

# The Original Aramaic Gospels in Plain English

(An American Translation of the Aramaic New Testament)

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

Glenn David Bauscher Lulu Publishing



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### Introduction

This volume is a translation of what this author believes to be the original Aramaic Gospels as first written by The Apostles and Evangelists Matthew, Mark, Luke, John.

This translation of The New Testament is different from most New Testament translations in that most are translated from Greek or Latin, whereas this is from Aramaic. Aramaic was the language of Jesus of Nazareth ("Yeshua Netsari" in Aramaic) and of his twelve disciples. The Peshitta New Testament is the only complete Aramaic New Testament known today which is held by a significant Christian denomination to be the original text written by the Apostles. **The Church of The East** has always held to this text as the original writing of the Apostles, preserved with word for word accuracy by its Scribes for nearly two thousand years with meticulous care and reverence.

This prose translation is taken from the author's <u>The Aramaic-English</u> <u>Interlinear Translation of The New Testament</u> (a very literal translation with the Aramaic words side by side with their English translations in parentheses in the same word order as the Aramaic, which reads right to left). As such, this is a very literal translation which is true to the original AramaicNew Testament text (1905 Syriac Peshitta Edition) and Aramaic idioms, as well as being a clear and readable English translation. I have not crafted the English to be an English literary masterpiece. I would have eliminated many more conjunctions ("but", "and", "for", etc.) which occur in large numbers in Aramaic, as well as changed sentence word order much more often than I have done, to make for better English syntax. I was more concerned with conveying the original text as faithfully as possible while rendering it in coherent and acceptable English. If I did not believe that the original New Testament books were given by God in the Aramaic text I used, I probably would have taken a more English-minded approach and philosophy of translation.

Why should anyone be interested in such a translation? The answers are manifold and I cannot address them all here. The most important reason is that the original Gospels (and Epistles as well) were written in Aramaic and later translated into Greek for Greek speaking Romans. Josephus addresses the language of the first century



Israelites in his 1<sup>st</sup> century volumes of Jewish history. He wrote in Aramaic and translated his works into Greek later. He also testifies plainly that Greek was not the language of his Israeli countrymen (born AD 37 and died after AD 100) and that Greek was not spoken by the vast majority of Jews at that time.

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.

Here is a statement 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 Priest and Pharisee 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 <u>Antiquities</u>, 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 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 <u>Greek was not the language of Israel</u>.

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 7<sup>th</sup> 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 BC. 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. It makes no sense whatever to suppose the original Gospels were written in Greek. The first Christian churches were established by Jewish disciples and converts of The Messiah Yeshua (Jesus) in Israel, Samaria , in Asia Minor, Syria and Mesopotamia, and later in the cities of Rome, Corinth, Ephesus, Galatia, Philippi, etc. , all of which were inhabited by colonies of Jews who had been dispersed there centuries before by the Babylonian, Persian and Greek persecutions of each respective empire over a period of seven centuries. A careful reading even of the epistles of Paul reveals that **he** 



was writing to churches comprised of Jews familiar with the Old Testament Hebrew writings and laws and to whose ancestors Paul refers as "our fathers" (See 1 Corinthians 10:1, Romans 2:17-4:25, Galatians 2:15 and of Gentiles as well. The Jews took the Aramaic language with them wherever they went, as it had replaced Hebrew as the language of Israel in the Babylonian captivity in the 6<sup>th</sup> century BC.

Aramaic was the lingua franca of the Holy Land, Syria, Mesopotamia, Asia Minor from 700 BC to AD 700. The Jews of first century Israel would have been unable to read Greek gospels (not to mention unable to write them). The order of gospel preaching and writing was always "**To the Jews first and also to the Gentiles**." Every church would have wanted a copy of the original readable by Jews and Gentiles, which would require Aramaic first to the Jews, Syrians, Assyrians, Persians and most Asians, and Greek for most Roman Gentiles.

The Greek New Testament testifies that Aramaic was spoken by the Judeans of Christ's time. The New International Version uses the word "Aramaic" seven times in the Gospels and Acts to indicate the language of Israel and its inhabitants. Greek is never mentioned as the language spoken by any of the disciples or any Israelite. The Apostle Paul is referred to as knowing at least some Greek in Acts 22:37, but a few verses later he is speaking to the Jews in Aramaic. Paul was not from Israel; he was from Tarsus of Cilicia, a center of Greek learning in the Eastern world. Serious study of the above seven references to Aramaic makes clear the fact that the Jews of Israel spoke Aramaic as their native language.

For an extensive discussion and evidence supporting Aramaic originals, please see my web site: **aramaicnt.com** 

I have written three books which bear on the subject : <u>Divine Contact-The Original NT Discovered</u>, <u>The Aramaic-English Interlinear New Testament</u> and <u>Jegar Sahadutha-"Heap of Witness"</u>.

One question many ask about the Aramaic text is, "Are there major differences in this text as compared to other translations? The answer is that about 95% of the text is the same as other New Testaments, but the 5% difference is a really interesting, significant and powerful 5% content!

Let me give an example in Mark 14:61-64:

- 61. But he was silent, and he did not answer him anything. And again, The High Priest asked him and said, "Are you The Messiah, The Son of The Blessed One?"
- 62. But Yeshua 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. But The High Priest ripped his tunic and he said, "Why now do we need witnesses?"
- 64. "Behold, you have heard the blasphemy from his own mouth. How does it appear to you?" But they all judged that he deserved death.

Do you see what I mean? Our Lord used the Aramaic phrase, "Ena Na", which signifies a Divine utterance in 97% of the places it is found in The Peshitta Old Testament- "I am The **LORD** your God", "I am The **LORD** who heals you", etc, in



hundreds of references. Yet Our Lord used this phrase of Himself about thirty times. Let me give one more example, this one in John's Gospel:

- 1. Therefore Yehuda led a troop also from the presence of the Chief Priests and the Pharisees. He led the guards and came there with torches and lamps and weapons.
- 2. But Yeshua, because he knew all these things had come upon him, went out and said to them, "Whom are you seeking?"
- 3. They were saying to him, "Yeshua the Nazarene." Yeshua said to them, "I AM THE LIVING GOD." But Yehuda the traitor was also standing with them.
- 4. And when Yeshua said to them, "I AM THE LIVING GOD", they went backward and they fell on the ground.

Again we find Our Lord used the same phrase, "Ena Na", and the band of soldiers fell backward to the ground! This is powerful testimony that Yeshua claimed to be God Himself, when He was to be arrested and later when put under oath by The High Priest of Israel. It was the testimony of Jesus, quite literally, and when He would have chosen His words precisely and appropriately. The common people may have been ignorant of the significance of this phrase, but Caiaphas surely was not, as He knew the scriptures quite well. John's Gospel has 25 instances of Jesus uttering these "I AM" statements: I AM THE LIVING GOD, The Good Shepherd; I AM THE LIVING GOD, you shall die in your sins", etc..

As far as the wording, grammar and historical statements in The Peshitta New Testament, I challenge anyone to find one error of any kind in the accepted Peshitta text upon which my translation is based. If it were actually a translation of Greek, as is commonly supposed by scholars, it represents an error free translation. One cannot say the Greek NT is error free. It has quite a few Greek grammatical errors in Revelation. The original should be better than the translation, not vice versa, especially considering that we are discussing Divinely authored writings!

Many Greek scholars will take issue with this view of The Peshitta as original, but most of them have no knowledge of Aramaic and have not read one verse of Aramaic, hence they cannot speak with authority against The Peshitta's primacy or for the Greek NT's claim to primacy over The Peshitta. Greek is taught in most seminaries; Aramaic is hardly taught anywhere. I have studied and learned Greek and Aramaic well and have read the New Testament in both languages. Beyond this, I have studied the merits and evidence cited for both positions. I believe very few Greek primacy advocates can honestly make the above claims.

This edition contains many examples and illustrations showing how a Greek reading came from the Aramaic Peshitta text. One example from Matthew 11:20:

The Son of Man came eating and drinking and they said, 'Behold the man is a glutton and a wine drinker, a friend of Tax Collectors and of sinners.' And wisdom is justified by its works\*."

<sup>\*</sup> The Greek has two readings: The Majority of mss. have, "Works" and the Critical Text (2 mss.) has Children". The Aramaic word יבריה in The Peshiita verse can mean either "Works" or "Servant"..



Well over a hundred such examples are found throughout this edition, covering almost all the NT books and are placed under the pertinent verse. Greek mss. have many variant readings, many of which can easily be explained as misreadings of Aramaic. The Peshitta mss. have very few significant differences among them and give no evidence of being translated from Greek.

Apart from the analytical examination of The Greek and Aramaic texts is another and perhaps just as compelling testimony for an original Aramaic New Testament; that is simply reading the text itself. I found this extremely moving and powerful. The next best thing to reading the Aramaic is reading a good English translation of the Aramaic. This I believe I have provided in this volume of The New Testament (and in my interlinear New Testament).

The word of God is its own best witness. Sinner (pre-Saint) Augustine was converted to Christ when he heard someone in the street crying out ,"Take and read.", and he got hold of a Bible and began reading The New Testament. He became arguably the most ardent and influential theologian - philosopher since The Apostle Paul.

So the best advice I can give are those simple words:

#### "Take and read."

A word about proper names is in order. The reader will notice differences in name spellings in this version from other Greek and Latin based versions. That is because the Greek and Latin languages adapt Semitic names of the Hebrew and Aramaic Old and New Testaments into Western Greek and Latin forms and these show up in the English translations. Translating from Aramaic directly into English circumvents the middle step and gives a more accurate representation of the actual Hebrew and Aramaic names in English.

I have attempted to respect the familiarity of well known NT names such as Mary, Joseph, David, Jacob, Paul, etc, by retaining enough semblance of the familiar spelling to keep them recognizable and at the same time to give a very accurate rendering of the original name. The one name which represents a blatant exception to that rule is "Yeshua", which is the original behind "Jesus".

There are other exceptions as well: "Yohannan" is "John"; "Kaypha" is "Peter"; "Yaqob" is "Jacob" and also "James". "Yehudah" is "Judah". "Yoseph" is Joseph. Most others are recognizable, being similar to the Greek forms.

I have also preserved Old Testament names in their familiar forms for the most common names: Moses, Elijah, Isaiah, David, Ruth, Joshua, Solomon, etc. ,as well as OT place names: Jerusalem, Bethlehem, Galilee (Galila) , etc.. These were derived from Hebrew, not Greek, and are very similar to Aramaic spellings. I have not discarded Greek altogether in determining how to represent proper names, however, especially those not referring to Old Testament persons. The Greek NT is a first century production and represents , in my view, a window into how the Aramaic names were pronounced. I have consulted Greek transliterations of the many Aramaic names in rendering the English spelling of those names, while also giving faithful Aramaic renderings of those names. I also have kept the layman reader in mind, trying not to confuse with some completely alien sounding names that would be totally unrecognizable, especially when the person or place named is a familiar one to Bible readers ("Pharisees" is "Preesha"; "Sadducees" is "Zaduqia"; "Jehovah" is



"MarYah"), so I have chosen to render those familiar names in the familiar forms, with some exceptions, which I have mentioned in the previous paragraph.

Divine Names and titles are generally translated, not transliterated like human names or place names. "Jehovah" is used to translate the Aramaic "MarYah", which is The Aramaic for The Hebrew -"Yahweh", and always refers to The Deity. This Name, very interestingly, is applied to Yeshua (Jesus) in the Peshitta New Testament at least 32 times! "MarYah" literally means "LORD JEHOVAH". It is first applied to the infant Jesus in Luke 2:11. The last reference is in Rev. 22.20.

Greek has no equivalent for "Yahweh"; instead it uses "Kurios", which is not a name, but a title, and can refer to a human or to God. I cannot believe the original NT would lack the most sacred Old Covenant Name revealed to man, but the Greek does lack it! This alone disqualifies the Greek as the original.

The Peshitta NT has "MarYah" (always the Divine Name) 239 times! This the Jews understood and used as the sacred Name of God in their Aramaic tongue. It always refers to The Deity.

I believe what I have in my possession and from which I have translated here (The Aramaic text, not the translation itself) 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:

שמיא וארעא נעברון ומלי לא נעברן -Matthew 24:35

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

תעבר מזן נמוסא חדא אתותא הו וארעא נעברון או דין דשמיא בין בשט- Luke 16:17

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".

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

The law of the LORD is perfect, converting the soul:

the testimony of the LORD is sure, making wise the simple.

There is abundant evidence I have found in The Peshitta via computer which I can honestly say is unprecedented and which is shockingly powerful support for not only the position that The Peshitta NT is the original, but for something even more dramatic: The Peshitta NT was written by God Himself!

The following is one of eight long messages encoded in The Aramaic New Testament. Each letter in this 25 letter Hebrew message is separated by exactly 18,474 letters, and spans almost the entire New Testament!

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

להלן אהי בן אל יניץ ישוע באיבוס
Where should The Son of God be lodged? Jesus shall blossom forth in a

manger.



The sense and symmetry in this code is unparalleled among other Bible codes I have seen which were found by others. It is poetic and powerful, as are all the codes I have found in The Peshitta New Testament. The imagery used here :Lodging The Son of God in a manger budding forth as a flower in His birth, these are a signature poetic language found in all six of the long codes I have found and which I display in this book. They possess and convey a beauty rare among Christian and secular literature. All these codes also center around the Gospel story of The Messiah's birth, suffering, death and resurrection.

How could such design and beauty be accidental? That means there are approx. ten chapters separating each letter of the code, which code letters stretch essentially from Matthew to Revelation. There are exactly 18,474 letters between each of the 25 code letters!

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

That is approximately 1 in 100 million-trillions.

To see more codes in The Peshitta and info. about them, get my book, <u>Divine Contact-Discovery of the Original New Testament</u> at <u>aramaicnt.com</u>

#### **Philosophy of Translation**

A brief explanation of philosophy of translation is in order here. This translation is derived from my Aramaic-English Interlinear NT, which is as literal as a translation can be. There are idioms in Aramaic, of course; these I highlighted in the color interlinear editions in purple, though not always translating idiomatically; usually word for word. Here in this *New Testament in Plain English* I have translated most of the idioms as such, which makes it much easier to understand. I have attempted, however, to retain as much of the literal sense as is reasonable in English, though not always in the best English grammar. This is because I am more concerned that the reader get the benefit of Semitic original word order and emphasis, which in (Hebrew, Aramaic, Ethiopic, Arabic) is often quite different from Western non-Semitic languages. Often, Aramaic will rename a subject or object with a pronoun for emphasis; sometimes this will be translated as reflexive: "He himself", "himself", "themselves", instead of the simple personal pronoun. Sometimes a verb is doubled or even tripled for emphasis; this may result in: "The sower, who sowed, sowed the word." -Mark 4:14. The Aramaic root "Zara" is used three times in that short verse, once as a noun and two as a verb. The Greek verse has only one verb and one participle ("the sower"), hence the English translations also have one verb: "The sower sows the word." Another example is: "And he stretched his hands toward his disciples and said, "Behold my mother and behold my brothers!'-Matthew 12:49. The Greek has simply, "Behold my mother and my brothers." Not a big difference here, but I have retained the redundant "behold", simply because it is there in the Aramaic text. Such idiosyncrasies and others are common to Aramaic and Hebrew and are alien to English. It is a difficult balancing act to translate literally and idiomatically simultaneously, while rendering all in good English grammar as well. I am sure improvements can be made and will be forthcoming.

So the translation is very literal, yet idiomatic. I have left the English readable, yet rough, to convey the sense of the original as accurately as possible. I hope the reader will forgive the raw style of some of the translation. I do believe it better conveys the simplicity and power of the Peshitta New Testament. I believe The Aramaic Peshitta is unparalleled in both respects among all New Testament texts.



I dedicate these Gospels and their translation to Him Who authored them and Whose story is told herein. May they accomplish His good pleasure and glorify The Name of The Messiah and Savior of the world, God His Father, and The Blessed Holy Spirit, for all time and eternity. Amen.



# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמתי

# The Gospel According to The Apostle Matthew

- The book of the genealogy of Yeshua The Messiah, The Son of David, The Son of Abraham.
- 2. Abraham begot Isaaq, Isaaq begot Jaqob, Jaqob begot Yehuda and his brothers.
- 3. Yehuda begot Pharez and Zarah from Tamar. Pharez begot Hezron, Hezron begot Aram.
- 4. Aram begot Aminadab, Aminadab begot Nahshon, Nahshon begot Salmon
- 5. Salmon begot Boaz from Rahab, Boaz begot Obayd from Ruth, Obayd begot Jesse.
- 6. Jesse begot David the King, David begot Solomon from the wife of Uriah.
- 7. Solomon begot Rehoboam, Rehoboam begot Abía, Abía begot Asa.
- 8. Asa begot Jehoshaphat, Jehoshaphat begot Joram, Joram begot Uzaya.
- 9. Uzaya begot Jotham, Jotham begot Ahaz, Ahaz begot Hezekíah.
- 10. Hezekíah begot Manashe, Manashe begot Amon, Amon begot Joshaíah.
- 11. Joshaíah begot Jokanía and hís brothers in the captivity of Babel.
- 12. After the captivity of Babel, Jokania begot Shelathiel, Shelathiel begot Zorubabel.
- 13. Zorubabel begot Abiud, Abiud begot Eliakim, Eliakim begot Azor.
- 14. Azor begot Zadoq, Zadoq begot Akin, Akin begot Eliud.
- 15. Eliud begot Eliazer, Eliazer begot Matthan, Matthan begot Yaqob.
- 16. Yaqob begot Yoseph the guardian of Maryam, her from whom was begotten Yeshua, who is called The Messiah.
- 17. Therefore all generations from Abraham until David were fourteen generations, and from David until the captivity of Babel, fourteen generations, and from the captivity of Babel until The Messiah, fourteen generations.
- 18. The birth of Yeshua The Messiah was thus: when Maryam his mother was engaged to Yoseph before they would have a conjugal relation she was found pregnant from The Spirit of Holiness.
- 19. But Yoseph her lord was righteous and did not want to expose her, and he was considering divorcing her secretly.
- 20. But as he considered these things, The Angel of **THE LORD JEHOVAH** appeared to him in a dream and said unto him, "**Y**oseph, son of David, do not be afraid to take Maryam your woman, for he who is begotten in her is from The Spirit of Holiness."
- 21. "And she shall bring forth a Son, and she shall call his name Yeshua, for he shall save his people from their sins."
- 22. Now all this happened, that the thing which was spoken from **THE LORD JEHOVAH** by the Prophet would be fulfilled:

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew במתי דמתי ברוזותא במתי אונגליון קדישא כרוזותא דמתי

- 23. "Behold the virgin shall conceive, and she shall bear a son, and they shall call his Name Emmanuail, which is translated, 'Our God is with us'".
- 24. And when Yoseph arose from his sleep, he did according to that which The Angel of **THE LORD JEHOVAH** had commanded him, and he took his wife.
- 25. And he did not know her sexually until she delivered her firstborn son, and she called his name Yeshua.

- 1. **1.** ow when Yeshua was born in Bethlehem of Judaea, in the days of Herodus the King, The Magi came from The East to Jerusalem.
- 2. And they were saying, "Where is The King of the Judaeans who has been born"? We have seen his star in The East and we have come to worship him.
- 3. But Herodus The King heard and he was troubled and all Jerusalem with him.
- 4. And he gathered the Chief Priests and the Scribes together and was asking them, "Where would The Messiah be born?."
- 5. And they said, "In Bethlehem of Judaea", for thus it is written in The Prophets:
- 6. "**Y**ou, Bethlehem of Judea, were not the least among the Kings of Judaea, for from you shall proceed The King who shall shepherd my people Israel."
- 7. And then Herodus secretly called The Magi and learned from them at what time the star had appeared to them.
- 8. And he sent them to Bethlehem and said to them, "**G**o inquire about The Boy very carefully and when you find him, come show me, so that I also may go worship him."
- 9. But when they heard from the King, they went, and behold, that star which they had seen in The East went before them, until it came and stood over where The Boy was.
- 10. And when they saw the star, they rejoiced with a very great joy.
- 11. And they entered the house and saw The Boy with Maryam his mother, and they fell and worshiped him and opened their treasures and offered him gifts: gold, myrrh, and frankincense.
- 12. And it was seen by them in a dream that they should not return to Herodus, and they went to their country by another road.
- 13. And as they went, The Angel of **THE LORD JEHOVAH** appeared in a dream to Yoseph, and said to him, "**A**rise, take The Boy and his mother, and flee to Egypt and stay there, until I speak to you, for Herodus is going to seek The Boy to destroy him."
- 14. So Yoseph arose, took The Boy and his mother in the night, and fled to Egypt.

# The Holy Gospel Preaching of Matthew 🌁 אונגליון קדישא כרוזותא דמתי

- 15. And he was there until the death of Herodus, that the thing might be fulfilled that was spoken from **THE LORD JEHOVAH** through the Prophet which says, "**F**rom Egypt I have called my Son."
- 16. And Herodus, when he saw that he was mocked by The Magi, was greatly enraged, and he sent and killed all the boys of Bethlehem and of all of its borders, from two years old and under.
- 17. Then the thing was fulfilled which was spoken by Jeremiah the Prophet which says:
- 18. "**I**n Ramtha was heard weeping and great lamentation, Rachel weeping over her children, and she is unwilling to be comforted, because they are not."
- 19. But when Herodus The King died, The Angel of **THE LORD JEHOVAH** appeared in a dream to Yoseph in Egypt.
- 20. And he said to him, "Arise, take The Boy and his mother, and go to the land of Israel, for those who were seeking the Boy's life have died."
- 21. And Yoseph arose, took The Boy and his mother, and came to the land of Israel.
- 22. But when he heard that Arkilaus was The King in Judaea, in the place of Herodus his father, he was afraid to go there, and it appeared to him in a dream that he should go to the region of Galilee.
- 23. And he came to dwell in a city that is called Nazareth, so that the thing would be fulfilled which was spoken by the Prophet, "**H**e shall be called The Nazarene."

- 1. \*  $\mathbf{A}$ nd in those days Yohannan The Baptizer came and was preaching in the desert of Judaea.
- 2. And he said, "Return to God, the Kingdom of Heaven has come near."
- 3. This was he of whom it was said by Isaiah the Prophet, "A voice that cries in the desert, 'Prepare the way of THE LORD JEHOVAH and level his paths'."
- 4. And this Yohannan had his garment of camel hair and wore a leather garment around his waist, and his food was locusts and honey of the field.
- 5. Then Jerusalem and all Judaea were going out to him, and the whole region, which is around the Jordan.
- 6. And they were being baptized by him in the Jordan River while confessing their sins.
- 7. But when he saw many of the Pharisees and the Sadducees who came to be baptized, he said to them, "Offspring of vipers, who has instructed you to flee from the wrath that is coming"?
- 8. "Produce therefore fruit that is fitting of repentance."
- 9. "And do not think and say in yourselves, 'Abraham is our father', for I say to you, God can raise up from these stones children to Abraham."

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- 10. \* "**B**ut behold, the axe is laid at the root of the tree; every tree, therefore, that has not produced good fruit is cut down and falls into the fire."
- 11. "I am baptizing you in water for repentance, but he who comes after me is mightier than I, for I am not worthy to pick up his sandals; he is to baptize you in The Spirit of Holiness and in fire."
- 12. "For the winnowing fan is in his hand and he purges his threshing floor, and he gathers the wheat into his barns, and the chaff he will burn in fire that is not extinguished."
- 13. Then Yeshua came from Galilee to the Jordan unto Yohannan to be baptized by him.
- 14. But Yohannan had refused and said to him, "I need to be baptized by you, and you have come to me?"
- 15. But Yeshua answered and said to him, "Allow this now, for it is proper for us to fulfill all justice", and then he allowed him.
- 16. But when Yeshua was baptized, at once he came up from the water, and Heaven was opened unto him, and he saw The Spirit of God descending like a dove and coming upon him.
- 17. And behold a voice from Heaven that said, "**T**his is my Son, The Beloved, in whom I am delighted."

- 1. **T**hen Yeshua was led of The Spirit of Holiness to the wilderness to be tempted by The Devil.
- 2. But he fasted forty days and forty nights, and afterward he was hungry.
- 3. And The Tempter approached him and said to him, "If you are The Son of God, tell these stones to become bread."
- 4. But he answered and said, "It is written: 'A man does not live by bread only, but by every word that proceeds from the mouth of God.'"
- 5. Then The Devil brought him to The Holy City, and stood him on the pinnacle of The Temple.
- 6. And he said to him, "If you are The Son of God, cast yourself down, for it is written: 'He will command his Angels concerning you, and they will carry you upon their hands, lest you strike your foot on a stone'."
- 7. Yeshua said to him, "Again it is written: 'You shall not tempt **THE LORD JEHOVAH** your God.'"
- 8. Again The Devil brought him to a very high mountain, and he showed him all the Kingdoms of the world and their glory.
- 9. And he said to him, "All these things I will give to you if you will fall down to worship me."
- 10. Yeshua said to him, "Depart Satan, for it is written: 'You shall worship **THE LORD JEHOVAH** your God and him alone shall you serve.' "

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- 11. And The Devil left him, and behold Angels approached and they were serving him.
- 12. But when Yeshua heard that Yohannan had been delivered up, he departed to Galilee.
- 13. And he left Nazareth, and came to dwell in Kapernahum, by the side of the sea, in the borders of Zebulon and of Naphtali.
- 14. That the thing which was spoken by Isaiah the Prophet would be fulfilled which says:
- 15. "The land of Zebulon, the land of Naphtali, the way of the sea, the crossings of Jordan, Galilee of the Gentiles."
- 16. "The people who sat in the darkness have seen The Great Light, and those who were sitting in the region and in the shadow of death, to them The Light has dawned."
- 17. From then on, Yeshua began to preach and to say, "Return to God, for The Kingdom of Heaven has come near."
- 18. And as he was walking on the side of the Sea of Galilee, he saw two brothers, Shimeon who was called Kaypha, and Andraeus his brother, for they were casting a net into the sea, for they were fishermen.
- 19. And Yeshua said to them, "Come after me, and I shall make you to become fishers of men."
- 20. And at once they left their net and they went after him.
- 21. And when he passed from there, he saw two other brothers: Yaqob Bar Zebedee and Yohannan his brother, in a boat with Zebedee their father, who were setting their nets in order, and he called them.
- 22. And at once they left the boat and their father and they went after him.
- 23. And Yeshua was traveling about in all Galilee and he taught in their assemblies and was preaching The Gospel of the Kingdom and curing every sickness and disease among the people.
- 24. And his fame was heard in all Syria, and they brought to him all those who had become ill with various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics and paralytics, and he healed them.
- 25. And great crowds went after him from Galilee and from the Ten Cities and from Jerusalem and from Judaea and from the other side of the Jordan.

- 1. **B**ut when Yeshua saw the crowds, he went up into a mountain and when he sat down his disciples came near to him.
- 2. And he opened his mouth and he was teaching them and he said:
- 3. "Blessed by The Spirit are the poor, because theirs is the Kingdom 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 Page 16

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disciples, and said: Blessed are ye poor; for the Kingdom of God is yours". He was talking about the poor, not "the poor in spirit". God does not want us poor in spirit; He wants us to be spiritually rich.)

- 4. Blessed are they who mourn, for they will be comforted.
- 5. Blessed are they who are meek, for they will inherit the earth.
- 6. Blessed are those who hunger and thirst for righteousness, for they will be satisfied.
- 7. Blessed are they who show mercy, for mercies will be upon them.
- 8. Blessed are those who are pure in their hearts, for they shall see God.
- 9. Blessed are they who make peace, for they will be called the children of God.
- 10. Blessed are those who have been persecuted for the cause of righteousness, for theirs is the Kingdom of Heaven.
- 11. Blessed are you whenever they revile you and persecute you and they say every evil word against you for my sake, in falsehood.
- 12. Then rejoice and triumph, because your reward is great in Heaven, for just so they persecuted The Prophets who were before you.
- 13. You are the salt of the earth, but if salt becomes insipid, with what will it be salted? It is good for nothing except to be thrown outside and to be trodden upon by people.
- 14. You are the light of the world. You cannot hide a city that has been built upon a mountain.
- 15. And they do not light a lamp and set it under a basket, but on a lampstand, and it gives light to all those who are in the house.
- 16. Thus your light will shine before the children of men that they may see your good works, and may glorify your Father who is in Heaven.
- 17.Do not think that I have come to revoke The Written Law or The Prophets; I am not come to revoke but to fulfill.
- 18. Amen, I say to you that until Heaven and earth will pass away, one Yodh or one Taag and will not pass away from The Written Law until everything will happen.
- 19. Everyone therefore who violates one of these small commandments and will teach thus to the children of men will be called small in the Kingdom of Heaven, but everyone who will do and will teach the same will be called great in the Kingdom of Heaven.
- 20. For I say to you, that unless your goodness will exceed that of the Scribes and the Pharisees, you will not enter the Kingdom of Heaven.
- 21. You have heard that it was said to the ancients, "**D**o not murder, and whoever murders is condemned to judgment."
- 22. But I am saying to you, that everyone who will be angry against his brother without cause is condemned before the judge, and everyone who will say to his brother, 'I spit on you', is condemned before the assembly, and whoever will say 'You fool.' is condemned to the Gehenna of fire.
- 23. If therefore you bring your offering to the altar, and there you remember that your brother holds any grudge against you,

# The Holy Gospel Preaching of Matthew 🚅 אונגליון קדישא כרוזותא דמתי

- 24. Leave your offering there before the altar and go, first be reconciled with your brother, and then come, bring your offering.
- 25. Be allied with your plaintiff quickly, while you are with him in the street, lest the plaintiff delivers you to the judge and the judge delivers you to the Tax Collector and you fall into prison.
- 26. And truly I say to you, you will not come out from there until you give the last quarter cent.
- 27. You have heard that it was spoken, "You shall not commit adultery."
- 28. But I am saying to you, everyone who looks at a woman so as to lust for her, immediately commits adultery with her in his heart.
- 29. But if your right eye causes you to stumble, pluck it out and cast it from you, for it is profitable for you that your one member be lost, and not that your whole body should fall into Gehenna.
- 30. And if your right hand causes you to stumble, cut it off, cast it from you, for it is profitable for you that one of your members be lost, and not that your whole body fall into Gehenna.
- 31. It has been said, "Whoever divorces his wife, let him give her a writing of divorce."
- 32. But I am saying to you that everyone who divorces his wife, apart from the report of fornication, he causes her to commit adultery, and whoever takes her who is divorced is committing adultery.
- 33. Again you have heard that it was said to the ancients, "Do not lie in your oath, but you will fulfill to **THE LORD JEHOVAH** your oath."
- 34. But I say to you, Do not swear at all, not by Heaven, for it is the throne of God,
- 35. Neither by the earth, for it is his stool for his feet, nor by Jerusalem, for it is the city of the great King.
- 36. Neither shall you swear by your head, because you cannot make in it a certain hair black or white.
- 37. But your statement shall be, "**y**es, yes" and, "**N**o, no"; anything more than these is from The Evil One.
- 38. You have heard that it was said, "An eye in exchange for an eye, and a tooth in exchange for a tooth."
- 39. But I am saying to you, you shall not rise up against an evil person, but whoever strikes you on your right cheek, turn to him also the other.
- 40. And whoever wants to sue you and take your coat, leave for him also your cloak.
- 41. Whoever compels you to go one mile with him, go with him two miles.
- 42. Whoever asks you, give to him, and whoever wants to borrow from you, do not refuse him.
- 43. You have heard that it was said, "Show kindness to your neighbor and hate your enemy."
- 44. But I say to you, love your enemies and bless the one who curses you, and do what is beautiful to the one who hates you, and pray over those who take you by force and persecute you,

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- 45. So that you will become the children of your Father who is in Heaven, for his sun rises on the good and upon the evil and his rain descends on the just and on the unjust.
- 46. For if you love those who love you, what benefit is it to you? Behold, do not even the Tax Collectors the same thing?
- 47. And if you pray for the peace of your brethren only, what excellent thing are you doing? Behold, are not even the Tax Collectors doing the same thing?
- 48. Be therefore perfect, just as your Father who is in Heaven is perfect."

- 1. Pay attention in your charity giving, that you do it not in front of people so that you may be seen by them, otherwise there is no reward for you with your Father in Heaven.
- 2. When therefore you do your charity giving, you should not blast a trumpet before you like the pretenders in the synagogues and in the streets, so that they may be glorified by the children of men; truly I say to you, they have received their reward.
- 3. But you, whenever you do charity giving, let not your left know what your right is doing,
- 4. So that your charity may be in secret, and your Father who sees in secret will reward you in public.
- 5. And when you pray, be not like the pretenders who like to stand in the synagogues and in the corners of the streets to pray, that they may be seen by the children of men, and truly I say to you, they have received their reward.
- 6. But you, when you pray, enter into your closet and lock your door, and pray to your Father who is in secret, and your Father who sees in secret will reward you in public.
- 7. And whenever you are praying, you shall not be verbose like the heathen, for they think that they are heard by speaking much.
- 8. Therefore you shall not be like them, for your Father knows what you need before you ask him.
- 9. Therefore pray in this way: 'Our Father, who are in Heaven, hallowed be your name,
- 10. Let your Kingdom come, let your will be done also in the earth, just as it is in Heaven.
- 11. Give us our necessary bread today.
- 12. And forgive us our debts, just as we also forgive our debtors.
- 13. And lead us not to temptation, but deliver us from evil, for yours is the Kingdom and the power and the glory, for the eternity of eternities.'

# The Holy Gospel Preaching of Matthew 🚅 אונגליון קדישא כרוזותא דמתי

- 14. For if you forgive the children of men their faults, your Father who is in Heaven will also forgive you your faults.
- 15. But if you will not forgive the children of men, neither has your Father forgiven you your faults.
- 16. And when you are fasting, do not be gloomy like the pretenders, for they disfigure their faces, so that they may appear to the children of men to fast, and truly I say to you, that they have received their reward.
- 17. But you whenever you fast, wash your face and anoint your head.
- 18. So that you may not appear to the children of men to be fasting, but to your Father who is in secret, and your Father who sees in secret will reward you.
- 19. Do not place treasures for yourselves on the earth, where moths and corrosion disfigure and where thieves break in and steal.
- 20. But place treasures for yourselves in Heaven, where neither moths nor corrosion disfigure and where thieves neither break in nor steal.
- 21. For where your treasure is, there is your heart also.
- 22. But the lamp of the body is the eye; therefore if your eye shall be sound, your whole body also will be illuminated.
- 23. But if your eye shall be bad, your entire body will be darkness; if therefore the light that is in you is darkness, how great will be your darkness!
- 24. No man can work for two masters, for either he will hate one and will love the other, or he will honor one and the other he will ignore. You cannot work for God and for money.
- 25. Because of this I say to you, you shall not take pains for yourselves with what you will eat, or what you will drink, neither for your body, what you will put on; behold, is not the soul greater than food, and the body than clothing?
- 26. Behold the birds of the sky, that they neither sow nor reap, neither do they gather into barns, and your Father who is in Heaven sustains them; behold, are you not better than they?
- 27. But who of you, while taking pains, is able to add a foot and a half to his stature?
- 28. And why are you taking pains about clothing? Consider the lilies of the field, how they grow without laboring or weaving.
- 29. But I say to you, not even Solomon in all his glory was clothed like one of these.
- 30. But if God so clothes the grass of the field that is today and will fall into the oven tomorrow, does he not multiply more to you, Oh small of faith?
- 31. Therefore do not be concerned or say, "What will we eat?', or "What will we wear'?
- 32. For the Gentiles are seeking all these things, but your Father who is in Heaven knows that all these things are necessary for you.

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- 33. But seek first the Kingdom of God and his righteousness, and all these things will be added to you.
- 34. You shall not be concerned about tomorrow, for tomorrow will be concerned for itself. A day's own trouble is sufficient for it.

- 1. **P**ou shall not judge, lest you be judged.
- 2. For with the judgment that you judge, you will be judged, and with the measure that you measure, it will be measured to you.
- 3. Why do you notice a chip that is in your brother's eye, and you do not observe the plank that is in your own eye?
- 4. Or how do you say to your brother, 'Let me cast out the chip from your eye', and behold, a plank is in your eye?
- 5. Hypocrite! First cast out the plank from your eye, and then you will see to cast out the chip from your brother's eye.
- 6. Do not give a sacrifice to dogs; neither throw your pearls before wild boars, lest they trample them with their feet, and return to run you through.
- 7. Ask and it will be given to you, seek and you will find, knock, and it will be opened to you.
- 8. For everyone who asks receives, and he who seeks finds, and to him who knocks it is opened.
- 9. And who is the man among you whose son will ask him for bread and will hand him a stone?
- 10. And if he will ask him for a fish, will he hand him a snake?
- 11. If therefore you who are evil know to give good gifts to your children, how much more will your Father who is in Heaven give good things to those who ask him?
- 12. Everything whatsoever you desire that people should do for you, do likewise for them, for this is the Law and The Prophets.
- 13. Enter the narrow gate, for the gate is wide and the road is spacious which leads to destruction, and many are those who are going in it.
- 14. How narrow is the gate and strict the way that leads to life, and few are those who find it!
- 15. Beware of false Prophets who come to you in lambs' clothing, but from within they are plundering wolves.
- 16.But by their fruit you will know them. Do they gather grapes from thorns or figs from thistles?
- 17. So every good tree produces good fruit, but a bad tree produces bad fruit.
- 18.A good tree is not able to produce bad fruit, neither a bad tree to produce good fruit.
- 19. Every tree that does not produce good fruit is cut down and falls into the fire.
- 20. Therefore by their fruit you will know them.

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew לונגליון קדישא כרוזותא דמתי

- 21.It is not everyone that says to me, 'My Lord, my Lord', who enters the Kingdom of Heaven, but whoever does the will of my Father who is in Heaven.
- 22. Many will say to me in that day, 'My Lord, my Lord, have we not prophesied in your name, and in your name have cast out demons, and have done many mighty works in your name?'
- 23. And then I will confess to them, 'I have never known you, remove yourselves far from me, you workers of evil.'
- 24. Everyone therefore who hears these my words, and does them, will be likened to the wise man who built his house on solid rock.
- 25. And the rain descended and the floods came and the wind blew, and they rushed against the house and it did not fall, for its foundation was laid on solid rock.
- 26. And everyone who hears these my words, but does not practice them, will be likened to the foolish man who built his house on sand.
- 27. And the rain descended and the floods came, and the wind blew, and they rushed against that house, and it fell, and its fall was great."
- 28. And when Yeshua had finished these words, the crowds were marveling at his teaching.
- 29. For he was teaching them as one having authority and not as their Scribes and the Pharisees.

- 1. **B**ut when he came down from the mountain, great crowds followed him.
- 2. And behold a certain leper came worshiping him, and he said, "My lord, if you are willing, you are able to purify me."
- 3. And Yeshua, stretching out his hand, touched him, and he said, "I am willing. Be purified", and at that moment his leprosy was purged.
- 4. And Yeshua said to him, "Take heed that you speak to no one, but go shew yourself to the priest and bring a gift as Moses commanded for their testimony.
- 5. But when Yeshua entered Kapernahum, a certain Centurion approached him and he prayed to him.
- 6. And he said, "My Lord, my boy is lying in the house and is paralyzed and he is badly tormented."
- 7. Yeshua said to him, "I shall come and heal him."
- 8. That Centurion answered and said, "My lord, I am not worthy that you should enter under my roof, but only say in a word and my boy will be healed."
- 9. "I also am a man under authority and soldiers are under my hand, and I say to this one, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does."

# The Holy Gospel Preaching of Matthew 💤 אונגליון קדישא כרוזותא דמתי

- 10. But when Yeshua heard, he was amazed, and he said to them that came with him, "Truly I say to you, that not even in Israel have I found faith like this."
- 11. "**B**ut I say to you, that many will come from The East and from The West and will recline with Abraham and Isaaq and Jaqob in the Kingdom of Heaven."
- 12. But the children of the Kingdom will be cast out to outer darkness; there will be weeping and gnashing of teeth."
- 13. And Yeshua said to that Centurion, "**G**o, it will be done for you just as you have believed", and his boy was healed at that moment.
- 14. And Yeshua came to Shimeon's house, and he saw his mother-in-law who lay, and a fever had seized her.
- 15. And he touched her hand, and the fever left her, and she arose and she was waiting on him.
- 16. But when it was evening, they brought many demon-possessed before him, and he cast their demons out with a word, and all those who had become ill, and he healed them.
- 17.So that would be fulfilled which was said by Isaiah the Prophet, who said: "**H**e will take our pains and he will bear our sicknesses."
- 18. But when Yeshua saw the crowds surrounding him, he ordered that they go to the shore.
- 19.One scríbe came near and saíd to hím, "Rabbí, I shall come after you, wherever you go."
- 20. Yeshua said to him, "Foxes have lairs and birds of the sky have shelters, but The Son of Man has nowhere to lay his head."
- 21. But another of his disciples said to him, "My Lord, allow me to first go bury my Father."
- 22. But Yeshua said to him, "Come after me and let the dead bury their dead."
- 23. And when Yeshua came up into the ship, his disciples came up with him.
- 24. And behold, a great earthquake occurred in the sea, so that the galley would be covered from the waves, but Yeshua was asleep.
- 25. And his disciples approached to awaken him and they were saying to him, "Our Lord, save us, we are being destroyed!"
- 26. And Yeshua said to them, "Why are you afraid, you small of faith?" Then he arose and rebuked the wind and the sea, and there was a great calm.
- 27. But the men were shocked and were saying, "Who is this, that the wind and the sea obey him?"
- 28. And when Yeshua came to the other side to the region of the Gadarenes, two demoniacs met him, who came out from the graveyard, extremely evil, so that no man could pass on that road.
- 29. And they cried out and they were saying, "What do we have to do with you, Yeshua, Son of God? Have you come here before the time to punish us?"

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- 30. But there was distant from them a herd of many pigs grazing.
- 31. But those demons were begging him and saying, "If you cast us out, allow us to go into the herd of pigs."
- 32. And Yeshua said to them, "**G**o", and at once they came out and they entered into the pigs. And that whole herd went straight over the cliff and fell into the sea and died in the water.
- 33. But those who had been herding them fled and went to the city and revealed everything that had happened and about the demoniacs.
- 34. And the whole city came out to meet with Yeshua, and when they saw him, they begged him to depart from their borders.

- 1. **And going up into the ship and crossing over he came to his city.**
- 2. And they brought him a paralytic as he lay in the pallet, and Yeshua saw their faith, and he said to the paralytic, "Take heart my son, your sins are forgiven you."
- 3. But some of the Scribes said among themselves, "This man blasphemes."
- 4. But Yeshua knew their thinking, and he said to them, "Why do you think evil things in your heart?"
- 5. "For which is easier, to say, "Your sins are forgiven you", or to say, "Arise and walk?"
- 6. But that you may know that The Son of Man has authority in the earth to forgive sins, I say to this paralytic, "Stand up, take your pallet and go to your house."
- 7. And he stood up and he went to his house.
- 8. But when those crowds saw, they were awestruck, and they glorified God who gave authority like this to the children of men.
- 9. And when Yeshua passed by from there, he saw a man sitting at a tax collection booth, whose name was Mattay, and he said to him, "Come after me", and rising, he went after him.
- 10. And when they reclined in the house, tax gatherers and many sinners came, and they reclined to eat with Yeshua and with his disciples.
- 11. And when the Pharisees saw, they were saying to his disciples, "Why does your master eat with Tax Collectors and sinners?"
- 12. But when Yeshua heard, he said to them, "The healthy do not need a doctor, but those who have become ill."
- 13. "**G**o learn what this says, '**I** require mercy and not a sacrifice', for I have not come to call the righteous but sinners."
- 14. Then the disciples of Yohannan approached him, and they were saying, "Why are we and the Pharisees fasting much, and your disciples are not fasting?"

# The Holy Gospel Preaching of Matthew 🚅 אונגליון קדישא כרוזותא דמתי

- 15. And Yeshua said to them, "**H**ow can the children of the bridal chamber fast as long as the groom is with them? But the days are coming when the groom will be taken from them and then they will fast."
- 16. "No man places of new patch of cloth on an old coat, lest its fulness tears from that coat, and the rip would be greater."
- 17. "Neither do they put new wine in old wineskins, lest the wineskins burst and the wine is spilled and the wineskins are destroyed; but they put new wine in new wineskins, and both are preserved."
- 18. But as he was speaking these things with them, a certain Ruler approached, bowing to him, and he said, "My daughter is dying \* even now, but come, lay your hand on her, and she will live." \* (Greek has, "is dead"; Aramaic can mean "is dying"; see Mark 5:22,23 & Luke 8:41,42.)
- 19. But Yeshua arose and his disciples and they went after him.
- 20. And behold a woman who had a flow of blood for twelve years, came from behind him and she touched the hem of his garment.
- 21. For she was saying in herself, "**I**f only I may touch his clothes, I shall be healed."
- 22. But Yeshua turned, and saw her, and he said to her, "**T**ake heart my daughter, your faith has saved you." And the woman was healed from that moment.
- 23. And Yeshua came to the house of the ruler, and he saw chanters and a crowd that was upset.
- 24. And he said to them. "**G**et out, for the girl is not dead, but she is asleep", and they were laughing at him.
- 25. And when he had sent the crowd out, he entered, he took her by her hand, and the girl arose.
- 26. And this report went out into all that land.
- 27. And when Yeshua passed from there, two blind men followed him who cried out and they were saying, "Have pity on us, son of David."
- 28. But when he had come to the house, those blind men came near to him; Yeshua said to them, "**D**o you believe that I am able to do this?" They were saying to him, "**Y**es, Our Lord."
- 29. Then he touched their eyes, and he said, "**J**ust as you have believed, let it be done to you."
- 30. And at once their eyes were opened and Yeshua admonished them and he said, "See that no man will know it."
- 31. But they went forth and they announced it in all that area.
- 32. And when Yeshua went out, they brought to him a deaf mute who had a demon upon him.
- 33. And when the demon went forth, that deaf-mute spoke, and the crowds were astonished, and they were saying, "Never has it been seen thus in Israel."
- 34. But the Pharisees were saying, "By the prince of demons he casts out demons."

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמתי

- 35. And Yeshua was traveling about in all the cities and in the villages and he was teaching in their assemblies and preaching The Gospel of the Kingdom and was healing all diseases and all ailments.
- 36. But when Yeshua saw the crowds, he felt pity for them, for they were weary and wandering, like sheep without a shepherd.
- 37. And he said to his disciples, "The harvest is great, and the labourers are few."
- 38. "Request therefore of The Lord of the harvest to send out laborers to his harvest."

- 1. **And he called his twelve disciples and he gave them authority over** foul spirits to cast them out, and to heal every ailment and disease.
- 2. But the names of the twelve Apostles were these: the first of them, Shimeon who was called Kaypha, and Andraeus his brother, and Yaqob Bar Zebedee, and Yohannan his brother,
- 3. And Philippus Bar Tolmay, and Thoma, and Mattay the Tax Collector, and Yaqob Bar Halphi, and Lebai who was called Thadi,
- 4. And Shimeon The Zealot, and Yehuda Skariota, he who betrayed him.
- 5. These twelve Yeshua sent and he commanded them and he said, "**y**ou shall not go by a road of the heathen and you shall not enter a city of the Samaritans."
- 6. "But go especially to the sheep that have been lost of the house of Israel."
- 7. "And as you are going, preach and say "The Kingdom of Heaven has come near."
- 8. "**H**eal the sick, purify the lepers and cast out demons; freely you have received, freely give."
- 9. "**Y**ou shall not retain gold, neither silver, nor copper in your moneybags,"
- 10. "Neither wallet for the way, nor two coats, neither shoes, nor staff, for a laborer is worthy of his provisions."
- 11. "Whichever city or village you enter, ask who is worthy in it and stay there until you leave."
- 12. "And when you enter a household, invoke the peace of the household."
- 13. "And if that household is worthy, your blessing of peace will come upon it, but if not, your blessing of peace will return unto you."
- 14. "But whoever does not receive you, neither listens to your words, when you depart from the house or from the village, shake the sand from your feet."
- 15. "And truly I say to you, it will be tranquil in the day of judgment for the land of Sadom and Ammora compared to that city."
- 16. "Behold, I am sending you as lambs among wolves; be therefore crafty as snakes and innocent as doves."

# The Holy Gospel Preaching of Matthew 🚅 אונגליון קדישא כרוזותא דמתי

- 17. "**B**ut beware of the children of men, for they will deliver you to the courts and they will scourge you in their synagogues."
- 18. "And they will bring you before Governors and Kings for their testimony and that of the Gentiles."
- 19. "But when they arrest you, do not be anxious how or what you will speak; it will be given to you in that hour what you should say."
- 20. "For it will not be you speaking, but The Spirit of your Father speaking in you."
- 21. "**B**ut brother will deliver his brother to death, and a father his son, and children will rise against their parents and will put them to death."
- 22. "And you will be hated by everyone because of my name, but whoever will endure until the end, he will be saved."
- 23. "**B**ut when they persecute you in this city, flee to another, for truly I say to you, you will not have finished all the cities of the house of Israel until The Son of Man come."
- 24. "No disciple is greater than his master, neither a servant than his lord."
- 25. "It is enough for a disciple to be like his master and for a servant to be like his lord. If they have called the lord of the house Beelzebub, how much more the children of his household?"
- 26. "Therefore you shall not be afraid of them, for there is nothing covered that will not be revealed, and hidden, that will not be known."
- 27. "Whatever I tell you in the darkness, say it in the light, and whatever you hear with your ears, preach on the rooftops."
- 28. "And you shall not be afraid of those who kill the body that are not able to kill the soul; rather be afraid of him who can destroy soul and body in Gehenna."
- 29. "Are not two sparrows sold for penny, and not one of them falls to the ground apart from your Father?"
- 30. "But your hairs of your head are all numbered."
- 31. "**Y**ou shall not be afraíd, therefore; you are better than many sparrows."
- 32. "Everyone, therefore, who will confess me before children of men, I shall confess him also before my Father who is in Heaven.
- 33. But whoever will deny me before the children of men, I shall deny him also before my Father who is in Heaven.
- 34. Think not that I have come to bring peace in the earth; I have not come to bring peace, but a sword.
- 35. I have come to divide a man against his father and a daughter against her mother and a daughter-in-law against her mother-in-law,
- 36. And a man's enemies will be the members of his household.
- 37. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me.
- 38. And everyone who does not take his cross and come after me is not worthy of me.

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- 39. Whoever will lose his life for my sake will find it; whoever will find his life will lose it.
- 40. Whoever receives you receives me, and whoever receives me receives him who sent me.
- 41. Whoever receives a Prophet in the name of a Prophet receives the reward of the Prophet, and whoever receives The Righteous One in the name of The Righteous One receives the reward of The Righteous One.
- 42. "And everyone who gives one of these little ones a cup of cold water only to drink, in the name of a disciple, amen, I say to you, he will not lose his reward."

## Chapter 11

- 1. **So** it was that when Yeshua had finished charging his twelve disciples he moved from there to teach and to preach in their cities.
- 2. But when Yohannan had heard in prison of the works of The Messiah, he sent by his disciples,
- 3. And he said to him, "Are you he who comes, or is it another we expect?"
- 4. Yeshua answered and he said to them, "Go relate to Yohannan those things that you hear and see."
- 5. "Those who were blind see, and those who were lame walk, and lepers are being purified, and those once deaf are hearing, and those who died are rising and those who were poor are given The Good News."

A series of participles (except for "The lepers") is used to describe those who experienced miracles; the participle can describe past, present or future condition. I choose to use the past tense to describe each subject, otherwise we have Our Lord stating nonsense: "The blind see", "The deaf hear", "The dead rise." The Greek text has not the flexibility of the Aramaic here. Simple nouns are used: "The blind", "The lame", "The deaf", "The dead", "The poor." See Luke 7:22 Also.

- 6. "And blessed is he who will not be suspicious of me."
- 7. But when they departed, Yeshua began to say to the crowds about Yohannan, "What did you go out to the wilderness to see, a reed shaken by the wind?"
- 8. "Otherwise, what did you go out to see; a man who wears a long soft robe? Behold those who wear soft things are in the house of the King."
- 9. "Otherwise what did you go out to see? A Prophet? Yes, I say to you, and more than a Prophet."
- 10. "For this is he about whom it is written: 'Behold, I am sending my messenger before your presence that he may prepare the road before you.'"
- 11. "Amen, I say to you, that among them born of women there has not arisen a greater than Yohannan The Baptizer, but a little one in the Kingdom of Heaven is greater than he."
- 12. "From the days of Yohannan The Baptizer until this hour the Kingdom of Heaven is led by force and the violent are seizing it."
- 13. "All The Prophets and The Written Law have prophesied until Yohannan.
- 14. And if you will, he is Elijah who was to come.
- 15. Whoever has an ear to hear, let him hear.

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- 16. But to what shall I liken this generation? It is like children sitting in the street and calling their playmates,
- 17. And saying, 'We sang to you, and you did not dance, and we cried for you, and you were not sad.'
- 18. For Yohannan came who ate nothing and drank nothing, and they said: '**H**e has a demon.'
- 19. The Son of Man came eating and drinking and they said, 'Behold the man is a glutton and a wine drinker, a friend of Tax Collectors and of sinners.' And wisdom is justified by its works\*."
- \* The Greek has two readings: The Majority of mss. have, "Works" and the Critical Text (2 mss.) has Children". The Aramaic word "Child" can mean either "Works" or "Servant". The Greek word "Teknon" ("Child") can refer to a disciple or pupil as well:

Strong's Concordance Dictionary has-

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: it 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  $\Pi\alpha\iota\varsigma$ -"Pais":

3816  $\pi\alpha\iota\varsigma$  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 a child, boy or girl

1a) infants, children

2) servant, slave

2a) an attendant, servant, spec. a King's attendant, minister

Since the Aramaic בברה 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 השברים. 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. Then Yeshua began to reproach those cities in which his many mighty works had occurred, and they did not repent.
  - 21. And he said, "Woe to you Chorazin, woe to you Bythsaida, for if those powerful works which have occurred in you had occurred in Tsur and Tsidon, they doubtless would have repented in sackcloth and in ashes.

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- 22. Yet I say to you, that for Tsur and for Tsidon it will be tranquil in the day of judgment compared to you.
- 23. And you Kapernahum, which have been exalted unto Heaven, you will descend unto Sheol, for if the mighty works had been done in Sadom, which have been done in you, it would have remained until today.
- 24. But I say to you, it will be tranquil for the land of Sadom in the Day of Judgment compared to you."
- 25. At that time Yeshua answered and said, "I thank you my Father, Lord of Heaven and Earth, that you have hidden these things from the wise and the intelligent and you have revealed them to infants.
- 26. Yes, my Father, for so it was desirable before you.
- 27. Everything has been given up to me by my Father and no man knows The Son except The Father only; also no man knows The Father except The Son only, and he to whom The Son desires to reveal him.
- 28. Come unto me, all of you who labor and are forced to bear burdens, and I shall give you rest.
- 29. Take my yoke upon you and learn from me, for I am peaceful and meek in my heart and you will find rest for your souls.
- 30. For my yoke is pleasant and my burden is light."

- 1. **A**t that time Yeshua was walking on the Sabbath in the grainfields, and his disciples were hungry and they began plucking the ears of grain and they were eating.
- 2. But when the Pharisees saw them, they were saying to him, "**B**ehold, your disciples are doing something that is illegal to do on the Sabbath."
- 3. But he said to them, "**H**ave you not read what David did when he was hungry and those who were with him?
- 4. How he entered the house of God, and he ate the bread of the table of **THE LORD JEHOVAH**, that which was not legal for him to eat, neither for those who were with him, but rather for the priests only?
- 5. Or have you not read in The Written Law that the priests in The Temple profane the Sabbath and are blameless?
- 6. But I say to you, one greater than The Temple is here.
- 7. But if you had known what this is, 'I want mercy and not a sacrifice', you would not have condemned those who are blameless.
- 8. For the Lord of the Sabbath is The Son of Man."
- 9. And Yeshua departed from there and he came to their synagogue.
- 10. One man was there whose hand was withered, and they were asking him, and they were saying, "Is it legal To heal on the Sabbath", so that They might accuse him.
- 11. He said to them, "Who is the man among you who has one sheep, and if it falls into a pit on the Sabbath day, will not take hold and lift it out?"

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- 12. "How much greater is a man than a sheep? Therefore it is legal to do good on the Sabbath."
- 13. And then he said to that man, "Stretch out your hand", and he stretched out his hand and it was restored like his other.
- 14. And the Pharisees went out and they took council against him so that they might destroy him.
- 15. But Yeshua knew, and he moved from there, and great crowds went after him and he healed all of them.
- 16. And he warned them that they should not reveal him.
- 17. That the thing would be fulfilled that was spoken by Isaiah the Prophet which says:
- 18. "Behold, my servant, in whom I delight, my beloved, for whom my soul has longed, I shall put my Spirit upon him, and he will preach judgment to the nations.
- 19. He will not dispute neither will he cry out, nor will a man hear his voice in the streets.
- 20. He will not break off a fractured reed, and the lamp that flickers he will not extinguish until he will bring the verdict of innocence,
- 21. And in his name the nations will hope."
- 22. But then they brought to him a certain demoniac, mute and blind, and he healed him so that the mute and blind man could speak and could see.
- 23. And all the crowds were astounded and they were saying, "Is this not The Son of David?"
- 24. But the Pharisees, when they heard, they were saying, "This one does not cast out demons except by Beelzebub the prince of demons."
- 25. But Yeshua knew their designs, and he said to them, "**E**very Kingdom that is divided against itself will be destroyed and every house and city that is divided against itself will not stand.
- 26. And if Satan casts out Satan, he has been divided against himself; how therefore will his Kingdom stand?
- 27. And if I am casting out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges.
- 28. And if I am casting out demons by The Spirit of God, the Kingdom of God has come near to you.
- 29. For how can a man enter the house of the mighty man and plunder his goods unless first he bind the mighty man? Then he may plunder his house.
- 30. Whoever is not with me is against me; whoever does not gather with me truly is scattering.
- 31. Therefore I say to you, all sins and blasphemies will be forgiven to the children of men, but the blasphemy that is against The Spirit will not be forgiven to the children of men.
- 32. Everyone who will say a word against The Son of Man, it will be forgiven him, but whoever will speak against The Spirit of Holinesss, it

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will not be forgiven to him, not in this world, neither in the world that is being prepared.

- 33. Either make the tree good and its fruit good or make the tree bad and its fruit bad, for the tree is known by its fruit.
- 34. Offspring of vipers! How can you who are evil speak good things? From the fulness of the heart the mouth speaks.
- 35. A good man from a good treasure brings good things, and an evil man from evil treasure brings evil things.
- 36. For I say to you that every idle word that people will speak, they will give an answer for it in the day of judgment.
- 37. For by your words you will be justified and by your words you will be condemned."
- 38. Then some of the Scribes and Pharisees responded and they were saying to him, "Teacher we wish to see a sign from you."
- 39. But he answered and said to them, "An evil and adulterous generation seeks a sign and a sign will not be given to it except the sign of Jonah the Prophet.
- 40. For just as Jonah was in the belly of the fish three days and three nights, thus The Son of Man will be in the heart of the earth three days and three nights.
- 41. The Ninevite men will arise in the judgment with this generation and will condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.
- 42. The queen of The South will arise in the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, one greater than Solomon is here.
- 43. But whenever a foul spirit goes out from a man, it wanders about in places without water in them, and it seeks rest and does not find it.
- 44. Then it says, 'I shall return to my house from where I came out', and it goes finding that it is empty, swept and decorated.
- 45. Then it goes bringing with it seven other spirits worse than itself, and they enter and dwell there, and the end of that man becomes worse than his beginning. Thus will it be done to this evil generation."
- 46. But while he was speaking to the crowds, his mother and his brothers came standing outside and desired to speak with him.
- 47. And a man said to him, "Behold, your mother and your brothers are standing outside and want to speak with you."
- 48. But he answered and said to him who told him, "Who is my mother and who are my brothers?"
- 49. And he stretched his hands toward his disciples and said, "**B**ehold my mother and behold my brothers!"
- 50. "For everyone who does the will of my Father who is in Heaven, the same is my brother and my sister and my mother."

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- 1. **B**ut that day Yeshua went out from the house and he sat down by the seaside.
- 2. And great crowds were assembled to him so that he embarked, seating himself in a ship, and all the crowds were standing on the beach by the sea.
- 3. And he was speaking much with them in parables and he said, "Behold, a sower went out to sow.
- 4. But as he sowed, some seed fell on the side of the road and a bird came and ate it.
- 5. And others fell on the rock where there was not much soil, and within the hour it sprouted because there was no depth of soil.
- 6. But when the sun rose, it became hot, and because there were no roots, it dried up.
- 7. And others fell among the thorns and the thorns came up and choked it.
- 8. And others fell in the good soil and it yielded fruit, some a hundredfold and some 60 fold and some 30 fold.
- 9. Whoever has an ear that hears, let him hear."
- 10. And his disciples approached and they were saying to him, "Why are you speaking with them in parables?"
- 11. But he answered and said to them: "It has been given to you to know the secrets of the Kingdom of Heaven, but to them it has not been given.
- 12. For to one who has it, it will be given, and it will be increased.
- 13. And from him who has it not, will be taken even that which he has, therefore I am speaking to them in parables because they who see do not see, and those who hear neither hear nor understand.
- 14. And the prophecy of Isaiah is fulfilled in them, which says, '**H**earing you will hear, and you will not understand, and seeing you will see and you will not know.
- 15. For the heart of this people has become dense, and they have hardly heard with their ears and their eyes they have shut, lest they would see with their eyes and they would hear with their ears and they would understand in their hearts and they would be converted and I would heal them.'
- 16. But you have blessings to your eyes, for they are seeing, and to your ears, for they are hearing.
- 17. For I say to you that many Prophets and righteous ones have yearned to see the things that you are seeing and they did not see them, and to hear the things that you are hearing, and they did not hear them.
- 18. But hear the parable of the seed.
- 19. Everyone who hears the word of the Kingdom and does not understand, The Evil One comes into him and snatches the word that was sown in his heart; this is that which was sown upon the roadside.

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- 20. But that which was sown upon the rock is the one who hears the word, and immediately with joy he receives it.
- 21. But there are no roots in him, but he is temporal, and when there is distress or persecution because of the word, immediately he falls apart.
- 22. That which was sown among the thorns is the one who hears the word, and the cares of this world and the deception of wealth choke the word, and that one is fruitless.
- 23. But that which was sown on the good soil is he who hears my word and understands and he yields fruit, and produces some by the hundreds and some by 60's and some by 30's."
- 24. He told them another parable and he said, "The Kingdom of Heaven is likened to the man who sowed good seed in his field.
- 25. And while men slept his enemy came and sowed tares among the wheat.
- 26. But when the grass sprouted it produced fruit; then the tares also appeared.
- 27. And the servants of the lord of the house approached and said to him, 'Our Lord, did you not sow good seed in your field? From where are the tares in it?'
- 28. But he said to them, 'An enemy has done this'; his servants said to him, 'Do you want us to go select them out?'
- 29. But he said to them, 'When you collect the tares, would you not uproot the wheat with them?'
- 30. 'Let both grow together until the harvest and in the time of the harvest, I shall say to the reapers, "Select out the tares and bind them into bundles, but gather the wheat to my grainery.""
- 31. He told another parable to them and said, "**T**he Kingdom of Heaven is likened to a grain of mustard seed which a man had taken and sown in his field.
- 32. And this is the smallest of all seeds, but whenever it has grown, it is greatest of all small herbs and it becomes a tree so that the birds of the sky may come settle in its branches."
- 33. He told them another parable: "The Kingdom of Heaven is likened to yeast which a woman took and hid in three measures of meal until all of it had fermented."
- 34. Yeshua spoke all these things in parables to the crowds and without a parable he was not speaking with them.
- 35. So that the thing that was spoken by the Prophet would be fulfilled which says, "I shall open my mouth in parables and I shall declare things hidden from before the foundation of the world."
- 36. Then Yeshua left the crowds and came to the house and his disciples came to him and they were saying to him, "Explain to us that parable of the tares and of the field."
- 37. But he answered and said to them, "**H**e who sowed the good seed is The Son of Man.

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- 38. The field is the world but the good seed is the children of the Kingdom and the tares are the children of The Evil One.
- 39. The enemy who sowed them is Satan, but the harvest is the end of the world and the reapers are the Angels.
- 40. Therefore, just as the tares are gathered and burn in the fire, so it will be in the end of this world.
- 41. The Son of Man will send his Angels and they will select from his Kingdom all of those stumbling blocks and all of those evil doers.
- 42. And they will cast them into the essence of fire; there will be weeping and gnashing 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." <u>Jastrow's Dictionary</u> gives the following entry for this Aramaic word, with an example from The Targum of Proverbs 20:20.

אָרְאָרָא (אַרְאָרָא, אָרַוּרָא) m. (v. preced.,=h. ארשון) density, intensiveness, essence. Targ. Prov. XX, 20 איך א׳ דושוכא as darkness itself (h. text with ב). Cmp. אָרְהָן

- 43. Then the righteous will shine as the sun in the Kingdom of their Father. Whoever has an ear that will hear, let him hear.
- 44. Again the Kingdom of Heaven is likened to treasure that was hidden in a field which a man found and hid, and for his joy he went selling everything that he had and he bought that field.
- 45. But again the Kingdom of Heaven is likened to the merchant man who was searching for precious pearls.
- 46. But when he found a certain obviously valuable pearl, he went and sold everything he had and bought it.
- 47. Again the Kingdom of Heaven is like a net that was cast into the sea, and it collected from every kind.
- 48. But when it was full they brought it up to the seashore, and they sat and selected out and they placed the good in vessels and the bad they threw out.
- 49. Thus it will be in the end of the world. The Angels will go forth and they will separate the wicked from among the righteous.
- 50. And they will cast them into the essence of fire; there will be weeping and gnashing of teeth.
- 51. Yeshua said to them, "**H**ave you understood all these things?" They were saying to him, "**Y**es, Our Lord."
- 52. He said to them, "And because of this, every scribe who is instructed for the Kingdom of Heaven is like the man, a house owner, who brings from his treasure new and old things."
- 53. And it was that when Yeshua had finished these parables, he departed from there.
- 54. And he came to his city and he taught them in their synagogues so that they would marvel and they would say, "**F**rom where does he have this wisdom and the miracles?"

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- 55. "Is not this the carpenter's son? Is not his mother called Maryam, and his brothers, Yaqob and Yose and Shimeon and Yehudah?"
- 56. "And are not all his sisters with us? From where does he have all these things?"
- 57. And they were suspicious of him; but Yeshua said to them, "There is no Prophet who is despised except in his city and in his home."
- 58. And he did not do many miracles there because of their suspicion.

- 1. **B**ut at that time Herodus the Tetrarch heard of the fame of Yeshua.
- 2. And he said to his servants, "This is Yohannan The Baptizer; but he has arisen from the grave, therefore miracles are done by him."
- 3. For Herodus had seized Yohannan and bound him and cast him into prison because of Herodia the wife of Philippus his brother.
- 4. For Yohannan had said to him, "It is not lawful that she should be your wife."
- 5. And he had wanted to kill him and he was afraid of the people who were holding him as a Prophet.
- 6. But when Herodus' birthday came, Herodia danced before the dinner guests and she pleased Herodus.
- 7. Because of this, he swore an oath to her that he would give her anything that she would ask.
- 8. But because she had been instructed by her mother, she had said, "**G**ive me here in a dish the head of Yohannan The Baptizer."
- 9. And it saddened the King, but because of the oath and the guests, he commanded that it be given to her.
- 10. And he sent, cutting off the head of Yohannan in the prison.
- 11. And his head was brought in a dish and it was given to the girl and she brought it to her mother.
- 12. And his disciples came, took his corpse\*, performed a burial and came and informed Yeshua.
- Greek mss. B-Vaticanus (4<sup>th</sup> cent.) & \* (4<sup>th</sup> cent.) have πτωμα- "Corpse"; The Majority Greek text (most mss.) have σωμα-"Body". Here are the Aramaic words "Shlada" (Corpse) and "Pagra" (Body) in Aramaic characters: "Town, "Town 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 πτωμα- "Corpse" & The Majority text has σωμα-"Body", as in this verse!
  - 13. But when Yeshua heard, he departed from there by ship to a desert region alone, and when the crowds heard, they went after him by land from the cities.
  - 14. And Yeshua came down, seeing the great crowds, and he was moved with pity for them and he healed their sick.

- 15. When it was evening, his disciples came to join him and they said to him, "This is a desert place and the time is late. Dismiss the crowds of people so they will go to the villages and buy food for themselves."
- 16. But he said to them, "It is not necessary for them to go. You give them to eat."
- 17. But they said to him, "There is nothing here with us but five loaves and two fish."
- 18. But Yeshua said to them, "Bring them here to me."
- 19. And he commanded the crowds to recline on the ground and he took those five loaves and two fish and he gazed into Heaven and he blessed and he broke and he gave to his disciples and the disciples placed those things before the crowds.
- 20. And they all ate and were satisfied and they collected the remainder of the fragments twelve baskets full.
- 21. But those men who ate were 5,000, apart from the women and children.
- 22. And at once he compelled his disciples to embark the ship and to go before him to the other side while he sent the crowds away.
- 23. And when he had sent the crowds away, he went up to a mountain alone to pray and when it was dark he was there alone.
- 24. And the ship was many furlongs distant from the land while it was tossed greatly by the waves, for the wind was against it.

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: (land) メリス (from) に (it was) に (distant) メリス (& the ship) といい (を the ship) といい (Dead Sea Scroll: メノス )カ カロ ステヘコ メント1

Ashuri: (many) %パパロ (furlongs) パーロロス Dead Sea Scroll: メスヘムロ メガリケロス

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.

Ashuri Aramaic: אוֹם סניאא is "Many furlongs" ; Ashuri Aramaic: אוֹם במצעתא is "in the midst of the sea";

DSS Script: ペペイスワ ペパイロウベー "Many furlongs"
DSS Script: ペクイイ ペルソンカニー "in the midst of the sea"

Estrangela: ביד אולים הישל -"Many furlongs" - "Estrangela " איני בייש הישל - "in the midst of the sea"

I have also displayed the Estrangela script 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 X in XメカX , then his eye went to from D in Xカ14少DX-"furlongs"

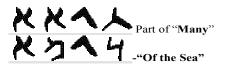
but since he had just written an  $\aleph$  , he mistakenly skipped the following  $\aleph$  and proceeded to read (which, by the way has the same meaning as the full

(Furlongs), but he, with tired bleary eyes, saw

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	, ,
<b>3.</b>	1 h 1 4 10 h
<u> </u>	"Furlongs" as
٨	<b>ረ ከ</b>   ህ የ <i>ነ</i> ገ   ዓ
1	"In the midst". Each word has the same number of letters, since
	he skipped an Alep $\kappa$ , 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 "µεσον" – "the midst", and now he needs a noun to finish the thought, and his eye
<b>b.</b>	again skips a letter D after reading the last Alep K in what he reads as
~	and after that he sees
	and and that he sees
	is only part of "Many",
	and mistakes ΚΚ 🔨 as Κ 🤈 ጎ - ("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) ארעא (from) מן (it was) הות (distant) ארעא (& the ship) און
	~ <b>X Y Y X Y X J J J J T   K   Y Y</b>
	*IT M T I M T
	. 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 "Min" ("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
	スマンスト
	went to, which looks like
	, which he had just translated, and continued to the word following
	מפוף ותא דארטא
	, which is as I have outline previously. This he read as "In the midst", as I have illustrated.
	F
	Here is the graphical evidence explaining this Majority Greek reading:
	"& The Ship"- 人
	Mhallon Mhallna
	"Furlongs" as "In the Midst"
	Part of "Many"as"Of the Sea"





- 25. But in the fourth watch of the night, Yeshua came, while he was walking on the water.
- 26. And his disciples saw him, that he was walking on the water, and they were alarmed and they were saying, "It is a false vision", and they cried out in fear.
- 27. But Yeshua immediately spoke with them and he said, "Take heart; I AM THE LIVING GOD\*. Do not be afraid."

\*2\* \*5\* "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. And Kaypha answered and he said to him, "My Lord, if you are He, command me to come unto you on the water."
- 29. And Yeshua said to him, "Come", and Kaypha went down from the ship and he walked on the water to come to Yeshua.
- 30. And when he saw the wind was violent, he was afraid, and he began to sink, and he raised his voice and he said, "My Lord, save me!"
- 31. And immediately Our Lord stretched out his hand and he held him and said to him, "Oh small of faith! Why did you doubt?"
- 32. And when they came up into the ship the wind stopped.
- 33. And those who were in the ship came and they worshiped him, and they said, "Truly, you are The Son of God!"
- 34. And they traveled and they came to the land of Genessar.
- 35. And the men of that place recognized him and they sent to all the villages around them and brought all of those who were very sick to him.
- 36. And they were begging him that they may touch even only the hem of his garment, and those who touched were healed.

- 1. And the Pharisees and the Scribes who were from Jerusalem came unto Yeshua and they were saying:
- 2. "Why do your disciples violate the tradition of the Elders? They do not wash their hands whenever they eat bread."
- 3. Yeshua answered and said to them, "Why do you also violate the commandment of God for the sake of your traditions?"
- 4. "For God has said, 'Honour your father and your mother.' and, 'Whoever reviles his father and his mother shall surely die."
- 5. "Now you are saying, 'Everyone who will say to father or mother, 'My offering is anything by which you made a profit from me', and he will not honor his father or his mother\*."

- The Critical Greek text of Westcott and Hort (8, B,D) omits "or his mother" at the end. "Old Syriac" Curetonian ms. also omits this. Nestlé's Greek NT contains this reading ("or his mother") in the text.
  - 6. "And you nullify the word of God because of your traditions."
  - 7. "Hypocrites, Isaiah prophesied well against you and said:"
  - 8. 'This people is honouring me with their lips but their heart is very far from me.'
  - 9. 'And they revere me in vain while they teach the doctrines of the commandments of man.' "
  - 10. And he called the crowds and he said to them, "**H**ear and understand."
  - 11. "It is not the thing that enters the mouth that defiles a man, but the thing that proceeds from the mouth that defiles a man."
  - 12. Then his disciples approached and they were saying to him, "**D**o you know that the Pharisees who heard this saying were indignant?"
  - 13. But he answered and said to them, "Every plant that my Father who is in Heaven has not planted will be uprooted."
  - 14. "Let them alone. They are blind guides of the blind\*; but if a blind man leads a blind man, both will fall into a pit."
    - The Critical Greek text of Westcott and Hort (**%**,**B**,**D**) omits "**of the blind**".
  - 15. And Shimeon Kaypha answered and said to him: "**M**y Lord, explain to us this parable."
  - 16. But he said to them, "Are you still also not understanding?"
  - 17. "**D**o you not know that anything that enters the mouth goes to the belly and is cast out from there in excretion?"
  - 18. "Anything that proceeds from the mouth proceeds from the heart and it defiles the man."
  - 19. "For from the heart proceed evil thoughts, adulteries, murders, fornications, thefts, lying testimonies, blasphemies."
  - 20. "These things are those that defile a man, but if a man will eat after not washing his hands, he is not defiled."
  - 21. But Yeshua went out from there and he came to the borders of Tsur and of Tsidon.
  - 22. And behold a Canaanitess woman from those borders came forth crying out and she said, "**H**ave pity on me my lord, son of David, my daughter is badly driven by a demon."
  - 23. But he did not give her an answer, and his disciples came and begged him, and they were saying, "Send her away, for she is crying after us."
  - 24. But he answered and said to them, "I am not sent except to the sheep that have strayed from the house of Israel."
  - 25. But she came and worshiped him and she said, "My Lord, help me."
  - 26. He said to her, "It is not good to take the children's bread and cast it to the dogs."
  - 27. But she said, "**y**es, my lord, even the dogs eat from the crumbs that fall from their master's table and 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. But then Yeshua said to her, "O woman, great is your faith; it will be done for you as you will." And her daughter was healed from that moment.
  - 29. And Yeshua departed from there and he came by the seaside of Galilee and he went up the mountain and sat down there.
  - 30. Many crowds came to him who had the lame and the blind and dumb and the crippled and many others, and they laid them at the feet of Yeshua and he healed them.
  - 31. So that the crowds would be amazed who saw those who had been mute speaking, and those who had been crippled who were healed\*, and those who had been lame walking, and those who had been blind who were seeing, and they glorified the God of Israel.
- The 4<sup>th</sup> cent. Greek ms. **%** (Sinaiticus), both "Old Syriac mss. and the Latin mss. omit " & the crippled who were healed". Nestlé's Greek NT contains this phrase.
  - 32. Then Yeshua called his disciples and said to them: "I am moved with pity for this multitude; they have remained with me three days and they have nothing to eat, and I am not willing to send them away fasting, lest they should faint in the road."
  - 33. His disciples were saying to him, "Where is bread for us in the wilderness that will satisfy this whole crowd?
  - 34. Yeshua said to them, "**H**ow many loaves do you have?" And they said to him, "**S**even, and a few small fish."
  - 35. And he ordered the crowd to sit for a meal on the ground.
  - 36. And he took up those seven loaves and the fish and he gave praise, and he broke and he gave to his disciples and his disciples gave to the crowd\*.
- The Critical Greek text of Westcott and Hort (\*\mathbb{K}, \mathbb{B}) has "to the crowds", whereas the rest of the Greek mss. has "to the crowd". The Aramaic word \*\mathbb{W}\mathbb{D}\mathbb{D}\mathbb{D}\mathbb{C}\mathbb{C}\mathbb{E}\mathbb{E}\mathbb{D}\mathbb{D}\mathbb{D}\mathbb{D}\mathbb{D}\mathbb{E}\mathbb{E}\mathbb{D}\
  - 37. And all of them ate and were satisfied and they took up the remnants of fragments, filling seven baskets.
  - 38. But they who ate had been 4,000 men, apart from women and children.
  - 39. And when he sent the crowds away, he went up into the ship and he came to the border of Magdo.

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

- 1. **And the Pharisees and the Sadducees approached, testing him and asking him to show them a sign from Heaven.**
- 2. But he answered and said to them, "Whenever it is evening you say, 'It will be fair weather, for the sky is red'."
- 3. "And in the morning you say, 'There will be a storm today, for the sky is gloomily red.' Hypocrites! You know how to observe the appearance of the sky; do you not know how to distinguish the signs of this time?"
- 4. "A wicked and adulterous generation seeks a sign, and a sign is not given to it, but the sign of Jonah The Prophet." And he left them and departed.
- 5. And when his disciples came to the other side, they had forgotten to take bread with them.
- 6. And he said to them, "Take heed; beware of the yeast of the Pharisees and the Sadducees."
- 7. But they were reasoning among themselves, and they were saying it was because they had not taken bread.
- 8. But Yeshua knew and said to them, "Oh, small of faith! Why do you think among yourselves it was because you have not taken bread?"
- 9. "Have you not yet understood? Do you not remember those five loaves of the 5,000? How many large baskets did you take up?"
- 10. "Neither those seven loaves of the 4,000 and how many round baskets you took up?"
- 11. "**B**ut how do you not understand that it was not about bread that I spoke to you, but to beware of the leaven of the Pharisees and the Sadducees?"
- 12. But then they understood that he did not say to beware of the yeast of bread, but of the teaching of Pharisees and of the Sadducees.
- 13. But when Yeshua came to the region of Qaesarea Philippi, he asked his disciples, "What is it people say about me that I The Son of Man am?"
- 14. But they said, "Some say Yohannan The Baptizer, but others Elijah, and others Jeremiah or one of The Prophets."
- 15. But he said to them, "Who is it you say that I am?"
- 16.Shimeon Kaypha answered, "You are The Messiah, The Son of THE LIVING GOD".
- 17. Yeshua answered and said to him, "**y**ou are Blessed, Shimeon Bar Jona\*, because flesh and blood has not revealed this to you, but my Father who is in Heaven."
- \*\*Siring ("Bar-Jonah") is reproduced in all Greek mss. <u>transliterated from the Aramaic letters into Greek letters:</u>

  <u>"Baptwa"</u>. 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: συ κληθηση κηφας ο ερμηνευεται πετρος- ("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 <u>Greek text declares that the name "Petros" is a translation of the Aramaic name "Kaypha"</u>. Here in <u>The Greek NT</u>, then, we find hard evidence, and in 160 other places where this Greek name occurs, that <u>The Greek NT</u> 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. "Also I say to you, that you are Kaypha, and upon this stone I shall build my church, and the gates of Sheol will not withstand it."
- 19. "To you I shall give the keys of the Kingdom of Heaven; everything that you will bind in the earth will have been bound in Heaven, and anything that you will release in the earth will have been released in Heaven."
- 20. Then he ordered his disciples to tell no man that he is The Messiah.
- 21. And from then Yeshua began to inform his disciples that he was prepared to go to Jerusalem and he would suffer many things from the Elders and from the Chief Priests and the Scribes and he would be murdered, and the third day he would rise.
- 22. And Kaypha took him aside and he began to rebuke him, and he said, "Far be it from you, my Lord, that this should happen to you."
- 23. But he turned and said to Kaypha, "Go you behind me, Satan; you are a stumbling block to me because you do not reason of God but of humans."
- 24. Then Yeshua said to his disciples: "Whoever wants to come after me, let him deny himself and take up his cross and let him come after me."
- 25. "Whoever wills to save his life will lose it and whoever will lose his life for me will find it."
- 26. "For what does a person benefit if he gains the whole world and lacks his soul? Or what will a person give to regain his soul?
- 27. For The Son of Man is going to come in the glory of his Father with the Holy Angels and then he will repay each man according to his works.
- 28. Amen, I say to you, that there are men who are standing here who will not taste death until they will see The Son of Man who comes with his Kingdom."

- 1. And after six days Yeshua took Kaypha, Yaqob and Yohannan his brother and brought them up to a high mountain by themselves.
- 2. And Yeshua was transformed before them and his face shown like the sun but his garments became white like light.
- 3. And Moses and Elijah appeared to them as they were speaking with him.
- 4. But Kaypha answered and said to Yeshua, "My Lord, it is beautiful for us that we should be here, and if you wish, we will make here three booths, one for you and one for Moses and one for Elijah."
- 5. And while he was speaking, behold, a cloud overshadowed them and a voice came from the cloud, which said, "This is my Son, The Beloved, in whom I delight; hear him."
- 6. And when the disciples heard, they fell on their faces, and they were very afraid.

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- 7. And Yeshua came to them and he touched them and said, "**A**rise, do not be afraid."
- 8. And they lifted their eyes and did not see anyone except Yeshua by himself.
- 9. And as they descended from the mountain, Yeshua ordered them and he said to them, "**D**o not tell this vision in the presence of any man until The Son of Man will rise from the dead."
- 10. And his disciples asked him and they were saying to him, "Why do the Scribes therefore say that Elijah must come first?"
- 11. Yeshua answered and he said to them, "**E**lijah does come first so that everything may end."
- 12. But I say to you, behold, Elijah has come, and they have done unto him everything whatsoever they wished; likewise also The Son of Man is going to suffer from them.
- 13. Then the disciples understood that he spoke to them about Yohannan The Baptizer.
- 14. And when they came to the multitude, a man came unto him and knelt on his knees.
- 15. And he said to him, "**M**y lord, have mercy on me, my son has a lunatic demon and has become ill, for he has fallen many times into fire and many times into water."
- KTIK TI ("Bar agra") is an Aramaic idiom (idioms are colored purple in the interlinear 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. "And I brought him to your disciples and they were not able to heal him."
  - 17. Yeshua answered and he said, "Oh, faithless and twisted generation! How long shall I be with you, and how long shall I endure you? Bring him here to me."
  - 18. And Yeshua rebuked it and the demon went out from him and The Boy was healed from that moment.
  - 19. Then the disciples came to Yeshua himself alone and they said to him, "Why were we not able to heal him?"
  - 20. Yeshua said to them, "Because of your unbelief, for amen, I say to you, that if you had faith like a grain of mustard seed, you may say to this mountain, 'Move from here', and it will move, and nothing will be difficult for you".
- Greek mss. & 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 Σης (Jesus) among those mss. (& & B) and 45% of the same in the Majority Text Greek mss. of The Gospel of Luke!
  - 21. "But this kind does not go out except by fasting and by prayer."
  - 22. When they were traveling in Galilee, Yeshua said to them, "The Son of Man will be betrayed to the hands of men.

- 23. And they will murder him, and the third day he will arise."
- 24. And when they came to Kapernahum, those who take the two quarter-shekels head tax came to Kaypha and said to him: "**D**oes not your Rabbi pay the two quarter-shekels?"
- 25. And he said to them, "Yes." And when Kaypha entered the house, Yeshua anticipated him and he said to him, "How does it seem to you Shimeon? From whom do the Kings of the earth take taxes and head money? From their children or from strangers?"
- 26. And Shimeon said to him, "From strangers." Then Yeshua said to him, "Then the children are free."
- 27. "But lest we give offense to them, go to the sea and cast a fish hook, and the first fish that comes up, open its mouth and you will find a shekel. Take that and give for me and for you."

### Chapter 18

- 1 **And** in that hour the disciples approached to join Yeshua and they were saying, "**W**ho is truly the greatest in the Kingdom of Heaven?"
- 2 And Yeshua called a boy and stood him in their midst.
- 3 And he said, "**T**ruly I say to you, unless you will be converted and become like children, you will not enter the Kingdom of Heaven."
- 4 "Whoever therefore humbles himself like this boy, he will be greatest in the Kingdom of Heaven."
- 5 "And whoever will receive one such as this boy, in my name, receives me."
- 6 "And everyone who commits an offense against one of these little ones who believe in me, it were profitable for him that a donkey's millstone would be hung around his neck and he be sunk in the depths of the sea."
- 7 "Woe to the world because of offenses, for it is necessary that offenses will come, but woe to the man by whom the offenses will come."
- 8 "But if your hand or your foot commits an offense against you, cut it off and cast it from you, for it is better for you that you enter life as lame or as maimed, rather than having two hands or two feet, that you would fall into eternal fire."
- 9 "And if your eye commits an offense against you, pull it out and throw it from you, for it is better for you that you would enter life with one eye, rather than having two eyes, that you would fall into The Gehenna of fire.
- "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 אַבּבּעשׁקַ "Gehenna", where The Peshitta has אַרווּבּ".

  Here are the Aramaic words" by Gehenna" and "in fire": אַבּבּוֹרְבּיּ "In fire". If the Resh י were touching "Alap" אַר in the שִּבְּבּי "In fire" of the Peshitta ms., "Resh" י could look like "Nun" בור "The "He" בור is similar to "Waw" and

"Nun" 1 to "Gimal" 1. A smudge or a bleary eye could easily transform into Aramaic seems to account

for the Greek reading "In Gehenna" in James 3:6 as well. The Greek γεεννής -"Gehenna" certainly cannot account for "In fire" in all the Peshitta mss, if one hypothesizes a Greek original behind a Peshitta translation.

- 10 Take heed that you do not despise one of these little ones, for I say to you that their Angels in Heaven do always see the face of my Father who is in Heaven.
- 11 For The Son of Man has come to save whatever has been lost.
- 12 How does it seem to you? If a man has a hundred sheep and one of them will go astray, does he not leave the ninety-nine in the mountain and go on searching for that lost one?
- 13 And if he should find it, certainly I say to you, that he rejoices in it more than in the ninety-nine that did not stray.
- 14 Just so, it is not the will before your Father who is in Heaven that one of these little ones should perish.
- 15 But if your brother wrongs you, reprove him between you and him alone; if he hears you, you have gained your brother.
- 16 And if he does not hear you, take one or two with you, that in the mouth of two or three witnesses every word will be established.
- 17 But if he will not hear them, tell the assembly, and if he does not hear the assembly, let him be to you as a tax gatherer and as a heathen.
- 18 And truly I say to you, everything whatsoever you will bind in the earth will have been bound in Heaven, and anything that you will release in the earth will have been released in Heaven.
- 19 Again I say to you, that if two of you will agree in the earth about any matter, which they will request, it will be done for them from the presence of my Father who is in Heaven.
- 20 For where two or three are assembled in my name, there am I in the midst of them."
- 21 Then Kaypha approached him, and he said, "My Lord, "If my brother commits an offense against me, how many times shall I forgive him? Seven times?"
- 22 And Yeshua said to him, "I do not say to you until seven times, but until seventy times 77 \*."
- \* Lamsa's translation of The Peshitta has "Seventy times seventy seven." The literal reading is "Seventy times seven seven".
- 23 Therefore the Kingdom of Heaven is compared to a man who was a King, wanting to take an account of his servants.
- 24 And when he began to take it, they brought him one who owed 10,000 talents \*.
- \* A talent at about AD 1900 (100 years ago) was estimated by one source to be 125 British pounds. Another puts it at about 1100 dollars US. The latter would put 10,000 talents at 11,000,000 US dollars! Factoring in inflation and using the modern American average of 100 dollars for a day's wages gives 6 billion dollars as the man's debt!

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- 25 And when he had nothing to pay, his lord commanded that he would be sold, and his wife and his children, and everything that he had, and he would pay.
- 26 And falling down, that servant worshiped him, and he said, "My Lord, be patient with me, and I shall pay you everything."
- 27 And the lord of that servant was moved with pity, and he released him, forgiving his debt.
- 28 But that servant went out and found one of his associates who had owed him a hundred denarii \*, and he seized him and throttled him, and he said to him, "Give me that which you owe me."
- \* A denarius was roughly one day's wage, so in modern American terms 100 denarii would be about 10,000 dollars.
- 29 And that associate fell down before his feet\*, begging him and saying to him, "Be patient with me and I shall pay you."
- \*The Critical Greek texts omit "before his feet". The Majority Greek text agrees here with The Peshitta.
- 30 But he was not willing, but he went and he cast him into prison until he would give him whatever he owed him.
- 31 But when their associates saw all what happened, it was very grievous to them, and they came and revealed to their lord everything that had happened.
- 32 Then his lord called him, and said to him, "**y**ou wicked servant, I forgave you that entire debt because you begged me."
- 33 "Was it not incumbent upon you also for you to have mercy on your associate just as I had mercy on you?"
- 34 And his lord was angry, and he delivered him to the scourgers until he would pay everything that he owed him.
- 35 So my Father who is in Heaven will do to you unless each of you forgives his brother his offenses from your heart.

- 1 **A**nd so it was when Yeshua had finished these sayings, he picked up from Galilee, and he came to the borders of Judea to the other side of the Jordan.
- 2 And great crowds came after him and he healed them there.
- 3 And the Pharisees came to him and they were testing him, and they were saying, "Is it legal for a man to divorce his wife for any cause?"
- 4 But he answered and said to them, "**H**ave you not read that he who made from the beginning, made them male and female?"
- 5 And he said, "Therefore a man shall leave his father and his mother and shall cleave to his wife and the two of them shall be one flesh."
- 6 "Therefore they were not two, but one flesh. The things therefore that God has united let not a man separate."
- 7 They were saying to him, "Why therefore did Moses command to give a writing of divorce and to send her away?"

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- 8 He said to them, "Moses, confronting the callousness of your heart, let you divorce your wives, but from the beginning it was not so."
- 9 But I say to you, "Whoever divorces his wife apart from adultery and will take another, commits adultery, and whoever will take her who is divorced commits adultery."
- 10 His disciples were saying to him, "If the accusations are thus between a man and a wife, it is not expedient to take a wife."
- 11 But he said to them, "Not every man can receive this saying, except he to whom it is given."
- 12 "For there are eunuchs who were born so from their mother's womb and there are eunuchs who became eunuchs by men and there are those who have made themselves eunuchs for the cause of the Kingdom of Heaven. Whoever can receive it let him receive it."
- 13 And they brought children to him that he might lay his hand upon them and pray, and his disciples rebuked them.
- 14 But Yeshua said to them, "Let the children come to me and do not forbid them, for the Kingdom of Heaven belongs to such as these."
- 15 And he laid his hand upon them and went on from there.
- 16 And one came near and said to him, "**G**ood teacher, what good thing shall I do that I may have eternal life?"
- 17 But he said to him, "Why do you call me good? There is none good except God alone. But if you want to enter life, keep the commandments."
- 18 He said to him, "Which ones?" But Yeshua said to him, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not testify falsely."
- 19 "Honor your father and your mother", and "You shall love your neighbor as yourself."
- 20 That young man said to him, "I have kept all these from my childhood; what am I lacking?"
- 21 Yeshua said to him, "If you want to be perfect, go sell your possessions and give to the poor and you will have treasure in Heaven, and come after me."
- 22 But that young man heard this saying and he went away, as it was grievous to him, for he had many possessions.
- 23 But Yeshua said to his disciples, "Amen, I say to you, that it is difficult for a rich man to enter the Kingdom of Heaven."
- 24 "And again I say to you that it is easier for a camel to enter the eye of a needle than for a rich man to enter the Kingdom of God."
- 25 But the disciples when they heard, they were greatly amazed and they were saying, "Who then can have life?"

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26 Yeshua gazed at them and he said to them, "**T**his is impossible with the children of men, but everything is possible with God."

27 Then Kaypha answered and said to him, "Behold, we have left everything and we have come after you. What then will happen to us?" 28 Yeshua said to them, "Surely, I say to you who have come after me, in The New World\* when The Son of Man sits on the throne of his glory, you also will sit on twelve thrones and will judge the twelve Tribes 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 "EV TT TALLYYEVEGIA" ("in the regeneration").

παλιγγενεσια occurs also in The Greek of Titus 3:5, "washing of regeneration" where the Peshitta has, שבילדא דמון דריש - "in the washing of the new birth"; "In birth" in Aramaic can be אדיל סיד במולדא במולד במולד Let's compare the Aramaic words for "in the world" and the first for-"In birth":

How about in Dead Sea Scroll script? – בעלכא -"in the world" בעלכא -"in the birth"

Kinda' eerie, aint it?

So it looks like a Greek saw and read it as とりしょ - "in the world" - "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 <u>new</u> creature: old things are passed away; behold, <u>all things</u> 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 "And every man who leaves a house or a brother or sister or father or mother or wife or children or towns for my name's sake, each will receive a hundredfold and will inherit eternal life.

30 But many are first who will be last and the last ones will be the first."

- 1 "**f**or the Kingdom of Heaven is like the man, the lord of a household, who went out at dawn to hire laborers for his vineyard.
- 2 And he made an agreement with the laborers for a denarius for the day and he sent them to his vineyard.
- 3 And he went out at the third hour and saw others who were standing in the marketplace and were idle.
- 4 And he said to them, 'you go also to the vineyard; whatever is appropriate I shall give you.'
- 5 But those departed and he went out again at the sixth and at the ninth hours and did likewise.

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- 6 And towards the 11th hour he went out and he found others who were standing and were idle, and he said to them, 'Why are you standing and are idle all day?'
- 7 They were saying to him, 'Because no one has hired us.' He said to them, 'You go also to the vineyard, and whatever is appropriate you will receive.'
- 8 But when it was evening, the owner of the vineyard said to his custodian, 'Call the laborers and give them their wages, and start from the last ones up to the first ones.'
- 9 And those of the 11th hour came and they received a denarius each.
- 10 And when the first ones came they had hoped that they would receive more, and they received a denarius each also.
- 11 And when they received it, they complained to the lord of the estate.
- 12 And they were saying, 'These last ones have worked one hour and you have made them equal to us who have borne the burden and the heat of the day.'
- 13 But he answered and said to one of them, 'My friend, I do no evil to you. Did you not agree with me for a denarius?'
- 14 Take yours and go. But I wish to give to this last group even as to you.
- 15 Or is it illegal for me to do whatever I want to do with my own? Is your eye evil because I am good?'
- 16 So the last will be first and the first last, for the called are many and the chosen ones are few."
- 17 But Yeshua was prepared to go up to Jerusalem and he took aside his twelve disciples privately on the road and he said to them:
- 18 "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.
- 19 And they will deliver him to Gentiles, and they will mock him, and they will scourge him, and they will crucify him, and the third day he will arise."
- 20 Then the mother of the sons of Zebedee came near to him, she and her sons, and she worshiped him and she was asking him something.
- 21 But he said to her, "What do you desire?" And she said to him, "Say that these my two sons will sit, one at your right and one at your left, in your Kingdom."
- 22 Yeshua answered and he said, "**y**ou do not know what you are asking. Are you able to drink the cup that I am prepared to drink or to be baptized in the baptism in which I am to be baptized?" They were saying to him, "**W**e are able."
- 23 He said to them, "**y**ou will drink my cup and you will be baptized in the baptism in which I am baptized, but for you to sit at my right and at my left is not mine to give except to those for whom it is prepared by my Father."
- 24 But when the ten heard it, they were angry with those two brothers.

- 25 And Yeshua called them and said to them, "You know the rulers of the Gentiles are their lords and their great ones have authority over them."
- 26 "It will not be so among you, but whoever wants to be great among you, let him be one who waits on you."
- 27 "And whoever wants to be first among you let him be a servant to you."
- 28 "Just as The Son of Man came, not to be ministered to, but to minister, and to give himself a ransom in the place of the many."
- 29 And when Yeshua went out from Jericho, a great crowd was coming after him.
- 30 And, behold, two blind men were sitting on the side of the road and when they heard that Yeshua was passing by, they gave a cry, and they were saying, "Have mercy on us my Lord, son of David."
- 31 But the crowds were rebuking them that they would be silent, and they raised their voices all the more and they were saying, "Our Lord, have mercy on us, Son of David."
- 32 And Yeshua stopped and he called them and he said, "What do you want me to do for you"?
- 33 They were saying to him, "Our Lord, that our eyes may be opened." 34 And Yeshua was moved with pity for them and he touched their eyes, and immediately their eyes were opened and they went after him.

#### Chapter 21

1. **And then as he approached Jerusalem and came to Bethphage, by the side of the Mount of Olives, Yeshua sent two of his disciples,** 

Verse one differs from The Majority Greek text in the name of "BethPhage"- most Greek mss. have  $\beta\eta\theta\sigma\phi\gamma\eta$ - "BethSphage", while some Byzantine and ( $\aleph$ ,B) & TR have  $\beta\eta\theta\phi\gamma\eta$ - "BethPhage", in agreement with The Peshitta. However, the Vaticanus ms.(B) also has "ELG TO OPOG TWV ELAUWV" ("unto the Mount of Olives"), whereas the Majority text has " $\pi\rho\sigma$  TO OPOG TWV ELAUWV" ("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 And he said to them, "Go to this village that is opposite you and at once you will find a donkey that is tied and a colt with her; loose them

3 "And if a man says anything to you, say to him, 'They are needed by Our Lord', and immediately he will send them here."

and bring them to me."

- 4 But this that happened was so that the thing that was spoken by the Prophet would be fulfilled which says:
- 5 "Say to the daughter of Zion, 'Behold, your King comes to you meek and riding on a donkey and upon\* a colt, the foal of a she donkey."
  - The text here agrees with 4th cent. mss. (8, B)-The Critical Greek text.

6 And the disciples went and did just as Yeshua had commanded them.

- 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 And they brought the donkey and the colt and they placed their garments on the colt and Yeshua\* rode upon it.
    - "<u>Jesus</u>" is missing in all the Greek mss.
  - 8 And a multitude of crowds were spreading their clothes on the road and others were cutting down branches from trees and laying them in the road.
  - 9 But the crowds which were going before him and coming after him were crying out and they were saying, "Hosanna to The Son of David who comes in the name of **THE LORD JEHOVAH**; Hosanna in The Highest."
- "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 "ຮ້າງ " "Mar-Yah" "LORD JEHOVAH" in <u>The Peshitta NT</u> text! <u>The Greek N.T</u>, of course, has no such references.
  - \* "Oshanna"- "Notes 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 115<sup>th</sup>, 116<sup>th</sup>, 117<sup>th</sup>, and 118<sup>th</sup> psalms."
  - 10 And when he entered Jerusalem, the whole city was stirred and they were saying, "Who is this?"
  - 11 But the crowds were saying, "**T**his is Yeshua the Prophet who is from Nazareth of Galilee."
  - 12 And Yeshua entered The Temple of God\* and cast out all of them who sold and bought in The Temple and upset the tables of the money changers and the seats of those who sold doves.
- "of God" is omitted by 4<sup>th</sup> cent. Mss. (**%**,**B**) & The Critical Greek text. Sometimes it agrees with The Peshitta and sometimes not.
  - 13 And he said to them, "It is written: 'My house will be called the House of prayer, but you have made it a den of robbers.'"
  - 14 And they brought to him in The Temple the blind and the lame, and he healed them.
- The Greek mss. all have προσηλθον αυτω "came to Him", where <u>The Peshitta</u> has "They brought to Him". The Aramaic verb <sup>27</sup>? "Qareb" can mean "Approach" or "Bring". Think about it: "The blind and the lame <u>came</u> to him"?
  - 15 But when the Chief Priests and the Pharisees saw the wonders that he did and the children shouting in The Temple and saying, "**H**osanna to The Son of David", it seemed evil to them.

16 And they were saying to him, "**H**ave you heard what these are saying?" Yeshua said to them, "**Y**es. Have you never read, '**F**rom the mouth of children and infants you have composed a song of praise?'"

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

- 17 And he left them and he went outside the city to Bethany and spent the night there.
- 18 But at dawn when he returned to the city he was hungry.
- 19 And he saw one fig tree by the road and came to it and he found nothing on it except leaves only, and he said to it, "There will be no fruit on you again forever", and at once that fig tree withered up.
- 20 And the disciples saw and they marveled and they were saying, "**H**ow quickly the fig tree withered up!"
- 21 Yeshua answered and said to them, "Amen, I say to you, if you have faith and you will not doubt, you will do not only this of the fig tree but also if you will say to this mountain, 'Be lifted up and fall into the sea', it will be done."
- 22 "Everything that you will ask in prayer and believe, you will receive."
- 23 And when Yeshua\* came to The Temple, the Chief Priests and the Elders of the people approached him as he taught them, and they were saying to him, "By what authority do you do these things and who gave you this authority?"
  - "Jesus" omitted in all Greek mss .
- 24 Yeshua answered and said to them, "I also shall ask you something and if you will tell me, I shall also tell you by what authority I do these things."
- 25 "From where was the baptism of Yohannan, from Heaven or was it from men?" But they were counseling among themselves and saying, "If we say, 'From Heaven', he will say to us, 'And why did you not trust him?' "
- 26 "**A**nd we are too afraid of the crowds to say, '**F**rom men', for they all hold Yohannan as a Prophet."
- 27 They answered and they were saying to him, "We do not know." Yeshua said to them, "Neither am I telling you by which authority I do these things."
- All Greek mss. have "They answered Jesus" here and omit "Jesus" later in the verse where The Peshitta has "Jesus said to them".
  - 28 "**B**ut how does it seem to you? A certain man had two sons and\* he called the first and said to him, 'My son, go work today in the vineyard\*."

\*\* The Majority Greek Text agrees with "and he called"; The Critical Greek Text (%) omits ,"And". The Critical Greek Text (%) agrees with "the vineyard" where the Majority Greek has "my vineyard.

- 29 "But he answered and said, 'I don't want to', but afterward he was moved with regret and he went."
- 30 "Then he came to the other and said to him likewise, but he answered and said, 'I will my lord', and he did not go."
- 31 "Which of these two did the will of his father?" They were saying to him, 'The first.' Yeshua said to them, "Amen, I say to you, that Tax Collectors and prostitutes precede you to the Kingdom of God."
- 32 "For Yohannan came to you in the way of righteousness and you did not trust him, but Tax Collectors and prostitutes trusted him, and even when you saw it, you were not moved with regret afterward to trust him."
- 33 "Hear another parable: there was a certain man, a landowner, and he had planted a vineyard enclosed by a fence and he had dug a wine press and had built a tower in it, and had given its care to laborers, and he went abroad."
- 34 "But when the fruit season had arrived, he sent his servants to the laborers so that they would send some of the fruit of the vineyard to him."
- 35 "And the laborers seized his servants; they beat one and another they stoned and another they killed."
- 36 "And he sent again more servants than the first time, and they did the same to them."
- 37 Finally, he sent to them his son as he said, '**D**oubtless they will reverence my son.'"
- 38 "But when the laborers saw the son, they said among themselves, 'This is the heir, come, let us kill him and seize his inheritance."
- 39 "And they seized and led him outside of the vineyard and killed him."
- 40 "When the Lord of the vineyard comes, what will he do to those laborers?"
- 41 They said to him, "**H**e will ruthlessly destroy them and he will give the care of the vineyard to other laborers, who will give him the fruits in their season."
- 42 Yeshua said to them, "Have you never read in the scriptures, 'The stone which the builders rejected has become the head of the corner; this was from the presence of **THE LORD JEHOVAH**, and it is a wonder in our eyes."?
- 43 "Therefore, I say to you, the Kingdom of God will be taken from you and will be given to a people who will produce fruit."
- 44 "And whoever falls on this stone will be shattered, and it will pulverize to dust everyone upon whom it will fall."

The "Old Syriac" (5th cent.) Sinaiticus Aramaic ms. omits verse 44!

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45 And when the Chief Priests and the Pharisees heard his parables, they knew that he had spoken against them.

46 And they sought to seize him and they were afraid of the crowds, because they were holding him as a Prophet.

- 1 **A**gain, Yeshua answered in a parable, and he said:
- 2 "The Kingdom of Heaven is compared to a man who was a King who made a wedding feast for his son.
- 3 And he sent his servants to call those invited to the wedding feast, and they chose not to come.
- 4 Again he sent other servants, and he said, "**T**ell those invited, '**B**ehold, my banquet is ready, and my oxen and my fatlings are killed, everything is prepared; come to the wedding feast.'"
- 5 And they showed contempt and went, one to his field and another to his commerce.
- 6 But the rest seized, abused and killed his servants.
- 7 But when the King heard, he was angry and he sent his armies, destroyed those murderers and burned their city.
- 8 Then he said to his servants, 'The wedding feast is ready, and those who were invited were not worthy.'
- 9 '**G**o therefore to the ends of the roads and call everyone whom you find to the wedding feast.'
- 10 And those servants went out to the roads, and they gathered everyone whom they found, bad and good, and the place of the wedding feast was filled with guests.
- 11 And the King entered to see the guests and he saw a man there who was not wearing a wedding garment.
- 12 And he said to him, 'My friend, how did you enter here when you did not have wedding garment?'
- 13 Then the King said to the attendants, 'Bind his hands and his feet and cast him out into outer darkness; there will be weeping and gnashing of teeth.'
- 14 "For the called are many and the chosen are few."
- 15 And the Pharisees went, and they took counsel how they might catch him in discourse.
- 16 And they sent their disciples to him with those of the house of Herodus and they were saying to him, "Teacher, we know that you are true and that you teach the way of God with justice and you do not take caution for man, for you do not accept the persons of men."
- 17 "Tell us therefore, how does it seem to you? Is it lawful to give the head tax to Caesar or not?"
- 18 Yeshua knew their evil and he said, "Why are you testing me, you hypocrites?"

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- 19 "Show me a denarius of the head tax money", and they brought a denarius to him.
- 20 And Yeshua said to them, "Whose is this image and inscription?"
- 21 And they were saying, "Caesar's"; he said to them, "Give therefore what is Caesar's to Caesar, and what is God's to God."
- 22 And when they heard, they were amazed, and they left him and departed.
- 23 That day the Sadducees approached, and they were saying to him\*, "There is no life for the dead", and 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; <u>The Peshitta</u> states that they told Jesus, "There is no resurrection of the dead".

- 24 And they were saying to him, "**T**eacher, Moses said to us that if a man dies while he has no sons, his brother may take his wife and raise up seed to his brother.
- 25 Now, there were seven brothers with us; the first took a wife and he died, and he had no children, and he left his wife to his brother.
- 26 Likewise also the second and also the third, even unto the seventh of them.
- 27 And after all of them the woman died also.
- 28 In the resurrection therefore, which of these seven will have the woman, for they all had taken her?"
- 29 Yeshua answered and he said to them, "**Y**ou do err, because you do not understand the scriptures, neither the mighty works of God.
- 30 For in the resurrection of the dead, they do not take wives, neither do men have wives, but they are\* like the Angels of God in Heaven.
- "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 But concerning the resurrection of the dead, have you not read what was spoken to you by God, who said:
  - 32 'I AM THE LIVING GOD\*, The God of Abraham, The God of Isaaq, and The God of Jaqob?' He is The God, not of the dead, but of the living."
    - \* See note at 14:27 on "Ena Na"-"I AM The Living God"
  - 33 And when the crowds heard, they were dumbfounded at his teaching.
  - 34 But when the Pharisees heard that he had silenced the Sadducees, they assembled together.
  - 35 And one of them who knew The Written Law asked him while testing him:
  - 36 "Teacher, which commandment in The Written Law is the greatest?" 37 Yeshua said to him, "You shall love THE LORD JEHOVAH your God from all your heart and from all your soul and from all your power and from all 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: קנינן כלון כלון כלון כיש'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.
  - 38 "This is the great and the first commandment."
  - 39 "And the second which is like it is, 'You shall love your neighbor as yourself.'
  - 40 On these two commands depend all The Written Law and The Prophets."
  - 41 But as the Pharisees were assembled, Yeshua asked them,
  - 42 And he said, "What are you saying about The Messiah? Whose Son is He?" They were saying to him, "The Son of David."
  - 43 He said to them, "And how did David by The Spirit call him **THE LORD JEHOVAH**, for he said:"
  - 44 'THE LORD JEHOVAH said to my Lord, 'sit at my right hand until I place your enemies under your feet.'

See Psalm 110:1-5. In Hebrew and in The Peshitta text, the original of verse 5 has Yahweh at Yahweh's right hand! The Massoretes changed the reading to Adonai (Lord) but made a note of it in the Massorah.

45 "If therefore David called him **THE LORD JEHOVAH**, how is he his son?"

46 And no man could give him an answer, and no man dared again from that day to question him.

#### Chapter 23

Then Yeshua spoke with the crowds and with his disciples:

"The Scribes and the Pharisees have sat on the throne of Moses."

3 Everything therefore that they will tell you to observe\*, observe\* and do\*, but you should not do according to their works, for they are saying, and they are not doing.

\*\*\* The Critical Greek text (3,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 And they bind heavy burdens and place them on the shoulders of men, but they are not willing to touch them with their fingers.
- 5 And they do all their works to be seen by the children of men, for they enlarge their phylacteries and they extend the blue fringes of their robes.
- 6 And they love the first class places at feasts and first class seats in the synagogues
- 7 And greetings in the marketplaces, and to be called, "Rabbi"\*, by the people.
- \* C The Majority (Byzantine) Greek text has "ραββι ραββι"- "Rabbi, Rabbi". The Critical Greek text (ℜ, B) has "ραββι" "Rabbi", in agreement with <u>The Peshitta</u>. This is also another case of an Aramaic word transliterated into <u>The Greek NT</u>.
- 8 But you shall not be called "Rabbi", for One is your Rabbi, but you are all brothers.
- The Majority Greek Text & (κ,D) have "υμων ο καθηγητης" "your Guide, Leader"; (Β-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 (κ,B) does not have "ο χριστος" (The Christ). Both Greek readings: "υμων ο καθηγητης" "your Guide, Leader"; (Β-Vaticanus) & "υμων ο διδασκαλος" "your Teacher" can be explained by The Peshitta reading [ "Your Rabbi"). και "Rabba" means "Great one", & can also mean "Teacher" or "Master, Ruler".
  - 9 And you should not call yourselves "Father", in the earth, for one is your Father who is in Heaven.
  - 10 And you will not be called leaders, because one is your Leader, The Messiah.
  - 11 But he who is great among you will be a servant to you.
  - 12 Whoever will exalt himself will be humbled and whoever will humble himself will be exalted.
  - 13 Woe to you Scribes and Pharisees, hypocrites, who consume the houses of widows with offerings for your chanting of long prayers! Because of this you will receive greater judgment.

The Critical Greek Text (\*\mathbb{K},\mathbb{B}) has this verse and verse 14 in switched order. The Majority Greek Text has them as The Peshitta has them

- 14 Woe to you Scribes and Pharisees, hypocrites, for you shut the Kingdom of Heaven before the children of men, for you are not entering, and those who are entering you do not permit to enter!
- 15 Woe to you Scribes and Pharisees, hypocrites, for you travel around sea and land to make one convert, and when it has happened, you make him doubly the son of Gehenna that you are!
- 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 Woe to you blind guides, for you say, Whoever swears by The Temple, it is nothing', but Whoever swears by the gold of The Temple is liable!'
- 17 Fools and blind men; which is greater, gold, or The Temple, which sanctifies the gold?
- 18 And , Whoever swears by the altar, it is nothing', but Whoever swears by the offering upon it, he is liable.'
- 19 Fools and blind men; which is greater, the gift or the altar that sanctifies the gift?
- 20 Whoever swears therefore by the altar swears by it and by everything that is upon it.
- 21 And whoever swears by The Temple swears by it and by The One dwelling in it.
- 22 And whoever swears by Heaven swears by the throne of God and by him who sits upon it.
- 23 Woe to you Scribes and Pharisees, for you tithe mint and dill and cummin and you forsake the weighty things of the law: Justice, mercy and faith! It is necessary for you to do these things and you should not forsake them.
- 24 Blind guides who strain out gnats and swallow camels!
- 25 Woe to you Scribes and Pharisees, pretenders, who wash the outside of the cup and of the dish, but within are full of plunder and evil\*!
- 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:
- 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 המשם "w'Awala" had the second Waw המשם (blue) pushed half through the Lamed \(\Delta\) to its left, the Waw-
  - Lamed pair in would look like Tau in . An Ayin in could easily be taken for a Gamal in if it were extended a bit at the bottom by an inadvertent stroke or smudge downward, and the first letter Waw on, if not fully formed in its bottom half of the downward curve stroke, could look like a Resh in . I performed these processes on an original
  - "Regta" ("Lust"). The only thing missing in this scenario is the initial conjunction ("Waw"-"&"), represented in
  - Greek by the word Kal ("kai"-&) before akpasiav. These are so common however, that even when missing in
- Aramaic, are supplied in translations as understood.

   Thus The Peshitta's Aramaic word 🛣 "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 ""a'-"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!

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- 26 Blind Pharisees, wash first the inside of the cup and dish that their outside may also be clean.
- 27 Woe to you Scribes and Pharisees, pretenders, who are like white tombs, which from the outside appear lovely, but from within are full of the bones of the dead and all corruption!
- 28 So also you from the outside appear to the children of men as righteous, and from within are filled with evil and hypocrisy.
- 29 Woe to you Scribes and Pharisees, hypocrites, who build the tombs of The Prophets and adorn the tombs of the righteous!
- 30 And you say, 'If we had been in the days of our forefathers, we would not have been partakers with them in the blood of The Prophets.'
- 31 Therefore you testify against yourselves that you are the children of those who murdered The Prophets.
- 32 So fulfill the standard of your forefathers.
- 33 Snakes, offspring of vipers! How will you escape from the judgment of Gehenna?
- 34 Because of this behold, I am sending to you Prophets and wise men and scribes; some of them you will murder and you will crucify, and some of them you will scourge in your synagogues and you will persecute them from city to city
- 35 So that all the blood of the righteous may come upon you that has been shed upon the earth, from the blood of righteous Abel, even unto the blood of Zechariah the son of Barachiah, whom you murdered in the midst of The Temple and the altar.
- 36 Amen, I say to you, all these things will come upon this generation.
- 37 Jerusalem, Jerusalem, you that murdered The Prophets and stoned those who were sent to it! How many times have I desired to gather your children, as a hen gathers her chicks under her wings, and you were not willing!
- 38 Behold, your house is left to you desolate!\*
  - The Critical Greek Text (**B**) omits "**ερημος**" ("desolate").
- 39 For I say to you that you will not see me from now on, until you will say, 'Blessed is he who has come in the name of THE LORD JEHOVAH."

- 1 **P**eshua went out from The Temple to depart, and his disciples approached, showing him the buildings of The Temple.
- 2 But he said to them, "**B**ehold, do you see all these things? Amen, I say to you that not a stone will be left here standing, which will not be pulled down."
- 3 And when Yeshua sat on Tor Zaytha (Mount of Olives), his disciples came and they were saying among themselves and to him: "Tell us

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when these things will be and what will be the sign of your advent and of the end of the world."

- 4 Yeshua answered and said to them, "Beware that no man will deceive you."
- 5 "For many will come in my name, and they will say. 'I AM THE LIVING GOD\*, The Messiah', and they will deceive many."

K3K 63K -"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: እጋአ እጋአግ –("I AM") and would deceive many. That is a claim to Deity.

- 6 Take heed that you will not be troubled, for it is necessary that all these things should happen, but it will not yet be the end.
- 7 For nation will arise against nation, and Kingdom against Kingdom, and there will be famines and plagues and earthquakes in various places.
- 8 But all these things are the beginning of sorrows.
- 9 And then they will deliver you to suffering, and they will kill you and you will be hated by all the nations because of my name.
- 10 Then many will be subverted, and they will hate one another and will betray one another.
- 11 And many false Prophets will arise and will deceive many.
- 12 And because of the abundance of evil, the love of many will grow cold.
- 13 But whoever will persevere until the end will have life.
- 14 And this gospel of the Kingdom will be preached in the whole world for the testimony of all the nations and then the end will come.
- 15 But whenever you will see the desecrated sign of desolation that was spoken by Daniel the Prophet, standing in the holy place, (he who reads should consider)
- 16 Then those who are in Judea should flee to the mountains.
- 17 And the one who is on the roof should not come down to take what is in his house.
- 18 And he who is in the field should not return to take his clothes.
- 19 But woe to pregnant women and to those who are nursing in those days.
- 20 But pray that your escape will not be in winter, neither on the Sabbath.
- 21 For then there will be great suffering, which has not been from the beginning of the world even until now, neither will be.
- 22 If those days are not cut short no one would live, but because of the chosen ones, those days will be cut short.
- 23 Then if someone will say to you, "Behold, The Messiah is here or there", you should not believe.
- 24 For false Messiahs will arise and Prophets of lies, and they will give great signs so as to deceive, if possible, even the elect.

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- 25 Behold, I have told you beforehand.
- 26 If therefore they will say to you, "Behold, he is in the desert", you should not go out, or "Behold, he is in an inner room", do not believe it.
- 27 For just as lightning goes out from The East and appears unto The West, so will the coming of The Son of Man be.
- 28 Wherever the body will be, there will the eagles be gathered.
- 29 But immediately after the suffering of those days, the sun will darken and the moon will not show its light, and the stars will fall from the heavens and the power of the heavens will be disturbed.
- 30 And then the sign of The Son of Man in Heaven will appear and then all the families of the earth will mourn, and they will see The Son of Man who comes on the clouds of Heaven with miracles and many praises.
- 31 And he will send his Angels with great trumpets, and they will gather his own elect from the four winds, from all the ends of the heavens.
- 32 \* But learn a parable from the fig tree: As soon as its branches bow low and its leaves bud forth, you know that summer has arrived.
- 33 So also, whenever you see all these things, know that he has approached the door.
- 34 Amen, I say to you that this generation will not pass away until all these things happen.
- 35 Heaven and Earth will pass away, and my words will not pass away.
- 36 But about that day and about that hour no one knows, not even the Angels of Heaven, but The Father alone.
- 37 But just as the days of Noah, so will the coming of The Son of Man be.
- 38 For just as they were eating and drinking before the flood, and they were taking wives, and they were taking husbands, until the day that Noah entered the ark,
- 39 And they did not perceive until the flood came and took them all away, thus will be the coming of The Son of Man.
- 40 Then two will be in the field; one will be taken captive, and one will be left.
- 41 Two women will be grinding at the mill; one will be taken captive and one will be left.
- 42 Wake up therefore, for you do not know in what hour your Lord will come.
- 43 But know this, if the house owner had known in what watch the robber would come, he would have been awake and would not have allowed his house to be broken into.
- 44 Because of this, be also ready, because at the hour in which you are not expecting, The Son of Man will come.

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- 45 Who is the servant who is faithful and wise, whom his Lord has appointed over the children of his household, to give them food in his time?
- 46 Blessed is that servant, whom, when his master will come, will find doing this.
- 47 Amen, I say to you, he will set him over everything that he has.
- 48 But if an evil servant will say in his heart, "My Lord delays to come",
- 49 And will start to beat his associates and eat and drink with drunkards,
- 50 The Lord of that servant will come on the day that he does not expect it, and in the hour in which he is not aware.
- 51 And he will cut him off, and he will set his portion with the hypocrites. There will be weeping and gnashing teeth."

- 1. "Then the Kingdom of Heaven will be compared to ten virgins; the same took their lamps and went to meet the groom and the bride.
- 2 But five of them were wise and five were foolish.
- 3 And those fools took their lamps, and did not take oil with them.
- 4 But those wise ones took oil in their vessels with their lamps.
- 5 But when the groom delayed, all of them grew tired and slept.
- 6 And in the middle of the night there was an outcry, "**B**ehold, The groom has come, go out to meet him."
- 7 Then all those virgins arose and trimmed their lamps.
- 8 The fools said to the wise, "Give us some of your oil, behold, our lamps have gone out."
- 9 But the wise answered and said, "Why? There is not enough for us and for you; go to those who sell and buy for yourselves."
- 10 And when they went to buy, the groom came and those who were ready entered with him into the wedding place, and the door was barred.
- 11 But afterward, those other virgins came and they were saying, "Our Lord, open to us."
- 12 But he answered and said to them, 'Amen, I say to you, that I do not know you.'
- 13 Wake up therefore, for you know neither the day nor the hour.
- 14 Like the man who journeyed and called his servants and delivered to them his property.
- 15 To one he gave five talents, and to another two, and to another one, each man according to his power, and he immediately went abroad.
- 16 But he who received five talents went and traded them and gained five others.

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- 17 So also he of the two gained two others.
- 18 But he who received one went and dug in the ground and buried the money of his lord.
- 19 After much time, the lord of the servants came and took an account of them.
- 20 And he called him who had received five talents and brought five others, and he said, "My lord, you gave me five talents behold, I have gained five other talents on top of them."
- 21 His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I shall set you over much; enter the joy of your Lord."
- 22 And he of his two talents came and he said, "My lord, you gave me two talents, behold, I have gained two other talents on top of them."
- 23 His lord said to him, "Well done, good and faithful servant. You have been faithful over a little; I shall set you over much; enter the joy of your Lord."
- 24 He also who had received one talent came, and he said, "My lord, I had known you that you are a hard man, and that you reap where you have not sown and that you gather from where you have not threshed,
- 25 And I was afraid, and I went and buried your talent in the ground. Behold, it is yours."
- 26 His master answered and said to him, "**y**ou evil and lazy servant; you knew that I reaped where I had not sown, and I gathered from where I have not threshed.
- 27 And it was incumbent upon you to cast my money to the exchange, so that when I would come, I could require my own with its interest.
- 28 Take therefore the talent from him and give it to him who has ten talents."
- 29 For to the one who has it, it shall be given, and it will be increased to him. But whoever does not have it, that which he has will be taken from him.
- 30 And they cast the worthless servant into outer darkness. There will be weeping and gnashing teeth.
- 31 But whenever The Son of Man comes in his glory and all his Holy Angels with him, then he will sit upon the throne of his glory.
- 32 And all the nations will be assembled before him and he will separate them one from another, as a shepherd who separates sheep from goats.
- 33 And he will place the sheep at his right and the goats at his left.
- 34 Then The King will say to those who are at his right, 'Come, blessed ones of my Father, inherit the Kingdom that was prepared for you from the foundation of the universe.'

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- 35 For I was hungry and you gave me food, and I was thirsty and you gave me drink. I was a stranger and you took me in.
- 36 I was naked and you clothed me. I was sick, and you took care of me. I was in prison, and you came to me.'
- 37 Then the righteous will say to him, 'Our Lord, When did we see you that you were hungry and we fed you, or that you were thirsty and we gave you drink?
- 38 And when did we see you, that you were a stranger and we took you in, or that you were naked and we clothed you?'
- 39 'And when did we see you sick or in a prison, and we came to you?'
- 40 And The King answers and says to them, 'Amen, I say to you, as much as you have done to one of these my little brothers, you have done that to me.'
- 41 **T**hen he will say also to those who are at his left, '**D**epart from me, you cursed ones, into eternal fire, that which was prepared for The Devil and for his Angels.
- 42. For I was hungry and you gave me no food. I was thirsty and you gave me no drink.
- 43. I was a stranger and you did not take me in; I was naked, and you did not clothe me. I was sick, and in prison and you did not take care of me.'
- 44. And those will answer, and they will say, 'Our Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and we did not minister to you?'
- 45. Then he will answer and he will say to them, 'Amen, I say to you, as much as you have not done to one of these little ones, neither have you done that to me.'
- 46. And these will go into eternal torture, and the righteous into eternal life."

- 1 **And** it was, that when Yeshua had finished all these words, he said to his disciples:
- 2 "**Y**ou know that after two days it is Passover and The Son of Man will be betrayed to be crucified.
- 3 Then the Chief Priests and the Scribes and the Elders of the people were gathered together to the court of The High Priest, who is called Qaiapha,
- The Critical Greek text omits "and The Scribes".
  - 4 And they held a council about Yeshua, so that they might seize him by deceit and murder him.
  - 5 And they were saying, "**N**ot during the feast lest there be a riot among the people."

- 6 And when Yeshua was in Bethany in the House of Shimeon 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 <a href="Shimeon was not a leper with The Messiah in his house as a dinner guest">Shimeon was not a leper with The Messiah in his house as a dinner guest</a>. This is probably another case where the Greek translator misconstrued the Aramaic original. All Greek texts have "Leprou", from "Lepros"- "A Leper".
  - 7 A woman came near to him who had with her of vase of oil of sweet spices, very expensive, and she poured it on Yeshua's head as he reclined.
  - 8 But his disciples saw it and it displeased them and they said, "Why this waste?"
  - 9 "For it would have been possible to sell this for much and it might have been given to the poor."
- The Majority Greek Text has "This ointment might have been sold for much".
  - "Ointment" in Aramaic is \*\*ロップ "Meshakha" very similar to the first Aramaic word in the verse ロップ

  - The Critical Greek agrees with the Peshitta here.
  - 10 But Yeshua knew and he said to them, "Why do you trouble the woman? She has done a beautiful deed for me.
  - 11 For you have the poor always with you, but you do not have me always.
  - 12 But she who has poured this ointment on my body has done *it* as for my burial.
  - 13 And amen, I say to you, that wherever this my gospel will be preached in all the world, this also that she has done will be told for her memorial."
  - 14 Then one of the twelve who is called Yehuda Scariota went out to the Chief Priests,
  - 15 And he said to them, "What are you willing to give me if I shall deliver him to you?", but they promised him 30 silver coins.
  - 16 And from then on, he sought opportunity to betray him.
  - 17 But on the first day of Unleavened Bread, the disciples came to Yeshua and they said to him, "Where do you want us to prepare for you that you may eat the Passover?"
  - 18 But he said to them, "**G**o to the city to a certain man and say to him, '**O**ur Rabbi says, '**M**y time is come. I will perform the Passover at your place with my disciples'."
  - 19 And his disciples did just as Yeshua ordered them and they prepared the Passover.
  - 20 And when it was evening he reclined with his twelve Disciples.
  - 21 And as they ate he said to them, "Amen, I say to you, that one of you will betray me."

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- 22 And it grieved them greatly, and they began to say to him, each one of them, "Is it I, my Lord?"
- 23 But he answered and said, "Whoever dips his hand with me in the dish, he will betray me."
- 24 "And The Son of Man goes just as it is written about him, but woe to that man by whom The Son of Man is betrayed; it would have been better for that man if he had not been born."
- 25 Yehuda the traitor answered and he said, "It is I, Rabbi?" Yeshua said to him, "You have said."
- 26 But as they ate, Yeshua took bread and blessed and broke and he gave to his disciples, and he said, "Take eat; this is my body."
- 27 And he took a cup, and he gave thanks and he gave to them, and he said, "**T**ake, drink from it, all of you.
- 28 **T**his is my blood of the new\* covenant, which is shed in exchange for the many for the release of sins.
  - The Critical Greek text omits "New"; The Majority Greek + (C,D) have it.
- 29 But I say to you that I shall not drink again from this fruit of the vine until the day in which I shall drink it with you new in the Kingdom of my Father."
- 30 And they sang praises and they went out to Tor Zaytha. ("The Mount of Olives.")
- 31 And Yeshua said to them, "**A**ll of you will be offended at me this night, for it is written: '**I** shall smite The Shepherd, and the sheep of his flock will be scattered.'
- 32 **B**ut after I am rísen, I shall go before you to Galílee."
- 33. Kaypha answered and said to him, "Even if every man will be offended at you, I will never be offended at you."
- 34 Yeshua answered him and said, "Amen, I say to you that in this night, before a cock will crow three times, you will deny me."
- 35 Kaypha said to him, "If I should die with you, I would not deny you." So also all the disciples said.
- 36 Then Yeshua came with them to the place that is called Gethsemane and he said to his disciples, "Sit here while I shall go and pray."
- 37 And he took Kaypha and the two sons of Zebedee, and he began to be saddened and to be disheartened.
- 38 And he said to them, "My soul has sorrow even to death; wait for me here and keep watch with me."
- 39 And he withdrew a little and he fell upon his face and he prayed and he said, "My Father, if it is possible, let this cup pass by me, however not as I will, but as you will."
- 40 And he came to his disciples and he found them as they slept and he said to Kaypha, "Could you not keep watch with me one hour?"
- 41 "Watch and pray lest you enter into temptation. The Spirit is ready, but the body is weak."

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- 42 Going again the second time, he prayed and he said, "**M**y Father, if this cup cannot pass unless I drink it, your will be done."
- 43 And coming again, he found them while they slept, for their eyes were heavy.
- 44 And he left them and going on again, he prayed the third time, and he said the same thing.
- 45 And he came to his disciples and he said to them, "Sleep now and rest; behold the hour is come; The Son of Man is betrayed into the hands of sinners."
- 46 "Arise, let us go; he has arrived who betrays me."
- 47 While he was speaking, behold, Yehuda the traitor, one of the twelve, came and a great crowd with him, with swords and clubs from the presence of the Chief Priests and the Elders of the people.
- 48 And Yehuda the traitor had given them a sign, and he had said, "**H**im whom I shall kiss is the one; seize him."
- 49 And at once, he called Yeshua, and he said, "Shalom, Rabbi", and he kissed him.
- 50 Yeshua said to him, "**H**ave you come to this my friend?" Then they came and they laid their hands on Yeshua, and they took him.
- 51 And behold, one of those who were with Yeshua reached his hand and drew his sword and struck the servant of The High Priest and cut off his ear.
- 52 Then Yeshua said to him, "Return the sword to its place, for all of those who take up swords will die by swords.
- 53 Do you think that I cannot ask my Father and he would raise up for me now more than twelve Legions of Angels?
- 54 How then would the Scriptures be fulfilled, that it must be so?"
- 55 At that moment Yeshua said to the crowd, "**H**ave you come out as against a robber with swords and with clubs to seize me? I was with you every day in The Temple sitting and teaching, and you did not arrest me."
- 56 But this happened that the scripture of The Prophets may be fulfilled; then all the disciples forsook him and fled.
- 57 And they who arrested Yeshua led him to Qaiapha the High Priest, where the Scribes and the Elders were gathered.
- 58 But Shimeon Kaypha was going after him from a distance unto the court of The High Priest, and entering he sat down inside with the guards to see the outcome.
- 59 But the Chief Priests and the Elders and all the assembly were seeking witnesses against Yeshua, so that they might put him to death.
- 60 And they did not find them, though many false witnesses had come, but finally two came forth,
- 61 And they were saying: "This one said, 'I can destroy The Temple of God and in three days I shall build it."
- 62 And the High Priest stood and said to him, "**D**o you not return an answer? What are these testifying against you?"

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- 63 But Yeshua was silent, and The High Priest answered and said to him, "I adjure you by THE LIVING GOD that you tell us if you are The Messiah, The Son of God."
- 64 Yeshua said to him, "**Y**ou have said; but I say to you that from this hour, you will see The Son of Man who sits at the right hand of power and comes on the clouds of Heaven."
- 65 Then the High Priest ripped his garment, and said, "**B**ehold, he has blasphemed. Why now do we need witnesses? Behold now, you have heard his blasphemy.
- 66 "What do you think?" They answered, and they said, "He deserves death."
- 67 And they spat in his face, and they were beating his head. But others were striking him-
- 68 And were saying, "Prophesy to us, Messiah; who is it that hits you?"
- 69 But Kaypha had sat outside in the courtyard, and a maid servant came near him, and she said to him, "**Y**ou also were with Yeshua the Nazarene."
- 70 But he denied before all of them and he said, "I do not know what you are saying."
- 71 And when he went out to the porch, another Maidservant saw him and she said to them who were there, "This one was there with Yeshua the Nazarene."
- 72 And again he denied with an oath, "I do not know the man."
- 73 After a bit, those standing there came and they said to Kaypha, "Certainly, you also are one of them, for your speech reveals you."
- 74 And he began to curse and to swear, "I do not know the man", and at that moment, a cock crowed.
- 75 And Kaypha remembered the word of Yeshua that he had told him, "**B**efore a cock will crow three times, you will deny me"; and going forth outside, he wept bitterly.

- 1 **B**ut when it was dawn, all the Chief Priests and the Elders of the people took counsel against Yeshua, how they would put him to death. 2 And they bound him and they led him and delivered him to Pilate\*, the Governor.
  - \* The Majority Greek text has Pontius Pilate; The Critical Greek text, like The Peshitta, has simply, "Pilate".
- 3 Then when Yehuda the traitor saw that Yeshua was condemned, he was moved with regret and went and brought those thirty pieces of silver to the Chief Priests and to the Elders.
- 4 And he said, "I have sinned, for I have betrayed innocent blood", but they said to him, "What is that to us? You know us."

- "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 And he cast the silver into The Temple and departed, and he went and hanged himself.
  - 6 But the Chief Priests took the silver, and they said, "It is not legal to put it into the treasury, because it is the price of blood."
  - 7 And they took counsel, and they bought with it the field of a potter as a graveyard for the burial of strangers.
  - 8 Therefore that field has been called, "The Field of Blood", until this day.
  - 9 Then was fulfilled what was spoken by the Prophet\* who said, "I took 30 silver coins, the price of the Precious One on which they of the children of Israel had agreed.
- All but 3 Greek mss. have "**ΙΕΡΕμΙΟ ΤΟυ προφητου**"- "Jeremiah the Prophet". Those three agree with The Peshitta in reading "The Prophet", however they are 6<sup>th</sup> to 9<sup>th</sup> 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 And I gave them for the potter's field as **THE LORD JEHOVAH** commanded me."

- 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 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 But Yeshua himself stood before the Governor and the Governor asked him and said to him, "**y**ou are The King of the Judeans", and Yeshua said to him, "**y**ou have said."
  - 12 And when the Chief Priests and the Elders accused him, he did not return any answer.
  - 13 Then Pilate said to him, "**H**ave you not heard how much they testify against you?"
  - 14 And he gave him no response, not even a word, and at this he marveled greatly.
  - 15 Now, at every feast, the Governor was accustomed to release one prisoner to the people, whomever they had chosen.
  - 16 But one of their prisoners was a notable prisoner called Barabba.
  - 17 And when they had been assembled, Pilate said to them, "Whom do you wish that I should release to you, Barabba, or Yeshua who is called The Messiah?"
  - 18 For Pilate knew that for jealousy they had delivered him.

### The Holy Gospel Preaching of Matthew ᡮ אונגליון קדישא כרוזותא דמתי

- 19 But when the Governor sat on the judgment seat, his wife sent to him and she said, "**H**ave nothing to do with that Righteous One, for I have suffered greatly in my dream today because of him."
- 20 But the Chief Priests and the Elders had persuaded the crowds to ask for Barabba, but to destroy Yeshua.
- 21 And the Governor answered and said to them, "Whom do you want me to release to you of the two?" But they said, "Barabba."
- 22 Pilate said to them, "And Yeshua, who is called The Messiah, what shall I do to him?" And all of them were saying, "Let him be crucified."
- 23 The Governor\* said to them, "What evil has he done", but increasingly, they cried out and they said, "Let him be crucified!."
  - Critical Greek omits "Governor".
- 24 And when Pilate saw that nothing availed, but that there was an increasing clamor, he took water, washing his hands before the crowds and he said, "I am free from the blood of this righteous man. Know that."
- 25 And all the people answered, and they said, "**H**is blood be upon us and upon our children."
- 26 Then he released Barabba to them and scourged Yeshua with whips and delivered him to be crucified.
- 27 Then the soldiers of the Governor led Yeshua to the Praetorium, and they gathered the whole regiment around him.
- 28 And they stripped him and they clothed him with a scarlet robe.
- 29 And they wound a garland of thorns and placed it on his head and a reed in his right hand and they bowed on their knees before him and were mocking him and saying, "Hail, King of the Judeans!"
- 30 And they spat in his face and they took the reed and they were hitting him on his head.
- 31 And when they had mocked him, they stripped him of the robe and they clothed them in his garments and led him to be crucified.
- 32 And as they went out, they found a Cyrenian man whose name was Shimeon; they compelled him to carry his cross.
- 33 And they came to the place that was called "**G**agultha", which is interpreted, a Skull.
- 34 And they gave him vinegar to drink that was mixed with gall, and he tasted and he did not want to drink it.
- Most Greek mss. have OξOς- "Vinegar"; The Critical Greek (W & H) text has OlVOς -"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 And when they had crucified him, they divided his garments by lots.
  - 36 And they were sitting and keeping watch for him there.
  - 37 And they placed over his head the cause of his death in writing: "This is Yeshua the King of the Judeans."

### The Holy Gospel Preaching of Matthew 💤 אונגליון קדישא כרוזותא דמתי

- 38 And two robbers were crucified with him, one at his right hand and one at his left.
- 39 But those who were passing by were reviling him and shaking their
- 40 And they were saying, "The One who destroys The Temple and builds it in three days, save yourself, if you are The Son of God, and come down from the cross."
- 41 Thus also the Chief Priests were mocking with the Scribes and the Elders and the Pharisees.
- \* The Majority Greek Text has "Kal φαρισαιων"- "and the Pharisees", agreeing with The Peshitta; The Critical Greek (X,B) & Alexandrinus (A) omit this phrase.
- 42 And they were saying, "**H**e saved others, he cannot save himself; if he is The King of Israel, let him descend now from the cross and we will trust in him.'
- 43 "He trusted on God, let him save him now, if he delights in him, for he has said, 'I am The Son of God.' "
- 44 Thus also those robbers who were crucified with him were taunting
- 45 But from the sixth hour there was darkness over the whole earth until the ninth hour.
- 46 And toward the ninth hour Yeshua cried with a loud voice and he said, "Oh God, oh God! Why have you forsaken me?"

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 **QVEBONGEV** ("cried aloud") while the Critical Greek has **εβοησεν** ("cried");

The Majority Greek has "ηλι ηλι λιμα σαβαχθανι";

The Critical Greek has "ελωι ελωι λεμα σαβαχθανι";

The Textus Receptus has "ηλι ηλι λαμα σαβαχθανι"

All are obvious attempts to transliterate Aramaic which , according to The Peshitta, would be "ειλ λεμανα

σαβαχθανι. "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 "TOUT EGTIV" - "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- 🎉 🛠 substituted the more familiar '' ("My God") along with the Hebrew (or Aramaic) אל ("My God") as found in Psalm 22:1). Here is an ancient Targum (Aramaic translation of the Hebrew) of Psalm 22:1-ארי אלהי" מטול מה שבקתני רחיק מן פורקני מילי

You can see that '' is an Aramaic form as well as Hebrew, so the Greek ηλι could represent Aramaic. The Greek letters for אלהי or would be the same (ηλι or ελι), since Greek has no letter to represent the Aramaic letter תוב": ελωι- (The Critical Greek reading), could also be an attempt to render אלה", substituting an "ω" for an Aramaic <u>¬ -"Het"</u>. ¬ \(\frac{\fir\f{\frac{\frac{\fracc}\frac{\frac{\frac{\frac}\frac{\f{\frac{\ 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.

אלהי אלהי למה שבקתני רחיק מן פורקני מילי The Targum would have looked like this:

## The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew במתי דמתי ברוזותא במתי אונגליון קדישא כרוזותא

The blue is the quoted section found in Matthew. The Peshitta of Mark 15:34 has: אלהר 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 למנא שבקתני & איל איל מובא שבקתני are both direct address forms of Alaha (God) in different dialects, so there is no difference in

7 % & 77% 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 <u>Aramaic transliteration and then a Greek</u> translation if the original words were Greek? If the 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 ανεβοησεν ο ιησους φωνη μεγαλη Aramaic sentence = Greek translation ,λεγων ηλι ηλι λιμα σαβαχθανι τουτ εστιν θεε μου θεε μου ινα τι με εγκατελιπες.

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 Those people who were standing there, when they had heard, they were saying, "This one has called Elijah."

48 At that moment one of them ran and took a sponge and filled it with vinegar and placed it on a reed and gave a drink to him.

49 But the rest were saying, "Let him alone; we shall see if Elijah comes to save him."

The Critical Greek Text of Westcott & Hort ( $\aleph$ ,B,C,L) have added:  $\alpha\lambda\lambda\circ\zeta$  de  $\lambda\alpha\beta\omega\nu$   $\lambda\circ\gamma\chi\eta\nu$  evuxen autou the Critical Greek Text of Westcott & Hort ( $\aleph$ ,B,C,L) have added:  $\alpha\lambda\lambda\circ\zeta$  de  $\lambda\alpha\beta\omega\nu$   $\lambda\circ\gamma\chi\eta\nu$  evuxen autou the Critical Greek Text of Westcott & Hort ( $\aleph$ ,B,C,L) – "the oldest and best manuscripts"!

- 50 Yeshua cried again with a loud voice, and his Spirit departed.
- 51 And at once the curtain entrance of The Temple was ripped in two from top to bottom. The earth was shaken and the rocks were split.
- 52 Tombs were opened, and many bodies of the Saints who were sleeping arose.
- 53 And they came out, and after his resurrection, they entered the Holy City, and they appeared to many.
- 54 And the Centurion and those who were guarding Yeshua, when they saw the quake and those things that happened, they were very afraid, and they said, "Truly, this was The Son of God."

### The Holy Gospel Preaching of Matthew 👫 אונגליון קדישא כרוזותא דמתי

55 But there were also many women there who had seen from a distance, these who had come after Yeshua from Galilee and had ministered to him.

56 One of them was Maryam Magdalitha and Maryam the mother of Yaqob and of Yose and the mother of those sons of Zebedee.

57 When it was evening, a rich man from Ramtha named Yoseph, who also had been a disciple of Yeshua,

58 This one came to Pilate and requested the body of Yeshua, and Pilate commanded that the body would be given to him.

59 And Yoseph took the body and wound it in a sheet of pure linen.

60 And he placed it in a new tomb belonging to him, which was cut in stone and they rolled a great stone and set it against the doorway of the tomb and they departed.

61 But Maryam Magdalitha and the other Maryam were there, sitting opposite the tomb.

62 And the next day, which is after Friday sunset, the Chief Priests and the Pharisees were gathered together unto Pilate,

63 And they were saying to him, "Our Lord, we recall that the deceiver said while he was alive, 'After three days, I will arise.'"

64 "Command therefore, to guard the tomb until the third day, lest his disciples should come and steal it in the night and say to the people that he is risen from the grave, and the last deception be worse than the first."

65 Pílate saíd to them, "**y**ou have guards, go guard it just as you know how."

66 But they went to guard the tomb, and they together with the guards sealed the stone.

- 1. **B**ut on the eve of the Sabbath, when the first of the week was dawning, Maryam Magdalitha, and the other Maryam came to see the tomb.
- 2. And behold there was a great earthquake, for The Angel of **THE LORD JEHOVAH** descended from Heaven, and he came, he rolled the stone from the entrance and sat upon it.
- 3. And his appearance was like lightning and his clothing was white as snow.
- 4. And from dread of him those who were keeping watch were shaken, and they became like dead men.
- 5. But the Angel answered and said to the women, "**D**o not be afraid, for I know that you are seeking Yeshua, who was crucified."
- 6. "**H**e is not here, for he is raised just as he said; come see the place in which Our Lord was laid."

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמתי

- - 7 "And go quickly; say to his disciples that he has risen from the grave, and behold, he goes before you to Galilee; there you will see him; behold I have told you."
  - 8 And they went quickly from the tomb with fear and with great joy, and they ran to tell his disciples.
  - 9 And behold, Yeshua met them and he said to them, "Peace to you", but they came and held his feet and they worshiped him.

The Majority Greek text begins v. 9: ως δε επορευοντο 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 ביים –("& they ran") as יול ("they went") or יול ("& they went forth") – the latter is more likely, and the Greek επορευοντο actually does twice parallel ביים in The NT.

- 10 Then Yeshua said to them, "D0 not be afraid, but go tell my brothers to go to Galilee and there they will see me."
- 11 And as they were going, some of the guards came to the city and they told the Chief Priests everything that had occurred.
- 12 And they gave not a few silver shekels to the guards and they gathered with the Elders and held a council.
- 13 And they were saying to them, "Say, 'His disciples came and stole it in the night, while we slept'."
- 14 "And if this should be reported before the Governor, we will persuade him, and we will relieve your concerns."
- 15 But when they took the silver coins, they did as they had instructed them, and this story has gone out among the Judeans till this day.
- 16 But the eleven disciples went to Galilee to the mountain where Yeshua had appointed them.
- 17 And when they saw him they worshiped him, but some of them doubted.
- 18 And Yeshua spoke with them and he said to them, "**A**ll authority has been given to me in Heaven and in the earth; in the manner in which my Father has sent me, I am sending 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 <u>The Diatesseron</u> 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 "Therefore disciple all the nations and baptize them in the name of The Father and The Son and The Spirit of Holiness."
- 20 "And instruct them to keep everything whatever I have commanded you, and behold, I am with you every day, even unto the end of time. Amen"
- The Critical Greek has no "Amen", whereas the Majority Greek does.

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Matthew לונגליון קדישא כרוזותא דמתי

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 any major Greek text type! At the same time, the Peshitta readings can 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 אונגליון קדישא כרוזותא דמתי The end of The Holy Gospel preaching of Alatthew

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Mark לונליון קדישא כרוזותא דמרקוס

### The Gospel According To Saint Mark

- 1. The beginning of The Gospel of Yeshua The Messiah, The Son of God.
- 2. As it is written in Isaiah the Prophet, "**B**ehold, I shall send my messenger before your presence to prepare your way."
- 3. "A voice that cries in the wilderness, prepare the way of **THE LORD JEHOVAH** and make level his paths."
- 4. Yohannan was in the wilderness, baptizing and preaching the baptism of repentance for the release of sins.
- 5. And all the country of Judea and all the people of Jerusalem were going out to him, and he baptized them in the Jordan when they confessed their sins.
- 6. But the same Yohannan was clothed with clothing of hair of the camel and he was bound with a belt of leather at his waist and his food was locusts and honey of the field.
- 7. And he was preaching and he said, "Behold, after me shall come he who is mightier than I, the strap of whose sandals I am not worthy to stoop and to loose.
- 8. I have immersed you in water, but he will immerse you in The Spirit of Holiness.
- 9. And it was in those days; Yeshua came from Nazareth of Galilee and was immersed in the Jordan by Yohannan.
- 10. And at once, as he came up from the waters, he saw the heavens being ripped open and The Spirit who was descending upon him as a dove.
- 11. And there was a voice from the heavens, "**y**ou are my Son, The Beloved; with you I am delighted."
- 12. And at once The Spirit drove him into the wilderness.
- 13. And he was there in the wilderness forty days, when being tempted by Satan. And he was with the animals, and Angels were ministering to him.
- 14. After Yohannan was delivered up, Yeshua came to Galilee and was preaching The Gospel of the Kingdom of God.
- 15. And he said, "Time is coming to an end. The Kingdom of God has arrived. Repent and believe in The Good News."
- 16. And as he walked around the Sea of Galilee, he saw Shimeon and his brother Andraeus who were casting a net into the sea, for they were fishermen.
- 17. And Yeshua said to them, "Come after me, and I will make you fishers of men."
- 18. And at once they left their nets and went after him.

- 19. And when he passed by a little he saw Yaqob, son of Zebedee, and Yohannan his brother, and also those in the ship who were setting their nets in order.
- 20. And he called them and at once they left their father Zebedee in the boat with the hired servants and they went after him.
- 21. And when they entered Kapernahum, at once he taught in their synagogue on the Sabbath.
- 22. And they were dumbfounded at his teaching, for he was teaching them as one having authority and not like their Scribes.
- 23. And in their synagogue there was a man who had a vile spirit in him.
- 24. And he said, "What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God."
- 25. And Yeshua rebuked him and said, "Shut your mouth and come out of him."
- 26. And the foul spirit threw him down and he cried out in a loud voice and came out of him.
- 27. And all of them were astonished and they were inquiring with one another, saying, "What is this", and "What is this new teaching? For he commands even the foul spirits with authority and they obey him."
- 28. And at once his fame went out in the whole region of Galilee.
- 29. And they went out from the synagogue and they came to the house of Shimeon and Andraeus with Yaqob and Yohannan.
- 30. And the Mother-in-law of Shimeon was lying ill with fever and they told him about her.
- 31. And he came near and took her by the hand and raised her up and at once her fever left her and she was waiting on them.
- 32. But in the evening at the going down of the sun they brought to him all of them who had been ill and demon possessed.
- 33. And the whole city was assembled at the door.
- 34. And he healed multitudes that had become ill with various diseases and he cast out many evil spirits. He did not allow them to speak because they did know him.
- 35. And in the very early morning he arose first and went on to a desolate place and there he prayed.
- 36. And Shimeon and his companions were seeking for him.
- 37. And when they found him they were all saying to him, "The people are all seeking you."
- 38. He said to them, "Walk to the villages and the cities near to us, so that I also may preach there, for because of this I have come."
- 39. And he was preaching in all their synagogues and in all Galilee and he cast out demons.
- 40. A leper came to him, fell at his feet, and begged him, saying, "**I**f you are willing, you are able to make me clean."
- 41. Yeshua was moved with compassion\* for him. Reaching out his hand he touched him and said, "I am willing; be cleansed."

## The Holy Gospel Preaching of Mark 🌁 אונגליון קדישא כרוזותא דמרקוס

\* Greek codex **D** has "**οργισθεις**"-"**being angered**". The other Greek reading is **σπλαγχνισθεις**-"moved with compassion", which hardly looks like "**οργισθεις**"-"**being angered**". Here is The Peshitta reading and the "**being angered**" reading in a Dead Sea Scroll script: "አለተበአሉ -"moved with compassion"

"አንሮ አለተበአሉ -"being angered"

My thanks to Paul Younan, web host of Peshitta.org for pointing out this example supporting Peshitta primacy.

- 42. In that moment his leprosy went from him and he was cleansed.
- 43. Yeshua reproved him and sent him out.
- 44. He said to him, "See that you tell no man, but go and show yourself to the priest. Bring gifts for your cleansing, just as Moses commanded for their testimony."
- 45. But when he went out he began preaching it much and he reported the event so that Yeshua was not able to openly enter the cities. He was in deserted places and they were coming to him from every place.

- 1. **P**eshua again entered Kapernahum for some days. When they heard that he was in the house,
- 2. So many were assembled that it was not able to hold them before the door. He was speaking the word with them
- 3. When a paralytic was brought to him, being carried by four men.
- 4. Because they were not able to be brought near him due to the crowds, they went up to the roof and removed the roof tiles of the place where Yeshua was. They let down the litter in which the paralytic lay.
- 5. When Yeshua saw their faith, he said to the paralytic, "**M**y son, your sins are forgiven you."
- 6. But the Pharisees and the Scribes sitting there thought in their hearts,
- 7. "Who is this speaking blasphemy? Who is able to forgive sins except God alone?"
- 8. Yeshua knew in his Spirit that they were thinking these things in themselves. He said to them, "Why do you reason these things in your hearts?"
- 9. "What is easier to say to the paralytic: 'Your sins are forgiven you.', or to say ,'Arise, take your litter, and walk.'"?
- 10. "But that you may know The Son of Man is authorized to forgive sins in the earth", he said to the paralytic:
- 11. "I say to you, arise, take up your bed and go home."
- 12. And immediately he stood up, picked up his pallet and went out before the eyes of all of them, so that they were all astonished and they glorified God, as they were saying, "We have never seen such a thing!"
- 13. And he went out again to the sea and all the crowds were coming to him and he was teaching them.
- 14. As he passed, he saw Levi, son of Khalphi, sitting down at the place of taxation and he said to him, "Come after me", and rising he went after him.

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- 15. And it was that as he reclined at supper in his house, there were many Tax Collectors and sinners reclining at supper with Yeshua and with his disciples, for many had come, and they were following him.
- 16. And when the Scribes and Pharisees saw him eating with Tax Collectors and with sinners, they said to his disciples, "**H**ow is it that he eats and drinks with Tax Collectors and sinners?"
- 17. But when Yeshua heard, he said to them, "The healthy have no need for a physician, but those who have become very ill; I have not come to call the righteous, but sinners."
- 18. But the disciples of Yohannan and the Pharisees had been practicing fasting, and they came and they were saying to him, "Why do the disciples of Yohannan and of the Pharisees fast and your disciples do not fast?"
- 19. Yeshua said to them, "**A**re the children of the bridal chamber able to fast as long as the groom is with them? 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 Greek texts have a longer ending. As long as they have the bridgeroom with them, they cannot last. 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"- N")! 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. **B**ut the days will come when the groom will be taken from them; then they will fast in those days."
- 21. "**N**o man places a new strip of cloth and sews it on an old garment lest the fullness of that new cloth takes from the old, and it rips more."
- 22. "And no man pours new wine into old wineskins, lest the wine burst the wineskins and the wineskins are destroyed and the wine is spilled; but one pours new wine into new wineskins."
- 23. And so it was that when Yeshua went out on the Sabbath to a grain field, his disciples were walking and picking the ears of wheat.
- 24. And the Pharisees were saying to him, "Behold, why are they doing something that is illegal on the Sabbath?"
- 25. Yeshua said to them, "**H**ave you never read what David did when he was in great need and was hungry, he and his companions,
- 26. As he entered the house of God when Abiathar was Chief Priest, and he ate the bread of the altar of **THE LORD JEHOVAH**, which was not legal to eat except for the priests? And he gave also to those who were with him."
- 27. And he said to them, "The Sabbath was created for the sake of man and not man for the sake of the Sabbath."
- 28. "Therefore The Son of Man is also the Lord of the Sabbath."

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- 1. **A**nd Yeshua again entered the synagogue and a certain man was there, whose hand was shriveled.
- 2. And they were watching him, so that if he would heal him on the Sabbath, they might accuse him.
- 3. And he said to that man whose hand was shriveled, "Stand in the center."
- 4. But he said also to them, "Is it legal to do what is good on the Sabbath or what is evil; to save life or to destroy?" But they were silent.
- 5. And he gazed at them in anger as he was grieved for the callousness of their hearts, and he said to that man, "Stretch out your hand.", and he reached out and his hand was restored.
- 6. And the Pharisees went forth immediately with some of the house of Herodus and took counsel concerning him how they might destroy him. ("of the House of Herodus" is an idiom which indicates "supporters of Herod")
- 7. And Yeshua with his disciples went to the sea, and many people from Galilee and from Judea had gone out.
- 8. And great crowds came to him from Jerusalem and from Edom and from the region of Jordan, and from Tyre and from Zidon, because they had heard everything that he had done.
- 9. And he told his disciples that they should bring him a ship because of the crowds, lest they would throng him.
- 10. For he was healing many until they would be falling on him so that they might touch him.
- 11. And those who had plagues from foul spirits, when they saw *him*, they were falling down and they were crying out and they were saying, "**Y**ou are the Son of God."
- 12. And he greatly rebuked them lest they would reveal him.
- 13. And he went up a mountain and he called those whom he wanted and they came to join him.
- 14. And he chose twelve to be with him, and to send them to preach
- 15. And to be authorized to heal the sick and to cast out devils.
- 16. And he gave Shimeon the name 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 Yeshua had called Shimeon- "Peter" & the Aramaic were a translation of a Greek original, as is commonly supposed, the Aramaic could have easily transliterated "Petros" – DIDD and then included a translation in Aramaic (Kaypha) \*\*D\*\*D. Instead we have the reverse.

17. And to Yaqob, the son of Zebedee and to Yohannan the brother of Yaqob he assigned the name B'nay Ragshay, which is "**S**ons of Rage."

\* Greek has "Boanerges", clearly another transliteration of the Aramaic. Greek lexicons plainly state this is an Aramaic name. "Sons of Rage" specifies the meaning of "B'nay Ragshay", which could mean "Sons of rage", "Sons of tumult", "Sons of feeling" or "Sons of thunder", depending on the dialect of Aramaic and context. The Peshitta translates the Northern Aramaic dialect into The Southern dialect here. Usually the two dialects are the same in written form; they differ in only a few places in The Gospels.

18. And Andreas and Philippus and Bar Tolmay and Mattay and Thoma and Yaqob son of Khalphi and Thadi and Shimeon the Zealot,

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- "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. And Yehudah Skariota, he who would betray him, and they came to the house.
- 20. And crowds assembled again so that they were not going to be able to eat bread.
- 21. And his relatives heard and they went out to take hold of him, for they were saying, "**H**e has gone out of his mind."
- 22. And the Scribes who had come down from Jerusalem were saying, "**H**e has Beelzebub in him and by The Ruler of devils he casts out devils."
- 23. And Yeshua called them, and he said to them in parables, "**H**ow is Satan able to cast out Satan?"
- 24. "For if a Kingdom will be divided against itself, that Kingdom will not be able to stand."
- 25. "And if a house will be divided against itself that house will not be able to stand."
- 26. "And if Satan were to rise up against himself and be divided he would not be able to stand, but it would be his end."
- 27. "A man cannot enter the house of a mighty one and rob his valuables, unless he first binds the mighty one and then he shall plunder his house."
- 28. "Truly I say to you, all sins and blasphemies that the sons of men will blaspheme shall be forgiven them."
- 29. "**B**ut there is never forgiveness to whoever will blaspheme against The Spirit of Holiness, but he is condemned to eternal judgment;"
- 30. Because they were saying, "He has a foul spirit."
- 31. And his mother and his brothers came, standing outside, and they sent that they might call him to them.
- 32. But the crowd was sitting around him, and they said to him, "**B**ehold your mother and your brothers are outside looking for you."
- 33. And he answered and said to them, "Who is my mother and who are my brothers?"
- 34. And he looked on those who were sitting with him and he said, "**H**ere is my mother and here are my brethren."
- 35. "For whoever shall do the will of God is my brother and my sister and my mother."

- 1. **B**ut he began teaching again at the seaside and great crowds were gathered to him, so that he would go up and sit in a boat in the sea and all the crowd was standing on land at the shore.
- 2. He was teaching them in many parables, and he said in his teaching:

- 3. "Listen; behold, a sower went out to sow."
- 4. "And as he sowed there was some that fell on the side of the road and a bird came and ate it."
- 5. "But other seed fell on rock where there was not much soil and immediately it sprouted because there was no depth of soil."
- 6. "**B**ut when the sun arose it was scorched, and because it had no roots, it dried up."
- 7. "Another fell among the thorns and the thorns came up and choked it, and it yielded no fruit."
- 8. "But another fell in good ground, and it came up and grew and it yielded fruit, some 30 fold and some 60 fold and some a hundred fold."
- 9. And he said, "Whoever has an ear to hear, let him hear."
- 10. But when they were by themselves, those twelve who were with him inquired of him about that parable.
- 11. Yeshua said to them, "It has been given to you to know the secrets of the Kingdom of God, but to outsiders, everything has been in parables."
- 12. "So that seeing they shall see and not see, and hearing they shall hear and they shall not understand, unless perhaps they shall be converted and their sins shall be forgiven them."
- 13. He said to them, "**D**o you not know this parable? How shall you know all the parables?"
- 14. "The sower, who sowed, sowed the word."
- 15. "**B**ut these upon the side of the road are those who have the word sown in them, and when they have heard, immediately Satan comes and takes the word away that was sown in their hearts."
- 16. "And those that were sown upon the rock are those who when they have heard the word immediately receive it with joy."
- 17. "And they have no root in themselves, but they abide for a while, and when there is distress or persecution because of the word, they are soon subverted."
- 18. "And those sown among the thorns are those who have heard the word,"
- 19. "And the cares of this world and the seductiveness of wealth and other desires are entering in and choking the word and it becomes unfruitful."
- 20. "And they that were sown in the good ground are those who hear the word and receive and yield fruit, 30 fold, 60 fold and a hundred fold."
- 21. And he said to them, "**D**oes one bring a lamp to be put under a basket or under a bed? Should it not be put on a lampstand?"
- 22. "There is nothing covered that shall not be revealed, and nothing secret that will not be discovered."
- 23. "If a man has an ear to hear, let him hear."
- 24. And he said to them, "Take heed what you hear; that measure in which you are measuring is measured to you, and it is increased to you who hear."

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- 25. For whoever has it, it shall be given to him; and whoever does not have it, from him shall be taken even that which he has.
- 26. And he said, "Thus is the Kingdom of God like a man who cast seed in the ground."
- 27. "And he shall sleep and arise by night and by day and the seed grows and lengthens while he is unaware."
- 28. "**F**or the earth produces fruit itself; first shall be the blade and afterward the ear, then finally the full wheat in the ear."
- 29. "But whenever the fruit ripens, immediately the sickle is brought because the harvest has arrived."
- 30. And he said, "What shall resemble the Kingdom of God and with what shall a parable compare it?"
- 31. "It is like a grain of mustard seed, which when it is sown in the ground, is the smallest of all the herb seeds on the earth."
- 32. "And when it is sown it comes up and becomes greater than all the small herbs and produces great branches, so that the birds will be able to perch in its shade."
- 33. Yeshua was speaking parables like these with them, parables such as they were able to hear.
- 34. And without parables he was not speaking with them, but he expounded all things to his disciples privately.
- 35. He said to them that day in the evening, "Let us pass over to the other side."
- 36. And they left the crowd and brought him as he was in the ship, and there were other boats with them.
- 37. And there was a great storm and the wind and the waves were beating into the ship and it was close to being filled.
- 38. But Yeshua was sleeping on a pillow in the stern of the ship and they came and awakened him and they were saying to him, "Our Master, do you not care that we are perishing!"
- 39. And he arose and rebuked the wind and he said to the sea, "Stop! Shut up", and the wind stopped, and there was a great calm.
- 40. And he said to them, "Why are you so fearful? Why do you not have faith?"
- 41. And they were greatly afraid, and they were saying one to another, "Who is this, indeed, that the wind and sea obey him?"

- 1. **And he came to the other side of the sea to the region of the Gadarenes.**
- 2. And when he went out from the ship, a man met him from among the tombs that had a foul spirit in him.
- 3. And he dwelt among the tombs and no one was able to bind him with chains,

- 4. Because whenever he had been bound in shackles and chains he had broken the chains and cut the shackles apart and no one was able to subdue him.
- 5. And always at night and in the daytime he was among the tombs and in the mountains and was crying out and cutting himself with stones.
- 6. But when he saw Yeshua from a distance he ran and prostrated himself.
- 7. And he cried out in a loud voice and he said, "What do I have to do with you, Yeshua, Son of God Most High? I adjure you by God that you will not torture me."
- 8. For he had said to him, "Come out from the man, foul spirit!"
  - \* "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. And he had asked him, "What is your name?" He said to him, "Our name\* is Legion, for we are many." \* Greek has "My name". אולי is "our name" in Aramaic.
- 10. And he begged of him much that he would not send him out of the region.
- But there was near the mountain a great herd of swine that were feeding.
- 12. And those evil spirits were begging of him and they were saying, "Send us unto those swine that we may enter them."
- 13. And he allowed them and these foul spirits went out and entered into the swine and that herd ran to a precipice and fell into the sea, about 2000, and they drowned in the water.
- 14. And they who were herding them fled and told it in the city, also in the villages, and they went out to see what had happened.
- 15. And they came to Yeshua and they saw him who had been possessed by the evil spirits with him, clothed and reverent, and he who before had the Legion in him was sitting, and they were afraid.
- 16. And those who had seen how it had been with him whom the evil spirits had possessed, reported to them, and also about those swine.
- 17. And they began to ask him to depart from their coast.
- 18. And after he embarked the ship, he whom the evil spirits had possessed was requesting of him that he might remain with him.
- 19. And he did not allow him, but he said to him, "Go to your house to your people and relate to them what **THE LORD JEHOVAH** has done for you and that he has had compassion upon you."
- 20. And he departed and he began preaching in the ten cities what Yeshua had done for him, and they were all astounded.
- 21. And after Yeshua had crossed in the ship to the other side, great crowds were again assembled unto him while he was on the seaside.
- 22. And one of The Rulers of the synagogue, whose name was Yorash, came, and when he had seen him, he fell at his feet.

- 23. And he was begging him greatly and he said to him, "**M**y daughter has become very ill; come lay your hand upon her and she will be healed, and she will live."
- 24. And Yeshua went on with him and a great crowd was close to him and pressing upon him.
- 25. But there was a certain woman who had a flow of blood twelve years
- 26. Who had suffered greatly from many physicians and had spent everything that she had and she had not been helped at all, but she had become even worse.
- 27. When she heard about Yeshua, she came in the press of the crowd from behind him and she touched his garment,
- 28. For she said, "If I touch even his garment, I shall be saved."
- 29. And at once the fount of her blood dried up, and she sensed in her body that she was healed of her plague.
- 30. But Yeshua knew in himself at once that power had gone out from him and he turned to the crowds and he said, "Who has touched my garment?"
- 31. And his disciples were saying to him, "**y**ou see the crowd pressing against you, and do you say, 'Who has touched me?' "
- 32. And he was gazing that he might see who had done this.
- 33. But that woman, being afraid and trembling, for she knew what had happened to her, came and fell down before him and told him all the truth.
- 34. But he said to her, "**M**y daughter, your faith has saved you; go in peace and be whole from your disease."
- 35. And while he was speaking, those who were from the house of The Ruler of the synagogue came, and they were saying, "**Y**our daughter has died. Why should you now trouble The Teacher?"
- 36. But Yeshua heard the words which they spoke and he said to The Ruler of the assembly, "**D**o not fear; only believe."
- 37. And he allowed no one to go with him except Shimeon Kaypha and Yaqob and Yohannan, brother of Yaqob.
- 38. And they came to The Chief of the assembly's house and he saw those who were disturbed and weeping and wailing.
- 39. And he entered and he said to them, "Why are you disturbed and weeping? The girl is not dead, but she is sleeping."
- 40. And they were laughing at him, but he put all of them out and he took the father of the girl and her mother, and those who were with him, and he entered the place where the girl was lying.
- 41. And he took the girl's hand and he said to her, "Little girl, arise."
- 42. Immediately the young girl arose, and she was walking, for she was twelve years old, and they were astounded with great astonishment.
- 43. And he commanded them strictly that they should not relate this to anyone, and he said that they should give her food.

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- 1. **And** he went out from there and he came to the city, and his disciples were staying close to him.
- 2. And when it was The Sabbath, he began to teach in the synagogue and many who heard were amazed and they were saying, "From where does this man have these things? What is this wisdom given to him that mighty works like these should be done by his hands?"
- 3. "Is this not the carpenter, son of Maryam and brother of Yaqob, and Yose and Yehudah and Shimeon, and are not his sisters here with us?" And they were suspicious of him.
- 4. And Yeshua said to them, "There is no Prophet who is despised except in his city and among his kindred and in his house."
- 5. And he was not able to do one powerful work there but only laid his hands upon a few sick folks and healed them.
- 6. He was astonished at the lack of their faith and he was going around in the villages as he taught.
- 7. And he called his twelve and he began to send them two by two and he gave them authority over vile spirits to cast them out.
- 8. And he commanded them that they would not take anything on the road except perhaps a staff, no bag, no bread, no copper in their purses,
- 9. But that they would wear sandals, and they should not wear two tunics.
- 10. And he said to them, "Into whatever house you enter, stay there until you depart from there."
- "And all who will not receive you and will not hear you, when you leave that place, shake off the dust that is on the soles of your feet for their testimony; truly I say to you that it will be tranquil for Sadom and Amorah in the day of judgment compared to that city."
- 12. And they went out and they preached that they should return to God.
- 13. And they were casting out many evil spirits, and they were anointing the sick with oil and they were healing *them*.
- 14. And Herodus The King heard about Yeshua, for his name was known to him and he said, "**H**e is Yohannan The Baptizer; he is raised from the grave, therefore, mighty works are performed by him."
- 15. Others were saying, "He is Elijah." and others, "He is a Prophet like one of The Prophets."
- 16. Now when Herodus heard, he said, "**y**ohannan, whose head I cut off, has arisen from the grave."
- 17. For he had sent and seized Yohannan and bound him in the prison for the sake of Herodia whom he had taken, the wife of Phillipus his brother.
- 18. For Yohannan had said to Herodus, "It is not lawful for you to take the wife of your brother."

- 19. But Herodia was threatening him and she wanted to kill him and was unable.
- 20. Herodus had been afraid of Yohannan because he had known that he was a righteous and holy man, and he protected him and he heard many things that he had said and did services for him, and he heard him with pleasure.
- 21. It was a notable day when Herodus made a supper for his nobles and for the Captains and the Leaders of Galilee on his birthday.
- 22. And the daughter of Herodia came in, and she danced, and she pleased Herodus and those who were reclining with him, and The King said to the girl, "Ask of me anything that you desire, and I shall give it to you."
- 23. And he swore to her, "**A**nything that you shall ask, I shall give to you, unto the half of my Kingdom."
- 24. But she went out and said to her mother, "What shall I ask?" She said to her, "The head of Yohannan The Baptizer."
- 25. At once she entered with diligence to the King, and she said to him, "I want you to give me on a dish, this hour, the head of Yohannan The Baptizer."
- 26. And it grieved The King much, but because of the oath and because of the dinner guests, he was unwilling to deny her.
- 27. The King sent the executioner at once and commanded to bring the head of Yohannan and he went and cut off the head of Yohannan in the prison.
- 28. And he brought it on a plate and he gave it to the girl and the girl gave it to her mother.
- 29. His disciples heard and they came and took his corpse and laid it in a tomb.
- 30. And The Apostles were gathered unto Yeshua and they told him everything that they had done and everything whatever they had taught.
- 31. And he said to them, "**C**ome, we shall go to the country alone and rest yourselves a little." For there were many going and coming and there was not a place for them even to eat.
- 32. And they went to a deserted place in a ship by themselves.
- 33. And many saw them as they were going, and they recognized them and they ran on land from all the cities before him to that place.
- 34. And Yeshua went forth, seeing the great crowds, and he was moved with pity on them, for they were like sheep without a shepherd, and he began to teach them many things.
- 35. And when the time had grown late his disciples came to him and they were saying to him, "This is a desolate place and the time is late."
- 36. "Dismiss them that they may go to the market that they may go around to the villages also and buy bread for themselves, for there is nothing for them to eat."

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- 37. He said to them, "**y**ou give them food." They said to him, "**S**hall we go buy 200 denarii of bread and give them to eat?"
- 38. He said to them, "**G**o see how many loaves you have here." When they looked, they said to him, "**F**ive loaves and two fish."
- 39. And he commanded them to seat everyone on the grass.
- 40. And they were seated by hundreds and by 50's.
- 41. And he took those five loaves and two fish and gazed into Heaven and he blessed and broke the bread, and he gave to his disciples to set before them and they divided those two fish for all of them.
- 42. And they all ate and they were filled.
- 43. And they took up twelve baskets full of the fragments and also of the fish.
- 44. Now those who ate the bread were 5000 men.
- 45. And at once he urged his disciples to board the ship and go before him to the other side to Bethsaida while he sent the multitude away.
- 46. And when he had sent them away he went to a mountain to pray.
- 47. But when it had become evening, the boat was in the middle of the sea and he was alone on the land.
- 48. And he saw them laboring as they were rowing, for the wind was against them. And it was, that in the fourth watch of the night, Yeshua came toward them as he was walking on the sea, and he wanted to pass by them.
- 49. They saw him that he was walking on the water, and they thought to themselves that he was a hallucination and they cried out.
- 50. For they all saw him and they were afraid and immediately he spoke with them and he said to them, "Take heart. I AM THE LIVING GOD, be not afraid."
- 51. And he came up to join them in the ship and the wind ceased, and they were greatly astonished and they wondered in their souls.
- 52. For they had not learned from the bread, because their heart was stupid.
- 53. And when they had crossed to the other side, they came to the land 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.

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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. And when they went out from the boat, immediately the men of the place recognized him.
- 55. And they ran in all that area, and they began to bring those who had become sick, as they were carrying them in litters to the place where they heard that he was.
- 56. And wherever he had entered a village or city they were laying the sick in the streets, and they were begging him if they might touch even the fringe of his garment, and all those who were touching it were healed.

#### Chapter 7

- 1. **T**he Pharisees and the Scribes who had come from Jerusalem gathered around him.
- 2. And they saw some of his disciples eating bread when they had not washed their hands, and they found fault.

The Greek texts exhibit some interpretation in verse two: "having <u>defiled</u>, that is <u>unwashed</u> 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, " $\varepsilon\mu\varepsilon\mu\nu\alpha\nu\tau$ O" (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. For all the Judeans and the Pharisees do not eat unless they wash their hands carefully because they keep the tradition of the Elders.
- 4. And coming from the marketplace, unless they bathe, they do not eat. And there are many other things which they had received to keep: washings of cups and pots and copper vessels and of beds.
- The different Greek texts have "baptize" Majority text & , "wash" Vaticanus and Sinaiticus (4th cent.). The Aramaic word "עמור", "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. And the Scribes and Pharisees asked him, "Why do your disciples not walk according to the tradition of the Elders, but eat bread without having washed their hands?"

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Here again, the Greek texts display variation, as in verse 2. The Majority Greek text has "ανιπτοις χερσιν"-

"unwashed hands"; Westcott & Hort's text has "KOLVALS XEPOLV" -"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. But he said to them, "Isaiah the Prophet prophesied beautifully of you hypocrites, just as it is written: 'This people honors me with its lips, but their heart is very far from Me.'
- 7. 'And in vain they pay reverence to me as they teach doctrines of commandments of the sons of men.'
- 8. "**Y**ou forsake the commandments of God and you keep the traditions of the sons of men: washings of cups and pots and many such things like these."
- 9. He said to them, "Well you reject the commandment of God that you may establish your traditions."

Three very old (5<sup>th</sup> -6<sup>th</sup> cent.) Greek mss. agree with The Peshitta reading "that you may <u>establish</u> your traditions". The other Greek mss. have "that you may <u>keep</u> your traditions".

pao, pá fut. país, act. part. plá, laió, verbal adj. pاá, laió see above. a) to rise, arise, esp. الأنت from sleep; from death; pre-existent. Ethpa. prédl' to be established, strengthened, confirmed, ratified, to come to pass; to be erected; to be appointed; able as a promise; also to stand by, keep to one's word, the law, with a or . . . 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. For Moses said, "**H**onor your father and your mother", and "**W**hoever reviles father and mother shall die the death."
- 11. But you say, "**I**f a man shall say to his father or to his mother, '**M**y offering is anything that you shall gain from me.'
- 12. Then you do not allow him to do anything for his father or his mother.
- 13. **A**nd you reject the word of God for the traditions that you deliver, and many things like these you do."
- 14. And Yeshua called to all the crowds, and he said to them, "**H**ear me all of you and understand."
- 15. "There is nothing outside of a man that enters into him that can defile him; the thing that proceeds from him, that is what defiles the man."
- 16. "Whoever has an ear to hear, let him hear."
- 17. But when Yeshua entered the house from the crowds, his disciples asked him about that parable.
- 18. He said to them, "**A**re you also stupid? Do you not know that nothing entering from outside a man can defile him?"

- 19. "Because it does not enter his heart, but his belly, and is discharged by excretion, which purifies all foods."
- 20. "But the thing that proceeds from a man, that defiles the man."
- 21. "For from within the heart of the children of men proceed evil ideas, adultery, fornication, theft, murder."
- 22. "**G**reed, wickedness, deceit, harlotry, an evil eye, blasphemy, boasting, senselessness."
- 23. "All these evils proceed from within and defile a man."
- 24. Yeshua arose from there and came to the coast of Tyre and of Sidon, and he entered a certain house and he did not want anyone to know him and he could not be hidden.
- 25. For immediately a certain woman heard about him, whose daughter had a foul spirit, and she came falling before his feet.
- 26. But she was a pagan woman from Phoenicia of Syria, and she was begging him to cast out the demon from her daughter.
- 27. And Yeshua said to her, "Let the children be filled first, for it is not right to take the children's bread and throw it to the dogs."
- 28. But she answered and said to him, "**y**es, my lord, but even the dogs from under the table eat the children's crumbs."
- Yeshua said to her, "**G**0; because of this saying the demon has gone out from your daughter."
- 30. And she went to her house and found her daughter lying in bed, and the demon had been cast out of her.
- 31. Yeshua again went out from the coast of Tyre and Sidon, and he came to the Sea of Galilee at the border of The Ten Cities.
- 32. And they brought him a certain deaf man who was dumb and they begged him to lay hands upon him.
- 33. And he took him aside from the crowd alone and put his fingers in his ears and spat and he touched his tongue.
- 34. And he gazed into Heaven and he groaned and he said to him, "**B**e opened\*."
  - \* TIPDIN -"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 begs the question: Where is the original Aramaic?
  - The many other tell tale Aramaic words have over two hundred total occurrences in the Greek NT, suggesting 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 *I* 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!
- 35. And at that moment his ears were opened and a bond of his tongue was released and he spoke distinctly.

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- 36. And he warned them not to tell anyone, and as much as he warned them, they all the more proclaimed it.
- 37. And they were greatly astonished, and they were saying, "**H**e has done everything beautifully; he has made the deaf to hear and him who was mute to speak."

- 1. **B**ut in those days when there was a great crowd and there was nothing for them to eat, he called his disciples and said to them:
- 2. "I have pity on this crowd, for behold, they have continued with me three days and there is nothing for them to eat."
- 3. "And if I send them away fasting to their houses they will faint in the road, for some among them have come from far away."
- 4. His disciples said to him, "From where here in the desert can a man supply enough bread for all of these?"
- 5. He asked them, "**H**ow many loaves do you have?, and they said, "**S**even."
- 6. And he commanded the crowds to recline on the ground and he took those seven loaves and blessed and broke and he gave to his disciples to be set out, and they set them out for the crowd.
- 7. And there were a few fish also for them, and he blessed and he said to set them out.
- 8. And they ate and were filled and they took up the leftovers of fragments seven baskets.
- 9. But there were about 4000 men who ate.
- 10. And he sent them away and came up at once to the ship with his disciples and came to the region of Dalmanutha.
- 11. And Pharisees came out and they began to inquire with him and they were asking him for a sign from Heaven, while tempting him.
- 12. And he groaned in his spirit and he said, "Why does this generation seek for a sign? Truly I say to you, a sign shall not be given to this generation."
- 13. And he left them and boarded the ship and they went to the other side.
- 14. They had forgotten to take bread, and except for one cake, there was nothing with them in the ship.
- 15. And he commanded them and he said to them, "**B**ehold, beware of the yeast of the Pharisees and of the yeast of Herodus."
- 16. And they were reasoning with one another, and they were saying, "It is because we have no bread."
- 17. But Yeshua knew and he said to them, "**W**hy are you considering that you have no bread? Do you not yet know? Do you not yet understand? Your heart is still hard."

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- 18. "**y**ou have eyes and do not see and you have ears and you do not hear, neither do you remember."
- 19. "When I broke those five loaves for the 5000, after they were filled, how many baskets of fragments did you take up?" They said to him, "Twelve."
- 20. He said to them, "And when the seven to the 4000, after they were filled, how many baskets of fragments did you take up?" They said, "Seven."
- 21. He said to them, "**H**ow is it that you still do not understand?"
- 22. And he came to Bethsaida, and they brought a blind man to him, and they were begging him to touch him.
- 23. And he grasped the hand of the blind man and took him outside the town and he spat in his eyes and laid his hand upon him and he asked him what he saw.
- 24. He gazed and he said, "I see people like trees that are walking."
- 25. He laid his hand again on his eyes and he was healed, and he saw everything clearly.
- 26. And he sent him to his house and he said, "**D**o not enter the town, neither tell anyone in the town."
- 27. Yeshua and his disciples went out to the villages of Qaesarea Philippi, and he was asking his disciples in the road and he said to them, "What is it the people are saying about me as to who I am?"
- 28. Some said, "**Y**ohannan the Baptizer", and others "**E**lijah" and others, "**O**ne of The Prophets."
- 29. And Yeshua said to them, "**B**ut what is it you are saying about me as to who I am?" Shimeon answered and he said to him, "**Y**ou are The Messiah, The Son of **THE LIVING GOD\***."

\* The Greek texts do not have, "The Son of The Living God".

- 30. And he admonished them that they should not speak about him to anyone.
- 31. And he began to teach them: "The Son of Man is going to suffer many things and to be rejected by the Elders and by the Chief Priests and by the Scribes and he shall be killed, and in three days he shall rise."
- 32. And he was speaking the word openly and Kaypha took him aside and began to rebuke him.
- 33. But he turned and gazed at his disciples and rebuked Shimeon and said, "**D**epart behind me Satan, for you do not reason of God, but of the children of men."
- 34. And Yeshua called the crowds with his disciples, and he said to them, "Whoever is willing to come after me, let him renounce himself\* and take up his cross and let him come after me."
  - \* "Himself" is "Napsha"- \*\* "Di in Aramaic; this Aramaic word occurs five times in verses 34-38 and can mean: "Breath of life, Person, Self, Soul, Life,". It is very similar to the Hebrew word, "Nephesh" "Di. An asterisk marks the places in each of these verses where Napsha occurs. See my interlinear for details.
- 35. "Whoever desires to save his soul\* will lose it. Everyone who will lose his life\* for me and for my gospel will save it."

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- 36. "For how is a man benefited if he should gain the whole world and he should lose his soul\*?"
- 37. "Or what payment shall a man give to regain his soul\* again?
- 38. "For everyone who shall be ashamed of me and my words in this sinning and adultery committing generation, of him also shall The Son of Man be ashamed whenever he comes in the glory of his Father with his Holy Angels."

- 1. **A**nd he said to them, "**A**men, I say to you, there are men standing here who shall not taste death until they will behold the Kingdom of God coming with wonders."
- 2. And after six days Yeshua led Kaypha, Yaqob and Yohannan and took them up to a high mountain by themselves and he was transfigured before their eyes.
- 3. And his garment was shining and became very white, like snow, in a manner by which men on earth are not able to whiten.
- 4. And Elijah and Moses appeared to them as they were speaking with Yeshua.
- 5. And Kaypha said to him, "Rabbi, it is beautiful for us to be here; let us make three tabernacles, one for you, one for Moses, and one for Elijah."
- 6. But he did not know what he was saying, for they were in awe.
- 7. And there was a cloud and it was a shelter about them, and a voice from the cloud which said, "**T**his is my Beloved Son, hear him."
- 8. And suddenly afterward, the disciples gazed up, and they saw no one except Yeshua alone with them.
- 9. And when they descended from the mountain, he commanded them that they would tell no one anything that they had seen until after The Son of Man had risen from the dead.
- 10. And they seized on that statement in their souls and they were inquiring, "What is this statement, "When he rises from among the dead?"
- 11. And they asked him and they said, "Why do the Scribes say therefore that Elijah must come first?"
- 12. He said to them, "**E**lijah does come first, so that he may prepare all things, and just as it is written about The Son of Man, he will suffer much and be rejected."
- 13. "**B**ut I say to you also that Elijah has come and they did to him everything whatever they wished, just as it is written about him."
- 14. And when he came to the disciples he saw the great crowds among them and the Scribes debating with them.
- 15. And immediately all the crowds saw him and they were astonished and ran and greeted him.
- 16. And he was asking The Scribes, "What are you debating with them?"

- 17. And one from the crowds answered and said, "**T**eacher, I brought my son to you, who has a dumb spirit."
- 18. "And whenever it comes upon him, it throws him and it beats him and he gnashes his teeth and he wastes away, and I spoke to your disciples that they might cast it out, and they were not able."
- 19. Yeshua answered and said to them, "Oh faithless generation, how long will I be with you? How long shall I endure you? Bring him to me."
- 20. And they brought him to him, and when the spirit saw him, immediately he threw him and he fell on the ground and he was convulsed and he foamed.
- 21. Yeshua asked his father, "**H**ow long a time now has he been like this? He said to him, "**F**rom his childhood."
- 22. "And many times it has thrown him into fire and into water to destroy him. But if you can do anything, help me, and have mercy on me!"
- 23. Yeshua said to him, "If you are able to believe, everything is possible to the one who believes."
- 24. And immediately the father of the boy cried out weeping and saying, "I believe my lord; help the lack of my faith."
- 25. And when Yeshua saw that the people ran and gathered near him, he rebuked that foul spirit and he said to it, "**D**eaf spirit, that does not speak, I am commanding you, go out from him, and you shall not enter him again."
- 26. And that demon screamed greatly and pounded him and went out and he was like a dead man, so that many were saying, "**H**e is dead."
- 27. But Yeshua took him by his hand and raised him up.
- 28. But when Yeshua had entered the house, his disciples asked him among themselves, "Why were we not able to cast it out?"
- 29. He said to them, "This sort cannot come out by anything except by fasting and by prayer."
- 30. And when he went out from there, they were passing through Galilee, and he did not want anyone to recognize him.
- 31. For he was teaching his disciples and he said to them, "The Son of Man will be delivered into the hands of men and they will kill him, and when he has been killed, on the third day he shall rise."
- 32. But they did not understand that saying, and they were afraid to ask him.
- 33. And they came to Kapernahum and when they entered the house, he asked them, "What were you reasoning on the road among yourselves?"
- 34. But they were silent, for they had been arguing on the road with one another who was the greatest among them.
- 35. And Yeshua sat down and he called the twelve and he said to them, "**H**e who wants to be first shall be last, and the servant of every person."
- 36. And he took a certain boy and stood him in the midst and took him up on his shoulders and he said to them:

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- 37. "Whoever shall receive one boy like this in my name is receiving me, and whoever receives me has not received me, but him who sent me.
- 38. Yohannan said to him, "Rabbi, we saw a man casting out demons in your name, and we forbade him because he did not go out with us."
- 39. Yeshua said to them, "**D**o not forbid him, for there is no man who does a powerful work in my name and can soon speak badly about me."
- 40. "Whoever therefore is not against you is for you."
- 41. "**B**ut everyone who will give you only a cup of water to drink in the name that you are one who belongs to The Messiah, amen, I say to you, he shall not lose his reward."
- 42. "And everyone who shall subvert one of these little ones who believe in me, it were better for him if a millstone of a donkey were hung around his neck and he were cast into the sea." ("Millstone of a donkey" is a large, flat, circular, cut stone weighing a 1/2 ton or more. Grain was ground between two millstones while a donkey, tied to a long pole attached to the upper millstone would walk around a circle.)
- 43. "If your hand causes you to stumble, cut it off, for it is better for you that you enter the Life maimed, than when you have two hands, you would go to Gehenna."
- 44. "Where their worm does not die and their fire is not quenched."

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 "Nuhra" 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. "If your foot causes you to stumble, cut it off, for it is better for you to enter the Life crippled than when you have two feet that you should fall into Gehenna."
- 46. "Where their worm does not die and their fire is not quenched."
- 47. "And if your eye causes you to stumble, pluck it out, for is better for you that you should enter the Kingdom of God with one eye than having two eyes that you should fall into the Gehenna of fire."
- 48. "Where their worm does not die and their fire is not quenched."
- 49. "For everything will be seasoned with fire and every sacrifice will be seasoned with salt."
- 50. "Salt is excellent, but if salt becomes tasteless, with what shall it be seasoned? Have salt in you and be at peace with one another."

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- 1. And he arose from there and came to the borders of Judea to the crossing of the Jordan, and great crowds went there to join him, and he taught them again as he had been accustomed.
- 2. And Pharisees approached, tempting him, and asking, "**I**s it lawful for a man to divorce his wife?"
- 3. He said to them, "What has Moses commanded you?"
- 4. But they said, "**M**oses allowed us to write a letter of divorce and we may get a divorce."
- 5. Yeshua answered and he said to them, "**H**e wrote you this commandment confronting the callousness of your heart."
- 6. "But from the beginning, God made them male and female."
- 7. "Because of this a man shall leave his father and mother and cleave to his wife."
- 8. "And the two shall be one flesh; after that they are not two, but one flesh."
- 9. "The things that God unites let not a son of man separate."
- 10. And his disciples asked him again in the house about this.
- 11. And he said to them, "**E**very man who divorces his wife and takes another commits adultery."
- 12. "And if a woman divorces her husband and another man shall have her, she commits adultery."
- 13. And they were bringing children to him that he might touch them, but his disciples were rebuking those who brought them.
- 14. But Yeshua saw and was displeased and he said to them, "Let the children come to me and do not forbid them, for the Kingdom of God belongs to such as these."
- 15. "Amen, I say to you, no one who will not receive the Kingdom of God like a child will enter it."
- 16. And he took them up in his arms and he laid his hand upon them and he blessed them.
- 17. And as he traveled on the road, one came running and fell on his knees and asked him and said, "**G**ood teacher, what shall I do that I may inherit eternal life?"
- 18. Yeshua said to him, "Why do you call me good? There is no one good but The One God."
- 19. "**Y**ou know the commandments: '**Y**ou shall not commit adultery', '**Y**ou shall not steal', '**Y**ou shall not murder', '**Y**ou shall not give false testimony', '**Y**ou shall not cheat', '**H**onor your father and your mother.'
- 20. He answered and said to him, "**T**eacher, I have kept all these things from my childhood."
- 21. But Yeshua gazed at him and he loved him and he said to him: "**y**ou have one thing missing: go sell everything that you have and give to

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the poor, and you shall have treasure in Heaven, and take the cross and come after me."

- 22. But he was saddened at this saying and he departed grieving, because he had great wealth.
- 23. But Yeshua gazed at his disciples and he said to them, "**H**ow hard it is for those who have wealth to enter the Kingdom of God!"
- 24. But the disciples were astonished at his words. And Yeshua answered again and he said to them, "Children, how hard it is for those who rely upon their wealth to enter the Kingdom of God!"
- 25. "It is easier for a camel to enter into the eye of a needle than for a rich man to enter the Kingdom of God."
- 26. But they were all the more astonished, and they were saying among themselves, "Who can be saved?"
- 27. But Yeshua gazed upon them and he said to them, "With the sons of men, this is impossible, but not with God; everything is possible with God."
- 28. Kaypha began to say, "**B**ehold, we have left everything and have cleaved to you."
- 29. Yeshua answered and said, "Amen, I say to you, there is no man who has left houses or brothers or sisters or father or mother or wife or children or town for my sake and for my Gospel's sake,
- 30. Who will not receive each one a hundred-fold now in this time, houses and brothers and sisters and mothers and children and towns with persecutions, and in the world that is coming, eternal life.
- 31. But many are first who shall be last, and the last first."
- 32. And as they were going up the road to Jerusalem, Yeshua was in front of them, and they were amazed and they were going after him as they were awe-struck, and he took his twelve, and he began to tell them the things that were going to happen to him:
- 33. "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 they will deliver him to the Gentiles,
- 34. 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. And Yaqob and Yohannan, the sons of Zebedee, approached him, and said to him: "**T**eacher, we desire that you would do for us all that we ask."
- 36. He said to them: "What do you want me to do for you?"
- 37. 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. But he said to them: "**y**ou do not know 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. They were saying to him: "**W**e are able." Yeshua said to them: "**T**he cup that I drink, you will drink, and in the baptism in which I am baptized, you will be baptized."

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- 40. "But for you to sit at my right and at my left is not mine to give, except to those for whom it is prepared."
- 41. When the ten heard, they began complaining greatly about Yaqob and Yohannan.
- 42. Yeshua called them and he said to them, "You are aware that those who are considered rulers of the Gentiles are their lords and their great ones have authority over them."
- 43. "But it will not be so among you, but whoever wants to be great among you will be a servant to you."
- 44. "And he among you who wants to be the first will be a servant to all."
- 45. "For even The Son of Man came not to be served, but to serve and give his life a ransom in the place of the many."
- 46. And they came to Jericho, and when Yeshua went out from Jericho, he and his disciples and the many crowds, Timai, son of Timai, a blind man, was sitting on the side of the road begging,
- 47. And he heard that it was Yeshua the Nazarene, and he began to cry out and to say, "Son of David, have mercy on me!"
- 48. And many were rebuking him that he would be quiet, but he was crying out all the more and he said, "Son of David, have mercy on me!"
- 49. And Yeshua stood and commanded that they would call him and they called the blind man and they were saying to him, "Take heart, arise, he is calling for you."
- 50. But that blind man threw off his garment and arose, coming to Yeshua.
- 51. And Yeshua said to him, "What do you want me to do for you?" But the blind man said to him, "Rabbi\*, that I might 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. And Yeshua said to him, "See\*; your faith has saved you.", and immediately he saw, and he was going down the road.

The Greek texts have, "Go, your faith has saved you", ... "Go" is "υπαγε" in Greek. "See" is "ίδε". In Aramaic, the word , "Go", is usually " τ " (masculine) or "τ τ " (with Dalet proclitic); "See" is "ττ". The two Greek words are not to be easily confused, so if The Peshitta were a translation of Greek, "Go" - "υπαγε" would not be mistaken as "See"- "ίδε". However, "See" - "τ τ " "could very easily be taken as "Go" - "τ", especially considering the early script of the first century: "See" - "τ" "See" – "τ" "See" – "τ" "See" – "τ" "See" – "τ" " is \$14

I put these two together here for easy comparison of a Dead Sea Scroll (Isaiah) script from circa  $100\ B.C.$ :

**△)7**7−"See"(Peshitta)

\$14-"Go" (Greek reading in Aramaic)

Certainly these would be far more easily confused than "**ιδε"** & "**υπαγε**". 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

 Ind when he approached Jerusalem on the side of Bayth Phage and BaythAnya to Tora D'Zaytha \*, he sent two of his disciples.

\* (Mount of Olives)

- 2. And he said to them, "**G**o to that village opposite us, and immediately entering you will find a colt that is tied which no one of the children of men has ridden. Loose him and bring him."
- 3. "And if a man says to you, 'Why are you doing this?', say to him, 'He is needed by Our Lord.' And at once he will send him here."
- 4. And they went and found a colt that was tied on the gate outside in the street, and as they untied him,
- 5. Some among those who were standing there said to them, "What are you doing that you are untying the colt?"
- 6. But they said to them according to what Yeshua had commanded them, and they allowed them.
- 7. And they brought the colt to Yeshua and they threw their garments on it, and Yeshua rode upon him.
- 8. But many were spreading their coats in the road and others were cutting branches from trees and spreading them in the road.
- 9. And those who were before him and those who were behind were cheering and they were saying, "Hosanna! Blessed is he who comes in the name of **THE LORD JEHOVAH**!"
- 10. **B**lessed is the Kingdom that comes of our father David! Hosanna in The Highest!"
- 11. And Yeshua entered Jerusalem *and* into The Temple, and he saw everything, but when it was evening he went out to Bethany with the twelve.
- 12. And on the next day when he went out from Bethany he was hungry.
- 13. And he saw a fig tree from a distance that had leaves on it and he came to it that perhaps he might find something on it, and when he came, he found nothing on it but leaves, for it was not the season of figs.
- 14. And he said to it, "**F**rom now and forever no man will eat fruit from you!" And his disciples heard it and they came to Jerusalem.
- 15. And Yeshua entered The Temple of God and he began to cast out those who bought and sold in The Temple and he overturned the tables of the money exchangers and the seats of those who were selling doves.
- 16. And he allowed no one to carry merchandise inside The Temple.
- 17. And he taught and he said to them, "Is it not written: 'My house shall be called a house of prayer for all the nations?' But you have made it a den of robbers."
- 18. And the Chief Priests and the Scribes heard and they were seeking how they might destroy him, for they were afraid of him, because all the people were awestruck at his teaching.
- 19. And when it was evening, they went outside the city.
- 20. And in the morning when they were passing by, they saw the fig tree after it had dried up from its roots.
- 21. And Shimeon remembered and he said to him, "**R**abbi, behold, that fig tree that you cursed has dried up!"
- 22. Yeshua answered and he said to them, "May the faith of God be in you."

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- 23. "For, amen, I say to you, whoever shall say to this mountain: 'Be lifted up and fall into the sea', and will not doubt in his heart but shall believe that thing which he says, anything that he says shall be done for him."
- 24. "Therefore I say to you, that everything that you pray and ask, believe that you are receiving it and you shall have it."
- 25. "And whenever you stand to pray, forgive whatever you have against anyone, so that your Father who is in Heaven may forgive you your faults."
- 26. "**B**ut if you are not forgiving, neither will your Father in Heaven forgive you your faults."
- 27. And they came again to Jerusalem and when he was walking in The Temple, the Chief Priests and the Scribes came to him, and the Elders.
- 28. And they were saying to him, "By what authority are you doing these things? And who gave you this authority to do these things?"
- 29. But Yeshua said to them, "I will ask you also one matter that you should tell me and I will tell you by what authority I do these things."
- 30. "From where was the baptism of Yohannan, from Heaven, or from the sons of men? Tell me."
- 31. And they reasoned in themselves and they said, "If we say to him from Heaven, he will say to us, 'And why did you not believe him?' "
- 32. "And that we should say, 'From the sons of men', there is the fear of the people, for they all are holding that Yohannan was truly a Prophet."
- 33. And they answered and they were saying to Yeshua, "We do not know." And he said to them, "Neither am I telling you by what authority I do these things."

- 1. **A**nd he began to speak with them in a parable: "**A** certain man planted a vineyard and enclosed it with a hedge and dug a wine press in it and built a tower into it and gave its care to laborers, and he went abroad."
- 2. "And he sent his servant to the workers in time to receive the fruits of the vineyard."
- 3. "But they beat him and sent him away empty."
- 4. "And he sent another servant to them again and they threw rocks at him and cut him, and they sent him away shamefully."
- 5. "And again he sent another also and they murdered him; he sent many other servants, and some of them they beat and they murdered some of them."
- 6. "Finally, he had one beloved son, and he sent him to them afterward, for he said, 'Doubtless, they will be ashamed before my son.'"
- 7. "But those laborers said within themselves, 'This is the heir; come, we will kill him and the inheritance will be ours."

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- 8. "And they took and murdered him and cast him outside of the vineyard."
- 9. "What therefore will the Lord of the vineyard do? He will come destroy those laborers and will give the vineyard to others."
- 10. "Have you not even read this scripture: 'The stone that the builders rejected has become the head of the corner.' "
- 11. "This One was from the presence of **THE LORD JEHOVAH**, and he is wonderful in our eyes.'?"
- 12. And they were seeking to seize him and they were afraid of the people, for they knew that he had spoken this parable about them and they left him and departed.
- 13. And they sent men to him from the Scribes and from the followers of Herodus to trap him in his words.
- 14. But those came and asked him, "**T**eacher, we know that you are true, and that you are not motivated by care for any man, for you do not regard the person of the sons of men, but you teach the way of God in truth. Is it lawful to give head tax to Caesar or not? Should we give or should we not give?"
- 15. But he knew their treachery and he said to them, "Why are you testing me? Bring me a penny that I may see it."
- 16. And they brought it; he said to them: "Whose is this image and writing?" They said, "Caesar's."
- 17. Yeshua said to them, "**G**ive what is Caesar's to Caesar and what is God's to God." **A**nd they marveled at him.
- 18. And the Sadducees came to him, who say there is no resurrection, and they were asking him and they were saying:
- 19. "Teacher, Moses wrote to us that if a man's brother dies and he leaves a wife and leaves behind no sons, his brother shall take his wife and raise up seed \* for his brother."
  - \* "Zara"-"Seed" is a reference to male offspring. The Law of Moses referred to the need to carry on the family name of a married man through a son. (See Deut. 25:5-10)
- 20. "There were seven brothers; the first took a wife and he died and left no son behind."
- 21. "And the second took her and he died, having also not left any son behind, and the third likewise."
- 22. "And the seven of them took her and they left no seed after any of them, and the woman died also."
- 23. "Therefore in the resurrection, whose wife among them will she be, for the seven had taken her?"
- 24. Yeshua said to them, "**D**o you not therefore err, because you do not know the scriptures, nor the mighty work of God?"
- 25. For when they have arisen from the dead, they do not take wives, neither do men have wives, but they are like the Angels in Heaven."

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

# The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Mark במרקום דמרקום אונגליון קדישא כרוזותא דמרקום

definitely a perfect tense, **indicating past action**. The Greek texts have an "aorist subjunctive" verb —"**may arise**", very much like a future tense, while <u>The Peshitta</u> has "Qamu"-"**they arose**" past tense.

- 26. "**B**ut concerning the dead, that they rise, have you not read in the scripture of Moses how God said to him from the Bush, '**I AM THE LIVING GOD**, The God of Abraham, and the God of Isaaq and the God of Jaqob?"
- 27. "**H**e is not the God of the dead, but of the living. You therefore are greatly mistaken."
- 28. One of the Scribes approached him and he heard them debating and he saw that he had answered them beautifully and he asked him, "Which is the first commandment of all?"
- 29. Yeshua said to him, "**T**he first of all the commandments: '**H**ear Israel, **THE LORD JEHOVAH**, he is One.' "
- 30. "And you shall love **THE LORD JEHOVAH** your God with your whole heart and with your entire soul and with your entire mind and with all your power.' This is the first commandment.'"
- 31. "And the second is like it: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."
- 32. And that scribe said to him, "Excellent, Rabbi! You have spoken the truth, for he is One, and there is not another outside of him."
- 33. "And for a man to love him with all the heart and with the entire mind and with all the soul and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices."
- 34. But Yeshua, seeing that he had answered wisely, answered and said to him, "**Y**ou are not far from the Kingdom of God." And no man again dared to question him.
- 35. And Yeshua answered and said as he taught in The Temple, "**H**ow are the Scribes saying that The Messiah is the son of David?"
- 36. "For David himself said in The Spirit of Holiness: '**THE LORD JEHOVAH** said to my Lord, "**S**it at my right until I shall constitute your enemies as a footstool under your feet."
- 37. "**D**avid therefore called him, '**M**y Lord', and how is he his son?" And the whole crowd was listening to him with pleasure.
- 38. And in his teaching, he said to them, "Beware the Scribes who like to walk in robes and love greetings in the streets,
- 39. And the best seats in the synagogue and top rooms at feasts,
- 40. They who devour widows' houses by an offering for chanting their long prayers; they shall receive the greater judgment."
- 41. And when Yeshua sat down near the treasury, he beheld how the crowds cast money into the treasury and many rich men were casting in much.
- 42. And one poor widow came and cast in two minas that were shemonas (a quarter penny).

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- 43. But Yeshua called his disciples and he said to them, "Amen, I say to you, this poor widow has cast in more than all the people who have cast into the treasury,
- 44. For they all cast in from the surplus that they had, but this one has cast in from her want, everything that she had; she cast in all her possessions."

- 1. **A**nd when Yeshua went out from The Temple, one of his disciples said to him, "**T**eacher, behold, see what stones and what buildings!"
- 2. But Yeshua said to him, "**D**o you see these great buildings? There is not left here one stone standing upon another that will not be pulled down."
- 3. And when Yeshua sat down at Tora D' Zaytha\* opposite The Temple, Kaypha and Yaqob and Yohannan and Andraeus asked him alone:

  \*(Mount of Olives)
- 4. "**T**ell us, when will these things be? What is the sign when all these things are near to being fulfilled?"
- 5. But Yeshua hímself began to say to them, "**T**ake heed lest a man shall lead you astray."
- 6. "For many will come in my name, and they will say, 'I AM THE LIVING GOD', and they will deceive many."
- 7. "Whenever you hear war and reports of battles, you should not be afraid; that is going to happen, but it is not yet the end."
- 8. "For nation shall rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines and sedition; these are the beginning of the labor pains."
- 9. "But take heed to yourselves, for they will deliver you to Judges and you will be scourged in their synagogues and you will stand before Kings and Governors for my sake as a testimony to them."
- 10. "But first my gospel is going to be preached in all the nations."
- 11. "Whenever they bring you to deliver you up, you should not be anxious beforehand what you will speak, neither should you consider, but whatever is given to you in that hour, speak, for you will not be speaking, but The Spirit of Holiness."
- 12. "But brother will deliver his brother to death and a father his son; children will rise up against their parents and put them to death."
- 13. "And you will be hated by everyone because of my name, but whoever will endure until the end will be saved."
- 14. "But whenever you see the unclean sign of desolation, which was spoken of by Daniel the Prophet, standing where it ought not (He who reads, let him perceive) then those who are in Judea should flee to the mountains."

- 15. "Whoever is on the rooftop should not come down and should not enter to take anything from his house."
- 16. "And whoever is in the field should not turn to go back to take up his garment."
- 17. "But woe to the pregnant and to those who are nursing in those days."
- 18. "Pray that your flight will not be in the winter."
- 19. "For there will be distress in those days, the likes of which has never been since the beginning of the creation which God has created until now, and never will be."
- 20. "And if **THE LORD JEHOVAH** had not shortened those days, no one would live; but for the sake of the chosen ones whom he has chosen, he has shortened those days."
- 21. "Then, if a man shall say to you, 'Behold, here is The Messiah, and 'Behold, he is going there', you should not believe him."
- 22. "And false Messiahs and lying Prophets will arise, and they will give signs and wonders and they will deceive if possible, even the chosen ones."
- 23. "**B**ut pay attention; behold, I have anticipated this; I have told you everything."
- 24. "**B**ut in those days, after that distress, the sun will darken and the moon will not give its light."
- 25. "And the stars will fall from the heavens and the powers of the heavens will be shaken."
- 26. "And then they will see The Son of Man when he comes in the clouds with great power and with glory."
- 27. "Then he will send his Angels and gather his elect ones from the four winds and the bottom of the earth\* even unto the top of Heaven."
  - "Min ryshah" can be used as an idiom meaning, "upside down". Since "rysh" normally signifies the head or the top of something, I have translated "Min ryshah" as "the bottom". This would indicate the sphericity of the earth, as opposed to a flat earth.
- 28. "**B**ut learn an allegory from the fig tree: whenever its branches are tender and its leaves bud, you know that summer \* has arrived."

- 29. "Thus also whenever you see these things happen, know that it is near, at the door."
- 30. "Amen, I say to you, this generation will not pass until all of these things will come to pass."
- 31. "The heavens and the earth will pass away, and my words will not pass away."
- 32. But of that day and of that hour no man knows, neither the Angels of Heaven, neither The Son, but The Father only."
- 33. "**T**ake heed, watch and pray, for you do not know when that time is."

<sup>\*</sup> Summer comes in May in Israel.

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- 34. "It is like a man who traveled abroad and left his house and gave authority to his servants and to each man his work and he commanded the gatekeeper to be watchful."
- 35. "Watch therefore, for you do not know when the Master of the house comes, in the evening or at midnight or at cockcrow \* or in the morning." \* (Lit. "the crowing of the rooster")
- 36. "Lest suddenly he come and find you sleeping."
- 37. "But what I say to you, I say the same to you all: 'Be watching.'"

- But after two days was the Passover of Unleavened Bread, and the Chief Priests and Scribes were seeking how they would seize him by treachery and kill him.
- 2. And they were saying, "Not during the feast, lest there be a tumult among the people."
- 3. And while he was in Bethany in the House of Shimeon the Potter \*, as he was reclining, a woman came who had with her an alabaster vase of ointment of the best spikenard, very expensive, and she opened it and poured it on Yeshua's head.
  - \* "Garba" is Aramaic for "Leper". With different (unwritten) vowels, it is "Graba" for "Potter." It seems very unlikely Shimeon was a leper if he were blessed with the acquaintance of Yeshua Meshikha. The Greek texts all have "Leper", which means they most likely mistranslated "Graba" as "Garba" "Leper", when "Potter" was meant. The two words look identical in ancient Aramaic: メント & メント
- 4. But there were some of the disciples who were displeased within themselves and they said, "Why the loss of this ointment?"
- 5. "It would have been possible to sell this for more than 300 denarii and for it to be given to the poor." And they were indignant at her.
- 6. But Yeshua said, "Let her alone. Why are you troubling her? She has done a beautiful deed for me."
- 7. "For the poor are always with you, and whenever you wish, you can do good for them, but I am not always with you."
- 8. "She has done what she could, and she has anticipated anointing my body for burial."
- 9. And amen, I say to you, that everywhere that this my gospel shall be preached in all the world, this thing that she has done shall also be spoken in her memory."
- 10. But Yehuda Skariota, one of the twelve, went to the Chief Priests to betray Yeshua to them,
- 11. But when they heard, they rejoiced, and they promised they would give money to him and he sought an opportunity to betray him.
- 12. And on the first day of Unleavened Bread, in which the Jews slaughter the Passover lamb, his disciples were saying to him, "Where

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do you want us to go to prepare for you that you may eat the Passover?"

- 13. And he sent two of his disciples and said to them, "**G**o to the city and behold, you will meet a man among you, bearing a vessel of water. Follow him."
- 14. "And in the place that he enters, say to the owner of the house, "Our Master says, Where is the house chamber, where I may eat the Passover with my disciples?' "
- 15. "And behold, he will show you a great upper room, laid out and prepared; there make ready for us."
- 16. And his disciples went out and they came to the city, and they found just as he told them, and they prepared the Passover.
- 17. And when it was evening he came with his twelve.
- 18. And as they reclined and ate, Yeshua said, "Amen, I say to you, one of you who eat with me will betray me."
- 19. But they began to lose heart, and they were saying to him, each one, "Is it I?"
- 20. But he said to them, "One of the twelve who dips with me in the dish."
- 21. "The Son of Man goes just as it is written about him, but woe to that man by whose hand The Son of Man is betrayed. It were better for that man if he had not been born."
- 22. And while they were eating, Yeshua took bread, and he blessed and he broke and he gave to them, and he said to them, "Take; this is my body."
- 23. And he took the cup, and he gave thanks and he blessed; and he gave to them and they all drank from it.
- 24. And he said to them, "This is my blood of the new covenant, which is shed in exchange for the many."
- 25. "Amen, I say to you, I shall not drink from the fruit of the vine again until the day in which I shall drink it anew in the Kingdom of God."
- 26. And they sang praises, and they went out to Tor Zaytha (the Mount of Olives).
- 27. And Yeshua said to them, "**A**ll of you will be ashamed of me this night, for it is written: '**I** shall smite The Shepherd, and his lambs will be scattered.' "
- 28. "**B**ut when I am risen, I shall go before you to Galilee."
- 29. And Kaypha said to him, "**I**f all of them will be subverted, yet I shall not."
- 30. Yeshua said to him, "Amen, I say to you that today, this night, before the rooster will crow two times, you will renounce me three times."
- 31. But he was saying all the more, "If I am to be put to death with you, I shall not renounce you, my Lord!" And like him also, all of them spoke.

The Eastern Peshitta has הרלמידא "**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.

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- 32. And they came to the place which is called Gethsemane, and he said to his disciples, "Sit here while I pray."
- 33. And he took Kaypha and Yaqob and Yohannan with him, and he began to be saddened and languid.
- 34. And he said to them, "My soul is saddened unto death. Stay here and watch."
- 35. And he approached a little and he fell on the ground, and he prayed that if it were possible, the hour would pass from him.
- 36. And he said, "**F**ather \*, my Father, you can do everything; let this cup pass from me, yet not my own will, but yours."
  - \* All Greek texts have "Abba"- the Aramaic word for "Father", followed by "Pater", the Greek word for "Father." Greek manuscripts have many such Aramaic words and even phrases, testifying to an Aramaic original.
- 37. And he came and found them while they were sleeping and he said to Kaypha, "Shimeon, are you sleeping? Were you not able to watch one hour?"
- 38. "Watch and pray lest you enter into temptation. The spirit is willing and ready, but the body is weak."
- 39. And he went again and prayed, and he said the same words.
- 40. And returning, he came again and found them sleeping because their eyes were heavy, and they did not know what to say to him.
- 41. And he came the third time and he said to them, "**S**leep now and take rest; the end has arrived; the hour has come; behold The Son of Man is betrayed into the hands of sinners."
- 42. "Aríse, let us go; behold, he who betrays me is approaching."
- 43. And while he was speaking, Yehuda Skariota came, one of the twelve, and many men with swords and clubs from the presence of the Chief Priests and the Scribes and the Elders.
- 44. And the traitor who betrayed *him* had given them a sign and he said, "**H**e whom I shall kiss is the one; seize him securely and bring him."
- 45. And immediately he approached and he said to him, "**R**abbi,\* Rabbi", and he kissed him.

- 46. But those laid hands upon him and they seized him.
- 47. One of those who were standing drew a sword and hit the servant of The High Priest and took off his ear.
- 48. But Yeshua answered and said to them, "**H**ave you gone out as against a band of robbers with swords and with clubs to seize me?"
- 49. "**I** was with you every day when I taught in The Temple, and you did not seize me. But this has happened that the Scriptures may be fulfilled."
- 50. Then his disciples for sook him and they fled.

<sup>\*</sup> The Greek manuscripts have "Rabbi" also (though only once) which is also Aramaic.

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- 51. And one young man had come after him and was clothed with a cloth. He was naked, and they seized him.
- 52. But he left the cloth and fled naked.
- 53. They brought Yeshua to Qaiapha the High Priest, and all the Chief Priests and the Scribes and the Elders gathered to him.
- 54. But Shimeon was coming from a distance after him until within the courtyard of The High Priests, and he sat down with the servants and warmed himself near the fire.
- 55. But the Chief Priests and all their assembly were seeking testimony against Yeshua, that they might put him to death, and they were not able.
- 56. For many were testifying against him, but their testimony was not worthy.
- 57. But people rose up against him and they were testifying lies, and they said:
- 58. "We have heard him say, 'I shall destroy this temple that is made with hands and in three days I shall build another that is not made with hands.'"
- 59. But likewise, neither was their testimony worthy.
- 60. The High Priest stood up in the center and asked Yeshua, and he said, "**D**o you not answer? Why are these testifying against you?"
- 61. But he was silent, and he did not answer him anything. And again, The High Priest asked him and said, "Are you The Messiah, The Son of The Blessed One?"
- 62. But Yeshua 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. But The High Priest ripped his tunic and he said, "Why now do we need witnesses?"
- 64. "**B**ehold, you have heard the blasphemy from his own mouth. How does it appear to you?" But they all judged that he deserved death.
- 65. And the people began spitting in his face and covering his face and hitting him, and they were saying, "**P**rophesy", and the guards were hitting him on his jaw.
- 66. And while Shimeon was below in the courtyard, a certain handmaid of The High Priest came.
- 67. She saw him warming himself and she stared at him and she said to him, "**Y**ou also were with Yeshua the Nazarene."
- 68. But he denied it and he said, "I don't know what you are saying,", and he went forth outside to the porch and a rooster crowed.
- 69. And that handmaid saw him again and she began to say to those who were standing there, "This is also one of them."
- 70. But he again denied it and after a little while again those who were standing said to Kaypha, "Truly, you are one of them, for you are also a Galilean and your speech is similar."

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- 71. But he had begun cursing and swearing: "I do not know this man of whom you speak."
- 72. And at that moment, the cock crowed the second time, and Shimeon was reminded of the word of Yeshua, who had said to him, "Before a cock shall crow two times, you will deny me three times", and he began to weep.

#### Chapter 15

- 1. And at once in the morning the Chief Priests made a council with the Elders and with the Scribes and with the whole assembly, and they bound Yeshua and brought him and delivered him to Pilate.
- 2. And Pilate asked him, " **y**ou are The King of the Judeans?" But he answered and said to him, "**y**ou have said."
- 3. And the Chief Priests accused him of many things.
- 4. Then Pilate again asked him and said to him, "**D**o you not answer? See how many are testifying against you!"
- 5. But Yeshua gave no answer, to Pilate's amazement.
- 6. But he had set a time at every feast to release one prisoner to them, whomever they requested.
- 7. And there was one who was called Barabba, who was bound with those who had made sedition, who had committed murder in the sedition.
- 8. And the people cried out and they began to ask that he would keep the custom which he had been doing for them.
- 9. And Pilate answered and said, "Are you willing that I release to you The King of the Judeans?"
- 10. For Pilate had known that for envy the Chief Priests had delivered him to them.
- 11. But the Chief Priests urged the crowd all the more that he would release Barabba.
- 12. But Pílate said to them, "What do you want me to do to this one whom you call The King of the Judeans?"
- 13. But they again cried out, "Crucify him!"
- 14. But Pílate saíd to them, "What evil has he done?" And they were crying out even more, "Crucífy him!"
- 15. But Pilate chose to do the will of the crowds and he released Barabba to them and delivered Yeshua to them, after he had been scourged, to be crucified.
- 16. But the soldiers led him within the courtyard, which is the Praetorium, and they called the whole company of soldiers.
- 17. And they clothed him in purple and they wound and placed on him a crown of thorns.
- 18. And they began to greet him: "**H**ail, King of the Judeans!"
- 19. And they were hitting him on his head with a reed and spitting in his face and bowing on their knees and worshiping him.

#### The Holy Gospel Preaching of Mark 🌁 אונגליון קדישא כרוזותא דמרקוס

- 20. And when they had mocked him, they stripped him of the purple and clothed him in his clothes and led him to crucify him.
- 21. And they detained one who was passing by, Shimeon, a Cyrenian, who had come from the field, the father of Alexander and Rufus, to take up his cross.
- 22. And they brought him to the place Gagultha, which is interpreted, "**T**he Skull."
- 23. And they gave him wine to drink, mixed with myrrh, but he would not take it.
- 24. And when they crucified him, they divided his garments and cast lots for them, who would take what.
- 25. But it was the third hour when they crucified him.
- 26. And the pretext of his death was written in this writing: "**T**his is The King of the Judeans."
- 27. And they crucified two robbers with him, one at his right, and one at his left.
- 28. And the scripture was fulfilled that says, "**H**e was numbered with wicked men."
- 29. But those also who were passing by were blaspheming against him and were shaking their heads and they were saying, "Oh destroyer of The Temple and the one who builds it in three days,"
- 30. "Save yourself and come down from the cross!"
- 31. And likewise the Chief Priests were joking with one another and the Scribes and they were saying, "**H**e saved others; he cannot save himself!"
- 32. "Let The Messiah, The King of Israel, descend now from the cross that we may see and we will believe in him."
- 33. And when it was the sixth hour, darkness was over all the earth until the ninth hour.
- 34. And in the ninth hour Yeshua cried out in a loud voice, and he said: "**E**il, Eil, lemana Shabaqthani", which is, "**M**y God, my God, why have you forsaken me?"
- 35. And the people who heard among those standing there were saying, "**H**e called to Elijah."
- 36. But one ran and filled a sponge with vinegar and tied it on a reed to give him a drink and they said, "Let him alone. Let us see if Elijah comes to take him down."
- 37. But Yeshua cried with a loud voice, and he expired.
- 38. And the curtain of the entrance of The Temple was ripped in two from the top unto the bottom.
- 39. But when that Centurion who was standing with him saw that he had so cried out and expired, he said, "**T**ruly, this man was the Son of God."
- 40. But there were also women there from afar off, who were looking: Maryam Magdalitha and Maryam, mother of Yaqob The Small, and of Yose and Shalom.

#### The Holy Gospel Preaching of Mark 🌁 אונגליון קדישא כרוזותא

- 41. They were those who had joined him when he was in Galilee and ministered to him and many other women who had gone up with him to Jerusalem.
- 42. And when it was Friday evening, which is before the Sabbath,
- 43. Yoseph came, who was from Ramtha, an honorable counselor who had been waiting for the Kingdom of God, and he ventured and entered to Pilate and requested the body of Yeshua.
- 44. But Pilate wondered if he had been dead that long, and he called the Centurion and asked him if he had died before the time.
- 45. And when he learned, he gave his body to Yoseph.
- 46. And Yoseph had bought linen and he took it down and wrapped it and placed it in a tomb that was hewn out in rock and he rolled a stone at the entrance of the tomb.
- 47. But Maryam Magdalitha and Maryam, the mother of Yose, saw where he had been laid.

#### Chapter 16

- 1. **And when the Sabbath had passed, Maryam Magdalitha and Maryam of Yaqob and Shalome bought sweet spices that they might come to anoint him.**
- 2. But in the early morning in the first day of the week they came to the tomb when the sun arose.
- 3. And they were saying among themselves, "**B**ut who will roll the stone away for us from the tomb?"
- 4. And looking they saw that the stone had been rolled away, for it was very great.
- 5. And they entered the tomb and saw a young man sitting on the right side. He was wearing a white robe, and they were astonished.
- 6. But he said to them, "**D**o not be afraid. You are seeking Yeshua the Nazarene, who was crucified; he has arisen; he is not here. Behold the place where he was laid."
- 7. "**B**ut go say to his disciples and to Kaypha, "**B**ehold, he will go before you to Galilee; you will see him there, just as he said to you."
- 8. When they heard, they fled and went out from the tomb, for shock and trembling had seized them and they said nothing to anyone.
- 9. But at dawn, on the first day of the week, he arose and appeared first to Maryam Magdalitha, from whom he had cast out seven demons.
- 10. And she went and proclaimed The Good News to those who had been with him, who were mourning and weeping.
- 11. And when they heard them saying that he was alive and had appeared to them, they did not believe it.
- 12. After these things, he appeared before two of them in another form as they walked and they were going to a village.
- 13. And they went and told the rest; neither did they believe them.

- 14. But afterward, he appeared to the eleven when they reclined at a meal and he condemned the lack of their faith and the callousness of their heart, because they had not believed them who had seen him before.
- 15. And he said to them, "**G**o to the entire world and preach my Good News in all creation."
- 16. "Whoever believes and is baptized has life, and whoever does not believe is condemned."
- 17. "**B**ut these signs will accompany these who believe: in my name they will cast out demons, and they will speak in new languages."
- 18. "And they will take up snakes, and if they should drink lethal poison, it will not harm them, and they will place their hands on the sick and they will be healed."
- 19. But Yeshua Our Lord, after he was speaking with them, ascended into Heaven, and he sat down at the right side of God.
- 20. But they went forth and they preached in every place, and Our Lord was helping them and confirming their words with the signs that they were doing.

שלם אונגליון קדישא כרוזותא דמרקוס The end of The Holy Gospel preaching of Alark

#### The Gospel According To Saint Luke

#### Chapter 1

- Because many were willing to write an account of those events of which we are persuaded,
- 2. Like the things which they delivered to us who from the first were eyewitnesses and servants of The Word\*,

\* "The Word" is מֹלְהֹף – "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

 He appeared \*also to me because I had approached all things carefully, that I would write everything in order to you, excellent Theophila.

\* דמלתא- "**He appeared**" is the most natural meaning of "**Ethkhazay"** and would refer to the previous word \* "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 <u>The New Testament</u>. "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 "εδοξεν" from "dokeo"-("to seem"). The Aramaic verb "Ethkhazay" -(He appeared) - אתחווי could mean "seemed", but its usual meaning is "appeared" or "was seen". This passive form of the Aramaic "אוד" - "Khaza" ("to see") occurs 29 times in the Peshitta NT. 18 times Murdock "received sight" and once (incorrectly, in my opinion)- "seemed." "received sight" and once (incorrectly, in my opinion)- "seemed."

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.

4. That you may know the truth of the words of which you have been instructed by such.

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. In the days of Herodus, The King of Judea, there was a certain Priest whose name was Zechariah from the Ministry of the house of Abia and his wife was named Elizabeth who was of the daughters of Aaron.
- 6. Both of them were righteous before God, and they were walking in all the commandments and in the judgments of **THE LORD JEHOVAH** without reproach.
- 7. But they did not have a son, because Elizabeth was infertile, and both of them were advanced in their days.
- 8. And as he was exercising his priestly function in the order of his service before God,
- 9. In the tradition of the priesthood, it befell him to offer incense, and he entered The Temple of **THE LORD JEHOVAH**.
- 10. And all the crowds of the people were praying outside at the time of incense.
- 11. And an Angel of **THE LORD JEHOVAH** appeared to Zechariah who stood at the right side of the altar of incense.
- 12. And Zechariah was troubled when he saw him and dread fell upon him.
- 13. And the Angel said to him, "**D**o not be afraid, Zacharia, because your prayer has been heard and your wife Elizabeth will bear you a son, and you shall call his name, Yohannan."
- 14. "You will have joy and gladness and many will rejoice at his birth."
- 15. "**H**e will be great before **THE LORD JEHOVAH**, and he will not drink wine or strong drink, and he will be filled with The Spirit of Holiness while he is in the womb of his mother."
- 16. "And he will turn many of the children of Israel to **THE LORD JEHOVAH**, their God."
- 17. "And he will go before him in the spirit and in the power of Elijah The Prophet to turn the heart of The fathers to the children and those who do not have faith to the knowledge of The Just One and he will prepare a perfect people for THE LORD JEHOVAH."
- 18. And Zacharia said to the Angel, "**H**ow shall I know this, for I am old and my wife is advanced in her days?"
- 19. The Angel answered and he said to him, "I am Gabriel who am standing before God, and I am sent to speak with you and to give you these tidings."

- 20. "Henceforth, you will be dumb, and you will not be able to speak until the day that these things will occur, because you did not believe my words, which will be fulfilled in their time."
- 21. But the people were standing and waiting for Zacharia, and they were wondering at his tarrying in The Temple.
- 22. But when Zechariah came out, he was not able to speak with them, and they perceived that he had seen a vision in The Temple and was making signs, gesturing to them, and he still remained mute.
- 23. And when the days of his service were fulfilled he went to his house.
- 24. And it happened after those days, Elizabeth his wife conceived and she had secluded herself for five months, and she said:
- 25. "**THE LORD JEHOVAH** has done these things for me in the days in which he regarded me to take away my reproach among the children of men"
- 26. But in the six month, Gabriel the Angel was sent from the presence of God to Galilee to the city whose name was Nazareth,
- 27. To a virgin who was engaged to a man from the house of David, whose name was Yoseph, and the name of the virgin was Maryam.
- 28. The Angel entered her presence, and he said to her, "Peace to you, full of grace, Our Lord is with you; you are blessed among women."
- 29. But when she saw him, she was alarmed at his word, and she was wondering, "What is this greeting?"
- 30. And the Angel said to her, "**D**o not fear, Maryam, for you have found favor with God,
- 31. For behold, you shall conceive and you shall give birth to a son, and you shall call his name Yeshua.
- 32. This One will be great and he will be called The Son of The Highest and **THE LORD JEHOVAH** will give to him the throne of David his father,
- 33. And he will reign over the house of Jaqob eternally and to his Kingdom there will not be an end."
- 34. Maryam said to the Angel, "**H**ow will this be, for no man has known me?"
- 35. The Angel answered and said to her, "The Spirit of Holiness shall come and the power of The Highest shall rest upon you, therefore he who shall be begotten in you shall be holy and he shall be called the Son of God."
- 36. "And behold, Elizabeth your cousin also has conceived a son in her old age, and this is the sixth month for her, who is called barren,"
- 37. "Because nothing is difficult for God."
- 38. Maryam said, "**B**ehold, I am the handmaid of **THE LORD JEHOVAH**; let it be done to me according to your word", and the Angel departed from her.
- 39. But Maryam arose in those days, and she went instantly to the mountains to a city of Judea.
- 40. And she entered the house of Zechariah, and she invoked the peace of Elizabeth.

- 41. And it was when Elizabeth heard the greeting of Maryam, the baby in her womb leaped and Elizabeth was filled with The Spirit of Holiness,
- 42. And she cried with a loud voice and she said to Maryam, "**y**ou are blessed among women and blessed is the fruit that is in your womb."
- 43. "From where is this to me that the mother of my Lord would come to me?"
- 44. "**F**or behold, when the voice of your greeting fell on my ear, the baby in my womb leaped for joy."
- 45. "And blessed is she who believed that there would be a fulfillment to those things that were spoken with her from the presence of THE LORD JEHOVAH."
- 46. And Maryam said, "My soul exalts THE LORD JEHOVAH"
- 47. "And my spirit rejoices in God my Savior."
- 48. "For he has regarded the lowliness of his Maidservant, for behold, from this hour all generations will ascribe blessedness to me."
- 49. "**B**ecause he who is mighty has done unto me great things and holy is his name."
- 50. "And his mercy for posterity and generations is upon those who revere him."
- 51. "**H**e has wrought victory with his arm and he has scattered the proud with the opinion of their heart."
- 52. "He has cast down the mighty from thrones and has raised up the lowly."
- 53. "**H**e has filled the hungry with good things and the rich he has sent away empty handed."
- 54. "**H**e has helped Israel his servant and he has remembered his mercy,"
- 55. "Just as he spoke with our Patriarchs, with Abraham and with his seed eternally."
- 56. But Maryam stayed with Elizabeth about three months, and she returned to her house.
- 57. But it came time for Elizabeth to give birth, and she bore a son.
- 58. And her neighbors heard, and the members of her family, that God had magnified his mercy to her, and they rejoiced with her.
- 59. And it was the eighth day, and they came to circumcise the boy, and they were calling him by the name of his father Zachariah.
- 60. And his mother answered, and she said to them, "Not so, but he will be called Yohannan."
- 61. And they said to her, "There is no man among your generations who is called by this name."
- 62. And they signed to his father how he wished to name him.
- 63. He requested a tablet and he wrote and he said, "**y**ohannan is his name", and everyone was amazed.
- 64. And at once his mouth was opened, and his tongue, and he spoke and blessed God.
- 65. And there was awe upon all of their neighbors, and in all the mountains of Judea these things were being spoken.

- 66. And all those who heard were contemplating in their heart and they were saying, "What indeed will this boy be?" And the hand of THE LORD JEHOVAH was with him.
- 67. And his father Zechariah was filled with The Spirit of Holiness and he prophesied and he said:
- 68. "Blessed is THE LORD JEHOVAH, The God of Israel, who has visited his nation, and he has wrought for it redemption."
- 69. "And he has raised up for us a trumpet of redemption in the house of David his servant,"
- 70. "Just as he spoke by the mouth of his holy Prophets that which is from eternity,"
- 71. "That he would save us from our enemies and from the hand of all of them who hate us."
- 72. "And he has wrought his mercy with our fathers and he has remembered his holy covenants"
- 73. "And the oath that he swore to Abraham our Patriarch that he would grant us"
- 74. "That we would be saved from the hands of our enemies, and we would serve before him without fear,"
- 75. "All of our days with justice and in righteousness."
- 76. "And you, boy, you will be called the Prophet of The Highest, for you will go before the face of THE LORD JEHOVAH that you may prepare his way,"
- 77. "That he may give the knowledge of life to his people in forgiveness of their sins,"
- 78. "In the compassions of the mercy of our God in which The Manifestation from Heaven will visit us,"
- 79. "To enlighten those who were sitting in darkness and in the shadow of death, that he may direct our feet in the path of peace."
- 80. But The Boy was growing and being strengthened in spirit, and he dwelt in the wilderness until the day of his manifestation unto Israel.

#### Chapter 2

1. **B**ut it occurred in those days that a command also went out from Augustus Caesar that every nation\* of his empire would be registered.

- 2. This census was the first in the government of Quraynus in Syria.
- 3. And everyone was going to be registered in his own city.

<sup>\*</sup>All Greek texts have "olkoupevny" ("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 olkoupevn 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.)

- 4. But Yoseph had come up from Nazareth, a city of Galilee, to Judea to the city of David called Bethlehem, because he was from the house and from the lineage of David,
- 5. With Maryam his bride when she was pregnant, that he might be registered there.
- 6. And it was, that while they were there, the days were completed for her to give birth.
- 7. And she brought forth her firstborn Son and she wrapped him in swaddling bands, and she laid him in a manger because there was no place for them where they might lodge.
- 8. But there were some shepherds in the region lodging there and they kept the nightly watch over their flocks;
- 9. And behold, the Angel of God came to them and the glory of **THE LORD JEHOVAH** shone upon them and they were greatly afraid;
- 10. And the Angel said to them, "**D**o not be afraid, for behold, I proclaim to you great joy which will be to the entire universe\*,"

"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. "בילמא ה" EAlma", like its Hebrew cognate, "מלמא "Cowlam" refers to time, space and matter- all the components of the universe, and even "Eternity". The word for "Eternity" is also "בילמא" באלמא היי EAlma". It truly signifies "all that exists", in its proper .sense

.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 לנפשהון שתאסתא טבתא למדם דעתיד דנדרכון היא שרירא

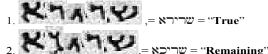
- 19 (BYZ) αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβωνται της **αιωνιου** ζωης 19 (AV) Laving up in store for themselves a good foundation against the time to come, that they may lay hold on
- 19 (AV) Laying up in store for themselves a good foundation against the time to come, 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 – איירא שרירא ("True Life").

The Byzantine Greek text has awoviou zwhz ("Eternal Life") .

The Critical Greek (Vaticanus) has **οντως** ζωης ("Really Life")



Is it likely The Byzantine Greek translator saw

in old Aramaic characters and interpreted it as

If so, then αιωνίου (eternal) would approximate

The Critical Greek would be closer to the original here, following "Really".

Rev. 15:3

amled aklm Kydbe Nyryrsw Nynak lk dyxa ahla ayrm Kydbe Nyhymtw Nybrwr Nyrmaw armad atxwbstw ahlad hdbe aswmd atxwbst Nyxbsmw Re 15:3

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.

The Crawford Aramaic mss. has דעלמא, "D'elama" – ("of the world") .

The Majority Greek text has  $\varepsilon\theta\nu\omega\nu$ , "ethnown" –("of nations").

The Critical Greek text has αιωνων , "aiownown" – ("of ages"). (Mss. P<sup>47</sup>, %,C)

Here is The Comprehensive Aramaic Lexicon entry for the Aramaic word , עלמא , עלם:

CAL Outline Lexicon: GENERAL שלם – (lm

עלם , עלם (1m Noun (1m)

1 passim eternity

2 Palm, Palestinian, Syr, JBA world

3 Syr nation

LS2 527

LS2 V: (AlmA)

Smiths Compendious Syriac Dictionary has:

### 2) const. st. ککم 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 מלמא , 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?".

"For today, The Savior has been born to you, who is  $\emph{THE}$   $\emph{LORD}$ 11. **JEHOVAH** The Messiah\*, in the city of David."

- "And this is a sign for you: You will find The Baby wrapped in swaddling bands and lying in a manger."
- And suddenly (Lit. "from the silence"), the great armies of Heaven appeared with the Angel, while shouting praises to God, and they were saying:
- 14. "Glory to God in Heaven, and upon earth peace, Good News to the children of men."
- It was that as the Angels went from them into Heaven, the shepherds spoke one with another and they were saying, "Let us go as far as

<sup>\*</sup>This is one of the most amazing of statements in The Gospels, and probably the first unequivocal revelation of the Deity of Yeshua Meshikha. (משרחא משרחא -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 מריא - "Marya" is found over 6000 times in The Peshitta Old Testament, translating the Hebrew YHWH. מריא -"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.

Bethlehem, and we shall see this event that has occurred as **THE LORD JEHOVAH** has revealed to us."

- 16. And they came quickly and they found Maryam and Yoseph and The Baby who was lying in a manger.
- 17. "And when they had seen, they made known the words that had been spoken with them about The Boy."
- 18. And all who heard marveled concerning those things that were spoken to them by the shepherds.
- 19. But Maryam was keeping all these words and was pondering in her heart.
- 20. And the shepherds returned as they glorified and praised God concerning everything, because they had seen and heard just as it had been spoken with them.
- 21. And when the eight days were complete that The Boy should be circumcised, his name was called Yeshua, which he was called by the Angel before he would have been conceived in the womb.
- 22. And when the days were fulfilled that they should be purified according to the law of Moses, they carried him to Jerusalem to present him before **THE LORD JEHOVAH**,
- 23. As it is written in the law of **THE LORD JEHOVAH**, "**E**very male who opens the womb will be called a holy one of **THE LORD JEHOVAH**,"
- 24. And to offer a sacrifice, just like that which was said in the law of **THE LORD JEHOVAH**, "A pair of turtle doves or two young doves."
- 25. But one man was there in Jerusalem, whose name was Shimeon, and this man was just and righteous and he was waiting for the consolation of Israel and The Spirit of Holiness was upon him.
- 26. And it was told him by The Spirit of Holiness that he would not see death until he would see The Messiah of **THE LORD JEHOVAH**.
- 27. This one had come by The Spirit of Holiness to The Temple, and as his parents brought The Boy Yeshua to do for him just as it was commanded in the law,
- 28. He took him in his arms and he blessed God and said:
- 29. "**N**ow send your servant in peace, my Lord, according to your word."
- 30. "Behold, my eyes have seen your mercy,"
- 31. "**H**im whom you have prepared in the sight of all the peoples."
- 32. "**T**he Light for the revelation of the Gentiles and The Glory to your people Israel."
- 33. But Yoseph and his mother were marveling at those things which were spoken about him.
- 34. And Shimeon blessed them and said to Maryam his mother, "**B**ehold, This One is appointed for the fall and the rise of many in Israel and for a sign of contention."
- 35. "A lance will pass through into your soul, so that the thoughts of many hearts may be revealed."

- 36. And Hannah the Prophetess, daughter of Phanuel from the tribe of Asher, she was also in her old age, and had lived with her husband seven years after her virginity.
- 37. And she had been a widow about 84 years, and she had not departed from The Temple, and with fastings and with prayers she was serving by day and night.
- 38. She was also standing in it at that hour and she gave thanks to **THE LORD JEHOVAH** and was speaking about him with everyone who was waiting for the redemption of Jerusalem.
- 39. And when they had finished everything according to that which is in the law of **THE LORD JEHOVAH**, they returned to Galilee to Nazareth their city.
- 40. But The Boy was growing and being strengthened in spirit and he was filled with wisdom and the grace of God was upon him.
- 41. And every year his people were going to Jerusalem at the feast of Passover.
- 42. And when he was twelve years old, they went out to the feast just as they had been accustomed;

•The Majority Greek text has "they went up to Jerusalem". The Critical Greek agrees with The Peshitta reading here

43. And when the days were past, they were returning, but The Boy Yeshua had remained in Jerusalem and Yoseph and his mother did not know it.

.Instead of "Joseph & His mother", The Critical Greek has "His parents". Most Greek mss. agree with The Peshitta here

- 44. For they were thinking that he was with the children of their friends, and when they had come a journey of one day, they looked for him among their people and among whoever knew them,
- 45. And they did not find him, and they returned again to Jerusalem and they were looking for him.
- 46. After three days, they found him in The Temple as he sat in the midst of the Teachers and he heard from them and he was inquiring of them.
- 47. And all who were listening to him were astounded at his wisdom and at his discourses.
- 48. And when they saw him, they marveled, and his mother said to him, "My son, why have you done this to us? Behold, your father and I were looking for you with great anxiety."
- 49. He said to them, "Why were you looking for me? Do you not know that it was fitting for me to be in my Father's house?"
- 50. But they did not understand the statement that he spoke to them.
- 51. And he went down with them and he came to Nazareth, and he was submitted to them; but his mother was keeping all these words in her heart.
- 52. But Yeshua was growing in his stature and in his wisdom and in favor with God and the children of men.

#### Chapter 3

1. **B**ut in the 15th year of the Kingdom of Tiberius Caesar in the government of Pontius Pilate in Judea, when Herodus was the Tetrarch\* in Galilee and Philippus his brother was Tetrarch in Ituria and in the region of Trakona, and Lusania was Tetrarch of Abilina,

\* "Tetrarch" is found three times in this verse . The Aramaic term here is two words 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 ¬¬ -"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 : "τετραρχουντος" -("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- אכשרשיא = -"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"

- 2. During The High Priesthood of Khanan and of Qaiapha, the word of God came upon Yohannan, son of Zachariah, in the wilderness.
- 3. And he came into the whole region which is around the Jordan while he was preaching a baptism of repentance for the forgiveness of sins,
- 4. Just as it is written in the book of the words of Isaiah the Prophet, which says\*, "The voice which cries in the wilderness, 'Prepare the way of THE LORD JEHOVAH and straighten in the plain\* a road for our God."

"The reading, "which says", is not found in the Critical Greek text. \*All Greek mss. omit "in the plain\*

- 5. "All the valleys will be filled and all the mountains and high places will be leveled and the rugged place will be smooth and the difficult region a plain,"
- 6. "And everybody will see The Life\* of God."
- NT "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. And he said to the crowds who were coming to him to be baptized, "Offspring of Vipers! Who has instructed you to flee from the wrath that is coming?"
- 8. "Produce therefore fruits worthy for repentance and do not start to say within yourselves, 'Abraham is our father', for I say to you that God can raise up from these stones children to Abraham."
- 9. "**B**ut behold, the ax is laid on the root of the tree. Every tree therefore, which is not producing good fruit is cut down and falls into the fire."

- 10. And the crowds were asking him and they were saying, "What, therefore, shall we do?"
- 11. And he answered and he said to them, "Whoever has two coats, let him give to him who has not, and whoever has food should do likewise."
- 12. And Tax Collectors came also to be baptized, and they were saying to him, "**T**eacher, what shall we do?"
- 13. But he said to them, "**D**o not require anything on top of whatever is commanded you to require."
- 14. And soldiers\* were asking him and they were saying, "What shall we do\* also?" He said to them, "Do harm to no man, do no injustice and let your wages be sufficient for you."

\* (shall do") - "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. But as the people had been thinking about Yohannan and they were all pondering in their hearts whether he were The Messiah,
- 16. Yohannan answered and said to them, "Behold, I am baptizing you in water, but he comes after me, who is mightier than I, the straps of whose shoes I am not worthy to loose. He will baptize you in The Spirit of Holiness and in fire,"
- 17. "**H**e who holds a winnowing fan in his hand and purges his threshing floor; the wheat he gathers into his barns and the chaff he will burn in unquenched fire."
- 18. Also he taught many other things, and he preached The Good News to the people.
- 19. But Herodus the Tetrarch, because he had been reproved by Yohannan on the account of Herodia the wife of Philippus, his brother, and for all the evil that he had done,
- 20. He added this to all these things and shut Yohannan in prison.
- 21. It happened that when he had baptized all the people, he baptized Yeshua also, and as he prayed, the heavens were opened.
- 22. And The Spirit of Holiness was descending upon him in the form of a body of a dove, and there was a voice from Heaven, which said, "**y**ou are My Son, The Beloved, in whom I am delighted."
- 23. But Yeshua was about 30 years old, and he was considered the son of Yoseph, son of Heli \*,

<sup>\* &</sup>quot;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"-"vuoç 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 <a href="Emphasized Bible">Emphasized Bible</a> as also does <a href="The Diaglot NT">The Tison of</a>" 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. Son of Matthat, son of Levi, son of Melki, son of Yannai, son of Yoseph,
- 25. Son of Matatha, son of Amots, son of Nahum, son of Heslí, son of Naggaí,
- 26. Son of Maath, son of Matath, son of Shimei, son of Yoseph, son of Yehudah,
- 27. Son of Yohannan, son of Resa, son of Zorobabel, son of Salathiel, son of Nari,
- 28. Son of Melkí, son of Addí, son of Qosam, son of Elmodad, son of Ayr,
- 29. Son of Yose, son of Eliezer, son of Joram, son of Matétha, son of Levi,
- 30. Son of Shímeon, son of Yehuda, son of Yoseph, son of Yonam, son of Elíakím,
- 31. Son of Melía, son of a Maínaí, son of Matatha, son of Nathan, son of Davíd,
- 32. Son of Ashai, son of Obed, son of Boaz, son of Salmon, son of Nahshon,
- 33. Son of Amínadab, son of Aram, son of Hetsron, son of Pharets, son of Yehudah,
- 34. Son of Jaqob, son of Isaaq, son of Abraham, son of Terah, son of Nahor,
- 35. Son of Serug, son of Arau, son of Phaleg, son of Eber, son of Shalah,
- 36. Son of Qainan\*, son of Arphakshar, son of Shaym, son of Noah, son of 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 in which 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 (or vice versa) for these names. See note on this at the end of the chapter.
- 37. Son of Methuselah, son of Enoch, son of Jared, son of Mehalaleil, son of Qainan,
- 38. Son of Enosh, son of Shayth, son of Adam, who was from 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. בה הלי 23 (PESHITTA) איך בר שנין תלתין ומסתבר הוא בר יוסף בר הלי 23 (PESHITTA) 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

και αυτος ην ιησους αρχομενος ωσει ετων τριακοντα ων υιος ως ενομίζετο <u>ιωσηφ του ηλι.</u>
Underlined 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

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" (VIOS ) 75 times (Aramaic has "Bar" 75 times), instead uses the genitive article tou ( $\tau o u$ ) 75 times between each name. The genitive is usually translated "of ..":"Jacob of Isaac of Abraham of Terah...etc.".

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.

There are 12 Names 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 <u>The LXX</u> 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 <u>The LXX Version</u> ("Phalek" for "Peleg", for instance; others are "Ragau"for "Reu" & "Serouck" for "Serug"). There was also some revision of the Greek , apparently using <u>The Peshitta</u> as a reference, some time later. If <u>The Peshitta NT</u> 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 <u>The Peshitta OT</u> in listing those names, and elsewhere (and that is also fairly easily demonstrated), then <u>The Peshitta Old Testament</u> 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 <u>The</u> Hebrew Old Testament in the first century A.D. and earlier.

#### Chapter 4

- 1. **B**ut Yeshua, being full of The Spirit of Holiness, returned from the Jordan and The Spirit led him into the wilderness
- 2. To be tempted by The Devil for 40 days, and he are nothing in those days, and when he had finished them, at the end he was hungry.
- 3. And The Devil said to him, "If you are the Son of God, tell this stone to become bread."
- 4. Yeshua answered and said to him, "It is written: a man does not live by bread alone, but by every utterance of God."
- 5. And Satan took him up to a high mountain, and he showed him all the Kingdoms of the earth in a short time.
- 6. And The Devil said to him, "I shall give you all this dominion and its glory, for it is delivered to me, and I give it to whomever I want."
- 7. "If therefore you will worship before me, it will all be yours."
- 8. Yeshua answered and said to him, "It is written: 'you shall worship THE LORD JEHOVAH your God, and him only you shall serve.' "
- 9. And he brought him to Jerusalem and he stood him on the pinnacle of The Temple and he said to him, "If you are the Son of God, cast yourself down from here."
- 10. "**F**or is written: '**H**e will command his Angels concerning you that they will protect you,' "
- 11. 'And they will carry you upon their arms, lest you should strike your foot on a stone.'"
- 12. But Yeshua answered and he said to him, "It has been said, 'You shall not tempt THE LORD JEHOVAH your God.' "

- 13. And when The Devil had finished all his temptations, he departed from his presence for a time.
- 14. And Yeshua returned in the power of The Spirit to Galilee and a report went out about him in every place around them.
- 15. And he was teaching in their assemblies and he was being praised by every person.
- 16. And he came to Nazareth where he had been raised, and as he was accustomed, he entered the synagogue on the Sabbath day, and he stood up to read.
- 17. And the scroll of Isaiah the Prophet was given to him and Yeshua opened the scroll and he found the place where it is written:
- 18. "The Spirit of THE LORD JEHOVAH is upon me, and because of this he has anointed me to preach The Good News to the poor; he has sent me to heal broken hearts and to proclaim liberty to captives, vision to the blind, and to restore the crushed with forgiveness,"
- 19. "And to proclaim the acceptable era of THE LORD JEHOVAH."
- 20. And he rolled up the scroll and he gave it to the minister and he went and sat down, but all who were in the synagogue fixed their eyes upon him.
- 21. And he began to say to them, "Today this scripture is fulfilled in your ears."
- 22. And all of them were testifying to it, and they were amazed at the words of grace that came out of his mouth. And they were saying, "Is not this Yoseph's son?"
- 23. Yeshua said to them, "**D**oubtless you will say to me this proverb: '**P**hysician, heal yourself, and '**E**verything that we are hearing that you have done in Kapernahum, do also here in your town.'"
- 24. But he said, "Assuredly, I say to you, there is not a Prophet who is received in his town."
- 25. "For truly I say to you that many widows were in Israel in the days of Elijah the Prophet, when the heavens were shut for three years and six months, and there was great hunger in all the land."
- 26. "And Elijah was not sent to one of them except to Tsarepta of Tsidon unto a widow woman."
- 27. "And there were many lepers among Israel in the days of the Elisha the Prophet and not one of them was purified except Naaman the Syrian\*."
  - \*Literally-"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. One can see the hatred the Jews had for Syrians by the reaction recorded in the next two verses. The two nations of Israel and Syria had been mortal enemies for about nine centuries, and they shared borders just at the north of Israel.
- 28. And when they who were in the synagogue heard these things, they were all filled with rage.
- 29. And they arose and they thrust him outside of the city and they brought him unto the ridge of the mountain on which the city was built to cast him from the precipice.

- 30. But he passed through the midst of them and he departed.
- 31. And he went down to Kapernahum, a city of Galilee, and he was teaching them on the Sabbath.
- 32. And they were astonished at his teaching for his message was with authority.
- 33. And there was a man in the synagogue who had the spirit of a filthy demon in him and he cried with a loud voice
- 34. And he said, "Let me alone! What business do we have with you, Yeshua Nazarene? Have you come to destroy us? I know you, who you are, The Holy One of God!"
- 35. And Yeshua rebuked it and he said, "Shut your mouth and come out of him!" And the demon threw him in the midst, and it came out from him, while it did him no harm.
- 36. And great astonishment gripped everyone and they were speaking with one another and they were saying, "What indeed is this message? For with authority and with power he commands the foul spirits, and they come out."
- 37. And a report about him went out into the whole region that was around them.
- 38. And when Yeshua went out from the synagogue, he entered the house of Shimeon, and Shimeon's mother-in-law was afflicted with a great fever and they besought him for her sake.
- 39. And he stood over her and rebuked her fever and it left her, and at once she arose and she was waiting on them.
- 40. But the sun was setting and they brought to him all of those who were ill with various diseases, and he laid his hand on each one of them and healed them.
- 41. And many demons were going out from many as they screamed and they were saying, "**y**ou are The Messiah, the Son of God!" And he was rebuking them and he was not allowing them to say that they knew that he was The Messiah.
- 42. And at daybreak he went out by himself to a deserted place and the crowds were seeking him and came to his place and they held to him that he would not depart from them.
- 43. But Yeshua said to them, "I must proclaim the Kingdom of God to other cities; it is for this I am sent."
- 44. And he was preaching in the synagogues of Galilee.

#### Chapter 5

1. Dow it happened that when the crowd gathered around him to hear the word of God, and he was standing on the side of the Lake of Genesar 2. He saw two ships that stood on the shore of the lake and the fishermen who had come down from them and were washing their nets.

3. And one of them belonged to Shimeon Kaypha, and Yeshua went up and sat down in it, and he said to take it out a little from the land into the water, and he sat down and he taught the crowds from the ship.

4. And when he had ceased speaking, he said to Shimeon, "Take to the deep and cast your nets for a catch."

5. Shimeon answered and he said to him, "Rabbi, we worked all night, and we have not caught anything, but at your word, I will cast 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: "Pαββι". 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 ακολουθουντας 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 בול (אם אם as its source. There are other possibilities in Aramaic – "Mallpana" מלפנא-(Teacher), for example

Another Aramaic word identified in Greek mss. as meaning "**Teacher**" is "**Rabboni**" in John 20:16: אמר לה ישוע מרים ואתפנית ואמרא לה עבראית רבולי דמתאמר מלפנא 16 (Peshitta)

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

(& she said) ישוע (Yeshua) מרִים (Mary) ואתפנית (to her) לה (said) אמר (said) אמר (to Him) עבראית (\* (in Aramaic ) הבולי (\* (to Him) דמתאמר (which is called) מלפנא (Teacher)

-עבראית "**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 Paββouvi. 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 Chaldaeans (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, Paββι "Rabbi" 18 times (This is an Aramaic word, not Greek, transliterated in Greek letters), Επιστατα occurs 7 times matching Rabbi- all in Luke Ραββουνι occurs once matching Rabbi and once matching "Rabbuli" . 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 Ραββι & Ραββουνι . The Greek words διδασκαλος ,επιστατα would not translate to "Rabbi" יביin 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. And when they had done this, they caught very many fish and the net was breaking.

7. And they beckoned to their partners who were in another ship to come help them and when they came they filled those two ships, so that they were almost sinking.

- 8. And when Shimeon Kaypha saw it, he fell before the feet of Yeshua and he said to him, "I beg you, my Lord, abandon me, for I am a sinner."
- 9. For awe had seized him and all of them who were with him, due to that catch of fish which they had caught,
- 10.Likewise also Yaqob and Yohannan, sons of Zebedee, who were partners of Shimeon, but Yeshua said to Shimeon, "**D**o not be afraid; from now on, you will be catching men for salvation\*."
- 11. And they brought those ships to land, and they left everything and they came after him.
- 12. And when Yeshua was in one of the cities, a certain man who was full of leprosy came in and saw Yeshua and he fell down on his face and he begged of him and he said to him, "My Lord, if you are willing, you can purify me."
- 13. And Yeshua reached his hand and he touched him and he said, "I am willing; be purified." And immediately his leprosy went from him and he was purified.
- 14. And he commanded him: "Tell no man, but go show yourself to the Priest and offer for your cleansing, just as Moses commanded, 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. And fame went out about him increasingly, and many people were gathered to hear from him and to be healed of their sicknesses.
- 16. But he was departing to the wilderness and praying.
- 17. And it happened on one of the days when Yeshua was teaching, the Pharisees and The Teachers of The Law were sitting who had come from every village of Galilee, and of Judea, and of Jerusalem, and the power of **THE LORD JEHOVAH** was there to heal them.
- 18. And men brought a man on a pallet who was paralyzed, and they were seeking to enter to place him in front of him.
- 19. And when they found no way to bring him in because of the crowd of people, they went up by themselves to the roof and lowered him with the pallet from the tiles into the center, in front of Yeshua.
- 20.But when Yeshua saw their faith, he said to that paralyzed man: "Man, your sins are forgiven you."
- 21. And the Scribes and Pharisees began to think, and they were saying, "Who is this who speaks blasphemy? Who is able to forgive sins except God alone?"
- 22. But Yeshua knew their thoughts; he answered and said to them, "What thoughts are entertained by you in your heart?"

- 23. "Which is easier: to say, 'Your sins are forgiven you', or to say, 'Arise and walk?'
- 24. But that you may know that The Son of Man is authorized in the earth to forgive sins", he said to the paralyzed man, "I say to you, arise, pick up your pallet and go to your house."
- 25. And at once he arose before their eyes and took up his pallet and he went on to his house as he praised God.
- 26. And astonishment seized everyone and they were praising God, and they were filled with awe and they were saying, "We have seen wonders today."
- 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. After these things Yeshua went out and he saw a Tax Collector whose name was Levi, who sat in The House of Customs, and he said to him, "Come after me."
- 28. And he left everything, and rising, he went after him.
- 29. And Leví made a great reception for him in his house and there was a great crowd of Tax Gatherers and of others who were reclining at dinner with them.
- 30. And the Scribes and the Pharisees were complaining and they were saying to his disciples, "Why do you eat and drink with the Tax Collectors and sinners?"
- 31. And Yeshua answered and he said to them, "A doctor is not sought for the healthy but for those who are becoming ill."
- 32. "I have not come that I may call the righteous, but sinners to repentance."
- 33. But they were saying to him, "Why do the disciples of Yohannan fast faithfully and pray, also the Pharisees, but yours are eating and drinking?"
- 34. But he said to them, "**Y**ou cannot make the children of the bridal chamber fast as long as the groom is with them."
- 35. **B**ut the days will come when the groom will be taken from them and then they will fast in those days."
- 36. And he told them a parable: "**N**o man tears a strip from a new garment and places it on a worn garment, lest also the new tears the worn and it does not resemble the strip from the new piece."
- 37."**A**nd no man places new wine in old wineskins, lest the new wine should burst the skins and the wine is spilled and the skins are ruined."
- 38. "But new wine is placed in new wineskins and both are preserved."
- 39. And no man drinks old wine\* and at once desires the new, for he says, "The old 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 מסים ("is sweet") from Χρηστος ("good") or from Χρηστοτερος ("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.

- 1. **B**ow it happened on the Sabbath when Yeshua was walking among the grain, his disciples were plucking the ears and were rubbing them in their hands and eating them.
- 2. But some of the Pharisees were saying to them, "Why are you doing what is illegal to do on the Sabbath\*?"

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 ( $P^{75}$ , B,  $\aleph$ ) does not have it here. All Greek texts lack "Jesus" in this verse.-(See note at v. 12.)

- 3. Yeshua answered and said to them, "**H**ave you not read this thing that David did when he was hungry and those who were with him,"
- 4. "When he entered the house of God and he took and ate the bread\* of the table of **THE LORD JEHOVAH** and he gave to those who were with him, which was not legal to eat except for the Priests only?" 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. And he said to them, "The Son of Man is The Lord of the Sabbath."
- 6. But it happened on another Sabbath that he entered a synagogue and he was teaching, and a man was there whose right hand was shriveled.
- 7. And the Scribes and the Pharisees were watching him whether he would heal on the Sabbath, that they might be able to accuse him.
- 8. But he knew their schemes and he said to that man whose hand was shriveled, "Stand; come to the center of the synagogue", and when he came and stood,
- 9. Yeshua said to them, "I ask you, what is legal on the Sabbath: to do good or evil? To save life or to destroy?"
- 10. And he gazed at all of them and he said to him, "Straighten your hand", and he stretched it out and his hand was restored like 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, <u>The Latin Vulgate</u> seems to have been translated from a slightly different Greek ms. which did not edit the first phrase but did omit the latter.

11. But they were filled with envy\*, and they were speaking one with another of what they should do to Yeshua.

The Greek has επλησθησαν ανοιας- "They were filled with madness".

ΝΏΘΠ is the Aramaic word for "Jealousy". Here is the Aramaic for "Rage" or "Venom"
ΝΠΏΠ . 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 , ανοιας (madness) would have been hypothetically mistaken as ζηλος , ζηλου or φθονον. Another possibility is that an Aramaean translator might have intended to write ΝΠΏΠ & wrote ΝΌΩΠ. That is not a likely event for a sober scribe. It would be much easier to misread such a word than to miswrite it. ανοιας does not look like ζηλος , ζηλου or φθονον, hence the Greek original scenario is not a very likely explanation. ΝΏΣΠ & ΝΠΏΠ 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 chance 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

'Square Aramaic :	丘の倉炎	חמתא	Jealousy"	"Rage
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But it occurred in those days that Yeshua went out to a mountain to 12. pray, and there he was waiting for the morning in the prayer of God.

Yeshua) ישוע (went out) ופק (those) הנון (in days) דין (but) דין (it occurred) אנה (it occurred) אנה (waiting for morning) הוא (waiting for morning) אנה (to pray) הוא (to a mountain) הוא (לטורא (בצלותה (בצלותה (in the prayer)

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 , "ווסטק" ,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

If The Peshitta is the original, (which I unabashedly believe) the Greek translator, (possibly Luke himself wrote both .1 the original and the Greek translation, according to Hegesippus in the 2<sup>nd</sup> 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 verb

If the Greek is original, the Peshitta translator doubled the occurrences of "Jesus" - "Yeshua" from 88 to 176, for .2 .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- שושי W&H Greek Jesus-Inoous 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% 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 Ιησους –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 **Inσους** 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

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 Ιησους contain Ιησους (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) וכמקרבה לגבא <u>לדניאל</u> בקל עציב זעק ענה מלכא <6:21> Da 6:20 ואמר <u>לדניאל דניאל</u> עבד אלהא חיא אלהך די אנתה פלח-לה בתדירא היכל לשיזבותך 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

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 ההושם", 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": Ιησους, Ιησου, Ιησουν. These are the same forms (except Ιησοι) 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. <u>The LXX</u> is certainly a translation of <u>The Hebrew Bible</u> and consistently compares in this way to <u>The Hebrew Bible</u>; <u>The Greek NT</u> also compares in the same way to <u>The Peshitta NT</u>. <u>The Greek NT</u> "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 וירדפּו 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 israhl 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 "Ingone" in those verses

Notice there is no Greek reference to Joshua "Ιησους" 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. And when it was dawn he called his disciples and he chose twelve of them, whom he named Apostles:
- 14. Shimeon, whom he named Kaypha, and Andraeus his brother, and Yaqob and Yohannan and Phillipus and Bar Tolmay
- 15. And Mattay and Thoma and Yaqob Bar Halphai, Shimeon who is called The Zealot,
- 16. And Yehuda Bar Yaqob and Yehuda Scariota who was the traitor.
- 17. And Yeshua descended with them and he stood in the valley and a great crowd of his disciples and a multitude of crowds of people from all of Judea and from Jerusalem and from the sea coast of Tyre and Sidon
- 18. Who came to hear his message and to be healed of their sicknesses, and those who were afflicted by foul spirits, and they were healed.
- 19. And all the crowds were seeking to touch him, for power was proceeding from him and it was healing all of them.
- 20. And he lifted his eyes upon his disciples and he said, "Blessed are you poor ones, because yours is the Kingdom of God."
- 21. "Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh."
- 22. "Blessed are you, whenever men shall hate you and shall separate you and shall insult you and shall cast out your name as evil for The Son of Man's sake."
- 23. "Rejoice in that day and leap for joy, for your reward is great in Heaven, for so were their fathers doing to The Prophets."
- 24. "But woe to you rich men, for you have received your comfort!"
- 25. "Woe to you satisfied ones, for you shall hunger!" Woe to you who are laughing now, for you shall weep and you shall wai!"
- 26. "Woe to you when men\* shall say wonderful things about you, for so were their fathers doing to the false Prophets!" \* Critical Greek and some Byzantine

mss. (Codex W) have "παντες οι ανθρωποι"- "all men"; this probably is a misreading of the Aramaic Peshitta's words –

"בני אנשא" "sons of men'; Look at the same words—"sons of men" in a Dead Sea Scroll Aramaic script, called Pesher Habbakuk: אנא אנא . Compare that to the Aramaic for "everyone": גל אנא

Pesher Habbakuk ペレス 11 - "Sons of men" ー"Everyone"

So it may be that a 1st century Greek translator mistook "Benay nasha" - "Sons of men" for "Kol nash" - "Everyone".

- 27. "**B**ut I say to you who are hearing, Love your enemies and do what is wonderful to those who hate you."
- 28. "Bless those who curse you, and pray over those who take you away by force."
- 29. "And to him who strikes you on your cheek, offer the other, and from whoever takes away your cloak, withhold not your coat."
- 30. "**G**ive to everyone who asks you and do not demand from him who takes what is yours."
- 31. "And just as you desire people to do for you, do also for them."
- 32. "For if you love those who love you, what goodness do you have? Even sinners love those who love them."
- 33. "And if you are doing good to those who treat you well, what goodness do you have? Even sinners do likewise."
- 34. "And if you lend to him from whom you expect to be repaid, what goodness do you have? Even sinners lend to sinners to be repaid likewise."
- 35. "**B**ut love your enemies and treat them well and lend and do not cut off\* the hope of any person, and your reward shall be great and you shall be the children of The Highest because he is kind toward the evil and toward 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 -"hoping for nothing". 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.

Ŝtrong's Lexicon:

560 απελπιζω apelpizo ap-el-pid'-zo from <u>575</u> and <u>1679;</u> TDNT-2:533,229; v

AV-hope for again 1; 1

Thayer's Greek-English Lex. apelpizw

- nothing despairing
- 2) despairing of no one
- causing no one to despair
- 36. "Be therefore merciful, just as also your Father is merciful."
- 37. "**D**o not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive and you will be forgiven."
- 38. "Give and it will be given to you in good measure, pressed down and overflowing, they shall cast into your lap. For with what measure you measure it will be measured to you."
- 39. And he told them a parable: "**C**an a blind man to lead a blind man? Will not both of them fall into a ditch?"

- 40. "There is no disciple greater than his mentor, for everyone who is perfected shall be like his mentor."
- 41. "But why do you observe a chip in the eye of your brother, but you do not see the plank that is in your eye?"
- 42. "Or how can you say to your brother, 'My brother, let me cast the chip out from your eye, when behold, the plank that is in your own eye is not visible to you? Hypocrite! First cast out the plank from your own eye, and then sight will be given to you to pull out the chip from your brother's eye."
- 43. "There is not a good tree that produces bad fruit, neither a bad tree that produces good fruit,"
- 44. "For every tree is known by its fruits, for they do not pick figs from thorns, neither do they gather grapes from a bush."
- 45. "A good man brings forth good from the good treasure that is in his heart and the evil man brings out evil from the evil treasure that is in his heart. The lips speak from the fullness of the heart."
- 46. "Why are you calling me, 'My Lord, my Lord', and you are not doing whatever I say?"
- 47. "Every person who comes to me and has heard my words and does them, I shall show you what he is like":
- 48. "He is like a man who built a house and he dug and he went deep and laid the foundation on the rock, and when there was a flood, the flood beat on that house and it could not shake it, for its foundation was founded on 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. "And he who heard and did not do it is like the man who built his house on the soil without a foundation, and when the river beat on it, immediately it fell, and the fall of that house was great."

#### Chapter 7

- 1. **A**nd when he had finished all these words before the audience of the people, Yeshua entered Kapernahum.
  - ברוהום "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. But the servant of a certain Centurion who was precious to him had become ill, and he had come near to death.
- 3. And he had heard about Yeshua, and he sent Elders of the Jews to him and he was begging him to come and save the life of his servant.
- 4. But when they came to Yeshua, they were seeking from him diligently and they were saying, "**H**e is worthy that you should do this for him."
- 5. "For he loves our nation and also has built a synagogue for us."
- 6. And Yeshua was going with them and when he was not very far from the house, the Centurion sent his friends and he said to him, "My Lord,

you should not trouble yourself, for I am not worthy that you should enter under my roof."

- 7. "Therefore, I was not worthy to come to you, but say in a word and my boy will be healed."
- 8. "For I am also a man who is put under authority, and I have soldiers under my hand and I say to this one, 'Go', and he goes, and to another, 'Come', and he comes, and unto my servant, 'Do this', and he does it."
- 9. But when Yeshua heard these things, he was amazed at him, and he turned and he said to the crowd that came after him, "I say to you that not even in the house of Israel have I found faith like this."
- 10. And those who had been sent returned to the house and they found that the servant who had been sick was already well.
- 11. And it happened the day after, they went to the city whose name was Nain, and his disciples were with him and the crowds.
- 12. And when he approached the gate of the city, he saw as a dead man was being escorted who had been the only son of his mother, and his mother was a widow, and many of the people of the city had assembled with her.
- 13. But Yeshua saw her and he was moved with pity for her and he said to her, "**D**o not weep."
- 14. And he went and touched the palette, and those who were bearing it stood still and he said, "**Y**oung man, I say to you, arise."
- 15. And he who had died sat up and began to speak, and he gave him to his mother.
- 16. And awe gripped all the people, and they were glorifying God, and they were saying, "A great Prophet has arisen among us, and God has visited his people."
- 17. And this word about him went out in all Judea and in all the region that was around them.
- 18. And his disciples revealed all these things to Yohannan.
- 19. And Yohannan called two of his disciples, and he sent them to Yeshua and he said, "**A**re you The One who was coming or are we waiting for another?"
- 20. And they came to Yeshua and they were saying to him, "**Y**ohannan The Baptizer has sent us to you, and he said, "**A**re you the one who was coming or are we waiting for another?"
- 21. But in that hour, he healed many from diseases and from plagues and of evil spirits, and he gave sight to many blind people.
- 22. And Yeshua answered and he said to them, "Go tell Yohannan everything that you have seen and that you have heard; that they who were blind are seeing\*, and they who were lame are walking, and they who were lepers are cleansed, and they who were deaf are hearing, and they who were dead are raised, and those who were poor are given Good News."

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). "M'skayn" –"waiting" (see v. 20) & "Meskanna" –"poor" are probably related. The poor are those who are in expectation, waiting for deliverance from calamity.

"M'sethbarayn", "Given good news" comes from "¬¬¬" - "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 agesthe 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 <u>Hope</u> 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 <u>hope</u> of righteousness by faith. (We don't wait to hope some more, do we?) Col 1:5 For the <u>hope</u> 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 <a href="https://hope.com/hope.

Tit 2:13 looking for the blessed <u>hope</u>, and the manifestation of the glory of the great God, and our Life-giver, Jesus the Massiah:

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 <u>hope</u> 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 <u>hope</u>, which is better than it, and by which we draw near to God.

- 23. "And blessed is he, whoever will not take offense at me."
- 24. But when the disciples of Yohannan left, he began to say to the crowds about Yohannan, "What did you go out to the wilderness to see? A reed being shaken by the wind?"
- 25. "**B**ut what did you go out to see? A man who is clothed in soft garments? Behold, those who are in glorious clothing and in luxury are in a King's house."
- 26. "But what did you go out to see? A Prophet? Yes, I say to you, and more than a Prophet."
- 27. "This is he about whom it is written: 'Behold, I am sending my messenger before your face to prepare the way before you."
- 28. "**I** say to you, there is not a Prophet among those born of women who was greater than Yohannan The Baptizer, but a little one in the Kingdom of God is greater than he."
- 29. And all the people who heard and also the Tax Collectors justified God, for they had been baptized by the baptism of Yohannan.
- 30. But the Pharisees and the Scribes rejected the will of God in their souls, because they were not baptized by him.
- 31. "To what therefore shall I compare the men of this generation, and what does it resemble?"

- 32. "It is like boys sitting in the street and calling their friends and saying, "We sang to you and you did not dance, and we howled to you and you did not cry."
- 33. "For Yohannan The Baptizer came not eating bread neither drinking wine, and you were saying, 'He has a demon.'"
- 34. "The Son of Man came eating and drinking and you were saying, 'Behold a man a glutton and a drinker of wine and a friend of Tax Collectors and of sinners.' "
- 35. "And wisdom is justified by all its works\*."

The Greek ms. Sinaiticus (4th century) reads "ergwn"-"works". The Majority Greek Text reads "teknown"-"children". Benayyah" could come from one of two roots: -Plural of "Bra" - "Son", or "Bna"-"to build". כינות 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, "teknown"-(children) & "ergown"-(works) are possible translations of the Aramaic "Deshitta". (See Matthew 11:19)

- 36. But one of the Pharisees came asking him to eat with him and he entered the Pharisee's house and he reclined.
- 37. And a sinner woman who was in the city, when she knew that he was staying in the Pharisee's house, she took an alabaster vase of ointment.
- 38. And she stood behind him at his feet, and she was weeping and she began washing his feet with her tears and wiping them with the hair of her head. And she was kissing his feet and anointing them with ointment.
- 39. But when that Pharisee who had invited him saw, he thought within himself and he said, "If this one were a Prophet, he would have known who she is and what her reputation is, for she is a sinner woman who touched him."
- 40. But Yeshua answered and he said to him, "Shimeon, I have something to tell you." But he said to him, "Say it, Rabbi."
- 41. And Yeshua said to him, "One landowner had two debtors; one debtor owed him 500 denarii and the other 50 denarii."
- 42. "And because they had nothing to pay he forgave both of them. Which of them therefore will love him more?"
- 43. Shimeon answered and he said, "I suppose that he who was forgiven most." Yeshua said to him, "You have judged correctly."
- 44. And he turned to that woman and he said to Shimeon, "**D**o you see this woman? I entered your house, yet you gave no water for my feet and she has washed my feet with her tears and has wiped them with her hair."
- 45. "**Y**ou díd not kíss me, but behold, from when she entered, she has not ceased to kíss my feet."
- 46. "**y**ou did not anoint my head with oil, but this one has anointed my feet with oil of ointment."
- 47. "On account of this, I say to you, that her many sins are forgiven her because she loved much, but he who is forgiven a little loves a little."
- 48. And he said to her, "Woman, your sins are forgiven you."
- 49. But they who were reclining said in their souls, "Who is this that he even forgives sins?"

50. But Yeshua said to that woman, "**Y**our faith has given you life, go in peace."

#### Chapter 8

- 1. It happened after these things that Yeshua was traveling a circuit in the cities and villages and preaching and announcing the Kingdom of God and his twelve were with him,
- 2. And these women who had been healed from sicknesses and from evil spirits: Maryam who is called Magdalitha, she from whom seven demons had gone out
- 3. And Yohanna the wife of Chuza, the steward of Herodus, and Shushan and many others who were ministering to them of their possessions.
- 4. And when a great crowd had gathered, and they were coming to him from all the cities, he said in a parable:
- 5. "A sower went out to sow his seed, and as he sowed, there was that which fell on the side of the road and it was trampled and a bird\* ate it.
- All Greek mss. have "birds of the heaven", where the Peshitta has merely "a bird". This may be due to a perceived \( \text{TN} \) -"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 \( \text{TN} \) "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; \( \text{Tau} \) is the last. The combination may be reversed in some places, as in the above verse of Luke 8:5 \( \text{ND} \) "Tau-Alep" in the word, \( \text{ND} \) \( \text{ND} \) \( \text{Parkhta} \) -"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 \( \text{ND} \) \( \text{ND} \) \( \text{P} \) were seen as the code word, then \( \text{ND} \) \( \text{ND} \) \( \text{P} \) ("Parakhta") would conveniently be broken into \( \text{ND} \) = "Parakh", which still means "bird" or "birds" and \( \text{ND} \) , which in this 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). \( \text{N} \) & \( \text{N} \) 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 \( \text{N} \) \( \text{N} \) (Araza) "Mystery" (See v. 10) occurs 22 times in its emphatic form in The Peshitta NT? Even
- 6. And other seed fell on the rock and in an hour it sprang up, and because there was no moisture for it, it dried up.
- 7. And other seed fell among thorns and the thorns sprang up with it and they choked it.
- 8. Other seed fell in good and excellent ground, and it sprang up and produced fruit one hundred fold. And when he had said these things, he cried, "He that has an ear to hear, let him hear."

<sup>\*</sup> The verb "to hear" is singular, indicating that אדנא ,"Edna"(Ear) is singular. Most Aramaic nouns have the same form in plural as in singular. The Greek versions have wta ,"ota"-"Ears". One hearing ear is sufficient to receive the message.

<sup>9.</sup> And his disciples asked him, "What is this parable?"

<sup>10.</sup> But he said to them, "It has been given to you to know the secret of the Kingdom of God, but to those others, it is spoken in an allegory, that while seeing they will not perceive, and when hearing, they will not understand."

- 11. "**B**ut this is the parable: the seed is the word of God."
- 12. "But those upon the side of the road are they who hear the word, and the enemy comes and takes the word from their heart, lest they should believe and they should live."
- 13. "But these upon the rock are they, who when they have heard, they receive the word with joy, and there is no root in them, but their faith is temporary and in time of temptation they are subverted."
- 14. "**B**ut these which fell among thorns are those who hear the word and by cares and by riches and the desires of the world, they are choked and they yield no fruit."
- 15. "But these which are on the good ground are those who hear the word with a pure and good heart, and they hold onto it and they yield fruit with patience."
- 16. "No man lights a lamp and covers it with a vessel or sets it under a bed, but he sets it upon a lamp stand that everyone who enters may see its light."
- 17. "For there is nothing covered that will not be revealed, neither hidden that will not be made known and come into the open."
- 18. "Take heed how you hear. Whoever has it, it will be given to him, and whoever does not have it, also that which he thinks he has will be taken from him."
- 19. But his mother and his brothers came to him, and they were not able to speak with him, because of the crowd.
- 20. They said to him, "**Y**our mother and your brothers are standing outside and they desire to see you."
- 21. But he answered and said to them, "These are my mother and my brothers; those who are hearing the word of God and are practicing it."
- 22. But it was on one of those days, Yeshua went up and sat down in the boat, he and his disciples, and he told them, "Let us cross to the other side of the lake."
- 23. And as he journeyed, Yeshua himself was asleep and there was a tempest of wind on the lake and the ship was coming close to sinking.
- 24. And they came and they awakened him and they were saying to him, "Our Master, our Master, we are being destroyed!" But he arose and rebuked the wind and the waves of the seas, and they ceased and there was calm.
- 25. And he said to them, "Where is your faith?" But they, being in awe, were marveling, and they were saying one to another, "Who is this, truly, who commands even the wind, the waves and the sea, and they obey him?"

Jeremiah 31:35 says in The Peshitta Version: "He rebukes the sea and stills its waves; **The LORD of Hosts is His Name**." Yeshua stilling the storm at sea was a sign that he is **Jehovah Sabaoth-"The LORD of Hosts"**. The Hebrew text has the same meaning.

26. And they sailed and they came to the region of the Gadarenes which is on the other side next to Galilee.

- 27. And when he unboarded to land, a man met him from the city who had a demon in him for a long time. He was not wearing clothes, and he was not living in a house but among the tombs.
- 28. And when he saw Yeshua, he screamed and he fell before him, and with a loud voice, he said, "What business do we have with you Yeshua, the Son of God Most High? I beg of you, do not punish me!"
- 29. For Yeshua had commanded the vile spirit to go out from the man, as it had possessed him for a long time. And he had been kept bound in chains and in shackles and he would burst his bonds and he would be driven by the demon into the desert.
- 30. But Yeshua asked him, "What is your name?" But he said to him, "Legion", because many demons had entered him.
- 31. And they were begging him that he would not command them to enter the abyss.
- 32. A herd of many swine was there grazing on the mountain, and they were begging him to permit them to enter the swine, and he permitted them.
- 33. And the demons went out from the man and they entered the swine and the whole herd went straight to the precipice and they fell into the lake and drowned.
- 34. But when the herdsmen saw what happened, they fled, and they related it in the city and in the villages.
- 35. And people went out to see the thing that happened and they came to Yeshua, and they found that man, whose demons had gone out, being clothed, sober and sitting at the feet of Yeshua, and they were in awe.
- 36. And those who had seen it related to them how the demoniac man had been healed.
- 37. And the crowds of Gadarenes were all begging him that he would go from them, because great fear had seized them, and he, Yeshua, embarked the ship and returned from among them.
- 38. But that man from whom the demons had gone out was begging him that he might join him and Yeshua dismissed him and he said to him:
- 39. "Return to your house and relate the thing that God has done for you." And he went on, and he was preaching in the whole city the thing that Yeshua had done for him.
- 40. But when Yeshua returned, a great crowd received him, for they had all been looking for him.
- 41. And one man whose name was Yorash, head of the synagogue, fell before the feet of Yeshua and he begged him to enter his house.
- 42. For he had an only daughter, about twelve years old, and she was about to die, and when Yeshua went with him a great crowd was pressing him.

In the parallel passage of Matthew 9:18, The Greek texts say The Ruler said, "My daughter is already dead, ...."The Peshitta has, "My daughter is dying.",however the Aramaic verb could be construed to mean "is dead" or "is dying". Apparently a Greek translator interpreted the former meaning. The Greek aorist tense verb is not quite as flexible as the Aramaic perfect tense verb. The Aramaic of The Peshitta can explain the Greek reading here as in so many other places. See my book <u>Jegar-Sahadutha-"Heap of Witness"</u> for hundreds of examples demonstrating graphically the case for The Peshitta New Testament as the original behind the Greek New Testament. (See Aramaicnt.com).

- 43. There was certain woman whose blood had flowed twelve years, who spent all her property among physicians, and she could not be healed by anyone.
- 44. She approached him from behind, and she touched the fringe of his garment and immediately the flow of her blood stopped.
- 45. And Yeshua said, "Who touched me?" And when everyone denied, Shimeon Kaypha\* and those were with him said to him, "Our master, the crowds are pressing close to you, and they are pushing and you say, "Who touched 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. But he said, "**S**omeone has touched me, for I know that power has gone out from me."
- 47. When the woman saw that she had not escaped his notice, she came trembling, and she fell and she worshiped him, and she told before the eyes of all the people for what cause she had touched him, and how she had been healed immediately.
- 48. But Yeshua said to her, "**T**ake heart, my daughter; your faith has given you life; go in peace."
- 49. And while he was speaking, the man who was of the house of the leader of the synagogue came and he said to him, "**y**our daughter has died; do not trouble the teacher."
- 50. But Yeshua heard and he said to the father of the girl, "**D**o not be afraid; only have faith, and she will live."
- 51. But Yeshua came to the house and he did not allow anyone to enter with him except Shimeon, Yaqob, Yohannan, the father of the girl and her mother.
- 52. And all of them were weeping and wailing over her but Yeshua said, "Stop weeping; for she is not dead, but she is sleeping."
- 53. And they were laughing at him, for they knew that she had died.
- 54. But he sent everyone outside and he held her by her hand and he called her, and he said, "Little girl, arise."
- 55. And her spirit returned, and at once she arose, and he commanded them to give her food.
- 56. And her parents were staggered, but he warned them not to tell anyone what had happened.

#### Chapter 9

- 1. **And** Yeshua called the twelve and he gave power to them and authority over all demons and diseases to heal the sick.
- 2. And he sent them to preach the Kingdom of God and to heal the sick.
- 3. And he said to them, "**y**ou shall take nothing for the road; no staff, neither moneybag, nor bread, nor money, neither two tunics will be with you."

- 4. "And whatever house you enter, stay there and from there go out."
- 5. "And whoever does not receive you, whenever you leave that city, shake off even the sand of your feet against them for a testimony."
- 6. And The Apostles went out and were walking around in the villages and cities and they were preaching The Good News and healing in every place.
- 7. But Herodus the Tetrarch heard all the things that were being done by his hand and he was amazed because the people were saying, "**Y**ohannan has arisen from among the dead."
- 8. But others were saying, "**E**lijah has appeared", and others, "**A** Prophet among the ancient Prophets has risen."
- 9. And Herodus said, "I have cut off the head of Yohannan, but who is this about whom I have heard these things?" And he wanted to see him.
- 10. And when The Apostles returned, they were relating to Yeshua everything that they had done and he took them by themselves to a deserted region of Bethsaida.
- 11. But when the crowds knew, they went after him and he received them and he was speaking with them about the Kingdom of God, and those who were in need of healing he healed.
- 12. But when the day began to decline, his disciples came and they were saying to him, "**D**ismiss the crowds that they go to the surrounding villages and hamlets to lodge in them and to find provisions for themselves, because we are in a deserted place."
- 13. Yeshua said to them, "**y**ou give them food." But they were saying, "**W**e don't have more than five loaves and two fish, unless we go and buy provisions for this entire people."
- 14. For there were about 5000 men, and Yeshua said, "**M**ake them recline by groups of 50 men in a group."
- 15. And the disciples did so and they made them all recline.
- 16. And Yeshua took those five loaves and two fish, and he gazed into Heaven and he blessed and he broke and he gave to his disciples to set before the crowds.
- 17. And they all ate and were satisfied, and they took up the fragments that remained, twelve large baskets.
- 18. And when he was praying alone, and his disciples were with him, he asked them and he said, "What is it the crowds are saying about me, who I am?"
- 19. They answered and they were saying to him, "**Y**ohannan the Baptizer", and others, "**E**lijah", and others, "**A** Prophet, one of the ancient Prophets has risen."
- 20. But he said to them, "Who is it you are saying that I am?" Shimeon answered and he said, "The Messiah of God."
- 21. But he admonished them and he warned them that they should not say this to anyone.

- 22. And he said to them, "The Son of Man is going to suffer many things and to be rejected by the Elders and the Chief Priests and Scribes, and they will murder him, and on the third day he will arise."
- 23. And he said before everyone, "Whoever is willing to come after me, let him deny himself, let him take up his cross everyday, and let him come after me."
- 24. "For whoever wills to save his soul, destroys it; but whoever will give up his soul for my sake, this one saves it."
- 25. "For how would a man benefit to gain the whole world but destroy his soul or lose it?"
- 26. "Whoever will be ashamed of me and of my words, of that one will The Son of Man be ashamed whenever he comes in the glory of his Father with his Holy Angels."
- 27. "I tell you the truth; there are men who stand here who will not partake of death until they behold the Kingdom of God."
- 28. But it happened after these words, about eight days later, Yeshua took Shimeon and Yaqob and Yohannan and he went up a mountain to pray.
- 29. And as he prayed, the appearance of his face was transfigured and his garments became white and they were shining.
- 30. And behold, two men were speaking with him, who are Moses and Elijah,
- 31. Who appeared in glory, but they were speaking about his exodus which was going to be fulfilled in Jerusalem.
- 32. And Shimeon and those with him were groggy with sleep, and they awakened with difficulty, and they saw his glory and those two men who were standing with him.
- 33. And when they began to part from him, Shimeon said to Yeshua, "Rabbi, it is beautiful for us to be here. Let us make three Tabernacles: one for you, one for Moses, and one for Elijah." And he did not know what he said.
- 34. And as he said these things, there was a cloud that formed a tabernacle about them and they were afraid when they beheld Moses and Elijah who entered into the cloud.
- 35. And there was a voice from the cloud that said, "**T**his is my Son, The Beloved; Hear him."
- 36. And when the voice had occurred, Yeshua was found alone, and they were silent and told no man in those days what they had seen.
- 37. And it occurred the day after as they descended from the mountain, a great crowd met them.
- 38. And one man from that crowd called and he said, "**T**eacher, I beg you, restore my son to me; he is the only child I have."
- 39. "**A**nd a spirit suddenly comes upon him, and suddenly he screams and gnashes his teeth and becomes ill, and it departs from him with difficulty whenever it attacks him."
- 40. "And I begged of your disciples to cast it out and they could not."

- 41. Then Yeshua answered and said, "Oh generation without faith and perverse! How long shall I be with you and endure you? Bring your son here."
- 42. And when he came near to him that demon threw him down and convulsed him. And Yeshua rebuked the foul spirit and he healed the boy and he gave him to his father.
- 43. And they were all astonished at the majesty of God, and as everyone was marveling at everything that Yeshua did, he said to his disciples:
- 44. "Put these words in your ears, for The Son of Man is going to be delivered into the hands of men."
- 45. They did not understand the saying because it was hidden from them lest they should perceive it, and they were afraid to ask him about this saying.\*
- 46. And deliberation entered among them of who was great among them.
- 47. But Yeshua knew the thought of their heart, and he took a boy and he stood him by him.
- 48. And he said to them, "Whoever receives a boy like this one in my name, that one receives me, and whoever receives me receives the one who sent me, for whoever is least among you all, this one will be great."
- 49. And Yohannan answered and said, "Our master, we saw a man who cast out a demon in your name and we forbade him, for he does not come after you with us."
- 50. Yeshua said to them, "**y**ou shall not forbid, for whoever is not against you\* is for you\*."

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. And it was that when the days of his ascent were fulfilled, he prepared himself to go to Jerusalem.
- 52. And he sent messengers before his presence and they went and entered a village of the Samaritans so as to prepare for him.
- 53. And they did not receive him because his person was determined to go to Jerusalem.
- 54. And when Yaqob and Yohannan his disciples saw it, they were saying to him, "Our Lord, do you want us to speak and fire will descend from Heaven, and will consume them as Elijah also did?"
- 55. And he turned and he rebuked them and he said, "**y**ou do not know of which Spirit you are."
  - \*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 4<sup>th</sup> century from Greek mss.) contain the Peshitta reading.
- 56. "For The Son of Man has not come to destroy lives but to give life." And they went to other villages.
- 57. And as they were going on the road, a man said to him, "I shall come after you to the place that you will go, my lord."

- 58. Yeshua said to him, "**F**oxes have dens and birds of the sky have shelters, but The Son of Man does not have a place to lay his head."
- 59. And he said to another, "Come after me." But he said to him, "My lord, permit me first to go bury my Father."
- 60. And Yeshua said to him, "Let the dead bury their dead and you go announce the Kingdom of God."
- 61. And another said to him, "I shall come after you, my lord, but permit me first to say goodbye to my children, and I shall come."
- 62. Yeshua said to him, "No man lays his hands to the blade of the plow and gazes behind him and is fit for the Kingdom of God."

#### Chapter 10

- 1. **A**fter these things Yeshua appointed another seventy of his disciples and he sent them two by two before his presence to every place and city where he was prepared to go.
- 2. And he said to them, "The harvest is great and the workers are few; pray therefore the Lord of the harvest to send workers to his harvest."
- 3. "Go; behold, I am sending you as sheep among wolves."
- 4. "You shall not take for yourselves moneybags, nor wallets, nor sandals and do not greet a man on the road."
- 5. "And to whatever house you enter, first say, 'Peace to this house.' "
- 6. "And if a son of peace is there, your peace shall rest upon it, but if not, it will return to you."
- 7. "But stay in that house while you are eating and drinking of what is theirs, for the worker is worthy of his fare, and do not move from house to house."
- 8. "And whatever city you enter, and they receive you, eat anything that is offered to you."
- 9. And heal those who are sick in it and say to them, "**T**he Kingdom of God has come near to you."
- 10. "**B**ut whichever city you enter and they will not receive you, go out to the street and say":
- 11. 'Even the sand that cleaves to our feet from your city we wipe off unto you, yet know this, The Kingdom of God has come near to you.'
- 12. "I say to you that it shall be pleasant for Sadom and Amorah in that day, compared to that city."
- 13. "Woe to you Korazín, woe to you Bethsaída, because if the míracles had occurred in Tyre and Tsidon that have occurred in you, they doubtless would have repented in sackcloth and in ashes.
- 14. "Yet for Tyre and for Tsidon it shall be pleasant in the day of judgment compared to you."
- 15. "And you Kapernahum, she that was exalted unto Heaven, you shall be debased unto Sheol."

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.

- 16. "Whoever listens to you listens to me, and whoever rejects you, rejects me, and whoever rejects me rejects The One who sent me."
- 17. And those seventy whom he had sent returned with great joy and they were saying to him, "Our Lord, even the demons are subject to us in your name."
- 18. But he said to them, "I was beholding Satan himself who fell like lightning from Heaven."
- 19. "Behold, I have given you authority that you may tread on snakes and scorpions and all the power of the enemy and nothing will harm you."
- 20. "However, you should not rejoice in this, that the demons are subject to you, but rejoice that your names are written in Heaven."
- 21. And in that hour Yeshua\* triumphed in The Spirit of Holiness\* and he said, "I thank you, my Father, Lord of Heaven and earth, that you have hidden these things from the wise and learned and have revealed them to infants; yes, my Father, for thus it was a pleasure before you."

\*\*The Critical Greek text agrees with "The <u>Holy</u> Spirit" reading of <u>The Peshitta</u> but lacks the "Jesus" (Yeshua) reading. The Majority Greek contains the "Jesus" reading but lacks "Holy". Did <u>The Peshitta</u> combine the Critical and Majority readings here (& in hundreds of other places) to construct the verse, or are the separate Greek texts derived from <u>The Peshitta</u>? The latter is a much more tenable position.

- 22. And he turned to his disciples and he said to them, "**E**verything has been delivered to me from my Father, and no man knows who The Son is except The Father only, and who The Father is except The Son, and he to whom The Son will be pleased to reveal him."
- 23. And he turned to his disciples by themselves and he said, "**B**lessed are those eyes that are seeing whatever you are seeing."
- 24. "For I say to you that many Prophets and Kings have desired to see the things that you are seeing, and they have not seen, and to hear the things that you are hearing and they have not heard."
- 25. And behold, a scribe arose to test him, and he said, "**T**eacher, what shall I do to inherit eternal life?"
- 26. But Yeshua said to him, "How is it written in the law? How do you read it?"
- 27. He answered and he said to him, "You shall love THE LORD JEHOVAH your God from all your heart and from all your soul and from all your strength and from all your mind and your neighbor as yourself."
- 28. Yeshua said to him, "**y**ou have said correctly; do this and you shall live."
- 29. But as he wanted to justify himself, he said to him, "And who is my neighbor?"
- 30. Yeshua said to him, "A certain man was going down from Jerusalem to Jericho and robbers fell upon him, and they plundered and beat him and left him when little life remained in him and they departed."

- 31. "And it happened a certain priest was going down that road and he saw him and passed by."
- 32. "And so also a Levite coming arrived at that place and he saw him and he passed by."
- 33. "But a Samaritan man as he traveled came where he was and he saw him and he took pity on him."
- 34. "And he came and bound his wounds and poured wine and oil on them and set him on his donkey and he took him to an inn and cared for him."
- 35. "And at the break of day, he produced two denarii and gave them to the innkeeper and he said to him, 'Take care of him and if you spend anything more, whenever I return I will give it to you.' "
- 36. "Who therefore of these three appears to you to have been a neighbor to him who fell into the hands of the robbers?"
- 37. But he said, "**H**e who took pity on him." Yeshua said to him, "**Y**ou go and do likewise."
- 38. And it was that when they were traveling on a road, he entered a certain village and a woman whose name was Martha received him into her house.
- 39. And she had a sister, whose name was Maryam, and she came and sat herself at the feet of Our Lord, and she was listening to his words.
- 40. But Martha was busy with serving many things and she came and said to him, "My lord, does it not concern you that my sister has left me alone to serve? Tell her to help me."
- 41. But Yeshua answered and said to her, "**M**artha, Martha, you take pains and are troubled about many things."
- 42. "**B**ut one thing is necessary; Maryam has chosen that good part for herself which will not be taken away from her."

#### Chapter 11

1. It was that when he was praying in a certain place, when he finished, one of his disciples said to him, "Our Lord\*, teach us to pray, just as Yohannan also taught his disciples."

\* In 68 of the 299 Peshitta NT occurrences of הרוב ("Our Lord"), "(κυριος 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 המונים "Adonai" ("My Lord") occurs 625 times; of those 625 places, The LXX (κυριος 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. Yeshua said to them, "When you pray, you shall say thus: 'Our Father, who are in Heaven'

- 3. 'Hallowed be your name, let your Kingdom come, let your will be done also in the earth as it is in Heaven. Give us our necessary bread every day,'
- 4. 'And forgive us our sins even as we forgive all who are indebted to us, and do not lead us into temptation, but save us from 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.
- 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. And he said to them, "Who among you has a friend and will go to him at midnight and will say to him, "My friend, lend me three loaves",
- 6. "For my friend has come to me from the road and I have nothing that I can set before him,"
- 7. "And his friend from within will answer and will say to him, 'Do not disturb me, for behold, the door is bolted and my children are in bed with me; I cannot rise and give to you?' "
- 8. "I say to you that if because of friendship he will not give to him, because of his persistence he will arise and he will give him as much as he needs."
- 9. "I am also saying to you, Ask and it shall be given to you, seek and you shall find, knock and it will be opened to you."
- 10. "For everyone who asks receives, and whoever seeks finds, and whoever knocks, it is opened to him."
- 11. Which of you is a father whose son will ask him for bread and would hand him a stone, and if he asks him for a fish will, instead of a fish, hand him a snake,"
- 12. "And if he would ask of him an egg, would give him a scorpion?"
- 13. "And if you, who are evil, know to give good gifts to your children, how much more will your Father in Heaven give The Spirit of Holiness to those who ask him?"
- 14. And when he was casting out a demon that was making a person mute, it happened that when that demon went out, the mute spoke, and the crowds were astonished.
- 15. But men among them said, "This one exorcises devils by Beelzebub the Chief of devils\*."

ר"Cheeva" or "Deeva" 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. היא never refers to "The Devil". It is also synonymous with "Gevil" "Sheda" in Aramaic, which is usually translated "demon". The reader then knows that "devil" comes from "היא" – "Deeva", and "demon" normally comes from ארא" - "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" – "δαιμονιον". 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 NTNU (Sheda) & 30 of NTNU (Deeva). Matthew 12:24 has both words in one verse! Acts 17:18 has "Alaha" ("God") in Aramaic where the Greek has "δαιμονων" –"demons". It is definitely a reference to Jesus, Whom Paul was preaching to the Greeks. Δαιμονων 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 that verse 14 has "Sheda" twice and verse 15 has "Deeva" twice; The Greek, of course, has a form of "δαιμονιον"-(daimonion) in every place. Why would a translator (assuming a Greek original) translate Daimonion twice as Sheda in verse 14 and then change it to Deeva twice in the next verse? All four references are in the same context. Luke 8:27 through 8:33 alternates between the two Aramaic words –Deeva-Sheda- Deeva-Sheda for each of the four occurrences of the Greek "Daimonion" within a passage of seven verses!

A Greek translation of The Peshitta original is an idea that makes a lot more sense here, as in so many other places.

- 16. But others were testing him, and they were asking him for a sign from Heaven.
- 17. But because Yeshua knew their thoughts he said to them, "**E**very realm that is divided against itself will be laid waste, and the home that is divided against its nature falls."
- 18. And if Satan is divided against himself, how will his Kingdom stand?; for you say that by Beelzebub I cast out devils."
- 19. "And if I am exorcising devils by Beelzebub, by whom are your children exorcising? Because of this they will be your judges."
- 20. **But** if I cast out devils by the finger of God, the Kingdom of God has come near to you."
- 21. "Whenever an armed strongman keeps his homestead, his property is at peace."
- 22. "But if one who is stronger than he will come to overpower him, he takes all his weapons in which he was trusting and he divides his spoil."
- 23. "**W**hoever is not with me is against me and whoever does not gather with me is scattering."
- 24. "Whenever a vile spirit has gone out from a man, it goes traveling around in places where there is no water to seek rest for itself; Whenever it does not find it, it says, 'I shall return to my house from whence I came.' "
- 25. "And when it has come, it finds it swept and decorated."
- 26. "And it goes bringing seven others spirits which are more evil than itself, and they are entering and dwelling there, and the end of that man will be worse than his beginning."
- 27. And while he was speaking these things, a woman raised her voice from the crowd and she said to him, "Blessing to the womb that carried you and to the breasts that suckled you."
- 28. He said to her, "Blessings to those who have heard the word of God and keep it."
- 29. And when the crowds were assembling he began to say, "**T**his wicked generation seeks for a sign and a sign will not be given to it except the sign of Jonah the Prophet."
- 30. "For just as Jonah was a sign to the Ninevites thus also The Son of Man shall be to this generation."

- 31. The Queen of The South shall stand in judgment with the people of this generation, and she shall condemn them, for she came from the far side of the land that she might hear the wisdom of Solomon and behold, he who is greater than Solomon is here."
- 32. "The Ninevite men will rise in judgment with this generation and they shall condemn it because they repented at the preaching of Jonah and behold he who is greater than Jonah is here."
- 33. "No man lights a lamp and sets it in a hidden place or under a bushel but over a lamp stand, that those who enter may see its light."
- 34. "The lamp of the body is your eye; when therefore your eye is clear your whole body shall be illuminated, but if it should be bad, your body also shall be darkened."
- 35. "Take care therefore lest the light that is in you is darkness"
- 36. "**B**ut if your whole body is enlightened, and there is no darkened part, it shall be shining entirely like a lamp giving you light by its flame"
- 37. "**B**ut while he was speaking, one Pharisee requested of him that he would dine with him, and he entered and reclined."
- 38. But that Pharisee when he saw him, he was amazed that he did not wash before his dinner.
- 39. But Yeshua said to him, "Now you Pharisees are cleansing the outside of the cup and of the dish, but the inside of some of you is full of rape and wickedness."
- 40. "Mindless ones! Has not The One who made the outside also made the inside?"
- 41. "**H**owever, give whatever you have in charity and behold, everything is pure to you."

It has been said (though the source slips my mind-George Lamsa?) 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 with which our culture suffers.

- 42. "**B**ut woe to you Pharisees, for you tithe mint and dill and every herb and you pass over justice and over the love of God, but these it was necessary for you to do and not that you should forsake the other!"
- 43. "Woe to you Pharisees who love first class seats in the synagogues and greetings in the streets!"
- 44. "Woe to you, Scribes and Pharisees, hypocrites, who are like tombs that are not known, and the children of men walk over them and do not know."
- 45. And one of the Scribes answered and he said to him, "**T**eacher, when you say these things, you insult us also."
- 46. But he said, "Woe to you also, you Scribes, for you load the children of men with heavy burdens and you will not touch those burdens with one of your fingers."

- 47. "Woe to you who are building the tombs of The Prophets, for your fathers murdered them."
- 48. "You testify therefore and you approve the deeds of your fathers, for they murdered them and you build their tombs."
- 49. "Because of this The Wisdom of God said, "Behold, I am sending Prophets and Apostles to them, and some of them they shall persecute and murder".

(Paul The Apostle declares, "The Messiah is The Power of God and The Wisdom of God." - 1 Cor. 1:24)

- 50. "So that the blood of all The Prophets that was shed from when the world was created shall be required of this generation,"
- 51. "**F**rom the blood of Abel and unto the blood of Zachariah who was killed between The Temple and the altar; Yes, I say to you, that it shall be required of this generation."

Abel was "when the world was created" (v.50)! Our Lord declares for Creationism and a young earth! Big Bang proponents cannot justify this language from The Son of God with the theory that the world was created billions of years before Abel.

- 52. "Woe to you Scribes, because you have taken away the keys of knowledge! You have not entered and those who are entering you have hindered."
- 53. And when he had said these things to them, the Scribes and Pharisees began to be offended at them and they were angered and they disparaged his words.
- 54. And they acted deceitfully toward him in many things, while they sought to seize on something from his mouth so that they would be able to accuse him.

#### Chapter 12

- 1. **A**nd when multitudes of great crowds were gathered together so that they would tread on one another, Yeshua began to say to his disciples, "**F**irst, beware among yourselves of the yeast of the Pharisees, which is phoniness."
- 2. "For there is nothing covered that will not be revealed, neither anything secret that will not be known."
- 3. "For everything that you will say in darkness shall be heard in the light and whatever you whispered in an ear in an inner chamber will be preached on the rooftops."
- 4. "And I say to you my friends, do not be afraid of those who kill the body and after this there is nothing more for them to do."
- 5. "**B**ut I will show you whom you should fear: that one who after he kills is authorized to cast into Gehenna; yes I say to you, be afraid of this one\*."

<sup>\*</sup>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. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Her answer was simply, "It is Self".

- "Are not five sparrows sold for two assarii, and not one of them is 6. forgotten before God?"
- "But every hair of the hairs of your heads is numbered, therefore you 7. shall not be afraid, because you are better than a multitude of sparrows."
- 'And I say to you that everyone who will confess me before the 8. children of men, The Son of Man will also confess him before the Angels of God."
- "But whoever denies me before the children of men shall himself be 9. denied before the Angels of God."
- "And everyone who will say a word against The Son of Man shall be forgiven, but whoever blasphemes The Spirit of Holiness, it will not be forgiven to him."
- "But whenever they bring you to assemblies before rulers and authorities, you shall not be concerned how you will give an answer or what you will say."
- "For The Spirit of Holiness shall teach you in that hour what it is necessary for you to say."
- A man from that crowd said to him, "Teacher, tell my brother to divide the inheritance with me."
- But Yeshua said to him, "Man, who has set me as a judge and a divider over you?"
- And he said to his disciples, "Beware of all greed, because life is not in the abundance of riches."
- 16. And he told a parable to them: "A certain rich man's land brought him many crops."
- "And he thought to himself and said, What shall I do, for there is no place for me to gather my crops?"
- "And he said, 'I shall do this: I shall pull down my barns, and I shall build and enlarge them, and I shall gather all my produce and my goods.'"
- "And I shall say to my soul, 'My soul, you have many goods laid up for many years, be contented, eat, drink and be merry.' "
- 20. "Then God said to him, 'Fool, in this night your soul will be required from you, and whose will these things be which you have prepared?' "
- "Thus is whoever lays down a treasure for himself and is not rich in God."

- 22. And he said to his disciples, "**B**ecause of this, I say to you that you shall not be taking pains for yourselves what you will eat, neither for your bodies, what you will wear."
- 23. "For the soul is more important than food, and the body than clothing."
- 24. "Consider the ravens that they do not sow, neither do they reap; there is no inner chamber or granary for them, and God feeds them; therefore, how much more important are you than the birds?"
- 25. "Which of you by taking pains\* can add one cubit to his height?"

"Taking care"- "Taking care" (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. **But** if you cannot do the small thing, why do you take pains\* over the rest?"
  - 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!**
- 27. "Consider the lilies how they grow, that they do not labor neither do they weave, but I say to you that not even Solomon in all his glory was robed like one of these."
- 28. "**B**ut if God so clothes the grass that today is in the field and tomorrow will fall into a fire, how much better is he to you, O' small of faith?"
- 29. "**Y**ou should not seek what you will eat and what you will drink, neither should your mind be distracted by these things."
- 30. "For all the people of the world are seeking these things, for your Father knows that these things are necessary for you."

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 laboring for them. If they would labor for the eternal, they would need not fear for their welfare in the world.

- 31. "**H**owever, seek The Kingdom of God, and all these things are added to you."
- 32. "**F**ear not, little flock, for your Father desires to give you The Kingdom."
- 33. "Sell your possessions and give charity; make for yourselves pouches that do not wear out and treasure that is not diminished in Heaven, where a thief does not come in and a moth does not devour."
- 34. "For wherever your treasure is, there shall your heart be also."
- 35. "Let your waist be girded and your lamps burning."
- 36. "Be like people waiting for their Lord when he will return from the wedding chamber, so that whenever he comes and knocks, they may open to him at once."

- 37. "Blessings to those servants whom, when their Lord will come, he shall find while they are watching. Amen, I say to you, that he shall gird his waist and he shall make them recline and he shall go through and shall wait on them."
- 38. "And if he will come in the second or third watch, and he will find them thus, blessings to those servants."
- 39. "**K**now this, that if the owner of a house had known in which watch a thief would come, he would have been awakened and would not have allowed his house to be broken into."
- 40. **"B**e you also ready therefore, for in that hour when you are not expecting, The Son of Man comes."
- 41. Shimeon Kaypha said to him, "Our Lord, are you saying this parable to us or to everyone also?"
- 42. Yeshua said to him, "Who is the faithful and wise steward, whom his Lord will appoint over his servants to give a portion in his time?"
- 43. "Blessed is that servant whom, when his Lord will come, he will find doing so."
- 44. "Truly, I say to you, that he will appoint him over all his possessions."
- 45. "**B**ut if that servant will say in his heart, '**M**y Lord delays to come', and he should begin to strike the servants and the maids of his Lord and he should begin to eat and to drink and to get drunk."
- 46. "The Lord of that servant will come in a day when he does not expect and in an hour when he does not know; he shall cut him off\* and he shall appoint his portion with those who are unbelievers."
  - "Pelegaywi" is an idiom referring to "cutting off" a person from society by incarceration or death \*
- 47. "The servant who knew the will of his master and did not prepare for him according to his will, he shall be beaten many times."
- 48. But he who did not know and did something worthy of blows shall be beaten with few blows, for from everyone to whom much is given, much shall be required, and of him to whom they commit much, they shall require more."
- 49. "I have come to set fire to the earth, and I only wish it were already burning."
- 50. "I have a baptism with which to be baptized, and I am much afflicted until it is fulfilled."
- 51. "**D**o you think that I have come to bring peace to the earth? I say to you, no, but division."
- 52. "From now on there shall be five in one house who are divided, three against two and two against three."
- 53. "For a father will be divided against his son and son against his father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."
- 54. He said to the crowds, "Whenever you see a cloud that rises from the West, and at once you say, 'Rain is coming', it is so."
- 55. "And when a south wind blows, you say, 'It will be hot', and it is."

- 56. "Accepters of faces, you know to discern the face of the earth and sky, how do you not discern this time?" ("Accepters of faces" and "face of the earth and sky" is a play on words in Aramaic. They were superficial (on the surface) people.
- "Why do you not judge the truth from yourselves?" *57*.
- "For whenever you go with your plaintiff to the Ruler, while you are on the road, give merchandise and be ransomed from him, lest he bring you to the Judge and the Judge deliver you to the Officer and the Officer should cast you into prison."
- 59. "I say to you, you shall not go out from there until you give the last quarter cent.'

#### Chapter 13

- **A**t that time some people came and told him about those Galileans 1. whose blood Pilate had mingled with their sacrifices.
- And Yeshua answered and said to them, "Do you think that these 2. Galileans were sinners moreso than all Galileans because this happened to them?"
- "No, I say to you, but all of you also shall be destroyed unless you 3. repent."
- "Or those 18 upon whom the tower of Shilokha fell and killed them; Do 4. you think that they were sinners moreso than all the children of men who dwell in Jerusalem?"
- "No, I say to you, but unless you repent, all of you shall be destroyed 5. like they were."
- And he told this parable: "A man had a fig tree that was planted in 6. his vineyard and he came seeking fruit on it and he found none.
- And he said to the cultivator, 'Behold, three years I have come 7. seeking fruit in this fig tree, and I find none; cut it down; why is it taking up space?'
- The cultivator said to him, 'My Lord, leave it also this year, while I 8. shall cultivate it and I shall manure it',
- And perhaps it will have borne fruit, otherwise next year\* you should cut it down."

translator. There is no easy accounting for the reverse scenario. The Greek "פנק דס שבאסט" – "eis to mellon" could translate to "אבור" -"After that", but the Aramaic has 'הצבור" "Next year". The scribe would have had to have meant to write מבור and written למבור 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 Peshittas have the same reading. The Greek mss. all have the phrase "sig 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,⊖ & 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 למנהוית) plus the following letter ה-Tau gives ( י) 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. But when Yeshua taught on the Sabbath in one of the synagogues,
- 11. A woman was there who had a spirit of affliction 18 years, and she was bent over, and she had not been able to be straightened at all.
- 12. But Yeshua saw her and he called her and said to her, "Woman, you are released from your affliction."
- 13. And he laid his hand upon her and at once she was straightened, and she glorified God.
- 14. But the Leader of the synagogue, being angered, answered, because Yeshua had healed on the Sabbath, and he said to the gathering, "There are six days in which it is legal to work; you may come in them and be healed and not on the Sabbath day."
- 15. But Yeshua answered and he said to him, "**H**ypocrite! Does not each one of you on the Sabbath release his ox or his donkey from the stall and go to water it?"
- 16. "But this is a daughter of Abraham and The Devil has bound her, behold, for 18 years. Is it illegal that she be released from this bondage on the Sabbath Day?"

The ruler of the synagogue had argued that it was <u>illegal</u> (v. 14) to heal on the Sabbath. This is the word Our Lord uses against him. The primary meaning of the Aramaic word 877 -"Walay", is "It is right". The Jewish leaders regularly insisted that Jesus violated the law of Moses by healing on the Sabbath.

- 17. And when he had said these things, those who had opposed him were all ashamed, and all the people were rejoicing at all the miracles that were wrought by his hand.
- 18. But Yeshua said, "What is the Kingdom of God like and to what shall I compare it?"
- 19. "It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree and a bird of the sky nested in its branches."
- 20. Again, Yeshua said, "**T**o what shall I compare the Kingdom of God?"
- 21. "It is like yeast which a woman took and hid in three 3-gallon measures\* of flour until all of it was fermented."

\* Aramaic NNO "Seah" (3 gallons) is also reflected in the Greek text, which has σατα- "Sata", which Thayer's Greek-English Lexicon has as "σατον" (pronounced "Sahton"), "(Hebr. האס, Chald. אהאס, Syr. אונה סיינה אונה וויינה אונה האס היינה אונה וויינה האס היינה אונה האס היינה האס היינה

- 22. And he traveled in villages and cities as he taught and he went on to Jerusalem.
- 23. But a man asked him if there are few who have life.
- 24. But Yeshua said to them, "Strive hard to enter the narrow gate, for I say to you, many shall seek to enter and they shall not be able."
- 25. "Then the Lord of the house will rise and shall bolt the gate, and you will be standing outside and you will begin to say, 'Our Lord, Our Lord, open to us." And he shall answer and he shall say, 'I say to you, that I do not know you. From where are you?' "

- 26. "And you shall begin to say, We ate and we drank before you and you taught in our streets.' "
- 27. "And he shall say to you, 'I do not know you and from where you are; depart from me, workers of lies.'"
- 28. "There will be weeping and gnashing teeth when you will behold Abraham and Isaaq and Jaqob and all The Prophets in the Kingdom of God, but you shall be cast out."
- 29. "And they shall come from The East and from The West and from The South and from The North and they shall recline in the Kingdom of God."
- 30. "And behold, there are the last who shall be the first and there are the first who shall be the last."
- 31. That day, some of the Pharisees approached, and they were saying to him, "**D**epart from here, because Herodus wants to kill you."
- 32. But Yeshua said to them, "Go tell this Fox, 'Behold, I cast out demons and do cures today and tomorrow and on the third day I shall be perfected.' "
- 33. "**H**owever, it is right for me that today and tomorrow I should work and I should go the following day, because it is not possible that a Prophet shall perish outside of Jerusalem."
- 34. "Jerusalem, Jerusalem, you have murdered The Prophets and you have stoned those who were sent to her. How many times I have desired to gather your children as a hen that gathers her chicks under her wings, and you were not willing!"

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:

Is a 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 <u>But they hearkened not, nor inclined their ear</u> 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: <u>but they did not hear, nor hearken unto me, saith the LORD</u>.

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. "Behold, your house is left to you desolate, for I say to you, you shall not see me until you will say, 'Blest is he who comes in the name of THE LORD JEHOVAH!'"

#### Chapter 14

- 1. And it was that when he entered the house of one of the leaders of the Pharisees to eat bread on the Sabbath day, and they were observing him,
- 2. Behold, one man who was swollen with fluid was there before him. (The man had a disease called "Edema")

- 3. And Yeshua answered and said to the Scribes and to the Pharisees, "Surely it is legal to heal on the Sabbath."
- 4. But they were silent, and he held him and healed him and he dismissed him.
- 5. And he said to them, "Who of you, whose son\* or ox should fall in a pit on the Sabbath day, would not at once pull and lift him out?"

Only one early Greek ms. (א) has the reading "a donkey or an ox"; The Majority Greek text, along with Vaticanus (B), Alexandrinus \* (A) and P<sup>45 & P<sup>75</sup> (both 2<sup>nd</sup> or 3<sup>rd</sup> century mss.) agree with <u>The Peshitta</u> here ("son or ox"). Codex Beza (D) of the 6<sup>th</sup> 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" - שוב usually means "Son", but can refer to "a young animal". Possibly a translator looked at שוב "ברה או תורה son or his ox" and saw ברה חמרה "הורה "ihis young donkey" & then re-read the second ."Aramaic word "תורה" "Tora" correctly as "Ox" after writing the Greek ovog -"Onos" - "Donkey"</sup>

- 6. And they could not give him an answer to this.
- 7. And he told a parable to those who were invited there when he saw those who chose the places of the best seats.
- 8. "When you are invited by a man to a banquet house, do not go seat yourself at the best seat, lest it may be that he will appoint a man there who is more honorable than you."
- 9. "And he who invited you should come and say to you, '**G**ive the place to this man', and you will be ashamed when you stand and you take the last place."
- 10. "**B**ut whenever you are invited, seat yourself last, that whenever he who invited you should come, he may say to you, '**M**y friend, come up and be seated', and there shall be glory to you before all\* of those who sit with you."

\*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. "**B**ecause everyone who will exalt himself shall be humbled and everyone who will humble himself shall be exalted."
- 12. Then he said also to the one who had invited him, "Whenever you make a banquet or supper, do not call your friends, neither your brothers, nor your relatives, nor your rich neighbors, lest also they should invite you and this would be a reward to you."
- 13. "**B**ut whenever you make a reception, invite the poor, the disabled, the maimed and the blind."
- 14. "And you will be blessed, for they have nothing to repay you, for your reward will be in the resurrection of the righteous\*."

15. But when one of those who were sitting there heard these things, he said to him, "Blessing to him who will eat bread\* in the Kingdom of God."

<sup>\*</sup> The Aramaic \*Caddyka" 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

- 16. Yeshua\* said to him, "A certain man made a great supper and he called many." \* All Greek mss. lack "Yeshua"(Jesus)
- 17. "**H**e sent his servant at the time of the supper to say to those who were invited, '**B**ehold, everything\* is ready for you; Come.' "

\* "Everything" is lacking in the Critical Greek mss. P45, P75, \$\infty\$, **B,\Omega**. The Majority Greek (including Codex **W**) 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. "And they began each and every one of them to make excuses; the first said to him, 'I have bought a field, and I am compelled to go to see it. I beg of you, allow me to be excused.' "
- 19. "Another said, 'I have bought five yoke of oxen, and I am going to examine them; I beg of you, allow me to be excused."
- 20. "Another said, 'I have taken a wife, and therefore I cannot come.' "
- 21. "And that servant came and he told his employer these things; and the owner of the house was angry and he said to his servant, 'Go out quickly to the marketplaces and to the streets of the city and bring here the poor and the afflicted and the feeble and the blind.'
- 22. "And the servant said, 'My lord, it is as you ordered, and still there is room.'"
- 23. "And the owner said to his servant, '**G**o out to the streets and to the place of hedges and compel them to enter, that my house may be filled.'
- 24. For I say to you that none of those men who were invited will partake of my supper.' "
- 25. And as there were great crowds going with him, he turned and he said to them:
- 26. "Whoever comes to me and does not hate his father and his mother and his brothers and his sisters and his wife and his children and even himself, he cannot be my disciple."
- 27. "And whoever does not take his cross and come after me, cannot be my disciple."
- 28. "For who among you, who wants to build a tower, does not first sit down and calculate its cost, if he is able to finish it,"
- 29. **"L**est when he lays the foundation and cannot finish, all who see will mock him,"
- 30. "And they say, 'This man began to build and could not finish.'?"
- 31. "Or who is the King who goes to battle to fight with a neighboring King and does not first consider whether he can with 10,000 confront him who comes against him with 20,000?"
- 32. "And if not, while he is far off from him, he sends envoys and pleads for peace."

- 33. "So none of you who does not forsake all his possessions can be my disciple."
- 34. "Salt is excellent, but if even the salt becomes insipid, with what will it be seasoned?"
- 35. "It is not fit for land nor is it fit for manure, but they cast it outside. Whoever has an ear that hears, let him hear."

#### Chapter 15

- 1. **B**ut Tax Collectors and sinners were approaching to hear him.
- 2. And the Scribes and Pharisees were complaining and they were saying, "This one receives sinners, and he eats with them."
- 3. And Yeshua told them this parable:
- 4. "What man among you has a hundred sheep, and if one of them should be lost, would not leave the ninety-nine in the wilderness and go seek\* that one which is lost until he would find it?"\*

  "Seek" is missing in the Greek NT text except Codex D (6th century).
- 5. "And whenever he has found it he rejoices and carries it on his shoulder."
- 6. "And he comes to his house and he calls his friends and his neighbors and he says to them, "Rejoice with me, for I have found my sheep which was lost."
- 7. "I say to you that there shall be joy like this in Heaven over one sinner who returns home\*, more than over ninety-nine righteous ones who do not need a homecoming."

Taav" החוד 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

8. "And who is the woman who has ten quarter shekels\* and will lose one of them and does not light a lamp and sweep the house and search for it carefully until she finds it?"

A "Zuza"- Now 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. "When she has found it, she calls her friends and her neighbors, and she says to them, 'Rejoice with me, for I found my quarter shekel that was lost.'"
- 10. "I say to you that there will be joy like this before the Angels of God over one sinner who returns home."
- 11. And Yeshua said to them again, "One man had two sons."

Jesus (Yeshua) is missing in all Greek texts

- "And his younger son said to him, 'My father, give me the portion that befalls me from your estate.' Then he divided to them his wealth."
- "And after a few days his younger son gathered everything that was 13. coming to him and he went to a distant country, and there he squandered his wealth while living wastefully."
- "And when he had spent everything that he had, there was a great famine in that country and he began to be wanting."
- 15. And he joined himself to one of the citizens of that country, and he sent him to a field to herd pigs.
- 16. And he longed to fill his belly from the carob pods that the pigs were

eating, and no man was giving anything to him.

Greek texts have two readings meaning "to fill": Critical Greek -χορτασθηναι (chortasthaynai) & Majority Greek -γεμισαι (gemisai). I explain this as two different translations of the same Aramaic word καταιά (to fill). This I call a split •Greek translation. See verse 23 for the next example of this

- And when he came to himself, he said, 'Now, how many hired servants are in my father's house who have plenteous bread for themselves, and here I am dying with hunger!'
- 18. 'I shall arise and go to my father and say to him, "My father, I have sinned toward Heaven, and before you.'
- "Now I am not worthy to be called your son. Make me as one of your hired servants."
- 20. "And rising, he came to his father, and while he was still distant, his father saw him and he was moved with compassion for him and he ran and fell on his neck and he kissed him."
- And his son said to him, "My father, I have sinned toward Heaven and before you, and I am not worthy that I should be called your son."
- But his father said to his servants, 'Bring the best robe and clothe him and put a ring on his hand and put shoes on him.'
- 'Bring and kill the fattened ox; let us eat and celebrate.' 23. Greek mss. have two different readings meaning "Bring": Majority Greek-energy & Critical Greek-perete.
- 24. 'Because this, my son, was dead, and he is alive; he was lost, and now he is found.' And they began to celebrate.
- 25. But his older son was in the field and as he came, he approached the house and he heard the sound of many people singing\*.

appear א , & both words end with א. א ברסבים ווא becomes א דף . This is quite a feasible explanation for the Greek reading "Dancing". Another, and perhaps more likely, possibility is that the Greek translator skipped "many" and read the first word of the next sentence "א קרא" (and called) & read it as א ברסבים "dancing", and then, after translating it as χορων -"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 לסניאא" (d' sagaya) "many" from the Greek word χορων (chorone)-"dancing". All Peshitta mss. have the same reading: """ of many". I show again the two Aramaic words for "& he called" and "Dancing" in a Dead Sea Scroll script for

> "~171"(& he called) "ペイアフ"(Dancing)

It is easy to see how the eye could have skipped KX^XD4 to the next word X7F1 and read it as X4F7. This phenomenon is not unusual in the Greek New Testament, in the author's opinion, verifying the theory that the Greek text is derived from The Aramaic Peshitta text.

- 26. He called one of the boys and he asked him, "What is this?"
- 27. And he said to him, "**Y**our brother has come, and your father has killed the fattened ox, because he has received him well."
- 28. And he was angry and he did not want to enter and his father went out pleading with him.
- 29. But he said to his father, "Behold, I have served you for many years of servitude, and I have never transgressed your command, and you never gave a goat to me that I may celebrate with my friends."
- 30. "**B**ut when this your son, who had wasted your money with whores, has come back, you killed for him the fattened ox."
- 31. His father said to him, "My son, you are always with me and everything that I have is yours."
- 32. "**B**ut it is right for us to celebrate and to rejoice. This your brother was dead, and he is alive. He was lost, and he is found."

#### Chapter 16

- 1. **A**nd he told a parable to his disciples: "**T**here was a certain rich man who had a steward, and they were accusing him that he was squandering his wealth."
- 2. And his Lord summoned him and said to him, "What is this I have heard about you? Give me an inventory of your stewardship, for you cannot be a steward for me any longer."
- 3. That steward said to himself, "What shall I do? My Lord has taken the stewardship from me; I cannot dig, and I am ashamed to beg."
- 4. "I know what I shall do, that when I am put out from the stewardship, they may receive me into their houses."
- 5. "And he called each one who was indebted to his lord and he said to the first, 'How much do you owe to my lord?'"
- 6. "And he said to him, 'A hundred baths of oil', and he said to him, 'Take your book, sit quickly and write 50 baths.' "

A "Bath" was a Hebrew liquid measure of about 10 gallons. The Aramaic word is מחרים, from א "Metraya". The Greek texts in this verse have Batous, 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 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. "And he said to another, 'And what do you owe to my lord?', and he said to him, 'A hundred cors of wheat.' He said to him, 'Take your book and sit and write 80 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. <u>Thayers' Greek-English Lexicon</u> lists both "Koros" and "Batos" as Hebrew in origin. The OT <u>Greek LXX</u> 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 <u>The Greek NT</u>, like "Batos". The Aramaic word כורין "Korine" occurs twice in this verse, as does מתרין -"Metraya" in verse six.

- 8. And Our Lord praised the evil steward, because he acted wisely, for "The children of this world in this their generation are wiser than the children of light."
- 9. "Also, I say to you, make for yourselves friends of this money\* of evil, that whenever it has been spent, they may receive you into their eternal dwellings."
- κατικών "Mammone" (Mammon=Money) 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 μαμωνα ("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 (P<sup>75</sup>, B, K, 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. "Whoever is faithful with little is faithful with much also, and whoever does evil with a little also does evil with much."
- 11. "If therefore you are not faithful with the wealth of evil, who will commit to you the reality?"
- 12. "And if you are not found faithful with what is not yours, who will give you what is yours?"
- 13. "There is no servant who can serve two masters, for either he will hate the one and love the other, or he will honor the one and he will neglect the other. You cannot serve God and money."
- 14. But when the Pharisees heard all these things, they were mocking him because they loved money.
- 15. But Yeshua said to them: "**y**ou are those who justify themselves before men, but God knows your hearts, for the thing that is exalted among men is disgusting before God."
- 16. "**T**he Law and The Prophets were until Yohannan; from then, the Kingdom of God is announced, and everyone is pushing to enter it."
- 17. "But it is easier for Heaven and earth to pass away than for one symbol\* of The Law to pass away."

\*\*Rational Contractions of the scriptures of the scriptures of the scriptures of the scripture of the scripture of the scriptures of the scripture of the scri

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 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. "Whoever divorces his wife and takes another commits adultery, and everyone who takes her who is divorced commits adultery."
- 19. "There was a certain rich man, and he wore fine white linen and purple and everyday he celebrated luxuriously."
- 20. "And there was a certain poor man whose name was Lazar and he lay at the gate of that rich man, being stricken with abscesses."
- 21. "And he longed to fill his belly with the fragments that fell from the rich man's table, but also the dogs would come licking his abscesses."
- 22. "**B**ut that poor man died and Angels brought him to The Bosom of Abraham. And the rich man also died and he was buried."
- 23. "And suffering in Sheol, he lifted up his eyes from afar off and he saw Abraham, and Lazar in his bosom."
- 24. "And he called in a loud voice\* and he said, 'My father, Abraham, have pity on me and send Lazar to dip the tip of his finger in water and moisten my tongue for me; behold, I am suffering in this flame.'

All Greek mss. lack "in a loud voice".

- 25. "**A**braham said to him, '**M**y son, remember that you have received your good things in your life and Lazar, his evil things, and now, behold, he is comforted here and you are suffering.' "
- 26. 'And along with all these things, there stands a great abyss between us and you, so that those who would pass from here to you are not able, neither is whoever is there able to pass over to us.'
- 27. "**H**e said to him, '**T**herefore, I beg of you, my father, to send him to my father's house.' "
- 28. 'For I have five brothers; he should go testify to them so that they would not come to this place of torment also.'
- 29. "Abraham said to him, 'They have Moses and The Prophets, let them hear them.' "
- 30. "**B**ut he said to him, '**N**o, my father Abraham, but if a man will go to them from the dead, they will be converted.' "
- 31. "**A**braham said to him, **I**f they will not hear Moses and The Prophets, they will not believe him, even though a man would rise from the dead.' "

The Greek texts have "They will not be persuaded"; No Greek text has "They would not believe him", as The Peshitta does; Codex W and Codex D have: "They would not believe."

#### Chapter 17

- 1. **And** Yeshua said to his disciples, "It is not possible but that offenses shall come, but woe to him by whose hand they shall come."
- 2. "It were better for him if the millstone of a donkey were hung on his neck and he were cast into the sea than that he would stumble one of these little ones."
- 3. "Guard your souls. If your brother should sin, rebuke him, and if he repents, forgive him."
- 4. "And if he sins against you seven times in a day and seven times in the day returns to you and says, 'I am sorry', forgive him."
- 5. And The Apostles said to Our Lord, "Increase our faith."
- 6. He said to them, "If you have faith like a grain of mustard seed, you may say to this sycamore tree, 'Be uprooted and be planted in the sea', and it would obey you."
- 7. "**B**ut who among you has a servant who drives a plow or who tends to sheep, and if he would come from the field, would say to him at once, '**G**o on; recline for supper"?
- 8. "But he says to him, 'Prepare for me something to eat and put on your apron to serve me until I shall have eaten and have drunk; after this you also will eat and drink."
- 9. "**D**oes that servant receive his thanks because he did the thing that he was commanded? I think not."
- 10. "So also you, whenever you have done all those things that were commanded you, you should say, 'We are unprofitable servants, because we have done that which we were obligated to do.'"
- 11. And it was that as Yeshua went to Jerusalem, he passed through among Samaritans to Galilee.
- 12. And when he approached to enter a certain village, ten men who were lepers met him, and they stood afar off.
- 13. And they lifted up their voices and they were saying, "Our Rabbi\*, Yeshua, have mercy on us!"
  - . "See notes at Luke 5:5 on ] and "Rabban" & the Greek reading ETIGTATA- "epistata" "Master\*
- 14. And when he saw them, he said to them, "**G**o show yourselves to the priests", and as they were going, they were purified.
- 15. But one of them, when he saw that he was purified, he returned to him and he was praising God with a loud voice.
- 16. And he fell on his face before the feet of Yeshua as he gave thanks to him, and this one was a Samaritan.
- 17. But Yeshua answered and he said, "Were there not ten who were purified? Where are the nine?"
- 18. "Have they neglected to come give glory to God, except this one who is from a foreign people?"
- 19. And he said to him, "Arise; go. Your faith has saved you."

- 20. And when some of the Pharísees asked Yeshua, "When is the Kingdom of God coming", he answered and he said to them, "The Kingdom of God does not come with what is observed."
- 21. "**N**either do they say, '**B**ehold, here it is!' and '**B**ehold, there it is!', for behold, the Kingdom of God is within some of you."

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. "אברון has this meaning in several other places in The Peshitta NT and the word אונכון (used in the compound word אונכון 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 in the partitive sense ("some of you").

- 22. And he said to his disciples, "The days will come when you shall long to see one of the days of The Son of Man, and you shall not see."
- 23. "And if they will say to you, 'Behold, he is here.' and 'Behold he is there', do not go."
- 24. "**F**or just as lightning flashes from the sky and lights up all beneath the sky, thus shall The Son of Man be in his day."
- 25. "**B**ut first, he is going to suffer many things and he shall be rejected by this generation."
- 26. "And as it was in the days of Noah, thus shall it be the days of The Son of Man."
- 27. "For they were eating and drinking and taking wives and giving them to men until the day that Noah entered the ark and the flood came and destroyed everyone."
- 28. "And again, just as it was in the days of Lot, they were eating and drinking and buying and selling and planting and building."
- 29. **"B**ut in the day that Lot went out from Sadom, **THE LORD JEHOVAH** caused it to rain fire and brimstone from the sky and destroyed all of them."
- 30. "Thus shall it be in the day when The Son of Man is revealed."
- 31. "**I**n that day, whoever is on the roof, and his stuff in the house, let him not come down to take them. And whoever is in the field, let him not turn back."
- 32. "**R**emember Lot's wife."
- 33. "**W**hoever chooses to save his life shall lose it, and whoever will lose his life shall find it."
- 34. "I say to you, in that night, two shall be in one bed; one shall be taken captive and the other shall be left."
- 35. "**T**wo women shall be grinding meal together; one shall be led away captive and the other shall be left."

•Codex X (4th Cent. Greek) omits verse 35

36. "**T**wo shall be in a field; one shall be taken captive and the other shall be left."

Most Greek mss. lack v. 36; Only Codex D and about 40 late miniscules and lectionaries contain it. The Latin Vulgate contains it in verse 35.

37. And they answered and they were saying to him, "**T**o where, Our Lord?" He said to them, "**W**herever the bodies are, there the eagles shall be gathered."

#### Chapter 18

- 1. **B**e told them also a parable that they should pray at all times and they should not grow weary:
- 2. "There was in one city a certain judge who did not worship God and did not honor the children of men."
- 3. "**T**here was a certain widow in that city, and she was coming to him and saying, '**V**indicate me of my legal adversary.'"
- 4. "And he would not for long time, but after this, he said to himself, 'Although I do not worship God neither honor people'
- 5. 'Nevertheless, because this widow wearies me, I shall avenge her, lest she be constantly coming and annoying me.' "
- 6. And Our Lord said, "**H**ear what the evil judge said."
- 7. "Shall not God all the more perform vindication for his Elect, who cry to him by day and by night, and he delays his Spirit concerning them?"
- 8. "I say to you that he shall perform their vindication quickly. However, The Son of Man shall come, and will he then find faith on the earth?"
- 9. And he told this parable against those men who trusted in themselves that they were righteous, and they held contempt for everyone:
- 10. "**T**wo men went up to The Temple to pray: one a Pharisee and the other a Tax Collector."
- 11. The Pharisee was standing alone by himself and he was praying these things: "God, I thank you that I am not like other men: extortioners, oppressors, adulterers, and not like this Tax Collector."
- 12. "But I fast twice in a week and I tithe everything that I possess."
- 13. "**B**ut that Tax Collector was standing from a distance and he would not even lift his eyes up to Heaven, but he was smiting on his chest and he said, '**G**od, have pity on me, a sinner.' "
- 14. "I say to you that this one went down to his house justified rather than that Pharisee, for every man who exalts himself shall be humbled, and everyone who humbles himself shall be exalted."
- 15. But they brought him also infants that he might touch them, and his disciples saw them, and they rebuked them.
- 16. But Yeshua himself called them and he said to them, "Let the children come to me and do not refuse them, because the Kingdom of Heaven belongs to those who are like these."
- 17. "**A**men, I say to you, whoever does not receive the Kingdom of God as a little boy shall not enter it."
- 18. And one who was a nobleman came to him and said to him, "**G**ood teacher, what shall I do to inherit eternal life?"

- 19. Yeshua said to him, "Why do you call me good? There is no one good except the one God."
- 20. "You know the commandments: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not testify a false testimony, Honor your father and 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. He said to him, "I have kept all these things from my childhood."
- 22. But when Yeshua heard these things, he said to him, "You lack one thing: Go sell everything that you have and give to the poor, and you shall have a treasure in Heaven, and come after me."
- 23. But when he heard these things, it grieved him, for he was very rich.
- 24. And when Yeshua saw that it grieved him, he said, "How hard it is for those who have wealth to enter the Kingdom of God."

The Critical Greek lacks "that it grieved him". All other Greek and Latin texts have it.
"It is easier for a camel\* to enter the eye of a needle than for a rich man to enter the Kingdom of God."

 $^st$  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

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. Those who heard were saying to him, "And who can have life?"
- 27. But Yeshua said, "Those things which are impossible with men can happen with God."
- 28. Shimeon Kaypha\* said to him, "Behold, we have left everything and we have come after you."
- All Greek texts have Πετρος -"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" s 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 Hɛβραuς—"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 20<sup>th</sup> century Dictionary defines "Chaldee" as The
  Aramaic language of the Chaldaeans (Babylonians 600 B.C.).
- 29. Yeshua said to him, "Truly, I say to you, there is no man who has left house or parents or brother or wife or children for the sake of the Kingdom of God,"
- 30. "Who shall not receive in great multiples in this time, and in the coming world, eternal life."
- 31. And Yeshua led his twelve and he said to them, "**B**ehold, we are going up to Jerusalem and all that is written in The Prophets about The Son of Man shall be fulfilled."

According to this statement of Our Lord Yeshua, <u>all Old Testament prophecies concerning Him</u> would be fulfilled in Jersusalem 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. "**F**or he shall be delivered to Gentiles, and they shall mock him and they shall spit 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. "They shall scourge him, they shall abuse him and they shall kill him, and on the third day he shall rise."
- 34. But they understood none of these things and this saying was hidden from them and they did not know these things that were spoken with them.
- 35. And when they came near to Jericho, a certain blind man was sitting on the side of the road and begging.
- 36. And he heard the sound of the crowd that passed by and he was asking, "Who is this?"
- 37. They were saying to him, "Yeshua the Nazarene passes by."
- 38. And he cried out and he said, "**y**eshua, Son of David, have mercy on me!"
- 39. And those who were going in front of Yeshua were rebuking him that he should be quiet, but he was crying out even more, "Son of David, have mercy on me!"

- 40. And Yeshua stood still, and he commanded to bring him to him, and when he came near to him, he asked him,
- 41. And he said to him, "What do you want me to do for you?" But he said, "My Lord, that I may see."
- 42. And Yeshua said to him, "See; your faith has saved you."
- 43. And immediately he saw, and he was coming after him and he was praising God, and all the people who saw were giving glory to God.

#### Chapter 19

- 1. **And** when Yeshua entered and passed through Jericho,
- 2. A certain man was there whose name was Zakkai; he was a rich man and Chief of Tax Collectors,
- 3. And he wanted to see who Yeshua was and he was not able to from the crowd because Zakkai was small in stature.
- 4. And he ran before it to Yeshua and he climbed up a fig tree to see him because he was going to pass by there.
- 5. And when he came to that place, Yeshua saw him and said to him, "**H**asten, come down, Zakkai, for today I must stay at your house."
- 6. And he made haste and he came down and received him rejoicing.
- 7. But when all of them saw *it*, they were all complaining and they were saying, "**H**e entered and lodged with a man that is a sinner."
- 8. Then Zakkai arose and he said to Yeshua, "**B**ehold, my Lord, I give half my wealth to the poor, and anything that I have seized I repay fourfold to every man."
- 9. Yeshua said to him, "**T**oday, The Life has come to this house, because This One also is 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. "For The Son of Man has come to seek and to save that which was lost."
- 11. And as they heard these things, he added to speak a parable because he was nearing Jerusalem, and they were expecting in that same hour that the Kingdom of God was going to be revealed.
- 12. And he said, "A certain man, a son of great descent, went to a distant region to receive a Kingdom and to return."
- 13. And he called his ten servants and he gave them ten minas\* and he said to them, "Invest in trading until I come."

A "Mina", in the first century would have be the equivalent of a modern British pound (£), or an average four \* months' wages for a laborer. The Greek texts have the word  $\mu\nu\alpha$  – "mna", from  $\mu\nu\alpha$  – "mna", which <u>Thayer's -Greek-English Lexicon</u> describes as "of Eastern origin", displaying the Arabic

אים pronounced "Mahn", Śyriac- מנה "Manya", & Hebrew מנה "Maneh". The Greeks had no such,

word for their coins. Mva is found in The LXX several times to translate the Hebrew "Maneh", which is the same unit of weight and money as the Aramaic word "Manya". Here is the entry for the Aramaic word from

: Smith's Compendious Syriac Dictionary منائع pl. معتنى معتنى المنائع 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

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 "µva" only occurs in scripture (The LXX & The Greek NT) . No Greek literature has it. That is because "µva" is not Greek. Here is the Aramaic word entry from Strong's

Hebrew-Aramaic Lexicon: 04484 מנא mene' (Aramaic) men-av'

pass. participle of <u>04483</u>; TWOT-2835a; n m

AV-MENE 3; 3

(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 מנה "mene", is not as close to the Hebrew מנה

"Manch" 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

gerahs = 1 shekel =65 cents silver; 10 dollars gold 20

shekels= 1 maneh=1 pound=100 drachmas=16 dollars silver; 490 dollars gold; 1/8 cent copper 60

manehs=1 talent= 1960 dollars silver; 29,374 dollars gold 60

- 14. But the citizens of the city hated him and they sent envoys after him and they were saying, "We do not want this man to reign over us."
- And when he had received the Kingdom and returned, he said to summon to him his servants to whom he had given money that he may know what everyone of them had traded.
- 16. The first came and he said, "My Lord, your mina has gained ten minas."
- 17. He said to him, "Excellent, good servant! Because you are found faithful with a little, you shall be a ruler over ten fortress cities."
- The second came and he said, "My Lord, your mina has gained five minas."
- 19. He said also to this one, "You also shall be ruler over five fortress cítíes."
- 20. Another came and he said, "My lord, behold, that mina, which I had is now laid in fine linen."
- "For I was afraid of you, for you are a hard man, for you take up that which you have not laid down and you reap the thing which you have not sown."
- 22. He said to him, "I will judge you from your own mouth, you evil servant, for you had known me that I am a hard man, and I take up the thing that I have not laid down, and I reap the thing that I have not sown.
- 23. Why did you not put my money upon the exchange and I would have come to seek it with its interest?"
- 24. And he said to those who stood before him, "Take from him the mina and give to him who has ten minas with him."
- 25. And they were saying to him, "Our Lord, he has ten minas."

- 26. He said to them, "I tell you that everyone who has it, it shall be given him, and from him who does not have it, even that which he has shall be taken from him."
- 27. "**H**owever, those my enemies, who did not want me to reign over them, bring them and kill them in front of me."
- 28. And when Yeshua had said these things, he went out to those before him to go to Jerusalem.
- 29. And when he arrived at Bethphage and Bethany on the side of the Mount which is called 'Bayth Zaytha', he sent two of his disciples.

  Bayth Zaytha" means "The place of Olives" and is known as "The Mt. of Olives".
- 30. He said to them, "**G**o to the village which is opposite us, and when you enter, behold, you shall find a colt tied on which a man has never ridden; loose and bring him."
- 31. "**I**f a man asks you why you are loosing him, say thus to him: '**H**e is needed for Our Lord.' "
- 32. And they who were sent went and found just as he had said to them.
- 33. And as they loosed the colt, its owners were saying to them, "Why are you loosing that colt?"
- 34. And they said to them, "He is needed for Our Lord."
- 35. And they brought him to Yeshua and they cast their garments on the colt and set Yeshua upon him.
- 36. As he went they were spreading their garments in the road.
- 37. When he approached the descent of the Mount of Bayth Zaytha, all the crowds of disciples began rejoicing and praising God with loud voices for all the mighty works that they had seen.
- 38. And they were saying, "Blessed is The King who comes in the name of THE LORD JEHOVAH; peace in Heaven and glory in The Highest."
- 39. But some of the Pharisees from among the crowds were saying to him, "Rabbi, rebuke your disciples."
- 40. He said to them, "I say to you that if these would be silent, the stones would be crying out loud."
- 41. And when he came near and he saw the city he wept over it.
- 42. And he said, "If only now you had known those things that are of your peace, if even in this your day! But now these things are hidden from your eyes."
- 43. "The days shall come to you when your enemies shall surround you and they shall press you in from every side."
- 44. "And they shall destroy you and your children within you and they shall not leave you one stone standing on another, because you did not know the time of your visitation."
- 45. And when he entered The Temple he began to cast out those who bought and sold in it.
- 46. And he said to them, "It is written: 'My house is the house of prayer', but you have made it a den of robbers.""
- 47. He was teaching everyday in The Temple, but the Chief Priests and the Scribes and the Elders of the people were seeking to destroy him.

48. And they could not find what they might do to him, for all the people were hanging on him to hear him.

#### Chapter 20

1. **A**nd it happened on one of the days while he was teaching the people in The Temple and evangelizing, there stood about him Chief Priests and Scribes with Elders.

The Majority Greek text has "the priests" whereas the Critical Greek has "The Chief Priests", like The Peshitta

- 2. They were saying to him, "**T**ell us by what authority do you do these things, and who is he who has given you this authority?"
- 3. Yeshua\* answered and he said to them, "I shall also ask you a question and you answer me."

Greek lacks "Jesus

- 4. "Was the baptism of Yohannan from Heaven, or from men?"
- 5. But they were counseling among themselves and they were saying, "If we say, 'From Heaven', he will say to us, 'And why did you not believe him?' "
- 6. "But if we say, 'From men', all the people will stone us, for they are convinced that Yohannan is a Prophet."
- 7. And they said to him, "We do not know from where it was."

The Greek has literally: "And they answered not to know from where"; The Peshitta has, "And they said <u>to</u> <u>Him, 'We do not know from where it was</u>'". The Greek is rather awkward ("They answered not to know") and The Peshitta has three more bits of information than the Greek, underlined in the previous sentence. Translations delete information from the original; they do not create it, generally, and <u>The Greek NT</u> throughout contains thousands fewer bits of data than <u>The Peshitta NT</u>.

- 8. Yeshua said to them, "**N**either do I say to you by what authority I do these things."
- And he began to tell the people this parable: "A certain man planted a vineyard and handed it over to laborers and he went abroad for a long time."
- 10. And at the season he sent his servant to the workers to give him some of the fruits of the vineyard, but the workers beat him and they sent him away stripped.
- 11. And he added and sent another servant, but they beat that one also and they abused him and they sent him away naked.
- 12. But he added and sent a third, but they also wounded that one and cast him out.
- 13. The owner of the vineyard said, "What shall I do? I shall send my beloved son. Doubtless they will see him and they will be ashamed."
- 14. "**B**ut when the workers saw him, they were counseling among themselves and they were saying, '**T**his is the heir; come let us kill him, and the inheritance shall be ours.'"
- 15. "And they cast him out of the vineyard and murdered him. What therefore will the owner of the vineyard do to them?"

- 16. "**H**e shall come and destroy those workers, and he shall give the vineyard to others"; but when they heard, they said, "**M**ay this not be!"
- 17. But he gazed upon them and he said, "And what is this that is written: 'The stone which the builders rejected has become the head of the corner"?
- 18. "And everything that falls on that stone shall be broken, and it will scatter everything whatsoever upon which it will fall."
- 19. But the Chief Priests and the Scribes were seeking to lay hands upon him at that hour, and they were afraid of the people, for they knew that he had spoken this parable against them.
- 20. And they sent spies who imitated righteous men to catch him in discourse and to deliver him to the Judge and to the authority of the Governor.
- 21. And they asked him, and they were saying to him, "**T**eacher, we know that you are speaking and teaching correctly, and you do not show favoritism, but you teach the way of God in truth."
- 22. "Is it legal for us to give poll tax\* to Caesar or not?"

\*

The Greek has "popos" ("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.

Τέλος ("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

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 (ペピフ うつつ) "kespa resha". The Greek is incorrect here and the Aramaic is flawless.

- 23. "But he perceived their cunning and he said, "Why are you testing me?"
- 24. "Show me a denarius. Whose image and inscription is on it?" They said, "Caesar's."

A denarius was a silver Roman coin worth 8 1/2 cents

25. Yeshua\* said to them, "**G**ive therefore to Caesar what is Caesar's, and to God what is God's."

Greek omits Yeshua - "Jesus"

- 26. And they could not lay hold of any word from him before the people, and they were amazed at his answer, and they kept silent.
- 27. But some of the Sadducees came, those who say that there is no resurrection, and they asked him,
- 28. And they were saying to him, "**T**eacher, Moses wrote to us that if a man dies and his brother has a wife without sons\*, his brother shall take his wife, and he shall raise up a son\* to his brother."

"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. "But there were seven brothers and the first took a wife and he died without sons."
- 30. "And the second took her for his wife, and he died without sons."
- 31. "And the third again took her and thus also the seven of them, and they died and left no sons."
- 32. "And finally the woman died also."

The Critical Greek agrees more closely with with <u>The Peshitta</u> 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 <u>The Peshitta</u>.

- 33. In the resurrection therefore, whose wife will she be, for the seven of them married her?
- 34. Yeshua said to them, "**T**he sons of this world take women and women are given to men.

All Greek mss. have "The sons of this age marry and are given in marriage". The Greek word UIO\$ ("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. But those who are worthy for that world and for the resurrection from among the dead are not taking women, neither are women taking 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. For neither can they die again, for they are like The Angels, and they are the children of God because they are the children of the resurrection.
- 37. But that the dead rise, Moses also declared, for he recounts at the bush, when **THE LORD JEHOVAH** said, "**T**he God of Abraham and the God of Isaaq and the God of Jaqob.
- 38. But he was not the God of the dead, but of the living, for all of them were alive to him."
- 39. And some of the Scribes answered, and they were saying to him, "Teacher, you have spoken beautifully."
- 40. And they dared not ask him about anything again.
- 41. He said to them, "**H**ow do the Scribes\* say about The Messiah that he is the son of David?

The Greek mss. do not have "The Scribes". Where did <u>The Peshitta</u> get this, if it is a translation of Greek? The Greek has "How do <u>they say</u> The Christ is the Son of David?"

- 42. And David said in the book of Psalms, 'THE LORD JEHOVAH said to my Lord, "Seat yourself at my right hand,
- 43. Until I put your enemies under 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. The following are all seven quotations in Aramaic and Greek

אסים בעלרבביך <u>תחית רגליך Mt 22:44 Peshitta</u> אמר מריא למרי תב לך מן ימיני עדמא דאסים בעלרבביך

'THE LORD JEHOVAH said to my Lord, "Seat yourself at my right hand, until I place your enemies under your feet.'

Mt 22:44 είπεν κυρίος τω κυρίω μου καθού εκ δεξίων μου έως αν θω τους έχθρους σου υποκάτω των πόδων σου –WH "The LORD said to my Lord, 'Sit at My right hand,

till I place Your enemies under Your feet'."

Μτ 22:44 είπεν ο κυρίος τω κυρίω μου κάθου εκ δεξίων μου έως αν θω τους έχθρους σου υποπόδιον των πόδων σου – BYZ agrees with LXX -"The Lord said to my Lord, 'Sit at My right hand, till I place Your enemies a footstool of Your feet'."

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'THE LORD JEHOVAH said to my Lord, "Seat yourself at my right hand, until I place your enemies under your feet.'

Mr 12:36 αυτος δαυίδ είπεν εν τω πνευματί τω αγίω είπεν κυρίος τω κυρίω μου κάθου εκ δέξιων μου έως αν θω τους έχθρους σου υποκάτω των πόδων σου \* -WH

-David said in The Holy Spirit, "The Lord said to my Lord, 'Sit at My right hand, till I place Your enemies under Your feet'."

Mr 12:36 αυτος γαρ δαυιδ είπεν εν πνευματι αγιω λεγει ο κυριος τω κυριω μου καθου εκ δεξίων μου εως αν θω τους εχθρους σου υποποδίον των ποδων σου \* (BYZ) agrees with LXX

-David said in The Holy Spirit, "The Lord said to my Lord, 'Sit at My right hand, till I place Your enemies a footstool of Your feet'."

#### עדמא דאסים בעלדבביך תחית רגליך Lu 20:43 Peshitta

"until I place your enemies under your feet."

Lu 20:43 εως αν θω τους εχθρους σου υποποδιον των ποδων σου –WH agrees with LXX

"till I place Your enemies a footstool of Your feet."

Lu 20:43 ews an  $\theta\omega$  tous echrous sou upopodion twn podwn sou (BYZ) agrees with LCC

"till I place Your enemies a footstool of Your feet'."

Lu 20:43 ews an  $\theta\omega$  tous echrous son upokatw twn poden son -Codex D. \*

"till I place Your enemies under Your feet."

ערמא דאסים בעלדבביך <u>כובשא לרגליך</u> Ac 2:35 agrees with Hebrew OT, Pesh. OT & LXX "until I place your enemies a stool for your feet."

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου \* -WH agrees with Hebrew OT, Pesh. OT & LXX "till I place Your enemies a footstool of Your feet"."

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου \* (BYZ) agrees with Hebrew OT, Pesh. OT & LXX "till I place Your enemies a footstool of Your feet'."

אמר החית הבליך כובשא החית רגלים Heb 1:13 Peshitta To which of the angels did he ever say, "Seat yourself at my right hand, until I place your enemies a footstool under your feet?

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 - "To which of the angels did he ever say, "Seat yourself at my right hand, until I place your enemies a footstool of your feet?"

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 -"To which of the angels did he ever say, "Seat yourself at my right hand, until I place your enemies a footstool of your feet?"

1Co 15:25 (MUR) For he is to reign, until he shall place all his enemies under his feet. כלהון תחית רגלוהי 1Co 15:25 (Peshitta)

1Co 15:25 (BYZ) δει γαρ αυτον βασιλευειν αχρις ου αν θη παντας τους εχθρους υπο τους ποδας αυτου \* -"For He must reign until He places all enemies under His feet?"

1Co 15:25 (WH) δει γαρ αυτον βασιλευειν αχρις ου θη παντας τους εχθρους υπο τους ποδας αυτου \*

\* -"For He must reign until He places all enemies under His feet?"

Heb 10:13 (MUR) and thenceforth waited, until his foes should be placed as a footstool under his feet. רגלוהי ומקוא מכיל עדמא דנתתסימון בעלדבבוהי כובשא תחית Heb 10:13 (Peshitta)

Heb 10:13 (BYZ) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου\* agrees with LXX "as to the rest, expecting till He may place his enemies as his footstool of His feet."

Heb 10:13 (WH) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου \* agrees with LXX - "as to the rest, expecting till He may place his enemies as his footstool of His feet."

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).

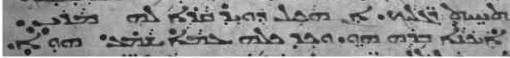
The Greek texts agree with The LXX in ten out of 15 (2 Greek texts) places.

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 (pasteing 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. If, therefore, David called him, 'my Lord', how is he his son?"

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.

All other Greek mss. have: "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) מור"א -Jehovah"; Luke and Mark say "David called Him, מור"א - my Lord". There is one letter difference between "Jehovah" & "my Lord" in Aramaic: מור"א . 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" – אריא (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. And while all the people heard, he said to his disciples:
- 46. **"B**eware the Scribes who like to walk in robes and love greetings in the markets and first class seats in the synagogues and first class rooms at banquets.
- 47. They who consume widows houses for an offering\* of chanting their prayers; those shall receive an extreme judgment."

"Elltha" 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. **B**ut Yeshua gazed at the rich who were casting in their offerings to the treasury.

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. And he saw also a certain poor widow who cast in two shemonas. (Shemona) is a farthing, which was a small copper coin worth 1/4th cent
- 3. And he said, "I tell you the reality, that this poor widow has cast in more than anyone.
- 4. For all of these have cast in whatever abundance they had into the place of God's offerings, but this one from her want has cast in everything that she owned."

. The Critical Greek text lacks "of God" in v. 4, as does Old Syriac

5. And as people were talking about The Temple, that it was adorned with beautiful stones and with gifts, Yeshua\* said to them:

"Jesus" is not in the Greek mss. \*

6. "Do you see these things? The days will come in which not one stone will be left standing upon another stone that shall not be pulled down."

- And they were asking him and they were saying, "Teacher, when will these things occur, and what is the sign that these things are close to occurring?"
- But he said to them, "Beware that you be not deceived, for many shall 8. come in my name, and they shall say, 'I am God\*, The Messiah', and the time is near, but do not go after them.

እጋጽ -"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 46 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."

- And whenever you hear wars and commotions, do not be afraid, for these things are going to happen first, but the end will not have yet arrived.
- 10. For nation shall arise against nation and Kingdom against Kingdom.
- Great earthquakes shall be in various places, and there shall be famines and plagues and panics and terror, and great signs from the sky shall appear and there shall be great storms.

And there shall be great storms" is entirely missing from all Greek texts (except one very late miniscule ms. that has

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.

But before all these things they will lay hands on you and they shall persecute you and they shall deliver you to councils and prisons, and they shall bring you before Kings and Governors because of my name\*.

"Metul Shemi" ("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

- But it will happen to you for a testimony. 13.
- 14. But settle in your hearts that you will not be taught to give an answer.
- For I will give you a mouth and wisdom which all your enemies will not be able to withstand.

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: בילוקם "l'maqum" can mean "to stand" or "to oppose"; the next

קרברה "l'qublah", means "against it", however it looks very much like "קרבולה" "l'qabulah", which means "to impeach it" or "to accuse it". The Greek translator appears to have mistaken the Aramaic לקבולה The fact that "למקם "l'maqum" can mean "to stand" or "to oppose" doubles the likelihood that the Greek readings which these two verbs — "to refute or resist" are based on the Aramaic Peshita text. The Critical Greek agrees better with The Peshitta word order, given the error in translation. ב'dragum"-(to oppose) would answer to the Greek

word, "מעדוסדון מו" - "antistaynai" -(to resist) and לְבולֹה "l'qabulah", which means "to impeach it", answers to the Greek "מעדנות "בי "anteipein", which means "to refute". One Greek ms. (D) 6th century has only the verb מעדנסדון "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 <u>The Peshitta</u> in this verse. **Old Syriac** agrees with The Peshitta reading - לקובלה "l'qublah", means "against it" לקבולה "l'qabulah", means "to accuse it"

16. But your parents and your brothers and your relatives and your friends shall deliver you over, and they shall put some of you to death.

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".

- And you shall be hated by every man, because of my name.
- 18. A hair of your heads shall not be lost.
- But by your perseverance you shall possess your souls.
- 20. But whenever you will see Jerusalem being surrounded by armies, know then that its destruction has come near to it.
- And let those who are in Judea flee to the mountains, and those who are within it escape, and those in the villages, let them not enter into
- 22. These are the days of vengeance, to fulfill everything whatsoever that has been written.
- But woe to those who are pregnant and those who nurse in those days, for there shall be great suffering in the land and wrath upon this people.
- 24. And they shall fall by the mouth of the sword and they shall be led captive to every region, and Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles will be finished.

"The mouth of the sword" is a Semitic idiom found in Hebrew and Aramaic, referring to "The edge of the sword".

25. And there shall be signs in the sun and in the moon and in the stars and in the earth, suffering of nations and clasping 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 "clasping 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 איריא "clasping of hands" is doubtless an idiom referring to perplexity. If the Greek were to be translated into Aramaic, the word שוש 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. 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. And an earthquake\* which drives out the souls of the children of men by the terror of whatever is going to come on the earth, and the hosts of the Heavens shall be shaken.

"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. And then they shall see The Son of Man, who comes in clouds with many mighty works and great praises.

many mighty works and great praises.

I love the Aramaic language! "שנבא" – "Enanna" (Clouds), א"ד – "Khayla"- (strength, power, miracle, army, mighty works, host, possibility) & אוב – "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

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, Khavla & Shoobkha
The Son of Man comes to us
It has always been so, and shall be so always
.He never changes
"Behold, I come quickly"

- 28. But whenever these things begin to happen, take heart and lift up your heads, because your salvation draws near."
- 29. And he told them the parable: "Behold the fig tree and all of the trees.
- 30. When they bud, at once you understand by them that summer approaches.
- 31. Thus also whenever you see these things occurring, know that the Kingdom of God is near.
- 32. Amen, I say to you, this generation shall not pass until all of these things 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. Heaven and Earth shall pass away and my words shall not pass away.
- 34. But beware in your souls that your hearts do not grow cold with gluttony and with drunkenness and with the cares of the world, and suddenly it shall come upon you that day.
- 35. For it shall spring like a trap upon all of those who dwell upon the face of all the earth.
- 36. Be watching at all times, therefore, and praying that you will be worthy to escape from these things which are going to occur, and to stand before The Son of Man."
- 37. And by day he was teaching in The Temple and by night he went out, spending the night in the mount which is called 'Bayth Zaytha'. (Bayth Zaytha means, "Place of Olives")
- 38. And all the people were coming early to him to The Temple to hear his word.

#### Chapter 22

1. **R**ow The Feast of Unleavened Bread was nearing, which is called Passover.

### The Original Aramaic New Testament in Plain English The Holy Gospel Preaching of Luke לוותא בלוקא כרוזותא בלוקא

The Greek mss. for "**Passover**" have "**Pascha**"(See v. 13 also). Here is Strong's Dictionary entry for the Greek word: '3957 πασχα pascha pas'-khah: of **Aramaic** origin, of <u>06453</u> ΠΟΕ; 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 πασχα"Pascha" is an exact transliteration, letter for letter, of the Aramaic word ነπΞΕ - "Pascha".

- 2. And the Chief Priests and Scribes were seeking how they would kill him, but they were afraid of the people.
- 3. But Satan had entered Yehuda, who is called Skariota, he who had been of the number of the twelve.

The English word "Satan" comes from Aramaic- ΝΊΔΟ - "Satana", as does the Greek word σατανας

"Satanas". Strong's Greek – English Dictionary has: 4567 GQTQVQC, Satanas, sat-an-as' of Aramaic origin corresponding to 4566 (with the definite affix); TDNT-7:151,1007; n pr m AV-Satan 36: 36

- 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 μω "Satan"

4. And he went and spoke with the Chief Priests and the Scribes and the Commanders of the forces of The Temple so as to deliver him to them.

All major Greek texts lack "& The Scribes", & "of the temple". Codex C ( $5^{th}$  century) & Codex N ( $6^{th}$  cent.) have και γραμματευσιν - "kai grammateusin"-(& Scribes). Codex D ( $6^{th}$  cent.) lacks "στρατηγοις"- "Military commanders".

- 5. And they rejoiced and they promised to give him money.
- 6. And he made an agreement with them and he was seeking occasion to deliver him to them apart from a gathering.
- 7. The Day of Unleavened Bread arrived in which it was the custom for the Passover lamb to be slain.
- 8. And Yeshua sent Yohannan and Kaypha and he said to them, "**G**o prepare for us to eat the Passover."

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 Messias (Aramaic), which is, being translated, 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.

- 9. But they said to him, "Where do you want us to prepare it?"
- 10. He said to them, "Behold, when you enter the city, you shall meet a man who bears a jug of water; go after him.
- 11. And wherever he enters, say to the owner of the house, "Our Rabbi says, 'Is there a place of dwelling where I may eat Passover with my disciples?'
- 12. And behold, he shall show you a great furnished upper room; prepare there."

- 13. And they went and found as he had told them, and they prepared the Passover.
- 14. And when it was time, Yeshua came and reclined and the twelve Apostles with him.
- 15. And he said to them, "I have greatly desired to eat this Passover with you before I suffer.
- 16. For I say to you, from now on, I shall not eat it until it shall be fulfilled in the Kingdom of God."
- 17. And he took a cup, and he gave thanks and he said, "**T**ake this and divide it among yourselves.

Verses 17 and 18 are not found in The Peshitta manuscripts but in some other 5<sup>th</sup> century Aramaic manuscripts called "The Palestinian Syriac". All Greek mss. and other ancient versions have these verses.

- 18. I say to you that I shall not drink from the fruit of the vine until the Kingdom of God shall come."
- 19. He took bread and he gave thanks, he broke and he gave to them and he said, "This is my body, which shall be given for the sake of your persons. You shall be doing this to commemorate me."
- 20. And thus also concerning the cup after they had dined, he said, "**T**his cup is the new covenant in my blood, which shall be shed in your stead.
- 21. However, behold; the hand of him who shall betray me is on the table.
- 22. The Son of Man goes just as it was appointed, yet woe to that man by whose hand he shall be betrayed!"
- 23. And they began to inquire among themselves which one of them it was indeed who was going to commit this.
- 24. But there was also a dispute among them, of who among them was great.
- 25. Then Yeshua said to them, "The Kings of the nations are their lords and they who rule over them are called Benefactors.
- 26. But you are not so, for whoever is great among you shall be as the little man, and whoever is chief shall be like a waiter.
- 27. For who is greater: he who sits or he who is a waiter? Is it not he who sits? But I am among you as he who is a waiter.
- 28. But you are those who have remained with me in my trials.
- 29. And I am promising you a Kingdom as my Father promised me.
- 30. For you shall eat and you shall drink at the table of my Kingdom, and you shall sit on thrones, and you shall judge the twelve tribes of Israel."
- 31. And Yeshua said to Shimeon, "Shimeon, behold, Satan has requested that he may sift you all like wheat,"
- 32. And I have prayed for you that your faith will not fail, and when you are restored, confirm your brothers."
- 33. But Shimeon said to him, "**M**y Lord, I am ready for prison and for death with you."
- 34. Yeshua said to him, "I say to you, Shimeon, that a rooster shall not crow today until you shall deny three times that you know me."

- 35. And he said to them, "When I sent you without a money bag and without wallet and shoes, did you lack anything? And they were saying to him, "Nothing!"
- 36. He said to them, "**F**rom this hour, whoever has a money bag should take it and thus also a wallet, and whoever lacks a sword, let him sell his tunic and buy a sword for himself.
- 37. For this also that is written must be fulfilled in me, '**H**e was numbered with the evil doers', for all that concerns me shall be fulfilled."
- 38. And they were saying to him, 'Our Lord, behold, here are two swords.' He said to them, 'They are enough.'
- 39. And he went out and he went on as he was accustomed to the Mount Bayth Zaytha and his disciples also went after him.

Bayth-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 "Bayth-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?

The Greek coins λεπτον ("Leptov") & 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 ("Leptov") & Mva ("Mna"), the latter being a transliterated form of the Aramaic word καις "Mina", while the former is a translation equivalent in Greek currency.

- 40. And when he arrived at the place, he said to them, "**P**ray, lest you enter temptation."
- 41. And he withdrew from them about a stone's throw and he bowed his knees and he prayed.
- 42. And he said, "**F**ather, if you are willing, let this cup pass from me; however not my will, but yours be done."
- 43. And an Angel appeared to him from Heaven, who strengthened him.
- 44. And as he was in fear, he prayed urgently, and his sweat was like drops of blood, and he fell upon the ground.

Several old Greek mss. omit verses 43 & 44, including (A,B (4<sup>th</sup> cent.),P<sup>75-</sup> (3<sup>rd</sup> cent.) and also The Sinaitic Old Syriac ms.(5<sup>th</sup> cent.). Several old Greek mss. and Versions contain them, as well as church fathers: (**%**,D, Itala 4<sup>th</sup> cent, Vulgate 4<sup>th</sup> cent, Old Syriac Curetonian (5<sup>th</sup> cent.), Armenian 5<sup>th</sup> cent., Justin & Irenaeus (both 2<sup>nd</sup> cent.), Hippolytus & Dionysius (Both 3<sup>rd</sup> cent.).

- 45. And he arose from his prayer and he came to his disciples and found them sleeping from the anguish.
- 46. And he said to them, "Why are you sleeping? Arise; pray, lest you enter temptation."
- 47. And while he was speaking, behold, a crowd and he who is called Yehuda, one of the twelve, came. He went before them, and he came to Yeshua and he kissed him, for he had given a sign to them: "Whomever I kiss is the one."
- 48. Yeshua said to him, "**Y**ehuda, do you betray The Son of Man with a kiss?"

### 

- 49. But when those who were with him saw what happened, they were saying to him, "Our Lord, shall we strike them with swords?"
- 50. And one of them struck the servant of The High Priest and took off his right ear.
- 51. Then Yeshua answered and he said, "Enough for now." And he touched the ear of him who was wounded, and he healed him.
- 52. And Yeshua said to those Chief Priests and Elders and Commanders of the army of The Temple, who had come upon him, "**H**ave you come out for me as for a robber, with swords and with clubs to seize me?
- 53. I was with you every day in The Temple and you did not stretch forth your hands against me, but this is your hour and of the Prince of Darkness."
- 54. And they seized him and brought him to the house of The High Priest, and Shimeon was coming after him from a distance.
- 55. But they kindled a fire in the midst of the courtyard and they were sitting around it and Shimeon was also sitting among them.
- 56. And a certain Maidservant saw him as he sat at the fire and she stared at him and she said, "This man also was with him."
- 57. But he denied it and he said, "Woman, I do not know him."
- 58. After a little while another saw him and he said to him, "**y**ou also are one of them.", but Kaypha said, "**I** am not."
- 59. And after an hour another was disputing and he said, "Surely this man also was with him, for he is also a Galilean."
- 60. Kaypha said, "**M**an, I do not know what you are saying", and at once, while he was speaking, a rooster crowed.
- 61. And Yeshua turned and he gazed at Kaypha, and Shimeon remembered the saying of Our Lord that he had told him: "**B**efore a rooster shall crow, you shall deny me three times."
- 62. And Shimeon went outside and wept bitterly.
- 63. And the men who were holding Yeshua were mocking him, and they were covering him
- 64. And striking him on his face, and they were saying, "**P**rophesy, who is hitting you?"
- 65. And they were uttering many other blasphemies and they were speaking against him.
- 66. And when day had dawned, the Elders and the Chief Priests and the Scribes were gathered together and they brought him to the place of their assembly.
- 67. And they were saying to him, "If you are The Messiah, tell us." He said to them, "If I tell you, you will not believe me.
- 68. And if I will ask you, you will not give me an answer, neither will you release me.
- 69. Henceforth The Son of Man will be sitting at the right hand of the power of God."
- 70. But all of them were saying, "You are therefore the Son of God?" Yeshua said to them, "You are saying that I AM THE LIVING GOD."

71. And they were saying, "Why do we need witnesses again, for we hear from his own mouth?"

#### Chapter 23

- **A**nd their whole gathering arose and brought him to Pilate. 1.
- And they began slandering him and they were saying, "We found this 2. one seducing our people and he forbids giving head tax to Caesar, and he has said about himself that he is The King Messiah."
- Then Pilate asked him and he said to him, "You are The King of the 3. Judeans?" He said to him, "**Y**ou have said."
- And Pilate said to the Chief Priests and to the crowd, "I find no fault 4. concerning this man."
- But they were shouting and saying, "He has stirred up our people and 5. he taught in all Judea and began from Galilee even unto here."
- But when Pilate heard the name of Galilee, he asked if the man were a 6. Galilean.
- And when he knew that he was under the authority of Herodus, he 7. sent him to the presence of Herodus, because he was in Jerusalem in those days.
- Now when Herodus saw Yeshua, he was very glad, for he had wanted to see him for a long time, because he had heard many things about him and he had hoped to see some sign from him.
- And he was asking him of many matters but Yeshua gave him no 9. answer.

"Yeshua" – "Jesus" absent in Greek mss

- But the Chief Priests and the Scribes were standing and were vehemently accusing him.
- But Herodus and his servants mocked him, and when he had insulted 11. him, he clothed him with a purple robe and he sent him to Pilate.
- And on that day, Pilate and Herodus became friends with each other, because there had been hostility between them before that.
- Then Pilate called the Chief Priests and the Rulers of the people, 13.
- And he said to them, "You brought me this man as subverting your people, and behold I have examined him in your sight, and I find no fault in this man in anything of which you are accusing him;
- 15. Neither has Herodus, for I sent him to him, and nothing worthy of death has been committed by him.

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

is "For I sent you to him."

is " I sent Him to him" (Actual Peshitta reading)

שררת ביר א שדרתביר ש is "For he sent Him to us". Compare ישדרתביר ש שדרתביר ש שדרתביר ש שדרתביר ש שדרתביר ש שדרתביר ש is "For he sent Him to us". Compare ישרתביר ש שדרתביר ש שדרתביר ש is "For he 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

, 1 . Yodh and Waw. In regular Hebrew-Aramaic they are ", ". Waw is simply longer on the down stroke-

נ"כ" ("Gir"- "For") ל" ו"כ"ר ("-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

became שרתה ניר לותן by dropping a letter (ת) & misreading another letter ה for ז. j is called a final Nun, the form of Nun (ב) 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: ανεπεμψα γαρ υμας προς αυτον He sent for him to us Critical Greek: ανεπεμψεν γαρ αυτον προς ημας :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 שדרתה גיר לותן : שדרתה עדר לותה: שדרתה גיר לותן : שדרתה עדרתה עדרתה אותן ביש מידי שדרתה בייר לותן בייר לותף שדרתה אותן בייר לותף שדרתה אותן בייר לותף שדרתה עדרתה עדר

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.

<u>Dead Sea Scroll Aramaic Script</u> You"- Heb.-בירן-DSS-א"ב ו', Por"-Heb.-מ"ב DSS-א"ב"ל

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. Therefore I shall discipline him and release him."
- 17. For it was a custom to release them one prisoner at the feast.
- 18. But the entire mob shouted, and they were saying, "Take this one away and release us Barabba".
- 19. Who, because of a sedition and murder that had occurred in that city, had been cast into prison.
- 20. Pílate spoke with them again as he wanted to release Yeshua.
- 21. They were shouting and saying, "Crucify him! Crucify him!"
- 22. The third time, he said to them, "What evil has this one done? I have not found any fault in him that deserves death. I shall chastise him, therefore, and I shall release him."
- 23. But they were urging him in a loud voice and demanding that they would crucify him, and their voice prevailed, and that of the Chief 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. And Pilate commanded that their demand should be performed.
- 25. And he released to them him who had been cast into prison for sedition and murder, whom they had demanded, but he delivered Yeshua to their pleasure.

- 26. And as they brought him, they seized Shimeon a Cyrenian who came from a village and they laid upon him the cross to carry after Yeshua.
- 27. And a multitude of people came after him and those women who were lamenting and howling over him.
- 28. And Yeshua turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.
- 29. For the days are coming in which they shall say, 'Blessed are the barren and the wombs that that have not borne, and the breasts that did not nurse.'
- 30. And they shall begin to say to the mountains, 'Fall upon us', and to the hills, 'Cover us.'
- 31. For if they are doing these things with green wood, what will happen with the dried?"
- 32. And there were two others coming with him, evildoers to be killed.

The Majority Greek: ηγοντο δε και ετεροι δυο κακουργοι συν αυτω αναιρεθηναι – "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 αναιρεθηναι—" 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".

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 othersevil doers", not "two other evil doers". There is a world of difference, an infinite and eternal difference between those two statements.

- 33. And when they came to a certain place called Qarqpatha (The Skull), they crucified him there and those evildoers, one at his right, and one at his left.
- 34. But Yeshua was saying, "Father, forgive them, for they know not what they do." And they divided his garments, and they cast lots for them.

Greek mss. (P75, B, D, W,  $\Theta$ ) & 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. But the people were standing and watching and the leaders were mocking him and they were saying, "**H**e gave life to others; let him save himself if he is The Messiah, The Chosen One of God."
- 36. And the soldiers were also scoffing at him as they came near to him and they were offering him vinegar.
- 37. And they were saying to him, "If you are The King of the Judeans, save yourself."

Old Syriac adds, "And they placed a crown of thorns on His head"!!!???

38. And there was an inscription that was written over him in Greek and in Latin and in Aramaic: "This is The King of the Judeans."

Vaticanus and other Alexandrian Greek mss. omit "written in Greek, Latin and Aramaic".

- 39. But one of those evildoers who were crucified with him was blaspheming him and he said, "If you are The Messiah, save yourself and save us also."
- 40. And his companion rebuked him and he said to him, "**A**re you not even afraid of God? For you also are in condemnation with him.
- 41. And we justly so, because we are worthy, for we are repaid according to what we have done, but nothing evil has been done by this one."
- 42. And he said to Yeshua, "**M**y Lord, remember me when you come into your Kingdom."

The Critical Greek omits "My Lord". The Majority Greek has, "Lord

- 43. But Yeshua said to him, "Amen, I say to you that today you shall be with me in Paradise."
- 44. But it was about the sixth hour and there was darkness upon all the earth until the ninth hour.
- 45. And the sun grew dark, and the curtain of The Temple was ripped apart from its middle.
- 46. And Yeshua called out in a loud voice and he said, "My Father, into your hands I lay down my spirit." He said this and he expired.
- 47. When the Centurion saw what had happened, he glorified God and he said, "Truly this man was The Righteous One."
- 48. And all the crowds which had gathered for this spectacle, when they saw what had happened, returned while smiting on their chests.
- 49. And all the acquaintances of Yeshua and those women who had come with him from Galilee were standing afar off and they were beholding these things.
- 50. A certain man whose name was Yoseph, a Sanhedrin member from Ramtha, a city of Judea, was a good man and just.

.The Greek texts put "from Ramatha a city of Judea" in the next verse

51. This one had not consented to their decision and to their action, and he was waiting for the Kingdom of God.

Greek has "(The same had not consented to their counsel and doings), from Arimathaea, a city of the Jews, & he waited for the Kingdom of God", which is a bit awkward, to say the leas.

Old Syriac adds, "This man was one who did not take part with the mind of The Devil."

- 52. This man came to Pilate, and he asked for the body of Yeshua.
- 53. And he took it down and wrapped it in a winding sheet of linen, and he placed it in a cut out tomb in which no one had yet been placed.
- 54. The day was Friday and the Sabbath was beginning.
- 55. But these women who came with him from Galilee were approaching and they saw the tomb and how his body had been laid.
- 56. And they returned, and prepared sweet spices and ointment, and on the Sabbath they rested according to that which had been commanded.

#### Chapter 24

1. **B**ut on Sunday morning, while it was dark, they came to the tomb and they brought the spices that they had prepared, and there were other women with them.

The Critical Greek text lacks "& there were other women with them"; The Majority Greek has "& some with them".

- 2. And they found the stone which had been rolled from the tomb.
- 3. And they entered and they did not find the body of Yeshua.
- 4. And it happened that while these wondered at this, behold, two men stood above them and their clothing was shining.
- 5. And they were in fear and they bowed their faces to the ground, and they were saying to them, "Why are you seeking The Life among the dead?
- 6. He is not here; he is risen. Remember when he spoke with you as he was in Galilee,
- 7. And he said, 'The Son of Man is going to be delivered into the hands of sinners, and he shall be crucified and the third day he shall arise?' "
- 8. And these remembered his words.
- 9. And they returned from the tomb and they were telling all these things to the eleven and to the rest.
- 10. And they were Maryam Magdalítha and Johanna and Maryam the mother of Yaqob, and the rest who were with them, who told these things to the Apostles.
- 11. And these words appeared as insanity in their eyes and they did not believe them.
- 12. But Shimeon arose and he ran to the tomb, and beholding, he saw the linen that was placed by itself and he left wondering in his soul over what 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 "Ingous"-"Iaysous"- translated "Jesus". His name was not Greek, it was the Aramaic "Yeshua" (Perhaps 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.

13. And behold, two of them that day were going to the village whose name is Emmaus, and it is 60 furlongs from Jerusalem.

A furlong is 1/8<sup>th</sup> mile. Emmaus was 7.5 miles from Jerusalem.

- 14. And they were speaking with one another about all these things that had occurred.
- 15. And while they were talking and inquiring one with another, Yeshua came and he met them and he was walking with him.
- 16. And their eyes had been held shut lest they would recognize him.
- 17. And he said to them, "What are these matters of which you speak, one with another, as you are walking and are gloomy?"

- 18. One of them answered, whose name was Cleopa, and he said to him, "Are you indeed a foreigner by yourself in Jerusalem that you do not know the thing that has occurred in it in these days?"
- 19. He said to them, "What thing?" They were saying to him, "Concerning Yeshua, who was from Nazareth, a man who was The Prophet mighty in word and in deed before God, and before the whole nation.
- 20. And the Chief Priests and the Elders delivered him to the sentence of death, and they crucified him.
- But we had been hoping that he was going to deliver Israel and behold, it is the third day now, since all these things occurred.
- But also women among us stupefied us, for they had gone first to the
- 23. And when they did not find his body, they came and they were telling us, 'We saw Angels there', and they were saying of him, 'He is alive.'
- 24. Also, some from us went to the tomb and they found according to what the women said, but they did not see him."
- 25. Then Yeshua said to them, "Oh deficient of mind and slow of heart to believe in all the things that The Prophets have spoken!
- 26. Was it not necessary for The Messiah to endure these things and to enter into his glory?"
- 27. And he began from Moses and from all The Prophets and he expounded to them about himself from all of the scriptures.
- 28. And they arrived at that village to which they were going, and he was announcing to them how he was going to a distant place.
- 29. And they constrained him and they were saying to him, "Stay with us, because the day is declining and it is becoming dark", and he entered to stay with them.
- 30. And it happened that when he reclined with them, he took bread and he blessed, and he broke and he gave to them.
- 31. At once their eyes were opened and they recognized him and he ascended from them.
- 32. And they were saying one to another, "Was not our heart dull\* within us when he was speaking with us on the road and expounding to us the scríptures?"

All Greek manuscripts have, "Did not our hearts **burn** within us?" Here is "**dull**" in Aramaic: 'קיר' . 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 νωθρος.

So which explains which? I will grant that an Aramaean translator might see καιομενη and miswrite his translation as - "iqid" instead of عسة - "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 יקיד as ד')- יקיד are easily confused one for another , whereas the Estrangela Dalet - \* & Resh- \* are carefully distinguished by their dots within or above ), or a scribe may have mistaken عصد "iqid" in an original Peshitta translation manuscript of Luke and have written عصد "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 عصد instead of عصد 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- "Yaqqir" (Dull, stupid).

One Old Latin ms. has "optusum" (dull) & the famous Greek Uncial , Codex D ( $6^{th}$  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 -epelathomayn ("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. And they arose in that hour, and they returned to Jerusalem, and they found the eleven assembled and those who were with them,
- 34. As they were saying, "Truly Our Lord has risen and he has appeared to Shimeon!"
- 35. They also related those things that had occurred on the road and how he was known to them when he broke the bread.
- 36. And when they were speaking these things, Yeshua stood in their midst and he said to them, "Peace be with you; I AM THE LIVING GOD, be not afraid."

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 "Ey $\omega$  sum,  $\mu\eta$   $\phi\sigma\beta$ su $\sigma\theta$ s" – ("Ego eimi, may fobeisthe"), "It is I, be not afraid." A couple other Greek mss. and The Latin Vulgate (4<sup>th</sup> century) also have the phrase.

- 37. And they were alarmed and were in terror, for they thought that they were seeing a ghost.
- 38. And Yeshua said to them, "Why are you shaken, and why do imaginations arise in your hearts?"
- 39. "See my hands and my feet, that it is I; touch me and know that a ghost does not have flesh and bones, as you see that I have."
- 40. And when he had said these things, he showed them his hands and his feet.

Codex D and The two "**Old Syriac**" mss. omit verse 40, therefore <u>Nestlé's Greek NT</u> (25<sup>th</sup> ed.) omits the verse and relegates it to the footnote apparatus at the bottom of the page!

- 41. Even until this moment they did not believe because of their joy, and they were awe-stricken. He said to them, "**D**o you have anything here to eat?"
- 42. So they gave him a piece of roasted fish and some honeycomb.

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. And he took and he ate in their sight.
- 44. And he said to them, "These are the words that I spoke with you when I was with you, that everything that is written about me in The Law of Moses and in The Prophets and in The Psalms must be fulfilled."

- 45. Then he opened their mind to understand the scriptures.
- 46. And he said to them, "**T**hus it is written: and thus it was right for The Messiah to suffer and to arise from the grave the third day,
- 47. And that conversion to the forgiveness of sins would be proclaimed in his name in all the nations, and the beginning would be at Jerusalem.
- 48. And you are witnesses of these things.
- 49. And I shall send upon you The Promise of my Father; but you stay in the city of Jerusalem until you shall be clothed in power from on high."
- 50. And he brought them unto Bethany and he lifted his hands and he blessed them.
- 51. And it was that as he blessed them, he was separated from them, and he ascended to Heaven.

Two Greek mss. (\$ ( $4^{th}$  cent.), D) & one "Old Syriac" ms.(Old Syriac is not Peshitta) omit "& He ascended to Heaven", therefore Nestlé's Greek NT omits it from the text, yet Vaticanus (B)  $4^{th}$  century and  $P^{75}$  ( $3^{rd}$  century) have the phrase! Almost all Greek mss. of Luke have it and all Latin mss.

52. But they worshiped him and they returned to Jerusalem in great joy.

One Greek ms. ( D) & one "Old Syriac" ms.(Old Syriac is not Peshitta) omit, "They worshiped Him", therefore <u>Nestlé's Greek NT</u> omits it from the text, yet Vaticanus (B) 4<sup>th</sup> century and  $P^{75}$  (3<sup>rd</sup> century) have the phrase! Almost all Greek mss. of Luke have it and all Latin mss.

53. And they were in The Temple at all times, praising and blessing God. 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 teaches The Peshitta)

Amen.

#### The Gospel according to The Apostle John

#### Chapter 1

- 1 **I**n the origin The Word had been existing and That Word had been existing with God and That Word was himself God.
- 2 This One himself was at the origin with God.
- 3 Everything was in his hand, and without him not even one thing existed of the things that existed.
- 4 In him was The Life and The Life is The Light of men.
- 5 And The Light is shining in the darkness, and the darkness did not overtake it.
- 6 There was a man sent from God; his name was Yohannan.
- 7 He came for a witness, to testify about The Light, that everyone by him would 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.
- 10 He was in the world, and the world existed by his hand, and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But those that received him, to them he gave authority to become the sons of God, even to them that believe on his Name,
- 13. Those who had not been born of blood, nor of the desire of the flesh, nor of the desire of a man, but of God.
- 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.
- 15 Yohannan bore witness of him and cried, saying, "This was he of whom I spoke: '**H**e that comes after me is preferred in honor before me, for he had priority over me.'
- 16 And of his fulness we have all received, and grace for grace.
- 17 For The Law was given by Moses, but grace and truth came by Yeshua The Messiah.
- 18 No man has seen God at any time; The Only Begotten God Who is in the bosom of The Father, he has declared him."
- 19 And this is the testimony of Yohannan when the Judaeans sent Levites and priests to him from Jerusalem in order to ask him: "Who are you?" 20 And he confessed and did not deny and confessed: "I am not The Messiah."
- 21 And they asked him again, "What, therefore? Are you Elijah?" And he said, "No." "Are you a Prophet", and he said "No."

- 22 And they said to him, "And who are you? Tell us that we may give a statement to those who sent us. What do you say about yourself?"
- 23 He said: "I am the voice that cries in the wilderness: 'Prepare the way of THE LORD JEHOVAH, just as that which Isaiah the Prophet said."
- 24 And they that were sent were of the Pharisees.
- 25 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 Yohannan answered and said to them, "I am baptizing in water; but he is standing in your midst whom you do not know."
- 27 "This is he who comes after me and he was preferred in honor before me; he whose sandal strap I am unworthy to loose."
- 28 These were in Bethany at the crossing of the Jordan where Yohannan was baptizing.

This study uncovers possible evidence supporting a very early Greek translation of The Peshitta (1<sup>St</sup> Century A.D.)

John 1:28

(were) הלין (in Bethany \*) בריתעניא (these) הלין (of Jordan) דיורדנן (in the crossing) בעברא (John) בעברא (was) הוא (baptizing) דמעמר (where) איכא (where) דמעמר

\* [ Some Greek mss. have "Bethabara" for Bethany. "Bethabara" is probably a misreading of the Aramaic text לבות , where the Greek translator copied הים from Bethany (the blue word meaning "house" in the blue and red Aramaic word above, and then his eye went to "שניא" ("Abara"), which is colored red in the Aramaic text, since שניא של שנוא 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 שניא ("abara") are essentially extended forms of the second and third letters of "שניא") ("anya").

These are the Aramaic words שניא שניא שניא ("anya") שניא שניא שניא אונים ("abara") from Dead Sea Scroll photos of Aramaic characters in The Great Isaiah Scroll:

This is strong evidence that the Received Greek mss. were originally translations from Aramaic mss. written in early 1<sup>st</sup> century Aramaic. The Estrangela script was developed later (circa A.D. 100) and the characters in question do not look as similar:

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 And the day after, Yohannan saw Yeshua Who came to him and Yohannan said: "**B**ehold, The Lamb of God who takes away the sins of the world!"
- 30 "This is The One of whom I said: 'After me a man is coming and he was himself before me because he had priority over me."
- 31 "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 And Yohannan testified and said: "I saw The Spirit who was descending from Heaven like a dove and remaining upon him."
- 33. "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. "And I have seen and have testified that This One is The Son of God."
- 35. And another day Yohannan was standing and two of his disciples; 36. And he gazed upon Yeshua as he was walking and said: "**B**ehold: The Lamb of God."
- 37. And the two of his disciples heard as he spoke and they went after Yeshua.

38. And Yeshua turned and he saw them coming after him and he said: "What are you seeking?", and they said, "Our Master\*, where are you staying?"

\*[] (our Master): The Greek texts have a transliteration of [] ¬-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 He said to them: "Come and see." And they came and saw where he lived and stayed with him that day, and it was about the tenth hour. 40 One of those\* who heard Yohannan and followed Yeshua himself was Andrew, Shimeon's brother.

\* The Peshitta has "Those" where all the Greek texts have **δυο -** "Two".

In Aramaic - דרין is "Two". The "He"- הוו and "Tau"- חוו Aramaic script are easily mistaken one for the other, as are "Yodh" & and "Waw" וועני (See photo samples from Dead Sea Scrolls for these letters below).

DSS script: און "Those"

)へつ灯"Two"

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 "Those" – an explanation that is no explanation at all ! No Peshitta (or Old Syriac ms.) has The Peshitta can account for the Greek reading. The Greek cannot account for The Peshitta reading.

### 41 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: "ευρηκαμεν τον μεσιαν ο εστιν μεθερμηνευομενον 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: "Μεσίαν" (Meshikha"). The Hebrew word "μεσιαν" (image of Palestine at the time. The Greek text follows this word "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 (κριστος "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 And he brought him to Yeshua and Yeshua gazed at him and he said: "**Y**ou are Shimeon, son of Jona; you shall be called Kaypha." ("A Stone")

\* "Shimeon" occurs 165 times in the Peshitta NT. The Greek equivalents "Σιμων" ("Simon" & "Shimeon") occur only 82 times! Often the Greek Name, "Πετρος"- "Petros" is used instead. The Greek of this verse, 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. And the next day Yeshua wanted to depart to Galilee and he met Phillipus and he said to him: "Follow me."

44. Phillipus himself was from Pathsaida, the city of Andrew and

44.Phillipus himself was from Bethsaida, the city of Andrew and Shimeon.

45. Phillipus found Nathaniel and said to him: "We have found him of whom Moses wrote in The Written Law and in The Prophets; he is Yeshua Bar Yoseph from Nazareth."

46. Nathaniel said to him: "Can anything good come from Nazareth?"

47. Veshua saw Nathaniel when he came to him and said about him:

"Behold, truly a son of Israel in whom is no deceit."

48. Nathaniel said to him: "From where do you know me?" Yeshua said to him: "Before Phillipus called you, when you were under the fig tree, I saw уои."

49. Nathaniel answered and said to him: "Rabbi, you are The Son of God; you are The King of Israel."

50. Yeshua said to him: "Do you believe because I said to you, I saw you under the fig tree.'? You shall see greater things than these.'

51. 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."

[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, 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, which 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. Ind on the third day there was a wedding feast in Qatna, a city of Galilee, and the mother of Yeshua was there.

- 2. And also Yeshua himself and his disciples were invited to the wedding banquet,
- 3. And it was lacking wine, and his mother said to Yeshua, "There is no wine for them."
- 4. Yeshua said to her, "What do we have in common, woman? My hour has not quite yet come."
- \* "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 <a href="hidest">hidest</a> 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 discusses
- 5. His mother said to the servants, "Whatever he says to you, do."
- 6. But there were there six watercasks of stone, set for the purifying of the Judeans, which held two or three nine-gallon-measures each.
- 7. Yeshua said to them: "**F**ill the watercasks with water." And they filled them up to the brim.
- 8. He said to them: "**D**raw out now and take to The Master of Ceremonies."
- 9.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,
- 10. 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. This first miracle Yeshua did in Qatna of Galilee and he manifested his glory, and his disciples believed in him.

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 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. After this he went down to Capernaum, he, his mother, his brothers and his disciples, and they were there a few days.

13. And the Passover of the Jews was drawing near, and Yeshua went up to Jerusalem.

14. And he found in The Temple those that were selling lambs, sheep and doves, and there were money exchangers sitting.

15. 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.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. 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. But the Judeans answered and said to him: "What sign are you showing us that you are doing these things?"

19. Yeshua answered and said to them: "**T**ear down this temple, and in three days I will raise it up."

20 The Jews were saying to him: "For forty six years this temple has been being built, and will you raise it in three days?"

21 But he said this concerning the temple of his body.

22 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 Yeshua had spoken.

23 But when Yeshua was staying in Jerusalem at Passover during the feast, many trusted in him because they saw the miracles that he performed.

24 But Yeshua did not entrust himself to them, because he knew all men, 25 And he did not need a man to testify to him about anyone, for he himself knew what was in a man.

#### Chapter 3

- 1 Pharisees was living there; his name was Nicodemus.

  He was a leader of the Judeans.
- 2. This man came to Yeshua 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. Yeshua 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."

<sup>\* [&</sup>quot;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. Nicodemus said to him: "**H**ow 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?"
- 5. Yeshua answered and said to him: "**T**imeless truth I am telling you: "**I**f a person is not born from water and The Spirit, it is impossible that he shall enter the Kingdom of God.
- 6. That which is born from flesh is flesh, and that which is born from The Spirit is spirit.
- 7.Do not be surprised that I said to you that all of you must be born again.
- 8. 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."

Our Lord used three words with double meanings: **Rukha** (Spirit or Wind) ,**Nshaba** (Breathe or Blow) and **Qala** (Voice or Sound). The verse could be translated ,"The <u>wind blows</u> where it will and you hear its <u>sound</u>...", but He obviously speaks in spiritual terms here, using "**Rukha**" twice; the second reference is obviously "Spirit" and it seems inconsistent to use it in two different ways in the same sentence. Nevertheless, it is understandable that Nicodemus was confused by this statement in Aramaic.

- 9 Nicodemus answered and said to him, "How can these things be?"
- 10 Yeshua answered and said to him: "You are the Teacher of Israel and you do not know these things?
- 11 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 all of you do not accept.
- 12 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?
- 13 And no man has gone up to Heaven except he who went down from Heaven: The Son of Man- he who is in Heaven.
- 14 And just as Moses lifted up the serpent in the wilderness, thus The Son of Man is going to be lifted up,
- 15. So that every person who believes in him shall not be lost, but shall have eternal life.
- 16. 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 he shall have eternal life.
- 17 For God did not send his Son into the world that he would condemn the world, but that he would give life to the world by him.

- 18 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.
- 19 This is the judgment: The Light has come into the world and the children of men loved the darkness more than The Light, because their works were evil.
- 20 For everyone who does what is hateful, hates The Light and does not come to The Light, lest his works should be convicted.
- 21 But he who does The Truth comes to The Light, so that his works may be revealed, that they are performed by God."
- 22 After these things, Yeshua and his disciples came to the land of Judea, and he was employed there with them and he baptized.
- 23 But Yohannan was also baptizing in Ainyon next to Shalim, because there was water there, and many were coming and were baptized. 24. For Yohannan had not yet gone to prison.
- 25. But there was a dispute between one of Yohannan's disciples and a certain Judeaen about purification.
- 26. And they came to Yohannan 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. Yohannan answered and said to them: "**A** man cannot receive anything of his own will unless it is given to him from Heaven.
- 28. You are bearing me witness that I said I am not The Messiah, but I am the one sent before him.
- 29. 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. 30. It is necessary for him to increase and for me to decrease.
- 31. For he who came from above is higher than all, and he who is from Earth is from the ground, and speaks from the earth. He who has come from Heaven is higher than all.
- 32. And whatever he has seen and heard he testifies, and no one is receiving his testimony.
- 33. But he who receives his testimony attests that God is true.
- 34. 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.The Father loves The Son and he has given all things into his hands. 36. Whoever is trusting in The Son, has The Eternal Life, and whoever disobeys The Son shall not see The Life, but the anger of God shall abide upon him."

#### Chapter 4

1 **B**ut Yeshua knew that the Pharisees had heard that he was making many disciples and was baptizing more than Yohannan,

- 2 When it was not Yeshua himself baptizing, but his disciples.
- 3 And he left Judea, and went on again to Galilee.
- 4 But it was necessary for him to come and pass through Samaria.
- 5 And he came to a Samaritan city called Shikar, beside the village that Jaqob had given to his son Joseph.
- 6 And Jaqob's spring of water was there, and Yeshua, weary from walking, sat down at the spring at the sixth hour (around noon).
- 7 And a woman from Samaría came to draw water and Yeshua saíd to her, "**G**ive me water to drínk."
- 8 For his disciples had entered the city to buy provisions for themselves.
- 9 And the Samaritan woman said to him, "**H**ow is it that you, a Jew, would ask me for a drink, who am a Samaritan woman?" For the Jews do not associate with the Samaritans.
- 10 Yeshua 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. This woman said to him, "My Lord, you have no bucket and the well is deep. From where do you have living waters?"
- 12 Are you greater than our forefather Jaqob, he who gave us this well, and he drank from it, also his children and his flock? "
- 13 Yeshua answered and said to her, "**E**veryone who shall drink from these waters shall thirst again;
- 14 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 springs of waters in him that shall spring up into eternal life."
- 15 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."
- 16 Yeshua said to her, "Go call your husband and come here."
- 17 She said to him, "I have no husband." Yeshua said to her, "You have said correctly, "I have no husband.
- 18 For you have had five husbands, and this man that is with you now is not your husband; this you have spoken truly."
- 19 The woman said to him, "My lord, I perceive that you are a Prophet.
- 20 Our forefathers worshiped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship."
- 21 Yeshua said to her, "Woman, believe me that the hour is coming in which neither in this mountain nor in Jerusalem will you worship The Father.
- 22 You are worshiping what you do not know. We know what we are worshiping, for The Life is of the Jews.
- 23 But the hour is coming and now is, when the true worshippers will worship The Father in The Spirit and in The Truth, for The Father also is seeking such worshippers as these.
- 24 For The Spirit is God, and it is fitting that those who worship him worship in The Spirit and in The Truth."

25 The woman said to him, "I know that The Messiah is coming, and when he comes, he will teach us all things."

26 Yeshua 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, which had come to arrest God. (See 18:6) Our Lord also responded with this Name to The High Priest Qaiapha, when put under oath to testify as to His identity. The Peshitta OT in Ezekiel has "Ena Na" seventy 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 Yohannan's record is unanimous in testimony to the Divine reference in these words, all from Yeshua' lips. I have chosen George Lamsa's rendering of "Ahiah Asher 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", does not make good sense. "So you may know that I am", does not make good sense. "So you may know that I am", does not make good sense."

- 27 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 And the woman left her cruse and went to the city and said to the men:
- 29 "Come see a man who told me everything that I have done. Is he The Messiah?"
- 30 And the men departed from the city and they came to him.
- 31 And in the midst of these things his disciples were begging him and were saying to him, "Our Master, eat."
- 32 But he said to them, "I have food to eat of which you do not know."
- 33 The disciples were saying among themselves, "**D**id someone bring him something to eat?"
- 34 Yeshua said to them, "My personal food is that I do the will of him who has sent me and finish His work.
- 35 Do you not say, '**A**fter 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 And whoever reaps receives wages and he gathers fruit for life eternal and the sower and reaper shall rejoice together.
- 37 For in this is a word of truth, that 'One sows and another reaps.'
- 38 I sent you to harvest something in which you were not laboring, for another labored and you have entered upon their labors."
- 39 Many Samaritans from that city believed in him because of the woman's saying which she testified: "**H**e told me everything that I have done."
- 40 And when those Samarítans came to him, they requested of him that he would stay with them, and he was with them for two days.

41 And many believed in him because of his word.

42 And they were saying to that woman, "**N**ow 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)

מחינה – Massoretic Square Aramaic script (BHS)

オリカナ ストランター 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 שריראיה ("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 (o  $\chi \rho \iota \sigma \tau \sigma \zeta$ ), thus changing the word order as found in the Aramaic original.

The words in Estrangela script are not as similar in appearance as the 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 And after two days, Yeshua went out from there and left for Galilee. 44 For Yeshua had been testifying that a Prophet is not honored in his
- cíty.
- 45 But when he came to Galilee, the Galileans 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 But Yeshua came again to Qatna of Galilee, where he had made the water wine, and a servant of a certain King was staying in Kapernahum, whose son was ill.
- 47 This man had heard that Yeshua came from Judea to Galilee and he went to him and was imploring him to come down and heal his son, for he was coming close to dying.
- 48 Yeshua said to him, "If you will not see signs and wonders, you will not believe."
- 49 That servant of The King said to him, "My lord, come down or else the boy will die."
- 50 Yeshua said to him, "**G**o; your son is saved." And that man believed in the word that Yeshua spoke to him, and he went on.
- 51 But when he was going down, his servants met him and they announced good news to him and were saying to him, "**y**our son is saved." 52 And he asked them at what time he was cured; they were saying to
- him, "**y**esterday, in the seventh hour, the fever left him."
- 53 And his father knew that in that same hour Yeshua said to him, "**Y**our son is saved." And he believed and his whole household.

54 This is again the second miracle Yeshua did, when he came from Judea to Galilee.

#### Chapter 5

- 1 **A**fter these things there was a feast of the Judeans, and Yeshua went up to Jerusalem.
- 2 But there was a certain baptismal place in Jerusalem called in Aramaic, Bayth Khesda\*, and there were in it five porches.
- \* Thayer's Greek Lexicon has for the word "Bethesda": 964  $\beta\eta\theta\epsilon\sigma\delta\alpha$  Bethesda bay-thes-dah'

of <u>Aramaic origin</u>, cf 01004 and 02617 אים-חסרא; ; n pr loc

AV-Bethesda 1; 1

Bethesda =" house of mercy" or "flowing water"

- 1) the name of a pool near the sheep-gate at Jerusalem, whose waters had curative powers
- 3 And in these many people were lying who were ill, blind, crippled, cancerous, and they were awaiting the moving of the water;
- 4 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 But a certain man was there who had been diseased for thirty eight years.
- 6 Yeshua saw this man lying, and he knew that he had been so for a long time, and he said to him: "**D**o you want to be cured?"
- 7 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 Yeshua said to him: "Pick up your bed and walk."
- 9 And immediately that man was healed, and he stood up, took his bed, and he walked, and it was the Sabbath day.
- 10 And the Jews were saying to him who was healed: "It is the Sabbath. You are not permitted to carry your bed."
- 11 But he answered and said to them: "**H**e who made me well, he said to me, '**T**ake up your bed and walk.'"
- 12 And they asked him: "Who is this man who said to you, 'Take up your bed and walk?' "
- 13 But he that had been healed did not know who Yeshua was, for he had withdrawn himself in the great crowd that was in that place.
- 14 After a time Yeshua found him in The Temple and said to him: "**B**ehold, you are well again; do not sin, lest something worse than before should happen to you."
- 15 And that man departed and said to the Jews that Yeshua was the one who had healed him.
- 16 And because of this, the Jews were persecuting Yeshua and were seeking to kill him, because he did these things on the Sabbath.

- 17 But Yeshua himself said to them: "My Father is working until this hour, and I am also working."
- 18 And because of this, the Jews were especially seeking to kill him, not only because he broke the Sabbath, but also because he said that God was his Father, and was making himself equal with God.
- Yeshua said His Father and He were working together; a mere human's work could not be compared to God's works nor be worthy of mention in conjunction with God's power.
  - 19 But Yeshua answered and said to them: "Timeless truth I tell you: The Son cannot do anything of his own will, but the thing that he sees The Father is doing; for those things that The Father does, these also The Son does like him.
  - 20 For The Father loves his Son and he shows him everything he does; greater deeds than these He will show him, that you may be astonished. 21 For just as The Father raises the dead and gives them life, thus also The Son gives life to them whom he will.
  - 22 For it is not The Father who judges a man, but he has given all judgment to The Son.
  - 23 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. 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 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 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. And he has given him authority to also do judgment because he is The Son of Man.
  - 28. Do not be astonished at this, for the hour is coming when all who are in the graves shall hear his voice,
  - 29. 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. 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. And if I testify about myself, my testimony is not true.
    - 32 There is another who testifies about me, and I know that his testimony, which he testifies of me, is true.
    - 33 You sent to Yohannan and he testified concerning the truth.
    - 34 But I was not receiving the testimony of a man, but I say these things that you may live.
    - 35 He was a blazing and shining lamp, and you were willing to boast about the time in his light.

- 36 But my testimony which is borne to me is greater than Yohannan's, for the works that my Father gave me to finish, those works which I have done testify for me that The Father has sent Me.
- 37 And The Father who has sent me, he testifies of me. You have never heard his voice and you have not seen his appearance,
- 38 And his word is not abiding in you, because you are not trusting in him whom he has sent.
- 39. Search the scriptures, for in them you hope that you have eternal life, and they testify concerning Me,
- 40 And you are not willing to come to me that eternal life may be yours.
- 41 I do not receive glory from the children of men.
- 42 But I know you, that the love of God is not in you.
- 43 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 How can you believe, who are accepting glory one from another, and you are not seeking the glory of The One God?
- 45 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 For if you had trusted Moses, you would also trust me, for he wrote about Me.
- 47 And if you do not believe his writings, how will you believe my words?"

#### Chapter 6

- 1 **A**fter these things, Yeshua went to the other side of the Sea of Galilee.
  2 And great crowds were going after him, because they saw the miracles
- he did for the sick.
- 3 And Yeshua went up to a mountain and sat down there with his disciples.
- 4 But the feast of The Passover of the Jews was drawing near.
- 5 And Yeshua lifted up his eyes and saw great crowds coming to him, and he said to Phillipus: "Where shall we buy bread that these may eat?"
- 6 But he said this as a test for him, for he knew what he was going to do.
- 7 Phillipus said to him: "One hundred denarii worth of bread is not enough, even if each of them takes a very little."
- 8 One of his disciples, Andraus, Shimeon Kaypha's brother, said to him:
- 9 "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 Yeshua said to them: "**H**ave 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 And Yeshua took the bread and blessed and distributed to them who were seated, and thus also from the fish, as much as they wanted.

- 12 And when they were full, he said to his disciples, "Gather the leftover fragments, that nothing be lost." (This statement of Yeshua has more significance than the miracle itself, in the translator's opinion.)
- 13 And they gathered and filled twelve large baskets with fragments left over to them who ate from the five loaves of barley bread.
- 14 But those people who saw the miracle that Yeshua did were saying, "Truly, This is The Prophet who is coming to the world."
- 15 But Yeshua knew they were prepared to come seize him and make him King, and he withdrew to that mountain alone.
- 16 And when it was evening, his disciples went down to the sea.
- 17 And they sat in the boat and were coming to the coast to Kapernahum and it was growing dark and Yeshua had not come to them.
- 18 But the sea rose up against them because a great wind was blowing.
- 19. And they drove about twenty five or thirty furlongs and they saw Yeshua as he was walking on the lake, and when he drew near to the ship, they were afraid. (1 furlong =  $1/8^{th}$  mile)
- 20 But Yeshua said to them, "I AM THE LIVING GOD, do not be afraid."
- 21 And they wanted to receive him into the boat, and immediately the boat was at that land to which they were going.
- 22 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 Yeshua had not entered with his disciples into the boat.
- 23 But other ships had come from Tiberias, next to that place at which they had eaten the bread which Yeshua blessed.
- 24 And when that crowd saw that Yeshua was not there, neither his disciples, they embarked these ships and came to Kapernahum and they were looking for Yeshua.
- 25 And when they found him at the other side of the sea, they were saying to him, "Our Master, when did you come here?"
- 26 Yeshua answered and said to them, "**T**imeless truth I speak to you: you seek me, not because you saw the signs but because you ate the bread and were filled."
- 27 "**D**o not work for food that perishes, but for food that endures for the eternal life that The Son of Man will give you, for This One has The Father sealed as God with his seal of approval."
- 28 And they were saying to him, "What shall we do to work the service of God?"
- 29 Yeshua answered and said to them: "**T**his is the service of God, that you trust in him whom he has sent."
- 30 They were saying to him, "What sign will you do, that we may see and believe in you? What sign will you perform?
- 31 Our forefathers ate manna in the wilderness, just as it is written '**H**e gave them bread from Heaven to eat.' "

- 32 Yeshua said to them, "**T**imeless truth I speak to you: It was not Moses who gave you bread from Heaven, but my Father gave you The True Bread from Heaven."
- 33 "**F**or The Bread of God is he who has descended from Heaven and gives life to the world."
- 34 They were saying to him, "Our Lord, always give us this bread."
- 35 Yeshua said to them, "I AM THE LIVING GOD, The Bread of Life; whoever comes to me shall not hunger, and whoever trusts in me shall never thirst."
- 36 "But I said to you that you have seen me and you do not believe."
- 37 "**T**veryone whom my Father has given me shall come to me, and whoever will come to me I shall not cast out."
- 38 "For I came down from Heaven, not to do my will, but to do the will of him who has sent me."
- 39 "**B**ut this is the will of him who has sent me: I shall not destroy anyone from him whom he has given to me, but I shall raise him in the last day."
- 40 "For this is the will of my Father: Everyone who sees The Son and trusts in him shall have eternal life, and I shall raise him in the last day."
- 41 But the Judeans were murmuring about him for saying: "I AM THE LIVING GOD, The Bread, which has descended from Heaven."
- 42 And they were saying, "Is not this Yoseph's son, whose father and mother we know? How does this man say, 'I have come down from Heaven?'"
- 43 Yeshua answered and said to them, "Do not mutter one with another."
- 44 "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 "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 "**N**o man has seen The Father, except he who is from God; he himself sees The Father."
- 47 "Timeless truth I speak to you: Whoever trusts in me has eternal life."
- 48 "I AM THE LIVING GOD, The Bread of Life."
- 49 "Your forefathers ate manna in the wilderness and they died."
- 50 "This is The Bread that came down from Heaven, that a man may eat of it and he shall not die."
- 51 "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 But the Jews were arguing with one another and saying, "**H**ow can this man give us his body to eat?"

- 53 And Yeshua said to them, "**T**imeless 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 "**B**ut whoever eats of my body and drinks of my blood has eternal life, and I shall raise him in the last day."
- 55 "For my body truly is food, and my blood truly is drink."
- 56 "Whoever eats my body and drinks my blood abides in me and I in him."
- 57 "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 "**T**his 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 These things he said in the synagogue when he taught in Kapernahum.
  - 60 And many of his disciples who heard were saying, "**T**his saying is hard. Who is able to hear it?"
  - 61 But Yeshua knew in his soul that his disciples were murmuring about this, and he said to them, "Does this stumble you?"
  - 62 "Truly you will see therefore The Son of Man ascending to the place where he was from the first."
  - 63 "The Spirit is The Life Giver; the body does not benefit anything. The words that I speak with you are spirit and life."
  - 64 "But there are men among you who do not believe", for Yeshua himself knew from the first who they were who were not believing and who he was who would betray him.
  - 65 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 Because of this saying, many of his disciples went back and were not walking with him.
  - 67 And Yeshua said to the twelve, "Do you also wish to leave?"
  - 68 Shimeon Kaypha answered and said, "**M**y Lord, to whom shall we go? You have the words of eternal life."
  - 69 "And we believe and know that you are The Messiah, The Son of THE LIVING GOD."
  - 70 Yeshua said to them, "**H**ave I not chosen you twelve, and one of you is a Satan?"
  - 71 But he said this about Yehudah, son of Shimeon Scariota, for he was going to be the one to betray him, being one of the twelve.

#### Chapter 7

- 1 **A**fter these things, Yeshua was walking in Galilee, for he did not want to walk in Judea, because the Judeans were seeking to kill him.
- 2 And the Jewish Feast of Tabernacles was near.

- 3 And his brothers said to Yeshua: "Remove yourself from here and go to Judea, that your disciples may see the works that you do."
- 4 "For no man does anything in secret and wants it done openly. If you are doing these things, show yourself to the world."
- 5 For his brothers also did not believe in Yeshua.
- 6 Yeshua said to them: "**M**y time has not yet come, but your time is always ready."
- 7 "The world cannot hate you, but it hates me because I am testifying about it, that its servants\* are evil."\*(The Aramaic root "עב" can mean "work" or "servant". See Matthew 11:9 note; also translation & note at Ephesians 5:11.)
- 8 "**y**ou go up to this feast; I am not going up to this feast, because my time is not yet finished."
- 9 He said these things and he remained in Galilee.
- 10 But when his brothers went up to the feast, then he also went up, not openly, but as secretly.
- 11 But the Judeans were seeking him in the feast and they were saying, "Where is he?"
- 12 And there was much murmuring in the crowd because of him, for there were those who said, "**H**e is good", and others were saying, "**N**o, but he deceives the people."
- 13 But no man spoke openly about him, for fear of the Judeans.
- 14 But when the midpoint of the feast had arrived, Yeshua came up to The Temple and he taught.
- 15 And the Judeans were astonished and were saying, "**H**ow does this man know the scrolls, having not learned?"
- 16 Yeshua answered and said: "**M**y teaching is not Mine, but from him who sent Me."
- 17 "Whoever is willing to do his will understands my teaching, whether it is from God or whether I speak for my own pleasure."
- 18 "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 evil in his heart."
- 19 "Was it not Moses who gave you The Written Law? Yet no one among you keeps The Written Law."
- 20 "Why are you seeking to kill me?" The crowds answered and were saying, "A demon is in you. Who is seeking to kill you?"
- 21 Yeshua answered and said to them, "I have done one work, and all of you are astonished."
- 22 "For this reason Moses gave you circumcision, not that it is from Moses but because it is from the forefathers, and you circumcise a son on the Sabbath."
- 23 "**A**nd if a son is circumcised on the Sabbath day because The Written Law of Moses should not be broken, do you complain about me because I have completely healed a man on the Sabbath day?"
- 24 "Do not judge with partiality, but judge just judgment."

- 25 And the men from Jerusalem were saying, "Is This not he whom they seek to kill?"
- 26 "And behold, he speaks openly and they say nothing to him. Is it possible the Elders know that This is The Messiah?"
- 27 "But we know from where This One is. When The Messiah comes, no one will know from where he is."
- 28 And Yeshua lifted up his voice as he taught in The Temple and he said, "**Y**ou know me and from where I am, and I have not come of my own pleasure, but he who has sent me is true, whom you do not know."
- 29 "But I do know him, because I am from unity with him, and he has sent Me."
- 30 And they sought to seize him, and no man laid hands on him, because his hour had not yet come.
- 31 But many from the crowds trusted in him and they were saying, "When The Messiah comes, will he do more miracles than these which This One has done?"
- 32 And the Pharisees heard the crowds speaking these things about him and they and the Chief Priests sent guards to seize him.
- 33 And Yeshua said, "A little longer I am with you, and I will go join him who has sent Me."
- 34 "**A**nd you will seek me and you will not find me, and wherever I am, you cannot come."
- 35 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 "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 But at the great day, which is the last of the feast, Yeshua stood and he proclaimed and said: "If a man is thirsty, let him come to me and drink." 38 "Everyone who trusts in me, just as the scriptures have said, rivers of living water shall flow from within him."
- 39 But this he spoke about The Spirit, Whom those who were trusting in him were being prepared to receive; for The Spirit had not yet been given, because Yeshua had not yet been glorified.
- 40 But many from the crowds who heard his words were saying, "This is truly The Prophet."
- 41 Others were saying, "**T**his One is The Messiah." Others were saying, "**C**an The Messiah come from Galilee?"
- 42 "**H**as not the scripture said that The Messiah is coming from the seed of David and from Bethlehem, the village of David?"
- 43 And there was division among the crowd because of him.
- 44 And there were people among them who wanted to seize him, but no man put hands on him.
- 45 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 were saying to them, "Never in this way has a man spoken as This Man speaks."
- 47 The Pharisees were saying to them, "Have you also been deceived?"
- 48 "Have men of the leaders or of the Pharisees trusted in him?"
- 49 "However, this people who do not know The Written Law are damned."
- 50 Nicodemus said to them (he is one of them who had come to Yeshua at
- 51 "Does our Written Law condemn a man unless one shall hear him first and know what he has done?"
- 52 They answered and said to him, "Are you also from Galilee? Search and see that a Prophet will not arise from Galilee."

[The Peshitta mss. do not contain this following passage 7:53 - 8:11. It is found in The Palestinian Syriac (5<sup>th</sup> cent. AD) and in most Greek mss, as well as in most ancient versions of John. A translation of the ancient Palestinian Aramaic text follows, from John Gwynn's edition, a collation of eight Syriac mss. :]

53 Then everyone went to his house.

#### Chapter 8

- 1. **B**ut Yeshua went to the Mount of Olives, and in the morning he came again to The Temple.
- 2 And all the people came to him, and when he sat, he taught them.
- 3 But the Scribes and the Pharisees brought a women who had been seized in adultery, and when they stood her in the midst,
- 4 They were saying to him, "Teacher, this woman was taken openly in the act of adultery."
- 5 "But in The Written Law of Moses, he commanded that we shall stone such as these."

Verse 5 has ברגום "Nargum", ("we shall stone"). Byzantine has λιθοβολεισθαι ("to be stoned").

סכטרs only here in the Peshitta NT, meaning, "the one such", or "they that are such". It is literally rendered in The Textus Receptus and The Critical Greek text (W&H) have **ημιν μωυσης ενετειλατο- "Moses commanded us**". The Textus Receptus and The Critical Greek text (W&H) have **ημιν μωυσης 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 ¬¬¬¬- "commanded". This explanation would presume a very early Aramaic text with square Aramaic script in the first century; this explanation does not work

حبيابيط with Estrangela script : בשההלהים

Here is the text again in Aramaic characters: קרולראיך & בקרולראיך שם. 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

### 6 "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. Ελεγον ("they were saying") –Critical text & TR, ειπον ("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 - דנקטרגוניהי - "that they should accuse Him"

("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.

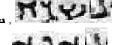
- 7 But as they persisted asking him, he stood up and he said to them, "**H**e among you who is without sin, let him first cast a stone upon her." 8 And stooping down again, he wrote on the ground.
- 9 But when these heard, they were exiting, one by one, beginning from the Elders, and the woman who had been in the midst was left alone. 10 But when he stood up, Yeshua said to the woman, "Where are they? Has no man condemned you?"
- 11 But she said, "Not even one, **LORD GOD**"; and Yeshua said, "Neither do I condemn 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 Aramaie! "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."-1 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.

12 And Yeshua 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 בּצָבּנ ("shall have") where the Peshitta has משכון ("shall find"). Here is a possible explanation:

"Shall find" in three scripts- (BHS, Estrangela, DSS) : דבבג (שבר ,



"Shall have" in three scripts- (BHS, Estrangela, DSS) : הוה - המפש

("Have" does not really exist in Aramaic; בהרה בה ("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, exel ("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 exel ("shall have") would be unlikely to give rise to the Aramaic reading ("shall find") השביעה. 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 The Pharisees were saying to him: "**y**ou are testifying about yourself; your testimony is not true."
- 14 Yeshua answered and said to them, "**E**ven 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 "You are judging carnally; I am judging no one."
- 16 "**B**ut even if I do judge, my judgment is true, because I am not alone, but I and my Father who has sent Me."
- 17 "And in your Written Law it is written: 'The testimony of two men is true.' "
- 18 "**I AM THE LIVING GOD**, I who testify about myself, and my Father who has sent me has testified about Me."

- 19 They were saying to him, "Where is your Father?" Yeshua 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 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 Yeshua 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 The Judeans were saying, "Will he now kill himself?", because he had said, "Where I am going, you cannot come."
- 23 And he said to them, "**y**ou are from below and I am from above. You are from this world; I am not from this world."
- 24 "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."
- 25 The Judeans were saying, "Who are you?" Yeshua said to them, "Even though I have begun to talk with you,
- 26 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 And they did not know that he spoke to them about The Father.
- 28 Yeshua 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 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 When he was speaking these things, many trusted in him.
- 31 And Yeshua said to those Judeans who trusted in him, "**I**f you will continue in my word, you are truly my disciples."
- 32 "And you will know the truth, and that truth will set you free."
- 33 And they were saying to him, "We are the seed of Abraham, and never have we served in bondage to a man; how do you say, "You shall be children of liberty"?
- 34 Yeshua said to them: "**T**imeless truth I speak to you: Whoever commits sin is a servant of sin."
- 35 "And a servant does not always remain in the house, but a son always remains."
- 36 "If The Son therefore will set you free, you will truly be the children of liberty."
- 37 "I know you are the seed of Abraham, but you seek to kill me because you cannot comprehend my word."
- 38 "I am speaking the thing I have seen with my Father; you are doing the thing that you have seen with your father."

- 39 They answered and were saying to him, "Abraham is our father." Yeshua said to them, "If you were children of Abraham, you would have been doing the works of Abraham."
- 40 "**B**ut now, behold, you are seeking to kill me; I am a man who have spoken the truth with you, which I have heard from God; this Abraham did not do."
- 41 "**B**ut you are doing the deeds of your father." They were saying to him, "We are not from fornication; we have one father, God."
- 42 Yeshua said unto 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 "And why do you not understand my word? It is because you cannot hear my word."
- 44 "**Y**ou are from your father The Devil, and the desire of your father you are willing to do; from the beginning he has been murdering 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 "But you are not believing in me, I who am speaking the truth."
- 46 "Who among you is convicting me of sin? And if I speak the truth, why do you not believe me?"
- 47 "Whoever is from God hears God's words; therefore you are not hearing, because you are not from God."
- 48 The Jews answered and they were saying to him, "**A**re we not saying correctly that you are a Samaritan and have a demon in you?" 49 Yeshua said to them, "**A** demon is not in me, but I honor my Father and you dishonor Me."
- 50 "**B**ut I am not seeking my glory; There is One who seeks and judges." 51 "**T**imeless truth I speak to you: whoever keeps my word shall never see death."
- 52 The Jews were saying to him, "**N**ow we know that a demon is in you; Abraham is dead and The Prophets, and you are saying, '**W**hoever keeps my words shall never taste death .'"
- 53 "Are you greater than our father Abraham who died and The Prophets who have died? Who are you making yourself?"
- 54 Yeshua said to them, "If I glorify Myself, My glory is nothing; it is my Father who glorifies me, he of whom you say, '**H**e is our God.'"
- 55 "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 "**A**braham your father desired to see my day, and he saw *it* and rejoiced."
- 57 The Jews were saying to him, "**y**ou are not yet fifty years old, and you have seen Abraham?"

58 Yeshua said to them: "Timeless truth I speak to you: Before Abraham would exist, I AM THE LIVING GOD."

59 And they picked up stones to stone him, and Yeshua hid himself and went out from The Temple and passed through their midst and moved on.

- 1 **A**nd as he passed, he saw a man blind from his mother's womb.
- 2 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 Yeshua said to them, "**H**e had not sinned nor his parents, but that the works of God may appear in him."
- 4 "It is fitting 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 "As long as I am in the world, I am The Light of the world."
- 6 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 And he said to him, "**G**o wash in the baptismal pool of Shilokha", and he went on, he washed, and as he was coming, he saw.
- 8 But his neighbors and those who had seen him begging before were saying: "Was this not he who sat and begged?"
- 9 Some were saying, "This is he", and some were saying, "No, but he is someone like him", but he said, "I am he."
- 10 They were saying to him, "How were your eyes opened?"
- 11 He answered and said to them, "**A** man by the name'**Y**eshua' made clay and anointed me on my eyes and said to me, '**G**o wash in the water of Shilokha', and I went, I washed and I saw."
- 12 They were saying to him, "Where is he?" He said to them, "I do not know."
- 13 And they brought him, who before had been blind, to the Pharisees.
- 14 But it was the Sabbath when Yeshua made clay and opened his eyes for him.
- 15 And the Pharisees asked him again, "**H**ow did sight come to you?" He said to them, "**H**e put clay on my eyes and I washed and sight came to me."
- 16 And some 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 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 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 And they asked them: "Is this your son, the same whom you were saying that was born blind? How does he now see?"
- 20 But his parents answered and said, "We know that this is our son and that he was born blind;"
- 21 "**B**ut 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 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 Therefore his parents said, "He has come of age; ask him."
- 24 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 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 They were saying to him again, "What did he do to you? How did he open your eyes for you?"
- 27 He said to them, "I told you and you were not listening. Why do you want to hear again? Do you also want to become his disciples?"
- 28 But they were insulting him and were saying to him, "**y**ou are his disciple; we are the disciples of Moses."
- 29 "**A**nd we know that God spoke with Moses, but we do not know from where this man is."
- 30 That man answered and said, "This is therefore to be marveled at, that you do not know from where he is and he opened my eyes."
- 31 "**B**ut we know that God does not listen to the voice of a sinner, but listens to whoever worships him and does his will."
- 32 "It has never been heard that a man has opened the eyes of one who was born blind."
- 33 "If this one were not from God, he would not have been able to do this."
- 34 They answered and were saying to him, "**y**ou were born entirely in sins, and are you teaching us?" And they cast him out.
- 35 And Yeshua heard that they had cast him out, and he found him and said to him, "**D**o you believe in the Son of God?"
- 36 He who had been healed answered and said, "Who is He, my lord, that I may trust in him?"
- 37 Yeshua said to him, "**y**ou have seen him, and he is The One who is speaking with you."
- 38 But he said, "I believe, my Lord", and falling down, he worshiped him.

- 39 And Yeshua said, "**F**or the judgment of this world I have come, that those who do not see may see, and that those who see may become blind."
- 40 And those of the Pharisees who had been with him heard these things and they said to him, "Are we also blind?"
- 41 Yeshua said to them, "If you were blind, you would not have sin, but now you say, "We see.' Because of this, your sin stands."

- 1 "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 "**H**e who enters by the gate is the shepherd of the flock;"
- 3 "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 And when he has brought forth his flock, he goes before it and his own sheep go after him, because they know his voice.
- 5 But the flock goes not after a stranger, but flees from him, for it does not know a stranger's voice."
- 6 Yeshua spoke this allegory to them, but they did not know what he was speaking with them.
- 7 But again Yeshua said to them, "**T**imeless truth I speak to you; **I AM THE LIVING GOD**, The Gate of the flock."
- 8 "And all who had come were thieves and robbers, but the flock did not hear them."
- 9 "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."
- 10 "**B**ut a thief does not come except to steal, kill and destroy; I have come that they may have life and have whatever is abundant."
- 11 "I AM THE LIVING GOD, The Good Shepherd. The Good Shepherd lays down his life for his flock."
- 12 "But a hired man who is not a shepherd, whenever he may see a wolf coming, leaves the flock and runs."
- 13 "**B**ut a hired man runs because he is a hired man, and cares not about the flock, and a wolf comes snatching at and scattering the flock."
- 14 "I AM THE LIVING GOD, The Good Shepherd. I know mine and am known by mine."
- 15 "Just as my Father knows me and I know my Father, and I lay down my life for the flock's sake."
- 16 "But I have other sheep which were not 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 "**B**ecause of this my Father delights in me, because I am laying down my life that I may receive it again."
- 18 "**N**o man takes it from me; I am laying it down of my own will, for I am authorized to lay it down, and I am authorized to receive it again; this commandment I have received from my Father."
- 19 And again there was a division among the Judeans because of these words.
- 20 And many among them were saying, "There is a demon in him and he is raving mad, why are you listening to him?"
- 21 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 But it was the Feast of Dedication in Jerusalem and it was winter.
- 23 And Yeshua was walking in The Temple on the porch of Solomon.
- 24 And the Judeans surrounded him and were saying, "**H**ow long will you keep our souls *in suspense*? If you are The Messiah, tell us plainly."
- 25 Yeshua 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 "**B**ut you do not believe, because you are not of my sheep, just as I said to you."
- 27 "My sheep hear my voice and I know them and they follow Me."
- 28 "**A**nd I am giving them eternal life, and they shall never perish, and no one shall snatch them from my hand."
- 29 "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 "I and my Father, We are One."
- 31 And the Judeans picked up stones again to stone him.
- 32 And Yeshua said to them, "**M**any excellent works from the presence of my Father I have shown you. For which of those works are you stoning me?"
- 33 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 Yeshua said to them, "Is it not written in your law, 'I have said, "You are gods"?"
- 35 "If he called those men gods because The Word of God was with them and the scripture cannot be destroyed",
- 36 "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 "If I am not doing not the works of my Father, you should not believe me",
- 38 "**B**ut if I am doing *them*, 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 And they again sought to seize him, and he escaped from their hands.

40 And he went on to the crossing of The Jordan, to the place where Yohannan had been before when he was baptizing, and there he stayed.

41 And many people came to him and were saying, "**Y**ohannan did not even one miracle, but everything that Yohannan had said about This Man is true."

42 And many believed in him.

### Chapter 11

1. **A**nd a certain man was sick, Lazar of the town of Bethany, the brother of Maryam 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 הוא דין חד דכריה לעזר מן בית-עניא קריתא אחוה דמרים ודמרתא:

 $1 \P$  (MUR) And a certain man was sick, Lazarus of the town of Bethany, the brother of Mary and Martha.

It also 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 " ("Achuah"-"Brother"), which apparently was mistaken for

("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 <u>from the town</u> 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 - אחוה and "Her Sister": (Hebrew) - אחתה

For "la piece de la resistance", here is <u>Jastrow</u>'s Aramaic – Hebrew entry from the Targums on the Aramaic word "Akhatha"(Same as the Hebrew spelling above):

אַרן (אַרָּאָר), אַרְּדְאָר, f. ch.=h. אַדְּיָרָא Targ. Jer. XXII, 18; a.fr.—Pes. 4ª; a. fr.—Pl. אַדְעָרָא Targ. Job. I, 4 (ed. אַדְאָא); a. e.—Yeb. 32<sup>b</sup>. Sabb. 13ª. Yeb. 66ª top (twin sisters).

Apparently the older Aramaic retained the Hebrew form and was used as in The Aramaic Targum in Jeremiah 22:18, meaning "Sister":

Here is The Peshitta reading ,"her brother" - אחוה .

Whether the translator thought he saw that or thank

either is close enough to אחוה or אחוה 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 "της" as well as "αδελφης" ("Sister") and dropped "αυτης" ("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.This Maryam was the one who had anointed the feet of Yeshua and wiped them with her hair, whose brother Lazar was sick.
- 3. And his two sisters sent to Yeshua and they were saying, "Our Lord, behold, he whom you love is sick."
- 4. Yeshua said, "**T**his sickness is not of death, but for the glory of God, that the Son of God may be glorified because of it."
- 5. Now Yeshua did love Martha and Maryam and Lazar.
- 6.And after he heard that he was sick, he remained in the place where he was for two days.
- 7. Nevertheless, he said to his disciples, "Come, we shall go again to Judea."
- 8. His disciples were saying to him, "Our Rabbi, the Judeans had been just now seeking to stone you, and are you going there again?"
- 9. Yeshua said to them, "Are there not twelve hours in the day? If a man walks in the daylight he does not stumble, because he sees the light of this world."
- 10. "And if a man walks in the night he stumbles, because there is no light with him."
- 11. These things Yeshua said and afterwards he said to them, "Lazar our friend is resting; I am going that I may awaken him."
- 12. His disciples were saying to him, "Our Lord, if he is sleeping, he is recovering health."
- 13. But Yeshua spoke about his death, and they had thought that he had been talking about lying down, taking sleep.
- 14. Then Yeshua said to them plainly, "Lazar has died."
- 15. "And I am glad that I was not there for your sakes, that you may believe, but you should go there."
- 16. Thomas, who is called the Twin, said to his fellow disciples, "Let us go also and die with him."
- 17. Yeshua came to Bethany, and he found that he had been four days in the tomb.
- 18. But Bethany was beside Jerusalem, separated from it by about 15 furlongs. (1 furlong = 1/8th mile)
- 19. And many of the Judeans were coming to Martha and Maryam to comfort their hearts concerning their brother.
- 20. But when Martha heard that Yeshua had come, she went out to meet him; but Maryam was sitting in the house.

- 21. And Martha said to Yeshua, "**M**y Lord, if you had been here, my brother would not have died."
- 22. "But even now I know that as much as you ask God, he gives to you."
- 23. Yeshua said to her, "Your brother shall arise."
- 24. Martha said to him, "I know that he shall rise in the resurrection in the last day."
- 25. Yeshua said to her, "I AM THE LIVING GOD, The Resurrection and The Life; whoever trusts in me, even if he dies, he shall live."
- 26. And everyone who lives and believes in me shall never die. Do you believe this?"
- 27. And she said to him, "**Y**es, my Lord, I do believe that you are The Messiah, The Son of God, who has come into the world."
- 28. And when she had said these things, she went and called Maryam her sister, secretly, and she said to her, "Our Rabbi has come and has called for you."
- 29. And when Maryam heard, she arose quickly and came to him.
- 30. But Yeshua had not yet come to the village, but he was in that place in which he met Martha.
- 31. But the Judeans also, who were with her in the house, who were comforting her, seeing Maryam rise quickly and go out, went after her, for they thought she went to the tomb to weep.
- 32. But Maryam, when she came where Yeshua was and saw him, she fell before his feet and she said to him, "If only you would have been here, my brother would not have died!"
- 33. But when Yeshua saw that she wept and those Jews who had come with her weeping, he was powerfully moved in his spirit and his soul was moved.
- 34. And he said, "Where have you laid him?" And they were saying to him, "Come see, Our Lord."
- 35. And the tears of Yeshua were coming.
- 36. And the Judeans were saying, "See how much he loved him!"
- 37. But some of them said, "Was not this one who had opened the eyes of the blind man able to cause that even this one would not have died?"
- 38. But Yeshua, being powerfully moved within himself, came to the tomb, and the tomb was a cave and a stone had been placed over its doorway.
- 39.And Yeshua said, "**T**ake away this stone." Martha, the sister of him who had died, said to him, "**M**y Lord, by now it is putrid, for it has been four days."
- 40. Yeshua said to her, "Did I not tell you that if you would believe you would see the glory of God?"
- 41. And they took away that stone and Yeshua himself lifted his eyes above, and he said, "Father, I thank you that you have heard me."

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- 42. "And I know that you always hear me, but for the sake of this crowd that is standing here I said these things, that they may believe that you have sent me."
- 43. And when he had said these things, he cried in a loud voice, "Lazar, come out!"
- 44. And he who had died came out, while his hands and his feet were bound in swathing bands, and his face was bound in a turban. Yeshua said to them, "Unbind him and let him go."
- 45. And many of the Judeans that had come to Maryam, when they saw the thing that Yeshua did, believed in him.
- 46.And some of them went to the Pharisees, and they told them the thing which Yeshua did.
- 47. And the Chief Priests and the Pharisees were gathered, and they were saying, "What shall we do? This man is doing great miracles."
- 48. "And if we allow him to do so, all the people will believe in him and the Romans will come and take away our position and our nation."
- 49. But one of them, whose name was Qaipha, was The High Priest that year, and he said to them, "**Y**ou know nothing,"
- 50. "And you do not consider that is profitable for us that one man should die instead of the nation, and not that the whole nation perish."
- 51. But this he said not of his own accord, but because he was The High Priest that year, he prophesied that Yeshua was going to die for the nation.
- 52.And not only in place of the nation, but so that also the children of God who had scattered, he would gather together into one.
- 53. And from that day they planned to kill him.
- 54. But Yeshua was not walking openly among the Judeans, but he went from there to the region near Arabah, to a fortress city, which is called Ephraim, and there he was employed with his disciples.
- 55.But the Passover of the Jews was drawing near. Many came out from the villages to Jerusalem before the feast to purify their souls.
- 56. And they were seeking for Yeshua, and they were saying to one another in The Temple, "What do you think? Will he come to the feast?"
- 57. But the Chief Priests and the Pharisees ordered that if anyone knew where he was, he would show them so that they might seize him.

- 1. **B**ut Yeshua came to Bethany before the six days of the Passover, where Lazar was, whom Yeshua had raised from the grave.
- 2. And they made a supper for him there and Martha was serving and Lazar was one of the guests with him.

- 3. But Maryam took an alabaster vase of ointment of the best Indian spikenard, very expensive, and she anointed the feet of Yeshua and wiped his feet with her hair and the house was filled with the fragrance of the ointment.
- 4. And Yehudah Scariota, one of the disciples, who was about to betray him, said:
- 5. "Why was not this oil sold for 300 denarii and given to the poor?"
- 6. He said this, not because he was concerned about the poor, but because he was a thief and he had the money box and anything which fell into it he carried.
- 7. But Yeshua said, "**L**et her alone, for she has kept it for the day of my burial."
- 8. "For you have the poor with you always, but you do not have me with you always."
- 9. And great crowds of the Judeans heard that Yeshua was there and they came, not because of Yeshua only, but also that they might see Lazar, him whom he had raised from the grave.
- 10. And the Chief Priests had deliberated that they would also kill Lazar,
- 11. Because many of the Judeans were leaving because of him and believing in Yeshua.
- 12. And the next day a great crowd which had come to the feast, when they heard that Yeshua had come to Jerusalem,
- 13. Took branches of palm trees and went out to meet him, and they were shouting and saying, "Hosanna! Blessed is he that comes in the name of THE LORD JEHOVAH, The King of Israel!"
- 14. But Yeshua found a donkey and sat down upon it just as it is written:
- 15. "**F**ear not, daughter of Zion, behold your King comes to you and rides on a foal, a colt of a donkey."
- 16. But his disciples did not understand these things at that time, but when Yeshua was glorified, his disciples were reminded that these things were written about him and that they had done these things to him.
- 17. And the crowd testified that they were with him when he called Lazar from the tomb and raised him from the dead.
- 18. And because of this, great crowds went in front of him who heard that he had done this miracle.
- 19. And the Pharisees were saying to one another, "**D**o you see that you are not gaining anything? Behold, the whole world is going after him."
- 20. But there were also some of them from among the Gentiles who came up to worship at the feast.
- 21. These came and approached Philippus, who was from Bethsaida of Galilee, and they asked him and were saying to him, "**M**y lord, we wish to see Yeshua."

- 22. And Philippus himself came and told Andreas, and Andreas and Philippus told Yeshua.
- 23. But Yeshua answered and said to them, "The hour has come for The Son of Man to be glorified."
- 24. "Timeless truth I speak to you: Unless a grain of wheat falls and dies in the ground, it remains alone, but if it dies, it yields much fruit."
- 25. "Whoever loves his life shall destroy it and whoever hates his life in this world shall keep it for eternal life."
- 26. "If a man serves me, he shall come after me, and where I am there shall also my servant be. Whoever ministers to me, The Father shall honor."
- 27. "**B**ehold, now my soul is troubled, and what shall I say: My Father, deliver me from this hour? But for this I have come to this hour."
- 28. "**F**ather, glorify your name." And a voice was heard from Heaven: "**I** have glorified and I am glorifying it again."
- 29. And the crowd that was standing there heard, and they were saying, "It was thunder", and others were saying "An Angel spoke with him."
- 30. Yeshua answered and said to them, "This voice was not for my benefit, but for your benefit."
- 31. "Now is the judgment of this world; now The Ruler of this world is hurled outside."
- 32. "**A**nd when I am lifted up from the earth, I will draw everyone to myself."
- 33. He said this that he might show by what death he would die.
- 34. The crowds were saying to him, "We have heard from The Law that The Messiah abides forever. How do you say that The Son of Man is going to be lifted up? Who is this Son of Man?"
- 35. Yeshua said to them, "**T**he Light is with you a little time longer. Walk while The Light is with you, lest the darkness overtakes you. Whoever walks in darkness does not know where he is going."
- 36. "**W**hile The Light is with you, believe in The Light, that you might be the children of The Light."
- 37. And whereas he did all these miracles before them, they did not trust in him,
- 38. That the word of Isaiah the Prophet might be fulfilled, which says, "My Lord, who is believing our report and to whom is the arm of **THE LORD JEHOVAH** revealed?"
- 39. Therefore they were not able to believe, because again Isaiah had said:
- 40. "They have put out their eyes and darkened their hearts lest they shall see with their eyes and understand in their hearts and should be converted and I would heal them."
- 41. Isaiah said these things when he saw his glory and spoke about him.

- 42. Many also among the Leaders believed in him, but they were not confessing him because of the Pharisees, lest they would end up outside of the synagogue.
- 43. For they loved the praise of men more than the praise of God.
- 44. But Yeshua cried and said, "Whoever trusts in me, trusts not in me, but in him who sent me."
- 45. "And whoever sees me sees him who has sent me."
- 46. "I, The Light, have come to the world, that no one who believes in me shall abide in darkness."
- 47. "And whoever hears my words and does not keep them, I am not judging him, for I have come, not to judge the world, but to give life to the world."
- 48. "Whoever rejects me and does not receive my words has one that judges him: the word that I have spoken, that shall judge him in the last day."
- 49. "For I have not spoken from myself, but The Father who sent me, he gave me commandments, what I will say and what I will utter."
- 50. "I know that his commandments are eternal life, therefore, these things which I am speaking, just as The Father tells me, thus I speak."

### Chapter 13

- 1. **B**ut before the feast of the Passover, Yeshua had known that the hour had arrived that he would depart from this world to his Father, and he loved his own who were in this world and until the end he loved them.
- 2. And when it was supper he cast Satan into the heart of Yehuda son of Shimeon Scariota, so that he would betray him.

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.

- 3. And because Yeshua himself knew The Father had given everything into his hands and that he had gone out from God and he would go to God,
- 4. He arose from supper and put off his robe and took a towel and tied it around his waist.
- 5. He took water in a wash basin and began to wash the feet of his disciples and he wiped them with a towel which he had tied around his waist.
- 6. But when he came to Shimeon Kaypha, Shimeon said to him, "Are you washing my feet for me, my Lord?"
- 7. Yeshua answered and said to him, "What I am doing now you do not understand, but after this you will know."

- 8. Shimeon said to him, "**Y**ou will never wash my feet." Yeshua said to him, "**I**f I do not wash you, you do not have any part with me."
- 9. Shimeon Kaypha said to him, "Therefore, my Lord, do not wash my feet only, but also my hands and my head."
- 10. Yeshua said to him, "**H**e who is bathed does not need to wash except his feet only, for he is wholly clean. You are also entirely clean, but not all of you."
- 11. Yeshua had known who would betray him, therefore, he said, "Not all of you are clean."
- 12. But when he had washed their feet, he took up his robe and reclined at the table and he said to them, "**D**o you know what I have done to you?"
- 13. You call me, 'our **R**abbi' and 'Our **L**ord', and you say rightly, for I am."
- 14. If I therefore, your Lord and your Rabbí, have washed your feet for you, how much more ought you to wash one another's feet?"
- 15. For I have given you this example, that you also should do in the same way as I have done to you."
- 16. "**T**ímeless truth I speak to you: there is no servant greater than his master and no apostle is greater than he who sent him."
- 17. "If you know these things, blessed are you if you do them."
- 18. "I have not spoken about all of you, for I know those whom I have chosen, but that the scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' ",
- 19. "**N**ow I am telling you before it happens, that when it has occurred, you shall believe that **I AM THE LIVING GOD**."

\* 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 150 occurrences of this term in 10 books of The Peshitta OT, 147 of which are utterences 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. "Timeless truth, I speak to you: whoever receives him whom I send receives me and whoever receives me receives him who sent me."
- 21. Yeshua said these things and was powerfully moved in his spirit and he testified and said, "An eternal reality I tell you: 'One of you will betray me.' "
- 22. But the disciples observed one another because they did not know about whom he spoke.
- 23. But there was one of his disciples who was supported in his bosom, for whom Yeshua had great affection.
- 24. Shimeon Kaypha gestured to him to ask him, "Who is it of whom he spoke?"
- 25. And that disciple fell on the breast of Yeshua and said to him, "My Lord, who is it?"

- 26. Yeshua answered and said, "It is he for whom I dip the bread and give it to him." And Yeshua dipped the bread and gave to Yehuda Bar Shimeon Scariota. (Here we see, as in 6:71 and 13:2 that Judas Iscariot was so named because he was "Yehuda son of Shimeon Scariota", which the Greek texts seem to confuse here and elsewhere. The Majority Greek text has "Judas Iscariot of Simon," while the Critical Greek has "Judas, of Simon Iscariot", which is more in agreement with The Peshitta here. If the Peshitta were a translation of Greek, it would have been a translation of a Critical Alexandrian type Greek ms. here, of a Majority Byzantine type Greek ms. in John 13:2, and again of an Alexandrian type Greek ms. in John 6:71. This seems very unlikely, and when combined with all the variations and alternations found between Greek texts, this hypothesis would have The Peshitta translated from three or four Greek text types in alternation several times in every few verses, sometimes from several Greek versions in each verse! The other model is much more feasible: The Greek text types are simply various translations of The Peshitta. The principle of "Occam's Razor" applies beautifully here. The correct explanation is usually the simplest one. See the author's Aramaic-English Interlinear New Testament for in-depth discussion and comparisons of Greek and Aramaic readings.
- 27. And after the bread, then Satan was brought into him, and Yeshua said to him, "What you are doing, do quickly."
- 28. But no man among those reclining knew why he spoke to him.
- 29. For the men thought that because Yehuda had the money box that he had commanded him to buy something needed for the feast or that he would give something to the poor.
- 30. But Yehuda took the bread immediately and he went outside, and it was night when he left.
- 31. Yeshua said, "Now The Son of Man is glorified and God is glorified in him."
- 32. "And if God is glorified in him, God also glorifies him in himself and at once glorifies him."
- 33. "My children, a little longer I am with you, and you will seek me, and just as I said to the Judeans, 'The place to which I am departing, you cannot come', also I say to you now."
- 34. "I give a new commandment to you: 'Love one another; just as I have loved you, you should also love one another.' "
- 35. "Every person will know by this that you are my disciples, if you shall have love one to the other."
- 36. Shimeon Kaypha said to him, "Our Lord, where are you going?" Yeshua answered and said to him, "Where I go, you cannot now come after me, but at the end you shall come."
- 37. Shimeon Kaypha said to him, "My Lord, why cannot I come after you now? I will lay down my life for you."
- 38. \* And Yeshua said to him, "Will you lay down your life for my sake? Amen, amen, I say to you: 'A rooster will not crow until you deny me three times."

- 1. "Let not your heart be troubled. Believe in God and believe in me." (Greek is ambiguous here: "Believe in God and believe in Me" or "You believe in God, you believe also in Me", or any combination of the two meanings. The Aramaic is clearly imperative both times: "Believe in God and believe in Me".)
- 2. "There are many lodgings in my Father's house, and if not, I would have told you, because I go to prepare a place for you."

- 3. "And if I go prepare a place for you, I shall come again and bring you to join me, that where I am you shall be also."
- 4. "And where I am going, you know, and you know the way."
- 5. Thoma said to him, "Our Lord, we do not know where you are going and how can we know the way?"
- 6. Yeshua said to him, "I AM THE LIVING GOD, The Way and The Truth and The Life; no man comes to my Father but by me alone."
- 7. "If you had known me, you also would have known my Father, and from this hour you do know him and you have seen him."
- 8. Philippus said to him, "Our Lord, show us The Father, and it is sufficient for us."
- 9. Yeshua said to him, "**A**ll this time I am with you and you have not known me Phillip? Whoever has seen me has seen The Father, and how do you say, '**S**how us The Father'?"
- 10. \* "**D**o you not believe that I am in my Father and my Father in me? The words which I am speaking, I am not speaking from myself, but my Father who dwells within me, he does these works."
- 11. "**B**elieve that I am in my Father and my Father in me, otherwise believe because of the works."
- 12. "**T**imeless truth, I tell you: '**w**hoever believes in me, those works which I have done he will also do, and he will do greater works than these, because I am going to the presence of my Father.' "
- 13. "And anything that you will ask in my name I shall do for you, that The Father may be glorified in his Son."
- 14. "And if you will ask me in my name, I shall do this."
- 15. "If you love me, keep my commandments."
- 16. "And I shall request from my Father and he will give you another Redeemer of the accursed\*, that he will be with you 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 Redeemer" implies a former Redeemer, which was Yeshua 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" & "Makhyana" (Redeemer, Lifegiver, Savior).
- 17. "**H**e is The Spirit of Truth, whom the world cannot receive, because it has neither seen him nor known him; but you know him, for he dwells with you and he is in you."
- 18. "I shall not leave you as orphans, for I shall come to you in a little while."
- 19. "And the world will not see me, but you shall see me; because I live, you also shall live."
- 20. At that day, you will know that I am in my Father and you are in me and I am in you."
- 21. "Whoever has my commands and keeps them, he does love me, but he who loves me shall be loved from my Father and I shall love him, and I shall show myself to him."

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- 22. Yehuda said to him (he was not Scariota), "My Lord, how is it you are going to show yourself to us and not the same to the world?"
- 23. Yeshua answered and said to him, "Whoever loves me keeps my word, and my Father will love him, and we will come to him, and we will make our lodging with him."
- 24. "But he who does not love me does not keep my word, and this word which you are hearing is not mine, but The Father's who has sent me."
- 25. "I have spoken these things with you while I am with you."
- 26. "**B**ut he, The Redeemer of the accursed, The Spirit of Holiness, whom my Father sends in my name, he will teach you all things and he will remind you of everything whatsoever I have told you."
- 27. "**P**eace I leave with you; my peace I give to you. It is not as the world gives that I give to you. Do not let your heart be troubled, and do not let it be afraid."
- 28. "**Y**ou have heard that I said to you, '**I** am going away, and I am coming to you'; if you had loved me, you would have rejoiced that I am going to join my Father, for my Father is greater than I."
- 29. "And now, behold, I have told you before it happens, that when it has happened, you may believe."
- 30. "After this I will not be speaking much with you, for The Prince of the world is coming and he has nothing to use against me\*.
  - \* "W'bai layt lah meddem" is an idiomatic expression meaning: "He has nothing against 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. But that the world may know that I love my Father, and just as my Father has taught me, so I have done. Rise up, let us depart from here."

- 1. **AM THE LIVING GOD**, The True Vine, and my Father is the vine dresser."
- 2. "Every branch on me not yielding fruit he takes away, and that which yields fruit he purges that it may bring forth much fruit."
- 3. "From now on you are purged because of the word which I have spoken with you."
- 4. "Stay with me, and I am in you. Just as the branch cannot yield fruit by itself unless it remains on the vine, so neither do you unless you stay with me."
- 5. "I AM THE LIVING GOD, The Vine, and you are the branches; whoever abides with me and I in him, this one brings forth much fruit, because without me, you can do nothing."
- 6. "If a man does not abide with me, he is thrown away like a shriveled up branch, and they gather it, throwing it into the fire to burn."

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- 7. "But if you are abiding in me and my words will abide in you, everything whatsoever you desire to ask, it shall be done for you."
- 8. "In this The Father is glorified, that you will bring forth much fruit and that you will be my disciples."
- 9. "Just as my Father has loved me, even so I have loved you; continue in my friendship."
- 10. "If you keep my commands, you will remain in my love, just as I have kept my Father's commands and I abide in his love."
- 11. "I have spoken these things with you that my joy may be in you and that your joy may be perfect."
- 12. "This is my commandment, that you love one another, just as I have loved you."
- 13. "There is no greater love than this: that a person would lay down his life for the sake of 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 אנש -"that a man"as לית לאנש -"to a man". "to a man". , the misread text with a Lamed של where there was a Dalet א 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

"no man has" בית ראנש -"there is not, that a man": לית ראנש -"no man has"

ツメベイ カヘ〉 - "there is not, that a man": ツメベ カヘ〉 - " no man has"

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. "You are my friends if you will do all that I command you."
- 15. "No longer do I call you servants, because a servant does not know what his master does, but I have called you my friends, because all that I have heard from my Father, I have taught you."
- 16. "**y**ou have not chosen me, but I have chosen you and I have appointed you so that you also will go bring forth fruit and your fruit will remain, so that all you will ask my Father in my name, he will give to you."
- 17. "These things I command you that you will love one another."
- 18. "And if the world hates you, know that it hated me before you."
- 19. "And if you had been from the world, the world would have loved its own; but you are not from the world, but I have chosen you from the world; because of this the world hates you."
- 20. "Remember the word that I have spoken to you, that there is no servant greater than his master. If they have persecuted me, they

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will persecute you also; if they have kept my word, they will also keep yours."

- 21. "They will do all these things among you because of my name, because they do not know him who has sent me."
- 22. "If I did not come speaking with them, they would have no sin, but now there is no covering for their sin."
- 23. "Whoever hates me hates my Father also."
- 24. "If I had not done the works in their sight which no other man had done, they would not have sin,
- 25. That the word which is written in their law maybe fulfilled: 'They hated me for nothing.' But now they have seen and hated me and my Father also."
- 26. "But when The Redeemer of the accursed comes, him whom I shall send to you from the presence of my Father, The Spirit of Truth, he who proceeds from the presence of my Father, he shall testify concerning me."
- 27. "You also are testifying, who are with me from the beginning."

- 1. **1** have spoken these things with you that you would not be subverted."
- 2. "For they shall put you out from their assemblies, and the hour will come when everyone who would kill you will think that he presents an offering to God."
- 3. **"A**nd they shall do these things because they do not know either my Father or me."
- 4. "I have spoken these things with you that when their time comes, you will remember them; I did not tell you these things before, because I was with you."
- 5. "But now I am going to join him who sent me, and no man among you asks me, Where are you going?"
- 6. "For I said these things to you and sadness has come and has filled your hearts."
- 7. "I tell you the truth: it is beneficial for you that I go away, for if I do not go away, the Redeemer of the accursed will not come to you, but if I depart I shall send him to you."
- 8. "And when he comes, he will correct the world concerning sin and concerning righteousness and concerning judgment;"
- 9. "Concerning sin, because they do not trust me;"
- 10. "Concerning righteousness, because I will go to my Father's presence and you will not see me again;"
- 11. "Concerning judgment, because The Prince of this world is judged."
- 12. "I have much to say to you, but you are not able to grasp it now."

- 13. "**B**ut whenever The Spirit of The Truth comes, he will lead you into the whole truth, for he will not speak of his own will, but he shall speak whatever he shall hear and he shall reveal the future to you."
- 14. "And he shall glorify me, because he shall take that which is mine and shall show you."
- 15. "**E**verything that my Father has is mine, therefore I said to you that he shall take that which is mine and he shall show you."
- 16. "A little while and you will not see me; again a little while and you will see me because I am going to the presence of The Father."
- 17. And his disciples were saying to one another, "What is this that he said to us: 'A little while and you will not see me and again a little while and you shall see me', and, 'I am going to join my Father."?
- 18. And they were saying, "What is this, 'A little while', that he says? We do know not what he is uttering."
- 19. But Yeshua knew that they wanted to ask him and he said to them, "Are you inquiring about this with each other, because I said to you, 'A little while and you will not see me and again, a little while, and you will see me'"?
- 20. "Timeless truth, I speak to you: you shall weep and mourn and the world will rejoice, and you will have sorrow, but your sorrow will be turned into joy."
- 21. "When a woman is giving birth, she has sorrow because the day for her delivery has arrived, but when she has delivered a son, she does not remember the distress for the joy that a son has been born into the world."
- 22. "**Y**ou also now have sorrow, but I shall see you again, and your heart shall rejoice, and your joy no man shall take from you."
- 23. "And in that day you will not ask me anything. Timeless truth I speak to you: Everything that you shall ask my Father in my name, he shall give to you."
- 24. "**U**ntil now you have not asked anything in my name. Ask and you will receive, that your joy may be perfect."
- 25. "I have spoken these things in parables with you, but the hour is coming when I shall speak with you, not in parables, but I shall declare to you about The Father plainly."
- 26. "In that day, you will ask in my name, and I do not say to you that I shall request from The Father for you."
- 27. "For The Father himself loves you because you have loved me and have believed that I have come forth from union with God \*." \* (Eastern Peshitta mss. have ,"The Father", as do the Alexandrian Greek mss. . The Western Peshitto, The Majority Greek and Latin Vulgate have, "God".)
- 28. For I have proceeded from union with The Father and I have come into the world, and again I leave the world, and I am going to join The Father."

- 29. His disciples were saying to him, "**B**ehold, now you are speaking plainly and you are not speaking any parable."
- 30. "Now we know that you know everything and that you do not need that anyone should ask you; in this we believe that you have proceeded from God."
- 31. Yeshua said to them, "**B**elieve *it*."
- 32. "Behold the hour comes and now it has come, when you will be scattered everyone to his place and you will leave me alone, and I shall not be alone because The Father is with me."
- 33. "I have spoken these things to you so that you shall have peace in me. You shall have suffering in the world, but take heart, I have overcome the world."

- 1. These things spoke Yeshua and lifted his eyes unto Heaven and he said: "My Father, the hour has come; Glorify your Son, that your Son may glorify you."
- 2. "Just as you have given him authority over all flesh\*, he will give eternal life to them, because you have given all things\* whatsoever unto 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 <a href="The Hebrew Bible">The Hebrew Bible</a>. That salvation is called the Will of God in 1Timothy 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!
- \* \* \(^2\)\(^2\)\(^2\)\(^2\)\(^2\)\(^3\)\(
- 3. "But these things are eternal life: 'They shall know you, for you alone are The God of Truth, and Yeshua The Messiah whom you have sent.'
- 4. "I have glorified you in the earth; I have accomplished the work that you have given me to do."
- 5. "Now, glorify me, my Father, in union with yourself, in that glory which I had in union with you before the universe was."
- 6. "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."

- 8. "For the words that you gave me I have given them, and they have received them and known truly that I have proceeded from unity with you."
- 9. "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. "And everything that is mine is yours, and yours is mine, and I am glorified in them."
- 11. "From now on, I do not dwell in the world, but these are in the world, and I am coming to join you. Holy Father, keep them in your Namethat Name which you have given me, so that they shall be one, just as we are."
- 12. "When I was with them in the world, I kept them in your Name; I have kept those whom you gave me, and no man among them has perished, except The Son of Destruction, that the scripture should be fulfilled."
- 13. "**B**ut now I come to you, and I am speaking these things in the world, that my joy shall be complete in them."
- 14. "And I have given them your word, and the world has hated them, because they are not from the world, even as I am not from the world."
- 15. "It is not that I am praying you would take them from the world, but that you would preserve them from The Evil One."
- 16. "For they are not from the world, even as I am not from the world."
- 17. "Father, sanctify them by your truth, because your word is truth."
- 18. "**J**ust as you have sent me into the world, I also have sent them into the world."
- 19. "And I sanctify myself for them, that they shall be sanctified in the truth."
- 20. "**N**either do I pray only for them, but also for these who are trusting in me by their word,"
- 21. "That they all shall be one, just as you, my Father, are in me, and I am in you, so that they also shall be one in us."
- 22. "And I have given them the glory that you have given me, so that they shall be one, just as we are one, so that the world shall believe that you have sent me."
- 23. "I in them and you in me, so that they shall be perfected as one, and so that the world shall know that you have sent me, and that you have loved them just as you have also loved Me."
- 24. "Father, I will that these whom you have given me shall also be with me, that they shall see my glory which you have given me, because you have loved me from before the foundation of the world."
- 25. "My Righteous Father, although the world has not known you, I have known you, and these have known that you have sent Me."

26. "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."

- 1. Deshua said these things and went forth with his disciples to the crossing of the torrent of Qedrown; The place was a garden, where he and his disciples entered.
- 2. But Yehuda the traitor had also known that place, because Yeshua had met there many times with his disciples.
- 3. Therefore Yehuda led a company\* also from the presence of the Chief Priests and the Pharisees. He led the guards and came there with torches and lamps and weapons. \* (A company consisted of 500 to 1000 soldiers.)
- 4. But Yeshua, because he knew all these things had come upon him, went out and said to them, "Whom are you seeking?"
- 5. They were saying to him, "**Y**eshua the Nazarene." Yeshua said to them, "**I AM THE LIVING GOD**." But Yehuda the traitor was also standing with them.
- 6. And when Yeshua said to them, "I AM THE LIVING GOD", they went backward and fell to the ground.
- 7. Yeshua said again, "Whom are you seeking?" But they said, "Yeshua the Nazarene."
- 8. Yeshua said to them, "I have told you that I AM THE LIVING GOD, and if you are seeking me, let these men go",
- 9. So that the saying might be fulfilled: "Of Those whom you have given me, I have not lost one." (Referring to John 17:12)
- 10. But Shimeon Kaypha had a sword on him and he drew it and struck the servant of The High Priest and took off his right ear, and the name of the servant was Malka.
- 11. Yeshua said, "**K**aypha, put the sword in its sheath. The cup that The Father has given me, shall I not drink it?"
- 12. Then the company and a Captain of a thousand, and guards of the Judeans, seized Yeshua and bound him.
- 13. And they brought him to the presence of Hannan first, because he was Father-in-law of Qaypha, who was The High Priest that year.
- 14. But it was Qaypha who counseled the Jews that it was better that one man should die for the sake of the nation.
- 15. But Shimeon Kaypha and one of the other disciples were coming after Yeshua, and that disciple had known The High Priest and he entered with Yeshua to the courtyard.
- 16. But Shimeon was standing outside near the gate and that other disciple who knew The High Priest went out and spoke to her who kept the gate and he brought in Shimeon.

- 17. But the maiden gatekeeper said to Shimeon, "Are you also one of this man's disciples?" He said to her, "No."
- 18. And the servants and the guards were standing and they were setting a fire to warm themselves because it was cold, but Shimeon was also standing with them and warming himself.
- 19. And The High Priest asked Yeshua about his disciples and about his teaching.
- 20. And Yeshua said to him, "I have spoken openly with the people, and at all times I have taught in the synagogue and in The Temple, where all of the Judeans assemble and I have spoken nothing in secret."
- 21. "Why do you ask me? Ask those who heard what I spoke with them, behold, they know what I have said."
- 22. And when he had said these things, one of the guards who was standing there struck Yeshua on the cheek and said to him, "**D**o you answer thus to The High Priest?"
- 23. Yeshua answered and said to him, "If I have spoken evil, testify of the evil, but if I have spoken correctly, why do you strike me?"
- 24. But Hannan sent Yeshua, being bound, to the presence of Qaypha the High Priest.
- 25. And Shimeon Kaypha was standing and warming himself and they were saying to him, "Are you also one of his disciples?" And he denied and said, "I am not."
- 26. And one of the servants of The High Priest, near kin of him whose ear Shimeon had cut off, said, "**D**id I not see you with him in the garden?"
- 27. And Shimeon denied again, and in that hour a rooster crowed.
- 28. They brought Yeshua from the presence of Qaypha to the Praetorium, and it was dawn, and they did not enter the Praetorium, lest they would be defiled, until they had eaten the Passover.
- 29. But Pilate went outside to their presence and he said to them, "What accusation do you have against this man?"
- 30. And they answered, and they were saying to him, "If he were not an evildoer, we would not have delivered him to you."
- 31. Pílate saíd to them, "**T**ake hím and judge hím according to your law." The Judeans were saying to hím, "**I**t is not permitted for us to kill a man",
- 32. So that the saying may be fulfilled that Yeshua spoke when he revealed by what death he was going to die.
- 33. But Pilate entered the Praetorium and he called for Yeshua and said to him, "Are you The King of the Judeans?"
- 34. Yeshua said to him, "**H**ave you said this of yourself, or have others spoken to you about me?"
- 35. Pilate said to him, "**A**m I a Judean? The people of your nation and The High Priests have delivered you to me. What have you done?"

- 36. Yeshua said to him, "**M**y Kingdom is not from this world; if my Kingdom were of this world, my servants would be fighting that I would not have been delivered up to the Judeans, but now my Kingdom is not from here."
- 37. Pílate said to hím, "**Y**ou are a King then?" Yeshua said to hím, "**Y**ou have said that I am a King. For this I was born and for this I have come into the world: to testify of the truth. Everyone who is of the truth hears my voice."
- 38. Pílate said to hím, "What is the truth?" And when he had said this he went out again to the Judeans and he said to them, "I find not even one fault in him."
- 39. "**B**ut you have a custom that I should release to you one prisoner at Passover. Do you wish therefore that I release you this man, The King of the Judeans?"
- 40. And they all cried out when they were saying, "**N**ot this one, but Barabba." But this Barabba was a robber.

- 1. **T**hen Pílate scourged Yeshua.
- 2. And the soldiers wound a crown from thorns and they placed it on his head and clothed him with a purple robe.
- 3. And they were saying, "**H**ail to you, King of the Judeans", and they were hitting him on his cheeks.
- 4. And Pilate went outside again and he said to them, "**B**ehold, I bring him forth to you outside that you may know that I find no occasion for complaint in him, not even one cause."
- 5. And Yeshua went forth outside with the crown of thorns upon him and the purple robe, and Pilate said to them, "Behold, here is the man."
- 6. But when the Chief Priests and the guards saw him, they cried out and they were saying, "Crucify him! Crucify him!" Pilate said to them, "Take him and crucify him, for I do not find any fault in him."
- 7. The Judeans were saying to him, "We have a law and according to that in our Written Law he is condemned to death because he made himself the Son of God."
- 8. But when Pilate heard this statement he was even more afraid.
- 9. And he entered the Praetorium again and he said to Yeshua, "Where are you from?" But Yeshua gave him no answer.
- 10. Pílate saíd to hím, "Are you not speaking with me? Do you not know that I have power to release you and I have power to crucify you?"
- 11. Yeshua said to him, "You have no power at all over me unless it has been given to you from above; therefore, whoever has delivered me to you has greater sin than yours."

- 12. Because of this Pilate wanted to release him, but the Judeans were crying out, "If you release this man, you are not Caesar's friend, for everyone who makes himself King is an adversary of Caesar."
- 13. But when Pilate heard this statement he brought Yeshua outside and sat down on the judgment seat and the place that was called R'tsiftha d'Kaypha, but in Hebrew\* it is called Gpiptha.

\* "R'Tsiftha d'Kaypha" & "Gpiptha" are in Northern (Galilean) and Southern (Judean) dialects of Palestinian Aramaic. Both names mean "The Pavement." The Greek has "Gabbatha" ( $\Gamma \alpha \beta \beta \alpha \theta \alpha$ ), another obvious transliteration of the Aramaic ("Gpiptha") ("Gpiptha"), in which the letter "Pe" ש was mistaken for a "Beth" ב , easily done with square Aramaic script. This does not work in a Greek to Aramaic translation scenario. "Gabbatha" ( $\Gamma ABBA\Theta A$  in Greek) would not be mistaken for ("Gpiptha") (" $\Gamma A\Phi I\Phi \Theta A$ " or  $\Gamma A\Pi I\Pi \Theta A$  in Greek).

The Judean Aramaic dialect 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 "Ebraith (Hebrew)":

לפון) צ', m., עברית, עברית (לפון) f. (b. h.) Hebrew (שנון) ל m., עברית עברית (לפון) ל f. (b. h.) Hebrew language; ש (ברוב) Hebrew character, type. Kidd. I, מ אמה העי א a Hebrew handmaid. Gen. R. s. 42 משרה בלשון ע' א. 1. Gitt. IX, 6

According to ancient word usage, "Ebraith" - "Hebrew", can refer to Aramaic, & always does so in the NT.

- 14. And it was the eve of the Passover, and it was about the sixth hour, and he said to the Judeans, "**B**ehold, here is your King!"
- 15. But they were crying out, "Take him away! Take him away! Crucify him! Crucify him!" Pilate said to them, "Shall I crucify your King?" The Chief Priests were saying, "We have no King but Caesar!"
- 16. Then he delivered him to them that they would crucify him, and they led Yeshua and brought him out.
- 17. Then he took up his cross to the place called Qaraqpatha, but in Hebrew \* it is called Gagultha, \* See note at v. 13
- 18. Where they crucified him and two others with him, one on one side and one on the other side, and Yeshua in the center.
- 19. And Pilate wrote a title and placed it on his cross, but it was written thus: "**T**his is Yeshua the Nazarene, The King of the Judeans."
- 20. And many of the Judeans read this tablet, because the place in which Yeshua was crucified was near the city, and it was written in Aramaic and in Greek and in Latin.
- 21. And the Chief Priests said to Pilate, "**D**o not write, '**H**e is The King of the Judeans', but, "**H**e said, '**I** am The King of the Judeans."
- 22. Pílate saíd, "What I have written, I have written."
- 23. But the soldiers, when they had crucified Yeshua, took his garments, and they made four parts, a part to each of the soldiers; but his tunic was without a seam: it was woven entirely from the top.
- 24. And they said to one another, "Let us not tear it, but let us cast lots for it, who will be allowed to have it." And the scripture was fulfilled that says, "They divided my garment among them and for my clothing they cast lots." The soldiers therefore did these things.

- 25. But his mother and the sister of his mother, and Mary, who was of Cleopa, and Maryam Magdalitha, were standing at the cross of Yeshua.
- 26. But Yeshua saw his mother and the disciple whom he loved standing and he said to his mother, "Woman, behold, your son."
- 27. He said to that disciple, "Behold, your mother." And from that hour that disciple received her to himself.
- 28. After these things Yeshua knew that everything had been finished, and that the scripture may be fulfilled, he said, "I thirst."
- 29. And a vessel had been set full of vinegar, but they filled a sponge from the vinegar and placed it on hyssop and they put it near to his mouth.
- 30. When he took the vinegar, Yeshua said, "**B**ehold, it is finished." And he bowed his head and gave up his Spirit.
- 31. But the Judeans, because it was evening, they were saying, "These bodies will not pass the night on their crosses, because the Sabbath day is approaching", for it was a great Sabbath day. And they sought from Pilate to break the legs of those who had been crucified, and they would be taken away.
- 32. And the soldiers came and they broke the legs of the first and of the other who was crucified with him.
- 33. When they came to Yeshua, they saw that he had died already and they did not break his legs.
- 34. One of the soldiers struck him on his side with his spear, and at once blood and water issued forth.
- 35. And he who saw testified and his testimony is true and he knows that he spoke the truth so that you also may believe.
- 36. For these things happened that the scripture should be fulfilled that says, "Not a bone of him will be broken",
- 37. And another scripture again, that says, "They shall gaze at him whom they pierced through."
- 38. After these things, Yoseph, who was from Ramtha, sought from Pilate because he was a disciple of Yeshua, (and it was secretly from fear of the Judeans), that he might take the body of Yeshua; and Pilate gave him permission and he came and took away his body.
- 39. And Nicodemus also came, who had come before to Yeshua by night, and he brought with him spices of myrrh for Yeshua and of aloes about 100 pounds.
- 40. And they took away the body of Yeshua and wrapped it in linen and in sweet spices, just as the custom of the Judeans is for burying.
- 41. And there was in that place where Yeshua had been crucified a garden, and in the garden a new tomb in which a man had not yet been laid.
- 42. And they laid Yeshua there because the Sabbath was approaching and because the tomb was nearby.

#### Chapter 20

- 1. **B**ut on the first day of the week, in the very early morning while it was dark, Maryam Magdalitha came to the tomb and she saw the stone that had been removed from the tomb.
- 2. And she ran and came to Shimeon Kaypha and to that other disciple whom Yeshua had loved, and she said to them, "They have taken away Our Lord from the tomb, and I don't know where they have laid him."
- 3. Shimeon went out and that other disciple, and they came to the tomb.
- 4. And they were both running together, but that disciple ran in front of Shimeon and he came first to the tomb.
- 5. And he looked, gazing at the linens where they were lying, but he did not enter.
- 6. Then Shimeon came after him and entered the tomb, gazing at the linens where they were lying,
- 7. And a grave cloth, which had been bound about his head, not with the linens, but as it was wrapped and set on the side in one place.
- 8. Then that other disciple entered, who came first to the tomb, and he stared and he believed.
- 9. And those disciples departed again to their place.
- 10. But they had not yet known from the scriptures that he was going to rise from the dead.
- 11. But Maryam was standing at the tomb and was weeping, and while weeping she looked inside the tomb.
- 12. And she saw two Angels in white sitting, one at his pillow, and one at the foot, where the body of Yeshua had been laid.
- 13. And they were saying to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I don't know where they have laid him."
- 14. She said this and turned and saw Yeshua standing and she did not know that he was Yeshua.
- 15. Yeshua said to her, "Woman, why are you weeping, and whom are you seeking?" But she thought he was the Gardener, and she said to him, "Sir, if you have taken him, tell me where you have laid him; I will go take him away."
- 16. Yeshua said to her, "**M**aryam." And she turned and said to him in Hebrew \*, "**R**abbuli", which is to say "**T**eacher."

"Rabbuli" is an Aramaic word meaning "My Master" and is the same as "Rabboni", which the Greek versions have in Greek letters transliterated "Rabbouni". Notice that Maryam is not presented as speaking Greek; neither is any

<sup>\*</sup> שבראית "Ebraith" means "Hebrew" and though Aramaic was the language used, the Jewish people referred to Judean Aramaic as Hebrew, since it 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. Southern Judean Aramaic is probably referred to as "Hebrew". Northern Aramaic would have differed slightly in a few places in written form.

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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 Chaldaeans (Babylonians 600 B.C.)

- 17. Yeshua said to her. "Don't cling to me, for I have not yet ascended to join my Father, and go join my brothers and say to them that I ascend to join my Father and your Father, my God, and your God."
- 18. And Maryam Magdalitha came and announced to the disciples, "I have seen Our Lord", and that he had said these things to her.
- 19. But when it was evening of the first day of the week and the doors were barred where the disciples were staying, because of fear for the Judeans, Yeshua came and stood in their midst and he said to them, "Peace be with you."
- 20. He said this and he showed them his hands and his side and the disciples rejoiced because they saw Our Lord.
- 21. But Yeshua said to them again, "Peace be with you. Just as my Father has sent me, I also am sending you."
- 22. When he had said these things, he breathed upon them and he said to them, "Receive The Spirit of Holiness."
- 23. "If you will forgive a man's sins, they will be forgiven him, and if you hold a man's, they will be held."
- 24. But Thoma, one of the twelve, who is called The Twin, he was not there when Yeshua had come.
- 25. And the disciples were saying to him, "We have seen Our Lord", but he said to them, "Unless I see in his hands the places of the nails and I shall put my fingers in them, and reach my hand into his side, I will not believe."
- 26. And after eight days, again the disciples were inside and Thoma was with them and Yeshua came when the doors were barred; he stood in the center and he said to them, "Peace be with you."
- 27. And he said to Thoma, "Put your finger here and behold my hands and put your hand and reach into my side and do not be an unbeliever, but a believer."
- 28. And Thomas answered and said to him, "My Lord, and my God."
- 29. Yeshua said to him, "**N**ow that you have seen me, you have believed."

  Blessed are those who have not seen me and have believed."
- 30. But Yeshua did many other signs before his disciples, which are not written in this scripture.
- 31. But these things are also written that you may believe that Yeshua is The Messiah, the Son of God, and when you believe, you shall have eternal life in his name.

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 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.

- 1. **A**fter these things Yeshua again showed himself to his disciples by the Sea of Tiberius, and he appeared thus:
- 2. There were together Shimeon Kaypha and Thoma, who is called The Twin, and Nathaniel who was from Qatna of Galilee and the sons of Zebedee and two others of the disciples.
- 3. Shimeon Kaypha said to them, "I am going to catch fish." They were saying to him, "We are also coming with you." And they went out and embarked the ship, and that night they caught nothing.
- 4. But when it was dawn, Yeshua stood on the side of the sea and the disciples did not know that it was Yeshua.
- 5. And Yeshua said to them, "**L**ads, do you have anything to eat?" They said to him, "**N**o."
- 6. He said to them, "Throw your net on the right side of the ship, and you will find." And they cast and they could not haul in the net from the multitude of the fish it had caught.
- 7. And that disciple for whom Yeshua had great affection said to Kaypha, "This is Our Lord." But Shimeon, when he heard that he was Our Lord, he took his tunic, girding his loins because he was naked, and he threw himself into the sea to come to Yeshua.
- 8. But the other disciples came in the boat, for they were not very far from the land, but about 200 cubits, and they were dragging the net with the fish.
- 9. But when they came up to the land they saw burning coals, which had been set, and fish were lying on them, and bread.
- 10. And Yeshua said to them, "Bring some of those fish that you have caught just now."
- 11. And Shimeon Kaypha came up and dragged the net to the land as it was filled with 153 great fish, and with all this weight, the net was not ripped.
- 12. And Yeshua said to them, "Come have breakfast", but none of the disciples dared ask him who he was, for they knew that he was Our Lord.
- 13. But Yeshua came near and took the bread and the fish and gave to them.
- 14. This was the third time Yeshua appeared to his disciples after he had risen from the tomb.
- 15. And after they had breakfast, Yeshua said to Shimeon Kaypha, "Shimeon, Bar Jonah, do you love me more than these things?" He said to him, "Yes, my Lord, you know that I love you." He said to him, "Shepherd my lambs for me."

- 16. He said to him again a second time, "Shimeon Bar Jonah, do you love me?" He said to him, "Yes, my Lord. You know that I love you." Yeshua said to him, "Shepherd my sheep for me."
- 17. He said a third time, "Shimeon Bar Jonah, do you love me?" And Kaypha was saddened that he said to him the third time, "Do you love me?" And he said to him, "My lord, you discern everything; you know that I love you." Yeshua said to him, "Shepherd my ewes for me."
- 18. "Amen, amen, I tell you, that when you were young, you were girding your loins and you were walking where you wanted, but when you are old, you shall reach out your hands and others shall gird your loins for you and shall escort you to where you do not want."
- 19. But he said this to show by what death he was going to glorify God. And after he had said these things, he said to him, "Come after me."
- 20. And Shimeon Kaypha turned around and saw that disciple whom Yeshua had loved, who had come after him, who had lain at supper on the breast of Yeshua and had said, "My Lord, who is he that shall betray you?"
- 21. When Kaypha saw this one, he said to Yeshua, "And what of this man, my Lord?"
- 22. Yeshua said to him, "If I want this one to remain until I come to you, what is it to you? You come after me."
- 23. And this saying went forth among the brethren that this disciple would not die. But Yeshua had not said that he would not die, but, "If I want this one to remain until I come to you, what is it to you?"
- 24. This is the disciple who testified about all these things, and he also wrote them, and we know that his testimony is true.
- 25. There are also many other things that Yeshua 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 Yohannan

שלם למכתב בכתבא הנא טטראונגליון קדישא
The end of the writing in this book of the four Holy Gospels

שובחא לאבא ולברא ולרוחא דקודשא השא וכלזבן ולעלם אלמין אמין שובחא לאבא לאבא 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 author has also published his translations of The entire Aramaic Peshitta New Testament, entitled, <u>The Original Aramaic New Testament in Plain English</u> and <u>The Aramaic-English Interlinear New Testament</u>. They are available from his web site: aramaicnt.com and also from Lulu.com Look for them.

### **Epilogue**

I encourage the reader to read my <u>Aramaic-English Interlinear New</u> <u>Testament</u>, from which this English translation is derived. I have also written <u>Divine Contact-Discovery of The Original New Testament</u> which documents how I discovered by scientific experiment that The Peshitta New Testament was written by God Himself and that The Greek New Testament is a first century translation of The Aramaic Peshitta New Testament books. There are free articles, excerpts and book links available at aramaicnt.com

Those discoveries are what led me to translate the Peshitta and to publish it. After 30 years of searching for the original New Testament among the Greek texts, I have found it in the Aramaic manuscripts of The Peshitta, which has been faithfully and meticulously copied and preserved by Assyrian and Syrian Scribes, who have been counting the words and letters of each book for over 1900 years and have always held to its text as the original word of God to the Apostles.

Every time the Western church has approached nearer to the original words of the Apostles and those words have been disseminated, there has been reformation, renewal and revival of the Christian faith.

The Peshitta is as close to the original as possible, as **it is the original written New Covenant**. The reformation that will result from the dissemination and translation of the original New Testament will be greater than any that has hitherto come upon The Earth, for its Truth is eternal and infallible.

I encourage the reader to share this knowledge and Testament with others in every way practicable. We shall go from a famine of hearing the word of God (Amos 8:11) to an age of feasting on manna from Heaven.

My people are destroyed for lack of knowledge...Hosea 4:6
Where there is no vision (Divine revelation), the people perish: but he that keepeth the law, happy is he. Proverbs 29:18
The Lord gave the word: great was the company of those that published it. Psalm 68:11

For The Earth shall be filled with the knowledge of the glory of the **LORD**, as the waters cover the sea. Habakkuk 2:14

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In writing this interlinear I used or consulted MS Word, Dragon Naturally Speaking 9.0 software, 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, Hodges-Pierpont Majority Greek NT-1993, Westcott & Hort's 1881 Greek NT, The Latin Vulgate) Smith's Syriac Dictionary, Nestle-Aland Novum Testamentum-25<sup>th</sup> edition, Jastrow's Targum Dictionary, The Comprehensive Aramaic Lexicon (web site), W.M. Thackston's Introduction To Syriac, The New Covenant Aramaic Peshitta Text with Hebrew Translation-1986, The Syriac Bible-1979, Paul Younan's Interlinear Translation of The Peshitta Gospels & Acts, 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 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, Remnants of The Later Syriac Versions of The Bible & The Apocalypse of St John by John Gwynn.