

*This is a comparison of **The Peshitta Aramaic NT** with three Greek NT texts and the **Latin Vulgate** NT (translated from a Western Greek representative) in the book of Acts. Initially, I compared only 70 verses in which the name of Jesus occurred in the Peshitta book of Acts. I have since listed 14 more from chapter one, comparing differences throughout each verse to ascertain the degree of agreement between Peshitta and Greek readings. **Verses shaded yellow are verses in which The Peshitta conforms to none of the Greek texts.***

*Other verses in which conformity occurs are shaded grey or light blue with the initials of the agreeing text enlarged and in bold type.*

*I have also listed English translations for each text type (in most verses) so those who do not read Aramaic, Greek, or Latin may compare the differences in the different texts. The MKJV (Modern KJV) is listed after the Byzantine or the TR (Stephens 1550 Textus Receptus), since it is based on The TR (and The Byzantine agrees 99% with TR). I have listed Murdock's translation of The Peshitta under The Aramaic of the Peshitta text and The 1609 Douay English over The Latin Vulgate. The ASV is The American Standard Version, translated primarily from Westcott and Hort's 1881 Critical text, based on what is variously referred to as The Alexandrian text, the Egyptian or the Crittical text. The English ASV is usually above The Westcott & Hort Greek text.*

*I have also included a modern Greek version at the bottom, for comparison. It is very Byzantine in character.*

*I have written textual notes under many of the verses where The Peshitta exhibits unique and apparently independent readings.*

**או תאופילא על כלהין אילין דשרי מרן ישוע משיחא למעבד ולמלפו  
כתבא קדמא כתבת** Acts 1:1

Acts 1:1 (MUR) **THE former book have I written**, O Theophilus concerning all the things which our **Lord Jesus Messiah** began to do and teach,

Acts 1:1 (BYZ) τον μεν **πρωτον λογον εποιησαμην** περι παντων ω θεοφιλε ων ηρξατο ο **ιησους** ποιειν τε και διδασκειν

Acts 1:1 (MKJV) **The former treatise have I made**, O Theophilus, of all that **Jesus** began both to do and teach,

Acts 1:1 (WH) τον μεν **πρωτον λογον εποιησαμην** περι παντων ω θεοφιλε ων ηρξατο **ιησους** ποιειν τε και διδασκειν

Acts 1:1 (VULGATE) **primum quidem sermonem feci** de omnibus o Theophile quae coepit **Iesus** facere et docere

Acts 1:1 (TR) τον μεν **πρωτον λογον εποιησαμην** περι παντων ω θεοφιλε ων ηρξατο ο **ιησους** ποιειν τε και διδασκειν

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

- 4 (AV) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.
- 4 (IGNT) και συναλιζομενος παρηγγειλεν αυτοις απο ιεροσολυμων μη χωριζεσθαι αλλα περιμενειν την επαγγελιαν του πατρος ην ηκουσατε μου
- 4 (MUR) **And when he had eaten bread with them**, he instructed them not to depart from Jerusalem, but to wait for the promise of the Father, which (said he) ye have heard from me.  
דמן אורשלים לא נפרקון אלא דנקון לשוודיה דאבא הו דשמעתון מני ונן 4 (PESHITTA)
- 4 (TR) και συναλιζομενος **II II μετ αυτων II** παρηγγειλεν αυτοις απο ιεροσολυμων μη χωριζεσθαι αλλα περιμενειν την επαγγελιαν του πατρος ην ηκουσατε μου
- 4 (MKJV) **And, being assembled with them**, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard from me.
- 4 (DOUAY) **And eating together with them**, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) **by my mouth**.
- 4 (VULGATE) **et convescens** praecepit eis ab Hierosolymis ne discederent sed expectarent promissionem Patris quam audistis **per os meum**
- 4 (ASV) **and, being assembled together with them**, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me:
- 4 (WH) και συναλιζομενος παρηγγειλεν αυτοις απο ιεροσολυμων μη χωριζεσθαι αλλα περιμενειν την επαγγελιαν του πατρος ην ηκουσατε μου
- 4 (BYZ) και συναλιζομενος παρηγγειλεν αυτοις απο ιεροσολυμων μη χωριζεσθαι αλλα περιμενειν την επαγγελιαν του πατρος ην ηκουσατε μου
- 4 (NHσεελ) Καί συνερχόμενος μετ' αὐτῶν, παρήγγειλε νὰ μὴ Απομακρυνθῶσιν Ἀπὸ Ἱεροσολύμων, Ἀλλὰ νὰ περιμένωσι τὴν ἐπαγγελίαν τοῦ Πατρὸς, τὴν ὁποίαν ἠκούσατε, εἶπε, παρ' ἐμοῦ.

In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?

5 (AV) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

5 (IGNT) οτι ιωαννης μεν εβαπτισεν υδατι υμεις δε βαπτισθησεσθε εν πνευματι αγιω ου μετα πολλας ταυτας ημερας

5 (MUR) For John baptized with water; but ye will be baptized with the Holy Spirit after not many days.

אעמד במיָא ואנתון תעמדון ברוחא דקודשא לא בתר יומתא סניאא  
5 (PESHITTA)

5 (TR) οτι ιωαννης μεν εβαπτισεν υδατι υμεις δε βαπτισθησεσθε εν πνευματι αγιω ου μετα πολλας ταυτας ημερας

5 (MKJV) For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days from now.

5 (DOUAY) For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

5 (VULGATE) quia Iohannes quidem baptizavit aqua vos autem baptizabimini Spiritu Sancto non post multos hos dies

5 (ASV) For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

5 X(WH) οτι ιωαννης μεν εβαπτισεν υδατι υμεις δε εν πνευματι βαπτισθησεσθε αγιω ου μετα πολλας ταυτας ημερας (*different word order*)

5 (BYZ) οτι ιωαννης μεν εβαπτισεν υδατι υμεις δε βαπτισθησεσθε εν πνευματι αγιω ου μετα πολλας ταυτας ημερας

5 (NHσεελ) Διότι ὁ μὲν Ἰωάννης ἐβάπτισεν ἐν ὕδατι, σεῖς ὁμῶς θέλετε βαπτισθῆ ἐν Πνεύματι Ἁγίῳ οὐχὶ μετὰ πολλὰς ταύτας ἡμέρας.

7 (AV) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

7 (IGNT) ειπεν δε προς αυτους ουχ υμων εστιν γνωναι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια

7 (MUR) He said to them: It is not yours, to know **the time or times** which [God] **The Father** hath placed in his own power.

להון הו לא הות דילכון הדא למדע זבנא או זבנא אילין דאבא סם אנון בשולטנא דנפשח  
7 (PESHITTA)

- 7 (TR) ειπεν δε προς αυτους ουχ υμων εστιν γνωναι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια
- 7 (MKJV) And he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 7 (DOUAY) But he said to them: It is not for you to know the time or moments, which the Father hath put in his own power:
- 7 (VULGATE) dixit autem eis non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate
- 7 (ASV) And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.
- 7 (WH) ειπεν Π Π δε Π προς αυτους ουχ υμων εστιν γνωναι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια
- 7 (BYZ) ειπεν δε προς αυτους ουχ υμων εστιν γνωναι χρονους η καιρους ους ο πατηρ εθετο εν τη ιδια εξουσια
- 7 (NHσεελ) Εἶπε δὲ πρὸς αὐτούς: Δὲν ἀνήκει εἰς ἐσᾶς νὰ γνωρίζητε τοὺς χρόνους ἢ τοὺς καιροὺς, τοὺς ὁποίους ὁ Πατὴρ ἔθεσεν ἐν τῇ ἰδίᾳ αὐτοῦ ἐξουσίᾳ,

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- 8 (AV) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- 8 (IGNT) αλλα ληψεσθε δυναμιν επελθοντος του αγιου πνευματος εφ υμας και εσεσθε μοι μαρτυρες εν τε ιερουσαλημ και εν παση τη ιουδαια και σαμαρεια και εως εσχατου της γης
- 8 (MUR) **But when the Holy Spirit shall come upon you**, ye will receive energy, and will be witnesses for me in Jerusalem, and in all Judaea, and also among the Samaritans, and unto the ends of the earth.
- חילא ותתוון לי סהרא באורשלים ובכלה יהוד ואף בית שמריא ועדמא לסופיה דארעא ואלא כד תאתא רוחא דקודשא עליכון תקבלון 8 (PESHITTA)
- 8 (TR) αλλα ληψεσθε δυναμιν επελθοντος του αγιου πνευματος εφ υμας και εσεσθε μοι μαρτυρες εν τε ιερουσαλημ και εν παση τη ιουδαια και σαμαρεια και εως εσχατου της γης
- 8 (MKJV) But ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses to me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost part of the earth.
- 8 (DOUAY) But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.
- 8 (VULGATE) sed accipietis virtutem supervenientis Spiritus Sancti in vos et eritis mihi testes in Hierusalem et in omni Iudaea et Samaria et usque ad ultimum terrae
- 8 (ASV) But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.
- 8 (WH) αλλα λημψεσθε δυναμιν επελθοντος του αγιου πνευματος εφ υμας και εσεσθε μου μαρτυρες εν τε ιερουσαλημ και εν παση τη ιουδαια και σαμαρεια και εως εσχατου της γης

8 (BYZ) αλλα ληψεσθε δυναμιν επελθοντος του αγιου πνευματος εφ υμας και εσεσθε μοι μαρτυρες εν τε ιερουσαλημ και εν παση τη ιουδαια και σαμαρεια και εως εσχατου της γης

8 (NHσεελ) αλλά θέλετε λάβει δύναμιν, όταν επέλθη τὸ Ἅγιον Πνεῦμα ἐφ' ὑμᾶς, και θέλετε εἶσθαι εἰς ἐμὲ μάρτυρες και ἐν Ἱερουσαλήμ και ἐν πάσῃ τῇ Ἰουδαίᾳ και Σαμαρείᾳ και ἕως ἐσχάτου τῆς γῆς.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

*Greek often switches word order . See my explanation on this at the end of this article.*

9 (AV) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

9 (IGNT) και ταυτα ειπων βλεποντων αυτων επηρθη και νεφελη υπελαβεν αυτον απο των οφθαλμων αυτων

9 (MUR) And when he had said these things, while they beheld him, he was taken up, and a cloud received him, and **he was hidden from their eyes.**

9 (PESHITTA) 9 וכד הלין אמר כד חזין לה אסתלק ועננא קבלתה ואתכסי מן עיניהן

9 (TR) και ταυτα ειπων βλεποντων αυτων επηρθη και νεφελη υπελαβεν αυτον απο των οφθαλμων αυτων

9 (MKJV) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

9 (DOUAY) And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

9 (VULGATE) et cum haec dixisset videntibus illis elevatus est et nubes suscepit eum ab oculis eorum

9 (ASV) And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

9 (WH) και ταυτα ειπων βλεποντων αυτων επηρθη και νεφελη υπελαβεν αυτον απο των οφθαλμων αυτων

9 (BYZ) και ταυτα ειπων βλεποντων αυτων επηρθη και νεφελη υπελαβεν αυτον απο των οφθαλμων αυτων

9 (NHσεελ) Καὶ ἀφοῦ εἶπε ταῦτα, βλεπόντων αὐτῶν ἀνελήφθη, και νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

דאסתלק מנכון לשמיא הכנא נאתא איך מא דחזיתונידי דסלק לשמיא  
ואמרין להון גברא גליליא מנא קימין אנתון וחירין בשמיא הנא **ישוע**  
Acts 1:11

Acts 1:11 (MUR) and saying to them: Ye Galilean men, why stand ye and look toward heaven? This **Jesus**, who is taken up from you to heaven, will so come, as ye have seen him ascend to heaven.

Acts 1:11 (BYZ) οι και ειπον ανδρες γαλιλαιοι τι εστηκατε εμβλεποντες εις τον ουρανον ουτος ο **ιησους** ο αναληφθεις αφ υμων εις τον ουρανον ουτως ελευσεται ον τροπον εθεασασθε αυτον πορευομενον εις τον ουρανον

Acts 1:11 (MKJV) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same **Jesus**, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:11 (WH) οι και ειπαν ανδρες γαλιλαιοι τι εστηκατε βλεποντες εις τον ουρανον ουτος ο **ιησους** ο αναλημφθεις αφ υμων εις τον ουρανον ουτως ελευσεται ον τροπον εθεασασθε αυτον πορευομενον εις τον ουρανον

Acts 1:11 (VULGATE) qui et dixerunt viri galilaei quid statis aspicientes in caelum hic **Iesu** qui adsumptus est a vobis in caelum sic veniet quemadmodum vidistis eum euntem in caelum

Acts 1:11 (TR) οι και ειπον ανδρες γαλιλαιοι τι εστηκατε εμβλεποντες εις τον ουρανον ουτος ο **ιησους** ο αναληφθεις αφ υμων εις τον ουρανον ουτως ελευσεται ον τροπον εθεασασθε αυτον πορευομενον εις τον ουρανον

12 (AV) Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

12 (IGNT) τοτε υπεστρεψαν εις ιερουσαλημ απο ορους του καλουμενου ελαιωνος ο εστιν εγγυς ιερουσαλημ σαββατου εχον οδον

12 (MUR) And afterwards they returned to Jerusalem from the mount called the place of Olives, which was near to Jerusalem, and distant from it **about seven furlongs**.

מִן טוֹרַא דְּמִתְקַרְרָא דְּבֵית יִצְחָא דְּאִיתוּהִי עַל גַּנְבִּי אֹרְשַׁלַּם וּפְרִיק מִנָּה אֵיךְ שְׁבַע אֲסַטְרִין וּמִן בְּתַרְכֵּן הַפְּכֵוּ לְהוֹן לְאֹרְשַׁלַּם 12 (PESHITTA)

12 (TR) τοτε υπεστρεψαν εις ιερουσαλημ απο ορους του καλουμενου ελαιωνος ο εστιν εγγυς ιερουσαλημ σαββατου εχον οδον

12 (MKJV) Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

12 (DOUAY) Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

12 (VULGATE) tunc reversi sunt Hierosolymam a monte qui vocatur Oliveti qui est iuxta Hierusalem sabbati habens iter

12 (ASV) Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath day's journey off.

12 (WH) τοτε υπεστρεψαν εις ιερουσαλημ απο ορους του καλουμενου ελαιωνος ο εστιν εγγυς ιερουσαλημ σαββατου εχον οδον

12 (BYZ) τοτε υπεστρεψαν εις ιερουσαλημ απο ορους του καλουμενου ελαιωνος ο εστιν εγγυς ιερουσαλημ σαββατου εχον οδον

12 (NHσεελ) Τότε υπέστρεψαν εις Ἱερουσαλήμ ἀπὸ τοῦ ὄρους τοῦ καλουμένου Ἐλαιῶνος, τὸ ὁποῖον εἶναι πλησίον τῆς Ἱερουσαλήμ, ἀπέχον ὁδὸν σαββάτου.



In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated? ("Seven furlongs" in Peshitta – "Sabbath days journey" in Greek. Seven in Aramaic is **שבעא** - "Shaba"; "Sabbath" has several forms, one of which is **שבא** "Shaba". Obviously the Greek translator mistook **שבא** for **שבעא** and omitted the last word "**שטדון**" – "Estadown" (Stadia, Furlongs). It is easy to see how this happened. The reverse scenario is a very hard sell: "**σαββατου εχον οδον**" does not become **שבעא שטדון**.

- 13 (AV) And when they were come in, they went up into an upper room, where abode both **Peter, and James, and John**, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and **Judas the brother of James**.
- 13 (IGNT) και οτε εισηλθον ανεβησαν εις το υπερων ου ησαν καταμενοντες ο τε **πετρος και ιακωβος και ιωαννης** και ανδρεας φιλιππος και θωμας βαρθολομαιος και ματθαιος ιακωβος αλφαιου και σιμων ο ζηλωτης και **ιουδας ιακωβου**
- 13 (MUR) And when they had entered, they went to an upper chamber; where were **Peter, and John, and James**, and Andrew, and Philip, and Thomas, and Matthew, and Bartholomew, and James the son of Alpheus, and Simon Zelotes, and **Judas the son of James**.  
ואנדראוס ופיליפוס ותאומא ומתי ובר-תולמי ויעקוב בר חלפי ושמעון שננא ויהודא בר יעקוב ומן 13 ומן בתר דעלו סלקו להון לעליתא די דהוין הוו בה פטרוס ויוחנן ויעקוב
- 13 (TR) και οτε εισηλθον ανεβησαν εις το υπερων ου ησαν καταμενοντες ο τε **πετρος και ιακωβος και ιωαννης** και ανδρεας φιλιππος και θωμας βαρθολομαιος και ματθαιος ιακωβος αλφαιου και σιμων ο ζηλωτης και **ιουδας ιακωβου**
- 13 (MKJV) And when they had come in, they went into an upper room, where abode both **Peter, and James, and John**, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and **Judas the brother of James**.
- 13 (DOUAY) And when they were come in, they went up into an upper room, where **abode Peter and John, James** and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes and **Jude the brother of James**.
- 13 (VULGATE) et cum introissent in cenaculum ascenderunt ubi manebant **Petrus et Iohannes Iacobus** et Andreas Philippus et Thomas Bartholomeus et Mattheus Iacobus Alpei et Simon Zelotes et **Iudas Iacobi**
- 13 (ASV) And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and **Judas the son of James**.
- 13 (WH) και οτε εισηλθον εις το υπερων ανεβησαν ου ησαν καταμενοντες ο τε πετρος και ιωαννης και ιακωβος και ανδρεας φιλιππος και θωμας βαρθολομαιος και ματθαιος ιακωβος αλφαιου και σιμων ο ζηλωτης και **ιουδας ιακωβου**
- 13 (BYZ) και οτε εισηλθον ανεβησαν εις το υπερων ου ησαν καταμενοντες ο τε πετρος και ιακωβος και ιωαννης και ανδρεας φιλιππος και θωμας βαρθολομαιος και ματθαιος ιακωβος αλφαιου και σιμων ο ζηλωτης και **ιουδας ιακωβου**
- 13 (NHσεελ) Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ἀνώγειον, ὅπου εἶχον τὸ κατάλυμα, ὁ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαιῦ καὶ Σίμων ὁ Ζηλωτῆς καὶ Ἰούδας Ἰακώβου.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

*Notice name order of Peshitta: “**Peter, John, James**”; Greek:*

*“**Peter, James, John**”. Also at the end, The Peshitta has – “**Judas the son of James**”; Greek has “**ιουδας ιακωβου**”- (“**Jude of James**”).*

***Relationship is vague in Greek; it could be brother, son, grandson, nephew, cousin or uncle.***

***Greek often switches word order . See my explanation on this at the end of this article.***

14 (AV) These all continued with one accord **in prayer and supplication**, with the women, and Mary the mother of Jesus, and with his brethren.

14 (IGNT) ουτοι παντες ησαν προσκατεροντες ομοθυμαδον **τη προσευχη και τη δεησει** συν γυναιξιν και μαρια τη μητρι του ιησου και συν τοις αδελφοις αυτου

14 (MUR) All these unitedly persevered in prayer, **with one soul**, together with the women, and with Mary the mother of Jesus, and with his brothers.

הלין כלהון אכחדא אמינין הון בצלותא **בחדא נפש** עם נשא ועם מרים אמה דישוע ועם אחודי  
14 (PESHITTA)

14 (TR) ουτοι παντες ησαν προσκατεροντες ομοθυμαδον **τη προσευχη και τη δεησει** συν γυναιξιν και μαρια τη μητρι του ιησου και συν τοις αδελφοις αυτου

14 (MKJV) These all continued with one accord **in prayer and supplication**, with the women, and Mary the mother of Jesus, and with his brethren.

14 (DOUAY) All these were persevering with one mind **in prayer** with the women, and Mary the mother of Jesus, and with his brethren.

14 (VULGATE) hii omnes erant perseverantes unianimiter **in oratione** cum mulieribus et Maria matre Iesu et fratribus eius

14 (ASV) These all with one accord continued stedfastly **in prayer**, with the women, and Mary the mother of Jesus, and with his brethren.

14 (WH) ουτοι παντες ησαν προσκατεροντες ομοθυμαδον **τη προσευχη** συν γυναιξιν και μαριαμ τη μητρι **του** ιησου και **συν** **τοις** αδελφοις αυτου

14 (BYZ) ουτοι παντες ησαν προσκατεροντες ομοθυμαδον **τη προσευχη και τη δεησει** συν γυναιξιν και μαρια τη μητρι του ιησου και συν τοις αδελφοις αυτου

14 (NHσεελ) Οὔτοι πάντες ἐνέμενον ὁμοθυμαδὸν εἰς τὴν προσευχὴν καὶ τὴν δέησιν μετὰ τῶν γυναικῶν καὶ Μαρίας τῆς μητρὸς τοῦ Ἰησοῦ καὶ μετὰ τῶν ἀδελφῶν αὐτοῦ.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

15 (AV) And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.)



15 (IGNT) και εν ταις ημεραις ταυταις αναστας πετρος εν μεσω των μαθητων ειπεν ην τε οχλος ονοματων επι το αυτο ως εκατον εικοσιν

15 (MUR) And in those days stood up Simon Cephas in the midst of **the disciples**, (**the persons** there assembled being about one hundred and twenty,) and said:

הנון קם שמעון כפא מצעת תלמידא אית הוא דין תמן כנשא דאנשא איך מאא ועסרין ואמר  
15 ובהון ביומתא (PESHITTA)

15 (TR) και εν ταις ημεραις ταυταις αναστας πετρος εν μεσω των μαθητων ειπεν ην τε οχλος ονοματων επι το αυτο ως εκατον εικοσιν

15 (MKJV) And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

15 **X** (DOUAY) In those days Peter rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty):

15 (VULGATE) et in diebus illis exurgens Petrus in medio fratrum dixit erat autem turba hominum simul fere centum viginti

15 (ASV) And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty),

15 **X** (WH) και εν ταις ημεραις ταυταις αναστας πετρος εν μεσω των αδελφων ειπεν ην τε οχλος ονοματων επι το αυτο **II** ως **II** ωσει **II** εκατον εικοσι

15 (BYZ) και εν ταις ημεραις ταυταις αναστας πετρος εν μεσω των μαθητων ειπεν ην τε οχλος ονοματων επι το αυτο ως εκατον εικοσι

15 (NHσελ) Καὶ ἐν ταῖς ἡμέραις ταύταις σηκωθεὶς ὁ Πέτρος εἰς τὸ μέσον τῶν μαθητῶν, εἶπεν· ἦτο δὲ ὁ ἀριθμὸς τῶν ἐκεῖ παρόντων ὡς ἑκατὸν εἴκοσι·

6 (AV) Men *and* brethren, this scripture **must needs** have been fulfilled, which the Holy Ghost by the mouth of David **spoke before** concerning Judas, which was guide to them that took Jesus.

16 (IGNT) ανδρες αδελφοι **εδει** πληρωθηναι την γραφην ταυτην ην **προειπεν** το πνευμα το αγιον δια στοματος δαβιδ περι ιουδα του γενομενου οδηγου τοις συλλαβουσιν τον ιησουν

16 (MUR) Men, brethren, **it was right** that the scripture should be fulfilled, which the Holy Spirit spake, by the mouth of David, concerning Judas who was guide to them that apprehended Jesus.

דקדם אמר רוחא דקודשא בפומה דדויד על יהודא הו דהוא מדברנא להנון דאחדו לישוע  
גברא אחין **זרק הוא** דנתמלא כתבא אינא 16 (PESHITTA)

16 (TR) ανδρες αδελφοι **εδει** πληρωθηναι την γραφην ταυτην ην **προειπεν** το πνευμα το αγιον δια στοματος δαβιδ περι ιουδα του γενομενου οδηγου τοις συλλαβουσιν τον ιησουν

16 (MKJV) Men, brethren, this scripture **must needs** have been fulfilled, which the Holy Spirit by the mouth of David **spoke before** concerning Judas, who was guide to them that took Jesus.

16 (DOUAY) Men, brethren, the scripture **must needs** be fulfilled, which the Holy Ghost **spoke before** by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

16 (VULGATE) viri fratres **oportet** impleri scripturam quam **praedixit** Spiritus Sanctus per os David de Iuda qui fuit dux eorum qui comprehenderunt Iesum

- 16 (ASV) Brethren, **it was needful** that the Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took **Jesus**.
- 16 (WH) ανδρες αδελφοι **εδει** πληρωθηναι την γραφην ην **προειπεν** το πνευμα το αγιον δια στοματος δαυιδ περι ιουδα του γενομενου οδηγου τοις συλλαβουσιν **ιησουν**
- 16 (BYZ) ανδρες αδελφοι **εδει** πληρωθηναι την γραφην ταυτην ην **προειπεν** το πνευμα το αγιον δια στοματος δαυιδ περι ιουδα του γενομενου οδηγου τοις συλλαβουσιν τον **ιησουν**
- 16 (NHξεελ) "Ανδρες αδελφοί, έπρεπε να πληρωθί η γραφή αύτη, τήν όποιαν προείπε τó Πνεύμα τó "Αγιον διά στόματος τού Δαβιδ περι τού "Ιούδα, όστις έγεινεν οδηγός εις τούς συλλαβόντας τόν "Ιησούν,

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

- 7 (AV) For he was numbered with us, and had obtained part of this ministry.
- 17 (IGNT) οτι κατηριθμημενος ην **συν ημιν** και ελαχεν τον κληρον της διακονιας ταυτης
- 17 (MUR) For he was numbered **with us**, and had a part in this ministry.
- 17 (PESHITTA) 17 משל דמנא הוא עמן ואית הוא לה פסא בתשמשתא הדא
- 17 (TR) οτι κατηριθμημενος ην **συν ημιν** και ελαχεν τον κληρον της διακονιας ταυτης
- 17 (MKJV) For he was numbered **with us**, and had obtained part of this ministry.
- 17 (DOUAY) **Who** was numbered **with us**, and had obtained part of this ministry.
- 17 (VULGATE) **quia** connumeratus erat **in nobis** et sortitus est sortem ministerii huius
- 17 (ASV) For he was numbered **among us**, and received his portion in this ministry.
- 17 (WH) οτι κατηριθμημενος ην **εν ημιν** και ελαχεν τον κληρον της διακονιας ταυτης
- 17 (BYZ) οτι κατηριθμημενος ην **συν ημιν** και ελαχεν τον κληρον της διακονιας ταυτης
- 17 (NHξεελ) διότι ήτο συνηριθμημένος με ημάς και έλαβε τήν μερίδα τής διακονίας ταύτης.

- 18 (AV) Now this man purchased a field **with the reward of iniquity; and falling headlong**, he burst asunder in the midst, and all his bowels gushed out.
- 18 (IGNT) ουτος μεν ουν εκτησατο χωριον εκ **του μισθου της αδικιας και πρηνης γενομενος** ελακησεν μεσος και εξεχυθη παντα τα σπλαγγνα αυτου
- 18 (MUR) He purchased a field with **the wages of sin; and he fell upon his face on the ground**, and burst in the middle, and all his entrails were poured out.
- 18 (PESHITTA) 18 קריתא מן אנרא דחשיתא ונפל על אפודי על ארעא ואתפרת מן מצעתה ואתאשד כלה נוייה הנו דקנא לה
- 18 (TR) ουτος μεν ουν εκτησατο χωριον εκ **του μισθου της αδικιας και πρηνης γενομενος** ελακησεν μεσος και εξεχυθη παντα τα σπλαγγνα αυτου
- 18 (MKJV) Now this man purchased a field with **the reward of iniquity; and falling headlong**, he burst asunder in the midst, and all his bowels gushed out.
- 18 (DOUAY) And he indeed hath possessed a field of **the reward of iniquity, and being hanged**, burst asunder in the midst: and all his bowels gushed out.
- 18 (VULGATE) et hic quidem possedit agrum **de mercede iniquitatis et suspensus** crepuit medius et diffusa sunt omnia viscera eius

- 18 (ASV) (Now this man obtained a field with **the reward of his iniquity; and falling headlong**, he burst asunder in the midst, and all his bowels gushed out.
- 18 (WH) ουτος μεν ουν εκτησατο χωριον **εκ μισθου της αδικιας και πρηνης γενομενος** ελακησεν μεσος και εξεχυθη παντα τα σπλαγχνα αυτου
- 18 (BYZ) ουτος μεν ουν εκτησατο χωριον **εκ μισθου της αδικιας και πρηνης γενομενος** ελακησεν μεσος και εξεχυθη παντα τα σπλαγχνα αυτου
- 18 (NH<sub>3</sub>εελ) Ουτος λοιπον απεκτησεν αγρον εκ του μισθου της αδικιας, και πεσων προμυττα εσχισθη εις το μεσον, και εξεχυθησαν ολα τα εντοςθια αυτου.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated? The Peshitta has "The wages of sin; and he fell upon his face on the ground"; All Greek versions have "The reward of iniquity; and going headlong...". "Falling" is inserted; The Greek is quite general and vague. **Πρηνης** -"headlong", is used only here in The NT." "On the ground" is also missing from the Greek versions.*

- 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.
- 19 (IGNT) και γνωστον εγενετο πασιν τοις κατοικουσιν ιερουσαλημ ωστε κληθηναι **το χωριον εκεινο τη ιδια διαλεκτω αυτων ακελδαμα** τουτεστιν χωριον αιματος
- 19 (MUR) And this was known to all that dwelt at Jerusalem; so that **the field was called, in the language of the country, Aceldama**, which is interpreted Field of Blood.
- באורשלים והכנא אתקרית קריחא הי בלשנה דאתרא רקל דמא דאיתוהי תורגמה קורית דם ויהי הדא אתידעת לכלהון דעמרין 19 (PESHITTA)
- 19 (TR) και γνωστον εγενετο πασιν τοις κατοικουσιν ιερουσαλημ ωστε κληθηναι **το χωριον εκεινο τη ιδια διαλεκτω αυτων ακελδαμα** τουτ εστιν χωριον αιματος
- 19 (MKJV) And it was known to all the dwellers at Jerusalem; therefore **that field is called in their proper tongue, Aceldama**, that is to say, The field of blood.
- 19 (DOUAY) And it became known to all the inhabitants of Jerusalem: so that **the same field was called in their tongue, Haceldama**, that is to say, The field of blood.
- 19 (VULGATE) et notum factum est omnibus habitantibus Hierusalem ita ut **appellaretur ager ille lingua eorum Acheldemach** hoc est ager Sanguinis
- 19 (ASV) And it became known to all the dwellers at Jerusalem; insomuch that **in their language that field was called Akeldama**, that is, The field of blood.)
- 19 (WH) και γνωστον εγενετο πασιν τοις κατοικουσιν ιερουσαλημ ωστε κληθηναι **το χωριον εκεινο τη ιδια διαλεκτω αυτων ακελδαμα** τουτ εστιν χωριον αιματος
- 19 (BYZ) και γνωστον εγενετο πασιν τοις κατοικουσιν ιερουσαλημ ωστε κληθηναι **το χωριον εκεινο τη ιδια διαλεκτω αυτων ακελδαμα** τουτ εστιν χωριον αιματος
- 19 (NH<sub>3</sub>εελ) και εγεινε γνωστον εις παντας τους κατοικουντας την Ιερουσαλημ, ωστε ο Αγρος εκεινος ωνομασθη εν τη ιδια αυτων διαλεκτω Ακελδαμα, τουτεστιν, αγρος αιματος.

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated?*

*Every version here represents Aramaic as “the language of that country” by transliterating an Aramaic Name in all Greek mss.: “ That field is called in their proper tongue, Aceldama” .Aceldama is unarguably Aramaic. Aramaic was the language of that region-(Israel). The NT would then be written to them in their language, Aramaic. Another dialect of Aramaic is also referred to: אקלדמא - “Aceldama”, is the southern dialect; קנרת דם - “Qorith Dam”, is Northern Aramaic (Galilean), a more common dialect and very similar to the Syrian Aramaic (“Syriac”) in which Luke was writing Acts.*

21 (AV) Wherefore of these men which have companied with us all the time that **the Lord Jesus** went in and out among us,

21 (IGNT) δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω εν ω εισηλθεν και εξηλθεν εφ ημας **ο κυριος ιησους**

21 (MUR) It should therefore be [*It is proper*]-my translation, that **one** of these persons, who have been with us all the time that **our Lord Jesus** went in and out with us,

21 וליא הי הכיל לחד מן הלין גברא דהוו עמן בהנא זבנא כלה דבה על ונפק עלין מרן ישוע (PESHITTA)

21 (TR) δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω εν ω εισηλθεν και εξηλθεν εφ ημας **ο κυριος ιησους**

21 (MKJV) Therefore of these men who accompanied us all the time that **the Lord Jesus** went in and out among us,

21 (DOUAY) Wherefore of these men who have companied with us, all the time that **the Lord Jesus** came in and went out among us,

21 (VULGATE) oportet ergo ex his viris qui nobiscum congregati sunt in omni tempore quo intravit et exivit inter nos **Dominus Iesus**

21 (ASV) Of the men therefore that have companied with us all the time that **the Lord Jesus** went in and went out among us,

21 (WH) δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω ω εισηλθεν και εξηλθεν εφ ημας **ο κυριος ιησους**

21 (BYZ) δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω εν ω εισηλθεν και εξηλθεν εφ ημας **ο κυριος ιησους**

21 (NHσεελ) Πρέπει λοιπόν εκ των ανδρών, οἵτινες συνήλθον μεθ' ημών καθ' ὅλον τὸν καιρόν, καθ' ὃν εἰσήλθε καὶ ἐξήλθε πρὸς ημᾶς ὁ Κύριος Ἰησοῦς,

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated? “**our Lord Jesus**” in Aramaic becomes “**The Lord Jesus**” in Greek. This is a common difference. **Either Zorba The Greek ignored or missed the pronoun about 50% of the time** (318 out of 646 times) **in The NT overall, in translating Aramaic to Greek, or an Aramean translator deliberately added 318 (97%) to the 328 Greek occurrences, effectively doubling the Greek number in The hypothetical Peshitta “translation”!** What are the odds of the latter scenario?*

- 22 (AV) Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
- 22 (IGNT) αρχαμενος απο του βαπτισματος ιωαννου εως της ημερας ης ανεληφθη αφ ημων **μαρτυρα της αναστασεως αυτου γενεσθαι συν ημιν ενα τουτων**
- 22 (MUR) commencing from the baptism of John, unto the day he was taken up from us, **should be, with us, a witness of his resurrection.**
- 22 דאקן מן מעמודיתה דיוחנן עדמא ליומא דאסתלק מן לותן דהו נהוא עמן סודא דקיימא (PESHITTA)
- 22 (TR) αρχαμενος απο του βαπτισματος ιωαννου εως της ημερας ης ανεληφθη αφ ημων **μαρτυρα της αναστασεως αυτου γενεσθαι συν ημιν ενα τουτων**
- 22 (MKJV) Beginning from the baptism of John, to that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
- 22 (DOUAY) Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.
- 22 (VULGATE) incipiens a baptisate Iohannis usque in diem qua adsumptus est a nobis testem resurrectionis eius nobiscum fieri unum ex istis
- 22 (ASV) beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.
- 22 (WH) αρχαμενος απο του βαπτισματος ιωαννου εως της ημερας ης ανεληφθη αφ ημων **μαρτυρα της αναστασεως αυτου συν ημιν γενεσθαι ενα τουτων**
- 22 (BYZ) αρχαμενος απο του βαπτισματος ιωαννου εως της ημερας ης ανεληφθη αφ ημων **μαρτυρα της αναστασεως αυτου γενεσθαι συν ημιν ενα τουτων**
- 22 (NH<sub>εε</sub>λ) αρχισας απο του βαπτισματος του Ιωαννου εως της ημερας καθ' ην ανεληφθη αφ ημων, εις εκ τουτων να γεινη μεθ ημων μαρτυς της αναστασεως αυτου.

In the above verse, ***The Peshitta*** text differs significantly from all the Greek texts and the Jerome's ***Latin Vulgate*** (from a Western Greek text). If ***The Peshitta*** is a translation of Greek, from ***which Greek text*** was it translated? “**ενα τουτων**” – “one of these”, the last two words of v.22 in Greek are found in the Aramaic counterpart as the 4<sup>th</sup>, 5<sup>th</sup> & 6<sup>th</sup> words of the previous verse! Looks like a Greek restating of the subject to me. “**One of these men**” (v.21) in Aramaic was split up into: “**of these men**” in v.21 and “**one of these**” at the end of v.22 in Greek. Notice that none of the English translations fully translates the last phrase as “one of these”, apparently because it sounds awkward to restate “One of these” in the same sentence. It seems quite artificial to put half the subject at the beginning of verse 21 and the other half of the same subject at the end of verse 22! ***The Peshitta*** does not exhibit artificial features such as this. It is truly “***Peshitta***” – “Simple”, “Straight”, “Right”.

- 23 (AV) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
- 23 (IGNT) και εστησαν δυο ιωσηφ τον καλουμενον βαρσαβαν ος επεκληθη ιουστος και ματθιαν
- 23 (MUR) And they proposed two, Joseph called Barsabas, whose surname was [***who was surnamed***]( *my translation*) Justus, and Matthias.
- 23 ואקימו תרין ליוסף דמתקרא ברשבא דאשתמי יוסטוס ולמתיא (PESHITTA)



- 23 (TR) και εστησαν δυο ιωσηφ τον καλουμενον βαρσαβαν ος επεκληθη ιουστος και μαθθιαν  
23 (MKJV) And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.  
23 (DOUAY) And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.  
23 (VULGATE) et statuerunt duos Ioseph qui vocabatur Barsabban qui cognominatus est Iustus et Matthiam  
23 (ASV) And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.  
23 (WH) και εστησαν δυο ιωσηφ τον καλουμενον βαρσαββαν ος επεκληθη ιουστος και μαθθιαν  
23 (BYZ) και εστησαν δυο ιωσηφ τον καλουμενον βαρσαβαν ος επεκληθη ιουστος και μαθθιαν  
23 (NHσεελ) Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὅστις ἐπωνομάσθη Ἰούστος, καὶ Μαθθίαν.

24 (AV) And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

24 (IGNT) και προσευξαμενοι ειπον συ κυριε καρδιογνωστα παντων αναδειξον εκ τουτων των δυο ενα ον εξελεξω

24 (MUR) And when they had prayed, they said: Thou, LORD, knowest what is in the hearts of all, manifest which thou hast chosen of these two,

24 וכד צליו אמרו אנת מריא ידע דבלבוותא דכל הוא חד אינא דנבא אנת מן הלין תריהון  
(PESHITTA)

24 (TR) και προσευξαμενοι ειπον συ κυριε καρδιογνωστα παντων αναδειξον εκ τουτων των δυο II ενα ον II ον ενα II εξελεξω

24 (MKJV) And they prayed, and said, Thou, Lord, who knowest the hearts of all *men*, show which of these two thou hast chosen,

24 (DOUAY) And praying, they said: Thou, Lord, who knowest the heart of all *men*, shew whether of these two thou hast chosen,

24 (VULGATE) et orantes dixerunt tu Domine qui corda nosti omnium ostende quem elegeris ex his duobus unum

24 (ASV) And they prayed, and said, Thou, Lord, who knowest the hearts of all *men*, show of these two the one whom thou hast chosen,

24 (WH) και προσευξαμενοι ειπαν συ κυριε καρδιογνωστα παντων αναδειξον ον εξελεξω εκ τουτων των δυο ενα

24 (BYZ) και προσευξαμενοι ειπον συ κυριε καρδιογνωστα παντων αναδειξον ον εξελεξω εκ τουτων των δυο ενα

24 (NHσεελ) Καὶ προσευχηθέντες εἶπον· Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ἐκ τῶν δύο τούτων ἓνα, ὄντινα ἐξέλεξας,

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

ל מריא ידע דבלבוותא דכל – How would an hypothetical Aramaean translator decide when to translate the Greek *κυριε* (“*Lord*”) as מריא (“*Maryah*” - “*Lord JAH*”)? There are 239 of מריא in The Peshitta N.T. *Κυριε*, *κυριος*, *κυριου*, *κυριον*, etc. , occurs 751 times in The Greek NT.

239/751=32%. **32% of the Greek “*κυριος*” is matched by *ܠܗܘܐ* in The Peshitta overall.**

The stats. (**# Kurios, # Maryah**), **ratio Maryah/Kurios %**) for individual books are:

Mt.: 76, 21, **28%**; Mk.: 18, 9, **50%**; Luke: 97, 40, **41%**; John: 51, 9, **18%**; Acts: 104, 51, **49%**; Romans: 39, 10, **26%**; 1 Cor.: 60, 18, **26%**; 2 Cor.: 27, 8, **30%**; Gal.-Philemon: 128, 14, **9%**; Hebrews: 15, 11, **73%**; James-Jude: 42, 19, **45%**; Rev.: 21, 14, **66%**.

If an Aramaean translator were to simply pick a percentage of the Greek “*κυριος*” as *ܠܗܘܐ*, why the radical change from Matthew to Mark of 28% to 50% conversion rate? Why such a change from Luke-41% to John’s 18% (less than half)?

Then from John’s 18% to Acts’ 49%? The very next book, Romans, drops to 26%. This remains fairly level then up to 2 Corinthians, then abruptly drops again to its lowest level at 9% in the rest of Paul’s epistles! Then the next book, Hebrews has the highest level in the NT – 73%! A radical drop again to 45% for General Epistles and a big jump again in Revelation’s 66%! None of this is consistent with the Greek primacy theory and The Peshitta being translated from Greek. There would be more consistency in the ratios from one book to another.

Looking at this from another perspective, I see Luke and Acts have similar absolute numbers and percentages;

Romans, 1 & 2 Cor. have 26%, 26% & 30%. These facts fit with the idea of Peshitta primacy, since Kurios occurrences and the ratios would reflect total number of Aramaic words with the *ܠܗܘܐ* – “Mar”, root (Lord) behind Greek “*κυριος*”.

Those numbers should be similar in books written by the same author, as Luke and Acts are written by Luke;

Romans, 1 Cor. & 2 Cor. were written by Paul. The fact that the rest of the smaller epistles of Paul do not reflect the same ratio as the major epistles is probably due to the relative lack of Old Testament quotations in those smaller books; in the major epistles, half of the *ܠܗܘܐ* references are “saith **The LORD**” (Jehovah) OT quotes. There are none such in the smaller epistles of Paul.

Hebrews has five such quotes of its own, accounting for the 73% ratio of “Maryah” to “Kurios”. None of these occurrences is explainable on the basis of a Greek original. Maryah is a Semitic Name, referring to The Hebrew “Yahweh” with no Greek equivalent. A translation from Greek should produce *ܠܗܘܐ* or *ܝܠܗܘܐ* – not *ܠܗܘܐ*.

מן הלין גברא דהוו עמן בהנא זבנא כלה דבה על ונפק עלין **מרן ישוע**  
Act 1:21 וליא הי הכיל להר

Acts 1:21 (MUR) It should therefore be, that one of these persons, who  
have been with us all the time that our **Lord Jesus** went in and out with  
us,

Acts 1:21 (BYZ) δει ουν των συνελθοντων ημιν ανδρων εν παντι  
χρονω εν ω εισηλθεν και εξηλθεν εφ ημας ο **κυριος ιησους**

Acts 1:21 (MKJV) Wherefore of these men which have companied with us  
all the time that the **Lord Jesus** went in and out among us,

Acts 1:21 (WH) δει ουν των συνελθοντων ημιν ανδρων εν παντι  
χρονω ω εισηλθεν και εξηλθεν εφ ημας ο **κυριος ιησους**

Acts 1:21 (VULGATE) oportet ergo ex his viris qui nobiscum congregati  
sunt in omni tempore quo intravit et exivit inter nos **Dominus Iesus**

Acts 1:21 (TR) δει ουν των συνελθοντων ημιν ανδρων εν παντι χρονω  
εν ω εισηλθεν και εξηλθεν εφ ημας ο **κυριος ιησους**

ובגברותא אילין דאלהא עבד בינתכון באידה איך דאנתון ידעין אנתון  
הלין **ישוע נצריא** גברא דמן אלהא אתחזי לותכון בחילא ובאתותא  
Act 2:22 גברא בני איסריל שמעו מלא

Acts 2:22 (MUR) Men, sons of Israel, hear ye these words: **Jesus** the  
**Nazarean**, a man made manifest among you by God, by those **deeds of  
power and prodigies** which God wrought among you by his hand, as ye  
yourselves know;

Acts 2:22 (BYZ) ανδρες ισραηλιται ακουσατε τους λογους τουτους  
**ιησουν** τον **ναζωραιον** ανδρα απο του θεου **αποδεδειγμενον** εις  
υμας **δυναμεσιν και τερασιν και σημειοις** οις εποιησεν δι αυτου ο  
θεος εν μεσω υμων καθως και αυτοι οιδατε

Acts 2:22 (MKJV) Ye men of Israel, hear these words; **Jesus** of **Nazareth**,  
a man approved of God among you by miracles and wonders and signs,  
which God did by him in the midst of you, as ye yourselves also know:

Acts 2:22 (WH) ανδρες ισραηλιται ακουσατε τους λογους τουτους  
**ιησουν** τον **ναζωραιον** ανδρα **αποδεδειγμενον** απο του θεου εις  
υμας **δυναμεσιν και τερασιν και σημειοις** οις εποιησεν δι αυτου ο  
θεος εν μεσω υμων καθως αυτοι οιδατε

Acts 2:22 (VULGATE) viri israhelitae audite verba haec **Iesum**  
**Nazarenum** virum **adprobatum** a Deo in vobis **virtutibus et prodigiis  
et signis** quae fecit per illum Deus in medio vestri sicut vos scitis

Acts 2:22 (TR) ανδρες ισραηλιται ακουσατε τους λογους τουτους  
ιησουν τον ναζωραιον ανδρα απο του θεου αποδεδειγμενον εις  
υμας δυναμεσιν και τερασιν και σημειοις οις εποησεν δι αυτου ο  
θεος εν μεσω υμων καθως και αυτοι οιδατε

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

לְהֵנָּה יֵשׁוּעַ אֲקִים אֱלֹהִים וְחָנַן כָּל־ן סְהַדוּהַי Acts 2:32

Acts 2:32 (MUR) This Jesus hath God resuscitated; **and** we all are **his** witnesses.

Acts 2:32 (BYZ) τουτον τον ιησουν ανεστησεν ο θεος **ου** παντες ημεις  
εσμεν μαρτυρες

Acts 2:32 (MKJV) This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:32 (WH) τουτον τον ιησουν ανεστησεν ο θεος **ου** παντες ημεις  
εσμεν μαρτυρες

32 (AV) This Jesus hath God raised up, whereof we all are witnesses.

Acts 2:32 (VULGATE) hunc Iesum resuscitavit Deus cui omnes nos testes sumus

32 (Douay) This Jesus hath God raised again, whereof all we are witnesses.

Acts 2:32 (TR) τουτον τον ιησουν ανεστησεν ο θεος **ου** παντες ημεις  
εσμεν μαρτυρες

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

*In red , see the Aramaic conjunction **ו** (*waw*- “and”) in **וְחָנַן**-*

*“w’chanan” (“and we”) and the possessive pronoun **הַי** (“his”) in*

**סְהַדוּהַי** (“*sehاده*”- “witnesses of Him”). The Greek texts *all* lack these.

בֵּית אִיסְרָאֵל דְּמַרְיָא וּמְשִׁיחָא עֲבַדְהָ אֱלֹהִים לְהֵנָּה יֵשׁוּעַ דְּאֲנַתּוֹן זִקְפַתּוֹן  
שְׂרִירָאִית הַכִּיל נִדַע כְּלָה Acts 2:36

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

Acts 2:36 (BYZ) ασφαως συν γινωσκετω πας οικος ισραηλ οτι και κυριον και χριστον αυτον ο θεος εποησεν τουτον τον ιησουν ον υμεις εσταυρωσατε

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

Acts 2:36 (WH) ασφαλως ουν γινωσκετω πας οικος ισραηλ οτι και **κυριον** αυτον και **χριστον** εποιησεν ο θεος τουτον τον **ιησουν** ον υμεις εσταυρωσατε

Acts 2:36 (VULGATE) certissime ergo sciat omnis domus Israhel quia et **Dominum** eum et **Christum** Deus fecit hunc **Iesum** quem vos crucifixistis

Acts 2:36 (TR) ασφαλως ουν γινωσκετω πας οικος ισραηλ οτι και **κυριον** και **χριστον** αυτον ο θεος εποιησεν τουτον τον **ιησουν** ον υμεις εσταυρωσατε

בשמה **מרִיא ישוע** לשובקן קטתא דתקבלון מוהבתא דרוחא דקודשא  
אמר להון **שמעון** תובו ועמדו אנש אנש מנכון Acts 2:38

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

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

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

Acts 2:38 (WH) **πετρος** δε προς αυτους μετανοησατε και βαπτισθητω εκαστος υμων εν τω ονοματι **ιησου χριστου** εις αφεσιν των αμαρτιων υμων και λημψεσθε την δωρεαν του αγιου πνευματος

Acts 2:38 (VULGATE) **Petrus** vero ad illos paenitentiam inquit agite et baptizetur unusquisque vestrum in nomine **Iesu Christi** in remissionem peccatorum vestrorum et accipietis donum Sancti Spiritus

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

In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?

Notice the Peshitta has **שמעון** – “Simeon” & **מרִיא ישוע** (“Mar-Yah Yeshua” – “**The Lord Jehovah Jesus**”) while the Greek texts all have



**πετρος** – “**Petros**” (Peter) and **ιησου χριστου** (Eaysoo Chris-too-  
“Jesus Christ”).

לי אלא מדם דאית לי יהב אנא לך בשמה **דישוע משיחא נצריא** קום הלך  
אמר לה שמעון דהבא וסאמא לית Acts 3:6

Acts 3:6 (MUR) **Simon** said to him: **Gold and silver**, I have not; but what I  
have, I give to thee; in the name of **our Lord Jesus Messiah**, the  
**Nazarean**, rise up and walk.

Acts 3:6 (BYZ) ειπεν δε **πετρος αργυριον και χρυσιον** ουχ υπαρχει  
μοι ο δε εχω τουτο σοι διδωμι εν τω ονοματι **ιησου χριστου** του  
**ναζωραιου** εγειραι και περιπατει

Acts 3:6 (MKJV) Then **Peter said, Silver and gold** have I none; but such  
as I have give I thee: In the name of **Jesus Christ** of **Nazareth** rise up  
and walk.

Acts 3:6 (WH) ειπεν δε **πετρος αργυριον και χρυσιον** ουχ υπαρχει μοι  
ο δε εχω τουτο σοι διδωμι εν τω ονοματι **ιησου χριστου** του  
**ναζωραιου** περιπατει

Acts 3:6 (VULGATE) **Petrus autem dixit argentum et aurum** non est  
mihi quod autem habeo hoc tibi do in nomine **Iesu Christi Nazareni**  
surge et ambula

Acts 3:6 (TR) ειπεν δε πετρος αργυριον και χρυσιον ουχ υπαρχει μοι  
ο δε εχω τουτο σοι διδωμι εν τω ονοματι **ιησου χριστου** του  
**ναζωραιου** εγειραι και περιπατει

*The Peshitta has: “Simon said to him: Gold and silver, I have not”; The Greek versions have, “Then Peter said, Silver and gold have I none”; The Vulgate retains “autem” – “to him” from Aramaic; all others omit it. Vulgate otherwise reads like the Greek versions. Greek often switches word order. See my explanation on this at the end of this article.*

אשלמתון וכפרתון בה קדם אפוהי דפילטוס כד הו זדק הוא הנשריוהי  
ודאיסחק ודיעקוב אלהא דאבהתן שבה לברת ישוע הו דאנתון  
אלהה הו דאברהם Acts 3:13

Acts 3:13 (MUR) The God of Abraham and of Isaac and of Jacob, the God  
of our fathers, hath glorified his Son **Jesus**; whom ye delivered up, and  
denied in the presence of Pilate, **when he would have justified him** and  
set him free.

Acts 3:13 (BYZ) ο θεος αβρααμ και ισαακ και ιακωβ ο θεος των πατερων ημων εδοξασεν τον παιδα αυτου ιησουν ον υμεις μεν παρεδωκατε και ηρνησασθε αυτον κατα προσωπον πιλατου **κριναντος εκεινου** απολυειν

Acts 3:13 (MKJV) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

Acts 3:13 (WH) ο θεος αβρααμ και ισαακ και ιακωβ ο θεος των πατερων ημων εδοξασεν τον παιδα αυτου ιησουν ον υμεις μεν παρεδωκατε και ηρνησασθε κατα προσωπον πιλατου **κριναντος εκεινου** απολυειν

Acts 3:13 (VULGATE) Deus Abraham et Deus Isaac et Deus Iacob Deus patrum nostrorum glorificavit Filium suum Iesum quem vos quidem tradidistis et negastis ante faciem Pilati **iudicante illo** dimitti

Acts 3:13 (TR) ο θεος αβρααμ και ισαακ και ιακωβ ο θεος των πατερων ημων εδοξασεν τον παιδα αυτου ιησουν ον υμεις παρεδωκατε και ηρνησασθε αυτον κατα προσωπον πιλατου **κριναντος εκεινου** απολυειν

**אֲנִי וְנִשְׁדָּר לְכֹן לְאִנָּא דְמַטְיָב הוּא לְכֹן לְיִשׁוּעַ מְשִׁיחָא** Acts 3:20

Acts 3:20 (MUR) and times of rest may come to you from before the face of the Lord; and he may send to you him, who was made ready for you, Jesus the **Messiah**:

Acts 3:20 **X** (BYZ) και αποστειλη τον προκεχειρισμενον υμιν **χριστον** ιησουν

Acts 3:20 (MKJV) And he shall send Jesus Christ, which before was preached unto you:

Acts 3:20 **X** (WH) και αποστειλη τον προκεχειρισμενον υμιν **χριστον** ιησουν

Acts 3:20 (VULGATE) ut cum venerint tempora refrigerii a conspectu **Domin**i et miserit eum qui praedicatus est vobis Iesum **Christum**

Acts 3:20 (TR) και αποστειλη τον προκεκηρυγμενον υμιν ιησουν **χριστον**

*Greek often switches word order . See my explanation on this at the end of this article.*

הו דאקים אלהא מן בית מיתא בה בהו הא קאם הנא קדמיכון כד חלים  
עמא דאיסריל דבשמה ישוע משיחא נצריא הו דאנתון זקפתוניתי  
הדא תתידע לכון ולכלה Acts 4:10

Acts 4:10 (MUR) be it known to you, and to all the people of Israel, that by the name of Jesus Messiah the Nazorean, whom ye crucified, and whom God hath raised from the dead, lo, by him, doth this *man* stand here before you recovered.

Acts 4:10 (BYZ) γνωστον εστω πασιν υμιν και παντι τω λαω ισραηλ  
οτι εν τω ονοματι ιησου χριστου του ναζωραιου ον υμεις  
εσταυρωσατε ον ο θεος ηγειρεν εκ νεκρων εν τούτω ουτος  
παρεστηκεν ενωπιον υμων υγιης

Acts 4:10 (MKJV) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

Acts 4:10 (WH) γνωστον εστω πασιν υμιν και παντι τω λαω ισραηλ  
οτι εν τω ονοματι ιησου χριστου του ναζωραιου ον υμεις  
εσταυρωσατε ον ο θεος ηγειρεν εκ νεκρων εν τούτω ουτος  
παρεστηκεν ενωπιον υμων υγιης

Acts 4:10 (VULGATE) notum sit omnibus vobis et omni plebi Israhel quia  
in nomine Iesu Christi Nazareni quem vos crucifixistis quem Deus  
suscitavit a mortuis in hoc iste adstat coram vobis sanus

Acts 4:10 (TR) γνωστον εστω πασιν υμιν και παντι τω λαω ισραηλ  
οτι εν τω ονοματι ιησου χριστου του ναζωραιου ον υμεις  
εσταυρωσατε ον ο θεος ηγειρεν εκ νεκρων εν τούτω ουτος  
παρεστηκεν ενωπιον υμων υγιης

ספרא והדיוטא אנון ותהרו בהון ואשתודעו אנון דעם ישוע מתהפכין הון  
שמעו מלתה דשמעון ודיוחנן דעין בגלא אמרוה אסתכלו דלא ידעין  
וכד Acts 4:13

Acts 4:13 (MUR) And when they heard the speech of Simon and John,  
which they pronounced confidently, they reflected that these were  
unlearned and plebeian men, and they were surprised at them, and  
recognized them as having been conversant with Jesus.

Acts 4:13 (BYZ) θεωρουντες δε την του πετρου παρρησιαν και  
ιωαννου και καταλαβομενοι οτι ανθρωποι αγραμματοι εισιν και  
ιδιωται εθαυμαζον επεγινωσκον τε αυτους οτι συν τω ιησου ησαν

Acts 4:13 (MKJV) Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

Acts 4:13 (WH) θεωρουντες δε την **του πετρου** παρρησιαν και  
ιωαννου και καταλαβομενοι οτι ανθρωποι αγραμματοι εισιν και  
ιδιωται εθαυμαζον επεγνωσκον τε αυτους οτι συν τω **ιησου** ησαν

Acts 4:13 (VULGATE) videntes autem **Petri** constantiam et Iohannis  
conperto quod homines essent sine litteris et idiotae admirabantur et  
cognoscebant eos quoniam cum **Iesu** fuerant

Acts 4:13 (TR) θεωρουντες δε την **του πετρου** παρρησιαν και ιωαννου  
και καταλαβομενοι οτι ανθρωποι αγραμματοι εισιν και ιδιωται  
εθαυμαζον επεγνωσκον τε αυτους οτι συν τω **ιησου** ησαν

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

**ישוע** וקררו אנון ופקדו אנון דלגומר לא נמללון ולא נלפון בשם **ישוע** Acts 4:18

Acts 4:18 (MUR) And they called them, and commanded them not to speak nor to teach at all in the name of **Jesus**.

Acts 4:18 (BYZ) και καλεσαντες αυτους παρηγγειλαν αυτοις το καθολου μη φθεγγεσθαι μηδε διδασκειν επι τω ονοματι του **ιησου**

Acts 4:18 (MKJV) And they called them, and commanded them not to speak at all nor teach in the name of **Jesus**.

Acts 4:18 (WH) και καλεσαντες αυτους παρηγγειλαν καθολου μη φθεγγεσθαι μηδε διδασκειν επι τω ονοματι του **ιησου**

Acts 4:18 (VULGATE) et vocantes eos denunciaverunt ne omnino loquerentur neque docerent in nomine **Iesu**

Acts 4:18 (TR) και καλεσαντες αυτους παρηγγειλαν αυτοις το καθολου μη φθεγγεσθαι μηδε διδασκειν επι τω ονοματι του **ιησου**

ברך **ישוע** אינא דאנת משחת הרוודס ופילטוס עם עממא וכנשא דאיסריל  
אתכנשו גיר שריראית במדינתא הדא על קדישא Acts 4:27

Acts 4:27 (MUR) For, in reality, against thy holy Son **Jesus** whom thou hast anointed, Herod and **Pilate**, with the Gentiles and the congregation of Israel, have been combined together in this city,

Acts 4:27 (BYZ) συνηχθησαν γαρ επ αληθειας επι τον αγιον παιδα σου **ιησου** ον εχρισας ηρωδης τε και **ποντιος πιλατος** συν εθνεσιν και λαοις ισραηλ

Acts 4:27 (MKJV) For of a truth against thy holy child **Jesus**, whom thou hast anointed, both Herod, and **Pontius Pilate**, with the Gentiles, and the people of Israel, were gathered together,

Acts 4:27 (WH) συνηχθησαν γαρ επ αληθειας εν τη πολει ταυτη επι τον αγιον παιδα σου **ιησουν** ον εχρισας ηρωδης τε και **ποντιος πιλατος** συν εθνεσιν και λαοις ισραηλ

Acts 4:27 (VULGATE) convenerunt enim vere in civitate ista adversus sanctum puerum tuum **Iesum** quem unxisti Herodes et **Pontius Pilatus** cum gentibus et populis Israhel

Acts 4:27 (TR) συνηχθησαν γαρ επ αληθειας επι τον αγιον παιδα σου **ιησουν** ον εχρισας ηρωδης τε και **ποντιος πιλατος** συν εθνεσιν και λαοις ισραηλ

**אנת לאסותא ולנברותא ולאחותא דנהוין בשמה דברך קדישא ישוע**  
כד אידך מושט Acts 4:30

Acts 4:30 (MUR) while thou extendest thy hand **for cures and prodigies [& signs] (my addition)**, to be done in the name of thy holy Son **Jesus**.

Acts 4:30 (BYZ) εν τω την χειρα σου εκτεινειν σε **εις ιασιν και σημεια και τερατα** γινεσθαι δια του ονοματος του αγιου παιδος σου **ιησου**

Acts 4:30 (MKJV) By stretching forth thine hand **to heal; and that signs and wonders** may be done by the name of thy holy child **Jesus**.

Acts 4:30 (WH) εν τω την χειρα εκτεινειν σε **εις ιασιν και σημεια και τερατα** γινεσθαι δια του ονοματος του αγιου παιδος σου **ιησου**

Acts 4:30 (VULGATE) in eo cum manum tuam extendas **sanitates et signa et prodigia** fieri per nomen sancti Filii tui **Iesu**

Acts 4:30 (TR) εν τω την χειρα σου εκτεινειν σε **εις ιασιν και σημεια και τερατα** γινεσθαι δια του ονοματος του αγιου παιδος σου **ιησου**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated? Word order in **Peshitta**: “**for cures and prodigies & signs**”; All Greek: “**to heal; and that signs and wonders...**”.*

**Greek often switches word order . See my explanation on this at the end of this article.**

**הנון שליחא על קימתה דישוע משיחא ושיבותא רבתא אית הות עם כלהון**  
ובחילא רבא מסהדין הון Acts 4:33

Acts 4:33 (MUR) And with great power, the legates testified to the resurrection of **Jesus Messiah**: and great grace was with them all.



Acts 4:33 (BYZ) και μεγαλη δυναμει απεδιδουν το μαρτυριον οι αποστολοι της αναστασεως του κυριου ιησου χαρις τε μεγαλη ην επι παντας αυτους

Acts 4:33 (MKJV) And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts 4:33 (WH) και δυναμει μεγαλη απεδιδουν το μαρτυριον οι αποστολοι του κυριου ιησου της αναστασεως χαρις τε μεγαλη ην επι παντας αυτους

Acts 4:33 (VULGATE) et virtute magna reddebant apostoli testimonium resurrectionis Iesu Christi Domini et gratia magna erat in omnibus illis

Acts 4:33 (TR) και μεγαλη δυναμει απεδιδουν το μαρτυριον οι αποστολοι της αναστασεως του κυριου ιησου χαρις τε μεγαλη ην επι παντας αυτους

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

אלהא דאבהתן אקים לישוע אינא דאנתון קטלתון כד תליתונידי על קיסא  
Acts 5:30

Acts 5:30 (MUR) The God of our fathers hath raised up that Jesus, whom ye slew when ye hanged him on a tree.

Acts 5:30 (BYZ) ο θεος των πατερων ημων ηγειρεν ιησουν ον υμεις διεχειρισασθε κρεμασαντες επι ξυλου

Acts 5:30 (MKJV) The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 5:30 (WH) ο θεος των πατερων ημων ηγειρεν ιησουν ον υμεις διεχειρισασθε κρεμασαντες επι ξυλου

Acts 5:30 (VULGATE) Deus patrum nostrorum suscitavit Iesum quem vos interemistis suspendentes in ligno

Acts 5:30 (TR) ο θεος των πατερων ημων ηγειρεν ιησουν ον υμεις διεχειρισασθε κρεμασαντες επι ξυλου

ונגדו אנון ופקדו אנון דלא נהוון ממללין בשמא דישוע ושרו אנון  
ואתטפיסו לה וקרו אנון לשליחא Acts 5:40

Acts 5:40 (MUR) And they called the legates, and scourged them, and commanded them not to teach in the name of Jesus, and dismissed them.

Acts 5:40 (BYZ) επεισθησαν δε αυτω και προσκαλεσαμενοι τους αποστολους δειραντες παρηγγειλαν μη λαλειν επι τω ονοματι του ιησου και απελυσαν αυτους

Acts 5:40 (MKJV) And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

Acts 5:40 (WH) επεισθησαν δε αυτω και προσκαλεσαμενοι τους αποστολους δειραντες παρηγγειλαν μη λαλειν επι τω ονοματι του ιησου και απελυσαν

Acts 5:40 (VULGATE) et convocantes apostolos caesis denuntiaverunt ne loquerentur in nomine Iesu et dimiserunt eos

Acts 5:40 (TR) επεισθησαν δε αυτω και προσκαλεσαμενοι τους αποστολους δειραντες παρηγγειλαν μη λαλειν επι τω ονοματι του ιησου και απελυσαν αυτους

שלין הוון כליום למלפו בהיכלא ובביתא ולמסברו על מרן ישוע משיחא  
ולא Acts 5:42

Acts 5:42 (MUR) And they ceased not to teach daily, in the temple and at home, and to preach concerning our Lord Jesus Messiah.

Acts 5:42 (BYZ) πασαν τε ημεραν εν τω ιερω και κατ οικον ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι ιησουν τον χριστον

Acts 5:42 (MKJV) And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 5:42 (WH) πασαν τε ημεραν εν τω ιερω και κατ οικον ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι τον χριστον ιησουν

Acts 5:42 (VULGATE) omni autem die in templo et circa domos non cessabant docentes et evangelizantes Christum Iesum

Acts 5:42 (TR) πασαν τε ημεραν εν τω ιερω και κατ οικον ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι ιησουν τον χριστον

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

הנא נצריא הו נשריוהי לאתרא הנא ונחלף עידא דאשלם לכוון מושא  
ישוע Act 6:14

Acts 6:14 (MUR) For we have heard him say, that this Jesus the Nazarean will destroy this place, and will change the rites which Moses delivered to you.

Acts 6:14 (BYZ) ακηκοαμεν γαρ αυτου λεγοντος οτι ιησους ο ναζωραιος ουτος καταλυσει τον τοπον τουτον και αλλαξει τα εθη α παρεδωκεν ημιν μωσης

Acts 6:14 (MKJV) For we have heard him say, that this **Jesus** of **Nazareth** shall destroy this place, and shall change the customs which Moses delivered us.

Acts 6:14 (WH) ακηκοαμεν γαρ αυτου λεγοντος οτι **ιησους** ο **ναζωραιος** ουτος καταλυσει τον τοπον τουτον και αλλαξει τα εθη α παρεδωκεν ημιν μωσση

Acts 6:14 (VULGATE) audivimus enim eum dicentem quoniam **Iesus Nazarenus** hic destruet locum istum et mutabit traditiones quas tradidit nobis Moses

Acts 6:14 (TR) ακηκοαμεν γαρ αυτου λεγοντος οτι **ιησους** ο **ναζωραιος** ουτος καταλυσει τον τοπον τουτον και αλλαξει τα εθη α παρεδωκεν ημιν μωσση

יורתנא מן עממא הנון דשדא מן קדמיהון ואתיבל עדמא ליומוהי דדויד משכנא אף מעלו אעלוהי אבהתן עם **ישוע** לארעא דיהב להון אלהא ולה להנא Acts 7:45

Acts 7:45 (MUR) And this same tabernacle, our fathers, with Joshua, actually brought into the land which God gave to them for an inheritance from those nations which he drove out before them; and it was borne about, until the days of David.

Acts 7:45 (BYZ) ην και εισηγαγον διαδεξαμενοι οι πατερες ημων μετα **ιησου** εν τη κατασχεσει των εθνων ων εξωσεν ο θεος απο προσωπου των πατερων ημων εως των ημερων δαυιδ

Acts 7:45 (MKJV) Which also our fathers that came after brought in with **Jesus** into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

Acts 7:45 (WH) ην και εισηγαγον διαδεξαμενοι οι πατερες ημων μετα **ιησου** εν τη κατασχεσει των εθνων ων εξωσεν ο θεος απο προσωπου των πατερων ημων εως των ημερων δαυιδ

Acts 7:45 (VULGATE) quod et induxerunt suscipientes patres nostri cum **Iesu** in possessionem gentium quas expulit Deus a facie patrum nostrorum usque in diebus David

Acts 7:45 (TR) ην και εισηγαγον διαδεξαμενοι οι πατερες ημων μετα **ιησου** εν τη κατασχεσει των εθνων ων εξωσεν ο θεος απο προσωπου των πατερων ημων εως των ημερων δαβιδ

חר בשמיא וחזא תשבוחתא דאלהא ולישוע כד קאם מן ימינא דאלהא מלא הוא הימנותא ורוחא דקודשא Acts 7:55

Acts 7:55 (MUR) And he, as **he was full of faith and of the Holy Spirit**, looked towards heaven, and saw the glory of God, and **Jesus** standing at the right hand of God.

Acts 7:55 (BYZ) **υπαρχων δε πληρης πνευματος αγιου** ατενισας εις τον ουρανον ειδεν δοξαν θεου και **ιησουν** εστωτα εκ δεξιων του θεου

Acts 7:55 (MKJV) But he, **being full of the Holy Ghost**, looked up stedfastly into heaven, and saw the glory of God, and **Jesus** standing on the right hand of God,

Acts 7:55 (WH) **υπαρχων δε πληρης πνευματος αγιου** ατενισας εις τον ουρανον ειδεν δοξαν θεου και **ιησουν** εστωτα εκ δεξιων του θεου

Acts 7:55 (VULGATE) **cum autem esset plenus Spiritu Sancto** intendens in caelum vidit gloriam Dei et **Iesum** stantem a dextris Dei

Acts 7:55 (TR) **υπαρχων δε πληρης πνευματος αγιου** ατενισας εις τον ουρανον ειδεν δοξαν θεου και **ιησουν** εστωτα εκ δεξιων του θεου

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

וּרְגַמִּין הוּוּ לָהּ לְאַסְטַפְנוּס כְּדִּ מְצִלָּא וְאִמְרַּ מְרִדְן יִשׁוּעַ קְבֵל רוּחִי Acts 7:59

Acts 7:59 (MUR) And they stoned Stephen, while he prayed and said: Our **Lord Jesus**, receive my spirit.

Acts 7:59 (BYZ) και ελιθοβολουν τον στεφανον επικαλουμενον και λεγοντα **κυριε ιησου** δεξαι το πνευμα μου

Acts 7:59 (MKJV) And they stoned Stephen, calling upon *God*, and saying, **Lord Jesus**, receive my spirit.

Acts 7:59 (WH) και ελιθοβολουν τον στεφανον επικαλουμενον και λεγοντα **κυριε ιησου** δεξαι το πνευμα μου

Acts 7:59 (VULGATE) et lapidabant Stephanum invocantem et dicentem **Domine Iesu** suscipe spiritum meum

Acts 7:59 (TR) και ελιθοβολουν τον στεφανον επικαλουμενον και λεγοντα **κυριε ιησου** δεξαι το πνευμα μου

הוּא מְלִכּוּתָא דְאַלְהָא בְּשֵׁמָהּ דְּמְרִדְן יִשׁוּעַ מְשִׁיחָא עֲמַדִּין הוּוּ גְבַרְא וְנִשְׂא כְּדִּ דִּין הֵימְנּוּ לְפִילִיפּוּס דְּמִסְבַּר Acts 8:12

Acts 8:12 (MUR) But when they gave credence to Philip, as he preached the kingdom of God, in the name of our **Lord Jesus Messiah**; they were baptized, both men and women.

Acts 8:12 (BYZ) οτε δε επιστευσαν τω φιλιππω ευαγγελιζομενω τα  
περι της βασιλειας του θεου και του ονοματος **ιησου χριστου**  
εβαπτιζοντο ανδρες τε και γυναικες

Acts 8:12 (MKJV) But when they believed Philip preaching the things  
concerning the kingdom of God, and the name of **Jesus Christ**, they  
were baptized, both men and women.

Acts 8:12 (WH) οτε δε επιστευσαν τω φιλιππω ευαγγελιζομενω περι  
της βασιλειας του θεου και του ονοματος **ιησου χριστου**  
εβαπτιζοντο ανδρες τε και γυναικες

Acts 8:12 (VULGATE) cum vero credidissent Philippo evangelizanti de  
regno Dei et nomine **Iesu Christi** baptizabantur viri ac mulieres

Acts 8:12 (TR) οτε δε επιστευσαν τω φιλιππω ευαγγελιζομενω τα  
περι της βασιλειας του θεου και του ονοματος του **ιησου χριστου**  
εβαπτιζοντο ανδρες τε και γυναικες

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

הוא גיר על חד מנהון עדכיל בלחוד דין עמדין הוּו בשמה ד**מרן ישוע**  
לית Acts 8:16

Acts 8:16 (MUR) For he was not yet on any one of them; and they had only  
been baptized in the name of our **Lord Jesus**.

Acts 8:16 **X** (BYZ) ουπω γαρ ην επ ουδενι αυτων επιπετωκος  
μονον δε βεβαπτισμενοι υπηρχον εις το ονομα του **χριστου ιησου**

Acts 8:16 (MKJV) (For as yet he was fallen upon none of them: only they  
were baptized in the name of the **Lord Jesus**.)

Acts 8:16 (**WH**) ουδεπω γαρ ην επ ουδενι αυτων επιπετωκος μονον  
δε βεβαπτισμενοι υπηρχον εις το ονομα του **κυριου ιησου**

Acts 8:16 (**VULGATE**) nondum enim in quemquam illorum venerat sed  
baptizati tantum erant in nomine **Domini Iesu**

Acts 8:16 (**TR**) ουπω γαρ ην επ ουδενι αυτων επιπετωκος μονον δε  
βεβαπτισμενοι υπηρχον εις το ονομα του **κυριου ιησου**

פיליפוס פתח פומה ושרי מנה מן הנא כתבא מסבר לה על **מרן ישוע**  
דידן Acts 8:35

Acts 8:35 (MUR) Then Philip opened his mouth and, from that scripture,  
began to preach to him concerning our **Lord Jesus**.



Acts 8:35 (BYZ) ανοιξας δε ο φιλιππος το στομα αυτου και αρξαμενος απο της γραφης ταυτης ευηγγελισατο αυτω τον ιησουν

Acts 8:35 (MKJV) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts 8:35 (WH) ανοιξας δε ο φιλιππος το στομα αυτου και αρξαμενος απο της γραφης ταυτης ευηγγελισατο αυτω τον ιησουν

Acts 8:35 (VULGATE) aperiens autem Philippus os suum et incipiens ab scriptura ista evangelizavit illi Iesum

Acts 8:35 (TR) ανοιξας δε ο φιλιππος το στομα αυτου και αρξαμενος απο της γραφης ταυτης ευηγγελισατο αυτω τον ιησουν

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

לְבַא שְׁלִיט וְעָנָא וְאָמַר אָנָּא מְהִימָן אָנָּא דִּישׁוּעַ מְשִׁיחָא בְּרַחֵם דְּאֱלֹהָא הוּוּ  
וְאָמַר פִּילִיפּוֹס אֵן מְהִימָן אַנְתָּ מִן כְּלָה Acts 8:37

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

Acts 8:37 **X** (BYZ)

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

Acts 8:37 **X** (WH)

Acts 8:37 **X** (VULGATE)

Acts 8:37 (**TR**) ειπεν δε ο φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπεν πιστεω τον υιον του θεου ειναι τον ιησουν χριστον

הוּוּ וְאָמַר מִן אַנְתָּ מְרִי וּמְרָן אָמַר אָנָּא אָנָּא יִשׁוּעַ נְצַרְיָא הוּוּ דְאַנְתָּ רַדְףֵי אַנְתָּ  
עָנָא Acts 9:5

Acts 9:5 (MUR) He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus the Nazarean, whom thou persecutest.

Acts 9:5 (BYZ) ειπεν δε τις ει κυριε ο δε κυριος ειπεν εγω ειμι ιησους  
ον συ διωκεις

Acts 9:5 (MKJV) And he said, Who art thou, Lord? And the Lord said, I  
am Jesus whom thou persecutest: *it is* hard for thee to kick against the  
pricks.

Acts 9:5 (WH) ειπεν δε τις ει κυριε ο δε εγω ειμι ιησους ον συ  
διωκεις

Acts 9:5 (VULGATE) qui dixit quis es Domine et ille ego sum Iesus quem  
tu persequeris

Acts 9:5 (TR) ειπεν δε τις ει κυριε ο δε κυριος ειπεν εγω ειμι ιησους  
ον συ διωκεις σκληρον σοι προς κεντρα λακτιζειν

*In the above verse, The Peshitta text differs significantly from all the Greek  
texts and the Jerome's Latin Vulgate (from a Western Greek text). If The  
Peshitta is a translation of Greek, from which Greek text was it  
translated ?*

לך באורחא כד אתא אנת איך דנתפתחן עיניך ותתמלא רוחא דקודשא  
וסם עלוהי אידא ואמר לה שאול אחי מרן ישוע שדרני הו דאתחזי  
חותה Act 9:17

Acts 9:17 (MUR) Then Ananias went to the house to him; and he laid his  
hand upon him, and said to him: Saul, my brother, our Lord Jesus, he  
who appeared to thee by the way as thou camest, hath sent me, that thy  
eyes might be opened, and thou be filled with the Holy Spirit.

Acts 9:17 **X** (BYZ) απηλθεν δε ανανιας και εισηλθεν εις την οικιαν  
και επιθεις επ αυτον τας χειρας ειπεν σαουλ αδελφε ο κυριος  
απεσταλκεν με ο οφθεις σοι εν τη οδω η ηρχου οπως αναβλεψης  
και πλησθης πνευματος αγιου

Acts 9:17 (MKJV) And Ananias went his way, and entered into the house;  
and putting his hands on him said, Brother Saul, the Lord, *even Jesus*,  
that appeared unto thee in the way as thou camest, hath sent me, that thou  
mightest receive thy sight, and be filled with the Holy Ghost.

Acts 9:17 (WH) απηλθεν δε ανανιας και εισηλθεν εις την οικιαν και  
επιθεις επ αυτον τας χειρας ειπεν σαουλ αδελφε ο κυριος  
απεσταλκεν με ιησους ο οφθεις σοι εν τη οδω η ηρχου οπως  
αναβλεψης και πλησθης πνευματος αγιου

Acts 9:17 (VULGATE) et abiit Ananias et introivit in domum et  
inponens ei manus dixit Saule frater Dominus misit me Iesus qui  
apparuit tibi in via qua veniebas ut videas et implearis Spiritu Sancto

Acts 9:17 (TR) απηλθεν δε ανανιας και εισηλθεν εις την οικιαν και επιθεις επ αυτον τας χειρας ειπεν σαουλ αδελφε ο κυριος απεσταλκεν με ηησου ο οφθεις σοι εν τη οδω η ηρχου οπως αναβλεψης και πλησθης πνευματος αγιου

ובר שעתה מכרז הוא בכנושתא דיהודיא על ישוע דהווי ברה דאלהא  
Acts 9:20

Acts 9:20 (MUR) And forthwith he announced Jesus, in the synagogues of the Jews, that he is the Son of God.

Acts 9:20 **X** (BYZ) και ευθεως εν ταις συναγωγαίς εκηρυσσεν τον χριστον οτι ουτος εστιν ο υιος του θεου

Acts 9:20 (MKJV) And straightway he preached Christ in the synagogues, that he is the Son of God.

Acts 9:20 (WH) και ευθεως εν ταις συναγωγαίς εκηρυσσεν τον ηησουν οτι ουτος εστιν ο υιος του θεου

Acts 9:20 (VULGATE) et continuo in synagogis praedicabat Iesum quoniam hic est Filius Dei

Acts 9:20 **X** (TR) και ευθεως εν ταις συναγωγαίς εκηρυσσεν τον χριστον οτι ουτος εστιν ο υιος του θεου

למריא ודאיכנא מלל עמה ואיכנא בדרמסוק עין בגלא מלל בשמה דישוע  
דין אחדה ואיתיה לות שליחא ואשתעי להון איכנא באורחא חזא  
ברנבא Acts 9:27

Acts 9:27 (MUR) But Barnabas took him, and brought him to the legates, and related to them how the Lord appeared to him in the way, and how he conversed with him; and how, in Damascus, he had discoursed openly in the name of Jesus.

Acts 9:27 (BYZ) βαρναβας δε επιλαβομενος αυτον ηγαγεν προς τους αποστολους και διηγησατο αυτοις πως εν τη οδω ειδεν τον κυριον και οτι ελαλησεν αυτω και πως εν δαμασκω επαρησιασατο εν τω ονοματι του ηησου

Acts 9:27 (MKJV) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Acts 9:27 (WH) βαρναβας δε επιλαβομενος αυτον ηγαγεν προς τους αποστολους και διηγησατο αυτοις πως εν τη οδω ειδεν τον

**κυριον** και οτι ελαλησεν αυτω και πως εν δαμασκω  
επαρρησιασατο εν τω ονοματι **ιησου**

Acts 9:27 (VULGATE) Barnabas autem adprehensum illum duxit ad  
apostolos et narravit illis quomodo in via vidisset **Dominum** et quia  
locutus est ei et quomodo in Damasco fiducialiter egerit in nomine **Iesu**

Acts 9:27 (TR) βαρναβας δε επιλαβομενος αυτον ηγαγεν προς τους  
αποστολους και διηγησατο αυτοις πως εν τη οδω ειδεν τον  
**κυριον** και οτι ελαλησεν αυτω και πως εν δαμασκω  
επαρρησιασατο εν τω ονοματι του **ιησου**

הוא עם יהודיא אילין דידעין הוו יונאית הנון דין צבין הוו למקטלה  
וממלל הוא בשמה **ישוע** עין בגלא ודרש Acts 9:29

Acts 9:29 (MUR) And he spoke openly in the name of **Jesus** and disputed  
with those Jews who understood Greek. But they wished to kill him:

Acts 9:29 (BYZ) ελαλει τε και συνεζητει προς τους ελληνιστας οι δε  
επεχειρουν αυτον ανελειν

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

Acts 9:29 (WH) ελαλει τε και συνεζητει προς τους ελληνιστας οι δε  
επεχειρουν ανελειν αυτον

Acts 9:29 (VULGATE) loquebatur quoque et disputabat cum Graecis illi  
autem quaerebant occidere eum

Acts 9:29 (TR) και παρρησιαζομενος εν τω ονοματι του **κυριου ιησου**  
(#:#) ελαλει τε και συνεζητει προς τους ελληνιστας οι δε  
επεχειρουν αυτον ανελειν

*In the above verse, **The Peshitta** text differs significantly from all the Greek  
texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The  
Peshitta** is a translation of Greek, from **which Greek text** was it  
translated ?*

לה שמעון אניא מאסא לך **ישוע משיחא** קום ושוא ערסך ובר שעתה קם  
ואמר Acts 9:34

Acts 9:34 (MUR) And Simon said to him: 'neas, **Jesus** the **Messiah** doth  
heal thee; arise, and spread thy bed. And he rose up immediately.

Acts 9:34 (BYZ) και ειπεν αυτω ο πετρος αινεα ιαται σε **ιησους** ο  
**χριστος** αναστηθι και στρωσον σεαυτω και ευθεως ανεστη

Acts 9:34 (MKJV) And Peter said unto him, Aeneas, **Jesus Christ** maketh  
thee whole: arise, and make thy bed. And he arose immediately.

Acts 9:34 (WH) και ειπεν αυτω ο πετρος αινεα ιαται σε **ιησους**  
**χριστος** αναστηθι και στρωσον σεαυτω και ευθεως ανεστη

Acts 9:34 (VULGATE) et ait illi Petrus Aeneas sanat te **Iesus** **Christus**  
surge et sterne tibi et continuo surrexit

Acts 9:34 (TR) και ειπεν αυτω ο πετρος αινεα ιαται σε **ιησου**ς ο  
**χριστος** αναστηθι και στρωσον σεαυτω και ευθεως ανεστη

לבני איסריל וסבר אנון שלמא ושינא ביד ישוע משיחא הנו מריא דכל  
מלתא גיר דשדר Acts 10:36

Acts 10:36 (MUR) For *this* is the word, which he sent to the sons of Israel,  
announcing to them **peace and rest** by **Jesus Messiah**, He is **Lord** of all;

Acts 10:36 (BYZ) τον λογον ον απεστειλεν τοις υιοις ισραηλ  
ευαγγελιζομενος ειρηνην δια **ιησου χριστου** ουτος εστιν παντων  
**κυριος**

Acts 10:36 (MKJV) The word which *God* sent unto the children of Israel,  
preaching peace by **Jesus Christ**: (he is **Lord** of all:)

Acts 10:36 (WH) τον λογον απεστειλεν τοις υιοις ισραηλ  
ευαγγελιζομενος ειρηνην δια **ιησου χριστου** ουτος εστιν παντων  
**κυριος**

Acts 10:36 (VULGATE) verbum misit filiis Israhel adnuntians pacem per  
**Iesum** **Christum** hic est omnium **Dominus**

Acts 10:36 (TR) τον λογον ον απεστειλεν τοις υιοις ισραηλ  
ευαγγελιζομενος ειρηνην δια **ιησου χριστου** ουτος εστιν παντων  
**κυριος**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

דמתכרך הוא ומאסא להנון דאתנכיו מן בישא מטל דאלהא הוא עמא  
על ישוע דמן נצרת דאלהא משחה ברוחא דקודשא ובחילא והויו Acts  
10:38

Acts 10:38 (MUR) concerning **Jesus**, who was of **Nazareth**, whom God  
anointed with the Holy Spirit and with power. And he it was, who went  
about and healed those that were **suffering from evil**, because God was  
with him.

Acts 10:38 (BYZ) **ιησουν** τον απο **ναζαρετ** ως εχρισεν αυτον ο θεος  
πνευματι αγιω και δυναμει ος διηλθεν ευεργετων και ιωμενος  
παντας τους καταδυναστευομενους **υπο του διαβολου** οτι ο θεος  
ην μετ αυτου



Acts 10:38 (MKJV) How God anointed **Jesus** of **Nazareth** with the Holy Ghost and with power: who went about doing good, and healing all that were **oppressed of the devil**; for God was with him.

Acts 10:38 (WH) **ιησουν** τον απο **ναζαρεθ** ως εχρισεν αυτον ο θεος πνευματι αγιω και δυναμει ος διηλθεν ευεργετων και ιωμενος παντας τους καταδυναστευομενους **υπο του διαβολου** οτι ο θεος ην μετ αυτου

Acts 10:38 (VULGATE) **Iesum** a **Nazareth** quomodo unxit eum Deus Spiritu Sancto et virtute qui pertransivit benefaciendo et sanando omnes **oppressos a diabolo** quoniam Deus erat cum illo

Acts 10:38 (TR) **ιησουν** τον απο **ναζαρετ** ως εχρισεν αυτον ο θεος πνευματι αγιω και δυναμει ος διηλθεν ευεργετων και ιωμενος παντας τους καταδυναστευομενους **υπο του διαβολου** οτι ο θεος ην μετ αυτου

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

**υπο του διαβολου** ("by the Devil") would not be translated **מן בישא** ("from the Evil One") in Aramaic; It would most likely become **"ביד אכלקארצא"** ("byd akalqartsa").

דנעמדון בשמה ד**מרן ישוע משיחא** ובעו מנה איך דנקוא לותהון יומתא  
ןהון Acts 10:48

Acts 10:48 (MUR) Then he commanded them to be baptized in the name of our **Lord Jesus Messiah**. And they requested him to remain with them **some days**.

Acts 10:48 (BYZ) προσεταξεν τε αυτους βαπτισθηναι εν τω ονοματι του **κυριου** τοτε ηρωτησαν αυτον επιμειναι ημερας τινας

Acts 10:48 (MKJV) And he commanded them to be baptized in the name of the **Lord**. Then prayed they him to tarry certain days.

Acts 10:48 (WH) προσεταξεν δε αυτους εν τω ονοματι **ιησου χριστου** βαπτισθηναι τοτε ηρωτησαν αυτον επιμειναι ημερας τινας

Acts 10:48 (VULGATE) et iussit eos in nomine **Iesu Christi** baptizari tunc rogaverunt eum ut maneret aliquot diebus

Acts 10:48 (TR) προσεταξεν τε αυτους βαπτισθηναι εν τω ονοματι του **κυριου** τοτε ηρωτησαν αυτον επιμειναι ημερας τινας

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The***

***Peshitta** is a translation of Greek, from which Greek text was it translated ?*

ישוע משיחא איך דאף לן אנא מן הוית דאספק הוית דאכלא לאלהא  
אן הכיל אלהא שויאית יהבה מוהבתא לעממא אילין דהימנו במורן  
Acts 11:17

Acts 11:17 (MUR) If then God equally gave the gift to the Gentiles that believed in our **Lord Jesus Messiah**, as he did to us: who was I, that I could forbid God?

Acts 11:17 (BYZ) ει ουν την ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν πιστευσασιν επι τον **κυριον ιησουν χριστον** εγω δε τις ημην δυνατος κωλυσαι τον θεον

Acts 11:17 (MKJV) Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the **Lord Jesus Christ**; what was I, that I could withstand God?

Acts 11:17 (WH) ει ουν την ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν πιστευσασιν επι τον **κυριον ιησουν χριστον** εγω τις ημην δυνατος κωλυσαι τον θεον

Acts 11:17 (VULGATE) si ergo eandem gratiam dedit illis Deus sicut et nobis qui credidimus in **Dominum Iesum Christum** ego quis eram qui possem prohibere Deum

Acts 11:17 (TR) ει ουν την ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν πιστευσασιν επι τον **κυριον ιησουν χριστον** εγω δε τις ημην δυνατος κωλυσαι τον θεον

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from which Greek text was it translated ?*

הלין עלו הו ל אנשיוכי וממללין הו עם יוניא ומסברין הו על **מרן ישוע**  
אית הו דין אנשא מנהון מן קופרוס ומן קורינא  
Acts 11:20

Acts 11:20 (MUR) And there were some of them from Cyprus and from Cyrene, who went up to Antioch, and spoke to the Greeks, and preached concerning our **Lord Jesus**.

Acts 11:20 (BYZ) ησαν δε τινες εξ αυτων ανδρες κυπριοι και κυρηναιοι οιτινες εισελθοντες εις αντιοχειαν ελαλουν προς τους ελληνιστας ευαγγελιζομενοι τον **κυριον ιησουν**

Acts 11:20 (MKJV) 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**.

Acts 11:20 (WH) ησαν δε τινες εξ αυτων ανδρες κυπριοι και κυρηναιοι οιτινες ελθοντες εις αντιοχειαν ελαλουν και προς τους ελληνιστας ευαγγελιζομενοι τον **κυριον ιησουν**

Acts 11:20 (VULGATE) erant autem quidam ex eis viri cyprii et cyrenaei qui cum introissent Antiochiam loquebantur et ad Graecos adnuntiantes **Dominum Iesum**

Acts 11:20 (TR) ησαν δε τινες εξ αυτων ανδρες κυπριοι και κυρηναιοι οιτινες εισελθοντες εις αντιοχειαν ελαλουν προς τους ελληνιστας ευαγγελιζομενοι τον **κυριον ιησουν**

מן זרעה דהנא אקים אלהא לאיסריל איך מא דאשתודי לישוע פרוקא  
Acts 13:23

Acts 13:23 (MUR) From the seed of this man, hath God raised up to Israel, as he promised, **Jesus** a deliverer.

Acts 13:23 (BYZ) τουτου ο θεος απο του σπερματος κατ επαγγελιαν ηγαγεν τω ισραηλ σωτηριαν

Acts 13:23 (MKJV) Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, **Jesus**:

Acts 13:23 (WH) τουτου ο θεος απο του σπερματος κατ επαγγελιαν ηγαγεν τω ισραηλ σωτηρα **ιησουν**

Acts 13:23 (VULGATE) huius Deus ex semine secundum promissionem eduxit Israhel salvatorem **Iesum**

Acts 13:23 (TR) τουτου ο θεος απο του σπερματος κατ επαγγελιαν ηγειρεν τω ισραηλ σωτηρα **ιησουν**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

דאקים לישוע איך דכתיב במזמורא דתרין דברי אנת אנת יומנא ילדתך  
הא שמליה אלהא לן לבניהון Acts 13:33

Acts 13:33 (MUR) Io, God hath fulfilled it to us their children, in that he raised up **Jesus**; as it is written in the second psalm: Thou art my Son; this day have I begotten thee.

Acts 13:33 **X** (BYZ) ως και εν τω ψαλμω τω δευτερω γεγραπται υιος μου ει συ εγω σημερον γεγεννηκα σε

Acts 13:33 (MKJV) God hath fulfilled the same unto us their children, in that he hath raised up **Jesus** again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Acts 13:33 **X** (WH) ὡς και εν τῷ ψαλμῷ γεγραπται τῷ δευτερω υιοσ μου ει συ εγω σημερον γεγεννηκα σε

Acts 13:33 **X** (VULGATE) quoniam hanc Deus adimplevit filiis nostris resuscitans **Iesum** sicut et in psalmo secundo scriptum est Filius meus es tu ego hodie genui te

Acts 13:33 **(TR)** οτι ταυτην ο θεος εκπεπληρωκεν τοις τεκνοις αυτων ημιν αναστησας **ιησου** (:#:#) ὡς και εν τῷ ψαλμῷ τῷ δευτερω γεγραπται υιοσ μου ει συ εγω σημερον γεγεννηκα σε

לך אמר אנא בשמה דמרן ישוע משיחא קום על רגליך ושור קם והלך  
אמר לה בקלא רמא Acts 14:10

Acts 14:10 (MUR) he said to him, with a loud voice: In the name of our **Lord Jesus Messiah**, I say to thee, Rise upon thy feet. And he sprang up, stood, and walked.

Acts 14:10 (BYZ) ειπεν μεγαλη τη φωνη αναστηθι επι τους ποδας σου ορθως και ηλλετο και περιεπατει

Acts 14:10 (MKJV) Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Acts 14:10 (WH) ειπεν μεγαλη φωνη αναστηθι επι τους ποδας σου ορθος και ηλατο και περιεπατει

Acts 14:10 (VULGATE) dixit magna voce surge super pedes tuos rectus et exilivit et ambulabat

Acts 14:10 (TR) ειπεν μεγαλη τη φωνη αναστηθι επι τους ποδας σου ορθος και ηλλετο και περιεπατει

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

אלא בטיבותה דמרן ישוע משיחא מהימנינן דנחא אכותהון Acts 15:11

Acts 15:11 (MUR) But we believe, that we as well as they, are to have life by the grace of our **Lord Jesus Messiah**.

Acts 15:11 **X** (BYZ) αλλα δια της χαριτος του κυριου ιησου πιστευομεν σωθηναι καθ ον τροπον κακεινοι

Acts 15:11 (MKJV) But we believe that through the grace of the **Lord Jesus Christ** we shall be saved, even as they.

Acts 15:11 **X** (WH) αλλα δια της χαριτος του κυριου ιησου  
πιστευομεν σωθηναι καθ ον τροπον κακεινοι

Acts 15:11 **X** (VULGATE) sed per gratiam Domini Iesu credimus salvari  
quemadmodum et illi

Acts 15:11 **(TR)** αλλα δια της χαριτος κυριου ιησου χριστου  
πιστευομεν σωθηναι καθ ον τροπον κακεινοι

אנשא דאשלמו נפשתהון חלה שמח דמרן ישוע משיחא Acts 15:26

Acts 15:26 (MUR) men who have given up their lives for the name of our  
Lord Jesus Messiah.

Acts 15:26 (BYZ) ανθρωποις παραδεδωκοσιν τας ψυχας αυτων υπερ  
του ονοματος του κυριου ημων ιησου χριστου

Acts 15:26 (MKJV) Men that have hazarded their lives for the name of our  
Lord Jesus Christ.

Acts 15:26 (WH) ανθρωποις παραδεδωκοσιν τας ψυχας αυτων υπερ  
του ονοματος του κυριου ημων ιησου χριστου

Acts 15:26 (VULGATE) hominibus qui tradiderunt animas suas pro nomine  
Domini nostri Iesu Christi

Acts 15:26 (TR) ανθρωποις παραδεδωκοσιν τας ψυχας αυτων υπερ  
του ονοματος του κυριου ημων ιησου χριστου

אתרא צבין הוו דנאזלון מן תמן לביתוניה ולא אפסת להון רוחה דישוע  
וכד אתו למוסיא Acts 16:7

Acts 16:7 (MUR) And when they came into the region of Mysia, they were  
disposed to go from there into Bithynia, but the Spirit of Jesus permitted  
them not.

Acts 16:7 **X** (BYZ) ελθοντες κατα την μυσιαν επειραζον κατα την  
βιθυνιαν πορευεσθαι και ουκ ειασεν αυτους το πνευμα

Acts 16:7 (MKJV) After they were come to Mysia, they assayed to go into  
Bithynia: but the Spirit suffered them not.

Acts 16:7 (WH) ελθοντες δε κατα την μυσιαν επειραζον εις την  
βιθυνιαν πορευθηναι και ουκ ειασεν αυτους το πνευμα ιησου

Acts 16:7 (VULGATE) cum venissent autem in Mysiam temptabant ire  
Bithyniam et non permisit eos Spiritus Iesu

Acts 16:7 **X** (TR) ελθοντες κατα την μυσιαν επειραζον κατα την  
βιθυνιαν πορευεσθαι και ουκ ειασεν αυτους το πνευμα



הי פקד אנא לכי בשמה **ישוע משיחא** דתפקין מנה ובה בשעתא נפקת  
והכנא עבדא הות יומתא סניאא ואתתפיר פולוס ואמר לה לרוחא Acts  
16:18

Acts 16:18 (MUR) And this she did many days. And Paul was indignant;  
and he said to that spirit, I command thee, in the name of **Jesus Messiah**,  
that thou come out of her. And it came out the same hour.

Acts 16:18 (BYZ) τουτο δε εποιει επι πολλας ημερας διαπονηθεις δε  
ο παυλος και επιστρεψας τω πνευματι ειπεν παραγγελλω σοι εν  
τω ονοματι **ιησου χριστου** εξελθειν απ αυτης και εξηλθεν αυτη τη  
ωρα

Acts 16:18 (MKJV) And this did she many days. But Paul, being grieved,  
turned and said to the spirit, I command thee in the name of **Jesus Christ**  
to come out of her. And he came out the same hour.

Acts 16:18 (WH) τουτο δε εποιει επι πολλας ημερας διαπονηθεις δε  
παυλος και επιστρεψας τω πνευματι ειπεν παραγγελλω σοι εν  
ονοματι **ιησου χριστου** εξελθειν απ αυτης και εξηλθεν αυτη τη  
ωρα

Acts 16:18 (VULGATE) hoc autem faciebat multis diebus dolens autem  
Paulus et conversus spiritui dixit praecipio tibi in nomine **Iesu Christi**  
exire ab ea et exiit eadem hora

Acts 16:18 (TR) τουτο δε εποιει επι πολλας ημερας διαπονηθεις δε ο  
παυλος και επιστρεψας τω πνευματι ειπεν παραγγελλω σοι εν τω  
ονοματι **ιησου χριστου** εξελθειν απ αυτης και εξηλθεν αυτη τη  
ωρα

והננו אמרין הוּוּ לָהּ הַיּוֹם בְּמִן **ישוע משיחא** ותחא אנת וביתך Acts 16:31

Acts 16:31 (MUR) And they said to him: Believe on the name of our **Lord**  
**Jesus Messiah**, and thou wilt have life, thou and thy house.

Acts 16:31 (BYZ) οι δε ειπον πιστευσον επι τον **κυριον ιησουν**  
**χριστον** και σωθηση συ και ο οικος σου

Acts 16:31 (MKJV) And they said, Believe on the **Lord Jesus Christ**, and  
thou shalt be saved, and thy house.

Acts 16:31 **X** (WH) οι δε ειπαν πιστευσον επι τον **κυριον ιησουν** και  
σωθηση συ και ο οικος σου

Acts 16:31 **X** (VULGATE) at illi dixerunt crede in **Domino Iesu** et salvus  
eris tu et domus tua

Acts 16:31 (TR) οι δε ειπον πιστευσον επι τον **κυριον ιησουν**  
**χριστον** και σωθηση συ και ο οικος σου

דנחש ודנקום מן בית מיתא והווי **ישוע משיחא** הנא דמסבר אנא לכוּן  
**משיחא** הוא ומחוא דעתיד הוא Acts 17:3

Acts 17:3 (MUR) expounding and showing, that the **Messiah** was to suffer,  
and to arise from the dead, and that this **Jesus** whom I announce to you is  
the **Messiah**.

Acts 17:3 (BYZ) διανοιγων και παρατιθεμενος οτι τον **χριστον** εδει  
παθειν και αναστηναι εκ νεκρων και οτι ουτος εστιν ο **χριστος**  
**ιησους** ον εγω καταγγελω υμιν

Acts 17:3 (MKJV) Opening and alleging, that **Christ** must needs have  
suffered, and risen again from the dead; and that this **Jesus**, whom I  
preach unto you, is **Christ**.

Acts 17:3 (WH) διανοιγων και παρατιθεμενος οτι τον **χριστον** εδει  
παθειν και αναστηναι εκ νεκρων και οτι ουτος εστιν ο **χριστος** ο  
**ιησους** ον εγω καταγγελω υμιν

Acts 17:3 (VULGATE) adaperiens et insinuans quia **Christum** oportuit pati  
et resurgere a mortuis et quia hic est **Christus** **Iesus** quem ego adnuntio  
vobis

Acts 17:3 (TR) διανοιγων και παρατιθεμενος οτι τον **χριστον** εδει  
παθειν και αναστηναι εκ νεκρων και οτι ουτος εστιν ο **χριστος**  
**ιησους** ον εγω καταγγελω υμιν

*In the above verse, **The Peshitta** text differs significantly from all the Greek  
texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The  
Peshitta** is a translation of Greek, from **which Greek text** was it  
translated ?*

**Greek often switches word order . See my explanation on this at the end  
of this article.**

הלין לוקבל פוקדנוהי דקסר קימין כד אמרין דאית מלכא אחרנא **ישוע**  
ומקבלנהון הנן איסון וכלהון Acts 17:7

Acts 17:7 (MUR) and this Jason is their entertainer: and they all resist the  
commands of Caesar, saying that there is another king, one **Jesus**.

Acts 17:7 (BYZ) ους υποδεδεκται ιασων και ουτοι παντες απεναντι  
των δογματων καισαρος πρασσουν βασιλεα λεγοντες ετερον  
ειναι **ιησουν**

Acts 17:7 (MKJV) Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* [Jesus](#).

Acts 17:7 (WH) ους υποδεδεκται ιασων και ουτοι παντες απεναντι των δογματων καισαρος πρασσουν βασιλεα ετερον λεγοντες ειναι [ιησου](#)

Acts 17:7 (VULGATE) quos suscepit Iason et hii omnes contra decreta Caesaris faciunt regem alium dicentes esse [Iesum](#)

Acts 17:7 (TR) ους υποδεδεκται ιασων και ουτοι παντες απεναντι των δογματων καισαρος πραττουσιν βασιλεα λεγοντες ετερον ειναι [ιησου](#)

אמרין הוּו דאלהא נוכריא מכרז מטל [דלישוע](#) ולקימתה מכרז הוא להון  
הוּו עמה ואנש אנש מנהון אמרין הוּו מנא צבא הנא מלקט מלא ואחרנא  
פילסופא דמן יולפנה דאפיקורס ואחרנא דמתקרין סטואיקו דרשין  
ואִ Acts 17:18

Acts 17:18 (MUR) And also philosophers of the sect of Epicureans, and others who were called Stoics, disputed with him. And one and another of them said: What doth this word-monger mean? Others said: He announceth foreign deities; because he preached to them [Jesus](#) and his resurrection.

Acts 17:18 (BYZ) τινες δε και των επικουρειων και των στωικων φιλοσοφων συνεβαλλον αυτω και τινες ελεγον τι αν θελοι ο σπερμολογος ουτος λεγειν οι δε ξενων δαιμονιων δοκει καταγγελευσ ειναι οτι τον [ιησου](#) και την αναστασιν ευηγγελιζετο

Acts 17:18 (MKJV) Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them [Jesus](#), and the resurrection.

Acts 17:18 (WH) τινες δε και των επικουρειων και στωικων φιλοσοφων συνεβαλλον αυτω και τινες ελεγον τι αν θελοι ο σπερμολογος ουτος λεγειν οι δε ξενων δαιμονιων δοκει καταγγελευσ ειναι οτι τον [ιησου](#) και την αναστασιν ευηγγελιζετο

Acts 17:18 (VULGATE) quidam autem epicurei et stoici philosophi disserebant cum eo et quidam dicebant quid vult seminiverbius hic dicere alii vero novorum daemoniorum videtur adnuntiator esse quia [Iesum](#) et resurrectionem adnuntiabat eis

Acts 17:18 (TR) τινες δε των επικουρειων και των στωικων φιλοσοφων συνεβαλλον αυτω και τινες ελεγον τι αν θελοι ο σπερμολογος ουτος λεγειν οι δε ξενων δαιμονιων δοκει

καταγγελευς ειναι οτι τον **ιησουν** και την αναστασιν αυτοις  
ευηγγελιζετο

הוּוּ לְקוֹבְלָהּ יְהוּדִיָּא וּמַגְדַּפִּין הוּוּ כַד מִסְהַד הוּא לְהוֹן דִּישׁוּעַ הוּוּ מְשִׁיחָא  
מִן מַקְדוֹנִיָּא שִׁילָא וְשִׁימְתָאוּס אֲלִיָּן הוּא בְּמִלְתָּא הוּוּ פּוֹלוֹס מְטַל דְּקִימִין  
וְכַד אַתּוּ הוּוּ Acts 18:5

Acts 18:5 (MUR) And when Silas and Timothy had come from Macedonia, Paul was impeded in discourse, because the Jews stood up against him, and reviled, as he testified to them that **Jesus** is the **Messiah**.

Acts 18:5 (BYZ) ως δε κατηλθον απο της μακεδονιας ο τε σιλας και ο τιμοθεος συνειχετο τω πνευματι ο παυλος διαμαρτυρομενος τοις ιουδαιοις τον **χριστον ιησουν**

Acts 18:5 (MKJV) And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews **that Jesus was Christ**.

Acts 18:5 (WH) ως δε κατηλθον απο της μακεδονιας ο τε σιλας και ο τιμοθεος συνειχετο τω λογω ο παυλος διαμαρτυρομενος τοις ιουδαιοις ειναι τον **χριστον ιησουν**

Acts 18:5 (VULGATE) cum venissent autem de Macedonia Silas et Timotheus instabat verbo Paulus testificans Iudaeis esse **Christum Iesum**

Acts 18:5 (TR) ως δε κατηλθον απο της μακεδονιας ο τε σιλας και ο τιμοθεος συνειχετο τω πνευματι ο παυλος διαμαρτυρομενος τοις ιουδαιοις τον **χριστον ιησουν**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

**Greek often switches word order . See my explanation on this at the end of this article.**

וּמִלְךָ מְלִיאִית עַל יִשׁוּעַ כַּד מַדְם לָא יָדַע הוּא אֲלָא אֵן מֵעֲמוּדִיתָא דִּיּוֹחַנָּן  
הֵנָּא מִתְלַמֵּד הוּא לְאוֹרְחָהּ דְּמַרְיָא וְרַתַּח הוּא בְּרוּחַ וּמְמַלְל הוּא  
18:25

Acts 18:25 (MUR) He had been instructed in the ways of the **Lord**, and was fervent in spirit; and he discoursed and taught fully respecting **Jesus**, while yet he knew nothing except the baptism of John.

Acts 18:25 **X** (BYZ) ουτος ην κατηχημενος την οδον του **κυριου** και ζεων τω πνευματι ελαλει και εδιδασκεν ακριβως τα περι του **κυριου** επισταμενος μονον το βαπτισμα ιωαννου

Acts 18:25 (MKJV) This man was instructed in the way of the **Lord**; and being fervent in the spirit, he spake and taught diligently the things of the **Lord**, knowing only the baptism of John.

Acts 18:25 (WH) ουτος ην κατηχημενος την οδον του **κυριου** και ζεων τω πνευματι ελαλει και εδιδασκεν ακριβως τα περι του **ιησου** επισταμενος μονον το βαπτισμα ιωαννου

Acts 18:25 (VULGATE) hic erat edoctus viam **Domini** et fervens spiritu loquebatur et docebat diligenter ea quae sunt **Iesu** sciens tantum baptismata Iohannis

Acts 18:25 **X** (TR) ουτος ην κατηχημενος την οδον του **κυριου** και ζεων τω πνευματι ελαλει και εδιδασκεν ακριβως τα περι του **κυριου** επισταμενος μονον το βαπτισμα ιωαννου

לוקבל יהודיא קדם כנשא כד מחוא הוא מן כתבא על **ישוע משיחא** הוא תקיפאית גיר דרש הוא Acts 18:28

Acts 18:28 (MUR) For he reasoned powerfully against the Jews, before the congregation; and showed from the scriptures, respecting **Jesus**, that he is the **Messiah**.

Acts 18:28 (BYZ) ευτονως γαρ τοις ιουδαιοις διακατηλεγχετο δημοσια επιδεικνυς δια των γραφων ειναι τον **χριστον ιησουν**

Acts 18:28 (MKJV) For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that **Jesus** was **Christ**.

Acts 18:28 (WH) ευτονως γαρ τοις ιουδαιοις διακατηλεγχετο δημοσια επιδεικνυς δια των γραφων ειναι τον **χριστον ιησουν**

Acts 18:28 (VULGATE) vehementer enim Iudaeos revincebat publice ostendens per scripturas esse **Christum Iesum**

Acts 18:28 (TR) ευτονως γαρ τοις ιουδαιοις διακατηλεγχετο δημοσια επιδεικνυς δια των γραφων ειναι τον **χριστον ιησουν**

In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?

**Greek often switches word order . See my explanation on this at the end of this article.**

לעמא כד אמר הוא דנהימנן באינא דאתא בתרה דאיתוהי **ישוע משיחא** אמר להון פולוס יוחנן אעמד מעמודיתא דתיבותא Acts 19:4



Acts 19:4 (MUR) Paul said to them: John baptized the people with the baptism of repentance, while he told them to believe in him who was to come after him, that is, in **Jesus** the **Messiah**.

Acts 19:4 (BYZ) ειπεν δε παυλος ιωαννης μεν εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτ εστιν εις τον **χριστον ιησουν**

Acts 19:4 (MKJV) Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on **Christ Jesus**.

Acts 19:4 (WH) ειπεν δε παυλος ιωαννης εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτ εστιν εις τον **ιησουν**

Acts 19:4 (VULGATE) dixit autem Paulus Iohannes baptizavit baptismata paenitentiae populum dicens in eum qui venturus esset post ipsum ut crederent hoc est in **Iesum**

Acts 19:4 (TR) ειπεν δε παυλος ιωαννης μεν εβαπτισεν βαπτισμα μετανοιας τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν τουτ εστιν εις τον **χριστον ιησουν**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

**Greek often switches word order . See my explanation on this at the end of this article.**

**אֲנִי וְכֹדֵד הַלֵּיִן שְׁמַעוּ עֲמַדוּ בְּשֵׁם דְּמָרְןָ יֵשׁוּעַ מְשִׁיחָא** Acts 19:5

Acts 19:5 (MUR) And when they heard these things, they were baptized in the name of our **Lord Jesus Messiah**.

Acts 19:5 (BYZ) ακουσαντες δε εβαπτισθησαν εις το ονομα του **κυριου ιησου**

Acts 19:5 (MKJV) When they heard *this*, they were baptized in the name of the **Lord Jesus**.

Acts 19:5 (WH) ακουσαντες δε εβαπτισθησαν εις το ονομα του **κυριου ιησου**

Acts 19:5 (VULGATE) his auditis baptizati sunt in nomine **Domini Iesu**

Acts 19:5 (TR) ακουσαντες δε εβαπτισθησαν εις το ονομα του **κυριου ιησου**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The***

***Peshitta** is a translation of Greek, from which Greek text was it translated ?*

רוחא שנפתא כד אמרין הוּוּ מוּמִינִין לכוּן בשמּה **דישוע** אינא דמכרז פולוס  
ומוּמִין על שאדא דנוּמוּן בשמּה ד**מרן ישוע** על אילין דאית הוּי להוּן  
צבו הוּוּ דין אף אנשא יהודיא אילין דמתכרכין הוּוּ Acts 19:13

Acts 19:13 (MUR) And moreover certain Jews, who went: about exorcising demons, were disposed to exorcise in the name of our **Lord Jesus** over those who had unclean spirits, by saying: We adjure you, in the name of that **Jesus** whom Paul announceth.

Acts 19:13 (BYZ) επεχειρησαν δε τινες απο των περιερχομενων  
ιουδαιων εξορκιστων ονομαζειν επι τους εχοντας τα πνευματα τα  
πονηρα το ονομα του **κυριου ιησου** λεγοντες ορκιζομεν υμας τον  
**ιησουν** ον ο παυλος κηρυσσει

Acts 19:13 (MKJV) Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the **Lord Jesus**, saying, We adjure you by **Jesus** whom Paul preacheth.

Acts 19:13 (WH) επεχειρησαν δε τινες και των περιερχομενων  
ιουδαιων εξορκιστων ονομαζειν επι τους εχοντας τα πνευματα τα  
πονηρα το ονομα του **κυριου ιησου** λεγοντες ορκιζω υμας τον  
**ιησουν** ον παυλος κηρυσσει

Acts 19:13 (VULGATE) temptaverunt autem quidam et de circumeuntibus  
iudaeis exorcistis invocare super eos qui habebant spiritus malos nomen  
**Domini Iesu** dicentes adiuro vos per **Iesum** quem Paulus praedicat

Acts 19:13 (TR) επεχειρησαν δε τινες απο των περιερχομενων  
ιουδαιων εξορκιστων ονομαζειν επι τους εχοντας τα πνευματα τα  
πονηρα το ονομα του **κυριου ιησου** λεγοντες ορκιζομεν υμας τον  
**ιησουν** ον ο παυλος κηρυσσει

ואמר להוּן **לישוע** משתודע אנא ולפולוס ידע אנא אנתון דין מן אנתון  
וענא שאדא הוּ בישא Acts 19:15

Acts 19:15 (MUR) And the evil demon answered and said to them: **Jesus** I well know, and Paul I know, but as for you, who are ye?

Acts 19:15 (BYZ) αποκριθεν δε το πνευμα το πονηρον ειπεν τον  
**ιησουν** γινωσκω και τον παυλον επισταμαι υμεις δε τινες εστε

Acts 19:15 (MKJV) And the evil spirit answered and said, **Jesus** I know, and Paul I know; but who are ye?

Acts 19:15 (WH) αποκριθεν δε το πνευμα το πονηρον ειπεν αυτοις  
τον **μεν ιησουν** γινωσκω και τον παυλον επισταμαι υμεις δε τινες  
εστε

Acts 19:15 (VULGATE) respondens autem spiritus nequam dixit eis **Iesum** novi et Paulum scio vos autem qui estis

Acts 19:15 (TR) αποκριθεν δε το πνευμα το πονηρον ειπεν τον **ιησουν** γινωσκω και τον παυλον επισταμαι υμεις δε τινες εστε

ונפלת דחלתא על כלהון ומתרמרם הוא שמה ד**מרן ישוע משיחא**  
והדא אתידעת הות לכלהון יהודיא וארמיא דעמרין באפסוס  
Acts 19:17

Acts 19:17 (MUR) And this became known to all the Jews and Gentiles, who resided at Ephesus. And fear fell on them all, and the name of our **Lord Jesus Messiah** was exalted.

Acts 19:17 (BYZ) τουτο δε εγενετο γνωστον πασιν ιουδαιοις τε και ελλησιν τοις κατοικουσιν την εφεσον και επεπεσεν φοβος επι παντας αυτους και εμεγαλυνετο το ονομα του **κυριου ιησου**

Acts 19:17 (MKJV) And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the **Lord Jesus** was magnified.

Acts 19:17 (WH) τουτο δε εγενετο γνωστον πασιν ιουδαιοις τε και ελλησιν τοις κατοικουσιν την εφεσον και επεπεσεν φοβος επι παντας αυτους και εμεγαλυνετο το ονομα του **κυριου ιησου**

Acts 19:17 (VULGATE) hoc autem notum factum est omnibus Iudaeis atque gentilibus qui habitabant Ephesi et cecidit timor super omnes illos et magnificabatur nomen **Domini Iesu**

Acts 19:17 (TR) τουτο δε εγενετο γνωστον πασιν ιουδαιοις τε και ελλησιν τοις κατοικουσιν την εφεσον και επεπεσεν φοβος επι παντας αυτους και εμεγαλυνετο το ονομα του **κυριου ιησου**

*In the above verse, **The Peshitta** text differs significantly from all the Greek texts and the Jerome's **Latin Vulgate** (from a Western Greek text). If **The Peshitta** is a translation of Greek, from **which Greek text** was it translated ?*

ולארמיא על תיבותא דלות אלהא והימנותא ד**מרן ישוע משיחא**  
כד מסהד הוית ליהודיא  
Acts 20:21 (PESHITTA)

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

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

Acts 20:21 (MKJV) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our **Lord Jesus Christ**.

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

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

Acts 20:21 (TR) διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις  
τον θεον μετανοιαν και πιστιν την εις τον **κυριον** ημων **ιησουν**  
**χριστον**

ותשמשתא דקבלת מן **מרן ישוע** דאסקהד על סברתא דטיבותה דאלהא  
אלא לי לא השיבא נפשי מדם איך דאשלם רהטי Acts 20:24

Acts 20:24 (MUR) But my life is accounted by me as nothing, so that I may  
but finish my course, and the ministrations which I have received from our  
**Lord Jesus**, to bear testimony to the gospel of the grace of God.

Acts 20:24 (BYZ) αλλ ουδενος λογον ποιουμαι ουδε εχω την ψυχην  
μου τιμιαν εμαυτω ως τελειωσαι τον δρομον μου μετα χαρας και  
την διακονιαν ην ελαβον παρα του **κυριου ιησου** διαμαρτυρασθαι  
το ευαγγελιον της χαριτος του θεου

Acts 20:24 (MKJV) But none of these things move me, neither count I my  
life dear unto myself, so that I might finish my course with joy, and the  
ministry, which I have received of the **Lord Jesus**, to testify the gospel  
of the grace of God.

Acts 20:24 (WH) αλλ ουδενος λογου ποιουμαι την ψυχην τιμιαν  
εμαυτω ως τελειωσω τον δρομον μου και την διακονιαν ην  
ελαβον παρα του **κυριου ιησου** διαμαρτυρασθαι το ευαγγελιον  
της χαριτος του θεου

Acts 20:24 (VULGATE) sed nihil horum vereor nec facio animam  
pretiosiore[m] quam me dummodo consummam cursum meum et  
ministerium quod accepi a **Domino Iesu** testificari evangelium gratiae  
Dei

Acts 20:24 (TR) αλλ ουδενος λογον ποιουμαι ουδε εχω την ψυχην  
μου τιμιαν εμαυτω ως τελειωσαι τον δρομον μου μετα χαρας και  
την διακονιαν ην ελαβον παρα του **κυριου ιησου** διαμαρτυρασθαι  
το ευαγγελιον της χαριτος του θεου

דמרן ישוע מטל דהו אמר דטובוהי לאינא דיהב יתיר מן אינא דנסב  
דהכנא ולא למלאא ולמאצף דאילין דכרייהין ולמעשהדו מלוהי  
וכלמדם חויתכון Acts 20:35

Acts 20:35 (MUR) And I have showed you all things; that thus it is a duty to labor, and to care for the infirm, and to remember the words of our **Lord Jesus**; for he hath said, That he is more blessed who giveth, than he who receiveth.

Acts 20:35 (BYZ) παντα υπεδειξα υμιν οτι ουτως κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων μνημονευειν τε των λογων του **κυριου ιησου** οτι αυτος ειπεν μακαριον εστιν μαλλον διδοναι η λαμβανειν

Acts 20:35 (MKJV) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the **Lord Jesus**, how he said, It is more blessed to give than to receive.

Acts 20:35 (WH) παντα υπεδειξα υμιν οτι ουτως κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων μνημονευειν τε των λογων του **κυριου ιησου** οτι αυτος ειπεν μακαριον εστιν μαλλον διδοναι η λαμβανειν

Acts 20:35 (VULGATE) omnia ostendi vobis quoniam sic laborantes oportet suscipere infirmos ac meminisse verbi **Domini Iesu** quoniam ipse dixit beatius est magis dare quam accipere

Acts 20:35 (TR) παντα υπεδειξα υμιν οτι ουτως κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων μνημονευειν τε των λογων του **κυριου ιησου** οτι αυτος ειπεν μακαριον εστιν διδοναι μαλλον η λαμβανειν

בלחוד מטיב אנא אלא אף דאמות באורשלים חלף שמיה דמרן ישוע  
אנתון דבכין אנתון ושחקין אנתון לה ללבי אנא גיר לא הוא דאתאסר  
דין הידין ענא ואמר פולוס מנא עבדין Acts 21:13

Acts 21:13 (MUR) Then Paul answered and said: What do ye, weeping and crushing my heart? For I am prepared, not only to be bound, but also to die at Jerusalem, for the name of our **Lord Jesus Messiah**.

Acts 21:13 (BYZ) απεκριθη τε ο παυλος τι ποιειτε κλαιοντες και συνθρυπτοντες μου την καρδιαν εγω γαρ ου μονον δεθηναι αλλα και αποθανειν εις ιερουσαλημ ετοιμως εχω υπερ του ονοματος του **κυριου ιησου**

Acts 21:13 (MKJV) Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the **Lord Jesus**.

Acts 21:13 (WH) τοτε απεκριθη ο παυλος τι ποιειτε κλαιοντες και συνθρυπτοντες μου την καρδιαν εγω γαρ ου μονον δεθηναι αλλα και αποθανειν εις ιερουσαλημ ετοιμως εχω υπερ του ονοματος του **κυριου ιησου**

Acts 21:13 (VULGATE) tunc respondit Paulus et dixit quid facitis flentes et adfligentes cor meum ego enim non solum alligari sed et mori in Hierusalem paratus sum propter nomen **Domini Iesu**

Acts 21:13 (TR) απεκριθη δε ο παυλος τι ποιειτε κλαιοντες και συνθρυπτοντες μου την καρδιαν εγω γαρ ου μονον δεθηναι αλλα και αποθανειν εις ιερουσαλημ ετοιμως εχω υπερ του ονοματος του **κυριου ιησου**

ענית ואמרת מן אנת מרי והו אמר לי אנה הו ישוע נצריא דאנת רדף אנת  
אנא דין Acts 22:8

Acts 22:8 (MUR) And I answered and said: Who art thou, my **Lord**? And he said to me: I am **Jesus** the **Nazarean**, whom thou persecutest.

Acts 22:8 (BYZ) εγω δε απεκριθην τις ει **κυριε** ειπεν τε προς με εγω ειμι **ιησου**ς ο **ναζωραιος** ον συ διωκεις

Acts 22:8 (MKJV) And I answered, Who art thou, **Lord**? And he said unto me, I am **Jesus** of **Nazareth**, whom thou persecutest.

Acts 22:8 (WH) εγω δε απεκριθην τις ει **κυριε** ειπεν τε προς εμε εγω ειμι **ιησου**ς ο **ναζωραιος** ον συ διωκεις

Acts 22:8 (VULGATE) ego autem respondi quis es **Domine** dixitque ad me ego sum **Iesus Nazarenus** quem tu persequeris

Acts 22:8 (TR) εγω δε απεκριθην τις ει **κυριε** ειπεν τε προς με εγω ειμι **ιησου**ς ο **ναζωραιος** ον συ διωκεις

אית הוא להון לותה ועל ישוע אנש דמית הו דאמר הוא פולוס דחי הו  
זטמא דין מדם מדם על דחלתהון Acts 25:19

Acts 25:19 (MUR) but they had certain controversies with him respecting their worship, and respecting one **Jesus**, who died, but who, as Paul said, was alive.

Acts 25:19 (BYZ) ζητηματα δε τινα περι της ιδιας δεισιδαιμονιας ειχον προς αυτον και περι τινος **ιησου** τεθνηκοτος ον εφασκεν ο παυλος ζην

Acts 25:19 (MKJV) But had certain questions against him of their own superstition, and of one **Jesus**, which was dead, whom Paul affirmed to be alive.

Acts 25:19 (WH) ζητηματα δε τινα περι της ιδιας δεισιδαιμονιας ειχον προς αυτον και περι τινος **ιησου** τεθνηκοτος ον εφασκεν ο παυλος ζην

Acts 25:19 (VULGATE) quaestiones vero quasdam de sua superstitione habebant adversus eum et de quodam **Iesu** defuncto quem adfirmabat Paulus vivere



Acts 25:19 (TR) ζητηματα δε τινα περι της ιδιας δεισιδαιμονιας  
ειχον προς αυτον και περι τινος ιησου τεθνηκοτος ον εφασκεν ο  
παυλος ζην

מן קדים סמת ברעיני דסקובלא סניאא אסעור לוקבל שמיה דישוע נצריא  
אנא גיר Acts 26:9

Acts 26:9 (MUR) For I myself, at first, resolved in my own mind, that I  
would perpetrate many adverse things against the name of Jesus the  
Nazarean.

Acts 26:9 (BYZ) εγω μεν ουν εδοξα εμαυτω προς το ονομα ιησου του  
ναζωραιου δειν πολλα εναντια πραξαι

Acts 26:9 (MKJV) I verily thought with myself, that I ought to do many  
things contrary to the name of Jesus of Nazareth.

Acts 26:9 (WH) εγω μεν ουν εδοξα εμαυτω προς το ονομα ιησου του  
ναζωραιου δειν πολλα εναντια πραξαι

Acts 26:9 (VULGATE) et ego quidem existimaveram me adversus nomen  
Iesu Nazareni debere multa contraria agere

Acts 26:9 (TR) εγω μεν ουν εδοξα εμαυτω προς το ονομα ιησου του  
ναζωραιου δειν πολλα εναντια πραξαι

סניאא דמלא הוית עליהון אף למדינתא אחרניתא נפק הוית למרדף אנון  
משתגד הוית בהון כד אלץ הוית דנהוון מגדפין בשמה דישוע וברוגזא  
ובכל כנושא Acts 26:11

Acts 26:11 (MUR) And in every synagogue I tortured them, while I pressed  
them to become revilers of the name of Jesus. And in the great wrath,  
with which I was filled against them, I also went to other cities to  
persecute them.

Acts 26:11 (BYZ) και κατα πασας τας συναγωγας πολλακις  
τιμωρων αυτους ηναγκαζον βλασφημειν περισσως τε  
εμμαινομενος αυτοις εδιωκον εως και εις τας εξω πολεις

Acts 26:11 (MKJV) 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.

Acts 26:11 (WH) και κατα πασας τας συναγωγας πολλακις τιμωρων  
αυτους ηναγκαζον βλασφημειν περισσως τε εμμαινομενος αυτοις  
εδιωκον εως και εις τας εξω πολεις

Acts 26:11 (VULGATE) et per omnes synagogas frequenter puniens eos  
conpellebam blasphemare et amplius insaniens in eos persequebar usque  
in exteris civitates

Acts 26:11 (TR) και κατα πασας τας συναγωγας πολλακις τιμωρων αυτους ηναγκαζον βλασφημειν περισσως τε εμμαινομενος αυτοις εδιωκον εως και εις τας εξω πολεις

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

ואנא אמרת מן אנת מרי ומרן אמר לי אנא הו ישוע נצריא דאנת רדף אנת  
Acts 26:15

Acts 26:15 (MUR) And I said: My Lord, who art thou? And our Lord said to me: I am Jesus the Nazarean, whom thou persecutest.

Acts 26:15 (BYZ) εγω δε ειπον τις ει κυριε ο δε ειπεν εγω ειμι ιησους ον συ διωκεις

Acts 26:15 (MKJV) And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

Acts 26:15 (WH) εγω δε ειπα τις ει κυριε ο δε κυριος ειπεν εγω ειμι ιησους ον συ διωκεις

Acts 26:15 (VULGATE) ego autem dixi quis es Domine Dominus autem dixit ego sum Iesus quem tu persequeris

Acts 26:15 (TR) εγω δε ειπον τις ει κυριε ο δε ειπεν εγω ειμι ιησους ον συ διωκεις

*In the above verse, The Peshitta text differs significantly from all the Greek texts and the Jerome's Latin Vulgate (from a Western Greek text). If The Peshitta is a translation of Greek, from which Greek text was it translated ?*

ומפיס להון על ישוע מן נמוסא דמושא ומן נביא מן צפרא ועדמא לרמשא לותה סגיאא כר דשרא הוא וגלא להון על מלכותא דאלהא כד מסהד  
ואקימו לה יומא וכנשו ואתו Acts 28:23

Acts 28:23 (MUR) And they appointed him a day; and many assembled, and came to him at his lodgings. And he explained to them respecting the kingdom of God, testifying and persuading them concerning Jesus, out of the law of Moses, and out of the prophets, from morning till evening.

Acts 28:23 (BYZ) ταξαμενοι δε αυτω ημεραν ηκον προς αυτον εις την ξενιαν πλειονες οισ εξετιθετο διαμαρτυρομενος την βασιλειαν

- του θεου πειθων τε αυτους τα περι του **ιησου** απο τε του νομου  
μωσεως και των προφητων απο πρωι εως εσπερας  
Acts 28:23 (MKJV) And when they had appointed him a day, there came  
many to him into *his* lodging; to whom he expounded and testified the  
kingdom of God, persuading them concerning **Jesus**, both out of the law  
of Moses, and *out of* the prophets, from morning till evening.  
Acts 28:23 (WH) ταξαμενοι δε αυτω ημεραν ηλθον προς αυτον εις  
την ξενιαν πλειονες οις εξετιθετο διαμαρτυρομενος την βασιλειαν  
του θεου πειθων τε αυτους περι του **ιησου** απο τε του νομου  
μωσεως και των προφητων απο πρωι εως εσπερας  
Acts 28:23 (VULGATE) cum constituissent autem illi diem venerunt ad  
eum in hospitium plures quibus exponebat testificans regnum Dei  
suadensque eos de **Iesu** ex lege Mosi et prophetis a mane usque ad  
vesperam  
Acts 28:23 (TR) ταξαμενοι δε αυτω ημεραν ηκον προς αυτον εις την  
ξενιαν πλειονες οις εξετιθετο διαμαρτυρομενος την βασιλειαν του  
θεου πειθων τε αυτους τα περι του **ιησου** απο τε του νομου  
μωσεως και των προφητων απο πρωι εως εσπερας

על מלכותה דאלהא ומלך הוא עין בגלא על **מרן ישוע משיחא** דלא כלין  
ואי ומכרז הוא Acts 28:31

- Acts 28:31 (MUR) And he preached concerning the kingdom of God, and  
taught boldly concerning our **Lord Jesus Messiah**, without hinderance.  
Completion of the Acts of the blessed Legates; that is, their Histories.  
Acts 28:31 (BYZ) κηρυσσων την βασιλειαν του θεου και διδασκων  
τα περι του **κυριου ιησου χριστου** μετα πασης παρρησιας  
ακωλυτως  
Acts 28:31 (MKJV) Preaching the kingdom of God, and teaching those  
things which concern the **Lord Jesus Christ**, with all confidence, no  
man forbidding him.  
Acts 28:31 (WH) κηρυσσων την βασιλειαν του θεου και διδασκων τα  
περι του **κυριου ιησου χριστου** μετα πασης παρρησιας ακωλυτως  
Acts 28:31 (VULGATE) praedicans regnum Dei et docens quae sunt de  
**Domino Iesu Christo** cum omni fiducia sine prohibitione  
Acts 28:31 (TR) κηρυσσων την βασιλειαν του θεου και διδασκων τα  
περι του **κυριου ιησου χριστου** μετα πασης παρρησιας ακωλυτως

## ἰησοῦς- 60

***In 40 verses of these 84 verses (Sixteen of these verses are in chapter one !), The Peshitta agrees with none of the Greek texts nor with the Western text of Jerome's A.D. 405 Latin Vulgate- translated from Greek mss.(This is regarding the entire verse, not just the title and name of Jesus Christ.) . How can this be if The Peshitta is a translation of the Greek NT ? From which Greek text was The Peshitta translated ? I don't believe there is a Greek text anyone can identify as the base text of The Peshitta.***

***On the other hand, it is easy to show how the Greek texts –all of them- are various translations of the Peshitta.***

***I have not examined all verses in Acts thus far, only those with the name of Jesus.***

***With regard to the name of Jesus, The Peshitta agrees with the following against the other texts ;***

***3 times it agrees with Vulgate-W&H;***

***3 with W&H-Vulgate-TR;***

***4 with Byzantine &/or TR only;***

***4 with Byzantine – TR & Vulgate only.***

***40 times The Peshitta agrees with no Greek or Latin.***

***That means that in 48% of verses, or roughly half the time, The Peshitta has readings unique and independent of all Greek editions and text types.***

These results support the conclusion (I have little doubt the other NT books will contradict this) that The Peshitta text is a highly distinctive and a unique text that conforms to nothing , while the Greek texts seem to derive their diverse readings from it rather than vice-versa.

If someone wants to object that The Peshitta text may be derived from an older and lost form of Greek text as yet undiscovered, I would posit that this would still support a Peshitta that is closer to the original text than anything yet discovered, as such a Greek text would almost necessarily be the original behind all the others !

In the entire NT:

Re 22:21 gratia Domini nostri Iesu Christi cum omnibus  
שיבותה דמרן ישוע משיחא עם כלהון קדישוהי אמין ששש Re 22:21

Christus-545

משיחא-525

Christ-543 in The Vulgate Version.

Χριστος occurs 569 times in the Byz.

Χριστος occurs 534 times in W&H.

משיחא occurs 582 times in The Peshitta.

Ihsouv occurs 976 in Byzantine.

Jesus occurs 944 in Vulgate.

Ihsouv occurs 922 in ASV.

Yeshua occurs 1112 in Murdock

Θεος occurs 1307 in Byz

Θεος occurs 1276 in WH

Deus occurs 1340 in Vulgate

אלהא occurs 1397 in Peshitta

*In 40 verses of 84 verses studied in Acts (Sixteen of these verses are in chapter one !), The Peshitta agrees with none of the Greek texts nor with the Western text of Jerome's A.D. 405 Latin Vulgate- translated from Greek mss.(This is regarding the entire verse, not just the title and name of Jesus Christ.) . How can this be if The Peshitta is a translation of the Greek NT ? From which Greek text was The Peshitta translated ? I don't believe there is a Greek text anyone can identify as the base text of The Peshitta.*

*On the other hand, it is easy to show how the Greek texts –all of them- are various translations of the Peshitta.*

So, let's see, The Peshitta translator **added** (assuming a Byzantine Greek base) 13 Meshikha's , 90 Alaha's and 136 Yeshua's to his translation, a total of 239 divine names ! That is a lot of deliberate addition, considering that we're dealing with only three names !

If we assume an Alexandrian base, he added 48 Meshikha's, 121 Alaha's and 190 Yeshua's to the base text, for a total of 359 names !

The Vulgate has Christus-543, Jesus occurs 944, Deus occurs 1340.

**The Peshitta** has 39 more of Meshikha, 168 more Yeshua's, 57 more Alaha's ! That's a total of 264 more occurrences of Divine names, for just these three !

Deletion is much more likely in translation work than addition. Deletion is usually accidental; addition is usually deliberate.

Just these three different name studies show that it is much more likely The Greek texts are translations of **The Peshitta** than vice-versa.

Considering the common *reversal of “Jesus Christ” to “Christ Jesus” from Peshitta to Greek versions* and the variations in the Greek versions of the same nature, along with a multitude of other word order changes as well as variant Greek readings , accountable as different viable translations of the same Aramaic word or phrase, *the change from “Aramaic” to “Greek” in 20 out of 22 total occurrences of the word “Aramaic” in the Peshitta*, and the general fact that *The Peshitta does not agree closely enough with any particular family of Greek text to be a translation of any one,*

I would say that it appears highly probable that the Greek came from **The Peshitta** a very long time ago and that it was reworked, disguised and presented to the Roman world as the original gospel. The Aramaic was concealed from the West. They accepted the Greek as superior to anything else, as they believed , through much cultural modification via Alexander The Great, that Greek was the language par excellence of empires and of the heavens. As one third century Rabbi said : *“The angels do not know Aramaic.”*

By itself, the fact that *Greek Luke (Westcott & Hort's 1881 edition) contains about half the Peshitta's 175 occurrences of the name of “Jesus”- “Yeshua” in Aramaic –(Compare 88 in that Greek edition) , tells us that there was hanky panky going on with the Greek translator.* The Byzantine fares little better , with 98 occurrences of Ἰησοῦς (Jesus) in all forms. *The only thing more outrageous for a scribe dropping 50% of the names of the Son of God ,when translating the sacred scriptures, would be adding 100% , or doubling the number from 88 to 175 !* This is what scholars would have us believe the writer of **The Peshitta** was doing in creating this most beautiful of NT versions. And all this he did in one gospel-The Gospel according to Luke !



**Perhaps the original scribe and translator, Zorba The Greek, had the best of motives in putting forth the Greek as a decoy and concealing the true original, thus protecting it from the wrath of the Roman monsters who persecuted the church in the Western world. All the corruptions of heresy and textual confusion found their way into the readings of the Greek mss. , some far more than others. The Western church had the consolation of the multitude of mss., the Church fathers' voluminous quotations of the NT and the goodly number of different versions (The Peshitta being counted as one and the best of them).**

**So who would attack The Peshitta and corrupt its mss. ? It was considered a translation of the Greek original, hence, it was safe. Its mss. agree almost perfectly with each other and number in the several hundreds. It even has a Massorah tradition like that of The Hebrew Bible which documents statistics for the words and letters of each book and the whole. How would this happen to a translation ? What translation has a Massorah ?**

Even the Greek NT has nothing like this ! This is a wonder and a marvel for thinking people, who name the Name which is above every name, to consider.

*“Heaven and earth shall pass away, but My words shall never pass away”*,  
said **HE**.

I , for one, believe Him. They never have; they never will; not a jot; not a tittle.  
Amen.