



Here is part of the Khabouris ms. in 2 Tim. 3:16 . The second frame is from Matthew 27:46

Actual Peshitta Reading:

was written that in the Spirit writing every

ܘܕܘܠܟܘܢ ܩܘܠܘܢ ܘܕܘܠܟܘܢ ܘܕܘܠܟܘܢ

Every writing written by The Spirit ...

Proposed Aramaic seen by Greek translator:

He wrote of God inspired writing every

ܘܕܘܠܟܘܢ ܩܘܠܘܢ ܘܕܘܠܟܘܢ ܘܕܘܠܟܘܢ

The literal hypothetical base Aramaic translation behind the majority Greek:

"God wrote every inspired writing."

(BYZ & W&H) πασα γραφη θεοπνευστος και ωφελιμος προς διδασκαλιαν προς ελεγχον προς επανορθωσιν προς παιδειαν την εν δικαιοσυνη

The Aramaic of The Peshitta cannot be explained as a translation of the Greek text.

The Greek can be explained by the Aramaic, especially if **ܕܢܫ** in **ܕܢܫܘܬܐ ܕܢܫܐ** is read as the Divine title :**Alep-Tau**, from Rev. 1:8, etc., mentioned further down.



This is from the Khabouris ms. in 1 Tim. 3:16 .

Actual Peshitta Reading:

In flesh revealed of righteousness this mystery great

ܕܢܫܘܬܐ ܕܢܫܐ ܕܢܫܘܬܐ ܕܢܫܐ ܕܢܫܘܬܐ ܕܢܫܐ

Great is this mystery of righteousness that was revealed in flesh .

Alexandrian Greek:

And confessedly great is the of the piety mystery who was manifested in flesh

και ομολογουμενος μεγα εστιν το της ευσεβειας μυστηριον **ος** εφανερωθη εν σαρκι

All that is needed for the second hypothetical Aramaic reading is for the blue **tau- di** to be written poorly by disconnecting the first vertical stroke from the third near vertical stroke, making it look like yod-lamed (**ⲧⲗ**) . With initial aleph , this forms the word **Ⲁⲧⲗ** (Eyl) ,"God".

Another variant explainable by the Aramaic is **o** in the Western reading ("which").The proclitic **ⲁ** in **Ⲁⲗⲁⲛⲁ** can mean "who" ,in "who was manifested" as in the other Greek texts (**ος**), or "which", in "which was manifested".

This proclitic **ⲁ** would not affect the meaning significantly in the proposed Aramaic base behind the majority Greek reading -**Ⲁⲗⲁⲛⲁ** . The meaning remains "**God manifested**". The sense is active, however, whereas the Greek is passive. It may be the translator misinterpreted **Ⲁⲗ** (gali) as a passive participle because of the final yodh, or he simply translated it passive to make the Greek smoother, or to make a stronger theological statement of the incarnation of God.

The literal hypothetical base Aramaic translation behind the majority Greek:

"Great is this mystery of righteousness that God revealed in flesh."

One can see the temptation to take that last phrase out of grammatical context and make it say something it does not by essentially making an active verb passive.

Another possibility , and probably a more likely one , is that the translator consulted another Aramaic ms. and found the passive verb in its original form, while retaining the **Ⲁⲗⲁⲛⲁ** ("God") reading of the other and putting them together - "God was revealed in flesh" resulted from this.

The same basic explanation may account for 2 Timothy 3:16 as well. Both have "God" in Greek where it does not exist in known Peshitta mss. and both have a passive verb beginning with [Alep-Tau](#) that may explain the confusion.

But Alep-Tau is also [The Name of God, The Messiah](#). See Rev. 1:8, 21;6,22:13.

Re 1:8 אֲנִי אֱלֹהִים וְתוֹ אֵמַר מְרִיא אֱלֹהִים הוּ דֵאִתּוּדֵי וְאִתּוּדֵי הוּא וְאֵתָא הוּ דֵאֲחִיד כֹּל

Re 1:8 (MUR) I am **Alep**, also **Tau**, saith the Lord God; who is, and was, and is to come, the omnipotent.

Was this two letter combination in Aramaic a code word for Jesus Christ in the first century Aramaean churches ? It may very well have been, as the previous and following NT verses may indicate. This may be the best accounting for this reading yet. The only change required in either verse would be the separation of [Alep-Tau](#) from the verb , making it a separate word.

This theory requires that the translator was familiar with the Apocalypse and accepted it as scripture. He had to have done his translation after all 27 of the Western NT canon books were written. I am amazed at how this discovery resulted from my first hypothesis about the same two letters [Alep-Tau](#) as the passive prefix to the verbs. This latter explanation seems much more plausible than the first.

There is another verse that may fit the pattern:

Eph 3:6 דְּנִהוּוֹן עִמָּמָא בְּנֵי יִרְתוּתָהּ וְשׁוֹתְפָא דְּפִגְרָהּ וְדִמּוּלְכְּנָא דְּאֵתִיבָּהּ בְּהַ בִּיד אוּנְגְלִיוֹן

Eph 3:6 (MUR) that the Gentiles should be sharers. of his inheritance, and partakers of his body, and of the promise **which is given** in him by the gospel;

Eph 3:6 (BYZ) είναι τα εθνη συγκληρονομα και συσσωμα και συμμετοχα της επαγγελιας αυτου **εν το χριστω** δια του ευαγγελιου

Eph 3:6 (AV) That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise **in Christ** by the gospel:

Eph 3:6 (WH) είναι τα εθνη συγκληρονομα και συσσωμα και συμμετοχα της επαγγελιας **εν χριστω ιησου** δια του ευαγγελιου

Eph 3:6 (ASV) *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise **in Christ Jesus** through the gospel,

Alep-Tau, as a title for Jesus Christ, may then be substituted with "**Christ**", as in the Byzantine text, or "**Christ Jesus**", as in W&H. The passive Aramaic verb **גאֲתִי־ב** ("which was given") is dropped and, "**in Christ**", or "**in Christ Jesus**", supposedly from **גאֲתִי**, is inserted.

This method cannot work in most places where the Ethpeal verb form is used. There are only a few places where it would fit grammatically and contextually and reinforce the sense of the verse. The three verses presented above are among the most famous theologically and textually to Greek scholars.

Now here are some interesting developments in this strange study:

Mt 2:12 και **χρηματισθεντες** κατ οναρ μη ανακαμψαι προς ηρωδην δι αλλης οδου ανεχωρησαν εις την χωραν αυτων

Mt 2:12 (MKJV) And being **warned of God** in a dream that they should not return to Herod, they departed into their own country another way.

גאֲתִי־ב להון בחלמא דלא נהפכון לות הרודס ובאורחא אחרתא אזלו לאתרהון Mt 2:12 (PESHITTA)

אֵת הוֹי , translated as suggested , using **אל** as the Divine title ("Alpha-Omega", in the Greek) could be "God saw", or "Christ saw". Notice how this Aramaic phrase matches the meaning of the Greek in the verses below. The translator translated it as a passive verb with a subject -“**warned of God**”.

5537 χρηματιζω chrematizo *kh-ray-mat-id'-zo*

from 5536; TDNT-9:480,1319; v

AV-**be warned of God** 3, call 2, **be admonished of God** 1, reveal 1, speak 1, **be warned from God** 1; 9

1) to transact business, esp. to manage public affairs

1a) to advise or consult with one about public affairs

1b) to make answer to those who ask for advice, present enquiries or requests, etc.

1b1) of judges, magistrates, rulers, kings

2) **to give a response to those consulting an oracle, to give a divine command or admonition, to teach from heaven**

2a) **to be divinely commanded, admonished, instructed**

2b) **to be the mouthpiece of divine revelations, to promulgate the commands of God**

3) to assume or take to one's self a name from one's public business

3a) to receive a name or title, be called

χρηματιζω occurs 9 times in The NT; It occurs only 16 times in The LXX OT, never in the passive aorist as it does 4 times in The NT. In every one of these passives and with one noun form, the Aramaic has a passive verb with the Alep-Tau prefix, howbeit, the verb is not always אַחַזִּי; אַתְּמַלֵּל and אַתְּאָמַר also occur but the Greek remains the same χρηματιζω root.

It would appear this Greek passive verb was tailor made for this Aramaic construction. The normal verb construction in Aramaic, construed as a passive verb agrees with the passive voice of the Greek verb in most cases; the meaning of χρηματιζω also agrees with the divine title אַת as such. If the Aramaic comes from the Greek, it is difficult to account for אַחַזִּי; אַתְּמַלֵּל and אַתְּאָמַר all coming from the Greek root χρηματιζω.

In The LXX version of Jeremiah 25:30 (32:30) :

Jer 25:30 (32:30) και συ προφητευσεις επ αυτους τους λογους τουτους και ερεις κυριος αφ υψηλου χρηματιει απο του αγιου αυτου δωσει φωνην αυτου λογον χρηματιει επι του τοπου αυτου και αιδαδ ωσπερ τρυγωντες αποκριθσονται και επι τους καθημενους επι την γην

Jer 25:30 ¶ (LXXE) (32:30) And thou shalt prophesy against them these words, and shalt say, **The Lord shall speak** from on high, from his sanctuary he will utter his voice; **he will pronounce a declaration** on his place; and these shall answer like men gathering grapes; and destruction is coming on them that dwell on the earth, אֱלִיהֶם יְהוָה מִמְרוֹם יִשְׂאֵן וּמִמְעוֹן קִדְשׁוֹ יִתֵּן קוֹלוֹ שֵׂאֵן יִשְׂאֵן עַל-גּוֹהוֹ הַיָּדָד כְּדֹרְכִים יַעֲנֶה אֵל כָּל-יֹשְׁבֵי הָאָרֶץ וְאֵתָה תִּנְבֵּא אֱלִיהֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה וְאָמַרְתָּ Jer 25:30 (BHS)

Jer 25:30 ¶ (YLT) And thou, thou dost prophesy unto them all these words, and hast said unto them: **Jehovah** from the high place **doth roar**, And from His holy habitation giveth forth His voice, **He surely roareth** for His habitation, A shout as of treaders down, God answereth all the inhabitants of the land,

The Greek LXX uses χρηματιει twice for the Hebrew verb יִשְׂאֵן, but both express **God speaking**. In other places, the Hebrew verb translated is דָּבַר; **once** שִׁיָּה is translated as χρηματιζει. שִׁיָּה means, “talk, complain, meditate, speak, commune.” Once, מִשָּׂא is translated χρηματισμος . מִשָּׂא (“Massaw”) means, “burden, prophecy, ,song”.

The other places in The LXX where χρηματιζει occurs are:

1Ki 18:27 και εγενετο μεσημβρια και εμυκτηρισεν αυτους ηλιου ο θεσβιτης και ειπεν επικαλεισθε εν φωνη μεγαλη οτι **θεος** εστιν οτι αδολεσχια αυτω εστιν και αμα μηποτε **χρηματιζει** αυτος η μηποτε καθευδει αυτος και εξαναστησεται

1Ki 18:27 (LXXE) And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps **he is engaged in business**, or perhaps he is asleep, and is to be awaked.

וַיִּהְיֶה בָהֶם אֱלִיהוּ וַיֹּאמֶר קְרָאוּ בְקוֹל-גָּדוֹל כִּי-אֱלֹהִים הוּא כִּי שֵׁיחַ וְכִי-שֵׁיג לוֹ וְכִי-דָרַךְ לוֹ אֲוֵלֵי יִשָּׁן הוּא וַיִּקָּץ וַיְהִי בַצְהָרִים 1Ki 18:27 (BHS)

1Ki 18:27 (MKJV) And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he [is] a god; **either he is talking**, or he is pursuing, or he is in a journey, [or] peradventure he sleepeth, and must be awaked.

Job 40:8 μη αποποιου μου το κριμα οει δε με αλλως σοι **κεχρηματικεναι** η ινα αναφανης δικαιος

Job 40:8 (LXXE) (40:3) Do not set aside my judgment: and dost thou think that **I have dealt with** thee in any other way, than that thou mightest appear to be righteous?

הֲאֵךְ תִפְרֹא מִשְׁפָּטִי תִרְשִׁיעֵנִי לְמַעַן תִּצְדַּק Job 40:8 (BHS)

Job 40:8 (MKJV) Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

Pr 31:1 οι εμοι λογοι ειρηνται υπο **θεου** βασιλεως **χρηματισμος** ον επαιδευσεν η μητηρ αυτου

Pr 31:1 ¶ (LXXE) My words have been **spoken by God**—the oracular answer of a king, whom his mother instructed.

דְּבָרַי לְמוֹאֵל מֶלֶךְ מִשָּׂא אִשֶׁר-יִסְרָתוֹ אִמּוֹ Pr 31:1 (BHS)

Pr 31:1 ¶ (MKJV) The words of king Lemuel, the prophecy that his mother taught him.

Jer 26:2 (33:2) ουτως ειπεν κυριος στηθι εν αυλη οικου κυριου και **χρηματιεις** απασι τοις ιουδαιοις και πασι τοις ερχομενοις προσκυνειν εν οικω κυριου απαντας τους λογους ους συνεταξα σοι αυτοις **χρηματισαι** μη αφελης ρημα

Jer 26:2 (LXXE) (33:2) Thus said the Lord; Stand in the court of the Lord's house, and thou shalt declare to all the Jews, and to all that come to worship in the house of the Lord, **all the words** which **I commanded** thee **to speak** to them; abate not one word.

על-כל-ערי יהודה הבאים להשתחוות בית-יהוה את כל-הדברים אשר צויתך לדבר אליהם אל-תגרע דבר
כה אמר יהוה עמד בחצר בית-יהוה ודברת Jer 26:2 (BHS)

Jer 26:2 (MKJV) Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

Jer 29:23 (36:23) δι ην εποιησαν ανομιαν εν ισραηλ και εμοιχωντο τας γυναικας των πολιτων αυτων και λογον **εχρηματισαν** εν τω ονοματι μου ον ου συνεταξα αυτοις και εγω μαρτυς φησιν κυριος

Jer 29:23 (LXXE) (36:23) because of the iniquity which they wrought in Israel, and [because] they committed adultery with the wives of their fellow-citizens; and **spoke a word in my name**, which I did not command them [to speak], and I am witness, **saith the Lord**.

עשו נבלה בישראל וינאפו את-נשי רעיהם וידברו דבר בשמי שקר אשר לוא צויתם ואנכי הוידע ועד נאם-יהוה
יען אשר Jer 29:23 (BHS)

Jer 29:23 (MKJV) Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and **have spoken** lying words **in my name**, which I have not commanded them; even I know, and [am] a witness, saith the LORD.

Jer 30:2 (37:2) ουτως ειπεν κυριος ο **θεος** ισραηλ λεγων γραψον παντας τους λογους ους **εχρηματισα** προς σε επι βιβλιου

Jer 30:2 (LXXE) (37:2) Thus speaks **the Lord God** of Israel, saying, Write all the words which **I have spoken** to thee in a book.

כה-אמר יהוה אלהי ישראל לאמר כתב-לך את כל-הדברים אשר-דברתי אליך אל-ספר Jer 30:2 (BHS)

Jer 30:2 (MKJV) Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Jer 36:2 (43:2) λαβε σεαυτω χαρτιον βιβλιου και γραψον επ αυτου παντας τους λογους ους εχρηματισα προς σε επι ιερουσαλημ και επι ιουδαν και επι παντα τα εθνη αφ ης ημερας λαλησαντος μου προς σε αφ ημερων ιωσια βασιλεως ιουδα και εως της ημερας ταυτης

Jer 36:2 (LXXE) (43:2) Take thee a roll of a book, and write upon it **all the words** which **I spoke** to thee against Jerusalem, and against Juda, and against all the nations, from the day when I spoke to thee, from the days of Josias king of Juda, even to this day.

אשר-דברתי אליך על-ישראל ועל-יהודה ועל-כל-הגוים מיום דברתי אליך מימי יאשיהו ועד היום הזה קח-לך מגלת-ספר וכתבת אליה את כל-הדברים Jer 36:2 (BHS)

Jer 36:2 (MKJV) Take thee a roll of a book, and write therein **all the words** that **I have spoken** unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

Jer 36:4 (43:4) και εκαλεσεν ιερεμιας τον βαρουχ υιον νηριου και εγραψεν απο στοματος ιερεμιου παντας τους λογους κυριου ους εχρηματισεν προς αυτον εις χαρτιον βιβλιου

Jer 36:4 (LXXE) (43:4) So Jeremias called Baruch the son of Nerias: and he wrote from the mouth of Jeremias all the words of **the Lord**, which **he had spoken** to him, on a roll of a book.

ויקרא ירמיהו את-ברוך בן-נריה ויכתב ברוך מפֿי ירמיהו את כל-דברי יהוה אשר-דבר אליו על-מגלת-ספר Jer 36:4 (BHS)

Jer 36:4 (MKJV) Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of **the LORD**, which **he had spoken** unto him, upon a roll of a book.

All the above examples involve divine revelation in which God or a god is referenced as the source of a message. The LXX use of χρηματιζω reflects the Divine subject or source.

Now I said all that to say this: I have found 22 examples of the Alep-Tau code name I mentioned above at Ephesians 3:6.

These Alep-Tau code names occur in 14 NT books from Matthew & Luke, Acts to Romans, 1&2 Corinthians , Ephesians, 2 Thessalonians, 1 & 2 Timothy, Hebrews and 2 Peter to Revelation !

All of these are based on the Aramaic text of the Crawford reading (& Harklean) of Rev. 1:8 , 21:6 & 22:13:

“אֲנִי אֵלֶּף וְטָו” (“I am Alep and Tau”). Alep -Tau (אֵלֶּף וְטָו) is equivalent to the Greek term “Alpha-Omega”. Both terms reference the first and last letters of the respective alphabets of Aramaic & Greek. The code itself may be Alep-Tau

or Tau-Alep; it mattered little to Zorba The Greek. It could appear at the beginning or the end of a word. Zorba was not concerned with following good Aramaic grammar in his code quest and translation of the same; he was primarily concerned with presenting the doctrine (Deity of Christ) he believed the code names conveyed , using good Greek grammar.

He simply found 22 occurrences of Alep-Tau where the grammar & sense of the verse allowed for the supply of “God” as the subject or object and he inserted them into his Greek version where the Aramaic had no real basis for them, except in an occult or mystical (“Kabbalah”) sense.

For these codes (all referring to Jesus Christ as God) to exist where they do probably gives the following implications:

- 1. The original Greek New Testament is a translation of The Peshitta text of the NT and the Crawford text of the Catholic Epistles and Revelation. The code name appears to account for 22 out of 30 (73%) of the cases where “God” or “Christ” appears in Greek but not in the Peshitta (a supposed translation of the Greek NT).*
- 2. The Greek translation was done soon after Revelation was written in the first century. The Alep-Tau code Name, based on the Aramaic Apocalypse, would not have been long retained as such long after its ink had dried.*
- 3. The work was done all at once, probably by one or a collaboration of a few translators, not piecemeal over a period of years. The code name method of translation is uniform over all sections of Greek scripture.*

4. *The original Greek text may have consisted of two major translation versions, considering the various possible translations possible for so many Aramaic words into Greek. One man may have done both works or a team of two. These versions would represent the Alexandrian and Byzantine texts. Both texts have the same **Alep -Tau** codes in almost all cases.*

*All references in The LXX indicate a deity or The Deity as the subject or source of the speech-
χρηματισμος.*

*All NT references follow: None of the Peshitta readings mentions “God”. All six Greek references refer to God, by using the word **χρηματιζω** (“*chraymatizo*”), meaning “to Divinely warn”.*

12 (PESHITTA) וְאֵת חֲזִי לְהוֹן בְּחִלְמָא דְלֹא נְהַפְכוּן לְוֵת הֶרֹודִס וּבְאֹרְחָא אַחֲרַתָּא אֲזִלוּ לְאַתְרֵהוֹן

Mt 2:12 (MUR) And it was shown them in a dream, that they should not return to Herod. And by another way, they returned to their country.

Mt 2:12 (WH) και **χρηματισθεντες** κατ οναρ μη ανακαμψαι προς ηρωδην δι αλλης οδου ανεχωρησαν εις την χωραν αυτων

Mt 2:12 (ASV) And **being warned [of God]** in a dream that they should not return to Herod, they departed into their own country another way.

Mt 2:12 (VULGATE) et responso accepto in somnis ne redirent ad Herodem per aliam viam reversi sunt in regionem suam

Mt 2:12 (DOUAY) And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

Mt 2:12 (YLT) and **having been divinely warned** in a dream not to turn back unto Herod, through another way they withdrew to their own region.

וַיִּזְהַר (“ & it was shown ”) , as an Alep-Tau code for our Syrian Zorba translator, is interpreted, “it was shown by God”. The Greek “**χρηματισθεις**” means, “**warned of God**” or “**divinely warned**”. Apart from the code, there is no justification for the Greek “**χρηματισθεις**”. **If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.**

Mt 2:22 ακουσας δε οτι αρχελαος βασιλευει επι της ιουδαιας αντι ηρωδου του πατρος αυτου εφοβηθη εκει απελθειν **χρηματισθεις** δε κατ οναρ ανεχωρησεν εις τα μερη της γαλιλαιας

Mt 2:22 (MKJV) But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, **being warned of God** in a dream, he turned aside into the parts of Galilee:

הוא מלכא ביהוד חלף הרודס אבוהי דחל דנאזל לתמן ו**אתחזי** לה בחלמא דנאזל לאתרא דגלילא
כד דין שמע דארכלאוס Mt 2:22 (PESHITTA)

Mt 2:22 (MUR) But when he heard that Archelaus was king in Judaea, instead of his father Herod, he feared to go thither. And it was revealed to him in a dream, that he should go into the land of Galilee.

Mt 2:22 (WH) ακουσας δε οτι αρχελαος βασιλευει της ιουδαιας αντι του πατρος αυτου ηρωδου εφοβηθη εκει απελθειν **χρηματισθεις** δε κατ οναρ ανεχωρησεν εις τα μερη της γαλιλαιας

Mt 2:22 (ASV) But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and **being warned [of God]** in a dream, he withdrew into the parts of Galilee,

Mt 2:22 (VULGATE) audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo timuit illo ire et admonitus in somnis secessit in partes Galilaeae

Mt 2:22 (DOUAY) But hearing that Archclaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

Mt 2:22 (YLT) and having heard that Archelaus doth reign over Judea instead of Herod his father, he was afraid to go thither, and **having been divinely warned** in a dream, he withdrew to the parts of Galilee,

עלוהי כלה עמא דיהודיא **אתאמר** לה בחזווא מן מלאכא קדישא דנשדר נעלך לביתה ונשמע מלתא מנך
אמרין לה גברא חד דשמה קורנליוס קנטרונא כאנא דדחל מן אלהא ומסדר Ac 10:22

וְנִרְאָה (“ & it was shown ”) , as an Alep-Tau code for our Syrian Zorba translator, is interpreted, “**it was shown by God**”. The Greek “**χρηματισθεις**” means , “**warned of God**” or “**divinely warned**”. Apart from the code, there is no justification for the Greek “**χρηματισθεις**”. **If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.**

Ac 10:22 (BYZ) οι δε ειπον κορνηλιος εκατονταρχης ανηρ δικαιος και φοβουμενος τον **θεον**
μαρτυρουμενος τε υπο ολου του εθνους των ιουδαιων **εχρηματισθη** υπο αγγελου αγιου
μεταπεμψασθαι σε εις τον οικον αυτου και ακουσαι ρηματα παρα σου

Ac 10:22 (MKJV) And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, **was warned from God** by an holy angel to send for thee into his house, and to hear words of thee.

Ac 10:22 (WH) οι δε ειπαν κορνηλιος εκατονταρχης ανηρ δικαιος και φοβουμενος τον **θεον**
μαρτυρουμενος τε υπο ολου του εθνους των ιουδαιων **εχρηματισθη** υπο αγγελου αγιου
μεταπεμψασθαι σε εις τον οικον αυτου και ακουσαι ρηματα παρα σου

Ac 10:22 (MUR) They say to him: A certain man whose name is Cornelius, a centurion fearing God, and of whom all the people of the Jews bear good report, was told in vision, by a holy angel, to send and bring thee to his house, that he might hear discourse from thee.

וּאִתְּאִמְר (“& it was said”) is the code word for “**God** said”. Zorba interprets it **εχρηματισθη** -“ was warned from **God**”. The Greek “**εχρηματισθη**” means ,“warned of **God**” or “**divinely warned**”. Apart from the code, there is no justification for the Greek “**εχρηματισθη**”. If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.

Ro 11:4 αλλα τι λεγει αυτω ο **χρηματισμος** κατελιπον εμαυτω επτακισχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τη βααλ

Ro 11:4 (MKJV) But what saith **the answer of God** unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.

וּאִתְּאִמְר לה בגלינא דהא שבקת לנפשי שבעא אלפין גברין אילין דעל בורכיהון לא ברכו ולא סגדו לבעלא
Ro 11:4 (PESHITTA)

Ro 11:4 (MUR) And it was said to him, by revelation: Behold, I have reserved for myself seven thousand men, who have not bowed their knees, and have not worshipped Baal.

Ro 11:4 (WH) αλλα τι λεγει αυτω ο **χρηματισμος** κατελιπον εμαυτω επτακισχιλιους ανδρας οιτινες ουκ εκαμψαν γονυ τη βααλ

Ro 11:4 (ASV) But what **saith the answer of God** unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.

Ro 11:4 (VULGATE) sed quid **dicit** illi **responsum divinum** reliqui mihi septem milia virorum qui non curvaverunt genu Baal

Ro 11:4 (DOUAY) But what **saith the divine answer** to him? I have left me seven thousand men that have not bowed their knees to Baal.

Ro 11:4 (YLT) but what **saith the divine answer** to him? 'I left to Myself seven thousand men, who did not bow a knee to Baal.'

וַאֲתָאמַר (“ & it was said”) is the code word for “*God said*”. Zorba interprets it **χρηματισμος** -“*The answer of God*” from an hypothetical Aramaic “**וַאֲתָאמַר**” (“& Alep-Tau said”) or **אֲתָאמַר מִן אֱלֹהִים** (“It was said by God”). The Greek “**χρηματισμος**” means, “*answer of God*” or “*divine answer*”. Apart from the code, there is no justification for the Greek “**χρηματισμος**”. If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.

דבשמיא איך **דאתאמר** למושא כד עבד הוא משכנא דחזי ועבד כלמדם בדמותא הי דאתחזית לך בטורא
הנון דמשמשין לדמותא ולטלניתא דהלין Heb 8:5

Heb 8:5 (MUR) *namely* they, who minister in the emblem and shadow of the things in heaven: as it was said to Moses, when he was about to build the tabernacle, See, and make every thing according to the pattern which was showed thee in the mount.

Heb 8:5 (BYZ) οἰτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως **κεχρηματισται** μουσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει

Heb 8:5 (MKJV) Who serve unto the example and shadow of heavenly things, as Moses was admonished of **God** when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb 8:5 (WH) οἰτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως **κεχρηματισται** μουσης μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει

וַאֲתָאמַר (“& it was said”) is the code word for “*God said*”. Zorba interprets it **κεχρηματισται** -“*warned of God*” from an hypothetical Aramaic “**וַאֲתָאמַר**” (“& Alep-Tau said”) or **אֲתָאמַר מִן אֱלֹהִים** (“It was said by God”). The Greek “**κεχρηματισται**” means, “*admonished of God*”. Apart from the code, there is no justification for the Greek “**κεχρηματισται**”. If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.

Heb 11:7 πιστει **χρηματισθεις** νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

Heb 11:7 (MKJV) By faith Noah, **being warned of God** of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

מתחזין הוי דחל ועבד לה קבותא לחיא דבני ביתה דבה חיבה לעלמא והוא ירתא דכאנותא דבהימנותא
Heb 11:7 (PESHITTA) **אתמלל** עמה על אילין דלא

Heb 11:7 (MUR) By faith Noah, when he was told of things not seen, feared; and he made himself an ark, for the life of his household; whereby he condemned the world, and became an heir of the righteousness which is by faith.

Heb 11:7 (WH) πιστει **χρηματισθεις** νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

Heb 11:7 (ASV) By faith Noah, **being warned [of God]** concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

Heb 11:7 (VULGATE) fide Noe responso accepto de his quae adhuc non videbantur metuens aptavit arcam in salutem domus suae per quam damnavit mundum et iustitiae quae per fidem est heres est institutus

Heb 11:7 (DOUAY) By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world and was instituted heir of the justice which is by faith.

Heb 11:7 (YLT) By faith Noah, **having been divinely warned** concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.

אתמלל (“was told”) is the code word for “*God told*”. Zorba interprets it **χρηματισθεις** -“*warned of God*” from an hypothetical Aramaic “**אתמלל**” (“& Alep-Tau told”) or **מן אלהא** (“It was said by God”). The Greek “**χρηματισθεις**” means ,“*admonished of God*”. Apart from the code, there is no justification for the Greek “**χρηματισθεις**”. If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.

Comment:

*I have found **22 Alep-Tau** codes in the NT so far:*

3 in Matthew, 1 In Luke, 2 in Acts, 2 in Romans, 1 in 1 Cor, 1 in 2 Cor. , 1 in Eph. 3:6,

1 in 2 Thess. 1:5.

1 in 1 Tim. 3:16, 1 in 2 Tim 3:16, 2 in Hebrews 8 & 11, 1 in 1 Peter 5:2 , 2 in 2 Peter 1:1,2; 3 in Revelation.

*They occur In a total of **14** NT books.*

*2 **𐤏𐤃**-“YAH” codes – 1 in 1 Jn. 3 and 1 in Rev. 3.*

*1 or 2 **𐤁𐤀** “gaba” codes . 1 Cor. 1:28 & Gal. 1:15 ?*

*These **22 Alep-Tau** codes were found among **30** references in which at least one of the Greek texts has a form of “**ο θεος**” – Theos and the Peshitta has no corresponding Divine title in its text.*

*That means **22/30** , or **73%** of these occurrences may be accounted for by the hypothetical **Alep-Tau** code .Another four may be accounted for by two other possible Divine Name codes. Adding these gives **26/30**, or **87%** of the total number of such references examined.*

The rest of the references follow, along with a number of other interesting variants in Greek from Aramaic. I have some notes after most , offering possible explanations for the difference between Greek and Aramaic readings.

Mt 22:32 I am the **God** of Abraham, and the **God** of Isaac, and the **God** of Jacob? **God** is not the **God** of the dead, but of the living.

Mt 22:32 (MUR) I am the **God** of Abraham, the **God** of Isaac, the **God** of Jacob? Now he is not the **God** of the dead, but of the living.

Mt 22:32 (ASV) I am the **God** of Abraham, and the **God** of Isaac, and the **God** of Jacob? **God** is not *the God* of the dead, but of the living.

Mt 22:32 (BYZ) εγω ειμι ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ ουκ εστιν ο θεος θεος νεκρων αλλα ζωντων

Mt 22:32 (WH) εγω ειμι ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ ουκ εστιν ο θεος νεκρων αλλα ζωντων

אֲנִי הוּא הוּא דְּמִיתָ אֱלֹהִים לְאֱלֹהִים וְאֱלֹהִים דִּיעֲקוּב וְאֱלֹהִים דְּאִסְקָה אֱלֹהִים דְּאֲבֵרָהֵם אֱלֹהִים אֲנִי אֲנִי מִתְּמַנְיָה מִתְּמַנְיָה מִתְּמַנְיָה מִתְּמַנְיָה מִתְּמַנְיָה

Mt 22:32 (TR) εγω ειμι ο θεος αβρααμ και ο θεος ισαακ και ο θεος ιακωβ ουκ εστιν ο θεος θεος νεκρων αλλα ζωντων

The Byzantine text and TR have 5 occurrences of θεος; The Peshitta has only four occurrences of אֱלֹהִים.

אֱלֹהִים, if considered as a code word, uses אֱלֹהִים as if it preceded instead of being enclitic to אֱלֹהִים. Still it may strangely fit the pattern of supplying the Byzantine reading of θεος when the Peshitta has no occurrence of אֱלֹהִים there to account for it. Alep-Tau code!

Lu 18:16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of **God**.

Lu 18:16 (MUR) But Jesus called them, and said to them: Suffer little children to come to me, and forbid them not; for of those that are like them, of such is the kingdom of heaven.

Lu 18:16 (ASV) But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of **God**.

Lu 18:16 (BYZ) ο δε ιησους προσκαλεσαμενος αυτα ειπεν αφετε τα παιδια ερχεσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου

Lu 18:16 (WH) ο δε ιησους προσεκαλεσατο αυτα λεγων αφετε τα παιδια ερχεσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου

וְאָמַר לְהוֹן שְׂבוּקוֹ טְלִיאַ אַתִּין לוֹתִי וְלֹא תְכַלּוֹן אַנּוֹן דְּדִאִילִין גִּיר דְּאִיךְ הִלִּין אַנּוֹן דִּילְהוֹן הִי מְלַכּוּתָא דְּשַׁמְיָא הוּ דִּין יִשׁוּעַ קְרֵא אַנּוֹן

Lu 18:16 (PESHITTA)

Lu 18:16 (TR) ο δε ιησους προσκαλεσαμενος αυτα ειπεν αφετε τα παιδια ερχεσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του **θεου**

מְלִכְוֹתָא דְשְׁמַיָא (Kingdom of Heaven) is a very obvious distinction from η βασιλεια του **θεου** (The Kingdom of **God**). None of the Greek text types has the “Kingdom of Heaven” reading . How did The Peshitta translator get that from Greek ?

I do find , however, the explanation for how the Greek got its reading from The Peshitta. This is another of those **Alep-Tau** codes. **מְלִכְוֹתָא** (just the right word) has the Alep-Tau combination in reverse, as in so many other examples, supplying a genitive construct of the Divine title, which Zorba usually translates as **του Θεου** (**του Theou**) or **Θεου** (**Theou**)- “**God**”.

Thus , “**מְלִכְוֹתָא**” becomes **מְלִכְוֹ אֱלֹ** - “The Kingdom of **God**”.

Joh 3:34 For he whom **God** hath sent speaketh the words of **God**: for **God** giveth not the Spirit by measure unto him.

Joh 3:34 (MUR) For he whom **God** hath sent, speaketh the words of **God**; for **God** hath not given the Spirit by measure to him.

Joh 3:34 (ASV) For he whom **God** hath sent speaketh the words of **God**: for he giveth not the Spirit by measure.

Joh 3:34 (**BYZ**) ον γαρ απεστειλεν ο **θεος** τα ρηματα του **θεου** λαλει ου γαρ εκ μετρου διδωσιν ο **θεος** το πνευμα

Joh 3:34 (WH) ον γαρ απεστειλεν ο **θεος** τα ρηματα του **θεου** λαλει ου γαρ εκ μετρου διδωσιν το πνευμα **אִינַא גִּיר דְאֱלֹהָא שְׁדִרְהָ מְלֵא הוּ דְאֱלֹהָא מְמַלְל לָא הוּא גִּיר בְּכִילָא יְהִב אֱלֹהָא רוּחָא** Joh 3:34 (PESHITTA)

Joh 3:34 (TR) ον γαρ απεστειλεν ο **θεος** τα ρηματα του **θεου** λαλει ου γαρ εκ μετρου διδωσιν ο **θεος** το πνευμα

The **BYZ -TR** & Western (Vulgate) reading agrees with The Peshitta while the **W&H** Alexandrian Greek text does not.

Joh 11:22 But I know, that even now, whatsoever thou wilt ask of **God, God** will give *it* thee.

Joh 11:22 (MUR) But even now, I know, that whatever thou wilt ask of **God**, he will give it thee.

Joh 11:22 (ASV) And even now I know that, whatsoever thou shalt ask of **God, God** will give thee.

Joh 11:22 (BYZ) ἀλλὰ και νυν οἶδα οτι οσα αν αιτηση τον **θεον** δωσει σοι ο **θεος**

Joh 11:22 (WH) **II II** ἀλλὰ **II** και νυν οἶδα οτι οσα αν αιτηση τον **θεον** δωσει σοι ο **θεος**

ך ל יהב יאהא לאלהא דכמא דאנא דעא דשא דא לא אלהא Joh 11:22 (PESHITTA)

Joh 11:22 (TR) ἀλλὰ και νυν οἶδα οτι οσα αν αιτηση τον **θεον** δωσει σοι ο **θεος**

9

It would be simple for a translator to reread אלהא at the end as part a complete phrase ל יהב אלהא (“God shall give to you”), omitting the preposition ל before “Alaha”. Thus the Greek has “God” twice, whereas The Peshitta, only once.

Joh 16:27 For the Father himself loveth you, because you have loved me and have believed that I came out from **God**.

Joh 16:27 (VULGATE) ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a **Deo** exivi

Joh 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from **God**.

Joh 16:27 (MUR) for the Father himself loveth you, because ye have loved me, and have believed that I proceeded from the presence of **the Father**.

Joh 16:27 (ASV) for the Father himself loveth you, because ye have loved me, and have believed that I came forth from **the Father**.

Joh 16:27 **(BYZ)** αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα του **θεου** εξηλθον

Joh 16:27 (WH) αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα **II του πατρος II του θεου II** εξηλθον

הו גיר אבא רחם לכון דאנתון רחמתונני ודימנתון דאנא מן לות אלהא נפקת Joh 16:27 (PESHITTA)

Joh 16:27 (TR) αυτος γαρ ο πατηρ φιλει υμας οτι υμεις εμε πεφιληκατε και πεπιστευκατε οτι εγω παρα του **θεου** εξηλθον

*(The Eastern Peshitta has **אבא** (The Father) where the Western has **אלהים** (God).) It would appear that the Alexandrian ms. Vaticanus and C as well as D (Bezae), reading “του πατρος” , follow the Eastern Peshitta Version and most Greek follows the Western Peshitta.*

Ac 8:22 Do penance therefore for this thy wickedness: and pray to **God**, that perhaps this thought of thy heart may be forgiven thee.

Ac 8:22 (VULGATE) paenitentiam itaque age ab hac nequitia tua et roga Deum si forte remittatur tibi haec cogitatio cordis tui

Ac 8:22 (WH) μετανοησον ουν απο της κακιας σου ταυτης και δεηθητι **του κυριου** ει αρα αφεθησεται σοι η επινοια της καρδιας σου

Ac 8:22 (ASV) Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

ברם תוב מן בישותך הדא ובעי מן **אלהא** דלמא נשתבק לך נכלא דלבך Ac 8:22 (PESHITTA)

Ac 8:22 (MUR) Nevertheless, repent of this thy wickedness, and entreat of **God**, if perhaps the guile of thy heart may be forgiven thee.

Ac 8:22 (**BYZ**) μετανοησον ουν απο της κακιας σου ταυτης και δεηθητι **του θεου** ει αρα αφεθησεται σοι η επινοια της καρδιας σου

BYZ- του θεου; W&H - του κυριου; אלהים can account for both.

Ac 8:37 And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of **God**.

Ac 8:37 (VULGATE)

Ac 8:37 (WH)

Ac 8:37 (ASV) *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

ואמר פיליפוס אן מהימן את מן כלה לבא שליט וענא ואמר אנא מהימן אנא דישוע משיחא ברה דאלהא הו
8:37 (PESHITTA)

Ac 8:37 (MUR) *And Philip said: If thou believest with all thy heart, it is allowable. And he answered, and said: I believe that Jesus Messiah is the Son of God.*

The Aramaic certainly does not derive from the Alexandrian or the Byzantine Greek texts here; those Greek texts have nothing here !The same goes for the Vulgate and its Western Greek text.

Ac 14:26 (14-25) *And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.*

Ac 14:26 (VULGATE) *et inde navigaverunt Antiochiam unde erant traditi gratiae Dei in opus quod compleverunt*

Ac 14:26 (WH) *κακειθεν απεπλευσαν εις αντιοχειαν οθεν ησαν παραδεδομενοι τη χαριτι του θεου εις το εργον ο επληρωσαν*

Ac 14:26 (ASV) *and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled.*

ומן תמן רדו בימא ואתו להון לאנשיכיא מטל דמן תמן מנעלין הו לטיבותה דמריא לעבדא הו דשלמו
Ac 14:26 (PESHITTA)

Ac 14:26 (MUR) *And thence they proceeded by sea, and came to Antioch; because from there they had been commended to the grace of the Lord, for that work which they had accomplished.*

Ac 14:26 (BYZ) *κακειθεν απεπλευσαν εις αντιοχειαν οθεν ησαν παραδεδομενοι τη χαριτι του θεου εις το εργον ο επληρωσαν*

מריא may be translated θεος, but it is unlikely θεος would be translated מריא; אלהא ("Alaha") is a much more likely translation of θεος.

35 (DOUAY) And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word **of the Lord**.

35 (VULGATE) Paulus autem et Barnabas demorabantur Antiochiae docentes et evangelizantes cum aliis pluribus verbum **Domini**

35 (WH) παυλος δε και βαρναβας διετριβον εν αντιοχεια διδασκοντες και ευαγγελιζομενοι μετα και ετερων πολλων τον λογον **του κυριου**

35 (ASV) But Paul and Barnabas tarried in Antioch, teaching and preaching the word **of the Lord**, with many others also.

פּוֹלוֹס דִּין וּבִרְנָבָא קִיּוּ הוּוּ בְּאַנְטִיּוֹכְיָא וּמִלְפִין הוּוּ וּמִסַּבְרִין עִם אַחְרָנָא סְנִיאָא מִלְתָּא דְאַלְהָא 35 (PESHITTA)

35 (MUR) Paul also and Barnabas remained at Antioch; and they taught and proclaimed, with many others, the word **of God**.

35 (BYZ) παυλος δε και βαρναβας διετριβον εν αντιοχεια διδασκοντες και ευαγγελιζομενοι μετα και ετερων πολλων τον λογον **του κυριου**

אַלְהָא *may be translated **Κυριος**, but it is unlikely **Κυριος** would be translated אַלְהָא; מָרָן or מָרָא (“Maran”, “Mara”)* is a much more likely translation of **Κυριος**.

36 ¶ (DOUAY) And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of **the Lord**, to see how they do.

36 ¶ (VULGATE) post aliquot autem dies dixit ad Barnaban Paulus revertentes visitemus fratres per universas civitates in quibus praedicavimus verbum **Domini** quomodo se habeant

36 (WH) μετα δε τινας ημερας ειπεν προς βαρναβαν παυλος επιστρεψαντες δη επισκεψωμεθα τους αδελφους κατα πολιν πασαν εν αις κατηγγειλαμεν τον λογον **του κυριου** πως εχουσιν

36 ¶ (ASV) And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.

יִּמְתָּא אִמְר פּוֹלוֹס לְבַרנָבָא נְתַפְנָא וְנִסְעוֹר לְאַחָא דְּבַכְל מְדִינָא דְּאַכְרִיזִין בְּה מְלִתָּא דְּאַלְהָא וְנַחֲזֵא מִנָּא עֲבִידִין
וְבִתְרָ 36 (PESHITTA)

36 ¶ (MUR) And after *some* days, Paul said to Barnabas: Let us return, and visit the brethren in every city, in which we have preached the word of **God**; and let us see what they are doing.

36 (BYZ) μετα δε τινας ημερας ειπεν παυλος προς βαρναβαν επιστρεψαντες δη επισκεψομεθα τους αδελφους ημων κατα πασαν πολιν εν αις κατηγγειλαμεν τον λογον του κυριου πως εχουσιν

Ibid.

Ac 15:40 But Paul, choosing Silas, departed, being delivered by the brethren to the grace of **God**.

Ac 15:40 (VULGATE) Paulus vero electo Sila profectus est traditus gratiae Domini a fratribus

Ac 15:40 (WH) παυλος δε επιλεξαμενος σιλαν εξηλθεν παραδοθεις τη χαριτι του κυριου υπο των αδελφων

Ac 15:40 (ASV) but Paul choose Silas, and went forth, being commended by the brethren to the grace of the Lord.

אַלְהָא דְּאַחָא לְטִיבּוֹתָא מִן אַחָא כְּד מְנַעֵל מִן אַחָא לְטִיבּוֹתָא דְּאַלְהָא Ac 15:40 (PESHITTA)

Ac 15:40 (MUR) But Paul chose Silas for his companion, and departed, being commended by the brethren to the grace of **God**.

Ac 15:40 (BYZ) παυλος δε επιλεξαμενος σιλαν εξηλθεν παραδοθεις τη χαριτι του θεου υπο των αδελφων

W&H του κυριου; BYZ του θεου ; אִלְהָא can explain both Greek readings; The Byz. **του θεου** could theoretically be the source behind **אִלְהָא**, however, **W&H του κυριου** would not be. I have shown, however, that sometimes the Western text agrees with The Aramaic, sometimes only the Byzantine, sometimes only the Alexandrian, and sometimes no Greek text agrees with it. How likely is it that an Aramaean translator had the three major Greek text types in front of him and selectively followed one here, another there, another here, and sometimes just made up whole verses found nowhere else ?

It is much easier to suppose the three Greek texts were derived from the Peshitta, as I have shown in numerous examples throughout the NT.

Ac 16:10 And as soon as he had seen the vision, immediately we sought to go into Macedonia: being assured that **God** had called us to preach the gospel to them.

Ac 16:10 (VULGATE) ut autem visum vidit statim quaesivimus proficisci in Macedoniam certi facti quia vocasset nos **Deus** evangelizare eis

Ac 16:10 (WH) ως δε το οραμα ειδεν ευθεως εξητησαμεν εξελθειν εις μακεδονιαν συμβιβαζοντες οτι προσκεκληται ημας ο **θεος** ευαγγελισασθαι αυτους

Ac 16:10 (ASV) And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that **God** had called us to preach the gospel to them.

כד דיין חזא פולוס הנא חזא מחדא צבין למפק למקדוניה מטל דאסתכלן דמרן קרן דנסבר אנון Ac 16:10
(PESHITTA)

Ac 16:10 (MUR) And when Paul had seen this vision, immediately we were desirous to depart for Macedonia; because we inferred, that **our Lord** called us to preach to them.

Ac 16:10 (**BYZ**) ως δε το οραμα ειδεν ευθεως εξητησαμεν εξελθειν εις την μακεδονιαν συμβιβαζοντες οτι προσκεκληται ημας ο **κυριος** ευαγγελισασθαι αυτους

*The **BYZ** -ο κυριος agrees with The Peshitta's מרן ; W&H - ο θεος does not.*

Ac 19:20 So mightily grew the word of **God** and was confirmed.

Ac 19:20 (**VULGATE**) ita fortiter verbum **Dei** crescebat et confirmabatur

Ac 19:20 (WH) ουτως κατα κρατος του κυριου ο λογος ηυξανεν και ισχυεν

Ac 19:20 (ASV) So mightily grew the word of the Lord and prevailed.

אלהא דהכנא בחילא רבא תקפא הות וסניא הימנותה דאלהא Ac 19:20 (PESHITTA)

Ac 19:20 (MUR) And thus with great power was the faith of **God** strengthened and increased.

Ac 19:20 (BYZ) ουτως κατα κρατος ο λογος του κυριου ηυξανεν και ισχυεν

The Western text -VULGATE “*ita fortiter verbum Dei*”, agrees with the Peshitta; W&H and the BYZ do not agree as closely, however, the reading, “*του κυριου*” (of the Lord), could be derived from אֱלֹהִים (of God). It would not be likely that an Aramaean would translate *του κυριου*” (of the Lord) into אֱלֹהִים. (20% of occurrences of “Elohim”

in the OT books 1&2 Chronicles, Nehemiah and Job are translated “Kurios” in the LXX Greek version; 1.5% of all occurrences in Proverbs-Malachi; that is an overall average of 9.8% , or 13/132).

In Acts , 12/190 of Elaha occurrences are matched by the Byzantine text’s **Κυριος** in one form or another; 12/190 = 6.3%. That is only 3.5 points off from the **LXX-Hebrew OT** occurrences !

Ac 20:21 Testifying both to Jews and Gentiles penance towards **God** and faith in our Lord Jesus Christ.

Ac 20:21 (VULGATE) testificans Iudaeis atque gentilibus in Deum paenitentiam et fidem in Dominum nostrum Iesum Christum

Ac 20:21 (WH) διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις **θεον** μετανοιαν και πιστιν εις τον κυριον ημων ιησου

Ac 20:21 (ASV) testifying both to Jews and to Greeks repentance toward **God**, and faith toward our Lord Jesus Christ.

כִּד מִסְהַד הוּיִת לַיהוּדִיא וְלֵאֲרַמִּיא עַל תִּיבוֹתָא דְלוֹת **אֵלֵהָא** וְהִימְנוֹתָא דְבַמְרָן יֵשׁוּעַ מְשִׁיחָא Ac 20:21 (PESHITTA)

Ac 20:21 (MUR) while I testified to Jews and to Gentiles, as to repentance towards **God** and faith in our Lord Jesus Messiah.

Ac 20:21 (BYZ) διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις τον **θεον** μετανοιαν και πιστιν την εις τον κυριον ημων ιησου

Ac 20:25 And now behold, I know that all you, among whom I have gone preaching the kingdom of **God**, shall see my face no more.

Ac 20:25 (VULGATE) et nunc ecce ego scio quia amplius non videbitis faciem meam vos omnes per quos transivi praedicans regnum Dei

וקשיותה דאלהא על אילין דנפלו קשיותא עליך דין בסימותא אן תקוא בה בבסימותא ואן לא אף אנת תתפשח
חזי הכיל בסימותה Ro 11:22 (PESHITTA)

Ro 11:22 (TR) ἴδε οὖν χρηστοτητα και αποτομιαν θεου επι μεν τους πεσοντας αποτομιαν επι δε σε
χρηστοτητα εαν επιμεινης τη χρηστοτητι επει και συ εκκοπηση

בבסימותא > **בבסימותא** . *This may be what the Greek translator of the Alexandrian text construed the Aramaic to read (“in the sweetness of God”).* **אָת** is **אָת** (**Alep-Tau** reversed, **Tau-Alep**) ; as a code Name, it would not matter to the code seeking Greek translator whether the two letter Name were reversed or not. Apparently this **Alep-Tau** combination is found several times in both forms with the Greek word Theos or Xristos where The Aramaic has no divine name equivalent (except for the **Alep-Tau** , **Tau-Alep**, attached to the beginning or the end of the corresponding predicate).

11

לעבדא דלא דילך דאן קאם למרה קאם ואן נפל למרה נפל מקם הו דין קאם משא גיר באידי **מרה** דנקימיהו
אנת מן אנת דדאן אנת Ro 14:4

Ro 14:4 (MUR) Who art thou, that thou judgest a servant not thine; and who, if he standeth, he standeth to his Lord; and if he falleth, he falleth to his Lord? But he will assuredly stand; for **his Lord** hath power to establish him.

Ro 14:4 (BYZ) συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυνατος γαρ εστιν **ο θεος** στησαι αυτον

Ro 14:4 (AV) Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for **God** is able to make him stand.

Ro 14:4 (WH) συ τις ει ο κρινων αλλοτριον οικετην τω ιδιω κυριω στηκει η πιπτει σταθησεται δε δυνατει γαρ **ο κυριος** στησαι αυτον

Ro 14:4 (ASV) Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for **the Lord** hath power to make him stand.

Ro 14:4 (VULGATE) tu quis es qui iudices alienum servum suo domino stat aut cadit stabit autem potens est enim **Deus** statuere illum

Ro 14:4 (DOUAY) Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for **God** is able to make him stand.

ܐܘܪܘܟܝܢ “His Lord” may be loosely translated “ο θεος” in Greek. The possessive pronoun is dropped and the divine meaning of **ܡܪܐ** “Mara” is common with this word. The reverse scenario is unlikely. “ο θεος”(God) would not be translated **ܐܘܪܘܟܝܢ** “His Lord” in Aramaic. Both Greek readings, “ο κυριος” (The Lord) & “ο θεος”(God), can be explained on the basis of the Aramaic; they are not explained without the Aramaic, nor can the Aramaic be explained as a translation of the Greek texts as the Greek readings have no possessive pronoun (αυτου), whereas the Aramaic does. The natural translation of θεος (“God”) in Aramaic is **ܐܠܗܐ** (Elaha).

Many readings of the three major Greek text types can be explained as variant translations of The Peshitta's Aramaic. The Peshitta cannot be explained as a translation of any one Greek text and certainly not as a selective translation of all three Greek texts.

ܐܠܐ ܢܒܐ ܐܠܗܐ ܠܫܟܠܘܗܝ ܕܥܠܡܐ ܕܢܒܗܬ ܠܚܟܝܡܐ ܘܢܒܐ ܟܪܝܗܘܗܝ ܕܥܠܡܐ ܕܢܒܗܬ ܠܚܝܠܝܬܢܐ 1Co 1:27

1Co 1:27 (MUR) But **God** hath chosen the foolish ones of the world, to shame the wise; and he hath chosen the feeble ones of the world, to shame the mighty;

1Co 1:27 (BYZ) αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα τους σοφους καταισχυνη και τα ασθηνη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα

1Co 1:27 (MKJV) But **God** hath chosen the foolish things of the world to confound the wise; and **God** hath chosen the weak things of the world to confound the things which are mighty;

1Co 1:27 (WH) αλλα τα μωρα του κοσμου εξελεξατο ο θεος ινα καταισχυνη τους σοφους και τα ασθηνη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα

1Co 1:27 (ASV) but **God** chose the foolish things of the world, that he might put to shame them that are wise; and **God** chose the weak things of the world, that he might put to shame the things that are strong;

1Co 1:27 (VULGATE) sed quae stulta sunt mundi elegit **Deus** ut confundat sapientes et infirma mundi elegit **Deus** ut confundat fortia

1Co 1:27 (DOUAY) But the foolish things of the world hath **God** chosen, that he may confound the wise: and the weak things of the world hath **God** chosen, that he may confound the strong.

*Did our code seeking Zorba see **גמל,בט,אפ** – the first three letters of the Aramaic alphabet in reverse- (“has chosen”), with Greek eyes as “Alpha,Beta,Gamma”, reminding him of the Divine Alep-Tau title of Christ? It might appear so, given that all the Greek texts have **ο θεος** (“God”) as the subject of **εξελεξατο** (“he chose”); The Alep-Tau occurs many times connected to the corresponding predicate of **ο θεος** (“God”) in the Aramaic where Greek has **ο θεος** and no Aramaic word for God is found to match it.*

*If **גמל** is a code Name, then as a code, it would silently add the noun “**ο θεος**” or “**ο κυριος**” (The Lord) as the subject and leave the verb untouched.*

1Co 1:28 And base things of the world, and things which are despised, hath **God** chosen, yea, and things which are not, to bring to nought things that are:

1Co 1:28 (MUR) and he hath chosen those of humble birth in the world, and the despised, and them who are nothing, to bring to naught them who are something:

1Co 1:28 (ASV) and the base things of the world, and the things that are despised, did **God** choose, yea and the things that are not, that he might bring to nought the things that are:

1Co 1:28 (BYZ) και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο **θεος** και τα μη οντα ινα τα οντα καταργηση

1Co 1:28 (WH) και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο **θεος** **II** και **II II** τα μη οντα ινα τα οντα καταργηση

גמל לאילין דבציר שוהמהון בעלמא ולמסליא ולאילין דלית אנן דנבטל לאילין דאיתיהון 1Co 1:28 (PESHITTA)

1Co 1:28 (TR) και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο ο **θεος** και τα μη οντα ινα τα οντα καταργηση

*Did our code seeking Zorba see **אבג**- Gamal,Bet,Alep – the first three letters of the Aramaic alphabet in reverse- (“has chosen”), with Greek eyes as “Alpha,Beta,Gamma”, reminding him of the Divine Alep-Tau title of Christ ? It might appear so, given that all the Greek texts have **ο θεος** (“God”) as the subject of **εξελεξατο** (“he chose”); The Alep-Tau occurs many times connected to the corresponding predicate of “ο θεος” (“God”) in the Aramaic where Greek has **ο θεος** and no Aramaic word for God is found to match it.*

*If **אבג** is a code Name, then as a code , it would silently add the noun “ο θεος” or “ο κυριος” (The Lord) as the subject and leave the verb untouched.*

1Co 2:14 But the natural man receiveth not the things of the Spirit of **God**: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

1Co 2:14 (MUR) For a man in his natural self, receiveth not spirituals; for they are foolishness to him. Neither can he know them; for they are discerned by the Spirit.

1Co 2:14 (ASV) Now the natural man receiveth not the things of the Spirit of **God**: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

1Co 2:14 (BYZ) ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του **θεου** μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικως ανακρινεται

1Co 2:14 (WH) ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του **θεου** μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικως ανακρινεται

ברנשא גיר דבנפש הו לא מקבל רוחניא **א** שטיותא אנין גיר לה ולא משכח דנדע דברוח מתדין 1Co 2:14 (PESHITTA)

1Co 2:14 (TR) ψυχικος δε ανθρωπος ου δεχεται τα του πνευματος του **θεου** μωρια γαρ αυτω εστιν και ου δυναται γνωσαι οτι πνευματικως ανακρινεται

אבג, with the Alep-Tau code Name reversed again here, may explain the reading of the Greek texts : **τα του πνευματος του θεου**.

The Greek translator read: ܐܪܘܚܝܬܐ (“spiritual things”) as ܐܪܘܚܝܬܐ ܕܥܘܠܐ (*Spiritual things of God*).

ܐܪܘܚܝܬܐ, ܐܪܘܚܝܬܐ pl. m. ܐܪܘܚܝܬܐ, ܐܪܘܚܝܬܐ, pl. f.
ܐܪܘܚܝܬܐ rt. ܐܪܘܚܝܬܐ. *spiritual*. ܐܪܘܚܝܬܐ is also the
old form of pl. for ܐܪܘܚܝܬܐ in senses *b* and *c*.

ܐܪܘܚܝܬܐ, ܐܪܘܚܝܬܐ pl. ܐܪܘܚܝܬܐ, ܐܪܘܚܝܬܐ and ܐܪܘܚܝܬܐ,
also ܐܪܘܚܝܬܐ usually fem. except when used of
the Holy Spirit. *a) breath, animal life; ܐܪܘܚܝܬܐ
the breath of life. b) wind, vapour; ܐܪܘܚܝܬܐ
sultry wind, simoom; ܐܪܘܚܝܬܐ or ellipt. wind
in the belly, flatulence. c) spirit, a spirit,
spiritual being; spectre, ghost; esp. ܐܪܘܚܝܬܐ
ܐܪܘܚܝܬܐ or ܐܪܘܚܝܬܐ ܕܥܘܠܐ the Holy Spirit; ܐܪܘܚܝܬܐ*

The Aramaic text has ܐܪܘܚܝܬܐ – Rokhnitha (“spiritual things”). God is not mentioned.

2Co 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with
fleshly wisdom, but by the grace of **God**, we have had our conversation in the world, and more abundantly to
you-ward.

2Co 1:12 ¶ (MUR) For our rejoicing is this, the testimony of our conscience, that in simplicity and purity, and by the grace of **God**, and not in the wisdom of the flesh, we have conducted ourselves in the world, and especially towards you.

2Co 1:12 ¶ (ASV) For our glorifying is this, the testimony of our conscience, that in holiness and sincerity of **God**, not in fleshly wisdom but in the grace of **God**, we behaved ourselves in the world, and more abundantly to you-ward.

2Co 1:12 (BYZ) η γαρ καυχησις ημων αυτη εστιν το μαρτυριον της συνειδησεως ημων οτι εν απλοτητι και ειλικρινεια **θεου** ουκ εν σοφια σαρκικη αλλ εν χαριτι **θεου** ανεστραφημεν εν τω κοσμω περισσοτερωσ δε προς υμασ

2Co 1:12 (WH) η γαρ καυχησις ημων αυτη εστιν το μαρτυριον της συνειδησεως ημων οτι εν **II** αγιοτητι **II** απλοτητι **II** και ειλικρινεια του **θεου** και ουκ εν σοφια σαρκικη αλλ εν χαριτι **θεου** ανεστραφημεν εν τω κοσμω περισσοτερωσ δε προς υμασ

דבפשיטותא ובדכיותא ובטיבותא דאלהא אתהפכן בעלמא ולא בחכמתא דפגרא ויתיראית לותכון דילכון שובהרן גיר הנו סהדותא דרעינן 2Co 1:12 (PESHITTA)

2Co 1:12 (TR) η γαρ καυχησις ημων αυτη εστιν το μαρτυριον της συνειδησεως ημων οτι εν απλοτητι και ειλικρινεια **θεου** ουκ εν σοφια σαρκικη αλλ εν χαριτι **θεου** ανεστραφημεν εν τω κοσμω περισσοτερωσ δε προς υμασ

14

א ובדכיותא – Here is another case where the Greek texts have **θεου** (“**God**”)

and the Peshitta has nothing but **א** (**Tau-Alep**) or **א** (**Alep-Tau**) at the end or the beginning of a construct word reflected in the Greek as a word preceding **θεου** (“**God**”). **א** ובדכיותא (“& in purity”) becomes **א** ובדכיותא א

or

א ובדכיותא תא (“& in the purity of **God**”). Greek has “και ειλικρινεια **θεου**”- (“in sincerity of **God**”).

It seems that when the Greek has an occurrence of **θεος** or **θεου** not matched with a comparable Aramaic word in the Peshitta, the Aramaic verb or other word corresponding to the Greek word connected to “**God**” has **א** or **א** attached to it.

The **𐤏𐤍** ending (an enclitic) usually is associated with **θεου** – the genitive case of **θεος** (“**God**”). The **𐤍** prefix (proclitic) is usually associated with **θεος**- the nominative case of **θεος** (“**God**”) in one of the Greek text types.

Ga 1:15 But when it pleased **God**, who separated me from my mother’s womb, and called me by his grace,

Ga 1:15 (MUR) But when it pleased him, who separated me from my mother’s womb, and called me by his grace,

Ga 1:15 (ASV) But when it was the good pleasure of **God**, who separated me, even from my mother’s womb, and called me through his grace,

Ga 1:15 (BYZ) οτε δε ευδοκησεν ο **θεος** ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου

Ga 1:15 (WH) οτε δε ευδοκησεν ο **θεος** ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου

𐤕𐤁 𐤆𐤁𐤏 𐤍𐤓 𐤏𐤍 𐤕𐤓𐤕 𐤀𐤌 𐤓𐤏 𐤏𐤍 𐤕𐤓𐤕 𐤏𐤍 𐤏𐤍 𐤕𐤓𐤕 𐤏𐤍 𐤏𐤍 Ga 1:15 (PESHITTA)

Ga 1:15 (TR) οτε δε ευδοκησεν ο **θεος** ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου

𐤏𐤍 & 𐤏𐤍 not only look alike , but they are alike in meaning. 𐤆𐤁 – (𐤏𐤍 in Estrangela) , means, “to will,wish,desire,accept,choose”. 𐤏𐤍 (See 1 Cor. 1:28 note) may have been what Zorba saw in his Peshitta ms. when translating. 𐤏𐤍 – (𐤏𐤍 in Estrangela) , means, “to choose, elect, approve, appoint.” Perhaps Zorba mistook 𐤏𐤍 for 𐤏𐤍 and applied it as the subject “ο **θεος**” (“**God**”), while actually rightly interpreting the verb.

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of **God**;

Col 1:10 (MUR) that ye may walk as is right, and may please **God** with all good works, and may yield fruits, and grow in the knowledge of **God**;

Col 1:10 (ASV) to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of **God**;

Col 1:10 (BYZ) περιπατησαι υμας αξιως **του κυριου** εις πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις την επιγνωσιν του **θεου**

Col 1:10 (WH) περιπατησαι αξιως **του κυριου** εις πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι τη επιγνωσει του **θεου**

אלהא דתהלכון איך דזדק ותשפרון ל**אלהא** בכל עבדין שבין ותתלון פארא ותרבון בידעתא ד**אלהא** Col 1:10 (PESHITTA)

Col 1:10 (TR) περιπατησαι υμας αξιως του κυριου εις πασαν αρεσκειαν εν παντι εργω αγαθω καρποφορουντες και αυξανομενοι εις την επιγνωσιν του **θεου**

I can see the Aramaic “Elaha”(God) being translated into the Greek, “o Kurios”(The Lord), but the reverse is not as likely.

Col 3:15 And let the peace of **God** rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Col 3:15 (MUR) And let the peace of the Messiah direct your hearts; for to that ye have been called, in one body; and be ye thankful to the Messiah.

Col 3:15 (ASV) And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Col 3:15 (BYZ) και η ειρηνη του **θεου** βραβευετω εν ταις καρδιαις υμων εις ην και εκληθητε εν ενι σωματι και ευχαριστοι γινεσθε

Col 3:15 (**WH**) και η ειρηνη του χριστου βραβευετω εν ταις καρδιαις υμων εις ην και εκληθητε εν **II** ενι **II** ενι **II** σωματι και ευχαριστοι γινεσθε

ושלמה דמשיחא נדבר לבותכון דלה אתקריתון בחד פגר והויתון מודין למשיחא Col 3:15 (PESHITTA)

Col 3:15 (TR) και η ειρηνη του **θεου** βραβευετω εν ταις καρδιαις υμων εις ην και εκληθητε εν ενι σωματι και ευχαριστοι γινεσθε

To the Christian Greek translator, **מְשִׁיחַ** (Messiah), like **אֱלֹהִים**, is a Divine title, and is therefore equivalent to **θεός** (God). The Byzantine text has **θεός**; the Alexandrian has **χριστός** (Christ).

Col 3:22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing **God**:

Col 3:22 (MUR) Servants, obey in all things your bodily masters; not in the sight of the eye only, as those who please men, but with a simple heart, and in the fear of the Lord.

Col 3:22 (ASV) Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord:

Col 3:22 (BYZ) οι δουλοι υπακουετε κατα παντα τοις κατα σαρκα κυριοις μη εν οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν απλοτητι καρδιας φοβουμενοι τον **θεον**

Col 3:22 (WH) οι δουλοι υπακουετε κατα παντα τοις κατα σαρκα κυριοις μη εν **II** οφθαλμοδουλαις **II** οφθαλμοδουλια **II** ως ανθρωπαρεσκοι αλλ εν απλοτητι καρδιας φοβουμενοι τον κυριον

מְשִׁיחַ וּבְדַחְלָתָהּ דְּמַרְיָא
בְּכַלמַדְם לְמַרְיָכוֹן דְּפַגְרָא לֹא בְּמַחְזָא עֵינָא אִךְ הִנּוּן דְּשַׁפְרִין לְבַנְיָשָׂא אֲלֵא בְּלִבָּא פְּשִׂיא וּבְדַחְלָתָהּ דְּמַרְיָא
עֲבַדָּא אֲשַׁתְּמַעוּ Col 3:22 (PESHITTA)

Col 3:22 (TR) οι δουλοι υπακουετε κατα παντα τοις κατα σαρκα κυριοις μη εν οφθαλμοδουλειαις ως ανθρωπαρεσκοι αλλ εν απλοτητι καρδιας φοβουμενοι τον **θεον**

Not infrequently, **אֱלֹהִים** occurs in The NT Peshitta (239 times). This is **The Divine Name**, equivalent to Yahweh in Hebrew. It occurs over 6000 times in The OT Peshitta and never refers to anyone but The Deity.

Greek really has no equivalent word; **ο Κυριος** is most often used in its place; “**ο θεος**” (God) better represents its significance. These two together (“**ο Κυριος θεος**”- “Lord God”) are probably the best Greek translation of the Aramaic **מְשִׁיחַ** (Maryah- Lord Yahweh)

1Th 2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our **God** to speak unto you the gospel of **God** with much contention.

1Th 2:2 (MUR) but we first suffered and were treated with indignity, as ye know, at Philippi; and then, in a great **agony**, with **confidence** in our **God**, we addressed to you the gospel of **the Messiah**.

1Th 2:2 (ASV) but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our **God** to speak unto you the gospel of **God** in much conflict.

1Th 2:2 (BYZ) αλλά προπαθόντες και υβρισθέντες καθώς οίδατε εν φιλιπποις **επαρρησιασαμεθα** εν τω **θεω** ημων λαλησαι προς υμας το ευαγγελιον του **θεου** εν πολλω **αγωνι**

1Th 2:2 (WH) αλλά προπαθόντες και υβρισθέντες καθώς οίδατε εν φιλιπποις **επαρρησιασαμεθα** εν τω **θεω** ημων λαλησαι προς υμας το ευαγγελιον του **θεου** εν πολλω αγωνι

אֲשֶׁר נִשְׁנָה וְאֶצְטַעֲרֵנּוּ אִךְ דִּידְעִיתוֹן בְּפִילִיפּוֹס וְהִידִין בְּאֲנֹנָא רַבָּא מִלֵּלָן עִמְכוֹן בְּפִרְהֶסְיָא דְאַלְהָן סְבִרְתָּהּ דְּמִשִּׁיחָא אֲלָא לֹקְדָם 1Th 2:2 (PESHITTA)

1Th 2:2 (TR) αλλά και προπαθόντες και υβρισθέντες καθώς οίδατε εν φιλιπποις επαρρησιασαμεθα εν τω **θεω** ημων λαλησαι προς υμας το ευαγγελιον του **θεου** εν πολλω **αγωνι**

To the Christian Greek translator, **מִשִּׁיחָא** (*Messiah*), like **אֱלֹהִים**, is a Divine title, and is therefore equivalent to **θεος** (*God*). The Byzantine text has **θεος**; the Alexandrian also has **θεος** (*God*).

2Th 1:5 *Which* is a manifest token of the righteous judgment of **God**, that ye may be counted worthy of the kingdom of **God**, for which ye also suffer:

2Th 1:5 ¶ (MUR) for a demonstration of the righteous judgment of **God**; that ye may be worthy of his kingdom, on account of which ye suffer.

2Th 1:5 ¶ (ASV) *which* is a manifest token of the righteous judgment of **God**; to the end that ye may be counted worthy of the kingdom of **God**, for which ye also suffer:

2Th 1:5 (BYZ) ενδειγμα της δικαιας κρισεως του **θεου** εις το καταξιωθηναι υμας της βασιλειας του **θεου** υπερ ης και πασχετε

2Th 1:5 (WH) ενδειγμα της δικαιας κρισεως του **θεου** εις το καταξιωθηναι υμας της βασιλειας του **θεου** υπερ ης και πασχετε

לְתַחֲוִיתָא דְּדִינָא כְּאֵנָא דְּאַלְהָא דְּתִשׁוּן לְמַלְכוּתָהּ הִי דְּעַל אֲפִיָּה חִשִּׁיתוּן 2Th 1:5 (PESHITTA)

2Th 1:5 (TR) ενδειγμα της δικαιας κρισεως του θεου εις το καταξιωθηναι υμας της βασιλειας του θεου υπερ ης και πασχετε

15

המלכות may have been construed as למלכות תא, תא, of course, being the divine title Alep-Tau in reverse (Alpha-Omega). המלכות and תמלכות would be pronounced the same (possible sign of dictation in translation?). Eastern and Western Peshitta versions have the same reading here. In fact, all 14 mss. collated in Gwilliam's edition of the Pauline Epistles have the same reading in 2 Thess. 1:5.

Another possibility is that the code Name is in לתהויה (‘‘for a demonstration’’) and carried over to למלכות. Something similar apparently occurs in 2 Peter 1:2.

Tit 1:1 Paul, a servant of **God**, and an apostle of Jesus Christ, according to the faith of **God**'s elect, and the acknowledging of the truth which is after **godliness**;

Tit 1:1 ¶ (MUR) PAUL, a servant of **God**, and a legate of Jesus the Messiah; according to the faith of the elect of **God**, and the knowledge of the truth which is in the fear of **God**,

Tit 1:1 ¶ (ASV) Paul, a servant of **God**, and an apostle of Jesus Christ, according to the faith of **God**'s elect, and the knowledge of the truth which is according to godliness,

Tit 1:1 (BYZ) παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

Tit 1:1 (WH) παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

פולוס עבדה דאלהא ושליחה דישוע משיחא בהימנותא דגביא דאלהא וידעתא דשררא דבדחלת אלהא Tit 1:1 (PESHITTA)

Tit 1:1 (TR) παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

Eusebeia implies devotion to God, hence it often translates דחלת אלהא (Dehloth Elaha- ‘‘Reverence toward God’’).

Heb 6:3 And this will we do, if **God** permit.

Heb 6:3 (MUR) We will do this, if the Lord permit.

Heb 6:3 (ASV) And this will we do, if **God** permit.

Heb 6:3 (BYZ) και τουτο ποιησωμεν εανπερ επιτρεπη ο θεος

Heb 6:3 (WH) και τουτο ποιησωμεν εανπερ επιτρεπη ο θεος

אֵלֹהִים מִפְּסֵי נְעֻדָּה הַדָּא Heb 6:3 (PESHITTA)

Heb 6:3 (TR) και τουτο ποιησωμεν εανπερ επιτρεπη ο θεος

6:3- Again, an indication that the Greek comes from Aramaic and not vice-versa; “ο θεος”-Theos (God) would almost certainly become אֵלֹהִים-Elaha (God) in Aramaic if the Greek were the original and The Peshitta were the translation.

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of **God** when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb 8:5 (MUR) *namely* they, who minister in the emblem and shadow of the things in heaven: as it was said to Moses, when he was about to build the tabernacle, See, and make every thing according to the pattern which was showed thee in the mount.

Heb 8:5 (ASV) who serve *that which* is a copy and shadow of the heavenly things, even as Moses is warned of **God** when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.

Heb 8:5 (BYZ) οἱ τινες ὑποδειγματι καὶ σκία λατρεύουσιν τῶν ἐπουρανίων καθὼς κεχρηματίσται Μωϋσῆς μελλῶν ἐπιτελεῖν τὴν σκηνὴν ὅρα γὰρ φησὶν ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοὶ ἐν τῷ ὄρει

Heb 8:5 (WH) οἰτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως **κεχρηματισται** μουσης
μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παντα κατα τον τυπον τον δειχθεντα σοι εν
τω ορει

דבשמיא איך דאתאמר למושא כד עבד הוא משכנא דחזי ועבד כלמדם בדמותא הי דאתחזית לך בטורא
הנון דמשמשין לדמותא ולטלניתא דהלין Heb 8:5 (PESHITTA)

Heb 8:5 (TR) οἰτινες υποδειγματι και σκια λατρευουσιν των επουρανιων καθως **κεχρηματισται** μωσης
μελλων επιτελειν την σκηνην ορα γαρ φησιν ποιησης παντα κατα τον τυπον τον δειχθεντα σοι εν τω
ορει

*See the note for χρηματιζω as “God speaking”. **אתאמר** (“was said”) provides the source for the Greek translation **κεχρηματισται**. **א** in **אתאמר** is The Aramaic **Alep-Tau** used in Rev. 1:8 & two other verses in Rev. as a title for Jesus Christ- “The Lord God Almighty”. The Greek texts have “Alpha & Omega”. **אתאמר** was apparently interpreted by “Zorba the Greek” as “אתאמר”, or “אילאמר” (אילאמר-אמר). This means that **א** was read as the **Alep-Tau**, i.e. “God”, or if Estrangela script was read in The Peshitta, perhaps the **Alep-Tau** was read mistakenly as **א** (God) instead of **אמר**. This phenomenon occurs so often through the NT (22 times !) that it makes the second explanation less likely than the first, in my opinion.*

*There seems to be a pattern of interpreting **א** as “Theos”-“God” when context, sense and grammar allows for it, whether **א** is a proclitic (prefix) or enclitic (suffix) to the appropriate verb, adjective, adverb or noun connected to the idea of God in the sentence. **אתאמר** or **אמר** would then be interpreted by Zorba as “God said”. This makes perfect sense and agrees with the Greek **κεχρηματισται** except that the Greek verb is passive, while **אתאמר** is active. Of course, since **א** is more of a code word than a name, the passive voice of the verb may have been retained as **אתאמר** (“was said”) while **א** (God) simultaneously supplied the subject of the verb **אתאמר** (it was said): The synthesis would result in the sense, “It was said **by God** to Moses”.*

Heb 11:6 But without faith *it is* impossible to please *him*: for he that cometh to **God** must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Heb 11:6 (MUR) But, without faith, a man cannot please **God**. For he that draweth near to **God**, must believe his existence, and that he will recompense those who seek him.

Heb 11:6 (ASV) And without faith it is impossible to be well-pleasing *unto him*; for he that cometh to **God** must believe that he is, and *that* he is a rewarder of them that seek after him.

Heb 11:6 (BYZ) χωρίς δε πίστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον τω θεω οτι εστιν και τοις εκζητουσιν αυτονμισθαποδοτης γινεται

Heb 11:6 (WH) χωρίς δε πίστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον II τω II τω II θεω οτι εστιν και τοις εκζητουσιν αυτονμισθαποδοτης γινεται

משכח דנשפר לאלהא חיב הו גיר מן דמתקרב לות אלהא דנהימן דאיתוהי ולאילין דבעין לה הוא פרועא דלא הימנותא דין לא אנש

Heb 11:6 (PESHITTA)

Heb 11:6 (TR) χωρίς δε πίστεως αδυνατον ευαρεστησαι πιστευσαι γαρ δει τον προσερχομενον τω θεω οτι εστιν και τοις εκζητουσιν αυτονμισθαποδοτης γινεται

All the Greek text types are in error in Hebrews 11:6. It is not impossible to be pleasing without faith. The Peshitta says it is impossible to be pleasing to God without faith, which is undoubtedly the original reading and the correct one.

Heb 11:7 By faith Noah, being warned of **God** of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Heb 11:7 (MUR) By faith Noah, when he was told of things not seen, feared; and he made himself an ark, for the life of his household; whereby he condemned the world, and became an heir of the righteousness which is by faith.

Heb 11:7 (ASV) By faith Noah, being warned of **God** concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

Heb 11:7 (BYZ) πιστει χρηματισθεις νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

Heb 11:7 (WH) πιστει χρηματισθεις νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

דלא מתחזין הוי דחל ועבד לה קבותא לחיא דבני ביתה דבה חיבה לעלמא והוא ירתא דכאנותא דבהימנותא אילין על אילין אתמלל עמה על אילין Heb 11:7 (PESHITTA)

Heb 11:7 (TR) πιστει χρηματισθεις νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου δι ης κατεκρινεν τον κοσμον και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος

*See the note for χρηματιζω as “God speaking”. **ללמל** (“was told”) provides the source for the Greek translation **κεχρηματισται**. See also the note after Hebrews 8:5. **χρηματιζω** usually implies a Divine source of revelation, yet the Aramaic does not give a divine source, unless it was seen in **אל** (Alep-Tau of Alpha-Omega fame) in **ללמל**. Using the reasoning mentioned above for Heb. 8:5, **ללמל** would be interpreted as “He was told by God”.*

1Pe 2:15 For so is the will of **God**, that with well doing ye may **put to silence the ignorance of foolish men:**

1Pe 2:15 (MUR) For so is the pleasure of **God**, that by your good deeds ye may **stop the mouth of the foolish, who know not God:**

1Pe 2:15 (ASV) For so is the will of **God**, that by well-doing ye should **put to silence the ignorance of foolish men:**

1Pe 2:15 (BYZ) οτι ουτως εστιν το θελημα του **θεου** αγαθοποιουντας **φιμουν την των αφρωνων ανθρωπων αγνωσιαν**

1Pe 2:15 (WH) ΟΤΙ ΟΥΤΩΣ ΕΣΤΙΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ **θεου** ΑΓΑΘΟΠΟΙΟΥΝΤΑΣ **φιμουν την των αφρονων ανθρωπων**
αγνωσιαν
אלהא לאלהא דלא ידעין דלא הנון דסכלא פומא דסכרון שפירא דסכרון דבעבדיכון דבעבדיכון ד**אלהא** דהכנא הו צבינא דהכנא 1Pe 2:15 (PESHITTA)
1Pe 2:15 (TR) ΟΤΙ ΟΥΤΩΣ ΕΣΤΙΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ **θεου** ΑΓΑΘΟΠΟΙΟΥΝΤΑΣ ΦΙΜΟΥΝ ΤΗΝ ΤΩΝ ΑΦΡΟΝΩΝ ΑΝΘΡΩΠΩΝ
ΑΓΝΩΣΙΑΝ

One does not silence ignorance; one may silence the ignorant. The Greek is clearly an inferior reading and nonsensical here ! The Peshitta makes good sense.

1Pe 3:15 But sanctify the Lord **God** in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
1Pe 3:15 (MUR) but sanctify the Lord the Messiah, in your hearts. And be ye ready for a vindication, before every one who demandeth of you an account of the hope of your faith,
1Pe 3:15 (ASV) but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
1Pe 3:15 (BYZ) κυριον δε τον **θεον** αγιασατε εν ταις καρδιαις υμων ετοιμοι δε αι προς απολογιαν παντι τω αιτουντι υμας λογον περι της εν υμιν ελπιδος μετα πραυτητος και φοβου
1Pe 3:15 (WH) κυριον δε τον **χριστον** αγιασατε εν ταις καρδιαις υμων ετοιμοι αι προς απολογιαν παντι τω αιτουντι υμας λογον περι της εν υμιν ελπιδος αλλα μετα πραυτητος και φοβου
משיחא והויתון מטיבין למפק ברוחא לכל דתבע לכון מלתא על סברא דהימנותכון במכיכותא ובדחלתא
אלא קדשו בלבותכון למריא 1Pe 3:15 (PESHITTA)
1Pe 3:15 (TR) κυριον δε τον **θεον** αγιασατε εν ταις καρδιαις υμων ετοιμοι δε αι προς απολογιαν παντι τω αιτουντι υμας λογον περι της εν υμιν ελπιδος μετα πραυτητος και φοβου

משיחא למריא is literally “Lord Yahweh Messiah”. Again, the Christian Greek translator (Byzantine text) sees an equivalence between the term *Χριστος* “Christ” and *Θεος* “God”. Unfortunately for him and his

readers, he failed to specify that Christ is the Divine Person we are to sanctify in our hearts. The Alexandrian reading is more specific, but still falls short of the original Aramaic. “Τον Κυριον δε τον Θεον τον Χριστον” (“The Lord God Christ”) would have been much better.

1Pe 4:10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of **God**.

1Pe 4:10 (MUR) And let each of you minister to his associates the gift which he hath received from **God**; as being good stewards of the manifold grace of **God**.

1Pe 4:10 (ASV) according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of **God**;

1Pe 4:10 (BYZ) εκαστος καθως ελαβεν **χαρισμα** εις εαυτους αυτο διακονουντες ως καλοι οικονομοι ποικιλης χαριτος **θεου**

1Pe 4:10 (WH) εκαστος καθως ελαβεν **χαρισμα** εις εαυτους αυτο διακονουντες ως καλοι οικονομοι ποικιλης χαριτος **θεου**

1Pe 4:10 (PESHITTA) וכלנש מנכון מוהבתא דקבל מן אלהא נשמש בה לחברוהי אך רבי בתא טבא דטיבותא מפרשתא ד**אלהא**

1Pe 4:10 (TR) εκαστος καθως ελαβεν **χαρισμα** εις εαυτους αυτο διακονουντες ως καλοι οικονομοι ποικιλης χαριτος **θεου**

χαρισμα is *God's gift*. “מוהבתא דקבל מן אלהא” (*The gift that he has received from God*) did not come from the one Greek word **χαρισμα**. “מוהבתא דקבל מן אלהא” was simplified into a one word translation “**χαρισμα**”.

1Pe 5:2 Feed the flock of **God** which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

1Pe 5:2 (MUR) Feed ye the flock of **God** which is committed to you: have care *for it*, spiritually; not from compulsion, but voluntarily; not for base gain, but with all your heart;

1Pe 5:2 (ASV) Tend the flock of **God** which is among you, exercising the oversight, not of constraint, but willingly, according to *the will of God*; nor yet for filthy lucre, but of a ready mind;

1Pe 5:2 (BYZ) ποιμανατε το εν υμιν ποιμνιον του **θεου** επισκοπουντες μη αναγκαστως αλλ εκουσιως μηδε αισχροκερδως αλλα προθυμωσ

1Pe 5:2 (WH) ποιμανατε το εν υμιν ποιμνιον του **θεου** **II II** επισκοπουντες **II** μη αναγκαστως αλλα εκουσιως **II II** κατα **θεου** **II** μηδε αισχροκερδως αλλα προθυμωσ

דאלהא דמשלמא לכון וסעורו רוחנאית לא בקטירא אלא בצבינא לא ביותרנא שנפא אלא מן כלה לבכון רעו מרעיתא 1Pe 5:2 (PESHITTA)

1Pe 5:2 (TR) ποιμανατε το εν υμιν ποιμνιον του **θεου** επισκοπουντες μη αναγκαστως αλλ εκουσιως μηδε αισχροκερδως αλλα προθυμωσ

16

מן כלה לבכון (“from all your hearts”) did not come from *προθυμωσ*.

A good word for that would be **תננאית – ܛܢܢܝܬ** (Tannaith)

ܛܢܢܝܬ rt. ܛ. adv. *zealously, ardently*.

προθυμωσ is another simplification of an Aramaic phrase.

Westcott & Hort have “*εκουσιως κατα θεου*”; either *κατα θεου* (“according to **God**”) is a translation of **רוחנאית** (“spiritually”), or it may be an Alep-Tau code from **מרעיתא** (“flock of **God**”) from which “**God**” as **תא** (Tau-Alep), is transferred to fit in after the word “willingly” (**בצבינא**) and replacing **רוחנאית** (“spiritually”) altogether. Since he seems to have found movable codes elsewhere like this, (See 2 Thess. 1:5,2 Peter 1:2 & Rev. 7:17) I am inclined to believe this was another ALEP-TAU code for him. “*Κατα Θεου*” (“according to **God**”) is not even close to translating **רוחנאית** (“spiritually”). **Either way, Zorba is playing fast and loose with the Aramaic text and grammar in his translation.**

1Pe 5:3 Neither as being lords over **God**'s heritage, but being ensamples to the flock.

1Pe 5:3 (MUR) not as lords of the flock, but so as to be a good example for them:

1Pe 5:3 (ASV) neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.

1Pe 5:3 (BYZ) μηδε ως κατα**κυριευον**τες των κληρων αλλα τυποι γινομενοι του ποιμνιου

1Pe 5:3 (WH) μηδ ως κατα**κυριευον**τες των κληρων αλλα τυποι γινομενοι του ποιμνιου

לא איך מרײא דמרעיתא אלא איך דתהוון להון דמותא שפירתא 1Pe 5:3 (PESHITTA)

1Pe 5:3 (TR) μηδ ως κατα**κυριευον**τες των κληρων αλλα τυποι γινομενοι του ποιμνιου

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of **God** and our Saviour Jesus Christ:

2Pe 1:1 ¶ (MUR) SIMON PETER, a servant and legate of Jesus the Messiah, to those who have obtained equally precious faith with us, through the righteousness of Our Lord and Redeemer, Jesus the Messiah;

2Pe 1:1 ¶ (ASV) Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our **God** and *the* Saviour Jesus Christ:

2Pe 1:1 (BYZ) συμεων πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμον ημιν λαχουσιν πιστιν εν δικαιοσυνη του **θεου** ημων και σωτηρος ιησου χριστου

2Pe 1:1 (WH) **¶** σιμων **¶** συμεων **¶** πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμον ημιν λαχουσιν πιστιν εν δικαιοσυνη του **θεου** ημων και σωτηρος ιησου χριστου

ושליחא דישוע משיחא לאילין דלהימנותא שוית באיקרא עמן אשתויו בזדיקתא דמרן ופרוקן ישוע משיחא שמעון פטרוס עבדא 2Pe 1:1 (PESHITTA)

2Pe 1:1 **(TR)** **¶** συμεων **¶** σιμων **¶** πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμον ημιν λαχουσιν πιστιν εν δικαιοσυνη του **θεου** ημων και σωτηρος **¶** **¶** ημων **¶** ιησου χριστου

דמרן ופרוקן ישוע משיחא (of our Lord and Redeemer Yeshua Messiah) did not come from, “**του θεου ημων και σωτηρος ιησου χριστου**” (of our **God** and Savior Jesus Christ”). **¶** **מרן** (“Our Lord”) would not be a translation of “**του θεου**” (**God**). Since the Greek copyist was a Christian, “**Maran**”, a common title for The Savior, would have easily been translated “**του θεου**” (**God**). **To the translator, Christ is Divine, and**

therefore He is “ο θεος” (God). Remember, this guy is zealously looking for The Divine Name (Alep-Tau) in code form; This means he most likely believes Jesus is God, based on the usage of that Divine title in Rev. for Jesus as “The Almighty”.

ο θεος , translated into Aramaic, would most likely be be אלהא (Elaha-“God”).

Please notice בִּזְדִּיקְתָּא דְּמָרְךָ; here is another possible Alep-Tau code name. It is possible that the Greek translator used אֱל at the end of בִּזְדִּיקְתָּא as his source for “του θεου” (God). In the very next verse, we find the Greek “του κυριου” for דְּמָרְךָ.

It is highly unlikely he would translate it “του θεου” in verse one and “του κυριου” in verse two !

This likely Alep-Tau code name in בִּזְדִּיקְתָּא would be translated by Zorba as “εν δικαιοσυνη του θεου”.

It also looks like he replaced דְּמָרְךָ with the code Name but retained the possessive personal pronoun enclitic ׀ in דְּמָרְךָ

for his translation: “εν δικαιοσυνη του θεου ημων”(“in the righteousness of our God”).

17

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2Pe 1:2 (MUR) May grace and peace abound to you through the recognition of our Lord Jesus the Messiah,

2Pe 1:2 (ASV) Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;

2Pe 1:2 (BYZ) χαρις υμιν και ειρηνη πληθυνθειη εν επιγνωσει του θεου και ιησου του κυριου ημων

2Pe 1:2 (WH) χαρις υμιν και ειρηνη πληθυνθειη εν επιγνωσει του θεου και ιησου του κυριου ημων

אֱלֵיךָ מִשְׁחָא יֵשׁוּעַ מְרִיךָ דְּמָרְךָ בְּשׁוּדְעָא לְכוּן בְּשׁוּדְעָא נִסְגָּא לְכוּן בְּשׁוּדְעָא דְּמָרְךָ 2Pe 1:2 (PESHITTA)

2Pe 1:2 (TR) χαρις υμιν και ειρηνη πληθυνθειη εν επιγνωσει του θεου και ιησου του κυριου ημων

In verse two, it looks like טִיבּוֹתָא (“Grace”) , the first word in the sentence, is the code bearer for “του θεου”.

This is unusual, I think, and does not conform to its normal usage; He retained דְּמָרְךָ (“of our Lord”) however, unlike his translation of verse 1, so the Alep-Tau code name in טִיבּוֹתָא is probably the best explanation for “του θεου” in all the Greek texts and nothing equivalent occurring in The Aramaic.

18

1Jο 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of **God**: therefore the world knoweth us not, because it knew him not.

1Jο 3:1 ¶ (MUR) And ye see, how great is the love of the Father towards us, who hath called us sons, and made us *such*. Therefore the world knoweth us not, because it likewise knoweth him not.

1Jο 3:1 ¶ (ASV) Behold what manner of love the Father hath bestowed upon us, that we should be called children of **God**; and *such* we are. For this cause the world knoweth us not, because it knew him not.

1Jο 3:1 (BYZ) ιδετε ποταπην αγαπην δεδωκεν ημιν ο πατηρ ινα τεκνα **θεου** κληθωμεν δια τουτο ο κοσμος ου γινωσκει υμας οτι ουκ εγνω αυτον

1Jο 3:1 (WH) ιδετε ποταπην αγαπην δεδωκεν ημιν ο πατηρ ινα τεκνα **θεου** κληθωμεν και εσμεν δια τουτο ο κοσμος ου γινωσκει ημας οτι ουκ εγνω αυτον

1Jο 3:1 ויזו דכמא סגי חובה דאבא לותן דבניא קרן אף עבדן מטל הנא עלמא לא ידע לן מטל דאפלא לה ידע (PESHITTA)

1Jο 3:1 (TR) ιδετε ποταπην αγαπην δεδωκεν ημιν ο πατηρ ινα τεκνα **θεου** κληθωμεν δια τουτο ο κοσμος ου γινωσκει ημας οτι ουκ εγνω αυτον

19

בניא - could mean, “Children of **JAH**”, hence the Greek translator may have , and probably did interpret it so: “**τεκνα θεου**”-“children of **God**”).

1Jο 4:16 And we have known and believed the love that **God** hath to us. **God** is love; and he that dwelleth in love dwelleth in **God**, and **God** in him.

1Jο 4:16 (MUR) And we have believed and known the love, which **God** hath towards us: for **God** is love, and whoever abideth in love, abideth in **God**.

1Jο 4:16 (ASV) And we know and have believed the love which **God** hath in us. **God** is love; and he that abideth in love abideth in **God**, and **God** abideth in him.

1Jο 4:16 (BYZ) και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο **θεος** εν ημιν ο **θεος** αγαπη εστιν και ο μενων εν τη αγαπη εν τω **θεω** μενει και ο **θεος** εν αυτω *μενει*

1Jo 4:16 (WH) και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν ο θεος αγαπη
εστιν και ο μενων εν τη αγαπη εν τω θεω μενει και ο θεος εν αυτω **II μενει II μενει II**
מקוא באלהא בחובא וכל דמקוא בחובא הו וכל דמקוא באלהא צאדין לאלהא דאית לה חובא דאית לה לאלהא צאדין 1Jo 4:16
(PESHITTA)

1Jo 4:16 (TR) και ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν ο θεος αγαπη
εστιν και ο μενων εν τη αγαπη εν τω θεω μενει και ο θεος εν αυτω

20

The next word in The Peshitta is in 1 John 4:17 (in red) . The Greek translator saw **כאלהא מקוא וכדא** - or
כאלהא מקוא וכדא . A lapse in perception (He might have gotten bleary eyed looking for code names) might
have easily caused him to see this:

כאלהא מקוא וכדא or **כאלהא מקוא וכדא** (only one letter difference). If he read it as a run on , repeating a
reading of **כאלהא מקוא** as the start of a forth phrase with God in it, then we have a Greek text based on this
fourth and erroneous Aramaic phrase : **כאלהא מקוא וכדא** (“And God dwells also in this one”)Hence, the
Greek reads: **και ο θεος εν αυτω μενει** (“And God dwells in him”)

. He then went on to read the next sentence by rereading the first word **כאלהא**.

Re 1:8 (MUR) I am **Alpha, also Omega**, saith the **Lord God**; **who is**, and **was**, **and is to come**, **the omnipotent**.

8 (VULGATE) ego sum Alpha et Omega principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est
Omnipotens

8 (DOUAY) I am Alpha and Omega, the beginning and the end, saith the Lord **God**, who is and who was and who is
to come, the Almighty.

אנא אלף ותו אמר מריא אלהא הו דאיתודי ואיתודי הוא ואהא הו דאחיד כל 8 (CRAWFORD)

8 (AV) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is
to come, the Almighty.

- 8 (BYZ) εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ
8 (WH) εγω ειμι το αλφα και το ω λεγει κυριος ο θεος ο ων και ο ην και ο ερχομενος ο παντοκρατωρ
8 (TR) εγω ειμι το α και το ω αρχη και τελος λεγει ο κυριος ο ων και ο ην και ο ερχομενος ο
παντοκρατωρ
8 (ASV) I am the Alpha and the Omega, saith the Lord **God**, who is and who was and who is to come, the Almighty.

Re 3:12 Him that overcometh will I make a pillar in the temple of my **God**, and he shall go no more out: and I will write upon him the name of my **God**, and the name of the city of my **God**, *which is* new Jerusalem, which cometh down out of heaven from my **God**: and *I will write upon him* my new name.

Re 3:12 (MUR) Him that is victorious, will I make a pillar in the temple of my **God**; and he shall not again go out: and I will write upon him the name of my **God**, and of the new Jerusalem which descendeth from heaven from my **God**, and my own new name.

Re 3:12 (ASV) He that overcometh, I will make him a pillar in the temple of my **God**, and he shall go out thence no more: and I will write upon him the name of my **God**, and the name of the city of my **God**, the new Jerusalem, which cometh down out of heaven from my **God**, and mine own new name.

Re 3:12 (BYZ) ο νικων ποιησω αυτον στυλον εν τω ναω του θεου μου και εξω ου μη εξελθη ετι και γραψω επ αυτον το ονομα του θεου μου και το ονομα της πολεως του θεου μου της καινης ιερουσαλημ η καταβαινει εκ του ουρανου απο του θεου μου και το ονομα μου το καινον

Re 3:12 (WH) ο νικων ποιησω αυτον στυλον εν τω ναω του θεου μου και εξω ου μη εξελθη ετι και γραψω επ αυτον το ονομα του θεου μου και το ονομα της πολεως του θεου μου της καινης ιερουσαλημ η καταβαινουσα εκ του ουρανου απο του θεου μου και το ονομα μου το καινον

תוב ואכתוב על־והי שמא דאלהי ושמא דמדינתא חדתא אורשלים אידא דנחתא מן אלהי ושמא דילי חדתא
ודזכא אעבדה עמודא בהיכלא דאלהא ולבר לא נפוק Re 3:12 (CRAWFORD)

***mss.** . Please notice that The Crawford reading addresses three Divine Persons : “**Salvation to our God, [and] to him who sitteth on the throne, and to the Lamb.**” The Greek texts can be interpreted in the same way: (“to **our God**, to **Him which sitteth upon the throne**, and unto the **Lamb**”). Only the Textus Receptus (1550 Stephens variant reading) has the proposed code reading.*

22

Re 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and **God** shall wipe away all tears from their eyes.

Re 7:17 (MUR) Because the Lamb, which is in the midst of the throne, will feed them; and will lead them to fountains of living water; and **God** will wipe every tear from their eyes.

Re 7:17 (ASV) for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and **God** shall wipe away every tear from their eyes.

Re 7:17 (BYZ) οτι το αρνιον το ανα μεσον του θρονου ποιμανει αυτους και οδηγησει αυτους επι ζωης πηγας υδατων και εξαλειψει ο **θεος** παν δακρυον εκ των οφθαλμων αυτων

Re 7:17 (WH) οτι το αρνιον το ανα μεσον του θρονου ποιμανει αυτους και οδηγησει αυτους επι ζωης πηγας υδατων και εξαλειψει ο **θεος** παν δακρυον εκ των οφθαλμων αυτων

מטל דאמרא דבמצעת כורסיא נרעא אנון ונשבֿל אנון צידֿ היא וצידֿ עינתא דמֿיא ונלחא כל דמעא מן עיניהון
Re 7:17 (CRAWFORD) (Check poetry)

דאמרא דבמצעתה דתרונוס נרעא אנון ונהדא אנון על מעינא דמֿיא היא ונלחא אלהא כל דמעא מן עיניהון
מטל Re 7:17 (HARKLEAN)

Re 7:17 (TR) οτι το αρνιον το ανα μεσον του θρονου ποιμανει αυτους και οδηγησει αυτους επι ζωσας πηγας υδατων και εξαλειψει ο **θεος** παν δακρυον απο των οφθαλμων αυτων

The Aramaic Crawford manuscript of verse 17 is too poetic to be a translation of Greek. It also is very different from the Greek (& the Harklean Syriac version, displayed under The Peshitta). The Crawford differs in seven places from The Harklean, just in verse 17 !

Murdock translates The Harklean version. I give my own translation of The Crawford here:

Re 7:17 **Because The Lamb Which is in the midst of the throne shall shepherd them and shall guide them beside Life and beside springs of water and He shall wipe all tears from their eyes .**

There are phonetic and spelling parallels between “fountains”- **עִנְתָּא** (Aintha) and “eyes”- **עֵינָא** (Aina); Actually both words are one in Aramaic. There is also the same parallel between “of waters”- **דְּמַיָּא** (d'maiya) and “tears”- **דְּמַעָּא** (d'meaa). The parallelism also involves metaphors: Eyes as fountains of tears; fountains as eyes;

“Tears” and “waters” are clearly parallel. Particularly beautiful is the imagery and paradox of a lamb as a shepherd. This element occurs in Greek and Aramaic.

Most of these poetic elements do not occur in the Greek verse.

As to the Greek occurrence of **ο θεος**, there is a **נָא** in **עִנְתָּא**, but it does not agree grammatically with the Greek usage.

See 2 Peter 1:2 for a similar construction. Another possible explanation is that the Aramaic **נָלָה** (Nalaha)- “He shall wipe away” sounds and looks very like “Alaha” (“God”). It is easy to see how it could be mistaken as such.

23

Re 11:4 These are the two olive trees, and the two candlesticks standing before the **God** of the earth.

Re 11:4 (MUR) These are the two olive-trees, and the two candlesticks which stand before the Lord of the earth.

Re 11:4 (ASV) These are the two olive trees and the two candlesticks, standing before the Lord of the earth.

Re 11:4 (BYZ) οὗτοι εἰσὶν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶσαι

Re 11:4 (WH) οὗτοι εἰσὶν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι ἡ αἱ ἡ ἐνώπιον τοῦ κυρίου τῆς γῆς

ἐστῶτες

הַלֵּין אַנְוִן תְּרִין זִיתִין וְתִרְתִּין מְנֵרִין דְּקִדְמָא מְרָא דְכֻלָּה אֶרְעָא קִימִין Re 11:4 (CRAWFORD)

Re 11:4 (TR) οὗτοι εἰσὶν αἱ δύο ἐλαίαι καὶ ἡ ἡ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ θεοῦ τῆς γῆς ἐστῶσαι

4 hii sunt duo olivae et duo candelabra in conspectu Domini terrae stantes

4 These are the two olive trees and the two candlesticks that stand before the **Lord** of the earth.

מִרְא does refer often to Deity, hence **του θεου** in Textus Receptus' Greek.

Του θεου, however, would not likely be translated to **מִרְא** in Aramaic, but to **אלהא**.

Re 11:19 And the temple of **God** was opened in heaven, and there was seen in his temple the ark of his testament:
and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Re 11:19 (MUR) And the temple of **God** in heaven was opened; and the ark of his covenant was seen in his temple: and there were lightnings, and thunders, and voices, and an earthquake, and great hail.

Re 11:19 (ASV) And there was opened the temple of **God** that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

Re 11:19 (BYZ) και ηνοιγη ο ναος του **θεου** εν τω ουρανω και ωφθη η κιβωτος της διαθηκης του κυριου εν τω ναω αυτου και εγενοντο αστραπαι και φωναι και βρονται και χαλαζα μεγαλη

Re 11:19 (WH) και ηνοιγη ο ναος του **θεου** ο εν τω ουρανω και ωφθη η κιβωτος της διαθηκης αυτου εν τω ναω αυτου και εγενοντο αστραπαι και φωναι και βρονται και σεισμος και χαλαζα μεγαλη

וַאֲתַפְתַּח הַיְכָלָא בְשֵׁמִיא וְאַתְחַזִּית קִיבוֹתָא דְדִיתְקָא דִּילָהּ בְּהִיכְלָא וְהוּוּ בְרַקָּא וְרַעֲמָא וְקִלְא וְנוֹדָא וְבִרְדָּא רַבָּא
Re 11:19 (CRAWFORD)

Re 11:19 (TR) και ηνοιγη ο ναος του **θεου** εν τω ουρανω και ωφθη η κιβωτος της διαθηκης αυτου εν τω ναω αυτου και εγενοντο αστραπαι και φωναι και βρονται και σεισμος και χαλαζα μεγαλη

וַאֲתַפְתַּח הַיְכָלָא, using the *Alep-Tau* code theory, would mean “**And God opened the temple**”. Since the passive verb is usually kept as passive in meaning by Zorba’s translation, **תַּפְתַּח** becomes a genitive construct in its sense and is transferred to the end of the word – “**אַתְפַּתַּח אֵת**” (“**Opened of God**”). “**Και ηνοιγη ο ναος του θεου**” pronounced, “kai aynoigay ha naos tou Theou”, can mean, “**The temple was opened by God**”, if “**του θεου**” (**God**) is a subjective genitive, indicating the subject of the action - **ηνοιγη** “aynoigay” (“was opened”).

*A better explanation is that the code word “**God**” was connected to the next word in the sentence – היכלא¹
(Temple)
as a genitive construct in its sense (“temple of **God**”). The former explanation is possible in Greek but not in
Aramaic.*

24

Re 14:10 The same shall drink of the wine of the wrath of **God**, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Re 14:10 (MUR) he also shall drink of the wine of the wrath of **God**, which is poured undiluted into the cup of his indignation, and shall be tormented with fire and sulphur, before the holy angels, and before the throne.

Re 14:10 (ASV) he also shall drink of the wine of the wrath of **God**, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Re 14:10 (BYZ) και αυτος πιεται εκ του οινου του θυμου του **θεου** του κεκερασμενου ακρατου εν τω ποτηριω της οργης αυτου και βασανισθησεται εν πυρι και θειω ενωπιον των αγιων αγγελων και ενωπιον του αρνιου

Re 14:10 (WH) και αυτος πιεται εκ του οινου του θυμου του **θεου** του κεκερασμενου ακρατου εν τω ποτηριω της οργης αυτου και βασανισθησεται εν πυρι και θειω ενωπιον αγγελων αγιων και ενωπιον του αρνιου

דחמתה דמריא דמזיג דלא חלשא בכסא דרוגזה ונשתנק בנורא וכבריתא קדם מלאכא קדישא וקדם אמרא
אף הו נשתא מן חמרא Re 14:10 (CRAWFORD)

Re 14:10 (TR) και αυτος πιεται εκ του οινου του θυμου του **θεου** του κεκερασμενου ακρατου εν τω ποτηριω της οργης αυτου και βασανισθησεται εν πυρι και θειω ενωπιον των αγιων αγγελων και ενωπιον του αρνιου

Again מריא may be translated **θεου**, but **θεου** would most likely be translated אלהא.

Re 15:3 And they sing the song of Moses the servant of **God**, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord **God** Almighty; just and true *are* thy ways, thou King of saints.

Re 15:3 (MUR) And they sing the song of Moses the servant of **God**, and the song of the Lamb, saying: Great and marvellous are thy deeds, Lord **God** Almighty; just and true are thy ways, O King of worlds.

Re 15:3 (ASV) And they sing the song of Moses the servant of **God**, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord **God**, the Almighty; righteous and true are thy ways, thou King of the ages.

Re 15:3 (BYZ) και αδουσιν την ωδην μουσεως του δουλου του **θεου** και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο **θεος** ο παντοκρατωρ δικαιαι και αληθιναι αι οδοι σου ο βασιλευς **των εθνων**

Re 15:3 (WH) και αδουσιν την ωδην μουσεως του δουλου του **θεου** και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο **θεος** ο παντοκρατωρ δικαιαι και αληθιναι αι οδοι σου ο βασιλευς των **II αιωνων II εθνων II**

ותשבוחתא דאמרא ואמרין רורבין ותמיהין עבדיך מריא אלהא אחיד כל כאנין ושרידין עבדיך מלכא דעלמא ומשבחין תשבוחתא דמושא עבדה דאלהא Re 15:3 (CRAWFORD)

Re 15:3 (TR) και αδουσιν την ωδην μουσεως **II II** του **II** δουλου του **θεου** και την ωδην του αρνιου λεγοντες μεγαλα και θαυμαστα τα εργα σου κυριε ο **θεος** ο παντοκρατωρ δικαιαι και αληθιναι αι οδοι σου ο βασιλευς των αγιων

דעלמא could mean “of the ages” or “of the world[s]”. Hence the Greek variants “**II αιωνων II εθνων**” (“ages”, “nations”) are translations of the one Aramaic word.

Re 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord **God** who judgeth her.

Re 18:8 (MUR) therefore, in one day, shall these her plagues come, death, and mourning, and famine; and she shall be burned with fire: for strong is the Lord **God** who judgeth her.

Re 18:8 (ASV) Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord **God** who judged her.

Re 18:8 (BYZ) δια τουτο εν μια ημερα ηξουσιν αι πληγαι αυτης θανατος και πενθος και λιμος και εν πυρι κατακαυθησεται οτι ισχυρος κυριος ο **θεος** ο κρινας αυτην

Re 18:8 (WH) δια τουτο εν μια ημερα ηξουσιν αι πληγαι αυτης θανατος και πενθος και λιμος και εν πυρι κατακαυθησεται οτι ισχυρος **Κυριος** **Κυριος** ο **θεος** ο κρινας αυτην

מְשֻׁלְהָנָא בְּחַד יוֹמָא נִאֲתִין עֲלֵיהּ מַחֲוֹתָא מוֹתָא וְאִבְלָא וְכַפְנָא וּבְנוֹרָא תִּאֲקֵד מִשְׁלַ דְּחִילְתָּן מְרִיא דְּדַנְהָ Re 18:8
(CRAWFORD)

Re 18:8 (TR) δια τουτο εν μια ημερα ηξουσιν αι πληγαι αυτης θανατος και πενθος και λιμος και εν πυρι κατακαυθησεται οτι ισχυρος κυριος ο **θεος** ο κρινων αυτην

מְרִיא would be translated **Κυριος** or **θεος**, or both, in Greek. These Greek words separately would not account for **מְרִיא**. The Aramaic accounts for both Greek readings; The Greek cannot account for the Aramaic of Crawford. The Harklean has the predictable **מְרִיא אֱלֹהֵא**.

Re 21:4 And **God** shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Re 21:4 (MUR) And every tear will be wiped from their eyes; and there will no more be death, nor mourning, nor wailing; nor shall pain be any more; because the former things are passed away.

Re 21:4 (ASV) and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

Re 21:4 (BYZ) και εξαλειψει παν δακρυον απο των οφθαλμων αυτων και ο θανατος ουκ εστι αιτι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εστι αιτι οτι τα πρωτα απηλθον

Re 21:4 (WH) και εξαλειψει παν δακρυον εκ των οφθαλμων αυτων και ο θανατος ουκ εστι αιτι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εστι αιτι **ΚΚ** **οτι** **ΚΚ** τα πρωτα απηλθαν

וְהוּ נִלְחָא כָּל דְּמַעָּא מִן עֵינֵיהוֹן וּמוֹתָא לֹא נְהוּא מְכִיל וְלֹא אַבְלָא וְלֹא רוּבָא וְלֹא כַּאבָּא תוּב נְהוּא עַל אַפִּיהָ Re 21:4
(CRAWFORD)

Re 21:4 (TR) και εξαλειψει ο θεος παν δακρυον απο των οφθαλμων αυτων και ο θανατος ουκ εσται επι ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται επι οτι τα πρωτα απηλθον

See note on 7:17. This verse has the same phrase :“He shall wipe away all tears from their eyes”.

I repeat my summary here:

I have found 22 examples of the Alep-Tau code name I mentioned above at Ephesians 3:6.

These Alep-Tau code names occur in 14 NT books from Matthew & Luke, Acts to Romans, 1&2 Corinthians , Ephesians,2 Thessalonians,1& 2 Timothy, Hebrews and 2 Peter to Revelation !

All of these are based on the Aramaic text of the Crawford reading (& Harklean) of Rev. 1:8 , 21:6 & 22:13:

“אֲנִי אֵלֶף וְטָו” (“I am Alep and Tau”).Alep -Tau (אָ) is equivalent to the Greek term “Alpha-Omega”.Both terms reference the first and last letters of the respective alphabets of Aramaic & Greek.The code itself may be Alep-Tau

or Tau-Alep; it mattered little to Zorba The Greek.It could appear at the beginning or the end of a word. Zorba was not concerned with following good Aramaic grammar in his code quest and translation of the same; he was primarily concerned with presenting the doctrine (Deity of Christ) he believed the code names conveyed , using good Greek grammar.

He simply found 22 occurrences of Alep-Tau where the grammar & sense of the verse allowed for the supply of “God” as the subject or object and he inserted them into his Greek version where the Aramaic had no real basis for them, except in an occult or mystical (“Kabbalah”) sense.

For these codes (all referring to Jesus Christ as God) to exist where they do probably gives the following implications:

- 1. The original Greek New Testament is a translation of The Peshitta text of the NT and the Crawford text of the Catholic Epistles and Revelation. The code name appears to account for 22 out of 30 (73%) of the cases where “God” or “Christ” appears in Greek but not in the Peshitta (a supposed translation of the Greek NT).*
- 2. The Greek translation was done soon after Revelation was written in the first century. The Alep-Tau code Name, based on the Aramaic Apocalypse, would not have been long retained as such long after its ink had dried.*
- 3. The work was done all at once, probably by one or a collaboration of a few translators, not piecemeal over a period of years. The code name method of translation is uniform over all sections of Greek scripture.*
- 4. The original Greek text may have consisted of two major translation versions, considering the various possible translations possible for so many Aramaic words into Greek. One man may have done both works or a team of two. These versions would represent the Alexandrian and Byzantine texts. Both texts have the same **Alep -Tau** codes in almost all cases. I think the Alexandrian would have been a revised Byzantine version with some retranslated Greek words from the Aramaic, as both have the same sentence structure generally. They do not appear to be independent and separate translations.*