

Miscellaneous Proofs in the New Testament, Suggest Peshitta Primacy – Part 1

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This article is basically for those examples that didn't really fit with the other types of linguistic proofs, such as "split words" and "Aramaic idioms". That doesn't therefore mean that these examples are insignificant! Here, we will deal with such issues as "minor Greek variants" (these are split words also, but not as impressive, though just as powerful), "multiple inheritance" (where multiple Aramaic words are diluted down to just one word in the Greek), "bad Greek grammar" (bad grammar is particularly rampant in the Greek copy of Revelation), "loan words" (where the Greek text has Aramaic words) and more.

As usual, for your convenience, the KJV will be used to supply the verses discussed.

1. Numerous Aramaic loan words in the Greek – Luke 1:15 / Matthew 12:10 / Luke 2:41 et al

No KJV ref is given here, as we focus on the specific Aramaic words that are in the Greek.

“Here is a question you should ask the next Greek NT scholar you meet.

If Luke was written in Greek, why does the Aramaic word for "Strong Drink" (Shakira) appear in the Greek manuscripts as "Sikera"??? (Luke 1:15)

Is it not because Greek lacks an original word for "Strong Drink?" So, they just transliterated the Aramaic word?

The frequency of this type of thing is astounding, to say the least.

And then, people ask why there is a handful of Greek words in the Peshitta?

How about the 5-fold quantity of Aramaic words in the Greek manuscripts???

How about the Aramaic loan-word in Greek "Sabbata" (Matthew 12:10).....what, the Greeks had no word for "Saturday"?????

How about "Pascha" (Luke 2:41), the Greeks couldn't make up a word like the English people did....."Passover"?

How about these following Aramaic words in the Greek texts.....????????????

Lebonthah (frankincense, Matthew 2:11)

Mammona (Luke 16:9)

Wai (Woe! Matthew 23:13)

Rabbi (Matthew 23:7,8)

Beelzebub (Luke 11:15)

Qorban (Mark 7:11)

Satana (Luke 10:18)

cammuna (cummin, Matt 23:23)

raca (a term of contempt Matthew 5:22)

korin (a dry measure, between 10-12 bushels, Luke 16:7)

zezneh (tares, Matthew 13:25)
Boanerges (Mark 3:17)

...and Amen, which appears about 100 times in the Greek text of the Gospels.

Why is it that nobody talks about these Aramaic words in the Greek manuscripts?” – Paul Younan

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 the upcoming article: “Doctrinal Insights from the Peshitta – Part 1”. 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)?

“In Yuhanan 21:15-17, Maran Eshoa asks Keepa whether or not he loves Him - 3 times. After each "yes" answer, Maran asks Shimon 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 Maran 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:

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

ܐܪܒܐ (Aerba) - Adult Sheep (Masculine, word# 16205)

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

ܢܩܘܘܐ (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 – Chris] (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 Yukhanan 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 - Maran Eshoa was asking Shimon to "tend" all of his "sheep" - men, women and children.” – Paul Younan



The Greek word in question is “probaton” and usually means sheep or goat, or other small tame, four footed domestic animals. Note 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.”


“As most of you already know, when the New Testament was first penned, there were no vowel or diacritic markings in Aramaic. They were not invented until many centuries after the NT was first written.


One of those markings signified plurality, and is called the Seyame marking (for more info, see www.assyrianlanguage.com, level two, lesson 40 for an in-depth treatment of this topic.)


The Seyame marking consists of two small dots placed above a word which, when supplied, made the noun plural rather than singular. Therefore "brother" in the singular is  and in the plural it is , but absent these markings as would have been the case in the 1st century AD, the two forms would look exactly the same.

Therefore, unless it was obvious from the context, a scribe would need to make an educated guess as to which reading is proper, whether to translate singular or plural.

In the latter scenario, different scribes would come to different conclusions - obviously. Yukhanan 6:14 is one of those cases, and it proves beyond a shadow of a doubt that Yukhanan first penned his gospel in Aramaic, and everyone translated "as best they could."

The word in question in the Aramaic of this verse is "miracle/sign" - 

The following Greek manuscripts were the result of a scribe(s) who guessed it was plural  : p75 B 0191

The following Greek manuscripts translate  "miracle/sign" in the singular (the correct way) - S, A, D, K, L, W, Delta, Theta, Pi, Psi, f1, f13, 28, 33, 565, 700, 892, 1010, 1241” – Paul Younan

4. Bad Greek grammar in Revelation – Revelation

This supposedly Greek book is full of bad grammar. Now I know that the Greek primacists like to use the term “Koine Greek” – a new language created by Greek primacists, to explain away the poor quality of writing in Greek NT manuscripts. But were the Bible writers such bad writers that they couldn’t even follow simple rules of Greek grammar?

“It has long been recognized that the New Testament is written in very poor Greek grammar, but very good Semitic grammar. Many sentences are inverted with a verb > noun format characteristic of Semitic languages. Furthermore, there are several occurrences of the redundant "and". A number of scholars have shown in detail the Semitic grammar imbedded in the Greek New Testament books. (For example: Our Translated Gospels By Charles Cutler Torrey; Documents of the Primitive Church by Charles Cutler Torrey; An Aramaic Approach to the Gospels and Acts by Matthew Black; The Aramaic Origin of the Fourth Gospel by Charles Fox Burney; The Aramaic Origin of the Four Gospels by Frank Zimmerman and Semitisms of the Book of Acts by Max Wilcox) In addition to the evidence for Semitic grammar imbedded in the Greek New Testament, the fact that serious grammatical errors are found in the Greek New Testament books may be added. Speaking of the Greek of Revelation, Charles Cutler Torrey states that it "...swarms with major offenses against Greek grammar." He calls it "linguistic anarchy", and says, "The grammatical monstrosities of the book, in their number and variety and especially in their startling character, stand alone in the history of literature." Torrey gives ten examples listed below:

1. Rev. 1:4 "Grace to you, and peace, from he who is and who was and who is to come" (all nom. case)
2. Rev. 1:15 "His legs were like burnished brass (neut. gender dative case) as in a furnace purified" (Fem. gender sing. no., gen. case)
3. Rev. 11:3 "My witness (nom.) shall prophesy for many days clothed (accus.) in sackcloth."
4. Rev. 14:14 "I saw on the cloud one seated like unto a Son of Man (accus.) having (nom.) upon his head a golden crown."
5. Rev. 14:19 "He harvested the vintage of the earth, and cast it into the winepress (fem), the great (masc.) of the wrath of God."
6. Rev. 17:4 "A golden cup filled with abominations (gen.) and with unclean things" (accus.)
7. Rev. 19:20 "The lake of blazing (fem.) fire (neut.)."
8. Rev. 20:2 "And he seized the dragon (accus.), the old serpent (nom.) who is the Devil and Satan, and bound him."
9. Rev. 21:9 "Seven angels holding seven bowls (accus.) filled (gen.) with the seven last plagues."
10. Rev. 22:5 "They have no need of lamplight (gen.) nor of sunlight (accus.)."” – Dr. James Trimm

5. The Greek NT quotes the Septuagint? – Matthew 11:10

The KJV says: “For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”

“Scholarly consensus” holds that the Greek NT (New Testament) is the original, and often quotes the Septuagint. Let’s look at Matthew 11:10, from the Septuagint (Greek Old Testament translation of the Hebrew, also known as the LXX), the Peshitta (also known as the PNT) and the Greek NT. This verse in the NT is supposed to be quoting Malachi 3:1 from the Old Testament.

“LXX

Ιδου εγω εξαποστελλω τον αγγελον μου
και επιβλεψεται οδον προ προσωπου μου
I send my messenger,
and he will prepare* (future) the way before me

* επιβλεπω look upon with care; show more respect to.

PNT

ܐܝܢܐ ܘܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

Behold I send (or, I’m sending) my messenger ahead of you,
who will prepare the way before you

GNT

Ιδου εγω αποστελλω τον αγγελον μου προ προσωπου σου
ος κατασκευασει την οδον σου εμπροσθεν σου
I send my messenger ahead of you,
who will prepare* your way before you

* κατασκευαζω prepare; build, construct; furnish, equip.” – Valentin Sanz Gonzalez

Now, if the Greek is the original and quotes the Septuagint, why does it read like the Peshitta? Hmmm... I wonder what that could mean... Also, if the “original Greek” quotes the Septuagint, why does it say κατασκευαζω (prepare; build, construct; furnish, equip) while the Septuagint says επιβλεπω (look upon with care; show more respect to)? If Matthew quoted the Septuagint in his “original Greek letter to the HEBREWS”, he surely made a dodgy job of it!

6. Which or no which? – Acts 10:36

The KJV says: “The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)”

“The absence of *Syame* markings in the earliest Aramaic NT manuscripts caused many variations in the Greek manuscripts when it comes to singular vs. plural nouns.

Another marker by which we can prove the original language is the redundancy of the usage of the Daleth א Proclitic when compared to Indo-European languages like Greek and English.

In Aramaic grammar, the following phrases are very proper:

The present **which** א he received

The word **that** א she spoke

Whereas in the Indo-European languages there is a preference for conciseness, and the same phrases would much more naturally be stated this way:

The present he received

The word she spoke

Therefore, we would expect that if the GNT is a translation of the ANT, then it would make sense that some scribes would translate the redundant proclitic (even at the expense of the Greek), while others would naturally choose to leave it out to make for better Greek.

In Acts 10:36, we have two different readings among the various Greek manuscripts. I've listed the manuscript names in paranthesis next to the reading:

"You know the word **which** א he sent to the sons" (manuscripts - p74 S* C D E P Psi 945 1241 2495)

"You know the word he sent to the sons" (manuscripts - Sa A B 81 614 1739)

The first GNT reading is not proper Greek, but it is the sort of Greek that one would expect in a translation from Aramaic.

Like the singular/plural inconsistencies which arose because of the lack of Syame markings, the Daleth Proclitic shows itself as an Aramaic vein beating underneath the Greek skin of the GNT.

The difference in the two readings is the inclusion or omission of "which" which is the due to the redundancy of the Daleth א Proclitic as found in the Peshitta reading of Acts 10:36.” – Paul Younan

7. Semitic parallelisms in the supposedly Greek Bible – 1Peter 2:14 et al

“One way we know that Greek "1st Peter" is translated from an Aramaic original is by the unmistakable signs of Semitic influence, in particular the parallelisms.

For instance:

2:14 (Antithetic Parallelism)

2:22-23 (Antithetic Parallelism)

3:18 (Synonymous Parallelism)

4:6 (Synonymous Parallelism)

4:11 (Climactic Parallelism)” – Paul Younan

“This will address what is known, in Semitic prose, as *Antithetic Parallelism*, a fancy scholarly term which describes when a second line contrasts the terms used in the first line.

There are, in fact, four types of *Parallelisms* in the prose of Maran Eshoa and others found throughout the Gospels. These are:

- **Antithetic** - discussed in this post, when a second line contrasts the terms used in the first line
- **Synonymous** - where there is a *correspondence* in idea between 2 lines of a couplet, the 2nd line reinforcing and echoing the sense of the 1st in equivalent, though different, terms.
- **Synthetic** - where the thought of the 2nd line supplements and completes that of the first
- **Climactic** - where the second line is not a complete echo of the first, but adds something more which completes the 1st, thus forming its climax

Examples of *Antithetic Parallelisms*

In Matti 3:12, the words of Yukhanan Ma'amdana -

"Whose winnowing-basket is in his hand,
And he will cleanse his threshing-floor,
And gather his wheat into the granaries,
But he will burn the chaff with unquenchable fire"

In the Prologue of the Gospel of Yukhanan, verse 18 -

"No man has ever seen God,
The only-Begotten, who is in the Bosom of the Father, he has declared him"

In Yukhanan 3:27 -

"A man can receive nothing,
except it be given to him from Heaven"

In Yukhanan 1:36, we have 2 lines which form an Antithetic Parallelism, followed by a 3rd line that forms a climax to the whole verse -

"He that believes in the Son has everlasting life,
but he who does not obey the Son will not see life,
rather the wrath of God will rise up against him."

Many more examples of this can be found, and are too many to list.” – Paul Younan

8. Jesus the non-Levitical high priest – Hebrews 3:1

The KJV says: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”

“Here is an amazing proof, hot off the press. It deals with a familiar concept but has a really neat new twist:

When is a priest not a priest?

This especially powerful proof, like so many others, speaks to the authentic Jewish heart of the original Messianic believers. Specifically, there are two Aramaic words for "priest" that are used in the Peshitta. The first, **kahna** is the direct cognate of the Hebrew word **cohen** and therefore designates a priest from the traditional Levitical order. The second word, **kumrea**, appears several times in Hebrews. Let's look at how this latter word is used:

From henceforth, all my holy brethren, called by a call from heaven, look to this Apostle and High Priest (**kumrea**) of our faith, Y'shua the Messiah.

Hebrews 3:1

This verse is nothing short of genius in Aramaic! Y'shua, because he was not from the tribe of Levi, is not being called **cohen**, but **kumrea**--a non-Levitical priest like Jethro--instead. Interestingly enough also, the Peshitta Tanakh consistently translates **cohen/kahna** into **kumrea** with regards to these same men, (Genesis 14:18, Exodus 2:16, 3:1 and 18:1).

This is a very important point, because it goes to the Messianic prophecies that deal with Messiah being "like a priest after Melchisedec" (Psalm 110), or a non-Aaronic figure to in effect take over interceding for Israel. Another mind-blower part of this verse however is the deliberate use of the phrase "called by a call".

Reason being, the book of Leviticus (Greek for "of the priests/Levites") is actually named **Vayikra** in Hebrew, after the first three words in the book, "and he called". Furthermore, the Aramaic word Paul uses here--**qarya**--is derived from the exact same root. So in essence, we have one classification of priests being "called to" compare themselves to the other!

Nor is this usage a fluke, since it appears almost another two dozen times in this Epistle, and exactly the same way (4:14, 5:1, 5:5, 5:6, 6:20, 7:1, 7:11, 7:15, 7:17, 7:21, 7:23, 7:26, 7:27, 7:28, 8:1, 8:3, 8:4, 9:25, 9:6, 10:11, 10:21, 13:11). In some cases also, **kumrea** is in a given passage twice just to cement the point Paul is trying to make.

Furthermore, this word is utterly unique to Hebrews because of its exclusive emphasis on Messiah being the **true high priest** that gives eternal atonement.

By contrast, in every other book of the New Testament, we are confined solely to the word **kahna/cohen**, because there it is the regular kind of priest that is being referenced.

However, perhaps the most remarkable aspect of them all is that Peshitta Hebrews actually "out Judaizes" the Tanakh itself, since the Hebrew Bible makes no distinction between Levite priests like Aaron, and righteous Gentiles like Melchisedec and Jethro. Therefore, in this instance, we clearly see that the Apostle Paul is still "zealous for the law", as he always claimed." – Andrew Gabriel Roth

So does the Greek render both words the same, thereby diluting the message?

“The answer is 'yes.' There is only one word for 'priest' in the Greek N. T. ἱερεύς...hiereus...pronounced *hee-er-yooce*' according to James Strong. The only one that is different is ἀρχιερεύς...archiereus...*ar-khee-er-yuce*' , used for 'high priest.' This is the same word as above only with ἀρχή ...archē...*ar-khay*' preceding it much like you would join "arch-" and "angel" to produce "archangel."” – Larry Kelsey

9. Burnished brass? – Revelation 1:15 / Revelation 2:18

The KJV says (Revelation 1:15): “And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

The KJV says (Revelation 2:18): “And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;”

“The Quirk

"And his feet like unto **burnished brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."

--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **burnished brass**:"

--Revelation 2:18

Both of the bolded areas are the compound Greek word, χαλκολιβανω (/chalkolibano/).

Breaking it down into its two parts, we get:

1) χαλκο (/chalko/)

Greek:

Strong's Number: 5475 chalkos {khal-kos'}

Perhaps from 5465 through the idea of hollowing out as a vessel (this metal being chiefly used for that purpose); n m AV - brass 3, money 2; 5

1. **brass**
2. **what is made of brass, money, coins of brass (also of silver and gold)**

2) λιβανω (/libano/)

Greek:

Strong's Number: 3030 libanos {lib'-an-os}

Of foreign origin 03828; TDNT - 4:263,533;

n m AV - frankincense 2; 2

1. **the frankincense tree**
2. **the perfume, frankincense**

Wait a moment! and Frankincense? That does not make sense. Why was it translated as burnished? Also, bolded above, it's of foreign origin? Let's take a look at Strong's Number 03828:

Hebrew:

Strong's Number: 03828 l@bownah {leb-o-naw'} or l@bonah {leb-o-naw'}

From 03828; TWOT - 1074d;

n f AV - frankincense 15, incense 6; 21

1. **frankincense**
 1. **a white resin burned as fragrant incense**
 1. ceremonially
 2. personally
 3. used in compounding the holy incense

Once again, referred to another root word, Strong's Number **03836**:

Hebrew:

Strong's Number: 03836 laban {law-bawn'} or (Gen. 49:12) laben {law-bane'}

From 03835; TWOT - 1074a;

adj AV - white 29; 29

1. **white**

Not again! One more derivation:

Hebrew:

Strong's Number: 03835 laban {law-ban'}

A primitive root; TWOT - 1074b,1074h;

v AV - make white 3, make 2, make brick 1, be white 1, be whiter 1; 8

1. **to be white**

1. (Hilphil)

1. **to make white, become white, purify**

2. **to show whiteness, grow white**

2. (Hithpael) **to become white, be purified** (ethical)

2. (Qal) to make bricks

So now we see that this Greek word has half of it's roots in ancient semitic root, transliterated into the Greek λιβαν (*/liban/*). The other half was compounded on to make sense of a complex concept of white brass. But why would Greek use a semitic root in this context when the Greek word for "white" is λευκος (*/leukos/*) as used everywhere else in the New Testament? Crawford Manuscript of Revelation [says – Chris] *lewnaya'* which can either mean "white" or "Lebanese". Another interesting thing to keep in mind is that Lebanon was famous for it's brass. Now one can say that this passage is not, how the Greek suggests, brass and frankensense in a furnace, but whitening or Lebanese brass in a furnace, as recorded in the Crawford Manuscript of Revelation.

This is perhaps how the author of Revelation wrote these passages:

"And his feet like unto **Lebanese brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."

--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **Lebanese brass**:"

--Revelation 2:18

OR

"And his feet like unto **whitened brass**, as if it had been refined in a furnace; and his voice as the voice of many waters."

--Revelation 1:15

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto **whitened brass**:"

--Revelation 2:18” – Steve Caruso

10. For, but or and? – 2Corinthians 2:1

The KJV says: “But I determined this with myself, that I would not come again to you in heaviness.”

“Another Aramaic word which causes problems for translators is ܦܢ which really has no equivalent in English, but it is more of a "thought-switcher" - some English words come close to translating it - like " **And, For, But, Now, However, etc.**" You can see I've used all of these English words in the Interlinear, using context as my guide to determine which meaning more appropriately conveys the original thought in Aramaic.

In the Aramaic of the Peshitta, this verse reads:

ܘܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܦܢ ܕܢܘܨܘܢܐ ("I have decided this, **but/and/however/for**, within myself")

The following Greek manuscripts read "**For** I decided this within myself" - **p46, B, 0223, 33, 630, 1739, 1881, 2495**

The following Greek manuscripts read "**But** I decided this within myself" - **S, A, C, G, K, P, Psi, 081, 81, 104, 614, 1241**

And manuscript **D** translates it "**And** I decided this within myself"

As an interesting sidenote, most Southern Coptic versions, along with some Northern Coptic, drop it altogether and simply read "I decided this within myself"⁹ – Paul Younan

11. Greek Primacist United Bible Society “jumping ship”? – Acts 10:36

This example has been discussed before, but is so awesome that it deserves re-mention. It's one thing for Aramaic primacists to say that a Greek passage looks like it was translated from Aramaic, but it's an entirely different thing when Greek primacists say it!

The KJV says: “The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)”

“The notes of the United Bible Society, which document all variant readings in the Greek manuscripts, have this reading and comments on this verse:

"TEXT: "You know the word which he sent to the sons"

EVIDENCE: p74 S* C D E P Psi 945 1241 2495

TRANSLATIONS: KJV ASV RSV NASV NIV TEV

RANK: C

NOTES: "You know he sent the word to the sons"

EVIDENCE: Sa A B 81 614 1739 most lat vg cop

TRANSLATIONS: ASVn NASVn NEB

COMMENTS: The difference in the two readings is the inclusion or omission of "which" which is included in brackets in the UBS text. The text reading is not proper Greek but it is the sort of Greek that one would expect in a translation from Aramaic. Since the last two letters of the Greek word for "word" spell the Greek word for "which," it is possible that the word "which" was accidentally added when copyists saw those letters twice. On the other hand,

For instance, **ܡܠܟܐ** means both:

"A King"
"The King"

Therefore, we would expect that this would create problems for Zorba when translating from the Aramaic.

In Yuhanan 12:12, the word for "crowd" - **ܡܠܟܐ** is translated "A Crowd" by Greek manuscripts: **S, A, D, K, W, X, Delta, Pi, Psi, f1, 28, 565, 700, 892, 1010, 1241**

The following manuscripts translate it as "The Crowd" - **p66, B, L, Theta, f13**" – Paul Younan

14. Abba abba – Galatians 4:6

The KJV says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

“Gal 4:6. A trap for the NT “Aramaic translator”.

I was dealing with Gal 4:4-8 and I found something remarkable. Let’s play with our imagination for a moment:

The “Aramaic Translator” of the St Paul’s Letter to the Galatians “Original Greek Manuscript” suddenly stumbled on the verse 6 in the chapter 4, finding himself in a “big trouble”:

ΟΤΙ ΔΕ ΕΣΤΕ ΥΙΟΙ ΕΞΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΕΙΣ ΤΑΣ ΚΑΡΔΙΑΣ ΗΜΩΝ ΚΡ
ΑΖΟΝ Αββα ο πατηρ

--Oops! He reflected. What should I do here? Should I repeat the word “Abba”: **ܐܒܒܐ ܐܒܒܐ** [“Abba abba” - Chris]? No, that redundancy doesn’t sound fine. Well, he thought, let’s make a slight variance, for the sake of literary perfection... So, he rather put: **ܐܒܒܐ ܐܒܘܢ** [“Abba aboun” – Chris]. That genial “Aboun” will obviously remember my translation of the “OUR Father”! And he saw it was good... And smiled ironically.
-----EOF (End of Fiction).

What we really have here, in my poor opinion, in the ORIGINAL expression **ܐܒܒܐ ܐܒܘܢ** [“Abba aboun” – Chris] (besides the Theological deepness enclosed in it and in the whole verse as well, which I skip) is a further evidence of the Peshitta’s originality. However, allow me to grant Zorba at least one point for having preserved the first Aramaic **ܐܒܒܐ** [“Abba” – Chris] (maybe because of some kind of respect for this “Ipsissimum Verbum Domini”), although rendering immediately the following as **Ο ΠΑΤΗΡ** (The Father) for his Greek readers.


Cf. Rom 8:15 (Identical Aramaic and it’s Greek translation); Mk 14:36 **ܐܒܒܐ ܐܒܒܐ** translated as the previous).


Well, the way I wrote it was a little “ironic” as you noticed. Maybe this could cause confusion. It seems to me that the “double aba-o pater” in Greek is an indication of the Aramaic Priority because there’s a TRANSLATION implied, while in the Aramaic there’s the SAME WORD distinguished by a SUFFIX, with the sense of INTENSITY: “Father-Our Father”, “My Father” (Jesus’) – Our Father” (disciples’), which would mean something like: Jesus' FATHER is the SAME FATHER of all, but “servatis servandis”: this is a attribution analogy: Jesus Father is not Our Father in the same “Ontological” sense, there’s a Theological distinction. The “non-exactly-repetition” in Aramaic is –in my point of view—a clear expression of this “same/not same” Paternity/Filiation of God for Jesus and Us: We are sons/daughters by ADOPTION, while Maran Eshoa is THE Son by NATURE... (I love the way it’s said in Aramaic: BREH D’ALAHHA with the redundant suffix, “The-Son-of-of-God”, Cf. Mc 1:1; I call that “Theological Grammar”).” – Valentin Sanz Gonzalez

15. Thief or thieves? – 1Thessalonians 5:4

The KJV says: “But ye, brethren, are not in darkness, that that day should overtake you as a thief.”

“Another example of the singular/plural issue.

The following Greek manuscripts translated the Aramaic  ("thief") in the singular - **S, D, G, K, P, Psi, 0226vid, 33, 81, 104, 614, 630, 1241, 1739, 1881, 2495** as reflected in the King James Version, the American Standard Version and the New International Version.

The following Greek manuscripts translated the Aramaic  ("thief") in the plural - **A, B and most Coptic Versions** as reflected in footnotes in the American Standard, New American Standard and the New English Bible versions.” – Paul Younan

16. The alpha and the O – Revelation 1:8 / Revelation 21:6 / Revelation 22:13

Throughout the Book of Revelation, the Messiah refers to himself as the "Alpha and the Omega" in Greek manuscripts, but notice an interesting quirk of the text:

“Chapter 1 Verse 8

The Greek:

εγω εμι το **αλφα** και το **ω** λεγει κυριος ο θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ
(/ego emi to **alpha** kai to **o** legei kurios ho theos ho on kai ho en kai ho erchomenos ho pantokrator/)

Translation:

"I am the **Alpha and the O(mega)**, says the Lord God, who is and who was and who is to come, the Almighty."

Chapter 21 Verse 6

The Greek:

και ειπεν μοι γεγωνα εγω το **αλφα** και το **ω** η αρχη και το τελος ωγο τω διψωντι δωσω εκ της πηγης του υδατος της ζωης δωρεαν

(/kai eipen moi gegona ego to **alpha** kai to **o** he arche kai to telos ogo to dipsonti doso ek tes peges tou udatos tes zoes dorean/)

Translation:

"And he said to me, They are come to pass. I am the Alpha and the O(mega), the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely."

Chapter 22 Verse 13

The Greek:

εγω το **αλφα** και το **ω** ο πρωτος και ο εσχατος η αρχη και το τελος
(/ego to **alpha** kai to **o** ho protos kai ho eschatos he arche kai to telos/)

Translation:

"I am the Alpha and the O(mega), the first and the last, the beginning and the end."

In the vast majority of Greek manuscripts, they state:

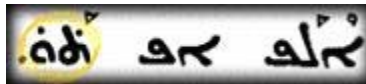
το **αλφα** και το **ω** (/to **alpha** kai to **o**/ : The Alpha and the O(mega))

αλφα (/alpha/ : Alpha) being the first letter of the Greek alphabet, and ω (omega), the last.

One VERY strange thing of note:

αλφα (/alpha/ : Alpha) is spelled out while ω (omega) is simply the single letter ω (omega).

All of the Aramaic texts of Revelation that survive to date:

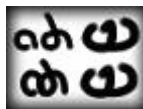


'aléf'af téu : The Alap, also the Tau)

[Note: in the above picture, the circled word on the left is the word for Tau in Aramaic. Aramaic is written from right to left - Chris]

Alap is the first letter of the Aramaic alphabet, where Tau is the last, in parallel with the Greek Alpha and Omega. How similar a lone ωμεγα (/omega/ : Omega) (or ω) looks like Tau [אח – Chris] in Estrangelo script!

Taking a look at how ωμεγα (/omega/ : Omega) was written at the time of the New Testament, we get a good idea of what shape was recognized. The similarity is rather striking between Omega and the letters of Tau [אח – Chris] closely written together.



Since copies of this book were written by hand, if אח : Tau was written closely together, it would be easily indistinguishable from an ωμεγα (/omega/ : Omega). The translators then must have simply thought to transliterate it, thinking that it was an ωμεγα (/omega/ : Omega) in the first place. Arguably this error can only go in one direction.

The NASV, NIV, and TEV (among others) follows the former (erroneous) Greek text, omitting the "not even" phrase, while the KJV, ASV, RSV, and NEB (among others) preserve it.” – Paul Younan

Now that you have seen for yourself, the overwhelming linguistic evidence of Peshitta Primacy, you may be wondering if there is any historical evidence. There sure is, and it is very powerful stuff. If you want to peruse it, you will have to keep following this series... – Christopher Lancaster