

# **Feature 4 – Bible Word-Pairs and Codes Indicate Peshitta Primacy and Divine Inspiration**

By Glenn David Bauscher

With commentary by Biblecodedigest.com

The Bible codes subject is highly controversial. Much of Michael Drosnin's (the man who brought the codes into the mainstream) work is statistically insignificant and fantastical (i.e. his second book on the codes sees him on a quest to find the aliens who planted "our seed" on the Earth). However, there have been some significant codes found in the Old Testament, such as the vegetation found in Ancient Israel encoded in Genesis, and the letters of "Torah" (in Hebrew) encoded at the start of all the books of the Torah.

The Hebrew OT used for much codes work is the Koren edition, used in synagogues the world over and very close to the common BHS edition used in most theological seminaries and Bible colleges.

In any case, I believe that while the codes do not tell us which version is the original, it can tell us which is the "most original". Surely, the closer a version is to the original, the more obvious any codes should be. So far, the codes work on the **Greek New Testament** and the **Aramaic New Testament** clearly indicates that the Peshitta is a candidate for the original. The Greek NT yields no such evidence.

After statistically significant codes were found throughout the Old Testament, it was thought that the Greek New testament would also be coded. Major codes researchers have tried to find examples and had no significant results. I then turned to the Aramaic New Testament to find codes. It is thought that if the Aramaic NT has codes, it most definitely supercedes the GNT.

## **Aramaic New Testament Codes Revealed**

***My Hypothesis: If God were to put codes in the Bible, He would certainly leave a signature in it using the names and titles of God which are mentioned in the plain Bible text, and insure that they occur in highly significant numbers, far beyond or***

*below statistically expected amounts. These would constitute a divine signature of the Author of the books individually, the separate testaments and the Bible as a whole.*

Based on my previous long code findings in the Peshitta New Testament (The Aramaic New Testament, written in the tongue which Yeshua and his countrymen of 1st century Israel spoke), I completed the results of a long series of comparisons of results from the Peshitta and control texts.

### **The Comparisons**

After Ed Sherman (Bible Code Digest director) introduced the Bible code Mosaics concept from Genesis, I experimented in that and other books. I analyzed the results statistically to see if there are patterns and low probabilities, using chi-square analysis and standard deviation calculations. I started with two letter names and titles, gradually including three, then four and five letter names and titles. I have found highly significant results in all the Old Testament books that I have searched using the names of Alaha, including Genesis, Exodus, Leviticus, Esther and 2nd Chronicles. Control texts, such as Tolstoy's War and Peace in Hebrew, and other texts, have not yielded similar results.

I applied this method to the Peshitta and modified it, searching for the titles of God, His Son and the Holy Spirit. I have not returned empty handed. The results are staggering!

I am still overwhelmed by all of this, because it seems that no matter which New Testament book I search or which of the considerable number of divine titles I enter into Codefinder, the search software I used for these comparisons, the probability for the actual number of occurrences compared to the expected occurrences is infinitesimal. I have also used control texts with which to compare each Bible finding. Control texts like War and Peace in Hebrew show nothing like the results I find in the Peshitta NT. In other words, the Peshitta NT usually contains highly significant numbers of divine names and titles compared to what is expected by chance.

These divine names are the signature codes to which I referred at the beginning of this chapter and elsewhere. Not only do they indicate an intelligent author for the individual books of the Bible, but they also indicate a single superhuman intelligence as the author of the entire New Testament as a single unified whole.

### **Presentation of Sample Results**

In the first table we have a comparison between the variations from the expected number of occurrences of Yahweh as an ELS [equidistant letter sequence – where you read every 50, 100, 500, etc letters to see if there is a hidden message] in the Peshitta text and in a control text (a scrambled version of the Peshitta).

Yahweh (יהוה) in the New Testament				
Skip Range*	Variation from Expected		% -age Variation	
	Control	Peshitta	Control	Peshitta
1,000 to 50,000	1,046	22,524	0.2%	4.3%
-1,000 to -50,000	936	30,230	0.2%	5.7%
50,001 to 153,633	2,831	41,793	0.6%	9.3%
-50,001 to -153,633	2,399	3,142	0.5%	0.7%

\*There are 527,456 expected occurrences for each of the first two skip range categories, and 451,461 for the last two categories

As an example, let's look at the results for ELSs with skips in the range of 1,000 up to 50,000. Yahweh is expected to appear as an ELS 527,456 times in both the Peshitta and the control text. And yet the actual number of occurrences of the Yahweh ELS differ from the expected number by 22,524 in the Peshitta while only differing by 1,046 in the control text. So the size of the variation in the Peshitta is 21.5 times greater than that in the control text. While the variation was only 0.2% from expected in the control text, it was 4.3% in the Peshitta. The size of the variation for the control text is well within what would be expected on the basis of random phenomena. The Peshitta variations, however, are far greater than that for all but the fourth skip size category.

The next table presents comparable results for occurrences of the Mariah ELS. Mariah [actually pronounced "Mar-Yah"] is the Aramaic equivalent of Yahweh.

Mariah (מריא) in the New Testament				
Skip Range*	Variation from Expected		% -age Variation	
	Control	Peshitta	Control	Peshitta
1,000 to 50,000	1,670	123	0.3%	0.0%
-1,000 to -50,000	2,858	15,904	0.4%	2.4%
50,001 to 153,633	3,288	19,341	0.6%	3.4%
-50,001 to -153,633	534	66,109	0.1%	11.7%

\*There are 658,442 expected occurrences for each of the first two skip range categories, and 563,554 for the last two categories.

While the size of the variations in the control text are all within the range of what would be expected due to chance, the variations for all but the first skip size category are far greater than anything due to chance.

The next table presents comparable results for occurrences of the Alaha ELS. Alaha is the Aramaic equivalent of Elohim [actually, Alaha is the Aramaic equivalent of Eloha, the singular form of Elohim], another Hebrew name for God.

<b>Alaha (ܐܠܗܐ) in the New Testament</b>				
<b>Skip Range*</b>	<b>Variation from Expected</b>		<b>%-age Variation</b>	
	<b>Control</b>	<b>Peshitta</b>	<b>Control</b>	<b>Peshitta</b>
1,000 to 50,000	1,533	<b>24,282</b>	0.1%	<b>1.6%</b>
-1,000 to -50,000	3,326	<b>40,040</b>	0.2%	<b>2.7%</b>
50,001 to 153,633	15,690	<b>8,824</b>	1.2%	<b>0.7%</b>
-50,001 to -153,633	12,409	<b>126,743</b>	1.0%	<b>9.8%</b>

\*There are 1,508,834 expected occurrences for each of the first two skip range categories, and 1,291,420 for the last two categories.

Again we see that the size of the variations in the control text are all within the range of what would be expected due to chance, while the variations for the second and fourth skip size categories are far greater than anything due to chance.

If we add up the variations from expected for each skip size category by divine name, we have the following comparison.

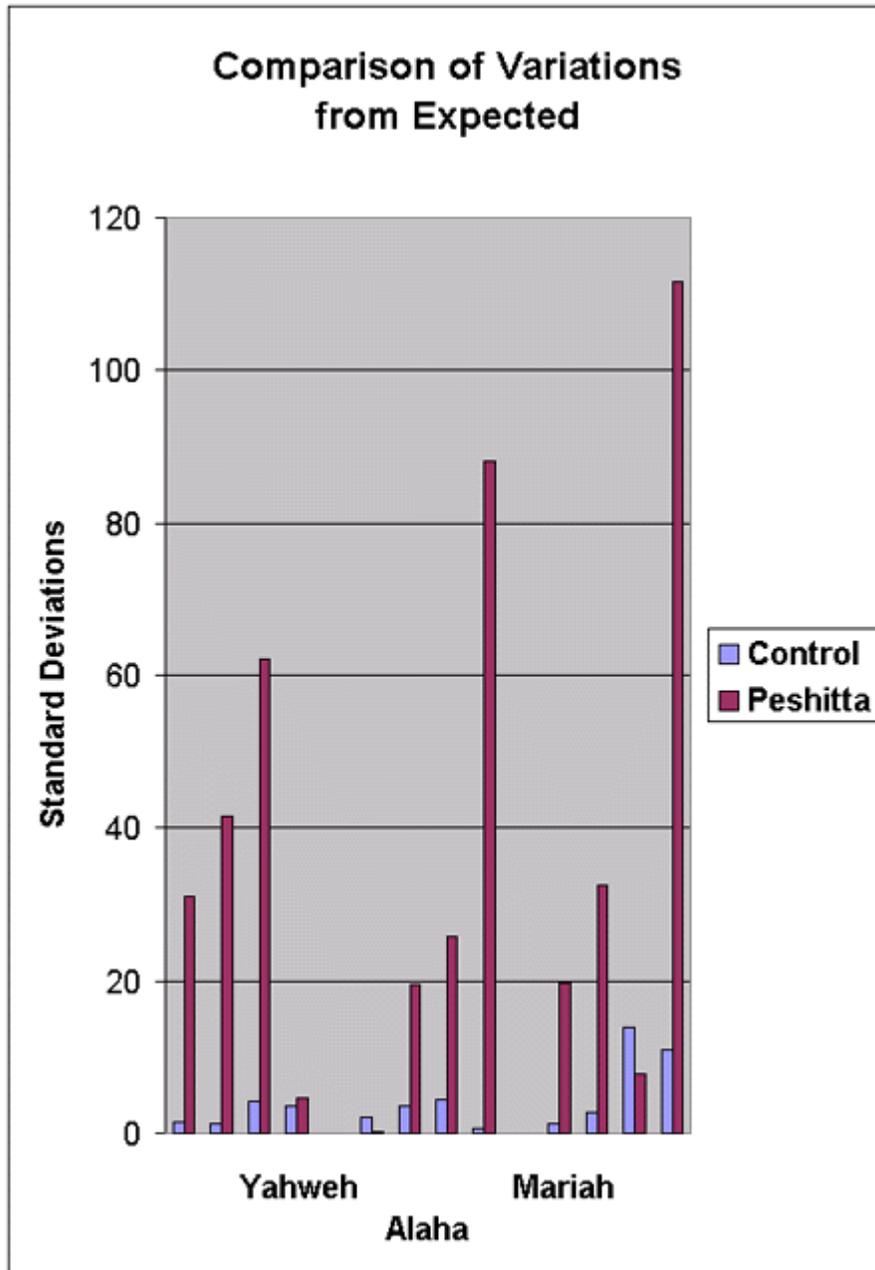
<b>Comparison of Total Variations from Expected in the Peshitta and the Control Text</b>			
<b>ELs</b>	<b>Total Variation</b>		<b>Ratio of Peshitta to Control</b>
	<b>Control</b>	<b>Peshitta</b>	
Yahweh	7,212	<b>97,689</b>	<b>13.5</b>
Mariah	8,350	<b>101,477</b>	<b>12.2</b>
Alaha	32,958	<b>199,889</b>	<b>6.1</b>
<b>Total of Above</b>	48,520	<b>399,055</b>	<b>8.2</b>

As we can see, the total amount of variation from expected in the Peshitta ranges from six times to 13.5 times more than the total variation from expected in the control text—for the different divine names. This is an extremely significant result statistically because the sample sizes are exceptionally large (i.e., 400,000 or more in each category).

To summarize, the graph below presents the above comparisons in terms of Z-values (the size of the variation in terms of standard deviations). Ordinarily, differences from

expected almost always are less than 4 standard deviations (defined as the square root of the expected number of occurrences). However, some of the variations from expected for the control texts are greater than 4. This is due to the fact that variations from expected for a given ELS at one skip size tend to be similar to those for adjacent skip sizes. For example, if the Yahweh ELS appears 20% more often than expected with skips of 1,000, it will also tend to appear much more often than expected with skips of 999 and 1,001. That the Yahweh ELS appeared 20% more often than expected with a skip of 1,000 was probably due, at least in part, to segments of the text where the letter frequencies of the letters in Yahweh were greater than average. When that occurs, it will also tend to cause the Yahweh ELS to appear much more often for skips slightly greater or smaller than 1,000.

Because of the sensitivity of variations from expected to differences in letter frequencies in different parts of a text, the size of the variations from expected in the control text can be as great as 15 standard deviations, rather than just 4.



If variations due to chance should almost never be greater than 15 standard deviations, how then can we explain many of the variations noted above that are far greater than that? The largest variations are 111.5, 88.1, 62.2, 41.6, 32.6 and 31.1 standard deviations from expected. Variations of these magnitudes basically eliminate chance as an explanation.

### A Comparison From the Torah

What would the above types of comparisons look like if we examined occurrences of the Yahweh ELS in the Torah—versus a control text of comparable length from a Hebrew version of Tolstoy’s War and Peace? That comparison is provided in the next table.

<b>Yahweh (יהוה) in the Torah</b> (With War & Peace as a Control)				
Skip Range*	Variation from Expected		%-age Variation	
	Control	Torah	Control	Torah
10 to 101,250	6,169	36,826	0.3%	2.7%
-10 to -101,250	2,196	62,124	0.1%	4.6%
<b>Total of Above</b>	8,365	98,950	0.2%	3.6%
*There are 2,071,362 expected occurrences in the War & Peace control text and 1,358,276 expected occurrences in the Torah.				

Again, we see that the size of the variations is radically higher in the Torah than in the War & Peace control text.

### Conclusions

While there are major difficulties in accurately determining the probability that any or all of the above dramatic variations exhibited in the Peshitta text and the Torah were due to chance, no matter what method is used to estimate that probability, the result is conclusive—such enormous variations cannot be due to chance.

The effects described above are not only observable in the whole New Testament, but also in the individual Gospels, the book of Acts, the book of Hebrews and the Revelation, as well as the first twelve chapters of Matthew as a separate section. The individual books overall would generally need to exhibit the same traits in order for the entire New Testament to contain such significant and unusual numbers of ELS's (equidistant letter sequences), compared to the expected numbers for the entire New Testament! (Note: Recent testing of additional epistles show the same effect in Acts, Titus, Romans, 1st and 2nd Corinthians and even Philemon, which is only one page.)

The results of the comparisons presented above are very compelling evidence to support the assertion that the Peshitta-Peshitto New Testament is the original and divinely-inspired text of the apostles.

To those who are conversant in New Testament textual criticism, I know all this may sound fanciful. The ruling school of thought is that the Peshitta is simply a retranslation of the traditional (revised) Greek text in the early 5th century. But it is my personal belief that we need a fresh look at all that is considered sacrosanct in the field of New Testament textual criticism. Much of it is mere conjecture. There is no historical evidence for either a Syrian revision or a Greek revision in that time period.

Something as drastic as changing, overnight, the sacred text of the Bible which had been accepted for centuries, is not likely to occur without a prolonged resistance and struggle, and even then will most likely only be received by some, not all. However, it is stretching credulity beyond the breaking point to affirm that two such revisions occurred (Syrian and Greek), replacing all other Aramaic and Greek texts in all Syrian and Greek churches, without one word of mention by any of the church fathers, historians, or anyone at all. There is no council, edict, or order such as one finds when church doctrine (Council of Nicaea) was debated or the canon of the Bible was settled (Council of Carthage).

I have not yet found Greek codes. I have done plenty of searches for Divine Names in the Greek Textus Receptus, which is very close to the Majority Byzantine text (I believe the Byzantine text is the most accurate Greek text) and there are no significant results. Others have tried and have found nothing important. I use the Greek as a control text by which to compare The Peshitta results, showing that the codes do not occur in just any book.

To reiterate my original hypothesis: If God were to put codes in the Bible, He would certainly leave a signature in it using the names and titles of God which are mentioned in the plain Bible text, and insure that they occur in highly significant numbers, far beyond or below statistically expected amounts. These would constitute a divine signature of the Author of the books individually, the separate testaments and the bible as a whole.

I conclude that the data support the hypothesis overwhelmingly. My comparisons apply specifically to the Jacobite Peshitto New Testament. It appears that this text has the divine signature all through its 27 individual books and the work as a whole, having extreme variations in the actual numbers of divine names, as compared to expected values and the control results in War and Peace.

This investigation will continue. I welcome others to join in it. I am impressed with an overwhelming sense of awe.

“My heart standeth in awe of thy word.” - Psalm 119:161

I believe the heavens have made contact.

## **Massive Yeshua Mosaic Pervades the Aramaic New Testament**

An enormous mathematical variation, or mosaic, has been discovered in appearances of Jesus (Yeshua) ELSs in the Peshitta, or Aramaic New Testament. These variations could not possibly have occurred by chance, and analysis shows that they were intentionally encoded, even though the text was authored by several writers over a number of years.

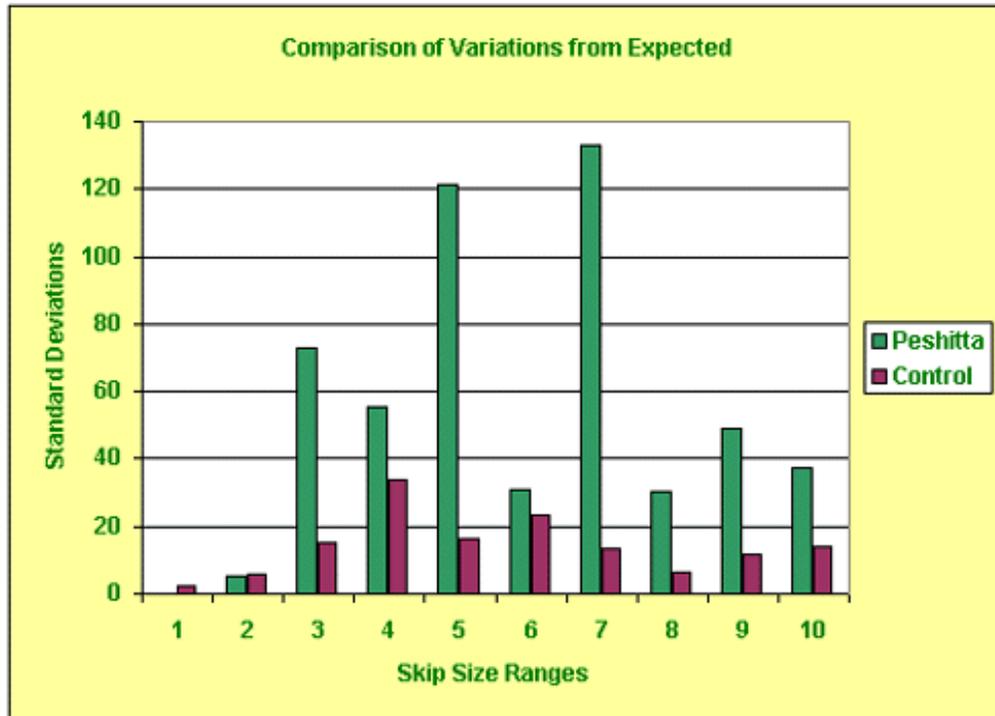
Researcher Rev. Glenn David Bauscher discovered the patterns formed by occurrences of Yeshua with skips greater than 50,000 in the Aramaic New Testament. We reported earlier on other initial results from his research.

In the first table we have a comparison between the variations from the expected number of occurrences of Yeshua (Jesus) as an ELS in the Peshitta text and in a control text (a scrambled version of the Peshitta).

<b>Yeshu (ܝܫܘܐ) in the New Testament</b>				
Skip Range*	Variation from Expected		%-age Variation	
	Control	Peshitta	Control	Peshitta
100 to 50,000	4,813	<b>130</b>	-0.1%	<b>0.0%</b>
-100 to -50,000	13,940	<b>12,630</b>	0.3%	<b>0.3%</b>
50,001 to 230,500	29,409	<b>520,240</b>	0.3%	<b>6.2%</b>
-50,001 to -230,500	122,889	<b>227,060</b>	1.5%	<b>2.7%</b>
*There are 5,292,161 expected occurrences for each of the first two skip range categories, and 8,411,016 for the last two categories.				

While the results for the first two skip range categories are very comparable, and uninteresting, those for ELSs with skips greater than 50,000 are radically different. The actual number of occurrences of the Yeshu ELS in these higher ranges differs from the expected number by 520,240 in the Peshitta while only differing by 29,409 in the control text. So the size of the variation in the Peshitta is 17.7 times greater than that in the control text. While the variation was only 0.3% from expected in the control text, it was 6.2% in the Peshitta. The size of the variation for the control text is well within what would be expected on the basis of random phenomena. The Peshitta variations, however, are decidedly greater than that for the last two skip size categories.

The following graph provides a side-by-side comparison of the variations from expected for a more detailed breakdown of skip size ranges. It is evident that the mosaic effect for Yeshu ELSs in the Peshitta is exceptionally strong. In this way, Bible codes consisting of the short form of the name of Yeshua affirm the supernatural authorship of the Aramaic New Testament.



The following table provides a key to the definitions of the numbered skip size ranges in the above graph.

Skip Size Range Number	Skip Sizes
1	100 to 50,000
2	-100 to -50,000
3	50,001 to 100,000
4	-50,001 to -100,000
5	100,001 to 140,000
6	-100,001 to -140,000
7	140,001 to 170,000
8	-140,001 to -170,000
9	170,001 to 230,500
10	-170,001 to -230,500

Because of the sensitivity of variations from expected to differences in letter frequencies in different parts of a text, the size of the variations from expected in the control text can be as great as 25 standard deviations, rather than just 4.

If variations due to chance should almost never be greater than 25 standard deviations, how then can we explain many of the variations noted above that are far greater than that? The largest variations are 133, 121, 73, 55 and 49 standard deviations from expected. Variations of these magnitudes are far greater than those that could be due to chance.

## **Striking Evidence of Intentional Encoding in the Aramaic NT**

Extensive new findings by researcher Rev. Glenn David Bauscher of Cambridge, New York provide some of the most striking and statistically significant evidence of encoding yet discovered. The search text is the Aramaic New Testament (Peshitta) and the evidence consists of a series of dramatic mosaics, which are comprised of highly improbable variations from expected in the number of times a given ELS appears in a text. In this article we will focus entirely on 29 different four-letter-long divine names. Bauscher has also conducted extensive research on mosaics for three-, five- and six-letter-long divine names as well, but space doesn't allow for presentation of the full range of his research in this issue.

For each of the 29 four-letter-long divine names, Bauscher also conducted exactly parallel searches in a scrambled text of the Peshitta provided by researcher Roy Reinhold [one of the major Codes researchers who turned to the Aramaic, after failing to find significant codes in the Greek] for Codefinder. The total number of forward and backward occurrences of each of the ELSs were recorded for all skips from 1,000 up to the maximum possible skip size (153,633). In each case a comparison was made between the expected total number of occurrences and the actual number. This provided a set of 58 variations from expected from both the Peshitta and the scrambled (control) text.

For example, the Aramaic equivalent of the Hebrew word for God, Elohim, is Alaha. Alaha appears as an ELS 2,718,407 times in the Peshitta with a positive skip between 1,000 and 153,633. The Alaha ELS appears 135,567 times more often than expected by chance. This is an exceptionally large variation—given how large the expected number of occurrences is, and the inexorable nature of the Law of Large Numbers. That law will cause variations from the expected to be a smaller percentage of the expected as the expected number itself becomes larger. In the case of the Alaha example, the average variation from expected due to chance is 20,386, so the actual variation is 6.65 times greater than that. What this means is that the variation from expected should almost always be less than three times the average variation from expected, or 61,158 (3 x 20,386), and yet it is 135,567, which is dramatically greater.

In the following chart, the ELSs with the most improbable variations from expected are presented in descending order. The relative size of a variation from expected is measured in terms of a “Z Value.” It is the ratio of the actual variation from expected to the average variation from expected that normally occurs.

**Comparison of the Relative Improbability of  
the Mosaics of Divine Quadgrams in the Peshitta and  
the War & Peace Control Text**

Rank	Text	English Transliteration -- Aramaic Translation	Skips	Absolute Value of Z Score
1	Peshitta	Alaha "God" (Elohim)	Pos	84.35
2	Peshitta	Mariah "Yahweh"	Neg	74.19
3	Peshitta	Cohena "The Priest"	Pos	73.40
4	Peshitta	YAHEL= "LORD God"	Pos	73.08
5	Peshitta	Ruacha "The Spirit"	Pos	61.29
6	Peshitta	Ruacha "The Spirit"	Neg	60.84
7	Peshitta	ELYAH "God The LORD"	Neg	56.67
8	Peshitta	ELYAH "God The LORD"	Pos	55.64
9	Peshitta	Yahweh	Neg	51.34
10	Peshitta	Meltha "The Word"	Neg	48.53
11	Peshitta	Chiim "Life, Salvation"	Pos	48.08
12	Peshitta	Ha Ruach "The Spirit"	Neg	47.89
13	Peshitta	Ha Emeth "The Truth"	Pos	47.88
14	Peshitta	Adonai "The Lord"	Neg	43.65
15	Peshitta	Ha Emeth "The Truth"	Neg	41.30
16	Peshitta	Yahweh	Pos	40.68
17	Peshitta	Chiim "Life, Salvation"	Neg	39.73
18	Peshitta	Alaha "God" (Elohim)	Neg	37.03
19	Peshitta	Shemia "Heaven", or "God"	Neg	34.85
20	Peshitta	Sarera "The Truth"	Neg	32.19

21	Peshitta	Shemia "Heaven", or "God"	Pos	31.74
22	Peshitta	Meshiach "Messiah"	Neg	30.80
23	Peshitta	Ha Ruach "The Spirit"	Pos	29.72
24	Peshitta	Machin "Savior"	Pos	27.06
25	Peshitta	Meltha "The Word"	Pos	26.78
26	Peshitta	Ha Melek "The King"	Pos	23.76
27	Peshitta	Chuva "Love"	Pos	23.72
28	Peshitta	Meshiach "Messiah"	Pos	22.00
29	W&P	Amin "The Amen"	Pos	20.85
30	Peshitta	Amin "The Amen"	Pos	19.07
31	Peshitta	49 Ha Dabar "The Word"	Neg	18.47
32	Peshitta	YAHEL "LORD God"	Neg	18.35
33	W&P	Ha Amen "The Amen"	Pos	18.27
34	Peshitta	Chasik "Thine Holy One"	Pos	18.17
35	Peshitta	Mariah "Yahweh"	Pos	17.61
36	W&P	Alaha "God" (Elohim)	Pos	17.48
37	Peshitta	Ha Melah "The Word"	Pos	16.37
38	Peshitta	Machin "Savior"	Neg	14.99
39	Peshitta	Ha Melek "The King"	Neg	14.43
40	W&P	Adonai "The Lord"	Neg	14.41
41	Peshitta	Elama "The Eternal"	Pos	11.90
42	Peshitta	Chasik "Thine Holy One"	Neg	11.79
43	Peshitta	Ha Derek "The Way"	Pos	11.70
44	Peshitta	Yeshua "Jesus"	Pos	11.40
45	Peshitta	Ha Amen "The Amen"	Pos	11.37
46	Peshitta	Yeshua "Jesus"	Neg	9.68
47	Peshitta	Amin "The Amen"	Neg	9.34

48	W&P	Ha Emeth "The Truth"	Neg	8.64
49	W&P	Chiim "Life, Salvation"	Pos	8.33
50	Peshitta	Pharuq "Savior"	Pos	8.31
51	W&P	Meltha "The Word"	Pos	8.27
52	Peshitta	Shamim "Heaven"	Neg	7.86
53	W&P	Shamim "Heaven"	Pos	6.90
54	W&P	Ha Emeth "The Truth"	Pos	6.67
55	W&P	Cohena "The Priest"	Pos	6.53
56	W&P	Elama "The Eternal"	Neg	6.13
57	Peshitta	Ha Dabar "The Word"	Pos	5.71
58	W&P	Ha Amen "The Amen"	Neg	5.68
59	Peshitta	Shamim "Heaven"	Pos	5.66
60	Peshitta	Ha Derek - "The Way"	Neg	5.64
61	W&P	Yahweh	Pos	5.50
62	W&P	Yeshua "Jesus"	Neg	5.25
63	Peshitta	Chuva "Love"	Neg	5.24
64	Peshitta	Sarera "The Truth"	Pos	5.22
65	W&P	Adonai "The Lord"	Pos	5.21
66	Peshitta	Qadosh "Holy One"	Neg	5.13
67	W&P	Shemia "Heaven", or "God"	Pos	5.05
68	W&P	Ha Derek "The Way"	Neg	4.94
69	W&P	Shemia "Heaven", or "God"	Neg	4.72
70	W&P	Meshiach "Messiah"	Pos	4.57
71	W&P	Ha Melek "The King"	Pos	4.50
72	W&P	YAHEL "LORD God"	Pos	4.36
73	Peshitta	Qadosh "Holy One"	Pos	4.22
74	W&P	Ruacha "The Spirit"	Pos	4.05
75	W&P	Chuva "Love"	Pos	3.99

76	Peshitta	Pharuq "Savior"	Neg	3.91
77	W&P	Ha Melah "The Word"	Neg	3.68
78	W&P	Chasik "Thine Holy One"	Pos	3.48
79	W&P	Chasik "Thine Holy One"	Neg	3.37
80	W&P	Chiim "Life, Salvation"	Neg	3.11
81	W&P	Mariah "Yahweh"	Neg	3.07
82	W&P	Alaha "God" (Elohim)	Neg	2.80
83	W&P	Ha Melah "The Word"	Pos	2.78
84	W&P	Machin "Savior"	Neg	2.75
85	Peshitta	Elama "The Eternal"	Neg	2.60
86	W&P	Ha Dabar "The Word"	Pos	2.32
87	W&P	Meltha "The Word"	Neg	2.27
88	W&P	Ruacha "The Spirit"	Neg	2.16
89	W&P	Meshiach "Messiah"	Neg	2.16
90	Peshitta	Adonai "The Lord"	Pos	2.00
91	W&P	ELYAH "God The LORD"	Neg	1.98
92	W&P	Sarera "The Truth"	Pos	1.88
93	W&P	Pharuq "Savior"	Neg	1.81
94	Peshitta	Ha Amen "The Amen"	Neg	1.57
95	W&P	Mariah "Yahweh"	Pos	1.46
96	W&P	Qadosh "Holy One"	Pos	1.44
97	Peshitta	Ha Melah "The Word"	Neg	1.29
98	W&P	Machin "Savior"	Pos	1.13
99	W&P	Yeshua "Jesus"	Pos	0.86
100	W&P	YAHIEL "LORD God"	Neg	0.83
101	W&P	Qadosh "Holy One"	Neg	0.82
102	W&P	Chuva "Love"	Neg	0.81
103	W&P	Ha Dabar "The WORD"	Neg	0.68
104	W&P	Elama "The Eternal"	Pos	0.63
105	W&P	Shamim "Heaven"	Neg	0.63
106	W&P	Cohena "The Priest"	Neg	0.62
107	W&P	ELYAH "God The LORD"	Pos	0.61
108	W&P	Pharuq "Savior"	Pos	0.51
109	W&P	Ha Derek "The Way"	Pos	0.37
110	W&P	Sarera "The Truth"	Neg	0.18
111	W&P	Amin "The Amen"	Neg	0.14
112	W&P	Ha Ruach "The Spirit"	Pos	0.11
113	W&P	Yahweh	Neg	0.11
114	W&P	Ha Melek "The King"	Neg	0.09
115	Peshitta	Cohena "The Priest"	Neg	0.05
116	W&P	Ha Ruach "The Spirit"	Neg	0.05

The Peshitta clearly outscores "War and Peace".

In visually reviewing the above chart, it is immediately obvious that the top of the chart is completely dominated by Peshitta findings. **All of the top 28 ELSs with the most improbable Z scores are from the Peshitta text.** Furthermore, 44 out of the 50 ELSs with the most improbable Z scores are from the Peshitta text. Conversely, the bottom is heavily populated with findings from the control text. The next table summarizes this.

Comparison of the Number of Findings in Each Category of Rankings (Rankings Based on Relative Improbability of Random Occurrence)		
Rankings	Peshitta	Control
1-20	20	0
21-40	16	4
41-60	12	8
61-80	5	15
81-100	4	16
101-116	1	19

Of the twenty mosaics that are the most improbable, all are from the Peshitta. Of the mosaics that ranked between 21st and 40th in improbability, 16 are from the Peshitta and 4 from the control text.

In the next table we separately sorted all of the Z scores from the Peshitta and from the control text and we took the ratio of the Z scores of the equally ranked Z scores.

## Comparing Ranked Z Scores

Ranked Z Scores from:		Ratio of Equally Ranked Z Scores
Peshitta	Control	
84.4	20.9	4.0
74.2	18.3	4.1
73.4	17.5	4.2
73.1	14.4	5.1
61.3	8.6	7.1
60.8	8.3	7.3
56.7	8.3	6.9
55.6	6.9	8.1
51.3	6.7	7.7
48.5	6.5	7.4
48.1	6.1	7.8
47.9	5.7	8.4
47.9	5.5	8.7
43.7	5.3	8.3
41.3	5.2	7.9
40.7	5.1	8.0
39.7	4.9	8.0
37.0	4.7	7.8
34.9	4.6	7.6
32.2	4.5	7.2
31.7	4.4	7.3
30.8	4.1	7.6
29.7	4.0	7.4
27.1	3.7	7.4
26.8	3.5	7.7
23.8	3.4	7.1

23.7	3.1	7.6
22.0	3.1	7.2
19.1	2.8	6.8
18.5	2.8	6.6
18.3	2.8	6.7
18.2	2.3	7.8
17.6	2.3	7.8
16.4	2.2	7.6
15.0	2.2	6.9
14.4	2.0	7.3
11.9	1.9	6.3
11.8	1.8	6.5
11.7	1.5	8.0
11.4	1.4	7.9
11.4	1.1	10.1
9.7	0.9	11.2
9.3	0.8	11.2
8.3	0.8	10.2
7.9	0.8	9.7
5.7	0.7	8.4
5.7	0.6	9.0
5.6	0.6	9.0
5.2	0.6	8.5
5.2	0.6	8.5
5.1	0.5	10.0
4.2	0.4	11.5
3.9	0.2	22.1
2.6	0.1	19.0
2.0	0.1	17.5
1.6	0.1	14.6
1.3	0.1	14.0
0.1	0.0	1.2

Several observations can be made about the above table.

- First, the degree of variation exhibited by the Z scores of the four-letter divine names in the control text is much larger than would be expected if those Z scores conformed to a normal distribution (i.e., a bell-shaped curve). This is largely due

- to the fact that there is often a sizeable correlation between the size and sign of variations from expected for any given ELS over adjacent skip ranges. This is caused by local variations in letter frequencies for different areas of the literal text.
- Second, having 58 Z scores (variations from expected) from a control text provides a clear definition of the degree of variation in Z scores expected by chance.
  - Third, typically the Peshitta Z score is 6 to 10 times greater than the corresponding control text Z score—when these Z scores are ranked from the greatest to the smallest. This is very compelling evidence of the existence of intentional encoding, no matter how one goes about estimating the probability of chance occurrence.

Bauscher's research has provided a dramatic, clear-cut example of a sacred text that conclusively exhibits the deliberate encoding of excess occurrences of several divine names. Clearly further research in this area is indicated, and Bauscher has already been exploring that with many additional interesting findings.

### **Technical Addendum: The Conclusive Significance of the Divine Name Mosaics in the Peshitta**

Estimating the odds of chance occurrence of Bauscher's findings is complicated by certain key issues. As noted in the first bulleted point regarding the comparison of ranked Z scores, the distribution of Z values from the control text is more dispersed than would be indicated if mosaics conformed to a typical bell-shaped normal curve, or any one of several other common probability distributions. As mentioned above, this is due to the presence of correlation in many of the mosaics.

Bauscher's way of dealing with this has been to measure the degree of correlation in each mosaic and to exclude from the above comparison examples where the correlation is too high. This is helpful to a fair degree, but the problem is that the remaining examples from the control text are still too spread out to conform to a bell-shaped curve. This means that probabilities estimated by standard statistical tests that assume the presence of normally behaved phenomena will be inaccurate.

A solution to this problem is to apply a statistical test that makes no assumptions about the statistical nature of the underlying phenomenon. Such a test is termed a non-parametric test. The Wilcoxon-Mann-Whitney test is one of the most widely accepted tests of this type. As intimidating as the name of this test is, it is actually simple to understand. First we rank the Z scores of all of Bauscher's findings for four-letter-long divine names—exactly as they appear in the left column of the first table above. Then we sum up the ranks of the Peshitta findings. That total is 2,091, and we will call it the "ranksum." If the Peshitta results were totally unremarkable, the rankings of the Peshitta results and the control results would be randomly dispersed among one another. The sum of all of the rankings is 6,786, so the expected value of the rank sum of all the Peshitta findings should be exactly half of that, or 3,393. This makes sense because, for example, if all of the Peshitta findings had rankings that were odd numbers (i.e.,

1,3,5,7,.....111,113,115) the ranksum would be 3,364. And if all of the Peshitta findings had rankings that were even numbers, the ranksum would be 3,422.

It so happens that the ranksum statistic becomes normally distributed as the sample size becomes large. So the ranksum conforms to a bell shaped curve, and the average variation from expected (commonly called the standard deviation) is the square root of  $(1/12)mn(m+n+1)$ , where m and n are the number of observations from the Peshitta and the control text [see page 437 of Statistical Theory, by B.W. Lindgren, 2nd Edition, Macmillan, 1968]. Thus the standard deviation is 181.1049, and the Z-value of the Peshitta ranksum is 7.189  $(=(3,393-2,091)/181.1049)$ . Given a normal bell-shaped curve, this means that the odds of chance occurrence of the Peshitta findings are less than 1 in 3.047 trillion. So we can conclusively reject the hypothesis that the Peshitta findings are due to chance.

The Peshitta findings are far more improbable than the Wilcoxon test indicates, however. In statistical language, a non-parametric test is not very efficient. In other words, it only tells us that the odds are clearly “less than” some value, but it doesn’t provide us with an accurate estimate of the exact odds. This doesn’t really matter, however, because the odds indicated by the test are already so remote that we should conclusively reject chance as an explanation of the results.

One thing that the Wilcoxon test doesn’t measure adequately is that the Peshitta Z scores are not only higher in general than the control Z scores, they are typically far greater. To appreciate this, suppose we took all of the Peshitta Z scores and we cut them in half. The resulting Peshitta ranksum would be 2,403, still far less than the control ranksum of 4,383, and the odds of chance occurrence of the halved Peshitta Z scores would still be less than 1 in 43,454,423. We would still very conclusively eliminate chance as an explanation. In fact, we could even reduce all the Peshitta Z scores by two-thirds and the odds of chance occurrence would still be less than 1 in 27,823.

## **Nativity ELS in the Aramaic NT**

The researcher who found the Jesus mosaics in the Peshitta as reported in this issue, Rev. Glenn David Bauscher, came across a lovely code that is a perfect gift for the holiday season. The Aramaic language is very close to Hebrew, somewhat in the way that modern English is related to Shakespearean English, and in fact it uses the Hebrew alphabet. This code is expressed mostly in Hebrew, with the exception of one word, shown in red in the Hebrew spelling below.

The 25-letter code reads **Where should the Son of God lodge? Jesus shall bud forth in a manger.**

Here’s the Hebrew spelling:

להלן אהי בן אל יניץ ישוע באיבוס

This code is an example of a "wrapped" ELS, where the text—in this case the entire Aramaic New Testament—becomes a cylinder where the beginning is connected to the end and ELSs can continue around the cylinder indefinitely, at least hypothetically. One interesting twist to point out in this ELS is that the Messiah is often called the Branch in the prophetic writings of the Old Testament, or the Branch of the root of Jesse, a descendant of King David.

## Word-Pairs Demonstrate Peshitta Primacy

Word-pairs are not codes. They are more of a linguistic indicator. They are merely word-pair studies done with “MS Word” and “Online Bible” with the Hebrew OT, Peshitta NT, LXX, Greek NT (Byzantine and Westcott & Hort), as well as the Latin Vulgate.

I did a search for all occurrences of “[Ihsous](#)”- (“Jesus”), in Greek, for example, listing all the verses in Greek and Aramaic parallel to each other; obtained the total for the Greek word in MS Word and corresponding total for Aramaic “[Yeshua](#)”. I divide the latter into the former. The result is **96%**.

Then I did the same in reverse; searching all occurrences of "Yeshua" and listing all verses along with the Greek parallels at the same time. Word finds the total for the number of "Yeshua"; I then find the number of Greek Ihsous in the same list of verses which correspond to Yeshua and match up in those verses to the Aramaic. I divide the latter (Greek) into the former (Aramaic). The result is **63%**.

This is the pattern for an Aramaic original. It matches consistently with the Hebrew OT-LXX model. **Since the Greek words are derived from the Aramaic text, it makes sense that a higher percentage of these will be matched to the Aramaic equivalent than the reverse.**

The Aramaic does not derive from the Greek, therefore when I do a search of all occurrences of an Aramaic word and list all the parallel and corresponding Greek words, the ratio of corresponding Greek to the total Aramaic occurrences is lower.

This pattern holds consistently for large numbers of words – usually over 100 in a search. All forms of a word must be included, so it is important to know the language roots, proclitics, enclitics, Greek declensions, conjugations and irregular forms well.

Let’s analyse an example:

γη (“gaay”, “Earth, land”) occurs 251 times in the GNT (Greek NT), and in those places, the ANT (Aramaic NT) has the word ܐܪܥܐ – “Ara”- (“Earth, land”) 242 times. So, ܐܪܥܐ / γη = 242/251 = **96%**

ܐܪܥܐ occurs 288 times in the ANT, and in those places, γη occurs 246 times (as parallels to the Aramaic). So, γη / ܐܪܥܐ = 246/288 = **85%**

The translation word total divided by the total number of times the corresponding original word parallels the translated word will yield a lower percentage score than the converse ratio: original/translated is greater than translated/original.

We see that it is more probable for the Greek  $\gamma\eta$  to have been translated from the Aramaic  $\text{ܩܝܢܐ}$  (96%), then for the reverse to have occurred (85%). It is more probable then that the Greek NT was translated from the Aramaic NT, then the other way around.

We see this pattern throughout the New Testament. We also see it in the Old Testament, so as always, the Hebrew OT / LXX relationship can act as a control to our study of the Aramaic NT / GNT relationship.

$\text{Πνευμα}$  – (“Pneuma”, –“Spirit, Air”) occurs 307 times in the LXX (Septuagint), and in those places, the Hebrew OT (Hebrew Massoretic OT) has  $\text{רוּחַ}$  – (“Ruach” ,–“Spirit, Wind”) 278 times. So,  $\text{רוּחַ} / \text{Πνευμα} = 278/307 = 91\%$

$\text{רוּחַ}$  occurs 392 times in the Hebrew OT, and in those places, the LXX has  $\text{Πνευμα}$  275 times. So,  $\text{Πνευμα} / \text{רוּחַ} = 275/392 = 70\%$

This is expected, as we all know that the LXX is a translation of the Hebrew. This trend which is also present in the NT then suggests that the GNT is a translation of the Aramaic NT. Let’s take a look at one more of the many OT examples just to make sure:

$\text{διαβολος}$  ( “Diabolos”, “The Devil, slanderer”) occurs 22 times in the LXX, and in those places, the Hebrew OT has  $\text{שָׂטָן}$  (“satan”, “Satan”, “adversary”) 20 times. So,  $\text{שָׂטָן} / \text{διαβολος} = 20/22 = 91\%$

$\text{שָׂטָן}$  occurs 28 times in the HOT, and in those places, the LXX has  $\text{διαβολος}$  19 times. So,  $\text{διαβολος} / \text{שָׂטָן} = 19/28 = 68\%$

The trend is clear and is found throughout comparisons of the HOT and the LXX. It is more probable for the Greek words in these examples to have been translated from the Hebrew (91%, 91%), than it is for the reverse to occur (70%, 60%).

I did many such calculations (where words searched had 20% correlation or more) and obtained this overall result: **The Hebrew Primacy** (where the Greek is most likely to be a translation of the Hebrew than the reverse) **score**, using the **2656 Greek word total and 2303 matching Hebrew words**, is **86.67%**. **The LXX Primacy** (where the Hebrew is most likely to be a translation of the Greek than vice versa) **score**, using **the 2866 Hebrew word total and 1895 matching Greek words**, is **65.96%**.

This is to be expected, as we all know that the LXX is translated from the Hebrew. The implications of this trend occurring in comparisons of the GNT and ANT are massive, so let’s just make sure:

$\text{Κυριος}$  (“*Kurios*”, “Lord”) occurs 263 times in the GNT, and in those places, the ANT has the  $\text{ܩܝܢܐ}$  (“*Mar*” , “Lord”) root 254 times. So,  $\text{ܩܝܢܐ} / \text{Κυριος} = 254/263 = 97\%$

ܡܪܢܐ (“*Maran*” , “our Lord”) occurs 323 times in the ANT, and in those places, the GNT has *Kyrios* (“*Kyrios*”, “Lord”) 304 times. So,  $\text{Κυριος} / \text{ܡܪܢܐ} = 304/323 = 94\%$

The trend continues, even into the New Testament! One more example:

ܡܢܐܩܪܘܩܐ,ܡܢܐܩܪܘܩܐ (“apologeomai,apologia”, “to answer or defend, a defense”) – occurs 19 times in the GNT, and in those places, the Aramaic NT has ܡܢܐܩܪܘܩܐ (“mapaq ruqa” , “ [to make] defense, answer, apology”) 17 times. So,  $\text{ܡܢܐܩܪܘܩܐ} / \text{ܡܢܐܩܪܘܩܐ} = 17/19 = 89\%$

ܡܢܐܩܪܘܩܐ (“mapaq ruqa” , “ [to make] defense, answer, apology”) occurs 17 times in the ANT, and in those places, the GNT has *apologeomai* 13 times. So,  $\text{ܡܢܐܩܪܘܩܐ} / \text{ܡܢܐܩܪܘܩܐ} = 13/17 = 76\%$

Once again, the ratio of the Greek from the Aramaic is (89%) ; the reverse is (76%)- (*these are not probabilities; these are ratios*). I have done many more of these calculations in the NT and havw obtained this overall result: In a massive study dealing with almost 10,000 words, the Aramaic NT Primacy score is **91%** compared to the GNT Primacy score of **77%**.

I have also compiled data for The Latin Vulgate and The Greek NT. The averages for these are: **Greek/Latin = 98%**; **Latin/Greek = 87%**. This indicates The Latin Vulgate NT is translated from The Greek NT. This is expected, as we all know that the Vulgate is a translation from the Greek, so this serves as another control, like the Hebrew OT-LXX studies. Would the comparison of the Greek NT and the Aramaic NT be the only exception to the rule established by the HOT-LXX and GNT-Vulgate comparisons? More likely, the GNT-ANT comparison continues the trend set by the other comparisons, as the GNT is translated from the ANT.

*Note that the Westcott-Hort and Byzantine texts yielded virtually identical results.*

The principle involved in this study is the natural information loss in translation and the variety of translations for any particular original word. In some cases a word will not be translated at all (a small percentage). A particular word that occurs frequently will also have various translations by one translator and different translators will amplify that effect.

The information loss is illustrated by the Hebrew OT-LXX relationship. The tetragrammaton (the four Hebrew letters that spell out “**Yahweh**”) occurs in 5788 verses in The Tanakh. The LXX has **Kyrios** in 5153 verses.

The LXX does not translate it in 24 places out of 73 in Genesis alone!

So these facts enable us to predict generally that an original vocabulary word will outnumber the total for any one of its translation words when comparing translation & original documents. There must be large numbers (preferably more than one hundred) for the effect to be significant.

I have also studied letter frequencies of New Testament books in Greek and Aramaic to ascertain authorship; the results for these are also telling, but I don't want to weary you with the technical details. I do believe they also show the Peshitta is the original and the Greek is not.