Him) עלוהי (put) ארמי (man) אנש (no) לא

And there were people among them who wanted to seize Him, but no man put hands on Him.

45

(the priests) כהנא (chief) רבי (to) לות (those) הנון (guards) דחשא (& came) ואתו
(the priests) כהנא (to them) להון (& said) ואמרו (& the Pharisees) ופרישא
(have you brought Him) איתיתוניהי (not) לא (Why?) למנא

And those guards came to the Chief Priests and the Pharisees and the Priests said to them, “Why have you not brought Him?”

46

(the guards) דחשא (to them) להון (were saying) אמרין
(has spoken) מלל (in this manner) הכנא (never) לא ממתום
(This) הנא (Man) גברא (speaks) דממלל (like) איך (a son of man) ברנשא

The guards were saying to them, “Never in this manner has a man spoken like This Man speaks.”

47

(the Pharisees) פרישא (to them) להון (were saying) אמרין
(been deceived) טעיתון (you) אנתון (also) אף (have?) למא

The Pharisees were saying to them, “Have you also been deceived?”

48

(the leaders) רשא (from) מן (men) אנש (have?) למא
(in Him) בה (trusted) הימנו (the Pharisees) פרישא (from) מן (or) או

Have men of the leaders or of the Pharisees trusted in Him?

49

(who not) דלא (this) הנא (people) עמא (however) אלא אן
(are) אנון (damned) ליטין (The Torah) נמוסא (do know) ידע

However, this people who do not know the Torah are damned.

50

(of them) מנהון (one) חד (Nicodemus) ניקדמוס (to them) להון (said) אמר
הו דאתא (who came) דוא
(at night) בלליא (Yeshua) ישוע (to) לות

Nicodemus said to them; he is one of them who had come to Jesus at night:

51

(condemn) מחיב (our) דילין (Torah) נמוסא (Does?) דלמא
(one shall hear) נשמע (unless) אן אלא (a son of man) לברנשא
(he has done) עבד (what) מנא (& shall know) ונדע (first) לוקדם (from him) מנה

“Does our Torah condemn a man unless one shall hear him first and know what he has done?”

52

(to him) לה (they answered) ואמרין (& were saying) למה (are)
(are) אנת (Galilee) גלילא (from) מן (you) אנת (also) אף
(that a prophet) דנביא (& see) וקזי (search) בצזי
(arises) קאם (not) לא (Galilee) גלילא (from) מן

They answered and said to him, “Are you also from Galilee? Search and see that a prophet will not arise from Galilee.”

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Here begins the Pericope de Adultera.

The Peshitta mss. do not contain this passage- (Jn. 7:53-8:11). It is found in The Palestinian Syriac (5th cent. AD) and in most Greek mss., as well as in most ancient versions of John. The Palestinian Aramaic text follows:

John 7:53

אזל (went) הכיל (then) כלחד (everyone) לביתה (to his house)

Then everyone went to his house.

John 8-1

ישוע Yeshua דין but אזל went לטורא to the mountain דזית of Olives
בצפרא In the morning דין but תוב again אתא came להיכלא to the temple

But Jesus went to the Mount of Olives, and in the morning came again to the temple.

John 8-2 V

וכלה & all עמא & the people אתא הוא came לוּתה to Him וכד & when יתב He sat
מלף teaching הוא He was להון them

And all the people came to Him, and when He sat, He taught them.

John 8-3

איתוי they brought דין but ספרא the Scribes ופרישא & the Pharisees
לאנתתא a woman דאתתחדת who was seized בנורא in adultery
וכד & when אקימוה they stood her במצעתא in the midst

But the scribes and the Pharisees brought a woman who had been seized in adultery, and when they stood her in the midst

John 8-4

אמרין they were saying לה to Him מלפנא Teacher הדא this אנתת woman
אתתחדת was seized גליאית openly בה in it בסוערנא in the act דנורא of adultery

They were saying to Him, "Teacher, this woman was seized openly in the act of adultery"

John 8-5

ובנמוסא in the Torah דין but דמושא of Moshe פקד he commanded
דלדאידך that such as הלין these נרגום we shall stone

"But in the Torah of Moses, he commanded that we shall stone such as these"

Verse 5 has נרגום "Nargum", ("we shall stone"). Byzantine has λιθοβολεισθαι ("to be stoned"). דלדאידך occurs only here in the Peshitta NT, meaning, "the one such", or "they that are such". It is literally rendered in Greek as "τας τοιαυτας" – "they that are such". Apparently some Greek scribes read- פקד דלדאידך ("commanded that such") as פקדן לדאידך ("commanded us such"), seeing ד as ך attached to פקדן – (פקדן), which means "commanded us". The Textus Receptus and The Critical Greek text (W&H) have ημιν μωσσης ενετειλατο- "Moses commanded us". The Aramaic explains the Greek readings; The Greek readings cannot explain The Aramaic of The Peshitta. All the Greek texts have either ημιν "us" or, ημων "our". The Peshitta has no personal pronoun with פקדן- "commanded". **This explanation would presume a very early Aramaic text with square Aramaic script in the first century;** this explanation does not work with Estrangela script.

Here is the text again in Aramaic characters: פקדן לדאידך & פקדן לדאידך. How the words are separated changes the meaning of the text, especially with the confusion of the letter Dalet for a final Nun.

The second example in each pair represents what a Greek translator may have misconstrued from the actual reading shown first.

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John 8-6

You אנת say אמר What? מנא therefore הכיל You אנת
Him לה they were tempting מנסין when כד they said אמרו This הדיא
that they should accuse Him דנקטרנגנייהי for them להון that it may be דתהוא so that איכנא
stooping down לתחת when כד but דין Yeshua ישוע
the ground ארעא upon על He was הוא writing מכתב

“What therefore do You say?” This they said, as they were tempting Him, so that they might have something for which to accuse Him.

Verse 6 has several signal markers indicating the Greek came from Aramaic and that the Aramaic came not from the Greek texts. *ἔλεγον* (“they were saying”) – Critical text & TR, *εἶπον* (“they said”) – Byzantine & Orthodox, are both good translations of the Aramaic אמרו.

κατηγοριαν κατ αυτου (“an accusation against him”) – Byzantine & Orthodox vs. *κατηγορειν αυτου* (“to accuse him”) – W&H, shows two variations on the Aramaic verb דנקטרנגנייהי - “that they should accuse Him”.
להון דתהוא (“for them- that it may be”) is an Aramaic idiom preceding the above verb, making it awkward for a Greek translator to translate: Normally it means “They have”, so, what is the object? Did they have “an accusation” (a noun) or did they have “to accuse him” (a verb)? One Greek said the former and another the latter, both understandable translations. It seems unlikely that it went from Greek to Aramaic here: The Aramaic uses neither an infinitive verb (“to accuse him”), as Westcott & Hort’s Greek text does, nor a noun (“an accusation against him”), as The Byzantine Greek text does.

John 8-7.

He stood up אתפשט Him לה asking משאלין when כד they persisted כתרו but דין as כד
sin חטה without דלא who is דאיתוהי among you מנכון who? אינא to them להון & He said ואמר
a stone קרמא upon her עליה let him cast first נשרא

But as they persisted asking Him, He stood up and He said to them, “He among you who is without sin, let him first cast a stone upon her.”

John 8-8

the ground ארעא on על He wrote הוא כתב **stooping** while כד & again ותוב

And stooping down again, he wrote on the ground.

John 8-9.

one חד one חד they were הוו exiting נפקין they heard שמעו when כד but דין these הנון
& she was left ואשתבקת the elders קשישא מן they began שריו when כד
in the midst אנתתא she was איתיה when כד alone לחודיה the woman

But when these heard, they were exiting, one by one, beginning from the elders, and the woman who had been in the midst was left alone.

John 8-10

to the woman לאנתתא to her לה said אמר Yeshua He stood up אתפשט But דין when כד
has condemned you? איכא איתיהון Where? אינא no אנש man חובכי

But when He stood up, Jesus said to the woman, “Where are they? Has no man condemned you?”

John 8-11

LORD GOD מריא man אנש even no ולא said אמרת But דין she די
you לכי I אנא am neither אפלא Yeshua but דין said אמר
sin תחשין not לא again תוב now השא & from ומן Go זלי

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But she said, “Not even one, LORD GOD”. And Jesus said, “Even I am not condemning you. Go, and from now on, sin no more.”

This text reveals a very powerful testimony from the woman taken in adultery. She addressed Jesus with the Divine Name “MarYah”, which is “Yahweh”, The most holy Name of The God of the Hebrews, in Aramaic! “MarYah” means “Lord Jehovah”. This would indicate that THE Holy Spirit had revealed our Lord’s identity to her, and that her soul was saved on the spot, according to the scripture, “No one can say Jesus is “MarYah” (The Lord Jehovah) except by The Holy Spirit.”- I Cor. 12:3. The Greek texts are ambiguous, using the phrase “Kurios Ihsous”- “Lord Jesus”. “Kurios” can refer to Deity or to a mere human king or landowner. The Aramaic is unequivocal in its reference to The Deity revealed to Moses and the Prophets of Israel.

12

(Yeshua) ישוע (with them) עמהון (spoke) מלל (but) דין (again) תוב
 (of the world) דעלמא (the Light) נהורה (I AM The Living God) אנה אנה (& said) ואמר
 (shall walk) נהלך (not) לא (comes) אתא (after Me) מן (whoever) דבתרי
 (of life) דחיא (the light) לה נהורא (shall find) נשכה (but) אלא (in darkness) בחשוכא

And Jesus spoke again with them and He said: “I AM *The Living God*, The Light of the world. Whoever follows Me shall not walk in darkness but shall find the light of life.”

The Greek texts have εξει (“shall have”) where the Peshitta has נשכה (“shall find”). Here is a possible explanation:

“Shall find” in three scripts- (BHS, Estrangela, DSS): נשכה, נשכה, נשכה

“Shall have” in three scripts- (BHS, Estrangela, DSS): נהורה - נהורה, נהורה

(“Have” does not really exist in Aramaic; נהורה לה (“Nehweh lah”) really means “It shall be to him”). It appears again that a Greek translator in the first century (reading old Aramaic script) mistook that script, reading “Nishkakh” (“Shall find”) as “Nehweh” (“Shall be”), thereby translating it into the Greek equivalent, εξει (“shall have”). The Old Aramaic script represented above from the Dead Sea Isaiah Scroll illustrates how easy it would have been to confuse the two words, thereby giving the different Greek reading. The Greek εξει (“shall have”) would be unlikely to give rise to the Aramaic reading (“shall find”) נשכה. Again, the Aramaic characters of the two Aramaic words look far more similar than do the Estrangela letters, supporting a first century Greek translation of the Aramaic text, since Estrangela replaced square Aramaic characters after A.D. 100.

13

(about) על (you) אנת (the Pharisees) פרישא (to him) לה (were saying) אמרין
 (are) אנת (testifying) נפשך (yourself) מסדה
 (true) שרירא (is) הות (not) לא (your testimony) סהדותך

The Pharisees were saying to Him: “You are testifying about yourself; Your testimony is not true.”

14

(even if) אפן (to them) להון (& said) ואמר (Yeshua) ישוע (answered) ענא
 (myself) נפשי (about) על (am) אנה (testifying) אנה (I) מסדה
 (I) אנה (know) דידע (because) מטל (My testimony) הי (is) סהדותי (true) שרירא
 (going) אזל (where) איתת (I have come) איתת (where) אימכא (from) מן
 (are) אנתון (knowing) ידעין (not) לא (but) דין (you) אנה (I am) אנתון
 (where) לאיכא (& not) ולא (I have come) איתת (where) אימכא (from) מן
 אזל (I) אנה (go)

Jesus answered and said to them, “Even if I testify about Myself, My testimony is true, Because I know from where I have come and where I am going, but you do not know from where I have come and where I am going.”

15

(I) אנה (are) אנתון (judging) דינין (carnally) פנרנאית (you) אנתון
 (am) אנה (judging) דאן (not) לא (a man) לאנש
 You are judging carnally; I am judging no one.

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16

ואן (& if) דאן (judge) אנה (I) דין (but) דיני (My judgment)
שריר (true) הו (is) מטל (because) דלא (not) הוית (I am) בלחודי (alone)
אלא (but) אנה (I) ואבי (& My Father) דשררני (Who has sent Me)

“But even if I do judge, My judgment is true, because I am not alone, but I and My Father Who has sent Me.”

17

ובנמוסכון (& in your Torah) דין (also) כתיב (it is written) דסהדותא (the testimony)
דתרין (of two) גברין (men) שרירא (true) הי (is)

And in your Torah it is written, “The testimony of two men is true.”

18

אנה אנה (I AM The Living God) דסהד (I testify) אנה (I) על (of) נפשי (Myself)
ואבי (& My Father) דשררני (Who has sent Me) סהד (has testified) עלי (of Me)

I AM *The Living God*, I Who testify about Myself, and My Father Who has sent Me has testified about Me.

19

אמרין (they were saying) לה (to Him) איכו (where is?)
אבוך (your Father) ענא: (answered) ישוע (Yeshua) ואמר (& said)
להון (to them) ולא (neither) לי (Me)
ידעין (know) אנתון (do you) ולא (nor) לאבי (My Father)
ארו (if) לי (Me) ידעין (known) הויתון (you had)
אך (also) לאבי (My Father) ידעין (known) הויתון (you would have)

They were saying to Him, “Where is your Father?” Jesus answered and said to them, “You know neither Me nor My Father. If You had known Me, you would have known My Father also.”

20

הלין (these) מלא (words) מלל (He spoke) בית גזא (in the treasury) כד (when)
מלך (He taught) בהיכלא (in the temple) ולא (& no) אנש (man) אחדה (seized Him)
לא (not) גיר (for) עדכיל (yet) אתת הות (had come) שעתה (His hour)

He spoke these words in the treasury as He taught in the temple, and no man seized Him, for His hour had not yet come.

21

אמר (spoke) להון (to them) טוב (again) ישוע (Yeshua) אנה (I)
אזל (moving on) אנה (am) ותבעונני (& you will seek Me)
ותמותון (& you shall die) בחטאיכון (in your sins) ואיכא (& where) דאנה (I)
אזל (moving on) אנה (am) אנתון (you) לא (not) משכחין (able) אנתון (are) למאתא (to come)

Jesus spoke again to them: “I am moving on and you will seek Me and you will die in your sins, and where I am going, you cannot come.”

22

אמרין (were saying) יהודיא (The Jews) למא (will?) כי (now) נפשה (Himself)
קטל (He kill) דאמר (because he said) דאיכא (where) דאנה (I) אזל (going)
אנה (am) אנתון (you) לא (not) משכחין (able) אנתון (are) למאתא (to come)

The Jews were saying, “Will He now kill Himself?”, because He had said, “Where I am going, you cannot come.”

23

ואמר (& He said) להון (to them) אנתון (you) מן (from) דלתחת (below)
אנתון (are) ואנה (& I) מן (from) דלעל (above) אנה (am)
אנתון (you) מן (from) הנא (this) אנתון (are)
עלמא (world) אנה (I) לא (not) הוית (am) מן (from) הנא (this) עלמא (world)

And He said to them, “You are from below and I am from above. You are from this world; I am not from this world.”

24

אמרת (I said) לכון (to you) דתמותון (that you shall die)
בחתאיכון (in your sins) אלא (unless) גיר (for) תהימנון (you shall believe)

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דאנא אנה (that I AM *The Living God* *) תמותון (you shall die) בחטאיכון (in your sins)

I said to you that you shall die in your sins, for unless you shall believe that I AM *The Living God*, you shall die in your sins.

Note that אנה אנה (“Ena Na”) here stands by itself: Our Lord said that those who do not believe “Ena Na” shall die in their sins. This is not a reference to faith in the existence of Jesus (“I exist”), which the Pharisees were quite well aware of, but rather a reference to faith in the Deity of Jesus (“I AM The Living God”). The next verse and others show that the people were quite foggy about the meaning of His words, however. I am convinced that large numbers of professing Christians are also foggy about the identity of Jesus Christ. How many of them, if asked, “Who is Jesus Christ?”, would respond, “He is the God of Abraham, Isaac and Jacob”? How many would say, “Jesus Christ is The Creator of the universe”? How many would say, “Jesus Christ is The Jehovah God Who spoke to Moses, sent the ten plagues upon Egypt, parted the Red Sea, gave Him the ten commandments, brought Israel to the promised land and sent them the prophets.”? This is what The Peshitta NT makes very clear. Thirty two times it refers to *Yeshua* Meshikha as *Maryah* (The Lord Jehovah) and 25 times as “Ena Na” (“I AM The Living God”). The doctrine of The Trinity cannot mitigate or dilute the absolute Deity of The Messiah Jesus, The Son of God. He is the second and Central Person of The Trinity. He is the focal point, Manifestation and bearer of the Fulness of The Godhead, bodily. In Corinthians, Paul wrote, “Christ is the Power of God; Christ is the Wisdom of God”. Our Lord Himself said, “I am The Way, The Truth and The Life.” These are absolute claims of absolute Deity. It is as if He were saying: “I am The Way of God The Father; I am The Truth of The True God; I am The Life of The Living God Himself. I cannot live without My Father; My Father cannot live without Me. I AM The Only Life and The Life of all the universe, of Heaven, of earth.”

According to The Peshitta, The High Priest of Israel, Caiaphas put Jesus under oath:

And Jesus was silent, and made no reply. And again the chief priest interrogated him, and said: Are you the Messiah, the Son of the Blessed? And Jesus said to him: I am The Living God. And you will see the Son of man sitting on the right hand of power, and he will come on the clouds of heaven. And the high priest tore his tunic, and said: What need of witnesses have we, any more?—Mark 14:61-63.

For that testimony, our Lord was hanged on a cross. He certainly was not going to be ambiguous in His answer to the Supreme Court of Israel. “What need have we of any more witnesses?”

So true; If we don’t know Who Jesus claimed to be after hearing this word from His own mouth, we will never know by appealing to witnesses, whether they be apostles or angels from Heaven.

25

אמרין יהודיא (they were saying) אנת (The Judeans) מן (Who?)
אנת (are) אמר: (said) להון ישוע (Yeshua):
אפן דשרית (even though) דאמלל (I have begun) עמכון (with you)

The Judeans were saying, “Who are You?” Jesus said to them, “Even though I have begun to talk with you,”

26

סני אית (many things) לי (there are) עליכון (for Me) למאמר (concerning you) (to say)
ולמרן (but) אלא (to judge) מן (He Who) דשרני (has sent Me)
שריר (true) הו (is) ואנא (I) אילין (those things)
דשמעת (that I have heard) מנה (from Him) הלין (these)
הו (am) ממלל (speaking) אנה (I) בעלמא (in the world)

There are many things for Me to say and judge concerning you, but He Who has sent Me is true, and those things that I have heard from Him, these things I am speaking in the world.

27

ולא (& not) ידעו (they knew) דעל (that about) אבא (The Father) אמר (He spoke) להון (to them)

And they did not know that He spoke to them about The Father.

28

אמר (spoke) להון (to them) תוב (again) ישוע (Yeshua):
אמתי (when) דתרימונה (you have lifted up) לברה (the Son) דאנשא (of Man)
הידין (then) תדעון (you shall know) דאנה אנה (I AM The Living God *)
ומדם (& anything) מן (from) צבות (the pleasure) נפש (of Myself)
לא (not) עבר (do) אנה (I) אלא (but) איכנא (just as)
דאלפני (has taught Me) אבי (My Father) הכות (so) הו (am) ממלל (speaking) אנה (I)

* “Ena Na” - אנה אנה - again stands alone, indicating that it means more than simply, “I am”. It is a Divine statement revealing the Divine Name and Person to men: The “I AM”, i.e., “Jehovah”. Jesus definitely claimed to be The God of Israel and of the universe.

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Jesus spoke again to them: “When you have lifted up the Son of Man, then you shall know that **I AM** *The Living God*, and I do nothing for My own pleasure, but just as My Father has taught Me, so I am speaking.

29

וּמִן (& He who) דְּשִׁדְרַנִּי (has sent Me) עִמִּי (with Me) אִיתְהוּי (is) וְלֹא (& not)
שִׁבְקֵנִי (has left Me) בְּלַחֲוֵדִי (alone) אֲבִי (My Father) מְטַל (because)
דְּאֵנָּא (I) מְדַם (the thing) דְּשִׁפֵּר (that is beautiful) לֵהּ (to Him)
עֲבַד (doing) אֲנָא (am) בְּכָל־זִמְנִין (at all times)

And He Who has sent Me is with Me, and My Father has not left Me alone, because I am doing always what is beautiful to Him.

30

כִּד (when) הֵלִין (these things) מִמְלַל (speaking) הוּא (He was)
סְנִיֵּאָא (many) הֵימְנוּ (trusted) בֵּהּ (in Him)

When He was speaking these things, many trusted in Him.

31

וְאָמַר (& said) יֵשׁוּעַ (Yeshua) לְהַנּוּן (to those) יְהוּדָיָא (Judeans) דְּהֵימְנוּ (who trusted)
בֵּהּ (in Him) אֵן (if) אַנְתּוֹן (you) תְּכַתְּרוּן (will continue) בְּמִלְתִּי (in My word)
שְׂרִירָאִית (truly) תְּלַמִּידֵי (My disciples) אַנְתּוֹן (you are)

And Jesus said to those Judeans who trusted in Him, “If you will dwell in My word, you are truly My disciples.

32

וְתִדְעוּן (& you will know) שְׂרָאָא (The Truth)
וְהוּ (& that) שְׂרָאָא (Truth) נְהַרְרִכּוּן (will set you free)

And you will know the truth, and that truth will set you free.

33

אֲמַרִּין (they were saying) לֵהּ (to Him) זֵרְעָה (the seed) הֲנִין (we are)
דְּאַבְרָהָם (of Abraham) וּמִן מְתוּם (& from antiquity) עֲבָדוּתָא (bondage) לְאַנְשׁ (to a man)
לֹא (not) פְּלִיחָא (has been served) לִין (by us) אִיכְנָא (how?) אָמַר (say)
אַנְתּוֹן (you) דְּתַהוּוּן (you shall be) בְּנֵי (children) הָאָרָא (of liberty)

And they were saying to Him, “We are the seed of Abraham, and from antiquity we have not served in bondage to a man; How do You say, “You shall be children of liberty”?”

34

אָמַר (said) לְהוֹן (to them) יֵשׁוּעַ (Yeshua)
אָמִין (Amen) אָמִין (Amen) [Timeless Truth] אָמַרְנָא (I speak) לְכוּן (to you)
דְּכַלְמִין (whoever) דְּעַבַד (commits) חַטִּיתָא (sin) עֲבָדָהּ (a servant) הוּ (is) דְּחַטִּיתָא (of sin)

Jesus said to them: “Timeless truth I speak to you, ‘Whoever commits sin is a servant of sin’”.

35

וְעַבְדָּא (& a servant) לֹא (not) מְקוּאָא (abides) לְעַלְמָם (forever)
בְּבֵיתָא (in a house) בְּרָאָא (a son) דִּין (but) לְעַלְמָם (forever) מְקוּאָא (abides)

And a servant does not always remain in the house, but a son always remains.

36

אֵן (if) הוּ (it is) הַכִּיל (therefore) דְּבְרָאָא (that The Son) נְהַרְרִכּוּן (will set you free)
שְׂרִירָאִית (truly) תַּהוּוּן (you shall be) בְּנֵי (children) הָאָרָא (of liberty)

If The Son therefore will set you free, you will truly be the children of liberty.

37

יָדַע (know) אֲנָא (I) הַזֵּרְעָה (the seed) אַנְתּוֹן (you are) דְּאַבְרָהָם (of Abraham)
אַלֵּא (but) בַּעִין (seeking) אַנְתּוֹן (you are)
לְמַקְשְׁלִנִּי (to kill Me) מְטַל (because) דְּלְמַלְתִּי (My word)
לֹא (not) סְפַקִּין (comprehend) אַנְתּוֹן (you)

I know you are the seed of Abraham, but you seek to kill Me because you do not comprehend My word.

38

אֲנָא (I) מְדַם (the thing) דְּחִזִּית (that I have seen)
לוֹת (with) אֲבִי (My Father) מִמְלַל (speaking)
אֲנָא (I am) וְאַנְתּוֹן (you) מְדַם (the thing)

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דחזיתון (that you have seen) לות (with) אבוכון (your Father)
עברין (you are) אנתון (are doing)

I am speaking the thing I have seen with My Father; you are doing the thing that you have seen with your father

39

ענו (they answered) ואמריין (& they were saying) לה (to him) אבון (our father)
דיילן (ours) אברהם (Abraham) הו (is) אמר (said) להון (to them) ישוע (Yeshua)
אלו (if) בנוהי (the children) הויתון (you were) דאברהם (of Abraham) עברוהי (the works)
דאברהם (of Abraham) עברין (doing) הויתון (you would have been)

They answered and were saying to him, "Abraham is our father". Jesus said to them, "If you were children of Abraham, you would have been doing the works of Abraham".

40

השא (now) דין (but) הא (Behold) בעין (seeking) אנתון (you are)
למקטלני (to kill Me) לגברא (a man) דשרירתא (Who the truth)
מללת (I have spoken) עמכון (with you) אידא (which) דשמעת (I have heard) מן (from)
אלהא (God) הדא (this) אברהם (Abraham) לא (not) עבר (did)

But now, behold, you are seeking to kill me,
I, a man who have spoken the truth with you, which I've heard from
God, this Abraham did not do.

41

אנתון (you) דין (but) עברין (doing) אנתון (you are) עבדא (the deeds)
דאבוכון (of your father) אמריין (they were saying) לה (to him)
חנן (we) מן (from) זניותא (fornication) לא (not) הוין (were)
חד (one) אבא (father) אית (is) לן (ours) אלהא (God)

But you are doing the deeds of your father. They were saying to him, "We were not *born* of fornication, we have one father, God."

42

אמר (said) להון (to them) ישוע (Yeshua) אלו (if) אלהא (God)
הוא (were) אבוכון (your Father) מחבין (loving) הויתון (you would have been)
לי (Me) אנא (I) גיר (for) מן (from) אלהא (God)
נפקת (went forth) ואיתת (& I have come) ולא (& not) הוא (did) מן (from)
צבות (pleasure) נפשי (of Myself) אתית (I have come)
אלא (but) הו (He) שדרני (has sent Me)

Jesus said done to them, If God were your father, you would have loved Me, for I have proceeded from God and have not come of My own pleasure but He has sent Me.

43

מטל (For) מנא (why?) מלתי (My word) לא (not)
משתודיעין (do understand) אנתון (you) על (because) דלא (not)
משכחין (can) אנתון (you) שמעין (hear) מלתי (My word)

And why do not understand My word? Because you cannot hear My word.

44

אנתון (you) מן (from) אבא (the father) אכלקרצא (The Devil) איתוכון (are)
ורגתה (& the desire) דאבוכון (of your father) צבין (willing)
אנתון (you are) למעבד (to do) הו (he)
דמן (who from) ברשית (the beginning) קטל (killing) אנשא (men)
הו (is) ובשררא (& in the Truth) לא (does not)
קאם (stand) מטל (because) דשררא (Truth)
לית (there is not) בדה (in him) אמתי (whenever)
דממלל (he speaks) כדבותא (a lie) מן (from)
דילק (his own) הו (he) ממלל (speaks) מטל (because)
דרגלא (of falsehood) הו (he is) אף (also) אבוה (its father)

You are from your father The Devil and the desire of your father you are willing to do; from the beginning he has been killing men and does not stand in the truth because there is no truth in him; whenever he speaks a lie, he speaks from what is his, because he is of falsehood and *is* also its father.

45

אנא (I) דין (but) דשררא (Who The Truth) ממלל (speaking)

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אנא (am) לא (not) מהימנין (are believing) אנתון (you are) לי (Me)

But you are not believing in Me, I who am speaking the truth.

46

מנו (who is?) מנכון (among you)
מכס (convicting) לי (Me) על (concerning)
חטיתא (sin) ואן (& if) שררא (The Truth)
ממלל (speak) אנא (I) אנתון (you) למנא (why?)
לא (not) מהימנין (believe) אנתון (do) לי (Me)

Who among you is convicting me of sin? And if I speak the truth, why do you not believe Me?

47

מן (whoever) דמן (from) אלהא (God) איתוהי (is) מלא (the words)
דאלהא (of God) שמע (hears) מטל (because of) הנהא (this)
אנתון (you) לא (not) שמעין (hearing) אנתון (you are) מטל (because) דלא (not)
היותון (you are) מן (you are) דמן (from) אלהא (God)

Whoever is from God hears God's words; therefore you are not hearing, because you are not from God.

48

ענו (answered) יהודיא (The Jews) ואמרין (and they were saying) לה (to Him)
לא (not?) שפיר (correctly) אמרין (saying) אנחנו (are we) דשמריא (that a Samaritan)
אנת (You are) ודיוא (a demon) אית (is) לך (in You)

The Jews answered and they were saying to Him, "Are we not saying correctly that you are a Samaritan and have a demon in you?"

49

אמר (said) להון (to them) ישוע (Yeshua)
לי (in Me) דיוא (a demon) לא (not)
אית (is) אלא (but) לאבני (My Father)
מיקר (honor) אנא (I) ואנתון (& you) מצערין (dishonor) לי (Me)

Jesus said to them, "A demon is not in Me, but I honor my Father and you dishonor Me".

50

אנא (I) דין (but) לא (not) בעא (seeking) אנא (am)
שובחי (My glory) אית (is) הו (there) דבעא (One Who seeks) ודאן (& judges)

But I am not seeking My glory; There is One Who seeks and judges.

51

אנא (I) ana (speak) rma [Timeless Truth] (Amen) Nyma (Amen) Nyma
לכון (to you) דמן (to whoever) דמלתי (My word) נטר (keeps)
מותא (death) לא (not) נהזא (shall see) לעלם (in eternity)

Timeless truth I speak to you: "Whoever keeps my word shall never see death."

Note: לעלם "L'alam" can be translated "to Eternity", "in Eternity", "to the Age" or "Forever".

52

אמרין (they were saying) לה (to Him) יהודיא (The Jews)
השא (now) ידען (we know) דדיוא (that a demon) אית (is) לך (in you)
אברהם (Abraham) מית (is dead) ונביא (& the prophets) ואנת (& you) אמר (saying)
אנת (are) דמן (whoever) דמלתי (My words) נטר (keeps) מותא (death) לא (not)
נטעם (shall taste) לעלם (for eternity)

The Jews were saying to him, "Now we know that a demon is in you; Abraham is dead and the prophets, and you are saying, "Whoever keeps my words shall not taste death for eternity?"

53

למא (are?) אנת (you) רב (greater) אנת (you) מן (than)
אבון (our Father) אברהם (Abraham) דמית (who died)
מון (& than) נביא (the prophets) דמיתו (who have died)
מנו (who are?) עבד (making) אנת (you) נפשך (yourself)

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Are you greater than our father Abraham who died and the prophets who have died? Who are you making yourself?

54

אמר (said) להון (to them) ישוע (Yeshua) אן (if) אנה (I) (not) משבח (glorify) אנה (I) נפשי (Myself) שובחי (My glory) לא (not) הוא (is) מרם (anything) איתוהי (it is) אבי (My Father) דמשבח (Who glorifies) לי (Me) הו (He) דאמרין (of Whom say) אנתון (you) דאלהן (our God) הו (He is)

Jesus said to them, “ If I glorify Myself, My glory is nothing; it is My Father Who glorifies Me, He of Whom you say, “He is our God.”

55

ולא (& not) ידעתננהי (you know Him) אנה (I) דיין (but) ידע (know) אנה (do) לה (Him) ואן (& if) אמר (had said) אנה (I) דלא (that not) ידע (know) אנה (I) לה (Him) הוא (would have been) אנה (I) לי (Myself) כדבא (a liar) אכותכון (like you) אלא (but) ידע (know) אנה (I) לה (Him) ומלתה (& His word) נטר (keep) אנה (I)

And you do not know Him, but I know Him, and if I had said that I did not know Him, I Myself would have been a liar like you, but I do know him and I keep his word.

56

אברהם (Abraham) אבוכון (your Father) מסוּח (desire) הוא (did) דנחזא (to see) יומי (My day) ונחזא (& he saw) וחדרי (& rejoiced)

Abraham your father desired to see my day, and he saw and rejoiced.

57

אמרין (they were saying) לה (to Him) יהודיא (The Jews) עדכיל (yet) בר (a son) חמשין (of fifty) שנין (years) לא (not) הוית (You are) ולאברהם (You have seen?) חזית (& Abraham)

The Jews were saying to him, “You are not yet fifty years old, and you have seen Abraham?”

58

אמר (said) להון (to them) ישוע (Yeshua) אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנה (I) לכון (to you) דעדלא (before) נהוא (would be) אברהם (Abraham) אנה (I) איתי (AM)

Jesus said to them: “Timeless truth I speak to you: Before Abraham was, **I AM The Living God.**”
(AM) איתי (I) אנה (“Ena ithay”) is a variation of “Ena Na” sometimes also found in The Peshitta OT statements from the mouth of God. As such, it is equivalent to the Hebrew and Aramaic “Ahiah Asher High” - “I AM Who I AM” in Exodus 3:14. The Peshitta also uses “Ena Na” in Exodus 3:4: “I AM The God of your fathers, The God of Abraham, The God of Isaac and The God of Jacob”. 97% of The Peshitta OT occurrences of this phrase are Divine utterances.

59

ושקלו (& they lifted up) כאפא (stones) דנרנמוניהי (to stone Him) וישוע (& Yeshua) אתטשי (hid Himself) ונפק (from) מן (& went out) וזל (& moved on) ואל (their midst) בינתהון (& passed through)

And they picked up stones to stone him, and Jesus hid himself and went out from the temple and passed through their midst and moved on.

Chapter 9

1

וכד (& as) עבר (He passed) חזא (He saw) גברא (a man) סמיא (blind) דמן (from) כרס (womb) אמה (his mother's)

And as he passed, he saw a man blind from his mother's womb.

2

ושאלוהי (& asked Him) תלמידוהי (his disciples) ואמרין (& they were saying) רבן (our Master) מנו (who is it?) חטא (had sinned) דכד (that as) אנה (this one) או (or) אבהוהי (his parents) דכד (he would be born) סמא (blind) נתילד (he would be born)

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And his disciples asked him and they were saying, “Our master, who is it that has sinned, this one or his parents, that he would be born blind?”

³
אמר (said) להון (to them) ישוע (Yeshua) לא (not) הו (he) חטא (had sinned) ולא (nor) אבהוהי (his parents) אלא (but) דנתחזון (that may appear) בה (in him) עבדוהי (the works) דאלהא (of God)

Jesus said to them, “He had not sinned nor his parents, but that the works of God may appear in him”.

⁴
לי (for me) ולא (it is becoming) למעבר (to do) עברא (the works) דמן (of Him Who) דשרני (has sent Me) עד (while) איממא (day) הו (it is) אתא (comes) לליא (the night) דאנש (in which a man) לא (not) משכח (can) למפלה (do work)

It is becoming that I do the works of Him who has sent me while it is day; the night is coming in which a man cannot work.

⁵
כמא (as long as) דבעלמא (in the world) אנא (I am) נוהרה (The Light) אנא (I am) דעלמא (of the world)

As long as I am in the world, I am the light of the world.

⁶
וכך (& when) אמר (He had said) דלין (these things) רק (He spat) על (on) ארעא (the ground) וגבל (the ground) טינא (& formed) מן (from) רוקה (His spittle) וטש (& smeared) על (on) עינוהי (the eyes of him) דהו (who is) סמיא (blind)

And when he had said these things he spat on the ground and formed clay from his spittle and he smeared it on the eyes of him who was blind.

⁷
ואמר (& He said) לה (to Him) זל (go) אשיג (wash) במעמודיתא (in the baptismal pool) דשילוקחא (of Shilokha) ואזל (& he went on) אשיג (he washed) ואתא (& was coming) כד (when) חזא (he saw)

And he said to him, “Go wash in the baptismal pool of Shilokha”, and he went on, he washed, and as he was coming, he saw.

⁸
שבבוהי (his neighbors) דין (but) ואילין (& those) דחזא (who saw) הו (him) להון (to them) מן (who) קדים (before) דהדר (begging) הו (was) אמרין (were saying) הו (they) לא (not?) הו (was it) הו (he) דיתב (who sat) הו (himself) וחדר (& begged)

But his neighbors and those who had seen him begging before were saying: “Was this not he who sat and begged?”

⁹
אית (some) דאמרין (saying) הו (were) דהויו (that it is he) ואית (& some) דאמרין (saying) הו (were) לא (no) אלא (but) מדמא (someone) דמא (like) לה (him) הו (he) דין (but) אמר (saying) הו (was) דאנא (that I) אנא (am he)

Some were saying, “This is he”, and some were saying, “No, but he is someone like him”, but he said, “I am he”.

¹⁰
אמרין (they were saying) לה (to him) איכנא (how?) אתפתח (were opened) עיניך (your eyes)

They were saying to him, “How were your eyes opened?”

¹¹
ענא (he answered) ואמר (& said) להון (to them) גברא (a man) דשמה (of the name) ישוע (Yeshua) עבר (made) טינא (clay) וטש (& anointed) לי (me) על (on) עיני (my eyes) ואמר (& said) לי (to me) זל (go) אשיג (wash) במיא (in the water) דשילוקחא (of Shilokha) ואזלת (& I went) אשיגת (I washed) ואתחזי (& it appeared) לי (to me)

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He answered and said to them, “A man by the name ‘Jesus’ made clay and anointed me on my eyes and said to me, ‘Go wash in the water of Shilokha’, and I went, I washed and I saw”.

¹²
(where is He?) איכו (to him) לה (they were saying) אמרין
(I) אנא (know) ידע (not) לא (to them) להון (he said) אמר

They were saying to him, “Where is he?”; He said to them, “I do not know”.

¹³
(who from) דמן (that one) להו (& they brought him) ואיתוהי
(the Pharisees) פרישא (to) לות (was) הוא (blind) סמיא (before) קדים

And they brought him, who before had been blind, to the Pharisees.

¹⁴
(when) כד (the Sabbath) שבתא (but) דין (it was) - איתיה הות
(his eyes) עינוהי (for him) לה (& opened) ופתח (Yeshua) ישוע (clay) טינא (made) עבר

But it was the Sabbath when Jesus made clay and opened his eyes for him

¹⁵
(the Pharisees) פרישא (asked him) שאלוהי (& again) ותוב
(but) דין (it) הו (to you) לך (appeared) אתחזי (How?) איכנא
(my eyes) עיני (on) על (He put) סם (clay) טינא (to them) להון (he said) אמר
(to me) לי (& it appeared) ואתחזי (& I washed) ואשיגת

And the Pharisees asked him again, “How did sight come to you?” He said to them, “He put clay on my eyes and I washed and sight came to me”.

¹⁶
(from) מן (men) אנשא (were) הוו (& saying) ואמרין
(from) מן (was) הוא (not) לא (Man) גברא (This) הנא (the Pharisees) פרישא
(because the Sabbath) דשבתא (He) הו (God) אלהא
(saying) אמרין (but) דין (others) אחרנא (keeps) נטר (not) לא
(for a man) גברא (is it possible) משכח (How?) איכנא (were) הוו
(to be doing) למעבר (signs) אתותא (these) הלין (being a sinner) חטיא
(among them) להון (there was) אית הות (& division) ופלגותא

And the man of the Pharisees were saying, “This man is not from God because he does not keep the Sabbath”; but others were saying, “How is it possible for a man who is a sinner to do these miracles?” And there was a division among them.

¹⁷
(the one who was blind) סמיא (to him) להו (again) תוב (they were speaking) אמרין
(about him) עלוהי (you) אנת (say) אמר (what?) מנא (you) אנת
(to them) להון (he said) אמר (your eyes) עיניך (for you) לך (who opened) דפתח
(He is) הו (a Prophet) אנא (am) אנא (saying) אמר (I) אמר

Again they were saying to him who had been blind, “What do you say about Him who opened your eyes for you?” He said to them, “I say He is a prophet”.

¹⁸
(concerning Him) עלוהי (were) הוו (believing) הימנו (but) דין (not) לא
(he had been) הוא (that blind) דסמיא (The Judeans) יהודיא
(the parents) להון (they called) דקרו (until) עדמא (& was seeing) וחזא
(who was seeing) דהו (of him) דחזא

But the Judeans did not believe concerning him that he had been blind and was seeing, until they called the parents of the man who was seeing.

¹⁹
(your son) ברכון (this is) הנו (if) אן (them) אנון (& they asked) ושאלו
(saying) אמרין (whom you) דאנתון (the same) הו
(he had been born) אתילד (blind) סמא (that whereas) דכד (were) אנתון
(does he see) חזא (now) השא (How?) איכנא

And they asked them: “If this is your son, the same whom you were saying that whereas he was born blind, how does he now see?”

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20

ענו (answered) דיין (but) אבהוהי (his parents) ואמרו (& said)
ידעינן (we know) דהנו (that this is) ברין (our son)
ורכד (& that being) סמא (blind) אתילד (he was born)

But his parents answered and said, "We know that this is our son and that he was born blind."

21

איכנא (how?) דיין (but) השא (now) חזא (he sees)
או (or) מנו (who is?) פתח (he who opened)
לה (for him) עינוהי (his eyes) לא (not)
ידעינן (we know) אף (also) הו (he) על (has come)
לה לשנוהי (to his age) לה (him)
שאלו (ask) הו (he) חלק (for) נפשה (himself) נמלל (shall speak)

"But how he sees now or who he is that opened his eyes for him we do not know. He has come of age, ask him, for he shall speak for himself."

22

הלין (these things) אמרו (said) אבהוהי (his parents)
מטל (because) דרחלין (afraid) הוו (they were) מן יהודיא (of The Judeans)
פסקו (decided) הוו (had) גיר (for) יהודיא (The Judeans) דאן (that if)
אנש (a man) נודא (would confess) בה (him) דמשיחא (that The Messiah)
הו (He is) נפקוניהי (they would cast him out) מן (from) כנושתא (the synagogue)

His parents said these things because they were afraid of the Judeans, for the Judeans had decided that if a man would confess Him to be The Messiah, they would cast him out of the synagogue.

23

מטל (because of) הנא (this) אמרו (said) אבהוהי (his parents) דעל (he has come)
לה לשנוהי (of age) לה (him) שאלו (ask)

And therefore his parents said, "He has come of age, ask him".

24

וקראוהי (& they called) לגברא (the man) דתרתין (a second)
זבנין (time) להו דאיתוהי הוא (he who had been)
סמא (blind) ואמרו (blind) ואמרו (blind) לה (to him) שבו (glorify)
לאלהא (God) חנן (we) גיר (for) ידעינן (know)
דהנא (that this) גברא (man) חטיא (a sinner) הו (is)

And they called the man a second time who had been blind and they were saying to him, "Glorify God, for we know that this man is a sinner".

25

ענא (answered) הו (he) ואמר (& said) להון (to them) אן (if)
חטיא (a sinner) הו (he is) לא (not) ידע (know) אנא (I) חדא (one thing)
דין (but) ידע (know) אנא (I) דסמא (that blind) הוית (I was) והשא (& now)
הא (Behold) חזא (see) אנא (I)

He answered and said to them, "If he is a sinner, I do not know, but one thing I do know: I was blind and behold, now I see".

26

אמרו (they were saying) לה (to him) טוב (again) מנא (what?)
עבר (did he do) לך (to you) איכנא (How?) פתח (did he open) לך (for you) עניך (your eyes)
They were saying to him again, "What did he do to you? How did he open your eyes for you?"

27

אמר (he said) להון (to them) אמרת (I told) לכון (you) ולא (& not)
שמעתון (you were listening) מנא (why?) טוב (again) צבין (do want) אנתון (you)
למשמע (to listen) למא (interrogative) אף (also) אנתון (you) תלמידא (disciples)
צבין (willing?) אנתון (are?) למהוא (to become) לה (to Him)

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He said to them, “I told you and you were not listening. Why do you want to listen again? Do you also want to become his disciples?”

28

(& they were saying) ואמרין (were insulting him) וצחיהוי (but) דין (they) הנון
(of Him) דהו (a disciple) תלמידה (are) הו (you) אנת (to him) לה
(of Moses) דמושא (are) הנן (disciples) תלמידא (for) גיר (we) הנן

But they were insulting him and were saying to him, “You are His disciple; we are the disciples of Moses.”

29

(God) אלהא (Moses) מושא (that with) דעם (& we know) וידעינן
(not) לא (but) דין (This one) להנא (spoke) מזלל
(He is) הו (where) אימכא (from) מן (we know) ידעינן

“And we know that God spoke with Moses, but we do not know from where this man is.”

30

(& he said) ואמר (man) גברא (that) הו (answered) ענא
(therefore) הכיל (it is) הו (in this) בהרא (to them) להון
(are) למתדמרו (to be marvelled) דאנתון (that you) לא (not) ידעין (aware) אנתון
(He opened) אימכא (from) הו (where) ויעני (He is) ויעני (& eyes) דילי (my) פתח (He opened)

That man answered and said, “This is therefore to be marveled at, that you are not aware from where he is and he opened my eyes.”

31

(to the voice) בקלא (that God) דאלהא (but) דין (we) הנן (know) ידעין
(but) אלא (listens) שמע (not) לא (of a sinner) דחטיא
(of Him) מנה (stands in awe) דרחל (to whomever) למן
(hears) שמע (He) הו (him) להו (His will) צבינה (& does) ועבר

“But we know that God does not listen to the voice of a sinner but listens to whomever stands in awe of Him and does his will.”

32

(that opened) דפתח (it has been heard) אשתמע (not) לא (eternity) עלם (from) מן
(who was born) דאתילד (of one blind) דסמא (the eyes) עינא (a man) אנש

“From eternity it has not been heard that a man has opened the eyes of one who was born blind.”

33

(This One) הנא (were) הוא (God) אלהא (from) מן (not) לא (if) אלו
(to do) למעבר (this) הוא (he would not have been) הוא (able) לא (not) משכח
“If this one were not from God, he would not have been able to do this.”

34

(you) אנת (to him) לה (& they were saying) ואמרין (they answered) ענן
(& you?) ואנת (you were born) אתילדת (in sins) בחטהא (wholly) כלך
(outside) לבר (& they cast him) ואפקוהי (us) לן (are) אנת (teaching) מרף

They answered and were saying to him, “You were born entirely in sins, and are you teaching us?” And they cast him outside.

35

(outside) לבר (that they cast him) דאפקוהי (Yeshua) ישוע (& heard) ושמע
(do?) אנת (to him) לה (& said) ואמר (& He found him) ואשכחה
(of God) דאלהא (in The Son) בברה (you) אנת (trust) מוהימן

And Jesus heard that they had cast him outside, and he found him and said to him, “Do you trust in the Son of God?”

36

(& said) ואמר (who was healed) דאתאסי (he) הו (answered) ענא
(in Him) בה (that I may trust) דאהימן (my Lord) מרי (who is He?) מנו
He who had been healed answered and said, “Who is He, my lord, that I may trust in Him?”

37

(you have seen Him) חזיתיהי (Yeshua) ישוע (to him) לה (said) אמר
(is He) הויו (with you) עמך (Who is speaking) דמזלל (& He) והו

Jesus said to him, “You have seen Him, and He Who is speaking with you is He.”

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38
(my Lord) מרי (I) אנה (believe) מהימן (said) אומר (but) דין, (he) הו
(Him) ליה (he worshipped) סגד (& falling down) ונפל

But he said, "I believe, my lord, and falling down, he worshipped him.

39
(of world) דעלמא (for the judgment) לדינה (Yeshua) ישוע (& said) ואמר
(who do not) דלא (that those) דאילין (I have come) אתית (this) הנא
(who see) דחזין (& those) ואילין (may see) חזין (see) נחזין
(may be blind) נסמון

And Jesus said, "For the judgment of this world I have come, that those who do not see may see and that those who see may be blind."

40
(The Pharisees) פרישא (of) מן (& heard) ושמעו
(were) הנו (who with him) דעמה (those) אילין
(to him) ליה (& they said) ואמרו (these things) דלין
(we) חנן (blind) סמיא (are?) חנן (also) אף (interrogative) למא

And those of the Pharisees who had been with him heard these things and they said to Him, "Are we also blind?"

41
(blind) סמיא (if) אלו (Yeshua) ישוע (to them) להון (said) אומר
(to you) לכון (there had been) הות (not) לית (you were) היותון
(we see) דחזינן (you) אנתון (say) אמרין (but) דין (now) השא (sin) חטיתא
(is) די (standing) קימא (your sin) חטיתכון (this) הנא (because of) מטל

The Jesus said to them, "If you were blind, you would not have had sin, but now you say, ' We see'; because of this, your sin stands."

Chapter 10

1
(speak) אמר [Timeless Truth] אמין (Amen) אמין (Amen) אמין
(that whoever) דמן (to you) לכון (I) אנה
(to the fold) לטירא (the gate) תרעא (from) מן (enters) עאל (not) דלא
(place) דוכא (from) מן (comes up) סלק (but) אלא (of the sheep) דענא
(& a robber) וגיסא (is) הו (a thief) גנבא (he) הו (another) דחרניא

Timeless truth I speak with you: "Whoever enters not by the gate to the sheepfold, but comes up from another place, is a thief and a robber.

2
(the gate) תרעא (from) מן (who enters) דעאל (but) דין (he) הו
(of the flock) דענא (is) הו (The Shepherd) רעיא

He who enters by the gate is the shepherd of the flock.

3
(opens) פתח (of the gate) תרעא (the keeper) נטר (& to this one) ולהנא
(His voice) קלה (hears) שמעא (& the flock) וענא (the gate) לה תרעא
(by their names) בשמהיהון (He calls) קרא (& his sheep) וערבוהי
(them) להון (& leads out) ומפק

To this one the gate keeper opens the gate and the flock hears his voice; he calls his sheep by their names and leads them out.

4
(before it) קדמיה (His flock) ענה (He has brought forth) דאפק (& when) ומא
(go) אזלין (His own) דילה (& His sheep) וערבוהי (He goes) אזל
(His voice) קלה (they know) דידעין (because) מטל (after Him) בתרה

And when he has brought forth his flock, he goes before it and his own sheep go after him, because they know his voice.

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בתר (after) נוכריא (a stranger) דיין (but) לא (not) אזלא (goes) ענא (the flock) אלא (but) ערקא (flee) מנה (from him) דלא ידעא (for not) קלה (it knows) דנוכריא (of a stranger)
But the flock goes not after a stranger, but flees from him, for it does not know a stranger's voice.

הדא (this) פלאתא (allegory) אמר (spoke) להון (to them) ישוע (Yeshua) הנון (they) דיין (but) לא (not) ידעו (knew) מנא (what) מלל (He spoke) עמהון (with them)
Jesus spoke this allegory to them, but they knew not what He was speaking with them.

אמר (said) להון (to them) דיין (but) טוב (again) ישוע (Yeshua) אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לכוון (to you) דאנא אנא (I am The Living God) תרעה (The Gate) דענא (of the flock)
But again Jesus said to them, "Timeless truth I speak to you; I am The Living God, The Gate of the flock."

But again Jesus said to them, "Timeless truth I speak to you; I am The Living God, The Gate of the flock."

וכלהון (& all) אילין (those) דאתו (who came) אנבא (thieves) אנון (were) וניסא (& robbers) אלא (but) לא שמעת (not) אנון (heard) ענא (the flock)
"And all who have come were thieves and robbers, but the flock did not hear them.

"And all who have come were thieves and robbers, but the flock did not hear them.

אנא אנא (I am The Living God) תרעה (The Gate) ובי (& by Me) אן (if) אנש (a man) נעול (will enter) נהא (he shall live) ונעול (& shall enter) ונפוק (& shall go out) ורעיא (& the pasture) נשכח (& shall find)
I am The Living God, The Gate; if anyone will enter by Me, he shall live and shall go in and out and shall find the pasture.

I am The Living God, The Gate; if anyone will enter by Me, he shall live and shall go in and out and shall find the pasture.

גנבא (a thief) לא (not) אתא (comes) אלא (but) דנגנב (that he may steal) ודנקטול (& that he may kill) ודנובד (& that he may destroy) אנא (I) אתית (have come) דחיא (that life) נהוון (shall be) להון (to them) ומדם (& whatever) דיתיר (abundant thing) נהוא (may be) להון (to them)
But a thief comes not except to steal, kill and destroy; I have come that they may have life, and whatever abundance they may have.

But a thief comes not except to steal, kill and destroy; I have come that they may have life, and whatever abundance they may have.

אנא אנא (I AM The Living God) רעיא (The Shepherd) טבא (Good) רעיא (The Shepherd) טבא (Good) נפשה (His life) סאם (lays down) חלקי (in place of) ענה (His flock)
I AM The Living God, The Good Shepherd. The Good Shepherd lays down His life for His flock.

I AM The Living God, The Good Shepherd. The Good Shepherd lays down His life for His flock.

אגירא (a hired man) דיין (but) דלא (that not) הוא (is) רעיא (a shepherd) ולו (and not) דילה (his own) אנון (are) ערבא (the sheep) מנא (whenever) דחזא (he sees) דאבא (a wolf) דאתא (is coming) שבק (leaves) ענא (the flock) וערק (& flees)
But a hired man who is not a shepherd, whenever he may see a wolf coming, leaves the flock and flees.

But a hired man who is not a shepherd, whenever he may see a wolf coming, leaves the flock and flees.

אגירא (a hired man) דיין (but) ערק (flees) מטל (because) דאגירא (a hired man) הו (he is) ולא (& not) בטיל (cares) לה (a wolf) על (about) ענא (the flock) ואתא (& comes) דאבא (the flock) חטפ (snatches) ומבדר (& scatters) לה (it) לענא (the flock)
But a hired man flees because he is a hired man, and cares not about the flock, and a wolf comes snatching at and scattering the flock.

But a hired man flees because he is a hired man, and cares not about the flock, and a wolf comes snatching at and scattering the flock.

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אנא אנא (I AM The Living God) רעיא (The Shepherd) טבא (The Good) וידע (know)
(mine) לדילי (mine) ומתידע (& am known) אנא (I) מן (by) דילי (mine)

I AM *The Living God*, The Good Shepherd. I know Mine and am known by Mine.

15
איכנא (just as) דידע (knows) לי (Me) אבי (My Father)
(am) אנא (& I) ידע (knowing) אנא (am)
לאבבי (My Father) ונפשי (& My Soul)
סאם (lay down) אנא (I) חלף (for the sake of) ענא (the flock)

Just as My Father knows Me and I know My Father, and My life I lay down for the flock's sake.

16
אית (there are) לי (to me) דין (but) אף (also) ערבא (sheep) אחרנא (other)
אילין (which) דלא (not) הוו (were) מן (from) טירא (fold) הנא (this)
ואף (& also) להון (them) ולא (it is necessary) לי (for Me) למיתיו (to bring) אנון (they)
(& shall be) קלי (also shall hear) קלי (My voice) ותהיא (The Shepherd)
ענא (the fold) כלה (entire) חרא (one) וחד (& One) רעיא (One)

But I have other sheep which were from this fold; I must also bring them. They also will hear My voice, and the entire fold shall be one and One Shepherd.

17
מטל (because of) הנא (this) אבי (My Father) רחם (delights in) לי (Me) דאנא (because I)
סאם (laying down) אנא (am) נפשי (My Life) דתוב (that again) אסביה (I shall take it)

Because of this My Father delights in Me, because I am laying down My life that I shall take it again.

18
לא (not) הוא (it) אנש (a man) שקל (takes)
לה (it) מני (from me) אלא (but) אנא (I) סאם (laying down)
(I) ana (am authorized) jyls (My will), ynybu (of) Nm (it) hl (am) ana
(for) דאסימיה (to lay it down) ושליט (& am authorized) אנא (I) דתוב (that again)
אסביה (I shall take it) דהנא (this) פוקדנא (commandment)
קבלת (I have received) מן (from) אבי (My Father)

No man takes it from me; I am laying it down of My own will, for I am authorized to lay it down, And am authorized to take it again; this commandment I have received from My Father.

19
והות (& there was) תוב (again) פלגותא (division) ביני (among)
יהודיא (The Judeans) מטל (because of) מלא (words) הלין (these)

And again there was a division among the Judeans because of these words.

20
ואמרין (& saying) הוו (were) סגיאא (many)
מנהון (among them) דדיוא (that a demon)
אית (is) לה (in Him) ומשנא (& raving) שנא (he is mad)
מנא (Why?) שמעין (are listening) אנתון (you) לה (Him)

And many among them were saying, "There is a demon in Him and He is raving mad, why are you listening to Him?"

21
אחרנא (the others) דין (but) אמרין (saying) הוו (were)
הלין (these) מלא (words) לא (not) הוי (are)
דדיוא (of one possessed) למא (interrogative) דינא (a demon)
משכח (can?) עינא (the eyes) דסמיא (of the blind) למפתחו (open)

But the others were saying, "These are not the words of one who is possessed. Can a demon open the eyes of the blind?"

22
הוא (it was) דין (but) עאדא (the feast day) דחודתא (of dedication)
באורשלם (in Jerusalem) וסתוא (& winter) הוא (it was)

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But it was the feast day of the dedication in Jerusalem, and it was winter.

23
(Yeshua) ומהלך (was) הוא (& walking) ביהכלא (in the temple) באסטוא (in the porch) דשלימון (of Solomon)

And Jesus was walking in the temple in the porch of Solomon.

24
(& they were saying) וחררוהי (The Jews) ויאמרין (to Him) לה (How long?) נסב (are taking) עדמא לאמתי (you) אנת (if) אן (our souls) אנת (are) משיחא (The Messiah) אמר (tell) לן (us) גליאית (openly)
And the Judeans surrounded Him and were saying, "How long will you take our minds?
If You are The Messiah, tell us plainly."

25
(to them) ענא (answered) ישוע (Yeshua) ואמר (& said) להון (believing) אמרת (I told) לכון (you) ולא (& not) מדהימנין (that I) עבד (doing) אנא (am) אנתון (you are) ועבדא (& the works) דאנא (of My Father) הגון (they) סהדין (testify) עלי (of Me) בשמה (in the Name) דאבי

Jesus answered and said to them, "I have told you, and you do not believe, and the works that I do in the Name of My Father, they testify of Me."

26
(are) אלא (but) אנתון (you) לא (not) מדהימנין (believing) אנתון (you are) מטל (because) דלא (that not) הויתון (I said) לכון (of) ערבי (My sheep) איכנא (just as) דאמרת

But you do not believe, because you are not of My sheep, just as I said to you.

27
(& I) ערבא (sheep) דיילי (My) קלי (My voice) שמעין (hear) ואנא (I) ידע (knowing) אנא (am) להון (them) ודהגון (& they) אתין (come) בתרי (after me)

My sheep hear My voice and I know them and they follow Me.

28
(eternal) ואנא (& I) יהב (giving) אנא (am) להון (to them) חיא (life) דלעלם (& not) נאכדון (they shall perish) לעלם (forever) ולא (& not) אנש (a man) נחטופ (shall snatch) אנון (them) מן (from) אידי (My hand)

And I am giving them eternal life, and they shall never perish, and no one shall snatch them from My hand.

29
(than) אבי (My Father) גיר (* for) דיהב (Who gives) לי (to Me) מן (all) רב (greater) הו (is) ולא (& not) אנש (a man) משכח (is able) דמן (a thing from) נחטופ (of My Father) דאבי (the hand)

My Father Who gave them to Me is greater than all, and no one is able to snatch anything from My Father's hand.

30
אנא (I) ואבי (& My Father) חד (one) הגן (we are)

I and My Father, We are One.

31
ושקלו (& picked up) טוב (again) יהודיא (The Judeans) כאפא (stones) למרגמה (to stone Him)

And the Judeans picked up stones again to stone Him.

32
אמר (said) להון (to them) ישוע (Yeshua) סניאא (many) עבדא (works) שפירא (excellent) מן (from) לנת (the presence) אבי (My Father) חויתכון (I have shown you) מטל (for) אינא (which?) עבדא (works) מנהון (among them) רגמין (stoning) אנתון (are you) לי (Me)

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And Jesus said to them, “many excellent works from the presence of My Father I have shown you. For which of those works are you stoning Me?”

33
אמרין (were saying) לה (to Him) יהודיא (The Judeans) לא (not) (stoning) רגמין (excellent) שפירא (works) עברא (for) מטל (it is) הוא (we are) לך (You) אלא (but) מטל (because) דמגדף (blaspheme) אנת (You) וחד (man) איתך (& when) בר (being) אנשא (a son of) אנת (You) עבר (make) אנת (Yourself) אלהא (God)

The Judeans were saying to Him, “It is not for excellent works that we are stoning You, but because You blaspheme, and as You are a man, You make Yourself God.”

34
אמר (said) להון (to them) ישוע (Yeshua) לא (not?) הוא (is it) (in your Law) כתיב (written) בנמוסכון (thus) אנת (I) אמרת (have said) דאלהא (that gods) אנתון (you are)

Jesus said to them, “Is it not written in your law, ‘I have said, “You are gods”’?”

35
אן (if) להון (those) אמר (He called) אלהא (gods) מטל (because) דלותהון (with them) הות (was) מלתא (the Word) דאלהא (of God) ולא (& not) משכח (can) כתבא (the scripture) דנשתרא (be destroyed)

If He called those men gods because the Word of God was with them and the scripture cannot be destroyed

36
לאינא (the One) דאבא (Whom The Father) קדשה (sanctified Him) ושדרה (& sent Him) לעלמא (into the world) אנתון (you) אמרין (saying) אנתון (are?) דמגדף (blaspheme) אנת (You) על (because) דאמרת (I said) לכון (to you) דברה (The Son) אנא (I am) דאלהא (of God)

Are you saying to The One Whom The Father sanctified and sent into the world, “You blaspheme”, because I said to you, “I AM The Son of God”?

37
אלא (if not) עבר (do) אנא (I) עברא (the works) דאבי (of My Father) לא (not) תהימנונני (you should believe Me)

If I do not the works of My Father, you should not believe Me.

38
אן (if) דין (but) עבר (do) אנא (I) אפן (even if) לי (Me) לא (not) מזהימנין (believing) אנתון (you are) להון (those) לעברא (deeds) דימנו (believe) דתדעון (that you may know) ותהימנון (& that you may believe) דאבי (that My Father) בי (is in Me) ואנא (& I) באבי (in My Father)

But if I do, even though you do not believe Me, believe those deeds, so that you may know and that you may believe that My Father is in Me and I in My Father.

39
ובעו (& sought) הון (they) טוב (again) דנאחרונידי (to seize Him) ונפק (& He escaped) לה מן (from) בית (among) אידיהון (their hands)

And they again sought to seize Him, and He escaped from their hands.

40
ואזל (& went on) לה (to it) לעברא (to the crossing) דיורדנן (of The Jordan) לדוכתא (to the place) איכא (where) דאיתודי (had) הוא (been) יוחנן (Yokhannan) מן (from) קדים (before) כד (when) מעמד (baptized) הוא (he) והוא (& He stayed) תמן (there)

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And He went on to the crossing of The Jordan, to the place where John had been before when he was baptizing, and there He stayed.

41

ואתו (& came) אנשא (men) סניאא (many) לותה (to Him) דאמרין (& saying) הוו (they were) דיוחנן (that Yokhannan) אף (even) לא (not) חדא (one) אתא (sign) עבד (did) כלמדם (everything) דין (but) דאמר (that had said) יוחנן (John) על (about) גברא (Man) הנא (This) שריר (true) הו (is)

And many people came to Him and were saying, “John did not even one miracle, but everything that John had said about This Man is true.”

42

וסניאא (& many) דימנו (believed) בה (in Him)

And many believed in Him.

Chapter 11

1

אית הוּא (there was) דין (but) חד (a certain one) דכריה (who was sick) לעזר (Lazar) מן (from) בית-עניא (Byth-anya) קריתא (the village) אחוה (the brother) דמרם (of Miriam) ודמרתא (and of Martha)

The Greek has: ην δε τις ασθενων λαζαρος απο βηθανιας εκ της κωμης μαριας και μαρθας της αδελφης αυτης

1 ¶ (AV) Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

The Peshitta has: אית הוּא דין חד דכריה לעזר מן בית-עניא קריתא אחוה דמרם ודמרתא

1 ¶ (MUR) And a certain man was sick, Lazarus of the town of Bethany, the brother of Mary and Martha.

Her Brother: (Aramaic) אחוה - אַחְוָה

Her Sister: (Aramaic) דחיתה - דַחְתִּיָה

Her Sister: (Hebrew) אחתה - אַחְתָּהּ

It looks like a Greek translator had a problem with the Semitic form of naming a town (בית-עניא קריתא),

“Bethany Town” and the spelling of “אחוא” (“Achuah”-“Brother”), which apparently was mistaken for “דחיתה” (“D’Khatha”-“Sister”). The Greek has “the town of Mary and her sister Martha”;

The Peshitta’s Aramaic has “the brother of Mary and Martha”.

“Town” should not be connected with any word following it, only with “Bethany”.

A very literal reading, disregarding the Semitic use of town as part of the name of Bethany would lead to something like the following sense: “And a certain man was sick, Lazarus of Bethany, the town of the brother of Mary and Martha.” That would have been OK, but apparently, the Greek translator misread “Brother” as “Sister”, thereby throwing a monkey wrench into the meaning of the verse: “The sister of Mary and Martha” does not work, so “sister” must be moved in the Greek text to follow “Martha”:

Hence, “the town of Mary and her sister Martha”.

Please note that the Greek does not really make good sense here: “Lazarus was from the town of Mary and her sister”? So what? He was their brother! The next verse alludes to that, but The Peshitta makes it plain in verse 1.

The Hebrew spelling of the word “Her sister” is even closer to the Aramaic spelling of “Her brother” than the old Aramaic script spelling:

Compare “Her Brother”: (Aramaic) אחוה - אַחְוָה

and “Her Sister”: (Hebrew) אחתה - אַחְתָּהּ

For “la piece de la resistance”, here is Jastrow’s Aramaic – Hebrew entry from the Targums on the Aramaic word “Akhatha”(Same as the Hebrew spelling above):

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אָחָת (אָחָת), אָחָתָא f. ch.=h. אָחָתָא. Targ. Jer. XXII, 18; a. fr.—Pes. 4^a; a. fr.—Pl. אָחָתָא. Targ. Job. I, 4 (ed. אָחָתָא); a. e.—Yeb. 32^b. Šabb. 13^a. Yeb. 66^a top (*twin sisters*).

Apparently the older Aramaic retained the Hebrew form and was used as in The Aramaic Targum in Jeremiah

22:18, meaning “ or . The Peshitta reading, “ or .”

Whether the translator thought he saw or or either is close enough to or to account for a possible error in translation and produce the Greek reading from the Aramaic of The Peshitta.

It would be a very difficult case to make to say the Aramaic came from the Greek, even if “sister” were to be misread as “brother”, which are very similar in Greek; there would have been more than reconstructive surgery going on here. To get “Lazarus of the town of Bethany, the brother of Mary and Martha” from “Lazarus, of Bethany, the town of Mary and her sister Martha” would be progressive evolution! The translator would have misread the definite article “” as well as “” (“Sister”) and dropped “” (“her”), all three of which are feminine, and made a masculine noun “brother” out of them. It is triply unlikely that three words would be misread, as opposed to one, as in the other scenario discussed above. One would also be arguing that the Peshitta translation made much better sense than the original in such a case (and The Peshitta does make much better sense than the Greek text). That also seems extremely unlikely and counter productive to NT Theology.

2

מרים (Mary) דין (but) הרוא (this) איתיה (is) הי (she)
 דמשחת (the one who anointed) בבסמא (with ointment) רגלודי (the feet)
 ושוית (of Jesus) בסערה (& wiped) אחוה (the brother) הוא (was)
 לעזר (Lazar) דכריה (who sick) הוא (was) דהוא (of this one)

3

ושדרין (& sent) תרתיהין (two) אחותה (his sisters) לות (to)
 ישוע (Yeshua) ואמרן (& they were saying) מרן (our Lord)
 הוא (Behold) הו (he) דרחם (whom love) אנת (you) כריה (is sick)

4

ישוע (Yeshua) דין (but) אמר (said) הנא (this) כורהנא (sickness) לא (not)
 הוא (was) דמותא (of death) אלא (but) חלף (for)
 תשבוחתא (the glory) דאלהא (of God) דנשתבחה (that may be glorified)
 ברה (The Son) דאלהא (of God) משלתה (because of it)

5

מחב (love) הוא (did) דין (but) הו (He) ישוע (Yeshua)
 למרתא (Martha) ולמרים (& Mary) וללעזר (& Lazar)

Greek has “Now Jesus loved Martha, and her sister, and Lazarus”, again inferior to the Aramaic text: “But Jesus loved Martha and Mary, and Lazarus.”

6

וכד (& when) שמע (He heard) דכריה (that he was sick) כתר (He remained)
 בדוכתא (in the place) דאיתוהי (where He) הוא (was) תרין (two) יומין (days)

7

ובתרכן (& after this) אמר (He said) לתלמידוהי (to his disciples)
 תו נאזל (come) נאזל (we shall go) תוב (again) ליהוד (to Judea)

8

אמרין (were saying) לה (to Him) תלמידוהי (His disciples) רבן (our Rabbi)
 השא (now) יהודיא (The Jews) בעין (seeking) הוו (were)
 למרגמך (to stone You) ותוב (& again?) אזל (going) אנת (you are) לתמן (there)

9

אמר (said) להון (to them) ישוע (Yeshua) לא (not) תרתעסרא (twelve)
 שעיין (hours) אית (are) ביומא (in a day) ואן (& if) אנש (a man)
 מהלך (walks) באיממא (in daylight) לא (not) מתתקל (he stumbles)
 מטל (because) דחזא (he sees) נוהרה (the light) דעלמא (of the world) הנא (this)

10

אן (if) אנש (a man) דין (but) בלליא (in the night) נהלך (he shall walk)
 מתתקל (he stumbles) מטל (because) דנהירא (light) לית (there is no) בה (in him)

11

הלין (these) אמר (said) ישוע (Yeshua) ובתרכן (& afterwards) אמר (He said)
 להון (to them) לעזר (Lazar) רחמן (our friend) שכב (is resting)

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אלא (but) אזל (going) אנא (I am) דאעיריודה (that I may wake him)

12

אמרין (were saying) לה (to Him) תלמידיה (His disciples)
מרן (our Lord) אן (if) דמך (he is sleeping) מותחלם (he is recovering health)

13

הו (He) דין (but) ישוע (Yeshua) אמר, על (spoke) מותה (his death)
(lying down) ודהנן (& they) סברו דעל (thought) מדמכא (that about)
הו (He) דשנתא (of sleep) אמר (He had spoken)

14

הידין (then) אמר (said) להון (to them) ישוע (Yeshua) פשיקאית (plainly)
לעזר (Lazar) מית (has died) לה

15

והודא (& am glad) אנא (I) דלא (that not) הוית (I was)
תמן (there) מטלתכון (for your sakes) דתהימנן (that you may believe)
אלא (but) הלכו (you go) לתמן (there)

16

אמר (said) תאומא (Thoma) דמתאמר (Thoma) (who is called) תאמא (The Twin)
לתלמידא (to the disciples) חברוהי (his fellow)
נאזל (let us go) אף (also) הנן (we) נמות (shall die) עמה (with Him)

17

ואתא (& came) ישוע (Yeshua) לבית-עניא (to Byth-anya) ואשכח (& found)
דארבעא (four) לה (him) יומין (days) דאיתוהי (being)
בבית קבורא * (in the tomb)

* “*Byth Qabura*” is an Aramaic idiom for “a tomb”; it literally means, “*House of burial*”.
All Aramaic words printed in purple are idioms, throughout the Gospel.

18

איתיה הות (was) דין (but) ביתעניא (Byth-anya) על גנב (beside) אורשלם (Jerusalem)
כד (while) פריקא (separated) מנה (from it) איך (about) אסטודתא (furlongs) חמשתעסר (fifteen)

19

וסניאא (& many) מן (of) יהודיא (The Jews) אתיאין (coming) הו (were)
לות (to) מרתא (Martha) ומרים (Mary) דנמלון (& Mary) דנמלון (that they may comfort)
בלבהין (their hearts) מטל (concerning) אחוהין (their brother)

20

מרתא (Martha) דין (but) כד (when) שמעת (she heard) דישוע (that Jesus)
אתא (had came) נפקת (she went out) לאורעה (to meet Him)
מרים (Mary) דין (but) בביתא (in the house) יתבא (sitting) הות (was)

21

ואמרת (& said) מרתא (Martha) לישוע (to Jesus) מרי (my Lord)
אלו (if) תנן (here) הוית (you had been)
לא (not) מאת (died) הוא (would have) אחי (my brother)

22

אלא (but) אף (even) השא (now) ידעא (know) אנא (I)
דכמא (that as much as) דתשאל (You ask)
לאלהא (God) יהב (He shall give) לך (to you)

23

אמר (said) לה (to her) ישוע (Yeshua) קאם (shall rise) אחוכי (your brother)

24

אמרא (& said) לה (to Him) מרתא (Martha) ידעאנא (I know)
דקאם (that he shall rise) בנוחמא (in the resurrection) ביומא (in the day) אחריא (last)

25

אמר (said) לה (to her) ישוע (Yeshua) אנא אנא (I AM The Living God)
נוחמא (The Resurrection) וחיא (& The Life) מן (whoever) דמדימן (trusts)
בי (in Me) אפן (even if) נמות (he dies) נחא (he shall live)

26

וכל (& everyone) דחי (who lives) ומדימן (& believes) בי (in Me)
לעלם (to eternity) לא (not) נמות (shall die) מדימנתי (Do you believe?) הדיא (this)

27

אמרא (& she said) לה (to Him) אין (Yes) מרי (my Lord)
אנא (I) מדימנא (believe) אנא (do)

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דאנת (that You) הו (are) משיחא (The Messiah) ברה (The Son)
(of God) דאתא (that has come) לעלמא (into the world)

28

וכד (& when) אמרת (she had said) הלין (these things) אזלת (having gone)
קרת (she called) למרים (Mary) חתה (her sister) כסיאית (secretly) ואמרא (& she said)
לה (to her) רבן (our Rabbi) אתא (has come) וקרא (& has called) לכי (for you)

29

ומרים (& Mary) כד (when) שמעת (heard) קמת (she arose) עגל (quickly)
ואתיא (& coming) הות (was) לותה (to Him)

30

הו (was) דין (but) ישוע (Yeshua) לא (not) עדכיל (yet) אתא (come)
הוא (had) לקריתא (to the village) אלא (but) בה (in it) הוא (He was)
בהי (in that) דוכתא (place) דארעתה (Martha) מרתא (in which He met)

31

אף (also) הנון (there were) דין (but) יהודיא (The Jews) דאית הו (who were)
עמה (with her) בביתא (in the house) דמביאין (who comforting)
הו (were) לה (her) דחזו (who saw) למרים (Mary)
דעגל (quickly) קמת (rise) נפקת (& go out) אזלו (they went) להון (themselves)
בתרה (after her) סברו (they thought) גיר (for) דלקברא (that to the tomb)
אזלא (she went) למבכא (to weep)

32

הי (she) דין (but) מרים (Mary) כד (when) אתת (she came)
איכא (where) דאיתודי הוא (was) ישוע (Yeshua) ודזיתה (& saw Him)
נפלת (she fell) על (before) רגלוהי (His feet)
ואמרא (& she said) לה (to him) אלו (Oh that!) תנן (here)
הוא (would have) אחי (my brother)
הוית (you were) מרי (my Lord) לא (not) מאת (died)

33

ישוע (Yeshua) דין (but) כד (when) חזה (saw) דבכיא (that she wept)
וליהודיא (& Jews) הנון (those) דאתו (who came) עמה (with her)
דבכין (weeping) אתעזז (He was powerfully moved) ברוחה (in His Spirit)
ואזיע (& was moved) נפשה (His Soul)

34

ואמר (& He said) איכא (where?) סמתונידי (have you laid him)
ואמרין (& they were saying) לה (to Him) מרן (our Lord) תא (Come) חזי (see)

35

ואתיין (& come) הו (did *) דמעוהי (the tears) דישוע (of Jesus)

- *“Hwai” is also an expression of grief; “Woe”, “Alas”. We often find plays on words in the Aramaic of The Peshitta NT- words with significant double meanings or which rhyme with another related word in the verse.*

36

ואמרין (& saying) הו (were) יהודיא (The Jews)
חזו (Behold) כמה (how much) רחם (loved)
הוא (He) לה (him)

37

אנשין (the people) דין (but) מנהון (among them) אמרו (said)
לא (not?) משכח (able) הוא (was) הנא (This One) דפתח (Who opened)
עינודי (the eyes) דהו (of him) סמיא (who is blind) נעבד (that he should cause)
דאפ (that even) הנא (this one) לא (not) נמות (would die)

38

ישוע (Yeshua) דין (but) כד (as) מתעזז (He was powerfully moved)
בינוהי (within Himself) ולח אתא (also came) לבית קבורא (to the tomb) והו (& that)
בית קבורא (tomb) איתודי הוא (was)
מערתא (a cave) וקאפא (and a stone)
סימא (placed) הות (was) על (over) תרעה (its door way)

39

ואמר (& said) ישוע (Yeshua) שקולו (take away) כאפא (stone)
הוא (this) אמרא (said) לה (to him) מרתא (Martha)

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חתה (the sister) דהו (of him) מיתא (who died) מרי (my Lord)
מן (by) כדו (now) סרי (it is putrid) לה (on him)
ארבעא (four) לה (are upon it) גיר (for) יומין (days)

40

אמר (said) לה (to her) ישוע (Yeshua) לא (not?)
אמרת (said I) לכי (to you) דאן (that if) תהימנין (you would believe)
תחזין (you would see) שובחה (the glory) דאלהא (of God)

41

ושקלו (& they took away) כאפא (stone) הי, (that) והו (& Himself)
ישוע (Yeshua) ארים (lifted) עינוהי (His eyes) לעל (above) ואמר (& said)
אבא (Father) מודא (thank) אנא (I) לך (You) דשמעתני (that You have heard Me)

42

ואנא (& I) ידע (know) אנא (do) דבכלזבן (that always)
שמע (hear) את (You) לי (Me) אלא (but) מטל (for the sake of)
כנשא (crowd) הנא (this) דקאם (that is standing) אמר (said) אנא (I) הלין (these things)
דנדימנן (that they may believe) דאנת (that You) שדרתני (have sent Me)

43

וכד (& when) אמר (He had said) הלין (these things)
קעא (He cried) בקלא (in a voice) רמא (loud) לעזר (Lazar) תא (come) לבר (out)

44

ונפק (& came out) הו (He) מיתא (who had died) כד (while)
אסירן (were bound) אידוהי (his hands) ורגלוהי (& his feet)
בפסקותא (in swathing bands) ואפוהי (& his face) אסירן (was bound)
בסודרא (in a turban) אמר (said) להון (to them) ישוע (Yeshua)
שראוהי (unbind him) ושבוקו (& let him) אזל (go)

45

וסניאא (& many) מן (of) יהודיא (The Jews) דאתו (that came)
לות (to) מרים (Mary) כד (when) חזו (they saw)
מדם (the thing) דעבר (did) ישוע (Yeshua) הימנו (believed) בה (in Him)

46

ואנשין (& people) מנהון (among them) אזלו (went) לות (to) פרישא (the Pharisees)
ואמרו (& they told) להון (them) מדם (the thing) דעבר (did) ישוע (Yeshua)

47

ואתכנשו (& were gathered) רבי (the chief) כהנא (priests) ופרישא (& Pharisees)
ואמרו (& saying) הו (they were) מנא (What?) נעבר (shall we do) דהנא (This)
גברא (Man) אתותא (miracles) סניאתא (great) עבר (is doing)

48

ואן (& if) שבקיין (allow) חנן (we) לה (Him) הכנא (thus)
כלהון (all) אנשא (the people) מדימנין (shall believe)
בה (in Him) ואתין (& shall come) רהומיא (The Romans) שקליין (taking away)
אתרן (our position) ועמן (& our nation)

49

חד (one) דין (but) מנהון (of them) דשמה (whose name was)
קיפא (Qaipha) רב (the high) כהנא (priest) הוא (he was) דהי (that)
שנתא (year) ואמר (& he said) להון (to them) אנתון (you)
לא (not) ידעין (know) אנתון (do) מדם (anything)

50

ולא (& not) מתחשבין (calculate) אנתון (you) דפקח (that it is profitable)
לן (for us) דחד (that one) גברא (man) נמות (should die) חלף (instead of)
עמא (the nation) ולא (& not) כלה (the whole) עמא (nation) נאבר (should perish)

51

הדא (this) דין (but) מן (from) צבות (accord) נפשה (his own)
לא (not) אמר (said) אלא (but) מטל (because) דרב (high) כהנא (priest)
הוא (he was) דהי (that) שנתא (year) אתנבי (prophesied) דעתיד (that prepared)
הוא (was) ישוע (Yeshua) דנמות (that He should die) חלף (for) עמא (the nation)

52

ולא (& not) בלחוד (only) חלף (in place of) עמא (the nation)
אלא (but) דאף (so that also) בניא (the children) דאלהא (of God)
דמברדין (who had scattered) נכנש (He should gather) לחדא (into one)

53

ומן (& from) הו (that) יומא (day)
אתחשבו (calculating) הו (they were) דנקטלוניהי (that they should kill Him)

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54
הו (He) דין (but) ישוע (Yeshua) לא (not) מהלך (walking)
הוא (was) גליאית (openly) בית (among) יהודיא (The Jews)
אלא (but) אזל (He went) ליה מן (from) תמן (there) לאתרא (to a region)
דקריב (that is near) לחורבא (the Arabah) לכרכא (to a fortress city) דמתקרא (which is called)
אפרים (Ephraim) ותמן (& there) מתהפך (was employed) הוא (He)
עם (with) תלמידוהי (His disciples)

55
קריב (drawing near) הוא (was) דין (but) פצחא (The Passover) היהודיא (of The Jews)
וסלקו (& came up) סניאא (many) מן (from) קוריא (the villages) לאורשלם (to Jerusalem)
קדם (before) עדעדא (the feast) דנרכון (to purify) נפשון (their souls)

56
ובעין (& seeking) הו (they were) לה (for) לישוע (Yeshua) ואמרין (& saying) הו (they were)
חד (one) לחד (to another) בהיכלא (in the temple) מנא (what?)
סברין (think) אנתון (do you) דלא אתא (shall He come?) לעדעדא (to the feast)

57
רבי (chief) כהנא (the priests) דין (but) ופרישא (& Pharisees) פקדו (ordered) הו (they)
דאן (that if) אנש (a man) גרע (should know) איכו (where He is)
נברק (he should show) להון (them) איך (so) דנאחדוניהי (they might sieze Him)

Chapter 12

1
ישוע (Yeshua) דין (but) קדם (before) שתא (six) יומין (days)
דפצחא (of the Passover) אתא (came) לבית-עניא (to Byth-anya) איכא (where)
דאיתוהי הוא (was) לעזר (Lazar) הו (he) דאקים (whom raised) מן (from) בית
מיתא (the grave) הו (Himself) ישוע (Yeshua)

2
ועבדו (& they made) לה (for Him) תמן (there) חשמיתא (a supper) ומרתא (& Martha)
משמשא (serving) הות (was) ולעזר (& Lazar) חד (one) מן (of)
סמיכא (the guests) הוא (was) דעמה (with Him)

3
מרם (Mary) דין (but) שקלת (took) שטיפתא (an alabaster vase)
דבסמא (of ointment) דנרדין (of Indian Spikenard) רשיא (the best) סני (very)
דמא (precious) ומשחת (& she anointed) רגלוהי (the feet) דישוע (of Jesus) ושית (& she wiped)
בסערה (with her hair) רגלוהי (His feet) ואתמלי (& was filled)
ביתא (the house) מן (from) ריחה (the fragrance) דבסמא (of the ointment)

4
ואמר (& said) יהודא (Judah) סכריוטא (Scariota) חד (the one) מן (of)
תלמידוהי (His disciples) הו (he) דעתיד (who prepared) הוא (was) דנשלמויהי (to betray Him)

5
למנא (Why?) לא (not) אזדבן (was sold) משהא (oil) הנא (this) בתלת (for three)
מאא (hundred) דינרין (denarii) ואתיהב (& given) למסכנא (to the poor)

6
הדא (this) דין (but) אמר (he said) לא (not) הוא (was it) מטל (because)
דעל (about) מסכנא (the poor) בטיל (concerned) הוא (it) לה (him)
אלא (but) מטל (because) דנגבא (a thief) הוא (he was)
וגלוסקמא (& the money box) לוותה (with him) הוא (was)
ומדם (& anything) דנפל (that which fell) הוא (into it) בה (did)
הו (he) טעין (carry) הוא (did)

7
אמר (said) דין (but) ישוע (Yeshua) שבוקיה (Let her alone)
ליומא (for the day) דקבורי (of my burial) נטריתה (she has kept it)

8
בכלזבן (in all times- always) גיר (for) מסכנא (the poor) אית לכון (you have)
עמכון (with you) לי (me) דין (but) לא (not)
בכלזבן (in all times- always) אית לכון (you have)

9

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ושמעו (& heard) כנשא (the crowds) סגיאא (great) מן (from) יהודיא (The Jews)
דתמן (that there) הו (is) ישוע (Yeshua) ואתו (& they came) לא (not)
מטל (because of) ישוע (Yeshua) בלהוד, אלא (only) אף (also)
דנחזון (that they may see) ללעזר (Lazar)
הו (him) דאקים (whom He had raised) מן (from) בית מיתא (the grave)

10

ואתרעיו (& determined) הו (were) רבי (chief) כהנא (the priests) דאף (so that also)
ללעזר (Lazar) נקטלוגיה (they should kill him)

11

מטל (because) דסגיאא (many) מן (of) יהודיא (The Judeans) מטלתה (because of him)
אזלין (departing*) הו (were) ומדהימנין (& believing) בישוע (in Jesus)

- *Azalin* ("Azalin") may indicate that many Jews were departing from the traditional position and control of the Jewish leaders and religion as a result of their faith in Jesus. This was as much a political concern for the authorities as a religious one. Their power base was in serious jeopardy. (See 11:48-51.)

12

וליומא (& the day) אחרנא (next) כנשא (crowd) סגיאא (a great)
אינא (which) דאתא (come) הוא (had) לעדעדא (to the feast) בדר (when)
שמעו (they had heard) דישוע (that Jesus) אתא (had come) לאורשלם (to Jerusalem)

13

שקלו (they took) סוכא (branches) דדקלא (of palm trees)
ונפקו (and went out) לאורעה (to meet Him) וקעין (& shouting) הו (were)
ואמרין (& saying) אושענא (Hosanna) בריך (Blessed) הו (is) דאתא (He that comes)
בשמה (in the Name) דמריא (of Jehovah) מלכא (the King) דאיסריל (of Israel)

14

אשכח (found) דין (but) ישוע (Yeshua) חמרא (a donkey) ויתב (& sat down)
עלוהי (upon it) איכנא (just as) דכתיב (it is written)

15

לא (not) תדהלין (Fear) ברת (Daughter) צהיון (of Zion)
הא (Behold) מלככי (your King) אתנא (comes) לכי (to you)
ורכיב (& rides) על (on) עילא (a foal) בר (a colt) אתנא (of a donkey)

16

הלין (these things) דין (but) לא (not) ידעו (knew) תלמידוהי (His disciples)
בהו (at that) זבנא (time) אלא (but) כד (when) אשתבח (was glorified)
ישוע (Yeshua) אתדכרו (were reminded) תלמידוהי (His disciples) דהלין (that these things)
כתיבן (written) הו (were) עלוהי (about Him) והלין (& these things)
עברו (they did) לה (to Him)

17

וסהר (& testify) הוא (did) כנשא (crowd) הו (this)
דעמה (that with Him) הוא (was) דקרא (Who called)
ללעזר (Lazar) מן (from) קברא (the tomb) ואקימה (& raised him)
מן (from) בית (among) מיתא (the dead)

18

ומטל (& because of) הדא (this) נפקו (went out)
לקובלה (in front of Him) כנשא (crowds) סגיאא (great)
דשמעו (who heard) דאתא (that miracle) הדא (this) עבד (He did)

19

פרישא (the Pharisees) דין (but) אמרין (saying) הו (were) חד (one) להר (to another)
חזין (see) אנתון (you) דלא (not) מותרין (gaining) אנתון (are) מדם (a thing)
דהא (behold) עלמא (the world) כלה (whole)
אזל (is moving) לה (itself) בתרה (after Him)

20

אית הו (there were) דין (but) אף (also) מן (from)
עממא (the Gentiles) אנשא (men) בהון (among them)
דסלקו (who came up) למסגד (to worship) בעדעדא (at the feast)

21

הלין (these) אתו (came) קרבו (approached) לות (to)
פיליפוס (Phillip) הו (he) דמן (who was from) ביתצידא (Bythsaida) דגלילא (of Galilee)
ושאלוהי (& they asked him) וואמרין (& were saying) לה (to him)
מרי (my Lord) צבין (wish) חנן (we) נחזא (to see) לישוע (Yeshua)

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22

ואתא (& came) הו פיליפוס (Phillip himself) ואמר (& told) לאנדראוס (Andraeus)
ואנדראוס (& Andraeus) ופיליפוס (& Phillip) אמרו (they told) לישוע (Yeshua)

23

ישוע (Yeshua) דין (but) ענא (answered) ואמר (& said) להון (to them)
אתת (has come) שעתא (the hour) דנשתבחה (for to be glorified) ברה (The Son) דאנשא (of Man)

24

אמין (Amen) אמין (Amen) אמר (I) לכוין (to you) אלא (unless)
דפרדתא (that a grain) דחטתא (of wheat) אלא (unless)
נפלא (falls) ומיתא (& dies) בארעא (in the ground) בלחודיה (alone) פישא (it remains)
אן דין (if) מיתא (but) פארא (fruit) סגיאא (much) מיתא (it yields)

25

מן (whoever) דרחם (loves) נפשה (his life) נוקדיה (shall destroy it)
ומן (& whoever) דסנא (hates) נפשה (his life) בעלמא (in world) הנא (this)
נטריה (shall keep it) לחיא (for life) דלעלם (eternal)

26

אן לי (if) לי (me) אנש (a man) משמש (serves) נאתא (he shall come)
בתרי (after me) ואיכא (& where) דאנא (I) איתי (am) תמן (there)
נהוא (shall be) אף (also) משמשני (My servant) מן (whoever) דלי (to Me)
משמש (ministers) ניקריוהי (shall honor him) אבא (The Father)

27

השא (now) נפשי (My soul) הא (Behold) שנישא (is troubled) ומנא (& what I?)
אמר (shall say) אבי (My Father) פצני (deliver Me) מן (from) הודא (this)
שעתא (hour?) אלא (but) מטל (because of)
הנא (this) איתי (I have come) להודא (to this) שעתא (hour)

28

אבא (Father) שבח (glorify) שמך (Your Name) וקלא (& a voice) אשתמע (was heard)
מן (from) שמיא (Heaven) שבחת (I have glorified) ותוב (& again) משבח (am glorifying) אנא (I)

29

וכנשא (& the crowd) דקאם (that standing) הוא (was) שמעו (heard)
ואמרין (& were saying) רעמא (thunder) הוא (it was) אחרנא (others)
דין (but) אמרין (were saying) מלאכא (an angel) מלל (spoke) עמה (with Him)

30

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) לא (not) הוא (was)
מטלתי (for My benefit) הוא (was) קלא (voice) הנא (this) אלא (but) מטלתכוין (for your benefit)

31

השא (now) דינה (the judgment) הו (is) דעלמא (of world) הנא (this) השא (now)
ארכונא (the ruler) דעלמא (of world) הנא (this) משתרא (is hurled) לבר (outside)

32

ואנא (& I) מא (whenever) דאתתרימת (I am lifted up) מן (from)
ארעא (the earth) אנד (I will draw) כלנש (everyone) לותי (to Me)

33

הדא (this) דין (but) אמר (He said) דנחוא (that He might show)
באינא (by which) מותא (death) מאת (He would die)

34

אמרין (were saying) לה (to Him) כנשא (the crowds) חנן (we)
שמען (have heard) מן (from) נמוסא (The Torah)
דמשיחא (that The Messiah) לעלם (forever) מקוא (abides)
איכנא (How?) אמר (say) אנת (you) דעתיד (that prepared)
הו (is) דנתתרים (to be lifted up) ברה (The Son) דאנשא (of Man)
מנו (who is?) הנא (this) ברה (Son) דאנשא (of Man)

35

אמר (said) להון (to them) ישוע (Yeshua) קליל (a little)
אחרין (longer) זבנא (time) נוהרא (the Light) עמכוין (with you) הו (is)
הלכו (walk) עד (while) אית (is) לכוין (with you)
נוהרא (the Light) דלא (lest) השוכא (the darkness)
נדרככוין (overtakes you) ומן (& whoever) דמהלך (walks)
בחשוכא (in the darkness) לא ידע (not) ידע (knows) לאיכא (where) אזל (he is going)

36

עד (while) אית (is) לכוין (with you) נוהרא (The Light)
דימנו (believe) בנוהרא (in The Light) דבנוהי (that the children)

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דנוהרא (of The Light) תהוון (you may be) הלין (these things) מלל (spoke)
(Yeshua) ואזל (& departing) אתמשי (He hid Himself) מנהוין (from them)

37

וכד (these) הלין (& whereas) כלהין (all) אתותא (miracles)
(He did) קדמיהוין (before them) לא (not) הימנו (they trusted) בה (in Him)

38

דתתמלא (that may be fulfilled) מלתא (the word) דאשעיא (of Isaiah) נביא (the Prophet)
דאמר (who said) מרי (my Lord) מנו (who is?) הימן (believing)
(our report) ודרעה (& the arm) דמריא (of Jehovah) למן (to whom?) אתגלי (is revealed)

39

מטל (because of) הנא (this) לא (not) משכחין (able) הוו (they were) דנהימנון (to believe)
מטל (because) דתוב (again) אמר (said) אשעיא (Isaiah)

40

דעורו (they have put out) עיניהון (their eyes) ואחשכו (& darkened)
לבהון (their hearts) דלא (lest) נחזון (they shall see)
בעיניהון (with their eyes) ונסתכלון (& understand) בלבהון (in their hearts)
ונתפנון (& should be converted) ואסא (& I should heal) אנון (them)

41

הלין (these things) אמר (said) אשעיא (Isaiah) כד (when) חזא (He saw)
שובחה (His glory) ומלל (& spoke) עלוהי (about Him)

42

אף (also) מן (among) רשא (the rulers) דין (but) סגיאא (many)
הימנון (believed) בה (in Him) אלא (but) מטל (because of) פרישא (The Pharisees)
לא (not) מודין (confessing) הוו (they were) דלא (lest) נהוון (they would end up)
לבר (outside) מן (of) כנושתא (the synagogue)

43

רחמו (they loved) גיר (for) שובחה (the praise) דבנינשא (of children of men)
יתיר (more) מן (than) שובחה (the praise) דאלהא (of God)

44

ישוע (Yeshua) דין (but) קעא (cried) ואמר (& said) מן (whoever)
דמהימן (trusts) בי (in Me) לא (not) הוא (is) בי (in Me)
מהימן (trusts) אלא (but) במן (in Him) דשרדני (Who has sent Me)

45

ומן (& whoever) דלי (Me) חזא (sees) חזא (sees) למן (Him) דשרדני (Who has sent Me)

46

אנא (I) נוהרא (The Light) אתית (have come) לעלמא (to the world) דכל (that everyone)
מן (who) דמהימן (believes) בי (in Me) לא (not) נקוא (shall abide) בחשוכא (in the darkness)

47

ומן (& whoever) דשמע (hears) מלי (my words) ולא (& not) נטר (keeps)
להין (them) אנא (I) לא (not) דאן (judging) אנא (am) לה (him)
לא (not) גיר (for) אתית (I have come)
דארון (that I should judge) לעלמא (the world) אלא (but)
דאחא (that I should give life) לעלמא (to the world)

48

מן (whoever) דטלם (rejects) לי (Me) ולא (& not) מקבל (receives)
מלי (my words) אית (there is) מן (one who) דדאן (judges) לה (him)
מלתא (the word) דמללת (that I have spoken)
הי (that) דינא (shall judge) לה (him) ביומא (in the day) אחריא (last)

49

דאנא (for I) מן (from) נפשי (Myself) לא (not) מללת (have spoken) אלא (but)
אבא (The Father) דשרדני (Who has sent Me) הו (He) יהב (gave)
לי (me) פוקדנא (commandments)
מנא (what I) אמר (will say) ומנא (& what I) אמלל (will utter)

50

נידע (know) אנא (I) דפוקדנא (that His commandments) הניא (* lives) אנון (are)
דלעלם (eternal) אילין (these things) הכיל (therefore) דממלל (which am speaking)
אנא (I) איכנא (just as) דאמר (tells) לי (Me) אבי (My Father) הכנא (thus) ממלל (speak) אנא (I)

* *“Khaia” is properly a plural word and never occurs otherwise, though usually is interpreted as a singular. Here, though, it may bear a plural sense, “eternal lives”, the result of our Lord’s obedience and atonement for the world. The plural number may convey the sense of the Divine fullness of infinity of the Divine life given us in The Messiah.*

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Chapter 13

1

קדם (before) דין (but) עאדא (the feast) דפצחא (of Passover)
ידע (known) הוא (had) ישוע (Yeshua) דמטת (that had arrived) שעתא (the hour)
דנשנא (that He would depart) מן (from) הנהא (this) עלמא (world) לות (to) אבוהי (His Father)
ואחב (& He loved) לדיליה (His own) דבהנא (who are in this)
עלמא (world) ועדמא (& until) להרתא (the end) אחב (He loved) אנן (them)

2

וכד (& when) הות (it was) חשמיתא (supper) רמא (cast) הוא (He *) לה לטטנא (Satan)
בלבה (into the heart) דיהודא (of Yehudah) בר (son of) שמעון (Shimeon) סכריוטא (Scariota)
דנשלמויהי (so that he would betray Him)

3

הו (Himself) דין (but) ישוע (Yeshua) מטל (because) דידע (knew)
הוא (He) דכל (every) מדרם (thing) יהב (had given) אבא (The Father)
באידוהי (into His hands) ודמן (& that from) אלהא (God) נפק (He had gone out)
ולות (& unto) אלהא (God) אזל (He would depart)

4

קם (arose) מן (from) חשמיתא (supper) וסם (& put off) נחתוהי (His robe)
ושקל (& took up) סדונא (a towel) מהא (tied) בהצוהי (around His waist)

5

וארמי (& He took) מיא (water) במשנתא (in a wash basin) ושרי (& began)
למשגו (to wash) רגלא (the feet) דתלמידוהי (of his disciples) ומשוא (& wiped)
הוא (He) בסדונא (with the towel) דמחא (that He had tied) בהצוהי (around His waist)

6

כד (when) דין (but) אתא (He came) לות (to) שמעון (Shimeon) כאפא (Kaypha)
אמר (said) לה (to Him) שמעון (Shimeon) את (are?) מרי (my Lord)
רגלי (My feet) משיג (washing) את (you) לי (for me)

7

ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him)
מדרם (the thing) דעבד (that do) אנא (I) את (you) לא (not) ידע (know)
את (do) השא (now) בתרכן (after this) דין (but) תדע (you will know)

8

אמר (said) לה (to Him) שמעון (Shimeon) כאפא (Kaypha) לעלם (to eternity)
לא (not) משיג (do wash) את (you) לי (for me) רגלי (my feet) אמר (said) לה (to him)
ישוע (Yeshua) אן (if) לא (not) משיג (do wash) אנא (I) לך (you)
לית (there is not) לך (for you) עמי (with Me) מנתא (a part)

9

אמר (said) לה (to him) שמעון (Shimeon) כאפא (Kaypha)
מדדן (therefore) מרי (my Lord) לא (not) בלחוד (only)
רגלי (my feet) תשיג (wash) לי (for me) אלא (but)
אף (also) אידי (my hands) אף (and) רשי (my head)

10

אמר (said) לה (to him) ישוע (Yeshua) הו (he) דסחא (who has bathed)
לא (not) סניק (needs) אלא (except) רגלוהי (his feet) בלחוד (only) נשיג (to wash)
כלה (wholly) גיר (for) דכא (clean) הו (he is) אפ (also) אנתון (you)
כלכוון (you entirely) דכיא (clean) אנתון (are) אלא (but) לא (not) כלכוון (all of you)

11

ידע (known) הוא (had) גיר (for) ישוע (Yeshua) להו (him)
דמשלם (who would betray) לה (him) מטל (because of)
הנא (this) אמר (He said) דלא (that not) הוא (were)
כלכוון (all of you) דכיא (clean) אנתון (you)

12

כד (when) דין (but) אשיג (He had washed) רגליהון (their feet)
שקל (He took up) נחתוהי (His robe) ואסתמד (& reclined at the table) ואמר (& said)
להון (to them) ידעין (do know?) אנתון (you) מנא (what) עבדת (I have done) לכוון (to you)

13

The most natural Aramaic grammar would have Satan as the direct object and our Lord as the subject: "He cast Satan into Judah's heart". It is only theological shock that would decree that the traditional translation is correct. We should allow the word to dictate theology, not vice versa. Our Lord certainly has all sovereign power over Satan.

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אתנתון (you) קרין (call) אתנתון (do) ליי (Me) רבן (our Master) ומרן (& our Lord)
(for) ושפיר (& rightly) אמרין (say) אתנתון (you) איתי (I am) גיר (for)

14

אן (if) אנא (I) הכיל (therefore) מרכון (your Lord) ורבכון (& your Master) אשינת (have washed)
לכון (for you) רגליכון (your feet) כמא (how much?) אתנתון (you) חיבין (ought)
אתנתון (you) דתשיגון (to wash) רגלא (the feet) חד (one) דחד (of another)

15

הנא (this) גיר (for) טופסא (example) יקבת (I have given) לכון (to you) דאיכנא (that in which way)
דאנא (that I) עבדת (have done) לכון (to you) אף (also) אתנתון (you) תעבדון (should do)

16

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לכון (to you)
דלית (there is not) עבדא (a servant) דרב מן (greater than) מרה (his master)
ולא (& not) שליחא (an apostle) דרב מן (greater than) מן (him) דשדרה (who sent him)

17

אן (if) הלין (these things) תדעון (you know) טובנא (blessed) אתנתון (you are)
אן (if) תעבדון (you shall do) אנין (them)

18

לא (not) הוא (it was) על (about) כלכון (all of you) אמר (spoke) אנא (I) ידע (know)
אנא (I) גיר (for) לאילין (those) דגבית (whom I have chosen) אלא (but)
דכתבא (that the scripture) נשלם (may be fulfilled) דהו (that he) דאכל (who eats)
עמי (with Me) לחמא (bread) ארים (has lifted up) עלי (against Me) עקבה (his heel)

19

מן (from) השא (this hour) אמר (telling) אנא (I am) לכון (you)
מן (from) קדם (before) דנהוא (it happens) דמא (that when)
דהוא (it has occurred) תהימנן (you shall believe) דאנא אנא (* The Living God) (that I AM)

* Several times our Lord tells the disciples that they shall believe “Ena na” (I AM). They apparently had not yet believed in His absolute Deity until after His death and resurrection. So sublime and deep is the significance of these words, that they were seldom understood or even heard by those to whom He spoke them. I have counted 147 occurrences of this term in 10 books of The Peshitta OT, 144 of which are utterances of The Deity – (98 %).

No other text beside The Peshitta properly sets forth this claim of our Lord *Yeshua Meshikha* as plainly. Along with the 32 times the title “*Maryah*”- (“*Jehovah*”) is applied to *Yeshua Meshikha*, there are, counting the 25 “Ena na” statements in John, 57 very powerful testimonies to the absolute Deity of The Messiah *Yeshua* in The Peshitta New Testament not found in other Bible texts.

20

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak)
אנא (I) לכון (to you) דמן (that whoever) דמקבל (receives)
למן (Him) דמשרד (I) אנא (Me)
מקבל (receives) ומן (& whoever) דלי (Me) מקבל (receives)
מקבל (receives) למן (Him) דשדרני (Who has sent Me)

21

הלין (these things) אמר (said) ישוע (Yeshua) ואתעזז (& was powerfully moved)
ברוחה (in His Spirit) ואסהד (& He testified) ואמר (& said) אמין (Amen)
אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לכון (to you) דחד (that one)
מנכון (of you) נשלמני (will betray Me)

22

חרו (observed) דין (but) תלמידא (the disciples) חד (one) בחד (another)
משל (because) דלא (that not) ידעין (knew) הוו (they)
דעל (about) מנו (whom) אמר (He spoke)

23

אית הוא (There was) דין (but) מן (of) תלמידווי (His disciples) חד (one)
דסמך (who supported) הוא (was) בעובה (in His bosom) הו (him)
דרחם (whom loving) הוא (was) לה ישוע (Yeshua)

24

להנא (to this one) רמז (gestured) שמעון (Shimeon) כאפא (Kaypha) דנשאליווי (to ask Him)
דמנו (who is?) הו (he) דאמר (of whom He spoke) עלווי (about him)

25

ונפל (& fell) הו (that) תלמידא (disciple) על (on) חדיה (the breast) דישוע (of Yeshua)
ואמר (& said) לה (to Him) מרי (my Lord) מנו (who is?) הנא (this one)

26

ענא (answered) ישוע (Yeshua) ואמר (& said)

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- (I) אנה (give) יהב (the bread) לחמא (I) אנה (for whom dip) דצבע (it is) הו (he) הו (he) לה (to him) וצבע (& dipped) ישוע (Yeshua) לחמא (the bread) ויהב (& gave) ליהודא (to Yehudah) בר (son of) שמעון (Shimeon) סכריוטא (Scariota)
- 27
(was brought in) אתעלל (then) הידין (the bread) (& after) לחמא (Satan) ואמר (& said) לה (to him) ישוע (Yeshua) מדרם (the thing) דעבר (do) עבר (you) עבר (do) בעגל (quickly)
- 28
הדא (this) דין (but) לא (not) אנש (a man) ידע (knew) מן (among) הנון (those) סמיכא (reclining) דעל (to him) מנא (why) אמר (He spoke) לה (to him)
- 29
אנשין (the men) גיר (for) סברו (thought) מטל (because) דגלוסקמא (the money box) צארוהי (with him) הוא (was) דיהודא (of Yehudah) דמפקד (that He commanding) פקד (He commanded) לה (him) דניבן (that he would buy) מדרם (something) דמתבעא (desired) לעדעדא (or) או (for the feast) דנתל (that he would give) מדרם (something) למסכנא (to the poor)
- 30
הו (he) דין (but) יהודא (Yehudah) נסב (took) לחמא (the bread) בר (son of) שעתה (a moment) ונפק (& went) לה (for him) לבר (outside) לליא (night) הוא (it was) דין (but) כד (when) נפק (he left)
- 31
ואמר (& said) ישוע (Yeshua) השא (now) אשתבח (is glorified) ברה (The Son) בה (is glorified) אשתבח (& God) ואלהא (of Man) דאנשא (in Him)
- 32
ואן (& if) אלהא (God) אשתבח (is glorified) בה (in Him) ואף (also) אלהא (God) משבח (glorifies) לה (Him) בה (in Himself) ומחדא (& at once) משבח (glorifies) לה (Him)
- 33
בני (My children) קליל (a little) אחרין (longer) עמכון (with you) אנה (I am) ותבעונני (& you will seek Me) ואיכנא (& just as) דאמרת (I said) ליהודיא (to the Jews) דלאיכא (that the place) דאנה (to which I) אזל (departing) אנה (am) אנתון (you) לא (not) משכחין (able) אנתון (are) למאתא (to come) ואף (also) לכון (to you) אמר (say) אנה (I) השא (now)
- 34
פוקדנא (a commandment) חדתא (new) יהב (give) אנה (I) לכון (to you) דהויתון (be) מחבין (loving) חד (one) לחד (to another) איכנא (just as) דאנה (I) אחבתכון (have loved you) אף (also) אנתון (you) תחבון (shall love) חד (one) לחד (another)
- 35
בהדא (in this) נדע (shall know) כל (every) אנש (man) דתלמידי (that My disciples) אנתון (you are) אן (if) חובא (love) נהוא (shall be) בכון (in you) חד (one) לות (to) חד (the other)
- 36
אמר (said) לה (to him) שמעון (Shimeon) כאפא (Kaypha) מרן (our Lord) לאיכא (to where?) אזל (leaving) אנת (are you) ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him) לאיכא (where) דאזל (go) אנה (I) לא (not) משכח (can) אנת (you) השא (now) דתאתא (come) בתרי (after Me) להרתא (at the end) דין (but) תאתא (you shall come)
- 37
אמר (said) לה (to him) שמעון (Shimeon) כאפא (Kaypha) מרי (my Lord) למנא (Why?) לא (not) משכח (can) אנה (I) דאתא (come) בתרך (after You) השא (now) נפשי (my life) חלפך (for Your sake) סאם (will lay down) אנה (I)
- 38
אמר (said) לה (to him) ישוע (Yeshua) נפשך (your life) חלפי (for my sake) סאם (will lay down?) אנת (you) אמין (Amen) אמין (Amen) אמר (Timeless Truth) אמר (I) לך (to you) דלא (that not) נקרא (shall crow) תרנגלא (a rooster) עדמא (until) דתכפור (you deny) בי (Me) תלת (three) זבנין (times)

Chapter 14

1

לא (not) נתדוך (let be troubled) לבכון (your heart) הימנו (believe) באלהא (in God) ובי (& in Me) הימנו (believe)

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2

(of My Father) סגיאין (many) אנן (there are) אונא (lodgings * בית) אבי (in the house) אבי (I would have) לכוון (you) ואלא (& if not) אמר (told) הוית (that I may prepare) לכוון (for you) אתרא (the place) דאזל (because go) אנא (I) דאטיב (I)

* "Awwana" is used in verse 23 as well, describing the bodily dwelling of God in the believer.

3

ואן (& if) אזל (going) אטיב (I prepare) לכוון (for you) אתרא (the place) תוב (again) אתא (coming) ואדברכוון (also I bring you) לוית (to join Me) דאיכא (that where) דאנא (that I) איתי (am) אף (also) אנתון (you) תהוון (shall be)

4

ולאיכא (& where) דאזל (going) אנא (I am) ידעין (know) אנתון (you) ואורחא (& the path) ידעין (know) אנתון (you)

5

אמר (said) לה (to him) תאומא (Thoma) מרן (our Lord) לא (not) ידעין (we know) לאיכא (where) אזל (going) אנת (you are) ואיכנא (& How?) משכחין (are able) הנן (we) אורחא (the path) למדע (to know)

6

אמר (said) לה (to him) ישוע (Yeshua) אנא (I AM The Living God) אנת (The Truth) וחיא (& The Life) אורחא (the Path) ושרא (comes) לות (to) אבי (My Father) אלא (except) אן (only) בי (by Me) לא (no) אנש (man) אתא (comes) לות (to) אבי (My Father) אלא (except) אן (only) בי (by Me)

7

אלו (If) לוי (Me) ידעין (known) הויתון (you had) אף (also) לאבי (My Father) ידעין (known) הויתון (you would have) ומן (& from) השא (this hour) ידעין (know) אנתון (you) לה (Him) וחזיתוניהי (& you have seen Him)

8

אמר (said) לה (to Him) פיליפוס (Phillipos) מרן (our Lord) חון (show us) אבא (The Father) וכדו (& it is enough) לן (for us)

9

אמר (said) לה (to him) ישוע (Yeshua) הנא (this) כלה (entire) זבנא (time) עמכון (with you) אנא (I am) ולא (& not) ידעתי (you have known Me) פיליפא (Phillipa) מן (whoever) דלי (Me) חזא (has seen) חזא (has seen) לאבא (The Father) ואיכנא (& how?) אנת (you) אמר (say) אנת (do) חון (Show us) אבא (The Father)

10

לא (not) מדהימן (believe) אנת (do you?) דאנא (that I am) באבי (in My Father) ואבי (My Father) בי (in me) מלא (the words) אילין (which) דאנא (I) ממלל (speaking) אנא (am) מן (from) נפשי (Myself) לא (not) ממלל (am speaking) אנא (I) אבי (My Father) דין (but) דבי (Who in me) עמר (dwells) הו (He) עבד (does) עבדא (works) הלין (these)

11

הימנו (believe) דאנא (that I am) באבי (in My Father) ואבי (My Father) בי (in Me) ואלא (& if not) אפן (even) מטל (because of) עבדא (the works) הימנו (believe)

Believe that I am in my Father and My Father in Me, and if not, then believe because of the works.

12

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (say) אנא (I) לכוון (to you) דמן (that whoever) דמהימן (believes) בי (in me) עבדא (works) אילין (those) דאנא (that I) עבד (have) אנא (done) אף (also) הו (he) נעבד (shall do) ודיתירין (& greater) מן (than) הלין (these) נעבד (He will do) דאנא (because I) לות (join) אבא (The Father) אזל (go) אנא (shall)

13

ומדם (& anything) דתשאלון (that you will ask) בשמי (in My Name) אעבד (I shall do) לכוון (for you) דנשתבח (that will be glorified) אבא (The Father) בכרה (in His Son)

14

ואן (& if) תשאלוני (you will ask Me) בשמי (in My Name) אנא (I) עבדנא (I shall do this)

15

אן (if) רחמין (love) אנתון (you) לוי (Me) פוקדני (My commands) טרו (keep)

16

ואנא (& I) אבעא (shall request) מן (from) אבי (My Father) ואחרנא (& another) פרקלטא (Savior *) נתל (He will give) לכוון (to you)

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דנהוא (that He will be) עמכון (with you) לעלם (for eternity)

- * According to the lexicons, “ParqlayTa” (without yod) could be a contraction of **Paraq** + **QlayTa** (Redeemer –Protector), or it could be **Paraq** + **LyTa** (“Redeemer of the accursed”). The latter would seem to be the more accurate etymology. “Another Savior” implies a former Savior, which was Jesus Himself. The Greek word “Parakletos” (Advocate, Comforter, Intercessor) is never applied in the gospels to our Lord. The disciples did know Him as the “**Paroqa**” & “**Makhina**” (Redeemer, Lifegiver-Savior).

17
 רוחא (The Spirit) דשררא (of The Truth) הו (He is) דעלמא (Whom the world
 לא (not) משכח (is able) למקבלותה (to receive Him) מטל (because)
 דלא (neither) חזיה (has it seen Him) ולא (nor) ידעה (has it known Him)
 אנתון (you) דין (but) ידעין (know) אנתון (do) לה (Him)
 דלותכון (for with you) עמר (He dwells) ובכון (& in you) הו (He is)

18
 לא (not) שבק (shall leave) אנא (I) לכון (you) יתמא (as orphans)
 אתא (shall come) אנא (I) גיר (for) לותכון (to you) קליל (in a little) אחרין (while)

19
 ועלמא (& the world) לא (not) חזא (will see) לי (Me) אנתון (you) דין (but)
 תחזונני (will see Me) דאנא (because I) חי (live) אף (also) אנתון (you) תחון (will live)

20
 בהו (in that) יומא (day) תדעון (you will know) דאנא (that I am) באבי (in My Father)
 ואנתון (& you) בי (in Me) אנתון (are) ואנא (& I) בכון (in you) אנא (am)

21
 מן (whoever) דאית לותה (has) פוקדני (My commands) ונטר (& keeps) להון (them)
 הו (he) הו (does) מהב (love) לי (Me) הו (he) דין (but) דרחם (who loves) לי (Me)
 נטרחם (will be loved) מן (from) אבי (My Father)
 ואנא (& I) ארחמייהי (shall love him) ואחוייהי (& I shall show him) נפשי (Myself)

22
 אמר (said) לה (to him) יהודא (Judah) לא (not) הוא (he was) סכריוטא (Scariota)
 מרי (my Lord) מנו (How is it?) לן (to us) עתיד (going) אנת (you are)
 למחויי (to show) נפשך (yourself) ולא (& not) הוא (the same) לעלמא (to the world)

23
 ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him) מן (whoever)
 דרחם (loves) לי (Me) מלתי (My word) נטר (keeps) ואבי (& My Father)
 נרחמייהי (will love him) ולותה (& to him) אתינ (will come) חנן (We)
 ואנא (& lodging *) לותה (with him) עבדין (will make) חנן (We)

- “Lodging” comes from “Awwana”, the same word used in verse 2: “In my Father’s house are many lodgings.”

24
 הו (he) דין (but) דלא (who does not) רחם (love) לי (Me)
 מלתי (My word) לא (not) נטר (keeps) ומלתא (& word) הדא (this)
 דשמעין (that are hearing) אנתון (you) לא (not) הות (was) דילי (Mine) אלא (but)
 דאבא (The Father’s) דשרדני (Who has sent Me)

25
 הלין (these things) מללת (I have spoken)
 עמכון (with you) כד (while) לותכון (with you) איתי (I am)

26
 הו (He) דין (but) פרקלטא (The Savior) רוחא (The Spirit) דקודשא (of Holiness)
 הו (He) דמשרד (Whom sends) אבי (My Father) בשמי (in My Name)
 הו (He) נלפכון (will teach you) כלמדם (all things)
 והו (& He) נעהדכון (will remind you of) כל (everything)
 מא (whatever) דאמר (have told) אנא (I) לכון (you)

27
 שלמא (peace) שבק (leave) אנא (I) לכון (to you)
 שלמא (peace) דילי (My) יהב (give) אנא (I) לכון (to you) לא (not)
 הוא (it is) איכנא (as) דיהב (gives) עלמא (the world) אנא (I) יהב (give) אנא (do)
 לכון (to you) לא (not) נתוד (let be troubled)
 לבכון (your heart) ולא (& not) נדהל (do let it fear)

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28
שמעתון (you have heard) דאנא (that I) אמרת (said) לכון (to you) דאזל (going)
אנא (I am) ואהא (& coming) אנא (I) לוחכון (to you)
אלו (if) רחמין (loved) הויתנן (you had) לי (Me)
חדין (rejoiced) הויתנן (you would have) דאזל (that going) אנא (I am) לות (to join)
אבי (My Father) דאבי (for My Father) רב (greater) הו (is) מני (than I)

29
והשא (& now) הא (Behold) אמרת (Behold) לכון (you) ערלא (before) נהוא (it happens)
דמא (that when) דהוא (it has happened) תהימנון (you may believe)

30
מכיל (After this) לא (not) אמלל (I am speaking) עמכון (with you) סניאתא (much)
אהא (is coming) ניר (for) ארכונה (the prince) דעלמא (of the world) ובי (& in Me)
לית (there is not *) לה (for him) מדם (a thing)

* *“W’bai layt lah meddem” is an idiomatic expression meaning: “He has nothing in me.” Today we might say: “He has nothing on me.”, meaning “he cannot rightfully accuse me of anything and he has no damaging information he can use against me”.*

31
אלא (but) דנדע (that may know) עלמא (the world)
דרחם (that love) אנא (I) לאבי (My Father)
ואיכנא (& just as) דפקדני (has taught Me) אבי (My Father) הכות (so)
עבר (have done) אנא (I) קומו (Rise up) נאזל (let us depart) מכא (from here)

Chapter 15

1
אנא אנא (I AM The Living God) גפתא (The Vine) דשררא (True)
ואבי (& My Father) הו (is) פלהא (The Vine Dresser)

2
כל (every) שבשתא (branch) דבי (in me) פארא (fruit) לא (not) יהבא (yielding)
שקל (He takes away) לה (it) ואידא (& that) דיהבא (which yields) פארא (fruit)
מדכא (He purges) לה (it) דפארא (that fruit) סניאא (much) תיתא (it shall bring forth)

3
אנתון (you) מן (from) כרו (now) דכין (purged) אנתון (are)
משל (because of) מלתא (the word) דמללת (that I have spoken) עמכון (with you)

4
קו (Remain) בי (in me) ואנא (& I) בכון (in you) איכנא (just as)
דשבשתא (the branch) לא (not) משכחא (can) דתתל (yield) פארא (fruit) מן (from)
נפשה (itself) אלא (unless) מקיאה (it remains) בנפתא (in the vine) הכנא (thus)
אף לא (neither) אנתון (do you) אלא (unless) תקוון (you abide) בי (in Me)

5
אנא אנא (I AM The Living God) גפתא (The Vine) ואנתון (& you are) שבשתא (the branches)
מן (whoever) דמקוא (remains) בי (in Me) ואנא (& I) בה (in him)
הנא (this one) מיתא (brings forth) פארא (fruit) סניאא (much) משל (because)
דרלא (without) אנא (Me) לא (not) משכחין (are able) אנתון (you) למעבר (to do) מדם (anything)

6
אלא (unless) דין (but) אנש (a man) מקוא (abides) בי (in Me)
משתדא (he is thrown away) לבר (outside) איך (like)
שבשתא (a branch) דייבשא (shriveled up) ולקטין (& they gather)
רמין (throwing) לה (it) בנורא (into the fire) דתאקד (to burn)

7
אן (if) דין (but) תקוון (you will abide) בי (in me)
ומלי (& My words) נקוין (will abide) בכון (in you) כל (everything) מא (whatever)
דתצבון (you desire) למשאל (to ask) נהוא (shall be done) לכון (for you)

8
בהדא (in this) משתבח (is glorified) אבא (The Father) דפארא (that fruit)
סניאא (much) תיתון (you will bring forth) ותהוון (& you will be) תלמידי (My disciples)

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איכנא (just as) דאהבני (has loved Me) אבי (My Father) אף (even) אנא (I) אהבתכון (have loved you) קו (continue) ברחמתי (in My friendship) דיילי (mine)

10

אן (if) פוקדני (My commandments) תטרוון (you keep) תקוון (you will remain) בחובא דיילי (in love) דיילי (My) איכנא (just as) דאנא (that I) נטרת (have kept) נטרת (in His love) דאבי (My Father's) ומקוא (I) אנא (& abide)

11

הלין (these things) מללת (I have spoken) עמכון (with you) דהרותי (that My joy) תהוא (may be) בכון (in you) ותשתמלא (& may be perfect) חדותכון (your joy)

12

הנו (this is) פוקדני (My commandment) דתחבון (that you love) חד (one) לחד (another) איכנא (just as) דאנא (I) אהבתכון (have loved you)

13

חובא (love) דרב (greater) מן (than) הנא (this) לית (there is not) דאנש (that a person) נפשה (his life) נסים (will lay down) חלף (for the sake of) רחמוהי (his friends)

There is no greater love than this, that a person lay down his life for his friends.

The Greek texts have a different reading:

“Greater love has no man than this, that a man lay down his life for his friends”.

I have little doubt that a Greek translator mistook דאנש - “that a man” as לאנש - “to a man”. לית לאנש, the misread text with a Lamed ל where there was a Dalet ד, means, “No man has”. In so reading it, the translator would have created the Aramaic idiom לית לאנש, meaning, “No man has”.

The actual reading cannot mean that; it is an absolute statement of truth: “There is no greater love than this, that a man will lay down his life for his friends.”

(Blue words represent the two Aramaic words לית דאנש. The Greek reading: “Greater love has no man than this, that a man lay down his life for his friends” (blue words represent לית לאנש).

It is easy, once again, to see how the Aramaic could give rise to the Greek, especially from a square Aramaic script (used until the first century in Aramaic mss.), as is used here. I believe it would be very difficult to account for the Aramaic reading of the Peshitta as a translation of the Greek text. The Greek would not translate into the Aramaic of The Peshitta. The Peshitta simply does not look like a translation of the Greek, here & in many other places.

Just a graphic recap. illustrating the Aramaic basis for the Greek reading:

Peshitta reading

Greek reading in Aramaic

לית דאנש - “there is not, that a man” - לית לאנש - “there is not to a man”

DSS Aramaic

לית דאנש

לית לאנש

The Greek verse does not compare to the implications of The Peshitta reading.

This Peshitta verse is probably one of the most important in all of scripture, theologically. It not only sets the standard and definition for the greatest love possible, but for The greatest possible God. Think about this statement with reference to Him, and you have something to think about and contemplate for an eternity.

14

אנתון (you) רחמי (My friends) אנתון (are) אן (if) תעבדון (you will do) כל (all) דמפקד (that command) אנא (I) לכון (you)

15

לא (not) מכול (after this) קרא (call) אנא (I) לכון (you) עבדא (servants) מטל (because) דעבדא (a servant) לא (not) ידע (knows) מנא (what) עבד (does) מרה (his master) רחמי (My friends) דין (but) קריתכון (I have called you) מטל (because) דכל (all) דשמעת (that I have heard) מן (from) אבי (My Father) אודעתכון (I have taught you)

16

לא (not) הוא (have) אנתון (you) גביתונני (chosen Me) אלא (but) אנא (I) הו (do) גביתכון (choose you) וסמתכון (& appoint you) דאף (so that also) אנתון (you) תאזלוון (will go) תיתון (bring forth) פארא (fruit) נקוון (& your fruit) נקוון (will remain) דכל (that all) דתשאלוון (you will ask) לאבי (My Father) בשמי (in My Name) נתל (He will give) לכון (you)

17

הלין (these things) מפקד (command) אנא (I) לכון (you) דתחבון (that you will love) חד (one) לחד (another)

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18
ואן (& if) עלמא (the world) סנא (hates) לכון (you) דעו (know)
דקדמיכון (that before you) לי (Me) סנא (it hated)

19
ואלו (& if) מן (from) עלמא (the world) הויתון (you had been) עלמא (the world)
לדיליה (would have) רחם (loved) הוא (I)
אלא (not) אל (but) הויתון (you were) מן (from) עלמא (the world) אנא (I)
גיר (for) גביתכון (have chosen you) מן (from) עלמא (the world) מטל (because of)
הנא (this) סנא (hates) לכון (you) עלמא (the world)

20
עהרו (Remember) מלתא (the word) דאנא (that I) אמרת (have spoken) לכון (to you)
דלית (that there is not) עבדא (a servant) דרב (who is greater) מן (than)
מרה (his master) אן (if) לי (Me) רדפן (they have persecuted) אף (also) לכון (you)
גדרפון (they will persecute) וְאִן (& if) מלתי (My word) נטרו (they have kept)
אף (also) דילכון (yours) נטרון (they will keep)

21
אלא (but) הלין (these things) כלהין (all) נעבדון (they will do)
בכון (among you) מטל (because of) שמי (My Name) דילי (My) דלא (because not)
ידעין (they know) למן (Him) דשרני (Who has sent Me)

22
אלו (if) אנא (I) לא (not) אתית (had come) מללת (speaking) עמהון (with them)
לית (not) הות (there would have been) להון (to them) השא (sin) דין (now) דין (but)
לית (there is not) להון (to them) עלתא (a reason) על אפי (for the sake of) חטיתון (their sin)

23
מן (whoever) דלי (Me) סנא (hates) ואף (also) לאבי (My Father) סנא (hates)

24
ואלו (& if) עבדא (the works) לא (not) עבדת (I had done) לעניהון (in their sight)
אילין (which) דאנש (a man) אחרין (another) לא (not) עבד (has done)
לית (not) הוא (there would have been) להון (to them) חטיתא (sin)

25
דתמלא (that may be fulfilled) מלתא (the word) דכתבא (that is written)
בנמוסהון (in their law) דסנאוני (they hated Me) מנן (for nothing)
השא (now) דין (but) וחרו (they have seen) וסנו (& hated)
אף (also) לי (Me) ואף (& even) לאבי (My Father)

26
מא (when) דין (but) דאתא (comes) פרקלשא (The Redeemer of the accursed)
הו (Whom I) משדר (shall send) אנא (I) לכון (to you)
מן (from) לות (the Presence) אבי (of My Father) רוחא (The Spirit)
דשרדא (of The Truth) הו (He it is)
דמן (Who from) לות (the Presence) אבי (of My Father) נפק (proceeds)
הו (He) נסהד (shall testify) עלי (concerning Me)

27
אף (also) אנתון (you) סהדין (testifying) אנתון (are)
דמן (who from) שוריא (the beginning) עמי (with Me) אנתון (are)

Chapter 16

1
הלין (these things) מללת (I have spoken)
עמכון (with you) דלא (that not) תתכשלוין (you would be offended)

2
נפקונכון (they shall put you out) גיר (for) מן (from) כנושתהון (their assemblies)
ותאתא (& shall come) שעתא (the hour) דכל (in which everyone) דנקטולכון (who will kill you)
נסבר (will think) דקורבנא (that an offering) מקרב (he presents) לאלהא (to God)

3
והלין (& these things) נעבדון (they shall do) מטל (because) דלא (not)
ידעו (they know) ולא (either) לאבי (My Father) ולא (nor) לי (Me)

4
הלין (these things) מללת (I have spoken) עמכון (with you) דמא (that when) דאתא (comes)
עדנהין (their moments) תעהרון (you will remember) אנין (them)
דאנא (that I) אמרת (told) לכון (you) הלין (these things)

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דין (but) מן (from) קדים (the first) לא (not) אמרת (I told) לכוון (you) דעמכוון (for with you) הוית (I was)

5
השא (now) דין (but) אזל (am going) אנא (I) לות (to join) מן (Him Who) דשרדני (has sent Me) ולא (and no) אנש (man) מנכוון (among you) משאל (asks) לי (Me) לאיכא (Where?) אזל (going) אנת (are You)

6
אמרת (I have said) לכוון (to you) גיר (for) הליון (these things) ואתת (& has come) כריוותא (& concerning) ומלת (sadness) ולבותכוון (& has filled) לבותכוון (your hearts)

7
אלא (but) אנא (I) שררא (the truth) אמר (tell) אנא (do) לכוון (you) דפקה (it is beneficial) לכוון (for you) דאנא (that I) אזל (go away) אן (if) גיר (for) אנא (I) לא (not) אזל (go away) אנא (I) פרקקטא (The Redeemer of the cursed) לא (not) אנת (are You) לותכוון (to you) אן (if) דין (but) אזל (I depart) אשדריווהי (I shall send Him) לותכוון (to you)

8
ומא (& when) דאתא (comes) הו (He) נכסיווהי (He will correct) לעלמא (the world) על (concerning) חטיתא (sin) ועל (& concerning) זדיקותא (righteousness) ועל (& concerning) דינא (judgment)

9
על (concerning) חטיתא (sin) דלא (for not) מדהימנין (they are believing) בי (in Me)

10
על (concerning) זדיקותא (righteousness) דין (but) דלות (for to Presence) אבי (My Father's) אזל (will go) אנא (I) ולא (& not) תוב (again) חזין (will see) אנתון (you) לי (Me)

11
על (about) דינא (judgment) דין (but) דארכוונא (because The Prince) דעלמא (of world) הנא (this) דין (judged) הו (is)

12
תוב (again) סגני (much) אית (is) לי (to Me) למאמר (to say) לכוון (to you) אלא (but) לא (not) משכחין (are able) אנתון (you) למאחד (to grasp) השא (now)

13
מא (whenever) דאתא (He comes) דין (but) רוחא (The Spirit) דשררא (of The Truth) הו (of The Truth) גיר (He) נברכוון (will lead you) בכלה (into the whole) שררא (Truth) לא (not) גיר (for) נמלל (He shall speak) מן (from) רעין (will) נפשה (His own) אלא (but) כל (everything) דנשמע (that He shall hear) הו (that) נמלל (He shall speak) ועתידתא (& the future) נודעכון (He shall reveal to you)

Old Syriac has, "The Spirit of Truth" in the feminine gender "She shall speak... She shall hear.. She shall speak... She shall reveal", whereas the Aramaic language (& Old Syriac in John 15:27) has "The Spirit of Truth" in the masculine gender.

14
והו (& He) נשבחני (shall glorify Me) מטל (because) דמן (that which is from) דילי (Mine) נסב (He shall take) ונחויכון (& He shall show you)

15
כל (every) מדם (thing) דאית (that is) לאבי (My Father's) דילי (Mine) הו (is) מטל (because of) הנא (this) אמרת (I have said) לכוון (to you) דמן (that which is from) דילי (Mine) נסב (He will take) ונחויכון (& He will show you)

16
קליל (a little while) ולא (& not) תחזונני (you will see Me) ותוב (& again) קליל (a little while) ותחזונני (& you will see Me) דאזל (& because going) אנא (I am) לות (to) אבא (The Father)

17
ואמרו (& saying) הוו (were) תלמידוהי (His disciples) חר (one) לחר (to another) מנא (what?) הו (is) הודא (this) דאמר (that He said) לן (to us) דקליל (a little while) ולא (& not) תחזונני (you will see Me) ותוב (& again) קליל (a little) ותחזונני (& you will see Me) ודאזל (& because going) אנא (I am) לות (to join) אבי (My Father)

18
ואמרין (& saying) הוו (they were) מנא (what?) הו (is) דא (this) קליל (a little while) דאמר (that He says) לא (not) ידעין (we know) מנא (what?) ממלל (He is uttering)

19
ישוע (Yeshua) דין (but) ידע (knew) דבעין (that wanting) הוו (they were) למשאלותה (to ask Him) ואמר (& He said) להון (to them) על (about) הדא (this) בעין (inquiring) אנתון (are you?) עם (with) חרדא (each other) דאמרת (because I said) לכוון (to you) דקליל (that a little while)

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ולא (& not) תחזונני (you will see Me) ותוב (& again) קליל (a little while) ותחזונני (& you will see Me)
20

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לכוין (to you) אמר (speak) אנא (I) לכוין (to you) דתבכוין (shall weep) ונתאלוין (you) ותאלוין (& mourn) ועלמא (& the world) נחדא (will rejoice) ולכוין (& to you) תכרא (you will sorrow) אלא (but) כריותכוין (your sorrow) לחדותא (into joy) תהוא (shall be turned)

21
(in her) ליה (she has sorrow) כריא (is giving birth) מא (a woman) דילדא (when) דמטא (because has arrived) יומא (of her delivery) דמטא (when) דילדת (when she has borne) דין (but) ברא (a son) לא (not) עהדא (she remembers) אולצין (the distress) מזל (because of) חדותא (the joy) דאתילד (that has been born) ברנשא (a son) בעלמא (into the world)

22
אף (also) אנתון (you) השא (now) כריא (you have sorrow) לכוין (to you) תוב (again) דין (but) אחזיכוין (I shall see you) ונחדא (& shall rejoice) לבכוין (your heart) וחדותכוין (& your joy) לא (no) אנש (man) נסב (shall take) מנכוין (from you)

23
ובהו (& in that) יומא (day) לוי (Me) לא (not) תשאלוין (you will ask) מדם (anything) אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לכוין (to you) דכל (that every) מדם (thing) דתשאלוין (that you shall ask) לאבי (My Father) בשמי (in My Name) נתל (He shall give) לכוין (to you)

24
עדמא (until) להשא (this hour) לא (not) שאלתון (you have asked) מדם (anything) בשמי (in My Name) שאלו (ask) ותסבוין (& you will receive) דתהוא (that may be) חדותכוין (your joy) משמליא (perfect)

25
הלין (these things) בפלאתא (in parables) מללת (I have spoken) עמכוין (with you) אתיא (is coming) דין (but) שעתא (the hour) אמתי (when) דלא (not) אמלל (I shall speak) עמכוין (with you) בפלאתא (in parables) אלא (but) עין* (eye*) בנלא (in opened*) אברק (I shall declare) לכוין (to you) על (about) אבא (The Father)

* "In opened eye" comes from an Aramaic idiom- "Ayn B'gla", meaning "clearly, plainly, openly".

26
בהו (in that) יומא (day) דתשאלוין (you will ask) בשמי (in My Name) ולא (& not) אמר (say) אנא (I) לכוין (to you) דאנא (that I) אבעא (shall request) מן (from) אבא (The Father) עליכוין (for you)

27
הו (Himself) גיר (for) אבא (The Father) רהם (loves) לכוין (you) דאנתון (because you) רהמתונני (have loved Me) ודהימנתון (& have believed) דאנא (that I) מן (from) לות (union with) אלהא (God) נפקת (have gone forth)

28
נפקת (I have proceeded) מן (from) לות (union with) אבא (The Father) ואתית (& have come) לעלמא (into the world) ותוב (& again) שבק (leave) אנא (I) לעלמא (the world) ואזל (& going) אנא (I am) לוי (Myself) לות (to join) אבא (The Father)

29
אמרין (were saying) ליה (to Him) תלמידיהי (His disciples) הא (Behold) השא (now) גליאית (plainly) ממלל (speaking) אנת (You are) ופלאתא (& a parable) ולא (& not) חדא (also not) אמר (speak) אנת (You)

30
השא (now) ידעין (knowing) חנן (we are) דכל (that every) מדם (thing) ידע (know) אנת (You) ולא (& not) סניק (need) אנת (You) דאנש (that anyone) נשאלך (should ask You) בהדא (in this) מהימנין (believing) חנן (we are) דמן (that from) אלהא (God) נפקת (You have proceeded)

31
אמר (said) להון (to them) ישוע (Yeshua) הימנו (Do you believe?)

32
דהא (behold) אתיא (comes) שעתא (the hour) והשא (& now) אתת (it has come) דתבדרוין (when you will be scattered) אנש (a man) לאתרה (to his place) ותשבקונני (& you will leave Me) בלחודי (alone) ולא (& not) הוית (I shall be) בלחודי (alone) דאבא (because The Father) עמי (with Me) הו (is)

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33

הליון (these things) אמרת (I have spoken) לכון (to you) דבי (that in Me) נהוא (shall be) לכון (to you) שלמא (peace) בעלמא (in the world) הוא (there is) לכון (to you) אולצנא (suffering) אלא (but) אתלבכו (take heart) אנא (I) זכיתה (I) לעלמא (the world) (have overcome)

Chapter 17

1

הליון (these things) מלל (spoke) ישוע (Yeshua) וארים (& lifted) עינוהי (His eyes) לשמייא (to Heaven) ואמר (& said) אבי (My Father) אתת (has come) שעתא (the hour) שבה (glorify) ברך (Your Son) דברך (Your Son) נשבהך (that Your Son) (may glorify You)

These things spoke Jesus and lifted His eyes unto Heaven and He said: "My Father, the hour has come; Glorify Your Son, that Your Son may glorify You.

Here is holy ground; I hear the ancient and eternal words Moses heard at the burning bush of The Presence of Jehovah: "Put off thy shoes from thy feet, for the ground whereon thou standest is holy ground." Here is where Jehovah Himself knelt down to pray. Here He looks up to Heaven from earth;

Here He utters His heart and soul's desire. Here is truly the LORD's prayer, and the Spirit of Holiness, The mind of the Holy One of Israel- The Holy One of God- The Holy God Himself.

2

איכנא (just as) דיהבת (You have given) לה (to Him) שולמנא (authority) על (over) כל (every) בסר (flesh) דכל (because everything) מא (whatsoever) דיהבת (You have given) לה (to Him) נתל (He will give) לה (to it [every flesh]) דלעלם (eternal)

Just as You have given Him authority over all flesh, He will give eternal life to them, because You have given all things whatsoever to Him.

"All flesh"- "Kol basar" is singular in number grammatically, though certainly plural in meaning.

"He will give to it"- "Natal lah" grammatically refers "it" to "all flesh" quite well. A similar construction occurs in the Peshitta version of Genesis 6:17.

See Luke 3:6 and Acts 2:17. It has always been God's promise to save all people. There are many promises of salvation to "all flesh" in The Hebrew Bible. That salvation is called the Will of God in 1 Timothy 2:3,4 and The Promise of the Gospel to Abraham in Galatians 3:8. It is also called The New Covenant in Jeremiah 31:31-34 and Hebrews 8:8-13. There are too many references to list here, but certainly our Lord God Yeshua Meshikha said: "I came not to judge the world, but to save the world." (John 12:47) Shall we trust and follow a liar or a failure? God forbid!

3

הליון (these things) אנון (are) דין (but) היא (life) דלעלם (that is eternal) דנדרעונך (that they will know You) דאנת (because You) אנת (are) אלהא (The God) דשררא (of Truth) בלהודיך (You alone) ומן (& Him Whom) דשררת (You have sent) ישוע (Yeshua) משיחא (The Messiah)

But these things are eternal life: That they will know You, for You are the God of Truth alone, and Jesus The Messiah, Whom You have sent.

4

אנא (I) שבהתך (have glorified You) בארעא (in the earth) עבדא (the work) הו (that) לי (You have given) דיהבת (I) דאעבד (to me) שלמתה (that I should do)

I have glorified You in the earth; I have accomplished the work that You have given Me to do.

5

והשא (now) שבהיני (glorify Me) אנת (you) אבי (My Father) לותך (in union with yourself) ביהו (in that) שובחא (glory) דאית (that being) הוא (was) לי (with me) לותך (in union with You) מן (from) קדם (before) דנהוא (there was) עלמא (a universe)

Now, glorify Me, My Father, in union with Yourself, in that glory which I had in union with You before the universe was.

6

אודעת (I have revealed) שמך (Your Name) לבני (to the children) אנשא (of men) הנון (those)

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דיהבת (whom You have given) לי (Me) מן (from) עלמא (the world)
דילך (Yours) הוו (they were) ולי (& to Me) יהבת (You have given) אנון (them)
ונטרו (Your word) מלתך (& they have kept)

I have revealed Your Name to the children of men, those whom You have given Me from the world;
Yours they were, and You have given them to Me, and they have kept Your word.

7
השא (now) ידעת (I know) דכל (everything) מא (whatever) דיהבת (You have given) לי (to Me)
מן (from) לותך (your Presence) הו (is)

Now I know that everything whatsoever You have given Me is from Your Presence.

8
דמלא (for the words) דיהבת (that You gave) לי (to me) יהבת (I have given)
להון (to them) ודהון (& them) קבלון (they have received) וידעו (& they have known) שריראית (truly)
דמן (that from) לותך (union with You) נפקת (I have proceeded)

For the words that you gave Me I have given them, and they have received them and known truly
that I have proceeded from union with You.

9
עליהון (over them) בעא (pray) אנא (I) לא (not) הוא (was) על (over) עלמא (the world)
לי (whom You have given) דיהבת (those) הון (over) והון (I) אלא (but) על (over) עליהון (pray)
אנא (I) אלא (but) על (over) והון (I) אלא (but) על (over) עליהון (pray) אנא (I) אלא (but) על (over)
עליהון (over them) בעא (pray) אנא (I) לא (not) הוא (was) על (over) עלמא (the world)
לי (whom You have given) דיהבת (those) הון (over) והון (I) אלא (but) על (over) עליהון (pray)
אנא (I) אלא (but) על (over) עליהון (pray) אנא (I) אלא (but) על (over) עליהון (pray) אנא (I) אלא (but) על (over)

I pray over them; I was not praying over the world, but I was praying for those whom You have given Me,
for they are Yours, and they have believed that you have sent Me.

10
וכל (every) מדם (& every) דדילי (thing) הו (that Mine) הו (is) דילך (Yours) הו (is)
ודילך (& Yours) דילי (Mine) הו (is) ומשבח (& glorified) אנא (I am) בהון (in them)

And everything that is Mine is Yours, and Yours is Mine, and I am glorified in them.

11
מכיל (from now on) לא (not) הוית (I shall dwell) בעלמא (in the world) והליון (& these)
בעלמא (in the world) אנון (are) ואנא (& I) לותך (to join You) אנתא (coming) אנא (am) אבא (Father) קדישא (Holy) טר (keep)
אנן (them) בשמך (in Your Name) הו (in Your Name) הו (that) דיהבת (which You have given) לי (to Me)
דנהון (that they shall be) חד (one) איכנא (just as) דהנן (We are)

From now on, I shall not dwell in the world, and these are in the world, and I am coming to join You;
Holy Father, keep them in Your Name (that *Name* which You have given Me), so that they shall be one, just as We
are.

12
כד (when) עמהון (with them) הוית (I was) בעלמא (in the world) אנא (I)
נטר (keep) הוית (did) להון (them) בשמך (in Your Name) לאילין (those)
דיהבת (whom You gave) לי (Me) נטרת (I have kept)
ואנש (& a man) מנהון (among them) לא (not) אבד (has perished) אלא (but) ברה (the son)
דאברנא (of destruction) דנתמלא (that should be fulfilled) כתבא (the scripture)

When I was with them in the world, I kept them in Your Name; I have kept those whom You gave Me,
and a man among them has not perished except the son of destruction, that the scripture should be fulfilled.

13
השא (now) דין (but) לותך (unto you) אנתא (I) אנא (come)
והליון (& these things) ממלל (speaking) אנא (I am) בעלמא (in the world)
דתהוא (that shall be) חדותי (My joy) משמליא (complete) בהון (in them)

But now I come to You, and I am speaking these things in the world, that My joy in them shall be complete.

14
אנא (I) יהבת (have given) להון (to them) מלתך (Your word) ועלמא (& the world)
סנא (has hated) אנון (them) דלא (because not) הוו (they were) מן (from) עלמא (the world)

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איכנא (just as) דאנא (that I) לא (not) הוית (was) מן (from) עלמא (the world)

I have given them Your word, and the world has hated them, because they were not from the world, even as I was not from the world.

15
לא (not) הוא (it is) דתשקול (that You would take) אנון (them)
מן (from) עלמא (the world) בעא (pray) אנא (I) אלא (but)
דתטר (that You would preserve) אנון (them) מן (from) בישא (the evil)

It is not that I am praying You would take them from the world, but that You would preserve them from the evil.

16
לא (not) הוו (they were) ניר (for) מן (from) עלמא (the world) איכנא (just as)
דאנא (I) לא (not) הוית (was) מן (from) עלמא (the world)

For they were not from the world, even as I was not from the world.

17
אבא (Father) קדש (hallow) אנון (them) בשררך (in Your Truth)
דמלתך (because Your Word) דיילך (Yours) שררא (The Truth) הי (is)

Father, hallow them in Your truth, because Your Word is The Truth.

18
איכנא (just as) דלי (Me) שדרת (You have sent) לעלמא (to the world) אף (also)
אנא (I) שדרת (have sent) אנון (them) לעלמא (to the world)

Just as You have sent Me into the world, I also have sent them into the world.

19
ועל (& for) אפיהון (their sake) אנא (I) מקדש (hallow) אנא (I) נפשי (Myself)
דנהוון (that shall be) אף (also) הנוון (they) מקדשין (becoming holy) בשררא (in the truth)

And for their sake I hallow Myself, that they shall be also becoming holy in the truth.

20
ולא (neither) הוא (have) על (for) אפי (the sake of) הלין (those)
בעא (prayed) אנא (I) בלחוד (only) אלא (but) אף (also) על (for) אפי (the sake of)
אילין (these) דמהימנין (who are trusting) בי (in Me) במלתהון (by their word)

Neither have I prayed only for their sake, but also for the sake of these who are trusting in Me by their word.

21
דכלהון (that all of them) נהוון (will be) חד (one) איכנא (just as)
דאנת (You are) אבי (My Father) בי (in Me) ואנא (& I am) כך (in You)
דאף (so that also) הנוון (they) בן (in Us) חד (one) נהוון (will be)

That they all will be one, just as You, My Father, are in Me, and I am in You, so that they also will be one in Us.

22
ואנא (& I) שובחא (The Glory) דיהבת (that You have given) לי (Me)
יהבת (I have given) להון (to them) דנהוון (so that they will be) חד (one)
איכנא (just as) דחנן (we) חד (one) חנן (are) דנהימן (so that will believe)
עלמא (the world) דאנת (that You) שדרתני (have sent Me)

And I have given them the glory that You have given Me, so that they will be one, just as we are one, so that the world will believe that You have sent Me.

23
אנא (I) בהון (in them) ואנת (& you) בי (in Me)
דנהוון (that they will be) גמירין (perfected) לחוד (as one) ודנדע (& that will know)
עלמא (the world) דאנת (that you) שדרתני (have sent Me) ודאחבת (& that You have loved)
אנן (them) איכנא (just as) דאף (also) לי (Me) אחבת (You have loved)

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I in them and you in Me, so that they will be perfected as one, and so that the world will know that You have sent Me, and that You have loved them just as You have also loved Me.

24

אבא (Father) הנון (these) דיהבת (whom You have given) לי (Me) (will be) צבא (I) דאתר (that where) דאנא (I am) אף (also) הנון (they) נהוון (with Me) דנהוון (that they will be) חזין (seeing) שובחא (Glory) דיילי (My) הו (that) עמי (from) דיהבת (which You have given) לי (Me) דאחבתני (because You have loved Me) מן (of the world) דעלמא (the foundation) תרמיתה (before) קדם

Father, I will that these whom You have given Me will also be with Me, that they will see My glory which You have given Me, because You have loved Me from before the foundation of the world.

25

אבי (My Father) כאנא (Righteous) ועלמא (although the world) לא (not) ידעך (has not known You) (I) דין (but) ידעתך (I have known You) והנון (& these) (have sent Me) דאנת (that You) שדרתני (have known) ידעו

My Righteous Father, although the world has not known You, I have known You, and these have known that You have sent Me.

26

ואודעת (& I have taught) אנון (them) שמך (Your Name) ומודע (& revealing it) אנא (I am) דחובא (so that Love) הו (that) דאחבתני (with which You have loved Me) דאחבתני (that) אהוא (& I) ונא (in them) בהון (shall be) דהו (shall be) בהון (in them)

And I have revealed to them Your Name, and I am revealing it, so that the love with which You have loved Me shall be in them, and I shall be in them.

Chapter 18

1

הלין (these things) אמר (said) ישוע (Yeshua) ונפק (& went forth) עם (with) תלמידוהי (His disciples) לעברא (to the crossing) דקדרון (of the torrent) דאתר (of Qedrown) דאית (that) הות (was) גנתא (a garden) איכא (where) דעל (entered) הו (He) ותלמידוהי (& His disciples)

2

ידע (known) הוא (had) דין (but) אף (also) יהודא (Yehudah) משלמנא (the traitor) לדוכתא (place) די (that) מטל (because) דסני (many) זבנא (times) כנש (met) הוא (had) תמן (there) ישוע (Yeshua) עם (with) תלמידוהי (His disciples)

3

הו הכיל (therefore) יהודא (Yehudah) דבר (led) אספיר (a troop) ומן (also from) לות (the presence of) רבי (chief) כהנא (the priests) ופרישא (& Pharisees) דבר (he led) דחשא (guards) ואתא (& came) לתמן (there) עם (with) נפטרא (torches) ולמפידא (& lamps) וזינא (& weapons)

4

ישוע (Yeshua) דין (but) דידע (because knew) הוא (He) כל (all) מדם (things) דאתא (had come) עלוהי (upon him) נפק (He went out) ואמר (& said) להון (to them) למן (for whom?) בעין (seeking) אנתון (are you)

5

אמרין (they were saying) לה (to Him) לישוע (for Yeshua) נצריא (The Nazarene) אמר (said) להון (to them) ישוע (Yeshua) אנא אנא (I AM The Living God) קאם (standing) הוא (was) דין (but) אף (also) יהודא (Yehudah) משלמנא (the traitor) עמהון (with them)

6

וכר (& when) אמר (said) להון (to them) ישוע (Yeshua) דאנא אנא (I AM The Living God) אזלו (they went) לבסתרן (backward) ונפלו (& they fell) על (on) ארעא (the ground)

7

תוב (again) שאל (asked) אנון (them) ישוע (Yeshua) למן (for whom?) בעין (seeking) אנתון (are you) הנון (they) דין (but) אמרו (said) לישוע (for Yeshua) נצריא (The Nazarene)

8

אמר (said) להון (to them) ישוע (Yeshua) אמרת (I have told) לכון (to you) דאנא אנא (I AM The Living God) ונא (& if) לי (Me) בעין (seeking) אנתון (you are) שבוקו (let) להלין (these) אזלין (be going)

9

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דתשלם (so that may be fulfilled) מלתא (the saying) דאמר (that He spoke)
דאילין (those) דיהבת (whom You have given) לי (Me) לא (not)
אובדת (I have lost) מנהון (of them) אפלא (not even) חד (one)

10

שמעון (Shimeon) דין (but) כאפא (Kaypha) אית (there) הוא (was)
עלוהי (on him) ספסרא (a sword) ושמה (he drew it) ומחיהי (& struck)
לעברא (the servant) דרב (of the high) כהנא (priest) ושקלה (& removed)
דימינא (of the right side) שמה (the name) דין (but) דעברא (of the servant)
מלך (was Malka)

11

ואמר (& said) ישוע (Yeshua) לכאפא (Kaypha) סים (put)
ספסרא (the sword) בחלתה (in its sheath) כסא (the cup) דיהב (that gave)
לי (Me) אבי (My Father) לא (not?) אשתיהי (shall I drink it)

12

הידין (then) אספיר (the troop) וכלירכא (captain of a thousand) ודחשא (& guards)
דיהודיא (of The Jews) אחרוהי (seized Himself) לישוע (Yeshua) ואסרוהי (& bound Him)

13

ואיתוהי (& they brought Him) לות (to the presence of) חנן (Hanan) לוקרם (first)
מטל (because) דחמוהי (father in law) הוא (he was) דקיפא (of Qaipa) הו (he)
דאיתוהי (who) הוא (was) רב (high) כהנא (priest) דשנתא (of year) הי (that)

14

איתוהי (it) הוא (was) דין (but) קיפא (Qaipa) הו (who) דמלך (counseled)
ליהודיא (The Jews) דפקח (that it is better) דחד (that one) נברא (man)
נמות (should die) חלף (for the sake of) עמא (the people)

15

שמעון (Shimeon) דין (but) כאפא (Kaypha) וחד (& one) מן (of)
תלמידא (the disciples) אחרנא (other) איתין (coming)
הוו (were) בתרה (after Him) דישוע (Yeshua) להו (to Him) דין (but)
תלמידא (the disciple) ידע (known) הוא (had) לה (the) רב (high)
כהנא (priest) ועל (& he entered) עם (with) ישוע (Yeshua) לדרתא (to the courtyard)

16

שמעון * (Shimeon) דין (but) קאם (standing) הנא (was) לבר (outside) לות (near) תרעא (the gate)
ונפק (& went out) הו (that) תלמידא (disciple) אחרנא (the other)
דידע (who know) הוא (did) לה (him) רב (high) כהנא (the priest) ואמר (& spoke)
לנטר (to her that kept) תרעא (the gate) ואעלה (& he brought in) לשמעון (Shimeon)

* שמעון - "Shimeon" occurs 165 times in the Peshitta NT. The Greek equivalents "Σιμων" & "Σιμεων" ("Simon" & "Shimeon") occur only 82 times! Often the Greek Name, "Πετρος" - "Petros" is used instead (as in this verse and in v. 15). **The Greek of John 1:42, however, retains the Aramaic "Shimeon" and "Kaypha", which it then explains with the words: "κηφας ο ερμηνευεται πετρος" - "Cephas, which is translated Petros."** Here the Greek text declares that the name "Petros" is a translation of the Aramaic name "Kaypha". We here find hard evidence, and in 160 other places where this Greek name occurs, that the Greek NT is translated from Aramaic! Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: **The Greek text declares itself to be translated from Aramaic!**

17

אמרת (she said) דין (but) עלימתא (the maiden) נטר (keeper) תרעא (gate)
לשמעון (to Shimeon) למא (interog.?) אף (also) אנת (you) מן (from)
תלמידוהי (the disciples) אנת (are?) דהנא (of this) נברא (man)
אמר (he said) לה (to her) לא (no)

18

וקימין (& standing) הוו (were) עברא (the servants) ודחשא (& the guards) וסימין (& setting)
הוו (they were) נורא (a fire) דנשחנן (to warm themselves) מטל (because) דקריש (cold) הוא (it was)
קאם (standing) הוא (was) דין (but) אף (also) שמעון (Shimeon)
עמהון (& warming himself) ושהן (with them)

19

רב (high) כהנא (the priest) דין (but) שאלה (asked) לישוע (Yeshua)
על (about) תלמידוהי (His disciples) ועל (& about) יולפנה (His teaching)

20

ואמר (& said) לה (to him) ישוע (Yeshua) אנא (I) עין (eye) בנלא (in opened)
מללת (have spoken) עם (with) עמא (the people) ובכלזבן (& at all times)
אלפת (I have taught) בכנושתא (in the synagogue) ובהיכלא (& in the temple)

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איכא (where) דכלהון (all of them) יהודיא (The Jews) מתכנשין (are assembled)
(I have spoken) ומדם (& a thing) בטושיא (in secret) לא (not) מללת (I have spoken)

* (“In opened eye”) “Eyn begla” is an Aramaic idiom meaning, “openly, plainly”.

21

מנא (why?) משאל (ask) אנת (you) לי (Me) שאל (ask) להנון (those) דשמעו (who heard)
(what) מללת (I spoke) עמהון (with them) הא (Behold) הנון (they) ידעין (know) כל (every)
מדם (thing) דאמרת (that I have said)

22

וכד (& when) הלין (these) אמר (said) חד (one) מן (from) דחשא (the guards)
דקאם (who standing) הוא (was) מחיהי (struck Him) על (on) פכה (the cheek) לישוע (Yeshua)
ואמר (& said) לה (to him) הכנא (thus?) יהב (give)
אנת (you) פתגמא (answer) לרב (to high) כהנא (the priest)

23

ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him)
אן (if) בישאית (evil) מללת (I have spoken) אסהוד (testify) על (of) בישתא (the evil)
ואן (& if) דין (but) שפיר (correctly) למנא (why?) מחיתני (do you strike Me)

24

חנן (Hannan) דין (but) שדר (sent) לישוע (Yeshua) כד (when)
אסיר (bound) לות (to the presence of) קיפא (Qaipa) רב (high) כהנא (the priest)

25

ושמעון (& Simon) כאפא (Kaypha) קאם (standing) הוא (was) ושחן (& warming himself)
ואמרין (& they were saying) לה (to him) למא (interrog.?) אף (also) אנת (are?)
חד (one) מן (from) תלמידוהי (His disciples) אנת (you)
והו (& he) כפד (denied) ואמר (& said) לא (not) הוית (I am)

26

אמר (said) לה (to him) חד (one) מן (from) עבדא (the servants) דרב (of high)
כהנא (the priest) אחינה (near kin) דהו (of him) דפסק (of whom cut off) הוא (had) שמעון (Shimeon)
אדנה (his ear) לא (not?) אנא (I) חזיתך (did see you) עמה (with Him) בנגתא (in the garden)

27

ותוב (& again) כפד (denied) שמעון (Shimeon) ובה (& in it)
בשעתא (the hour) קרא (crowed) תרנגלא (a rooster)

28

איתוהי (they brought Him) דין (but) לישוע (Yeshua) מן (from)
לות (the presence of) קיפא (Qaipa) לפרטורין (to the Praetorium) ואיתוהי (& it)
הוא (was) צפרא (dawn) והנון (& they)
לא (not) עלו (entered) לפרטורין (the Praetorium) דלא (that not)
נתושוין (they would be defiled) עד (until) אכלין (they had eaten) פצהא (the Passover)

29

נפק (went out) דין (but) פילטוס (Pilate) לבר (outside) לותהון (to their presence)
ואמר (& said) לתון (to them) מנא (what?) מאכלקדצא (accusation) אית (is)
לכון (to you) על (against) גברא (Man) הנא (This)

30

ענן (they answered) ואמרין (& they were saying) לה (to him) אלו (if)
לא (not) עבד (a doer) בישתא (evil) הוא (he were) אפלא (neither)
לך (to you) משלמין (delivered) הוין (we would have) לה (Him)

31

אמר (said) להון (to them) פילטוס (Pilate) דוברוהי (take Him) אנתון (you)
ודוננהי (& judge Him) איך (according to) נמוסכון (your law) אמרין (were saying)
לה (to him) יהודיא (The Judeans) לא (not) שליט (it is permitted) לן (to us)
למקטל (to kill) לאנש (a man)

32

דתשלם (so that may be fulfilled) מלתא (the saying) דאמר (that said) ישוע (Yeshua) כד (when)
מודע (He revealed) באינא (by which) מותא (death) עתיד (He was going) דנמות (to die)

33

על (entered) דין (but) פילטוס (Pilate) לפרטורין (the Praetorium) וקרא (& he called)
לישוע (for Yeshua) ואמר (& said) לה (to Him) אנת (You)
הו (are?) מלכהון (their king) דיהודיא (of The Judeans)

34

אמר (said) לה (to him) ישוע (Yeshua) מן (from)
נפשך (yourself) אמרת (have you said?) הדא (this) או (or) אחרנא (others)

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אמר (about Me) לך (to you) עלי (have spoken?)

35
אמר (interrog.) לה (to Him) פילטוס (Pilatus) למא (am?)
(I) בנא (a Jew) אנא (am?) (of Your nation) בני עמך (the children) עמך (itself) הו
(have delivered You) אשלמוך (priests) כהנא (& high) ורבי
(have You done) עבדת (what?) לי (to me) מנא

36
אמר (said) לה (to him) ישוע (Yeshua) מלכותי (My kingdom) דיילי (Mine)
(not) הוות (is) מן (from) הנא (this) עלמא (world) אלו (if) מן (from)
עלמא (world) הוות (it were) הנא (this) מלכותי (My kingdom)
מתכתשין (have been fighting) הוו (would) משמשני (My servants) דלא (that not)
אשתלם (I would have been delivered up) ליהודיא (to the Judeans) השא (now)
דין (but) מלכותי (My kingdom) דיילי (Mine) לא (not) הוות (is) מכא (from here)

37
אמר (said) לה (to Him) פילטוס (Pilatus) מדין (then) מלכא (a king)
אנת (You are?) אמר (said) לה (to him) ישוע (Yeshua) אנת (you)
אמרת (have said) המלכא (that a king) אנא (am) אנא (I) להרא (for this)
ליד (was born) אנא (I) ולהרא (& for this) אתית (I have come) לעלמא (to the world)
דאסהר (to testify) על (of) שררא (The Truth) כל (everyone) מן (who) דאיתוהי (is)
מן (from) שררא (The Truth) שמע (hears) קלי (My voice)

38
אמר (said) לה (to Him) פילטוס (Pilatus) מנו (what is?)
שררא (The Truth) וכד (& when) אמר (he had said) הדא (this) נפק (he went out)
לה (himself) תוב (again) לות (to) יהודיא (The Judeans) ואמר (& said) להון (to them)
אנא (I) אפלא (not even) חדא (one) עלתא (fault) משכח (find) אנא (do) בה (in Him)

39
עידא (a custom) דין (but) אית (it is) לכון (for you) דחד (that one) אשרא (I shall release)
לכון (to you) בפצחא (at Passover) צבין (desiring) אנתון (you are?) הכיל (therefore)
אשרא (I release) לכון (to you) להנא (this one)
מלכא (the king) דיהודיא (of The Judeans)

40
וקעו (& cried out) כלהון (all of them) ואמרין (& they were saying)
לא (not) להנא (this one) אלא (but) לבראבא (Barabba) איתוהי (he) הוא (was)
דין (but) הנא (this) בראבא (Barabba) גיסא (a robber)

Chapter 19

1
הידין (then) פילטוס (Pilatus) נגדה (scourged) לישוע (Yeshua)

2
ואסטרטיוטא (& the soldiers) גדלו (twined) כלילא (a crown) מן (from)
כובא (thorns) וסמו (& they placed) לה (it) ברשה (on His head)
וכסיוהי (& clothed Him) נחתא (with a robe) דארנונא (of purple)

3
ואמרין (& saying) הוו (they were) שלם (hail)
לך (to you) מלכא (King) דיהודיא (of The Jews)
ומחין (& hitting) הוו (they were) לה (Him) על (on) פכוהי (His cheeks)

4
ונפק (& went out) פילטוס (Pilatus) תוב (again) לבר (outside)
ואמר (& said) להון (to them) הא (Behold) מפק (shall bring forth) אנא (I) לה (Him)
לכון (to you) לבר (outside) דתדעון (that you may know) דלא (that not) משכח (find) אנא (I)
בתרה (occasion for complaint in him) אפלא (not even) חדא (one) עלתא (cause)

5
ונפק (& went forth) ישוע (Yeshua) לבר (outside) כד (when) אית (is)
עלוהי (upon Him) כלילא (the crown) דכובא (of thorns)
ונחתא (& the robe) דארנונא (of purple) ואמר (& said) להון (to them)
פילטוס (Pilatus) הא (Behold) גברא (here is the Man)

6
כד (when) דין (but) חזאוהי (saw Him) רבי (chief) כהנא (the priests) ודתשא (& the guards)
קעו (& they were saying) ואמרין (& they were saying) צלוביהי (Crucify Him) צלוביהי (Crucify Him)
אמר (said) להון (to them) פילטוס (Pilatus) דברו (take)
אנתון (you) וזוקפוהי (& crucify Him) אנא (I) גיר (for)

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לא (not) משכח (find) אנא (I) בה (in Him) עלתא (a fault)

7

אמרין (were saying) לה (to him) יהודיא (The Judeans) לן (to us)
 נמוסא (the law) אית (is) לן (to us) ואידך (& according to) דבנמוסן (that in our Torah)
 חיב (is condemned) הו (He) מותא (to death) דעבד (because He made)
 נפשה (Himself) ברה (The Son) דאלהא (of God)

8

כד (when) שמע (heard) דין (Pilate) (but) פילטוס (Pilate)
 הדא (this) מלתא (statement) יתיראית (the more) דחל (he was afraid)

9

ועל (& he entered) תוב (again) לפרטורין (the Praetorian) ואמר (& said)
 לישוע (to Yeshua) אימכא (from where?) אנת (are You) ישוע (Yeshua) דין (but)
 פתגמא (answer) לא (no) יהב (gave) לה (to him)

10

אמר (said) לה (to him) פילטוס (Pilatus) עמי (with me) לא (not?) ממלל (speaking)
 אנת (are you) לא (not?) ידע (know) אנת (you) דשליט (that authorized) אנא (I am)
 דאשריך (that I may release You) ושליט (& authorized) אנא (I am) דאזקפך (that I may crucify You)

11

אמר (said) לה (to him) ישוע (Yeshua) לית (not) הוא (there was)
 לך (to you) עלי (over Me) שולטנא (authority) אף (even) לא (not) חד (one) אלו (if) לא (not)
 יהיב (given) הוא (it had been) לך (to you) מן (from) לעל (above) מטל (because of)
 הנא (this) הו (he) מן (whoever) דאשלמני (delivered Me) לך (to you)
 רבא (greater) הי (is) חטיתה (the sin of him) מן (than) דילך (yours)

12

ומטל (& because of) הדא (this) צבא (want) הוא (did)
 פילטוס (Pilatus) דנשריוהי (to release Him) יהודיא (The Yehudeans) דין (but)
 קעין (crying out) הוו (were) דאן (that if) להנא (This one) שרא (release)
 אנת (you) לא (not) הוית (are) רחמה (friend) דקסר (of Qesar) כל (everyone)
 מן (who) גיר (for) דנפשה (himself) מלכא (king)
 עבד (makes) סקובלא (an adversary) הו (is) דקסר (of Qesar)

13

כד (when) שמע (heard) דין (Pilate) הדא (this)
 מלתא (statement) אפקה (he brought) לישוע (Yeshua) לבר (outside) ויתב (& sat down)
 על (on) בים (the judgment seat) בדוכתא (in the place) דמתקריא (that is called)
 רציפתא (R'tsiftha) * דכאפא (d'Kaypha) עבראית (in Hebrew)
 דין (but) מתאמרא (it is called) גפיפתא (Gpiphtha) *

* “R'tsiftha d'Kaypha” & “Gpiphtha” are in Southern and Northern dialects of Palestinian Aramaic. Both names mean “The pavement”. The Greek has “Gabbatha” (Γαββαθα), another obvious transliteration of the Aramaic (“Gpiphtha”) גפיפתא, in which the letter “Pe” פ was mistaken for a “Beth” ב - easily done with square Aramaic script. This does not work in a Greek to Aramaic translation scenario. “Γαββαθα” would not be mistaken for (“Gpiphtha”) גפיפתא (“Γαφίφθα” or Γαπιφθα in Greek).

Aramaic is here called “Hebrew” because both Aramaic & Hebrew shared Hebrew alphabet & characters, and Aramaic was spoken by the Hebrew people. The following are excerpts from Jastrow’s Hebrew-Aramaic Dictionary on the word “Hebraith (Hebrew)”:

עברי m., עברית, עברית f. (b. h.) Hebrew; ע' (לשון) ע'
 Hebrew language; ע' Hebrew character, type. Kidd.
 I, 2 ע' a Hebrew slave; אמה הע' a Hebrew hand-
 maid. Gen. R. s. 42 ומשיח בלשון ע' v. עבר II. Gitt. IX, 6

עברית an Aramaic translation read before Aramaean
 Jews. Ex. R. s. 3 על שם שעברו ים why
 does he call them 'Ibriim (Ex. III, 18)? Because they passed
 the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

According to ancient word usage “Ebraith” – “Hebrew”, can refer to Aramaic.

14

וערובתא (& the eve) הות (it was) דפצחא (of Passover) ואית
 דתי (it was) איך (about) שעא (the hour) שת (sixth) ואמר (& he said)
 ליהודיא (to the Judeans) הא (Behold) מלככון (Here is Your King)

15

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הגנון (they) דין (but) קעין (crying out) הוו (they were) שקוליהדי (take Him away)
(to them) להון (said) אמר (crucify Him) צלוביהדי (crucify Him) צלוביהדי (take Him away)
פילטוס (Pilatus) למלככון (your King) אזקורף (shall I crucify?) אמרין (were saying)
רבי (chief) כהנא (the priests) לית (there is not) לן (to us) מלכא (a king) אלא (but) אן (if) קסר (Qesar)

16

הידין (then) אשלמה (he delivered Him) להון (to them) דנוקפונידי (that they would crucify Him)
(& they led Him) לישוע (Yeshua) ואפקוהי (& brought Him out)

17

כד (when) שקיל (He took up) זקיפה (His cross) לדוכתא (to the place)
דמתקריא (that is called) קרקפתא (Qaraqpatha) * עבראית (in Hebrew) דין (but)
מתאמרא (it is called) גגולתא (Gagultha) *

* Again, two Aramaic dialects are used to name a place – that of our Lord’s crucifixion; “Qaraqpatha” and “Gagultha” both mean, “The Skull”.

18

אתר (the place) דזקפוהי (where they crucified Him) ועמה (& with Him) תרין (two)
אחרנין (others) חד (one) מכא (one) מכא (on one side) וחד (& one)
מכא (on the other side) ולישוע (Yeshua) במצעתא (& in the center)

19

וכתב (& wrote) אף (also) לוחא (a title) פילטוס (Pilatus) וסם (& placed it) על (on)
זקיפה (His cross) כתיב (written) הוא (it was) דין (but)
הכנא (thus) הַנא (this is) ישוע (Yeshua) נצריא (The Nazarene)
מלכא (the King) דיהודיא (of The Jews)

20

ולחנא (& this) דפא (tablet) סגיאא (many) מן (from)
יהודיא (The Judeans) קראוהי (read it) מטל (because) דקריבא (near)
הות (was) למדינתא (to the city) דוכתא (the place)
דאזרקא (in which was crucified) בה (in it) ישוע (Yeshua) וכתבא (& written)
הוא (it was) עבראית (in Hebrew) ויונאית (& in Greek) ורהומאית (& in Latin)

21

ואמרו (& said) רבי (chief) כהנא (the priests) לפילטוס (to Pilatus) לא (not) תכתוב (write)
(The King) הו (He is) דיהודיא (of The Jews) אלא (but) דהו (that He) אמר (said)
דמלכא (The King) אנא (I am) דיהודיא (of The Jews)

22

אמר (said) פילטוס (Pilatus) מדם (the thing) דכתבת (that I have written) כתבת (I have written)

23

אסטרטיוטא (the soldiers) דין (but) כד (when) זקפוהי (they crucified Him)
לישוע (Yeshua) שקלו (they took) נחתוהי (His garments)
ועברו (& they made) לארבע (four) מגון (parts) מנתא (a part)
לחד (to each) מן (of) אסטרטיוטא (the soldiers) כותינה (His tunic) דין (but) איתנה (it)
הות (was) דלא (without) היטא (seam) מן (seam) לעל (from) זקירתא (the top) כללה (was woven) (all of it)

24

ואמרו (& they said) חד (one) לחד (to another) לא (not) נסדקיה (we shall tear it)
אלא (but) נפס עליה (we shall cast lots) מפס (for it) דמנו (whose) תהוא (to be)
ושלם (& was fulfilled) כתבא (the scripture) דאמר (that says) דפלגו (they divided)
נחתו (My garment) בינתהון (among them) ועל (& for) לבושי (My clothing)
ארמיו (they cast) פסא (lots) הלין (these things) עברו (did) אסטרטיוטא (the soldiers)

25

קימן (standing) הוי (were) דין (but) לות (at) זקיפה (His cross) דישוע (of Yeshua)
אמה (His mother) וחתה (& the sister) דאמה (of His mother)
ומרים (& Mary) הי (she who was) דקליופא (of Qliopa) ומרים (& Mary) מגדליתא (Magdalitha)

26

ישוע (Yeshua) דין (but) הוא (saw) לאמה (His mother) ולתלמידא (& the disciple)
הו (him) דרחם (whom loved) הוא (He) דקאם (standing) ואמר (& He said)
לאמה (to His mother) אנתתא (woman) הא (Behold) ברכי (he is your son)

27

ואמר (& He said) לתלמידא (to disciple) הו (that) הא (Behold) אמך (she is your mother)
ומן (& from) הי (that) שעתא (hour) דברה (received her)
תלמידא (disciple) הו (that) לותה (to himself)

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28

בתר (after) הלין (these things) ידע (knew) ישוע (Yeshua) דכלמדם (that everything)
אשתלם (had been finished) ודנתמלא (& that may be fulfilled)
כתבא (the scripture) אמר (He said) זחא (thirst) אנא (I)

29

ומאנא (& a vessel) סים (set) הוא (had been) דמלא (full) חלא (of vinegar)
הנון (they) דין (but) מלו (filled) אספונא (a sponge) מן (from) חלא (the vinegar)
וסמו (& they placed it) על (on) זופא (hyssop) וקרבו (& they put it near) לות (to) פומה (His mouth)

30

כד (when) דין (but) שקל (took) הו (He) חלא (the vinegar)
ישוע (Yeshua) אמר (said) הא (Behold) משלם (it is finished)
וארכן (& He bowed) רשה (His head) ואשלם (& gave up) רוחה (His Spirit)

31

יהודיא (The Jews) דין (but) מטל (because) דערוכתא (the evening) הות (it was)
אמרין (they were saying) לא (not) נבותון (will pass the night)
פגרא (bodies) הלין (these) על (on) זקיפיהון (their crosses)
מטל (because) דשבתא (the Sabbath) נגהא (approaching) יומא (day)
הוא (was) גיר (for) רבא (great) יומא (the day) דשבתא (of the Sabbath) הו (it was)
ובעו (& they sought) מן (from) פילטוס (Pilatus) דנתברון (that they break)
שקיהון (their legs) דהנונן (of those) זקיפא (who had been crucified)
ונחתון (& taken away) אנון (they would be)

32

ואתו (& came) אסטרוטוטא (the soldiers) ותברו (& they broke) שקוהי (the legs)
דקדמיא (of the first) ודהו (& of) אחרנא (the other) דאזדקף (who was crucified) עמה (with Him)

33

וכד (& when) אתו (they came) לות (to) ישוע (Yeshua) חזו (they saw)
דמית (that had died) לה (He) מן כדו (already) ולא (& not) תברו (they broke) שקוהי (His legs)

34

אלא (but) חד (one) מן (of) אסטרוטוטא (the soldiers) מחיהי (struck Him)
בדפנה (in His side) בלוכיתא (with a spear) ומחדא (& at once)
נפק (issued forth) דמא (blood) ומיא (& water)

35

ומן (& he) דחזא (who saw) אסהד (testified) ושרירא (& true) הו (was)
סהדותה (his testimony) והו (he) ידע (& he) דשררא (knows) דשררא (that the truth)
אמר (he spoke) דאף (so that also) אנתון (you) תהימנון (may believe)

36

הלין (these things) גיר (for) הוי (happened) דנתמלא (that should be fulfilled)
כתבא (the scripture) דאמר (that says) דגרמא (a bone) לא (not) נתתבר (will be broken) בה (in Him)

37

ותוב (& again) כתבא (scripture) אחרנא (another)
דאמר (that says) דנחורון (*they shall gaze) במן (at Him) דדקרו (Whom they pierced through)

* “Khor” can mean “to gaze”; it can also mean, “to make white”. John later wrote that “*They made their robes white in the blood of the Lamb*” (Rev. 7:14). The same verb form is used there as here. This phrase in verse 37 could be translated, “*They shall become white through Him Whom they pierced through.*” This is an apparently theological play on words in Aramaic.

O’ How God loves and blesses His enemies, as He said!

38

בתר (after) הלין (these things) יוסף (Joseph) הו (he) דמן (who was from)
רמתא (Ramtha) בעא (sought) מן (from) פילטוס (Pilatus) מטל (because)
דתלמידא (a disciple) הוא (he was) דישוע (of Yeshua)
ומטשא (& secretly) הוא (it was) מן (from) דחלתא (fear) דיהודיא (of The Judeans)
דנשקול (that he might take) פגרה (of Yeshua) דישוע (of Yeshua)
ואפס (& gave permission) פילטוס (Pilatus) ואתא (& he came) ושקל (& took away) פגרה (His body)

39

ואתא (& came) אף (also) ניקדמוס (Niqodemus) הו (he) דאתא (who come)
הוא (had) מן (from) קדים (before) לות (to) ישוע (Yeshua)
בלליא (in the night) ואיתי (& brought) עמה (with Him)
דישוע (for Yeshua) חונטתא (spices) דמורא, (of Myrrh)
ודעלוי (& Aloes) איך (about) מאא (a hundred) ליטרין (pounds)

40

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ושקלוהו (& they took away) לפגרה (the body) די ישוע (of Yeshua)
וכרכוהו (& wrapped it) בכתנא (in linen) ובבסמא (& in sweet spices) איכנא (just as)
דאית (is) עידא (the custom) ליהודיא (to the Judeans) דנקברון (for burying)

41

אית הות (there was) דין (but) בהי (in that) דוכתא (place)
דאזדקפ (was crucified) בה (in which) ישוע (Yeshua) גנתא (a garden)
ובה (& in it) בגנתא (in the garden) בית (a house) קבורא (of burial) חדתא (new)
דאנש (in which a man) עדכיל (yet) לא (not) אתתסים (laid) הוא (had been) בה (in it)

42

וסמוהו (& they laid Him) תמן (there) לישוע (Yeshua) מטל (because)
דשבתא (the Sabbath) עאלא (approaching) הות (was)
ומטל (& because) דקריב (near) הוא (was) קברא (the tomb)

Chapter 20

1

בהד (in the first day) בשבא (in the week) דין (but) אתת (came)
מרים (Mary) מגדליתא (Magdalitha) בצפרא (in the very early morning) עד (while)
חשוך (it was dark) לבית (to the house) קבורא (of burial) וחזת (& she saw) לכאפא (the stone)
דשקילא (that had been removed) מן (from) קברא (the tomb)

2

ורדתת (& she ran) אתת (she came) לות (to) שמעון (Shimeon) כאפא (Kaypha)
ולות (& to) הו (that) תלמידא (disciple) אחרנא (other)
דרחם (whom loved) הוא (had) ישוע (Yeshua) ואמרא (& she said) להון (to them)
דשקלוהו (they have taken away) למרן (our Lord) מן (from) הו (the) בית (house)
קבורא (of burial) ולא (& not) ידעא (know) אנא (I) איכא (where) סמוהו (they have laid Him)

3

ונפק (& went out) שמעון (Shimeon) והו (that) תלמידא (disciple)
אחרנא (other) ואתין (& came) הו (they) לבית (to the house) קבורא (of burial)

4

ורדתין (& running) הו (they were) תריהון (both) אכחדא (at once)
הו (that) דין (but) תלמידא (disciple) רדת (ran)
קדמה (in front of) לשמעון (Shimeon) ואתא (& came)
קדמא (first) לבית (to the house) קבורא (of burial)

5

ואדיק (& he looked) חזא (gazing on) כתנא (the linens) כד (where) סימין (they were lying)
מעל (to enter) דין (but) לא (not) על (he entered)

6

אתא (came) דין (but) שמעון (Shimeon) בתרה (after him) ועל (& entered) לבית (to the house)
קבורא (of burial) וחזא (& gazing on) כתנא (the linens) כד (where) סימין (they were lying)

7

וסודרא (& a grave cloth) הו (that) דחזיק (bound) הוא (had been)
ברשה (about His head) לא (not) עם (with) כתנא (the linens) אלא (but)
כד (as) כריך (it was wrapped) וסים (& set) לסטר (on the side) בחדא (in one) דוכא (side)

8

הידין (then) על (entered) אף (also) הו (that) תלמידא (disciple) דאתא (who came)
קדמא (first) לבית (to the house) קבורא (of burial) וחזא (& he stared) ודימין (& he believed)

9

ואזלו (& departed) הנון (those) תלמידא (disciples) תוב (again) לדוכתהון (to their place)

10

לא (not) גיר (for) עדכיל (yet) ידעין (knowing) הו (they were) מן (from)
כתבא (the scriptures) דעתיד (prepared) הוא (He had been) למקם (to rise) מן (from) מיתא (the dead)

11

מרים (Mary) דין (but) קימא (standing) הות (was) לות (at) קברא (the tomb)
ובכיא (& was weeping) וכד (& while) בכיא (weeping) אדיקת (she looked) בקברא (in the tomb)

12

וחזת (& she saw) תרין (two) מלאכא (angels) בחורא (in white) דיתבין (sitting)
חד (one) מן (at) אסרוהי (His pillow) וחד (& one)
מן (at) רגלוהי (the foot) איכא (where) דסים (laid)

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הוא (had been) פגרה (the body) די שוע (of Yeshua)

13

ואמרין (& they were saying) לה (to her) אנתתא (woman) מנא (why?)
בכיא (weeping) אנתי (are you) אמרא (she said) להון (to them)
דשקלוהי (they have taken away) למרי (My Lord)
ולא (& not) ידעא (know) אנא (I) איכא (where) סמוהי (they have laid Him)

14

הדא (this) אמרת (she said) ואתפנית (& turned) לבסתרה (behind her) וחזת (& saw)
די שוע (Yeshua) דקאם (Who was standing) ולא (& not) ידעא (knowing) הות (she was)
די שוע (that Yeshua) הו (he was)

15

אמר (said) לה (to her) ישוע (Yeshua) אנתתא (woman) מנא (why?)
בכיא (weeping) אנתי (are you) ולמן (& Whom?) בעיא (seek) אנתי (do you)
הי (she) דין (but) סברת (thought) דגננא (the gardener) הו (He was)
ואמרא (& she said) לה (to Him) מרי (Sir) אן (if) אנת (you)
שקלתיהי (have taken Him) אמר (tell) לי (me) איכא (where) סמתיהי (you have laid Him)
אזל (I will go) אשקליהי (take Him away)

16

אמר (said) לה (to her) ישוע (Yeshua) מרים (Mary) ואתפנית (& she turned) ואמרא (& she said)
לה (to Him) עבראית* (in Aramaic) רבולי* (Rabbuli) דמתאמר (which is called) מלפנא (Teacher)

- *Ebraith* – “*Ebraith*” means “*Hebrew*” and though Aramaic was the language used, the Jewish people referred to it as Hebrew, since Aramaic had been their native tongue (*the tongue of the Hebrew people*) for six centuries and was used in their scriptures. Aramaic and Hebrew share the same alphabet and both were written with the same script, so their letters looked the same in the first century.
- *Rabbuli* – “*Rabbuli*” is an Aramaic word meaning “*My Master*” and is the same as “*Rabboni*”, which the Greek versions have in Greek letters transliterated Παββουλι. Notice that Mary is not presented as speaking Greek; neither is any other person mentioned in the four Gospels. “*Ebraith*” – “*Hebrew*” is defined by its Greek equivalent, “*Hebrais*”, as “*The Hebrew tongue; not that however in which the OT was written, but the Chaldee.*” – *Thayer’s Greek – English Lexicon. Webster’s unabridged 20th century Dictionary* defines “*Chaldee*” as *The Aramaic language* of the Chaldeans (Babylonians 600 B.C.)

17

אמר (said) לה (to her) ישוע (Yeshua) לא* (stop) תתקרבין (touching) לי (Me)
לא (not) גיר (for) עדכיל (yet) סלקת (I have ascended)
לות (to join) אבי (My Father) זלי (Go) דין (but) לות (join) אחי (My brothers)
ואמרי (& say) להון (to them) סלק, אנא (ascend) אנא (I) לות (to join)
אבי (My Father) ואבוכון (& your Father) ואלהי (& My God) ואלהכון (& your God)

* “*Stop touching me*” is the sense conveyed by the Greek versions and makes the best sense. Mary was presumably holding onto our Lord.

18

דידין (then) אתת (came) מרים (Mary) מגדליתא (Magdalitha)
& announced) לתלמידא (to the disciples) דחזת (I have seen) למרן (our Lord)
& that these things) אמר (He had said) לה (to her)

19

כד (when) הוא (it was) דין (but) רמשא (evening) דיומא (of the day)
הו (that) דחד (first day) בשבא (in the week) ותרשא (& the doors)
אחידין (barred) הו (they were) דאיכא (where) דאיתיהון (staying)
הו (were) תלמידא (the disciples) מטל (because) דחלתא (of fear)
דיהודיא (of the Judeans) אתא (came) ישוע (Yeshua) קם (stood)
בינתהון (in their midst) ואמר (& said) להון (to them) שלמא (peace) עמכון (be with you)

20

הדא (this) אמר (He said) ותני (& He showed) אנון (them) אידוהי (His hands) וסטרס (& His side)
& rejoiced) תלמידא (the disciples) דחזו (because they saw) למרן (our Lord)

21

אמר (said) להון (to them) דין (but) תוב (again) ישוע (Yeshua)
שלמא (peace) עמכון (be with you) איכא (just as) דשדרני (has sent Me) אבי (My Father)
אף (also) אנא (I) משדר (sending) אנא (am) לכון (you)

22

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וכד (& when) אמר (He had said) הלין (these things) נפח (He breathed) בהון (into them) ואמר (& said) להון קבלו (to them) רוחא (receive) רוחא (The Spirit) דקורשא (of Holiness)

23

אן (if) תשבקון (you will forgive) חטוא (sins) לאנש (to a man) נשתבקון (they will be forgiven) ליה (to him) ואן (& if) תאחזון (you hold) דאנש (a man's) אחידין (they will be held)

24

תאומא (Thoma) דין (but) חד (one) מן (of) תרעסרתא (the twelve) הו (he) דמתאמר (who was called) תאומא (the twin) לא (not) הוא (was) תמן (there) הוא (he) עמהון (with them) כד (when) אתא (came) ישוע (Yeshua)

25

ואמרין (& were saying) ליה (to him) תלמידא (the disciples) חזין (we have seen) למרן (our Lord) הו (he) דין (but) אמר (said) להון (to them) אלא (unless) חזא (see) אנא (I) באידוהי (in His hands) דוכיתא (the places) דצצא (of the nails) ורמא (& shall put) אנא (I) בהון (in them) צבעתי (my fingers) ומושט (& reach) אנא (I) אירי (my hand) ברפנה (in His side) לא (not) מדהימן (shall believe) אנא (I)

26

ובתר (& after) תמניא (eight) יומין (days) טוב (again) לגו (inside) הוו (were) תלמידא (the disciples) ותאומא (& Thoma) עמהון (with them) ואתא (& came) ישוע (Yeshua) כד (when) אחידין (were barred) תרעא (the doors) קם (He stood) במצעתא (in the center) ואמר (& said) להון (to them) שלמא (peace) עמכון (be with you)

27

ואמר (& said) לתאומא (to Thoma) איתא (put) צבעך (your finger) להרכא (here) וחזי (& behold) אירי (My hands) ואיתא (& put) אידך (your hand) ואושט (and reach) בגבי (into My side) ולא (& not) תהוא (be) לא (un-) מדהימנא (a believer) אלא (but) מדהימנא (a believer)

28

וענא (& answered) תאומא (Thoma) ואמר (& said) ליה (to Him) מרי (my Lord) ואלהי (& my God)

29

אמר (said) ליה (to him) ישוע (Yeshua) השא (now) דחזיתני (that you have seen Me) דימנת (you have believed) טוביהון (blessed are they) לאילין (those) דלא (who not) חזאני (have seen Me) ודימנו (& have believed)

30

סגיאתא (many) דין (but) אתותא (signs) אחרניתא (other) עבר (did) ישוע (Yeshua) קדם (before) תלמידוהי (his disciples) אילין (those) דלא (that not) כתיבן (are written) בכתבא (in scripture) הנא (this)

31

אף (also) הלין (these things) דין (but) דכתיבן (are written) דתהימנון (that you may believe) דישוע (that Yeshua) הו (is) משיחא (The Messiah) ברה (The Son) דאלהא (of God) ומא (& when) דהימנתון (you believe) נהון (there shall be) לכון (to you) בשמה (in His Name) חיא (life) דלעלם (eternal)

This verse is much more pointed and specific in Aramaic than in the Greek versions: "And when you believe, you shall have eternal life in His Name." The Greek versions are rendered: "And that believing ye may have life in his name." The Greek is unclear about the "when" and the "eternal", because those words are not found in the Greek versions of this verse. The Aramaic also uses the the future tense "shall have", where the Greek uses the subjunctive mood: "may have", "should have", which is a less certain prospect than the future tense.

Chapter 21

1

בתר (after) הלין (these things) חוי (showed) טוב (again) נפשה (Himself) ישוע (Yeshua) לתלמידוהי (to His disciples) על (by) ימא (The Sea) דטיבריוס (of Tiberius) חוי (He appeared) דין (but) הכנא (thus)

2

איתיהון (they) הוו (were) אכחדא (together) שמעון (Shimeon) כאפא (Kaypha) ותאומא (& Thoma) דמתאמר (who was called) תאומא (The Twin) ונתניאיל (& Nathaniel) הו (he) דמן (who was from) קטנא (Qatna) דגלילא (of Galilee) ובני (& the sons) זבדי (of Zebedi) ותרין (& two)

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אחרנין (others) מן (of) תלמידא (the disciples)

3

אמר (said) להון (to them) שמעון (Shimeon) כאפא (Kaypha)
(they were saying) אזל (going) אנא (I am) אצוד (to catch) נונא (fish) אמרין (they were saying)
(& they went out) לה (to him) אפ (also) הנן (we are) אתינן (coming) עמד (with you) ונפקו (& they embarked)
(night) וסלקו (they embarked) לספינתא (the ship) ובהו (& in that) לליא (night)
מדם (a thing) לא (not) צדו (they caught)

4

כד (when) דין (but) הוא (it was) צפרא (dawn) קם (stood) ישוע (Yeshua)
על (on) יד (the side) ימא (of the sea) ולא (& not) ידעו (knew)
תלמידא (the disciples) דישוע (that Yeshua) הו (He was)

5

ואמר (& said) להון (to them) ישוע (Yeshua) טליא (Lads) למא (interog.) אית (is there?)
לכון (to you) מדם (anything) למלעס (to eat) אמרין (they were saying) לה (to Him) לא (no)

6

אמר (He said) להון (to them) ארמו (throw) מצידתכון (your net) מן (from)
גבא (the side) דימינא (right) דספינתא (of the ship) ומשכחין (& will find)
אנתון (you) וארמיו (& they threw) ולא (& not) אשכחו (they could) למגדה (haul in)
למצידתא (the net) מן (from) סונאא (the multitude) דנונא (of the fish) דאחדת (it had caught)

7

ואמר (& said) תלמידא (disciple) הו (that) דרחם (whom loved)
הוא (had) לה (him) ישוע (Yeshua) לכאפא (to Kaypha)
הנא (this One) מרן (our Lord) הו (is) שמעון (Shimeon) דין (but) כד (when) שמעו (he heard)
דמרן (that our Lord) הו (he was) נסב (he took) כותינה (his tunic)
מחא (girding) בחצוהי (his loins) מטל (because) דערטליא (naked)
הוא (he was) ושדא (& he threw) נפשה (himself)
בימא (in the sea) דנאתא (to come) לות (to) ישוע (Yeshua)

8

אחרנא (the other) דין (but) תלמידא (disciples) בספינתא (in the boat) אתו (they came)
לא (not) גיר (for) רחיקין (far) הוו (they were) סגי (very) מן (from) ארעא (land)
אלא (but) איך (about) מאתינן (two hundred) אמין (cubits)
ונגדין (& dragging) הוו (they were) לה (it) למצידתא (net) הי (that) דנונא (with the fish)

9

כד (when) דין (but) סלקו (they came up) לארעא (to the land)
חזו (they saw) גומרא (burning coals) כד (after) סימן (they had been set) ונונא (& fish) כד (as)
סים (there were lying) עליהון (on them) ולחמא (& bread)

10

ואמר (& said) להון (to them) ישוע (Yeshua) איתו (bring)
מן (from) הנון (those) נונא (fish) דצדתון (that you have caught) השא (just now)

11

וסלק (& came up) שמעון (Shimeon) כאפא (Kaypha)
ונגדה (& dragged) למצידתא (the net) לארעא (to land) כד (as) מליא (it was filled)
נונא (with fish) רורבא (great) מאא (a hundred) וחמשין (fifty) ותלתא (& three)
ובהנא (& with this) כלה (all) יוקרא (weight) לא (not) אצרית (ripped) מצידתא (the net) הי (was)

12

ואמר (& said) להון (to them) ישוע (Yeshua) תו (come)
אשתרו (dine) אנש (man) דין (but) מן (of) תלמידא (the disciples) לא (no)
ממרח (dared) הוא (had) דנשאליוהי (to ask Him) דמנו (who He was)
דידעין (for knew) הוו (they) דמרן (that our Lord) הו (He was)

13

קרב (came near) דין (but) ישוע (Yeshua) ושקל (& took)
לחמא (the bread) ונונא (the fish) ויהב (& gave) להון (to them)

14

הרא (this was) דתלת (the third) זבנין (time) אתחזי (appeared) ישוע (Yeshua)
לתלמידוהי (to His disciples) כד (after) קם (He had risen) מן (from) בית (among) מיתא (the dead)

15

כד (after) דין (but) אשתריו (they had dined) אמר (said) ישוע (Yeshua)
לשמעון (to Shimeon) כאפא (Kaypha) שמעון (Shimeon) בריונא (Bar Jonah)
רחם (love) אנת (Do you?) לי (Me) יתיר (more)
מן (than) הלין (these) אמר (he said) לה (to Him)
אין (Yes) מרי (my Lord) אנת (You) ידע (know) אנת (do) דרחם (that love)
אנא (I) לך (You) אמר (He said) לה (to him) רעי (shepherd) לי (for Me) אמרי (My lambs)

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16

אמר (He said) לה (to him) טוב (again) דתרתין (a second) זבנין (time)
שמעון בריונא (Shimeon) רחם (Bar Jonah) אנת (you) לי (Me) אמר (he said)
לה (to Him) אין (yes) מרי (my Lord) אנת (you) ידע (know) אנת (do) דרחם (that love)
אנא (I) לך (You) אמר (said) לה (to him) ישוע (Yeshua) רעי (shepherd) לי (for Me) ערבי (My sheep)

17

אמר (He said) לה (to him) דתלת (a third) זבנין (time)
שמעון בריונא (Shimeon) רחם (Bar Jonah) אנת (do you?) לי (Me)
וכרית (& he was saddened) לה (to him) לכאפא (to Kaypha) דאמר (that He said)
לה (to him) דתלת (three) זבנין (times) דרחם (love) אנת (do you?)
לי (Me) ואמר (& he said) לה (to Him) מרי (my Lord) כל (every) מדם (thing)
אנת (You) חכם (discern) אנת (do) אנת (You) ידע (know) אנת (do) דרחם (that love) אנא (I)
לך (You) אמר (said) לה (to him) ישוע (Yeshua) רעי (shepherd) לי (for Me) נקותי (My ewes)

18

אמין (Amen) אמין (Amen) [Timeless truth] אמר (tell) אנא (I) לך (to you) דכד (that when)
שלא (young) הוית (you were) אנת (you) לנפשך (yourself) אכר (girding) הוית (you were)
חציך (your loins) ומהלך (& walking) הוית (you were) לאיכא (where) דצבא (you wanted)
אנת (you) מא (when) דין (but) דסאבת (you are old) תפשוט (you shall reach out) אידיך (your hands)
ואחרין (& others) נאכור (shall gird) לך (for you) חציך (your loins) ונובלך (& shall escort you)
לאיכא (to where) דלא (that not) צבא (want) אנת (you)

19

הדא (this) דין (but) אמר (he said) דנהוא (that He may show) באינא (by which) מותא (death)
עתיד (he was going) דנשבח (to glorify) לאלהא (God) וכד (& after) אמר (He said) הלין (these things)
אמר (He said) לה (to him) תא (come) בתרי (after Me)

20

ואתפני (& turned around) שמעון (Shimeon) כאפא (Kaypha) וחוא (& saw) לתלמידא (the disciple)
הו (that) דרחם (whom loved) הו (had) ישוע (Yeshua) דאתא (who come)
בתרה (after Him) הו (had) דנפל (who lain) הו (had) בחשמיתא (at supper)
על (on) חדיה (the breast) דישוע (of Yeshua) ואמר (& said) מרי (my Lord)
מנו (who is?) משלם (he that shall betray) לך (You)

21

להנא (this one) כד (when) הוא (saw) כאפא (Kaypha)
אמר (he said) לישוע (to Yeshua) מרי (my Lord) והנא (& of this one) מנא (what?)

22

אמר (said) לה (to him) ישוע (Yeshua) אן (if) צבא (want)
אנא (I) דנקוא (that should remain) הנא (this one) עדמא (until) דאתא (come) אנא (I)
לך (to you) מא (what is it?) לך (to you) אנת (you) תא (come) בתרי (after Me)

23

ונפקת (& went forth) הדא (this) מלתא (saying) בית (among) אחא (the brethren)
דהו (that this) תלמידא (disciple) לא (not) מאת (would die) ישוע (Yeshua) דין (but)
לא (not) הוא (had) דלא (that not) מאת (he would die) אמר (said)
אלא (but) דאן (if) צבא (want) אנא (I) דנקוא (to remain) הנא (this one) עדמא (until)
דאתא (come) אנא (I) לך (to you) מא (what is it?) לך (to you)

24

הנו (this is) תלמידא (the disciple) דאסהד (who testified)
על (about) הלין (these things) כלהין (all) ואף (& also) כתב (he wrote) אנין (them)
וידעין (& know) חנן (we) דשירא (that true) הי (is) סהדותה (his testimony)

25

אית (there are) דין (but) אפ (also) אחרניתא (other things) סניאתא (many) דעבד (that did)
ישוע (Yeshua) אילין (which things) דאלו (if) חדא (each) חדא (one) מתכתבן (written)
הוי (were to be) אפ (even) לא (not) הו (is) עלמא (the world) איך (as)
דסבר (suppose) אנא (I) ספק (sufficient) הוא (would be)
לכתבא (for the books) דמתכתבין (that written) הו (would be)

There are also many other things Jesus did, which if they were to be written, each one, I suppose even the world would be insufficient for the books that would be written.

שלם אונגליון קדישא כרוזותא דיוחנן
The end of The Holy Gospel preaching of John

שלם למכתב בכתבא הנא שטראונגליון קדישא

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John אונגליון קדישא כרוזותא דדיוחנן

The end of the writing in this book of the four Holy Gospels

שובחא לאבא ולברא ולרוחא דקודשא השא וכלזבן ולעלם אלמין אמין
Glory to The Father and to The Son and to The Holy Spirit, now, always
and for the eternity of eternities, amen!

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John



אונגליון קדישא כרוזותא דדיוחנן

The Peshitta Aramaic-English Interlinear New Testament

The Acts of the Apostles



פרכסס דשליחא

The Acts of The Apostles

Chapter 1

1
כתבא (the book) קדמא (first) כתבת (I wrote) או (Oh) תאופילא (Theophila)
על כלהין (all things) אילין (those) דשרי (began) מרן (our Lord)
ישוע (Yeshua) משיחא (The Messiah) למעבד (to do) ולמלפן (& to teach)

(Peshitta) THE first book have I written, O Theophilus concerning all the things which our Lord Yeshua The Messiah began to do and teach,

Acts 1:1 (Modern KJV) The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,
(ASV) The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,
(Douay) The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

In the above verse, The Peshitta text differs significantly from all the Greek texts and Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated?

או תאופילא - "O Theophilus" is probably the high priest (AD 37 to AD 41), whom Josephus mentions.

2
עדמא (until) ליומא (day) הו (that) דבה (in which) אסתלק (He was taken up)
מן (from) בתר (after) דפקד (that commanded) הו (He had) אנון (them) לשליחא (the Apostles)
אילין (which) דגבא (He had chosen) ברוחא (by The Spirit) דקודשא (of Holiness)

3
הנון (those) דאף (whom also) חוי (He showed) להון (to them) נפשה (Himself) כד (as) חי (alive)
מן (from) בתר (after) דחש (He had suffered) באתותא (by signs) סניאתא (many) ביומין (in days) ארבעין (forty)
כד (when) מתחזא (appearing) הו (He was) להון (to them) ואמר (& He spoke)
על (about) מלכותא (the Kingdom) דאלהא (of God)

4
וכד (& while) אכל (He ate) עמהון (with them) להמא (bread) פקד (He commanded) אנון (them)
דמן (that from) אורשלם (Jerusalem) לא (not) נפרקון (to depart) אלא (but) דנקוון (to wait)
לשוודיה (for the promise) דאבא (of The Father) הו (that) דשמעתון (which you have heard) מני (from Me)

4 (Peshitta) **And when He had eaten bread with them**, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which (said he) you have heard from Me.

4 (MKJV) **And, being assembled with them**, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard from me.

4 (DOUAY) And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) **by my mouth**.

In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated?

5
דיוחנן (for Yokhanan) אעמד (baptized) במיא (in water)
ואנתון (& you) תעמדון (shall be baptized) ברוחא (in The Spirit) דקודשא (of Holiness)
לא (not) בתר (after) יומתא (days) סניאא (many)

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The Acts of the Apostles

פרכסס דשליחא

הגון (they) דין (but) כד (when) כנישין (they were assembled) שאלוהי (they asked Him) ואמרין (& they were saying) לה (to Him) גרין (our Lord) אן (if) בהנא (in this) זבנא (time) מפנא (are restoring) אנת (You) מלכותא (the kingdom) לאיסריל (to Israel)

אמר (He said) להון (to them) הו (that) לא (not) הות (was) דילכון (yours) הדא (this) למדע (to know) זבנא (time) אן (or) זבנא (times) אילין (which) דאבא (The Father) סם (has placed) אנון (them) בשולטנא (in the authority) דנפשה (of Himself)

אלא (but) כד (when) תאתא (will come) רוחא (The Spirit) דקודשא (of Holiness) עליכון (upon you) תקבלון (you shall receive) חילא (power) ותהוון (& you shall be) לי (to Me) סהדא (witnesses) באורשלם (in Jerusalem) ובכלה (& in all) יהוד (Judea) ואף (& also) בית (among) שמריא (the Samaritans) ועדמא (& unto) לסופיה (the borders) דארעא (of the earth)

וכד (& when) הלין (these things) אמר (He had said) כד (as) הזין (they saw) לה (Him) אסתלק (He was taken up) וענא (& a cloud) קבלתה (received Him) ואתכסי (& He was hidden) מן (from) עיניהון (their eyes)

וכד (& when) חירין (gazing) הו (they were) בשמיא (into the sky) כד (as) הו (He) אזל (going) הוא (was) אשתכחו (were present) תרין (two) גברין (men) קימין (standing) לותהון (with them) בלבושא (in clothing) חורא (white)

ואמרין (& they were saying) להון (to them) גברא (men) גליליא (Galilean) מנא (why?) קימין (stand) אנתון (you) וחירין (& gaze) בשמיא (into the sky) הנא (this) ישוע (Yeshua) דאסתלק (Who was taken up) מנכון (from you) לשמיא (to Heaven) הכנא (in this way) נאתא (He shall come) איך (as) מא (when) דחזיתוניהי (you have seen Him) דסלק (going up) לשמיא (into Heaven)

ומן (& from) בתרכן (after this) הפכו (they returned) להון (themselves) לאורשלם (to Jerusalem) מן (from) טורא (the Mount) דמתקרא (which is called) דבית (* Bayth *) זיתא (Zaytha) דאיתוהי (which is) על (on) גנב (the side of) אורשלם (Jerusalem) ופריק (and separated) מנה (from it) איך (about) שבעא (* seven) אסטרוין (furlongs)

- 12 (Peshitta) And afterwards they returned to Jerusalem from the mount called Bayth-Zaytha, which was next to Jerusalem, and distant from it about seven furlongs.
 12 (MKJV) Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

* How plainly the Greek declares itself to be a translation may be seen in the word ελαιωνος (“Olive grove”). “Bayth Zaytha” was called “Bayth Zaytha” because that was its name, just as “Jerusalem” was called “Oreshlem” in Eastern Aramaic; it was not called “Teaching of Peace” (the meaning of “Jerusalem”) διδαχη ειρηνης – “Teaching of Peace” in Greek. No one called Jerusalem “Teaching of Peace” or “Didachay Eiraynays”. “Philadelphia” means “Brotherly love”, but that city is called “Philadelphia”, not “Brotherly Love”. The fact that the Greek gives the definition of Bayth Zaytha instead of the name itself is a dead giveaway that the Greek ελαιωνος (“Olive grove”) is a translation. Essentially the same Greek translation is used in Luke 19:29 & Luke 21:37.

- “Seven” in Aramaic is שבנא - “Shaba”; “Sabbath” has several forms, one of which is שבא “Shaba”. Obviously the Greek translator mistook שבא - “Shba” from שבנא - “Shaba” and omitted the last word “אסטרוין” - “Estadown” (Stadia, Furlongs). It is easy to see how this happened. The reverse scenario is a very hard sell: “σαββατου εχον οδον” - “Sabbath days journey” in Greek, does not become “שבעא אסטרוין” - “Seven furlongs” in Aramaic. σαββατου εχον οδον - “Sabbath days journey” is a very strange phrase in Greek, literally, “of a Sabbath having way”, found nowhere in *The LXX* or elsewhere in *The Greek NT* or any Greek literature. The two words after “Sabbath” - “εχον οδον” are pronounced “ekon hodon”; Compare the Aramaic word for “Furlongs” - “Estadwan”. The Greek looks almost like a transliteration of the Aramaic; This writer thinks the Greek is a forced translation attempt at some Aramaic the translator seemed to have difficulty reading, for whatever reason. A Greek audience may very well have scratched their heads upon reading this phrase, especially due to their unfamiliarity with Jewish law and custom.

שבנא - “Seven” (Peshitta)
 שבתא - “Sabbath” (Greek reading in Aramaic)



13

ימן (& from) בתר (after) דעלו (they entered) סלקו (they came up) להון (themselves) לעליתא (to an upper room)
 די (that) דהוין (staying) הוון (were) בה (in which) פטרוס (Petros) ויוחנן (& Yokhanan)
 ויעקוב (& Yaqob) ואנדראוס (& Andraeus) ופיליפוס (& Philipus)
 ותאומא (& Thoma) ומתי (& Matthai) וברתולמי (& Bar Tholmai) ויעקוב (& Yaqob) בר (Bar) חלפי (Halphai)
 ושמעון (& Shimeon) טנגא (the Zealot) ויהודא (& Yehuda) בר (Bar) יעקוב (Yaqob)

14

הלין (these) כלהון (all of them) אכחדא (as one) אמינין (continuing) הוון (were)
 בצלותא (in prayer) בחדא (in one) נפש (soul) עם (with) נשא (the women) ועם (& with) מרים (Maryam)
 אמה (the mother) דישוע (of Yeshua) ועם (& with) אחוהי (His brothers)

15

ובהון (& among them) ביומנא (in the days) הנון (those) קם (stood) שמעון (Shimeon) כאפא (Kaypha)
 מצעת (in the midst) תלמידא (of the disciples) אית (there) הוא (were) דיין (but) תמן (there) כנשא (assembled)
 דאנשא (men) איך (about) מאא (a hundred) ועסרין (& twenty) ואמר (& he said)

16

גברא (men) אחין (brethren) זרק (right) הוא (it was) דנתמלא (that should be fulfilled) כתבא (the scripture)
 אינא (which) דקדם (that before) אמר (said) רוחא (The Spirit) דקודשא (of Holiness) בפומה (by the mouth)
 דהויד (of Dawid) על (about) יהודא (Yehuda) הו (he) דהוא (who was) מדברנא (the guide)
 להנון (to those) דאחדו (who seized) לישוע (Yeshua)

17

משל (because) דמנא (numbered) הוא (he was) עמן (with us) ואית (& there) הוא (was)
 לה (to him) פסא (a part) בתשמשתא (in ministry) הדא (this)

18

הנו (this is) דקנא (he who purchased) לה (for himself) קריחא (a field)
 מן (from) אנרא (the reward) דחטיתא (of sin) ונפל (& he fell) על (on) אפוחי (his face)
 על (on) ארעא (the ground) ואתפרת (& burst) מן (from) מצעתה (within him)
 ואתאשר (& poured out) כלה (all) גויה (his insides)

19

והי (& is) הדא (this) אתידעת (known) לכלהון (to all of them) דעמריין (who live) באורשלם (in Jerusalem)
 והכנא (& so) אתקריית (was called) קריתא (field) הי (that) בלשנה (in the language)
 דאתרא (of the region) חקל (Haqel) דמא (Dama) דאיתוהי (of which is) תורגמנה (its translation)
 קורית (Field) דם (of Blood)

* This verse in Greek has the Aramaic name “ακελδαμα”, “Akeldama”, transliterated and says that “in their language was called ακελδαμα, which is “Field of blood”. Thayer’s Greek English Lexicon has this entry for ακελδαμα: 184 Ακελδαμα Akeldama ak-el-dam-ah’ of Aramaic origin, corresponding to 02506 and 01818 דמא; n pr loc AV-Aceldama 1; 1 Aceldama =” Field of Blood”

So **The Greek NT declares the language of the Jews in Jerusalem to have been Aramaic.** Notice it says “their language”, not “their languages”. Only one language is mentioned as belonging to the region, and ακελδαμα is plainly an Aramaic name of two words: חקל-“Haqel”- “Field” & דמא-“Dama”- “Blood”. So the Greek NT says that the Jews of Jerusalem spoke Aramaic and contradicts the notion that they also spoke Greek; it also transliterates Aramaic here and elsewhere and then translates its meaning into Greek for a Greek audience.

20

כתיב (it is written) גיר (for) בספרא (in the book) דמזמורא (of Psalms) דדירה (his dwelling) תהוא (shall be)
 חרבא (desolate) ועמור (& an inhabitant) לא (not) נהוא (shall be) בה (in it) ותשמשתה (& his ministry)
 נסב (shall take) אחריין (another)

21

וליא (& right) הי (it is) הכיל (therefore) לחוד (one) מן (of) הלין (these) גברא (men)
 דהוון (who have been) עמן (with us) בהנא (in this) זבנא (time) כלה (all) דבה (in which) על (He came in)
 ונפק (& went out) עלין (among us) מרין (our Lord) ישוע (Yeshua)

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פרכסס דשליחא

“Our Lord Yeshua” in Aramaic is “The Lord Yeshua” in Greek. This is a common difference. Either Zorba The Greek(s) ignored or missed the pronoun “our” about 50% of the time (318 out of 646 times) in The NT overall, in translating Aramaic to Greek, or an Aramaean translator deliberately added 318 (97%) to the 328 Greek occurrences, effectively doubling the Greek number in The hypothetical Peshitta “translation”! What are the odds of the latter scenario compared to the former?

22

דאקף (beginning) מן (from) מעמודריתה (the baptizing) דיוחנן (by Yokhanan) עדמא (until) ליומא (the day) דאסתלק (that He was taken up) מן (from) לותן (our presence) דהו (that he) נהוא (should be) עמן (with us) סהרא (a witness) דקימתה (of His resurrection)

23

ואקימו (& they presented) תרין (two) ליוסף (Yoseph) דמתקרא (who is called) ברשבא (Barshaba) דאשתמי (who is named) יוסטוס (Yustus) ולמתיא (& Matthaia)

24

וכד (& when) צליו (they had prayed) אמרו (they said) אנת (You) מריא (Jehovah) ידע (know) דבלבותא (what is in the hearts) דכל (of all) הוא (show) חד (the one) אינא (which) דנבא (have chosen) אנת (You) מן (from) הלין (these) תריהון (two)

דכל – How would an hypothetical Aramaean translator decide when to translate the Greek **κυριε** (“Lord”) as **מריא** (“Maryah”-“Lord JAH”)? There are 239 of **מריא** in The Peshitta N.T.

Κυριε, κυριος, κυρα, κυρα, etc., occurs 751 times in The Greek NT.

239/751=32%. 32% of the Greek “**κυριος**” is matched by **מריא** in The Peshitta overall.

The stats. (# **Kurios**,# **Maryah**),ratio **Maryah/Kurios %** for individual books are:

Mt.:76,21,28%; Mk.:18,9,50%;Luke:97,40,41%;Yokhanan: 51,9,18%;Acts:104,51,49%;Romans:39,10,26%;1 Cor.:60,18,26%;2 Cor.:27,8,30%;Gal.-Philemon:128,14,9%;Hebrews:15,11,73%;Yaqob-Jude:42,19,45%;Rev.:21,14,66%.

If an Aramaean translator were to simply pick a percentage of the Greek “**κυριος**” as **מריא**, why the radical change from Matthew to Mark of 28% to 50% conversion rate? Why such a change from Luke-41% to Yokhanan’s 18% (less than half)?

Then from Yokhanan’s 18% to Acts’ 49%? The very next book, Romans, drops to 26%. This remains fairly level then up to 2 Corinthians, then abruptly drops again to its lowest level at 9% in the rest of Paul’s epistles! Then the next book, Hebrews has the highest level in the NT – 73%! A radical drop again to 45% for General Epistles and a big jump again in Revelation’s 66%! None of this is consistent with the Greek primacy theory and The Peshitta being translated from Greek. There would be more consistency in the ratios from one book to another.

Looking at this from another perspective, I see Luke and Acts have similar absolute numbers and percentages;

Romans, 1 & 2 Cor. have 26%, 26% & 30%. These facts fit with the idea of Peshitta primacy, since **Kurios** occurrences and the ratios would reflect total number of Aramaic words with the **מר** – “**Mar**”, root (**Lord**) behind Greek “**κυριος**”.

Those numbers should be similar in books written by the same author, as Luke and Acts are written by Luke;

Romans, 1 Cor. & 2 Cor. were written by Paul. The fact that the rest of the smaller epistles of Paulus do not reflect the same ratio as the major epistles is probably due to the relative lack of Old Testament quotations in those smaller books; in the major epistles, half of the **מריא** references are “**saith The LORD**”(Jehovah) OT quotes. There are none such in the smaller epistles of Paul.

Hebrews has five such quotes of its own, accounting for the 73% ratio of “**Maryah**” to “**Kurios**”. None of these occurrences is explainable on the basis of a Greek original. **Maryah** is a Semitic Name, referring to The Hebrew “**Yahweh**” with no Greek equivalent. A translation from Greek should produce **מריא** (Mara-“**Lord**) or **מורן** (Maran-“**our Lord**”) – not **מריא**.

25

דהו (that he) נקבל (would receive) פסא (a part) דתשמשתא (of the ministry) ושליחותא (& Apostleship) דמנה (from which) פרק (withdrew) יהודא (Yehudah) דנאזל (that he should go) לה (to it) לאתרה (to his place)

26

וארמוי (& they cast) פנא (lots) וסלקת (& it came up) למתיא (to Matthaia) ואתמוי (& he was numbered) עם (with) חדעסר (eleven) שליחא (the Apostles)

Chapter 2

1

וכד (& when) אתמליו (were fulfilled) יומת (the days) דפנטקוסטא (of Pentecost)

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פרכסס דשליחא

כד כנישין (when) הוו (assembled) כלהון (they were) אכחדא (all of them) (as one)

2
הוא (there was) מן שליחא (suddenly) מן (from) שמיא (Heaven) קלא (a sound) איך
(like) רוחא (a wind) עזיזתא (mighty) ואתמלי (filled) הוא (was) מנה (by it)
כלה (the whole) ביתא (house) הו (that) רבה (in which) יתבין (sitting) הוו (they were)

3
ואתחזיו (& appeared) להון (to them) לשנא (tongues) דמתפלגין (that divided) הוו (were)
איך (as) נורא (fire) ויתבו (& they sat *) על (on) הדר (each) הדר (one) מנהון (of them)

- *Greek mss. & editions have εκαθισεν – “It sat”, which disagrees with the plural subject – “tongues”. Only two Greek mss. agree with The Peshitta – “They sat”; they are Codex D (6th century), which appears to be a later translation of The Peshitta, very commonly agreeing with it when other Greek mss. depart from it, and Codex א* . The other Greek mss. have incorrect grammar here. (“as fire” does not qualify as the subject of the sentence-it is merely a simile describing the subject, “tongues”).*

4
ואתמליו (& were filled) כלהון (all of them) ברוחא (with The Spirit) דקודשא (of Holiness)
ואקפו (& proceeding) הוו (they were) לממללו (to speak) בלשן (in a language) לשן (a language)
איך (as) מא (whatever) דרוחא (The Spirit) יהב (giving) הוא (was) להון (to them) לממללו (to speak)

5
אית (there) הוו (were) דין (but) גברא (men) דעמריין (who were dwelling) באורשלים (in Jerusalem)
דרחליין (who were fearers) מן (of) אלהא (God) יהודיא (Jews) מן (from) כל (all) עממא (nations)
דתחית (that are under) שמיא (the heavens)

6
וכד (when) הוא (occurred) קלא (noise) הו (that) כנש (gathered) כלה (the entire) עמא (populace)
ואשתנש (& it was agitated) מטל (because) דשמע (that heard) הוא (had) אנש (each) אנש (man) מנהון (of them)
דממלליין (that speaking) הוו (they were) בלשניהון (in their languages)

7
תדירין (marvelling) הוו (they were) דין (but) כלהון (all of them) ומתדמריין (& were amazed)
כד (as) אמריין (saying) הוו (they were) הדר (each *), לחד (to the other *) הליון (these) כלהון (all of them)
דממלליין (who are speaking) לא (not?) הא (behold) גליליא (Galileans) אנון (are)

- **M** Byzantine Greek mss. have “to each other” like The Peshitta; Critical Greek mss. omit the phrase.

8
איכנא (how?) חנן (are) שמעין (hearing) חנן (we) אנש (every) אנש (man)
לשנה (his language) רבה (in which) ילידיין (were born) חנן (we)

9
פרתויא (Parthians) ומדיא (& Medes) ואלניא (& Elanites) ואילין (& those) דעמריין (who dwell)
ביתנהריין (in Bayth-Nahrayn *) יהודיא (Judeans) וקפודקיא (& Qapodoqians) ודמן (& who are from)
אתרא (the regions) דפנטוס (of Pontus) ודאסיא (& of Asia)

* “Bayth-Nahrayn” means “Between the rivers”; Greek has μεσοποταμιαν - “Mesopotamia”, which is the Greek translation of the actual Aramaic name of this Aramaean place. “Mesopotamia” also means “Between the rivers”. See The Hebrew OT - 0763 ארם נהרים ‘Aram Naharayim ar-am’ nah-har-ah’-yim

from 0758 and the dual of 05104; n pr loc
AV-Mesopotamia 5, Aramnaharaim 1; 6
Aram-naharaim = “Aram of the two rivers”

1) Mesopotamia

This Hebrew name occurs in The Hebrew Bible six times and in The Peshitta OT is ארם נהריין – Aram Nahrayn. The LXX Greek OT has μεσοποταμιαν - “Mesopotamia” in those places. Mesopotamia is a translation of the name, much as “Teaching of Peace” is a translation of “Jerusalem” and “Brotherly love” is a translation of “Philadelphia”. Names are normally transliterated, not translated. A translation of a name in scripture would usually be an indication that the translation language was not the origin language of that name.

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10

ודמון (& from) אתרא (the regions) דפרווגיא (of the Phrygians) ודפמפוליא (& of Pamphylia)
ודמזרין (& of Egypt *) ודאתרותא (& of the countries) דלובא (of Libya) דקריבין (which are near)
לקורינא (to Cyrene) ואילין (& those) דאתו (who came) מן (from) רהומא (Rome) יהודיא (Jews) וגיורא (& proselytes)

* “Egypt” is “Misrayn” in Aramaic, very similar to the Hebrew spelling “Misrayim”. Greek has “Aiguptos”.

11

ודמון (& who were from) קרטא (Qrete) וערביא (& Arabians) הא (behold) שמעין (hearing) חנן (we are)
מנהון (some of them) דממלילין (who are speaking) בלשנין (in languages) דילין (our own)
תדמרתה (the wonders) דאלהא (of God)

12

מתדמרין (astonished) הוו (they were) דין (but) כלהון (all of them) ותוירין (& they were bewildered) כד (as)
אמרין (they were saying) חר (one) לחר (to another) דמנא (what?) הי (is) הדא (this) צבותא (affair)

13

אחרנא (others) דין (but) ממיקין (mocking) הוו (were) בהון (them) כד (while)
אמרין (they were saying) הלין (these) מארייתא (new wine) אשתיו (have drunk) ורויו (& have become drunk)

14

בתרכן (after this) קם (arose) שמעון (Shimeon) כאפא (Kaypha) עם (with) חדעסר (the Eleven)
שליחין (Apostles) וארים (& he lifted up) קלה (his voice) ואמר (& he said) להון (to them) גברא (men)
יהודיא (Jews) וכלהון (& all) דעמרון (who dwell) באורשלם (in Jerusalem)
הדא (this) תתידע (let be known) לכון (to you) וצותו (give attention to) מלי (my words)

15

לא (not) גיר (for) איכנא (as) דאנתון (you) סברין (are thinking) הלין (these) רוין (are drunk)
דהא (for behold) עדמא (until) להשא (now) תלת (three) אנין (are) שעין (hours)

“Until now are three hours” is a literal rendering of an Aramaic idiom, meaning, “It is now the third hour”.

16

אלא (but) הדא (this) הי (is) דאמירא (what was spoken) ביואיל (by Yoel) נביא (the prophet)

17

נהוא (it shall be done) בינמתא (in the days) אחריא (last) אמר (says) אלהא (God)
אשוד (I shall pour out) רוחי (My Spirit) על (on) כל (every) בסר (body) ונתנבון (& shall prophesy) בניכון (your sons)
ובנתכון (& your daughters) וגרודיכון (& your young men) חזונא (visions) נחזון (shall see)
וקשיכון (& your elders) חלמא (dreams) נחלמון (shall dream)

18

ועל (& upon) עברי (My servants) ועל (& upon) אמהתי (My handmaids) אשוד (I shall pour) רוחי (My Spirit)
ביומתא (in days) הנון (those) ונתנבון (& they shall prophesy)

19

ואתל (& I shall give) אתותא (signs) בשמיא (in the heavens) וגברותא (& mighty deeds) על (on) ארעא (the earth)
דמא (blood) וגורא (& fire) ועטרא (& plumes) דתננא (of smoke)

20

שמשא (the sun) נתחלף (shall be turned) בעמטנא (into darkness) וסחרא (& the moon) בדמא (into blood)
עדלא (until) נאתא (will come) יומה (the day) דמריא (of Jehovah) רבא (great) ורחילא (& awesome *)

- The Greek mss. have επιφανη – “notable”, “manifest” where The Peshitta has דחילא - “D’khayla” - “Awesome”. Can we really believe **The great day of Jehovah** would be merely “notable”? I cannot. “Awesome” it will be; “Notable” is a flimsy and lame substitute which grossly misses the point.

21

ונהוא (& it shall be) כל (everyone) דנקרא (who calls on) שמה (the Name) דמריא (of Jehovah) נחא (& it shall receive life *)



- - נחא – “Nekha” essentially refers to “Living” and “receiving Life”. In this context, the meaning is spiritual and Eternal Life.

22
 גברא בני איסריל (sons) שמעו (of Israel) מלא (hear) הלין (these) ישוע (Yeshua) נצריא (The Nazarene) נברא (The Man) דמון (Who from) אלהא (God) אתחוי (appeared) לותכון (to you) בחילא (with mighty works) ובאתותא (& with signs) ובנברותא (& with miracles) אילין (those) דאלהא (that God) עבר (did) בינתכון (among you) באידה (by His hand) איך (as) דאנתון (you) ידעין (know)

23
 להנא (This One) דפריש (Who separated) הוא (was) לה (to Him) להדא (for this) במקדמות (in prior) ידעתה (the knowledge) ובצבינה (& will) דאלהא (of God) אשלמתוניה (you have betrayed Him) אנתון (you) באידי (into the hands) רשיעא (of the wicked) וזקפתון (& you crucified) וקטלתון (& you murdered)

24
 אלהא (God) דין (but) אקימה (raised Him) ושרא (& He destroyed) חבליה (the destructions *) דשיול (of Sheol) משל (because) דלא (because) משכחא (possible) הות (it was) דנתתחד (for Him to be held captive) בה (in it) בשיול (in Sheol)

- - “He destroyed the destructions of Sheol” is one possible translation; others are “He loosed the cords of Sheol”, “He destroyed the pains of Sheol”, “He loosed the cords of the grave”, “He has loosed the travail of Sheol.” I have chosen the first as it presents the poetic paradox which is so powerfully employed in scripture to highlight the power of God: He leads captivity captive, tells the poor they are rich, the rich are poor, the high are low and the lowly exalted, and finally kills death, casting death and Sheol into a lake of fire. Whichever translation is preferred, the Apostle Peter is declaring that Sheol has been defanged- neutralized & rendered impotent by The Messiah’s death and resurrection. All Greek mss but codex D have – “λυσας τας ωδινας του θανατου” – “He loosed the pains of death”. Codex D, which usually seems to follow The Peshitta more closely, has “λυσας τας ωδινας του αδου” – “He loosed the pains of Hades”. “Hades” is the Greek cognate for the Hebrew-Aramaic “Sheol”. The Greeks sometimes translated the Hebrew “Sheol” with “θανατος”- “Death”. (See 2 Sam. 22:6 Greek LXX and Hebrew, Prov. 23:14). Both Greek readings (Hades & Death) represent The LXX translation words used for The Hebrew “Sheol”, which is almost identical to the Aramaic spelling of “Sheol”. The Hebrew of that verse has the phrase חבלי שאול – “Khebli Sheol”, where The Peshitta OT has the same phrase found here in Acts 2:24- חבליה שיול, translated “the pangs of Sheol” by George Lamsa. חבליה דמותא is also found in that version of 2 Sam. 22:5, which he translated “pangs of death”. The same text is repeated in Psalms 18:4,5 & 116:3 (115:3 in Peshitta) using the same Aramaic words in The Peshitta and the same translation in Lamsa.

25
 דויד (Dawid) גיר (for) אמר (said) עלוהי (about Him) מקדם (it was early) הוית (I was) הזא (seeing) למרי (my Lord) בכלזבן (always) דעל (Who upon) ימיני (my right) הו (was) דלא (that not) אזוע (I should be disquieted)

26
 משל (because of) הנא (this) אתבסם (is delighted) לבי (my heart) ורוות (& celebrates) תשבוחתי (my glory) ואף (& also) פגרי (my body) נגן (shall rest) על (upon) סברא (hope)

27
 משל (because) דלא (that not) שבק (left) אנת (You) לנפשי (My soul) בשיול (in Sheol) ולא (& not) יהב (gave) אנת (You) לחסיך (to Your Pure One) דנחוא (to see) חבלא (destruction)

28
 גלית (You have shown) לי (to Me) אורחא (the way) דחיא (of life) תמליני (You shall fill Me *) בסימותא (with) פרצופך (Your Presence) עם (O’ Gladness)

- - “Bassimutha” – “Bassimutha” – “Tamalayni” (“You shall fill me”) is a feminine verb, agreeing with the noun בסימותא (“Gladness”) which is also feminine, therefore making it the subject of the feminine verb. “God” and “Lord” are masculine nouns, & therefore do not fit grammatically here, though “Gladness” is Personified and a Divine Name as used here, much like other abstract terms, such as “Wisdom”, “Love” & “Peace” in some scripture references- See Proverbs 8.

29
 נברא (men) אחוין (brothers) מפס (it is permitted) למאמר (to speak) עין (eyes) בנלא (with open) לותכון (unto you) על (about) ריש (the chief) אבהתא (father) דויד (Dawid) דמית (who died) ואף (& also) אתקבר (he was buried) ובית (the house) קבורה (& the house) איתוהי (of his burial) לותן (is) לותן (with us) עדמא (until) ליומנא (today)

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פרכסס דשליחא

30

נביא (a prophet) הוא (he was) גיר (for) וידע (& knew) הוא (he) דמומתא (an oath) ימא (had sworn)
לה (to him) אלהא (God) דמן ("One from) פארא (the fruit) דכרסך (of your body)
אותב (I shall seat) על (upon) כורסך (your throne)

31

יקדם (& before) הזא (he saw) ומלל (& he spoke) על (about) קימתה (the resurrection) דמשיחא (of The Messiah)
דלא (that not) אשתבק (He shall be left) בשיוול (in Sheol) אפלא (neither) פנרה (His body)
הזא (would see) חבלא (corruption)

32

להנא (This) ישוע (Yeshua) אקים (has raised) אלהא (God) והנן (& we are) כלן (all of us) סהרוהי (His witnesses)

33

והווי (& He is) דבימינה (The One at the right hand) דאלהא (of God) אתתרים (exalted) ונסב (& He has received) מן (from)
אבא (The Father) שוודיא (a promise) דעל (which is about) רוהא (The Spirit) דקודשא (of Holiness)
ואשר (& has poured out) הדיא (this) דהא (which behold) מוהבתא (gift) דהא (you are) ושמעין (& are hearing)
הזין (seeing) אנתון (you are)

34

לא (not) הוא (had) גיר (for) דויד (Dawid) סלק (ascended) לשמיא (to Heaven)
מטל (because) דהו (he) אמר (said)
דאמר (said) מריא (Jehovah) למורי (to my Lord) תב (sit) לך (You) מן (at) ימיני (My right)

35

עדאם (until) דאסים (I set) בעלרביך (Your enemies) כובשא (a footstool) לרגליך (for Your feet)

36

שריראית (truly) הכיל (therefore) נדע (let know) כלה (the whole) בית (house) איסריל (of Israel)
דמריא (that Jehovah) ומשיחא (& The Messiah) עברה (has made) אלהא (God) להנא (this) ישוע (Yeshua)
דאנתון (Whom you) זקפתון (you have crucified)

God has made this Yeshua, **Jehovah** and The Messiah, Whom you had crucified.

*No Greek text can account for this reading. The Greek - **καὶ ὁ θεὸς τοῦτον τὸν Ἰησοῦν ἁπλῶς** simply says: "that both Lord and Christ, God made this **Yeshua**, whom you crucified". **κύριον** - "Lord" is not necessarily a Divine Title. The Peshitta records an unabashed declaration of the absolute Deity of **Yeshua**. If any object that "God made him **Jehovah**" means **Yeshua** was given a title that He had not previously, I respond that this is a setting forth of the fact that **Yeshua, The Lord Jehovah and Messiah** (See Luke 2:11) really and truly died to all that He was on the cross, and all that He was- died. In the resurrection, all that He was came back again to Life out of the oblivion of His Spiritual death on the cross (not His physical death and resurrection) from His Father God. Thus He became again "**Jehovah and The Messiah**" from the dead - **The LORD** of a new creation- a New Heaven and a New Earth. For as "**One died for all, all died with Him**", and now we are risen with Him in His resurrection- (2 Cor. 5:14 & Ephesians 2:4-6). **Hallelujah!***

37

וכד (& when) שמעו (they heard) הלין (these things) אתננחו (they were stricken) בלבהון (in their hearts)
ואמרו (& they said) לשמעון (to Shimeon) ולשרכא (& to the rest) דשליחא (of the Apostles)
מנא (what?) נעבד (should we do) אחין (brethren)

38

אמר (said) להון (to them) שמעון (Shimeon) תובו (return to God) ועמדו (& be immersed) אנש (every)
אנש (man) מנכון (of you) בשמה (in The Name) דמריא (of Jehovah) ישוע (Yeshua) לשובקן (for the release from)
חטאה (sin) דתקבלון (that you may receive) מוהבתא (the gift) דרוהא (of The Spirit) דקודשא (of Holiness)

39

לכון (to you) גיר (for) הוא (was) שוודיא (the promise) ולבניכון (& to your children)
ולכלהון (& to all) אילין (those) דרחיקין (who are far off) אילין (those) דהו (whom)
אלהא (God) נקרא (may call) אנון (them)

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40

ובמלא (& with words) אחרניתא (other) סגיאיתא (many) מסהדר (testifying) הוא (he was) להון (to them) (from) ובעא (& beseeching) הוא (he was) מנהון (of them) כד (as) אמר (he said) היו (be saved) מן (from) שרבתא (generation) הדא (this) מעקמתא (perverse)

41

ואנשין (& people) מנהון (among them) עתידאית (readily) קבלו (they received) מלתה (his word) ודימנו (& they believed) ועמדו (& they were immersed) ואתתוספו (& they were added) בהו (in that) יומא (day) איך (about) תלתא (three) אלפין (thousand) נפשן (souls)

42

ואמינין (& continuing) הוו (they were) ביולפנא (in the teaching) דשליחא (of the Apostles) ומשתותפין (& made partakers) הוו (they were) בצלותא (in prayer) ובקציא (& in breaking) דאוכרסטיא (of the Eucharist)

“Eucharist”- אוכרסטיא (Eukhristya) is supposed to be a Greek word in Aramaic letters, however, the Greek mss. do not have “Eucharist” here or in the two other places where אוכרסטיא occurs. How did the Peshitta reading אוכרסטיא get here and in those two other places without any such word in the Greek texts? “Eucharist” occurs nowhere in The Greek NT! I submit that this word “Eucharist” came from The original early first century Peshitta NT, not from Greek.

43

והויא (& occurring) הות (there was) דחלתא (fear) לכל (to every) נפש (soul) ואתתא (& signs) סגיאיתא (many) ונברותא (& miracles) תיין (occurring) הוי (were) ביד (by the hand) שליחא (the Apostles) באורשלם (in Jerusalem)

44

וכלהון (& all) אילין (those) דהימנו (who believed) הוו (as one) אכחדא (had) הוו (were) וכלמדם (& everything) דאית (that) הוא (was) להון (to them) דגוא (internal-communal) הוא (was)

45

ואילין (& those) דאית (who) הוא (were) להון (to them) קנינא (a possession) מזבנין (selling) הוו (they were) לה (it) ומפלגין (& distributing) הוו (they were) לאנש (to each) אנש (man) איך (according to) מדם (whatever) דסניק (needed) הוא (was)

46

וכליום (& every day) אמינין (continuing) הוו (they were) בהיכלא (in the temple) בחדא (in one) נפש (soul) ובביתא (& in houses) קצין (breaking) הוו (they were) פריסתא (loaves of bread) ומקבלין (& receiving) הוו (they were) סיברתא (food) כד (as) רויין (they celebrated) ובברירותא (& in the simplicity) דלבהון (of their heart)

47

משבחין (praising) הוו (they were) לאלהא (God) כד (as) יהיבין (they were given) ברהמא (affection) קדם (before) כלה (all) עמא (* the people) ומרין (our Lord) מוסף (adding) הוא (was) כליום (every day) לאילין (those) דהאין (who were coming to life) בעדתא (into the church)

** Greek Codex D- a 6th century uncial, has κοσμον - “kosmon”- “world”. Compare the Peshitta reading עמא - “amma” – “people” to עלמא – “alama”- “world, age, eternity”- just one letter difference! Practically all other Greek mss. have λαον – “people” which scarcely resembles κοσμον - “kosmon”- “world”; it is easy to account for the Greek variant reading on the basis of The Peshitta reading. There are so many examples of this in The NT that it would be ludicrous to maintain a Greek original and a Peshitta version translated from Greek when practically all the evidence paints another picture- the negative image of the conventional western model.*

“The church” – עדתא (Edta) means “an assembly”, from the Aramaic verb עד “Ad”, “Aoed” – “To set a meeting”, “to assemble”.

If we split the word in half, we have עד תא – “Meet, Come”, which sounds like an invitation to gather together as a body to worship. It may also be construed as a compound of the two words עד אתא – “Until he comes”, which is reminiscent of the Apostle’s words: “As oft as you eat this bread and drink this cup, you do show the Lord’s death till He come.” That is also the function of the church. The Greek word “εκκλησια”- “ekklyasia” for “Church”, used in this and other places means, literally, “Called out”, which gives essentially a negative connotation to the meaning of the church. But the purpose of calling the assembly is far from a negative separating people out from the world, but a gathering of them unto Him Who loved us all, and gave Himself for us, that we may meet with Him and fellowship with Him and His Father in The Holy Spirit, and

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also with one another on a spiritual level in the kingdom of Heaven on earth. It is a call into the very Presence of God and glory in Heaven- fairly positive, on balance!

Do not the church and the world today need to see and hear this positive invitation and call to celebrate and experience the Presence of The Living God that constitutes all the joy of Heaven itself?

*And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.
And he said unto me, These are the true sayings of God.*

*And The Spirit and the bride say, “Come”. And let him that hears, say, “Come”.
And he that is thirsty, let him come and take the water of Life freely.
– (Rev. 22:17 translated from The Crawford Aramaic manuscript.)*

Chapter 3

1 והוא (& he [was]) דכד, סלקין (that when) שמעון (Shimeon) כאפא (Kaypha) ויוחנן (& Yokhanan) אכחדא (together) להיכלא (to the temple) בעדנא (at the time) דצלותא (of prayer) דתשע (ninth) שיעין (hour)

2 והוא (& behold) גברא (man) חד (one) חגירא (was crippled) דמן (who from) כרס (the womb) אמה (his mother's) שקילין (carrying) הוו (were) אנשא (men) אילין (those) דמעדין (who keeping appointment) הוו (were) מיתין (bringing) וסימין (& placing) לה (him) בתרעא (at the gate) דהיכלא ((of the temple) דמתקרא (which is called) שפירא (* Shapira) דנהוא (to be) שאל (asking) זדקתא (charity) מן (from) הגון (those) דעאלין (entering) להיכלא (the temple)

* “Shapira” means “Beautiful”

3, הנא (this one) כד (when) הוא (he saw) לשמעון (Shimeon) וליוחנן (& Yokhanan) דעאלין (entering) להיכלא (the temple) בעא (begging) הוא (he was) מנהון (of them) דנתלון (to give) לה (to him) זדקתא (charity)

4 וחרו (& gazed) בה (at him) שמעון (Shimeon) ויוחנן (& Yokhanan) ואמרו (& they said) לה (to him) חור (look) בן (at us)

5 הו (he) דין (but) חר (gazed) בהון (at them) כד (as) סבר (hoped) הוא (he had) למסב (to receive) מנהון (from them) מדם (something)

6 אמר (said) לה (to him) שמעון (Shimeon) דהבא (Gold) “ וסאמא (& silver) לית (there is not) לי (to me) אלא (but) מדם (the thing) דאית (that is) לי (to me) יהב (give) אנא (I) לך (to you) בשמה (in The Name) דישוע (of Yeshua) משיחא (The Messiah) נצריא (The Nazarene) קום (stand up) הלך (walk)

7 ואחרה (& he seized) באידה (his hand) דימינא (the right) ואקימה (& raised him up) ובה (& in it) בשעתא (at the moment) שר (were restored) רגלוהי (his legs) ועקבוהי (& his feet)

8 ושור (& he jumped) קם (stood) והלך (& walked) ועל (& entered) עמהון (with them) להיכלא (the temple) כד (as) מהלך (he was walking) ומשור (& jumping) ומשבח (& praising) לאלהא (God)

9 וחוואוהי (& saw) כלה (all) עמא (the people) כד (as) מהלך (he was walking) ומשבח (& praising) לאלהא (God)

10 ואשתודעו (& they knew) דהווי (that he was) הו (that) חדורא (beggar) דיתב (who sat) הוא (had) כליום (every day) ושאל (& asked for) זדקתא (alms) על (at) תרעא (the gate) דמתקרא (which is called) שפירא (Shappira) ואתמליו (& they were filled) תמהא (with astonishment) ודומרא (& wonder) על (concerning) מדם (the thing) דהוא (that occurred)

11 וכד (& as) אחיד (holding to) הוא (he was) לשמעון (Shimeon) וליוחנן (& Yokhanan) רהט (ran) כלה (all) עמא (the people) כד (while) תהיר (marveling) לותהון (to them) לאסטוא (to the porch) דמתקרא (which is called) דשלימון (Shlomon's)



“Shlimon” is “Solomon”.

12 וכד (& when) הוא (saw) שמעון (Shimeon) ענא (* [he] answer[ed]) ואמר (& said) להון (to them) גברא (men) בני איסריל (children) מנא (of Israel) מתדמרין (why?) אנתון (you) בהנא (at this) או (or) בן מנא (why?) חירין (gaze) אנתון (you) איך (as if) הו (it was) דבהולא (that by power) דילן (our own) או (or) בשולטנן (by our authority) עברין (we have done) הדיא (this) דנהלך (that would walk) הנא (this one)

13 אלהה (God) הו (The) דאברהם (of Abraham) ודאיסחק (& of Ishaq) ודיעקוב (& of Yaqob) אלהא (God) דאבהתן (of our Fathers) שבח (has glorified) לברה (His Son) ישוע (Yeshua) הו (He) דאנתון (Whom you) אשלמתון (handed over) וכפרתון (& you rejected) בה (Him) קדם (before) אפודי (the face) דפילטוס (of Pilatus) כד (when) הו (he) זרק (judged rightly) הוא (had) דנשרידי (to release Him)

14 אנתון (you) דין (but) בקדישא (Of Holiness) וזדיקא (& The Righteous One) כפרתון (you rejected) ושאלתון (& you asked) לכון (for you) לגברא (a man) קטולא (murderer) דנתיב (to be given) לכון (to you)

15 ולהו (& Him) רשא (The Ruler) דהיא (of life) קטלתון (you killed) דלה (Whom) אקים (raised) אלהא (God) מן (from) בית (among) מיתא (the dead) וחנן (& we are) כלן (all of us) סהדוהי (His witnesses)

16 ובהימנותא (& by faith) דשמה (of His Name) להנא (this one) דחזין (whom see) אנתון (you) דידעין (& know) אנתון (you) הו (He) אשר (has restored) ואסי (& has healed) ודימנותא (& faith) דבה (in Him) יהבת (has given) לה (to him) הדיא (this) הלימותא (health) קדם (before) כלכון (you all)

17 ברם (but) השא (now) אחי (my brothers) ידע (know) אנא (I) דבטועי (that by deception) עברדתון (you did) הדיא (this) איך (as) דעברדו (did) רשיכון (your rulers)

18 ואלהא (& God) איך (as) מדם (the thing) דקדם (that before) אכרוז (preached) בפום (in the mouth) כלהון (all of them) נביא (the prophets) דנחש (that would suffer) משיחא (His Messiah) מלי (He has fulfilled) הכנא (thus)

19 תובו (repent) הכיל (therefore) ואתפנו (& be converted) איכנא (so) דנתעטון (to be blotted out) חטהיכון (your sins) ונאתון (& will come) לכון (to you) זבנא (times) דניחחא (of rest) מן (from) קדם (before) פרצופה (the face) דמריא (of Jehovah)

20 ונשדר (& He shall send) לכון (to you) לאינא (The One) דמטיב * (Who prepared) הוא (was) לכון (for you) לישוע (Yeshua) משיחא (The Messiah)

* The Textus Receptus Greek (KJV Greek) text has “Who was preached”; coincidentally, the Aramaic “Who was prepared, appointed” is very similar to דמטיב (“who informed”) & דמטיב (“who was made known”). All other Greek mss. agree with The Peshitta reading. It looks here like The Textus Receptus represents an alternate Greek translation of The Peshitta Aramaic, which appears also to be the case in other places of The NT.

21 דלה (Whom) ולא (must) לשמיהא (Heaven) דנקבלון (receiye) עדמא (until) למוליא (the end) דזבנא (of times) דכלהין (of all) אילין (those) דמלל (of which spoke) אלהא (God) בפומא (by the mouth) דנביוהי (of His prophets) קדישא (holy) דמן (who were from) עלם (ancient times)

22 מושא (Moshe) גיר (for) אמר (said) דנביא (a Prophet) נקים (shall raise) לכון (to you) מריא (Jehovah) מן (from) אחיכון (your brethren) אכותי (like me) לה (Him) שמעו (hear) בכל (in every) מא (thing) דנמלל (He will speak) עמכון (with you)

23 ותהוא (& it shall be) כל (every) נפשא (soul) אידא (which) דלא (not) תשמע (will hear) לנביא (Prophet) הו (that) תאבר (shall perish) נפשא (soul) די (that) מן (from) עמה (his people)

24 ונביא (& the prophets) כלהון (all of them) מן (from) שמואל (Shamuil) ואילין (& those) דמן (who from) בתרה (after him) הו (were) מלל (have spoken) ואכרוז (& preached) על (of) יומתא (days) הנון (these)

25 אנתון (you) אנן (are) בניהון (the children) דנביא (of the prophets) ודדיתקא (& of the covenant) אידא (which) דסם (appointed) אלהא (God) לאבהתן (to our fathers) כד (when) אמר (He said) לאברהם (to Abraham) דבזרעך (“ in your seed”) נתברכן (shall be blessed) כלהין (all) שרבתא (families) דארעא (of the earth)

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26 לכוון (to you) מן (from) קדים (the first) אקים (He appointed) ושדר (& sent) אלהא (God) לברה (His Son) כד (as) מברך (blessing) לכוון (you) אן (if) תתפנון (you are converted) ותתובון (& you return) מן (from) בישתכון (your evils)

Chapter 4

1 וכד (& when) הלין (these) מלא (words) ממללין (speaking) הוו (they were) לעמא (to the people) קמו (they arose) עליהון (against them) כהנא (the priests) וזדוקיא (& The Zaduqya) וארכונא (& the rulers) דהיכלא (of the temple)

2 כד (as) מתחמתין (angered) הוו (they were) עליהון (with them) דמלפין (that they taught) לעמא (the people) ומכרזין (& were preaching) במשיחא (by The Messiah) על (about) קימתא (the resurrection) דמן (from) בית (among) מיתא (the dead)

3 וארמיו (& they laid) עליהון (upon them) אידיא (hands) ונטרו (& kept) אנון (them) ליומא (to the day) אחרנא (the next) מטל (because) דקרוב (approaching) הוא (was) לה (it) רמשא (evening)

4 וסניאא (& many) דשמעו (who heard) הוו (had) מלתא (the word) דימנו (believing) הוו (were) ואיתיהון (& they) הוו (were) במנינא (in number) איך (about) חמשא (five) אלפין (thousand) גברין (men)

5 וליומא (& the day) אחרנא (next) אתכנשו (gathered) ארכונא (the Rulers) וקשישא (& Elders) וספרא (& Scribes)

6 ואף (& also) הנן (Hannan) רב (High) כהנא (Priest) וקיפא (& Kaypha) ויוהנן (& Yokhanan) ואלכסנדרוס (& Alexandrus) ואילין (& those) דאיתיהון (who) הוו (were) מן (from) שרבתא (the family) דרבי (of the Chief) כהנא (Priests)

7 וכד (& when) אקימו (they set) אנון (them) במצעתא (in the midst) משאלין (asking) הוו (they were) להון (them) דבאינא ("By what") חיל (power) או (or) באינא (in what) שם (name) עבדתון (you do) הדיא (this)

8 הדין (then) שמעון (Shimeon) כאפא (Kaypha) אתמלי (was filled) רוחא (by The Spirit) דקודשא (of Holiness) ואמר (& said) להון (to them) ארכונא (Rulers) דעמא (of the people) וקשישא (& Elders) דבית (of the House *) איסריל (of Israel) שמעו (Listen)

M * The Critical Greek text lacks the last phrase – “of The House of Israel, listen”.

9 אן (if) הנן (we) יומנא (today) מתדינין (are judged) הנן (we) מנכון (from you) על (on) שפירתא (the beautiful thing) דהות (which happened) לבנשא (to a man) כריהא (ill) דבמנא (by what means) הנא (this one) אתאסי (he was healed)

10 הדיא (this) תתירע (let be known) לכוון (to you) ולכלה (& to all) עמא (the people) דאיסריל (of Israel) דבשמה (that in The Name) דישוע (of Yeshua) משיחא (The Messiah) נצריא (The Nazarene) הו (Him) דאנתון (Whom you) זקפתוניהי (have crucified) הו (Him) דאקים (Whom raised) אלהא (God) מן (from) בית (among) מיתא (the dead) בה (in it) בהו (by Him) הא (behold) קאם (stands) הנא (this) קדמיכון (before you) כד (as) חלים (whole)

11 הנו (This is) כאפא (The Stone) דאסליתון (The Stone) דאסליתון (Which you rejected) אנתון (you) בנאי (builders) והו (& He) הוא (is) לריש (The Head) קרנא (Corner)

12 ולית (& there is not) באנש (in man) אחרין (another) פורקנא (salvation) לא (not) גיר (for) אית (is) שמא (Name) אחרנא (another) תחית (under) שמיא (Heaven) דאיתיהב (that given) לבנינשא (to the children of men) דבה (by which) ולא (it is necessary) למחא (to live)

13 וכד (& when) שמעו (they heard) מלתא (the discourse) דשמעון (of Shimeon) ודיוחנן (& of Yokhanan) דעין (that eyes) בגלא (in the open) אמרוה (they spoke it) אסתכלו (they perceived) דלא (that not) ידעין (they knew) ספרא (the scrolls) והדיוטא (& unlearned) אנון (they were amazed) ותהרו (they had) דעם (them) דעם (that with) ישוע (Yeshua) מתהפכין (lived) הוו (they had) ואשתודעו (& recognized) אנון (they)

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14 וחזין (& saw) הוו דקאם (they) (standing) הוא עמהון (with them) הנירא (who crippled) הו (he had been) דאתאסי (who was healed) ולא (& not) משכחין (able) הוו (they were) מדרם (anything) למאמר (to say) לוקבלהון (against them)

15 הידין (then) פקדו דנפקון (they ordered) אנון (to remove) מן (them) מן (from) כנשהון (their assembly) ואמרין (& saying) הוו (they were) הדר (one) לחד (to another)

16 מנא (what?) נעבד (shall we do) להון (to them) לגברא (the men) הלין (these) הא (behold) גיר (for) אהא (a sign) גליתא (open) דהות (that has occurred) באידיהון (by their hands) לכלהון (to all) עמוריה (dwellers) דאורשלם (of Jerusalem) אתידעת (is known) ולא (& not) משכחין (we can) דנכפור (deny)

17 אלא (but) דלא (that not) יתיראית (more) נפוק (may proceed) בעמא (among the people) טבא (report) הנא (this) נתלחם (let us threaten) להון (them) דתוב (that again) לא (not) נמללון (they speak) בשמא (in Name) הנא (this) לאנש (to a person) מן (of) בנינשא (the children of men)

18 וקרו (& they called) אנון (them) ופקרן (& ordered) אנון (them) דלגמר (that utterly) לא (not) נמללון (they should speak) ולא (neither) נלפון (they should teach) בשם (in The Name) ישוע (Yeshua)

19 ענו (answered) שמעון (Shimeon) כאפא (Kaypha) ויוחנן (& Yokhanan) ואמרו (& they said) להון (to them) אן (if) כאנא (it is right) קדם (before) אלהא (God) דלכון (that to you) נשמע (one shall listen) יתיר (rather) מן (you judge) אלהא (God) דונו

20 לא (not) גיר (for) משכחין (are able) הנן (we) דמא (whatever) דחזין (we see) ושמען (& we hear) דלא (that not) נמלליהי (we shall speak it)

21 ואתלחמו (& they threatened) להון (them) ושרו (& released) אנון (them) לא (not) גיר (for) אשכחו (they found) להון (for them) עלתא (a cause) דנסימון (to pursue) ברשהון (their heads) מטל (because) עמא (the people) כלנש (everyman) גיר (for) משבח (praising) הוא (were) לאלהא (God) על (for) מדרם (the thing) דהוא (that occurred)

22 יתיר (more) גיר (for) מן (than) בר (son of) ארבעין (forty) שנין (years) איתוהי (he) הוא (was) גברא (man) הו (that) דהות (happened) בה (to whom) הדא (this) אתא (sign) דאסיותא (of healing)

23 וכד (& when) אשתריו (they were dismissed) אתו (they came) לות (to) אחיהון (their brethren) ואשתעיו (& they related) להון (to them) כל (everything) מא (whatever) דאמרו (had said) כהנא (The Priests) וקשישא (& The Elders)

24 והנן (& they) כד (when) שמעו (they heard) אכחד (as one) ארימו (they raised) קלהון (their voice) לות (to) אלהא (God) ואמרו (& they said) מריא (Jehovah) אנת (You) הו (are) אלהא (God) דעבדת (Who made) שמיא (the heavens) וארעא (& the earth) ויממא (& the seas) וכל (& all) דאית (that is) בהון (in them)

25 ואנת (& you) הו (are He) דמללת (Who spoke) ביד (by) רווחא (The Spirit) דקנדשא (of Holiness) בפום (in the mouth) דויד (of Dawid) עבדך (Your servant) למנא (Why?) רגשו (have raged) עממא (the nations) ואמורתא (& the peoples) רני (devise) סריקותא (nothingness)

26 קמו (stood up) מלכא (the kings) דארעא (of the earth) ושליטנא (& the rulers) ואתמלכו (held counsel) אכחדא (as one) על (against) מריא (Jehovah) ועל (& against) משיחה (His Messiah)

27 אתכנשו (they gathered) גיר (for) שריראית (truly) במדינתא (in city) הדא (this) על (against) קדישא (Holy) ברך (Your Son) ישוע (Yeshua) אינא (The One) דאנת (Whom You) משחת (anointed) הרודס (Herodus) ופילטוס (& Pilatus) עם (with) עממא (Gentiles) וכנשא (& the mobs) דאיסריל (of Israel)

28 למעבד (to do) כל (all) מא (whatever) דאידך (Your hand) וצבינדך (& Your will) קדם (before) רשם (inscribed) דנהוא (to happen)

29 ואף (also) השא (now) מריא (Jehovah) חור (behold) וחזי (& see) ללוחמיהון (their threats) ויהב (& grant) לעבדיך (to Your servants) דעין (that eyes) בגלא (in the open) נהוון (they would be) מכרזין (preaching) מלתך (Your word)

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30 כד (as) אירך (Your hand) מושט (stretched) אנת (You) לאסותא (for healing) ולגברותא (& for mighty acts) ולאסותא (& for signs) דנהוין (to occur) בשמה (in the Name) דברך (of your son) קדישא (holy) ישוע (Yeshua)

31 וכד (& when) בעו (they prayed) ואתכשפו (& made supplication) אתתזיע (was shaken) אתרא (the place) דבה (in which) כנישין (assembled) הוו (they were) ואתמלוין (& they were filled) כלהון (all of them) ברוחא (with The Spirit) דקודשא (of Holiness) וממליין (& speaking) הוו (they were) עין בנגלא (eyes) מלתא (in the open) דאלהא (of God)

32 אית (there) הוא (was) דין (but) לכנשא (to crowds) דאנשא (of people) אילין (those) דהימנו (who believed) הוו (were) חדא (one) נפש (soul) וחד (& one) רעין (mind) ולא (& no) אנש (man) מנהון (of them) אמר (saying) הוא (was) על (about) נכסא (wealth) דקנא (which he possessed) הוא (was) דדיליה (his own) אנון (they) אלא (but) כל (all) מדם (things) דאית (that) הוא (were) להון (to them) דגוא (common) הוא (were)

33 ובחילא (& with power) רבא (great) מסהדין (testifying) הוו (were) הנון (those) שליחא (Apostles) על (of) קימתה (the resurrection) דישוע (of Yeshua) משיחא (The Messiah) וטיבותא (& favor) רבתא (great) אית (there) הות (was) עם (with) כלהון (all of them)

34 ואנש (& a man) לית (there not) הוא (was) בהון (among them) דצריך (who was needy) אילין (those) גיר (for) דקנין (who possessed) הוו (had) קוריא (fields) ובתא (& houses) מזבנין (selling) הוו (were) ומיתין (& bringing) דמיא (the proceeds) דמזדבן (of the things) דמזדבן (that were sold)

35 וסימין (& laying) לות (at) רגליהון (the feet) דשליחא (of the Apostles) ומתהב (& given) הוא (was) לאנש (to any) אנש (man) איך (according to) מדם (whatever) דסניק (needed) הוא (was)

36 יוסף (Yosip) דין (but) הו (was) דאתכני (named) ברנבא (Bar-Naba) מן (from) שליחא (the Apostles) דמתרגם (which is translated) ברא (son) דבויאא (of comfort) לויא (a Levite) מן (from) אתרא (the country) דקופרס (of Quprus)

37 אית (there) הוא (was) לה (to him) קריתא (a field) וזבנה (& he sold it) ואיתי (& brought) דמיה (its price) וכס (& laid) קדם (before) רגליהון (the feet) דשליחא (of the Apostles)

Chapter 5

1 וגברא (man) חד (one) דשמה (whose name) הוא (was) חנניא (Khanan-Yah) עם (with) אנתתה (his wife) דשמה (whose name) הוא (was) שפירא (Shapira) זבן (sold) הוא (had) קריתתה (his field)

2 ושקל (& he took away) מן (from) טימיה (its price) וטשי (& concealed it) כד (while) רנישא (aware) הות (was) בה (of it) אנתתה (his wife) ואיתי (& he brought) מנה (some of it) מן (of) כספא (the money) וכס (& placed it) קדם (before) רגליהון (the feet) דשליחא (of the Apostles)

3 ואמר (& said) לה (to him) שמעון (Shimeon) חנניא (Khanan-Yah) מנו (why?) דהכנא (thus) מלא (has filled) סטנא (Satan) לבך (your heart) דתדגל (to cheat) ברוחא (The Spirit) דקודשא (of Holiness) ותטשא (& to hide) מן (some) כספא (money) דדמיה (of the proceeds) דקריתתא (of the field)

4 לא (not?) הוא (was) דילך (yours) הות (it was) ערלא (until) תזרבן (it was sold) ומן (from) דאזרבנת (when it was sold) תוב (again) אנת (you) שליט (authorized) הוית (were) על (over) דמיה (its proceeds) למנא (Why?) סמת (have you set) בלבך (your heart) דתעבד (to do) צבותא (thing) דרא (this) לא (not) דגלת (you have cheated) בכני (sons) אנשא (of men) אלא (but) באלהא (God)

5 וכד (& when) שמע (heard) חנניא (Khanan-Yah) הלין (these) מלא (words) נפל (he dropped) ומית (& died) והות (& came) דחלתא (fear) רבתא (great) בכלהון (among all) הלין (these) דשמעו (who heard)

6 וקמו (& arose) אילין (those) דעלימין (young men) בהון (among them) וכנשוהי (& gathered him up) ואפקו (& they took him out) קברוהי (& buried him)

7 ומן (& from) בתר (after) דהוי (that passed) תלת (three) שיעין (hours) אף (also) אנתתה (his wife) עלת (entered) כד (while) לא (not) ידעא (known) הות (she had) מנא (what) הוא (had happened)

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8 אמר (said) לה (to her) שמעון (Shimeon) אמר (tell) לי (me) אן (if) בהלין (for these) דמיא (proceeds) דבנתון (you sold) קריתא (the field) הי (she) דין (but) אמרת (said) אין (Yes) בהלין (for these) דמיא (proceeds)

9 אמר (said) לה (to her) שמעון (Shimeon) מטל (because) דאשתותון (you have agreed) למנסיו (to tempt) רוחה (The Spirit) דמריא (of Jehovah) הא (behold) רגליהון (the feet) דקבורוהי (of the buriers) דבעלכי (of your husband) בתרעא (at the door) ודהון (and they) נפקונכי (will take you out)

10 **ובה** (& in it) **בשעתא** (in the moment) נפלת (she fell) קדם (before) רגליהון (their feet) ומיתת (& died) ועלו (entered) עלימא (young men) הון (those) ואשכוחה (& they found her) כד (when) מיתא (dead) וקפסו (& took up) אוכלו (brought out) קברוה (buried her) על (at) גנב (the side of) בעלה (her husband)

11 והות (& was) דחלתא (fear) רבתא (great) בכלה (in the entire) עדתא (church) ובכלהון (in all of them) הון (those) דשמעו (who heard)

12 והוין (& there) הוי (were) ביד (by the hand of) שליחא (the Apostles) אתותא (the signs) וגברותא (& mighty acts) סניאתא (many) בעמא (among the people) וכלהון (& they all) כנישין (assembled) הו (were) אכחדא (together) באסטוא (at the porch) דשלימון (of Shlomon)

13 ומן (& of) אנשא (the people) אחרנא (other) אנש (a man) לא (not) ממרח (daring) הוא (was) דנתקרב (to approach) לותהון (near them) אלא (but) מורב (magnifying) הוא (were) להון (them) עמא (the people)

14 ויתיר (& more) מתוספן (added) הו (were) אילין (those) דמהימנין (who believing) הו (were) במריא (in Jehovah) כנשא (crowds) דגברא (of men) ודנשא (of women)

15 איכנא (so that) דבשוקא (in the streets) מפקין (bringing out) הו (they were) לכריהא (the sick) כד (while) רמין (lying) הו (they were) בערסתא (in litters) דאמתי (that when) דנהוא (would) אתא (come) שמעון (Shimeon) אפן (at least) טלניתה (his shadow) תגן (might overshadow) עליהון (them)

16 אתין (coming) הו (were) דין (but) סניאא (many) לותהון (to them) מן (from) מדינתא (cities) אחרניתא (other) דחדרי (which were around) אורשלם (Jerusalem) כד (when) מיתין (bringing) הו (they were) כריהא (the sick) ואילין (& those) דהוין (who) להון (to them) רוחא (a spirit) טנפתא (unclean) ומתחלמין (& being healed) הו (they were) כלהון (all of them)

17 ואתמלי (& filled) הוא (was) חסמא (with jealousy) רב (High) כהנא (The Priest) וכלהון (& all) דעמה (who with him) דאיתיהון (who) הו (were) מן (of) יולפנא (the doctrine) דזדוקיא (of Zaduqya)

18 וארמיו (& they laid) אידיא (hands) על (on) שליחא (the Apostles) ואחדו (& seized) אסרו (& bound) און (them) בית (in a house) אסירא (prisoner)

19 הידין (then) בלליא (in the night) מלאכא (The Angel) דמריא (of Jehovah) פתח (opened) תרעא (the door) דבית (of the house) אסירא (prisoner) ואפק (& brought out) און (them) ואמר (& he said) להון (to them)

20 זלו (go) קומו (stand) בהיכלא (in the temple) ומללו (& speak) לעמא (to the people) כלהין (all) מלא (these) הלין (words) דחיא (of life)

21 ונפקו (& they went out) עדן (the time) שפרא (of dawn) ועלו (& they entered) להיכלא (the temple) ומלפין (& teaching) הו (they were) רב (High) כהנא (The Priest) דין (but) ואילין (& those) דעמה (with him) קרו (they called) לחבריהון (their associates) ולקשישא (& The Elders) דאיסרייל (of Israel) ושדרו (& they sent) לבית (to the house) אסירא (of prisoners) דניתון (to bring) און (them) לשליחא (the Apostles)

22 וכד (& when) אזלו (went) אילין (those) דאשתדרו (who were sent) מנהון (from them) לא (not) אשכחו (found) און (them) בית (in the house) אסירא (prisoner) והפכו (& returned) אתו (they came)

23 אמרין (they were saying) אשכחו (we found) בית (the house) אסירא (prisoner) דאחוד (which was locked) זהיראית (securely) ואף (also) לנשורא (by the guards) דקימין (standing) על (at) תרעא (the door) ופתחן (and a man) לא (& a man) אשכחו (we found) תמן (there)

24 וכד (& when) שמעו (heard) הלין (these) מלא (words) רבי (Chief) כהנא (The Priests)



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וארכונא (& The Leaders) דהיכלא (of the temple) תוירין (astonished) הוו (they were) עליהון (at them) ומתחשבין (& considering) הוו (they were) דמנא (what) הי (was) הדא (this)

25 ואתא (& came) אנש (a man) אודע (informing) אנון (them) דהגנון ("the same") גברא (men) דחבשתון (whom you shut up) בית (in the house) אסירא (prisoner) הא (behold) קימין (are standing) בהיכלא (in the temple) ומלפין (& teaching) לעמא (the people)

26 הדין (then) אזלו (went) ארכונא (The Leaders) עם (with) דחשא (attendants) דניתון (to bring) אנון (them) לא (not) בקטירא (with force) דחלין (afraid) הוו (they were) גיר (lest) דלמא (the people) נרגום (would stone) אנון (them) עמא (the people)

27 וכד (& when) איתיו (they brought) אנון (them) אקימו (they stood) אנון (them) קדם (before) כלה (whole) כנשא (the council) ואקף (& began) הוא (he) רב (High) כהנא (The Priest) למאמר (to say) להון (to them)

28 לא (not?) הוא (have) מפקד (commanding) פקדן (we commanded) הוין (we have) לבון (you) דלאנש (that a man) לא (not) תלפון (you teach) בשמא (in Name) הנא (This) אנתון (you) דין (but) הא (behold) מליתונה (you have filled) לאורשלם (Jerusalem) מן (from) יולפנכון (your teaching) וצבין (& wish) אנתון (you) דתיתון (to bring) עלין (upon us) דמה (the blood) דגברא (of man) הנא (this)

29 ענא (answered) שמעון (Shimeon) עם (with) שליחא (the Apostles) ואמר (& said) להון (to them) לאלהא (God) ולא (it is necessary) למתטפסו (to obey) יתיר (rather) מן (than) דלבנינשא (children of men)

30 אלהא (The God) דאבהתן (of our forefathers) אקים (raised) לישוע (Yeshua) אינא (The One) דאנתון (Whom you) קטלתון (murdered) כד (when) תליתונידי (you hanged Him) על (on) קיסא (a tree)

31 לה (Him) להנא (This One) אקים (appointed) אלהא (God) רשא (The Head) ומחינא (& The Lifegiver) וארימא (& has exalted Him) בימינה (at His right) איך (so as) דנתל (to give) תיבותא (repentance) ושובקן (& forgiveness) חטהא (of sins) לאיסריל (to Israel)

32 וחנון (& we) סהרא (witnesses) חנון (are) דמלא (of accounts) הלין (these) רוחא (& The Spirit) דקודשא (of Holiness) הו (of Him) דיהב (Whom gives) אלהא (God) לאילין (to those) דמדימנין (who are believing) בה (in Him)

33 וכד (& when) שמעו (they heard) הוו (had) הלין (these) מלא (words) מתנוזלין (enraged) הוו (they were) ברוגזא (with a passion) ומתחשבין (& considering) הוו (they were) למקטל (killing) אנון (them)

34 וקם (& stood) הוא (there) חר (one) מן (of) פרישא (The Pharisha) דשמה (whose name) הוא (was) גמליאייל (Gamaliel) מולף (he taught) נמוסא (the law) ומיקר (& was honored) מן (of) כלה (all) עמא (the people)

35 ואמר (& he said) להון (to them) גברא (men) בני (sons) איסריל (of Israel) פקד (& commanded) דנפקון (to take) אנון (them) לשליחא (the Apostles) לבר (outside) עדנא (a time) זעורא (little) אזהירו (take heed) בנפשכון (to yourselves) וזו (what) מנא (& see) ולא (is right) לבון (for you) למעבד (to do) על (concerning) הלין (these) אנשא (men)

36 מן (from) קדם (before) גיר (for) הנא (this) זבנא (time) קם (arose) הוא (there) תודא (Theuda) ואמר (& said) על (of) נפשה (himself) דמדם (that something) הו (he was) רב (great) ואזלו (went) בתרה (after him) איך (about) ארבעמאא (four hundred) גברין (men) והו (& he) אתקטל (was killed) ואילין (& those) דאזלין (who going) הוו (were) בתרה (after him) אתבררו (were scattered) והוו (& they were) איך (as) לא (not) מדם (a thing)

37 וקם (& arose) מן (from) בתרה (after him) יהודא (Yehuda) גליליא (the Galilean) ביומא (in the days) דמתכתבין (when registered) הוו (were) אנשא (people) בכסף (in the tax) רשא (head) ואסטי (& seduced) עמא (people) סניאא (many) בתרה (after him) והו (& he) מית (died) וכלהון (& all) אילין (those) דאזלין (who going) הוו (were) בתרה (after him) אתבררו (were scattered)

38 והשא (& now) אמר (say) אנא (I) לבון (to you) פרוקו (separate) לבון (yourselves) מן (from) הלין (these) אנשא (men) ושבוקו (& leave) להון (them) דאן (for if) הו (this) דמן (from) בנינשא (children of men) איתיה (is) הדא (this) מחשבתא (counsel) והנא (& this) עבדא (work) משתרין (they will dissolve) ועבריין (& they will pass away)

39 אן (if) דין (but) מן (from) אלהא (God) הו (it is) לא (not) מטיא (it comes)

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באיריכוןן (into your hands) דתבטלוניהי (to destroy it) דלמא (lest) תשתכחון (you be found) לכוןן (yourselves) דלוקבל (that against) אלהא (God) קימין (stand) אנתון (you)

40 ואתטפיסו (& they were persuaded) לה (by him) וקרו (& called) אנון (them) לשליחא (the Apostles) ונגדו (& they scourged) אנון (them) ופקדו (& commanded) אנון (them) דלא (that not) נהוון (to be) ממללין (speaking) בשמא (in The Name) דישוע (of Yeshua) ושרו (& dismissed) אנון (them)

41 ונפקו (& they departed) מן (from) קדמיהון (before them) כד (while) חדין (rejoicing) דשוו (that worthy) הוו (they were) מטל (for) שמא (The Name) דנצטערוון (to be disgraced)

42 ולא (& not) שלין (ceasing) הוו (they were) כליום (every day) למלפו (to teach) בדיכלא (in the temple) ובביתא (& in houses) ולמסברו (& to evangelize) על (about) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

Chapter 6

1 ובהון (& in them) ביומתא (in the days) הנון (they) כד (when) סגיו (multiplied) תלמידא (the disciples) רטנו (complained) הוו (had) יוניא (Hellenist) תלמידא (disciples) על (against) עבריא (the Hebraists) דמתבסין (that disregarded) הוי (were) ארמלתהון (their widows) בתשמשתא (in the ministry) דכליום (of every day)

2 וקרו (& called) תרעסר (twelve) שליחא (the Apostles) לכלה (whole) כנשא (the assembly) דתלמידא (of the disciples) ואמרו (& they said) להון (to them) לא (not) שפיר (acceptable) דנשבוק (that we forsake) מלהא (the word) דאלהא (of God) ונשמש (& that we serve) פתורא (tables)

3 בצו (search) הכיל (therefore) אחי (my brothers) וגבו (& choose) שבעא (seven) גברין (men) מנכון (from you) דאית (is) עליהון (upon whom) סהדותא (the testimony) ומלין (& are full) רווחא (of The Spirit) דמריא (of Jehovah) וחכמתא (& wisdom) ונקים (we shall appoint) אנון (them) על (over) הדא (this) צבותא (matter)

4 וחנון (& we) נהוא (shall) אמינין (continue) בצלותא (in prayer) ובתשמשתא (& in the ministry) דמלתא (of the word)

5 ושפרת (& was pleasing) הדא (this) מלתא (word) קדם (before) כלה (all) עמא (the people) וגבו (& they chose) לאסטפנוס (Estephanos) גברא (a man) דמלא (who full) הוא (was) דימנותא (of faith) ורוחא (& of The Spirit) דקודשא (of Holiness) וקפיליפוס (& Philippus) ולפרכרוס (Prokuros) ולניקנור (& Niquanor) ולטימון (& Timon) ולפרמנא (& Parmena) ולניקלאוס (& Niquolaos) גיורא (a proselyte) אנטיוכיא (Antiochene)

6 הלין (these) קמו (they stood) קדמיהון (before them) דשליחא (the Apostles) וכד (& when) צליו (they had prayed) סמו (upon them) אידא (hands)

7 ומלתה (& the word) דאלהא (of God) רביא (magnified) הנת (was) וסנא (& multiplied) הוא (was) מנינא (the number) דתלמידא (of disciples) באורשלם (in Jerusalem) טב (greatly) ועמא (& people) סניאא (many) מן (from) יהודיא (the Yehudeans) משתמע (obeying) הוא (were) להימנותא (the faith)

8 אסטפנוס (Estephanos) דין (but) מלא (full) הוא (was) טיבותא (of grace) ודילא (& power) ועבד (& doing) הוא (was) אתותא (signs) ותדרתא (& wonders) בעמא (among the people)

9 וקמו (& arose) הוו (there) אנשא (men) מן (from) כנושתא (the synagogue) דמתקריא (which was called) דליברטינו ("Libertinu") וקוריניא (& Quirinaya) ואלכסנדריא (& Alexandria) ודמן (& from) קיליקיא (Cilicia) ומן (& from) אסיא (Asia) ודרשין (& disputing) הוו (they were) עם (with) אסטפנוס (Estephanos)

10 ולא (& not) משכחין (able) הוו (they were) למקם (to stand) לוקבל (against) חכמתא (the wisdom) ורוחא (& The Spirit) דממללא (Who speaking) הות (was) בה (by him)

11 הידין (then) שדרו (they sent) לגברא (men) ואלפו (& instructed) אנון (them) דנאמרון (to say) דחנן ("we") שמעיהי (we have heard him) דאמר (say) מלא (words) דגודפא (of blasphemy) על (against) מושא (Moshe) ועל (& against) אלהא ("God")

12 ושגשו (& they stirred up) לעמא (the people) ולקשישא (& The Elders) ולספרא (& The Scribes) ואתו (& they came) וקמו (& they stood) עלוהי (about him) וחטפו (& they seized) איתוהי (& brought him) למצעת (to the center of) כנשא (The Council)



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13 ואקימו (& they had appointed) סהרא (witnesses) דגלא (false) דאמרין (who said) הנא (this) גברא (man) לא (not) שלא (ceases) לממללו (speaking) מלא (words) לוקבל (against) נמוסא (The Torah) ועל (& against) אתרא (place) הנא (this) קדישא (holy)

14 חנן (we) גיר (for) שמעניהי (we have heard) דאמר (that he said) דישוע (that Yeshua) הנא (this) נצריא (The Nazarene) הו (He) נשרייהי (will destroy) לאתרא (place) הנא (this) ונחלק (& will change) עידא (the customs) דאשלם (that delivered) לכוך (to you) מושא (Moshe)

15 וחרו (& stared) בה (at him) כלהון (all of them) הנון (they) דיתבין (who sitting) הון (were) בכנושתא (in the assembly) וחזו (& saw) פרצופה (his face) איך (like) פרצופא (the face) דמלאכא (of an angel)

Chapter 7

1 ושאלה (& asked him) רב (High) כהנא (The Priest) דאן (if) הו (it is) דהלין (that these things) הכנא (so) אנין (are)

2 הו (he) דין (but) אמר (said) גברא (men) אחין (brothers) ואבהתן (& fathers) שמעו (hear) אלהא (The God) דתשבוחתא (of glory) אתחזי (appeared) לאבוך (to our father) אברהם (Abraham) כד (when) איתוהי (he) הוא (was) ביהנהרין (* Bayth-Nahrayn) עד (while) לא (not) נאתא (he would have come) נעמר (to dwell) בחרן (in Kharan)

* “Bayth Nahrayn” means “Between the rivers” (Tigris and Euphrates); Greek has “Mesopotamia”, which has the same meaning and is a compound word formed from “Meso”-“between” and “Potamoi”-“Rivers”.

3 ואמר (& said) הוא (He) לה (to him) דפוק (Depart) מן (from) ארעך (your land) ומן (& from) לות (the presence) בני טוהמוך (of the children) ותא (& come) לארעא (to the land) אידא (which) דאחויך (I shall show you)

4 והידין (& then) נפק (went out) אברהם (Abraham) מן (from) ארעא (the land) דכלדיא (of The Chaldeans) ואתא (& came) עמר (dwelt) בחרן (in Kharan) ומן (& from) תמן (there) כד (when) מית (died) אבוהי (his father) שניה (removed him) אלהא (God) לארעא (to land) הדא (this) דבה (in which) עמריין (dwell) אנתון (you) יומנא (today)

5 ולא (& not) יתב (he gave) לה (to him) ירתותא (an inheritance) בה (in it) אף (also) לא (not) דורכתא (a footprint) דרגלא (of the foot) ואשתודי (& promised) הוא (He) דנתליה (to give it) לה (to him) איך (as) דלמארתה (* to inherit it) לה (for himself) ולזרעה (& for his seed) כד (when) לית (not) הוא (there was) לה (for him) ברא (a son)

6 ומלל (& speaking) הוא (was) עמה (with him) אלהא (God) כד (when) אמר (He said) לה (to him) דנהוא (“Shall be”) זרעך (your seed) תותבא (a stranger) בארעא (in a land) נוכריתא (“foreign”) ונשעברוניהי (& they will enslave him) ונבאשון (& they will afflict) לה (him) ארבעמאא (four hundred) שנין (years)

7 ולעמא (& that people) דנפלחון (whom they serve) עברותא (servitude) ארוניהי (shall judge it) אנא (I) אמר (says) אלהא (God) ומן (& from) בתר (after) הלין (these things) נפקין (they shall go out) ונפלחון (& they shall serve) לי (Me) באתרא (in place) הנא (this)

8 ויהב (& he gave) לה (him) דיתקא (the covenant) דגזורתא (of circumcision) והידין (& then) אולד (begot) לאיסחק (Ishaq) ונזלה (& circumcised him) ביומא (on the day) תמוניא (eighth) ואיסחק (& Ishaq) אולד (begot) ליעקוב (Yaqob) ויעקוב (& Yaqob) אולד (begot) לתרעסר (twelve) אבהתן (our fathers)

9 והנן (& they) אבהתן (our fathers) טנן (were jealous) ביוסף (of Yoseph) וזבנוהי (& sold him) למצריין (to Egypt) ואלהא (& God) עמה (with him) הוא (was)

10 ופרקה (& save him) הוא (He did) מן (from) כלהון (all of them) אולצנוהי (his sufferings) ויהב (& he gave) לה (him) טיבותא (grace) וחכמתא (& wisdom) קדם (before) פרעון (Pharaoh) מלכא (The King) דמצריין (of Egypt) ואקימה (& appointed him) רשא (The Ruler) על (over) מצריין (Egypt) ועל (& over) ביתה (his house) כלה (entire)

11 והוא (& there was) כפנא (a famine) ואולצנא (& distress) רבא (great) בכלה (in all) מצריין (Egypt) ובארעא (& in the land) דכנען (of Canaan) גלית (& there not) הוא (was) להון (to them) למסבע (to satisfy) לאבהתן (our fathers)

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12 וכד (& when) שמע (heard) יעקוב (Yaqob) דאית (that there was) עבורא (produce) במצריין (in Egypt) שדר (sent) הוא (he) לאבהתן (our fathers) לוקדם (first)

13 וכד (& when) אזלו (they went) דתרתין (the second) זבנין (time) אודע (made known) יוסף (Yoseph) נפשה (himself) לאחיהו (to his brothers) ואתירע (& was made known) לפרעון (to Pharaoh) טוהמה (the family) דיוסף (of Yoseph)

14 ושדר (& send) הוא (did) יוסף (Joseph) ואיתיה (& brought) לאבוהי (his father) יעקוב (Yaqob) ולכלה (& all) טוהמה (his family) ויהוין (& being) הוו (they were) במנינא (in number) שבעין (seventy) וחמש (& five) נפשן (souls)

15 ונחת (& went down) יעקוב (Yaqob) למצריין (to Egypt *) ומית (& died) תמן (there) הו (he) ואבהתן (& our fathers)

16 ואשתני (& he was moved) לשכים (to Shekim) ואתתסים (& was placed) בקברא (in a tomb) דזבן (which bought) הוא (had) אברהם (Abraham) בכספא (with silver) מן (from) בני (sons) חמור (of Hamor)

17 וכד (& when) מטי (arrived) הוא (had) זבנא (the time) דמום (of that) דאשתודי (which promised) הוא (had) במומתא (in an oath) אלהא (God) לאברהם (to Abraham) סני (multiplied) הוא (had) עמא (the people) ותקף (& had grown strong) במצריין (in Egypt)

18 עדמא (until) דקם (arose) מלכא (king) אחרנא (another) על (over) מצריין (Egypt) אינא (who) דלא (that not) ידע (knew) הוא (had) לה (him) ליוסף (Yoseph)

19 ואצטנע (he was crafty) על (toward) טוהמן (our race) ואבאש (& did evil) לאבהתן (to our fathers) ופקד (& commanded) דנהוין (to be) משתדין (casting out) ילודיהון (their male infants) דלא (that not) נחון (they would live)

20 בה (in it) בובנא (in time) הו (that) אתילד (was begotten) מושא (Moshe) ורחים (& dear) הוא (was) לאלהא (to God) ואתרבי (& was raised) ירחא (months) תלתא (three) בית (in the house) אבוהי (of his father)

21 וכד (& when) אשתדי (he was cast out) מן (from) אמה (his mother *) אשכחתה (found him) ברת (the daughter) פרעון (of Pharaoh) ורביתה (she raised him) לה (for her) לברא (son)

22 ואתרדי (& was instructed) מושא (Moshe) בכלה (in all) חכמתא (the wisdom) דמצריא (of the Egyptians) ועתיד (& prepared) הוא (was) במלוהי (in his words) ואף (& also) בעברוהי (in his deeds)

23 וכד (& when) הוא (he was) בר (son of) ארבעין (forty) שנין (years) סלק (came up) הוא (it) על (upon) לבה (his heart) דנסעור (to visit) לאחיהו (his brethren) בני (children) איסריל (of Israel)

24 וחזא (& he saw) לחד (one) מן (from) בני (sons) שרבתה (of his tribe) דמתדבר (being compelled) בקטירא (by violence) ותבעה (& avenged him) ועבד (& executed) לה (for him) דינא (justice) וקטלה (& killed him) למצריא (Egyptian) הו (that) דמסכל (who wronged) הוא (had) בה (him)

25 וסבר (& he had hoped) דמסתכלין (that would have understood) אחנהי (his brethren) בני (sons) איסריל (of Israel) דאלהא (that God) באידה (by his hand) יהב (would give) להון (them) פורקנא (deliverance) ולא (& not) אסתכלו (they understood)

26 וליומא (& day) אחרנא (another) אתחזי (appeared) להון (to them) כד (when) נצין (contended) הון (they) חד (one) עם (with) חד (another) ומפיס (& appealing) הוא (he was) להון (to them) דנשתינון (to be reconciled) כד (when) אמר (he said) גברא (men) אחא (brothers) אנתון (you are) מטל (because) מנא (of what?) מסכלין (do wrong) אנתון (you) חד (one) בחד (another)

27 הו (he) דין (but) דמסכל (who doing wrong) הוא (was) בחברה (to his fellow) דחקה (thrust him away) מן (from) לותה (him) ואמר (& said) לה (to him) מנו (who?) אקימך (appointed you) עלין (over us) רשא (the Ruler) ודינא (& the Judge)

28 דלמא (interrogative) למקטלני (to kill me) בעא (wish) אנת (you) איך (as) דקטלת (you killed) אתמלי (yesterday) למצריא (the Egyptian)

Do you wish to kill me as you killed the Egyptian yesterday?

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29 וערק (& fled) מושא (Moshe) במלתא (at saying) הדא (this) והוא (& he was) תותבא (a traveler) בארעא (in the land) דמדין (of Midian) והוּוּ (& there were) ליה (to him) תרין (two) בנין (sons)

30 וכד (& when) מלי (were fulfilled) ליה (to him) תמן (there) ארבעין (forty) שנין (years) אתחזי (appeared) ליה (to him) במדברא (in the wilderness) דטור (of the Mountain) סיני (Sinai) מלאכה (The Angel) דמריא (of Jehovah) בנורא (in the fire) דיקדא (which burned) בסניא (in a bush)

31 וכד (& when) חזא (saw) מושא (Moshe) אתדמר (he marveled) בחזוא (at the vision) וכד (& when) אתקרב (he approached) דנחזא (to see) אמר (said) ליה (to him) מריא (Jehovah) בקלא (in a voice)

32 **אנא אנא** (* I Am The Living God) אלהא (The God) דאבהיך (of your fathers) אלהא (The God) דאברהם (of Abraham) ודאיסחק (& of Ishaq) ודיעקוב (& of Yaqob) וכד (& as) רתית (trembling) הוא (was) מושא (Moshe) לא (not) ממרה (daring) הוא (he was) דנחור (to gaze) בחזוא (at the vision)

* **אנא אנא** – “Ena na” is an Aramaic idiom signifying Divine speech in 97% of its 150 occurrences in The Peshitta Old Testament Prophets. The literal meaning is “I am”, but as an idiom is not normally to be taken literally, but with the meaning the idiom conveys. I have chosen to translate this phrase in accordance with Lamsa’s translation of Exodus 3:14 where the Aramaic “Ahiyah Ashur High” (“I AM Who I AM”) occurs. Our Lord *Yeshua* used this phrase as recorded in John’s Gospel 25 times, declaring Himself to be The Eternal Deity with each of those twenty five utterances; even a regiment of Jewish soldiers (200-600 men) fell backward to the ground when our Lord uttered this phrase in the Garden of Gethsemane. John 8:24 records that our Lord made this point critical to our salvation: *I said to you, That you will die in your sins; for if ye believe not that (“Ena Na”) I Am The Living God, you will die in your sins.*

33 ואמר (& said) ליה (to him) מריא (Jehovah) שרי (loose) מסניך (your shoes) מן (from) רגליך (your feet) ארעא (the ground) גיר (for) דקאם (stand) אנת (you) בה (on which) קדישא (holy) הי (is)

34 **מחזא** (looking) **חזית** (I have seen) אולצנה (the suffering) דעמי (of My people) דבמצרין (who in Egypt) ונחנתה (& its groans) שמעת (I have heard) ונחתת (& I have come down) דאפרוק (to save) אנון (them) והשא (& now) תא (come) אשדרך (I shall send you) למצרין (to Egypt)

35 להנא (this) מושא (Moshe) דכפרו (whom they rejected) בה (him) כד (when) אמרין (they were saying) דמנו (Who) אקימך (appointed you) עלין (over us) רשא (the Ruler) נדינא (& the Judge) ליה (to him) להנא (this one) אלהא (God) רשא (the ruler) ופרוקא (& deliverer) שדר (sent) להון (to them) באידי (by the hand) מלאכא (of angel) הו (that) דאתחזי (who appeared) ליה (to him) בסניא (at the bush)

36 הנו (this is) דאפק (he who sent out) אנון (them) כד (when) עבד (he did) אתותא (signs) ותדמרתא (& wonders) וגברותא (& mighty works) בארעא (in the land) דמצרין (of Egypt) ובימאדסוף (* & at The Sea of Reeds) ובמדברא (& in the wilderness) שנין (years) ארבעין (forty)

37 הנו (this) מושא (Moshe) הו (is he) דאמר (who said) לבני (to the children) איסריל (of Israel) דנביא (a prophet) נקים (shall appoint) לכון (to you) מריא (Jehovah) אלהא (God) מן (from) אחיכון (your brethren) אכותי (like me) ליה (to him) תשמעון (you shall listen)

38 הנו (this is) דהוא (who was) בכנושתא (in the assembly) במדברא (in the wilderness) עם (with) מלאכא (the angel) הו (him) דמלל (who spoken) הוא (had) עמה (with him) ועם (& with) אבהתן (our fathers) בטורא (in The Mountain) דסיני (of Sinai) והווי (& he was) דקבל (receiving) מלא (the words) חיתא (living) דלן (which to us) נתל (he would give)

39 ולא (& not) צבו (chose) למתדניו (to obey) ליה (him) אבהתן (our fathers) אלא (but) שבקוהי (forsook him) ובלבותהון (& in their hearts) הפכו (they returned) להון (them) למצרין (to Egypt)

40 כד (when) אמרין (they were saying) לאהרון (to Ahron) עבד (make) לן (for us) אלהא (gods) דנאזלון (to go) קדמין (before us) מטל (because) דהנא (this) מושא (Moshe) דאפקן (who brought us out) מן (from) ארעא (the land) דמצרין (of Egypt) לא (not) ידעין (know) חנן (we) מנא (what?) הוייהי (has become of him)

41 ועברו (& they made) להון (to them) עגלא (a calf) ביומתא (in days) הנון (those) ודבחו (& they sacrificed) דבוחא (sacrifices) לפתכרא (to the idol) ומתבסמין (& delighting) הוו (were) בעבד (in the work) אידיהון (of their hands)

42 והפך (& turned) אלהא (God) ואשלם (& handed over) אנון (them)

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דנהוון (to become) פלחין (worshippers) לחילותא (of the heavens) דשמיא (to the hosts)
איך (so as) דכתיב (it is written) בכתיבא (in the scriptures) דנביא (of the prophets) למא (Why?)
ארבעין (forty) שנין (years) במדברא (in the wilderness) נכסתא (animals) או (or) דבחתיא (sacrifices)
קרבתי (have you brought) לי (to me) בני (sons) איסריל (of Israel)

43 אלא (but) שקלתון (you carried) משכנא (the tabernacle) דמלכום (* of Malkom) וכוכבה (& the star)
דאלהא (of the god) דרפן (of Rephan) דמותא (of images) דעבדתון (of images) דתהוון (which you have made)
סגדין (worshiping) להין (them) אשניכון (I shall move you) להל (farther) מן (than) בכל (Babel)

* Zephaniah 1:5 in The Peshitta has this spelling for the Hebrew מלכום - "Malcom", which apparently is the same as מלך - "Moloch".

44 הא (behold) משכנא (the tabernacle) דסהדותא (of the testimony) דאבהתן (of our fathers) במדברא (in the wilderness)
איתודי (being) הוא (was) איך (as) מא (whatever) דפקד (commanded) הו (He) דמלל (Who spoke) עם (with)
מושא (Moshe) למעבדה (to make it) בדמותא (in the fashion) דחוייה (which He showed him)

45 ולה (& it) להנא (the same) משכנא (tabernacle) אף (also) מעלו (brought) אעלודי (& carried it) אבהתן (our fathers)
עם (with) ישוע (Yeshua) לארעא (to the land) דיהב (that gave) להון (to them) אלהא (God)
יורתנא (an inheritance) מן (from) עממא (nations) הנון (those) דשדא (which He drove out)
מן (from) קדמיהון (before them) ואתיבל (& it was carried) עדמא (until) ליומויה (the days) דדויד (of Dawid)

46 הו (him) דאשכח (who found) רחמא (affection) קדמויה (before Him) דאלהא (Who is God)
ושאל (& he asked) דנשכח (to find) משכנא (a tabernacle) לאלהא (for The God) דיעקוב (of Yaqob)

47 שלימון (Solomon) דיין (but) בנא (built) לה (for Him) ביתא (a house)

48 ומרימא (& The Exalted One) לא (not) שרא (dwell) בעבר (in the product) אידיא (of hands) איך (as) דאמר (says) נביא (The Prophet)

49 דשמיא ("Heaven) כורסי (My throne) וארעא (& the earth) כובשא (the stool) דתחית (which under) רגלי (My feet)
אינו (where is?) ביתא (the house) דתבנון (that you will build) לי (for me) אמר (says) מריא (Jehovah)
או (or) אינו (where is?) אתרא (the place) דניחתי (of My rest)

50 לא (not?) הא (behold) אידא (hand) דילי (My) עבדת (has made) הלין (these things) כלהין ("all")

51 או (Oh!) קשיי (stiff) קדלא (necks) ודלא (& who not) גזירין (are circumcised) בלבהון (in their hearts)
ובמשמעיהון (& in their hearing) אנתון (you) בכלזבן (always) לוקבל (against)
רוחא (The Spirit) דקודשא (of Holiness) קימין (standing) אנתון (are) איך (as) אבהיכון (your fathers)
אף (also) אנתון (you are)

52 לאינא (which?) ניר (for) מן (of) נביא (the prophets) דלא (whom not) רדפו (have persecuted)
וקטלו (& have murdered) אבהיכון (your fathers) לאילין (those) דקדמו (who before) בדקו (sought out)
על (concerning) מאתיקה (the coming) דזדיקא (of The Righteous One) הו (Him) דאנתון (Whom you)
& אשלמתון (you have betrayed) וקטלוניה (you have killed Him)

53 וקבלתון (& you have received) גמוסא (The Law) ביד (by) פוקדנא (the visitation) דמלאכא (of angels)
ולא (& not) נטרטוניה (you have kept it)

54 וכד (& when) שמעו (heard) הוו (they had) הלין (these things) אתמליו (they were filled) חמתא (with rage)
בנפשהון (in themselves) ומחרקין (& gnashing) הוו (they were) שניהון (with their teeth) עלויה (upon him)

55 והו (& he) כד (when) מלא (full) הוא (he was) דימנותא (of faith) ורוחא (& The Spirit) דקודשא (of Holiness)
תר (gazed) בשמיא (into Heaven) וחזא (& saw) תשבוחתא (the glory) דאלהא (of God)
ולישיוע (& Yeshua) כד (as) קאם (He stood) מן (at) ימינא (the right side) דאלהא (of God)

56 ואמר (& he said) הא (behold) חזא (see) אנא (I) שמיא (the heavens) כד (as) פתיחין (they open)
ולבריה (& The Son) דאנשא (of Man) כד (as) קאם (He stands) מן (at) ימינא (the right hand) דאלהא (of God)

57 וקעו (& they yelled) בקלא (with a voice) רמא (loud) וסכרו (& they stopped up) אדניהון (their ears) וגזמו (& they rushed) עלויה (upon him) כלהון (all of them)

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58 ואחריו (& they seized) אפקודי (they brought him) לבר (outside) מן (of) מדינתא (the city) ורגמין (& stoning) הוון (they were) לה (him) ואילין (& those) דאסהדו (who testified) עלוהי (against him) סמו נחתיהון (they placed) לות (their robes) רגלוהי (the feet) דעלימא (of a young man) חד (one) דמתקרא (who is called) שאול (Shaul)

59 ורגמין (& stoning) הוון (they were) לה (him) לאסטפנוס (Estephenos) כד (as) מצלא (he prayed) ואמר (& said) מרין (our Lord) ישוע (Yeshua) קבל (accept) רוהי (my spirit)

60 וכד (& when) סם (he set down) בורכא (the knees) קעא (he cried out) בקלא (in a voice) רמא (loud) ואמר (& he said) מרין (our Lord) לא (not) תקים (cause to stand) להון (against them) הדא (this) חטיתא (sin) וכד (& when) הדא (this) אמר (he had said) שכב (he fell asleep)

Chapter 8

1 שאול (Shaul) דין (but) צבא (consenting) הוא (was) ומשותף (& participating) הוא (was) בקטלה (in his murder) והוא (& there) הוא (was) בהו (in that) יומא (day) רדופיא (persecution) רבא (great) לעדתא (toward the church) דבאורשלים (which in Jerusalem) ואתבררו (they were scattered) כלהון (all of them) בקוריא (into the villages) דיהוד (of Judea) ואף (also) בית (among) שמריא (The Samaritans) לבר (outside) מן (of) שליחא (the Apostles) בלהוד (only)

2 וקפסו (& gathered up) קברוהי (buried him) לאסטפנוס (Estephanos) גברא (men) מדימנא (believing) ואתאבלו (& they grieved) עלוהי (over him) רורבאית (greatly)

3 שאול (Shaul) דין (but) רדף (persecuting) הוא (was) לעדתה (the church) דאלהא (of God) כד (as) עאל (entering) הוא (he was) לבתא (houses) ומגרגר (& was dragging) לגברא (men) ולנשא (& women) ומשלמין (& delivering) הוא (was) לבית (to the house) אסירא (prisoner)

4 והון (& those) דאתבררו (who were scattered) מתכרכין (traveling) הון (were) ומכרין (& preaching) מלתא (the word) דאלהא (of God)

5 פיליפוס (Philipus) דין (but) נחת (went down) לה (to it) למדינתא (to a city) דשמריא (of The Samaritans) ומכרזו (& preaching) הוא (he was) להון (to them) על (about) משיחא (The Messiah)

6 וכד (& as) שמעין (hearing) הון (were) מלתה (his message) בנינשא (the children of men) דתמן (who were there) ציתין (listening) הון (were) לה (to him) ומתטפסין (& persuaded) הון (they were) לכל (by all) דאמר (that said) הוא (he had) דהוין (for seeing) הון (they were) אתותא (the signs) דעבר (that did) הוא (he)

7 סניאא (many) גיר (for) דאחידין (who seized) הוי (were) להון (to them) רוהא (spirits) טנפתא (foul) קעין (screaming) הון (they were) בקלא (in a voice) רמא (loud) ונפקן (& coming out) הוי (they were) מנהון (from them) ואחרנא (& others) משריא (were paralytic) ומחגרא (& crippled) אתאסיו (were healed)

8 וחדותא (& Joy) רבתא (great) הות (was) בהי (in that) מדינתא (city)

9 אית (there) הוא (was) דין (but) תמן (there) גברא (man) חד (one) דשמה (whose name) סימון (Simon) דעמיר (who dwelt) הוא (had) לה (there) בה (in it) במדינתא (in the city) זבנא (time) סניאא (great) דבחרשוהי (& by his sorceries) הוא (deceived) הוא (he had) לעמא (the people) דשמריא (of The Samaritans) כד (when) מורב (magnifying) הוא (was) נפשה (himself) ואמר (& said) דאנא אנא ("I am God") רבא (The Great)

10 וצלין (& praying) הון (they were) לותה (to him) כלהון (all of them) רורבא (noble) ודקדקא (& common) ואמרין (& saying) הון (they were) הנו (this is) חילה (the power) רבא (great) דאלהא (of God)

11 ומתטפסין (& persuaded) הון (they were) לה (by him) כלהון (all of them) מטל (because) דיבנא (times) סניאא (many) בחרשוהי (many) אתמה (by his sorceries) הוא (astonished) הוא (he had) אנון (them)

12 כד (when) דין (but) דימנו (they believed) לפיליפוס (Phillipus) דמסבר (who proclaiming) הוא (was) מלכותא (the kingdom) דאלהא (of God) בשמה (of God) דמרין (in The Name) דמרין (of our Lord)

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ישוע (Yeshua) משיחא (The Messiah) עמדוין (being baptized) הוו (they were) גברא (men) ונשא (& women)

13 ואף (also) הו (he) סימון (Simon) הימן (believe) הוא (did) ועמד (& was baptized) ונקיף (& joined) הוא (was) לה (to him) לפיליפוס (to Philipus) וכד (& when) הוא (saw) הוא (he) אתותא (the signs) וחילא (& the miracles) רורבא (great) דהוין (that done) הוו (were) באידה (by his hand) תמה (he) ומתדמר (& was astonished) הוא (marveled)

14 וכד (& when) שמעו (heard) שליחא (the Apostles) דבאורשלם (of Jerusalem) דקבלו (that received) עמא (the people) דשמריא (of The Samaritans) מלתא (the word) דאלהא (of God) שדרו (they sent) לותהון (to them) לשמעון (Shimeon) כאפא (Kaypha) וליוחנן (& Yokhanan)

15 ונחתו (& they went down) וצליו (& they prayed) עליהון (over them) איך (so) דנקבלוין (that they would receive) רוחא (The Spirit) דקודשא (of Holiness)

16 לית (not) הוא (He was) גיר (for) על (upon) חד (one) מנהון (of them) עדכיל (yet) בלחוד (only) דין (but) עמדוין (been baptized) הוו (they had) בשמה (in The Name) דמרין (of our Lord) ישוע (Yeshua)

17 הידוין (then) סימון (laying) הוו (they were) עליהון (upon them) אידא (hands) ומקבלין (& receiving) הוו (they were) רוחא (The Spirit) דקודשא (of Holiness)

18 וכד (& when) הוא (saw) סימון (Simon) דבסים (that by laying) אידא (hands) דשליחא (of the Apostles) מתיחבא (was given) רוחא (The Spirit) דקודשא (of Holiness) קרב (he brought) להון (to them) כספא (silver)

19 כד (when) אמר (he said) הבו (give) אף (also) לי (to me) שולטנא (authority) הנא (this) דאינא (that whomever) דאסים (I may place) עלוהי (upon him) אידא (a hand) נהו (he will) מקבל (receive) רוחא (The Spirit) דקודשא (of Holiness)

20 אמר (said) לה (to him) שמעון (Shimeon) כאפא (Kaypha) כספך (your silver) עמד (with you) נאזל (shall go) לאברנא (to destruction) מטל (because) דסברת (you thought) דמוהבתה (that the gift) דאלהא (of God) בקנין (with possessions) עלמא (of the world) מתקניא (is acquired)

21 לית (there is not) לך (to you) מנתא (a part) אפלא (neither) פסא (an allotment) בהימנותא (in faith) הדיא (this) מטל (because) דלבך (your heart) לא (not) הוא (is) תריין (upright) קדם (before) אלהא (God)

22 ברם (but) טוב (turn) מן (from) בישותך (your evil) הדיא (this) ובעי (& request) מן (from) אלהא (God) דלמא (perhaps) נשתבק (may be forgiven) לך (to you) נכלא (the treachery) דלבך (of your heart)

23 בכבדא (in the anger) גיר (for) מדירתא (of bitterness) ובקטרא (& in a knot) דעולא (of evil) חזא (see) אנא (I) דאיתך (that you are)

24 ענא (answered) סימון (Simon) ואמר (& said) בעו (ask) אנתון (you) חלפי (for my sake) מן (from) אלהא (God) דלא (that not) נאתא (shall come) עלי (upon me) מדם (any) מן (of) הלין (these things) דאמרתון (which you have said)

25 שמעון (Shimeon) דין (but) ויוחנן (& Yokhanan) כד (when) סהדו (had testified) אנון (they) ואלפו (& taught) מלתא (the word) דאלהא (of God) הפכו (they returned) להון (themselves) לאורשלם (to Jerusalem) ובקוריא (& in villages) סניאתא (many) דשמריא (of the Samaritans) סברו (they preached the Gospel)

26 ומלל (& spoke) מלאכא (The Angel) דמריא (of Jehovah) עם (with) פיליפוס (Phillipus) ואמר (& said) לה (to him) קום (arise) זל (go) לתימנא (to the south) באורחא (by a road) מדבריתא (desert) דנחתא (that goes down) מן (from) אורשלם (Jerusalem) לגזא (to Gaza)

27 וקם (& he arose) אזל (to go) וארעה (& met him) מהימנא (eunuch) חד (one) דאתא (who come) הוא (had) מן (from) כוש (Cush) שליטא (an official) דקנדק (of Qandeq) מלכתא (Queen) דכושיא (of the Cushites) והו (& he) שליט (authorized) הוא (was) על (over) גזיה (all) גזיה (her treasury) ואתא (& come) הוא (he had) דנסגוד (to worship) באורשלם (in Jerusalem)

28 וכד (& when) הפך (he turned) דנאזל (to go) יתב (sat down) הוא (he) על (on) מרכבתא (the chariot) וקרא (& reading) הוא (he was) באשעיא (in Isaiah) נביא (The Prophet)

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29 ואמרת (& said) רוחא (The Spirit) לפיליפוס (to Phillipus) אתקרב (approach) וקף (& join) למרכבתא (the chariot)

30 וכד (& as) אתקרב (he approached) שמע (he heard) דקרא (what he read) באשעיא (in Isaiah) נביא (The Prophet) ואמר (& he said) לה דאן (to him) "If" מסתכל (understand) אנת (you) מנא (what?) קרא (read) אנת (you)

31 והו (& he) אמר (said) איכנא (How?) משכח (can) אנה (I) דאסתכל (understand) אלא (unless) אן (if) אנש (a man) נרתיני (will instruct me) ובעא (& he asked) מנה (of him) מן (of) פיליפוס (Phillipus) דנסק (to come up) ונתב (& to sit) עמה (with him)

32 פסוקא (the section) דין (but) דכתבא (of scripture) דקרא (that he read) הוא (was) בה (in it) איתוהי (it) הוא (was) הנא (this) איך (as) אמרא (a lamb) לנכסתא (for sacrifice) אתדבר (He is led) ואיך (& as) נקיא (a ewe) קדם (before) גזוזא (the shearer) שתיק (silent) הוא (is) והכנא (also in this way) לא (not) פתח (he opened) פומה (His mouth)

33 במוככה (in His humility) מן (from) חבושיא (imprisonment) ומן (& from) דינא (judgment) אתדבר (He was led) ודרה (& His time) מנו (who?) נשתעא (will narrate) דמשתקלין (for is taken) חיוהי (His Life) מן (from) ארעא (the earth)

34 ואמר (& said) הו (that) מהימנא (eunuch) לפיליפוס (to Phillipus) בעא (beg) אנה (I) מנד (of you) על (about) מנו (whom?) אמרה (did say) הדא (this) נביא (the prophet) על (about) נפשה (himself) או (or) על (about) אנש (man) אחרין (another)

35 הידין (then) פיליפוס (Phillipus) פתח (opened) פומה (his mouth) ושרן (& began) מנה (from it) מן (from) הנא (this) כתבא (scripture) מסבר (he preached) לה (to him) על (about) מרן (our Lord) ישוע (Yeshua)

36 וכד (& as) הנון (they) אזלין (were going) באורחא (on the road) מטיו (arriving) הוו (they were) לדוכתא (at the place) הדא (one) דאית (that had) בה (in it) מיא (water) ואמר (& said) הו (that) מהימנא (eunuch) הא (behold) מיא (water) מנא (what?) הי (is) כליתא (the hindrance) דאעמד (to me being baptized)

37 ואמר (& said) פיליפוס (Phillipus) אן (if) מהימן (believe) אנת (you) מן (from) כלה (all) לבא (the heart) שליט (it is authorized) וענא (& he answered) ואמר (& said) אנה (I) מהימן (believe) אנה (do) דישוע (that Yeshua) משיחא (The Messiah) ברה (The Son) דאלהא (of God) הו (is)

- This verse is absent in The Peshitta mss., however, the Aramaic Scriptures Research Society 1986 edition of *The Aramaic Peshitta Text* (an edition of The Eastern text) contains it [in brackets] and *The 1979 Syriac NT critical edition of The Peshitta* also has it at the bottom of the page with a note which states that no Syriac manuscript contains it and that "it was first supplied in Hutter's edition of 1599-1600". The Harklean Syriac version does have this verse, being revised from Greek in AD 616; one Greek uncial E (8th cent.) has it, The Textus Receptus Greek editions have it as do some Latin Vulgate mss. and The Old Itala Version (2nd cent.).

The ending of verse 36 is- כליתא דאעמד; In DSS: צנתא יאעמי.

The ending of verse 37 is: ברה דאלהא הו; In DSS: פרה יאעמיא זון. Possibly a copyist copied verse 36 and was confused by the similar endings of 37 and 36 and instead of going on to v. 37, he skipped it, assuming he had just copied it and went on to v. 38.

The beginning of verse 37 is ואמר.

The beginning of verse 38 is ופקד. It is more likely a copyist had finished v. 36 and was glancing ahead at 37 in the original ms. And noted visually ואמר but actually proceeded with v. 38 ופקד instead, due to the similarities in the respective first words of each verse. It is certainly easier to account for the omission of this verse than for its fabrication as scripture.

38 ופקד (& commanded) הוא (he) דתקום (to stop) מרכבתא (the chariot) ונחתן (& they went down) תריהון (the two of them) למיא (to the water) ואעמדה (& baptized him) פיליפוס (Phillipus) למיהימנא (the eunuch) הו (that)

39 וכד (& when) סלקו (they came up) מן (from) מיא (the water) רוחה (The Spirit) דמריא (of Jehovah) חטפת (took up) לפיליפוס (Phillipus) ותוב (& again) לא (not) חויהי (saw him) מהימנא (the eunuch) הו (was) אלא (but) אזל (went) הוא (he) באורחה (on the road) כד (as) הדא (rejoiced)

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פרכסס דשליחא

40 פיליפוס (Phillipus) דין (but) אשתכח (was found) באזוטוס (in Azotus) ומן (from) & תמן (there) מתכרך (traveling) הוא (he was) ומסבר (& preaching) במדינתא (in the cities) כלהון (all of them) עדמא (until) דאתא (he came) לקסריא (to Qesaria)

Chapter 9

1 שאול (Shaul) דין (but) עדכיל (yet) מלא (full) הוא (was) לוחמא (of menace) וחמתא (& the fury) דקטלא (of murder) על (against) תלמידוהי (the disciples) דמרין (of our Lord)

2 ושאל (& he asked) לה (for himself) אנרתא (letters) מן (from) רב (High) כהנא (The Priest) דנתל (to give) לה (to him) לדרמסוק (to Darmsuq) לכנושתא (for the synagogues) דאן (that if) הו (he were) דנשכח (to find) דרדין (those following) בהדא (in this) אורחא (way) גברא (men) או (or) נשא (women) נאסור (he may bind) ניתא (he may bring) אנון (them) לאורשלם (to Jerusalem)

3 וכד (& when) אזל (going) הו (he was) ושרי (& began) ממטא (to approach) לדרמסוק (Darmsuq) מן (from) תדוית (under) שליא (the stillness) אזלג (shining) הו (there was) עלוהי (upon him) נוהרא (light) מן (from) שמיא (the heavens)

4 ונפל (& he fell) על (on) ארעא (the ground) ושמע (& he heard) קלא (a voice) דאמר (which said) לה (to him) שאול (Shaul) שאול (Shaul) מנא (why?) רדף (persecute) אנת (you) לי (Me) קשא (hard) הו (it is) לך (for you) למבעטן (to kick) לעוקסא (the goads)

5 ענא (answered) הו (he) ואמר (& said) מן (who) אנת (are you) מרי (my Lord) ומרין (& our Lord) אמר (said) אנה אנה* (I Am The Living God) ישוע (Yeshua) נצריא* (The Nazarene) הו (Him) דאנת (Whom you) רדף (are) אנת (persecuting)

6 אלא (but) קום (arise) עול (enter) למדינתא (the city) ותמן (& there) נתמלל (it will be told) עמך (with you) על (about) מא (what) דולא (it is necessary) לך (for you) למעבר (to do)

7 וגברא (& the men) דאזלין (who going) הוו (were) עמה (with him) באורחא (on the road) קימין (standing) הוו (they were) כד (as) תמיוהין (they were amazed) מטל (because) דקלא (a sound) בלחוד (only) שמעין (hearing) הוו (they were) דין (The Man) לא (but) לא (not) מתחזא (visible) הוא (was) להון (to them)

8 וקם (& got up) שאול (Shaul) מן (off) ארעא (the ground) ולא (& not) מתחזא (seen) הוא (was) לה (by him) מדם (anything) כד (while) עינהי (his eyes) פתיחן (opened) הוי (were) וכד (& while) אחידין (they held) באידוהי (his hands) אעלוהי (they brought him) לדרמסוק (to Darmsuq)

9 ולא (& nothing) מתחזא (visible) הוא (was) לה (to him) תלתא (three) יומין (days) ולא (& not) אכל (he ate) ולא (neither) אשתי (he drank)

10 אית (there) הוא (was) דין (but) בה (in it) בדרמסוק (in Darmsuq) תלמידא (a disciple) חר (one) דשמה (whose name) הוא (was) חנניא (Khanan-Yah) ומריא (& Jehovah) אמר (said) לה (to him) בחזווא (in a vision) חנניא (Khanan-Yah) ואמר (& he said) הא (behold) אנה (it is I) מרי (my Lord)

11 ומרין (& our lord) אמר (said) לה (to him) קום (arise) זל (go) לשוקא (to the street) דמתקרא (which is called) תריצא (Straight) ובעי (& inquire) בביתא (at the house) דיהודא (of Yehuda) לשאול (for Shaul) דאיתוהי (who is) מן (from) טרסוס (Tarsus) מדינתא (the city) הא (behold) גיר (for) כד (while) הו (he) מצלא (prays)

12 חזא (he sees) בחזווא (in a vision) לגברא (a man) דשמה (whose name) חנניא (Khanan-Yah) דעל (who enters) וכס (& lays) עלוהי (upon him) אידא (a hand) איך (so that) דנתפתחן (will be opened) עינהי (his eyes)

13 ואמר (& said) חנניא (Khanan-Yah) מרי (my Lord) שמעת (I have heard) מן (from) סגיאא (many) על (about) גברא (man) הנא (this) דכמא (how much) בישתא (evil) אסבל (he has inflicted) לקדישיך (on the saints) באורשלם (in Jerusalem)

14 והא (& behold) אף (also) הרכא (here) אית (is) לה (to him) שולטנא (authority) מן (from) רבי (Chief) כהנא (the Priests) דנאסור (to imprison) לכלהון (all of them) אילין (those who) דקרין (call) שמך (Your Name)

15 ואמר (& said) לה (to him) מריא (Jehovah) קום (arise) זל (go) מטל (because) דמאנא (a vessel) הו (he is) לי (to Me) גביא (chosen) דנשקול (to take) שמי (My Name) בעממא (to the Gentiles) ובמלכא (& to kings)

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פרכסס דשליחא

ובית (& among) בני איסריל (of Israel)

16 אנא (I) ניר (for) אחויהי (shall show him) כמא (how much) עתיד (he is going) למחש (to suffer)
מטל (for) שמי (My Name)

17 הידין (then) חנניא (Khanan-Yah) אזל (went) לביתא (to the house) לותה (to him) וסם (& laid) עלוהי (upon him)
אידא (a hand) ואמר (& said) לה (to him) שאול (Shaul) אחי (my brother) מרן (our Lord) ישוע (Yeshua)
שרני (has sent me) הו (He) דאתחזי (Who appeared) לך (to you) באורחא (on the road) כד (when) אתא (came) אנת (you)
איך (so that) דנתפתחן (would be opened) עיניך (your eyes) ותתמלא (& you will be filled)
רוחא (of Holiness) דקודשא (with The Spirit)

18 ובר (& son of) שעתה (a moment) נפל (fell) מן (from) עינוהי (his eyes) מדם (things)
דרמא (that were like) לקלפא (scales) ואתפתח (& were opened) עינוהי (his eyes) וקם (& he arose) עמד (he was baptized)

19 וקבל (& he received) סיברתא (food) ואתחיל (& was strengthened) והוא (& he was) יומתא (days)
לות (with) תלמידא (the disciples) הנון (those) דאית (who) הו (were) בדרמסוק (in Darmsuq)

20 ובר (& son of) שעתה (an hour) מכרו (preaching) הוא (he was) בכנושתא (in the synagogue)
דיהודיא (of the Jews) על (about) ישוע (Yeshua) דהו (that He is) ברה (the Son) דאלהא (of God)

21 ותמידין (& astounded) הו (they were) כלהון (all of them) אילין (those) דשמעין (who heard) הו (had) לה (him)
ואמרין (& saying) הו (they were) לא (not?) הוא (was) הנא (this) הו (he) דררף (who persecuting) הוא (was) לכלהון (all)
אילין (those) דקרין (who calling) הו (were) לשמא (on Name) הנא (This) באורשלים (in Jerusalem)
אף (also) להרכא (here) עליה (for it) על (for) הדא (this) משדר (sent) הוא (he is)
איך (so as) דנאסור (to bind) נובל (to convey) אנון (them) לרבי (to the Chief) כהנא (Priests)

22 שאול (Shaul) דין (but) יתיר (more) מתחיל (strengthened) הוא (was) ומזיע (& agitating) הוא (he was)
להון (them) ליהודיא (the Jews) הנון (those) דעמרין (who dwelling) הו (were) בדרמסוק (in Darmsuq)
כד (as) מחוא (showing) הוא (he was) דהנו (that This One is) משיחא (The Messiah)

23 וכד (& when) סגיו (increased) לה (to him) תמן (there) יומתא (the days) עברו (produced)
עלוהי (against him) נכלא (a plot) יהודיא (the Jews) דנקטלוניהי (to kill him)

24 אתבדק (it was shown) לה (to him) דין (but) לשאול (to Shaul) אפרסנא (the plot) דבעין (that seeking)
הו (they were) למעבד (to do) לה (to him) ונטרין (& watching) הו (they were) תרעא (the gates)
דמדינתא (of the city) איממא (day) ולליא (& night) דנקטלוניהי (that they might kill him)

25 הידין (then) סמוהי (placed him) תלמידא (the disciples) באספרידא (in a basket)
ושבוהי (& let him down) מן (from) שורא (the wall) בלליא (by night)

26 ואזל (& he went on) לה (to it) לאורשלים (to Jerusalem) וצבא (& wanted) הוא (he) למתנקפו (to join)
לתלמידא (the disciples) וכלהון (& all) דחלין (afraid) הו (they were) מנה (of him)
ולא (& not) מדימנין (believing) הו (they were) דתלמידא (that a disciple) הו (he was)

27 ברנבא (BarNaba) דין (but) אתרה (took him) ואיתיה (& brought him) לות (to) שליחא (the Apostles)
ואשתעי (& he related) להון (to them) איכנא (just how) באורחא (on the road) חזא (he saw) למריא (Jehovah)
ודאיכנא (& that in the road) מלל (He spoke) עמה (with him) ואיכנא (& how) בדרמסוק (in Darmsuq)
עין (eye) בגלא (in the open) מלל (he spoke) בשמה (in The Name) דישוע (of Yeshua)

28 ועאל (& entering) הוא (he was) עמהון (with them) ונפק (& exiting) באורשלים (in Jerusalem)

29 וממלל (& speaking) הוא (he was) בשמה (in The Name) דישוע (of Yeshua) עין (eye) בגלא (in the open)
ודרש (& disputing) הוא (he was) עם (with) יהודיא (the Jews) אילין (those) דידעין (who knowing) הו (were)
יונאית (Greek *) הנון (those) דין (but) צבין (seeking) הו (were) למקטלה (to kill him)

• According to this verse, in Greek and in Aramaic, there were some Hellenist Jews in Jerusalem; not all were Hellenists, of course.

30 וכד (& when) ידעו (knew) אחא (the brothers) איתוהי (brought him) בלליא (by night)
לקסריא (to Qesaria) ומן (& from) תמן (there) שדרוהי (they sent him) לטרסוס (to Tarsus)

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31 ברם (however) דין (but) עדתא (the church) רבכלה (that in all) יהוד (Judea) ובגלילא (& in Galila) ובשמרין (& in Samaria) אית (there) הוא (was) בה (in it) שלמא (peace) כד (as) מתבניא (edified) הות (it was) ורדיא (& was proceeding) בדחלת (in the reverence) אלהא (of God) ובבויא (& in the comfort) דרוחא (of The Spirit) דקודשא (of Holiness) סגיא (growing) הות (it was)

32 והוא (& it was) דכד (that when) מתכרך (traveling) הוא (was) שמעון (Shimeon) במדינתא (among the cities) נחת (he came down) אף (also) לות (to) קדישא (the holy ones) דעמרין (who dwelt) בלוד (in Lud) מדינתא (the city)

33 ואשכח (& he found) גברא (a man) חד (one) דשמה (whose name) אניס (Annis) דרמא (who lying) הוא (was) בערסא (in bed) ומשרי (& was paralyzed) שנין (years) תמנא (eight)

34 ואמר (& said) לה (to him) שמעון (Shimeon) אניא (Annis *) מאכא (is healing) לך (you) ישוע (Yeshua) משיחא (The Messiah) קום (stand) ושוא (& make) ערסך (your bed) ובר (& son of) שעתא (a moment) קם (he arose)

35 וחזאוהי (& they saw) כלהון (all of them) דעמרין (who dwelt) בלוד (in Lud) ובסרונא (& in Saronna) ואתפניו (& they turned) לות (to) אלהא (God)

36 אית (there) הוא (was) דין (but) תלמידתא (a female disciple) חדא (one) ביופא (in Yoppa) מדינתא (the city) דשמה (whose name) הוא (was) טביתא (Tabitha *) חדא (this one) עתירא (rich) הות (was) בעברא (in works) טבא (good) ובזקתא (& in charity) דעברא (which she doing) הות (was)

* Greek has “ταβιθα η διεμνηνευομενη λεγεται δορκας”- “Tabitha, which, being translated, means Dorcas (a gazelle).” **δορκας** -“*Dorkas*” occurs twice in this chapter in the Greek texts, which according to the Greek of this verse, is a Greek translation of an Aramaic word: 5000 Ταβιθα Tabitha tab-ee-thah’ of Aramaic origin, cf 06646 טביתא; n pr f AV-Tabitha 2; 2 Tabitha =” female gazelle” – (1) the name of the woman that Peter raised from the dead. -(*Thayers Greek-English Lexicon*). Is it not strange that the Greek text has the Aramaic “**Tabitha**” transliterated in Greek letters and then states “**which being translated means Dorcas**”? We do not find this phenomenon in The Peshitta, that is, we do not find Greek words transliterated into Aramaic letters and then translated into Aramaic words. *The Greek NT* has this phenomenon recorded at least six times in The Gospels and in Acts. Why in the name of Sam Hill would Luke have written this in Greek originally if the persons, language and culture involved were Aramaean? And why would we have a Greek translation of a name if the original was Greek? And why would we have a Greek translation of a person’s name at all, unless it were a highly significant name with a highly significant meaning, like that of Meshikha- “Christ” or “Kaypha” – “Peter”? The fact that the Greek texts have both “**Tabitha**” and “**Dorkas**” in this passage with the statement, “**this is translated into [Greek] Dorkas**” is a giveaway of the fact that the Greek text is not the original language but a translation language of a Semitic original (probably Aramaic). This writer believes the Greek translation of “**Tabitha**” was a faux pas; names are hardly ever to be translated into the target language, but simply transliterated in their original form. The fact that this one was **transliterated and translated into Greek** twice in this chapter testifies powerfully to the Greek as a translation of an Aramaic original. See v. 39 also.

37 אתכרהת (she had been sick) דין (but) בהון (in them) בהנן (in those) יומתא (days) ומיתת (& she died) ואסחווה (they washed her) וסמוה (they placed her) בעליתא (& they placed her) בלוד (in an upper room)

38 ושמעו (& heard) הוו (had) תלמידא (the disciples) דשמעון (Shimeon) בלוד (in Lud) הו (was) מדינתא (city) די (that) דאיתיה (which is) על (on) גנב (the side of) יופא (Yoppa) ושררו (& sent) הוו (they had) לותה (to him) גברא (men) תרין (two) דנבעון (to ask) מנה (of him) דלא (“Do not) תמאן (neglect *) לה (this) דנאתא (to come) צאדיהון (“with them)

39 וקם (& rising) שמעון (Shimeon) אזל (went) עמהון (with them) וכד (& when) אתא (he came) אסקוהי (they took him up) לעליתא (to the upper room) וכנש (& were gathered) קם (stood) להין (they) חדרוהי (around him) כלהין (all) ארמלתא (the widows) כד (while) בכין (weeping) ומחויין (& showing) לה (to him) כותינתא (the coats) ומרטוטא (& the cloaks) הלין (these) דיהבא (which given) הות (had) להין (them) טביתא (Tabitha *) כד (when) היא (she was alive)

* Greek has “δορκας”- “*Dorkas*”, which is the Greek translation of The Aramaic name “*Tabitha*”; Both mean “*Gazelle*”. Even the Greek has “*Tabitha*” in v. 36 & in the next verse!

40 שמעון (Shimeon) דין (but) אפק (sent out) לכלהון (all of them) אנשא (the people) לבר (outside) וקעד (& bowed) על (on) בורכוהי (his knees) וצלי (& he prayed) ואתפניו (& he turned) לות (to) שלדא (the corpse) ואמר (& said) טביתא (Tabitha) “קומי (get up) די (she) דין (but) פתחת (opened) עיניה (her eyes)

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וכד (& when) חזתה (she saw) לשמעון (Shimeon) יתבת (she sat up)

41 ואושט (& he reached) לה (to her) אידה (his hand) ואקימה (& raised her up) וקרא (& he called) לקדישא (the saints) ולארמלתא (& the widows) ויהבה (& he gave her) להון (to them) כד (as) היא (she was alive)

42 ואתידעת (& was made known) הדא (this) בכלה (in the entire) מדינתא (city) וסניאא (& many) הימנו (believed) במרן (in our Lord)

43 הוא (he was) דין (but) בה (in it) ביופא (in Yoppa) יומתא (days) לא (not) זעורין (a few) כד (when) שרא (dwelt) הוא (he) בית (in the house) שמעון (of Shimeon) בורסיא (a tanner)

Chapter 10

1 בקסריא (in Qesaria) דין (but) אית (there) הוא (was) גברא (man) חד (one) קנטרונא (a Centurion) דשמה (whose name) הוא (was) קורנליוס (Qornelius) מן (from) ספירא (the regiment) הי (that) דמתקריא (which is called) איטליקא (Italiqa)

2 וזדיק (& righteous) הוא (he was) ורחל (& a worshiper) הוא (he was) מן (of) אלהא (God) הו (he) וביתה (& his house) כלה (whole) ועבד (& did) הוא (he) זדקתא (charity) סניאתא (great) בעמא (among the people) ובכלובן (& always) בעא (inquiring) הוא (he was) מן (from) אלהא (God)

3 הנא (this one) חזא (saw) מלאכא (an angel) דאלהא (of God) בחזנא (in a vision) גליאית (plainly) לאפי (before his face) תשע (ninth) שעינ (hour) באימנא (of the day) דעל (who entered) לותה (his presence) ואמר (& he said) לה (to him) קורנליא (Qornelia)

4 והו (& he) חר (gazed) בה (at him) ורחל (& was afraid) ואמר (& said) מנא (what?) מרי (my lord) ואמר (& said) לה (to him) מלאכא (the angel) צלותך (your prayer) וזדקתך (your charity) סלק (has gone up) לדוכרנא (for a remembrance) קדם (before) אלהא (God)

5 והשא (& now) שדר (send) גברא (a man) ליופא (to Yoppa) מדינתא (the city) ואיתא (& bring) לשמעון (Shimeon) דמתקרא (who is called) כאפא (Kaypha)

6 הא (behold) שרא (he dwells) בביתה (in the house) דשמעון (of Shimeon) בורסיא (a tanner) הו (that) דאיתוהי (which is) על (on) יד (the side of) ימא (the sea)

7 וכד (& when) אזל (went) לה (he) מלאכא (the angel) דמלל (who spoke) עמה (with him) קרא (he called) תרין (two) מן (of) בני (the sons) ביתה (of his household) ופלהא (& servant) חד (one) דרחל (who worshipped) לאלהא (God) אינא (who) דמתרנא (agreeable) הוא (was) לה (to him)

8 ואשתעי (& he related) להון (to them) כלמדם (everything) דחזא (that he saw) ושדר (& he sent) אנון (them) ליופא (to Yoppa)

9 וליומא (& the day) אחרנא (the next) כד (when) הנון (they) רדין (were traveling) באורחא (on a road) וקריבין (& came near) למדינתא (to the city) סלק (went up) שמעון (Shimeon) לאגרא (to the roof) דנצלא (to pray) בשת (at the sixth) שעינ (hour)

10 וכפן (& he was hungry) וצבא (& wanted) הוא (he) דנלעס (to eat) וכד (& as) הנון (they) מתקנין (were being purchased) לה (for him) נפל (fell) עלוהי (upon him) תמהא (a trance)

11 וחזא (& he saw) שמיא (the heavens) כד (as) פתיחין (they were opened) ומאנא (& garment) חד (one) כד (while) אסיר (tied) בארבע (at four) קרנן (corners) ודמא (& like) הוא (it was) לכתנא (a linen) רבא (great) ושאב (& descending) הוא (it was) מן (from) שמיא (Heaven) על (unto) ארעא (the earth)

12 ואית (& there) הוא (were) בה (in it) כלהין (all) חיותא (the animals) דארבעת (of four) רגלא (feet) ורחשא (& creeping things) דארעא (of the earth) ופרחתא (& birds) דשמיא (of the heavens)

13 וקלא (a voice) אתא (came) לה (to him) דאמר (saying) שמעון (Shimeon) קום (arise) כוס (slay) ואכול (& eat)

14 ושמעון (& Shimeon) אמר (said) חס (Never!) מרי (my lord) דממתום (because ever)

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- לא אכלת (not) (have I eaten) כל (anything) דמסיב (that is defiled) וטמא (& polluted)
- 15 ותוב (& again) דתרתין (second) זבנין (a time) קלא (a voice) הוא (came) לותה (to him) אילין (those) דאלהא (which God) דכי (has purified) אנת (you) לא (not) תסיב (are to defile)
- 16 הדא (this) דין (but) הות (happened) תלת (three) זבנין (times) ואתעלי (& was taken) לה (it) מאנא (the garment) לשמיא (to Heaven)
- 17 וכד (& as) מתדמר (wondered) שמעון (Shimeon) בנפשה (in himself) דמנו (what was) חזוא (the vision) דהזא (that he saw) גמיו (arrived) גברא (men) הנון (those) דאשתדרו (who sent) הוו (were) מן (from) קורנליוס (Qornelius) ושאלו (& they asked) על (for) ביתא (the house) דשרא (dwelt) בה (in which) שמעון (Shimeon) ואתו (& they came) וקמו (& they stood) על (at) תרעא (the gate) דדרתא (of the courtyard)
- 18 וקרין (& calling) הוו (they were) תמן (there) ומשאלין (& asking) דאן ("Is" שמעון (Shimeon) דמתקרא (who is called) כאפא (Kaypha) הרכא (here) שרא (lodging?)
- 19 וכד (& when) שמעון (Shimeon) רנא (pondering) הוא (was) בחזוא (the vision) אמר (said) לה (to him) רווחא (The Spirit) הא (behold) גברא (men) תלתא (three) בעין (are seeking) לך (you)
- 20 קום (get up) חות (go down) נזל (& go) עמהון (with them) כד (while) לא (not) מתפלג (is doubting) רעינד (your mind) מטל (because) דאנא (I) הו (am) שדרת (I have sent) אנון (them)
- 21 הידין (then) נחת (went down) שמעון (Shimeon) לות (to) גברא (men) הנון (those) ואמר (& said) להון (to them) אנא (I am) הו (he) דבעין (whom seek) אנתון (you) אידא (What?) הי (is) עלתא (the reason) דמטלתה (for which) אתיתון (you have come)
- 22 אמרין (they were saying) לה (to him) גברא (man) חד (a certain) דשמה (whose name) קורנליוס (Qornelius) קנטרונא (a centurion) כאנא (good) דדחל (a worshiper) מן (of) אלהא (God) ומסחד (& vouch) עלוהי (for him) כלה (all) עמא (the people) דיהודיא (of the Jews) אתאמר (it was told) לה (to him) בחזוא (in a vision) מן (from) מלאכא (an angel) קדישא (holy) דנשדר (to send) נעלק (to bring you) לביתה (to his house) ונשמע (& he will hear) מלתא (the word) מנדך (from you)
- 23 ואעל (& brought in) אנון (them) שמעון (Shimeon) וקבל (& received) אנון (them) כר (where) דשרא (lodging) הוא (he was) וקם (& he arose) לבתרה (after it) דיומא (the day) ונפק (& going out) אזל (went) עמהון (with them) ואזלו (& they went) עמה (with him) אנש (some) אנש (men) מן (of) אחא (the brothers) דיופא (of Yoppa)
- 24 וליומא (the day) אחרנא (next) על (he entered) לקסריא (Qesaria) קורנליוס (Qornelius) דין (but) מקוא (waiting) הוא (was) להון (for them) כד (while) מכנשין (were gathered) לה (to him) כלהון (all of them) בני טוהמה (sons) וואף (of relatives) ואף (also) רחמא (friends) חביבא (beloved) דאית (whom) הוו (had) לה (he)
- 25 וכד (& when) עאל (entered) שמעון (Shimeon) ארעה (met him) קורנליוס (Qornelius) ונפל (& fell) סגד (worshipping) לרגלוהי (at his feet)
- 26 ושמעון (& Shimeon) אקימה (raised him up) ואמר (& said) לה (to him) קום (stand) לך (you) ואף (also) אנא (I) ברנשא (a man) אנא (am)
- 27 וכד (& when) ממלל (he was speaking) עמה (with him) על (he entered) ואשכח (& found) סניאא (many) דאתו (who come) הוו (they had) לתמן (there)
- 28 ואמר (& he said) להון (to them) אנתון (you) ידעין (knowing) אנתון (do) דלא (that not) מפס (is allowed) לגברא (a man) יהודיא (of the Jews) דנקף (to join) לאנשא (a person) נוכריא (foreign) דלא (who not) הוא (is) בר שרבתה (son of) ולי (his race) ולי (his race) אלהא (& to me) חויני (has shown me) דלא (that not) אמר (I should say) על (about) אנש (a man) דטמא (that he is unclean) או (or) מסיב (defiled)
- 29 מטל (because of) הנא (this) עתידאית (readily) אתית (I have come) כד (when) שדרתון (you sent) בתרי (after me) ברם (however) משאל (ask) אנא (I) לכוין (you) מטל (what?) מנא (for) שדרתון (after me) בתרי (you have sent)



30 אמר (said) לה (to him) קורנליוס (Cornelius) ארבעא (four) יומין (days) אית (it is)
(at the ninth) עדמא (until) להשא (now) הא (behold) מן (from) דצאם (when was fasting) אנא (I) ובתשע (I)
(a certain) שיען (hour) כד (while) מצלא (was praying) אנא (I) בביתי (in my house) קם (stood) גברא (man) חד (a certain)
(in white) קדמי (in front of me) כד (being) לביש (clothed) חורא (in white)

31 ואמר (& he said) לי (to me) קורנליא (Cornelius) אשתמע (is heard) צלותך (your prayer)
ולזדקתך (& your charity) דוכרנא (a remembrance) הוא (is) קדם (before) אלהא (God)

32 ברם (however) שדר (send) ליופא (to Yoppa) מדינתא (city) ואיתא (& bring) לשמעון (Shimeon)
דמתקרא (who is called) כאפא (Kaypha) הא (behold) שרא (he dwells) בביתה (in the house)
דשמעון (of Shimeon) בורסיא (a tanner) דעל (that upon) יד (the side of) ימא (the sea)
והו (& he) נאהא (will come) נמלל (speak) עמך (with you)

33 ובר (& son of) שעתה (an hour) שדרת (I sent) לותך (unto you) ואנת (& you) שפיר (well)
עברת (you have done) דאתית (to have come) והא (& behold) חנן (we) כלן (we all) קדמיך (are before you)
וצבינן (& we wish) דנשמע (to hear) כל (everything) מא (whatever)
דאתפקד (is commanded) לך (to you) מן (from) לות (the presence of) אלהא (God)

34 פתח (opened) דין (but) שמעון (Shimeon) פנמה (his mouth) ואמר (& said) בשררא (in truth)
אדרכת (I understand) דאלהא (that God) לא (not) הוא (is) נסב (accepting) באפא (faces)

35 אלא (but) בכלהון (among all of them) עממא (nations) אינא (whoever) דדחל (worships) מנה (him)
ופלח (& cultivates) כאנותא (righteousness) מקבל (acceptable) הו (is) לותה (to Him)

36 מלתא (the word) גיר (for) דשדר (that He sent) לבני (to the children) איסריל (of Israel) וסבר (& announced news)
אנון (to them) שלמא (peace) ושינא (& tranquility) ביד (by) ישוע (Yeshua) משיחא (The Messiah) הנו (This One is)
מריא (Jehovah) דכל (of all)

37 ואף (also) אנתון (you) ידעין (are) במלתא (of the word) דהות (that has been)
בכלה (in all) יהוד (Judea) דאקפת (that went out) מן (from) גלילא (Galila) בתר (after)
מעמודיתא (the baptism) דאכרז (that preached) יוהנן (Yokhanan)

38 על (about) ישוע (Yeshua) דמן (Who from) נצרת (Nazareth) דאלהא (Whom God) משחה (anointed Him)
ברוחא (with The Spirit) דקודשא (of Holiness) ובחילא (& with power) והווי (& He was) דמתכרך (traveling)
הוא (he was) ומאסא (& healing) להנון (those) דאתנכוי (injured) מן (by) בישא (The Evil One)
מטל (because) דאלהא (God) הוא (was) עמה (with Him)

39 וחנן (& we) סהדוהי (witnessed Him) על (concerning) כל (all) מא (whatever) דעבר (He did)
בכלה (in all) ארעא (the land) דיהוד (of Judea) ודאורשלם (& of Jerusalem)
לה (Him) להנא (This One) תלאוהי (hanged Him) יהודיא (the Jews) על (on) קיסא (a tree)
וקטלוהי (& they murdered Him)

40 ולה (& Him) אקים (raised up) אלהא (God) לתלתא (the third) יומין (day)
ויהבה (& granted Him) דנתחזא (to appear) עין (eye) בגלא (in the public)

41 לא (not) דין (but) לכלה (to all) עמא (the people) אלא (but) לן (to us) אילין (those)
דמן (who from) אלהא (God) אתנבין (were chosen) דנהוא (to be) לה (to him) סהדא (witnesses)
דאכלין (we who ate) עמה (with Him) ואשתין (& we drank) מן (from) בתר (after) קימתה (His resurrection)
דמן (from) בית (the place) מיתה (of the dead)

42 ופקרן (& He commanded us) דנכרז (to preach) ונסהד (& to testify) לעמא (to the people)
דהנו (that This One is) דאתפרש (He Who is appointed) מן (by) אלהא (God)
דינא (The Judge) דחיא (of the living) ודמיתא (of the dead)

43 ועלוהי (& about Him) אסהדו (have borne witness) כלהון (all of them) נביא (the prophets)
דכלמן (that everyone) דמהימן (who believes) בשמה (in His Name)
נקבל (will receive) שובקן (forgiveness) חטהא (of sins)

44 וכד (& when) הו (he) שמעון (Shimeon) ממלל (speaking) הוא (he was) הלין (these) מלא (words)
אנת (rested) רוחא (The Spirit) דקודשא (of Holiness) על (on) כללהון (all of them)

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דשמעין (who hearing) הוו (were) מלתא (the word)

45 ותמהו (& they were stupified) ותהרו (& they were astonished) אחא (brothers) גזירא (circumcised) הנון (those) דאתו (who came) עמה (with him) דאף (that also) על (upon) עממא (Gentiles) מודהבתא (the gift) דרוחא (of The Spirit) דקורשא (of Holiness) אשתפעת (rushed forth)

46 שמעין (hearing) הוו (they were) להון (them) גיר (for) כד (while) ממלליין (they were speaking) בלשן (in language) לשן (to language) ומורבין (& magnifying) הוו (they were) לאלהא (God) ואמר (& saying) הוא (was) שמעון (Shimeon)

47 דלמא (interrog.) מיא (water) משכח (can) אנש (a man) כלא (refuse) דלא (that not) נעמדון (be baptized) הנון (those) דהא (for behold) קבלו (they have received) רוהא (The Spirit) דקורשא (of Holiness) איך (as) מא (when) דהנן (we did)

48 הידין (then) פקד (he commanded) להון (them) דנעמדון (to be baptized) בשמה (in The Name) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) ובעו (& they sought) מנה (from him) איך (so) דנקוא (he would stay) לותהון (with them) יומתא (days)

Chapter 11

1 ואשתמעט (& heard) הות (it was) לשליחא (by the Apostles) ולאחא (& by the brethren) דביהוד (who in Judea) דאף (that also) עממא (The Gentiles) קבלו (received) מלתא (the word) דאלהא (of God)

2 וכד (& when) סלק (came up) שמעון (Shimeon) לאורשלם (to Jerusalem) דינין (contending) הוו (were) עמה (with him) הנון (those) דמן (who of) גזורתא (circumcision)

3 כד (while) אמרין (they were saying) דלות (that to the presence of) אנשא (men) עורלא (uncircumcised) על (he had entered) ולעס (& had eaten) עמהון (with them)

4 ואקף (& interjecting himself) הוא (was) שמעון (Shimeon) בתר בתר (in order) למאמר (to say) להון (to them)

5 כד ("When) מצלא (praying) הוית (I was) ביופא (in Yoppa) חזית (I saw) בחזווא (in a vision) דנחת (descending) הוא (was) מאנא (garment) חד (one) אינא (which) דרמא (like) הוא (was) לכתנא (linen) ואסיר (& tied) הוא (was) בארבע (at four) קרנתה (corners) ושאב (& coming down) הוא (it was) מן (from) שמיא (the sky) ואתא (& it came) עדמא (as far as) לותי (to me)

6 וחרת (& I stared) בה (at it) וזוא (& I saw) הוית (beasts) דאית (that were) בה (in it) חיותא (animals) דארבעת (of four) רגליהון (legs) ורחשא (& creepers) דארעא (of the earth) ואף (also) פרחתא (birds) דשמיא (of the sky)

7 ושמעט (& I heard) הוית (I had) קלא (a voice) דאמר (that saying) הוא (was) לי (to me) שמעון (Shimeon) קום (arise) כוס (slay) ואכול (& eat)

8 ואמרת (& I said) חס (never!) מרי (my Lord) דממתום (because ever) לא (not) על (has entered) לפומי (my mouth) דטמא (what is polluted) ודמסיב (or what is defiled)

9 ותוב (& again) קלא (a voice) אמר (said) לי (to me) מן (from) שמיא (the heavens) דמדם ("whatever) דאלהא (God) דכי (has purified) אנת (you) לא (not) תסיב (shall defile)

10 הדא (this) הות (happened) תלת (three) זבנין (times) ואסתלק (& was taken up) לה (it) כלמדם (everything) לשמיא (to Heaven)

11 ובה (& in it) בשעתא (in the moment) תלתא (three) גברין (men) דאשתדרו (who were sent) לותי (to me) מן (from) קורנליוס (Qornelius) מן (from) קסריא (Qesaria) אתו (they came) וקמו (& they stood) על (to) תרעא (the gate) דדרתא (of the courtyard) דשרא (where dwelling) הוית (I was) בה (in it)

12 ואמר (& said) לי (to me) רוהא (The Spirit) דזל ("Go) עמהון (with them) דלא (without) פולנא (doubting) ואתו (& they came) עמי (with me) אף (also) הלין (these) שתא (six) אחין (brothers) ועלן (& we entered) לביתה (the house) דגברא (of the man)

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13 ואשתעי (& he related) לן איכנא (to us) חזא (how) בביתה (in his house) מלאכא (an angel) דקם (who stood) ואמר (& said) לה דשדר ("Send" ליופא (to Yoppa) מדינתא (the city) ואיתא (& bring) לשמעון (Shimeon) דמתקרא (who is called) כאפא (Kaypha)

14 והו (& he) נמלל (will speak) עמך (with you) מלא (words) דבהין (by which) תחא (you will receive life) אנת (you) וכלה (& all) ביתך (your household)

15 וכד (& while) אקפת (I continuing) הוית (I was) תמן (there) לממללו (to speak) אננת (rested) רווחא (The Spirit) דקודשא (of Holiness) עליהון (upon them) איך (as) מא (when) דעלין (upon us) מן (from) קדים (the first)

16 ואתדכרת (& I was reminded of) מלתה (the word) דמרן (of our Lord) דאמר (which said) הוא (he had) דיוחנן ("Yokhanan" אעמד (baptized) במיא (in water) אנתון (you) דין (but) תעמרון (shall be baptized) ברוחא (in The Spirit) דקודשא (of Holiness")

17 אן (if) הכיל (therefore) אלהא (God) שויאית (equally) יהבה (gave Him) מוהבתא (The Gift) לעממא (to Gentiles) אילין (those) דהימנו (who have believed) במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah) איך (as) דאף (also) לן (to us) אנא (I) מן (who?) הוית (am) דאספק (that qualified) הוית (I would be) דאכלא (to forbid) לאלהא ("God")

18 וכד (& when) הלין (these) מלא (words) שמעו (they heard) שליו (they were silent) להון (them) ושבחו (& they praised) לאלהא (God) ואמרין (& saying) הו (they were) דכבר ("Perhaps" אף (also) לעממא (to the Gentiles) אלהא (God) יהב (has given) תיבותא (repentance) לחיא (to life)

19 הגון (they) דין (but) דאתבררו (who scattered) הו (were) מן (from) אולצנא (suffering) דהוא (there) הוא (was) על (about) אסטפנוס (Estephanos) מטיי (reached) הו (they had) עדמא (unto) לפוניקא (Phoniqu) ואף (also) לאתרא (the region) דקופרוס (of Qupros) ולאנטיכיא (& to Antiokia) כד (when) עם (with) אנש (a man) לא (not) ממללין (speaking) הו (they were) מלתא (the word) אלא (but) בלחוד (only) עם (with) יהודיא (the Jews)

20 אית (there) הו (were) דין (but) אנשא (men) מנהון (of them) מן (from) קופרוס (Qupros) ומן (from) קורינא (Qorina) הלין (these) עלו (they entered) הו (had) לאנטיכוי (Antioikai) וממללין (& speaking) הו (they were) עם (with) יוניא (Greeks *) ומסברין (& preaching) הו (they were) על (concerning) מרן (our Lord) ישוע (Yeshua)

21 ואית (&) הות (was) עמהון (with them) אידה (the hand) דמריא (of Jehovah) וסניאא (& many) דימנו (believed) ואתפניו (& they turned) לות (to) מריא (Jehovah)

22 ואשתמעט (& heard) הות (was) די (that) הרא (this) לארנהון (to the ears) דבני (of the sons) עדתא (of the church) דבאורשלם (of Jerusalem) ושדרו (& sent) לברנבא (BarNaba) לאנטיכוי (to Antioki)

23 וכד (& when) אתא (he came) לתמן (there) וחזא (& saw) טיבותה (the grace) דאלהא (of God) חרי (he rejoiced) ובעא (& exhorting) הוא (he was) מנהון (them) דבכלה (that with all) לבהון (their heart) נהון (they would) נקיפין (cleave) למרן (to our Lord)

24 מטל (because) דנברא (a man) הוא (he was) טבא (good) ומשמלי (& filled) הוא (he was) ברוחא (with The Spirit) דקודשא (of Holiness) ובהימנותא (& with faith) ואתתוסף (& added) הוא (were) עמא (a people) סניאא (many) למרן (to our Lord)

25 והו (& he) נפק (going out) הוא (was) למרסוס (to Tarsus) למבעא (to seek) לשאול (Shaul)

26 וכד (& when) אשכחה (he found him) איתיה (he brought him) עמה (with him) לאנטיכיא (Antioikia) ושנתא (& a year) כלה (whole) אכחדא (as one) כנישין (assembling) הו (they were) בעדתא (with the church) ואלפו (& they taught) עמא (the people) סניאא (many) מן (from) הירין (then) קדמית (first) אתקריי (were called) באנטיכוי (in Antioikai) תלמידיא (the disciples) כרסטינא (Kristiana *)

27 וביומתא (& in days) הגון (those) אתו (came) מן (from) אורשלם (Jerusalem) לתמן (to there) נביא (prophets)

28 וקם (& stood) חד (one) מנהון (of them) דשמה (whose name) הוא (was) אנבוס (Agabus) ואודע (& instructed) אנן (them) ברוח (by The Spirit) דכפנא (that a famine) רבא (great) הוא (would occur)

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בכלה (in the entire) ארעא (land *) והוא (& would be) כפנא (famine) הנא (this) ביומי (in the days) קלודיוס (of Claudius) קסר (Qesar)

29 ברם (however) דין (but) תלמידא (the disciples) איך (according to) מא (whatever) פרשו (of them) מנהון (each) אנש (to man) הוא (there) הוא (was) לאנש (to man) אנש (to send) לתשמשתא (for the service) דאהא (of the brethren) אילין (those) דעמרין (who dwelt) ביהוד (in Yehuda)

30 ושדרו (& they sent) ביד (by the hand of) ברנבא (BarNaba) ושאויל (& Shaul) לקשישא (to The Elders) דתמן (who were there)

Chapter 12

1 בהו (in that) דין (but) זבנא (time) ארמוי (laying) הוא (was) אידיא (hands) על (on) אנשין (people) דבעדתא (who were in the churches) איך (so as) דנבאש (to do evil) להון (to them) הרודס (Herodus) מלכא (the King) הו (he) דמתכנא (who surnamed) הוא (was) אנרפוס (Agrippus)

2 וקטל (& he murdered) בסיפא (with the sword) ליעקוב (Yaqob) אחוהי (the brother) דיוחנן (of Yokhanan)

3 וכד (& when) חזא (he saw) דשפרת (that pleased) הדא (this) ליהודיא (the Judeans) אוסף (proceeding) הוא (was) למאחד (to seize) אף (also) לשמעון (Shimeon) כאפא (Kaypha) ואיתיהון (& they) הו (were) יומתא (the days) דפטירא (of unleavened bread)

4 ואחרה (& he arrested him) וארמיה (& cast him) בית (in a house) אסירא (prisoner) ואשלם (& delivered) לה (him) שתתעסר (to sixteen) סטרטוטין (soldiers) דנטרונה (to guard him) דמן (that from) בתר (after) פצחא (Passover) נשלמיוהי (he would deliver him) לעמא (to the people) דיהודיא (of Judea)

5 וכד (& while) הו (was) שמעון (Shimeon) מתנטר (guarded) הוא (was) בית (in the house) אסירא (prisoner) צלותא (prayer) אמינתא (continual) מתקרבא (offered) הות (was) מן (by) עדתא (the church) חלפוהי (for him) לאלהא (to God)

6 ובה (& in it) בהו (in that) לליא (night) דלצפרא (when toward dawn) עתיד (going) הוא (was) דנשלמיוהי (to hand him over) כד (while) דמך (asleep) הוא (was) שמעון (Shimeon) בית (between) תריין (two) אסטרטוטין (soldiers) ואסיר (bound) הוא (& bound) בתרתיין (in two) ששלן (chains) ואחרנא (& the others) נטרין (keeping) הו (they were) תרעא (the gate) דבית (of the house) אסירא (prisoner)

7 מלאכא (The Angel) דמריא (of Jehovah) קם (stood) לעל (over) מנה (him) ונוהרא (& the light) אזלג (shone) בכלה (in the entire) ביתא (place) ודקרה (& he jabbed him) בגבה (in his side) ואקנמה (& he raised him up) ואמר (& he said) לה (to him) קום (arise) ענל (quickly) ונפל (& fell) ששלתא (the chains) מן (from) אידוהי (his hands)

8 ואמר (& said) לה (to him) מלאכא (The Angel) אסור (wrap your garment) חציך (around your waist) וסאן (& put on) טלריך (your sandals) ועבד (& he did) הכנא (thus) ותוב (& again) אמר (he said) לה (to him) אתעטף (wrap) תכסיתך (your cloak) ותא (& come) בתרי (after me)

9 ונפק (& he went out) ואזל (& going) הוא (was) בתרה (after him) כד (when) לא (not) ידע (he knew) הוא (it was) דשרירא (real) הות (was) הי (that) דהויא (which happening) הות (was) ביד (by the hand of) מלאכא (The Angel) סבר (thought) הוא (he) גיר (for) דחזוא (that a vision) חזא (seeing) הוא (he was)

10 וכד (& when) עברו (they passed) מטרתא (the watch) קדמיתא (the first) ודותרתיין (& the second) אתו (they came) עדמא (unto) לתרעא (the gate) דפרזלא (of iron) ואתפתח (& it opened) להון (to them) מן (from) צבות (will) נפשה (its own) וכד (& when) נפקו (they went forth) ועברו (& they passed) שוקא (street) חר (one) פרק (departed) מן (from) לותה (him) מלאכא (The Angel)

11 הידין (then) אשתודע (realized) שמעון (Shimeon) ואמר (& said) השא (now) ידעת (I know) בקושתא (in truth) דמריא (that Jehovah) שדר (has sent) מלאכה (His Angel) ופלטיני (& has saved me) מן (from) אידה (the hand) דהרודס (of Herodus) מלכא (the King) ומן (the thing) מדם (the thing) דמתחשבין (that plotting) הו (were) עלי (against me) יהודיא (the Judeans)

12 וכד (& as) אסתכל (he considered) אתא (he came) לה (to it) לביתא (the house) דמרם (of Mary)

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מטל (because) דאחא (brethren) סניאא (many) תמן (there) כנישין (gathered) הוו (were) ומצלין (& praying) מרקוס (Marqus) אמה (the mother) דיוחנן (of Yokhanan) הו (him) דאתכני (who was surnamed)

13 ונקש (& he knocked) בתרעא (at the door) דדרתא (of the courtyard) ונפקת (& went out) דתעניוהי (to answer it) טליתא (a girl) דשמה (whose name was) רודא (Roda)

14 ואשתודעת (& she recognized) קלה (the voice) דשמעון (of Shimeon) ובחדותה (& in her joy) לא (not) פתחת (she opened) לה (to him) תרעא (the door) אלא (but) הפכת (she returned) ברהטא (while running) ואמרא (& saying) להון (to them) שמעון (Shimeon) הא (behold) קאם (he stands) על (at) תרעא (the door) דדרתא (of the courtyard)

15 אמרין (they were saying) לה (to her) מזע זעתי (are unstable) לכי (you) והי (& she) מתחריא (protesting) הות (was) דהרא (that this) הכנא (so) די (was) אמרין (they were saying) לה (to her) כבר (perhaps) מלאכה (his messenger) הו (it is)

16 ושמעון (& Shimeon) נקש (knocking) הוא (was) בתרעא (at the gate) ונפקו (& they went out) חזאוהי (they saw him) ותמהו (& they marveled) להון (among themselves)

17 ומניף (& gesturing) הוא (he was) להון (to them) אידה (with his hand) איך (so as) דנשתקון (to silence) להון (them) ועל (& he entered) ואשתעי (& related) להון (to them) איכנא (how) מריא (Jehovah) אפקה (brought him out) מן (from) בית (the house) אסירא (prisoner) ואמר (& he said) להון (to them) אשתעו (relate) הלין (these things) ליעקוב (to Yaqob) ולאחין (& to the brethren) ונפק (& he went out) אזל (went) לה (he) לאתר (to place) אחרין (another)

18 וכד (& when) הוא (it was) צפרא (morning) הו (there) הו (was) רובא (an uproar) סניאא (great) בית (among) אסטרטיוטא (the soldiers) על (about) שמעון (Shimeon) דמנא (what?) הוא (had happened) לה (to him)

19 הרודס (Herodus) דין (but) כד (when) בעיהי (searched for him) ולא (& not) אשכחה (found him) דן (he judged) אנון (them) לנטורא (the guards) ופקד (& ordered) דנמותון (to execute them) ונפק (& went out) לה (he) מן (from) יהוד (Judea) ואיתוהי (& remaining) הוא (he was) בקסריא (in Qesaria)

20 ומטל (& because) דרגיז (at enmity) הוא (he was) על (against) צוריא (the Tsurians) ועל (& against) צידניא (the Tsidonians) אתכנשו (they gathered) ואתו (& they came) לותה (to him) אכחדא (as one) ואפיסו (& they persuaded) לבלסטוס (Blastus) קיטונקנה (the Chamberlain) דמלכא (of The King) ושאלו (& they asked) מנה (of him) דנהוא (that there be) להון (for them) שינא (a peace treaty) מטל (because) דפורנסא (the sustenance) דאתרהון (of their countries) מן (from) מלכותה (the kingdom) הוא (was) דהרודס (of Herodus)

21 ביומא (on a day) דין (but) ידיעא (notable) לבש (wearing) הוא (was) הרודס (Herodus) לבושא (clothing) דמלכותא (of the kingdom) ויתב (& he sat down) על (on) בים (the judgment seat) וממלל (& speaking) הוא (he was) עם (with) כנשא (the crowd)

22 עמא (the people) דין (but) כלה (all) קעא (crying out) הוא (were) ואמר (& said) הלין (these) בנת (daughter) קלא (voice) דאלהא (of God) אנין (are) ולא (& not) הוי (are) דבנינשא (of children of men)

23 וחלף (& because) דלא (that not) יהב (he gave) תשבוחתא (the glory) לאלהא (to God) בה (in it) בשעתא (in the hour) מחיהי (struck him) מלאכה (The Angel) דמריא (of Jehovah) ורפת (& he was infested) בתולעא (with worms) ומית (& he died)

24 וסברתא (& the gospel) דאלהא (of God) מתכרזא (proclaimed) הות (was) ורביא (& it grew)

25 ברנבא (BarNaba) דין (but) ושאויל (& Shaul) פנו (returned) מן (from) אורשלים (Jerusalem) לאנטיוכי (to Antiokai) מן (from) בתר (after) דשלמו (they finished) תשמשתהון (their service) ודברו (& took) עמהון (with them) ליוחנן (Yokhanan) הו (he) דאתכני (who was surnamed) מרקוס (Marqus)

Chapter 13

1 אית (there) הוא (were) דין (but) בערתא (in the church) דאנטיכיא (of Antiokia) נביא (prophets) ומלפנא (& teachers) ברנבא (BarNaba) ושמעון (& Shimeon) דמתקרא (who is called) ניגר (Niger) ולוקיס (& Luquius) דמן (who from) קורינא (Qorina) מדינתא (the city) ומנאיל (& Manael)

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בר (son of) מרבינוהי (the rearers) דהרודס (of Herodus) טטררכא (The Tetrarka) ושאוּל (& Shaul)

2 וכד (& when) הנון (they) צימיין (fasting) הוו (they were) ומתכשפין (& were supplicating) לאלהא (God) אמרת (said) להון (to them) רוחא (The Spirit) דקודשא (of Holiness) פרושו (separate) לי (to Me) לשאוּל (Shaul) ולברנבא (& BarNaba) לעברא (to the work) אינא (that) דאנא (to which I) קרית (have called) אנון (them)

3 ובתר (& after) דצמו (they fasted) וצליו (& prayed) סמו (they placed) עליהון (upon them) אידא (hands) ושדרו (& they sent) אנון (them)

4 והנון (& they) כד (when) אשתלחו (they were sent) מן (from) רוחא (The Spirit) דקודשא (of Holiness) נחתו (they went down) להון (to them) לסלוקיא (to Seluqia) ומן (& from) תמן (there) אדו (they journeyed) בימא (by the sea) עדאם (unto) לקופרוס (Quprus)

5 וכד (& when) עלו (they entered) לסלמנא (Salamna) מדינתא (the city) מסברין (preaching) הוו (they were) מלתא (the word) דמרן (of our lord) בכנושתא (in the synagogues) דיהודיא (of the Jews) ויוחנן (& Yokhanan) משמש (ministering) הוא (he was) להון (to them)

6 וכד (& when) אתכרכוה (they traveled) לכלה (to the whole) גזרתא (island) עדמא (unto) לפפוס (Paphos) מדינתא (the city) אשכחו (they found) גברא (man) חוד (one) חרשא (a sorcerer) יהודיא (a Jew) דאיתוהי (who) הוא (was) נביא (a prophet) דגלא (false) דשמה (whose name) הוא (was) ברשומא (Bar-Shuma *)

7 הנה (this one) דביק (adhering) הוא (was) לגברא (a man) חכימא (wise) דאיתוהי (who) הוא (was) אנתופטוס (Proconsul) ומתקרא (& called) הוא (he was) סרגיוס (Sergius) פולוס (Paulus) וקרא (& called) הוא (he) אנתופטוס (The Proconsul) לשאוּל (Shaul) ולברנבא (& BarNaba) ובעא (& requesting) הוא (he was) דנשמע (to hear) מנהון (from them) מלתא (the word) דאלהא (of God)

8 קאם (stood) הוא (he) דין (but) לוקב (against) להון (them) הו (he) הנה (this) חרשא (sorcerer) ברשומא (Bar-Shuma) דמתרגם (which interpreted) שמה (his name) אלומס (Alumas) מטל (because) דצבא (wanted) הוא (was) דנעקמיוהי (to turn aside) לאנתופטוס (The Proconsul) מן (from) הימנותא (the faith)

9 שאול (Shaul) דין (but) הו (was) דאתקרי (who was called) פולוס (Paulus) אתמלי (filled) הוא (he was) ברוחא (with The Spirit) דקודשא (of Holiness) וחר (& stared) בה (at him)

10 ואמר (& he said) או (Oh!) דמלא (one full of) כל (all) נכלין (treacheries) וכלהין (& all) בישתא (evils) ברה (Son) דאכל קרצא (of The Devil) ובעלדבבא (& enemy) דכלה (of all) כאנותא (righteousness) לא (not) שלא (cease) אנת (you) למעקמו (to twist) אורחתה (the ways) תריצתא (straight) דמריא (of Jehovah)

11 והשא (& now) אידה (the hand) דמריא (of Jehovah) עליך (is upon you) ותהוא (& you will be) סמא (blind) ולא (& not) תחזא (you will see) שמשא (the sun) עדמא (for) לזבנא (a time) ובה (& in it) בשעתא (in the moment) נפל (fell) עלוהי (upon him) עמטנא (a blackness) וחשוכא (& darkness) ומתכרך (& going around) הוא (he was) ובעא (& was seeking) דמנו (someone) נאחוד (to take) באידה (his hand)

12 וכד (& when) חזא (saw) אנתופטוס (The Proconsul) מדם (what) דהוא (had happened) אדמר (he was amazed) ודימן (& he believed) ביולפנה (in the teaching) דמריא (of Jehovah)

13 פולוס (Paulus) דין (but) וברנבא (& BarNaba) אדו (they journeyed) בימא (by sea) מן (from) פפוס (Paphos) מדינתא (the city) ואתו (& they came) להון (to them) לפרגא (to Perga) מדינתא (the city) דפמפוליא (of Pamphylia) ופרש (& separated) מנהון (from them) יוחנן (Yokhanan) ואזל (& he went on) לה (to it) לאורשלם (to Jerusalem)

14 הנון (they) דין (but) נפקו (went forth) מן (from) פרגא (Perga) ואתו (& they came) לאנטיכיא (to Antiokia) מדינתא (a city) דפיסידיא (of Pisidia) ועלו (& they entered) לכנושתא (a synagogue) ויתבו (& they sat down) ביומא (on the day) ושבטא (of The Sabbath *)

15 ובתר (& after) דאתקרי (was read) נמוסא (The Law) ונביא (& The Prophets) שלחו (sent) להון (to them) קשישא (The Elders) דכנושתא (of the synagogue) ואמרו (& they said) גברא (men) אחין (brothers) אן (if) הן (there) דאית (is) לכוּן (to you) מלתא (a word) דבויא (of comfort) מללו (speak) עם (with) עמא (the people)

16 וקם (& stood) פולוס (Paulus) ואניף (& lifted) אידה (his hand) ואמר (& said) גברא (men) בני (children of) איסריל (Israel) ואילין (& those) דרחלין (who are worshippers) מן (of) אלהא (God) שמעו (listen)

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17 אלהה (The God) דעמא (* of people) הנא (this) גבא (chose) לאבהתן (our fathers) וארים (& raised up) ואורב (& multiplied) אנון (them) כד (when) הוו (they were) תותבא (foreigners) בארעא (in the land) דמצרין (of Egypt) ובדרעא (& with an arm) רמא (high) אפק (brought forth) אנון (them) מנה (from it)

18 ותרסי (& He sustained) אנון (them) במדברא (in the wilderness) ארבעין (forty) שנין (years)

19 והגם (& He destroyed) שבעא (seven) עממין (nations) בארעא (in the land) דכנען (of Kanaan) ויהב (& he gave) להון (to them) ארעהון (their land) ליורתנא (for an inheritance)

20 וארבע (& four) מאא (hundred) וחמשיין (& fifty) שנין (years) יהב (he gave) להון (to them) דינא (judges) עדמא (until) לשמואיל (Shemu'el) נביא (the Prophet)

21 ויהיין (& then) שאלון (they asked) להון (for themselves) מלכא (a king) ויהב (& gave) להון (to them) אלהא (God) לשאול (Shaul) בר (son of) קיש (Qish) גברא (a man) מן (from) שרבתא (the tribe) דבנימין (of Benjamin) שנין (years) ארבעין (forty)

22 ונסבה (& He took him) ואקים (& raised up) להון (to them) לרויד (Dawjd) מלכא (The King) ואסדה (& testified) עלוהי (of him) ואמר (& said) דאשכחת (I have found) לרויד (Dawid) ברה (the son) דאישי (of Iyshay) גברא (a man) איך (like) לבי (My heart) הו (he) נעבד (shall do) כלהון (all) צביני (My desires)

23 מן (from) זרעה (the seed) דהנא (of this one) אקים (raised up) אלהא (God) לאיסריל (to Israel) איך (according to) מא (what) דאשתודי (was promised) לישוע (Yeshua) פרוקא (The Savior)

24 ושרד (& He sent) ליוחנן (Yokhanan) דנכרז (to preach) קדם (before) מאתיתה (His coming) מעמודיתהא (the baptism) דתיבתא (of repentance) לכלה (to all) עמא (the people) דאיסריל (of Israel)

25 וכד (& when) משלם (finished) הוא (had) יוחנן (Yokhanan) תשמשתה (his ministry) אמר (saying) הוא (he was) מנו (who) סברין (think) אנתון (you) דאיתי (that I am) לא (not) הוית (am) אנא (I) אלא (but) הא (behold) אתא (comes) בתרי (after me) הו (He) דלא (Who not) שוא (am worthy) אנא (I) דאשרא (to loose) ערקא (the strap) דמסנודי (of His sandals)

26 גברא (men) אחין (brethren) בני (children) שרבתה (of the lineage) דאברהם (of Abraham) ואילין (& those) דדחלין (who worship) עמכון (with you) לאלהא (God) לכוין (to you) הו (He) אשתדרת (is sent) מלתא (* The Word) דהיא (of Life)

* This reference to "The Word" is a reference to our Lord, as the next verse confirms: "They did not perceive Him", referring back to this verse. Luke used this title in his Gospel at the very beginning in his prologue of verses 1:1-3.

Please see that passage and my notes in my Aramaic-English Interlinear of The Gospels.

27 הלין (these) גיר (for) עמורא (inhabitants) דאורשלם (of Jerusalem) ורשניהון (& their leaders) לא (not) ארגשו (perceived) בה (* Him) אפלא (neither) בכתבא (the scriptures) דנביא (of the prophets) דמתקרין (which are read) בכל (on every) שבא (Sabbath) אלא (but) דנוהי (they judged Him) ושלמו (& they fulfilled) הלין (these things) דכתיבן (which are written)

28 וכד (& when) לא (not) אשכחו (they found) עלתא (cause) דמותא (of death) מדם (any) שאלו (they asked) מן (of) פילטוס (Pilatus) דנקטלוניהי (to kill Him)

29 וכד (& when) שלמו (they fulfilled) כלמדם (everything) דכתיב (that written) הוא (was) עלוהי (about Him) אחתוהי (they took Him down) מן (from) צליבא (the cross) וסמוהי (& laid Him) בית (in a place) קבורא (of burial)

30 אלהא (God) דין (but) אקימה (raised Him) מן (from) בית (the place) מיתא (of the dead)

31 ואתהזי (& He appeared) יומתא (days) סניאא (many) לאילין (to those) דסלקן (who came up) עמה (with Him) מן (from) גלילא (Galila) לאורשלם (to Jerusalem) והגון (& they) אנון (are) השא (now) סהרודי (His witnesses) לות (to) עמא (the people)

32 ואף (also) הגון (we) הא (behold) מסברין (we preach good news) לכוין (to you) דשוודיא (that promise) הו (the) דהוא (which was) לות (to) אבהתן (our fathers)

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33 הא (behold) שמליה (has fulfilled it) אלהא (God) לן (to us) לבניהון (their children) דאקים (who raised) לישוע (Yeshua) איך (as) דכתיב (it is written) במזמורא (in The Psalm) דתרין (second) דברי ("My Son") אנת (you are) אנא (I) יומנא (today) ילדתך (I have begotten You)

34 והכנא (& so) אקימה (raised Him) אלהא (God) מן (from) בית (the place) מיתא (of the dead) דתוב (that again) לא (not) נהפוך (He will return) נחזא (to see) חבלא (destruction) איך (as) דאמר (it says) דאתל ("I shall give") לכוון (to you) שיבותה (the favor) דרויד (of Dawid) מהימנתא (faithful)

35 ותוב (& again) אמר (it says) בדוכתא (in place) אחרתא (another) דלא ("Not") יהבת (You have given) לחסיך (Your Pure One) דנחזא (to see) חבלא (corruption)

36 רויד (Dawid) גיר (for) בשרבתה (in his generation) שמש (served) צבינה (the will) דאלהא (of God) ושכב (& he fell asleep) ואתתוסף (& was added) על (unto) אבהויה (his fathers) וחזא (& he saw) חבלא (corruption)

37 הנא (This One) דין (but) דאקים (Whom raised) אלהא (God) לא (not) חזא (saw) חבלא (corruption)

38 דעו (know) הכיל (therefore) אחי (brethren) דבה (that by Him) בהנא (by This One) מתכרו (is preached) לכוון (to you) שובקן (the forgiveness) חטהא (of sins)

39 ומן (& from) כל (all things) דלא (that not) אשכחתון (you can) בנמוסא (by the Law) דמושא (of Moshe) דתזודרקון (be justified) בהנא (by This One) כל (all) דמהימן (who believe) מזודק (are justified)

40 אזדהרו (beware) הכיל (therefore) דלמא (lest) נאתא (will come) עליכון (upon you) מדם (the thing) דכתיב (that is written) בנביא (in the prophets)

41 דחזו ("Behold") מבסרנא (scorners) ותתמהון (& marvel) ותתחבלון (& be corrupted) דעברא (for a work) עבר (do) אנא (I) ביומיון (in your days) אינא (which) דלא (not) תהימנן (you will believe) אן (if) אנש (a man) משתעא (reports) לכוון (to you)

42 וכד (& when) נפקין (going out) הוו (they were) מן (from) צאדיהון (their presence) בעו (they asked) מנהון (of them) דלשבתא (that on Sabbath) אחרתא (another) נמללון (another) עמהון (they would speak) עמהון (with them) מלא (words) הלין (these)

43 ומן (& from) דאשתרית (when was dismissed) כנושתא (the synagogue) סניאא (many) יהודיא (Jews) אזלו (went) בתרהון (after them) ואף (also) גיורא (foreigners) דדחלון (who worshippers) הוו (were) מן (of) אלהא (God) ודנן (& they) ממללין (speaking) הוו (were) ומפיסין (& persuading) להון (them) דנהוון (to be) נקיפין (joined) לטיבותה (of God) דאלהא (to the grace)

44 ולשבתא (& Sabbath) אחרתא (another) כנשת (gathered) כלה (the whole) מדינתא (city) למשמע (to hear) מלתה (the word) דאלהא (of God)

45 וכד (& when) חזו (saw) יהודיא (the Jews) כנשא (the crowds) סניאא (great) אתמליו (they were filled) חסמא (with anger) וקימין (& standing) הוו (they were) לוקבל (against) מלא (the words) דאמר (which speaking) הוא (was) פולוס (Paulus) ומגדפין (& blaspheming) הוו (they were)

46 אמר (said) דין (but) פולוס (Paulus) וברנבא (& BarNaba) עין (eye) בגלא (in the public) לכוון (to you) הו (it) ולא (necessary) הוא (was) קדמית (first) דתתאמר (that be spoken) מלתה (the word) דאלהא (of God) אלא (but) מטל (because) דדחין (drive away) אנתון (you) לה (it) מנכוון (from you) ופסקתון (& you determine) על (against) נפשכון (yourselves) דלא (that not) שוין (are worthy) אנתון (you) לחיא (for life) דלעלם (eternal) הא (eternal) מתפנין (we turn) לן (us) לות (to) עממא (The Gentiles)

47 הכנא (thus) גיר (for) פקדן (commanded us) מרן (our Lord) איך (just as) דכתיב (it is written) דסמתך ("I have set you") נוהרא (a light) לעממא (to The Gentiles) דתהוא (to be) לחיא (life) עדמא (unto) לסופיה (the ends) דארעא (of the earth)

48 וכד (& when) שמעין (hearing) הון (were) עממא (The Gentiles) חדין (rejoicing) הוו (they were) ומשבחין (& glorifying) לאלהא (God) וקימנו (& believed) אילין (those) דסימין (that appointed) הוו (they were) לחיא (to life) דלעלם (eternal)

49 ומלתה (& the word) דמריא (of Jehovah) מתמללא (spoken) הות (was) בכללה (in all) הו (that) אתרא (region)

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50 יהודיא (the Jews) דין (but) גרגו (stirred up) לרשא (the leaders) דמדינתא (of the cities) ולנשא (& women) עתירתא (honorable) אילין (those) דדחלן (who worshiping) הוי (were) עמהון (with them) לאלהא (God) ואקימו (& they raised) רדופיא (persecutions) על (against) פולוס (Paulus) ועל (& against) ברנבא (BarNaba) ואפקו (they expelled) אנון (them) מן (from) תחומיהון (their borders)

51 וכך (& when) נפקו (they went forth) נפצו (they shook off) עליהון (against them) חלא (the dust) דרגליהון (of their feet) ואתו (& they came) להון (themselves) לאיקנון (to Iqonion) מדינתא (the city)

52 ותלמידא (& the disciples) מתמלין (filled) הוו (were) חדותא (with joy) ורוחא (& The Spirit) דקודשא (of Holiness)

Chapter 14

1 ואתו (& they came) ועלו (& they entered) להון (themselves) לכנושתא (the synagogue) איהודיא (of the Jews) והכנא (& thus) מללו (they spoke) עמהון (with them) איך (so) דנהימנון (believed) סגיאא (many) מן (of) יהודיא (Jews) ומן (& of) יוניא (Greeks)

2 יהודיא (the Jews) דין (but) אילין (who) דלא (not) מתטפיסין (persuaded) הוו (were) גרגו (stirred up) לעממא (the Gentiles) דנבאשון (to harm) להון (them) לאחא (the brothers)

3 והנון (& they) זבנא (a time) סגיאא (long) הוו (they were) תמן (there) ועין (& the eye) בנלא (in public) ממללין (speaking) הוו (they were) על (about) מריא (Jehovah) והו (& He) מסהר (testifying) הוא (He was) על (concerning) מלתא (the word) דטיבותה (of His grace) באתותא (by the signs) ובתדמרתא (by the wonders) הוא (He was) באידיהון (by their hands) דעבד (that doing)

4 וכלה (& the whole) כנשא (multitude) דמדינתא (of the city) פליג (divided) הוא (was) מנהון (some of them) אית (there) הוו (were) עם (with) יהודיא (the Jews) ומנהון (& some of them) נקיפין (joined) הוו (were) לשליחא (to the Apostles)

5 הוא (there was) דין (but) עליהון (against them) נזמא (a decree) מן (from) עממא (the Gentiles) ומן (& from) יהודיא (the Jews) ורשניהון (and their leaders) דנצערין (to abuse) אנון (them) ונרגמון (& to stone) אנון (them) בכאפא (with stones)

6 וכך (& when) ידעו (they knew) שניו (they departed) ואתנוסו (& they took refuge) במדינתא (in the cities) דלוקניא (of Luqonia) לוסטרא (Lustra) ודרבא (& Derbe) וקוריא (& villages) דהדריהון (that were around them)

7 ותמן (& there) מסברין (preaching the Good News) הוו (they were)

8 וגברא (& man) חד (one) יתב (sitting) הוא (was) בלוסטרא (in Lustra) מדינתא (the city) דסניף (who lame) הוא (was) ברגלוהי (in his feet) חגירא (crippled) דמן (from) כרס (the womb) אמה (of his mother) דממתום (who ever) לא (not) הלך (walked) הוא (had)

9 הנא (this one) שמע (heard) לפולוס (Paulus) דממלל (speaking) וכך (& when) חזיהי (saw him) פולוס (Paulus) ואשתודע (& it was known) דאית (that there was) בה (in him) הימנותא (faith) דנחא (to receive life)

10 אמר (he said) לה (to him) בקלא (in a voice) רמא (loud) לך (to you) אמר (say) אנא (I) בשמה (in The Name) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah) קום (stand) על (on) רגליך (your feet) ושור (your feet) קם (& he jumped) והלך (& walked)

11 וכנשא (& the crowds) דעמא (of the people) כך (when) חזו (they saw) מדם (the thing) דעבד (that did) פולוס (Paulus) ארימו (they raised) קלהון (their voices) בלשנה (* in the language) דאתרא (of the country) ואמרין (& they were saying) אלהא (gods) אתהמיו (have become like) בבני (to sons of) אנשא (men) ונחתו (& have descended) לותן (to us)

* Pamphylic, derived from Etruscan and very similar to Latin, was "the language of the country" of Pamphylia and its environs.

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12 ושמיין (& they naming) הוו לברנבא (BarNaba) מרא (The Lord) אלהא (of the gods) ולפולוס (& Paulus) הרמיס (Hermys) מטל (because) דהו (he) משרא (beginning) הוּא (was) במלתא (the speech)

13 וכומרא (& the priest) דמרא (of The Lord) אלהא (of the gods) הוּ (he) דאית (who) הוא (was) לבר (outside) מן (of) מדינתא (the city) איתי (brought) תורא (bulls) וכלילא (& garlands) לתרעא (to the gates) דדרתא (of the courtyard) אתר (where) דשרין (dwelling) הוו (they were) וצבא (& wanted) הוא (he) דנרבח (to sacrifice) להון (to them)

14 ברנבא (BarNaba) דיין (but) ופולוס (& Paulus) כד (when) שמעו (they heard) סדקו (they tore) נחתיהון (their robes) ושורו (& leaped) ונפקו (& went out) להון (to them) לות (among) אכלוס (the mob) וקעין (& crying out) הוו (they were)

15 ואמרין (& they were saying) גברא (men) מנא (what?) עברין (are doing) אנתון (you) אף (also) חנן (we) בנינשא (children of men) חנן (are) חשושא (of passions) אכותכון (like you) דמסברין (we who preach) לכוון (to you) דמן (that from) הלין (these) בטלתא (& worthless things) תתפוןן (you should turn) לות (to) אלהא (The God) היא (Living) הוּ (He) דעבד (Who made) שמיא (the heavens) וארעא (& the earth) ויממא (& the sea) וכל (& all) דאית (that is) בהון (in them)

16 הוּ (He) דבדרא (Who in ages) קדמיא (the first) שבק (allowing) הוא (He was) אנון (them) לכלהון (all of them) עממא (nations) דנאזלון (to go) באורחתא (in way) דנפשהון (their own)

17 כד (when) לא (not) שבק (He left) נפשה (Himself) דלא (without) סהדו (testimony) בדעבד (while giving) הוא (he was) להון (to them) טבתא (good) מן (from) שמיא (the heavens) ונחת (& sending down) הוא (He was) להון (to them) מטרא (rain) ומרבא (& multiplying) הוא (He was) פארא (fruit) בזבניהון (in their times) ומלא (& satisfying) הוא (He was) תורסיא (with food) ובסימותא (& with gladness) לבותהון (their hearts)

18 וכד (& as) הלין (these things) אמרין (saying) הוו (they were) מן (while) מחסן (forbidding) כלו (they restrained) לעמא (the people) דאנש (that a man) לא (not) נרבח (would sacrifice) להון (to them)

19 אתו (came) דיין (but) לתמן (there) יהודיא (the Jews) מן (from) איקנון (Iqonion) ומן (& from) אנטיכיא (Antiochia) ושגשו (& stirred up) עליהון (against them) לעמא (the people) ורגמודי (& they stoned him) לפולוס (Paulus) וגרודי (& dragged him) לבר (outside) מן (of) מדינתא (the city) מטל (because) דסברין (thinking) הוו (they were) דמית (that was dead) לה (he)

20 וכנשו (& gathered) עלוהי (unto him) תלמידא (the disciples) וקם (& he stood up) על (he entered) למדינתא (the city) וליומא (& the day) אחרנא (next) נפק (went out) לה (he) מן (from) תמן (there) עם (with) ברנבא (BarNaba) ואתו (& they came) לדרבא (to Derbe) מדינתא (the city)

21 וכד (& while) מסברין (preaching) הוו (they were) לבני (to the people) מדינתא (of city) הי (that) תלמדו (discipled) הוו (they) לסניאא (many) והפכו (& they returned) אתו (they came) להון (themselves) ללוסטרא (to Lustra) מדינתא (the city) ולאיקנון (& to Iqonion) ולאנטיכיא (& to Antiochia)

22 כד (when) משררין (confirming) הוו (they were) נפשתהון (the souls) דתלמידא (of the disciples) ובעין (& seeking) הוו (they were) מנהון (of them) דנקוון (to continue) בהימנותא (in faith) ואמרין (& saying) הוו (they were) להון (to them) דבאולצנא (that by suffering) סניאא (much) ולא (it is necessary) למעל (to enter) למלכותה (the kingdom) דאלהא (of God)

23 ואקימו (& they appointed) להון (to them) בכל (in every) עדתא (church) קשישא (elders) כד (while) צימין (fasting) הוו (they were) עמהון (with them) ומצלין (& prayed) ומנעלין (& committing) הוו (they were) להון (them) למרן (our Lord) הוּ (Him) דהימנו (they believed) בה (in Whom)

24 וכד (& when) אתכרכו (they traveled) באתרא (in the country) דפיסידיא (of Pisidia) אתו (they came) להון (themselves) לפמפוליא (to Pamphylia)

25 וכד (& as) מללו (they spoke) בפרגא (in Perga) מדינתא (the city) מלתא (the word) דמריא (of Jehovah) נחתו (came down) להון (they) לאיטליא (to Italia)

26 ומן (& from) תמן (there) רדו (they journeyed) בימא (by sea) ואתו (& came) להון (they) לאנטיכיא (to Antiochia) מטל (because) דמן (that from) תמן (there) מנעלין (committed) הוו (they were)

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לשיבותה (to the grace) דמריא (of Jehovah) לעבדא (to the work) הו (that) דשלמו (which they finished)

27 וכד (& when) כנשו (they gathered) כלה (the whole) עדתא (church) משתעין (related) הוו (they) כלמדם (everything) דעבד (that did) עמהון (with them) אלהא (God) ודפתח (& Who opened) תרעא (the door) דהימנותא (of faith) לעממא (to the Gentiles)

28 זבנא (& time) סניאא (much) הוו (they were) תמן (there) לות (with) תלמידא (the disciples)

Chapter 15

1 נחתו (come down) הוו (had) דין (but) אנשא (men) מן (from) יהוד (Judea) ומלפין (& teaching) הוו (they were) להון (them) לאהא (the brethren) דאן (that if) הו (it is) דלא (that not) גזרין (are circumcised) אנתון (you) בעידא (in the custom) דנמוסא (of the Law) לא (not) משכחין (can) אנתון (you) למחא (have life)

2 והוא (& there was) שגושיא (tumult) סניאא (great) ובעתא (& debate) לפולוס (for Paulus) ולברנבא (& BarNaba) עמהון (with them) והות (& it happened) דנסקין (that would go up) פולוס (Paulus) וברנבא (& BarNaba) ואחרנא (& another) עמהון (with them) לות (to) שליחא (the Apostles) וקשישא (& Elders) דבאורשלם (who in Jerusalem) מטל (because of) הדא (this) בעתא (dispute)

3 ולוית (& accompanied) שדרת (& sent) אנון (them) עדתא (the church) ורדין (& traveling) הוו (they were) בכלה (in all) פוניקא (Phoniqua) ואף (also) בית (among) שמריא (the Samaritans) כד (when) משתעין (recounting) הוו (they were) על (about) פניא (the conversion) דעממא (of the Gentiles) ועבדין (& creating) הוו (they were) חדותא (joy) רבתא (great) לכלהון (to all) אחא (the brethren)

4 וכד (& when) אתו (they came) לאורשלם (to Jerusalem) אתקבלו (they were received) מן (by) עדתא (the church) ומן (& by) שליחא (The Apostles) ומן (& by) קשישא (The Elders) ואשתעיו (& they recounted) להון (to them) כל (everything) מא (whatever) דעבד (did) עמהון (with them) אלהא (God)

5 קמו (they stood) הוו (were) דין (but) אנשא (men) אילין (those) דהימנו (who believed) הוו (had) מן (from) יולפנא (the school) דפרישא (of The Pharisha) ואמרין (& they were saying) דולא ("is necessary") הו (it) לכון (for you) למגזר (to circumcise) אנון (them) ותפקדון (& to command) אנון (them) דנטרון (to keep) נמוסא (The Law) דמושא (of Moshe')

6 אתכנשו (assembled) דין (but) שליחא (The Apostles) וקשישא (& The Elders) דנחזון (to look) על (at) מלתא (matter) הדא (this)

7 וכד (& when) הות (was) בעתא (dispute) סניאתא (great) קם (arose) שמעון (Shimeon) ואמר (& said) להון (to them) גברא (men) אחין (brothers) אנתון (you) ידעין (are aware) אנתון (are) דמן (that from) יומתא (the days) קדמא (first) מן (from) פומי (my mouth) דילי (mine) גבא (chose) אלהא (God) דנשמעון (to hear) עממא (the Gentiles) מלתא (the word) דסברתא (of the gospel) ונהימנן (& to believe)

8 ואלהא (& God) דיידע (Who knows) דבלבותא (what is in the hearts) אסהד (testified) עליהון (about them) ויהב (& gave) להון (to them) רוחא (The Spirit) דקודשא (of Holiness) איך (as) דלן (to us)

9 ומדם (anything) לא (not) פרש (distinguished) בינין (between us) ולהון (them) מטל (because) דדכי (He purified) בהימנותא (by faith) לבותהון (their hearts)

10 והשא (& now) אנתון (you) מנא (why?) מנסין (tempting) אנתון (are) לאלהא (God) איך (so as) דתסימון (to put) נירא (a yoke) על (on) צוריהון (the necks) דתלמידא (of the disciples) אינא (which) דאפלא (not even) אבהתן (our fathers) אפלא (neither) חנן (we) אשכחן (were able) למטען (to bear)

11 אלא (but) בשיבותה (by the favor) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) מהימנינן (we believe) דנחא (in order to have life) אכותהון (as they)

12 ושתקו (& were silent) כלה (all) כנשו (the crowds) ושמעין (& listening) הוו (they were) לפולוס (to Paulus) ולברנבא (& to BarNaba) דמשתעין (who relating) הוו (were) כל (everything) מא (whatever) דעבד (did) אלהא (God) באידיהון (by their hands) אתותא (signs) וגברותא (& mighty deeds) בעממא (among the Gentiles)

13 ובתר (& after) דשתקו (they ceased) קם (arose) יעקוב (Yaqob) ואמר (& said) גברא (men) אחין (brothers) שומעוני (hear me)

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14 שמעון (Shimeon) אשתעי (related) לכוון (to you) איכנא (how) שרוי (began) אלהא (God) למנבא (to choose) מן עממא (from) עממא (the Gentiles) עמא (a people) לשמה (for His Name)

15 ולהדא (& to this) שלמן (consent) מליהון (the words) דנביא (of the prophets) איך (just as) מא (that) דכתיב (which is written)

16 דמן ("From) בתר (after) הלין (these things) אהפוך (I shall return) ואקים (& I shall raise) משכנה (the tabernacle) דדויד (of Dawid) אינא (which) דנפל (had fallen) ואבנא (& I shall build) מדרם (that) דנפל (which had fallen) מנה (of it) ואקימוהי (& I shall raise it up")

17 איך (so) דנבעון (may seek) שרכהון (the rest) דבנינשא (of children of men) למריא (Jehovah) וכלהון (& all) עממא (the nations) אילין (which) דאתקרי (is called) שמי (My Name) עליהון (upon whom) אמר (says) מריא (Jehovah) דעבר (Who does) הלין (these things) כלהין (all of them)

18 ידיעין (known) מן (from) עלם (eternity) עברוהי (the works *) דאלהא (of God)

19 מטל (because of) הדא (this) אנא (I) אמר (say) אנא (I) דלא (not) נהוון (let us) שחקין (trouble) לאילין (those) דמן (who from) עממא (the Gentiles) מתפנין (are being turned) לות (to) אלהא (God)

20 אלא (but) נשתלח (let it be sent) להון (to them) דנהוון (that they be) פריקין (separate) מן (from) טמאותא (defilement) דרביחא (of sacrifices) ומן (from) זניותא (& from) ומן (from) דהניקא (& from) דמא (blood) ומן (from)

21 מושא (Moshe) גיר (for) מן (from) דרא (ages) קדמא (the first) בכל (in every) מדינא (town) אית (there) הוא (have been) לה (for him) כרוזא (heralds) בכנשטא (in synagogues) דבכל (who on all) שבין (Sabbaths) קריין (read) לה (him)

22 הידין (then) שליחא (the Apostles) וקשישא (& Elders) עם (with) כלה (the whole) עדתא (church) גבו (chose) גברא (men) מנהון (from them) ושדרו (& they sent) לאנטיוכי (to Antiokai) עם (with) פולוס (Paulus) וברנבא (& BarNaba) ליהודא (Yehuda) דמתקרא (who is called) ברשבא (BarShaba) ולשילא (& Shila) גברא (men) דרשא (who the best) הוו (were) בהון (among them) באחא (among the brethren)

23 וכתבו (& they wrote) אנרתא (a letter) באידיהון (with their own hands) הכנא (thus) שליחא (the Apostles) וקשישא (& Elders) ואחא (& brethren) לאילין (to those) דאית (who are) באנטיוכי (in Antiokai) ובסוריא (& in Syria) ובקיליקיא (& in Cilicia) אחא (brothers) דמן (who are of) עממא (the Gentiles) שלם (peace)

24 שמיע (hear) לן (we) דאנשין (that people) מנן (from us) נפקו (went out) ודלחכוון (& have alarmed you) במלא (with words) ואהפכו (& have subverted) נפשכוון (your souls) כד (as) אמרין (they were saying) דתהוון (be) גזרין (circumcised) ונטרין (& keep) נמוסא (the Law) אילין (which) דהנן (we) לא (not) פקדן (we commanded) אנן (them)

25 מטל (because of) הנא (this) אתחשבן (we thought) כלן (we all) כד (when) כנישין (we assembled) וגבין (& we chose) גברא (men) ושדרן (& we sent) לותכוון (to you) עם (with) פולוס (Paulus) וברנבא (& BarNaba) חביבין (our beloved friends)

26 אנשא (men) דאשלמו (who surrendered) נפשתהון (themselves) חלף (for) שמה (The Name) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

27 ושדרן (& we sent) עמהון (with them) ליהודא (Yehuda) ולשילא (& Shila) דהנן (for they) במלתא (by the word) נאמרון (shall tell) לכוון (you) הנין (the same) הלין (things)

28 הוא (it was) גיר (for) צבינא (the will) לרוחא (of The Spirit) דקודשא (of Holiness) ואף (also) לן (to us) דלא (that not) נתתסים (we would put) עליכון (upon you) יוקרא (a burden) יתירא (greater) לבר (outside) מן (of) הלין (these) דאלצן (that are necessary)

29 דתתרחקון (to abstain) מן (from) דרביחא (what is sacrificed) ומן (& from) דמא (blood) ומן (from) דהניקא (& from) נפשכוון (yourselves) ומן (& from) זניותא (fornication) דכד (that when) תטרון (you keep) נפשכוון (in our Lord) במרין (you will be) הוו (be) שרירין (faithful)

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30 הנון (they) דין (but) האשתלחו (who were sent) אתו (came) לאנטיכיא (to Antikia) וכנשו (& gathered) כלה (all) עמא (the people) ויהבו (& gave) אנרתא (the letter)

31 וכד (& when) קרו (they read) חדיו (they rejoiced) ואתביאו (& were comforted)

32 ובמלתא (& in the word) עתירתא (bountiful) הילו (they strengthened) לאהא (the brethren) וקימו (& established) אנון (them) דבית יהודא (of Yehuda) ושילא (& Shila) משל (because) דאף (that also) הנון (they) נביא (prophets) הוו (were)

33 וכד (& when) הוו (they were) תמן (there) זבנא (a time) שרו (dismissed) אנון (them) אהא (the brothers) בשלמא (in peace) לות (to) שליחא (The Apostles)

34 ברם (* however) הוא (it was) צבינה (the will) דשילא (of Shila) דנקוא (to remain) תמן (there)

* This verse is not found in Western Syriac mss. or in Eastern Assyrian mss. It is found in Tremellius' 1569 edition of The Peshitta and is found in The Textus Receptus Greek editions, as well as Codex C (5th cent.) and some Byzantine Greek mss. Most Greek mss. and ancient versions lack it entirely. This I do know, however; This edition of The Aramaic NT including this verse has long Aramaic and Hebrew codes extending throughout The NT several times each in a loop, 25 to 191 letters long, written as poetic accounts of the Gospel story, none of which would exist without this verse in the text! **An addition or subtraction of one letter anywhere in The NT would destroy all of the nine codes I have found so far!** Such codes have yet to be found in any other edition of The Peshitta NT or in The four Greek NT editions texted thus far.

35 פולוס (Paulus) דין (but) וברנבא (& BarNaba) קויו (remain) הוו (did) באנטיוכי (in Antiokai) ומלפין (& teaching) הוו (they were) ומסברין (& preaching) עם (with) אחרנא (others) סניאא (many) מלתא (the word) דאלהא (of God)

36 ובתר (& after) יומתא (days) אמר (said) פולוס (Paulus) לברנבא (to BarNaba) נתפנא (let us return) ונסעור (& visit) לאהא (the brethren) דבכל (who are in every) מדינא (city) דאכרין (we preached) בה (in which) מלתא (the word) דאלהא (of God) ונחזא (& see) מנא (how) עבידין (they are doing)

37 ברנבא (BarNaba) דין (but) צבא (wanted) הוא (had) דנדבר (to take) ליוחנן (Yokhanan) הו (him) דאתכני (who was surnamed) מרקוס (Marqus)

38 פולוס (Paulus) דין (but) לא (not) צבא (want) הוא (he did) דנדברה (to take him) עמהון (with them) משל (because) דשבק (left) הוא (he had) אנון (them) כד (when) הנון (they were) בפמפוליא (in Pamphylia) ולא (& not) אזל (he went) עמהון (with them)

39 משל (because of) הנא (this) חרינא (dispute) פרשו (they separated) חד (one) מן (from) חד (another) וברנבא (BarNaba) דבר (took) למרקוס (Marqus) ורדו (& traveled) בימא (in the sea) ואזלו (& went) להון (they) לקופרוס (to Qupros)

40 פולוס (Paulus) דין (but) נבא (chose) לה (him) לשילא (Shila) ונפק (& he went out) כד (when) מנעל (he was commended) מן (by) אהא (the brethren) לטיבותא (to the grace) דאלהא (of God)

41 ורדא (& traveling) הוא (he was) בסוריא (in Syria) ובקיליקיא (& in Cilicia) ומקים (& confirming) עדתא (the churches)

Chapter 16

1 ומטי (he arrived) הוא (he) לדרבא (at Derbe) מדינתא (the city) וללוסטרא (& at Lystra) אית (there) הוא (was) דין (but) תמן (there) תלמידא (a disciple) חד (one) דשמה (whose name) טימתאוס (Timotheus) ברה (son) דיהודיתא (of Jewess) חדא (one) מהימנתא (a believer) ואבוהי (& his father) ארמיא (an Aramaean) הוא (was)

2 וכלהון (& all they) תלמידא (the disciples) דמן (who were from) לוסטרא (Lystra) ומן (& from) איקנון (Iconiun) מסהדין (were testifying) הוו (they were) עלוהי (about him)



3 להנא (This one) צבא (wanting) הוא (was) פולוס (Paulus)
 דנדבריוודי (to take him) עמה (with him)
 ונסב (& he took) גזרה (& circumcized him)
 מטל (because) יהודיא (The Jews) דאית (that are) הוו (they are)
 באתרא (in the place) ידעין (were knowing)
 הוו (they) גיר (for) כלהון (all of them)
 לאבוהי (his father) דארמיא (that an Aramaean) הוא (he was)

4 וכד (& when) אזלין (were going) הוו (they were)
 במדינתא (among the cities) מכרזין (preaching)
 הוו (they were) ומלפין (& teaching) להון (to them) נטרין (keeping)
 דנהוון (that they should be) פוקדנא (commandments) אילין (those)
 דכתבו (that had written) שליחא (the Apostles)
 וקשישא (& the Elders) דבאורשלם (who were in Jerusalem)

5 ברם (yet) ערתא (the churches) מתקימן (established)
 הוי (were) בהימנותא (in the faith) וסגין (& growing)
 הוי (they were) במנינא (in numbers) כליום (every day)

6 הלכו (they walked) דין (but) בפרוגיא (in Phrygia) ובגליטא (& in Galatia)
 אתרותא (the regions) וכלת (& forbade) אנון (them) רוחא (The Spirit)
 דקודשא (of Holiness) דלא (that not) נמללון (they should speak)
 מלתא (the word) דאלהא (of God) באסיא (in Asia)

7 וכד (& when) אתו (they came)
 למוסיא (to Musia) אתרא (the region) צבין (were desiring)
 הוו (they were) דנאזלון (that they should go) מן (from)
 תמן (there) לביתוניה (to Bithunia) ולא (& not) אפסת (permitted)
 להון (to them) רוחה (The Spirit) דישוע (of Yeshua)

8 וכד (& when) נפקו (they went forth)
 מן (from) מוסיא (Musia) נחתו (they went down)
 להון (to them) לטרואס (to Troas) אתרא (the region)

9 ובחזווא (& in a vision) דלליא (of the night)
 אתחזי (appeared) לפולוס (to Paulus) איך (like) גברא (a man)
 חד (one) מקדוניה (of Macedonia) דקאם (who stood)
 ובעא (& begged) מנה (of him) כד (when) אמר (he said)
 דתא (Come) למקדוניה (to Macedonia) ועדריני (* & help me)

10 כד (when) דין (but) חזא (saw) פולוס (Paulus) הנא (this)
 חזוא (vision) מחדא (at once) צבין (we were desiring) למפק (to proceed)
 למקדוניה (to Macedonia) מטל (because) דאסתכלן (that we understood)
 דמרן (that our Lord) קרן (called us) דנסבר (to evangelize) אנון (them)

11 ורדין (& we traveled) מן (from) טרואס (Troas)
 ותרצן (we went straight) לסמתרקא (to Samothracia) ומן (& from) תמן (there)
 ליומא (the day) אתרנא (after) אתין (we came) לנאפוליס (to Neapolis) מדינתא (the city)

12 ומן (& from) תמן (there)
 לפיליפוס (to Phillipus) דהי (which) הי (is)
 רשא (the chief) דמקדוניה (of Macedonia)
 ואיתיה (& it is) קולוניה (a colony) הוין (we were) דין (but)
 בה (in her) בהדא (in this) מדינתא (city) יומתא (days) ידיעא (notable)

13 ונפקן (& we departed) ביומא (in the day) דשבתא (of the Sabbath) לבר (outside)
 מן (from) תרעא (the gate) דמדינתא (of the city) על (on) יד (the side)
 נהרא (of the river) מטל (because) דתמן (that there) מתחזא (was seen)
 הוא (it) בית (a house) צלותא (of prayer) וכד (& when)

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יתבן ממללין (we sat) (with) עם (we) הוין (were speaking) (the women) דכנישן (who gathered) הוין (were) תמן (there)

14 ואתתא, ארנגנא (of purple) (one) חדא (& the woman) מוזבנת (a merchant) (she was) מן (of) אלהא (God) דדחלא (who a worshipper) הות (from) מן (of) תאוטירא (Thayatira) מדינתא (the city) שמה (her name) הוא (was) לנדרא (Ludia) מן (of) מן (of) ושמעא (& listening to) הות (she was) דהדא (of this one) פתח (opened) לבה (her heart) מרן (our Lord) ושמעא (Paulus) פולוס (said) מדם (what) דאמר (Paulus)

15 ועמדת (& she immersed) הות (was) הי (she) ובני (& the children) ביתה (of her house) ובעיא (& begging) הות (she was) מנן (of us) ואמרא (& she was saying) דאן (that if) הו (it is) דשריראית (that truly) תכילין (are confident) אנתון (you) דהימנת (that I have believed) במרן (in our Lord) תו (come) שרו (lodge) לכון (yourselves) בביתי (in my house) וסני (& much) אלצתן (she urged us)

16 והוא (& it was) דכד (that when) אזלינן (we were going) לבית (to the house) צלותא (of prayer) פנעת (there met) בן (with us) עלימתא (a girl) חדא (one) דאית (who) הוא (had) לה (to her) רוקא (a spirit) דקצמא (of divination) ועברא (& was making) הות (she was) למריה (for her masters) תאגורתא (a business) סניאתא (great) בקצמא (in the divination) דקצמא (that divining) הות (she had been)

17 ואתיא (& coming) הות (she was) בתר (after) פולוס (Paulus) ובתרן (& after us) וקעיא (& crying) הות (she was) ואמרא (& she was saying) הלין (these) אנשא (men) עבדוהי (servants) אנון (are) דאלהא (of God) מרימא (the Highest) ומסברין (& they are evangelizing) לכון (to you) אורחא (the way) דהיא (of life)

18 והכנא (& thus) עבדא (doing) הות (she was) יומתא (days) סניאא (many) ואתתפיר (& was angered) פולוס (Paulus) ואמר (& he said) לה (to it) לרוחא (to spirit) הי (that) פקד (command) אנא (I) לכי (you) בשמה (in The Name) דישוע (of Yeshua) משיחא (The Messiah) דתפקין (that you shall come out) מנה (from her) ובה (& in it) בשעתא (in the moment) נפקת (it came out)

19 וכד (& when) חזו (they saw) מריה (her masters) דנפק (that departed) לה (it) מנה (from her) סברא (the hope) דתאגורתוהון (of their business) אחדוהי (Paulus) ולשילא (& Shila) ונגדו (& they dragged) איתו (they brought) אנן (them) לשוקא (to the marketplace)

20 וקרבו (& they presented) אנן (them) לאסטרטנא (to the magistrates) ולרשא (& to the chiefs) דמדינתא (of the city) ואמרין (& they were saying) הו (they were) דהלין (that these) אנשא (men) מדלחין (are troubling) לה (it) למדינתן (our city) מטל (because) דיהודיא (that Jews) אנן (they are)

21 ומכרזין (& are preaching) לן (to us) עיקא (customs) אילין (those which) דלא (that not) מפס (are allowable) לן (for us) למקבלו (to receive) ולמעבר (& to do) מטל (because) דרהומיא (that Romans) חנן (we are)

22 וכנשא (& crowds) סניאא (great) אתכנשו (were gathered) עליהון (upon them) הידין (then) אסטרטנא (the magistrates) סדקו (tore) נחתיהון (their garments) ופקדו (& they commanded) דנגנדון (to scourge) אנן (them)

23 וכד (& when) נגדו (they scoured) דאה (scourged) אנן (them) סני (much) ארמיו (they cast) אנן (them) בית (in the house) אסירא (prison) ופקדו (& they commanded) לנטר (the keeper) בית (of the house) אסירא (the prison) דנטר (to keep) אנן (them) זהיראית (securely)

24 הו (he) דין (but) כד (when) קבל (he received) הנא (this) פוקדנא (order) אעל (he brought in) חבש (shut up) אנן (them) בביתה (in the room) גויא (inner) דבית (of the house) אסירא (of the prisoners) ואסר (& bound) רגליהון (their feet) בסדא (in the stocks)



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25 ובפלגה (in the middle) דלליא (of the night) פולוס (Paulus)
 ושילא (& Shila) מצלין (praying) הוון (they were) ומשבחין (& singing)
 הוון (were) לאלהא (to God) ושמעין (& listening)
 הוון (were) להון (to them) אסירא (the prisoners)

26 וזמן (& from) שליא (the stillness) זועא (a quaking) רבא (great) הוא (there was)
 ואתחזיע (& was shaken) שתאסא (the foundation) דבית (of the house) אסירא (of the prisoners)
 ואתפתחו (& were opened) מחדא (at once) תרעא (the doors) כלהון (all of them)
 ואסוריהון (& their chains) דכלהון (of all of them) אשתריו (were released)

27 וכד (& when) אתתעיר (was awakened) נטר (the keeper)
 בית (of the house) אסירא (of the prisoners) וזוא (& he saw)
 דפתיהון (that were open) תרעא (the doors) דבית (of the house)
 אסירא (of the prisoners) נסב (he took) ספסרא (a sword) ובעא (& sought)
 דנקטול (to kill) נפשה (himself) מטל (because) דסבר (thought)
 הוא (he) דערקו (that had escaped) להון (they) אסירא (the prisoners)

28 וקריהי (& he called him) פולוס (Paulus) בקלא (in a voice) רמא (loud)
 ואמר (& he said) לה (to him) לא תעבר (do) לנפשך (to yourself) מדרם (anything)
 דביש (of harm) מטל (because) דכלן (we all) הרכא (here) תנן (are)

29 ואנהר (& he lit) לה (it) שרנא (the lamp)
 ושור (& he jumped) נעל (& entered) כד (while) ראת (trembling) ונפל (& he fell)
 על (before) רגליהון (the feet) דפולוס (of Paulus) ודשילא (& of Shila)

30 ואפק (& he brought out) אנן (them) לבר (outside) ואמר (& he said)
 הוא (he) להון (to them) מרי (my lord) מנא (what?) ולא (is necessary)
 לי (for me) למעבר (to be doing) איך (so) דאחא (that I may live)

31 והננו (& they) אמרין (saying) הוון (were) לה (to him)
 הימן (trust) במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah)
 ותחא (& you shall live) אנת (you) וביתך (& your household)

32 ומללו (& they spoke) עמה (with him) מלתא (the word) דמריא (of The LORD GOD)
 ועם (& with) כלהון (all of them) בני ביתה (the children) (of his house)

33 ובה (& in it) בשעתא (in the hour) בה (in it) בלליא (in the night)
 דבר (he took) אסחי (he washed) אנן (them) מן (from) נגדהון (their wounds)
 ובר (& son of) שעתה (an hour) עמד (was immersed) הו (he) ובני (& the children)
 ביתה (of his house) כלהון (all of them)

34 ודבר (& he led) אסק (he brought up) אנן (them) לביתה (to his house)
 וסם (& he set) להון (for them) פתורא (a table) ורוו (& he rejoice) הוא (did) הו (he)
 ובני (& the children) ביתה (of his house) בדימנותא (in the faith) דאלהא (of God)

35 וכד (& when) הוא (it was) צפרא (dawn) שדרו (sent) אסטרטנא (the magistrates)
 לשקלי (the bearers) שבטא (of rods) דנאמרון (that they should say)
 לרב (to the chief) אסירא (of the prison) שרי (release) להלין (these) אנשא (men)

36 וכד (& when) שמע (heard) רב (chief) בית (of the house) אסירא (of the prisoners)
 על (he entered) אמר (he said) לה (to him) הי (is) הדיא (this) מלתא (the message) לפולוס (to Paulus)
 דשדרו (they have sent) אסטרטנא (the magistrates) איך (so) דתשתרון (that you should be released)
 והשא (& now) פוקו (depart) זלו (go) בשלמא (in peace)

37 אמר (said) לה (to him) פולוס (Paulus) דלא סכלו (without) סכלו (an offense) נגדון (they scourged us)
 לעין (to the eye) עלמא (of the world) כלה (all) לאנשא (men)
 רהומיא (Romans) וארמיון (& they cast us) בית (in the house) אסירא (prison)
 והשא (& now) מטשיאית (secretly) מפקין (are releasing?) לן (us)
 לא גיר (no) אלא (for) הנון (but) נאתון (they) נפקונן (should come) נפקונן (they should release us)

38 ואזלו (& went) שקלי (the bearers) שבטא (of rods)
 ואמרו (& they said) לאסטרטנא (to the magistrates) מלא (words) הלין (these)



דאתאמר (that were spoken) להון (to them) וכד (& when) שמעו (they heard)
 דרהומיא (that Romans) אנן (they were) דחלו (they were afraid)

39 ואתו (& they came) לותהון (to them)
 ובעו (& they sought) מנהון (of them) דנפקון (that they should go out)
 ונשנון (& they should depart) להון (to them) מן (from) מדינתא (the city)

40 וכד (& when) נפקו (they went out) מן (from)
 בית אסירא (the house) עלו (of prisoners) (they returned)
 לות (to) לודיא (Ludia) וחוו (& they saw) תמן (there) לאחא (the brethren)
 וביאו (& they comforted) אנן (them) ונפקו (& they left)

Chapter 17

1 ועברו (& they passed) על (unto) אמפיפוליס (Amphipolis) ואפלוניא (& Apollonia) מדינתא (the cities)
 ואתו (& they came) לתסלוניקא (to Thessalonica) איכא (where) דאית (there) הוא (was)
 כנושתא (a synagogue) דיהודיא (of the Jews)

2 ועל (& entered) פולוס (Paulus) איכנא (just as) דמעד (accustomed) הוא (he was) לותהון (with them)
 ושבת תלת (the Sabbath) מלל (third) מלל (he spoke) עמהון (with them) מן (from) כתבא (the scripture)

3 כד (as) מפשק (expounding) הוא (he was) ומחוא (& showing) דעתיד (that going) הוא (was)
 משיחא (The Messiah) דנחש (to suffer) ודנקום (& to rise) מן (from) בית (the place) מיתהא (of the dead)
 והווי (He is) ישוע (Yeshua) משיחא (The Messiah) הנא (This One) דמסבר (Whom evangelize) אנא (I) לכוך (to you)

4 ואנשין (& people) מנהון (from them) הימנו (believed) ונקפו (& joined) לפולוס (Paulus)
 ולשילא (& Shila) וסניאא (& many) מן (from) יוניא (the Greeks) אילין (those) דדחלו (who worshipers) הוו (were)
 מן (of) אלהא (God) ואף (also) נשא (women) ידיעתא (notable) לא (not) זעורין (a few)

5 וחסמו (envious) הוו (were) יהודיא (the Jews) ואקפו (& drew) להון (to themselves) אנשא (men)
 בישא (evil) מן (from) שוקא (the streets) דמדינתא (of the city) ועברו (& formed)
 אכלוס (a mob) סניאא (great) ודלקו (& terrorizing) הוו (they were) למדינתא (the city) ואתו (& they came)
 וקמו (& they raised) להון (them) על (against) ביתה (of Jason) דאיסון (the house) ובעין (& seeking) הוו (were)
 דנפקון (to bring out) אנן (them) מן (from) תמן (there) ונשלמון (& to hand over) אנן (them) לאכלוס (to the mob)

6 וכד (& when) לא (not) אשכחו (they found) אנן (them) תמן (there) גרוהי (dragged) הוו (they had)
 לאיסון (Jason) ולאחא (& the brethren) דאית (who) הוו (were) תמן (there)
 ואיתו (& they brought) אנן (them) לות (to) רשא (the Governor)
 דמדינתא (of the city) כד (as) קעין (crying out) הוו (they were) דהלין (These) אנן (are)
 דלכלה (all) ארעא (the land) דלחו (have terrified) והא (& behold) תוב (again) להרכא (here) אתו (have come)

7 ומקבלנהון (their host) הנו (this is) איסון (Jason) וכלהון (& all) הלין (these) לוקבל (oppose)
 פוקדנהי (the commands) דקסר (of Qesar) קימין (abiding) כד (while) אמרין (they say)
 דאית (that there is) מלכא (King) אחרנא (another) ישוע (Yeshua)

8 אתדלחו (they were alarmed) דין (but) רשא (the Governor) דמדינתא (of the city)
 וכלה (& all) עמא (the people) כד (when) שמעו (they heard) הלין (these things)

9 ונסבו (& they took) ערבא (bail) מן (from) איסון (Jason) ואף (also) מן (from)
 אחא (the brethren) ויהידין (& then) שרו (released) אנן (them)

10 אחא (the brothers) דין (but) בר (son of) שעתה (a moment) בה (in it) בלליא (in the night)
 שרו (sent) לפולוס (Paulus) ולשילא (& Shila) לברואא (to Berea) מדינתא (the city)
 וכד (& when) אתו (they came) לתמן (there) עאלין (entering) הוו (they were)
 לכנושתא (a synagogue) דיהודיא (of the Jews)

11 חאריין (nobler) הוו (were) גיר (for) הנון (those) יהודיא (Jews) דתמן (who there) מן (than)
 יהודיא (Jews) הנון (those) דאית (who) הוו (were) בתסלוניקא (in Thessalonica) ושמעין (& hearing)
 הוו (they were) מנהון (from them) מלתא (the word) כליום (every day) חדיאית (gladly)
 כד (while) מפרשין (distinguishing) הוו (they were) מן (from) כתבא (scripture)
 דאן (whether) הלין (these things) הכנא (so) איתיהין (were)

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12 וסניאא (& many) מנהון (& of them) הימנו (believed) והכנא (& thus) אף (also) מן (of) יוניא (the Greeks) גברא (men) סניאא (many) ונשא (& women) ידיעתא (notable)

13 וכד (& when) ידעו (knew) הנון (those) יהודיא (Jews) דמן (who from) תסלוניקא (Thessalonica) דמלתה (that the word) דאלהא (of God) אתכרות (was preached) מן (by) פולוס (Paulus) בברואא (in Berea) מזינתא (the city) אתו (they came) אף (also) לתמן (there) ולא (& not) שליו (ceased) למזעו (to stir) ולמדלחו (& to alarm) לאנשותא (the populace)

14 ולפולוס (& Paulus) שראוהי (sent) אחא (the brethren) דנחות (to go down) לה (to it) לימא (to the sea) וקוי (& remain) הוא (did) בה (in it) במדינתא (in city) הי (that) שילא (Shila) וטימתאוס (& Timotheos)

15 והנון (& they) דאתלווי (who accompanied) לה (him) לפולוס (Paulus) אתו (came) עמה (with him) עדמא (unto) לאתנוס (Athnos) מדינתא (the city) וכד (& when) נפקין (they left) מן (from) צאדוהי (his presence) קבלו (they received) מנה (from him) אנרתא (a letter) לות (to) שילא (Shila) וטימתאוס (& Timotheos) דבענל (that quickly) נאזלו (they should go) לותה (to him)

16 הו (he) דין (but) פולוס (Paulus) כד (while) מקוא (remaining) הוא (he was) באתנוס (in Athnos) מתמרמר (provoked) הוא (he was) ברוחה (in his spirit) כד (when) חזא (saw) הוא (he) דמדינתא (that the city) כלה (whole) מליא (was full of) פתכרא (idols)

17 וממלל (& speaking) הוא (he was) בכנושתא (in the synagogue) עם (with) יהודיא (the Jews) ועם (& with) אילין (those) דדחלין (who were worshippers) מן (of) אלהא (God) ובשוקא (& in the market) עם (with) אילין (those) דמסתקבלין (who gathered) הו (were) כליום (every day)

18 ואף (also) פילסופא (philosophers) דמן (who from) יולפנה (the school) דאפיקורס (of Epikuros) ואחרנא (& others) דמתקרין (who were called) סטואיקו (Stoaiqo) דרשין (debating) הו (were) עמה (with him) ואנש אנש (& some) מנהון (of them) אמרין (saying) הו (they were) מנא ("what?") צבא (wants) הנא (this) מזלקט (collector) מלא ("of words") ואחרנא (& others) אמרין (saying) הו (were) דאלהא (Gods) נוכריא (foreign) מכרז ("he is preaching") מוטל (because) דלישוע (Yeshua) ולקיימתה (& His resurrection) מכרז (preaching) הוא (he was) להון (to them)

Athens was the center of Zeno's school of The Stoic philosophy in the late fourth & early third century BC. Epicurus founded his school (called The Epicurean) of philosophy in 306 BC in Athens, where he taught until his death in 270 BC. The two schools came to represent opposite philosophies. The Stoics attempted to live by reason and will, shunning the influence of emotion and pleasure. The Epicurean indulged all emotion and pleasure, making all pleasures the object of life.

19 ואחדוהי (& they took him) ואיתוהי (& brought him) לבית (to the place) דינא (of judgment) דמתקרא (which is called) אריוס-פגוס (* Arios-Pagos) כד (as) אמרין (they were saying) לה (to him) משכחינן (can we?) למדע (know) מנו (what is?) הנא (this) יולפנא (teaching) חדתא (new) דמכרז (which preach) אנת (you)

20 מלא (words) גיר (for) נוכריתא (strange) זרע (have sown) אנת (you) במשמעתן (in our hearing) וצבינן (& we wish) למדע (to know) מנא (what?) אנין (are) הלין (these things)

21 אתניא (Athenians) דין (but) כלהון (all of them) ואילין (& those) דאתין (who come) לתמן (there) נוכריא (strangers) על (about) מדם (thing) אחרין (another) לא (not) בטיל (was it a concern) להון (to them) אלא (except) למאמר (to speak) ולמשמע (& to hear) מדם (something) חדת (new)

22 וכד (& when) קם (arose) פולוס (Paulus) באריוספגוס (in Arios-Pagos) אמר (he said) גברא (men) אתניא (Athenians) חזא (see) אנא (I) לכון (you) דבכלהין (that in all things) יתירין (are excelling) אנתון (you) בדחלת (in the worship) שאדא (* of demons)

23 כד (when) גיר (for) מתכרך (going around) הוית (I was) וחזא (& beholding) הוית (I was) בית (houses) דחלתכון (of your worship) אשכחת (I found) עלתא (altar) חדא (one) דכתיב (where written) הוא (it was) עליה (on it) דאלהא ("The God") נגיזא ("The Unknown") הו (Him) הכיל (therefore) דכד (Whom while) לא ידעין (not) אנתון (know) אנתון (you) דחלין (worship) אנתון (you) לה (Him) לה (Him) להנא (This One) אנא (I) מסכר (proclaim) אנא (I) לכון (you)

24 אלהא (God) גיר (for) דעבד (made) עלמא (the world) וכל (& everything) מא (whatever) דאית (that is) בה (in it) והויו (& He is) מרא (The Lord) דשמיא (of the heavens) ודארעא (& of the earth) בהיכלא (in temples) דעבד (which made) אידיא (hands) לא (not) שרא (dwells)

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- 25 ולא (& not) משתמש (He is served) מן (by) אידי (the hands) בנינשא (of children of men) ועל (& for) מדם (anything) לא (not) סניק (He has need) מטל (because) דהו (He) יהב (gives) לכלנש (everyone) חיא (life) ונפשא (& a soul)
- 26 ומן (& from) חד (one) דם (blood) עבר (He made) עלמא (the world) כלה (whole) דבנינשא (of humanity) דנהוין (to be) עמריין (dweling) על (on) אפי (the surface) ארעא (of the earth) כלה (whole) ופרש (& marked out) זבנא (the times) בפוקדנה (in His decrees) וסם (& set) תחומא (the coasts) דעומרא (of the dwelling places) דבנינשא (of humanity)
- 27 דנהוין (that they would be) בעין (seeking) לאלהא (God) ומעקבין (& inquiring) ומן (& by) בריתה (His creation) משכחין (they may find) לה (Him) מטל (because) דאף (also) לא (not) הוא (He is) רחיק (far) מן (from) כל (everyone) מן (of us)
- 28 בה (by Him) הו (it is) גיר (for) חיינן (we have life) ומתזיעינן (& we move) ואיתין (& we exist) איך (so) דאף (also) אנשא (men) מן (of) חכימא (the wise) דלותכון (who were among you) אמרו (they said) דמנה (from Him) הו (is) טוהמן (our lineage)
- 29 אנשא (men) הכיל (therefore) דטוהמן (because our lineage) מן (from) אלהא (God) הו (is) לא (not) היבין (we ought) למסבר (to think) דלדחבא (that gold) או (or) לסאמא (silver) או (or) לכאפא (stones) דגליפא (carved) באומנותא (by the skill) ובידעתא (& by the knowledge) דברנשא (of a son of man) דמיו (is like) אלהותא (The Godhead)
- 30 זבנא (times) גיר (for) דטעינותא (of deception) אעבר (has banished) אלהא (God) ובזבנא (& at time) הנא (this) מפקד (commands) לכלהוין (all of them) בנינשא (the children of men) דכל (that every) אנש (man) בכל (in every) דוכא (place) נתוב (shall repent)
- 31 מטל (because) דאקים (He has appointed) יומא (the day) דבה (in which) עתיד (He is going) דנרון (to judge) ארעא (the earth) כלה (the whole) בכאנותא (in righteousness) ביד (by) גברא (The Man) אינא (Whom) דפרש (He designated) ואפני (He has turned) לכל (every) אנש (man) להימנותה (to His faithfulness) בדאקימה (in that He has raised Him) מן (from) בית (the place) מיתא (of the dead)
- 32 וכד (& when) שמעו (they heard) קימתא (the resurrection) דמן (from) בית (the place) מיתא (of the dead) מנהוין (some of them) ממיקין (mocking) הוו (were) ומנהוין (& some) אמריין (saying) הוו (were) בזבן (time) אחרין (another) שמעינן (we shall hear) לך (you) על (about) הדא (this)
- 33 והכנא (& so) נפק (went out) פולוס (Paulus) מן (from) בינתהוין (among them)
- 34 ואנשין (& some) מנהוין (of them) נקפוהי (joined him) ודימנו (& believed) חד (one) דין (but) מנהוין (of them) איתוהי (he) הוא (was) דינוסיוס (Dionysius) מן (from) דינא (the Judges) דאריוספנוס (of Arios-Pagos) ואנתרא (& woman) חדא (one) דשמה (whose name) הוא (was) דמריס (Damaris) ואחרנא (& others) עמהוין (with them)

Chapter 18

1 וכד (& when) נפק (went out) פולוס (Paulus) מן (from) אתנוס (Athnos) אתא (he came) לה (to it) לקורנתוס (to Qorinthus)

2 ואשכח (& he found) תמן (there) גברא (a man) חד (one) יהודיא (a Jew) דשמה (whose name) הוא (was) אקלוס (Aqilos) דאיתוהי (who) הוא (was) מן (from) פנטוס (Pontos) אתרא (the country) דבה (who in it) בקו (in that) זבנא (time) אתא (come) הוא (had) מן (from) אתרא (the country) דאיטליא (of Italia) הו (he) ופריסקלא (& Prisqila) אנתתה (his wife) מטל (because) דפקד (ordered) הוא (had) קלודיוס (Claudius) קסר (Qesar) דנפקון (to leave) כלהוין (all) יהודיא (the Jews) מן (from) רהומא (Rome) ואתקרב (& he came) לותהוין (to them)

3 ומטל (& because) דבר (a son) אנמנותהוין (of their craft) הוא (he was) שרא (stayed) לה (he) לותהוין (with them) ופלאח (& working) הוא (he was) עמהוין (with them) באומנותהוין (in their craft) דין (for) לולרא (tentmakers) הוו (they were)

4 וממלל (& speaking) הוא (he was) בכנושתא (in the synagogues) בכל (on every) שבא (Sabbath) ומפיס (& persuading) הוא (he was) ליהודיא (the Jews) ולחנפא (& pagans *)

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5 וכד (& when) אתו (come) הוו (had) מן (from) מקדוניה (Macedonia) שילא (Shila) וטימתאוס (& Timotheos) אליין (constrained) הוא (was) במלתא * (in the word) הו (he) פולוס (Paulus) מטל (because) דקימין (standing) הוו (were) לקובלה (against him) יהודיא (the Jews) ומגדפיין (& blaspheming) הוו (they were) כד (when) מסהוד (testifying) הוא (he was) להון (to them) דישוע (that Yeshua) הויו (is) משיחא (The Messiah)

C * Majority Greek & TR Greek has "in his spirit". Critical Greek agrees with The Peshitta reading.

6 ונפיץ (& he shook) מאגוהי (his clothes) ואמר (& said) להון (to them) מן (from) השא (now) אנא (I) דכא (am clean) אנא (I) אזל (go) אנא (I) לי (myself) לות (to) עממא (the Gentiles)

7 ונפק (& he left) מן (from) תמן (there) ועל (& entered) לביתה (the house) דגברא (of a man) דשמה (whose name was) טטוס (Titus) אינא (one) דרחל (who a worshiper) הוא (was) מן (of) אלהא (God) בביתה (& his house) נקיף (joined) הוא (was) לכנושתא (to the synagogue)

8 וכריספוס (& Krispus) רב (Leader) כנושתא (of the synagogue) הימן (trusting) הוא (was) במרן (in our Lord) הו (he was) ובני (the children) ביתה (of his household) כלהון (all of them) וסניאא (& many) קורנתיא (Qorinthians) שמעין (listening) הוו (were) ומדימנין (& were trusting) באלהא (in God) ועמדין (& they were being baptized)

9 ואמר (& said) מריא (Jehovah) בחזוא (in a vision) לפולוס (to Paulus) לא (do not) תדהל (be afraid) אלא (but) מלל (speak) ולא (& not) תשתוק (be silent)

10 מטל (because) דאנא (I) עמדך (with you) אנא (am) ואנשך (& a man) לא (not) משכח (can) למהרותך (harm you) ועמא (& people) סניאא (many) אית (are) לי (for Me) במדינתא (in city) הדא (this)

11 יתב (sat) הוא (he was) דין (but) שנתא (year) חדא (one) וירחא (& months) שתא (six) בקורנתוס (in Corinthus) ומלך (& teaching) הוא (he was) להון (them) מלתא (the word) דאלהא (of God)

12 וכד (& when) איתוהי (there) הוא (was) גאליון (Galion) אנתופטוס (Proconsul) דאכאיא (of Akaiia) אתכשו (gathered) אכחדא (as one) יהודיא (the Jews) על (against) פולוס (Paulus) ואיתוהי (& they brought him) קדם (before) בים (the judgment seat)

13 כד (as) אמרין (they were saying) דהנא ("This one) לבר (outside) מן (of) נמוסא (the Law) מפיס (persuades) לבנינשא (the children of men) דנהון (to be) דחלין (worshiping) לאלהא (God)

14 וכד (& when) בעא (requested) הוא (had) פולוס (Paulus) דנפתח (to open) פומה (his mouth) ונמלל (& speak) אמר (said) גאליון (Galion) ליהודיא (to the Jews) אלו (if) על (about) מדם (a matter) דביש (of wickedness) או (of fraud) או (of fraud) דסנא (or) דסנא (hateful) מקטרגין (accusing) הויתון (you are) או (Oh!) יהודיא (Jews) בוליתא (on the merit) מקבל (receive) הוית (I would) לכון (you)

15 או (if) דין (but) זטמא (the charges) אנון (are) על (about) מלתא (a discourse) ועל (or about) שמהא (names) ועל (or about) נמוסא (law) דילכון (your) אנתון (you) ידעין (know) אנתון (do) בינתכון (among yourselves) אנא (I) גיר (for) לא (not) צבא (want) אנא (I) דאהוא (to be) דינא (judge) דחלין (of these) צבותא (matters)

16 וטרד (& he expelled) אנון (them) מן (from) בים (judgment seat) דילה (his)

17 ואחדו (& seizing) הוו (they were) כלהון (all of them) חנפא (the pagans) לסוסתניס (Sosthenis) קשישא (an Elder) דכנושתא (of the synagogue) ומחין (& beating) הוו (were) לה (him) קדם (before) בים (the judgment seat) וגאליון (& Galion) מזהמא (overlooking) הוא (was) בהלין (these things)

18 וכד (& when) הוא (was) פולוס (Paulus) תמן (there) יומתא (days) סניאא (many) יהב (he bid) שלמא (farewell) לאחא (to the brethren) ורדא (& journeyed) בימא (in the sea) דנאזל (to go) לסוריא (to Syria) ואתו (& came) עמה (with him) פריסקלא (Prisqila) ואקלוס (& Aquilos) כד (when) ספר (he shaved) רשה (his head) בקנכראס (in Qenkreos) מטל (because of) דנדרא (a vow) נדיר (vowed) הוא (he had) לה (himself)

19 ומטיו (& he arrived) לאפסוס (at Ephesus) ועל (& entered) פולוס (Paulus) לכנושתא (the synagogue) וממלל (& speaking) הוא (he was) עם (with) יהודיא (the Jews)

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20 ובעין (& asking) הוו מנה (they were) (from him)
דנגר (to tarry) לותהון (with them) ולא (& not) אתמפס (he consented)

21 כד (when) אמר (said) דולא (it is necessary) לי (for me) אמנאית (always) דעאדא (that feast) דאתא (that comes)
בארשלים (in Jerusalem) אעבדיוהי (to observe) ואן (& if) אלהא (God) נצבא (wills) אפנא (I shall return)
תוב (again) לותכון (to you) ולאקלוס (& Aqilos) ולפריסקלא (& Prisca) שבק (he left) אנן (them) באפסוס (in Ephesus)

22 והו (& he) רדא (traveled) בימא (by the sea) ואתא (& came) לקסריא (to Qesaria)
וסלק (& came up) ושאל (& invoked) בשלמא (the peace) דבני (of the sons) עדתא (of the church)
ואזל (& he went on) לה (to it) לאנטיוכי (to Antiokai)

23 וכד (& when) הוא (he was) תמן (there) יומתא (the days) ידיעא (notable)
נפק (he went out) ואתכרך (& traveled) בתר (one) בתר (after another) באתרא (in the countries)
דגלטיא (of Galatia) ודפרוגיא (& of Phrygia) כד (when) מקים (establishing)
הוא (he was) לכלהון (all of) תלמידיא (the disciples)

24 ונברא (& man) חד (one) דשמה (whose name) הוא (was) אפלו (Apollo)
יהודיא (a Jew) דאיתוהי (who) הוא (was) שנהמה (a native) מן (from) אלכסנדריא (Alexandria)
ורדא (& instructed) הוא (he was) במלתא (in the word) ומדק (familiar) הוא (he was)
בכתבא (with the scriptures) אתא (he came) לאפסוס (to Ephesus)

25 הנא (this) מתלמד (taught) הוא (had been) לאורחה (the way) דמריא (of Jehovah)
ורתח (& fervent) הוא (he was) ברוח (in spirit) וממלל (& speaking) הוא (he was) ומלף (& teaching)
מליאית (thoroughly) על (about) ישוע (Yeshua) כד (when) מדם (anything) לא ידע (not known)
הוא (he had) אלא (but) אן (only) מעמודיתא (the baptism) דיוחנן (of Yokhanan)

26 ושרי (& he began) עין (eye) בגלא (in the public) ממלל (speaking) בכנושתא (in the synagogue)
וכד (& when) שמעוהי (they heard him) אקלוס (Aqilos) ופריסקלא (& Prisca) איתוהי (brought him)
לבייתהון (unto them) ומליאית (& thoroughly) חיוהי (showed him) אורחה (the way) דמריא (of Jehovah)

27 וכתבו (& wrote) לתלמידיא (to the disciples) דנקבלוניהי (to receive him) וכד (& when) אזל (he went)
עדר (he helped) סני (many) ביד (by) טיבותא (grace) לכלהון (all of) מוהימנא (the believers)

28 תקיפאית (powerfully) גיר (for) דרש (instructing) הוא (he was) לוקבל (contrary to) יהודיא (the Jews)
קדם (before) כנשא (the crowds) כד (while) מחוא (showing) הוא (he was) מן (from) כתבא (scripture)
על (concerning) ישוע (Yeshua) דמשיחא (that The Messiah) הו (He is)

Chapter 19

1 וכד (& when) איתוהי (he) הוא (was) אפלו (Apollo) בקורנתוס (in Corinthus) אתכרך (went about) פולוס (Paulus)
באתרותא (in the countries) עליא (upper) ואתא (& came) לאפסוס (to Ephesus) ומשאל (& questioning) הוא (was)
לתלמידיא (the disciples) אילין (those) דאשכח (whom he found) תמן (there)

2 דאן ("Have?") קבלתון (you received) רוחא (The Spirit) דקודשא (Holy) מן (from) דהימנתון (when you believed)
ענו (they answered) ואמרין (& they were saying) לה (to him) ואפלא ("Not even") אן (if) אית (there is)
רוחא (a Spirit) דקודשא (Holy) שמיע (has been heard) לן (by us)

3 אמר (he said) להון (to them) ובמנא ("& into what?") עמדתון ("were you baptized") אמרין (they were saying)
במעמודיתא ("Into the baptism") דיוחנן ("of Yokhanan")

4 אמר (said) להון (to them) פולוס (Paulus) יוחנן (Yokhanan) אעמד (baptized) מעמודיתא (in the baptism)
דתיבותא (of repentance) לעמא (the people) כד (while) אמר (telling) הוא (he was)
דנהימנן (to believe) באינא (in That One) דאתא (Who would come) בתרה (after him)
דאיתוהי (Who is) ישוע (Yeshua) משיחא (The Messiah)

5 וכד (& when) הלין (these things) שמעו (they heard) עמדו (they were baptized) בשמה (in The Name)
דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

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6 וסם (& laid) עליהון (on them) אידא (a hand) פולוס (Paulus) ואתא (& came) רוּחא (The Spirit) דקודשא (of Holiness) עליהון (upon them) וממללין (& speaking) הוו (they were) בלשן לשן (in various languages) ומתנבין (& prophesying) הוו (were)

7 הוין (they) הוו (were) דין (but) כלהון (all of them) אנשא (men) תרעסר (twelve)

8 ועל (& entering) הוא (was) פולוס (Paulus) לכנושתא (the synagogues) וממלל (& speaking) הוא (he was) עין (eye) בגלא (in the public) ירחא (months) תלתא (three) ומפיס (& persuading) הוא (he was) על (concerning) מלכותה (the kingdom) דאלהא (of God)

9 ואנשין (& some) מנהון (of them) מתקשין (hardened) הוו (were) ומתחרין (& were disputing) ומצחין (& were reviling) לאורחא (the way) דאלהא (of God) קדם (before) כנשא (the assembly) דעממא (of Gentiles) הידין (then) ארחק (left) פולוס (Paulus) ופרש (separated) מנהון (from them) לתלמידא (the disciples) וכליום (& every day) ממלל (speaking) הוא (he was) עמהון (with them) באסכולא (in the school) דגברא (of a man) דשמה (whose name) טורנוס (Turanos)

* Greek has **σκολη**, which looks like it was an Aramaic loan word in the Greek language. The Aramaic “**Skoola**” comes from the root “**skal**”, which can mean “**to be foolish**”, “**to explain**” or “**to understand**”. A school is where the unlearned go to have things explained to them, hence the term “**Skoola**”-“**School**” includes both concepts of ignorance and learning. There are other places in The NT where this Aramaic root occurs. The Greek root occurs only in this one place, making it unlikely the Aramaic is a translation of the Greek word and likely the Greek is a translation and that this Greek word, like many others, is borrowed from the Aramaic language. The Hebrew cognate words of the Aramaic “**skal**”- **שכל** are: **Shakal** – **שכל** – “**to understand**” and **Sawkal** – **סכל** – “**to be foolish**”. (The Aramaic “**שכל**” – “**Shekal**” – “**Understand**” & **שכלתנו** – “**Shakalthanu**” – “**Understanding**”) occur in The Hebrew Bible in the book of Daniel.

10 והיא (& this) הות (continued) שנין (years) תרתין (two) עדמא (until) דשמעו (heard) מלתא (the word) דמריא (of Jehovah) כלהון (all of them) דעמרין (who dwelt) באסיא (in Asia) יהודיא (The Jews) וארמיא (The Aramaeans)

11 וחילא (& miracles) רורבא (great) עבד (doing) הוא (was) אלהא (God) באידה (by the hand) דפולוס (of Paulus)

12 הכנא (thus) דאף (also) מן (from) נחתא (the robe) דעל (upon) גושמה (his body) סודרא (napkins) או (or) רוקעא (rags) מיתין (brought) הוו (were) וסימין (& placed) על (on) כריהא (the sick) ופרקין (& departing) הוו (they were) מנהון (from them) כורחנא (the diseases) ואף (also) שארא (demons) נפקין (coming out) הוו (were)

13 צבו (some) הוו (there were) דין (but) אף (also) אנשא (men) יהודיא (Jews) אילין (those) דמתכרכין (who going around) הוו (were) ומומין (& exorcists) על (of) שארא (demons) דנומין (exorcizing) בשמה (in The Name) דמרין (of our Lord) ישוע (Yeshua) על (over) אילין (those) דאית (who) הוי (had) להון (in them) רוּחא (a spirit) טנפתא (foul) כד (as) אמרין (saying) הוו (they were) מומינן (we exorcize) לכון (you) בשמה (in The Name) דישוע (of Yeshua) אינא (Whom) דמכרין (preaches) פולוס (Paulus)

14 אית (there) הוא (were) דין (but) שבעא (seven) בנודי (sons) דגברא (of man) חוד (one) יהודיא (a Jew) רב (Chief) כהנא (Priest) דשמה (whose name) הוא (was) סקוא (Sqewa) דעבדין (who doing) הוו (were) הדא (this)

15 וענא (answered) שארא (demon) הו (this) בישא (evil) ואמר (& said) להון (to them) לישוע (Yeshua) משתודע (know) אנא (I) ולפולוס (& Paulus) ידע (know) אנא (I) אנתון (are) מן (who?) אנתון (you) דין (but) מן (who?) אנתון (are)

16 ושוּר (& jumped) עליהון (upon them) גברא (man) הו (that) דאית (who) הוא (had) בה (in him) רוּחא (a spirit) בישא (evil) ואתחיל (& overpowered) עליהון (them) ושפל (& threw down) אנון (them) וכד (& when) שליחין (they were stripped) ופעיעין (& wounded) ערקו (they fled) מן (from) ביתא (house) הו (that)

17 והיא (& this) אתידעת (known) הות (became) לבלהון (to all of) יהודיא (the Jews) וארמיא (& the Aramaeans) דעמרין (dwelling) באפסוס (in Ephesus) ונפלת (& fell) דחלתא (fear) על (upon) כלהון (all of them) ומתמרם (& exalted) הוא (was) שמה (The Name) דמרין (of our lord) ישוע (Yeshua) משיחא (The Messiah)



18 וסניאא (& many) מן (of) אילין (those) דהימנו (who believed)
 אתין (coming) הוו (were) ומשתעין (& relating) סכלותהון (their wrong doing)
 ומודין (& they were confessing) במדם (the things) דעבדין (that doing) הוו (they were)

19 סניאא (many) דין אף (but) אף (also) הרשא (sorcerers) כנשו, (gathered) כתביהון (their books) ואיתיו (& brought)
 אוקדו (they burned) אגון (them) קדם (before) כלנש (everyone) וחשבו (& they calculated)
 דמיהון (their price) וסלק (& it came up) כספא (silver pieces) רבורא (10,000) חמש (five x)

20 והכנא (& thus) בחילא (with power) רבא (great) תקפא (increasing in power) הות (was)
 וסניא (& growing) הימנותה (the faith) דאלהא (of God)

21 כד (when) דין (but) אשתלם (were done) הלין (these things) סם (set) פולוס (Paulus)
 ברעינה, (in his mind) דנתכרךך (to journey) בכללה (in all) מקדוניה (Macedonia) ובאכאא (& in Akaia)
 ונאזיל (& to go), לאורשלם (to Jerusalem) ואמר (& he said) דמא ("When" דאזלת (I have gone)
 לתמן (there) ולא (it is necessary) לי (for me) דאף (that also) רהומי (Rome) אחזא ("I shall see")

22 ושרר (& sent) הוא (he) תרין (two) אנשין (men) מן (of) הגון (those)
 דמשמשין (who ministering) הוו (were) לה (to him) למקדוניה (to Macedonia)
 לטימתאוס (Timotheos) ולארסטוס (& Erastus) הו (he) דין (but) קוי (stayed) זבנא (a time) באסיא (in Asia)

23 הוא (there) הוא (was) דין (but) בהו (at that) זבנא (time) שנושיא (commotion) סניאא (great)
 על (about) אורחה (the way) דאלהא (of God)

24 אית (there) הוא (was) דין (but) תמן (there) עבד (worker) סאמא (silver) חד (one)
 דשמה (whose name) הוא (was) דמטריוס (Demetrius) דעבד (who making) הוא (was) נוסא (shrines)
 דסאמא (of silver) לארשמיס (for Artemis) ומותר (& enriching) הוא (he was) לבני (the sons) אומנותה (of his craft)
 ויתרנא (with profit) רבא (great)

25 הנא (this one) כנש (gathered) אגון (them) לבני (sons) אומנותה (of his craft) כלהון (all of them)
 ולאילין (& those) דפלהון (who worked) עמהון (with them) ואמר (& said) להון (to them)
 גברא (men) ידעין (know) אנתון (you) דתאנורתן (that our profit) כלה (all)
 מן (from) הנא (this) הי (is) פולהנא (work)

26 ואף (also) אנתון (you) שמעין (hearing) אנתון (are) וחזין (& seeing) אנתון (are)
 דלא (that not) הוא (are) בלהוד (alone) לבני (sons of) אפסוס (Ephesus) אלא (but) אף (also)
 לסוגאא (the multitudes) דכלה (of all) אסיא (Asia) אפיס (has persuaded) הנא (this) פולוס (Paulus)
 ואהפך (& turned away) כד (when) אמר (he said) דלו (that not) אלהא (gods) אגון (are) הגון (those)
 דבאידי (which by hands of) בנינשא (children of men) מתעבדין (are made)

27 ולו (neither) הדא (this) צבותא (matter) בלהוד (only) מתפרסיא (is exposed) ובטלא (& finished)
 אלא (but) אף (also) הו (is) היכלא (the temple) דארשמיס (of Artemis) אלהתא (the goddess) רבתא (great)
 מתחשב (is reckoned) לה (to her) אף (a thing) מדם (not) ואף (also) הי (this) אלהתא (goddess)
 דכלה (whom all) אסיא (Asia) וכלהון (& all) עממא (nations) סגדין (worship) לה (her) מתשיטא (is despised)

28 וכד (& when) שמעו (they heard) הלין (these things) אתמליו (they were filled) חמתא (with rage)
 וקעין (& crying) הוו (were) ואמרין (& were saying) רבא (great) הי (is) ארשמיס (Artemis) דאפסיא (of the Ephesians)

29 ואשתגשת (& was stirred up) כלה (the entire) מדינתא (city) ורהטו (& they ran) אכחדא (as one) ואזלו (& they went)
 לתאטרון (to the theater) וחשפו (& took by force) אוכלו (they brought) עמהון (with them) לגאיוס (Gaius)
 ולארסטרכוס (& Aristarkus) גברא (men) מקדוניה (Macedonians) בני (sons of) לייטה (companions) דפולוס (of Paulus)

30 ופולוס (& Paulus) צבא (wanted) הוא (had) הנעול (to enter) לתאטרון (the theater)
 וכלאוהי (& restrained him) תלמידא (the disciples)

31 ואף (also) רשא (the Rulers) דאסיא (of Asia) מטל (because) דרחמוהי (love him) הוו (they did)
 שדרו (they sent) בעו (& begged) מנה (of him) דלא (not) נתל (to give) נפשה (himself)
 הנעול (to enter) לתאטרון (the theater)

32 כנשא (the crowds) דין (but) דאית (that) הוו (were) בתאטרון (in the theater) טב (very)
 שנישין (chaotic) הוו (they were) ואחרנא (& each) אחרניתא (other) קעין (shouting) הוו (were)
 סניאא (many things) גיר (for) מנהון (some of them) לא (not) ידעין (knowing) הוו (were)
 מטל (because of) מנא (what?) אתכנשו (they had assembled)

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פרכסס דשליחא

33 עמא (the people) דין (but) דיהודיא (of the Jews) דאית (who) הוו (were)
תמן (there) אקימו (they put forth) מנהון (of them) לגברא (a man) יהודיא (a Jew) דשמה (whose name)
אלכסנדרוס (Alexandrus) וכד (& when) קם (he arose) אניף (he beckoned) אידה (with his hand)
וצבא (& wanted) הוא (he) דנפוק (to put forth) רוחא (a defense) לעמא (to the people)

34 וכד (& when) ידעו (they knew) דיהודיא (a Jew) הו (he was) קעו (shouted) כלהון (all of them)
בחד (in one) קלא (voice) איך (about) שעין (hours) תרתין (two) דרבא ("Great") הי (is) ארטמיס (Artemis)
דאפסיא (of the Ephesians)

35 ושלי (pacified) אנון (them) רשא (the governor) דמדינתא (of the city) כד (when) אמר (he said)
גברא אפסיא (men) (Ephesians) מנו (who?) גיר (for) מן (of) בנינשא (the children of men)
דלא (who not) ידע (knows) למדינתא (the city) דאפסיא (of the Ephesians)
דכומרתא (of the temple worship) הי (is) דארטמיס (of Artemis) רבתא (great) ולצלמה (& the image)
דמן (that from) שמיא (Heaven) נחת (descended)

36 מטל (because) הכיל (therefore) דלוקבל (against) הרא (this) אנש (a man) לא (not) משכח (can)
למאמר (speak) ולא (it is necessary) לכון (for you) דתהוון (to be) שלין (quiet) ולא (& not)
תעבדון (do) מדם (anything) בסורהבא (in haste)

37 איתיתון (you have brought) גיר (for) לגברא (men) הלין (these) כד (when) לא (not)
היכלא (temples) חלצו (have robbed) ולא (neither) צחיו (have reviled) לאלהתן (our goddess)

38 אן (if) דין (but) הנא (this) דמטריוס (Demetrius) ובני (& the fellows) אומנותה (of his trade) אית (are) להון (to them)
דינא (a judgment) עם (with) אנש (any) הא (behold) אנתופטוס (Proconsuls) במדינתא (in the city)
אומנא (skilled) אנון (are) נקרבוון (let them approach) ונדונון (& dispute) חד (one) עם (with) חד (another)

39 ואן (& if) הו (there is) דמדם (anything) אחרין (else) בעין (seek) אנתון (you)
בדוכתא (instead of) דיהיבא (what is granted) מן (from) נמוסא (the law)
לכנושיא (the assembly) משתרא (shall be dismissed)

40 מטל (because) דאף (also) השא (now) בקנדינוס (in danger) קימינן (we stand)
דנתרשא (to be accused) איך (as) שנושא (sedition) דלא (that not) משכחינן (we shall be able)
דנפוק (to offer) רוחא (a defense) על (for) כנשא (the crowd) דיומא (which day) הנא (this)
דאתכנשן (because we have assembled) בטלאית (uselessly) ואשתנשן (& we are in an uproar)
דלא (without) עלתא (a cause)

41 וכד (& when) הלין (these things) אמר (he had said) שרא (he dismissed) לכנשא (the crowds)

Chapter 20

1 ובתר (& after) דשלי (ceased) שנושיא (the uproar) קרא (called) פולוס (Paulus) לתלמידא (the disciples)
וביא אנון (& comforted) אנון (them) ונשק (& kissed) אנון (them) ונפק (& departing)
אזל (he went) לה (to it) למקדוניה (to Maqedonia)

2 וכד (& when) אתכרך (he had traveled) אנון (them) לאתרוחא (regions) הלין (these) וביא (& comforted) אנון (them)
במלא (with words) סניאתא (many) אתא (he came) לה (to it) להלם (to Greece) אתרא (the country)

3 והוא (& he was) תמן (there) תלתא (three) ירחין (months) עבדו (made) דין (but) עלוהי (against him)
נכלא (a plot) יהודיא (the Jews) כד (when) עתיד (going) הוא (he was) למאזל (to leave)
לסוריא (for Syria) ואתחשב (& he planned) דנהפוך (to return) לה (to it) למקדוניה (to Maqedonia)

4 ונפקו (& went out) עמה (with him) עדמא (unto) אסיא (Asia) סופטרוס (Supatros) דמן (who from)
ברואא (Berea) מדינתא (the city) וארסטרכוס (Aristarkus) וסקונדוס (& Sekundus)
דמן (who from) תסלוניקא (Thessalonika) וגאיוס (& Gaios) דמן (who from) דרבא (Derbe) מדינתא (the city)
וטימתאוס (& Timotheos) דמן (who from) לוטטרא (Lystra) ומן (& from) אסיא (Asia)
טוכיקוס (Tykiqos) וטרופימוס (& Trophimos)

5 הלין (these) אזלו (went) קדמין (before us) וקויי (& waited) לן (for us) בטרואס (in Troas)

6 חנון (we) דין (but) נפקן (departed) מן (from) פיליפוס (Phillipus) מדינתא (the city) דמקדוניה (of Maqedonia)

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פרכסס דשליחא

בתר (after) יומתא (the days) דפטירא (of unleavened bread) ורדין (& went) בימא (by sea) ואתין (& came) לטרואס (to Troas) ליומתא (days) חמשא (five) ורוין (& remained) תמן (there) יומתא (days) שבכא (seven)

7 וביומא (& the day) דהוד (first) בשכא (in the week) כד (when) כנישינן (* we assembled) דנקצא (to break) אוכרסטיא (the Eucharist) ממלל (speaking) הוא (was) עמהון (with them) פולוס (Paulus) מטל (because) דליומא (the day) אחרנא (next) עתיד (going) הוא (he was) דנפוק (to go out) לה (himself) ואגר (& prolonged) הוא (he) לממללו (speaking) עדמא (until) לפלגה (mid-) דלליא (night)

8 ואית (& there) הוא (were) תמן (there) למפארא (lamps) דנורא (of fire) סניאא (many) בעליתא (in an upper room) הי (that) דכנישין (where gathered) הוין (* we were) בה (in it)

9 ויתב (& sitting) הוא (was) עלימא (a young man) חד (one) דשמה (whose name) הוא (was) אוטכוס (Eutikus) בכותא (in a window) ושמע (& he listened) וטבע (& he sank) בשנתא (into sleep) יקרתא (deep) כד (when) אגר (prolonged) הוא (had) במלתא (in the message) פולוס (Paulus) ובשנתא (& in his sleep) נפל (fell) הוא (he) מן (from) תלתא (three) מדירין (stories) ואשתקל (& was taken up) כד (as) מית (dead)

10 ונחת (& came down) פולוס (Paulus) נפל (& fell) לעל (over) מנה (him) ועפקה (& embraced him) ואמר (& said) לא (not) תתזיעון (be troubled) מטל (because) דנפשה (his soul) בה (in him) הי (is)

11 כד (when) סלק (he came up) דין (but) קצא (he broke) לחמא (bread) וטעם (& ate) והוא (& was) ממלל (speaking) עדמא (until) דסלק (arose) צפרא (dawn) והידין (& then) נפק (went out) דנאזל (to depart) ביבשא (by land)

12 ודברוהי (& they brought him) לעלימא (the youth) כד (being) הי (alive) וחדו (& they rejoiced) בה (with him) רורבאית (greatly)

13 חנן (we) דין (but) נחתן (we went down) לאלפא (to the ship) ורדין (we & sailed) לועדא (to the port) דתסוס (of Thesos) מטל (because) דמן (that from) תמן (there) עתידין (we prepared) הוין (were) דנקבלוהי (to receive) לפולוס (Paulus) הכנא (thus) גיר (for) פקד (commanded) הוא (he) לן (us) כד (when) אזל (gone on) הוא (had) הו (he) ביבשא (by land)

14 כד (when) דין (but) קבלניהי (we received him) מן (from) תסוס (Thesos) שקלניהי (we took him) באלפא (into the ship) ואתין (& we came) למיטולינא (to Mitolina)

15 ומן (& from) תמן (there) ליומא (the day) אחרנא (next) רדין (we sailed) לוקבל (next to) כיוס (Kios) גזרתא (the isle) ותוב (& again) ליומא (the day) אחרנא (next) אתין (we came) לסמוס (to Samos) וקוין (& we stayed) בטרונגליון (in Troglution) וליומא (& the day) אחרנא (next) אתין (we came) למיילטוס (to Miletus)

16 פסיק (determined) הוא (it was) לה (to him) ניק (for) לפולוס (to Paulus) דנעבריה (to pass it) לאפסוס (to Ephesus) דלמא (lest) נשתוחר (be delayed) לה (he) תמן (there) מטל (because) דמוסרהב (hurry) הוא (he was) דאן (that if) משכחא (he were able) יומא (the day) דפנטקוסטא (of Pentecosta) באורשלם (in Jerusalem) נעבריהי (he would keep it)

17 ומנה (& from it) מן (from) מיילטוס (Miletus) שדר (sending) איתי (he brought) לקשישא (the Elders) דעדתא (of the church) דאפסוס (of Ephesus)

18 וכד (& when) אתו (they came) לותה (to him) אמר (he said) להון (to them) אנתון (are) דמן (that from) יומא (the day) קדמא (first) דעלת (when I entered) לאסיא (Asia) איכנא (how) הוית (I have been) עמכון (with you) כלה (all) זבנא (the time)

19 כד (as) פלח (served) אנא (I) לאלהא (God) במכיכותא (in humility) סניאתא (much) וברמזא (& in tears) ובנסיונא (& in trials) אילין (those) דעדן (that come) הוו (have) עלי (upon me) בנכליהון (by the treachery) דיהודיא (of the Jews)

20 ולא (& not) בסית (I have neglected) במדם (anything) דפקה (that useful) הוא (was) לנפשכון (for your souls) דאכרו (to preach) לכון (to you) ואלך (& to teach) בשוקא (in the marketplace) ובבתא (& in houses)

21 כד (while) מסהד (testifying) הוית (I was) ליהודיא (to the Jews) ולא רמא (to the Aramaeans) על (about) תיבותא (returning home) דלות (which is in the presence of) אלהא (God)

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והימנותא (& faith) דבמרן ישוע (Yeshua) משיחא (The Messiah)

22 והשא (& now) אנא (I) אסיך (am) ברוחא (by The Spirit) ואזל (& go on) אנא (I) לאורשלם (to Jerusalem) ולא (& not) ידע (I) אנא (know) אנא (I) מנא (what?) ארע (will meet) לי (me) בה (in it)

23 ברם (however) רוחא (The Spirit) דקודשא (of Holiness) בכל (in every) מדינא (city) מסהד (He testifies) לי (to me) ואמר (& says) דאסורא (Chains) ואולצנא (& afflictions) עתידין (are prepared) לך (for you)

24 אלא (but) לי (to me) לא (not) חשיבא (is considered) נפשי (my life) מדרם (anything) איך (so) דאשלם (that I may finish) רהטי (my race course) ותשמשתא (& the ministry) דקבלת (which I received) מן (from) מרן (our Lord) ישוע (Yeshua) דאסהד (to testify) על (of) סברתא (the Gospel) דטיבותה (of the grace) דאלהא (of God)

25 והשא (& now) אנא (I) ידע (I) אנא (know) דתוב (that again) פרצופי (my face) לא (not) חזין (will see) אנתון (you) כלכון (all of you) אילין (those) דאתכרכת (among whom I have gone) אכרוזת (& I preached) לכון (to you) מלכותא (the kingdom *)

26 ומטל (& because of) הנא (this) מסהד (testify) אנא (I) לכון (to you) יומא (the day) דיומא (today) דדכא (that am pure) אנא (I) מן (of) דמא (the blood) דכלכון (of you all *)

27 לא (not) גיר (for) אשתאלת (I have declined) דאודעכון (to show you) כלה (all) צבינה (the will) דאלהא (of God)

28 אזדהרו (pay attention) הכיל (therefore) בנפשכון (to yourselves) ובכלה (& to the whole) מרעיתא (flock) הי (that) דאקימכון (which has appointed you) בה (in it) רוחא (The Spirit) דקודשא (of Holiness) אפסקופא (Overseers) דתרעון (to shepherd) לעדתה (the church) דאלהא (of God) הי (that) דקנה (which He bought) בדמה (with His blood)

29 אנא (I) ידע (I) אנא (know) דמן (I) דמן (that from) בתר (after) דאזל (go) אנא (I) נעלון (will enter) עמכון (with you) דאבא (wolves) תקיפא (powerful) דלא (that not) היסין (have pity) על (on) מרעיתא (the flock)

30 ואף (also) מנכון (some of you) דילכון (your own) נקומון (will arise) גברא (men) ממללי (speaking) מעקמתא (perversions) איך (so as) דנהפכון (to turn) לתלמידיא (the disciples) דנאזלון (to go) בתרהון (after them)

31 מטל (because of) הנא (this) הניתון (you be) עירין (vigilant) ועהידין (& remember) דשניא (that years) תלת (three) לא (not) שלית (I have been silent) בלליא (by night) ובאימא (& by day) כד (while) ברמעא (with tears) מרתא (warning) אנא (I) לאנש (each) אנש (man) מנכון (of you)

32 והשא (& now) מגעל (commit) אנא (I) לכון (you) לאלהא (to God) ולמלתא (& to the word) דטיבותה (of His grace) דהי (which is) משכחא (able) בניא (to build up) לכון (you) ויהבא (& to give) לכון (to you) יורתנא (an inheritance) עם (with) כלהון (all of them) קדישא (the holy ones)

33 כספא (silver) או (or) דהבא (gold) או (or) נחתא (apparel) לא (not) רגת (I have coveted)

34 ואנתון (& you) ידעין (know) אנתון (do) דלסניקותי (that to my needs) ולאילין (& to those) דאית (that are) עמי (with me) שמש (have ministered) הלין (these) אידי (my hands)

35 וכלמדרם (& everything) חוייתכון (I have shown you) דהכנא (that thus) ולא (it is necessary) למלאא (to labor) ולמאצף (& to be concerned) דאילין (for those) דכריהון (who are weak) ולמעדרו (& to remember) מלוהי (the words) דמרן (of our Lord) ישוע (Yeshua) מטל (because) דהו (He) אמר (said) דטובוהי ("His blessing") לאינא (to him) דיהב (who gives) יתיר (more) מן (than) אינא (to him) דנסב (who receives)

36 וכד (& when) הלין (these things) אמר (he said) קעד (he knelt) על (on) בורכוהי (his knees) וצלי (& he prayed) וכלהון (& all) אנשא (the men) עמה (with him)

37 והות (& there was) בכתא (weeping) רבתא (great) בכלהון (among all of them) ועפקוהי (& they embraced him) ומנשקין (& kissing) הו (they were) לה (him)

38 יתיראית (all the more) דין (but) משתנקין (pained) הו (they were) על (about) הי (that) מלתא (word)

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דאמר (which he said) דלא (that not) טוב (again) עתידין (we are going) דנחזון (to see)
פרצופה (his face) וליוויה (& they accompanied him) עדמא (unto) לאלפא (the ship)

Chapter 21

1 ופרשן (& we parted) מנהון (from them) ורדין (& we traveled) תריצאית (straight) לקו (to Qo)
גזרתא (the isle) וליומא (& the day) אחרנא (the next) אתין (we came) לרודוס (to Rodus)
ומן (& from) תמן (there) לפאטרא (to Patara)

2 ואשכחן (& we found) תמן (there) אלפא (a ship) דאזלא (going) לפוניקא (to Phoniqa)
וסלקן (& we boarded) לה (it) ורדין (& we sailed)

3 ומטיין (& we came) עדמא (as far as) לות (to) קופרוס (Qupros) גזרתא (the island) ושבקנה (& we left it)
לסמלא (to the left) ואתין (& we came) לסוריא (to Syria) ומן (& from) תמן (there)
מטיין (we arrived) לצור (at Tsor) תמן (there) גיר (for) אית (it) הוא (was) לה (for it)
לאלפא (for the ship) למנחו (to unload) טענה (its cargo)

4 וכד (& when) אשכחן (we found) תמן (there) תלמידא (disciples) קוין (we stayed) לותהון (with them)
יומתא (days) שבועא (seven) והלין (& these) אמרין (saying) הון (were) כגיום (every day)
לפולוס (to Paulus) ברוח (by The Spirit) דלא (not) נאזל (to go) לאורשלם (to Jerusalem)

5 ומן (& from) בתך (after) הלין (these) יומתא (days) גפקן (we went out) דנאזל (to go)
באורחא (by a road) ומלוין (& following) הון (they were) לן (us) כללהון (all of them) הנון (those)
ונשיהון (& their wives) ובניהון (& their children) עדמא (unto) לבר (the outside) מן (of)
מדינתא (the city) וקעדו (& they knelt) על (on) בורכיהון (their knees)
על (by) יד (the side of) ימא (the sea) וצליו (& they prayed)

6 ונשקן (& we kissed) לחדרא (one another) וסלקן (& we boarded) לאלפא (the ship)
והפכו (& returned) הנון (they) לבתיהון (to their homes)

7 חנן (we) דיין (but) רדין (journeyed) מן (from) צור (Tsor) ואתין (& we came) לעכו (to Aka *)
וייהבן (& we gave) שלמא (greeting) לאחא (to the brethren) דתמן (there)
ושרין (& we lodged) צאדיהון (with them) יומא (day) חד (one)

8 וליומא (& the day) אחרנא (next) נפקן (we departed) ואתין (& came) לקסריא (to Qesaria)
ועלן (& we entered) שרין (we lodged) בביתה (in the house) דפיליפוס (of Phillipus) מסברנא (the evangelist)
אנא (him) דאיתוהי (who) הוא (was) מן (of) שבועא (the seven)

9 ואית (& there) הוי (was) לה (to him) בנתא (daughters) בתולתא (virgin) ארבע (four)
דמתנבין (who prophesy) הוי (did)

10 וכד (& when) איתין (we were) תמן (there) יומתא (days) סניאא (many) נחת (come down) הוא (had)
מן (from) יהוד (Judea) נביא (prophet) חד (one) דשמה (whose name) הוא (was) אנבוס (Agabus)

11 ועל (& he entered) לותן (to us) נשקל (& took away) ערקתא (the leather tie) דחצוהי (of the waist)
דפולוס (of Paulus) ואסר (& tied) רגלא (the feet) דנפשה (of himself) ואירוהי (& his hands) ואמר (& said)
הכנא (thus) אמר (says) רוחא (The Spirit) דקודשא (of Holiness) דגברא ("The man)
מרה (owner) דערקתא (of leather belt) הדא (this) הכנא (thus) נאסרונה (will bind him)
יהודיא (the Jews) באורשלם (in Jerusalem) ונשלמונה (& deliver him) באירי (into the hands of) עממא (the Gentiles)

12 וכד (& when) הלין (these) מלא (words) שמען (we heard) בעין (we begged) מנה (of him)
חנן (we) ובני (& the sons of) אתרא (the place) דלא (that not) נאזל (he would go) לאורשלם (to Jerusalem)

13 הידין (then) ענא (answered) ואמר (& said) פולוס (Paulus) מנא (what?)
עבדין (are doing) אנתון (you) דבכין (that weep) אנתון (you) ושחקין (& break) אנתון (you) לה (it) ללבי (my heart)
אנא (I) גיר (for) לא (not) הוא (am) דאתאסר (to be bound) בלחוד (only) מטיב (ready) אנא (I am) אלא (but) אף (also)
דאמות (to die) באורשלם (in Jerusalem) הולף (for) שמה (The Name) דמרין (of our Lord) ישוע (Yeshua)

14 וכד (& when) לא (not) אתשפיס (he was persuaded) לן (by us) בהלן (we ceased) לן (to us)
ואמרן (& we said) דצבינה ("The will) דמרין (of our Lord) נהוא (be done")



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15 ובתה (& after) יומתא (days) הלין (these) אתטיבן (we prepared)
 וסלקן (& we went up) לן (to us) לאורשלם (to Jerusalem)

16 ואתו (& come) הוו (did) עמן (with us) אנשא (men) תלמידא (disciples) מן (from) קסריא (Qesaria)
 בך (when) דבירין (they took) עמהון (with them) אחא (brother) הוּ (one) מן (of)
 תלמידא (the disciples) קדמיא (first) דשמה (whose name) הוא (was) מנסון (Mnason)
 ואיתוהי (& he) הוא (was) מן (from) קופרוס (Qupros) דנקבלן (to receive us) בביתוה (into his house)

17 וכד (& when) אתין (we came) לאורשלם (to Jerusalem) קבלין (received us) אחא (the brethren) הדיאית (gladly)

18 וליומא (& the day) אחרנא (next) עלן (we entered) עם (with) פולוס (Paulus) לות (unto) יעקוב (Yaqob)
 כד (when) אית (there) הוא (were) לותה (with him) כלהון (all of them) קשישא (The Elders)

19 ויהבן (& we gave) להון (to them) שלמא (greeting) ומשתעא (reporting) הוא (was) להון (to them) פולוס (Paulus)
 בַּתֵּר בַּתֵּר (in order) כל (everything) מא (that) דעבר (did) אלהא (God) בעממא (among the Gentiles)
 בתשמשתה (by his ministry)

20 וכד (& when) שמעו (they heard) שבהו (they praised) לאלהא (God) ואמרו (& they said) לה (to him)
 חזא (see) אנת (you) אחון (our brother) כמא (how many) רבון (tens of thousands) אית (are) ביהוד (in Judea)
 אילין (those) דהימנו (who believe) וכלהון (& all) הלין (these) טננא (zealous) אנן (are) דנמוסא (of the Law)

21 אתאמר (it has been told) להון (to them) דין (but) עליך (about you) דמלך (that teach) אנת (you)
 דנפרקון (to separate) מן (from) מושא (Moshe) כללהון (all of them) יהודיא (the Jews)
 דבעממא (of the Gentiles) כד (while) אמר (say) אנת (you) דלא (that not) נהון (they should) גזרין (circumcise)
 בניהון (their sons) ולא (& not) בעידא (by the custom) דנמוסא (of the Law) נהון (they should) מוהלכין (walk)

22 מטל (because) הכיל (therefore) דמשתמעא (is heard) הי (this)
 להון (to them) דאתית (that have come) לכא (here)

23 עבד (do) מדם (the thing) דאמרינן (that we tell) לך (you) אית (there are) לן (with us)
 גברא (men) ארבעא (four) דנדיר (who have vowed) להון (themselves) דנתדכון (to purify)

24 דבר (take) אנן (them) וזל (go) אתדכא (be purified) עמהון (with them) ואפק (& pay)
 עליהון (with them) גפקתא (the cost) איך (so as) דנגרעון (to shave) רשיהון (their heads)
 ומתידעא (& it will be known) לכלנש (to everyman) דמדם (that what) דאתאמר (was spoken) עליך (about you)
 דגל (false) הו (is) ואנת (& you) לנמוסא (the Law) שלם (fulfill) אנת (you) ונטר (& keep)

25 על (on) אילין (those) דין (but) דהימנו (who believe) מן (of) עממא (the Gentiles) חנן (we)
 כתבן (have written) דנהון (that they would) נטרין (keep) נפשהון (themselves) מן (from)
 דדביחא (& from) ומן (what is sacrificed) זניותא (fornication) ומן (& from) חניקא (strangled things)
 ומן (& from) דמא (blood)

26 הידין (then) פולוס (Paulus) דבר (took) אנן (them) לגברא (men) הלין (these)
 ליומא (the day) אחרנא (next) ואתדכי (& was purified) עמהון (with them) ועל (& entered) אזל (& went)
 להיכלא (to the temple) כד (when) מודע (showing) להון (them) מוליא (the end) דיומתא (of the days)
 דתדכיחא (of purification) עדמא (until) דאתקרב (was offered) קורבנא (an offering)
 דאנש (of each) אנש (man) מנהון (of them)

27 וכד (& when) מטי (arrived) יומא (the day) דשבעא (seventh) יהודיא (the Jews) דמן (of) אסיא (Asia)
 חזאוהי (saw him) בהיכלא (in the temple) וגריו (& they incited) עלוהי (against him) עמא (the people)
 כלה (all) וארמיו (& they laid) עלוהי (upon him) אידיא (hands)

28 כד (as) מבנגין (they appealed) ואמרינן (& they were saying) גברא (men) בני (sons) איסריל (of Israel)
 עדרו (help) הנא (this) הו (is) גברא (the man) דלוקבל (who opposes) עמא (people) דילן (our) מלך (teaching)
 בכל (in every) דוכא (place) ולוקבל (& against) נמוסא (the law) ולוקבל (& against) אתרא (place) הנא (this)
 ואף (also) לארמיא (an Aramaean) אעל (he brought) להיכלא (to the temple) וסיבה (& has defiled) לאתרא (place)
 הנא (this) קדישא (holy)

29 קדמו (before) הוו (they had) גיר (for) חזו (seen) עמה (with him) לטרופימס (Trophimus)
 אפסיא (an Ephesian) במדינתא (in the city) וסברין (& supposing) הוו (they were) דעם (that with)
 פולוס (Paulus) על (he had entered) להיכלא (the temple)

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30 ואשתגשת (& was stirred up) מדינתא (the city) ואתכנשו (& assembled) כלה, עמא (the people) ואהדוהי (& they seized him) לפולוס (Paulus) וגרוהי (& they dragged him) לבר מן (of) (outside) תרעא (the gates) היכלא (the temple) ובר (& son of) שעתה (a moment) אתתחדו (were shut) תרעא (the gates)

31 וכד (& while) בעא (seeking) הוא (was) כנשא (the crowd) למקטלה (to kill him) אשתמעט (it was heard) לכלירכא (by the Chiliarch) דאספיר (of the regiment) דכלה (that all) מדינתא (the city) אתתזיעט (had been disturbed) לה (it)

32 ובר (& son of) שעתה (a moment) דבר (he took) לקנטרונא (a Centurion) ולאסטרטיוטא (& soldiers) סניאא (many) ורהטו (& they ran) עליהון (unto them) וכד (& when) חזו (they saw) לכלירכא (the Chiliarch) ולאסטרטיוטא (& the soldiers) בהלו (they ceased) מן (from) דמחין (beating) הוו (they had) לה (him) לפולוס (Paulus)

33 וקרא (& called) לותה (to him) כלירכא (the Chiliarch) ואחדה (& took him) ופקד (& commanded) דנאסרונה (to bind him) בתרתין (with two) ששלן (chains) ומשאל (& asking) הוא (he was) עלוהי (about him) דמנו (who he was?) ומנא (& what?) עבר (he had done)

34 וקעין (& shouting) הוו (were) עלוהי (about him) אנשא (men) מן (from) אכלוס (the mob) מדם (this) מדם (& that) ומטל (& because of) קעתהון (their shouting) לא (not) משכח (able) הוא (he was) למדע (to know) אידא (which) די (was) שרירתא (the truth) ופקד (& commanding) הוא (he was) דנובלונה (to bring him) למשריתא (to the encampment)

35 וכד (& when) מטי (came to) פולוס (Paulus) לדרנא (the stairs) טענוהי (carried him) אסטרטיוטא (the soldiers) מטל (because of) קטירא (the violence) דעמא (of the people)

36 אתא (coming) הוא (were) גיר (for) בתרה (after him) עמא (the people) סניאא (many) וקעין (& shouting) הוו (they were) ואמרין (& they were saying) שקוליהי (hang him *)

37 וכד (& when) מטי (he approached) למעל (to enter) למשריתא (the encampment) הו (he) פולוס (Paulus) אמר (said) לכלירכא (to the Chiliarch) אן (if) מפס (allow) אנת (you) לי (me) אמלל (I shall speak) עמד (with you) הו (he) דין (but) אמר (said) לה (to him) יונאית (Greek *) ידע (know) אנת (you?)

38 לא (not?) הוית (are) אנת (you) הו (that) מצריא (Egyptian) דקדם (who before) יומתא (days) הלין (these) אזיעת (made a disturbance) ואפקת (& led) למדברא (to the wilderness) ארבעא (four) אלפין (thousand) גברא (men) עבדי (doers) בישתא (evil)

39 אמר (said) לה (to him) פולוס (Paulus) אנה (I) גברא (a man) אנה (am) יהודיא (a Jew) מן (from) טרסוס (Tarsus) דקיליקיא (of Qiliqia) מדינתא (the city) ידיעתא (notable) דבה (in which) יליד (was born) אנה (I) בעא (beg) אנה (I) מנד (of you) אפס (let) לי (me) לממללו (speak) לעמא (to the people)

40 וכד (& when) אפס (he allowed) לה (he) קם (stood) פולוס (Paulus) על (on) דרנא (the stairs) ואזיע (& motioning) הוא (was) להון (to them) אידה (his hand) וכד (& when) בהלו (they were quiet) מלל (he spoke) עמהון (with them) עבראית (in Aramaic *) ואמר (& said) להון (to them)

Jastrow's Aramaic-Hebrew Dictionary has the following entry for עבראית:

<p>עֲבְרִי m., עֲבְרִיָּת, עֲבְרִיָּת f. (b. h.) <i>Hebrew</i>; עִבְרִי (לשון) עִבְרִי <i>Hebrew language</i>; עִבְרִי (כתב) עִבְרִי <i>Hebrew character, type</i>. Kidd. I, 2 עִבְרִי a Hebrew slave; וְיַמְשִׁיחַ בְּלִשׁוֹן עִבְרִי Gen. R. s. 42 עִבְרִי II. Gitt. IX, 6</p>	<p>קִרְיָאָה language is adapted for oratory; a. fr.—Meg. 18^a עֲבְרִי... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—Pl. עֲבְרִיָּים, עֲבְרִיָּים; f. עֲבְרִיָּוֹת. Ib. עֲבְרִיָּוֹת an Aramaic translation read before Aramaean Jews. Ex. R. s. 3 עַל שֵׁם שֶׁעֲבְרִי יִם why</p>
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The Hebrew word עבראית – “Ibrayth” and the Aramaic word עבראית “Ibrayith” can each refer to the Hebrew language or the Aramaic language. We know from history and other Biblical evidence that Aramaic was the common tongue of first century Israel.

The Greek text uses the word Ἑβραῖς – “Hebrais”. Thayer's Greek-English Lexicon has this definition for the word:

1446 Ἑβραῖς Hebrais heb-rah-is' from 1443; TDNT-3:356,372; n f AV-Hebrew 3; 3

1) Hebrew, the Hebrew language, not that however in which the OT was written but the Chaldee, which at the time of Jesus and the apostles had long superseded it in Palestine.

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Webster's unabridged 20th century Dictionary defines "**Chaldee**" as **The Aramaic language** of the Chaldeans (Babylonians 600 B.C.). The Greek **Ἑβραῖς** – "**Hebrais**" refers only to Aramaic according to Thayer, and he is the standard Greek authority for Koine Greek. This Greek word occurs three times in The Greek NT- all in Acts (this is the first reference). The word **Ἑβραῖστί** is also used in The Greek NT and in The Apocrypha. It is the same word, only in a different case, called the dative case; it means "**In Aramaic**"; Here is Thayer's again: 1447 Ἑβραῖστί Hebraisti heb-rah-is-tee" from 1446; TDNT-3:356,372; adv; AV-in the Hebrew tongue 3, in the Hebrew 2, in Hebrew 1; 6

1) in Hebrew, i.e. in Chaldee.

Both Greek forms occur a total of nine times in The Greek NT: four times in John, three in Acts and two in Revelation. They also occur in the LXX apocrypha of Sirach one time and 4th Maccabees twice. All refer to the Aramaic language.

Here is **The American Heritage Dictionary** entry for "**Aramaic**":

Ar-a-ma-ic (är'ə-mā'ik) n. A Semitic language, comprising several dialects, originally of the ancient Arameans but widely used by non-Aramean peoples throughout southwest Asia from the seventh century B.C. to the seventh century A.D. Also called Aramean, **Chaldean**. --**Ar'a-ma'ic** adj.

So **The Greek NT** testifies unequivocally that the language of Israel in the first century was Aramaic.

Chapter 22

- 1 אחא (brothers) ואבהתא (& fathers) שמעו (hear) מפק ברוח (my defense) דלותכון (which is unto you)
- 2 וכד (& when) שמעו (they heard) דעבראית (that Aramaic *) ממלל (speaking) הנא (he was) עמהון (with them) יתיראית (all the more) בהלו (they were quiet) ואמר (& he said) להון (to them)
- 3 אתרבית (I was raised) דין (but) בהרא (in this) מדינתא (city) על (by) גנב (the side of) רגלוי (of the feet) דגמליאל (of Gamaliel) ואתרדית (& I was instructed) נמיראית (perfectly) בנמוסא (in the tradition) דאבתן (of our fathers) ואיתי (& a being) הוית (I am) טננא (zealous) דאלהא (of God) איך (as) מא (that) דאף (also) אנתון (you) כלכון (all of you) איתכון (you are)
- 4 ולהרא (& this) אורחא (way) רדפת (I persecuted) עדמא (unto) למותא (death) כד (as) אסר (bind) הוית (I would) ומשלם (& deliver) הוית (I would) לבית אסירא (to prison) גברא (men) ונשא (& women)
- 5 איך (according to) מא (what) דסהד (witnessed) עלי (of me) רב (The High) כהנא (Priest) וכלהון (& all) קשישא (The Elders) דמנהון (from whom) קבלת (I received) אנרתא (warrants) דאזל (to go) לות (to) אחא (the brethren) דבדרמסוק (who are in Darmsuq) דאף (so that also) להנן (to Jerusalem) דאית (who) הוו (were) תמן (there) איתא (I brought) אנן (them) לאורשלם (capital) כד (as) אסירין (prisoners) ונקבלון (& they would receive) מסם (punishment) ברשא (punishment)
- 6 וכד (& when) אזל (going) הוית (I was) ושרית (& began) מומטא (approaching) אנא (I) לדדרמסוק (Darmsuq) כפלגה (at mid-day) דיומא (day) מן (from) תחית (under) שליא (the quiet) מן (of) שמיא (the Heavens) אזלג (burst) עלי (upon me) נוהרא (a light) סניאא (great)
- 7 ונפלת (& I fell) על (on) ארעא (the land) ושמעת (& I heard) קלא (a voice) דאמר (saying) הוא (was) לי (to me) שאול (Shaul) שאול (Shaul) מנא (why?) רדף (persecute) אנת (you) לי (Me)
- 8 אנא (I) דין (but) ענית (I answered) ואמרת (& I said) מן (who?) אנת (you) מרי (my Lord) והו (he) אמר (& he) לי (said) אנא (to me) הו (I) הו (am) ישוע (Yeshua) נצריא (the Nazarene) דאנת (Whom you) רדף (persecuting) אנת (are)
- 9 ואנשא (& the men) דאית (who) הוו (were) עמי (with me) חזון (they saw) נוהרא (the light) קלא (the voice) דין (but) לא (not) שמעו (they heard) דהו (which) דממלל (speaking) הוא (was) עמי (with me)
- 10 ואמרת (& I said) מנא (what?) אעבד (shall I do) מרי (my Lord) ומרין (& our Lord) אמר (said) לי (to me) קום (rise) זל (go) לדדרמסוק (to Darmsuq) ותמן (& there) נתמלל (will be spoken) עמך (with you) על (about) כל (every) מדרם (thing) דמתפקד (that will be commanded) לך (to you) דתעבד (to do)
- 11 וכד (& when) לא (nothing) מתחזא (seen) הוא (was) לי (by me) משל (because of) תשבחותה (the glory) דנוהרא (of light) הו (that) אחודוני (held me) באידי (by my hands) הנון (they) דעמי (who with me) הוו (were) ועלת (& I went) לדדרמסוק (to Darmsuq)
- 12 וגברא (& man) חד (one) חנניא (Khanan-Yah) כאנא (righteous) בנמוסא (in the Law) איך (as) דסהדין (testifying)

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הוו עלוהי (they were) עלוהי (about him) כלהון (all of them) יהודיא (the Jews) דתמן (who were there)

13 אתא (he came) לותי (to me) ואמר (& said) לי (to me) שאול (Shaul) אחי (brother) פתח (open) עיניך (your eyes) ובה (in it) בשעתא (in the moment) אתפתח (were opened) עיני (my eyes) וחרת (in it) בה (& I saw)

14 ואמר (& said) לי (to me) אלהא (The God) דאבתתן (of our fathers) אקימך (appointed you) למדע (to know) צבינה (His will) ותחזא (& to see) לזדיקא (The Righteous One) ותשמע (& to hear) קלא (the voice) מן (from) פומה (His mouth)

15 ותהוא (& you shall be) לה (to Him) סהדא (a witness) לות (to) כלהון (all) בנינשא (children of men) על (about) כול (everything) מא (whatever) דחזית (you have seen) ושמעית (& you have heard)

16 והשא (now) מנא (why?) משתוחר (wait) אנת (you) קום (arise) עמד (be baptized) ואתרכא (& be cleansed) מן (from) חטהיך (your sins) כד (while) קרא (call) אנת (you) שמה (His Name)

17 והפכת (& I returned) אתית (I came) לכא (here) לאורשלם (to Jerusalem) וצלית (& I prayed) בהיכלא (in the temple)

18 וחזיתיה (& I saw Him) בחזו (in a vision) כד (as) אמר (he said) לי (to me) אסתרהב (hurry) ופוק (& depart) לך (you) מן (from) אורשלם (Jerusalem) מטל (because) דלא (that not) מקבלין (they receive) סהדותך (your testimony) דעלי (about Me)

19 ואנא (& I) אמרת (said) מרי (my Lord) אף (also) הנון (they) ידעין (know) דאנא (that I) משלם (delivered) הוית (have) לבנת אסירא (to prison) ומחא (& beaten) הוית (I have) בכל (in all) כנושן (our synagogues) לאילין (those) דמהימנין (who believed) הוו (have) בך (in You)

20 וכד (& when) מתאשר (shed) הוא (was) דמה (the blood) דאסטפנס (of Estephanos) סהדך (Your witness) ואף (also) אנא (I) עמהון (with them) קאם (standing) הוית (I was) ושלם (& consenting) הוית (I was) לצבינהון (to their will) דקטלוהי (who killed him) ונטר (& keeping) הוית (I was) מאנא (the garments) דאילין (of those) דרגמין (who stoning) הוו (were) לה (him)

21 ואמר (& He said) לי (to me) זל (go) דאנא (for I) משרר (sending) אנא (am) לך (you) לרוחקא (far away) למכרזו (to preach) לעממא (to the Gentiles)

22 וכד (& when) שמעוהי (they heard him) לפולוס (Paulus) עדמא (until) להדא (this) מלתא (word) ארימו (they raised) קלהון (their voice) וקעו (& shouted) נשתקל (to lift up) מן (from) ארעא (the earth) אינא (one) דהכנא (who such) הו (is) לא (not) גיר (for) ולא (it is right) לה (for him) למחא (to live)

23 וכד (& as) מבנגנין (yelling) הוו (they were) ומשרדין (& throwing) הוו (were) מאניהון (their garments) ומסקין (& casting up) הוו (they were) חלא (dust) לשמיא (toward Heaven)

24 פקד (commanded) כלירכא (the Chiliarch) דנעלונה (to take him) למשריתא (to the encampment) ופקד (& ordered) דבנגדא (that by scourging) נשתאל איך (he be questioned) איך (so as) דנדע (to know) מטל (against him) אידא (for) עלתא (what?) קעין (cause) קעין (crying out) הוו (they were) עלוהי (against him)

25 וכד (& when) מתחוהי (they had stretched him) בערקא (with leather straps) אמר (said) הו (he) פולוס (Paulus) לקנטרונא (to the Centurion) דקאם (who standing) הו (was) עלוהי (over him) מפס (is it allowed) לכון (for you) דלגברא (that a man) רהומיא (a Roman) דלא (who not) מחיב (condemned) דהנגדון (to scourge)

26 וכד (& when) שמע (heard) קנטרונא (The Centurion) קרא (he called) לות (to) כלירכא (the Chiliarch) ואמר (& said) לה (to him) מנא (what?) עבד (have done) אנת (you) הנא (this) גיר (for) גברא (man) רהומיא (a Roman) הו (is)

27 וקרב (& came) לוותה (to him) כלירכא (The Chiliarch) ואמר (& said) לה (to him) אמר (tell) לי (me) אנת (are?) רהומיא (Roman) אנת (you) ואמר (& he said) לה (to him) אין (Yes)

28 וענא (& answered) כלירכא (The Chiliarch) ואמר (& said) אנא (I) בכספא (with money) סניאא (much) קניתה (bought it) לרהומיותא (Roman citizenship) אמר (said) לה (to him) פולוס (Paulus) אנא (I)

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דיין אף (but) אף (also) בה (with it) אתילדת (I was born)

29 ומחדא (& at once) פרקו (they withdrew) להון. מנה (them) מנה (from him) הנון (those) דבעין (who seeking) הוו (were) למגנדותה (to scourge him) ודחל (& was afraid) כלירכא (the Chiliarch) כד (when) ילף (he learned) דרהומיא (that Roman) הו (he was) על (for) דפכרה (that he bound him) הוא (had)

30 וליומא (& the day) אחרנא (next) צבא (wanted) הוא (he) למודע (to know) שריראית (truly) דמנא (what?) הי (was) קטגורותא (the accusation) דמיתין (brought) הו (had) עלוהי (against him) יהודיא (the Jews) ושריהי (& he released him) ופקד (he commanded) דנאתון (to come) רבי (Chief) כהנא (Priests) וכלה (& all) כנשא (the Council) דרשיהון (of their rulers) ודבר (& he led) לפולוס (Paulus) ואחת (& brought him down) אקימה (he stood him) בינתהון (in the midst of them)

Chapter 23

1 וכד (& when) חר (gazed) פולוס (Paulus) בכנשהון (at the assembly) אמר (he said) גברא (men) אחי (brothers) אנה (I) בכל (in all) תארתא (conscience) טבתא (good) אתדברת (I have lived) קדם (before) אלהא (God) עדמא (until) ליומנא (today)

2 וחנניא (& Khanan-Yah) כהנא (the priest) פקד (commanded) להנון (those) דקימין (who stood) על (on) גבה (the side) דנמחונה (to hit) לפולוס (Paulus) על (on) פומה (his mouth)

3 ופולוס (& Paulus) אמר (said) לה (to him) עתיד (going) הו (is) אלהא (God) דנמחוך (to strike you) אסתא (a wall) מחורתא (whitened) ואנת (& you) יתב (sitting) אנת (are) דאן (judge) אנת (you) לי (me) איך (according to) דבנמוסא (the law) כד (when) עבר (violate) אנת (you) על (against) נמוסא (the law) ופקד (& command) אנת (you) דנמחונני (to strike me)

4 ואילין (& those) דקימין (who standing) הוו (were) תמן (there) אמרין (were saying) לה (to him) לכהנא (the priest) דאלהא (of God) מצחא (accuse) אנת (you)

5 אמר (said) להון (to them) פולוס (Paulus) לא (not) ידע (aware) הוית (I was) אחי (brothers) דכהנא (that the Priest) הו (he is) כתיב (written) הו (it is) גיר (for) דלרשא ("The Ruler curse") לא (of your people)

6 וכד (& when) ידע (knew) פולוס (Paulus) דמנה (some) דעמא (of the people) איתוהי (was) דזדוקיא (of Zadoqia) ומנה (& some) דפרישא (of Pharisha) קעא (shouting) הוא (he was) בכנשא (in the council) גברא אחי (men) אנה (I) פרישא (Pharisha) אנה (am) בר (son of) פרישא (a Pharisha) ועל (& for) סברא (the hope) דקימתא (of the resurrection) דמיתא (of the dead) מתדין (I am) אנה (judged)

7 וכד (& when) הדא (this) אמר (he said) נפלו (fell) חד (one) בחד (upon another) פרישא (Pharisha) וזדוקיא (& Zadoqia) ואתפלג (& was divided) עמא (the people)

8 זדוקיא (Zadokia) גיר (for) אמרין (were saying) דלית (there is no) קימתא (resurrection) ולא (neither) מלאכא (angel) ולא (nor) רוחא (spirit) פרישא (The Pharisha) דיין (but) מודין (confess) בכלהין (*all of these)

9 והוא (& there was) קלא (noise) רבא (great) וקמו (stood) אנשא (some) ספרא (scribes) מן (of) גבא (the side) דפרישא (of the Pharisha) ונצין (& contending) הוו (they were) עמהון (with them) ואמרין (& they were saying) לא (not) משכחין (we find) מדם (anything) דביש (evil) בהנא (in this) גברא (man) אן (if) דיין (but) רוחא (The Spirit) או (or) מלאכא (an angel) מלל (spoke) עמה (with him) מנא (what?) אית (is there) בהדא (in it) (*in that)

C * The Majority Greek text and TR (KJV Greek) has $\mu\eta$ $\theta\epsilon\sigma\mu\alpha\chi\omega\mu\epsilon\nu$ - "Let us not fight God". The Following are the actual Peshitta reading with the 2nd & 3rd words combined (אנת פלג) and the majority Greek reading in Aramaic below it, both in Dead Sea Scroll Aramaic script:

Peshitta reading: אנת פלג פלג - "What is there in that?"

Majority Greek reading in Aramaic: אנת פלג פלג - "Shall we resist The Lord?"

The two readings are very similar looking in the DSS Aramaic script, leading me to believe that a Greek translator mistook the one for the other and gave us the Majority Greek reading as found in The King James Version of this verse.

10 וכד (& when) הוא (there was) שנושיא (an uproar) רבא (great) בינתהון (among them) דחל (afraid) הוא (was) כלירכא (the Chiliarch) דלמא (lest) נפשחונה (they would tear apart) לפולוס (Paulus)



ושלח (& he sent) לרהומיא (Romans) דנאתון (to go) נחטפונה (snatch him) מן (from) מצעתהון (their midst) ונעלונה (& bring him) למשריתא (to the encampment)

11 וכד (& when) הוא (he was) לליא (the night) אתהזי (appeared) לה (to him) מרן (our Lord) לפולוס (to Paulus) ואמר (& said) לה (to him) אתחיל (be strong) מטל (because) דאיך (as) דאסהדת (you testified) עלי (of Me) באורשלים (in Jerusalem) הכנא (thus) עתיד (are going) אנת (you) דאיך (also) ברהומיא (in Rome) תסהד (to testify)

12 וכד (& when) הוא (it was) צפרא (dawn) אתכנשו (gathered) הוון (were) אנשין (some) מן (of) יהודיא (the Jews) ואחרמו (& they put a curse) עליהון (upon themselves) דלא (that not) נאכלון (they would eat) ולא (neither) נשתון (would they drink) עדמא (until) דנקטלונה (they would kill him) לפולוס (Paulus)

13 הוין (there) הוון (were) דין (but) הנון (those) דאקימו (who established) במומתא (in an oath) הנא (this) קימא (covenant) יתיר (more) מן (more) ארבעין (forty) גברין (men)

14 ואתקרבו (& they came) לות (to) כהנא (The Priests) ולות (& to) קשישא (The Elders) ואמרין (& saying) הוון (they were) דחרמא ("A curse" אחרמן (we have cursed) עלין (upon us) דמדם (that anything) לא (not) נטעם (we shall taste) עדמא (until) דנקטול (we shall kill) לפולוס (Paulus)

15 והשא (& now) בעו (ask) אנתון (you) ורשא (The Rulers) דכנושתא (of the Council) מן (from) כלירכא (The Chiliarch) דניתויהי (to bring him) לותכוון (as if) איך (seek) בעין (we are ready) אנתון (you) דתבצון (to examine) שריראית (properly) סוערנה (his conduct) וחנן (& we) מטיבינן (in your presence) דנקטליוהי (to kill him) עדלא (before) נמטא (he arrives) לותכוון (to bring him)

16 ושמע (& heard) הוא (had) בר (son of) חתה (the sister) דפולוס (of Paulus) אפרסנא (plot) הנא (this) ועל (& he entered) למשריתא (the encampment) ובדק (& informed) לפולוס (Paulus)

17 ושדר (& sent) פולוס (Paulus) קרא (he called) לחד (one) מן (of) קנטרונא (the Centurions) ואמר (& said) לה (to him) אובל (escort) לעלימא (young man) הנא (this) לות (to) כלירכא (The Chiliarch) אית (has) לה (he) גיר (for) מדם (something) דנאמר (to say) לה (to him)

18 ודברה (& led him) קנטרונא (The Centurion) לעלימא (the youth) ואעלה (& brought him) לות (to) כלירכא (The Chiliarch) ואמר (& said) פולוס (Paulus) אסירא (the prisoner) קרני (called me) ובעא (& begged) מני (of me) דאיתא (to bring) הנא (this) עלימא (young man) לותך (unto you) דאית (who has) לה (to him) מדם (something) דנאמר (to say) לך (to you)

19 ואחדה (& held him) באידה (by his hand) כלירכא (The Chiliarch) לעלימא (the youth) ונגדה (& drew him) לחד (to one) גבא (side) ומשאל (& asking) הנא (he was) לה (him) דמנא ("What?") אית (have) לך (you) דתאמר (to say) לי (to me)

20 ואמר (& said) לה (to him) עלימא (the youth) יהודיא (the Judeans) אתחשבו (have planned) דנבעון (to entreat) מנך (of you) דתחת (to send down) לפולוס (Paulus) מחר (tomorrow) לכנשהון (to their Council) איך (as if) צבין (they want) מדם (something) יתיר (more) דנאלפון (to learn) מנה (from him)

21 אנת (you) הכיל (therefore) לא (not) תתטיפס (believe) להון (them) הא (behold) גיר (for) יתיר (more) מן (than) ארבעין (forty) גברין (men) מנהון (of them) נטרין (are watching) לה (for him) בכמאנא (in ambush) ואחרמו (& have put a curse) על (on) נפשהון (themselves) דלא (that not) נאכלון (to eat) ולא (nor) נשתון (to drink) עדמא (until) דנקטלונה (they kill him) והא (& behold) מטיבין (they are ready) ומקוין (& waiting) לשוודיך (for your promise)

22 ושריהי (& dismissed him) כלירכא (The Chiliarch) לעלימא (the youth) כד (as) פקדה (he ordered) דאנש (a man) לא (not) נדע (would know) דהלין (that these things) ברקת (you have shown) לי (me)

23 וקרא (& he called) לתרין (two) קנטרונין (Centurions) ואמר (& said) להון (to them) זלו (go) עתדו (prepare) רהומיא (Romans) מאתיין (two hundred) דנאלון (to go) לקסריא (to Qesaria) ופרשא (& horsemen) שבעין (seventy) ושדיין (shooters) בימינא (* right handed) מאתיין (two hundred) דנפקון (to go out) מן (from) תלת (third) שעה (hour) בלליא (in the night)

24 טיבו (prepare) דין (but) אף (also) בעירא (beasts of burden) איך (so) דנרכבון (they may mount) לפולוס (Paulus) ונפלטונה (& let him escape) לות (to) פילכס (Filix) הגמונא (The Governor)

25 וכתב (& he wrote) אנרתא (a letter) יהב (he gave) להון (to them) דאית (who were) בה (with him) הכנא (thus)

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פרכסס דשליחא

26 לוסיוס (Lusius) לפילכס (to Filix) הגמונא (The Governor) נציחא (The Excellent) שלם (Greeting)

27 לגברא (man) הנא (this) אחרו (seized) יהודיא (the Judeans)
איך (so as) דנקטלונה (to kill him) וקמת (& I helped) אנא (I) עם (with) רהומיא (the Romans)
ופרקתה (& I saved him) כד (when) ילפת (I learned) דרהומיא (that Roman) הו (he is)

28 וכד (& when) בעא (sought) הוית (I had) למדע (to know) עלתא (the cause) דמטלתה (for which)
רשין (accusing) הוו (they were) לה (him) אהתתה (I brought him down) לכנשהוין (to their Council)

29 ואשכחת (& I found) דעל (that about) זטמא (charges) דנמוסהוין (of their law) רשין (accusing) הוו (they were)
לה (him) ועלתא (& a cause) דשניא (that worthy) לאסורא (for imprisonment) או (or) למותא (for death)
לית (not) הוא (was) לותה (against him)

30 וכד (& when) אתבדק (it was shown) לי (to me) נכלא (a plot) בכמאנא (by ambush) דעברו (that made)
עלוהי (against him) יהודיא (the Judeans) מחדא (at once) שדרתה (I sent him) לותך (to you)
ופקדת (& I ordered) לקטרגוהי (his accusers) דנאתוין (to go) ונאמרוין (& to speak) עמה (with him)
קדמויך (before you) הוי (be) חלים (well)

31 הידיין (then) רהומיא (the Romans) איך (as) דאתפקדו (they were ordered) דברוהי (brought him) לפולוס (Paulus)
בלליא (in the night) ואיתוהי (& brought him) לאנטיפטריס (to Antipatris) מדינתא (the city)

32 וליומא (& the day) אחרנא (next) שרו (dismissed) פרשא (the horsemen)
לרגלא (the foot soldiers) חבריהוין (their comrades) דנהפכוין (to return) למשריתא (to camp)

33 ואיתוהי (& they brought him) לקסריא (to Qesaria) ויהבו (& gave) אנרתא (the letter)
להגמונא (to The Governor) ואקימוהי (& presented him) קדמוהי (before him) לפולוס (Paulus)

34 וכד (& when) קרא (he read) אנרתא (the letter) משאל (asking) הוא (he was) לה (him)
דמן (that from) איך (which?) הופרכיא (province) איתוהי (he was) וכד (& when)
ילף (he learned) דמן (that from) קיליקיא (Qiliqia)

35 אמר (he said) לה (to him) שמע (shall hear) אנא (I) לך (you) מא (whenever)
דאתו (have come) קטרגניך (your accusers) ופקד (& he commanded) דנטרונה (to keep him)
בפרטורין (in The Praetorium) דהרודס (of Herodus)

Chapter 24

1 ומן (& from) בתר (after) יומתא (days) חמשא (five) נחת (descended) חנניא (Khanan-Yah) רב (High)
כהנא (The Priest) עם (with) קשישא (The Elders) ועם (& with) מרטלוס (Tertullus) רהטרא (the orator)
ואודעו (& they informed) להגמונא (The Governor) על (concerning) פולוס (Paulus)

2 וכד (& when) אתקרי (he was called) אקף (beginning) הוא (he was) מרטלוס (Tertullus)
מקטרג (to accuse) לה (him) ואמר (& said) בסונאא (in abundance) דשינא (of tranquility) עמדינן (we dwell)
מטלתך (because of you) ותקנתא (& excellent stability) סניאתא (much) הוי (is) לעמא (to people)
הנא (this) בשקל (in receiving) מענדך (your care)

3 וכלן (& we all) בכל (in every) דוך (place) מקבלינן (we receive) טיבותך (your grace)
נציחא (Excellent) פילכס (Felix)

4 דלא (that not) דין (but) גלאיך (we may weary you) בסניאתא (with many things)
בעא (beg) אנא (I) מנדך (of you) דתשמע (to hear) למכיכותן (our lowliness) בפסיקתא (briefly)

5 אשכחן (we have found) גיר (for) לגברא (man) הנא (this) דאיתוהי (who is) משחטנא (a corruptor)
ומעיר (& an arouser) שגושיא (of tumult) לכלהוין (to all of them) יהודיא (the Jews)
דבכלה (who are in every) ארעא (land) רשא (the leader) הו (he is)
גיר (for) דיולפנא (of the teaching) דנצריא (of The Nazarene)

6 ולהיכלן (& our temple) צבא (he wanted) למסיבו (to defile) וכד (& when) אחרנוהי (we seized him)
בעין (we sought) דנדוניוהי (to judge him) איך (according to) דבנמוסן (what is in our Law)



7 אתא (came) דין (but) לוסיס (Lusias) כלירכא (The Chiliarch) ובקטירא (& with violence) סניאא (great) מן (from) אידין (our hands) אעדיה (snatched him) ולך (& to you) שדרה (sent him)

8 ופקד (& he commanded) לקטרנגודי (his accusers) דנאתון (to come) לותך (unto you) ומשכח (& can) אנת (you) כד (when) משאל (question) אנת (you) לה (him) דתאלף (to learn) מנה (from him) על (concerning) כלהין (all) הלין (these things) דמקטרנין (of which we accuse) לה (him)

9 אריבו (cried out) דין (but) עלוהי (concerning him) אף (also) הנון (those) יהודיא (Jews) כד (as) אמרין (they were saying) דהלין ("These things") הכנא (so) אנין ("are")

10 ורמוז (& beckoned) הגמונא (The Governor) לפולוס (to Paulus) דנמלל (to speak) וענא (& answered) פולוס (Paulus) ואמר (& said) מן (of) שניא (years) סניאתא (many) ידע (know) אנא (I) דאיתך (that you are) דינא (The Judge) דעמא (of nation) הנא (this) ומטל (& because of) הנא (this) חדיאית (gladly) נפק (render) אנא (I) רוחא (a defense) על (for) אפי (the sake of) נפשי (myself)

11 כד (as) משכח (may) אנת (you) למדע (know) דלית (it is not) לי (for me) יתיר (more) מן (than) תרעסר (twelve) יומין (days) דסלקת (since I came up) לאורשלם (to Jerusalem) למסגד (to worship)

12 ולא (neither) אשכחוני (did they find me) דממלל (that was speaking) אנא (I) עם (with) אנש (a man) בהיכלא (in the temple) ואפלא (nor) כנשא (a crowd) דכנש (that gathered) אנא (I) לא (not) בכנושתהון (in their synagogues) ולא (neither) במדינתא (in the city)

13 ולא (neither) דנחווין (to demonstrate) מטיא (has it come) באידיהון (into their hands) קדמיך (before you) על (concerning) מדם (anything) דהשא (of which now) מקטרנין (they accuse) לי (me)

Neither are they able to demonstrate before you concerning anything of which they now accuse me.

14 ברם (yet) דין (but) הדא (this) מודא (confess) אנא (I) דבה (that in it) בהנא (in the same) יולפנא (doctrine) דאמרין (of which they speak) ביה (in it) פלח (serve) אנא (I) לאלהא (The God) דאבהי (of my fathers) כד (as) מהימן (believe) אנא (I) לכלהין (all things) דכתיבין (which are written) בנמוסא (in The Law) ובנביא (& in The Prophets)

15 וכד (& while) אית (have) לי (I) סברא (hope) על (upon) אלהא (God) אינא (which) דאף (so also) הנון (they) הלין (these things) מסברין (preach) דעתידא (that there is going) דתהוא (to be) קימתא (resurrection) דמן (which is of) בית (the place) מיתא (of the dead) דכאנא (of the righteous) ודעולא (& of the evil)

16 מטל (because of) הנא (this) אף (also) עמל (labor) אנא (I) דתארתא (that a conscience) דכיתא (pure) תהוא (may be) לי (to me) קדם (before) אלהא (God) וקדם (& before) בני (the sons) אנשא (of men) אמינאית (always)

17 לשנין (years) דין (but) סניאן (many) אתית (I have come) לות (to) בני (the children of) עמא (people) דיילי (my) דאתל (to give) זדקתא (charity) ואקרב (& to offer) קורבנא (gifts)

18 ואשכחוני (found me) הלין (these men) בהיכלא (in the temple) כד (when) מדכי (was purified) אנא (I) לא (not) עם (with) כנשא (the crowds) אפלא (neither) בשנושיא (with a tumult)

19 אלא (but) אן (if) דשנשו (they stirred up) אנשין (people) יהודיא (the Jews) דאתו (who came) מן (from) אסיא (Asia) אילין (those) דולא (who obligated) הוא (are) דנקומון (to stand) עמי (with me) קדמיך (before you) ונקטרנגון (& to bring charge) מדם (whatever) דאית (have) להון (they)

20 או (or) הנון (they) הלין (these) נאמרין (let say) מנא (what?) אשכחו (they have found) בי (in me) סכלותא (offense) כד (when) קמת (I stood) קדם (before) כנשהון (their Council)

21 אלא (except) אן (only) הדא (this) חדא (one) מלתא (statement) דקעית (which I cried) כד (when) קאם (stood) אנא (I) בינתהון (in their midst) דעל (that for) קימתא (the resurrection) דמיתא (of the dead) מתדין (am judged) אנא (I) יומנא (before you) קדמיכון (today)

22 פילכס (Felix) דין (but) מטל (because) דידע (knew) הוא (he) לה (it) לאורחא (way) הדא (this) מליאית (fully) תהי (he deferred) אנון (them) כד (when) אמר (he said) דמא ("When") דאתא (comes) כלירכא (The Chiliarch) שמע (shall hear) אנא (I) בינתכון ("between you")

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פרכסס דשליחא

23 ופקד (& he ordered) לקנטרונא (the Centurion) דנטרויהי (to guard him) לפולוס (Paulus) בניחא (at ease) ודלא (& that not) אנש (a man) מן (of) ידועויהי (his acquaintances) נתכלא (would be forbidden) דנהוא (to be) משמש (ministering) לה (to him)

24 ומן (& from) בתר (after) קליל (a few) יומתא (days) שדר (sent) פילכס (Felix) נדורסלא (& Dursila *) אנתתה (his wife) דאיתיה (who) הות (was) יהודייתא (a Jewess) וקרו (& they called) לה (him) לפולוס (Paulus) ושמעו (& they heard) מנה (from him) על (concerning) הימנחא (the faith) דמשיחא (of The Messiah)

25 וכד (& when) ממלל (he was speaking) עמהון (with them) על (of) זדיקותא (righteousness) ועל (& upon) קדישותא (holiness) ועל (& upon) דינא (judgment) דעתיך (that was going) אתמלי (to be fulfilled) דחלתא (was afraid) פילכס (Felix) ואמר (& he said) דהשא (now) זל (go) ואמתי (& when) דנהוא (there is) לי (to me) אתרא (a place) אשרד (I shall send) בתרך (after you)

26 סבר (hoped) הוא (he had) גיר (for) דשוחדא (that a bribe) מתיהב (be given) הוא (would) לה (to him) מן (by) פולוס (Paulus) מטל (because of) הך (this) אף (also) אמינאית (continually) משרד (sending) הוא (he was) מיתא (to bring) לה (to him) וממלל (& speaking) עמה (with him)

27 וכד (& when) מלי (were fulfilled) לה (to him) תרתין (two) שנין (years) אחרנא (the next) הגמונא (Governor) אתא (come) הוא (was) לדוכתה (in his place) דמתקרא (who called) הוא (was) פרקיוס-פהסטוס (Porcius-Festus) פילכס (Felix) דין (but) איך (so as) דנעבד (to do) טיבותא (a favor) ביהודיא (for the Jews) שבקה (he left him) לפולוס (Paulus) כד (as) אסיר (a prisoner)

Chapter 25

1 וכד (& when) אתא (came) פהסטוס (Festus) לקסריא (to Qesaria) בתר (after) תלתא (three) יומין (days) סלק (he came up) לאורשלם (to Jerusalem)

2 ואודעויהי (& informed him) רבי (The Chief) כהנא (Priests) ורשא (& the Rulers) דיהודיא (of the Jews) על (concerning) פולוס (Paulus) ובעיין (& inquiring) הוו (they were) מנה (of him)

3 כד (when) שאלין (they asked) לה (to him) הדא (this) טיבותא (favor) דנשדר (to send) ניתויהי (to bring him) לאורשלם (to Jerusalem) כד (when) עברין (making) הוו (they were) כמאנא (an ambush) באורחא (by the road) דנקטלוניהי (to kill him)

4 ופהסטוס (& Festus) פני (returned) פתגמא (answer) דפולוס (that Paulus) מתנטר (is kept) בקסריא (in Qesaria) ואנא (& I) מסרהב (hurry) אנא (I) דאחזוק (to travel)

5 אילין (those) הכיל (therefore) דאית (who are) בכון (among you) דמטיא (of whom it has come) באידיהון (to their hands) נחתון (to go down) עמן (with us) ועל (& upon) כל (every) סכלו (offense) דאית (there is) בה (with him) בגברא (with the man) נקטרגון (to accuse)

6 וכד (& when) הוא (he was) תמן (there) יומתא (days) תמניא (eight) או (or) עסרא (ten) נחת (went down) לה (he) לקסריא (to Qesaria) וליומא (& the day) אחרנא (next) יתב (he sat) על (on) ביים (the judgment seat) ופקד (& commanded) דניתון (to bring) לפולוס (Paulus)

7 וכד (& when) אתא (he came) חדרויהי (surrounded him) יהודיא (the Jews) דנחתו (who descended) מן (from) אורשלם (Jerusalem) ורשא (& the Leaders) סגיאא (many) וקשיא (& hard things) מיתין (brought) הוו (had) בתרה (after him) אילין (those things) דלא (that not) משכחין (able) הוו (they were) דנחון (to show)

8 וכד (& when) פולוס (Paulus) נפק (rendered) הוא (had) רוחא (a defense) דלא (that not) אככל (he had violated) מדרם (anything) לא (not) בנמוסא (the Law) דיהודיא (of the Jews) ולא (neither) בהיכלא (the temple) ולא (neither) בקסר (Qesar)

9 פהסטוס (Festus) דין (but) מטל (because) דצבא (wanted) הוא (he had) דנרשא (to confer) טיבותא (a favor) ביהודיא (the Jews) אמר (said) לה (to him) לפולוס (to Paulus) צבא (will) אנת (you) דתסק (go up) לאורשלם (to Jerusalem) ותמן (& there) על (on) הלין (these things) תתדין (be judged) קדמי (before me)

10 ענא (answered) פולוס (Paulus) ואמר (& said) על (on) ביים (the judgment seat) דקסר (of Qesar) קאם (stand) אנא (I)

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הרכא (here) הו (it is) זרק (it is right) לי (for me) למתדנו (to be judged) לא (not) מדם (a thing) חטית (have I sinned) ליהודיא (against the Jews) איך (as) דאף (also) אנת (you) ידע (know) אנת (you)

11 ואן (& if) סכלותא (an offense) עבידא (was done) לי (by me) או (or) מדם (anything) דשוא (worthy) למותא (of death) לא (not) משתאל (excuse myself) אנה (I) מן (from) מותא (death) אן (if) דין (but) לית (there is not) מדם (anything) צאדי מן (of) הלין (these things) דמקטרגין (that they accuse) לי (me) לא (not) אנש (a man) יהב (will give) לי (me) להון (to them) מוהבת (as a gift) בנגודי (an appeal) דקסר (to Qesar) קרא (invoke) אנה (I)

12 הירין (then) פהסטוס (Festus) מלל (spoke) עם (with) בני (the sons) מלכה (of the kingdom) ואמר (& said) בנן (an appeal) קסר (of Qesar) קרית (you have invoked) לות (to) קסר (Qesar) אזל (will go) אנת (you)

13 וכד (& when) הוו (passed) יומתא (days) נחת (came down) אנרפוס (Agrippus) מלכא (the king) וברניקא (& Berniqa) לקסריא (to Qesaria) דנשאלון (to inquire) שלמה (the welfare) דפהסטוס (of Festus)

14 וכד (& when) הוו (they were) לותה (with him) יומתא (some days) אשתעי (related) פהסטוס (Festus) למלכא (to The King) דינה (the case) דפולוס (of Paulus) כד (when) אמר (he said) נברא (man) חד (one) אסירא (a prisoner) אשתבק (left) מן (from) אידי (the hands of) פילכס (Felix)

15 וכד (& when) הוית (I was) באורשלם (in Jerusalem) אודעו (informed) לי (me) עלוהי (about him) רבי (The Chief) כהנא (Priests) וקשישא (& Elders) דיהודיא (of the Jews) ובעו (& requested) דאעבד (that I make) להון (for them) דינא (a judgment) מנה (of him)

16 ואמרת (& I said) להון (to them) דלית (it is not) עידא (the custom) לרהומיא (for the Romans) דנתלון (to give) ברנשא (a son of man) מוהבת (as a favor) לקטלא (for slaughter) עדמא (until) דנאתא (shall come) בעל (the adversary) דינה (at law) ונכסיוהי (& shall blame him) באפוהי (to his face) ונתייב (& shall be given) לה (to him) אתרא (a place) למפק (to render) ברוחא (a defense) על (concerning) מא (that) דמתרשא (of which he is accused)

17 וכד (& when) אתית (I had come) לכא (here) דלא (without) תוהיא (delay) ליומא (the day) אחרנא (next) יתבת (I sat) על (on) בים (the judgment) ופקדת (& I ordered) דניתונידי (that they bring him) לי (to me) לנברא (the man)

18 וקמו (& stood) עמה (with him) קטרנגודי (his accusers) ולא (& not) אשכחו (could) מדם (any) רשינא (indictment) בישא (evil) דנהווין (demonstrate) עלוהי (against him) איך (like) מא (that) דסבר (I had) הוית (which supposed)

19 זטמא (inquiries) דין (but) מדם (one thing) מדם (or another) על (about) דחלתהון (their religion) אית (there) הווא (is) להון (to them) לותה (with him) ועל (& about) ישוע (Yeshua) אנש (a Man) דמית (Who had died) הו (Whom saying) הווא (was) פולוס (Paulus) דחי (that alive) הו (He is)

20 ומטל (& because) דלא (not) קאם (established) הוית (was) אנה (I) על (about) בעתא (inquiries) דהלין (of these things) אמרת (I said) הוית (had) לפולוס (to Paulus) דאן ("Do?") בעא (wish) אנת (you) דתאזל (to go) לאורשלם (to Jerusalem) ותמן (& there) תתדין (to be judged) על (on) הלין (these things)

21 הו (he) דין (but) בעא (requested) דנתנטר (to be kept) לדינה (for the judgment) דקסר (of Qesar) ופקדת (& I ordered) דנתנטר (that he be kept) עדמא (until) דאשדריוהי (I send him) לות (to) קסר (Qesar)

22 ואמר (& said) אנרפוס (Agrippus) צבא (like) הוית (I would) דאשמעוהי (to hear him) לגברא (man) הנא (this) ופהסטוס (& Festus) אמר (said) דלמחר ("Tomorrow") שמע (will hear) אנת (you) לה (him)

23 וליומא (& the day) אחרנא (next) אתא (came) אנרפוס (Agrippus) וברניקא (& Berniqa) בזוחא (with pomp) סניאא (great) ועל (& entered) לבית (the place of) דינא (judgment) עם (with) כלירכא (The Chiliarch) ורשא (& the leaders) דמודינתא (of the city) ופקד (& commanded) פהסטוס (Festus) ואתא (& came) פולוס (Paulus)

24 ואמר (& said) פהסטוס (Festus) אנרפוס (Agrippus) מלכא (the King) וכלכון (& all of you) גברא (men) דאיתוכון (you who are) עמן (with us) על (concerning) הנא (this) גברא (man) דחזין (whom see) אנתון (you) כלה (all) עמא (the people) דיהודיא (of the Jews) קבלני (complained to me) באורשלם (in Jerusalem) והרכא (& here) כד (when) קעין (shouting) דלא (that no) תוב (more) ולא (ought) להנא (this one) דנחא (to live)

25 אנה (I) דין (but) אדרכת (I have found) דמדם (that anything) דשוא (that is worthy) למותא (for death)

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לא סעיר (not) (has been done) לה (by him) ומטל (& because) דהו (he) בעא (asked) דנתנטר (to be kept) לדינה (for the judgment) דקסר (of Qesar) פקדת (I have commanded) דנשתדר (that he be sent)

26 ולא (not) ידע (know) אנא (I) מנא (what?) אכתוב (to write) עלוהי (about him) לקסר (to Qesar) מטל (because of) הנא (this) צבית (I decided) למיתותה (to bring him) קדמיכון (before you) ויתיראית (& especially) קדמיך (before you) מלכא (King) אנרפא (Agrippus) דמא (that when) דאשתאל (is examined) דינה (his case) אשכח (I may find) מנא (what) אכתוב (* I shall write)

*Critical Greek mss. have $\gamma\pi\alpha\upsilon\omega$ –“I shall write”; The Majority Greek Text has $\gamma\pi\alpha\upsilon\alpha\iota$ –“to write”. It just so happens that the Aramaic verb אכתוב –“Ektob” is the Imperfect tense, which has the future sense or can function as an infinitive- “to write”. The Greek readings seem to reflect the Aramaic grammar behind אכתוב –“Ektob”. This sort of scenario is common in the NT.

27 לא ניר (not) ולא (for) דכר (it is right) דכר (that when) משדרין (we send) נברא (a man) אסירא (a prisoner) דלא (that not) נכתוב (we would write) סכלותה (his offense)

Chapter 26

1 ואמר (& said) אנרפוס (Agrippus) לפולוס (to Paulus) מופס (it is allowed) לך (for you) לממללו (to speak) על אפי (on) נפשך (behalf of) הידין (yourself) פולוס (then) פולוס (Paulus) פשט (stretched out) אידה (his hand) ונפק (& offered) הוא (he) רוחא (a defense) ואמר (& said)

2 על כל (concerning) מא (everything) דמתרשא (whatever) אנא (of which accused) אנא (I am) מן (by) יהודיא (the Jews) מלכא (King) אנרפא (Agrippa) סבר (consider) אנא (I) על (of) נפשי (myself) דטובנא (that blessed) אנא (I am) דקדמיך (because before you) יומנא (today) נפק (bring) אנא (I) רוחא (a defense)

3 יתיראית (especially) דידיע (know) אנא (I) דמפס (that capable) אנת (you are) בכלהון (in all) זשמא (inquiries) ונמוסא (& the Law) דיהודיא (of the Jews) מטל (because of) הנא (this) בעא (ask) אנא (I) מנך (of you) דבמנרת (with endurance) רוחא (of spirit) תשמעני (you will hear me)

4 ידעין (aware) אנון (are) ניר (for) אף (also) הנון (those) יהודיא (the Jews) אן צבין (if) צבין (they wish) דנסהרון (to testify of) דוברי (my way of life) דמן (that from) מליית (my youth) דהו (that was) לי (to me) מן (from) שוריא (the beginning) בעמי (in my nation) ובאורשלם (& in Jerusalem)

5 מטל (because) דמן (that from) נוגרא (a long time) מפסין (they believe) בי (of me) דידיעין (who know) דביולפנא (for in the doctrine) רשיא (authorized) דפרישא (of the Pharisha) דיית (I lived)

6 והשא (now) על (for) סברא (the hope) דשוודיא (of the promise) דהוא (which) הוא (was) לאבהתן (to our fathers) מן (from) אלהא (God) קאם (stand) אנא (I) ומתדין (& judged) אנא (I am)

7 דעל (for unto) הנא (this) סברא (hope) תרתעסרא (the twelve) שרבן (our tribes) מסברן (we hope) דנמנען (to arrive) בצלותא (by prayer) חפיטתא (diligent) דאימנא (by day) ודלליא (& by night) ועלוהי (for it) על (for) הנא (this) סברא (hope) מתרשא (accused) אנא (I am) מן (by) אידי (the agency of) יהודיא (the Jews) מלכא (King) אנרפא (Agrippa)

8 מנא (How?) דינין (judge) אנתון (you) לא (not?) ולא (ought) דנהימן (we believe) דמקים (that raises) אלהא (God) מיתא (the dead)

9 אנא (I) ניר (for) מן (from) קדים (before) סמת (had set) ברעיני (in my mind) דסקובלא (that contrary) סניאא (many things) אסעור (I would commit) לוקבל (against) שמה (The Name) דישוע (of Yeshua) נצריא (The Nazarene)

10 הדרא (this) דעברת (that I did) אף (also) באורשלם (in Jerusalem) וקדישא (& saints) סניאא (many) ארמית (I cast) בית (into the house) אסירא (prison) בשולטנא (by authority) דקבלת (that I received) מן (from) רבי (Chief) כהנא (Priests) וכד (& when) מתקטלין (being killed) הוו (they were) מנהון (of them) אשתותפת (I took part with) לאילין (those) דחיבו (who condemned) אנון (them)

11 ובכל (& in every) כנושא (synagogue) משתנד (torturing) הוית (I was) בהון (them) כד (when) אלץ (pressing) הוית (I was) דנהוון (to be) מנדפין (blaspheming) בשמה (* The Name) דישוע (of Yeshua) וברוגזא (& with rage) סניאא (great) דמלא (full) הוית (I was) עליהון (against them) אף (also) למדינתא (to cities) אחרניתא (other) נפק (going out) הוית (I was) למרדף (to persecute) אנון (them)

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12 וכד (& while) אזל (going) הוית (I was) מטל (because of) הדא (this) לדרמסוק (to Darmsuq) בשולטנא ובמפסנותא (with the authority) דרבי (of The Chief) כהנא (Priests)

13 כפלגה, (at the middle) דיומא (of the day) באורחא (on the road) חזית, (I saw) מן (from) שמיא (the heavens) או (Oh) מלכא (King) דאזלג עלי (that burst) ועל (upon me) ועל (& upon) כל (all) דעמי (who with me) הוו (were) נוהרא (a light) דמיתר (that was greater) מן (that) דשמשא (of the sun)

14 ונפלן (& we fell) כלן (all of us) על (on) ארעא (the ground) ושמעת (& I heard) קלא (a voice) כד (when) אמר (it said) לי (to me) עבראית (in Aramaic) שאול (Shaul) שאול (Shaul) מנא (why?) רדף (persecute) אנת (you) לי (Me) קשא (hard) הו (it is) לך (for you) למבעטו (to kick) לעוקסא (the goads)

15 ואנא (& I) אמרת (said) מן (who?) אנת (are You) מרי (my Lord) ומרן (& our Lord) אמר (said) לי (to me) אנא (I) הו (am) ישוע (Yeshua) נצריא (The Nazarene) דאנת (Whom you) רדף (persecuting) אנת (are)

16 ואמר (& He said) לי (to me) קום (rise) על (to) רגליך (your feet) מטל (because of) הדא (this) ניר (for) אתחזית (I have appeared) לך (to you) דאקימך (to appoint you) משמשנא (a minister) וסדהא (& a witness) דמדמ (that) דחזיתני (you have seen Me) ודעתיד (you) אנת (& that are going) דתחזיני (to see Me)

17 ואפצייך (& I shall save you) מן (from) עמא (the people) דיהודיא (of the Jews) ומן (& from) עממא (the nations) אחרנא (other) דלותהון (to which) משרד (am sending) אנא (I) לך (you)

18 דתפתח (that you will open) עיניהון (their eyes) איך (so) דנהפכון (they shall turn) מן (from) חשוכא (the darkness) לנהירא (to the light) ומן (to the light) שולטנה (& from) שולטנה (the authority) דסטנא (of Satan) לות (to) אלהא (God) ונקבלון (& they shall receive) שובקן (release from) חטאה (sin) ופסא (& a portion) עם (with) קדישא (the holy ones) בהימנותא (by the faith) דבי (that is in Me)

19 מטל (because of) הדא (this) מלכא (King) אנרפא (Agrippa *) לא (not) קמת (I stood) בחרינא (in dispute) לוקבל (against) חזוא (the vision) שמינא (heavenly)

** Here and in a few other places, it appears the Aramaic spelling of a name conforms to the Greek vocative (direct address) form, which usually ends with an Epsilon (Ε). In Aramaic it ends with the equivalent Alap (ܐ). Please see my note at 1 Timothy 6:20 for a discussion of this.*

20 אלא (but) אכרוזת (I preached) מן (from) לקודמין (the first) להנן (to those) דבדרמסוק (who in Darmsuq) ולהנן (& to those) דבאורשלם (in Jerusalem) ודבכלהין (& who in all) קוריא (villages) דיהוד (of Judea) ואף (also) לעממא (to the Gentiles) אכרוזת (I preached) דנתובון (to return) ונתפנון (& to be converted) לות (to) אלהא (God) ונעבדון (& to do) עבדא (deeds) דשוין (worthy) לתיבתא (of a return to God)

21 ועל (& for) אפי (the sake) הלין (of these things) אחדוני (seized me) יהודיא (the Jews) בהיכלא (in the temple) וצבין (& wanting) הוו (they were) למקטלני (to kill me)

22 עדרני (helped me) דין (but) אלהא (God) ערמא (until) ליומא (day) הנא (this) והא (& behold) קאם (stand) אנא (I) ומסחד (& testify) אנא (I) לזעורא (to small) ולרבא (& to great) כד (while) מדם (anything) לבר (outside) מן (of) מושא (Moshe) ונביא (& The Prophets) לא (not) אמר (said) אנא (I) אלא (except) אילין (those things) דהננן (which they) אמרו (said) דעתידן (were going) דנהוין (to be)

23 דנחש (that would suffer) משיחא (The Messiah) ונהוא (& would be) רשיתא (The Origin) דקימתא (of the resurrection) דמן (from) בית (the house of) מיתא (the dead) ודעתיד (& would) דנכרז (preach) נוהרא (light) לעמא (to the people) ולעממא (& to the Gentiles)

24 וכד (& when) הכנא (thus) נפק (rendered) הוא (has) פולוס (Paulus) רוחא (the defense) קעא (cried out) פהסטוס (Festus) בקלא (in a voice) רמא (loud) שנית (are insane) לך (you) פולא (Paul *) ספרא (study) סניאא (much) עבדך (has made you) דתשנא (insane)

25 אמר (said) פולוס (Paulus) לא (not) שנית (I am insane) נציהא (excellent) פהסטוס (Festus) אלא (but) מלי (words of) שררא (truth) ותקנותא (& integrity) ממלל (am speaking) אנא (I)

26 ואף (also) מלכא (King) אנרפוס (Agrippus) יתיראית (especially) ידע (knows) עליהין (of these) דהליין (of such) ומטל (& because of) הנא (this) עין (eye) כנלא (in the public) ממלל (speak) אנא (I) קדמוהי (before him) מטל (because) דחדא (one) מן (of) הלין (these) מלא (matters) לא (not) סבר (I think) אנא (I)

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דטעין (escaped) לה (him) דלא (for not) הוא (were) בטושיא (in secret) סעירן (they were done)

27 מהימן (believe?) אנת (you) מלכא (King) אנרפא (Agrippa)
לנביא (The Prophets) ידע (I know) אנא (I) דמהימן (that believe) אנת (you)

28 אמר (said) לה (to him) אנרפוס (Agrippus) בקליל (in a little) מדם (bit)
מפיס (will persuade) אנת (you) לי (me) דאהוא (to become) כרסטנא (a Christian)

29 ופולוס (Paulus) אמר (said) בעא (desired) הוית (I have) מן (from) אלהא (God)
בקליל (in a little) נבסני (& very much) לא (not) הוא (is it) לך (for you) בלהוד (only)
אלא (but) אף (also) לכלהון (all of) אילין (those) דשמעין (who are hearing) לי (me) יומנא (today)
דנהוון (to be) אכותי (like me) לבר (outside) מן (of) אסורא (chains) הלין (these)

30 וקם (& stood) לה (for him) מלכא (The King) והגמונא (& The Governor) וברניקא (& Berniqa)
ואילין (& those) דיתבין (who sitting) הוו (were) עמהון (with them)

31 וכד (& when) פרקו (they withdrew) מן (from) תמן (there) ממללין (speaking) הוו (they were)
חד (one) עם (with) חד (another) ואמרין (& they were saying) דמדם ("A thing) דשוא (worthy) למותא (of death)
או (or) לאסורא (of imprisonment) לא (not) עבד (has done) גברא (man) הנא (this)

32 ואמר (& said) אנרפוס (Agrippus) לפהסטוס (Festus) משכח (could) הוא (have been) גברא (a man)
הנא (this) דנשתרא (released) אלו (if) בנן (an appeal) קסר (to Qesar) לא (not) קרא (he had invoked)

Chapter 27

1 ופקד (& commanded) עלוהי (concerning him) פהסטוס (Festus) הנשתדר (to be sent) לות (to) קסר (Qesar)
לאיטליא (to Italia) ואשלמה (& he delivered) לפולוס (Paulus) ולאסורא (& the prisoners) אחרנא (other)
עמה (with him) לגברא (to a man) חד (one) קנטרונא (Centurion) מן (from) אספיר (the regiment)
סבסטא (Sebasta) דשמה (whose name) הוא (was) יוליוס (Yulius)

2 וכד (& when) הות (it was time) דנרדא (for us to journey) נהתן (we boarded) לאלפא (a ship) דאיתיה (which)
הות (was) מן (from) אדרמנטוס (Adramintius) מדינתא (a city) ואזלא (& going) הות (it was)
לארתא (to the region) דאסיא (of Asia) ועל (& entered) הוא (he) עמן (with us) לאלפא (the ship)
ארסטרכוס (Aristarkus) מקדוניא (a Maqedonian) דמן (who from) תסלוניקא (Thessalonika) מדינתא (city)

3 וליומא (the day) אחרנא (next) מטין (we came) לצידן (to Tsidon) ואתחשה (& behaved)
קנטרונא (the Centurion) במרחמנותא (with compassion) לות (toward) פולוס (Paulus)
ואפס (& allowed) לה (him) דנאזל (to go) לות (to) רחמוהי (his friends) ונתתניה (& be refreshed)

4 ומן (& from) תמן (there) רדין (we sailed) ומטל (& because) דרוחא (the wind)
סקובלן (against us) הוי (was) אתכרכן (we went around) על (unto) קופרוס (Cupros)

5 ועברן (& we passed through) ימא (the sea) דקיליקיא (of Qiliqia) ודפמפוליא (& of Pamphulia)
ומטין (& we arrived) למורא (at Mura) מדינתא (a city) דלוקיא (of Luqia)

6 ואשכח (& found) תמן (there) קנטרונא (the Centurion) אלפא (a ship)
מן (from) אלכסנדריא (Alexandria) דאזלא (that going) הות (was) לאיטליא (to Italia)
ואותבן (& he put us) בה (in it)

7 ומטל (& because) דיקיראית (hardly) רדיא (moving) הות (it was) ליומא (days) סניאא (many)
למחסן (laboring) מטין (we came) לוקבל (next to) קנידוס (Qnidus) גזרתא (the island) ומטל (& because)
דלא (not) שבקא (let) הות (would) רוחא (the wind) דנאזל (us go) תריצאית (straight)
אתכרכן (we went around) על (unto) קרטא (Qrete) לוקבל (opposite) סלמונא (Salmona) מדינתא (the city)

8 ולמחסן (& laboring) כד (as) רדינן (we sailed) חדריה (around it) מטין (we came) לדוכתא (to a place)
דמתקריא (which is called) למאנא (Harbor) שפירא (Beautiful) נקריבא (& near) הות (it was)
לה (to it) מדינתא (a city) דשמה (whose name) לאסאא (Lasea)

9 ויהוין (& we were) תמן (there) זבנא (time) סניאא (a long) עדמא (until) דעבר (had passed) אף (also)
יומא (the day) דצומא (of the fast) דיהודיא (of the Jews) והוא (& there was) לה (for it) קנטא (fear)
דנרדא (to travel) אנש (a man) בימא (by the sea) ומלך (& counseling) הוא (was) להון (them) פולוס (Paulus)

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10 ואמר (& he said) גברא (men) הזא (I) רבאולצנא (that in calamity) ובחוסרנא (& in loss) סגיאא (great) הוויא (will be) מרדיתין (our voyage) לו (not) בלחוק (only) דמובלה (of cargo) דאלפן (of our ship) אלא (but) אף (also) דנפשתן (to ourselves) דילן (ours)

11 קנטרונא (the Centurion) דין (but) לקוברנטא (to the Helmsman) ולמרה (& the Master) דאלפא (of the ship) שמע (listening to) הוא (was) יתיר (more) מן (than) מלוהי (the words) דפולוס (of Paulus)

12 ומטל (& because) דלא (that not) עהן (suitable) הוא (was) הו (it) למאנא (a port) למסתוי (to winter) בה (in it) סתוא (the winter) סגיאא (many) מנן (of us) צבין (desiring) הו (were) דנדרא (to journey) מן (from) תמן (there) ואנהו (& if it was) דמשכחין (possible for us) דנמנעון (to arrive) ונסתון (& to winter) בלמאנא (in port) חד (a certain) דאיתוהי (that which) הוא (was) בקרטא (in Qrete) ומתקרא (& called) הוא (it is) פונכס (Phoenix) וחרר (& look) הוא (does) לתימנא (to the south)

13 וכד (& when) נשבת (blew) רוחא (the wind) דתימנא (of the south) וסברו (& they hoped) דממטין (to arrive) איך (according to) צבינהון (their desire) רדין (proceeding) הו (they were) חדרי (around) קרטא (Qrete)

14 ומן (& from) בתר (after) קליל (a little) נפק (went out) עלין (upon us) משבא (a wind) דעלעלא (of a hurricane) דמתקרא (which is called) טופניקוס (* Typhonikos) אורקלידון (Euroclydon)

15 ואתחטפת (was carried by force) אלפא (the ship) ולא (& not) אשכחת (could) דתקום (stand) לוקבל (against) רוחא (the wind) ויהבן (& we gave in) לאידא (to the hands) דהי (of it)

16 וכד (& when) עברן (we passed) גזרתא (an island) חדא (certain) דמתקריא (which is called) קודא (* Qeuda) למוחסן (we labored) אשכחן (to be able) אחרן (to hold) לקקורא (* the lifeboat)

17 וכד (& when) שקלנא (we took it up) מחיצין (girding) הוין (we were) ומתקנין (& we retained) לה (it) לאלפא (to the ship) ומטל (& because) דרחלין (afraid) הוין (we were) דדלמא (lest) נפל (it would fall) במחתתה (* in a declivity) דימא (of the sea) אחרתוהי (we took down) לארמנון (the sail) והכות (& so) רדין (moving on) הוין (we were)

18 וכד (& when) קם (arose) לה (it) עלין (upon us) כימונא (the storm) קשיא (it was severe) ליומא (the day) אחרנא (next) שדין (we threw) מאנין (goods) בימא (into the sea)

19 וליומא (& the day) דתלתא (third) מאנא (implements) דילה (its) דאלפא (of the ship) באידין (with our hands) שדין (we cast away)

20 וכד (& as) אחר (held) לה (it) סתוא (the storm) יומתא (days) יתירא (many) ולא (& not) שמשא (the sun) מתחזא (appeared) הוא (had) ולא (neither) סהרא (the moon) ולא (nor) כוכבא (stars) סברא (the hope) דחיינן (of our lives) כל (all) כלה (entirely) אתפסק (cut off) הוא (was) לה (it)

21 וכד (& when) אנש (a man) מדם (the matter) לא (not) מסתיבר (* able to endure) הוא (was) הידין (then) קם (arose) פולוס (Paulus) בינתוהון (in their midst) ואמר (& said) אלו (if) אתטפיסתון (you had believed) לי (me) גברא (men) לא (not) רדין (sailed) הוין (we would have) מן (from) קרטא (Qrete) ומתחסכין (& preserved) הוין (we would have been) מן (from) חוסרנא (loss) ומן (& from) אולצנא (suffering) הנא (this)

* מסתיבר can mean "to be able to endure" or "to be sustained" – "to eat". The Greek text "asitias" (fasting) is an apparent misunderstanding of the Aramaic word מסתיבר. At this point in the typhoon, eating was not the primary concern. Fourteen days into the typhoon, it would be. See verse 33.

22 והשא (& now) מלך (counsel) אנא (I) דתהוון (that we may be) דלא (without) עקא (harm) נפשא (the life) גיר (for) מנכון (of you) חדא (one) לא (not) אברא (will be lost) אלא (but) אן (only) אלפא (the ship)

23 אתחזי (appeared) לי (to me) גיר (for) בלליא (in the night) הנא (this) מלאכה (an angel) דאלהא (of God) הו (Him) דדילה (Whose) אנא (I am) ולה (& Whom) פלהא (serve) אנא (I)

24 ואמר (& he said) לי (to me) לא (not) תרחל (fear) פולא (* Paul) עתיד (will be) הו (it) לך (for you) למקם (to stand) קדם (before) קסר (Qesar) והא (& behold) יהב (gives) לך (you) אלהא (God) מוהבתא (as a favor) לכל (all) דרדין (who travel) עמך (with you)

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25 מטל (because of) הנא (this) אתלבבו (take heart) גברא (men) מדימין (believe) אנא (I) גיר (for) באלהא (in God) דהכנא (that thus) הוא (it is) איך (according to) מא (what) דאתמלל (was spoken) עמי (with me)

26 ברם (however) לגזרתא (island) חדא (one) אית (there was) לן (for us) דנשתדא (to be cast)

27 ומן (& from) בתר (after) ארבתעסר (fourteen) יומין (days) דשעין (that we wandered) ואתטרפן (& we were buffeted) בהדריוס (in Hadrius) ימא (The Sea) בפלגה (at mid-) דלליא (night) סברו (thought) מלחא (the sailors) דלארעא (that land) מתקרבין (approaching) הוו (they were)

28 וארמיו (& they cast) אוקינס (an anchor) ואשכחו (& they found) קומין (fathoms) עסרין (twenty) ותוב (& again) קליל (a little) רדו (they journeyed) ואשכחו (& they found) קומין (fathoms) חמשעסרא (fifteen)

29 וכד (& when) דחילין (afraid) הוין (we were) דלמא (lest) נשתכח (would be found) לן (we) בדוכיתא (in places) דאית (that have) בהין (in them) שועא (rocks) ארמיו (we cast) מן (from) חרתה (the prow) דאלפא (of the ship) אוקינס (anchors) ארבע (four) ומצלין (& praying) הוו (were) דנהוא (that would come) יומא (day)

30 מלחא (the sailors) דין (but) בעו (sought) למערק (to flee) מנה (from it) מן (from) אלפא (the ship) ואחתו (& they lowered) מנה (from it) לקרקורא (the lifeboat) לימא (to the sea) בעלתא (in a pretext) דנאלון (to go) בה (in it) ונאסרונה (& tie) לאלפא (the ship) בארעא (on land)

31 וכד (& when) חזא (saw) פולוס (Paulus) אמר (he told) לקנטרונא (the Centurion) ולאסטרטיוטא (& the soldiers) דאן (that if) הלין (these) באלפא (in the ship) לא (not) מכתרין (stay) אנתון (you) לא (not) משכחין (cannot) אנתון (you) דתחון (survive)

32 הידין (then) פסקו (cut) אסטרטיוטא (the soldiers) לחבליה (the ropes) דקרקורא (of the lifeboat) מן (from) אלפא (the ship) ושבקוה (& they left it) טעיא (adrift)

33 הו (he) דין (but) פולוס (Paulus) עדמא (until) דהוא (it was) צפרא (morning) מפיס (persuading) הוא (he was) לכלהון (all of them) דנקבלון (to take) סיברתא (food) כד (as) אמר (he said) להון (to them) יומנא (today) הא (behold) ארבתעסר (fourteen) יומין (days) מן (from) קנטא (the danger) מרם (anything) לא (not) טעים (tasted) לכון (to you)

34 מטל (because of) הדא (this) בעא (beg) אנא (I) מנכון (of you) דתקבלון (to take) מאכולתא (food) לקוימא (for the sustenance) דחייכון (of your lives) מנתא (a hair) גיר (for) מן (from) רשא (the head) דחד (of one) מנכון (of you) לא (not) אברא (will perish)

35 וכד (& when) הלין (these things) אמר (he had said) נסב (he took) להמא (bread) ושבח (& praised) לאלהא (God) קדם (before) כלהון (all of them) וקצא (& broke) ואקף (& he began) למאכל (to eat)

36 ואתביאו (were comforted) כלהון (all of them) וקבלו (& they received) תורסא (nourishment)

37 איתין (we) הוין (were) דין (but) אלפא (the ship) מאתין (two hundred) ושבעין (& seventy) ושת (& six) נפשן (souls)

38 וכד (& when) סבעו (they were filled) מאכולתא (with food) אקלו (they lightened) מן (from) אלפא (the ship) ושקלו (& they took) חטא (wheat) ושדו (& threw) בימא (into the sea)

39 וכד (& when) הוא (it was) יומא (day) ספנא (the mariners) אידא (what) הו (was) ארעא (the land) לא (not) אשתודעו (knew) אלא (but) חרו (they saw) על (on) גנב (the side of) יבשא (the dry land) כנפא (a bay) חדא (certain) דימא (of the sea) איכא (where) דרנין (considering) הוו (they were) דאן (whether) משכחא (it were possible) נדהונה (to drive it) לאלפא (the ship)

40 ופסקו (& they cut) אוקינס (the anchors) מן (from) אלפא (the ship) נארפיו (& they left) אנין (them) בימא (in the sea) ושרו (& loosened) רכבא (the rudderbands) דסוכנא (of the rudder) ותלו (they lifted) ארמנון (the top sail) זעורא (small) לרוחא (the wind) דנשבא (to capture) ורדין (& sailing) הוו (they were) לאפי (to the face of) יבשא (dry land)

41 וגשת (& touched) אלפא (the ship) בדוכתא (at a place) דרמא (prominent) בינת (between) תרין (two) עומקין (deep channels) דימא (of the sea) ואתחרית (& it was stuck) בה (in it) וקם (& stood) עליה (upon) גבה (its end) קדמא (front) ולא (& not) מתתזיע (moved) הוא (was) גבה (its end) דין (but) אחריא (back) אשתרי (was destroyed)

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מין (from) קטירא (the force) דגללא (of the waves)

42 וצבן (wanted) הוו (had) אסטרטיושא (the soldiers) דנקטלוין (to kill) אנון (them) לאסירא (the prisoners)
דלא (lest) נרמון (they take) סחוא (swimming) ונערקון (& escape) להון (them) מנהון (from them)

43 וקנטרונא (& the Centurion) כלא (denied) אנון (them) מין (of) הדיא (this)
משל (because) דצבא (wanted) הוא (he) דנחא (to save) לפולוס (Paulus) ולאילין (& those)
דמשכחין (who able) הוו (were) למרמיו (to take) סחוא (swimming) פקד (he commanded) להון (them)
דבקרמיא (first) נסחון (to swim) ונעברון (& to pass on) לארעא (the land)

44 ולשרכא (& the rest) על (on) דפא (boards) ועל (& upon) קיסא (wood) אחרנא (other)
דאלפא (of the ship) אעברו (they sent) אנון (them) והכנא (& thus) כלהון (all of them)
אשתוזבו (escaped) לארעא (to land)

Chapter 28

1 ומן (from) בתרכן (& from) ילפן (after this) (we learned)
דמלישא (that Melita) מתקריא (was called) הי (this) גזרתא (island)

2 וברבריא (& Barbarians) דעמרין (who dwelling) הוו (were) בה (in him) רחמא (kindness) סניאא (great)
חויי (showed) לותן (to us) ואוחדו (& kindled) נורא (a fire) וקראון (& called us) לכלן (us all) דנשחן (to get warm)
משל (because of) מטרא (the rain) סניאא (much) וקורשא (the cold) דאית (that) הוא (there was)

3 ופולוס (& Paulus) שקל (took) סוגאא (a bunch) דחבובא (* of sticks) וסם (& set) על (on)
נורא (the fire) ונפקת (& came out) מנהון (from them) אכרנא (from) מן (a viper) רתחא (the heat)
דנורא (of the fire) ונכתת (& it bit) באידה (his hand)

4 וכד (& when) חזאוה (saw) ברבריא (The Barbarians) דתליא (it hanging) באידה (on his hand)
אמרין (saying) הוו (they were) כבר (perhaps) הנא (this) גברא (man) קטולא (a murderer) הו (is)
דכד (who when) אשתוזב (he escaped) מן (from) ימא (the sea) כאנתא (justice) לא (not) שבקתה (let him) דנחא (live)

5 הו (was) דין (but) פולוס (Paulus) אניף (shook) אידה (his hand) ושדה (& threw it) לאכרנא (the viper)
בנורא (into the fire) ומדם (& anything) דסנא (that was bad) לא (not) הויהי (happened to him)

6 סברין (thinking) הוו (they were) דין (but) ברבריא (the Barbarians) דכר (that son) שעתה (of an hour)
מתמסא (he would sweep up) ונפל (& drop) כד (being) מית (dead) על (on) ארעא (the ground)
וכד (& when) עדנא (time) סניאא (much) סכוי (they had waited) וחזו (& they saw) דמדם (that an effect) דסנא (bad)
לא (not) הויהי (occurred to him) שחלפו (they changed) מליהון (their words) ואמרו (& said) דאלהא ("A god" he is) הו (he is)

7 אית (there) הוא (was) דין (but) קוריא (a village) בה (in it) בהו (in that) אתרא (place) לגברא (a man) חד (one)
דשמה (whose name) הוא (was) פופליוס (* Puplios) דהו (he who) הוא (was) רשה (The Chief) דגזרתא (of the island)
וקבלן (& he received us) בביתה (into his house) תלתא (three) יומין (days) הדיאית (joyfully)

8 אבוהי (the father) דין (but) דפופליוס (of Puplios) באשחא (with fever)
ובכאב, (* with disease *) מעיא (* of the intestines *) בריה (ill) הוא (he was) ועל (& entered) לותה (his presence)
פולוס (Paulus) וצלי (& prayed) וסם (& laid) עלוהי (upon him) אידה (his hand) ואחלמה (& healed him)

* "Dysentery"

9 וכד (& when) הות (happened) הדיא (this) אף (also) שרכא (the rest) אילין (those) דאית (who) הוו (were)
בה (in it) בגזרתא (on the island) כריהא (sick) קרבין (coming) הוו (were) לותה (to him)
ומתאסין (& healed) הוו (they were)

10 ואיקרא (& honor) רורבא (great) יקרין (they honored us) וכד (& when) נפקין (going out)
הוין (we were) מן (from) תמן (there) זודין (they loaded us with provisions)

11 נפקן (we went out) דין (but) בתר (after) ירחא (months) תלתא (three) ורדין (& jourined) אלפא (a ship)
אלכסנדריהא (Alexandrian) דאסתית (which wintered) בה (had) בה (in it) בגזרתא (of the island)
ואית (& there) הות (was) עליה (on it) אתא (the sign) דתאמא (of the Twins)

12 ואתין (& we came) לסרקוסא (to Suraquse) מדינתא (the city) וקוין (& we remained) תמן (there)



יומחא תלתא (days) (three)

13 ומן (& from) תמן (there) אתכרכן (we traveled around) ומנען (& we came) לרגיון (to Region) מדינתא (the city) ובתר (& after) יומא (day) חד (one) נשבת (blew) לן (for us) הוחא (the wind) דתימנא (of the south) ולתרין (& in two) יומין (days) אתין (we came) לפוטיאלס (to Putielos) מדינתא (a city) דאיטליא (of Italia)

14 ואשכחן (& we found) תמן (there) אחא (brethren) ובעו (& they begged) מנן (of us) ויהוין (& we were) לותהון (with them) יומחא (days) שבועא (seven) והידין (& then) אזלן (we went on) לרהומא (to Rome)

15 וכד (& when) שמעו (heard) אחא (brethren) דתמן (there) נפקו (they came forth) לאורען (to meet us) עדמא (unto) לשוקא (the forum) דמתקרא (which is called) אפיוס-פורוס (Apius-Forus) ועדמא (& unto) תלת (Three) הנון (Taverns). וכד (& when) חזא (saw) אנון (them) פולוס (Paulus) אודי (praised) לאלהא (God) ואתחיל (& he was encouraged)

16 ועלן (& we entered) לרהומא (Rome) ואפס (& allowed) קנטרונא (the Centurion) לפולוס (Paulus) דנשרא (to dwell) איכא (where) דצבא (he wanted) עם (with) אסטרטיוטא (the soldier) הו (him) דנטר (who guarding) הוא (was) לה (him)

17 ומן (& from) בתר (after) תלתא (three) יומין (days) שדר (sent) פולוס (Paulus) קרא (called) לרשניהון (the rulers) דיהודיא (of the Jews) וכד (& when) אתכנשו (they assembled) אמר (he said) להון (to them) גברא (men) אחי (brothers) אנא (I) כד (when) במדם (in a thing) לא (not) קמת (I have stood) לוקבל (against) עמא (the people) ונמוסא (The Law) דאבהי (of my fathers) מן (from) אורשלם (Jerusalem) באידא (into the hands) דרהומיא (of the Romans) באסורא (in bonds) אשתלמת (I was handed over)

18 ונהון (& they) כד (when) שאלוני (they examined me) צבו (they wished) דנשרונני (to release me) מטל (because) דלא (that not) אשכחו (found) בתרי (after me) רשינא (the rulers) מדם (anything) דשוא (deserving) למוחא (death)

19 וכד (& as) קימין (standing) הוו (were) לוקבלי (against me) יהודיא (the Jews) אתאלצת (I was compelled) דאקעא (to call for) בנן (an appeal) קסר (to Qesar) לא (not) איך (as if) אית (had) לי (I) דאקטרנן (to accuse) במדם (anything) לבני (against the children of) עמי (my people)

20 מטל (because of) הנא (this) בעית (I begged) מנכוון (of you) דתאתון (to come) ואחזיכוון (& I may see you) ואשתעא (& to relate) לכון (to you) הליון (these things) מטל (because of) סברא (the hope) גיר (for) דאיסריל (of Israel) אסיר (bound) אנא (I am) בששלחא (in chain) הדא (this)

21 אמרין (were saying) לה (to him) הנון (they) הגן (we) אנרתא (a letter) עליך (about you) לא (not) קבלן (have we received) מן (from) יהוד (Judea) ולא (neither) אנש (a man) מן (from) אחא (the brothers) דאתו (who came) מן (from) אורשלם (Jerusalem) אמרו (said) לן (to us) מדם (anything) דביש (evil) עליך (about you)

22 צבינן (we desire) דיון (but) דנשמע (to hear) מנך (from you) מדם (what) דמתרעא (think) אנת (you) מטל (because) דיולפנא (teaching) הנא (this) ידעינן (we know) דעל (by) אנש (anyone) לא (not) מקבל (is acceptable)

23 ואקימו (& they appointed) לה (to him) יומא (a day) וכנשו (& they gathered) ואתו (& came) לותה (to him) סניאא (many) כר (where) דשרא (dwelling) הוא (he was) וגלא (& he revealed) להון (to them) על (concerning) מלכותא (the kingdom) דאלהא (of God) כד (as) מסהר (he testified) ומפיס (& persuaded) להון (them) על (about) ישוע (Yeshua) מן (from) נמוסא (The Law) דמושא (of Moshe) ומן (& from) נביא (The Prophets) מן (from) צפרא (morning) ועדמא (& until) לרמשא (evening)

24 ואנשין (& some) מנהון (of them) מתטפיסין (persuaded) הוו (were) למלוהי (by his words) ואחרנא (& others) לא (not) מתטפיסין (persuaded) הוו (were)

25 ואשתריו (& they were dismissed) מן (from) לותה (his presence) כד (when) לא (not) שלמין (agreeing) לחדרא (with one another) ואמר (& said) להון (to them) הו (Paulus) מלתא (saying) הדא (this) שפיר (well) מזלל (spoke) רוחא (The Spirit) דקודשא (of Holiness) בפום (by the mouth) אשעיא (of Isaiah) נביא (the Prophet) לוקבל (against) אבהתכון (your fathers)

26 כד (when) אמר (he said) דיל ("Go") לות (to) עמא (people) הנא (this) ואמר (& say) להון (to them) דשמעא ('hearing) תשמעון (you will hear) ולא (not) תסתכלון (& you will understand) ותחזון (& you will see) ולא (not) תבחרון (you will observe)

The Peshitta Aramaic-English Interlinear New Testament

The Acts of the Apostles



פרכסס דשליחא

27 אתעבי לה (has become hard) גיר (it) לבה (for) דעמא (the heart) הנא (of people) (this) ומשמעתהון (they have dulled) אוקרו (& their hearing) ועיניהון (they shall see) בעיניהון (& hear) ונשמעון (with their eyes) דלא נחזון (lest) בארניהון (with their ears) ונסתכלון (& understand) בלבהון (in their hearts) ונתובון לותי (to Me) ואשבוק (& I would forgive *) להון (them)

28 תתידע לכון (you) הכיל (therefore) הדא (this) דלעממא (that to the Gentiles) הו אשתדר (it is) הנא (sent) פורקנא (salvation) דאלהא (of God) הנון (they) גיר אף (for) שמעין (also) לה (they are listening) (to it)

29 וכד הלין (& when) אמר (he said) נפקו (went forth) יהודיא (the Jews) וסגי דרשין (& many) הוו (debating) הוו (were) בינתהון (among them)

30 ואגר לה (& hired) פולוס (himself) מן (Paulus) דילה (from) ביתא (his own) (house) והוא (& he was) בה תרתין (in it) שנין (two) ומקבל (years) הוא (& receiving) תמן (there) לכלהון (all of them) אילין (those) הוו (who coming) לותה (to him) (were)

31 ומכרז (& preaching) הוא (he was) על (about) מלכותה (the kingdom) דאלהא (of God) ומלך (& teaching) הוא (he was) עין (eye) בגלא (in the public) עק (about) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) דלא (without) כלין (hindrance)

An interesting statistical fact is that the book of Acts in The Peshitta has about 3200 more letters than Luke; in The Byzantine Greek, Luke has about 1000 more letters than Greek Acts!

Peshitta Acts has 65813 (15,383 wrds;LD=28%) Peshitta Luke has 62649
The TR Acts has 97,475 letters; TR Luke has 98,100 letters.
Byz. Acts has 96,834 Byz. Luke has 97,880
Nestles Acts has 95,800 Nestles Luke - 95,954
W&H Acts has 95,609 W&H Luke has 95,831

James

1:1 יעקוב (Yaqob) עבדה (the servant) דאלהא (of God) ודמרין (& of our Lord) ישוע (Yeshua) משיחא (The Messiah) לתרתעסרא (to twelve) שרבין (the tribes) דזריעין (which are scattered) בעממא (among the nations) שלם (peace)

2 כל (every) חדוא (joy) תקווא (let there be) לכון (to you) אחי (my brethren) כד (when) תעלוין (you will enter) לנסינא (temptations) משחלפא (various) וסניאא (& many)

3 ידעין (know) אנתון (you) גיה (for) דבוקיא (that the trial) דהימנותא (of faith) מקנא (imparts) לכון (to you) מסיברנותא (patience)

4 לה (itself) דין (but) למסיברנותא (patience) נהוא (shall be) לה (for it) עבדא (a work) משמליא (complete) דתהוון (that you would be) גמירין (perfected) ומשלמנין (& complete) ובמדם (& anything) לא (not) הויתון (you would be) חסירין (lacking)

5 אן (if) אנש (anyone) דין (but) מנכון (of you) חסיר (is lacking) מן (of) חכמתא (wisdom) נשאל (let him ask) מן (from) אלהא (God) דיהב (Who gives) לכל (to all) פשיטאית (simply) ולא (& not) מחסד (reproaches) ומתיהבא (& it will be given) לה (to him)

6 נשאל (let him ask) דין (but) בהימנותא (in faith) כד (while) לא (not) מתפלג (wavering) הו (he) גיר (who wavers) דמתפלג (for) דמתפלג (who wavers) דמא (is like) לגלא (the waves) דימא (of the sea) דשנשא (which troubles) להון (them) רוחא (the wind)

7 ולא (& not) נסבר (let think) הו (that) ברנשא (son of man) דנסב (to receive) מדם (anything) מן (from) מריא (Jehovah)

8 אינא (who) דפליג (ever wavers) ברעניה (in his mind) ושגיש (& is troubled) בכלהין (in all) אורחתה (his ways)

9 נשתבהר (let boast) דין (but) אחא (the brother) מכיכא (poor) ברומרמה (in his exaltation)

10 ועתירא (& the rich man) במוככה (in his humiliation) מטל (because) דאיך (that as) הבבא (a blossom) דעסבא (of the grass) הכנא (in this way) עבר (passes away)

11 דנח (rises) גיר (for) שמשא (the sun) בחומה (in its heat) ומובש (& shrivels) לה (it) לעסבא (the grass) והבבה (& the blossom) נפל (falls) ושופרא (& the beauty) דחזוה (of its appearance) אבד (is destroyed) הכנא (in this way) אף (also) עתירא (the rich man) חמא (fades) בהופכוהי (in his ways)

12 טובוהי (his blessing) לנברא (to the man) דמסיבר (who endures) נסינא (temptation) דמא (for when) דאתבחר (he is tested) נסב (he will receive) כלילא (a crown) דחיא (of life) הו (which) דמלך (promised) אלהא (God) לאילין (to those) דרחמין (who love) לה (Him)

Most Greek mss. have "The Lord has promised"; Alexandrian mss. have merely, "He has promised".

13 לא (not) נאמר (should say) אנש (a man) כד (when) מתנסא (he is tempted) דמן (from) אלהא (God) מתנסא (am tempted) אנא (I) אלהא (God) גיר (for) לא (not) מנסי (is acquainted) בבישתא (with evil) והו (he) לאנש (man) לא (not) מנסא (tempts)

14 אלא (but) אנש (each) אנש (man) מן (from) רגתה (his desire) הו (is) מתנסא (tempted) ומתרגג (& he lusts) ומתנגד (& he is seduced)

15 והדא (& this) רגתא (desire) בטנא (becomes pregnant) וילדא (& gives birth to) חטיתא (sin) חטיתא (sin) דין (but) מא (when) דאתנמרת (it has developed) ילדא (gives birth to) מותא (death)

16 לא (not) תטעון (do be led astray) אחי (my brothers) הביכא (beloved)

17 כל (every) מוהבתא (gift) טבתא (good) ומשמליא (& perfect) מן (from) לעל (above) נחתא (descends) מן (from) אבא (The Father) דנהירא (of light) הו (Him) דלית (is not) לוותה (with Whom) שוחלפא (change) מדם (any) אפלא (neither) טלניא (a shadow) דשונניא (of variation)

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The Epistle of The Apostle James



אגרתא דיעקוב שליחא

18 הווי (He was) צבא (willing) וילדן (& He gave birth to us) במלתא (by the word) דקושטא (of the truth) דנהווא (that we would be) רשיתא (the first fruits) דבריתא (of His creation)

19 ואנתון (& you) אחי (my brethren) חביבא (beloved) כלנש (every person) מנכון (of you) נהוא (shall be) מסרהב (quick) למשמע (to hear) ומוחר (& slow) לממללו (to speak) ומוחר (& slow) למרגו (to be angry)

* Critical Greek has "You know". Most Greek mss. omit "you" in the two places it occurs in this verse of The Peshitta.

20 רוגזה (the rage) גיר (for) דגברא (of man) זדיקותא (the righteousness) דאלהא (of God) לא (not) עבד (performs)

21 מטל (because of) הנהא (this) ארחקו (put away) מנכון (from you) כלה (all) טנפותא (abomination) וסונאא (& the multitude) דבישותא (of evils) ובמכיכותא (& in humility) קבלו (accept) מלתא (the word) דנציבא (which is planted) בכינן (& in our nature) דהי (which is) משכחא (able) דתחא (to save) אנין (these) נפשתכון (your souls)

N * "And receive the word which is planted in our nature". This is not in the Greek texts anywhere, hence it is extremely unlikely that it would have come from Greek.

22 הווי (be) דין (but) עבודא (a doer) דמלתא (of the word) ולא (& not) שמועא (a hearer) בלאחוד (only) ולא (& not) תטעון (deceive) נפשתכון (yourselves)

23 אן (if) אנש (a man) גיר (for) נהוא (shall be) שמועה (a hearer) דמלתא (of the word) ולא (& not) עבודה (its doer) הנהא (this one) דמא (is like) להו (him) דחזא (who sees) אפוהי (his face) במחזיתא (in a mirror)

24 חזא (sees) גיר (for) נפשה (himself) ועבר (& passes by) ושעא (& forgets) דאיכנא (how) הוא (he was)

25 כל (everyone) דין (but) דחור (who gazes) בנמוסא (into The Law) משלמנא (perfect) דחארותא (of liberty) וקוי (& continues) בה (in it) לא (not) הוא (is) שמועא (a hearer) דשמעא (who heard) דמתטעא (what is forgotten) אלא (but) עבודא (a doer) דעבודא (of the works) והנא (& this one) טובנא (blessed) נהוא (shall be) בעבודה (in his work)

26 ואן (& if) אנש (a man) סבר (thinks) דמשמש (that he serves) לאלהא (& God) ולא (& not) אחר (holds) לשנה (his tongue) אלא (but) מטעא (deceives) לה (it) לבה (the heart) דהנא (of this one) סריקא (worthless) הי (is) תשמשתה (his service)

N C * Greek mss. lack "God" and have θερησκος – "Religious". The Majority Greek adds "εν μιν" – "among you".

27 תשמשתא (ministry) גיר (for) דכיתא (pure) וקדישתא (& holy) קדם (before) אלהא (God) אבא (The Father) דהא (this) הי (is) למסער (to visit) יתמא (orphans) וארמלתא (& widows) באולצניהון (in their affliction) ולמטר (& to keep) אנש (a man) נפשה (his soul) מן (from) עלמא (the world) דלא (without) טולשא (defilement)

Chapter 2

2:1 אחי (my brothers) לא (not) במסכב (with acceptance) באפא (of faces) תהוון (be) אחידין (holding) להימנותא (the faith) דתשבוחתא (of the glory) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

2 אן (if) גיר (for) נעול (will enter) לכנושתכון (your assembly) אנש (a man) דעזקתה (a ring) דדהבא (of gold) או (or) דמאנוהי (his clothing) שפירא (is fine) ונעול (& will enter) מסכנא (a poor man) במאנא (in clothing) צאא (dirty)

3 ותחורון (& you have regard) בהו (for him) דלביש (wearing) מאנא (clothing) שפירא (fine) ותאמרון (& you say) לה (to him) אנת (you) הרכא (here) תב (sit) שפיר (well) ולמסכנא (& to the poor) תאמרון (you say) לה (to him) אנת (you) קום (stand) להל (there) או (or) תב (sit) לך (you) הרכא (here) קדם (before) כובשא (the stool) דרגלין (of our feet)

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The Epistle of The Apostle James



אגרתא דיעקוב שליחא

* Greek has "my footstool"; כובשא דרגלין is "our footstool"; כובשא דרגלי - one letter difference! The difference in Greek is between ημων "our" and μου "my"; In Greek uncial script, these pronouns, "our" & "we" are ΗΜΩΝ and ΜΟΥ. In fact, here is a photo of the Codex Vaticanus from James 2:3, with the words -εκει υπο το υποποδιον μου ου διακριθητε εν- "here before my footstool. Do ye not make distinctions among".

ΕΚΕΙ ΥΠΟ ΤΟ ΥΠΟΠΟΔΙΟΝ ΜΟΥ ΟΥ ΔΙΑΚΡΙΘΗΤΕ ΕΝ The Greek pronouns have 25% correlation (1 of 4 letters).

Here under the footstool My not you make distinctions? among

ΕΚΕΙ ΥΠΟ ΤΟ ΥΠΟΠΟΔΙΟΝ ΜΟΥ ΟΥ ΔΙΑΚΡΙΘΗΤΕ ΕΝ

The Aramaic words for the two readings have 84% correlation:

כובשא דרגלין - "our footstool" (Peshitta)
כובשא דרגלי - "my footstool" (Source of Greek reading?)

The Aramaic words explain the Greek reading quite well- one letter was dropped or missed from the Peshitta reading, making it read, "My footstool" to a Greek translator. The Greek cannot so easily account for The Peshitta reading.

4 לא (not?) הא (behold) אתפלגתון (are you divided) לכון (to you) בנפשכון (in your souls) והויתון (& you have become) מפרשנא (expositors) דמחשבתא (of reasonings) בישתא (wicked)

5 שמעו (hear) אחי (my brothers) חביבא (beloved) לא (not?) הוא (has it been) למסכנא (the poor) דעלמא (* of the world) עתירא (rich) דין (however) בהימנותא (in faith) גבא (has chosen) אלהא (God) דנהוון (that they will be) ירתא (the heirs) במלכותא (in kingdom) די (that) דמלך (which promised) אלהא (God) לאילין (to those) דרחמיין (who love) לה (Him)

6 אנתון (you) דין (but) שטתונידי (you have despised) למסכנא (the poor) לא (not?) הא (behold) עתירא (the rich) משתעלין (have dominion) עליכון (over you) והנוון (& they) נגדין (drag) לכון (you) לבית דינא (to the place) (of judgment)

7 לא (not) הא (behold) הנוון (those) מגדפיין (slander) על (against) שמא (The Name) טבא (Good) דאתקרי (which is called) עליכון (upon you)

8 ואן (& if) נמוסא (The Written Law) דאלהא (of God) בהדא (in this) משלמיתון (you fulfill) איך (as) דכתיב (it is written) דתרחם (you shall love) לקריבך (your neighbor) איך (as) נפשך (yourself) שפיר (well) עבדין (are doing) אנתון (you)

9 אן (if) דין (but) באפא (faces) נסבין (accept) אנתון (you) חטיתא (sin) עבדין (are doing) אנתון (you) ומתכונין (& are reproved) אנתון (you) מן (from) נמוסא (The Written Law) איך (as) עברי (violators) על (against) נמוסא (The Written Law)

10 אינא (whoever) גיר (for) דכלה (all) נמוסא (The Written Law) נטר (keeps) ובחדא (& in one thing) שרע (he slips) לכלה (by the entire) נמוסא (Written Law) אתחויב (he is condemned)

11 הו (He) גיר (for) דאמר (Who said) דלא (not) תגור (you shall commit adultery) הו (He) אמר (said) דלא (not) תקטול (you shall murder) אן (if) דין (but) לא (not) גאר (are committing adultery) אנת (you) אלא (but) קטל (have murdered) אנת (you) הוית (it is) לך (to you) עבר (a violation) על (against) נמוסא (The Written Law)

12 הכנא (so) הויתון (be you) ממללין (speaking) והכנא (& so) הויתון (be you) סעדין (acting) איך (as) אנשא (a person) דבנמוסא (who by The Written Law) דהארותא (of liberty) עתידין (are going) אנתון (you) למתדנו (to be judged)

13 דינא (the judgment) גיר (for) הו (is) דלא (without) רחמא (mercy) על (against) הו (him) דלא (who not) עבר (practices) רחמא (mercy) משתעלין (* have dominion) אנתון (you) ברחמא (with mercy) על (over) דינא (judgment)

For the judgment is without mercy against him who does not practice mercy; with mercy you have dominion over judgment.

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* Greek has “*mercy rejoices against judgment*”- κατακαυχεται ελεον κρισεως. “*Rejoices*” in Aramaic could be מתחתרין or משתבחין, fitting the grammatical form of the actual Peshitta verb.

משתעלין is “*have dominion*” –the Peshitta reading.

In Dead Sea Scroll script, these are גתתתא or גשתגא –“*Rejoices*”

גשתגא - “*Have dominion*” is the Peshitta reading.

In Estrangela script, these are ܡܫܬܥܠܝܢ or ܡܫܬܥܠܝܢ

“*Have dominion*” - ܡܫܬܥܠܝܢ is the Peshitta reading. Whichever Aramaic script is used, the Peshitta reading and the second reading for “*Rejoices*” - ܡܫܬܥܠܝܢ have 72% correlation. Here are the Aramaic words enlarged for comparison:

ܡܫܬܥܠܝܢ – “*Have dominion*” (Peshitta)

ܡܫܬܥܠܝܢ – “*Rejoice, Glory*” (Base to Greek reading?)

The Greek for “*has dominion*” most similar to “*Rejoices*” is κατακυριευσαι. Let’s compare the two Greek words:

KATAKYPIEYEI-“*Has dominion*”

KATAKAYXATAI-“*Rejoices*”

Six out of twelve letters are the same or similar in the two Greek words, which is 50% correlation.

14 מנא (what?) הנינא (good is it) אחי (my brothers) אן (if) אנש (a man) אמר (says) דאית לי (there is) לי (to me) הימנותא (faith) ועבדא (& deeds) לית (there are not) לה (to him) דלמא (interrog.) משכחא (is able) הימנותה (his faith) דתחיוהי (to give him life)

What use is it my brethren if a man says, “I have faith”, and he has no deeds? Is his faith able to save him?

15 ואן (& if) אחא (a brother) או (or) חתא (a sister) נהוון (shall be) ערטליין (naked) וחסירין (& lacking) סיברתא (food) דיומא (of the day)

16 ונאמר (& will say) להון (to them) אנש (any) מנכון (of you) זון (go) בשלמא (in peace) שחנו (be warm) וסבעו (be full) ולא (& not) תתלון (you would give) להון (to them) סניקותה (the necessities) דפנרא (of the body) מנא (what?) הנינא (good is it)

17 הכנא (so) אף (also) הימנותא (faith) דלא (without) עבדא (works) מיתא (dead) הי (is) בלחודיה (by itself)

18 אמר (says) גיר (for) אנש (a man) לך (to you) אית (is) לך (to you) הימנותא (faith) ולי (& to me) אית (is) לי (to me) עבדא (works) חוני (show me) הימנותך (your faith) דלא (without) עבדא (works) ואנא (& I) מחוא (showing) אנא (am) לך (to you) הימנותי (my faith) מן (from) עבדי (my deeds)

For a man says to you, “You and I have faith; I have deeds; Show me your faith without deeds and I shall show you my faith by my deeds.”

N * Greek has a shorter reading: “*You have faith...*” instead of “*You and I have faith*”...

C * The Majority Greek has “*εκ των εργαων*”-literally, “*out of works*”; The Critical Greek text has “*χωρις των εργαων*” – “*apart from works*”.

CM * The Majority Greek text has additionally: “*your works*”; The Critical Greek text at the end has, “*faith*” instead of “*my faith*”.

19 מדימן (believe) אנת (you) דחד (that One) הו (is) אלהא (God) שפיר (well) עבד (do) אנת (you) אף (also) שאדא (the demons) מהימנין (are believing) ורעלין (& trembling)

20 צבא (willing) אנת (are you?) דין (but) דתדע (to know) או (Oh) ברנשא (man) חלשא (feeble) דהימנותא (that faith) דלא (without) עבדא (works) מיתא (dead) הי (is)

M * Critical Greek has “*αργος*”- “*Lazy*”.

גתא – “*Dead*” (Peshitta)

גטא – “*Staggering, Tottering*” (Base for Greek?)

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The DSS pair have 75% correlation. Greek for “Dead” is “νεκρος”; Compare with “αργος”- “Lazy”. They have 40% correlation at best.

- 21 אבון (our Father) אברהם (Abraham) לא (not?) הוא (was) מן (from) עבדא (works) אודדק (justified) דאסק (when brought up) לאיסחק (Isaac) ברה (his son) על (upon) מדבחא (the altar)
- 22 חזא (see?) אנת (you) דהימנותה (that his faith) סיעת (upheld) לעבדוהי (his deeds) ומן (from) עבדא (deeds) הימנותה (his faith) אתגמרת (was perfected)
- 23 ושלם (& was fulfilled) כתבא (the scripture) דאמר (that said) דהימן (“believed”) אברהם (Abraham) באלהא (in God) ואתחשבת (& it was accounted) לה (to him) לזדיקן (for righteousness) ורחמא (& the friend) דאלהא (of God) אתקרי (he was called)
- 24 חזא (see) אנת (you) דמן (that from) עבדא (works) מזדדק (is justified) ברנשא (a son of man) ולא (& not) הוא (it is) מן (from) הימנותא (faith) בלחוד (only)
- 25 הכנא (in this way) אף (also) רחב (Rahab) זניתא (the harlot) לא (not?) הוא (was it) מן (from) עבדא (works) אודדקת (she was made righteous) דקבלת (when she received) לגשושא (the scouts) ובאורחא (& by a way) אחרתא (another) אפקת (she sent) אנון (them)
- 26 איכנא (just as) דפגרא (a body) דלא (without) רוחא (the spirit) מיתא (dead) הו (is) הכנא (so) אף (also) הימנותא (faith) דלא (without) עבדא (works) מיתא (dead) הי (is)

Chapter 3

- 3:1 לא (not) סניאא (many) מלפנא (teachers) נהוון (shall be) בכון (among you) אחי (my brothers) אלא (but) הויתון (you shall) ידעין (know) דדינא (that judgment) יתירא (greater) חיבנין (we would incur)
- 2 סניאתא (much) גיר (for) משתרעינן (we stumble) כלן (all of us) כל (everyone) דבמלתא (who in word) לא (not) שרע (slips) הנא (this) איתוהי (is) גברא (man) גמירא (perfected) דמשכח (who can) נשעבר (subject) אף (also) כלה (whole) פגרה (his body)
- 3 הא (behold) גיר (for) פגורא (a bridle) בפומא (in the mouths) דרכשא (of horses) רמינן (we put) איך (as) דנשתעברון (that they submit) לן (to us) וכלה (& whole) גושמהון (their bodies) מהפכינן (we turn)
- 4 אף (also) אלפא (ships) עשינתא (mighty) כד (as) דבירן (are steered) להין (these) רוחא (by the wind) קשיתא (& a hard piece) מן (of) קיסא (wood) זעורא (small) מתנתפן (they are driven) לאתר (to wherever) דחאר (determines) צבינה (the will) דהו (of the) דמדבר (helmsman)
- 5 הכנא (in this way) אף (also) לשנא (the tongue) הדמא (a member) הו (is) זעורא (small) ומשתעלא (& has dominion) אף (also) גורא (a fire) זעורתא (small) עבא (forest) סניאא (great) מוקדא (kindles)
- 6 ולשנא (& the tongue) גורא (a fire) הו (is) ולעלמא (& a world) דחטיתא (of sin) איך (like) עבא (a jungle) הו (it is) והו (& that) לשנא (tongue) כד (while) איתוהי (it is) בהרמין (among the members) מכתם (defiles) לה (itself) לכלה (whole) פגרון (our body) ומוקד (& sets on fire) יובלא (the successions) דשרבתן (of generations) דרהטין (which roll on) איך (as) גיגלא (wheels) ויקד (& burning) אף (also) הו (it [the tongue] is) בגורא * (with the fire)

And the tongue is a fire and a world of sin like a jungle; the tongue among the members by itself defiles our whole body, sets on fire the successions of generations which roll on like wheels and it burns with fire.

* Greek has *ὑπο της γέεννης* – “by Gehenna” (Hell?). *Gehenna* in Aramaic is גהנא; “By Gehenna” would be בגנהנא; Compare the actual Peshitta Aramaic reading with “By Gehenna”:

Ashuri Aramaic:
בגורא – “with fire”
בגנהנא – “by Gehenna”
60% correlation

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In DSS script:

א ג ו א – “with fire”

א ג ו א – “by Gehenna”

60-80% correlation

Estrangela script:

א ג ו א – “with fire”

א ג ו א – “by Gehenna”

80% correlation

I am inclined to accept the DSS script as the base script of Greek James, as practically all examples studied in The NT favor that script as the original, or a hybrid Ashuri-DSS script. The Ashuri **Gamal** - ג may have been used rather than the DSS א and the Ashuri Nun - נ rather than DSS נ. If so, the correlation would be 80% for the hybrid script. Taking DSS as is and comparing letters Nun נ – Gamal א and (Waw, Resh) ו א with Khet א, one can see how the word pair would be confused.

The Greek for fire is πυρος; This does not compare well with γεενης; correlation is only 16% between these two, demonstrating that it is very unlikely an Aramaean translator would mistake γεενης - “Gehenna” for πυρος - “Fire” in an hypothetical translation of Greek to The Peshitta’s Aramaic.

7 כללהון (all) גיר (for) כינא (* natures) דחיותא (of animals) ודפרחתא (& of birds)
ורחשא (& creeping things) דימא (& of the sea) ודיבשא (& of the land)
משתעבדין (are tamed) לכינא (* by the nature) דאנשותא (of humanity)

* כינא – “Kayana” – “Nature” is used twice in this Peshitta verse; “Nature” does not occur in the Greek versions; neither does “& of the land”. Where did The Peshitta get these words?

8 לשנא (the tongue) דין (but) אנש (man) לא (not) אשכח (is able) דנכבשויהי (to tame it)
בישתא (evil) הדא (this) דלא (which not) מתתכסא (is controlled)
מלא (full) הו (it is) סמא (of the poison) דמותא (of death)

9 בה (with it) מברכינן (we bless) למריא (* Jehovah) ואבא (& The Father)
ובה (with it) ליטינן (we curse) לבנינשא (children of men)
דברמותא (who in the image) דאלהא (of God) עבידין (are made)

* There are two different Greek readings here: The Critical Greek text (א, B, etc.) has τον Κυριον- “Lord” and The Majority Greek text has τον Θεον, - “God”. This may very well represent two different attempts to translate מריא – MarYah, which is the Aramaic cognate for Yahweh. “MarYah” – מריא, is two root words combined: Mar - “Lord” + Yah – short form of “Yahweh”. “Kurios” is the most common translation in Greek, but only represents the first root of the word, ignoring the second part – “Yah”. “Theos” - Θεον is probably an attempt to convey the meaning of the second and most significant part of the word “MarYah” as God, which Kurios- Κυριος, simply cannot do.

10 ומנה מן (from) פומא (the mouth) נפקן (proceeds) בורכתא (blessing) ולושתא (& cursing)
לא (not) ולא (it ought) אחי (my brothers) דהלין (that these things) הכנא (so) נסתערין (to be done)

11 דלמא (interrog.) משכחא (is it possible?) דמן (that from) חד (one) מבושא (spring)
נפקון (go out) מיא (waters) חליא (sweet) ומריא (& bitter)

12 או (or) דלמא (interrog.) משכחא (can?) תתא (a fig tree) אחי (my brother) דויתא (olives) תעבד (produce)
או (or) גפתא (a vine) תאנא (figs) הכנא (in this way) אף (also) לא (not) מיא (waters) מליחא (salt)
משכחין (happen) דנתעבדון (to be made) חליא (sweet)

13 מנו (who?) מנכון (of you) דחכים (is wise) ורדא (& instructed) נהוא (let him show) עבדויהי (his works)
בהופכא (in a way of life) שפירא (beautiful) בחכמתא (in wisdom) מכיכתא (of meekness)

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14 אן (if) דין (but) חסמא (envy) מרירא (bitter) אית (is) בכון (in you) או (or) חרינא (contention) בלביכון (in your hearts) לא (not) תתחטרון (be puffed up) על (against) קושחא (the truth) ותרגלון (& lie)

15 מטל (because) דהדא (this) חכמתא (wisdom) מן (from) לעל (above) לא (not) נחתת (descends) אלא (but) איתיה (is) ארעניתא (earthly) מן (from) חושבא (thoughts) דנפשא (of the self) ומן (& from) שאדא (demons)

16 איכא (where) גיר (for) דאית (there is) חסמא (envy) וחרינא (& contention) תמן (there) אף (also) דלווחיא (chaos) וכלמדם (& everything) דביש (evil)

17 חכמתא (the wisdom) דין (but) דמן (that is from) לעל (above) דכיא (pure) הי (is) ומליא (& filled) שלמא (peace) ומכיכא (& meek) ומשתמעניא (& attentive) ומליא (& filled) רחמא (love) ופארא (& fruit) טבא (good) ודלא (& without) פלגותא (division) הי (that) ובאפא (& faces) לא (not) נסכא (accepts)

18 פארא (fruits) דין (but) דודיקותא (of righteousness) בשינא (in peace) מזודרעין (are sown) לאילין (by those) דעברדין (making) שלמא (peace)

Chapter 4

4:1 מן (from) איכא (where?) אית (is) בכון (among you) קרבא (war) ומצותא (& contention) לא (not?) הוא (is it) מן (from) רניגתא (lusts) דמקרבן (which fight) בהדמיכון (in your members)

2 מתרגנין (desire earnestly) אנתון (you) ולית (& there is not) לכון (to you) וקטלין (& murder) אנתון (you) ושנין (& envy) אנתון (you) ולא (& not) אתיא (it comes) באידיכון (into your hands) ונצין (& fight) אנתון (you) וקרבא (& battle) עבדין (are doing) אנתון (you) ולית (& there is not) לכון (to you) מטל (because) דלא (not) שאלין (ask) אנתון (you)

3 שאלין (ask) אנתון (you) ולא (& not) נסבין (receive) אנתון (you) מטל (because) דבישאית (wickedly) שאלין (ask) אנתון (you) איך (so) דתתרוסון (that may be fed) רניגתכון (your lusts)

4 גירא (adulterers) לא (not) ידעין (know) אנתון (you) דרחמתה (the love) דעלמא (of world) הנא (this) בעלדבבותא (the hatred) הי (that) דאלהא (of God) אינא (whoever) הכיל (therefore) דצבא (chooses) דנהוא (to be) רחמא (a friend) דעלמא (of world) הנא (this) בעלדבבא (an enemy) הוא (is) לאלהא (of God)

5 או (or) דלמא (perhaps) סריקאית (worthlessly) סברין (think) אנתון (you) דאמר (that say) כתבא (the scriptures) דבטננא ("with jealousy") רנא (lusts) רווחא (the spirit) דעמרא (that dwells) בן (in us)

Who knows what scripture James was quoting here?

6 טיבותא (grace) דין (but) יתירתא (more) יהב (gives) לן (us) מרן (our Lord) מטל (because) הדא (this) אמר (He said) דאלהא ("God") ממכך (humbles) לרמא (the proud) ולמכיכא (& to the humble) יהב (He gives) טיבותא (grace)

7 אשתעברו (submit) הכיל (therefore) לאלהא (to God) וקומו (& stand up) לוקבל (& against) סטנא (Satan) וערק (from you) מנכון (& he will flee)

8 וקרובו (& approach) לות (to) אלהא (God) ונתקרב (& He will approach) לכון (you) דכו (purify) אידיכון (your hands) חטיא (sinners) קדשו (sanctify) לבותכון (your hearts) פליגי (doubting) נפשא (souls)

9 אתמככו (be humble) ואתאבלו (& make lamentation) וגוחככון (& your laughter) לאבלא (to mourning) נתהפך (let be turned) וחדותכון (& your joy) לעקתא (to grief)

10 אתמככו (be humble) קדם (before) מריא (Jehovah) ונרמרמכון (& He will exalt you)

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אגרתא דיעקוב שליחא

11 לא תהווין (not) תהווין (you shall be) ממללין על (speaking) חרדא (against) אדחי (each other) (my brothers) גיר (he) (for) דממלל (who speaks) על (against) אחוהי (his brother) או (or) דאן (judges) לאחוהי (his brother) ממלל (speaks) על (speaks) נמוסא (The Written Law) ודאן (& judges) לנמוסא (The Written Law) ואן (& if) לנמוסא (The Written Law) דאן (judge) אנת (you) לא (not) הוית (you are) עבודה (a doer) דנמוסא (of The Written Law) אלא (but) דינה (its judge)

12 חר (one) הו (He is) סאם (lays down) נמוסא (The Written Law) ודינא (the judgment) דהו (Who is) משכח (able) דנחא (to give life) ונובד (& to destroy) אנת (you) דין (but) מן (who?) אנת (are) דדאן (who judging) אנת (are) לה (him) לקריבך (your neighbor)

13 מנא (what?) דין (but) נאמר (shall we say) אף (also) על (about) אילין (those) דאמרין (who say) דיומנא ("Today") או (or) מחר (tomorrow) אזלינן (we shall go) למדינתא (to a city) אידא (which) דהי (where) ועבדינן (also we shall work) תמן (there) שנתא (year) חרא (one) ומתתגרינן (& we shall earn wages) ויתרינן (& we shall make profits)

14 ולא (& not) ידעין (they know) מנא (what?) הו (it is) מחר (tomorrow) מנא (what?) אנון (are) גיר (for) חיין (our lives) אלא (but) אן (only) להנא (vapor) דקליל (that a little while) מתחזא (appears) ושלך (& vanishes) ומופא (& passes away)

15 חלף (because of) דנאמרין (that they should say) דאן (that if) מריא (Jehovah) נצבא (pleases) ונחא (& we shall live) עבדינן (we shall do) חרא (this) או (or) די (that)

16 משתבהרין (* they boast) בחתירותהון (in their pride) כל (all) שובהרא (boasting) דאיך (that like) הנא (this) בישא (evil) הו (is)

- * "They boast" is משתבהרין; Greek has "You boast", which could be משתבהריתון in Aramaic. Greek for "they boast" is καυχωνται; "You boast" is καυχασθε – That is 50% correlation in the Greek word pair. The Aramaic word pair have 80% correlation in all three scripts.

Greek Uncial

ΚΑΥΧΩΝΤΑΙ-“They boast”

ΚΑΥΧΑΣΘΕ-“You boast”

Ashuri Script

משתבהרין -“They boast”(Peshitta)

משתבהריתון -“You boast”(Hypothetical Base for Greek)

Dead Sea Script

משתבהרין -“They boast”(Peshitta)

משתבהריתון -“You boast”(Hypothetical Base for Greek)

Estrangela Script

ܡܫܬܒܗܪܝܢ -“They boast”(Peshitta)

ܡܫܬܒܗܪܝܬܘܢ -“You boast”(Hypothetical Base for Greek)

17 ואינא (& whoever) דידע (knows) טבתא (good) ולא (& not) עבד (does) לה (it) חטאה (sin) הו (it is) לה (to him)

Chapter 5

5:1 או (Oh!) עתירא (rich men) איללו (wail!) ובכו (& weep) על (over) דוונא (the miseries) דאתין (which are coming) עליכון (upon you)

2 עותרכון (your wealth) גיר (for) אתחבל (is decayed) וסרי (& stinks) ומאניכון (& your garments) אתאכלו (are eaten) מן (of) ססא (moths)

3 ודהבכון (& your gold) וסאמכון (& your silver) אשחת (has rusted) לה (itself) ושוחתהון (& their rust) הו (will be) לסהדותא (for a witness) עליכון (against you) ודי (& it is) עתידא (going) דתאכול (to consume) בסרכון (your flesh)

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The Epistle of The Apostle James



אגרתא דיעקוב שליחא

נורא (fire) כנשתון (you have gathered) לכון (to yourselves) ליומחא (for the days) אחריא (last)

4 הא (behold) אנרא (the payment) דפעלא (of the laborers) דהצרו (who reaped) ארעתכון (your land) (of the reapers) הו (that) דמלמתון (which you swindled) קעא (cries out) וגעתא (& the call) דהצורא (of the reapers) לאדנהוי (into the ears) דמריא (of Jehovah) צבאות* עלת (has entered)

* The Greek has σαβαωθ – “Sabaoth” which is a Hebrew word; it is also found in The Aramaic Targums just as it is here in The Peshitta – צבאות and in Hebrew: Here is the note from Thayer’s Greek English Lexicon:

4519 σαβαωθ sabaoth sab-ah-owth’

of Hebrew origin 06635 צבאות in feminine plural; ; n indecl

AV-sabaoth 2; 2

1) "Lord of Sabaoth"

1a) Lord of the armies of Israel, as those who are under the leadership and protection of Jehovah maintain his cause in war.

The LXX has the word σαβαωθ 61 times as a transliteration of צבאות. צבאות occurs twice in The Peshitta NT & σαβαωθ twice in The Greek NT. It certainly is not Greek, anymore than Sabbata, Mammona, Rabbi, Kepha, Pascha, Satana, Boanerges, Messias, Abba, Maranatha, Talitha Cumi, Eli Eli lama sabacethani, Ephatha, Rabboni, Beelzebub, Abaddon and many other Aramaic terms are Greek. The total occurrences of the above amounts to over 200 times; Other terms occur many times in The Greek NT, such as “Christos”, declared in John 1:41 Greek text to be a translation of “μεισιαν” in the phrase: μεισιαν ο εστιν μεθερμηνευομενον χριστος – “The Messiah, which is translated, “The Christ”.

The International Standard Bible Encyclopedia has this “μεισιαν” as Aramaic. μεθερμηνευομενον – “3177 μεθερμηνευο methermeneuo meth-er-mane-yoo’-o

from 3326 and 2059; ; v AV-being interpreted 6, be by interpretation 1; 7 1) to translate into the language of one with whom I wish to communicate, to interpret”.

Messiah is the term by which Yeshua was called; this is Aramaic, in agreement with The language of first century Israel.

“Christos” occurs 563 times in The Majority Byzantine Greek NT; Those 563 occurrences are therefore each and all translations of the Aramaic “משיחא” (Meshiha). Along with John 1:41, John 4:25 in Greek has the woman at the well, a Samaritan, using the phrase, μεισιας ερχεται ο λεγομενος χριστος – “The Messiah, who is called The Christ.” Was she speaking Hebrew? No, a Samaritan woman would not be speaking Hebrew. Μεισιας- “The Messiah”. She obviously was not speaking Greek. The Greek transliterates the Aramaic “משיחא” (Meshiha) with the same word “μεισιας” used in John 1:41, to represent what Andrew said to Simon Peter. In both places, the word χριστος is shown to be the Greek for the Aramaic word, transliterated as Μεισιας. There is both transliteration and translation at work in both places (as in four others).

5 בסמתון (you have made merry) ניר (for) על (on) ארעא (earth) ואתלעבתון (& you have been gluttons) ותרסיתון (& you have nourished) פנריכון (your bodies) איך (as) דליומא (for a day) דנכסתא (of slaughter)

6 חיבתון (you have condemned) וקטלתון (& you have murdered) לזדיקא (The Righteous One) ולא (& not) קם (He has stood) לוקבלכון (against you)

James apparently did not have a happy experience as Bishop of the church at Jerusalem.

7 אנתון (you) דין (but) אחי (my brothers) אנרו (be long) רוחכון (of your spirit) עדמא למאתיתה (until) דמריא (the coming) דמריא (of Jehovah) איך (like) אכרא (a farmer) דמסכא לפארא (who waits for) יקרא (the crops) דארעה (precious) דארעה (of the ground) ומנר (& is long) רוחה (in his spirit) עליהון (over them) עדמא (until) דנסב (when He receives) מטרא (the rain) בכריא (early) ולקישא (& late)

“Long in spirit”- מנר רוחה – “Megar rukha” is an Aramaic idiom meaning “to be patient”.

8 הכנא אף (in this way) אף (also) אנתון (you) אנרו (be long) רוחכון (in your spirit) גלבנתכון (& your hearts) שררו (strengthen) קרבת לה (it) ניר (for) מאתיתה (the coming) דמרן (of our Lord)

9 לא (not) תתנחון (groan) חד (one) על (against) חד (another) אחי (my brothers) דלא (lest) תתדינון (you be judged) הא (behold) ניר (for) דינא (The Judge) קדם (before) תרעא (the gate) קאם (stands)

10 דמותא (the example) לנביא (of the prophets) סבו (take) לכון (to you) אחי (my brothers) למנרת (for length) רוחה (of spirit) דאולצניכון (of your afflictions)

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אגרתא דיעקוב שליחא

הנון (those) דמללו (who spoke) בשמה (in The Name) דמריא (of Jehovah)

“Length in spirit”- מנר רוחה – “Megrath rukha” is an Aramaic idiom meaning “patience”.

11 הא (behold) גיר (for) יהבינן (we give) טובא (blessing) לאילין (to those) דסיברו (who endured) שמעתון (you have heard) מסיברנותה (the endurance) דאיוב (of Yob) וחרתא (& the end) דעבד לה (that made) מריא (for him) מריא (Jehovah) חזיתון (you have seen) משל (because) דמרחמן (merciful) הו (is) מריא (Jehovah) ומרחפן (& caring)

CL * The Majority Greek lacks the last reference to “The Lord” (“Jehovah” in Peshitta).

12 קדם (above) כל (every) מדם (thing) דין (but) אחי (my brothers) לא (not) הויתון (be you) ימין (swearing vows) לא (not) בשמיא (by Heaven) ולא (neither) בארעא (by earth) אפלא (neither) במומתא (by oath) אחרתא (another) אלא (but) תהוא (let be) מלתכון (your word) אין (yes) אין (yes) ולא (& no) לא (no) דלא (lest) תתחיבון (you be condemned) תחית (under) דינא (judgment)

13 ואן (& if) אנש (any) מנכון (of you) נהוא (shall be) באולצנא (in suffering) נהוא (let him be) מצלא (praying) ואן (& if) חדא (rejoicing) נהוא (let him be) מזמר (singing psalms)

14 ואן (& if) כריה (one is ill) נקרא (let him call) לקשישא (the Elders) דערתא (of the church) ונצלון (& let them pray) עלוהי (over him) ונמשחונה (& anoint him) משחא (with oil) בשמה (in The Name) דמרין (of our Lord)

15 וצלוחא (& the prayer) דהימנותא (of faith) מחלמא (heals) לה (him) להו (the one) דכריה (who is ill) ומקים (& raises up) לה (him) מרין (our Lord) ואן (& if) חטהא (sins) עבידין (were done) לה (by him) משתבקין (they are forgiven) לה (to him)

16 הויתון (be you) דין (but) מודין (confessing) סכלותכון (your offenses) חד (one) לחד (to another) והויתון (& be you) מצלין (praying) חד (one) על (for) חד (another) דתתאכון (to be healed) רב (great) הו (is) גיר (for) חילה (the power) דצלוחא (of prayer) אידא (which) דזיקא (a righteous one) מצלא (prays) לה (himself)

* Critical Greek has “Sins”. Majority Byzantine Greek has “faults”. The Aramaic word סכלותא (ܣܟܠܘܬܐ) in Serto Script) – “Saklutha” can mean “Folly” or “Sin”. Here is the entry from The Comprehensive Aramaic Lexicon:

sklw, sklwt (sa lū, sa lūt ā) n.f. folly

1 folly Syr.

2 sin Syr.

LS2: 473.

ܣܟܠܘܬܐ pl. ܣܟܠܘܬܐ rt. ܣܟܠ f. folly, transgression, evil-doing, offence; ܘܟܠܘܬܐ innocent, innocently; ܘܟܠܘܬܐ want of reason, senselessness, folly.

Smith’s Compendious Syriac Dictionary has this entry:

Hence, the Aramaic can account for why some Greek mss. have παραπτώματα (offenses, trespasses) and some have αμαρτίας (sins).

Ashuri Aramaic script:

ܣܟܠܘܬܘܢ – “Your offenses” (Peshitta & Byz.)

ܣܟܠܘܬܘܢ – “Your sins” (Critical Greek reading)

There is 100% correlation between the two readings in Aramaic.

παραπτώματα & αμαρτίας are the two Greek readings. There is no similarity there (0% correlation).

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The Epistle of The Apostle James



אגרתא דיעקוב שליחא

If The Peshitta were the translation, why does the Greek have hundreds (if not thousands) of variant readings that are simply alternate translations or misreadings (often of a single letter) of a single Aramaic word found in the Peshitta reading of the same verse and in the grammatically corresponding parallel word? This phenomenon does not cut both ways. The Peshitta, for all intents and purposes, has no variant readings to speak of.

17 אף (also) אליא (Elia) ברנשא (a man) הוא (was) חשושא (subject to suffering) אכותן (like us)
וצלי (& he prayed) דלא (that not) נחות (would descend) מטרא (rain) על (on) ארעא (the land)
ולא (& not) נחת (it descended) תלת (three) שנין (years) ושתא (& six) ירחין (months)

18 ותוב (& again) צלי (he prayed) ושמיא (& the skies) יהבו (gave) מטרא (rain)
וארעא (& the land) יהבת (yielded) פאריה (its fruits)

19 אחי (my brothers) אן (if) אנש (a man) מנכון (of you) נטעא (will stray) מן (from) אורחא (* the way)
דקושתא (of truth) ונפניוהי (& will restore him) אנש (a man) מן (from) טעיותה (his error)

* Greek lacks "the way" & "from his error".

20 נדע (let him know) דהו (that he) דמהפך (who turns) לחטיא (a sinner)
מן (from) טעיותא (the error) דאורחה (of his way) מוחא (gives life to) נפשה (his soul)
מן (from) מותא (death) ועשא (& blots out) סונאא (the multitude) דחטהוהי (of his sins)



1 Peter

1:1 פטרוס (Petros) שליחא (an apostle) דישוע (of Yeshua) משיחא (The Messiah) לגביא (to the chosen ones) ותותבא (& pilgrims) דזריעין (who are scattered) בפנטוס (in Pontus) ובגליטא (& in Galatia) ובקפודקיא (& in Qapadoqya) ובאסיא (& in Asia) ובביתוניא (& in Bythunya)

2 אילין (those) דאתגביו (who have been chosen) במקדמות (in the prior) ידעתה (knowledge) דאלהא (of God) אבא (The Father) בקדישותא (in sanctification) דרוחא (of The Spirit) דנהוון (that they will be) למשמעתא (for obedience) ולרסס (& for sprinkling) דמה (of the blood) דישוע (of Yeshua) משיחא (The Messiah) טיבותא (grace) ושלמא (& peace) נסגא (be multiplied) לותכון (to you)

3 מברך (Blessed) הו (He) אלהא (God) אבוהי (His father) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) הו (He) דבחננה (who in His pity) סגיאא (great) אולדן (begot us) מן (from) דריש (the top) בקימתה (by the resurrection) דישוע (of Yeshua) משיחא (The Messiah) לסברא (to the hope) דחיא (of life)

4 ולירתותא (& to an inheritance) דלא (that not) מתחבלא (is destroyed) ולא (neither) מתטנפא (defiled) ולא (neither) חמיא (withers) הי (that) דמטיבא (which is prepared) לכון (for you) בשמיא (in Heaven)

5 כד (while) נטירין (are kept) אנתון (you) בחילא (by the power) דאלהא (of God) ובהימנותא (& in the faith) לחיא (for the lives) דמטיבין (ready) דנתגלון (to be revealed) לזבנא (to the time) אחריא (last)

6 דבהון (in which lives) תחרון (you shall rejoice) לעלם (for eternity) אפן (although) בהנא (in this) זבנא (various) קליל (a little) מתתעיקין (are wearied) אנתון (you) בנסיונא (with temptations) משחלפא (upon you) דעדין (that come suddenly) עליכון

7 איכנא (so) דבוחרנא (that the proof) דהימנותכון (of your faith) נתחזא (may appear) דמיתר (which is worth more) מן (than) דחבא (gold) סנינא (refined) דאתבקי (which is tried) בנורא (in fire) לתשבוחתא (for glory) ולאקרא (& honor) ולקולסא (& praise) בגלינה (in the revelation) דישוע (of Yeshua) משיחא (The Messiah)

8 הו (Him) דלא (Whom not) חזיתוניהי (you have seen) ומהבין (& love) אנתון (you) לה (Him *) ובהימנותה (& by His faith *) רוזין (rejoice greatly) אנתון (you) בחדותא (with joy) משבחתיא (glorious) דלא (that not) מתמללא (is spoken)

* Greek has “εις ον αρα ην οραωντες” – “upon whom now not looking”; לא could conceivably mean, “& while you have not seen Him”. The actual Peshitta reading is here: לה ובהימנותה: - “Him & by His faith”. I see possible 78% correlation in The Ashuri script phrase comparisons if the Nun-Waw pair נו in the Peshitta reading is reversed in one set to be ננ in the hypothetical Aramaic base for the Greek reading. Correlating letters are color coded (in color version).

Ashuri Aramaic script:

לא ובהימנותהי - “& while you have not seen Him” Base for Greek reading
 לה ובהימנותה - “Him & by His faith”. Peshitta reading

78% correlation in Ashuri.

Dead Sea Scroll script has:

לא ובהימנותהי - “& while you have not seen Him”-Base for Greek reading
 לה ובהימנותה - “Him & by His faith”-Peshitta reading

78% correlation in DSS.

Estrangela script:

לא ובהימנותהי - “& while you have not seen Him”-Base for Greek reading
 לה ובהימנותה - “Him & by His faith”-Peshitta reading

67% correlation in Estrangela script

Apparently a Greek translator double translated “Lah wavahimnothah” לה ובהימנותה, first inaccurately as “εις ον αρα ην οραωντες” – “upon whom now not looking” as shown above in the first Aramaic reading – “La wavakhazaythwan; then he reread it accurately as πιστευοντες – “believing”.



9 דתקבלון (that you may receive) פורענא (the reward) דהימנותכון (of your faith) היא (of your souls) דנפשתכון

10 הנון (those) היא (lives) דעקבו (which investigated) הוו (they had) עליהון (about them)
 נביא (the prophets) כד (when) אתנביו (they prophesied) על (about) טיבותא (the grace)
 דעתידא (that going) הות (was) דתתייב (to be given) לכון (to you)

11 וכצו (they searched) דכאינא (in what?) זבנא (time) מחויא (He shows) ומסהדא (& testifies) רוחה (The Spirit)
 דמשיחא (of The Messiah) דעמרא (Who dwelt) בהון (in them) דעתידין (that were coming) חשוהי (the sufferings)
 דמשיחא (of The Messiah) ותשבוחתה (& His glory) דמן (that was from) בתרכן (after that)

12 ואתגלי (& it was revealed) להון (to them) כל (all) דבצין (who searching) הוו (were)
 מטל (because) דלו (not) לנפשהון (for themselves) בעין (seeking) הוו (they were) אלא (but) לן (for us)
 דילן (ours) מתנבין (prophesying) הוו (they were) אילין (those) דהשא (now) אתגלי (is revealed) לכון (to you)
 ביד (by) אילין (those) דסברנכון (who evangelized you) ברוחא (by The Spirit) דקודשא (of Holiness)
 דאשתדר (Who is sent) מן (from) שמיא (Heaven) דבהין (into which) בהילין (these things) מתרגרין (long)
 אף (also) מלאכא (the angels) דנדיקון (to gaze)

13 מטל (because of) הנא (this) חזוקו (gird up) חצא (the loins) דתרעיתכון (of your mind)
 ואתתעירו (& be attentive) גמיראית (perfectly) וסברו (& hope) על (for) חדותא (the joy)
 דאתיא (that is coming) לכון (to you) בגלינה (in the revelation)
 דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

14 איך (as) בניא (children) משתמענא (obedient) ולא (& not) תשתותפון (be you partaking) תוב (again)
 לרניגתכון (of your lusts) קדמיתא (former) אילין (those) דרגין (that lusting) הויתון (you were)
 דלא (without) בידעתא (knowledge)

15 אלא (but) הוו (be) קדישין (holy ones) בכלהון (in all) הופכיכון (your way of life)
 איך (as) דקדיש (holy) הו (He is) מן (Who) דקרכון (called you)

16 מטל (because) דכתיב (it is written) דהויתון (be you) קדישין (holy ones)
 איכנא (just as) דאף (also) אנא (I) קדיש (holy) אנא (I am)

17 ואן (& if) הו (it is) דאבא (that The Father) קרין (call on) אנתון (you) הו (Him) דלית (without)
 קדמוהי (before Him) מסב (accepting) באפא (of faces) ודאן (& judges) לכלנש (every person)
 איך (according to) עברוהי (his works) בדחלתא (in reverence) אתדברו (be led)
 בזבנא (in time) הנא (this) דתותבותכון (of your pilgrimage)

18 כד (when) ידעין (know) אנתון (you) דלא (that not) בכספא (with silver) דבלא (which wears out)
 ולא (& not) בדחבא (with gold) אתפרקתון (you were redeemed) מן (from) עבדיכון (your works)
 סריקא (worthless) הנון (those) דקבלתון (that you received) מן (from) אבהיכון (your fathers)

19 אלא (but) בדמא (with the blood) יקירא (precious) דאמרא (of The Lamb)
 דמומא (Who blemish) וטולשא (& defilement) לית (there is not) בה (in Him)
 דאיתוהי (Who is) משיחא (The Messiah)

20 הו (He) דמקדם (before) הוא (was) פריש (appointed) להדא (to this) מן (from) קדם (before)
 תרמיתה (the foundation) דעלמא (of the world) ואתגלי (& was manifested)
 באחריתהון (in the last) דזבנא (of the times) מטלתכון (for you)

21 אילין (those) דבאידיה (who by Him) הימנתון (you believed) באלהא (in God) הו (Him) דאקימה (Who raised Him)
 מן (from) בית (the place) מיתא (of the dead) ויהב (& He has given) לה (to Him) שובקא (the glory)
 דהימנותכון (that your faith) וסברכון (& your hope) נהוא (would be) על (upon) אלהא (God)

22 כד (as) נהוין (would be) קדישין (sanctified) נפשתכון (your souls) במשתמענותה (in obedience) דשררא (of the truth)
 ונהוין (& they may be) מליין (filled) חובא (with love) דלא (without) מסב (accepting) באפא (of faces)

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דמן (that from) לבא (the heart) דכיא (pure) ונגמירא (& perfect) תהוון (you will be) מחבין (loving) חד (one) לחד (another)

23 איך (as) אנשא (persons) דמן (that from) דריש (the top) אתילדתון (you were born) לא (not) מן (from) זרעא (the seed) דבלא (which fails) אלא (but) מן (from) אינא (what) דלא (not) בלא (fails) במלתא (by the word) חיתא (living) דאלהא (of God) דקימא (Who stands) לעלם (for eternity)

24 מטל (because) דכל (all) בסר (flesh) עמירא (grass) וכלה (& all) יאיותה (its beauty) איך (as) עופיא (the blossom) דחקלא* (of the field) יבש (withers) עמירא (grass) וחמא (& fades) עופיא (the blossom)

* Greek has "flower of the grass". "Of the Grass" in DSS Aramaic can be: ארעא, ארעא, ארעא
The Peshitta reading – "Field" is ארעא.
In Ashuri, The Peshitta reading, "of the Field" is דחקלא.
The 3 "of the Grass" Aramaic words are: דעמירא, דעסבא, דארעא. The shaded Aramaic words have at least 60% correspondence.
Greek for "of the Grass" is χορτου.
Greek for "of the field" is αγρου. These two have 50% correlation at best.

Greek Uncial script
XOPTOY – "of the grass"
ΑΓΡΟΥ – "of the field"
50% correlation
Ashuri-DSS Aramaic script
דחקלא – "of the field"
דעסבא – "of the grass"
70% correspondence?
Estrangela Aramaic script
אֲרַעָא – "of the field"
אֲרַעָא – "of the grass"

Which word pair is the more similar and thus more likely to account for the other language version?
Let the reader judge.

25 ומלתה (& this) הי (is) מלתא (word) הי (that) דאסתברתון (by which you are evangelized) לעלמין (for eternities) קימא (of our God) דאלהן (& the word) דאלהן

* Greek has "of The Lord" – tou kuriou. The Peshitta reading conforms to The Hebrew, LXX O.T., and exactly with The Peshitta O.T. reading of Isaiah 40:8. The Greek agrees with neither in this reading.

Chapter 2

2:1 אניחו (put away) הכיל (therefore) מנכון (from you) כלה (all) בישותא (wickedness) וכלה (& all) נכלא (treachery) ומסב (& accepting) באפא (of faces) וחסמא (& envy) ומאכל-קרצא (& slander)

2, והוון (& be) איך (as) ילודא (infants) שברא (suckling children) ואתגרנגו (& yearn) לה (for it) למלתא (for the word) איך (as) דלחלבא (for milk) נקדא (pure) ורוחנא (& spiritual) דבה (by which) תתרבון (you shall grow strong) להיא (for life)

And be like weaned infants and yearn for the word as for pure spiritual milk by which you shall grow strong for life.

NC * The Majority Greek lacks "for life"; The Critical Greek has "into salvation" -εις σωτηριαν, which is a typical Greek rendering of the Aramaic "Khaya" - חַיָּא, whose essential meaning is "Life", but can also at times refer to salvation. "Salvation" is entirely out of place in this verse; we do not "grow into salvation" as the Critical Greek states it, which is a theological heresy and absurdity. This Greek reading does support the Peshitta primacy model, however. The Peshitta does not follow any Greek text, as it contains more information than they do: "suckling children", "as for milk", "& spiritual", "for

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life". The Greek can be derived from the Aramaic (primarily by omission of words) but the Aramaic cannot be derived from the Greek texts.

3 אן (if) טעמיתון (you have tasted) וחזיתון (you have seen *) (& you have seen) דטב (that good) הו (is) מריא (Jehovah)

- Greek lacks “& you have seen”. The Peshitta verse is an obvious allusion to Psalms 34:8:

Yahweh good that & see Taste

טעמו וראו כי-טוב יהוה Heb.–“Taste and see that Jehovah is good.” Here is the Peshitta OT version of that Psalms verse:

MarYah good that & see Taste

טעמו וחזו דטב מריא Aram.–“Taste and see that Jehovah is good.” See the similarities in the Hebrew and Aramaic? It appears the Greek translator (I assume the Greek is a translation in this interlinear, due to all the evidence I have compiled supporting that position) saw טעמיתון and translated it “εγευσασθε” –“You have tasted” and inadvertently skipped the next Aramaic word וחזיתון –“& you have seen” because it has the same ending as the previous word טעמיתון; he then proceeded to translate the next word דטב –“that good”, etc..

4 הו (He) דלה (to Whom) מתקרבין (drawing near) אנתון (you are) דאיתודי (Who is) כאפא (The Stone) חיא (Living) דאסליודי (Whom rejected) בני (the children) אנשא (of men) וגבא (& is chosen) ומיקר (& precious) לות (to) אלהא (God)

Verse 4 is a description of The subject of verse 3 –“The LORD”- “Yahweh” in Psalms 34:8, as made plain in The Peshitta text and in the Aramaic cognate “MarYah” – מריא. Shimeon Kaypha (Peter) the Apostle presents Yeshua as Jehovah – The “YHWH” of Israel.

5 ואף (& also) אנתון (you) איך (as) כאפא (stones) חיתא (living) אהבנו (are built) והו (a temple) היכלא (& have become) רוחנא (spiritual) וכהנא (& priests) קדישא (holy) למסקו (to offer) דבהא (sacrifices) רוחנא (spiritual) דמקבלין (acceptable) קדם (before) אלהא (God) ביד (by) ישוע (Yeshua) משיחא (The Messiah)

6 אמיר (said) הו (it is) גיר (for) בכתבא (in the scriptures) דהא (“Behold”) סאם (lay down) אנא (I) בצדיון (in Tzion) כאפא (a stone) בחירתא (approved) ויקירתא (& precious) בריש (at the head) זייתא (of the corner) ומן (& whoever) דמהימן (believes) בה (in Him) לא (not) נבהת (* will be ashamed)

* This is a quotation from Isaiah 28:16 from a text not quite The Hebrew Massoretic text (Hebrew has “a sure foundation” & “shall not make haste”) nor The LXX reading: (“costly,choice corner stone,choice..”) nor Peshitta OT: (“shall not be afraid”). This is typical of Peshitta NT quotes from the OT; no one known OT text type is represented. Some sort of hybrid text was used which was somewhere between The Massoretic Hebrew and a Hebrew text like that behind The Greek LXX.

Greek: ιδου τιθημι εν σιων λιθον ακρογωνιαιον εκλεκτον εντιμον και ο πιστευων επ αυτω ου μη καταισχυσθη LXX: ιδου εγω εμβαλω εις τα θεμελια σιων λιθον πολυτελη εκλεκτον ακρογωνιαιον εντιμον εις τα θεμελια αυτης και ο πιστευων επ αυτω ου μη καταισχυσθη

You can compare the Greek verse (Majority text) with the LXX and see that the Greek text is not a verbatim quote of The LXX, but probably is an edited version of the Peshitta text based on The LXX.

7 לכון (to you) הכיל (therefore) אתיהב (is given) הנא (this) איקרא (honor) לאילין (to those) דמהימנין (who believe) להנון (to those) דין (but) דלא (who not) מתטפיסין (* are obedient)

This honor is given to you –those who believe, but to those who are disobedient

* Greek has additionally a quote from Psalms 118:22 -λιθον ον απεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας – (The stone which the builders rejected, the same is become the head of the corner.)-identical to The LXX text of that verse. This insertion (I do not give my reasons here for asserting this as an insertion) garbles the sense of the sentence given in this and the following verse.

8 כאפא (a stone) הו (He is) דתוקלתא (of stumbling) ואבנא (& rock) דכשלא (of offense) ומתקלין (& they stumble) בה (on it) בדלא (in that not) מתטפיסין (they obey) למלתא (the word) דלהדא (for this) סימין (they were appointed)

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He is a stone of stumbling and a rock of offense, and they stumble on it in that they do not obey the word, for they were appointed to this.

9 אנתון (you) דין (but) שרבתא (race) אנתון (are) גביתא (chosen) דמכהנא (who serve as priests)
 למלכותא (for the kingdom) עמא (a people) קדישא (holy) כנשא (assembly) פריקא (redeemed)
 תסברון (you should proclaim) תשבחתה (the praises) דהו (of Him Who) דקרכון (called you)
 מן (from) חשוכא (darkness) לנהרה (to His light) מיתרא (excellent)

10 אילין (those) דמן (who from) קדים (the first) לא (not) חשיבין (considered) הויתון (you were)
 עמא (a people) השא (now) דין (but) עמא (the people) דאלהא (of God) אפלא (neither) רחמא (mercies)
 הו (being) הו (were) עליכון (upon you) השא (now) דין (but) אשתפעו (are poured) עליכון (upon you) רחמא (mercies)

11 חביבי (beloved) בעא (beg) אנא (I) מנכון (of you) איך (as) ערצא (wayfarers)
 & as) תותבא (foreigners) אתפרקו (depart) מן (from) כלהין (all) רניגתה (desires)
 הלין (of the body) דעברן (these) קרבא (that make) לוקבל (war) נפשא (the soul) אגנא (against)

12 ונהוון (& let be) שפירין (beautiful) הופכיכון (your way of life) קדם (before) כלהון (all of them)
 בני (children) אנשא (of men *) אילין (those) דממליין (who speak) עליכון (about you)
 מלא (words) בישתא (wicked) גחזון (may see) עבדיכון (your works) שפירא (beautiful)
 ונשבחון (& may praise) לאלהא (God) ביומא (in the day) דבוהרנא (of examination)

- Greek has εθνεσιν - “the Gentiles”, “Nations”. The Peshitta has אנשא – “Men”; Here is “Gentiles” – עממא. In DSS script they are אגא:אגא. In Estrangela script: ܘܢܘܫܐ ܕܘܢܘܫܐ. The Ashuri pair look more alike than those in the other scripts. Other Aramaic words for “Nations” or “Gentiles” are: אומון, אמון, אומתא, אומון

In Estrangela script:

ܘܢܘܫܐ - “Pagans”, “Gentiles”

ܘܢܘܫܐ - “Men”

ܘܢܘܫܐ - “Gentiles”

Ashuri Aramaic

ܘܢܘܫܐ - “Pagans”, “Gentiles”

ܘܢܘܫܐ - “Men”

ܘܢܘܫܐ - “Gentiles”

DSS Aramaic

ܘܢܘܫܐ - “Pagans”, “Gentiles”

ܘܢܘܫܐ - “Men”

ܘܢܘܫܐ - “Gentiles”

The Estrangela, Ashuri & DSS shaded pairs have at least 50% letter correlations (2 out of 4); The DSS pair may be a bit closer in appearance than the Ashuri, though it is a hard call between the two scripts.

Greek for “Men” is usually “Ἀνθρώποις”; “Nations –Gentiles” is εθνεσιν. In Greek Uncial script:

ΑΝΘΡΩΠΟΙΣ – “Men”

ΕΘΝΕΣΙΝ – “Gentiles”

I see no correlation (0%) in the two Greek words whatsoever. It looks highly unlikely that The Peshitta reading came from Greek, as a translator looking at εθνεσιν- “Nations –Gentiles would not be at all prone to translate it as אנשא – “Men”.

13 והויתון (be you) משתעבדין (submitting) לכלהון (to all) בני (children *) אנשא (of men)
 מטל (for the sake of) אלהא (God) למלכא (to kings) מטל (because of) שולטנהון (their authority)

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* Greek has “υποταγητε παση ανθρωπινη κτισει” – “Submit to every human creation”. The Aramaic “בני אנשא” is “Sons of men” “children” – בני may be interpreted “building” as from בנא (Bna) instead of the obvious root ברא – “Bra” – “Son”. The Greek is an obvious error. We are not to submit to any human creation; submission indicates an attitude of humility and service which can only be expressed toward another person, not toward things or institutions. If Peter had “ordinances” or “laws” in mind, he would have plainly said so; he would not have used a word that refers to “creation” and always (in OT LXX and Greek NT) refers to God’s creation, never man’s.

Incidentally, this verse does not teach absolute obedience to men; submission is not necessarily obedience.

14 ולדינא (& to judges) מטל (because) דמנה (from Him) משתדרין (they are sent)
לתבעתא (for the punishment) דמסכלנא (of wrongdoers) ולתשבוהתא (& for the praise)
דעבדי (of doers) טבתא (good)

15 דהכנא (for in this way) הו (it is) צבינא (the will) דאלהא (of God)
דבעבדיכון (that by your works) שפירא (excellent) תסכרון (you may shut) פומא (the mouth)
דסכלא (of fools) הנון (those) דלא (who not) ידעין (know) לאלהא (God)

16 איך (as) בני (children) חארא (free) ולא (& not) איך (as) אנשא (persons)
דעבידא (who make) להון (for themselves) חארותהון (their liberty) תחפיתא (a cloak)
לבישותהון (for their evil) אלא (but) איך (as) עבדוהי (servants) דאלהא (of God)

17 לכלנש (every person) יקרן (honor) לאחיכון (your brethren) אחבו (love)
ומן (& of) אלהא (God) דחלו (be in awe) ולמלכא (& kings) יקרן (honor)

18 ואילין (& those) עבדא (servants) דאית (who are) בכון (among you)
אשתעבדו (submit) למריכון (to your masters) בדחלתא (in reverence)
לא (not) בלחוד (only) לטבא (to the good) ולמכיכא (& to the meek)
אלא (but) אף (also) לקשיא (to the severe) ולעסקא (& to the perverse)

19 להלין (to these) גיר (for) אית (there is) להון (to them) טיבותא (grace) קדם (before) אלהא (God)
לאילין (to those) דמטל (who because of) תארתא (conscience) שפירתא (excellent) מסיברין (endure)
עקתא (distresses) דאתין (that come) עליהון (upon them) בעולא (by The Evil One)

20 אילין (those) דין (but) דמטל (who because of) סכלותהון (their foolishness)
מסיברין (endure) אולצנא (suffering) אידא (what?) תשבוחתא (glory) הויא (is it) להון (to them)
אלא (but) מא (when) דעבדין (are doing) אנתון (you) דשפיר (what is good) ואלצין (& they afflict) לכון (you)
ומסיברין (& endure) אנתון (you) הידין (then) ירבא (it magnifies) תשבוחתכון (your glory) לות (with) אלהא (God)

21 להדא (to this) גיר (for) אתקריתון (you are called) דאף (for also) משיחא (The Messiah) מית (died)
חלפין (for our sake) ושבק (& left) לן (us) הנא (this) טופסא (example)
דאנתון (that you) בעקבתה (in His steps) תהלכון (you would walk)

22 הו (He) דלא (Who not) עבד (did) חטיתא (sin)
אפלא (neither) נכלא (deceit) אשתכח (was found) בפומה (in His mouth)

23 הו (He) דמצטחא (Who insulted) הוא (was) ולא (& not) מצחא (insulted)
וחאש (& suffered) הוא (He) ולא (& not) מתלחם (threatened) אלא (but) משלם (handed over) הוא (He)
דינה (His judgment) לדינא (to The Judge) דכאנותא (of righteousness)

24 ושקל (& He took) חטהין (our sins) כלהון (all of them) ואסק (& lifted) אנון (them)
בפגרה (in his body) לצליבא (to the cross) דכר (& when) מיתנין (we are dead) לחטיתא (to sin)
בודיקותא (in righteousness) דילה (His) נחא (we shall live)
בשומתה (by His scars) גיר (for) אתאסיתון (you are healed)

25 דטעין (for gone astray) הויתון (you had) איך (as) ערבא (sheep) ואתפניתון (& you have returned)
השא (now) לות (to) רעיא (The Shepherd) וסעורא (& The Caregiver) דנפשתכון (of your souls)

Chapter 3

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3:1 הכנא (in this way) אף (also) אנתין (you) נשא (women) אשתעבדין (submit) לבעליכון (to your husbands) דאילין (that those) דלא (who not) מתטפיסין (obey) למלתא (the word) בדובריכון (in your way of life) שפירא (beautiful) דלא (without) עמלא (labor) תקנין (may win) אנון (them)

2 כד (when) חזין (they see) דברחלתא (that in reverence) ובנכפותא (& with discretion) מתדברין (conduct yourselves) אנתין (you)

3 ולא (& not) תצטבתין (be you adorned) בצבתא (with ornaments) בריא (outward) דנדולא (of braids) דסעריכון (of your hair) או (of your hair) דחשלתא (of jewelry) דדהבא (of gold) או (or) דלבושא (clothing) מיתרא (fine)

4 אלא (but) אצטבתין (be adorned) בכרנשא (in the person) כסיא (secret) דלבא (of the heart) ברוחא (in a spirit) מכיכתא (humble) דלא (that not) מתחבלא (is corruptible) צבתא (an ornament) דמיתר (excellent) קדם (before) אלהא (God)

5 הכנא (in this way) ניר (for) אף (also) מן (from) קדים (the first) נשא (women) קדישתא (holy) אילין (those) דמסברין (who hoping) הוי (were) באלהא (in God) מצבתין (adorning) הוי (were) נפשתיין (their souls) ומשתעבדין (& submitted) הוי (were) לבעליהון (to their husbands)

6 איכנא (just as) דסרא (Sara) משתעבדא (subject) הות (was) לאברהם (to Abraham) וקריא (& calling) הות (was) לה (him) מרי (my lord) הי (she) דהוין (whose are) אנתין (you) לה (to her) בנתא (daughters) בעבדא (by works) טבא (good) כד (when) לא (not) מתזיען (are shaken) אנתין (you) מן (with) כל (any) דחלא (fear)

7 ואנתון (& you) גברא (men) הכנא (in this way) עמרו (dwell) עם (with) נשיכון (your wives) בידעתא (by knowledge) ואיך (& as) דלמאנא (vessels) מחילא (weaker) באיקרא (in honor) אהודו (hold) אנון (them) מטל (because) דאף (also) הנין (those) עמכון (with you) ירתן (inherit) מוהבתא (* the gift) דחיא (of life) דלעלם (eternal) דלא (that not) תהוון (you will) מתתקלין (stumble) בצלותכון (in your prayers)

And you men thus dwell with your wives by knowledge, and as weaker vessels hold them in honor because they also inherit the gift of eternal life with you, so that you shall not stumble in your prayers.

* Greek has **χαριτος** –“Grace”; The Peshitta has מוהבתא –“Mawhabta”-“The gift”; “Grace” in Aramaic is usually טיבוהא –“Tibotha”. Here are the words in Dead Sea Scroll Aramaic script:

גוּחַזְטָא -“The Gift” (Peshitta)
גוּחַזְטָא -“Grace” (Base of Greek reading?)

These two words have 84% letter correlation. The Greek for “Gift” in correct grammatical form for this passage is **χαρισματος** or **δωρου**; **χαρισματος** & **χαριτος** have 70% correlation, which is relatively high for Greek word pairs, but is still significantly lower than the Aramaic word pair correlation. The Greek words differ in letter number by three; the Aramaic pair differ in only one letter and have the same number of letters in each word! The Aramaic text obviously is not derived from Greek (no Greek text has “Eternal life”) and none has “the gift”. The Greek is easily accounted for as a translation of the Aramaic in which the word “eternal” was simply dropped and “Mawhabta”-“The gift” was misread as **טיבוהא** –“Tibotha”-Grace”.

8 שולמא (the conclusion is) דין (but) דתהוון (that you would be) כלכון (all of you) באויותא (in harmony) והויתון (& be you) חשין (suffering) עם (with) אילין (those) דחשין (who suffer) ורחמין (& love) חד (one) לחד (another) והויתון (& be you) רחמתנין (merciful) ומכיכון (& humble)

9 ולאנש (& to a person) בישתא (evil) חלף (in exchange for) בישתא (evil) לא (not) תפרעון (you should pay) ואפלא (neither) צוחיתא (insults) חלף (in exchange for) צוחיתא (insults) אלא (but) דלקובלא (to the contrary) דהלין (of these things) הויתון (be you) מברכין (blessing) להדא (to this) ניר (for) אתקריתון (you are called) דבורכתא (that the blessing) תארתון (you would inherit)



10 מן (whoever) דצבא (desires) הכיל (therefore) היא (life) ורחם (& loves) יומתא (days) טבא (good) למחזא (to see) נטר (let him keep) לשנה (his tongue) מן (from) בישתא (evil) וספותה (& his lips) לא נמללן (not) נכלא (should speak) (deceit)

11 נעבר (let him pass) מן (from) בישתא (wickedness) ונעבר (& let him do) טבתא (good) ונבעא (& let him seek) שלמא (peace) ונרהט (& let him run) בתרה (after it)

12 מטל (because) דעינוהי (the eyes) דמריא (of Jehovah) על (upon) זדיקא (the righteous) ואדנוהי (& His ears) למשמע (to hear) אנון (them) ואפוהי (& the face) דמריא (of Jehovah) על (against) בישא (the evil)

13 ומנו (& who is?) דנעבר (to do) לכון (to you) בישתא (evil) אן (if) תהוון (you will be) טננא (* zealous) דטבתא (of good)

14 ואן (& if) הו (He) דתחשוון (you suffer) על (for) אפי (the sake) כאנותא (of righteousness) טוביכון (you are blessed) ולא (& not) תדחלוון (be afraid) מן (of) אילין (those) דמדחלוון (* who terrorize) לכון (you) ולא (& not) תשתגשוון (be provoked)

15 אלא (but) קדשו (hallow) בלבותכון (in your hearts) למריא (Jehovah) משיחא (* The Messiah) והיותון (& be you) מטיבין (ready) למפק (to return) ברוחא (a defense) לכל (to everyone) דתבע (who requests) לכון (of you) מלתא (a statement) על (about) סברא (the hope) דהימנותכון (of your faith) במכיכותא (in meekness) וברחלתא (& in reverence)

16 כד (while) אית (is) לכון (to you) תארתא (a conscience) טבתא (good) איכנא (just as) דהנוון (that those) דממללין (* who speak) עליכון (against you) איך (as) דעל (against) אנשא (people) בישא (evil) נבהותן (may be ashamed) איך (as) אנשא (people) דטלמיין (who reject) לדובריכון (your way of life) שפירא (beautiful) דבמשיחא (in The Messiah) (which is in)

17 עדרא (an advantage) הי (it is) לכון (to you) גיר (for) דכד (that when) עבדין (doing) אנתון (you) עבדא (works) טבא (good) תסבלון (you suffer) בישתא (evil) אן (if) הכנא (in this way) הו (the will) דאלהא (of God) ולא (& not) כד (when) עבדין (are doing) אנתון (you) בישתא (evil)

18 מטל (because) דאף (that also) משיחא (The Messiah) חדא (one) זבן (time) מית (* died) חלף (because of) חטתין (our sins) זדיקא (The Righteous One) חלף (for the sake of) חטיא (sinners) דנקרבוון (to bring you) לאלהא (to God) ומית (& He died) בפנר (in body) וחיא (& lived) ברוח (in Spirit)

19 ואכרו (& He proclaimed) לנפשטא (to souls) אילין (those) דאחידן (who held) הוי (were) בישול (* in Sheol)

20 הלין (these) דמן (who from) קדים (the first) לא (not) אתטפיס (convinced) הוי (were) ביומנה (in the days) דנוח (of Noah) כד (when) מנרת רוחה (the longsuffering) דאלהא (of God) פקדת (commanded) דתהוא (that there be) קבותא (an ark) על (upon) סברא (* the hope) דתיבותהון (of their repentance) ותמנא (& eight) בלחוד (only) נפשן (souls) עלין (entered) לה (it) וחיי (& were kept alive) במיא (by the waters)

21 דאף (For also) אנתון (you) בה (in Him) בהו (by that) טופסא (simile) חייין (are saved) אנתון (you) במעמודיתא (by baptism) לן (not) כד (when) פגרא (the body) משיגין (wash) אנתון (you) מן (from) צאתא (impurity) אלא (but) כד (when) מודין (* confess) אנתון (you) באלהא (God) בתארתא (with a conscience) דכיתא (pure) ובקמתה (& by the resurrection) דישוע (of Yeshua) משיחא (The Messiah)

* *Greek has "συνειδησεως αγαθης επερωτημα εις θεον δι αναστασεως ιησου χριστου" - "but the request unto God, for a good conscience, through the resurrection of Jesus Christ". The Greek has salvation coming by "requesting a good conscience"; The Peshitta says it is through "confessing God with a pure conscience", which comports with other scripture: "And if you shall confess with your mouth our Lord Jesus, and shall believe with your heart that God has raised Him from the dead; you shall have life." Romans 10:9

22 הו (He) דאתעלי (Who has been escorted) לשמיא (into Heaven) ואיתוהי (& He is) על (upon) ימינא (the right side) דאלהא (of God) ואשתעברו (& are subjected) לה (to Him) מלאכא (the Angels)

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The First Epistle of The Apostle Peter



אגרתא קדמיתא דכאפא שליחא

ושליטנא (& The Principalities) וחילותא (& The Powers)

Chapter 4

4:1 אן (if) משיחא (The Messiah) הכיל (therefore) חש (suffered) חלפיכון (in your place) בבסר (in the flesh) ואף (& also) אנתון (you) בה (in Him) בהנא (in this) רעינא (mind) אַזְדִּינוּ (be equipped) כלמן (everyone) דמאת (who has died) גיר (for) כפנרה (in his body) שלי (he) לה (has ceased) ליה (he) מן (from) כלהון (all) חטהא (sins)

2 דלא (for not) מכיל (therefore) לרנינתא (for the desires) דבנינשא (of children of men) נחא (he shall live) כמא (as during) זכנא (the time) דאיתודי (that is) כפנרא (in the body) אלא (but) לצבינא (for the will) דאלהא (of God)

3 ספק (was enough) גיר (for) זכנא (the time) הו (that) דעבר (passed) דפלחתון (you served) בה (in which) צבינא (the pleasure) דחנפא (of the pagans) באסותנא (in debauchery) וברויותא (& drunkenness) ובצחנותא (& in whoredom) ובזמרא (& in orgies) ובפולחנא (& in worship) דשאדא (of demons)

4 והא (& behold) השא (now) מתדמרין (they marvel) ומגדפין (& insult) עליכון (you) בדלא (in that not) משתרחיתון (you run riot) עמהון (with them) בהי (in this) אסותנא (debauchery) קדמיתא (former)

5 הגון (those) דיהבין (who are giving) פתגמא (account) לאלהא (to God) הו (Him) דעתיר (Who is going) למדן (to judge) מיתא (the dead) וחיא (& the living)

6 מטל (because of) הנא (this) גיר (for) אסתבר (He preached the news) אף (also) למיתא (to the dead) דנתדינן (that they would be judged) איך (as) בנינשא (children of men) בבסר (in the flesh) ונחון (& they would live) באלהא (by God) ברוח (in spirit)

7 מטית (has arrived) לה (He) דין (but) חרתא (The End) דכל (of all) מטל (because of) הנא (this) אתנכפו (be ashamed) ואתתעירו (& wake up) לצלותא (to prayer)

8 וקדם (& before) כל (every) מדם (thing) חובא (a love) חריפא (severe) לות (to) חדרא (each other) נהוא (let be) לכון (to you) חובא (love) גיר (for) מחפא (covers) סונאא (a multitude) דחטהא (of sins)

9 והויתון (& be you) רחמין (loving) אכסניא (strangers) דלא (without) רטנא (murmuring)

10 וכלנש (& every person) מנכון (of you) מוהבתא (the gift) דקבל (he has received) מן (from) אלהא (God) נשמש (let serve) בה (him) לחברוהי (his neighbor) איך (as) רבי (heads) בתא (of the houses) טבא (good) דטיבותא (of the grace) מפרשתא (unique) דאלהא (of God)

11 כלמן (everyone) דממלל (who speaks) איך (according to) מלתא (the word) דאלהא (of God) נמלל (let speak him) וכלמן (& everyone) דמשמש (who ministers) איך (according to) דמן (what) חילא (power) הו (that) דאלהא (which God) יהב (gives) לה (to him) דבכל (that in all) דעבדין (do) אנתון (you) נשתבח (may be glorified) אלהא (God) ביד (by) ישוע (Yeshua) משיחא (The Messiah) הו (Whose) הי (that) תשבוחתא (glory) ואיקרא (& honor) לעלם (to the eternity) עלמין (of eternities) אמין (truly)

12 חביבי (beloved) לא (not) תתדמרון (be astonished) בנסיונא (at the temptations) דהוין (that will come) לכון (to you) איך (as if) דמדם (something) נוכרי (strange) גדש (happened) לכון (to you) מטל (for) דלבוחרנכון (your proving) הו (that) הוין (they are)

13 אלא (but) חרו (rejoice) דמשתותפין (that share) אנתון (you) לחשוהי (the sufferings) דמשיחא (of The Messiah) דהכנא (for in this way) אף (also) בגלינא (in the revelation) דתשבוחתא (of His glory) תחדון (you shall rejoice) ותרוזון (& you shall be jubilant)

14 ואן (& if) מתחסדין (are reproached) אנתון (you) על (for) אפי (the sake of) שמה (the Name) דמשיחא (of The Messiah) טוביכון (you are blessed) דרוחא (because The Spirit) משבחתא (glorious) דאלהא (of God) מתתניחא (rests) עליכון (upon you)



15 בלחוד לא (only) אנש (not) אמש (a man) מנכון (of you) איך (as) קטולא (a murderer) או איך (or) גנבא (a thief) או איך (or) עבד (as) עבד (a doer) בישתא (evil) נהוא (let him) האש (suffer)
 16 אן (if) דין (but) האש (one suffers) איך (as) כרסטיאנא (a Christian) לא (not) נבהת (let him be ashamed) אלא (but) נשבה (let him praise) לאלהא (God) בה (in it) בהנא (in this) שמא (Name *)
 17 מטל (because) דיזבנא (time) הו (it is) דנשרא (that will begin) דינא (the judgment) מן (from) ביתה (the house) דאלהא (of God) אן (if) דין (but) מנן (from us) משרא (it begins) אידא (what?) הי (is) חרתא (the end) דאילין (of those) דלא (who not) מתטפיסין (are convinced) לסברתה (of the Good News) דאלהא (of God)

18 ואן (& if) זדיקא (the righteous) למחסן (to be in hardship) היא (live) רשיעא (the evil) וחטיא (& sinner) איכא (Where?) משתכח (is found)

19 מטל (because of) הנא (this) אילין (those) דחשין (who suffer) איך (according to) זבניה (the will) דאלהא (of God) נגעלון (let them commit) לה (to Him) נפשתהון (their souls) בעבדא (by works) שפירא (excellent) איך (as) דלברויא (to a Creator) מהימנא (faithful)

Chapter 5

5:1 בעא (beg) אנא (I) דין (but) מן (of) קשישא (the elders) דאית (who are) בכון (among you) (elder) חברכון (your fellow) וסהדא (& witness) דחשודי (of the sufferings) דמשיחא (of The Messiah) ושותפא (& sharer) דשובחה (of His glory) הו (which) דעתיד (is going) דנתגלא (to be revealed)

2 רעו (shepherd) מרעיתא (the flock) דאלהא (of God) דמשלמא (that follow) לכון (you) וסעורו (& take care) רוחנאית (spiritually) לא (not) בקטירא (by compulsion) אלא (but) בצבינא (with pleasure) לא (not) ביותרנא (by profit) שנפא (defiled) אלא (but) מן (from) כלה (all) לבכון (your heart *)

3 לא (not) איך (as) מריא (lords) דמרעיתא (of the flock) אלא (but) איך (as) דתהוון (that you would be) להון (to them) דמותא (examples) שפירתא (excellent)

4 דכד (& when) נתגלא (will be revealed) רב (The Chief) רעותא (Shepherd) תקבלון (you shall receive) מנה (from Him) כלילא (a crown) דשובחא (of glory) דלא (that not) חמא (fades)

5 ואנתון (& you) עלימא (younger) אשתעבדו (submit) לקשישכון (to your elders) ואתעטפו (& be clothed) היצאית (closely) מזכיכות (humility) רעינא (of mind) לות (to) חרדא (each one) מטל (because) דאלהא (God) סקובלא (opposed) הו (is) דאילין (to those) דמתתרימין (who are proud) ולמכיכא (& to the humble) יהב (He gives) טיבותא (grace)

6 אתמככו (be humbled) הכיל (therefore) תחית (under) אידה (the hand) תקיפתא (mighty) דאלהא (of God) דהי (that it) תרימכון (may exalt you) בזבנא (in the time) דזדק (that is right)

7 וצפתכון (& your cares) כלה (all) שדו (cast) על (on) אלהא (God) דלה (for He) בטיל (takes care) עליכון (of you)

8 אתתעירו (be alert) ועהדו (& be reflective) מטל (because) דבעלדבכון (your enemy) סטנא (Satan) איך (as) אריא (a lion) נהם (roars) ומהלך (& walks) ובעא (& seeks) דלמנו (whom) נבלע (to devour)

9 קומו (stand) הכיל (therefore) לקובלה (against him) כד (while) משררין (are firm) אנתון (you) בהימנותא (in the faith) ודעו (& know) דאף (that also) על (against) אחיכון (your brethren) דבעלמא (in the world) הנון (those) הלין (these) חשא (sufferings) ערצין (occur)

10 אלהא (The God) דין (but) דטיבותא (of grace) הו (He) דקרין (Who called us) לשובחה (to His glory) דלעלם (eternal) ביד (by) ישוע (Yeshua) משיחא (The Messiah) הו (He) דיהב (Who gives) לן (us) דכד (that while) נסיבר (we shall endure) הלין (these) אולצנא (afflictions) זעורא (small) דנתחיל (to be empowered) ונשתדר (& confirmed) ונתקים (& established) בה (in Him) לעלם (to eternity)

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אגרתא קדמיתא דכאפא שליחא

11 דלה (for to Him) שובחא (the glory) ואוחדנא (& the power) ואיקרא (& the honor) לעלם (to the eternity) עלמין (of eternities) אמין (truly)

12 הלין (these) זעוריתא (few things) איך (as) דסבר (I think) אנא (I) כתבת (I have written) לכון (to you) ביד (by) סלנוס (Sylvanus) אחא (brother) מדימנא (trustworthy) ומפס (& am convinced) אנא (I) וסהר (& testify) אנא (I) דהדא (that this) הי (is) טיבותא (the grace) שריתא (of God) דאלהא (true) דהא (this) דקימין (which stand) אנתון (you) בה (in it)

13 שאלא (invokes) שלמכון (your welfare) עדתא (the church) נביתא (chosen) דבבבל (which is in Babel) ומרקוס (& Marqus) ברי (my son)

14 שאלו (invoke) בשלמא (the welfare) חד (one) דחד (of another) בנושקתא (with a kiss) קדישתא (holy) שלמא (peace) עם (with) כלהון (all of them) אילין (those) דבמשיחא (who in The Messiah) אנון (are) אמין (Amen)



2 Peter *

* *The Epistle of 2nd Peter is not included in The Peshitta; neither is 2nd John, 3rd John, Jude or Revelation. Those books are supplied in John Gwynn's edition of the General Epistles from The Crawford Aramaic manuscript and others of these books. These books have been included in the Western Canon of The Syrian Orthodox Church, The Maronite Church and others which use the Aramaic NT, however, the General Epistles in those churches have been based on The Harklean Syriac Version, which is a translation from the Greek NT into Aramaic done in AD 616. The text used by John Gwynn is not The Harklean Version. The texts of the two editions are quite diverse in many places.*

1:1 שמועון (Shimeon) פטרוס (Petros) עבדא (servant) ושליחא (& an apostle) דישוע (of Yeshua) משיחא (The Messiah) לאילין (to those) דלהימנותא (who for the faith) שוית (equal *) באיקרא (in honor *) עמן (with us) אשתויו (were worthy *) בזדיקותא (by the righteousness) דמרן (of our Lord *) ופרוקן (& our Savior) ישוע (Yeshua) משיחא (The Messiah)

Shimeon Peter, a servant and an apostle of Yeshua The Messiah, to those who were esteemed worthy for the faith, equal with us in honor, by the righteousness of our Lord and our Savior Yeshua The Messiah.

* * *All Greek mss. have ἰσότητος – “equally precious” in place of these two Aramaic words; ἰσότητος is a compound word ἴσος – “equal” + τιμος – “precious”. Interestingly, the Aramaic words באיקרא & שוית can mean “in worth” & “equally”. * All the Greek mss. have λαχουσιν – “they obtained by lot”; The Aramaic אשתויו – “were worthy” is very similar to another verb אשתיו which means “they imbibed, they received”. I posit that the word אשתויו – “were worthy” was read as אשתיו - “they imbibed, they received” and translated λαχουσιν – “they obtained by lot”. The Greek for “they were worthy” or “they were esteemed worthy” is αξιοι ησαν or αξιωθησονται or καταξιωθησονται. Which of these looks like λαχουσιν – “they obtained by lot”? So is it unlikely the Aramaic reading אשתויו – “were worthy” came from Greek reading, λαχουσιν – “they obtained by lot”. It looks far more likely that the Greek came from the Aramaic text. (By the way: Does God cast lots?) Here are the two readings in Aramaic: אשתויו – “They were worthy” (Gwynn's Edition) אשתיו – “They received” (Hypothetical base for Greek reading)*

* *Greek has του θεου ημων - “of our God”, as does The Harklean.*

2 טיבותא (grace) ושלמא (& peace) נסגא (be multiplied) לכון (to you) בשוודעא (by the teaching) דמרן (of our Lord *) ישוע (Yeshua) משיחא (The Messiah)

Grace and peace be multiplied to you by the teaching of our Lord Jesus The Messiah.

* *Greek has “of our God & our Lord Jesus”; Harklean adds “The Messiah” – משיחא.*

3 איך (as) מן (The One) דכלהין (Who all) אילין (those things) דאיתיהין (that are) דחילא (of the power) אלהיא (Divine) לות (with) חיא (the life) ודחלת (& the worship) אלהא (of God) יהב (has given) ביד (by) שוודעא (the teaching) דהו (of Him) דקרא (Who has called) לן (us) בתשבוחתא (into glory) דילה (His *) ומיתרותא (& majesty)

As The One Who has given all those things which are of the Divine power, with life and the worship of God, by His teaching, Who has called us into His glory and majesty.

4 דבאידיהין (Who by these) שוודעא (declarations) רורבא (great) ויקרא (& precious) לכון (to you *) יהב (gave) דביד (that by) הלין (these) תהוון (you will be) שותפא (sharers) דקינא (of the nature) אלהיא (Divine) כד (when) ערקין (flee) מן (you) חבלא (the corruption) דרגינתא (of desires) דבעלמא (which are in the world)

* *Greek has ημιν “to us”.*



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5 והי (& there is) דין (but) הדא (this) כד (when) שקלטענא (diligently) כלה (all) מעלין (bring) אנתון (you) אוספו (add) על (onto) הימנותכון (your faith) מיתרותא (virtue) על (onto) דין (but) מיתרותא (virtue) ידעתא (knowledge)

6 על (onto) דין (but) ידעתא (knowledge) מחמסננותא (perseverance) על (onto) דין (but) מחמסננותא (perseverance) מסיברנותא (patience) על (onto) דין (but) מסיברנותא (patience) דחלת (patience) דחלת (the reverence) אלהא (for God)

7 על (onto) דין (but) דחלת (reverence) אלהא (for God) רחמת (love) אחותא (of the brotherhood) על (onto) דין (but) רחמת (affection) אחותא (of the brotherhood) חובא (love)

8 הלין (these) גיר (for) כד (when) שכיחון (are found) לכון (with you) ויתירן (& abound) לא (not) הוא (they are) בטילא (void) אפלא (neither) דלא (without) פארא (fruit) מקימן (they establish) לכון (you) בשוודעה (in the teaching) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

9 הו (he) גיר (for) דלא (who not) שכיחון (is found) לה (with him) הלין (these things) סמיא (blind) איתוהי (is) דלא (because not) הוא (he sees) דטעא (that he has forgotten) דוכיא (the purification) דחטהוהי (of his sins) קדמיא (former)

10 ועל (& about) הי (that) יתיראית (all the more) אחי (my brothers) יצפו (take pains) דביד (that by) עבדיכון (your deeds) טבא (good) קריתכון (your calling) וגביתכון (& your election) משררתא (sure) תעבדון (you shall make) כד (when) גיר (for) הלין (these things) עבדין (doing) אנתון (you) לא (not) מתום (ever) משתעיין (will fall) אנתון (you)

11 הכנא (in this way) גיר (for) עתיראית (richly) מתיחבא (is given) לכון (to you) מעלתא (an entrance) דמלכותא (of the kingdom) דלעלם (eternal) דמרין (of our Lord) ופרוקן (& our Savior) ישוע (Yeshua) משיחא (The Messiah)

12 ועל (& about) הדא (this) לא (not) ממאן (weary) אנא (I) מן (from) דמעדהד (reminding) אנא (am) לכון (you) אמינאית (truly) על (of) הלין (these things) כד (when) טב (well) אף (also) ידעין (know) אנתון (you) וסמיכין (& are established) אנתון (you) על (upon) שררא (truth) הנא (this)

13 דכנא (that just) דין (but) אסתברת (it seemed) לי (to me) דכנא (that as long as) דאית (I am) בפנרא (in body) הנא (this) אעירכון (to awaken you) בעוהדנא (in memory)

* Greek has “σκηνωματος”- “Tent”. Aramaic for “Tent” is במטללא – “Matlala” or במשכנא – “Mashkna”.

The actual Aramaic reading is בפנרא -- “b’pagra”- “in body this”.

In DSS script, the actual Aramaic reading is פג ארא. Again, this is פג ארא

DSS Aramaic for “in a Tent” – “Matlala” is פג ארא; & – “Mashkna” פג ארא. The first Ashuri pair have 66% correlation. The Greek for body would be “σωματος”; Compare Greek - “σκηνωματος”- “Tent”. One is seven letters and one is ten letters. One other fact mitigates against the Aramaic being derived from the Greek- The Greek word σκηνωματος is traditionally often used metaphorically for “the body” as a “tent” for the soul, according to Greek philosophy and theology. The Aramaic word does not carry that usage. Hence it seems much more likely the Greek is a translation of the Aramaic than vice versa. It is not likely an Aramaean would have translated σκηνωματος “tent” as בפנרא – “body”.

Here is an excerpt from Thayer’s Greek English Lexicon for σκηνωμα:

4638 σκηνομα skenoma skay'-no-mah

from 4637; TDNT-7:383,1040; n n

AV-tabernacle 3; 3

- 1) a tent, a tabernacle
- 1a) of the temple as God’s habitation
- 1b) of the tabernacle of the covenant
- 1c) metaph. of the human body as the dwelling of the soul

The same Greek word occurs in the next verse, where the Aramaic has דפנרי – “of my body”.



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14 כד (as) ידע (know) אנא (I) דעונדנא (that the departure) דפגרי (from my body) בעגל (soon) הוא (is) איכנא (just as) דאך (but) מרן (that also) ישוע (our Lord) משיחא (The Messiah) אורעני (informed me)

15 יצף (take pains) אנא (I) דיין (but) דאך (that also) אמינאית (constantly) הוא (is) אית (it) לכון (to you) דאך (that also) מן (from) בתר (after) מפקנא (departure) דיילי (my) עוהדנא (a record) דהלין (of these things) תהוון (you will be) עבדין (making)

16 לא (not) הוא (was) גיר (for) כד (when) בתר (after) מתלא (fables) דעבידין (made) באומנותא (craftily) אזלינן (we have gone) אורענכון (to inform you of) חילה (the power) ומאתיתה (the coming) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) אלא (but) כד (while) חזיא (eye-witnesses) הוין (we were) דרבותא (of majesty) דילה (His)

17 כד (when) גיר (for) נסב (He received) מן (from) אלהא (God) אבא (The Father) איקרא (honor) ותשבוחתא (& glory) כד (when) קלא (the voice) אתא (came) לה (to Him) דאך (that as) הנא (this) מן (from) תשבוחתא (the glory) פאית (splendid) ברבותה (in His majesty) דהנו ("This is") ברי (My Son) הו (The) חביבא (Beloved) הו (He) דבה (in Whom) אצטביית (I am delighted)

18 אף (also) חנן (we) לה, (it) להנא (this) קלא (voice) שמענן (we heard) מן (from) שמיא (Heaven) דאתא (which came) לה (to Him) כד (when) איתין (we being) הוין (were) עמה (with Him) בטורא (in the mountain) קדישא (holy)

19 ואית (& there is) לו (to us) דשרירא (what is true) אף (also) מלתא (the word) דנביותא (of prophesy) די (that) דשפיר (which excellent) עבדין (do) אתון (you) כד (when) בה (at it) חירין (gaze) אתון (you) ארך (as) דבשרנא (at a lamp) דמנהר (that shines) באתרא (in a place) עמוטא (dark) עדמא (until) דאיממא (the day) ננהר (will shine) ושמשא (* & the sun) נדנח (will rise) בלבותכון (in your hearts)

* Greek has φωσφορος – “phosphoros” - “light bearer”, “the planet Venus”, “day star”.

20 כד (while) הדא (this) לוקדם (first) ידעין (know) אתון (you) דכל (every) נביותא (prophesy) שריא (an exposition) דכתבא (of writing) דילה (its own) לא (not) הוא (is)

21 לא (not) הוא (has) גיר (for) בצבינא (by the will) דברנשא (of man) אתת (come) מן (from) מתום (ancient times) נביותא (the prophesy) אלא (but) כד (when) מן (from) רוחא (The Spirit) קדישא (Holy) מתנגדין (being compelled) מללו (spoke) קדישא (holy) בנינשא (men) דאלהא (of God)

Chapter 2

2:1 הוו (were) דיין (but) אף (also) נביא (prophets) דגלא (lying) בעמא (among the people) ארך (as) דאך (that also) בכון (among you) נהוון (shall be) מלפנא (teachers) דגלא (lying) אילין (those) דמעלין (who bring) הרסיס (heresies) דאבדנא (of destruction) ובמרא (of destruction) דזבן (Who bought) אנון (them) כפרין (they deny) כד (while) מיתין (bringing) על (upon) נפשהוון (themselves) אבדנא (destruction) מסרהבא (speedy)

2 וסניאא (& many) נאזלוון (will go) בתר (after) טנפותא (abominations) דילהוון (their) הלין (these) דמטלתהוון (because of whom) אורחא (the way) דשררא (of truth) תתגדף (will be blasphemed)

3 ובעלובותא (& by greed) ובמלא (& by words) דבדיא (of babbling) נתתגרוון (they will make profit) בכון (among you) הלין (these) דדינהוון (whose judgment) מן (from) קדים (the first) לא (not) בטל (is idle) ואבדנהוון (& their destruction) לא (not) נאם (sleeps)

4 אן (if) גיר (for) אלהא (God) על (upon) מלאכא (the angels) דהטו (who sinned) לא (not) חס (had pity) אלא (but) בששלתא (* in chains) דעמטנא (of darkness) ענן (He cast down) אנון (them) בתחתיתא (* into the depths) ואשלם (& handed over) אנון (them) דנתגטרוון (to be kept) לדינא (for judgment) דשונקא (* of torment)

* Greek has τάρταρωσας – “Tartarused”, “Cast into Tartarus”? – a participle from “Tartarus” not found anywhere else in Greek literature. The noun form – “Ταρταρος” is found in The LXX (Job 40:20) where it refers to “the quadrupeds in the deep”. This use of the noun is much more in keeping with the meaning of the Aramaic in this verse- “the depths”.

C * There are two Greek readings here: Most mss. have- εις κρισιον τηρουμενουσ – “unto judgment being kept” and the two old uncials (8-4th cent & A-5th cent.) have - εις κρισιν κολαζομενουσ τηρειν – “unto judgment being punished to be

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kept". Each of these is represented in the Aramaic text – “to be kept for judgment of torment”. Both of these can be derived from the Aramaic; it would be very difficult to maintain that the Aramaic interpolated these two readings into one to form a translation into Aramaic. This kind of split reading and split translation in Greek from Aramaic occurs in so many places and with all possible text types and even individual Greek uncials that it is almost inconceivable to argue that the Aramaic was based on all Greek ms. readings in so many places in The NT.

5 ועל (& upon) עלמא (the world) קדמא (first) לא (not) חס (had mercy) אלא (but) לנוח (Noah)
דתמניא (the eighth) כרוזא (preacher) דכאנותא (of righteousness) נטר (He preserved)
כד (when) טופנא (a flood) על (over) עלמא (the world) דרשיעא (of the wicked) איתי (He brought)

6 וכד (& when) למדינתא (the city) דסדום (of Sodom) ודעמורא (& of Amora) אוקד (He burned)
ובהפוכיא (& in an overturning) חייב (condemned) אנין (them) כד (when) תחוייתא (an example)
לרשיעא (to the wicked) דעתידין (who were going) דנהוון (to be) סם (He set)

7 אף (also) ללוט (Lot) זדיקא (the righteous) דמתקפח (who suffered indignity) הוא (had)
מן (from) הופכא (the way of life) דבטנפותא* (which is in abominations) דהלין (that these)
דדלא* (who without) נמוסא (law) איתיהון (they) הוו (were) פציי (He delivered)

Also He delivered righteous Lot who had suffered the indignity of the abominable way of life of those who were lawless.

* Greek has **αθεσμων εν ασελγεια** – “of the impious in wantonness”; the Aramaic language is an upgrade in information and intensity from the Greek, which is typical for The Peshitta compared to the Greek. Another term for this is lower entropy (higher information and organization content); a translation will have less information and detail than its original. The Greek consistently exhibits this trait compared to The Aramaic text and hence exhibits the traits of a translation whereas The Peshitta-Aramaic NT exhibits the traits of an original document.

8 בחזתא (while seeing) גיר (for) ובשמעא (& while hearing) כד (when) עמר (dwelling) הוא (was)
כאנא (the just) הו (he) בינתהון (among them) יום (day) מן (from) יום (day) לנפשה (his soul) זדיקתא (righteous)
בעברא* (by deeds) דלא (without) נמוס (law) משנדק (tormented) הוא (had)

9 ידע (knows) הו (He) מריא (Jehovah) דנפרוק (to deliver) מן (from) אולצנא (suffering) לאילין (those)
דרחלין (who reverence) לה (Him) לעולא (the evil) דין (but) ליומא (for the day) דדינא (of judgment)
כד (while) משתנקין (they are being tormented) נטר (keeps)

10 יתיראית (especially) דין (but) לאילין (those) דבתר (who after) בסרא (the flesh) ברנתא (in desire)
דטמאותא (of defilement) אזלין (they go) ועל (& against) מרותא (authority) מבסדין (they preach)
מרחא (insolent) ומשקלא (& proud) דמן (who from) תשבוחתא (the glory) לא (not) זיעין (they are shaken)
כד (when) מגדפיין (they blaspheme)

11 איכא (whereas) דמלאכא (the angels) דבחילא (who in power) ובעושנא (& strength)
רורבין (are greater) מנהון (than they) לא (not) מיתין (bring) עליהון (against them)
מן (from) מריא (Jehovah) דינא (a judgment) דגודפא (of blasphemy)

12 הלין (these) דין (but) דאיך (who as) חיותא (animals) חרשתא (dumb) הוו (are)
בכינא* (by nature) לחרבא (for the knife) ולחבלא (& destruction) כד (as) באילין (in those things) דלא (that not)
ידעין (they know) מגדפיין (they slander) בחבלא (by corruption) דילהון (their) נתחבלון (they will be destroyed)

* Greek has **γεννημενα φυσικα εις αλωσις και φθορα** – “born natural for capture and corruption”.

13 כד (when) אילין (those) דהוא (is) בהון (with whom) עולא (evil) אנרא (the payment) דעולא (of evil)
דניוהא (pleasure) חשיב (is considered) להון (by them) בוסמא (a banquet) דהוא (that is) באיממא (in the daytime)
מכתמא (of defilement) ומליי (& they are filled) מומא (with defects) דכד (& when) מתבסמין (they celebrate)
בניהתהון (in their love feasts) מתפנקין (they indulge themselves)

14 כד (when) עינא (eyes) אית (are) להון (to them) דמלין (full) גורא (& adultery) וחטהא (& sins)
דלא (that not) מופין (come to an end) כד (as) משדלין (they seduce) לנפשטא (souls)
דלא (who not) סמיכן (are stable) ולבא (& a heart) דמדדרש (that is trained) בעלובתא (in greed)

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אית להון (is) בניא (to them) דלוטתא (children) (of the curse)

* Greek has “οφθαλμούς έχοντες μεστους μοιχαλιδος” – “having eyes full of an adulteress”. This does not look good for the Greek text. Most English translations cover this glaring error over by translating it as “adultery”, which is not the correct translation of the Greek word.

15 דכד (& when) שבקו (they abandoned) אורחא (the way) תריצתא (straight) (Beor *) שגו (they strayed) ואזלו (& went) באורחא (in the way) דבלעם (of Balaam) בר (son of) בעור (Beor) (loved) הו (him) דאגרא (who the wages) דעולא (of evil) אחב (loved)

C * Greek has two readings: P⁷² (3rd cent.), C + Majority has Βοσορ – “Bosor”; The Critical Greek text has Βεωρ – “Beor”, which agrees with the Aramaic reading. Here are the two in Aramaic: Ashuri script

בעור – “Beor”

בצור – “Bosor”

90% correlation

DSS script

בצור – “Beor”

בצור – “Bosor”

90% correlation

Estrangela script

בעור – “Beor”

בצור – “Bosor”

75% correlation

Both Aramaic names are found in the OT Peshitta; The Greek LXX has the two Greek names Βεωρ – “Beor” & Βοσορ – “Bosor” matched with the Aramaic names as shown. The two in Aramaic are very similar in Ashuri and in Dead Sea Scroll scripts; Estrangela spellings are not quite as similar, though still more so than in the Greek spellings.

Greek uncial script

ΒΕΩΡ – “Beor”

ΒΟCOP – “Bosor”

Sinaiticus: **ΒΕΩΟΡCOP** Vaticanus **ΒΕΩΡ**

Sinaiticus has both readings combined in one- **ΒΕΩOPCOP** – “Beoorsor”

Vaticanus has **ΒΕΩΡ** – “Beor”. Greek shows 33% letter correlation.

16 מכסנותא (the reproof) דין (but) דהות (that was) לה (to him) למתעברנותה (to his violation) (of children of men) דבנינשא (which in a voice) דבקלא (voice) קלא (without) דלא (a donkey) (of the prophet) דנביא (the madness) דנביא (restraining) כלת (spoke) מללת

17 הלין (these) אנון (are) מעינא (fountains) דלא (without) מיא (water) עננא (clouds *) (which gloom) דמן (which from) עלעלא (a hurricane) מתדרפן (are driven) הלין (these) דעמשנא (darkness) דחשוכא (is kept) להון (for them)

18 כד (when) גיר (for) גונחא (horrors) דסריקותא (empty) ממללין (they utter) משדלין (they seduce) ברניגתא (by desires) טנפתא (filthy) דבסרא (of the flesh) לאילין (those) דבמלא (who by words) קליל (a few) ערקין (were escaping) מן (from) אילין (those) דבטעיותא (who in deception) מתהפכין (were employed)

19 וחרותא (& liberty) להון (to them) משתודין (they promise) כד (when) הגון (those) עבדא (servants) איתיהון (are) דחבלא (of corruption) להו (that) גיר (for) מדם (thing) דאנש (of which anyone) זכא (is conquered) לה (it) להנא (this) אף (also) משעבד (he is serving)

20 אן (if) גיר (for) כד (when) ערקו (they have fled) מן (from) טנפותה (the abominations) דעלמא (of the world) בשוודעה (by the teaching) דמרן (of our Lord) ישוע (of our Lord) משיחא (The Messiah) ופרוקן (& our Savior) בהין (in them) בהלין (in these things) כד (when) מתערוליין (they are entangled) תוב (again)

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מזדכין (they are overcome) הות (is) לה (it) חרתהון (their end) דבישא (worse) מן (than) קדמיתא (the beginning)

21 פקה (better) הוא (it were) להון (for them) גיר (for) דלא (not) נשתודעון (to have known) לאורחא (the way)
דזדיקותא (of righteousness) או (than) דכד (that when) אשתודעו (they perceived) לבתרא (afterward)
נהפכוון (they would turn away) מן (from) פוקדנא (the decree) קדישא (holy) דאשתלם (that was delivered) להון (to them)

22 גרש (have happened) להון (to them) דין (but) הלין (these things) דמתלא (of the proverb) שרירא (true)
דכלבא ("the dog") דהפך (that returned) על (to) תיובתא (its vomit) וחזירתא (& the sow) דסחת (that was washed)
בעורגלא (to the wallowing) דסינא (of the mud)

Chapter 3

3:1 הדא (this) מן (even) כדרו (now) חביבי (beloved) אגרתא (epistle) דתרתין (second) כתב (write) אנא (I)
לכון (to you) הלין (these) דבהין (by which) מעיר (awaken) אנא (I) בעוהדנא (by memory)
לרעינכוון (your minds) שפיא (pure)

2 דתתעהדון (that you may remember) למלא (the words) דקדם (that before) אתאמר (were spoken) מן (from)
נביא (the prophets) קדישא (holy) ולפוקדנה (& the commandments) דמרין (of our Lord)
ופרוקן (& our Savior) דביד (which were through) שליחא (the apostles)

3 כד (as) הדא (this) לוקדם (first) ידעין (knew) אנתון (you) דנאתון (that will come) בחרתא (in the end)
דיומתא (of days) מבזחנא (scorners) דמבזחין (who scoff) כד (while) איך (according to) רגינתא (lusts)
דילהון (their own) מהלכין (they walk)

4 ואמרין (& they say) דאיכא ("Where?") איתוהי (is) מולכנא (the promise) דמאתיתה (of His coming)
מן (from) כד (when) גיר (for) אבהתן (our forefathers) שכבו (fell asleep) כלמדם (everything) הכנא (in this way)
מכתר (continue) מן (from) שוריה (the beginning) דבריתא (of creation)

5 טעיא (disregard) להון (they) גיר (for) הדא (this) כד (when) צבין (they choose) דשמיא (that the heavens)
איתיהון (they) הוון (were) מן (from) קדים (the first) וארעא (& the land)
מן (from) מיא (waters) וביד (& by) מיא (water) קמת (arose) במלתא (by the word) דאלהא (of God)

6 הלין (these) דבאדיהון (by which) עלמא (the world) דהידין (which then was) טף (lay) במיא (in water)
ואבר (& was destroyed)

7 שמיא (the heavens) דין (but) דהשא (which now are) וארעא (& the earth) במלתא (by word) דילה (His)
אסינין (are stored up) כד (as) לנורא (for fire) מתנשרין (they are kept) ליומא (for the day) דדינא (of judgment)
ודאבדנא (& of the destruction) דבנינשא (of children of men) רשיעא (wicked)

8 הדא (this) דין (but) חדא (one) לא (not) תטעיכוון (you shall disregard) חביבי (beloved) דחד (that one) יומא (day)
למריא (to Jehovah) איך (as *) אלף (a thousand) שנין (years) איתוהי (is) ואלף (& a thousand) שנין (years)
איך (as *) יומא (day) חד (one)

The key word is "as".

9 לא (not) משתוחר (delays) מריא (Jehovah) במולכנוהי (in His promises) איך (as) דאנשין (people) שווחרא (delay)
מסברין (consider) אלא (but) מגר (is long) רוחה (of His Spirit) מטלתכוון (because of you)
בדלא (in that not) צבא (He is willing) דאנש (that a person) נאבר (would perish) אלא (but) כלנש (every person)
לתיבותא (to conversion) נאתא (would come)

10 אתא (comes) דין (but) יומה (the day) דמריא (of Jehovah) איך (as) גנבא (a thief) הו (He)
דבה (in which) שמיא (the heavens) מן (from) שלי (stillness) עברין (pass away) אסטוכסא (the elements) דין (but)
כד (when) יקדין (set on fire) נשתרון (shall be destroyed) וארעא (& the earth) ועבדא (& the works)
דבה (that are in it) תשתכח (* shall be discovered)

The Peshitta Aramaic-English Interlinear New Testament

The Second Epistle of The Apostle Peter



אגרתא דתרתין דכאפא שליחא

C * The Majority Greek text has, **γη και τα εν αυτη εργα κατακαησεται** - "The earth and its works shall burn up". The Critical Greek text agrees with The Peshitta here: **γη και τα εν αυτη εργα ευρεθησεται** - "The earth and its works shall be discovered". The Aramaic השתחי could mean, "will melt", "will be refined". The actual Peshitta reading תשתכח is very similar to that.

11 כד (when) הכיל (therefore) הלין (these things) כלהון (all of them) משתריין (are destroyed)
דאיך (that as) אילין (what?) זדק (is right) לכון (for you) דתהוון (that you would be)
בהופכיכון (in your way of life) קדישא (holy) וברחלת (& in the worship) אלהא (of God)

12 כד (while) מסכין (expect) אנתון (you) וסוחין (& eagerly desire) אנתון (you) למאתיתא (the coming)
דיומה (of the day) דאלהא (of God) הו (that) דבה (in which) שמיא (the heavens)
כד (when) מתבחרין (tested) בנורא (by fire) גשתרון (shall be dissolved) ואסטוכסא (& the elements)
כד (when) יקדין (set on fire) גשוהון (they shall melt)

13 לשמיא (heavens) דין (but) חדתא (new) וארעא (& earth) חדתא (new) איך (according to) מולכנא (promise) דיילה (His)
מסכיין (we look for) הלין (these) דבהון (in which) זדיקותא (righteousness) עמרא (dwells)

14 מטל (because) הנא (this) חביבי (beloved) כד (as) להלין (these things) מסכין (expect) אנתון (you)
יצפו (take pains) דדלא (that without) כותמא (spot) ודלא (& without) מומא (defect) לה (to Him)
תשתכחון (you shall be found) בשלמא (in peace)

15 ולמנרת (& the patience) רוחה (of The Spirit) דמריא (of Jehovah) פורקנא (is salvation)
תחשבון (you shall consider) איכנא (just as) דאך (that also) אחון (our brother) חביבא (beloved) פולוס (Paul)
איך (according to) חכמתא (the wisdom) דאתיהבת (that is given) לה (to him) כתב (he wrote) לכון (to you)

16 איכנא (just as) דבכלהין (in all of them) אגרתה (his letters) מלל (he spoke) בהין (in them) על (about) הלין (these)
אילין (those) דאית (that are) בהין (in them) מדם (things) דעסיק (that are difficult) לסוכלא (for the intellect)
הלין (these) דאילין (that those) דדלא (who without) יולפנא (teaching) אנון (are)
ולא (& not) סמיכין (are stable) מעקמין (pervert) להין (those things) איך (as) דאך (also) להלין (these)
כתבא (scriptures) דשרכא (remaining) לות (to) אבדנא (destruction) דילהון (their own)

17 אנתון (you) הכיל (therefore) חביבי (beloved) כד (as) קדמין (beforehand) אנתון (you) ידעין (know)
טרו (keep) נפשכון (yourselves) דדלמא (lest) כד (as) אזלין (depart) אנתון (you) בתר (after) טעיותא (the deception)
דאילין (of those) דדלא (who without) נמוס (The Law) אנון (are) תפלון (you should fall)
מן (from) סמכא (stability) דילכון (your own)

18 הויתון (you be) דין (but) מתרבין (growing) בטיבותא (in grace) ובידעתא (& in the knowledge)
דמרן (of our Lord) ופרוקן (& our Savior) ישוע (Yeshua) משיחא (The Messiah) ודאלהא (& of God) אבא (The Father)
דלה (to Whom) תשבוחתא (the glory) אף (also) השא (now) ובכלזבן (& always)
וליומי (& to the days) עלמא (of eternity) אמין (Amen)



1 John

1:1 מסברין (we evangelize) לכון (to you) להו (That) דאיתוהי (Which) הוא (was) מן (from) ברשית (the beginning) (we perceived) (that) דשמען (Which we have heard) וחזיניה (we have seen) (& we have seen) בעינין (with our eyes) חזין (we perceived) וגשן (& we have touched) באידין (with our hands) הו (That) דאיתוהי (Which is) מלתא (The Word) דחיא (of Life)

2 וחיא (& the Lives *) אתגליו (were revealed) וחזין (& we perceived) וסהדין (& we testify) ומכריזין (& we proclaim) לכון (to you) חיא (The Lives) דלעלם (eternal) דנן (those) דאיתוהו (which being) הו (were) לות (with) אבא (The Father) ואתגליו (& were revealed) לן (to us)

* חיא – “*Khaya*” (*Life*) is always treated as a plural word grammatically and is connected with plural predicates –i.e. “*were revealed*”, “*those*”, “*which were*”, but is usually translated as a singular. This same feature occurs with the Hebrew word for “*Life*” “*Khayim*” - חיים as used in Genesis 2:7 and elsewhere. I have it as plural in the interlinear just to highlight this fact and to give a very literal and consistent translation in which the noun and its predicates are plural as they are in Aramaic. In a prose translation, *Khaya* will usually be rendered as singular.

3 ומדמ (& the thing) דחזין (Which we saw) ושמען (& we heard) מודעינן (we disclose) אף (also) לכון (to you) דתהוא (that there will be) לכון (to you) שותפותא (communion) עמן (with us) ושותפותן (& our communion) דין (but) דילן (ours) איתיה (is) עם (with) אבא (The Father) ועם (& with) ברה (His Son) ישוע (Yeshua) משיחא (The Messiah)

4 והלין (& these things) כתבינן (we write) לכון (to you) דחדותן (that our joy) דבכון (that is in you *) תהוא (may be) משמליא (complete)

5 והרא (& this) הי (is) סברתא (the Good News) דשמען (that we have heard) מנה (from Him) ומסברין (& we evangelize) לכון (to you) דאלהא (that God) נוהרא (light) הו (is) וחשוכא (& darkness) כל (any) כלה (at all) לית (there is not) בה (in Him)

6 ואן (& if) אמרינן (we say) דשותפותא (that communion) אית (is) לן (to us) עמה (with Him) ומהלכין (& we walk) בחשוכא (in darkness) דגלא (are lying) חנן (we) ולן (& not) בשררא (in the truth) רדינן (we are informed)

7 אן (if) דין (but) בנוהרא (in the light) מהלכין (we walk) איך (as) דהו (He) איתוהי (is) בנוהרא (in the light) אית (there is) לן (us) שותפותא (communion) עם (with) חרדא (each other) ודמא (& the blood) דישוע (of Yeshua) ברה (His Son) מדכא (purges) לן (us) מן (from) כלהון (all of them) חטהין (our sins)

8 ואן (& if) נאמר (we shall say) דלית (that there is not) לן (to us) חטיתא (sin) נפשן (ourselves) מטעינן (we deceive) ושררא (& the truth) לית (is not) בן (in us)

9 אן (if) דין (but) מודינן (we confess) בחטהין (our sins) ונדכין (& He will purge us) מן (from) כלה (all) עולן (our evil) דנשבוק (to forgive) לן (us) חטהין (our sins)

10 ואן (& if) אמרינן (we say) דלא (that not) חטין (we have sinned) עבדינן (we make) לה (Him) דגלא (a liar) ומלתה (& His word) לית (is not) לותן (with us)

Chapter 2

2:1 בני (children) הלין (these things) כתב (write) אנא (I) לכון (to you) דלא (that not) תחטון (you will sin) ואן (& if) אנש (a man) נחטא (will sin) אית (there is) לן (to us) פרקלטא (* The Redeemer from the curse) לות (with) אבא (The Father) ישוע (Yeshua) משיחא (The Messiah) זדיקא (The Righteous One)

* Greek has παρακλητος – *Paracletos*, “*Comforter*”, “*Advocate*”. Some think this Aramaic word (“*Parqlayta*”) is a loan word from Greek. The reverse is probably true; פרקלטא is a compound of two words: פראק-*Praq*, “*Redeemer*” + לטא – *Layta*, “*The accursed*”. The word in Aramaic indicates a *Savior*, which is perfectly fitting and descriptive of The Messiah here and in chapter 5, as well as in John 15, where The Holy Spirit is called “*Khrayna Parqlayta*” – “*Another Savior*”. The Greek word is rather tepid by comparison; a “*comforter*” or “*advocate*” does not bespeak the power and perfection of our Lord’s role and that of The Holy Spirit in our redemption. “*In times like these, we need a Savior*”, says the famous hymn “*The Solid Rock*”. Nothing less will do.

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The First Epistle of The Apostle John



אגרתא קדמיתא דיוחנן שליחא

2 הווי גיר (He is) (for) חוסיא (the atonement) דעל (Who is for) אפי חטהין (the sake of) חטוינו (our sins) ולו (& not) חלפין (in our place) דילן (ours) בלהוד (only) אלא (but) אף (also) חלף (in the place of) כלה (all) עלמא (the universe)

3 ובהדא (& by this) מרגשינן (we sense) דידענהי (that we know Him) אן נטרינן (if) פוקדנהי (His commandments) נטרינן (we keep)

4 הו גיר (he) דאמר (for) דאמר (who says) דידעתה ("I know Him") ופוקדנהי (& His commandments) לא נטר (not) נטר (keeps) דגלא (lying) הו (is) ושררא (& the truth) לית (is not) בה (in him)

5 הו דין (he) דין (but) דנטר (who keeps) מלתה (His word) בהנא (in this one) משלם (is perfected) שריראית (truly) חובה (the love) דאלהא (of God) בהדא (in this) גיר (for) ידעינן (we know) דבה (that in Him) חנן (we are)

6 הו (He) דאמר (who says) דבה ("in Him") איתי ("I am") ולא (it is necessary) לה (for him) דאיך (that according to) הלכתה (His walking) דילה (His) נהלך (he should walk)

7 חביבי (beloved ones) לו (not) פוקדנא (a commandment) חדתא (new) כתב (write) אנא (I) לכון (to you) אלא (but) פוקדנא (a commandment) עתיקא (ancient) הו (that) דאית (which being) דנא (was) לכון (to you) מן (from) ברשית (the beginning) פוקדנא (the commandment) דין (but) עתיקא (old) איתוהי (is) מלתא (word) הי (that) דשמעתון (* which you have heard)

C

* The Majority Greek adds "απ ἀρχῆς" – "from the beginning"; The Critical Greek does not.

8 טוב (again) פוקדנא (a commandment) חדתא (new) כתב (write) אנא (I) לכון (to you) הו (that) דאיתוהי (which is) שרירא (true) בה (in Him) ובכון (& in you) דחשוכא (for the darkness) עבר (has passed) לה (it) ונוהרא (the light) שרירא (true) שרי (* begins) מתחזא (to appear)

N * Greek has "ἤδη φαίνει" – "already shines".

9 מן (whoever) דאמר (says) הכיל (therefore) דאיתוהי (that he is) בנוהרא (in the light) וסנא (& hates) לאחוהי (his brother) בחשוכא (in darkness) איתוהי (is) עדמא (until) להשא (now)

10 הו (he) דין (but) דמחב (who loves) לאחוהי (his brother) בנוהרא (in light) מכתר (dwells) וכשלא (& offense) לית (there is not) בה (in him)

11 הו (he) דין (but) דסנא (who hates) לאחוהי (his brother) בחשוכא (in darkness) איתוהי (is) ובחשוכא (& in darkness) מהלך (walks) ולא (& not) ידע (knows) לאיכא (where) אזל (he goes) מטל (because) דחשוכא (the darkness) סמי (has blinded) אנן (them) עינוהי (his eyes)

12 כתב (write) אנא (I) לכון (to you) בניא (children) דאשתבקן (that are forgiven) לכון (to you) חטהיכון (your sins) מטל (because of) שמה (His Name)

13 כתב (write) אנא (I) לכון (to you) אבהא (fathers) דידעתוניהי (that you have known Him) להו (The One) דאיתוהי (Who being) הוא (was) מן (from) ברשית (the beginning) כתב (write) אנא (I) לכון (to you) עלימא (young men) דזכיתוניהי (that you have conquered him) לבישא (the Evil One) כתבת (I have written) לכון (to you) טליא (boys) דידעתון (that you have known) לאבא (The Father)

14 כתבת (I have written) לכון (to you) אבהא (fathers) דידעתון (that you have known) להו (Him) דמן (Who is from) ברשית (the beginning) כתבת (I have written) לכון (to you) עלימא (young men) דחילתנא (that strong) אנתון (you are) ומלתה (& the word) דאלהא (of God) שריא (dwells) בכון (in you) וזכיתוניהי (& you have conquered) לבישא (The Evil One)

15 לא (not) תרחמון (love) לעלמא (the world) ולא (neither) למדם (the things) דאית (that are) בה (in it) גיר (whoever) דרחם (for) דרחם (loves) לעלמא (the world) חובה (the love) דאבא (of The Father) לית (is not) בה (in him)

16 כל (every) מדם (thing) גיר (for) דאית (that is) בה (in it) בעלמא (in the world)



גנתא (desire) הו (the) דפגרא (of the body) ורגתא (& the lust) דעינא (of the eyes) ושוכהרא (& the pride)
דעלמא (of temporal life) הלין (these) דלא (that not) הוי (have been) מן (from) אבא (The Father)
אלא (but) מנה (from it) אנין (these are) מן (from) עלמא (the world)

17 ועבר (passing) עלמא (the world) הו (is) ורגתא (& its lust) הו (he) דין (but)
דעבד (who does) צבינה (the will) דאלהא (of God) מקוא (continues) לעלם (to eternity)

18 בני (my children) זבנא (a time) הו (it is) אחריא (an end) ואיך (& as) מדם (what) דשמעתון (you have heard)
דאתא (that comes) משיחא (The Messiah) דגלא (false) והשא (& now) הוו (have been) להון (to them)
סניאא (many) משיחא (messiahs) דגלא (false) ומן (& from) הדא (this) ידעינן (we know)
דזבנא (that a time) הו (it is) אחריא (an end)

19 מנן (from us) נפקו (they went out) אלא (but) לו (not) מנן (from us) הוו (they were)
אלין (if) גיר (for) מנן (from us) הוו (they were) לותן (with us) מכתרינן (remaining) הוו (they would have been)
אלא (but) נפקו (they went out) מנן (from us) דתתידע (to disclose) דלו (that not) מנן (from us) הוו (they were)

20 ואנתון (& you) משיחותא (an anointing) אית (is) לכון (to you) מן (from) קדישא (The Holy One)
דפרשין (& distinguish) אנתון (you) הו (do) לכל (every) אנש (person *)

21 לא (not) כתבת (I have written) לכון (to you) דלא (because not) ידעין (know) אנתון (you)
לה (it) לשרא (the truth) אלא (but) דידעין (because know) אנתון (you) לה (it)
ודכלה (& that every) דגלותא (lie) לא (not) הות (is) מנה (from it) מן (from) שררא (the truth)

22 מנן (who is?) דגלא (a liar) אלא (except) אן (only) אינא (whoever) דכפר (denies) דישיע (that Yeshua)
לא (not) הוא (is) משיחא (The Messiah) הנא (this one) הו (is) משיחא (The Messiah) דגלא (false)
הו (he) דכפר (who denies) באבא (The Father) כפר (denies) אף (also) בברא (The Son)

23 והו (& he) דכפר (who denies) בברא (The Son) אפלא (also not) באבא (The Father) מהימן (* believes)
מן (whoever) דמודא (confesses) בברא (The Son) אף (also) באבא (The Father) מודא (* confesses)

- **C,N** Greek reads **εχει** – “has”; The Majority Greek lacks the second half of the verse; The Critical Greek has it (A,B,A): **ο ομολογων τον υιον και τον πατερα εχει** – “He that confesseth the Son, hath, the Father also.”
- The only difference from the Aramaic is the verb **εχει** – “has”, where the Aramaic has, “Mawdey” – “confesses”.

24 ואנתון (& you) מדם (anything) דשמעתון (that you heard) מן (from) קדים (the first) נקוא (let remain)
לותכון (with you) אן (if) גיר (for) מקוא (remains) לותכון (with you) מדם (that) דשמעתון (which you heard)
מן (from) קדים (the first) אף (also) אנתון (you) מקוין (remaining) אנתון (are) באבא (The Father) ובברא (in The Son) (& in The Son)

25 והנו (& this is) שודיא (the promise) דאשתודי (which He has promised) לן (us) היא (life *) דלעלם (eternal)

26 הלין (these things) דין (but) כתבת (I have written) לכון (to you)
משל (because of) אילין (those) דמטעין (who seduce) לכון (you)

27 ואף (& also) אנתון (you) אן (if) תקוא (will remain) לותכון (with you) משיחותא (The Anointing)
דקבלתון (Which you received) מנה (from Him) לא (not) סניקין (need) אנתון (you) דאנש (that anyone)
נלפכון (will teach you) אלא (but) איך (as) משיחותא (The Anointing) דאיתיה (Who is) מן (from) אלהא (God *)
די (is) מלפא (teaching) לכון (you) על (about) כלמדם (everything) ושיריא (& true) די (is)
ולית (there is not) בה (in Him) דגלותא (falsehood) ואיך (& as) דאלפכון (He has taught you)
קו (* abide) בה (in Him)

N * Greek lacks “from God”.

C * Majority Greek has “you shall abide”; Critical has “abide”.

28 והשא (& now) בני (my children) קו (abide) בה (in Him) דמא (that when) דמתגלא (He is revealed)
לא (not) נבהת (we shall be ashamed) מנה (before Him) אלא (but) תהוא (there will be) לן (to us)
גליות (openness) אפא (of face) במאתיתה (at His arrival)

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29 אן ידעתון (if) דודיק (you know) דודיק (that righteous) הו (He is) דעו (know *) דאף (that also) זדיקו (who does) זדיקו (righteousness) מנה (from Him) איתוהי (is *) כל (everyone) דעבר (everybody)

- Greek has γεννηται-“has been born”. “Born” in Aramaic would be “אתילד”. Compare to “איתוהי-“is”:

DSS script:
 ^איתןז- “Is”
 4^את- “Born”
 66% correlation
Ashuri (with DSS Lamed)
 איתוהי- “Is”
 אתילד- “Born”
 66% correlation
Estrangela
 ܐܝܬܘܗܝ- “Is”
 ܐܬܝܠܕ- “Born”
 33% correlation

A careful look at the second pair of words shows a close resemblance in four letters of the second word (underlined and highlighted blue in color version) with four of the first word. The script in the original Aramaic manuscript translated into Greek seems to have been a hybrid script- a cross between Ashuri and the DSS Aramaic script used in the Dead Sea Scrolls. Evidence from other readings also supports this conclusion.

Chapter 3

3:1 וחזו (& behold) דכמא (how much) סג (abounds) חובה (the love) דאבא (of The Father) לוותן (to us) דבניא (that children) קרן (He has called us) אף (also) עברן (He has made us *) מטל (because of) הנא (this) עלמא (the world) לא ידע (not) לן (knows) לן (us) מטל (because) דאפלא (neither) לה (Him) ידע (it knows)

C, N * Critical Greek has “και εσμεν” – “& we are”. Most Greek lacks this. It looks like a comment on the Aramaic reading - אף עברן – “also He made us”, which probably refers to the fact that God has called us children and has made us children; the Critical Greek (A,B,C,P,Ψ) interprets this as -“& we are”.

2 חביבי (beloved) השא (now) בנוהי (children) חנן (we are) דאלהא (of God) ולא (& not) אתגלי (was it revealed) עדמא (until) להשא (now) מנא (what?) עתידין (we are going) דנהוא (to be) ידעין (we know) דין (but) דמא (that when) דאתגלי (He has been revealed) בדמותה (in His likeness) הוינן (we shall be) וחינן (& we shall see) לה (Him) אף (as) מדם (what) דאיתוהי (He is)

3 וכל (& everyone) אינא (who) דאית (that is) לה (to Him) עלוהי (upon Him) הנא (this) סברא (hope) מדכא (purifies) נפשה (himself) אף (as) דהו (He) דכא (pure) הו (is)

4 מן (whoever) דין (but) דעבר (does) חטיתא (sin) עולא (evil) סער (commits) חטיתא (sin) גיר (for) כלה (entirely) עולא (evil) הי (is)

5 וידעין (& know) אנתון (you) דהו (that He) דאתגלי (was revealed) דנסב (to take away) חטוין (our sins) וחטיתא (& sin) בה (in Him) לית (there is not)

6 וכל (& everyone) רבה (who in Him) מקוא (remains) לא (not) חטא (sins) וכל (& everyone) דחטא (who sins) לא (not) חזיהי (has seen Him) ולא (neither) ידעה (has he known Him)

7 בני (children) לא (not) אנש (anyone) נטעכון (let deceive you) הו (he) דעבר (who does) זדיקו (righteousness) זדיקא (righteous) הו (is) אף (as) דאף (also) הו (He) משיחא (The Messiah *) איתוהי (is) זדיקא (righteous)

* Greek lacks “The Messiah”.

8 הו (he) דסער (who commits) חטיתא (sin) מן (from) סטנא (Satan) הו (is)

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מטל (because) דמן (from) רשיתא (the beginning) הו (he) סטנא (* Satan) חטיא (a sinner) הו (is) ומטל (& because of) הנא (this) אתחזי (appeared) ברה (The Son) דאלהא (of God) דנשרא (to destroy) עברוהי (the works) דסטנא (of Satan)

- *Greek has ο διαβολος – “The Devil” three times in this verse & once in verse 10; The Peshitta has סטנא – “Satan” in those places. The LXX uses διαβολος almost exclusively (25 out of 27 occurrences) to translate the Hebrew שטן – “Satan”. Aramaic has another word for “The Devil” – “AkalQartsa”. If The Peshitta were a translation of the Greek text, it would most likely translate ο διαβολος – “The Devil” with אכלקרצא- AkalQartsa, not סטנא – Satana. אכלקרצא- AkalQartsa and διαβολος – “The Devil” both mean “The Slanderer”; סטנא – Satana. means “The Adversary”. As it stands in the Majority Greek text, Σατανα – “Satan” (a transliterated Aramaic word in Greek letters) occurs 37 times in The NT (counting one Hebrew spelling- “Σαταν”) and Διαβολος in all forms occurs 38 times. Sixteen of the 38 places in which Διαβολος occurs, The Peshitta has סטנא – Satana – in eight books of the NT (Matthew, Luke, John, 1 Tim., 2 Tim., Hebrews, James, 1 Peter, 1 John). The data suggests an Aramaic original; the LXX model translation of Hebrew confirms this.*

9 כל (everyone) דאתילד (who is begotten) מן (from) אלהא (God) חטיתא (sin) לא (not) עבר (does) מטל (because) דזרעה (his seed) בה (in him) איתוהי (is) ולא (& not) משכח (he is able) למחטא (to sin) דמן (because from) אלהא (God) אתילד (he has been begotten)

10 בהדא (in this) מתפרשין (are distinguished) בנוהי (the children) דאלהא (of God) מן (from) בנוהי (the children) דסטנא (of Satan) כל (everyone) דלא (who not) עבר (does) זדיקותא (righteousness) ולא (neither) מחב (loves) לאחוהי (his brother) ליתוהי (is not) מן (from) אלהא (God)

11 דהנו (for this is) פוקרנא (the commandment) דשמעתון (that you have heard) מן (from) קרים (the first) דתחבון (that you shall love) חד (one) לחד (another)

12 לו (not) איך (as) קאין (Qayn) הו (He) דאיתוהי (who being) הוא (was) מן (from) בישא (The Evil One) וקטל (& murdered) לאחוהי (his brother) ומטל (& because of) מנא (what?) קטלה (he murdered him) אלא (but) מטל (because) דבישין (evil) הוו (were) עברוהי (his works) ודאחוהי (& that his brother's) זדיקין (righteous)

13 ולא (& not) תתדרמון (be surprised) אחי (my brothers) אן (if) סנא (hates) לכון (you) עלמא (the world)

14 חנו (we) ידעינן (we know) דשנינן (that we have departed) מן (from) מותא (death) לחיא (to life) בהדא (in this) דמחבינן (that we love) לאחין (the brethren) הו (he) דלא (who not) מחב (loves) לאחוהי (his brother) מקוא (remains) במותא (in the death)

15 כל (every) ניר (for) דסנא (who hates), לאחוהי (his brother) קטל (murder) אנשא (a person) הו (does) וידעין (& know) אנתון (you) דכל (that everyone) דקטל (who murders) אנשא (a person) לא (not) משכחין (can) מקוין (abide) בה (in him) חיא (lives) דלעלם (eternal)

For everyone who hates his brother murders a person and you know that eternal life cannot abide in anyone who murders a person.

- N ** *Greek has ουκ εχει ζωην αιωνιον εν αυτω μενουσαν – “has not eternal life abiding in him”.*

16 בהדא (by this) ידעינן (we know) חובה (His love) דלותן (that is toward us) דהו (for He) יהב (gave) נפשה (His Life) חלפין (in our place) ואף (& also) חנו (we) זדק (it is right) לן (for us) דעל (that for) אפי (the sake of) אחין (our brothers) נתל (we would give) נפשתן (our lives)

By this we know His love toward us, for He gave His Life in our place, and it is right for us that we would give our lives for the sake of our brothers.

17 ואינא (& whoever?) דאית (has) לה (to him) קנינא (possessions) דעלמא (of the world) ונחזא (& will see) לאחוהי (his brother) דסניק (who has a need) ונאחוד (& will withhold) רחמוהי (his compassion) מנה (from him) איכנא (how?) אית (is) בה (in him) חובה (the love) דאלהא (of God)

18 בני (children) לא (not) נחב (let us love) חד (one) לחד (another) במלא (in words) ובלשנא (& in tongue) אלא (but) בעברא (in deeds) ובשררא (& in truth)

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19 ובהרא (& by this) משתודעינן (we are made known) דמן (that from) שררא (the truth) איתין (we are) וקדם (& before) דנאתא (* comes) הו (He) מפסינן (we assure) לבן (our hearts)

* Greek lacks "before He comes".

20 דאן (for if) הו (it is) לבן (our heart) בסר (condemns) לן (us) כמא (how much?) אלהא (God) דרב (greater is) מן (than) לבן (our heart) וידע (& He knows) כלמדם (all things)

21 חביבי (beloved) אן (if) לבן (our heart) לא (not) בסר (condemns) לן (us) גלין (open) אנין (are) אפיין (our faces) קדם (before) אלהא (God)

22 וכלמדם (& all things) דשאלין (that we ask) נסבינן (we shall receive) מנה (from Him) מטל (because) דנטרינן (we keep) פוקדנוהי (His commandments) ושפירתא (& good) סערינן (we do) קדמוהי (before Him)

23 והנא (& this) הו (is) פוקדנה (His commandment) דנהימן (that we believe) בשמא (in The Name) דברה (of His Son) ונחב (& we should love) חד (one) לחד (another) אידך (as) דפקדן (* He commanded us)

C,TR * The Majority Greek lacks "us". The TR (KJV Greek) and Critical Greek has it.

24 ואינא (& whoever) דנטר (keeps) פוקדנוהי (His commandments) בה (by Him) מתנטר (* is kept) והו (& He) שרא (lodges) בה (in him) ובהרא (& by this) מסתכלין (we perceive) דשרא (that He lodges) בן (in us) מן (from) רווחה (His Spirit) הי (That One) דיהב (Whom He gives) לן (to us)

N * Greek has "en autw μεινει" – "remains in Him".

Chapter 4

4:1 חביבי (beloved) לא (not) לכל (all) רווחין (spirits) תהימנון (believe) אלא (but) הויתון (be you) פרשין (distinguishing) רווחא (the spirits) אן (whether) מן (from) אלהא (God) איתיהין (they are) מטל (because) דסניאא (many) נביא (prophets) דגלא (false) נפקו (have gone out) בה (into it) בעלמא (into the world)

2 בהרא (by this) מתידעא (is known) רווחה (The Spirit) דאלהא (of God) כל (every) רווחא (spirit) דמודין (who confesses) דישוע (that Yeshua) אתא (The Messiah) בבסר (in the flesh) מן (from) אלהא (God) הי (is)

3 וכל (& every) רווחא (spirit) דלא (that not) מודיא (confesses) דישוע (that Yeshua) אתא (has come) בבסר (in the flesh) ליתיה (is not) מן (from) אלהא (God) אלא (but) הדא (this) מן (from) משיחא (Messiah) הי (is that) דגלא (False) הו (him) דשמעתון (whom you have heard) דאתא (that he comes) והשא (& now) בעלמא (in the world) איתוהי (he is) מן (from) כדו (now)

4 אנתון (you) דין (but) מן (from) אלהא (God) איתוכון (are) בניא (children) וזכיתון (& you have conquered) אנון (them) מטל (because) דרב (greater) הו (is He) דבכון (Who is in you) מן (than) הו (is he) דבעלמא (who is in the world)

5 והלין (& these) מן (from) עלמא (the world) אנון (are) מטל (because of) הנא (this) מן (from) עלמא (the world) ממללין (they speak) ולעלמא (& the world) להון (to them) שמע (listens)

6 חנן (we) דין (but) מן (from) אלהא (God) חנן (are) והו (& he) דידע (who knows) לאלהא (God) שמע (listens) לן (to us) והו (& he) דלא (who not) איתוהי (is) מן (from) אלהא (God) לא (not) שמע (listens) לן (to us) בה (by it) בהרא (by this) מסתכלין (we perceive) לרווחא (The Spirit) דשררא (of Truth) ולרווחא (& the spirit) דמטעינותא (of deception)

7 חביבי (beloved) נחב (let us love) חד (one) לחד (another) מטל (because) דחובא (love) מן (from) אלהא (God) הו (is) וכל (& everyone) מן (who) דמחב (loves) מן (from) אלהא (God) יליד (is born) וידע (& knows) לאלהא (God)

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8 מטל (& everyone) וכל (is) הו (love) חובא (God) דאלהא (because) מטל
דלא (who not) מחב (loves) לא (not) ידע (knows) לאלהא (God)

9 בהדא (in this) אתידע (is known) חובה (the love) דאלהא (of God) דלותן (to us) דלבררה (for His Son)
יהודיא (The Only One) שדר (sent) אלהא (God) לעלמא (to the world) דנחא (that it shall live) באידה (by Him)

10 בהנא (in this) איתוהי (is) חובא (love) לא (not) הוא (was it) דחנן (that we) אחבן (we loved) לאלהא (God)
אלא (but) הו (He) אחבן (loved us) ושדר (and He sent) לבררה (His Son) חוסיא (the atonement)
על (for) אפי (the sake of) חטהין (our sins)

11 חביבי (beloved) אן (if) הכנא (in this way) אחבן (loves us) אלהא (God) אף (also) חנן (we)
חיבין (we are indebted) חד (one) לחד (another) למחבו (to love)

12 לאלהא (God) ממתום (ever) אנש (a man) לא (not) חויהי (has seen) אן (if) דין (but) נחב (we love)
חד (one) לחד (another) אלהא (God) בן (in us) מקוא (abides) וחובה (& His love) משתמלא (is fulfilled) בן (in us)

13 ובהדא (& by this) ידעין (we know) דבה (that in Him) מקוינן (we abide) והו (& He) מקוא (abides) בן (in us)
דמן (because of) רוחה (His Spirit) יהב (He has given) לן (to us)

14 וחנן (& we) חוין (have seen) ומסהדינן (& we testify) דאבא (that The Father) שדר (sent) לבררה (His Son)
פרוקא (The Savior) לעלמא (for the universe)

15 כל (everyone) דמודא (who confesses) בישוע (Yeshua) דהויו (that He is) ברה (The Son) דאלהא (of God)
אלהא (God) בה (in him) מקוא (dwells) והו (& he) מקוא (dwells) באלהא (in God)

16 וחנן (& we) הימנן (we believe) וידען (& we know) חובא (& we know) דאית (the love) לה (that is) לאלהא (to him) אלהא (God)
צאדין (for us) אלהא (God) גיר (for) חובא (love) הו (is) וכל (& everyone) דמקוא (who dwells) בחובא (in love)
באלהא (in God) מקוא (dwells)

Greek adds "and God in him".

17 ובהדא (& by this) משתלם (is fulfilled) חובה (love) עמן (with us)
דגליות (that openness) אפא (of face) תהוא (will be) לן (to us)
ביומא (in the day) דדינא (of judgment) מטל (because) דאיך (as)
דהוא (is) הו (He) הכנא (in this way) אף (also) חנן (we) איתין (we are) בהנא (in this) עלמא (world)

18 דחלתא (because fear) בחובא (in love) לית (there is not) אלא (but) חובא (love) משמליא (perfect)
לבר (outside) שדא (casts) לה (it) לדחלתא (fear) מטל (because) דדחלתא (fear)
בקנטא (in suspicion) איתיה (is) הו (he) דין (but) דדחל (who fears) לא (not) משמלי (is developed) בחובא (in love)

19 חנן (we) הכיל (therefore) נחב (shall love) לאלהא (God) מטל (because) דהו (He) קדמית (first) אחבן (loved us)

20 אן (if) דין (but) אנש (a man) נאמר (will say) דמחב (love) ("אנא (I) לאלהא (God) ולאחודה (& his brother) סנא (hates)
דגלא (lying) הו (he is) הו (he is) גיר (for) דלאחודה (who his brother) דמתחזא (who is seen) לא (not) מחב (loves)
לאלהא (God) הו (Him) דלא (Who not) מתחזא (is seen) איכנא (how?) משכח (it is possible) דנחב (he would love)

21 והנא (& this) פוקדנא (commandment) קבלן (we have received) מנה (from Him)
דכל (that everyone) דמחב (who loves) לאלהא (God) נחב (shall love) אף (also) לאחודה (his brother)

Chapter 5

5:1 כל (everyone) דמדימנן (who believes) דישוע (that Yeshua) איתוהי (is) משיחא (The Messiah)
מן (from) אלהא (God) יליד (is born) וכל (& everyone) דמחב (who loves) לילודא (the parent)
מחב (loves) אף (also) להו (the one) דאתילד (who is begotten) מנה (of him)

2 ובהדא (& in this) ידעין (we know) דמחבין (we love) לבנוהי (the children) דאלהא (of God)
מא (whenever) דאלהא (God) מחבין (we love) ועבדינן (& we do) פוקדנוהי (His commandments)

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3 הנא (this) הו (is) גיר (for) חובה (the love) דאלהא (of God) דנטר (to keep) פוקדנוהי (His commandments) ופוקדנוהי (& His commandments) לא יקירין (not) יקירין (are burdensome)

4 מטל (because) דכל (everyone) דייליד (who is born) מן (from) אלהא (God) זכא (conquers) לה (for himself) לעלמא (the universe) ודהא (the universe) הי (& this) הי זכותא (the victory) דיזכתה (that conquers) לעלמא (the universe) הימנותן (our faith)

5 מנו (who is?) גיר (for) דזכא (he who conquers) לה (for himself) לעלמא (the universe) אלא (but) הו (he) דמהימן (who believes) רישוע (that Yeshua) ברה (The Son) הו (is) דאלהא (of God)

6 הנו (This is) דאתא (Who came) ביד (by) מיא (water) ודמא (& blood) ישוע (Yeshua) משיחא (The Messiah) לא (not) הוא (was) במיא (by water) בלחוד (only) אלא (but) במיא (by water) ודמא (& blood)

7 ורוחא (& The Spirit) מסהדא (testifies) דהי (because) רוחא (The Spirit) איתיה (is) שררא (The Truth)

8 ואיתיהון (& they are) תלתא (three) סהדין (testifying) רוחא (The Spirit) ומיא (& the water) ודמא (& the blood) ותלתיהון (& the three of them) בחד (in one) אנן (are)

9 אן (if) סהדותא (the testimony) דבנינשא (of men) מקבלינן (we receive) חד (one) כמא (how much?) סהדותה (the testimony) דאלהא (of God) דרבא (greater) הי (is) ודהא (& this) הי (is) סהדותה (the testimony) דאלהא (of God) דאסהד (of God) דאסהד (which He witnesses) על (about) ברה (His Son)

10 כלמן (everyone) דמהימן (who believes) בברה (in The Son) דאלהא (of God) אית (there is) לה (to him) הדא (this) סהדותא (witness) בנפשה (in his soul) כל (everyone) דלא (who not) מהימן (believes) לאלהא (God) דגלא (a liar) עברה (makes Him) בדלא (because not) הימן (he believes) לסהדותא (the testimony) דאסהד (that testifies) אלהא (God) על (concerning) ברה (His Son)

11 ודהא (& this) הי (is) סהדותא (the testimony) דחיא (that lives *) דלעלם (eternal) יהב (gave) לן (us) אלהא (God) והנון (& those *) חיא (lives *) בברה (in His Son) איתיהון (are *)

And this is the testimony: God has given us eternal life, and that life is in His Son.

12 כל (everyone) דאחיד (who lays hold of) לברא (The Son) אחיד (who not) לברא (The Son) דאלהא (of God) וכל (& everyone) דלא (who not) אחיד (lays hold of) לברא (The Son) דאלהא (of God) לחיא (Life) לית (there is not) לה (to him) חיא (Life)

13 הלין (these) כתבת (I have written) לכון (to you) דתדעון (that you will know) דחיא (that life) דלעלם (eternal) אית (is) לכון (to you) לאילין (to those) דהימנתון (you who believe *) בשמה (in The Name) דברה (of The Son) דאלהא (of God)

*C * The Majority Greek & TR has "and that you may believe in the Name of The Son of God.." –D'himnothown can be translated: "That your faith" or "Because your faith" or "Whose faith". Apparently the translator of the Majority Greek text read it as "That your faith" and the Critical Greek translator read it as "Whose faith". Both Greek readings further buttress Peshitta primacy in this place and for 1 John as a whole.*

14 ודהא (& this) פרהסיא (the confidence) אית (is) לן (us) לותה (toward Him) דכל (that all) דשאלין (that we ask) לה (Him) איך (according to) צבינה (His will) שמע (He hears) לן (us)

15 ואן (& if) מפסינן (we are convinced) דשמע (that He hears) לן (us) על (about) מרם (whatever) דשאלין (we ask) מנה (from Him) תכילין (we trust) דקבלן (that we receive) מן (even) כדו (now) שאלתן (our objects of desire) דשאלן (that we ask) מנה (from Him)

16 אן (if) אנש (a man) נחזא (sees) לאחודה (his brother) דחטא (who sins) חטהא (a sin) דלא (that not) מחיב (is condemned) למותא (to death) נשאל (let him ask) ומתיהבין (& is given) לה (to him) חיא (life) לאילין (for those) דלא (who not) הוא (are) איך (as) דלמותא (to death) חטין (sinning)

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אגרתא קדמיתא דיוחנן שליחא

אית (there is) גיר (for) חטתא (sin) דמותא (of death) לא (not) הוא (it is) על (for) הנא (this) אמר (say) אנא (I) דנבעא (that should pray) אנש (the man)

17 כל (every) עולא (evil) גיר (for) חטיתא (sin) הו (is) ואית (& there is) חטתא (a sin) דלא (that not) הוא (is) דמותא (of death) הו (it)

18 וידעינן (& we know) דכל (of everyone) דייליד (who is born) מן (from) אלהא (God) לא (not) חטא (sins) הו (he) גיר (for) דייליד (who is born) מן (from) אלהא (God) נטר (keeps) נפשה (his soul) ובישא (& The Evil One) לא (not) מתקרב (touches) לה (it)

19 ידעינן (we know) דמן (that from) אלהא (God) חנן (we are) ולעלמא (& the world) כלה (all) בבישא (in Evil One) הו (that) סים (lies)

20 וידעינן (& we know) דברה (that The Son) דאלהא (of God) אתא (has come) ויהב (& He has given) לן (us) מדעא (a mind) דנדע (to know) לשרירא (The True One) ונהוא (& to be) בה (in Him) בשרירא (in The True One) בברה (in His Son) ישוע (Yeshua) משיחא (The Messiah) הנא (This One) הו (is) אלהא (God) שרירא (The True) וחיא (& The Life) דלעלם (Eternal)

21 בני (my children) טרו (keep) נפשכון (yourselves) מן (from) דחלת (the worship) פתכרא (of idols)



2 John

1:1 קשישא (The Elder) לנביתא (to the Elect) קוריא (Lady) ולבניה (& her children)
 אילין (those) דאנא (whom I) מחב (love) אנא (I) בשררא (in the truth)
 לא (not) הוא (it has been) דין (but) אנא (I) בלהודי (only) אלא (but) כלהון (all of) אילין (those)
 דידעוהי (who know) לשררא (the truth)

2 מטל (because) שררא (of the truth) אינא (which) דמקוא (dwells) בן (in us)
 ועמן (& with us) איתוהי (is) לעלם (to eternity)

3 תהוא (let there be) עמן (with us) טיבותא (grace) ורחמא (mercy) ושלמא (& peace)
 מן (from) אלהא (God) אבא (The Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)
 ברה (The Son) דאבא (of The Father) בשררא (in truth) ובחובא (& in love)

4 חדית (I rejoiced) סני (much) דאשכחת (when I found) מן (some of) בניכי (your children) דמהלכין (who are walking)
 בשררא (in truth) איכנא (according to) דפוקדנא (the commandment) נסבנן (we have received) מן (from) אבא (The Father)

5 והשא (& now) מפיס (persuade) אנא (I) לכי (you) קוריא (Lady) לא (not) הוא (it is) איך (according to)
 פוקדנא (the commandment) חדתא (new) כתב (wrote) אנא (I) לכי (to you) אלא (but) הו (that)
 דאית (which) הוא (was) לן (to us) מן (from) שוריא (the beginning) דנהב (that we love) חד (one) לחד (another)

6 והנא (& this) איתוהי (is) חובא (love) דנהלך (that we walk) איך (according to) פוקדנוהי (His commandment)
 הנא (this) פוקדנא (commandment) איתוהי (is) איך (according to) מא (what) דשמעתון (you heard)
 מן (from) שוריא (the beginning) דבה (in which) הויתון (you have been) מהלכין (walking)

7 מטל (because) דסניאא (many) מטעינא (deceivers) נפקו (have gone out) בה (in it) בעלמא (into the world)
 אילין (those) דלא (who not) מודין (confess) דישוע (that Yeshua) משיחא (The Messiah) אתא (has come)
 בבסר (in the flesh) הנא (this) איתוהי (is) מטעינא (a deceiver) ואנטיכריסטוס (& Antichrist *)

8 אזדהרו (pay attention) בנפשכון (to your souls) דלא (lest) תובדון (you lose) מדם (anything)
 דפלתחון (that you have cultivated) אלא (but) אנרא (a reward) משלמנא (full) תתפרעון (you may receive)

9 כל (everyone) אינא (who) דעבך (is a violator) ולא (& not) מקוא (continues) ביולפנה (in the teaching)
 דמשיחא (of The Messiah) אלהא (God) לית (is not) בה (in him) הו (he) דמקוא (who continues)
 ביולפנה (in His teaching) הנא (this one) ולאבא (also The Father) ולברא (& The Son) אית (is) לה (to him)

10 אן (if) אנש (a man) אתא (comes) לותכון (to you) והנא (& this) יולפנא (the teaching)
 לא (not) מיתא (brings) לא (not) תקבלוניהי (do receive him) בביתא (into the house)
 וחדרי ("to you" & welcome) לך (not) תאמרון (you shall speak) לה (to him)

11 הו (He) גיר (for) דאמר (that says) לה (to him) חדי ("welcome" לך (to you)
 משותף (a partaker) הו (is) לעבדוהי (with his deeds) בישא (evil)

12 כד (when) סניאתא (much) אית (there) הוא (was) לי (for me) למכתב (to write) לכון (to you)
 לא (not) בעית (I wanted) דביד (that by) כרטיסא (parchment) ודיותא (& ink)
 אלא (but) מסבר (hope) אנא (I) דאתא (to come) לותכון (to you) ופומא (& mouth) לות (to)
 נמלל (we shall speak) דחדותא (that joy) דילן (our) תהוא (will be) משמליא (complete)

13 שאלין (invoke) שלמכי (your peace) בניא (the children) דחתכי (of your sister) נביתא (elect) אמין (Amen)



3 John

1:1 קשישא (The Elder) לגאיוס (to Gaius) חביב (the beloved)
(in truth) בשררא (do) אנה (love) אנה (whom I) אנה (to him) אנה (do)

2 חביבן (our beloved) בכלמדם (in all things) מצלא (pray) אנה (I) עליך (for you)
דתצלה (that you prosper) ותהוא (& be) חלים (well) איך (just) מא (as) דמצלהא (prosper) נפשך (your soul)

3 חרית (I rejoiced) גיר (for) סגי (much) דאתין (that came) אחא (the brethren) וסהדין (& testified)
על (about) שררך (your faithfulness) איך (just) מא (as) דאנת (you) בשררא (in the truth) מהלך (walk) אנת (do)

4 דרבה (for greater) מן (than) הדא (this) חרותא (joy) לית (there is not) לי (to me) דאשמע (that I hear)
דבניא (that children) דילי (my) בשררא (in the truth) מהלכין (are walking)

5 חביבן (our beloved) בהימנותא (in faith) עבד (do) אנת (you) הו (that) מא (which) דסער (do) אנת (you)
לות (to) אחא (the brethren) ויתיראית (& especially) דאיתיהון (those who are) אכסניא (strangers)

6 אילין (those) דאסהדו (who testified) על (of) חובך (your love) קדם (before) כלה (all) עדתא (the church)
להנן (to those) שפיר (good) עבד (did) אנת (you) דמזוד (which supplied) אנת (you)
להון (to them) איך (just) מא (as) דפאא (is becoming) לאלהא (to God)

7 חלך (for the sake) גיר (for) שמה (His Name) נפקו (they went out) כד (while)
מדם (anything) לא (not) נסכו (they received) מן (from) עממא (the Gentiles)

8 חנן (we) הכיל (therefore) חויבין (we are indebted) למקבלו (to receive) לדאיך (such as)
הלין (these) דמעדרנא (that helps) נהוא (we may be) לשררא (for the truth)

9 בעא (* sought) הוית (I had) אכתוב (to write) לעדתא (to the assembly) אלא (but) הו (he) דרחם (who loves)
דנהוא (to be) קדמיא (foremost) דילהון (their) דיוטרפיס (Diotrephys) לא (not) מקבל (receives) לן (us)

N * No Greek text has "I sought" here.

10 מטל (because of) הנא (this) אן (if) הו (it is) דאתא (that I come) אעהד (* I shall remember) עבדוהי (his works)
הנן (those) דעבד (which he did) דבמלא (which in words) בישתא (wicked) סתר (he slandered) לן (us)
וכד (& when) לא (not) ספק (it was enough) לה (to him) תלין (these) לא (not) הו (he) מקבל (received)
לאחא (the brethren) ולאילין (& those) דמקבלין (who receive) כלא (he forbids)
ומפק (from) עדתא (the church)

11 חביבן (our beloved) לא (not) תתדמא (imitate) בבישתא (evil) אלא (but) בטבתא (the good)
הו (the one) דעבד (who does) טבתא (good) מן (from) אלהא (God) איתוהי (is) הו (the one)
דעבד (who does) בישתא (evil) לא (not) חזיהי (has seen Him) לאלהא (God)

12 על (about) דמיטריוס (Demetrius) אית (has) הו (* he) סהדותא (a testimony) מן (from) כלנש (everyone)
ומנה (& from that) דעדתא (of the assembly) ומנה (& from that) דשררא (of the truth)
אף (also) חנן (we) דין (but) סהדין (we testify) וידע (& know) אנת (* you)
דסהדותא (that testimony) דילין (ours) שרירא (true) הי (is)

C * The Majority Greek text and The Harklean Syriac version have the plural "you know" (2nd person plural), whereas this edition of Gwynn has the singular "you know" (2nd person singular). The Critical Greek text agrees here with this Peshitta edition of the General Epistles.

13 סניאתא (much) אית (is) הו (has been) לי (for me) למכתב (to write) לך (* to you) אלא (but) לא (not)
בעא (desired) אנה (I) דביד (that with) דיותא (ink) וקניא (& reed pen) אכתוב (to write) לך (to you)

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אגרתא דתלת דיוחנן שליחא

C * *The Majority Greek lacks “to you” here. The Critical Greek has it.*

14 מסבר (hope) אנא (I) דין (but) דבענל (that soon) אחזיך (I shall see you)
פומא (& mouth *) לות (to) פומא (mouth) נמלל (we shall speak)

“Mouth to mouth” is an Aramaic idiom meaning “openly” or “in person”. Hebrew has the same idiom; I doubt that Greek has such an idiom; its occurrence in Greek here and in 2 John, as well as in The LXX of Numbers 12:8 indicates a Semitic original behind the Greek.

15 שלמא (peace) נהוא (be) עמך (with you) שאלין (invoke) שלמך (your peace) רחמא (the friends)
שאל (invoke) שלמא (the peace) דרחמא (of the friends) דכלנש (each person) בשמה (by his name)



Jude

1:1 יהודא (Jude) עבדא (the servant) דישוע (of Yeshua) משיחא (The Messiah) אחא (brother) דין (but) דיעקוב (of Yaqob) לעממא (to the Gentiles) קריא (called) דבאלהא (by God) אבא (The Father) רחימין (beloved ones) ובישוע (& by Yeshua) משיחא (The Messiah) נטירין (kept)

2 רחמא (mercy) ושלמא (& peace) וחובא (& love) נסנא (be multiplied) לכון (to you)

3 חכיבי (beloved) כד (when) כלה (all) יציפותא (diligence) עבר (did) אנא (I) למכתב (to write) לכון (to you) על (about) היא (life) דילין (our) דגוא (common) אנקא (necessary) אית (is) לי (for me) למכתב (to write) לכון (to you) כד (as) מפיס (to persuade) אנא (I am) דאננא (competition) תעברון (you may do) חלף (for the sake of) הימנותא (the faith) אידא (which) דחדא (one) זבן (time) אשתלמת (was delivered) לקדישא (to the holy ones)

4 קנו (have obtained) ניר (for) אנשין (men) מעלנותא (entrance) אילין (those) דמן (who from) שוריא (the beginning) קדמו (were before) אתכתבו (written) בחויבא (with guilty verdict) הנא (this) אנשא (men) רשיעא (evil) דלטיבותה (who the grace) דאלהן (of our God) מהפכין (pervert) לטנפותא (to an abomination) ובהו (& Him) דאיתוהי (Who is) בלהודוהי (the only) מרא (Lord) אלהא (God) ומרן (& our Lord) ישוע (Yeshua) משיחא (The Messiah) כפרין (they deny)

5 למעדהותכון (to remind you) דין (but) צבא (wish) אנא (I) כד (as) ידעין (know) אנתון (you) כלהין (all) דאלהא (that God) כד (when) חדא (one) זבן (time) לעמא (the people) מן (from) מצרין (Egypt) פרק (removed) הי (that) דתרתין (second time) לאילין (those) דלא (who not) דימנו (believed) אובר (He destroyed)

6 ולמלאכא (& the angels) אילין (those) דלא (who not) נטרו (kept) רישנותהון (their principality) אלא (but) שבקו (they abandoned) עומרא (way of life) דילהון (their own) לדינא (to judgment) דינמא (of the day) רבא (great) באסורא (in chains) לא (not) ידיעא (known) תחית (under) עמטנא (darkness) נטר (He has kept)

7 איכנא (just as) דסדום (Sodom) ועמורא (& Amora) ומדינתא (& the cities) דחדריהון (surrounding them) דבה (in which) בדמותא (in the likeness) דהלין (of these) זני (committed fornication) ואזל (& went) בתר (after) בכרא (flesh) אחרנא (other) סימן (are placed) תחית (beneath) תחוייתא (for demonstrations) דנורא (of fire) דלעלם (eternal) כד (as) מחיבן (they are condemned) לדינא (to judgment)

8 בה (in it) בדמותא (in the likeness) אף (also) הלין (these) דבחלמא (who in dreams) משתגרנגין (they lust) לבכרא (flesh) מן (who) משנפין (they defile) למרותא (Dominions *) דין (but) טלמין (they reject) ולתשבוחתא (& The Glory) מנדפין (they slander)

9 מיכאיל (Mikail) דין (but) ריש (The Chief) מלאכא (Angel) הו (he) דעם (who with) אכלקרצא (The Devil) כד (while) דאן (that if) ממלל (speaking) הוא (he was) מטל (about) פגרה (the body) דמושא (of Moses) לא (not) אמרח (he spoke to him) דניתא (to bring) עלוהי (against him) דינא (a judgment) דגודפא (of slander) אלא (but) אמר (he said) דנגעור ("will rebuke") בכך (you) מריא (Jehovah)

10 הלין (these) דין (but) באילין (those) דלא (whom not) ידעין (they know) מנדפין (slander) באילין (in those thing) דין (but) דכינאית (which naturally) איך (as) חיותא (animals) חרשתא (dumb) מפסין (they desire) בהין (in them) מנתחבלין (they will be destroyed)

11 וי (Woe) להון (to them) דבאורחה (who in the way) דקאין (of Qayn) אזלו (have gone) ובתר (& after) טעיותה (the deception) דבלעם (of Balaam) באגרא (for wages) אשתרחו (were ravished in joy) ובעציוותה (& in the rebellion) דקורח (of Qorah) אבדו (they perished)

12 הלין (these) איתיהון (are) אילין (those) דבניתתהון (who in their feasts) כד (while) מכתמין (are defiled) מתפרפעין (they run riot) כד (while) דלא (without) דחלתא (fear) נפשהון (themselves) רעין (they feed) עננא (clouds) דלא (without) מטרא (rain) דמן (that from) רוחא (the wind) פהין (wander) אילנא (trees) דאופי (whose has died) אבהון (their fruit) דאיתיהון (that are) דלא (without) פארא (fruit) דמיותו (that have died) תנינות (twice) וסלקו (& they pull up) מן (from) עקריהון (their roots)

The Peshitta Aramaic-English Interlinear New Testament

The Epistle of The Apostle Jude



אנרתא דיהודא שליחא

13 גללא עזיזא (surges) דימא (of the sea) דכיד (that by) רועתהון (their froth)
מחויין בהתהון (show) כוכבא (their shame) מטעינא (wandering) להלין (to these)
דעמטנא (for whom the gloom) דחשוכא (of darkness) לעלם (to eternity) להון (to them) נטיר (is kept)

14 אתנבי דין (prophesied) דין (but) אף (also) להלין (to these) הו (he) דאיתוהי (who is)
דשבעא מן (seventh) מן (from) אדם (Adam) חנוך (Henok) כד (as) אמר (he said)
דהא ("Behold") מריא (Jehovah) אתא (comes) ברבותא (with myriads) דקדישא (of His holy ones)

15 דנעבד דינא (judgment) על (on) כל (all) ולמכסו (& to reprove) לכל (all) נפשתא (* souls)
מטל (because of) כלהון (all their) עבדא (works) אילין (those) דארשעו (who did wickedness)
ומטל (& because of) כלהון (all) מלא (the words) קשיתא (hard) אילין (which) דמללו (have spoken)
חטיא (sinners) רשיעא (wicked)

16 הלין (these) אנון (are) דמרטנין (those murmuring) ועדלין (& complaining) בכל (in every) צבון (matter)
כד (while) איך (according to) רגינתא (desires) דילהון (their) מהלכין (they walk) נפומהון (& their mouth)
ממלל (speaks) גניחתא (guilt) ומשבחין (& they flatter) לפרצופא (persons) מטל (for) יותרנא (profit)

17 אתון (you) דין (but) חביבי (beloved) אתדכרו (remember) למלא (words) אילין (those) דקדם (that before)
אתאמר (were spoken) מן (from) שליחוהי (the apostles) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

18 דאמרין (which said) הו (they) לכון (to you) דבחרתא ("in the last") דיבנא (time) נהון (shall be)
אילין (those) דמבזחין (who mock) דאיך (who by) רגינתא (desires) דילהון (their own)
אזלין (they go) בתר (after) רושעא (wickedness)

19 הלין (these) איתיהון (are) אילין (those) דמפרשין (who distinguish) נפשניא (the animal life)
דרוחא (because The Spirit) לית (is not) להון (with them)

20 אתון (you) דין (but) חביבי (beloved) בהימנותא (in faith) דילכון (your) קדישתא (holy)
אתבנו (be encouraged) מן (from) דריש (* the top) ברוחא (by The Spirit) קדישא (Holy) כד (while) מצלין (praying)

21 נפשן (* ourselves) דין (but) בחובא (in the love) דאלהא (of God) נטר (let us keep)
כד (as) מסכינן (we look for) לחננה (the mercy) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)
לחיא (to life) דילין (our) דלעלם (eternal)

22 ולמנהון (& some of them) מן (who) מן (are from) נורא (the fire) חטופו (snatch)

23 כד (when) דין (but) מתוין (they repent) אתרחמו (show pity) עליהון (upon them) בדחלתא (with respect)
כד (while) סנין (hate) אתון (you) אף (also) לכותינא (the tunic) דמן (that from) בסרא (the flesh) דמכתמא (is defiled)

24 להו (to Him) דין (but) דמשכח (Who can) דננטר (keep) לן (* us) דלא (without) שורעתא (offense)
ודלא (& without) כותמא (defilement) ונקים (& we shall stand) דלא (without) מומא (a flaw)

25 בלחורוהי (He alone is) אלהא (God) פרוקן (our Savior) ביד (by) ישוע (Yeshua) משיחא (The Messiah) מרין (our Lord)
קדם (before) תשבחתה (His glory) בחרותא (in joy) לה (to Him) שובחא (is the praise) ואוחדנא (& thanksgiving)
ואיקרא (& honor) ורבותא (& majesty) אף (even) השא (now) ובכלהון (& into all) עלמא (ages) אמין (Amen)

The Peshitta Aramaic-English Interlinear Epistles of Paul



The Holy Epistle of Paul The Apostle to The Romans

אגרתא קדישתא דפולוס שליחא דלות רהומיא

Romans

Chapter 1

1 פולוס (Paul) עברא (a servant) דישוע (of Yeshua) משיחא (The Messiah) קריא (called) ושלוחא (& an apostle) דאתפרש (who was separated) לאונגליון (to the Gospel) דאלהא (of God)

2 דמן (which from) קדים (the first) מלך (He promised) ביד (by) נביוהי (His prophets) בכתבא (in the scriptures) קדישא (holy)

3 על (about) ברה (His Son) הו (He) דאתילד (Who was begotten) בבסר (in the flesh) מן (from) זרעא (the seed) דבית (of the house) דויד (of David)

4 ואתידע (& was revealed) ברא (The Son) דאלהא (of God) בחיל (in power) וברוח (by The Spirit) קדוש (Holy) דקם (Who arose) מן (from) בית (house) מיתא (of the dead) ישוע (Yeshua) משיחא (The Messiah) מרן (our Lord)

5 דבה (for in Him) נסבן (we have received) טיבותא (grace) ושלוחותא (& apostleship) בכלהון (in all) עממא (the nations) איך (so that) דנשתמעון (that they may obey) להימנותא (the faith) דשמה (of His name)

6 דאף (for also) אנתון (you) מנהון (of them) אנתון (are) קריא (called) בישוע (by Yeshua) משיחא (The Messiah)

7 לכלהון (to all) דברהומי (who are in Rome) חביבוהי (beloved) דאלהא (of God) קריא (called) וקדישא (& holy) שלמא (peace) וטיבותא (& grace) עמכון (with you) מן (from) אלהא (God) אבון (our Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

8 לוקדם (first) מודא (thank) אנא (I) לאלהי (my God) בישוע (in Yeshua) משיחא (The Messiah) על (for) כלכון (all of you) דהימנותכון (because your faith) אשתמעט (is heard) בכלה (in the whole) עלמא (world)

First, I thank my God in Jesus The Messiah for all of you, because your faith is heard in the whole world.

Greek mss. have "καταγγελλεται- "It is announced" instead of "It is heard".

9 סהד (calling to testify) הו (is) לי (me) ניר (for) אלהא (God) דלה (that Him) משמש (serve) אנא (I) ברות (in spirit) באונגליון (in the Gospel) דברה (of His Son) דדלא (that without) שלוא (ceasing) בכלזבן (in every time) מתדכר (reminded) אנא (I am) לכון (of you) בצלותי (in my prayers)

10 ומתחנן (& seek favor) אנא (I) דאן (that if) מן (from) כדו (now) תתפתח (may be opened) לי (to me) אורחא (a way) בצבינה (in the will) דאלהא (of God) דאתא (that I may come) לותכון (to you)

11 מטל (because) דטב (greatly) סוא (have desired) אנא (I) דאחזכון (to see you) ואתל (& to give) לכון (to you) מוהבתא (a gift) דרוח (of The Spirit) דבה (that in Him) תשתררון (you may confirmed)

12 ואכחדא (& together) נתביא (we will be comforted) בהימנותא (in faith) דילכון (yours) ודילי (& mine)

13 צבא (want) אנא (I) דין (but) אחי (my brothers) דתדעון (you to know) דזבנין (that times) סניאן (many) צבית (I have wanted) דאתא (to come) לותכון (to you) ואתכלית (& I was prohibited) עדמא (until) להשא (now) דאף (that also) בכון (in you) נהוא (there may be) לי (for me) אדשא (fruit) איך (like) דבשרכא (that in others) דעממא (of the Gentiles)

"I want you to know" becomes "I don't want you to be ignorant" in Greek. Brevity, the soul of wit, is wanting in the Greek versions. This is also a feature found in The Greek Gospels.

The Peshitta Aramaic-English Interlinear Epistles of Paul



The Holy Epistle of Paul The Apostle to The Romans

אגרתא קדישתא דפולוס שליחא דלות רהומיא

14 יוניא (Greeks) וברבריא (& Barbarians) חכימא (wise) וסכלא (& ignorant)
דלכלנש (for to every person) חיב (owe a debt) אנא (I) דאכרו (to preach)

“I owe a debt to preach” is simply, “I am a debtor” in Greek. The Greek is fairly vague, a feature uncharacteristic of Paul.

15 והכנא (& so) מתחפט (take pains) אנא (I)
דאף (that also) לכון (to you) דברהומי (who are in Rome) אסבר (I may preach the Good News)

16 לא ניר (not) ביה (for) בהת (ashamed) אנא (I am) ביה (of it) באונגליון (of the Gospel)
מטל (because) דהילא (the power) הו (it is) דאלהא (of God) לוחיא (for the salvation) דכל (of all)
דמהימנין (who believe) ביה (in it) אן (whether) מן (of) יהודיא (Judeans) לוקדם (first)
ואן (or) מן (of) ארמיא* (Aramaean)

*C The Critical Greek and Latin Vulgate agree with the Peshitta reading here: “I am not ashamed of The Gospel, for it is ...”
The Majority Greek has “I am not ashamed of The Gospel of Christ, for it is ...”*

* **“Whether of Judeans first or of Aramaeans” is highly significant. The Peshitta has the word, (“Aramaean”) ארמיא** twenty times in Matthew, Luke, Acts and Paul’s epistles. (“Aramaic”) ארמאית, occurs twice – once in Gal. 2:14 and once in Rev. 9:11. What is really interesting is that almost all The Greek mss. use the word ελληνη (“Helleine”) in all but one of the above places. Here is the Strong’s entry for the word: 1672 ελληνη Hellen *hel’-lane* from 1671; TDNT-2:504,227; n m; AV-Greek 20, Gentile 7; 27

- 1) a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies
- 2) in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.

The Greek NT has no reference whatever to Aramaeans or Aramaic. It does have the word, “**Syros**” – (“**Syrian**”) once in Luke 4:27, “**Naaman the Syrian**”. The Greek has apparently de-Aramaized The NT! The Peshitta has eight references to Greeks as well as four to the Greek language in Luke, John, Acts, Romans and Colossians. **According to The Greek NT, Aramaic and Aramaeans might as well not have existed!** There is no mention of them anywhere. This makes the Greek highly suspect as a candidate for an original. It appears to have been culturally purged of all Aramaean references and thoroughly Hellenized or reculturated to suit a Greek audience. This is a literary genocide I had not encountered prior to this discovery. I am amazed that it occurs in the Greek New Testament, the supposed original Gospels and New Covenant for all peoples. The Aramaean people and the Aramaic language were almost universal in Asia Minor and The Middle East and The Holy Land of Israel, and had been for many centuries.

The proper order of the Gospel testimony would have been to **The Jews of Israel first, then the Syrians and Assyrians in Syria, Mesopotamia, Persia, Asia Minor (called Asia then) – all of whom spoke Aramaic** and whose written Aramaic was the same though not spoken the same, since dialects did not affect Aramaic writing significantly. Later, the books were translated into Greek for Greek speaking peoples of The Roman Empire.

That The Peshitta would be a translation of Greek makes no sense here, or in the 19 other references to Aramaeans in the Peshitta. There are too many references to Greek in The Peshitta for there to have been a replacing of “Greek” with “Aramaean”. The Peshitta in Luke and John mentions The Greek inscription on the cross; six references to the Greeks and Hellenists exist in Acts, who heard and accepted the Gospel which Paul preached to them in Greek. There is no anti Greek bias in The Peshitta NT. There is a very obvious anti- Aramaean bias in The Greek NT.

Please see my book, **Divine Contact**, in which I discuss the possible reasons for this literary genocide of Aramaeans. My web site – aramaicnt.com also has a study of all the references where “Aramaean” & “Aramaic” occur in **The Peshitta NT**.

17 כאנותה (the justice) ניר (for) דאלהא (of God) ביה (in it) מתגליא (is revealed)
מן (from) הימנותא (faith) להימנותא (to faith) איך (according to) דכתיב (that which is written)
דכאנא (the just one) מן (from) הימנותא (faith) נחא (shall live)

18 מתגלא (revealed) הו (is) ניר (for) רוגזה (the rage) דאלהא (of God) מן (from) שמיא (Heaven)
על (against) כלה (all) עולהון (the evils) ורושעהון (& the wickedness) דבנינשא (of the children of men)
הנון (those) דקושטא (who the truth) בעולא (in evil) אחידין (are holding)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Holy Epistle of Paul The Apostle to The Romans



אגרתא קדישתא דפולוס שליחא דלות רהומיא

19 מטל (because) דידיעותה (a knowledge) דאלהא (of God) גליא (revealed)
הי (is) בהון (to them) אלהא (God) גיר (for) גלה (has revealed it) בהון (to them)

20 כסיתה (the secrets) גיר (for) דאלהא (of God) מן (from) תרמיתה (the foundation) דעלמא (of the world)
לבריתה (to His creatures) בסוקלא (through intelligence) מתחזין (are appearing) וחילה (& His power)
ואלהותה (& His Godhead) דלעלם (eternal) דנהוון (that they will be) דלא (without) מפק ברוח (a defense)

21 מטל (because) דידעו (they knew) לאלהא (God) ולא (& not) איך (as) דאלהא (God)
שבחודי (they glorified Him) ואודיו (nor did they thank) לה (Him) אלא (but) אסתרקו (they became destitute)
במחשבתהון (in their reasoning) ואתחשך (& became dull) לבהון (their heart)
דלא (without) מסתכל (understanding)

22 וכד (& when) סברין (they thought) בנפשהון (in themselves)
דחכימין (that wise) אנון (they were) שטו (became insane) להון (they)

23 וחלפו (& they changed) תשבוחתה (His glory) דאלהא (of God) דלא (Who is not) מתחבל (corrupted)
בדמותא (into the likeness) דצלמא (of the image) דברנשא (of a son of man) דמתחבל (who is corrupted)
ובדמותא (& into the likeness) דפרחתא (of birds) ודארבעת (& of four) רגליה (footed animals)
ודרחשא (& of creeping things) דארעא (of the earth)

24 מטל (because of) הנא (this) אשלם (handed over) אנון (them) אלהא (God)
לרניגתא (to desires) טמאתא (vile) דלבהון (of their heart) דנצערון (to disgrace)
פגריהון (among themselves) בהון (their bodies)

25 וחלפו (& they exchanged) שררה (the truth) דאלהא (of God) בכדבותא (for lies)
ודחלו (& they revered) ושמשו (& they served) לבריתה (created things)
טב מן (more than) דלברויהון (their Creator) דלה (to Whom belong) תשבחן (praises)
ובורכין (& blessings) לעלם (* to the eternity *) עלמין (* of eternities *) אמין (Amen)

* "How can there be more than one eternity?", one may ask. Each of us will have his or her own unique experience in eternity, thus the eternal realm consists of many eternities-as many as there are souls.

26 מטל (because of) הנא (this) אשלם (handed over) אנון (them) אלהא (God)
לכאבא (* to diseases *) דצערא (* of disgrace *) נקבתהון (their females) גיר (for)
חלף (changed) חשחתא (need) דכינהון (their natural)
ובמדם (& with that) דלא (which not) מכן (is natural) אתחשח (became accustomed)

* "God handed them over to disgraceful diseases..." This sounds like prophecy in these days of HIV and AIDS. The gay activists can whistle in the dark and deny that AIDS is primarily a homosexual disease and a judgment from God, but they cannot fool the believer of God's word; nor can they fool God. Disgraceful behavior-v.24, leads to "disgraceful diseases". "Shame" and "disgrace" have all but disappeared from the modern Western vocabulary, but only as "disgraceful" practices abound more and more.

27 ותוב (& again) אף (also) דכריהון (their males) הכנא (in this way)
שבקו (they abandoned) חשחתא (the need) דכינא (natural)
דנקבתא (for females) ואשתרחו (& were ravished) ברנתא (with desire)
חד (one) על (for) חד (another) ודכרא (even male) על (for) דכרא (male)
בהתתא (disgrace) עבדו (they committed) ופורענא (& a reward) דידק (that is right)
הוא (there was) לטעיותהון (for their error) בקנומהון (in their persons) קבלוהי (they received it)

28 ואיך (& as) דלא (because not) דנו (they decided) בנפשהון (in themselves)
דנדעון (to know) לאלהא (God) אשלם (handed over) אנון (them) אלהא (God) למדעא (to a mind)
דסריקותא (of worthlessness) דנהוון (so that they will be) עברין (doing) מדם (whatever)
דלא (not) ולא (is appropriate)

29 כד (when) מלין (they are filled) כל (with every) עולותא (injustice) וזניותא (& fornication)
ומרירותא (& bitterness) ובישותא (& wickedness) ועלובותא (& greed) וחסמא (& envy)
וקטלא (& murder) וחרינא (& contention) ונכלא (& treachery) ומחשבתא (& reasoning) בישתא (wicked)

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אגרתא קדישתא דפולוס שליחא דלות רהומיא

30 ורטנא (& murmuring) ומאכלקרצא (& slander) וסניאין (& hating) לאלהא (God)
מצערנא (insolent) חתירא (proud) שבהרנא (boasters) משכחי (inventors) בישתא (of evil)
חסירי (lacking) רעינא (reason) דלאבהיהון (who their parents) לא (not) מתטפיסין (do obey)

31 ודקימא (& because stability) לית (there is not) להון (to them) ולא (neither) הובא (love)
ולא (nor) שינא (peace) ולא (nor) רחמא (compassion) אית (is) בהון (in them)

32 אילין (those) דכד (who while) ידעין (they know) דינה (the judgment) דאלהא (of God) דלאילין (that those)
דאיך (who such as) הלין (these things) סערין (are committing) למותא (to death) מחיב (are condemned)
לא (not) הוא (were) בלחוד (only) עבדין (doing) להין (these things)
אלא (but) אף (also) משתותפין (are attached) לאילין (to those) דהלין (who these things) עבדין (are doing)

Chapter 2

2:1 מטל (because of) הנא (this) לית (there is not) לך (to you) מפק ברוחא (a defense)
או ברנשא (Oh) ברנשא (son of man) דאן (judging) חברה (his neighbor)
בהו (in that) גיר (for) דדאן (which judge) אנת (you) חברך (your neighbor)
נפשך (yourself) הו (of that) מחיב (are guilty) אנת (you) אף (also) אנת (you) גיר (for)
דדאן (who judging) אנת (are) בהין (in those things) הו (are) מתהפך (employed) אנת (you)

2 וידעינן (& we know) דאיתוהי (that exists) דינה (the judgment) דאלהא (of God)
בקושתא (in the truth) על (against) אילין (those) דבהלין (who in these things) מתהפכין (are employed)

The Eastern Peshitta has the personal pronoun הון – “we” as the second word in the verse; the Western text does not have it. This does not change the meaning at all, as the verb itself is a participle with 1st person plural enclitic attached – “We know”. This is a typical difference between the two Peshitta’s.

3 מנא (why?) דין (but) מתחשב (thinking) אנת (are you) או ברנשא (Oh) ברנשא (son of man)
דדאן (who judging) אנת (are) לאילין (those) דבהלין (who in these things) מתהפכין (are occupied)
כד (when) אף (also) אנת (you) בהין (in them) מתהפך (employed) אנת (are)
דאנת (that you) תערוק (will escape) מן (from) דינה (the judgment) דאלהא (of God)

4 או (or) על (against) עותרא (the wealth) דבסימותה (of His sweetness) ועל (& against)
מגרת (the patience) רוחה (of His Spirit) ועל (& against) אתרא (the place) דיהב (that He gave) לך (to you)
ממרח (venture) אנת (do you?) ולא (& not?) ידע (know) אנת (do you)
דבסימותה (that the sweetness) דאלהא (of God)
לתיבותא (repentance) הו (is) מיתיא (bringing) לך (to you)

Or do you venture against the wealth of His sweetness and against The patience of His Spirit and against the place that He gave to you; do you not know that the sweetness of God is bringing repentance to you?

5 אלא (but) מטל (because of) קשיות (the callousness) לבך (of your heart) דלא (that not) תאב (repents)
סאם (lay up) אנת (you) לך (for yourself) סימתא (a treasure) דרוגזא (of anger)
ליומא (for the day) דרוגזא (of anger) ולגלינא (& the revelation)
דדינא (of the judgment) כאנא (just) דאלהא (of God)

6 הו (He) דפרע (Who pays) לכלנש (every person) איך (according to) עבדוהי (his works)

7 לאילין (to those) דבמסיברנותא (who in the patience) דעבדא (of works) טבא (good)
תשבוחתא (glory) ואיקרא (& honor) ולא מתחבלנותא (& indestructibility) בעין (are seeking)
יהב (He gives) להון (to them) היא (life) דלעלם (eternal)

8 אילין (those) דין (but) דעצין (who resist) ולא (& not) מתטפיסין (do obey) לשררא (the truth) אלא (but)
לעולא (evil) מתטפיסין (obey) נפרוע (He will pay) אנון (them) רוגזא (anger) וחמתא (& fury)

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9 ואולצנא (& suffering) וטורפא (& trouble) לכל (to every) ברנש (person) דפלאח (who cultivates) בישתא (wickedness) ליהודיא (to the Judeans) לוקדם (first) ולארמיא* (& to the Aramaeans)

* Greek mss. all have "to the Greeks"; interesting, no? In fact, ארמיא "Armayā"- "Aramaean(s)" occurs 20 times in The Peshitta, and in 19 of those places, the Greek mss. all have "ελλην-" "Greek". See note at 1:16

10 תשובחתא (glory) דין (but) ואיקרא (& honor) ושלמא (& peace) לכל (to everyone) דפלאח (who cultivates) שבתא (good) ליהודיא (to the Judeans) לוקדם (first) ולארמיא (& to the Aramaeans)

11 לא (not) גיר (for) אית (there is) מסב (accepting) באפא (of faces) לות (with) אלהא (God)

12 אילין (those) גיר (for) דדלא (who without) נמוסא (The Written Law) חטו (sinned) אף (also) דלא (without) נמוסא (The Written Law) נאבדון (they will be destroyed) ואילין (& those) דבנמוסא (who with The Written Law) חטו (sinned) מן (from) נמוסא (The Written Law) נתדינון (will be judged)

13 לא (not) הוא (are) גיר (for) שמועודי (the hearers) דנמוסא (of The Written Law) כאנין (righteous ones) קדם (before) אלהא (God) אלא (but) עבודוהי (the doers) דנמוסא (of The Written Law) מזודקין (are justified)

14 אן (if) גיר (for) עממא (the Gentiles) דנמוסא (The Written Law) לית (there is not) להון (to whom) מן (from) כינהון (their nature) נעבדון (would perform) דנמוסא (of The Written Law) הנון (those things) דכד (& when) נמוסא (The Written Law) לית (there not) הוא (was) להון (to them) לנפשהון (to themselves) הוון (they are) נמוסא (The Law)

15 והנון (& those) מחוין (are showing) עבדה (the work) דנמוסא (of The Written Law) כד (as) כתיב (it is written) על (on) לבהון (their heart) ומסהרא (& testifies) עליהון (for them) תארתהון (their conscience) כד (while) מחשבתהון (their reasoning) מכונן (rebuked) או (or) נפקן רוחא (defends) להודא (each one)

16 ביומא (in the day) דדאן (when judges) אלהא (God) כסיתא (the secrets) דבנינשא (of children of men) איך (according to) אונגליון (Gospel) דילי (my) ביד (by) ישוע (Yeshua) משיחא (The Messiah)

17 אן (if) אנת (you) דין (but) דיהודיא (of The Judeans) מתקרא (called) אנת (you are) ומתנח (you are comforted) אנת (you are) על (upon) נמוסא (The Written Law) ומשתבהר (& are boasting) אנת (you) באלהא (in God)

18 דידע (that know) אנת (you) צבינה (His will) ופרש (& discern) אנת (you) וליחא (what is right) דיליך (that were taught) אנת (you) מן (from) נמוסא (The Written Law)

19 ואתתכלת (& you are confident) על (in) נפשך (yourself) דמדברנא (that a leader) אנת (you are) דעוירא (of the blind) ונוהרא (& a light) דאילין (of those) דאיתיהון (who are) בחשוכא (in darkness)

20 ורדויא (& an instructor) דחסירי (of those lacking) רעינא (understanding) ומלפנא (& a teacher) דטליא (of children) ואית (& is) לך (to you) דומיא (a model) דידעתא (of knowledge) ודשררא (& of the truth) בנמוסא (in The Written Law)

21 אנת (you) הכיל (therefore) דמלף (who teaching) אנת (are) לאהרנא (others) לנפשך (yourself) לא (not) מלף (do teach) אנת (you) ודמכרז (& who are preaching) אנת (you) דלא (that not) נגנבון (people shall steal) אנת (you) גנב (stealing) אנת (are)

22 ודאמר (& who say) אנת (you) דלא (that not) נגורון (people shall commit adultery) אנת (you) נאר (committing adultery) אנת (are) ואנת (& you) דשאט (who despising) אנת (are) פתכרא (idols) מחלין (plunder) אנת (you) בית (the place) מקדשא (holy)

23 ואנת (& you) דמשתבהר (who boasting) אנת (are) בנמוסא (in The Written Law) בהו (in that) דעבר (which violate) אנת (you) על (against) נמוסא (The Written Law) לאלהא (God) הו (Himself) מצער (insult) אנת (you)

24 שמה (The Name) גיר (for) דאלהא (of God) מטלתכון (because of you) הו (is) מתגדף (blasphemed) בית (among) עממא (the Gentiles) איך (according to) דכתיב (what has been written)

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25 גזורתא (circumcision) גיר (for) מהניא (is beneficial) אן (if) נמוסא (The Written Law) תנמור (you will perfectly observe) אן (if) תעבר (will depart) לך (you) דין (but) מן (from) נמוסא (The Written Law) גזורתך (your circumcision) הות (is) לה (for) עורלותא (uncircumcision)

26 אן (if) הו (He) דין (but) דעורלותא (uncircumcision) תמר (will observe) פוקדנה (the commandments) דנמוסא (of The Written Law) לא (not?) הא (behold) עורלותא (uncircumcision) מתחשבא (is accounted) לה (for) גזורתא (circumcision)

27 ותדון (& will judge) עורלותא (the uncircumcision) דמן (that by) כינה (its nature) גמרא (perfectly observes) נמוסא (The Written Law) לך (you) דבכתבא (who with the scriptures) ובגזורתא (& with circumcision) עבר (violate) אנת (you) על (against) נמוסא (The Written Law)

28 לא (not) הוא (it was) גיר (for) מן (he) דבגליא (who outwardly) הו (is) הו (the) יהודיא (Jew) אפלא (neither) אידא (is that) דמתחזיא (which is seen) בבסרא (in flesh) גזורתא (circumcision)

29 אלא (but) הו (he) הו (is) יהודיא (a Jew) א'נא (whoever) דבכסיא (in secret) הו (is) גזורתא (& circumcision) אידא (that) דדלכא (which of the heart) הי (is) ברוח (in the spirit) ולא (& not) בכתבא (by the scriptures) אידא (that) דתשבוחתה (whose glory) לא (not) הות (was) מן (from) בני (children) אנשא (of men) אלא (but) מן (from) אלהא (God)

Chapter 3

3:1 מנא (what?) הי (is) הכיל (therefore) יתירותה (the excellence) דיהודיא (of the Jews) או (or) מנא (what?) יותרנה (the advantage) דגזורתא (of circumcision)

2 סני (much) בכל (in every) מדם (thing) לוקדם (first) דאתהימן (that they were entrusted) מלוהי (with the words) דאלהא (of God)

3 אן (if) מנהון (some of them) גיר (for) לא (not) הימנו (they believed) דלמא (did?) בדלא (by that which not) הימנו (they did believe) הימנותה (the faithfulness) דאלהא (of God) בטלו (they nullify)

4 חס (God forbid!) איתוהי (is) גיר (for) אלהא (God) שרירא (true) וכל (& every) ברנש (person) דגל (lies) איכנא (just as) דכתיב (that which is written) דתהוא ("You will be") כאין (just) במליך (in Your words) ותזכא (& You will be cleared) כד (when) דינין (they judge) לך (You)

5 אן (if) דין (but) עולן (our evil) כאנותה (the justice) דאלהא (of God) מקים (establishes) מנא (what?) נאמר (shall we say) למא (interrog.) עול (doing evil) הו (is) אלהא (God) דמיתא (Who brings forth) רוגזה (His rage) איך (as) ברנשא (a son of man) הו (am) ממלל (speaking) אנא (I)

6 חס (God forbid!) ואן (& if) לא (not) איכנא (how?) גרון (will judge) אלהא (God) לעלמא (the universe)

7 אן (if) גיר (for) שררה (the truth) דאלהא (of God) אתיתר (is made to superabound) בדגלותי (by my lies) לתשבוחתה (for His glory) דילה (His) למנא (Why?) הכיל (therefore) אנא (am) איך (as) חטיא (a sinner) מתתדין (judged) אנא (I)

8 או (or) דלמא (is it?) איך (as) דמגדפין (they slander) עלין (against us) ואמרין (& they report) דאמרין (that we say) דנעבר ("let us practice") בישתא (evil) דנאתין (that may come) טבתא (good) הנון (those) דדינהון (whose judgment) נשיר (kept) הו (is) לכאנותא (for justice)

Or is it as those whose judgment is reserved for justice slander us and report that we say, "Let us practice evil that good may come"?

Greek mss. have "whose judgment is just".

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9 מנא (why?) הכיל (therefore) אחידינן (are we held) יתירא (to be greater) דקדמן (because we have precedence?) פסקן (we have determined) על (about) יהודיא (Jews) ועל (and about) ארמיא (Aramaean) דתחית (that under) חטיתא (sin) אנון (they are) כלהון (all of them)

Greek mss. have, "What then? are we better than they? No, in no wise?" How would The Peshitta get its reading from this?

10 איך (as) דכתיב (that is written) דלית (There is not) כאנא (a just person) אפלא (not even) חר (one)

11 ולא (neither) דמסתכל (one who understands) ולא (neither) דבעא (one who seeks) לאלהא (God)

12 כלהון (all of them) סטו (they have turned away) אכחדא (as one) ואסתליו (* & they have been rejected) ולית (& there is not) דעבר (one who does) טבתא (good) אפלא (not even) חר (one)

* Greek has "unprofitable". אסתליו is the true reading- "they have been rejected". "They are unprofitable" is בטילין or סריקן or אסתרקו; This last one is very similar to The Peshitta reading. That correlates very closely to the actual "they are rejected" reading - (80% correlation). The Greek word is **ηχρησθησαν** - "they are unprofitable"; "They are Rejected" would most likely be **αδοκίμοι**. These Greek words are not at all alike. The Aramaic אסתליו seems to account for the Greek; the Greek **ηχρησθησαν** - "they are unprofitable" seems an unlikely source for the Aramaic reading. I show the two Aramaic words here in DSS script:

אסתליו - "They have been rejected"
אסתרקו - "They are unprofitable"

13 קברא (tombs) פתיחא (are opened) נגרתהון (their throats) ולשניהון (& their tongues) וחרמתא (are deceitful) דאספס (of asps) תחית (is under) ספותהון (their lips)

14 פומהון (their mouth) מלא (is full) לוטתא (of curses) ומרתא (& bitterness)

15 ורגליהון (& their feet) קלילין (are swift) למאשר (to shed) דמא (blood)

16 שחקא (adversity) ודוונא (& wretchedness) באורחתהון (are in their way)

17 ואורחא (& the way) דשלמא (of peace) לא ידעו (they have known)

18 ורחלתא (& the awesomeness) דאלהא (of God) לית (is not) קדם (before) עיניהון (their eyes)

19 ידעינן (we know) דין (but) דמדם (that whatever things) דאמר (has said) נמוסא (The Written Law) לאילין (to those) דבנמוסא (who into The Written Law) אנון (are) אמר (it has said) דכל (that every) פום (mouth) נסתכר (may be shut) ולעלמא (& the universe) כלה (whole) נתחייב (may be guilty) לאלהא (before God)

20 מטל (because) דמן (that from) עבדוהי (the works) דנמוסא (of The Written Law) לא (not) מזדדק (are justified) כל (every) בסר (body) קדמוהי (before Him) מן (from) נמוסא (The Written Law) גיר (for) אתידעת (has been made known) חטיתא (sin)

21 השא (now) דין (but) דלא (without) נמוסא (The Written Law) כאנותה (the righteousness) דאלהא (of God) אתגלית (has been revealed) ומסהד (& testifying) עליה (about it) הו (are) נמוסא (The Law) ונביא (& The Prophets)

22 כאנותה (the righteousness) דין (but) דאלהא (of God) ביד (by) הימנותא (faith) הי (is) דישוע (of Yeshua) משיחא (The Messiah) לכלנש (unto every person) אף (also) על (* upon) כלנש (every person) דמהימן (who believes) בה (in Him) לית (there is not) גיר (for) פורשנא (a distinction)

But the righteousness of God is by the faith of Jesus The Messiah unto everyone and is upon everyone who believes in Him, for there is no distinction

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M* The Majority Greek agrees with the Peshitta reading in this verse, whereas the Critical Greek omits “upon every person”. Romans 1:16 however is clearly favored by the Critical Greek text; so which Greek text did The supposed Peshitta translator use for his translation? But there are so many examples of this alternation between Greek texts that the Greek primacy theory cannot be maintained against the entire array of NT data. The Peshitta primacy theory can easily account for the Greek readings as alternate and sometimes heavily edited and paraphrased translations of The Aramaic Peshitta original.

23 מטל (because) דכלהון (all of them) חטו (they have sinned)
(of God) דאלהא (the glory) תשבוהתה (of) מן (& they were deprived)

Because all of them have sinned and were deprived of the glory of God

24 ומזדרקין (& they are justified) בטיבותא (by grace) מנן (without charge)
(The Messiah) משיחא (in Yeshua) בישוע (that exists)

And they are justified by grace without charge and by the redemption that is in Jesus The Messiah.

25 הנא (This One) דקדם (Whom before) סמה (placed Him) אלהא (God) חוסיא (as the atonement)
(for the sake of) מטל (of His blood) דדמה (by the faith) דדמה (of His justice)
חטהין (our sins) דמן (which) קרים (formerly) חטין (we had sinned)

26 באתרא (in the space) דיהב (that has given) לן (us) אלהא (God) במגרת (in the patience) רוחה (of His Spirit)
לתחוייתא (for the demonstration) דכאנותה (of His justice) דבזבנא (which is in time) הנא (this)
דהו (that He) נהוא (would be) כאנא (The Just One) ונזדק (He would justify) בכאנותא (by justice)
למן (the one) דבהימנותא (who in the faith) הו (is) דמרן (of our Lord) ישוע (The Messiah) משיחא (Yeshua)

27 איכו (where is?) הכיל (therefore) שובהרא (pride) אתבטל (it has been eliminated) לה (with Him)
באינא (by what?) נמוסא (law) דעבדא (of works?)
לא (no) אלא (but) בנמוסא (by the Law) דהימנותא (of faith)

28 מתרעינן (we determine) הכיל (therefore) דבהימנותא (that by faith) הו (is) מזדרק (justified)
ברנשא (a son of man) ולא (& not) בעבדא (by works) דנמוסא (of The Written Law)

29 למא (interrogative) גיר (for) אלהא (God) דיהודיא (of The Judeans) הו (is He?) בלהוד (only)
דעממא (& of the Gentiles) לא (not?) אין (Yes) אף (also) דעממא (of the Gentiles)

30 מטל (because) דחד (that One) הו (there is) אלהא (God) דמזדק (Who justifies) גזורתא (the circumcision)
בהימנותא (by faith) אף (also) עורלותא (the uncircumcision) בה (by it) כדהימנותא (by faith)

31 למא (interrogative) הכיל (therefore) נמוסא (The Written Law) הו (are?) מבטלינן (we eliminating) בהימנותא (by faith)
חס (God forbid!) אלא (but) נמוסא (The Written Law) הו (are) מקימינן (we establishing)

Chapter 4

4:1 מנא (what?) הכיל (therefore) אמרינן (do we say) על (about) אברהם (Abraham)
רשא (the chief*) דאבהתא (of the fathers) דאשכח (that he had found) בכסר (in the flesh)

C* The Critical Greek text has **προπατορα** – a word that is found nowhere in Greek literature or **The LXX**, nowhere but here. It is supposed to mean “forefather”.

2 אלו (if) גיר (for) אברהם (Abraham) מן (from) עבדא (works) אודרק (justified) הוא (were)
אית (it) הוא (were) לה (to him) שובהרא (a pride) אלא (but) לא (not) לות (in the Presence) אלהא (of God)

3 מנא (what?) גיר (for) אמר (say) כתבא (the scriptures) דהימן (“believed”) אברהם (Abraham) לאלהא (God)
ואתחשבת (& it was accounted) לה (to him) לזדיקו (for righteousness)

4 למן (to the one) דפלה (who labors) דין (but) לא (not) מתחשב (is accounted) לה (to him)
אגרה (one’s wages) איך (as) דבטיבו (that which is by a favor) אלא (but)
איך (as) מן (that) דמתחויב (which is owed) לה (to him)

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- 5 להו (to one) דין (but) דלא (who not) פלח (labors) אלא (but)
הימן (believes) בלחוד (only) במן (in The One) דמזדק (Who justifies) לחטיא (sinners)
מתחשבא (is accounted) לה (to him) הימנותה (his faith) לכאנו (for righteousness)
- 6 איכנא (just as) דאף (that also) דויד (David) אמר (said) על (about) טובה (the blessedness) דנברא (of the man)
אינא (him) דאלהא (God) חשב (accounts) לה (to whom) זדיקותא (righteousness)
דלא (without) עבדא (works) כד (as) אמר (he said)
- 7 דטוביהון (their blessings) לאילין (to those) דאשתבק (whose are forgiven) להון (them) עולהון (evils)
ואתכסיו (& are covered) חטהיהון (their sins)
- 8 וטובהי (& his blessings) לנברא (to the man)
דלא (whom not) נחשוב (will reckon) לה (to him) אלהא (God) חטיה (his sins)
- 9 הנא (this) הכיל (therefore) טובא (blessing) על (on) גזורתא (the circumcision)
הו (is?) או (or) על (on) עורלותא (the uncircumcision) אמרינן (we say) גיר (for)
דאתחשבת (was accounted) לאברהם (to Abraham) הימנותה (his faith) לכאנו (for righteousness)
- 10 איכנא (How?) הכיל (therefore) אתחשבת (was it accounted) לה (to him)
בגזורתא (in circumcision) או (or) בעורלותא (in uncircumcision)
לא (not) הוא (it was) בגזורתא (in circumcision) אלא (but) בעורלותא (in uncircumcision)
- 11 אתא (a sign) הו (is) גיר (for) שקלה (he received) לגזורתא (circumcision) וחטמא (& the seal)
דכאנותא (of the righteousness) דהימנותה (of his faith) דבעורלותא (when in uncircumcision)
דנהוא (that he would be) אבא (the father) לכלהון (to all) אילין (those) דמהימנין (who believe)
מן (among) עורלותא (the uncircumcision) דתתחשב (that it shall be reckoned)
אף (also) להון (to them) לכאנו (for righteousness)
- 12 ואבא (& the father) לגזורתא (to the circumcision) לא (not) הוא (he was) לאילין (to those)
דמן (who from) גזורתא (the circumcision) אנון (are) בלחוד (only) אלא (but) אף (also) לאילין (to those)
דשלמין (who follow) לעקבתא (the steps) דהימנותא (of faith) דעורלותא (of the uncircumcision)
דאבון (of our father) אברהם (Abraham)
- 13 לא (not) הוא (it was) גיר (for) בנמוסא (by The Written Law) הוא (there was) מולכנא (the promise)
לאברהם (to Abraham) ולזרעה (& his seed) דנהוא (that he would be) ירתא (the heir) לעלמא (to the universe)
אלא (but) בכאנותא (by the righteousness) דהימנותה (of his faith)
- 14 אלו (if) גיר (for) הלין (these) דמן (who of) נמוסא (The Written Law) הוו (were) ירתא (the heirs)
סריקא (worthless) הוות (would have been) הימנותא (faith)
ומבטל (& become void) הוא (would have) מולכנא (the promise)
- 15 נמוסא (The Written Law) גיר (for) מעבדנא (the worker) הו (is) דרוגא (of rage)
כר (where) דלית (there is no) גיר (for) נמוסא (written Law) אפלא (neither)
עבר (is there a violation) נמוסא (of The Written Law)
- 16 מטל (because of) הנא (this) בהימנותא (in faith) דבטיבותא (which is by grace)
נזדדק (one will be justified) ונהוא (& will be) שריר (sure) מולכנא (the promise)
לכלה (to all) זרעה (his seed) לא (not) לאינא (to the one) דמן (who of)
נמוסא (The Written Law) הו (is) בלחוד (only) אלא (but) אף (also) לאינא (to the one) דמן (who of)
הימנותא (the faith) הו (is) דאברהם (of Abraham) דאיתוהי (who is) אבא (the father) דכלן (of us all)
- 17 איכנא (just as) דכתיב (what is written) דסמתך (I have appointed you) אבא (the father)
לסונאא (to a multitude) דעממא (of the nations) קדם (before) אלהא (God) הו (the same)
ד הימנת (you believed) בה (in Whom) דמהא (Who gives life to) מיתא (the dead)
וקרא (& He calls) לאילין (those) דלא (who not) איתוהון (are) איך (as if) איתוהון (they are)

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18 ודלא סברא (& without) סברא (hope) לסברא (hope) הימן (he believed) דנהוא (that he would be)
אבא (the father) לסוגאא (to the multitude) דעממא (of the nations) איך (as) דכתיב (that is written)
דהכנא ("Like this") נהוא (shall be) זרעך (your seed)

19 ולא אתכרה (& not) אתכרה (he failed) בהימנותה (in his faith) כד (when) מתבקא (he considered)
בפגרה מיתא (his body) דהוא (dead) בר (for he was) מאא (of one hundred) שנין (years)
ובמרבעא (& the womb) מיתא (dead) דסרא (of Sara)

20 ובמולכנא (& the promise) דאלהא (of God) לא (not) אתפלג (he doubted)
איך (as if) חסיר (lacking) הימנותא (faith) אלא (but) אתחיל (he was strengthened) בהימנותא (in faith)
ויהב (& he gave) תשבוחתא (praise) לאלהא (to God)

21 ואשר (& he affirmed) דמדם (that whatever) דמלך (had promised) לה (to him)
אלהא (God) משכח (He was able) למגמר (to perform)

22 מטל (because of) הנא (this) אתחשבת (it was accounted) לה (to him) לכאנו (for righteousness)

23 ולא (& not) הוא (it was) מטלתה (for his sake) בלחוד (only) אתכתבת (was written) הדא (this)
דאתחשבת (that was accounted) הימנותה (his faith) לכאנו (for righteousness)

24 אלא (but) אף (also) מטלתן (for our sake) דאפלן (for to us also) עתיד (He going) הו (is) דנחשוב (to reckon)
אילין (who) דהימנן (we believe) במן (in The One) דאקים (Who raised) למרן (our Lord)
ישוע (Yeshua) משיחא (The Messiah) מן (from) בית (the house) מיתא (of the dead)

25 דהו (Him Who) אשתלם (was handed over) מטל (because of) חטהין (our sins)
וקם (& He arose) מטל (& He arose) דנזדקן (so that) דנזדקן (He would justify us)

Chapter 5

5:1 מטל (because) דאזדדקן (we have been justified) הכיל (therefore) בהימנותא (by faith)
נהוא (there shall be) לן (to us) שלמא (peace) לות (with) אלהא (God)
במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah)

2 דבה (for in Him) אתקרבן (we have been brought near) בהימנותא (by faith)
לטיבותא (to grace) הדא (this) דבה (in which) קימינן (we stand)
ומשתבהרינן (& we glory) בסברא (in the hope) דתשבוחתה (of the glory) דאלהא (of God)

3 ולא (& not) הכנא (in this way) בלחוד (only) אלא (but) אף (also) באולצנין (in afflictions) משתבהרינן (we glory)
דידעינן (for we know) דאולצנא (that affliction) מסיברנותא (patience) גמר (perfects) בן (in us)

4 ומסיברנותא (& patience) בוקיא (experience) ובוקיא (& experience) סברא (hope)

5 סברא (hope) דין (but) לא (not) מבהת (does make ashamed)
מטל (because) דחובה (the love) דאלהא (of God) משפע (overflowing) על (has entered) לבותן (our hearts)
ברוחא (by The Spirit) דקודשא (of Holiness) דאתיהבת (Who has been given) לן (to us)

6 אן (Truly) דין (but) משיחא (The Messiah) מטל (because of) כריהותן (our weakness)
בזכנא (at time) הנא (this) חלף (for the sake) רשיעא (the wicked) מית (died)

7 למחסן (hardly) גיר (for) אנש (a man) חלף (for the sake of) רשיעא (* the wicked) מאת (will die)
חלף (for the sake of) טבא (the good) גיר (however) טך (perhaps) ממרה (may dare) אנש (a man) לממת (to die)

For hardly does one die for the wicked; though for the good, someone might dare to die.

- **Rashyaa** - means "Wicked". Here is the word in old Aramaic as found in the Dead Sea Scrolls: **רשא**
Compare this to the Aramaic word "**Zaddiqa**", which means "**Righteous**", in the same script: **זדיקא**

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Might this explain the Greek reading, “Hardly for a righteous man would someone die, yet peradventure for a good man some would even dare to die., whereas the Peshitta has “Hardly for a wicked man would someone die.”? Lest someone think the Peshitta got its reading from the Greek, I present the four possible Greek words for “Wicked” and the Greek word for “Righteous” in Greek script in their proper grammatical forms for this sentence, in order:

“Wicked”- ανομου, κακου, πονηρου, αθεσμου & “Righteous”- δικαιου. Does any of the red underlined Greek words look like the word δικαιου? I didn’t think so. The Greek cannot give an accounting for the Aramaic reading, at least, not a very credible one, when compared to the Aramaic Peshitta words in old Aramaic above. I have not even mentioned the fact that the Greek reading of this verse doesn’t make much sense, whereas the Peshitta does. Why would it be hard to die for the righteous and easier to die for the good?

אעאשׁ – “Wicked”

אקאח – “Righteous”

8 הרבא (here) מחווא (demonstrates) אלהא (God) חובה (His love) דלותן (that is for us) דאן (that surely) כד (when) חטיא (sinners) איתין (we being) הוין (were) משיחא (The Messiah) חלפין (in our place) מית (died)

9 כמא (How much more?) הכיל (therefore) יתיראית (all the more) נזדרק (will we be justified) השא (now) ברמה (by His blood) ובה (& by Him) נתפצא (we will be saved) מן (from) רוגזא (wrath)

10 אן (if) גיר (when) איתין (we were) בעלדבבא (enemies) אתרעי (was reconciled) עמן (with us) אלהא (God) במותא (in the death) דברה (of His Son) כמא (How much more?) הכיל (therefore) יתיראית (all the more) בתרעותה (in His reconciliation) נחא (shall we live) בחיוהי (by His Life)

11 ולא (& not) הכנא (in this way) בלחוד (only) אלא (but) אף (also) נשתבהר (we glory) באלהא (in God) ביד (by) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) דבה (for in Him) הו (it is) השא (now) קבלן (we have received) תרעותא (the reconciliation)

12 איכנא (just as) גיר (for) דביד (that by the hand of) חד (one) ברנשא (man) עלת (entered) חטיא (sin) לעלמא (the universe) וביד (the universe) חטיא (& by means of) חטיא (sin) מותא (death) והכנא (& in this way) בכלהון (into all) בני (the children) אנשא (of men) עבר (passed) מותא (death) בהי (by this) דכלהון (because all of them) חטו (have sinned)

13 עדמא (until) גיר (for) לנמוסא (The Written Law) חטיא (sin) כד (when) איתיה (being) הות (it was) בעלמא (in the universe) לא (not) חשיבא (accounted) הות (it was) חטיא (sin) מטל (because) דלית (that there not) הוא (was) נמוסא (The Written Law)

14 אלא (but) אמלך (reigned) מותא (death) מן (from) אדם (Adam) ועדמא (& until) למושא (Moses) אף (even) על (over) אילין (those) דלא (who not) חטו (they sinned) בדמותא (in the likeness) דעבר (of the violation) נמוסה (of the Law) דאדם (of Adam) הו (him) דאיתוהי (who was) דמותא (the image) דהו (of Him) דעתיד (Who was to come)

15 אלא (but) לא (not) הוא (was) איך (as) שורעתא (the fall) הכנא (in this way) מוהבתא (the gift) אן (if) גיר (for) מטל (because of) שורעתא (the fall) דחד (of one) סניאא (the many) מיתו (died) כמא (how much more?) הכיל (therefore) יתיראית (all the more) טיבותה (the grace) דאלהא (of God) ומוהבתה (& His gift) מטל (because of) חד (one) ברנשא (man) ישוע (Yeshua) משיחא (The Messiah) בסניאא (in the many) תתיר (shall superabound)

16 ולא (& not) איך (as is) סכלותא (the offense) דחד (of one) הכנא (in this way) מוהבתא (is the gift) דינא (the judgment) גיר (for) דהוא (was) מן (from) חד (one) לחויבא (to pronouncing guilty verdicts) הוא (was) מוהבתא (the gift) דין (the gift) מן (but) חטיא (the sins) סניאא (the many) הות (was) לכאנו (to righteousness)

17 אן (if) גיר (for) מטל (because of) סכלותא (the offense) דחד (of one) אמלך (reigned) מותא (death) יתיראית (all the more) אילין (those) דנסבו (who receive) סונאא (an abundance) דטיבותא (of favor) ודמוהבתא (& of the gift) ודכאנותא (of righteousness) בחיא (in Life) נמלכון (shall reign) ביד (by the hand of) חד (One) ישוע (Yeshua) משיחא (The Messiah)

18 אכזנא (in like manner) הכיל (therefore) דמטל (because of) סכלותא (the offense) דחד (of one) הוא (there was) חויבא (a guilty verdict) לכלהון (to all) בנינשא (the children of men)

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הכנא (in this way) מטל (because of) כאנותא (the righteousness) דחד (of One) (the children of men) תהוא זכותא (shall be) לחיא (the triumph) לכלהון (to all) בנינשא (become)

19 איכנא גיר (just as) דמטל (because of) לא (dis-) משתמענותה (obedience) דחד (of one) ברנשא חטיא (man) סניאא (sinners) הוון (the many) הוון (became) הכנא (in this way) אף (also) (become) מטל (because of) משתמענותה (the obedience) דחד (of One) סניאא (the many) כאנא (just) הוון (become)

20 מעלנא (the introduction) דין (but) דהוא (there was) לנמוסא (to The Written Law) דתסנא (that would increase) חטיאא (sin) וכה (& wherever) דסניא (increased) חטיאא (sin) תמן (there) אתיתרת (superabounded) טיבותא (grace)

21 דאיך (that as) דאמלכת (reigned) חטיאא (sin) במותא (by death) הכנא (in this way) תמלך (shall reign) טיבותא (grace) בכאנותא (by righteousness) לחיא (to life) דלעלם (eternal) ביד מרין (our Lord) ישוע (Yeshua) משיחא (The Messiah)

Chapter 6

6:1 מנא (what?) הכיל (therefore) נאמר (shall we say) נקוא (shall we dwell) בה (in it) בחטיאא (in sin) דטיבותא (that grace) תתיתר (may abound)

2 חס (God forbid!) אילין (those) גיר (for) דמיתן (of us who are dead) לחטיאא (to sin) איכנא (how?) נחא (shall we live) בה (in it) טוב (again)

3 או (or) לא (not?) ידעין (know) אנתון (you) דאילין (that those) דעמדן (we baptized) בישוע (in Yeshua) משיחא (The Messiah) במותה (in His death) הו (were) עמדן (we baptized)

4 אתקברן (we were buried) עמה (with Him) במעמודיתא (in baptism) למותא (to death) דאיכנא (for as) דקם (arose) ישוע (Yeshua) משיחא (The Messiah) מן (from) בית (among) מיתא (the dead) בתשבוחתא (in the glory) דאבוהי (of His Father) הכנא (in this way) אף (also) הנין (we) בחיא (in Life) חרתא (new) נהלך (we shall walk)

5 אן (if) גיר (for) אכחד (as one) אתנצבן (we have been planted) עמה (with Him) בדמותא (in the image) דמותה (of His death) הכנא (in this way) אף (also) בקימותה (in His resurrection) נהוא (we shall be)

6 ידעין (we know) גיר (for) דברנשן (that our person) עתיקא (old) אזדקף (was crucified) עמה (with Him) דנתבטל (that shall be destroyed) פנרא (the body) דחטיאא (of sin) דתוב (that again) לא (not) נשמש (we shall serve) לחטיאא (sin)

7 אינא (whoever) דמית (is dead) גיר (for) אתחרר (has been freed) לה (himself) מן (from) חטיאא (sin)

8 אן (if) הכיל (therefore) מיתן (we are dead) עם (with) משיחא (The Messiah) נחא (we shall live) דעמה (let us believe) דעמה (that with Him) עם (with) משיחא (The Messiah) * נחא (we shall live)

*N * Greek mss. have - "We shall live with Him". The Latin Vulgate agrees with The Peshitta reading, "with Christ". The Peshitta contains both readings, as an emphatic Aramaic idiom. This sort is not uncommon in Aramaic and Hebrew. The Peshitta can account for both the Greek and Latin readings, but they cannot account for the Peshitta.*

9 ידעין (we know) גיר (for) דמשיחא (that The Messiah) קם (arose) מן (from) בית (house) מיתא (of the dead) ותוב (& again) לא (not) מאת (He shall die) ומותא (& death) לא (no) משתלט (has authority) בה (over Him)

10 דמית (He who died) גיר (for) לחטיאא (to sin) הו (He) מית (died) חדא (one) זבן (time) ודחי (& because He lives) הו (He is) לאלהא (to God)

11 הכנא (in this way) אף (also) אנתון (you) חשובו (consider) נפשכון (yourselves) דמיתא (that dead) אנתון (you are) לחטיאא (to sin) נחיא (& living) אנתון (you are) לאלהא (to God) במרין (in our Lord) ישוע (Yeshua) משיחא (The Messiah)

12 לא (not) הכיל (therefore) תמלך (shall reign) חטיאא (sin) בפנרכון (in your body) מיתא (dead) איך (as if) דתשתמעון (that you would obey) לרגינתה (its desires)

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13 ואף (& also) לא תטיבון (do not) הדמיכון (your members) זינא (weapons) דעולא (of evil) לחטיתא (for sin) אלא (but) טיבו (present) נפשכון (yourselves) לאלהא (to God) איך (as) אנשא (people) דמן (who from) מיתא (the dead) חייתון (are alive) ויהדמיכון (& your members) זינא (weapons) נהוון (shall be) לכאנותה (for the justice) דאלהא (of God)

14 וחטיתא (& sin) לא (not) משתלמא (has authority) עליכון (over you) לא (not) גיר (for) איתיכון (you are) תחית (under) נמוסא (The Written Law) אלא (but) תחית (under) טיבותא (grace)

15 מנא (what?) הכיל (therefore) נחטא (we shall sin) דלא (because not) הוין (we are) תחית (under) נמוסא (The Written Law) אלא (but) תחית (under) טיבותא (grace) חס (God forbid!)

16 לא (not?) ידעין (know) אנתון (you) דלמן (that to whom) דמטיבין (present) אנתון (you) נפשכון (yourselves) דתשתמעון (to obey) לה (it) לעברותא (to bondage) דילה (His) אנתון (you are) עבדא (servants) דהו (of that one) דמשתמעין (whom obeying) אנתון (you are) לה (to him) אן (if) לחטיתא (to sin) ואן (or if) למשמע* (to the hearing) אדנא (ear) דכאנותא (of righteousness)

Do **you** not know, that to whomever **you** give yourselves up to serve in bondage, his servants **you** are, whom **you** obey; whether it be to sin, or whether it be to righteousness, that **you** listen?

* “The hearing ear” is an Aramaic idiom meaning, “One who listens”. The Greek mss. have “sin unto death”; The Latin Vulgate agrees with the Peshitta. The Aramaic idiom, “The hearing ear”, is not a very likely translation of the Greek word, “ὑπακοή” - “obedience”. The word for “ear” is not found in the Greek texts.

17 טיבו (thank) דין (but) לאלהא (God) דעבדא (that servants) הויתון (you were) דחטיתא (of sin) ואשתמעיתון (& you obeyed) מן (from) לבא (the heart) לדמותא (the form) דיולפנא (of the teaching) דאשתלמתון (you are devoted) לה (to which)

18 וכד (& when) אתחררתון (you were freed) מן (from) חטיתא (sin) אשתעבדתון (you became servants) לכאנותא (to righteousness)

19 איך (as) רבית (of the house) בנינשא (of children of men) אמר (say) אנא (I) מטל (because of) כריהותא (the weakness) דבסרכון (of your flesh) דאיכנא (that as) דטיבתון (you presented) הדמיכון (your members) לעבדותא (to the servitude) דשנפותא (of defilement) ודעולא (& of evil) הכנא (in this way) אף (also) השא (now) טיבו (present) הדמיכון (your members) לעבדותא (to the servitude) דכאנותא (of righteousness) ודקדישותא (& of Holiness)

“Bayth benay-nasha” is an idiom meaning, “countrymen” or “fellow citizens” or simply “fellow men”.

20 כד (when) עבדא (servants) הויתון (you became) גיר (for) דחטיתא (of sin) מחררא (free) הויתון (you became) לכאנותא (from righteousness)

For when **you** became servants of sin, **you** became free from righteousness
21 ומנא (& what?) אדשא (fruit) אית (existing) הוא (was) לכון (to you) הידין (then) אינא (which) דיומנא (of today) כהדין (ashamed) אנתון (you are) בה (of it) חרתה (its end) גיר (for) איתיה (is) מותא (death)

And what fruit did **you** have then, of which **fruit** today **you** are ashamed, for its result is death.

22 והשא (& now) דאתחררתון (because you have been freed) מן (from) חטיתא (sin) והויתון (& you are) עבדא (servants) לאלהא (to God) אית (is) לכון (to you) פארא (fruit) קדישא (holy) דחרתהון (for the result of those is) חיא (life) דלעלם (eternal)

23 תאנורתא (the merchandise) דין (but) דחטיתא (of sin) מותא (death) הו (is) ומוהבתה (& the gift) דאלהא (of God) חיא (life) דלעלם (eternal) במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah)

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7:1 או לא ידעין (not) אתון (you) אחי (my brothers) לידעי (to those knowing) נמוסא (The Written Law) גיר (for) ממלל (speak) אנא (I) דנמוסא (that The Written Law) שליט (in authority) הו (is) על גברא (over) כמא (a man) דהו (as long)

2 איך (as) אנתתא (a woman) דאסירא (who bound) הי (is) בבעלה (to her lord) כמא (as long) דהו (as he lives) בנמוסא (in The Written Law) אן (if) דין (but) מית (is dead) בעלה (her husband) אתחררת (she has been freed) מן (from) נמוסא (The Written Law) דבעלה (of her husband)

3 אן (if) דין (but) כד (while) הי (lives) בעלה (her lord) תקף (she shall leave) לגבר (for a man) אחרין (another) הות (she was) לה (to him) גירתא (an adulteress) אן (if) דין (but) נמות (should die) בעלה (her lord) אתחררת (she has been freed) מן (from) נמוסא (The Written Law) ולא איתיה (& not) גירתא (an adulteress) אן (if) תהוא (she will be) לגברא (for a man) אחרנא (another)

4 והשא (& now) אחי (my brothers) אף (also) אתון (you) מיתתון (you have died) לנמוסא (to The Written Law) בפגרה (with the body) דמשיחא (of The Messiah) דתהוון (that you would be) לאחרין (for Another) אינא (The One) דקם (Who arose) מן (from) בית (the house) מיתא (of the dead) דתתלון (that you would yield) פארא (fruit) לאלהא (to God)

5 כד (when) בבסרא (in the flesh) הוין (we were) גיר (for) כאבא (the diseases) דחטהא (of sin) דבנמוסא (that are by The Written Law) מתחפטין (working diligently) הו (were) בהדמין (in the members) דפארא (that fruit) נתל (we might yield) למותא (to death)

6 השא (now) דין (but) אתבטלן (we have been exempted) מן (from) נמוסא (The Written Law) ומיתן (& we are dead) להו (to that) דאחיד (which controlled) הוא (had) לן (us) דנשמש (so that we shall serve) מכיל (from now on) בחדותא (in the newness) דרוחא (of The Spirit) ולא בעתיקות (& not) כתבא (in the antiquity)

7 מנא (what?) הכיל (therefore) אמרינן (shall we say) נמוסא (The Written Law) חטיתא (sin) הו (is?) חס (God forbid!) אלא (but) לחטיתא (sin) לא ילפת (I would have learned) אלא (except) ביד (by) נמוסא (The Written Law) לא גיר (not) רנתא (lust) ידע (known) הוית (I would have) אלו (if it were) לא נמוסא (The Written Law) דאמר (that said) דלא (do not) תרג (lust)

8 ובהנא (in this) פוקדנא (commandment) אשכחת (found) לה (for itself) חטיתא (sin) עלתא (occasion) וגמרת (& developed) בי (in me) כל (every) רנא (lust) בלעד (without) נמוסא (The Written Law) גיר (for) חטיתא (sin) מיתא (dead) הות (was)

9 אנא (I) דין (but) חי (alive) הוית (I was) דלא (without) נמוסא (The Written Law) מן (from) קדים (the first) כד (when) אתא (came) דין (but) פוקדנא (the commandment) חטיתא (sin) חית (lived) ואנא (& I) מיתת (died)

10 ואשתכח (& was found) לי (for me) פוקדנא (commandment) הו (that) דהיא (of life) למותא (of death)

11 חטיתא (sin) גיר (for) בעלתא (in the occasion) דאשכחת (that it found) לה (for itself) ביד (by) פוקדנא (the commandment) אטעיתני (seduced me) ובה (& with it) קטלתני (killed me)

12 נמוסא (The Written Law) מדין (therefore) קדיש (holy) הו (is) ופוקדנא (& the commandment) קדיש (& just) וטב (& good)

13 טבתא (the good) הכיל (therefore) לי (to me) למותא (for death) הו (it) הות (was?) חס (God forbid!) אלא (but) חטיתא (sin) דתחזא (that it may appear) דחטיתא (that sin) הי (it is) דבטבתא (by means of the good) גמרת (perfected) בי (in me) מותא (death) דיתיראית (that all the more) תתחיב (* would be condemned) חטיתא (sin) בפוקדנא (by the commandment)

* Greek has "αμαρτολογος" – "Sinful". "Sinful" in Aramaic could be any number of forms of the word "Sin" – חטא. Since the Peshitta reading – "condemned" is a verb, I looked for a feminine verb form of "sin" to see what looked like תתחיב – "Would be condemned" – using Dead Sea Scroll Aramaic. Here is my finding:

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“Would be Condemned” is תתחאב

“Would sin” is ----- תחאב - Amazing, isn't it? I see an 70% correlation between the two words in this script.

The Greek “αμαρτολος” – “Sinful” literally means, “sinner” which would be a verb in Aramaic, hence my finding of a future verb is validated as what a Greek translator probably interpreted The Peshitta reading to be.

I don't see that The Aramaic verb “condemned” would have come from the Greek “αμαρτολος” – “Sinful”. It would be Condemned in Greek is “καταδικασθησθαι” – “katadikasythaysay”, which is nothing like αμαρτολος - “Amartolos” (0% corel.)

This is more strong support for Peshitta primacy and evidence against Greek primacy.

תתחאב - “Would be condemned”

תחאב - “Would sin”

14 ידעינן (we know) גיר (for) דנמוסא (that The Written Law) דרוח (of The Spirit) הו (is) אנה (I) דין (but) דבסר (of the flesh) אנה (am) ומזבן (& sold) אנה (I am) לחטיתא (to sin)

15 מדם (the thing) דסער (that committed) אנה (I) גיר (for) לא (not) ידע (knew) אנה (I), ולא (neither) הוא (was it) מדם (anything) דצבא (that chose) אנה (I) עבד (did) אנה (I) אלא (but) מדם (the thing) דסנא (that hated) אנה (I) הו (it was) הו (that) עבד (doing) אנה (I was)

16 ואן (& if) מדם (anything) דלא (that not) צבא (wanted) אנה (I) עבד (did) אנה (I) סהר (testify) אנה (I) על (of) נמוסא (The Written Law) דשפיר (that excellent) הו (it is)

17 השא (now) דין (but) לא (not) הוא (it is) אנה (I) סער (committing) אנה (am) הדא (this) אלא (but) חטיתא (sin) דעמרא (that dwells) בי (in me)

18 ידע (know) אנה (I) הו (it is) גיר (for) דלא (that not) עמרא (dwells) בי (in me) הנו (this is) דין (but) בבסרי (in my flesh) טבתא (good) דאצבא (for me to delight) גיר (for) בטבתא (in the good) פשיק (is easy) לי (for me) דאסעריה (for me to perform it) דין (but) לא (not) משכח (am able) אנה (I)

For I know that in me, (that is in my flesh) good does not dwell, because for me to delight in the good is easy, but I am unable to perform it.

19 לא (not) הוא (was) גיר (for) לטבתא (the good) דצבא (that chose) אנה (I) דאעבד (to do) עבד (did) אנה (I) אלא (but) בישתא (the evil) דלא (that not) צבא (wanted) אנה (I) דאעבד (to do) לה (it) עבד (did) אנה (I)

20 ואן (& if) מדם (anything) דלא (that not) צבא (chose) אנה (I) עבד (did) אנה (I) לא (not) הוא (it was) אנה (I) עבד (doing) אנה (am) אלא (but) חטיתא (sin) דעמרא (dwelling) בי (in me)

21 משכח (find) אנה (I) הכיל (therefore) לנמוסא (a Law) דשלם (that agreeing) לרעיני (with my conscience) הו (is) דצבא (that chooses) דנעבד (to do) טבתא (good) מטל (because) דבישתא (evil) קריבא (near) הו (is) לי (me)

22 חדא (rejoice) אנה (I) גיר (for) בנמוסה (in the Law) דאלהא (of God) בברנשא (in the person) דלגו (inner)

23 חזא (say) אנה (I) דין (but) נמוסא (law) אחרנא (another) בהדמי (in my members) דמקרב (that makes war) לוקבל (against) נמוסא (the Law) דרעיני (of my conscience) ושבא (of my conscience) & brings captive) לי (me) לנמוסא (to the Law) דחטיתא (of sin) דאית (that is) בהדמי (in my members)

24 דוּיָא (Wretched!) אנה (I am) ברנשא (son of man) מנו (who?) נפציני (will deliver me) מן (from) פגרא (body) הנא (this) דמותא (of death)

25 מודא (thank) אנה (I) לאלהא (God) ביד (by) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) השא (now) הכיל (therefore) אנה (I) ברעיני (in my conscience) עבדא (a servant) אנה (am) דנמוסא (of the Law) דאלהא (of God) בבסרי (in my flesh) דין (but) איתי (I am) עבדא (a servant) דנמוסא (of the Law) דחטיתא (of sin)

Chapter 8

8:1 מכליל (therefore) לית (there is not) חיבותא (condemnation) לאילין (to those) דלא (who not *) מוהלכין (are walking) בבסר (in the flesh) בישוע (in Yeshua) משיחא (The Messiah)

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Therefore there is no condemnation to those who are not walking in the flesh in Jesus The Messiah.

M N * *The Critical Greek has no reference to “who are not walking in the flesh”. The Majority Greek has it plus “who walk in The Spirit”. The Latin Vulgate has The Peshitta reading, as do other ancient versions (Itala, Gothic, Armenian) and several early church fathers (4th cent.).*

2 נמוסא (the Law) גיר (for) דרוחא (of The Spirit) דחיא (of Life) דבישוע (which is in Yeshua) משיחא (The Messiah) חררך (has freed you *) מן (from) נמוסא (the Law) דחטיתא (of sin) ודמותא (& of death)

C * *Most Greek mss have “me”; The 4th century Greek mss. A, B & The Itala Version (2nd cent.) have “you” (singular), in agreement with The Peshitta.*

3 מטל (because) דמחיל (weak) הוא (was) גיר (for) נמוסא (The Written Law) ביד (through) כריהותה (the sickness) דבסרא (of the flesh) שדר (sent) אלהא (God) לברה (His Son) בדמותא (in the form) דבסרא (in His flesh) דחטיתא (of sin) מטלתה (because of) דחטיתא (sin) דנחיביה (to condemn) לחטיתא (sin) בבסרה (in His flesh)

4 דכאנותא (that the righteousness) דנמוסא (of The Written Law) בן (in us) תתמלא (would be fulfilled) דלא (that not) הוא (would) בבסר (in the flesh) מדהלכין (we walk) אלא (but) ברוח (in The Spirit)

5 אילין (those) גיר (for) דבבסר (who in the flesh) אנון (are) דבסר (of flesh) הו (that) מתרעין (are governed) ואילין (& those) דדרוח (who of The Spirit) אנון (are) דרוח (of Spirit) הו (That) מתרעין (are governed)

6 תרעיתא (the mind) גיר (for) דבסרא (of the flesh) מותא (death) הו (is) ותרעיתא (& the mind) דרוחא (of The Spirit) חיא (life) ושלמא (& peace)

7 מטל (because) דתרעיתא (the mind) דבסרא (of the flesh) בעלדבכותא (hate) הי (is) לות (toward) אלהא (God) לנמוסא (to the Law) גיר (for) דאלהא (of God) לא (not) משתעבדא (it is subject) מטל (because) דלא (not) משכחא (that is possible)

8 ואילין (& those) דבבסר (who in the flesh) אנון (are) למשפר (to please) לאלהא (to God) לא (not) משכחין (are able)

9 אנתון (you) דין (but) לא (not) הויתון (you have been) בבסר (in the flesh) אלא (but) ברוח (in The Spirit) אן (if) שריראית (truly) רוחה (The Spirit) דאלהא (of God) עמרא (dwells) בכון (in you) אן (if) דין (but) אנש (a man) לית (there is not) בה (in him) רוחה (The Spirit) דמשיחא (of The Messiah) הנא (this one) לא (not) הוא (has been) דיילה (belonging to Him)

10 ואן (& if) דין (but) משיחא (The Messiah) בכון (is in you) פגרא (the body) מית (dead) הו (is) מטל (for the cause of) חטיתא (sin) רוחא (The Spirit) דין (but) חיא (alive) הי (is) מטל (for the cause of) כאנותא (righteousness)

11 ואן (& if) רוחה (His Spirit) דהו (of Him) מן (Who) דאקים (raised) למרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) מן (from) בית (the house) מיתא (of the dead) עמרא (dwells) בכון (in you) הו (He) מן (Who) דאקימה (raised) לישוע (Yeshua) משיחא (The Messiah) מן (from) בית (the house) מיתא (of the dead) אף (also) לפגריכון (to your bodies) מיתא (dead) נחא (He will give life) מטל (because of) רוחה (His Spirit) דעמרא (Who dwells) בכון (in you)

12 השא (now) אחי (my brethren) חיבין (we are indebted) לו (we) לבסרא (to the flesh) דבבסר (that in the flesh) נהלך (we should walk)

13 אן (if) גיר (for) בבסר (in the flesh) האין (living) אנתון (you are) עתידין (are going) אנתון (you) הו (are) לממות (to die) ואן (& if) ברוח (in The Spirit) הופכי (the practices) פגרא (of the body) ממיתין (putting to death) אנתון (you are) האין (you are) אנתון (you)

14 אילין (those) גיר (for) דברוחא (who by The Spirit) דאלהא (of God) מתדברין (are led) הלין (these) בניא (the children) אנון (are) דאלהא (of God)

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15 לא גיר (not) גיר (for) נסבתון (you have received) רוחא (The Spirit) דעבודתא (of bondage) תוב (again) לדחלתא (to fear) אלא (but) נסבתון (you have received) רוחא (The Spirit) דסימת (of the placement) בניא (of children) דבה (by Whom) קרינן (we cry) אבא (Father *) אבון (our Father)

* Greek has “**Ἀββα**” (*Abba*) which is not a Greek word, nor even a loan word, but an Aramaic word transliterated into Greek letters. Why in the name of Sam Hill would Paul be writing Aramaic words to Greek speaking people in Rome (not that I grant his audience spoke Greek)? And why would he report that the cry of The Spirit of adoption (The Holy Spirit) would cause us to cry “*Abba*”, unless he were translating from an Aramaic original? This word “*Abba*” occurs in the Greek NT in Mark 14:36, here and in Galatians 4:6. Why this occurs in The Greek is not seriously dealt with by Greek primacists; one writer cites such Aramaic transliterations in Greek as proof of a Greek original! He seemed to think that if the original were Aramaic, every word should be transliterated and then translated into Greek!

The Greek NT has numerous examples of this phenomenon of transliteration of Aramaic words into Greek; The Peshitta has no such examples of Greek words transliterated into Aramaic (apart from a few proper Greek names).

16 ודי (& That) רוחא (Spirit) מסהדא (testifies) לרוחן (to our spirit) דאיתין (that we are) בניא (children) דאלהא (of God)

17 ואן (& if) בניא (children) אף (also) ירתא (heirs) ירתא (heirs) דאלהא (of God) ובני ירתותה (& children) דישוע (of the inheritance) משיחא (The Messiah) דאן (for if) נחש (we suffer) עמה (with Him *) אף (also) עמה (with Him *) נשתבה (we shall be glorified)

בני ירתותה – “*Children of the inheritance*” is an Aramaic idiom meaning “*co-heirs*”.

* Greek has “*if we suffer together*” and “*we shall be glorified together*”, which is ambiguous at best- together with whom? The Peshitta is clear: “*with Him*”.

18 מתרעא (give counsel) אנא (I) גיר (for) דלא (that not) שוין (are worthy) חשודי (the sufferings) דזבנא (of time) הנא (this) לתשבחותא (to the glory) אידא (which) דעתידא (is going) דתתגלא (to be revealed) בן (in us)

19 כלה (the whole) גיר (for) בריתא (creation) מסברא (hopes for) דבנוהי (the revelation) דאלהא (of God) ומסביא (& expects) לגלינא (of the children)

20 בריתא (the creation) גיר (for) אשתעבדת (has been subjected) לסריקותא (to futility) לא (not) בצבינה (in its will) אלא (but) מטל (because of) מן (Him) דשעבדה (Who subjected it) על (upon) סברא (hope)

21 דאף (for also) הי (that) בריתא (creation) תתחרר (shall be freed) מן (from) עבודתא (the bondage) דחבלא (of destruction) בחרורא (into the liberty) דתשבחותא (of the glory) דבניא (of the children) דאלהא (of God)

22 ידעינן (we know) גיר (for) דכלהין (that all) בריתא (created things) מתתנחן (groan) ומחבלן (& are in labor) עדמא (until) ליומנא (today)

23 ולא (& not) בלחוד (only) הנין (those) אלא (but) אף (also) הנן (we) דאית (who are) בן (in us) רשיתא (the first fruits) דרוחא (of The Spirit) מתתנחין (of The Spirit) בנפשן (in ourselves) ומסכינן (& we look for) לסימת (& we look for) בניא (of children) ולפורקנא (& the redemption) דפגרינן (of our bodies)

24 מטל (because) דבסברא (in hope) הו (that) חיון (we live) סברא (hope) דין (but) דמתחזא (that appears) לא (not) הו (is) סברא (hope) אן (if) גיר (for) חזינן (we see *) לה (it) מנא (why?) מסכינן (do we look for *) לה (it)

N * Greek has “*whoever sees*” and “*he looks for*”.

25 אן (if) דין (but) למדם (for the thing) דלא (that not) מתחזא (appears) מסברינן (we hope) במסיברנותא (in patience) מקוינן (we wait)

26 הכנא (in this way) אף (also) הי (that) רוחא (Spirit) מעדרא (helps) לכריהותן (our weakness *) מנא (what?) גיר (for) נצלא (we should pray) אף (as) מא (whenever) דולא (necessary) לא (not) ידעינן (we know)

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אלא (but) הי (That) רוחא (Spirit) מצליא (prays) חלפין (for our sake) בתנחתא (with groaning)
דלא (which not) מתמללן (is spoken)

Greek has two readings: **ασθενεια** - "our weakness" & **ασθενειαις** - "our weaknesses". The Aramaic word **כריהותן** - "Karihothan" can be interpreted either way. I submit that this explains the Greek readings.

27 דמאש (He Who searches) דין (but) לבותא (Hearts) הו (He) ידע (knows)
מנא (what?) הי (is) תרעיתא (the mind) דרוחא (of The Spirit)
דאיך (for according to) צבינה (will) הו (that) דאלהא (of God)
מצליא (He is praying) חלף (for the sake of) קדישא (the saints)

28 ידעינן (we know) דין (but) דאילין (that those) דמחבין (who love) לאלהא (God)
בכל (in every) מדרם (thing) מעדר (He helps) להון (them) לטבתא (for good) לאילין (those)
דקדם (whom before) סם (He ordained) דנהוון (to be) קריא (called)

But we know that He helps those who love God in everything for good - those whom He preordained to be called.

29 ומן (& whom) לוקדם (before) ידע (He knew) אנון (them) ורשם (also He fashioned) אנון (them)
בדמותא (in the likeness) דצורתא (of the image) דברה (of His Son) דהו (that He) נהוא (would be)
בוכרא (The First Born) דאחא (of brethren) סניאא (many)

30 לאילין (those) דין (but) דקדם (Whom before) רשם (He fashioned) להון (them) קרא (He called)
ולאילין (& those) דקרא (whom He called) להון (them) זרק (He justified)
ולאילין (& those) דזרק (whom He justified) להון (them) שבח (He glorified)

31 מנא (what?) הכיל (therefore) נאמר (shall we say) על (about) הלין (these things)
אן (if) אלהא (God) חלפין (is for us) מנו (who is?) דלקובלן (against us)

32 ואן (& if) על (upon) ברה (His Son) לא (not) חס (He showed pity)
אלא (but) חלף (for the sake of) כלן (us all) אשלמה (He handed Him over)
איכנא (how?) לא (not) כל (every) מדרם (thing) עמה (with Him) נתל (shall He give) לן (us)

33 מנו (who?) נקבול (shall accuse) על (against) נביא (the elect) דאלהא (of God)
אלהא (God) מזרק (is justifying)

34 מנו (who is?) מחיב (condemning) משיחא (The Messiah) מית (has died) וקם (& He is risen)
ואיתודי (& He is) על (at) ימינא (the right hand) דאלהא (of God) ובעא (& He prays) חלפין (for our sake)

35 מנו (what?) נפרשני (* will separate me) מן (from) חובה (the love) דמשיחא (of The Messiah)
אולצנא (suffering?) או (or) חבושיא (imprisonment?) או (or) רדופיא (persecution?)
או (or) כפנא (famine?) או (or) ערטליותא (nakedness?) או (or) קנדינוס (peril?) או (or) סיפא (sword?)

N * Greek has "will separate us". The difference between the two in Aramaic is one letter at the end of נפרשני - "will sever me". In DSS script the word is **ܢܦܪܫܢܝ**; "will sever us" is **ܢܦܪܫܢܝܝ**. The Greek for "us" is **ημας**; "me" is **με** or **εμε**. These pronouns are not similar in Greek as they are in Aramaic, therefore the evidence supports the theory that the Greek is translated from The Peshitta rather than vice versa. The Greek **ημας** "Us" would not likely give rise to "Me" in Aramaic.

Greek Uncial script:

HMAΣ - "Us"

EME - "Me"

Ashuri Aramaic script:

ܢܦܪܫܢܝ - "will separate me"

ܢܦܪܫܢܝܝ - "will separate us"

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Dead Sea Scroll Aramaic script:

^לכרשן - "will separate me"
לכרשן - "will separate us"

Estrangela Aramaic script:

ܠܟܪܫܢ - "will separate me"
ܠܟܪܫܢ - "will separate us"

The Greek word pair have a 25% letter correlation between them; The Aramaic pair, in each of the three scripts, have 66% to 83% letter correlations (**Dead Sea Scroll has 83%**; the other two -66%). This shows that the Greek reading was much more likely to come from the Aramaic than vice versa.

36 איך (as) דכתיב (it is written) דמטלתך ("for Your sake) כליום (every day) מיתנין (we are killed) ואתחשבן (& we are accounted) איך (as) אמרא (sheep) לנכסתא (for slaughter)

37 אלא (but) בהלין (in these things) כלהין (all) זכינין (we conquer) ביד (by) מן (Him) דאחבן (Who has loved us)

38 מפס (convinced) אנא (I am) גיר (for) דלא (that not) מותא (death) ולא (neither) היא (life) ולא (nor) מלאכא (angel) ולא (nor) שולטנא (authority) ולא (nor) חילא (army) ולא (nor) דקימן (what is present) ולא (nor) דעתידין (what will come)

39 ולא (nor) רומא (height) ולא (nor) עומקא (depth) אפלא (neither) בריתא (created thing) אחרתא (another) תשכח (shall be able) תפרשני (* to sever me) מן (from) חובה (the love) דאלהא (of God) דבמרן (which is in our Lord) ישוע (Yeshua) משיחא (The Messiah)

* Greek has "to sever us". The Eastern Peshitta also has "to sever us". See v. 35 note.

Chapter 9

9:1 קושתא (the truth) אמר (say) אנא (I) במשיחא (in The Messiah) ולא (& not) מדגל (lie) אנא (I) ורעיני (& my conscience) מסהדר (testifies) עלי (to me) ברוחא (in The Spirit) דקודשא (of Holiness)

2 דכריותא (sorrow) די (that) לי (to me) רבתא (great) וכאבא (& affliction) דמן (that is from) לבי (my heart) לא (not) שלא (ceases)

3 מצלא (praying) הוית (I have been) גיר (for) דאנא (that I) קנומי (my essential self) חרמא (destroyed) אהוא (may be) מן (from) משיחא (The Messiah) חלף (for the sake of) אחי (my brothers) ואחיני (& my kinsmen) דבבסר (who are in the flesh)

4 דאיתיהון (who are) בני (the children) איסריל (of Israel) דדילהון (whose) הות (was) סימת (the placement) בניא (of children) ותשבוחתא (& the glory) וקימא (& the covenant) ונמוסא (& The Written Law) ותשמשתא (& the ministry) דבה (which is in it) ומולכנא (& the promises)

5 ואבהתא (& the patriarchs) ומנהון (& from them) אתחזי (appeared) משיחא (The Messiah) בבסר (in the flesh) דאיתוהי (Who is) אלהא (The God) דעל (Who is over) כל (all) דלה (to Whom are) תשבחן (praises) ובורכן (& blessings) לעלם (to the eternity) עלמינ (of eternities) אמין (Amen)

And the patriarchs, and from them The Messiah appeared in the flesh, Who is The God Who is over all, to Whom are praises and blessings for an eternity of eternities, Amen.

This is a very important doctrinal statement of the Deity of The Christ. Paul wants it understood that Yeshua is not merely an addition to a pagan pantheon of deities; He is The Supreme God over all the universe.

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The Greek mss. have- “ο ων επι παντων θεος ευλογητος εις τους αιωνας αμην”: “Who is over all, God blessed to the ages. Amen.” This looks like a paraphrase of The Peshitta, substituting “blessed to the ages” for- “to Whom are praises and blessings for an eternity of eternities.” The Peshitta did not get that reading from a Greek manuscript.

6 לא (not) הוא (it was) דין (but) מפל (to fail) נפלת (had failed) מלתה (the word) דאלהא (of God)
לא (not) הוא (it was) גיר (for) כלהון (all of them) דמן (who from) איסריל (Israel)
איתיהון (are) איסריל (Israel)

7 אפלא (neither) מטל (because) דמן (that from) זרעה (his seed) אנון (are they) דאברהם (of Abraham)
כלהון (it was said) בניה (children) מטל (because) דאתאמר (the seed) זרעא (to you)
לך (shall be called) נתקרא (that in Isaaq) דביסחק

8 הנו (this is) דין (but) לא (not) הוא (that it were) בניה (the children) דבסרא (of the flesh)
איתיהון (are) בניה (the children) דאלהא (of God) אלא (but) בניה (the children) דמולכנא (of the promise)
מתחשבין (are accounted) לזרעא (for the seed)

9 דמולכנא (the promise) גיר (for) איתיה (is) מלתא (word) הדא (this) דבזבנא (that in time)
הנא (this one) אתא (will come) ונהוא (& there will be) ברא (a son) לסרא (to Sara)

10 ולו (& not) הדא (this) בלחוד (only) אלא (but) אף (also) רפקא (* Rebecca) כד (when) עם (with) חד (one)
אבון (our father) איסחק (Isaaq) אית (it) הוא (was) לה (to her) שותפותא (conjugal relations)

And not only this, but Rebecca also, when she had conjugal relations with our father Isaac.

* “Rebecca” רפקא is actually “Repqa” in Aramaic. Hebrew has “רבקה”-“Rebqah”.

11 עדלא (before) נתילדון (would be born) בניה (her children)
ולא (or) נסערון (they would do) טבתא (good) או (or) בישתא (evil)
קדמת (was before) איתידעת (revealed) גביותה (the choice) דאלהא (of God)
דהי (that this) תקוא (would abide)
לא (not) בעבדא (by works) אלא (but) ביד (by) מן (Him) דקרא (Who called)

12 אתאמר (it was said) גיר (for) דקשישא (the elder) נהוא (shall be) עבדא (servant) לזעורא (to the younger)

13 איך (as) דכתיב (it is written) דליעקוב (Yaqob) רחמת (I have loved)
ולעסו (& Esau) סנית (I have hated)

14 מנא (what?) הכיל (therefore) נאמר (shall we say) דלמא (interrog.)
עולא (evil?) אית (is) לות (with) אלהא (God) חס (God forbid!)

15 הא (behold) אף (also) למושא (to Moses) אמר (He said) ארחם (I shall show love)
על (on) אינא (whomever) דמרחם (love) אנא (I) ואחון (& I shall take pity)
לאינא (on whomever) דחאן (pity) אנא (I)

16 לא (not) הכיל (therefore) באידי (by means) מן (of) דצבא (him who wills)
ולא (neither) באידי (by means) מן (of) דרהט (him who runs) אלא (but)
באידי (in the hand) אלהא (of God) מרחמנא (The Merciful)

17 אמר (He said) גיר (for) בכתבא (in the scriptures) לפרעון (to Pharaoh) דלה (for)
להא (this) אקימתך (I raised you up) דאחוא (that I may show) בך (with you) חילי (My power)
ודנתכרז (& that may be declared) שמי (My Name) בארעא (in the earth) כלה (whole)

18 מדין (so then) על (on) מן (whomever) דצבא (He will) הו (He) מרחם (shows compassion)
ועל (&) מן (whomever) דצבא (He will) מקשא (He hardens)

19 וכבר (& doubtless) תאמר (you will say) דלמנא (why?) רשא (does He find fault)
מנו (who is it?) גיר (for) דנקום (who stands) לוקבל (against) צבינה (His will)

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20 אנת (you) הכיל (therefore) מן (who?) אנת (are) או (O') ברנשא (son of man)
דפתנמא (that an answer) לאלהא (to God) יהב (give) אנת (you) דלמא (interrog.)
אמרא (does say) גבילתא (the thing formed) למן (to the one) דגבלה (who formed it)
דלמנא (why?) הכנא (in this way) גבלתני (have you formed me)

21 או (or) לא (not?) שליט (is authorized) פחורא (a potter) על (over) טינה (clay)
דמנה (that from it) מן (some) גבילתא (formed things) נעבד (he will make) מאנא (vessel) חד (one)
לאיקרא (for honor) וחד (& one) לצערא (for disgrace)

22 אן (if) דין (but) צבא (was willing) אלהא (God) דנחוא (to show) רוגזה (His rage) ונודע (& to reveal)
חילה (His power) איתי (He brought) בסונאא (in a multitude) דמגרת (of long *) רוזה (His Spirit)
רוגזא (rage) על (against) מאנא (vessels) דרוגזא (of rage) דגמורין (that were perfected) לאבדנא (for destruction)

* מגרת רוחה – “Magrath Rukha” is an Aramaic idiom (“long spirit”) meaning “patience”.

23 ואשפע (& overflows) רחמוהי (His love) על (on) מאנא (vessels) דרחמא (of compassion)
דמטיבין (that prepared) הוו (were) לאלהא (for God) לתשבוחתא (for glory)

24 דאיתין (for we are) חנן (we) קריא (called) לא (not) הוא (is it) בלחוד (only) מן (from)
יהודיא (the Jews) אלא (but) אף (also) מן (from) עממא (the Gentiles)

25 איכנא (just as) דאף (that also) בהושע (in Hosea) אמר (it says)
דאקרא (I shall call) לאילין (those) דלא (who not) הוו (were) עמי (My people)
עמא (people) דילי (My) וללא (& who not) אתרחמת (were beloved) אתרחמת (beloved)

Comparison of OT Hebrew with Peshitta NT quotation:

beloved not to & My beloved my God said & he you My people My people to not I said
< 2:25 > Hosea 2:23 (Hebrew) [אתה והוא יאמר אלהי ורחמתי את-לא רחמה]

beloved My beloved not, My people My people were those I called
– Romans 9:25 (Peshitta) דלא הוו עמי עמא דילי וללא אתרחמת אתרחמת

I show the Hebrew verse being quoted from Hosea atop The Aramaic of The Peshitta so the reader can compare the two texts. The Hebrew verse word order I have rearranged somewhat, switching the last half of the quoted portion with the first half. It is not uncommon for a translator or writer to quote a verse with a different word order than the original. This does not change the meaning at all. Cognate and parallel words in the Hebrew and Aramaic of the two verses are highlighted in the same color.

26 נהוא (it shall be) גיר (for) בדוכתא (in the place) כר (where) דמתקרין (being called) הוו (they were)
לא (not) עמי (My people) תמן (there) נתקרין (they shall be called)
בניא (children) לאלהא (to The God) היא (Living)

Comparison of OT Hebrew with Peshitta NT quotation:

Living God sons to them He will say you My people not to them it was said that in the place & it will be
Hosea 1:10 (Hebrew) לא-עמי אתם יאמר להם בני אל-חי במקום אשר-יאמר להם

Living to God sons they will be called there My people not they were called where in the place & it will be
(Peshitta) 26 נהוא גיר בדוכתא כר דמתקרין הוו לא עמי תמן נתקרין בניא לאלהא היא

I show the Hebrew verse being quoted from Hosea atop The Aramaic of The Peshitta so the reader can compare the two texts. Cognate and parallel words in the Hebrew and Aramaic of the two verses are highlighted in the same color.

27 אשעיא (Isaiah) דין (but) אכרו (preached) על (against) בני (the children) איסריל (of Israel)
דאן (that if) נהוא (shall be) מנינא (the number) דבני (of the children) איסריל (of Israel)
איך (as) הלא (the sand) דבימא (of the sea) שרכנא (a remnant) דמנהון (of them) נחא (shall be saved)

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Comparison of OT Hebrew with Peshitta NT quotation:

in it will return remnant of the sea as sand Israel Your people will be if That
 בּוּ יָשׁוּב יִשְׂרָאֵל כְּחֹל שַׁמְרֵי הַיָּם עַמְּךָ יִשְׂרָאֵל כִּי אִם-יְהִי Isa 10:22 (BHS Hebrew)

will be saved of them a remnant of the sea the sand as Israel of the sons the number will be that if
 נְהָא דִּמְנַהֵן שְׂרַכְנָא דְבִימָא אִיךְ חֵלָא דְבְנֵי אִיסְרֵיל אִיךְ חֵלָא מְנִינָא דְהוּא דֵּאן נְהוּא ...27 (Peshitta)

I show the Hebrew verse being quoted from Hosea atop The Aramaic of The Peshitta so the reader can compare the two texts. Cognate and parallel words in the Hebrew and Aramaic of the two verses are highlighted in the same color.

(& has cut off) ופסק (He has cut short) גרם (the matter) 28 מלתא
 (the earth) ארעא (upon) על (Jehovah) מריא (& shall do it) ונעבדיה

29 ואיך (& as) מרם (what) דקדם (before) אמר (said) הו (he)
 אשעיא (Isaiah) דאלו (if) לא מריא (not) מריא (Jehovah) צבאות (of hosts) אותר (had left) לן (us)
 סרידא (survivors) איך (as) סדום (Sodom) הוין (been) הוין (we would have)
 ולעמורא (& Amora) מתדמין (like) הוין (we were)

- “of hosts” – צבאות – **Tsabaoth**” is a Hebrew word found hundreds of times in The Hebrew OT, usually in conjunction with The Name of “**Yahweh**”. It occurs twice in The Peshitta, here and in James 5:4. **מריא** “**Marya**” is the Aramaic cognate for “**Yahweh**”, the Hebrew Name for God usually translated in English Bibles as **LORD** in The OT; sometimes translated “**Jehovah**”, with which I translate **מריא** “**Marya**” in The Peshitta Interlinear. **The fact that this word** σαβαωθ – “**Sabaoth**” occurs in the Greek mss. and that the Hebrew form occurs in the Aramaic Targum of Jeremiah 5:14 indicates a Hebrew or Aramaic source for the Greek term – “**κυριος σαβαωθ**” (Lord Sabaoth) here and in James 5:4 where it also occurs. In The LXX OT, κυριος σαβαωθ always translates the Hebrew צבאות יהוה (Yehovah Tsabaoth) “**Jehovah of Hosts**”, which in Aramaic is **מריא צבאות** (Maryah Tsabaoth) “**Lord Jehovah of Hosts**”, as found in this verse of The Peshitta. The Greek reading σαβαωθ is not a Greek word; it is not even a loan word from Hebrew or Aramaic; it is a transliteration of Hebrew or Aramaic צבאות (**Tsabaoth**) “of hosts”.
- Five things are certain: 1) “Sabaoth” is not Greek. 2) The Greek reading “Sabaoth” came from a Semitic source (Hebrew or Aramaic in this case). 4) A Gentile audience unfamiliar with The Old Testament would not have understood the term. 5) The Peshitta text is not a translation of the Greek version of this verse. (See “Seed” & “Survivors” note below.)

Comparison of OT Hebrew with Peshitta NT quotation:

- Like *Amorah* we had been Sodom as small remnant us had left of hosts Yahweh Unless – Isaiah 1:9 in **Hebrew**
 כְּסֹדֹם הָיִינוּ לְעַמְרָה דְּמִינֵהּ לְלוֹי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד כְּמַעַט – Unless
- we had been like & Amorah, we had been Sodom as remnant us had left of hosts MarYah, Unless
 הוּיִן וְלְעַמּוּרָא מִתְדַמִּין הוּיִן סְדוּם אִיךְ סְרִידָא לֵן סְרִידָא אִיךְ חֵלָא מְרִיָא צְבָאוֹת אוֹתֵר לֵן סְרִידָא לֵן סְרִידָא – Romans 9:29 in **Peshitta**

I have displayed the Hebrew verse of Isaiah and The Peshitta below it to show the reader how the Aramaic quotations are written in the same letters and have the same structure as the Hebrew Bible they quote. Cognate words are highlighted in the same color, so the reader may see how many cognate words in Hebrew are similar to the Aramaic words. An Aramaic quote like this from The Peshitta would be a much more precise representation of the state of the first century Hebrew Bible which was available to the Jews of Israel at the time, than a Greek translation could be. Greek and Hebrew are very different languages in many ways. Hebrew and Aramaic are very similar in grammar, syntax, spelling, vocabulary and appearance, both Semitic, and using the same alphabet and first century script in Palestine. Notice also that Aramaic has the sacred Tetragrammaton Name “**MRYA**” which parallels The Hebrew “**YHWH**” and is used only to designate “**Yahweh**”, **The LORD GOD** of Israel. Greek does not have this Name, substituting “**Kurios**” – “**Lord**”, which can often refer to a mere human master or king. The Peshitta NT designates **Yeshua** (Jesus) as “**MRYA**” (**The LORD GOD of Israel**) over 30 times! The Greek NT does not do so, as it adheres to “**Kurios**” only in most of those places.

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* Greek has “a seed” where The Peshitta has “a remnant”, “survivors”. Below are the two readings in Aramaic, one atop the other, first in DSS script:

Dead Sea Scroll Ashuri Aramaic
סרִידָא – “Remnant”
זרעיתא ורעיתא – “Descendants”

Here are the two readings in Greek Uncial script: ΥΠΟΛΕΙΜΜΑ–“Remnant”
ΣΠΕΡΜΑ–“Seed”

I leave it for the reader to decide which pair looks most alike, the Greek or the Aramaic.

30 מנא (what?) הכיל (therefore) נאמר (shall we say) דעממא (that the Gentiles)
דלא (who not) רהטין (running) הוו (were) בתר (after) כאנותא (righteousness)
אדרכו (have obtained) כאנותא (the righteousness)
כאנותא (the righteousness) דיין (but) אידא (which) דמן (that from) הימנותא (faith) הי (is)

31 איסריל (Israel) דיין (but) דרהט (that run) הוא (had) בתר (after) נמוסא (The Written Law)
דכאנותא (of righteousness) לנמוסא (the Law) דכאנותא (of righteousness *) לא (not) אדרך (obtained)

M * The Critical Greek text omits the second “righteousness”; The Majority Greek includes it.

32 מטל (because of) מנא (what?) מטל (because) דלא (that not) הוא (it was) מן (from) הימנותא (faith)
אלא (but) מן (from) עברווי (the works) דנמוסא (of The Written Law)
אתתקלו (they were stumbled) גיר (for) בכאפא (at the Stone) דתוקלתא (of stumbling)

33 איך (as) דכתיב (that is written) דהא (that behold) סאם (have laid down) אנא (I) בצדיון (in Tzion)
כאפא (a Stone) דתוקלתא (of stumbling) וכאפא (& a Stone) דמכשולא (of offense)
ומן (& whoever) דבה (in Him) נהימן (will believe) לא (not) נבהת (will be ashamed)

Chapter 10

10:1 אחי (my brothers) צבינא (the desire) דלבי (of my heart) ובעותי (& my petition)
דלות (which is before) אלהא (God) חלפיהון (is for their sake) דנחון (that they might be saved)

2 מסהד (bear witness) אנא (I) גיר (for) עליהון (to them) דטננא (that zeal) דאלהא (of God)
אית (is) בהון (in them) אלא (but) לו (not) בידעתא (in knowledge)

3 כאנותא (the righteousness) גיר (for) דאלהא (of God) לא (not) ידעו (they knew) אלא (but)
בעו (they sought) דכאנותא (the righteousness) דנפשהון (of themselves) נקימון (to establish)
ומטל (& because of) הנא (this) לכאנותא* (to the righteousness*) דאלהא (of God) לא (not) אשתעבדו (were submitted)

M * Critical Greek omits the second “righteousness”. The Majority Greek includes it.

4 סכה (the consummation) גיר (for) דנמוסא (of The Written Law) משיחא (The Messiah) הו (is)
לכאנותא (for righteousness) לכל (to everyone) דמהימן (who believes)

5 מושא (Moses) גיר (for) הכנא (in this way) כתב (wrote) כאנותא (of the righteousness)
דבנמוסא (in The Written Law) דמן (whoever) דנעבד (shall do) הלין (these things) נחא (shall live) בהין (in them)

6 כאנותא (the righteousness) דיין (but) דבהימנותא (that is in faith) הכנא (thus) אמרא (says)
דלא (that not) תאמר (you shall say) בלבך (in your heart) דמנו (who?) סלק (ascended) לשמיא (to Heaven)
ואחת (& sent down) למשיחא (The Messiah)

7 ומנו (& who?) נחת (went down) לטהומא (to the abyss) דשיול* (of Sheol)
ואסק (& brings up) למשיחא (The Messiah) מן (from) בית (among) מיתהא (the dead)

* Greek omits “Sheol” (which is usually translated αδης-“Hades”).

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8 אלא (but) מנא (what?) אמר (does it say) קריב (near) הו (is) לך (to you) פתגמא (the answer) לפומך (to your mouth) וללבך (& to your heart) הדא (this) די (is) מלתא (the word) דהימנותא (of the faith) דמכרזינן (that we preach)

9 ואן (& if) תודא (you will confess) בפומך (with your mouth) במרן (our Lord) ישוע (Yeshua) ותהימן (& you will believe) בלבך (in your heart) דאלהא (that God) אקימה (has raised Him) מן (from) בית (among) מיתא (the dead) תחא (you shall have life)

10 לבא (the heart) גיר (for) דמהימן (that believes) בה (in Him) מזדרק (is justified) ופומא (& the mouth) דמודא (that confesses) בה (Him) היא (lives)

11 אמר (say) גיר (for) כתבא (the scriptures) דכל (that everyone) דמהימן (who believes) בה (in Him) לא (shall be ashamed) נבהת (not)

12 ובהדא (& in this) לא (not) פרש (He makes distinction) לא (not) ליהודיא (for Jews) ולא (neither) לארמיא (for Aramaeans) חר (One) הו (He is) גיר (for) מריא (Jehovah) דכלהון (of all of them) דעתיר (Who is rich) בכל (with everyone) דקרא (who calls) לה (to Him)

13 כל (everyone) גיר (for) דנקרא (who will call) שמא (the Name) דמריא (of Jehovah) נחא (shall have Life)

14 איכנא (how?) הכיל (therefore) נקרין (would they call) לאינא (to This One) דלא (unless) הימנו (they believed) בה (in Him) או (or) איכנא (how?) נדימנון (would they believe) להו (Him) דלא (unless) שמעוהי (they heard Him) או (or) איכנא (how?) נשמעון (would they hear) דלא (without) מכרזנא (a preacher)

15 או (or) איכנא (how?) נכרזון (will they preach) אן (if) לא (not) נשתלהון (they will be sent) איך (as) דכתיב (it is written) דמא (how) יאין (beautiful) רגליהון (their feet) דמסברי (of a messenger) שלמא (of peace) ודמסברי (& of a messenger) טבתא (of good things)

Comparison of OT Hebrew with Peshitta NT quotation:

good of the preacher of peace of report of the preacher the feet the mountains on fair How? **טוב** מבשר שלום משמיע שלום מבשר רגלי מה-נאו על-ההרים Isa 52:7 (Hebrew)

good & of those preaching peace those preaching their feet fair How? **טבתא** ודמסברי דמסברי שלמא רגליהון רגליהון Rom 10:15 (Peshitta)

16 אלא (but) לא (not) הוא (it was) כלהון (all) אשתמעו (have obeyed) לסברתא (the message) דאונגליון (of the Gospel) אשעיא (Isaiah) גיר (for) אמר (said) מרי (My Lord) מנו (who is?) דימן (believing) לברת (the daughter) קלן (of our voice)

ברת קל – “*Barth qole*” is an Aramaic idiom, literally-“*daughter of voice*”, meaning “*a report*”, “*a statement*”. Hebrew has a similar idiom- “*Bath qole*”.

Comparison of OT Hebrew with Peshitta NT quotation:

Has been revealed whom on Yahweh & the arm our report has believed Who? **מ** דאמין לשמענתנו וזרוע יהוה על-מי נגלתה Isaiah 53:1 (BHS Hebrew)

Has been revealed to whom of MarYah & the arm our report has believed Who? my Lord **מ** דאמין לשמען ודרעה דמריא למן אנתלי John 12:38 (Peshitta)

17 מכיל (therefore) הימנותא (the faith) מן (from) משמע (hearing) אדנא (the ear) די (is) ומשמע (& hearing) אדנא (the ear) מן (from) מלתא (the word) דאלהא (of God)

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מִשְׁמַע אֲדָנָא – (“*Mashema adna*”) “*The hearing ear*” is an Aramaic idiom meaning, “*One who listens*”. God creates a hearing person who has faith by the utterance of His Spirit, making a new heart, mind and soul within a person who was dead in sin.

18 אלא (but) אמר (said) אנה (I) דלמא (interrog.) לא (not?) שמעו (have they heard) ודהא (& behold) בכלה (in the whole) ארעא (earth) נפקת (has gone out) ברית (the daughter) קלהון (of their voices) ובסופיה (& in the ends) דתביל (of the world) מליהון (their words)

Comparison of OT Hebrew with Peshitta NT quotation:

Their words of the world & in the ends line went out the earth in all
 מליהון תביל ובקצה תכל יצא קום < 19:5 > Ps 19:4 (BHS)

Their words of the world & in the ends their voice the daughter went out the earth in all
 מליהון תביל ובסופיה דתביל קלהון וברית ברית נפקת ארעא נפקת 18 (Peshitta)

ברית קל – “*Bartha qole*” is an Aramaic idiom, literally- “*daughter of voice*”, meaning “*a report*”, “*a statement*”.

19 אלא (but) אמר (said) אנה (I) דלמא (interrog.) לא (not?) ידע (knew) איסריל (Israel) קדמיא (before) מושה (Moses) הכנא (thus) אמר (said) אטנכון (I shall make you jealous) בעם (by a people) דלא (that is not) עם (a people) ובעמא (& by a people) דלא (that not) מתטפס (is obedient) ארגזכון (I shall anger you)

Comparison of OT Hebrew with Peshitta NT quotation:

I shall anger them foolish in a nation people by not I shall make them jealous
 נבל אכעיסם בלא-עם בגוי נבלי אכעיסם ואני אקניאם Deut 32:21

I shall anger them obedient who not & by people people who not by people I shall make them jealous
 ארגזכון מתטפס דלא ובעמא עם דלא בעם אטנכון –Romans 10:19

20 אשעיא (Isaiah) דין (but) אמרה (was bold) ואמר (& he said) דאתחזית (I appeared) לאילין (to those) דלא (who not) בעאוני (sought Me) ואשתכחת (& I was found) לאילין (by those) דעלי (who for Me) לא (not) שאלו (asked)

sought Me by those not I am found who asked by those not I am sought
 נדררשתי ללוא שאלו נמצאתי ללא בקשני Isa 65:1 (BHS)

... 20 (Peshitta) דאתחזית לאילין דלא בעאוני ואשתכחת לאילין דעלי לא שאלו

In verse 20, as in others, **The Peshitta** shows a strange independence from **The Massoretic Hebrew Bible** and from **The Peshitta OT**. It also disagrees with the Greek reading of the verse and with **The LXX**, except that **The LXX** has the same meaning for the first word of the verse – “*I am manifest*”, where the other texts have “*I am sought*”. **The Peshitta** has a different word order for the two verbs, “*not sought*” and “*not asked*”, the reverse of all other OT texts. It also disagrees with **The Targum of Jonathan** in this verse’s word order. **The Peshitta NT** has all the earmarks of an original text; it is not artificial, contrived or conventional. It shows no signs of being standardized or conforming to any known traditional text, either in the Gospels, Acts or Romans, or anywhere else in The New Testament.

Those who contend that it is a translation cannot point to the text it translates; those who say it is a revision cannot show what it revises nor by what text it is revised. Furthermore, no one can give any historical evidence for either a translation which produced **The Peshitta** nor for a revision which produced it, yet it is and has been the sole New Testament text used by Eastern and Western Aramaean Christian churches from their schism in AD 451 (& it certainly existed before that time, being extensively quoted verbatim by Aphraates in Aramaic circa AD 330).

21 לאיסריל (to Israel) דין (but) אמר (He said) דפשטת (I reached) אדי (My hands) כלה (all) לות (to) עמא (a people) דמתחרא (contentious) ולא (& dis-) מתטפס (obedient) יומא (day)

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Verse 21 is different from The Hebrew Bible and is more similar to The LXX reading, though the verbs “contentious and disobedient” are reversed in The LXX. The Apostle Paul seemed to use a hybrid Hebrew text with many readings midway between The Massoretic and LXX type text.

Chapter 11

11:1 אלא (but) אמר (said) אנא (I) דלמא (interrog.) דחקה (has thrust away it?) אלהא (God) לעממה (His people) חס (God forbid!) אף (also) אנא (I) ניר (for) מן (from) איסריל (Israel) אנא (am) מן (of Benjamin) זרעה (his seed) דאברהם (of Abraham) מן (from) שרבתא (the tribe) דבנימין (of Benjamin)

2 לא (not) דחק (thrust away) אלהא (God) לעממה (His people) אינא (which) דמן (from) קדים (the first) ידיע (known) הוא (was) לה (to Him) או (or) לא (not?) ידעין (know) אנתון (you) בככתבא (in the scriptures) דאליא (that Elia) מנא (which) אמר (said) כד (when) קבל (complained) הוא (he had) לאלהא (to God) על (about) איסריל (Israel) ואמר (& said)

3 מרי (My Lord) לנבייך (Your prophets) קטלו (they have murdered) ואתאמר (& I) סחפו (they have toppled) ואתאמר (& I) הו (am) בלהודי (alone) אשתהרת (am left) ובעין (& they seek) לנפשי (my life)

4 ואתאמר (& it was said) לה (to him) בנלינא (* by revelation) דהא (that behold) שבקת (I have left) לנפשי (for myself) שבעא (seven) אלפין (thousand) גברין (men) אילין (those) דעל (who upon) בורכיהון (their knees) לא (not) ברכו (knelt) ולא (nor) סגדו (worshipped) לבעלא (Baal)

* Greek has “**ἁρρηματισμός**” – “**The Divine response**”, “**oracle**”; The Aramaic **אתאמר** - “**It was said**” - may have been seen as a code word to a Greek translator meaning – “**God spoke**”. The Greek uses an active verb “**λεγει**” – “**says**” with **ἁρρηματισμός** as the subject. This occurs in quite a few places in The NT where a word with **Alap-Tau** - **את** at the start or end occurs and Greek supplies a Divine title or Name where it does not exist in The Peshitta. **Alap-Tau** is found in Rev. 1:8 and other places as a Divine title for The Messiah. (See note at 1 Timothy 3:16). I have an article on this at my web site – <http://aramaicnt.com> called “**The Alap Tau Code**”.

5 הכנא (in this way) אף (also) בהנא (in this) זבנא (time) שרכנא (a remnant) הו (there is) אשתחר (left) בנביתא (in the election) דטיבותא (of grace)

6 אן (if) דין (but) בטיבותא (by grace) לא (not) הוא (it was) מן (from) עבדא (work) ואן (or) לא (else) טיבותא (grace) לא (not) איתיה (is) טיבותא (grace) אן (if) דין (but) בעבדא (by work) לא (not) הוא (it was) מן (from) טיבותא (grace) ואן (or) לא (else) עבדא (work) לא (not) איתוהי (is) עבדא (work)

7 מנא (why?) הכיל (therefore) הי (that) דבעא (which seeking) הוא (was) איסריל (Israel) לא (not) אשכח (has it found) גביתא (the election) דין (but) אשכחת (has found) שרכהון (the rest of them) דין (but) אתעורו (were blinded) בלבהון (in their hearts)

8 איכנא (just as) דכתיב (that is written) דיהב (that gave) להון (to them) אלהא (God) רוחא (the spirit) מדערניתא (of irritation) ועינא (& eyes) דלא (that not) נבחרון (will observe) בהין (in them) ואדנא (& ears) דלא (that not) נשמעון (will hear) עדמא (until) ליומא (the day) דיומנא (of today)

9 ודויד (& David) תוב (again) אמר (said) נהוא (shall be) פתורהון (their table) קדמיהון (before them) לפחא (a trap) ופורענהון (& their reward) לתוקלתא (& their offense)

10 נחשכן (let be darkened) עיניהון (their eyes) דלא (lest) נחזון (they will see) וחצהון (& their back) בכלזבן (in every time) נהוא (shall be) כפייך (bent over)

11 אמר (said) אנא (I) דין (but) דלמא (interrog.) אתקלו (did they stumble?) איך (so) דנפלון (they would fall) חס (God forbid!) אלא (but) בתוקלתהון (by their offense) דילהון (theirs) הו (there was) דיא (life) לעממא (to the Gentiles) לטננהון (to their envy)

12 ואן (& if) תוקלתהון (their offense) הות (was) עותרא (wealth) לעלמא (to the world) וחיבותהון (& their condemnation) עותרא (wealth) לעממא (to the Gentiles)

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כמא (How much more?) הכיל (therefore) שומליהון (their fullness)

13 לכון (to you) דין (but) אמר (said) אנא (I) לעממא (to the Gentiles)
אנא (I) דאיתי (who am) שליחא (the apostle) דעממא (of the Gentiles)
לתשמשתי (my ministry) משבחא (honor) אנא (I)

14 דלמא (perhaps) אטן (I may make jealous) לבני* (the sons) בסרי (of my flesh)
ואחא (& I may save) אנשין (some) מנהון (of them)

* בני בסרי "Benay basray" is an idiom meaning, "my kindred".

15 אן (if) גיר (for) מסתלינותהון (their rejection) תרעוקא (the reconciliation)
לעלמא (for the world) הות (was) כמא (How much more?) הכיל (therefore) פוניהון (their return)
אלא (but) היא (life) דמן (from) בית (the house) מיתא (of the dead)

16 ואן (& if) דין (but) רשיתא (the first fruits) קדישא (are holy) אף (also) גבילתא (the substance)
ואן (& if) עקרא (the root) קדיש (holy) הו (is) אף (also) סוכא (the branches)

17 ואן (& if) מן (some) סוכא (branches) אתפשח (were cut off) ואנת (& you) דזיתא (of an olive tree) אנת (are)
דברא (of the wilderness) אתטעמת (you were grafted) בדוכיתהון (into their place) והוית (& you have become)
שותפא (a partaker) לעקרה (of the roots) ולשומנה (& of the fat) דזיתא (of the olive tree)

18 לא (not) תשתבהר (boast) על (against) סוכא (the branches) אן (if) דין (but) משתבהר (boast) אנת (you)
לא (not?) הווא (was it) אנת (you) שקיל (were supported) לה (by it) לעקרא (by the root)
אלא (rather than) הו (that) עקרא (root) שקיל (was supported) לך (by you)

19 וכבר (& doubtless) תאמר (you will say) דסוכא ("the branches") דאתפשח (that were cut off)
דאנא (that I) בדוכיתהון (in their place) אתטעם (may be grafted)

20 שפיר (fine) הלין (these) מטל (because) דלא (not) הימן (they believed) אתפשח (were cut off)
אנת (you) דין (but) בהימנותא (by faith) קמת (have stood)
לא (not) תתרים (be lifted up) ברעיןך (in your mind) אלא (but) דהל (fear)

21 אן (if) אלהא (God) גיר (for) על (upon) סוכא (the branches) דמן (that from) כינהון (their nature)
לא (not) חס (showed pity) דלמא (surely) אפלא (neither) עליך (upon you) נהוס (He will show pity)

For if God did not spare the natural branches, surely He will not spare you either.

חס "Khos" means "to pity". In this context, it means "to spare".

22 חזי (Behold) הכיל (therefore) בסימותה (the sweetness) וקשיותה (& the hardness) דאלהא (of God)
על (on) אילין (those) דנפלו (who fell) קשיותא (hardness) עליך (on you) דין (but) בסימותא (sweetness)
אן (if) תקוא (you abide) בה (in Him) בבסימותא (in sweetness)
ואן (& if) לא (not) אף (also) אנת (you) תתפשח (will be cut off)

23 והגון (& those) אן (if) לא (not) נקוון (they continue) בחסירות (in the destitution)
הימנותהון (of their faith) אף (also) הגון (those) נתטעמוון (they will be grafted)
משכח (is able) גיר (for) אלהא (God) דתוב (again) נטעם (to graft) אנון (them)

24 אן (if) גיר (for) אנת (you) דמן (who from) זיתא (an olive tree) אנת (are) דברא (wild)
הו (that is) דבכינך (because by your nature) אתפשחת (you were cut off)
ודלא (& who not) בכינך (by your nature) אתטעמת (you were grafted) בזיתא (into the olive tree) טבא (good)
כמא (How many?) הכיל (therefore) הגון (those) אן (surely) נתטעמוון (to be grafted)
בזיתא (into the olive tree) דכינהון (of their nature)

25 צבא (want) אנא (I) גיר (for) דתדעון (you to know) אחי (my brethren) ארזא (mystery) הנא (this)
דלא (lest) תהוון (you will be) חכימין (wise) ברעין (in the opinion) נפשכון (of yourselves)

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דעירות (to Israel) (has come) קליל (a time) אתר (of) מן (of the heart) לבא (that blindness) (until) דנעול (will enter) מוליא (the fullness) דעממא (of the Gentiles)

26 והידין (& then) כלה (all) איסריל (Israel) נחא (shall have Life- be saved) (from) צהיון (Tzion) (just as) דכתיב (that is written) דנאתא ("shall come") מן (from) יעקוב (Yaqob) (The Savior) ונהפך (& He shall turn away) עולא (evil) מן (from) יעקוב (Yaqob)

27 והידין (& then) תהוא (will be) להון (to them) דיתקא (the covenant) הי (that is) דמן (that from) (whenever) מוא (My presence) דשבקת (I shall have forgiven *) להון (to them) חטהיהון (their sins)

* Greek has "I shall take away". שקלת is the most common verb form for "I shall take away"; compare to the reading here – "I shall forgive" שבקת; In Dead Sea Scroll Aramaic script, they are שצצת שצלת. With the Dalet proclitic added, we have דשבקת דשקלת; דשצצת שצלת there is 60-80% correlation between the two words, depending on how you analyze them. In DSS, the letters Lamed ׀ and Bet ב are similar enough to mistake one for another, even though they have slightly different positions in their respective words; all the other letters are each in both words, so it is very easy to believe they could be confused, each for the other. The human eye is the best judge of this. Here are the two words, one atop the other: Ashuri Aramaic script:

דשקלת – "I shall take away"
דשבקת – "I shall forgive"

Dead Sea Scroll Aramaic script:

שצצת – "I shall take away"

שצלת – "I shall forgive"

80% correlation for both Aramaic pairs

Here are the Greek words for "I shall take away" & "I shall forgive": ἀφελωμαι & ἀφεσω (36% correlation)

28 באונגליון (by the Gospel) דין (but) בעלדבבא (enemies) אנון (they are) מטלתכון (for your sake) (in the election) חביבין (& in the election) אנון (beloved) מטל (they are) מטל (because of) אבהתא (the patriarchs)

29 לא גיר (not) גיר (for) הפכא (changes) אלהא (God) במוהבתה (in His gifts) ובקרינה (& in His callings)

30 איכנא (just as) גיר (for) דאף (that also) אנתון (you) לא (not) מתטפיסין (obeying) הויתון (you were) לאלהא (God) מן (from) קדים (the first) והשא (& now) אתהננתון (you have been favored) מטל (because of) לא (dis-) מתטפיסנותהון (their obedience) דהון (of those)

31 הכנא (in this way) אף (also) הלין (these) לא (not) אתטפיסו (obeyed) השא (now) לרחמא (mercy) דעליכון (that upon you) דאף (that also) עליהון (upon them) נהוון (there shall be) רחמא (mercy)

32 חבש (has confined) גיר (for) אלהא (God) לכלנש (every person) בלא (in dis-) מתטפיסנותא (-obedience) דעל (that upon) כל (every) אנש (person) נרחם (He shall have mercy)

33 או (O') עומקא (the depth) דעותרא (of the wealth) וחכמתא (& the wisdom) ומדעא (& knowledge) דאלהא (of God) דאנש (for man) לא (not) מוש (has searched) דינוהי (His judgments) ואורחתה (& His ways) לא (not) מתעקבן (are traced)

34 מנו (who?) גיר (for) ידע (has known) רעינה (the mind) דמריא (of Jehovah) או (or) מנו (who?) הוא (has been) לה (to Him) בעל (master) מלכא (of counsel)

בעל מלכא – "Baal M'laka"- "Master of counsel" is an idiom referring to a "counselor".

35 ומנו (& who?) קדם (first) יהב (has given) לה (to Him) וכן (& then) נסב (has received) מנה (from Him)

36 מטל (because) דכל (all) מנה (from Him) וכל (& all) בה (in Him) וכל (& all) באידה (is by His hand) דלה (that to Him) תשבחן (praises) ובורכין (& blessings) לעלם (to the eternity) עלמין (of eternities) אמין (Amen)

Chapter 12

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אגרתא קדישתא דפולוס שליחא דלות רהומיא

12:1 בענא (I beg) הכיל (therefore) מנכון (of you) אחי (my brethren) ברחמוהי (by the mercies) דאלהא (of God) דתקימון (that you present) פגריכון (your bodies) דבחתא (sacrifices) חיתא (living) וקדישתא (& holy) ומקבלתא (& acceptable) לאלהא (to God) בתשמשתא (by a service) מלילתא (logical)

2 ולא (& do not) תתדמוון (imitate you) לעלמא (world) הנא (this) אלא (but) אשתחלפו (be transformed) בחורתא (by the renovation) דרעיניכון (of your minds) והויתון (& you shall) פרשין (distinguish) אינא (which?) הו צבינא (is) דאלהא (the will) טבא (of God) ומקבלא (& acceptable) וגמירא (& perfect)

3 אמר (say) אנא (I) דין (but) בטיבותא (by the grace) דאתיהבת (that is given) לי (to me) לכלכון (to you all) דלא (that not) תהוון (you should) מתרעין (have self esteem) לבר (outside) מן (of) מא (what) דולא (is necessary) דתתרעין (to have self esteem) אלא (but) תהוון (you should) מתרעין (have self esteem) בנכפותא (in modesty) כלנש (every person) איך (as) דפלג (distributes) לה (to him) אלהא (God) הימנותא (faith) במשוחתא (by a measure)

4 איכנא (just as) גיר (for) דבחד (in one) פגרא (body) הדמא (members) סניאא (many) אית (are) לן (to us) וכלהוון (& all of those) הדמא (members) לא (not) הוא (have) חד (one) סוערנא (function) אית להון (to them)

5 הכנא (in this way) אף (also) חנן (we) דסניאא (who many) חנן (are) חד (one) חנן (we are) פגרא (body) במשיחא (in The Messiah) חד (each) חד (one) מנן (of us) דין (but) הדמא (members) חנן (we are) דחדדא (of each other)

6 אלא (but) אית (there are) לן (to us) מוהבתא (gifts) משחלפתא (of a variety) איך (according to) טיבותא (the grace) דאתיהבת (that is given) לן (us) אית (there is) דנביותא (that of prophesy) איך (according to) משוחתא (the measure) דהימנותה (of his faith)

7 ואית (& there is) דתשמשתא (that of ministry) אית (it is) לה (to one) בתשמשתה (in his service) ואית (& there is) דמלפנא (that of teacher) הו (that is) ביולפנה (in his learning)

8 ואית (& there is) דמביאנא (that of a comforter) הו (which is) בבויאה (in his comforting) ודיהב (& a giver) בפשיטותא (in generosity) ודקאם (& a leader) ברשא (chief) בחפישותא (with diligence) ודמרחס (& that of caregiver) בפציחותא (with cheerfulness)

9 ולא (& not) נהוא (let be) נכיל (deceitful) חובכון (your love) אלא (but) הויתון (be you) סנין (hating) לבישתא (evil) ומתנקפין (& cleaving to) לטבתא (the good)

10 הויתון (be you) רחמין (affectionate) לאחיכון (to your brethren) ומחבין (& love) חד (one) לחוד (another) הויתון (be you) מקדמין (preferring) מיקרין (honoring) חד (one) לחוד (another)

11 הויתון (be you) הפיטין (diligent) ולא (& do not) חבננין (be lazy) הויתון (be you) רתחין (enthusiastic) ברוח (in spirit) הויתון (be you) פלהין (working) למרכון (for your Lord)

12 הויתון (be you) חדין (rejoicing) בסברכון (in your hope) הויתון (be you) מסיברין (enduring) אולצניכון (your afflictions) הויתון (be you) אמינין (persisting) בצלותא (in prayer)

13 הויתון (be you) משתותפין (partakers) לסניקותא (with the needs) דקדישא (of the holy ones) הויתון (be you) רחמין (be friends) אכסניא (of strangers)

14 ברכו (bless) לרדופיכון (your persecutors) ברכו (bless) ולא (& do not) תלוטון (curse)

15 חרו (rejoice) עם (with) דחדין (those who rejoice) ובכו (& weep) עם (with) דבכין (those who weep)

16 ומדם (& whatever) דמתרעין (esteem) אנתון (you) על (about) נפשכון (yourselves) אף (do also) על (about) אחיכון (your brethren) ולא (& do not) תתרעין (esteem you) רעינא (opinions) רמא (high) אלא (but) קפו (go out) לאילין (to those) דמכיכון (who are humble) ולא (& not) הויתון (be you) חכימין (wise) ברעין (in opinions) נפשכון (of yourselves)

17 ולא (& do not) תפרעון (repay) לאנש (a person) בישתא (evil) חלף (for) בישתא (evil) אלא (but) נתבטל (it should concern) לכון (you) דתעבדון (to do) טבתא (good) קדם (before) בנינשא (the children of men) כלהון (all of them)

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18 ואן (& if) משכחא (it is possible) איך (according to) דמן (what is from) לותכון (within you) עם (with) כלברנש (every person) שלמא (peace) עברו (make)

19 ולא (& not) הויתון (be you) תבעין (avenging you) נפשכון (yourselves) חביבי (beloved) אלא (but) הבו (give) אתרא (place) לרוגזא (to rage) כתיב (is written) הו (it) גיר (for) דאן (that if) לא (not) תעבד (you will execute) דינא (judgment) לנפשך (for yourself) אלא (I) אעבד (I shall execute) דינך (your judgment) אמר (says) אלהא (God)

The quotation is quite different in The Peshitta from that of the Greek and Latin versions. The Greek is a quote from Deut. 32:35 (not LXX, but Hebrew or Peshitta). The Peshitta text of this verse cannot have come from the Greek of this verse; it is not like any OT text that I can find in Hebrew, Greek or Aramaic. It may be a quote from The Apocrypha or Pseudopigrapha.

20 ואן (& if) כפן (hungers) בעלדבבך (your enemy) אוכליהי (feed him) ואן (& if) צהא (he thirsts) אשקיהי (give him drink) ואן (& if) הלין (these) תעבד (you do) לה (to him) נומרא (coals) דנורא (of fire) תקבר (you will heap) על (on) קרקפתה (his skull)

21 לא (not) תזכיכון (be you overcome) בישתא (by evil) אלא (but) זכאוה (overcome) לבישתא (evil) בטבתא (by good)

Chapter 13

13:1 כל (every) נפש (soul) לשולטנא (to the authority) דרבותא (of greatness) תשתעבד (be subject) לית (there is not) גיר (authority) דלא (that not) הוא (has been) מן (from) אלהא (God) הו (the same) ואילין (& those) שולטנא (authorities) דאיתיהון (who are) מן (from) אלהא (God) הו (under orders) פקידין

2 מן (whoever) דקאם (stands) הכיל (therefore) לוקבל (against) שולטנא (the authority) ויהלין (& these) דקימין (who stand) לוקבלהון (against them) דינא (judgment) נסבון (shall receive) קאם (of God) פוקדנא (the commandments) דאלהא (stands)

3 דינא (judges) גיר (for) לא (not) הו (have been) דחלתא (a fear) לעבדא (to the doer *) טבא (good) אלא (but) לבישא (to the wicked *) צבא (wish) אנת (do you?) הכיל (therefore) דלא (not) תדהל (to be afraid) מן (of) שולטנא (the authority) עבד (do) טבתא (good) ותשבוחתא (& praise) תהו (will be) לך (to you) מנה (from him)

- Greek has two readings: Critical Greek has “**ἀγαθὸν ἐργον**” - “**to a good deed**”; The Majority Greek has “**ἀγαθῶν ἐργῶν**” - “**to good deeds**”. The Aramaic of The Peshitta can have either meaning. It can also mean what I have translated - “**the doer of good**”. The Greek has also two readings for בישא - “**Beesha**”: “**κακὰ**” - “**Evil**” & “**κακῶν**” - “**Evils**”. The Aramaic can explain all four Greek readings in this verse without changing one letter of Aramaic.

4 משמשנא (the minister) הו (he is) גיר (for) דאלהא (of God) אלא (but) לך (to you) לטבתא (for good) ואן (& if) בישתא (evil) עבד (have done) אנת (you) דחל (be afraid) לא (not) הוא (it has been) גיר (for) סריקאית (in vain) אסיר (he wears) לספסרא (a sword) משמשנא (a minister) הו (he is) גיר (for) דאלהא (of God) ותבועא (& an avenger) דרוגזא (of rage) לאילין (to those) דעבדין (who do) בישתא (evil)

5 ומטל (& because of) הנא (this) אלצא (it is urgent) לן (for us) דנשתעבד (to be subject) לא (not) מטל (due to) רוגזא (the wrath) בלחוד (only) אלא (but) אף (also) מטל (conscience) תארדתן (for)

6 מטל (because of) הנא (this) אף (also) כסף (money) רשא (the head) יהבין (pay) אנתון (you) משמשנא (the ministers) אנון (they are) גיר (for) דאלהא (of God) דעליהון (because for these things) דהלין (that these) קימין (are established)

“Kespa rasha” is the head tax or “poll tax” paid to Caesar by every Roman citizen every year. It was a flat tax of a few percentage points. Other taxes were also levied.

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7 פרועו (reward) הכיל (therefore) לכלנש (every person) איך (as) דמתחייב (it is owed) לה (to him) למן (to whomever) דכסף (money) רשא (head) כסף (money) רשא (head) ולמן (& to whomever) דמכסא (tribute tax) מכסא (tribute tax) ולמן (& to whomever) דדחלתא (reverence) דחלתא (reverence) ולמן (& to whomever) דאיקררא (honor) איקררא (honor)

8 ולאנש (& to a person) מדרם (anything) לא (not) תחובון (you shall owe) אלא (but) חד (one) לחך (another) למחבו (to love) מן (whoever) דמחב (loves) גיר (for) חברה (his neighbor) נמוסא (the Torah) מלי (fulfills)

9 ואך (& also) הי (this) גיר (for) דאמר (that says) דלא (that not) תנור (you shall commit adultery) ולא (& not) תקטול (you shall murder) ולא (& not) תגנב (you shall steal) ולא (& not) תרנן (you shall covet) ואן (& if) אית (there is) פוקדנא (commandment) אחרנא (another) בהדא (in this) מלתא (saying) משתלם (it is consummated) דתרחם ("you shall love") לקריבך (your neighbor) איך (as) נפשך (yourself)

10 חובא (love) לקריבה (to its neighbor) בישתא (evil) לא (not) סער (commits) מטל (because) דחובא (love) מוליה (the fulfillment) הו (is) דנמוסא (of The Written Law)

11 ואך (& also) הדא (this) דעו (know) דיבנא (that the time) הו (is) ושעתא (& the hour) הי (it is) מכיל (from now on) דנתעיר (to awake) מן (from) שנתן (our sleep) השא (now) הו (it is) גיר (for) אתקרבו (has drawn near) לן (to us) חיינ (our Life) יתיר (more) מן (than) דכד (when) הימנן (we believed)

12 לליא (the night) מכיל (from now on) עבר (has passed) ואיממא (& the day) קרב (has arrived) נניח (let us take off) מן (from us) הכיל (therefore) עבדא (the works) דחשוכא (of darkness) ונלבש (& let us put on) זינה (the armor) דנוהרא (of light)

13 ואיך (& as) דבאיממא (those in the day) באסכמא (in a right manner) נהלך (let us walk) לא (not) בזמרא (in partying) ולא (& not) בריוותא (in drunkenness) ולא (& not) בטנפא (in orgies) טנפא (in fighting) ובחרנא (in envy)

14 אלא (but) לובשוהי (put on) למרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) ולא (& not) תאצפון (take you pains) דבסרכון (of your flesh) לרגינתא (for the lusts)

Chapter 14

14:1 לאינא (to the one) דין (but) דכריה (who is weak) בהימנותא (in faith) הבו (give) לה (to him) אידא (the hand) ולא (& not) תהוון (you shall be) מתפלגין (divided) במחשבתכון (by your disputes)

2 אית (there is) גיר (for) דמהימן (he who believes) דכלמדם (that everything) נאכול (he may eat) ודכריה (& he who is weak) ירקא (vegetables) הו (he) אכל (eats *)

3 הו (he) דין (but) דאכל (who eats) להו (him) מן (whoever) דלא (not) אכל (eats) לא (not) נשוט (let him despise) והו (& he) מן (whoever) דלא (not) אכל (eats) להו (him) מן (whoever) דאכל (eats) לא (not) גרון (let him judge) אלהא (God) גיר (for) קרבה (has accepted him)

4 אנת (you) מן (who?) אנת (are) דדאן (who judging) אנת (are) לעבדא (a servant) דלא (who not) דילך (is yours) דאן (for if) קאם (he stands) למרה (to his master) קאם (he falls) למרה (to his master) נפל (he falls) מן (standing) הו (he) דין (but) קאם (stands) מטא (it has come) גיר (for) באידי (into the hand) מרה (of his master) דנקימוהי (to establish him)

* דלא דילך - *d'la dilak* – “not yours” is matched with the Greek word *αλλοτριον* – “allogrion”- “strange, foreign” in three places in the NT: Luke 16:12, Here (Romans 14:4) & Hebrews 9:25. If the Peshitta were a translation of Greek, this Aramaic phrase would not exist in those places. Other words would be much more suitable – נוכריתא, נוכריא, דאחרנא – נוכריתא, נוכריא, דאחרנא – “strange, foreign”. The Greek seems to be a paraphrase of the Aramaic phrase. Most Greek mss. also have *θεος* – “God” where The Peshitta has מרה – “his Master”. The Aramaic phrase – “his master” is no translation of *θεος* – “God”; *θεος* – “God” is an interpretation of מרה – “his master”. מטא באידי – “Mta beeday” is an idiom meaning, “to have power”, “to be able”.

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5 אית דדאן (there is) יומא (one who distinguishes) מן (from) יומא (a day)
ואית (& there is) דדאן (one who judges) כלהון (all of them) יומתא (days)
כלנש (every person) דין (but) במדעא (in the mind) דנפשה (of himself) נשתרר (let be certain)

6 מן (whoever) דמתרעא (esteems) דיומא (whatever day) למרה (to his Lord) מתרעא (he esteems)
וכל (& everyone) דלא (who not) מתרעא (esteems) דיומא (whatever day) למרה (to his Lord)
לא (not) מתרעא (esteems) ודאכל (& the one who eats) למרה (to his Lord) אכל (he eats)
ולאלהא (& to God) מודא (he gives thanks) ודלא (& he who not) אכל (eats)
למרה (to his Lord) לא (not) אכל (he eats) ומודא (& he gives thanks) לאלהא (to God)

M * The grey shaded words are omitted by the Critical Greek text

7 לית (there is not) גיר (for) אנש (a person) מנן (of us) דלנפשה (who to himself) חי (he lives)
(ולית (& there is not) אנש (a person) דלנפשה (who to himself) מאת (he dies))

8 מטל (because) דאן (that if) האינן (we live) למרן (to our Lord) האינן (we live)
ואן (& if) מיתנין (we die) למרן (to our Lord *) הו (it is) מיתנין (we die)
ואן (whether) חיינן (we live) הכיל (therefore) ואן (or if) מיתנין (we die)
הנן (our Lord's) (we are)

* מרן "Maran" "Our Lord" was the title the disciples used for Jesus; it occurs 303 times in *The Peshitta*, yet the Majority Greek has it "σπουδης σου, σου σπουδης, σου σπουδης, σου σπουδης", with and without def. articles, 79 times and The Critical Greek text 73 times. That is only 26% and 24%, respectively, of the Peshitta occurrences! The Peshitta then has about four times as many references to "Our Lord" as the Greek texts! That is a staggering number for a Greek primacist to account for, by which I mean, the hypothetical Aramaic translator of Greek into The Peshitta added the personal plural pronoun "our" at least 220 times to his translation where it did not exist in Greek from Matthew to Revelation. That is highly inconsistent with what occurs in translations. Translators invariably drop pronouns, prepositions and definite articles in an attempt to simplify and smooth out a text in a translation for its readers-especially in a Semitic to non-Semitic language like Aramaic to Greek. I have documented this in a comprehensive study comparing The LXX (Septuagint) with The Hebrew Old Testament, where this is exactly what I found in a computer analysis of the texts. The Greek NT and The Peshitta also compare in the same way as The LXX to The Hebrew Bible in every one of the twenty cognate word pairs I examined and searched throughout the NT. The Peshitta has much more information than does The Greek NT (Byzantine or Westcott & Hort). The Hebrew Bible has much more information than The Greek LXX. This fits the template of the relation of an original text to its translation, as verified by linguistic scholars for many years now. I again refer the reader to my web site and my book **Divine Contact** for the experiment:

<http://aramaicnt.com>

9 מטל (for cause) הנא (this) אף (also) משיחא (The Messiah)
מית (died) וחיא (& lived again) וקם (He arose)
דהו (that He) נהויא (would be) מריא (Jehovah *)
למיתא (to the dead) ולחיא (to the living)

* The Messiah is "Jehovah" according to The Peshitta, which so names our Lord thirty times or more! See Luke 2:9-11 for the first time He was so named before witnesses on earth.

10 אנת (you) דין (but) מנא (why?) דאן (judging) אנת (are) לאחוך (your brother)
או אף (or) אנת (even) למנא (Why?) שאט (despising) אנת (are) לאחוך (your brother)
כלן (all of us) גיר (for) עתדינן (we are going) למקם (to stand)
קדם (before) בים (the judgment seat) דמשיחא (of The Messiah *)

M * The Critical Greek has θεου - "of God" for "of The Messiah".

11 איך (as) דכתוב (that is written) דחי (As live) אנא (I) אמר (says) מריא (Jehovah)
דלי ("to Me") תכוף (shall bow) כל (every) ברוך (knee)
דלי (& to Me) נודא (shall swear) כל (every) לשן (tongue *)

* Greek adds, "to God", following The LXX version of Isaiah 45:23, however, The Hebrew and Peshitta OT agree with this Peshitta reading. Even the Dead Sea Great Isaiah Scroll (100 B.C.) agrees with this reading, and with The Massoretic text of

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Isaiah generally throughout its 66 chapters. (I have the entire scroll photocopied on CD Rom with textual notes and translation from Fred Miller's web site on The Great Isaiah Scroll. Simply google search "The Great Isaiah Scroll - Fred Miller".

12 מדין כל אנש (every) אנש (person) מנן (of us) פתנמא (an account) (so then) חלף נפשה (for the sake of) יהב (his soul) לאלהא (to God)

13 לא מכיל (not) נדון (from now on) חדר (let judge) חדר (one) לחד (another) אלא (but) הדא (this) דונן (judge) יתיראית (rather) דתוקלתא (that a stumbling block) לאחוך (for your brother) לא (not) תסים (you will lay)

14 ידע אנא (I know) גיר (I) גיר (for) ומפס (& persuaded) אנא (I am) במריא (by Jehovah) ישוע (Yeshua) דמדם (that a thing) דמסיב (who regards) מן (that is defiled) לותה (before) לית (His Presence) לית (there is not) אלא (but) לאינא (to the one) דרנא (who regards) על מדם (anything) דטמא (impure) להו (to him) הו (it is) בלחוד (alone) טמא (impure)

See how The Peshitta Names **Jesus (Yeshua)** as **Jehovah**. The Greek NT does not have this, as Greek has no equivalent for **YAHWEH** as Aramaic does – (**מריא** – "**MarYah**"). The Greek has "**Kurios**", which means, "**Lord**", "**Master**", or "**Sir**".

15 אן (if) דין (but) מטל (because of) מאכולתא (food) מעיק (grieve) אנת (you) לאחוך (your brother) לא (not) הוא (it has been) בחובא (in love) מהלך (walking) אנת (you are) לא (not) תובך (you shall destroy) במאכולתך (by your food) להו (the one) דמטלתה (for whose sake) מית (died) משיחא (The Messiah)

16 ולא (& not) תתגדף (let be insulted) טבתן (our good)

17 מלכותה (the kingdom) גיר (for) דאלהא (of God) לא (not) הות (is) מאכלא (eating) ומשתיא (& drinking) אלא (but) כאנותא (the righteousness) ושלמא (& the peace) וחדותא (& the joy) ברוחא (in The Spirit) דקודשא (of Holiness)

18 מן (whoever) דבהלין (in these things) גיר (for) משמש (serves) למשיחא (The Messiah) שפר (is beautiful) לאלהא (to God) וקדם (& before) בנינשא (children of men) בקא (is approved)

19 השא (now) בתר (after) שלמא (peace) נרהט (let us run) ובתר (& after) בנינא (building up) חדר (one) דחד (another)

20 ולא (& not) מטל (because of) מאכולתא (food) נשרא (let us destroy) עבדא (a servant) דאלהא (of God) כלמדם (everything) גיר (for) דכא (pure) הו (is) אלא (but) ביש (evil) הו (it is) לברנשא (to the son of man) דבתוקלתא (who with a stumbling block) אכל (eats)

21 שפיר (good) הו (it is) דלא (that not) נאכול (we shall eat) בסרא (flesh) ולא (neither) נשתא (we shall drink) חמרא (wine) ולא (neither) מדם (anything) דמתתקל (is subverted) בה (by which) אחון (our brother)

22 אנת (you) דאית (who have) בכך (in you) הימנותא (faith) בנפשך (in your soul) אחודיה (hold it) קדם (before) אלהא (God) טובוהי (blessed is he) למן (whoever) דלא (not) דן (judges) נפשה (his soul) במדם (in the thing) דפרש (which he designates)

23 אינא (whoever) גיר (for) דמתפלג (is doubtful) ואכל (& eats) אתחוב (is condemned) לה (to him) מטל (because) דלו (that one is not) בהימנותא (in faith) כל (every) מדם (thing) גיר (for) דלא (that not) הוא (has been) מן (from) הימנותא (faith) חשיתא (sin) הו (is)

Chapter 15

15:1 חיבנין (we are indebted) הכיל (therefore) חנן (we) חילתנא (the strong) דכורהנא (the infirmities) דמחילא (of the weak) נשקול (to bear) ולא (& not) לנפשן (ourselves) נשפר (to please)

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2 אלא (but) אנש (each) מנן (of us) לקריבה (his neighbor) נשפר (let us please)
בטבתא (with good) איך (as) דלכנינא (for edification)

3 מטל (because) דאף (that also) משיחא (The Messiah) לא (not) הוא (was) לנפשה (Himself) שפר (pleasing)
אלא (but) איך (according to) דכתיב (what is written) דחסרא ("the reproach")
דמחסרניך (of Your revilers) נפל (fell) עלי (on Me)

4 כל (every *) מדם (thing) גיר (for) דמן (that from) קדים (ancient times) אתכתב (has been written)
ליולפנא (for teaching) הו (is) דילן (our) אתכתב (* has been written) דבמסיברנותא (that by patience)
ובבויאא (& by comfort) דכתבא (of the scriptures) סברא (hope) נהוא (shall be) לן (to us)

C * The Critical Greek agrees here in two places with The Peshitta where The Majority Greek differs: "παντα" – "All things" and "was written" – second verb in Greek; The Majority has omitted "παντα" and has προεγραφη – "written before" as the second Greek verb (προεγραφη is also the first verb). Notice that The Critical Greek agrees in 8:2 with The Peshitta, disagrees in 14:10 and agrees here in 15:4.

5 אלהא (God) דין (but) דמסיברנותא (of patience) ודבויאא (& comfort) נתל (might give) לכון (to you)
דשויותא (that with equality) תתחשבון (you may value) חר (one) על (with) חר (another)
בישוע (in Yeshua) משיחא (The Messiah)

6 דבחד (that with one) רעין (mind) ובחד (& with one) פום (mouth) תשבחון (you may glorify) לאלהא (God)
אבוהי (The Father) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

7 מטל (because of) הדא (this) הוו (you shall) מקרבין (accept) וטענין (& bear with) לחרדא (each one)
איכנא (just as) דאף (that also) משיחא (The Messiah) קרבכון (* has accepted you)
לתשבוחתה (to the glory) דאלהא (of God)

M * The Majority Greek text agrees with The Peshitta reading- "accepted you" (2nd p. plural); The Critical Greek has "accepted us".

8 אמר (say) אנא (I) דין (but) דישוע (that Yeshua) משיחא (The Messiah) שמש (ministered to)
גזורתא (the circumcision) חלף (for the sake of) שררה (the truth) דאלהא (of God) איכנא (so as)
דנשר (to confirm) מולכנא (the promise) דאבהתא (of the fathers)

9 ועממא (& the Gentiles) נשבחון (shall glorify) לאלהא (God)
חלף (for the sake of) רחמא (the mercies) דהוו (that have been) עליהון (upon them)
איך (as) דכתיב (that is written) דאודא ("I shall give thanks") לך (to You) בעממא (with the Gentiles)
ולשמך (& to Your Name) איזמר (I shall sing praise)

10 ותוב (& again) אמר (it says) אתבסמו (be delighted) עממא (you Gentiles) עם (with) עמה (His people)

11 ותוב (& again) אמר (it says) שבחו (praise) למריא (Jehovah) כלכון (all of you) עממא (nations)
שבחייה (praise Him) כלהין (all) אמותא (people)

12 ותוב (& again) אשעיא (Isaiah) אמר (said) דנהוא (that there shall be) עקרא (a root) לאישי (of Jesse)
ומן (& Who) דנקום (to rise) נהוא (shall be) רשא (the Ruler) לעממא (for the nations)
ועלוהי (& upon Him) נסברון (shall hope) עממא (the nations)

13 אלהא (The God) דין (but) דסברא (of hope) נמליכון (shall fill you) כלה (with all) חדותא (joy) ושלמא (& peace)
בהימנותא (by faith) דתיתרון (that you shall superabound) בסברה (in His hope)
בחילא (by the power) דרוחא (of The Spirit) דקודשא (of Holiness)

14 מפס (convinced) אנא (I) דין (but) אף (also) אנא (am) עליכון (about you) אחי (my brethren)
דאף (that also) אנתון (you) מלין (filled) אנתון (are) הו (with what is) טבתא (good)
ומשמליתון (& you are full) בכלה (with all) ידעתא (knowledge) ומשכחין (& able) אנתון (you are)
אף (also) לאחרנא (others) למרתיו (to instruct)

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15 קליל (a little) דין (but) מרהאית (boldly) כתבת (I have written) לכון (to you) אחי (my brethren) איכנא (so as) דאעהדכון (to remind you) בטיבותא (by grace) דאתיהבת (that is given) לי (to me) מן (from) אלהא (God)

16 דאהוא (that I may be) משמשנא (a minister) לישוע (to Yeshua) משיחא (The Messiah) בעממא (among the Gentiles) ואפלוח (& I may labor) לאנגליון (for the Gospel) דאלהא (of God) דנהוא (that may be) קורבנא (the offering) דעממא (of the Gentiles) מקבל (is accepted) ומקדש (& is sanctified) ברוחא (by The Spirit) דקודשא (of Holiness)

N * Greek has “ἑρουργεῖν” – “perform priestly function” where The Peshitta has “& I may labor”; A very similar Greek verb ἑρπατεῦσθαι occurs in one other place – Luke 1:8, matching the Aramaic מכהן. Another form is אכהן; “& I may function as priest” would be “ואכהון”. Let’s compare the Peshitta reading with this in DSS script: **Ⲁⲓⲁⲛ ⲛⲓⲁⲓⲛ** The **Kap - Ⲛ** and **Ⲛ - Ⲁ** could be easily confused, as **Kap** in Ashuri script is **כ**. The **Ⲁ** – **He** and **ⲛ** Lamedh-Waw could easily be confused by pushing the latter two together more; the same applies to **Ⲁ** – **Khet** & **ⲛ** Waw-Nun. Here they are again without color coding:

Ashuri Aramaic:

ואפלוח & I may labor

ואכהון & I may serve as a priest

DSS Aramaic:

Ⲁⲓⲁⲛ ⲛⲓⲁⲓⲛ – “& I may labor” (Peshitta)

Ⲁⲓⲁⲛ ⲛⲓⲁⲓⲛ – “& I may serve as a priest” (Greek reading)

Notice how the last three letters of The Peshitta reading **ⲛⲓⲁⲓⲛ** can be matched with the last three of the hypothetical reading behind the Greek -**ⲛⲓⲁⲓⲛ**: **Ⲁ** split vertically through the middle would be **ⲛ**; **ⲛ** could be fused together to form **Ⲁ**. **DSS Ⲛ** (**Pe**) is very similar to an Ashuri **כ** (**Kap**), which is **Ⲛ** (**Kap**) in DSS script. These considerations give almost **100% correlation** for the two words in DSS Aramaic script.

Starting to get the picture?

17 אית (is) לי (to me) הכיל (therefore) שובהרא (pride) בישוע (in Yeshua) משיחא (The Messiah) לות (to) אלהא (God)

18 לא (not) גיר (for) ממרחא (dare) אנא (I) דאמר (to say) מדם (anything) דלא (that not) סער (has done) באידי (by me) משיחא (The Messiah) למשמעא (for the audience) דעממא (of the Gentiles) במלתא (of the Gentiles) ובעבדא (& by works)

19 בחילא (by the power) דאתותא (of signs) ודתדמרתא (& of wonders) ובחילא (& by the power) דרווחא (of The Spirit) דאלהא (of God) איכנא (just as) דמן (that from) אורשלם (Jerusalem) אתכרך (I have gone around) עדמא (until) לאלוריקון (Eluriquone) ואמלא (& I have fulfilled) סברתה (the Gospel) דמשיחא (of The Messiah)

20 כד (while) מתחפט (take pains) אנא (I) אסבר (I shall preach the Good News) לא (not) כד (where) דאתקרי (is invoked) שמה (the Name) דמשיחא (of The Messiah) דלא (lest) אבנא (I build) על (on) שתאסתא (a foundation) נוכריתא (unusual)

21 אלא (but) איכנא (just as) דכתיב (that is written) דאילין (those) דלא (whom not) אתאמר (it was told) להון (to whom) עלוהי (about Him) נחזונה (they shall see Him) ואילין (& those) דלא (who not) שמעו (have heard) נתטפיוסון (“they shall be convinced”)

22 מטל (because of) הנא (this) אתתכסת (I was hindered) זבנין (times) סניאן (many) דאתא (when I would come) לותכון (to you)

23 השא (now) דין (but) מטל (because) דדוכא (a place) לית (there is not) לי (to me) בהלין (in these) אתרותא (regions) וסוא (& desiring) הוית (I was) מן (from) קדם (before) שניא (years) סניאתא (many) דאתא (to come) לותכון (to you)

24 מא (when) דאזל (go) אנא (I) לאספניא (to Espania) מסבר (hope) אנא (I) דאתא (to come) ואחזיכון (& to see you) ואנתון (& you) תלוונני (you will accompany me) לתמן (there) מא (when) דקליל (a few) מן (of) סני (many) אתבסמת (I shall have been delighted) בהזתכון (with seeing you)

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When I go to Spain I hope to come and see you and when a few of you will accompany me there, I shall be delighted to see you.

קליל מן סגי – “Qallil men saggi” can mean “in part” or “a few”.

25 השא (now) דין (but) אזל (go) אנא (I) לאורשלם (to Jerusalem) דאשמש (to minister) לקדישא (to the saints)

26 צבו (were willing) גיר (for) הלין (these) דבמקדוניה (who are in Maqedonia) ובאכאיה (& in Akaia) דשותפותא (that a sharing) תהוא (there will be) להון (to them) עם (with) מסכנא (the poor) קדישא (saints) דאית (who are) באורשלם (in Jerusalem)

דשותפותא – “*Shothpotha*” comes from “*Eshtawtap*” – “to share in equally”, “to commune”, “to participate”, “to have in common”. It signifies more than giving money; It signifies sharing in another’s needs and desires as if they were one’s own, on a continual basis.

27 צבו (they were willing) מטל (because) דאף (that also) חיבין (they are indebted) להון (to them) אן (if) גיר (for) בדרוח (in the spiritual) אשתותפו (they had been made partners) עמהון (with them) עממא (the Gentiles) חיבין (indebted) אנון (are) דאף (that also) בדבסר (in the physical) נשמשון (they should serve) אנון (them)

28 הדא (this) הכיל (therefore) מא (when) דגמרת (I have finished) וחתמת (& I have ratified) להון (to them) אדשא (fruit) הנא (this) עבר (pass) אנא (I) עליכון (by you) לאספניא (to Espania)

29 ידע (know) אנא (I) דין (but) דאמתי (that when) דאתא (come) אנא (I) לותכון (to you) במוליא (in fullness) הו (that) דבורכתא (of the blessing) דאונגליון (of the gospel *) דמשיחא (of The Messiah) אתא (shall come) אנא (I)

M * Critical Greek lacks “of the Gospel”.

30 בעא (beg) אנא (I) דין (but) מנכון (of you) אחי (my brethren) במרן (by our Lord) ישוע (Yeshua) משיחא (The Messiah) ובחובא (& by the love) דרוחא (of The Spirit) דתעמלון (that you labor) עמי (with me) בצלותא (in prayer) דחלפי (for me) לות (to) אלהא (God)

31 דאתפצא (that I be delivered) מן (from) אילין (those) דלא (who not) מתטפיסין (are obedient) דביהוד (who are in Judea) ותשמשתא (& the ministry) דמובל (that bring) אנא (I) לקדישא (to the saints) דבאורשלם (who are in Jerusalem) תתקבל (would be received) שפיר (well)

32 ואתא (& I shall come) לותכון (to you) בחרותא (in joy) בצבינה (in the will) דאלהא (of God) ואתתניח (& I shall be refreshed) עמכון (with you)

33 אלהא (God) דין (but) דשלמא (of peace) נהוא (be) עם (with) כלכון (all of you) אמין (Amen)

Chapter 16

16:1 מגעל (entrust) אנא (I) לכון (to you) דין (but) לפובא (Phoebe) חתן (our sister) דאיתיה (who is) משמשניתא (a servant) דעדתא (of the church) דקנכראוס (of Qenkraus)

2 דתקבלונה (that you accept her) במרן (in our Lord) איך (as) דזדק (that is right) לקדישא (for saints) ובכל (& in any) צבו (matter) דבעיא (that she seeks) מנכון (of you) תקומון (you will help) לה. מטל (because) דאף (that also) הי (she) קיומתא (a helper) הות (was) לסגיאא (to many) אף (also) לי (to me)

3 שאלו (invoke) בשלמא (the peace) דפריסקלא (of Priscilla) ודאקלס (& of Aqilos) פלהא (laborers) דעמי (who are with me) בישוע (in Yeshua) משיחא (The Messiah)

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The Holy Epistle of Paul The Apostle to The Romans

אגרתא קדישתא דפולוס שליחא דלות רהומיא

4 דהנון (for those) הלין (same) חלף (for the sake) נפשן (of myself) צוריהון (their necks) יהבו (they yielded) ולא (I) הוא (& not) אָנָא (I) בלחודי (alone) מודא (thanking) אָנָא (I) להון (them) אלא (but) אף (also) כלהין (all) ערתא (the churches) דעממא (of the Gentiles)

5 והבו (& give) שלמא (greetings) לערתא (to the church) דאית (that is) בביתיהון (in their house) שאלו (invoke) בשלמא (the peace) דאפנטוס (of Epentos) חביבי (my beloved) אינא (who) דאיתוהי (is) רשיתא (the first fruits) דאכאיה* (of Akaia*) במשיחא (in The Messiah)

- Critical Greek has “of Asia”. “Of Asia” in Aramaic is דאסיא: דאכאיה is “of Akaia”. Here are the words in DSS script: אֶאֱסִי: אֶאֱכֵי. It appears that the כ (Kap) was confused for ס (Simkat) & the middle א (Alap) skipped, making “Akaia” into “Asia”. Let’s see the words without color coding:

דאכאיה - “of Akaia”
דאסיא – “of Asia”

Delete the middle Alap א in “Akaia” and you practically have “Asia”!

6 שאלו (invoke) בשלמא (the peace) דמריא (of Maria) אידא (who) דסני (much) לאית (has labored) בכון (among you)

This is the one place where מריא is a female name and is predicated with a feminine pronoun and a feminine verb, and most likely is a transliteration of the Latin name, “Maria”.

7 שאלו (invoke) בשלמא (the peace) דאנדרוניקוס (of Andronikus) ודיוניא (& of Yunia or Junia) אחיני (my relatives) דהוו (who were) שביא (captives) עמי (with me) וידיעין (& known) אנון (were) בשליחא (by the apostles) ובמשיחא (& in The Messiah) קדמי (before me) הוו (they were)

8 שאלו (invoke) בשלמא (the peace) דאמפליוס (of Amphilius) חביבי (beloved) במרן (in our Lord)

9 שאלו (invoke) בשלמא (the peace) דאורבנוס (of Eurbanus) פלחא (a worker) דעמן (who with us) במשיחא (in The Messiah) ודאסטכוס (& Estakus) חביבי (my beloved)

10 שאלו (invoke) בשלמא (the peace) דאפלא (of Appela) גביא (chosen) במרן (in our Lord) שאלו (invoke) בשלמא (the peace) דבני (of the members) ביתה (of the house) דארסטובולוס (of Aristobulus)

11 שאלו (invoke) בשלמא (the peace) דהרודיון (of Herodion) אחיני (my relatives) שאלו (invoke) בשלמא (the peace) דבני (of the members) ביתה (of the house) דנרקסוס (of Narqisus) אילין (those) דאיתיהון (who are) במרן (in our Lord)

12 שאלו (invoke) בשלמא (the peace) דטרופנא (of Trupana) ודטרופסא (& of Trupsa) דלאיין (who labored) במרן (in our Lord) שאלו (invoke) בשלמא (the peace) דפרסס (of Persis) חביבתי (my beloved) אידא (who) דסני (much) לאית (labored) במרן (in our Lord)

13 שאלו (invoke) בשלמא (the peace) דרופס (of Ruphus) גביא (chosen) במרן (in our Lord) ודאמה (& of his mother) דילה (his) ודילי (& mine)

14 שאלו (invoke) בשלמא (the peace) דאסונקרטוס (of Asunqrutus) ודפלגון (& of Plagon) ודאחא (& of the brothers) דעמהון (who are with them) ודחרמא (& of Harma) ודפטרבא (& of Petroba) ודחרמא (& of Harma)

15 שאלו (invoke) בשלמא (the peace) דפיללנוס (of Pillagus) ודיוליא (& of Julia) ודנארוס (& of Nereus) ודחתה (& of his sister) ודאלומפא (& of Alumpa) ודכלהון (& of all) קדישא (the saints) דעמהון (with them)

16 שאלו (invoke) בשלמא (the peace) חד (one) דחד (of another) בנושקתא (with a kiss) קדישתא (holy) שאלו (invoke) בשלמכון (your peace) כלהין (all) ערתה (churches) דמשיחא (of The Messiah)

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17 בענא (I beg) דין (but) מנכון (of you) אחי (my brethren) דתזדהרון (to beware) מן (of) אילין (those) דפלגותא (who division) ומכשולא (& subversion) עבדין (are causing) לבר (outside) מן (of) יולפנא (the doctrine) דאנתון (which you) ילפתון (have learned) דתתרחקון (that you should stay away) לכון (to you) מנהון (from them)

18 אילין (those) גיר (for) דהכנא (who such) אנון (are) לא (not) משמשין (are serving) למרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) אלא (but) לכרסהון (their belly) ובמלא (& with words) בסימתא (sweet) ובבורכתא (& with blessings) מטעין (deceive) לבותא (the hearts) דפשיטא (of the pure)

19 משתמענותכון (your loyalty) דין (but) דילכון (yours) לכל (to every) ברנש (person) אתידעת (has been made known) חדא (rejoice) אנא (I) הכיל (therefore) בכון (in you) וצבא (& desire) אנא (I) דתהוון (that you would be) חכימין (wise) לטבתא (toward what is good) ותמימין (& innocent) לבישתא (toward what is evil)

20 אלהא (The God) דין (but) דשלמא (of peace) נשחקיהדי (shall crush) בענל (soon) לסטנא (Satan) תחית (under) רגליכון (your feet) טיבותה (the grace) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) תהוא (will be) עמכון (with you)

21 שאלין (invoke) בשלמכון (your peace) טימתאוס (Timotheos) פלאחא (worker) דעמי (who is with me) ולוקיוס (& Luqios) ואיסון (& Aison) וסוסיפטרוס (& Sosipatros) אחיני (my brothers)

22 שאל (invoking) אנא (I) בשלמכון (your peace) אנא (am) טרטיוס (Tertius) דכתבת (who have written) אגרתא (the epistle) במרן (in our Lord)

23 שאל (invokes) בשלמכון (your peace) גאיוס (Gaius) מקבלני (receiving me) ודכלה (& the whole) עדתא (church) שאל (invokes) בשלמכון (your peace) ארסטוס (Aristus) רביתא (steward) דמדינתא (of the city) וקוארטוס (& Quertus) אחא (a brother)

24 לאלהא (to God) דין (but) הו (Him) דמשכח (Who is able) דנשררכון (to confirm you) באונגליון (in Gospel) דילי (my) הו (that) דאתכרז (which has been preached) על (about) ישוע (Yeshua) משיחא (The Messiah) בגלינא (by the revelation) דארזא (of the mystery) דמן (that from) זבני (the times) עלמא (of the world) מכסי (hidden) הו (has been)

25 אתגלי (has been revealed) דין (but) בזבנא (in time) הנא (this) ביד (by) כתבא (the scriptures) דנביא (of the prophets) ובפוקדנה (& by the commandment) דאלהא (of The God) דלעלם (eternal) אתידע (it has been taught) לכלהון (to all) עממא (the nations) למשמעא (for the hearing sense) דהימנותא (of faith)

26 דהויו (of Him Who is) חכימא (wise) בלחודוהי (alone) שובחא (is the glory) ביד (in the hand) ישוע (of Yeshua) משיחא (The Messiah) לעלמעלמין (for the eternity of eternities) אמין (Amen)

27 טיבותה (the grace) דמרן (of our Lord) ישוע (of our Lord) משיחא (Yeshua) (The Messiah) עם (be with) כלכון (all of you) אמין (Amen)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The First Holy Epistle of Paul The Apostle to The Corinthians



אגרתא קדישתא דפולוס שליחא דלות קורנתיא קדמיתא

1st Corinthians

Chapter 1

1:1 פולוס (Paul) קריא (called) ושליחא (& an apostle) דישוע (of Yeshua) משיחא (The Messiah)
(a brother) אחא (& Sosthenes) וסוסתנס (of God) דאלהא (in the will)

2 לעדתא (to the church) דאלהא (of God) דבקורנתוס (which is in Qorinthus) קריא (called)
(is sanctified) וקדישא (& holy) דבישוע (which is in Yeshua) משיחא (The Messiah) מקדשין (of our Lord)
(of our Lord) דמרין (the Name) שמיה (who call on) דקרין (those) אילין (& all) וכלהון
(Yeshua) משיחא (The Messiah) בכל (in every) אתר (place) דילהון (theirs) ודילין (& ours)

3 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God) אבון (our Father)
(The Messiah) מרין (& from) ישוע (our Lord) משיחא (Yeshua)

4 מודא (give thanks) אנא (I) לאלהי (* to my God) בכלזבן (in every time) חלפיכון (on your behalf)
על (concerning) טיבותא (the grace) דאלהא (of God) דאתיהבת (that is given) לכון (to you)
בישוע (in Yeshua) משיחא (The Messiah)

* Greek mss. Vaticanus (B) and Sinaiticus (A) (both 4th century) have Θεω-“God” without the personal possessive pronoun μου-“my”. The difference between these two readings in Aramaic would be (not that the Aramaic has two readings):
לאלהא & לאלהי. In Dead Sea Scroll Aramaic script, these look like this:

אֱלֹהֵי - to my God
אֱלֹהֵ - to God-

Might this explain the Greek readings? There is only one letter distinguishing the two in Aramaic. Perhaps a Greek translator mistook the first one for the second word and translated it as Θεω-“God”, whereas most Greek mss. have Θεω μου-“my God”. The two major Greek texts (Critical Alexandrian and Byzantine) would be the result of separate translations of The Aramaic of The Peshitta; the Alexandrian appears to have been done a bit later as a revision, not a completely new translation, using the Byzantine text as a base..

5 דבכל (in every) מלא (utterance) ובכל (& in all) ידעתא (knowledge) ביה (by Him)
בכל (in every) מלא (utterance) ובכל (& in all) ידעתא (knowledge) ביה (by Him)

6 איך (as) דסהדותה (the testimony) דמשיחא (of The Messiah)
אשתררת (has been verified) בכון (in you)

7 דלא (because not) אתבצרתון (you have been deprived) בחדא (in one) מן (of)
מזהבתה (the gifts) אלא (but) מסכין (expecting) אנתון (you are) לגלינה (the revelation)
דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

8 דהן (for He) נשררכון (will confirm you) עדמא (until) לאחרייתא (at last)
דדלא (that without) רשין (blame) תהוון (you will be) ביומה (in the day)
דמרין (of our Lord) ישוע (Yeshua) משיחא (* The Messiah)

* Greek mss. P⁴⁶ (3rd cent.) & Vaticanus (B) omit “The Messiah” - “αριστου”.

9 מדימן (faithful) הו (is) אלהא (God) דבאידה (for by Him) אתקריתון (you were called)
(our Lord) מרין (The Messiah) משיחא (Yeshua) ישוע (of His Son) דברה (to the fellowship)

10 בעא (request) אנא (I) דין (but) מנכון (of you) אחי (my brethren) בשמה (in the Name) דמרין (of our Lord)
ישוע (Yeshua) משיחא (The Messiah) דתהוא (that there will be) חדא (one) מלתא (speech)
לכלכון (to you all) ולא (& not) נהוין (there will be) בכון (among you) פלגותא (divisions) אלא (but) תהוון (you will be)
גמירין (perfected) בחדא (in one) תרעיתא (mind) ובהד (& in one) רעינא (conscience)

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The First Holy Epistle of Paul The Apostle to The Corinthians אגרתא קדישתא דפולוס שליחא דלות קורנתיא קדמיתא

11 שלחו (they have sent) לי (to me) גיר (for) עליכון (about you)
(of Kloe) אדוי (my brothers) מן (from) בית (the house) כלאא (Kloe)
(among you) דחרינא אית (that contention) בינתכון (there is)

12 הדא (this) דין (but) אמר (say) אנא (I) דאית (that there are) מנכון (some of you)
דאמר (who say) אנא (I) דפולוס (of Paul) אנא (am) ואית (& there are) דאמר (who say)
אנא (I) דאפלו (of Apollo) אנא (am) ואית (& there are) דאמר (who say) אנא (I) דכאפא (of Kaypha)
אנא (am) ואית (& there are) דאמר (who say) אנא (I) דמשיחא (of The Messiah) אנא (am)

13 דלמא (interrog.) אתפלג (has been divided?) לה (Himself) משיחא (The Messiah)
או (or) למא (interrogative) פולוס (Paul) אזדקף (was crucified?) על (for) אפיכון (your persons)
או (or) בשמה (in the name) דפולוס (of Paul) עמדתון (were you baptized?)

14 מודא (thank) אנא (I) לאלהי (my God) דלאנש (that anyone) מנכון (of you)
לא (not) אעמדת (I baptized) אלא (except) לכריספוס (Krispus) ולגאיוס (& Gaius)

* Greek mss. B and N lack "my God".

15 דלא (lest) אנש (anyone) נאמר (would say) דבשמי (that in my name) אעמדת (I have baptized)

Greek mss. P⁴⁶, B and N (The major reps. of Alexandrian text) have βαπτισθητε – “you were baptized”. *The Peshitta* has אעמדת – “I have baptized”. “You were baptized” could be one of a few forms; the most likely candidate for explaining the Greek variant reading is עמדתון, which has simply two letters added onto the end and one at the beginning of the actual reading. Here are the two in DSS script:

אעמדת – “I have baptized”
עמדתון – “You were baptized”

If a Greek translator skipped a letter (א) and read אעמדת, he would still have interpreted “I have baptized”; the next letter is an Alap א in verse 16 (another אעמדת “I baptized” follows), in which the Alap (א) could be dropped and still the word would make sense. Suppose that the Alap - א were seen as part of the previous word אעמדת (v. 15) as the last letter - אעמדת but somewhat distorted - א or א or א. If this last א were what he saw (actually the two letters –Waw, Nun) then we can understand how the Greek variation אעמדת – “You were baptized” originated. Here are the actual words in *The Peshitta* verses compared to the hypothetical Aramaic behind the Greek variant:

אעמדת אעמדת אעמדת – “in my name I baptized; I baptized..” (Actual Peshitta reading)

אעמדת אעמדת אעמדת – “in my name you were baptized; I baptized..” (Hypothetical Aramaic base of Greek)

The difference in the two readings is two letters in Aramaic or four letters in Greek.

The two readings rendered in Greek are: βαπτισα & βαπτισθητε;

In ancient uncial script: ΕΒΑΠΤΙΣΑ & ΕΒΑΠΤΙΣΘΗΤΕ.

It appears the Aramaic forms can explain the Greek readings but not vice versa. Alexandrian Greek has 4 letters more than the Majority Greek reading, which is not a likely cause for mistaking ΕΒΑΠΤΙΣΑ for ΕΒΑΠΤΙΣΘΗΤΕ or vice versa.

16 אעמדת (I baptized) דין (but) אף (also) לביתה (the household) דאסטפא (of Estaphana)
תוב (more) דין (but) לא (not) ידע (know) אנא (I)
אן (if) לאנש (any) אחרין (others) אעמדת (I have baptized)

17 לא (not) גיר (for) שדרני (sent me) משיחא (The Messiah) למעמדו (to baptize)
אלא (but) למסברו (to preach the good news) לא (not) בחכמת (in wisdom) מלא (of words)
דלא (lest) נסתרק (would be rejected) זקיפה (the crucifixion) דמשיחא (of The Messiah)

18 מלתא (the word) גיר (for) דזקיפא (of the crucifixion) לאבירא (to the lost) שטיותא (insanity) הי (is)
לן (to us) דין (but) לאילין (to those) דחיינן (we who have life) הילא (the power) הי (it is) דאלהא (of God)

19 כתיב (it is written) גיר (for) דאובד (I shall destroy) חכמתא (the wisdom) דחכימא (of the wise)
ואגלוז (I shall take away) תרעיתא (& I shall take away) דסכולתנא (the opinions) דחכימא (of the intelligent)

20 איכא (where?) הי (is) חכימא (the wise) או (or) איכא (where?) הי (is) ספרא (the scribe)
או (or) איכא (where?) הי (is) דרושא (the debater) דעלמא (of world) הנא (this)

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לא (not?) הא (behold) אשטיה (has shown to be insane) אלהא (God)
חכמתה (the wisdom) דעלמא (of world) הנא (this)

21 מטל (because) ניר (for) דבחכמתה (that in the wisdom) דאלהא (of God)
לא (not) ידע (knew) עלמא (the world) בחכמתא (by wisdom) לאלהא (God)
נבא (was willing) אלהא (God) דבשטיותא (that by the insanity) דכרוזותא (of preaching)
נחא (He shall give Life) לאילין (to those) דמהימנין (who believe)

22 מטל (because) דיהודיא (The Judeans) אתותא (signs) שאלין (ask for)
וארמיא (& The Aramaeans *) חכמתא (philosophy) בעין (seek)

“Aramaeans” would most likely be a reference primarily to Syrians and also other Aramaic speaking Gentiles. Syria had ruled the Northern half of Israel many centuries before and shared the Aramaic language and Semitic culture of the Hebrew people. Syria and Asia Minor had been infiltrated by Greek culture language and religion through Alexander’s conquests, though the Aramaic language continued as the international language of commerce in the Middle Eastern region in spite of the strong Greek influence.

* **The Peshitta has the word, (“Aramaeans”) ארמיא** twenty times in Matthew, Luke, Acts and Paul’s epistles. (“Aramaic”)- ארמאית, occurs twice – once in Gal. 2:14 and once in Rev. 9:11. What is really interesting is that almost all The Greek mss. use the word ελληνη (“Helleine”) in all but one of the above places. Here is the Strong’s entry for the word:
1672 ελληνη Hellen hel'-lane from 1671; TDNT-2:504,227; n m; AV-Greek 20, Gentile 7; 27

- 1) a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies
- 2) in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.

The Greek NT has no reference whatever to Aramaeans or Aramaic. It does have the word, “**Syros**” – (“**Syrian**”) once in Luke 4:27, “**Naaman the Syrian**”. The Greek has apparently de-Aramaized The NT! **The Peshitta** has eight references to Greeks as well as four to the Greek language in Luke, John, Acts, Romans and Colossians. **According to The Greek NT, Aramaic and Aramaeans might as well not have existed!** There is no mention of them anywhere. This makes the Greek highly suspect as a candidate for an original. It appears to have been culturally purged of all Aramaean references and thoroughly Hellenized or reculturated to suit a Greek audience. This is a literary genocide I had not encountered prior to this discovery. I am amazed that it occurs in the Greek New Testament, the supposed original Gospels and New Covenant for all peoples. The Aramaean people and the Aramaic language were almost universal in Asia Minor and The Middle East and The Holy Land of Israel, and had been for many centuries.

The proper order of the Gospel testimony would have been to **The Jews of Israel first, then the Syrians and Assyrians in Syria, Mesopotamia, Persia, Asia Minor (called Asia then) – all of whom spoke Aramaic** and whose written Aramaic was the same though not spoken the same, since dialects did not affect Aramaic writing significantly. Later, the books were translated into Greek for Greek speaking peoples of The Roman Empire.

That **The Peshitta** would be a translation of Greek makes no sense here, or in the 19 other references to Aramaeans in the Peshitta. There are too many references to Greek in **The Peshitta** for there to have been a replacing of “Greek” with “Aramaean”. **The Peshitta** in Luke and John mentions The Greek inscription on the cross; six references to the Greeks and Hellenists exist in Acts, who heard and accepted the Gospel which Paul preached to them in Greek. There is no anti Greek bias in **The Peshitta NT**. There is a very obvious anti- Aramaean bias in **The Greek NT**.

Please see my book, Divine Contact, in which I discuss the possible reasons for this literary genocide of Aramaeans. My web site – aramaicnt.com also has a study of all the references where “Aramaean” & “Aramaic” occur in **The Peshitta NT**.

23 הנין (we) דיין (but) מוכריזינן (preach) משיחא (The Messiah) כד (as) זקוף (He was crucified)
תוקלתא (an offense) ליהודיא (to the Judeans) ולארמיא (& to the Aramaeans *) שטיותא (madness)

* Greek readings are The Majority reading- Ελληνες- “**Hellaynes**” -“**Greeks**” and The Critical Alexandrian reading: “εθνεςιν”- “**ethnesin**”- “**Gentiles**”. An Aramaean was an Aramaic speaking Gentile.

24 להנון (to those) דיין (but) דקרין (who are called) יהודיא (Judeans) וארמיא (& Aramaeans)
משיחא (The Messiah) הילא (the power) דאלהא (of God) וחכמתא (& the Wisdom) דאלהא (of God)

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25 מטל (because) דשטיותה (the madness) דאלהא (of God) חכימא (wiser) הי (is) מן (than) בנינשא (humans) וכריהותה (& the weakness) דאלהא (of God) חילתניא (stronger) הי (is) מן (than) בני אנשא (of men)

26 חזו גיר (see) גיר (for) אף (also) קריתכון (your calling) אחי (my brethren) דלא סניאין (that not) סניאין (many) בכון (among you) חכימא (are wise) בבסר (in the flesh) ולא סניאין (neither) סניאין (many) בכון (among you) חילתנא (mighty) ולא סניאין (neither) סניאין (many) בכון (among you) בני טוהמא (children) רבא (of a family) רבא (great)

27 אלא (but) גבא (has chosen) אלהא (God) לסכלוהי (the foolish) דעלמא (of the world) דנבהת (to shame) לחכימא (the wise) וגבא (& He has chosen) כריהוהי (the weak) דעלמא (of the world) דנבהת (to shame) לחילתנא (the mighty)

28 וגבא (& He has chosen) לאילין (those) דבציר (of low) טוהמהון (families) בעלמא (in the world) ולמסליא (& the rejects) ולאילין (& those) דלית (who nothing) אנון (are) דנבטל (to nullify) לאילין (those) דאיתיהון (who are)

29 דלא (that not) נשתבהר (will boast) כל (every) בסר (body) קדמוהי (before Him)

That nobody will boast before Him.

30 אף (also) אנתון (you) דין (but) מנה (from Him) אנתון (are) בישוע (in Yeshua) משיחא (The Messiah) הו (He) דהוא (Who has become) לן (for us) חכמתא (The Wisdom) מן (of) אלהא (God) וזיקותא (& The Righteousness) וקדישותא (& The Holiness) ופורקנא (& The Redemption)

31 אף (as) דכתיב (that is written) דמן (that whoever) דמשתבהר (boasts) במריא (of Jehovah) נשתבהר (let him boast)

Chapter 2

2:1 ואנא (& I) אחי (my brothers) כד (when) איתת (I came) לותכון (to you) לא (not) בממלא (by speech) רורבא (magnificent) אפלא (neither) בחכמתא (by scholarship) סברתכון (did I proclaim to you the gospel) ארוה (* of the mystery) דאלהא (of God)

C * Greek mss. P⁴⁶, C, A, S have Μυστηριον- “musterion”- “Mystery”, in agreement with The Peshitta; The Majority Greek text has Μαρτυριον- “Marturion”- “witness”.

2 ולא (neither) דנת (did I make a determination of) נפשי (myself) בינתכון (among you) איך (as if) דמדם (anything) ידע (knew) אנא (I) אלא (but) אן (only) לישוע (Yeshua) משיחא (The Messiah) אף (even) לה (Him) כד (as) זיקין (He was crucified)

3 ואנא (& I) בדחלתא (in fear) סניאתא (much) וברתיתא (& in trembling) הוית (I was) לותכון (with you)

4 ומלתי (& my message) וכרוזותי (& my preaching) לא (not) הות (were) במפיסנותא (in the persuasiveness) דמלא (of the words) דחכמתא (of philosophy) אלא (of demonstration) בתחוינתא (in the demonstration) דרוחא (of The Spirit) ודחילא (& of power)

C * The Majority Greek has ανθρωπινης- “human” - added to “words of wisdom”. The Critical Greek does not have this word. The Aramaic word חכמתא can mean “wisdom”, “philosophy” or “science”. The Greek translator (Majority text) apparently did not want to convey the sense that Paul had something against wisdom (which the Critical Greek implies), so he added “ανθρωπινης”- anthropinays- “Human” to clarify the meaning of the Aramaic word from which he translated (In the author’s humble opinion).

5 דלא (that not) תהוא (would be) הימנותכון (your faith) בחכמתא (in the wisdom) דבנינשא (of children of men) אלא (but) בחילא (in the power) דאלהא (of God)

6 חכמתא (wisdom) דין (but) ממללינן (we speak) בגמירא (with the perfect) חכמתא (wisdom) לא (not) דהנא (of this) עלמא (world) אפלא (neither) דשליטנוהי (of the authorities) דעלמא (of world) הנא (this) דמתבטלין (who are brought to nothing)

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7 אלא (but) ממללינן (we speak) חכמתא (the wisdom) דאלהא (of God) בארז (in a mystery) (that) דמכסיא (which kept secret) הות (was) וקדם (& before) הוא (had) פרשה (set apart) אלהא (God) מן (from) קדם (before) עלמא (the world) לשובחא (for glory) דילן (our)

8 הי (that) דחד (which one) מן (of) שליטנא (the rulers) דעלמא (of world) הנא (this) לא ידעה (not) אלו (knew it) גיר (if) ידעה (for) ידעה (they had known it) לו (not) למרה (The Lord) דתשובחתא (of The Glory) זקפין (crucified) הוו (they would have)

9 אלא (but) איך (as) דכתיב (that is written) דעינא ("Eye") לא (not) חזת (has seen) ואדנא (& an ear) לא שמעת (has heard) ועל (& upon) לבא (the heart) דברנשא (of a son of man) לא סלק (not) מדם (has come up) דטיב (anything) דטיב (that has prepared) אלהא (God) לאילין (for those) דרהמין (who love) לה (Him)

10 לן (to us) דין (but) גלא (has revealed) אלהא (God) ברוחה (by His Spirit) רוחא (The Spirit) גיר (for) כלמדם (everything) בציא (searches into) אף (even) עומקוהי (the depths) דאלהא (of God)

11 אינא (who?) הו (is) גיר (for) ברנשא (the son of man) דידע (who knows) דבברנשא (what is in a person) אלא (except) אן (only) רוחא (the spirit) דבר (of a son) אנשא (of man) דבה (that is in Him) הכנא (in this way) אף (also) דבאלהא (what is in God) אנש (a man) לא ידע (not) ידע (knows) אלא (except) אן (only) רוחא (The Spirit) דאלהא (of God)

12 חנן (we) דין (but) לא (not) הוא (was) רוחא (The Spirit) דעלמא (of the world) נסכן (we have received) אלא (but) רוחא (The Spirit) דמן (that is from) אלהא (God) דנדע (that we may know) מוהבתא (the gift) דמן (that from) אלהא (God) אתיהב (has been given) לן (to us)

13 אילין (those things) דאף (that also) ממללינן (we speak) לא (not) הוא (were) ביולפנא (in teaching) דמלא (of the words) דחכמתא (of the wisdom) דבנינשא (of the children of men) אלא (but) ביולפנא (in the teaching) דרוחא (of The Spirit) ולרוחנא (& to spiritual ones) רוחניתא (spiritual things) מפחמינן (we compare)

14 ברנשא (a son of man) גיר (for) דבנפש (who is in the soul-self) הו (does) לא (not) מקבל (receive) רוחניתא (spiritual things) שטיותא (madness) אנין (they are) גיר (for) לה (to him) ולא (not) משכח (he is able) דנדע (to know) (דברוח) מתדין (for by The Spirit) (they are known)

15 רוחנא (a spiritual man) דין (but) כל (every) מדם (thing) דאן (judges) והו (& he) מן (from) אנש (a man) לא (not) מתדין (is judged)

16 מנו (who?) גיר (for) ידע (has known) רעינה (the mind) דמריא (of Jehovah) דנלפיוהי (to teach Him) לן (to us) דין (but) רעינא (the mind) דמשיחא (of The Messiah) אית (is) לן (to us)

For who has known the Mind of Jehovah, to teach Him? But we truly have the Mind of the Messiah!

Chapter 3

3:1 ואנא (& I) אחי (my brothers) לא (not) אשכחת (I have been able) דאמלל (to speak) עמכון (with you) איך (as) דעם (with) רוחנא (spiritual ones) אלא (but) איך (as) דעם (with) פנרנא (carnal *) איך (& as) דלילודא (to babies) במשיחא (in The Messiah)

M * The Critical Greek has σαρκαικος- "fleshly". The Majority Greek has σαρκαικος- "Carnal"; Both words could reflect the Aramaic פנרנא - "Pagrana" - "Bodily".

2 חלבא (milk) אשקיתכון (I gave you to drink) ולא (& not) יהבת (I gave) לכון (to you) מאכולתא (food)

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לא גיר (not) גיר (for) עדכיל (until now) משכחין (able) הויתון (you were)
אלא (but) אפלא (neither) השא (now) משכחין (able) אנתון (you are)

3 עדכיל (yet) גיר (for) בבסר (in the flesh) אנתון (you are) איכא (wherever)
גיר (for) דאית (there is) בכון (among you) חסמא (envy) וחרנא (& contention) ופלגותא (& division)
לא (not?) הא (behold) פגורנא (carnal) אנתון (are you) ובבסר (& in the flesh) מהלכין (walking) אנתון (you are)

4 מא (whenever) דאמר (says) גיר (for) אנש (each) אנש (man) מנכון (of you)
אנא (I) דפולוס (of Paul) אנא (am) ואחרנא (& another) אמר (says) אנא (I) דאפלו (of Apollo) אנא (am)
לא (not?) הא (behold) פגורנא (carnal) אנתון (are you)

5 מנו (who is?) גיר (for) פולוס (Paul *) או (or) מנו (who is?) אפלו (Apollo)
אלא (but) משמשנא (ministers) דבאידיהון (by whom) הימנתון (you have believed)
ואנש (& each) אנש (man) איך (according to) דיהב (what gives) לה (to him) מריא (Jehovah)

M *Critical Greek has "Who is Apollos; who is Paul?".

6 אנא (I) נצבת (planted) ואפלו (& Apollo) אשקי (watered) אלא (but) אלהא (God) רבי (made it grow)

7 לא (not) הכיל (therefore) הו (he) דנצב (who plants) איתוהי (is) מדם (anything)
לא (neither) הו (he) דמשקא (who waters) אלא (but) אלהא (God) דמרבא (who makes it grow)

8 מן (whoever) דנצב (plants) דין (but) ומן (& whoever) דמשקא (waters) חר (one) אנון (they are)
ואנש (& a man) איך (according to) עמלה (his labor) אגרה (his wages) מקבל (receives)

9 עם (with) אלהא (God) גיר (for) פלחינן (we labor) ופולחנא (& the crop)
דאלהא (of God) ובנינא (& the building) דאלהא (of God) אנתון (you) אנון (are)

10 ואיך (& according to) טיבותא (the grace) דאלהא (of God) דאתיהבת (that is given) לי (to me)
סמת (I laid) שתאסתא (the foundation) איך (as) ארדכלא (an architect) חכימא (wise)
אחרנא (another) דין (but) עליה (upon it) בנא (built)
כלנש (every person) דין (but) נחזא (let pay attention) איכן (how?) בנא (builds) עליה (upon it)

11 שתאסתא (foundation) גיר (for) אחרתא (another) סטר (other) מן (than) הדא (this)
דסימא (that is laid) אנש (a man) לא (not) משכח (is able) למסם (to lay)
דאיתיה (Which is) ישוע (Yeshua) משיחא (The Messiah)

12 ואן (& if) אנש (a man) דין (but) בנא (builds) על (on) הדא (this) שתאסתא (foundation)
דחבא (gold) או (or) סאמא (silver) או (or) כאפא (stones) יקירתא (precious)
או (or) קיסא (wood) או (or) עמירא (hay) או (or) חבתא (stubble)

13 עבדא (the work) דכלנש (of every person) מתגלא (is revealed)
יומא (day) גיר (for) הו (that) גלא (reveals) לה (it)
מטל (because) דבנורא (that in fire) מתגלא (is revealed) ועבדה (the work)
דכלנש (of every person) איכנא (what sort) איתוהי (it is) נורא (the fire) תפרשיוהי (will test it)

14 ואינא (& whose) דנקוא (-ever shall remain) עבדה (work) הו (that is) דבנא (of the builder)
אגרה (his reward) נקבל (he shall receive)

15 ואינא (& whose) דעבדה (-ever work) נאקד (will burn up) נחסר (he will suffer loss)
הו (He) דין (but) נשתוזב (shall escape) הכנא (in this way) דין (but) איך (as) דמן (that from) נורא (fire)

16 לא (not?) ידעין (know) אנתון (you) דהיכלה (that the temple) אנתון (you are) דאלהא (of God)
ורוחה (& The Spirit) דאלהא (of God) עמרא (dwells) בכון (in you)

17 ומן (& whoever) דמחבל (destroys) היכלה (the temple) דאלהא (of God)
מחבל (destroys) לה (him) אלהא (God) היכלה (the temple) גיר (for) דאלהא (of God)
קדיש (holy) הו (is) דאנתון (which you) אנון (are)

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18 אנש (a man) לא (not) נטעא (let deceive) נפשה (himself) מן (who) דסבר (ever thinks) בכון (among you) דחכים (that wise) הו (he is) בעלמא (in world) הנא (this) נהוא (let be) לה (him) סכלא (fool) דנהוא (that he may be) חכימא (wise)

19 חכמתה (the wisdom) גיר (for) דעלמא (of world) הנא (this) ללותא (nonsense) הי (is) לות (to) אלהא (God) כתיב (is written) הו (it) גיר (for) דאחד ("He has seized") חכימא (the wise) בחרעותהון (in their craftiness)

20 ותוב (& again) מריא (Jehovah) ידע (knows) מחשבתהון (their reasonings) דחכימא (of the wise) דסריקן (that worthless) אנין (they are)

21 מטל (because of) הנא (this) לא (not) אנש (a man) נשתבהר (let glory) בבנינשא (in children of men) כלמדם (everything) גיר (for) דילכון (yours) הו (is)

22 אן (if) פולוס (Paul) ואן (or) אפלו (Apollo) ואן (or) כאפא (Kaypha) ואן (or) עלמא (the world) ואן (or) היא (life) ואן (or) מותא (death) ואן (or) דקימן (things present) ואן (or) דעתידן (things future) כל (every) מדם (thing) דילכון (yours) הו (is)

23 ואנתון (& you are) דמשיחא (The Messiah's) ומשיחא (& The Messiah) דאלהא (is God's)

Chapter 4

4:1 הכנא (in this way) הוין (let us be) חשיבין (esteemed) לכון (to you) איך (as) משמשנא (ministers) דמשיחא (of The Messiah) ורבי (& masters) בתא (of houses) דארזוהי (of the mysteries) דאלהא (of God)

In this way let us be esteemed by **you** as ministers of the Messiah, and stewards of the mysteries of God.

2 הרכא (here) מכיל (from now on) מתבעא (it is required) ברבי (in masters) בתא (of houses) דאנש (that a man) כד (that) מדימן (that) נשתכח (should be found)

3 לי (to me) דין (but) הדא (this) בצירותא (a slight matter) הי (is) לי (to me) דמנכון (that of you) אתדין (I am judged) או (or) מן (from) כל (every) בר (son) אנש (of man) אלא (but) אפלא (not even) אנא (I) נפשי (myself) דאן (judging) אנא (am)

4 לא (not) גיר (for) מדם (anything) בנפשי (in myself) חשיש (afflicted) אנא (I am) אלא (but) לו (not) בהדא (by this) אזודקת (am I justified) דיני (my Judge) גיר (for) מריא (Jehovah) הו (is)

5 מטל (because of) הנא (this) לא (not) מן (from) קדם (before) זבנא (the time) תהוון (you should be) דינין (judging) עדמא (until) דנאתא (will come) מריא (Jehovah) הו (He) דמנהר (Who shall illuminate) כסיתה (the secrets) דחשוכא (of darkness) וגלא (& reveal) מחשבתהון (their imaginations) דלבנותא (of the hearts) והידין (& then) נהוא (there shall be) שובהא (praise) לאנש (to each) אנש (man) מן (from) אלהא (God)

6 הלין (these things) דין (but) אחי (my brethren) מטלתכון (for your sakes) הו (it is) סמת (I have established) על (concerning) פרצופא (person) דיילי (my) ודאפלו (of Apollo) & דבן (that by us) תאלפון (you may learn) דלא (that not) תתרעון (to suppose) יתיר (more) מן (than) מא (whatever) דכתיב (is written) ואנש (& a man) על (against) חברה (his fellowman) לא (not) נתרם (should be lifted up) מטל (because of) אנש (any man)

7 מנו (who is?) גיר (for) בצך (investigating you) או (or) מנא (what?) אית (is) לך (to you) דלא (that not) נסבת (you have received) ואן (& if) נסבת (you have received) למנא (Why?) משתבהר (boasting) אנת (are you) איך (as if) הו (it is) דלא (that not) נסבת (you have received)

8 מן (from) כדו (now it is) סבעתון (you have become full) לכון (of yourselves) ועתרתון (& you are made rich) ובלעדון (& without us) אמלכתון (you have reigned) אשתוף (Oh that!) דין (but) אמלכתון (you had reigned) דאף (that also) חנן (we) נמלך (might reign) עמכון (with you)

9 סבר (think) אנא (I) גיר (for) דלן (that we) לשליחא (apostles) אחריא (at last) הו (it is) סמן (appointed us) אלהא (God) איך (as if) דלמותא (to death) דהוין (that we would be) תאטרון (a stage play) לעלמא (for the universe) ולמלאכא (& for angels) ולבנינשא (& for the children of men)

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10 חנן (we are) שטיא (insane) מטל (because of) משיחא (The Messiah)
אנתון (you are) דין (but) חכימא (sensible) במשיחא (in The Messiah)
חנן (we are) כריחא (weak) ואנתון (& you are) חילתנא (mighty)
אנתון (you are) משתבחין (praised) וחנן (& we are) מצטערין (despised)

11 להרא (until) שעתא (this) כפנינן (we are hungry) וצהינן (& we are thirsty)
וערשליינן (& we are naked) ומתקפחינן (& we are abused)
ובית (a place) קימא (dwelling) לית (there is not) לן (for us)

12 כד (when) פלחינן (we labor) באידין (with our hands) מצערין (they dishonor) לן (us)
ומברכינן (& we bless) רדפינן (they persecute) לן (us) ומסיברינן (& we endure)

13 מצחינן (they accuse) לן (us) ובעינן (& we beg) מנהון (of them)
איך (as) נפתא (the scum) דעלמא (of the world) הוין (we have been)
וכופרא (& the offscouring) דכלנש (of every person) עדמא (until) להשא (now)

14 לא (not) הוא (it was) איך (as) דאבהתכון (to shame you) כתב (write) אנא (I) הלין (these things)
אלא (but) איך (as) דלכניא (to children) חביבא (dear) מרתא (give admonition) אנא (I)

15 אן (if) גיר (for) רבו (ten thousand) תראא (instructors) נהוון (shall be) לכון (to you) במשיחא (in The Messiah)
אלא (however) לא (not) סנייאא (many) אבהא (fathers) בישוע (in Yeshua) גיר (for) משיחא (The Messiah)
אנא (I) הו (it is) אולדתכון (have begotten you) בסברתא (by the Gospel)

16 בעא (beseech) אנא (I) הכיל (therefore) מנכון (of you) דבי (that me) תתדמוין (you would imitate)

17 מטל (because of) הנא (this) שדרת (I have sent) לותכון (to you) לטימתאוס (Timotheos)
דאיתווי (who is) ברי (my son) חביבא (beloved) ומדימנא (& faithful) במריא (in Jehovah)
דהו (that he) נעהדכון (may relate to you) אורחתי (my ways) דבמשיחא (in The Messiah)
איך (such as) מדרם (the things) דמלך (that teach) אנא (I) בכלהין (in all) עדתא (assemblies)

18 איך (as if) הו (it is) דין (but) דלא (that not) אתא (coming) אנא (I am) לותכון (to you)
אתחותרו (have been boisterous) אנשא (some) מנכון (of you)

19 אלא (but) אן (if) מריא (Jehovah) צבא (is willing) בעגל (soon) אתא (shall come) אנא (I) לותכון (to you)
ואדע (& I shall know) לא (not) מלתהון (their words) דהלין (of those) דמרימין (whose are lifted up)
נפשהון (souls) אלא (but) חילהון (their power)

20 מלכותה (the kingdom) גיר (for) דאלהא (of God) לא (not) הות (has been) במלתא (in word)
אלא (but) בחילא (in power)

21 איכנא (How?) צבין (do want it) אנתון (you) בחוטרא (with a rod) אתא (shall I come?)
לותכון (to you) או (or) בחובא (in affection) וברוחא (& in a spirit) מכיכתא (of meekness)

Chapter 5

5:1 סכא (in short) משתמעא (is reported) בינתכון (among you) זניותא (fornication)
ודאיך (that such as) הדא (this) זניותא (fornication)
אידא (which) דאפלא (not even) בית (among) הנפא (pagans) משתמחא (is named)
עדאם (as far as) דנסב (that would take) ברא (a son) אנתת (wife) אבוהי (his father's)

2 ואנתון (& you) חתירין (inflated) אנתון (are) ולא (& not) דין (but) יתיראית (rather)
יתבתון (you have sat) באבלא (in mourning) דנשתקל (that he be taken) מן (from) בינתכון (your midst)
הו (he) מן (whoever) דהנא (this) סוערנא (crime) סער (has committed)

3 אנא (I) גיר (for) כד (while) רחיק (distant) אנא (I) מנכון (from you)
בפגד (in body) וקריב (& near) אנא (I) לכון (to you) ברוח (in spirit)
מן (from) כדו (now) דנת (I have judged) איך (as) קריבא (present) להו (with him)
מן (whoever) דהרא (this) סער (has committed)

4 דבשמה (that in the Name) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)
תתכנסון (you shall assemble) כלכון (all of you) ואנא (& I) עמכון (with you) ברוח (in spirit)
עם (with) חילה (the power) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

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5 ותשלמונה (& you shall deliver him) להנא (this one) לסטנא (to Satan) לאבדנא (for the destruction) דפגרה (of his body) דברוח (that in spirit) נחא (he may live) ביומה (in the day) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

6 לא (not) שפיר (is good) שובהרכון (your boasting) לא (not?) ידעין (know) אנתון (you) דהמירא (that yeast) קליל (a little) כלה (the whole) גבילתא (lump) מהמע (ferments)

7 דכו (purge) מנכון (from you) חמירא (the yeast) עתיקא (old) דתהוון (that you would be) גבילתא (a lump) חדתא (new) איכנא (just as) דאיתכון (you are) פטירא (unleavened) פצחא (Passoyer) גיר (for) דילן (our) משיחא (The Messiah) הו (is) דאתנכס (Who was slain) חלפין* (for our sake)

M * Critical Greek lacks – “for our sake”.

8 מטל (because of) הנא (this) נעבד (let us make) עדעדא (a feast) לא (not) בחמירא (with leaven) עתיקא (old) ולא (neither) בחמירא (with yeast) דבישותא (that is in wickedness) ודמרירותא (or of bitterness) אלא (but) בחמירא* (with the leaven*) דדכיותא (of purity) ודקדישותא* (& of Holiness*)

N * Greek has αζυμοις ειλικρινειας και αληθειας - “unleavened -[] of sincerity and truth”. It appears to me that the Aramaic phrase בחמירא – “with the leaven” was read as בפטירא – “with the unleavened”;

Let’s look at these two in DSS script: **בפטירא** – “with the unleavened” **בחמירא** – “with the leaven”
בפטירא **בחמירא**

The DSS pair have at least 66% letter correlation (4 of 6 letters are identical); In Ashuri, they are even more similar- 82%.

* The last word in Aramaic is קדישותא – “Holiness”. Compare this with קושטא – “Truth” (Greek has “Truth”). Let’s compare these two side by side in DSS Aramaic script: **שקד** – “And of Holiness”. Take out the two red letters **ק** & **ד** and you are essentially left with- **שק** – “And of truth”. The Yodh of the first word (**ש**) and the Waw # 2 (**ד**) of the second word are easily confused or interchanged in The Great Isaiah Scroll without changing meaning- it is a spelling variation. There is 77% letter correlation in the two Aramaic words.

Here is the actual Aramaic word with the two letters removed: **שקד**.

Here is the Aramaic word for “& of Truth” ----- **שקד**.

It appears that 1 Corinthians was written in Aramaic and in a hybrid script combining features of The Dead Sea Scroll script – (Yodh-**ש**, Waw –**ד**) and Ashuri script (Mem-**מ**, Teth-**ט**, Pe-**פ**); more data will be needed to verify or refute the script, but Aramaic certainly is the better candidate for the original language in Corinthians than Greek.

Greek for “holiness” is αγιωσύνης, αγιασμου, οσιότης or αγιότης. Which of these looks like αληθειας (truth)? At best, αγιωσύνης & αληθειας have 22% letter correlation.

9 כתבת (I have written) לכון (to you) באגרתא (in a letter) דלא (that not) תתחלטון (to mix) עם (with) זניא (fornicators)

10 לא (not) דין (but) אמר (speak) אנא (I) על (about) זניא (fornicators) דבעלמא (who are in world) הנא (this) או (or) על (about) עלובא (the greedy) או (or) על (or) חטופא (extortioners) או (or) על (about) פלחי (worshippers) פתכרא (of idols) ואן (& if) לא (not) חיבין (obligated) הויתון (you would have been) אף (also) מן (from) עלמא (the world) למפק (to depart)

11 הדא (this) דין (but) דכתבת (that I have written) לכון (to you) דלא (that not) תתחלטון (to mix) אן (if) אית (there is) דמתקרא (one called) אחא (a brother) או (or) זניא (& he is) עלובא (a greedy man) או (or) עלובא (a fornicator) או (or) עלובא (a drunkard) או (or) רוי (an abuser) או (or) מצערן (whom) מצערן (a robber) עם (with) אינא (whom) דהכנא (that so) הו (you are) אפלא (not even) לחמא (bread) למאכל (to eat)

12 מא (what?) לי (am I) גיר (for) למדרן (to judge) לבריא (outsiders) אנתון (you) לדלנו (the insiders) דונו (judge)

13 לבריא (the outsiders) דין (but) אלהא (God) דאן (judges) ושוקלודי (& remove him) לבישא (the evil one) מן (from) בינתכון (your midst)

Chapter 6

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- 6:1 ממרחה (dare?) אנש (anyone) מנכון (of you) כד (when) אית (is) לה (to him) דינא (a dispute) עם (with) אחוהי (his brother) דנרון (to judge) קדם (before) עולא (the evil) ולא (not) קדם (before) קדישא (the holy)
- 2 או (or) לא (not) ידעין (know) אנתון (you) דקדישא (that the saints) לעלמא (the universe) נדונון (shall judge) ואן (& if) עלמא (the universe) בכון (by you) מתדין (is judged) לא (not?) שוין (are worthy) אנתון (you) למדן (to judge) דינא (disputes) דקדקא (small)
- 3 לא (not?) ידעין (know) אנתון (you) דלמלאכא (that angels) דינינן (we judge) חד (rather) כמא (How much?) אילין (those) דדעלמא (who of world) אנין (are) הנא (this)
- 4 אלא (but) אן (if) אית (there is) לכון (to you) דינא (a judgment) על (concerning) דעלמא (a worldly matter) לאילין (those) דבסין (who are neglected) בעדתא (in the assembly) ארתבו (seat) לכון (for you) בדינא (in judgment)
- 5 לכוארא (to you now) הו (that) דין (but) אמר (say) אנא (I) לכון (to you) הכנא (in this way) לית (is there not?) בכון (with you) אפלא (not even) חד (one) חכימא (wise) דנשכח (who will be able) נשוא (between) אחא (a brother) לאחוהי (& his brother)
- 6 אלא (but) אחא (brother) עם (with) אחוהי (his brother) מתדין (disputes) ותוב (& even) קדם (before) אילין (those) דלא (who not) מדימנין (believe)
- 7 מן (from) כדו (now) הכיל (therefore) קנומכון (your persons) חבתון (you have condemned) לכון (to you) דדינא (because lawsuits) חד (one) עם (with) חד (one) אית (are) לכון (with you) מטל (because of) מנא (what?) גיר (for) לא (not) מתעלבין (wronged) אנתון (are you) ומטל (& because of) מנא (what?) לא (not) מתגלזין (cheated) אנתון (are you)
- 8 אלא (but) אנתון (you) עלבין (doing wrong) אנתון (are) וגלזין (& cheating) אנתון (you are) אף (also) לאחוכון (your brothers)
- 9 או (or) לא (not) ידעין (know) אנתון (you) דעולא (that evil men) מלכותה (the kingdom) דאלהא (of God) לא (not) ירתין (do inherit) לא (not) תשעון (be you deceived) לא (not) זניא (fornicators) ולא (neither) פלחי (neither) פתכרא (worshippers) ולא (neither) גירא (adulterers) ולא (neither) מחבלא (sexual molesters) ולא (neither) שכבי (males lying down) עם (with) דכרא (males)
- 10 ולא (neither) עלובא (frauds) ולא (nor) נבא (thieves) ולא (neither) רויא (drunkards) ולא (nor) מצערנא (the insolent) ולא (neither) חטופא (extortioners) הלין (these) מלכותה (the kingdom) דאלהא (of God) לא (not) ירתין (do inherit)
- 11 והלין (& these things) אית (been) הוי (had) באנש (in each) אנש (one) מנכון (of you) אלא (but) סחיתון (you are purified by baptism) ואתקדשתון (& you are sanctified) ואזדרקתון (& you are justified) בשמה (in the Name) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) וברוחה (& by The Spirit) דאלהן (of our God)
- 12 כל (everything) שליט (is legal) לי (for me) אלא (but) לא (not) כל (everything) פקה (is useful) לי (for me) כל (everything) שליט (is legal) לי (for me) אלא (but) עלי (over me) אנש (a person) לא (not) נשתלט (will have dominion)
- 13 מאכולתא (food) דכרסא (for the belly) וכרסא (& the belly) דמאכולתא (for food) אלהא (God) דין (but) לתרתיהן (both of them) מבטל (brings to nothing) פגרא (the body) דין (but) לא (not) ליניותא (for fornication) אלא (but) למרן (for our Lord) ומרן (& our Lord) לפגרא (for the body)
- 14 אלהא (God) דין (but) ולמרן (even our Lord) אקים (has raised) ולן (& us) מקים (raises) בחילה (by His power)
- 15 לא (not?) ידעין (know) אנתון (you) דפגריכון (that your bodies) הדמא (members) אנון (are) דמשיחא (of The Messiah) נסב (shall we take) הדמא (the member) דמשיחא (of The Messiah) נעבדיוהי (to make it) הדמא (the member) דזינתא (of a harlot) חס (God forbid!)

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16 או לא (or) לא ידעין (not) אתון (you) דמן (that whoever) דנקף (cleaves) לזניתא (to a harlot)
חד (one) הו (is) פגר (body) אמיר (it is said) גיר (for)
דנהוון (that they will be) תריהון (both) חד (one) פגר (body)

17 מן (whoever) דנקף (has cleaved) דין (but) למרן (to our Lord)
הוא (has been) עמה (with Him) חדא (of one) רוח (Spirit)

18 ערוקו (flee) מן (from) זניותא (fornication) כל (every) חטיתא (sin)
דנעבד (that will do) ברנשא (a son of man) לבר (outside) מן (of) פגרה (his body) הי (is)
מן (whoever) דמזנא (fornicates) דין (but) בפגרה (in his body) הו (does) חטא (sin)

19 או לא (or) לא ידעין (not) אתון (you) דפגרכון (that your body)
היכלא (the temple) הו (is) דרוחא (of The Spirit) דקודשא (of Holiness)
דעמרא (Who dwells) בכון (in you) הי (Whom) דקבלתון (you have received)
מן (from) אלהא (God) ולא (& not) הויתון (you have been) דנפשכון (of yourselves)

20 אזדבנתון (you have been bought) גיר (for) בדמיא (with a price)
הויתון (be you) הכיל (therefore) משבחון (glorifying) לאלהא (God) בפגרכון (with your body)
וברוחכון (& with your spirit) הנון (those) דאיתיהון (which are) דאלהא (of God)

Chapter 7

7:1 על (about) אילין (those things) דכתבתון (that you wrote) לי (to me) דין (but)
שפיר (good) הו (it is) לגברא (for a man) דלאנתתא (a woman) לא (not) נתקרב (to touch)

2 אלא (but) מטל (because of) זניותא (fornication) אנש (a man) אנתתא (a woman)
נאחוד (let take) ואנתתא (& a woman) לבעלה (her husband) תאחוד (let take)

3 גברא (a man) לאנתתא (to his wife) חובא (* the love) דמתחויב (that is owed) נפרוע (let bestow)
הכנא (in this way) אף (also) הי (that) אנתתא (woman) לבעלה (to her husband)

* Most Greek mss. have “εὐνοια”-“eunoia” is “Good will” or “benevolence”; a few old mss. have simply, οφειλην –“ofeilayn”- “what is owed”.

4 אנתתא (a woman) לא (not) שליטא (is authorized) על (over) פגרה (her body)
אלא (but) בעלה (her husband) הכנא (in this way) אף (also) גברא (a man)
לא (not) שליט (is authorized) על (over) פגרה (his body) אלא (but) אנתתא (his wife)

5 לא (not) הכיל (therefore) תגלוון (deprive you) חד (one) לחד (another)
אלא (except) אמתי (when) דתריכון (you both) תשתון (you will agree)
בזבן (in a time) דתתענון (which you devote) לצומא (to fasting) ולצלותא (& to prayer)
ותוב (& again) לה (to it) לצבותא (* to pleasure) תתפנון (you shall return)
דלא (lest) ננסיכון (tempt you) סטנא (Satan)
מטל (because of) רגתא (* the desire) דפגרכון (of your bodies)

* No “pleasure” in the Greek mss.! * No “desire of your bodies” in the Greek, either. Greek has, “ακρασιαν”, which is “lack of self control”. The Greek is so discrete that one unfamiliar with Christian doctrine and The New Testament, who was reading this for the first time, would scarcely guess that the whole discussion is about sex!

6 חדא (this) דין (but) אמר (say) אנא (I) איך (as) דלמחילא (to the weak)
לו (not) מן (from) פוקדנא (a commandment)

7 אנא (I) גיר (for) צבא (wish) אנא (I) דכלהון (that all) בנינשא (children of men)
אכותי (like I) נהוון (may be) בדכיותא (in purity) אלא (but) כלנש (every person) מוהבתא (a gift)
יהיבא (is given) לה (to him) מן (from) אלהא (God)
אית (one) דהכנא (who in this way) ואית (& one) דהכנא (who in that way)

8 אמר (say) אנא (I) דין (but) לאילין (to those) דלית (that there is not)
להון (to them) נשא (a woman) ולאדמלתא (& to widows) דפקח (that it benefits) להון (them)
אן (if) נקוון (they should remain) אכותי (like I)

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9 אן (if) לא (not) דין (but) מסיברין (they endure) נזדוגון (let them marry) פקה (it is beneficial) גיר (for) למסב (to take) אנתתא (a wife) טב (rather) מן (than) דלמאקד (to burn) ברנתא (with desire)

10 לאילין (to those) דין (but) דאית (that are) להון (to them) נשא (women) מפקד (command) אנא (I) לא (not) אנא (I) לא (not) מרי (My Lord) דאנתתא (that a wife) מן (from) בעלה (her lord) לא (not) תפרוש (shall depart)

11 ון (and) (if) תפרוש (she departs) תקוא (let her remain) דלא (without) גברא (a man) או (or) לבעלה (to her lord) תתרעא (let her be reconciled) וגברא (and a man) לאנתתה (his wife) לא (not) נשבוק (let him forsake)

12 לשרכא (to others) דין (but) אמר (saying) אנא (I) אנא (am) לא (not) מרי (my Lord) אן (if) אית (there is) אחא (a brother) דאית (who is) לה (to him) אנתתא (a woman) דלא (who not) מהימנא (is a believer) ודי (and she is) צביא (willing) דתעמר (to stay) עמה (with Him) לא (not) נשבקיה (let him leave her)

13 ואנתתא (& a wife) אידא (who) דאית (ever is) לה (to her) בעלא (a husband) דלא (who not) מהימן (is a believer) ודי (and he is) צבא (willing) דנעמר (to stay) עמה (with her) לא (not) תשבוק (let her leave) בעלה (her husband)

14 מקדש (is sanctified) הו (that) גיר (for) גברא (man) אינא (who) דלא (ever not) מהימן (is a believer) באנתתא (by the wife) דמהימנא (who believes) ומקדשא (& is made holy) די (that) אנתתא (woman) אידא (who) דלא (ever not) מהימנא (is a believer) בגברא (by the husband) דמהימן (who believes) אן (if) לא (not) בניהון (their children) טמאין (defiled) אנון (are) השא (now) דין (but) דכין (pure) אנון (they are)

15 אן (if) דין (but) הו (he) דלא (who not) מהימן (believes) פרש (separates) נפרוש (let him separate) לא (not) משעבד (is in bondage) אחא (a brother) או (or) חתא (a sister) בהלין (in such cases) לשלמא (to peace) הו (it is) קרין (has called us) אלהא (God)

16 מנא (what?) גיר (for) ידעא (know) אנתי (you) אנתתא (woman) אן (if) לבעלכי (your husband) תחין (you will save) או (or) אנת (you) גברא (man) ידע (know?) אנת (you) אן (if) לאנתתך (your wife) תחא (you will save)

17 אלא (but) אנש (each) אנש (man) איך (as) דפלג (distributes) לה (to him) מריא (Jehovah) ואנש (& a man) איך (how) דקריהי (-ever calls him) אלהא (God) הכנא (thus) נהלך (let him walk) ואף (& also) לכלהין (to all) עדתא (the churches) הכנא (so) מפקד (command) אנא (I)

18 אן (if) כד (when) גזיר (circumcised) אנש (a man) אתקרי (was called) לא (not) נהפוך (let him return) לה (to it) לעורלותא (& if) ון (and) בעורלותא (in uncircumcision) אתקרי (he was called) לא (not) ננזור (let him be circumcised)

19 גזורתא (circumcision) גיר (for) לא (not) הות (has been) מרם (anything) אף (also) לא (not) עורלותא (uncircumcision) אלא (but) גזורתא (the keeping) דפוקדנודי (of the commandments) דאלהא (of God)

20 כלנש (every person) בקרינא (in the calling) דאתקרי (when he was called) בה (in it) נקוא (he shall continue)

21 אן (if) עברא (a servant) אתקריית (you have been called) לא (not) נתבטל (let it concern) לך (you) אלא (but) אפן (also if) משכח (can) אנת (you) למתחררו (be freed) גבי (choose) לך (for yourself) דתפלוח (to serve)

22 אינא (whoever) גיר (for) דעברא (a servant) אתקרי (is called) במרין (in our Lord) מחררא (a freeman) הו (is) דאלהא (of God) הכנא (in this way) אף (also) אינא (whoever) דבר (a son) הארא (of freedom) אתקרי (is called) עברא (a servant) הו (is) דמשיחא (of The Messiah)

23 בדמיא (with a price) אזדבנתון (you have been bought) לא (not) תהוון (you shall be) עברא (servants) דבנינשא (of people)

24 כלנש (every person) במרם (in that) דאתקרי (which he is called) אחי (brethren) בה (in it) נקוא (let him continue) לות (with) אלהא (God)

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25 על (about) בתולותא (virginity) דין (but) פוקדנא (a commandment) מן (from) אלהא (God) לא (not) אחיד (I have) אנא (I) מלכא (I) מלכא (I) דין (but) יהב (give) אנא (I) איך (as) דא (a man) דאתחננת (I who have received favor) מן (from) אלהא (God) דאהוא (to be) מהימן (faithful)

26 וסבר (& think) אנא (I) דהרא (that this) שפירא (is fair) מטל (because of) אננקא (the distress) דזבנא (of the time) דפקח (that useful) לה (for him) לברנשא (for a son of man) דהכנא (that so) נהוא (he should be)

27 אסיר (bound) אנת (are you?) באנתתא (with a wife) לא (not) תבעא (seek) שריא (a divorce) שרא (have divorced?) אנת (you) מן (from) אנתתא (a wife) לא (not) תבעא (seek) אנתתא (a wife)

28 ואן (& if) תסב (you will take) אנתתא (a wife) לא (not) חטא (will have sinned) אנת (you) ואן (& if) בתולתא (a virgin) תהוא (will be) לנברא (for a man) לא (not) חטיא (she will be sinning) אולצנא (suffering) דין (but) בפנר (in the body) הוא (has been) לאילין (to those) דהכנא (who so) אנון (are) אנא (I) דין (but) עליכון (for you) חאס (show pity) אנא (I)

29 ודרא (& this) אמר (say) אנא (I) אחי (brethren) דיבנא (that time) מוכיל (from now on) אזדלהו (is short) לה (it) דאילין (who have) להון (to them) נשא (wives) נהוון (shall be) איך (as if) דלית (without) להון (them)

30 ואילין (& those) דבכין (who weep) איך (as if) לא (not) בכין (they weep) ואילין (& those) דחדין (who rejoice) איך (as if) לא (not) חדין (they rejoice) ואילין (& those) דיבנין (who buy) איך (as if) לא (not) מקדין (they acquire)

31 ואילין (& those) דמתחשחין (who use) בעלמא (world) הנא (this) לא (not) לבר (outside) מן (of) זדקא (the right) דחשחתא (usage) עבר (is passing) לה (it) גיר (for) אסכמה (the form) דעלמא (of world) הנא (this)

אסכמה – “*Iskemeh*” (“*form*”) sounds like the Greek word “*Ευσχημα*”- (*Euschema*), which the Greek mss. have in this place. Some think this is evidence *The Peshitta* is translated from the Greek. However, the Greek root “*ευσχημα-*” occurs 23 times in *The Greek NT*, whereas *The Peshitta* has אסכמה – “*Iskemeh*” in only six of those places; so the Aramaic is not a transliteration of Greek. This kind of charge against the Aramaic being a mere copying of Greek is really without merit.

We know that Aramaic came long before Greek. Aramaic inscriptions date back to 910 BC.

Now let's have a look at the names of their letters (Greek counterparts not in Greek order):

Aramaic - Greek Aramaic - Greek Aramaic - Greek Aramaic - Greek Aramaic - Greek Aramaic - Greek

Alap	Alpha	Het	Epsilon	Tet	Theta	Mim	Mu	Pe	Pi,Phi	Shin,Sin	Sigma
Bet	Beta	Waw	Omicron,Omega	Yodh	Iota	Nun	Nu	Tsade	Xi	Tau	Tau
Gamal	Gamma	Zayin	Zeta	Kap	Kappa	Semkat	Xi	Qop	Kappa	(Pe-Semkat)	Psi
Dalat	Delta	Khet	Chi	Lamad	Lambda	Ayin	Ayta	Resh	Rho		

Aramaic was the language of **Aram** state in **Ancient Syria**. The alphabet is a development of the original alphabet developed by the **Phoenicians (1100 BC)**. The **Greek** and **Latin** alphabets are both decedents of this script.

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Ⲁ	Ⲃ	Ⲅ	Ⲇ	Ⲉ	Ⲋ
'	b	g	d	h	w
Ⲛ	Ⲕ	Ⲗ	Ⲙ	Ⲑ	Ⲓ
z	h	t	y	k	l
Ⲍ	Ⲏ	Ⲑ	Ⲓ	Ⲕ	Ⲗ
m	n	s	'	p	š
Ⲙ	Ⲑ	Ⲓ	Ⲕ	Ⲗ	Ⲙ
q	r	š	t		

The **Greek** alphabet was the first alphabet to include vowels. It is over 2500 years old. It is used for all forms of **Greek**.

A α	B β	Γ γ	Δ δ	Ε ε	Ζ ζ	Η η	Θ θ	Ι ι	Κ κ	Λ λ	Μ μ
άλφα	βήτα	γάμμα	δέλτα	έψιλόν	ζήτα	ήτα	θήτα	γιώτα	κάππα	λάμδα	μι
alfa	vita	gamma	thelta	epsilon	zita	ita	thita	yiota	kapa	lamtha	mi
a	b	g	d	ē	z	ē	th	i	k	l	m
[a]	[v]	[ɣ]	[ð]	[e]	[z]	[i]	[θ]	[i]	[k]	[l]	[m]
N ν	Ξ ξ	Ο ο	Π π	Ρ ρ	Σ σ ς	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
νι	ξι	όμικρον	πι	ρο	σίγμα	ταυ	ύψιλόν	φι	χι	ψι	ωμέγα
ni	xi	omikron	pi	ro	sigma	taf	ipsilon	fi	hi	psi	omega
n	ks, x	o	p	r, rh	s	t	u, y	ph	kh, ch	ps	ō
[n]	[ks]	[o]	[p]	[r]	[s, z]	[t]	[i]	[f]	[χ]	[ps]	[o]

The above charts and comments are from *krystal.com*, which analyzes the history of writing. Looking at the Greek and Aramaic letters, one can see how Greek letters are similar in many cases to their Aramaic-Phoenician counterparts.

Compare the Old Aramaic Alap Ⲁ with Greek Alpha Α; Alpha is an Alap on its side. An Old Aramaic Bet Ⲃ, reversed and enclosed at the bottom is almost a beta - β; Old Aramaic Gimal Ⲅ flipped over becomes the Greek Gamma γ. The same for the next letters Ⲇ and δ and Ⲉ and Ε (flipped left to right), Ⲋ and Υ, etc.. No one believes Aramaic came from Greek in its origin. It only stands to reason that many Greek words would have come from Phoenician and Aramaic words. Of course, Aramaic later picked up Greek words where Aramaic speaking people were exposed to commerce with Greek speaking people, and vice-versa.

English: A b c d e f g h i j k l m n o p q r s t u v w x y z : \$() +
 Phoenician: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת יו כף חט יוד : װ ן ם

Old Aramaic: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת יו כף חט יוד : װ ן ם

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Sq. Aramaic זיחושצתשרקפסנמלכט־הגנ־עד־בא \$ () +

Greek: αβγδεφγηϑκλμνοπρστυζωξθζ: \$ () +

Greek caps: ΑΒΧΔΕΦΓΗΘΚΛΜΝΟΠΡΨΡΣΤΥΩΞΘΖ: \$ () +

Aramaic has a long and illustrious history in the Middle East and The Holy Land; it was one of the first written Semitic languages and helped shape the history of the world for almost 2000 years, being distinguished along with Hebrew as a holy tongue-one of the two original languages of The Old Testament scriptures. Greek was a later tongue which facilitated propagation of The LXX OT and The NT into The Roman Empire, in which Greek was the most common language spoken. A major reculturation based on Greek seems to have occurred, starting with Alexander's campaign to make Greek the universal tongue of his empire in the late 4th century BC. He was largely successful, though he could not reform Mesopotamian language (Aramaic) or that of Israel. Those peoples were too isolated and zealous of their traditions to be purged of their mother tongue. Josephus made it plain that first century Israel was not Greek speaking. He had to study Greek to learn it well enough to translate his volumes "from the language of our country into Greek", though even then, he wrote that he was not fluent in Greek. He knew of "two or three" who were proficient in Greek and "had been rewarded for their pains", meaning they had to have studied long and hard to obtain Greek learning, as the Jews discouraged such education in the pagan tongue. The argument that first century Israel spoke Greek simply has no foundation in historical fact and is contradicted by the one historian of Israel (Josephus) who wrote more of Israel's history than all others combined- and he lived in Israel from AD 37 until the end of that century.

32 מטל (because of) הנא (this) צבא (want) אנא (I) דדלא (that without) צפתא (care) תהוון (you will be) אינא (who) גיר (for) דלית (-ever has not) לה (to him) אנתתא (a wife) רנא (thinks) ברמרה (upon what is of his Lord) דאיכנא (that how?) נשפר (he may please) למרה (his Lord)

33 ואינא (whoever) דאית (is) לה (to him) אנתתא (a wife) יצף (cares for) דעלמא (what is of the world) דאיכנא (how?) נשפר (he may please) לאנתתא (his wife)

34 פורשנא (a distinction) דין (but) אית (is) אף (also) בינת (between) אנתתא (a wife) לבתולתא (& a virgin) אידא (she who) דלגברא (ever with a husband) לא (not) הות (has been) רניא (thinks) במרה (on her Lord) דתהא (that she may be) קדישא (holy) בפגרה (in her body) וברוזה (& in her spirit) ואידא (& she who) דאית (ever has) לה (to her) בעלא (a husband) רניא (thinks) דעלמא (of the world) דאיכנא (that so) תשפר (she may please) לבעלה (her husband)

35 הדא (this) דין (but) לעודרנכון (for your benefit) הו (it is) דילכון (yours) אמר (say) אנא (I) לא (not) הוא (it is) מהנוקיתא (a noose) רמא (cast) אנא (I) לכון (onto you) אלא (but) דתהוון (that you would be) אמינין (faithful) לות (to) מרכון (your Lord) באסכמא (in form) שפירא (beautiful) כד (while) לא (not) רנין (attending) אנתון (you are) בעלמא (to the world)

36 אן (if) אנש (a man) דין (but) סבר (thinks) דמתבזה (that he is disgraced) בבתולתה (by his virgin) דעבר (who has passed) זבנה (her time) ולא (& not) יהבה (has given her) לגברא (to a man) ווליא (& it is fitting) דנתליה (to give her) איך (as) דצבא (he chooses) נעבר (to do) לא (not) חטא (he sins) תזונג (she may be married)

37 אינא (he who) דין (but) דשריראית (truly) פסק (determines) ברעינה (in his mind) ולא (& not) אלצא (is pressured) לה (to) צבותא (pleasure) ושליט (& has power) על (over) צבינה (his will) דן (in this way) דן (he judges) בלבה (in his heart) דנטר (to keep) בתולתה (his virgin) שפיר (well) עבר (he does)

38 ואינא (& he who) הכיל (therefore) דיהב (gives) בתולתה (his virgin) שפיר (well) עבר (does) ואינא (& he who) דלא (ever not) יהב (gives) בתולתה (his virgin girl) שפיר (all the more) עבר (does)

39 אנתתא (a wife) כמא (as long as) דחי (lives) בעלה (her husband) אסירא (bound) הי (is) בנמוסא (* by the written Law) אן (if) דין (but) נדמך (should fall asleep) בעלה (her husband) מחררא (free) הי (she is) דתהוא (to be) למן (for him) דצביא (whom she will) בלהוד (only) במרן (in our Lord)

M * Critical Greek lacks "by the Law".

40 טוביה (she is blessed) דין (but) אן (if) הכנא (in this way) תקנא (she shall remain) איך (according to) רעיני (my mind) דילי (my) סבר (think) אנא (I) דין (but) אף (also) אנא (I) דרוחא (that The Spirit) דאלהא (of God) אית (is) בי (in me)

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Chapter 8

- 8:1 על (about) דבחהא (sacrifices) דין (but) דפתכרא (of idols) ידעינן (we know) דבכלן (that in us all) אית (is) ידעתא (knowledge) וידעתא (& knowledge) מחתרא (puffs up) חובא (love) דין (but) בנא (builds up)
- 2 אן (if) אנש (a man) דין (but) סבר (thinks) דידע (that he knows) מדם (anything) לא (not) עדכיל (yet) מדם (anything) ידע (he knows) איך (as) מא (what) דולא (it is necessary) לה (for him) למדע (to know)
- 3 אן (if) אנש (a man) דין (but) מחב (loves) לאלהא (God) הנא (this one) אתידע (is known) מנה (of Him)
- 4 על (about) מאכולתא (food) הכיל (therefore) דדבחהא (of sacrifices) דפתכרא (of idols) ידעינן (we know) דלא (that not) הוא (has been) מדם (anything) הן (the) פתכרא (idol) בעלמא (in the universe) ודלית (& that there is not) אלה (god) אחרין (another) אלא (but) אן (only) חד (One)
- 5 אפן (even though) גיר (for) אית (there are) דמתקרין (what are called) אלהא (gods) או (whether) בשמיא (in the sky) או (or) בארעא (in earth) איכנא (as) דאית (there are) אלהא (gods) סגיאא (& lords) ומרותא (many)
- 6 אלא (but) לן (to us) דילן (ours) חד (One) הו (is) אלהא (God) אבא (The Father) דכל (for all) מנה (is from Him) וחנון (& we are) בה (in him) וחד (& One) מריא (Jehovah) ישוע (Yeshua) משיחא (The Messiah) דכל (for all) באידה (is by Him) ואך (& also) חנון (we are) באידה (in His hand)
- 7 אלא (but) לא (not) הוא (has been) בכלנש (in every person) ידעתא (the knowledge) אית (there are some) גיר (for) אנשא (people) דבתארתהון (in whose conscience) עדמא (until) להשא (now) דעל (that unto) פתכרא (idols) איך (as) דדביחא (what is sacrificed) אכלין (they eat) ומטל (& because) דכריהא (is weak) תארתהון (their conscience) מתטושא (it is defiled)
- 8 מאכולתא (food) דין (but) לא (not) מקרבא (brings) לן (us) לאלהא (to God) לא (nothing) גיר (for) אן (if) אכלין (we eat) מתיתרינן (we gain) ולא (& nothing) אן (if) לא (not) נאכול (we shall eat) מתבצרינן (we lose)
- 9 חזו (Take heed) דין (but) דלמא (lest) שולטנכון (your power) הנא (this) נהוא (shall be) תוקלתא (a stumbling block) לכריהא (to the weak)
- 10 אן (if) אנש (a man) גיר (for) נחויך (will see you) לך (you) דאית (who have) בכך (in you) ידעתא (knowledge) דסמיך (that recline) אנת (you) בית (in the house) פתכרא (of idols) לא (not?) הא (behold) תארתה (his conscience) מטל (because) דכריה (weak) הו (it is) משתררא (will be encouraged) למאכל (to eat) דדביחא (what is sacrificed)
- 11 ואבד (& is destroyed) לה (he) בידעתך (by your knowledge) דילך (yours) הו (he) אינא (who) דמרע (is weak) דמטלתה (for whose sake) מית (died) משיחא (The Messiah)
- 12 ואן (& if) הכנא (in this way) מסכלין (subvert) אנתון (you) באחוכון (your brethren) ומקפחין (& tread) אנתון (you) תארתהון (on their conscience) מרעתא (of the sickly) במשיחא (against The Messiah) הו (it is) מסכלין (commit an offense) אנתון (you)
- 13 מטל (because of) הנא (this) אן (if) מאכולתא (food) מכשלא (brings down) לאחי (my brother) לעלם (for eternity) בסרא (flesh) לא (not) אכול (I shall eat) דלא (lest) אכשל (I bring sin) לאחי (to my brother)

Chapter 9

- 9:1 למא (interrogative) לא (not?) הוית (I have been) בר (a son) הארא (of freedom) או (or) לא (not?) הוית (I have been) שליחא (an apostle) או (or) לישוע (Yeshua) משיחא (The Messiah) מרן (our Lord) לא (not?) הוית (have I seen) או (or) לא (not?) הויתון (you have been) עברי (my work) במרי (in my Lord)

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2 ואן (& if) לאחרנא (to others) לא (not) הוית (I was) שליחא (an apostle)
אלא (but) לכון (to you) איתי (I am)
וחתמא (& the seal) דשליחותי (of my apostleship) אנתון (you) אנון (are)

3 ומפק (& I give) ברוחי (my answer) לאילין (to those) דדינין (who judge) לי (me) הנו (it is this)

4 למא (why?) לא (not) שליט (is it legal) לן (for us) למאכל (to eat) ולמשתא (& to drink)

5 ולמא (& interrog.) לא (not?) שליט (is it legal) לן (for us) חתא (a sister) אנתחא (wife)
למכרכו (to travel) עמן (with us) איך (as) שרכא (others) דשליחא (of the apostles)
ואיך (& as) אחוהי (the brothers) דמרן (of our Lord) ואיך (& as) כאפא (Kaypha)

6 או (or) אנא (I) בלחוד (only) וברנבא (& Barnaba) לית (there is not?) לן (to us)
שולטנא (authority) דלא (that not) נפלוח (we should labor)

7 מנו (who is it?) דמפלה (who fights) בפלחותא (in a war) בנפקתא (at expense) דנפשה (of himself)
או (or) מנו (who is it?) דנצב (who plants) כרמא (a vineyard) ומן (& from) פארוהי (its fruits)
לא (not) אכל (eats) או (or) מנו (who is it?) דרעא (that herds) ענא (sheep)
ומן (& from) הלבא (the milk) דמרעיתה (of his flock) לא (not) אכל (consumes)

8 דלמא (interrog.) איך (as?) ברנשא (a son of man) הלין (these things) אמר (say) אנא (I)
הא (behold) אף (also) נמוסא (the written Law) הלין (these things) אמר (says)

9 כתיב (it is written) גיר (for) בה (in it) בנמוסא (in the written Law) דמושא (of Moses)
דלא (not) תבלום (muzzle) תורא (the ox) דמדורך (that treads)
למא (interrog.) על (about?) תורא (oxen) בטיל (does concern) לה (Himself) לאלהא (God)

10 אלא (but) ידיעא (it is understood) דמטלתן (that for our sake) הו (it) אמר (He said)
ומטלתן (& for our sake) גיר (for) אתכתבת (it was written) מטל (because)
דעל (hope) הו (it) ולא (is incumbent) לה (to him) לכרובא (to the plougher)
דנכרוב (to plough) ואינא (& whoever) דמדורך (threshes) על (for) סברא (hope) דעללתא (of a crop)

11 אן (if) חנן (we) דרוחא (of the Spirit) זרען (have sown) בכון (in you)
רבא (a great thing) הי (is it?) אן (if) חנן (we) מנכון (from you) דפגרא (of the body) נחצוד (shall reap)

12 ואן (& if) לאחרנא (others) אית (is) להון (to them) שולטנא (authority) עליכון (over you)
לא (not?) לן (to us) ולא (is it fitting) יתראית (all the more) אלא (but) לא (not) אתחשחן (we have used)
בשולטנא (authority) הנא (this) אלא (but) כלמדם (everything) מסיברין (we have endured)
דבמדם (that in a thing) לא (not) נתכס (we may impede) סברתה (the Gospel) דמשיחא (of The Messiah)

13 לא (not) ידעין (know) אנתון (you) דאילין (that those) דבית (who in the house) קודשא (holy)
פלחין (labor) מן (from) בית (the house) קודשא (holy) מסיברין (are provided for)
ואילין (& those) דלמדבחהא (who the altar) פלחין (serve) עם (with) מדבחהא (the altar) פלגין (share)

14 הכנא (in this way) אף (also) מרן (our Lord) פקד (commands) דאילין (that those)
דסברתה (who His Gospel) מכרזין (preach) מן (from) סברתה (His Gospel) נחון (shall live)

15 אנא (I) דין (but) לא (not) אתחשחת (have been accustomed) בחדא (to one) מן (of) הלין (these things)
ולו (neither) מטל (for) הדא (this) כתבת (have I written) דהכנא (that thus) נהוא (it shall be) לי (to me)
פקח (it were better) לי (for me) גיר (for) דממת (to die) אמות (I should die)
ולא (than) דאנש (that someone) שובהרי (my glory) נסרק (would nullify)

16 אף (also) דמסבר (as preach Good News) אנא (I) גיר (for) לית (there is not) לי (to me) שובהרא (pride)
קטירא (necessity) גיר (for) סים (is laid) עלי (on me) וי (woe!) לי (to me) דין (but)
אלא (unless) אסבר (I shall preach the Good News)

17 אן (if) גיר (if) גיר, (for) בצביני (with my pleasure) הדא (this) סער (do) אנא (I) אנרא (a reward) אית (is) לי (to me)
אן (if) דין (but) דלא (without) בצביני (my pleasure) רבת ביתותא (with a stewardship) הו (am) מדימן (entrusted) אנא (I)

18 אינא (what?) הו (is) הכיל (therefore) אנרי (my reward) דכד (that when) מסבר (evangelize) אנא (I)
דלא (without) נפקתא (expense) אעבדיה (I may make it) לסברתה (the Gospel) דמשיחא (of The Messiah)
ולא (& not) אתחשח (I shall use) בשולטנא (the authority) דיהב (that He gives) לי (to me) באונגליון (in the Gospel)

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19 כד (as) מחרר (free) אנא (I am) גיר (for) מן (from) כלהין (all things) לבלנש (to every person) שעבדת (I subjected) נפשי (myself) דלסניאא (that the many) אתר (I may gain)

“The many”- סניאא is for Paul synonymous here with “All”. See verse 22: “That I may give life to everyone” is his mission statement. Romans 5 gives abundant evidence of this use of the word סניאא.

20 והיית (& I was) עם (with) יהודיא (Judeans) איך (as) יהודיא (a Judean) דליהודיא (that Judeans) אתר (I may gain) ו עם (& with) דתחית (those who under) נמוסא (The written Law) אנון (I was) איך (like) דתחית (those who under) נמוסא (The written Law) אתר (I may gain) דלאילין (that those) דתחית (who under) נמוסא (The Written Law) אנון (are) אתר (I may gain)

21 ולאילין (& to those) דנמוסא (The written Law) לית (there is not) להון (for whom) הוית (I was) איך (as) דלא (without) נמוס (The Law) כד (while) לא (not) איתי (I am) לאלהא (to God) דלא (without) נמוס (law) אלא (but) בנמוסא (in The Law) דמשיחא (of The Messiah) אנון (are) אתר (I may win) דהון (those) דלא (who without) נמוס (The written Law) אנון (are) אתר (I may win)

22 הוית (I was) עם (with) כריהא (the weak) איך (as) כריהא (weak) דלכריהא (that the weak) אתר (I may gain) לבלנש (to every person) כל (everything) הוית (I was) דלכלנש (that to every person *) אחא (I may give life)

N * “That I may give life to everyone” is not found in Greek except for 2 mss (Codex D -6th cent. & Codex G- 9th cent.) Greek mss. have -*να παντων τινας σωσω*, “that by all means I may save some”. The Latin Vulgate has: *omnes facerem salvos*- “That I may save everyone”. John The Baptist had the same mission statement for Israel (See John 1:7). Remember the Great Commission? “Go ye, therefore, and instruct all nations; and baptize them in the name of the Father, and of the Son, and of the Holy Spirit.” Instructing involved more than evangelizing; it involved baptizing them and “teaching them to observe all that I have commanded you”. This is a command to make everyone a believer and disciple of The Lord Jesus Christ. Paul’s heart was fully committed to our Lord’s command and purpose. In Colossians 1:23 he writes: (MUR) “provided ye continue in *your faith, your foundation being firm, and ye be not removed from the hope of the gospel; of which ye have heard, that it is proclaimed in all the creation beneath heaven; of which gospel I Paul am a minister*”. The world was evangelized in one generation by Paul’s efforts and those of his converts. Paul wrote: “the preaching of the cross is the power of God” (Coloss. 1:18).

23 הדא (this) דין (but) עבד (have done) אנא (I) מטל (so that) דאהוא (I may be) שותפא (an associate) לסברתא (of the Gospel)

24 לא (not) ידעין (know) אנתון (you) דאילין (that those) דבאסטדיון (who in the stadium) רהטין (run) כלהון (all of them) הו (do) רהטין (run) אלא (but) חד (one) הו (is he) נסב (takes) לה (to him) זכותא (the victory) הכנא (in this way) הרטו (run) איך (so) דתדרכון (you may obtain)

25 כל (every) אנש (man) דין (but) דאנונא (who competition) עבד (does) מן (from) כל (every) מדם (thing) אחד (restrains) רעינה (his mind) והלין (& these) רהטין (run) דנסבון (to receive) כלילא (a crown) דמתחבל (that is destructible) חנן (we) דין (but) דלא (what in-) מתחבל (destructible is)

26 אנא (I) הכיל (therefore) הכנא (in this way) רהט (run) אנא (do) לא (not) הוא (it is) איך (as if) דעל (for) מדם (something) דלא (that un-) ידיע (known is) והכנא (& thus) מתכתש (contend) אנא (I) לא (not) איך (as) הו (he) דלאאר (who the air) כתש (fights)

27 אלא (but) פגרי (my body) הו (it is) כבש (subdue) אנא (I) ומשעבד (& enslave it) אנא (I) דלמא (lest) אנא (I) דלאחרנא (who to others) אכרות (have preached) אנא (I) קנמוי (myself) אסתלא (would be rejected) לי (to me)

Chapter 10

10:1 צבא (willing) אנא (I am) דין (but) דתדעון (that you will know) אחי (my brothers) דאבהין (our fathers) כלהון (all of them) תחית (under) עננא (a cloud) הו (were) וכלהון (& all of them) בימא (in the sea) עברו (passed through)

2 וכלהון (& all of them) ביד (by) מושא (Moses) עמדו (were baptized) בעננא (in the cloud) ובימא (& in the sea)

3 וכלהון (& all of them) חדא (one) מאכולתא (food) דרוחא (of The Spirit) אכלו (they ate)

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- 4 וכלהוון (& all of them) חד (one) משתיא (drink) דרוחא (of The Spirit) אשתיו (they drank) שתין (drinking) הוו (they were) גיר (for) מן (from) כאפא (The Rock) דרוחא (of The Spirit) דאתיא (Which being) הוות (was) עמהוון (with them) כאפא (Rock) דין (but) די (That) הו (It) הוא (was) משיחא (The Messiah)
- 5 אלא (but) לא (not) הוא (was) בסוגאהוון (with the multitude of them) אנצמבי (pleased) אלהא (God) נפל (they fell) גיר (for) במדברא (in the wilderness)
- 6 הלין (these things) דין (but) טופסא (* an example) לן (to us) הו (being) הוו (were) דלא (that not) הוין (we would be) רגין (lusting for) בישתא (evil) איכנא (just as) דהנון (those) רגו (lusted)

* טופסא – “Tupsa” (“Example”, “Type”) occurs six times in its noun form and once in its verb form. Some scholars seem to think this is a translation-transliteration of the Greek Τυπος- “Typos”. Τυπος -“Typos” occurs in only three of the seven places where טופסא – “Tupsa” occurs; “Typos” also occurs in twelve other places where טופסא – “Tupsa” is not found. This is not evidence for Greek primacy. This data is typical of such supposed examples of Greek being transliterated into Aramaic of The Peshitta. At most, these Aramaic words are loan words from Greek, even as Greek has loan words from Aramaic, Hebrew and Latin, and vice versa.

- 7 ואפלא (neither) נהוא (we would be) פלחי (servants) פתכרא (of idols) איכנא (even as) דאף (also) מנהוון (some of them) פלחו (served) איך (as) דכתיב (that is written) דיתב (sat) עמא (the people) למאכל (to eat) ולמשתא (& to drink) וקמו (they arose) למשתעו (& they arose)
- 8 ואפלא (& neither) נזנא (we should commit fornication) איכנא (as) דמנהוון (some of them) זניו (fornicated) ונפלו (& they fell) בחד (in one) יומא (day) עסרין (twenty) ותלתא (& three) אלפין (thousand)
- 9 ולא (neither) ננסא (we should tempt) למשיחא (The Messiah) איכנא (as) דמנהוון (some of them) נסיו (tempted) ואוברו (& destroyed) אנון (them) חוותא (serpents)
- 10 ואפלא (neither) תרטנון (should we complain) איכנא (as) דמנהוון (some of them) רטנו (complained) ואברו (& were destroyed) באידי (by) מחבלנא (the destroyer)
- 11 הלין (these) דין (but) כלהין (all) דגדש (that occurred) להון (to them) לטופסן (* for our example) הוי (were) ואתכתב (& it was written) מטל (for) מרדותא (admonition) דילן (our) דחרתהון (for the ends) דעלמא (of the universe) עלין (upon us) משית (have arrived)

M * Critical Greek mss. have “occurred by example”; The Majority Greek agrees more closely with The Peshitta, but lacks the personal pronoun-“our”.

- 12 מכיל (from now on) מן (whoever) דסבר (thinks) דקם (that he stands) נודהר (let him beware) דלא (lest) נפל (he fall)
- 13 נסיונא (temptation) לא (not) מטיכון (has met you) אלא (except) דבנינשא (of the children of men) מוהימן (faithful) הו (is) דין (but) אלהא (God) דלא (Who not) נרפיכון (shall allow you) דתתנסון (to be tempted) יתיר (more) מן (than) מדרם (whatever) דמצין (able) אנתון (you are) אלא (but) נעבר (shall make) לנסיונכון (for your temptation) מפקנא (an exit) איכנא (so) דתשכחוון (that you can) למסיברו (endure)
- 14 מטל (because of) הנא (this) חביבי (my beloved) ערוקו (flee) מן (from) פולחנא (the service) דפתכרא (of idols)
- 15 איך (as) דלחכימא (to the wise) אמר (speak) אנא (I) דונו (judge) אנתון (you) מדרם (whatever) דאמר (say) אנא (I)
- 16 כסא (cup) הו (that) דתודיתא (of thanksgiving) דמברכינן (that we bless) לא (not?) הו (has been) שותפותא (the partaking) איתודי (the Presence) דדמה (of the blood) דמשיחא (of The Messiah) ולחמא (& interrog.) הו (that) דקצינן (our breaking of bread) לא (not?) הו (has been) שותפותא (the sharing in) איתודי (the Presence) דפגרה (of the Body) דמשיחא (of The Messiah)

“The Presence”, as used here twice, it seems to me, explains the meaning of The Lord’s Supper to be spiritual, not a physical partaking of the Body and the Blood of our Lord.

- 17 איכנא (just as) דחד (one) הו (is) להמא (bread) הו (that) הכנא (thus) כלן (we all) חד (one) חנן (are) פגרי (body)

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כלן (we all) גיר (for) מן (from) הו (that)
(we are receiving) הו (which is) חד (one) לחמא (bread) נסבינן (that)

18 חזו (Behold) לאיסרוגל (Israel) דבבסר (which is in the flesh)
לא (not?) הו (have been) אילין (those) דאכלין (who eat) דבחה (sacrifices)
הוין (were) שותפא (partakers) למדבחה (of the altar)

19 מנא (what?) הכיל (therefore) אמר (do say) אנא (I) דפתכרא (that an idol) מדם (anything) איתוהי (is)
או (or) דבחה (a sacrifice) דפתכרא (of an idol) מדם (anything) הו (is) לא (No! *)

What therefore do I say: that an idol is anything, or that a sacrifice to an idol is anything? No!

N *The Greek mss. have no answer to the question asked in this verse. The Peshitta has the answer: „No!”

20 אלא (but) הו (that) מדם (thing) דדבחין (that sacrifice) חנפא (the pagans)
לשאדא (to demons) הו (it is) דבחין (they sacrifice) ולא (& not) לאלהא (to God)
לא (not) דין (but) צבא (want) אנא (I) דתהוון (you to be) שותפא (sharers) לשאדא (with demons)

21 לא (not) משכחין (able) אנתון (you are) דתשתון (to drink) כסא (the cup) דמרין (of our Lord)
וכסא (& the cup) דשאדא (of demons) ולא (& not) משכחין (able) אנתון (you are)
דתשתופון (to share) בפתורא (in the table) דמרין (of our Lord)
ובפתורא (& in the table) דשאדא (of demons)

22 או (or) דלמא (interrog.) מטנו (to make envious?) מטנינן (do we make envy) למרין (our Lord)
דלמא (interrog.) חסינינן (are we stronger?) מנה (than He)

23 כל (every) מדם (thing) שליט (is legal) לי (to me)
אלא (but) לא (not) כל (every) מדם (thing) פקה (is advantageous)
כל (every) מדם (thing) שליט (is legal) לי (to me)
אלא (but) לא (not) כל (every) מדם (thing) מבנא (edifies)

24 לא (not) אנש (a man) דנפשה (what is of himself) נהוא (should) בעא (seek)
אלא (but) כלנש (every person) אף (also) דחברה (what is his neighbor's)

25 כלמדם (everything) דמזרבן (that is sold) במקלון (in the butcher's shop)
הויתון (you may) אכלין (eat) דלא (without) עוקבא (inquiry) מטל (because of) תארטא (conscience)

26 דמריא (Jehovah's) הו (is) גיר (for) ארעא (The Earth) במלאה (with its fullness)

27 אן (if) אנש (a man) דין (but) מן (who) חנפא (a pagan) קרא (invites) לכון (you) וצבין (& wish) אנתון (you)
למאזל (to go) כלמדם (everything) דמתסים (that is set) קדמיכון (before you)
אכולו (eat) דלא (without) עוקבא (inquiry) מטל (because of) תארטא (conscience)

28 אן (if) אנש (a man) דין (but) נאמר (shall say) לכון (to you) דהנא (This) דדביחא (*has been sacrificed*)
הו (it) לא (not) תאכלון (you shall eat) מטל (because of) הו (that) דאמר (which he said) לכון (to you)
ומטל (& because of) תארטא (conscience*)

- C Majority Greek adds, “to idols”; * C Most Greek mss. have additionally, “For the earth is the Lord’s and its fulness”.

29 תארטא (conscience) דין (but) אמר (say) אנא (I) לא (not) הו (it is) דילכון (yours)
אלא (but) דהו (of him) דאמר (who told) למנא (Why?) גיר (for) חארותי (my liberty) מתדינא (is judged)
מן (from) תארטא (the conscience) דאחרנא (of others)

30 אן (if) אנא (I) בטיבותא (with grace) מתחשה (behave) אנא (I) מנא (why?) מתגדף (blasphemed)
אנא (am I) על (for) מדם (anything) דאנא (for which I) מוראנא (am giving thanks)

31 אן (if) אכלין (eat) אנתון (you) הכיל (therefore) ואן (& if) שתין (drink) אנתון (you)
ואן (& if) מדם (anything) עבדין (do) אנתון (you) כלמדם (everything)
לתשבוחתא (for the glory) דאלהא (of God) הויתון (you shall) עבדין (do)

32 דלא (without) תוקלא (violation) הו (be) ליהודיא (to the Jews)
ולארמיא (* & to the Aramaeans) ולעדתה (& to the church) דאלהא (of God)

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* Greek has "to the Greeks". The Aramaic New Testament books would have been addressed to Jews and Aramaeans, since both groups spoke Aramaic. The Greek NT never has "to the Aramaeans" in the 20 places where the phrase occurs in The Peshitta; the Peshitta never has "to the Greek" where the Greek texts have that phrase. But the Greek (translation) was written to Greeks, not to the same audience for which the Aramaic original was written. Interestingly, the Greek NT has no reference to Aramaeans or Aramaic at all, not even Syrians (Naaman the Syrian excepted, who had been dead about 800 years). On the other hand, The Peshitta has 8 references to Greeks and Greek. This looks suspiciously like a Greek reculturation of Aramaic references into Greek; the opposite obviously did not happen.

33 איך (as) דאף (that also) אנא (I) בכל (in every) מדם (thing) לכלנש (everyone) שפר (please) אנא (I) ולא (and not) בעא (seek) אנא (I) מדם (what) דלי (is my) פקה (advantage) אלא (but) מדם (whatever) דלסניאא (for the many) פקה (is advantageous) דנהון (that they may have life)

Chapter 11

11:1 אתדמו (imitate) בי (me) איכנא (just as) דאף (also) אנא (I do) במשיחא (The Messiah)

2 מושבא (praise) אנא (I) לכון (you) דין (but) אחי (my brethren) דבכל (that in every) מדם (thing) מעהד (remember) אנתון (you) לי (me) ואיכנא (& just as) דאשלמת (I have delivered) לכון (to you) פוקדנא (commandments) אחידין (keeping) אנתון (you are)

3 צבא (want) אנא (I) דין (but) דתדעון (you to know) ככל (of every) גבר (man) רשה (his Head) משיחא (The Messiah) הו (is) ורשה (& the head) דאנתתא (of woman) גברא (man) הו (is) ורשה (& the Head) דמשיחא (of The Messiah) אלהא (God) הו (is)

4 כל (every) גברא (man) דמצלא (who prays) או (or) מתנבא (prophesies) כד (while) מכסי (covering) רשה (his head) מבהת (disgraces) רשה (his Head)

5 וכל (& every) אנתתא (woman) דמצליא (praying) או (or) מתנביא (prophesying) כד (while) גלא (revealing) רשה (her head) מבהתא (disgraces) רשה (her head) שויא (equal) הי (she is) גיר (for) עם (with) הי (her) דגריע (is shaven) רשה (whose head)

6 אן (if) גיר (for) לא (not) מתכסיא (is covered) אנתתא (a woman) אף (also) תסתפר (she should be sheared) אן (if) דין (but) משכר (a disgrace) הו (it is) לאנתתא (to a woman) למסתפרו (to be sheared) או (or) למגרע (to be shaven) תתכסא (let her be covered)

7 גברא (a man) גיר (for) לא (not) חייב (is obligated) דנכסא (to cover) רשה (his head) מטל (because) דדמותא (the image) הו (he is) ותשבוחתא (& the glory) דאלהא (of God) אנתתא (woman) דין (but) תשבוחתא (the glory) הי (is) דגברא (of man)

8 לא (not) גיר (for) איתודי (is) גברא (man) מן (from) אנתתא (woman) אלא (but) אנתתא (woman) מן (is from) גברא (man)

9 ואפלא (& neither) גיר (for) גברא (man) אתברי (created) מטל (for the sake of) אנתתא (woman) אלא (but) אנתתא (woman) מטל (for the sake of) גברא (man)

10 מטל (because of) הנא (this) חיבא (is obligated) אנתתא (a woman) דשולטנא (that authority) נהוא (shall be) על (over) רשה (her head) מטל (for the sake of) מלאכא (the angels)

11 ברם (however) דין (but) לא (not) גברא (man) לבר (outside) מן (of) אנתתא (woman) אפלא (neither) אנתתא (woman) לבר (outside) מן (of) גברא (man) במרן (in our Lord)

12 איכנא (just as) גיר (for) דאנתתא (woman) מן (from) גברא (man) הכנא (in this way) אף (also) גברא (man) ביד (is by) אנתתא (woman) כלמדם (everything) דין (but) מן (from) אלהא (God) הו (is)

13 דונו (judge) ביניכון (among you) לנפשכון (yourselves) יאא (is it right?) לנתתא (for a woman) דכד (who while) גלא (revealing) רשה (her head) תצלא (to pray) לאלהא (to God)

14 אפלא (not even?) הו (is) כינא (nature) מלף (teaching) לכון (you) דגברא (that a man) מא (when) דקאם (-ever has grown) סערה (his hair) צערא (a disgrace) הו (it is) לה (to him)

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15 ואנתתא (& a woman) מא (when) דמרבי (-ever grows) סערה (her hair) תשבוחתא (glory) הי (it is) לה (to her) מטל (because) דסערה (her hair) חלף (for the sake) תכסיתא (a covering) הי (is) אתיהב (given) לה (to her)

16 אן אן (if) אנש (a man) דיין (but) מתחרא (disputes) על (against) הלין (these things) לן (for us) לית (there is not) עידא (a custom) איך (like) הנא (this) ולא (neither) לעדתה (for the church) דאלהא (of God)

17 הדיא (this) דיין (but) דמפקד (that command) אנא (I) לא (not) איך (as if) משבח (praise) אנא (I) לכון (you) מטל (because) דלא (that not) הדיא (that command) לקדמיכון (it has been) לקדמיכון (to your advantage) אתיתון (you have gathered) אלא (but) לבצירותא (to meanness) הי (it is) נחתתון (you have descended)

18 לוקדם (first) גיר (for) מא (when) דמתכנשין (-ever assemble) אנתון (you) בעדתא (with the assembly) פלגותא (division) שמע (have heard) אנא (I) דאית (that there is) בינתכון (among you) ומרם (& certain) מרם (things) מדהימן (believe) אנא (I)

19 עתידין (going to be) אנון (there are) גיר (for) אף (also) חרינא (contentions) דנהוון (that will be) בינתכון (among you) דאילין (that those) דבקין (who are approved) בכון (among you) נתידעון (may be known)

20 מא (when) הכיל (therefore) דמתכנשין (assemble) אנתון (you) לו (not) איך (according to) דזדק (what is fitting) ליומה (* for the day) דמרן (of our Lord) אכלין (eat) אנתון (you) ושתין (& drink)

When therefore you assemble, it is not appropriate for The Lord's Day that you eat and drink.

N *

First century Aramaic verse:

& drink you eat of our Lord for the day what is right acc. to not you assemble therefore when

Misreading: אן דודק as איך דודק, DSS script: אן דודק as אן דודק = Greek "επι το αυτο" = "together" or "into one place".

Apparently, because the writing was difficult to read, the Greek translator saw the two green words (in the color edition) - אן דודק - "According to what is right" and read it as אן דודק - "together", picked up at דודק - ("of our Lord") and so on to "You eat & drink". Since "of our Lord" - דודק is without the normally preceding noun to modify, it was taken as modifying the phrase after it, which unfortunately is a verb phrase ("You eat and drink"). This phrase was changed into a Greek noun δειπνον, deipnon- "supper", and the awkward stand alone genitive construct without an accompanying preceding noun was made into an adjective in Greek - κυριακον, kuriakon - "belonging to the Lord". Then דודק - ("the eating of our Lord") became κυριακον δειπνον - "Lord's supper".

The verb דודק was probably read twice, the second time as "eating", the first as "supper".

Κυριακον - kuriakon occurs only in the New Testament and later Christian writings (here and in Rev. 1:10) and seems to have been invented for this particular verse. Interestingly, the verse in the Aramaic Crawford ms. of Revelation has דודק שבא - "the first day of the week", which is the Aramaic term for "Sunday", which is what the term to which "the day of our Lord" in this verse refers. The LXX has no use of this word among its 475,000 words; Josephus' Greek translation of 329,000 words has no such word, nor any Greek writing before the first century.

Hypothetical pre-Greek Aramaic text:

& drink you eat supping of our Lord one as not you assemble therefore when

One thing seems clear: The Aramaic of this Peshitta verse did not come from the Greek text. The words "זדק-Zadek" (it is right) and "יומה-Yoma" (day) do not appear in any Greek manuscript.

21 אלא (but) אנש (one) אנש (or another) חשמיתה (his supper) קדם (before) אכל (eats) לה (by himself) והוא (& has been) חר (one) ככפן (hungry) והו (one) רוא (& one) רוא (is drunk)

Corinthians were actually getting drunk in church!

22 דלמא (interrog.) בתא (houses) לית (are there not?) לכון (to you) דתאכלון (in which to eat) ותשתון (& drink) או (or) בעדתה (the church) דאלהא (of God) בסין (despise) אנתון (do you?)

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(to them) להון (that there is not) דלית (those) לאילין (you) אנתון (& have, shamed) ומבהתין (I) מנא (what?) אמר (shall I say) לכון (to you) אשבחכון (shall I praise you) בהרא (in this) לא (not) משבחא (praise) אנא (I)
23 אנא (I) גיר (for) קבלת (received) מן (from) מרן (our Lord) הו (that) מדם (thing) דאשלמת (that I handed) לכון (you) (He was) דמרן (that our Lord) ישוע (Yeshua) בהו (in that) לליא (night) דמשתלם (in which betrayed) הוא (bread) נסב (took) הוא (He) לחמא (bread)

24 וברך (& He blessed) וקצא (& He broke) ואמר (& He said) סבו (Take) אכולו (eat) הנו (this is) פגרי (My body) דעל (that for) אפיכון (your persons) מתקצא (* is broken) הכנא (thus) הויתון (you shall) עבדין (do) לדוכרני (for My memorial)

- Critical Greek mss. lack “broken”. Luke’s Gospel records the verb גתאזב – “given”; Most Greek mss have “broken”. I explain this discrepancy by appealing to the image of our Lord breaking the bread; the action of breaking it was communication as much as His spoken words; He spoke by demonstration as well as by voice, so the disciples saw the word as well as heard it. This may explain many apparent discrepancies in scripture. Our Lord communicates to us via five spiritual senses as well as five physical senses: “Oh taste and see that The LORD is good...”. “All thy garments smell of myrrh and cassia out of the ivory palaces...” “How sweet are Thy words to my lips, sweeter than honey...”. “Kiss The Son...”. “Hear the word of the Lord and live”; “Look unto Me and be saved, all the ends of the earth.”

25 הכנא (thus) מן (from) בתר (after) דאחשמו (they had dined) אף (also) כסא (the cup) יהב (He gave) אמר (& He said) הנא (this) כסא (cup) איתוהי (is) דיתקא (the covenant) חדתא (new) ברמי (in My blood) הכנא (so) הויתון (you shall be) עבדין (doing) כל (every) אמתי (time) דשתין (that drink) אנתון (you) לדוכרני (for My memorial)

26 כל (every) אמתי (time) גיר (for) דאכלין (that eat) אנתון (you) לחמא (bread) הנא (this) ושתין (& drink) אנתון (you) כסא (cup) הנא (this) מותה (His death) הו (it is) דמרן (of our Lord) מעהדין (commemorate) אנתון (you) עדמא (until) למאתיתה (His coming)

27 אינא (whoever) הכיל (therefore) דאכל (eats) מן (from) לחמא (the bread) דמריא (of Jehovah) ושתא (& drinks) מן (from) כסה (His cup) ולא (& not) שוא (is worthy) לה (for it) מוהיב (condemned) הו (is) לדמה (for the blood) דמריא (of Jehovah) ולפגרה (& for His body)

No Greek ms. has or can have “The blood of Jehovah” or “The body of Jehovah”, as Greek has no word for the Sacred Name God revealed to Moses. The Peshitta has this Name מריא – “MarYah”- “Lord Yahweh” or “Lord God”. Greek has “Kurios”, which means, “Lord”, whether of God or a human king, landowner or dignity. No text, whether Old or New Testament, that has not The Sacred Name God revealed to Abraham, Isaac and Jacob, can hold any claim to being original or inspired. **Greek cannot be the language of the original, much less the text of the original. Consider that as The Greek LXX cannot rightly record one word as it was originally given to the Hebrew prophets, so The Greek NT cannot properly contain one word as it was given to the Aramaic speaking Jews and Aramaeans who wrote the NT. There is absolutely no evidence that God ever spoke any word of scripture in any languages other than Hebrew and Aramaic.** (See Acts 26:14 for NT evidence of the Deity speaking Aramaic, remembering to look up the Greek definition for εβραϊς-“Hebrais”).

28 מטל (because of) הנא (this) נהוא (let be) אנש (a man) בקא (searching) נפשה (his soul) ודידין (& then) אכל (eat) מן (from) לחמא (bread) הנא (this) ושתא (& drink) מן (from) כסא (cup) הנא (this)

29 מן (who) דאכל (-ever eats) גיר (for) ושתא (& drinks) מנה (from it) כד (when) לא (not) שוא (worthy) חויבא (a guilty verdict) הו (is) לנפשה (to his soul) אכל (eats) ושתא (& drinks) דלא (for not) פרש (distinguishing) פגרה (the Body) דמריא (* of Jehovah)

* Is there any question that The Peshitta NT names Jesus The Messiah as “Jehovah” –or “Yahweh”, if you prefer? The point is that He is named as The Deity of the Hebrew people and of the whole world, Who revealed Himself to Moses and the prophets. The Peshitta NT names Jesus (Yeshua d’ Natsari) as מריא - “Mar-Yah” - “Yahweh”, at least thirty times. Greek cannot do this, for it is a non-Semitic tongue which never developed a word equivalent for “Yahweh”.

30 מטל (because of) הנא (this) סניאין (many) בכון (among you) מרעא (are ill) וכריהא (& sickly) וסניאא (& many) דדמכין (are asleep)

31 אלו (if) גיר (for) נפשן (ourselves) דינין (judge) הוין (we would) לא (not) מתדינין (judged) הוין (we would)

32 כד (when) מתדינין (we are judged) דין (but) מן (from) מרן (our Lord) מתרדין (to be chastised) דלא (we are chastised) עלמא (the world) נתחיב (we would be condemned)

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But when we are judged by our Lord, we are chastised severely lest we be condemned with the world.

Verse 32 has a doubled verb in Aramaic – an infinitive and participle of the verb א77 – “Reda” – “travel, proceed, teach, chastise”.

This is typical usage in Hebrew and Aramaic used for emphasis; it did not come from Greek, which has no double verb here and does not employ such except in translating Hebrew or Aramaic, and then very rarely.

33 מכיל (from now on) אחי (my brothers) אמתי (whenever) דמתכנשין (assemble) אנתון (you) למאכל (to eat) הויתון (you shall) מקיין (wait) חד (one) להוד (for another)

34 מן (whoever) דין (but) דכפן (hungers) בביתה (in his house) נלעס (let him eat) דלא לחיבוהא (lest) תהוון (you will be) מתכנשין (assembling) על (concerning) שרכא (the rest) דין (but) מא (when) דאתית (I come) אפקדכון (I shall give you orders)

Chapter 12

12:1 על (about) רוחניתא (spiritual things) דין (but) אחי (my brethren) צבא (will) אנה (I) דתדעון (that you will know *)

* Greek has “I do not wish you to be ignorant”. This phrase is found in Greek Romans twice, 1 Cor. thrice, 2 Cor. twice, 1 Thess. once and in Hebrews once. **The Peshitta** never uses that phrase in those places; it has a positive, “I want you to know”, which is much more direct and to the point. Greek Mark 2:19 is similarly verbose, supplying ten Greek words for one Aramaic word – “לא”

-“No”! It would appear from the pattern in Paul’s epistles that the same person translated all of them into Greek.

2 דחנפא (that pagans) הויתון (you were) ולפתכרא (& idols) אילין (those) דלית (which have not) להון (to them) קלא (voice) דלא (without) פורשן (discrimination) מתדברין (being led) הויתון (you were)

3 מטל (because) הנא (this) מודע (inform) אנה (I) לכוון (you) דלית (that there is not) אנש (a man) דברוחא (who by The Spirit) דאלהא (of God) ממלל (speaks) ואמר (& says) דחרם (damned) הו (is) ישוע (Yeshua) ואפלא (neither) אנש (a man) משכח (can) למאמר (say) דמריא (that Jehovah) הו (is) ישוע (Yeshua) אלא (except) אן (only) ברוחא (by The Spirit) דקודשא (of Holiness)

4 פולגא (diversities) דין (but) דמוהבתא (of gifts) איתיהון (there are) אלא (but) חדא (One) הי (is) רווחא (The Spirit)

5 ופולגא (& diversities) דתשמשתא (of ministries) איתיהון (there are) אלא (but) חד (One) הו (is) מריא (Jehovah)

6 ופולגא (& a diversity) דחילותא (of miracles) אית (there is) אלא (but) חד (One) הו (is) אלהא (God) דמעבר (Who works) כל (all) בכלנש (in every person)

7 לאנש (to each) אנש (man) דין (but) מתיבה (is given) לה (to him) נלינא (the revelation) דרוחא (of The Spirit) איך (as) דעדרא (it helps) לה (Him)

8 אית (there is) דיהיבא (given) לה (to him) ברוחא (in The Spirit) מלתא (a word) דחכמתא (of wisdom) לאחרנא (to another) דין (but) מלתא (a word) דידעתא (of knowledge) בה (in him) ברוחא (by The Spirit)

9 לאחרנא (to another) מוהבתא (the gift) דאסיותא (of healing) בה (in Him) ברוחא (by The Spirit)

10 לאחרנא (to another) דין (but) חילא (miracles) לאחרנא (to another) דין (but) נביותא (prophecy) לאחרנא (to another) דין (but) פרושותא (discernment) דרוחא (of spirits) לאחרנא (to another) דין (but) זניא (kinds) דלשנא (of languages) לאחרנא (to another) דין (but) פושקא (translation) דלשנא (of languages)

11 כלתין (all) דין (but) תלין (these) חדא (One) הי (That) רווחא (Spirit) סערא (does) ומפלגא (& distributes) לכלנש (to every person) איך (as) דהי (He) צביא (pleases)

12 אכזנא (in like manner) גיר (for) דפגרא (because the body) חד (one) הו (is) ואית (& there are) בה (in it) הדמא (members) סניאא (many) כלהון (all of them) דין (but) הדמא (members) דפגרא (of the body) כד (while) סניאא (many) איתיהון (they) חד (one) אנון (are) פגרא (body) הכנא (thus) אף (also) משיחא (The Messiah)

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13 אף (also) חנן (we) גיר (for) כלן (we all) בחדא (by One) רוח (Spirit) לחד (to one) פגרא (body) עמדן (are baptized) אן (if) יהודיא (Judeans) ואן (or) ארמיא (Aramaean) אן (or) עבדא (servants) ואן (or) בני הארץ (children of freedom) וכלן (& we all) חדא (One) רוחא (The Spirit) אשתין (are caused to drink)

14 אף (also) פגרא (the body) גיר (for) לא (not) הוא (is) חד (one) הדם (member) אלא (but) סניאא (many)

15 אן (if) תאמר (shall say) גיר (for) רגלא (a foot) דמטל (that because) דלא (that not) הוית (I am) אידא (a hand) לא (not) הוית (I am) מנה (of it) מן (of) פגרא (the body) לו (not?) מטל (because of) הדא (this) ליתיה (is it not) מנה (from it) מן (from) פגרא (the body)

16 ואן (& if) תאמר (should say) אדנא (an ear) על (coming in) דלא (that not) הוית (I am) עינא (an eye) לא (not) הוית (I am) מנה (from it) מן (from) פגרא (the body) לו (not?) מטל (because of) הדא (this) ליתיה (is it not) מנה (from it) מן (from) פגרא (the body)

17 אלו (if) גיר (for) כלה (all) פגרא (the body) עינא (the body) הוא (an eye) איכא (where?) הוית (would be) משמעתא (the hearing) ואלו (& if) כלה (& if) משמעתא (hearing) הוא (were) איכנא (how?) מריח (smell) הוא (is there)

18 השא (now) דין (but) אלהא (God) סם (set) כל (every) חד (one) חד (each) הדמא (the members) בפגרא (in the body) איכנא (just as) דהו (He) צבא (chooses) מן (of)

19 אלו (if) דין (but) כלהון (all of them) חד (one) הוו (were) הדמא (member) איכא (where?) הוא (is) פגרא (the body)

20 השא (now) דין (but) הדמא (members) איתיהון (there are) סניאא (many) חד (one) הו (is) פגרא (the body)

21 לא (not) משכחא (can) עינא (the eye) דתאמר (say) לאידא (to the hand) דלא (not) מתבעיא (necessary) אנתי (you are) לי (to me) אפלא (neither) רשא (the head) משכח (can) דנאמר (say) לרגלא (to the feet) דלא (not) מתבעין (necessary) אנתי (you are) לי (to me)

22 אלא (but) יתיראית (all the more) אילין (those) הדמא (members) דמסתברין (that are considered) דמחילין (weak) עליהון (on the contrary) הו (are) סונקנא (needful)

23 ואילין (& those) דסברין (which we think) דמצערין (shameful) אנן (are) בפגרא (in the body) להילין (to these) איקרא (honor) יתירא (greater) מסנינן (we increase) ואילין (& those) דדנוכפא (that contemptible) אנן (are) אסכמא (attire) יתירא (greater) עבדינן (we make) להון (for them)

24 אילין (those) דין (but) הדמא (members) דאית (that are) בן (with us) דמיקרין (honored) לא (not) מתבעא (need) להון (to them) איקרא (honor) אלהא (God) גיר (for) מזגה (unites) לפגרא (the body) ויהב (& He has given) איקרא (honor) יתירא (greater) להדמא (to the members) אינא (which) דזעור (are small)

25 דלא (lest) תהוא (will be) פלגותא (divisions) בפגרא (in the body) אלא (but) כלהון (all of) הדמא (the members) שויאית (equally) חד (one) על (for) חד (another) נהוין (shall be) יצפין (caring)

26 דאמתי (that now) דחד (when one) הדם (member) נהוא (shall be) כאב (suffering) כלהון (all of them) נהוין (shall) חשין (share the pain) ואן (& if) משתבב (rejoices) חד (one) הדם (member) כלהון (all of) הדמא (the members) נהוין (shall) משתבבין (rejoice)

27 אנתון (you) דין (but) פגרה (the body) אנתון (are) דמשיחא (of The Messiah) והדמא (& members) בדוכתכון (in your places)

28 סם (set) גיר (for) אלהא (God) בעדתה (in the church) לוקדם (first) שליחא (apostles) בתרהון (after them) נביא (prophets) בתרהון (after them) מלפנא (teachers) בתרהון (after them) עבדי (workers) חילא (of miracles) בתרהון (of healing) ומעדרנא (& helpers) ומדברנא (& leaders) וזניא (& kinds) דלשנא (of languages)

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למא 29 (interrog.) כלהון (all of them) שליחא (apostles) דלמא (interrog.) כלהון (all of them) נביא (prophets) למא (interrog.) כלהון (all of them) מלפנא (teachers) למא (interrog.) כלהון (all of them) סערי (workers) חילא (miracles)

Are all of them apostles? Are all of them prophets? Are all of them teachers? Are all of them miracle workers?

למא 30 (interrog.) לבלהון (are?) אית (to all) לדהון (to them) מוהבתא (gifts) דאסיותא (of healing) למא (interrog.) כלהון (all of them) בלשנא (with languages) ממללין (speaking) או (or) דלמא (interrog.) כלהון (all of them) ממשקיין (translating)

למא 31 (if) דין (but) טנין (are zealous) אנתון (you are) במוהבתא (for gifts) רורבתא (great) אנא (I) תוב (again) אחויכון (I shall show you) אורחא (a way) דמיתרא (better)

Chapter 13

13:1 (if) בכל (with every) לשן (language) דבנינשא (human) אמלל (I shall speak) וברמלאכא (& with angelic) ורובא (& love) לא נהוא (shall be) בי (in me) הוית (shall be) לי (I) נחשא (clanging) דזאם (brass) או (or) צצלא (a cymbal) דיהב (that gives) קלא (noise)

2 (if) תהוא (& if) בי (there will be) נביותא (prophecy) ואדע (& I shall know) ארוא (mysteries) כלהון (all of them) וכלה (& all) ידעתא (knowledge) ואן (if) תהוא (& if) בי (there will be) כלה (all) הימנותא (faith) איכנא (so) דטורא (that mountains) אשנא (I may remove) ורובא (& love) לית (there is not) בי (in me) לא (not) הוית (I would be) מדם (anything)

3 (if) אוכל (& if) כל (I should feed) דאית (everything) לי (that is) למסכנא (to the poor) ואן (if) אשלם (& if) פגרי (I should hand over) דנאקד (my body) ורובא (& love) לא נהוא (not) בי (shall be) מדם (in me) לא (not) יתר (gain) אנא (I)

4 חובא (love) נגירא (long) הי (is) רוחה (of its spirit) ובסים (& sweet) חובא (love) לא חסם (not) חובא (envies) חובא (love) לא משתנש (not) ולא (is upset) ולא (not) מתחתר (is puffed up)

5 ולא (& not) סער (commits) דבהתתא (what is shameful) ולא (neither) בעא (seeks) דילה (its own) ולא (neither) מתתפיר (is provoked) ולא (neither) מתרעא (entertains) דביש (evil)

6 לא (not) חדא (rejoices) בעולא (in evil) אלא (but) חדא (rejoices) בקושטא (in the truth)

7 כל (every) מדם (thing) מסיבר (endures) כלמדם (everything) מהימן (believes) כל (everything) מסבר (hopes) כל (everything) סבל (bears)

8 חובא (love) ממתום (ever) לא נפל (not) נביותא (prophesies) גיר (for) נתבטלן (shall cease) ולשנא (& tongues) נשתתקון (shall be silenced) וידעתא (& knowledge) תתבטל (shall be nothing)

9 קליל (a little) הו (it is) גיר (for) מן (of) סני (much) ידעינן (we know) וקליל (& a little) מן (of) סני (much) מתנבנין (we prophesy)

10 אמתי (when) דין (but) דתאתא (will come) גמירותא (perfection) הידין (then) נתבטל (shall be nothing) הו (that) מדם (thing) דקליל (that partial) הו (was)

11 כד (when) ילודא (a child) הוית (I was) איך (as) ילודא (a child) ממלל (speaking) הוית (I was) ואיך (& as) ילודא (a child) מתרעא (led) הוית (I was) ואיך (& as) ילודא (a child) מתחשב (thinking) הוית (I was) כך (when) הוית (I became) דין (but) גברא (a man) בטלת (I ceased) הלין (these things) דטליותא (childish)

12 השא (now) איך (as) דבמחזיתא (in a mirror) חזינן (we see) בפלאאתא (in an allegory) הידין (then) דין (but) אפין (face) לוקבל (in front of) אפין (face) השא (now) ידע (know) אנא (I) קליל (little) מן (of) סני (much) הידין (then) דין (but) אדע (I shall know) איך (as) מא (when) דאתידעת (I am known)

13 הלין (these things) אנין (there are) גיר (for) תלת (three) דמכתרן (that continue) הימנותא (faith) וסברא (& hope) ורובא (& love)

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דרב (that which is greatest) דין (but) מנהיין (of these) חובא (is love)

Chapter 14

14:1 הרטו (run) בתר (after) חובא (love) וטנו (& be zealous) במוהבתא (for gifts)
דרוהא (of The Spirit) יתיראית (all the more) דין (but) דתתנבון (that you may prophesy)

2 מן (whoever) דממלל (speaks) גיר (for) בלשנא (in languages)
לא (not) הוא (has been) לבנינשא (to children of men) ממלל (speaking) אלא (but) לאלהא (to God)
לא (no) גיר (for) אנש (person) שמע (understands) מדם (what) דממלל (he speaks)
אלא (but) ברוח (by The Spirit) אריא (mysteries) ממלל (he speaks)

3 אינא (he) דין (but) דמתנבא (who prophesies) לבנינשא (to children of men)
ממלל (speaks) בנינא (edification) ולובבא (& encouragement) וברינא (& comfort)

4 דממלל (he who speaks) בלשנא (in languages) נפשה (himself) הו (is) בנא (building up)
ודמתנבא (& he who prophesies) עדתא (the church) בנא (builds up)

5 צבא (wish) אנא (I) דין (but) דכלכון (that you all) תמללון (may speak) בלשנא (in languages)
יתיראית (all the more) דין (but) דתתנבון (that you may prophesy)
רב (greater) הו (he is) גיר (for) אינא (who) דמתנבא (prophesies)
מן (than) הו (he) דממלל (who speaks) בלשנא (in languages) אן לא (unless) מפשק (he translates)
אן (if) דין (but) מפשק (he translates) עדתא (the church) בנא (he edifies)

6 והשא (& now) אחי (my brethren) אן (if) אתא (I come) לותכון (to you)
ואמלל (& I shall speak) עמכון (with you) בלשנא (in languages)
מנא (what?) מותר (do benefit) אנא (I) לכון (you)
אלא (unless) אן (if) אמלל (I shall speak) עמכון (with you) או (either) בנגלינא (in revelation)
או (in knowledge) או (or) בנביותא (in prophecy) או (or) ביולפנא (in teaching)

7 אף (even) צבותא (things) גיר (for) אילין (those) דלית (there is not) בדין (in which)
נפשא (life) ויהבן (& giving) קלא (sound) אן (if) אכובא (a flute) ואן (or) קיתרא (harp)
אן (if) פורשנא (a distinction) לא (not) עבדון (they make) בית (between) קינתא (a tone)
לחברתה (to another) איכנא (how?) מתידע (is known) מדם (anything)
דמזדמר (that is played) או (or) מדם (anything) דמתנקש (that is harped)

8 ואן (& if) קרנא (a horn) תקרא (call) קלא (a sound) דלא (that not) פריש (is distinguished)
מנו (who?) נתטיב (will be prepared) לקרבא (for battle)

9 הכנא (in this way) אף (also) אנתון (you) אן (if) תאמרון (you will say) מלתא (words) בלשנא (in languages)
ולא (& not) תהוא (you will be) מפשקא (translating) איכנא (how?) מתידע (is known) מדם (anything)
דאמרין (that say) אנתון (you) הויתון (you will be) לכון (yourselves)
איך (as if) הו (one) דעם (who with) אאר (the air) ממללין (speaking) אנתון (you are)

10 הא (behold) גיר (for) נכא (kinds) דלשנא (of languages) סניאא (many) אית (are) בעלמא (in the world)
דלית (& there is not) חד (one) מנהיין (of them) דלא (without) קלא (sound)

N * Greek has “Φωνων” – “Phonone” – “Sounds” where The Peshitta has “languages”. The Aramaic for “Sounds” would be “קלא”, “קלניא”, “קלין”. In DSS script: “קלא”, “קלניא”, “קלין”. “Languages” in DSS is “קלא”.

Let's compare with Aramaic for “Sounds”: “קלא”

I do not think the Aramaic “קלא”-“D’leshana” was misread as “קלא” –“Qalanaya”. The fact is that the Greek word - “Φωνων” – “Phonone” – “Sounds” can also mean “voices” or “languages”; It refers to “language” in 2 Maccabees in The LXX several times. I have highlighted the above two grey shaded words simply to illustrate that even the two most similar do not reach the level of correlation needed to support a relationship and basis for explaining a Greek reading as a translation of a misread Aramaic word. There is only 40% letter correlation (2 out of 5) between the two Aramaic words. That is too low a score to support that “קלא” was read as “קלא”.

What I do affirm of the Greek of this verse is that it is very awkward and that it does not explain the distinct Aramaic words – “Leshana” לשנא – “Languages” and “Qala” קלא – “Sound” at the end. The Greek has in the place of each Aramaic word - “Φωνων” – “Phonone” & αφωνος – “Aphonos”. “Aphonos” is a negative of “Phonos”. It means “Noiseless”, “Dumb”, “Voiceless”. Both Greek words have the same root – “φωνη”-“Phone”. It does not make good sense to say, “There are many phonics in the world, and not one of them is without phonics” - but this is what the Greek says. If “phonics” refers to language, then “a-phonics” refers to “no language”; if it is “sound”, then “a-phonics” refers to “no sound”. The Greek is unclear and confused; The Aramaic is quite clear, using two distinct words: “Leshana”- “Language” and “D’la Qala”-

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“without sound”. I reject the notion that **The Peshitta** is clear because it “fixes” the confusing or unclear readings of the original Greek. The original New Testament would not be ridiculous or absurd; **the Greek NT** is just that in some places. The errors cannot be evaded or erased. Some are in every known Greek witness to a particular text.

11 ואן (& if) לא ידע (not) אנא (I) חילה (the import) דקלא (of the sound) הוא (am) אנא (I) לי ברבריא (myself) להו (a foreigner) דממלל (who speaks) ואף (& also) הו (he) דממלל (who speaks) הוא (is) לה (himself) לי ברבריא (* a foreigner)

* Greek has “**Βαρβαρος**”- “**Barbarian**”, which is a loan word from Aramaic; The Aramaic ברבריא – “**Barbaria**” is really a compound word of two: “**Bar**” בר- “**Son**” and “**Baria**” ברִיא - “**the outside**”; the compound word then literally means, “**Son of the outside**”; it therefore refers to “**foreigners**” or “**strangers**”. Greek is not the origin of this Aramaic word, but the converse is true.

12 הכנא (in this way) אף (also) אתון (you) מטל (because) דשננא (zealous) אתון (you are) דמוהבתא (* of the gifts) דרוחא (of The Spirit) לבנינא (for the edification) דעדתא (of the church) בעו (seek) דתיתר (to abound)

N * Greek has “**ζηλωται εστε πνευματων**” – “**You are zealous of spirits**”; “**Gifts**” are not mentioned. This makes for a rather unusual reading. **The Peshitta** certainly did not get “**Gifts**” from Greek. One late uncial Greek ms. (P- 9th cent.) has **πνευματικων** - “**pneumatikwn**” - “**spiritual things**”, but there is no evidence that early Greek mss. had this reading.

13 והו (& he) דממלל (who speaks) בלשנא (in languages) נצלא (let him pray) דנפשק (to translate)

14 אן (if) הו (it is) גיר (for) דהוית (I should) מצלא (pray) בלשנא (in languages) רוחי (my spirit) הו (is) מצליא (praying) מדעי (my understanding) דיין (but) דלא (without) פארין (fruits) הו (is)

15 מנא (what?) הכיל (therefore) אעבר (shall I do) אצלא (I shall pray) ברוחי (with my spirit) ואצלא (& I shall pray) אף (also) במדעי (with my understanding) ואזמר (& I shall sing) ברוחי (with my spirit) ואזמר (& I shall sing) אף (also) במדעי (with my understanding)

16 ואן לא (otherwise) אן (if) מברך (say a blessing) אנת (you) ברוח (in the spirit) הו (he) דממלא (who fills) דוכתה (the place) דהדיושא (of the unlearned) איכנא (how?) נאמר (shall he say) אמין (Amen) על (for) תודיתך (your giving of thanks) דילך (your) מטל (because) דמנא (what) אמר (said) אנת (you) לא ידע (not) (he knew)

17 אנת (you) גיר (for) שפיר (well) מברך (bless) אנת (you) אלא (but) חברך (your neighbor) לא מתבנא (not) (is edified)

18 מודא (thank) אנא (I) לאלהא (God) דיתיר (that more) מן (than) כלכון (all of you) ממלל (speaking) אנא (I am) בלשנא (in languages)

19 אלא (but) בעדתא (in the church) צבא (willing) אנא (I am) דחמש (that five) מלין (words) במדעי (in my understanding) אמלל (I should speak) דאף (that also) אתנא (others) אלף (I may instruct) יתיר (rather) מן (than) רבו (ten thousand) מלין (words) בלשנא (in languages)

20 אחי (my brothers) לא הויתון (not) טלין (be you) ברעיניכון (in your intellects) אלא (but) לבישתא (to evil) הו (be) ילודא (infants) וברעיניכון (& in your intellects) הו (be) גמירין (fully mature)

21 בנמוקא (in The Law) כתיב (it is written) דבממללא (* with speech) נוכריא (foreign) ובלשנא (& with language) אחרנא (another) אמלל (I shall speak) עמדה (with it) עם (with) עמא (people) הנא (this) אפלא (neither) הכנא (in this way) נשמעונני (shall they hear Me) אמר (says) מריא (Jehovah)

N * The Greek mss. agree with **The LXX** (Isaiah 28:11) with the reading “**χελουσι**” - “**lips**”; **The Peshitta NT** agrees with **The Peshitta OT** reading in this word, “**בממללא**” - “**in speech**”. **The Hebrew OT** has “**Mocking lips**”. This prophesy probably refers to the Aramaic language which was to be used during the Babylonian and Persian captivities in writing Daniel 2-7 and Ezra 4:7-6:18 and later when The NT was given in Aramaic, as well as the gift of many languages spoken to the dispersed Jews on The Day of Pentecost by the apostles and other disciples.

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22 מדין (so then) לשנא (languages) לאתא, (for a sign) הו (are) סימין (established) לא (not) למהימנא (for believers) אלא (but) לאילין (for those) דלא (who not) מהימנין (believe) נביותא (prophecy) דין (but) לא (not) הו (was) לאילין (to those) דלא (who not) מהימנין (believe) אלא (but) לאילין (to those) דמהימנין (who believe)

23 אן (if) הו (it occurs) הכיל (therefore) דתתכנש (assemble) כלה (all) עדתא (the church) וכלהון (& all of them) בלשנא (in languages) נמללון (shall speak) ונעלון (& shall enter) הדיושא (the uninitiated) או (or) אילין (those) דלא (who not) מהימנין (believe) לא (not?) אמרין (will they say) דהלין (that these) שנו (have gone insane) להון (themselves)

24 ואן (& if) כלכון (all of you *) תהוון (you will) מתנבין (prophesy) ונעול (& enter) לותכון (to you) הדיושא (the unlearned) או (or) מן (one) דלא (who not) מהימין (believes) מתבצא (he is searched out) מן (from) כלכון (all of you) ומתכון (& they are reproved) מן (by) כלכון (all of you)

*N * The Aramaic has the 2nd person personal pronoun "You" five times (sometimes doubled in verb and separate pronoun); Greek has no pronouns here. A translator will normally drop pronouns to smooth out the translation, especially when translating from a Semitic to a non Semitic language, as Semitic languages like Hebrew and Aramaic have pronouns attached to verbs, nouns, prepositions and even adjectives like "all". The Greek NT is not so "pronominal" and The Greek NT bears uncanny resemblance to The LXX in its relationship to The Peshitta in the ratio of pronouns, preps., conjunctions, etc.. See my study on this in my book- "Divine Contact".*

25 וכסיתא (& the secrets) דלבה (of the heart) מתגלין (are revealed) ויהדין (& then) נפל (he will fall) על (on) אפודי (on his face) ונסגוד (& will worship) לאלהא (God) ונאמר (& he will say) שריראית (truly) אלהא (God) אית (is) בכון (in you)

26 אמר (say) אנא (I) הכיל (therefore) אחי (my brethren) דאמתי (that whenever) דמתכנשין (gather) אנתון (you) לאינא (to whom) מנכון (of you) דאית (ever) לה (has) מזמורא (a psalm) נאמר (let him speak) ואינא (& who) דאית (ever) לה (has) יולפנא (a teaching) ואינא (& who) דאית (ever) לה (has) גלינא (a revelation) ואינא (& who) דאית (ever) לה (has) לשנא (a language) ואינא (& who) דאית (ever) לה (has) פושקא (a translation) כלהין (all things) לבנינא (for edification) נהוין (let be)

27 ואן (& if) בלשנא (in languages) אנש (men) נמלל (shall speak) תרין (two) נמללון (let speak) וכד (& when) סני (more) תלתא (three) וחד (& each) חד (one) נמללון (let them speak) וחד (& one) נפשק (let translate)

28 ואן (& if) לית (there is not) דמפשק (a translator) נשתוק (let be silent) לה (him) בעדתא (in the church) הו (him) דממלל (who speaks) בלשנא (in a language) ובינהי (& only) לנפשה (to himself) ולא להא (to God) נמלל (& to God) נמלל (let him speak)

29 נביא (the prophets) דין (but) תרין (two) או (or) תלתא (three) נמללון (let speak) ושרכא (& the others) נפרשון (let discern)

30 ואן (& if) לאחרנא (to another) נתגלא (is revealed a thing) כד (while) יתב (sitting) קדמיא (the first) נשתוק (let be quiet) לה (him)

31 משכחין (can) אנתון (you) גיר (for) כלכון (all of you) דחד (of each) חד (one) תתנבון (prophesy) דכלנש (that every person) נאלף (may teach) וכלנש (& every person) נתביא (may be comforted)

32 הוּחא (the spirit) גיר (for) דנביא (of the prophet) לנביא (to the prophet) משתעבדא (is subject)

33 מטל (because) דאלהא (God) לא (not) הוּא (is) דשנושיא (of tumult) אלא (but) דשלמא (of peace) איך (as) דבכלהין (that in all) עדתא (the assemblies) דקדישא (of the saints)

34 נשיכון (your women) בעדתא (in the assemblies) נהוין (let be) שתיקן (silent) לא (not) גיר (for) מפס (it is allowed) להין (for them) דנמללון (to speak) אלא (but) דנשתעבדן (to be in subjection) איכנא (just as)

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דאף (also) נמוסא (The written Law) אמר (says)

35 ואן (& if) מדרם (anything) צבין (they wish) דגאלפן (to learn)
בבתייהין (in their houses) נשאלן (let them ask) לבעלייהין (their husbands)
בהתתא (a shame) הי (is) גיר (for) דנשא* (that women) בעדתא (in the assembly)
נמללן (would speak)

* The Critical Greek text has γυναικα - "a woman".

36 או (or) דלמא (interrog.) מנכון (from you?) הו (it) נפקת (came forth)
מלתה (the word) דאלהא (of God) או (or) לותכון (unto you) הו (it) בלהוד (only) משת (arrived)

37 אן (if) אנש (a man) דין (but) מנכון (of you) סבר (thinks) דנביא (that a prophet) הו (he is)
או (or) דרוחא (of The Spirit) הו (he is) נדע (let him know) הלין (these things)
דכתב (that write) אנא (I) לכון (to you) דפוקדנא (that the commandments)
אנן (they are) דמרן (of our Lord)

38 אן (if) אנש (a man) דין (but) לא (not) ידע (knows) לא (not) נדע (let him know)

39 טנו (be zealous) הכיל (therefore) אחי (my brothers) למתנבין (to prophesy)
ולממללו (& to speak) בלשנא (in languages) לא (not) תכלון (forbid)

40 כלמדרם (everything) דין (but) באסכמא (with decorum) ובטכסא (& with order) נהוא (let be done)

Chapter 15

15:1 מודע (teach) אנא (I) לכון (to you) דין (but) אחי (my brethren) אונגליון (the Gospel)
דסברתכון (that I preached to you) וקבלתוניהי (& you received it)
וקמתון (in it) בה (& you stand)

2 ובה (& by it) האין (have life) אנתון (you) באידא (by those) מלתא (words)
סברתכון (I preached to you) אן (if) עהדין (remember*) אנתון (you) אן לא (unless)
הוא (it has happened) סריקאית (unworthy) הימנתון (you have believed)

N * Greek mss. all have "κατεχετε" – "you hold", where The Peshitta has "you remember, call to mind". Here is the Aramaic for "hold" in the plural: אחרין, אחרין. Compare these with עהדין – "remember" – The Peshitta reading above. Then see them in DSS script: } אַחַרִּין – "Hold"; Here they are in Ashuri Aramaic: אַחַרִּין – "Hold"
} אַחַרִּין – "Remember" עהדין – "Remember"

Either script displays very close resemblance between the two words. One extra small downward stroke on the Ayin of the DSS script - } would make it an Alap - א; Everything else is essentially the same in both words. This illustrates plainly how the Greek reading was derived from The Peshitta's Aramaic. The Greek word for "You remember" is μνημονεύετε. Does that resemble "κατεχετε" – "you hold"? Hardly! The Greek cannot account for the Peshitta reading here with credibility.

Ashuri Aramaic:

אחרין – "Hold"
עהדין – "Remember"

Dead Sea Scroll script:

} אַחַרִּין – "Hold"
} אַחַרִּין – "Remember"

A good injunction for all who seek the truth. **Remember** this evidence and all the rest I have presented and that yet to come.

3 אשלמת (I have delivered) לכון (to you) גיר (for) מן (from) לוקדם (the first)
איך (according to) מדרם (that) דקבלת (which I received) דמשיחא (that The Messiah) מית (died)
על (for) אפי (the sake of) חטהין (our sins) איכנא (just as) דכתב (it is written)

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4 ודאתקבר (& that He was buried) וקם (& He arose) לתלתא (after three) יומין (days)
איך (as) דכתיב (that which is written)

לתלתא יומין – “*l'Tlatha yomayne*” is an idiomatic expression in Aramaic, meaning “the third day”.

5 ואתחזי (& He has appeared) לכאפא (to Kaypha) ובתרה (& after him) לתרעסר (to the twelve)

6 ובתרכן (& after that) אתחזי (He appeared) ליתיר (to more) מן (than)
חמשמאא (five hundred) אחין (brethren) אכחדא (as one)
7 וסניאא (many) מנהון (of whom) קימין (present) אנון (are) עדמא (until) להשא (now)
ומנהון (& some of them) דמכו (have fallen asleep)

7 ומן (& from) בתר (after) הלין (these things) אתחזי (He appeared) ליעקוב (to Yaqob)
ובתרה (& after him) לשליחא (to the apostles) כלהון (all of them)

8 להרתא (to the last) דין (but) דכלהון (of all of them) איך (as if) דליחטא (to an aborted baby)
אתחזי (He appeared) אף (also) לי (to me)

9 אנה (I) אנה (am) גיר (for) זעורהון (the least of them) דשליחא (of the apostles)
ולא (& not) שוא (worthy) אנה (I am) דאתקרא (to be called) שליחא (an apostle)
מטר (because) דרדפת (that I persecuted) עדתה (the church) דאלהא (of God)

10 בטיבותה (by the grace) דין (but) דאלהא (of God) איתי (I am) מרם (whatever)
דאיתי (I am) וטיבותה (& His grace) דבי (that is in me)
לא (not) הוות (has been) סריקא (worthless)
אלא (but) יתיר (more) מן (than) כלהון (all of them) לאית (I have labored)
לא (not) אנה (I) אלא (but) טיבותה (His grace) דעמי (that is with me)

11 אן (if) אנה (I) הכיל (therefore) ואן (or if) הנון (those)
הכנא (in this way) מכרזינן (we preach) והכנא (& in this way) דימנתון (you have believed)

12 אן (if) דין (but) משיחא (The Messiah) מתכרו (is preached) דקם (Who arose)
מן (from) בית (among) מיתא (the dead) איכנא (how?) אית (are there) בכון (among you)
אנשא (persons) דאמרין (who say) לית (there is not) חית (life) * מיתא (for the dead)

* חית מיתא – “*Khayth mitha*” – “*life of the dead*” – See Matthew 22:23; this phrase has to do with the afterlife, not bodily resurrection. The same phrase was used by the Sadducees who denied the afterlife. Our Lord quoted the Torah (the only books Sadducees accepted) to show Abraham, Isaac and Jacob were alive after death. He did not refer to their physical resurrection, as their dead bodies had never been raised from their graves. So this passage in Cor. refers to spiritual life after physical death; it also would apply to salvation for the lost. The word “*Khaya*” very often refers to **salvation**; a high percentage of occurrences are paralleled by the Greek root, “*σωσ*” – (*Sozo*) – “*To save*”. When The Holy Spirit uses the words – “*Living*” & “*Life*” (חית & חייא), He does not refer to those who are half dead or completely dead. He refers to those who have eternal life. “*Life from the dead*” or “*Life of the dead*” is the salvation of those who are lost, not a mere bodily resurrection of spiritually dead people.

13 ואן (& if) חית (Life) מיתא (for the dead) לית (there is not)
אפלא (not even) משיחא (The Messiah) קם (is risen)

And if there is no salvation for the dead, not even The Messiah is risen.

14 ואן (& if) משיחא (The Messiah) לא (not) קם (is risen) סריקא (worthless)
די (is) כרוזותן (our preaching) סריקא (is worthless) אף (also) דימנותכון (your faith)

15 משתכחין (found) חנן (we are) דין (but) אף (also) סהדא (witnesses) דגלא (lying)
דאלהא (of God) דאסהרין (for we testified) על (of) אלהא (God)
דאקים (that He raised) למשיחא (The Messiah) כד (when) לא (not) אקים (He raised Him)

Greek has “*If the dead do not rise*” added at the end of the verse, which looks like a repetition of the first phrase (“*If the dead do not rise*”) of the next verse, which all Greek mss. also include in its entirety. **Codex D** is the only ancient Greek ms. that reads v. 15 without that phrase, as does The Peshitta.

16 אן (if) מיתא (those who died) גיר (for) לא (not) קימין (live again)
אפלא (not even) משיחא (The Messiah) קם (lives)

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If those who have died do not live again, neither does The Messiah live.

קם – “Quum” and קימין – “Quumine” can mean, “rise,stand,be alive,abide,exist”. Here is the entry for קים from Smith’s Compendious Syriac Dictionary:

rt. qam. in being, existing, still alive; continuing, lasting; *qam qam* it is yet high day; *qam qam* if there be yet many years; *qam qam* if his father be yet alive; *qam qam* abiding for ever; *qam qam* half-alive;

Since the same root word is used both of those who died and The Messiah, I have used the same translation here to illustrate the drama of Paul’s argument for the universal results of the resurrection of The Messiah Yeshua, in which uses reverse logic to illustrate the absurdity of denying universalism; “If those who have died do not live again, then The Messiah is dead.”

17 ואן (& if) משיחא (The Messiah) לא (not) קם (is alive) בטלא (empty) די (is) הימנותכון (your faith) ועדכיל (& yet) בהטיכון (in your sins) אנתון (you are)

18 וכבר (& doubtless) אף (also) אילין (those) דדמכו (who are asleep) במשיחא (in The Messiah) אברו (themselves) להון (have perished)

19 ואן (& if) בהלין (in these) הו (it is) דיא (lives) בלהוד (only) מסברין (we hope) במשיחא (in The Messiah) דוינן (we are wretched) הו (so it is) מן (more than) כלהון (all) בנינשא (children of men)

And if it is only in this life that we hope in The Messiah, we are the most wretched of all people.

20 השא (now) דין (but) משיחא (The Messiah) קם (is risen) מן (from) בית (the place) מיתא (of the dead) והוא (& is) רשיתא (The First-Fruits) דדמכא (of the sleeping ones)

21 ואיכנא (& just as) דביד (by) ברנשא (a man) הוא (was) מותא (death) הכנא (in this way) אף (also) ביד (by) ברנשא (a Man) הויא (was) חית (the life) מיתא (of the dead)

Bar nasha – “Bar nasha” properly refers to “a human being”, not necessarily a “son of man”, which Adam obviously was not.

22 איכנא (just as) גיר (for) דבאדם (by Adam) כלהון (all of them) בנינשא (the children of men) מיתין (die) הכנא (in this way) אף (also) במשיחא (by The Messiah) כלהון (all of them) האין (shall live)

For just as by Adam, all people die, in this way also, by The Messiah, they all shall live.

There is only one word given by Paul as the foundation and cause for universal salvation which outweighs all objections against his declaration, and that word is משיחא - “Meshikha”- “Messiah”; Whoever denies the universal effect of the death and resurrection of The Messiah denies The Person of The Messiah Who is Absolute & Omnipotent Eternal Deity, Who came “to save the world”(John 12:47). “If the world is not saved, then The Messiah is dead.” –That is essentially what verse 16 says. The Messiah Yahweh cannot fail in any way, certainly not in His mission to save the world by His death and resurrection.

23 אנש (each) אנש (person) בטכסה (in his order) רשיתא (The First Fruits) הוא (was) משיחא (The Messiah) בתרכן (after this) אילין (those) דדמשיחא (who The Messiah’s) אנון (are) במאתיתיה (at His arrival)

Each person in his order: The Messiah was the First Fruits; after Him, those who belong to The Messiah at His arrival.

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24 והידין (& then) תהוא (will be) חרתא (the end) מא (when) דמשלם (He will deliver)
 מלכותא (the kingdom) לאלהא (to God) אבא (The Father)
 מא (when) דבטל (He will destroy) כל (every) ריש (ruler)
 וכל (& every) שולטן (authority) וכל (& all) הילין (powers)

25 עתיד (going) הו (He is) גיר (for) דנמלך (to reign) עדמא (until) דנסים (will be set)
 בעלדבבוהי (His enemies) כלהון (all of them) תחית (under) רגלוהי (His feet)

26 ואחריא (& the last) בעלדבבא (enemy) מתבטל (shall be destroyed) מותא (death)

27 כל (all) גיר (for) שעבד (He brought to submission) תחית (under) רגלוהי (His feet)
 מא (when) דאמר (that says) דין (but) דכלמדם (all things) משתעבד (are subjected) לה (to Him)
 ידיעא (it is understood) דסטור (that it is excepting) מן (for) הו (Him) דשעבד (Who subjected) לה (to Him) כל (all)

28 ומא (& when) דאשתעבד (is subjected) לה (to Him) כל (all)
 הידין (then) הו (The) ברא (Son) נשתעבד (shall be subject) להו (to Him)
 דשעבד (Who subjected) לה (to Him) כל (all) דנהוא (that may be) אלהא (God) כל (all) בכל (in all)

29 ואלא (otherwise) מנא (what?) נעבדון (shall do) הנון (those) דעמדון (who are baptized)
 חלף (for the sake of) מיתא (the dead) אן (if) מיתא (the dead) לא (not) קימין (live again)
 מנא (why?) עמדון (are they baptized) חלף (for the sake of) מיתא (the dead)

30 ולמנא (& why?) אף (also) חנן (are we) בכל (in every) שעא (hour)
 בקנדינוס (in peril) קימין (living)

31 ימא (swear) אנא (I) בשובהרכון (by your boasting) אחי (my brothers) דאית (that is) לי (for me)
 במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah) דכליום (that every day) מאת (die) אנא (I)

32 אן (if) איך (as) רבית (a citizen) בנינשא (of the people) אשתדית (I was cast *)
 לחיותא (to wild beasts) באפסוס (in Ephesus) מנא (what?) אתהנית (have I gained)
 אן (if) מיתא (the dead) לא (not) קימין (rise)
 נאכול (let us eat) ונשתא (& let us drink) מחר (tomorrow) גיר (for) מיתין (we die)

N * Greek has εθρησιομαχησα -“I beast fought” (word not found anywhere else in Greek?) *The Peshitta says* –“לחיותא לחיותא” -“I was cast to wild beasts”; The verb is אשתדית; אשתדית is -“I have fought”; Let’s see them in the old DSS script:

אשתא -“I was cast”;
 אשתא -“I have fought”

I see at least 66% correlation here.

33 לא (not) תשעון (be deceived) מחבלן (corrupts) רענא (minds) בסימא (pleasant)
 שועיתא (discourse *) בישתא (evil)

N * Greek mss. have “ομιλια”-“companionship” (found once in *The Greek NT*). The Aramaic שועיתא -“Shawaytha”, “talking, discourse”, is very similar to שועיתא -“Shawaytha”, “agreement, fellowship, equality”. The Aramaic שועיתא -“Shawaytha”, “talking, discourse” occurs four times apart from this verse. In those places the Greek has μυθος, “Mythos”-“speech, saying, story, fable”. If the Aramaic were translated from Greek, it is unlikely “ομιλια” would be translated שועיתא -“Shawaytha”. It would most likely be translated שועיתא -“Shawaytha”. The adding of the third letter א (Ayin) to form שועיתא -“Shawaytha” by accident would be too fortuitous and unlikely an event to account for *the Peshitta* reading. Scribal errors are far more likely to involve omissions than additions; Nor would “ομιλια”(Homilia) be mistaken for “μυθος” or the plural “μυθοι”. It is far more likely שועיתא -“Shawaytha” was misread as שועיתא -“Shawaytha” by a Greek translator, who wrote “ομιλια” where he should have written “μυθοι”-(fables, stories). The two Aramaic words have an 84% correlation.

A graphic review & illustration:

Ashuri script: שועיתא -“Shawaytha”-“talking, discourse”.

שועיתא -“Shawaytha”-“agreement, fellowship, equality”.

Dead Sea Scroll: שועיתא -“Shawaytha”-“talking, discourse”.

שועיתא -“Shawaytha”-“agreement, fellowship, equality”.

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34 אעירו (awaken) לבכוון (your hearts) זדיקאית (justly) ולא (& not) תחטון (sin)
אית (there are) גיר (for) אנשא (some) דיבעתא (whom the knowledge) דאלהא (of God)
ליט (there is not) בהון (in them) לבהתכון (to your shame) הו (that) אמר (say) אנא (I)

35 נאמר (will say) אנש (someone) מנכוון (of you) דאיכנא (how?) קימין (rise) מיתא (the dead)
ובאינא (& in what?) פגרא (body) אתין (do they come)

36 סכלא (fools) זרעא (the seed) דזרע (that plant) אנת (you)
אן לא (if) לא מאת (not) לא (it dies) לא (not) היא (it will live)

37 והו (& that) מדם (thing) דזרע (which sow) אנת (you) לא (not) הוא (is)
הו (that) פגרא (body) דעתין (that is going) למהוא (to be) זרע (sow) אנת (you) אלא (but)
פרדתא (a grain) ערטליתא (naked) דחטא (of wheat) או (or) דסערא (of barley)
או (or) דשרכא (of other) דזרענא (grains)

38 אלהא (God) דין (but) יהב (gives) לה (to it) פגרא (a body) איכנא (just as) דצבא (He chooses)
ולחד (& to each) חד (one) מן (of) זרענא (the grains) פגרא (a body) דכינה (of its nature)

39 לא (not) הוא (was) דין (but) כל (every) פגר (body) שוא (equal) אחרין (to another)
הו (there is) גיר (for) פגרא (the body) דבבר (of a son) אנשא (of man) ואחרין (& another)
דבעירא (of oxen) ואחרין (& another) דפרחתא (of a bird) ואחרין (another) דנונא (of a fish)

40 ואית (& there is) פגרא (a body) שמינא (heavenly)
ואית (& there is) פגרא (a body) ארעניא (earthly)
אלא (but) אחרין (one) הו (there is) שובחא (the glory)
דשמינא (of the heavenly) ואחרין (& another) דארעניא (of the earthly)

41 ואחרין (& one) הו (is) שובחא (the glory) דשמשא (of the sun)
ואחרין (& another) שובחא (glory) דסהרא (of the moon) ואחרין (& another)
שובחא (the glory) דכוכבא (of a star) וכוכבא (& one star) מן (than) כוכבא (another star)
מיתר (greater) הו (is) בשובחא (in glory)

42 הכנא (thus) אף (also) חית (is) מיתא (for those who die)
מזדרעין (they are sown) בחבלא (with corruption)
קימין (they rise) דלא (without) חבלא (corruption)

43 מזדרעין (they are sown) בצערא (with disgrace) קימין (they rise) בשובחא (with glory)
מזדרעין (they are sown) בכריהותא (in weakness) קימין (they rise) בחילא (in power)

44 מזדרעין (they are sown) פגרא (a body) נפשניא (animal)
קאם (it rises) פגרא (a body) רוחניא (spiritual)
אית (there is) גיר (for) פגרא (a body) דנפש (animal)
ואית (& there is) פגרא (a body) דרוח (spiritual)

45 הכנא (thus) אף (also) כתיב (it is written)
הוא (was) אדם (Adam) ברנשא (man) קדמא (the first) לנפש (a soul) היא (living)
ואדם (& Adam) אחריא (The Last) לרוחא (The Spirit) מהיניתא (The Life Giver)

46 אלא (but) לא (not) הוא (was) לוקדם (first) רוחניא (the spiritual)
אלא (but) נפשניא (the animal) והידין (& then) רוחניא (the spiritual)

47 ברנשא (the man) קדמא (the first) עפרנא (dust) דמן (that is from) ארעא (the ground)
ברנשא (The Man) דתרין (second) מריא (Jehovah) מן (from) שמיא (Heaven)

The first man is dust from the ground; The Second Man is Jehovah from Heaven.

No Greek ms. has this reading, as the Greek word Kurios – “Lord” is used, which is an ambiguous title, not a Name at all. מריא - “Mar-Yah” is The Sacred Name of God (Yahweh) in Aramaic. The Aramaic NT refers to Yeshua as “Mar-Yah” - (Yahweh or Jehovah) thirty times or more. The Critical Greek text (A,B,C,P⁶, etc.) does not even have “Kurios” – “Lord” in this verse!

48 איכנא (just as) דאיתודי (he who a being) הו (is) עפרנא (dusty)
הכנא (so) אף (also) עפרנא (the dusty)
ואיכנא (& just as) דאיתודי (He Who The Being) הו (is) דמן (Who from) שמיא (Heaven)

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הכנא (so) אף (also) שמינא (the Heavenly)

49 ואיך (& as) הלבשן (we have worn) דמותא (the image) דהו (of him) דמן (from) עפרא (the dust)
הכנא (thus) נלבש (we shall wear) דמותא (the image) דהו (of Him) דמן (from) שמיא (Heaven)

50 הדא (this) דין (but) אמר (say) אנא (I) אחי (my brethren)
דבסרא ("flesh") ודמא (& blood) מלכותא (the kingdom) דשמיא (of Heaven)
למארת (to inherit) לא (not) משכחין (are able)
ולא (neither) חבלא (corruption) ירת (inherits) לא (in-) מתחבלנותא (destructibility)

51 הא (behold) אמר (tell) אנא (I) לכון (to you) ארזא (a mystery) לו (not) כלן (all of us) נדמך (shall sleep)
כלן (all of us) דין (but) נתחלף (we shall be transformed)

52 הריפאית (suddenly) איך (like) רפף (the blink) עינא (of an eye)
בקרנא (at the trumpet) אחרייתא (last)
כד (when) תקרא (it will sound) ונקומון (& shall rise) מיתא (the dead)
דלא (without) חבלא (corruption) וחנן (& we) נתחלף (shall be transformed)

53 עתיד (going) הו (is) גיר (for) הנא (this) דמתחבל (destructible)
דנלבש (to wear) לא (in-) מתחבלנותא (-destructibility) והנא (& this) דמאת (mortal)
דנלבש (to wear) לא (in-) מיותותא (mortality)

54 מא (whenever) דלבש (puts on) דין (but) הנא (this) דמתחבל (destructible)
לא (in-) מתחבלנותא (-destructibility) והנא (& this) דמאת (mortal) מיותותא (mortality)
הידין (then) תהוא (will come to pass) מלתא (word) הי (that) דכתיבא (that is written)
דאתבלע (is swallowed) מותא (death) ביכותא (by Victory)

For "destructible"- דמתחבל, most Greek mss. have "φθαρτον" ("Phtharton" means "corruptible", "destructible"); other Greek mss. from Alexandria omit the whole phrase, "this destructible will put on indestructibility, and"; they also have "mortal" where the others have "corruptible".

55 איכו (where is?) עוקסך (your sting) מותא (Death)
או (Oh!) איכא (where?) הי (is) זכותכי (your victory) שיול (Sheol *)

Where is your sting, O Death? Oh Sheol, where is your victory?

M * Most Greek mss. have "αδη"- "Hades"; The Critical Greek, based on (P⁴⁶, B, א, etc.) has "θανατε" – "Death" twice: "Oh death, where is your victory? Oh death, where is your sting?"

56 עוקסה (the sting) דין (but) דמותא (of death) חטייתא (sin) הי (is)
חילא (& the power) דחטייתא (of sin) נמוכא (The Written Law) הי (is)

57 טיבו (thank) דין (but) לאלהא (God) דיהב (Who gives) לן (us) זכותא (the victory)
ביד (by) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

58 מכיל (from now on) אחי (my brethren) וחביבי (& beloved) הוו (be) משררין (steadfast)
ולא (& not) תהווין (be you) מתזיעין (shaken) אלא (but) הוו (be) מתיתרין (abounding)
בכלזבן (in every time) בעבדה (in the work) דמר'א (of Jehovah)
כד (as) ידעין (know) אנתון (you) דעמלכון (that your toil)
לא (not) הוא (has been) סריק (worthless) במריא (in Jehovah)

The Majority Greek text contains the word "Kurios" – "Lord" in its various forms 625 times; in 240 of those places, The Peshitta's Aramaic has "מר'א" – "Jehovah". Why 38% of them? If The Peshitta were a translation of The Greek NT, it seems strange that 38% of "Kurios" – "Lord" would be interpreted as "Jehovah", even in such verses as this which does not quote OT or refer to it at all. About 275 of the 625 are מרן – "Maran" – "Our Lord" in Aramaic. So The Peshitta NT uses "Mar-Yah" (The Lord Yahweh) about half the time and Maran (Our Lord) about half the time where "Kurios" occurs.

The Peshitta primacy model explains the data much better than Greek primacy does. A Greek translator would have little choice in translating MarYah or Maran; Kurios would be the one Greek word most suitable, since both MarYah and Maran come from the root מר – "Mar", which means "Lord". In a few places, θεος – "God" is used instead or in conjunction with Kurios to signify The Deity, but like The LXX, which translates Yahweh thousands of times, Kurios is the translation of choice more than 90% of the time.

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אגרתא קדישתא דפולוס שליחא דלות קורנתיא קדמיתא

Chapter 16

16:1 על (about) מדרם (things) דין (but) דמתכנש (collected) לקדישא (for the saints)
איכנא (just as) דפקדת (I have commanded) לעדתא (the church) דגלטיא (of Galatia)
הכנא (in this way) אף (also) אנתון (you) עבדו (do)

2 בכל (on every) חדר (first day) בשבא (of the week) אנש (each) אנש (person) מנכון (of you)
בביתה (in his house) נהוא (let him) סאם (lay down) ונטר (& keep) הו (that) מדרם (thing)
דמטא (that comes) באידודי (to his hand) דלא (that not) מא (when) דאתית (I come)
הידין (then) נהוין (there will be) גביתא (collections)

N * Greek has nothing about “in his house”. Greek also has εὐδωταί – “he may be prospered” where The Peshitta has “that comes to his hand” (an Aramaic idiom meaning, “to be able”).

3 וּמָא (& when) דאתית (I shall have come) לאילין (those) דגבין (whom elect) אנתון (you)
להון (them) אשרר (I shall send) באגרתא (with a letter)
דנובלון (to carry) טיבותכון (your gift) לאורשלם (to Jerusalem)

4 אן (if) דין (but) שוא (is appropriate) הו (it) סוערנא (I visit)
דאף (when also) אנא (I) אזל (shall depart) עמי (with me) נאזלון (they shall depart)

5 אתא (come) אנא (I) דין (but) לותכון (to you) מא (whenever) דעברת (I have passed)
מן (from) מקדוניה (the city) עבר (shall pass) אנא (I) לה (to it) גיר (for) למקדוניה (to Maqedonya)

6 וכבר (& perhaps) אף (also) לותכון (with you) אקא (I shall remain) או (or) אכתא (winter)
לותכון (with you) דאנתון (that you) תלוונגי (may accompany me) לאתר (to where) דאזל (go) אנא (I)

7 לא (not) גיר (for) צבא (wish) אנא (I) דהשא (now)
איך (so as) עבר (I pass) אורחא (the way) אחזיכון (to see you)
מסבר (hope) אנא (I) גיר (for) דאוחר (to tarry) זבנא (a time)
לותכון (with you) אן (if) מרי (My Lord) מפס (permits) לי (me)

8 מקוא (remain) אנא (I) דין (but) באפסוס (in Ephesus) עדמא (until) לפנטקוסטא (Pentecost)

9 תרעא (a gate) גיר (for) רבא (great) אתפתח (is opened) לי (to me)
דמלא (that is filled) סוערנא (with opportunities) וסקובלא (& opponents) סניאין (many)

N * Greek lacks “that is filled with opportunities”; Where did The Peshitta get this?

10 אן (if) דין (but) נאתא (comes) צאדיכון (to you) טימתאוס (Timotheus)
הזו (see) דדלא (that without) דחלא (fear) נהוא (he shall be) לותכון (toward you)
עברא (the works) גיר (for) דמריא (of Jehovah) פלה (he cultivates) אכותי (as do I)

11 לְמָא (lest) הכיל (therefore) אנש (any) נשוטיהי (may despise him)
אלא (but) לואוהי (accompany him) בשלמא (in peace) דנאתא (that he may come) לותי (to join me)
מקוא (wait) אנא (I) לה (for him) גיר (for) עם (with) אחא (the brethren)

12 מן (from) אפלו (Apollo) דין (but) אחי (my brothers) סגי (much) בעית (I have desired) מנה (of Him)
דנאתא (to come) לותכון (to you) עם (with) אחא (the brothers)
וכבר (& doubtless) לא (not) הוא (he did) צבינא (desire) דנאתא (to come) לותכון (to you)
אמתי (when) דין (but) דנהוא (there will be) לה (to him) אתרא (time)
אתא (he will come) לותכון (to you)

13 אתתעירו (be alert) וקומו (& stand) בהימנותא (in the faith)
אתגברו (be valiant) אתחסנו (be strong)

14 וכלהין (& all) צבותכון (your affairs) בחובא (with love) נהוין (let be)

15 בעא (request) אנא (I) דין (but) מנכון (of you) אחי (my brothers) על (concerning) ביתא (the house)
דאסטפנא (of Estephana) מטל (because) דידיעין (know) אנתון (you) דהנון (that they) אנון (are)
רשיתא (the first generation) דאכאיא (of Akaya) וסמו (& they put) נפשהון (themselves)
לתשמשותא (into the service) דקדישא (of the holy ones)

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16 דאך (that also) אנתון (you) תהוון (you will be) משתמעין (listening) לאילין (to those) דהכנא, אנון (who such) וכלנש (are) ולכלנש (& to every person) דלאא (who toils) עמן (with us) וזעדר (& helps)

17 חדא (rejoice) אנה (I) דין (but) במאתיתה (in the arrival) דאסטפנא (of Estephana) ודפרטונטוס (& of Fortunatus) ודאכאיקוס (& of Akayqus) דמדום (for things) דבצרתון (which you lacked) לותי (toward me) הנון (those) מליו (have supplied)

18 אנהו (they have refreshed) ניר (for) רוחי (my spirit) דילי (my) ודילכון (& yours) הויתון (do you) הכיל (therefore) משתודעין (recognize) לאילין (those) דהכנא (who such) אנון (are)

19 שאלין (invoke) בשלמכון (your peace) עדתא (the assemblies) כלהין (all) דבאסיא (that are in Asia) שאלין (invoke) בשלמכון (your peace) סגיי (much) במרון (in our Lord) אקלוס (Aqulus) ופריסקלא (& Prysqila) עם (with) עדתא (the assembly) דבביתהון (that is in their house)

20 שאלין (invoke) בשלמכון (your peace) אחוין (the brethren) כלהון (all of them) שאלו (invoke) בשלמא (the peace) חד (one) דחד (of another) בנושקתא (with a kiss) קדישתא (holy)

21 שלמא (greetings) בכתבת (in the writing) אידא (hand) דילי (my own) דפולוס (of Paul)

22 מן (whoever) דלא (not) רחם (loves) למרון (our Lord) ישוע (Yeshua) משיחא (The Messiah) נהוא (let be) הרם (damned) מרון (our Lord *) אתא (has come)

Whoever does not love our Lord Jesus The Messiah, let him be damned; our Lord has come.

I think I understand why Paul wrote, “let him be damned”. Jesus The Messiah is so precious to those who know Him and they love Him so much that the thought and feeling toward a professing Christian who does not love Him is, “to hell with him”. I don’t believe this verse consigns the unbeliever to eternal damnation, though it is a very tempting concept for believers; our love to God can blind us at times to His love for His enemies. We must remember that all of us were enemies toward God at one time. If we love Him now, it is because He first loved us and sacrificed Himself to save us. It is by sheer mercy and grace that we are saved; that same grace and mercy is to be extended to all who are lost. They are dead in sins and the emptiness of the world system.

This verse refers to those in the church body, not those outside. “What have I to do to judge those outside?”, wrote Paul. All false brethren deserve to be excommunicated and ostracized from all Christian fellowship. They belong to Satan, and should be delivered over to him fully, so that they either repent or die and suffer the eternal torments, “that their spirits may be saved in the Day of our Lord The Messiah”. Eternal torment is not “everlasting torment”; we must distinguish the two. “D’lama” is “that which is timeless”, according to Paul. “Everlasting” defines an infinite time. Infinite time cannot be timeless. Here I leave the matter for the reader to decide what “eternal torment” means.

* Greek mss. have **μαραν αθα** - “Maran atha” or **μαρανα θα** - “Marana tha”. This two word phrase is two Aramaic words, not Greek at all, not even loan words from Aramaic; these are two Aramaic words in Greek letters. The Majority Greek text has **μαραν αθα**, - “Maran atha” from **מרון אהא** meaning “Our Lord has come” or “Our Lord is coming”. The Critical Greek has **μαρανα θα** - “Marana tha”, which comes from **מרוןא תא** - “Come, our Lord”.

*What business had Paul writing an Aramaic phrase to Greek speakers in Corinth? The only reasonable explanation is that this is evidence of an Aramaic original (The Peshitta has **מרון אהא** - “Maran atha” - “our Lord has come”). For some reason, the Greek translator avoided translating this phrase into Greek and transliterated it instead. I surmise that it was thought incriminating to write in Greek that “our Lord had come” in the Roman Empire where Greek was known and where Christian loyalty to The Christ was considered subversive and treasonous toward Caesar. To write that “He was present” in The Roman Empire might aggravate Caesar (especially Nero) as Christ’s birth did Herod the Tetrarch and he was moved to kill all male children two years old and under in Bethlehem. The Greek NT was intended for all Greek speaking peoples in The Empire of the first century. The Aramaic original was sent to all the churches addressed in the Epistles, as those congregations were founded and largely peopled by Aramaic speaking Jews of the diasporas of Babylon and afterward.*

This “Maran atha” transliteration supports an Aramaic original and a Greek translation of that Aramaic original.

23 טיבותה (the grace) דמרון (of our Lord) ישוע (Yeshua) משיחא (The Messiah) עמכון (is with you)

24 ורחובי (& my love) עם (is with) כלכון (all of you) במשיחא (in The Messiah) ישוע (Yeshua)

The Peshitta Aramaic-English Interlinear Epistles of Paul



The Second Holy Epistle of Paul The Apostle to The Corinthians

אגרתא קדישתא דפולוס שליחא דלות קורנתיא תרינחא

2nd Corinthians

Chapter 1

1:1 פולוס (Paul) שליחא (The apostle) דישוע (of Yeshua) משיחא (The Messiah) בצבניה (in the will) דאלהא (of God) וטימתאוס (& Timotheos) אחא (a brother) לעדתא (to the assembly) דאלהא (of God) דאית (that is) בקורנתוס (in Corinthus) ולכלהון (& to all) קדישא (the holy ones) דאית (who are) באכאיא (in Akaia) כלה (all)

2 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God) אבון (our Father) ומן (& from) מרין (our Lord) ישוע (Yeshua) משיחא (The Messiah)

3 מברך (blessed) הו (is) אלהא (God) אבוהי (The Father) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah) אבא (The Father) דרחמא (of mercy) ואלהא (& The God) דכל (of every) בויא (comfort)

4 הו (He) דמביא (Who comforts) לן (us) בכלהון (in all) אולצנין (our afflictions) דאף (that also) חנן (we) נשכח (can) נביא (comfort) לאילין (those) דבכל (who in all) אולצנין (our afflictions) אנון (are) בהו (by that) בויא (comfort) דחנן (by which we) מתביאינן (are comforted) מן (from) אלהא (God)

5 איכנא (just as) גיר (for) דמתיתרין (abound) בן (in us) חשודי (the sufferings) דמשיחא (of The Messiah) חכנא (in this way) ביר (by) משיחא (The Messiah) מתיתר (abound) אף (also) בויא (our comforts)

6 אפן (if also) דין (but) מתאלצנין (we are afflicted) על (for) אפי (the sake of) בויאכון (your comfort) הו (it is) ועל (& for) אפי (the sake of) חייכון (your life) מתאלצנין (we are afflicted) ואן (& if) מתביאינן (we are comforted) משל (so that) דאנתון (you) תתביאון (may be comforted) ותהוא (may be) בכון (in you) חפיטותא (diligence) דתסיברון (to endure) אנון (them) לחשא (the sufferings) חנן (that also) דאף (those) חנן (we) חשינן (we suffer) להון (such)

7 וסברין (& our hope) דעליכון (that for you) שריר (sure) הו (is) ידעינן (we know) גיר (for) דאן (that if) שותפין (partners) אנתון (you are) בחשא (in suffering) שותפין (partners) אנתון (you are) אף (also) בבויאא (in comfort)

8 צבינן (we want) דין (but) דתדעון (you to know) אחין (brethren) על (concerning) אולצנא (the affliction) דהוא (that was) לן (us) באסיא (in Asia) דרורבאית (that greatly) אתאלצן (we were afflicted) יתיר מן (beyond) חילן (our power) עדמא (until) דקריבין (about) הו (were) חיינן (our lives) למתטלקו (to perish)

9 (& about) נפשן (ourselves) פסקן (we had passed a sentence) מותא (of death) דלא (that not) נהוא (we would have) לן (to us) תוכלנא (trust) על (upon) נפשן (ourselves) אלא (but) על (upon) אלהא (God) הו (He) דמקים (Who raises) מותא (the dead)

10 הו (He) דמן (Who from) מותא (death) חסינא (violent *) פרקן (has delivered us) ותוב (& again) מסברינן (we hope) דפרקן (that He will deliver) לן (us)

He Who has delivered us from a violent death, and we hope that He will again deliver us.

N * Greek mss. have- “delivered us from death, delivers, and we hope that He will deliver us”. חסינא – “powerful, violent” was apparently misread by the original Greek translator as the verb חסיא – “spares”, “pardons”. Here are the two words side by side in DSS script:

חסינא – “violent, powerful”
חסיא – “spares”, “pardons”

This is strong support for a Peshitta Aramaic original and a Greek translation version of that Peshitta Aramaic original for 2 Corinthians, as in the case of 1 Corinthians and in Romans as well. This kind of evidence exits through all of Paul’s Epistles, even in the one page Epistle of Philemon!

11 במעדרנותא (by the help) דבעותכון (of your prayers) דעל (that were for) אפיין (our persons) דתהוא (that may be) מוהבתה (His gift *) דלותן (that is to us) טיבותא (a favor) דעבידא (that is done) באפי (for the sake) סניאא (of the many) וסניאא (& the many) נודון (may confess) לה (Him)

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על (because of) אפינן (our persons)

By the help of *your* prayers for our persons, that His gift to us may be a favor that is done for the sake of the many, and the many may confess Him because of us.

N * "His gift" is not in the Greek; nor is "may confess Him"; Greek has "for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf." God seems to have been displaced in the Greek text by humans.

12 שובהרין (our pride) גיר (for) הגו (is this) סהדווא (the testimony) דרעינן (of our conscience)
דבפשיטווא (that in generosity) ובדכיותא (& in purity) ובכיתווא (& in the grace) דאלהא (of God)
אתהפכנן (we have been employed) בעלמא (in the world) ולא (& not) בחכמתא (in wisdom) דפגרא (of the flesh)
ויתיראית (& all the more) לותכונן (with you) דילכונן (& yours)

Greek has "sincerity of God" - ειλκρινεια θεου where The Aramaic verse has only " & in purity". This occurs in about 30 verses in the NT where Greek has "God" or "Christ" and The Peshitta does not, or does it? A careful scrutiny of such verse shows that in about 22 of those verses, Aramaic has a noun or verb connected to the Deity in which the first two letters or the last two letters of that word are Alap-Tau or Tau-Alap – the first and last letters of the Aramaic alphabet, which are named in Revelation 1:8 as The Name of The LORD God and Messiah; they are so used three times in Revelation. It so happens that the word "Purity" in this verse has **Tau-Alap** at the end of it: ובדכיותא; It also so happens that the noun ובדכיותא without those last two letters has exactly the same meaning it has with them- "Purity". This seems to be the trend in those 22 verses; the "code word" with Alap-Tau has essentially the same meaning even without those two letters, which two letters are then apparently translated as **Theos** (God) or **Christos** (Christ) or even a word associated with Deity: χρηματισσο – "Divinely revealed" or ευσεβεια – "Divine virtue". See my book, **Divine Contact** for the complete list and discussion of this Alap-Tau Code in **The Greek NT**, available at <http://aramaicnt.com>

13 לא (not) הוא (there have been) אחרנין (other things) כתבינן (we write) לכונן (to you) אלא (but) אילין (those things)
דידעינן (that know) אנתון (you) אף (also) משתודיעין (also) תשתודיעון (you will acknowledge)
תכיל (trust) אנא (I) דין (but) דעדמא (that until) לאחרייתא (the end) תשתודיעון (you will acknowledge)

14 איכנא (just as) דאף (that also) אשתודיעתון (you have acknowledged) קליל (a little) מן (from) סני (much)
דשובהרכונן (that your pride) חנן (we are) איך (as) דאף (that also) אנתון (you are) דילין (ours)
ביומה (in the day) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

Greek texts omit "The Messiah". The Latin Vulgate has it.

15 ובהנא (in this) תוכלנא (trust) צבא (willing) הוית (I was) מן (from) קדים (the first)
דאתא (to come) לותכונן (to you) דאעיפאית (that doubly) תקבלון (you might receive) טיבותא (grace)

16 ואעבר (& I shall pass) עליכונן (by you) למקדוניה (to Maqedonia) ותוב (& again) מן (from) מקדוניה (Maqedonia)
לותכונן (to you) אתא (I shall come) ואנתון (& you) תלוונני (will accompany me) ליהוד (to Judea)

17 הדא (this) הכיל (therefore) דאתרעית (that I purposed)
למא (interrogative) איך (as) מסרהבא (suddenly) אתרעית (did I purpose?)
או (or) דלמא (perhaps) דבסר (of the flesh) אנין (are) אילין (those things) דמתרעא (that plan) אנא (I)
משל (so that) דולא (it necessary) הוא (has been) דנהוא (for there to be) בדין (in them)
אין (Yes) אין (Yes) ולא (& No) לא (No)

18 מהימן (trustworthy) הו (is) אלהא (God) דלא (that not) הות (was) מלתן (our word)
דלותכונן (that unto you) אין (Yes) ולא (& No)

19 ברה (The Son) גיר (for) דאלהא (of God) ישוע (Yeshua) משיחא (The Messiah)
הו (He) דבאידן (Who by us) אתכרז (was preached) לכונן (to you)
בי (by me) ובסלונוס (& by Silvanus) ובטימתאוס (& by Timotheos)
לא (not) הוא (was) אין (Yes) ולא (& No) אלא (but) אין (Yes) הוא (was) בה (in Him)

20 כללהון (all of them) גיר (for) מולכנוהי (the promises) דאלהא (of God) בה (in Him)
הו (that is) במשיחא (* in The Messiah) אין (Yes) הוו (were) משל (because of) הנא (this)
באידה (by Him) יהבינן (we give) אמין (the Amen) לתשבוהתה (to the glory) דאלהא (of God)

L * Greek lacks "In The Messiah", as does The Latin Vulgate.

21 אלהא (God) הו (is) דין (but) משרר (establishing) לן (us) עמכונן (with you)
במשיחא (in The Messiah) הו (He) דהו (Who) משהין (has anointed us)

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22 והתמן (& He has sealed us) ויהב (& He has given) רהבונא (the down payment)
דרווחה (of His Spirit) בלבותן (in our hearts)

23 אנא (I) דין (but) לאלהא (to God) מסהד (testifying) אנא (am) על (of) נפשי (my soul)
דמשל (that because) דחאס (had pity) אנא (I) עליכון (for you) לא (not) אתית (I came) לקורנתוס (to Qorinthus)

24 לא (not) הנא (was) משל (because) דמרי (lords) הימנותכון (of your faith) חנן (we are)
אלא (but) מעדרנא (helpers) חנן (we are) דחדותכון (of your joy) גיר (it is) גיר (for) קימין (stand) אנתון (you)
בהימנותא (by faith)

Chapter 2

2:1 דנת (I decided) דין (but) הדא (this) בנפשי (in myself)
דלא (that not) תוב (again) בכריותא (in sorrow) אתא (I would come) לותכון (to you)

2 אן (if) אנא (I) גיר (for) מכרא (sadden) אנא (I) לכון (you) מנו (who is?) נחרוני (to gladden me)
אלא (but) הו (the one) דאנא (whom I) אכרית (sadden) לה (him)

3 ודכתבת (& what I wrote) לכון (to you) הי (is) הדא (this)
דלא (lest) כד (when) אתא (I come) נכרון (would sadden) לי (me)
הנון (those) אילין (who) דולא (it fitting) הוא (was) להון (for them) דהנון (that those) נחרוני (would gladden me)
תכיל (do trust) אנא (I) דין (but) על (in) כלכון (all of you) דהדותי (that my joy) דכלכון (of you all) הי (is)

4 ומן (& from) אולצנא (suffering) רבא (great) ומן (& from) אנוסיא (anguish) דלבא (of the heart) כתבת (I wrote)
לכון (to you) הלין (these things) בדמעא (in tears) סניאתא (many) לא (not) משל (so that)
דתכרא (you would grieve) לכון (you) אלא (but) משל (so that) דתדעון (you would know)
חובא (the love) יתירא (abundant) דאית (that is) לי (with me) לותכון (for you)

5 אן (if) דין (but) אנש (a man) אכרי (saddens me) לא (not) הוא (it has been) לי (me) אכרי (he saddens)
אלא (but) בצירא (in a fashion) קליל (small) לכלכון (you all) דלא (lest)
תאקר (should weigh) מלתא (the statement) עליכון (upon you)

6 כדו (is sufficient) לה (for him) דין (but) להנא (this) כאתא (rebuke) דמן (that is from) סניאא (the many)

7 ומכיל (& now) אחרניאית (on the contrary) ולא (it is necessary) דתשבקון (to forgive) לה (him)
ותביאונה (& to comfort him) דלמא (lest) בכריותא (in grief) יתרתא (excessive) נתבלע (would be swallowed up)
לה (he) הו (who) מן (one) דהכנא (such) הו (is)

8 משל (because of) הנא (this) בעא (beseech) אנא (I) מנכון (of you) דתשררון (to confirm) בה (to him) חובכון (your love)

9 משל (because of) הנא (this) גיר (for) כתבת (I have written) אף (also) דאדע (to know) בנסינא (by a test)
אן (if) בכלמדם (in everything) משתמעין (obedient) אנתון (you are)

10 למן (the one) דאנתון (whom you) דין (but) שבקין (forgiving) אנתון (are) אף (also) אנא (I am)
אף (also) אנא (I) גיר (for) מדם (anything) דשבקת (that I forgave) למן (to him)
דשבקת (I forgave) משלתכון (for your sakes) הו (that) שבקת (I forgave)
בפרצופה (in the presence) דמשיחא (of The Messiah)

11 דלא (lest) נעלבן (would overtake us) סטנא (Satan) ידעינן (we know) גיר (for) מוזשבתה (his devices)

N *Greek mss. all have "We are not ignorant of his devices".

12 כד (when) אתית (I came) דין (but) לטרואס (to Troas) בסברתה (with the Gospel) דמשיחא (of The Messiah)
ואתפתח (& was opened) לי (to me) תרעא (a door) במריא (by Jehovah)

13 לא (not) הוא (was) לי (to me) גיחא (rest) ברוחי (in my spirit) דלא (for not) אשכחת (I found)
לטטוס (Titus) אחי (my brother) אלא (but) שרית (I left) אנון (them) ונפקת (& I went out) לי (myself)
למקדוניה (to Maqedonia)

14 טיבו (thank) דין (but) לאלהא (God) דבכל (Who at all) זבן (times) הזתא (a spectacle) עבד (He makes) לן (us)
במשיחא (in The Messiah) וגלא (& reveals) בן (by us) ריחא (the fragrance) דידעתה (of His knowledge)
בכל (in every) אתר (place)

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N * For “a spectacle” - חזתא; In DSS: חזתא. Greek mss. have “θριαμβουοντι” – “to triumph”. The Aramaic for “to triumph” is נזכא - נזא or זכיא - זא or זכתא - זתא; “Victory” is זכוחא - זזתא. Here is the actual Peshitta reading “Vision” and the Aramaic for “Victory” one under the other in Dead Sea Scroll Aramaic script: חזתא - “Vision”
זזתא - “Victory”

How uncanny is that! If the first two letters of the second word were closer together, the words would be almost identical! It is possible to misconstrue the first word for the second. If the original Aramaic manuscript being translated had a slight break at the top of the first letter- חז - Khet, it might have looked like the two letters זז - Zayin, Kap; indeed the Khet does look like two letters put together: חז and the alternate letter reading in small fonts looks like this: זז.

Here again are the two –the actual and the hypothetical as it may have been interpreted by a Greek translator:

Actual Peshitta Aramaic reading: חזתא = “Vision, Spectacle”
Hypothetical Greek translation Aramaic base: זזתא = “Victory”

The Greek for “vision” is θεωρια or οραμα or οπτασια or ορασις - Which of these looks like θριαμβουοντι – “to triumph”? It would seem that the Aramaic did not come from the Greek reading, but rather the Greek reading came from the Aramaic of the Peshitta.

15 ריחא (the fragrance) חנן (we are) גיר (for) בסימא (sweet) במשיחא (in The Messiah) לאלהא (to God)
באילין (among those) דחאין (who have life) ובאילין (& among those) דאבדין (who perish)

16 לאילין (to the latter) דריחא (the stench) דמותא (of death) למותא (for death) ולאילין (& to the former)
דריחא (a fragrance) דחיא (of The Life) לחיא (for life) ולהלין (& for these things) מנן (who?) נשוא (will be worthy)

17 לא (not) הוין (we have been) גיר (for) איך (as) שרכא (others *) דממזיגין (who blend) מלוהי (the words) דאלהא (of God)
אלא (but) איך (as) דבשרא (that in the truth) ואיך (& according to) דמן (that from)
אלהא (God) קדם (before) אלהא (God) במשיחא (in The Messiah) ממללין (we speak)

* “Others” is in P⁴⁶, D and most Greek mss.. “Many” is found in a few mss.- (A, B, TR). “Many” in Aramaic is סניא (mis-spelled) or סניאא. In DSS script: שרנא - “Others”
סאאסא - “Many”

It could have happened, especially in DSS script. Rotate the second and third letters in שרנא counter-clockwise 35 degrees and you have something that could be construed as סאאסא. The Shin ש may have been more like the Ashuri Shin ש, which is closer to a Semkat ס: שרנא - “Others” with two rotated letters (-35 degrees). The Shin ש is a bit smaller to show how it could be misread as סאאסא - “Many”

Chapter 3

3:1 משרינן (do we begin) לין (ourselves) תוב (again) מן (from) דריש (the first)
דנחויכון (to show you) מנא (what?) חנן (we are) או (or)
דלמא (interrog.) סניקיןן (do we have need) איך (as) אחרנא (others) דאגרתא (that letters)
דפוקדא (of commandments) נתכתבן (be written) לכון (to you) עלין (or) או (about us)
דאנתון (that you) תכתבון (should write) תפקדון (to command) עלין (concerning us)

2 אגרתן (our letter) דין (but) דילן (ours) אנתון (you) אנון (are)
דכתיבא (that is written) בלבן (in our heart) וידיעא (& known) ומתקדיא (& read)
מן (by) כלנש (everyone)

3 ידעיתון (you know) גיר (for) דאגרתה (that His letter) אנתון (you are) דמשיחא (of The Messiah)
דאשתמשת (that is ministered) מנן (by us) דכתיבא (which is written) לא (not) בדיותא (in ink)
אלא (but) ברוחא (by The Spirit) דאלהא (of God) היא (The Living)
לא (not) בלוחא (in tablets) דכאפא (of stone) אלא (but) בלוחא (in tablets)
דלבא (of the heart) דבסרא (of flesh)

4 תוכלנא (trust) דין (but) הכנא (in this way) אית (is) לין (us) במשיחא (in The Messiah) לות (to) אלהא (God)

5 לו (not) דחנן (that we) ספקיןן (are sufficient) דנתרשא (to think) מדם (anything)
איך (as) דמן (that from) נפשן (ourselves) אלא (but) חילן (our power) מן (from) אלהא (God) הו (is)

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6 הו (He) דאשוין (Who made us worthy) דנהוא (to be) משמשנא (ministers) דדיתקא (of the covenant) חרתא (new) לא (not) בכתבא (by writing) אלא (but) ברוחא (by The Spirit) כתבא (the writing) גיר (for) קטל (kills) רוחא (The Spirit) דיין (but) מוחיא (gives life)

7 אן (if) דיין (but) תשמשתא (the ministry) דמותא (of death) בכתבא (in the writing) אתרשמת (carved) בכאפא (in stone) והות (was) בתשבוחתא (with glory) איכנא (so) דלא (that not) נשכחון (would be able) בני (the children) איסריל (of Israel) למחר (to gaze) בפרצופה (at the face) דמושא (of Moses) מטל (because of) שובחא (the glory) דפרצופה (of his face) הו (that) דאתבטל (which has been cancelled)

8 איכנא (How?) הכיל (therefore) תשמשתא (the ministry) דרוחא (of The Spirit) לא (not) יתיראית (all the more) תהוא (will be) בשובחא (with glory)

9 אן (if) גיר (for) לתשמשתא (the ministry) דחויבא (of a guilty verdict) הוא (was) שובחא (glory) חד (one) כמא (How much more?) תתיתר (shall superabound) תשמשתא (the ministry) דזיקותא (of righteousness) בשובחא (in glory)

10 איך (as) הו (that) גיר (for) דאפלא (not even) משבחא (is glorious) הו (that) דאשתבחת (which was glorified) בפוחמא (by comparison) דהנא (of that) שובחא (glory) מיתרא (excellent)

11 אן (if) גיר (for) מדם (anything) דאתבטל (that has been eliminated) בשובחא (with glory) הוא (has been) יתיראית (all the more) אינא (that which) דמקוא (remains) בשובחא (with glory) נהוא (shall be)

12 מטל (because) דאית (there is) לן (to us) הכיל (therefore) הנא (this) סברא (hope) יתיראית (all the more) בגלא (in open) עין (eye) מתדברין (we conduct ourselves)

13 ולא (& not) איך (as) מושא (Moses) דרמא (who laid) הוא (had) תחפיתא (a veil) על (over) אפודי (his face) דלא (that not) נחורון (would gaze) בני (the children) איסריל (of Israel) בשולמא (at the termination) דהו (of that) דמתבטל (which was ceasing)

14 אלא (but) אתעורו (they were blinded *) במדעיהון (in their understanding) עדמא (until) גיר (for) ליומנא (today) אמתי (whenever) דדיתקא (The Testament) עתיקתא (Old) מתקריא (is read) הו (is) הו (that) תחפיתא (veil) קימא (remaining) עליהון (& not) מתנגליא (it is revealed) דבמשיחא (that by The Messiah) הו (that) מתבטלא (is being abolished)

* *The Greek NT* has **επωρωθη** – “were hardened”; *The Peshitta* Aramaic word here is **אתעורו** – “were blinded”. Here is the Aramaic word for “Were hardened” is **אתעביו**. Let’s line up the two Aramaic words side by side in three Aramaic scripts:

<i>English translation</i>	<i>Ashuri Aramaic</i>	<i>Dead Sea Scroll</i>	<i>Estrangela</i>
“Were blinded” -	אתעורו	אתעורו	אתעורו
“Were hardened” -	אתעביו	אתעביו	אתעביו

Again, the DSS script reveals the closest resemblance between the actual Peshitta reading and the hypothetical Aramaic base for *The Greek NT* translation. There is **83% letter to letter correlation in the two DSS words**. The underlined letters are Resh and Yodh, respectively, which are practically identical but are oriented a bit differently. I suspect that the Resh **ר** would have been rotated about 35 degrees counterclockwise - **ר** and the Waw **ו** to its right had been written hastily with an extra and inadvertent leftward bottom stroke after the down stroke - **ו**. The result would be something like **ר ו**, which might well pass as **אתעורו**. The Estrangela pair is second with 65% correlation.

The Greek word for “were blinded” would be **ετυφλωθη**. Compare **επωρωθη** – “were hardened”, the actual Greek reading.

In uncial Greek, these words are: **ΕΤΥΦΛΩΘΗ** -; **ΕΠΩΡΩΘΗ** (uncial script was used in most ancient Greek mss.). This is 63% correlation. The root words of each of these Greek words are what differ here, **“ΤΥΦΛ”**- (“Blind”) and **“ΠΩΡ”**- (“Hard”), which makes unlikely the prospect that the one was mistaken for the other. The similar letters are the grammatical verb endings that define person, number and mood of the verbs; The first letter **E** helps define tense – all these letters are the same in hundreds of different Greek verbs. No matter how one analyzes this, Peshitta primacy finds support here while Greek primacy suffers another setback.

15 ועדמא (& until) ליומנא (today) אמתי (whenever) דמתקרא (their heart) רמיא (is laid) תחפיתא (the veil) על (over) לבהון (is read) מושא (Moses)

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16 ואמת (& whenever) דאנש (* anyone) מנהון (of them) נתפנא (will be turned)
לות (to) מריא (Jehovah) משתקלא (is taken away) מנה (from him) תחפיתא (the veil)

N * Greek has "when he (it) turns to The Lord..."; "Anyone of them" is not there in Greek, making the subject very difficult to determine: "Moses", "the veil", "their heart"?

17 מריא (Jehovah) דין (but) הויו (is) רוחא (The Spirit)
ואתר (& wherever) דרוחה (The Spirit) דמריא (of Jehovah) הארוחא (freedom) הי (is)

18 חנן (we) דין (but) כלן (all of us) באפא (with faces) גליתא (unveiled)
תשבוחתה (The glory) דמריא (of Jehovah) איך (as) דבמחזיתא (in a mirror) חזינן (we see) ולה (& into it)
לדמותא (into the image) משתחלפינן (we are changed) מן (from) שובחא (glory) לשובחא (to glory)
איך (as) דמן (from) מריא (Jehovah) רוחא (The Spirit)

Chapter 4

4:1 מטל (because of) הנא (this) לא (not) מאנא (it is tiresome) לן (to us)
בתשמשתא (in ministry) הדא (this) דאחידין (which we hold)
איך (as) רחמא (mercy) דהו (has been) עלין (upon us)

2 אלא (but) אסלינן (we reject) כסיתיה (the secrets) דבהתתא (of shame) ולא (& not)
מהלכינן (we walk) בחרעותא (in craftiness) ולא (& not) נכלינן (deny we) מלתה (the word) דאלהא (of God)
אלא (but) בגליותא (in the revelation) דשררא (of the truth) מהוינן (we show) נפשן (our souls)
לכלהון (to all) רעינא (minds) דבנינשא (of children of men) קדם (before) אלהא (God)

3 ואן (& if) דין (but) מכסי (hidden) הו (is) אונגליון (Gospel) דילן (our)
לאילין (to those) דאבדין (who are lost) הו (it is) מכסי (hidden)

4 אילין (those) דאלהא (whom the God) דעלמא (of world) הנא (this) עור (has blinded)
מדעיהון (their intellects) על (because) דלא (not) מהימנין (they believe) דלא (lest) נדנח (should dawn)
להון (to them) נוהרה (the light) דאונגליון (of the Gospel) דשובחה (of the glory) דמשיחא (of The Messiah)
דהויו (Who is) דמותה (The Image) דאלהא (of God)

5 לא (not) הוא (it has been) גיר (for) נפשן (ourselves) מכרוזין (we preach)
אלא (but) למשיחא (The Messiah) ישוע (Yeshua) מרן (our Lord)
לנפשן (ourselves) דין (but) דעבדיכון (who your servants) חנן (we are) מטל (for the sake of) ישוע (Yeshua)

6 מטל (because of) דאלהא (God) הו (He) דאמר (Who said) דמן (that from) חשוכא (darkness) נוהרא (light)
נדנח (shall shine) הו (He) דנח (has dawned) בלבבותן (in our hearts) דנתנהר (that we would be enlightened)
בידעתא (with the knowledge) דשובחה (of the glory) דאלהא (of God)
בפרצופה (in the face) דישוע (of Yeshua) משיחא (The Messiah)

7 אית (is) לן (us) דין (but) סימתא (treasure) הדא (this) במאנא (in vessels) דחצפא (earthen)
דרבותא (that the greatness) דחילא (of the power) מן (from) אלהא (God)
תהוא (would be) ולא (& not) מנן (from us)

8 בכלמדם (in all things) גיר (for) מתאלצינן (we are squeezed) אלא (but)
לא (not) מתחנקינן (we are strangled) מתטרפינן (we are harassed) אלא (but)
לא (not) חיבין (condemned) חנן (we are)

9 מתרדפינן (we are persecuted) אלא (but) לא (not) משתבקינן (we are forsaken)
מסתחפינן (we are cast down) אלא (but) לא (not) אבדינן (we are defeated)

10 בכלזבן (in every time) מיתותה (the dying) דישוע (of Yeshua) בפגרין (in our bodies)
שקילינן (we bear) דאף (that also) חיוהי (the life) דישוע (of Yeshua)
בפגרין (in our bodies) נתגלון (may be revealed)

11 אן (if) חנן (we are) גיר (for) היא (the living) למותא (to death) משתלמינן (are delivered)
מטל (for the sake of) ישוע (Yeshua) הכנא (in this way) אף (also) חיוהי (the life) דישוע (of Yeshua)
נתגלון (will be revealed) בפגרין (in our body) הנא (this) דמאת (mortal)

12 השא (now) מותא (death) בן (in us) מתחפט (labors) וחיא (& life) בכון (in you)

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13 אף (also) חנן (we) הכיל (therefore) דחודא (who one) הי (that) רוחא (spirit) דהימננותא (of faith) אית לן (is) אידך (as) דכתיב (it is written) דהימננת (I believed) מטל (because of) הנהא (this) אף (also) מלילת (I speak) מהימנינן (we believe) מטל (because of) הנהא (this) אף (also) ממללינן (we speak)

14 וידעינן (& we know) דהו (that He) מן (Who) דאקים (raised) למרן (our Lord) ישוע (Yeshua) אף (also) לן (us) ביד (by) ישוע (Yeshua) נקים (shall raise) ונקרבן (& shall bring us) עמכון (with you) לותה (to Him)

15 כלמדם (everything) גיר (for) מטלתכון (for your sakes) הו (is) דכד (& when) מתיתרא (abounds) טיבותא (grace) ביד (by) סניאא (many) תסנא (will abound) תודיתא (thanksgiving) לשובחה (to the glory) דאלהא (of God)

16 מטל (because of) הנהא (this) לא (not) מאנא (it is tiresome) לן (to us) אף (even) אן (if) ברנשן (our person) גיר (for) בריא (external) מתחבל (is being destroyed) אלא (on the other hand) דמן (that from) לגו (within) מתחדת (is renewed) יום (day) מן (by) יום (day)

17 אולצנה (the suffering) גיר (for) דזבנא (of time) הנהא (this) כד (while) טב (very) זעור (small) וקליל (& swift) שובחא (glory) רבא (great) דלא (without) סכא (limits) לעלם (to the eternity) עלמין (of eternities) מטיב (prepares) לן (us)

18 דלא (for not) חדינן (we rejoice) בהלין (in these things) דמתחזין (that are seen) אלא (but) בהלין (in these things) דלא (that not) מתחזין (are seen) דמתחזין (for things seen) גיר (for) דזבנא (are of time) אנין (those are) דלא (that not) מתחזין (are seen) דלעלם (eternal) אנין (those are)

* Greek has “We do not look upon things seen”. Peshitta has, לא חדינן - “We do not rejoice”.

A possibility for the Greek reading in Aramaic is - לא חירינן - “We do not look”

Ashuri Aramaic script above shows 84% letter correlation between the two underlined verbs.

Let’s see them both in Dead Sea Scroll script:

לא חדינן - “We do not rejoice”.

לא חירינן - “We do not look”

Dead Sea Scroll script verbs in the two readings above have 76% letter correlation.

The Greek reading is MH ΣΚΟΠΟΥΝΤΩΝ ΗΜΩΝ - “we are not looking”

MH ΧΑΙΡΟΥΝΤΩΝ ΗΜΩΝ - “we are not rejoicing”

The Greek verbs underlined above show 50% letter correlation at best.

The Peshitta much better explains the Greek reading than vice versa.

Chapter 5

5:1 ידעינן (we know) גיר (for) דאן (that if) ביתן (our house) דבארעא (that in earth) הנהא (this) דפגרא (of the body) נשתרא (will be destroyed) אלא (but) אית לן (there is) בעבר (the work) בנינא (a building) דמן (that is from) אלהא (God) ביתא (a house) דלא (without) בעבר (the work) איריא (of hands) בשמיא (in Heaven) לעלם (for eternity)

N * Greek has σκηνους – “Tent”.

2 אף (also) על (concerning) הדא (this) גיר (for) מתתנחנינן (we are made to groan) וסוינן (& we long) דנלבש (to wear) ביתן (our house) דמן (that is from) שמיא (Heaven)

3 אלא (if not) אף (also) מא (whenever) דלבשן (we are clothed) נשתכח (we shall be found) לן (to us) ערטל (naked)

4 כד (when) איתין (we being) גיר (for) השא (now) בהנא (in this) ביתא (house) מתתנחנינן (we are made to groan) מן (from) יוקרה (its weight) ולא (& not) צבינן (we want) למשלחה (to strip it) אלא (but) דנלבש (to put on) לעל (over) מנה (it) דתתבלע (that may be swallowed) מיתותה (its mortality) בויא (by Life)

5 ודמעטד (& He Who prepares) לן (us) לה (for it) להדא (for this) אלהא (is God) הו (He) הו (it is) דיהב (Who gives) לן (us) רהבונא (the down payment) דרווחה (of His Spirit)

* Greek has ἀρραβονα – arrabon “earnest money”; Thayer’s Greek Lexicon has the Hebrew word ערבון – “Arbown”; Aramaic in The Peshitta has רהבונא – “Rahabona”, which is found twice in The Targum (Aramaic) of Esther. The Targums

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were Aramaic translations of Hebrew scripture read in synagogues in Israel from the fifth century BC until at least the third century AD. This "Greek" word **απαβονα** comes from Hebrew, as probably does the Aramaic word רהבונא – "**Rahabona**".
ערבון – "**Arbown**" is "**pledge money**".

6 מטל (because) דידעינן (we know) הכיל (therefore) ומפסינן (& we are convinced) דכמא (as long as) דבפגרא שרינן (in the body) ענידינן (we dwell) מן (from) מרין (our Lord)

7 בהימנותא (by faith) הו גיר (it is) גיר (for) מהלכינן (we walk) ולא (& not) בחזיא (by sight)

8 מטל (because of) הנא (this) תכילינן (we trust) ומסוחינן (& we long) דנענדר (to depart) מן (from) פגרא (the body) ונחוא (& to be) לות (with) מרין (our Lord)

9 ומתחפטינן (we are diligent) דאן (that if) ענודא (away from home) חנן (we are) ואן (or if) עמורא (an inhabitant) לה (to Him) הוין (we may be) שפריין (pleasing)

10 כלן גיר (we all) גיר (for) עתידינן (we are going) למקם (to stand) קדם (before) בים (the throne) דמשיחא (of The Messiah) דנתפרע (that will be paid) אנש (each) אנש (man) בפגרה (in his body) מדם (anything) דעביד (that was done) לה (by him) אן (if) דטב (of good) ואן (or if) דביש (of evil)

11 מטל (because) דידעינן (we know) הכיל (therefore) דחלתה (the awesomeness) דמרין (of our Lord) לבנינשא (the children of men) הו (it is) מפסינן (we persuade) לאלהא (to God) דין (but) גלינן (we are revealed) סבר (hope) אנה (I) דין (but) דאף (that also) למדעיכון (to your understanding) דילכון (yours) גלינן (we are revealed)

12 לא (not) הוא (it has been) טוב (again) נפשן (ourselves) משבחינן (we praise) לכון (to you) אלא (but) עלתא (occasion) הו (it is) יהבינן (we give) לכון (to you) דהויתון (that you may be) משתבהרין (boasting) בן (in us) לות (in the presence of) חנן (those) דכאפא (who in appearance) הו (it is) משתבהרין (they are boasting) ולא (& not) בלבא (in the heart)

13 אן (if) גיר (for) שטינן (we are insane) לאלהא (we are insane) ואן (it is for God) ואן (& if) תקנינן (we are conventional) לכון (for you)

14 חובה (the love) גיר (for) דמשיחא (of The Messiah) אליץ (compels) לן (us) דרנינן (that we reason) הדא (this) דחד (that One) חלף (in the place of) כלנש (every person) מית (died) מדין (so then) כלנש (every person) מית (died) לה (with Him)

For the love of The Messiah compels us to reason this: The One died in the place of every person, so then every person died with Him.

15 וחלף (and in the place of) כלנש (every person) הו (He) מית (died) דאילין (that those) דחיון (who live) לא (not) לנפשהון (for themselves) נחון (would live) אלא (but) להו (for The One) אינא (Who) דעל (Who for) אפיהון (their persons) מית (died) וקם (& arose)

And He died in the place of every person that those who live would live, not for themselves, but for Him Who died for them and arose.

16 ומכיל (& from now) חנן (we) לאנש (a person) בפגרא (by the body) לא (not) ידעינן (we know) ואן (& if) ידען (we have known) בפגרא (in the body) למשיחא (The Messiah) אלא (but) מן (now) השא (from) מן (but) לא (not) ידעינן (we know)

And from now on we do not know anyone by the body, and if we have known The Messiah by the body, from now on we do not so know Him.

17 כל (all) מן (that) דבמשיחא (which in The Messiah) הו (is) חכיל (therefore) בריתא (the creation) הו (is) חדתא (new) עתיקתא (the old order) עבר (has passed away) להין (with such)

All that is in The Messiah is therefore the New Creation; the old order has passed away with these things.

18 וכל (& every) מדם (thing) הוא (has become) חדתא (new) מן (from) אלהא (God) הו (He) דרעין (Who reconciled us) לה (to Himself) במשיחא (by The Messiah) ויהב (& He has given) לן (us) תשמשתא (the ministry) דתרעותא (of the reconciliation)

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The Second Holy Epistle of Paul The Apostle to The Corinthians

אגרתא קדישתא דפולוס שליחא דלות קורנתיא תרינתא

And everything has become new from The God Who has reconciled us with Himself by The Messiah and He has given us the ministry of the reconciliation.

19 אלהא (God) הוא (was) גיר (for) במשיחא (in The Messiah)
הו (He) דרעיי (Who reconciled) לעלמא (the universe) עם (with) רבותה (His majesty)
ולא (& not) חשב (accounted) להון (to them) חטיהון (their sins)
וסם (& He has placed) בן (in us) דילן (our own) מלתא (message) דתדעותא (of the reconciliation)

For God was in The Messiah –He Who has reconciled the universe with His majesty, and He has not accounted their sins to them, and He has placed in us our own message of the reconciliation.

20 איזגדא (ambassadors) חנן (we are) הכיל (therefore) חלף (in the place of) משיחא (The Messiah)
ואיך (& as if) הו (He) דאלהא (Who is God) בעא (requested) מנכון (of you) באידן (by us)
חלף (in the place of) משיחא (The Messiah) הכיל (therefore) בעינן (we beseech) אתרעו (be reconciled) לאלהא (to God)

We are therefore ambassadors in the place of The Messiah, as if He Who is God requested of you by us; in the place of The Messiah therefore we beseech you, “Be reconciled to God”.

21 הו (He) גיר (for) דלא (Who not) ידע (known) הוא (had) חטיתא (sin)
מטלתכון (in your place) חטיתא (sin) עברה (made Himself)
דהנן (that we) נהוא (would become) בה (by Him) זדיקותא (the righteousness) דאלהא (of God)

For He Who had not known sin, made Himself into sin, that we would become the righteousness of God by Him.

Chapter 6

6:1 ואיך (& as) מעדרנא (helpers) בעינן (we beg) מנכון (of you)
דלא (that not) תסתרק (may become worthless) בכון (in you)
טיבותא (the grace) דאלהא (of God) דקבלתון (that you received)

2 אמר (He said) גיר (for) דבזבנא (in a time) מקבלא (acceptable) עניתך (I have answered you)
וביומא (& in the day) דחיא (of life) עדרתך (I have helped you)
הא (behold) השא (now) זבנא (the time) מקבלא (is acceptable)
והא (& behold) השא (now) יומא (of life) דחיא (the day)

3 למה (Why?) במדמ (in anything) תתלון (should you give) לאנש (a person) עלתא (occasion)
דתקלתא (of stumbling) דלא (lest) נהוא (it will be) מומא (a defect) בתשמשתן (in our ministry)

4 אלא (but) בכל (in every) מדמ (thing) נהוא (we may show) נפשן (ourselves)
דמשמשנא (that ministers) חנן (we are) דאלהא (of God) במסיברנותא (by patience) סניאתא (much)
באולצנא (by sufferings) באנגקס (by distresses) בחבושיא (by imprisonments)

5 בנגדא (in scourgings) באסורא (in chains) בשנושיא (in seditions)
בלאותא (in toil) בשהרא (in vigils) בצומא (in fasts)

6 בדכיותא (by purity) בידעתא (by knowledge) בבנירות (by duration) רוחא (of spirit)
בבסימותא (by kindness) ברוחא (by The Spirit) דקודשא (of Holiness) בחובא (by love)
דלא (without) נכלא (deceit)

7 במלתא (by the message) דקושתא (of the truth) בחילא (by the power) דאלהא (of God)
בינא (by the armor) דודיקותא (of righteousness) דבימינא (that is on the right) ובסמלא (& on the left)

8 בשובחא (by glory) ובצערא (& by disgrace) בקולסא (by praise) ובגוניא (& by reproach)
איך (as if) מטעינא (deceivers) ושרירא (& true)

9 איך (as if) לא ידעא (not) ידיענן (known) וידיענן (& we are known) איך (as if) מיתנין (we are dying)
והא (& behold) חייין (we live) חנן (we are) איך (as if) דמתרדינן (we are punished)
ולא (& not) מיתנין (we are dying)

10 איך (as if) דכריא (are sorrowing) לן (we) ובכלזבן (& always) חדינן (we rejoice)
איך (as if) מסכנא (poor) ולסניאא (& the many) מעתרינן (we make rich)

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איך (us) לן (there is not) לית (anything) דמדום (as if) וכל (we possess) אחירינן (thing) מדום (& every)

11 פומן (our mouth) פתיח (opened) הו (is) לותכון (to you) קורנתיא (Corinthians) ולבן (is enlarged) רויח (& our heart)

12 לא (not) אליציתון (you are restricted) בן (by us) אליציתון (you are restricted) דין (but) ברחמיכון (in your affections)

13 איך (as) דלכבניא (to children) דין (but) אמר (say) אנא (I) פורעוני (pay me) חובלי (my remuneration) דלותכון (that is with you) ורוחו (enlarge) חובכון (your love) לותי (to me)

But as to children I say, "Pay me my remuneration that is with you, and enlarge your love to me".

Greek has, "Howbeit, by way of the like recompense—as, unto children, I speak, be enlarged, even, ye." (Rotherham)

Where did The Peshitta get its reading? Certainly not from Greek!

14 ולא (and not) תהוון (you shall be) בני (children) זונא (of the yoke) לאילין (to those) דלא (who not) מהימנין (are believers) אידא (what?) גיר (for) שותפותא (partnership) אית (has) לודיקותא (righteousness) עם (with) עולא (evil) או (or) אינא (what?) חולטנא (intimacy) אית (has) לנהירא (light) עם (with) השוכא (darkness)

15 או (or) אידא (what?) שלמותא (harmony) אית (has) למשיחא (The Messiah) עם (with) סטנא (Satan *) או (or) אידא (what?) מנתא (lot) אית (has) לדמהימן (one who believes) עם (with) דלא (him who not) מהימן (believes)

N * For "Satan", Greek mss. have "βελιαρ" – "Beliar" – "a name of Satan" – of Syriac (Aramaic) origin according to Thayer's Greek English Lexicon. What business had Greek speaking Corinthians with an Aramaic name for Satan- especially one as obscure as "Beliar"? The fact is that the Corinthians were Aramaic speakers, as this and other Aramaic words in the Greek translation show. See "Maranatha" and "Satan" (both found in Corinthians) in Strong's Concordance. I challenge anyone to find this Greek transliteration "βελιαρ" – "Beliar" anywhere else in any Greek literature in the world. בליעל – "Belial" is found in The Hebrew Bible 27 times; once The Greek LXX translates this as βελιαλ- "Belial".

16 אידא (what?) דין (but) אייותא (agreement) אית (has) להיכלה (to the temple) דאלהא (of God) עם (with) דשאדא (demons *) אנתון (you) דין (but) היכלה (the temple) אנתון (you are) דאלהא (of God) חיא (The Living) איכנא (just as) דאמיר (it is said) דאעמר ("I shall dwell) בהון (in them) ואהלך (& I shall walk) בהון (in them) ואהנא (& I shall be) אלההון (their God) והנן (& those) נהוון (shall be) לי (to Me) עמא (a people)

N * For "Satan", Greek mss. have "εἰδωλον" – "idols". It seems the Greek translator had a problem translating "Satan" and "Demons" in this passage. Perhaps this was due to the cultural gap separating the Greek culture of the readers of The Greek NT from the Semitic Eastern culture of The Jews who received the Peshitta original. Greeks did not esteem demons as evil spirits, but as benign and desirable deities, such as the Muses. The famous philosopher Socrates had spoken of "his Daemon" – (demon, deity) which inspired him to speak wisdom. The Jewish culture did not seek to be possessed by spirits; All such spirits were unclean to them and the thought of being possessed was repulsive to them. Greeks also were not familiar with the concept of "Satan", as that was also a Jewish doctrine and belief. The Greek NT is inconsistent in this regard, which does transliterate "Satana" 37 times out of the 49 times this Aramaic name occurs in The Peshitta.

*** There is an important clue in discerning which of two versions is the original and which the translation, when it is known that this relationship exists between them, as in the case of The Peshitta NT and The Greek NT. Let's use "Satan" as a model case: The Aramaic word for "Satan" – סטנא occurs in the Peshitta NT 49 times. The Greek word "σατανα" – "Satana" occurs 37 times. When I look (using Online Bible, with dozens of Bible versions, including The Peshitta, Greek NT's, Latin, KJV, Murdock, etc.) at the parallel versions of The Greek and Aramaic verses after searching for all the verses with the Greek word σατανας – "Satanas" (all forms of the word are searched), I find that everyone of these is matched by The Aramaic word סטנא – "Satana". When I do the search for the Aramaic סטנא – "Satana", I find that it occurs a total of 49 times and that the Greek word σατανας (in all its forms) is found to match it only 37 times. The version that is matched with the greater percentage of the cognate language word occurrences is the translation; the other version is its original! This method is consistent with the LXX-Hebrew Bible model in a study of matching cognate words in each. The Peshitta NT comes out consistently as the original behind The two Greek NT's I compared with it, even as The Hebrew Bible is shown to be the original behind The LXX Greek text. This method is consistent for the many thousands of data I have tested and accumulated**

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thus far for The Old Testament and The New Testament. The reader may read the data and results of this experiment in my book, **Divine Contact**, available at <http://aramaicnt.com>

17 מטל (because of) הנא (this) פוקן (come out) מן (from) בינתהון (among them) ואתפרשו (& be separated) מנהון (from them) אמר (says) מריא (Jehovah) ולטמאא (& the impure thing) לא (not) תתקרבו (you shall touch) ואנא (& I) אקבלכון (shall receive you)

18 ואהוא (& I shall be) לכון (to you) לאבא (a Father) ואנתון (& you) תהוון (will be) לי (to Me) לבניא (sons) ולבנתא (& daughters) אמר (says) מריא (Jehovah) דכל (Who all) אהיד (holds)

Chapter 7

7:1 מטל (because) דאית (there are) לן (to us) הכיל (therefore) הלין (these) מולכנא (promises) חביבי (beloved) נדכא (let us purify) נפשן (ourselves) מן (from) כלה (all) טמאותא (impurity) דבסרא (of the flesh) ודרוחא (& of the spirit) ונפלוה (& let us cultivate) קדישותא (holiness) בדחלתא (in the awe) דאלהא (of God)

2 סיברון (bear with us) אחין (brethren) באנש (to anyone) לא (not) אעולן (we have done evil) לאנש (anyone) לא (not) האבלן (we have corrupted) לאנש (anyone) לא (not) עלבן (we have cheated)

3 לא (not) הוא (was) למחויבותכון (to condemn you) אמר (said) אנא (I) קדמת (I did before) גיר (for) אמרת (I said) דבלבן (that in our heart) אנתון (you are) לממת (to die) אכחדא (as one) ולמחא (& to live)

4 פרהסיא (frankness) סניאתא (great) אית (is) לי (mine) לותכון (to you) וסני (& much) אית (is) לי (to me) בכון (in you) שובהרא (pride) ומלא (& full) אנא (I am) בוואא (with comfort) וסונאא (& abundance) מתירתא (abounds) בי (in me) חדותא (of joy) בכלהון (in all) אולצני (my afflictions)

* פרהסיא – (*Parehesya*) “Frankness” has a cognate in Hebrew – “פרהסיא” (*identical*); this is possibly a loan word from the Greek word *παρρησία* (*Parraysia*), in which case, the Hebrew is also borrowed from Greek, or else the Greek borrowed this from Aramaic or Hebrew. There are many such words in Greek which may be borrowed from Aramaic. Please know that Greek borrowed the *Semitic Phoenician alphabet* for its own Greek alphabet. Aramaic is very similar to Phoenician, from which the written form was derived around 1100 BC.

* “My afflictions” is “Our afflictions” in all Greek mss. apparently. This same phenomenon occurs in Mark 9:22, Romans 8:35 & 39, Galatians 2:4, 1 Thess. 2:18 & [2 Tim. 1:18]. The suffix י (Yodh), meaning “My” was mistaken or not seen after the נ (Nun). A final Nun often means “Us” or “Our”. “Us” in Greek is “ημας”; “our” is “ημων” “My” is “μου”. In uncials (capital letters) they are HMON & or EMOY or MOU. “Us” and “Me” are – HMAS & EME or ME. אולצני looks much more like אולצני than EMOY looks like HMON. This supports Aramaic primacy here and in those other references where these pronouns differ. The Greek primacy position is weak here and in those places.

Ashuri Aramaic script:

אולצני - “My afflictions” (Peshitta)

אולצני - “Our afflictions” (Greek reading in Aramaic)

DSS Aramaic script:

אולצני - “My afflictions” (Peshitta)

אולצני - “Our afflictions” (Greek reading in Aramaic)

5 אף (also) מן (from) דאתין (when we came) גיר (for) למקדוניה (to Maqedonia) אפלא (not even) חוד (one) ניה (relief) הוא (there was) לפנרן (for our body) אלא (but) בכל (in every) מדם (thing) אתאלצן (we were tormented) מן (from) לבר (outside) קרבא (combat) ומן (from) לגו (within) דחלתא (fear)

6 אלא (but) אלהא (God) הו (is He) דמביא (Who comforts) למכיכא (the humble) ביאן (comforted us) במאתיתה (with the coming) דטטוס (of Titus)

7 ולא (& not) בלחוד (only) במאתיתה (with his coming) אלא (but) אף (also) בניחה (with his relief) הו (that) דאתניה (with which he was relieved) בכון (by you) סברן (he proclaimed to us) גיר (for) על (concerning) חובכון (your love) דלותן (& concerning) אפין (our sake) ועל (when) שמעת (I heard) חדותא (joy) סניאתא (great) הות (was) לי (mine) וכד

• “For us” & “for our sake” is “for me” in the Greek mss. This is the reverse phenomenon of what I present above in verse 4.

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דלותנן – “for us” was probably read as דלותי – “for me”. Here are the Greek phrases for each: **HMON** & **EMOY**. Only one letter in each word is the same – **M** (called “Mu”). That is 25% correspondence.

Here are those words in Dead Sea Scroll Aramaic script:

לכותנ – “for us”
לכותי – “for me”

Every word pair comparison in Aramaic is a powerful exhibition for Peshitta primacy!

Four of the five letters in each are identical. That is 80% correspondence! It is far more likely Aramaic was the original and a Greek translator mistook the Aramaic word לכותנ for לכותי than the reverse scenario of a Greek original where **HMON** is mistaken for **EMOY**.

8 דאפן (for although) אכרית (I grieved) לכון (you) באגרתא (by an epistle) לא תויא (not) תויא (regret is) לי (for me) נפשי (myself) אפן (even though) תויא (sorry) הות (I was) חזא (saw) אנא (I) גיר (for) דהי (that the same) אגרתא (epistle) אפן (though) דשעתא (of the hour) אכרית (grieved) לכון (you)

9 אלא (but) אלא (but) חדותא (joy) סניאתא (great) עבדת (it gave) לי (to me) לא (not) על (because) דכרית (you grieved) לכון (for yourselves) אלא (but) מטל (because) דכריותכון (your grief) לתיבותא (to homecoming) איתתכון (brought you) כרית (you grieved) לכון (for yourselves) גיר (for) בדאלהא (by what is from God) איכנא (so that) דבמדם (in anything) לא (not) תחכרון (you would be harmed) מנן (by us)

אגרתא – “Tibotha” can mean “a return to God”, “conversion”, “repentance”, “return”.

10 כריותא (grief) גיר (for) דמטל (for) דמטל (for) אלהא (God) תות (regret) נפשא (of the soul) עבדא (works) דלא (works) הפכא (reverses) ומפניא (& returns) להיא (to life) כריותא (grief) דין (but) דעלמא (of the world) מותא (death) הו (it) עבדא (works)

11 הא (behold) גיר (for) הי (has happened) דהא (this) דאתתעיקתון (that you were distressed) מטל (because of) אלהא (God) כמא (how much more?) אעבדת (I have effected) בכון (in you) חפיטותא (diligence) ומפק ברוחא (& apology) ורוגזא (& anger) ודחלתא (& fear) וחובא (& love) וטננא (& zeal) ותבעתא (& vengeance) ובכלמדם (& in all things) חיותון (you showed) נפשכון (yourselves) דרכין (that pure) אנתון (you are) בה (in it) בצבותא (in the matter)

12 תהוא (will be) דין (but) דהא (this) דכתבת (that I wrote) לכון (to you) דלא (that not) הוא (it was) מטל (for) מסכלנא (the wrong) אף (also) לא (not) מטל (for) הו (him) מן (who) דמסכל (did wrong) בה (in it) אלא (but) מטל (so that) דתתידע (might be known) קדם (in the presence of) אלהא (God) חפיטותכון (* your diligence) דמטלתן (that is for us)

C * The Majority Greek text has “our diligence toward you” instead of “your diligence toward us”.

13 מטל (because of) הנא (this) אתביאן (we are comforted) ועם (& with) בויאן (* our comfort) יתיראית (all the more) חדין (we rejoice) בחדותה (in the joy) דטטוס (of Titus) דאתניהת (whose was refreshed) רוחה (spirit) עם (with) כלכון (all of you)

C * The Majority Greek text has “your comfort”.

14 דבמדם (because in what) דאשתבהרת (ever I have boasted) לה (to him) על (over) אפיכון (your persons) לא (not) בהתת (I am ashamed) אלא (but) איך (as) דכל (of every) מדם (thing) קושטא (the truth) מללין (we have spoken) עמכון (with you) הכנא (in this way) אף (also) שובהרין (our boasting) דלות (unto) טטוס (Titus) בקושטא (in the truth) אשתכח (was found)

15 אף (also) רחמוהי (his affections) יתיראית (all the more) סגיו (have increased) עליכון (for you) כד (as) מתדכר (he remembers) משתמענותא (the obedience) דכלכון (of you all) דבדחלתא (that in fear) וברתיתא (& trembling) קבלתונידי (you received him)

16 חדא (rejoice) אנא (I) דבכל (that in every) מדם (thing) תכיל (trust) אנא (I) עליכון (in you)

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Chapter 8

11 מודעינן (we make known) לכוון (to you) דין (but) אחין (brethren) טיבותה (the grace) דאלהא (of God) דאתיהבת (that is given) בעדתא (to the assemblies) דמקדוניה (of Macedonia)

2 דבבוקיא (that in the trials) סניאא (many) דאולצנהון (of their afflictions) יתירותא (an abundance) הות (there was) לחדותהון (to their joy) ועומקא (& the depth) דמסכנותהון (of their poverty) אתיתר (was made to superabound) בעותרא (in the wealth) דפשיטותהון (of their generosity)

3 סהד (testify) אנא (I) גיר (for) דאיך (that according to) הילהון (their power) ויתיר (& more) מן (than) הילהון (their power) בצבין (in the willingness) נפשהון (of their soul)

4 בעו (they sought) מנן (of us) בבעותא (with entreaty) סניאתא (much) דנשתותפון (* that they may share) בטיבותא (in the grace) דתשמשתא (of the ministry) דקדישא (of the holy ones)

They sought of us with much entreaty that they might share in the grace of the ministry of the saints.

M * Critical Greek has "With much exhortation, entreating of us the favour and the fellowship of the ministry which was for the saints". The Greek here is vague; Did they want to serve or be served? The Majority Greek adds, "to receive" after "entreating of us". The Majority Greek is closer to The Peshitta here, but both Greek texts lack the verb "that they may share", which has been turned into a noun - κοινωνια - "fellowship". I don't see either Greek text behind The Aramaic text; I do see omission and very loose paraphrase of the Aramaic text behind the Greek readings.

5 ולא (& not) איך (as) מא (when) דסברין (we hoped) הוין (were) אלא (but) נפשהון (themselves) (of God) לוקדם (offered) למרין (first) ואף (to our Lord) ונאף (& also) לן (to us) בצבינה (in the will) דאלהא (of God)

6 דחנן (that we) נבעא (would seek) מן (from) טטוס (Titus) דאיך (that as) דשרי (he began) הכנא (thus) נשלם (he would finish) בכון (in you) אף (also) טיבותא (grace) הדא (this)

7 אלא (but) איכנא (just as) דבכלמדם (in everything) מתיתרין (abound) אנתון (you) בהימנותא (in faith) ובמלתא (& in the word) ובירעתא (& in knowledge) ובכל (& in all) חפיטו (diligence) ובחובן (& in our love) דלותכון (that is for you) הכנא (in this way) אף (also) בהדא (in this) טיבותא (grace) תתיתר (you shall abound)

8 לא (not) הוא (am) מפקד (to command) פקד (commanding) אנא (I) לכוון (to you) אלא (but) בחפיטותא (by the diligence) דחברכון (of your companions) שררא (the truth) דחובכון (of your love) מנסא (to test) אנא (I)

9 ידעין (know) אנתון (you) גיר (for) טיבותה (the grace) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah) דמטלתכון (Who for your sake) אתמסכן (He became poor) כד (when) איתוהי (He was) עתירא (rich) דאנתון (that you) במסכנותה (by His poverty) תעתרון (would become rich)

10 ממלך (to counsel) דין (but) מלך (counsel) אנא (I) לכוון (you) הדא (this) דמעדרא (to help) לכוון (you) מטל (because) דמן (that from) אשתקדי (last year) שריתון (you began) לו (not) למצבא (to purpose) בלהוד (only) אלא (but) אף (also) למעבד (to do)

11 השא (now) דין (but) שלמו (finish) בעבדא (in works) הו (that) מדם (thing) דצביתון (that you wanted) דאיכנא (that as) דהוא (that was) לכוון (to you) סווחא (eagerness) למצבא (to desire) הכנא (so) בעבדא (in works) תשלמון (you may complete) מן (from) מא (what) דאית (have) לכוון (you)

12 אן (if) גיר (for) צבינא (willingness) איתוהי (there is) איך (according to) מא (what) דאית (has) לה (he) הכות (so) מתקבל (it is accepted) לא (not) הוא (it is) איך (according to) מא (what) דלית (has not) לה (he)

13 לא (not) הוא (has been) גיר (for) דלאחרנא (that to others) תהוא (would be) רווחתא (relief) ולכון (& to you) אולצנא (distress)

14 אלא (but) בשויותא (together) הוו (be) בזבנא (at time) הנא (this) דיתירותכון (that your abundance) דיככון (yours) תהוא (would be) לחסירותהון (to their lack) דהלין (that these things) דאף (that also) יתירותהון (their abundance) דהנן (that those things) תהוא (would be) לחסירותכון (for your lack) דיככון (yours) דתהוא (that there would be) שויותא (equality)

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15 איך (as) דכתיב (that is written) דהו (he) דאסני (who increased) שקל (took) לא (no) אתיתר (surplus) לה (to him) וְהוּ (and he) דקליל (who little) שקל (took) לא (not) אתבצר (was deprived) לה (to him)

16 טיבו (thank) דין (but) לאלהא (God) דיהבה (Who gave) הפיותא (concern) הדא (this) חלפיון (for you) בלבה (to the heart) דטטוס (of Titus)

17 בעותן (our request) גיר (for) קבל (he accepted) ומטל (& because) דטב (greatly) בטייל (was concerned) לה (to him) מן (from) צבניה (his desire) נפק (he went out) צאדיכון (among you)

18 שדרן (we sent) דין (but) עמה (with Him) לאחון (our brother) אינא (him) דתשבוחתה (whose praise) באונגליין (is in the gospel) בכלהין (in all) עדתא (the churches)

19 הכנא (in this way) דאף (also) מנבא (to choose) נבא (he was chosen) מן (from) עדתא (the churches) דנפוק (to go out) עמן (with us) בטיבותא (in grace) הדא (this) דמשתמשא (of ministry) מן (from us) לשובחה (for the glory) דילה (His) דאלהא (of God) וללובבן (& for our encouragement) דילן (our own)

20 קניטין (we fear) דין (but) בהדא (in this) דלא (lest) אנש (anyone) נסים (may impute) בן (to us) מומא (a flaw) בהדא (in this) רבותא (abundance) דמשתמשא (that is administered) מן (by us)

21 יציפינן (we take care of) גיר (for) דשפירתא (what is right) לא (not) קדם (before) אלהא (God) בלחוד (only) אלא (but) אף (also) קדם (before) בנינשא (the children of men)

22 שדרן (we sent) דין (but) עמהון (with them) אף (also) לאחון (our brother) אינא (who) דלן (by us) בקא (was proved) בכלזבן (in every time) בסניאתא (in many things) דחפיטא (that diligent) הו (he is) דעליכון (now) דין (but) יתיראית (all the more) חפיט (is diligent) בתוכלנא (by the trust) סניאא (of many) דעליכון (for you)

23 אן (if) הכיל (therefore) טטוס (Titus) שותפא (partner) הו (is) דילי (my) ומעדרנא (& helper) בכון (among you) דאן (& if) אחין (our brethren) אחרנא (other) שליחא (apostles) אנן (are) דעדתא (of the churches) דשובחה (of the glory) דמשיחא (of The Messiah)

24 מכיל (from now on) תחויטא (the demonstration) דחובכון (of your love) ושובהרן (& our pride) דבכון (that is in you) בהון (among them) חוו (show) בפרצוף (in the presence) עדתא (of the churches) כלהין (all)

Chapter 9

9:1 על (about) תשמשתא (the ministration) דין (but) דקדישא (of the holy ones) יתירתא (superfluous) עבר (make it) אנא (I) אן (if) כתב (write) אנא (I) לכון (to you)

2 ידע (knew) אנא (I) גיר (for) טויבה (the readiness) דרעינכון (of your minds) ומטל (& because of) הנא (this) אשתבהרת (I boasted) בכון (of you) למקדוניה (to the Maqedonians) דאכאיה (that Akaia) עתידא (ready) הי (was) מן (from) אשתקדי (last year) וטנא (& zeal) דילכון (your) לסניאא (many) גרג (has excited)

3 שדרת (I sent) דין (but) לאחא (the brothers) דלא (lest) נסתרק (would be empty) שובהרן (our boasting) דאשתבהרן (that we boasted) בכון (in you) על (about) הדא (this) צבותא (matter) דאיכנא (that as) דאמרת תהוון (you will be) מטיבין (prepared)

4 דלמא (lest) גאתון (come) עמי (with me) מקדוניה (Maqedonia) ונשכחונכון (& find you) כד (when) לא (not) עתידין (are prepared) אנתון (you) ונבהת (& be ashamed) הנן (we) דלא (that not) נאמר (we would say) דאנתון (that you) תבהתון (would be ashamed) בשובהרא (by boasting) הו (that) דאשתבהרן (which we boasted)

5 מטל (because of) הנא (this) אתבטל (it has been taken care of) לי (by me) דאבעא (to ask) מן (of) אחי (my brethren) הלין (these) דנאתון (to come) קדמי (beforehand) לותכון (to you) ונעתרון (& to prepare) בורכתא (blessing) הי (that) דמן (for from) קדים (the first) אשתמעט (I was heard) דתהוא (that it should be) מטיבא (prepared) הכנא (in this way) איך (as) בורכתא (a blessing) לא (not) הוא (to be) איך (as if) יענותא (of greed)

6 הדא (this) דין (but) מן (whoever) דזרע (sows) בחוסנא (frugally) אף (also) בחוסנא (frugally) חצר (shall reap) ומן (& whoever) דזרע (sows) בבורכתא (with bounty) בבורכתא (with bounty) נחצור (shall reap)

7 כל (every) אנש (man) איך (as) דאית (he is) ברעניה (in his mind) לא (not) איך (as) דמן (that from) כריותא (grief) או (or) איך (as) דמן (that from) קטירא (compulsion) ליהובא (the giver) הו (Himself) גיר (for) הדיא (joyful) רהם (loves) אלהא (God)

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8 מטיא (comes) הי (that) דין (but) באידי (by the hand) אלהא (of God) כל (every) טיבו (favor) דניתר (to increase) בכון (in you) דבכליזבן (that always) בכלמדם (in all things) הו (that) מא (whatever) דספק (is sufficient) לכון (for you) נהוא (shall be) לכון (to you) ותיתר (& you will superabound) בכל (in every) עבד (work) טב (good)

God is able to make every favor abound in you that you shall have whatever is sufficient for you, and you will superabound in every good work.

9 איך (as) דכתיב (that is written) דברר (He has dispersed) ויהב (& He has given) למסכנא (to the poor) וזדיקותה (& His righteousness) קימא (stands) לעלם (for eternity)

10 הו (He) דין (but) דיהב (that He gives) זרעא (seed) לזרעא (to the sower) ולחמא (& bread) למאכולתא (for food) הו (He) נתל (shall give) ונסנא (& He shall multiply) זרעכון (your seed) ונרבא (& increase) פארא (the fruit) דזדיקותכון (of your righteousness)

11 דבכל (that in all) מדם (things) תעתרון (you may be enriched) בכלה (with the entire) פשיטותא (* right of an heir) דהי (that which) גמרא (perfects) באידן (by us) תודיתא (thanksgiving) לאלהא (to God)

* פשיטותא – “Peshittha” can mean “simplicity” or “the right of a plain heir”-(*Jastrow’s Targum Dictionary*). It occurs again in v. 13, where its meaning is borne out.

12 מטל (because) דפולחנא (the labor) דתשמשתא (of service) הדא (this) לא (not) הוא (does) בלחוד (only) חסירותא (the want) דקדישא (of the saints) ממלא (satisfy) אלא (but) אף (also) מיתר (abounds) בתודיתא (in thanksgiving) סגיאיתא (much) לאלהא (to God)

13 מטל (because of) בוקיא (the experience) גיר (for) דתשמשתא (of service) הדא (this) לאלהא (God) משבחין (they glorify) דאשתעברתון (that you submitted) לתודיתא (to the confession) דסברתה (of the Gospel) דמשיחא (of The Messiah) ואשתותפתון (& you became partners) בפשיטותכון (with them) עמהון (every person) ועם (& with) כלנש

14 וצלותא (& prayer) מקרבין (they bring) חלפיכון (for you) בהובא (with love) סגיאא (of many) מטל (because of) סוגאא (the abundance) דטיבותה (of the grace) דאלהא (of God) דעליכון (that is upon you)

15 טיבו (thank) דין (but) לאלהא (God) על (for) מוהבתה (His gift) דלא (that un-) מתמללא (is -utterable)

Chapter 10

10:1 אנא (I) דין (but) פולוס (Paul) בעא (beg) אנא (I) מנכון (of you) בניחותה (by the serenity) ובמכיכותה (& the gentleness) דמשיחא (of The Messiah) דאפן (* when our face) באפין (is among faces) מכיך (gentle) אנא (I am) לותכון (with you) אלא (but) כד (when) רחיק (distant) אנא (I am) תכיל (bold) אנא (I am) עליכון (toward you)

* “Our face among faces” is an idiom meaning “we are present”.

2 בעא (beg) אנא (I) דין (but) מנכון (of you) דלא (that not) מא (when) דאתית (I come) אהאלין (it is necessary) בתוכנא (by boldness) דאית (that is) ל (to me) דאשית (to presume) איך (as) דמתרעא (that give counsel) אנא (I) על (against) אנשא (persons) אילין (those) דחשבין (who account) לן (us) דאיך (as if) דבבסר (in the flesh) מהלכין (we walk)

3 אפן (even if) בבסר (in the flesh) גיר (for) מהלכין (walking) חנן (we are) אלא (on the other hand) לא (not) הוא (has been) דבסרא (that in the flesh) פלחין (we war)

4 זינא (weapons) גיר (for) דפלחותן (of our war) לא (not) הוא (are) דבסרא (of the flesh) אלא (but) דחילא (of the power) דאלהא (of God) ובה (& by it) כבשין (we subdue) חסנא (fortresses) מרידא (rebellious)

5 וסתרינן (& we pull down) מחשבתא (reasonings) וכל (& every) רומא (high thing) דמתתרים (that is exalted) לוקבל (against) ידעתה (the knowledge) דאלהא (of God) ושבינן (& we take prisoner) כל (all) תרעין (minds) למשמעתה (for the obedience) דמשיחא (of The Messiah)

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6 ומטיבינן (& we are prepared) למעבר (to execute) תבעתא (the punishment) מן (of) אילין (those) דלא (who not) משתמעין (obey) מא (when) דאתמלית (is fulfilled) משתמענותכון (your obedience)

7 בפרצופא (at persons) חירין (gaze) אנתון (you) אן (if) אנש (a man) תכיל (trusts) על (upon) נפשה (himself) דדמשיחא (that of The Messiah) הו (he is) הנא (this) נדע (let him know) מן (from) נפשה (his soul) דאיך (that as) דהו (he is) דמשיחא (of The Messiah) הכנא (in this way) אף (also) חנן (we are)

8 אן (if) גיר (for) אף (also) מדם (anything) יתיר (more) אשתבהר (I boast) על (of) שולטנא (authority) ייהב (that gives) לי (to me) מרן (our Lord) לא (not) בהת (am ashamed) אנא (I) מטל (because) דלבנינא (for edification) הו (for) די לכון (it is) יהב (your) לן (to us) ולא (& not) לסוחפכון (for your destruction)

9 ממהמא (* avoid it) אנא (I) דין (but) דלא (lest) אסתבר (it be supposed) איך (as) הו (that) דמרחלו (to terrify) מרחל (terrify) אנא (I) לכון (you) באגרתאי (with my epistle)

But I avoid it, lest it be supposed that I terrify you with my epistle.

* Greek mss. omit the phrase "I avoid it", making verse 9 a dangling modifier clause instead of a sentence: "that I may not seem as if I would terrify you by my letters".

10 מטל (because) דאית (there are) אנשא (people) דאמרין (who say) מאתיה (his coming) דין (but) דגושמא (bodily) כריה (is weak) ומלתה (& his speech) שיטא (contemptible)

11 אלא (but) הדא (this) נתרעא (let him consider) מן (who) דהכנא (in this way) אמר (speaks) דאיכנא (that as) דאיתין (we are) במלתא (in the message) דאגרתין (of our epistles) כד (when) רחיקין (we are absent) הכנא (in this way) איתין (we are) אף (also) מא (when) דקרבינן (we are present) בעברא (in deeds)

12 לא (not) גיר (for) ממרחינן (we dare) דנחשוב (to value) או (or) דנפחם (to compare) נפשן (ourselves) עם (with) חנון (those) דמשבהרין (who flaunt) נפשהון (themselves) אלא (but) מטל (so) דחנון (those) בהון (among them) להון (themselves) מפחמין (comparing) לא (not) מסתכלין (are wise)

13 חנן (we) דין (but) לא (not) משתבהרין (we boast) יתיר מן (beyond) משוחתן (our size) אלא (but) במשוחתא (in the measure) דתחומא (of the limits) דפלג (that distributed) לן (to us) אלהא (God) דנמטא (to reach) אף (also) עדמא (as far as) לותכון (to you)

14 לא (not) הוא (was) גיר (for) איך (as if) דלא (that not) מתמטינן (we arrived) לותכון (to you) מתחין (we joined) נפשן (ourselves) עדמא (as far as) גיר (for) לותכון (to you) מטין (we arrived) בסברתה (with the gospel) דמשיחא (of The Messiah)

15 ולא (& not) משתבהרין (we glory) לבר (outside) מן (of) משוחתן (our measure) בעמלא (in the labor) דאחרנא (of others) אלא (but) אית (is) לן (us) סברא (hope) דכד (that when) רביא (increases) הימנותכון (your faith) בכון (by you) נתרורב (we shall be magnified) איך (according to) משוחתן (our measure) ונתיתר (& we shall abound)

16 אף (also) להל (to beyond) מנכון (from you) למסברו (to preach the gospel) לא (not) במשוחתא (by the measure) דאחרנא (of others) באילין (whomever) דמתקנן (we have won) נשתבהר (shall we boast)

17 הו (He) דין (but) דמשתבהר (who boasts) במריא (in Jehovah) נשתבהר (let him boast)

18 לא (not) הוא (is) גיר (for) מן (he) דנפשה (who himself) משבחה (praises) הו (who) הו (is) בקא (approved) אלא (but) מן (he) דמריא (whom Jehovah) נשבחויהי (praises)

Chapter 11

11:1 אשתוף (would that!) דין (but) מסיברין (patient) הויתון (you were) לי (with me) קליל (a little) דאמלל (while I shall speak) פכיהאית (foolishly) אלא (but) אף (also) מסיברין (patient) אנתון (you) הו (are) לי (with me)

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2 טאן (jealous) אנא (I am) גיר (for) בכון (over you) בטננא (in the jealousy) דאלהא (of God) מכרתכון (I have betrothed) גיר (for) לגברא (to Man) חד (One) בתולתא (a virgin) דכיתא (pure) דאקרב (to present) למשיחא (to The Messiah)

3 דחל (fear) אנא (I) דין (but) דלמא (lest) איך (as) ראטעי (seduced) חויא (the serpent) לחוא (Eve) בנכילותה (by his craftiness) הכנא (in this way) נתחבלון (may be corrupted) רעיניכון (your minds) מן (from) פשיטותא (the simplicity) דלות (that is with) משיחא (The Messiah)

4 אן (if) גיר (for) הו (he) דאתא (who comes) לותכון (to you) אחרנא (another) ישוע (Yeshua) אכרז (would preach) לכון (to you) אינא (whom) דחנן (that we) לא (not) אכרזן (we preached) או (or) רוחא (spirit) אחרתא (another) נסבתון (you receive) אידא (which) דלא (that not) נסבתון (you have received) או (or) סברתא (gospel) אחרתא (another) אידא (which) דלא (that not) קבלתון (you have received) שפיר (well) מתטפיסין (persuaded) הויתון (you may be)

5 רנא (think) אנא (I) גיר (for) דמדם (for) דלא (that in anything) בצרת (not) בערת (I have come short) מן (of) שליחא (apostles) אילין (those) דטב (who greatly) מיתרין (excel)

6 אפן (even if) גיר (for) בורא (simple) אנא (I am) במלתי (in my speech) אלא (but) לא (not) בידעתי (in my knowledge) אלא (but) בכלמדם (in all things) אתגלין (we have been revealed) לותכון (to you)

7 או (or) דלמא (interrog.) מסכלו (to wrong you) אסכלת? (have I offended?) דמככת (that I humbled) נפשי (myself) דאנתון (that you) תתרימון (may be exalted) ומנן (& without charge) אכרזת (I may preach) לכון (to you) סברתה (the gospel) דאלהא (of God)

8 ועדתא (& assemblies) אחרניתא (other) חלצת (I robbed) ונסבת (& I took) נפקתא (expenses) לתשמשתא (for ministrations) דילכון (your)

9 וכד (& when) אתית (I came) צאדיכון (among you) וחסר (& there was want) לך (to me) לא (not) יקרת (I was a burden) על (upon) אנש (each) מנכון (of you) סניקותי (my want) גיר (for) מלין (they satisfied) אחא (brethren) דאתו (who came) מן (from) מקדוניא (Maqedonia) ובכל (& in every) מדם (thing) נטרת (I kept) נפשי (myself) ונטר (& shall keep) אנא (I) דלא (lest) אקר (I may be a burden) עליכון (upon you)

10 איתוהי (is) בי (in me) שררה (the truth) דמשיחא (of The Messiah) דהנא (that this) שובהרא (boasting) לא (not) נתבטל (shall fail) בי (in me) באתרותא (in the region) דאכאיא (of Akaiia)

11 למנא (Why?) מטל (because) דלא (that not) מחב (love) אנא (I) לכון (you) אלהא (God) הו (Himself) ידע (knows)

12 אלא (but) הרא (this) דעבד (that do) אנא (I) אף (also) אעבד (I shall do) דאפסוק (to cut off) הו (the) עלתהון (accusations) דאילין (of those) דבעין (who seek) עלתא (a pretext) דבהו (so in that) מדם (thing) דמשתבהרין (which they brag) נשתכחון (they will be found) אכותן (like us)

13 איתיהון (are) גיר (for) הלין (these) שליחא (apostles) דגלא (false) ופעלא (& workers) נכילא (treacherous) ומדמין (& they liken) נפשהון (themselves) לשליחא (to apostles) דמשיחא (of The Messiah)

14 ולית (& not) למתדמרו (to wonder) בהרא (at this) אן (if) הו (he) גיר (for) דסטנא (who is Satan) מתדמא (resembles) במלאכא (an angel) דנוהרא (of light)

15 לא (not) הות (has been) רבא (great) צבותא (a matter) אן (if) אף (also) משמשנוהי (his ministers) מתדמין (imitate) במשמשנא (ministers) דזדיקותא (of righteousness) הגון (those) דחרתהון (whose end) תהוא (will be) איך (like) עבריהון (their works)

16 תוב (again) דין (but) אמר (say) אנא (I) למא (no) אנש (man) נסבר (should think) עלי (of me) איך (as if) דסכלא (a fool) אנא (I am) ואן (& if) לא (not) אפן (even) איך (as) סכלא (a fool) קבלוני (receive me) דאף (that also) אנא (I) קליל (a little) אשתבהר (I may brag)

17 מדם (anything) דממלל (that speak) אנא (I) לא (not) הוא (it is) במרן (by our Lord) ממלל (speak) אנא (I) אלא (but) איך (as) דבפכיהותא (in folly) בהרא (on this) דוכתא (occasion) דשובהרא (of boasting)

18 מטל (because) דסניאא (many) משתבהרין (boast) בבסרא (in the flesh) אף (also) אנא (I) אשתבהר (shall brag)

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19 מנהיין (of those) אנתון (you) הו (are?) גיר (for) למשתמעו (listening) (are) לחסירי (to those lacking) רעינא (intelligence) כד (while) אנתון (you) חכימא (wise) אנתון (are)

20 ומתדניין (& submit?) אנתון (you) למן (to the one) דמשעבר (who is subject) לכון (to you) ולמן (& to him) דאכל (who embezzles) לכון (you) ולמן (& to him) דנסב (who takes) מנכון (from you) ולמן (& to him) דמתרים (who exalts himself) עליכון (over you) ולמן (& to him) דמחא (who strikes) לכון (your face) על (on) אפיכון (your face)

21 איך (as) דבצערא (one in dishonor) אמר (speak) אנא (I) איך (as if) הו (it is) דהנן (that we) מהילינן (poor) הו (are) בהסירות (by lack) רעינא (of intelligence) אמר (say) אנא (I) דבכללמד (that in all things) דממרח (that presumes) אנש (a man) אף (also) אנא (I) ממרח (presume) אנא (do)

22 אן (if) עבריא (Hebrews) אנון (they are) אף (they are) אף (also) אנא (I am) אן (if) איסרלייא (Israelites) אנון (they are) אף (also) אנא (I am) אן (if) זרעה (the seed) אנון (they are) דאברהם (of Abraham) אף (also) אנא (I am)

23 אן (if) משמשנא (ministers) אנון (they are) דמשיחא (of The Messiah) בחסירות (by lack) רעינא (of intelligence) אמר (say) אנא (I) דיתיר (that greater) מנהון (than they) אנא (I am) בלאותא (in toil) יתיר (more) מנהון (more) מנהון (more) יתיר (with wounds) אנתון (than they) באסורא (in chains) יתיר (more) מנהון (more) מנהון (more) יתיר (in death) זבנין (times) סניאן (many)

24 מן (from) יהודיא (the Judeans) חמש (five) זבנין (times) ארבעין (forty) ארבעין (forty) חסיר (lacking) חרא (one) בלעת (I have been whipped)

From the Judeans five times I have been beaten with the forty minus one lashes.

25 תלת (three) זבנין (times) בשבטא (with rods) אתנגדת (I have been scourged) חרא (one) זבן (time) אתרגמת (I was stoned) תלת (three) זבנין (times) הוית (I have been) נווגא (shipwrecked) איממא (a day) ולליא (& a night) דלא (without) ספינתא (a ship) בימא (in the sea) הוית (I have been)

“Without a ship” is not in the Greek texts.

26 באורחתא (on journeys) סניאתא (many) בקנדינוס (in dangers) דנהרותא (of rivers) בקנדינוס (in dangers) דגיסא (of robbers) בקנדינוס (in dangers) דמן (that from) טוהמי (my kindred) בקנדינוס (in dangers) דמן (that from) עממא (the Gentiles) בקנדינוס (in dangers) הוית (I was) במדינתא (in the city) בקנדינוס (in dangers) הוית (I was) בחורבא (in the desert) בקנדינוס (in dangers) בימא (in dangers) בקנדינוס (in dangers) דמן (that from) אחא (brethren) דגלא (false)

27 בעמלא (in toil) ובלאותא (& in fatigue) בשהרא (in vigils) סניאא (many) בכפנא (in hunger) ובצהיא (& in thirst) בצומא (in fasts) סניאא (many) בעריא (in cold) ובערטליותא (& in nakedness)

28 סטר (aside) מן (from) יתירתא (many things) וכנושיא (& crowds) דעלי (who are with me) דכליום (of every day) וצפתי (& my care) דעל (that is upon) אפי (my person) כלהין (all) ערתא (the churches)

29 מנו (who is?) מתכרה (suffering) ולא (& not) אנא (I) מתכרה (suffering) אנא (am) מנו (who is?) מתכשל (stumbled) ולא (& not) אנא (I) יקר (burning) אנא (am)

30 אן (if) למשתבהרו (to boast) ולא (it is fitting) בכורהני (in my sufferings) אשתבהר (I shall boast)

31 ידע (knows) הו (He) אלהא (God) אבוהי (The Father) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) מברכא (blessed) דלעלם (to eternity) עלמין (of eternities) דלא (that not) מכרב (I) אנא (lie)

32 בדרמסוק (in Dramsuq) רב (the leader) חילא (of the army) דארטוס (of Aretus) מלכא (the king) נטר (guarding) הוא (was) מדינתא (the city) דדרמוסקיא (of the Damascenes) למאחדני (to seize me)

33 ומן (& from) כותא (a window) בסריגתא (in a basket) שבוני (they lowered me) מן (from) שורא (a wall) ואתפלטת (& I escaped) מן (from) אידוהי (their hands)

Chapter 12

12:1 למשתבהרו (to boast) ולא (is necessary *) אלא (but) לא (not) פקח (is beneficial) אתא (have come) אנא (I) לי (myself) גיר (for) לחזונא (to visions) ולגלינוהי (& to revelations) דמרן (of our Lord)

2 ידענא (I knew) גברא (a man) במשיחא (in The Messiah) מן (from) קדם (before) ארבעסרא (fourteen) שנין (years) אן (whether) בפגר (in the body) דין (but) ואן (or) דלא (without) פגר (a body) לא (not) ידע (know) אנא (I)

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אלהא (God) הו (Himself) ידע (knows) דאתחטף (who was snatched up) הו (he) הנא (this one)
עדמא (unto) שמיא (Heaven) דתלתא (the third)

3 וידע (& knew) אנא (I) לה (him) להנא (this) ברנשא (son of man) אן (if) בפנר (in a body)
דין (but) ואן (or if) דלא (without) פנר (a body) לא (not) ידע (know) אנא (I)
אלהא (God) הו (Himself) ידע (knows)

4 דאתחטף (who was snatched up) לפרדיסא (to Paradise) ושמע (& heard) מלא (words) דלא (that -un)
מתמללן (-speakable are) אילין (those) דלא (that not) שליט (are authorized)
לברנשא (for a man) לממללו (to speak) אנין (them)

5 על (upon) הנא (this one) אשתבהר (I shall glory) על (upon) נפשי (myself) דין (but) לא (not) אשתבהר (I shall glory)
אלא (except) אן (only) בכורהנא (in suffering)

6 אן (if) אנצבא (I have wished) גיר (for) דאשתבהר (to boast) לא (not) הוא (have been) אנא (I) שמיא (misbehaving)
שררא (the truth) הו (it is) גיר (for) אומר (say) אנא (I) האסנא (I abstain) דין (but)
דלמא (lest) אנש (a man) נתרעא (should think) עלי (of me) יתיר (more) מן (than) מא (what) דחזא (he sees)
לי (in me) ודשמע (& that he hears) מני (from me)

7 ודלא (& lest) אתרים (I would be lifted up) ביתירותא (by the abundance) דגלינא (of revelations)
אשתלם (was handed over) לי (to me) שפיא (a thorn) לבסרי (to my flesh) מלאכה (an angel) דסטנא (of Satan)
דנהוא (to be) מקפח (buffeting) לי (me) דלא (lest) אתרים (I be lifted up)

8 ועל (& about) הנא (this) תלת (three) זבנין (times)
בעית (I begged) מן (of) מרי (My Lord) דנפרק (to remove it) מני (from me)

9 ואמר (& He said) לי (to me) ספקא (is sufficient) לך (for you) טיבותי (My grace)
חילי (My power) גיר (for) בכריותא (in weakness) הו (is) מתגמור (perfected)
חדיאית (joyfully) הכיל (therefore) אשתבהר (I shall boast) בכורהני (in my sufferings)
דנגן (that may rest) עלי (upon me) חילה (the power) דמשיחא (of The Messiah)

10 מטל (because of) הנא (this) צבא (am pleased) אנא (I) בכורהנא (in suffering)
בצערא (in disgrace) באולצנא (in distress) ברדופיא (in persecution)
בחושיא (in imprisonment) דעל (that for) אפי (the Person) משיחא (of The Messiah)
אמתי (when) דכריה (am weak) אנא (I) גיר (for) הידין (then) הו (am) חילתן (strong) אנא (I)

11 הא (behold) הוית (I was) חסיר (lacking) רעינא (a mind) בשובהרי (in my boasting)
דאנתון (because you) אלצתונני (compelled me) חיבין (indebted) הויתון (you were)
גיר (for) דאנתון (that you) תסחדון (should testify) עלי (for me) מטל (because)
דלא (that not) בצרת (I lacked) מדם (anything) מן (of) שליחא (apostles) אילין (those)
דטב (who greatly) מיתרין (excelled) ואפן (even though) לא (not) הוית (I was) מדם (anything)

12 אתותא (the signs) דשליחא (of an apostle) עבדת (I performed) בינתכון (among you)
בכל (with all) מסיברנו (patience) ובגברותא (and with heroic deeds)
ובתדמרתא (& with wonders) ובחילא (& with miracles)

13 במנא (in what?) גיר (for) אתבצרתון (did you lack) מן (of) עדתא (churches) אחרניתא (other)
אלא (except) אן (only) בהדא (in this) דאנא (that I) לא (not) יקרת (was a burden) עליכון (upon you)
שבוקי (forgive) לי (me) הדא (this) סכלותא (wrong-doing)

14 הא (behold) הדא (this) דתלת (the third) הי (is) זבנין (time) דמטיב (that am ready) אנא (I)
דאתא (to come) לותכון (to you) ולא (& not) אקר (I shall be a burden) עליכון (upon you)
מטל (because) דלא (that not) בעא (seek) אנא (I) דילכון (yours) אלא (but) לכון (you)
לא (not) גיר (for) חיבין (ought) בניא (children) למסם (to lay up) סימתא (treasure) לאבהא (for parents)
אלא (but) אבהא (parents) לבניהון (for their children)

15 אנא (I) דין (but) חדיאית (cheerfully) ונפקתא (also expenses) אפק (I shall pay) ואף (& also) קנומי (my person)
אתל (I would give) על (for) אפי (the sake of) נפשתכון (your souls) אפן (even though) כד (when) יתיראית (the more)
מחב (love) אנא (I) לכון (you) אנתון (you) בציראית (the less) מהבין (loving) אנתון (are) לי (me)

16 וכבר (& perhaps) אנא (I) לא (not) יקרת (was a burden) עליכון (upon you) אלא (but)
איך (as) גברא (a man) הרעא (crafty) בנכלא (by treachery) גנבתכון (I robbed you)

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17 למא (interrogative) ביד (by the hand of) אנש (man) אחרין (another)
דשדרת (whom I sent) לותכון (to you) אתיענת (I greedily desired) עליכון (what was yours)

18 מן (when) טטוס (Titus) בעית (I asked) ושדרת (& I sent) עמה (with him) לאחא (the brethren)
למא (interrogative) מדם (anything) אתיען (was greedily desiring) עליכון (what was yours) טטוס (Titus)
לו (not?) בחדא (in the same) רוחא (Spirit) הלכין (we walked) ובהין (& in the same) בעקבתא (steps)

19 למא (interrogative) תוב (again) סברין (think) אנתון (you) דלכון (that to you) נפקינן רוחא (we make excuses)
קדם (before) אלהא (God) במשיחא (in The Messiah) ממללינן (we speak) וכלהין (& all these things)
חביבי (my beloved) מטל (for) בנינא (edification) הו (are) דילכון (your)

20 דחל (fear) אנא (I) גיר (for) דלמא (lest) אתא (I come) לותכון (to you)
ולא (& not) אשכחון (I shall find you) איך (as) דצבא (wish) אנא (I) ואשתכח (& I be found) לכון (to you)
אך (also) אנא (I) איך (as) מא (what) דלא (that not) צביתון (you wish) דלמא (lest there be) חרינא (contention)
וחסמא (& envy) וחמתא (& rage) ועצינא (& contention) ומאכל-קרצא (& slander) ורטנא (& murmuring)
והתירותא (& insolence) ושנושיא (& tumult)

21 דלמא (lest) כד (when) אתא (I shall come) לותכון (to you) נמככני (will humble me)
אלהי (my God) ואתאבל (& I shall be grieved) על (over) סניאא (many) אילין (who)
דחטו (who have sinned) ולא (& not) תבו (have returned) מן (from) טנפותא (defilement)
מן (& from) זניותא (fornication) ומן (& from) פחזותא (lewdness) דעברו (which they have done)

Chapter 13

13:1 הדא (this) דתלת (the third) הי (is) זבנין (time) דאתא (I coming) אנא (am) לותכון (to you) דעל (upon)
פום (mouth) תרין (of two) ותלתא (or three) סהדין (witnesses) תקום (shall be established) כל (every) מלא (word)

2 מן (from) קדים (the first) אמרת (I said) הוית (I had) לכון (to you) ותוב (& again) מקדם (beforehand)
אנא (I) אמר (saying) אנא (am) לכון (to you) איך (as) דאף (that also) תרתין (a second) זבנין (time)
דהוית (when I was) לותכון (with you) אמרת (I said) לכון (to you) ואף (& also) השא (now)
כד (as) רחיק (absent) אנא (I am) כתבנא (I write) להלין (to these) דחטו (who have sinned)
ולשרכא (& to the rest) דאחרנא (of others) דאן (whom if) אתא (I come) תוב (again) לא (not) אחוס (I shall spare)

3 מטל (because) דבוקיא (proof) בעיתון (you seek) דמשיחא (of The Messiah)
דממלל (that He speaks) בי (in me) הנ (he) דלא (who not) הוא (is) מחיל (weak) בכון (among you)
אלא (but) דילתן (mighty) הו (is) בכון (among you)

4 אפן (although) אזדקף (He was crucified) גיר (for) במחילותא (in weakness)
אלא (yet) הי (lives) הו (He) בחילא (by the power) דאלהא (of God) ואף (& also) חנן (we)
מחילינן (are weak) עמה (with Him) אלא (but) היין (we living) חנן (with Him)
בחילא (by the power) דאלהא (of God) דבכון (that is among you)

5 נפשכון (your souls) בקו (examine) אן (if) בה (in it) בהימנותא (in the faith) קימין (stand) אנתון (you)
נפשכון (your souls) אסו (tend to) או (or) לא (not) משתודעיתון (are you aware) דישוע (that Yeshua)
משיחא (The Messiah) בכון (in you) הו (is) ואן (or if) לא (not) מסליא (worthless) אנתון (you are)

6 מסבר (hope) אנא (I) דין (but) דתדעון (that you will know) דחנן (that we) לא (not) הוין (are) מסלין (worthless)

7 בעא (pray) אנא (I) דין (but) מן (of) אלהא (God) דלא (that not) נהוא (shall be) בכון (in you)
מדם (anything) דביש (of evil) איך (as) דבוקין (that the proofs) דילין (our) נתחזא (may appear) אלא (but)
דאנתון (that you) תהוון (you will be) סערין (doing) טבתא (good)
וחנן (& we) נהוא (may be) איך (as) מסליא (worthless)

8 לא (not) גיר (for) משכחינן (we can) דנעבד (do) מדם (anything) לוקבל (against) קושטא (the truth)
אלא (but) חלף (for the sake of) קושטא (the truth)

9 חדינן (we rejoice) דין (but) מא (whenever) דחנן (we) כריהין (are weak) ואנתון (& you) דילתנין (are strong)
הדא (this) גיר (for) אף (also) מצלינן (we pray) דאנתון (that you) תתגמרון (you may be perfected)

10 מטל (because of) הנא (this) כד (when) רחיק (absent) אנא (I am) הלין (these things) כתב (write) אנא (I)
דלא (lest) מא (when) דאתית (I come) קשיאית (severely) אסעור (I deal) איך (according to) שולטנא (the authority)
דיהב (that gives) לי (to me) מרי (My Lord) לבנינכון (for your building up) ולא (& not) לסוחפכון (for your destruction)

The Peshitta Aramaic-English Interlinear Epistles of Paul



The Second Holy Epistle of Paul The Apostle to The Corinthians אגרתא קדישתא דפולוס שליחא דלות קורנתיא תרינתא

11 מכיל (from now on) אדוי (my brethren) חדו (rejoice) ואתגמרו (& be perfected) ואתביאו (& be comforted) ואויחא (& harmony) ושינא (& peace) נהוא (shall be) בכון (in you) ואלהא (& The God) דחובא (of love) ודשלמותא (& of peace) נהוא (shall be) עמכון (with you)

12 שאלו (invoke) בשלמא (peace) חד (one) דחד (of another) בנושקתא (with a kiss) קדישתא (holy)

13 שאלין (invoke) בשלמכון (your peace) כלהון (all of them) קדישא (the saints)

14 שלמה (the peace) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) וחובה (& the love) דאלהא (of God) ושותפותא (& the fellowship) דרוחא (of The Spirit) דקודשא (of Holiness) עם (with) כלכון (all of you) אמין (Amen)

Greek has η χάρις του ιησου χριστου – “The grace of The Lord Jesus Christ”; The Peshitta has “The peace of our Lord Jesus The Messiah”. “Grace” in Aramaic can be תבתה. Peace is שלמה. Let’s compare the two in three Aramaic scripts:

Ashuri:
שלמה – “Peace”
טבתה - “Grace”, “Goodness”

DSS:
שלמה – “Peace”
טבתה - “Grace”, “Goodness”

Estrangela
שלמה – “Peace”
טבתה - “Grace”, “Goodness”

It appears that either the Ashuri or Dead Sea Scroll scripts could account for the Greek reading of χάρις. The DSS pair look the most alike. Three of the four letters (75%) of each word look similar and could have been confused. An argument could even be made that the remaining letters ׃ and ܐ may be confused one for another.

The Greek for “Peace” is ειρηνη; Compare to χάρις – “Grace”. Here they are in ancient uncial Greek script: ΕΙΡΗΝΗ “Peace” & ΧΑΡΙΣ – “Grace”. There is no resemblance between them whatsoever. So how would an Aramaean translating Greek into Aramaic see ΧΑΡΙΣ and translate as if he saw ΕΙΡΗΝΗ? Beats me, but this is typical of the many differences between The Peshitta and The Greek NT; The Aramaic of The Peshitta can account for many Greek readings where they differ; the Greek cannot account very well, if at all, for The Peshitta readings.

The data in Corinthians decidedly supports Peshitta primacy -(The Peshitta as the original behind the Greek texts).

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Holy Epistle of Paul The Apostle to The Galatians



אגרתא קדישתא דפולוס שליחא דלות גלטיא

Galatians

Chapter 1

1:1 פולוס (Paul) שליחא (an apostle) לא (not) מן (from) בנינשא (children of men) ולא (and not) ביד (by the hand) ברנשא (of a son of man) אלא (but) ביד (by the hand) ישוע (of Yeshua) משיחא (The Messiah) ואלהא (& God) אבוהי (His father) הו (He) דאקימה (Who raised Him) מן (from) בית (among) מיתא (the dead)

2 וכלהון (& all of them) אחא (the brethren) דעמו (who are with me) לעדתא (to the assembly) דאית (that is) בגלטיא (Galatya)

3 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God) אבא (The Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

4 הו (He) דיהב (Who He gave) נפשה (Himself) חלף (for the sake of) חטוין (our sins) דנפצין (to set us free) מן (from) עלמא (world) הנא (this) בישא (evil) איך (according to) צבינה (the will) דאלהא (of God) אבון (our Father)

5 דלה (to Whom) שובחא (is the glory) לעלם (to eternity) עלמין (of eternities) אמין (Amen)

6 מתדמר (marvel) אנא (I) איכנא (how) בענל (quickly) מתהפכין (have been turned) אנתון (you) מן (from) משיחא (The Messiah) הו (He) דקרכון (called you) בטיבותא (by His grace) לאחרתא (to another) סברתא (gospel)

7 דלא (that) איתיה (which not) אלא (does exist) אלא (but) אנשא (some) הו (are) אית (there) דדלחין (who trouble) לכון (you) וצבין (& they wish) דנשחלפון (to change) סברתא (of The Messiah) דמשיחא (the Gospel)

8 אף (even) אן (if) חנן (we) דין (but) או (or) מלאכא (an angel) מן (from) שמיא (Heaven) נסברכון (will evangelize you) לבר (outside) מן (from) מא (what) דסברנכון (we evangelized you) נהוא (he would be) חרם (damned *)

חרם ("Khraym", "Kharma") refers to what is cursed by God and devoted to Him for destruction. This calls for the strongest language possible in translation.

9 איכנא (just as) דמן (that from) לוקדם (the first) אמרת (I said) והשא (& now) תוב (again) אמר (say) אנא (I) דאן (that if) אנש (anyone) מסבר (evangelizes) לכון (you) לבר (outside) מן (of) מא (what) דקבלתון (you have received) נהוא (he shall be) חרם (damned)

10 השא (now) גיר (for) לבנינשא (to the children of men) הו (is it?) מפס (I plead) אנא (I) או (or) לאלהא (to God) או (or) לבנינשא (the children of men) בעא (do seek) אנא (I) דאשפר (to please) אלו (if) גיר (for) עדמא (until) להשא (now) לבנינשא (the children of men) שפר (pleasing) הוית (I have been) עברא (the servant) דמשיחא (of The Messiah) לא (not) הווא (been) הוית (I have)

11 מודע (notify) אנא (I) לכון (to you) דין (but) אחי (my brothers) דסברתא (that the Gospel) דאסתברת (that was evangelized) מני (by me) לא (not) הווא (was) מן (from) ברנשא (a human)

12 אפלא (neither) גיר (for) אנא (I) מן (from) ברנשא (a man) קבלתה (I received it) וילפתה (& I learned it) אלא (but) בגלינא (in the revelation) דישוע (of Yeshua) משיחא (The Messiah)

13 שמעתון (you have heard) גיר (for) הופכי (of my way of life) דמן (that from) קדים (the first) דביהודיותא (that was in Judaism) דיתיראית (that greatly) רדף (persecuting) הוית (I was) עדתה (the church) דאלהא (of God) וחרב (& destroying) הוית (I was) לה (it)

The Peshitta Aramaic-English Interlinear Epistles of Paul



The Holy Epistle of Paul The Apostle to The Galatians

אגרתא קדישתא דפולוס שליחא דלות גלטיא

14 ומתיתר (& surpassing) הוית (I was) ביהודיותא (in Judaism) טב (greatly) מן (beyond) סניאא (many) בני (sons) שני (of years) דאית (who being) הוא (were) בטוהמי (in my kindred) ויתראית (& very) טאן (zealous) הוית (I was) ביולפנא (in the teaching) דאבדי (of my ancestors)

15 כד (when) צבא (chose) דין (but) הו (He) מן (Who) דפרשני (separated me) מן (from) כרס (womb) אממי (my mother's) וקרני (& called me) בטיבותה (in His grace)

16 דנגלא (that He would reveal) ברדה (His Son) בי (in me) דאסבריוהי (that I would proclaim Him) בעממא (among The Gentiles) בר (son) שעתה (of a moment) לא (not) גלית (I revealed it) לבסרא (to flesh) ולדמא (& to blood)

17 ולא (neither) אזלת (I went) לאורשלם (to Jerusalem) לות (to) שליחא (the apostles) דמן (who were from) קדמי (before me) אלא (but) אזלת (I went) לארביא (to Arabia) ותוב (& again) הפכת (I returned) לדרמסוק* (to Darmsok)

דרמסוק – “Darmsok” is “Damascus” in Aramaic. The same spelling is found everywhere in the 15 places it occurs in The NT. It is also the same in The Peshitta OT. The Hebrew spelling has variations, including – דרמשק – (“Darmeshek”).

18 ומן (& from) בתר (after) תלת (three) שנין (years) אזלת (I went) לאורשלם (to Jerusalem) דאחזא (to see) לכאפא (Kaypha*) וקוית (& I stayed) לותה (with him) יומתא (days) חמשתער (fifteen)

* Most Greek mss. have Πέτρος, “Petros” – Peter; some old uncial Greek mss. have κηφά – “Cephas”, which is the Greek transliteration of the Aramaic name כאפא (“Kaypha”). “Petros” is the Greek translation of “Kaypha” – “A stone”, “A rock”. As you examine Galatians, look for other verses with these names. In some verses, the Aramaic name is used in all Greek mss (2:9) whereas in other verses, only the Greek name is used in all Greek mss (2:7,8). This is more evidence added to the heap of witnesses for Aramaic primacy. The Peshitta has “Kaypha” in all these places. John 1:42 in Greek plainly declares that our Lord named this disciple “Kaypha”, and that his name translated into Greek is “Petros”. Some Greek scribes chose to transliterate the name in Paul’s epistles, showing that the original epistle had the Aramaic name; others chose to translate it, but not consistently, for they sometimes also transliterate it, also giving evidence of an Aramaic original.

19 לאחריין (another) דין (but) מן (of) שליחא (the apostles) לא (not) חזית (I saw) אלא (but) אן (only) ליעקוב (Yaqob) אחוהי (the brother) דמרן (of our Lord)

20 הלין (these things) דין (but) דכתב (that write) אנא (I) לכון (to you) הא (behold) קדם (before) אלהא (God) דלא (that not) מכדב (lie) אנא (I)

21 מן (from) בתר (after) הלין (these things) אתית (I came) לאתרותא (to the regions) דסוריא (of Surya) ודקיליקיא (& Qiliqya)

22 ולא (& not) ידען (known) הוי (had) לי (me) באפינ (by face) עדתא (the churches) דביהוד (that are in Judea) הלין (these) דבמשיחא (who are in The Messiah)

23 אלא (but) הדא (this) בלחוד (only) שמעין (heard) הון (they had) דהו (that he) דמן (who from) קדים (the first) רדף (persecuted) הוא (had) לן (us) השא (now) הא (behold) מסבר (preaches) הימנותא (faith) הי (that) דמן (that from) קדם (earlier) זכנא (times) מסחף (overthrown) הוא (he had)

24 ומשבחין (& they praising) הון (were) בי (for me) לאלהא (God)

Chapter 2

2:1 טוב (again) דין (but) מן (from) בתר (after) ארבעסרא (fourteen) שנין (years) סלקת (I went up) לאורשלם (to Jerusalem) עם (with) ברנבא (Barnaba) ודברת (& I brought) עמי (with me) לטטוס (Titus)

2 סלקת (I went up) דין (but) בגלינא (with the revelation) וגלית (& I revealed) להון (to them) סברתא (the Gospel) דמכרו (which preach) אנא (I) בעממא (among The Gentiles) וחזיתה (& I showed it) לאילין (to those) דמסתברין (who considered) הון (were) דמדם (that something) איתיהון (they were)

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אגרתא קדישתא דפולוס שליחא דלות גליטא

ביני (between me) ולחון (& them) דם (else) סריקאית (in vain) רהטת (I had run) או (or) רהט (may run) אנה (I)

3 אף (also) טטוס (Titus) דעמי (who was with me) דארמא (Aramaean *) הוא (was) לא (not) אתאנס (was compelled) דננזור (to be circumcised)

ארמא – “Aramaean” is ελλην – “Greek” in the Greek mss. “Greek”- ελλην, would not be translated as ארמא “Aramaean”. An Aramaean is an Aramaic speaking Gentile, but 20 times out of the 21 occurrences of “Aramaean” in The Peshitta NT. The Greek mss. have ελλην – “Greek”; once the word συρος – “Syrian” is used, which is an acceptable Greek translation. So the Greek NT has only the word “Greek” for “Aramaean” and “Aramaic”. The Peshitta NT, on the other hand, has a dozen occurrences of “Greek” – יוניא & יונאית. It certainly was not “cleansed” of references to “Greek” by changing them to “Aramaic”. How can these things be, if The Peshitta is a translation of The Greek NT and The Greek NT is not a translation of The Peshitta? It does appear that the Greek books were “purged” of all reference to “Aramaic” and “Aramaean” from Luke, Acts, Romans, 1 Cor., Galatians, Colossians and Revelation! The LXX at least uses “συρος” * “συριστι” (“Syrian” & “Syriac”) for the Hebrew ארם & ארמית (“Aramaean” & “Aramaic”). Syrians are Aramaeans; Greeks are not Aramaeans. I detect some funny business in this. See my web site <http://aramaicnt.com> for an article on this subject (Aramaic to Greek in The Greek NT).

4 מטל (because of) דין (but) אחא (brothers) דגלא (false) דעלו (who came in) עלין (entering) דננשון (to spy on) הארותא (the liberty) דאית (that is) לן (to us) בישוע (in Yeshua) משיחא (The Messiah) איכנא (so as) דנשעברונני (to enslave me *)

* For “to enslave me”- Greek mss. have “that they might bring us into bondage”:

Here is the Peshitta reading:

דנשעברונני

Here is the Greek reading in Aramaic “that they might bring us into bondage”. The relevant variant parts are highlighted in blue.

In Dead Sea Scroll script, we have: 𐤆𐤍𐤔𐤂𐤓𐤏𐤍 – “to enslave me”.

𐤆𐤍𐤔𐤂𐤓𐤏𐤍 – “that they might bring us into bondage”.

Only one letter difference exists between these readings in this old Aramaic script.

In Greek the two readings are: INA HMAΣ KATAΔΟΥΛΩΣΟΥΣΙΝ
INA EME KATAΔΟΥΛΩΣΟΥΣΙΝ

The Greek readings highlighted in blue differ in three of four letters of the critical words. It is unlikely that a scribe translating Greek into Aramaic would mistake HMAΣ for EME. This same phenomenon occurs in Mark 9:22, Romans 8:35 & 39, Galatians 2:4, 1 Thess. 2:18 & [2 Tim. 1:18]. The suffix “Yodh”, meaning “My” was mistaken or not seen after the 𐤍 (Nun). A final Nun often means “Us” or “Our”. These all argue strongly for a Peshitta original of which the Greek text is a translation.

5 אפלא (neither) מלא (full) שעא (a moment) אתרמין (did we yield) לשועברחון (to their oppression) דשררה (that the truth) דסברתא (of the Gospel) נקוא (may continue) לותכון (with you)

6 הנון (those) דין (but) דמסתברין (who were esteemed) דאיתחון (that they were) מדם (anything) מן (who) דין (but) איתחון (they were) לא (not) בטיל (is a concern) לי (to me) אלהא (God) גיר (for) באפי (the faces) בנינשא (of children of men) לא (not) נסב (accepts) הנון (those) דין (but) הלין (these) מדם (anything) לא (not) אוספו (added) לי (to me)

7 אלא (but) אחרניאית (on the contrary) חזו (they saw) גיר (for) דאתהימנת (that I was entrusted) סברתא (the Gospel) דעורלותא (of uncircumcision) איך (as) דאתהימן (was entrusted) כאפא (Kaypha) בנזורתא (with the circumcision)

8 הו (He) גיר (for) דחפט (Who encourages) לכאפא (Kaypha) בשליחותא (in apostleship) דגזורתא (of the circumcision) חפט (encourages) אף (also) לי (me) בשליחותא (in apostleship) דעממא (of the Gentiles)

9 וכד (& when) ידעו (they recognized) טיבותא (the grace) דאתיהבת (that is given) לי (to me) יעקוב (Yaqob) וכאפא (& Kaypha) ויוחנן (& Yokhanan)

הנון (those) דמסתברין (who esteemed) הוו (were) דאיתחון (to be) עמודא (pillars) מינא (the right hand) דשותפותא (of fellowship) יהבו (they gave) לי (to me) ולברנבא (& to Barnaba) דהנן (that we are) בעממא (among the Gentiles) ויהנן (& those) בנזורתא (among the circumcision)

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אגרתא קדישתא דפולוס שליחא דלות גליטא

10 בלחוד (only) דלמסכנא (that the poor) הוין (we would) עהדינן (we remember) ואתבטל (& it has been a concern) לי (to me) דהי (that) הדא (this) אעבריה (to do)

11 כד (when) אתא (came) דין (but) כאפא (Kaypha) לאנטיוכי (to Antiokay) באפוהי (to his face) אכסתה (I rebuked him) מטל (because) דמותתקלין* (they were) הוו (by him) בה

* Greek has "he was to be blamed". The Peshitta reading – "They were stumbled" is ܡܬܬܩܠܝܢ

ܡܬܬܩܠܝܢ means "to be condemned". Here are the two readings in Aramaic, one atop the other for easy comparison:

ܡܬܬܩܠܝܢ – "They were stumbled".

ܡܬܬܩܠܝܢ – "To be condemned". I have shaded similar corresponding letters in grey. 4 out of 6 in the second word match closely, or 67% correspondence.

In square Aramaic we have:

ܡܬܬܩܠܝܢ – "They were stumbled".

ܡܬܬܩܠܝܢ – "To be condemned". Again, here is 67% correspondence.

In Estrangela script:

ܡܬܬܩܠܝܢ

ܡܬܬܩܠܝܢ - Only 2 of 6 letters correspond- 33% correspondence.

The similarities may account for the Greek reading, which is not as clear a reading as the Aramaic. The Greek word for "they were stumbled" is ΕΣΚΑΝΔΑΛΙΖΟΝΤΟ-

nothing like ΚΑΤΕΓΝΩΣΜΕΝΟΣ- "he is condemned". I see only one letter correspondence here- 1/13 or 8%

correspondence. Another possibility is the Greek word ΑΦΙΣΤΑΝΤΑΙ for "They stumbled, but that does not help Greek primacy prospects here at all. The Aramaic could not have come from the Greek reading.

12 דעדלא (for before) נאתון (would come) אנשא (persons) מן (from) לות (the presence) יעקוב (of Yaqob) עם (with) עממא (the Gentiles) אכל (he eating) הוא (was) כד (when) אתו (they came) דין (but) נגד (withdrew) הוא (he) נפשה (himself) ופרש (& separated) מטל (because) דדחל (he was) הוא (afraid) מן (of) הנון (those) דמן (who of) גזרתא (circumscision)

13 ואתרמיו (& yielded) הוו (we) עמה (with him) להדא (in this) אף (also) שרשא (others) דיהודיא (of The Judeans) הכנא (in this way) דאף (that also) ברנבא (Barnaba) אתדבר (led) הוא (was) למסכ (to accept) באפיהון (their faces)

14 וכד (& when) חזית (I saw) דלא (that not) אזלין (they were going) תריצאית (uprightly) בשררה (in the truth) דאונגליון (of the Gospel) אמרת (I said) לכאפא* (to Kaypha) לעין (to the eyes) כללהון (of all of them) אן (if) אנת (you) דיהודיא (who a Jew) אנת (are) ארמאית* (as an Aramaean) היא (living) אנת (you) ולא (& not) יהודאית (Jewish) איכנא (why?) אלן (compel) אנת (you) לעממא (Gentiles) דיהודאית (that Jewish) נהון (they should live)

* "to Kaypha"- Most Greek mss. have "Πετρος"- "Petros"; Sinaiticus and Vaticanus (4th century Greek mss.) have "Κηφα"- Cephas.

* "as an Aramaean" – All Greek mss. have "εθναικως"- "as a Gentile". ארמאית ("Arama-it") can refer to the Aramaic language or the Aramaean people; The Syrians were the neighbors to Israel on the north and were probably the "Arama-it" referred to here.

15 הנון, (we) גיר (for) דמן (who from) כינן (our nature) יהודיא (Judeans) הנון (are) ולא (& not) הוין (we are) מן (from) עממא (the Gentiles) חטיא (sinners)

16 מטל (because) דידעינן (we know) דלא (that not) מזודק (is justified) ברנשא (a son of man) מן (from) עבדא (works) דנמוסא (of The Written Law) אלא (but) בהימנותא* (by the faithfulness) דישוע (of Yeshua) משיחא (The Messiah) אף (also) הנון (we) בה (in Him) בישוע (in Yeshua) משיחא (The Messiah) הימנן (we believe) דמן (that from) הימנותה (the faithfulness) דמשיחא (of The Messiah) נזודק (we shall be justified) ולא (& not) מן (from) עבדא (works) דנמוסא (of The Written Law) מטל (because) דמן (that from) עבדא (works) דנמוסא (of The Written Law) לא (not) מזודק (is justified) כל (any) בסר (body)

*-"by the faithfulness"- I think Paul's purpose is to magnify The Christ as our Savior, not our faith in The Christ. Our faith in Yeshua is a result of His grace toward us, not the other way around. Some have made faith into a work of man rather than the gift of God in Christ. Romans 3:22, Gal. 2:20,3:22,Ephesians 2:8,9, 3:12, Philipp. 3:9 and others have this same phrase

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“*hymnotha d’Yeshua*” (the faith of Jesus) or *hymnotha d’Meshikha* (The faith of The Messiah) as the cause of our justification. Our faith in Him must come from His faith (or faithfulness) or it is useless and false.

17 אן (if) דיין (but) כד (when) בעינן (we seek) דנזדרק (to be justified) במשיחא (by The Messiah)
(sinners) חטיא (we are) חנן (also) אף (to us) לן (we are found) אשתכחן
(The Messiah) משיחא (Yeshua) ישוע (so then) מדין
(God forbid!) חס (of sin) דחטיא (is) הו (The Minister) משמשנא

18 אן (if) גיר (for) לאילין (those things) דסתרתי (that I destroyed) תוב (again) להין (these things) בנא (build) אנא (I)
(I) חויית (I have shown) על (about) נפשי (myself) דעבר (that violate) על (against) פוקדנא (the covenant) אנא (I)

19 אנא (I) גיר (for) בנמוסא (by The Written Law) לנמוסא (to The Written Law) מיתת (have died)
(I may live) אחא (that to God) דלא להא

20 ועם (& with) משיחא (The Messiah) זקוף (have been crucified) אנא (I) ומכיל (& from then on)
(The Messiah) אלא (not) הוא (it has been) אנא (I) חי (living) אנא (myself) אלא (but) חי (living) בי (in me) משיחא (The Messiah)
(that) ודינא (& this) דהשא (that now) חי (live) אנא (I) בבסר (in the flesh) בהימנותא (by faith) הו (He)
(Who has loved us *) דברה (of The Son) דאלהא (of God) חי (live) אנא (I) הו (He) דאחבן (* Who has loved us *)
(for us *) חלפין (Himself) נפשה (& He has given) חלפין (* for us *)

- “Us”- All Greek mss. seem to have “Me” in two places in this verse where the Peshitta has “Us”. Here is “loved us” as The Peshitta has it in this verse: דאחבן - “loved us”
- Here is “loved me”: דאחבני - “loved me”
- In Dead Sea Scroll script they are: } אַחַב־ “loved us”
} אַחַב־ “loved me”

In Estrangela, they are: } אַחַב־

} אַחַב־ The DSS script seems most easily to account for the two readings-Peshitta and Greek. The final Nun } and regular Nun } are almost identical; not so in square Aramaic or Estrangela.

No matter what Aramaic script is used, the differences are miniscule. The Greek for “Me” is ME and “Us” is ΗΜΑΣ.

“Loved me” in Greek Uncials would look like: ΑΓΑΠΗΣΑΝΤΟΣ ΜΕ.

“Loved us” in Greek Uncials would look like: ΑΓΑΠΗΣΑΝΤΟΣ ΗΜΑΣ.

“For us” in Aramaic is חלפין. “For me” is חלפי. In DSS script: } אַחַב־ & } אַחַב־; Estrangela: } אַחַב־ & } אַחַב־. One letter difference!

In Greek the same phrases are ΥΠΕΡΗΜΩΝ & ΥΠΕΡΕΜΟΥ. This kind of reading difference occurs not infrequently in The NT – far too often to be accounted for by mistaking one Greek word such as ΗΜΩΝ for ΕΜΟΥ. The Aramaic primacy theory best explains the Greek readings in such cases. The Greek cannot well account for the Aramaic.

21 לא (not) טלם (reject) אנא (I) טיבותה (the grace) דאלהא (of God) אן (if) גיר (for)
(righteousness) זדיקותא (is) די (The Written Law) ביד (by) נמוסא (The Messiah) מן (The Messiah)
(died) מית (for nothing) מן (The Messiah)

Chapter 3

3:1 או (Oh!) חסירי (lacking) רעינא (intelligence) גליטא (Galatians) מנו (who?) חסם (rivals) בכון (you)
(your eyes) דהא (for behold) אף (as) הו (He) דמצר (portrayed was) ציר (The Artisan) הוא (was) קדם (before) עיניכון (He was crucified)
(Yeshua) משיחא (The Messiah) כד (when) צליב (He was crucified)

2 דהא (this) בלחוד (only) צבא (wish) אנא (I) דאדע (to know) מנכון (of you)
(The Spirit) מן (from) עברא (works) דנמוסא (of The Written Law) נסבתון (have you received) רוחא (The Spirit)
(of faith) או (or) מן (from) שמעא (the hearing) דהימנותא (of faith)

3 הכנא (in this way) סכלין (foolish) אנתון (are you?) דשריתון (that you began) ברוחא (in The Spirit)
(you) והשא (& now) בבסר (in the flesh) משלמין (finish) אנתון (you)

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4 הלין (these things) כלהין (all) איקא (for nothing) סיברתון (you have endured) ואשתוף (& Oh that!) דין (but) איקא (it were for nothing)

5 הו (is he?) הכיל (therefore) דיהב (who gives) בכון (among you) רוחא (The Spirit) וסער (& does) בכון (among you) חילא (miracles) מן (from) עבדא (works) דנמוסא (of The Written Law) או (or) מן (from) שמעא (hearing) דהימנותא (of the faith)

6 איכנא (just as) דהימן (believed) אברהם (Abraham) לאלהא (God) ואתחשבת (& it was accounted) לה (to him) לזדיקן (for righteousness)

7 דעו (know) הכיל (therefore) דאילין (that those) דמן (who from) הימנותא (the faith) אנון (are) הנון (those) אנון (are) בניא (children) דאברהם (of Abraham)

8 מטל (because) גיר (for) דקדם (that before) ידע (knew) אלהא (God) דבהימנותא (that by faith) הו (it is) מזדדקין (are justified) עממא (the nations) קדם (before) סבר (evangelized) לאברהם (Abraham) איך (as) דאמר (that say) כתבא (the scriptures) קדישא (holy) דבך (in you) נתברכון (shall be blessed) כלהון (all of them) עממא (the nations)

9 מדין (so then) מהימנא (believers) הו (are) מתברכין (blessed) באברהם (with Abraham) מהימנא (the believer)

10 אילין (those) גיר (for) דמן (who from) עבדא (works) אנון (are) דנמוסא (of The Written Law) תחית (under) לוטתא (a curse) אנון (are) כתיב (it is written) גיר (for) דליט (Cursed) הו (is) כלמן (everyone) דלא (who not) נעבד (shall do) כל (all) דכתיב (that is written) בנמוסא (in Law) הנא (this)

11 דלא (that not) דין (but) מזדדק (is justified) אנש (a man) בנמוסא (by The Written Law) לות (with) אלהא (God) הדא (this) גליא (revealed) הו (is) מטל (because) דכתיב (it is written) דזדיקא (The just) בהימנותא (by faith) נחא (shall live)

12 נמוסא (The Written Law) דין (but) לא (not) הוא (was) מן (from) הימנותא (faith) אלא (but) מן (whoever) דנעבד (shall do) אילין (those things) דכתיב (that are written) בה (in it) נחא (shall live) בהין (in them)

13 לן (us) דין (but) משיחא (The Messiah) זבנן (redeemed) מן (from) לוטתא (the curse) דנמוסא (of The Written Law) והו (& He) הוא (became) חלפין (in our place) לוטתא (a curse) כתיב (it is written) גיר (for) דליט (Cursed) הו (is) כלמן (everyone) דמתלא (who is hanged) בקיסא (on a tree)

14 דבעממא (that among the Gentiles) תהוא (will be) בורכתה (the blessing) דאברהם (of Abraham) בישוע (in Yeshua) משיחא (The Messiah) וחנן (& we) נסב (may receive) שוודיא (the promise) דרוחא (of The Spirit) בהימנותא (by faith)

15 אחי (my brethren) איך (as) דבית (among) בנינשא (children of men) אמר (say) אנא (I) דדיתקא (that a covenant) דברנשא (of a son of man) דאשתררת (which is confirmed) אנש (a man) לא (not) מסלא (rejects) או (or) משחלף (changes) בה (in it) מדם (anything)

16 לאברהם (to Abraham) דין (but) אתמלך (was promised) מולכנא (the promise) ולזרעה (& to his seed) ולא (& not) אמר (He said) לה (to him) דלזרעך (to your seeds) איך (as) דלסגיאא (to many) אלא (but) לזרעך (to your seed) איך (as) דלחד (to One) הו (Who is) משיחא (The Messiah)

17 הדא (this) דין (but) אמר (say) אנא (I) דדיתקא (that the covenant) דמן (that from) קדים (the first) אשתררת (was confirmed)

מן (from) אלהא (God) במשיחא (in The Messiah) נמוסא (Written Law) הו (that) דהוא (that was) מן (from) בתר (after) ארבע (four) מאא (hundred) ותלתין (& thirty) שנין (years) לא (not) משכח (can) דנסליה (cast it away) ונבטל (& cancel) מולכנא (the promise)

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18 אן (if) דין (but) מן (from) נמוסא (The Written Law) הי (is) ירתותא (the inheritance) מכול (therefore) לא (not) הות (it will be) מן (from) מולכנא (the promise) לאברהם (to Abraham) דין (but) במולכנא (by the promise) הו (it) יהב (gave) לה (to him) אלהא (God)

19 מנא (why?) הכיל (therefore) נמוסא (The Written Law) מטל (because of) מסטינותא (apostasy) אתתוסף (it was added) עדמא (until) דנאתא (would come) זרעא (The Seed) הו (Him) דלה (to Whom) הוא (was) שוודיא (the promise) ואתיהב (& was given) הו (that) נמוסא (Written Law) ביד (by) מלאכא (angels) באידא (of a mediator) דמצעיא (in the hand)

20 מצעיא (a mediator) דין (but) לא (not) הוא (has been) דחד (of one) אלהא (God) דין (but) חד (One) הו (is)

21 נמוסא (The Written Law) הכיל (therefore) סקובלא (contrary) הו (is?) דמולכנא (to the promise) דאלהא (of God) חס (God forbid!) אלו (if) גיר (for) אתיהב (given) הוא (was) נמוסא (a law) אינא (which) דמשכח (able) הוא (was) למחיו (to give life) שריראית (truly) מן (from) נמוסא (The Written Law) הו (would) הות (have been) זדיקותא (righteousness)

22 אלא (but) חבש (has closed off) כתבא (the scripture) כלמדם (all things) תחית (under) חטייתא (sin) דמולכנא (that the promise) בהימנותא (by the faith) דישוע (of Yeshua) משיחא (The Messiah) נתיב (would be given) לאילין (to those) דמהימנין (who are believers)

23 עדלא (until) דין (but) תאתא (would come) הימנותא (the faith) נמוסא (The Written Law) נטר (kept) הוא (had) לן (us) כד (while) חבישינן (we were closed off) להימנותא (to the faith) דעתידא (that going) הות (was) למתגליו (to be revealed)

24 נמוסא (The Written Law) הכיל (therefore) תראא (a guide) הוא (was) לן (for us) לות (to) משיחא (The Messiah) דמן (that from) הימנותא (the faith) נזרדק (we would be justified)

25 כד (when) אתת (came) דין (but) הימנותא (the faith) לא (not) הוין (we were) תחית (under) תראא (a guide)

26 כלכון (all of you) גיר (for) בניא (children) אנתון (are) דאלהא (of God) בהימנותא (by the faith) דישוע (of Yeshua) משיחא (The Messiah)

27 אילין (those) גיר (for) דבמשיחא (who into The Messiah) עמדתון (have been baptized) למשיחא (The Messiah) לבשתון (have put on)

28 לית (there is neither) יהודיא (Jew) ולא (nor) ארמא (Aramaean *) לית (there is neither) עבדא (servant) ולא (nor) בר (son) הארא (of liberty) לית (there is neither) דכרא (male) ולא (nor) נקבתא (female) כלכון (all of you) גיר (for) חד (one) אנתון (you) בישוע (in Yeshua) משיחא (The Messiah)

* "Aramaean" is not in the Greek text; The Greek text has "Greek". All 21 references in the Peshitta to "Aramaic-Aramaean" are "Greek" in the Greek texts, except in Luke 4:27, where we find "Συρος"- "Syrian". Here is Jastrow's Hebrew Aramaic Targum Dictionary entry for ארם – the root of ארמא:

אֲרָם pr. n. (b. h.) 1) *Aram*, son of Shem. Targ. Gen. X, 22; a. e.—2) *Aramaean*, *Syria*. Targ. I Kings XX, 1; a. fr.—3) (a disguise for רומא) *Rome*, *Roman empire*

"A disguise for רומא - "Rome"! This is starting to make sense in explaining why The Greek NT has "Greek" in those 21 places where The Peshitta has "Aramaic" or "Aramaean". The Greek translator perhaps looked at ארמא as code for "Roman" and wanted to disguise the fact by translating it as "Greek". There was good reason for that during the first century, especially during Nero the maniac's reign (circa AD 54-68), who was so paranoid about Christians that he declared open season on them in the empire for several years and had them set aflame to light his gardens at night! Here are two more entries from the same Dictionary:

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אַרְמֵיָא, אַרְמֵיָא, אַרְמֵיָא, אַרְמֵיָא, אַרְמֵיָא
 ch. m. (=b. h. אַרְמֵיָא) *Syrian*, in gen. *gentile, Roman*;
 cmp. אַרְמֵיָא 2). Targ. O. Lev. XXV, 47.—Y. Shebi. IV, 35^{ab}
 אַרְמֵיָא (חד בר נש 21^b Y. Snh. III, 21^b) a gentile in Rome.
 Ib. או יהודיי וכ' (prob. plur.) either be Jewish Jews (liv-
 ing as Jews ought to) or gentile gentiles (Roman Romans).
 Y. Ab. Zar. III, 41^c top אַרְמֵיָא וכ' the leather bottle of
 an Aramæan (or gentile) burst open. Yeb. 45^b בר אַרְמֵיָא
 son of a gentile. Hull. 97^a; a. fr.—*Pl. אַרְמֵיָא*. Targ. Y.
 Deut. XXXII, 24 (*Romans*); a. e.—Ab. Zar. 31^b.—Gitt. 17^a
 אַרְמֵיָא (*Romans*). Gen. R. s. 63 אַרְמֵיָא. Koh. R. to
 VII, 11 אַרְמֵיָא.—Num. R. s. 7 אַרְמֵיָא (Kel. I, 8 עכ"ז);
 a. fr. [Lev. R. s. 34 אַרְמֵיָא, read אַרְמֵיָא, v. אַרְמֵיָא.]
 —Fem. אַרְמֵיָא. Yeb. l. c. V. אַרְמֵיָא.

אַרְמֵיָא m., אַרְמֵיָא f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic*. [Targ. II Kings XVIII, 26.]—*Chaldaic*. Sabb. 12^b; a. fr.—2) (=אַרְמֵיָא; v. אַרְמֵיָא 3) *Romish, Roman, heathen*. [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c., so that only by keen criticism their real application can be ascertained.]—*Fem. gentile woman*. Ber. 8^b (Ms. M. אַרְמֵיָא). Snh. IX, 6; a. fr.—Y. Meg. I, 71^c top אַרְמֵיָא *Latin*; v. אַרְמֵיָא.—*Pl. אַרְמֵיָא*. Meg. 11^a (some ed. אַרְמֵיָא; Ms. M. אַרְמֵיָא; Sifra B'hukk. Par. II, ch. 8 אַרְמֵיָא). V. אַרְמֵיָא.

The above notes in these entries confirm my previous suspicions that there was deliberate alteration of the original meaning (or apparent meaning) by disguising "Aramaith" & "Aram" as "Greek". The reason may have been as I stated above, or it may have been to create a decoy from Aramaeans and Aramaic scripture by translation of the texts into Greek and affirming Greeks as the Gentile group being converted to The Christ and Greek manuscripts as the original text, whereas it was primarily Aramaic speaking peoples being converted, as the Holy Land and The Middle East was primarily populated with Aramaeans and Jews who had been speaking Aramaic for many generations and centuries. Greeks were a respected ethnic group as their culture and language were very popular with the Romans and had great influence in shaping Roman culture and the Latin language. The fact that the changes would exist in 20 out of 22 places throughout The NT from Luke to Revelation also confirms my former position that all 27 Greek books were translated before the end of Nero's reign in AD 68. Revelation in Aramaic has a prologue attached to it that says it was written by the Apostle John who was exiled by Nero Caesar to Patmos. The number of the beast of Revelation 13 is the number of Nero Caesar in Hebrew letters גרון קסר, which letters' numerical values add up to 666.

29 ואן (& if) דמשיחא (of The Messiah) אנתון (you are) מכיל (therefore)
 זרעה (the seed) אנתון (you are) דאברהם (of Abraham) וירתא (& heirs) במולכנא (by the promise)

Chapter 4

4:1 אמר (say) אנא (I) דין (but) דכמא (that as much) זכנא (time) דירתא (that the heir) טלא (is a child)
 לא (not) פריש (distinct) מן (from) עבדא (the servants) כד (while) מרא (lord) הו (he is) דכלהון (of all of them)

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אגרתא קדישתא דפולוס שליחא דלות גלטיא

2 אלא (but) תחית (under) אפטרופא (guardians) איתוהי (is) ורבי (& masters) בתא (of houses)
עדאמא (until) לזבנא (the time) דסם (that appointed) אבוהי (his father)

3 הכנא (in this way) אף (also) הנין (we) כד (when) ילודא (children) הוין (we were)
תחית (under) אסטוכסוהי (* the principles) דעלמא (of the world) משעבדין (subject) הוין (we were)

* Greek has στοιχεια – “elements”, “principles”; the Greek word sounds like a transliteration of the Aramaic, though the Aramaic is probably a Greek loan word. Some have intimated that the Peshitta transliterated the Greek here and in other places where אסטוכסא – “Estoksa” occurs; the problem with that theory is that the evidence is decidedly against it; στοιχεια and στοιχειω roots occur 13 times in the Greek NT; The Aramaic אסטוכסא root occurs only 6 times –(even in Galatians, where the Greek root στοιχειω- occurs 5 times while the Aramaic counterpart אסטוכסא occurs only twice!). There is more evidence that the Greek is the transliteration of Aramaic than vice versa –every one of the Aramaic אסטוכסא – “Estoksa” occurrences is matched by the Greek στοιχεια – “elements”, “principles”. I am not arguing for that, however. I believe the Greek is simply translating Aramaic here, not transliterating.

4 כד (when) מטא (arrived) דין (but) שולמה (the end) דזבנא (of time) שדר (sent) אלהא (God) לברה (His Son)
והוא (& He was) מן (from) אנתתא (a woman) והוא (a woman) ויהוא (& He was) תחית (under) נמוסא (The Written Law)

5 דלאילין (that those) דתחית (that under) נמוסא (The Written Law) אנון (are) נזבן (He would redeem)
(of children) ונקבל (& we would receive) סימת (the position) בניא (of children)

6 ודאיתוכון (because you are) דין (but) בניא (children) שדר (has sent) אלהא (God) רוהא (The Spirit) דברה (of His Son)
ללבותכון (into your hearts) הי (Who) דקריא (cries) אבא (* Father) אבון (our Father)

* אבא – “Abba” is found in the Greek mss. transliterated as “Αββα”. What is another Aramaic word doing in the Greek ms. presumably sent first to Greek speaking Galatians? “Αββα” is not a loan word in Greek; it is simply an Aramaic word written in Greek letters. We do not find the converse scenario ever in The Peshitta- i.e., a Greek word simply written in Aramaic letters. There are some loan words, but that is to be expected at a time when Greek and Aramaic speakers had been neighbors in the Middle East for centuries. Greek and Latin loan words are found in Hebrew as well; they are not transliterations, but foreign words adapted and adopted in the borrowing tongue. Greek also has loan words from Aramaic and Hebrew. They should never be confused with transliterations, which abound in the Greek NT.: (Satan, Mammon, Korban, Messiah, Maranatha, Talitha cumi, Epatha, Eloï Eloï lama shabaqthani, Rabbi, Pasca, Sabbath, Abba, Sabaoth, Raca, Rabboni, Hosanna, Boanerges). These words are found by the hundreds in toto in The Greek NT.

7 מכיל (therefore) לא (not) הויתון (you are) עבדא (servants) אלא (but) בניא (children)
ואן (& if) בניא (children) אף (also) ירתא (the heirs) דאלהא (of God)
ביד (by) ישוע (Yeshua) משיחא (The Messiah)

8 הידין (then) גיר (for) כד (when) לא (not) ידעין (known) הויתון (you had) לאלהא (God)
פלתון (you served) להנין (those) דמן (that from) כינהון (their nature) לא (not) הו (were) אלהא (God)

9 השא (now) דין (but) דידעתון (that you have known) לאלהא (God)
ויתראית (& especially) דאתידעתון (that you are known) מן (by) אלהא (God)
תוב (again) הפכתון (you have turned) לכון (you) על (to) הנון (those) אסטוכסא (principles) מרעא (sick)
ומסכנא (& weak) ומן (& from) דריש (the top) צביתון (you wish) למשתעבדו (to be subject) להון (to them)

10 יומא (days) וירחא (& moons) וזבנא (& times) ושניא (& years) נטריתון (you observe)

11 דחל (fear) אנא (I) דלמא (lest) סריקאית (for nothing) לאית (I have labored) בכון (among you)

Greek has, “I am afraid of you...”; not so The Peshitta.

12 הו (be) אכותי (like me) מטל (because) דאף (that also) אנא (I) אכותכון (like you) הוית (I have been)
אחי (my brothers) בעא (beg) אנא (I) מנכון (of you) לא (not) מדם (anything) אסכלתון (you have wronged) בי (me)

13 ידעין (know) אנתון (you) גיר (for) דבכריהות (in the illness) בסרי (of my flesh)
סברתכון (I evangelized you) הוית (I have) מן (from) קדים (the first)

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14 ונסיונא (the trial) דבסרי (of my flesh) לא (not) שטתון (you ridiculed) ולא (& not) נדתון (you loathed) אלא (but) אִיךְ (as) דלמלאכא (an angel) דאלהא (of God) קבלתונני (you received me) ואִיךְ (& as) דלישוע (Yeshua) משיחא (The Messiah)

15 איכו (* where is?) הכיל (therefore) טובכון (your blessedness) סהד (testify) אנא (I) גיר (for) עליכון (of you) דאלו (that if) משכחא (possible) הות (it were) עיניכון (your eyes) חצין (plucked out) הויתון (you would have) ויהבין (& given) לי (to me)

* Most Greek mss. have “What is your blessedness...?” The Textus Receptus (KJV Greek text) and The Critical Greek text (Westcott & Hort 1881) have “Where is your blessedness...?”. The Aramaic word אִיכו (“Aykaw”) usually means “Where is?”, but could have been construed to mean “What is?” It is a compound word, made up of הו, “Is” + איכא “Where?” = איכו

But אִיךְ “Ak” (אִיכְ in Estrangela) can also mean “What”. Here is Smith’s Compendious Syriac Dictionary entry:

אִיכְ as, as if, as it were, almost, about, אִיכְ about the first hour, about 1 o’clock. According to, אִיכְ as some think; אִיכְ in due form. With ܐ and a verb expresses the subjunctive with that or to, that I may, that thou mayest, &c.; אִיכְ as I may say, so to say, as is said; אִיכְ they may be permitted to build, they may build. אִיכְ pl. אִיכְ usually with ܐ prefixed, such, such as, what, how;

- Notice the second to last word in the excerpt (“what”). So the Aramaic again explains two Greek readings, even if one of the Greek readings is a misreading of the Aramaic.

16 דלמא (interrog.) בעלדבבא (an enemy) הוית (have I become?) לכון (to you) דאכרזת (because I have preached) לכון (to you) שררא (the truth)

17 חסמין (they emulate) בכון (you) לא (not) הוא (is it) לשפירתא (for the excellence) אלא (but) למחבשכון (to oppress you) הו (it is) צבין (they want) דאנתון (that you) תהוין (you will) חסמין (emulate) בהון (them)

18 שפיר (good) הו (it is) דין (but) דתתחסמון (that you would emulate) בשפירתא (excellence) בכלזבן (in every time) ולא (& not) אמתי (when) דלותכון (with you) אנא (I am) בלהוד (only)

19 בני (children) אילין (those) דמן (for whom from) דריש (the top) מחבל (in labor) אנא (I am) עדמא (until) דנתתציר (shall be formed) בכון (in you) משיחא (The Messiah)

20 צבא (willing) הוית (I have been) דין (but) דאהוא (to be) לותכון (with you) השא (now) ואשחלף (& to change) ברית קלי (my tone) מטל (because) דתמיה (dumbfounded) אנא (I am) בכון (at you)

21 אמרו (tell) לי (me) אנתון (you) אילין (those) דצבין (who wish) דנהוון (to be) תחית (under) נמוסא (The Written Law) לה (it) לנמוסא (The Written Law) לא (not) שמעין (do hear) אנתון (you)

22 כתיב (it is written) גיר (for) דלאברהם (“Abraham”) תרין (two) בנין (sons) הוו (were) לה (to him) חד (one) מן (from) אמתא (a maid servant) וחד (& one) מן (from) הארתא (a free woman)

23 אלא (but) הו (he) דמן (who from) אמתא (the maid servant) בבסר (by the flesh) אתילד (was born) הו (he) דין (but) דמן (who from) הארתא (the free woman) במולכנא (by the promise) הוא (is)

24 הלין (these) דין (but) איתיהין (are) פלאתא (illustrations) דתרתין (of two) דיתקס (covenants) חדא (one) דמן (that is from) טור (Mount) סיני (Sinai) ילדא (begets) לעבדותא (to bondage) דאיתיה (which is) הגר (Hagar)

25 הגר (Hagar) גיר (for) טורא (Mount) הו (is) דסיני (Sinai) דבארביא (that is in Arabia) ושלמא (& agrees) להרא (with this) אורשלם (Jerusalem) ופלאח (& serving) עבדותא (bondage) הי (is) ובניה (& its children)

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26 הוי דין (that) (but) אורשלים (Jerusalem) עליחא (above) הארתא (free) הי (is) דאיתיה (which is) אמן (our mother)

27 כתיב (it is written) גיר (for) דאתבסמי (rejoice) עקרתא (barren one) הי (she) דלא (who not) ילדא (bears) ואתפצחי (& exult) וגעי (she) דלא (who not) מחבלא (gives birth) מטל (because) דסגיו (have increased) בניה (children) דצדיתא (of the desolate) יתיר (more) מן (than) בניה (the children) דבעילתא (of a wife)

28 חנן (we) דין (but) אחי (my brethren) איך (as) איסחק (Isaac) בני (children) מולכנא (of the promise) חנן (are)

29 ואיך (& as) דהידין (then) הו (he) דיליד (who born) הוא (was) בבכרא (by the flesh) רדף (persecute) הוא (did) להו (him) דברוחא (who was by The Spirit) הכנא (so) אף (also) השא (it is now)

30 אלא (but) מנא (what?) אמר (say) כתבא (the scriptures) אפקיה (cast out) לאמתא (the maidservant) ולברה (& her son) מטל (because) דלא (that not) נארית (will inherit) ברה (the son) דאמתא (of the maidservant) עם (with) ברה (the son) דהאריתא (of the free woman)

31 חנן (we) הכיל (therefore) אחי (my brethren) לא (not) הוין (are) בני (children) אמתא (of the maidservant) אלא (but) בני (children) הארתא (of the free woman)

Chapter 5

5:1 קומו (stand) הכיל (therefore) בחארותא (in liberty) הוי (that) דמשיחא (in which The Messiah) חררן (freed us) ולא (& not) תתכרנון (be yoked) תוב (again) בנירא (in a yoke) דעברותא (of bondage)

2 הא (behold) אנא (I) פולוס (Paul) אמר (say) אנא (I) לכון (to you) דאן (that if) תתנזרון (you will be circumcised) משיחא (The Messiah) מדם (a thing) לא (not) מהנא (profits) לכון (you)

3 מסהד (testify) אנא (I) דין (but) תוב (again) לכל (to every) ברנש (person) דמתנזר (who is circumcised) דחויב (that obligated) הו (he is) דכלה (that all) נמוסא (The Written Law) נעבד (he should observe)

4 אתבטלתון (you have been destroyed) לכון (to you) מן (from) משיחא (The Messiah) אילין (those) דבנמוסא (who by The Written Law) מזדקיתון (you are justified) ומן (& from) טיבותא (grace) נפלתון (you have fallen)

5 חנן (we) גיר (for) ברוחא (by The Spirit) דמן (Who is from) הימנותא (the faith) לסברא (for the hope) דזדיקותא (of righteousness) מקוינן (we wait)

6 במשיחא (in The Messiah) גיר (for) ישוע (Yeshua) לא (not) גזורתא (circumcision) מדם (anything) איתיה (is) ולא (neither) עורלותא (uncircumcision) אלא (but) הימנותא (faith) דמתנמרא (* that is perfected) בחובא (in love)

* Greek has ενεργουμενη - "working"; The Peshitta reading is דמתנמרא - "that is perfected" may have been misinterpreted by a Greek translator. Aramaic words for "working" that may be relevant are:

Ashuri Aramaic:

דחפיטתא - "of work"

דמתחפטא - "which is worked"

דמתעבדא - "which is performed" (72% correlation)

דמתנמרא - "which is perfected" (Original Aramaic reading)

דמתעדרא - "which is helped"

דמתסערא - "which is done"

Dead Sea Scroll Aramaic:

דחפיטתא - "of work"

דמתחפטא - "which is worked"

דמתעבדא - "which is performed" (86% correlation)

דמתנמרא - "which is perfected" (Original Aramaic reading)

דמתעדרא - "which is helped"

דמתסערא - "which is done"

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ܘܢܘܩܘܢܐ – “of work”

ܘܢܘܩܘܢܐܘܢܐ – “which is worked”

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐ – “which is perfected” (Original Aramaic reading)

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ – “which is performed” (86% correlation)

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ – “which is done”

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ – “which is helped” The DSS script and Estrangela each have an **86% best correlation score**. I take the DSS to be the script in which this epistle was originally written, as 2:11 and 2:20 show that script to be the likely script used in those places.

“Perfected” in Greek would be **τελειουται** or **καταρτισμενη**; Neither of these looks like the actual Greek reading **ενεργουμενη**. It appears that the Greek does not account for The Peshitta reading; the correlation between Greek words here is very low: **33% at best**, and that is only in the verb endings, not in the root words.

Here is the Aramaic reading compared with what I believe a Greek translator construed the original to be:

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐ – “which is perfected” (Original Aramaic reading)

ܘܢܘܩܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐ – “which is performed” (Hypothetical Base for Greek -86% correlation)

7 שפיר (well) רהטין (running) הויתון (you were) מנו (who?) דודכון (agitated you) דלשררא (that the truth) לא (not) תתשפיון (you would obey)

8 פיסכון (your persuasion) לא (not) הוא (is) מן (from) הו (Him) דקרכון (Who called you)

9 חמירא (yeast) קליל (a little) כלה (the entire) גבילתא (lump) מחמע (ferments)

10 אנא (I) תכיל (trust) אנא (do) עליכון (in you) במרן (by our Lord) דמדם (that things) אחרין (other) לא (not) מתרעיתון (you will entertain) ואינא (& whoever) דדלח (troubles) לכון (you) הו (he) נסיבריהו (will bear) לדינא (judgment) מן (whoever) דאיתוהי (he is)

11 אנא (I) דין (but) אחי (my brothers) אלו (if) עדכיל (yet) גזורתא (circumcision) מכרז (preach) הוית (I do) למנא (Why?) מתרדך (persecuted) הוית (am I) דלמא (interrog.) אתבטל (has been eliminated?) לה (it) כשלה (the offense) דוקיפא (of the crucifixion)

12 אשתוף (I would) דין (but) אף (also) מפסק (to cut down) נפסקון (they would be cut down) הנון (those) דדלחין (who trouble) לכון (you)

13 אנתון (you) דין (but) להארותא (to liberty) הו (it is) אתקניתון (you are called) אחי (my brothers) בלחוד (only) לא (not) תהוא (let be) חארותכון (your liberty) לעלת (an opportunity) בסרא (of the flesh) אלא (but) בחובא (by love) הויתון (you should be) משתעבדין (serving) חוד (one) לחוד (another)

14 כלה (all) גיר (for) נמוסא (The Written Law) בחדא (in one) מלתא (saying) מתמלא (is fulfilled) בהי (by this) דתחב (you shall love) לקריבך (your neighbor) איך (as) נפשך (yourself)

15 אן (if) דין (but) חוד (one) לחוד (another) מנכיתון (you bite) ואכליתון (& you devour) חזו (beware) דלמא (lest) חוד (one) מן (from) חוד (another) תסופן (you be consumed)

16 אמר (say) אנא (I) דין (but) דברוהא (The Spirit) הויתון (that in The Spirit) הויתון (you should be) מהלכין (walking) ורגתא (& the craving) דבסרא (of the flesh) לא (not) מן (from) מתום (ever) תעבדון (you will do)

17 בסרא (the flesh) גיר (for) ראג (craves) מדם (anything) דנכא (that opposes) לרוהא (The Spirit) ורוהא (& The Spirit) רגא (craves) מדם (whatever) דנכא (opposes) לבסרא (the flesh) ותריהון (& they both) סקובלא (contrary) אנון (are) חוד (one) דחוד (to another) דלא (lest) מדם (anything) דצביתון (that you want) תהוון (you will be) עבדין (doing)

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18 אן (if) דין (but) ברוחא (in The Spirit) מתדברין (are led) אתון (you)
לא (not) הויתון (you are) תחית (under) נמוסא (The Written Law)

19 ידיעין (known) אנון (are) גיר (for) עבדוהי (the works) דבסרא (of the flesh)
דאיתיהון (which are) זניותא (fornication) טנפותא (impurity) צהנותא (whoredom)

20 פולחנא (worship) דפתכרא (of idols) חרשותא (witchcraft) בעלדבבותא (hate)
חרינא (contention) טננא (rivalry) חמתא (rage) עצינא (insolence) פלגותא (dissensions) סדקא (schisms)

21 חסמא (envy) קטלא (murder) ריוותא (drunkenness) זמרא (revelling) וכל (& all) דלהלין (such things) דמין (like)
ואילין (& those) דהלין (that these things) סערין (are committing) איך (as) דמן (that from) לוקדם (the first)
אמרת (I said) לכון (to you) אף (also) השא (now) אמר (say) אנה (I) דמלכותה (that the kingdom) דאלהא (of God)
לא (not) ירתינ (they inherit)

22 פארא (fruits) דין (but) דרוחא (of The Spirit) איתיהון (they are) חובא (love) חרותא (joy) שלמא (peace)
מגרת (patience) רוחא (of spirit) בסימותא (sweetness) טבותא (goodness) הימנותא (faith)

23 מכיכותא (humility) מסיברנותא (endurance) על (against) הלין (these) נמוסא (The Law) לא (not) סים (is set)

24 אילין (those) דין (but) דדמשיחא (who of The Messiah) אנון (are) בסרהון (their flesh) זקפו (have crucified)
עם (with) כלהון (all) כאבוהי (its sicknesses) ורגינתה (& its cravings)

25 נחא (we shall live) הכיל (therefore) ברוחא (in The Spirit) ולרוחא (& to The Spirit) נשלם (we shall surrender)

26 ולא (& not) נהוא (let us be) סריקי (devoid) שובחא (of glory)
דמקלין (who disparage) חר (one) על (against) חר (another) וחסמין (& envy) חר (one) בהר (another)

Chapter 6

6:1 אחי (my brethren) אן (if) אנש (any) מנכון (of you) נתקדם (should be overtaken) בסכלותא (by a fault)
אתון (you) אילין (those) דברוח (who in The Spirit) אתון (are) אתקנוהי (restore him) ברוחא (in the spirit)
מכיכתא (of humility) והויתון (& be) זהירין (cautious) דדלמא (lest) אף (also) אתון (you) תתנסון (may be tempted)

2 וטענו (& bear) יוקרא (burdens) דחדדא (of one another) דהכנא (for in this way) ממליתון (you fulfill)
נמוסה (The Law) דמשיחא (of The Messiah)

3 אן (if) גיר (for) אנש (a man) סבר (thinks) דאיתוהי (that he is) מדם (something)
כד (when) לא (not) איתוהי (he is) נפשה (himself) מטעא (he deceives)

4 אלא (but) אנש (a man) עבדה (his work) נהוא (should) בקא (prove) והידין (& then)
בינוהי (in himself) לנפשה (his soul) נהוא (there will be) שובהרה (pride) ולא (& not) באחרנא (in others)

5 כלנש (every person) גיר (for) מובלא (cargo) דנפשה (of himself) נשקול (should carry)

6 נשתותף (let share) דין (but) הו (him) דשמע (who hears) מלתא (the word) להו (with him)
מן (whoever) דמשמע (preaches) לה (to him) בכלהין (in all things) טבתא (good)

7 לא (not) תטעון (err) אלהא (God) לא (not) מתבזח (is put to shame)
מדם (anything) דזרע (that sows) גיר (for) בר (a son) אנשא (of man) הו (that) הו (he) חצר (reaps)

8 מן (whoever) דבבסר (to the flesh) זרע (sows) מן (from) בסרא (the flesh)
חבלא (destruction) הו (he) חצר (reaps) ומן (whoever) דברוח (to The Spirit) זרע (sows)
מן (from) רוחא (The Spirit) היא (life) דלעלם (eternal) נהצוד (shall reap)

9 וכד (& when) עבדינן (we do) דטב (what is good) לא (not) הות (let it be) מאנא (tedious) לן (to us)
נהוא (there shall be) גיר (for) זבנא (time) דנהצוד (that we reap) ולא (& not) תמאן (it will tire) לן (us)

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10 השא (now) הכיל (therefore) עד (while) זבנא (time) אית (is) לן (to us) נפלוח (let us work) טבתא (good) לות (to) כלנש (every person) יתראית (all the more) לות (to) בני (children) ביתא (of the household) דהימנותא (of faith)

11 חזו (see) אילין (these) כתיבן (writings) כתבת (I have written) לכון (to you) באידי (with my hand)

12 אילין (those) דצבין (who wish) דנשתבהרון (to boast) בבסרא (in the flesh) הנון (those) אלצין (urge) לכון (you) דתתגזרון (to be circumcised) דבלחוד (for only) בזקיפה (in the crucifixion) דמשיחא (of The Messiah) לא (not) נתדרפון (they would be persecuted)

13 אפלא (neither) גיר (for) הנון (those) הלין (such) דגזרין (who are circumcised) נטרין (keep) נמוסא (The Written Law) אלא (but) צבין (they want) דתתגזרון (you to be circumcised) דבבסרכון (that in your flesh) דילכון (yours) נשתבהרון (they may boast)

14 לי (to me) דין (but) לא (not) נהוא (let be) לי (to me) דאשתבהר (to boast) אלא (except) בזקיפה (in the crucifixion) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) דבה (in Whom) עלמא (the universe) זקיף (has been crucified) לי (to me) ואנא (& I) זקיף (have been crucified) אנא (I) לעלמא (to the universe)

15 לא (not) גיר (for) גזרתא (circumcision) איתיה (is) מדם (anything) ולא (neither) עורלותא (uncircumcision) אלא (but) בריתא (the creation) חדתא (new)

16 ואילין (& those) דלהנא (who to this) שבילא (path) שלמין (agree) שלמא (peace) נהוא (shall be) עליהון (upon them) ורחמא (& affection) ועל (& upon) איסרייל (The Israel) דאלהא (of God)

17 מכיל (therefore) לי (on me) אנש (a person) עמלא (trouble) לא (not) נרמא (will put) אנא (I) גיר (for) כותמתה (the scars) דמרן (of our Lord) ישוע (Yeshua) בפגרי (in my body) שקיל (have received *) אנא (I)

* שקיל *strangely is also used of crucifixion as "lifted up" on a cross.*

18 טיבותה (the grace) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) עם (is with) רוחכון (your spirit) אדוי (my brethren) אמין (Amen)

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אגרתא קדישתא דפולוס שליחא דלות אפסיא

Ephesians

Chapter 1

1:1 פולוס (Paul) שליחא (an apostle) דישוע (of Yeshua) משיחא (The Messiah) בצבינה (in the will) דאלהא (of God) לאילין (to those) דאיתיהון (who are) באפסוס (in Ephesus) קדישא (holy) ומהימנא (& faithful) בישוע (in Yeshua) משיחא (The Messiah)

2 שלומא (peace) עמכון (with you) וטיבותא (& grace) מן אלהא (God) אבון (our Father) מרין (& from) ישוע (our Lord) משיחא (Yeshua) משיחא (The Messiah)

3 מברך (blessed) הו (is) אלהא (God) אבוהי (The Father) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah) הו (He) דברכן (Who has blessed us) בכול (with all) בורכן (blessings) דרוח (of The Spirit) בשמיא (in Heaven) במשיחא (in The Messiah)

4 איכנא (just as) דקדם (that before) גבן (He chose us) בה (in Him) מן קדם (from) תרמיתה (the foundation) דעלמא (of the universe) דנהוא (that we shall be) קדישא (holy) ודלא (& without) מום (spot) קדמוהי (before Him) ובחובא (& in love) קדם (before) רשמין (He ordained us) לה (for Himself)

5 וסמן (& established us) לבניא (children) בישוע (in Yeshua) משיחא (The Messiah) איך (as) דשפר (that is pleasing) לצבינה (to His will)

6 דנשתבח (that may be praised) שובחא (the glory) דטיבותה (of His grace) הו (that) דאשפע (which overflows) עליין (upon us) ביד (by) חביבה (His Beloved One)

7 דבה (for in Him) אית (is) לן (to us) פורקנא (redemption) וברמה (& by His blood) שובקנא (the forgiveness) דחטהא (of sins) איך (according to) עותרא (the wealth) דטיבותה (of His grace)

8 הי (That) דאתיתרת (which has superabounded) בן (in us) בכל (in all) חכמא (wisdom) ובכל (& in all) סוכל (intelligence)

9 ואודען (& He taught us) אריא (the mystery) דצבינה (of His will) הו (that) דקדם (which before) הוא (He had) סם (ordained) דנסעור (to do) בה (in Himself)

10 למדברנותא (for the administration) דמוליהון (of the end) דזכנא (of the times) דכלמדם (that all things) מן (from) דריש (the top) נתחדת (* would be made new) במשיחא (by The Messiah) דבשמיא (which are Heaven) ובארעא (& in earth)

* Greek has “ανακεφαλαιωσασθαι” – “to sum up”, which looks like a compound made up of ריש - “Rish”-(head,first,top) and חדת – “khadath”- (make new,renew). Ανακεφαλαιωσασθαι – literally means, “to rehead” or “to head up”, from “ana”(again,up) + “kefalay”- (Head). The Aramaic phrase “מן דריש” is an Aramaic idiom meaning, “again”. The Aramaic for “renew” would not likely come from this Greek word, though I can see how the Greek may come from the Aramaic phrase.

11 ובה (& in Him) חנן (we) אתגבין (are chosen) איך (as) דקדם (that before) רשמין (He ordained us) וצבא (& willed) הו (He) דכל (that all) סער (He would do) איך (according to) תרעיתא (the counsel) דצבינה (of His will)

12 דנהוא (that would be) חנן (we) איילין (those) דקדמן (we who first) סברן (we hoped) במשיחא (in The Messiah) להדרא (to the honor) דתשבוחתה (of His glory)

13 דאף (that also) אתון (you) בה (by Him) שמעתון (you heard) מלתא (the word) דקושתא (of truth) דאיתיה (which is) סברתא (* the Good News) דחייכון (of your salvation) ובה (& in Him) הימנתון (you believed) ואתחתמתון (& you were sealed) ברוחא (in The Spirit) דקודשא (of Holiness) דמליכא (Who promised) הות (was)

* סברתא - “Sbartha” comes from a root word “Sbar” which means “To be bright”. From this are derived the meanings: “Hope,Think,Look for, Be pleasant,Be intelligent,Conclude,Argue,Plan, Have an idea, Preach good news.”All these are light shedding activities.

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14 הי (Who) דאיתיה (is) רהבונא (The Pledge) דירתותן (of our inheritance) לפורקנא (to the redemption) דאילין (of those) דחאין (who are saved) ולשובחא (& for the glory) דאיקרה (of His honor)

15 מטל (because of) הנא (this) אף (also) אנא (I) הא (behold) מן (from) דשמעת (when I heard) הימנותכון (of your faith) דבמרן (which is in our Lord) ישוע (Yeshua) משיחא (The Messiah) וחובכון (& your love) דלות (that is for) קדישא (the holy ones)

16 לא (not) משתליא (cease) אנא (I) למודיו (to give thanks) על (over) אפיכון (your faces) ולמעהדכון (& to remember you) בצלותי (in my prayers)

17 דאלהה (that The God) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) אבא (The Father) דתשובותא (of glory) נתל (would give) לכון (to you) רוחא (The Spirit) דחכמתא (of wisdom) ודגלנא (& revelation) בידעתה (with His knowledge)

18 וננהרן (& will be enlightened) עינא (the eyes) דלכותכון (of your hearts) דתדעון (that you will know) מנו (what is) סברא (the hope) דקרינה (of His calling) ומנו (& what is) עותרא (the wealth) דשובחא (of the glory) דירתותה (of His inheritance) בקדישא (in the holy ones)

19 ומנא (& what?) הי (is) יתירותא (the excellence) דרבותא (of the greatness) דחילה (of His power) בן (in us) דמאילין (in those) דמהימנין (we who believe) איך (according to) מעבדנותא (the action) דתוקפא (of the immensity) דחילה (of His power)

20 דעבד (which He performed) במשיחא (in The Messiah) ואקימה (& raised Him) מן (from) בית (among) מיתא (the dead) ואותבה (& set Him) מן (at) ימינה (His right) בשמיא (in Heaven)

21 לעל (higher) מן (than) כלהין (all) ארכוס (principalities) ושולטנא (& rulers) וחילא (& powers) ומרותא (& lordships) ולעל (& higher) מן (than) כל (every) שם (name) דמשתמא (that is named) לא (not) בלחוד (only) בעלמא (in universe) הנא (this) אלא (but) אף (also) בדעתיד (in the one coming)

22 ושעבד (& He has put into subjection) כלמדם (everything) תחית (under) רגלוהי (His feet) ולה (& to Him) דאיתוהי (Who is) לעל (higher) מן (than) כל (all) יהבה (He has given Him) רשא (as the Head) לעדתא (to the church)

23 דאיתיה (which is) נושמה (His body) ושומליא (& the fullness) דהו (of Him) דכל (Who all) בכל (in all) משמלא (fills)

Chapter 2

2:1 ואף (& even fills) לכון (you) דמיתין (you who dead) הויתון (you were) בחטהיכון (& in your foolishness) ובסכלותכון (in your sins)

2 בהלין (in these things) דמן (that from) קדים (the first) הלכתון (you walked) הויתון (you were) בהין (in them) איך (according to) עלמיותה (the secular life) דעלמא (of world) הנא (this) ואיך (& according to) צבינה (the will) דריש (of the Ruler) שולטנא (of the authority) דאאר (of the air) ודרוחא (& of spirit) הדא (this) דמתחפטא (which is diligent) בבניא (in the children) דלא (without) מתטפיסנותא (obedience)

3 בהונן (in those) עבדא (works) דאף (that also) חנן (we) אתהפכין (were employed) בהון (in them) מן (from) קדים (the first) ברגינתא (in the desires) דבסרן (of the flesh) ועבדין (& doing) הוין (were) צבינא (the will) דבסרן (of our flesh) ודתרעיתן (& of our minds) ובניא (& children) הוין (were) דרוגזא (of rage) מליאית (entirely) איך (as) שרכא (the rest)

4 אלהא (God) דין (but) דעתיר (Who is rich) ברחמוהי (in His compassion) מטל (because of) חובה (His love) סניאא (great) דאחבן (in which He loved us)

5 כד (when) מיתין (we dead) הוין (we were) בחטהין (in our sins) אחין (He gave us life) עם (together with) משיחא (The Messiah) ובטיבותה (& by His grace) פרקן (He saved us)

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6 ואקימן (& He has raised us up) עמה (with Him) ואותבן (& seated us) עמה (with Himself) בשמיא (in Heaven) בישוע (in Yeshua) משיחא (The Messiah)

7 דנחוא (to show) לעלמא (to the ages) דאתין (that are coming) רבותא (the greatness) דעותרא (of the wealth) דטיבותה (of His grace) ובסימותה (& His sweetness) דהות (which has come) עלין (upon us) בישוע (by Yeshua) משיחא (The Messiah)

8 בטיבותה (by His grace) הו (it is) גיר (for) אתפרקן (we have been saved) בהימנותא (with faith) והרא (& this) לא הות (not) הות (was) מנכון (of you) אלא (but) מוהבתא (the gift) הי (it is) דאלהא (of God)

9 לא (not) מן (from) עבדא (works) דלא (lest) אנש (a man) נשתבהר (should boast)

10 בריתא (creatures) חנן (we are) גיר (for) דילה (His) דאתברין (who were created) בישוע (in Yeshua) משיחא (The Messiah) לעבדא (for works) טבא (good) הנון (those) דמן (that from) קדים (the first) טיב (prepared) אלהא (God) דבהון (that in them) נהלך (we should walk)

11 מטל (because of) הדא (this) הויתון (be you) עהדין (mindful) דאנתון (that you) עממא (Gentiles) מן (from) קדים (the first) דבסר (of the flesh) הויתון (you were) ומתקרין (& called) הויתון (you were) עורלותא (uncircumcision) מן (by) הי (that) דמתקריא (which is called) גזורתא (circumcision) ואיתיה (& is) עבד (a work) אידיא (of the hands) בבסרא (in the flesh)

12 ואיתיכון (& you being) הויתון (you were) בהו (in that) זבנא (time) דלא (without) משיחא (The Messiah) ונוכריין (& aliens) הויתון (you were) מן (from) דוכרא (the government) דאיסריל (of Israel) ואכסניא (& strangers) הו (were) לדיתקא (to the covenant) דמולכנא (of the promise) ודלא (& without) סבר (hope) הויתון (you were) ודלא (& without) אלה (God) בעלמא (in the universe)

13 השא (now) דין (but) בישוע (in Yeshua) משיחא (The Messiah) אנתון (you are) דמן (when from) קדים (the first) רחיקין (distant) הויתון (you were) קריבא (come near) הויתון (you have) בדמה (by the blood) דמשיחא (of The Messiah)

14 הויו (He is) גיר (for) שינן (our Peace) הו (He) דעבד (Who made) תרתיהון (the two) חדא (one) ושרא (& He destroyed) סינא (the fence) דקאם (that standing) הוא (was) במצעתא (in the midst)

15 ובעלדבבותא (& the hatred) בבסרה (by His flesh) ונמוסא (& the Law) דפוקדא (of command) בפוקדנהי (in His commandments) בטל (He has cancelled) דלתריהון (that for the two) נברא (He would create) בקנומה (in His Person) לחד (one) ברנשא (man) חדתא (new) ועבד (& He made) שינא (peace)

16 ורעי (& He reconciled) לתריהון (the two) בחד (in one) פגה (body) עם (with) אלהא (God) ובזקיפה (& in His crucifixion) קטל (has killed) בעלדבבותא (the hatred)

17 ואתא (& He came) סבר (preaching the news) שלמא (of peace) לכון (to you) לרחיקא (to the distant ones) ולקריבא (& to those near)

18 מטל (because) דבה (that in Him) הו (there) הוא (has been) לן (for us) קורבא (access) לתרין (both) בחדא (by One) רוח (Spirit) לות (to) אבא (The Father)

19 מכיל (therefore) לא (not) הויתון (you are) אכסניא (strangers) ולא (neither) תותבא (guests) אלא (but) בני (children) מדינתא (of the city) דקדישא (of The Holy One) ובני (& children) ביתה (of the household) דאלהא (of God)

Therefore you are not strangers or guests, but inhabitants of The City of The Holy One and children of the household of God.

* בני מדינתא דקדישא - "Bnay mditta d'qadisha" is literally "children of the City of The Holy One(s)"; Greek has "συμπολιται των αγιων" - "fellow citizens of the holy ones", taking דקדישא - qadisha as plural; קדישא - qadisha can be singular or plural. Paul had already addressed the Ephesians as qadisha "holy ones" in the first verse of this epistle; it would

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be no great statement to then say they were “fellow citizens of the holy ones”. They were holy ones themselves, not fellow citizens!

Believers in The Messiah are “inhabitants of The City of The Holy One” and are also “God’s household”. How many of us believe we are now in The City of God, which is not nearly as intimate and significant as being “God’s household”?

20 ואתבניתון (& you are built up) על (on) שתאסתא (the foundation) דשליחא (of the apostles) ודנביא (& of the prophets) ודו (He) הוא (& He) ריש (is) קרנא (The Head) דבנינא* (of the building) ישוע (Yeshua) משיחא (The Messiah)

* Greek lacks “of the building”.

21 ובה (& by Him) מתרכב (is constructed) כלה (the whole) בנינא (building) ורבא (& grows) להיכלא (to a temple) קדישא (holy) במריא (in Jehovah)

22 כד (while) אף (also) אנתון (you) בה (by Him) מתבנין (built) אנתון (are) למעמרא (for the dwelling) דאלהא (of God) ברוח (in The Spirit)

Chapter 3

3:1 מאל (because of) הנא (this) אנא (I) פולוס (Paul) אסירא (the prisoner) אנא (I am) דישוע (of Yeshua) משיחא (The Messiah) על (for) אפיכון (your sakes) עממא (Gentiles)

2 אן (if) שמעתון (you have heard) מדברנותא (of the administration) דטיבותה (of the grace) דאלהא (of God) דאתיהבת (that which is given) לי (to me) בכון (among you)

3 דבגלינא (for by revelation) אתידע (was taught) לי (to me) ארזא (the mystery) איכנא (just as) דכתבת (I have written) לכון (to you) בזעוריתא (briefly)

4 אף (as) מא (when) דמשכחיתון (you can) כד (while) קרין (read) אנתון (you) למסתכלו (understand) ידעתי (my knowledge) דבארזא (that is in the mystery) דמשיחא (of The Messiah)

5 הו (That) דבררא (which in generations) אחרנא (other) לא (not) אתידע (was made known) לבנינשא (to the children of men) אף (as) דהשא (now) אתגלי (it is revealed) לשליחוהי (to His apostles) קדישא (holy) ולנביוהי (& to His prophets) ברוח (by The Spirit)

6 דנהוון (that would be) עממא (the Gentiles) בני (children) ירתותה (of the inheritance) ושותפא (& members) דפגרה (of the body) ודמולכנא (& of the promise) דאתיהב (that was given) בה (in Him) ביד (by) אונגליון (the Gospel)

7 הו (That) דאנא (of which I) הוית (I have been) משמשנה (a minister) אף (according to) מנהבתא (the gift) דטיבותה (of the grace) דאלהא (of God) דאתיהבת (which is given) לי (to me) מן (from) מעבדנותא (the action) דחילה (of His power)

8 לי (to me) דזעורא (who least) אנא (I am) דכלהון (of all of them) קדישא (the holy ones) אתיהבת (is given) הדיא (grace) דאסבר (this) דאסבר (that I shall preach the Good News) בעממא (among the Gentiles) עותרה (the wealth) דמשיחא (of The Messiah) הו (that) דלא (which not) מתעקב (is searched)

9 ואנהר (& I may enlighten) לכלנש (every person) אידא (by) די (that) מדברנותא (administration) דארזא (of the mystery) הו (that) דכסא (which hidden) הו (was) מן (from) עלמא (the world) באלהא (in God) דכל (of all) ברא (The Creator)

10 דביד (that by) עדתא (the church) תתידע (would be known) חכמתה (of God) דאלהא (of God) מליית (full) פורשנא (& diverse) לארכוס (to Principalities) ולשולטנא (& to Rulers) דבשמיא (who are in Heaven)

11 הי (that) דעתד (which He prepared) הו (had) מן (from) עלמא (eternity) ועבדה (& He performed) בישוע (in Yeshua) משיחא (The Messiah) מרן (our Lord)

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12 הוּ (He) דבה (by Whom) אית (is) לן (to us) פרהסיא (boldness) וקריבותא (& access) בתוכלנא (in the confidence) דהימנותה (of his faith)

13 מטל (because of) הנא (this) שאלנא (I request) דלא (that not) תמאן (you shall weary) לי (of me) באולצני (by my afflictions) דעל (that are for) אפיכון (for you) דהרא (for this) הי (is) תשבוותכון (your glory)

14 וכאפנא (& I bow) בורכי (my knees) לות (to) אבוהי (The Father) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

15 הוּ (Him) דמנה (from Whom) משתמהא (is named) כל (every) אבהותא (fatherhood) דבשמיא (that is in Heaven) ובארעא (& in earth)

16 דנתל (that He would give) לכון (to you) איך (according to) עותרא (the wealth) דתשבוותה (of His glory) דבחילא (that by power) תשתרוון (you may confirmed) ברוחה (in His Spirit) דבברנשכון (that in your person) דלנו (inner)

17 נעמר (may dwell) משיחא (The Messiah) בהימנותא (by faith) ובלכותון (& in your hearts) בחובא (by love) כד (when) נהוא (will be) שריר (confirmed) עקרון (your root) ושתאסתכון (& your foundation)

18 דתשכחון (that you can) למדרכו (discover) עם (with) כלהון (all of them) קדישא (the holy ones) מנו (what is) רומא (the height) ועומקא (& depth) ואורכא (& length) ופתיא (& breadth)

19 ותדעון (& you may know) רבותא (the magnitude) דידעתא (of the knowledge) דחובה (of the love) דמשיחא (of The Messiah) ותתמלון (& you may be filled) בכלה (in all) מוליא (fullness) דאלהא (of God)

And that you may know the magnitude of the knowledge of the love of The Messiah and be filled in all the fullness of God.

* Greek has "to know the love of Christ which surpasses knowledge". Here is an excerpt from Jastrow's Dictionary of The Targum's, etc. for the Aramaic word, "רבותא" – "Rabotha":

רבּוּתָא f. (רבּוּתָא) 1) greatness, dignity, office; appointment. Targ. II Esth. VI, 10. Targ. Ia. IX, 6. Targ. Deut. XXXII, 3 (Y. II רבּוּתָא). Targ. Zech. IX, 4 (h. text נאון). Targ. Num. XVIII, 8 (h. text קִשְׁיָא). Targ. Ps. CXLV, 3 (some ed. רבּוּתָא). Ib. CL, 2, v. קִשְׁיָא; a. fr.—

רבּוּתָא f. (denom. of רבּוּתָא) 1) seniority. Targ. O. Gen. XLIII, 33 כרבּוּתָא ed. Berl. (ed. טרבּוּתָא, corr. acc.).— 2) superiority, v. preced.

The Greek reading *την υπερβαλλουσαν της γνωσεως*, normally translated- "surpassing knowledge" may be translated simply "excellence of knowledge", which is exactly the meaning of the Aramaic phrase in The Peshitta- מיתרא רבותא. The Greek after that takes on a new meaning with the word "αγαπην"-*agapayn* (form of "agapay")- then we have "to know the love of Christ which surpasses knowledge", which is nonsense. How can one know something that surpasses knowledge? Another translation of the Greek is, "to know the surpassing love of the knowledge of Christ", but that is just as confusing or moreso than the other. I think a Greek translator put αγαπην- "love"- "agapay" in the wrong case (accusative instead of genitive), which changes one letter at the end (αγαπην instead of αγαπης). If that were the case, the Greek would have the same meaning as The Aramaic text here: "the excellence of the knowledge of the love of The Messiah".

20 להו (to Him) דין (but) דמצא (Who is able) בחילא (in power) יתיר (more) מן (than) כל (all) למעבר (to do) לן (for us) ויתיר (& greater) מן (than) מא (what) דשאלין (we ask) ורנינן (or we imagine) איך (according to) חילה (His power) דמסתער (that is active) בן (in us)

To Him Who is more than almighty to do for us and is greater than what we ask or imagine, according to His power that is active in us.

21 לה (to Him) תשבוותהא (glory) בעדתה (in the church) בישוע (in Yeshua) משיחא (The Messiah) בכלהון (in all) דרא (generations) דעלמי (of the eternity) עלמין (of eternities) אמין (Amen)

Chapter 4

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אגרתא קדישתא דפולוס שליחא דלות אפסיא

- 4:1 בעא (request) אנא (I) הכיל (therefore) מנכון (of you) אנא (I) אסירא (a prisoner) במרן (in our Lord) דתהלכון (that you walk) איכנא (just as) דיאא (is suitable) לקרינא (to the calling) דאתקרייתון (in which you are called)
- 2 בכלה (in all) מכיכות (humility) רעינא (of mind) וניחותא (& quietness) וננירות (& length) רוּחא (of spirit) והויתון (& you would be) מסיברין (patient) חדר (one) להדר (toward another) בחובא (in love)
- 3 והויתון (& be you) הפיטין (diligent) למטר (to keep) אויותא (the harmony) דרוּחא (of The Spirit) בחזקא (in the bonds) דשלמא (of peace)
- 4 דתהוון (that you would be) בחד (in one) פגרא (body) ובחדא (& in One) רוּחא (Spirit) איך (as) מא (when) דאתקרייתון (you were called) בחד (in one) סברא (hope) דקרינכון (of your calling)
- 5 חדר (One) הו (there is) גיר (for) מריא (Jehovah) וחדא (& one) הימנותא (faith) וחדא (& one) מעמודיתא (baptism)
- 6 וחד (& one) אלהא (God) אבא (The Father) דכל (of all) ועל (& over) כל (all) וביד (& with) כל (all) ובכלן (& in us all)
- 7 לחד (to each) חדר (one) מנן (of us) דין (but) אתיהבת (is given) טיבותא (grace) איך (according to) משוּחַתא (the size) דמוּחַבתה (of the gift) דמשיחא (of the Messiah)
- 8 מטל (because of) הנא (this) אמיר (it is said) דסלק ("He ascended") למרוּמא (to the heights) ושבא (& brought captive) שביחא (captivity) ויהב (& He has given) מוּחַבתא (gifts) לבנינשא (to children of men)
- 9 דסלק (that He ascended) דין (but) מנא (what?) הו (is that) אלא (but) אן (if) דאף (that also) נחת (He descended) לוקדם (first) לתחתיתה (to the lower regions) דארעא (of the earth)
- 10 הו (He) דנחת (Who descended) הוּוּ (is He) הו (The Same) דאף (Who also) סלק (ascended) לעל (higher) מן (than) כלהון (all) שמיא (Heavens) דנשלם (to restore) כל (all things)
- 11 והו (& He) יהב (gave) אית (some) דשליחא (who are apostles) ואית (& some) דנביא (who are prophets) ואית (& some) דמסברנא (who are evangelists) ואית (& some) דרעותא (who are pastors) ואית (& some) דמלפנא (who are teachers)
- 12 לגמרא (for the perfecting) דקדישא (of the holy ones) לעבדא (for the work) דתשמשתא (of the ministry) לבנינא (for the building up) דפגרא (of the body) דמשיחא (of The Messiah)
- 13 עדמא (until) דכלן (we all) נהוא (shall be) חדר (one) מדם (thing) בהימנותא (in faith) ובידעתא (& in knowledge) דברה (of The Son) דאלהא (of God) וחד (& one) גברא (man) נמירא (perfect) במשוּחַתא (with the dimensions) דקומתא (of the stature) דשוּמליה (of the maturity) דמשיחא (of The Messiah)
- 14 ולא (neither) נהוא (we shall be) יגורא (children) דמוּדעזיין (who are shaken) ומשתניין (& troubled) לכל (for every) רוּח (wind) דיולפנא (of teaching) נכילא (crafty) דבנינשא (of children of men) הנון (those) דבחרעותהון (who in their cunning) מצטנעין (plot) דנטעון (to seduce)
- 15 אלא (but) הוּוּ (we were) שרירין (firm) בחובן (in our love) דכול (that all) מדם (affairs) דילן (our) נרבא (may increase) במשיחא (in The Messiah) דהוּוּ (Who is) רשא (The Head)
- 16 ומנא (& from Him) כלה (the whole) פגרא (body) מתרכב (constructed) ומתקטר (& joined) בכל (in every) שרין (joint) איך (according to) מוּחַבתא (a gift) דמוּחַבתא (given) במשוּחַתא (in measure) לכל (to every) הדרם (member) לתרביתא (for the growth) דילה (His) דפגרא (of body) דבחוּבא (that in love) נשתלם (may be completed) בנינה (His building)
- 17 הדרא (this) דין (but) אמר (say) אָנא (I) ומסחד (I) אָנא (& testify) אָנא (I) במריא (in Jehovah) דמן (that from) השא (now) לא (not) תהוון (you should be) מהלכין (walking) איך (as) שרכא (others) דעממא (of the Gentiles) דמהלכין (who walk) בסריקות (in the emptiness) רעינהון (of their minds)
- 18 וחשוכין (& they are dark) במדעיהון (in their intellects) ונוכריין (& aliens) אָנון (are) מן (to) חיוּוּי (the Life) דאלהא (of God) מטל (because) דלית (there is not) בהון (in them) ידעתא (knowledge)

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(of their heart) לבהון (the blindness) עוירות (& because of) ומטל

19 הנון (those) דפסקו (who have cut off) סברהון (their hope) ואשלמו (& have handed over) נפשהון (their souls) לפחזותא (to lewdness) ולפולחנא (& to the cultivation) דכלה (of every) טנפותא (impurity) ביענותהון (in their greed)

20 אנתון (you) דיין (but) לא (not) הוא (have) הכנא (in this way) ילפתוניהי (you learned Him) למשיחא (The Messiah)

21 אן (if) שריראית (truly) שמעתוניהי (you have heard Him) ובה (& by Him) ילפתון (you have learned) איך (as) מא (whatever) דאיתוהי (is) קושטא (the truth) בישוע (is in Yeshua)

22 אלא (but) דתניחון (that you should put aside) מנכון (from you) הופכיכון (your way of life) קדמא (first) לברנשא (man) הו (that) עתיקא (old) דמתחבל (who is corrupted) ברוגנתא (by desires) דטועיי (of deception)

23 ותתחדתון (& you should be made new) ברוחא (in the spirit) דמדעיכון (of your minds)

24 ותלבשון (& you should put on) לברנשא (the man) חדתא (new) הו (he) דבאלהא (who in God) אתברי (has been created) בזדיקותא (in righteousness) ובחסיותא (& in the purity) דקושטא (of the truth)

25 מטל (because of) הנא (this) אניחו (put aside) מנכון (from you) כדבותא (lying) ומללו (& speak) קושטא (the truth) אנש (a man) עם (with) קריבה (his neighbor) הרמא (members) הנן (we are) ניר (for) חד (one) דחד (of another)

26 רגזו (be angry) ולא (& not) תחטון (sin you) ושמשא (& the sun) על (on) רוגזכון (your anger) לא (not) נערב (let set)

27 ולא (neither) תתלון (you should give) אתרא (a place) לאכל-קרצא (to The Slanderer)

28 ואינא (& whoever) דנגב (stolen) הוא (has) מכיל (from now on) לא (not) נגנב (let him steal) אלא (but) נלאא (let him toil) באידוהי (with his hands) ונפלוח (& let him produce) טבתא (good) דנהוא (that there will be) לה (to him) למתל (to give) למן (to the one) דסניק (who has need)

29 כל (any) מלא (words) סניא (hateful) מן (from) פומכון (your mouth) לא (not) תפוק (let come out) אלא (but) אידא (whatever) דשפירא (is good) וחשחא (& useful) לבנינא (for improvement) דתתל (that you may give) טיבותא (grace) לאילין (to those) דשמעין (who hear)

30 ולא (neither) תהוון (be you) מעיקין (grieving) לרוחא (The Spirit) קדישתא (Holy) דאלהא (of God) דאתחתמתון (you have been sealed) בה (in Whom) ליומא (to the day) דפורקנא (of redemption)

31 כלה (all) מזרירותא (bitterness) וחמתא (& fury) ורוגזא (& rage) ורובא (& clamor) וגודפא (& insults) נשתקלן (let be taken away) מנכון (from you) עם (with) כלה (all) בישותא (wickedness)

32 והויתון (& be you) בסמינן (sweet) חד (one) לות (to) חד (another) ומרחמנין (& affectionate) והויתון (& be you) שבקין (forgiving) חד (one) לחד (another) איכנא (just as) דאלהא (God) במשיחא (in The Messiah) שבק (has forgiven) לן (us *)

M * Critical Greek, The Textus Receptus (KJV Greek text) and The Latin Vulgate have "You". The Majority Greek text agrees with The Peshitta here.

Chapter 5

5:1 הויתון (be you) הכיל (therefore) מתרמין (imitators) באלהא (of God) איך (as) בניא (children) חביבא (beloved)

2 והלכו (& walk) בחובא (in love) איך (as) דאך (also) משיחא (The Messiah) אחבן (loved us) ואשלם (& handed over) נפשה (Himself) על (for) אפיין (our persons) קורבנא (the offering) ודבחה (& the sacrifice) לאלהא (to God) לריחא (for a fragrance) בסמינא (sweet)

3 זניותא (fornication) דיין (but) וכלה (& all) טנפותא (impurity) ועלובותא (& greed) אפלא (not even) משתמוהו (to be named) תשתמה (should you name it) בינתכון (among you) איך (as) דיאא (is appropriate) לקדישא (for holy ones)

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4 ולא (neither) צוחיתא (abusive language) ולא (neither) מלא (words) דשטיותא (worthless) או (or) דבזחא (of disgrace) או (or) דשעיא (of nonsense) הלין (these things) דלא (that not) מתבעין (are needed) אלא (but) חלף (in place of) הלין (these) תודיתא (thanksgiving)

5 הדיא (this) דין (but) הויתון (you have) ידעין (known) דכלנש (that every person) דאיתוהי (who is) זניא (a fornicator) או (or) טנפא (impure) או (or) עלובא (a greedy person) דאיתוהי (who is) פלח (a servant) פתכרא (of idols) לית (there is not) לה (to him) ירתותא (an inheritance) במלכותה (in the kingdom) דמשיחא (of The Messiah) ודאלהא (& of God)

6 דלמא (that not) אנש (a man) נטעיכון (let deceive you) במלא (with words) סריקתא (empty) משל (because of) הלין (these things) הו (it is) גיר (for) אתא (comes) רוגזה (the anger) דאלהא (of God) על (on) בניא (the children) דלא (without) מתטפיסנותא (obedience)

7 לא (not) הכיל (therefore) תהוון (you should be) להון (to them) שותפא (partners)

8 איתכון (you being) הויתון (you were) גיר (for) מן (from) לוקדם (the first) השוכא (darkness) השא (now) דין (but) נוהרא (light) אנתון (you are) במרן (in our Lord) איך (as) בני (children) נוהרא (of light) הכיל (therefore) הכנא (in this way) הלכו (walk)

9 פארוהי (the fruits) גיר (for) דנוהרא (of the light *) בכלה (in all) אנון (are) טבותא (goodness) וזדיקותא (& righteousness) וקושטא (& truth)

- Most Greek mss. have “Spirit” for “Light” (No capital letters exist in Aramaic). The Latin Vulgate and Critical Greek text have “Light”. דנוהרא - “Of the Light” in Dead Sea Scroll script is **א 4177**. “Of The Spirit” in Dead Sea Scroll script is **א 4174**. It is easy to see how the second DSS term may have been misread from the first, especially if the third and fourth letters **זר** were pushed together, looking like **רז**. We are not sure how the Resh **ר** and Nun **נ** looked; They may have been as **ר - נ** or **ר - ז**. The former pair are more similar. Even without that supposition, there is 67% correspondence between the two words- enough to account for the majority Greek reading. If the **זר** letters were pushed together in the original Peshitta ms. from which Greek was being translated, that would give 80% correspondence. The same in Estrangela script (used in all the oldest Peshitta mss.) is **ܐܘܪܘܚܐ** & **ܐܘܫܘܚܐ**. They are not quite as similar (50%). “Of Light” in Greek is **Φωτος** or **ΦΩΤΟΣ**; “Of Spirit” is **πνευματος** or **ΠΝΕΥΜΑΤΟΣ**. That is a mere 33% correspondence. It is not very likely a translator would see **ΠΝΕΥΜΑΤΟΣ** and think **ΦΩΤΟΣ**. Peshitta primacy explains the Greek much better than the Greek can account for The Peshitta reading.

10 והויתון (be you) פרשין (distinguishing) מנא (what?) שפיר (is pleasing) קדם (before) מרן (our Lord)

11 ולא (neither) הויתון (you should) משתותפין (fellowship) לות (with) עברא (the servants *) דחשוכא (of darkness) דפארא (because fruit) לית (there is not) בהון (in them) אלא (but) הויתון (you should) מכונין (rebuken) להון (them)

* Greek mss. have “works” – **εργους** or **ΕΡΓΟΙΣ**. The written Aramaic word for “Works” and “Servants” is the same (עברא). The “Works” interpretation of Greek does not fit. A person does not fellowship with works or rebuke works; one fellowships with people and may rebuke people. The next verse confirms that the “servants” meaning is the correct one.

12 מדם (the thing) גיר (for) דבטושיי (that in secret) עבדין (they do) נדיר (abomination) הו (is) אף (also) לממללותה (to mention it)

“The thing they do in secret is an abomination to mention.”

Who are “They”, according to the Greek text of verse 11? “They” are “The servants of darkness” according to The Peshitta. The “works of darkness” do nothing in secret or in public; they are what is done (object, not subject).

13 כל (all) מדם (things) גיר (for) מתכון (are corrected) מן (from) נוהרא (the light) ומתגלא (& are revealed) וכלמדם (& everything) דגלא (that reveals *) נוהרא (light) הו (is)

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* Greek has a middle-passive verb φανερωμενον- “appears”, “is revealed”. This is probably due to the fact that the Aramaic word גלא – can be active or passive -“reveals” or “is revealed”, though the active sense is plainly intended. Light is what reveals something, not what is revealed. The Greek is incorrect.

14 מטל (because of) הנא (this) אמיר (it is said) דאתתער (“awake you) דמכא (who sleep) וקום (& arise) מן (from) בית (among) מיתא (the dead) וננהר (& will illuminate) לך (you) משיחא (The Messiah)

15 חזו (see) הכיל (therefore) איכנא (just as) תהלכון (you walk) זחיית (honorably) לא (not) איך (as) סכלא (fools) אלא (but) איך (as) חכימא (the wise)

16 דזבנין (who redeem) קארסהון (their opportunities) מטל (because) דיומתא (the days) בישא (evil) אנון (are)

17 מטל (because of) הנא (this) לא (not) תהוון (be you) חסירי (lacking) רעינא (intelligence) אלא (but) אסתכלו (understanding) מנו (what is?) צבינה (the will) דאלהא (of God)

18 ולא (neither) הויתון (be you) ריון (drunk) בחמרא (with wine) דבה (in which) אית (is) אסוותרא (debauchery) אלא (but) אתמלו (be filled) ברוחא (with The Spirit)

19 ומללו (& speak) עם (with) נפשכון (yourselves) במזמורא (in psalms) ובתשבחתא (& hymns) ובזמירתא (& songs) דרוחא (of The Spirit) הויתון (be you) זמירן (singing) בלבותכון (in your hearts) למריא (to Jehovah)

20 והויתון (be you) מודין (giving thanks) בכלזבן (in every time) על (for) אפי* (the face) כלנש (of every person) בשמה (in the Name) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) לאלהא (to God) אבא (The Father)

Be giving thanks always for everyone to God The Father in The Name of our Lord Jesus The Messiah.

* Greek has “εὐχαριστοῦντες παντοτε υπερ παντων” -“Give thanks for all things...”, though it could mean, Give thanks for all people”; it is ambiguous in Greek. The Aramaic is very clear. Scripture says “In everything give thanks”, but that is a different proposition from, “For everything give thanks”. I cannot see the Peshitta reading as a translation of the Greek.

21 והויתון (be you) משתעבדין (subject) חד (one) לחוד (to another) בחובה (in the love) דמשיחא (of The Messiah)

22 נשא (wives) הויתון (be you) משתעבדן (subject) לבעליכון (to your husbands) איך (as) דלמרן (to our Lord)

23 מטל (because) דגברא (the man) רשה (the head) הו (is) דאנתתא (of the woman) איכנא (just as) דאף (that also) משיחא (The Messiah) רשא (The Head) הו (is) דעדתא (of the church) והויו (& He is) מחינא (The Savior) דפגרא (of the body)

24 אלא (but) איכנא (just as) דעדתא (the church) משתעבדא (is subject) למשיחא (to The Messiah) הכנא (in this way) אף (also) נשא (wives) לבעליהון (to their husbands) בכלמדם (in all things)

25 גברא (men) אחבו (love) נשיכון (your wives) איך (as) דאף (that also) משיחא (The Messiah) אחב (loved) לעדתה (His church) ונפשה (& Himself) אשלם (handed over) על (for) אפיה (its sake)

26 דנקדשיה (to sanctify it) ונרכיה (& purify it) בסחיא (in washing) דמיא (of water) ובמלתא (& in the word)

27 ונקימיה (& He shall establish it) עדתא (the church) לנפשה (for Himself) כד (when) משבחה (glorious) וליית (& there is not) בה (in it) טולשא (a blemish) ולא (neither) קמטא (a wrinkle) ולא (neither) מדם (any) דלהלין (such things) דמא (whatever) אלא (but) תהוא (it will be) קדישא (holy) דלא (without) מום (a defect)

28 הכנא (in this way) ולא (ought) לגברא (men) דנחבון (to love) נשיהון (their wives) איך (as) דלפגריהון (their bodies) מן (whoever) דלאנתתא (his wife) גיר (for) מחב (loves) נפשה (himself) הו (He) מחב (loves)

29 לא (not) גיר (for) אנש (a man) ממתום (ever) סנא (hated) פגרה (his body) אלא (but) מתרסא (nourishes) לה (it) ויצף (& cares for) דילה (his own) איכנא (just as) דאף (that also) משיחא (The Messiah) דעדתה (His church)

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30 מטל (because) דהדמא (members) חנן (we are) דפגרה (of His body) ומן (& from) בסרה (His flesh)
חנן (we are) ומן (& from) גרמוהי (His bones)

31 מטל (because of) הנא (this) נשבוך (shall leave) גברא (a man) לאבוהי (his father) ולאמה (& his mother)
ונקף (& shall cleave) לאנתתה (to his wife) ונהוון (& they shall be) תריהוון (two of them) חד (one) בסר (flesh)

32 הנא (this) ארוזא (mystery) רב (great) הו (is) אָנא (I) דין (but) אמר (speaking) אָנא (am)
על (about) משיחא (The Messiah) ועל (& about) עדתה (His church)

33 ברם (yet) אף (also) אנתון (you) כל (all) חד (one) חד (each) מנכון (of you)
הכנא (in this way) נרחם (shall love) אנתתה (his wife) איך (as) דלנפשה (himself)
אנתתא (the woman) דין (but) תהוא (shall be) דחלא (reverent) מן (of) בעלה (her husband)

Chapter 6

6:1 בניא (children) אשתמעו (obey) לאבכהיכון (your parents) במרן (in our Lord)
הדא (this) גיר (for) כאנא (is right)

2 והנו (& this is) פוקדנא (the commandment) קדמיא (first) דמליך (of a promise)
יקר (honor) לאבוך (your father) ולאמך (& your mother)

3 דנהוא (that it shall be) לך (for you) דשפיר (well) ונארכון (& shall be long) חייך (your life) על (on) ארעא (earth)

4 אבהא (parents) לא (not) תרגזון (anger) בניכון (your children) אלא (but) רבו (rear) אנון (them)
במרדותא (in the discipline) וביולפנא (& in the teaching) דמרן (of our Lord)

5 עבדא (servants) אשתמעו (obey) למריכון (your masters) דבבסר (who are in the flesh)
בדחלתא (in reverence) וברתיתא (& with trembling) ובפשיטות (& with simplicity) לבא (of heart) איך (as)
דלמשיחא (The Messiah)

6 לא (not) במחזא (in the sight) עינא (of the eyes) איך (as if) הו (it is) דלכנינשא (children of men)
שפדין (please) אנתון (you) אלא (but) איך (as) עבדא (servants) דמשיחא (of The Messiah)
דעבדין (doing) צבינא (the pleasure) דאלהא (of God)

7 ושמשו (& serve) אנון (them) מן (from) כלה (all) נפשכון (* your soul)
בחובא (in love) איך (as) דלמרן (our Lord) ולא (& not) איך (as) דלכנינשא (children of men)

*N * Greek lacks "all your souls" and "in love". Where did The Peshitta get these phrases? The Greek mss. don't have them.*

8 כד (as) ידעיתון (you know) דהו (it is) מדם (anything) דעבד (that does) אנש (a man) דשפיר (that is pleasing)
הו (he) מתפרע (will be paid) מן (from) מרן (our Lord) אן (if) עבדא (a servant) הו (he is)
ואן (or if) בר (a son) הארא (of liberty)

9 אף (also) אנתון (you) מריא (masters) הכנא (in this way) הויתון (be you) עבדין (doing) לעבדיכון (to your servants)
הויתון (be you) שבקיין (forgiving) להון (them) סכלותא (offenses) מטל (because) דידעין (know) אנתון (you)
דאף (that also) מרכון (your Master) דילכון (yours) איתוהי (is) בשמיא (in Heaven)
ומסב (& accepting) באפא (of faces) לית (there is not) לותה (with Him)

"Accepting of faces" is "favoritism" or "partiality".

10 מכיל (therefore) אחי (my brethren) אתחילי (be strengthened) במרן (in our Lord)
ובתוקפא (& in the force) דחילה (of His power)

11 ולבשו (& put on) כלה (all) זינא (the armor) דאלהא (of God) איכנא (so that)
דתשכון (you can) למקם (stand) לוקבל (against) צנעתה (the strategies) דאכל קרצא (of The Devil)

12 מטל (because) דתכתושכון (our fight) לא (not) הוא (has been) עם (with) בסרא (flesh) ודמא (& blood)
אלא (but) עם (with) ארכוס (principalities) ועם (& with) שליטנא (rulers) ועם (& with) אחירי (powers) עלמא (world)

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דהנא (of this) חשוכא (darkness) ועם (& with) רווחא (spirits) בישתא (wicked) דתהית (* that are under) שמיא (Heaven)

* Greek has “in heavenly places” – quite different from “under Heaven”.

13 מטל (because of) הנא (this) לבשו (put on) כלה (all) זינא (the armor) דאלהא (of God)
דתשכחון (that you shall be able) תארעון (to confront) בישא (The Evil One)
וכר (& when) מעתדין (ready) אנתון (you are) בכלמדם (in all things) תקומון (you shall stand)

14 קומו (stand) הכיל (therefore) וחזוקו (& gird) הציכון (your waist) בקושתא (with the truth)
ולבשו (& put on) שרינא (the breastplate) דזדיקותא (of righteousness)

15 וסאנו (& shoe) ברנליכון (your feet) טויבה (with the readiness) דאונגליון (of the Gospel) דשלמא (of peace)

16 ועם (& with) הלין (these) סבו (take) לכון (to you) סכרא (the shield) דהימנותא (of faith) דבה (that with it)
תתמצון (you may have) חילא (the power) למדעכו (to quench)
כלהון (all of) גארודי (the bolts) יקדא (burning) דבישא (of The Evil One)

17 וסימו (& don) סנורתא (the helmet) דפורקנא (of salvation) ואחודו (& grasp) סיפא (the sword)
דרוחא (of The Spirit) דאיתודי (which is) מלתא (the word) דאלהא (of God)

18 ובכל (& in all) צלון (prayers) ובכל (& in all) בעון (desires) צלו (pray) בכלזבן (in every time)
ברוח (in The Spirit) ובה (in Him) בצלותא (in prayer) הויתון (be you) שהרין (watching) בכלעדן (at every moment)
כד (while) מצליתון (pray you) אמינאית (constantly) ומתכשפין (& make supplication)
על (for) אפי (the sake of) כלהון (all) קדישא (the holy ones)

19 אף (also) עלי (for me) דתתייב (that may be given) לי (to me) מלתא (the word)
במפתח (in opening) פומי (my mouth) דעין (that eyes) בגלא (in the open) אכרז (I may preach)
אריא (the mystery) דסברתא (of The Gospel)

עין בגלא “Ayn b’gla” – “Eyes in the open” is an idiom meaning “Publicly”.

20 הו (that) דאנא (of which I am) איזנדה (an ambassador) בששלתא (in chains) דבפךהסיא (that in boldness)
אמלליוהי (I may speak it) איך (as) דולא (it is necessary) לי (for me) לממללותה (to speak it)

21 דתדעון (that you will know) דין (but) אף (also) אנתון (you) מדם (anything)
דלותי (that is with me) ומדם (& anything) דסער (that do) אנא (I) הא (behold) מודע (will inform) לכון (you)
טוכיקוס (Tukiqos) אחא (brother) חביבא (beloved) ומשמשנא (& minister) מדימנא (trustworthy) במרן (in our Lord)

22 דלה (because him) שדרת (I shall send) לותכון (to you) עליה (for it) על (for) הדא (this)
דתדעון (what) דלותי (is with me) ונביא (& he will comfort) לבותכון (your hearts)

23 שלמא (peace) עם (with) אחין (our brethren) וחובא (& love) עם (with) הימנותא (faith) מן (from) אלהא (God)
אבא (The Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

24 טיבותא (grace) עם (with) כלהון (all of them) אילין (those) דמחבין (who love) למרן (our Lord)
ישוע (Yeshua) משיחא (The Messiah) דלא (without) חבל (corruption) אמין (Amen)

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אנרתא קדישתא דפולוס שליחא דלות פיליפסיא

Philippians

Chapter 1

1:1 פולוס (Paul) וטימתאוס (& Timotheos) עבדא (servants) דישוע (of Yeshua) משיחא (The Messiah) לכלהון (to all) קדישא (holy ones) דבישוע (who are in Yeshua) משיחא (The Messiah) דאית (who are) בפיליפוס (in Philipus) עם (with) קשישא (the elders) ומשמשנא (& the ministers)

2 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God) אבון (our Father) מן (from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

3 מודא (thank) אנא (I) לאלהי (my God) על (for) עוהדנכון (the memory of you) אמינא (constant)

4 דבכל (for in all) בעותי (my prayers) דעל (that for) אפיכון (your faces) וכד (& while) חדא (rejoice) אנא (I) מתכשף (make supplication) אנא (I)

5 על (for) שותפותכון (your partnership) דבאונגליון (which is in the Gospel) מן (from) יומא (the day) קדמא (first) ועדמא (& until) להשא (now)

6 מטל (because) דתכיל (trust) אנא (I) על (concerning) הדא (this) דהו (that He) מן (Who) דשרי (began) בכון (in you) עבדא (works) טבא (good) הו (He) נשלם (will accomplish) עדמא (until) ליומא (the day) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

7 הכנא (in this way) גיר (for) זדק (it is right) לי (for me) למתרעיו (to think) על (about) כלכון (all of you) מטל (because) דבלבי (in my heart) סימין (placed) אנתון (you are) ובאסורי (& in my chains) ובמפק (& in going forth) ברוחי (in my spirit) דעל (that is for) שררה (the truth) דאונגליון (of The Gospel) דשותפי (for my partners) אנתון (you are) בטיבותא (in grace)

8 סהד (witness) הו (is) לי (my) גיר (for) אלהא (God) דאיכנא (how much) מחב (love) אנא (I) לכון (you) ברחמוהי (with the affection) דישוע (of Yeshua) משיחא (The Messiah)

9 והדא (& this) מצלא (pray) אנא (I) דתוב (that again) נסנא (may increase) ונתיתר (& abound) חובכון (your love) בידעתא (in knowledge) ובכל (& in all) סוכל (understanding) דרוח (of The Spirit)

10 דתהוון (that you would) פרשין (distinguish) אילין (those things) דעהנן (that are suitable) ותהוון (& you may be) דכין (pure) דלא (without) תוקלא (an offense) ביומא (in the day) דמשיחא (of The Messiah)

11 ומלין (& filled) פארא (with the fruit) דודיקותא (of righteousness) דבישוע (of Yeshua) משיחא (The Messiah) לשובחא (for the glory) ולאיקרא (& for the honor) דאלהא (of God)

12 צבא (wish) אנא (I) דין (but) דתדעון (that you will know) אחי (my brethren) דסוערני (that my condition) דילי (my) יתראית (all the more) אתא (came) לקדמוהי (to anticipate) באונגליון (the Gospel)

13 הכנא (in this way) דאף (that also) אסורי (my chains) אנתגליו (were revealed) במשיחא (by The Messiah) בפרטורין (in The Praetorium) כלה (the whole) ולשרכא (& to the rest) דכלנש (of everyone)

14 וסונאא (a multitude) דאחא (of the brethren) דבמרן (of our Lord) אתתכלו (have been confident) על (because of) אסורי (my chains) ואשיחו (& have been defiant) יתראית (all the more) דלא (without) דחלא (fear) לממללו (to speak) מלתא (the word) דאלהא (of God)

15 ואנש (& some) אנש (men) מן (from) חסמא (envy) וחרניא (& contention) אנש (some) אנש (men) דין (but) בצבינא (in will) טבא (good) ובחובא (& in love) למשיחא (The Messiah) מכרזין (are preaching)

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16 משל (because) דידיעין (they know) דלמפק (that to send) ברוחא (a defense)
(I) דאונגליון (of The Gospel) סים (am appointed) אנא

Because they know that I am appointed to go forth in the spirit of the Gospel.

17 הנון (those) דין (but) דבחריןא (who by contention) למשיחא (The Messiah) מכרוין (preach)
לא (not) הוא (it is) דכיאית (sincerely) אלא (but) דסברין (they hope)
דמוספין (to add) אולצנא (suffering) לאסורי (to my imprisonment)

18 ובהדא (& in this) חדית (I have rejoiced) וחדא (& do rejoice) אנא (I) דבכל (that in every) פרוס (way)
(if) בעלתא (in pretence) ואן (or if) בקושטא (in the truth) משיחא (The Messiah) נתכרו (will be preached)

19 ידע (knew) אנא (I) גיר (for) דהלין (that these things) לחיא (for life) משתכחן (are found) לי (to me)
בבעותכון (by your prayers) ובמוהבתא (& in the gift) דרוחא (of The Spirit) דישוע (of Yeshua) משיחא (The Messiah)

20 איכנא (just as) דמסבר (hope) אנא (I) ומסכא (& expect) אנא (I) דבמרם (in anything)
לא אבהת (not) אלא (I shall be ashamed) אלא (but) בגליות (in uncovering) אפא (of face) איך (as) דבכלזבן (always)
אף (also) השא (now) נתרורב (will be magnified) משיחא (The Messiah) בפגרי (in my body) אן (if) בחיא (in life)
(or if) במותא (in death)

21 חיי (my life) גיר (for) דיילי (my) משיחא (The Messiah) הו (is)
(& if) אמות (I shall die) יותרנא (a gain) הו (it is) לי (for me)

For my life is The Messiah, and if I die, it is a gain for me.

22 אן (if) דין (but) אף (also) בהלין (in this) חיא (life) דבסרא (of the flesh)
פארא (fruit) אית (is) לי (to me) בעבדי (in my work) לא (not) ידע (know) אנא (I)
מנא (what?) אנבא (shall choose) לי (I)

23 אלצן (are pressing) לי (to me) גיר (for) תרתיהין (the two) למפטר (to depart) רניג (desire) אנא (I)
דעם (that with) משיחא (The Messiah) אהוא (I may be)
והדא (& this) טב (much) פקחא (better) הות (would be) לי (for me)

24 אלא (but) אף (also) דאקוא (to remain) בפגרי (in my body) אלצא (is pressing)
לי (to me) צבוהא (business) מטלתכון (because of you)

25 והדא (& this) תכילאית (confidently) ידע (know) אנא (I) דפאש (that remaining) אנא (I am)
ומקיא (& dwelling) אנא (I am) לחדותא (for joy) דילכון (your) ולתרביתא (& the growth)
דהימנותכון (of your faith)

26 דכד (& when) אתא (I come) תוב (again) לותכון (to you) נתיתר (will abound) בי (by me)
שובהרכון (your boasting) דבישוע (which is in Yeshua) משיחא (The Messiah) בלהוד (alone)

27 איכנא (just as) דיאא (is suitable) לסברתה (to the Gospel) דמשיחא (of The Messiah) הויתון (be you)
מתדברין (guided) דאן (that if) אתא (I come) אחזיכון (to see you) ואן (or if) פריק (am absent) אנא (I)
אשמע (I may hear) עליכון (about you) דקימין (that stand) אנתון (you) בחדא (in one) רוח (spirit)
ובחדא (& in one) נפש (soul) ומתנצחיתון (* & you are celebrated) אכחד (as one)
בהימנותא (in the faith) דאונגליון (of the Gospel)

* Greek has συναθλουντες - "striving together"; Here is the Aramaic word in the Peshitta " & you are celebrated". Here is the Aramaic for " & you are striving": ומתנצחיתון. This is the original ומתנצחיתון reading with one letter dropped-ח. What an amazing coincidence, is it not? ומתנצחיתון - " & you are celebrated" without the letter ח is " & you are striving"! "You are celebrated" in Greek would be "αινεσθε" or "αινουμενοι". That looks nothing like συναθλουντες - "striving together". There is no evidence here to support the idea that The Peshitta was translated from Greek; on the other hand, the evidence for The Greek being a translation of a Peshitta original is quite compelling here and elsewhere.

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מתנצחיתון – “& you are celebrated” (Peshitta)
מתנצחיתון – “& you are striving” (Greek reading in Aramaic)

The Peshitta mss. have no variant readings in this verse.

Is there any question that the Greek reading is derived from the Peshitta's Aramaic?

28 ובמדום (& in anything) לא (not) מתנצחיתון (you) מן (by) הנון (those)
דקימין לקובלן (who stand) לתחוייתא (against us) דאבדנהון (of their destruction)
ולחיא (& for life) דילכון (your)

29 והדא (& this) מן (from) אלהא (God) הו (is) אתיהבת (given) לכון (to you)
דלא (that not) בלהוד (only) מהימנו (believing) תהימנון (you should believe) בה (in Him)
במשיחא (in The Messiah) אלא (but) אף (also) דעל (that for) אפודי (His Face) תחשון (you should suffer)

Anf this is given to you from God, that you should not only be trusting in The Messiah, but that you suffer for His sake.

30 ותסיברון (& you should endure) אננא (struggles) איך (as) הו (that) דחזיתון (which you have seen) בי (in me)
והשא (& now) שמעיתון (you hear) עלי (about me)

Chapter 2

2:1 אן (if) אית (there is) לכון (to you) הכיל (therefore) בוויא (comfort) במשיחא (in The Messiah)
ואן (or if) ממלא (filling up) בלבא (of hearts) בחובא (with love) ואן (or if) שותפותא (communion)
דרוחא (of The Spirit) ואן (or if) רוחפא (tender care) ורחמא (& mercy)

2 שלמו (fulfill) חדותי (my joy) דחד (that one) רעינא (conscience) נהוא (shall be) לכון (to you)
וחד (& one) חובא (love) וחדא (& one) נפש (soul) וחדא (& one) תרעינא (intellect)

3 ומדום (& anything) בחרינא (in contention) או (or) בתשבוחתא (in glory) סריקתא (empty)
לא (not) תעברון (you shall do) אלא (but) במכיכות (in humility) רעינא (of mind)
כלנש (every person) לחברה (his neighbor) איך (as) דמיתר (more) מנה (than himself) נחשוב (will esteem)

4 ולא (neither) אנש (a man) דנפשה (that of himself) נאצף (let be concerned for)
אלא (but) כלנש (every person) אף (also) דחברה (that of his neighbor)

5 והדא (& this) אתרעו (reason) כנפשכון (in yourselves)
די (that) דאף (which also) ישוע (Yeshua) משיחא (The Messiah)

6 הו (He) דכד (Who while) איתודי (He was) בדמותא (in the form) דאלהא (of God)
לא (not) הוא (did) חטופיא (spoil) חשבה (consider it) הדא (this)
דאיתודי (that He was) פחמא (The Equal) דאלהא (of God)

7 אלא (but) נפשה (Himself) סרק (stripped) ודמותא (& the form) דעבדא (of a servant) נסב (He took) והוא (& was)
בדמותא (in the form) דבנינשא (of children of men) ובאסכמא (& in fashion) אשתכח (was found) איך (as) ברנשא (a man)

8 ומכך (& He humbled) נפשה (Himself) ואשתמע (& He was obedient) עדמא (unto) למותא (death)
מותא (the death) דין (but) דוקיפא (of being crucified)

9 ממל (because of) הנא (this) אף (also) אלהא (God) אסני (greatly) רמרמה (has exalted Him)
ויהב (& He has given) לה (to Him) שמא (The Name *) דמיתר (Which is greater) מן (than) כל (all) שמהין (names)

* The Name higher than every name is revealed in verse 11.

10 דבשמה (that in The Name) דישוע (of Yeshua) כל (every) ברוך (knee) תכוף (shall bow)
דבשמיא (which is in Heaven) ובארעא (& in the earth) ודלתחת (& which is under) מן (from) ארעא (the earth)

11 וכל (& every) לשן (tongue) נודא (shall confess) דמריא (that Jehovah *) הו (is) ישוע (Yeshua) משיחא (The Messiah)
לשובחא (to the glory) דאלהא (of God) אבודי (His Father)

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18 הכנא (in this way) אף (also) אנתון (you) חדו (rejoice) ורוזו (& exult) עמי (with me)

In this way also rejoice and exult with me.

19 מסבר (hope) אנא (I) דין (but) במרן (in our Lord) ישוע (Yeshua) דאשרר (to send) לותכון (to you) לשימתאוס (Timotheos) בענל (soon) דאף (that also) לי (to me) נהוא (it shall be) לי (to me) ניהא (refreshing) כד (when) אלה (I learn) מטלתכון (about you)

20 לית (there is not) לי (to me) גיר (for) אחרין (another) הרכא (here) דאיך (who as) נפשי (myself) הו (is) דאכיפאית (one who earnestly) יצף (is concerned for) דילכון (what is yours)

21 כללהון (all of them) גיר (for) דנפשהון (what is of themselves) הו (are) בעין (seeking) ולא (& not) דישוע (The Messiah) משיחא (what is of Yeshua)

22 בוקיה (the proof) דין (but) דהנא (of this one) ידעיתון (you know) דאיך (that as) ברא (a son) עם (with) אבוהי (his father) הכנא (in this way) פלח (has worked) עמי (with me) בסברתא (in The Gospel)

23 להנא (this one) מסבר (hope) אנא (I) דאשרר (to send) לותכון (to you) בענל (soon) מא (whenever) דהזית (I shall have seen) מא (whatever) דלותי (is with me)

24 ותכיל (& trust) אנא (I) על (upon) מרי (My Lord) דאף (that also) אנא (I) בענל (soon) אתא (coming) אנא (am) לותכון (to you)

25 השא (now) דין (but) אלצתני (urged me) צבותא (a matter) דאשרר (to send) לותכון (to you) לאפפרודיטס (Epaphroditus) אחא (a brother) דאיתוהי (who is) מעדרנא (a helper) ופלחא (& worker) דעמי (of my needs) דילכון (who is with me) דין (your) שליחא (apostle) ומשמנא (& a minister) דחשחתי (of my needs)

26 מטל (because) דסוא (he was longing) הוא (he was) למחזא (to see) לכלכון (you all) ומועק (& grieved) הוא (he was) דידע (to know) דשמעתון (that you heard) דאתכרה (that he was ill)

27 אף (also) אתכרה (he was ill) גיר (for) עדמא (unto) למותא (death) אלא (but) אלהא (God) רחם (had compassion) עלוהי (upon him) לא (not) הוא (it was) דין (but) עלוהי (upon him) בלחוד (only) אלא (but) אף (also) עלי (upon me) דלא (lest) תהוא (would be) לי (to me) עקא (sorrow) על (upon) עקא (sorrow)

28 הפיטאית (diligently) הכיל (therefore) שדרתה (I sent) לותכון (to you) דכד (that when) תחזוניהי (you will see him) טוב (again) תחדון (you will rejoice) ולי (& to me) קליל (a little) נהוא (shall be) נפאשא (rest)

29 קבלוהי (receive him) הכיל (therefore) במריא (in Jehovah) בכל (in all) חדוא (joy) ולאילין (& those) דהכנא (who such) אנון (are) באיקרא (with honor) אחודו (hold) אנון (them)

30 מטל (because of) עבדא (the work) גיר (for) דמשיחא (of The Messiah) עדמא (unto) למותא (death) מטי (he approached) ובסר (& scorned) על נפשה (his life) דנמלא (to fulfill) מדם (what) דבצרתון (you lacked) הויתון (you had) בתשמשתא (in the ministry) דלותי (that was for me)

Chapter 3

3:1 מכיל (therefore) אחי (my brethren) חדו (rejoice) במרן (in our Lord) הנין (those things) כד (while) הנין (these) דאכתוב (I write) לכון (to you) לא (not) מאנא (are tedious) לי (to me) מטל (because) דלכון (you) מזהרן (they protect)

2 אזדהרו (beware) מן (of) כלבא (dogs) אזדהרו (beware) מן (of) פעלא (doers) בישא (evil) אזדהרו (beware) מן (of) פסק (cutters) בסרא (of flesh)

Beware of dogs; beware of evildoers; beware of circumcisors.

3 גזורתא (the circumcision) גיר (for) חנן (we) איתין (we are) אילין (those) דפלחין (we who serve) לאלהא (God) ברוחא (in The Spirit) ומשתבהרין (& we glory) בישוע (in Yeshua) משיחא (The Messiah) ולא (& not) תכילין (we trust) על (upon) בסרא (the flesh)

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4 כד לִי (when) לִי (to me) אית (there) הוא (it was) לִי (to me) תוכלנא (trust) אף (also) על (on) בסרא (the flesh)
אן גיר (if) אנש (for) אמש (a man) סבר (hopes) דתוכלנא (in his trust) בבסרא (in the flesh)
הו יתיר (do) מנה (more) מנה (than he) אנא (I)

5 נזירא (circumcised) בר (son) תמניא (of eight) יומין (days) מן (from) טוהמא (the family) דאיסריל (of Israel)
מן (from) שבטא (the tribe) דבנימין (of Benjamin) עבריא (a Hebrew) בר (son) עבריא (of a Hebrew)
בנמוסא (in The Written Law) פרישיא (a Pharisee)

6 בטננא (in zeal) רדופא (a persecutor) דעדתא (of the church) ובזדיקותא (& in righteousness)
דנמוסא (of The Written Law) דלא (without) רשין (indictment) הוית (I was)

7 אלא (but) הלין (these) דיותרנא (that advantages) הו (were) לִי (to me)
חוסרנא (losses) חשבת (I accounted) אנין (them) מטל (because of) משיחא (The Messiah)

8 אף (also) חשב (consider) אנא (I) להין (these things) כלהין (all) חוסרנא (a loss) מטל (for)
רבותא (the majesty) דידעתה (of the knowledge) דישוע (of Yeshua) משיחא (The Messiah) מרי (My Lord)
הו (Him) דמטלתה (for Whose sake) כלמדם (everything) חסרת (I have lost) ואיך (& as) זבלא (a dung heap)
חשבת (I consider it) דלמשיחא (that The Messiah) אתר (I may gain)

9 ואשתכח (& I may be found) בה (in Him) כד (while) לִית (there is not) לִי (to me) זדיקותא (righteousness)
דנפשי (my own) הו (which) דמן (which) דמן (is that from) נמוסא (The Written Law) אלא (but) הו (that) דמן (which is from)
הימנותא (the faith) דמשיחא (of The Messiah) דאיתיה (which is) זדיקותא (the righteousness)
דמן (that is from) אלהא (God)

10 דבה (that by it) אשתודע (I may know) לישוע (Yeshua) ולחילא (& the power) דקימתה (of His resurrection)
ואשתותף (& I may share) בחשודי (in His sufferings) ואתדמא (& I may be conformed) במותה (with His death)

11 דלמא (that perhaps) אשכח (I shall be able) אמטא (to come) לקימתא (to the resurrection)
דמן (that from) בית (the place) מיתא (of the dead)

12 לא (not) הוא (it has been) מן (from) כדו (now) נסבת (I have received it) או (or) מן (from) כדו (now)
אתנמרת (I am perfect) אלא (but) רהט (run) אנא (I) דלמא (that perhaps) אדרך (I may obtain) למדם (the thing)
דמטלתה (for which) אדרכני (apprehended me) ישוע (Yeshua) משיחא (The Messiah)

13 אחי (my brethren) אנא (I) על (of) נפשי (myself) לא (not) רנא (think) אנא (I) דאדרכת (that I have obtained it)
חדא (one thing) דין (but) ידע (know) אנא (I) דרבסטר (that which is behind me) טעא (have forgotten) אנא (I)
ולקדמי (& before me) משתושט (reach out) אנא (I)

14 ורהט (& run) אנא (I) לוקבל (toward) נישא (the goal) דאסב (to take) זכותא (the victory)
דקרינא (of the calling) דלעל (from on high) דאלהא (of God) בישוע (in Yeshua) משיחא (The Messiah)

15 אילין (those) דגמירין (who are perfected) הכיל (therefore) הלין (by these things) גתרעון (let be governed)
ואן (& if) מדם (by anything) אחרניאית (otherwise) מתרעין (are governed) אנתון (you)
אף (also) הדא (this) אלהא (God) נגלא (will reveal) לכון (to you)

16 ברם (however) להרא (at this) דמטין (that we may arrive)
בחד (in one) שבילא (path) נשלם (let us follow) ובחדא (& in one) אויותא (accord)

17 אתדמו (imitate) בי (me) אחי (my brothers) והויתון (& be you) מתבקין (observing) באילין (those)
דהכנא (who in this way) מהלכין (are walking) איך (according to) דמותא (the pattern)
דבן (that in us) חזיתון (you have seen)

18 אית (are) גיר (for) סניאא (many) דאחרניאית (who differently) מהלכין (are walking)
הנון (those) דזבנין (times) סניאא (many) אמרת (I have said) לכון (to you) עליהון (about whom)
השא (now) דין (but) כד (as) בכא (weep) אנא (I) אמר (say) אנא (I) הנון (those) דבעלדבבא (enemies)
אנון (are) דזקיפה (of the cross) דמשיחא (of The Messiah)

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19 דחרתהון (for their end) אבדנא (destruction) הי (is) הנון (those) דאלההון (whose god) כרסהון (their belly) ותשבוחתהון (& their glory) בהתתהון (in their shame) הלין (these) דתרעיתתהון (whose minds) בארעא (in the earth) הי (are)

20 דילן (our) דין (but) פולחנן (*our business) בשמיא (in Heaven) הו (is) ומן (& from) תמן (there) ומסכנין (we look for) למחינא (The Life Giver) למרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

But our business is in Heaven, and from there we look for The Life Giver – our Lord Jesus The Messiah.

* Greek has “πολιτευμα”- “government”, “citizenship”; I suspect that פולחנן (Business) was misread as פולוטיין (Government); Look at these in DSS script: אֶטֶן - “government”; In Estrangela:

If you look carefully at the underlined letters- ת & ו, you can see ת appears as two letters put together – וו Zayin, Waw, left to right. The letter to the left of ת is ו, which if pressed to the Zayin like half of ת “Khet”, looks like a Tau ת. Tau ת and Tet ט sound very similar (T sound); If a Greek scribe were reading and mentally pronouncing the word פולחנן as פולוטיין or פולוטיין, he may have seen something like אֶטֶן (Business) as אֶטֶן and read it aloud and then translated from - אֶטֶן (Government). The evolution of this would look like:

1. אֶטֶן - “Our Business”
 2. אֶטֶן - “(Khet broken into two letters- Zayin ו, Waw ו)”
 3. אֶטֶן - “A phonetic spelling of “Paulautayan” (Tau ת [T] sounds like Tet ט [T]) (“Our Commonwealth”)
 4. אֶטֶן - “Paulautayan” (Our Commonwealth, the Aramaic base for “πολιτευμα”- “Government”)
- The Greek reading may have been based on sounding out word # 3 (“Paulautayan”) and then writing it as #4 (“Paulautayan”).
- אֶטֶן - “Paulkhanan” - “Our Business” (Peshitta)
- אֶטֶן - “Paulautayan” (“Our Commonwealth”, Aramaic for “πολιτευμα”- “Government”)

21 דהו (for He) נחלף (will transform) פגרא (the body) דמוככן (of our humiliation) דנהוא (to be) בדמותא (in the image) דפגרא (of the body) דשובחה (of His glory) איך (according to) חילה (His power) רבא (great) הו (that) דבה (by which) כל (everything) אשתעבד (is made subject) לה (to Him)

Chapter 4

4:1 מכיל (therefore) אחי (my brethren) חביבא (beloved) ורחימא (& dear) וחרותי (& my joy) וכילי (& my crown) הכנא (& my crown) קומו (stand) במרן (in our Lord) חביבי (my beloved)

2 מן (from) אודהיא (Euodia) בעא (seek) אנא (I) ומן (& from) סונטיכא (Suntyka) דחר (that one) רעינא (mind) נהוא (shall be) להין (to them) במרן (in our Lord)

3 אף (also) מנך (of you) בעא (request) אנא (I) בר (son) זוני (of my yoke) שרירא (true) דתהוא (that you will be) מעדר (helping) להין (these) דהין (who) לאי (labor) עמי (with me) באונגליון (in the Gospel) עם (with) קלמיס (Qlemis) ועם (& with) שרכא (others) דמעדרני (my helpers) הנון (those) דשמהיהון (whose names) כתיבין (are written) בכתבא (in the book) דהיא (of life)

4 חדרו (rejoice) במרן (in our Lord) בכלזבן (in every time) ותוב (& again) אמר (say) אנא (I) חדרו (rejoice)

5 ומכיכותכון (& your humility) תתידע (let be known) לות (to) כלנש (every person) מרן (our Lord) קריב (near) הו (is)

6 דמדום (anything) לא (do not) תאצפון (be concerned for) אלא (but) בכלזבן (in every time*) בצלותא (in prayer) ובבעותא (& in supplication) ובתודיתא (& with thanksgiving) שאלתכון (your requests) נתידען (let be known) קדם (before) אלהא (God)

N * Greek has “in everything”.

7 ושלמה (& the peace) דאלהא (of God) הו (that) דרב (which is greater) מן (than) כל (every) מדע (mind) ננטר (will keep) לבותכון (your hearts) ומדעיכון (& your minds) בישוע (by Yeshua) משיחא (The Messiah)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Holy Epistle of Paul The Apostle to The Philippians



אנרתא קדישתא דפולוס שליחא דלות פיליפסיא

And the peace of God, Him Who is greater than every mind, will keep your hearts and your minds by Yeshua The Messiah.

This verse could be translated, “The peace of God which is greater than every mind...”, but then that would include God’s mind, would it not? Obviously, Paul was saying that God is supreme over all His creatures, not that His peace is greater than His own mind. The Greek has: “The peace of God which surpasses all understanding...”, and presents a contradiction in terms which I am sure The apostle never would have written- (not to mention that The Holy Spirit would have never written). The Aramaic verse avoids the dilemma of the Greek verse. Most people would probably not object to the Greek reading, but our expectations from scripture should be higher than that of mere common sense or conventional understanding. The Bible was written for all the ages to come and for eternity; It must be able to withstand the most rigorous assaults that logic can mount against it.

8 נכיל (therefore) אחי (my brethren) אילין (those things) דשרירין (that are true) ואילין (& those) דנכפין (that are pious) ואילין (& those) דכאנן (that are righteous) ואילין (& those) דדכין (that are pure) ואילין (& those) דרחימן (that are dear) ואילין (& those) דשביהין (that are praiseworthy) ואילין (& those) עבדא (works) דשובחא (of glory) ודקולסא (or of praise) הלין (these things) אתרעו (feed on)

9 הלין (these things) דילפתון (that you have learned) וקבלתון (& you have received) ושמעתון (& you have heard) וחזיתון (& you have seen) בי (by me) הלין (these) סעורו (do) ואלהא (& The God) דשלמא (of peace) נהוא (shall be) עמוכן (with you)

10 רורבאית (greatly) דין (but) חדית (I have rejoiced) במרן (in our Lord) דאקפתון (that you have come) למאצף (to be concerned for) דילי (what is mine) איכנא (just as) דאף (that also) יצפין (concerned) הויתון (you were) אלא (but) לא (not) ספיקין (enabled) הויתון (you were)

11 לא (not) הוא (was) דין (but) מטל (because) דחסר (there was want) לי (to me) אמר (said) אנא (I) אנא (I) גיר (for) ילפת (I have learned) דנהוא (that will be) ספק (enough) לי (for me) הו (it) מדם (anything) דאית (that is) לי (to me)

But it was not because I was in need that I said it, for I have learned that whatever I have will be enough for me.

12 ידע (know) אנא (I) דאתמכך (to be humbled) ידע (to know) אנא (I) הו (what it is) אף (also) דאתיתר (to abound) בכל (in everything) ובכל (& in all) מדם (things) מדרש (learn) אנא (I) אף (also) בסבעא (in fullness) אף (also) בכפנא (in hunger) במשרתותא (in excess) ובחסירותא (& in poverty)

13 דכל (because for all) מדם (things) מצא (am a match) אנא (I) חילא (in power) במשיחא (* by The Messiah) דמחיל (Who empowers) לי (me)

Because I am a match for all things by The Messiah Who empowers me.

M * The Critical Greek text lacks, “The Messiah” in this verse.

14 ברם (however) שפיר (well) עבדתון (you have done) דאשתותפתון (that you have shared) לאולצני (my afflictions)

15 ידעין (know) אנתון (you) דין (but) אף (also) אנתון (you) פיליפסיא (Philippians) דבשוריא (that in the beginning) דסברתא (of the Gospel) כד (when) נפקת (I went out) מן (from) מקדוניה (Macedonia) אפלא (not even) חדא (one) (of) עדתא (the churches) אשתותף (shared) לי (with me) בחושבן (in an account) מסבא (receiving) ומתלא (& giving) אלא (but) אנתון (you) בלחוד (only)

16 דאף (that also) לתסלוניקא (to Thessalonica) חדא (one) זבן (time) ותרתין (& two) חשחתי (my necessities) שדרתון (you sent) לי (to me)

17 לו (not) דמוהבתא (that gifts) בעא (seek) אנא (I) אלא (but) בעא (seek) אנא (I) דפארא (that fruit) נסגון (may abound) לכון (to you)

18 כלמדם (everything) קבלת (I have received) ויתיר (& there is abundance) לי (to me) ומלא (& full) אנא (I am) ונסכת (& I took) כל (all) דשררתון (that you sent) לי (to me) ביד (by) אפפרודיטס (Ephroditus)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Holy Epistle of Paul The Apostle to The Philippians



אנרתא קדישתא דפולוס שליחא דלות פיליפסיא

ריחא (a fragrance) בסימא (sweet) ודבחא (& sacrifice) מקבלא (acceptable) דשפר (that pleases) לאלהא (God)

19 ואלהי (& my God) נמלא (shall satisfy) כלה (all) סניקותכון (your needs) איך (according to) עותרה (His riches) בשובחא (in the glory) דישוע (of Yeshua) משיחא (The Messiah)

20 לאלהא (to God) דין (but) אבון (our Father) שובחא (is the glory) ואיקרא (& the honor *) לעלם (to the eternity) עלמין (of eternities) אמין (Amen)

N * All Greek mss. lack, "and the honor".

21 שאלו (invoke) בשלמא (the peace) דכלהון (of all of them) קדישא (the holy ones) דבישוע (who are in Yeshua) משיחא (The Messiah) שאלין (invoke) בשלמכון (your peace) אחא (the brothers) דעמי (who are with me)

"Invoke the peace" is more than to greet someone; it is to pray for the welfare of someone.

22 שאלין (invoke) בשלמכון (your peace) כלהון (all of them) קדישא (holy ones) יתיראית (especially) הלין (these) דמן (who from) ביתה (the house) דקסר (of Caesar)

23 טיבותה (the grace) דמרן (of our Lord) ישוע (of Yeshua) משיחא (The Messiah) עם כלכון (be with) אמין (Amen)

M * The Critical Greek text has "πνευματος σου" - "**your spirit**". Below is a comparison of the Peshitta reading and the Greek reading in Aramaic:

צ צו - "**you all**"
צ צו - "**your spirit**"

The middle letter of the second word is the only significant difference in the appearance of two words; here are the two words with that one letter greatly diminished in size for illustration's sake:

צ צו - "**you all**"
צ צו - "**your spirit**"

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Holy Epistle of Paul The Apostle to The Colossians



אגרתא קדישתא דפולוס שליחא דלות קולסיא

Colossians

1:1 פולוס (Paul) שליחא (an apostle) דישוע (of Yeshua) משיחא (The Messiah) בצבינה (by the will) דאלהא (of God) וטימתאוס (& Timotheos) אחא (brother)

2 לאילין (to those) דאית (who are) בקולסוס (in Colossus) אחא (brethren) קדישא (holy) ומהימנא (& believers) בישוע (The Messiah) משיחא (of our Father) (God) אבון (our Father) (peace) עמכון (with you) וטיבותא (& grace) מן (from) אלהא (God) אבון (our Father)

3 מודינן (we thank) לאלהא (God) אבוהי (The Father) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) בכלזבן (in every time) ומצלינן (& we pray) עליכון (for you)

4 הא (behold) מן (from) דשמען (when we heard) הימנותכון (of your faith) דבישוע (which is in Yeshua) משיחא (The Messiah) וחובכון (& your love) דלות (that to) כלהון (all of them) קדישא (the holy ones)

5 מטל (because of) סברא (the hope) הו (that) דנטיר (which is kept) לכון (for you) בשמיא (in Heaven) הו (that) דמן (which from) קדים (the first) שמעתון (you have heard) במלתא (in the word) דקושטא (of the truth) דסברתא (of the Gospel)

6 הו (that) דאתכרזת (which was preached) לכון (to you) איך (as) דאף (which also) לכלה (to all) עלמא (the world) ורביא (& grows) ויהבא (& yields) פארא (fruit) איכנא (just as) דאף (that also) בכון (in you) מן (from) יומא (the day) דשמעתון (when you heard) ואשתודעתון (& you were taught) טיבותה (the grace) דאלהא (of God) בקושטא (in the truth)

7 איך (according to) מא (what) דיילפתון (you learned) מן (from) אפפרא (Epaphra) כנתן (our companion) חביבא (beloved) דהו (he who) איתוהי (is) חלפיכון (for you) משמשנא (a minister) מהימנא (trustworthy) דמשיחא (of The Messiah)

8 והו (& he) אודען (has made known to us) חובכון (your love) דברוחא (which is in The Spirit)

9 מטלהנא (due to this) אף (also) חנן (we) מן (from) יומא (the day) דשמען (when we heard) לא (not) שלינן (cease) למצלין (to pray) עליכון (for you) ולמשאל (& to request) דתתמלון (that you be filled) ידעתא (with the knowledge) דצבינה (of the pleasure) דאלהא (of God) בכל (in all) חכמא (wisdom) ובכל (& in all) סוכל (understanding) דרוח (of The Spirit)

10 דתהלכון (that you would walk) איך (according to) דזדק (what is right) ותשפרון (& you may please) לאלהא (God) בכל (in all) עבדין (works) טבין (good) ותתלון (& you would yield) פארא (fruit) ותרבון (& you would increase) בידעתא (in the knowledge) דאלהא (of God)

11 ובכל (& in all) חיל (strength) תתחילון (you would be empowered) איך (according to) רבותא (the majesty *) דשוכה (of His glory) בכל (in all) מסיברנו (patience) ובמגרת (& in length) רוח (of spirit) ובחדותא (& in joy)

* Greek has κρατος –“Power, Dominion”; Let’s compare the Aramaic of The Peshitta reading - רבותא –“Rabotha” (Greatness, Majesty) with an Aramaic word for “Victory” – זכותא –“Zakutha”; Here are the words in Dead Sea Scroll script: אַבּוּתָא: אַבּוּתָא. How about Estrangela script? - אַבּוּתָא אַבּוּתָא. Any one of these scripts could justify a misreading of the first word as the second, but I think the DSS is the most likely candidate as the source for the Greek reading (at least 80% letter correlation).

In Greek, “Greatness, Majesty” could be “μεγαλοσυνη”, υπερβολη, μεγαθος, υπερεχον, μεγαλειστητος. Which of these looks like κρατος –“Power”?

The most similar in appearance is μεγαθος, which has only 2 letters corresponding to κρατος (33% correlation- a generous calculation). The Greek primacy theory again suffers a defeat here. The Greek word κρατος –“Power, Dominion” is matched with אַבּוּתָא –“Zakutha” (Victory) in Luke 1:51.

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The Holy Epistle of Paul The Apostle to The Colossians



אנרתא קדישתא דפולוס שליחא דלות קולסיא

12 תודון לאלהא (thank) אבא (The Father) דאשוין (Who made us worthy)

למנתא דירתותא (for a part) דקדישא (of the inheritance) בנוהרא (in the light)

13 ופרקן (& He has saved us) מן (from) שולטנה (the power) דחשוכא (of darkness) ואיתין (& brought us) למלכותא (to the kingdom) דברה (of His Son) חביבא (Beloved)

14 הו (He) דבה (in Whom) אית (is) לן (to us) פורקנא (salvation) ושובקנא (& forgiveness) דחטהא (of sins)

15 הו (He) דהווי (Who is) דמותא (The Image) דאלהא (of God) דלא (Who not) מתחזא (is seen) ובוכרא (& is The Firstborn) דכלהין (of all) בריתא (created things)

16 ובה (by Him) אתברי (was created) כלמדם (everything) דבשמיא (which is in Heaven) ובארעא (& in the earth) כל (everything) דמתחזא (that is seen) וכל (& everything) דלא (that not) מתחזא (is seen) אן (if) מותבא (throne) ואן (or) מרותא (dominions) ואן (or) ארכוס (principalities) ואן (or) שולטנא (rulers) כלמדם (everything) באידה (by His hand) ובה (& in Him) אתברי (has been created)

17 והווי (& He is) דמן (The One Who) קדם (is before) כל (all) וכלמדם (& all things) בה (by Him) קאם (exist)

18 והווי (& He is) רשא (the Head) דפנרא (of the body) דערתא (which is the church) דאיתוהי (for He is) רשא (The Head) ובוכרא (& The Firstborn) דמן (& The Firstborn) בית (among) מיתא (the dead) דנהוא (that He would be) קדמי (The First) בכל (in everything)

19 דבה (for in Him) הו (The) צבא (has been pleased) כלה (All) מוליא (Fullness) למעמר (to dwell)

20 ובאידה (& by Him) למרעיו (to reconcile) לה (to Himself) כלמדם (all things) ושין (& He made peace) בדמא (by the blood) דזקיפה (of His crucifixion) באידוהי (by His hands) אן (whether) דבארעא (of things that are in earth) ואן (or) דבשמיא (that are in Heaven)

21 אף (also) לכון (you) דמן (who from) קדים (the first) נוכריא (aliens) הויתון (you were) ובעלדבבא (& enemies) ברעיניכון (in your minds) מטל (because of) עבדיכון (your works) בישא (evil) שינכון (He has given you peace) השא (now)

22 בפנרא (in the body) דבסרה (of His flesh) ובמותה (& in His death) דנקימכון (to establish you) קדמוהי (before Him) קדישין (holy ones) דלא (without) מום (blemish) ודלא (& without) רשין (indictment)

23 אן (if) תקוון (you continue) בהימנותכון (in your faith) כד (while) שרירא (is true) שתאסתכון (your foundation) ולא (& not) מתחזיתון (you are moved) מן (from) סברא (the hope) דאונגליון (of the Gospel) הו (that) דשמעתון (which you heard) דאתכרי (which was preached) בכלה (in all) בריתא (creation) דתחית (that is under) שמיא (Heaven) הו (that) דאנא (of which I) פולוס (Paul) הוית (have become) משמשנה (its minister)

24 וחדא (& rejoice) אנא (I) בחשא (in sufferings) דעל (that are for) אפיכון (your sake) וממלא (& fill up) אנא (I) חסירותא (the want) דאולצנוהי (of sufferings) דמשיחא (of The Messiah) בבסרי (in my flesh) חלף (for the sake) פנרה (of His body) דאיתוהי (that being) ערתא (the church)

25 הו (that) דאנא (of which I) הוית (have been) משמשנה (its minister) איך (according to) מדברנותא (the administration) דאלהא (of God) דאתיהבת (which is given) לי (to me) בכון (among you) דאשמלא (that I would fulfill) מלתה (the word) דאלהא (of God)

26 ארוזא (mystery) הו (that) דמכסי (which hidden) הוא (was) מן (from) עלמא (the world) ומן (& from) דרא (generations) השא (now) דין (but) אתגלי (has been revealed) לקדישוהי (to His holy ones)

27 לאילין (to those) דצבא (that has chosen) אלהא (God) דנודע (to make known) מנו (what is?) עותרא (the wealth) דשובחה (of the glory) דארוזא (of mystery) הנא (this) בעממא (among the nations) דהווי (which is) משיחא (The Messiah) דבכון (Who is in you) סברא (The Hope) דשובחן (of our glory)

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אנרתא קדישתא דפולוס שליחא דלות קולסיא

28 הו (Him) דחנן (Whom we) מכרזינן (we preach) ומלפינן (& we teach) ומסכלינן (& we educate) לכל (every) ברנש (person) בכל (in all) חכמא (wisdom) דנקים (to confirm) לכל (every) ברנש (person) כד (as) גמיר (perfected) בישוע (in Yeshua) משיחא (The Messiah)

29 בהדא (in this) הו (He) גיר (for) אף (also) עמל (labor) אנא (I) ומתכתש (& fight) אנא (I) במעדרנותא (with the help) דחילא (of the power) דמתיהב (that is given) לי (to me)

Chapter 2

2:1 צבא (want) אנא (I) דין (but) דתדעון (you to know) אינא (what) אנונא (struggles) אית (are) לי (to me) חלפיכון (for you) וחלף (& for) הנון (those) דבלדיקיא (in Laodicia) וחלף (& for) שרכא (others) אילין (those) דפרצופי (who my face) לא (not) חזו (have seen) בבסר (in the flesh)

2 דנתביאון (that may be comforted) לבותהון (their hearts) ונתקרבוון (& they may approach *) בחובא (in love) לכלה (all) עותרא (the wealth) דפיסא (of assurance) ולסוכלא (& the understanding) דידעתה (of the knowledge) דארזא (of the mystery) דאלהא (of God) אבא (The Father) ודמשיחא (& of The Messiah)

- Greek has **συμβιβασθεντων** - “*knit together*”; The Aramaic is “*& they may approach*”; Aramaic for “*& they may be joined together*” is **ונתקטרון**. The Greek for “*approaching*” is **εγγιζοντων**, which hardly looks like **συμβιβασθεντων**.

ונתקרבוון - “*& they may approach*” (Peshitta)
ונתקטרון - “*& they may be joined*” (Source for Greek reading?)

3 הו (Him) דבה (in Whom) כסין (are hidden) כלהין (all) סימתא (treasures) דחכמתא (of wisdom) ודידעתא (& knowledge)

4 הדא (this) דין (but) אמר (say) אנא (I) דלא (that not) אנש (a man) נהוא (should) מטעא (deceive) לכון (you) בפיסא (in persuasiveness) דמלא (of words)

5 אפן (though) בבסר (in the flesh) גיר (for) פריק (separated) אנא (I am) מנכון (from you) אלא (but) ברוח (in spirit) עמכון (with you) אנא (I am) וחדא (& rejoice) אנא (I) דחזא (that see) אנא (I) מטכסותכון (your organization) ושרירותא (& the stability) דהימנותכון (of your faith) דבמשיחא (in The Messiah)

6 איכנא (just as) הכיל (therefore) דקבלתון (you have received) לישוע (Yeshua) משיחא (The Messiah) מרן (our Lord) בה (in Him) הלכו (walk)

7 כד (as) משררין (strengthening) עקריכון (your roots) ומתבנין (& being built up) אנתון (you are) בה (in Him) ומתקימין (& being established) אנתון (you are) בדימנותא (in faith) די (that) דילפתון (which you have learned) דבה (in which) תתיתר (may you abound) בתודיתא (with thanksgiving)

8 אזדהרו (beware) דלמא (lest) אנש (a man) נחלצכון (rob you) בפילספותא (by philosophy) ובטעיותא (& by deception) סריקתא (empty) איך (according to) יולפנא (the teaching) דבנינשא (of children of men) ואיך (& according to) אסטוכסוהי (the principles) דעלמא (of the world) ולא (& not) איך (according to) משיחא (The Messiah)

9 דבה (for in Him) עמר (dwells) כלה (all) מוליא (The Fulness) דאלהותא (of The Deity) גושמנאית (corporately)

10 ובה (& in Him) אף (also) אנתון (are) משתמליתון (you completed) דהו (Who) איתוהי (is) רשא (The Head) דכלהין (of all) ארכוס (Principalities) ושולטנא (& Powers)

11 ובה (& in Him) אתגזרתון (you were circumcised) גזורתא (by circumcision) דלא (that is not) באידין (by hands) בשלח (by putting off) בסרא (the body) דחטהא (of sins) בגזורתה (by the circumcision) דמשיחא (of The Messiah)

12 ואתקברתון (& you were buried) עמה (with Him) במעמודיתא (in baptism) ובה (& in it) קמתון (you arose) עמה (with Him) דהימנותון (because you believed) בחילא (in the power) דאלהא (of God)

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אגרתא קדישתא דפולוס שליחא דלות קולסיא

דאקימה (Who raised Him) מן (from) בית (among) מיתא (the dead)

13 ולכון (& you) דמיתין (who died) הויתון (you had) בחשהיכון (by your sins) ובעורלות (& by the uncircumcision) בסרכון (in your flesh) אחיכון (He has given you life) עמה (with Him) ושבק (& has forgiven) לן (us) כלהון (all of them) חטהין (our sins)

14 ועטא (& He has blotted out) בפוקדנהי (by His authority) שטר (the bill) חובין (of our debts) הו (that) דאיתוהי (which) הוא (was) סקובלן (adverse to us) ושקלה (& He took it) מן (from) מצעתא (the midst) וקבעה (& He nailed it) בזקיפה (on His cross)

15 ובשלה (& by putting off *) פגרה (His body) פרסי (He stripped) לארכוס (The Principalities *) ולשליטנא (& The Powers *) ואבהת (& shamed) אנון (them) גליאית (openly) בקנומה (by His Essential Self *)

* Greek lacks **“By putting of His body”**, which is a very significant phrase, indicating that the events in this verse would have occurred between the crucifixion and the bodily resurrection. This phrase in Aramaic did not come from Greek texts, as the Greek texts simply do not have it! Apparently a Greek translator simply missed it when translating the Aramaic.

* שליטנא **“Arkas”** in one definition by Aramaean Christians and in their lexicons is **“The seventh order of angels”**. שליטנא **“Shultana”**, in its third definition is defined as **“The sixth order of angels”**. These are probably the meanings here, as the verse seems to describe The Messiah’s spiritual activity after His physical death - **“Putting off His body”**. Paul seems to use these words in this way in his epistles.

* **Qnoma** – **Qnoma** is a word used only 15 times in The Peshitta NT; It may mean **“self”**, whether of a person or a thing, but it seems to indicate **“the essence of a thing”**, according to Paul Younan, a native Aramaean and member of The Church of The East. With reference to our Lord, it indicates, as here, His Divine Spirit as considered apart from His physical nature. Hebrews 1:3 (Peshitta) also refers to **The Qnoma of The Son of God**, as does John 5:26, Ephesians 2:15 & Hebrews 9:28. Hebrews 10:1 illustrates most clearly the meaning of the word: **“the very essence (qnoma) of the things”**. The official doctrine of The Church of the East is that The Messiah has two qnomas (a Divine qnoma and a human qnoma), not to be confused with two natures, which according to that most ancient church are also possessed by The Messiah (called **Kayana**). I find no scriptural statements to the effect that our Lord possessed two qnomas. This verse and others mention only one, by which **“He purged our sins”**, **“put to shame the Principalities and Powers”**, **“made atonement for the sins of the many”**, **“has Life in His qnoma”** as **“The Father has Life in His qnoma”** & **“in His qnoma He made of the two, one new man”**. Hebrews 1:1-3 indicates that **“He Who purged our sins”** was The Divine Qnoma Who created all things and is The very Image of God’s Being. Nowhere is there mention made of **two qnomas** existing in The Messiah. That concept is schizoid, it seems to me. No person or object can have two essential identities without being two persons or two objects. Our **LORD Yeshua Meshikha is One Person - One God - One Man, as One essence and nature, completely Divine in His Person and completely human in His nature, now glorified and raised to reign as Jehovah God, omnipresent, omnipotent and omniscient as He was from eternity.**

16 לא (not) הכיל (therefore) אנש (a man) נדודכון (let disturb you) במאכלא (about food) ובמשתיא (or about drink) או (or) בפולגא (in distinctions) דעאדא (of feasts) ודריש (& beginnings) ירחא (of months) ודשבא (& of Sabbaths)

17 הלין (these) דאיתיהין (because are) טלניתא (shadows) דאילין (of those things) דעתידין (that were future) פגרא (the body) דין (but) משיחא (The Messiah) הו (is)

This verse is central to understanding Paul’s teaching about the Old Covenant and The New Covenant. **“The Messiah is The Body”** of which the Old Covenant ordinances and precepts were mere **“shadows”**.

18 ולמא (neither) אנש (a man) נצבא (let wish) במכיכות (by humility) רעינא (of mind) למחויבותכון (for your condemnation) דתשתעבודון (to subjugate you) לפולחנא (to the worship) דמלאכא (of angels) בדסעא (by which he presumes) על (upon) מדם (something) דלא (that not) חזא (he sees) וסריקאית (& emptily) מתחתר (is puffed up) ברעינא (in the mind) דבסרה (of his flesh)

19 ולא (neither) אחד (holding) רשא (the Head) דמנה (from Whom) כלה (the whole) פגרא (body) מתרכב (constructed) ומתקים (& settled) בשרינא (in the joints) ובהדמא (& in the members) ורבא (& grows) תרביתא (with the growth) דאלהא (of God)

20 אן (if) גיר (for) מיתתון (you have died) עם (with) משיחא (The Messiah) מן (to) אסטוכסוהי (the principles) דעלמא (of the world) למנא (Why?) איך (as if) הו (it is)

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אנרתא קדישתא דפולוס שליחא דלות קולסיא

- דחיין (that live) אנתון (you) בעלמא (in the world) מתדיניין (judged) אנתון (are you)
- 21 לא (not) לם (namely) תקרוב (touch) ולא (neither) תטעם (taste) ולא (neither) תקף (cleave)
- 22 דאיתיהין (which are) הליין (these things) חשחתא (that need) דמתחבלא (to be destroyed) ופוקרא (are) אנין (are) ויולפנא (& the teaching) דבנינשא (of sons of men)
- 23 ומתחזין (& they appear) דאית (to have) בהין (in them) מלתא (the word) דחכמתא (of wisdom) בפרצוף (in the appearance) מזיכותא (of humility) ודחלת (& worship) אלהא (of God) ודלא (& without) חיסין (sparing) על (of) פגרא (the body) לו (not) במדם (in things) דמיקר (of honor) אלא (but) באילין (in those things) דחשחתא (which the needs) אנין (are) דבסרא (of the body)

Chapter 3

- 3:1 אן (if) הכיל (therefore) קמתון (you are risen) עם (with) משיחא (The Messiah) דלעל (that which is above) בעו (seek) אתר (the place) דמשיחא (where The Messiah) יתב (sits) על (on) ימינא (the right side) דאלהא (of God)
- 2 דלעל (that which is above) אתרעו (feed on) ולא (& not) דבארעא (that in the earth)
- 3 מיתתון (you have died) לכון (to you) גיר (for) וחיכון (& your lives) כסין (are hidden) עם (with) משיחא (The Messiah) באלהא (in God)

For you have died, and **your** life is hidden with The Messiah in God.

היי “*Khayay*” (*Lives*) is always plural in form but usually singular in meaning; it may be predicated with a singular or plural verb (plural here – “*are hidden*”).

- 4 ואמתי (& whenever) דמשיחא (The Messiah) מתגלא (is revealed) דהויו (Who is) חיון (our Life) אף (then) אף (also) אנתון (you) תתגלון (you will be revealed) עמה (with Him) בשובחא (in glory)
- 5 אמיתו (kill) הכיל (therefore) הדמיכון (your members) דבארעא (that are in earth) זניותא (fornication) וטנפותא (& impurity) וכאבא (& diseases) ורגתא (& desires) בישתא (wicked) ועלובותא (& greed) דהי (that which) הי (is) דחלת (worship) פתכרא (idol)
- 6 מטל (because of) הליין (these things) גיר (for) אתא (comes) רוגזה (the anger) דאלהא (of God) על (upon) בניה (His children) דלא (of dis-) מתטפיסנותא (obedience)

For because of these things the anger of God comes upon His disobedient children.

Greek has “*The children of disobedience*”. Romans 11:32 says “*God hath shut up all men in disobedience, that upon all men he might have mercy.*” The same phrase “*La mettapasnawtha*” is used in that verse. There is hope for the disobedient, for all of us were disobedient, but God has a plan of mercy for all people. Our hope is that “*God is The Father of all*”, and deals with us all as His children.

- 7 ובהליין (& in these things) אף (also) אנתון (you) הלכתון (you walked) מן (from) קדים (the first) כד (when) מתהפכין (employed) הויתון (you were) בהין (in these things)

So this verse shows that God saves the disobedient; who else is there to save? Does he save the obedient? Of course not; the obedient have no need of salvation any more than the healthy need a physician.

- 8 השא (now) דין (but) אניחו (put off) מנכון (from you) כלהין (all) הליין (these things) רוגזא (anger) חמתא (fury) בישותא (wickedness) גודפא (blasphemy) ממללא (speech) טנפא (impure)
- 9 ולא (neither) תהוון (you will be) מדגליין (lying) חד (one) בחד (with another) אלא (but) שולחוהי (put him off) לברנשא (the man) עתיקא (ancient) עם (with) כלהין (all of them) הופכוהי (his ways)

Greek has “*Having put off the old man*”. The Peshitta text has a command: “*Put off the old man...*”.

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10 ולבשו (& put on) חדתא (the new) דמתחדת (who is made new) בידעתא (in knowledge)
(of his Creator) דבריה (in the image)

Greek has “Having put on the new man”. The Peshitta text has a command: “Put on the new man...”.

11 כר (where) דלית (there is not) יהודיא (Jew) וארמיא (& Syrian) ולא (neither) גזורתא (circumcision)
ועורלותא (& uncircumcision) ולא (neither) יוניא (Greeks) וברבריא (& Barbarians)
ולא (neither) עבדא (servant) וברחארא (& freeman) אלא (but) כל (all)
ובכלנש (& in every person) משיחא (The Messiah) הו (is)

Greek has: Where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, servant, freeman—but the all things and in all things—Christ.

“The Messiah is all and in every person”, is the literal statement at the end of this Aramaic verse. The Greek has literally, “Christ is all things and in all things”. Our choice is between the **Universalism** of The Peshitta text or the **Pantheism** of the Greek text!

12 לבשו (put on) הכיל (therefore) איך (as) גביא (the chosen ones) דאלהא (of God) קדישא (holy)
וחביבא (& beloved) רחמא (mercy) ורוחפא (& compassion) ובסימותא (& kindness)
ומכיכות (& humility) רענא (of mind) וניחותא (& gentleness) ונגירות (& length) ורוחא (of spirit)

Therefore as the elect of God, holy and beloved, put on mercy, compassion, kindness, humility of mind, gentleness and longsuffering.

13 והויתון (& be you) מסיברין (forebearing) חר, (one) לחר (another) ושבקין (& forgiving) חר (one) לחר (another)
ואן (if) אית (there is) לאנש (to anyone) על (against) חברה (his neighbor) רועמא (outrage) איכנא (just as)
דמשיחא (The Messiah) שבק (has forgiven) לכון (you) הכנא (in this way) אף (also) אנתון (you) שבוקו (forgive)

14 ועם (& with) הלין (these things) כלהין (all) חובא (love) דהווי (which is) חוקא (the bond) דגמירותא (of perfection)

15 ושלמה (& the peace) דמשיחא (* of The Messiah) נדבר (will govern) לבותכון (your hearts) דלה (to which)
אתקריתון (you are called) בחד (in one) פגר (body) והויתון (& be you) מודין (thanking) למשיחא (* of The Messiah)

And the peace of The Messiah will govern your hearts, to which you are called in one body, and you shall give thanks to The Messiah.

N * The Majority Greek has, “And the peace of God..”, and “The Messiah” is lacking at the end. The Critical has ““And the peace of Christ..” & “The Messiah” is lacking at the end. The Aramaic text disagrees with both Greek texts here. The Critical reading at the beginning agrees with the Peshitta where The Majority Greek does not; both Greek texts disagree with The Peshitta at the end.

16 דמלתה (* that His word) תעמר (may dwell) בכון (in you) עתיראית (richly) בכל (in all) חכמא (wisdom)
והויתון (be you) מלפין (teaching) ורדין (& instructing) נפשכון (your souls) במזמורא (in The Psalms)
ובתשבחותא (& in praises) ובזמירותא (& in songs) דרוחא (of The Spirit) ובטיבותא (with grace) הויתון (be you)
זמרין (singing) בלבותכון (in your hearts) לאלהא (* to God)

N * Greek has “The word of Christ” which appears to be the transfer of the dropped “Messiah” at the end of the previous verse to the beginning of this verse: למשיחא at the end of The Peshitta verse 15 can mean, “of the Messiah”. So the Greek text appears to have interpreted The Aramaic verse 15 as ending one word short of “Messiah”, and then read the next sentence as starting with “למשיחא” —“Of The Messiah”. The Aramaic reading cannot have come from any of the major Greek texts extant. The Greek, on the other hand, can be explained on the basis of the Aramaic.

C * The Critical Greek has, “to God”, whereas the Majority Greek has “to The Lord”.

17 וכל (& every) מדם (thing) דסערין (that perform) אנתון (you) במלתא (in words) ובעבדא (& in works)
בשמה (in The Name) דמורן (of our Lord) ישוע (Yeshua) משיחא (* of The Messiah) הויתון (be you) עבדין (doing)
והויתון (& be you) מודין (giving thanks) באידה (by Him) לאלהא (to God) אבא (The Father)

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N * Greek omits “*The Messiah*” (i.e. “*Christ*”).

18 נשא (wives) אשתעבדין (be subject) לבעליכיין (to your husbands)
איך (as) דזדק (that is right) במשיחא (* in The Messiah)

N * Greek has “*in The Lord*”. Aramaic for “*In the Lord*” could be במריא; In The Messiah is במשיחא.

19 נברא (husbands) אחבו (love) גשיכון (your wives) ולא (& not) תהוון (be you) מרירין (bitter) עליהן (toward them)

20 בניא (children) אשתמעו (obey) לאבהיכון (your parents) בכלמדם (in all things) הכנא (thus) גיר (for)
שפיר (it is pleasing) קדם (before) מרין (our Lord)

21 אבהא (parents) לא (not) תרגוון (anger) בניכון (your children) דלא (lest) נתתעיקון (they should lose heart)

22 עבדא (servants) אשתמעו (obey) בכלמדם (in all things) למריכון (your masters) דפגרא (of the body)
לא (not) במהזא (in sight) עינא (of the eyes) איך (as) הנון (those) דשפרין (who please) לבנינשא (children of men)
אלא (but) בלבא (in a heart) פשיטא (pure) וברחלתה (& in the awe) דמריא (* of Jehovah)

* The Critical Greek text has, “*τον Κυριον*” – “*The Lord*”; The Majority Greek has “*τον Θεον*” – “*God*”. Each of these is a possible Greek translation of The Aramaic דמריא – “*D’MarYah*” – (of Jehovah).

23 וכל (& all) דעבדין (that doing) אנתון (you are) מן (from) כלה, (all) נפשכון (your souls)
עברו (do) איך (as) דלמרין (that to our Lord) ולא (& not) איך (as) דלבנינשא (to children of men)

24 ודעו (& know) דמן (that from) מרין (our Lord) מקבליתון (you will receive) פורענא (a reward)
בירתותא (in the inheritance) למריא (Jehovah) גיר (for) משיחא (The Messiah) פלחיתון (you serve)

“*For you serve Jehovah The Messiah*”. No Greek ms. has this nor could have this.

25 מסכלנא (the wrong doer) דין (but) מתפרע (pays) איך (according to) מדם (what)
דאסכל (he does wrong) ולית (& there is not) מסב (accepting) באפא (of faces)

Chapter 4

4:1 מריא (masters) עברו (do) שויותא (equity) וכאנותא (& justice) לות (to) עבדיכון (your servants)
והויתון (& be you) ידעין (aware) דאף (that also) לכון (to you) אית (is) הו (The) מרא (Lord) בשמיא (in Heaven)

2 בצלוהא (in prayer) אתאמנו (persevere) והויתון (& be you)
עירין (watching) אנתון (you) בה (in it) ומודין (& giving thanks)

3 ומצלין (& praying) אף (also) עלין (for us) דאלהא (that God) נפתח (would open) לן (to us) תרעא (the door)
דמלתא (of the word) לממללו (to speak) ארוא (the mystery) דמשיחא (of The Messiah)
דמטלתה (for Whose sake) אסיר (bound) אנא (I am)

4 דאגלייהי (that I may reveal it) ואמללייהי (& speak it) איכנא (just as) דולא (it is necessary) לי (for me)

5 בחכמתא (in wisdom) הלכו (walk) לות (toward) בריא (outsiders) וזבנו (& buy) קארסכון (your opportunities)

6 ומלתכון (& your words) בכלזבן (at all times) בשיבותא (with grace) איך (as) דבמלחא (with salt) תהוא (should be)
ממדכא (seasoned) והויתון (& be you) ידעין (aware) לאנש (to each) אנש (a man) איכנא (how)
ולא (it is appropriate) לכון (for you) למתבו (to give) פתגמא (an answer)

7 מדם (whatever) דלותי (is with me) דין (but) נודעכון (will inform you) טוכיקוס (Tukyqos) אחא (brother)
חביבא (beloved) ומשמשנא (& a minister) מדהימנא (trustworthy) וכנתן (& our companion) במריא (in Jehovah)

8 הנא (this one) דשררת (whom I sent) לותכון (to you) עליה (for it) על (for) הדא (this)
דנדע (* to know) מא (whatever) דלותכון (* is with you) ונביא (& to comfort) לבותכון (your hearts)

M * Most Greek mss. have “*that he may know your state*”; some Greek mss. have, “*that you may know our state*”.

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9 עם (with) אנסימוס (Onesimus) אחא (brother) מהימנא (trustworthy) וחביבא (& beloved) (he) דאיתוהי (who is) מנכון (from you) הנון (those things) נודעונכון (to inform you) מדם (whatever) דלותן (is with us)

10 שאל (invokes) בשלמכון (your peace) ארסטרכוס (Aristarkos) שביא (captive) דעמי (who is with me) ומרקוס (& Marqos) בר דדה (son) דדה (of paternal uncle) דברנבא (of Barnaba) דאתפקדתון (he) דאתפקדתון (whom you have been directed) עלוהי (about him) דאן (that if) אתא (he comes) לותכון (to you) תקבלוניהי (you should receive him)

11 וישוע (& Yeshua) הו (he) דמתקרא (who is called) יוסטוס (Yustus) הלין (these) דאיתיהון (who are) מן (from) נזורתא (the circumcision) והנון (& those) בלחוד (only) עדרוני (have helped me) במלכותה (in the kingdom) דאלהא (of God) והנון (& those) הוו (were) לי (to me) בוויאא (comforts)

12 שאל (invokes) בשלמכון (your peace) אפפרא (Epaphra) הו (he) דמנכון (who is from you) עבדא (a servant) דמשיחא (of The Messiah) כד (while) בכליבן (always) עמל (he labors) חלפיכון (for you) בצלותא (in prayer) דתקומון (that you may stand) נמירא (perfect) ומשמליא (& complete) בכלה (in the whole) צבינה (of God) דאלהא (pleasure)

13 סהד (testify) אנא (I) גיר (for) עלוהי (about him) דמננא (that zeal *) סניאא (much) אית (is) לה (to him) חלפיכון (for your sake) וחלף (& for) הנון (those) דבלדיקיא (who are in Ladiqiya) ודבאירפוליס (& in Airapolis)

14 שאל (invokes) בשלמכון (your peace) לוקא (Luqa) אסיא (the physician) חביבן (our beloved) ודמא (& Dema)

15 שאלו (invoke) בשלמא (the peace) דאהא (of the brethren) דבלדיקיא (who in Ladiqiya) ודנומפא (& of Numpha) ודעדתא (& of the church) דבביתה (which is in his house)

16 ומא (& whenever) דאתקרית (is read) אגרתא (letter) הדא (this) לותכון (to you) עברו (cause) דאף (also) בעדתא (in the church) דלדיקיא (of Ladiqiya) תתקרא (it to be read) דאתכתבת (which was written) מן (from) לדיקיא (Ladiqiya) קראוה (read it) אנתון (you)

17 ואמרו (& tell) לארכיפוס (Arkipus) דאזדהר (Remember) בתשמשתא (the ministry) הי (that) דקבלת (you received) במרן (in our Lord) דתהווא (that you will) משמלא (finish) לה (it)

18 שלמא (greeting) הנא (this) באידא (in hand) דילי (my) דפולוס (who am Paul) עהדין (do you) לאסורי (remember) לסיבותא (my imprisonment) עמכון (be with you) אמין (Amen)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The First Holy Epistle of Paul The Apostle to The Thessalonians



אגרתא קדישתא קדמיתא דפולוס שליחא דלות חסלוניקיא

1 Thessalonians

1:1 פולוס (Paulus) וסלונוס (& Silvanus) וטימתאס (& Timotheos) לעדתא (to the church)
דתסלוניקיא (of Thessalonica) דבאלהא (in God) אבא (The Father) ובמרן, (in our Lord) ישוע (Yeshua)
משיחא (The Messiah) שיבוהא (grace) עמכון (with you) ושלמא (& peace *)

C * Most Greek mss. add, "from God our Father and The Lord Jesus Christ".

2 מודינן (we thank) לאלהא (God) בכלזבן (in every time) על (for) כלכון (all of you)
ומתדכרינן (& we are reminded) לכון (of you) בצלותן (in our prayers) אמינאית (constantly)

3 ועדהדינן (& we recall) קדם (before) אלהא (God) אבא (The Father) עבדא (the works)
דהימנותכון (of your faith) ועמלא (& the labor) דחובכון (of your love)
ומסיברנותא (& the patience) דסברכון (of your hope) דבמרן (that in our Lord) ישוע (Yeshua) משיחא (The Messiah)

4 ידיענן (we know) גיר (for) גביותכון (your election) אחי (my brethren) חביבוהי (beloved) דאלהא (of God)

5 מטל (because) דמסכרנותן (our evangelism) לא (not) הוא (was) במלא (in words) בלחוד (only)
הות (it was) לותכון (to you) אלא (but) אף (also) בחילא (in power) וברוחא (& in The Spirit) דקודשא (of Holiness)
ובפיסא (& in conviction) שרירא (true) אף (also) אנתון (you) ידעין (know) אנתון (you) איכנא (how)
הוין (we were) בינתכון (among you) מטלתכון (for you)

6 ואנתון (& you) בן (us) אתדמיתון (you imitated) ובמרן (& our Lord) דקבלתון (for you received) מלתא (the word)
באולצנא (in affliction) רבא (great) ובהדותא (& in joy) דרוחא (of The Spirit) דקודשא (of Holiness)

7 והויתון (& you were) דמותא (a model) לכלהון (to all) מהימנא (believers)
דאית (who are) במקדוניה (in Maqedonia) ובאכאיה (& in Akaia)

8 מנכון (from you) גיר (for) אשתמעט (has been heard) מלתא (the word) דמרן (of our Lord)
לא (not) בלחוד (only) במקדוניה (in Maqedonia) ובאכאיה (& in Akaia) אלא (but) בכל (in every) אתר (place)
הימנותכון (your faith) דבאלהא (which is in God) אשתמעט (is heard) איכנא (so) דלא (that not) נסתנק (we shall need)
דנאמר (to say) עליכון (about you) מדרם (anything)

9 הנון (they) גיר (for) משתעין (relate) אינא (what) מעלנא (an introduction) הוא (it was) לן (for us)
לותכון (to you) ואיכנא (& how) אתפניתון (you were turned) לות (to) אלהא (God) מן (from) דחלת (the fear)
פתכרא (of idols) דתפלהון (that you would serve) לאלהא (God) היא (The Living) ושרירא (& True)

10 כד (as) מסכיתון (you await) לברא (His Son) מן (from) שמיא (Heaven) לישוע (Yeshua)
הו (Him) דאקים (Whom He raised) מן (from) בית (the house) מיתא (of the dead)
דהו (He is The One Who) מפצא (delivers) לן (us) מן (from) רוגזא (the fury) דאתא (that is coming)

Chapter 2

2:1 ואנתון (& you) ידעין (know) אנתון (you) אחי (my brothers) דמעלנן (that our introduction)
דלותכון (that was to you) לא (not) הוא (it) סריקאית (for nothing) הוא (has been)

2 אלא (but) לוקדם (first) חשנן (we suffered) ואצטערנן (& we were abused) אף (as) דידיעתון (you know)
בפיליפוס (in Philippus) והירין (& then) באנונא (in a struggle) רבא (great) מללן (we spoke) עמכון (with you)
בפרהסיה (with the boldness) דאלהא (of our God) סברתה (the Gospel) דמשיחא (* of The Messiah)

* Greek has "The Gospel of God"; I suspect that the Greek translator translated the Aramaic word סברתה - "Gospel" – 2nd to last word in the verse and then looked back to the preceding word דאלהא "of our God" instead of the following word דמשיחא "of The Messiah" and translated του θεου - "of God" and finally באנונא – "in a struggle", which in the Peshitta verse is in the middle of the verse, but in Greek, is at the very end, so the Greek translator was accustomed to jumping around the Aramaic verses to accommodate the Aramaic syntax to a somewhat more idiomatic Greek syntax – (Though it does seem the Greek normally follows Aramaic word order fairly closely, which testifies strongly for an Aramaic original).

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3 בויאן (our comfort) גיר (for) לא (not) הוא (was) מן (from) טעיונתא (deception) אפלא (neither) מן (neither) טנפותא (impurity) אפלא (neither) בנכלא (by treachery)

4 אלא (but) איך (as) מא (when) דבקינן (we were approved) לאלהא (by God) דתתהימן (to be entrusted) סברתה (with His gospel) הכנא (so) ממללינן (we speak) לא (not) איך (as if) דלבני (the children) אנשא (of men) נשפר (we would please) אלא (but) לאלהא (God) הו (Him) דבקא (Who proves) לבותן (our hearts)

5 אפלא (neither) גיר (for) ממתום (ever) אתהשון (do we employ) בממלא (speaking) שדלא (solicitation) איך (as) דידעין (know) אנתון (you) ולא (neither) בעלתא (in pretext) דיענותא (of greed) אלהא (God) סהד (testifies)

6 ולא (neither) בעין (do we seek) שובחא (glory) מן (from) בנינשא (children of men) לא (not) מנכון (from you) ולא (neither) מן (from) אחרנא (others) כד (when) משכחין (we could) הוין (have been) יקרא (honored *) למהו (to be) איך (as) שליחא (apostles) דמשיחא (of The Messiah)

- Greek has “**εν βαρει**” – “with a burden”; יקרא can mean “heavy, burdensome, honored, dear, precious”. It appears a Greek mistranslated יקרא; Paul spoke of not seeking שובחא – “glory” and not being יקרא – “honored” here, and of being מוכיכא – “meek” in the next verse. Thayers Greek-English Lexicon has for “**βαρει**” a possible secondary meaning of “authority”. I doubt Paul wanted to relinquish his authority as an apostle; that would have defeated his purpose as God’s messenger. It also seems to me the Greek construction, “**εν βαρει**” belies the interpretations put upon it; If Paul meant to convey the idea of being a burden (in Greek), he would not have used the preposition **εν** – “in”, “with” before **βαρει** – “burden”. Even the Greek betrays a Semitic original; יקרא has a basic meaning of “weight”; the noun derivative of this verb is אקרא – “glory, honor, magnificence”. Hebrew has a cognate word for יקר – “heavy” (the root of יקרא used in this verse) which is כבד – “kabad” – (“be heavy”, “get honor”, “get glory”) and it has a noun form: כבוד – “Kabowd” – “weight, glory, honor”. The Greek “**εν βαρει**” reflects the Semitic construction, “בא יקרא” – “in honor” like the Hebrew בכבוד – “in honor”, both of which are based on the root word for “heavy”. So literally, **εν βαρει** is a Greek reflection of an Aramaic idiom whose literal sense is “in weight” – not a Greek concept at all, but definitely a Semitic one- (Hebrew, Aramaic, Arabic, Ethiopic)

7 אלא (but) הוין (we were) בינתכון (among you) מוכיכא (meek *) ואיך (& as) מרביניתא (a nursemaid *) דמחבבא (who cherishes) בניה (her children)

- “humble” is מוכיכא; Some Greek mss. have **νηπιοι** – “Babies”, which is very close to the spelling in the Majority Greek text reading – “**ηπιοι**” – “Gentle” – just take the first letter off **νηπιοι** and you have **ηπιοι**. “Humble” מוכיכא in DSS script is א ג ז א ג. Here is the Aramaic word in DSS script for “Babies” – א ג ז א ג. Let’s line them up, one atop the other in three different Aramaic scripts:

Ashuri	DSS	Estrangela
מוכיכא – “Humble”	א ג ז א ג – “Humble”	ܐܓܙܐܓ – “Humble”
ילודא – “Babies”	א ג ז א ג – “Babies”	ܐܓܙܐܓ – “Babies”

It appears the Dead Sea Scroll script pair are the most alike. I think four of the five letters in א ג ז א ג could have been read as they are in א ג ז א ג (shaded red & underlined); but wait- if א ג ז א ג – “Babies” were close against the preceding letter Nun (last letter of the previous word), it might have looked like א ג ז א ג; now if the Yodh were rotated a bit – א ג ז א ג we can see how this could look like a Mem ג. Lets compare them again in DSS script:

א ג ז א ג – “Humble”
א ג ז א ג – “Babies” (Pressed against final Nun)

Each Aramaic corresponding letter is similar and could be read for the other- that is close to 100% correlation. If there were only one Greek ms. with the silly reading, “Babies”, I would chalk it up to a misreading of the Greek majority reading in an uncial manuscript, in which the preceding letter N was read as the first letter of the following word “**ΗΠΙΟΙ**” – “Gentle”, forming “**ΝΗΠΙΟΙ**” – “Babies”; Uncial mss. in Greek have no spaces between words, so this kind of error would have been easy to make. An uncial ms. would have looked like this in verse 7:

ΑΛΛΕΓΕΝΗΘΗΜΕΝ **ΗΠΙΟΙ** ΕΝ ΜΕΣ Ω ΜΩ Ν Ω Σ Α Ν Τ Ρ Ο Φ Ο Σ Θ Α Λ Π Η Τ Α Ε Α Υ Τ Η Σ Τ Ε Κ Ν Α

“**ΗΠΙΟΙ**” – “Gentle” is highlighted red and underlined; Adding the previous letter N makes it **ΝΗΠΙΟΙ** – “Babies”. However- there are too many early and diverse witnesses to this absurd reading to write it off as a Greek misreading error. Here are the witnesses for the reading **ΝΗΠΙΟΙ** – “Babies”: P⁶⁵ (3rd century), **Α, Β, C, D, G, I, Ψ**, Ten Italic mss (5th cent. -

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10th), Latin Vulgate, Coptic 4th cent. Mss., Clement (2nd cent., Origen (3rd cent.), and other church fathers of the 3rd and fourth centuries, including Ephraim the Syrian of the fourth century..

The fact that there are witnesses to Aramaic here- (Codex D quite often follows Peshitta readings- and Ephraem the Syrian used Aramaic mss. as his authority), says that this error occurred very early and was widely copied into many languages in a widespread geographical area from Egypt to Syria to Rome. Even P⁶⁵, the earliest Greek ms. listed here, disagrees often with the other Greek mss. cited here in The Epistles. The fact that all these bear witness to this absurd reading is testament to an authority higher than a Greek uncial (no existing Greek uncial is followed closely by any group of Greek mss. in any book of The NT). I submit that the authority behind all these witnesses was The Peshitta. There apparently was an early Aramaic ms. which had the above error as illustrated in DSS Aramaic and was translated into Greek in the first century and thence into the several languages- Coptic, Latin, Italic, Ethiopic. So it was not properly a translation error, but an error of transcription in Aramaic into an early Aramaic manuscript of the first century. The error would not have survived in Peshitta mss., as the Aramaean scribes would have easily detected and rejected it; a Greek translator was not in the business of textual criticism; he would merely translate what he saw and pass it on. So there is widespread –though still a minority- witness to this early error in an Aramaic ms.

The fact remains that Greek mss. have these two readings, both of which may be explained as being derived from Aramaic. The Peshitta has no variant reading here among its mss.. (v. Juckel: Ms. Schoyen 2530/Sinai Syr. 3 & The NT Peshitta- Hugoye: Journal Of Syriac Studies)

8 הכנא אף (in this way) אף (also) חנן (we) מחבבינן (we cherish) ומסוחינן (& we long) למתל (to give) לכוון (you) לא (not) בלחוד (only) סברתה (the Good News) דאלהא (of God) אלא (but) אף (also) נפשן (our lives) מטל (you are) דחביבין (because) אנתון (our beloved)

9 עהדין (remember) אנתון (you) גיר (for) אהין (brethren) דלאין (that toiling) הוין (we were) ועמלין (& laboring) בעבר (by works) אידין (of our hands) בלליא (by night) ובאיממא (& by day) דעל (that upon) חר (one) מנכון (of you) לא (not) נאקר* (we may be a burden upon)

For you remember, brethren, that we were toiling and laboring with the works of our hands by night, and by day, so that we may not be a burden upon any of you-

* Greek adds to the end of this: *εκρηξαμεν εις υμας το ευαγγελιον του θεου* - “We preached to you the Gospel of God”. Apparently they worked by night and preached by day. The Greek includes the preaching in this verse to clarify that. Actually, the two verses should be combined, as they are one continuous sentence and thought.

10 אנתון (you) סהדין (are witnesses) ואלהא (& God) איכנא (how) אכרוון (we preached) לכוון (to you) סברתה (the Good News) דאלהא (of God) דכיאת (purely) וכאנאית (& rightly) ודלא (& without) רשין (fault) הוין (we were) לות (toward) כלהון (all of them) מדהימנא (the believers)

-you are witnesses and God, how we preached the Good News of God to you purely and rightly, and we were without fault toward all the believers.

Greek has “*ως οσιως και δικαιως και αμεμπτως υμιν τοις πιστευουσιν εγενηθημεν*” – “how holily and righteously and blamelessly we became to you believers”. I hate to sound like a stickler for correct grammar, but you can’t have a string of adverbs describing a verb of being, which *εγενηθημεν* is; It is incorrect to say: “we were blamelessly”, or “we were righteously”. In The Aramaic text, the first two adverbs describe their preaching, which is fine grammar: they “preached purely and rightly”. The following phrase is an adjective, not adverb, in Aramaic: “without fault we were”; that too is perfect Aramaic grammar. These things are explained by Aramaic primacy; Greek primacy is being increasingly clobbered by the facts and statistics.

11 איכנא (just as) דידעין (know) אנתון (you) דמן (that from) חר (each) חר (one) מנכון (of you) איך (as) אבא (a father) מן (with) בנוהי (his children) בעין (pleading) הוין (we have been) ומלין (& filling) הוין (we are) בלבכוון (your hearts) ומסוהדין (& we charge) לכוון (you)

12 דתהלכון (to walk) איך (as) דיאא (is suitable) לאלהא (to God) הו (He) דקרכון (Who called you) למלכותה (to His kingdom) ולשובחה (& to His glory)

13 מטל (because of) הנא (this) אף (also) חנן (we) מודינן (we thank) אמינאית (constantly) לאלהא (God) דמלתא (that the word) דאלהא (of God) דקבלתון (that you have received) מנן (from us) לא (not) הוא (it was) איך (as) מלתא (the word) דבנינשא (of the children of men) קבלתונה (you received it)

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אלא (but) איכנא (just as) דאיתיה (it is) שריראית (truly) מלתא (the word) דאלהא (of God) ודי (& which) בעברא (by works) מסתערא (is working) בכון (among you) באילין (in those) דמהימנין (who believe)

14 אנתון (you) דין (but) אחי (my brethren) אתדמיתון (you imitated) לעדתא (the churches) דאלהא (of God) דביהוד (that are in Judea) הלין (these) דבישוע (who are in Yeshua) משיחא (The Messiah) דהכון (so) סיברתון (you suffered) אף (also) אנתון (you) מן (from) בני (the children) שרבתכון (of your nation) איכנא (just as) דאף (also) הנון (they) מן (of) יהודיא (The Judeans)

15 הנון (those) דלמרן (who our Lord) ישוע (Yeshua) משיחא (The Messiah) קטלו (murdered) ולנביא (& the prophets) דמנהון (who were from them) ולן (& us) רדפו (they have persecuted) ולא (not) שפרין (they please) ועבידין (& have become) סקובלא (opposed) ולא (not) לאלהא (& God) לבלהון (to all) בני (children) אנשא (of men)

16 דכלין (for they forbid) לן (us) דנמלל (to speak) עם (with) עממא (the Gentiles) דנחון (that they may live) למשלמו (to fulfill) חטהיהון (their sins) בכלזבן (in every time) מטי (has arrived) דין (but) עליהון (upon them) רוגזא (fury) עדמא (until) לחרתא (the end)

17 חנן (we) דין (but) אחין (brethren) הוין (we were) יתמא (bereaved) מנכון (of you) זבנא (a time) דשעתא (of an hour) באפיין (in faces) ולא (& not) בלבן (in our hearts) ויתיראית (& all the more) אתחפטן (we took pains) למחזא (to see) אפיכון (your faces) בחובא (in love) סניאא (much)

18 וצבין (& we wished) דנאתא (to come) לותכון (to you) אנא (I) פולוס (Paul) חדא (one) זבן (time) ורתתין (& twice) ועוכני (& hindered me *) סטנא (Satan)

* Greek has "Satan hindered us"; עוכני is "hindered me"; עוכן is "hindered us";

Here are the two words in DSS script: אַנְנָא & אַנְנָא; In Estrangela script: אַנְנָא & אַנְנָא. A Yodh is the smallest letter in Aramaic and easily missed. The Greek for "me" is με or εμε; "Us" is "ημεας". In uncial (capital Greek letters used in ancient mss.) they are:

"me" is ME or EME; "Us" is "HMAΣ". These are not easily confused, hence the Aramaic may account much more easily for the Greek reading than vice versa.

אֲנִי - "hindered me"
אֲנִי - "hindered us"

19 אינו (what is?) גיר (for) סברן (our hope) וחדותן (& our joy) וכלילא (& crown) דשובהרן (of our glory) אלא (but) אן (only) אנתון (you) קדם (before) מורן (our Lord) ישוע (Yeshua) במאתיה (at His coming)

20 אנתון (you) אנון (are) גיר (for) תשובחתן (our glory) וחדותן (& our joy)

Chapter 3

3:1 ומטל (& because) דלא (not) חמסנן (we resisted) צבין (we chose) למפש (to remain) באתנוס (in Athenos) בלהודין (by ourselves)

2 ונשדר (& we sent) לותכון (to you) לטימתאוס (Timotheos) אחון (our brother) ומשמנא (& a minister) דאלהא (of God) ומעדרנן (& our helper) בסברתה (in the Good News *) דמשיחא (of The Messiah) דנשרכון (that he may strengthen you) ונבעא (& inquire *) מנכון (of you) על (concerning) הימנותכון (your faith)

* סברתה - "Sbartha" comes from a root word "Sbar" which means "To be bright". From this are derived the meanings: "Hope, Think, Look for, Be pleasant, Be intelligent, Conclude, Argue, Plan, Have an idea, Preach good news." All these are light shedding activities.

• Greek has παρακαλεσαι - "to comfort" where The Peshitta has "inquire". Compare the Aramaic for "may inquire" with "may comfort":

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Ashuri Aramaic

נבעא .“may inquire”(Peshitta)

נביא .“may comfort”(Greek reading in Aramaic)

In Estrangela

נבעא .“may inquire”(Peshitta)

נבא - “may comfort”(Greek reading in Aramaic)

In Dead Sea Scroll script

נבעא - “may inquire”(Peshitta)

נבא - “may comfort”(Greek reading in Aramaic)

It again appears that the Greek reading, though different from the Aramaic, may be explained as a misreading of one letter of the Aramaic reading.

3 דלא אנש (lest) אנש (a man) מנכון (of you) תתקטע (should lose hope) לה (to him) באולצנא (by suffering) הלין (such things) אנתון (you) גיר (for) ידעין (aware) אנתון (are) דלהרא (that for this) הו (it is) סימינן (we are appointed)

4 אף (also) כד (when) לותכון (with you) הוין (we were) גיר (for) קדמן (we before) אמרן (we said) לכון (to you) דעתידין (that we would) למתאלצו (be persecuted) איכנא (just as) דידיעין (know) אנתון (you) דהוא (it was)

5 מטל (because of) הנא (this) אף (also) אנא (I) לא (not) חסכנת (I restrained) עדמא (so that) דשררת (I sent) דאדע (to know) הימנותכון (your faith) דדלמא (lest) ננסיכון (would tempt you) מנסינא (The Tempter) ונהוא (& would be) עמלן (our labor) סריקא (worthless)

6 השא (now) דין (but) מן (since) דאתא (has come) לותן (to us) טימתאוס (Timotheos) מן (from) צאדיכון (your midst) וסברן (& he gave us good news) על (concerning) הימנותכון (your faith) ועל (& about) חובכון (your love) ודאית (& that there is) לותכון (to you) עוהרדנן (our commemoration) טבא (good) בכל (in every) ערן (place) וסוין (& desire) אנתון (you) למחזין (to see us) איכנא (just as) דאף (that also) חנן (we) לכון (you)

7 מטל (because of) הנא (this) אתביאן (we were comforted) בכון (by you) אחין (brethren) על (over) כלהין (all) עקתן (our adversities) ואולצנין (& our afflictions) מטל (because of) הימנותכון (your faith)

8 והשא (& now) הו (it is) חיינן (we live) אן (if) אנתון (you) תתקימון (will abide) במרן (in our Lord)

9 אידא (what?) גיר (for) תודיתא (thanks) משכחינן (can we) למפרע (pay) חלפיכון (on your behalf) לאלהא (to God) על (for) כל (every) חדותא (joy) דחדנין (with which we rejoice) מטלתכון (because of you)

10 אלא (except) דקדם (that before) אלהא (God) יתיראית (all the more) נתכשף (* we pray earnestly) בלליא (by night) ובאיממא (& by day) דנחזא (to see) אפיכון (your faces) ונגמור (& perfect) מא (whatever) דחסירא (is lacking) הימנותכון (in your faith)

11 הו (He) דין (but) אלהא (God) אבון (our Father) ומרן (& our Lord) ישוע (Yeshua) משיחא (The Messiah) נתרוץ (* shall direct) אורחן (our way) לותכון (to you)

* “Nethryots” - נתרוץ - “shall direct” is a singular 3rd person verb, though the Subject is plural: “Our Father and our Lord Yeshua Meshikha”, which is another indication that Paul’s writings speak of The Son and The Father as One God. This is reminiscent of Genesis 1:26-27: “And God (Elohim –plural) said (יֹאמֵר – “Yamar”-singular verb in Hebrew), Let us make man in our image, after our likeness...”

12 ונסנא (& may He multiply) וניתר (& increase) חובכון (your love) דחר (to) חר (another) ודלות (& that to) כלנש (every person) דחנן (just as) דחנן (we) מחבינן (we love) לכון (you)

13 ונקים (& may He establish) לבותכון (your hearts) דלא (without) רשין (fault) בקדישותא (in holiness) קדם (before) אלהא (God) אבון (our Father) במאתיתה (at the arrival) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) דעם (Who is with) כלהון (all of them) קדישוהי (His holy ones)

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Chapter 4

4:1 מכיל (therefore) אחי (my brothers) בעינן (we beg) מנכון (of you) ומתכשפינן (& we pray earnestly) לכון (for you) במרן (in our Lord) ישוע (Yeshua) דאיך (that as) דקבלתון (you have received) מנן (of us) איכן (how) ולא (it is necessary) לכון (for you) דתהלכון (that you should walk) ותשפרון (& you should please) לאלהא (God) דיתיראית (that all the more) תוספון (you may grow)

2 ידעין (know) אנתון (you) גיר (for) אילין (those) פוקדנא (commandments) יהבן (we gave) לכון (to you) במרן (by our Lord) ישוע (Yeshua)

3 הנו (this is) גיר (for) צבינה (the will) דאלהא (of God) קדישותכון (your holiness) ודתהוון (& that you be) פריקין (separate) מן (from) כל (all) זניותא (fornication)

4 ונהוא (& will) ידע (know) אנש (each) אנש (person) מנכון (of you) למקנא (to possess) מאנה (his/her vessel) בקדישותא (& in holiness) ובאיקרא (in honor)

5 ולא (& not) בחשא (in passion) הרגתא (of lust) איך (as) שרכא (others) דעממא (of the Gentiles) הנון (those) דלא (who not) ידעין (do know) לאלהא (God)

6 ולא (neither) תהוון (should you) משיחין (presume) למעבר (to violate) ולמעלב (& to take advantage of) אנש (a man) לאחיהי (his brother) בהדא (in this) צבותא (matter) מטל (because) דמרן (our Lord) הו (He is) תבועא (The Avenger) על (of) הלין (these) כלהין (all) איכנא (just as) דאך (that also) מן (from) קדם (before) זכנא (times) אמרן (we said) לכון (& we testified) וסהדן (to you)

7 לא (not) גיר (for) קרכון (has called you) אלהא (God) למנפותא (to impurity) אלא (but) לקדישותא (to holiness)

8 מכיל (therefore) מן (whoever) דטלם (defrauds) לא (not) הוא (it is) לברנשא (a man) טלם (he defrauds) אלא (but) לאלהא (God) הו (Him) דיהב (Who gives) בכון (in you) רווחה (His Spirit) קדישתא (The Holy)

9 על (concerning) חובא (love) דין (but) דאחא (of brothers) לא (not) סניקיתון (you need) למכתב (to be written) לכון (to you) אנתון (you) גיר (for) קנומכון (yourselves) מלפא (taught) אנתון (you are) דאלהא (of God) דתחבון (to love) חד (one) לחד (another)

10 אף (also) עברדין (doing) אנתון (you are) הכנא (so) לכלהון (to all) אחא (brothers) דבכלה (who are in all) מקדוניה (Macedonia) בעא (I) דין (but) מנכון (of you) אחי (my brothers) דתתיתר (that you superabound)

11 ותתחפטון (& be diligent) דתהוון (that you would be) שלין (peaceable) וענין (& occupied) בסוערניכון (with your business) והויתון (be you) פלחין (working) באידיכון (with your hands) איכנא (just as) דפקדנכון (we commanded you)

12 דתהוון (that you would be) מהלכין (walking) באסכמא (in good form) לות (toward) בריא (outsiders) ועל (& upon) אנש (a man) לא (not) תסתנקון (be you dependent)

13 צבא (want) אנא (I) דין (but) דתדעון (* you to know) אחי (my brethren) דעל (that for) אילין (those) דדמכין (who sleep) לא (not) תהוא (you should be) כריא (sorrowing) לכון (to you) איך (as) שרכא (the rest) דאנשא (of mankind) דסברא (hope) לית (there is not) להון (to whom)

But I want you to know, my brethren, that you should not be sorrowing for those who sleep as do the rest of mankind who have no hope.

* *Greek Textus Receptus* (behind *The English King James Version*), has “ου θελω δε υμας αγνοειν” – “I would not have you to be ignorant”, however, most Greek mss. (Critical Greek texts and Byzantine alike) have, “ου θελωμεν δε υμας αγνοειν” - “We would not have you to be ignorant”. “I want” in Aramaic here is צבא; “We want” would be חנן.

In DSS – אגא אגא - “I want”;

אגא אגא - “We want”; Other forms for “We wish” are אגא אגא,

אגא אגא,

אגא אגא. This last one is the most similar to the actual reading in Aramaic; let’s compare just those two:

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In DSS – יִפְּאֵ אֲנִי - “I want”;
יִפְּאֵ אֲנִי - “We want”;

* Another difference between the Greek and Aramaic texts here and in more than ten other places in The Gospels and The Epistles, is the use in Greek of a double negation (“I would **not** have **you** to be **ignorant**”) where the Peshitta has a simple positive – “I want **you** to know”. The LXX does employ this construction in The Apocrypha a couple times and once in Hosea 4:15 where the Hebrew text does not have anything like it. I have some thoughts on this, but they are mere conjecture at this point.

14 אִן (if) גִּיר (for) מְדוּמְנִין (we believe) דִּישׁוּעָא (that Yeshua) מוּתָא (died) וְקָם (arose) &
הֲכֵנָא (in this way) אֲפָ (also) אֱלֹהָא (God) לְאִילִין (those) דְרִמְכוּ (those who have fallen asleep)
בִּישׁוּעָא (in Yeshua) מוּתָא (shall bring) עִמָּה (with Him)

Another possible translation is: “For if we believe that Yeshua died and arose, in this way God, by Yeshua, shall bring with Him those who have fallen asleep.”

15 הֲדָא (this) דִּין (but) אֲמַרִּין (we say) לְכוּן (to you) בְּמִלְתָּהּ (in the word) דְּמָרְןָ (of our Lord)
דְּהֲנָן (that we) אִילִין (those) דְּמִשְׁתַּחֲרִינָן (we who remain) בְּמִאֲרִיתָהּ (at the coming) דְּמָרְןָ (of our Lord)
דְּחַיִּין (we who have life) לֹא (not) נִדְרֵךְ (shall overtake) לְאִילִין (those) דְרִמְכוּ (those who are asleep)

16 מִטְּלָא (because) דְּהוּ (He) מָרְןָ (our Lord) בְּפִקְדָנָא (with a command) וּבְקִלְאָא (& with the voice)
דְּרִישָׁא (of the Head) מְלֹאכָא (Angel) וּבְקִרְנָא (& with a trumpet blast) דְּאֱלֹהָא (of God)
נִחַתָּא (shall descend) מִן (from) שְׁמַיָּא (Heaven) וּמוּתָא (& those who died) דְּבַמְשִׁיחָא (who are in The Messiah)
נְקוּמוּן (they shall arise) לְוִקְדָם (first)

17 וְהִידִין (& then) חֲנָן (we) אִילִין (those) דְּמִשְׁתַּחֲרִינָן (we who remain) דְּחַיִּין (we who have life)
נִתְחַטְּףָא (we shall be carried away) עִמָּהּ (with them) אַכְחָדָא (as one) בְּעִנְנָא (in clouds)
לְאוֹרְעָה (to a meeting) דְּמָרְןָ (of our Lord) בְּאֵאֲרָא (in the air) וְהֲכֵנָא (& in this way) בְּכָלִיבָן (in every time)
עִם (with) מָרְןָ (our Lord) נְהוּא (we shall be)

18 הוּוּ (be) הַכִּילָא (therefore) מִבִּיאִין (comforting) חַד (one) לְחַד (another) בְּמִלְאָא (with words) הַלִּין (these)

Chapter 5

5:1 עַל (about) זְבָנָא (the times) דִּין (but) וְעֵדָנָא (& seasons) אַחֵי (my brothers)
לֹא (not) סְנִיקִיתוּן (you need) לְמַכְתָּבָא (to be written) לְכוּן (to you)

2 אַנְתוּן (you) גִּיר (for) שְׁרִירָאִיתָא (truly) וְדַעִין (know) אַנְתוּן (you) דְּיוּמָהּ (that the day)
דְּמָרְןָ (of our Lord) אִיךְ (as) גְּנָבָא (a thief) בְּלַיָּא (in the night) הֲכֵנָא (in this way) אַתָּא (comes)

3 כַּד (when) נֹאמְרוּן (they will say) דְּשִׁלְמָא (peace) “הוּ (there is) וְשִׁנָּא (& quiet)
וְהִידִין (& then) מְנַשְׁלִיאָא (from the silence) נְקוּם (shall rise) עֲלֵיהוֹן (upon them) אַבְדָּנָא (destruction)
אִיךְ (as) חִבְלָא (labor pains) עַל (upon) בְּטַנְתָּא (a pregnant woman) וְלֹא (& not) נִמְדוּן (they will escape)

4 אַנְתוּן (you) דִּין (but) אַחֵי (my brothers) לֹא (not) הוּיְתוּן (you are)
בְּחֹשׁוֹכָא (in darkness) דְּהוּ (that the) יוּמָא (day) אִיךְ (as) גְּנָבָא (a thief) נִדְרֵכְכוּן (should overtake you)

5 כְּלָכוּן (all of you) גִּיר (for) בְּנֵי (children) נְהֵרָא (of light) אַנְתוּן (are) וּבְנֵי (& children) אִימְמָא (of day)
לֹא (& not) הוּיְתוּן (you are) * בְּנֵי (children) לַיָּא (of night) וְלֹא (neither) בְּנֵי (children) הַשׁוֹכָא (of darkness)

* Greek has “& we are not” where The Peshitta has “& you are not”. “We are” is הוּיְן or הוּיְנָן & “You are” is הוּיְתוּן; In DSS script: אַנְתוּן - “We are”
אַנְתוּן - “You are”

Peshitta mss. do not have variants in this verse, as there should be if the Aramaic is based on Greek. There are Greek mss. with the Peshitta reading: D (5th cent.), G (9th cent.) as well as The Itala Version (2nd cent.).

6 לֹא (not) נְדַמְךָ (let us sleep) הַכִּילָא (therefore) אִיךְ (as) שְׂרַכָא (the rest)
אַל (but) הוּיְן (let us be) עִירִין (watchful) וּמְדוּמְנִין (& prudent)

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7 אילין (those) גיר (for) דדמכין (who sleep) בלליא (in the night) הו (are) דמכין (sleeping) ואילין (& those) דרוין (who are drunk) בלליא (in the night) הו (are) רויין (drunk)

8 חנן (we) דין (but) דבני איממא (of the children) חנן (of the day) הויין (are) הויין (let us be) עיריין (vigilant) ברעיין (in our minds) ולבישין (& put on) שרינא (the breastplate) דהימנותא (of faith) ודחובא (& of love) ונסים (& let us take) סגורתא (the helmet) דסברא (of the hope) דחיא (of Life)

9 מטל (because) דלא (that not) סמן (has appointed us) אלהא (God) לרוגזא (to wrath) אלא (but) לקנינא (to the possession) דחיא (of Life) במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah)

10 הו (Him) דמית (Who died) על (for) אפיין (our sake) דאן (that if) עיריין (we are awake) ואן (or if) דמכינן (we sleep) אכחדא (as one) עמה (with Him) נחא (we shall live)

11 מטל (because of) הנא (this) ביא (comfort) חד (one) לחד (another) ובנו (& build up) חד (one) לחד (another) איכנא (another) דאף (just as) עבדייתון (you have done)

12 בעינן (we beg) דין (but) מנכון (of you) אחי (my brethren) דהוייתון (that you will) ידעין (recognize) לאילין (those) דלאין (who labor) בכון (among you) וקימין (& have standing) באפיכון (among you) במרן (in our Lord) ומלפין (& teach) לכון (you)

13 דהוו (that you let them be) חשיבין (esteemed) לכון (to you) בחובא (in love) יתרא (greater) ומטל (& because of) עבדהון (their works) אשתינו (be at peace) עמהון (with them)

14 בעינן (we beg) דין (but) מנכון (of you) אחי (my brothers) רדו (correct) למסכלנא (wrongdoers) ולבכו (& encourage) לזעורי (the feeble) נפשא (souls) וסכו (bear) טענא (the burdens) דמחילא (of the weak) ואגרו (& be long) רוחכון (in your spirit) לות (to) כלנש (every person)

15 ואזדהרו (& beware) דלמא (lest) אנש (anyone) מנכון (of you) בישתא (evil) חלף (in place of) בישתא (evil) נפרוע (may reward) אלא (but) בכלזבן (in every time) הרטו (run) בתר (after) טבתא (good) לות (towards) חדדא (each one) ולות (& to) כלנש (every person)

16 הו (be) חדיין (rejoicing) בכלזבן (in every time)

17 ומצליין (& pray) דלא (without) שלא (ceasing)

18 ובכל (& in every) מדם (thing) הוו (be) מודיין (giving thanks) הנו (this is) גיר (for) צבינה (the will) דאלהא (of God) בישוע (in Yeshua) משיחא (The Messiah) בכון (in you)

19 רוחא (The Spirit) לא (not) תדעכון (quench)

20 נביותא (prophecy) לא (not) תסלון (reject)

21 כלמדם (everything) בקן (explore) ודשפיר (& what is excellent) אחודו (hold)

22 ומן (& from) כל (every) צבו (matter) בישא (evil) ערוקו (flee)

23 הו (He) דין (but) אלהא (The God) דשלמא (of peace) נקדשכון (shall make you holy) גמיראית (perfectly) לכלכון (all of you) וכלה (& whole) רוחכון (your spirit) ונפשכון (& your soul) ופגרכון (& your body) ננטר (He shall keep) דלא (without) רשין (faults) למאתיתה (for the arrival) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

24 מהימן (faithful) הו (is He) מן (Who) דקרכון (has called you) דהו (it is He Who) נעבר (shall perform it)

25 אחי (my brethren) צלו (pray) עליין (for us)

26 שאלו (invoke) בשלמא (the peace) דאחיין (of our brethren) כלהון (all of them) בנושקתא (with a kiss) קדישתא (holy)

27 מומא (bind in an oath) אנא (I) לכון (you) במרן (by our Lord) דתתקרא (that will be read) אגרתא (letter) הדא (this) לכלהון (to all) אחא (the brethren) קדישא (holy)

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The First Holy Epistle of Paul The Apostle to The Thessalonians  אגרתא קדישתא קדמיחא דפולוס שליחא דלות חסלוניקיא

28 טיבורתה (the grace) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) עמכון (with you) אמין (Amen)

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Second Holy Epistle of Paul The Apostle to The Thessalonians



אגרתא קדישתא דפולוס שליחא דלות תסלוניקיא תריניתא

2nd Thessalonians

1:1 פולוס (Paul) וסלונוס (& Silvanus) וטימתאוס (& Timotheos) לעדתא (to the church)
דתסלוניקיא (of the Thessalonians) דבאלהא (which is in God) אבון (our Father) ומרן (& our Lord)
ישוע (Yeshua) משיחא (The Messiah)

2 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God)
אבון (our Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

3 למודיו (to give thanks) לאלהא (to God) בכלזבן (in every time) חיבנן (we are indebted) עליכון (for you)
אחי (my brothers) איך (as) מא (what) דולא (is necessary) דיתיראית (that all the more) רביא (grows)
דימנותכון (your faith) וסנא (& increases) חובא (the love) דכלכון (of you all) דכלנש (of every person)
לות (to) חברה (his neighbor)

4 איך (as) דאף (that also) חנן (we) בכון (in you) נהוא (will) משתבהרין (boast)
חנן (we) בעדתא (in the assemblies) דאלהא (of God) על (for) דימנותכון (your faith)
ועל (& for) מסיבתנותכון (your endurance) דבכלה (that in all) רדיפותכון (your persecutions)
ואולצניכון (& your sufferings) דמסיברין (that endure) אנתון (you)

5 לתחוייתא (for a demonstration) דדינא (of the judgment) כאנא (just) דאלהא (of God)
דתשוון (that you may be worthy) למלכותה (for His kingdom)
הי (that) דעל (for whose) אפיה (sake) חשיתון (you suffer)

6 ואן (& if) כאנא (it is just) קדם (before) אלהא (God)
דנפרוע (to reward) אולצנא (suffering) לאלוציכון (to your tormentors)

7 ולכון (& you) דמתאלציתון (you who are tormented) נחא (He shall save *) עמן (with us)
בנגלינה (by the revelation) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)
דמן (Who is from) שמיא (Heaven) עם (with) הילא (the armies) דמלאכודי (of His angels)

N * The Greek mss. have **αυεισιν** – “Rest”; The explanation for this is very simple:

Here is the Aramaic word for “Rest”: **ניחא**;

Here is “He shall save”: **נחא**;

The Yodh ך is in “Rest”- **ניחא** and not in “He shall save” – **נחא**. The Greek for “He shall save” is “**σωσει**”, nothing like “**αυεισιν**”. Another possibility is **ζωωσοιτησει** (“He will give life”)- even less like “**αυεισιν**”.

Of course, one might object that an Aramaean might have translated Greek **αυεισιν** - “Rest”- **ניחא**, simply omitting the “Yodh”- ך, which would be easy enough. There are several problems with that hypothesis, however, one of which is that The Peshitta NT should have demonstrable errors in it somewhere, if it were a translation; no one has produced any, to my knowledge. The Peshitta mss. have no variants in this verse to support a Greek original behind it. (Based on Gwilliam-Pinkerton’s collation of Peshitta mss. of Paul’s epistles).

The Greek NT, on the other hand, is replete with variant readings galore in all of its mss. and many errors of all sorts, which I and others have pointed out and will continue to do so. The fact that there is a Massora for The Peshitta, proving that its scribes counted words and even letters in the mss. and kept records of the statistics sets The Peshitta far above The Greek NT in accuracy and precision. Where, oh where is such a tradition associated with the copying of Greek mss.? Another argument, and probably the strongest possible scientific support for the absolute accuracy of The Peshitta is the fact that this text contains numerous codes going through it, beginning to end, end to beginning, backwards and forwards, some starting in the middle of the canon, some elsewhere, by skipping a particular and consistent number of letters from a starting point to its end- one with 17,921 letters skipped each time, to spell out a 61 letter code that loops through Matthew alone 18.6 times, beginning to end! Others have longer skips, all the way up to 99,021 letters each time and 191 letters long! Most go through the entire NT several times. If one letter were removed from The Peshitta version I searched with Codefinder software, none of those codes would exist at all. If one letter were added, the same holds true; all the codes disappear. The Greek NT has no such code in it, try what edition you will. Many have tried for years, to no avail.

Some codes in The Peshitta are in Aramaic reading forward and Hebrew when reading the same code backward!

And then there is the promise of Yeshua Meshikha Maran:

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“Not one Yodh (ך) or Tittle (ך) shall pass from the Law...”; Heaven and earth will pass away; My words shall not pass away.”

8 מא (whenever) דעבד (He executes) תבעתא (vengeance) בנוזלא (in blazing) דנורא (of the fire) מן (on) הנון (those) דלא ידעו (who not) לאלהא (God) ומן (& on) הנון (those) דלא אשתודעו (who not) לסברתה (the Good News) דמרון (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

9 דהנן (for those) בדינא (in judgment) נתפרעון (will be paid) אבדנא (destruction) דלעלם (eternal) מן (from) פרצופה (the Face) דמרון (of our Lord) ומן (& from) שובחא (the glory) דחילה (of His power)

10 מא (whenever) דאתא (He comes) דנשתבח (to be glorified) בקדישוהי (in His holy ones) ונחוא (& will show) תדמרתה (His wonders) במהימנוהי (in His believers) דתהימן (because you believed) סהדותן (our testimony) דעליכון (that was for you) בהו (in that) יומא (day)

11 מטלהנא (because of this) בכלזבן (in every time) מצלינן (we pray) עליכון (for you) דנשויוכון (that would make you worthy) אלהא (God) לקרינכון (for your calling) ונמליכון (& would fill you) כלה (wholly) צבינא (the pleasure) דטבתא (of goodness) ועבדא (& works) דהימנותא (of faith) בחילה (in power)

12 דנשתבח (that may be glorified) בכון (by you) שמה (the Name) דמרון (of our Lord) ישוע (Yeshua) משיחא (The Messiah) אף (also) אנתון (you) בה (by Him) איך (according to) טיבותה (the grace) דאלהן (of our God) ומרון (& our Lord) ישוע (Yeshua) משיחא (The Messiah)

Chapter 2

2:1 בעינן (we beg) דין (but) מנכון (of you) אחי (my brothers) על (concerning) מאתיתת (the arrival) דמרון (of our Lord) ישוע (Yeshua) משיחא (The Messiah) ועל (& concerning) כנושיא (assembling) דילן (our) דלותה (unto Him)

2 דלא (that not) עגל (soon) תתזיעון (you would be shaken) ברעיניכון (in your minds) ולא (neither) תתוהון (be troubled) לא (not) מן (from) מלתא (word) ולא (neither) מן (from) רוחא (a spirit) ולא (neither) מן (from) אנרתא (an epistle) דאיך (that as if) דמן (from) לותן (us) הי (it is) דהא (that behold) לם (namely) מטי (has arrived) יומה (the day) דמרון (of our Lord)

3 למא (that no) אנש (man) נטעיכון (will deceive you) בחד (by any) מן (of) אסכמין (means) מטל (to the effect) דאן (that surely) לא (not) תאתא (will come) לוקדם (first) מרודותא (a revolt) ונתגלא (& will be revealed) ברנשא (the man) דחטייתא (of sin) ברה (the son) דאבדנא (of destruction)

4 הו (he) דלקובלא (who opposing) הו (is) ומשתעלא (& exalts himself) על (against) כל (every) מן (thing) דמתקרא (that is called) אלה (God) ודחלא (& religion) איכנא (just as) דאף (also) בהיכלא (in the temple) דאלהא (of God) איך (as) אלהא (God) נתב (he will sit) ונחוא (& he will show) על (concerning) נפשה (himself) איך (as if) דאלהא (God) הו (he is)

5 לא (do not?) עהדיתון (you remember) דכד (that when) לותכון (with you) הוית (I was) הלין (these things) אמרת (say) הוית (I did) לכון (to you)

6 והשא (& now) ידעין (know) אנתון (you) מא (what) דאחיד (governs) דנתגלא (that may be revealed) הו (he) בזבנה (in his time)

7 ארזא (the mystery) ניר (for) דעולא (of evil) מן (from) כדו (now) שרי (has begun) למתחפטו (to work) בלחוד (only) אן (surely) הו (that) מא (which) דהשא (now) אחיד (governs) נשתקל (will be taken) מן (from) מצעתא (the midst)

8 ויהדין (& then) נתגלא (will be revealed) עולא (Evil One) הו (that) דמרון (whom our Lord) ישוע (Yeshua) נסיפיוהי (will consume him) ברוח (with the breath) פומה (of His mouth) ונבטליוהי (& He will destroy him) בגלינא (by the revelation) דמאתיתת (of His coming)

9 מאתיתת (the coming) ניר (for) דהו (of that one) במעברנותא (in the activity) הי (is) דסטנא (of Satan) בכל (in all) חיל (power) ואתותא (& signs) ותדמרתא (& wonders) דגלתא (false)

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10 ובכלה (& in all) טועיי (error) דעולא (of evil) דהויא (that is) באבידא (in the perishing)
על דלא (for) קבלו (they received) חובא (the love) דקושתא (of the truth)
דבה (in which) נחון (they would have life)

11 מטלהנא (because of this) גשדר (sent) להון (to them) אלהא (God) מעבדנותא (the activity)
דטועיי (of delusion) דנהימנון (that they may believe) לשוקרא (lies)

12 ונתדינון (they will be judged) כלהון (all of them) אילין (those) דלא (who not)
דימנו (believed) בקושתא (the truth) אלא (but) אצטביו (they chose) בעולא (evil)

13 חנן (we) דין (but) חיבנין (we are indebted) למודיו (to thank) לאלהא (God) בכלזבן (always)
על (for) אפיכון (your persons) אחין (brethren) חביבוהי (beloved) דמרן (of our Lord)
דנבכון (for has chosen you) אלהא (God) מן (from) רשיתא (the beginning) לחיא (for Life)
בקדישותא (in the sanctification) דרוחא (of The Spirit) ובהימנותא (& in belief) דשררא (of the truth)

14 להלין (to these things) הו (He) גיר (for) קרכון (has called you) במסברנותא (by evangelism) דילן (our)
דתהון (that you would be *) תשבוחתא (glory) למרן (to our Lord) ישוע (Yeshua) משיחא (The Messiah)

N * Greek has “εις περιποτησιν δοξης” – “for possession of the glory”; The Aramaic construction לתהון תשבוחתא למרן has two possible meanings; in an idiomatic sense, (דתהון) may have been read as דתהין - a 3rd person fem. singular future, matched with “Glory” - fem. sing.) it means “that our Lord may have glory”; In a more straightforward sense, (taking דתהון as 2nd person plural masculine future – “That you would be”), it means “that you would be glory”. The Greek seems to favor the first sense, though it is misleading, implying the glory of Jesus may go to the believer. The Greek seems to be an incorrect and awkward translation of the Aramaic here. I doubt an Aramaean would get the Peshitta reading from the Greek reading.

15 מכיל (therefore) אחי (my brethren) אתקימו (be established) וחמסנו (& hold fast) בפוקדנא (the commandments)
דילפתון (that you have learned) אן (if) במלתא (in the word) ואן (or if) באגרתא (in epistle) דילן (our)

16 הו (He) דין (but) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) ואלהא (& God) אבון (our Father)
הו (He) דאחבן (Who has loved us) ויהב (& has given) לן (us) בוויא (comfort) דלעלם (eternal)
וסברא (& hope) טבא (good) בטיבותה (by His grace)

17 נביא (may He comfort) לבותכון (your hearts) ונקים (& may He be occupied in) בכל (all) מלא (words)
ובכל (& every) עבד (work) טב (good)

Chapter 3

3:1 מן (from) השא (now on) אחין (brethren) צלו (pray) עליון (for us) דמלתה (that the word) דמרן (of our Lord)
תהוא (will be) דהטא (running) ומשתבחה (& be glorified) בכל (in every) דוכא (place) איך (as) דלותכון (with you)

2 ודנתפצא (& that we will be saved) מן (from) בנינשא (men) בישא (evil) וענתא (& vicious)
לו (not) גיר (for) דכלנש (of every person) די (is) הימנותא (the faith)

3 מהימן (faithful) הו (is) דין (but) מריא (Jehovah) דהו (He Who) ננטרכון (will keep you)
ונשוזבכון (& will deliver you) מן (from) בישא (evil)

4 תכילינן (we put trust) דין (but) עליכון (upon you) במרן (in our Lord)
דמדם (that whatever) דמפקדינן (we command) לכון (you) עבדתון (you have done)
אך (also) עבדיתון (you will do)

5 ומרן (& our Lord) נטרון (will direct) לבותכון (your hearts) לחובה (into the love) דאלהא (of God)
ולמסברנותה (& to the evangelism) דמשיחא (of The Messiah)

6 מפקדינן (we command) לכון (you) דין (but) אחי (my brothers) בשמה (in The Name) דמרן (of our Lord)
ישוע (Yeshua) משיחא (The Messiah) דהויתון (that you be) פריקין (separate) מן (from) כל (every) אחא (brother)
אינא (who) דביש (wicked) ביש (evil) מהלך (walks) ולא (& not) איך (according to) פוקדנא (the commandments)
דקבלו (that they received *) מנן (from us)

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M * The Majority (Byzantine) Greek text mss. has “**They received**”; The Critical Greek has “**You received**”(plural); The Textus Receptus Greek has, “**He received**”.

- The Aramaic for “**They received**”(Peshitta reading) is דקבלון; “**You received**” is דקבלתון; “**He received**” is קבלתון. Interestingly, The Eastern Peshitta differs here from the Western mss. and has דקבל – “**He received**”. The Western Peshitta reading seems to stand between the other two and best explains the Greek and The Eastern reading:
קבלתון – “**You received**” – (Critical Greek reading)
קבל – “**They received**” (This Peshitta edition’s reading, Majority Greek & Latin Vulgate)
קבל – “**He received**” – [Eastern Peshitta and Textus Receptus Greek- (KJV)]

Add two letters to the Peshitta reading in this edition and you have the Critical Greek reading; Take off the last letter of the original reading and you have the Eastern reading and the reading of The Textus Receptus in The King James Version.

7 אתתון (you) גיר (for) ידעין (know) אתתון (you) איכנא (how) ולא (it is right) למתדמיו (to imitate) בן (us) דלא (for not) הלכין (we have walked) ביש (wicked) ביש (evil) בינתכון (among you)

8 אפלא (neither) להמא (bread) דמגן (without charge) אכלין (have we eaten) מן (from) אנש (any) מנכון (of you) אלא (but) בעמלא (with labor) ובלאורתא (& in toil) בלליא (by night) ובאיממא (& by day) פלחין (we working) הוין (were) דעל (that upon) אנש (anyone) מנכון (of you) לא (not) נאקר (we would be a burden)

9 לא (not) הוא (it was) מטל (because) דלא (that not) שליט (there is authority) לן (to us) אלא (but) דבנפשו (that by our lives) נתל (we might yield) לכון (to you) טופסא (an example) דבן (that us) תתדמיון (you may imitate)

10 אף (also) כד (when) לותכון (with you) הוין (we were) גיר (for) הדא (this) מפקדין (we commanded) הוין (had) לכון (you) דכל (that everyone) דלא (who not) צבא (is willing) דנפלוח (to work) אפלא (neither) נלעס (should he eat)

11 שמעינן (we hear) גיר (for) דאית (that there are) בכון (among you) אנשא (some) דביש (who wicked) ביש (evil) מהלכין (walk) ומדם (& thing) לא (no) פלחין (labor at) אלא (but) אן (only) סריקתא (nothing)

12 להון (to them) דין (but) להלין (to such) מפקדינן (we command) ובעינן (& beseech) מנהון (of them) במרן (in our Lord) ישוע (Yeshua) משיחא (The Messiah) דבשליא (that in quietness) נהוון (they shall) פלחין (work) ואכלין (& eat) להמהון (their bread)

13 אתתון (you) דין (but) אחי (my brethren) לא (not) תמאן (be weary) לכון (you) למעבד (to do) דשפיר (what is excellent)

14 ון (& if) אנש (a man) לא (not) משתמע (obeys) למלין (words) הלין (these) דבאנרתא (which are in this letter) נתפרש (let be separated) לכון (from you) הנא (this one) ולא (neither) הויתון (be you) מתחלטין (taking part) עמה (with Him) דנבהת (that he may be ashamed)

15 ולא (& not) איך (as) בעלדבבא (an enemy) תאחדונה (hold him) אלא (but) הויתון (be you) מרתין (admonishing) לה (him) איך (as) דלאחא (a brother)

16 הו (He) דין (but) מרה (The Lord) דשלמא (of peace) נתל (give) לכון (to you) שלמא (peace) בכליבן (always) בכלמדם (in everything) מרן (our Lord) עם (with) כלכון (all of you)

17 שלמא (Greetings) בכתבת (in the writing) אידי (of my hand) אנא (I) פולוס (Paul) כתבת (have written) דאיתוהי (what is) אתא (the sign) דבכלהין (which in all) אנרתתי (my epistles) הכנא (in this way) כתב (write) אנא (I)

18 טיבותה (the grace) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah) עם (with) כלכון (all of you) אמין (Amen)

The Eastern Peshitta has “**all of you my brothers. Amen.**” No Greek text has that reading. See how similar the Aramaic words “**Amen**” and “**Brothers**” are:

The Peshitta Aramaic-English Interlinear Epistles of Paul

The Second Holy Epistle of Paul The Apostle to The Thessalonians



אגרתא קדישתא דפולוס שליחא דלות תסלוניקיא תריניחא

ܝܘܗܢܢܐ-“Amen”

ܝܘܗܢܢܐ- “Brothers”

Perhaps an early scribe read “Amen” twice, the first time as ܝܘܗܢܢܐ- “Brothers” and the second as ܝܘܗܢܢܐ-“Amen”. The word “ܝܘܗܢܢܐ -“Brothers” also may be spelt in a shorter and common form - ܘܗܢܢܐ “Akhay”, which would explain why the final Nun ܢ is missing in The Eastern Peshitta - ܘܗܢܢܐ “Akhay”. (In Estrangela, the common script of Peshitta mss. since the second century AD, it is - ܘܗܢܢܐ) “Akhay”.

Here is a photo of these last two words from the Khabouris Manuscript (an Eastern Peshitta ms. copied from a fourth century ms.):



- ܘܗܢܢܐܝܡܢܐ - “Akhay Amyn”

Of course, one may argue that the Eastern Peshitta is correct and that a scribe simply skipped ܘܗܢܢܐ “Akhay” and went to the following and similar ܝܘܗܢܢܐ-“Amen”. There are several problems with that position; first, there is no Greek manuscript with the reading “Brothers”. That is a bit of a problem for both Greek primacists and for Aramaic primacists -(those who support an Eastern Peshitta original). There are however, many Peshitta readings without Greek witnesses, so this is not a major problem by itself. In conjunction with the fact that the Western Peshitta tradition lacks the word “Brothers” here, the lack of Greek witnesses becomes significant. It is reasonable that Aramaic primacists would expect that if all Greek mss. support one Aramaic reading where there is a variant reading in The Peshitta NT, that this would settle the matter. There are not many places where the two Peshittas differ. The argument that The Peshitta was based on or revised to the Greek standard is simply nonsense and has no foundation in the textual evidence. Neither The Western nor The Eastern Peshitta can be shown to conform to any Greek standard, whether Byzantine, Alexandrian or Western. More often than not, it differs with all Greek readings, where Greek variants occur.

Another argument for the originality of the text presented in this edition (Gwilliams-Pinkerton 1920 critical edition of The Peshitta) is that this is practically identical with the edition in which the author has discovered eight long codes that extend throughout The NT several times and one that covers 96% of The NT, some in Hebrew and some in Aramaic. The codes are spelled out by skipping many thousands of letters at a time (17,000 up to 99,000) to form sentences of 25 to 191 letters. **What is significant about these codes for Textual Criticism is that if one letter were to be added to the Peshitta edition tested, or one letter were deleted, none of the codes would exist at all!** No other edition of the several I have tested of The Peshitta has any such codes. I have also performed an exhaustive experimental search of The Peshitta (two editions) for 95 Hebrew and Aramaic Divine names and titles as codes. The resulting data is several million words of information called **Equidistant Letter Sequences** which demonstrate statistically that the Peshitta NT was deliberately coded with many of these Divine names and titles. They cannot be due to random occurrences; none of the control texts tested shows positive results, and they were tested alongside The Peshitta, word for word, skip number for skip number, in exactly the same way as it was.

I believe Gwilliams & Pinkerton did a magnificent work in compiling this edition of The Peshitta Pauline epistles. It is practically impeccable, as is The Gwilliams-Pusey edition of The Gospels before it.

The Peshitta Aramaic-English Interlinear Epistles of Paul



The First Holy Epistle of Paul The Apostle to Timothy

אנרתא קדישתא דפולוס שליחא דלות טימתאוס קדמיתא

1 Timothy

1:1 פולוס (Paul) שליחא (an apostle) דישוע (of Yeshua) משיחא (The Messiah)

בפוקדנא (by the commandment) דאלהא (of God)

מחיננ (our Lifegiver) ודמשיחא (& of The Messiah) ישוע (Yeshua) סברן (our Hope)

2 לטימתאוס (to Timotheos) ברא (a son) שרירא (true) בהימנותא (in faith)

טיבותא (grace) ורחמא (& mercy) ושלמא (& peace) מן (from) אלהא (God) אבון (our Father)

ומשיחא (& The Messiah) ישוע (Yeshua) מרן (our Lord)

3 בעית (requesting) הוית (I was) מנך (of you) כד (when) אזל (went) אנא (I) למקדוניה (to Maqedonia)

דתקוא (that you remain) באפסוס (in Ephesus) ותפקד (of that you command) לאנש (certain) אנש (men)

דלא (that not) נלפון (they teach) יולפנא (teachings) משהלפא (different)

4 ולא (& not) נתרמון (they should give heed) לשועיתא (to fables) ולתשעיתא (* & to accounts)

דשרבתא (of genealogies) דסכא (of which an end) לית (there is not) להון (to them)

הלין (these things) דחרינא (contentions) הו (are) עבדן (producing) יתיראית (all the more)

ולא (& not) בנינא (edification) בהימנותא (in the faith) דאלהא (of God)

N * Greek lacks "into accounts".

5 סכא (the sum) דין (but) דפוקדנא (of the commandments) איתוהי (is) חובא (love) דמן (that from) לבא (a heart)

דכיא (pure) ומן (& from) תארתא (a conscience) טבתא (good) ומן (& from) הימנותא (faith) שרירתא (true)

6 ומנהיין (& some of them) מן (from) הלין (these things) טעו (have strayed)

אנשא (people) וסטו (they have turned away) למלא (to words) סריקתא (empty)

7 בדבעו (in that they seek) למהוא (to be) מלפנא (teachers) דנמוסא (of The Written Law)

כד (while) לא (not) מסתכלין (they understand) מדם (anything) דממלילין (that they speak)

ולא (neither) מדם (anything) דעלוהי (about which) מתחרין (they contend)

8 ידעין (we know) דין (but) דנמוסא (that The Written Law) שפיר (good) הו (is)

אן (if) אנש (a man) אכותה (according to) דנמוסא (The Written Law) נתדבר (will be led) בה (by it)

9 כד (while) ידע (he knows) דלכאנא (that for the righteous) נמוסא (The Written Law) לא (not) סים (was appointed)

אלא (but) לעולא (for the evil) ולמרודא (& for the rebellious) ולרשיעא (& for the wicked) ולחטיא (& for sinners)

ולענתא (& for the vicious) ולאילין (& to those) דלא (who not) דכין (are pure)

ולאילין (& to those) דמחין (* who hit) לאבהיהון (their fathers)

ולאילין (& for those) דמחין (* who hit) לאמהתהון (their mothers) ולקטולא (* & for murderers)

*** N Greek has "πατραλωαις και μητραλωαις, ανδροφονοις"- "father killers, mother killers, murderers"? This makes little sense, especially when compared to The Peshitta reading: "Those who hit their fathers and those who hit their mothers, and murderers." To be fair, some translations of the Greek text have "smitters of fathers and for smitters of mothers,...", though I can find no evidence of either πατραλωας or μητραλωας being used in that sense anywhere in Greek literature. Even granting the above as possible meanings, the Greek seems too generic when compared to the Aramaic to be original. The law was written for "those who hit their fathers and those who hit their mothers", simply makes better sense than "father hitters" and "mother hitters", as the latter terms do not specify whose fathers or mothers are referred to, and as the Greek term so defined is impossible to find in literature, it seems unlikely that they would have been familiarly used in those senses.**

10 ולזניא (& for fornicators) ולשכבי (& for males who lie down) עם (with) דכרא (* males) ולגנבי (& for thieves)

בני (of children) הארא (of freedom) ולדגלא (& for liars) ולעברי (& for violators) על (against) מומתא (oaths)

ולכלמדם (& for all things) דאיתוהי (that are) סקובלא (opposed) ליולפנא (to teaching) חלימא (sound)

N * The Aramaic has "males lying with males" (as the word is a masculine participle, it refers to masculine subjects); the Greek mss. use "αρσενοκοιτης", which is a compound word not found in Greek literature, made of the words "αρσην"(male)

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אנרתא קדישתא דפולוס שליחא דלות טימתאוס קדמיתא

and “κοιτη” (*copulation*). The Greek word is unclear in meaning: “Male copulation”, or “Copulation with males”? Κοιτη, the base word of this compound word, *never refers to “a copulator”* but to “a bed” or “to lying down” or “copulation”. In the context, the Greek is disjointed; “The Law was written for fornicators, for males who lie down with males, for kidnappers, etc..”, whereas the Greek has: “fornicators, **lying down with men**, kidnappers, etc..”. The Law was written for certain people, not for certain activities. So the Greek word focuses on one activity – “**lying down with men**”, along with people- “fornicators”, “kidnappers”, etc.. rather than the people who perpetrate it; this is an error in a grammatical sense as well as a theological sense and contextual sense; The Law’s purpose was for people, not certain sins people commit. In this light, the Peshitta reading is clearly superior to the Greek. There are many apparent Greek word inventions in The Greek NT which look like compound words in which two or three Aramaic words in the text are combined. This is one example, in my view.

11 דאונגליון (of the Good News) דתשבוחתה (of the glory) דאלהא (of God) מברכא (The Blessed)
(have been entrusted) אתהימנת (with which I) דאנא (that) הו

12 ומודא (& thank) אנא (I) לה (Him) דחילני (Who has empowered me) למרן (our Lord)
(trustworthy) משיחא (Yeshua) דחשבני (The Messiah) מוהימנא (Who accounted me)
(into His ministry) לתשמשתה (& He has put me) וסמני

13 לי (to me) דמן (who from) קדים (the first) מנדפן (a blasphemer) הוית (I was) ורדנף (& a persecutor)
(known) ומצערן (& abusive) אלא (but) אתחננת (I obtained mercy) מטל (because) דכד (while) לא ידע (not)
(faith) הוית עברת (I had) דלא (what I did) דלא הימנותא (without)

14 סגית (abounded) בי (in me *) דין (but) טיבותה (the grace) דמרן (of our Lord)
(The Messiah) והובא (& faith) והובא (& love) דבישוע (which are in Yeshua) משיחא

N * Greek lacks “In me”.

15 מוהימנא (trustworthy) די (is this) מלתא (saying) ושויא (& worthy) די (it is) למקבלותה (of its acceptance)
(to the universe) לעלמא (came) אתה (The Messiah) משיחא (that Yeshua) די שוע (may show)
(am) למחיו (to save) לחטיא (sinners) דקדמיהון (of whom foremost) אנא (I) אנא

16 אלא (but) מטל (because of) הנא (this) רחם (He showed mercy) עלי (to me) דבי (that in me) קדמא (first)
(of His Spirit) רוחה (patience) מגרת (all) כלה (The Messiah) משיחא (Yeshua) ישוע (may show)
(in Him) לתחיותא (for the example) דאילין (of those) דעתידין (who are going) דנהימנן (to believe) בה

17 למלכא (to The King) דין (to) דעלמא (of the universe) להו (to Him)
(God) מתחבל (Who not) ולא (is destructible) ולא (is destructible) מתחזא (seen) דהווי (Who is) חד (One *) אלהא (God)
(Amen) איקרא (honor) ותשבוחתא (& glory) לעלם (to the eternity) עלמין (of eternities) אמין

But to The King of the universe, to Him Who is indestructible and unseen, Who is One God, be honor and glory to the eternity of eternities, Amen.

C * The Majority Greek text (most Greek mss.) have “μὸν ὁ σοφὸς θεὸς” – “Only wise God”. “Who is Only Wise” in Aramaic is דהכים חד; In DSS script it is ܕܗܝܘܝ ܚܕ ܕܗܝܘܝ ܚܕ - “Who is One”.

Translation	Dead Sea Scroll	Estrangela	Ashuri
Here are comparisons in three scripts: “Who only wise”	ܕܗܝܘܝ ܚܕ ܕܗܝܘܝ ܚܕ	ܕܗܝܘܝ ܚܕ ܕܗܝܘܝ ܚܕ	ܕܗܝܘܝ ܚܕ
“Who is One”	ܕܗܝܘܝ ܚܕ	ܕܗܝܘܝ ܚܕ	ܕܗܝܘܝ ܚܕ

The DSS pair has **80% correspondence** between the words ܕܗܝܘܝ ܚܕ - “Who Wise” and ܕܗܝܘܝ ܚܕ - “Who is”. Neither the Ashuri nor the Estrangela pair have near the letter correspondence the Dead Sea Scroll script pair presents.

The Critical Greek reading agrees with The Peshitta reading, with “μὸν ὁ σοφὸς θεὸς” - “Only God”.

18 הנא (this) פוקדנא (decree) מגעל (commit) אנא (I) לך (to you) ברי (my son) טימתאוס (Timotheos)
(about you) עליך (that were) דהווי (former) קדמיתא (the prophecies) נביותא (according to) איך

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The First Holy Epistle of Paul The Apostle to Timothy אגרתא קדישתא דפולוס שליחא דלות שימתאוס קדמיתא

דתפלוח (that you may war) בהדין (by them) פלחותא (warfare) הדא (this) שפירתא (excellent)

19 בהימנותא (in faith) ובתארתא (& in conscience) טבתא (good) אילין (those) גיר (for)
דלהדא (who this) דחקו (have rejected) מנהון (from them)
מן (of) הימנותא (faith) אסתרקו (have been emptied)

20 איך (like) הומנאוס (Humenayus) ואלכסנדרוס (& Alexandros) הלין (these)
דאשלמת (whom I delivered) לסטנא (to Satan *) דנתרדון (that they may be instructed)
דלא (that not) נהון (they should) מנדפין (blaspheme)

- Greek has σατανα -“Satana”, which is not a Greek word; it is an Aramaic word transliterated into Greek from the Aramaic NT 35 times in 12 books from The Gospels, Acts, Pauls Epistles and Revelation. 14 times, Greek has “Διαβολος, -εω” (Diabol[os], -ew) –“The Devil”, “slanderer”, “slander,” where the Aramaic סטנא “Satana” occurs. So 35 of the 49 occurrences of סטנא – “Satana” – are paralleled by Greek σατανα “Satana”, while the other 14 occurrences are matched with “Διαβολος” –“The Devil”, “Slanderer”. Aramaic does have a term for “Διαβολος” –“The Devil”, “Slanderer”; it is אכל קרצא – “Akāl Qartsa”-“The Devil”, “Slanderer”; This occurs 27 times in The Peshitta NT. It seems unlikely that “Satana” in The Peshitta would be a translation of the Greek “Diabolos”, since “Akāl Qartsa”-“The Devil” would be the likely translation term. Also, the Greek transliteration “Satana” seems not to occur outside of the NT except in the Greek of Sirach, which was probably composed in Aramaic in the 2nd cent. BC.
- The LXX translation has “Διαβολ..”- Diabol. root 19 times for the Hebrew Bible’s 27 occurrences (70%) of שטן -“Satan”! So there was a precedent set for translating the Semitic name “Satan” as “Διαβολος” (Diabolos) – “The Devil”, though in the 3rd century BC Greek translation from Hebrew, the ratio of “Satan” being translated to “The Devil” was 70%, and by the 1st century AD, the ratio of Aramaic “Satana” being transliterated to “Satana” in Greek was 70% and “The Devil” had 30%.

Chapter 2

2:1 בעא (beg) אנא (I) הכיל (therefore) מנך (of you) דמן (that from) קדם (before) כלמדם (all things)
בעותא (supplications) תהוא (you will) מקרב (offer) לאלהא (to God) וצלותא (& prayers) ותהנתא (& intercessions)
ותודיתא (& thanksgiving) חלף (for the sake of) כלהון (all of them) בנינשא (the children of men)

2 חלף (for the sake of) מלכא (kings) ורורבנא (& rulers) דעומרא (that a way of life) שליא (quiet)
(we may inhabit) בכלהא (in entire) דחלת (reverence) אלהא (to God) ודכיותא (& purity) וניחא (& tranquil) נעמר

3 הדא (this) גיר (for) שפירא (is pleasing) ומקבלא (& acceptable) קדם (before) אלהא (God) מחינן (our Lifegiver)

4 הו (He) דצבא (Who wills) דכלהון (that all of them) בנינשא (the children of men) נהון (shall have life)
(they shall return) לידעתא (& they shall return) דשררא (to the knowledge) דשררא (of the truth)

5 חר (One) הו (is) גיר (for) אלהא (God) וחד (& One) הו (is) מצעיא (The Mediator) דאלהא (of God)
ורבנינשא (& of the sons of men) ברנשא (The Son of Man) ישוע (Yeshua) משיחא (The Messiah)

6 הו (He) דיהב (Who gave) נפשה (Himself) פורקנא (a ransom)
חלף (in the place of) כל (every) אנש (person) סהדותא (a testimony) דאתת (that has come) בזבנה (in its time)

7 הו (that) דאנא (of which I) אתסימת (I am appointed) כרוזה (its preacher) ושליחא (& apostle) קושתא (of truth)
אמר (say) אנא (I) ולא (& not) מדגל (lie) אנא (I) דהוית (that I am) מלפנא (the teacher) דעממא (of the Gentiles)
בהימנותא (in belief) דשררא (of the truth)

8 צבא (willing) אנא (I am) הכיל (therefore) דהו (that would) מצלין (pray) גברא (men)
בכל (in every) דוכא (place) כד (while) מרימין (lifting) אידיהון (their hands) דכיאת (in purity)
דלא (without) רוגזא (without) ודלא (& without) מחשבתא (plots)

9 הכנא (in this way) אף (also) נשא (the women) באסכמא (in fashion) נכפא (shall be modest) דלבושא (of dress)
בתחמצתא (in bashfulness) ובנכפותא (& in modesty) נהוא (shall be) תצביתיהן (their adornment)
לא (not) בגדולא (in braiding) ובדהבא (& with gold) או (or) במרגניתא (with pearls)
או (or) בנחתא (in robes) שפירא (lovely)

10 אלא (but) בעבדא (in works) טבא (good) איכנא (just as)
דיאא (is suitable) לנשא (for women) דמשתודין (who profess) דחלת (worship) אלהא (of God)

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אגרתא קדישתא דפולוס שליחא דלות טימתאוס קדמיתא

11 אנתתא (a woman) בשליא (in silence) הות (let) ילפא (learn) בכלל (in all) שועבד (submission)

12 לאנתתא (for a woman) גיר (because) למלפו (to teach) לא (not) מפס (allow) אנא (I) ולא (neither) לממרחו (to usurp) על (over) גברא (a man) אלא (but) תהוא (she should be) בשליא (quiet)

13 אדם (Adam) גיר (for) אתגבל (was formed) לוקדם (first) והידין (& then) הוא (Khawwa)

For Adam was formed first and then Eve.

14 ואדם (& Adam) לא (not) טעא (was deceived) אנתתא (the woman) דין (but) טעת (was deceived) ועברת (& violated) על (against) פוקדנא (the command)

15 היא (she lives) דין (but) ביד (by) ילדיה (her children) אן (if) נקוון (they continue) ובהימנותא (in faith) ובחובא (& in love) ובקדושתא (& in holiness) ובנכפותא (& in modesty)

Chapter 3

3:1 מדהימנא (trustworthy) הי (is) מלתא (the saying) דאן (that if) אנש (a man) ראנ (desires) קשישותא (eldership) עבדא (a work) טבא (good) ראנ (he desires)

2 ולא (& ought) דין (but) דנהוא (to be) קשישא (an elder) אינא (such) דמומא (that a fault) לא (not) משתכח (is found) בה (in him) והוא (& be) בעלא (a husband) דחדא (of one) אנתתא (woman) אינא (which) דעיר (of vigilant) רעינה (mind) ונכף (& sober) ומטכס (& orderly) ורחם (& loves) אכסניא (strangers) ומלפן (& is a teacher)

3 ולא (& not) עבר (he transgresses) על (concerning) חמרא (wine) ולא (& not) רהטא (is swift *) אידה (his hand) לממחא (to strike) אלא (but) נהוא (should be) מכיך (humble) ולא (& not) נצי (contentious) ולא (neither) רחם (loves) כספא (money)

C * The Majority Greek text has μη **αἰσχροκερδῆ** – “no filthy gain”. It is a senseless reading consisting of two words combined to form a compound word: **αἰσχρός** (filthy) + **κερδῆς** (gain) – there is no verb with this reading, like “being greedy” or “given to”, not to mention that “without love of money” is at the end of the verse: “**ἀφιλαργυρος**”. Below is a comparison of the Peshitta reading, “not swift of hand to strike” with the Aramaic for “lover of filthy gain” in three different Aramaic scripts:

Ashuri script:

“his hand is swift to strike” – רהטא אידה לממחא

“lover of filthy gain” – רחמא יותרן טנפתא

69% letter correlation

Dead Sea Scroll Script:

“his hand is swift to strike” – רחטא אידה לממחא

“lover of filthy gain” – רחמא יותרן טנפתא

77% letter correlation

Estrangela Script:

“his hand is swift to strike” – רחמא יותרן טנפתא

“lover of filthy gain” – רחמא יותרן טנפתא

54% letter correlation

The Dead Sea Scroll Aramaic script best illustrates how the Aramaic phrase “His hand is swift to strike” may have been misread as “Lover of filthy gain”. The Dead Sea Scroll script usually fares better than the others in such comparisons, so I conclude that this is the script from which the Greek versions were translated. The Greek has three words meaning “to hit”: **τυπτεω, ραπισσω, πατασσω**. None of these looks similar to **αἰσχροκερδῆ** – “filthy gain”. I conclude that the evidence here supports a Peshitta original for the Greek.

4 ומדבר (& he leads) ביתה (his house) שפיר (well) ואחיד (& holds) בנודי (his children) בשועבדא (in subjection) בכללה (in all) דכיותא (purity)

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5 אן גיר (if) ביתא (the house) דנפשה (of himself) לא (not) ידע (he knows) דנדבר (to lead) שפיר (well) איכנא (how?) משכח (can he) עדתה (the church) דאלהא (of God) דנדבר (lead)

6 ולא (neither) נהוא (shall he be) טלא (a youth *) תולמדה (of his discipleship) דלא (lest) נתרים (he be lifted up) ונפל (& would fall) בדינה (into the judgment) דסטנא (of Satan *)

* Greek has “νεοφυτον” – “Neophyte” (Lit. “new plant”). The Aramaic refers to a new disciple. “of Plant” in Aramaic is דנצבתה- or יורקתה or עסבא; In DSS script: א ט צ ת א or א ו ר ק ת א or א ט צ א
“of his discipleship” is תולמדה תולמדה

Let's place the two readings in DSS Aramaic side by side in enlarged script:

א ט צ א - “a young disciple”
א ו ר ק ת א - “a young plant”

* Greek here and in verse 7 has “Διαβολος” – “The Devil”; Aramaic has “Satan” in both verses. Διαβολος is a Greek word; “Σατανα” – “Satan” is not, it is Aramaic. The Greek NT does have this word (See 1:20), though one third of references in which The Peshitta has “Sataka”, the Greek word used is “Διαβολος”. In The LXX (Greek OT), 19 of 27 references to Satan are translated as Διαβολος – Diabolos – “The Devil”. On the other hand, an Aramaean would most likely translate Διαβολος as אכל קרצא – “The Devil”, “Slanderer”.

7 ולא (& there ought) דין (but) דאך (that also) סהדותא (testimony) שפירתא (excellent) אית (be) לה (to him) מן (from) בריא (outsiders) דלא (lest) נפל (he fall) בחסדא (into shame) ובפחא (& into the trap) דסטנא (of Satan *)

8 ואך (& also) משמשנא (ministers) הכנא (in this way) נהוין (shall be) דכין (pure) דלא (& not) נמללון (should speak) תרתין (two things) ולא (neither) נהוין (shall they) צלין (be inclined) לחמרא (to wine) סניאא (much) ולא (nor) נרחמוין (love) יותרנא (riches) טנפא (defiled)

9 אלא (but) נאחרון (they should hold) ארזא (the mystery) דהימנותא (of the faith) בתארתא (in a conscience) דכיתא (pure)

10 והנון (& those) הלין (such) נתבקון (should be proved) לוקדם (first) ויהדין (& then) נשמשון (let them serve) כד (when) איתיהון (they are) דלא (without) רשין (fault)

11 הכנא (in this way) אך (also) נשא (wives) נהוין (should be) נכפן (modest) ונהוא (& will be) עיר (alert) רעינהון (in their minds) ונהוין (& shall be) מזהימן (faithful) בכל (in every) מדם (thing) דלא (& not) נהוין (they should be) אכלן קרצא (slanderers)

12 משמשנא (ministers) נהוין (shall be) אינא (he) דחדא (who one) אנתתא (woman) הות (has) לה (to him) ודבר (& leads) בנודי (his children) וביתה (& his house) שפיר (well)

13 אילין (those) גיר (for) דשמשו (who serve) שפיר (well) דרנא (a rank) טבא (good) קנין (purchase) לנפשון (for themselves) ומגלא (& opening) אפא (of face) סניאא (much) בהימנותא (of Yeshua) דישוע (in the faith) משיחא (The Messiah)

14 הלין (these things) כתב (have written) אנא (I) לך (to you) כד (while) מסבר (hope) אנא (I) דבענל (that soon) אתא (shall come) אנא (I) לותך (to you)

15 ואן (& if) הו (it is) דין (but) דמוחר (that delay) אנא (I) דתדע (that you may know) איכנא (how) ולא (it is necessary) למתחפכו (to behave) בביתה (in the household) דאלהא (of God) דאיתיה (which is) עדתא (the church) דאלהא (of God) היא (The Living) עמודא (the pillar) ושתאסתא (& foundation) דשררא (of the truth)

16 ושריראית (& truly) רב (great) הו (is) ארזא (mystery) הנא (this) דכאנותא (of righteousness *) דאתגלי (which was revealed *) בבסר (in the flesh) ואזודק (& was justified) ברוח (in The Spirit) ואתחזי (& He appeared) למלאכא (to angels) ואתכרוז (& was preached) בית (among) עממא (the nations) ואתהימן (& He was trusted) בעלמא (in the world) ואסתלק (& He ascended) בשוכחא (into the glory)

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N * Most, if not all Greek mss. have “εὐσεβείας” – “of Godliness”; In Aramaic, “Godliness” would be דחלתא or אלהא דחלת. The Peshitta has כּאנותא (“of righteousness”). There seems to be another explanation for this beside word similarity in Aramaic, as כּאנותא occurs four times in 1 Timothy matched in Greek with the word “εὐσεβεία” – “Godliness”. Since “God” is implied in “Godliness”, and since the most common Aramaic match for this Greek word is אלהא דחלת - “fear of God”, we should look for an Aramaic indication of “God” in the text which leads the Greek translator to translate with “εὐσεβεία” – “Godliness” four times in this book and four times it also matches דחלת אלהא - “Fear of God”. I believe I have found that “God” is in the text in every case, but in code form in the plain text. For more on this, see my book, Divine Contact, the chapter on Alep-Tau codes, available at <http://aramaicnt.com>

Chapter 4

4:1 רוחא (The Spirit) דין (but) פשיקאית (plainly) אמרא (speaks) דבזבנא (that in the time) אחריא (last) נפרקון (they shall depart) אנש אנש (one by one) מן (from) הימנותא (the faith) ונאזלון (& they shall go) בתר (after) רוחא (spirits) טעיתא (deceiving) ובתר (& after) יולפנא (teachings) דשאדא (of demons)

2 הלין (these) דבאסכמא (* who in form) דגלא (false) מטעין (deceive) וממללין (& speak) כדבותא (lies) וכוין (& sear) בתארטהוין (their consciences)

N * Greek has “ὑποκρίσει” - “Hypocrisy”; In Aramaic, “Hypocrisy” is usually “מסבא אפא”; also (מסבא אפא) Compare with the word in this verse for “in form” – באסכמא; Here they are, one atop the other, in three Aramaic scripts:

Ashuri:

דבאסכמא דגלא – “In false form”
דבמסבא באפא – “In hypocrisy”

Dead Sea Scroll:

דבאסכמא דגלא – “In false form”
דבמסבא באפא – “In hypocrisy”

Estrangela:

דבאסכמא דגלא – “In false form”
דבמסבא באפא – “In hypocrisy”

Shaded letters correspond with each other in the word pairs.

Here is The Peshitta reading, דבאסכמא דגלא – d'baskama d'egla- “In false form”.

The DSS script shows the most promise in the words דבמסבא באפא – “Mesaba b'apha” - “In hypocrisy”, as the supposed source for the Greek reading “ὑποκρίσει” - “Hypocrisy”. There is 73% correspondence (8 of 11 letters) with the Peshitta reading. Greek for “appearances” is ὄψεις which is not very like ὑποκρίσει (22% similarity).

3 וכלין (& they forbid) למזדונו (to be married) ומפרקין (& abstain) מן (from) מאכלהא (foods) אילין (those) דאלהא (that God) ברא (created) אנין (which) לחושחא (for use) ולתודיתא (& for thanksgiving) לאילין (to those) דמהימנין (who believe) וידעין (& know) שררא (the truth)

4 מטל (because) דכל (that every) דברא (creation) לאלהא (to God) שפיר (good) הו (is) ולית (& there is not) מדרם (anything) דמסלי (that is rejected) אן (if) בתודיתא (in thanksgiving) נתנסב (it will be received)

5 מתקדש (it is sanctified) גיר (for) במלתא (by the word) דאלהא (of God) ובצלותא (& by prayer)

6 הלין (these things) אן (if) תהוא (you will) מלף (teach) לאחויך (your brethren) משמשנא (a minister) טבא (good) תהוא (you will be) דישוע (of Yeshua) משיחא (The Messiah) כד (as) מתרבא (are brought up) אנת (you) במלא (by words) דהימנותא (of faith) וביולפנא (& by the teaching) טבא (good) דיליף (that have been taught) אנת (you)

7 מן (from) שועיתא (fables) דין (but) פכיהתא (insipid) דסבתא (of old women) אשתאל (abstain) ודרש (& train) נפשך (yourself) בכאנותא (in righteousness)

8 דורשא (exercise) גיר (for) דפנרא (of the body) זבנא (time) הו (this) זעורא (a little) מותר (profits) כאנותא (righteousness) דין (but) בכל (in every) מדרם (thing) מותרא (profits)

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ואית (& there is) לה (for it) שוודיא (a promise) דהיא (of life) דזבנא (of time) הנא (this) ודעתיד (& of the future)

9 מדהימנא (trustworthy) הי מלתא (this is) ושויא (& worthy) הי (is) למקבלותה (for acceptance)

10 מטל (because of) הדא (this) הו (is) גיר (for) לאינן (we toil) ומתחסדינן (& we are reproached *) דמסברינן (because we hope) באלהא (in God) היא (The Living) דאיתוהי (Who is) מחינא (The Lifegiver) דבנינשא (of children of men) כלהון (all of them) יתיראית (especially) דמהימנא (of believers)

M * Critical Greek has **αγωνιζομεθα** -“we struggle”; Compare the Aramaic מתחסדינן -“We are reproached”, with “מתחסמינן” - “Compete zealously”; the two words are identical but for one letter! Here are the two words enlarged and one atop the other:

Ashuri script:

מתחסדינן - “We are reproached”
מתחסמינן - “We compete zealously”

DSS Script:

גתןזסגל - “We are reproached”
גתןזסגל - “We compete zealously”

Estrangela:

התנעגל - “We are reproached”
התנעגל - “We compete zealously”.

It hardly matters which Aramaic script is used, though the DSS and Estrangela pairs are a bit more alike than the Ashuri script pair. The differences in each pair are those between a **Dalet** and a **Mem** (Blue highlighted letters). In DSS, there are two strokes and a bit of an up stroke difference between the two letters-ג & ג. In Estrangela, there are three strokes and a dot difference -ג & ג; In Ashuri, there are two strokes and two humps on the Mem ג that distinguish it from Dalet ג. Each Aramaic script presents at least 88% letter to letter correspondence between each word pair.

The two Greek words involved in the variants are: **αγωνιζομεθα** & **σνειδιζομεθα**. There are four letters distinctly different here in each, and they are the most vital – the root words of each Greek word; these would not be confused one for another.

Greek Uncial (All CAPS):

ΑΓΩΝΙΖΟΜΕΘΑ

ΟΝΕΙΑΙΖΟΜΕΘΑ The probability seems small that Greek was translated to Aramaic here. On the contrary, The Peshitta seems to account for the two Greek readings. The Greek words show **58% letter correspondence**.

11 הלין (these things) אלה (teach) ופקד (& command)

12 ולא (& not) אנש (a man) נבסא (let despise) על (against) שליותך (your youth) אלא (but) הוי (be) דמותא (an example) למהימנא (to believers) במלתא (in word) ובהופכא (& in behavior) ובחובא (& in love *) ובהימנותא (& in faith) ובדכיותא (& in purity)

C * Majority Greek adds, “**In spirit**” after “love”.

13 עד (until) אתא (come) אנא (I) אתחפט (be diligent) בקרינא (in reading) ובבעותא (& in prayer) וביולפנא (& in teaching)

14 ולא (& not) תבסא (despise) במוהבתא (the gift) דאית (that is) בך (in you) די (that) דאתיהבת (which is given) לך (to you) בנביותא (in prophecy) ובסיים (& in laying on) אידא (hands) דקשישותא (of the eldership)

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10 ואית (& is) לה (to her) סהדותא (a testimony) דעבדא (of works) שפירא (good)
אן רבית (if) בניא (she has raised) אן קבלת (if) אכסניא (strangers)
אן אשיגת (if) רגליהון (she has washed) דקדישא (of the saints)
אן ארוחת (if) לאליצא (she has relieved) אן הלכת (if) אן ארוחת (if)
בכל עבד (in every) טוב (good) עבד (work) טוב (good)

11 מן ארמלתא (from) ריין (widows) דיין (but) אילין (those) דטליין (who are younger)
מזטרין (separate) להין (these) גיר (for) על (from) משיחא (The Messiah)
ובעין (& seek) למהוא (to have) לגברא (a husband)

12 ודינהין (& their judgment) קים (set) הו (is) דטלם (for they have rejected)
הימנותהין (their faith) קדמיתא (former)

13 ילפן (they learn) דיין (but) אף (also) חבננותא (laziness) כד (while) מתכרכן (going around) בית (house)
בתא (to house) ולא (& not) בלחוד (only) חבננותא (laziness) אלא (but) אף (also) דנסגין (to increase)
ממלא (talking) ונפרקן (& to take up) סריקתא (vanities) ונמללן (& to talk) מדרם (whatever)
דלא (not) ולא (is appropriate)

14 צבא (willing) אנא (I am) הכיל (therefore) דאילין (that those) דטליין (younger ones)
נזדוגן (may marry) ונאלדן (& bear) בניא (children) ונדרבן (& lead) בתיהין (their homes) ולא (& not)
נתלן (give) לבעלדבבא (to enemies) אפלא (not even) חדא (one) עלתא (occasion) דצוחיתא (of abuse)

15 על דהשא (until) גיר (now) שריו (for) אנש אנש (they have begun) אנש אנש (one by one)
למסטא (to turn) בתר (after) סטנא (Satan)

16 אן אנש (if) אנש (man) מהימנא (believers) או (or) מהימנתא (female believers) אית (have) להון (to them) ארמלתא (widows)
נתרסון (let them support) אנין (them) ולא (& not) נאקרין (let them burden) על (on) עדתא (the church)
דלאילין (that for those) דארמלתא (who widows) אנין (are) דשררא (truly) תספק (it may have enough)

17 קשישא (elders) אילין (those) דשפיר (that well) מתדברין (are leading)
לאיקרא (honor) עפיפא (double) נשוון (deserve) יתיראית (especially)
אילין (those) דלאין (who toil) במלתא (in the word) וביולפנא (& in teaching)

18 אמר (say) גיר (for) כתבא (the scriptures) דלא (not) תבלום (muzzle)
תורא (the ox) בדרכתא (while treading) ושוא (& deserves) הו (the) פעלא (laborer) אנרה (his wages)

19 על קשישא (against) אילין (an elder) קטגרנותא (an accusation) לא (not) תקבל (accept)
אלא (but) על (upon) פום (the mouth) תרין (of two) ותלתא (or three) סהדין (witnesses)

20 לאילין (those) דחטין (who sin) קדם (before) כלנש (every person)
כון (rebuke) דאף (that also) שרכא (the rest) דאנשא (of the people) נדחלון (may fear)

21 מסהד (testify) אנא (I) לך (to you) קדם (before) אלהא (God) ומרין (& our Lord) ישוע (Yeshua)
משיחא (The Messiah) ומלאכיהי (& His angels) גביא (the chosen) דהליין (that these things) תטר (you will observe)
ולא (& not) נתקדם (let be prejudiced) רעינדך (your mind) למדם (for anything)
ולא (& not) תסעור (do) מדם (anything) במסכ (by accepting) באפא (of persons)

22 אידא (hands) בעגל (quickly) על (on) אנש (a man) לא (not) תסים (lay)
ולא (& not) תשתותף (share) בחטאה (in the sins) נוכריא (of strangers)
נפשך (yourself) טר (keep) בדכיותא (in purity)

23 ומכיל (& from now on) מיא (water) לא (not) תשתא (drink)
אלא (but) חמרא (wine) קליל (a little) הוית (do) שתא (drink) מטל (because of) אסטומכך (your stomach)
ומטל (& because of) כורהניך (your illness) אמנא (chronic)

24 אית (there are) בנינשא (children of men) דחטהיהון (whose sins) ידיעין (known) אנון (are)
ומקדמין (& they precede) להון (them) לבית (to the house) דינא (of judgment) ואית (& are)

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דבתרהוין (which after them) אזליין (go)

25 הכנא (in this way) אף (also) עבדא (works) טבא (good) ידיעין (known) אנון (are) ואילין (& those) דאחרניאית (that otherwise) אנון (are) למטשא (be concealed) לא (not) משכחין (they can)

Chapter 6

6:1 אילין (those) דאיתיהוין (who) תחית (under) נירא (the yoke) דעבדותא (of bondage) למריהוין (their masters) בכלל (in all) איקר (honor) נאחדון (let hold) דלא (that not) נהוא (shall be) שמה (the Name) דאלהא (of God) ויולפנא (& His teaching) מתגדף (blasphemed)

2 אילין (those) דין (but) דאית (who have) להוין (to them) מריא (masters) מדהימנא (believers) לא (not) נבסון (let them despise) בהוין (them) על (because) דאחיהוין (their brothers) אנון (they are) אלא (but) יתיראית (rather) נשמשון (serve) אנון (them) על (because) דמדהימנא (that believers) אנון (they are) וחביבא (& beloved) הליין (these) דמתתניהוין (by whom they are refreshed) בתשמשתהוין (in their service) הליין (these things) אלף (teach) ובעי (& request) מנהוין (of them)

3 אן (if) דין (but) אית (there is) אנש (a man) דמלף (who teaches) יולפנא (teaching) אחרנא (another) ולא (& not) מתקרב (attain to) למלא (the words) חלימתא (sound) דמרון (of our Lord) ישוע (Yeshua) משיחא (The Messiah) וליולפנא (& the teaching) דדחלת (of the reverence) אלהא (of God)

4 הנא (this one) מתרים (is lifted up) כד (while) מדם (a thing) לא (not) ידע (he knows) אלא (but) כריה (he is ineffective) בדרשא (in disputes) ובבעתא (& in debates) דמלא (of words) דמנהוין (from which) הוא (comes) חסמא (envy) וחרניא (& contention) וגודפא (& blasphemy) ומסם (& establishes) ברעינא (a mind) בישא (evil)

5 ושחקא (& misery) דבנינשא (of the children of men) אילין (who) דמחבל (corrupt) רעינהוין (their minds) וגליזין (& they are cheated) מן (of) קושטא (the truth) וסברין (& they think) דתגורתא (that making money) די (is) דחלת (the worship) אלהא (of God) אנת (you) דין (but) אתרחק (stay away) מן (from) הליין (these things)

6 תאגורתן (our profit) ניר (for) דילן (ours) רבא (great) הי (is) דאיתיה (which is) דחלת (the worship) אלהא (of God) בחשחתא (in the necessities) דמסתן (for we have enough)

7 מדם (anything) ניר (for) לא (not) אעלן (have we brought) לעלמא (into the world) וידיעא (& we know) דאפלא (that also nothing) דנפק (to take out) מנה (from it) משכחינן (we are able)

8 מטל (because of) הנא (this) ספקא (is enough) לן (for us) מאכולתא (food) ותכסיתא (& clothing)

9 אילין (those) דין (but) דצבין (who desire) למעתר (to be rich) נפלין (fall) בנסיונא (into temptations) ובפחא (& into traps) וברגינתא (& in desires) סניאתא (many) דסכלן (that are foolish) ומסנפן (& harmful) ומטבען (& they sink) לבנינשא (children of men) בחבלא (in corruption) ובאבדנא (& in destruction)

10 עקרא (the root) דין (but) דכולהוין (of all these) בישתא (evils) איתיה (is) רחמת (the love) כספא (of money) ואית (& there are) אנשא (some) דאתרגנו (who have desired) לה (it) ומן (from) הימנותא (the faith) טעו (have erred) ונפשהוין (& themselves) אעלו (have brought) לדאונא (miseries) סניאא (many)

11 אנת (you) דין (but) או (Oh) ברנשא (man) דאלהא (of God) מן (from) הליין (these things) ערוק (escape) והרט (& run) בתר (after) זדיקותא (righteousness) ובתר (& after) כאנותא (justice) ובתר (& after) הימנותא (faith) ובתר (& after) חובא (love) ובתר (& after) מסיברנותא (patience) ובתר (& after) מכיכותא (humility)

12 ואתכתש (& fight) באנונא (in the contest) טבא (good) דהימנותא (of faith) ואדרך (& seize) חיא (life) דלעלם (eternal) דלהוין (to which things) אתקרית (you are called) ואודית (& you have professed) תודיתא (a profession) טבתא (good) קדם (before) סהדא (witnesses) סניאא (many)

13 מסהד (testify) אנא (I) לך (to you) קדם (before) אלהא (God) הו (He) דמוחא (Who gives life to) כלל (all) וישוע (& Yeshua) משיחא (The Messiah) הו (He) דאסהד (Who testified) קדם (before) פנטיוס-פילטוס (Pontius Pilate) סהדותא (a testimony) שפירתא (excellent)

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14 דתטרייהי (that you keep) פוקדנא (the commandments) דלא (without) טולשא (defilement) ודלא (& without) מומא (blemish) עדמא (until) לגלינה (the revelation) דמרן (of our Lord) ישוע (Yeshua) משיחא (The Messiah)

15 הו (Him) דעתיד (Whom is going) בזבנה (in His time) נחוייהי (to reveal) אלהא (God) מברכא (The Blessed One) וחילתנא (& The Mighty One) בלחודוהי (The Only) מלכא (The King) דמלכא (of kings) ונורא (& The Lord) דמרותא (of power)

16 הו (He) דהו (Who is) בלחודוהי (alone) לא (not) מתחבל (corrupted) ועמר (& dwelling) בנוהרא (in light) דאנש (that a human) לא (not) משכח (it is possible) דנתקרב (to approach) לה (to it) ואנש (& any) מן (from) בנינשא (children of men) לא (not) חזיהי (has seen) ואפלא (& not even) מצא (can) למחזיה (see) הו (Him) דלה (to Whom) איקרא (honor) ושולטנא (& authority) לעלם (to eternity) עלמין (of eternities) אמין (Amen)

17 לעתירא (the rich) דעלמא (of world) הנא (this) פקר (command) דלא (that not) נתרימון (they be lifted up) ברעיניהון (in their minds) ולא (& not) נתתכלין (they should trust) על (upon) עותרא (wealth) דלית (because there is not) עלוהי (upon it) תוכלנא (certainty) אלא (but) על (upon) אלהא (God) חיא (The Living) הו (He) דיהב (Who gives) לן (us) כל (all) עתיראית (richly) לניהן (for our comfort)

18 ונעברון (& they should do) עבדא (works) טבא (good) ונעטרון (& they should be rich) בשוערנא (in deeds) שפירא (good) ונהוון (& they should be) דלילין (ready) למתל (to give) ולמשתתפו (& to share)

19 ונסימון (& they shall lay) לנפשהון (for themselves) שתאסתא (a foundation) טבתא (good) למרם (for what) דעתיד (is future) דנדרכון (that they may seize) חיא (life) שרירא (true)

20 או (Oh) טימתאא (Timothy *) אזרהר (guard) במרם (that) דאתגעל (which is committed) לך (to you) וערוק (& escape) מן (from) בנת (the daughters) קלא (of the voice) סריקתא (of emptiness) ומן (& from) הפכתא (the perversions) דידעתא (of knowledge) דגלתא (false)

טימתאא – “Timothy” here is strangely similar to the Greek vocative form used in this verse. This occurs with the name “Theophilus” as well, in Luke 1:3 and Acts 1:1. In Greek “Timothy” in 1 Tim. 1:18 is vocative, though the Peshitta does not have this form there. “Timothy” & “Theophilus” are Greek names; both were probably from Syria, where like Luke, they spoke Aramaic and Greek, at least in Antioch and its environs. In these three places, it seems that the rare Greek form is orally transliterated in The Peshitta’s Aramaic text. It appears that the Aramaic form is not copied from the Greek text, as the Greek vocative form used in 1:18 does not occur in the Peshitta text of that verse. The Greek name “Petros” also occurs three times for “Simeon Kaypha” (“Simon Peter”) in 1 & 2 Peter and Acts as an acknowledgment of that apostle’s fame for being the first Jewish apostle to preach to Gentiles and make converts. The Greek “Petros” occurs 162 times in the Greek NT. The Gentiles would call “Kaypha”- “Petros”(Greek) or “Petrus”(Latin).

Another evidence that this verse is original in Aramaic is the idiom “Bnayth qala sriqta” (“Daughters of the voice of vanity”) “Bnayth qala” means “echo”, “sound” or “saying”. The Greek is understandable as a translation of Aramaic, but the Aramaic is an idiom that looks original and an unlikely translation of the Greek- “profane & vain babblings”-βιβηλουσ κενσοφωσιας as a source for this Aramaic idiom. Far more likely is a Greek translation of this Aramaic idiom.

Here follows another bit of Peshitta primacy evidence in this verse: טנף is “profane”; בנת is “daughters”, found in this verse; Here are the two words: בנת: טנף. Here they are in DSS script: “בנת: טנף”; in Estrangela we have בנת: טנף. How about a hybrid Ashuri & DSS script?: בנת: טנף. Another word for “profane” is חלת (a very loose association grammatically); In DSS - חלת: The pair for comparison: בנת: חלת;

In Estrangela: בנת: טנף.

The DSS pair בנת: חלת are the most similar - 66% correspondence. Not bad for two three letter words. Now try to envision rotating the first letter of בנת (the letter ב) 90 degrees counterclockwise (ב) and compare it to the first letter of the word חלת - ח. & ב. Then we would have the word בנת; Compare that to חלת – “Profane”. That would seem even more like “Khelath” (“Voice”).

21 אילין (those) גיר (for) דמשתודין (who profess) לה (it) טעו (have gone astray) להון (themselves) מן (from) הימנותא (the faith) טיבותא (grace) עמדך (with you) אמין (Amen)

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2 Timothy

Chapter 1

1:1 פולוס (Paul) שליחא (an apostle) דישוע (of Yeshua) משיחא (The Messiah) בצבינה (by the will) דאלהא (of God) ובמולכנא (& by the promise) דחיא (of life) דבישוע (which is in Yeshua) משיחא (The Messiah)

2 לטימתאוס (to Timotheos) ברא (son) חביבא (beloved) טיבותא (grace) ורחמא (& love) ושלמא (& peace) מן (from) אלהא (God) אבא (The Father) ומן (& from) מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah)

3 מודא (thank) אנא (I) לאלהא (God) הו (Him) דלה (Whom) משמש (serve) אנא (I) מן (from) אבהתי (my forefathers) בתארתא (in a conscience) דקיתא (pure) דאמינאית (constantly) מתדכר (remember) אנא (I) לך (you) בצלותי (in my prayers) דלליא (by night) ודאיממא (& by day)

4 וסוא (& long) אנא (I) למחויך (to see you) ומתדכר (& remember) אנא (I) דמעיד (your tears) דאתמלא (that I am filled) חרותא (with joy)

5 בעוהדנא (by the recollection) דהוא (that is) לי (to me) בהימנותך (in your faith) שריתא (true) הי (that) דשרת (began) לוקדם (first) באמא (in the mother) דאמך* (of your mother) לואיס (Lois) ובאמך (& in your mother) אוניקא (Euniquay) מפס (am convinced) אנא (I) דין (but) דאף (that also) בך (in you)

* Greek has **μᾶμη** – “Mammee”, which means “Mother” or “Grandmother”. The Peshitta has “your mother’s mother”.

6 מטל (because of) הנא (this) מעהד (remind) אנא (I) לך (you) דתעיר (to rouse) מוהבתא (the gift) דאלהא (of God) הי (that) דאית (which is) בך (in you) בכסי (by laying on) אידי (hands)

7 לא (not) גיר (for) יהב (gave) לן (us) אלהא (God) רוהא (a spirit) דרחלתא (of fear) אלא (but) דחילא (of power) ודחובא (& of love) ודמרתינותא (& of instruction*)

N * Greek has **σωφρονισμος** – “sound mind”; The Aramaic word “Instruction” - (“**Martintha**”) - & מרתינותא - מרעינותא – “Reasoning” are very similar; only one letter difference exists between them. These words come from different roots and are unrelated to each other. It appears a Greek translator looked at **ודמרתינותא** and saw **ודמרעינותא**, which has a 88% correspondence for the 8 letters (underlined) of each of the two words. “Sound mind” is **ודנכפותא**, though that is not as good a match (50%?); **ודמתקנותא** is “Stability” (63% match), so there are several possible Aramaic words which could account for the Greek reading. Greek for “Instruction” in the genitive case is **παιδεια**; “Exhortation” is **παρακλησεως**; these are not similar at all to **σωφρονισμος**. Here are the two Aramaic words “Instruction” and “Reasoning” for comparison:

“& of instruction” - ודמרתינותא
“& of reason” - ודמרעינותא

8 לא (not) הכיל (therefore) תבהת (be ashamed) בסהדותה (of the testimony) דמרן (of our Lord) אפלא (neither) בי (of me) באסירה (His prisoner) אלא (but) שקול (take) בישתא (the evil) עם (with) אונגליון (the Gospel) בחילא (by the power) דאלהא (of God)

9 הו (He) דאחין (Who has given us life) וקרן (& has called us) בקרינא (in a calling) קדישא (holy) לו (not) איך (according to) עברין (our works) אלא (but) איך (according to) צבינה (His will) וטיבותה (& the grace) הי (that) דאתיבת (which was given) לן (to us) בישוע (in Yeshua) משיחא (The Messiah) מן (from) קדם (before) זבנא (the time) דעלמא* (of the world)

* Greek has “**πρὸ χρόνων αἰωνίων**” – “before eternal times”, which, frankly, is a ridiculous phrase. Time and Eternity are opposites; there is no such thing as an eternal time, nor can eternity or the eternal be measured with a timepiece, as eternity is timeless. “While we look not at these seen things, but at those not seen; for these seen things are time related, but those not seen are eternal.” - 2 Cor. 4:18. Titus 1:2 also has this Greek phrase - **πρὸ χρόνων αἰωνίων**. In both places, the Peshitta

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has דלעלמא – one letter added, so possibly a Greek translator misread דלעלמא (“of the world”) as דלעלמא – “Eternal” in these two places. – “Before the time of the world” קדם זבנא דעלמא

10 ואתגלית (& is revealed) השא (now) בגלינה (in the revelation) דמחינן (of our Lifegiver)
ישוע (Yeshua) משיחא (The Messiah) דבטל (Who has destroyed) למותא (death)
יחוי (& has displayed) היא (life) ולא (& in-) מתחבלנותא (-destructibility) באונגליון (by the Gospel)

11 הו (He) דאתתסימת (by Whom I am appointed) בה (by Him) אנא (I) כרוזא (a preacher)
ושליחא (& an apostle) ומלפנא (& a teacher) דעממא (of the Gentiles)

12 מטל (because of) הדא (this) מסיכר (endure) אנא (I) הלין (these things)
ולא (& not) בהת (am ashamed) אנא (I) ידע (I) אנא (I) גיר (for)
במנ (in Whom) הימנת (I have believed) ומפס (& am convinced) אנא (I)
דמטיא (that it has come) באידוהי (into His hands) גועלני (my trust)
למטר (to keep) לי (for me) ליומא (unto day) הו (that)

Because of this I endure these things and I am not ashamed, for I know in Whom I have believed and I am convinced that He is able to keep my trust for me until that day.

13 נהוין (let be) לך (to you) חורא (the model) מלא (of words) חלימתא (sound)
דשמעת (that you have heard) מני (from me) בהימנותא (in the faith) ובחובא (& in the love)
דבישוע (which are in Yeshua) משיחא (The Messiah)

14 גועלנא (the trust) טבא (good) טר (keep) ברוחא (by The Spirit) דקודשא (of Holiness)
הו (Who) דעמרת (dwells) בן (in us)

15 ידע (know) אנת (you) הדא (this) דהפכו (that have turned) מני (from me) כלהון (all of them)
הלין (those) דבאסיא (who in Asia) דאיתיהון (are) מנהון (of whom) פוגלוס (Pugelos) והרמנוס (& Hermogenes)

16 נתל (may give) מרן (our Lord) רחמא (compassion) לביתה (to the house) דאנסיפורוס (of Onesiphorus)
דזבנין (who times) סגיאן (many) אניחני (he refreshed me) ובששלתא (& of the chains) דאסורי (of my bondage)
לא בהת (not) לא (he was ashamed)

17 אלא (but) אף (also) כד (when) אתא (he came) לרהומי (to Rome)
בהפיטותא (with diligence) בעני (he sought me) ואשכחני (& found me)

18 נתל (may grant) לה (him) מרן (our Lord) דנשכח (to find) רחמא (mercy)
לות (with) מרן (our Lord) ביומא (in day) הו (that) וכמא (& how) דשמשני (that ministered to me)
באפסוס (in Ephesus) יתיראית (especially) ידע (know) אנת (you)

Chapter 2

2:1 אנת (you) הכיל (therefore) ברי (my son) אתחיל (be strengthened)
בטיבותא (in the grace) דבישוע (which is in Yeshua) משיחא (The Messiah)

2 ואילין (& those things) דשמעת (that you have heard) מני (from me) ביד (by) סהרא (witnesses) סגיאן (many)
הנין (those things) אנעל (I have entrusted) לאנשא (to men) מדימנא (trustworthy) אילין (those)
דמטיא (it has come) באידוהון (into whose hands) אף (also) לאחרנא (others) למלפו (to teach)

3 וסיכר (& endure) בישתא (evils) איך (as) פלחא (a soldier) טבא (good) דישוע (of Yeshua) משיחא (The Messiah)

4 לא (not) אנש (a man) פלח (a soldier) ומתפכר (also is bound) בצכותא (in matters) דעלמא (of the world)
דנשפר (to please) להו (him) מן (who) דגביהי (* has chosen him)

* Greek has στρατολογησαντι – “enlister”; “His Enlister” in Aramaic is מפלחהי

דנכיהי – “Who has chosen him”

דמפלחהי – “His enlister”

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15 ונתבטל (& take care) לך (of yourself) דתקים (that you present) נפשך (yourself)
נמיראית (perfectly) קדם (before) אלהא (God) פלחא (a laborer) דלא (without) בהתתא (shame)
דמכרז (who preaches *) תריצאית (straightforwardly) מלתא (the word) דשררא (of truth)

Greek has **ορθομουντα** - “to cut straight”; The idea seems to be “ploughing a straight furrow”. Here is the Aramaic word for “preaches”- מכרז; Here is the word for “ploughing”- מכרב; Here they are in order in DSS script: **מכרז מכרב**; In Estrangela: **מכרז מכרב**; Ashuri Aramaic script: **מכרב מכרז**. Any of these three scripts shows a 75% correspondence between these two words. I therefore hypothesize that the Greek reading came from a misreading of the Aramaic word מכרז מכרב.

The Greek has no word similar to **ορθομουντα** - “to cut straight” that means “to preach straight”. The Greek words for “to preach” would commonly be, “κηρυσσων”, “ευαγγελιζομενος”, or perhaps “αναγγελιζων”. It appears the Greek cannot account for the Peshitta reading: The Peshitta can account for the Greek.

Ashuri Aramaic

דמכרז – “who preaches” (Peshitta)
דמכרב – “who ploughs” (Greek reading in Aramaic)
80% correspondence!

Dead Sea Scroll Aramaic

מכרז – “who preaches” (Peshitta)
מכרב – “who ploughs” (Greek reading in Aramaic)
80% correspondence!

Estrangela Aramaic

מכרז – “who preaches” (Peshitta)
מכרב – “who ploughs” (Greek reading in Aramaic)
80% correspondence!

16 ומן (& from) מלא (words) סריקתא (empty) דלית (there is not) בהין (in which) חשחו (benefit) אשתאל (avoid)
יתיראית (all the more) גיר (for) נוספון (will they add) על (upon) רושעהון (their wickedness)
הנון (* those) דענין (who converse) בהין (in them)

N * Greek does not have “those who converse in them”; Where did this come from?

17 ומלתהון (& their speech) איך (as) חלדיתא (a cancer) נומא (consuming) תאחוד (will seize) בסניאא (many)
איתודי (there is) דין (but) חוד (one) מנהון (of them) הומנאוס (Humaynus) ואחרנא (another) פילטוס (Philetus)

18 הלין (these) דטעו (who have wandered) מן (from) שררא (the truth) כד (while) אמרין (saying)
דקימתא (the resurrection) דמיתא (of the dead) הות (has occurred) לה (it)
והימנותא (& the faith) דאנש (of each) אנש (man) מהפכין (overthrow)

19 שתאסתא (the foundation) דין (but) שרירתא (firm) דאלהא (of God) קימא (stands) די (that)
אית (& is) לה (to it) חתמא (the seal) הנא (this) וידע (& knows) מריא (Jehovah)
לאילין (those) דדיליה (who His) אנון (are) ונפרוק (& let separate) מן (from) עולא (evil)
כל (everyone) דקרא (who calls on) לשמה (The Name) דמריא (of Jehovah)

20 בביתא (in a house) דין (but) רבא (great) לא (not) הוא (is it) מאנא (vessels) דדהבא (of gold) בלחוד (only)
או (or) דסאמא (of silver) אית (are) בה (in it) אלא (but) אף (also) דקיסא (of wood)
אף (also) דפחרא (of pottery) מנהון (some of them) לאיקרא (for honor) ומנהון (& some) לצערא (for dishonor)

21 אן (if) אנש (a man) הכיל (therefore) נדכא (will purify) נפשה (himself) מן (from) הלין (these)
הוא (he is) מאנא (a vessel) דכיא (pure) לאיקרא (for honor) דעהן (that is suitable) לחושחא (for the use)
דמרה (of his Lord) ומטיב (& ready) לכל (for every) עבר (work) טוב (good)

22 מן (from) כלהין (all) רניגתא (lusts) דטליוותא (of youth) ערוק (escape) וחרט (& run)
בתר (after) כאנותא (righteousness) והימנותא (& faith) וחובא (& love) ושלמא (& peace)

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עם (with) אילין (those) דקרין (who call on) למרן (our Lord) בלבא (in a heart) דכיא (pure)

23 חרינא (the disputes) סכלא (of fools) אילין (those) דדלא (that without) מרדו (instruction) אנן (are) אשתאל (abstain) מנהון (from them) ידע (know) אנת (you) גיר (for) דתכתושא (that conflict) מולדין (they generate)

24 עברדה (a servant) דין (but) דמרן (of our Lord) לא (not) חיב (ought) למתכתשו (to fight) אלא (but) דנהוא (to be) מכיך (humble) לות (to) כלנש (every person) ומלפן (& instructive) ונגירא (& long) רוהה (in his spirit)

נגירא רוהה – (“naggira rukha”) “long in spirit” is an Aramaic idiom meaning “patient” or “longsuffering”.

25 דנהוא (that he may) רדא (instruct) לאילין (those) דמתחרין (who dispute) לקובלה (against him) במכיכותא (in humility) דלמא (perhaps) נתל (will give) להון (to them) אלהא (God) תיבותא (repentance) ונדעון (& they shall know) שרא (the truth)

26 ונעהדון (& they will remember) נפשהון (their souls) ונפרקון (& they will break loose) מן (from) פחה (the trap) דסטנא (of Satan) דבה (by whom) אתתצידו (they were captured) לצבינה (for his pleasure)

Chapter 3

3:1 הדא (this) דין (but) הוית (you should) ידע (know) דביומתא (that in the days) אחריא (last) נאתן (will come) זבנא (times) קשיא (hard)

2 ונהוון (& shall be) בנינשא (children of men) רחמי (lovers) נפשהון (of themselves) ורחמי (& lovers) כספא (of money) שבהרנא (boasters) רמא (proud) מנדפנא (blasphemers) דלאנשיהון (* who to their people) לא (not) מתטפיסין (are loyal) כפרי (rejecters) בטיבותא (of grace) רשיעא (wicked ones)

3 אכלי קרצא (slanderers) משעבדי (captives) לרגתא (to desire) בעריריא (cruel) סניי (haters) טבתא (of the good)

4 משלמנא (traitors) מסרהבא (impulsive) חתירא (arrogant) רחמי (loving) ריניגתא (lust) טב (better) מן (than) חובה (* the love) דאלהא (of God)

* Greek has “φιλοθεοι” - “God lovers”; The Aramaic phrase חובה דאלהא - “Khawba d’Alaha” could mean “Love for God”, or “God’s love”.

5 דאית (there is) להון (to them) אסכמא (a form) דדחלת (of respect) אלהא (of God) ומן (& from) היגה (His power) רחיקין (they are far) אילין (those) דהכנא (who such) אנן (are) דחוק (remove) אנן (them) מנך (from you)

6 מנהון (some of them) אנן (are) גיר (for) הלין (these) דמחלדין (who crawl) בית (house) בתא (to house) ושבין (& capture) נשא (women) דטמירין (who are buried) בחטהא (in sins) ומתדברין (& are led) לריגתא (to lusts) משחלפתא (various)

7 דבכלזבן (who always) ילפן (learn) וממתום (& ever) לידעתא (to the knowledge) דשררא (of the truth) למאתא (to come) לא (not) משכחין (are able)

8 איכנא (just as) דין (but) דינס (Yanes) וימבריס (& Yambris) קמו (rose) לוקבל (against) מושא (Moshe) הכנא (in this way) אף (also) הנון (those) קימין (stood) לוקבל (against) שרא (the truth) אנשא (persons) דמחבל (who corrupt) רעינהון (their minds) וסלין (& are rejected) מן (from) הימנותא (faith)

9 אלא (but) לא (not) נאתן (they will go) לקדמיהון (to their advancement) שטיותהון (their madness) גיר (for) מתידעא (known) הי (is) לכלנש (to every person) איכנא (just as) דאף (that also) דהנן (theirs) אתידעת (was known)

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10 אנת (you) דין (but) אתית (have gone) בתר (after) יולפני (my teaching)
ובתר (& after) דוברי (my customs) ובתר (& after) חובי (my love)
ובתר (& after) מסיברנותי (my endurance) ובתר (& after) צביני (my desire)
ובתר (& after) הימנותי (my faith) ובתר (& after) נגירות (length) רוּחִי (of my spirit)

– (“naggirowth rukh”) “long in spirit” is an Aramaic idiom meaning “patience” or “longsuffering” (See ch. 2 v.24).

11 ובתר (& after) רדיפותי (my persecutions) ובתר (& after) חשי (my suffering)
ידע (& know *) אנת (you) אילין (those things) סיברת (I endured) באנטיכיא (in Antiokaya)
ובאיקנון (& in Aiqoniown) ובלוסטרא (& in Lustra) אידא (what) רדיפותא (persecutions)
סיברת (I endured) ומן (& from) כלהין (all of them) פציני (delivered me) מרי (My Lord)

12 וכלהון (& all) דין (but) אילין (those) דצבין (who choose) בדחלת (in the worship) אלהא (of God)
דנחון (to live) בישוע (in Yeshua) משיחא (The Messiah) מתרדפין (are persecuted)

13 בנינשא (men) דין (but) בישא (evil) ומטעינא (& deceivers) נוספון (& will add *)
על (to) בישותהון (their evils) כד (as) טעין (they go astray) ומטעין (& deceive)

14 אנת (you) דין (but) קוא (abide) באילין (in those things) דילפת (that you have learned)
ואשתררת (& are assured) ידע (know) אנת (you) גיר (for) מן (from) מנו (whom) ילפת (you have learned)

15 ודמן (& that from) טליונתך (your childhood) ספרא (the books) קדישא (holy) יליף (were taught) אנת (you)
דמשכחין (which can) דנחכמונד (make you wise) לחיא (unto the life) בהימנותא (in the faith)
דישוע (of Yeshua) משיחא (The Messiah)

16 כל (every) כתב (writing) דברוחא (& which is by The Spirit *) אתכתב (written *) מותרנא (profitable) הו (is)
ליולפנא (for teaching) ולכוונא (& for correction) ולתורצא (& for direction)
ולמרדותא (& for a course) דבכאנותא (in righteousness)

Greek has “θεσπνευστος” – “God breathed”. This word, like many other Greek words in The Greek of Paul’s epistles, occurs nowhere in Greek literature or in The LXX, just one time in The NT Greek. They seem to combine two adjacent Aramaic words into compound Greek words. The Aramaic has, “דברוחא אתכתב” – “which is written by The Spirit”. The Greek translator may have seen God’s name in code in the Aramaic text “אתכתב” - “Alap-Tau wrote”. Revelation 1:8 and other verses reveal that God is called **Alap-Tau** (the first and last letters of the Aramaic alphabet). If this verse were the only example where **God** is not named in Aramaic but is in the Greek, I would abandon this notion, but this occurs 22 times in The NT where the specific Aramaic word connected to “**God**” in the Greek verse has - “Alap-Tau” - את as the first two letters of that word, or it has **Tau-Alep** – הא at the end of the word as the last two letters of the word. (See my book, *Divine Contact*, for the list of those verses and analysis of this phenomenon; the book may be purchased at my web site <http://aramaicnt.com> as either a download file or a printed edition.

17 דנהוא (that will be) גמיר (perfect) ברנשא (the man) דאלהא (of God)
ולכל (& for every) עבד (work) טב (good) משלמן (a perfecter)

Chapter 4

4:1 אנא (I) לך (you) קדם (before) אלהא (God) ומרן (& our Lord)
ישוע (Yeshua) משיחא (The Messiah) הו (He) דעתיד (Who is going) למרן (to judge) חיא (the living)
ומיתא (& the dead) בגלינא (at the revelation *) דמלכותה (of His kingdom)

2 אכרז (preach) מלתא (the word) וקום (& stand) בחפישותא (with diligence) בזכנא (in time)
ודלא (& without) זכנא (time) אכס (reprove) וכוּן (& rebuke)
בכלה (in all) מגרת (length) רוּחִא (of spirit) ויולפנא (& teaching)

– (“magrath rukha”) “long in spirit” is an Aramaic idiom meaning “patience” or “longsuffering” (See ch. 2 v.24).

3 נהוא (there will be) גיר (for) זכנא (a time) דליולפנא (when teaching) חלימא (sound)
לא (not) נשתמעון (they will obey) אלא (but) איך (according to) רגינתהון (their desires)
נסגון (they will multiply) לנפשהון (to themselves) מלפנא (teachers)

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בחותחתא (with the itching) דמשמעתהון (of their sense of hearing)

4 ומן (& from) שררא (the truth) נהפכון (they will turn) אדנהון (their ears)
לשויעתא (to fables) דין (but) נסטון (they will turn aside)

5 אנת (you) דין (but) הוית (be) עיר (watchful) בכלמדם (in all things) וסיבר (& endure) בישתא (evils)
ועבדא (work) עבד (do) דמסברנא (of an evangelist) ותשמשתך (& your ministry) שלם (fulfill)

6 אנת (I) גיר (for) מכיל (therefore) מתנקא (offered as a sacrifice) אנת (am)
וזבנא (& the time) דאשתרא (of release) מטא (has arrived)

7 אגנא (a contest) שפירא (excellent) אתכתשת (I have fought) ורהטי (& my race) שלמת (I have finished)
ודימנותי (& my faith) נטרת (I have kept)

8 ומן (& from) השא (now) נטיר (is kept) לי (for me) כלילא (a crown) דכאנתא (of righteousness)
דנפרעווי (that shall award) לי (to me) מרי (My Lord) ביומא (in day) הו (that)
דהויו (when He shall) דינא (judge) כאנא (the just) לא (not) דין (but) בלחוד (only) לי (to me)
אלא (but) אף (also) לאילין (to those) דאחבו (who will have loved) לגלינה (His revelation)

9 נתבטל (let it be a concern) לך (to you) דתאתא (to come) לותי (to me) בעגל (quickly)

10 דמא (Dema) גיר (for) שבקני (has abandoned me) ואחב (& loves) עלמא (world) הנא (this)
ואזל (& he has gone) לה (to it) לתסלוניקא (to Thessalonica) קרסקוס (Qrisqus) לגלטיא (to Galatia)
טטוס (Titus) לדלמטיא (to Dalmatia)

11 לוקא (Luqa) הו (is) בלחודווי (only) עמי (with me)
למרקוס (Marqus) דבר (take) ואיתיהי (bring him) עמך (with you)
עהן (he is suitable) לי (to me) גיר (because) לתשמשתא (for the ministry)

12 לטוכיקוס (Tukiqus) דין (but) שדרת (I sent) לאפסוס (to Ephesus)

13 בית (* the case) כתבא (book) דין (but) דשבקת (that I left) בטרואוס (in Troas) לות (with) קרפוס (Qarpus)
מא (when) דאתא (come) אנת (you) איתיהי (bring it) וכתבא (& the books)
יתיראית (especially) כרכא (the scrolls) דמגלא (of parchments)

- * Greek has “Cloak” –φελωνην, instead of “Book case”.
- “Cloak” in Aramaic could be מרטינא or נחתא or בירונא –
- In DSS script: “Cloak” –צַת־א, מִרְטוּת־א
- “Book case” in DSS script is צַת־א בִּת־א. The word for “Book” – “*kthava*” looks very similar to “Cloak” – “*nyakhta*” in DSS (Dead Sea Scroll script); both are underlined & highlighted in blue. The Greek translator apparently glossed over “*Bayt*” בִּת־א (“Place”) and translated צַת־א as צַת־א. Three of the four letters of each word are very similar or identical (75% correspondence). The two in Estrangela are: כַּתְבָּא בִּתְבָּא. The DSS pair are the most similar; it appears that the Peshitta reading accounts for the Greek reading here, as in so many other places. Consider also that the Greek φαιλωνην is found nowhere in Greek literature and is, according to *Thayer’s Greek English Lexicon* is a misspelled transposition of φαινολην – referring to a “travelling coat, for protection against stormy weather”. According to this interpretation, Paul was asking for a raincoat from prison! Add to this that most Greek mss. have φελωνην – equally strange and unprecedented in Greek literature and not really a word at all. And neither φαιλωνην nor φελωνην resembles Βιβλον, Βιβλιον – “Book” or γραμματα – “writings”. Here again are the two readings – “Books” and “Cloak” in the Aramaic script used in Dead Sea Scrolls Israel 2000 + years ago:

צַת־א – “The Book” (Peshitta)

בִּתְבָּא – “The Cloak” (Source for Greek reading?)

14 אלכסנדרס (Aleksandrus) קיניא (the blacksmith) בישתא (evil) סגיאנתא (great) חויני (showed me)
פרע (* may pay) לה (him) מרין (our Lord) איך (according to) עברווי (his works)

15 אף (also) אנת (you) דין (but) אזדהר (beware) מנה (of him)
טב (very) גיר (for) זקיף (he is arrogant) לוקבל (against) מלין (our words)

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16 במפק ברוחי (at my defense) קדמיא (first) לא (not) אנש (a man) הוא (was) עמי (with me) אלא (but) כלהון (all of them) שבקוני (abandoned me) לא (not) תתחשב (may be accounted) להון (to them) הדא (this)

17 מרי (My Lord) דין (but) קם (stood) לי (for me) וחילני (& empowered me) דבי (that by me) כרוזתא (the preaching) תשתלם (may be fulfilled) ונשמעון (& would hear) עממא (the Gentiles) כלהון (all of them) דאתפצית (that I was delivered) מן (from) פומא (the mouth) דאריא (of the lion)

18 ונפציני (* & will deliver me) מרי (My Lord) מן (from) כל (every) עבד (work) ביש (evil) ונחניני (& will give me life) במלכותה (in His kingdom) דבשמיא (which is in Heaven) דלה (for to Him) שובחא (is the glory) לעלם (to the eternity) עלמין (of eternities) אמין (Amen)

19 הב (give) שלמא (greeting) לפריסקלא (to Priscila) ולאקלוס (& to Aquilos) ולביתא (& to the house) דאנסיפורוס (of Onesiphorus)

20 ארסטוס (Erastus) פש (stopped) לה (him) בקורנתוס (in Qorinthus) טרופימוס (Trophimus) דין (but) שבקתה (I left him) כד (while) כריה (he was sick) במיליטוס (in Miletus) מדינתא (the city)

21 נתבטל (let it be a concern) לך (to you) דקדם (before) סתוא (winter) תאתא (to come) שאל (invokes) בשלמך (your peace) אובולוס (Eubulus) ופודס (& Pudas) ולינוס (& Linus) וקלודיא (& Qludia) ואחא (& the brothers) כלהון (all of them)

22 מרן (our Lord) ישוע (Yeshua) משיחא (The Messiah) עם (is with) רוהך (your spirit) טיבותא (grace) עמך (* with you) אמין (Amen)

* The Eastern Peshitta has "with us"- עמן as compared to עמך. Two late Greek mss. and a few Latin Vulgate mss. have "with us", but this is out of character with Paul's salutations; he never prays grace to himself in his writings, and all his closings confer grace upon others, not himself.

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Titus

1:1 פולוס (Paul) עבדה (a servant) דאלהא (of God) ושלחה (& apostle) דישוע (of Yeshua) משיחא (The Messiah) בהימנותא (of the chosen) דאלהא (of God) דגביא (in the faith) דשררא (& of knowledge) דברחלת (of the truth) דאלהא (of God) וידעתא

2 על (upon) סברא (the hope) דחיא (of life) דלעלם (eternal) דמלך (that promised) אלהא (God) שרירא (The True *) קדם (before) זבנוהי (the times) דעלמא (of the world *)

N * Greek has **αψευδης** – “not lying”. Quite often the Greek has a double negative construction where The Peshitta has simply a positive statement: “not lying” = “True”; “Not ignorant” = “Knowing”.

***** Greek has “**προ χρονων αιωνων**” – “before eternal times”, which, frankly, is a ridiculous phrase. Time and Eternity are opposites; there is no such thing as an eternal time, nor can eternity or the eternal be measured with a timepiece, as eternity is timeless. “While we look not at these seen things, but at those not seen; for these seen things are time related, but those not seen are eternal.” -2 Cor. 4:18.1 Timothy 1:9 also has this Greek phrase **προ χρονων αιωνων**. In both places, the Peshitta has **קדם זבנא דעלמא** – “Before (antecedent to) the time of the world”. **דעלמא** is “of the world”; “Eternal” in Aramaic is **דלעלמא** – one letter added, so possibly a Greek translator misread **דעלמא** (“of the world”) as **דלעלמא** - “Eternal” in these two places.

3 וגלא (& He has revealed) מלתה (His word) בזבנה (in His time) ביד (by) כרוזותן (our preaching) הי (that) דאתהימנת (with which was entrusted) אנא (I) בפוקדנא (by the commandment) דאלהא (of God) מוהינן (our Lifegiver *)

***** “Lifegiver” is the literal sense of **מוחינא**; it can also have the sense of “Savior”, referring to Him Who gives eternal life, not merely the natural life of the body. Either translation would be acceptable, though I believe Paul’s emphasis was on salvation, not natural life, so I have in the interlinear translation “Lifegiver” as the literal meaning in most of the 16 places where it occurs in The NT, but in my prose translation I would use “Savior” in most places to signify the specific kind of life (“Eternal”) to which the word refers. **מוחינן** (“Our Lifegiver”) occurs six times just in Titus. Usually Jesus is mentioned as “our Lifegiver” just after “God our Lifegiver” is mentioned. See the next verse.

4 לטטוס (to Titus) ברא (a son) שרירא (true) בהימנותא (in the faith) דגוא (inner) טיבותא (grace) ושלמא (& peace *) מן (from) אלהא (God) אבא (The Father) ומן (& from) מרן (our Lord *) ישוע (Yeshua) משיחא (The Messiah) מוהינן (our Lifegiver *)

C * Most Greek mss. have, “**χαρις ελεος ειρηνη**” – “Grace, mercy, peace”. **טיבותא** may mean “grace” or “lovingkindness”. It may very well be that this word was double translated by the translator who produced the Majority Greek text.

M * The Critical Greek (Alexandrian) text omits “our Lord”.

5 מטלהנא (because of this) הו (it is) שבקתך (I left you) הוית (I had) בקרטא (in Qrete) דאילין (that those things) דחסירין (that are deficient) תתקן (you may set right) ותקים (& ordain) קשישא (elders) במדינא (in city) מדינא (by city) איכנא (just as) דפקדתך (I ordered you)

6 אינא (one) דרלא (who without) רשין (fault) הו (is) והוא (& has been) בעלא (the husband) דחדא (of one) אנתתא (wife) ואית (& is) לה (to him) בניא (children) מוהינא (believing) דלא (who not) מצחין (are abusive) ולא (& not) איתיהון (they are) דלא (without) שועבד (subjection) באסוטרטא (in immorality)

7 חוב (obliged) הו (is) גיר (for) קשישא (an elder) דנהוא (to be) דלא (without) רשין (faults) איך (as) רביתא (a steward) דאלהא (of God) ולא (& not) נהוא (to be) מתרבר (governed) ברעין (by mind) נפשה (his own) ולא (neither) נהוא (to be) חמתן (bad tempered) ולא (neither) נהוא (to be) עבר (excessive) על (with) חמרא (wine) ולא (neither) תהוא (should be) רהשא (quick) אידה (his hand) לממחא (to strike) ולא (neither) נהוא (to be) רחם (loving) יותרנא (riches) טנפא (filthy)

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8 אלא (but) נהוא (he should) רחם (love) אכסניא (strangers) ונהוא (& should) רחם (love) טבתא (goodness) ונהוא (& should be) נקף (modest) ונהוא (& should be) כאין (just) ונהוא (& should be) חסיא (holy) ולביך (& keeps) נפשה (himself) מן (from) רניגתא (lusts)

9 ובטיל (* & it is a concern) לה (to him) על (for) יולפנא (the teaching) דמלתא (of the word) דהימנותא (of faith) דנשכח (to be able) אף (also) למביא (to comfort) ביולפנה (by his teaching) חלימא (sound) ולמכסו (& to rebuke) לאילין (those) דמתחרין (who are contentious)

* Greek has “αντεχομενον” – “holding to, supporting”; The Peshitta has בטיל – “It is a concern”. Here is an Aramaic word meaning, “to bear, to carry”: טעין; In Dead Sea Scroll Aramaic script, it is: } א ט א; adding a waw proclitic as בטיל - “It is a concern” has - (ובטיל), gives וטעין. Let’s see these two in DSS script and enlarged:

} א ט א - “& it is a concern” (Peshitta)
} א ט א - “& he bears” (Source of Greek reading?)

I see 75% correlation (3^{3/4} out of five letters) between these two words in this script (The two Waw’s- 11, Two Yodh’s- א א, Lamedh & Final Nun- } ; Even the ט “Bet” and ו “Tet” have similar shapes).

10 אית (there are) גיר (for) סניאא (many) דלא (who not) משתעבדין (are submissive) וסריקין (& are empty) מליהון (their words) ומטעין (& they deceive) רענא (minds) דבנינשא (of children of men) יתיראית (especially) אילין (those) דמן (who from) גזורתא (the circumcision) אנן (are)

11 הנון (those) דולא (it is necessary) למסכרו (to stop up) פומהון (their mouths) בתא (households) גיר (for) סניאא (many) מחבלין (they destroy) ומלפין (& they teach) מדרם (what) דלא (that not) ולא (is right) מטל (for) יורתא (riches) טנפא (filthy)

12 אמר (said) אנש (a man) מנהון (from them) נביא (a prophet) דילהון (their own) דבני קרטא (“sons”) בכליזבן (of Qrete) בכליזבן (always) דגלין (liars) אנן (are) חיותא (beasts) בישתא (wicked) וכרסתא (& bellies) בטילתא (idle)

13 ושריראית (& truly) איתיה (he has brought) סהדותא (testimony) הדא (this) מטל (because of) הנא (this) קשיאית (severely) הוית (do) מכס (rebuke) להון (them) דנהוון (that they will be) חלימין (sound) בהימנותא (in faith)

14 ולא (& not) נתרמוון (should yield to) לשועיתא (fables) דיהודיא (of the Jews) ולפוקדא (& to commands) דבנינשא (of children of men) דסנין (* who hate) שררא (the truth)

* Greek has “who turn away”. “Hate” is דסנין. In DSS script: } א ט א; Estrangela: } א ט א. Another word for “turn away” is: הפכין. In DSS script: } א ט א. The DSS Aramaic script in shaded grey seems to be the Aramaic script behind the base Greek translation.

DSS Script
} א ט א - “Who Hate” (Peshitta)
} א ט א - “Turn” (Source of Greek reading?)
} א ט א - “Who Turn” (Source of Greek reading?)
Ashuri Script
} א ט א - “Who Hate” (Peshitta)
} א ט א - “Turn” (Source of Greek reading?)
} א ט א - “Who Turn” (Source of Greek reading?)
Estrangela
} א ט א - “Who Hate” (Peshitta)
} א ט א - “Turn” (Source of Greek reading?)
} א ט א - “Who Turn” (Source of Greek reading?)

The Ashuri and Estrangela pairs each have 85% correlation; The Dead Sea pair have about 78% correlation. The Greek reading αποστρεφομενων - “who turn away”; The Greek reading μιουσυτων - “who turn away”; 21% correlation at best for the Greek pair. It seems unlikely the Greek reading gave rise to the Aramaic.

15 כלמדרם (everything) גיר (for) דכא (pure) הו (is) לדכיא (to the pure) לאילין (but) דין (to those) דמסיבין (who are defiled) ולא (& not) מהימנין (believing) מדרם (anything) דדכא (that is pure) לית (there is not) להון (to them)

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אלא (but) מסיב (defiled) הו (is) רעינהוין (their mind) ותארתהוין (& their conscience)

16 ומודין (& they profess) דידעין (that they know) לאלהא (God)
בעבדיהוין (by their works) דין (but) כפרין (they reject) בה (Him)
ואיתיהוין (& they are) סניאא (enemies) ודלא (& without) פיס (obedience)
ומסליא (& rejected) לכל (to every) עבד (work) טב (good)

Chapter 2

2:1 את (you) דין (but) מלל (speak) מדם (what) דיאא (is fitting) ליולפנא (for teaching) חלימא (sound)

2 ואלף (& teach) דנהוין (that should be) קשישא (elders) עירין (watchful) ברעיניהוין (in their minds)
ונהוין (& to be) נכפין (modest) ונהוין (& to be) דכין (pure) ונהוין (& to be) חלימין (sound) בהימנותא (in faith)
ובחובא (& in love) ובמסיברנותא (& in patience)

3 ואף (& also) קשישתא (elder women) הכנא (in this way) דנהוין (to be) באסכמא (in appearance) דיאא (fitting)
לדחלת (for the worship) אלהא (of God) ולא (& not) נהוין (to be) אכלן קרנא (slanderers)
ולא (neither) נהוין (to be) משעבדן (subservient) לחמרא (to wine) סניאא (much)
ונהוין (& to be) מלפן (teachers) שפירתא (of excellence)

4 ומנכפן (& chasten) לאילין (those) דטלין (who are young women)
דנרמון (to love) בעליהוין (* their husbands) ובניהוין (* & their children)

* *Greek has φιλανδρους –“Men lovers” (we get the English word “Philanderer” from this Greek word), and φιλοτεκνους –“Children lovers”. Lack of possessive pronouns makes the Greek rather generic and even counterproductive. I know Paul did not intend for women believers to be “men lovers” –“Philanderers”, but to love their husbands. This Greek wording is unworthy to be the inspired original word of God.*

5 ונהוין (& to be) נכפן (chaste) וקדישן (& holy) ונהוין (& to be) יצפן (taking caring) שפיר (good)
דבתידין (of their households) ומשתעבדן (& obeying) לבעליהוין (their husbands)
דלא (lest) אנש (anyone) נגדף (blaspheme) על (against) מלתה (the word) דאלהא (of God)

6 ומן (& of) אילין (those) דטלין (young men) הכנא (in this way) בעי (beseech) דנהוין (to be) נכפין (serious)

7 בכלמדם (in all things) דין (but) דמותא (a model) בנפשך (yourself) הוא (show)
בכל (in all) עבדא (works) טבא (good) ובמלפנותך (& in your teaching)
תהוא (let be) לך (your) מלתא (speech) חלימתא (wholesome)

8 דנכפא (that is serious) ולא (& not) מחבלא (* corrupt) ולא (& not) אנש (a man) בסר (let despise) לה (it)
דאינא דקאם (that he) לקובלן (who stands) נבהת (against us) נבהת (may be ashamed)
כד (as) לא (not) נשכח (he will be able) דנאמר (to say) עלין (against us) מדם (anything) דסנא (adverse)

Greek has “ακαταγνωστον” –“that cannot be condemned”, nowhere else in The LXX OT or The Greek NT, but once in the Apocrypha – “ακαταγνωστοι” in 2 Maccabees 4:47. The Peshitta reading, “not corrupt” - לא מחבלא, certainly did not come from the Greek reading. The Greek for “incorruptible” is αφαρτον, not much like ακαταγνωστον at all.

An Aramaic word meaning “accused” is מקבילא or מתקבלא. In DSS: אַ אַ ק א or אַ אַ ק א;

“Corrupt” is מחבלא; In DSS script: אַ אַ ק א; Now let’s compare the two most similar forms of these two Aramaic words:

א א א א א –“Corrupt”
א א א א א –“Accused”

I see only a one letter difference between these two words in DSS script; That is 83% correlation between these two readings in Aramaic! That seems pretty strong evidence that The Peshitta’s Aramaic is the base from which the Greek ακαταγνωστον was translated.

9 עבדא (servants) למריהוין (to their masters) נשתעבדון (let be subject) בכלמדם (in all things)
ונשתפרון (& be pleasing) ולא (& not) הוין (let them) מעצין (resist)

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10 ולא (neither) הוו (let them) גנבין (steal) אלא (but) נהווין (let them show) שררהוין (their loyalty) טבא (good)
(the doctrine) דנצבתון (in all things) בכלמדם (to adorn) בכלמדם (in all things) יולפנה (the doctrine)
דאלהא (of God) מחינן (our Lifegiver)

11 אתגלית (has been revealed) גיר (for) טיבותה (the grace) דאלהא (of God)
מחית (giving life to *) כל (all) לבנינשא (the children of men) כלהוין (all of them)

For the all-saving grace of God has been revealed to all people.

* מחית “Mekhayth” is from the same root as מחינא – “Mekhayna” (see above note at 1:3). It refers to God’s salvation in giving eternal life to people.

12 ורדיא (& it leads) לן (us) דנכפור (to reject) ברושעא (wickedness) וברניגתא (& lusts) דעלמא (of the world)
ונחא (& to live) בעלמא (in world) הנא (this) בנכפותא (in purity) ובכאותא (& in righteousness)
ובדחלת (& in the worship) דאלהא (of God)

13 כד (while) מסכינן (we look for) לסברא (the hope) בריכא (blessed) ולגלינא (& the revelation) דתשבוחתה (of the glory)
דאלהא (of God) רבא (The Great) ומחינן (our Lifegiver) ישוע (Yeshua) משיחא (The Messiah)

14 דהו (Who) יהב (gave) נפשה (Himself) חלפין (in our place) דנפרקן (to redeem us) מן (from) כל (all) עולא (evil)
ונדכין (& to purify) לנפשה (for Himself) עמא (a people) חדתא (new *)
דחסם (which is zealous) בעבדא (of works) טבא (good)

N * Greek has “peculiar”- “περιουσιον”. חדתא- “New” is very similar to דחדא – “One”, “Singular”, “Particular”.

א - “New”
א - “Singular”

Possibly “New” was misread as “Singular” by a Greek translator. “New” in Greek is καινη or νεος –Nothing like περιουσιον. The Peshitta reading did not come from Greek.

15 הלין (these things) מלל (speak) ובעי (& seek) וכוין (& rebuke) בכל (with all) פוקדן (authority)
ולא (& not) אנש (a man) נבסא (let despise) בך (you)

Chapter 3

3:1 והוית (& be) מעדה (charging) להוין (them) דלרשא (that rulers) ולשליטנא (& authorities) נשתמעון (to obey)
ונשתעברון (& to submit) ודנהוין (& to be) עתידין (ready) לכל (for every) עבד (deed) טב (good)

2 ועל (& against) אנש (a person) לא (not) נגדפון (they shall insult)
ולא (neither) נהוין (shall they be) מתכתשין (contending) אלא (but) נהוין (they shall be) מכיכין (humble)
ובכלמדם (& in all things) נהוין (they shall show) בסימותהוין (their sweetness)
לות (to) כלהוין (all of them) בנינשא (the children of men)

3 אף (also) הנן (we) גיר (for) מן (from) קדים (the first) דלא (without) רעינא (intelligence) הוין (were)
ודלא (& without) פיסא (conviction) וטעין (& deceived) הוין (we were) ומשעברין (& servants)
הוין (we were) לארניגתא (to lusts) משחלפתא (changing) ובבישותא (& in wickedness) ובחסמא (& in envy)
מתהפכין (employed) הוין (we were) וסניאין (& despicable) הוין (we were)
אף (also) חד (one) לחד (another) סנין (hating) הוין (we were)

4 כד (when) דין (but) אתגלית (was revealed) בסימותה (His sweetness)
ומרחמנותה (& the loving kindness) דאלהא (of God) מחינן (our Lifegiver)

5 לא (not) בעבדא (by works) דזדיקותא (of righteousness) דעבדן (that we have done)
אלא (but) ברחמוהי (by His love) דילה (His own) אחין (He gave us life)
בסחתא (by the washing) דמולדא (of the birth) דמן (that is from) דריש (the top)
ובחודתא (& by the renewing) דרוחא (of The Spirit) דקודשא (of Holiness)

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6 הוּ (The One) דאשד (whom He poured) עליון (upon us) עתיראית (richly)
ביר (by) ישוע (Yeshua) משיחא (The Messiah) מחינין (our Lifegiver)

7 דבטיבותה (that by His grace) נזדרק (we would be justified) ונהוא (& we would be)
בסברא (by hope) בחיא (in Life) דלעלם (eternal)

8 מהימנא (trustworthy) הוּ (is) מלתא (the saying) ובהלין (& in these things) צבא (want) אנא (I)
דאף (that also) אנת (you) הוית (to be) משרר (assuring) להון (them) דנתבטל (that it will be a concern) להון (to them)
למפלח (to cultivate) עברא (works) טבא (good) אילין (those) דהימנו (who have believed) באלהא (in God)
הלין (these things) אנין (are) טבן (good) ומותרן (& beneficial) לבנינשא (for children of men)

9 מן (from) בעתא (debates) דין (but) סכלתא (foolish) ומן (& from) תשעיתא (tales) דשרבתא (of genealogies)
ומן (& from) חרינא (contentions) ומן (& from) תכתושא (contests) דספרא (of the scribes) אשתאל (abstain)
יותרן (profit) ניר (for) לית (there is not) בהין (in them) וסריקן (& worthless) אנין (these are)

10 מן (from) גברא (man) הרסיוטא (a heretic) מן (from) בתר (after) חדא (one) זבן (time)
ותרתין (& two) דמרתא (admonitions) אנת (you) לה (him) אשתאל (avoid)

11 והוית (& be) ידע (aware) דמן (that he) דהכנא (who is such) הוּ (is) מעקם (perverse) הוּ (is)
וחטא (& a sinner) והוּ (& he) חיב (is condemned) נפשה (of himself)

12 מא (when) דשדרת (I have sent) לותך (to you) לארשמא (Artima) או (or) לטוכיקוס (Tukiquos)
נתבטל (let it be a concern) לך (to you) דתאתא (to come) לותי (to me) לניקפוליס (to Niquopolis)
תמן (there) ניר (for) סמת (I have set) ברעיני (my mind) דאסתא (to winter)

13 על (concerning) זנא (Zena) דין (but) ספרא (the Scribe) ועל (& concerning) אפלו (Apollo)
נתבטל (let it concern) לך (you) דתלוא (to attend to) אנון (them) שפיר (well)
דמדם (that anything) לא (not) נחסר (there will be lacking) להון (to them)

14 ונאלפון (& they will teach) אף (also) אילין (those) דדילין (who ours) אנון (are)
דנהוון (to be) פלחין (cultivating) עברא (works) טבא (good) בצכותא (in matters) דאלצן (of distress)
דלא (lest) נהוון (they should be) דלא (without) פארא (fruit)

15 שאלין (invoke) בשלמך (your peace) כלהון (all of) אילין (those) דעמי (who with me) אנון (are)
שאל (invoke) בשלמא (the peace) דכלהון (of all of them) אילין (those) דרחמינן (who love us) לן (us)
בהימנותא (in faith) טיבותא (grace) עם (be with) כלכון (all of you) אמין (Amen)

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The Holy Epistle of Paul The Apostle to Philemon



אגרתא קדישתא דפולוס שליחא דלות פילמון

Philemon

1:1 פולוס (Paul) אסירה (a prisoner) דישוע (of Yeshua) משיחא (The Messiah) וטימתאוס (& Timotheos) אחא (brother) לפילמון (to Philemon) חביבא (beloved) ופלאחא (& a laborer) דעמן (our companion)

2 ולאפיא (& to Apphia) חביבתן (our beloved*) ולארכיפוס (& to Arkippus) פלאחא (a laborer) דעמן (our companion) ולעדתא (& to the church) דבביתך (that is in your house)

M* A few Greek mss. have, “& to Apphia our sister..”. Most Greek mss. have, “& to Apphia the beloved..”. “Our Beloved” in Aramaic is חביבתן; **Our sister** is חרתן; In DSS script they are: חרתן - חרתן - חרתן; In Estrangela: חרתן - חרתן. “Our beloved” has all the letters of “Our sister”, which are highlighted in blue (in the color edition) and also underlined (1st, 5th and 6th from the right), which, in that order, spell “Our sister” in the Aramaic language. A careless and bleary eyed scribe might skip a few letters in translating, from time to time, (The Critical Greek mss. Vaticanus and Sinaiticus are famous for omissions) especially when the omission of three letters still leaves a coherent and contextually fitting word. Hence, the Aramaic primacy hypothesis (I believe I have accumulated enough supporting evidence in The NT to establish it as a theory) explains many Greek readings; the Greek for “Beloved” is ΑΓΑΠΗΤΗ; “Sister” is “ΑΔΕΛΦΗ”. Only the first and last letters are the same, which letters have no meaning by themselves, neither is either word mistakeable for the other. It is very difficult to see how, if the Greek were the original, an Aramaean translator would misread ΑΔΕΛΦΗ (“Sister”) as חביבתן (“Beloved”), if that were the original reading.

Certainly The Peshitta agrees here with the Majority Byzantine reading much more closely than with the Critical Greek text, as it generally does, however it also differs here and in many places radically from all Greek readings. Besides, if Greek were the original, and Aramaic the translation thereof, we would expect the variant readings to occur in the translation language (Aramaic), not in the original. There are practically no variant readings to speak of in The Peshitta mss., but The Greek mss. abound with them! Too large a number of these are traceable to the Peshitta text for this to be coincidental. I hope that anyone reading the voluminous evidence shown in Gospels and Epistles of this interlinear, will see that The Greek NT is a translation of The Peshitta NT text.

3 טיבותא (grace) עמכון (with you) ושלמא (& peace) מן (from) אלהא (God) אבון (our Father) (The Messiah) משיחא (Yeshua) ישוע (our Lord) מרין (& from) ומן

4 מודא (thank) אנא (I) לאלהי (my God) בכלזבן (in every time) ומתדכר (& remember) אנא (I) לך (you) בצלותי (in my prayers)

5 הא (behold) מן (from) דשמעת (when I heard) הימנותך (of your faith) וחובא (& love) דאית (that is) לך (to you) לות (toward) מרין (our Lord) ישוע (Yeshua) ולות (& toward) כלהון (all of) קדישא (the holy ones)

6 דתהוא (that will be) שותפותא (the sharing) דהימנותך (of your faith) יהבא (producing) פארא (fruit) בעבדא (in works) דתהוא (& in knowledge) דכל (of every) טבן (good) דאית (that is) לכון (to you) בישוע (in Yeshua) משיחא (The Messiah)

7 חדותא (joy*) גיר (for) סניאתא (great) אית (is) לן (to us*) ובויאא (& comfort) דביר (for by) חובך (your love) אתתניחו (have been refreshed) רחמא (the affections*) דקדישא (of the saints)

M* The Critical Greek has “I had great grace” where the Majority Greek and The Peshitta has “We have great joy”. “Joy” in Greek is “χαρην”, whereas “Grace” is “χαριν”, so the Critical Greek reading is probably a misreading of χαρην as “χαριν”, only one letter α (Alpha) being mistaken for ι (iota). The change of subject from “We had” to “I had” may be explained on the basis of misreading one letter in Aramaic: לן - “to us” & ל - “to me”. These words are part of an idiom in Aramaic describing possession or ownership. The final Nun (ן) in לן is sometimes mistaken for Yodh ך if the bottom stroke is faint or missing. Here are the words at issue in DSS script: לן; In Estrangela: לן. Either the square Ashuri Aramaic, DSS or Estrangela may account for the variant Greek reading. In Greek, the word “We have” is εχομεν; “I had” is εσχον.

לן - “I have grace”
לן - “We have joy”

8 מוטל (because of) הדא (this) פרהסיא (freedom) סניאתא (great) אית (is) לי (to me) דזדקן (those things) דזדקן (that are right) לך (you) אילין (in The Messiah) דאפקוד (to command) לך

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9 מטל (because of) הובא (the love) דין (but) מבשא (begging) הו (it is) בעא (beg) אנא (I) מנד (of you) אנא (I) פולוס (Paul) דאיתי (who am) סבא (the elder) איך (as) דידע (that know) אנת (you) השא (now) דין (but) אף (also) אסירא (prisoner) דישוע (of Yeshua) משיחא (The Messiah)

10 ובעא (& beg) אנא (I) מנד (of you) על (concerning) ברי (my son) אינא (him) דילדת (whom I begat) באסורי (in my bondage) אנסימוס (Onesimus)

11 הו (he) דבזבן (who at times) לית (not) הוא (there was) לך (for you) בה (in him) חשחו (usefulness) השא (now) דין (but) אף (also) לך (to you) אף (and) לי (to me) טב (very) חשח (he is useful)

12 ושררתה (& I sent him) לך (to you) אנת (you) דין (but) איך (as) דלילדא (son) דיילי (my) הכנא (in this way) קבליהי (receive him)

N * Greek mss. have $\sigma\pi\lambda\alpha\gamma\chi\nu\alpha$ - “bowels”: In Aramaic, that would be רחמא - “Rakhma” (mercy, affection, friend, love). Here are the actual Aramaic reading דלילדא - “Son” and דלרחמא - “Rakhma” in Dead Sea Scroll Aramaic script: ܕܠܝܠܕܐ ; ܕܠܪܚܡܐ ; If you will notice the second word’s fourth letter from the right, ܟܗܬ (Khet), you may notice that it looks like two letters just barely touching at the top. If I take the letters of the other word ܟܗܬ and compress them together, you might mistake them for a ܟܗܬ (“Khet”) or a ܟܗܬ “Mem”. I propose that a Greek scribe did both! First he saw ܟܗܬ as ܟܗܬ (as if it were rotated counterclockwise a bit, then ܟܗܬ compressed as ܟܗܬ (I think the copy he had must have been illegible at this place and he was deciphering, letter by letter here), then he looked back at the same letters and saw ܟܗܬ as ܟܗܬ ; hence ܕܠܪܚܡܐ became ܕܠܪܚܡܐ . Even discounting my letter theory, these two words have a 66% letter correspondence.

The Greek word for “son” is “ $\sigma\upsilon\varsigma$ ” or “ $\tau\epsilon\kappa\upsilon\upsilon\upsilon\upsilon$ ”; Compare those with $\sigma\pi\lambda\alpha\gamma\chi\upsilon\alpha$ - “bowels”. How would an Aramaean translating from Greek mistake $\sigma\pi\lambda\alpha\gamma\chi\upsilon\alpha$ for $\tau\epsilon\kappa\upsilon\upsilon\upsilon\upsilon$ or $\sigma\upsilon\varsigma$? This would be the scenario if The Peshitta were translated from Greek. That theory is not supported by the facts here. Peshitta primacy wins in Philemon, hands down.

ܕܠܝܠܕܐ - “Son”

ܕܠܪܚܡܐ - “Mercy, Affection, Friend, Love”

Depending on how one sees the letter correspondence in the above two words, there is 66-99 % correlation between the two words.

13 צבא (willing) הוית (I was) גיר (for) דלותי (that with me) אחריוהי (I would keep him) דנהוא (to be) משמש (ministering) לי (to me) חלפיד (on your behalf) באסורא (in the bondage) דאונגליון (of the Gospel)

14 בלעד (without) מלכך (your counsel) דין (but) לא (not) צבית (I wanted) מדם (anything) למעבר (to do) דלא (that not) איך (as) דבקטירא (by necessity) תהוא (would be) טבתך (your benefit) אלא (but) בצבינדך (by your will)

15 ככר (perhaps) דין (but) אף (also) מטל (because of) הדא (this) שני (he departed) דשעתא (for a time) דלעלם (that for eternity) תאחריוהי (you may keep him)

16 לא (not) מכיל (from now on) איך (as) עבדא (a servant) אלא (but) יתיר (more) מן (than) עבדא (a servant) אחא (brother) חביבא (beloved) דיילי (my) חד (one) כמא (how much more?) דילך (yours) ובבסר (both in the flesh) ובמרן (& in our Lord)

17 אן (if) הכיל (therefore) איתך (you are) לי (to me) שותפא (a partner) קבליהי (receive him) איך (as) דלי (mine)

18 ואן (& if) מדם (anything) חסרך (you lack) או (or) חיב (owes a debt) הדא (this one) עלי (to me) חשוב (account it)

19 אנא (I) פולוס (Paul) כתבת (have written) באידי (with my hand) אנא (I) פרע (will pay) אנא (I myself) דלא (without) אמר (saying) לך (to you) דאף (that also) נפשך (your soul) חיב (owe) אנת (you) לי (to me)

20 אין (Yes) אחי (my brother) אנא (I) אתתניה (am refreshed) בכך (by you) במרן (in our Lord) אניח (satisfy) רחמי (my love) במשיחא (in The Messiah)

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C * Most Greek mss. have “**In The Lord**”; Critical Greek texts. have “**In Christ**”, agreeing with The Peshitta... The likely Aramaic for “**In The Lord**” would be “במריא” or “במרין”. “**In The Messiah**” is במשיחא. במריא is much more similar, with 66% letter correspondence.

DSS script: ܡܫܝܚܐ - “**In The Messiah**”
ܡܪܝܢܐ - “**In The LORD**”

66% letter correlation

Estrangela script: ܡܫܝܚܐ ,

ܡܪܝܢܐ .

66% letter correlation

The Greek for “**Christ**” is Χριστω

“**Lord**” is Κυρω.

That gives a **16% correlation** for the two Greek words. The Aramaic copy translated into Greek must have been unclear at this place in the letter, so that two letters in במשיחא were unreadable; ܡ was not read; ܫ was read as ܪ.

21 מטל (because) דתכיל (trust) אנא (I) דשמע (that will listen) אנת (you) לי (to me)
כתבת (I have written) לך (to you) וידע (& know) אנא (I) דיתיר (that more) מן (than) מא (what)
דאמר (that said) אנא (I) עבד (will do) אנת (you)

22 בחדא (together) דין (but) אף (also) טיב (prepare) לי (for me) בית (a place) משריא (a dwelling)
מסבר (hope) אנא (I) גיר (for) דבצלותכון (that by your prayers) מתיהב (am given) אנא (I) לכון (to you)

23 שאל (invokes) בשלמך (your peace) אפפרא (Epaphra) שביא (a captive) דעמי (fellow)
(The Messiah) משיחא (in Yeshua)

24 ומרקוס (& Marqus) וארסטרכוס (& Aristarkus) ודמא (& Dema) ולוקא (& Luqa) מעדרני (my helpers)

25 טיבותה (the grace) דמרין (of our Lord) ישוע (Yeshua) משיחא (The Messiah)
עם (with) רוּחְכוּן (your spirits) אמין (Amen)

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אגרתא קדישתא דפולוס שליחא דלות עבריא

Hebrews

Chapter 1

1:1 בכל (in all) מנון (parts) ובכל (& by all) דמון (forms) מלל (spoke) אלהא (God) עם (with) אבהין (our fathers) בנביא (by the prophets) מן (from) קדים (the first)

2 ובהלין (& in these) יומתא (days) אחריא (last) מלל (He has spoken) עמן (with us) בברה (by His Son) דלה (Whom) סם (He ordained) ירתא (the Heir) דכלמדם (of all things) ובה (& by Him) עבד (He made) לעלמא (the universe)

3 דהויו צמחא (The Brilliance) דשובחה (of His glory) וצלמא (& The Image) דאיתותה (of His Being) ואחיד (& upholding) כל (all things) בחילא (by the power) דמלתה (of His word) ודו (& He) בקנומה (in His Person) עבד (has accomplished) דוכיא (the purification) דהטהין (of our sins) ויתב (& He sat down) על (at) ימינא (the right) דרבותא (of the Majesty) במרומא (on High)

4 ודנא (& This One) כלה (altogether) ירב (is greater) מן (than) מלאכא (the angels) איך (according to) מא (how much more) דמיתר (excellent is) שמא (The Name *) דירת (Which He possesses) מן (than) דילהון (theirs)

And This One is altogether greater than the angels, according to how much more excellent than theirs is “The Name” Which He possesses.

שמא (Shema) “The Name” is “Ha Shem” – השם - in Hebrew, which is the common Title for God in Hebrew liturgy. This verse in Aramaic makes much better sense than the Greek text which says, “..He has inherited a more excellent name than they” – as if The Christ is greater than angels because of an inheritance rather than His very nature and Person as God! The context of verses 1-12 bears this out; The Name “MarYah Yeshua Meshika” is Divine and higher than every name because He is absolute Deity of absolute Deity- **The LORD GOD** of The Heavens and of the earth by His very eternal nature.

8 לאינא (to which one) גיר (for) מן (of) מלאכא (the angels) ממתום (ever) אמר (said) אלהא (God *) דברי (“My Son”) את (“You are”) אנא (I) יומנא (today) ילדתך (have begotten You) ותוב (& again) דאנא (“I”) אהוא (shall be) לה (to Him) לאבא (The Father) ודו (& He) נהוא (shall be) לי (to Me) לברא (The Son)

N * Greek lacks “God” in this verse, and says, “To Whom did He ever say, You are my Son...” Did Who ever say? The verse before is referring to The Messiah. To omit “God” leaves a misleading and confusing statement.

In the textual notes, **N** indicates The Peshitta is Neutral but distinct from Greek in the word with the asterisk in the interlinear. An **M** indicates it agrees with The Majority Greek against The Critical Greek reading; **C** indicates it agrees with The Critical Greek text against The Majority Greek Text (Byzantine-Majority text form of Maurice Robinson, PhD, 1991).

6 תוב (again) דין (but) אמתי (when) דמעל (He brings) בוכרא (The Firstborn) לעלמא (into the universe) אמר (He says) דלה (Him) נסגדון (shall worship) כלהון (all of them) מלאכא (the angels) דאלהא (of God)

7 על (about) מלאכא (the angels) דין (but) הכנא (in this way) אמר (He spoke) דעבד (“He makes”) מלאכודי (His angels) רוח (spirit) ומשמשנודי (& His ministers) נור (fire) יקדא (burning)

8 על (concerning) ברא (The Son) דין (but) אמר (He said) דכורסיך (“Your throne”) דילך (yours) אלהא (Oh God) לעלם (to eternity) עלמין (of eternities) שבטא (a scepter) פשיטא (straight) שבטא (the scepter) דמלכותך (of Your kingdom)

9 רחמת (You have loved) כאנותא (righteousness) וסנית (& You have hated) עולא (evil) מטל (because of) הנא (this) משחך (has anointed You) אלהא (God) אלהך (Your God) משחא (with the oil) דחדותא (of joy) יתיר (more) מן (than) חבריך (Your companions)

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10 ותוב (& again) אנת (You) מן (from) ברישית (the origin) סמת (laid) שתאסיה (the foundation) דארעא (of the earth) ושמיא (& the heavens) עבד (the work) אידיך (of Your hands) אנון (are)

11 הנון (those) נעברון (shall pass away) ואנת (& You) קים (remaining) אנת (are) וכלהון (& they all) איך (as) נחתא (a robe) נבלון (shall wear out)

12 ואיך (& as) תכסיתא (a cloak) תעוף (You shall fold) אנון (them) הנון (those) נתחלפון (will be changed) ואנת (& You) איך (as) דאיתך (are) אנת (Yourself) ושניך (& Your years) לא (not) נגמרן (shall end)

And as a cloak You shall fold them; those shall be changed and You are The Eternal God; Your years shall not end.

אנת איך דאיתך אנת is an Aramaic idiom very like אנה אנה – “Ena Na” – “I AM” – a proclamation of The Eternal Deity, which Jehovah used in The OT and MarYah Yeshua used some 30 times in The Peshitta NT – “I AM The Living God”.

13 למן (to which?) דין (but) מן (of) מלאכא (the angels) ממתום (ever) אמר (said He) רתב (“sit”) מן (at) ימיני (My right) עדמא (until) דאסים (I put) בעלדבכך (Your enemies) כובשא (a footstool) תחית (under) רגליך (Your feet)

14 לא (not?) הא (behold) כלהון (all of them) איתיהון (are) רוחא (spirits) דתשמשתא (of service) דמשתדרין (who are sent) בתשמשתא (in the service) מטל (for the sake of) אילין (those) דעתדין (who are going) למארת (to inherit) היא (life)

Chapter 2

2:1 מטל (because of) הנא (this) חיבינן (we are indebted) דיתיראית (that all the more) נהוא (we should be) זהירין (attentive) במדם (to whatever) דשמען (we have heard) דלא (lest) נפל (* we fall)

N * Greek reads $\mu\eta\pi\sigma\tau\epsilon\ \pi\alpha\rho\alpha\rho\upsilon\sigma\mu\epsilon\nu$ – “Lest we glide aside” (Young’s Lit. Translation); Rotherham’s has: “Lest we drift away”. These sound rather entertaining compared to The Aramaic, “Lest we fall”.

2 אן (if) גיר (for) מלתא (a word) דאתמללת (that was spoken) ביד (by) מלאכא (the angels) אשתדרת (was established) וכל (& everyone) דשמעה (who heard it) ועבר (& violated) עליה (it) קבל (received) פורענא (a reward) בכאנותא (by justice)

3 איכנא (how?) חנון (we) נערוק (shall escape) אן (if) נבסא (we despise) על אילין (those things) דהנון (our life) חיון (are) הנון (those things) דשריו (which began) מן (from) מרן (our Lord) למתמללו (to be spoken) ומן (& from) אילין (those) דמנה (who from Him) שמעו (heard) בן (& were confirmed) אשתדרו (among us)

4 כד (while) סהד (testified) עליהון (for them) אלהא (God) באתותא (with signs) ובתדמרתא (& in wonders) ובחילא (& by miracles) משחלפא (various) ובפולנא (& by distributions) דרוחא (of The Spirit) דקודשא (of Holiness) דאתיהבו (which were given) איך (according to) צבינה (His will)

5 לא (not) הוא (it was) גיר (for) למלאכא (to angels) שעבך (He subjected) עלמא (the world) דעתיד (future) דעלוהי (about which) ממללינן (we are speaking)

6 אלא (but) איך (as) דמסהד (testifies) כתבא (* the scripture) ואמר (& says) מנו (what is?) גברא (man) דעהדתידי (that You remember him) וברה (& the son) דאנשא (of man) דסערתידי (that You care for him)

But as the scripture testifies and says: “What is man that You remember him, and the son of man that You care for him?”

N * Greek mss. have “one in a certain place testified”. That seems rather vague and non-authoritative compared to The Peshitta reading.

7 אמכתידי (You have made Him lower) קליל (a little) מן (than) מלאכא (the angels) תשבוחתא (glory) ואיקרא (& honor) סמת (You have placed) ברישה (on His head) ואשלמתידי (* & You have authorized Him)

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בעברא (of Your hands) דאידיך (over the works)

C * Most Greek (Byzantine) mss. omit “& You have authorized Him over the works of Your hands”.

8 וכל (& all) מדרם (things) שעבדת (You have subjected) תחות (under) רגלוי (his feet)
בהי (by this) דין (but) דכל (“every”) מדרם (thing) שעבד (He subjected) לה (to him)
לא (not) שבק (it leaves) מדרם (anything) דלא (that not) משעבד (is subjected) השא (now) דין (but)
לא (not) עדכיל (yet) הזינן (we see) דכל (that every) מדרם (thing) משעבד (is subjected) לה (to him)

9 הו (He) דין (but) דמוך (Who was lower) קליל (a little) מן (than) מלאכא (the angels)
הזינן (we see) דהויו (that He is) ישוע (Yeshua) מטל (for) השא (the suffering) דמותה (of His death)
ותשבוהתא (& glory) ואיקרא (& honor) סים (are placed) ברושה (on His head)
הו (Himself) גיר (for) בטיבותה (* by His grace) אלהא (God)
חלף (in the place of) כלנש (every person) טעם (tasted) מותא (death)

“But we see that He is Jesus - He Who was a little lower than the angels for the suffering of His death; glory and honor are placed on His head, for God Himself, by His grace, tasted death in the place of everyone”.

M? N? * The Eastern Peshitta differs considerably here; it reads: “But we see that He is Jesus - He Who was a little lower than the angels for the suffering of His death, and glory and honor are placed on His head, for He, apart from God, tasted death in the place of everyone”. The Greek mss. agree with the Western Peshitta (& my interlinear). The Western Peshitta could be translated as the Greek texts have it: **“By the grace of God He tasted death for everyone.”**, though the Aramaic אלהא בטיבותה אלהא is not the normal construction used for that sense: The norm in Paul’s writing and in Hebrews would be אלהא בטיבותה אלהא – The red underlined letter is a Dalet proclitic. That is the norm for genitive constructs with Alaha (God). The only apparent exception I can find in the epistles is דהלת אלהא – “the fear of God”, which is not a true genitive construct, for the true sense in that expression is “fear toward God”, which disqualifies it as a genitive, in which case the Dalet proclitic ד would not be used and would be incorrect. The Greek text of 2:9 is apparently a mistranslation of the Aramaic in that sense. I don’t believe Paul would have written אלהא - “God” if he had meant דאלהא - “of God”. That would only create confusion for the reader. I also cannot accept the Eastern Peshitta version of this verse for several reasons, the first of which I cannot go into here, but recommend my first book, Divine Contact-Discovery of The Original NT for an explanation of how I found the original text of The whole NT.

The second reason is doctrinal ambiguity. The Eastern reading implies that Jesus either was separated from God: **“For He, apart from God, tasted death for everyone”** or that **“He tasted death for everyone but God”**. I cannot accept that Paul stated either proposition. The first possibility is simply contrary to the Gospels, in which Jesus asserted His eternal unity with God His Father, without Whom He could do nothing and Whose actions He imitated and Whose words He repeated (See John 5:19 and 10:30). If The Christ could do not the least thing without His Father, He certainly could not do the greatest thing, which was His death for a lost world as atonement for sin. Consider also that He saw His Father dying:

And Jesus answered, and said to them: Verily, verily, I say to you: The Son can do nothing of his own pleasure, but what he seeth the Father do: for what things the Father doeth, these in like manner doeth the Son. (Murdock)

Nothing but what He sees The Father do? If that is what He said, and I believe it is, then our Lord’s death was truly not unique to His Person in The Godhead; He saw The Father dying and followed His example! They truly died together as One just as they did everything in Life. This is the mystery of the Gospel: God The Father, God The Son and God The Holy Spirit died as One in The Messiah for the sin of the world. That was the end of the old creation, as it could not endure without its Living Creator God. God also arose from the dead, not on the third day in the physical resurrection of Yeshua, but on the cross before His physical death. The atoning death and the resurrection occurred on the cross before He said, **“It is finished!”** and **“Father, into Thy hands...”** and He bowed His head and expired. **“If The One died for all, then all died with Him. And he died for all, that they who live should not live to themselves, but to him who died for them and rose again. And therefore, we know no person after the flesh: and if we have known the Messiah after the flesh, yet henceforth we know him no more.”** (2 Cor. 5:14-16).

We must see the world in a new light- the light of the atoning death of God The Creator and His regenerating resurrection.

“Whoever therefore is in the Messiah, is a new creature: old things have passed away”; And Who is The Messiah? He is The Yahweh of Israel, The Creator of The Heavens and the earth- Omnipotent, Omniscient, Omnipresent, Eternal. Who is not in the Omnipresent One, Who is **“all and in all and fills all in all”**? We must see all people as in The Messiah and as His new creatures, created by Him for good works. All their sins have passed away. We must believe the Gospel if we are to ask others to believe it. **“Old things have passed away”**. **“We must think anew and act anew”**, said Abraham Lincoln; never were such words more appropriate than applied to the Good News of Yeshua Meshikha’s Death, Burial and Resurrection. Let us discard **“old thinking”**- that is, thinking based on the unbelief that we live in the old fallen world, riddled with sin, misery and death. **“And all things are made new, by God; who hath reconciled us to himself by the Messiah, and hath given to us the ministry of reconciliation”**. No qualification is made to these statements. It does not say, **“the believer’s old things have been passed**

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away". It does **not** say, "All things are new in the believer"; it is a universal and unqualified truth – unqualified except by "whoever (or whatever) is in The Messiah", which is all- inclusive. "For it was God by the Messiah who hath reconciled the world with his majesty, and did not reckon to them their sins; and who hath placed in us the word of reconciliation." What Jesus did on the cross, God did. There was no suffering of The Messiah that His Father did not endure as well. The Godhead as a whole suffered death in becoming sin; Lamsa's translation of 2 Cor. 5:21 says: "He who knew no sin has made Himself to be sin for us..." That is the death God died. In The death of The Creator, all creation died. In His resurrection, all things were raised from the dust of oblivion into New Heavens and a New Earth- justified by The Divine blood, bathed and regenerated by The Divine Spirit of Holiness, sanctified by The Word of God The Son: "If I be lifted up from the earth, I will draw all people unto Myself". John 12:32.

Jesus said to them: Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel.- Matthew 19:28

חדתא מא דיתב ברה דאנשא על תרנוס דשובחה תתבון אף אנתון על תרעסר כורסון ותדונון תרעסר שבטא דאיסראיל אמר להון ישוע אמין אמר אנא לכון דאנתון דאתיתון בתרי בעלמא Mt 19:28

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

צמחא דשובחה וצלמא דאתותה ואחיד כל בחילא דמלתה והו בקנומה עבד דוכיא דחשהין ויתב על ימינא דרבותא במרומא 3 דהווי

1Co 10:11 All these things which befell them, were for an example to us; and they are written for our instruction, on whom the ends of the world hath come.

1Co 10:11 הלין דין כלהין דגדש להון לטופסן הוי ואתכתב מטל מרדותא דילין דחרתהון דעלמא עלין מטית

Heb 9:26 otherwise, he must have suffered many times, since the commencement of the world; but now in the end of the world, he hath once offered himself in a self-sacrifice, to abolish sin.

הוא דזבנתא סגיאטא נחש מן שוריה דעלמא השא דין בחרתה דעלמא חדא הו זבן קרב נפשה בדביחותה דנכטליה לחשיתא Heb 9:26 ואן לא היב

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are faithful and true.

5 ואזלת ואמר לי דיתב על כורסיא הא חדתא עבד אנא כל ואמר לי כתוב הלין מלא מהימנתא ושרירתא איתיהין

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. ואתאמר לי הוי אנא אלף ואנא תו רישיתא ושולמא לדצחא אנא אתל מן עינא דמיא חיא מנן 6

Rev. 21:5,6

22 But ye have come to Mount Zion, and to the city of the living God, the Jerusalem that is in heaven; and to the assemblies of myriads of angels;

23 and to the church of the first-born, who are enrolled in heaven and to God the judge of all; and to the spirits of the just, who are perfected;

24 and to Jesus, the Mediator of the new covenant; and to the sprinkling of his blood, which speaketh better than that of Abel.

25 Beware, therefore, lest ye refuse to hear him who speaketh with you. For if they escaped not, who refused to hear him who spake with them on the earth, how much more shall we not, if we refuse to hear him who speaketh with us from heaven?

(Let everyone reading this consider the results of refusing to hear these, His words.)

10 יאא (fitting) הוא (it was) גיר (for) להו (for Him) דכל (Who all) באידה (by His hand) וכל (& all) מטלתה, (for His sake) ובניא (& children) סגיאא (many) אעל (bringing) לתשובותא (to the glory) דלרישא (that The Prince) דחיההון (of their Life) בחשה (by His suffering) נגמריוהי (would perfect Himself)

11 הו (He) גיר (for) דקדש (Who makes holy) והנן (& those) דאתקדשו (who are made holy) מן (of) חד (One) אנן (are) כלהון (all of them) מטל (because of) הנא (this) לא (not) בהת (He is ashamed) דנקרא (to call) אנן (them) אחוהי (His brothers)

12 כד (when) אמר (He said) אסבר (I shall announce) שמך (Your Name) לאחוי (to My brethren) ובגוה (& within it) דערותא (the church) אשבחך (I shall glorify You)

13 ותוב (& again) דאנא (I) אהוא (shall be) תכיל (trusting) עלוהי (upon Him) ותוב (& again) דא (behold) אנא (I) ובניא (& the children) דיהב (whom has given) לי (to Me) אלהא (God)

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14 מטל (because) גיר (for) דבניא (the children) אשתותפו (shared) בבסרא (in flesh) ודמא (& blood) בהין (with them) בהלין (in these things) אף (also) הו (He) ביה (in it) בדמותא (in the form) אשתותף (shared) דבמותה (that in His death) נבטל (He would destroy) למן (the one) דאחיד (the authority) שולטנא (which had held) דמותא (of death) דאיתודי (who is) סטנא (Satan)

15 ונשרא (& He would free) להגון (those) אילין (who) דברחלתא (by fear) דמותא (of death) בכלהון (in all) חייהון (their lives) משעברין (subjected) הו (were) לעברותא (to bondage)

16 לא (not) הוא (it was) גיר (for) על (over) מלאכא (the angels) משלט (authorized *) הוא (was) מותא (death *) אלא (but) על (over) זרעה (the seed) דאברהם (of Abraham) הוא (it was) משלט (authorized)

For death was not authorized over the angels, but over the seed of Abraham it was authorized.

N * In this verse The two Peshittas (Eastern & Western) differ considerably: The Eastern Peshitta has: **“He took not from angels but He took from the seed of Abraham.”** The Greek mss. agree with the Eastern Peshitta, though both seem awkward at best.

The Western reading here is coherent and fits the context of the verses before and after. The Greek and Eastern readings seem out of joint with the context as well as being an incomplete statement. Considering that in verse 9 also there is a major and famous variant between the two Peshitta’s about the death of Christ, I suspect a doctrinal controversy (Nestorian vs. Monophysite) was behind this and that verse’s variants.

The Nestorians believed (and still do) that The Messiah had two **natures** - “**Kyana’s**” and two “**Qnoma’s**” (consciousnesses?)- a Divine and human one of each. The death of The Messiah was physical only and involved only His human qnoma. The Divine nature and qnoma are impassible –incapable of suffering. The **Monophysites** (“**One nature**”) branch of the Aramaean church had held that the nature and Person of The Messiah was simply Divine and nothing more. They had no problem with the concept of God suffering and dying, since Jesus was and is God and the scriptures plainly state that He died.

Personally, I disagree with both positions in this matter, though I believe the Western readings are correct in Hebrews and Acts 20:28 (Another “Death of The Messiah” reading) and that the Nestorian doctrine was not developed until the fifth century and resulted in these few late alterations in the Peshitta text to support itself. **Below I list the Eastern reading of this verse:**

16 לא (not) הוא (it was) גיר (for) מן (from) מלאכא (the angels) נסב (He took *) [(He took *) (of Abraham) דאברהם (the seed) זרעה (from) אלא (but) מן (from) זרעה (from) דאברהם (the seed) נסב (He took *)]

The yellow highlighted words were omitted and the grey highlighted were altered. “**Authorized**” גשׁלט was changed to גסׁלט phonetically by mispronouncing

Shin שׁ (Sh) as Semkat ס (S), so **Mashlat** became **Maslat**. The Mim מ was distorted to Nun ן the Lamed dropped, and the Tet ט rotated 45 degrees counterclockwise and read as Bet ב, transforming משלט into נסב.

Honestly, I cannot be confident of this explanation, as the translator in question would have had to misread the two different words, twice each. Possibly the Peshitta manuscript being translated was severely smudged in this verse or damaged and unreadable at the words in question, or perhaps it was poorly written there. It seems to me that there was physical damage in the manuscript and that the translator had no other copy with which to compare it, so he did the best he could and came up with the Greek reading found now in all Greek mss. The same Peshitta manuscript from which he translated also became the chief copy used in the Eastern Church, from which all other Eastern Peshitta mss. were derived. This is my personal opinion, and has no bearing on the orthodoxy or unorthodoxy of either reading or the adherents of either text. Both Peshittas are in almost perfect agreement textually and doctrinally.

17 מטל (because of) הנא (this) זדק (right) הוא (it was) דבכל (that in all) מדרם (things) נתדמא (He would become like) לאחודי (His brethren) דנהוא (that He would be) מרחמנא (compassionate) ורב (& a high) כומרא (priest) מדימנא (trustworthy) בדאלהא (in what is God’s) דעמא (of the people) מהסא (& would) על (make atonement) חטוהי (the sins) דעמא (of the people)

18 בהי (in this) גיר (for) דהו (that He) חש (has suffered) ואתנסי (& was tempted) משכח (He can) דנעדר (help) לאילין (those) דמתנסי (who are tempted)

Chapter 3

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The Holy Epistle of Paul The Apostle to The Hebrews  אנרתא קדישתא דפולוס שליחא דלות עבריא

3:1 מכיל (therefore) אחי (my brothers) קדישא (holy) דאתקריתון (who are called) בקרינא (with a calling) דמן (that is from) שמיא (Heaven) הזאודי (consider) להנא (this) שליחא (Apostle) דרב (& High) כומרא (Priest) דתודיתן (of our confession) ישוע (Yeshua) משיחא (* The Messiah)

M * The Critical Greek mss. and Latin Vulgate lack “**The Messiah**”. In 2:7, the Critical Greek text agrees with The Peshitta reading whereas the Byzantine Greek mss. omit a significant portion of the verse. If the Peshitta were a translation of Greek, in 2:7 it would be a translation of the Critical Greek and here in 3:1 it would be a translation of the Byzantine Greek text. But this is a phenomenon often found in the NT which does not favor Greek primacy and rather supports Peshitta primacy. Quite often, The Peshitta agrees with no known Greek reading (See 2:6 and 2:16).

2 דמהימן (who is faithful) למן (to The One) דעברד (Who appointed Him) ביה (in his household) מושא (as) מושא (Moses) בכלה (in whole) ביתה

3 סגיאא (greater) הי גיר (is) גיר (for) תשבוחתה (His glory) דהנא (of This One) טב (much) מן (more than) דמושא (of Moses) איכנא (just as) דסגי (much) איקרא (the honor) דבניה (of the builder) דביתא (of the house) טב (much) מן (more than) בנינה (his building)

4 כל (every) ביתא (house) גיר (for) מן (from) אנש (a man) הו (is) מתבנא (is built) הו (He) דין (but) דבנא (who built) כל (all) אלהא (God) הו (is)

5 ומושא (& Moses) איך (as) עברא (a servant) אתהימן (was entrusted) בביתא (with the house) כלה (all) לטהרותא (for the testimony) דאילין (of those things) דעתידן (that going) הוי (were) למתמללו (to be spoken) באידה (by him)

6 משיחא (The Messiah) דין (but) איך (as) ברא (The Son) על (over) ביתה (His house) ואתוהי (& is) ביתה (His house) חנן (we) אן (if) עדמא (until) להרתא (the end) נאחוד (we will hold) גליות (with openness) אפא (of face) ושובהרא (& pride) דסברה (of His Gospel)

7 מטל (because) דאמרת (said) רוחא (The Spirit) דקודשא (of Holiness) דיומנא (today) אן (if) בקלה (of His voice) תשמעון (you will hear)

8 לא (not) תקשון (harden) לבותכון (your hearts) למרגזותה (*to anger Him) איך (as) ממרמנא (the rebellious) ואיך (& as) יומא (the day) דנסיונא (of temptation) דבמדברא (in the wilderness)

N * No Greek mss. have “**to anger Him**”. How would this reading have come from Greek? The Aramaic *למרגזותה*, however, could loosely be interpreted “**in the provocation**”, but it ignores the pronoun enclitic “*די*” (Him, His) and forces the proclitic to mean “**in**”, which is very rare. This reading also occurs in verse 15. The Hebrew of Psalm 95:8 has “**In Meribah**”; “**Meribah**”, which means “**provocation**”, was the place where Moses smote the rock and brought water out for Israel. He named the place “**Massah**” (**Temptation**) & “**Meribah**” (**Provocation**). The place name was not transliterated in **The Peshitta OT** or in **The LXX**; it was translated, as the meaning was more important than the name. The Hebrew of Ps. 95:8 has, “**In Meribah in the day of Masseh**”.

9 דנסיוני (when tempted Me) אבהיכון (your fathers) ובקן (& they proved) חזו (they saw) עברי (My works) ארבעין (forty) שנין (years)

10 מטל (because of) הנא (this) מאנת (I was weary) לי (to Me) בדרא (with generation) הו (that) ואמרת (& I said) דעמא (a people) הו (that is) דטעא (whose errs) לבהון (heart) דהנן (& those) לא (not) ידעו (they have known) אורחתי (My ways)

11 ואיך (& as) דימית (I swore) ברוגזי (in My anger) דלא (not) נעלון (they shall enter) לניחתי (My rest)

12 אזדהרו (beware) הכיל (therefore) אחי (my brothers) דלמא (lest) נהוא (there be) באנש (in any) מנכון (of you) לבא (an heart) בישא (evil) דלא (that not) מהימן (is faithful) ותפרקון (& you would depart) מן (from) אלהא (God) היא (The Living)

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13 אלא (but) בעו (inquire) מן (of) נפשכון (yourselves) כלהון (all of) יומתא (the days)
עדמא (until) ליומא (the day) דמתקרא (that is called) יומנא (Today) דלא (lest) נתקשא (be hardened)
אנש (a man) מנכון (of you) בטעיותא (by the deception) דחטירא (of sin)

14 אתחלתן (we have been joined) גיר (for) עם (with) משיחא (The Messiah) אן (if) מן (from) רישיתא (The Beginning)
ועדמא (& unto) לאחרייתא (The End) בה (to it) בקימא (to covenant *) הנא (this) שרייא (true) נחמסן (we shall hold fast)

* קימא “Qyama” – can mean “Stability, Existence, Being, Contract, Resurrection, Covenant, Outpost, Portion, Standing”.

15 איכנא (just as) דאמיר (what is said) דיומנא (that today) אן (if) ברת (daughter) קלה (of His voice)
תשמעון (you will hear) לא (not) תקשון (harden) לבותכון (your hearts) למרגוזותה (to anger Him *)

Just as it was said, “Today, if you will hear His voice, do not harden your hearts to anger Him”.

*N * No Greek mss. have “to anger Him”. How would this reading have come from Greek? The Aramaic למרגוזותה, however, could loosely be interpreted “in the provocation”, but it ignores the pronoun enclitic “ה” (Him, His) and forces the proclitic ל to mean “in”, which is rather rare. The next verse supports the Peshitta reading here: “Who are those who heard and angered Him?” So the Greek may have come from the Aramaic, but the reverse scenario is not as likely.*

16 מן (who?) אנון (are) גיר (for) הנון (those) דשמעו (who heard) וארגזוהי (& angered Him)
לא (not?) כלהון (all of) הלין (these) דנפקו (who went out) מן (from) מצרין (Egypt) ביד (by) מושא (Moses)

17 ובאילין (& with whom) מאנת (was wearied) לה (He) ארבעין (forty) שנין (years)
אלא (but) בהנון (with them) דחטו (who sinned) וגרמיהון (& their bones) נפלון (fell) במדברא (in the wilderness)

18 ועל (& about) אילין (whom) ימא (He swore) דלא (that not) נעלון (they would enter) לניחתה (His rest)
אלא (but) על (about) הנון (those) דלא (who not) אתטפיסו (were convinced)

19 וחזינן (we see) דלא (that not) אשכחו (they could) למעל (enter)
מטל (because) דלא (that not) הימנו (they believed)

Chapter 4

4:1 נדחל (let us fear) הקיל (therefore) דלמא (lest) כד (while) קים (stands) מולכנא (the promise)
דמעלתא (of entrance) דלניחתה (into His rest) נשתכח (should be found) אנש (a man) מנכון (of you)
דפאש (come short) מן (of) דלמעל (entering)

2 אף (also) חנן (we) גיר (for) אסתברן (we were evangelized) איך (as) דאף (that also) הנון (those)
אלא (but) לא (not) אותרת (benefited) אנון (them) להנון (those) מלתא (the word) דשמעו (that heard)
מטל (because) דלא (that not) ממזנא (joined) הות (it was) בהימנותא (with faith) להנון (to those) דשמעוה (who heard it)

3 עאלנין (we entering) דין (but) לניחתא (into rest) חנן (are) אילין (who) דהימנן (we who believe)
איכנא (just as) דין (but) אמר (He said) איך (as) דימית (I swore) ברוגזי (in my anger)
דלא (that not) נעלון (they shall enter) לניחתה (My rest) דהא (for behold) עברוהי (the works) דאלהא (of God)
מן (from) שוריה (the foundation) דעלמא (of the world) הוו (have been)

4 איך (according to) דאמר (what He said) על (about) שבתא (The Sabbath *) דאתניה (rested) אלהא (God)
ביומא (on the day) שביעיא (seventh) מן (from) עברוהי (His works) כלהון (all of them)

*N * For שבתא (“Sabbath”), the Greek mss. have εβδομης (“Seventh”); “Seven” in Aramaic is שבעה. Let’s see these words in DSS script:*

שבתא - (“Sabbath”)
שבעה - (“Seven”)

In Estrangela script: שבתא שבעה. Either Aramaic script shows 75% correspondence. The Peshitta reading “Sabbath” explains the Greek “Seventh” much more credibly than the Greek “Seventh” can explain the “Sabbath” reading. Here are the respective Greek words: σαββατα – εβδομης and in Greek uncial script: ΣΑΒΒΑΤΑ – ΕΒΔΟΜΗΣ - (0% correspondence)!

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5 והרכא (& here) תוב (again) אמר (He said) דלא (that not) נעלוך (they shall enter) לניחתי (My rest)

6 מטל (because) הכיל (therefore) דאית (there existed) הוא (has) אתרא (a place *) דאנש (that each) אנש (man) נעול (may enter) לה (himself) והנוך (& those) דאסתברו (who were evangelized) קדמיא (first) לא (not) עלו (entered) בדלא (in that not) אתטפיסו (they were convinced)

Because therefore there has been an opportunity for each person to enter and those who were first evangelized did not enter in that they were not persuaded,

N * The Greek mss. have: (BYZ) επει ουν απολειπεται τινας εισελθειν εις αυτην και οι προτερον ευαγγελισθεντες ουκ εισηλθον δι απειθειαν
(YLT) Since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief—

7 תוב (again) יומא (day) אחרנא (another) סאם (He appointed) מן (from) בתר (after) זכנא (times) סניאא (many) איכנא (just as) דמן (that from *) לעל (above *) כתיב (it is written) דאמר (that said) דויד (David) דיימנא ("today") אן (if) בקלה (to His voice) תשמעון (you will listen) לא (not) תקשון (harden) לבותכון (your hearts)

N * Greek lacks "above".

8 אלו (if) גיר (for) ישוע (Yeshua) בר (son *) נון (Nun) אניה (given rest) הוא (had) אנון (them) לא (not) אמר (spoken) הוא (He would have) מן (from) בתרכן (afterward) על (about) יומא (day) אחרנא (another)

N * "Yeshua son of Nun" in the Greek mss. is simply Ἰησοῦς "Jesus", which seems rather confusing. This actually refers to Joshua (Hebrew- "Yeshua") son of Nun, who wrote the OT book of Joshua.

9 מדין (so then) קים (remains) הו (it) למשבתו (to keep the Sabbath *) לעמה (for the people) דאלהא (of God)

*** For "to keep the Sabbath", Greek mss. have "σαββατισμος"; this word occurs nowhere else in Greek literature and is an obvious reworking of the Aramaic "Lamshebatu" - (to keep Sabbath) in Greek letters with grammatical noun ending. The word "σαββατον" occurs 68 times in the Greek NT, including in Acts, 1 Corinthians and Colossians.**

10 אינא (whoever) גיר (for) דעל (enters) לניחתה (His rest) אתתניה (has rested) אף (also) הו (he) מן (from) עברוהי (his works) איך (as) דאלהא (God) מן (from) דיילה (His own)

11 נתחפט (let us take pains) הכיל (therefore) דנעול (to enter) להי (to that) ניחתא (rest) דלא (lest) נפל (we fall) בדמותא (in the manner) דהנוך (of those) דלא (who not) אתטפיסו (were persuaded)

12 חיא (is living) הי (that) גיר (for) מלתה (the word) דאלהא (of God) וכל (& all) סערא (efficient) וחרפא (& sharper) שב (much) מן (than) ספסרא (a sword) דתרין (double) פומיה (mouthed) ועאלא (pierces) עדמא (unto) לפורשנא (the separation) דנפשא (of soul) ודרוהא (& of spirit) ודשריתא (& of joints) ודמוחא (& marrow) ודגרמא (& of bones *) ודינא (& judges) מחשבתא (the reasoning) ותרעיתא (& conscience) דלבא (of the heart)

N * "All efficient" & "And of the bones" do not occur in the Greek mss. Where did these phrases come from? A translation of Greek would not have produced these phrases in the Peshitta.

13 ולית (& there is not) בריתא (a created thing) דטשיא (that is hidden) מן (from) קדמיה (before Him) אלא (but) כל (every) מדם (thing) ערטל (is naked) וגלא (& open) קדם (before) עינוהי (the eyes) דלה (of Him to Whom) יהבינן (we give) פתגמא (an account)

14 מטל (because) דאית (there is) לן (to us) הכיל (therefore) רב (high) כומרא (a priest) רבא (great) ישוע (Yeshua) משיחא (The Messiah *) ברה (The Son) דאלהא (of God) דסלק (Who has ascended) לשמיא (to Heaven) נחמסן (let us hold fast) בתודיתיה (to His confession)

N * Greek lacks "The Messiah" and also "His" in "His confession".

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15 לא גיר (not) אית (for) לן (He is) רבכומרא (for us) דלא (a High Priest) מוצא (can) דנחש (suffer *) עם (with) כריהותן (our weaknesses) אלא (but) דמנסי (Who was tried *) בכלמדם (in all things) אכותן (like us) סטר (apart) מן (from) חטיתא (sin)

16 נתקרב (let us come) הכיל (therefore) בגלא (with open) עין (eyes) לכורסיא (to the throne) דטיבותה (of His grace) דנסב (to receive) רחמא (mercy) ונשכח (& we shall find) טיבותא (grace) לעודרנא (to help) בזבנא (in a time) דאולצנא (of suffering *)

N * בגלא עין * “Bagla Ayn” (“Open eyes”) is an idiom meaning “publicly” or “boldly”.

***Greek mss. have Ευκαιρον – “in a convenient time”. Ευκαιρον literally means “good time” – just the opposite of the Peshitta reading – “time of suffering”!**

Chapter 5

5:1 כל (every) רב (High) כומרא (priest) גיר (for) דמן (who from) בנינשא (children of men) הוא (was) חלף (for the sake of) בנינשא (men) קאם (is appointed) על (over) אילין (the things) דדאלהא (that of God) אנין (are) דנקרב (to present) קורבנא (offerings) ודבחה (& sacrifices) חלף (for the sake of) חטאה (sin)

2 אינא (he) דמשכח (who can) דנמדך (humble) נפשה (himself) ונחש (& suffer) עם (with) אילין (those) דלא (who not) ידעין (know) וטעין (& the erring) מטל (because) דאף (that also) הו (he) כריהותא (in weakness) לביש (* is clothed)

N * Greek mss. have “he is surrounded with weakness”.

3 ומטלתה (for his sake) חיב (owes a debt) הו (he) דאיכנא (that as) דחלף (for the sake of) עמא (people) הכנא (in this way) אף (also) חלף (for the sake of) נפשה (himself) נקרב (to present) על (for) חטהויה (his sins)

4 ולא (& not) הוא (it was) לנפשה (for himself) אנש (a man) נסב (took) איקרא (the honor) אלא (but) אינא (he) דמתקרא (who was called) מן (from) אלהא (God) איכנא (just as) דאהרון (Aaron)

5 הכנא (so) אף (also) משיחא (The Messiah) לא (not) הוא (did) נפשה (* His Soul) שבח (glorify) דנהוא (to be) רב (High) כומרא (Priest) אלא (but) הו (He) דאמר (Who said) לה (to Him) דברי (“My Son”) אנת (You are) אנא (I) יומנא (today) ילדתך (I have begotten You)

So The Messiah did not glorify His Soul to be High Priest, but He Who said to Him, “You are My Son, today I have begotten You”.

*** The Greek has “Christ did not glorify Himself to be High Priest, but He Who said to Him...”. This means God glorified Himself to be High Priest and is incorrect and poorly worded. The Peshitta has the word “Napsa” which can mean, “Self”, “Soul” or “Life”. This is a case in which the Greek is not coherent and The Peshitta is.**

6 אף (as) דאף (that also) בדוכתא (in place) אחרתא (another) אמר (He said) דאנת (You) הו (are) כומרא (a Priest) לעלם (to eternity) בדמותה (in the image) דמלכידק (of Melkizedek)

7 אף (also) כד (while) בסרא (in flesh) לביש (clothed) הוא (He was) בעותא (prayers) ותכשפתא (& supplications) בנעתא (in shouting) הילתניתא (strong) ובדמעא (& in tears) קרב (came near) הוא (He) למן (to Him) דמשכח (Who able) הוא (was) מן (from) מותא (death) דנחיויה (to give Him life) ואשתמע (& He was obeyed)

8 וכד (& while) טב (although) ברא (The Son) איתויה (He is) מן (from) דחלתא (the fear) וחשא (& the suffering) דסבל (which He endured) ילפה (He learned) למשתמענותא (obedience)

9 והכנא (& in this way) אתגמרה (He was perfected) והוא (& became) לכלהון (to all) אילין (those) דמשתמעין (who obey) לה (Him) עלתא (The Cause) דחיא (of life) דלעלם (eternal)

10 ואשתמיה (& He was named) מן (from) אלהא (God) רב (High) כומרא (Priest) בדמותה (in the image) דמלכידק (of Melkizedek)

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11 עלוהי (about Him) דין (but) על (about) הנא (this) מלכזודק (Melkizedeq) סניאא (much) הי (are) לן (to us) מלתא (discourse) למאמרה (to say) ועסקא (& it is hard) למפשקותה (to explain it) מטל (because) דהויתון (you are) לכון (to you) כריהא (infirm) במשמעתכון (in your hearing)

12 חויבין (ought) הויתון (you) גיר (for) מלפנא (teachers) למהוא (to be) מטל (because) דזבנא (of the time) לכון (to you) ביולפנא (in the teaching) השא (now) דין (but) תוב (again) סניקין (need) אנתון (you) דתאלפון (to learn) אילין (those things) אנין (which are) כתובתא (the letters) קדמיתא (primer) דריש (of the first) מלוהי (words) דאלהא (of God) ודהויתון (& you were) לכון (to you) סניקא (in need) על (of) חלבא (milk) ולא (& not) על (of) מאכולתא (food) שרירתא (solid)

13 כלנש (every person) דין (but) דמאכולתה (whose food) חלבא (milk) הו (is) לא (not) מפס (is acquainted) במלתא (in the word) דכאנותא (of righteousness) מטל (because) דשברא (an infant) הו (he is)

14 דגמירא (for the mature) הי (is) דין (but) מאכולתא (food) שרירתא (solid) אילין (those) דמטל (who because) דמדרשין (they practice) אתנפקו (are instructed) רגשיהון (in their senses) למפרש (to distinguish) טבתא (good) ובישתא (& evil)

Chapter 6

6:1 מטל (because of) הנא (this) נשבוק (let us leave) שוריא (the beginning) דמלתה (of the word) דמשיחא (of The Messiah) ונאתא (& let us go) לנמירותא (to perfection) או (or) למא (interrog.) תוב (again) שתאסתא (foundation) אחרתא (another) מרמיתון (are you laying?) לתיבותא (for conversion) מן (from) עבדא (works) מיתא (dead) ולהימנותא (& for faith) דבאלהא (which is in God)

2 וליולפנא (& for the teaching) דמעמודיתא (of baptism) ודסים (& of the laying on) אידא (hands) ולקימתא (& for the resurrection) דמן (that is from) בית (among) מיתא (the dead) ולדינא (& for judgment) דלעלם (eternal)

3 אן (if) מריא (Jehovah) מפס (permits) נעבד (* we shall do) הדיא (this)

* Many Greek mss. have “ποιησωμεν”- “We should do”, an aorist active subjunctive verb; Many also have “ποιησομεν” – “We shall do”, an future active indicative verb. The Aramaic verb נעבד can have either meaning. All Aramaic imperfect tenses may be translated variously as **future**-“shall”-verb, **optative**-“may”-verb, **hortatory**-“let”-verb, **purpose**-“should”-verb, **habitual present** verb or as an **imperative** verb-“Thou shalt-verb, “Do”-verb, etc.. Many Greek variant readings may be traced to this Aramaic verb phenomenon as their source. Aramaic participles also have considerable flexibility in that they may be translated as present tenses, future tense or past tense, depending on the context (very much like Hebrew).

4 אלא (but) לא (not) משכחין (are able) הנון (those) דחדא (who one) זבן (time) למעמודיתא (* to baptism) נחתו (descended) וטעמו (& tasted) מוהבתא (a gift) דמן (that is from) שמיא (Heaven) ונסבו (& received) רווחא (The Spirit) דקודשא (of Holiness)

But those who have gone down once to baptism and have tasted a gift from Heaven and have received The Holy Spirit

N * למעמודיתא “baptism” is similar to למנהרנותא “enlightenment”, which the Greek mss. all have. Here are the terms in DSS script:

בַּפְּטִיזְמוּתָא - “Baptism”
בַּאֲרִיזְמוּתָא - “Enlightenment”

In Estrangela they are **ܠܡܥܡܘܕܝܬܐ** **ܠܡܢܗܪܢܘܬܐ**, not quite as similar as in DSS script, with 66% correspondence; DSS script words have 89% correspondence.

I fail to see how this and the previous verses were taken from the Greek. The Greek word for “enlightened” is φωτισθεντας; “Baptized” is βαπτισθεντας; Here are the two in uncial script: ΦΩΤΙΣΘΕΝΤΑΣ & ΒΑΠΤΙΣΘΕΝΤΑΣ. The Greek endings are standard and long for passive participles (6 letters long here), hence the words are very similar, but not as similar as their Aramaic Estrangela counterparts. Assuming the Greek ΦΩΤΙΣΘΕΝΤΑΣ (“Enlightened”) is original, ΒΑΠΤΙΣΘΕΝΤΑΣ (“Baptized”) represents 82% correspondence, however, the first letters of a word are the most important for recognition; the first two of ΦΩΤΙΣΘΕΝΤΑΣ are nothing like the first letters of ΒΑΠΤΙΣΘΕΝΤΑΣ. The rest of each word in Greek is basically an added ending for the particular masculine accusative plural of the aorist passive participle of a

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verb with an “izo” ending, which “Baptizo” and “Photizo” are. The root words are the most critical in distinguishing one word from another. These are the first part of the word, usually three to five letters long. I doubt therefore that a translator of Greek would mistake the root ΦΩΤ- “Phot-” as ΒΑΠΤ- “Bapt-”. (Yes, the English “Photo” and “Baptize” come from these Greek roots.) Notice also The Peshitta has the word “descended” נחתו before “baptism”. The Greek does not have this. This same word discrepancy occurs in Hebrews 10:32! See note below at that place.

5 וטעמו (& have tasted) מלתא (the word) טבתא (good) דאלהא (of God)
(that is future) דעתיד (of the world) דעלמא (& the power)

and have tasted the good word of God and the power of the future world

6 דתוב (who again) נחטון (* they would sin) דמן (from) דריש (the top) נתחדתון (to be renewed) לתיבותא (to conversion)
(to crucify) נוקפון (the top) דריש (& from) לברה (The Son) דאלהא (of God) ונצערון (& to become contemptible)

are unable to sin again to be renewed to conversion and to crucify again The Son of God and to become contemptible.

N * Greek mss. have “παραπεσοντας” –“falling away”. I suspect a Greek translator looked at the Aramaic נחטון –“they sin” and saw נפלון (“falling”).

- Here are those two Aramaic words in three different scripts:

Ashuri: נחטון –“they sin”
נפלון –“falling”

Dead Sea Scroll: נחטון –“they sin”
נפלון –“falling”

Estrangela: נחטון –“they sin”
נפלון –“falling”

The Dead Sea Scroll pair are the most similar, which may indicate it was the original script used in composing Hebrews, or at least used in the copy translated into Greek. The letter correspondence in that pair is 84%. Have a good look at its underlined letters and see how נפלון can fit together to form נחטון. The others have 60-80% correspondence.

The Peshitta here says that a true believer in The Messiah cannot sin and be reconverted. 1 John 3:6-10 goes even further and says a person born of God cannot sin at all! See also Hebrews 10:26.

7 ארעא (the earth) גיר (for) דאשתית (drinks) מטרא (rain) דאתא (that comes) לה (to it) זבנין (times) סגיאן (many)
ואועית (& makes grow) עסבא (vegetation) דחשה (that is useful) להנון (to those)
דמטלתהון (for whom) מתפלאה (it is cultivated) מקבלא (it receives) בורכתא (blessing) מן (from) אלהא (God)

8 אן (if) הו (it is) דין (but) דתפק (that should produce) קורטבא (thorns) ודרדרא (& thistles)
הו (it would be) לה (to him) מסליתא ולא (& not) רחיקא (is far) מן (from) לוטתא (curses)
אלא (but) חרתה (its end) יקרנא (burning) הו (is)

9 מפיסינן (we are persuaded) דין (but) עליכון (concerning you) אחי (my brothers)
אילין (those things) דשפירן (that are excellent) וקריבן (& that accompany) לחיא (life)
אפן (even though) הכנא (in this way) ממללינן (we speak)

10 לא (not) הוא (was) גיר (for) עול (is evil) אלהא (God) דנטעא (that He would disregard) עבדיכון (your works)
וחובכון (& your love) הו (that) דחוייתון (which you showed) בשמחה (in His Name) דשמשותון (that you have ministered)
לקדישא (to the saints) ומשמשיתון (& you do minister)

11 צבינן (we desire) דין (but) דאנש (of each) אנש (man) מנכון (of you) די (is) הדא (this)
דפיטותא (diligence) נחוא (to be) לשומליא (for the perfection) דסברכון (of your hope) עדמא (until) להרתא (the end)

12 ודלא (& that not) תתקשע (you should faint) לכון (to you) אלא (but) דתהוון (that you would be)
ממרינא (imitators) להנון (of those) דבהימנותא (who in faith) ובנגירות רוחא (& in patience)
הו (have become) ירתא (heirs) דמולכנא (of the promise)

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- 13 לאברהם גיר (to Abraham) ניר (for) כד (when) מלך (made a promise) לה (to him) אלהא (God) מטל (because) דלית (there not) הוא (was) לה (to Him) דרב (greater) מנה (than He) דנאמא (to swear) בה (by Whom) ימא (He swore) בנפשה (by Himself)
- 14 ואמר (& He said) דמברכו (to bless) אברכך (I shall bless you) ומסגיי (& to multiply) אסגיי (I shall multiply you)
- 15 והכנא (& in this way) אנר רוחה (he was patient) וקבל (& he received) מולכנא (the promise)
- 16 בנינשא (among children of men) גיר (for) בדרב (by that which is greater) מנהון (than they) ימין (they swear) ועל (& about) כל (every) חרין (dispute) דהוא (that has been) בינתהון (among them) שולמא (an end) שרירא (sure) במומתא (by an oath) הוא (has been) לה (to it)
- 17 מטל (because of) הנא (this) יתראית (was willing) אלהא (God) דנחוא (to show) לירתא (the heirs) דמולכנא (of the promise) דשוודיה (that His declaration) לא (not) משתחלף (would change) וחבשה (& He bound it) במומתא (in an oath)
- 18 דבתרתין (that by two) צבון (matters) דלא (that not) משתחלפן (are changed) דלא (because not) משכח (can) אלהא (God) דנדגל (lie) בהין (in them)
- בויאא (comfort) רבא (great) נהוא (would be) לן (to us) דאתנוסן (we who have sought refuge) בה (in Him) ונאחוד (& we may seize) סברא (the hope) דמליך (which was promised) לן (to us)
- 19 הו (He) דאיתוהי (Who is) לן (to us) איך (as) אוקינא (an anchor) דלביך (that holds fast) בנפשן (in our soul) דלא (that not) תתזיע (will be moved) ועאל (& has entered) לגו (inside) מן (of) אפי תרעא (the veil)
- 20 כר (where) דקדם (that before) על (entered) חלפין (for our sake) ישוע (Yeshua) והוא (& has become) כומרא (The Priest) לעלם (to eternity) ברמותה (in the image) דמלכידק (of Melkizedeq)

Chapter 7

- 7:1 הנא (this) דין (but) מלכידק (Melkizedeq) איתוהי (is) מלך (king) שלים (of Salim) כומרא (priest) דאלהא (of God) מרימא (Most High) והו (& he) ארעה (met) לאברהם (Abraham) כד (when) הפך (he returned) מן (from) חרבא (the massacre) דמלכא (of kings) וברכא (& he blessed him)
- 2 ולה (& to him) פרש (distributed) אברהם (Abraham) מעסרא (a tenth) מן (of) כלמדם (everything) דאית (that) הוא (was) עמה (with him) מתפשק (is interpreted) דין (but) שמה (his name) מלכא (king) דכאנותא (of righteousness) ותוב (& again) מלך (king) שלים (of Salim) דאיתוהי (which is) מלכא (king) דשלמא (of peace)
- 3 דלא (without) אבוהי (his father) ולא (& without) אמה (his mother) אתכתבו (being written) בשרבתא (in the genealogies) ולא (neither) רישיתא (beginning) דיומוהי (of his days) ולא (nor) שולמא (end) דחיוהי (of his life) אלא (but) ברמותא (in the likeness) דברה (of The Son) דאלהא (of God) מקויא (remains) כומרותה (his priesthood) לעלם (for eternity)

Without his father or his mother being written in the genealogies, neither beginning of his days nor end of his life, but in the likeness of the Son of God, his priesthood remains for eternity.

The Greek mss. have: (YLT) Without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.

*The Peshitta text has eight more words of information than the Greek text. These are underlined in my translation to illustrate what is fairly typical in the NT comparisons of Greek and Aramaic versions. Translation normally involves a loss of information ("Lost in translation"), not adding of information. This phenomenon of less info. in the Greek texts supports Peshitta primacy and mitigates strongly against a Greek original for NT books. See my book **Divine Contact** for several experiments in which this phenomenon is analyzed statistically throughout the NT. The resulting thousands of data all support Peshitta primacy (an Aramaic original NT) unanimously.*

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4 חזו דין (but) כמא (how much?) רב (greater) הנא (is this one) דאברהם (than Abraham) ריש (chief) (of the best) אבהתא (of the fathers) לה (to him) יהב (he gave) מעסרא (the tithes) דרשיתא (of the best)

5 אילין (those) גיר (for) מן (of) בני (the sons) לוי (of Levi) דמקבלין (who received) הוו (have) כומרותא (priesthood) פוקדנא (a commandment) אית (there) הוא (was) להון (to them) דנמוסא (of The Written Law) דנסבון (to take) מעסרא (a tenth part) מן (from) עמא (the people) הנון (those) מן (of) אחיהון (their brethren) כד (as) אף (also) הנון (those) מן (from) חצה (the loins) דאברהם (of Abraham) נפקו (had come forth)

6 הנא (this one) דין (but) דלא (who not) כתיב (is written) בשרבתהון (in their genealogies) מעסרא (a tithe) שקל (received) מן (from) אברהם (Abraham) וברכה (& blessed him) להו (him) דקבל (who received) מולכנא (the promise)

7 דלא (without) חרינא (dispute) דין (but) הו (he) דבציר (who is lesser) מתברך (is blessed) מן (of) הו (him) דמיתר (who is greater) מנה (than he)

8 והרכא (& here) בנינשא (the children of men) דמיתין (who die) נסבין (receive) מעסרא (tithes) להל (there) דין (but) הו (he) דאסהד (testify) עלוהי (about whom) כתבא (the scriptures) דהי (that lives) הו (he)

9 ואיך (& as) אנש (a man) נאמר (let us say) ביד (by) אברהם (Abraham) אף (also) לוי (Levi) הו (he) דמעסרא (who tithes) נסב (receives) הוא (was) אף (also) הו (He) אתעסר (was caused to tithe)

10 עדכיל (yet) גיר (for) בחצה (in the loins) הוא (he was) דאבוהי (of his father) כד (when) ארעה (when) למלכזידק (he met him) (Melkizedeq)

For he was yet in the loins of his father when he met Melchizedek.

The Greek has "when Melchizedek met him"; not a major difference, but explainable on the basis of the Aramaic, which literally says, "he met him Melchizedek". This could be construed to say "when Melchizedek met him", but only by forcing the grammar unnaturally.

11 אלו (if is) הכיל (therefore) גמירותא (perfection) ביד (by) כומרותא (the priesthood) דלוי (of Levi) איתיה (it) הות (was) דבה (for by it) סים (was established) נמוסא (the written Law) לעמא (to the people) למנא (Why?) מתבעא (needed) הוא (was) כומרא (priest) אחרנא (another) דנקום (to arise) בדמותה (in the image) דמלכזידק (of Melkizedeq) אמר (does it say?) דין (but) דבדמותה (that in the image) דאהרון (of Aaron) נהוא (he would be)

12 אלא (but) איכנא (just as) דהוא (there was) שוחלפא (a change) בכומרותא (in the priesthood) הכנא (in this way) הוא (there was) שוחלפא (a change) אף (also) בנמוסא (in the law)

13 הו (he) גיר (for) דאתאמר (of whom were said) עלוהי (about him) הלין (these words) מן (from) שרבתא (tribe) הו (is) אחרתא (another) אתילד (is born) דאנש (that a man) ממתום (ever) מנה (from it) לא (not) שמש (ministered) במדבחה (at the altar)

14 גליא (revealed) הי (it is) גיר (for) דמן (that from) יהודא (Yehuda) דנח (arose) מרן (our Lord) מן (from) שרבתא (a tribe) דלא (that not) אמר (spoke) עליה (about which) מושא (Moses) מדם (anything) על (concerning) כומרותא (priesthood)

15 ויתראית (& moreover) תוב (again) ידיעא (it is apparent) בהי (by this) דאמר (that He said) דבדמותה (that in the image) דמלכזידק (of Melkizedeq) קאם (arises) כומרא (Priest) אחרנא (another)

16 הו (He) דלא (who not) הוא (was) בנמוסא (by The Law) דפוקדנא (of commandments) פנרניא (carnal) הוא (was) אלא (but) בחילא (by the power) דהוא (of Life) דלא (that not) משטרין (is destroyed)

17 מסהד (He testified) גיר (for) עלוהי (about Him) דאנת ("You") הו (are) כומרא (The Priest) לעלם (for eternity) בדמותה (in the image) דמלכזידק (of Melkizedeq)

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18 שוחלפא (a change) דיין (but) דהוא (there was) לפוקדנא (to the order) קדמיא (first) מטל (because of) מהילותה (its impotence) ודיותתין (& benefit) לית (there not) הוא (was) בה (in it)

19 מדרם (anything) גיר (for) לא (not) גמר (perfects) נמוסא (The Written Law) על (entered) דיין (but) חלפוהי (in its place) סברא (hope) דמיתר (which is greater) מנה (than it) דבה (in which) מתקרבינן (we approach) לאלהא (to God)

20 ושררה (& He confirmed it *) לן (to us) במומתא (by an oath)

N * All Greek mss. have “*And inasmuch as it is not apart from oath*”. The Greek seems to be a long winded paraphrase of the Aramaic with the double negative “*not without*” instead of the straightforward positive “*He confirmed it*”. This occurs in the Gospel of Mark, Romans, 1 & 2 Cor., 1 Thess. and elsewhere not a few times.

21 הנון (those) גיר (for) דלא (without) מומתא (an oath) הוו (were) כומרא (priests) הנא (This One) דיין (but) במומתא (with an oath) איך (as) דאמר (He said) לה (to Him) ביד (by) דויד (David) דימא (“has sworn”) מריא (Jehovah) ולא (& not) נדגל (will lie) דאנת (that You) הו (are) כומרא (Priest) לעלם (to eternity) בדמותה (in the image *) דמלכידעק (* of Melkizedeq)

M * The critical Greek text lacks, “*In the image of Melchizedek*”. The OT Peshitta agrees with the reading here in The Peshitta: “*in the image of Melchizedek*”. The Hebrew text of Psalm 110:4 can mean “*in the order of Melchizedek*” or “*in the manner of Melchizedek*”, the latter of which fits the word ברמותה – “*badmotha*”.

22 הנא (this) כלה (all) מיתרא (is better) דיתקא (covenant) הדא (this) דהוא (is) בה (by which) ערבא (The Guarantor) ישוע (Yeshua)

23 והנון (& those) הוו (were) כומרא (priests) סניאא (many) מטל (because) דמיתין (dying) הוו (they were) ולא (& not) משתבקין (allowed) הוו (were) דנקוון (to continue)

24 הנא (This One) דיין (but) מטל (because) דלעלם (eternal) קים (He is) לא (not) עברא (passes away) כומרותה (His priesthood)

25 ומשכח (& He can) למחיו (give life) לעלם (for eternity) לאילין (to those) דמתקרבינן (who come near) באידה (by Him) לאלהא (to God) הו (lives) הו (He) גיר (for) בכלזבן (in every time) ומסק (& He offers) צלותא (prayers) חלפיהון (in our place)

26 הנא (that as) הנא (This) גיר (for) כומרא (Priest) אף (also) זדק (right) הוא (was) לן (for us) דכיא (pure) דלא (without) בישו (malice) ודלא (& without) טולשא (defilement) דפריק (Who is separate) מן (from) חטהא (sin) ומרים (& exalted) לעל (higher) מן (than) שמיא (Heaven)

27 ולית (& there is not) לה (to Him) אולצנא (compulsion) כליום (every day) איך (as) רבי (Chief) כומרא (The Priests) דלוקדם (first) חלף (because of) חטהוהי (his sins) נקרב (to offer) דבחא (sacrifice) והידין (& then) חלף (for) עמא (the people) הדא (This One) גיר (for) עבדה (did it) הדא (one) זבן (time) בנפשה (in His Life) דקרב (which He offered)

28 נמוסא (The Law) גיר (for) בנינשא (men) הו (does) כריהא (weak) מקים (establish) כומרא (priests) מלתא (the word) דיין (but) דמומתא (of the oath) דהות (that was) בתר (after) נמוסא (The Law) ברא (The Son) גמירא (perfect) לעלם (into eternity)

Chapter 8

8:1 רישא (the chief part) דיין (but) דכלהין (of all) אית (that is) לן (ours) רב (High) כומרא (The Priest) אינא (Who) דיתב (sits) מן (on) ימינא (the right side) דכורסיא (of the throne) דרבנותא (of The Majesty) בשמיא (in Heaven)

But The Chief of all these things is ours: The High Priest Who sits on the right side of the throne of The Majesty in Heaven.

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The Father and The Son sit on one throne in Heaven: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne”. Rev. 3:21

2 והוא (& He is) משמשנא (The Minister) רבית (of the house) קודשא (of Holiness) (God) ודמשכנא (& the tabernacle) דשררא (of the truth) הו (that) דקבע (which set up) אלהא (God) ולא (& not) ברנשא (a son of man)

3 כל (every) רב (high) כומרא (priest) גיר (for) דקאם (is appointed) דנקרב (to offer) קורבנא (gifts) ודבחה (& sacrifices) מטל (because of) הנא (this) זדקא (right) הות (it was) אף (also) להנא (for This One) דנהוא (to be) אית (having) לה (for Himself) מדם (something) דנקרב (to offer)

4 ואלו (& if) בארעא (in earth) הוא (He were) אפלא (not even) כומרא (a priest) הוא (He would) הוא (be) מטל (because) דאיתיהון (there) הו (have been) כומרא (priests) דמקרבין (who offering) הו (have been) קורבנא (gifts) איך (according to) דבנמוסא (what is in The Law)

5 הנון (those) דמשמשין (who serve) לדמותא (the form) ולטלניתא (& the shadow) דהלין (of these things) דבשמיא (that are in Heaven) איך (as) דאתאמר (was said) למושא (to Moses) כד (when) עבד (made) הוא (he) משכנא (the tabernacle) דהזי (see) ועבד (& do) כלמדם (everything) בדמותא (by the image) הי (that) דאתחזית (appeared) לך (to you) בטורא (on the mountain)

6 השא (now) דין (but) תשמשנא (a ministry) דמיתרא (which is better) מן (than) הי (that) קבל (has received) ישוע (Yeshua *) משיחא (The Messiah *) אכמא (as that) דמיתרא (is better) אף (also) דיתקא (covenant) הי (that) דעביד (that of which He is made) בה (in it) מצעיא (Mediator) ובשוודיא (& with promises) דמיתרין (better) מן (than) דהי (that) אתיהבת (it is given)

N * *The Greek mss. lack “Jesus The Messiah”, which leaves Moses as the closest subject (v.5). That is misleading, to say the least.*

7 אלו (if) גיר (for) איתיה (been) הות (had) קדמיתא (the first one) דלא (without) רשין (fault) לית (there not) הוא (had been) אתרא (a place) להרא (for this) דתרתין (second one)

8 רשא (He found fault) להון (with them) גיר (for) ואמר (& He said) דהא יומתא (“Behold”) אתין (the days) אמר (are coming) מריא (Jehovah) ואנמור (& I will perfect) על (for) ביתא (the family *) רבית (of the house) איסריל (Israel) ועל (& for) ביתא (the family) רבית (of the house) יהודא (of Yehuda) דיתקא (a covenant) חדתא (new)

N * (of the house) רבית (the family) -ביתא “Baytha d’bayth” occurs twice, and is an Aramaic idiom here- definitely original and not from Greek. The Greek has simply, “the house of Israel; the house of Judah”.

9 לא (not) איך (like) הי (that) דיתקא (covenant) דיהבת (* that I gave) לאבדיהון (to their fathers) ביומא (in the day) דאחדת (when I took) באידהון (their hands) ואפקת (& I brought) אנון (them) מן (from) ארעא (the land) דמצרין (of Egypt) מטל (because) דהנון (those) לא (not) קיוו (continued) בדיתקא (in covenant) דיילי (My) אף (also) אנא (I) בסית (* rejected) בהון (them) אמר (says) מריא (Jehovah)

N * *Greek has “covenant I made with their fathers”; it also has “I neglected them”; Compare these to The Peshitta’s, “covenant I gave to their fathers” and “I rejected them”. The Greek obviously loses something in translation here, and generally throughout the NT.*

10 הרא (this) דין (but) דיתקא (covenant) דאתל (that I shall give) לביתא (to the family) רבית (of the house) איסריל (Israel) בתר (after) יומתא (days) הנון (those) אמר (says) מריא (Jehovah) אתליוהי (I shall put) לנמוסי (My law) במדעיהון (in their minds) ועל (& upon) לבותהון (their hearts) אכתביוהי (I shall write it) ואהוא (& shall be) להון (to them) אנא (I) אלהא (God) והנון (& those) נהון (shall be) לי (to Me) עמא (a people)

11 ולא (& not) נלף (will teach) אנש (a man) לבר (a citizen) מדינתה (of his city) אפלא (neither) לאחודי (his brother) ונאמר (& say) דדע (“know”) למריא (Jehovah) מטל (because) דכלהון (all of them) נדעונני (shall know Me) מן (from) זעורהון (their little ones) ועדמא (& unto) לקשישהון (their elders)

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12 ואחסא (& I shall purge *) אנון (them) מן (of) עולהון (their evils)
וחטהיהון (& their sins) תוב (again) לא (not) אתדכר (I shall remember) להון (them)

N * Greek mss. have “ἠλεως εσομαι”-“Merciful I will be”. The Aramaic word אַחוּס, from חוּס, can mean “I shall have mercy”; the form of the word used here is אַחְסָא, from חָסִי – “to make atonement, to pardon, to purge”. The Greek seems to have come from אַחוּס – “to pity, have mercy”.

13 בהי (in that) דאמר (He said) חדתא (new) לקדמיתא (the first) אעתקה (He made old)
(destruction) ואינא (& that) דעתק (which is outdated) וסאב (& old) קריב (near) הו (is) לחבלא (to destruction)

Chapter 9

9:1 בקדמיתא (in the first) דיין (but) אית (there) הוא (was) בה (in it) פוקדא (an order)
דתשמשתא (of ministry) ובית (of the house) קודשא (& the house) עלמניא (worldly)

2 משכנא (tabernacle) גיר (for) קדמיא (the first) דאתעבך (that was made) אית (there) הוא (was) בה (in it)
מנרתא (the Manarah) ופתורא (& the table) ולחם (& the bread) אפא (& the presence)
ומתקרא (& it called) הוא (was) בית (the place) קודשא (holy)

3 משכנא (the tabernacle) דיין (but) גויא (inner) דלגו (within) מן (from) אפי תרעא (the veil)
דתרין (the second) מתקרא (called) הוא (was) קדוש (holy) קודשא (of holies)

4 ואית (& there) הוא (was) בה (in it) בית (the place) בסמא (of incense) דדהבא (of gold)
וקבותא (& the ark) דדיתקא (of the covenant) דקרימא (overlaid) כלה (all) בדהבא (with gold)
ואית (& is) בה (in it) קסטא (a pot) דדהבא (of gold) הי (that) דאית (which) הוא (was)
בה (in it) מננא (manna) ושבטא (& the rod) דאהרון (of Aaron) הו (that) דאפרע (which budded)
ולוחא (& the tablets) דדיתקא (of the covenant)

5 ולעל (& above) מנה (it) כרובא (the Cherubim) דשובחא (of glory) דמטלין (which shrouded) על (over)
חוסיא (the mercy seat) לא (not) הוא (there is) דיין (but) זבנא (time) הו (that)
דנאמר (we may speak) על (about) חרָא (each) חרָא (one) מן (of) הלין (these things)
דהכנא (& that in this way) מתקנן (fashioned) הוי (were)

* The last phrase, “that were fashioned in this way”, is the beginning of the next verse in Greek.

6 ולמשכנא (& the tabernacle) בריא (outer *) בכלזבן (in every time) עאלין (entering)
הו (were) כומרֵא (the priests) ומשלמין (& performing) הו (were) תשמשתהון (their ministry)

N * Greek mss. have πρωτην-“First”. “At the first” in Aramaic would probably be בריש; Compare that with בריא – “Outer”, and you can see the probable explanation for the Greek reading.

בריא-“Outer” (Peshitta)
בריש – “At the first”(Source of Greek?)

7 למשכנא (the tabernacle) דיין (but) דלגו (inner *) מנה (of it) חרָא (once) הו (it) בשנתא (in a year)
בלחודוהי (by himself) עאל (enter) הוא (would) רבכומרֵא (the High Priest) בדמא (with blood)
הו (he) דמקרב (offering) הוא (was) חלף (in the place of) נפשה (his soul)
וחלף (& in the place of) סכלותה (the evil-doing) דעמא (of the people)

N * Greek mss. have δευτεραν-“Second”. “Second” in Aramaic would probably be דתרין; Compare that with דלגו – “Inner”.

Have a look at these in Dead Sea Scroll script: } אַתְּרָא : } אַתְּרָא and you can see a probable explanation for the Greek reading. Here they are in Estrangela: אַתְּרָא אַתְּרָא. The DSS script pair have at least 60% correspondence. If תרין “Two” were the mistaken reading interpreted by a Greek translator, we would have this comparison:

} אַתְּרָא - “Second”
} אַתְּרָא - “Inner”

The DSS seems to explain the Greek.

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N * Greek has **αγνοημα** – *agnoayma*, “ignorance”. The Aramaic has **סכלותה** - “*saklotha*”, “foolishness, evil doing, offense”. It is a mistake to say The High Priest sacrificed for the ignorance of the people. The Greek appears to me to be a mistranslation of the Aramaic.

8 בהדא (in this) דין (but) מודעא (taught) הות (haḏ) רוחא (The Spirit) דקודשא (of Holiness) דלא (that not) אתגלית (had been revealed) עדכיל (yet) אורחא (a way) דקדישא (of Holiness) כמה (as long) זבנא (a time) דאית (that) הוא (was) קימא (standing) למשכנא (tabernacle) קדמא (the first)

9 וואיתוהי (& it) הוא (was) מתלא (a symbol) הנא (this) לזבנא (for time) הו (that) דבה (in which) קורבנא (gifts) ודבהא (& sacrifices) מתקרבין (offered) הוו (were) אילין (those) דלא (that not) משכחין (able) הוו (were) למנמר (to perfect) תארתה (the conscience) דמן (of him) דמקרב (who offers) להון (them)

10 אלא (but) במאכלא (in food) ובמשתיא (& in drink) בלחוד (only) ובמעמודיתא (& in washing) דזנין (of various) זנין (kinds) דאיתדין (that are) פוקדא (ordinances) דבסרא (of the flesh) דסימין (that are established) עדמא (until) לזבנא (the time) דתורצא (of reformation)

11 משיחא (The Messiah) דין (but) דאתא (Who has come) הוא (has become) רבכומרא (The High Priest) דטבתא (of the good things) דסער (that He did *) ועל (He entered) למשכנא (the tabernacle) רבא (great) ומשלמנא (& perfect) דלא (that not) עביד (is made) באדיא (with hands) ולא (& not) הוא (was) מן (from) הלין (these) בריתא (created things)

- C** Majority Greek has “things to come” – **μελλοντων** - “*mellontone*”. The Aramaic **דסער** - “that He did” looks similar to **דעתיד**, “that is coming”. In DSS, they are: **דסער** **דעתיד**. Personally, the square Aramaic pair look more similar than DSS: **דסער** **דעתיד**. I see 60% correspondence here in these three letter pairs: **דסער** **דעתיד** out of the five of the longer word of the pair- **דעתיד** (3/5 = 60%). It is also noteworthy that the word **עביד** occurs in this verse and has essentially the same meaning as **דסער** and also looks even more like **דעתיד**.

P⁴⁶ is a 2nd-3rd Century Papyrus; it (and Codex B (4th Cent.)) has the following reading in the place of **μελλοντων**: **γενομενων** (“things which happened”). This word is quite in keeping with The Peshitta reading **דסער**, which can have the sense of “happening”. Here is the Syriac definition excerpt:

هُدِنُ, **هُدِنُ** fut. **هُدِنُ**, act. part. **هُدِنُ**,
pass. part. **هُدِنُ**, **هُدِنُ**, **هُدِنُ** a) to visit, inspect, look
after, cure for, provide, heal; **هُدِنُ**
b) to do, deal, commit, act, effect, perform;
to treat; to exact; **هُدِنُ** **هُدِنُ** **هُدِنُ** who deal
effect; **هُدِنُ** **هُدِنُ** **هُدِنُ** His power which
worketh in us. c) to be, happen, come to pass;

Based on this, **דסער** can mean “b) to do” or “c) to be, happen, come to pass”.

The part c) meaning is based on the Ethpeel (Passive) form of the verb not used in The Peshitta, but another passive form meaning of this verb (“to be”) is used with the active form and is so confirmed by the Greek version in 1 Cor. 12:29 (**δυναμεις**- “can be”). Quite often a passive form meaning is a reflection of the active form as well in Aramaic.

12 ולא (& not) על (He entered) בדמא (with blood) דצפריא (of yearling goats) ודעגלא (of calves) אלא (but) בדמא (with the blood) דנפשה (of Himself) על (He entered) חדא (one) זבן (time) לבית (the place) מקדשא (holy) ואשכח (& He has achieved) פורקנא (redemption) דלעלם (eternal)

13 אן (if) גיר (for) דמא (the blood) דצפריא (of kids) ודעגלא (& of calves) וקטמא (& ashes) דעגלתא (of an heifer) מתרסס (sprinkled) הוא (were) על (on) אילין (those) דמתטמאין (who defiled) הוו (were) ומקדש (& it sanctified) להון (them) לדוכיא (for the purifying) דבסרהון (of their flesh)

14 כמה (How much?) הכיל (therefore) יתיראית (more) דמה (the blood) דמשיחא (of The Messiah) דברוחא (Who by The Spirit) דלעלם (Eternal) נפשה (Himself) קרב (offered)

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דלא (without) מום (blemish) לאלהא (to God) נדכא (will purify) תארתי (our conscience *)
מין (from) עברא (works) מיתא (dead) דנשמש (that we may serve) לאלהא (God) היא (The Living One)

C * The Majority Greek has "**Your** conscience"; The Critical Greek has "**Our** conscience", agreeing with The Peshitta.
תארתי is "**Our** conscience"; תארתי is "**Your** conscience", with the two additional letters in blue underlined.

15 מטל (because of) הנא (this) הו (He) הוא (was) מצעיא (The Mediator) דדיתקא (of a covenant) חדתא (new)
דבמותה (for in His death) הו (He) הוא (was) פורקנא (salvation) לאילין (to those)
דעברו (who violated) על (against) דיתקא (the covenant) קדמיתא (first)
דנשבון (that we may receive) מולכנא (the promise)
אילין (those) דאתקריו (who were called) לירתותא (to inheritance) דלעלם (eternal)

16 איכא (where) גיר (for) דאית (there is) דיתקא (a testament)
מורתא (the death) הו (it) מחויא (shows) דהו (of him) דעברד (who made it)

17 על (concerning) מיתא (a dead one) דין (but) בלחוד (only) משתרא (it is valid)
מטל (because) דכמא (as long as) דחי (lives) הו (he) דעברד (who made it)
לית (there is no) בה (in it) חשחו (use)

18 מטל (because of) הנא (this) אפלא (not even) קדמיתא (the first)
דלא (without) דמא (blood) אשתדרת (was established)

19 כד (when) אתפקד (had been commanded) גיר (for) כלה (all) פוקדנא (the ordinance)
מין (from) מושא (Moses) לעמא (to the people) כלה (all) בנמוסא (in The Law) נסב (take)
הוא (did) מושא (Moses) דמא (the blood) דעגלתא (of an heifer) ומיא (& water)
בעמרא (with wool) דזחוריתא (of scarlet) וזופא (& hyssop) ורס (& sprinkled)
על (upon) ספרא (the scrolls) ועל (& upon) עמא (the people) כלה (all)

20 ואמר (& he said) להון (to them) הנא (this) הו (is) דמא (the blood) דדיתקא (of the covenant)
הי (that) דאתפקדת (was commanded) לכון (to you) מין (from) אלהא (God)

21 אף (also) על (on) משכנא (the tabernacle) ועל (& upon) כלהון (all of) מאנא (the vessels)
דתשמשתא (of the ministrant) מנה (from it) מין (from) דמא (the blood) רס (he sprinkled)

22 מטל (because) דכלמדם (all things) בדמא (by blood) הו (are) מתדכא (purged) בנמוסא (in The Written Law)
ודלא (& without) שופע (shedding) דמא (of blood) לית (there is not) שובקנא (forgiveness)

23 אנקא (necessary) הי (it is) גיר (for) דהלין (that these things) דדמותא (that symbols) אנין (are)
דשמיניתא (of the heavenly) בהלין (by these things) מתדכין (are purified)
הלין (these) דין (but) שמיניתא (heavenly) בדבחה (by sacrifices) דמיתרין (better) מין (than) הלין (these)

24 לא (not) הוא (was) גיר (for) לבית (the place) מקדשא (holy) דעביד (made) באידיא (by hands)
על (entered) משיחא (The Messiah) דאיתוהי (that being) דמותא (the symbol)
דהו (of that) שרירא (real one) אלא (but) לה (to it) לשמיא (Heaven) על (He entered)
דנתחזא (to appear) קדם (before) פרצופה (the face) דאלהא (of God) חלפין (for our sake)

25 אפלא (& not) דנקרב (that He should offer) נפשה (Himself) זבנתא (times) סגיאיתא (many)
איך (as) דעבד (doing) הוא (was) רב (High) כומרא (The Priest) ועאל (& entered)
בכל (in every) שנא (year) לבית (The Place) מקדשא (Holy) בדמא (with blood) דלא (that not) דילה (was his)

26 ואן (& if) לא (not) חיב (ought) הוא (He) דזבנתא (times) סגיאיתא (many)
נדחש (to have suffered) מין (from) שוריה (the beginning *) דעלמא (of the world) השא (now) דין (but)
בחרתה (in the end) דעלמא (of the world) חדא (one) הו (He) זבן (time) קרב (has offered) נפשה (Himself)
בדביחותה (in His sacrificing) דנבטליה (to destroy) לחטיותא (sin)

N * The Greek mss. have **καταβολης** "Foundation".

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27 ואיכנא (& just as) דסים (is appointed) לבנינשא (to the children of men) דחדא (that one) זבן (time) נמותון (they would die) ומן (& from) בתר (after) מותהון (their deaths) דינא (the judgment)

28 הכנא (in this way) אף (also) משיחא (The Messiah) חדא (one) זבן (time) אתקרב (was offered) ובקנומה (& His Person) דבחה (He sacrificed) חטהא (for the sins) דסניאא (of the many) דתרתין (the second) דין (but) זבנין (time) דלא (without) חטהין (our sins) מתחזא (He appears) לחייהון (for the life) דאילין (of those) דמסכיין (who expect) לה (Him)

Chapter 10

10:1 נמוסא (The Written Law) גיר (for) טלניתא (a shadow) אית (it) הוא (was) בה (in it) דטבתא (of good things) דעתידן (that were coming) לא (not) הוא (it was) קנומא (the essence) דילהין (of their) דצבותא (matters) מטל (because of) הנא (this) כד (when) בכל (in every) שנא (year) הנון (those) כד (when) הנון (those) דבחה (sacrifices) מתקרבין (offering) הוּו (they were) לא (not) ממתום (ever) אשכחו (they could) דנגמרין (perfect) לאילין (those) דמקרבין (who offer) להון (them)

2 אלו (if) גיר (for) גמרין (perfecting) הוּו (they were) ככר (doubtless) דין (but) אתתניהו (they would have ceased) מן (from) קורבניהון (their offerings) מטל (because) דלא (that not) מכיל (therefore) טריא (buffeted) הות (would have) להון (them) תארתהון (their conscience) באטהא (in sin) לאילין (to those) דחדא (when one) זבן (time) אתדכיו (they had been purged) להון (in themselves)

3 אלא (but) בהון (by them) בדבחה (by sacrifices) מדכרין (they remember) בכל (their sins) שנא (in every) שנה (year)

4 לא (not) גיר (for) משכח (it is possible) דמא (the blood) דתורא (of oxen) ודצפריא (& of yearling goats) למדכיו (to purge) חטהא (sins)

5 מטל (because of) הנא (this) כד (when) עאל (He entered) לעלמא (the universe) אמר (He said) בדבחה (with sacrifices) וקורבנא (& offerings) לא (not) צבית (You wanted) פגרא (* with a body) דין (but) אלבשתני (You have clothed Me)

- **N** The Hebrew of Psalms 40:6 has, *“Ears You have opened for Me”*. The Peshitta OT has the same reading. The Clementine LXX has, *“ὠτια δε καταρτισω μοι”* – *“ears You have prepared for Me”*. Another LXX version has: *σωμα δε καταρτισω μοι* – *“a body You have prepared for Me”*. The OT text followed here certainly was not The standard Massoretic nor The Peshitta OT text. The LXX represents another Hebrew text which was known in the first century AD. We see it here and there in the quotes from the OT in the Peshitta NT, which quotes are certainly not conformed to any one standard OT text known.

6 ויקדא (& burnt offerings) שלמא (of peace) דחלף (for) חטהא (sins) לא (not) שאלת (You have asked)

7 הידין (then) אמרת (I said) דהא (Behold) אנא (I) אתא (come) אנא (do) דבריש (* because in the beginning) כתבא (* of The Writings) כתיב (it is written) עלי (of Me) דאעבר (to do) צבינך (Your will) אלהא (O God)

Then I said, “Behold I come”, because in the beginning of The Writings it is written of Me, “to do Your will, O God.”

N * The Hebrew Scriptures are arranged into “The Law”, “The Prophets” (Major & Minor) and “The Writings”. “The Writings”-כתובים-“Kethuvim” start with “The Psalms”. There are twelve books (in the Hebrew reckoning) in “The Writings”. This verse is a quotation from Psalms 40:7-9. The Aramaic word for this section of The Old Testament is כתבא – “Kthavay”. The Greek phrase in this reading is *“κεφαλιδι Βιβλιου”* – (“In the heading of the book”) which really does not make sense with regard to this quotation; neither does the translation *“In the volume of the book...”* fare much better. What book? It is too vague to carry much authority, as there is no reference to the authority of scripture in the Greek.

The Peshitta OT version is essentially the same as this quotation in The Peshitta NT, with the exception of the verb form in “Behold, I come”; there the OT Peshitta has, *“דהא אתית”* – “Behold, I have come” instead of *“דהא אתא אנא”* – “Behold, I come” and the last verb, *דאעבר* – “to do”, where The OT version has *למעבר* – “to do”. There is also an additional verb at the very end of The OT version: *צבית* – “I delight”. This NT Peshitta verse does not appear to be taken from The

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Peshitta OT version; neither does it agree with the Massoretic Hebrew text or the LXX version. The Greek NT version does appear identical to the LXX of Psalms 40:7. I present both here for the reader:

LXX: τότε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι

το θελημα σου ο θεος μου εβουληθην

NT: τότε ειπον ιδου ηκω εν κεφαλιδι βιβλιου γεγραπται περι εμου του ποιησαι

ο θεος το θελημα σου

The red underlined words at the end of The LXX verse are omitted in the NT quote, probably as extraneous to the point of the quotation. Everything else is the same except for the word order of the last phrase –

“το θελημα σου ο θεος” -

“ο θεος το θελημα σου”, both of which have the same meaning- “Your will, O God.”

8 מן (from) לעל (above) אמר (He said) דדבחהא (sacrifices) וקורבנא (& offerings)
ויקדא (& burnt offerings) שלמא (peace) דחלף (for) חטהא (sins) לא (not) צבית (You wanted)
הנון (those) דמתקרבין (that offered) הוו (were) בנמוסא (by The Written Law)

9 ובתרה (& afterward) אמר (He said) דהא (Behold) אהא (have come) אנא (I)
דאעבר (to do) צבינך (Your will) אלהא (O God) בתרא (in this) בטל (He abolishes) לקדמיתא (the first)
דנקים (to establish) לדתרתין (the second)

10 בהנא (in this) גיר (for) צבינה (His will) אתקדשן (we are made holy) בקורבנא (in the offering)
דפגרה (of the body) דישוע (of Yeshua) משיחא (The Messiah) דחרא (one) זבן (time)

11 כל (every) רב (High) כומרא (Priest) גיר (for) דקאם (who stood) הוא (has) ומשמש (& serves)
כליום (everyday) הנון (those) בהנון (in those) דבחהא (sacrifices) מקרב (offering) הוא (was) אילין (those)
דמן (that from) מתום (old times) לא (not) משכחין (able) הוו (were) למדכיו (to purge) חטהא (sins)

12 הנא (this) דין (but) חד (one) דבחהא (sacrifice) קרב (He offered) חלף (for the sake of) חטהא (sins)
ויתב (& He sat) על (at) ימינא (the right side) דאלהא (of God) לעלם (for eternity)

13 ומקוא (& He remains) מכיל (therefore) עדמא (until) דנתתסימון (are put) בעלדבבוהי (His enemies)
כובשא (as a footstool) תחית (under) רגלוהי (His feet)

14 בחד (by one) גיר (for) קורבנא (offering) גמר (He has perfected) לאילין (those)
דמתקדשין (who are sanctified) בה (by it) לעלם (for eternity)

15 סהדא (testifies) לן (to us) דין (but) אף (also) רוהא (The Spirit) דקודשא (of Holiness)
דאמרת (Who says)

16 הדא (this) הי (is) דיתקא (the covenant) דאתל (that I shall give) להון (them)
מן (from) בתר (after) יומתא (days) הנון (those) אמר (says) מריא (Jehovah)
אתליוהי (I shall give) לנמוסי (My Law) במדעיהון (into their minds)
ועל (& upon) לבותהון (their hearts) אכתביוהי (I shall write it)

17 ועולוהון (& their evils) וחטהיהון (& their sins) לא (not) אתדכר (I shall remember) להון (them)

18 איכא (where) דין (but) דאית (there is) שובקנא (forgiveness) דחטהא (of sins)
לא (not) מתבעא (is needed) קורבנא (an offering) דחלף (for) חטהא (sins)

19 אית (there is) לן (to us) הכיל (therefore) אחי (brothers) גליות (openness) אפא (of face)
במעלנא (in the entrance) דבית (of the place) קודשא (holy) בדמה (by the blood) דישוע (of Yeshua)

20 ואורחא (& the way) דחיא (of The Life) דחדת (Who renewed) לן (us)
השא (now) באפי (within) תרעא (the veil) דאיתוהי (which is) בסרה (His flesh)

21 ואית (& there is) לן (for us) כומרא (The Priest) רבא (Great)
על (over) ביתה (the house) דאלהא (of God)

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22 נקרוב (let us approach) הכיל (therefore) בלבא (with a heart) שרירא (true) ובתוכלנא (& confidence) דהימנותא (of faith) כד (while) רסיסין (sprinkled) לבותן (in our hearts) ודכין (& purified) מן (from) תארתא (a conscience) בישתא (wicked) ומסחי (& bathing) פגרון (our bodies) במיא (in water) דכיא (pure)

23 ונחמסן (& let us grasp firmly) בתודיתא (the confession) דסברן (of our hope) ולא (& not) נצטלא (let us waver) מהימן (faithful) הו (He is) גיר (for) מן (Who) דמלך (promised) לן (us)

24 ונחור (& let us pay attention to) חד (one) בחד (another) בנורנא (by encouragement) דחובא (of love) ודעבדא (& of works) טבא (good)

25 ולא (& not) נהוא (we should be) שבקין (forsaking) כנושין (our meetings) איך (as) דאית (is) עידא (the custom) לאנש (for each) אנש (person) אלא (but) בעו (look for) חד (one) מן (of) חד (another) יתיראית (all the more) כמא (as long as) דחזיתון (you see) דקרב (that draws near) יומא (day) הו (that)

26 אן (if) גיר (for) בצבינה (by his will) נחטא (shall sin) אנש (a man) מן (from) בתך (after) דקבל (receiving) ידעתא (the knowledge) דשררא (of the truth) לית (there is not) מכיל (afterward) דבחחא (a sacrifice) דתתקרב (to be offered) חלקך (in the place of) חטאה (sins)

27 אלא (but) עתיד (is ready) הו (that) דינא (judgment) דחילא (terrible) וטננא (& zeal) דנורא (of fire) דאכל (which consumes) לבעלדבבא (the enemies)

28 אן (if) גיר (for) אינא (any) דעבר (violated) על (against) נמוסא (The Law) דמושא (of Moses) על (by) פום (the mouth) תרין (of two) ותלתא (or three) סהדין (witnesses) דלא (without) רחמין (mercy) מאת (he would die)

29 כמא (How much?) סברין (think) אנתון (you) יתיראית (more) מוסם (the decree) ברשא (chief) נקבל (he will receive) אינא (he) דדשה (who trampled upon) לברה (The Son) דאלהא (of God) וחשב (& esteemed) דמא (the blood) דיתקא (of covenant) דילה (His) איך (like) דכלנש (* that of every person) דבה (who by it) אתקדש (was made holy) וצער (& he has despised) לרוחא (The Spirit) דשיבותא (of grace)

How much more do you think he will receive capital punishment, who has trampled upon The Son of God and has esteemed the blood of His covenant to be like that of everyone - who was also made holy by it, and he has despised The Spirit of grace?

30 ידעינן (we know) להו (Him) דאמר (Who said) דדילי ("mine") הו (is) תבעתא (vengeance) ואנא (& I) אפרוע (shall give payment) ותוב (& again) דנדון ("will judge") מריא (Jehovah) לעמה (His people)

31 דחלתא (terrible) הו (it is) רבתא (very) למפל (to fall) באידוהי (into the hands) דאלהא (of God) חיא (The Living)

32 אתדכרו (remember) הכיל (therefore) ליומתא (the days) קדמא (first) הגון (those) דבהון (in which) קבלתון (you received) מעמודיתא (baptism *) ואנונא (& a contest) רבא (great) סיברתון (you endured) דחשא (of suffering) בחסדא (with shame) ובאולצנא (& affliction)

- **N** למעמודיתא "baptism" is similar to למנהרנוהא "enlightenment", which the Greek mss. all have. Here are the terms in DSS script: **באפטיזמא** - "Baptism" and **אנלייטמנטא** - "Enlightenment"

- In Estrangela they are **ܠܡܢܗܪܢܘܗܐ** and **ܠܡܥܡܘܕܝܬܐ**; not quite as similar as in DSS script, with 66% correspondence; DSS script words have 89% correspondence. I fail to see how this and the previous verses were taken from the Greek. The Greek word for "enlightened" is φωτισθεντας; "Baptized" is βαπτισθεντας; Here are the two in uncial script: ΦΩΤΙΣΘΕΝΤΑΣ & ΒΑΠΤΙΣΘΕΝΤΑΣ. The Greek endings are standard and long for passive participles (6 letters long here), hence the words are very similar, but not as similar as their Aramaic counterparts. Assuming the Greek ΦΩΤΙΣΘΕΝΤΑΣ ("Enlightened") is original, ΒΑΠΤΙΣΘΕΝΤΑΣ ("Baptized") represents 82% correspondence. **The first letters of a word are the most important for recognition**; the first two of ΦΩΤΙΣΘΕΝΤΑΣ are nothing like the first letters of ΒΑΠΤΙΣΘΕΝΤΑΣ. The rest of each word in Greek is basically an

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added ending for the particular masculine accusative plural of the aorist passive participle of a verb with an “izo” ending, which “Baptizo” and “Photizo” are. The root words are the most critical in distinguishing one word from another. These are the first part of the word, usually three to five letters long. I doubt therefore that a translator of Greek would mistake the root Φωτ- “Phot-” as ΒΑΠΤ- “Bapt-”. (Yes, the English “Photo” and “Baptize” come from these Greek roots.)

33 ודהיותון (& you became) חזונא (a spectacle) ואף (& also) אשתותפתון (you were made associates)
לאנשא (with people) דהלין (who these things) סיברו (endured)

34 וכאב (& it was grievous) לכון (to you) על (concerning) אילין (* those) דאסירין (who were imprisoned)
וחטופיא (& the robbery) דנכסיכון (of your possessions) בחדותא (with joy) סיברתון (you endured)
משל (because) דידעין (know) אנתון (you) דאית (there is) לכון (to you) קנינא (a possession) בשמיא (* in Heaven)
דמיתר (which greater) הו (is) ולא (& not) עבר (it passes away)

* **CM** The Critical Greek and Latin Vulgate agree with The Peshitta here with the words “those who were imprisoned” where The Majority Greek has “me in my bonds”, but in the last part of the verse, the Majority Greek agrees with The Peshitta reading “in Heaven”, whereas the Critical Greek and Latin Vulgate do not. No Greek text has “& it passes not away”; they have, “& it remains”. As in so many places, the Greek looks like a paraphrase of the Aramaic reading here. The Aramaic can explain the various Greek readings, but The Peshitta does not follow any Greek text standard. There are too many unique significant Aramaic readings and variations from every known Greek text for The Peshitta to be a translation of any or even of a collation of Greek texts. (Remember 2:7,9,16, 3:1, 6:4,10:32, etc.?)

35 לא (not) הכיל (therefore) תובדון (throw away) גליות (openness) אפא (of face)
דאית (that is) לכון (to you) דעתיד (for there is coming) לה (for it) אנרא (a reward) סניאא (great)

36 מסיברנותא (patience) הו (is) גיר (for) מתבעיא (necessary) לכון (for you)
דתעבדון (to do) צבינא (the will) דאלהא (of God) ותסבון (& receive) מולכנא (the promise)

37 משל (because) דקליל (little) הו (there is) זבנא (time) וטב (& very) זעור (little)
דנאתא (when will come) הו (He) דאתא (Who comes) ולא (& not) נוחר (will delay)

This verse is a quote from Habakkuk 2:3. It does not follow The Peshitta OT or the Massoretic Hebrew text.

38 כאנא (the righteous one) דין (but) מן (from) הימנותא (faith) דילי (* My) נחא (shall live)
ואן (& if) מתקטעא (he gives up) לה (it) לא (not) צביא (is pleased) בה (with him) נפשי (My soul)

N * Critical Greek has “ο δε δικαιος μου εκ πιστεως ζησεται” – “My righteous one will live by faith”. The Majority Greek has, “ο δε δικαιος εκ πιστεως ζησεται” – “The righteous one will live by faith”. Codex D (5th Cent.) & Eusebius (3rd Cent.) have, “ο δε δικαιος εκ πιστεως μου ζησεται” – “The righteous one will live by My faith”, in agreement with The Peshitta.

39 חנן (we) דין (but) לא (not) הוין (are) דקוטעא (of despondency) דמובלא (which leads)
לאבדנא (to destruction) אלא (but) דהימנותא (of the faith) דמקניא (that imparts) לן (to us) נפשן (our soul)

Chapter 11

11:1 איתיה (is) דין (but) הימנותא (faith) פיסא (the conviction) על (concerning) אילין (those things)
דאיתיהין (that are) בסברא (in hope) איך (as if) הו (it) דהוי (were) להין (these things) בסוערנא (* in action)
וגלינא (& the revelation) דאילין (of those things) דלא (that not) מתחזין (are seen)

Now faith is the conviction concerning those things that are in hope, as if it were these things in action, and the revelation of those things that are unseen.

N * Greek omits “as if it were those things in action”. Where did The Peshitta get this phrase, if it is a translation of Greek?

2 ובהדא (& by this) הות (there has been) סהדותא (a testimony) על (for) קשישא (the ancients)

3 בהימנותא (by faith) גיר (for) מוסתכליין (we understand) דאתקנו (were fashioned) עלמא (the worlds)
במלתא (by the word) דאלהא (of God) ודלין (& these things) דמתחזין (that are seen)
הוי (exist) מן (from) אילין (those) דלא (that not) מתחזין (are seen)

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- 13 בהימנותא (in faith) מיתו (they died) הלין (these) כלהון (all of them) ולא (& not) נסכו (they received)
מולכנהון (their promise) אלא (but) מן (from) רוחקא (a distance) הזאוהי (they saw it)
וחדיו (they rejoiced) בה (in it) ואודיו (& confessed) דאכסניא (that foreigners) אנון (they were)
(in the earth) בארעא (& nomads)
- 14 אילין (those) דין (but) דהלין (that these things) אמרין (say) מחוין (show)
דלמדינתהון (that their city) בעין (they seek)
- 15 ואלו (& if) למדינתא (city) הי (that) דנפקו (which they left) מנה (from it) בעין (seeking) הוו (they were)
אית (there) הוא (was) להון (for them) זבנא (time) דתוב (that again) נהפכוון (they may return) נאזלוון (to go) לה (to it)
- 16 השא (now) דין (but) ידיעא (it is apparent) דלדטבא (that for a better) מנה (than it)
רגין (they longing) הוו (were) להי (for that) דאיתיה (which is) בשמיא (in Heaven)
מטל (because of) הנא (this) לא (not) נכף (is ashamed) אלהא (God) דאלההון (their God)
נתקרא (to be called) טיב (He has prepared) להון (for them) גיר (for) מדינתא (a city)
- 17 בהימנותא (by faith) קרב (offered) אברהם (Abraham) לאיסחק (Isaac) בנסיונה (in his temptation)
וליחידה (& his only son) אסק (laid) למדבחה (on the altar)
להו (him) דקבל (whom he received) הוא (had) במולכנא (by the promise)
- 18 אתאמר (said) הוא (it was) לה (to him) גיר (for)
דבאיסחק (in Isaac) נתקרא (shall be called) לך (to you) זרעא (the seed)
- 19 ואתרעי (& reconciled) הוא (he was) בנפשה (in his soul) דמטיא (that it was come) באידוהי (to the hand)
דאלהא (of God) אף (also) מן (from) מיתא (the dead) למקמו (to raise)
ומטל (& because of) הנא (this) במתלא (in a simile) אתיהב (he was given) לה (to him)
- 20 בהימנותא (by faith) דמדם (of whatever) דעתיד (going to be) הוא (was)
ברך (blessed) איסחק (Isaac) ליעקוב (Yaqob) ולעסו (& Esau)
- 21 בהימנותא (by faith) כד (when) מאת (was dying) יעקוב (Yaqob) ברך (he blessed)
לכל (every) חד (one) חד (each) מן (of) בנוהי (of the sons) דיוסף (of Yoseph)
וסגד (& he bowed) על (on) ריש (the top) חוטרה (of his staff)
- 22 בהימנותא (by faith) יוסף (Yoseph) כד (when) מאת (he was dying) עהד (related) למפקתא (the exodus)
דבני (of the children) איסריל (of Israel) ופקד (of Israel) על (about) גרמוהי (his bones)
- 23 בהימנותא (by faith) אבהוהי (the parents) דמושא (of Moses) טשוהי (hid him)
כד (when) אתילד (he was born) ירחא (months) תלתא (three)
דחזו (when they saw) דשפיר (that beautiful) הוא (was) טליא (the boy)
ולא (& not) דחלו (they were afraid) מן (of) פוקדנא (the command) דמלכא (of the king)
- 24 בהימנותא (by faith) מושא (Moses) כד (when) הוא (he became) גברא (a man)
כפר (renounced) דלא (that not) נתקרא (he would be called) ברא (the son)
לברתה (to the daughter) דפרעון (of Pharaoh)
- 25 וגבא (& he chose) לה (for himself) דבאולצנא (that in affliction) עם (with) עמה (the people)
דאלהא (of God) נהוא (to be) ולא (& not) דובן (for a time) זעור (short) נתבסם (to enjoy) בחשיתא (sin)
- 26 ואתרעי (& he considered) דמיתר (greater) הו (that) עותרא (wealth) דחסדה (of the reproach)
דמשיחא (of The Messiah) טב (much) מן (than) סימתה (the treasures) דמצרין (of Egypt)
חאר (attentive) הוא (he was) גיר (for) בפורען (to the payment) אנרא (of the reward)
- 27 בהימנותא (by faith) שבקה (he forsook) למצרין (Egypt) ולא (& not) דחל (was afraid)
מן (of) חמתה (the rage) דמלכא (of the king) וסיבר (& he endured)
איך (as if) הו (he) דחזא (seen) הוא (had) לאלהא (God *) דלא (Who not) מתחזא (is seen)

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N * The Greek texts have, “**τον γαρ αορατον ως οραων**” –“*As seeing the invisible one*”. This seems to be short on information, as all spirit beings are invisible.

28 בהימנותא (by faith) עבך (he observed) פצחא (Passover) ורסס (& sprinkled) דמא (the blood) דלא (lest) נתקרב (should touch) להון (them) הו (he) דמחבל (who destroying) הוא (was) בוכרא (the firstborn)

29 בהימנותא (by faith) עברו (they passed through) ימא-דסוף (* The Sea of Reeds) איך (as) דעל (upon) ארעא (land) יבישתא (dried) ובה (& by it) אתבלעו (were swallowed up) מצריא (Egyptians) כד (when) אמרחו (they were daring) עלוהי (they entered it)

By faith they passed through the Reed Sea, as upon dry land, and The Egyptians were swallowed up by it when they dared to enter it.

N * The Greek NT uses the word “**ερυθρος**” - (*eruthros*) - “**Red**”, here and in Acts 7:36, for “**The Red Sea**”. The Hebrew OT uses the term, “**Yam - Suuph**” – “**Sea of Reeds**” (“*Yamma d’suuph*” here in Aramaic). “**Red**” is a mistranslation. The “**Sea of Reeds**” was much larger 3500 years ago than it is today. A major earthquake has shifted the Euro-Asian plates which meet at a fault line that ran under that Sea in Moses’ time and drastically changed the coastline to what it is today. The Peshitta reading in Acts and here cannot be from Greek. The Greek LXX also has **ερυθρα θαλασση**-(*eruthros Thalassay-Red Sea*) throughout the OT. It mistranslated the Hebrew text consistently. The actual crossing point for the Hebrews was an inlet about 10 miles wide near lake Timnah at the northern extension of what is called The Red Sea, based on The LXX translation. The Hebrews called it “**Yam Suuph**”. This verse and Acts 7:36 is strong support for Peshitta primacy and Divine inspiration and opposition to Greek primacy and inspiration. The Peshitta did not get this reading from Greek, though the Greek LXX consistently translated “**Yam Suph**”-(“**Sea of Reeds**”) as **ερυθρα θαλασση**-(*eruthros Thalassay-Red Sea*), and the Greek NT seems to have followed suit here and in Acts 7:36.

30 בהימנותא (by faith) שוריה (the walls) דאיריחו (of Yerikho) נפלו (fell) מן (from) דאתכרכו (when it was surrounded) שבעא (seven) יומין (days)

31 בהימנותא (by faith) רחב (Rahab) זניתא (the harlot) לא (not) אבדת (perished) עם (with) הנון (those) דלא (who not) אשתמעו (obeyed) דקבלת (for she received) לגשושא (the spies) בשלמא (in peace)

32 ומנא (& what?) תוב (again) אמר (shall I say) זעור (little) הו (there is) לי (to me) גיר (for) זבנא (time) דאשתעא (to recount) על (about) גרעון (Gideon) ועל (& about) ברק (Baraq) ועל (& about) שמשון (Samson) ועל (& about) נפתח (* Napathakh) ועל (& about) דויד (of David) ועל (& about) שמואיל (Samueil) ועל (& about) שרכא (others) דנביא (of the prophets)

*** Jephthae’s name in Hebrew is יפתח Yiftakh (“He will open”): in Aramaic it is spelled נפתח Napathakh (“He will open”).**

33 אילין (those) דבהימנותא (who by faith) זכו (conquered) למלכותא (kingdoms) ופלאו (& wrought) כאנותא (justice) וקבלו (& they received) מולכנא (promises) וסכרו (& shut) פומא (the mouths) דאריותא (of lions)

34 ודעכו (& they quenched) חילא (the power) דנורא (of fire) ואתפציו (& were delivered) מן (from) פומא (the mouth) דסיפא (of the sword) ואתחילו (& were strengthened) מן (out of) כורהנא (sickness) והו (& became) חילתנא (strong) בקרבא (in battle) וסחפו (overturned) משריתא (the camps) דבעלדבכא (of enemies)

35 ויהבו (& they gave) לנשא (to women) בניהין (their children) מן (from) קימתא (a resurrection) דמיתא (of the dead) ואחרנא (& others) בשנדא (by torture) מיתו (they died) ולא (& not) סכיו (they expected) למתפציו (to be delivered) דקימתא (that a resurrection) מיתרתא (better) תהוא (would be) להון (to them)

36 אחרנא (others) דין (but) לבזחא (mockings) ולנגדא (& scourgings) עלו (entered) אחרנא (others) לאסורא (to chains) ולהבושא (& to cells) אשתלמו (& were handed over)

37 אחרנא (others) אתרגמו (were stoned) אחרנא (others) אתנסרו (were sawn in half) אחרנא (others) בפומא (by the mouth) דסיפא (of the sword) מיתו (died) אחרנא (others) אתכרכו (traveled) כד (while) לבישין (wearing) משכא (skins) דאמרא (of sheep) ודעזא (& of goats) וסניקין (& were needy) ואליצין (& afflicted) ומטרפין (& beaten)

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Others were stoned; others were sawn in half; other died by the edge of the sword; others traveled around wearing sheepskins and goatskins; they were needy, afflicted and beaten.

*N Greek mss. have, “They were stoned, they were sawn asunder, they were tempted, in the killing of the sword they died...”

“They were sawn in half” is אַתְּנַסְרוּן. אַתְּנַסְרוּן is “They were tempted”. Here are these two in DSS: אַתְּנַסְרוּן אַתְּנַסְרוּן; In Estrangela: ܐܬܢܨܪܘܢ ܐܬܢܨܪܘܢ. The DSS pair is most similar, with **almost 100% correspondence**; even the last two letters, ܢܪ- & ܢܐ- are very similar in this script. The Estrangela script pair are the least similar, with 66% correspondence. I calculate about 90% correspondence for the Ashuri script. **Apparently a Greek scribe read אַתְּנַסְרוּן – “twice, once correctly as אַתְּנַסְרוּן – “They were sawn in half”, and again as אַתְּנַסְרוּן – “They were tempted”**. The Critical Greek has the two interpretations in reverse order to The Byzantine Greek text. The Greek words involved are: ΕΠΙΡΙΣΘΗΣΑΝ & ΕΠΕΙΡΑΣΘΗΣΑΝ. These have 75% correspondence, which is higher than other Greek examples, but still not as high as Ashuri and DSS Aramaic pairs. Here is the Greek pair, one atop the other: ΕΠΙΡΙΣΘΗΣΑΝ- “They were sawn in half” ΕΠΕΙΡΑΣΘΗΣΑΝ- “They were tempted”

Here is the Aramaic pair, one atop the other: אַתְּנַסְרוּן – “They were sawn in half” אַתְּנַסְרוּן – “They were tempted”

– “Worth a thousand words”.

38 אנשא (persons) דלא (of whom not) שוא (worthy) הוא (was) להון (for them) עלמא (the world) והון (& they were) איך (as) טעיא (wanderers) בחורבא (in deserted places) ובטורא (& in mountains) ובמערא (& in caves) ובפעריה (& caverns) דארעא (of the earth)

39 והלון (& these) כלהון (all of them) דהות (there is) עליהון (about whom) סהדותא (a testimony) בהימנותהון (by their faith) לא (not) קבלו (received) מולכנא (the promise)

40 מטל (because) דאלהא (God) קדם (before) הר (saw) בעודרנן (our help) דילן (ours) דלא (that not) בלעדין (without us) נתגמרון (they would be perfected)

Chapter 12

12:1 מטל (because of) הנא (this) אף (also) חנן (we) דאית (who have) לן (to us) הלין (these) כלהון (all of them) סהרא (witnesses) דאיך (who like) עננא (clouds) חדירין (surround) לן (us) נשדא (let us throw off) מנן (from us) כל (all) יוקרין (weights) אף (also) חטיתא (the sin) דבכלזבן (that always) מטיבא (ready) די לן (is) לן (for us) ובמטיברנותא (& in patience) נרהטיוהי (let us run) לאגונא (race) הנא (this) דסים (that is set) לן (for us)

2 ונחור (& let us gaze) בישוע (at Yeshua) דהו (Him Who) הוא (is) רישא (The Author) ונגמורא (& The Perfecter) להימנותן (of our faith) דחלף (Who for) חדותא (the joy) דאית (that) הוא (had) לה (He) סיבר (endured) צליבא (the cross) ועל (&) בהתתא (the shame) אמסר (He ignored) ועל (& upon) ימינא (the right side) דכורסיה (of the throne) דאלהא (of God) יתב (He sits)

3 חזו (behold) הכיל (therefore) כמא (how much) סיבר (He endured) מן (from) חטיא (sinners) הון (those) דהון (who themselves) הון (were) סקובלא (opponents) לנפשהון (* to their souls) דלא (that not) תמאן (you become careless) לכון (in yourselves) ולא (neither) תתרפא (weaken you) נפשכון (your soul)

C* The Critical Greek text pretty much agrees here with The Peshitta: “contradiction, by sinners against themselves”; The Majority Byzantine Greek text has **αμαρτωλων εις αυτον αντιλογιαυ** – “contradiction of sinners against himself”.

4 לא (not) עדכיל (until now) משיתון (you have come) עדמא (as far as) לדמא (to blood) באגונא (in the struggle) דלוקבל (against) חטיתא (sin)

5 וטעיתוניהי (& you have strayed from) ליולפנא (the teaching) אינא (which) דאיך (as) דלכניא (to sons) אמר (says) לכון (to you) ברי (My son) לא (not) תהמא (turn away) מן (from) מדרותה (the course) דמריא (of Jehovah) ולא (neither) תרפא (slacken) נפשך (your soul) אמתי (when) דמנה (by Him) מתכון (rebuked) אנת (you are)

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6 למן (whomever) דרהם (whom loves) ניר (for) מריא (Jehovah) רדא (He instructs) לה (him) ומננד (* & He draws aside) לבניא אילין (children) דהו (those) צבא (He) צבא (is pleased) בהון (in whom)

* נגד – “Nagad” can mean – “Draw,lead,attract,draw aside,beat,scourge,extend,prolong”. The Greek reading μαστυγοι, “scourges”, is out of context with the Aramaic word phrase לבניא אילין דהו צבא בהון – “Children with whom He is Pleased”. A good human father does not scourge his children at all, in my opinion; Much less would he scourge those with whom he is pleased. The Greek reading παραδεχεται – paradechetai – “receives”, seems a misreading of the Aramaic צבא – “Tsaba” (Pleased). In other places where reading παραδεχεται – paradechetai – “Receives” occurs, the Aramaic verb קבלא – “Qabal” (“Received”) is used in The Peshitta. Here are the these Aramaic verbs for “Pleased” and “Received” in DSS script:

קבלא: א צבא

In Estrangela script: סבא צבא

The Aramaic verb צבא – “Tsaba” (Pleased) has a form מצטבא which means, “Accepted”. The two Aramaic words in Estrangela script are סבא צבא. It appears that the Greek readings in this verse are based on The Peshitta’s Aramaic. It also appears that in the two Greek readings mentioned here, the Greek translator selected an incorrect meaning among the possible interpretations of the two Aramaic words נגד – “Nagad” and צבא – “Tsaba”.

Now here is an interesting fact. The Greek word προσδεχεται – prosdechetai comes from the same root as παραδεχεται – paradechetai – “Receives” and can have the same basic meaning: “Receive”, and this Greek word parallels the Peshitta’s Aramaic word סכא – “Expect,Wait,Look for”. Another Aramaic candidate for the base behind the Greek reading παραδεχεται – paradechetai, – “Receives”, is נסבא (“Take,Receive”). Ashuri Aramaic script: 1. צבא & 2. סכא & 3. נסבא: Estrangela Aramaic script: 1. צבא & 2. סכא & 3. נסבא Dead Sea Scroll Aramaic script: 1. צבא & 2. סכא & 3. נסבא. צבא – “Tsaba” (Pleased) & נסבא – “Nsaba” (“Take,Receive”) are very similar phonetically. It is possible that a Greek translator relied on dictation at this point or simply pronounced the word “Nsaba” instead of “Tsaba” and translated it παραδεχεται – paradechetai – “receives” accordingly.

צבא – “Tsaba” (“Pleased”)
נסבא – “Nsaba” (“Take,Receive”)

The Greek for “Pleased” is ευδοκησα, or αρεσκαειν, neither of which looks anything like the reading παραδεχεται – paradechetai – “Receives”. The Greek reading cannot credibly account for the Peshitta’s Aramaic reading. The Peshitta can account for the Greek.

7 סיברו (endure) הכיל (therefore) מרדוּתא (the discipline) מטל (because) דאידך (as) דלות (with) בניא (children) סער (deals) צאדיכון (with you) אלהא (God) אינו (who is?) ניר (for) ברא (the son) דלא (not) רדא (disciplines) לה (whom) אבוהי (his father)

8 ואן (& if) דלא (without) מרדוּתא (discipline) אנתון (you) הי (are) דבה (in which) מתרדא (is disciplined) כלנש (every person) הויתון (you have been) לכון (to you) נוכריא (*strangers) ולא (not) בניא (children)

- The Greek reading is “νοθοι” – nothoi – “illegitimate”. The Aramaic for this would be לבני גורא – “benay gora” (“sons of adultery”); In DSS script אַרְא אַרְא; In Estrangela: אַרְא אַרְא. Compare לבני גורא with לבני נוכריא – “Strangers”: אַרְא אַרְא with אַרְא אַרְא. The grey highlight marks the Aramaic letters in the actual Peshitta reading that are quite similar to the hypothetical Aramaic behind the Greek. The letters are in the same order as in the hypothetical reading for “illegitimate”. Here they are in Ashuri script with three letters removed after the hypothetical reading: לבני גורא – לבני גורא (88% match). In Estrangela: אַרְא אַרְא & אַרְא אַרְא. In DSS: אַרְא אַרְא with אַרְא אַרְא. The Ashuri script presents the greatest similarities; indeed the word לבני גורא is almost identical to לבני גורא (extracted from לבני גורא). Estrangela script is close behind with אַרְא אַרְא (from לבני גורא). The DSS falls short as a candidate here, with אַרְא אַרְא & אַרְא אַרְא. It is most likely Paul wrote to the Hebrew Christians in the DSS script; they would have probably been unfamiliar with Estrangela unless they lived in Persia or perhaps Syria. The DSS may have been used beyond Israel, since the scattered Christians from Palestine would have been familiar with it. Greek for “Strangers” is “ξενoi”.

Here are the two Greek words for “Illegitimate” & “Strangers”:

“νοθοι” – nothoi – “Illegitimate”
“ξενoi” – Xenoi – “Strangers”

The two Greek words have 40% correlation.

It is doubtful that νοθοι – nothoi – “illegitimate” would be translated לבני גורא – “Nukraya” – “Strangers” by an Aramaean translator. When separating the letters in the Peshitta reading to match up with the Greek reading, the DSS script looks very similar in the two: Dead Sea Scroll Script

אַרְא אַרְא – “You strangers” (Peshitta reading)
אַרְא אַרְא – “Sons of adultery” (Greek reading)
80% correlation

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Ashuri Script

לכון נוכריא - "You strangers" (Peshitta reading)
לבני גורא - "Sons of adultery" (Greek reading)
70% correlation

The Peshitta primacy theory is strongly buttressed here; Greek primacy suffers another resounding defeat.

9 ואן (& if) אבהין (our fathers) דבסרא (who are in the flesh) רדין (disciplined) הון (have) לן (us) ובהתין (& revere) הוין (we did) מנהון (them) כמא (How much more?) הכיל (therefore) חיבינן (are we indebted) דנשתעבד (to submit) לאבוהין (to The Father) דרוחתא (of spirits) ונחא (& we would live)

10 הנון (those) גיר (for) לזבן (for time) הו (that) זעור (short) איך (as) דצבין (pleased) הון (they) רדין (disciplined) הון (have) לן (us) אלהא (God) דין (but) לעוררנן (for our benefit) דנשתותף (that we may share in) לקדישותה (His holiness)

11 כל (all) מרדותא (discipline) דין (but) בובנה (in its time) לא (not) מסתברא (seems) דדחודתא (that joyful) הי (it is) אלא (but) דכריותא (sorrowful) לחרתא (at the end) דין (but) פארא (the fruit) דשלמא (of peace) ודודיקותא (& of righteousness) יהבא (it yields) לאילין (to those) דבה (who by Him) אתדרשו (have been trained)

12 מטל (because of) הנא (this) אידיכון (your hands) משריתא (strengthen) ובורכיון (& your knees) רעלתא (shaky) שררו (set firmly)

13 ושבילא (& paths) תריצא (straight) עברו (make) לרגליכון (for your feet) דהדמא (that the member) דחגיר (that is lame) לא (not) נטעש (may fail) אלא (but) נתאסא (it may be healed)

14 הרטו (run) בתר (after) שלמא (peace) עם (with) כל (every) אנש (man) ובתר (& after) קדישותא (holiness) דבלעדיה (without which) אנש (a man) למרן (our Lord) לא (not) הוא (will see)

15 והויתון (& be) זהירין (watchful) דלמא (lest) אנש (a man) נשתכח (be found) בכון (among you) דחסיר (lacking) מן (of) טיבותא (the grace) דאלהא (of God) או (or) דלמא (lest) עקרא (a root) דמררא (of bitterness) נפק (produce) עופיא (vines) ונהרכון (& harm you) ובה (& by it) סניאא (many) נסתיבון (be defiled)

16 או (or) למא (lest) אנש (a man) נשתכח (be found) בכון (among you) דזני (a fornicator) ורפא (or debauched) איך (as) עסו (Esau) דבחדא (who for one) מאכולתא (meal) זבן (sold) בוכרותה (his birthright)

17 ידעין (know) אנתון (you) גיר (for) דאף (that also) מן (from) בתרכן (afterward) צבא (desiring) הוא (he was) דנארת (to inherit) בורכתא (the blessing) ואסתלי (& was rejected) אתרא (a place) גיר (for) לתיבותא (for restitution) לא (not) אשכח (he found) כד (while) בדמעא (in tears) בעה (he sought it)

18 לא (not) גיר (for) אתקרבתון (you have approached) לגורא (the fire) דיקרא (that burned) ומתנשא (& was tangible) אפלא (neither) לחשוכא (to the darkness) ולערפלא (& the dark fog) ולערורא (& the tempest)

C * Most Greek mss. (The Byzantine class) have **ορει** - "The mount"; The Critical Greek agrees with **The Peshitta** reading: "The fire". Here is the Aramaic for "Mountain": **טורא**; Compare "Fire" - **גורא**. Here are the words in Estrangela: **ܘܪܝܐ** In DSS script: **טורא** **גורא**. Any more evidence needed to see where the Greek "Mount" came from? Another possibility is that a Greek scribe saw: (the fire) לגורא (you have approached) אתקרבתון and translated אתקרבתון, then looked back at verse 22 to the **verb** in: (to the mountain) לטורא (you have come) אתקרבתון, which is identical to that in verse 18, and then saw לטורא instead of לגורא and translated **ορει** - "The mount". He then resumed work in the next word in verse 18 (that burned) דיקרא, etc..

* Byzantine mss. have **σκοτος** - "Darkness"; The Critical Greek mss. have **ζοφω**, a word meaning, "Darkness, Mist". It just so happens that the Aramaic word, **ערפלא**, the corresponding word in Western Serto script **ܘܪܝܐ** in *Smith's Syriac Dictionary* is defined -

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ܕܠܘܟܠܐ, ܕܠܘܟܠܐ pl. ܠܘܟܠܐ f. a) *dark fog or mist, thick darkness.* b) ܕܠܘܟܠܐ ܫܘܟܠܐ *a white film on the eyes.* DERIVATIVES, ܕܠܘܟܠܐ, ܕܠܘܟܠܐ

ܕܠܘܟܠܐ –“Fire”(Peshitta)

ܕܠܘܟܠܐ –“Mountain”(Greek reading in Aramaic)

75% correlation

Greek for “Fire” is **πυρ** or in uncial- **ΠΥΡ**

“The Mount” is **ορει** or in uncial- **OPEI**

0% correlation

- Byzantine mss. have **σκότος** –“Darkness”; The Critical Greek mss. have **ζοφω**, a word meaning, “Darkness, Mist”. It just so happens that the Aramaic word, **ܕܠܘܟܠܐ**, the corresponding word in The Peshitta verse, is defined – “So it would appear two different Greeks translated this Aramaic word each with a different Greek word meaning “Darkness”.

ܕܠܘܟܠܐ –“Dark fog” (Critical Greek reading)

ܕܠܘܟܠܐ –“Thick darkness” (Majority Greek reading)

100% correlation

19 ולא (& not) לקלא (the sound) דקרנא (of the trumpet) ולקלא (& the voice) דמלא (of the words) הו (that) דהנון (which those) דשמעוהי (who heard it) אשתאלו (refused) דלא (lest) נתתוסף (it be added) נתמלל (with them) עמהון (to be spoken)

20 לא (not) גיר (for) משכחין (able) הו (they were) למסיברו (to endure) מדם (anything) דאתפקדו (that was commanded) דאפן (that if even) חיותא (an animal) תתקרב (would approach) לות (to) טורא (the mountain) תתרגם (it would be stoned)

21 והכנא (& so) דחיל (terrible) הוא (was) חזוא (the sight) דמושא (that Moses) אמר (said) דדחיל (“afraid”) אנא (I) ורתית (& fainthearted) אנא (am)

22 אנתון (you) דין (but) אתקרבתון (you have come) לטורא (The Mountain) דצחיון (of Tsion) ולמדינתא (& to The City) דאלהא (of God) היא (The Living) לאורשלם (to Jerusalem) דבשמיא (which is in Heaven) ולכנשא (& to the assembly) דרבותא (of myriads) דמלאכא (of angels)

23 ולעדתא (& to the church) דבוכרא (of the firstborn) דמתכתבין (who are written) בשמיא (in Heaven) ולאלהא (& to God) דינא (The Judge) דכל (of all) ולרוחא (& to the spirits) דכאנא (of the righteous) דאתגמרו (who are made perfect)

24 ולישוע (& to Yeshua) מצעיא (The Mediator) דדיתקא (of the covenant) חדתא (new) ולרסס (& to sprinkling) דמה (of blood) דממלל (which speaks) טוב (better) מן (than) הו (that) דהביל (of Habil)

25 אזדהרו (beware) הכיל (therefore) דלמא (lest) תשתאלון (you refuse) מן (Him) מן (Who) דמלל (speaks) עמכון (with you) אן (if) גיר (for) הנון (those) לא (not) אתפציו (were saved) דאשתאלו (who refused) מן (him) דמלל (who spoke) עמהון (with them) בארעא (on earth) **חד כמא** (how much less?) הנון (are we) אן (if) נשתאל (we shall refuse) מן (Him) מן (Who) דמלל (speaks) עמן (with us) מן (from) שמיא (Heaven)

26 אינא (Whose) דקלה (voice) ארעא (the earth) אזיע (shook) השא (now) דין (but) מלך (He has promised) ואמר (& said) דתוב (“again”) חדא (one) זבן (time) אנא (I) אזיע (* I shall shake) לא (not) בלחוד (only) ארעא (earth) אלא (but) אף (also) שמיא (Heaven)

* Most Greek mss. have **σειω** –“I shake” –present tense. Critical Greek has **σεισω** –“I shall shake”. The Aramaic verb **אזיע** can have either present, past or future meaning in this form.

27 הדיא (this) דין (but) דאמר (that He said) חדא (“one”) זבן (“time”) מחוויא (indicates) שוחלפא (the change) דהנון (of those things) דמתזיעין (that are shaken)

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מטל (they are) אנון (made) דעבידא (because) דנקוון (that may remain) הנון (those) דלא (that not) מתזיעין (are shaken)

28 מטל (because) הכיל (therefore) דקבלן (we have received) מלכותא (the kingdom) דלא (that not) מתזיעא (is shaken) נאחוד (we shall receive) שיבותא (grace) דבה (by which) נשמש (we shall serve) ונשפר (& we shall please) לאלהא (God) בתחמזתא (* in awe) וברחלתא (& in worship)

M * Critical Greek has *ευλαβειας και δεους* – “fear and shamefacedness”; *The Byzantine Greek mss. (Majority Text) has* “*αιδους και ευλαβειας*” – “shamefacedness and fear”. Both Aramaic words - דחלתא & תחמזתא (*The last two in the verse*) have several meanings: תחמזתא - “Takhmatsta” means, “**reverence, bashfulness, modesty**”. דחלתא - “Dakhlatha” means, “**fear, reverence, worship, awe, piety**”. Here are the entries for these words from **Smith’s Compendious Syriac Dictionary**:

ܕܚܠܬܐ, ܕܚܠܬܐ, ܕܚܠܬܐ pl. m. ܕܚܠܬܐ, ܕܚܠܬܐ, ܕܚܠܬܐ f. ܕܚܠܬܐ
rt. ܕܚܠܬܐ. generally f. a) fear, dread, pl. panics.
b) generally constr. or emph. awe, worship, religion often used of false or mistaken religion, of a heresy or sect; ܕܚܠܬܐ or ܕܚܠܬܐ the fear of God; ܕܚܠܬܐ piety, reverence towards God, true religion; ܕܚܠܬܐ or ܕܚܠܬܐ
ܕܚܠܬܐ rt. ܕܚܠܬܐ. f. bashfulness, modesty, reverence; ܕܚܠܬܐ ܕܚܠܬܐ honour among thieves; ܕܚܠܬܐ imprudent.

The Majority Greek Text probably follows the Peshitta reading (“Fear” is matched with דחלתא – *δουλος* in Estrangela, the last word in The Peshitta verse. The Critical Greek, however, may simply follow the same text with alternate translations of the same words. “αιδους” in Greek has two meanings: “Shamefacedness” or “Reverence”. “Ευλαβειας” also has more than one meaning: “Fear”, “Reverence”, “Piety”, “Fear of God”, “Caution”. So both Greek readings could be explained by The Peshitta reading.

29 אלהן (our God) גיר (for) נורא (fire) הו (is) אכלתא (consuming)

Chapter 13

13:1 חובא (the love) דאחא (of brothers) נכתר (let continue) בכון (among you)

Let the love of brothers continue among you.

2 ורחמתא (& kindness) דאכסניא (to strangers) לא (not) תטעון (forget) בהדא (in this) גיר (for) שוו (were worthy) אנשא (some) דכד (who while) לא (not) רנישין (aware) נקבלון (to receive) מלאכא (angels)

And do not forget kindness to strangers, for in this, some, who, while unaware, were worthy to receive angels.

3 עהדו (remember) לאילין (those) דאסירין (who are imprisoned) איך (as if) הו (it were) דעמהון (that with them) אסירין (imprisoned) אנתון (you were) אתדכרו (call to mind) לאילין (those) דאליצין (who are afflicted) איך (as if) אנשא (the people) דבסרא (who their bodies) לבישין (wear) אנתון (you are)

Remember those who are imprisoned, as if you were imprisoned with them. Call to mind those who are afflicted, as if you are the people who wear their bodies.

4 מיקר (honorable) הו (is) זווגא (marriage) בכל (with all) וערסהון (& their bed) דכיא (pure) הו (is) לזניא (fornicators) דין (but) ולגירא (& adulterers) דאן (judges) אלהא (God)

Marriage is honorable with all and their bed is pure, but fornicators and adulterers God Judges.

5 לא (not) הוא (has) רחם (loved) כספא (money) רעינכון (your mind) אלא (but) נספק (let suffice) לכון (for you) מדרם (whatever) דאית (is) לכון (to you) הו (He) גיר (for) מריא (Jehovah) אמר (has said) דלא (not) אשבקך (* I shall forsake you)

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(the hand) ארפא (of you) כך (shall I let go *) ארפא (neither) ולא

left as a legacy. APH. אִפְּחָלְאָ אִפְּחָלְאָ a) to leave, let whatever you have suffice for you, for Jehovah has said, "I shall not forsake alone; אִפְּחָלְאָ אִפְּחָלְאָ אִפְּחָלְאָ אִפְּחָלְאָ give us seven days' respite; אִפְּחָלְאָ אִפְּחָלְאָ leave me to my misery; אִפְּחָלְאָ אִפְּחָלְאָ let it settle; אִפְּחָלְאָ אִפְּחָלְאָ together in The Peshitta OT several times, and are translated by Lamsa as, "I will leave nothing behind. Often אִפְּחָלְאָ אִפְּחָלְאָ + אִפְּחָלְאָ אִפְּחָלְאָ is an idiom meaning "to let go", "to lose hold of". אִפְּחָלְאָ אִפְּחָלְאָ by אִפְּחָלְאָ PEAL only part. adj. אִפְּחָלְאָ אִפְּחָלְאָ אִפְּחָלְאָ אִפְּחָלְאָ it is part of an Aramaic idiom which is more specific in meaning, as shown a) loose, porous, friable, soft as air, earth, he Greek came from one definition of אִפְּחָלְאָ אִפְּחָלְאָ, which I show here: unstable as water; flabby as flesh. b) loose, idly, the Greek reading seems to have its last two verbs reversed from The slack, effeminate, dissolute; אִפְּחָלְאָ אִפְּחָלְאָ slackness, from ανημι aniemi an-ee'-ay-mee, harpstrings; אִפְּחָלְאָ אִפְּחָלְאָ badly built ships; אִפְּחָלְאָ אִפְּחָלְאָ we are not to be idle nor slack and ineffectual.

1) PAEL אִפְּחָלְאָ a) to loosen, slacken, relax; to weaken, generally to the last Aramaic verb אִפְּחָלְאָ אִפְּחָלְאָ from אִפְּחָלְאָ אִפְּחָלְאָ

2) אִפְּחָלְאָ a) to loosen, slacken, relax; to weaken, generally to the last Aramaic verb אִפְּחָלְאָ אִפְּחָלְאָ from אִפְּחָלְאָ אִפְּחָלְאָ

3) אִפְּחָלְאָ a) to loosen, slacken, relax; to weaken, generally to the last Aramaic verb אִפְּחָלְאָ אִפְּחָלְאָ from אִפְּחָלְאָ אִפְּחָלְאָ

The last Greek verb καταλειπω ("Forsake") conforms to the second to last Aramaic verb אִפְּחָלְאָ, from אִפְּחָלְאָ:

אִפְּחָלְאָ fut. אִפְּחָלְאָ, act. part. אִפְּחָלְאָ, מְחָלְאָ, pass. part. אִפְּחָלְאָ, אִפְּחָלְאָ. a) to leave, go away; אִפְּחָלְאָ אִפְּחָלְאָ the fever left her. With אִפְּחָלְאָ to let blood; with אִפְּחָלְאָ to expire; also אִפְּחָלְאָ אִפְּחָלְאָ his soul departed. Otiose with verbs of motion: אִפְּחָלְאָ אִפְּחָלְאָ they went away, took leave; אִפְּחָלְאָ אִפְּחָלְאָ he went out; אִפְּחָלְאָ אִפְּחָלְאָ he took to flight. b) to leave over, leave behind, leave by will; אִפְּחָלְאָ אִפְּחָלְאָ he left none remaining; אִפְּחָלְאָ אִפְּחָלְאָ I shall leave a good example; אִפְּחָלְאָ אִפְּחָלְאָ the riches his parents had left him. c) to give leave, allow, let alone;

6 ואית (& it is) לן דנאמר (for us) דנאמר (to say) תכילאית (confidently) מרי (my Lord) מעדדני (is my Helper) לא אדחל (not) מנא (I shall fear) עבר (what?) לי ברנשא (to me) ברנשא (a human)

7 הויתון (be you) עהדין (mindful) למדברניכון (toward your guides) אילין דמללו (those) דמלתא (the word) דאלהא (of God) אתבקו (consider) בשולמא (the results) דדובריהון (of their conduct) ומרו (& imitate) בדימנותהון (their faith)

8 ישוע (Yeshua) משיחא (The Messiah) אתמלי (yesterday *) ויומנא (& today) הויו (He is) ולעלם (& to eternity)

* Greek mss have two spellings for yesterday: χθες & εχθες.

9 ליולפנא (to teaching) נוכריא (strange) ומשחלפא (& changeable) לא תתדברון (not) תתדברון (be led) שפיר (good) הו גיר (it is) גיר (for) דבטיבותא (that by grace) נשרר (we may strengthen) לבותן (our hearts) ולא (& not) במאכלתא (with foods) מטל (because) דלא אהעדו (that not) אהעדו (they have been helped) אילין (those) דהלכו (who have walked *) בהין (in them)

M * The Critical Greek text has the present participle περιπατουντες –peripatountes ("walking"); The Majority Greek agrees with The Peshitta reading, "have walked".

10 אית (there is) לן דין (to us) דין (but) מדבחה (an altar) דלא (without) שליט (authority) למאכל (to eat) מנה (from it) להנון (for those) דבמשכנא (who in the tabernacle) משמשין (minister)

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11 חיותא (animals) גיר (for) הלין (these) דמעל (brought) הוא (has) דמהין (whose blood) רב (High) כומרא (The Priest) לבית (to the place) מקדשא (holy) חלף (for the sake of) חטא (sins) בסרהין (their flesh) יקד (burned) הוא (was) לבר (outside) מן (of) משריתא (the camp)

12 מטל (because) הנא (this) אף (also) ישוע (Yeshua) דנקדש (to sanctify) לעמיה (His people) ברמה (by His blood) לבר (outside) מן (of) מדינתא* (the city) חש (He suffered)

All major Greek texts have **ἐξω τῆς πύλης** “*Outside the gate*”. “*From the Gate*” in Aramaic is, מן תרעא; מן מדינתא is “*City*”. These words in Estrangela are **ܡܢ ܬܪܥܐ** & **ܡܢ ܡܕܝܢܬܐ**. DSS has **ܡܢ ܬܪܥܐ** & **ܡܢ ܡܕܝܢܬܐ**. Papyrus 46 and Uncial P has **περεμβολης** –“*Camp*”; the Aramaic for “*Camp*” is **ܡܘܫܪܝܬܐ** which occurs in the verses before and after this one. Let’s compare “*City*” with “*Camp*” in Aramaic: **ܡܘܫܪܝܬܐ ܡܕܝܢܬܐ**. In Estrangela script: **ܡܢ ܬܪܥܐ**. In either script, these words look similar. DSS script: **ܡܢ ܬܪܥܐ**; **ܡܢ ܡܕܝܢܬܐ**. All three have 83% letter correspondence. The DSS pair appear the most similar to me, given the Yodh-Resh (ܐ-ܪ) similarity as well as an almost dyslexic Yodh- Nun (ܐ-ܢ) similarity. Even the Shin-Dalet (ܫ-ܕ) look strangely dyslexically related. Dead Sea Scroll Aramaic may have been the original for Hebrews.

The definition for the Greek word **περεμβολη** follows:
3925 παρεμβολη pembleole par-em-bol-ay'

from a compound of 3844 and 1685;; n f

AV-castle 6, **camp** 3, army 1; 10

- 1) **an encampment**
- 1a) the camp of Israel in the desert
- 1a1) used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert
- 1a2) of the sacred congregation or assembly of Israel, as it had been gathered formerly in camps in the wilderness
- 1b) the barracks of the Roman soldiers, which at Jerusalem were in the castle of Antonia
- 2) an army in a line of battle

The Greek word **πύλη** is defined by Thayers Lexicon as follows:
4439 πύλη pule poo'-lay

apparently a primary word; TDNT-6:921,974; n f

AV-gate 10; 10

- 1) a gate
- 1a) of the larger sort
- 1a1) in the wall of either a city
- 1a2) a palace
- 1a3) a town
- 1a4) the temple
- 1a5) a prison

Here are the parallel Greek words used:
ΠΥΛΗΣ = “Gate”
ΠΟΛΕΩΣ = “City”
ΠΕΡΕΜΒΟΛΗΣ = “Camp”

“*Gate*” and “*City*” in Greek have a 60% letter correspondence. The two Aramaic words for “*City*” and “*Camp*” have 83%. It seems the Aramaic **ܡܘܫܪܝܬܐ** was mistaken by at least two Greek scribes as **ܡܘܫܪܝܬܐ**. It also appears that the first Greek translator put **πύλης** for “**ܡܘܫܪܝܬܐ**” – “*City*” as **metonymy** (A part of speech using a part of something to stand for the whole)-**Gate=City**. Here are the two Ashuri Aramaic words in question, one atop another, for comparison:

ܡܘܫܪܝܬܐ = “*City*” (Peshitta reading)
ܡܘܫܪܝܬܐ = “*Camp*” (Greek reading)

In Estrangela script: **ܡܢ ܬܪܥܐ**. “*City*” (Peshitta reading)
ܡܢ ܡܕܝܢܬܐ. “*Camp*” (Greek reading)

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DSS script: **עִירָתָא** - “City” (Peshitta reading)
עִשְׂרֵיתָא - “Camp” (Greek reading)

The above facts show that it is very likely that the Greek readings in this verse came from The Peshitta reading. The fact that there are no Peshitta variant readings here makes it unlikely that the Greek is behind The Peshitta text.

13 ואף (& also) חנן (we) הכיל (therefore) נפוק (should go out) לותה (to Him) לבר (outside) מן (of) משריתא (the camp) כד (while) שקילינן (we bear) חסדה (His shame)

14 לית (there is not) לן (for us) גיר (for) מדינתא (a city) דמקויא (that abides) הרכא (here) אלא (but) לאידא (that) דעתידא (which is coming) מסכינן (we look for)

15 ובאידא (& through Him) נסק (let us offer) דבחה (sacrifices) דתשבוחתא (of praise) בכלזבן (in every time) לאלהא (to God) דאיתיה (which is) פארא (the fruit) דספוחא (of the lips) דמודין (giving thanks) לשמה (to His Name)

16 ולא (& not) תטעון (forget) מרחמנותא (charity) ושותפוחא (& sharing) דמסכנא (with the poor) בהלוי (with these) גיר (for) דבחה (sacrifices) שפר (pleases) אנש (a man) לאלהא (God)

17 אתטפיסו (obey) למדברניכון (your leaders) ואשתמעו (& submit) להון (to them) הנון (those) גיר (for) שהרין (watch) חלף (for the sake of) נפשתכון (your souls) איך (as) אנשא (persons) דיהבין (who give) חושבנכון (an account) דבחודתא (that in joy) נהוון (they may be) עבדין (doing) הדא (this) ולא (& not) בתנחחא (with groans) מטל (because) דלא (not) פקחא (it is advantageous) לכון (to you)

18 צלו (pray) עליון (for us) תכילינן (* we trust) גיר (for) דתארחה (that a conscience) טבתא (good) אית (is) לן (to us) דבכלמדמם (for in all things) צבינן (we want) דשפיר (well) נתדבר (to conduct ourselves)

C * The Majority Greek text has a perfect tense verb $\pi\epsilon\pi\sigma\theta\alpha\mu\epsilon\nu$. “We have trusted”. The Critical Greek agrees with The Peshitta’s present tense verb תכילינן with $\pi\epsilon\sigma\theta\mu\epsilon\theta\alpha$ - “We trust”.

19 יתיראית (especially) בעא (seek) אנא (I) מנכון (of you) דתעברון (to do) הדא (this) דבעגל (that quickly) אתפנא (I may return) לכון (to you)

20 אלהא (The God) דין (but) דשלמא (of peace) הו (He) דאסק (Who brought forth) מן (from) בית (the place) מיתא (of the dead) לרעיא (The Shepherd) רבא (Great) דמרעיתא (of the flock) בדמא (by the blood) דדיתקא (of the covenant) דלעלם (eternal) דאיתודי (Him Who is) ישוע (Yeshua) משיחא (The Messiah) מרן (our Lord)

21 הו (He) נגמורכון (will perfect you) בכל (in every) עבד (work) טב (good) דתעברון (to do) צבינה (His will) ודו (& He) נסעור (will perform) בן (in us) מדם (whatever) דשפיר (is excellent) קדמוהי (before Him) ביד (by) ישוע (Yeshua) משיחא (The Messiah) דלה (to Whom) שובחא (is glory) לעלם (of eternities) אמין (Truly)

22 בעא (beseech) אנא (I) דין (but) מנכון (of you) אחי (my brothers) דתגרין (of exhortation) רוחכון (in your spirit) במלתא (with the word) דבוייא (because) דבזעוריתא (with brevity) הו (I have written) לכון (to you)

23 דעו (know) דין (but) לאתון (* our brother) טימתאוס (Timotheos) דאשתרי (is released) ואן (& if) בעגל (soon) נאתא (he comes) עמה (with Him) אחזיכון (I shall see you)

C * The Majority Greek text omits the possessive pronoun “our”. The Critical Greek has it.

24 שאלו (invoke) בשלמא (the peace) דכלהון (of all of) מדברניכון (your leaders) ודכלהון (& of all of) קדישא (the holy ones) שאלין (invoke) בשלמכון (your peace) כלהון (all of them) דמן (who are from) איטליא (Italy)

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25 טיבותא עם (grace) כלכון (with) אמין (Amen) (all of *you*)



Revelation

(From The 12th century Crawford Manuscript)

גלינא

דהוא על יוחנן מסברנא מן אלהא בפטמון
גזרתא דאשתדי לה מן נארון קסר

The Revelation

which came to John The Evangelist from God in Patmos,
the island to which he was exiled by Nero Caesar

Introduction

The Date of Authorship

Sir Isaac Newton wrote the following concerning the date of the writing of Revelation. Isaac Newton, one of the greatest scientists of all time, wrote voluminously on the subject of Bible prophecy, especially of the books of Daniel and Revelation:

“Irenaeus introduced an opinion that the Apocalypse was written in the time of Domitian; but then he also postponed the writing of some others of the sacred books, and was to place the Apocalypse after them: he might perhaps have heard from his master Polycarp that he had received this book from John about the time of Domitian’s death; or indeed John might himself at that time have made a new publication of it, from whence Irenaeus might imagine it was then but newly written. Eusebius in his Chronicle and Ecclesiastical History follows Irenaeus; but afterwards¹⁴¹ in his Evangelical Demonstrations, he conjoins the banishment of John into Patmos, with the deaths of Peter and Paul: and so do¹⁴¹ Tertullian and Pseudo-Prochorus, as well as the first author, whoever he was, of that very antient fable, that John was put by Nero into a vessel of hot oil, and coming out unhurt, was banished by him into Patmos. Tho this story be no more than a fiction, yet was it founded on a tradition of the first churches, that John was banished by him into Patmos in the days of Nero. Epiphanius represents the Gospel of John as written in the same time of Domitian, and the Apocalypse even before that of Nero.¹⁴¹ Arethas in the beginning of his Commentary quotes the opinion of Irenaeus from Eusebius, but follows it not: for he afterwards affirms the Apocalypse was written before the destruction of Jerusalem, and that former commentators had expounded the sixth seal of that destruction.

With the opinion of the first Commentators agrees the tradition of the Churches of Syria, preserved to this day in the title of the Syriac Version of the Apocalypse, which title is this: *The Revelation which was made to John the Evangelist by God in the Island Patmos, into which he was banished by Nero the Caesar.* The same is confirmed by a story told by¹⁴¹ Eusebius out of Clemens Alexandrinus, and other antient authors, concerning a youth whom John some time after his return from Patmos committed to the care of the Bishop of a certain city. The Bishop educated, instructed, and at length baptized him; but then remitting of his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vitious, then to abuse and spoil those he met in the night; and at last grew so desperate, that his companions turning a band of high-way men, made him their Captain: and, saith¹⁴¹ Chrysostom, he continued their Captain a long time. At length John returning to that city, and hearing what was done, rode to the thief; and, when he out of reverence to his old master fled, John rode after him, recalled him, and restored him to the Church. This is a story of many years, and requires that John should have returned from Patmos rather at the death of Nero than at that of Domitian; because between the death of Domitian and that of John there were but two

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The Revelation of The Apostle John



גלינא דיוחנן שליחא

years and an half; and John in his old age was ^l so infirm as to be carried to Church, dying above 90 years old, and therefore could not be then suppos'd able to ride after the thief.

This opinion is further supported by the allusions in the Apocalypse to the Temple and Altar, and holy City, as then standing; and to the Gentiles, who were soon after to tread under foot the holy City and outward court. 'Tis confirmed also by the style of the Apocalypse itself, which is fuller of Hebraisms than his Gospel. For thence it may be gathered, that it was written when John was newly come out of Judea, where he had been used to the Syriac tongue; and that he did not write his Gospel, till by long converse with the Asiatick Greeks he had left off most of the Hebraisms. It is confirmed also by the many false Apocalypses, as those of Peter, Paul, Thomas, Stephen, Elias and Cerinthus, written in imitation of the true one. For as the many false Gospels, false Acts, and false Epistles were occasioned by true ones; and the writing many false Apocalypses, and ascribing them to Apostles and Prophets, argues that there was a true Apostolic one in great request with the first Christians: so this true one may well be suppos'd to have been written early, that there may be room in the Apostolic age for the writing of so many false ones afterwards, and fathering them upon Peter, Paul, Thomas and others, who were dead before John. Caius, who was contemporary with Tertullian, ^l tells us that Cerinthus wrote his Revelations as a great Apostle, and pretended the visions were shewn him by angels, asserting a *millennium* of carnal pleasures at Jerusalem after the resurrection; so that his Apocalypse was plainly written in imitation of John's: and yet he lived so early, that ^l he resisted the Apostles at Jerusalem in or before the first year of Claudius, that is, 26 years before the death of Nero, and ^l died before John." - **Sir Isaac Newton**

The Nature of The Crawford Manuscript

John Gwynn has written at length concerning this unusual manuscript in his The Apocalypse of St. John, in a Syriac Version Hitherto Unknown. Gwynn believed the manuscript to be a copy of an early 7th century translation from Greek, yet significantly and radically different from The Harklean Syriac Version translated in A.D. 616. He notes that the book contains more Hebraisms than any other NT book and that it is idiomatic- Aramaic used throughout, unlike The Harklean Version which is Graecianized (conformed to Greek language). He also is of the opinion that the writer was thoroughly familiar with the Peshitta O.T. and used its vocabulary and style extensively, listing dozens of words peculiar to that version found only in Crawford Revelation and not in The Peshitta N.T..

*I have a different view of the nature of this text which Gwynn's findings support; for instance, Hebraisms (or Aramaisms) would not come from Greek, they would come from Hebrew or Aramaic. Aramaic idioms, of which Gwynn lists a considerable number specifically, are evidence of original Aramaic, not Greek. The Peshitta O.T. vocabulary is Aramaic, not Greek, so the abundant usage of its style and vocabulary strongly indicates that The Crawford is an Aramaic original, not a translation from Greek. Greek primacy has ruled Western Biblical scholarship for so long that even the suggestion of an Aramaic original New Testament has been laughed out of the court of scholarship every time it has been proposed. I have uncovered evidence recently which overwhelms all Greek primacy claims and proves (and I use that word as appropriately as it can be used) that the original New Testament was written in Aramaic. I cannot present the case here, but refer the reader to my book, **Divine Contact-Discovery of The Original New Testament**, available at <http://aramaicnt.com> . Suffice it here to say that The Peshitta NT plus Gwynn's edition of The General Epistles and Revelation are demonstrated to be the original autographs of the Apostles. That claim may be ridiculed and regarded as suspect on the face of it, but the evidence is irrefutable, and the evidence isn't going away; neither is The Aramaic NT.*

The text presented in this interlinear is what I believe is the letter perfect Divinely written original word of The Living God. Everyone who reads it will be judged by what he reads and is accountable before God to accept and obey it as His word and revelation. I count it a high honor and privilege to read it for myself and also to present it as God's original utterance to The Apostle John on The Isle of Patmos circa AD 55.

May you experience the revelation of Yeshua The Messiah from The Spirit of The God Who gave it to His Only Son.

Amen.



Chapter 1

1:1 גלינא (the revelation) (of Yeshua) משיחא (The Messiah) דיהב (that gave) לה (to Him) אלהא (God) למחוי (to show) לעבדוהי (His servants) מא (what) דיהיב (had been given) למחוי (to occur) בעגל (soon) ושודע (* & He symbolized) כד (when) שלח (He sent) ביד (by) מלאכה (His angel) לעבדה (to His servant) יוחנן (Yokhanan)

* *“He symbolized” – “Shooda” is an important key for unlocking the meaning of Revelation. Symbolic language and imagery is used throughout to represent eternal realities and future events, very similar to the prophesies of Daniel and Ezekiel and the visions Joseph had interpreted in Genesis. Here is Smith’s Syriac Dictionary entry for the word – “Shooda” in the Shaphel mode:*

acknowledged. SHAPHEL ܫܫܘܕܐ to make clear, explain, teach; to mean, notify, indicate, signify esp. symbolically, to symbolize, typify, prefigure,

2 (he) דאסהד (who witnessed) למלתא (the word) דאלהא (of God) ולסהדותה (& the testimony) דישוע (of Yeshua) משיחא (The Messiah) כל (all) מא (whatever) דהוא (he saw)

3 טובוהי (his blessing) למן (to the one) דקרא (who reads) ולאילין (& to those) דשמעין (who hear) מלא (the words) דנביותא (of prophecy) הדא (this) ונטרין (& they keep) אילין (those things) דכתיבן (that are written) בה (in it) זבנא (the time) גיר (for) קרב (is near)

4 יוחנן (Yokhanan) לשבע (to seven) ערתא (assemblies) דבאסיא (that in Asia) טיבותא (grace) לכון (to you) ושלמא (& peace) מן (from) הו (Him *) דאיתוהי (Who is) ואיתוהי (& been) הוא (has) ואחא (& is coming) ומן (& from) שבע (seven) רוחא (The Spirits) אילין (those) דקדם (Who are before) כורסיה (His throne)

*C * Most Greek mss. have **απο θεου ο ων και ο ην και ο ερχομενος** - “from God who is, and who was, and who is coming”; Some omit “God”; **all** the Greek readings here are a mess grammatically; three nominative (subject) cases are used where 3 genitives should be used as the object of **απο** – “from”. This is an introduction to the quality of Greek in The Apocalypse, which is rather shoddy. I give here an excerpt from Charles Torrey:*

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.)

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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 vessels (accus.) filled (gen.) with the seven last plagues."

10. Rev. 22:5 "They have no need of lamplight (gen.) nor of sunlight (accus.)."

The Aramaic text of The Crawford ms. has no such grammatical problems. Are we to believe the original was written with poor Greek grammar and that the Aramaic translation is flawless? Some may believe just that; as for myself, I find no precedent for that position in any other book of scripture, in either OT or NT, nor does the Christian doctrine of inspiration of scripture allow for such a poor original text. The best objection one may offer is that we are left with poor copies of Revelation whose original Greek text was free from all such errors. It would be passing strange to find that not one manuscript or group of manuscripts remains with original readings and that only the errors in all the above cases survived. Aramaic primacy clears up the problem quite easily: The Greek text is a translation of an Aramaic original.

5 ומן (& from) ישוע (Yeshua) משיחא (The Messiah) סהרא (The Witness) מוהימנא (trustworthy)
בוכרא (The First Born) דמונתא (of the dead) ורשא (& The Ruler) דמלכא (of the kings) דארעא (of The Earth)
הו (Him) דמחב (Who loves) לן (us) ושרא (& has loosed *) לן (us) מן (from) חמהין (our sins) בדמה (by His blood)

C * The Critical Greek text also has "loosed us"; The Majority Greek has "washed us".

In DSS Aramaic script, these two readings may be:

ושרא - "& loosed"
ושווג - "& washed".

This example is not decisively pro-Aramaic original, as the Greek readings are even more similar than the two in Aramaic: λουσαντι- "Washed" & λυσαντι- "Loosed", however, only the Greek mss. have variant readings here, and the Aramaic can account for both Greek readings. If the Aramaic were a translation of Greek, it bears no evidence in the form of variant readings (though Crawford ms. is the only one of its kind of Revelation) or in supporting any one Greek text type consistently or even with a semblance of uniformity, either here or in any lengthy portion of Revelation or any other part of the New Testament.

6 ועבר (& He has made) לן (us) מלכותא (the kingdom) כהניתא (priestly) לאלהא (to God) ואבוהי (& His father)
ולה (& to Him) תשבחותא (glory) ואודונוא (& political power) לעלם (to the eternity) עלמין (of eternities) אמין (truly)

7 הא (behold) אתא (He comes) עם (with) עננא (clouds) ונחזיניהי (& shall see Him) כל (every) עינא (eye)
ואף (& also) אילין (those) דדקרודי (who pierced Him) ונרקדן (& they shall mourn) עלוהי (for Him)
כל (all) שרבתא (the families) דארעא (of The Earth) אין (Yes) ואמין (& Amen)

8 אנא (I) אלף (& Tau) ותו (Alap *) ורהו (Alap) אמר (& says) מריא (Jehovah) אלהא (God)
הו (He) דאיתוהי (Who is) ואיתוהי (& been) הוא (He has) ואתא (& He is coming)
הו (He) דאחיד (Who holds) כל (all)

* I submit an excellent article on this verse by Chris Lancaster, a long time Peshitta researcher and Peshitta primacy advocate"

The Greek:

εγω εμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο ερχομενος ο 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 η 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."

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Chapter 22 Verse 13

The Greek:

εγω το **αλφα** και το **ω** ο πρωτος και ο εσχατος η 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:

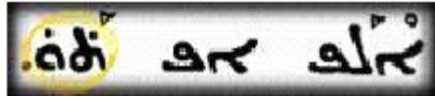
το **αλφα** και το **ω** (*to **alpha** kai to **o***: The Alpha and the O(mega))

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:



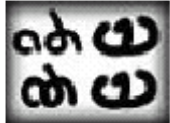
'aléf 'af téu: The Alap, also the Tau)

[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 - Chris]

Alap 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 [אח – Chris] 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 [אח – Chris] closely written together.



Since copies of this book were written by hand, if אח: 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

9 אָנָא (I) יוֹחָנָן (Yokhanan) הוּ (am) אַחוּכּוֹן (your brother) וּבֵר (son) וְשׁוּתְפֹכּוֹן (& son) שׁוּתְפֹכּוֹן (your companion) בְּאוֹלְצִנָּא (in suffering) וּבְמַסִּיבְרִנּוּתָא (& in the patience) דְּבִישׁוּעָא * (which is in Yeshua) הוּיִת (I was) בְּנִזְרֵתָא (in the island) דְּמַתְקְרִיא (that is called) פִּטְמוּס (Patmos) מִטְּל (because of) מְלִתָּא (the word) דְּאֵלֵהָא (of God) וּמִטְּל (& because of) סִהְרוּתָא (the testimony) דִּישׁוּעָא (of Yeshua) מְשִׁיחָא (The Messiah)

• Most Greek mss. have “*tribulation, kingdom and patience*”.

C * The Majority Greek adds “Χριστω”-“Christ”

10 וְהוּיִת (& I was) בְּרוּחַ (in spirit) בְּיוֹמָא (in the day) דְּהַדְבִּשְׁבָּא * (first of the week) וְשָׁמַעַת (& I heard) מִן (from) בְּסַתְרֵי (behind me) קְלָא (a voice) רַבָּא (great) אִיךְ (like) שִׁפּוּרָא (a trumpet)

* Greek has “κυριακη ημερα”-“Lord’s day”, which was a newly coined phrase when it was first written in the Greek of this verse. It is found nowhere else in Greek lit. prior to the first century. The Aramaic has simply “*first of the week*”, which is the word for “*Sunday*”. The Aramaic would hardly have been a translation of the Greek.

11 דְּאֵמַר (which said) אֵילִין (those things) דְּחֻזִּית (which you have seen) כְּתוּב (write) בְּכַתְבָּא (in a book) וְשָׁדַר (& send) לְשִׁבְעָא (to seven) עֵדְתָא (assemblies) לְאַפְסוּס (to Ephesus) וּלְזִמּוּרְנָא (& to Zmurna) וּלְפִרְגָּמוּס (& to Pergamos) וּלְתַאוּסִירָא (& to Thautyra) וּלְסַרְדִּיס (& to Sardis) וּלְפִילָדֵלְפִיא (& to Philadelphia) וּלְלָדִיקִיא (& to Ladiqia)

C * Byzantine Greek manuscripts add “*in Asia*”; Critical Greek agrees here with the Aramaic text.

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12 והפכת (& I turned) למדע (* to know) קלא (voice) אינא (that) דמלל (which spoke) עמי (with me) וכד (& when) עטפת (I turned around) הזית (I saw) שבע (seven) מנרן (menorahs) דדהבא (of gold)

* Greek has “βλεπειν”- “to see”. This word is somewhat misleading, since it emphasizes vision rather than understanding, whereas the Aramaic word למדע means “to know”, which is much more to the point when “a voice” is the object.

13 ובמצעתא (& in the midst) דמנרתא (of the menorahs) איך (as) דמותא (the likeness) דברנשא (of a son of man) ולביש (& he wore) אפודא (* an ephod) ואסיר (& was girded) ציד (around) תדוהי (His chest) אסרא (a wrap) דדהבא (golden)

אפודא – “Ephoda” is not a translation of the Greek text, which has “ενδεδυμενον ποδηρη” – “clothed to the foot”. Have a look at *The LXX* use of the word ποδηρη in Exodus alongside the Hebrew text it translates. *The LXX* and Hebrew has each its own English translation parallel to it:

Ex 25:7 και λιθους σαρδιου και λιθους εις την γλυφην εις την επωμιδα και τον ποδηρη

Ex 25:7 (LXXE) and sardius stones, and stones for the carved work of the breast-plate, and the full-length robe.

ולחשן Ex 25:7 (BHS)

Ex 25:7 (AV) Onyx stones, and stones to be set in the ephod, and in the breastplate. (Aramaic Peshitta-ܐܦܘܕܐ-ܒܪܢܫܐ-ܘܠܒܝܫ-ܘܠܚܫܢ)

Ex 28:4 και αυται αι στολαι ας ποιησουσιν το περιστηθιον και την επωμιδα και τον ποδηρη και χιτωνα κοσσυμβωτον και κιδαριν και ζωνην και ποιησουσιν στολας αγιας ααρων και τοις υιοις αυτου εις το ιερατευειν μοι

Ex 28:4 (LXXE) And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests.

Ex 28:4 (BHS) ואלה הבגדים אשר יעשו חשן ואפוד ומעיל וכתנת תשבץ מצנפת ואבנט ועשו בגדי-קדש לאהרן אחיך ולבניו לכהנו-לי

Ex 28:4 (AV) And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a broided coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Ex 28:31 και ποιησεις υποδυτην ποδηρη ολον υακινθινον

Ex 28:31 ¶ (LXXE) (28:27) And thou shalt make the full-length tunic all of blue.

תכליל תכליל האפוד כליל תכליל Ex 28:31 (BHS)

Ex 28:31 ¶ (AV) And thou shalt make the robe of the ephod all [of] blue.

Ex 29:5 και λαβων τας στολας ενδυσεις ααρων τον αδελφον σου και τον χιτωνα τον ποδηρη και την επωμιδα και το λογειον και συναψεις αυτω το λογειον προς την επωμιδα

Ex 29:5 (LXXE) And having taken the garments, thou shalt put on Aaron thy brother both the full-length robe and the ephod and the oracle; and thou shalt join for him the oracle to the ephod.

Ex 29:5 (BHS) ולקחת את-הבגדים והלבשת את-אהרן את-הכתנת ואת מעיל האפוד ואת-החשן ואפדת לו בחשב האפד

Ex 29:5 (AV) And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: (Aramaic Peshitta-ܐܦܘܕܐ-ܒܪܢܫܐ-ܘܠܒܝܫ-ܘܠܚܫܢ)

Ex 35:9 και λιθους σαρδιου και λιθους εις την γλυφην εις την επωμιδα και τον ποδηρη

Ex 35:9 (LXXE) (35:8) and sardine stones, and stones for engraving for the shoulder-piece and full-length robe.

ולחשן Ex 35:9 (BHS)

Ex 35:9 (AV) And onyx stones, and stones to be set for the ephod, and for the breastplate.

Eze 9:2 και ιδου εξ ανδρες ηρχοντο απο της οδου της πυλης της υψηλης της βλεπουσης προς βορραν και εκαστου πελυξ εν τη χειρι αυτου και εις ανηρ εν μεσω αυτων ενδεδυκωσ ποδηρη και ζωνη σαπφειρου επι της οσφυος αυτου και εισηλθοσαν και εστησαν εχόμενοι του θυσιαστηριου του χαλκου

Eze 9:2 (LXXE) And, behold, six men came from the way of the high gate that looks toward the north, and each one's axe was in his hand; and there was one man in the midst of them clothed with a long robe down to the feet, and a sapphire girdle was on his loins: and they came in and stood near the brazen altar.

אשר מפנה צפונה ואיש כלי מפצו בידו ואיש-אחד בתוכם לבש כדים וקסת הספר במתניו ויבאו ויעמדו אצל מזבח הנחשת Eze 9:2 (BHS)

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15 ורגלוהי (& His feet) בדמותא (in the likeness) דנחשא (of brass) לבניא (of Lebanon *) דמחם (& His voice) וקלה (in a furnace) דמחם (which is heated) דמחם (many) סנייא (of waters) דמחם (the sound) דמחם (as) קלא

M * The Greek of Westcott & Hort's edition has χαλκολιβανω (“Burnished brass”- neuter noun, dative case) matched with πεπυρωμενης (“Burning”-feminine noun, genitive case) ‘this is a grammatical “no, no” in Greek. Both case & gender should agree for these two words. The Greek χαλκολιβανω seems also to be an invented word, not occurring elsewhere in Greek lit. It appears a translator made a compound Greek word out of two Aramaic words “Brass” & “Lebanon”, which did not exist before and confused all the translators. Most translations of the Greek have, “Burnished brass” as the meaning. The Greek of The Apocalypse (“Gilyana” in Aramaic) seems to contain many new compound words like χαλκολιβανω which combine two Aramaic words to form a new Greek word.

16 ואית (& there is) לה (to Him) באידה (in His hand) דימינא (of the right) שבעא (seven) כוכבין (stars) וזתה (& I saw Him *) חריפתא (a lance *) חריפתא (sharp *) וחזתה (& from) פומה (His mouth) נפקא (proceeded) רומחא (in its strength) בהילה (appearing) מהויא (the sun) שמשא (as) איך

N * רומחא – “Rawmkha” is used in Luke 2:35 and here in The NT. It is a feminine noun, contrary to Smith's Syriac Dictionary, and is accompanied by a feminine verb in Luke 2:35 and by a feminine adjective here (חריפתא – “Kharripta-“Sharp”). Greek has “ρομφαία διστομος οξεία”-“a sword double edged sharp” (Literal word order). Here is the Aramaic for “Double”: תריניתא – “Trayyanita”; Compare the Aramaic here for “Sharp”- חריפתא. It seems that here and in Rev. 19:15, חריפתא - “Kharripta-“Sharp” was read doubly as both “double” and “sharp”.

Here are both words in Dead Sea Scroll Aramaic script:

חריפתא - “Sharp”
תריניתא - “Double”

Ashuri Aramaic Script:

חריפתא - “Sharp”
תריניתא - “Double”

Estrangela Aramaic Script

חריפתא - “Sharp”
תריניתא - “Double”

The two words are even more similar in Ashuri script than in DSS script. You can see how even the Nun- Yodh pair- ני could have been mistaken for Pe- פ. It seems our Greek translator's vision was not too “sharp” and instead was seeing “double”!

N * Greek has οψις αυτου - “His appearance”.

Here is the Aramaic Crawford reading: וחזתה - “& I saw Him”.

Compare the Aramaic for the Greek reading: וחזתה: “& His appearance”-

Here is the Aramaic Crawford reading in DSS script: וחזתה - “& I saw Him”.

Compare the Aramaic for the Greek reading in DSS script: וחזתה “& His appearance”-

Here is the Aramaic Crawford reading in Estrangela script: וחזתה - “& I saw Him”.

Compare the Aramaic for the Greek reading in Estrangela: וחזתה “& His appearance”-

Any of these Aramaic scripts presents at least **80% correlation** between Aramaic word pairs.

Greek for “I saw” would be ειδον – not very like οψις – “appearance”. The Greek does not seem to account for the Aramaic reading; The Aramaic can account for the Greek.

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18 ולמלאכא (& to the messenger) דבעדתא (who is in the assembly) דבתאוטירא (that in Thautayra) כתוב (write) הכנא (thus) אמר (says) ברה (The Son) דאלהא (of God) הו (He) דאית (Who has) לה (to Him) עינא (eyes) איך (as) שלהבייתא (flames) דנורא (of fire) ורגלוהי (& His feet) איך (as) נחשא (brass) לבניא (of Lebanon)

19 ידע (know) אנא (I) עבדיך (your works) וחובך (& your love) והימנותך (& your faith) ותשמשתך (& your service) ומסיברנותך (& your patience) ועבדיך (& your works) אחריא (latter) סניאא (more) אנן (are) מן (than) קדמיא (the first)

20 אלא (but) אית (is) לי (to me) עליך (against you) סני (much) דשבקת (because you allow) לאנתתך (* your wife) איזבל (Jezebel) הו (she) דאמרא (who says) על (about) נפשה (herself) דנביתא (that a prophetess) הו (she is) ומלפא (& teaches) ומטעיא (& seduces) לעבדי (My servants) למזניו (to commit fornication) ומאכל (& to eat) דבחי (sacrifices) פתכרא (of idols)

M * The Byzantine Greek mss. (Majority text) agrees with "your wife" whereas the Critical and TR Greek have simply "ἡ γυναῖκα" - "woman".

21 ויהבת (& I gave) לה (her) זבנא (time) לתיבותא (for repentance) ולא (& not) צביא (she chose) למתב (to turn) מן (from) זניותא (her fornication)

22 הא (behold) רמא (shall cast) אנא (I) לה (her) בערסא (* into a coffin) ולאיילין (& those) דגירין (who commit adultery) עמה (with her) באולצנא (into suffering) רבא (great) אלא (unless) נתתון (they repent) מן (of) עבדיהון (their deeds)

*** Greek has κλινην "a bed". The Aramaic ערסא can refer to "a bed", "a litter" or "a bier". "A bed" makes no sense in this context.**

23 ולבניה (her children) אקטול (I shall kill) במותא (in the death) וידען (& will know) כלהין (all) עדתא (the assemblies) דאנא (that I) אנא (do) בצא (search) כוליתא (* the kidneys) ולבא (& the heart) ואתל (& I shall give) לכון (to you) לכלנש (to everyone) איך (according to) עבדיכון (your works)

24 לכון (to you) אמר (say) אנא (I) לשרכא (& to the rest) דבתאוטירא (who in Thautayra) כלהון (all of them) איילין (those) דלית (there is not) להון (to whom) יולפנא (doctrine) הנא (this) איילין (those) דלא (who not) ידעו (have known) עמיקתה (the depths) דסטנא (of Satan) איך (as) דאמרין (they say) לא (not) ארמא (I shall lay) עליכון (upon you) יוקרא (burden) אחרנא (another)

25 הו (that) הכיל (therefore) דאית (that is) לכון (to you) אחודו (hold fast) עדאמא (until) דאתא (come) אנא (I)

26 ודזכא (& he who is victorious) ונטר (& keeps) עבדי (my works) אתל (I shall give) לה (to him) שולטנא (authority) על (over) עממא (the nations)

27 למרעא (to shepherd) אנן (them) בשבטא (with a rod) דפרזלא (of iron) ואיך (& as) מאני (vessels) פחורא (of a potter) תשחקון (you shall shatter them) הכנא (in this way) גיר (for) ואנא (also I) נסבת (have received) מן (from) אבי (My Father)

28 ואתל (& I shall give) לה (to him) לכוכב (the star) צפרא (of the dawn)

29 דאית (he who is) לה (to him) אדנא (an ear) נשמע (let him hear) מנא (what) רוחא (The Spirit) ממלל (is speaking) לעדתא (to the assemblies)

Chapter 3

3:1 ולמלאכא (& to the messenger) דבעדתא (who is in the assembly) דסרדיס (of Sardis) כתוב (write) הכנא (thus) אמר (says) הו (He) דאית (Who has) לה (to Him) שבע (to Him) רוחין (The Seven) רוחין (Spirits) דאלהא (of God) ושבעא (& seven) כוכבא (stars) ידע (know) אנא (I) עבדיך (your works) ושמא (& the name) דאית (that is) לך (to you) ודחיא (& that alive) אנת (you are) ודמיתא (& that dead) אנת (you are)

2 והו (& be) עירא (vigilant) וקים (& confirm) דשרכא (what remains) דאיילין (of those) דעתיד (that ready) הוית (have been) לממת (to die) לא (not) גיר (for) אשכחתיך (I have found you) דמשמלין (that perfect)

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גלינא דיוחנן שליחא

עבדיך (your works) קדם (before) אלהא (God)

3 אתדכר (remember) איכן (how) שמעת (you have heard) ונסבת (& you have received) ונאזדהר (take heed) ותנוב (& return) ואנדין (but if) לא (not) תתעיר (you wake up) אתא (shall come) אנא (I) עליך (upon you) איך (as) גנבא (a thief) ולא (& not) תדע (you will know) אידא (what) שעתא (hour) אתא (upon you) עליך (I shall come)

4 אלא (but) אית (is) לי (to Me) קליל (a few) שמחא (names) בסרדיס (in Sardis) אילין (those) דלא (who not) טושו (have defiled) מאניהון (their garments) ומהלכין (& they walk) קדמי (before Me) בחורא (in white) ושוין (& they worthy) אנון (are)

5 דזכא (he who overcomes) הכנא (in this way) מתעטף (is garbed) מאנא (in a garment) חורא (white) ולא (& not) אלהא (I shall blot out) שמה (his name) מן (from) ספרא (the book) דחיא (of life) ואודא (& I shall confess) בשמה (his name) קדם (before) אבי (My Father) וקדם (& before) מלאכוהי (His angels)

6 אינא (whoever) דאית (has) לה (to him) אדנא (an ear) נשמע (let him hear) מנא (what) רוהא (The Spirit) ממלל (speaks) לעדתא (to the assemblies)

7 ולמלאכא (& to the messenger) דעדתא (of the assembly) דפילדלפיא (of Philadelphia) כתוב (write) הכנא (thus) אמר (says) קדישא (The Holy One) שריא (The True One) הן (He) דאית (Who has) לה (to Him) קלידא (the key) דדויד (of Dawid) אינא (The One) דפתח (Who opens) ולית (& there is not) דאחד (a closer) ואחד (& He shuts) ולית (& there is not) דפתח (an opener)

The Crawford text of this verse conforms more closely to The Peshitta reading of Isaiah 22:22 than does the Greek or The Harklean Aramaic text, and also to the Hebrew present participles- "who shuts", "who opens", more closely than the Greek does. Even the Aramaic phrases (& there is none who closes) ולית דאחד & (& there is none who opens) ולית דפתח are identical in The Peshitta of Isaiah where the black highlighted letters are shown in bold type, while the Harklean has אנש אחד - "no man shuts" and "no man opens", conforming to the Greek readings. Here is the Hebrew verse of Isaiah 22:22 in interlinear form: (on his shoulder) על-שכמו (of house of David) בית-דוד (keys) מפתח (& I shall place) ונתתי Isa 22:22 ופתח (& he opens) ואין (& none) סגר (shuts) וסגר (& he shuts) ואין (& none) פתח (& opens)

8 ידע (know) אנא (I) עבדיך (your works) והא (& behold) יהבת (I have set) קדמיך (before you) תרעא (a door) פתיחא (opened) אינא (which) דלא (not) אנש (a man) מצא (can) למאחדה (shut) מטל (because) דקליל (that a little) חילא (power) אית (is) לך (to you) ומלתי (& My word) נטרת (you have kept) ובשמי (& My Name) לא (not) כפרת (you have denied)

9 והא (& behold) יהב (devote) אנא (I) מן (some) כנושתא (of the synagogue) דסטנא (of Satan) מן (of) אילין (those) דאמרין (who say) על (about) נפשהון (themselves) דיהודיא (that Jews) אנון (they are) ולא (& not) איתיהון (they are) אלא (but) מדגלין (they are lying) הא (behold) אעבד (I shall make) להון (I shall make) דנאתון (them) דנאתון (to come) ונסגדון (& to worship) קדם (before) רגליך (your feet) ונדעון (& to know) דאנא (that I) אחבתך (love you)

10 על (because) דנטרת (that you have kept) מלתא (the word) דמסיברננתי (of My patience) ואנא (also I) אטרך (shall keep you) מן (from) נסיונא (the trial) דעתיד (that is going) דנאתא (to come) על (over) כלה (all) תאביל (the inhabited world) דננסא (to test) לעמוריה (the inhabitants) דארעא (of The Earth)

11 אתא (come) אנא (I) מחדא (at once) אחוד (hold fast) הו (that) מא (whichever) דאית (is) לך (to you) דלא (lest) אנש (a man) נסב (take) כליך (your crown)

12 ודזכא (& the overcomer) אעבדה (I shall make him) עמודא (a pillar) בהיכלא (in the temple) דאלהא (of God) ולבר (& outside) לא (not) נפוק (he will go out) תנוב (again) ואכתוב (& I shall write) עלוהי (upon Him) שמא (The Name) דאלהי (of My God) ושמא (of The Name) דמדינתא (& The Name) דחורא (of the city) חדתא (New) אורשלם (Jerusalem) אידא (which) דנחתא (descends) מן (from) אלהי (My God) ושמא (& Name) דיולי (My) חדתא (New)

13 ודאית (& the one who has) לה (to him) אדנא (an ear) נשמע (let hear) מנא (what) רוהא (The Spirit) ממלל (speaks) לעדתא (to the assemblies)

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14 ולמלאכא (& to the messenger) דערתא (of the assembly) דלא ידיקיא (* of the Laydiqyans) (trustworthy) מהימנא (The Witness) סהודא (Amen) אמין (says) אמר (thus) הכנא (write) כתוב (of God) ורשירא (& true) ורשירא (& The Source) דבריתא (of the creation) דאלהא

- **T.R.** The Greek mss. (Byzantine Majority + The Critical Greek text) have - εν λαοδικεια –“in Laodicea”; The Textus Receptus (KJV Greek text base) has λαοδικεων –“of Laodiceans”. This agrees with the Aramaic reading here. The Textus Receptus has a good number of readings which differ from other Greek (Byzantine and Critical) texts and which agree with The Peshitta and Crawford ms.. The Peshitta does not follow The TR Greek text or any other Greek text known. All Greek texts are supporting witnesses derivable from The Peshitta-Crawford Aramaic text.
- An interesting note in Thayer’s Greek-English Lexicon under the entry for λαοδικεια -“Laodicea” documents that Laodicea, Colossae and Hierapolis were destroyed by an earthquake in AD 66. Laodicea was not rebuilt until 120 years later by Marcus Aurelius. This little known fact is extensively documented by Bishop Lightfoot in His commentary on Colossians and Philemon, pp 274-300. This says volumes about the date for The Book of Revelation, does it not? It must have been written before AD 66, else there had been no Laodicea left to which John could write! Tacitus, the Roman historian, wrote that Laodicea “without any relief from us, recovered itself from its own resources.” Tacitus wrote this in the early second century. Another source says that Laodicea “lay in ruins for quite a period of time” until the Roman emperor Hadrian, at the beginning of the second century (reigned AD 117-138) revived it after he visited the place. “It was almost totally rebuilt during the reign (AD 188-217) of Marcus Aurelius Antoninus (Nicknamed Caracalla).” There was apparently no major rebuilding of Laodicea before the second century and it is highly unlikely that this destruction should go unmentioned if a letter to its church were written after AD 66 to a place in ruins and which furthermore boasts, “I am rich and affluent and have need of nothing” (v. 17). It is amazing that modern Bible commentators seem to be completely ignorant of this historical information, dating the writing of Revelation at AD 95- an absurdly late date.

15 ידע (I know) אנא (your works) לא (not) קרירא (* cold) אנת (you are) ולא (neither) חמימא (* hot) דולא (because necessary) הוא (it is) דאו (that either) קרירא (cold) תהוא (you will be) או (or) חמימא (hot)

16 ואיתידך (& you are) פשורא (* lukewarm) ולא (& not) קרירא (cold) ולא (neither) חמימא (hot) עתיד (I am going) אנא (am going) למתבותך (to vomit you) מן (from) פומי (My mouth)

17 מטל (because) דאמרת (you said) דעתירא (that rich) אנת (you are) ועתרת (& I have prospered) ועל (& of) מדם (anything) לא (not) סניק (am deprived) אנא (I) ולא (& not) ידע (know) אנת (you) דאנת (that you) הו (are) מהילא (sick) ודוּיא (& wretched) ומסכנא (* & poor) וערשילא (& naked)

Greek mss. have τυφλος –“Blind” after “Poor”, which The Aramaic Crawford does not have. The Aramaic for “Blind” is usually סמיא. Have a look at this word and “Poor” – מַסְכְּנָא in DSS Aramaic script:

“& Blind” - וְחַנְיָא
“& Poor” - וְחַנְנָא

Estrangela script:

“& Blind” - ܘܚܢܝܐ

“& Poor” - ܘܚܢܢܐ

The DSS Aramaic *Simkat* ס & *Mim* ג (each word has both letters in corresponding places) appear more similar to each other than the Estrangela counterparts ܣ & ܓ thus making it more likely a translator would confuse the DSS script words than the Estrangela script words. The DSS letters ܘ -*Yodh* & ܢ -*Nun* are also much more similar (ܘ -*Yodh* & ܟ -*Kap* - ܚ also) than in the other scripts.

I do not pretend to ignore the possibility that an Aramaean might have translated this text from Greek and simply omitted a word (“Blind”), which is much more common than the addition of words in translation. I simply offer an explanation in support of the converse theory of Aramaic primacy here, of which this author is fully convinced.

18 מלך (I counsel) אנא (you) דתזבן (to buy) מני (from Me) דהבא (gold) דבחר (that is proved) מן (from) נורא (the fire) דתעתר (that you may prosper)

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ומאנא (& garments) חורא (white) למתעטפו (to put on) ולא (lest) תתגלא (be revealed) בהתתא (the shame)
דערטליותך (of your nakedness) ושיפא (* & eye salve) כחול (to anoint) דתחזא (that you may see)

19 אנא (I) לאילין (those) דרחם (whom love) אנא (I) מכס (rebuke) אנא (I) ורדא (& discipline) אנא (I)
טן (be zealous) הכיל (therefore) ותוב (& return)

20 הא קמת (behold) קמת (I have stood) על (at) תרעא (the door) ואקוש (& I shall knock)
אן אנש (if) אמש (a man) שמע (listens) בקלי (to My voice) ונפתח (& will open) תרעא (the door)
ואעול (also I shall enter) ואחשם (& I shall have supper) עמה (with Him) והו (& he) עמי (with Me)

21 ודזכא (& the overcomer) אתל (I shall give) לה (to him) למתב (to sit) עמי (with Me)
על (on) כורסיא (throne) דילי (My) איכנא (just as) דאנא (I) זכית (have overcome)
ויתבת (& I sit) עם (with) אבי (My Father) על (on) כורסיא (throne) דילה (His)

22 מן (whoever) דאית (has) לה (to him) אדנא (an ear) נשמע (let him hear)
מנא (what) רוחא (The Spirit) ממלל (speaks) לעדתא (to the assemblies)

Chapter 4

4:1 מן (from) בתר (after) הלין (these) חזית (I saw) והא (& behold) תרעא (a door) פתיחא (opened)
בשמיא (in Heaven) וקלא (& a voice) הו (that) דשמעת (which I heard) איך (like) שיפורא (a trumpet)
מלל (speaking) עמי (with me) למאמר (saying) סק (come up) להרכא (here)
ואחויך (& I shall show you) מא (whatever) דיהיב (is granted) למהוא (to happen)
בתר (after) הלין (these things)

2 ומחדא (& at once) הוית (I was) ברוח (in The Spirit) והא (& behold) כורסיא (a throne)
סים (fixed) בשמיא (in Heaven) ועל (& upon) כורסיא (The Throne) יתב (sat He)

3 ודיתב (& He Who sat) איך (was as) דמותא (the likeness) דחזוא (of the appearance)
דכאפא (of stone) דישפא (of Jasper Red Quartz) ודסרדון (& of Red & White Sardius) וקשתא (& a rainbow)
דעננא (of the clouds) דחררוהי (which encircled it) דכורסיא (which throne) דמות (was like)
חזוא (of an emerald) דזמרגדא (the appearance)

4 וחדר (& around) כורסיא (The Throne) כורסותא (thrones) עסרין (twenty) וארבעא (& four)
ועליהון (upon them) דין (but) דכורסותא (which thrones) עסרין (twenty) וארבעא (& four)
קשישין (Elders) דיתבין (who sat) דעטיפין (who wore) מאנא (garments) חורא (white)
ועל (& upon) קרקפתהון (their heads) כלילא (crowns) דדהבא (of gold)

5 ומן (& from) כורסותא (The Throne) נפקין (proceed) רעמא (thunders) וברקא (& lightnings) וקלא (& voices)
ושבעא (& seven) נהירא (lamps) דיקדין (burning) קדמוהי (before it) דכורסיא (which Throne)
אילין (those) דאיתיהון (that are) שבע (The Seven) רוחין (Spirits) דאלהא (of God)

6 וקדם (& before) כורסיא (The Throne) ימא (a sea) דזוגייתא (of glass) איך (as) דומיא (a likeness)
דגלידא (of crystal) ובמצעת (& in the midst of) כורסיא (The Throne) וחדרוהי (& around it)
דכורסיא (which Throne) ארבע (four) חיון (Beasts) דמלין (that were full) עינא (of eyes)
מן (from) קדמיהון (in front of them) ומן (& from) בסתרין (behind them)

7 חיותא (the beast) קדמיתא (first) דמיא (was like) לאריא (a lion) וחיותא (& the beast) דתרתין (second)
דמותא (the likeness) דעגלא (of a calf) וחיותא (& the beast) דתלת (third) אית (had) לה (to him)
אפא (a face) איך (like) דברנשא (a son of man) וחיותא (& the beast) דארבע (four)
דמותא (the likeness) דנשרא (of an eagle) דפרח (flying)

8 ארבעתיהון (these four) חיותא (Beasts) כלחדא (each one) מנהין (of them) קימא (stood)
אית (& there was) לה (to it) מן (from) טפריה (its appendages) ולעל (& over it) שתא (six) גפין (wings)
חודרנאית (surrounding) ומן (from) לגו (& within) מלין (they are full of) עינא (eyes)
ושליא (& silence) לית (there is not) להין (to them) איממא (day) ולליא (& night) למאמר (saying)
קדיש (holy) קדיש (holy) קדיש (holy) מריא (Jehovah*) אלהא (God) אודיד (holding) כל (all)
הו (He) דאיתוהי (Who being) הוא (was) ואיתוהי (& is) ואתא (& is coming)

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* מריא – “*Marya*” is Aramaic for “*Yahweh*” and occurs 14 times as such in this ms. of Revelation. The first is 1:8 and the last is 22:20, where Jesus is addressed as “*Marya Yeshua*” – “*Yahweh Jesus*”. It appears 239 times in The Aramaic NT – in all but 6 books (not in Gal., 1 Thess., Titus, Philemon, 1&2 John). None of The Greek NT books has this or any word like it, as Greek has no equivalent for “*Yahweh*”.

9 ומא (& when) דיהב (give) ארבעתידין (these four) חיותא (Beasts) תשבוחתא (glory) ואיקרא (& honor) וקובל (& acceptance) טיבותא (of grace) לדיתב (to Him sitting) על (on) כורסיא (The Throne) ולדהי (& to Him Who lives) לעלם (to the eternity) עלמין (of eternities) אמין (truly)

10 נפלון (fall down) עסרין (twenty) וארבעא (& four) קשישין (The Elders) קדם (in front) מן (of) דיתב (Him sitting) על (on) כורסיא (The Throne) ונסגרון (& worship) לעלם (to the eternity) עלמין (of eternities) אמין (truly) למן (The One) דחי (Living) ונרמון (& will cast) כליליהון (their crowns) קדם (before) כורסיא (The Throne) כד (while) אמרין (saying)

11 דשוית (“You worthy”) הו (are) מרן (our Lord) ואלהן (& our God) למסב (to receive) תשבוחתא (the glory) ואיקרא (& the honor) וחילא (& the power) מטל (because) דאנת (You) ברית (have created) כל (all things) וביד (& by) צבינדך (Your pleasure) הוי (they exist) ואתברי (& were created)

Chapter 5

5:1 וחזית (& I saw) על (upon) ימינה (the right) דהו (of Him) דיתב (Who sits) על (on) כורסיא (The Throne) כתבא (a scroll) דרשים (inscribed) מן (from) לנו (inside) ומן (& from) לבר (outside) וטביע (& sealed) טבעא (with seals) שבעא (seven)

“*Sealed seven seals*” in Aramaic is “*Tabaya taba shaba*”, which is really a play on words and poetic in Aramaic. There is more of this in Revelation, as you will see. The poetic element is strong evidence for an Aramaic original. The Greek does not exhibit this trait as does The Peshitta-Crawford Aramaic NT text.

2 וחזית (& I saw) אחרנא (another) מלאכא (angel) חילתנא (mighty) דמכרז (preaching) בקלא (with a voice) רמא (loud) מן (Who?) שוא (is worthy) למפתח (to open) כתבא (the scroll) ולמשרא (& to loosen) טבעוהי (its seals)

3 ולית (& there was not) דאתמצי (any able) בשמיא (in Heaven) ולא (nor) בארעא (in Earth) ולא (nor) דלתחת (any under) מן (from) ארעא (The Earth) למפתח (to open) לכתבא (the scroll) ולמשרא (& to open) טבעוהי (its seals) ולמחזיה (& to look upon it)

“*L’kethava w’lamashra*

“*Tabaway w’lamakhzay*”

is more poetry (two couplets) in the last four Aramaic words of the verse. Not only does the Greek not have this poetic element, but The Harklean Syriac version (translated from Greek mss.) also lacks it here.

4 ובכא (weeping) הוית (I was) סני (much) מטל (because) דלית (that not) דאשתכח (was found) דשוא (one worthy) למפתח (to open) לכתבא (the scroll) ולמשרא (& to loosen) טבעוהי (its seals)

5 וחד (& one) מן (of) קשישא (The Elders) אמר (said) לי (to me) לא (not) תבכא (weep) הא (behold) זכא (has prevailed) אריא (The Lion) מן (from) שבטא (the tribe) דיהודא (of Judah) עקרא (The Root) דדויד (of Dawid) נפתח (to open) כתבא (the scroll) וטבעוהי (& its seals)

6 וחזית (& I saw) במצעת (in the midst of) כורסיא (The Throne) ודארבע (& of the four) חיון (Beasts) ודקשישא (& of The Elders) אמרא (A Lamb) דקאם (Which was) איך (as if) נכיסא (It were slain) ואית (& there are) לה (to It) קרנתא (horns) שבע (seven) ועינא (& eyes) שבע (seven) אילין (those) דאיתיהון (which are) שבע (The Seven) רוחא (Spirits) דאלהא (of God) דמשתדרן (sent) לכלה (to the whole) ארעא (Earth)

* “*The Lamb*” - אמרא occurs 28 times in this edition (Crawford ms.) of Revelation.

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7 ואתא (& He came) ונסב (& took) כתבא (* the scroll) מן אידה (from) (the hand) דהו דיתב (of Him) על (Who sat) (The Throne) כורסיא (on)

N * Greek lacks “the scroll”; Greek also has “out of the right of Him”.

8 וכד (& when) שקלה (He received it) לכתבא, ארבע (the scroll) חיון (The Beasts) (four) ועסרין (& four) קשישין (The Elders) נפלו (fell down) קדמוהי (before Him) דאמרא (The Lamb) כד אית (while) לכלהד (there was) חד (to everyone) מנהון (each) קיתרא (of them) (a stringed instrument) וזבורא (& a vessel) דדהבא (of gold) דמליא (full of) בסמא (sweet spices) אילין (those) דאיתיהין (which are) צלותא (the prayers) דקדישא (of the holy ones)

9 דמשבחין (who sing) תשבוחתא (a hymn of praise) חדתא (new) ואמרין (& they were saying) שוית (you worthy) הו (are) למסביוהי (to take) לכתבא (the scroll) ולמשרא (& to loose) טבעוהי (its seals) על (because) דאתנכסת (that You were slain) וזבנתן (& You have redeemed us) בדמדך (by Your blood) לאלהא (to God) מן (from) כל (every) שרבתא (tribe) ועממא (& nation) ואמורתא (& people)

Who sing a new hymn of praise and they were saying, “You are worthy to take the scroll and to loose its seals because you were slain and You have redeemed us to God by Your blood from every tribe, nation and people.

10 ועבדת (& You have made) אנון (them) לאלהין (to our God) מלכותא (a kingdom) וכהנא (& priests) ומלכא (& kings) ונמלכון (& they shall reign) על (over) ארעא (The Earth)

And You have made them a kingdom, and priests and kings, and they shall reign over the earth.

11 וחזית (& I saw) ושמעת (& I heard) איך (as) קלא (the voices) דמלאכא (of angels) סגיאא (many) חדרי (around) כורסיא (The Throne) ודהיותא (& of the Beasts) ודקשישא (& of The Elders) ואיתוהי (& being) הוא (was) מנינהון (the number of them) רבו (ten thousand) רבון (ten thousands) ואלף (& a thousand) אלפין (thousands)

12 ואמרין (& they were saying) בקלא (in a voice) רמא (loud) שוית (worthy) הו (is) אמרא (The Lamb) נכיסא (slain) למסב (to receive) חילא (power) ועותרא (& wealth) וחכמתא (& wisdom) ועושנא (& strength) ואיקרא (& honor) ותשבוחתא (& glory) ובורכתא (& blessing)

13 וכל (& every) בריתא (creature) דבשמיא (which is in the heavens) ובארעא (& in Earth) ודלתחת (from) ארעא (The Earth) ודבימא (& that in the sea) איתיה (is) וכל (& all) דבהון (that is in them) ושמעת (& I heard) דאמרין (that they were saying) לדיתב (to Him sitting) על (on) כורסיא (The Throne) ולאמרא (& to The Lamb) דבורכתא (“blessing) ואיקרא (& honor) ותשבוחתא (& glory) ואוחרנא (& dominion) לעלם (to the eternity) עלמין (of eternities”)

14 וארבע (& four) חיון (the Beasts) דאמרין (when they said) אמין (Amen) וקשישא (The Elders) נפלו (fell down) וסגדו (& worshipped)

Chapter 6

6:1 וחזית (& I saw) כד (when) פתח (opened) אמרא (The Lamb) חד (one) מן (of) שבעא (the seven) טבעין (seals) ושמעת (& I heard) לחדא (one) מן (of) ארבע (the four) חיון (Beasts) דאמרא (speaking) איך (like) קלא (the sound) דרעמא (of thunder) תא (& see *) וחזי

M * The Critical Greek omits “& see”. The Majority Greek has this phrase.

2 ושמעת (* & I heard) וחזית (& I saw) והא (& behold) סוסיא (a horse) חורא (white) ודיתב (& he who sat) עלוהי (upon it) אית (is) לה (to him) קשתא (a bow) ואתיהב (& was given) לה (to him) כלילא (a crown) ונפק (& he went out) זכי (he gave victory) וזכא (& was conquering) ודנוכא (& to conquer)

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N * Greek lacks the words, “& I heard”. This verse has a Semiticism which would never come from Greek- the same verb root is used three times in a row in different modes and tenses as predicate to the same subject (“he who sat”) - *Zkay, Zka, D’nezka* - “giving victory, conquering, to conquer”. The Greek has only two verbs where The Aramaic has three.

3 וכד (& when) פתח (He opened) טבעא (the seal) דתריין (second) (I heard) לחיותא (the beast) דתרתין (second) דאמרא (which said) תא (come)

4 ונפק (& went out) סוסיא (a horse) סומקא (red) ולדיתב (& to him who sat) עלוהי (upon it) אתיהב (it was given) לה (to him) למסב (to take) שלמא (peace) מן (from) ארעא (The Earth) דלחדרא (each one) ננכסון (to kill) ואתיהבת (& was given) לה (to him) הרבא (a sword) רבתא (great)

5 וכד (& when) אתפתח (He opened) טבעא (the seal) דתלתא (third) שמעת (I heard) לחיותא (the beast) דתלת (third) דאמרא (saying) תא (* come) והא (& behold) סוסיא (a horse) אוכמא (black) ודיתב (& he who sat) עלוהי (upon Him) אית (had) מאסתא (a balance scale) באידה (in his hand)

C * The Majority Greek adds “& see”. The Critical Greek lacks this phrase.

6 ושמעת (& I heard) קלא (a voice) מן (from) בית (among) חיותא (* the beasts) דאמר (that said) קבא (a two quart measure) דחטא (of wheat) בדינרא (* for a denarius) ותלתא (& three) קבין (two quart measures) דסערא (of barley) בדינרא (for a denarius) ולחמרא (& the wine) ולמשחא (& the oil) לא (not) תהר (you shall harm)

* **Denarius** – A denarius was roughly an average day’s wage, about 8 ½ British pence, or 17¢.

7 וכד (& when) פתח (He opened) טבעא (the seal) דארבעא (fourth) שמעת (I heard) קלא (the voice) דחיותא (of a beast) דאמרא (saying) תא (* come)

C * The Majority Greek adds “& see”. The Critical Greek lacks this phrase.

8 וחזית (& I saw) סוסיא (a horse) יורקא (pale) ושמה (& its name) דהו (of him) דיתב (who sat) עלוהי (on it) מותא (Death) ושיול (& Sheol) נקיפא (joined) לה (him) ואתיהב (& was given) לה (to him) שולטנא (authority) על (over) רובעה (a fourth) דארעא (of The Earth) דנקטל (to kill) בהרבא (with a sword) ובכפנא (& with starvation) ובמותא (& with Death) ובחיותא (& by the animals) דארעא (of The Earth)

9 וכד (& when) פתח (He opened) לטבעא (the seal) דחמשא (fifth) חזית (I saw) לתחת (under) מן (from) מדבחא (the altar) לנפשטא (the souls) דאתקטל (of those murdered) מטל (because of) מלתא (the word) דאלהא (of God) ומטל (& because of) סהדותא (the testimony) דישוע (* of Yeshua) הי (that) דאית (which being) הוא (was) להון (to them)

N * The Majority Greek has “of The Lamb”. The Critical Greek lacks this phrase. The Crawford has “of Yeshua”. Ten Byzantine mss. have “*Ihsou Cristou*”- “of Jesus Christ”.

10 וקעו (& they cried) בקלא (& they were saying) רבא (great) ואמרין (until) לאמתו (when?) מריא (Jehovah) קדישא (holy) ושרירא (& true) לא דינת (not) דינת (do You judge) ותבעת (& do You avenge) דמן (our blood) מן (of) עמוריה (the inhabitants) דארעא (of The Earth)

11 ואתיהבת (& was given) לכלחד (to everyone) חד (each) מנהון (of them) אסטלא (a robe) חורתא (white) ואתאמר (& it was said) דנתניחון (they should rest) עד (for) עדן (a season) זכר (of time) זעור (little) עדמא (until) דמשתמלין (are perfected) אף (also) כנותהון (their companions) ואחיהון (& their brothers) אילין (who) דעתירין (are going) למתקטלו (to be killed) איך (like) דאף (even) הנון (those)

12 וחזית (& I saw) כד (when) פתח (He opened) טבעא (the seal) דשתא (sixth) ונודא (& an earthquake) רבא (great) הוא (there was) ושמשא (& the sun) איך (as) סקא (sackcloth) דסערא (of hair) אוכם (blackened) הוא (was) וסחורא (& the moon) כלה (all) הוא (was) לה (to it) איך (as) דמא (blood)

13 וכוכבא (& the stars) דשמיא (of the heavens) נפלו על (fell) ארעא (The Earth) איך (as) תתא (a fig tree) דשדיא (which casts) פקועיה (its figs) מן (from) רוחא (a wind)

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גלינא דיוחנן שליחא

עשינתא (strong) מא (when) דמתזיעא (it is shaken)

14 ושמיא (& the heavens) אתפרש* (were parted) ואיך (& like) כתבא (scrolls) אתכרכו* (were rolled up) וכל (& every) טור (hill) וכל (& all) גזרתא (islands) מן (from) דוכתהון (their places) אתזיעו (were moved)

* This is a feminine verb; sometimes שמיא –*Shemaya* – “Heaven” is feminine in gender grammatically.

15 ומלכא (& the kings) דארעא (of The Earth) ורנרבנא (& princes) ורישי (& captains) אלפא (of a thousand) ועתירא (& the rich) וחילותא (& the mighty) וכל (& every) עבדא (servant) ובני (& children) הארא (free) טשיו (hid) נפשהון (themselves) במערא (in caves) ובשועא (& in the rocks) דטורא (of the mountains)

16 ואמרין (& they were saying) לטורא (& rocks) ושועא (to the mountains) דפלון (“Fall”) עלין (on us) וטשו (& hide) לן (us) מן (from) קדם (before) אפודי* (the faces) דאמרא (of The Lamb)

N * אפודי – “Appay” – “Nostrils, Face, Presence” is in plural form. This is significant in the next verse, so I translate it here as plural (Faces), though it usually is translated as singular.

And they were saying to the mountains and the rocks, “Fall on us, and hide us from the presence of The Lamb”.

17 מטל (because) דאתא (has come) יומא (the day) רבא (great) דרוגזהון* (of their anger) ומנו (& who is) משכח (able) למקם (“to stand”)

Because the great day of His anger has come, and who is able to stand?

* Critical Greek has “Their anger”; Majority Greek has “His anger”.

דרוגזהון – “d’rugzahown” is literally “their anger”, which grammatically refers to the plural אפודי – “faces” in verse 16. The Greek of verses 16 & 17 has “hide us from the face of Him Who sits on The Throne and from the wrath of The Lamb, for the great day of [Their] His wrath is come.... The underlined words are not found in The Crawford ms.. (I believe the Aramaic of these verses can account for the Greek readings. Rev. 5:13 has “unto Him Who sits on The Throne and unto The Lamb”, so the phrase was probably selected to correct what appeared to be a problem in the Aramaic text, recreating a familiar phrase. The plural pronoun in “their anger” was confusing to a Greek translator who did not relate it to the plural “faces” (אפא – “Apha” is always used in the plural form, even when singular in meaning), so he inserted, “Him Who sits upon The Throne”, before “The Lamb” to give a plural reference point for דרוגזהון - d’rugzahown - “of Their anger”. (אפא – “Apha” is technically feminine, though it can have masculine predicates). אפודי – “His nostrils”, from אפא - (“Apha” – “Nostrils, Face, Presence”) is very similar to the Hebrew אף – (“Aph” – “Anger, Wrath, Face, Nostrils”). The Greek translator apparently translated אפודי as the Aramaic word אפא – “Face” once in “the face of Him ...” and then again he translated it with a Hebrew meaning – “Wrath” in דאמרא – “the wrath of the lamb”.

These facts can explain the Greek readings, “Him Who sits on The Throne”, “the wrath of The Lamb”, and “His anger” (Byzantine & Textus Receptus) which reflects the Aramaic reading here, referring to The Lamb in v. 16, as well as the Greek reading, “Their anger” (Critical text of Westcott & Hort).

Chapter 7

7:1 ומן (& from) בתר (after) הדא (this) חזית (I saw) ארבעא (four) מלאכין (angels) קימין (standing) על (over) ארבע (the four) זויתא (corners) דארעא (of The Earth) ואחידין (& holding) לארבעת (the four) רוחא (winds) דלא (that not) נשב (may blow) רוחא (the wind) על (on) ארעא (Earth) ולא (neither) על (on) ימא (the sea) ולא (neither) על (on) כל (any) אילן (tree)

2 וחזית (& I saw) אחרנא (another) מלאכא (angel) דסלק (ascending) מן (from) מדנחי (the dawning) שמשא (of the sun) ואית (& is) לה (to him) חתמא (the seal) דאלהא (of God) חיא (The Living) וקעא (& he cried) בקלא (with a voice) רמא (loud) לארבעא (to four) מלאכא (the angels) הנן (those) דאיתיהב (was given) להון (to whom) דנהרון (to harm) לארעא (The Earth) ולימא (& the sea)

3 ואמר (& he said) לא (not) תהרון (harm) לארעא (the land) ולא (neither) לימא (the sea) ואפלא (nor) לאילנא (trees) עדמא (until) דנהתום (we seal) לעברוהי (the servants) דאלהא (of God) בית (in the place) עיניהון (of their eyes)

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4 ושמעת (& I heard) מנינא (the number) דחתימא (who were sealed) מאא (one hundred) וארבעין (& forty) ' וארבעא (& four) אלפין (thousand) מן (from) כל (all) שרבן (the tribes) דאיסראיל (of Israel)

5 מן (from) שרבתה (the tribe) דיהודא (of Yehuda) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דרוביל (of Rubil *) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דגד (of Gad) תרעסר (twelve) אלפין (thousand)

N * רוביל – “*Rubil*” is the spelling of The Peshitta OT (found 72 times in Genesis to Ezekiel) for ראוּבֶן – “*Reuben*”.

6 מן (from) שרבתה (the tribe) דאשיר (of Ashyr) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דנפתלי (of Naphthali) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דמנשא (of Menashe) תרעסר (twelve) אלפין (thousand)

7 מן (from) שרבתה (the tribe) דשמעון (of Shimeown) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דאיסכר (of Issakar) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דלוי (of Levi) תרעסר (twelve) אלפין (thousand)

8 מן (from) שרבתה (the tribe) דזבולון (of Zebulon) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דיוסף (of Yoseph) תרעסר (twelve) אלפין (thousand) מן (from) שרבתה (the tribe) דבנימין (of Benyamayn) תרעסר (twelve) אלפין (thousand) חתימא (sealed)

9 בתרכן (after this) חזית (I saw) כנשא (multitudes) סניאא (many) אינא (which) דלמנינה (to count) לית (not) דמצא (possible) הוא (it was) מן (from) כל (all) עם (people) ושרבא (& generations) ואמון (*) (& communities) ולשנין (& languages) דקימין (standing) קדם (before) כורסיא (The Throne) וקדמוהי (& before Him) דאמרא (Who is The Lamb) ומעטפין (& wearing) אסטלא (garments) חורתא (white) ובאדיהון (& in their hands) דקלא (palms)

* אמון “*Amwan*”, plural of אומתא “*Ummta*” means “*Nations*”, “*Communities*”, “*Peoples*”, “*Classes*”.

10 וקעין (& they shouted) בקלא (in a voice) רבא (great) ואמרין (& they were saying) פורקנא (salvation) לאלהן (to our God) ולדיתב (& to Him sitting) על (on) כורסיא (The Throne) ולאמרא (& to The Lamb)

And they shouted in a great voice and they were saying,
“Salvation to our God
and to Him sitting upon the throne
and unto The Lamb”.

The Greek text may be so translated, or “*Salvation to our God sitting upon the throne and to The Lamb*”. The Aramaic verse is clearly Trinitarian.

11 וכלהון (& all of them) מלאכא (the angels) קימין (standing) הוו (were) חדרוהי (around it) דכורסיא (The Throne) ודקשישא (& The Elders) ודארבע (& the four) חיון (beasts) ונפלו (& they fell) קדם (before) כורסיא (the throne) על (on) אפיהון (their faces)

12 כד (as) אמרין (they were saying) אמין (Amen) תשבוחתא (glory) ובורכתא (& blessing) וחכמתא (& wisdom) וקובל (& acceptance) טיבורתא (of grace) ואיקרא (& honor) וחילא (& power) ועושנא (& strength) לאלהן (& for our God) לעלם (to the eternity) עלמין (of eternities) אמין (Amen)

13 וענא (& responded) חד (one) מן (of) קשישא (The Elders) ואמר (& he said) לי (to me) הלין (these) דעטיפין (wearing) אסטלא (garments) חורתא (white) מן (who?) אנון (are) ומן (& from) איכא (where?) אתו (have they come)

14 ואמרת (& I said) לה (to him) מרי (my lord) אנת (you) ידע (know) אנת (do) ואמר (& he said) לי (to me) הלין (these) אנון (are) אילין (those) דאתו (who came) מן (from) אולצנא (suffering) רבא (great) וחללו (& they have purified) אסטליהון (& whiteden) וחורו (& whiteden) אנון (them) בדמא (in the blood) דאמרא (of The Lamb)

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15 מטל (because of) הנא (this) איתיהון (they are) קדם (before) כורסיא (throne) דאלהא (of God)
(in the temple) בהיכלה (& night) ולליא (day) איממא (Him) לה (& they serve)
(with them) עליהון (will dwell) נגן (The Throne) על (on) כורסיא (& He Who sits)

16 לא (not) נכפנון (they will hunger) ולא (nor) נצהון (will they thirst) ושמשא (& the sun)
(them) עליהון (will assail) נפל (not) לא (neither) כל (any) שובא (heat)

17 מטל (because) דאמרא (The Lamb) דבמצעת (Who is in the midst of) כורסיא (The Throne)
(life *) חיא (beside) ציד (them) אנון (& will lead) ונשבל (will shepherd) אנון (them)
(of water) דמיא (fountains) עינתא (& beside) ונלחא (& He will wipe away *)
כל (every) דמעא (tear) מן (from) עיניהון (their eyes)

N * Greek lacks “beside life” and has “God shall wipe away..”The verb ונלחא “w’nalha” (“wipe away”) is very similar to the Aramaic ואלהא “w’Alaha” (“& God”) and may have been read twice, once as the verb and once as “God”; this double reading phenomenon is referenced elsewhere in Revelation.(See 3:17 & 1:16)

Ashuri script:

– “& He will wipe away”
ונלחא

– “& God”
ואלהא

DSS script:

– “& He will wipe away”
וּנְלַחָא

– “& God”
וּאֵלֵהָא

Estrangela script:

– “& He will wipe away”
ⲘⲚⲗⲁ

– “& God”
Ⲙⲁⲗⲁⲏⲁ

Verse 17 is a poem reminiscent of the 23rd Psalm. I present this below in interlinear form and a prose translation.

Revelation 7:17 (The Aramaic Crawford Manuscript)

The Throne in the midst of **The Lamb** For

kursya d’vemesath d’emra mettul

מטל דאמרא דבמצעת כורסיא

beside life them & shall guide them **He shall shepherd**

hayay seed ennown oo’nashwal ennown nera

נרעא אנון ונשבל אנון ציד חיא

of waters springs & beside

d’mayya ayntha oo’sed

וציד עינתא דמיא

their eyes from **tears** all & **He shall wipe**

ayneehown min damaa kole oo’nalha

ונלחא כל דמעא מן עיניהון

Like sounding words are colored the same (in color version);Black words do not rhyme.

Mettul d’amra d’vemesath kursya

Nera ennown oo’nashwal ennown seed hayay

Oo’sed ayntha d’mayya

Oo’nalha koll damaa min ayneehown

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The end of every line rhymes with every other line (lines 1 & 3; lines 2 & 4). Rhyme, however, is not the feature to look for in Semitic poetry; look for meter and metaphor, parallel words and imagery. This has all of these elements. First, it recalls Psalm 23-a Song about The Shepherd guiding the sheep (notice the irony of The Lamb being The Shepherd) beside still waters. Here, the waters represent Life itself, which His people may drink directly. The Aramaic words עינא - *ayna* - "Eyes" and עינחא - *ayntha* - "Fountains" are the same word in different genders and applications. We have "Waters" and "Tears" as parallel words; Lamb & Shepherd are also parallel and yet present a paradox; indeed each parallelism is a paradox: Eyes are fountains, but the springs of water comfort the grief that produces tears from the eyes. The tears represent sorrow; the waters represent life and joy; The Lamb represents a helpless victim and sacrifice for sin; The Shepherd represents The LORD Himself-both are The same Messiah *Yeshua*. "Emra" - "Lamb" & "Nera" - "Shepherd" are two of the first rhyming words at the beginning of the first two lines. "Nalha" - "Wipes away" also rhymes with "Nera" & "Emra", and is the first word on the last line, and is the second of two actions performed by The Lamb in this verse.

The Harklean Aramaic translation from Greek does not have the poetic arrangement of The Crawford ms. text. The Greek text certainly does not present a poem here.

This is very poetic, not something to be expected from a translation!

Rev 7:17- English Translation

*Because The Lamb Which is in the midst of The Throne
shall shepherd them and shall guide them beside Life
and beside springs of water
and He shall wipe all tears from their eyes.*

Chapter 8

8:1 וכד (& when) פתח (He opened) טבעא (the seal) דשבעא (seventh) הוא (was) שתקא (stillness) בשמיא (in Heaven) איך (as) פלגות (a half) שעא (hour)

2 וחזית (& I saw) לשבעא (seven) מלאכין (angels) אילין (those) דקדם (who before) אלהא (God) קימין (standing) הוו (were) דאתיהבו (whom were given) להון (to them) שבעא (seven) שיפורין (trumpets)

3 ואחרנא (another) מלאכא (angel) אתא (came) וקם (& he stood) על (over) מדבחה (the altar) ואית (& is) לה (to him) פירמא (a censer) דרהבא (of gold) ואתיהב (& was given) לה (to him) בסמא (incense) סניאא (much) דנתל (to offer) בצלותא (with the prayers) דכלהון (of all) קדישא (the holy ones) על (on) מדבחה (the altar) דקדם (that before) כורסיא (The Throne)

4 וסלק (& went up) עטרא (the smoke) דבסמא (of the incense) בצלותא (with the prayers) דקדישא (of the holy ones) מן (from) יד (the hand) מלאכא (of the angel) קדם (before) אלהא (God)

5 ונסב (& took) מלאכא (the angel) לפירמא (the censer) ומליהי (& filled it) מן (from) נורא (the fire) דעל (that upon) מדבחה (the altar) וארמי (& cast) על (over) ארעא (The Earth) והוו (& there were) רעמא (thunders) וקלא (& voices) וברקא (& lightnings) ונודא (& earthquakes)

6 ושבעא (seven) מלאכין (angels) דעליהון (with whom) שבעא (seven) שיפורין (the trumpets) טיבו (prepared) נפשהון (themselves) למזעקו (to sound)

7 והו (& the) קדמיא (first) אזעק (sounded) והוא (& there was) ברדא (hail) ונורא (& fire) דפתיכין (that were mixed) במיא* (with water*) על (on) ארעא (Earth) ותולתה (& a third) דארעא (of The Earth) יקד (burned) ותולתא (& a third) דאילנא (of trees) יקד (burned) וכל (& all) עסבא (grass) דארעא (of The Earth) יקד (burned)

* Greek has "with blood". Here is "with blood" in Aramaic: **בדמא**.

Compare that to the Aramaic reading- "with water"- **במיא**.

DSS script:

במיא - "with water"
בדמא - "with blood"

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Estrangela script:

ܘܡܝܬܐ – “with water”

ܘܡܝܬܐ – “with blood”

The DSS pair are the most similar in appearance, with perhaps 70% letter correlation.

The Greek reading **ΥΔΑΤΙ**- “water” is not as similar to **ΑΙΜΑΤΙ** – “blood” (50%).

8 ודרתין זעק (& the second *) והוא אִיךְ (as טורא (a mountain) רבא (great) ודיקד נפל (burning) בימא (fell) והוא (& became) תולתה (a third) דימא (of the sea) דמא (blood)

N * Greek has “second angel”, though “angel” is not in verse 7, simply, “the first”.

9 ומית (& died) תולתא (a third) דכל בריתא (of every) דבימא (creature) (that was in the sea) ונפלא (burning) אִיךְ (that is) נפשא (breath) ותולתא (& a third) דאלפא (of ships) אתחבל (was destroyed)

10 ודרתלא זעק (& the third) ונפל (& fell) מן שמיא (from) כוכבא (the sky) רבא (great) ודיקד אִיךְ (burning) שלחביתא (like) ונפל (a blaze) על תולתא (on) (a third) דנהרותא (of rivers) ועל (& upon) עינתא (springs) דמיא (of water)

N * Greek has “third angel”, though “angel” is not in verse 7, simply, “the first”.

11 ומימא (& the name) דכוכבא (of the star) מתאמר (is called) אפסינתא (Apsythna) והוא (& became) תולתהון (a third) דמיא אִיךְ (of the water) אפסנתין (Wormwood) וסונאא (& a multitude) דבנינשא (of children of men) מיתו (died) מטל (because) דאתמררו (were made bitter) מיא (the waters)

“Apsythna” is the Aramaic name for “Absinthium” – “An Aromatic plant yielding a bitter extract used in making absinthe and in flavoring certain wines”.

12 ודארבעא זעק (& the fourth) ובלע (sounded) ותולתה (& devoured) דשמשא (a third) ודארבעא זעק (& the fourth) ותולתה (& a third) דסהרא (of the moon) ותולתה (& a third) דכוכבא (of the stars) וחסכו (they became dark) תולתהון (a third) ויומא (& the day) לא חוי (not) תולתה (a third) ולליא (& the night) הכות (likewise)

N * Greek has “fourth angel”, though “angel” is not in verse 7, simply, “the first”.

13 ושמעת (& I heard) לנשרא (an eagle *) חד (one) דפרח (flying) בשמיא (in the sky) דאמר (that said) וי (woe!) וי (woe!) וי (woe!) לעמוריה (woe!) דארעא (to the inhabitants) מן קלא (the sound) דשיפורא (of the trumpets) דתלתא (of three) מלאכין (angels) דעתידין (who are going) למזעקו (to sound)

Chapter 9

9:1 ודחמשא זעק (& the fifth) וחוזית (sounded) ואתיהב (The Earth) על ארעא (on) שמיא (from) דבארודי (of the pit) דתהומא (of the Abyss) דאִיךְ (as) תננא (the smoke) דנפלא (that fell) מן קלידא (the key)

N * Greek has “fifth angel”, though “angel” is not in 4:7, simply, “the first”.

2 וסלק (& came up) תננא (smoke) מן בארא (from) אִיךְ (the pit) דתננא (the smoke) דאתנא (of a furnace) רבא (great) דמשתגר (which was heated) וחסך (& was darkened) שמשא (the sun) ואאר (& the air) מן תננא (from) דבארא (the smoke)

3 ומן תננא (& from) נפקו (went out) קמצא (locusts) על ארעא (The Earth) ואתיהב (& was given) להון (to them) שולטנא (power) דאִיךְ (which is) לעקרבא (for scorpions) דארעא (of The Earth)

4 ואתאמר (& it was told) להון (to them) דלא נהרון (not) לעסבה (the grass) דארעא (of The Earth)

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ולכל (or any) יורק (greenery) אפלא (neither) לאילנא (trees) אלא (but) אן (only) לבנינשא (children of men) אילין (those) דלית (that there is not) להון (to them) חתמא (the seal) דאלהא (of God) בית (between) עיניהון (their eyes)

5 ואתיהב (& it was given) להון (to them) דלא (not) נקטלון (to kill) אנון (them) אלא (but) נשתנקון (they would suffer pain) ירחא (months) חמשא (five) ותשניקהון (& their torment) איך (as) תשניקא (the torment) דעקרבה (of a scorpion) מא (when) דנפלא (it attacks) על (against) אנש (a man)

6 ובימותא (& in days) הנון (those) נבעון (will seek) בנינשא (the children of men) למותא (death) ולא (& not) נשכחנהי (they will find it) ונתרגרנון (& they will long) לממת (to die) ונערוק (& will flee) מותא (death) מנהון (from them)

7 ודמותא (& the form) דקמצא (of the locusts) איך (as) דמותא (the form) דרכשא (of horses) דמטיבין (prepared) לקרבה (for battle) ועל (& upon) רשיהון (their heads) איך (as) כלילא (crowns) דדמותא (of the likeness) דדהבא (of gold) ואפיהון (& their faces) איך (as) אפא (the faces) דאנשא (of men)

8 וסערא (& hair) אית (is) להון (to them) איך (as) סערא (the hair) דנשא (of women) ושניהון (& their teeth) איך (as) דאריותא (of lions)

9 ואית (& is) הוא (was) להון (to them) שרינא (breastplates) איך (like) שרינא (breastplates) דפרזלא (of iron) וקלא (& the sound) דגפיהון (of their wings) איך (as) קלא (the sound) דמרכבתא (of chariots) דרכשא (of horses) סניא (many) דרהטין (running) לקרבה (to battle)

10 ואית (& are) להון (to them) דונביתא (tails) איך (as) דמותא (the likeness) דעקרבה (of scorpions) ועוקסא (& the sting) דין (but) בדונביתיהון (in their tails) ושולטנהון (& their authority) למהרו (is to hurt) לבנינשא (people) ירחא (months) חמשא (five)

11 ואית (& is) עליהון (over them) מלאכא (a king) מלאכה (the angel) דתהומא (of the Abyss) דשמה (whose name) עבראית (in Hebrew) עברו (Abdo) וארמאית (& in Aramaic) שמא (the name) לה (to him) אית (is) שרא (Shra)

“Abdo” in Hebrew means “Servile” or “Worker”; “Shra” has several possibilities, the most likely being, “Strong” or “Faithful”. I believe the Greek text has it wrong here with its Hebrew *Abaddon* (“Destruction”) and the Greek interpretation of “Apollyon” (Destroyer). The angel of the abyss must be given authority and released from the pit; he also does no destruction, only causes pain. Nothing and no one is killed. The locusts cannot harm a blade of grass. This is not the work of The Destroyer.

The Greek says that Hebrew and Greek are the languages in which the name of the angel is given; the Crawford says *Hebrew and Aramaic* are the two languages. The Peshitta has 21 other references beside this one to *Aramaic & Aramaeans*; the Greek has no reference whatsoever to Aramaic or Aramaeans in The NT; in every place where the Peshitta has such a reference, the Greek has the word *ελλην* or *ελληνικη* (Both mean “Greek”). The Peshitta also has ten references to Greek, so it is not a matter of The Peshitta expunging references to Greek.

The Greek NT is suspiciously devoid of all reference to Aramaic culture, people and language, as if they did not even exist in the first century. I call this a *literary genocide*. It probably had a reasonable cause at the time, but the effects of this “purge” are still with us today. Scarcely anyone even knows that Aramaic was the dominant language and Aramaean the dominant culture of the Middle East and the Holy Land from the 7th century BC until the 3rd century AD. The language continued to be spoken in that region until the seventh century. The notion that the NT was written in Aramaic is commonly dismissed in favor of Greek with nary a trace of historical evidence to support a Greek original.

12 וי (Woe) חד (one) אזל (is gone) הא (behold) תוב (again) אתין (come) תרין (two) וי (woes)

13 בתר (after) הלין (these things) מלאכא (the angel) דשתיא (sixth) זעק (sounded) ושמעת (& I heard) קלא (voice) חד (one) מן (from) ארבע (four) קרנתה (the horns) דמדבחה (of the altar) דדהבא (of gold) דקדם (that is before) אלהא (God)

14 דאמר (that said) למלאכא (to the angel) שתיתא (sixth) דאית (that is) לה (to him) שיפרא (a trumpet) שרי (loose) לארבעא (the four) מלאכא (angels) דאסירין (imprisoned) על (at) נהרא (the river) רבא (great) פרת (Euphrates)

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15 ואשתריו (& were released) מלאכין (angels) אילין (those) דמטיבין (who were prepared) לשעתא (for an hour) וליומא (& for a day) ולירחא (& for a month) ולשנתא (& for a year) דנקטלון (to kill) תולתא (a third) דבנינשא (of the children of men)

16 ומנינא (& the number) דחילותא (of the army) דפרשא (of the horsemen) תרתין (two) רבו (10,000) רבון (10,000's) שמעת (I heard) מנינהון (their number)

$$2 \times 10,000 \times 10,000 = 200,000,000.$$

17 והכנא (& in this way) חזית (I saw) רכשא (the horses) בחזווא (in the vision) ולדיתבין (& those sitting) עליהון (upon them) אית (had) שרינא (breastplates) דנורא (of fire) וקרדנא (& chalcedony) דכבריתא (of brimstone) וקרקפתא (& the heads) דרכשהון (of the horses) אידך (as) קרקפתא (the heads) דאריותא (of lions) ומן (& from) פומהון (their mouths) נפקא (proceeded) נורא (fire) וכבריתא (& brimstone) ותננא (& smoke)

18 ומן (& from) הלין (these) תלת (three) מחון (scourges) אתקטלו (were killed) תולתא (a third) דבנינשא (of the children of men) ומן (from) נורא (fire) ומן (& from) כבריתא (brimstone) ומן (& from) תננא (smoke) דנפק (that proceeded) מן (from) פומהון (their mouths)

19 מטל (because) דשולטנא (the power) דרכשא (of the horses) בפומהון (in their mouths) ואף (& also) בדונביתיהון (in their tails)

N * Greek has “γαρ ουραι αυτων ομοιαι οφεισιν εχουσαι κεφαλας και εν αυταις αδικουσιν” - “for their tails were like unto serpents, and had heads, and with them they do hurt”.

20 ושרכא (& the rest) דבנינשא (of the children of men) דלא (who not) אתקטלו (were killed) במחותא (by scourges) הלין (these) ולא (neither) תבו (turned) מן (from) עבד (the work) אידיהון (of their hands) דלא (not) נסגדון (to worship) לדיוא (devils) ולפתכרא (& idols) דדהבא (of gold) ודסאמא (& of silver) ודנחשא (& of brass) ודקיסא (& of wood *) ודכאפא (& of stone) אילין (those) דלא (that not) למחזא (to see) ולא (nor) למשמע (to hear) מצין (are able) או (or) למהלכו (to walk)

N * Greek has “of stone & of wood”.

21 ולא (& not) תבו (they turned) מן (from) קטליהון (their murders) ומן (or from) חרשיהון (their witchcraft) ומן (& from) זניותהון (their fornication *)

N * Greek has an additional phrase at the end: και εκ των κλεμματος – “and of stolen things”. “Thefts” in Aramaic is גנבותא; adding the possessive pronoun “their” at the end gives גנבותהון – “Their thefts”. Compare the actual reading at the end – זניותהון – “Their fornication”. Here they are one atop the other:

זניותהון – “Their fornication”
גנבותהון – “Their thefts”

Now let’s see them in DSS script:

זניותהון – “Their fornication”
גנבותהון – “Their thefts”

And Estrangela Script:

זניותהון – “Their fornication”
גנבותהון – “Their thefts”

*All scripts show strong similarity between the two words, with 7/8 or 87% correlation for Ashuri, 87% for DSS and 75% for Estrangela. Double translation of certain Aramaic words seems to have occurred in the Greek of Revelation by misreading some words after they were correctly translated once, though I suspect something more deliberate was occurring. See my notes see my book, **Divine Contact**, the chapter on **Alep-Tau** codes, available at <http://aramaicnt.com> for more on strange deliberate “Kabbala” techniques used in producing the Greek NT from Aramaic.*

Chapter 10

10:1 וחזית (& I saw) אחרנא (another) מלאכא (angel *) דנחת (who descended) מן (from) שמיא (Heaven) ומעטף (& he wore) עננא (a cloud) וקשתא (& a rainbow *) דשמיא (*) על (on) רשה (his head)

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והזוה (* & his appearance) איך (like) שמשא (the sun) ורגלוהי (& his legs)
איך (as) עמודא (pillars) דנורא (of fire)

N * Greek has “a mighty angel” and “a rainbow upon his head”. It also has “face” instead of “appearance”.

2 ואית (& is) לה (to him) באידה (in his hand) כתבונא (a small scroll) פתיחא (opened)
וסם (& he placed) רגלה (his foot) דימינא (right) על (on) ימא (the sea)
דסמלא (the left) דין (the left) דין (but) על (on) ארעא (the land)

3 וקעא (& he shouted) בקלא (in a voice) רמא (loud) איך (as) אריא (a lion) דגסר (roaring)
וכד (& when) קעא (he shouted) מללו (spoke) שבעא (seven) רעמין (thunders) בקליהון (with theirs voices)

4 וכד (& when) מללו (spoke) שבעא (seven) רעמין (the thunders) מטיב (ready) הוית (I was)
למכתב (to write) ושמע (I heard) קלא (a voice) מן (from) שמיא (Heaven) דשבעא (* The Seventh)
דאמר (that said) חתום (that seal) הו (that) מא (which) דמללו (spoke) שבעא (the seven) רעמין (thunders)
ולא (& not) תכתבוהי (write it)

N * This can be “The seventh Heaven” or a reference to “The seventh angel” speaking to John. This Aramaic word “Seventh” occurs exactly seven times in the Crawford text of Revelation. All forms of “seven” occur 35 times, or 5x7 times. (The Aramaic word Shemaya – “Heaven” occurs 56 times in Revelation (Crawford) which is 8x7.)

5 ומלאכא (& the angel) הו (whom) דהוית (I saw) דקאם (was standing) על (on) ימא (the sea)
ועל (& upon) יבשא (dry land) דארים (raising) אידה (his hand) לשמיא (to Heaven)

6 וימא (& he swore) בהו (by Him) דחי (Who lives) לעלם (to the eternity) עלמין (of eternities)
הו (Him) דבררה (Who created) לשמיא (Heaven) ודבה (& that in it) ולארעא (& The Earth)
ודבה (& that in it) דתוב (that again) זבנא (time) לא (not) נהוא (shall be)

7 אלא (but) ביומתא (in the days) דמלאכא (of the angel) דשבעא (seventh) מא (when)
דעתיד (he will) למזעק (sound) ואשתלם (also is completed) ארוה (the mystery) דאלהא (of God)
הו (which) דסבר (He evangelized) לעברוהי (to His servants) נביא (the prophets)

8 וקלא (& a voice) שמעת (I heard) מן (from) שמיא (Heaven) תוב (again) דממלל (speaking) עמי (with me)
ואמר (& it said) זל (go) סב (take) לכתבונא (the little scroll) דבאידה (that in the hand) דמלאכא (of the angel)
דקאם (who stands) על (on) ארעא (the land) ועל (the sea) ימא (& upon)

9 ואזלת (& I went) לות (to) מלאכא (the angel) כד (as) אמר (said) אנא (I) לה (to him)
למתל (to give) לי (to me) לכתבונא (the little scroll) ואמר (& he said) לי (to me) סב (take)
ואכילוהי (& eat it) ונמר (& it will be bitter) לך (to you) כרסך (your belly)
אלא (but) בפומך (in your mouth) נהוא (it will be) איך (as) דבשא (honey)

10 ונסבת (& I took) לכתבונא (the little scroll) מן (from) אידה (his hand) דמלאכא (of the angel)
ואכלתה (& I ate it) ואית (& it) הוא (was) בפומי (in my mouth) איך (as) דבשא (honey) חליא (sweet)
וכד (& when) אכלתה (I ate it) מרת (was bitter) כרסי (my belly)

11 ואמר (& he said) לי (to me) יהיב (is given) לך (to you) תוב (again) זבנא (time) למתנביו (to prophesy)
על (unto) עממא (the nations) ואמותא (& peoples) ולשנא (& languages) ומלכא (& kings) סניאא (many)

Chapter 11

11:1 ואתיהב (& was given) לי (to me) קניא (a reed) דמותא (like) דשבטא (a rod)
וקאם (& standing) הוא (was) מלאכא (an angel) ואמר (& he said) קום (rise) ומשוח (& measure)
להיכלא (the temple) דאלהא (of God) ולמדבחה (& the altar) ולאילין (& those) דסגדין (who worship) בה (in it)

2 ולדרתא (& the court) דלגו (inner) מן (of) היכלא (the temple) אפק (leave)
מן (from) לבר (outside) ולא (& not) תמשחיה (measure it) מטל (because) דאתיהבת (that is given)
לעממא (to The Gentiles) ולמדינתא (& The City) קדישתא (Holy) נדושון (they will trample)
ירחא (months) ארבעין (forty) ותריין (two)

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3 ואתל (& I shall grant) לתרין (two) סהדי (my witnesses) למתנביו (to prophesy) יומין (days) אלף (a thousand) ומאתין (& two hundred) ושתין (& sixty) כד (when) עטיפין (wearing) סקא (sackcloth)

4 הלין (these) אנון (are) תרין (the two) זיתין (olive trees) ותרתינן (& the two) מנרין (menorahs) דקדם (who before) מרא (* The Lord *) דכלה (* of the whole *) ארעא (Earth) קימין (stand)

M,C * The Critical Greek and Majority Greek text have "The Lord"- "tou kuriou". The TR and a good number of miniscules have *tou Yeou*- "God".

N * Zechariah 4:11-14 is alluded to here; It says "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? (AV) And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth". The Majority Greek text & Critical Greek of v. 4 omits "of the whole"; The Aramaic is closer to The OT text of Zechariah in this regard.

5 ומן (& whoever) דבעא (seeks) דנהר (to harm) אנון (them) נפקא (comes out) נורא (fire) מן (from) פומהון (their mouth) ואכלא (& consumes) לבעלדבכיהון (their enemies) ולאינא (& those) דצבא (that choose) דנהר (to harm) אנון (them) הכן (so) יהיב (it is given) להון (to them) למתקטלו (to be killed)

6 והלין (& these) אית (have) להון (to them) שולטנא (authority) דנאחדון (to close up) לשמיא (the sky) דלא (that not) נחות (descend) מטרא (the rain) ביומנא (in the days) דנביותהון (of their prophecy) אית (& there is) להון (for them) שולטנא (authority) דנהפכון (to change) מיא (water) לדמא (to blood) ודנמחון (& to smite) לארעא (The Earth) בכל (with all) מהון (plagues) כמא (as much as) דנצבון (they wish)

7 ומא (& when) דשמליו (are complete) סהדותהון (their testimonies) חיותא (the beast) דסלקא (that will ascend) מן (from) ימא (* the sea *) תעבד (will make) עמהון (with them) קרבא (war) ותזכא (& will conquer) אנון (them) ותקטול (& it will kill) אנון (them)

* Greek has, "from the Abyss".

8 ושלדיהון (& their corpses) על (came into) שוקא (the street) דמדינתא (of the city) רבתא (great) אידא (which) דמתקריא (is called) רוחנאית (spiritually) סרום (Sodom) ומצריין (& Egypt) איכא (where) דמרהון (their Lord) אצטלב (was crucified)

9 וחזין (& they will look) מן (from) אמותא (the peoples) ושרבתא (& generations) ולשנא (& languages) ועממא (& nations) לשלדיהון (upon their corpses) תלתא (three) יומין (days) ופלגה (& a half) ולשלדיהון (& their corpses) לא (not) נשבקון (they will allow) למתתסמו (to be placed) בקברא (in tombs)

10 ועמוריה (& the inhabitants) דארעא (of The Earth) נחרון (will rejoice) עליהון (over them) ונתפצחון (& they will celebrate) ומוהבתא (& gifts) נשררון (they will send) לחדרא (to each other) משל (because of) תרין (the two) נביין (prophets) דשנקו (who tormented) לעמוריה (the inhabitants) דארעא (of The Earth)

11 ומן (& from) בתר (after) תלתא (three) יומין (days) ופלגה (& a half) רוחא (a spirit) חיתא (living) מן (from) אלהא (God) עלת (entered) בהון (into them) וקמו (& they stood) על (on) רגליהון (their feet) ורוחא (* The Spirit *) דחיא (* of Life *) נפלת (* fell *) עליהון (* upon them *) ודחלתא (& fear) רבתא (great) הות (came) על (over) אילין (those) דחזין (who saw) להון (them)

And after three days, a living spirit from God entered into them and they stood on their feet and The Spirit of Life fell upon them and great fear came over those who saw them.

N * A whole phrase of this verse ("The Spirit of Life fell upon them") is absent from the Greek text.

12 ושמעו (& they heard) קלא (a voice) רבא (great) מן (from) שמיא (Heaven) דאמר (that said) להון (to them) סקו (come up) לכא (here) וסלקו (& they went up) לשמיא (to Heaven) בעננא (in a cloud) ומצדין (& gazed) בהון (at them) בעלדבכיהון (their enemies)

13 ובשעתא (& in hour) די (that) הוא (was) זועא (an earthquake) רבא (great) וחד (of) מן (of) עסרא (ten)

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דמדינתא (of cities) נפלו (fell) ואתקטלו (& were killed) בזועא (in The earthquake) שמחא (names)
דגברא אלפא (of men) (thousand) שבכא (seven) ודשרכא (& of the rest) הוו (were) בדחלתא (in fear)
ויהבון (& they gave) תשבוחתא (glory) לאלהא (to God) דבשמיא (Who is in Heaven)

14 הא (behold) תריין (two) וי (woes) אזלו (are gone) ודא (& behold)
וי (woe) דתלתא (the third) אתא (comes) מחדא (at once)

15 ומלאכא (& the angel) דשבכא (seventh) זעק (sounded) והוו (& there were) קלא (voices) רורבא (great)
בשמיא (in Heaven) דאמרין (that said) הות (has become) מלכותה (the kingdom) דעלמא (of the world)
דאלהין (* our God's) ודמשיחא (& His Messiah's) ואמלך (& He shall reign) לעלם (to the eternity) עלמין (of eternities)

N * Greek has “our Lord’s”; Here is the Aramaic reading – דאלהין – “our God’s” compared to the Aramaic דמרן - our Lord’s.

In DSS script they are אלאא – “our God’s” & אלא - our Lord’s. “Our Lord” almost always refers to Jesus The Messiah, so the Greek would seem out of place referring to “our Lord” and “His Messiah”. Actually these readings do not seem to be the kind that would be easily mistaken for each other, either in Greek or in Aramaic.

Nevertheless I show them here enlarged for the reader:

Aramaic in Ashuri script

דאלהין – “our God’s”
דמרן – “our Lord’s”

Greek uncial script

ΘΕΟΥ ΗΜΩΝ – “our God’s”
ΚΥΡΙΟΥ ΗΜΩΝ – “our Lord’s”

*The Aramaic pair have a 60% correlation using the actual Aramaic reading as the basis of comparison for the alternate Greek reading in Aramaic. The first and last letters are identical in each and the He ה and Resh ר are not dissimilar-absent the small bottom left stroke in the ה, they are practically identical, so 3 out of 5 letters in the base word are conceivably interchangeable with the alternate word. The Greek does not fare as well, with 2 letters of the base word **KYPIOY** – “Lord” being found to match with the alternate reading **ΘΕΟΥ** – “God”; 2 out of 6 is 33% correlation.*

The Aramaic primacy model is a much more plausible basis for the Greek readings, generally, than the Greek primacy model is for the Aramaic.

16 ועסרין (& twenty) וארבעא (& four) קשישא (The Elders) אילין (those) דקדם (who before) אלהא (God)
יתבין (sit) על (on) כורסותהון (their thrones) נפלו (fell) על (on) אפיהון (their faces)
וסנדו (& worshipped) לאלהא (God)

17 למאמר (saying) מודינן (we thank) לך (You) מריא (Jehovah) אלהא (God) אהיד (holding) כל (all)
דאיתוהי (Who is) ואיתוהי (& been) הוא (has) דנסבת (for You have taken)
בחילך (Your power) רבא (great) ואמלכת (& You have reigned)

18 ועממא (& the nations) רגזו (were angry) ואתא (& has come) רונוך (Your anger)
וזבנא (& the time) דמיתא (of the dead) דנתדינון (to be judged) ותתל (& You shall give) אנרא (reward)
לעברדיך (to Your servants) נביא (the prophets) ולקדישא (& to the saints)
ולדחלי (& to those who reverence) שמך (Your Name) לזעורא (to the small) עם (with) רורבא (the great)
ותחבל (& You shall destroy) לאילין (those) דחבלו (* who have corrupted) לארעא (The Earth)

*** דחבלו - d'khablu comes from חבל - khabal – “to twist, writhe, travail, be in labor, pervert, corrupt, destroy”. This verb is used twice in this verse and here it is in the past tense – “who have corrupted”. “Destroyed” would not fit here. The Greek text has a present participle, (διαφθειροντας- “corrupting”) which is a possible derivation of the Aramaic perfect tense, but the Aramaic perfect tense is not a likely derivation of a Greek present participle; rather a participle in Greek would most likely be translated with a participle in Aramaic. The Aramaic perfect can and often does have a present tense meaning, though it is not the normal usage.**

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19 ואתפתח (& was opened) היכלא (the temple) בשמיא (in Heaven) ואתחזית (& appeared) קיבותא (the ark)
דדיתקא (of the covenant) דילגה (His) בהיכלא (in the temple) ויהו (& there were) ברקא (lightnings)
ורעמא (& thunders) וקלא (& voices) ונורא (& earthquakes) וברדא (& hail) רבא (large)

Chapter 12

12:1 ואתא (& a sign) רבתא (great) אתחזית (appeared) בשמיא (in Heaven) אנתתא (a woman)
דעטיפא (who was wearing) שמשא (the sun) וסהרא (the moon) תחית (& the moon) רגליה (her feet)
(& a crown) דכוכבא (of stars) תרעסר (twelve) על (on) רשה (her head)

2 ובטנא (& she was pregnant) וקעיא (& she cried out) ונחבלין (& was in labor)
אף (also) משתנקא (she was anguished) דתאלד (to give birth)

3 ואתחזית (& appeared) אתא (sign) אחרתא (another) בשמיא (in Heaven) ויהא (& behold) תנינא (a Dragon)
רבא (great) דנורא (of fire *) דאית (that has) לה (to him) שבעא (seven) רשין (heads)
ועסר (& ten) קרנתא (horns) ועל (& upon) רשוהי (its heads) שבעא (seven) תאנין (diadems)

M * Critical Greek and Textus Receptus Greek has πυρρος "red", "fire colored"; The Majority Greek text (about 100 mss. of Revelation) have πυρος "of fire". The Aramaic word דנורא can mean "fiery". נורא is "Fire" and דנורא is "of fire" or "fiery".

Even the Aramaic Harklean Version (translated from Greek) has the same reading The Crawford ms. has; the Greek has two variant readings, and why? The answer here seems to be the same as for many other places in The NT where Greek has variant readings- The Aramaic cognate word in the Aramaic text has several meanings or can be easily mistaken for another similar Aramaic word which translates to the pertinent Greek reading.

4 ודונבה (& its tail) גרשא (dragged) לתולתא (the third) דכוכבא (of the stars) דבשמיא (that in the heavens)
וארמי (& cast) אנון (them) על (upon) ארעא (The Earth) ותנינא (The Dragon) קאם (standing) הוא (was)
קדם (before) אנתתא (woman) דעתידא (who was ready) דתאלד (to give birth) דמא (that when)
דילדת (she had delivered) נאכליוהי (he would devour) לברה (her Son)

5 וילדת (& she delivered) ברא (The Son) דכרא (male *) הו (Him)
דעתיד (Who was going) למרעא (to shepherd) לכלהון (all) עממא (the nations)
שבטא (with a rod) דפרזלא (of iron) ואתחטף (& was caught up) ברה (her Son)
לות (to) אלהא (God) ולות (& to) כורסיה (His throne)

*** Greek has "σὸν ἀρσεν" – "son male" which is a literal rendering in line with the Aramaic text; this rendering is not Greek language but Semitic (Hebrew-Aramaic-Arabic-Ethiopic). The Hebrew Bible has this expression in 1 Sam. 1:11 and Jer. 20:15 - זרע אנשים - "men seed" & בן זכר - "son seed". There are many Semiticisms in the Greek version of Revelation, strongly suggesting a Semitic original.**

6 ואתתא (& The Woman) ערקת (fled) לחורבא (to the wilderness) אתר (where) דאית (there) הוא (was)
לה (for her) תמן (there) דוכתא (the place) דמטיבא (prepared) מן (by) אלהא (God)
דנתרסונה (that she would be sustained) יומין (days) אלף (1000) ומאתין (200) ושתין (& 60)

7 והוא (& there was) קרבא (war) בשמיא (in Heaven) מיכאל (Mikail) ומלאכיהי (& his angels)
מקרבין (fighting) עם (with) תנינא (the Dragon) ותנינא (& the Dragon)
ומלאכיהי (& its angels) אקרבו (fought)

8 ולא (& not) אתמציו (prevailed) ולא (neither) אתרא (a place)
אשתכח (was found) להון (for them) בשמיא (in Heaven)

9 ואתרמי (& was cast down) תנינא (The Dragon) רבא (Great) הו (that) הויא (Serpent) רשא (The Chief)
הו (it) דמתקרא (which is called) אכלקרצא (The Devil) וסטנא (& Satan) הו (it) דאטעי (which deceives)
לכלה (all) ארעא (The Earth) ואתרמי (& it was cast down) על (unto) ארעא (The Earth)
ומלאכיהי (& its angels) עמה (with it) אתרמיו (were cast down)

10 ושמעת (& I heard) קלא (a voice) רבא (great) מן (from) שמיא (Heaven) דאמר (that said)

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הא (now!) הוא (is) שוויבא (the deliverance) וחילא (& the power) ומלכותא (& the kingdom) דאלהין (of our God) דאתרמי (for is cast down) מסורא (The Accuser) דאחין (of our brethren) הו (it) מסור (which accused) הוא (has) להון (them) לליא (night) ואימא (& day) קדם (before) אלהין (our God)

11 והנן (& those) זכו (were victorious) בדמא (by the blood) דאמרא (of The Lamb) וביד (& by) מלתא (the word) דסהדותה* (of His testimony) ולא (& not) אחבו (they loved) נפשון (their lives) עדמא (unto) למותא (death)

Greek has "of their testimony"; Only The testimony of The Lord Yeshua has power to defeat Satan. "Our testimony" is irrelevant. "His testimony" is found in Mark 14:61,62:

But He was silent and did not answer anything, and again The High Priest asked Him and said, "Are You The Messiah, The Son of The Blessed One?" But Jesus said to him, "I AM The Living God, and you shall behold The Son of Man sitting at the right hand of The Power of God and coming on the clouds of Heaven".

The Peshitta alone has the full force of our Lord's confession under oath to The High Priest. His answer was not "Yes, I am The Son of God". His answer was "Ena Na" - "I am The Living God...". This answer was given to a band of soldiers who came to arrest Him in the Garden of Gethsemane, and the entire band fell backward to the ground (See my Interlinear of John 18:5,6).

12 מטלהנא (therefore) שמיא (heavens) אתפצחו (celebrate) ואליין (& those) דבהון (who in them) שרין (dwell) וי (woe!) לארעא (to The Earth) ולימא (& to the sea) על (for) דנחת (that has descended) אכלקרצא (The Devil) לותהון (to them) דאית (which has) לה (to it) חמתא (fury) רבתא (great) כד (as) ידע (it knows) דקליל (that little) זבנא (time) אית (has) לה (it)

13 וזכר (& when) חזא (saw) תנינא (The Dragon) דאתרמי (that it had been cast down) על (on) ארעא (The Earth) דרף (it persecuted) לאנתתא (The Woman) אידא (who) דיילדת (had given birth to) דכרא (The Male)

14 ואתיהב (& were given) לאנתתא (to The Woman) תרין (two) גפין (wings) דנשרא (of an eagle) רבא (great) דתפרחי (to fly) לחורבא (to the wilderness) לדוכתה (to her place) למתתרסיו (to be sustained) תמן (there) עדן (a time) עדנין (times) ופלגות (& half) עדן (a time) מן (from) קדם (before) אפודי (the face) דחויא (of The Serpent)

15 וארמי (& cast) חויא (The Serpent) מן (from) פומה (its mouth) בתר (after) אנתתא (The Woman) מיא (waters) איך (as) נהרא (a river) דשקילת (that she would have been taken) מיא (by the waters) נעבדיה (to cause her)

16 ועדרת (& helped) ארעא (The Earth) לאנתתא (The Woman) ופתחת (& opened) ארעא (The Earth) פומה (its mouth) ובלעתה (& swallowed) לנהרא (river) הו (that) דארמי (which cast) תנינא (The Dragon) מן (from) פומה (its mouth)

17 ורגז (& raged) תנינא (The Dragon) על (against) אנתתא (The Woman) ואזל (& it went) למעבר (to make) קרבא (war) עם (with) שרכא (the remnant) דזרעה* (of her Son) הליין (these) דנשרין (who keep) פוקדנהי (the commandments) דאלהא (of God) ואית (& have) להון (to them) סהדותה (the testimony) דישוע (of Yeshua)

* זרעה - "Her seed" is The Messiah and no other; the remnant are those who believe in and follow Him. The Aramaic word זרעה always refers to a son.

Chapter 13

13:1 וקמת (& I stood) על (on) חלא (the sand) דימא (of the sea) וחזית (& I saw) דסלקא (ascending) חיותא (a beast) מן (from) ימא (the sea) דאית (that has) לה (to him) עסר (ten) קרנן (horns) ושבע (& seven) קרקפן (heads) ועל (& upon) קרנתה (its horns) עסרא (ten) תאנין (diadems) ועל (& upon) קרקפתה (its heads) שמא* (the name) דגודפא (of blasphemy)

N * The Majority and Critical Greek has "names" - ονοματα. The Aramaic שמא - "Shma" is singular. Whoever penned the original Crawford Aramaic text was highly expert in the language; if he was translating from Greek, he would have known easily the difference between the singular Greek ονομα and the plural ονοματα; only 3 old Greek mss. & the Textus Receptus Greek mss. have the singular ονομα - "name". The fact that the Crawford has שמא - "Shma" - "Name" mitigates strongly against a Greek original behind it; if it were a translation of Greek, it would have שמאהא - "Shmahey" - "names" or שמהין - "Shamhayn" - "names", as does the Harklean Syriac Version (שמאהא - "Shmahey"), unless one would argue The Crawford

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was translated from The Textus Receptus Greek text, since it agrees with that text alone in two readings in this verse: "I stood" and "names". But that would be difficult to maintain since The TR disagrees with The Crawford in quite a few major readings in Revelation. Even in this verse, the word order of the two texts differs for "ten horns and seven heads".

Whoever penned the Greek version of Revelation was not nearly as competent in Greek as the writer of the original Crawford text was in Aramaic; of that I am confident.

- 2 וחייתא (& the beast) הי (that) דחזית (I saw) דמותא (like) הוות (was) דנמרא (a leopard) ורגליה (& its feet) איך (as) דדבא (of a wolf) ופומה (& its mouths) איך (as) דארייתא (of lions) ויהב (& gave) לה (to it) תנינא (The Dragon) חילה (its power) וכורסיה (& its throne) ושולטנא (& authority) רבא (great)
- 3 וחדא (& one) מן (of) קרקפתה (its heads) איך (as if) פעיעתא (crushed) למותא (to death) ומחותא (& its wound) דמותה (mortal) אתאסית (was healed) ואתדמרת (& marveled) כלה (all) ארעא (The Earth) בתר (after) חיותא (The Beast)
- 4 וסגדו (& they worshipped) לתנינא (The Dragon) דיהב, שולטנא (that gives) לחיותא (to The Beast) וסגדו (& they worshipped) לחיותא (The Beast) למאמר (saying) מנו (who is?) דדמא (one like) לחיותא (Beast) הדא (this) ומנו (& who is) משכח (able) למקרבו (to war) עמה (with it)
- 5 ואתיהב (was given) לה (to it) פומא (a mouth) דממלל (that speaks) רורבתא (great things) וגודפא (& blasphemy) ואתיהב (& was given) לה (to it) שולטנא (authority) למעבד (to work) ירחא (months) ארבעין (forty) ותריין (& two)
- 6 ופתחת (& it opened) פומה (& its mouths) למגדפו (to blaspheme) קדם (before) אלהא (God) דתגדפי (to blaspheme) בשמא (The Name) ובמשריא (& The Dwelling) דאילין (of those) דשרין (who dwell) בשמא (in Heaven)
- 7 ואתיהב (& it was given) לה (to it) למעבד (to make) קרבא (war) עם (with) קדישא (the holy ones) ולמזבא (& to conquer) אנון (them) ואתיהב (& was given) לה (to it) שולטנא (authority) על (over) כלהין (all) שרבתא (generations) ואמותא (& peoples) ולשנא (& languages) ועממא (& nations)
- 8 ונסגדון (& will worship) לה (it) כלהון (all of them) עמוריה (the inhabitants) דארעא (of The Earth) הנון (those) אילין (who) דלא (not) כתיבין (are written) בכתבא (in the book) דחיא (of Life) הו (that) דאמרא (of The Lamb) קטילא (slain) קדם (before) תרמיתה (the foundation) דעלמא (of the world)
- 9 מן (the one) דאית (who has) לה (to him) אדנא (an ear) נשמע (let him hear)
- 10 מן (whoever) דבשביא (into captivity) מובל (leads) בשביא (into captivity) אזל (goes) ואינא (& those) דבחרבא (who with a sword) קטל (murder) בחרבא (with a sword) נתקטל (will be killed) הרבא (here) הי (is) הימנותא (faith) ומסיברנותא (& the endurance) דקדישא (of the holy ones)
- 11 וחייתא (& I saw) חיותא (beast) אחרתא (another) דסלקא (that ascended) מן (from) ארעא (the ground) ואית (& it) הוא (had) לה (to it) תרתין (two) קרנן (horns) ודמא (& was like) לאמרא (The Lamb) וממללא (& speaking) הוות (was) איך (as) תנינא (The Dragon)
- 12 ושולטנא (& the authority) דחיותא (of the beast) קדמיתא (former) כלה (all) תעבד (it will exercise) קדמויה (before Him) ותעבד (& will make) לארעא (The Earth) ולדעמריין (& those living) בה (in it) ונסגדון (also to worship) לחיותא (beast) קדמיתא (the first) הי (that) דאתחלמת (whose was healed) מחותא (wound) דמותה (mortal)
- 13 ותעבד (& it will perform) אתותא (signs) רוקבתא (great) איכנא (so) דנורא (fire) תעבד (to make) למחת (to descend) מן (from) שמא (heaven) על (on) ארעא (Earth) קדם (before) בנינשא (the people)
- 14 ותטשא (& it will seduce) לדעמריין (those living) על (on) ארעא (Earth) ביד (by) אתותא (signs) דאתיהב (that were given) לה (to him) למעבד (to perform) קדם (before) חיותא (The Beast)

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למאמר, לדעמריין (to tell) על (on) ארשא (Earth) למעבד (to make) צלמא (an image) לחיותא (to The Beast) אירא (which) דאית (had) לה (to him) מחותא (the wound) דהרבא (by the sword) וחית (& lived)

15 ואתיהב (& it was given) לה (to him) דתתל (to give) רוחא (spirit) לצלמא (to the image) דחיותא (of The Beast) ותעבד (& to cause) דכל (that all) דלא (who not) נסגדון (will worship) לה (it) לצלמא (the image) דחיותא (of The Beast) נתקטלון (would be murdered)

16 ותעבד (& it will cause) לכלהון (all) זעורא (small) ורורבא (& great) עתירא (rich) ומסכנא (& poor) מריא (masters) ועבדא (& servants) דנתייב (to be given) להון (to them) רושמא (a mark) על (on) אידיהון (their hands) דימינא (right) או (or) על (on) בית (between) עיניהון (their eyes)

17 דלא (that not) אנש (a man) נזבן (may buy) או (or) נזבן (may sell) תוב (again) אלא (except) אינא (one who) דאית (has) עלוהי (upon him) רושמא (a mark) דשמא (of the name) דחיותא (of The Beast) או (or) מנינא (the number) דשמה (of its name)

18 הרכא (here) איתיה (is) חכמתא (wisdom) ודאית (& whoever has) בה (in him) הונא (a mind) נחשבויה (let calculate) למנינא (the number) דחיותא (of The Beast) מנינא (the number) הו (is) גיר (for) דברנשא (of a man) שתמאא (six hundred) ושתין (& sixty) ושת (& six)

Chapter 14

14:1 וחזית (& I saw) והא (& behold) אמרא (The Lamb) קאם (standing) על (on) טורא (The Mount) דצהיון (of Tshion) ועמה (& with Him) מאא (100) וארבעין (& 40) וארבעא (& 4) אלפין (1000's) דאית (who have) עליהון (upon them) שמה (His Name) ושמה (& The Name) דאבוהי (of His Father) כתיב (written) על (on) בית (between) עיניהון (their eyes)

2 ושמעתי (& I heard) קלא (a sound) מן (from) שמיא (Heaven) איך (as) קלא (the sound) דמיא (of waters) סניאא (many) ואיך (& as) קלא (the sound) דרעמא (of thunder) רבא (great) קלא (a sound) אינא (which) דשמעתי (I heard) איך (as) קיתרודא (* a harpist) דנקש (playing) בקיתרודי (on his harp)

*N * Greek has "harpists". The Aramaic קיתרודא can be singular or plural and the last word בקיתרודי could be mistaken for a plural (not so with the verb דנקש), though I cannot be confident in the expertise of the translator who would do so.*

3 ומשבחיין (& they sang) איך (as) תשבוחתא (a hymn of praise) חדתא (new) קדם (before) כורסיא (The Throne) וקדם (& before) ארבע (four) חיון (The Beasts) וקדם (& before) קשישא (The Elders) ולא (& not) אנש (a man) אתמצי (was able) למאלפה (to learn) לתשבוחתא (the hymn) אלא (but) אן (only) מאא (one hundred) וארבעין (& forty) וארבעא (& four) אלפין (thousand) זביני (redeemed) מן (from) ארשא (The Earth)

4 הליון (these) אנון (are) אילין (those) דעם (who with) נשא (women) לא (not) אתטושן (have been defiled) בתולא (virgins) גיר (for) איתיהון (they are) הליון (these) דנקפוהי (who cleave to) לאמרא (The Lamb) כל (every) כר (where) דנאזל (that He goes) הליון (these) אזרבנו (were redeemed) מן (from) אנשא (men) רשיתא (the first fruits) לאלהא (to God) ולאמרא (& to The Lamb)

5 דבפומהון (for in their mouths) לא (not) אשתכחת (is found) דגלותא (falsehood) דלא (without) מום (fault) גיר (for) אנון (they are)

6 וחזית (& I saw) אחרנא (another) מלאכא (angel) דפרח (flying) מצעת (in the midst of) שמיא (Heaven) ואית (& had) לה (he) עלוהי (with him) סברתא (the Good News) דלעלם (eternal) למסברו (to preach) על (unto) יתבי (dwellers) ארשא (Earth) ועל (& unto) כל (all) עם (people) ואמון (& nations) ושרבן (& generations) ולשן (& languages)

7 למאמר (saying) בקלא (in a voice) רבא (great) דחלו (stand in awe) מן (of) אלהא (God) והבו (& give) לה (Him) תשבוחתא (glory) מטל (because) דאתת (has come) שעתא (the hour) דדינה (of His judgment) וסגודו (& worship) לדעבד (Him Who made) שמיא (the heavens) וארשא (& The Earth) וימא (& the sea) ועינתא (& the springs) דמיא (of water)

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8 ואחרנא (another) דתרין (second) נקיף (following) הוא (was) לה (him) ואמר (& said) נפלת (fallen) נפלת (fallen) בביל (Babylon) רבתא (The Great) אידא (which) דמן (from) חמתא (the passion *) חמתא (the nations) עממא (all) להון (she gave to drink) אשקית (of her fornication)

* Greek has “Wine of passion”. The Aramaic words for “Passion” and “Wine”: חמרא & חמתא. Just one letter difference!

9 ואחרנא (another) מלאכא (angel) דתלתא (third) נקף (followed) להון (them) למאמר (saying) בקלא (in a voice) רבא (great) אינא (whoever) דסגד (worshipped) לחיותא (The Beast) ולצלמה (& its image) ושקל (& received) רושמה (its mark) בית (between) עינודי (his eyes)

10 אף (also) הו (he) נשתא (will drink) מן (from) חמרא (the wine) דחמתה (of the passion) דמריא (of Jehovah *) דמזיג (which is mixed *) דלא (without) חלשא (dilution *) בכסא (in the cup) דרוגזה (of His rage) ונשתנק (& he will be tormented) בגורא (by fire) וכבריתא (& brimstone) קדם (before) מלאכא (the angels) קדישא (holy) וקדם (& before) אמרא (The Lamb)

** Wine was normally mixed with some water; this wine was “mixed without mixing” which means it was served straight up.

11 ותננא (& the smoke) דתשניקהון (of their torment) לעלם (to eternity) עלמין (of eternities) נסק (ascends) ולית (& there is not) להון (for them) נפאשא (rest) איממא (day) וליליא (& night) אילין (those) דסגדין (who worship) לחיותא (The Beast) ולצלמה (& its Image) ולמן (& to him) דשקל (who takes) רושמה (the mark) דשמה (of its name)

And the smoke of their torment ascends to the eternity of eternities and there is no rest for them day or night –those who worship The Beast and its Image, or for him who takes the mark of its name.

This verse does not affirm everlasting punishment, though it gives that impression. If it were meant to teach that, the language would be more straightforward. Smoke may rise to eternity even after the fire is extinguished in a Heaven without a ceiling. The smoke represents the effect of the punishment – or purging; eternity of eternities signifies the eternal realm of souls of all people who are also affected by the torment and purging of sin, which fire and brimstone represent. “There is no rest” to those who worship (present tense) The Beast.... It is important to note the tense of the verb. It does not say there will never be rest to them, nor does it say there is no rest for those who worshipped The Beast. All of us worshipped The Beast at one time; that does not mean there is no salvation possible for us.

Revelation is written in symbolic terms, not literal language. “No rest” signifies that the torment of the wicked is primarily internal and mental anguish, not literal physical pain caused by literal fire burning flesh. If the torment were the burning of bodies in fire and molten sulphur, “rest” would not be the remedy needed by the tormented. They would need serious medical attention at the least; what they really would need is a Divine Savior. The Bible does not anywhere say that there are some for whom Jesus The Messiah is not a Savior or whom He cannot or will not save. It does say that some go into eternal torment; it does not say they cannot or will not come out from it.

A major stumbling block for many is the concept of the word “eternal” and “eternity” being confused with “everlasting”. According to The Bible, that which is eternal is timeless- without reference to time (See 2 Cor. 4:18). “Everlasting” indicates an infinite or endless period of time. According to Paul’s definition of “Eternal”, דלעלם –D’lalam, The word “Everlasting” is a violation and contradiction against eternity, where time has no reference point and is therefore meaningless. One cannot describe or define eternity as an infinitely long time; it is not time at all, nor can it be measured at all by a time piece. We must find a new frame of reference for eternity outside of time and time concepts. It is God’s frame of reference, Whose Name is “I AM”.

12 הרכא (here) איתיה (is) מסיברנותא (the patience) דקדישא (of the holy ones) אילין (those) דנשרו (who keep) פוקדנודי (the commands) דאלהא (of God) והימנותה (& the faith) דישיע (of Yeshua)

13 ושמעתי (& I heard) קלא (a voice) מן (from) שמיא (Heaven) דאמר (that said) כתוב (write) טוביהון (their blessings) למיתא (to the dead) אילין (those) דעגדו (who have departed) במרן (in our Lord) מן (from) השא (now) אין (Yes) אמר (says) רושא (The Spirit) מטל (because) דנתתניהון (they rest) מן (from) עמליהון (their labors)

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14 והא (& behold) עננא (a cloud) חורתא (white) ועל (& upon) עננא (the cloud) יתב (sat) דמותא (the likeness) דברנשא (of a man) ואית (& is) לה (to him) על (on) רשה (his head) כלילא (a crown) דדהבא (of gold) ועל (& in) אידה (his hand) מנלתא (a sickle) חריפתא (sharp)

15 ואחרנא (& another) מלאכא (angel) נפק (went out) מן (from) היכלא (the temple) וקעא (& shouted) בקלא (in a voice) רבא (great) לדיתב (to him sitting) על (on) עננא (the cloud) שדר (send) מנלתך (your sickle) וחצוד (& reap) מטל (because) דאתת (has come) שעתא (the hour) למחצד* (to reap)

16 וארמי (& thrusted) הו (he) דיתב (who sat) על (on) עננא (the cloud) מנלתה (his sickle) על (unto) ארעא (The Earth) ואתחצדת (& was reaped) ארעא (The Earth)

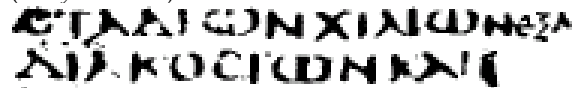
17 ואחרנא (another) מלאכא (angel) נפק (went out) מן (from) היכלא (the temple) דבשמיא (which in Heaven) ועלוהי (& with him) אית (was) מנלתא (a sickle) חריפתא (sharp)

18 ואחרנא (another) מלאכא (angel) נפק (went out) מן (from) מדבכא (the altar) דאית (who had) לה (to him) שולטנא (authority) על (over) נורא (fire) וקעא (& he shouted) בקלא (in a voice) רבא (great) לדאית (to him having) לה (with him) מנלתא (the sickle) חריפתא (sharp) שדר (send) אנת (you) מנלתך (your sickle) חריפתא (sharp) וקטוף (& gather) לסגולא (the clusters) דכרמוה (of the vineyards) דארעא (of The Earth) מטל (because) דרבי (are large) ענבוהי (its grapes)

19 וארמי (& thrust) מלאכא (the angel) מנלתה (his sickle) על (unto) ארעא (The Earth) וקטף (& he gathered) לכרמוה (the vines) דארעא (of The Earth) וארמי (& cast) במעצרתא (into the winepress) רבתא (great) דחמתה (of the passion) דאלהא (of God)

20 ואתתדישת (& was trodden) מעצרתא (the winepress) לבר (outside) מן (from) מדינתא (the city) ונפק (& came out) דמא (blood) מן (from) מעצרתא (the winepress) עדמא (unto) לפגודא (the bride) דרכשא (of horses) על (for) אלף (1000) ומאתין* (& 200) אסטדון (stadia)

* Greek mss. have "a thousand, six hundred stadia"; The Greek ms. Aleph (A, 4th cent.) has $\chi\lambda\iota\omega\nu\ \delta\iota\alpha\kappa\omicron\sigma\iota\omicron\iota$ – "a thousand two hundred", as does The Philoxenian Syriac Version (early 6th cent.).



Here is a photocopy of The Sinaiticus at this place in the verse:
The letters in Greek uncial script are –

ΣΤΑΔΙΩΝ ΧΙΛΙΩΝ [ΕΞΑ] **σταδίων χιλίων [εξα]** "stadia thousand [six]
ΔΙΑΚΟΣΙΩΝ ΚΑΙ Ε **διακοσίων και ε** "two hundred. And"

If the Aramaic is the original, how did most Greek mss. get 600 instead of 200? Ah, but the Aramaic **וּמְאַתִּין** is 600 and 200! How? The Aramaic language uses letters for numbers as well as words. **וּמְאַתִּין** can mean "and two hundred" (which it most likely does) or it can be interpreted as "(hundreds) **מְאַתִּין** (six) **ו** since **ו** – (Waw) is also used for the number six. The Greek interpretation may have been influenced by the Hebrew form for "hundreds" – **מֵאוֹת**; The correct Aramaic form would be **מֵאַא**.

The more accurate use of this method would actually give – "six- two hundreds" which is exactly what The Sinaiticus has!
[Greek does not have a six -two hundreds.]

So The 4th century Greek Sinaiticus bears witness to the Aramaic text of Revelation (The only Greek ms. with 1200 stadia in this place) as does The Majority Greek Text with its subtle but sloppy use of Gematria to obtain 1600 stadia.

וּמְאַתִּין – "And two hundred" (Crawford & Greek Sinaiticus)
וּמְאַתִּין – "Six -hundreds" (Greek reading base?)

Chapter 15

15:1 וחיית (& I saw) אחרתא (another) אתא (sign) בשמיא (in Heaven) רבתא (great) ותמיהתא (& wonderful) מלאכא (angels) דאית (that had) עליהון (upon them) מחותא (seven) שבע (plagues) אחריתא (last) דבהין (for in them) אשתמלית* (is finished) חמתה (the anger) דאלהא (of God)

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גלינא דיוחנן שליחא

Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Mic 7:18 מי-אל כמוך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כי-חפץ חסד הוא

2 וחזית (& I saw) איך (as) ימא (a sea) דיזוגינא (of glass) דפתיכא (mingled) בנורא (with fire) ולדוכו (& those who were victorious) מן (over) חיותא (The Beast) ומן (& over) צלמה (its image) ומן (& over) מנינא (the number) דשמה (of its name) דקימין (who stood) לעל (over) מן (from) ימא (the Sea) דיזוגינא (of Glass) ואית (& there were) עליהון (with them) קיתרוהי* (the stringed instruments) דאלהא (of God)

* harp, lute, cithern, guitar, sheminith, lyre, asor, viol, sackbut, zither.

3 ומשבחין (& they sang) תשבוחתא (the song) דמושא (of Moses) עבדה (the servant) דאלהא (of God) ותשבוחתא (& the song) דאמרא (of The Lamb) ואמריין (& they were saying) רורבין (great) ותמיהין (& marvelous) עבדיך (Your works) מריא (Jehovah) אלהא (God) אחיד (holding) כל (all) כאנין (just) ושיריין (& true) עבדיך (Your works) מלכא (King) דעלמא (of the universe)

4 מן (who?) לא (not) נדחל (will reverence) לך (You) מריא (Jehovah) ונשבח (& glorify) לשמך (Your Name) מטל (because) דאנת (You) הו (are) בלחוד (only) חסיא (holy) מטל (therefore) דכלהון (all of them) עממא (the nations) נאתון (will come) ונסגדון (& will worship) קדמיך (before You) מטל (because) דתריין (True) אנת (You are)

5 ומן (& from) בתר (after) הלין (these things) חזית (I looked) ואתפתח (& was opened) היכלא (The Temple) דמשכנא (of the Tabernacle) דסהדותא (of The Testimony) בשמיא (in Heaven)

6 ונפקו (went out) שבעא (seven) מלאכין (angels) מן (from) היכלא (The Temple) הנון (those) דאית (who have) עליהון (with them) שבע (seven) מחון (plagues) כד (while) לבישין (wearing) כתנא* (linen) דכיא (pure) ונהירא (& bright) ואסירין (& bound) על (around) חדייהון (their chest) אסרא (a wrap) דדהבא (of gold)

M * Most Greek mss. have λινον-“linen”. Westcott and Hort’s Greek edition has λιθον – “stone”.

Estrangela Dead Sea Scrolls Aramaic script

צ ת נ א – Linen: ט א ז

צ א כ א – Stone: ט א ז

7 וחדא (& one) מן (of) ארבע (The four) חיותא (Beasts) יהבת (gave) לשבעא (to the seven) מלאכין (angels) שבע (seven) זבוריין (vessels) דמליין (full) חמתה (of the anger) דאלהא (of God) דאיתוהי (Who is) חיא (The Life) לעלם (to the eternity) עלמין (of eternities) אמין (Amen)

8 ואתמלי (& was full) היכלא (The Temple) מן (of) תננא (the smoke) דתשבוחתה (of the glory) דאלהא (of God) ומן (& of) חילה (His power) ולית (& not) דמצא (one able) הוא (was) למעל (to enter) להיכלא (the temple) עדמא (until) דנשתמליין (would be finished) שבע (the seven) מחון (plagues) דשבעא (of the seven) מלאכין (angels)

Chapter 16

16:1 ושמעת (& I heard) קלא (a voice) רבא (great) מן (from) היכלא (the Temple) דאמר (that said) לשבעא (to the seven) מלאכין (angels) זלו (go) ואשודו (& pour out) שבע (the seven) זבוריין (vessels) דחמתה (of the anger) דאלהא (of God) על (on) ארעא (The Earth)

2 ואזל (& went) קדמא (the first) ואשד (& poured) זבורה (his vessel) על (on) ארעא (The Earth) והוא (& it was) שוחנא (abscesses) בישא (severe) וכאבנא (& painful) על (over) אנשא (the people) דאית (who have) להון (of The Beast) דחיותא (the mark) רושמא (on them) רושמא (its Image) דסגדיין (& those) דסגדיין (who worship) לצלמה (its Image)

3 ומלאכא (& the angel) דתריין (second) אשד (poured) זבורה (his vessel) בימא (into the sea) והוא (& became) ימא (the sea*) איך (as) מיתא (dead) וכל (& every) נפשא (animal) חיותא (living) מיתת (died) בימא (in the sea)

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And the second angel poured his vessel into the sea, and the sea became as dead, and every living animal died in the sea.

N * Greek mss. have: **εγενετο αιμα ως νεκρου** -“it became blood, as of a dead man”. The Crawford ms. has “Sea” twice; the Greek has “Blood” in place of the second “Sea”.

Here is the word “Sea” in Aramaic: **ימא**; Here is “Blood”: **דמא**.

Now look at them in DSS script: **יגל** (Yamma-“Sea”)
דגל (Dama-“Blood”)

The Greek for “Blood” is **αιμα**; The Greek for “Sea” is **θαλασση**. They are not at all similar.

I submit that the Aramaic explains the Greek, but the Greek does not explain the Aramaic reading.

4 ומלאכא (& the angel) דתלתא (third) אשד (poured) זבורה (his vessel) בנהרותא (in the rivers) ובעינתא (& in the springs) דמיא (of water) והוו (& they became) דמא (blood)

5 ושמעתי (& I heard) למלאכא (the angel) דמיא (of the waters) דאמר (saying) זדיק אנת (righteous) אנת (You) הו (are) דאיתוהי (Who are) ואיתוהי (& existed) הווא (have) וחסיא (& are holy) דהלין (Who these things) דנת (You have decreed)

6 מטל (because) דדמא (the blood) דנביא (of the prophets) ודקדישא (& of the saints) אשדו (they have shed) ודמא (& blood) יהבת (You have given) להון (them) למשתא (to drink) שויין (are worthy) אנון (they)

7 ושמעתי (& I heard) למדבחה (the altar) דאמר (saying) אין (Yes) מריא (Jehovah) אלהא (God) אהיד (holding) כל (all) שרירין (true) וזדיקין (& righteous) דיניך (Your judgments)

8 ומלאכא (& the angel) דארבעא (fourth) אשד (poured) זבורה (his vessel) על (over) שמשא (the sun) ואתיהב (& it was given) לה (to him) דנהם (to scorch) לבנינשא (children of men) בנורא (with fire)

9 ואתחממו (& were scorched) בנינשא (the children of men) בחומא (with heat) רבא (great) וגדפו (& they blasphemed) לשמא (The Name) דאלהא (of God) דאית (Who has) לה (to Him) שולטנא (authority) על (over) מחותא (plagues) הלין (these) ולא (& not) תבו (they repented) למתל (to give) לה (Him) תשובותא (glory)

10 ומלאכא (& the angel) דחמשא (fifth) אשד (poured) זבורה (his vessel) על (over) כורסיה (The Throne) דחיותא (of The Beast) והות (& became) מלכותה (its kingdom) חשוכתא (darkness) ומלעסין (& gnawing) הוו (they were) לשניהון (their tongues) מן (from) כאבא (the pain)

11 וגדפו (& they blasphemed) לשמא (The Name) דאלהא (of God) דשמא (of Heaven) מן (due to) כאביהון (their pains) ומן (& due to) שוניהון (their sores) ולא (& not) תבו (they repented) מן (of) עבדיהון (their works)

12 ומלאכא (& the angel) דשתא (sixth) אשד (poured) זבורה (his vessel) על (over) נהרא (The River) רבא (great) פרת (Euphrates) ויבשו (& dried up) מוהי (its waters) דתתיב (that may be prepared) אורחא (the way) דמלכא (of the kings) מן (from) מדנחי (the rising) שמשא (sun)

13 וחיית (& I saw) מן (from) פומה (the mouth) דתנינא (of The Dragon) ומן (& from) פומה (the mouth) דחיותא (of The Beast) ומן (& from) פומה (the mouth) דנביא (of The Prophet) דגלא (False) רוחא (spirits) תלת (three) לא (un) דכיתא (clean) איך (as) אורדעא (frogs)

14 איתיהין (they are) גיר (for) רוחא (spirits) דשארא* (of demons) אילין (those) דעבדן (who perform) אתותא (signs) דאזלן (which go) על (unto) מלכא (the kings) דתאביל (of the habitable Earth) למכנשו (to gather) אנון (them) לקרבא (to the war) דיומא (of day) הו (that) רבא (great) דאלהא (of God) אהיד (holding) כל (all)

Aramaic words for “Demon” are at least two: **שארא** – “Shada” and **דיוא** – “Daywa”. Greek has only one word for “Demon” – **δαιμονιον** “Daimonion”. In Revelation, the Greek has but one word, **δαιμονιον**, where the Aramaic has both **שארא** – “Shada” and **דיוא** – “Daywa”. (See 9:20 & 18:2 as here). The Harklean Syriac Version (translated from Greek) has only **דיוא**

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–“*Daywa*” in Revelation. If The Crawford were a translation of Greek, as is commonly supposed, why would it use two different Aramaic words for the same Greek word? This phenomenon occurs with other words as well.

15 הא (behold) אתא (I come) איך (as) גנבא (a thief) טובוהי (his blessing) להו (to him) דעיר (who watches) ונטר (& keeps) מאנוהי (his garments) דלא (lest) ערטל (naked) נהלך (he walk) ונחזון (& they see) בהתתה (his shame)

16 ונכנש (& He shall gather) אנון (them) לאתרא (to the place) דמתקרא (called) עבראית (in Hebrew) מגדו (Megiddo)

17 ומלאכא (& the angel) דשבעא (seventh) אשד (poured) זבורה (his vessel) באאר (into the air) ונפק (& went out) קלא (a voice) רבא (great) מן (from) היכלא (The Temple) מן (from) קדם (before) כורסיא (The Throne) דאמר (that said) הוא (it is done)

18 והוו (& there were) ברקא (lightnings) ורעמא (& thunders) ונודא (& an earthquake) הוא (& there have been) רבא (great) דאכותה (like which) לא (not) הוא (has been) מן (from) דהוו (when there have been) בנינשא (children of men) על (on) ארעא (Earth) דאיך (that like) הנא (this) זועא (earthquake) הכנא (so) רב (great) הוא (was it)

19 והות (& became) מדינתא (the City) רבתא (Great) לתלת (three) מנון (parts) ומדינתא (& the cities) דעממא (of the nations) נפלי (they fell) ובביל (& Babylon) רבתא (The Great) אתדכרת (was remembered) קדם (before) אלהא (God) למתל (to give) לה (to it) כסא (the cup) דחמרא (of the wine) דחמתה (of His passion) ודרוגזה (& of His rage)

20 וכל (& every) גזרתא (island) ערקת (fled) וטורא (& the mountains) לא (not) אשתכחו (were found)

21 וברדא (& hail) רבא (great) איך (as) ככרא (a talent *) נחת (fell) מן (from) שמיא (the sky) על (on) בנינשא (the children of men) ונדרפו (& cursed) בנינשא (children of men) לאלהא (God) על (over) מחותא (the plague) דברדא (of hail) מטל (because) דרבא (great) די (was) מחותה (His plague) טב (very)

* A talent (**Kakra**) was both a monetary weight of gold, silver or brass (worth as much as 125 British pounds), or a measure of sheer weight (94 lbs.)

Chapter 17

17:1 ואתא (& came) חד (one) מן (of) שבעא (the seven) מלאכא (angels) דאית (who had) עליהון (with them) שבע (seven) זבורין (vessels) ומלל (& spoke) עמי (with me) למאמר (saying) תא (come) בתרי (after me) אחויך (I shall show you) דינא (the judgment) דזניתא (of The Harlot) דיתבא (who sits) על (on) מיא (waters) סניאא (many)

2 דעמה (for with her) זניו (fornicated) מלכיה (kings) דארעא (of The Earth) ורויו (& have been drunk) כלהון (all of them) עמוריה (dwellers) דארעא (of The Earth) מן (of) חמרא (the wine) דזניותה (of her fornication)

3 ואפקני (& he brought me) לחורבא (to the wilderness) ברוח (in spirit) וחזית (& I saw) אנתתא (a woman) דיתבא (who sat) על (on) חיותא (a beast) סומקתא (blood red) דמליא (full) שמהא (of names) דגודפא (of blasphemy) דאית (which had) לה (to it) רשא (heads) שבעא (seven) קרנתא (horns) דין (but) עסר (ten)

4 ואנתתא (& The Woman) אית (she) הוא (was) דמעטפא (wearing) ארגונא (purple) וזחוריתא (& scarlet) דמדהכין (gilded) בדהבא (in gold) וכאפא (& stones) טבתא (precious) ומרגניתא (& pearls) ואית (& had) לה (to her) כסא (a cup) דדהבא (of gold) על (in) אידה (her hand) ומלא (& it was full of) טמאותא (abominations) וסויבא (& filth) דזניותה (of her fornication)

5 ועל (& upon) בית (between) עיניה (her eyes) כתיב (was written) ארזא (Mystery) בביל (Babylon) רבתא (The Great) אמא (The Mother) דזניתא (of harlots) ודסויביה (& of the filth) דארעא (of The Earth)

6 וחזית (& I saw) אנתתא (The Woman) דרויא (who was drunk) מן (from) דמא (the blood) דקדישא (of the saints) מן (from) דמא (& from) דסהדוהי (of the witnesses) דישוע (of Yeshua) ואתדמרת (& I was astonished) דומר (with astonishment) רבא (great) כד (when) חזיתיה (I saw her)

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7 ואמר (& said) לי (to me) מלאכא (the angel) למנא (Why?) אתדמרת (are you astonished) אנא (I) אמר (tell) אנא (shall) לך (you) ראזא (the mystery) דאנתתא (of The Woman) ודהיותא (& of The Beast) דטעינא (that bears) לה (her) דאית (that has) לה (to it) שבשא (seven) רשין (heads) ועסר (& ten) קרנן (horns)

8 חיותא (The Beast) דחזית (which you saw) איתיה (been) הות (had) ולייתיה (& is not) עתידא (is about) דתסק (to come up) מן (from) ימא (the sea) ולאבדנא (& to destruction) אזלא (is going) ונתדמרון (& will marvel) עמרי (the inhabitants) על (on) ארשא (Earth) הגון (those) דלא (whose not) כתיבין (are written) שמהיהון (their names) בספרא (in The Book) דהיא (of Life) מן (from) תרמיתיה (the foundation) דעלמא (of the world) דחזין (when they see) חיותא (The Beast) דאיתיה (which) הות (was) ולייתיה (& is not) וקרבת (& is approaching)

9 הרכא (here is) הונא (the meaning) לדאית (for the one having) לה (to him) חכמתא (wisdom) שבעא (the seven) רשין (heads) שבשא (seven) אנון (are) טורין (mountains) איכא (where) דיתבא (sits) אנתתא (The Woman) עליהון (upon them)

10 ומלכא (& kings) שבשא (seven) אנון (there are) חמשא (five) נפלון (have fallen) וחד (& one) איתודי (is) הו (there is) אחרנא (another) לא (not) עדכיל (yet) אתא (come) ומא (& when) דאתא (he comes) קליל (a little time) יהיב (is given) לה (to him) למכתרו (to remain)

* Nero was the sixth Caesar of Rome (“One is”), Julius Caesar being the first. This confirms my view that Revelation was written during Nero’s reign (A.D. 54-68).

The first eleven Caesars: **Julius, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus.**

Some think the seven kings are reference to seven kingdoms: **Assyrian, Babylonian, Persian, Greek, Roman, Split Roman (East & West), Holy Roman.** Jerusalem fell during Vespasian’s reign, AD 70.

11 ותנינא (& the Dragon*) וחיותא (& Beast) הי (that) דאיתיה (*which it brought*) ולייתיה (& is not) ודי (& it is) דתמניא (the eighth) ומן (& of) שבשא (the seven) הי (is) ולאבדנא (& to destruction) אזלא (is going)

- דאיתיה – Can mean “which is”, or “which he brought”. The latter makes sense in connection with The Dragon, which brought The Beast to power and prominence (13:2). No Greek ms. has the reading of “The Dragon” & “The Beast which it brought” as does The Crawford ms. in this verse.

12 ועסר (& ten) קרנן (horns) דחזית (of The Beast) עסרא (ten) מלכין (kings) אנון (are) אילין (those) דמלכותא (who the kingdom) לא (not) עדכיל (yet) נסבו (have received) אלא (but) שולטנא (authority) איך (as) מלכא (king) חדא (one) שעתא (hour) שקלין (take) עם (with) חיותא (The Beast)

13 הלין (these) חר (one) צבינא (will) אית (have) להון (to them) וחילא (& power) ושולטנא (& authority) דילהון (their) לחיותא (to The Beast) ויהבין (give)

14 הלין (these) עם (with) אמרא (The Lamb) נקרבוון (will war) ואמרא (& The Lamb) נזכא (will conquer) אנון (them) מטל (because) דמרא (The Lord) הו (He is) דמרותא (of lordship) ומלך (& The King) מלכא (of kings) ודעמה (& because His people) קריא (are called) ונביא (& chosen) ומדימנא (& faithful)

15 ואמר (& He said) לי (to me) מיא (the waters) דחזית (that you saw) דעליהון (upon which) יתבא (sat) זניתא (The Harlot) עממא (the nations,) וכנשא (& multitudes) ואמותא (& peoples) ולשנא (& languages) איתיהון (they are)

16 ועסר (& the ten) קרנתא (horns) דחזית (that you saw) לחיותא (on the Beast) הלין (these) נסנין (will hate) לזניתא (The Harlot) וחרבתא (& desolate) וערטליתא (& naked) נעברונה (will make her) ובסרה (& her flesh) נאכלון (will devour) ונוקדונה (& will burn her) בנורא (in fire)

17 אלהא (God) גיר (for) יהב (gave) בלבותהון (into their hearts) דנעברון (to perform) צבינא (His pleasure) ונעברון (& to do) צבינהון (their purpose) חר (one) ונתלון (& will give) מלכותהון (their kingdom) לחיותא (to Beast) הי (that) עדמא (until) דנשתמלין (are fulfilled) מלוהי (the words) דאלהא (of God)

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גלינא דיוחנן שליחא

18 ואנתתא אידא (& The Woman) דחזיית (which) מדינתא (you saw) רבתא (great) אידא (that) (of The Earth) דאית (which has) לה (for itself) מלכותא (the rule) על (over) מלכיה (the kings) דארעא (that)

Chapter 18

18:1 ומן (& from) בתר (after) הלין (these things) חזיית (I saw) אחרנא (another) מלאכא (angel) דנחת מן (from) שמיא (Heaven) דאית (who had) לה (to him) שולטנא (authority) רבא (great) וארעא (& The Earth) נהרת (was brightened) מן (from) תשבוחתה (his glory)

2 וקעא (& he shouted) בקלא (in a voice) רבא (great) נפלת (fallen) נפלת (fallen) בביל (Babylon) רבתא (Great) וחות (& it is become) מעמרא (the abode) לשארא (for demons) ונטורתא (& a prison) לכל (to every) רווחא (spirit) לא (im-) דכיתא (pure) וסניתא (& detestable)

3 מטל (because) דמן (from) חמרא (the wine) דזניותה (of her fornication) מזגת (she mixed) לכלהון (for all) עממא (the nations) ומלכיה (& the kings) דארעא (of The Earth) עמה (with her) זניו (fornicated) ותגרא (& the merchants) דארעא (of The Earth) מן (from) חילא (the power) דשניה (of her infatuation) עתרו (have become rich)

4 ושמעתי (& I heard) אחרנא (another) קלא (voice) מן (from) שמיא (Heaven) דאמר (that said) פוקו (come out) מן (from) גוה (within her) עמי (My people) דלא (lest) תשתותפון (you share) בחטיה (in her sins) דלמא (that not) תסבון (you receive) מן (from) מחותה (her plagues)

5 מטל (because) דרבקו (have touched *) בה (in her) חטאה (the sins) עדמא (unto) לשמיא (to Heaven) ואתדכר (& has called to mind) אלהא (God) עוליה (her evil)

6 פורעוה (pay her) איכנא (just as) דאף (also) הי (she) פרעת (has payed) ועופו (& double) לה (to her) אעפא (double) על (for) עבדיה (her deeds) בכסא (in cup) הו (that) דמזגת (* which she mixed) מזוגו (mix *) לה (to her) אעפא (a double)

7 על (for) מדם (that) דשבתה (in which she glorified) נפשה (herself) ואשתעלית (* & exalted herself) דאיך (that as) הכן (such) שונקא (suffering) ואבלא (& sorrow) מטל (give) דבלבה (for in her heart) אמרא (she said) דיתבא ("sit") אנא (I) מלכתא (a queen) וארמלתא (& a widow) ליתי (I am not) ואבלא (& sorrow) לא (not) אחזא (I shall see)

N * Greek here and in verse 9 has **εστροφηνασεν** – “partying”, “reveling”; possibly this is because a translator construed **אשתעלית** – “exalted herself” as

אשתעלית (from **עולא** – “do evil, be lawless”) or from **אשתנתי** from the verb **שנא** – “be frenzied, infatuated”. It is not difficult to see how the Greek came from the Aramaic; it is difficult to see the reverse scenario happening. Greek for “exalted herself” is **ΕΠΗΡΕΤΟ** or **ΥΨΩΘΗ** or **ΥΨΩΘΕΙΣΑ** or **ΥΨΩΝ** or **ΥΨΩΘΗΣΕΤΑΙ**. Does any of these look like **ΕΣΤΡΗΝΙΑΣΕΝ**? Hardly.

8 מטלהנא (for this) בחד (in one) יומא (day) נאתין (will come) עליה (upon her) מחותא (plagues) מותא (death) ואבלא (& sorrow) וכפנא (& starvation) ובנורא (& in fire) תאקד (she will burn) מטל (because of) דחילתן (powerful) מריא (Jehovah) דדנה (Who judges her)

9 ונבכונה (& will weep) ונרקרון (& will wail) עליה (concerning her) מלכיה (the kings) דארעא (of The Earth) הנון (those) דינו (who fornicated) עמה (with her) ואשתעליו (* & exalted themselves) מא (when) דחזין (they see) תננא (the smoke) דיקדנה (of her burning)

10 כד (when) קימין (they stand) מן (from) קבול (opposite) מן (from) דחלתא (fear) דתשניקה (of her punishment) ונאמרון (& will say) וי (woe!) וי (woe!) וי (woe!) מדינתא (The City) רבתא (Great) בביל (Babylon) מדינתא (The City) עשינתא (mighty) מטל (because) דבחדא (in one) שעה (hour) אתא (has come) דינכי (your judgment)

11 ותגרא (the merchants) דארעא (of The Earth) נבכון (will weep) ונתאבלון (& grieve) עליה (over her) ומובלהון (& their cargo) לית (there is not) דיבן (one who buys) תוב (again)

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12 מובלא (cargo) דדהבא (of gold) ודסאמא (& of silver) ודכאפא (& stones) יקירתא (precious) ודמרנניתא (& of pearls) ודבוצא (& fine linen) ודארננא (& purple) ושאריתא (& silk) דזחוריתא (of scarlet) וכל (& every) קיס (wood) דבסמא (fragrant) וכל (& every) מאן (vessel) דשנא (of ivory) וכל (& every) מאן (vessel) דקיסא (of wood) יקירא (precious) ונחשא (& brass) ופרזלא (& iron) ושישא (& marble)

13 וקונימון (& cinnamon) ובסמא (& spices) ומורון (& ointments) ולבונתא (* & frankincense) וחרמא (& wine) ומשחא (& oil) וסמידא (& fine wheat flour) וערבא (& sheep) ורכשא (& horses) ומרכבתא (& chariots) ופגרא (& the bodies) ונפשתא (& souls) דבנינשא (of children of men)

14 ואבכי (& your fruits) רגתא (pleasant) דנפשכי (your own) אזל (have gone) מנכי (from you) וכל (& everything) דשמין (luxurious) ושביח (& splendid) אזל (is gone) מנכי (from you) ולא (& not) תוב (again) תחזין (* you will see) אגון (them)

N * Greek has two different readings: εὑρηξ (Byzantine) –“you (singular) shall find” and εὐρηξουσιν “they shall find” (Critical Greek). The Byzantine reading seems to reflect the Aramaic verb תחזין –“you will see” (2nd person singular) whereas the Critical Greek skips to the next verb in the next verse- נשכחון –“they shall find”, and does not have it in the next verse at all.

15 ולא (& not) נשכחון (will find) אגון (them) תגרא (the merchants) דהלין (of these things) דעתרו (who grew rich) מנה (from her) מן (from) קבול (opposite) נקומון (will stand) מן (from) דחלתא (fear) דשונקה (of her punishment) כד (while) בכין (weeping) ואבילין (& lamenting)

16 ואמרין (& they were saying) וי (Alas!) וי (Alas!) מדינתא (The City) רבתא (Great) דמעטפא (that wore) בוצא (fine linen) וארננא (& purple) וזחוריתא (& scarlet) דמדהבן (gilt) בדהבא (in gold) וכאפא (& stones) יקירתא (precious) ומרנניתא (& pearls)

17 מטל (because) דבחדא (in one) שעא (hour) אסתרק (is lost) עותרא (the wealth) דאיך (for as) הנא (this) וכל (also every) מדברי (navigator) אלפא (ship) וכל (& every) אזלי (passenger) באלפא (in a ship) לדוכיתא (to places) ואלפרא (& ship captain) וכל (& everyone) דבימא (who at sea) פלחין (works) מן (from) רוחקא (a distance) קמו (stood)

18 ובכאוה (& they lamented her) כד (when) חזין (they saw) תננא (the smoke) דיקדנה (of her burning) ואמרין (& they were saying) מן (who?) די (is) דרמא (like) למדינתא (The City) רבתא (Great)

19 וארמיו (& they cast) עפרא (earth) על (on) רישיהון (their heads) וקעו (& shouted) כד (as) בכין (they wept) ואבילין (& lamented) ואמרין (& they were saying) וי (Alas!) וי (Alas!) מדינתא (City) רבתא (Great) אידא (that) דבה (by which) עתרו (grew rich) אילין (those) דאית (who had) להון (to them) אלפא (ships) בימא (in the sea) מן (from) איקרה (her magnificence) דבחדא (which in one) שעא (hour) חרבת (is destroyed)

20 אתפצחו (rejoice) עליה (over her) שמיא (Heaven) וקדישא (& holy ones) ושליחא (& apostles) ונביא (& prophets) מטל (because) דין (has judged) אלהא (God) דינכון (your judgment) מנה (from her)

21 ושקל (& took) חד (one) מן (of) מלאכא (the angels) חילתנא (a mighty) כאפא (stone) רבתא (great) איך (as) רחיא (a millstone) וארמיו (& cast it) בימא (into the sea) ואמר (& said) חכנא (in this way) בחאפא (with violence) תשתדא (will be thrown down) בביל (Babylon) מדינתא (The City) רבתא (Great) ולא (& not) תשכח (will exist) תוב (again)

22 וקלא (& the sound) דקיתרא (of stringed instruments) ודשיפורא (& of trumpets) ודוני (& of various) זמרא (singers) ודמזעוקא (& of shouting) לא (not) נשתמע (will be heard) בכי (in you) תוב (again)

23 ונוהרא (& the light) דשרנא (of a lamp) לא (not) נתחזא (will appear) לכי (to you) תוב (again) וקלא (& the voice) דחתנא (of a groom) וקלא (& the voice) דכלתא (of a bride) לא (not) נשתמע (will be heard) בכי (in you) תוב (again) מטל (because) דתגריכי (your merchants) אית (been) הוו (had) רורבניה (great ones) דארעא (of The Earth) מטל (because) דבחרשיכי (by your sorceries) אטעיתי (you deceived) לכלהון (all) עממא (the nations)

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24 ובה (in her) אשתכח (was found) דמא (the blood) דנביא (of prophets) וקדישא (& holy men) דקטילין (who were murdered) על (on) ארעא (Earth)

Chapter 19

19:1 ומן (& from) בתר (after) הלין (these things) שמעת (I heard) קלא (a sound) רבא (great) (Hallelujah) דאמרין (in Heaven) דאמרין (saying) הללויה (of multitudes) סגיאא (many) בשמיה (to our God) ותרבוהתא (redemption) וחיילא (& glory) וחיילא (& power) לאלהין

C * The Majority Greek has η σωτηρια και η δυναμις και η δοξα του θεου ημων - “salvation, & power & glory of our God”; the Critical Greek has the Aramaic word order, η σωτηρια και η δοξα και η δυναμις του θεου ημων - “salvation, glory and power of our God”; some Byzantine mss. and The TR Greek (KJV Greek) have, η σωτηρια και η δοξα και η τιμη και η δυναμις κυριω τω θεω ημων - “salvation and glory & honor & power of our God”. The Aramaic תשבוחתא –

ܬܫܒܚܬܐ pl. ܬܫܒܚܬܐ ܬܫܒܚܬܐ rt. ܬܫܒܚܬܐ

“Tishbokhta” can mean a) praise, honour, glory, magnificence; a hymn, _

-Smith’s Compendious Aramaic Dictionary; It appears that this Aramaic word was double translated by one translator-a phenomenon not uncommon in Revelation’s Greek apparently. (See previous notes on this.)

The Harklean Syriac Version has –

To our God & honor & glory & power redemption

ܦܘܪܩܢܐ ܘܚܝܠܐ ܘܬܫܒܘܚܬܐ ܘܐܝܩܪܐ ܠܐܠܗܐܝܢ

“Redemption & power & glory & honor to our God”

This is a revision of the Peshitta (in my opinion) based on the Majority (Byzantine) Greek text type. It retains many unique readings of The Peshitta NT with many revisions of that text based on translation of Greek into Aramaic. This reading in verse one shows that the Greek text used was similar to the TR reading of this verse.

I don’t see the different Greek texts as completely separate translations of the Aramaic text, but I see one original Greek translation (The Majority-TR type Greek text) and several revisions of that based on the Aramaic original. A revision would not be a fresh translation but a new edition of the original Greek version in which many words were retranslated, but the vast majority of the text was left intact. Many differences in the Greek texts are due to copyist errors which have nothing to do with different translations of Aramaic words.

2 מטרל (because) דשרירין (true) וכאנין (& just) דינוהי (His judgments) מטרל (because) דדן (He judged) לזניתא (The Whore) רבתא (Great) אידא (who) דחבלת (corrupted) לארעא (The Earth) בזניותה (with her whoredom) ותרבע (& He has required) דמא (the blood) דעבדוהי (of His servants) מן (from) אידיה (her hand)

“required the blood ...from her hand” is a Semitic idiom used in The Old Testament -2 Samuel 4:11 -Hebrew interlinear (my translation):

(from your hand) מידכם (his blood) את-דמו (I shall require) אבקש -2 Samuel 4:11

The Peshitta OT has:

(your hand) אידיוכין (from) מן (his blood) דמה (I shall require) אתבע -2 Samuel 4:11

The Peshitta OT of this verse 2 Sam. 4:11 has the same verb used in this verse 2 of Revelation and the same idiom, which idiom indicates that equal payment (life for life) is required of the criminal for the crime of murder.

The LXX Greek of 2 Samuel has: ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν – “I will seek his blood from your hands”.

The Greek of this Revelation verse has: ἐξεδικησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς – “He will avenge the blood of his servants from her hand.”

The point is that these words in the Greek reflect a Semitic original; These words in Greek do not reflect a Greek original.

3 דתרתינ (again) אמרו (they said) הללויה (Hallelujah) ותננה (& her smoke) סלק (ascends) לעלם (to the eternity) עלמין (of eternities)

C,TR* Majority Greek has “he said”.

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4 ונפלו (& fell) עשרין (twenty) וארבעא (& four) קשישין (Elders) וארבע (& the four) חיון (Beasts) וסגדו לאלהן (& worshipped) דיתב (our God) על (Who sits) על כורסיא (on) כורסיא (the throne) ואמרין (& they were saying) אמין (Amen) הללויא (Hallelujah)

5 וקלא (& a voice) מן (from) כורסיא (the throne) דאמר (that said) שבחו (praise) לאלהן (our God) כלהון (all of them) עבודיה (His works) ודחלי (& worshippers) שמה (of His Name) כלהון (all of them) זעורא (small) עם (with) רורבא (great)

6 ושמעת (& I heard) קלא (sound) איך (like) דכנשא (that of multitudes) סגיאא (many) ואיך (& as) קלא (a sound) דמייא (of waters) סגיאא (many) ואיך (& as) קלא (the sound) דרעמא (of thunders) חילתנא (mighty) דאמרין (saying) הללויא (Hallelujah) מטל (because) דאמלך (reigns) מריא (Jehovah) אלהא (God) אהיד (holding) כל (all)

7 חדינן (we rejoice) ומתפצחינן (& we celebrate) נתל (we give) לה (Him) תשבוחתא (glory) מטל (because) דאתת (has come) משתותה (the wedding) דאמרא (of The Lamb) ואנתתה (& His woman) טיבת (has prepared) נפשה (herself)

8 ואתיהב (& it was given) לה (to her) דתתעמף (to wear) בוצא (fine linen) דכיא (pure) ונהירא (& bright) בוצא (the fine linens) גיר (for) תריצתא (the uprightness) אנין (these are) דקדישא (of the holy ones)

9 ואמרו (& they said) לי (to me) כתוב (write) טוביהון (blessings) לאילין (to those) דלחשמיא (who to the supper) דמשתותה (of the wedding) דאמרא (of The Lamb) איתיהון (are) קריא (called) ואמר (& one said) לי (to me) הלין (these) מלא (the words) דשרירין (true) דאלהא (of God) איתיהון (are)

10 ונפלת (& I fell) קדם (before) רגלוהי (his feet) וסגדת (I worshipped) לה (him) ואמר (& he said) לי (to me) לא (* no) כנתך (your fellow servant) איתי (I am) ודאחייך (& of your brothers) הלין (these) דאית (who have) להון (rather) סהדותא (the testimony) דישוע (of Yeshua) לאלהא (God) סגוד (worship) יתיראית (the testimony) גיר (for) דישוע (of Yeshua) איתיה (is) רוחא (the spirit) דנביותא (of prophecy)

* Greek has **ορα μη** – “**See not**”- not a meaningful statement. Translators usually insert the words “**that you do it**” between these two words in a lame attempt to make up for the apparent shortcomings of this Greek reading.

11 וחזית (& I saw) שמיא (Heaven) דפתיה (opened) והא (& behold) כוסיא (a horse) חורא (white) ודיתב (& He Who sat) עלוהי (upon it) מתקרא (is called) מדימנא (trustworthy) ושרירא (& true) ובכאנותא (& in righteousness) דאן (He judges) ומקרב (& He makes war)

12 עינוהי (His eyes) דין (but) איך (as) שלהביתא (flames) דנורא (of fire) ועל (& upon) רישה (His head) תאנא (diadems) סגיאא (many) ואית (& He has) לה (to him) שמא (The Name) כתיבא (written) אינא (which) דלא (not) ידע (one knew) אלא (but) אן (only) הו (He)

13 ומעמף (& He wore) מאנא (a garment) דזליע (soaked) בדמא (with blood) ומתקרא (& is called) שמה (His Name) מלתא (The Word) דאלהא (of God)

14 וחילותא (& the army) דשמיא (of Heaven) נקיפין (joined) הוו (were) לה (to Him) על (on) רכשא (horses) חורא (white) ולבישין (& were wearing) בוצא (linen) חורא (white) ודכיא (& pure)

15 ומן (& from) פומהון (* their mouths) נפקא (come out) חרבא (swords) חריפתא (* sharp) דבה (by which) נקטלון (* they will kill) לעממא (the nations) והו (& He) נרעא (will shepherd) אנון (them) בשבטא (with a rod) דפרזלא (of iron) והו (& He) דאש (treads) מעצרתא (the winepress) דרוגזה (of the rage) דאלהא (of God) אהיד (holding) כל (all)

And from their mouths proceed sharp swords by which they will kill the nations and He will shepherd them with a rod of iron and He treads the winepress of the rage of Almighty God.

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* The Greek has “εκ του στοματος αυτου εκπορευεται ρομφαια” – “a sharp sword proceeds from His mouth”. The Aramaic text has an army of warriors with swords from their mouths!

* The Majority Greek has διστομος οξεια – “double edged sharp”. The Critical Greek and TR lacks -διστομος – “double”. Here is the Aramaic for “Double”: תריניתא – “Trayyanita”; Compare the Aramaic here for “Sharp” - חריפתא. It seems that here and in Rev. 2:16, חריפתא - “Kharripta- “Sharp” was read doubly as both “double” and “sharp”. Here are both words in Dead Sea Scroll Aramaic script:

חַרְיַפְתָּא - “Sharp”
תְּרִינִיתָא - “Double”
Ashuri Aramaic Script:
חַרְיַפְתָּא - “Sharp”
תְּרִינִיתָא - “Double”

* Greek has παταξη - “will smite”; The Aramaic reading for “will smite” is נַמְחֹן. The Crawford Aramaic reading is נַקְטֹלֹן. Here are the two words in DSS script:

נַקְטֹלֹן - “will kill”
נַמְחֹן - “will smite”

These two have at least 80% letter correlation.

Greek for “he will kill” is ΑΠΟΚΤΕΝΕΙ. This looks nothing like ΠΑΤΑΞΗ - “smite”. If the Aramaic were a translation of the Greek, it would not likely contain the reading “kill” when the original had “smite”.

16 וְאִיתְּ לֵהּ (& is) לֵהּ (to him) עַל (on) מְאֻנְהֵי (His garment) עַל (over) עֲטֻמְתָּהּ (His thigh) שְׂמָא (The Name) כְּתִיבָא (written) מְלָכָא (The King) דְּמְלָכָא (of kings) וּמְרָא (of lordship) דְּמְרוּתָא (& The Lord)

17 וְחִזִּיתַּ (& I saw) אַחֲרָנָא (another) מְלָאכָא (angel) דְּקָאֻם (standing) בְּשִׁמְשָׁא (in the sun) וּקְעָא (& crying) בְּקֻלָּא (in a voice) רַמָּא (loud) וְאָמַר (& he said) לְפִרְחָתָא (to the birds) דְּפִרְחָא (flying) מִצְעַתָּא (in the midst of) שְׁמַיָּא (the sky) אֲתַכְנַשׁוּ (“Gather) לְחַשְׁמִיתָא (to the supper) רַבְתָּא (great) דְּאַלְהָא (“of God”)

18 דְּתֹאכְלוּן (to eat) בְּסֵרָא (the flesh) דְּמְלָכָא (of kings) וּבְסֵרָא (& the flesh) דְּרֵשִׁי (of captains) אַלְפָּא (of thousands) וּבְסֵרָא (& the flesh) דְּעִשְׂיָנָא (of warriors) וּבְסֵרָא (& the flesh) דְּרַכְשָׂא (of horses) וּדְאַיְלִין (& of those) דִּיתְבִּין (sitting) עֲלֵיהוֹן (upon them) וּבְסֵרָא (& the flesh) דְּחֹרָא (of freemen) וּדְעַבְדָּא (& of servants) וּדְעוּרָא (& of small) וּדְרוּרְבָּא (& of great)

19 וְחִזִּיתַּ (& I saw) לְחַיּוּתָא (The Beast) וּלְחַיּוּתָהּ (& its armies) וּמְלָכָא (& kings) דְּאַרְעָא (of The Earth) וּלְפִלְחֵיהוֹן (& their soldiers) דְּמַכְנַשֵּׁין (who gathered) לְמַעַבְדָּא (to make) קְרַבָּא (war) עִם (with) הוּ (Him) דִּיתַבְּ (Who sat) עַל (on) סוּסִיָּא (the horse) וְעִם (& with) פְּלַחוּדֵי (His soldiers)

This verse in Greek omits the Beast’s armies.

20 וְאַתְתַּצִּידֵת (& was captured) חַיּוּתָא (The Beast) וּנְבִיאַ (& The Prophet) דְּגִלָּא (False) עִמָּהּ (with Him) הוּ (he) דְּעַבְדָּא (who did) אֲתוּתָא (signs) קְדָמֵיהּ (before it) דְּבַהִין (by which) אֲטַעֵי (he seduced) לְאַיְלִין (those) דְּנִסְבּוּ (who received) רוּשְׁמָא (the mark) דְּחַיּוּתָא (of The Beast) וּלְאַיְלִין (& those) דְּסַגְדּוּ (who worshipped) לְצִלְמוּהָ (its image) וּנְחָתּוּ (* & descended) תְּרִיּוּן (both) וְאַתְרַמְיּוּ (& were cast) בִּימְתָא (into the lake) דְּנּוּרָא (of fire) דִּיקְדָּא (that burns) וּדְכַבְרִיתָא (also with brimstone)

* Greek has ζωντες - “alive”. In Aramaic, “descended” is נַחְתּוּ.

“& were alive” in one form would be וְחַיִּיתוּ.

Another is חַיִּין. Let’s see these compared to נַחְתּוּ – “descended” in DSS script:

וְנַחְתּוּ - “& they descended”
וְחַיִּיתוּ - “& were alive”

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21 ודשרכא (of the rest) דין (but) אתקטלו (were killed) בחרבה (with the sword) דהו (of Him) דיתב (sitting) על (on) סנסיא (the horse) באידא (by that) דנפקא (which proceeded) מן (from) פומה (His mouth) וכלה (& all) טירא (birds of prey) סבעת (were filled) מן (from) בסרהון (their flesh)

Chapter 20

20:1 וחיזית (& I saw) אחרנא (another) מלאכא (angel) דנחת מן (from) שמיא (Heaven) דאית (who had) עלוהי (with Him) קלידא (the key) דתהומא (of The Abyss) ושישלתא (& a chain) רבתא (great) באידה (in his hand)

2 ולבכה (& he seized) לתנינא (The Dragon) חויא (The Serpent) קדמיא (ancient) הו (that) דאיתוהי (which is) אכלקרצא (The Devil) וסטנא (& Satan) ואסרה (& bound him) אלף (a thousand) שנין (years)

3 וארמיה (& he cast him) בתהומא (into The Abyss) ואחד (& shut) וטבע (& sealed) לעל (the top) מנה (of it) דלא (that not) טוב (again) נטעא (he would seduce) לכלהון (all) עממא (the nations) בתר (after) הליון (these years) יהיב (it is given) למשריה (to release him) קליל (a little) זבנא (time)

4 וחיזית (& I saw) מותבא (seats) ויתבו (& they sat) עליהון (upon them) ודינא (& judgment) איתיהב (was given) להון (to them) ונפשטא (& souls) הליון (these) דאתפסק (who were cut off) מטל (for) סהדותא (the testimony) דישוע (of Yeshua) ומטל (& for) מלתא (the word) דאלהא (of God) ודאילין (and because these) דלא (not) סגדו (worshipped) לחיותא (The Beast) ולא (neither) לצלמה (its image) ולא (nor) נסכו (received) רושמא (a mark) על (on) בית (between) עיניהון (their eyes) או (or) על (on) אידיהון (their hands) דהיו (they lived) ואמלכו (& reigned) עם (with) משיחא (The Messiah) אלף (1000) שנין (years)

5 והרא (& this) הי (is) קימתא (the resurrection) קדמיתא (the first)

6 טובנא (blessed) הו (is he) וקדישא (& holy) מן (whoever) דאית (has) לה (to him) מנתא (part) בקימתא (in the first) קדמיתא (resurrection) ועל (& over) הליון (these) לית (has not) שולטנא (authority) למותא (death) תנינא (* the second) אלא (but) נהוון (they shall be) כהנא (priests) דאלהא (of God) ודמשיחא (& of The Messiah) ונמלכוון (& they shall reign) עמה (with Him) אלף (1000) שנין (years)

* Interestingly, the Aramaic word here for "the second", "repeated" - "Tanayna", has the same spelling as the word for "The Dragon". See also v. 14 and 21:8. ("Death of the Dragon"?)

7 ומא (& whenever) דאשתלם (are finished) אלף (1000) שנין (years) נשתרא (will be released) סטנא (Satan) מן (from) חבושיה (his imprisonment)

8 ונפוק (& he will go forth) למטעיו (to seduce) לכלהון (all) עממא (the nations) בארבע (in the four) זויתא (corners) דארעא (of The Earth) לגוג (of Gog) ולמגוג (& Magog) ולמכנשו (to gather) אנון (them) לקרבא (to war) אילין (those) דמנינהון (whose number) איך (as) הלא (the sand) דימא (of the sea)

9 וסלקו (& they went to war) על (upon) פתיה (an open place) דארעא (of The Earth) וחדרוה (& surrounded) למדינתא (The City) דמשריתא (of the camp) דקדישא (of the holy people) ולמדינתא (& The City) חביבתא (Beloved) ונחתת (& descended) נורא (fire) מן (from) שמיא (Heaven) מן (from) אלהא (God) ואכלת (& consumed) אנון (them)

10 ואכלקרצא (& The Devil) מטעינהון (their Seducer) אתרמי (was cast) בימתא (into the Lake) דנורא (of Fire) וכבריתא (& Brimstone) איכא (where) דחיותא (The Beast) ונביא (& The Prophet) דגלא (False) ונשתנקון (& they shall be tormented) איממא (day) וליליא (& night) לעלם (to the eternity) עלמין (of eternities)

11 וחיזית (& I saw) כורסיא (a throne) רבא (great) חורא (white) ולדייתב (& Him sitting) לעל (at the top) מנה (of it) הו (Him) דמן (Whose from) קדם (before) אפודי (His face) ערקת (fled) ארעא (Earth) ושמיא (& Heaven) ואתר (& a place) לא (not) אשתכח (was found) להון (for them)

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4 והוּוּ (& He) נלחא (shall wipe away) כל (every) דמעא (tear) מן (from) עיניהון (their eyes) ומוּתא (& death) לא נהוא (not) מכול (shall be) ולא (from now on) אבלא (neither) אבלא (grieving) ולא (neither) רובא (clamor) ולא (nor) כאבא (disease) טוב (again) נהוא (there shall be) על (for) אפיה (* His sake)

* Greek has “for the first things departed.”

5 ואזלת (& I walked) ואמר (& said) לי דיתב (to me) על (He Who sat) כורסיא (the throne) הא (behold) חדתא (new) עבד (make) אנא (I) כל (all) ואמר (& He said) לי כתוב (“Write”) (are) הלין (these) מלא (words) מדהימנא (trustworthy) ושרירתא (& true) איתיהון (“are”)

6 ואמר (& He said) לי הוי (“they are done”) אנא (I am) אלף (Alap) ואנא (& I am) תו (Tau) רישיתא (The Origin) ושולמא (& The Fulfillment) לדצחא (to the thirsty one) אנא (I) אתל (shall give) מן (from) עינא (the Fountain) דמיא (of the Water) היא (of life) מן (without charge)

7 ודזכא (& he who is victorious) הוּוּ (he) נארת (shall inherit) הלין (these things) ואהוא (& I shall be) לה (to him) אלהא (God) ונהוא (& he will be) לי ברא (to me) (a son)

8 לקנוטנא (to the timid) דין (but) ולא (& un) מדהימנא (believers) ועולא (& the evil) ומסיבא (& the defiled) וקטולא (& murderers) וחרשא (& sorcerers) וזניא (& fornicators) ופלאחי (& worshippers) פתכרא (idol) וכלהון (& all) דגלא (liars) מנתהון (their part) בימתא (in the lake) יקדתא (burning) דנורא (of fire) וכבריתא (& brimstone) אידא (which) דאיתיה (is) מורתא (death) תנינא (the second)

9 ואתא (& came) חד (one) מן (of) שבעא (seven) מלאכין (angels) אילין (those) דאית (who had) עליהון (upon them) שבע (seven) זבורין (vessels) דמלין (full of) שבע (seven) מחותא (plagues) אחריתא (last) ומלל (& he spoke) עמי (with me) למאמר (saying) תא (come) אחויד (I shall show you) לכלתא (The Bride) אנתתה (The Wife) דאמרא (of The Lamb)

10 ואובלני (& he carried me) ברוח (in spirit) לטורא (to a mountain) רבא (great) ורמא (& high) וחוויני (& showed me) למדינתא (The City) קדישתא (Holy) אורשלם (Jerusalem) דנחתא (coming down) מן (from) שמיא (Heaven) מן (from) ציד (the presence of) אלהא (God)

11 ואית (& it had) לה תשבוחתא (the glory) דאלהא (of God) ונוהרה (& its light) איך (as) דמותא (the likeness) דכאפא (of stones) יקירתא (precious) איך (as) ישפה (Jasper Red Quartz) איך (as) דומיא (the appearance) דקרוסטלוס (of crystal)

12 ואית (& it had) לה שורא (a wall) רבא (great) ורמא (& high) ואית (& had) לה תרעא (gates) תרעסר (twelve) ועל (& at) תרעא (the gates) מלאכא (angels) תרעסר (twelve) ושמהיהון (& their names) כתיבא (written) אילין (those) דאיתיהון (which are) שמהא (the names) דתרעסר (of twelve) שבטא (tribes) דאיסריל (of Israel)

13 מן (from) מדנחא (the East) תרעא (gates) תלתא (three) ומן (& from) גרביא (the North) תרעא (gates) תלתא (four) ומן (& from) תימנא (the South) תרעא (gates) תלתא (three) ומן (& from) מערבא (the West) תרעא (gates) תלתא (three)

14 ושורא (& the wall) דמדינתא (of The City) אית (has) לה שתאסא (to it) שתאסא (foundations) תרתעסרא (twelve) ועליהון (& on them) תרעסר (twelve) שמהא (names) דשליחוהי (of The Apostles) דברא (of The Son *)

* Greek has **του αρνιου** -“of The Lamb”; Here are the readings, “of The Son” (Crawford ms.) and “of the Lamb” in DSS Aramaic:

Ashuri script

אמרא -“of the Lamb”

דברא -“of The Son”

דערבא -“of the Sheep”

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DSS script

ⲛⲓⲛⲓ - “of the Lamb”
 ⲛⲓⲛⲓ - “of The Son”
 ⲛⲓⲛⲓⲛⲓ - “of the Sheep”

Estrangela script

ⲛⲓⲛⲓ - “of the Lamb”
 ⲛⲓⲛⲓ - “of The Son”
 ⲛⲓⲛⲓⲛⲓ - “of the Sheep”

The Greek readings **αρνιου**-“of The Lamb” & **υιου** - “of The Son” are not sufficiently alike to explain the Aramaic reading. Here they are in Greek uncial script with all spaces removed to simulate what fourth century Greek and earlier would have looked like:

APNIOY-“of The Lamb”
YIOY - “of The Son”

As you see, the actual Greek reading has three letters (**APN-**) which are unlike those in the second reading; the first is six letters and the second four letters, with only three letters the same out of the six. If Greek were the original and Aramaic the translation of the Greek reading, it is difficult to see how the Aramaic was derived from Greek. There is only **50% correspondence** between **YIOY** & **APNIOY**. The pair of underlined DSS Aramaic readings above show much better correlation than the Greek words (75% or more) **η** and **ν** may be confused one for the other in this script, as may **ⲛ** & **ⲛ**, indicating that an Aramaic original probably gave rise to the Greek text rather than vice versa.

15 והו (& he) דממלל (who speaking) הוא (was) עמי (with me) אית (have) הוא (did) עלוהי (upon him) קניא (reed) דמשוחתא (measuring) דדהבא (of gold) לממשהה (to measure) למדינתא (The City) ולשורה (& its wall)

16 ומדינתא (& The City) מרבעאית (four-sided) סימא (was laid out) ואורכה (& its length) איך (as) פתיה (its width) ומשחה (& he measured it) למדינתא (The City) בקניא (with the reed) על (with) תרעסר (twelve) אלפין (1000) אסטודתא (stadia) אורכה (& its width) ורומה (& its height) שוין (equal) אנון (are)

17 ומשחה (& he measured) לשורה (its wall) מאא (one hundred) וארבעין (& forty) וארבע (& four) אמין (cubits) במשוחתא (by the measure) דאנשא (of a man) אידא (that) דאיתיה (which is) דמלאכא (of the angel)

18 ודומסא (the building) דשורה (of the wall) ישפה (Jasper Quartz) ומדינתא (& The City) דדהבא (of gold) דכיא (pure) בדמותא (in the likeness) דזגוגיתא (of glass) דכיתא (pure)

19 ושתאסא (& the foundation) דשורא (of the wall) דמדינתא (of The City) בכאפא (with stones) יקירתא (precious) מצבתן (is adorned) ושתאסתא (& the foundation) קדמיתא (first) ישפה (Jasper Red-Blue-Yellow Quartz) ודתרתין (& the second) ספילא (sapphire) ודתלת (& the third) קרכרנא (white chalcedony) ודארבע (& the fourth) זמרנדא (emerald)

20 ודחמש (& the fifth) סרדון (red & white sardius) ושפרא (red & white sardius) ודשת (& banded onyx) ודשת (the sixth) סרדון (red & white sardius) ודשבע (& the seventh) כאף (stone *) דהבא (of gold) ודתמנא (& the eighth) ברולא (beryl) ודתשע (& the ninth) טופנדיון (topaz) ודעסר (& the tenth) כרוספרסא (green-gold chrysoprasus) דחדעסר (the eleventh) יוכנתוס (dark blue jacinth) דתרעסר (the twelfth) אמותסס (amethyst)

21 ותרעסר (& twelve) תרעא (the gates) ותרעסרא (& twelve) מרגניתא (pearls) חדא (one) לחדא (to each) וכלחד (& everyone) מן (of) תרעא (the gates) אית (it) הוא (was) מן (from) חדא (one) מרגניתא (pearl) ושוקא (& the street) דין (but) דמדינתא (of The City) דדהבא (of gold) דכיא (pure) איך (as if) זגוגיתא (glass) אית (is) בה (in it)

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- Greek has “**they shall reign forever**”, which does not ring as true as “**He is their King forever**”. And over whom would all people reign? It sounds like “**all chiefs and no indians**”. The nations walk in its light, therefore The LORD God Himself will be King over all the earth and Heaven.

6 ואמר (& he said) לי (to me) הלין (these) מלא (words) מהימנן (trustworthy) ושרירן (& true) ומריא (& Jehovah) אלהא (God) דרוחא (of the spirit) דנביא (of the prophets) קדישא (holy) שדר (has sent) למלאכה (His angel) למחוי (to show) לעבדוהי (His servants) מא (what) דיהיב (is given) למהוא (to happen) בעגל (soon)

7 והא (& behold) אתא (come) אנא (I) בעגל (soon) טובוהי (blessings his) למן (to the one) דנטר (who keeps) מלא (the words) דנביותא (of the prophecy) דכתבא (of book) הנא (this)

8 אנא (I am) יוחנן (Yokhanan) דחזא (who saw) ושמע (& heard) הלין (these things) וכד (& when) חזית (I saw) ושמעת (& I heard) נפלת (I fell) למסגד (to worship) קדם (before) רגלוהי (the feet) דמלאכא (of the angel) דמחוא (who shows) לי (to me) הלין (these things)

9 ואמר (& he said) לי (to me) חזי (to me) לך (Seer *) לא (no!) * כנתך (your fellow servant) איתי (I am) ודאחיק (& of your brothers) נביא (the prophets) ודאילין (& of those) דנטרין (who observe) הלין (these) מלא (words) דכתבא (of book) הנא (this) לאלהא (God) סגוד (worship)

* Greek has “**ορα μη** – See –not”. I can find this phrase in one other place (Joshua 9:7) in The LXX; it is not in The Greek NT anywhere else and does not make good sense. The Aramaic phrase does make sense:

“**Seer, no!**” John was definitely a “**seer**” and is addressed as such elsewhere in Revelation according to Murdock’s translation of the previous verse. The word for “**Seers**” is used in verse 15 as well.

10 ואמר (& he said) לי (to me) לא (not) תחתום (seal) מלא (the words) דנביותא (of the prophecy) דכתבא (of book) הנא (of book) זבנא (this) גיר (the time) גיר (for) קרב (is near)

11 ודמעול (& he who does evil) תוב (& he who is foul) נעול (again) נעול (will do evil) ודצע (& he who is foul) תוב (again) נצטעצע (will be befouled) וזדיקא (& the righteous) תוב (again) נעבד (will do) וזיקותא (righteousness) וקדישא (& the holy) תוב (again) נתקדש (will be sanctified)

12 הא (behold) אתא (come) אנא (I) מהרא (at once) ואגרי (& My reward) עמי (with Me) ואתל (& I shall give) לכלנש (to every person) איך (according to) עבדה (his work)

13 אנא (I am) אלף (Alap) ואנא (& I am) תו (Tau) קדמיא (The First *) ואחריא (& The Last) ושוריא (& The Origin) ושולמא (& The Fulfillment)

* The Greek mss. are split (approx. 100 each group) between “**The First and The Last and The Beginning and The End**” & “**The Beginning and The End and The First and Last**”.

What is truly interesting is that the Aramaic words in The Crawford text –the last four words in the verse all have double meanings. קדמיא –*Qadmaya* can mean “**First**” or “**Beginning**”; אחריא –*Akhraya* can be “**The last**” or “**The end**”. שוריא –*Shuraya* can be “**Beginning**”, “**Origin**”, “**Introduction**” and שולמא –*Shawlama* –is “**End**”, “**Completion**”, “**Consummation**”. It is easily conceivable that a Greek translator and a later reviser or translator using the same Aramaic text would translate these words differently, thus producing the two major Greek readings here.

14 טוביהון (their blessings) לדעבדין (to those doing) פוקדוהי (His commands) נהוא (shall be) שולטנהון (their authority) על (over) קיסא (The Tree) דחיא (of Life) ובתרעא (& by the gates) נעלון (they shall enter) למדינתא (The City)

15 וזניא (& fornicators) וקטולא (& murderers) ופלאחי (& worshippers) פתכרא (idol) לבר (outside) ושמאא (& the defiled) וחורשא (& sorcerers) וכל (& all) חזיי (& seers *) ועבדי (& workers) דגלותא (of lies)

N * Most Greek mss. have “**πας φιλων και ποιων ψευδος**” – “**every one loving and doing falsehood**”.

Here is the Aramaic חזיי – “**Seers**” in DSS script: ܐܐܠܢ;

Here is חובי – “**beloved**”, “**friends**” in DSS: ܐܘܒܝ.

The Peshitta Aramaic-English Interlinear New Testament

The Revelation of The Apostle John



גלינא דיוחנן שליחא

DSS script

Lets enlarge and align them for close comparison:

ⲀⲀⲛⲓ – “Seers”

Ⲁⲓⲛⲓ – “Friends”

It looks quite likely that the Greek translator saw ⲀⲀⲛⲓ - “Seers” and translated it as if he saw Ⲁⲓⲛⲓ - “friends” .

The Greek LXX manages to translate the Hebrew for “Seer” - רֹאֵה & נָבִיא as προφητην - “prophet”(several times), ὁρωντα – “seer” (7 times), βλέποντος – “seer” (6 times). ανακρουομενω – “Chief player”, αυτος-“He”, Nine times out of 28 it leaves the Hebrew untranslated or mistranslated. It seems the Greek translators had some difficulty with this ancient Semitic concept of “One who sees” as an official title and office. The Greek word φίλων occurs 6 times in the Greek NT; 3 times (50%) it is translated “Friends”. φίλων in this verse is a singular participle verbal form whereas φίλων, where it is translated “friends”, though identical in form, is a plural adjective.

The Greek for “Seers” in this verse would most likely be ὁρωντες or βλέποντες. Here are the two most similar Greek words meaning “Seers” and “Friends”:

Greek Uncial script

ΟΡΩΝΤΕΣ – “Seers”

ΦΙΛΩΝ – “Friends”

It seems highly unlikely the Aramaic of this verse (“ⲀⲀⲛⲓ – “Seers”) came from Greek (ΦΙΛΩΝ – “Friends”) as the Greek words above are so dissimilar as to cancel the Greek primacy theory here as in practically every other place where the two theories are compared to the data of the Greek and Aramaic texts.

16 אַנא (I) ישוע (Yeshua) שדרת (I have sent) למלאכי (My angel) דנסהד (to testify) בכון (among you)
(I AM The Living God) אַנא אַנא (the assemblies) ערהא (before) קדם (these things) הלין
(& his Companion *) ועמה (of David) דדויד (& The Offspring) ושרבתה (The Root) עקרא
(Bright) נהירא (Morning) צפרא (& The Star) וכוכב

N * No Greek ms. has “& his Companion”. This is a totally uncontrived and very poignant description of our Lord’s relationship to David. It speaks for the originality of the reading by its own merits.

17 ורוחא (& The Spirit) וכלתא (& The Bride) אמרין (are saying) תא (Come)
(& he who thirsts) ודצהא (Come) תא (let him say) נאמר (& he who hears) ודשמע
(without charge) מנן (of life) היא (the water) מוּיא (& let him take *) ונסב (let him come) נאתא

N * Greek has “Whoever will, let him take the water of life freely”. Here, as in quite a few other places, it appears a Greek translator double translated an Aramaic word.

In this case, ודצהא – “he who thirsts” was read correctly and then reread as ודצבא – “& he who will”. Each of the three Aramaic scripts present 80% letter correlation between the two words.

Ashuri Aramaic script

Ⲁⲓⲛⲓ – “& he who thirsts”

Ⲁⲓⲛⲓ – “& he who will”

DSS Aramaic script

Ⲁⲓⲛⲓ – “& he who thirsts”

Ⲁⲓⲛⲓ – “& he who will”

Bibliography:

In writing this interlinear I used or consulted MS Word, Adobe Acrobat 5.0, CutePDF Writer, Online Bible ME (with many Bible versions, including The 1905 Syriac Peshitta New Testament, Murdock's translation of The Peshitta, 3 Greek NT's and The Latin Vulgate) Smith's Syriac Dictionary, Jastrow's Targum Dictionary, W.M. Thackston's Introduction To Syriac, The New Covenant Aramaic Peshitta Text with Hebrew Translation-1986, The Syriac Bible-1979, Paul Younan's Peshitta Interlinear Gospels, The Holy Bible from the Ancient Eastern Text-George M. Lamsa's translation from the Aramaic of The Peshitta, Codefinder software of Research Systems Inc., Biblia Hebraica Stuttgartensia (Leningrad Hebrew Old Testament ms.), 1769 Authorized Version, The Comprehensive Aramaic Lexicon (Online Web Site), The Arabic Bible, Rahlfs' Greek Septuagint, 1851 Brenton's English Septuagint, Greek Septuagint Apocrypha, The Emphasized Bible by Rotherham, Young's Literal Translation of The Bible, 1899 Douay-Rheims American Version.

