

LANGUAGE NUANCES

DID YOU KNOW....?

MYTH: The word “Jew” found in the Gospels follows an accurate translation.

FACT: This one of many mistranslations in the Bible, in this case from the Aramaic and Greek words. It should read Judean, or a person living in the geographic area known as Judea.

MYTH: Jews killed Jesus Christ.

FACT: The mistranslation and insertion into the Bible of the word Jew puts into perspective 1,500 years of blaming all Jewish people for the crucifixion of Jesus.

MYTH: “Jews” and “Christians” living at the time of Jesus and 300 years thereafter were separate distinct groups from two separate traditions.

FACT: Biblical research from both Jewish and Christian sectors maintain that no person then could be labeled a Jew or a Christian; No one could say there was Judaism or Christianity. The individualization of these two groups does not occur until the times of Constantine or 300 yrs later.

MYTH: When Jesus spoke to the people , he spoke in Hebrew.

FACT: When Jesus spoke, he spoke in Aramaic, the semetic language of his region. The semitic culture, cosmology and psychology is very different from the Greek language-based orthodoxy and theology that is present in the current translations of Bibles that stem from Greek, Latin, Romance Languages to modern English.

Myth: The oldest manuscript of the Gospels is derived from the Greek.

FACT: Biblical scholars generally agree that among manuscripts written in the language of Jesus i.e. Aramaic, the *Peshitta* is one of the most authentic and oldest: It reveals the culture, cosmology and psychology of aramaic middle eastern metaphysics to which Jesus belonged.

MYTH: Jesus was obsessed with the idea of apocalypse.

FACT: Aramaic research and translations show that from an Aramaic culture and cosmological standpoint, Jesus was not obsessed with endings but rather with beginnings. Renowned biblical scholar Dr. Neil Douglas Klotz has shown via aramaic translations that Jesus' experience was not "apocalypse now" but "genesis now".

MYTH: In most current organized Christian religions the word "poor" (Blessed be ye poor..") implies a person that is needy or has little material possessions.

FACT: Jesus used the aramaic word *meskina* which relates not so much to a person that is needy in material things but one whose existence has a limited sense of "Self" that has become weakened, dissolved or enervated.

MYTH: The word "prophet" in the Gospels refers to a person who foretells the future.

FACT: Jesus uses the aramaic word *nabiya* which a person who listens to the divine voice within and acts upon it.

MYTH: A false prophet in Christianity is a person who does not foretell the future correctly.

FACT: The word for false prophet in Aramaic is *nabiya dagaluta* and in the Aramaic culture to which Jesus belonged, it was not one who does not foretell the future correctly. Rather it meant people who allow their true divine image to become so covered with the projections of others that they can no longer look honestly into the mirror of their own hearts for a true reflection. The voice that desires fame is tyrannizing their inner self. In this sense, the roots of the word *dagaluta* show an action of heaping or piling up something, as well as deceiving oneself or denying one's nature.

In our modern Western society, these are the "yes-persons", those that follow others, trends, emulation of the rich and famous, Special Interests driven people: the powerful politicians, greedy executives, doctors, clergy and lawyers. These, by this definition or meaning are the false prophets; they no longer are looking honestly at the mirror of their own hearts for a true reflection.

DID YOU KNOW...?

SOURCE: Neil Douglas-Koltz, *Blessings of the Cosmos*,
Wisdom from the Aramaic Words of Jesus

- The idea of “God” (as we know it Western tradition) is *Alaha* in Aramaic. This is the word that Jesus used. In all derivations it indicates Sacred Unity, idealized as the furthest extent of breath, power and life. *Alaha* or Sacred Unity is related to other Semetic words; Hebrew: Elohim and Eloha; in later Arabic- Allah.
- The word “evil” used in current translations of the Bible carries by inference the idea of sin and/or punishment. In the language of Jesus, it merely meant any action that is not done at the right time, that is, either too early or too late. (*bishtah*) The implication here is that even unripe action has its place in the broader sense of all-embracing completion that the Holy One brings forth each day.
- The following passage found in the King James version of the Bible (Greek source) carries a very different meaning than in the Aramaic meaning in the *Peshitta*, the oldest and one of the most authentic manuscripts written in the language of Jesus: “***And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent***”. In the original Aramaic the words for “eternal life” are *hayye d’alma* mean life-energy (*hayye*) which is renewable in all forms, worlds, and levels of existence (*d’alma*). The Holy One has given (from *yahb*) this energy to those whom the One has given Jesus. The qualification—one must firmly grasp that all guidance comes only from the One (*Alaha d’shrara balhud*). They must also identify Jesus only as the measure or proportion of the One, and not the Source itself. (*meshah*-from *meshiha* or annointed, with divine effulgence)
- Another important passage in the King James version that is worth noting is the following: “*And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women*” The Aramaic original statement is “*Wa’al lewatach malaka wa’emar lahshlama l’ki melit taibuta maren ‘amki barikta b’nasha*” which has the following meanings: The Aramaic word usually translated as “angel” is *malaka* can also mean any messenger or one who offers advise or counsel. It is related to the word *mala* (any word or saying) and to *mela* which means ripeness or readiness to complete purpose or

mission. The latter is what the messenger uses and when referring to Mary's "grace", the Aramaic *taibuta* (from *tub* and *tab*) which points to ripeness or readiness to fulfill the divine purpose for which one is intended. Jesus uses this same word for blessing in both Luke's and Matthew's version of the Beatitudes. In short the expression *melit taibuta*, usually translated as "full of grace" literally means "to fulfill one's purpose in life". The expression *maren amki* usually translated "the Lord is with thee" unfortunately uses the English word of "Lord" with all of the connotations of the medieval, feudal and patriarchal. There is no word for "Lord" in Aramaic or with Hebrew. The Aramaic *maren* (from *marya*) means "image" or ray of divine light in embodied form, which reminds us of our connection to the One Being, *Alaha* or Sacred Unity. The expression "blessed art thou amongst women" is the Aramaic *barikta b'nasha* (blessed or empowered with among *nasha* or humanity (male and female)). The word for blessing comes from the meaning to kneel as to receive a blessing and also from old Semetic root BAR, which is creative power produced from inside out by the Holy One. When Mary's cousin Elizabeth visits her she uses the same greeting that the angel or messenger used.

- The Aramaic word for shine ("Let your light shine before men..." Matthew 5:16) is *Nuhra*; it means the illumination of what is unknown but in a different sense than in Greek philosophy. For the ancient Aramaic or Hebrew speaker, the Creator brought forth light (what is known) and the darkness (what is unknown). Light and dark are not warring opposites as in Greek/Western philosophy. There is an interplay, an ongoing sacred creative process of the universe. The Greek/Western view assumes a split; In Aramaic or Hebrew they are two aspects of our own consciousness. In personal terms, The human recognizes the fullest sense of him/herself (the "I am") what he/she does not know yet is the divine resources within us.
- Regarding the distinction between Greek interpretations and the original Aramaic, the same is true for seemingly opposites: poverty/riches, hunger/satisfaction, weeping/laughter. These are always joined; one cannot have or even recognize one without the other.

DID YOU KNOW....?

BIBLICAL SCRIPTURE: TRANSLATION ISSUES

SOURCE: NEIL DOUGLAS-KLOTZ, *Prayers of the Cosmos*,
(Wisdom from the Aramaic words of Jesus)

CENTRAL ISSUE: The central issue in the translation of ancient languages into more modern tongues is the loss of the metaphorical, intellectual and universal or mystical meanings stemming from a different culture in addition to the linguistic range of meanings. According to Fabre D'Olivet (1815) in his *The Hebraic Tongue Restored*, biblical translations have been whittled down to become "wholly gross in (their) nature...restricted to material and particular expressions." Aramaic scholar Neil Douglas-Klotz further adds that "this tendency to divide and over-literalize was reflected in the whole Newtonian era: a period that repressed mystical cosmology was also ill at ease with mystical translation. An unnatural division between God, Nature and humanity, unknown to people close to the earth, crept into our language with the advent of modern civilization.

- When the original scriptures written in Aramaic were translated into Greek, there was the imposition of a new cultural paradigm and worldview. Greek differs greatly from Aramaic. Aramaic was the *lingua franca*, the common language spoken throughout the Middle East during the times of Jesus and remained so for many centuries until it was replaced by a derivative tongue, Arabic, during the rise of Islam. According to some scholars it is older than Hebrew based on more ancient Middle Eastern roots. Hebrew then was primarily a temple language. Even after the seventh century, Aramaic continued to be spoken widely in the Middle East well into the nineteenth century and is still used in the entire Church of the East.

- By changing over linguistically and culturally in scripture from Aramaic to Greek the scope and meaning is changed. Neil Douglas-Klotz discovered that "be you perfect" really meant "be you all embracing" or that "to be satisfied" really means "to be surrounded by fruit;" that "Blessed are the meek, for they shall inherit the earth" also means "to soften your rigidity and you shall receive vigor and strength from the universe"; that "Blessed are the pure in heart means blessed are those whose passion is electrified by deep, abiding purpose; that "heaven" in Aramaic means, in fact, "the universe" and that "lead us not into

temptation” means “Do not allow the superficial to delude us, rather free us from what holds us back”.

- Unlike Greek, Aramaic does not draw sharp lines between means and ends or between an inner quality and an outer action. Both are present; both form the whole. Greek (and Western Culture) divides, fragments, creating unnatural divisions between humanity, Nature and God. Unlike Greek, Aramaic is fluid and presents a holistic view of the Cosmos. It is an intrinsic view as opposed to an extrinsic view of the World. Thus, the “Kingdom” is both *within* and *among* us; “Neighbor” is both inside and outside, as is the “self” since we are to love to the same degree as our “neighbor.” The arbitrary borders of the Greco/Western world between mind, body and spirit fall away in Aramaic culture and worldview.

- Like its sister languages, Hebrew, and Arabic, Aramaic can express many layers of meanings. Words are organized and defined based on a poetic root-and-pattern system. Jesus showed mastery of this use of transformative language. It is rich in Images and the natural wonder of the Cosmos. Heaven is not a metaphysical concept as with the Greek/Western paradigm; rather it presents an image of “light and sound shining throughout creation.” Like other native ancient languages, it is rich in sound-meaning; one can feel direction, color, movement and other sensations as sacred words resonate in the body. This body resonance was another layer of meaning; words heard by hearers of Jesus’ words and Middle Eastern mystics were words used in native Middle Eastern chants for thousands of years before his time.

- All major contemporary traditions of the Middle East be it Christian, Jewish or Islamic stem from the same source, the same earth and very likely the same language. All of them at the beginning called “God” either *El* or *Al* which meant “that”, “the One”, or “that One” which expresses uniquely through all things. These roots gave rise to sacred names: *Elat* (old Canaanite), *Elohim* (Hebrew), *Allaha* (Aramaic) and *Allah* (Arabic).

- In the Lord’s Prayer (Our Father which art in heaven), “Father” is expressed in Aramaic as *ab*, *abba*, and *abwoon*. Here the central idea is parenting and creation. *Ab* refers to all fruit, all germination from the source of Unity. *Abba* can refer to personal father but its original roots do not specify gender. Thus, it could be translated as “Divine parent”. From *abwoon*, *bwn* the idea is bringing about a ray or emanation of that father/motherhood. According to Douglas-Klotz, It has four parts:

- The Oneness and Unity (A)
- Birthing , creation (bw)
- The breath or Spirit that is injected in all forces (oo)
- The vibration of this breath from Oneness and Unity as it touches all and interpenetrates form. This sound echoes on the earth and our body here vibrates with it.

Heaven is not a metaphysical term in Aramaic. *D'bwashmaya* refers to light, sound, vibration, name and word. In effect, *shmaya* reveals vibration or word by which one can recognize the “Oneness” (God’s name) as the *universe*. Thus, the word “heaven” in Greek and later in English became a metaphysical concept out of touch with the processes of creation. Herein lays one of the many differences between the Western mind and the worldview of the native Middle Eastern mysticism to which Jesus belonged.

- “Thy Kingdom come” in the Lord’s Prayer is expressed in Aramaic as *malkuthakh* which refer to ruling principles that guide our lives toward unity. The word of *malkatuh* based on the same root was the name of the Great Mother in the Middle East thousands of years before Jesus. It was Mother Earth that had a divine quality. Later it was used to refer to those that saw this and became rulers and subsequently, to collective ideal of a nation. But in the time of Jesus, it had to do with the reign of unity in alignment with the Creator’s—toward unity and creativity like Mother Earth.
- “Arha” means “earth” in Aramaic. It evokes the sigh of the human species whenever it feels the support of the earth underneath and remembers to treat it as another living being, rather than an object to be exploited.
- “Bread” in the Lord’s Prayer comes from the Aramaic *lachma* which can be beyond bread, to the concept for “understanding”. It is derived from a more basic root relating to the divine feminine—*HMA*—which pictures growing vigor, verdancy, warmth, passion, possibility and all the instruments of generative power. This root became *hochma* translated as “Holy Wisdom” in Proverbs.
- In Luke the Aramaic word *Khtahayn* is used and is usually translated as “sins.” In Aramaic it renders the idea of “failures”, “mistakes”, “accidental offences”, “frustrated hopes”, or “tangled threads”, the latter implying restoration is needed.

- According to Douglas-Klotz, the following line in the Lord's Prayer is the least understood and because of the Greek version, the most mistranslated lines in the prayer: ("And lead us not into temptation, but deliver us from evil".) In the original Aramaic version (*Wela tahlan l'nesyuna, Ela patzan min bisha*), no one outside "leads us into temptation"—least of all God. *Wela tahlan* could be translated "do not let us enter", "do not let us be seduced by the appearance of" or "do not let us heap up what is false and illusory in." *Nesyuna* could be translated as "temptation" but in the Aramaic sense it is something that leads us into vacillation or agitation, diverting us from our purpose of our lives. E.g. seduction of materialism (including spiritual materialism). It is the image of losing oneself in appearances and superficiality. *Ela patzan min bisha* in the Greek version was translated "but deliver us from evil". While *bisha* can mean "evil" or "error", in the Hebraic and Aramaic sense it connotes a sense of "unripeness" or inappropriate action. It is diverting ourselves, not producing good fruit or the right action at the right time. "*Patzan*" can also mean "loosen the hold of", "give liberty from" or "break the seal that binds us to" In other words, do not be deluded by superficiality, do not be self centered, so that the actions can be simply and humanly at the right time.

- In the Beatitudes, the line translated from Greek stating "Blessed are the poor in spirit, for theirs is the kingdom of heaven" has a different focus than the original Aramaic source (*Tubwayhun l'meskenae b'rukha d'dilhounhie malkutha d'ashmaya*). The word *meskenae* brings about the image of a resting point of a fluid, luminous enclosure. The word *rukha* is the "Spirit", "Breath", "Soul" or whatever stirs, animates and links us to life. According to Douglas-Klotz "the Greek translators (300 years later) were at a total loss with these seemingly different meanings united around an entire universe filled with one cosmic breath of life, the *rukha d'goodsha* or Holy Breath. Poor in spirit does not mean someone that has sinned or deviated. According to Dr. George Lamsa (1936) it is a traditional Aramaic idiom meaning simply "humble".

- In the third Beatitude "Blessed are the meek, for they shall inherit the earth," the word "meek" begs for clarification or rectification. The Greek version takes *L'makikhe* to mean meek, spiritless or very submissive but in Aramaic it points to being humble or gentle. This is a person who has liquefied rigidities, moral heaviness and the interior pain of repressed desires. *Nertun* can only mean inherit in the mystical sense of receiving from the universal source of strength (AR) and reciprocity (T). It is the sacred Unity that acts through all of Nature, all of earth.

- When Jesus says "Love your enemies" he is not using the meaning with the breath of compassion and mercy. Rather, in the original Aramaic

word *Ahebw* (root-*hab*) refers to an impersonal force that acts in secret to bring separate beings together to create new life. The word for “enemy” *bwheldbaykhun* conveys the image of being out of time, moving with harsh movements. What Jesus is presenting is a mystical law of relationships. To get along with other people, find the rhythm that harmonizes with their own and then bring them into harmony. It is not about being “nice” to your enemy or about letting your enemy walk all over you but rather finding within yourself that which fills the void and address that in them.

- When Jesus said “whatsoever ye shall ask the Father in my name, he will give it to you...” he did not intend to personalize his name or focus on ruler-ship or status. This unfortunate translation is misleading and typically individualizes in the Western-Greek sense as opposed to viewing the deeper, mystical and universal sense that the Aramaic word *b’shemy* reveals. It is based on the same *shem* found in the first line of the Lord’s Prayer. It refers to light, sound, vibration or word that “rises and shines in space.” All of this is the representation that is alive in the universe and in the word of Jesus and is precisely the vehicle through which “you will be given for what you ask for” (without hidden motives).

ARAMAIC LINGUISTIC EXPLANATIONS OF BIBLICAL PASSAGES

- **Semi Split Words**
- **Poetry and Word Plays**
- **Minor Variants, Loan Words, Bad Greek Grammar etc.**

SOURCE: *Was the New Testament Really Written in Greek? (424 pp)*

AUTHOR: Raphael Christopher Lataster

CONTENT: Selected Passages Here

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Was the New Testament Really Written in Greek?

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



Revelation 1:8

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

Compiled by Raphael Lataster
Foreword by Andrew Gabriel Roth

**Was the New Testament Really Written in Greek?
A Concise Compendium of the Many Internal and External Evidences of
Aramaic Peshitta Primacy**

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FOREWARD

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

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

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

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

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

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

Enjoy!

Peace and blessings Andrew

Gabriel Roth September 4th,

2004

INTRODUCTION

This book is not about religion.

This book is not about whether or not Christianity is the 'true faith'. This book is not about whether we were created by God or by chance.

This book is about whether the New Testament was written in Greek, or in Aramaic.

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

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

Matthew 10:8 [Lamsa]

"Heal the sick, cleanse the lepers, cast out demons; freely you have received, freely give."

Another big difference between this book and others of its kind, is the denomination of its author. I have none. The works of people can often be biased by their beliefs. Many people belonging to a denomination will be biased, and they tend to change the Bible to suit their beliefs. As I am non-

denominational, I change my religious beliefs, to suit the Bible. So you can rest assured that when I try to convince you that the Aramaic says something, I have no hidden agenda, it really does say it.

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

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

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

There are many Christians who believe that the New Testament was written in Aramaic, particularly in the East (Christianity is after all, an Eastern religion). But they have been a rather silent minority. It is time to raise our voices, and

present the evidence. While there is no evidence of Greek Primacy (save the so-called 'manuscript evidence' and the opinions of some 'Church fathers'), there are mounds of proofs for Aramaic primacy.

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

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

I hope that this book will increase your knowledge of the true Word of God.

Raphael Lataster, B.Pharm, ADFS, JP www.RaphaelLataster.com

Acknowledgements:

While I have worked hard on this project, most of the internal evidences were discovered or supplied to me by various people. The largest contributor (who also has overseen, edited and approved much of this book) has been renowned Peshitta translator and Aramaic expert, Paul David Younan, who has my deepest appreciation for his efforts. Great appreciation is also given to my brother, Andrew Gabriel Roth, Aramaic and Hebrew expert, and former contributor to the Aramaic Bible Society, who has been such a help in the creation of this book and has supplied many of the proofs. Thanks also to Ewan MacLeod who has edited this book, helped to get it published and has completed numerous other projects for Aramaic primacy. Thanks also go out to my nephew, Stephen Meza, who designed such a wonderful cover. Great thanks are also given to the following: Larry Kelsey, Dr. James Trimm, Steve Caruso, Joseph Viel, Rob Vanhoff, Dr. George Lamsa, Glenn David Bauscher, and Valentin Sanz Gonzalez.

Notes:

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

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

Zorba — 'Zorba' is a name given to the people who translated the Aramaic into Greek, as it is more convenient to say than 'the original translators of the Aramaic New Testament into Greek'. No racial slur is intended to the Greeks — it came about among Aramaic Primacists as it is more convenient to say 'Zorba', especially as we do not know who these translators were. Many Greeks agree with the content of this book, as the comments section shows.

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

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Table of Contents

Foreword	3
Introduction	5

Chapter 1. Split Words - Undeniable Evidence of Peshitta Primacy 13

1. <i>Burn or boast?</i> - 1Corinthians 13:3.....	15
2. <i>Be an imitator or be zealous?</i> - 1Peter 3:13	16
3. <i>Power or covering?</i> - 1Corinthians 11:10	18
4. <i>Her children or her deeds?</i> - Matthew 11:19 / Luke 7:35 / Colossians 3:6-7	20
5. <i>To compare or to represent?</i> -Mark 4:30.....	24
6. <i>Those who are strong or who have power?</i> - Rev 6:15.....	26
7. <i>Saying or thinking?</i> - John 11:31	28
8. <i>Through the gate or door?</i> - Luke 13:24	29
9. <i>Suffer or tolerate?</i> - Revelation 2:20.....	31
10. <i>To hope or wait?</i> - Romans 8:24	32
11. <i>In Him, on Him or into Him?</i> - John 3:15.....	34
12. <i>Angry or merciful?</i> -Mark 1:41	35
13. <i>Because, when or since?</i> - John 12:41.....	37
14. <i>Beginning or firstfruits?</i> - 2Thessalonians 2:13.....	38
15. <i>We shall or let us?</i> - 1Corinthians 15:49	39
16. <i>Whatsoever place or as many as?</i> -Mark 6:11	41
17. <i>Disregarded or heard?</i> -Mark 5:36	42
18. <i>I or she?</i> - Luke 7:45.....	44
19. <i>Walking or passing on?</i> -Mark 1:16.....	45
20. <i>Paraptoma or hamartia?</i> - James 5:16.....	47
21. <i>Of salvation or of life?</i> - Matthew 16:16	48
22. <i>Alms or righteousness?</i> - Matthew 6:1	49
23. <i>Heart or understanding?</i> - Ephesians 1:18	50
24. <i>Bowels or love?</i> - Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 /	
2Corinthians 6:12	51
25. <i>Sit or dwell?</i> - Revelation 14:6.....	53

26. Shout or voice? - Revelation 14:18.....	54
27. To permit or send? - Matthew 8:31	55
28. Marvelled or afraid? - Matthew 9:8.....	56
29. Wearied or harassed? - Matthew 9:36	57
30. Another or the next? - Matthew 10:23	57
31. Commandment, word or law? - Matthew 15:6	58
32. The Big One! A QUADRUPLE split word. Prisoner, servant, bondsmen, apostle or "prisoner	
apostle", of Yeshua? - Philemon 1:1	59
33. Beloved or sister? - Philemon 1:2.....	62
34. Given to her or it? - Revelation 13:15	63
35. The Even Bigger One! A SEPTUPLE split word. Intemperate, unclean, unjust, "unjust	
intemperance", covetousness, wickedness or iniquity? - Matthew 23:25	64
36. Wedding or wedding hall? - Matthew 22:10.....	66
37. Another or neighbor? - James 4:12.....	67
38. Irritated or denied? -Acts 3:14.....	68

Chapter 2. Semi Split Words 71

1. Hardly die for a righteous man or a wicked man? - Romans 5:7 72	
2. Why hast thou forsaken me or why have you spared me? - Matthew 27:46 / Mark 15:34.....	73
3. Camel or rope? - Matthew 19:24 / Mark 10:25 / Luke 18:25	76
4. Give not a holy thing or hang not earrings? - Mat 7:6.....	77
5. Simon the leper or potter/jar maker? - Matthew 26:6 / Mark 14:3 79	
6. Eunuch or believer? - Matthew 19:12 / Acts 8:27.....	80
7. Hate or put aside? - Luke 14:26.....	82
8. Salted or scattered/destroyed? -Mark 9:49.....	83
9. This generation or this family? - Mark 13:30	84
10. Pains or cords? -Acts 2:24.....	85
11. Bed or coffin? - Revelation 2:20.....	88
12. House or among? - Matthew 11:8	89
13. Voice or sound? -Acts 9:7	89
14. Teacher or my great one? - Matthew 23:8	90
15. Perform repeatedly or revert? - Romans 2:1-3.....	92
16. Given up to vile passions or diseases of disgrace? - Romans 1:26 93	
17. Cities or talents? - Luke 19:17-19	94
18. Gall or anger? - Acts 8:23.....	94
19. Feet or foot soldiers? - Romans 3:15	95
20. World or land of Israel? -Acts 11:28.....	96

21. Good and food or much and cheer? -Acts 14:17.....	97
22. Peace or cultivated land? - James 3:18.....	98
23. Peace or cultivated land? Again... -Acts 12:20.....	100
24. Join or touch? -Acts 5:13.....	101
25. Perfected or finished? - Luke 13:32.....	102
26. Walk or work? - Luke 13:33	102
27. Priest or priests? -Mark 1:44.....	104

Chapter 3. Poetry and Word Plays.....105

1. The beauty that is "Janus Parallelism" - Matthew 13:31-32	106
2. A word play of common roots for love, owe and neighbour - Romans 13:8.....	108
3. The Lord's Prayer - Matthew 6:9-13.....	109
4. Paul the poet! - Philippians 4:8	110
5. Jesus on mithla and miltha - Luke 8:11.....	111
6. The Beatitudes - Matthew 5:3-12	111
7. Jesus the poet! - Luke 7:32.....	112
8. Oceans of wordplay - Luke 12	113
9. Signs and miracles - John 4:48.....	115
10. Kh'da over the Khad - Luke 15:4-5.....	116
11. We are not forsaken - 2Corinthians 4:8-9.....	116
12. Separating Pharisees - Luke 17:18-20	117
13. Simpler and prettier in the Aramaic - Romans 4:25....	118
14. Triple slavery word play - Luke 7:8.....	118
15. Amazing poetry with a hidden meaning - 1Timothy 3:16	118
16. Even foxes have holes - Luke 9:58	121
17. Concentrated poetry - 1Timothy 5:10.....	121
18. Awesome foursome word play - Luke 7:41-42	121
19. Triple wordplay to Semites in Thessalonica - 1Thessalonians 1:3-5	122
20. You did not dance nor lament - Matthew 11:17.....	123
21. Stephen the poet! - Acts 7:24-26.....	123
22. God rewards "non-braggers" - Matthew 6:3-4	124

Introduction

23. Parallelisms in the Gospels - Matthew 5:45	124
24. Revealing poetry - Revelation 17:17.....	125
25. Semitic rhyming - Hebrews 12:3.....	126
26. Crumbs from the table - Luke 16:21	126
27. Creative Semitic writing to Titus "the Greek" - Titus 3:4-5	127
28. Afflicted one - Acts 9:33-34	129

Chapter 4. Semitic Idioms131

1. Pick up snakes - Mark 16:18	133
2. Cut it off and pluck it out - Mark 9:43-47	133
3. Eyes of your heart - Ephesians 1:18.....	134
4. Of the household - Ephesians 2:19.....	135
5. Bowels of Jesus - Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 /	
2Corinthians 6:12	136
6. His face was set - Luke 9:53	137
7. Their phylacteries and borders - Matthew 23:5.....	138
8. Who shall declare his generation? - Acts 8:33	139
9. Pressed in the spirit - Acts 18:5.....	140
10. Son of its hour-Matthew 13:5	141
11. High mountain - Matthew 4:8 / Luke 4:5	141
12. To go - John 12:11.....	142
13. Son of peace - Luke 10:6	143
14. Slow of heart and heart burn - Luke 24:25 / Luke 24:32	143
15. How your breath should depart - Luke 12:11-12.....	144
16. Son of his city - Hebrews 8:11	145

Chapter 5. Miscellaneous Proofs: Minor Variants, Loan Words, Bad Greek Grammar & More147

1. Numerous Aramaic loan words in the Greek - Luke 1:15 / Matthew 12:10 / Luke 2:41 et al.....	147
2. Lambs, sheep, sheep? Or lambs, sheep, goats? Or lambs, rams, ewes? - John 21:15-17.....	149
3. Miracle or miracles? - John 6:14.....	150
4. Bad Greek grammar in Revelation - Revelation	151
5. The Greek NT quotes the Septuagint? - Matthew 11:10	153
6. Which or no which? -Acts 10:36.....	154
7. Semitic parallelisms in the supposedly Greek Bible - 1Peter 2:14 et al	155
8. Jesus the non-Levitical high priest - Hebrews 3:1	157
9. Burnished brass? - Revelation 1:15 / Revelation 2:18..	158
10. For, but or and? - 2Corinthians 2:1	161
11. Greek Primacist United Bible Society "jumping ship"? - Acts 10:36	162
12. The Greek NT quotes the Septuagint? Again? - Matthew 22:44	163
13. A crowd or the crowd? - John 12:12.....	163
14. Abba abba - Galatians 4:6	164
15. Thief or thieves? - 1Thessalonians 5:4	165
16. The alpha and the 0 - Revelation 1:8 / Revelation 21:6 /	

Revelation 22:13.....	166
17. Not even missing - Matthew 8:10	168
18. Can't you leave the old reading alone? - Hebrews 1:3.....	170
19. As someone somewhere testified - Hebrews 2:6.....	171
20. Aramaic explaining Aramaic is no proof of Greek primacy - Mark 3:17 / Mark 15:34 / Acts 1:19	172
21. Galilee of the Gentiles, Greeks or Arameans? - Matthew 4:15.....	173
22. Contention or contentions? - Titus 3:9	174
23. Must the Scriptures be written in a "global language"? - 2Timothy 3:16 / Acts 17:10-11	174
Chief and chief? Or chief and elder? -Acts 18:8, 17	175
24 Peshitta Unoriginal? If so, it is STILL Superior, Due to Yeshua's Words	176
Chapter 6. Historical (External) Proofs.....	179
1. The Aramaic language.....	179
2. The Aramaic Bible	183
3. What the ancient religious authorities said of the original Bible	185
4. What the modern authorities say	190
5. The Septuagint.....	197
6. The Greek NT: a pale imitation.....	199
7. Other Aramaic versions	201
8. From Hebrew, to Aramaic, to... Arabic? Where's the Greek'?	209
Chapter 7. Contradictions in the Greek New Testament Prove Peshitta Primacy	213
1. The Genealogies of Yeshua - Mat 1:6-16 / Luke 3:21-31.....	214
2. Did Joseph name Yeshua? - Matthew 1:21 / Luke 1:31.....	217
3. Does God lead us into temptation? - Matthew 6:13 / Matthew 4:3 / 1Thessalonians 3:5.....	218
4. Is wisdom vindicated by her children? - Matthew 11:19 / Luke 7:35	220
5. Was the Ethiopian a eunuch? - Matthew 19:12 / Acts 8:27 / Deuteronomy 23:1	221
6. Can we be teachers or not? - Matthew 23:8 / Matthew 28:19-20	223
7. Was Simon really a leper? - Matthew 26:6 / Mark 14:3 / Leviticus 13:45-46	224
8. Was it really Jeremiah the Prophet? - Matthew 27:9-10 / Zechariah 11:13.....	225
9. Was Jesus forsaken? - Matthew 27:46 / Mark 15:34 / Psalms 37:25-28 / John 16:32.....	227
10. Was she Greek or not? - Mark 7:26 / Matthew 15:22.....	228

11. Shall we sinners maim ourselves? -Mark 9:43-47 / 1Corinthians 6:19-20	229
12. Is that generation still alive? -Mark 13:30	230
13. Why does Jesus wake up Peter, James and John, after telling them to "sleep on"? -Mark 14:41 / Mark 14:42.....	231
14. Do we need to hate to become good Christians? - Luke 14:26 / Romans 9:13 / 1John 3:15 / 1John 4:20-21	232
15. Is the Gospel really foolish? - 1Corinthians 1:21 / 2Timothy 3:15-16.....	234
16. A medley of Old Testament apologetics.....	235
17. God blinded their eyes? - John 12:40 et al	237
18. Debating about the law and/or Torah is unprofitable and vain? - Titus 3:9 / Matthew 5:17-18	239

Chapter 8. I Don't Know Aramaic, What Hope is There for Me? 243

Feature 1- The Greek of the GNT is not Koine Greek.....	247
Feature 2 - A Lengthy Refutation of Old Syriac (OS) Primacy.....	273
Feature 3 - Mistranslating the Genealogies of Yeshua	323
Feature 4 - Bible Word-Pairs and Codes Indicate Peshitta Primacy and Divine Inspiration	345
Appendix A - The Deceptive Nature of Greek Primacy.....	373
Appendix B - Introduction to the Lamsa Bible.....	377
Appendix C - Reader Comments.....	395
Appendix D - The Aramaic Peshitta Saves Faiths	415
Appendix E - Lamsa Family Endorses This Book.....	419
Appendix F - Notes for Future Editions	421
Appendix G - About Raphael Lataster.....	423

CHAPTER 2: SEMI-SPLIT WORDS

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

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

Let us begin!

2. Why hast thou forsaken me or why have you spared me?

Mathhew 27:46/ Mark 15:34

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

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

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

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

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

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

How is it that the European translators of the Bible in the 17th Century A.D. who were thousands of miles from Palestine, and who could not speak Aramaic, knew more about

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

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

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

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

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

However, there are other possibilities too. It may have been Jesus' eagerness to fulfill His destiny and to go to Paradise. It may also have been His wish to fulfill more Torah prophecy! It was prophesied that a bone of His would not be broken, and since He

died, there was no need for the Roman soldiers to break His legs.

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

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

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

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

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

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

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

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

The Greek, reads "Koq.triAov" (*kamelon*) which is the accusative form of "xcq.triAoc" (*kamelos*). This word, in Greek, only means "camel" and sometimes can

mean "pack animal" however, if we take a look at it's Aramaic equivalent, we find the word *gamlo'* (*Itivi.*) is the only word in Aramaic to describe a generic camel (without getting specific, i.e. we have the words "colt," "foal," "mare," and "stallion," to describe types of horses, but one general word for the species, "horse"). However, *gamlo'* has a double meaning. As Aramaic evolved separately from Hebrew, it picked up new idioms and meanings to it's vocabulary. *gamlo'* is a perfect example, for Aramaic speaking peoples fashioned a rough, thick rope from camel's hair that had a very decent tensile strength, and after a while, it became to be known as, you guessed it, *gamlo'*. For example, modern-day society has the same phenomena where a product or item is referred to by the first name introduced, regardless of what brand it is. Millions of Americans still ask for a "Kleenex" instead of a tissue, the word for "razor" in Brazil is "Gillette," and an "IBM Computer" still refers to any Windows-compatible machine. We appear to have come across an idiom long lost in the Greek translation of an Aramaic original. Although it doesn't really change the meaning of the parable, it grants us insight into how in tune with his audience the Messiah actually was.

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

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

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

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

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

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

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

There are two mistranslation in this one verse! The more important one involves the Aramaic word *st&Kcliol* - here are the relevant Comprehensive Aramaic Lexicon entries: *qwd\$#2 N qd\$*)

3. The Lord's Prayer — Matthew 6:9-13

Here is a transliteration and translation of the Lord's Prayer, by Paul Younan. This transliteration shows just how beautiful the Lord's Prayer actually is. Note also in the Greek, the prayer contains "and lead us not into temptation", while the original has "do not lead us into trial". This may seem trivial, but try and see how vital this is. Satan is known as "the tempter"!

The KJV says: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The rhyming structure is like this: *Awon*

d'washmayya (our Father in Heaven)

nith-Qaddash Shmakh (holy be your Name)

Teh-teh Malkothakh (your Kingdom come)

Nehweh sow-ya-nakh (your Will be done)

Aykanna d'washmaya (as it is in heaven)

ap b'ar-aa (also on earth)

Haw-lan lakh-ma (give us the bread) *d'son-*

qa-nan yo-ma-na (of our need this day)

w'ashwoog Ian khaw-beyn (and forgive us our offences)

aykanna d'ap akhanan shwaqan l'khay-ya-weyn (as we have forgiven those who have offended us)

w'la taa-lan l'nis-yo-na (and do not lead us into trial)
ella passan min bee-sha (but deliver us from the evil
one)

mottol de-lakh he mal-ko-tha (for yours is the kingdom)
w'khayla (and the power)
w' tishbokhta (and the glory)

l'alam, almen, amen. (forever and ever, amen)

How ingenious is our Messiah? One of the easiest ways to remember something is to make it rhyme!

4. Paul the poet! — Philippians 4:8

The KJV says: "Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be any* virtue, and if *there be any* praise, think on these things."

Here's some poetic beauty in Phil. 4:8

ṛtamṭ

mekiyl akhay ayleyn d'Sharyran w'Ayleyn d'Nakhpan

Therefore, my brothers, those things which are true and those things which are honest

ṛTJA■3¹¹0IEteAtth Odd √ 1 4 1 1 4 1 1 1

w'Ayleyn d'Khanan w'Ayleyn d'Dakhyan w'Ayleyn d'R'khiyman

...and those things which are just, and those things which are pure, and those things which are lovely,...

0.441ṛ3.,Axtt ḥsoti

w'Ayleyn d'Shwiykhan w'Ayleyn

...and those things which are praiseworthy and those... ettanethies

Itisitintitise=axx

ewda d'Showkha w'd'Qolasa haleyn athreo
...deeds/works of praise and of good report, think on these things.

5. Jesus on mithla and miltha — Luke 8:11

The KJV says: "Now the parable is this: The seed is the word of God." There is

beautiful wordplay in the words of Jesus in Luke 8:11.

"This is the meaning of the parable (mith-la), the seed is the Word (mil-tha) of God".

6. The Beatitudes — Matthew 5:3-12

Once again, the Lord teaches through rhyme.

The KJV says: "Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you."

Tow-wi-hon leh-Mes-ki-na beh-Rokh deh-Dil-hon hi mal-koo-tha deh-Shma-ya
Blessed are they who are poor in spirit because theirs is the kingdom of Heaven
Tow-wi-hon leh-Ah-wi-la deh-Hen-on neth-bi-ah-on

Blessed are they who are mourning because they will be comforted

Tow-wi-hon leh-Ma-ki-kha deh-Hen-on nar-ton leh-Ar-eh-ah

Blessed are they who are meek because they will inherit the earth

Tow-wi-hon leh-Ail-in deh-Khaph-nin oo-Tse-hin leh-Khan-o-tha deh-Hen-on nes-beh-on
Blessed are they {those} who hunger and thirst for righteousness because they will be

satisfied

Tow-wi-hon leh-Mer-akh-ma-nah deh-Eh-li-hon ne-hoo-own rakh-ma

112

Was the New Testament Really Written in Greek?

Blessed are they who are merciful because upon them will be mercies

Tow-wi-hon leh-Ail-in deh-De-khin beh-Leb-hon deh-Hen-on nekh-zon leh-A-la-ha Blessed are they {those} who are pure in their hearts because they will see God

Tow-wi-hon leh-Ew-di shla-ma deh-Bi-noh-ee deh-A-la-ha neth-qron

Blessed are they who make peace because the sons of God they will be called

Tow-wi-hon leh-Ail-in deh-Ath-ridth-eph-oh me-tul ka-no-tha deh-Dil-hon hi mal-koo-tha deliShma-ya

Blessed are they {those} who are persecuted because of righteousness because theirs is the kingdom of heaven

Tow-wi-kon a-ma-ti deh-Meh-khas-din lu-khon oo-Radth-pin lu-khon oo-Am-rin el-i-kon kul me-la bi-sha me-tul-thi beh-Dtha-ga-lo-tha

Blessed are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me

Hi-din khidth-ah-oh oo-Ro-zo deh-Aj-ruh-khon sa-gi beh-Shma-ya ha-kha-na gir ruh-dtha-pho leh-Nah-bi-ya deh-Men quh-dtham-i-kon

Then rejoice and be glad because your reward is great in heaven for likewise they persecuted the prophets before you

7. Jesus the poet! — Luke 7:32

The KJV says: "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."

Zamran Lakhun - "We sang to you"

w'La Raqdithun - "And you did not dance"

w'Alyan Lakhun - "And we have mourned for you" w'La

Bakhithun - "And you did not cry"

This type of poetry, in Semitic studies, is known as Line Parallelism, and is the most common form of poetic structure in all Semitic languages.

2 Lambs, sheep, sheep? Or lambs, sheep, goats? Or lambs, rams, ewes? —John 21:15-17

The KJV says: "So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Note: This very same section of Scripture is also used to blow the false doctrine of "two loves" (the belief that there is a common love, "phileo", and a divine love, "agape", and that we must strive for "agape") wide open. This will be covered (with evidence from the Aramaic AND Greek) in a later section. For now we will deal with the "multiple inheritance" aspect of this passage.

Why would Jesus tell Peter to feed His sheep twice? Are sheep (adults) more important than lambs (children)?

Jesus asks Peter whether or not he loves Him - 3 times. After each "yes" answer, Jesus asks Peter to "tend" his lambs, sheep, sheep — if one happens to be reading the Greek translations.

In the Aramaic Peshitta, we have a much clearer teaching, and while reading from the Aramaic the reason for the Greek mistranslation of these verses becomes clear.

In the Peshitta, the words Jesus uses to denote "sheep" are 3 distinct words, as opposed to the Greek, which only uses 2 ('Arnion, Lamb, and 'Probaton, Adult Sheep.)

The original Aramaic words used are as follows:

vegisse(Amrea) - Young Sheep (Lamb, word# 1330)

Vd1 AI (Aerba) - Adult Sheep (Masculine, word# 16205)

And, finally, the one that stumped the Greek translator(s):

Awl (Niqwa) - "Ewe", Adult Sheep (Feminine, word# 13542 - which, by the way, the Lexicon has coded to an erroneous Lexeme and Root - this word even stumped the creators of the Lexicon!)

The last word is a very rare word, used only once in the OT Peshitta (The Peshitta OT is the Hebrew Old Testament translated into Aramaic) as "NQWA", and found only once in the Dead Sea Scrolls. The root NQWA simply means, "female", but it is very rarely used because there are other words which mean "female" that were more popularly spoken.

When the Greek translator(s) of John ran across this word, they simply substituted "Probaton" again in verse 17, the same word used in verse 16 - they had no idea how to translate it.

In the process, the teaching of the Messiah was diluted — Jesus was asking Simon Peter to "tend" all of his "sheep" — men, women and children.

The Greek word in question is "probaton" and usually means sheep or goat, or other small tame, four footed domestic animals. Not only is the Aramaic much more specific in mentioning "sheep", it takes away the possibility of having "lambs, sheep, goats" (goats are usually used for "Satan's children") and also implies that Jesus was instructing Peter to look after His "children, men and women".

3. *Miracle or miracles? — John 6:14*

The KJV says: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

When the New Testament was first penned, there were no vowel or diacritic markings in Aramaic. They were not invented until many centuries after the NT was first written.

20. *Aramaic explaining Aramaic is no proof of Greek primacy — Mark 3:17/Mark 15:34/Acts 1:19*

In the Greek New Testament, there are often Aramaic words/phrases that are written in the Aramaic (or a Greek transliteration of the Aramaic), then followed by a translation, such as in Mark 5:41.

Mark 5:41 (KW)

And he took the damsel by the hand, and said unto her, **Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.**

Of course, we find these "translations" usually lacking in the Aramaic Peshitta, as it's all Aramaic anyway. Since the audience is Aramaic-speaking, there is no need to translate the phrase.

Mark 5:41 (Younan)

And he took the hand of the girl and said to her **young girl arise**

However, there are three places where the "translation" (an explanation actually) still occurs in the Peshitta, and Greek primacists are only too eager to say, "Look at how silly the Peshitta is! It mentions the phrase in Aramaic, then says it in Aramaic again!"

These few examples actually have good reason for allegedly "doubling up" (gloss) — and the repeated phrase is always different.

1) In Mark 3:17, Jesus calls James and John, "sons of thunder". The Peshitta then follows with the "translation/explanation", just like the Greek, because "bnay raghshee", "sons of thunder", can also mean "sons of rage". Gospel writer Mark merely explains that the intended meaning was "thunder".

2) The Peshitta again seemingly repeats itself in Acts 1:19 with "akeldama", "field of blood", followed by an explanation. This explanation is given, because "akeldama" was a local nickname for that field and would most probably not have been understood by foreigners, even if they spoke Aramaic.

3) In Mark 15:34, we have the famous "my God, my God, why have you spared me?" As expected, in the Greek, we are given a translation. But in the Aramaic, we are also given this explanation. The reason is most likely Jesus, coming from Galilee, spoke the Galilean dialect of Aramaic. Mark, then "translates" the words into the Judean dialect of Aramaic, so his audience could understand. This is somewhat confirmed by some Jews at the time, thinking that Jesus called out to Elijah.

21. Galilee of the Gentiles, Greeks or Arameans? — Matthew 4:15

The KJV says: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;"

Many use this as a proof that Jesus spoke Greek, was immersed in Greek culture, etc. This unjustly assumes that "Gentiles" refers to Greeks or those who speak Greek.

We know from the Old Testament and from history, that Assyrians (Arameans) displaced the Israelites:

2Kings 15:29

In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and took Ijon, Abel, Mehola, and all Beth-maachah, and Niah, Kedesh, Hazor, Gilead, and Galilee, and all the land of Naphtali, and carried the people captive to Assyria.

2Kings 17:23-24

Until the LORD removed Israel out of his sight, as he had declared by all his servants the prophets. So was Israel carried away out of their land to Assyria, where they are to this day. And the king of Assyria brought people from Babylon and from Cuth and from Ava and from Hamath and from Sepharvim, and settled them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

Assyrians are Gentiles too. So are other non-Israelite, yet Semitic peoples.

*3. Does God lead us into **temptation**? Matthew 6:13 Matthew 4:3 / 1Thessalonians 3:5*

Matthew 6:13 (the end of The Lord's Prayer)

The KJV says: "And lead us not into **temptation**, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The NIV says: "And lead us not into **temptation**, but deliver us from the evil one."

The evil one being talked about is Satan, also known as the tempter! I need not warn you of the dangers of calling Eloha a tempter...

Matthew 4:3

KJV: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

NW: "The tempter came to him and said, "If you are the Son of God, tell these stones to become bread.""

1Thessalonians 3:5

KJV: "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain."

NW: "For this reason, when I could stand it no longer, I sent Timothy to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless."

As if that wasn't enough, a clear contradiction arises when the Scriptures say that God

does not tempt:
James 1:13

KJV: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:"

NW: "When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone

Following is a transliteration (to show what a great poet the Lord is) and translation of the Lord's Prayer (Matthew 6:9-13), by noted Aramaic scholar, Paul Younan:

"Awon d'washmayya (our Father in Heaven)

nith-Qaddash Shmakh (holy be your Name)

Teh-teh Malkothakh (your Kingdom come)

Nehweh sow-ya-nakh (your Will be done)

Aykanna d'washmaya (as it is in heaven) ap

b'ar-aa (also on earth)

Haw-lan lakh-ma (give us the bread) d'son-qa-

nan yo-ma-na (of our need this day)

w'ashwooq Ian khaw-beyn (and forgive us our offences)

aykanna d'ap akhanan shwaqan l'khay-ya-weyn (as we have forgiven those who have offended us)

w'la taa-lan l'nis-yo-na (and do not lead us into trial)

ella passan min bee-sha (but deliver us from the evil one)

mottol de-lakh he mal-ko-tha (for yours is the kingdom)

w'khayla (and the power)

w'tishbokhta (and the glory)

l'alam, almen, amen. (forever and ever, amen)"

The Aramaic lacks the Greek problem of virtually calling God, "the tempter". God may lead us into trial, to "purify us", but he certainly does not tempt us to do evil. It is noteworthy that this isn't the only time the Greek makes allusions to God being Satan. The Alexandrian Greek texts for instance, call both Jesus and Lucifer, "the morning star",

while also replacing "cornerstone" (Jesus' much used symbol in the Bible), with "capstone" (a pagan symbol, often representing Satan).