
The Greek NT has not one word our Lord actually spoke, only translations of it. More on that later.

Couple that with the fact that all the churches Paul planted were planted with Jewish men and women who converted to faith in Yeshua Messiah, all of them Aramaic speakers, as Aramaic had been established the language of the Jews from the Babylonian captivity under Nebuchadnezzar and after for 1000 years. Greek never replaced Aramaic in the Middle East and Asia Minor; it only was added to many countries, such as Syria, but never replaced Aramaic as the lingua franca of that region of the world. Check in the book of Acts where Paul went to preach the Gospel; he went to the synagogues:

Ac 9:2  And desired of him letters to Damascus to the *synagogues*, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.
Ac 9:20  And straightway he preached Christ in the *synagogues*, that he is the Son of God.
Ac 13:5  And when they were at Salamis, they preached the word of God in the *synagogues* of the Jews: and they had also John to their minister.
Ac 13:14  But when they departed from Perga, they came to Antioch in Pisidia, and went into the *synagogue* on the sabbath day, and sat down.
Ac 13:15  And after the reading of the law and the prophets the rulers of the *synagogue* sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.
Ac 13:42  And when the Jews were gone out of the *synagogue*, the Gentiles besought that these words might be preached to them the next sabbath.
Ac 14:1  And it came to pass in Iconium, that they went both together into the *synagogue* of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
Ac 15:21  For Moses of old time hath in every city them that preach him, being read in the *synagogues* every sabbath day.
Ac 17:1  Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a *synagogue* of the Jews: *(Thessalonians)*
Ac 17:10  And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the *synagogue* of the Jews.
Ac 17:17  Therefore disputed he in the *synagogue* with the Jews, and with the devout persons, and in the market daily with them that met with him.
Ac 18:4  And he reasoned in the *synagogue* every sabbath, and persuaded the Jews and the Greeks.*(This is in Corinth.)*
Ac 18:7  And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the *synagogue*.
Ac 18:8  And Crispus, the chief ruler of the *synagogue*, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. *(This is in Corinth.)*
Ac 18:17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. *(This is in Corinth.)*

Ac 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. *(This is in Ephesus.)*

Ac 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Ac 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. *(This is in Ephesus.)*

Ac 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: *(Here Paul practically says Christians were in the synagogues!)*

Ac 24:12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Ac 26:11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. *(Here Paul practically says Christians were in every synagogue!)*

Ac 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Ac 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks *(Peshitta has “Aramaeans”- Syrians).*

Ro 2:17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, *(This is written to Rome.)*

Ro 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; *(According to the previous verse, the Corinthians to whom Paul wrote were predominantly Jews, descendents of the Israelites of Moses' time.)*

1Co 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

1Co 9:8 Say I these things as a man? or saith not the law the same also? 1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

1Co 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as
under the law, that I might gain them that are under the law;
1Co 9:21  To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
1Co 14:21  In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that they not hear me, saith the Lord.
1Co 14:34  Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
1Co 15:56  The sting of death is sin; and the strength of sin is the law.

Remember, the Gospel commission was, "to the Jew first, and also to the Aramaean."

There were no other groups to preach to. This means that the Aramaeans included all Gentiles, and that the Gentile world was Aramaic speaking to some degree.

What did the Jews and Aramaeans have in common? The answer is, "Aramaic." Non Aramaean Gentiles would most likely have spoken Greek, in the Roman Empire, but most of them would probably have known Aramaic as the language of commerce, though perhaps not as well as Greek.

The Greek text of Acts 1:19 also testifies to the fact that Aramaic was the language of Israel: 19 (AV) And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Aceldama is defined in Thayer’s Greek Lexicon thus: 184 ἀκελδαμᾶ Akeldama ak-el-dam-ah’ - of Aramaic origin, corresponding to 02506 and 01818 דְּמָא חֲקֵל; n pr loc; AV-Aceldama 1; 1

So Acts 1:19 in Greek testifies that Aramaic was the language of Jerusalem. Notice that only one language is mentioned. It does not say there was more than one language spoken by the people.

The Greek NT defines Aramaic as the language of Israel in the 1st century. Here are all the NT references to the Hebrew language being used in Israel:

Joh 5:2  Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
Joh 19:13 When Pilate therefore heard (5660) that (5126) saying (3056), he brought (5627) Jesus (2424) forth (1854), and (2532) sat down (2523) in (1909) the judgment seat (968) in (1519) a place (5117) that is called (3004) (5746) the Pavement (3038), but (1161) in the Hebrew (1447), Gabbatha (1042).

Joh 19:17 And (2532) he bearing (941) his (846) cross (4716) went forth (1831) into (1519) a place (5117) called (3004) (5746) the place of a skull (2898), which (3739) is called (3004) (5743) in the Hebrew (1447) Golgotha (1115):

Joh 19:20 This (5126) title (5102) then (3767) read (314) (5627) many (4183) of the Jews (2453): for (3754) the place (5117) where (3699) Jesus (2424) was crucified (4717) (5681) was (2258) (5713) nigh (1451) to the city (4172): and (2532) it was (2258) (5713) written (1125) (5772) in Hebrew (1447), and Greek (1676), and Latin (4515).

Ac 21:40 And (1161) when he had given (2010) him (846) licence (2010) (5660), Paul (3972) stood (2476) on (1909) the stairs (304), and beckoned (2678) (5656) with the hand (5495) unto the people (2992). And (1161) when there was made (1096) (5637) a great (4183) silence (4602), he spake (4377) (5656) unto them in the Hebrew (1446) tongue (1258), saying (3004) (5723),

Ac 22:2 (And (1161) when they heard (191) (5660) that (3754) he spake (4377) (5707) in the Hebrew (1446) tongue (1258) to them (846), they kept (3930) (5627) the more (3123) silence (2271): and (2532) he saith (5346) (5748),

Ac 26:14 And (1161) when we (2257) were (2667) all (3956) fallen (2667) (5631) to (1519) the earth (1093), I heard (191) (5656) a voice (5456) speaking (2980) (5723) unto (4314) me (3165), and (2532) saying (3004) (5723) in the Hebrew (1446) tongue (1258), Saul (4549), Saul (4549), why (5101) persecutest thou (1377) (5719) me (3165)? it is hard (4642) for thee (4671) to kick (2979) (5721) against (4314) the pricks (2759).

Re 9:11 And (2532) they had (2192) (5719) a king (935) over (1909) them (848), which (3) is the angel (32) of the bottomless pit (12), whose (846) name (3686) in the Hebrew tongue (1447) is Abaddon (3), but (2532) in (1722) the Greek tongue (1673) hath (2192) (5719) his (846) name (3686) Apollyon (623).

Re 16:16 And (2532) he gathered (4863) together (4863) (5627) into (1519) a place (5117) called (2564) (5746) in the Hebrew tongue (1447) Armageddon (717).

Strong's number 1446 occurs in Acts 21,22 & 26 defined as : 1446 εβραϊς Hebrais heb-rah-is'

from 1443; TDNT-3:356,372; n f

AV-Hebrew 3; 3

1) Hebrew, the Hebrew language, not that however in which the OT was written but the Chaldee, which at the time of Jesus and the apostles had long superseded it in Palestine.
The other references use the word 1447 ἑβραϊστι-Hebraisti, which is actually the same word as ἑβραίς-Hebrais in what Greek grammar designates the dative case, which makes the noun form into an adjective. The definition is essentially the same: 1447 ἑβραϊστι Hebraisti heb-rah-is-tee'

from 1446; TDNT-3:356,372; adv

AV-in the Hebrew tongue 3, in the Hebrew 2, in Hebrew 1; 6

1) in Hebrew, i.e. in Chaldee.

"The Hebrew language, not that however in which the OT was written but the Chaldee."

This comes from Thayer's Greek-English Lexicon, which was published first in 1885 and has become the standard Greek Lexicon for seminarians and Bible colleges and universities. Strong's Concordance uses it throughout for its NT Greek word entries.

This covers all the New Testament references to Hebrew as a language. Notice the definition of the two words; they both resolve Hebrew down to "Chaldee". The word ἑβραίς-Hebrais has the longer entry: "The Hebrew language, not that however in which the OT was written but the Chaldee."

The language is called Hebrew, but it is not the language in which the Old Testament was written, but rather, "the Chaldee". So, "Hebrew" refers to another language distinct from Old Testament Hebrew.

This language he calls, "Chaldee". The word, "Chaldee" means, "Aramaic". Look it up.

The Greek New Testament affirms that the language of Israel and of the Apostles, when describing the language of the Jews, is Aramaic.

Here is Josephus' testimony concerning the language of Israel:

The testimony of Josephus is quite clear on the point of Greek not being a language of Israel in the 1st century. Josephus was not fluent in Greek, by his own admission. He had to apply himself to learn Greek; it was obviously not the native tongue of the Jews there and there were few Jews who learned it well, as Jews were not encouraged to do so.

"I have taken great pains to obtain the Greek learning and understand the elements of the Greek language"- Josephus. How does this come to mean that "Greek was a primary or second language in Israel"?

"Our nation does not encourage those that learn the language of many nations"- Josephus. How does this come to mean that Greek was a primary or second language in Israel?

"I have so accustomed myself to speak our own language, that I cannot pronounce Greek
with sufficient exactness?"
How does this come to mean that Greek was a primary or second language in Israel? How can such an idea be supported in face of such testimony of such a 1st century Israeli scholar, Priest and historian of Israel? Notice also that Josephus speaks of only one language - "our own language"; there was only one common language; no mention of "languages". Elsewhere Josephus wrote: "I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians". Whiston’s note on the “upper Barbarians”: “Who these Upper Barbarians, remote from the sea, were, Josephus himself will inform us, sect.2, viz. the Parthians and Babylonians, and remotest Arabians [of the Jews among them]; besides the Jews beyond Euphrates, and the Adiabeni, or Assyrians. Whence we also learn that these Parthians, Babylonians, the remotest Arabians, [or at least the Jews among them,] as also the Jews beyond Euphrates, and the Adiabeni, or Assyrians, understood Josephus's Hebrew, or rather Chaldaic, books of The Jewish War, before they were put into the Greek language.” (Chaldaic is Aramaic)

In his Preface to Antiquities, Josephus wrote the following:
2. “Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures...I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language...”

Another excerpt from his Antiquities: 1:129 "for such names are pronounced here after the manner of the Greeks, to please my readers; for our own country language does not so pronounce them;"
3:32 Now the Hebrews call this food manna; for the particle man, in our language, is the asking of a question, What is this? "Man" (meaning what?) is Aramaic; the equivalent in Hebrew is "ma".

20:262 And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books.

1:17 Many Jews before me have composed the histories of our ancestors very exactly; as have some of the Greeks done it also, and have translated our histories into their own tongue, and have not much mistaken the truth in their histories.

1:1 My books of the “Antiquity of the Jews” ... Those Antiquities contain the history of five thousand years, and are taken out of our sacred books; but are translated by me into the Greek tongue.

1:50 Afterward I got leisure at Rome; and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue.
I shall begin with the writings of the Egyptians... But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident: for he wrote the history of his own country in the Greek tongue.

There were some Hellenists in Israel, but that very term demolishes the idea that all or most 1st century Jews in Israel spoke Greek. A Hellenist is by definition, "a Greek speaking Jew". If the common Christian view of 1st century language of Israel were correct, then all Jews in Israel were Hellenists! But the NT mentions the Hellenists as a separate group in Israel.

Ac 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Ac 9:29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

Ac 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

A proof that The Jews spoke Aramaic, and not “Hebrew” proper may be summed up in one word: “Targum”. A Targum (Aramaic for “translation”) is an Aramaic translation which was read aloud by a Meturgeman (Aramaic for “Translator) after the reading of a Hebrew scroll in the synagogue. According to Jewish tradition recorded in the Talmud, this custom went back to the time of Nehemiah in the 5th century BC, when the people of Israel reinstituted the reading of the Torah in the Temple and in synagogues and yet did not any longer understand Hebrew since the Assyrian and Babylonian captivities had taken them from Israel and imposed the language of the empires upon them- Aramaic. Targums were not normally written down, but were simply spoken extemporaneously by a translator of a passage of scripture read in the synagogue service. Later, several Targums were written in the first three centuries AD. There is also a written Targum of Job dating to the 1st century AD. Much of the Talmud is also written in Aramaic.

Aramaic as found in the Peshitta dates back to the 1st century AD. The earliest dated inscription of Syriac Estrangela writing such as that found in the oldest Peshitta manuscripts (5th century AD) is dated AD 6. Here is what it looks like:

Paul Younan, native Aramaic speaker from Lebanon and web host of Peshitta.org, wrote:

Shlama Akhan Memradaya,

Why don't you post the whole inscription from 6 AD, and let's compare it to the Peshitta language, shall we? Here is it in its entirety
As55 (D1)

Date: A.D. 6.
Plate: Pl. 40 (Maricq)
Provenance: Birecik (ancient Birta)
Location: Birecik Kalesi (built into tower wall)
Bibliography: Kugener 1907; Cumont 1917, 144-50; Maricq 1965, 127-39; Segal 1970, 23 n.3; Starcky 1970, 4; Degen 1974b
In the month of Adar, year 317

(I, Zarbeyan, son of Abgar, the governor of Berta)

(guardian of ?widallat son of Manu son of Manu)

(made this grave for myself and for Halwiya)

(Lady of my house, and for my children .... )

(Everyone who comes to this grave)
There you have it - FIVE centuries, and there's only ONE slight letter difference in how the 3rd-person masculine verb is constructed. ONE LETTER. And that is common today in Neo-Aramaic dialects, and other dialects from that time. They differ slightly in the rules of conjugation of verbs, some colloquialisms are unique, idioms are local, etc.

ONE LETTER. FIVE CENTURIES.

+Shamasha (Church of the East Deacon, Paul Younan)

Paul Younan posted this also on Peshitta.org:

Akhi memradya,

Here's a funerary inscription from Edessa from about 190AD.

Please tell me how someone from 5th century Edessa would not understand this?
I, Bar Simya, son of Ashadu,
made for myself this everlasting house
for myself, and my children, and my brothers
For the life of Abgar, my lord and benefactor.

+Shamasha
SYRIAC GRAMMAR.

BY

GEORGE PHILLIPS, D.D.

PRESIDENT OF QUEENS' COLLEGE CAMBRIDGE.

THE THIRD EDITION,

REVISED AND ENLARGED.
The following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac language. This object may be easily accomplished in consequence of the close affinity which exists between the two languages, both in their structure as well as in the multitude of words which they possess in common. By bestowing therefore a small portion of time and labour on the study of Syriac, the Hebrew scholar will be sure to obtain a moderate knowledge of the subject. It is indeed so nearly allied to Hebrew, and especially to Chaldee, that after he has read the Chaldee parts of the Bible he may at once proceed to the reading of Syriac. Such being the case, it becomes important that the student should avail himself of the assistance which the Syriac affords him for the better understanding of Hebrew; not to mention that by it he will be brought to an acquaintance with numerous ecclesiastical documents belonging to the early and middle ages, which treat of the creed and practice of the
Daniel 2:4 through 7:28 would enable a person to immediately read Syriac, as found in the Peshitta Bible. Chaldean was the Aramaic of the Babylonian Empire in the late 7th century BC in Daniel’s days, and continued as the lingua franca of the empire and of the following Persian Empire and through the Empire of Alexander the Great, until the first century AD and following. The differences between the Aramaic of the Peshitta and the 6th century BC Aramaic of Daniel are few and minor. The grammar rules and syntax of the two are practically identical, the scripts changed from Ashuri to Estrangela in the first century AD and thereafter. Estrangela is a cursive form of the more familiar Ashuri print block Hebrew-Aramaic letters, which is easily learned, since most of the letter shapes of the respective scripts of each letter are fairly easily recognized:

Ancient 1st century Aramaic alphabet (Ashuri Dead Sea Scroll script, used 200 B.C. to AD 135) above the Estrangela script of 1st to 8th century Syrian and Assyrian Aramaic writing, aligned one atop the other:

Below is a comparison of two forms of Aramaic, Imperial Aramaic as found in the original texts of Ezra and Daniel, and the Peshitta text of the Old Testament. Here is Daniel 2:4-6 in both, side by side in Ashuri script for easier comparison. The left column is the Peshitta Aramaic text; the right is the original Aramaic text of Daniel:

<table>
<thead>
<tr>
<th>(Peshitta Aramaic Text)</th>
<th>6th century B.C. Babylonian Aramaic- (the Hebrew Bible)</th>
</tr>
</thead>
<tbody>
<tr>
<td>King</td>
<td>מלך</td>
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<tr>
<td>to eternity</td>
<td>לנצח</td>
</tr>
<tr>
<td>live</td>
<td>חי</td>
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<td>tell</td>
<td>אומר</td>
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<td>the dream</td>
<td>לחלצמא</td>
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<tr>
<td>to your Servants</td>
<td>לשבירה</td>
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<tr>
<td>and its interpretation</td>
<td>יאהדרת</td>
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<tr>
<td>we</td>
<td>נאון</td>
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<tr>
<td>we shall show</td>
<td>נאון</td>
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<td>+5+</td>
<td>נאון</td>
</tr>
<tr>
<td>answered</td>
<td>ענה</td>
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<tr>
<td>the King</td>
<td>מלך</td>
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<tr>
<td>and said</td>
<td>אמר</td>
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<tr>
<td>to the Chaldeans</td>
<td>לבלאידא</td>
</tr>
<tr>
<td>firm</td>
<td>עוזיה</td>
</tr>
<tr>
<td>is</td>
<td>רבע</td>
</tr>
<tr>
<td>the matter</td>
<td>מלאת</td>
</tr>
<tr>
<td>that I said</td>
<td>אמרתה</td>
</tr>
<tr>
<td>that unless</td>
<td>דולה לא</td>
</tr>
<tr>
<td>you shall show</td>
<td>תוהונתי</td>
</tr>
</tbody>
</table>
In Daniel 2:4-6, comparing the original Aramaic text to the Peshitta, I find that 92% of 7th century Babylonian Aramaic words are the same as the Aramaic of the first century A.D. used in the Syriac Peshitta Version. Only three of them are not found in a Syriac dictionary. Syriac is found in inscriptions of A.D. 6 in Syria and thereafter.
Dan. 2:47

Peshitta Aramaic text

answered
the King
and said
to Daniel
in truth
your God
he is
the God of
gods
and The Lord of
Kings
and he has revealed
secrets
for you were able
to reveal
secret
this
+48+
then
the King
exalted
Daniel
and gifts
many
he gave
to him
and he gave him authority
over
all
the land
of Babel
and presented him
Head

6th cent.
B.C.
Babyl.
Aramaic-
(the
Hebrew
Bible)
The above is from my Peshitta interlinear of Daniel, yet unpublished.

I have marked in red letters words and letters which are not found in Middle-Late (200 BC to AD 800) Aramaic dictionaries, such as Jastrow’s Targumim, Babylonian Talmud, Midrashic Lit. and Smith’s Compendious Syriac Dictionary, but are found in a Chaldee lexicon of the Old Testament.

Imperial Aramaic such as that found in Daniel and Ezra was used until 200 BC. Syriac was the official language of Edessa, Syria, when the Kingdom of Osroene was founded in 132 BC.

I find that about 90% of the vocabulary words in Imperial Babylonian Aramaic are retained in the later so called Syriac form of Aramaic, and the grammatical forms are uniform between the two. Even the scripts of the two were the same for more than a century or two. One Estrangela inscription was found in Syria dated AD 6. Others date from late 1st century AD to AD 243 in Syria and one in Israel. There are a few spelling, so called orthographical differences and grammatical conventions (initial Nun (N) instead of “Yodh” (Y) for 3rd person imperfect form of verbs in late Aramaic—“also called “Classical Syriac”, attached Dalet proclitic (D) instead of unattached Dalet-Yodh (DY), between Imperial and Middle Aramaic (200 BC to AD 200), as well as late Aramaic (AD 200 to 700), but the differences are minor and easily recognizable between these two forms of Aramaic. Syriac should never be construed as a different language from Aramaic.

“Syriac” is simply a Greek term for the language of Syrians and Assyrians, which is Aramaic. Anyone who learns the Aramaic language of the Chaldeans of the 7th century BC can then read the Neo Aramaic of modern Iraq or Lebanon, after learning the 22 Swadaya letters of the alphabet corresponding to the 22 Ashuri letters by the same names. The evident similarity and readability similarity of Middle Aramaic to Aramaic written a thousand years later illustrates the universal nature of this once true lingua franca of four world empires which became the vehicle of the first Christian Apostles, Evangelists and Missionaries of the Gospel of The Christ of God and of His Spirit of Holiness “to the Jews first, and also to the Aramaeans”. The Aramaic writing of Daniel the Prophet and Ezra the Scribe centuries before the incarnation of Jehovah The Messiah differs little from the Aramaic writing of Bishop Aphraates and Ephraim the Poet Sage in the 4th century AD, or from Eusebius of Capernaum who wrote “Theophania” in Aramaic circa AD 325, as well as “Encomium” before that. Samuel Lee, a Professor of Semitic languages and editor, collator and producer of the 1816 Syriac Peshitta Old Testament, translated Eusebius’ Theophania from Aramaic and wrote this about the Aramaic of this 4th century production:
EUSEBIUS
BISHOP OF CAESAREA
ON
THE THEOPHANIA
OR
DIVINE MANIFESTATION
OF
OUR LORD AND SAVIOUR JESUS CHRIST,
TRANSLATED INTO ENGLISH WITH NOTES, FROM AN ANCIENT SYRIAC
VERSION OF THE GREEK ORIGINAL NOW LOST;
TO WHICH IS PREFIXED
A VINDICATION OF THE ORTHODOXY, AND PROPHETICAL VIEWS,
OF THAT DISTINGUISHED WRITER.

INSCRIBED BY PERMISSION TO
HIS GRACE THE DUKE OF NORTHUMBERLAND,
CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE.

BY SAMUEL LEE, D.D.
D.D. OF THE UNIVERSITY OF HALLE; MEMBER OF THE SOCIÉTÉ ASIATIQUE
OF PARIS; OF THE HISTORICAL SOCIETY OF RHODE ISLAND, AMERICA;
CANON OF BRISTOL, RECTOR OF BARLEY, HERTS., REGIUS
PROFESSOR OF HEBREW IN THE UNIVERSITY
OF CAMBRIDGE, &c.
We have nevertheless on the reverse of the fourth folio, after the conclusion of our Work, written on the outside margin of one of the folios of the Tract on the Martys of Palestine, the following Inscription in a bold, but rather unsightly hand, and in the common Peshito character:

See, my brethren, if the latter part of this ancient book has been cut off, and has perished together with that (with) which its writer closed and completed it; it was thus written at its end, viz. that "This book was written in the city of Edessa of Mesopotamia, by the hands of a man named Jacob, in the year seven hundred and twenty and three, (and) was completed in the month of the latter Teshrin." (February). And, just as that which was written there, I have also written here without addition. And the things which are here, I wrote in the year 1398, in the (era) of the Greeks (i.e. the Seleucidae).

If then we are to take the first of these dates, as given in the era of the Seleucidae, and this Note as containing a true statement respecting the age of our MS., A.D. 411 will be its date, and its age 1432 years! The date of this Note is, we are told, that of the Greeks (or Seleucidae), that is, A.D. 1398, corresponding to A.D. 1086, just 757 years ago, when, as its author tells us, this manuscript was such as to merit the appellation of ancient!
If this may be relied on, it is not improbable that our translation was made during the lifetime of Eusebius, and it might be under his inspection, and that of Patrophilus who was then Bishop of Scythopolis. And I think there are certain peculiarities of language in it, tending to show that it was not made at Edessa, which are these: We never find the form of the feminine plural in verbs, as we constantly do in the works of Ephrem, Jacob of Edessa, and other writers of that school. The pronoun of the first person plural is rather of the Hebrew, than the Syriac, form. The pronominal forms, הָאֱלֹהִים, הָאֱלֹהִים, never occur in the language of Edessa; nor does the adverbial הָאֱלֹהִים, nor the impersonal יְהוָה (יהוָה), nor the combination יְהוָה הָאֱלֹהִים, in the sense of immediately, nor the occasional redundancy, and even defect, of the relative pronoun כ, as far as my knowledge goes: all of which will be found marked in the Notes. I am therefore inclined to believe, that our translation was not made at Edessa, but in Palestine.

The language of this translation, allowing for the instances just mentioned, appears to me to be the purest Syriac, and such as might be well expected in a work of so ancient a date. I have already remarked, that its order is very greatly inverted, and its collocation involved, from its having been made servilely to follow the Greek original. Of this any one will satisfy himself, by comparing any of its sections with the places pointed out, as found in Greek, in some of the still existing works of Eusebius: which, although it has had the effect of giving me a great deal of trouble, as it will any reader of the Syriac text, is nevertheless a circumstance of infinite value in other respects: and particularly, as it has preserved to our times a most exact copy of an original Greek work of our author, which has, no doubt, been long ago lost.

4 For סֻלֶם.
5 Usually סֻלֶם.
6 For סֻלֶם סֻלֶם.

It partook in no respect of the corrupt dialect, termed by Adler "Hierosylymitana," as noticed in his work on the Syriac Versions of the Scriptures, and as found in a MS. discovered by him in the Library of the Vatican.
He taught and said, “For, as the lightning goeth forth from the East, and is seen even to the West; so also shall the coming of the Son of Man be.”

Eusebius quote of Mat 24:27

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. – KJV

27. For just as lightning goes out from The East and appears unto The West, so will the coming of The Son of Man be. – Bauscher’s translation of the Peshitta (The Original Aramaic New Testament in Plain English)
The eight Aramaic Peshitta words in red are omitted or replaced with another by Eusebius in his quotation. The others words are identical except for three which differ by one letter each: the pronoun (“me”) attached at the end of two verbs instead of “us”, and one word has the initial letter Tau where Eusebius has a Nun (which is grammatically incorrect, but does not change the meaning), and the Peshitta’s adjective “beed”- ידב (“by”) is “khalaph” חלח (“for, for the sake of”) in Eusebius. A few word orders are transposed a bit in Eusebius, but the sense remains the same. Eusebius quotes are apparently loose and from memory here, accounting for the seven omitted words and one substituted synonym. An eight word difference out of the 58 Peshitta words is 14% disagreement between the two Aramaic texts. 86% of the Aramaic words in the two texts are the same. The Greek text is significantly different from the Eusebius text so as to disqualify it as the text Eusebius used as his authority. Greek has: “Who shall separate us…?”, where Eusebius has “What shall separate us.? The Greek has:”we are killed all day”; Eusebius has “every day”. Greek has “upernikomen”- “we super-conquer”, where Eusebius has “we conquer”. Greek has at the end of the last verse: “in Christ Jesus our Lord.” Eusebius has: “in our Lord Jesus Christ.” So Eusebius agrees with the Peshitta rather than with the Greek text. Eusebius died in AD 325.
Rendel Harris & Alphonse Mingana in a 1920 book on The Odes of Solomon & The Psalms of Solomon concluded that The Odes of Solomon are a 1st century AD or circa AD 100 production and that they were composed in Aramaic. They give evidence that they quote from the Peshitta OT and the Targums. They did not even consider that they would have referred to the Peshitta NT, as the Peshitta NT was never considered to exist in the 1st century by western scholars. One must ask what NT source was used by an Aramaic writer who seems never to refer to Greek sources in his OT references.

It is certainly established by Harris' information that, if the Odes are a 1st century composition, the Apocalypse was in general use by the Eastern Christian churches at that time.

The Odes have "to take captivity captive". This is very similar to the Peshitta in Eph. 4:6 - and Psalms 68:18: . The Ephesians text is more similar, with only one letter difference.

The Odes Of Solomon has: ' I was covered with the covering of your Spirit; I removed from me the raiment of skins, for your right hand lifted me up.' Ode xxv. 8, 9.

In Colossians 2:15 we find the statement in the Peshitta: "By stripping off His body, He stripped the Principalities and the Powers and shamed them openly in His Essential Self."
The Greek texts do not have anything like this. It seems that the Odes are referring to this disembodied glory and triumph of The Messiah after His death and before His bodily resurrection, whereby He stripped the Powers of Evil through His Spirit.

There are references to the Apocalypse in the dragon with seven heads and in the harlot who intoxicates the nations with the "wine of their intoxication".

Another reference to Revelation is:

"Put on the crown in the true covenant of the Lord, and all those who have conquered will be inscribed in His book." - Ode 9

He that **overcometh**, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels. - Re 3:5

In Ode 15, we have these verses:

"I put on incorruption through His name, and took off corruption by His grace.
Death has been destroyed before my face, and Sheol has been vanquished by my word."

Here is 1 Cor. 15:54,55 in Aramaic:

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54 53, 54, 55, 54, 55, 54, 55, 54, 55, 54, 55
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So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
O death, where is thy sting? O grave, where is thy victory?

The Odes support the Peshitta NT reading as opposed to the critical Greek reading in verses 54 & 55. The critical Greek omits "corruptible shall have put on incorruption" and has, "O death, where is thy sting? O death, where is thy victory?" The Peshitta has "Sheol", as does the Ode. The Aramaic words are the same roots for "corruptible" and "incorruptible". There is a possibility that the Odist translated from the majority Greek text, but given the support for the Peshitta reading in Colossians 2:15 as opposed to the unanimous Greek reading, that is unlikely.

The Ode 23 has:

"And the name of the Father was upon it; and of the Son and of the Spirit of Holiness, to rule for ever and ever."

"in The Name of the Father, and the Son and the Spirit of Holiness"

The Greek has "εις το ονομα του πατρος και του υιου και του αγιου πνευματος"

"του αγιου πνευματος" is "of the Holy Spirit"; this is not to be expected as the source of the Aramaic text in the Odes, though there can be little doubt that the Peshitta text of Mat. 28:19 contains the Trinitarian phrase in practically identical form, down to the same title for "The Spirit of Holiness".
This Trinitarian phrase wording is not found anywhere else in the New Testament. The "Old Syriac" Curetonian and Sinaitic manuscripts lack this verse altogether, so they cannot be compared.

Below is a sample of the Odes in Aramaic in the right column with English translation on the left column. This collection comprises the earliest known Christian book of hymns.
Ode 3
(the first verse is missing.....)
... I am putting on the love of the Lord.
And His members are with Him, and I am dependent on them;
and He loves me.
For I should not have known how to love the Lord, if He had
not continuously loved me.
Who is able to distinguish love, except him who is loved?
I love the Beloved and I myself love Him, and where His rest is,
there also am I.
And I shall be no stranger, because there is no jealousy with
the Lord Most High and Merciful.
I have been united to Him, because the lover has found the
Beloved, because I love Him that is the Son, I shall become a
son.
Indeed he who is joined to Him who is immortal, truly shall be
immortal.
And he who delights in the Life will become living.
This is the Spirit of the Lord, which is not false, which teaches
the sons of men to know His ways.
Be wise and understanding and awakened. Hallelujah.

The Aramaic of the Odes is written in Estrangela script, which
is the script of the oldest Peshitta mss. It also contains the
same written form for the 3rd person singular imperfect (future)
verb that the Peshitta employs, using the initial letter Nun,
instead of the initial Yodh found in some other dialects of
Aramaic.
Ode 4
No man can pervert Your holy place, O my God; nor can he
change it, and put it in another place.
Because he has no power over it; for Your sanctuary You
designed before You made special places.
The ancient one shall not be perverted by those which are
inferior to it. You have given Your heart, O Lord, to Your
believers.
Never will You be idle, nor will You be without fruits;
For one hour of Your faith is more excellent than all days and
years.
For who shall put on Your grace and be rejected?
Because Your seal is known; and Your creatures are known to
it.
And Your hosts possess it, and the elect archangels are clothed
with it.
You have given to us Your fellowship, not that You were in
need of us, but that we are always in need of You.
Shower upon us Your gentle rain, and open Your bountiful
springs which abundantly supply us with milk and honey.
For there is no regret with You; that You should regret
anything which You have promised;
Since the result was manifest to You.
For that which You gave, You gave freely, so that no longer
will You draw back and take them again.
For all was manifest to You as God, and was set in order from
the beginning before You.
And You, O Lord, have made all.
Hallelujah.
Ode 5
I praise You, O Lord, because I love You.
O Most High, forsake me not, for You are my hope.
Freely did I receive Your grace, may I live by it.
My persecutors will come but let them not see me.
Let a cloud of darkness fall upon their eyes; and let an air of thick darkness obscure them.
And let them have no light to see, so that they cannot seize me.
Let their designs become hardened, so that whatever they have conspired shall return upon their own heads.
For they have devised a plan, but it was not for them.
They prepared themselves maliciously, but they were found to be impotent.
Indeed my confidence is upon the Lord, and I will not fear.
And because the Lord is my salvation, I will not fear.
And He is as a woven crown upon my head, and I shall not be shaken.
Even if everything should be shaken, I shall stand firm.
And though all things visible should perish, I shall not die;
Because the Lord is with me, and I with Him.
Hallelujah.
Ode 6
As the wind glides through the harp and the strings speak,
So the Spirit of the Lord speaks through my members, and I
speak through His love.
For He destroys whatever is alien, and everything is of the
Lord.

For thus it was from the beginning, and will be until the end.
So that nothing shall be contrary, and nothing shall rise up
against Him.
The Lord has multiplied his knowledge, and He was zealous
that those things should be known which through His grace
have been given to us.
And His praise He gave us on account of His name, our spirits
praise His Holy Spirit.
For there went forth a stream, and it became a river great and
broad; indeed it carried away everything, and it shattered and
brought it to the Temple.
And the barriers which were built by men were not able to
restrain it, nor even the arts of them who habitually restrain
water.

For it spread over the surface of all the earth, and it filled
everything.
Then all the thirsty upon the earth drank, and thirst was
relieved and quenched;
For from the Most High the drink was given.
Blessed, therefore, are the ministers of that drink, who have
been entrusted with His water.
They have refreshed the parched lips, and have aroused the paralyzed will. 
Even living persons who were about to expire, they have held back from death. 
And limbs which have collapsed, they have restored and set up. 
They gave strength for their coming, and light for their eyes. 
Because everyone recognized them as the Lord's, and lived by the living water of eternity. 
Hallelujah.
Here are the rest of the 42 Odes of Solomon in English. All of these Odes are the translation of John Charlesworth.

Ode 7
As is the course of anger over wickedness, so is the course of joy over the Beloved; and brings in of its fruits unhindered. My joy is the Lord and my course is towards Him, this path of mine is beautiful. For there is a Helper for me, the Lord. He has generously shown Himself to me in His simplicity, because His kindness has diminished His dreadfulness. He became like me, that I might receive Him. In form He was considered like me, that I might put Him on. And I trembled not when I saw Him, because He was gracious to me. Like my nature He became, that I might understand Him. And like my form, that I might not turn away from Him. The Father of knowledge is the Word of knowledge. He who created wisdom is wiser than His works. And He who created me when yet I was not knew what I would do when I came into being. On account of this He was gracious to me in His abundant grace, and allowed me to ask from Him and to benefit from His sacrifice. For He it is who is incorrupt, the perfection of the worlds and their Father. He has allowed Him to appear to them that are His own; in order that they may recognize Him that made them, and not suppose that they came of themselves. For towards knowledge He has set His way, he has widened it and lengthened it and brought it to complete perfection. And has set over it the traces of His light, and it proceeded from the beginning until the end. For by Him He was served, and He was pleased by the Son. And because of his salvation He will possess everything. And the Most High will be known by His holy ones: To announce to those who have songs of the coming of the Lord, that they may go forth to meet Him and may sing to Him, with joy and with the harp of many tones. The Seers shall go before Him, and they shall be seen before Him. And they shall praise the Lord in His love, because He is near and does see. And hatred shall be removed from the earth, and with jealousy it shall be drowned. For ignorance was destroyed upon it, because the knowledge of the Lord arrived upon it. Let the singers sing the grace of the Lord Most High, and let them bring their songs. And let their heart be like the day, and their gentle voices like the majestic beauty of the Lord. And let there not be anyone who breathes that is without knowledge or voice. For He gave a mouth to His creation: to open the voice of the mouth towards Him, and to praise Him. Confess His power and declare His grace. Hallelujah.

Ode 8
Open, open your hearts to the exultation of the Lord, and let your love abound from the heart to the lips. In order to bring forth fruits to the Lord, a holy life; and to talk with watchfulness in His light. Rise up and stand erect, you who sometimes were brought low. You who were in silence, speak, for your mouth has been
opened.  
You who were despised, from henceforth be lifted up, for your 
Righteousness has been lifted up;  
For the right hand of the Lord is with you, and He will be your 
Helper.  
And peace was prepared for you, before what may be your war.  
Hear the word of truth, and receive the knowledge of the Most 
High.  
Your flesh may not understand that which I am about to say to 
you; nor your garment that which I am about to show you.  
Keep my mystery, you who are kept by it; keep my faith, you 
who are kept by it.  
And understand my knowledge, you who know me in truth;  
love me with affection, you who love;  
For I turn not my face from my own, because I know them.  
And before they had existed, I recognized them; and imprinted 
a seal on their faces.  
I fashioned their members, and my own breasts I prepared for 
them, that they might drink my holy milk and live by it.  
I am pleased by them, and am not ashamed by them.  
For my workmanship are they, and the strength of my thoughts.  
Therefore who can stand against my work? Or who is not 
subject to them?  
I willed and fashioned mind and heart, and they are my own.  
And upon my right hand I have set my elect ones.  
And my righteousness goes before them, and they shall not be 
deprived of my name; for it is with them.  
Pray and increase, and abide in the love of the Lord;  
And you who were loved in the Beloved, and you who are kept 
in Him who lives, and you who are saved in Him who was 
saved.  
And you shall be found incorrupt in all ages, on account of the 
name of your Father.  

Hallelujah.  

Ode 9  
Open your ears, and I shall speak to you.  
Give me yourself, so that I may also give you myself.  
The word of the Lord and His desires, the holy thought which 
He has thought concerning His Messiah.  
For in the will of the Lord is your life, and His purpose is 
eternal life, and your perfection is incorruptible.  
Be enriched in God the Father; and receive the purpose of the 
Most High. Be strong and redeemed by His grace.  
For I announce peace to you, His holy ones, so that none of 
those who hear shall fall in the war.  
And also that those who have known Him may not perish, and 
so that those who received Him may not be ashamed.  
An everlasting crown is Truth; blessed are they who set it on 
their head.  
It is a precious stone, for the wars were on account of the 
crown.  
But Righteousness has taken it, and has given it to you.  
Put on the crown in the true covenant of the Lord, and all those 
who have conquered will be inscribed in His book.  
For their book is the reward of victory which is for you, and 
she sees you before her and wills that you shall be saved.  
Hallelujah.  

Ode 10  
The Lord has directed my mouth by His Word, and has opened 
my heart by His Light.  
And He has caused to dwell in me His immortal life, and 
permitted me to proclaim the fruit of His peace.  
To convert the lives of those who desire to come to Him, and to 
lead those who are captive into freedom.
I took courage and became strong and captured the world, and the captivity became mine for the glory of the Most High, and of God my Father.
And the Gentiles who had been dispersed were gathered together, but I was not defiled by my love for them, because they had praised me in high places.
And the traces of light were set upon their heart, and they walked according to my life and were saved, and they became my people for ever and ever.
Hallelujah.

Ode 11
My heart was pruned and its flower appeared, then grace sprang up in it, and my heart produced fruits for the Lord.
For the Most High circumcised me by His Holy Spirit, then He uncovered my inward being towards Him, and filled me with His love.
And His circumcising became my salvation, and I ran in the Way, in His peace, in the way of truth.
From the beginning until the end I received His knowledge.
And I was established upon the rock of truth, where He had set me.
And speaking waters touched my lips from the fountain of the Lord generously.
And so I drank and became intoxicated, from the living water that does not die.
And my intoxication did not cause ignorance, but I abandoned vanity,
And turned toward the Most High, my God, and was enriched by His favors.
And I rejected the folly cast upon the earth, and stripped it off and cast it from me.
And the Lord renewed me with His garment, and possessed me by His light.
And from above He gave me immortal rest, and I became like the land that blossoms and rejoices in its fruits.
And the Lord is like the sun upon the face of the land.
My eyes were enlightened, and my face received the dew;
And my breath was refreshed by the pleasant fragrance of the Lord.
And He took me to His Paradise, wherein is the wealth of the Lord's pleasure.
I beheld blooming and fruit-bearing trees,
And self-grown was their crown.
Their branches were sprouting and their fruits were shining.
From an immortal land were their roots.
And a river of gladness was irrigating them,
And round about them in the land of eternal life.
Then I worshipped the Lord because of His magnificence.
And I said, Blessed, O Lord, are they who are planted in Your land, and who have a place in Your Paradise;
And who grow in the growth of Your trees, and have passed from darkness into light.
Behold, all Your laborers are fair, they who work good works, and turn from wickedness to your pleasantness.
For the pungent odor of the trees is changed in Your land,
And everything becomes a remnant of Yourself. Blessed are the workers of Your waters, and eternal memorials of Your faithful servants.
Indeed, there is much room in Your Paradise. And there is nothing in it which is barren, but everything is filled with fruit.
Glory be to You, O God, the delight of Paradise for ever.
Hallelujah.

Ode 12
He has filled me with words of truth, that I may proclaim Him.
And like the flowing of waters, truth flows from my mouth, and my lips declare His fruits. 
And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the entrance of His light. 
And the Most High has given Him to His generations, which are the interpreters of His beauty, 
And the narrators of His glory, 
And the confessors of His purpose, 
And the preachers of His mind, 
And the teachers of His works. 
For the subtlety of the Word is inexpressible, and like His utterance so also is His swiftness and His acuteness, for limitless is His progression. 
He never falls but remains standing, and one cannot comprehend His descent or His way. 
For as His work is, so is His expectation, for He is the light and dawning of thought. 
And by Him the generations spoke to one another, and those that were silent acquired speech. 
And from Him came love and equality, and they spoke one to another that which was theirs. 
And they were stimulated by the Word, and knew Him who made them, because they were in harmony. 
For the mouth of the Most High spoke to them, and His exposition prospered through Him. 
For the dwelling place of the Word is man, and His truth is love. 
Blessed are they who by means of Him have perceived everything, and have known the Lord in His truth. 
Hallelujah.

Ode 13

Behold, the Lord is our mirror. Open your eyes and see them in Him. 
And learn the manner of your face, then declare praises to His Spirit. 
And wipe the paint from your face, and love His holiness and put it on. 
Then you will be unblemished at all times with Him. 
Hallelujah.

Ode 14
As the eyes of a son upon his father, so are my eyes, O Lord, at all times towards You. 
Because my breasts and my pleasure are with You. 
Turn not aside Your mercies from me, O Lord; and take not Your kindness from me. 
Stretch out to me, my Lord, at all times, Your right hand, and be to me a guide till the end according to Your will. 
Let me be pleasing before You, because of Your glory, and because of Your name let me be saved from the Evil One. 
And let Your gentleness, O Lord, abide with me, and the fruits of Your love. 
Teach me the odes of Your truth, that I may produce fruits in You. 
And open to me the harp of Your Holy Spirit, so that with every note I may praise You, O Lord. 
And according to the multitude of Your mercies, so grant unto me, and hasten to grant our petitions. 
For You are sufficient for all our needs. 
Hallelujah.

Ode 15
As the sun is the joy of them who seek its daybreak, so is my joy the Lord;
Because He is my Sun, and His rays have lifted me up; and His light has dismissed all darkness from my face.
Eyes I have obtained in Him, and have seen His holy day.
Ears I have acquired, and have heard His truth.
The thought of knowledge I have acquired, and have enjoyed delight fully through Him.
I repudiated the way of error, and went towards Him and received salvation from Him abundantly.
And according to His generosity He gave to me, and according to His excellent beauty He made me.
I put on immortality through His name, and took off corruption by His grace.
Death has been destroyed before my face, and Sheol has been vanquished by my word.
And eternal life has arisen in the Lord's land, and it has been declared to His faithful ones, and has been given without limit to all that trust in Him.
Hallelujah.

Ode 16
As the occupation of the ploughman is the ploughshare, and the occupation of the helmsman is the steering of the ship, so also my occupation is the psalm of the Lord by His hymns.
My art and my service are in His hymns, because His love has nourished my heart, and His fruits He poured unto my lips.
For my love is the Lord; hence I will sing unto Him.
For I am strengthened by His praises, and I have faith in Him.
I will open my mouth, and His Spirit will speak through me the glory of the Lord and His beauty,
The work of His hands, and the labor of His fingers;
For the multitude of His mercies, and the strength of His Word.
For the Word of the Lord investigates that which is invisible, and reveals His thought.

For the eye sees His works, and the ear hears His thought.
It is He who made the earth broad, and placed the waters in the sea.
He expanded the heaven, and fixed the stars.
And He fixed the creation and set it up, then He rested from His works.
And created things run according to their courses, and work their works, for they can never cease nor fail.
And the hosts are subject to His Word.
The reservoir of light is the sun, and the reservoir of darkness is the night.
For He made the sun for the day so that it will be light; but night brings darkness over the face of the earth.
And by their portion one from another they complete the beauty of God.
And there is nothing outside of the Lord, because He was before anything came to be.
And the worlds are by His Word, and by the thought of His heart.
Praise and honor to His name.
Hallelujah.

Ode 17
Then I was crowned by my God, and my crown was living.
And I was justified by my Lord, for my salvation is incorruptible.
I have been freed from vanities, and am not condemned.
My chains were cut off by His hands, I received the face and likeness of a new person, and I walked in Him and was saved.
And the thought of truth led me, and I went after it and wandered not.
And all who saw me were amazed, and I seemed to them like a stranger.
And He who knew and exalted me, is the Most High in all His perfection.  
And He glorified me by His kindness, and raised my understanding to the height of truth.  
And from there He gave me the way of His steps, and I opened the doors which were closed.  
And I shattered the bars of iron, for my own shackles had grown hot and melted before me.  
And nothing appeared closed to me, because I was the opening of everything.  
And I went towards all my bound ones in order to loose them; that I might not leave anyone bound or binding.  
And I gave my knowledge generously, and my resurrection through my love.  
And I sowed my fruits in hearts, and transformed them through myself.  
Then they received my blessing and lived, and they were gathered to me and were saved;  
Because they became my members, and I was their Head.  
Glory to You, our Head, O Lord Messiah.  
Hallelujah.  

Ode 18  
My heart was lifted up and enriched in the love of the Most High, so that I might praise Him with my name.  
My members were strengthened, that they may not fall from His power.  
Infirmities fled from my body, and it stood firm for the Lord by His will; because His kingdom is firm.  
O Lord, for the sake of those who are in need, do not dismiss Your Word from me.  
Nor, for the sake of their works, withhold Your perfection from me.  

Let not light be conquered by darkness, nor let truth flee from falsehood.  
Let Your right hand set our salvation to victory, and let it receive from every region, and preserve it on the side of everyone who is besieged by misfortunes.  
You are my God, falsehood and death are not in Your mouth; only perfection is Your will.  
And vanity You know not, because neither does it know You.  
And You know not error; because neither does it know You.  
And ignorance appeared like dust, and like the foam of the sea.  
And vain people thought that it was great, and they became like its type and were impoverished.  
But those who knew understood and contemplated, and were not polluted by their thoughts;  
Because they were in the mind of the Most High, and mocked those who were walking in error.  
Then they spoke the truth, from the breath which the Most High breathed into them.  
Praise and great honor to His name.  
Hallelujah.  

Ode 19  
A cup of milk was offered to me, and I drank it in the sweetness of the Lord's kindness.  
The Son is the cup, and the Father is He who was milked; and the Holy Spirit is She who milked Him;  
Because His breasts were full, and it was undesirable that His milk should be ineffectually released.  
The Holy Spirit opened Her bosom, and mixed the milk of the two breasts of the Father.  
Then She gave the mixture to the generation without their knowing, and those who have received it are in the perfection of the right hand.
The womb of the Virgin took it, and she received conception and gave birth.
So the Virgin became a mother with great mercies.
And she labored and bore the Son but without pain, because it did not occur without purpose.
And she did not require a midwife, because He caused her to give life.
She brought forth like a strong man with desire, and she bore according to the manifestation, and she acquired according to the Great Power.
And she loved with redemption, and guarded with kindness, and declared with grandeur.
Hallelujah.

Ode 20
I am a priest of the Lord, and Him I serve as a priest;
And to Him I offer the offering of His thought.
For His thought is not like the world, nor like the flesh, nor like them who worship according to the flesh.
The offering of the Lord is righteousness, and purity of heart and lips.
Offer your inward being faultlessly; and let not your compassion oppress compassion; and let not yourself oppress a self.
You should not purchase a stranger because he is like yourself, nor seek to deceive your neighbor, nor deprive him of the covering for his nakedness.
But put on the grace of the Lord generously, and come to His Paradise, and make for yourself a garland from His tree.
Then put it on your head and be joyful, and recline upon His rest.
For His glory will go before you; and you shall receive of His kindness and of His grace; and you shall be anointed in truth with the praise of His holiness.
Praise and honor to His name.
Hallelujah.

Ode 21
I lifted up my arms on high on account of the compassion of the Lord.
Because He cast off my bonds from me, and my Helper lifted me up according to His compassion and His salvation.
And I put off darkness, and put on light.
And even I myself acquired members. In them there was no sickness or affliction or suffering.
And abundantly helpful to me was the thought of the Lord, and His everlasting fellowship.
And I was lifted up in the light, and I passed before Him.
And I was constantly near Him, while praising and confessing Him.
He caused my heart to overflow, and it was found in my mouth; and it sprang forth unto my lips.
Then upon my face increased the exultation of the Lord and His praise.
Hallelujah.

Ode 22
He who caused me to descend from on high, and to ascend from the regions below;
And He who gathers what is in the Middle, and throws them to me;
He who scattered my enemies, and my adversaries;
He who gave me authority over bonds, so that I might unbind them;
He who overthrew by my hands the dragon with seven heads, and set me at his roots that I might destroy his seed;
You were there and helped me, and in every place Your name surrounded me. Your right hand destroyed his evil venom, and Your hand leveled the Way for those who believe in You. And It chose them from the graves, and separated them from the dead ones. It took dead bones and covered them with flesh. But they were motionless, so It gave them energy for life. Incorruptible was Your way and Your face; You have brought Your world to corruption, that everything might be resolved and renewed. And the foundation of everything is Your rock. And upon it You have built Your kingdom, and it became the dwelling-place of the holy ones. Hallelujah.

Ode 23
Joy is for the holy ones. And who shall put it on but they alone? Grace is for the elect ones. And who shall receive it but they who trusted in it from the beginning? Love is for the elect ones. And who shall put it on but they who possessed it from the beginning? Walk in the knowledge of the Lord, and you will know the grace of the Lord generously; both for His exultation and for the perfection of His knowledge. And His thought was like a letter, and His will descended from on high. And it was sent like an arrow which from a bow has been forcibly shot. And many hands rushed to the letter, in order to catch it, then take and read it. But it escaped from their fingers; and they were afraid of it and

of the seal which was upon it. Because they were not allowed to loosen its seal; for the power which was over the seal was greater than they. But those who saw the letter went after it; that they might learn where it would land, and who should read it, and who should hear it. But a wheel received it, and it came over it. And a sign was with it, of the kingdom and of providence. And everything which was disturbing the wheel, it mowed and cut down. And it restrained a multitude of adversaries; and bridged rivers. And it crossed over and uprooted many forests, and made an open way. The head went down to the feet, because unto the feet ran the wheel, and whatever had come upon it. The letter was one of command, and hence all regions were gathered together. And there was seen at its head, the head which was revealed, even the Son of Truth from the Most High Father. And He inherited and possessed everything, and then the scheming of the many ceased. Then all the seducers became headstrong and fled, and the persecutors became extinct and were blotted out. And the letter became a large volume, which was entirely written by the finger of God. And the name of the Father was upon it; and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

Ode 24
The dove fluttered over the head of our Lord Messiah, because He was her head. And she sang over Him, and her voice was heard.
Then the inhabitants were afraid, and the foreigners were disturbed.
The bird began to fly, and every creeping thing died in its hole.
And the chasms were opened and closed; and they were seeking the Lord as those who are about to give birth.
But He was not given to them for nourishment, because He did not belong to them.
But the chasms were submerged in the seal of the Lord, and they perished in the thought with which they had remained from the beginning.
For they were in labor from the beginning, and the end of their travail was life.
And all of them who were lacking perished, because they were not able to express the word so that they might remain.
And the Lord destroyed the devices, of all those who had not the truth with them.
For they were lacking in wisdom, they who exalted themselves in their mind.
So they were rejected, because the truth was not with them.
For the Lord revealed His way, and spread widely His grace.
And those who understood it knew His holiness.
Hallelujah.

Ode 25
I was rescued from my chains, and I fled unto You, O my God.
Because You are the right hand of salvation, and my Helper.
You have restrained those who rise up against me, and no more were they seen.
Because Your face was with me, which saved me by Your grace.
But I was despised and rejected in the eyes of many, and I was in their eyes like lead.
And I acquired strength from You, and help.

A lamp You set for me both on my right and on my left, so that there might not be in me anything that is not light.
And I was covered with the covering of Your Spirit, and I removed from me my garments of skin.
Because Your right hand exalted me, and caused sickness to pass from me.
And I became mighty in Your truth, and holy in Your righteousness.
And all my adversaries were afraid of me, and I became the Lord's by the name of the Lord.
And I was justified by His kindness, and His rest is for ever and ever.
Hallelujah.

Ode 26
I poured out praise to the Lord, because I am His own.
And I will recite His holy ode, because my heart is with Him.
For His harp is in my hand, and the odes of His rest shall not be silent.
I will call unto Him with all my heart, I will praise and exalt Him with all my members.
For from the East and unto the West is His praise;
Also from the South and unto the North is His thanksgiving.
Even from the crest of the summits and unto their extremity is His perfection.
Who can write the odes of the Lord, or who can read them?
Or who can train himself for life, so that he himself may be saved?
Or who can press upon the Most High, so that He would recite from His mouth?
Who can interpret the wonders of the Lord? Though he who interprets will be destroyed, yet that which was interpreted will remain.
For it suffices to perceive and be satisfied, for the odists stand in serenity; Like a river which has an increasingly gushing spring, and flows to the relief of them that seek it. Hallelujah.

Ode 27
I extended my hands and hallowed my Lord, For the expansion of my hands is His sign. And my extension is the upright cross. Hallelujah.

Ode 28
As the wings of doves over their nestlings, and the mouths of their nestlings towards their mouths, so also are the wings of the Spirit over my heart. My heart continually refreshes itself and leaps for joy, like the babe who leaps for joy in his mother's womb. I trusted, consequently I was at rest; because trustful is He in whom I trusted. He has greatly blessed me, and my head is with Him. And the dagger shall not divide me from Him, nor the sword; Because I am ready before destruction comes, and have been set on His immortal side. And immortal life embraced me, and kissed me. And from that life is the Spirit which is within me. And it cannot die because it is life. Those who saw me were amazed, because I was persecuted. And they thought that I had been swallowed up, because I seemed to them as one of the lost. But my injustice became my salvation. And I became their abomination, because there was no jealousy in me. Because I continually did good to every man I was hated. And they surrounded me like mad dogs, those who in stupidity attack their masters. Because their thought is depraved, and their mind is perverted. But I was carrying water in my right hand, and their bitterness I endured by my sweetness. And I did not perish, because I was not their brother, nor was my birth like theirs. And they sought my death but did not find it possible, because I was older than their memory; and in vain did they cast lots against me. And those who were after me sought in vain to destroy the memorial of Him who was before them. Because the thought of the Most High cannot be prepossessed; and His heart is superior to all wisdom. Hallelujah.

Ode 29
The Lord is my hope, I shall not be ashamed of Him. For according to His praise He made me, and according to His grace even so He gave to me. And according to His mercies He exalted me, and according to His great honor He lifted me up. And he caused me to ascend from the depths of Sheol, and from the mouth of death He drew me. And I humbled my enemies, and He justified me by His grace. For I believed in the Lord's Messiah, and considered that He is the Lord. And He revealed to me His sign, and He led me by His light. And He gave me the scepter of His power, that I might subdue the devices of the people, and humble the power of the mighty. To make war by His Word, and to take victory by His power. And the Lord overthrew my enemy by His Word, and he
became like the dust which a breeze carries off. 
And I gave praise to the Most High, because He has magnified 
His servant and the son of His maidservant. 
Hallelujah.

Ode 30
Fill for yourselves water from the living fountain of the Lord, 
because it has been opened for you. 
And come all you thirsty and take a drink, and rest beside the 
fountain of the Lord. 
Because it is pleasing and sparkling, and perpetually refreshes 
the self. 
For much sweeter is its water than honey, and the honeycomb 
of bees is not to be compared with it; 
Because it flowed from the lips of the Lord, and it named from 
the heart of the Lord. 
And it came boundless and invisible, and until it was set in the 
middle they knew it not. 
Blessed are they who have drunk from it, and have refreshed 
themselves by it. 
Hallelujah.

Ode 31
Chasms vanished before the Lord, and darkness dissipated 
before His appearance. 
Error erred and perished on account of Him; and contempt 
received no path, for it was submerged by the truth of the Lord. 
He opened His mouth and spoke grace and joy; and recited a 
new chant to His name. 
Then He lifted his voice towards the Most High, and offered to 
Him those that had become sons through Him. 
And His face was justified, because thus His Holy Father had 
given to Him. 
Come forth, you who have been afflicted, and receive joy. 
And possess yourselves through grace, and take unto you 
immortal life. 
And they condemned me when I stood up, me who had not 
been condemned. 
Then they divided my spoil, though nothing was owed them. 
But I endured and held my peace and was silent, that I might 
not be disturbed by them. 
But I stood undisturbed like a solid rock, which is continuously 
pounded by columns of waves and endures. 
And I bore their bitterness because of humility; that I might 
redeem my nation and instruct it. 
And that I might not nullify the promises to the patriarchs, to 
whom I was promised for the salvation of their offspring. 
Hallelujah.

Ode 32
To the blessed ones the joy is from their heart, and light from 
Him who dwells in them; 
And the Word of truth who is self-originate, 
Because He has been strengthened by the Holy Power of the 
Most High; and He is unshaken for ever and ever. 
Hallelujah.

Ode 33
But again Grace was swift and dismissed the Corruptor, and 
descended upon him to renounce him. 
And he caused utter destruction before him, and corrupted all 
his work. 
And he stood on the peak of a summit and cried aloud from 
one end of the earth to the other. 
Then he drew to him all those who obeyed him, for he did not 
appear as the Evil One.
However, the perfect Virgin stood, who was preaching and summoning and saying:
O you sons of men, return, and you their daughters, come.
And leave the ways of that Corruptor, and approach me.
And I will enter into you, and bring you forth from destruction, and make you wise in the ways of truth.
Be not corrupted nor perish.
Obey me and be saved, for I am proclaiming unto you the grace of God.
And through me you will be saved and become blessed. I am your judge;
And they who have put me on shall not be falsely accused, but they shall possess incorruption in the new world.
My elect ones have walked with me, and my ways I will make known to them who seek me; and I will promise them my name.
Hallelujah.

Ode 34
There is no hard way where there is a simple heart, nor barrier for upright thoughts,
Nor whirlwind in the depth of the enlightened thought.
Where one is surrounded on every side by pleasing country, there is nothing divided in him.
The likeness of that which is below is that which is above.
For everything is from above, and from below there is nothing, but it is believed to be by those in whom there is no understanding.
Grace has been revealed for your salvation. Believe and live and be saved.
Hallelujah.

Ode 35
The gentle showers of the Lord overshadowed me with serenity, and they caused a cloud of peace to rise over my head;
That it might guard me at all times. And it became salvation to me.
Everyone was disturbed and afraid, and there came from them smoke and judgment.
But I was tranquil in the Lord's legion; more than shade was He to me, and more than foundation.
And I was carried like a child by its mother; and He gave me milk, the dew of the Lord.
And I was enriched by His favor, and rested in His perfection.
And I spread out my hands in the ascent of myself; and I directed myself towards the Most High, and I was redeemed towards Him.
Hallelujah.

Ode 36
I rested on the Spirit of the Lord, and She lifted me up to heaven;
And caused me to stand on my feet in the Lord's high place, before His perfection and His glory, where I continued glorifying Him by the composition of His Odes.
The Spirit brought me forth before the Lord's face, and because I was the Son of Man, I was named the Light, the Son of God;
Because I was the most glorified among the glorious ones, and the greatest among the great ones.
For according to the greatness of the Most High, so She made me; and according to His newness He renewed me.
And He anointed me with His perfection; and I became one of those who are near Him.
And my mouth was opened like a cloud of dew, and my heart gushed forth like a gusher of righteousness.
And my approach was in peace, and I was established in the Spirit of Providence. Hallelujah.

Ode 37
I stretched out my hands towards the Lord, and towards the Most High I raised my voice. And I spoke with the lips of my heart, and He heard me when my voice reached Him. His Word came towards me, in order to give me the fruits of my labors; And gave me rest by the grace of the Lord. Hallelujah.

Ode 38
I went up into the light of Truth as into a chariot, and the Truth led me and caused me to come. And caused me to pass over chasms and gulfs, and saved me from cliffs and valleys. And became for me a haven of salvation, and set me on the place of immortal life. And He went with me and caused me to rest and did not allow me to err; because He was and is the Truth. And there was no danger for me because I constantly walked with Him; and I did not err in anything because I obeyed Him. For Error fled from Him, and never met Him. But Truth was proceeding on the upright way, and whatever I did not understand He exhibited to me: All the poisons of error, and pains of death which are considered sweetness. And the corrupting of the Corruptor, I saw when the bride who was corrupting was adorned, and the bridegroom who corrupts and is corrupted.

And I asked the Truth, Who are these? And He said to me: This is the Deceiver and the Error. And they imitate the Beloved and His Bride, and they cause the world to err and corrupt it. And they invite many to the wedding feast, and allow them to drink the wine of their intoxication; So they cause them to vomit up their wisdom and their knowledge, and prepare for them mindlessness. Then they abandon them; and so they stumble about like mad and corrupted men. Since there is no understanding in them, neither do they seek it. But I have been made wise so as not to fall into the hands of the Deceivers, and I myself rejoiced because the Truth had gone with me. For I was established and lived and was redeemed, and my foundations were laid on account of the Lord's hand; because He has planted me. For He set the root, and watered it and endowed it and blessed it, and its fruits will be forever. It penetrated deeply and sprang up and spread out, and it was full and was enlarged. And the Lord alone was glorified, in His planting and in His cultivation; In His care and in the blessing of His lips, in the beautiful planting of His right hand; And in the attainment of His planting, and in the understanding of His mind. Hallelujah.

Ode 39
Raging rivers are the power of the Lord; they send headlong those who despise Him. And entangle their paths, and destroy their crossings.
And snatch their bodies, and corrupt their natures. 
For they are more swift than lightnings, even more rapid. 
But those who cross them in faith shall not be disturbed. 
And those who walk on them faultlessly shall not be shaken. 
Because the sign on them is the Lord, and the sign is the Way 
for those who cross in the name of the Lord. 
Therefore, put on the name of the Most High and know Him, 
and you shall cross without danger; because rivers shall be 
obedient to you. 
The Lord has bridged them by His Word, and He walked and 
crossed them on foot. 
And His footsteps stand firm upon the waters, and were not 
destroyed; but they are like a beam of wood that is constructed 
on truth. 
On this side and on that the waves were lifted up, but the 
footsteps of our Lord Messiah stand firm. 
And they are neither blotted out, nor destroyed. 
And the Way has been appointed for those who cross over after 
Him, and for those who adhere to the path of His faith; and 
who adore His name. 
Hallelujah.

Ode 40
As honey drips from the honeycomb of bees, and milk flows 
from the woman who loves her children, so also is my hope 
upon You, O my God. 
As a fountain gushes forth its water, so my heart gushes forth 
the praise of the Lord, and my lips bring forth praise to Him. 
And my tongue becomes sweet by His anthems, and my 
members are anointed by His odes. 
My face rejoices in His exultation, and my spirit exults in His 
love, and my nature shines in Him. 
And he who is afraid shall trust in Him, and redemption shall 
be assured in Him. 
And His possessions are immortal life, and those who receive it 
are incorruptible. 
Hallelujah. 

Ode 41
Let all the Lord's babes praise Him, and let us receive the truth 
of His faith. 
And His children shall be acknowledged by Him, therefore let 
us sing by His love. 
We live in the Lord by His grace, and life we receive by His 
Messiah. 
For a great day has shined upon us, and wonderful is He who 
has given to us of His glory. 
Let us, therefore, all of us agree in the name of the Lord, and 
let us honor Him in His goodness. 
And let our faces shine in His light, and let our hearts meditate 
in His love, by night and by day. 
Let us exult with the exultation of the Lord. 
All those who see me will be amazed, because I am from 
another race. 
For the Father of Truth remembered me; he who possessed me 
from the beginning. 
For His riches begat me, and the thought of His heart. 
And His riches begat me, and the thought of His heart. 
And His Word is with us in all our way, the Savior who gives 
life and does not reject ourselves. 
The Man who humbled Himself, but was exalted because of 
His own righteousness. 
The Son of the Most High appeared in the perfection of His 
Father. 
And light dawning from the Word that was before time in Him. 
The Messiah in truth is one. And He was known before the 
foundations of the world, that He might give life to persons for
ever by the truth of His name.  
A new chant is for the Lord from them that love Him.  
Hallelujah.

Ode 42  
I extended my hands and approached my Lord, for the expansion of my hands is His sign.  
And my extension is the upright Cross, that was lifted up on the way of the Righteous One.  
And I became useless to those who knew me not, because I shall hide myself from those who possessed me not.  
And I will be with those who love me.  
All my persecutors have died, and they sought me, they who declared against me, because I am living.  
Then I arose and am with them, and will speak by their mouths.  
For they have rejected those who persecute them; and I threw over them the yoke of my love.  
Like the arm of the bridegroom over the bride, so is my yoke over those who know me.  
And as the bridal chamber is spread out by the bridal pair's home, so is my love by those who believe in me.  
I was not rejected although I was considered to be so, and I did not perish although they thought it of me.  
Sheol saw me and was shattered, and Death ejected me and many with me.  
I have been vinegar and bitterness to it, and I went down with it as far as its depth.  
Then the feet and the head it released, because it was not able to endure my face.  
And I made a congregation of living among his dead; and I spoke with them by living lips; in order that my word may not be unprofitable.  
And those who had died ran towards me; and they cried out and said, Son of God, have pity on us.  
And deal with us according to Your kindness, and bring us out from the bonds of darkness.  
And open for us the door by which we may come out to You; for we perceive that our death does not touch You.  
May we also be saved with You, because You are our Savior.  
Then I heard their voice, and placed their faith in my heart.  
And I placed my name upon their head, because they are free and they are mine.  
Hallelujah.