

## Mark 4- Peshitta & Greek comparisons

*This is a comparison of **The Peshitta Aramaic NT** with three Greek NT texts and the **Latin Vulgate** NT (translated by Jerome in AD 405 from a Western Greek representative) in the book of Mark. Initially, I compared only 41 verses from chapter four.*

*Verses in which conformity occurs have 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 Critical 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.*

1 (AV) And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

1 (IGNT) και παλιν ηρξατο διδασκειν παρα την θαλασσαν και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι της γης ην

1 (MUR) And again he began to teach by the side of the sea. And great multitudes were assembled about him; so that he embarked and sat in a ship on the sea, and all the multitude stood on the land by the side of the sea.

כנשא סניאא איך דנסק נתב לה בספינתא בימא וכלה כנשא קאם הוא על ארעא על יד ימא תוב דין שרי הוא מלך על יד ימא ואתכנשו לו תה 1 (PESHITTA)

1 (TR) και παλιν ηρξατο διδασκειν παρα την θαλασσαν και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι της γης ην

1 (MKJV) And he began again to teach by the sea side: and there was gathered to him a great multitude, so that he entered into a boat, and sat on the sea; and the whole multitude was by the sea on the land.

- 1 (DOUAY) And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea: and all the multitude was upon the land by the sea side.
- 1 (VULGATE) et iterum coepit docere ad mare et congregata est ad eum turba multa ita ut in navem ascendens sederet in mari et omnis turba circa mare super terram erat
- 1 (ASV) And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.
- 1 (WH) και παλιν ηρξατο διδασκειν παρα την θαλασσαν και συναγεται προς αυτον οχλος πλειστος ωστε αυτον εις πλοιον εμβαντα καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι της γης ησαν
- 1 (BYZ) και παλιν ηρξατο διδασκειν παρα την θαλασσαν και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι της γης ην
- 1 (NHσεελ) Και πάλιν ήρχισε να διδάσκη πλησίον τής θαλάσσης· και συνήχθη προς αυτόν όχλος πολύς, ώστε εισελθών εις τó πλοίον εκάθητο εις τήν θάλασσαν· και πās ό όχλος ήτο επί τής γής πλησίον τής θαλάσσης.

*The red letters for W&H mean The Peshitta disagrees with that text relative to the other texts.*

- 2 (AV) And he taught them many things by parables, and said unto them in his doctrine,
- 2 (IGNT) και εδιδασκεν αυτους εν παραβολαις πολλα και ελεγεν αυτοις εν τη διδαχη αυτου
- 2 (MUR) And he taught them much by similitudes. And in his teaching, he said: **וַיְדַבֵּר אֵלֵיהֶם בְּמִתְלֵאֵי מְאֹד וּבַיּוֹמָא הַהוּא בִּיּוֹלְפְנָא 2 (PESHITTA)**
- 2 (TR) και εδιδασκεν αυτους εν παραβολαις πολλα και ελεγεν αυτοις εν τη διδαχη αυτου
- 2 (MKJV) And he taught them many things by parables, and said to them in his doctrine,
- 2 (DOUAY) And he taught them many things in parables, and said unto them in his doctrine:
- 2 (VULGATE) et docebat eos in parabolis multa et dicebat illis in doctrina sua
- 2 (ASV) And he taught them many things in parables, and said unto them in his teaching,
- 2 (WH) και εδιδασκεν αυτους εν παραβολαις πολλα και ελεγεν αυτοις εν τη διδαχη αυτου
- 2 (BYZ) και εδιδασκεν αυτους εν παραβολαις πολλα και ελεγεν αυτοις εν τη διδαχη αυτου
- 2 (NHσεελ) Και εδιδασκεν αυτους δια παραβολών πολλά, και ελεγε προς αυτους εν τή διδαχή αυτού·

**ܘܢܝ** is not the Aramaic word for “many things”, as the Greek mss. all have “πολλα” – “polla” (“many things”);  
**ܘܢܝܐܬܐ** is “many things” in Aramaic.

- 3 (AV) Hearken; Behold, there went out a sower to sow:
- 3 (IGNT) ακουετε ιδου εξηλθεν ο σπειρων του σπειραι
- 3 (MUR) Hear ye: Behold a sower went forth to sow.  
**ܘܢܝܐܬܐ ܘܢܝܐܬܐ ܘܢܝܐܬܐ 3 (PESHITTA)**
- 3 (TR) ακουετε ιδου εξηλθεν ο σπειρων του σπειραι
- 3 (MKJV) Hearken; Behold, a sower went out to sow:
- 3 (DOUAY) Hear ye: Behold, the sower went out to sow.

- 3 (VULGATE) audite ecce exiit seminans ad seminandum  
3 (ASV) Hearken: Behold, the sower went forth to sow:  
3 (WH) ακουετε ιδου εξηλθεν ο σπειρων σπειραι  
3 (BYZ) ακουετε ιδου εξηλθεν ο σπειρων του σπειραι  
3 (NHσεελ) Ἀκούετε· ιδού, ἐξῆλθεν ὁ σπείρων διὰ τὰ σπείρη.

*The presence of the def. article του – “**you**” in the Byzantine & TR Greek indicates a genitive construct in Aramaic, which means the interpreter treated the following infinitive verb as a noun: “A sower went forth **for the sowing.**”*

*That is a very Semitic construction; The W&H text has conformed it’s reading to a more regular Greek construction by removing the definite article.*

- 4 (AV) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.  
4 (IGNT) και εγενετο εν τω σπειρειν ο μεν επεσεν παρα την οδον και ηλθεν τα πετεινα του ουρανου και κατεφαγεν αυτο  
4 (MUR) And as he sowed, some *seed* fell on the side of the path; and a bird came, and devoured it.  
4 (PESHITTA) וכד זרע אית דנפל על יד אורחא ואת פרחתא ואכלתה  
4 (TR) και εγενετο εν τω σπειρειν ο μεν επεσεν παρα την οδον και ηλθεν τα πετεινα του ουρανου και κατεφαγεν αυτο  
4 (MKJV) And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it.  
4 (DOUAY) And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.  
4 (VULGATE) et dum seminatur aliud cecidit circa viam et venerunt volucres et comederunt illud  
4 (ASV) and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it.  
4 (WH) και εγενετο εν τω σπειρειν ο μεν επεσεν παρα την οδον και ηλθεν τα πετεινα και κατεφαγεν αυτο  
4 (BYZ) και εγενετο εν τω σπειρειν ο μεν επεσεν παρα την οδον και ηλθεν τα πετεινα και κατεφαγεν αυτο  
4 (NHσεελ) Καὶ ἐνῶ ἔσπειρεν, ἄλλο μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθον τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγον αὐτό.

*It is interesting that the TR has inserted “of the heaven” after “birds”, while the Byzantine and W&H texts do not have this reading. I am inclined to see another Alap-Tau code here with the Aramaic word for “birds” - פִּרְחָתָא (“Parachta”) – See my article on “The Alap-Tau Code”. (Alap-Tau would, according to my theory, represent the Name of God or Christ, according to The Aramaic text of Rev. 1:8, 21:6 & 22:13).*

*פִּרְחָתָא (“Parachta”) ends with Tau-Alep, sometimes accompanied by “Theos” or other reference to Deity in Greek where the Aramaic has no such reference. “Heaven” is sometimes synonymous with “God”;*

*Matthew's "The kingdom of Heaven" = Luke's, "The kingdom of God" in the synoptic Gospels.*

***I have found 22 examples of possible Alep-Tau codes in Aramaic supplying Greek readings of "Theos" or "Christos" where no such word exists in the Peshitta verse.***

*Just a thought; I don't know that this explains the reading "τα πετεινα του ουρανου" ("the birds of the heaven"), but I can dream, can't I?*

5 (AV) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

5 (IGNT) αλλο δε επεσεν επι το πετρωδες οπου ουκ ειχεν γην πολλην και ευθεως εξανειλεν δια το μη εχειν βαθος γης

5 (MUR) And other *seed* fell on a rock, so that it had not much earth; and it soon shot up, because it had no depth of earth.

דִּין נִפְלַע עַל שׁוּעָא אִיכָא דְלִית אַרְעָא סְנִי וְבַר שַׁעְתָּה בְּלִיץ מִשְׁלַ דְּלִית הוּא עִוְמָקָא דְאַרְעָא  
אֲחֵרָא 5 (PESHITTA)

5 (TR) αλλο δε επεσεν επι το πετρωδες οπου ουκ ειχεν γην πολλην και ευθεως εξανειλεν δια το μη εχειν βαθος γης

5 (MKJV) And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

5 (DOUAY) And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.

5 (VULGATE) aliud vero cecidit super petrosa ubi non habuit terram multam et statim exortum est quoniam non habebat altitudinem terrae

5 (ASV) And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

5 (WH) και αλλο επεσεν επι το πετρωδες Π και Π Π οπου ουκ ειχεν γην πολλην και ευθους εξανειλεν δια το μη εχειν βαθος γης

5 (BYZ) αλλο δε επεσεν επι το πετρωδες οπου ουκ ειχεν γην πολλην και ευθεως εξανειλεν δια το μη εχειν βαθος γης

5 (NHσεελ) Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου δὲν εἶχε γῆν πολλήν, καὶ εὐθὺς ἀνεφύη, διότι δὲν εἶχε βάθος γῆς,

*The Aramaic idiom, "בְּרַ שַׁעְתָּה" - "son of an hour", scarcely could be the translation of the Greek "ευθεως".*

Both have the sense of immediacy, but אֲחֵרָא is more common and simple.

### ***In the NT:***

ευθεως-81; ευθους-7 ; Total=88

**אֲחֵרָא ("At once")-38**

**בְּרַ שַׁעְתָּה ("Son of the hour")-26**

**עָנֵל ("Quickly")-3**

**בְּהַ בְּשַׁעְתָּה ("In the hour")-7**

## 74 Total

*Here we have four Aramaic words for the Greek word **εὐθεως**; (**εὐθους** is the adjective form; **εὐθεως** is the adverb).*

*Matthew and Mark both use all four Aramaic words or phrases, meaning “immediately”.*

*Why would an Aramaean , translating Mark from Greek, translate **εὐθεως** with **כה בשעתא** in chapter one, then with nothing three times, with **בר שעתה** (“*Bar shatha*”) in chapters 2, 3 and 4, with **מחדא** (“*Makhada*”) twice more in ch. 4, then with **עגל** (“*Agal*”) in chapter 4, then with **מחדא** in Chapter 5, then with nothing twice in the same chapter, then with **מחדא** twice in chapter five, then with nothing again, then with **בר שעתה** in the same chapter , thrice again with **מחדא** in chapter 6, then twice in the same passage with **בר שעתה** , then with **כה בשעתא** in chapter seven ?*

*Matthew does essentially the same thing. John uses three different Aramaic words for **εὐθεως** and in one of the seven places where **εὐθεως**, **εὐθους** occur, the Aramaic has nothing in its place.*

*But this is repeated hundreds of times with hundreds of different words in Greek and Aramaic, and is testament to the fact that those who accept the Greek primacy theory of the NT have bought a bill of goods. It is impossible to arrive at that theory via the data. An Aramaic translator would be creating so many diverse readings from a simple Greek word in so many hundreds of cases that it would defy human ability to finish a single chapter in less than a day ! Why would anyone want to make a **translation** so complicated and laborious, and how long would the NT take to complete ?*

*The Greek preposition “**dia**” has nine Aramaic counterparts in the NT! Sometimes the situation is reversed and there are many different Greek words matching one Aramaic word. “*Rukha*” ,for instance, has seven Greek words that are matched with it in the NT. “**Dia**” is a quite common preposition in Greek. I can’t imagine how this kind of conversion rate (1 to 9) would allow any translator to get the NT done in less than ten years, working day and night ! But why would anyone spend such needless labor on a translation, when it could be done very simply and easily by using one or two words in Aramaic instead of nine for a simple preposition, etc. ?*

**Some verses in Mark follow:**

Mr 1:42 και ειποντος αυτου ευθεως απηλθεν απ αυτου η λεπρα και εκαθαρισθη  
וּבַהּ בִּשְׁעָתָא אִזְל גַּרְבָּה מְנָה וְאַתְדַּכִּי Mr 1:42

Mr 1:43 και εμβριμησαμενος αυτω ευθεως εξεβαλεν αυτον  
וּכְאֵא בַּהּ וְאַפְקֵה Mr 1:43

Mr 2:2 και ευθεως συνηχθησαν πολλοι ωστε μηκειτι χωρειν μηδε τα προς την θυραν και ελαλει  
αυτοις τον λογον  
אַתְכַּנְשׁוּ סְנִיאָא אִיכְנָא דְלָא אִשְׁכַּח אַחַד אַנּוּן אִפְלָא קְרָם תְּרַעָא וּמְמַלְל הוּא עִמְהוּן מְלִתָּא Mr 2:2

Mr 2:8 και ευθεως επιγνους ο ιησους τω πνευματι αυτου οτι ουτως αυτοι διαλογιζονται εν  
εαυτοις ειπεν αυτοις τι ταυτα διαλογιζεσθε εν ταις καρδιαις υμων  
וּיְשׁוּעָא דִּין יַדַּע בְּרוּחָהּ דְּהַלִּין מִתְרַעִין בְּנַפְשֵׁהוּן וְאִמַר לְהוּן מְנָא מִתְרַעִין אַתְוֹן הַלִּין בְּלַבְבְּכוּן Mr 2:8

Mr 2:12 και ηγερθη ευθεως και αρας τον κραβατον εξηλθεν εναντιον παντων ωστε εξιστασθαι  
παντας και δοξαζειν τον θεον λεγοντας οτι ουδεποτε ουτως ειδομεν  
עֲרַסָה וְנַפְקָ לְעִין כְּלָהוּן אִיכְנָא דְנִתְדַמְרוּן כְּלָהוּן וְנִשְׁבַּחוּן לְאַלְהָא כַּד אִמְרִין דְלָא מִמְתּוּם חַוִּין הִכְנָא  
וְקָם **בְּרִי שְׁעָתָה** וְשִׁקְלָ Mr 2:12

Mr 3:6 και εξελθοντες οι φαρισαιοι ευθεως μετα των ηρωδιανων συμβουλιον εποιουν κατ αυτου  
οπως αυτον απολεσωσιν  
וְנַפְקוּ פְרִישָׁא **בְּרִי שְׁעָתָה** עִם דְּבֵית הַרְוֹדִס וּמְלַכָּא נִסְבוּ עֲלוּהִי אִיכְנָא דְנוּבַרְוִינִיהִ Mr 3:6

Mr 4:5 αλλο δε επεσεν επι το πετρωδες οπου ουκ ειχεν γην πολλην και ευθεως εξανειλεν δια  
το μη εχειν βαθος γης  
אַחְרָנָא דִּין נַפְלָ עַל שׁוּעָא אִיכָא דְלִית אַרְעָא סְנִי וְ**בְּרִי שְׁעָתָה** בְּלִץ מַטְל דְלִית הוּא עִוְמָקָא דְאַרְעָא Mr 4:5

Mr 4:15 ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθεως  
ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις αυτων  
הַלִּין אַנּוּן דְּמִזְדַּרְעָא בְּהוּן מְלִתָּא וּמָא דְשִׁמְעוּ **מִחְרָא** אַתָּא סִטְנָא וְשִׁקְלָ לָהּ לְמַלְתָּא דְזִרְעָא בְּלַבְהוּן  
הַלִּין דִּין דְעַל יַד אֹרְחָא Mr 4:15

Mr 4:16 και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον  
ευθεως μετα χαρας λαμβανουσιν αυτον  
וְהַנּוּן דְעַל שׁוּעָא אִזְדַּרְעוּ הַלִּין אַנּוּן דְמָא דְשִׁמְעוּ מְלִתָּא **מִחְרָא** בְּחִדְרוּתָא מְקַבְּלִין לָהּ Mr 4:16

Mr 4:17 και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η  
διωγμου δια τον λογον ευθεως σκαδαλιζονται  
וְלִית לְהוּן עֲקָרָא בְּנַפְשֵׁהוּן אִלָּא דִּיכְנָא אַנּוּן וּמָא דְהוּא אֹלְצִנָּא אִו רְדוּפִיא מַטְל מְלִתָּא **עַנְלָ** מִתְכַּשְׁלִין  
Mr 4:17

Mr 4:29 οταν δε παραδω ο καρπος ευθεως αποστελλει το δρεπανον οτι παρεστηκεν ο θερισμος  
מָא דְשִׁמְן דִּין פְּאַרָא **מִחְרָא** אַתִּיא מְנָלָא דְמַטְי חֲצַדָא Mr 4:29

Mr 5:2 και εξελθοντι αυτω εκ του πλοιου ευθεως απηνητησεν αυτω εκ των μνημειων ανθρωπος εν  
πνευματι ακαθαρτω  
וּכְדִּ נַפְקָ מִן סְפִינְתָא פְנַע בַּהּ מִן בֵּית קְבוּרָא נְבִרָא דְאִית בַּהּ רוּחָא שְׁנַפְתָּא Mr 5:2

Mr 5:13 και επετρεψεν αυτοις ευθεως ο ιησους και εξελθοντα τα πνευματα τα ακαθαρτα  
εισηλθον εις τους χοιρους και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν ησαν  
δε ως δισχιλιοι και επνιγοντο εν τη θαλασση

רוחא הלין שנפתא ועל בחזירא ורהטת הי בקרא לשקיפא ונפלת בימא איך תרין אלפין ואתחנקו במיא  
Mr 5:13 ואפס להון ננפק

Mr 5:29 και ευθεως εξηρανθη η πηγη του αιματος αυτης και εγνω τω σωματι οτι ιαται απο της  
μαστιγος  
Mr 5:29 ומחדא יבשת מעינא דרמה וארגשת בפנרה דאתאסית מן מחותה

Mr 5:30 και ευθεως ο ιησους επιγνους εν εαυτω την εξ αυτου δυναμιν εξελθουσιν επιστραφεις εν  
τω οχλω ελεγεν τις μου ηψατο των ιματιων  
Mr 5:30 ידע בשנפשה דחילא נפק מנה ואתפני לות כנשא ואמר מנו קרב למאני

Mr 5:36 ο δε ιησους ευθεως ακουσας τον λογον λαλουμενον λεγει τω αρχισυναγωγω μη φοβου  
μονον πιστευε  
Mr 5:36 ישוע דיין שמע למלתא דאמרו ואמר להו רב כנושתא לא תדחל בלחוד הימן

Mr 5:42 και ευθεως ανεστη το κορασιον και περιεπατει ην γαρ ετων δωδεκα και εξεστησαν  
εκστασει μεγαλη  
Mr 5:42 ובר שעתה קמת טליתא ומהלכא הות איתיה הות גיר ברת שנין תרתעסרא ומתדמרין הו דומרא רבא

Mr 6:25 και εισελθουσα ευθεως μετα σπουδης προς τον βασιλεα ητησατο λεγουσα θελω ινα μοι  
δως εξαυτης επι πινακι την κεφαλην ιωαννου του βαπτιστου  
Mr 6:25 בבטילותא לות מלכא ואמרא לה צביא אנא בהדא שעתא דתתל לי על פינכא רשה דיוחנן מעמדנא  
ומחדא עלת

Mr 6:27 και ευθεως αποστειλας ο βασιλευς σπεκουλατορα επεταξεν ενεχθηναι την κεφαλην  
αυτου  
Mr 6:27 אלא ומחדא שדר מלכא אספוקלטרא ופקד דניתא רשה דיוחנן ואזל פסקה רשה דיוחנן בית אסרא

Mr 6:45 και ευθεως ηναγκασεν τους μαθητας αυτου εμβηναι εις το πλοιον και προαγειν εις το  
περαν προς βηθσαιδαν εως αυτος απολυση τον οχλον  
Mr 6:45 ומחדא אלץ לתלמידוהי דנסקון לספינתא ונאזלון קדמוהי לעברא לבית-צידא עד שרא הו לכנשא

Mr 6:50 παντες γαρ αυτον ειδον και εταραχθησαν και ευθεως ελαλησεν μετ αυτων και λεγει  
αυτοις θαρσειτε εγω ειμι μη φοβεισθε  
Mr 6:50 כללהון גיר חזאוהי ודחלו ובר שעתה מלל עמוהון ואמר להון אתלבבו אנא אנא לא תדחלון

Mr 6:54 και εξελθοντων αυτων εκ του πλοιου ευθεως επιγνοντες αυτον  
Mr 6:54 וכד נפקן מן ספינתא בר שעתה אסתכלוהי אנשי אתרא

Mr 7:35 και ευθεως διηνοιχθησαν αυτου αι ακοαι και ελυθη ο δεσμος της γλωσσης αυτου και  
ελαλει ορθως  
Mr 7:35 ובה בשעתא אתפתח אדנוהי ואשתרי אסרא דלשנה ומלל פשיקאית

In John chapters 5 thru 21, we find :

בר שעתה, then בה בשעתא, then בר שעתה, then ומחדא, then בה בשעתא,  
then nothing.

*We now return to our regular program in The Gospel of Mark, “The Parable of The Sower”:*

- 6 (AV) But when the sun was up, it was scorched; and because it had no root, it withered away.  
6 (IGNT) ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη  
6 (MUR) But when the sun was up, it wilted; and because it had no root, it dried up.  
6 (PESHITTA) כד דגנ דין שמשא תמא ומטל דלית הוא לה עקרא יבש  
6 (TR) ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη  
6 (MKJV) But when the sun had risen, it was scorched; and because it had no root, it withered away.  
6 (DOUAY) And when the sun was risen, it was scorched; and because it had no root, it withered away.  
6 (VULGATE) et quando exortus est sol exaestuavit et eo quod non haberet radicem exaruit  
6 (ASV) and when the sun was risen, it was scorched; and because it had no root, it withered away.  
6 (WH) και οτε ανετειλεν ο ηλιος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη  
6 (BYZ) ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη  
6 (NHσεελ) και οτε ανετειλεν ο ηλιος εκαυματισθη, και επειδη δεν ειχε ριζαν εξηρανθη.
- 7 (AV) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.  
7 (IGNT) και αλλο επεσεν εις τας ακανθας και ανεβησαν αι ακανθαι και συνεπνιξαν αυτο και καρπον ουκ εδωκεν  
7 (MUR) And other *seed* fell among thorns. And the thorns grew up, and choked it, and it yielded no fruits.  
7 (PESHITTA) 7 ואחרנא נפל בית כובא וסלקו כובא וחנקוהי ופארא לא יהב  
7 (TR) και αλλο επεσεν εις τας ακανθας και ανεβησαν αι ακανθαι και συνεπνιξαν αυτο και καρπον ουκ εδωκεν  
7 (MKJV) And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.  
7 (DOUAY) And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.  
7 (VULGATE) et aliud cecidit in spinas et ascenderunt spinae et offocaverunt illud et fructum non dedit  
7 (ASV) And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.  
7 (WH) και αλλο επεσεν εις τας ακανθας και ανεβησαν αι ακανθαι και συνεπνιξαν αυτο και καρπον ουκ εδωκεν  
7 (BYZ) και αλλο επεσεν εις τας ακανθας και ανεβησαν αι ακανθαι και συνεπνιξαν αυτο και καρπον ουκ εδωκεν  
7 (NHσεελ) Και ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν δὲν ἔδωκε·
- 8 (AV) And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.  
8 (IGNT) και αλλο επεσεν εις την γην την καλην και εδιδου καρπον αναβαινοντα και αυξανοντα και εφερεν εν τριακοντα και εν εξηκοντα και εν εκατον  
8 (MUR) And other *seed* fell on good ground, and came up, and grew, and yielded fruits; some thirty, some sixty, and some a hundred.  
8 (PESHITTA) 8 אחרנא דין נפל על ארעא טבתא וסלק ורבא ויהב פארא אית דתלתין ואית דשתין ואית דמאא  
8 (PESHITTA)

- 8 (TR) και αλλο επεσεν εις την γην την καλην και εδιδου καρπον αναβαινοντα και αυξανοντα και εφερεν εν τριακοντα και εν εξηκοντα και εν εκατον
- 8 (MKJV) And other fell on good ground, and yielded fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.
- 8 (DOUAY) And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.
- 8 (VULGATE) et aliud cecidit in terram bonam et dabat fructum ascendentem et crescentem et adferebat unum triginta et unum sexaginta et unum centum
- 8 (ASV) And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.
- 8 (WH) και αλλα επεσεν εις την γην την καλην και εδιδου καρπον αναβαινοντα και αυξανομενα και εφερεν Π εις Π εν Π τριακοντα και εν εξηκοντα και εν εκατον
- 8 (BYZ) και αλλο επεσεν εις την γην την καλην και εδιδου καρπον αναβαινοντα και αυξανοντα και εφερεν εν τριακοντα και εν εξηκοντα και εν εκατον
- 8 (NHσεελ) και ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἔδιδε καρπὸν αναβαίνοντα καὶ αὐξάνοντα, καὶ ἔδωκεν ἕν τριάκοντα καὶ ἕν ἐξήκοντα καὶ ἕν ἑκατόν.
- 9 (AV) And he said unto them, He that hath ears to hear, let him hear.
- 9 (IGNT) και ελεγεν αυτοις ο εχων ωτα ακουειν ακουετω
- 9 (MUR) And he said; Whoever hath ears to hear, let him hear.
- 9 (PESHITTA) 9 ואמר הוא מן דאית לה אדנא הנשמע נשמע
- 9 (TR) και ελεγεν αυτοις ο εχων ωτα ακουειν ακουετω
- 9 (MKJV) And he said to them, He that hath ears to hear, let him hear.
- 9 (DOUAY) And he said: He that hath ears to hear, let him hear.
- 9 (VULGATE) et dicebat qui habet aures audiendi audiat
- 9 (ASV) And he said, Who hath ears to hear, let him hear.
- 9 (WH) και ελεγεν ος εχει ωτα ακουειν ακουετω
- 9 (BYZ) και ελεγεν ο εχων ωτα ακουειν ακουετω
- 9 (NHσεελ) Καὶ ἔλεγε πρὸς αὐτούς· Ὁ ἔχων ὦτα διὰ νὰ ακούῃ, ἄς ακούῃ.
- 10 (AV) And when he was alone, they that were about him with the twelve asked of him the parable.
- 10 (IGNT) οτε δε εγενετο καταμονας ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα την παραβολην
- 10 (MUR) And when they were by themselves, those with him, together with the twelve, asked him concerning this similitude.
- 10 (PESHITTA) 10 כד הוו דיין בלחודיהוון שאלוהי הנון דעמה עם תרעסרתה מתלא הו
- 10 (TR) οτε δε εγενετο καταμονας ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα την παραβολην
- 10 (MKJV) And when he was alone, they that were about him with the twelve asked of him the parable.
- 10 (DOUAY) And when he was alone, the twelve that were with him asked him the parable.
- 10 (VULGATE) et cum esset singularis interrogaverunt eum hii qui cum eo erant cum duodecim parabolis
- 10 (ASV) And when he was alone, they that were about him with the twelve asked of him the parables.
- 10 (WH) και οτε εγενετο κατα μονας ηρωτων αυτον οι περι αυτον συν τοις δωδεκα τας παραβολας
- 10 (BYZ) οτε δε εγενετο καταμονας ηρωτησαν αυτον οι περι αυτον συν τοις δωδεκα την παραβολην

- 10 (NHξεελ) Ὅτε δὲ ἔμεινε καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν μετὰ τῶν δώδεκα περὶ τῆς παραβολῆς.
- 11 (AV) And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:
- 11 (IGNT) και ελεγεν αυτοις υμιν δεδοται γνωσθαι το μυστηριον της βασιλειας του θεου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται
- 11 (MUR) And **Jesus** said to them: To you it is given to know the mystery of the kingdom of God; but to them without, all is in similitudes:
- אמר להון ישוע לכון יהיב למדע ארזא דמלכותה דאלהא לבריא דין כל מדם במתלא הוא
- 11 (PESHITTA)
- 11 (TR) και ελεγεν αυτοις υμιν δεδοται γνωσθαι το μυστηριον της βασιλειας του θεου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται
- 11 (MKJV) And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are outside, all *these* things are done in parables:
- 11 (DOUAY) And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:
- 11 (VULGATE) et dicebat eis vobis datum est mysterium regni Dei illis autem qui foris sunt in parabolis omnia fiunt
- 11 (ASV) And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
- 11 (WH) και ελεγεν αυτοις υμιν το μυστηριον δεδοται της βασιλειας του θεου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται
- 11 (BYZ) και ελεγεν αυτοις υμιν δεδοται γνωσθαι το μυστηριον της βασιλειας του θεου εκεινοις δε τοις εξω εν παραβολαις τα παντα γινεται
- 11 (NHξεελ) Καὶ ἔλεγε πρὸς αὐτοὺς· Εἰς ἐσᾶς ἐδόθη νὰ γνωρίσητε τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· εἰς ἐκείνους δὲ τοὺς ἔξω διὰ παραβολῶν τὰ πάντα γίνονται,
- 12 (AV) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
- 12 (IGNT) ινα βλεποντες βλεπωσιν και μη ιδωσιν και ακουοντες ακουωσιν και μη συνιωσιν μηποτε επιστρεψωσιν και αφεθη αυτοις τα αμαρτηματα
- 12 (MUR) that when they see, they may see and not see, and when they hear, they may hear and not understand; lest they should be converted, and their sins be forgiven them.
- חזין נחזון ולא נחזון וכד שמעין נשמעון ולא נסתכלון דלמא נתפנון ונשתבקון להון חטיהון
- 12 (PESHITTA)
- 12 (TR) ινα βλεποντες βλεπωσιν και μη ιδωσιν και ακουοντες ακουωσιν και μη συνιωσιν μηποτε επιστρεψωσιν και αφεθη αυτοις τα αμαρτηματα
- 12 (MKJV) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
- 12 (DOUAY) That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.
- 12 (VULGATE) ut videntes videant et non videant et audientes audiant et non intellegant nequando convertantur et dimittantur eis peccata
- 12 (ASV) that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.
- 12 (WH) ινα βλεποντες βλεπωσιν και μη ιδωσιν και ακουοντες ακουωσιν και μη συνιωσιν μηποτε επιστρεψωσιν και αφεθη αυτοις
- 12 (BYZ) ινα βλεποντες βλεπωσιν και μη ιδωσιν και ακουοντες ακουωσιν και μη συνιωσιν μηποτε επιστρεψωσιν και αφεθη αυτοις τα αμαρτηματα

- 12 (NHξεελ) διὰ νὰ βλέπωσι βλέποντες καὶ νὰ μὴ ἴδωσι, καὶ νὰ ακούωσιν ακούοντες καὶ νὰ μὴ νοήσωσι, μήποτε ἐπιστρέψωσι καὶ συγχωρηθῶσιν εἰς αὐτοὺς τὰ ἁμαρτήματα.
- 13 (AV) And he said unto them, Know ye not this parable? and how then will ye know all parables?
- 13 (IGNT) και λεγει αυτοις ουκ οιδατε την παραβολην ταυτην και πως πασας τας παραβολας γνωσεσθε
- 13 (MUR) And he said to them: Do ye not understand this similitude? And how will ye understand all similitudes?
- 13 (PESHITTA) 13 ואמר להון לא ידעין אנתון לה למתלא הנא ואיכנא כללהון מתלא תדעון
- 13 (TR) και λεγει αυτοις ουκ οιδατε την παραβολην ταυτην και πως πασας τας παραβολας γνωσεσθε
- 13 (MKJV) And he said to them, Know ye not this parable? and how then will ye know all parables?
- 13 (DOUAY) And he saith to them: Are you ignorant of this, parable? and how shall you know all parables?
- 13 (VULGATE) et ait illis nescitis parabolam hanc et quomodo omnes parabolas cognoscetis
- 13 (ASV) And he saith unto them, Know ye not this parable? and how shall ye know all the parables?
- 13 (WH) και λεγει αυτοις ουκ οιδατε την παραβολην ταυτην και πως πασας τας παραβολας γνωσεσθε
- 13 (BYZ) και λεγει αυτοις ουκ οιδατε την παραβολην ταυτην και πως πασας τας παραβολας γνωσεσθε
- 13 (NHξεελ) Καὶ λέγει πρὸς αὐτούς· Δὲν ἐξεύρετε τὴν παραβολὴν ταύτην, καὶ πῶς θέλετε γνωρίσει πάσας τὰς παραβολάς;
- 14 (AV) The sower soweth the word.
- 14 (IGNT) ο σπειρων τον λογον σπειρει
- 14 (MUR) The sower that sowed, sowed the word.
- 14 (PESHITTA) 14 זרע מלתא זרע זרע זרע (PESHITTA)
- 14 (TR) ο σπειρων τον λογον σπειρει
- 14 (MKJV) The sower soweth the word.
- 14 (DOUAY) He that soweth, soweth the word.
- 14 (VULGATE) qui seminat verbum seminat
- 14 (ASV) The sower soweth the word.
- 14 (WH) ο σπειρων τον λογον σπειρει
- 14 (BYZ) ο σπειρων τον λογον σπειρει
- 14 (NHξεελ) Ὁ σπείρων τὸν λόγον σπείρει.

**זרע מלתא זרע זרע זרע uses the verbal root זרע ("to sow") three times in The Peshitta in this four word verse !**

***This is an Aramaic idiom that did not come from translating a Greek text ! Zorba The Greek, it seems, was loathe to translate it literally, as it would be a dead giveaway of its Aramaic origin. See my "Jesus in Acts" article for an explanation as to why he would want to conceal this.***

- 15 (AV) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

15 (IGNT) ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθεως ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις αυτων

15 (MUR) And those by the side of the path, are they in whom the word is sown; and as soon as they have heard it, Satan cometh, and taketh away the word that was sown in their hearts.

אנן דמזדרעא בהון מלתא ומא דשמעו מחדא אתא סטנא ושקל לה למלתא דזרעא בלבבהון  
15 הלין דיין דעל יד אורחא הלין (PESHITTA)

15 (TR) ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθεως ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις αυτων

15 (MKJV) And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

15 (DOUAY) And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts.

15 (VULGATE) hii autem sunt qui circa viam ubi seminatur verbum et cum audierint confestim venit Satanas et aufert verbum quod seminatum est in corda eorum

15 (ASV) And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

15 (WH) ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθως ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εις αυτους

15 (BYZ) ουτοι δε εισιν οι παρα την οδον οπου σπειρεται ο λογος και οταν ακουσωσιν ευθεως ερχεται ο σατανας και αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις αυτων

15 (NHξεελ) Οι δὲ παρὰ τὴν ὁδὸν εἶναι οὗτοι, εἰς τοὺς ὁποίους σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ Σατανᾶς, καὶ ἀφαιρεῖ τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

16 (AV) And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

16 (IGNT) και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον ευθεως μετα χαρας λαμβανουσιν αυτον

16 (MUR) And those sown on the rock, are they who, when they hear the word, immediately with joy receive it.

16 והנן דעל שועא אזדרעו הלין אנן דמא דשמעו מלתא מחדא בחרותא מקבלין לה  
(PESHITTA)

16 (TR) και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον ευθεως μετα χαρας λαμβανουσιν αυτον

16 (MKJV) And these are they likewise who are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

16 (DOUAY) And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy.

16 (VULGATE) et hii sunt similiter qui super petrosa seminantur qui cum audierint verbum statim cum gaudio accipiunt illud

16 (ASV) And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

16 (WH) και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον ευθως μετα χαρας λαμβανουσιν αυτον

16 (BYZ) και ουτοι εισιν ομοιως οι επι τα πετρωδη σπειρομενοι οι οταν ακουσωσιν τον λογον ευθεως μετα χαρας λαμβανουσιν αυτον

- 16 (NHξεελ) Καὶ ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι εἶναι οὗτοι, οἵτινες ὅταν ακούσωσι τὸν λόγον, εὐθὺς μετὰ χαρᾶς δέχονται αὐτόν,
- 17 (AV) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
- 17 (IGNT) και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η διωγμου δια τον λογον ευθεως σκανδαλιζονται
- 17 (MUR) And they have no root in them, **but are temporary**; and when there is affliction or persecution on account of the word, they are quickly stumbled.
- ןקרא בנפשוןן אלא דזבנא אנןן ומא דהוא אולצנא או דדופיא מטל מלתא אנן מלתא שלין ולית להןן 17 (PESHITTA)
- 17 (TR) και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η διωγμου δια τον λογον ευθεως σκανδαλιζονται
- 17 (MKJV) And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they fall away.
- 17 (DOUAY) And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word they are presently scandalized.
- 17 (VULGATE) et non habent radicem in se sed temporales sunt deinde orta tribulatione et persecutione propter verbum confestim scandalizantur
- 17 (ASV) and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.
- 17 (WH) και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η διωγμου δια τον λογον ευθυς σκανδαλιζονται
- 17 (BYZ) και ουκ εχουσιν ριζαν εν εαυτοις αλλα προσκαιροι εισιν ειτα γενομενης θλιψεως η διωγμου δια τον λογον ευθεως σκανδαλιζονται
- 17 (NHξεελ) δὲν ἔχουσιν ὅμως ῥίζαν ἐν ἑαυτοῖς, ἀλλ' εἶναι πρόσκαιροι· ἔπειτα ὅταν γεινη θλίψις ἢ διωγμὸς διὰ τὸν λόγον, εὐθὺς σκανδαλιζονται.
- 18 (AV) And these are they which are sown among thorns; such as hear the word,
- 18 (IGNT) και ουτοι εισιν οι εις τας ακανθας σπειρομενοι ουτοι εισιν οι τον λογον ακουοντες
- 18 (MUR) And those sown among thorns, are they that hear the word,
- אוןן דשמעו מלתא והנן דבית כובא מזדרעין הלין אנןן הנןן דשמעו מלתא 18 (PESHITTA)
- 18 (TR) και ουτοι εισιν οι εις τας ακανθας σπειρομενοι II ουτοι εισιν II II οι τον λογον ακουοντες
- 18 (MKJV) And these are they who are sown among thorns; such as hear the word,
- 18 (DOUAY) And others there are who are sown among thorns: these are they that hear the word,
- 18 (VULGATE) et alii sunt qui in spinis seminantur hii sunt qui verbum audiunt
- 18 (ASV) And others are they that are sown among the thorns; these are they that have heard the word,
- 18 (WH) και αλλοι εισιν οι εις τας ακανθας σπειρομενοι ουτοι εισιν οι τον λογον ακουσαντες
- 18 (BYZ) και ουτοι εισιν οι εις τας ακανθας σπειρομενοι οι τον λογον ακουοντες
- 18 (NHξεελ) Καὶ οἱ εἰς τὰς ἀκάνθας σπειρόμενοι εἶναι οὗτοι, οἵτινες ἀκοῦουσι τὸν λόγον,
- 19 (AV) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
- 19 (IGNT) και αι μεριμναι του αιωνος τουτου και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται

19 (MUR) and the cares of this world, and the deceitfulness of riches, and the residue of other lusts enter in and choke the word, and it is without fruits.

הנא וטועיי דעותרא ושכא דרנינתא אחרניתא עאלן חנקן לה למלתא ודלא פארא הייא  
19 (PESHITTA) ורניא דעלמא

19 (TR) και αι μεριμναι του αιωνος τουτου και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται

19 (MKJV) And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

19 (DOUAY) And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

19 (VULGATE) et aerumnae saeculi et deceptio divitiarum et circa reliqua concupiscentiae introeuntes suffocant verbum et sine fructu efficitur

19 (ASV) and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

19 (WH) και αι μεριμναι του αιωνος και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται

19 (BYZ) και αι μεριμναι του αιωνος τουτου και η απατη του πλουτου και αι περι τα λοιπα επιθυμια εισπορευομεναι συμπνιγουσιν τον λογον και ακαρπος γινεται

19 (NHξεελ) και αι μεριμναι του αιωνος τουτου και η απάτη του πλούτου και αι επιθυμια των άλλων πραγμάτων εισερχόμεναι συμπνίγουσι τον λόγον, και γίνεται άκαρπος.

20 (AV) And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

20 (IGNT) και ουτοι εισιν οι επι την γην την καλην σπαρεντες οιτινες ακουουσιν τον λογον και παραδεχονται και καρποφορουσιν εν τριακοντα και εν εξηκοντα και εν εκατον

20 (MUR) And those sown on good ground are they that hear the word, and receive it, and bear fruits, by thirties, and by sixties, and by hundreds.

שבתא אזדרעו הלין אנון דשמעין מלתא ומקבלין ויהבין פארא בתלתין ובשתין ובמאא  
20 (PESHITTA) והנון דבארעא

20 (TR) και ουτοι εισιν οι επι την γην την καλην σπαρεντες οιτινες ακουουσιν τον λογον και παραδεχονται και καρποφορουσιν εν τριακοντα και εν εξηκοντα και εν εκατον

20 (MKJV) And these are they who are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

20 (DOUAY) And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

20 (VULGATE) et hii sunt qui super terram bonam seminati sunt qui audiunt verbum et suscipiunt et fructificant unum triginta et unum sexaginta et unum centum

20 (ASV) And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

20 (WH) και εκεινοι εισιν οι επι την γην την καλην σπαρεντες οιτινες ακουουσιν τον λογον και παραδεχονται και καρποφορουσιν εν τριακοντα και II εν II εν II εξηκοντα και II εν II εν II εκατον

20 (BYZ) και ουτοι εισιν οι επι την γην την καλην σπαρεντες οιτινες ακουουσιν τον λογον και παραδεχονται και καρποφορουσιν εν τριακοντα και εν εξηκοντα και εν εκατον

20 (NHξεελ) Και οι εις την γην την καλην σπαρέντες είναι οὔτοι, οἷτινες ακούουσι τον λόγον και παραδέχονται και καρποφοροῦσιν ἔν τριάκοντα και ἔν ἐξήκοντα και ἔν ἑκατόν.

- 21 (AV) And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
- 21 (IGNT) και ελεγεν αυτοις μητι ο λυχνος ερχεται ινα υπο τον μοδιον τεθη η υπο την κλινην ουχ ινα επι την λυχνιαν επιτεθη
- 21 (MUR) And he said to them: Is a lamp brought to be placed under a bushel, or under a bed? Is it not to be placed on a light-stand?
- לְהַלֵּךְ דְּלִמְאָא אַתָּא שְׂרָגָא דְּתַחֲתֵי סַאֲתָא נְתַתְסִים אִו תְּחִיַּת עֵרְסָא לָא הוּא דְּעַל מְנַרְתָּא נְתַתְסִים  
21 (PESHITTA)
- 21 (TR) και ελεγεν αυτοις μητι ο λυχνος ερχεται ινα υπο τον μοδιον τεθη η υπο την κλινην ουχ ινα επι την λυχνιαν επιτεθη
- 21 (MKJV) And he said to them, Is a lamp brought to be put under a basket, or under a bed? and not to be set on a lampstand?
- 21 (DOUAY) And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?
- 21 (VULGATE) et dicebat illis numquid venit lucerna ut sub modio ponatur aut sub lecto nonne ut super candelabrum ponatur
- 21 (ASV) And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand?
- 21 (WH) και ελεγεν αυτοις Η οτι Η Η μητι ερχεται ο λυχνος ινα υπο τον μοδιον τεθη η υπο την κλινην ουχ ινα επι την λυχνιαν τεθη
- 21 (BYZ) και ελεγεν αυτοις μητι ο λυχνος ερχεται ινα υπο τον μοδιον τεθη η υπο την κλινην ουχ ινα επι την λυχνιαν επιτεθη
- 21 (NHξεελ) Καὶ ἔλεγε πρὸς αὐτοῦς· Μήπως ὁ λύχνος ἔρχεται διὰ τὸ τεθῆ ὑπὸ τὸν μῶδιον ἢ ὑπὸ τὴν κλίνην; οὐχὶ διὰ τὸ τεθῆ ἐπὶ τὸν λυχνοστάτην;
- 22 (AV) For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 22 (IGNT) ου γαρ εστιν τι κρυπτον ο εαν μη φανερωθη ουδε εγενετο αποκρυφον αλλ ινα εις φανερον ελθη
- 22 (MUR) For there is nothing hid, which will not be exposed; and nothing concealed, which will not be made manifest.
- לֵית נִיר מְדָם דְּשֵׂא דְּלָא נְתַגְלָא וְלָא הוּא בְּשׁוּשִׁיא וְלָא מְתַגְלָא  
22 (PESHITTA)
- 22 (TR) ου γαρ εστιν τι κρυπτον ο εαν μη φανερωθη ουδε εγενετο αποκρυφον αλλ ινα εις φανερον ελθη
- 22 (MKJV) For there is nothing hid, which shall not be revealed; neither hath any thing been kept secret, but that it should come to light.
- 22 (DOUAY) For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.
- 22 (VULGATE) non enim est aliquid absconditum quod non manifestetur nec factum est occultum sed ut in palam veniat
- 22 (ASV) For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.
- 22 (WH) ου γαρ εστιν κρυπτον εαν μη ινα φανερωθη ουδε εγενετο αποκρυφον αλλ ινα ελθη εις φανερον
- 22 (BYZ) ου γαρ εστιν τι κρυπτον ο εαν μη φανερωθη ουδε εγενετο αποκρυφον αλλ ινα εις φανερον ελθη
- 22 (NHξεελ) διότι δὲν εἶναι τι κρυπτόν, τὸ ὁποῖον δὲν θέλει φανερωθῆ, οὐδ' ἔγεινέ τι ἀπόκρυφον, τὸ ὁποῖον δὲν θέλει ἔλθει εἰς τὸ φανερόν.

- 23 (AV) If any man have ears to hear, let him hear.  
23 (IGNT) ει τις εχει ωτα ακουειν ακουετω  
23 (MUR) **If any one** have ears to hear, let him hear.  
**23 אן אבש אית לה אדנא דנשמע נשמע (PESHITTA)**  
23 (TR) ει τις εχει ωτα ακουειν ακουετω  
23 (MKJV) If any man hath ears to hear, let him hear.  
23 (DOUAY) If any man have ears to hear, let him hear.  
23 (VULGATE) si quis habet aures audiendi audiat  
23 (ASV) If any man hath ears to hear, let him hear.  
23 (WH) ει τις εχει ωτα ακουειν ακουετω  
23 (BYZ) ει τις εχει ωτα ακουειν ακουετω  
23 (NH<sub>צ</sub>εελ) "Οστις ἔχει ὦτα διὰ νὰ ακούῃ, ἅς ακούῃ.

*The Aramaic says literally, "If a man ..." The Greek says literally, "If someone...."*

- 24 (AV) And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.  
24 (IGNT) και ελεγεν αυτοις βλεπετε τι ακουετε εν ω μετρω μετρειτε μετρηθησεται υμιν και προστεθησεται υμιν τοις ακουουσιν  
24 (MUR) And he said to them: Take heed what ye hear: with what measure ye measure, it shall be measured to you: and there shall more be given to you who hear.  
**24 מנא שמעינ אנתון בהי כילתא דמכילין אנתון מתתכיל לכון ומתתוסף לכון לאילין דשמעין וואמר להון חזו (PESHITTA)**  
24 (TR) και ελεγεν αυτοις βλεπετε τι ακουετε εν ω μετρω μετρειτε μετρηθησεται υμιν και προστεθησεται υμιν τοις ακουουσιν  
24 (MKJV) And he said to them, Take heed what ye hear: with the measure which ye measure, it shall be measured to you: and to you that hear shall more be given.  
24 (DOUAY) **And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.**  
24 (VULGATE) **et dicebat illis videte quid audiatis in qua mensura mensi fueritis remetietur vobis et adicietur vobis**  
24 (ASV) **And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.**  
24 (WH) και ελεγεν αυτοις βλεπετε τι ακουετε εν ω μετρω μετρειτε μετρηθησεται υμιν και προστεθησεται υμιν  
24 (BYZ) και ελεγεν αυτοις βλεπετε τι ακουετε εν ω μετρω μετρειτε μετρηθησεται υμιν και προστεθησεται υμιν τοις ακουουσιν  
24 (NH<sub>צ</sub>εελ) Καὶ ἔλεγε πρὸς αὐτοῦς· Προσέχετε τί ακούετε. Μὲ ὁποῖον μέτρον μετρεῖτε, θέλει μετρηθῆ εἰς ἐσᾶς, καὶ θέλει γείνει προσθήκη εἰς ἐσᾶς τοὺς ακούοντας.  
  
25 (AV) For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.  
25 (IGNT) ος γαρ αν εχη δοθησεται αυτω και ος ουκ εχει και ο εχει αρθησεται απ αυτου  
25 (MUR) For to him that hath, will more be given; and from him that hath not, even what he hath, will be taken from him.  
**25 מן דאית לה גיר נתיהב לה ומן דלית לה אף הו דאית לה נשקל מנא (PESHITTA)**

- 25 (TR) ος γαρ αν εχη δοθησεται αυτω και ος ουκ εχει και ο εχει αρθησεται απ αυτου  
25 (MKJV) For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.  
25 (DOUAY) For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.  
25 (VULGATE) qui enim habet dabitur illi et qui non habet etiam quod habet auferetur ab illo  
25 (ASV) For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.  
25 (WH) ος γαρ εχει δοθησεται αυτω και ος ουκ εχει και ο εχει αρθησεται απ αυτου  
25 (BYZ) ος γαρ αν εχη δοθησεται αυτω και ος ουκ εχει και ο εχει αρθησεται απ αυτου  
25 (NHξεελ) Διότι ὅστις ἔχει, θέλει δοθῆ εἰς αὐτόν· καὶ ὅστις δὲν ἔχει, καὶ ἐκεῖνο τὸ ὅποιον ἔχει θέλει αφαιρεθῆ ἀπ' αὐτοῦ.
- 26 (AV) And he said, So is the kingdom of God, as if a man should cast seed into the ground;  
26 (IGNT) και ελεγεν ουτως εστιν η βασιλεια του θεου ως εαν ανθρωπος βαλη τον σπορον επι της γης  
26 (MUR) And he said: So is the kingdom of God, as if a man should cast seed into the ground, **ואמר 26 (PESHITTA)**  
26 (TR) και ελεγεν ουτως εστιν η βασιλεια του θεου ως εαν ανθρωπος βαλη τον σπορον επι της γης  
26 (MKJV) And he said, So is the kingdom of God, as if a man should cast seed into the ground;  
26 (DOUAY) And he said: So is the kingdom of God, as if a man should cast seed into the earth,  
26 (VULGATE) et dicebat sic est regnum Dei quemadmodum si homo iaciat sementem in terram  
26 (ASV) And he said, So is the kingdom of God, as if a man should cast seed upon the earth;  
26 (WH) και ελεγεν ουτως εστιν η βασιλεια του θεου ως ανθρωπος βαλη τον σπορον επι της γης  
26 (BYZ) και ελεγεν ουτως εστιν η βασιλεια του θεου ως εαν ανθρωπος βαλη τον σπορον επι της γης  
26 (NHξεελ) Καὶ ἔλεγεν· Οὕτως εἶναι η βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος ρίψη τὸν σπόρον ἐπὶ τῆς γῆς,
- 27 (AV) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.  
27 (IGNT) και καθευδη και εγειρηται νυκτα και ημεραν και ο σπορος βλαστανη και μηκυνηται ως ουκ οιδεν αυτος  
27 (MUR) and should sleep and rise, by night and by day, and the seed should grow and shoot up, he knoweth not how.  
27 (PESHITTA) **ונדמך ונקום בליליא ובאיממא וזרעא נבא ונארך כד הו לא ידע**  
27 (TR) και καθευδη και εγειρηται νυκτα και ημεραν και ο σπορος βλαστανη και μηκυνηται ως ουκ οιδεν αυτος  
27 (MKJV) And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.  
27 (DOUAY) And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.  
27 (VULGATE) et dormiat et exurgat nocte ac die et semen germinet et increscat dum nescit ille  
27 (ASV) and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.  
27 (WH) και καθευδη και εγειρηται νυκτα και ημεραν και ο σπορος βλαστα και μηκυνηται ως ουκ οιδεν αυτος

- 27 (BYZ) και καθευδη και εγειρηται νυκτα και ημεραν και ο σπορος βλαστανη και μηκυνηται ως ουκ οιδεν αυτος
- 27 (NHξεελ) και κοιμάται και σηκόνηται νύκτα και ημέραν, και ό σπόρος βλαστάνη και αυξάνη καθώς αυτός δεν εξεύρει.
- 28 (AV) For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- 28 (IGNT) αυτοματη γαρ η γη καρποφορει πρωτον χορτον ειτα σταχυν ειτα πληρη σιτον εν τω σταχυι
- 28 (MUR) For the earth bringeth forth the fruit; first the plant, and subsequently the ear, and at last the complete wheat in the ear.
- גיד מיתיא לה לפארא ולוקדם הוא עסבא ובתרה שבלא אחרית דין חטתא משמליתא בשבלא ארעא 28 (PESHITTA)
- 28 (TR) αυτοματη γαρ η γη καρποφορει πρωτον χορτον ειτα σταχυν ειτα πληρη σιτον εν τω σταχυι
- 28 (MKJV) For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full grain in the head.
- 28 (DOUAY) For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.
- 28 (VULGATE) ultro enim terra fructificat primum herbam deinde spicam deinde plenum frumentum in spica
- 28 (ASV) The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.
- 28 (WH) αυτοματη η γη καρποφορει πρωτον χορτον II ειτεν σταχυν ειτεν πληρη II ειτα σταχυν ειτα <plhrhn> II σιτον εν τω σταχυι
- 28 (BYZ) αυτοματη γαρ η γη καρποφορει πρωτον χορτον ειτα σταχυν ειτα πληρη σιτον εν τω σταχυι
- 28 (NHξεελ) Διότι αφ' έαυτής η γή καρποφορεί, πρώτον χόρτον, έπειτα αστάχυν, έπειτα πλήρη σίτον εν τῷ ασταχύῳ.
- 29 (AV) But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 29 (IGNT) οταν δε παραδω ο καρπος ευθεως αποστελλει το δρεπανον οτι παρεστηκεν ο θερισμος
- 29 (MUR) And when the fruit is ripe, immediately cometh the sickle, because the harvest hath arrived.
- מא דשמן דין פארא מחרא ארעא מגלא דמשי חצדא 29 (PESHITTA)
- 29 (TR) οταν δε παραδω ο καρπος ευθεως αποστελλει το δρεπανον οτι παρεστηκεν ο θερισμος
- 29 (MKJV) But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 29 (DOUAY) And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 29 (VULGATE) et cum se produxerit fructus statim mittit falcem quoniam adest messis
- 29 (ASV) But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.
- 29 (WH) οταν δε παραδοι ο καρπος ευθως αποστελλει το δρεπανον οτι παρεστηκεν ο θερισμος
- 29 (BYZ) οταν δε παραδω ο καρπος ευθεως αποστελλει το δρεπανον οτι παρεστηκεν ο θερισμος

- 29 (NHσεελ) Ὅταν δὲ ὠριμάσῃ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, διότι ἦλθεν ὁ θερισμός.
- 30 (AV) And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
- 30 (IGNT) και ελεγεν τινι ομοιωσωμεν την βασιλειαν του θεου η εν ποια παραβολη παραβαλωμεν αυτην
- 30 (MUR) And he said: To what shall we liken the kingdom of God? and with what similitude shall we compare it?
- 30 (PESHITTA) ואמר למנא נדמיה למלכותא דאליה ובאינא מתלא נמתליה
- 30 (TR) και ελεγεν τινι ομοιωσωμεν την βασιλειαν του θεου η εν ποια παραβολη παραβαλωμεν αυτην
- 30 (MKJV) And he said, To what shall we liken the kingdom of God? or with what comparison shall we compare it?
- 30 (DOUAY) And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?
- 30 (VULGATE) et dicebat cui adsimilabimus regnum Dei aut cui parabolae comparabimus illud
- 30 (ASV) **And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?**
- 30 (WH) και ελεγεν πως ομοιωσωμεν την βασιλειαν του θεου η εν τινι αυτην παραβολη θωμεν
- 30 (BYZ) και ελεγεν τινι ομοιωσω + μεν την βασιλειαν του θεου η εν ποια παραβολη παραβαλωμεν αυτην
- 30 (NHσεελ) Ἔτι ἔλεγε· Μὲ τί νὰ ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ μὲ ποίαν παραβολὴν νὰ παραβάλωμεν αὐτήν;
- 31 (AV) *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 31 (IGNT) ως κοκκῷ σιναπεως ος οταν σπαρη επι της γης μικροτερος παντων των σπερματων εστιν των επι της γης
- 31 (MUR) It is like a grain of mustard seed which, when it is sown in the earth, is the least of all seeds sown on the earth;
- 31 (PESHITTA) אך פרתתא הי דחרדלא הי דמא דאזדרעת בארעא זעוריא הי מן כלהון זרעונא דעל ארעא
- 31 (TR) ως κοκκῷ σιναπεως ος οταν σπαρη επι της γης μικροτερος παντων των σπερματων εστιν των επι της γης
- 31 (MKJV) *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth:
- 31 (DOUAY) It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:
- 31 (VULGATE) sicut granum sinapis quod cum seminatum fuerit in terra minus est omnibus seminibus quae sunt in terra
- 31 (ASV) It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
- 31 (WH) ως κοκκῷ σιναπεως ος οταν σπαρη επι της γης μικροτερον ον παντων των σπερματων των επι της γης
- 31 (BYZ) ως κοκκον σιναπεως ος οταν σπαρη επι της γης μικροτερος παντων των σπερματων εστιν των επι της γης

31 (NHξεελ) Εἶναι ὁμοία με κόκκον σινάπεως, ὅστις, ὅταν σπαρῆ ἐπὶ τῆς γῆς, εἶναι μικρότερος πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς·

32 (AV) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

32 (IGNT) και οταν σπαρη αναβαινει και γινεται παντων των λαχανων μειζων και ποιει κλαδους μεγαλους ωστε δυνασθαι υπο την σκιαν αυτου τα πετεινα του ουρανου κατασκηνουν

32 (MUR) and when it is sown it springeth up, and becometh greater than all herbs, and produceth great branches, so that birds can lodge under its shadow.

ןהויה רבא מן כלהון ירקנא ועבדא סוכא רורבתא איך דתשכח דבשלה פדתתא תשכח  
ןקל דאדרתא דאמא 32 (PESHITTA)

32 (TR) και οταν σπαρη αναβαινει και γινεται παντων των λαχανων μειζων και ποιει κλαδους μεγαλους ωστε δυνασθαι υπο την σκιαν αυτου τα πετεινα του ουρανου κατασκηνουν

32 (MKJV) But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under its shadow.

32 (DOUAY) And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

32 (VULGATE) et cum seminatum fuerit ascendit et fit maius omnibus holeribus et facit ramos magnos ita ut possint sub umbra eius aves caeli habitare

32 (ASV) yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

32 (WH) και οταν σπαρη αναβαινει και γινεται μειζον παντων των λαχανων και ποιει κλαδους μεγαλους ωστε δυνασθαι υπο την σκιαν αυτου τα πετεινα του ουρανου κατασκηνουν

32 (BYZ) και οταν σπαρη αναβαινει και γινεται παντων των λαχανων μειζων και ποιει κλαδους μεγαλους ωστε δυνασθαι υπο την σκιαν αυτου τα πετεινα του ουρανου κατασκηνουν

32 (NHξεελ) αφού δὲ σπαρῆ, αναβαίνει καὶ γίνεται μεγαλύτερος πάντων τῶν λαχάνων καὶ κάμνει κλάδους μεγάλους, ὥστε ὑπὸ τὴν σκιάν αὐτοῦ δύνανται τὰ πετεινὰ τοῦ οὐρανοῦ νὰ κατασκηνώσι.

*It is interesting that all the Greek texts have “of the heaven” after “birds” , while the Peshitta text does not have this reading. I am inclined to see another Alap-Tau code here with the Aramaic word for “birds”- ܢܩܠܐܘܢ (“Parachta”) –See my article on “The Alap-Tau Code”. (Alap-Tau would, according to my theory, represent the Name of God or Christ, according to The Aramaic text of Rev. 1:8, 21:6 & 22:13). ܢܩܠܐܘܢ (“Parachta”) ends with **Tau-Alep**, sometimes accompanied by “Theos” or other reference to Deity in Greek where the Aramaic has no such reference . “Heaven” is sometimes synonymous with “God”; Matthew’s “The kingdom of Heaven” = Luke’s, “The kingdom of God” in the synoptic Gospels.*

*I have found 22 examples of possible Alep-Tau codes in Aramaic supplying Greek readings of “Theos” or “Christos” where no such word exists in the Peshitta verse.*

*Just a thought; I don't know that this explains the reading “**τα πετεινα του ουρανου**” (“**the birds of the heaven**”), but I can dream, can't I?*

33 (AV) And with many such parables spake he the word unto them, as they were able to hear *it*.

33 (IGNT) και τοιαυταις παραβολαις πολλαις ελαλει αυτοις τον λογον καθως ηδυναντο ακουειν

33 (MUR) And by many such similitudes, similitudes such as they could hear, Jesus discoursed with the people.

33 במתלא דאך הלין ממלל הוא ישוע עמהון מתלא אך דמשכחין הו למשמע (PESHITTA)

33 (TR) και τοιαυταις παραβολαις πολλαις ελαλει αυτοις τον λογον καθως ηδυναντο ακουειν

33 (MKJV) And with many such parables he spoke the word to them, as they were able to hear *it*.

33 (DOUAY) And with many such parables, he spoke to them the word, according as they were able to hear.

33 (VULGATE) et talibus multis parabolis loquebatur eis verbum prout poterant audire

33 (ASV) And with many such parables spake he the word unto them, as they were able to hear *it*;

33 (WH) και τοιαυταις παραβολαις πολλαις ελαλει αυτοις τον λογον καθως ηδυναντο ακουειν

33 (BYZ) και τοιαυταις παραβολαις πολλαις ελαλει αυτοις τον λογον καθως εδυναντο ακουειν

33 (NH<sub>ς</sub>εελ) Καὶ διὰ τοιούτων πολλῶν παραβολῶν ἐλάλει πρὸς αὐτοὺς τὸν λόγον, καθὼς ἠδύναντο νὰ ακούωσι,

34 (AV) But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

34 (IGNT) χωρις δε παραβολης ουκ ελαλει αυτοις κατ ιδιαν δε τοις μαθηταις αυτου επελυεν παντα

34 (MUR) And without similitudes he did not converse with them: but to his disciples, between himself and them, he explained every thing.

34 ודלא מתלא לא ממלל הוא עמהון לתלמידיהו דין ביניהו וקהון מפשק הוא כלמדם (PESHITTA)

34 (TR) χωρις δε παραβολης ουκ ελαλει αυτοις κατ ιδιαν δε τοις μαθηταις αυτου επελυεν παντα

34 (MKJV) But without a parable he spoke not to them: and when they were alone, he expounded all things to his disciples.

34 (DOUAY) And without parable he did not speak unto them; but apart, he explained all things to his disciples.

34 (VULGATE) sine parabola autem non loquebatur eis seorsum autem discipulis suis disserebat omnia

34 (ASV) and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

34 (WH) χωρις δε παραβολης ουκ ελαλει αυτοις κατ ιδιαν δε τοις ιδιοις μαθηταις επελυεν παντα

34 (BYZ) χωρις δε παραβολης ουκ ελαλει αυτοις κατ ιδιαν δε τοις μαθηταις αυτου επελυεν παντα

34 (NH<sub>ς</sub>εελ) χωρις δὲ παραβολῆς δὲν ἐλάλει πρὸς αὐτοὺς· κατ' ἰδιαν ὁμῶς ἐξήγει πάντα εἰς τοὺς μαθητὰς αὐτοῦ.

- 35 (AV) And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
- 35 (IGNT) και λεγει αυτοις εν εκεινη τη ημερα οψιας γενομενης διελθωμεν εις το περαν
- 35 (MUR) And he said to them, the same day at evening: Let us pass over to the other side.
- 35 (PESHITTA) ואמר להון בהו יומא ברמשא נעבר לן לעברא
- 35 (TR) και λεγει αυτοις εν εκεινη τη ημερα οψιας γενομενης διελθωμεν εις το περαν
- 35 (MKJV) And the same day, when the evening was come, he saith to them, Let us pass over to the other side.
- 35 (DOUAY) And he saith to them that day, when evening was come: Let us pass over to the other side.
- 35 (VULGATE) et ait illis illa die cum sero esset factum transeamus contra
- 35 (ASV) And on that day, when even was come, he saith unto them, Let us go over unto the other side.
- 35 (WH) και λεγει αυτοις εν εκεινη τη ημερα οψιας γενομενης διελθωμεν εις το περαν
- 35 (BYZ) και λεγει αυτοις εν εκεινη τη ημερα οψιας γενομενης διελθωμεν εις το περαν
- 35 (NHצעλ) Καὶ λέγει πρὸς αὐτοὺς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅτε ἔγεινεν ἑσπέρα· Ἄς διέλθωμεν εἰς τὸ πέραν.
- 36 (AV) And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
- 36 (IGNT) και αφεντες τον οχλον παραλαμβανουσιν αυτον ως ην εν τω πλοιω και αλλα δε πλοιαρια ην μετ αυτου
- 36 (MUR) And they sent away the multitudes: and they conducted him in the ship as he was. And there were also with him [them] other little ships.
- 36 (PESHITTA) ושבקן לכנשא ודברוהי כד בספינתא הו וספינא אחרניתא אית הו עמהון
- 36 (TR) και αφεντες τον οχλον παραλαμβανουσιν αυτον ως ην εν τω πλοιω και αλλα δε πλοιαρια ην μετ αυτου
- 36 (MKJV) And when they had sent away the multitude, they took him even as he was in the boat. And there were also with him other little boats.
- 36 (DOUAY) And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.
- 36 (VULGATE) et dimittentes turbam adsumunt eum ita ut erat in navi et aliae naves erant cum illo
- 36 (ASV) And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.
- 36 (WH) και αφεντες τον οχλον παραλαμβανουσιν αυτον ως ην εν τω πλοιω και αλλα πλοια ην μετ αυτου
- 36 (BYZ) και αφεντες τον οχλον παραλαμβανουσιν αυτον ως ην εν τω πλοιω και αλλα δε πλοιαρια ην μετ αυτου
- 36 (NHצעλ) Καὶ ἀφῆσαντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦτο ἐν τῷ πλοίῳ καὶ ἄλλα δὲ πλοιάρια ἦσαν μετ' αὐτοῦ.
- 37 (AV) And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.
- 37 (IGNT) και γινεται λαιλαψ ανεμου μεγαλη τα δε κυματα επεβαλλεν εις το πλοιον ωστε αυτο ηδη γεμιζεσθαι
- 37 (MUR) And there was a great tempest and wind: and the waves beat upon the ship, and it was near being filled.
- 37 (PESHITTA) והות עלעלא רבתא ורוחא וגללא נפלין הו בספינתא וקריבא הות דתתמלא

- 37 (TR) και γινεται λαιλαψ ανεμου μεγαλη τα δε κυματα επεβαλλεν εις το πλοιον ωστε αυτο ηδη γεμιζεσθαι
- 37 (MKJV) And there arose a great storm of wind, and the waves beat into the boat, so that it was now full.
- 37 (DOUAY) And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.
- 37 (VULGATE) et facta est procella magna venti et fluctus mittebat in navem ita ut impleretur navis
- 37 (ASV) And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
- 37 (WH) και γινεται λαιλαψ μεγαλη ανεμου και τα κυματα επεβαλλεν εις το πλοιον ωστε ηδη γεμιζεσθαι το πλοιον
- 37 (BYZ) και γινεται λαιλαψ ανεμου μεγαλη τα δε κυματα επεβαλλεν εις το πλοιον ωστε αυτο ηδη γεμιζεσθαι
- 37 (NHξεελ) Καὶ γίνεται μέγας ανεμοστρόβιλος καὶ τὰ κύματα εἰσέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη ἐγεμίζετο.
- 38 (AV) And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
- 38 (IGNT) και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθευδων και διεγειρουσιν αυτον και λεγουσιν αυτω διδασκαλε ου μελει σοι οτι απολλυμεθα
- 38 (MUR) And Jesus was asleep on a pillow in the hinder part of the ship. And they came and awoke him, and said to him: Our Rabbi, carest thou not, that we perish?
- בסדיא דמך הוא בחרתה דספינתא ואתו אקימוהי ואמרין לה רבן לא בשליל לך דאברין חנן  
38 הו דין ישוע על (PESHITTA)
- 38 (TR) και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθευδων και διεγειρουσιν αυτον και λεγουσιν αυτω διδασκαλε ου μελει σοι οτι απολλυμεθα
- 38 (MKJV) And he was in the stern of the boat, asleep on a pillow: and they awake him, and say to him, Master, carest thou not that we perish?
- 38 (DOUAY) And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth, it not concern thee that we perish?
- 38 (VULGATE) et erat ipse in puppi supra cervical dormiens et excitant eum et dicunt ei magister non ad te pertinet quia perimus
- 38 (ASV) And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?
- 38 (WH) και αυτος ην εν τη πρυμνη επι το προσκεφαλαιον καθευδων και εγειρουσιν αυτον και λεγουσιν αυτω διδασκαλε ου μελει σοι οτι απολλυμεθα
- 38 (BYZ) και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθευδων και διεγειρουσιν αυτον και λεγουσιν αυτω διδασκαλε ου μελει σοι οτι απολλυμεθα
- 38 (NHξεελ) Καὶ αὐτὸς ἦτο ἐπὶ τῆς πρύμνης κοιμώμενος ἐπὶ τὸ προσκεφάλαιον· καὶ ἐξυπνοῦσιν αὐτὸν καὶ λέγουσι πρὸς αὐτόν· Διδάσκαλε, δὲν σὲ μέλει ὅτι χανόμεθα;
- 39 (AV) And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 39 (IGNT) και διεγερθεις επετιμησεν τω ανεμω και ειπεν τη θαλασση σιωπα πεφιμωσο και εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- 39 (MUR) And he arose, and rebuked the wind, and said to the sea: Cease; be still. And the wind ceased, and there was a great calm.
- 39 רבא וכאא ברובא ואמר לימא שלי זגיר אנת ושלית רובא והוא נוחא רבא (PESHITTA)
- 39 (TR) και διεγερθεις επετιμησεν τω ανεμω και ειπεν τη θαλασση σιωπα πεφιμωσο και εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη

- 39 (MKJV) And he arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 39 (DOUAY) And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.
- 39 (VULGATE) et exurgens comminatus est vento et dixit mari tace obmutesce et cessavit ventus et facta est tranquillitas magna
- 39 (ASV) And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
- 39 (WH) και διεγερθεις επετιμησεν τω ανεμω και ειπεν τη θαλασση σιωπα περιμωσο και εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- 39 (BYZ) και διεγερθεις επετιμησεν τω ανεμω και ειπεν τη θαλασση σιωπα περιμωσο και εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- 39 (NHξεελ) Καὶ σηκωθεις ἐπετίμησε τὸν ἄνεμον καὶ εἶπε πρὸς τὴν θάλασσαν· Σιώπα, ἰσύχασον. Καὶ ἔπαυσεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
- 40 (AV) And he said unto them, Why are ye so fearful? how is it that ye have no faith?
- 40 (IGNT) και ειπεν αυτοις τι δειλοι εστε ουτως πως ουκ εχετε πιστιν
- 40 (MUR) And he said to them: Why were ye so fearful? and why have ye not faith?  
40 (PESHITTA) ואמר להון למנא דחולתנין אנתון הכן ולמנא לית בכון הימנותא
- 40 (TR) και ειπεν αυτοις τι δειλοι εστε ουτως πως ουκ εχετε πιστιν
- 40 (MKJV) And he said to them, Why are ye so fearful? how is it that ye have no faith?
- 40 (DOUAY) And he said to them: Why are you fearful? have you not faith yet?
- 40 (VULGATE) et ait illis quid timidi estis necdum habetis fidem
- 40 (ASV) And he said unto them, Why are ye fearful? have ye not yet faith?
- 40 (WH) και ειπεν αυτοις τι δειλοι εστε ουπω εχετε πιστιν
- 40 (BYZ) και ειπεν αυτοις τι δειλοι εστε ουτως πως ουκ εχετε πιστιν
- 40 (NHξεελ) Καὶ εἶπε πρὸς αὐτοῦς· Διὰ τί εἴσθε οὕτω δειλοί; πῶς δὲν ἔχετε πίστιν;
- 41 (AV) And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?
- 41 (IGNT) και εφοβηθησαν φοβον μεγαν και ελεγον προς αλληλους τις αρα ουτος εστιν οτι και ο ανεμος και η θαλασσα υπακουουσιν αυτω
- 41 (MUR) And they feared with great fear: and they said, one to another: Who is this, that even the winds and the sea obey him!
- 41 (PESHITTA) ודדלו דחללח רבתא ואמרין הו חד לחד מנו כי הנא דרוחא וימא משתמעין לה
- 41 (TR) και εφοβηθησαν φοβον μεγαν και ελεγον προς αλληλους τις αρα ουτος εστιν οτι και ο ανεμος και η θαλασσα υπακουουσιν αυτω
- 41 (MKJV) And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?
- 41 (DOUAY) (4-40) And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?
- 41 (VULGATE) <4-40> et timuerunt magno timore et dicebant ad alterutrum quis putas est iste quia et ventus et mare oboediunt ei
- 41 (ASV) And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?
- 41 (WH) και εφοβηθησαν φοβον μεγαν και ελεγον προς αλληλους τις αρα ουτος εστιν οτι και ο ανεμος και η θαλασσα υπακουει αυτω
- 41 (BYZ) και εφοβηθησαν φοβον μεγαν και ελεγον προς αλληλους τις αρα ουτος εστιν οτι και ο ανεμος και η θαλασσα υπακουουσιν αυτω



- 3 (DOUAY) Who had his dwelling in the tombs, and no man now could bind him, not even with chains.
- 3 (VULGATE) qui domicilium habebat in monumentis et neque catenis iam quisquam eum poterat ligare
- 3 (ASV) who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;
- 3 (WH) ος την κατοικησιν ειχεν εν τοις μνημασιν και ουδε αλυσει ουκετι ουδεις εδυνατο αυτον δησαι
- 3 (BYZ) ος την κατοικησιν ειχεν εν τοις μνημασιν και ουτε αλυσεσιν ουδεις εδυνατο αυτον δησαι
- 3 (NH<sub>צעε</sub>λ) ὅστις εἶχε τὴν κατοικίαν ἐν τοῖς μνημείοις, καὶ οὐδείς ἠδύνατο νὰ δέσῃ αὐτὸν οὐδὲ μὲ ἀλύσεις,
- 4 (AV) Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.
- 4 (IGNT) δια το αυτον πολλακις πεδαις και αλυσεσιν δεδεσθαι και διεσπασθαι υπ αυτου τας αλυσεις και τας πεδας συντετριφθαι και ουδεις αυτον ισχυεν δαμασαι
- 4 (MUR) because, as often as he had been confined with fetters and chains, he had broken the chains and burst the fetters: and no one could subdue him.
- ובששלתא מתאכר הוא ששלתא מתבר הוא וסוּמנא מפסק הוא ולא אנש משכח הוא למכבשא 4 מטל דכל אמתי דבסוּמנא (PESHITTA)
- 4 (TR) δια το αυτον πολλακις πεδαις και αλυσεσιν δεδεσθαι και διεσπασθαι υπ αυτου τας αλυσεις και τας πεδας συντετριφθαι και ουδεις αυτον ισχυεν δαμασαι
- 4 (MKJV) For he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.
- 4 (DOUAY) For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.
- 4 (VULGATE) quoniam saepe conpedibus et catenis vinctus dirupisset catenas et conpedes comminuisset et nemo poterat eum domare
- 4 (ASV) because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.
- 4 (WH) δια το αυτον πολλακις πεδαις και αλυσεσιν δεδεσθαι και διεσπασθαι υπ αυτου τας αλυσεις και τας πεδας συντετριφθαι και ουδεις ισχυεν αυτον δαμασαι
- 4 (BYZ) δια το αυτον πολλακις πεδαις και αλυσεσιν δεδεσθαι και διεσπασθαι υπ αυτου τας αλυσεις και τας πεδας συντετριφθαι και ουδεις αυτον ισχυεν δαμασαι
- 4 (NH<sub>צעε</sub>λ) διότι πολλακις εἶχε δεθῆ με ποδόδεσμα καὶ με ἀλύσεις, καὶ διεσπάσθησαν ὑπ' αὐτοῦ αἱ ἀλύσεις καὶ τὰ ποδόδεσμα συνετρίφθησαν, καὶ οὐδείς ἴσχυε νὰ δαμάσῃ αὐτόν·
- 5 (AV) And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- 5 (IGNT) και διαπαντος νυκτος και ημερας εν τοις ορεσιν και εν τοις μνημασιν ην κραζων και κατακοπτων εαυτον λιθοις
- 5 (MUR) And continually, by night and by day, he was in the place of sepulchres [*& in the mountains*]- *my translation*, and cried and wounded himself with stones.
- ובכל זמן בליליא ובאימנא בבית קבורא ובטורא איתודי הוא וקעא הוא ומצלף נפשה בכאפא 5 (PESHITTA)
- 5 (TR) και διαπαντος νυκτος και ημερας εν τοις ορεσιν και εν τοις μνημασιν ην κραζων και κατακοπτων εαυτον λιθοις
- 5 (MKJV) And always, night and day, he was on the mountains, and in the tombs, crying, and cutting himself with stones.

- 5 (DOUAY) And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.
- 5 (VULGATE) et semper nocte ac die in monumentis et in montibus erat clamans et concidens se lapidibus
- 5 (ASV) And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
- 5 (WH) και δια παντος νυκτος και ημερας εν τοις μνημασιν και εν τοις ορεσιν ην κραζων και κατακοπτων εαυτον λιθοις
- 5 (BYZ) και δια παντος νυκτος και ημερας εν τοις ορεσιν και εν τοις μνημασιν ην κραζων και κατακοπτων εαυτον λιθοις
- 5 (NHσεελ) και δια παντος νυκτα και ημεραν ητο εν τοις ορεσι και εν τοις μνημειοις, κραζων και κατακοπτων εαυτον με λιθους.
- 6 (AV) But when he saw Jesus afar off, he ran and worshipped him,
- 6 (IGNT) ιδων δε τον ιησουν απο μακροθεν εδραμεν και προσεκυνησεν αυτω
- 6 (MUR) And when he saw Jesus at a distance, he ran and worshipped him;
- ܕܪ ܟܘܝܢ ܕܝܢ ܠܝܫܘܥ ܡܢ ܪܘܚܩܐ ܪܗܬ ܟܢܝܢ ܕܗ ܕܠܗ 6 (PESHITTA)
- 6 (TR) ιδων δε τον ιησουν απο μακροθεν εδραμεν και προσεκυνησεν αυτω
- 6 (MKJV) But when he saw Jesus afar off, he ran and worshipped him,
- 6 (DOUAY) And seeing Jesus afar off, he ran and adored him.
- 6 (VULGATE) videns autem Iesum a longe cucurrit et adoravit eum
- 6 (ASV) And when he saw Jesus from afar, he ran and worshipped him;
- 6 (WH) και ιδων τον ιησουν απο μακροθεν εδραμεν και προσεκυνησεν II αυτον II αυτω II
- 6 (BYZ) ιδων δε τον ιησουν απο μακροθεν εδραμεν και προσεκυνησεν αυτω
- 6 (NHσεελ) Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτόν,
- 7 (AV) And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.
- 7 (IGNT) και κραξας φωνη μεγαλη ειπεν τι εμοι και σοι ιησου υιε του θεου του υπιστου ορκιζω σε τον θεον μη με βασανισης
- 7 (MUR) and cried with a loud voice, and said: What have I to do with thee, Jesus, *thou* Son of the High God? I adjure thee by God, that thou torment me not.
- ܒܩܠܐ ܪܡܐ ܘܐܡܪ ܡܐ ܠܝ ܘܠܝ ܝܫܘܥ ܒܪܗ ܕܐܠܗܐ ܡܪܝܡܐ ܡܘܡܐ ܐܢܐ ܕܝܚ ܒܐܠܗܐ ܕܠܐ ܬܫܢܩܝ ܒܩܠܐ 7 (PESHITTA)
- 7 (TR) και κραξας φωνη μεγαλη ειπεν τι εμοι και σοι ιησου υιε του θεου του υπιστου ορκιζω σε τον θεον μη με βασανισης
- 7 (MKJV) And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.
- 7 (DOUAY) And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.
- 7 (VULGATE) et clamans voce magna dicit quid mihi et tibi Iesu Fili Dei summi adiuro te per Deum ne me torqueas
- 7 (ASV) and crying out with a loud voice, he saith, What have I to do with thee, Jesus, *thou* Son of the Most High God? I adjure thee by God, torment me not.
- 7 (WH) και κραξας φωνη μεγαλη λεγει τι εμοι και σοι ιησου υιε του θεου του υπιστου ορκιζω σε τον θεον μη με βασανισης
- 7 (BYZ) και κραξας φωνη μεγαλη ειπεν τι εμοι και σοι ιησου υιε του θεου του υπιστου ορκιζω σε τον θεον μη με βασανισης
- 7 (NHσεελ) και κραξας μετα φωνης μεγαλης ειπε· Τι ειναι μεταξυ εμου και σου, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑπιστου; οἰρκιζω σε εις τον Θεον, μη με βασανισης.

8 (AV) For he said unto him, Come out of the man, *thou* unclean spirit.

8 (IGNT) ελεγεν γαρ αυτω εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου

8 (MUR) For he had said to him: Come out of the man, *thou* unclean spirit.

8 אמר הוא לה גיר פוק מן ברנשא רוחא טנפא (PESHITTA)

8 (TR) ελεγεν γαρ αυτω εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου

8 (MKJV) For he said to him, Come out of the man, *thou* unclean spirit.

8 (DOUAY) For he said unto him: Go out of the man, *thou* unclean spirit.

8 (VULGATE) dicebat enim illi exi spiritus inmunde ab homine

8 (ASV) For he said unto him, Come forth, *thou* unclean spirit, out of the man.

8 (WH) ελεγεν γαρ αυτω εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου

8 (BYZ) ελεγεν γαρ αυτω εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου

8 (NHσεελ) Διότι ἔλεγε πρὸς αὐτόν· Ἐξέλθε ἀπὸ τοῦ ἀνθρώπου τὸ πνεῦμα τὸ ἀκάθαρτον.

9 (AV) And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

9 (IGNT) και επηρωτα αυτον τι σοι ονομα και απεκριθη λεγων λεγεων ονομα μοι οτι πολλοι εσμεν

9 (MUR) And he demanded of him: What *is* thy name? And he replied to him: **Our name is Legion; for we are many.**

9 ושאלה איכנא שמך אמר לה לגיון שמן מטל דסניאא חנן (PESHITTA)

9 (TR) και επηρωτα αυτον τι σοι ονομα και απεκριθη λεγων λεγεων ονομα μοι οτι πολλοι εσμεν

9 (MKJV) And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

9 (DOUAY) And he asked him: What *is* thy name? And he saith to him: My name *is* Legion, for we are many.

9 (VULGATE) et interrogabat eum quod tibi nomen est et dicit ei Legio nomen mihi est quia multi sumus

9 (ASV) And he asked him, What *is* thy name? And he saith unto him, My name *is* Legion; for we are many.

9 (WH) και επηρωτα αυτον τι ονομα σοι και λεγει αυτω λεγιων ονομα μοι οτι πολλοι εσμεν

9 (BYZ) και επηρωτα αυτον τι σοι ονομα και απεκριθη λεγων λεγεων ονομα μοι οτι πολλοι εσμεν

9 (NHσεελ) Καὶ ἠρώτησεν αὐτόν· Τί εἶναι τὸ ὄνομά σου; Καὶ ἀπεκρίθη λέγων· Λεγεὼν εἶναι τὸ ὄνομά μου, διότι πολλοὶ εἴμεθα.

10 (AV) And he besought him much that he would not send them away out of the country.

10 (IGNT) και παρεκαλει αυτον πολλα ινα μη αυτους αποστειλη εξω της χωρας

10 (MUR) And he besought him much, that **he would not send him** out of the country.

10 ובעא הוא מנה סגי דלא נשדרייהו לבר מן אחרא (PESHITTA)

10 (TR) και παρεκαλει αυτον πολλα ινα μη αυτους αποστειλη εξω της χωρας

10 (MKJV) And he besought him much that he would not send them away out of the country.

10 (DOUAY) And he besought him much, that he would not drive him away out of the country.

10 (VULGATE) et deprecabatur eum multum ne se expelleret extra regionem

- 10 (ASV) And he besought him much that he would not send them away out of the country.  
10 (WH) και παρεκαλει αυτον πολλα ινα μη αυτα αποστειλη εξω της χωρας  
10 (BYZ) και παρεκαλει αυτον πολλα ινα μη αυτους αποστειλη εξω της χωρας  
10 (NHσελ) Καὶ παρεκάλει αὐτὸν πολλα νὰ μὴ αποστείλῃ αὐτοὺς ἐξω τῆς χώρας.

- 11 (AV) Now there was there nigh unto the mountains a great herd of swine feeding.  
11 (IGNT) ην δε εκει προς **τα ορη** αγελη χοιρων μεγαλη βοσκομενη  
11 (MUR) And there was there by the mountain, a great herd of swine grazing.  
11 (PESHITTA) אִית הוּא דִין תַּמְן לֹות שׁוּרָא בְקָרָא רַבְתָּא דְחִזְרָא דְרַעִיא 11  
11 (TR) ην δε εκει προς **τα ορη** αγελη χοιρων μεγαλη βοσκομενη  
11 (MKJV) Now there was there near to the mountains a great herd of swine feeding.  
11 (DOUAY) And there was there near the mountain a great herd of swine, feeding.  
11 (VULGATE) erat autem ibi circa montem grex porcorum magnus pascens  
11 (ASV) Now there was there on the mountain side a great herd of swine feeding.  
11 (WH) ην δε εκει προς **τω ορει** αγελη χοιρων μεγαλη βοσκομενη  
11 (BYZ) ην δε εκει προς **τω ορει** αγελη χοιρων μεγαλη βοσκομενη  
11 (NHσελ) Ἦτο δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη μεγάλη χοίρων βοσκομένη.

*Aramaic – ܬܘܪܐ, “Towra” (“Mountain”) can be singular or plural. The TR has plural **τα ορη** ; Byz and WH have singular - “**τω ορει**”. It seems that often TR represents an independent witness to an early separate translation of the original Aramaic Peshitta NT.*

- 12 (AV) And all the devils besought him, saying, Send us into the swine, that we may enter into them.  
12 (IGNT) και παρεκαλεσαν αυτον παντες οι δαιμονες λεγοντες πεμψον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν  
12 (MUR) And the [those] my trans. demons besought him, and said: Send us upon those swine, that we may enter them.  
12 (PESHITTA) 12 **ובעין הוּו מַנְה הַנּוּן שׁאֲדָא** ואמרין שדרין על הנון חזירא דבהון נעול  
12 (TR) και παρεκαλεσαν αυτον παντες οι δαιμονες λεγοντες πεμψον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν  
12 (MKJV) And all the demons besought him, saying, Send us into the swine, that we may enter into them.  
12 (DOUAY) And the spirits besought him, saying: Send us into the swine, that we may enter into them.  
12 (VULGATE) et deprecabantur eum spiritus dicentes mitte nos in porcos ut in eos introeamus  
12 (ASV) And they besought him, saying, Send us into the swine, that we may enter into them.  
12 (WH) και παρεκαλεσαν αυτον λεγοντες πεμψον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν  
12 (BYZ) και παρεκαλεσαν αυτον παντες οι δαιμονες λεγοντες πεμψον ημας εις τους χοιρους ινα εις αυτους εισελθωμεν  
12 (NHσελ) καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες: Πέμψον ἡμᾶς εἰς τοὺς χοίρους, διὰ νὰ εἰσέλθωμεν εἰς αὐτοὺς.
- 13 (AV) And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.



- 14 (WH) και οι βοσκοντες αυτους εφυγον και απηγγειλαν εις την πολιν και εις τους αγρους και ηλθον ιδειν τι εστιν το γεγονος
- 14 (BYZ) οι δε βοσκοντες τους χοιρους εφυγον και απηγγειλαν εις την πολιν και εις τους αγρους και εξηλθον ιδειν τι εστιν το γεγονος
- 14 (NHξεελ) Οι δε βόσκοντες τούς χοίρους ἔφυγον καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἐξῆλθον διὰ νὰ ἴδωσι τί εἶναι τὸ γεγονός.
- 15 (AV) And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
- 15 (IGNT) και ερχονται προς τον ιησουν και θεωρουσιν τον δαιμονιζομενον καθημενον και ιματισμενον και σωφρονουντα τον εσχηκοτα τον λεγεωνα και εφοβηθησαν
- 15 (MUR) And: they came to Jesus, and saw him in whom the demons had been, him in whom had been the legion, clothed, and sober, and sitting; and they were afraid.
- 15 ואתו לות ישוע וחזקוהו להו דשארדוהו כד לביש ומנכף ויתב הו דאית הוא בה לגיון ודחלו (PESHITTA)
- 15 (TR) και ερχονται προς τον ιησουν και θεωρουσιν τον δαιμονιζομενον καθημενον και ιματισμενον και σωφρονουντα τον εσχηκοτα τον λεγεωνα και εφοβηθησαν
- 15 (MKJV) And they come to Jesus, and see him that was possessed with the demon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.
- 15 (DOUAY) And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.
- 15 (VULGATE) et veniunt ad Iesum et vident illum qui a daemonio vexabatur sedentem vestitum et sanae mentis et timuerunt
- 15 (ASV) And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
- 15 (WH) και ερχονται προς τον ιησουν και θεωρουσιν τον δαιμονιζομενον καθημενον ιματισμενον και σωφρονουντα τον εσχηκοτα τον λεγιωνα και εφοβηθησαν
- 15 (BYZ) και ερχονται προς τον ιησουν και θεωρουσιν τον δαιμονιζομενον καθημενον και ιματισμενον και σωφρονουντα τον εσχηκοτα τον λεγεωνα και εφοβηθησαν
- 15 (NHξεελ) Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον, ὅστις εἶχε τὸν λεγεῶνα, καθήμενον καὶ ἐνδεδυμένον καὶ σωφρονούντα, καὶ ἐφοβήθησαν.
- 16 (AV) And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.
- 16 (IGNT) και διηγησαντο αυτοις οι ιδοντες πως εγενετο τω δαιμονιζομενω και περι των χοιρων
- 16 (MUR) And those who had seen *it* told them how it occurred to him who had the demons, and also concerning the swine.
- 16 ואתעיו להון הנון דחזו דאיכנא הוא להו דשארדוהו ואף על הנון חזירא (PESHITTA)
- 16 (TR) και διηγησαντο αυτοις οι ιδοντες πως εγενετο τω δαιμονιζομενω και περι των χοιρων
- 16 (MKJV) And they that saw *it* told them how it befell him that was possessed with the demon, and *also* concerning the swine.
- 16 (DOUAY) And they that had seen *it*, told them, in what manner he had been dealt with who had the devil; and concerning the swine.
- 16 (VULGATE) et narraverunt illis qui viderant qualiter factum esset ei qui daemonium habuerat et de porcis
- 16 (ASV) And they that saw *it* declared unto them how it befell him that was possessed with demons, and concerning the swine.
- 16 (WH) και διηγησαντο αυτοις οι ιδοντες πως εγενετο τω δαιμονιζομενω και περι των χοιρων

16 (BYZ) διηγησαντο δε αυτοις οι ιδοντες πως εγενετο τω δαιμονιζομενω και περι των χοιρων

16 (NHξεελ) Καὶ διηγῆθησαν πρὸς αὐτοὺς οἱ ἰδόντες πῶς ἔγεινε τὸ πρᾶγμα εἰς τὸν δαιμονιζόμενον, καὶ περὶ τῶν χοίρων.

17 (AV) And they began to pray him to depart out of their coasts.

17 (IGNT) και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων

17 (MUR) And they began to request him, that he would go from their border.

17 (PESHITTA) ושריי בעין מנה דנאל ל לה מן תחומיהן

17 (TR) και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων

17 (MKJV) And they began to beseech him to depart out of their region.

17 (DOUAY) And they began to pray him that he would depart from their coasts.

17 (VULGATE) et rogare eum coeperunt ut discederet de finibus eorum

17 (ASV) And they began to beseech him to depart from their borders.

17 (WH) και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων

17 (BYZ) και ηρξαντο παρακαλειν αυτον απελθειν απο των οριων αυτων

17 (NHξεελ) Καὶ ἤρχισαν νὰ παρακαλῶσιν αὐτὸν νὰ αναχωρήσῃ ἀπὸ τῶν ὀρίων αὐτῶν.

18 (AV) And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

18 (IGNT) και εμβαντος αυτου εις το πλοιον παρεκαλει αυτον ο δαιμονισθεις ινα η μετ αυτου

18 (MUR) And as he ascended the ship, the late demoniac requested that he might continue with him.

18 (PESHITTA) וכד סלק לספינתא בעא הוא מנה הו דשאדוהי דעמה נהוא

18 (TR) και εμβαντος αυτου εις το πλοιον παρεκαλει αυτον ο δαιμονισθεις ινα η μετ αυτου

18 (MKJV) And when he had come into the boat, he that had been possessed with the demon begged him that he might be with him.

18 (DOUAY) And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

18 (VULGATE) cumque ascenderet navem coepit illum deprecari qui daemonio vexatus fuerat ut esset cum illo

18 (ASV) And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

18 (WH) και εμβαινοντος αυτου εις το πλοιον παρεκαλει αυτον ο δαιμονισθεις ινα μετ αυτου η

18 (BYZ) και εμβαντος αυτου εις το πλοιον παρεκαλει αυτον ο δαιμονισθεις ινα η μετ αυτου

18 (NHξεελ) Καὶ ὅτε εἰσῆλθεν εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς νὰ ἦναι μετ' αὐτοῦ.

19 (AV) Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

19 (IGNT) ο δε ιησους ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σους και αναγγειλον αυτοις οσα σοι ο κυριος εποιησεν και ηλεησεν σε

19 (MUR) And he suffered him not, but said to him: Go home to thy people, and tell them what the Lord hath done for thee, and hath compassionated thee.

אלא אמר לה זל לביתך לות אנשיך ואשתעא להון מדם דעבד לך מריא ודארתחם עליך  
ולא שבקא 19 (PESHITTA)

- 19 (TR) ο δε ιησους ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σουσ και αναγγειλον αυτοις οσα σοι ο κυριος εποιησεν και ηλεησεν σε
- 19 (MKJV) However Jesus permitted him not, but saith to him, Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee.
- 19 (DOUAY) And he admitted him not, but saith him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy thee.
- 19 (VULGATE) et non admisit eum sed ait illi vade in domum tuam ad tuos et adnuntia illis quanta tibi Dominus fecerit et misertus sit tui
- 19 (ASV) And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.
- 19 (WH) και ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σουσ και απαγγειλον αυτοις οσα ο κυριος σοι πεποιηκεν και ηλεησεν σε
- 19 (BYZ) ο δε ιησους ουκ αφηκεν αυτον αλλα λεγει αυτω υπαγε εις τον οικον σου προς τους σουσ και αναγγειλον αυτοις οσα σοι ο κυριος πεποιηκεν και ηλεησεν σε
- 19 (NHξεελ) Πλήν ό Ίησοῦς δέν αφήκεν αὐτόν, ἀλλά λέγει πρὸς αὐτόν· Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς οἰκείους σου καὶ ἀνάγγειλον πρὸς αὐτοὺς ὅσα ὁ Κύριος σοὶ ἔκαμε καὶ σὲ ἠλέησε.
- 20 (AV) And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.
- 20 (IGNT) και απηλθεν και ηρξατο κηρυσσειν εν τη δεκαπολει οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον
- 20 (MUR) And he went, and began to publish in Decapolis, what Jesus had done for him. And they were all amazed.
- ווי 20 (PESHITTA) ואזל ושרי מכרז בעררת-מדינתא מדם דעבד לה ישוע וכלהון תמינהון
- 20 (TR) και απηλθεν και ηρξατο κηρυσσειν εν τη δεκαπολει οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον
- 20 (MKJV) And he departed, and began to proclaim in Decapolis what great things Jesus had done for him: and all *men* marvelled.
- 20 (DOUAY) And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.
- 20 (VULGATE) et abiit et coepit praedicare in Decapoli quanta sibi fecisset Iesus et omnes mirabantur
- 20 (ASV) And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.
- 20 (WH) και απηλθεν και ηρξατο κηρυσσειν εν τη δεκαπολει οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον
- 20 (BYZ) και απηλθεν και ηρξατο κηρυσσειν εν τη δεκαπολει οσα εποιησεν αυτω ο ιησους και παντες εθαυμαζον
- 20 (NHξεελ) Καὶ ανεχώρησε καὶ ἤρχισε νὰ κηρύττη ἐν τῇ Δεκαπόλει ὅσα ἔκαμεν εἰς αὐτόν ὁ Ίησοῦς, καὶ πάντες ἐθαύμαζον.
- 21 (AV) And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.
- 21 (IGNT) και διαπερασαντος του ιησου εν τω πλοιω παλιν εις το περαν συνηχθη οχλος πολυς επ αυτον και ην παρα την θαλασσαν
- 21 (MUR) And when Jesus had passed by ship to the other side, great multitudes again assembled about him as he was on the shore of the sea.

21 וכד עבר ישוע בספינתא ליהו עברא טוב אתכנשו עלוהי כנשא סניאא כד איתוהי על יד ימא  
(PESHITTA)

21 (TR) και διαπερασαντος του ιησου εν τω πλοιω παλιν εις το περαν συνηχθη οχλος  
πολυς επ αυτον και ην παρα την θαλασσαν

21 (MKJV) And when Jesus had passed over again in a boat to the other side, many people  
gathered to him: and he was near to the sea.

21 (DOUAY) And when Jesus had passed again in the ship over the strait, a great multitude  
assembled together unto him, and he was nigh unto the sea.

21 (VULGATE) et cum transcendisset Iesus in navi rursus trans fretum convenit turba multa ad  
illum et erat circa mare

21 (ASV) And when Jesus had crossed over again in the boat unto the other side, a great  
multitude was gathered unto him; and he was by the sea.

21 (WH) και διαπερασαντος του ιησου II εν τω πλοιω II εν τω πλοιω II παλιν εις το  
περαν συνηχθη οχλος πολυς επ αυτον και ην παρα την θαλασσαν

21 (BYZ) και διαπερασαντος του ιησου εν τω πλοιω παλιν εις το περαν συνηχθη οχλος  
πολυς επ αυτον και ην παρα την θαλασσαν

21 (NHσεελ) Καὶ ἀφοῦ ὁ Ἰησοῦς διεπέρασε πάλιν ἐν τῷ πλοίῳ εἰς τὸ πέραν, συνήχθη  
πρὸς αὐτὸν ὄχλος πολὺς, καὶ ἦτο πλησίον τῆς θαλάσσης.

***In Mark chapter 4 to 5:21, 33 times the Peshitta displays a unique text out of the 62 verses (53% of the verses). Out of 62 verses, 17 times The Peshitta disagrees with The Westcott Hort text reading and agrees more closely with the other texts. Five times The Peshitta differs with The Byzantine or Textus Receptus text more than from the others. Five times it disagrees with Jerome's Latin Vulgate (A.D. 405).***

***This means that the Peshitta does not agree with any one Greek text in a majority of cases. The Peshitta agrees more often with The Byzantine and Western text types than with the Egyptian–Alexandrian text. In most verses, The Peshitta disagrees with all Greek texts in some significant way. This cannot be reconciled with the Greek primacy theory.***

***If The Peshitta does not agree any of the three Greek text types more than 50% of the time in absolute terms, it cannot have been derived from any one of those Greek texts. If it is not derived from any known Greek text type, then it is highly unlikely it was derived from the Greek NT in any form. Very few of the Peshitta's unique readings, if any, are a combination of other Greek readings. Many of these verses contain more information than the combined Greek texts.***

***This pattern will be found throughout the NT. It strongly supports the theory of the primacy (originality) of The Peshitta.***

*My “Jesus in Acts” study produces the same general results in a study of 84 verses. The Peshitta has independent readings in 46 of those verses (55% of the time).*

*The combined stats. for Mark and Acts are: 79 of 146 verses show The Peshitta to be independent of all Greek texts.*

*That amounts to 54% of the total, which shows that The Peshitta cannot be based on the Greek NT; it is unique and independent in its readings, generally containing information and intriguing idioms and detail not found in Western, Alexandrian or Byzantine texts. In some places, it agrees more with an Alexandrian reading, in the next verse, it agrees with the Byzantine or Western text. Even if an Aramaean scribe and translator had all the Greek texts in front of him, he could not have produced The Peshitta as a collated translation of those Greek texts. Most of the readings are too diverse and divergent from the Greek text types to have come from them.*

*Mark and Acts show essentially the same overall ratios: 53%-55% unique readings .*

*Can anyone show a translated version that exhibits these characteristics ? We shall see.*

In the entire NT:

Re 22:21 gratia Domini nostri Iesu [Christi](#) cum omnibus  
טיבותה 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.

[Ihsouy](#) occurs 976 in Byzantine.

[Jesus](#) occurs 944 in Vulgate.

[Ihsouy](#) occurs 922 in ASV.

**Yeshua** occurs 1112 in Murdock

Θεος occurs 1307 in Byz

Θεος occurs 1276 in WH

Deus occurs 1340 in Vulgate

ܝܫܘܥ occurs 1397 in Peshitta

*In 46 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 Ιησους (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.