This is a comprehensive NT study of certain Aramaic & Greek word occurrences to ascertain the original language of The NT.

*(Pagra)* means “body”. *(Shladda)* means “corpse”. Here is a study of all occurrences of these two words in The Peshitta and the Greek counterpart for each occurrence. *Σωμα* is the Greek for “body”;

<table>
<thead>
<tr>
<th>Verse</th>
<th>Peshitta</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt 5:29</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνου ἀυτον καὶ βαλε απ' ἑαυτή του συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἐκλείπεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
</tr>
<tr>
<td>Mt 5:30</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνον ἀυτόν καὶ βαλε ἐπ' αὐτοῦ συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἐκλείπεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
</tr>
<tr>
<td>Mt 5:31</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνον ἀυτόν καὶ βαλε ἐπ' αὐτοῦ συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἐκλείπεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
</tr>
<tr>
<td>Mt 6:22</td>
<td>οὐκ ἔχει τὸ Σωμα πρὸς αὐτόν ἀλλὰ ἔχει τὸ Σωμα πρὸς τὸν Ιησοῦν</td>
<td>οὐκ ἔχει τὸ Σωμα πρὸς αὐτόν ἀλλὰ ἔχει τὸ Σωμα πρὸς τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 6:23</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνον ἀυτόν καὶ βαλε ἐπ' αὐτοῦ συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἐκλείπεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
</tr>
<tr>
<td>Mt 6:24</td>
<td>καὶ τὸ τέλος τῶν ἀκούσει τὸ σῶμα καὶ φευγεῖ τῇ πτέρει μὴ τὸ σῶμα γεννηθεῖ σωμα τὸν τύχῃ ἐκλείπει τῷ σωμα οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 6:25</td>
<td>διὸ τοῦτο λέγω ἵνα μὴ μεμιμήσῃ τῇ ψυχῇ ἑαυτῆς τε φανερεῖ καὶ τῇ πτέρει μὴ τὸ σωμα τοῦ ἐκλείπει σωμα τῷ μέλῳ τῷ μέλῳ τὸν πύραν ἐκεῖνον τὸν ἀκούσει</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 10:28</td>
<td>καὶ μὴ φοβηθῇ ἐπὶ τῶν ἀκούσει τὸ σωμα τὴν μὴ μεμιμήσει τῇ ψυχῇ ἑαυτῆς αὐτοῦ ἀκούσει τὸ σωμα</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 26:26</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνον ἀυτόν καὶ βαλε ἐπ' αὐτοῦ συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 26:28</td>
<td>εἴ τις ὁ ο ὁ χρ αυ κτίζεται σε εκείνον ἀυτόν καὶ βαλε ἐπ' αὐτοῦ συμμεταλλεύεται εἰς τὸν μέλον αὐτοῦ καὶ μὴ ὁλοῖ τὸ Σωμα</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
<tr>
<td>Mt 27:52</td>
<td>καὶ τὰ μνημεία ανεχομένην καὶ πολλὰ σοματα τῶν κομματιῶν αὐτών γεγραμένων</td>
<td>οὐκ ἔχει τὸν μέλον ἀλλὰ ἔχει τὸν Ιησοῦν</td>
</tr>
</tbody>
</table>
Mr 14:22 καὶ εὐφημίζων αυτοῖς λαβόντας ὁ θεὸς αὐτοῦ αὐτοῖς ἐκτάσεις καὶ ὑδαίν αὐτοῖς καὶ ἔπευξεν λαβέτες φαγεῖς τούτο τοῦ σῶμα μου·
Mr 14:22 καὶ εὐφημίζων αυτοῖς λαβόντας ἐκτάσεις καὶ ὑδαίν αὐτοῖς καὶ ἔπευξεν λαβέτες τοῦ σῶμα μου.

Luke 11:34 ο λόγος του σωματωτος εστιν ο σωματιζων σου σου σωματιζων απολυμων και ο λογος του σωματωτος σου σωματιζων εστιν δια του παθους και το σωματω του ιππου.

Luke 11:36 ἠ γὰρ τὸ σωματωτον του σωματωτον δεν εισέλθηνεν σοι χείρισθηνεν σου σφικτερα σωματω και σωματω του σωματωτον
Luke 11:36 αι σαν το σωματω του σωματωτον δεν ολων φυτευσαν μη επνοουν πατερα αι φυτευσαν ολων αι σαν τον λογος της επαρατη σωματω

Luke 12:24 λέγω δεν τοις χρισττοις μου μη φαγεῖτε ἐπεὶ αὐτοὺς ἐκποιησαν το σωματω καὶ μετα τοις αυτοῖς παρέσπερασαν τι πισταρε
Luke 12:24 λεγω δεν τοις χριστοις μου μη φαγετε επει αυτους εκποιησαν το σωματω και μετα τοις αυτοις παρεσπασαν τι πισταρε

Luke 13:35 κατακαταλείψασθε δει αυτοίς γυναικεῖς αυτες πυντίζωνται εἰς τὴν γυναῖκαν αυτες θέλοντας τὸν μνήμην καὶ ἐκείθεν το σωματω αυτου
Luke 13:35 κατακαταλειπθησα δει αυτοις γυναικεις αυτες σηντιζονται εις την γυναικαιν αυτες θελονται τον μνημειον καὶ εκειθεν το σωματω αυτου

Luke 14:38 εἰρήνη νῦν τοις καὶ ἐπάνω τις καταταλείπονται εἰς τὸ σώμα τοῦ κυρίου·
Luke 14:38 ειρηνη νυν τοις και επανω τις καταλειπονται εις το σωμα του κυρiou
1Co 15:39 So speak, ye, all a alike, as ye were taught, by the word of truth, the Spirit of grace.
1Co 15:40 I say then, that Christ is risen from the dead, and become the firstfruits of them that slept.
1Co 15:41 For as in Adam all die, even so in Christ shall all be made alive.

Gal 6:17 For if I suffer, who shall comfort me? if I be joyful, who shall rejoice with me?
Gal 6:18 But I will make all things right to you which are affrighted. I say, in the Lord.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.  
Eph 5:24 Wherefore, as the church is to Jesus Christ, so also is the husband the head of the wife; and the church is to the Lord.  
Eph 5:25 Now the husband is the master of the wife: and the wife is under her own power in the Lord.

Eph 4:12 For the word of life is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Eph 4:16 From whom the whole body fitly joined together and knit together by that which every joint supplies, according to the working in measure of every part, makes increase of the body unto the building up of itself in love.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 
Eph 5:26 That he might sanctify the church through the word of his mouth; that he might sanctify the church through the word of his mouth; 
Eph 5:27 That he might sanctify the church through the word of his mouth; 
Eph 5:28 Being the head of the church: and he is the Saviour of the body.
Heb 10:22.23.24.25.26.27.28.29.30

Jas 2:16.17.18.19.20.21.22.23.24.25.26

Jas 3:2.3.4.5.6.7.8.9.10.11.12

Jas 5:5.6.7


1Pe 3:1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26

2Pe 1:13.14

1Jo 2:16.17.18.19.20.21.22.23.24.25.26


Re 11:8.9

Re 18:13

פּוּלָסָה (body)-181

נַפָּר (corpse)-6
Mt 14:12 (BYZ) and the parallel passages, one may observe that the Greek words for "corpse" and "body" are used interchangeably. However, in the particular context of Mt 14:12, "Shladda" is matched with "Body" or "Pagra" is matched with "Corpse". These facts could be explained in at least two ways:

1. Both Aramaic words can double for "Body" or "Corpse", depending on context. The CAL search page lexicon gives "Corpse, Body" for both of these words. Personally, I don’t find this to be accurate. Here is Jastrow’s Dictionary entry for "Shlada":

2. These entries are unaffected by Greek usage, unlike other Lexicons, such as Smith’s Syriac Dictionary and CAL. They are based on The Hebrew-Aramaic OT and The OT Targums.
2. Look alike in Estrangela script and a Greek translator may have occasionally confused one for the other. Here are photos of the two words from The Khabouris Manuscript of The Peshitta:

Here is “Jehoshaphat” with 4th & 5th letters, Shin and Pe, from Matthew 1:8:

One can see that if the hollow of the “Pe” were filled in with ink or smudged, it might be mistaken for a “Shin”. It is more difficult to see how a “Shin” would be mistaken for a “Pe”, as might have occurred in two of the four examples above.
The “Lamed” and “Gamal” would be much more easily confused, and the “Dalet” and “Resh”, even more so.

Whichever of the above two explanations is valid, the facts support an Aramaic original and Greek translation. The Greek texts disagree with each other in two of the four examples, The Peshitta agreeing with Westcott and Hort’s Alexandrian text in one case and with The Byzantine in another (Mat. 24:28 & Mark 15:45). In the other two of the four cases, The Peshitta agrees with neither Greek text.

Which Greek text could be responsible for The Peshitta? The answer is unequivocally, “No Greek text.”

It is very difficult to imagine αἷμα (“Body”), σωμα (“Corpse”), σαρξ (“Flesh”), σκηνομα (“Tent”), σκήνος (“Tent”) (4 different Greek roots) all being translated into the Aramaic “Pagra” (“Body”).

1 Corinthians 3:3
3 (AV) For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
3 (ASV) for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?
3 (MUR) For ye are still in the flesh. For, as there are among you envying, and contention, and parties, are ye not carnal, and walking in the flesh?
3 (BYZ) εἰ γὰρ σαρκικὸς εἶτε σὺν γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρίς καὶ διχοστασίαι οὐχὶ σαρκικὸς εἶτε καὶ κατὰ ανθρώπιναν περιπάτειτε
3 (WH) εἰ γὰρ σαρκικὸς εἶτε σὺν γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρίς οὐχὶ σαρκικὸς εἶτε καὶ κατὰ ανθρώπιναν περιπάτειτε

Another interesting find relates to the Greek word σκηνή mentioned earlier:

Me 9:33 καὶ ευγένετο εν ταῖς διαπερατεύσεσιν αὐτοῦ τις ἀπὸ τοῦ πέτρου πρὸς τὸν οἴκου ἐπιστέφεται καὶ οὕτως εἰσῆλθεν εἰς τὴν σκηνήν καὶ παρακολούθησεν τρεῖς μέρες καὶ μαζεύσας μιαν καὶ τρία μήνας τῆς σκήνης εἰς τὴν ἐν οἴκῳ τῆς Μαδμίας παρεστήσθη εἰς τὴν σκηνήν τῆς Μαδμίας. Me 9:33 (Peshitta)

Me 9:33 (MUR) And Cephas said to him: Rabbi, it is delightful for us to be here. And let us make three booths; one for thee, and one for Moses, and one for Elijah.
Me 9:33 (AV) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Lu 9:33 καὶ εὐγένετο ἐν ταῖς διαπερατεύσεσιν αὐτοῦ τις ἀπὸ τοῦ πέτρου πρὸς τὸν οἴκου ἐπιστέφεται καὶ οὕτως εἰσῆλθεν εἰς τὴν σκηνήν καὶ παρακολούθησεν τρεῖς μέρες καὶ μαζεύσας μιαν καὶ τρία μήνας τῆς σκήνης εἰς τὴν ἐν οἴκῳ τῆς Μαδμίας παρεστήσθη εἰς τὴν σκηνήν τῆς Μαδμίας. Lu 9:33 (Peshitta)

Lu 9:33 (MUR) And when they began to retire from him, Simon said to Jesus: Rabbi, it is delightful for us to be here. And let us make here three booths, one for thee, and one for Moses, and one for Elias.
Lu 9:33 (AV) And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
Heb 9:21
(NA)
And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Heb 9:21
(ASV)
And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Heb 8:2
(ASV)
A minister of the sanctuary, and of the true tabernacle, which God hath pitched, and not man.

Ac 18:3
(AV) And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Ac 18:3
(MUR) And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

2Co 5:1
(AV) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2Co 5:1
(MUR) For we know that, if our house on earth—this of the body, were dissolved, yet we have a building of God, a house not made with hands, eternal in heaven.

Ac 15:16
(AV) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Ac 15:16
(MUR) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Ac 8:2
(MUR) And he is the minister of the sanctuary, and of the true tabernacle, which God hath pitched, and not man.

Heb 9:8
¶ (AV) The Holy Ghost this signifying, that the way into the holy of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:8
¶ (MUR) And by this the Holy Spirit indicated, that the way to the holy of holies was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:6
(NA)
And into the outer tabernacle the priests, at all times, entered, and performed their ministration.

Heb 9:6
(MUR) And into the outer tabernacle the priests, at all times, entered, and performed their ministration.

Heb 9:3
(MUR) But the inner tabernacle, which was within the second veil, was called the Holy of Holies.

Heb 9:3
(ASV) But the inner tabernacle, which was within the second veil, was called the Holy of Holies.

Heb 9:11
(NA) ¶ And by this the Holy Spirit indicated, that the way into the holy of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:11
¶ (MUR) And by this the Holy Spirit indicated, that the way into the holy of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:21
NA
And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Heb 9:21
MUR
And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Ac 7:46
(AV) He found favor before God, and he requested, that he might find a tabernacle for the God of Jacob.

Ac 7:46
(MUR) He found favor before God, and he requested, that he might find a residence for the God of Jacob.

2Co 5:4
(AV) For while we are here in this house, we groan under its burden; yet ye desire, not to throw it off; but to be clothed over it, so that its mortality may be absorbed in

2Co 5:4
(MUR) For while we are here in this house, we groan under its burden; yet ye desire, not to throw it off; but to be clothed over it, so that its mortality may be absorbed in

Heb 8:5
(MUR) ¶ Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that]
Heb 9:21 (MUR) With that blood he also sprinkled upon the tabernacle, and upon all the vessels of ministration.
Heb 9:21 (AV) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Heb 11:9 (Peshitta) By faith, he became a resident in the land that was promised him, as in a foreign land, and abode in tents, with Isaac and Jacob, the heirs with him of the same promise.
Heb 11:9 (MUR) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Heb 13:10 (MUR) And we have an altar, of which they who minister in the tabernacle have no right to eat.
Heb 13:10 (AV) We have an altar, whereof they have no right to eat which serve the tabernacle.

Re 13:6 (Peshitta) And he opened his mouth in blasphemy towards God, to blaspheme his name and his tabernacle, and them who dwell in heaven.
Re 13:6 (AV) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Re 21:3 (Peshitta) And I heard a great voice from heaven, which said: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God.
The Greek root word **σκήνη** occurs 30 times in the Greek NT. The Aramaic NT has the following equivalents in those 30 places:

Another way of looking at this is that there are 7 Aramaic root words for one Greek root word.

Why does the Greek have **σκήνη** (“Tent”) in three places where Aramaic has **רֶפֶּה- פֶּהַר Pagra** (body)?

The Greek people, from Plato and Aristotle on, spoke of the body as a “tent” – **σκήνη**, because those philosophers taught them the body was only a dwelling for the immortal soul. The body was often referred to as such, and their lexicons reflect that usage. A Greek translating the Aramaic word **רֶפֶּה- פֶּהַר Pagra** (body) might use **σκήνη** to translate it; An Aramaean translating **σκήνη** would not be translating if he used **רֶפֶּה- פֶּהַר Pagra** (body) in his interpretation; Aramaeans did not have the same idea that Greeks had when thinking of tents.