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

Every writing written by The Spirit …

Proposed Aramaic seen by Greek translator:

He wrote of God inspired writing every

The literal hypothetical base Aramaic translation behind the majority Greek:

"God wrote every inspired writing."

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 θεὸς in θεοτόκος 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

*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 ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον ος εφανερωθη εν σαρκι
And confessedly great is the mystery of piety Who was manifested in flesh.

Proposed Aramaic seen by Byzantine Greek translator:

In flesh revealed God of righteousness this mystery great

Great is this mystery of the righteousness of God He revealed in flesh.

Or this: Great is this mystery of righteousness that God revealed in flesh

Byzantine Greek:

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

και ομολογουμένως μεγά εστίν το τῆς ευσεβείας μυστήριον θεός εφανερώθη εν σαρκί

And confessedly great is the mystery of piety. God was manifested in flesh.
All that is needed for the second hypothetical Aramaic reading is for the blue **tau- ד** to be written poorly by disconnecting the first vertical stroke from the third near vertical stroke, making it look like yod-lamed (**ד**). With initial aleph, this forms the word **דאכ** (**Eyl**), "God".

Another variant explainable by the Aramaic is **ם** in the Western reading ("which"). The proclitic **ו** in **וַיְהִי** can mean "who", in "who was manifested" as in the other Greek texts (**ὡς**), or "which", in "which was manifested".

This proclitic **ו** would not affect the meaning significantly in the proposed Aramaic base behind the majority Greek reading **וַיְהִי**. The meaning remains "God manifested". The sense is active, however, whereas the Greek is passive. It may be the translator misinterpreted **וַיְהִי** (**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 **דאכ** ("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.


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 (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) εἰσίν τα εὐνή συγκληρονομα καὶ συσσωμα καὶ συμμετοχα της επαγγελιας αυτου εν τω 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) εἰσίν τα εὐνή συγκληρονομα καὶ συσσωμα καὶ συμμετοχα της επαγγελιας εν χριστω ἡσου 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 בֵּלֵחֵג ("which was given") is dropped and, "in Christ", or "in Christ Jesus", supposedly from בֵּלֵחֵג, 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 καὶ χρηματισθεντες κατ οναρ μη ανακαιμψαί προς ηρωδην δι αλλης οδοι 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.

Mt 2:12 (PEPSITTA)
Here, translated as suggested, using הָנָה 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 χρηματίζω χρηματίζω khray-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 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
χρηματίζω 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 ḥ newspaper; ḥ newspaper and also occur but the Greek remains the same χρηματίζω 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 χρηματίζω also agrees with the divine title θaurus as such. If the Aramaic comes from the Greek, it is difficult to account for Ṣחפ and SWEP all coming from the Greek root χρηματίζω.

In The LXX version of Jeremiah 25:30 (32:30):
Jer 25:30 (32:30) καὶ σὺ προφητεύεις ἐπὶ αὐτοῦ τοὺς λόγους τουτούς καὶ ἐρείς κυρίος αὐτῷ χρηματίζω απὸ τοῦ αἵματος αὐτοῦ δώσῃ φωνήν αὐτῷ λόγον χρηματίζω εἰπὶ τοῦ τοποῦ αὐτοῦ καὶ αἰδαδ ὡσπερ τρυγωνίτες ἀποκριθήσονται καὶ εἰπὶ τοὺς καθημένους εἰπὶ τὴν γῆν

Jer 25:30 ¹ (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, ἀλλὰ ὁ θεὸς ἐπὶ κόσμῳ ἔμπνευσεν κρῆς τοῦ κόσμου ἀπὸ τοῦ αἵματος αὐτοῦ εἰπεὶ τοῦ τοποῦ αὐτοῦ καὶ αἰδαδ ὡσπερ τρυγωνίτες ἀποκριθήσονται καὶ εἰπεὶ τοὺς καθημένους εἰπεὶ τὴν γῆν.

Jer 25:30 ² (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 χρηματίζω twice for the Hebrew verb יָשָׁה, but both express God speaking. In other places, the Hebrew verb translated is דבר; once דבר is translated as χρηματίζει. דבר means, “talk, complain, meditate, speak, commune.” Once, דבר is translated χρηματισμός ("Massaw") means, “burden, prophecy, song.”

The other places in The LXX where χρηματίζει occurs are:
1Ki 18:27 καὶ εὐγενετο μεσημβρια και εμυκτηρισεν αυτος 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 asleep, and is to be awakened.
1Ki 18:27 (BHS) καθευδει αυτος και καθευδει αυτος και εξαναστησεται
1Ki 18:27 (MKJV) And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, 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 awakened.
Job 40:8 μη αποποιου μου το κριμα οιει 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?
Job 40:8 (BHS) κεχρηματικεναι η ινα αναφανης δικαιος
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 ειρηναι 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.
Pr 31:1 (BHS) οι εμοι λογοι ειρηναι υπο θεου βασιλεως χρηματισμος ον επαιδευσεν η μητηρ αυτου
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 χρηματιζεις απασι τοις ιουδαιοις και πασι τοις ερχομονοις 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.

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 εποιήσαν ανομιαν εν ἵσραήλ καὶ εμοιχώντο ταῖς γυναικαῖς τῶν πολιτῶν αὐτῶν καὶ λόγον ἐγγυματίσαν εν τῷ ονοματί μου ον οὐ συνεταξα αὐτοῖς καὶ εγὼ μαρτύς φησιν κυρίος

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.

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) οὐτως εἰπεν κυρίος ο θεός ἵσραήλ λέγων γραψον πάντας τοὺς λόγους οὓς ἐγγυματίσα πρὸς σὲ επὶ βιβλίου

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.

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 σεαυτο 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 ωσια 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 Judah, 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.

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.

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: "אָלֵפ-תאָו (אָלֵפָא, "I am Alep and Tau"). Alep - Tau (את) 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-χρηματισμός.

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

Mt 2:12 (PESHITTA) נַעֲרֵיה לְאוֹדֵם בְּעַלֶּם דְּלָא נִתְנָכָם לְאֶל הָרוֹדֵם וּבָאָרוֹדֵם אַחוֹרֵהָם אֱלֹהִים לְאַחַר הָדוֹר
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) καὶ χρηματισθενεῖς κατ’ οὖν ὁμανακαμψαὶ πρὸς ἡρωδίν διὰ ἀλλής ὁδοῦ ἀνεχωρησαν εἰς τὴν χώραν αὐτῶν
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.

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

Mt 2:22 ἀκούσας δὲ οὕτως ἀρχέλαος βασίλευει ἐπὶ τῆς ἱουδαίας αὐτὶ ἡρώδου τοῦ πατρὸς αὐτοῦ εφοβήθη ἐκεῖ απελθεῖν χρηματισθείς δὲ κατ’ οὖαρ ἀνεχώρησεν εἰς τὰ μέρη τῆς γαλιλαίας

Mt 2:22 (MkIV) 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:

נוה מלבה בימיו שלחק הורדט עבורה דחק זגאו לזרם ומאמר ההוה חסרו לזרם התו הים דאראכלואס

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 (WII) ἀκούσας δὲ οὕτως ἀρχέλαος βασίλευει τῆς ἱουδαίας αὐτὶ τοῦ πατρὸς αὐτοῦ ἡρώδου εφοβήθη ἐκεῖ απελθεῖν χρηματισθείς δὲ κατ’ οὖαρ ἀνεχώρησεν εἰς τὰ μέρη τῆς γαλιλαίας

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 Archelaus 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,

"अथ so δεικτικος εκ ουτων των τον θεον μαρτυρουμενος του πατρος εκ ουτων των ιουδαιων ξαρματισθη υπο αγγελου αγιου εις εις τον οικον αυτου και ακουσαι ρηματα παρα σου" Ac 10:22

अथ so δεικτικος εκ ουτων των τον θεον μαρτυρουμενος του πατρος εκ ουτων των ιουδαιων ξαρματισθη υπο αγγελου αγιου εις εις τον οικον αυτου και ακουσαι ρηματα παρα σου Ac 10:22

 symlink("& it was shown") , **as an Alep-Tau code** for our Syrian Zorba translator, is interpreted, "it was shown by God".The Greek “χρηματισθης” means, “warned of God” or “divinely warned”.Apart from the code, there is no justification for the Greek “χρηματισθης”. **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 ἐπι ν κορνηλιας εκατονταρχης ανηρ δικαιος και φοβουμενος τον θεον μαρτυρουμενος τε υπο ολου του εθνους των ιουδαιων εξερματισθη υπο αγγελου αγιου μεταπεμψαθαι 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 επιν κορνηλιας εκατονταρχης ανηρ δικαιος και φοβουμενος τον θεον μαρτυρουμενος τε υπο ολου του εθνους των ιουδαιων εξερματισθη υπο αγγελου αγιου μεταπεμψαθαι 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.

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

Ro 11:4 ἀλλὰ τί λέγει αὐτῷ ο ἔχρηματισμός κατελίπον εμαυτῷ επτακισχύλιος ἀνδράς οἰνίνες οὐκ ἐκαμψάν γονυ τῇ 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.

Ro 11:4 (PESHITTA) ἄνωθεν μὴ μελλέτε ὡς ἐγκακεῖτε λαμψήτες ἐπειδῆ ἄνθρωποι ἀνέμεναν ἀνάλογα τῆς ὁμολογίας ἵνα ἐρείπωτε ἀλλὰ σὺν τῇ βααλ

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) ἀλλὰ τί λέγει αὐτῷ ο ἔχρηματισμός κατελίπον εμαυτῷ επτακισχύλιος ἀνδράς οἰνίνες οὐκ ἐκαμψάν γονυ τῇ 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.’

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

דבשימא אל דאלאנסל לומעה קר שבר הוה משה רדוי ועבכים בצפרו הנדרמה ודרקוהי לבר פזורא

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) οἱτίνες ὑποδειγματι καὶ σκια λατρευοντι των επουρανιων καθως κεχρηματιστην μουσης μελλον επιτελειν την σκηνην ορα γαρ φησιν ποιηαις παντα κατα τον τυπου 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) οἴτινες ὑποδειγματί καὶ σκια λατρευοντι των επουρανίων καθὼς κεχρηματισταὶ μουσῆς μελλόν επιτέλειν την σκηνην ορα γαρ φησιν ποιήσεις παντα κατα τον τυπον τον δειχθεντα σοι εν τω ορει

κεχρημαρτισταὶ (“& it was said”) is the code word for “God said”. Zorba interprets it κεχρηματισταὶ -“warned of God” from an hypothetical Aramaic “וַיִּנְקַח מִלְחָכֵה יָדָי” (“& Alep-Tau said”) or מַלְכֵה מִלְחָכֵה (“It was said by God”). The Greek “κεχρηματισταὶ” means, “admonished of God”. Apart from the code, there is no justification for the Greek “κεχρηματισταὶ”. If the Greek is the original, there is no translation of it into the Aramaic in any of these six references.

Heb 11:7 πίστει κεχρηματισθεῖς νοε περὶ τῶν μηδεπω βλεπομένων εὐλαβηθεὶς κατασκευασάς κιβωτόν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι’ ἥς κατεκρίνας τὸν κόσμον καὶ τῆς κατὰ πιστίν δικαιοσύνης εγενέτο κληρονομός

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 which he condemned the world, and became heir of the righteousness which is by faith.

נֹפְךָהוֹן דְּרֵךְ בָּאָר לָהּ בּוֹבָא לְחָכָה לְשָׁם בְּרָכָה לְבָאָר דְּבָא בְּרִית הָאָלָהוֹן דְּוַהֲה יִרְאָה יִדְרָאָה בְּדַקָּרָהָה בְּבָאָר קֵרָה בְּבָאָר בּוֹבָא לְשָׁם בְּרִית הָאָלָהוֹן בְּבָאָר בְּבָאָר דְּבָא בְּרִית הָאָלָהוֹן בְּבָאָר קֵרָה בְּבָאָר קֵרָה

Heb 11:7 (PESHITTA) 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 (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) πιστεύεις χρηματισθείς νοεί περί τῶν μηδεπώ βλέπομενον εὐλαβήθεις κατεσκευάσεν κηβωτον εἰς σωτηρίαν τοῦ οἰκοῦ αὐτοῦ διὸ ἡ κατεκρίνεν τὸν κόσμον καὶ τῆς κατὰ πιστίν δικαιοσύνης εγένετο κληρονόμος

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.

חָרַמְתַּסַּהוּ ("was told") is the code word for "God told". Zorba interprets it χρηματισθείς -"warned of God" from an hypothetical Aramaic חָרַמְתַּסַּהוּ ("& Alep-Tau told") or קְרָמְתַּס ("It was said by God"). The Greek χρηματισθείς means, "admonished of God". Apart from the code, there is no justification for the Greek χρηματισθείς. 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 Ν*-“YAH” codes – 1 in 1 Jn. 3 and 1 in Rev. 3.
1 or 2 ΝΩΙ “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 “O θεός” – 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) ἐγὼ εἰμί θεὸς αβρααμ καὶ θεὸς ισαακ καὶ θεὸς ιακωβ οὐκ ἐστὶν θεὸς θεοῖο νεκρῶν ἀλλὰ ζωντόνων

Mt 22:32 (WH) ἐγὼ εἰμί θεὸς αβρααμ καὶ θεὸς ισαακ καὶ θεὸς ιακωβ οὐκ ἐστὶν θεὸς νεκρῶν ἀλλὰ ζωντόνων

Mt 22:32 (TR) ἐγὼ εἰμί θεὸς αβρααμ καὶ θεὸς ισαακ καὶ θεὸς ιακωβ οὐκ ἐστὶν θεὸς νεκρῶν ἀλλὰ ζωντόνων

The Byzantine text and TR have 5 occurrences of θεοῖο; The Peshitta has only four occurrences of מִלַּיְמָן. מִלַּיְמָן, if considered as a code word, uses מִלַּיְמָן as if it preceded instead of being enclitic to מִלַּיְמָן. Still it may strangely fit the pattern of supplying the Byzantine reading of θεοῖο when the Peshitta has no occurrence of מִלַּיְמָן 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 ἰησοῦς προσεκαλεσμένος αὐτα εἰπεν αφετε τα παιδία ερχόσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεία του θεου

Lu 18:16 (WH) ο ἰησοῦς προσεκαλεσατο αυτα λεγον αφετε τα παιδια ερχοσθαι προς με και μη κωλυετε αυτα των γαρ τοιουτων εστιν η βασιλεια του θεου

Ταυτή το λαον εατον αλατον λαον ον και εικονισαν και ον δασελσαν δια θηρα αλατον η ελατον δηθεται ομοιον ιερατα και ανατονον

Lu 18:16 (PESHITTA)

Lu 18:16 (PESHITTA)
The First Century Alep-Tau Code behind The Greek NT translation from The Peshitta- Rev. Glenn David Bauscher

Lu 18:16 (TR) ο δὲ ἤσους προσκαλεσαμενος αυτα ειπεν αφετε τα παιδια ερχεσθαι προς με και μη κυλυετε αυτα τον γαρ τοιοτον εστιν η βασιλεια του θεου

A Kingdom of Heaven (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. θεου (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 (tou Theou) or θεου (Theou) - “God”.

Thus, “θεου” becomes θεου - “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) Oν γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν ο θεος το πνευμα
Joh 3:34 (WH) Oν γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν το πνευμα Ανεν νεφ θεος λαλει εκ μετρου διδωσιν το πνευμα Joh 3:34 (PESHITTA)
Joh 3:34 (TR) Oν 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) αλλα και νυν οιδα ωτι οσα αν αιτηση τον θεον δωσει σοι ο θεος
Joh 11:22  (WH) II αλλα II και νυν οιδα ωτι οσα αν αιτηση τον θεον δωσει σοι ο θεος

9 It would be simple for a translator to reread Ναζαρη at the end as part a complete phrase Ἰησοῦ Ναζαρη ("God shall give to you"), omitting the preposition Ἰησοῦ 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  (MUR) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
Joh 16:27  (ASV) 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  (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

διον εις ἡμας χριστος ιησους διαμεταξυ διαθησεως διαμεταξυ μιλ εις ἡμας πασα πασα Ιουν 16:27  (PESHITTA)
Joh 16:27 (TR) αυτος γαρ ο πατηρ φιλει υμας στι υμεις εμε πεφιληκατε και πεπιστευκατε στι εγω παρα του θεου εξηλθον

(The Eastern Peshitta has ΝΑΘΩ (The Father) where the Western has ΝΑΘΗΝ (God).) It would appear that the Alexandrian ms. Vatican and C as well as D (Bezæ), reading "του πατρου", 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.

Byz: ΤΟΥ ΘΕΟΥ; W&H - ΤΟΥ ΚΥΡΙΟΥ; ΝΑΤΗΝ 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.

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 conpleverunt

Ac 14:26 (WH) κακεῖθεν απεπλευσαν εἰς αντιοχείαν οθεν ἦσαν παραδεδομένοι τῇ χαρίτι τοῦ θεοῦ εἰς τὸ ἑργὸν ο ἐπληρῶσαν

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.

Ac 14:26 (PESLITTA) ומנח תמו רד בנו מואת לאמיתיכא משל דביר דרכון ומנשלין וד התרמדוה דימתה לשבם וד שלמה

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) κακεῖθεν απεπλευσαν εἰς αντιοχείαν οθεν ἦσαν παραδεδομένοι τῇ χαρίτι τοῦ θεοῦ εἰς τὸ ἑργὸν ο ἐπληρῶσαν

Nה may be translated θεος, but it is unlikely θεος would be translated נל Attribution: “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) παῦλος δὲ καὶ βαρναβᾶς διετριβον εν αντιοχειᾳ διδασκοντες και ευαγγελιζομενοι μετα καὶ 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.

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

35 (BYZ) παῦλος δὲ καὶ βαρναβᾶς διετριβον εν αντιοχειᾳ διδασκοντες και ευαγγελιζομενοι μετα καὶ ετερων πολλων τον λογον του κυριου

may be translated Κυριος, but it is unlikely Κυριος would be translated מָרָן or “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 frater per universas civitates in quibus praedicavimus verbum Domini quomodo se habeant.

36 (WH) μετα δὲ τινας ημερας ειπεν προς βαρναβαν παυλος επιστρεψαντες δη επισκεψουμεθα τους αδελφους κατα πολιν πασαν εν αις κατηγελαιμεν 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.
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 (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) μετά δὲ τινὰς ἡμέρας εἰπεν παύλος προς βαρναβᾶν εἰπερωτευσάντες δὴ επισκεψώμεθα τοὺς αδελφοὺς ημῶν κατὰ πᾶσαν πόλιν εν αἷς κατηγείλαμεν τὸν λόγον τοῦ κυρίου ποὺ εξοσίν


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 prefectus est traditus gratiae Domini a fratibus

Ac 15:40 (WH) παύλος δὲ 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.

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) παύλος δὲ επιλεξαμενος σιλαν εξηλθεν παραδοθεις τη χαριτι του θεου υπο των αδελφων

*W&H* τοῦ κυρίου; *BYZ* του θεου; נלך can explain both Greek readings; The Byz. του θεου could theoretically be the source behind נלך, however, *W&H* του κυρίου 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 that 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) ὡς δὲ τὸ οραμα εἰδεν εὐθεως εξητησαμεν εξέλθειν εἰς μακεδονίαν συμβιβαζοντες ὑπὲρ τοις θεος ευαγγελισασθαι αυτοις

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.

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) ὡς δὲ τὸ οραμα εἰδεν εὐθεως εξητησαμεν εξέλθειν εἰς τὴν μακεδονίαν συμβιβαζοντες ὑπὲρ τοις θεος ευαγγελισασθαι αυτοις The BYZ -ο κυριος agrees with The Peshitta’s ܐܬܵܐ ܝܠܵܐ; W&H - o θεος does not.

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

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

Ac 19:20 (WH) οὕτως κατὰ κράτος τοῦ κυρίου ο λόγος ηὔχανεν καὶ ἵσχυεν

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

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

Ac 19:20 (BYZ) οὕτως κατὰ κράτος ο λόγος τοῦ κυρίου ηὔχανεν καὶ ἵσχυεν
The Western text -VULGATE- “ita fortiter verbum Dei”, agrees with the Peshitta; W&H and the BYZ do not agree agree as closely, however, the reading, ”τοῦ κυρίου” (of the Lord), could be derived from ὁ λόγος (of God). It would not be likely that an Aramaean would translate τοῦ κυρίου” (of the Lord) into בָּרֹן. (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 Κύριος 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) διαμαρτυρομένος ιουδαίοις τε καὶ ἐλλησίν τὴν εἰς θεὸν μετανοιαν καὶ πιστίν εἰς τον κυρίον ἡμῶν ἤσσουν

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

Ac 20:21 (PESHITTA) מארת יוחו לדויה ו얄מאו רח וברו ודה נאלא וודאו רבעה דבמר יושפ מישעה

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) διαμαρτυρομένος ιουδαίοις τε καὶ ἐλλησίν τὴν εἰς τον θεὸν μετανοιαν καὶ πιστίν τὴν εἰς τον κυρίον ἡμῶν ἤσσουν

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
Ac 20:25  (WH) καὶ νῦν ἴδου ἐγὼ οἶδα ὅτι οὐκετί ὑπεσθῆ τὸ προσώπον μου ὑμεῖς πάντες ἐν οἷς διηλθὼν κηρύσσων τὴν βασιλείαν
Ac 20:25  (ASV) And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.
Ac 20:25  (MUR) And now, I know that ye will see my face no more, all of you among whom I have travelled and preached the kingdom of God.
Ac 20:25  (BYZ) καὶ νῦν ἴδου ἐγὼ οἶδα ὅτι οὐκετί ὑπεσθῆ τὸ προσώπον μου ὑμεῖς πάντες ἐν οἷς διηλθὼν κηρύσσων τὴν βασιλείαν τοῦ θεοῦ

المعلة has the code name Ν7 (Ταυ-Αλεπ) as an enclitic (in which case the letters are read backward –Αλεπ-Ταυ ?). The rule seems to be for Zorba, that the noun Μάλκου is to be read as a genitive construct with Elaha attached (standing in for Αλεπ-Ταυ vis-a-vis Rev. 1:8). Hence, Μάλκου (Malkhutha) becomes מלחמה אָבֶּל ("The kingdom of God"). This is an explanation for the fact that βασιλείαν τοῦ θεοῦ occurs in the Byzantine text but not in The Peshitta -prima facie.

Ro 11:22  Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
Ro 11:22  (MUR) Behold now the benignity and the severity of God: on them who fell, severity; but on thee, benignity, if thou continuest in that benignity; and if not, thou also wilt be plucked off.
Ro 11:22  (ASV) Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God’s goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
Ro 11:22  (BYZ) ἰδε ὅσον χρηστοτητά καὶ ἀποτομιάν θεοῦ ἐπὶ μὲν τοὺς πεσόντας ἀποτομιάν ἐπὶ δὲ σὲ χρηστοτητά εἰς ἐπιμενής τῇ χρηστοτητί ἐπεί καὶ σὺ εκκόπησα
Ro 11:22  (WH) ἰδε ὅσον χρηστοτητά καὶ ἀποτομιάν θεοῦ ἐπὶ μὲν τοὺς πεσόντας ἀποτομιάν ἐπὶ δὲ σὲ χρηστοτητάς θεοῦ εἰς ἐπιμενής τῇ χρηστοτητί ἐπεί καὶ σὺ εκκόπησα
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) Σὺ τίς εἶ ο κρίνων ἀλλότριον οἰκετὴν τῷ ἰδίῳ κυρίῳ στήκει εἰ πιπτεῖ σταθῆσεται δὲ δυνατὸς γὰρ εστὶν ο θεὸς στήσει αὐτόν

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) Σὺ τίς εἶ ο κρίνων ἀλλότριον οἰκετὴν τῷ ἰδίῳ κυρίῳ στήκει εἰ πιπτεῖ σταθῆσεται δὲ δυνατεὶ γὰρ ο κυρίος στησεῖ αὐτόν

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.

“His Lord” may be loosely translated “ο θεός” in Greek. The possessive pronoun is dropped and the divine meaning of מָרָא “Mara” is common with this word. The reverse scenario is unlikely. “ο θεός” (God) would not be translated מָרָא “His Lord” in Aramaic. Both Greek readings, “ο κυρίος” (The Lord) & “ο θεός” (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 θεός (“God”) in Aramaic is מָרָא (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.

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) ἄλλα τα μισρα του κοσμου εξελεξατο ο θεος ινα τους σωφους καταισχυνη και τα ασθενη 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) ἄλλα τα μισρα του κοσμου εξελεξατο ο θεος ινα καταισχυνη τους σωφους και τα ασθενη του κοσμου εξελεξατο ο θεος ινα καταισχυνη τα ισχυρα
The First Century Alep-Tau Code behind The Greek NT translation from The Peshitta- Rev. Glenn David Bauscher

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 ב awhile, 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 θεος (“God”) as the subject of εξελεξατο (“he chose”); The Alep-Tau occurs many times connected to the corresponding predicate of θεος (“God”) in the Aramaic where Greek has θεος and no Aramaic word for God is found to match it.

If 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 θεος και τα μη οντα ινα τα οντα καταργηση
1Co 1:28 (WH) και τα αγενη του κοσμου και τα εξουθενημενα εξελεξατο θεος II και II II τα μη οντα ινα τα οντα καταργηση
1Co 1:28 (PESHITTA) ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאולא ליאו וני וני וני וני וני וני וני וני וני וני
1Co 1:28 (TR) καὶ τὰ αγενή τοῦ κόσμου καὶ τὰ εξουθενημένα εξελέξατο ο θεός καὶ τὰ μη οντα ἵνα τὰ οντα καταργησί.

Did our code seeking Zorba see ΝΗΓ- 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 o θεός (“God”) as the subject of εξελέξατο (“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 ΝΗΓ 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) ψυχικὸς δὲ ἀνθρώπος οὐ δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωναι οτι πνευματικος ανακρινεται

1Co 2:14 (WH) ψυχικὸς δὲ ἀνθρώπος οὐ δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωναι οτι πνευματικος ανακρινεται

1Co 2:14 (TR) ψυχικὸς δὲ ἀνθρώπος οὐ δεχεται τα του πνευματος του θεου μωρια γαρ αυτω εστιν και ου δυναται γνωναι οτι πνευματικος ανακρινεται

ברנשא נר רבעמש דה לא מקבל פורתא ימי נר לא מפשך דרעה מהרי

1Co 2:14 (PESHITTA)

ברנשא נר דה לא מקבל פורתא ימי נר לא מפשך דרעה מהרי

1Co 2:14, 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: Νεφελοι ("spiritual things") as נְפֶלֹת (Spiritual things of God).

The Aramaic text has נְפֶלֹת - 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 youward.

2Co 1:12 (BYZ) ἡ γαρ καυχήσις ἡμῶν αυτή εστιν τὸ μαρτυριον τῆς συνειδήσεως ἡμῶν ὅτι εν ἀπλοτητί καὶ εὐλογία ἡ θεοῦ οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλὰ εἰς χαρίτι θεοῦ ἀνεστραφήμεν εἰς τὸν κόσμον περισσότερος δὲ πρὸς ὑμᾶς

2Co 1:12 (WH) ἡ γαρ καυχήσις ἡμῶν αυτή εστιν τὸ μαρτυριον τῆς συνειδήσεως ἡμῶν ὅτι εἰς ἀπλοτητί II καὶ εὐλογία τοῦ θεοῦ καὶ οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλὰ εἰς χαρίτι θεοῦ ἀνεστραφήμεν εἰς τὸν κόσμον περισσότερος δὲ πρὸς ὑμᾶς.

2Co 1:12 (Peshitta) ὅπως τέκτονες και κρατείσες καὶ τελειότες ὑπὸ τοῦ θεοῦ καὶ τῆς διακονίας σαρκικῆς καὶ χιλιάδης ἐνμοίρασαν τοὺς εὐαγγέλια τοὺς συγκαθαρίας τοὺς κυρίως τῶν δικαστῶν τῶν ἱεροτησίων 

2Co 1:12

14

אַלַּיָּהוֹם - Here is another case where the Greek texts have θεοῦ (“God”) and the Peshitta has nothing but נל (Tau-Alep) or זה (Alep-Tau) at the end or the beginning of a construct word reflected in the Greek as a word preceding θεοῦ (“God”). בְּרֶכֶרֵי הָאֲלָמָה ("& in purity") becomes "& in purity of God". בְּרֶכֶרֵי הָאֲלָמָה ("& in purity of God") becomes "& in purity of God". It seems that when the Greek has an occurrence of θεος or θεον 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 נל or זה attached to it.
The θεός ending (an enclitic) usually is associated with θεοῦ – the genitive case of θεός (“God”). The ἐν prefix (proclitic) is usually associated with θεος- the nominative case of θεός (“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) ὅτε δὲ εὐδοκήσεν οἱ θεοὶ οἱ αφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χαρίτος αὐτοῦ
Ga 1:15 (WH) ὅτε δὲ εὐδοκήσεν οἱ θεοὶ οἱ αφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χαρίτος αὐτοῦ
Ga 1:15 (Peshitta) یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا یلَّا
Ga 1:15 (TR) ὅτε δὲ εὐδοκήσεν οἱ θεοὶ οἱ αφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χαρίτος αὐτοῦ

& not only look alike, but they are alike in meaning. (in Estrangela), means, “to will, wish, desire, accept, choose”. (See 1 Cor. 1:28 note) may have been what Zorba saw in his Peshitta ms. when translating. (in Estrangela), means, “to choose, elect, approve, appoint.” Perhaps Zorba mistook for and applied it as the subject “o 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) περιπατήσας υμᾶς αξίως τοῦ κυρίου εἰς πασὰν αρεσκείαν εἰς πάντι ἐργῷ ἀγαθῷ καρποφόρουντες καὶ αὐξανομένοι εἰς τὴν ἐπίγνωσιν τοῦ θεοῦ  
Col 1:10 (WH) περιπατήσας αξίως τοῦ κυρίου εἰς πασὰν αρεσκείαν εἰς πάντι ἐργῷ ἀγαθῷ καρποφόρουντες καὶ αὐξανομένοι τῇ ἐπίγνωσίᾳ τοῦ θεοῦ  
Col 1:10 (TR) περιπατήσας υμᾶς αξίως τοῦ κυρίου εἰς πασὰν αρεσκείαν εἰς πάντι ἐργῷ ἀγαθῷ καρποφόρουντες καὶ αὐξανομένοι εἰς τὴν ἐπίγνωσιν τοῦ θεοῦ  
Col 1:10 (PESHITTA) ἐν ἅλαθῳ πρὸς τὸν θεοῦ ἐπιστρέφοντος ἕκαστον ἡμῶν ἐν πάσῃ περιπτώσει τοῦ θεοῦ εἰς τὸ πλήρες γνῶσιμα τῆς τῆς ἐπιγνώσιας τοῦ θεοῦ  
I can see the Aramaic “Elaha”(God) being translated into the Greek,“ο Kuriou”(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) καὶ η ἐπηγή τοῦ θεοῦ βραβευετο εν ταῖς καρδίαις υμῶν εἰς ην καὶ εκληθῇ εν ενι σωματι καὶ ευχαριστοι γινεσθε  
Col 3:15 (WH) καὶ η ἐπηγή του χριστου βραβευετο εν ταῖς καρδίαις υμῶν εἰς ην καὶ εκληθῇ εν II ενII ενι ι σωματι καὶ ευχαριστοι γινεσθε  
Col 3:15 (TR) καὶ η ἐπηγή του θεοῦ βραβευετο εν ταῖς καρδίαις υμῶν εἰς ην καὶ εκληθῇ εν ενι σωματι καὶ ευχαριστοι γινεσθε  
Col 3:15 (PESHITTA)  
I can see the Aramaic “Elaha”(God) being translated into the Greek,“ο Kuriou”(The Lord), but the reverse is not as likely.
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) οἱ δούλοι ὑπακοῦετε κατὰ πάντα τοῖς κατὰ σαρκα κυρίοις μη ἐν ὀφθαλμοδουλείαις ὡς αὐθρωπαρεσκοι ἀλλ ἐν ἀπλοτητὶ καρδίας φοβοῦμενοι τὸν θεον

Col 3:22 (WH) οἱ δούλοι ὑπακοῦετε κατὰ πάντα τοῖς κατὰ σαρκα κυρίοις μη ἐν ἀλλοτριομοσθολείας ὡς αὐθρωπαρεσκοι ἀλλ ἐν ἀπλοτητὶ καρδίας φοβοῦμενοι τὸν κυριον

Not infrequently, נָבִי 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; οὐ κυρίος is most often used in its place; “ο θεος”(God) better represents its significance. These two together (“ο κυρίος θεος-“Lord God”) are probably the best Greek translation of the Aramaic נָבִי (Maryah- Lord Yahweh)

1 Th 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) ἀλλὰ προπάθοντες καὶ υβρισθέντες καθὼς οἴδατε εἰς φυλιπποῖς εἰπαρρησιασμοῖν εἰς τὸν θεόν ἡμῶν λαλῆσαι πρὸς υμᾶς τὸ εὐαγγελίον τοῦ θεοῦ εἰς πολλῷ αγωνίᾳ

1Th 2:2 (WH) ἀλλὰ προπάθοντες καὶ υβρισθέντες καθὼς οἴδατε εἰς φυλιπποῖς εἰπαρρησιασμοῖν εἰς τὸν θεόν ἡμῶν λαλῆσαι πρὸς υμᾶς τὸ εὐαγγελίον τοῦ θεοῦ εἰς πολλῷ αγωνίᾳ

1Th 2:2 (PESHITTA) ἀλλὰ καὶ προπάθοντες καὶ υβρισθέντες καθὼς οἴδατε εἰς φυλιπποῖς εἰπαρρησιασμοῖν εἰς τὸν θεόν ἡμῶν λαλῆσαι πρὸς υμᾶς τὸ εὐαγγελίον τοῦ θεοῦ εἰς πολλῷ αγωνίᾳ

To the Christian Greek translator, Μεσσιαῖος (Messiah), like Ιησοῦς, is a Divine title, and is therefore equivalent to θεοίς (God). The Byzantine text has θεοίς; the Alexandrian also has θεοίς (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) ἐνδείγμα τῆς δικαιας κρισεως του θεου εις το καταξιωθηναι υμας της βασιλειας του θεου υπερ ης και πασχετε

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

2Th 1:5 (PESHITTA)
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  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  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  пαύλος δούλος θεού αποστόλος δε ησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν 

Tit 1:1  пαύλος δούλος θεού αποστόλος δε ησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν 

Tit 1:1  Eυσεβεια implies devotion to God, hence it often translates Ναληθ Ωληθ (Dehlath Elaha- “Reverence toward God”).

Tit 1:1  (Peshitta)
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) καὶ τοῦτο ποιήσωμεν εανπερ επιτρέπῃ ο θεὸς
Heb 6:3 (WH) καὶ τοῦτο ποιήσωμεν εανπερ επιτρέπῃ ο θεὸς
6:3- Again, an indication that the Greek comes from Aramaic and not vice-versa; “ο θεὸς”-Theos (God) would almost certainly become אלה (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) οἵτινες υποδειγματί καὶ σκια λατρευούσιν τῶν επουρανίων καθὼς κεχρηματισται μουσῆς μελλόν επιτελεῖν τὴν σκηνὴν ὁρὰ γὰρ φησίν ποιησεῖς πάντα κατὰ τὸν τύπον τὸν δείχθεντα σοι εν τῷ ορέι
Heb 8:5 (WH) οἴτινες ὑποδειγματί καὶ σκια λατρευονσιν των επουρανίων καθως κεχρηματισται μοσυσι μελλον επιτελειν την σκηνην ορα γαρ φησιν ποιησεις παντα κατα τον τυπον τον δεισθεντα σοι εν τω ορει

Heb 8:5 (PESHITTA) ἡ σκια του θεου μετατραπη εν παλαια τυπον ἄρηςυς τυπον τον δεισθεντα σοι εν τω ορει

See the note for χρηματιζω as “God speaking”. ἀραμα υπαρχουν (“was said”) provides the source for the Greek translation κεχρηματισται. Γνω in ἀραμα 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”. ἀραμα was apparently interpreted by “Zorba the Greek” as “ἀραμα Γνω” , or “ἀραμα Γνω” (ἀραμα Γνω) This means that Γνω 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 Γνω (God) instead of Γνω. 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 Γνω as “Theos”-“God” when context, sense and grammar allows for it, whether Γνω is a proclitic (prefix) or enclitic (suffix) to the appropriate verb, adjective, adverb or noun connected to the idea of God in the sentence. Γνω Γνω or Γνω Γνω 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 Γνω Γνω is active. Of course, since Γνω is more of a code word than a name, the passive voice of the verb may have been retained as Γνω Γνω (“was said”) while Γνω (God) simultaneously supplied the subject of the verb Γνω Γνω (it was said). The synthesis would result in the sense, “It was said by God to Moses”.

The First Century Alep-Tau Code behind The Greek NT translation from The Peshitta- Rev. Glenn David Bauscher
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 δὲ πίστεως αὕτων εὐαρεστησαί πιστεύσαι γαρ δει τὸν προσερχομένον τῷ θεῷ στὶς εἰσὶν καὶ τοῖς εκζητοῦσιν αὐτὸν μισθαποδότης γίνεται

Heb 11:6 (WH) χωρίς δὲ πίστεως αὕτων εὐαρεστησαί πιστεύσαι γαρ δει τὸν προσερχομένον ἸΙ τῶν ΙΙ τῷ θεῷ στὶς εἰσίν καὶ τοῖς εκζητοῦσιν αὐτόν μισθαποδότης γίνεται

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) πιστεύει χρησιμοποιεί νοεῖ περί τον μηδέπω βλεπομένων ευλαβηθείς κατεσκευασεν κιβωτόν εἰς σωτηρίαν του οικου αυτου δι' ης κατεκρίνην τον κοσμον και της κατα πιστιν δικαιοσύνης εγενετο κληρονομος

Heb 11:7 (WH) πιστεύει χρησιμοποιεί νοεῖ περί τον μηδέπω βλεπομένων ευλαβηθείς κατεσκευασεν κιβωτόν εἰς σωτηρίαν του οικου αυτου δι' ης κατεκρίνην τον κοσμον και της κατα πιστιν δικαιοσύνης εγενετο κληρονομος

See the note for χρησιμοποιεί "God speaking". Ἐλεύθερον ("was told") provides the source for the Greek translation κρησιμοποιεῖται. See also the note after Hebrews 8:5. χρησιμοποιεί usually implies a Divine source of revelation, yet the Aramaic does not give a divine source, unless it was seen in אלפא (Alep-Tau of Alpha-Omega fame) in לילך. Using the reasoning mentioned above for Heb. 8:5, לילך 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 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 (MUR) For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:
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 (WH) στι όπου εστίν το θέλημα του Θεού αγαθοποιούντας φιμούν την τον αφιερώπων αγνωσίαν

1Pe 2:15 (PESHITTA) ὁ δὲ αυτὸς ἐν καθίσματι ἐκστάσεις ἑαυτῷ τὸν κάθετόν τον πάντα ἐπειδὴ ἡμᾶς τῆς δίκαιας δύναμιος ἑρμηνεύειν τὸν τάξεως τῆς ἡγεμονίας

1Pe 2:15 (TR) στι όπου εστίν το θέλημα του Θεού αγαθοποιούντας φιμούν την τον αφιερώπων αγνωσίαν

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) κύριον δὲ τὸν Θεοῦ ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν ετοιμοὶ δὲ αἰτοῦσαν αὐτοῖς ἡμᾶς λόγους περὶ τῆς ἐν εἰς ἀληθείας καὶ δικαιοσύνης καὶ φόβου

1Pe 3:15 (WH) κύριον δὲ τὸν Χριστόν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν ετοιμοὶ αἰτοῦσαν αὐτοῖς ἡμᾶς λόγους περὶ τῆς ἐν εἰς ἀληθείας καὶ δικαιοσύνης καὶ φόβου

1Pe 3:15 (PESHITTA) Νασαία κύριον τὸν Χριστόν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν ετοιμοὶ αἰτοῦσαν αὐτοῖς ἡμᾶς λόγους περὶ τῆς ἐν εἰς ἀληθείας καὶ δικαιοσύνης καὶ φόβου

1Pe 3:15 (TR) κύριον δὲ τὸν θεοῦ ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν ετοιμοὶ δὲ αἰτοῦσαν αὐτοῖς ἡμᾶς λόγους περὶ τῆς ἐν εἰς ἀληθείας καὶ δικαιοσύνης καὶ φόβου

1Pe 3:15 is literally “Lord Yahweh Messiah”. Again, the Christian Greek translator (Byzantine text) sees an equivalence between the term Χριστός “Christ” and Θεός “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. “\textit{Τὸν Κυρίον δὲ τὸν Θεὸν τὸν Χριστὸν}” (“The Lord God Christ”) would have been much better.

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

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

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

1Pe 4:10 (BYZ) \textit{ἐκαστὸς καθὼς ἐλαβεν χαρίσμα εἰς εαυτοὺς αὐτο διακονοῦντες ὡς καλοὶ οἰκονομοὶ ποικίλης χαρίτος Θεοῦ}

1Pe 4:10 (WH) \textit{ἐκαστὸς καθὼς ἐλαβεν χαρίσμα εἰς εαυτοὺς αὐτο διακονοῦντες ὡς καλοὶ οἰκονομοὶ ποικίλης χαρίτος Θεοῦ}

1Pe 4:10 (PESHITTA) \textit{عكس نمزن موجهها لكبلا من ئلله نمسيه به لمحري وهك ربي بيت معلا مرحشة مفرحه لقليله}

1Pe 4:10 (TR) \textit{ἐκαστὸς καθὼς ἐλαβεν χαρίσμα εἰς εαυτοὺς αὐτο διακονοῦντες ὡς καλοὶ οἰκονομοὶ ποικίλης χαρίτος Θεοῦ}

\textit{χαρίσμα} is \textit{God’s gift}. “\textit{The gift that he has received from God}” did not come from the one Greek word \textit{χαρίσμα}. “\textit{موجهها لكبلا من ئلله}” \textit{was simplified into a one word translation “χαρίσμα”}.

1Pe 5:2 Feed the flock of \textit{God} which is among you, taking the oversight \textit{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) ποιμάνατε το ἐν υἱοὶ ποιμάνων τοῦ θεοῦ εὐπρόσωπως μὴ ἀναγκαστῶς ἀλλὰ εὐκοσίως μηδὲ αἰσχροκερδῶς ἀλλὰ προθυμῶς
1Pe 5:2 (WH) ποιμάνατε το ἐν υἱοὶ ποιμάνων τοῦ θεοῦ εὐπρόσωπως μὴ ἀναγκαστῶς ἀλλὰ εὐκοσίως κατὰ θεον μηδὲ αἰσχροκερδῶς ἀλλὰ προθυμῶς
1Pe 5:2 (PESHита) ῥαλάον αἰτίασα λεπτοῦ τευχείος ῥωθεῖνα ἐκ βραχίων ἀλα βραχίων οἷον ἀλα λεπτοῦ
1Pe 5:2 (TR) ποιμάνατε το εν υἱοὶ ποιμάνων τοῦ θεοῦ εὐπρόσωπως μὴ ἀναγκαστῶς ἀλλὰ εὐκοσίως μηδὲ αἰσχροκερδῶς ἀλλὰ προθυμῶς

16
Μὸν εἰλήφαν τὸν κλάπα, ("from all your hearts") did not come from προθυμῶς.
A good word for that would be ה''ננננהא - עננהא (Tannaith)

προθυμῶς is another simplification of an Aramaic phrase.
Westcott & Hort have "εὐκοσίως κατὰ θεον"; either κατὰ θεον ("according to God") is a translation of מַעְקֵּסְנוֹ ("spiritually"), or it may be an Alep-Tau code from דְּנָנֵנ ("flock of God") from which "God" as דְּנָנֵנ ("spiritually") altogether. Since he seems to have found movable codes elsewhere like this, (See 2 Thes. 1:5,2 Peter 1:2 & Rev. 7:17) I am inclined to believe this was another ALEP-TAU code for him. "Κατὰ θεον" ("according to God") is not even close to translating מַעְקֵּסְנו ("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 ος κατακυριευοντες των κληρων αλλα τυποι γινομενοι του ποιμνιου
1Pe 5:3 (WH) μηδ ος κατακυριευοντες των κληρων αλλα τυποι γινομενοι του ποιμνιου
1Pe 5:3 (PESHTTA)
1Pe 5:3 (TR) μηδ ος κατακυριευοντες 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 ισοτιμοι ημιν λαχωσιν πιστιν εν δικαιοσυνη του Θεου ημων και σωτηροι ιησου χριστου
2Pe 1:1 (WH) Π συμων Π συμων Π πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμοι ημιν λαχωσιν πιστιν εν δικαιοσυνη του Θεου ημων και σωτηροι ιησου χριστου
2Pe 1:1 (PESHTTA)
2Pe 1:1 (TR) Π συμων Π συμων Π πετρος δουλος και αποστολος ιησου χριστου τοις ισοτιμοι ημιν λαχωσιν πιστιν εν δικαιοσυνη του Θεου ημων και σωτηροι Π Π ιησου χριστου

και σωτηροι ιησου χριστου (of our Lord and Redeemer Yeshua Messiah)did not come from, “του Θεου ημων και σωτηροι ιησου χριστου” (of our God and Savior Jesus Christ”). קֶד ("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 θεός” (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 θεός, translated into Aramaic, would most likely be be אלהו (Elaha-“God”).

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

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 יְהוָה יִצְהָר would be translated by Zorba as “ἐν δικαιοσύνη του θεου”.

It also looks like he replaced יְהוָה with the code Name but retained the possessive personal pronoun enclitic י for his translation: “ἐν δικαιοσύνη 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 πληθυνθει εν επιγνωσει του θεου και ίησου του κυριου ημων

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

2Pe 1:2 (PESHitta) תְּרוּבָה אִשָּׁלָם נֶסֶת לְבָנִי בּוֹדִידַת אֵלֶּהָ יִשְׁמַע וְלֹא מְשַׁדַּה

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

In verse two, it looks like נבינה (“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 יְהוָה (“of our Lord”) however, unlike his translation of verse 1, so the Alep-Tau code name in יְהוָה is probably the best explanation for “του θεου” in all the Greek texts and nothing equivalent occurring in The Aramaic.

18
1Jo 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.

1Jo 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.

1Jo 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.

1Jo 3:1 (BYZ) ἰδεῖτε ποταπὴν αγάπην δεδωκεν ἡμῖν ο πατὴρ ινα τεκνα θεοῦ κληθομεν διὰ τοῦτο ο κόσμος ου γινοσκει υμᾶς οτι ουκ εγνω αυτον

1Jo 3:1 (WH) ἰδεῖτε ποταπὴν αγάπην δεδωκεν ἡμῖν ο πατὴρ ινα τεκνα θεοῦ κληθομεν και εσμεν δια τοῦτο ο κόσμος ου γινοσκει υμᾶς οτι ουκ εγνω αυτον

1Jo 3:1 (TR) ἰδεῖτε ποταπὴν αγάπην δεδωκεν ἡμῖν ο πατὴρ ινα τεκνα θεοῦ κληθομεν δια τοῦτο ο κόσμος ου γινοσκει υμᾶς οτι ουκ εγνω αυτον

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

1Jo 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.

1Jo 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.

1Jo 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.

1Jo 4:16 (BYZ) καὶ ημεις εγνωκαμεν και πεπιστευκαμεν την αγαπην ην εχει ο θεος εν ημιν ο θεος αγαπη εστιν και ο μενον εν τη αγαπη εν τω θεω μενει και ο θεος εν αυτω μενει
1Jo 4:16 (WH) καὶ ημεῖς εγνωκάμεν καὶ πεπιστευκάμεν τὴν ἀγαπὴν ἡν εχει ο θεος εν ἡμιν ο θεος ἀγαπη εστιν καὶ ο μενων εν τη ἀγαπη εν τω θεω μενε καὶ ο θεος εν αυτω II μενει II μενει II (PESHITTA)
1Jo 4:16 (TR) καὶ ημεῖς εγνωκάμεν καὶ πεπιστευκάμεν τὴν ἀγαπὴν ἡν εχει ο θεος εν ἡμιν ο θεος ἀγαπη εστιν καὶ ο μενων εν τη ἀγαπη εν τω θεω μενε καὶ ο θεος εν αυτω

20 The next word in The Peshitta is in 1 John 4:17 (in red). The Greek translator saw נמלתא יכה יבניא - or יכה יבניא (only one letter difference). If he read it as a run on, repeating a reading of יכה יבניא 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: נמלתא יכה יבניא (“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 יכה יבניא.

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.
8 (CRAWFORD) אָלפָּא אֶחְזַר וַיָּמָר מִלְתֶּנָא אָלפָּא וַיָּמָר הָאָלָמָא וַיָּמָר הָאָלָמָא יְהֹוָה וַיָּמָר הָאָלָמָא (8)
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) ἐγὼ εἰμί τὸ ἀλφα καὶ τὸ Ω λέγει κυρίος ὁ θεός ὁ ὄν καὶ ὁ ἄν καὶ ὁ ἐρχόμενος ὁ παντοκρατωρ
8 (WH) ἐγὼ εἰμί τὸ ἀλφα καὶ τὸ Ω λέγει κυρίος ὁ θεός ὁ ὄν καὶ ὁ ἄν καὶ ὁ ἐρχόμενος ὁ παντοκρατωρ
8 (TR) ἐγὼ εἰμί τὸ α καὶ τὸ ω ἀρχή καὶ τέλος λέγει ὁ κυρίος ὁ οὖν καὶ ὁ ἄν καὶ ὁ ἐρχόμενος ὁ 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 νικῶν ποιησώ αὐτὸν στῦλον εν τῷ ναῷ τοῦ θεοῦ μου καὶ εξώ οὐ μὴ εξέλθῃ ετε καὶ γραψὼ επ αὐτὸν τὸ ονόμα τοῦ θεοῦ μου καὶ τὸ ονόμα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς ιεροσαλήμ η καταβαινει εκ τοῦ ουρανοῦ απὸ τοῦ θεοῦ μου καὶ το ονόμα μου το καινὸν
Re 3:12 (WH) ο νικῶν ποιησώ αὐτὸν στῦλον εν τῷ ναῷ τοῦ θεοῦ μου καὶ εξώ οὐ μὴ εξέλθῃ ετε καὶ γραψὼ επ αὐτὸν τὸ ονόμα τοῦ θεοῦ μου καὶ τὸ ονόμα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς ιεροσαλήμ η καταβαινουσα εκ τοῦ ουρανοῦ απὸ τοῦ θεοῦ μου καὶ το ονόμα μου το καινὸν

το ἤθελον ἐναπτύσσε αὐτός ἀλλὰ ἐναπτύσσε ὁ μεγαλόν ὁ ἀρχαῖος ἁγιάσματος άρχαὶ ἁγιάζα με το άλλο ἡμεῖς οἱ ἁγιάζα
το ἤθελον ἐναπτύσσε αὐτός ἀλλὰ ἐναπτύσσε ὁ μεγαλόν ὁ ἀρχαῖος ἁγιάζα με το άλλο ἡμεῖς οἱ ἁγιάζα
Re 3:12 (CRAWFORD)
Re 3:12 (TR) ο νικών ποιησον 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 II καταβαινον ις II καταβαινει II εκ του ουρανου απο του θεου μου και το ονομα μου το καινον All the Greek texts have “της πολεως του θεου” (“of the city of God”).

The Crawford Aramaic ms. has כירובה (“of the city”).

completion could have meant “city of God” to the Greek translator looking for the Alep-Tau code name of the Apocalypse. The fact that it is backwards here may have been of little consequence (Alep-Tau). כירוב means “city” even without the כירוב ending. A code backwards is even more a code than a straightforward one. This כירוב ending seems to have often been associated with a Divine title by Zorba The Greek.

21

Re 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
Re 7:10 (MUR) and they cried, with a loud voice, saying: Salvation to our God, [and] to him who sitteth on the throne, and to the Lamb.
Re 7:10 (ASV) and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.
Re 7:10 (BYZ) και κραζουσιν φωνη μεγαλη λεγοντες η σωτηρια τω θεω ημων τω καθημενω επι τω θρονω και τω αρνιω
Re 7:10 (WH) και κραζουσιν φωνη μεγαλη λεγοντες η σωτηρια τω θεω ημων τω καθημενω επι τω θρονω και τω αρνιω.
Re 7:10 (TR) και κραζοντες φωνη μεγαλη λεγοντες η σωτηρια τω θεω ημων τω καθημενω επι τω θρονου II ου του θεου ημων II και τω αρνιω (CRAWFORD)
Re 7:10 (TR) και κραζουσιν φωνη μεγαλη λεγοντες η σωτηρια τω θεω ημων τω καθημενω επι τω θρονου II θεου ημων II και τω αρνιω.

καθημενον (“the throne”) may have been interpreted as “the throne of Jah” by one Greek translator (See TR Greek above: “επι του θρονου του θεου ημων” (“on the throne of our God”). This would not be an accurate translation of Aramaic, but it is a feasible explanation for this Greek reading, considering that the same καθημενον ending apparently was also read for “Jah” in 1 John 3:1 and translated as such with “θεου” in all Greek
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) οτί τὸ αρνίον τὸ ανὰ μὲσον τοῦ θρόνου ποιμανεῖ αὐτοὺς καὶ οδηγεῖ αὐτοὺς ἐπὶ ζωῆς πηγῶν ὕδατων καὶ εξαλείπει τὸ θεὸς πάν δεκαργὸν εἰ κοινὸν θρόνον αὐτοῦ
Re 7:17 (WH) οτί τὸ αρνίον τὸ ανὰ μὲσον τοῦ θρόνου ποιμανεῖ αὐτοὺς καὶ οδηγεῖ αὐτοὺς ἐπὶ ζωῆς πηγῶν ὕδατων καὶ εξαλείπει τὸ θεὸς πάν δεκαργὸν εἰ κοινὸν θρόνον αὐτοῦ
Re 7:17 (CRAWFORD) (Check poetry)

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” - ἀνθή (Ainha) and “eyes” - ἀνα (Aina); Actually both words are one in Aramaic. There is also the same parallel between “of waters” - ὕδωρ (d’maiya) and “tears” - ἀλαχα (d’mea). 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 θεός, there is a Νη in Ναλα, 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 Ναλα (Nalaha) - “He shall wipe away” sounds and looks very like “Alaha” (“God”). It is easy to see how it could be mistaken as such.

Re 11:4 These are the two olive trees, and the two candelsticks standing before the God of the earth.
Re 11:4 (MUR) These are the two olive-trees, and the two candelsticks which stand before the Lord of the earth.
Re 11:4 (ASV) These are the two olive trees and the two candelsticks, standing before the Lord of the earth.
Re 11:4 (BYZ) ουτοι εισιν αι δυο ελαιαι και αι δυο λυχνιαι αι ενωπιων του κυριου της γης εστωσαι
Re 11:4 (WH) ουτοι εισιν αι δυο ελαιαι και αι δυο λυχνιαι II αι II ενωπιων του κυριου της γης εστωσαι

Re 11:4 (CRAWFORD) ουτοι εισιν αι δυο ελαιαι και II αι II δυο λυχνιαι αι ενωπιων του θεου της γης εστωσαι

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.

*does refer often to Deity, hence τοῦ θεοῦ in Textus Receptus’ Greek.
Tου θεοῦ, however, would not likely be translated to נלוה in Aramaic, but to קהה.

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 thunders, 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) καὶ ηνοιγῆ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ καὶ ὄφη ἡ κιβωτος τῆς διαθήκης τοῦ κυρίου ἐν τῷ ναῷ αὐτοῦ καὶ εγεννυντο αστραπαί καὶ φωναὶ καὶ βρονταί καὶ χαλαζα μεγάλη
Re 11:19 (WH) καὶ ηνοιγῆ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ καὶ ὄφη ἡ κιβωτος τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ καὶ εγεννυντο αστραπαί καὶ φωναὶ καὶ βρονταί καὶ σεισμος καὶ χαλαζα μεγάλη
Re 11:19 (CRAWFORD) ναστάθῃ λειβελα ἐν εὐπρεπος Καιριν προφητα θηρακια καληθη λειβελα μεγαλε χαλαζα καὶ μεγαλε
Re 11:19 (TR) καὶ ηνοιγῆ ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ καὶ ὄφη ἡ κιβωτος τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ καὶ εγεννυντο αστραπαί καὶ φωναὶ καὶ βρονταί καὶ σεισμος καὶ χαλαζα μεγάλη

*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, ἐνθά becomes a genitive construct in its sense and is transferred to the end of the word – ἐνθά ἐνθά ("Opened of God"). Ἰαν ηνοιγῆ ὁ ναὸς τοῦ θεοῦ" pronounced, "kai aynoigay ha naos tou Theou". can mean, "The temple was opened by God", if "του θεοῦ" (God) is a subjective genitive, indicating the subject of the action - ἴανη νηναι “aynoigay” ("was opened").
A better explanation is that the code word “God” was connected to the next word in the sentence – הֶבֶלַּא (Temple) as a genitive construct in its sense (“temple of God”). The former explanation is possible in Greek but not in Aramaic.

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) καὶ αὐτὸς πιεῖται ἐκ τοῦ οἴνου τοῦ θύμου τοῦ θεοῦ τοῦ κεκερασμένου ακρατοῦ εν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθῆσαι εἰ πυρὶ καὶ θείῳ ενοσπίον τῶν ἁγίων ἁγγελῶν καὶ ενοσπίον τοῦ αρνίου

Re 14:10 (WH) καὶ αὐτὸς πιεῖται ἐκ τοῦ οἴνου τοῦ θύμου τοῦ θεοῦ τοῦ κεκερασμένου ακρατοῦ εν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθῆσαι εἰ πυρὶ καὶ θείῳ ενοσπίον ἁγγελῶν ἁγίων καὶ ενοσπίον τοῦ αρνίου

Re 14:10 (CRAWFORD) ὁ δὲ θεὸς τοῦ θύμου τοῦ θεοῦ τοῦ κεκερασμένου ακρατοῦ εν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθῆσαι εἰ πυρὶ καὶ θείῳ ενοσπίον τῶν ἁγίων ἁγγελῶν καὶ ενοσπίον τοῦ αρνίου

Again מִלֶּא may be translated θεοῦ, but θεοῦ would most likely be translated מַעַלְּאָה.
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) καὶ ἀδοσιν τὴν ὀθήν ποιεόντος τοῦ δούλου τοῦ θεοῦ καὶ τὴν ὀθήν του ἀρίου λέγοντες μεγάλα καὶ θαυμάστα τα ἐργα σου κυρίε τοι ὀθεος το παντοκρατόρ δικαίοι καὶ αληθίναι οτι οδοι σου τούν έθνον

Re 15:3 (WH) καὶ ἀδοσιν τὴν ὀθήν ποιεόντος τοῦ δούλου τοῦ θεοῦ καὶ τὴν ὀθήν του ἀρίου λέγοντες μεγάλα καὶ θαυμάστα τα ἐργα σου κυρίε τοι ὀθεος το παντοκρατόρ δικαίοι καὶ αληθίναι οτι οδοι σου τούν ηι έθνον ηι έθνον

Re 15:3 (CRAWFORD) θεοθοσίαν παραρέξεσαν πορείαν τουμποίδιον τουμποίδιον κυρίου Αλλατίαν θεοθοσίαν πορείαν τουμποίδιον τουμποίδιον

Re 15:3 (TR) καὶ ἀδοσιν τὴν ὀθήν ποιεόντος τοῦ ηι έθνον τοῦ θεοῦ καὶ τὴν ὀθήν του ἀρίου λέγοντες μεγάλα καὶ θαυμάστα τα ἐργα σου κυρίε τοι ὀθεος το παντοκρατόρ δικαίοι καὶ αληθίναι οτι οδοι σου τούν ηι έθνον

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) διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἡζούσιν αἱ πληγαὶ αὐτῆς θανάτος καὶ πενθὸς καὶ λίμος καὶ ἐν πυρὶ κατακαυθήσεται οτι ἵσχυρος κύριος ὁ θεὸς ὁ κρίνας αὐτὴν

Re 18:8 (WH) διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἡζούσιν αἱ πληγαὶ αὐτῆς θανάτος καὶ πενθὸς καὶ λίμος καὶ ἐν πυρὶ κατακαυθήσεται οτι ἵσχυρος Π Κύριος Π Κύριος Π ο θεὸς ο κρίνας αὐτὴν

Melkites, Maronites, Nestorians, Jacobites, and Syrian Christians may render it Μηλελησιαν Μαρονίτες Νεστορίου, Ιωακείμ Βασιλεία Βασιλείας Βασιλείας Βασιλείας Μαρονίτες

CRAWFORD

Re 18:8 (TR) διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἡζούσιν αἱ πληγαὶ αὐτῆς θανάτος καὶ πενθὸς καὶ λίμος καὶ ἐν πυρὶ κατακαυθήσεται οτι ἵσχυρος κύριος ὁ θεὸς ὁ κρίνας αὐτὴν

would be translated Κύριος or θεὸς, or both, in Greek. These Greek words separately would not account for מלכיה. The Aramaic accounts for both Greek readings; The Greek cannot account for the Aramaic of Crawford. The Harklean has the predictable מלכיה אלמלחייה.

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) καὶ εξαλείψει παν δακρύον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν καὶ ο θανάτος οὐκ εσταὶ εἰτὶ οὐτε πενθὸς οὐτε κραυγὴ ουτε πονος οὐκ εσται εἰτὶ οτὶ τὰ πρῶτα ἀπῆλθον

Re 21:4 (WH) καὶ εξαλείψει παν δακρύον ἐκ τῶν ὀφθαλμῶν αὐτῶν καὶ ο θανάτος οὐκ εσταὶ εἰτὶ οὐτε πενθὸς οὐτε κραυγὴ ουτε πονος οὐκ εσται εἰτὶ Π Π οτὶ Π τὰ πρῶτα ἀπῆλθαν
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: “אָלֶפֶת אֶאוּ מִשְׁמֹרָתָם אֶחָד אֲלֵיה בַּאֲלָמָתָם” (“I am Alep and Tau”). Alep-Tau (א) 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.