

Proofs of Peshitta Primacy Summarized

*account, as there have been many who have done their endeavors, with great patience , to obtain the Greek learning, there have hardly been two or three who have succeeded therein , who were immediately rewarded for their pains.
(published circa A.D. 93) —*

In A.D. 77, Josephus wrote his Jewish Wars in Aramaic and his amanuensis translated it into Greek for the Greek- speaking Roman citizens. Even his later *Antiquities*, quoted above, shows that Josephus was not fluent enough in Greek to compose his several volumes in that language. The Jewish rabbis of that time forbade the teaching of pagan tongues to their young men. They taught that it was preferable to feed one's son the flesh of swine than to teach him Greek.

Josephus not only testified to the ignorance of Greek in Israel, as referenced above, he wrote his volumes of history in first century Israel in Aramaic and then had them “translated into Greek for the Roman citizens”, according to his own words:

“ I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians; (2) Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards, [am the author of this work].”

Almost all historians agree that first century Jews of Israel spoke Aramaic as their native tongue, yet Christian Bible scholars continue to insist that first century Jews wrote in Greek, which they did not know how to write, to a people who did not know how to read it. They completely ignore the idea that the gospel would be written in the language of the people who wrote it and the language of the immediate audience that would read it. If I were to publish a book in the USA, I would not write it in Chinese ! I don't know Chinese and most Americans can't read it.

When will scholars come to their senses ?

4. Variant readings in Greek texts support Peshitto primacy. Many variants in Greek can be explained as different translations of the same Aramaic word in The Peshitto version, where double meanings are possible. There is no explaining The Peshitto as a translation of any particular Greek text type. It cannot have come from the Byzantine Greek text, nor from the Alexandrian Greek text. 54% of The Peshitta's readings in 140 verses of Mark and Acts are distinct from all Greek texts, Western, Alexandrian and Byzantine. All of them can be shown to have derived from The Peshitta; The Peshitta cannot have derived from any one of these, in the majority of cases.

5. Accuracy and consistency among Peshitto-Peshitta mss. as opposed to inaccuracy and inconsistency among Greek mss. of The NT. The most consistent and closely agreeing Greek texts (Elzevir's 1633 TR and Stephen's 1550 TR) tend to contain ten times the variation in letter number as The Peshitto- Peshitta mss. The Critical Editions and mss. have much greater variation.

A tradition representing the original NT text is certainly to be expected, similar to the tradition of The Massoretic Tradition of copying mss. and preserving the original

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Hebrew text (notes and methods which insure that the utmost care will prevail in the preservation of the Divine utterances delivered to the prophets).
The Peshitto-Peshitta has such a Massorah. The Greek NT never did.

How is it that a supposed translation of the the NT has a Massorah and the supposed original Greek text has nothing even resembling such a tradition ? Would the caretakers of The Divine words be as careless as the Greek scribes obviously were, while The Aramaean scribes, transcribing a mere human translation of the NT , counted words and letters, burying old mss.and maintaining such accuracy, that two Peshitta mss. – Eastern or Western, maintained by The Church of The East and The Orthodox Syrian Church, respectively, differ , on the average, only once every 3.3 pages , or 101 times in the entire New Testament ?(This is ignoring the pericope de adultera). That is based on a comparison of ten Peshitta mss. in Pusey and Gwilliams' critical apparatus of Matthew, five Eastern and five Western. Some Eastern mss. vary from each other as little as once in 43 pages ! A comparison of three of them in Matthew reveals an average of one variant per seven and two thirds pages !
These are almost always insignificant variations in spelling or even splitting of compound words into two single words and vice versa.

The agreement between two avg. Peshitta mss. amounts to **99.98% !**

A pair of average Eastern Peshitta mss. agree 99.99%.

A pair of average Western mss. agree 99.97%.

The best we can expect from two Greek mss. (Textus Receptus) is **99.80% .**

The letter # differences are 10 times greater between Elzevir's 1633 TR edition and Stephens 1550 TR edition.

The Greek NT Textus Receptus exists in various editions, whose mss. are the most consistent and carefully copied of all Greek mss. Elzevir's 1633 edition differs from Robert Stephens 1550 edition by about 87 letters in 1 Corinthians !

That , while only **2 thousandths** of the book's 33,260 letters, (0.2%) is still ten times the variation found in the Peshitta mss. (compare **2 ten thousandths** for Peshitta-Peshitto)-Lukes highest variation of 0.09%)

The Byzantine NT (1991 edition -Pierpoint) has 691,023 letters. Stephens 1550 has 693,395 letters. This is pretty good for Greek texts overall- **99.66 %** agreement.This is **0.33 %** variation ; Peshitta-Peshitto Lukes vary by **0.09%**, 56 letters (the highest variation of Peshitta books) , just 1/3rd of Greek variation.

Overall Peshitta-Peshitto variation, comparing only 22 common books and disregarding John 7:53-8:11 which is found only in Western Peshitto, is **0.023%**.

That is an overall variation in The Greek 10 to 14 times as great as The Peshitta(o) versions. (1 Cor. is 10 times as great.)

The modern Critical Editions of The Greek NT have much wider divergences.

Westcott & Hort's Greek NT has 679,885 letters. That differs from Byzantine by 11,038 letters, or 1.60%. 98.40% agreement is still not bad at all, but relative to the Byzantine-Textus Receptus comparison, about five times as great.

This is 70 times the Peshitta variation.

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1 Cor - W&H 32717; Byzantine 33182; 1550 TR 33256.
WH **98.60% of Byz.** ; TR **100.22%** of Byz.

WH varies 1.40% from Byzantine - Majority text in 1 Cor.
TR varies 0.22% from Byzantine - Majority text in 1 Cor.

WH variation is 6.36 times as great as TR from Majority text.

I don't have USB NT or Nestles' 26th Edition stats yet. They will be better than W&H comparison numbers, however.

The Eastern Peshitta text mss. have even less variation among some mss. than some of the variation we see in Western editions. Consider 8 variants in one ms. in all of Paul's epistles- (one for every ten pages), in an 8th century manuscript from a 2000 year old version.

The **average** for two Eastern mss. at **0.01%** variation , or **0.0001** , is **one twentieth** the variation found between **two editions** of the Textus Receptus -(1633 Elzevir and 1550 Stephens).

Two Greek mss. will vary more than this.

P³² and P³³ , **two Eastern Peshitta mss.** in **Pusey and Gwilliams'** critical apparatus of Matthew, **differ only once in the whole of Matthew's Gospel !** That is **0.000017** variation , or **99.9983%** agreement !

That is less than one thousandth the variation between the two closest Greek editions.

We have had the picture reversed for time immemorial. It is obvious that this phenomenon of accuracy of copying and preservation of mss. strongly supports Peshitta primacy and a secondary Greek NT.

Facts are such pesty things sometimes, especially for those who have an interest in promoting an agenda rather than discovering the truth. Why are these facts not even known in seminaries and Bible colleges, much less discussed and written in textbooks on Textual Criticism ?

6. Transliterations of Aramaic words and phrases in The Greek NT; There are also hundreds of transliterated Aramaic words in The Greek NT without translation or comment. If Greek were the original language of The NT writers, this transliteration would not occur in Greek; it would be much more likely to occur in an Aramaic translation of Greek. Transliteration of Greek does not occur in the Peshitta, except for some Greek names of individuals and places which had no Semitic name. "Petros" is an exception, being found three times in the NT, since Peter became famous for preaching the gospel to Gentiles in Caesarea. It was fitting to mark that fact with an occasional reference to his Greek name.

The only reason for the many Aramaic words in the Greek NT is the fact that the language of the principal persons and nation in its accounts was Aramaic. Given that fact, there is no good explanation for the original New Testament books to have been written in any other language than Aramaic.

7. There are also accompanying translations with the transliterations in the Greek New Testament, practical declarations by the Greek copyist and original

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translator that **“I am translating Aramaic into Greek”**. The Greek word, **“ermayneuo”**, occurs in those places, which means, **“I translate”**. Thus the Greek text bears direct internal testimony to itself as a translation of Aramaic.

The reverse phenomenon does not occur in the Peshitta. There are some Greek loan words occurring in the Aramaic language that also occur in The Peshitta. They are also found in the Peshitta OT, which was translated from Hebrew, not from Greek. These do not provide support for Greek primacy.

8. 20 out of 22 times (90%) , **“Aramait’h” & “Aramaea”**(Aramaic,Aramaean) in The Peshitta is **“ηλλην”**, **“ηλληνιστη”**(Greek) in the Greek NT. There are 36 occurrences of **“ηλλην, ηλληνιστη”** in The Greek NT (Greek) ; 11 of these (31%) are matched with the Aramaic word **“𐤀𐤓𐤍”** – **“Yonia”** (Greek) in The Peshitta. 11 out of 11 (100%) **“𐤀𐤓𐤍”** – **“Yonia”** (Greek) in The Peshitta are matched with **“ηλλην”**, **“ηλληνιστη”**(Greek) in the Greek NT.

These facts definitely support the hypothesis that the Greek NT was translated from The Peshitta. The words involved occur in Luke,Acts,Romans, 1 Cor., Galatians,Colossians,& Revelation.

There is no consistent correspondence of the Aramaic words **“Aramait’h” & “Aramaea”**(Aramaic,Aramaean) in The Peshitta with the Greek **“ηλλην”**, **“ηλληνιστη”**(Greek) in the Greek NT (56%).

The Greek corresponds much better with the Aramaic of the Peshitta (90%).

9. The Greek NT contains 30 occurrences of **“Theos”** (God) in verses where The Peshitta has no corresponding word for **“God”** or **“Lord”**. There appear in 22 of these verses, however, what appears to be a Divine code Name **“Alep-Tau”** at the beginning or end of the appropriately related noun or verb, which the Greek text matches with **“Theos”** (God) & once with **“Christos”** (Christ). The Alep-Tau is read in The Crawford ms. of Rev. 1:8 and in chapter 21:6 and 22:13, as a title for The LORD GOD Christ.

The Aramaic of these verses mitigates against a Greek original; on the other hand 73% of the 30 Greek references are matched by the **Alep-Tau** combination taken from The Aramaic Apocalypse in the appropriate places for a large majority of the cases.

These references occur in 14 NT books ,including :

Matthew,Luke,Acts,Romans,1&2 Cor.,Ephesians,2 Thess.,1&2 Tim., Hebrews, 1 & 2 Peter & Revelation.

*Proofs of Peshitta Primacy Summarized***10. The Impeccability of The Peshitta's text, grammar, historical and general information.**

The Greek NT, in all its forms, has some unfortunate and uncertain readings that are either poor Greek grammar, illogical or factually false.

An example of a falsehood in the all the Greek texts is in the very first chapter of the NT: Matthew 1:17, which says : 7 (AV) ***So all the generations from Abraham to David [are] fourteen generations; and from David until the carrying away into Babylon [are] fourteen generations; and from the carrying away into Babylon unto Christ [are] fourteen generations.***

The problem with this verse is that the verses preceding being summarized show only thirteen generations from Babylonian captivity to The Christ, as the Greek texts present it. The Peshitta text presents an alternative possibility not possible with the Greek text. "Joseph" in verse 16 may refer to the name of Mary's father, rather than her husband. The Aramaic word "Gabra", ("Andros" in Greek), can mean "Man" or "Guardian". If it refers to Mary's father, then this Joseph would be one generation earlier than Mary, and Mary next, then Jesus Christ.

Paul Younan, a native Aramaean fluent in the Aramaic language has explained this beautifully in an article on Peshitta.org, his web site for Aramaic studies in Peshitta NT primacy and Assyrian culture. This would be then, Mary's genealogy, not her husband, Joseph's, and why should it be? Joseph's genealogy is given fully in Luke 3:23-38 and it bears little resemblance to this one in Matthew! Have a look for yourself; to support the traditional view that Matthew presents Joseph's genealogy creates many more problems than it can solve. The Peshitta text solves the generation number problem and the stark differences between Luke's and Matthew's genealogies.

Some commentators do some pretty fancy gymnastics in Luke to show that "Joseph, son of Heli" really means "Joseph son in law to Heli". That would make this genealogy Mary's without naming Mary in it, while Joseph's name is in her genealogy! This puts a bit of a strain on one's credulity, to say the least.

Another mistatement in the Greek texts is found in Matthew 27: 9,10 – ***"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me."***

The problem with all the Greek texts is the name "ιερεμιου" (Jeremiah). The text being quoted is found in Zechariah, not Jeremiah! The Peshitta does not name the prophet being quoted; he is simply "The Prophet".

In Revelation 1:4 we have ειρηνη απο του ο ων και ο ην και ο ερχομενος και απο των επτα πνευματων α εστιν ενωπιον του θρονου αυτου
 peace, ***from him which is, and which was, and which is to come; and from the seven Spirits which*** are before his throne;

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Without getting too technical, suffice it to say that the Greek of v.4 is bad Greek grammar. Some may defend it by showing there are other examples like it , but it does not make bad grammar good to show that others have used bad grammar ! Revelation is particularly faulty in its quality of Greek. The other books have no such glaring errors in this regard.

I have been in close contact with Paul Younan and am familiar with his writings and translation of The Peshitta; he has indicated that The Peshitta contains no errors of the kind I have discussed, nor of any other kind that he has ever seen. I have yet to encounter any in my translation work in The Peshitta (I have translated over 70% of the Gospels and Acts) and I have not seen any substantive claim of error in any Peshitta reading.

10. It would be consistent with former scriptural tradition and inspiration that New Covenant writings would be given in Aramaic , not in Greek. Greek was a foreign and pagan tongue to the Jews of Palestine ; Hebrew and Aramaic were sacred , as the Law and the Prophets were written in those languages. Aramaic was the native tongue of the Jewish people, not only in Israel, but also in Asia Minor and Europe. It had been so for several centuries and would continue to be for centuries following.

11. This evidence I will call “Entropy levels”. Entropy can be defined as the amount of disorder contained in a system ; it may also indicate information levels; a high entropy level would indicate low information level and a low entropy indicates a high level of information. I compared The Greek NT and The Peshitta NT in number of prepositions, personal pronouns and conjunctions and found the Peshitta contains 3,798 more of these (**11% more**) than the Greek NT. For a translation – original model I compared The LXX to The Hebrew Bible. The Hebrew Bible contains 7457 more (**7.66% more**) than the LXX Greek translation of the Hebrew Bible contains. This evidence is analyzed in an article I titled “*Lost in Translation*”. It may be read at <http://dave.ultimasurf.com/>

An extensive translation, as the title suggests, has less information in it than the original, under normal circumstances. It is highly unlikely a translator would add information to his translation not found in the original; even less likely that several or many successive translators of the same NT text would all add information in the form of extra prepositions ,personal pronouns , possessive pronouns and conjunctions to the translation not found in the original text. ***It is far more likely and common that the translator(s) would drop some words which he may consider superfluous or inappropriate to the style and syntax of the translation language (Greek, in this case).***

12. What I will call The “divinity” of The Peshitta demonstrates its originality and inspiration. This involves certain linguistic features as well as something of a more spiritual or mystical nature. One main feature that impresses me about the Peshitta NT is the manner in which it magnifies the Divine nature of The Messiah Jesus above and beyond what is found in the Greek NT (and I have been studying the Greek NT since 1974). I consider this the most important aspect of any Bible version and of this particular category of evidence. Christianity is based on the belief in the Deity of The

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Christ, by definition. The original NT would be expected to set this doctrine forth most clearly and powerfully; any translation could only approximate the original; the integrity and veneration of a devout translator would prevent him from deliberate addition to or distortion of the original.

Let me give an example: The Peshitta contains 222 instances of the Name ܡܪܝܢܐ -“Marya”. This is the Aramaic form of יהוה -“Yahweh”. “Marya” literally means “Lord-Jah”, or “Lord Jehovah”. The OT Peshitta uses this name invariably to translate “Yahweh” over **6500 times** ! I would translate it “Lord God”, to clarify its meaning to those unfamiliar with the Old Testament.

“Marya” refers to The Christ at least **32 times in The NT** ! The Greek language has no equivalent for this Name; the best we can find in the Greek NT is **Κυριος** -“Kurios” (“Lord”) which occurs for 204 of the 222 instances of “Marya”. “Kurios” is an ambiguous term; it can refer to Yahweh or to Adon or Ba’al (“Master”, “Sir”). Six times the Greek **Θεος** -“Theos” (God) is found for “Marya”; twice, **Κυριος Θεος**- “Kurios Theos”(“Lord God”) is found; thrice “δεσποτης” (“Despotase”- Pontentate);once προθεσεως “protheseos” (“Purpose”); once κυριευω “kurieuw” (to rule as lord); once κατακυριευω “katakurieuo” (to rule over as lord).Four times nothing is found in the Greek text matching the Aramaic divine name ܡܪܝܢܐ -“Marya”.

For the NT we have 204/222 = 92%.

In the LXX book of Genesis, **Κυριος** -“Kurios” (“Lord”) matches the Hebrew יהוה -“Yahweh” 122 out of 150 occurrences, or 81% of the time ! The other Greek translations in the LXX for “Yahweh” are **Κυριος Θεος** - “Kurios Theos” (“Lord God”) and -“Theos”(“God”) and “δεσποτης” (“Despotase”- Pontentate) !

1 Chronicles has 138/146 - Kurios/Yahweh or 94.5% . **Averaged with Genesis we have 260/296 or 87.8% for Kurios to Yahweh ratio** , about **4% lower** than the Greek NT to Peshitta NT ratio of “Kurios” to “Marya”!

In The Greek NT, Six times the Greek **Θεος** -“Theos” (God) is found for “Marya”; twice, **Κυριος Θεος**- “Kurios Theos”(“Lord God”) is found; that is, only 3.6% of the references to “Yahweh”- “Jehovah” in The Peshitta have an unmistakably Divine Name in the Greek . **92%** have “Kurios”, which can refer to a mere human being or to the Deity, depending on the context. This usage in The Greek NT is in keeping with The LXX translation practice where 88% of the translations of “Yahweh” are “Kurios”.

As the LXX has a “watered down presentation” of this most important Hebrew Name of God, so the Greek NT has a watered down version of the same, due to the non Semitic Greek translation language. **It also appears that the Greek NT translator(s) conformed their work to the LXX model, as most word examples like this one show results very similar to The LXX results as compared to the Hebrew Bible.**

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Put in a positive light, The Peshitta presents Jesus The Messiah as Jehovah (“The Lord God”) over thirty times throughout The NT’s pages, from Matthew to Revelation ! That is a very exciting discovery to the Christian worshipper ! The Peshitta provides 32 powerful arguments for the Deity of Yeshua Meshikha found nowhere in the Greek NT.

The following examples include the Peshitta text, a translation of it, based on Murdock’s translation, and then the Authorized Version, called The KJV, which ,of course, is translated from the Greek NT.

41 כד כנישין דין פרישא שאל אנון ישוע

41 ¶ And while the Pharisees were assembled, Jesus questioned them,

41 ¶ Now, the Pharisees having come together, Jesus questioned them, saying—

42 ואמר מנא אמרין אנתון על משיחא בר מנו אמרין לה בר דויד

42 and said: What say ye respecting, the Messiah? Whose son is he? They say to him; The son of David.

42 How, to you, doth it seem, concerning the Christ? Whose son, is he? They say unto him—David’s.

43 אמר להון ואיכנא דויד ברוח קרא לה מריא אמר גיר

43 He saith to them: How then doth David, by the Spirit, call him **The Lord God** ? for he said:

43 He saith unto them—How then doth, David, in spirit, call him, Lord, saying—

44 דאמר מריא למרי תב לך מן ימיני עדמא דאסים בעלדבביך תדוית רגליך

44 **The Lord God** said to my Lord, Seat thyself at my right hand, until I place thy enemies under thy feet.

44 The Lord, hath said unto, my Lord,—Sit thou on my right hand, until I make thy foes thy footstool?

45 אן הכיל דויד קרא לה מריא איכנא ברה הו

45 If David then call him **The Lord God**, how is he his son?

45 If then, David, calleth him, Lord, How, is he, his son?

*If the Psalm quote is confusing, let the reader know that in Psalm 110, from which this is a quotation, verse 5 says in the unedited Hebrew text, as well as in The Peshitta OT version, “**The LORD (Yahweh)** at Thy right hand shall strike through kings...”. **The Psalm refers to The Messiah at God’s right hand as Yahweh.** This explains our Lord’s reference to verse 1 ; Verse one was an abbreviated reference to the entire Psalm 110 and its teaching. Notice that the KJV , translating the Greek text, has no reference to Jehovah (“The LORD God”).*

Our LORD Himself wanted the Jews to know that the Messiah is “The LORD GOD”. This is a very important passage, but the Greek is comparatively a very weak substitute for the meaning in Aramaic.

Another reference is in Luke 2:

Lu 2:11 אתילד לכון גיר יומנא פרוקא דאיתוהי מריא משיחא במדינתה דדויד

Lu 2:11 (BYZ) οτι ετεχθη υμιν σημερον σωτηρ ος εστιν χριστος κυριος εν πολει δαυιδ

Lu 2:11 (MUR) For there is born to you this day a deliverer, who is **The Lord God** The Messiah, in the city of David

Lu 2:11 (AV) For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

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Another is from John 8, the story of the adulteress brought before Jesus:

7 כד דין כתררו כד משאלין לה אתפשט ואמר להון אינא מנכון דאיתודי דלא חטה קדמיה נשדא עליה כאפא

7 (MUR) And as they continued asking him, he straightened himself up, and said to them: Whoever among you is without sin, let him first cast a stone at her.

7 <<When, however, they still continued questioning him, he lifted himself up and said unto them—He of you, that is without sin, let him first cast at her a stone;>>

8 ותוב כד אתנהן כתב הוא על ארעא

8 (MUR) And, having again stooped down, he wrote on the ground.

8 <<and, again stooping down, he wrote in the ground.>>

9 הנון דין כד שמעו נפקין הו חד חד כד שריו מן קשישא ואשתבקת אנתתא לחודיה כד איתיה במצעתא

9 (MUR) And they, when they heard *it*, went out one by one, beginning with the older; and the woman was left, alone where she had stood in the midst.

9 <<And, they who heard, began to go out, one by one, beginning from the elders,—and he was left, alone; the woman also, being, in the midst.>>

10 כד דין אתפשט ישוע אמר לה לאנתתא איכא איתיהון לא אנש חיבכי

10 (MUR) And when Jesus had straightened himself up, he said to the woman: Where are they? Doth no one condemn thee?

10 <<And lifting himself up, Jesus said unto her—Woman, where are they? Hath, no one, condemned thee?>>

11 הי דין אמרת ולא אנש מריא אמר דין ישוע אפלא אנא מחיב אנא לכי זלי ומן השא תוב לא תחטין

11 (MUR) And she said: No man, **Lord God**. And Jesus said: Neither do I condemn thee. Go thou, and henceforth sin no more.

11 <<And, she, said—No one, Sir! And Jesus said—Neither do, I, condemn thee,—be going thy way: Henceforth, be sinning, no more.>>

According to the Palestinian Aramaic mss. (whence this passage is taken), the woman accused of adultery called Jesus “The LORD GOD”! That is an incredible statement and confession of faith ! This puts the whole story in a new and almost blinding light !

The next is in Acts 2:

Ac 2:36 שריראית הכיל נדע כלה בית איסריל **דמריא** ומשיחא עבדה אלהא להנא ישוע דאנתון זקפתון

Ac 2:36 (BYZ) ἀσφαλως ουν γινωσκατω πας οικος ισραηλ οτι και κυριον και χριστον αυτον ο θεος εποιησεν τουτον τον ιησουν ον υμεις εσταυρωσατε

Ac 2:36 (MUR) Therefore, let all the house of Israel know, assuredly, that God hath made that Jesus whom ye crucified, to be **The Lord God** and The Messiah.

Ac 2:36 (AV) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Here Peter declares to Israel at Pentecost that Jesus is The Lord God The Messiah !There is no doubt left concerning His Deity.

And also Acts 2:

Ac 2:38 אמר להון שמעון תובו ועמדו אנש אנש מנכון בשמה **דמריא** ישוע לשובקן חטהא דתקבלון מוהבתא דרוחא דקודשא

Ac 2:38 (BYZ) πετρος δε εφη προς αυτους μετανοησατε και βαπτισθητω εκαστος υμων επι τω ονοματι ιησου χριστου εις αφεσιν αμαρτιων και ληψεσθε την δωρεαν του αγιου πνευματος

Ac 2:38 (MUR) Simon said to them: Repent, and be baptized every one of you, in the name of **The Lord God** Jesus, for the remission of sins; so that ye may receive the gift of the Holy Spirit.

Ac 2:38 (AV) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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To be baptized in The Name of The LORD GOD Jesus was certainly a confession of faith in the absolute Deity of Jesus The Messiah by one's baptism !

And again in Acts:

10 (Peshitta) אֵית הוּא דִין בְּה בְּדִרְמִסוֹק תְּלִמִידָא חַד דְּשִׁמְהָ הוּא חֲנַנְיָא וּמְרִיא אָמַר לֵה בְּחֻזָּא חֲנַנְיָא וְאָמַר הָא אָנָּא מְרִי

10 (BYZ) ἦν δε τις μαθητης εν δαμασκω ονοματι ανανιας και ειπεν προς αυτον ο κυριος εν οραματι ανανια ο δε ειπεν ιδου εγω κυριε

10 ¶ (MUR) And there was in Damascus a certain disciple, whose name was Ananias. And **The Lord God** said to him, in a vision: Ananias! And he said: Lo, I *am here*, my Lord.

10 ¶ (AV) And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 ומִרְן אָמַר לֵה קוּם זֶל לְשׁוּקָא דְּמִתְקֵרָא תְּרִיצָא וּבְעֵי בְּבֵיתָא דִּיהוּדָא לְשׁאוּל דְּאִיתוּהוּי מִן טְרַסוֹס מְדִינַתָּא הָא גִיר כַּד הוּ מְצִלָּא (Peshitta)

11 (BYZ) ο δε κυριος προς αυτον αναστας πορευθητι επι την ρυμην την καλουμενην ευθειαν και ζητησον εν οικια ιουδα σαυλον ονοματι ταρσεα ιδου γαρ προσευχεται

11 (MUR) And **our Lord** said to him: Arise, go to the street which is called Straight; and inquire in the house of Judas, for Saul who is from the city of Tarsus: for, lo, while he prayed,

11 (AV) And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

אִידָא וְאָמַר לֵה שׁאוּל אַחֵי מִרְן יִשׁוּעַ שְׁדִרְנִי הוּ דְּאִתְחַזִּי לְךָ בְּאוֹרְחָא כַּד אַתָּא אַנְתָּ אִיךְ דְּנִתְפַתְחֵן עֵינֵיךְ וְתִתְמַלָּא רוּחָא דְּקוּדְשָׁא הִידִין חֲנַנְיָא אִזְל לְבֵיתָא לֹוּתָהּ וְסַם עֵלוּהִי 17 (Peshitta)

17 (BYZ) απηλθεν δε ανανιας και εισηλθεν εις την οικιαν και επιθεις επ αυτον τας χειρας ειπεν σαουλ αδελφε ο κυριος απεσταλκεν με ο οφθεις σοι εν τη οδω η ηρχου οπως αναβλεψης και πλησθης πνευματος αγιου

17 (MUR) Then Ananias went to the house to him; and he laid his hand upon him, and said to him: Saul, my brother, **our Lord Jesus**, he who appeared to thee by the way as thou camest, **hath sent me**, that thy eyes might be opened, and thou be filled with the Holy Spirit.

17 (AV) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

So we see, according to the Peshitta in verse 10, that Jesus is called “The Lord God”, Who appeared to Saul of Tarsus and Ananias in Damascus.

Two more for now:

דְּלִית אָנְשׁ דְּבְרוּחָא דְּאֵלֵהָא מְמַלֵּל וְאָמַר דְּחֵרֵם הוּ יִשׁוּעַ וְאִפְלָא אָנְשׁ מְשַׁכַּח לְמֵאמֵר **דְּמְרִיא** הוּ יִשׁוּעַ אֵלָּא אֵן בְּרוּחָא דְּקוּדְשָׁא מִטְל הָנָא מוֹדַע אָנָּא לְכוּן 1Co 12:3

1Co 12:3 (BYZ) διο γνωριζω υμιν οτι ουδεις εν πνευματι θεου λαλων λεγει αναθεμα ιησουν και ουδεις δυναται ειπειν κυριον ιησουν ει μη εν πνευματι αγιω

1Co 12:3 (MUR) I therefore inform you, that there is no man, that speaketh by the Spirit of God, who saith that Jesus is accursed: neither can a man say that Jesus is **The Lord God**, except by the Holy Spirit.

1Co 12:3 (AV) Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

Proofs of Peshitta Primacy Summarized

“The Holy Spirit will glorify Me”, said Jesus. “He will not speak from Himself”. This is how we know the voice of The Holy Spirit; He declares Jesus is THE LORD GOD. He magnifies and reveals the infinite majesty, glory and power of our Savior and Messiah ! That is the purpose and Divine desire of The Holy Spirit; He leads us to see and know Who Yeshua really is and what He means to Heaven and earth; God The Father and The Spirit are enthralled with The Person of The Son, their “Only One”, Jesus. His Name is higher than every name forever and ever.

9 מטל הנא אף אלהא אסני רמרמה ויהב לה שמא דמיתר מן כל שמדין (Peshitta)

9 (MUR) Wherefore, also, God hath highly exalted him, and given him a name which is more excellent than all names;

9 (AV) Wherefore God also hath highly exalted him, and given him a name which is above every name:

9 (BYZ) διο και ο θεος αυτον υπερψωσεν και εχαρισατο αυτω ονομα το υπερ παν ονομα

10 דבשמה דישוע כל ברוך תכוף דבשמיא ובארעא ודלתחת מן ארעא (Peshitta)

10 (MUR) that at the name of Jesus every knee should bow, of *beings* in heaven, and on earth, and under the earth;

10 (AV) That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

10 (BYZ) ινα εν τω ονοματι ιησου παν γονυ καμψη επουρανιων και επιγειων και καταχθονιων

11 וכל לשן נודא דמריא הו ישוע משיחא לשובחא דאלהא אבוהי (Peshitta)

11 (MUR) and that every tongue should confess that Jesus the Messiah is the Lord God, to the glory of God his Father.

11 (AV) And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

11 (BYZ) και πασα γλωσσα εξομολογησεται οτι κυριος ιησους χριστος εις δοξαν θεου πατρος

This Peshitta NT is the one that testifies most powerfully to The Divine glory of The Person of Jesus Christ. There is no other New Testament like this one, and I have yet to list most of the verses with just this Name alone.

[The Peshitta text cannot be explained as a translation of The Greek NT. How would 222 occurrences of “Marya” be derived from 761 occurrences of “Kurios” in the Greek NT ? Why not translate most of them the same, since most of them are references to Deity ? Why also did The Peshitta writers not use “Marya” consistently for Jesus? Sometimes other forms are used. The term, “Kurios Ihsous”- “The Lord Jesus”, occurs in the Greek texts 64 times. Why did the Peshitta writers not simply use “Marya” at least 64 times for Jesus in those places, instead of only half of them ?

The Greek has the term “Κυριος ημων”- “Kurios hmwn”-“Our Lord” 80 times;The Peshitta has it- (“Maran”) 307 times !Over 200 of these are represented in The Greek NT by “o kurios” – “The Lord”.

Are we to believe that (an) Aramaean translator(s) added the 1st person plural personal pronoun 227 times in Matthew through Revelation to the translation of “Kurios”-“Lord” to make it “Our Lord” ? Highly unlikely ! It is much more likely the reverse scenario happened. Translators will usually omit words like these rather than add them.

The Byzantine Greek book of Luke has “Ihsous”-“Jesus” 98 times. The Critical text of Westcott & Hort has it 88 times. The Peshitta Gospel of Luke has “Yeshua”-“Jesus” 175 times ! That is 77% more than the Majority Greek text and 99% more than the Critical Alexandrian text ! Imagine a translator adding the name of Jesus to the translation 77 to 87 times in one gospel, almost doubling the number in a Greek original ! Again, highly unlikely.Far more likely is the opposite scenario of a Greek translator omitting 77 to 87 (44%-50%) of occurrences of the name of Jesus in The Peshitta from the Greek text to smooth out the translation and retain the clear sense of the original, which the Greek generally does.

Think about it: What is more likely; to omit 50% of the original occurrences of a word over the length of the Gospel of Luke (about 50 pages) , or to deliberately add 99%(almost doubling the number) of the same to the original text in a translation ?]

My article “Lost in Translation” elaborates on and analyzes this type phenomenon in detail at <http://dave.ultimasurf.com/>

Proofs of Peshitta Primacy Summarized

13. *Our Lord prophesied that “Heaven and earth shall pass away, but My words shall never pass away.” If The original New Testament was written in Greek, we have none of the words our Lord spoke ! “How is that ?”, you say . It has been agreed by all authorities on the history of Israel that Jesus spoke Aramaic as His native tongue as did His countrymen and that the people of Israel would not generally understand Greek. If for some very strange reason, the original NT was Greek, we would not have any of the words recorded that Jesus originally spoke, only a translation of those words. I don’t believe Jesus was referring to translations of His words, in Matthew 24:35. He was referring to the original words being written, as the Hebrew Law and Prophets had generally been written, in the original languages (Hebrew and Aramaic) of the speakers and audiences of those words.*

Even if Jesus had spoken Greek, we are uncertain of the original readings in many places of The NT because of the many variations among the thousands of Greek manuscripts. Generally we have certainty of the first Greek readings- about 97% of the text is undisputed. That still leaves about 22,000 letters or about 5000 words in doubt in the Greek text. Even those subscribing to The Majority Greek text (I personally believe it is the most accurate Greek NT) must admit to difficulties in places where there is no clear majority reading- e.g. John 7:53-8:11, and many readings in Revelation.

The Peshitta encounters no such difficulties as the Greek has. Its mss. agree so closely that the true reading is easily discerned in 99.98% of the NT. That leaves about 100 letters , or 25 average sized words to quibble over, most of which will be conjunctions “and”, “but”, “or” & prepositions and proclitics like “to”, “ in” , “from”, or “of”. There are no doctrinal , historical or real factual difficulties remaining in the Peshitta text.