

MESSIANIC ALEPH TAV  
INTERLINEAR SCRIPTURES  
(MATIS)

INTERLINEAR VOLUME FOUR

GOSPELS

THE ARAMAIC PESHITTA  
AND  
GREEK NEW TESTAMENT

*(With Strong's Numbering and Greek Dictionary)*

(Compiled by William H. Sanford Copyright © 2016)

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# **The Messianic Aleph Tav Interlinear Scriptures (MATIS)**

**FIRST EDITION VOLUME FOUR**

# **GOSPELS**

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*First Edition Volume Four - The Gospels*  
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# The Messianic Aleph Tav Interlinear Scriptures

## FOREWORD

(By Jeremy Chance Springfield)

The endeavor of William (Bill) Sanford in publishing anew the Hebrew Scriptures in the MATIS (*interlinear*) format has meant many things to the Body of Messiah. One very important aspect of it has been to present the Hebrew text of Scripture to the reader in a way that highlights a particular Hebraic insight of the inspired Word that all might be blessed: the אֵלֶּף־תָּוֶךְ Aleph-Tav as a character symbol representing the "*strength of the covenant*" which also incorporates our Messiah. His presentation of the work has been carefully crafted and beautifully displayed. The heart of the Hebraic Scriptures beats with every appearance of the אֵלֶּף־תָּוֶךְ Aleph-Tav and an invested effort to appreciate these occurrences in the text can equip us all to see how much the Creator cares for us who are made in His image.

Things change, however, when we arrive at the texts of the New Covenant writings. In the vast majority of versions, there is an abrupt shift when one goes from the Hebrew Scriptures to the text of the New Covenant. This change is due to the fact that most translations use the ancient Greek manuscripts as the basis for their rendition of the content of the New Covenant. As one who uses the Biblical languages (Hebrew, Aramaic, and Greek) and both reads and translates the Word from them on a daily basis, the reality of the difference between Hebrew and Greek is stark. The nature of Hebrew and the nature of Greek are undeniably distinct, and that very real dissonance comes through in any translation attempt, no matter how careful a translator can be in the process of rendering the source material into the new language.

For lovers of the Hebraic Scriptures and the beauty contained in them, it would be a wonderful gift to have at our disposal an ancient text of the New Covenant in the Hebrew tongue to compliment the witness of the Hebrew Scriptures. Unfortunately, there exist at the time of this writing no validated Hebrew New Covenant writings surviving into present day from antiquity. The five Hebrew versions of the book of Matthew,<sup>1</sup> while of interest, are all recognized to be not only *late*, but manifestly imperfect works. Although a few recently-published editions of the Bible propose that "their" New Covenant text was taken from a *Hebrew* source, the truth is that such sources are quite provably *contemporary* translations by known translators, or else are based on assertions that end up shamefully being entire fabrications.<sup>2</sup>

What makes this new version – the completion of the Messianic Aleph-Tav Scriptures – so significant is that it does *not* use a Greek-based manuscript for translation purposes. Neither does it claim to be from a Hebrew text of uncertain or questionable origin. Rather, this version is important for a very unique reason: the translation is taken from the ancient text of the Peshitta – the New Covenant written in the Aramaic, or as it is commonly called, the Syriac language. It is *not* a text that has been held in secret for ages, but is the recognized text used for two thousand years by the majority of Aramaic-speaking believers in Messiah from the Middle East. While admittedly not so widely distributed in the Western nations, the Syriac has yet had a known presence and use by the faithful from the earliest days of Messiah's flock.<sup>3</sup>

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<sup>1</sup> *The Shem Tov Matthew*, by Shem Tov ben Isaac ben Shaprut (1385), originally published in the anti-Catholic treatise *Eben Bohan*, in which he also translated into Hebrew a portion of the Gospel of Mark; *The Münster Matthew*, comprised by unknown Spanish Jews, and given to Sebastian Münster, who subsequently revised the text as he saw fit, and then published in 1537; *The du Tillet Matthew*, a text obtained by Jean du Tillet in 1553 from Italian Jews and subsequently published by him in 1555; *The Rahabi Ezekiel's Matthew*, composed by Rabbi Rahabi Ezekiel in 1750; and *Elias Soloveichik's Matthew*, translated in 1869 by the Lithuanian rabbi, EliYahu Zevi Soloveichik, in his commentary in Hebrew entitled *Kol Kore*. These versions all share a common theme: they were undertaken originally in order to counter Christian arguments to the Jewish community that Messiah had indeed already come. None were translated by Jews proclaiming faith in the Christian Messiah.

<sup>2</sup> See such thoroughly modern versions as the *Et-Cepher*, and *The Word of Yah* as examples of translations from unreliable source-texts.

<sup>3</sup> "With reference to....the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic and Catholic Church of the East, we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Lord Jesus Christ Himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision."~ Mar Eshai Shimun, Catholicos Patriarch of the East, April 5, 1957

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The Aramaic language is a tongue whose origin is lost in the mists of antiquity. It appears early on in the book of Genesis,<sup>4</sup> and is used again in several other places throughout the Hebrew Scriptures. Particularly, we see that parts of the books of Ezra<sup>5</sup> and Daniel<sup>6</sup> are actually written in the Aramaic language. Of all tongues, it is the most similar to Hebrew. In fact, the two languages not only share the exact same alphabet, but they also use many of the same vocabulary words, and have scores of cognates between them. A careful reading of the Scriptures in Hebrew sees repeated instances where the Holy Tongue borrows an Aramaic word here or there – evidence of the close affinity shared by the languages due to the cultural exchange of that time. In this consonance of the languages, the Aramaic of the New Covenant text of the Peshitta provides the reader with transitions from the Hebrew Scriptures that are beautiful and near-flawless in execution. One reading the Hebrew text, and then moving to the Aramaic, will find that the same Spirit is truly at work in the composition of the source-texts. Unlike the Greek, in reading from the Aramaic Peshitta one cannot help but feel the natural, *fluid* continuation of the Hebrew Bible: the reader is introduced to the אֵלֶּף־תָּו Aleph-Tav in bodily form in the Aramaic texts (*words*) of the Peshitta in the linguistics that so powerfully mirror the Hebrew.

Historically, Aramaic was known to some extent by the Israelites during the period of the kings, but it was not until the exile to Babylon and the long captivity in those eastern lands that Aramaic began to have a more dominant role in the lives of Abraham's descendants – as evidenced by the use of it in the two aforementioned books written during Israel's captivity in the east. By the time of the return of many Israelites to the promised land, it had transitioned to become the common language of the people<sup>7</sup> – so much so that the Torah / Law was in need of being translated into the Aramaic tongue during times when it was read publicly from the Hebrew scrolls.<sup>8</sup>

This prevalence of Aramaic among the returning Israelites was maintained for centuries, and although Hebrew gained a degree of resurgence after the Maccabean revolt and the subsequent push to restore a decidedly spiritual atmosphere among Israelite society, Aramaic still remained at the forefront of the languages spoken by those in the land. This linguistic environment continued on into the first century – a detail that concerns the reader regarding the translation at present.

The Aramaic text known as the Peshitta has been preserved in astonishingly accurate condition from the earliest of times. The portion comprising the content from the Hebrew Scriptures is generally reckoned to have been finished sometime between 100BCE and 100CE.<sup>9</sup> The scribes who copied the inspired Syriac from one manuscript to another used methods very similar to those employed by the Jewish scribal schools of Masoretic resort, utilizing a corrective textual method of copying referred to as the *Karkaphensian* tradition. This painstakingly careful method demands and produces as identical of a copy as possible of the one that came before.<sup>10</sup> Because of this, the transmission of the text has been astonishingly trustworthy among all ancient Biblical manuscripts and text-types, and the Body can rest assured of the antiquity of the content of the Peshitta.

That the New Covenant was comprised in the Aramaic is promoted by many textual and linguistic evidences. The most singularly notable of those evidences, at least from a content-based standpoint, is the detail preserved for us in Acts 1:19, in which is found the name of the field wherein the body of Judas was buried: *Akeldama*, and states that such word is from the language of the land. A cursory examination of the

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<sup>4</sup> Genesis 31:47, in the words of Laban: *Yegar Sahadutha* – Aramaic for "Heap of Witness."

<sup>5</sup> Ezra 4:8-22; 5:1-6, 12; 7:12-26.

<sup>6</sup> Daniel 2:4 - 7:28.

<sup>7</sup> Nehemiah 13:24, referencing the inhabitants of Jerusalem speaking the language of Ashdod, which was Aramaic.

<sup>8</sup> Nehemiah 8:1-18, recording the reading of the Hebrew, and the subsequent explanation of it to the inhabitants for proper understanding in their language. See also the Aramaic Targums of Onkelos, Yonatan, Pseudo-Yonatan, Neofiti I, and various fragmentary Targumim from the Cairo Geniza.

<sup>9</sup> *The Bible in the Syriac Tradition*, Sebastian P. Brock.

<sup>10</sup> *The Massora Among the Syrians*, Abbé J.P.P. Martin, translated by Prof. Benjamin B. Warfield. *Hebraica – A Quarterly Journal in the Interests of Hebrew Study*. Vol. II, 1886.



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linguistic nature of the term *Akeldama* yields the fact that it is neither Hebrew, nor Greek – but Aramaic! What the inspired account of Luke to Theophilus at this point is thus explaining for us is that the language of the Israelites *was Aramaic*! To argue otherwise is to argue against the plain reality of what the historian Luke deemed a truth necessary to share in his account of the deeds of the original students of the Messiah. It would thus be illogical to think that the very people whose language is declared to have been Aramaic would write the eternal words of the Messiah, and then those of their own faith-based deeds, in any language other than their own common tongue.

This reality is further supported in a surprising manner: by looking at words that the New Covenant itself labels as being *Hebrew*. The details are provided in the Gospel of John, where he writes a word, usually a name of a place, and then designates that term as being *Hebrew*. In John 5:2, he uses the word *Bethesda*, and calls it *Hebrew*. In John 19:13, he uses the word *Gabbatha*, and calls it *Hebrew*. In John 19:17, he uses the word *Golgotha*, and calls it *Hebrew*. What is surprising in these explanations are that the terms shared are actually *Aramaic* – *not* Hebrew! To John, the Aramaic tongue was so prominently in use by his people that it seemed entirely logical to call the language used by the Hebrews *Hebrew*, even when it was distinctly and unquestionably *Aramaic*!

An additional evidence that could easily be missed is in Acts 21:37, where Paul is asked by the Roman captain a question that in itself tells us much about the linguistic situation of Israel:

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee?  
Who said, Canst thou speak Greek? (KJV)

This particular passage is dealing with events surrounding Paul's presence at the Temple in Jerusalem, and yet the Roman captain asks this Jewish 'trouble-maker' if he can speak Greek. This question would be absolutely unnecessary if Greek were the language of the region. It only makes sense if Greek were a limited, foreign presence in the land. This idea is further confirmed for us in that the passages immediately following this verse show Paul speaking to his brothers in the Semitic tongue of their people, and not in the Greek.

To add to this, the first century historian, Titus Flavius Josephus, an Israelite himself, records information about the linguistic environment of Israel during his day of such interest that it cannot be afforded to ignore:

For those of my own nation freely acknowledge that I far exceed them in the learning belonging to Jews; I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of many nations...<sup>11</sup>

The family line of Josephus is of note to what he wrote. He was of priestly lineage. The priestly line in first century Israel were affluent and more closely in league with the Roman government than most of the populace, due to being in many ways invested with helping Rome keep the peace among the common people of the land. As a priest, Josephus was far more prone to being educated in the Roman way of doing things – and that meant a closer experience with the Greek language. This being the case, it is significant that even given this factor, the historian openly admits to the difficulty of learning the Greek tongue, as well as the subsequent limitations even he himself had concerning it. If Greek were truly as prevalent in Israel as is often taught, then this record of history seems entirely out of place.

Mention should also be made concerning the testimony of this historian that he admits to *originally* writing his accounts in the Aramaic tongue, and based on his own admission above of his difficulty with the foreign language, surely had to have worked with Greek writers to produce copies in that foreign tongue. The following two quotes from his own hand accurately portray the realities of the times and place in which he lived.

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<sup>11</sup> *Antiquities of the Jews*, 20.11.2. Flavius Josephus.

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I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language.<sup>12</sup>

Such a detail does not sound like the language of common use by the people of the land was in any way Greek. Rather, he elsewhere declares that the language originally employed to write his works was definitely not the Greek tongue.

I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians;<sup>13</sup>

These evidences are strong support for the use of Aramaic by a great portion of the civilized world during first century times. For Josephus to have originally composed his voluminous works in Aramaic and sent them to far regions, it displays a factor that is known to this day: cultural groups isolated in foreign lands continue to hold quite closely to their way of life – and maintaining the use of their particular language is a prominent way that this is done. To the Jews who lived abroad in the Roman Empire, his works in Aramaic were entirely readable, for even dispersed over land and sea, they were unified in the Aramaic tongue. This factor sheds light on why the apostle Paul's letters to the congregations scattered across the Roman Empire are also so vivid and colorful when read in the Aramaic, as opposed to the Greek. He could use the language of his people who lived in exile, just like Josephus did, as well.

The text of the Peshitta, in its Aramaic original, is of distinct note in the many evidences it contains of being an original document, or source-text, of the New Covenant writings. Textually, it is of value in that it preserves the text of the recognized canon of the New Covenant. The other two Aramaic New Covenant texts of antiquity<sup>14</sup> do not – the Curetonian Gospels and the Sinaitic Palimpsest. While both the Curetonian and the Sinaitic are written in Aramaic, these versions address *only* the Gospel content, not providing any hint of ever attempting more of the New Covenant content that the Peshitta solely provides from the most ancient of times. They are here rejected as trustworthy witnesses to the Messiah's ministry not for this reason alone, but due to myriads of textual problems that are not an issue in the Peshitta.

A brief illumination of the poorly-crafted nature of these Aramaic versions can be seen in early assessment of the textual landscape of the Curetonian Gospels, where the 18<sup>th</sup> century Biblical scholar, Prof. Henry D. Harman, does well to address the reality of the issues facing that text:

"[The Curetonian] bears marks in many places of being a first attempt at the translation of the Greek, which in a considerable number of instances it fails to express correctly; and in other cases it renders it in a very clumsy way into Syriac. Upon the whole it is frequently rough, and lacks the elegance of the [Peshitta]."<sup>15</sup>

The text is riddled with many omitted passages, and unwieldy additions not attested to elsewhere. It leaves so much to be desired. In quite similar manner, the Sinaitic Palimpsest comes with its own set of textual problems, not to mention the fact that it is extant only in a scratched-off ghostly form under the over-written history of certain female martyrs of the faith, such as Thecla.<sup>16</sup> Of particular note to the discussion, however, is the heretical perspective of the text that Messiah's birth was, although supernaturally instigated, actually from the seed of Joseph and Mary, and not from the Spirit at all. Consider the Sinaitic Palimpsest's

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<sup>12</sup> *Antiquities of the Jews*, from his preface. Flavius Josephus.

<sup>13</sup> *The Wars of the Jews*, from his preface. Flavius Josephus.

<sup>14</sup> Although other Aramaic New Covenant texts from antiquity are extant, their translators and / or late ages are established with no debate, and are thus of no concern to the topic of works whose authors and date of composition are not known: The Philoxenian, by Philoxenus, bishop of Mabug (485-519CE); and its revision, the Harklean, by Thomas of Harkel, in Mesopotamia (circa 616CE); and the Syro-Hierosolymitan, a text from Antioch of the year 1031.

<sup>15</sup> *Cureton's Fragments of Syriac Gospels*, Prof. Henry M. Harman. *Journal of the Exegetical Society*.

<sup>16</sup> Thus the designation of a "Palimpsest." The colophon on the vellum displays the purpose of the writer: to relay the witness of previous women of faith. At some point prior, the actual text of the Messianic accounts, while itself possessing problematic readings, was oddly deemed fit to be effaced, and replaced with a far less significant witness.

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unique assertions from Matthew 1:16, 21, and 25 about who the writer believed was the actual father of the Messiah:

<sup>16</sup>Yaquab begat Yosip, who was betrothed to Maryam, the virgin. He begat Yeshua ...

<sup>21</sup>She shall birth for you a son ...

<sup>25</sup>and she birthed for him a son...<sup>17</sup>

In these odd phrases the thought was spurred by even the earliest of investigators of this text that the writer intended the reader to question the otherwise-established doctrine of the Messiah having been conceived with the Holy Spirit as the Son of the heavenly Father. These passages have engendered debate on whether or not the Siniatic Palimpsest's scribe was subtly promoting the idea that Joseph was the earthly father of the Messiah! Aside from this questionable status of the work, the Sinaitic Palimpsest is also fraught with omissions and very odd readings that have no precedence in other New Covenant witnesses. It also holds unique errors that make it unprofitable for use as a text of authoritative merit to the body of Messiah. Just like the Curetonian Gospels, the Sinaitic Palimpsest is an ancient, but incredibly faulty version of the Aramaic, and the pedigree of both is unattested to in the history of the congregations, as opposed to the firmly-established use of the Peshitta by the faithful in the Middle East for almost two-thousand years.

The Peshitta serves to illuminate an understanding of the New Covenant in its textual nature so pure and defining,<sup>18</sup> but the Curetonian and Sinaitic Palimpsest both display markedly unfortunate scribal endeavors in their text, giving very poor readings, and in many places, omitting entire passages from the flow of the Messianic accounts. The Peshitta alone preserves the whole of the Messianic hope for us from an ancient Syriac perspective. While the Curetonian Gospels and Sinaitic Palimpsest were very quickly disregarded among the early believers, the Peshitta was, from earliest of times, embraced without hesitation to such committed degree that even after the split of the Semitic congregations in 431CE due to pressure to conform by the Roman Catholic Church in the West, both disparate sides still adhered to the text itself, with the Western side acquiescing to the alteration of a very few verses in the entirety of the New Covenant by the influence of Rome.<sup>19</sup> At the Council of Ephesus in 431CE, the Roman Catholic Church's newly-decreed position that Mary was Θεοτόκος THEOTOKOS, meaning "Birth-Giver of God," was not accepted by most of the Semitic assemblies of the East, and they refused to acknowledge the spiritual authority of the decisions of the RCC from that point on. Those Aramaic-speaking believers in the East who did side with such a moniker for the mother of Messiah allowed certain textual changes to be made to the Peshitta text, which, to make distinction, has its Western revision now referenced as the *Peshitto*, with the ancient Eastern text still retaining the use of the older *Peshitta*.

The text of the Peshitta is to be preferred over the other two Aramaic Gospel texts with their prominent short-comings, but it is also of great worth in the nature of its textual landscape. The features of the Aramaic text of the Peshitta are quite indicative of being a source-text and not the product of a translation effort, especially when brought into comparison with the Greek of the New Covenant texts and their various readings. In fact, as early as 1850, German Biblical scholar, Joannes Wichelhaus, proposed the rich nature of the Peshitta's Aramaic text should be a standard whereby the renderings of various ancient Greek manuscripts of the New Covenant could be properly assessed.<sup>20</sup> This aspect of the Aramaic is a broad subject with a variety of methods to examine that display salient reasons for believing the Aramaic to be a trustworthy text of the New Covenant. It possesses aspects of involved word-play and puns in the original that share many parallels to the Hebrew textual landscape of the Hebraic Scriptures.

A brief example of such word-play is found in the famous words of Messiah in Luke 15:4-5, where it

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<sup>17</sup> From *Comparison of the Peshitta and Old Syriac Gospels*, Ewan MacLeod. 2015.

<sup>18</sup> The definition of the term PESHITTA actually means "Straightforward / Pure."

<sup>19</sup> The alterations comprised the insertions of Luke 22:17-18; John 7:53 – 8:11; Acts 8:37, 15:34, 28:29; 1<sup>st</sup> John 5:7. Additionally, word changes of particular meaning were made to the Western Peshitta's text of Acts 20:28, and Hebrews 2:9, and 2:16.

<sup>20</sup> *De Novi Testamenti versione Syriaca, quam Peschitho vocant, Libri quattuor*. Halis, 1850.

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speaks of a man having one hundred sheep, and losing one along the way. It tells us that he when he finds the one, he rejoices. The Peshitta uses a word-play between "one" and "rejoice," employing the terms ܠܚܕ ܐܝܢ KHAD for "one," and then ܠܚܕܐ ܐܝܢ KHADE' for "rejoice." The pun revolves around the idea that with the loss of "one" there is no "rejoicing," but when "one" is found, "rejoicing" can again occur. In contrast, the Greek uses the word ἓν EN for "one," and χαίρων KHAIRON for "rejoicing,"<sup>21</sup> showing no word-play at work. Messiah's recorded words are filled with these types of word-plays that are absent when compared to their parallel passages in the Greek manuscripts.

While many such word-plays can be found in the Messianic accounts, they are also present in the letters of Paul when read in the Aramaic – a detail that further substantiates the idea that he did not originally compose his letters to the Diasporic congregations in Greek, but in Aramaic. For example, in Romans 13:8, the apostle admonishes us to owe no man anything but love. The Peshitta's text has the word ܬܪܚܒܘܢ T'KHUBUN for "owe," and then ܠܡܚܒܐ L'MAKHABU and ܕܡܚܒܐ D'MAKHEB to twice reference the idea of "love." While not readily apparent in the English and perhaps neither to the untrained even in the phonetic transliteration, these two words are actually from the same root of ܡܚܒ K HAB "owe / love." The verse ends, in the Aramaic, with a final term to drive it all home: man "owed" his "love" to his "neighbor," being the term ܡܚܒܐ K HABREH, which, while not being from the root of ܡܚܒ K HAB "owe / love," is distinctly an alliterative referral (**KHABREH**) to the recipient of that love that is owed. The Greek, in stark contrast, displays no hint of word-play between the terms, choosing instead the words ὀφείλετε OPHEILETE "owe" and ἀγαπᾶν AGAPAN / ἀγαπῶν AGAPON "love," and then no semblance of conclusion in the term ἕτερον HETERON "another,"<sup>22</sup> whereas the Aramaic contains the alliterative KHAB- term for "neighbor." The Messiah Himself uses these terms to make a word-play in Luke 7:36-50, where He speaks about the parable of the "creditor / debtor," and the forgiveness of such "debt" eliciting "love" in the forgiven. These types of word-plays are manifold in the Hebrew Scriptures, as addressed by many scholarly works, but are absent in the Greek translations of them. In like manner, Paul's letters as preserved in the Peshitta are filled with such cleverly worded verses.

Similarly, poetic devices abound that are entirely Semitic, which is of considerable note to those investigating these matters: not only do we find Semitic parallelism and chiasmic structures, which, although require some effort to create, can oft-times survive the translation event due to the structural nature of the poetry. Such an example of a complicated chiasm in the Peshitta is found in 1<sup>st</sup> Peter 5:9-10. The text from the Aramaic side speaks initially of "standing," then being "established," and the concept of "enduring sufferings." The central idea is that of the Deity who has called us by Messiah, and then the chiasm resumes with the idea again of "enduring suffering," being "established," and making us to "stand." The chiasmic structure would appear poetically in this manner:

A. stand

B. establish

C. suffering

D. The Deity who calls us by Messiah

C. suffering

B. establish

A. stand

This particular chiasm in the Aramaic did not carry over completely into the Greek manuscripts,

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<sup>21</sup> See Luke 15:4-5 in *Novum Testamentum Graece*.

<sup>22</sup> See Romans 13:8 in *Novum Testamentum Graece*.

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which exemplifies just how careful a translator must be to preserve the thought of the original. These Semitic thought parallels are important details to consider when looking at the texts, especially when their occurrence is one-sided!

In addition to the word-plays and poetic structures already mentioned, there are also complicated poetic word-plays present in the Aramaic that are essentially impossible to preserve when translating. Such an example is that known as a Janus Parallel, where a thought is given at first, which changes halfway through the passage, and situated in the middle of the text as a pivot point is a term that has a dual meaning in the Aramaic language – one meaning that fits the context of the thought initially presented, and the secondary meaning that fits the context of the thought that is presented in the latter half of the passage. For example, in Mark 9:49, Messiah is nearing completion of a discussion of a person cutting away a hand or a foot if it habitually offends in sinning, so that it is not "removed" completely in the fires of Gehenna. He then introduces the idea of "salt" to close His words, telling us that everything will be "salted" in fire, and then brings up the concept of all sacrifices requiring salt. However, the Aramaic term for "salted" in that instance is ܢܬܡܠܟ NETHM'LAKH, which not only means "salt," but comes from the initial concept of "scattering." In this manner, the term NETHM'LAKH is intended firstly as "scattered" in line with the previous ideas of the *removal* of offending limbs, and then intended secondarily to be understood as "salted" to refer to the sacrifices which must be offered with salt, according to the Torah. In contrast, the Greek texts contain the term ἁλισθήσεται HALISTHEESETAI,<sup>23</sup> meaning only "salted," with no secondary meaning to connect the discussion like is found in the Aramaic. While these incredibly complicated Semitic Janus Parallels are found throughout the Hebrew Scriptures, they are entirely absent in the Greek translations, but are continually being discovered in the Aramaic of the Peshitta New Covenant text.

These types of facets of the Peshitta's text deserve the attention of laymen and scholar, for their existence aids in bolstering the faith of the faithful and the secular alike that the text at hand is not the result of a translation from the Greek, but very, very likely, precisely the opposite.

The Aramaic text of the Peshitta is also important in that it contains an astonishingly scant number of actual variant words between the different extant manuscripts available to us today. The presence of these variant readings are almost all traced back to the religious split between the congregations of the Middle East in 431CE, where pressure from the Roman Catholic authorities of the West to accept their ruling on the aforementioned title of Mary caused a division among the Semitic believers who used the Peshitta.<sup>24</sup> As explained previously, the division resulted in the texts of those who sided with the West being altered in a few instances to align with doctrines of the Roman Catholic persuasion, with the text of the original Peshitta remaining unchanged. When encountering such variants in a Peshitta manuscript, it can usually easily be determined which religious persuasion is being preserved in the text by that alone.

This factor is significant in that the Greek manuscripts, in contrast, contain many *thousands* of variant readings, and most of those of any significant difference in meaning cannot typically be explained if one does not look at an outside language – Aramaic – as a possible answer for the variant reading. An intriguing aspect in this is that when such variant wordings are encountered in the Greek, a return to the Aramaic text will often result in determining that a scribe misread the intended meaning of the Aramaic term, which *just happens* to possess a dual meaning that matches the variant possessed solely by the Greek. While there are many examples from which to choose, I offer here a particularly notable instance of such case from Romans 14:21, where Paul encourages us to forsake the performance of deeds that, while not sinful, might still be mistaken to be such by a fellow believer, and which then causes him to "stumble." The Aramaic text uses the term ܕܡܬܬܩܠ D'MET'TEQEL, which can mean either "stumble," or "offend," or "weight." In contrast, the Greek manuscripts show a disparity of readings, with some opting for προσκόπτει PROSKOPTEI "stumbles," others for a combination of that and σκανδαλίζεται SKANDALIZETAI "offend," while still others preserve instead

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<sup>23</sup> See Mark 9:49 in *Novum Testamentum Graece*.

<sup>24</sup> See *The Syriac Church and Fathers*, De Lacy O'Leary.

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a reading of λυπεῖται LUPEITAI "made heavy."<sup>25</sup> Each of the variant Greek words and their meanings, which neither sound nor look in any way similar, can be traced back to the three-fold meaning of the one Aramaic term found in the Peshitta. By seeing how the Greek arrived at three different concepts from the singular Aramaic word, it helps the reader to understand that the New Covenant message from the Greek side of things is not as jumbled as critics would have us otherwise believe. However, it takes a return to the Aramaic text to see how the "problem areas" in the Greek begin to dissolve into nothing. Multiple instances like this can be found throughout the Peshitta's text.

Another way that these variants can be resolved in the Peshitta is when the Aramaic term was initially actually misread as being a different term altogether in the process of translating from Aramaic to Greek (which can happen due to the similar construction of some characters in certain Aramaic scripts), and if misread in that manner, the Greek variant term's definition is suddenly arrived-at very easily. An example of this type of smoothing-out of the problematic Greek variant readings can be found in the book of Acts 2:47. There, the term of interest in the Aramaic is ܐܡܡܐ AMMA "people." The Greek has the majority of its texts containing the reading of λαόν LAON "people." However, one of the oldest Greek texts contains the very different reading of κόσμον KOSMON "world."<sup>26</sup> How does such a variant arise? No suggestable answer is found in the Greek side of things, but if the Aramaic term were misread (as happens in any translation effort to some degree), there is a reasonable explanation: if the Peshitta's term of ܐܡܡܐ AMMA were misread by a translating scribe to instead be the very similar-looking ܐܠܡܐ ALMA "world," which has only one letter difference, then the minor Greek reading suddenly makes sense in how it happened. The only possible answer for the variant Greek word is found by returning to the Aramaic and seeing that a misreading of the word contained there must have taken place at some point.

A further example of similar nature can be found also in Acts 13:8, with the name of the sorcerer, ܐܠܡܐ Elumas (Elymas in most English renderings). In some Greek manuscripts, the name is given indeed as Ἐλύμας ELUMAS. However, in other Greek texts, it is variously given to instead be Ἐτοιμάς ETOIMAS or Ἐτοεμάς ETOEMAS.<sup>27</sup> The subtle vowel change does not concern us so much as the prominent consonant change from the LAMDA to the TAU in the Greek. No similarity of construction or phonetics exists between the two letters that would account for the alteration to arise, so the Greek leaves us scratching our head as to the actual name of the sorcerer. The Aramaic again preserves a unique possibility that would give a very probable answer: while the Peshitta's text contains only ܐܠܡܐ Elumas, if we were to write it instead with the variant Greek reading's consonantal difference of a T sound rather than an L sound, the resulting appearance in Aramaic would then be ܐܬܡܐ instead of ܐܠܡܐ. The structural similarity of the Aramaic ܐܠܡܐ LAMAD and the Aramaic ܐܬܡܐ TET are so close that a hasty reading of the word, or a smudged letter, or a letter on the subsequent line beneath this name that overreached its boundaries and touched the bottom of the LAMAD could so very easily account for a scribe misreading the text's name of ܐܠܡܐ and thus creating the variant Greek pronunciation that now exists with no other explanation.

Such instances as given here can only occur *one way* in a translation event, and the overwhelming evidences all show that happening *from* Aramaic *to* Greek. These situations allow the reader of the New Covenant to see that the true text has indeed survived in a trustworthy format. The presence of so many variants in the Greek manuscripts deserves to be addressed in a way that vindicates the education of the ancient scribes and their attention to detail with words they believed – rightly so – to be inspired. The Aramaic of the Peshitta very cogently brings an answer to so many of the meaningful variants that exist in the Greek, allowing the reader to see and appreciate the Greek for what it has preserved for the world – a witness to the more certain inspired text of the New Covenant!

<sup>25</sup> See textual apparatus for Romans 14:21 in *Novum Testamentum Graece*.

<sup>26</sup> See textual apparatus for Acts 2:47 in *Novum Testamentum Graece*.

<sup>27</sup> See textual apparatus for Acts 13:8 in *Novum Testamentum Graece*.

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Although the Greek may possess points of problematic readings, those instances can typically be found to disappear when the Aramaic is consulted via explanations such as have been shared thus far. However, one feature of the Peshitta's text is that it sometimes brings forth evidences that what have been preserved in isolated instances in the Greek manuscripts may actually be erroneous readings. The errors are not particularly glaring, nor of a theologically significant nature, but they do very much appear to be errors in the Greek that are not present in the Aramaic, but which can be understood as having come from a misreading of the original Aramaic in the process of translating to Greek.

An error of this type can be seen when comparing the Greek reading of 1<sup>st</sup> Thessalonians 3:2 with the Aramaic reading of the Peshitta in that verse. The Greek speaks of Paul sending Timothy to the Thessalonians in order to establish the people in the faith, and also "to comfort" them, using the Greek term παρακαλέσαι PARAKALESAI,<sup>28</sup> meaning exactly that. The Aramaic text has the alternate term in that place as ܢܒܥܐ NEBE', meaning "to inquire / question." The Peshitta, therefore, has Paul sending Timothy to the Thessalonians to "inquire" about their faith in the Messiah – to see how they were progressing in what the apostle had formerly taught them. The reason the Aramaic is to be preferred as an original reading here, and the Greek seen as an error, is due firstly to the context of the letter preceding this passage, and then what it subsequently states: they knew of what had been done among the believers in Thessalonica (1:6-10), and that they had to find out about their faith (3:5) – details which make the Peshitta's terminology of "inquiring" a more logical fit than the Greek's version of "comfort." However, the idea that the Greek is an error to be rejected in favor of the proper Aramaic reading stands really on a textual basis. One Aramaic word that *could* be translated as the Greek manuscript's "to comfort" is the word ܢܒܝܐ N'BAYA, as opposed to the Peshitta's reading of ܢܒܥܐ NEBE'. Although there is subtle difference in phonetic pronunciation, when it comes to the actual spelling of the words, the only difference between them is one single letter – the difference of which shows striking similarity in construction to the letter that does appear in the actual word preserved in the text! It would make sense for a translator to not catch the context of *investigation* displayed in the passage with the otherwise-logical use of "to inquire," and instead easily misread the term as "to comfort" in the Aramaic, thus creating an error in the fresh Greek translation.

An instance of error in the Greek that is of slightly *more* substance than the above can be seen in the list of the disciples of Messiah given in Matthew 10:4 and Mark 3:18, and compared to the lists in Luke 6:15 and Acts 1:13. The issue surrounds the identity of the disciple named Simon (not Simon called *Peter*), who, in the lists of the first two Gospels, is called Κανανίτης KANANITES "the Canaanite," but in the latter two books mentioned above, is called Ζηλωτήν ZELOTEN "Zealot."<sup>29</sup> It is quite unbelievable that Simon was ethnically a Canaanite when given that Messiah's ministry was solely focused on Israel during His first coming. However, when the Peshitta's text is approached, a somewhat different presentation is given. In the lists above from the first two Gospels mentioned, Simon is there referred to as ܩܢܢܝܐ Q'NANAYA, meaning "Zealous One,"<sup>30</sup> while in the latter two books mentioned, he is called ܬܢܢܐ TANANA, also meaning "Zealous One."

Curiously, even most English translations of the Peshitta, being influenced by previous translations from the Greek, have sided with the traditional interpretation of the Greek, and rendered the Aramaic term again erroneously as Q'NANAYA "Canaanite," when that cannot be further from the truth, as both Greek and Aramaic prove is not the case. Things begin to become clearer when Matthew 15:22 is considered in the matter. The passage speaks of a woman from "Canaan" who approached Messiah for help. The Greek text uses this curious term: Χαναναία KHANANAIA,<sup>31</sup> which is markedly different than its other usage of Κανανίτης KANANITES "the Canaanite." This detail is brought forth to express the distinction in the two

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<sup>28</sup> *Novum Testamentum Graece.*

<sup>29</sup> *Novum Testamentum Graece.*

<sup>30</sup> This is actually an Aramaic cognate transliteration of the Hebrew word for "zealous," קנוא QANUA.

<sup>31</sup> *Novum Testamentum Graece.*

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terms: throughout the Greek translation of the Hebrew Scriptures known as the LXX, the word for "Canaan" is Χανααν KHANAAN.<sup>32</sup> It is *not* rendered as Κανααν. It would be odd to suddenly spell the term in a way it is never otherwise done in either the Greek LXX or the Greek of the New Covenant manuscripts. The Peshitta's reading of the term in Matthew 15:22 is ܟܢܢܝܬܐ K'NA'NATA – "a Canaanitess." Of similar significance here is the difference between it and the erroneously-proposed "Canaanite" of ܟܢܢܝܬܐ Q'NANAYA, which is actually "Zealous One."

The situation is thus that the Aramaic text twice preserves the correct phonetic designation of Simon's political persuasions – he was a Zealot, and then twice translates it into proper Aramaic. The early Jewish readers of the text would recognize Q'NANAYA to rightly be an Aramiacized form of the Hebrew, meaning "Jealous One," so there was no need of further explanation in Matthew 10:4 and Mark 3:18. Luke, in his Gospel at 6:15 and in Acts 1:13 – both texts by his hand, used a *distinctly* Aramaic term that would be recognized by broader Aramaic audiences. In stark contrast is the Greek, which twice seemingly calls Simon a Canaanite, and then twice calls him a Zealot. By initially only attempting a transliteration of what is found in the Aramaic, with no in-text explanation to go by, the Greek translators created a reading that has suffered mistranslation *repeatedly* through many versions. Only the properly-understood text of the Peshitta has a unified portrait of the disciple's identity in all four lists. The Greek confuses the translator with a foreign term in the first two lists of the disciples and provides no blatant explanation for what it means.

Examples like these make up the types of mistranslations that are to be found in the Greek when carefully assessing the Aramaic of the Peshitta. The answer to questionable readings repeatedly falls back to viewing the Peshitta as the more logical original reading of the two. In concerning just the textual landscape of the Peshitta, it possesses very key qualities that point to it being a preferred text to the Greek.

The reader can rest assured, however, that the overwhelming content of the Aramaic text matches almost exclusively the content of the majority of the Greek texts, which does so much to show that the message of faith and hope in the Messiah has been preserved in all the ways that matter, even if there are minor problems here and there with the texts as they have survived to this day in manuscript form. However, the plethora of evidences on the side of the Aramaic gives us good reason to seek the ܐܠܦ ܬܐ Aleph-Tav in bodily form in the message of the New Covenant much more determinedly in the text (*words*) of the Peshitta as opposed to the Greek.

For whatever it may be worth to leave the reader, as a student of Biblical languages, and as a committed teacher of the Word, and having studied the Aramaic of the Peshitta extensively for over a decade, my personal opinion can go no higher of it. Rather, my sentiment matches that of Yale College's seventh president, and first professor of Semitics, Ezra Stiles, who delivered his first commencement address in Hebrew, Aramaic, and Arabic, and who said particularly of it:

"Kindred with this, [the Hebrew,] or rather a *bath-kol*, and daughter-voice, is the Syriac, in which the greater part of the New Testament (I believe) was originally written, and not merely translated, in the Apostolic age.... The Syriac Testament, therefore, is of high authority; nay, with me, of the same authority as the Greek."<sup>33</sup>

The version now before you has made use of the Aramaic Peshitta in an endeavor to bring the hope of Messiah the ܐܠܦ ܬܐ Aleph-Tav to be the Light for all nations. A great and wonderful gift is now shared with the Body of Messiah. May all glory and praise be to the King of Kings! *Maranatha!*

~ Jeremy Chance Springfield

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<sup>32</sup> Rahlfs-Hanhart, *Septuaginta*. Deutch Bibelgesellschaft. 2007.

<sup>33</sup> From Appendix II to *The New Testament: Translated from the Syriac Peshito Version*, by James Murdock, D.D. 1852.



# The Messianic Aleph Tav Interlinear Scriptures

## INTRODUCTION

(By Andrew Gabriel Roth)

*In 2015 Andrew Gabriel Roth did a series of nearly 4 hours of live teaching providing historical information he had been researching and collecting for years from both historians and religious institutions that prove from these documented sources that the New Testament was originally written in both Hebrew and Aramaic years before it was ultimately translated from these sources into Greek. The following information is excerpts directly from the powerpoint slides used in his teaching that he has graciously provided. I highly recommend viewing Roth's video teachings titled...*

## The NEW ARAMAIC NEW TESTAMENT TIMELINE

(The Manuscript Timeline)

### INTRODUCTION

Over the past 20 years, the Aramaic NT movement which had started as little more than intellectual curiosity done by a few "eccentrics" has blossomed into a bona fide scholarly force to be reckoned with. I have been happy to be a part of this movement, to begin the process of collating texts and discussing them but now a new generation of lay and professional scholars has given rise to a renewed series of questions, only some of which were given their due back in the 1990's. Others were, unfortunately, swept under the rug because the answers were hard to find or wrong assumptions were made. And now, after many years of working through these issues, the time has come to set the record straight about what Aramaic NT Primacy really is, what it isn't, and what it shouldn't have been proclaimed to be in the first place.

In my case, as new evidence became available, I had to re-assess as well. This is proper, not just because it is the duty of any scholar to constantly strive to review their process and improve but also because I invented the term "Aramaic NT Primacy" and others like "Western Five" and "Zorba translators" that are now common, so I should rewrite them as needed. In other words, I brought some of this terminology into the world and I will take it out or re-define it. In doing so, please know I am neither upset nor afraid. In fact, I am overjoyed at all the new tools that make all this possible, along with the fruit of thousands of hours of new research. But a lot of what will seem "new" is actually very old—as I delve into a series of long standing questions that seem to have gone unanswered for years.

When I say, for example, that there are about 360 Aramaic manuscripts of the Eastern text from about the 4th to 9th centuries, what does that mean? What manuscripts? Where are they, and what NT books do they have? Or, when I mention "ancient Peshitta traditions" that touch the apostolic age, what are those? Or how about understanding what exactly the differences are between the Eastern Peshitta and Western Peshitto traditions? Who came first and why? But while this is a story with lots of manuscript references and "scholar speak", I also wanted to make my answers clear and understandable. This matters, because in a way Aramaic NT Primacy will become a victim of its own success if I don't!

In the past even Hebrew Roots people ignored or had no idea about the Aramaic traditions. Now that most of them do know about it, the time has come to correct misconceptions and recover the original text! And I get so many queries begging for better understanding on how the Eastern Aramaic text came to be, and what the manuscripts (MS) are behind it and how to deal with mistranslations of the Greek, and that I wanted to address all these matters as clearly and clinically as possible, but in order to do so we must work backwards. We are going to solve a mystery together as forensic CSI's. First we look at the "scene"—the current state of the Aramaic text—and then we retrace our steps to the very times and places where that tradition began. I promise a lot of surprising twists along the way of this amazing journey!

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## The 1905-20 CRITICAL EDITION

Our first stop is, the 1905-20 Critical Edition. A "critical edition" means scholars have combined the most reliable manuscripts into a complete and continuous document. For the Greek NT, the "critical edition" is known as "Westcott and Hort", named after the scholars who put it together in 1881. The W-H is almost completely based on 2 Greek codices.

**For the Aramaic NT, the manuscript base was exponentially larger:** More than 70 Eastern and Western texts were consulted for its critical text! Of these 70 or so texts, the most significant ones were Eastern Aramaic text types found in the British Museum. MS 14,470, a 5th-6th century complete NT, is the most important. MS 14,470 was then cross-checked against other 5th-6th century texts that cover parts of the NT (i.e., just the Gospels, just the letters of Paul, etc.). These included MS 14,453, MS 14,473 and MS 14,475. Many later manuscripts, both Eastern and Western, were also consulted, from about 9th-14th centuries. But one of the problems with the Critical Edition was it also heavily inserted later western readings into it. This was done to more align with Western Church—particularly Roman Catholic—sensitivities. US and UK missionaries came to the Middle East and focused almost exclusively on the western text.

This was one reason why, when I began translating for the AENT, I resolved to start with the 1905-20 Critical Text, but then "retro-fit" it back to the original Eastern text as much as possible. And it is the origins of this same Eastern text that is our focus in this study today. On the other hand, it should be pointed out that, for the Eastern Canon which has only 22 books, the Eastern text is more than 95% similar to the 1905-20 CE. The problem is that while the variants are few, what those variants say in terms of theology has a huge impact in understanding what was original.

Starting in the early 200's theological controversies began breaking out between the Church of the East and their ancient partner, the Syrian Orthodox Church, hereafter called COE and SOC respectively. Some of the issues had to do with Gnostic influences, others with bad scribal traditions, and it only got worse as time went on. The fights between the COE and the SOC were a small part of a much bigger fight between Eastern Aramaic assemblies and the Roman Catholic Church. Rome tried to "unify" everyone at the point of a sword, first under Constantine (Nicea, 325 CE) and then others followed, but all failed. By the end of the Councils of Ephesus (431 CE) and Chalcedon (451 CE), it was clear that East and West were going their separate ways without agreement. But Rome kept fighting, and eventually they lured the SOC to come under their authority, and subsequently pressured them to change the text!

The Aramaic assemblies had always left out 5 books (2 Peter, 2 and 3 John, Jude and Revelation) because they did not receive them from living apostles or known associates of apostles. Now however, the SOC had to include these books into their canon, and also revise the older readings for the 22. The result was that the SOC did 2 revisions to the original Eastern Aramaic text. The first is called the Philoxenian, and it was done in 508 CE. Only 1 manuscript of it survives. The second revision—because everyone seemed to hate the 1st one—was done in 616 CE.

That second revision, called "Harkelian" after Thomas of Harkel, the scholar who did it, is now the official Aramaic NT of the SOC. The older and shorter Eastern text however, continued to be used by the COE. So, if we are talking COE it's called Peshit-TA but if SOC it's Peshit-TO. As a result, the SOC text (Peshit-TO) has 27 books, including the Western 5, and changes to the older 22 books. But the COE text (Peshit-TA) is the older "stripped down" version. The different titles reflect the different accents in Eastern and Western Aramaic; Eastern is more AH-centric while Western is more OH-centric.

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However, small disclaimer...Even though for the assemblies involved (COE, SOC) the distinctions between Peshitta and Peshitto were paramount, and modern scholars, many whom we are going to quote from in this study, seem to use the terms interchangeably. I have opted to leave those quotes as is rather than change it to what they meant. In any case, for 2 Peter, 2 John, 3 John, Jude and Revelation, the EASTERN text could NOT be used for the 1905-20 CE. Therefore, the later Western manuscripts were needed to provide Aramaic versions of these books. But 1905-20 didn't even use the oldest WESTERN readings at times, so I put those in to my AENT as well. In the end, when all was said and done, the British and Foreign Bible Society (now known as the United Bible Society), released the Gospels in 1905 and then, the rest in 1920. This text, now public domain, was later put into Hebrew style letters and most recently was given full vowels by Ewan Macleod in 2009.

## The POLYGLOTS

The editors of the BFBS also wanted to consult "polyglots" or published books showing multiple languages for both Tanakh and NT. There were 6 polyglots that were released from about 1600-1800 CE (Lee, Paris, Pockocke, etc.), but the most important one was called the London or Walton (1654-1657). The Walton, which I have had the honor of holding the original in my hands, is an ideal way for scholars to consult up to 9 languages for any part of the Scripture. The wealthy—for these books were extremely costly—would actually subscribe to get a small part of this text each month until it was finished. When many editions were printed, they would subsequently end up in university libraries all across Europe, where later generations of scholars would flock to consult them. But polyglots themselves need real handwritten original manuscripts behind them to research, collate and set into type.

## The Leningrad Level

Now, like Masoretic scribes for the OT, the Aramaic NT had dedicated scribes also that spent many centuries collecting the handwritten manuscripts and figuring out how to standardize pronunciation and pick the best readings. In 1613 this scribal activity reached its zenith with a perfect, 100% legible document called the Leningrad Level, Mingana Syriac MS 148 (1613). The Mingana Syriac 148 Manuscript is the ultimate text of the Eastern Aramaic tradition. It survives in virtually perfect condition, with very few holes, smudges or misspellings. I call it **Leningrad Level** because it is to the Aramaic NT what the Leningrad Codex is to the Tanakh: the base text against which all others are measured. Like the Leningrad Codex of 1008, the Mingana is so perfect and complete that one can use it to reference any part of the Biblical text recorded in earlier fragments, and see how the words were supposed to be rendered. As we will see later, the Eastern Peshitta texts are, for all intents and purposes, virtually identical.

## The Aleppo Level

And also like the Leningrad Codex, a perfect text like Mingana doesn't happen overnight. There were several earlier volumes of nearly complete Eastern texts that collectively supported the Mingana's readings by almost 1100 years. By comparing these earlier volumes to Mingana, the tradition gets older! I therefore call these nearly complete texts **"Aleppo Level"** after the Aleppo Codex of 930 CE. The Aleppo Codex, unlike the Leningrad, has some text missing, but it still shows us where the near final form of the text was in the hands of the scribes of that time...same thing with these Aramaic NT manuscripts!

### The Aleppo Level texts are:

- 1)MS 14,470 (5th to 6th centuries)
- 2)MS 14,448 (699 CE)
- 3)Yonan Codex (7th to 8th centuries)
- 4)Khabouris Codex (11th-12th centuries)

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- 5)Houghton Manuscript (1199 CE)
- 6)Crawford Codex (12th century)
- 7)MS 17,124 (1234 CE)

So with the "Aleppo Level" texts, the tradition behind the "late" Mingana 148 manuscript (1613 CE), can be shown to go back perfectly intact to at least the mid 400's CE! Again, all one need do when they hit a "hole" in one of these manuscripts, is either consult another Aleppo Level document, or check Mingana.

## The Masoretic Level

During this same period of time, from 450 CE to 1200 CE, there were also smaller fragments of texts that went along with the later, larger documents. And both "Leningrad" and "Aleppo" Manuscripts (MSS), along with these smaller ones, comprise the overall "Masoretic" period, or the time when Aramaic NT scribes were maintaining the text. We can then take these early fragments and assemble them into a kind of "Early Master Text"—an even more ancient collection of fragments put together to form a near-complete Eastern Aramaic text centuries removed from their larger counterparts.

### Here is what it might look like:

- 1)MS 14,453-Complete text: Matthew, Mark, Luke and John, 5th century. Supplemented by the same content in 14,449 (6th-7th C), 14,458 (6th-7th C), 14,460 (600 CE), manuscripts 14,461-14,465 (all 6th C); 14,471 (615 CE).
- 2)Complete text: Acts, James, 1 Peter and 1 John: 14,472-14,473-a (6th-7th C); frag. from MS 716 (6th C).
- 3) Complete text of Pauline Epistles, less Hebrews: MS 17,122 (6th C); 14,475 (6th C), 14,476, 14,480 (5th-6th C), 14,477, 14,481 (6th-7th C), 14,478 (621-622 CE), 7157 (767-768 CE).
- 4) Complete text of Pauline Epistles, with Hebrews: MS 14,479 (534 CE).
- 5) Complete texts of 2 Peter, 2 John, 3 John and Jude: 14,473-b (11th C).
- 6) Complete text of 2 Peter, 2 John, 3 John, Jude and Revelation: Crawford Codex (11th-12th C). [Some Western MSS are older.] In fact, Crawford is the only Aramaic manuscript that contains all 27 NT books under one cover.

Therefore, this is how we can form a complete "weaved" text from ancient sources (ca. 450 CE-ca. 1200 CE!) So this is where the "official" manuscript record ends for the Eastern Aramaic Peshitta NT traditions. But if some of you are wondering if there is such a thing as unofficial manuscripts the answer is yes. However, first we need to take a major "off-road detour".

## The Old Syriac Detour

So, having seen the "Masoretic Level", a period running from roughly 450 CE-1200 CE, the next earlier piece in the Eastern Aramaic Peshitta tradition is basically the NT equivalent to the Dead Sea Scrolls. Like the DSS, much of the Aramaic NT material from this earlier time (ca. 160 CE to 450 CE) is hidden in obscure places or fragments. And also like the DSS, these early Aramaic NT fragments shed much light on the longer, more durable traditional forms that came later. However, we can't get there directly now because there is one detour standing in the way between the Masoretic Level and the Dead Sea Scrolls Level, and that is what I call the "Old Syriac" detour. Old Syriac is actually two manuscripts. The first, Sinaiticus (OS-S) was found at the traditional Mount Sinai, and is usually dated to 5th century. The second one, Curetonian (OS-C) is dated to the 6th century. Combined, these documents do not even cover the entire Gospel text, but they remain hotly debated.

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The controversies over Old Syriac are almost the stuff of legend. George Lamsa, in the Introduction to his *The Modern New Testament from the Aramaic*, directly calls OS a fraud that he feels is 1,000 years younger than the commonly accepted date. Others seem to rejoice and feel the opposite—OS is the earliest Aramaic witness found, they say. Still others would call Old Syriac a relatively late witness—compared to the Greek text it came from—and then use it as a kind of scholarly shield. What I mean is that first Greek scholars said the Aramaic was a direct translation from the Greek. But then Aramaic scholars fought back showing differences that disproved this idea. Greek scholars then admitted they were wrong: The Eastern Aramaic could not be a direct translation from Greek, but then turned around and claimed victory anyway! They said that since OS was derived from Greek, if the Peshitta came out of OS, Peshitta didn't have to be from Greek. Or to put it in equation form IF Old Syriac came from Greek, AND Peshitta came from Old Syriac, **THEN**: It doesn't matter the Peshitta did not come from Greek! **RESULT**: There can be differences between Peshitta and Greek without the Greek losing status as "mother" text!

Critics also point out that, if the Old Syriac was the oldest Aramaic text, why was it treated so shabbily, left to rot on a shelf and then partially erased to reuse the paper? In short, I can think of no other Biblical manuscript that has more conspiracy theories attached to it! JFK's death seems less controversial! But, in the *Ruach Qadim* books and in the AENT, I gave many examples also about how the OS is actually showing a dependence on the Peshitta, not the other way around. I also showed evidence how OS had to be derived from Greek Codex Bezae, so I won't document that here, but please review these if needed.

Then again, if the Old Syriac is not older than Peshitta, where did it come from? Who did it and why? In 1904, a scholar named F.C. Burkitt theorized that the Old Syriac Siniaticus was translated from Greek Codex Bezae (which is true), and that a man named Rabulla revised OS into the Peshitta text (which is not true). I will be returning to this theory in detail later. For now, my focus is in explaining the fact Rabulla did not revise Old Syriac into the "later" Peshitta text, but instead the history points to Rabulla actually being the translator of the Old Syriac manuscript, known as Siniaticus.

## Rabulla Wrote Old Syriac

To see why, we need to go back to the middle of the 2nd century. In about 160 CE, a man named Tatian took the Aramaic Gospel texts he knew and combined them into a single narrative called the Diatessaron. Tatian didn't compose/translate these Aramaic texts—he just edited them together. That means some original kind of text existed before Tatian did his work, and these would have been the individual Gospels of Matthew, Mark, Luke and John composed in the Aramaic language! But to find out exactly what that pre-Tatian Aramaic text was is not easy, and we will return to that point later.

In any case, because paper was expensive and Middle Eastern churches were poor, a single volume of all the Gospels was a highly prized commodity. From the last half of the 2nd to the beginning of the 5th centuries, there is no doubt Tatian's work was widely read in the Aramaic churches. Then, in 411 CE, a bishop of Edessa named Rabulla rounds up 250 copies of the Diatessaron and burns them! In 423 CE, Theodoret of Cyprus, another bishop, destroys another 200 copies of the work. Rabulla's goal was to put out a new Gospel text that supported his Gnostic heretical views by destroying the original witnesses. Rabulla then called his translation work—the one that was supposed to replace the Diatessaron—"**The Separated Gospels**" or "**Evangelion d'Mephareshe**" in Aramaic. He wrote, "The presbyters and deacons shall see to it that in all the churches a copy of the Evangelion de Mephareshe shall be available and read." (Th. Zahn, *Forschungen zur Geschichte des neutestamentlichen Kanons*, i. -1881, p. 105).

So Rabulla is actively destroying one text and venerating another—his own! And in the very time Rabulla did this work, matching the time OS-S was believed to have been written, some startling evidence was found! The Old Syriac (S) MSS. Says, Shlam Evangelion D'Mephareshe. Here ends the Separated Gospels. This

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term arises only to contrast it with the Combined Gospels in 411 CE, because originally they were separated! (Agnes Lewis, *Old Syriac Gospels*, p. 268).

Since Rabulla was the only person to ever author a book called "The Separated Gospels", the fact that OS-S is also the only MSS that calls itself by that title proves this must be Rabulla's work: no earlier than 411 CE. By contrast, the Peshitta was quoted from much earlier (will show soon), so it cannot be revised from OS. However, in the interests of being complete, I must also point out the term *Evangelion d'Mephareshe* does appear in one other MSS. But that MSS is the Curetonian Old Syriac from about 100 years later. Ironically it is Cureton, not the Peshitta, that was actually revised from OS-Siniaticus. So all that means is Cureton is simply carrying on the title of the Separated Gospels that, once again, was coined by Rabulla earlier. But Cureton does give us an interesting twist: Whereas Siniaticus uses "Separated Gospels" to indicate all 4, Cureton only uses the term to introduce Matthew! But regardless the term does not exist prior to 411 CE. And there's another problem: A Rabulla-authored Peshitta would never have been accepted by the COE any more than the Jews would accept a Torah from Adolph Hitler! The COE called Rabulla "the devil!"

Since Rabulla did do the OS, in a way Burkitt was half right, so let's look at the 2 parts of his theory. On the first point, Old Syriac coming from the Greek, this was noted by Rabulla's own assistant/biographer, "By the wisdom of God...he translated the New Testament from Greek into Syriac because of its variations, exactly as it was." (Rabul episcopi Edesseni, Baleei, aliorumque opera selecta, Oxford 1865, ed. J. J. Overbeck). But on the second point, that Peshitta was a revision of Old Syriac, it has been completely discredited. This kind of reconstruction of textual history is pure fiction without a shred of evidence to support it. (Arthur Voobus, *Early Versions of the New Testament*, Estonian Theological Society, 1954, pp. 90-97).

And even Dr. Bruce Metzger, a Peshitta skeptic, comes to the Peshitta's aid on this point. The question who it was that produced the Peshitta version of the New Testament will perhaps never be answered. That it was not Rabbula has been proved by Voobus' researches...In any case, however, in view of the adoption of the same version of the Scriptures by both the Eastern (Nestorian) and Western (Jacobite) branches of Syrian Christendom, we must conclude that it had attained a considerable degree of status before the division of the Syrian Church in AD 431." (The Early Versions of the NT, New York: Claredon, 1977, p. 36).

In the end, that's why I called this part "the Old Syriac detour." Neither OS-S nor OS-C is accepted as being part of the Eastern Aramaic family or even the later Western Aramaic family. And if, as we saw, it could not have been produced before 411 CE, we need to move on to more ancient Aramaic NT evidence!

## The Dead Sea Scrolls Level

So maybe then we should take the word of those same churches about what Scriptures they used and when they used them! Whenever a Bible text was translated into the local vernacular of a church, written records celebrate its arrival. For the Peshitta and COE though, there is no such announcement. There is no mention of any translation of the New Testament being made into Aramaic from any language in the ten Christians Councils that took place in the Persian Empire, third and fourth centuries A.D. The Council of Seleucia (410 A.D.) makes no mention of any New Testament or the need for such a work. Why should the greatest event in the history of the Church of the East be ignored by the writers and historians in the east? (George Lamsa, *The Modern New Testament from the Aramaic*, p. x.). Dr. Lamsa, a native Aramaic speaker from the Middle East, asks a great question here. Why would the churches themselves not celebrate their own achievements?

**Once Old Syriac is removed from contention, the course is clear:** Again, it is not the case that the Peshitta "emerged" in the early 400's to replace the Diatessaron as a fresh revision. Rather, the Separated Gospels, which were and are the Peshitta text, were restored to their original form in the Aramaic speaking churches.

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And this is what the sources testify to: A return to the older text! "With reference to....the originality of the Peshitta text, as the Patriarch and Head of the Holy Apostolic Church of the East, we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, The language spoken by our Master Y'shua Mashiyach Himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision." (Patriarch Mar Eshai Shimun, April 5, 1957).

So speaks the head of the COE, and he is not alone in this opinion it is known that books were soon translated from Syriac into Greek, and while such an intercourse existed it is scarcely possible to believe that the Scriptures themselves remained untranslated...which necessarily imply the existence of a Syriac Version of the Bible. Tertullian's example may show that he could hardly have refuted Marcion [died 160 CE] without the constant use of Scripture...But meanwhile there is no sufficient reason to desert the opinion that has obtained the sanction of the most competent scholars, that its formation should be fixed to the first half of the 2nd century. The text, even in its present revised form, exhibits remarkable agreement with the most ancient Greek Manuscripts and the earliest quotations from. The very obscurity that hangs over its origin is a proof of its venerable age, because it shows it grew up spontaneously in Christian congregations, and it was not the result of any public labour. Had it been a work of late date, of the 3rd or 4th century, it is scarcely possible that its history should be so uncertain as it is. (Brooke Foss Westcott, "A General Survey of the History and Canon of the New Testament" (7th Edition, 1896), p. 244-8).

Yes, **THAT** Westcott, as in Westcott and Hort! Here is the man most responsible for the Greek Critical NT Text and he is saying the Aramaic is at least as old as the Greek! Since the Peshitta cannot, as he says, "be the late work of the 3rd or 4th century", it must belong to 1st and 2nd centuries—before the Diatessaron! But now Westcott goes even deeper. Another circumstance serves to exhibit the venerable age of this Version. It was universally received by the different sects into which the Syrian church was divided in the 4th century, and so has continued current even to the present time. All the Syrian Christians, whether belonging to the Nestorian, Jacobite or Roman communion, conspire to hold the Peshitto authoritative and to use it in their public services. It must consequently have been established by familiar use before the first heresies arose or it could not have remained without a rival...no one ever supplanted the Peshitto for ecclesiastical purposes. (Westcott, p. 244-248).

However, to go even earlier, like the Dead Sea Scrolls, we need to do a bit of unconventional digging. Remembering the fact that the Dead Sea Scrolls were found by accident, we also need to be looking for out of the box processes on the Aramaic NT side. **The fact is:** Some of the earliest Aramaic NT docs are not called that! The reason is simple: These are the writings of two Aramaic saints, named Aphrahat and Ephraim, who are quoting from the Aramaic NT in their own essays. Both of these men wrote only in the Aramaic language during the 4th century and never touched the Greek. Most important of all, there is no doubt that the later manuscripts containing these men's writings (5th-6th C) are accurate renderings of their actual work. As a result, when Aphrahat dies in 345 CE, all the Aramaic NT quotes by him in manuscripts from 474 and 512 CE, must be before 345 CE.

The same is true of Saint Ephraim. His death in 373 CE guarantees that his Aramaic NT quotes must be no later than that year, if not earlier. So starting with Aphrahat, he seems to know the Peshitta NT so well that scholar William Wright said, "He seems to be quoting that text from memory." That implies the text has been around!

### Some sources used for this section:

Wright, William: The Homilies of Aphraates the Persian Sage (1869). Morris, John (Reverend): S. Ephrem the Syrian, Translated out of the Original Syriac (1847). Barmby, James: A Select Library of the Nicene and

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Post-Nicene Fathers of the Christian Church, Volume 13 (1743). Harris, Rendel, J: Fragments of the Commentary of Ephrem Syrus upon the Diatessaron (1895). MCCarthy, Carmel: Saint Ephrem's Commentary on Tatian's Diatessaron: An English Translation of Chester Beatty Syriac MS 709 (1993).

Continuing, in more than 360 quotes in all, Aphrahat covers a massive amount of quotes of the Eastern Peshitta traditions.

## **Some examples:**

To Joseph the angel said in Egypt: Arise, take up the child and go into the land of Israel, for they are dead who were seeking the life of the child to take it away (Matthew 2:20).

Whoever wishes to make peace, shall be one of the sons of Elohim (Matthew 5:9).

No man lights a lamp and puts in under a bushel or under a bed or puts it in a hidden place but on a lampstand that all may see the light of the lamp (Matthew 5:15, Mark 4:21, Luke 8:16).

Let us lay up our treasures in heaven (Matthew 6:20).

Let us seek His kingdom and His righteousness (Matthew 6:33).

Everyone who asks receives and everyone who seeks finds and for him who knocks it shall be opened (Matthew 7:8).

Let us found our building on a rock, that it might not be shaken by the winds and the waves (Matthew 7:24).

Speak the word and my servant will be cured (Matthew 8:8).

Freely you have received. Now freely give (Matthew 10:8).

There is nothing hidden that will not be revealed to every man (Matthew 10:26).

You shall sit on 12 thrones and judge the 12 tribes of Israel (Matthew 19:28; Luke 22:30).

And whoever falls on that stone will be broken and on everyone on whom it will fall, it will crush (Matthew 21:44).

All the pure virgins who are betrothed to Messiah shall light their lamps and with the bridegroom shall go into the marriage chamber (Matthew 25:10).

All things have been committed to me by my Father. Go forth and make disciples of all nations. And I am with you, until the end of the world (Matthew 28:18-20).

And when the chief of the synagogue requested him concerning his daughter, he said to him, "Only firmly believe and your daughter will live". So he believed and his daughter lived and arose (Mark 5:33-36).

And to him whose son was sick he said, "Believe and your son shall live." He said, "I believe, Master, help me with my weak faith" (Mark 9:22, 26).

This shall be the sign for those who believe: They shall speak with new tongues and shall cast out demons and they shall lay their hands on the sick and they shall be made whole (Mark 16:17), [Early proof of the "long ending" in Mark!]...when the Master comes he may find us awake (Luke 12:37)...or what woman is there who has 10 coins and shall lose one of them and will not light a lamp and sweep the house and seek the coin she lost? (Luke 15:8).

In the beginning there was the Word...the light was shining in the darkness and the darkness did not comprehend it (John 1:1,5).

He came to his own and his own received him not (John 1:11).

The Word became flesh and dwelled inside us (John 1:14).

Not by measure did the Father give the Spirit to the Son, but loved him and gave all into his hands (John 3:34-35).

I and my Father are One (John 10:30).

And when Lazarus died, our Master said to Martha, "If you believe, your brother will rise." Martha said to him, "Yes Master, I believe" (John 11:23-27).

He has promised: Where I am, you shall also be (John 12:26).



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Walk while the light is with you, before the darkness overtakes you. Believe in the light, that you might be children of the light (John 12:35-36).

There are many rooms in my Father's house (John 14:2).

But it is true that which our Master said: "That where I go, you might be also" (John 14:3).

The Master said again, "You are in me and I am in you" (John 14:20).

This is my commandment: That you love one another (John 15:12).

If they have persecuted me, they will persecute you. And because of this they will persecute you, that you are not of the world, even as I was not of it (John 15:20,19).

Let us be strangers to the world, even as Messiah was not of it (John 17:14).

For he said to Shimon Keefa: Feed my sheep and feed my lambs and my ewes (John 21:15-17).

Not only is John 21:15-17 exactly quoting the Peshitta, the "feed my ewes" reading is not in any Greek MSS). Death ruled from Adam to Moshe even over those who did not sin (Rom. 5:12).

You are the Temple of Elohim and the spirit of Messiah dwells within you (1 Cor. 3:16).

These three which shall abide: faith, hope and love (1 Cor. 13:13).

As to death, its sting is broken and it is swallowed up in life (1 Cor. 15:54-55).

Though we have nothing, yet possess all things (2 Cor. 6:10).

But let him who would glory, let him glory in Master YHWH (2 Cor. 10:17).

That there is neither male nor female, nor slave nor free, but you are all one in Y'shua the Messiah (Galatians 3:28).

He has taken himself up and seated us with himself in the heavens (Ephesians 2:6).

Let us love Messiah, as he loved us and gave up himself for our sakes (Ephesians 5:2).

Let us be vessels unto honor (2 Timothy 2:21).

By faith they all prevailed (Hebrews 11:33).

*And there's more than 300 other quotes where those came from!*

This is an incredibly ancient and important source for the Eastern text! So now it's time to wrap up this section with our other 4th century witness, Saint Ephraim. Ephraim flourished in the two decades after Aphrahat's death. Like Aphrahat, Ephraim also quotes from the Peshitta text, putting it once more as being older than 373 CE, the year that he died. Here's one more quote from Brooke Foss Westcott on this point...Ephraem Syrus, a deacon of Edessa, treats the Version in such a manner as to prove that it was already old in the 4th century. He quotes it as a book of established authority, calling it 'Our Version'; he speaks of the Translator one whose words were familiar; and though the dialects of the East are proverbially permanent, his explanations show that its language even in his time had become partially obsolete. (Brooke Foss Westcott, "A General Survey of the History and Canon of the New Testament" (7th Edition, 1896), p. 244-8).

### Here are some examples:

In the wilderness John cried and said, "Repent sinners of your evil and offer fruits of repentance, for lo! He comes that winnows the wheat from the tares" (Matthew 3:8,12). The voice of the Father was heard: This is My beloved in whom I am well pleased (Matthew 3:17). Come with me, and truly I will make you fishers of men (Matthew 4:19). Let not your left hand know what your right hand is doing (Matthew 6:3). And Y'shua said, "Why are you imagining evil in your hearts" (Matthew 9:4). For (Y'shua) said that he, even Satan, is divided, himself and against himself, and that he cannot stand (Matthew 12:25-26). Forgive your brother even unto seventy times seven (Matthew 18:22). I am the Elohim of him, even of Abraham, and Elohim is not the Elohim of the dead (Matthew 22:32). Who can forgive sins except Elohim alone (Luke 5:21). Though John was great among those born from women, yet he that is now little is greater than he (Luke 7:28). This man, if he had been a prophet, he would have known this woman was a sinner (Luke 7:39). John cried, "He who

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comes after me, he is before me" (John 1:30). The woman of Samaria said to our Master: Behold, the well is deep (John 4:11). He who drinks of the water I will give him, truly, he will never thirst again (John 4:14). Arise, take up your bed and go home (John 5:8). Abraham perceived in Spirit that the Son's birth was far off; instead of him in person he rejoiced to see even his day (John 8:56). That it might be fulfilled that all things be subjected to him. Then he, in his turn, shall be subjected to him who subjected all things to him (1 Cor 15:27-28).

As important as Ephraim's quotes are here, the fact that Aphrahat is the earlier source and quotes far more from Peshitta—and from a time before Rabulla did OS—is what really counts! Nevertheless, I believe, the more ancient witnesses the better!

## The Lost Gospels!

I want all of you to know that I really went back and forth on whether using the milk carton motif was a good idea or not. Obviously, in no way do I wish to make fun of missing kids or the evil behind their disappearances. Yah forbid it! But it was also the only way I could think of to show a different kind of crime—a disappearance that affects all! It is perhaps the most vexing question we get in the Aramaic NT movement. We know Messiah was a Hebrew speaking Jew, as were all his disciples and nearly all the writers of the NT. So where are their Hebrew writings—the same Sacred Writ as the Tanakh no less? Well for a long time, I felt this question was not adequately answered, and I count myself as guilty of that as the next man. In the past the Aramaic guy would act like a mean cop on a bad "Law and Order" episode, and he would say something like, "Look they're just gone okay? Deal with it and move on! " Then the questioner, in this case I imagine a widow in mourning, cries and says, "But what about Shem Tov? What about Dutillet? I thought for sure they were good Hebrew witnesses." The cop answers, "Look lady, I'm real sorry, but you've been lied to. Happens every day in this city. They're gone and not coming back! " Now granted, I am exaggerating for dramatic effect here, but not by much! The problem is, that while we know manuscripts at least in Hebrew letters circulated very early, not a trace of the the early copies has survived. And the witnesses we do have come 1000 years later and only cover Matthew and Hebrews-what about the rest?

That is why, for even the most ardent advocates of the "Hebrew NT", their efforts will fall short in producing one. They will either turn to the Aramaic for the rest of the books or try to "reconstruct lost Hebrew ideas" from the Greek. I think you all know which option I took, except my Matthew is also in Aramaic. However, I believe I have uncovered new evidence that can shed fresh light on this issue. What I did was I went back and read the testimony of the Church Fathers with fresh eyes. I tried to see things from their view and looked at the different terms they used and the political circumstances they were in. After compiling a list of these factors, I went back to the manuscript and historical record to see what other concordances I could find...and this led to the answer I currently have about the Hebrew NT.

What we are going to see are the birth to two extremely ancient Semitic witnesses. The *first witness*, I'll call it "**Jerusalem Witness**", was a tradition that arose in Israel, partly in Hebrew at first, but then quickly adapted into Judean Aramaic in Hebrew letters. The second witness, called "**Babylon Witness**", was done in the Eastern Aramaic dialect of Edessa, which spread throughout the Middle East.

## The Jerusalem Witness

Our current studies have brought the Eastern Aramaic witnesses down to about the year 300 CE, in large degree due to Saint Aphrahat's clear reliance on that text. But to go back further, we need to rely on the testimony of Eusebius, a 4th century historian who was also Constantine's biographer. At the Emperor's behest, Eusebius compiled a massive volume called simply "Ecclesiastical History", in which he detailed all the major events of the Western Church. Eusebius was in a unique position. He had access to the most ancient

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manuscripts and official imperial backing and unlimited resources.

Now one might rightly ask however: Given Eusebius' patron, can we trust what he says about history? Isn't that history going to have a western bias? Well to be sure a lot of it is biased, but surprisingly, when it came to explaining the Hebrew and Aramaic stuff they had, they turned honest! I pondered this mystery for many years: Why would Constantine who hated everything Jewish admit in his official bio that his church had original "Hebrew" MSS of the NT? We would expect that everything Eusebius wrote would be only about original Greek or perhaps Latin texts—not Hebrew and Aramaic texts. But then I remembered something important. Eusebius also tells us that Constantine ordered all his bishops to agree to a final list of NT books so that he could put out 50 hand-made Bibles for his churches. In spite of the fact those churches continued debating canon for a long time after, that Bible got done.

So my opinion is this: Constantine knew there was a very vibrant underground Hebrew and Aramaic movement that he couldn't totally stamp out. He also knew, or was informed, that early Hebrew and Aramaic MSS had circulated early, and he had a lot of them in his library. If Constantine simply denied their existence, he would look like a fool. But if he told the truth, it could work to his advantage, as he could truthfully say he had access to ALL the important ancient witnesses that he could "consult" for his Bible. And so Eusebius, with the documents in hand, is given the green light to talk.

So, not only are the political and logistical considerations properly aligned, we need to remember another important factor. The events Eusebius records are only between 50-300 years in his past, so the documents he has to compile this history are very close to the time it all happened. That is an extremely rare convergence that leads me to trust Eusebius! Oh and there is one more thing about Eusebius that I should mention. He was born in Israel! He is sometimes called "Eusebius of Palestine" or "Eusebius of Caesarea". He also became an early bishop in Israel and therefore knows exactly what documents they have as well as what his master Constantine has. But in order to reveal these two ancient and original Semitic strands, we need to shift gears a bit. Up until now, we have been telling our story in descending order, that is, from the most recent events on down to the more ancient. Now we need to reverse the process and go ascending, ancient to modern.

The Jerusalem Witness begins in 30 CE, the year that Y'shua was crucified and risen from the dead...And afterwards they returned to Urishlim from the mountain, which is called Of the House of Olives, which is on the side of Urishlim and distant from it seven furlongs. And after they entered, they went up into an upper room. (*Those*) that were staying in (*her*): Petros, and Yochanan, and Ya'akov, and Andraus, and Peleepos, and Tooma, and Mattai, and Bar-Tulmay, and Ya'akov Bar-Khalpai, and Shimon the zealot, and Yehud Bar-Ya'akov. These, all of them, were steadfast in prayer with one soul, and (*with*) the women with Maryam, (*his*) mother of Y'shua, and with his Brothers. And among them in those days arose Shimon Keefa in the midst of the disciples there. Now there was a gathering of men, about 120. (Acts 1:12-15-AENT). So here we see the first "corporate meeting" after Y'shua's resurrection, and it's obvious the "minutes" from that meeting were written down!

We also see agendas put forward, special Scripture discussions to justify actions, and a collective decision making process based on the falling of lots. **Look at also who is at this meeting to give testimony:** All the apostles, Y'shua's mother and two brothers and any number of other important witnesses! I believe this first gathering was also intended to begin collecting testimony from all the eyewitnesses about Y'shua and what had just happened. I base my belief on this matter from two rulings Y'shua gave at the end of his time on earth. The first of these concerned the fate of the apostles. "And there will be severe earthquakes from place to place and famine and plagues. But before these things, they will lay hands upon you and persecute you. And they will deliver you to the assemblies and to the prisons. And they will bring you before kings and governors because of my name. But it will be to you for a testimony. But place it in your hearts that you

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should not try to learn how to answer. For I will give you a mouth and wisdom so that all your enemies will not be able to stand against it. And your parents and your brothers and your relatives and your friends will betray you. And they will kill some of you. Then you will be hated by all men because of my name." (Luke 21:11-17-AENT).

Even Y'shua's designated successor, Peter, was given a premonition of a violent death (John 21:18-19-AENT). And yet, in spite of the fact that many of the apostles—as it turned out, 11 of them—would die violently, they were still given this command... "Go therefore, make disciples of all nations and immerse them in the name of the Father and of the Son and of the Ruach haKodesh. And teach them to keep all that I have commanded you. And behold, I am with you all the days until the end of the world." Amen. (Matthew 28:19-20-AENT).

**So let's put the pieces together:** On the one hand, the apostles are commanded to teach the rest of the world all about Y'shua and Torah. But on the other hand, they need to watch their backs and understand they might die at any time while they are fulfilling this charge. That is why this next Scripture, if I'm them, would give me chills. "But beware in yourselves that your hearts never become heavy by extravagance and by drunkenness and by distress of the world, and that day should come suddenly upon you. For like a snare it will entrap all those who dwell upon the face of all the earth. Therefore, be watchful at all times and pray that you are worthy to escape from these things that are about to happen, and that you stand before the Son of man." (Luke 21:34-36-AENT).

With marching orders like these, the apostles have to make sure that, even if they are stopped by hardship or death, their message is not. And as if all this isn't bad enough, their enemies have their versions of events out already! "Now when they had departed, some men came from those soldiers to the city and told the chief priests everything that happened. And they were assembled with the elders and they took counsel and they gave not a small amount of money to the soldiers." And they said to them, "Say that his disciples came and stole him in the middle of the night while we were sleeping." "And if this is heard before the governor, we will persuade him to not make trouble for you...And this word has gone out among the Yehudeans to this day." (Matthew 28:11-15-AENT).

So, if they don't write their account down, the apostles knew for certain their enemies would (and did)! This then is the birth of the "**Jerusalem Archive**", where these witnesses give testimony that goes into an official Hebrew corpus for believers to draw on and consult for proper facts. And the people who needed this Archive would have been folks like Luke who, getting part of the story from Paul, interviewed eyewitnesses.

Matthew and John would both have had access to Y'shua's mom Maryam, and brothers, Matthew because they were both in Jerusalem at the same time (Acts 1:13-14) and John because he lived with her (John 19:27). Mark, as we will see from very ancient and reliable tradition, got his information from Peter, and so on. And so what I believed happened was that the initial focus of the Jerusalem Archive was to collect enough information on Y'shua to write an official biography that we call the Gospel of Matthew! Other Gospels would follow, and I believe they had to be in Hebrew or Aramaic, given the accounts were for Israel. It is certainly the case that, when the other leaders like Paul and Ya'akov quote from a source, it's always something that can be found in Matthew! Granted, there may be very similar statements in Mark and Luke also, but tradition is unanimous that in these early years, there was only Matthew.

## Such as:

For I delivered to you from the first, as I had received it; that the Mashiyach died on account of our sins, as it is written (Matthew 26:28): And that he was buried and arose on the third day, as it is written (Matthew 28:1-6). (1 Corinthians 15:3-5 -AENT)

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For I have received from our Master, that which I delivered to you; that our Master Y'shua, on the night he was betrayed, took bread, And blessed, and broke (*it*), and said: "Take, eat; this is my body which is broken for your sakes: do this, in remembrance of me." (Matthew 26:27) So, after they had dined, he gave also the cup and said: "This cup is the renewed covenant in my blood: do this as often as you drink (*it*), in remembrance of me." (Matthew 26:28). (1 Corinthians 11:23-25 -AENT)

Do not swear; neither "by heaven" nor "by the earth" nor by any other oath: but let your language be "yes, yes," and "no, no," (Matthew 5:37) "or else you become subject to judgment." (Ya'akov 5:12 -AENT).

What's very interesting also is that Paul is dead by 67 and Ya'akov is dead even earlier, in the year 62—and yet they are quoting from a written source! We also need to look at another fact about the Jerusalem Archive: The NT clearly tells us that the apostles put their administrative rulings in writing!

## **For example:**

Now those who were sent came to Antikia and gathered all the people and they delivered the epistle. And after they read they were encouraged and they rejoiced. And with an abundant word strengthened the Brothers and established those of the household of Yehuda and Shila. (Acts 15:30-32 AENT). And they who accompanied Paul, went with him to the city of Athens. And when they departed from him, they received an epistle from him to Silas and Timothy, that they should come to him speedily. (Acts 17:15 AENT). Be established and persevere in the Commandments...whether by word or by our epistle. (2 Thess. 2:15 AENT).

So, official biographies of Y'shua (*Gospels*), letters to assemblies abroad, and details of administrative matters were all written down and kept in the Jerusalem Archive. Then out of this archive, no later than about 45 CE, emerges the first official book, the Gospel of Matthew. My source for this may be surprising...St. Jerome was, quite simply, the greatest scholar the Roman Catholic Church ever produced. Jerome also was a very brave man, defying Church dogma by venerating Hebrew over Greek. And yet, so great was his scholarship, the pope had to admit no one else was qualified to create the Vulgate. Like Eusebius before him, Jerome was commissioned by Roman rulers to create a Bible—this time in Latin. And also like Eusebius, Jerome was given unlimited access to precious manuscripts along with all the funding he would ever need to complete the project.

## **So here is what this expert had to say:**

"Matthew, who is also Levi, and from a tax collector came to be an emissary first of all evangelists composed a Gospel of Messiah in Judea in the Hebrew language and letters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Borea to copy it. In which it is to be remarked that, wherever the evangelist...makes use of the testimonies of the Old Scripture, he does not follow the authority of the seventy translators [a.k.a. the Septuagint] but that of the Hebrew." Jerome (382 CE).

So, here we see an interesting toggling point. The first place, Caesarea, it is most likely Matthew was in Hebrew, but in Syria Aramaic dominated! So once again, we see two forms of the Jerusalem Witness. The first one, the Jerusalem Archive, is purely in Hebrew language and letters. As apostles like Matthew and John meet in Jerusalem, they use the Archive and their own testimonies to form their Gospels. I believe Matthew's Gospel was written in purely the Hebrew language and letters, but Matthew also was fluent in Aramaic and did a version in that language as well. In sifting through the early records of Jerome, Eusebius and other Western writers who basically stole what the Nazarenes had, we find an important distinction...The first is written according to Matthew, the same that was once a tax collector, but afterwards an emissary of Y'shua the Messiah, who having published it for his believers, wrote it in Hebrew. Origen (ca. 200 CE).

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Matthew also issued a written Gospel among the Hebrews in their own dialect. Irenaeus (170 CE). So with Origen, he just says Matthew "wrote it in Hebrew", and the most natural assumption is this means "Hebrew language and letters." But with Irenaeus, he introduces the phrase, *dialektos Hebraidi*, and this is where it gets interesting: Wouldn't the Hebrew people speak a Hebrew dialect? Why even say that? To me, and to the majority of scholars I have read on the issue, the answer is clear: The "Hebrew dialect" is the dialect of Aramaic that happens to be spoken by the Hebrew people whereas "wrote in Hebrew" means pure Hebrew! And by the way, this Hebrew dialect doesn't just apply to Matthew alone.

In the work called *Hypotyposes*, to sum up the matter briefly, he [Clement of Alexandria] has given us abridged accounts of all the canonical Scriptures...The Epistle to the Hebrews he asserts was written by Paul, to the Hebrews, in the Hebrew tongue, but that it was carefully translated by Luke, and published among the Greeks.- Eusebius on Clement of Alexandria (ca. 185 CE).

### **And Eusebius also says:**

Pantaneus...penetrated as far as India, where it is reported that he found the Gospel according to Matthew, which had been delivered before his arrival by some who had the knowledge of Messiah, to whom Bartholomew [Nathaniel Bar Tulmay], one of the emissaries, as it is said, had proclaimed, and left them the writing of Matthew in Hebrew letters. For as Paul had addressed the Hebrews in the language of his country; some say that the evangelist Luke, others that Clement, translated the Epistle. And the year that Nathanael Bar Tulmay had this Gospel of Matthew in Hebrew letters in India: 52 CE. And so in this case of Thomas and Nathanael going to India in 52 CE, the term "in Hebrew letters" means pure Hebrew also. Reason being, the whole point of both Greek and Aramaic versions of the NT was to get the word out about Y'shua in the languages of the local people, but Indians spoke neither Greek nor Aramaic.

Also it is important to note that the Scriptures were not translated into Sanskrit or Hindi until much later, in part because the assembly Thomas founded never changed their Aramaic liturgy! So I believe the Hebrew Gospels they had were very early put into Aramaic—and done by the apostles. But if I'm part of the Jerusalem leadership, and a place I want to preach the Good News to does not speak Greek or Aramaic (at least, not at first), my next best alternative would be to spread the original language of those Gospels, and my native tongue: Hebrew. But the apostles also wrote Aramaic liturgy which still exists!

One final link between the St. Thomas Messianic's and the Jerusalem Witness. The St. Thomas Christians have another name they call themselves, The Nazrani (Nazarenes)! As such, they have retained many elements of their Jewish origins. They are the only Christian sect in the world that calls their cross a menorah! But even more evidence of this Hebrew Matthew may have been preserved by Rabbi Gamaliel, Paul's teacher! In an essay written for the book *Passover and Easter: Origin and History to Modern Times*, Israel J. Yuval reported a find in the Talmud that appears to show Matthew could have been written earlier than some scholars contend. Yuval wrote that a leading rabbinical scholar of the time was, "considered to have authored a sophisticated parody of the Gospel according to Matthew." The parody was written by a rabbi known as Gamaliel, is believed by some well-respected liberal Christian scholars to have been written about A.D. 73 or earlier. Neal Altman, *Support for Authenticity of the Book of Matthew Comes from an Unlikely Place*, Kansas City Star, January 7th, 2004. Please note that 73 CE is the latest possible date for the parody—and therefore the Gospel that inspired it—because Rabbi Gamaliel died that year. Matthew must have circulated earlier! Furthermore, for Gamaliel to read Matthew and view it worthy of parody, it must be the case the Gospel was well known for quite some time before the time Gamaliel would have used it. And the fact that all this took place in Israel strongly suggests the Gospel and the parody were written in the Hebrew language and Hebrew letters.

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This brings us to our last reference for the Jerusalem Witness: The Talmud. The books of the Evangelists and the books of the minim they do not save from a fire [on the Sabbath]. They are allowed to burn up where they are, they and [even] the references to the Divine Name that are in them.—Rabbi Tarfon, Mas Shabbath,13:5 [Neusner translation]. Come and hear: The blank spaces above and below, between the sections, between the columns, at the beginning and at the end of the Scroll, defile one's hands. — It may be that [when they are] together with the Scroll of the Law they are different. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the "**Books of Minim**". Seeing that we may not save the Books of Minim themselves, need their blank spaces be stated? — This is its meaning: And the Books of Minim are like blank spaces. Spaces and the Books of the Minim may not be saved from a fire, but they must be burnt in their place, they and the Divine Names occurring in them.

**R. Tarfon said:** May I bury my son if I would not burn them together with their Divine Names if they came to my hand...I would enter a heathen Temple [for refuge], but not their houses (Mas Shabbath 116a) The "books of the Minim", plural for MYN, refer to Jewish believers in Y'shua, derived from Mahaymna Y'shua Netzeret. A very strong clue that the "books of the Minim" were in Hebrew is the rabbinic concern about "the Divine Names occurring in them." No Aramaic names for Deity (MarYAH, Eloah, etc.) would have raised concern for preserving the MSS of their enemies. But the original Name of Yahweh would have!

And the Jewish Encyclopedia says this about Tarfon...R. Tarfon was extremely bitter against those Jews who had been converted to the new faith; and he swore that he would burn every book of theirs which should fall into his hands (Shab. 116a), his feeling being so intense that he had no scruples against destroying the Gospels, although the name of God occurred frequently in them. So not just Matthew in Hebrew was targeted, but all four Gospels were in that language at that time! But on the other hand, we know these manuscripts could not have been in Greek because Greek NT documents do NOT have the Name! And while Aramaic could certainly have been read by the rabbis in Mas Shabbath 116a, Aramaic did not employ the use of the long form "Yahweh" in any of its documents either, preferring MarYAH instead. This leads to the conclusion that Nazarene Gospels in Hebrew circulated widely in Israel early 2nd century. Furthermore, the identity of the "heretical" sect is confirmed here...R. Joseph b. Hanin asked R. Abbahu: As for the Books of Be Abedan [Ebionites], may we save them from a fire or not? — Yes and No, and he was uncertain about the matter. Rab would not enter a Be Abedan, and certainly not a Be Nizrefe [Nazarene house]; Samuel would not enter a Be Nizrefe, yet he would enter a Be Abedan.

It is also important to note that, based on the names of the rabbis listed in this Talmud passage (e.g. Tarfon), we can date the historical event recorded in it to about 125 CE! This date is also consistent with what other sources tell us about this time. But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian [Bar Kochba Revolt, 135 CE—AGR], there were 15 bishops in succession there, all of whom are said to have been of Hebrew descent, and to have received the knowledge of Messiah in purity, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate. For their whole assembly consisted then of believing Hebrews who continued from the days of the apostles until the siege which took place at this time; in which siege the Jews, having again rebelled against the Romans, were conquered after severe battles.

Since the bishops of the circumcision ceased at this time, it is proper to give here a list of their names from the beginning. The 1st, then, was James, the so-called brother of the Lord; the 2nd, Symeon; the 3rd, Justus; the 4th, Zacchaeus; the 5th, Tobias; the 6th, Benjamin; the 7th, John; the 8th, Matthias; the 9th, Philip; the 10th, Seneca; the 11th, Justus; the 12th, Levi; the 13th, Ephres; the 14th, Joseph; and finally, the 15th, Judas. These are the bishops of Jerusalem that lived between the age of the apostles and the time referred to, all of them belonging to the circumcision. (Eusebius, Church History, Book IV, 2-4, 315 CE).

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Therefore, these Jerusalem leaders would probably have also maintained the same Hebrew documents Rabbis like Gamaliel saw before 73 CE and Tarfon and Akiba (Mas Shabbath 116a) saw around 125 CE. But after this time, a disaster known as the Bar Kochba Revolt would soon change everything for this witness! After the disaster of Bar Kochba, the Jews were expelled from Israel and even Jewish Messianics lost their positions in Jerusalem. Many fled for their lives, and if COE documents are accurate, even members of Y'shua's own family joined them in the Persian Empire, because Persia was more tolerant. But from this point on, details about the Hebrew NT become sketchy at best. For a few centuries after this, Church fathers like Eusebius and Jerome will report that they saw copies of at least a Hebrew Gospel of Matthew. One other writer, Epiphanius, makes this interesting comment..."They (the Nazarenes) have the Gospel according to Matthew quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters." (Epiphanius - ca. 370 CE).

The phrase, "quite complete in Hebrew" is very important for our studies and purposes. For one thing, it strongly suggests that the Hebrew versions of the Gospels with the Nazarenes were "complete", i.e. were very similar to the Greek and Aramaic manuscripts Epiphanius himself knew. These were not fragments or spurious texts from heretics like the Gnostics...they were Received Text! And so this gives me great hope—if not final proof—that the Hebrew Gospels Rabbi Gamaliel and Rabbi Tarfon saw were close to "mirror images" to the Aramaic counterparts that survived, except that the Hebrew read "YHWH" and the Aramaic read "MarYAH." After all, one thing the Church Fathers were good at was recording "heresies!"

## **So here is the summary chart:**

Apostles meet in 30 CE...Testimonies form the Hebrew-only Jerusalem Archive...Using the Archive, the first Gospels are written in Hebrew and Aramaic-40's CE...Gospel of Matthew makes its way to India in 52 CE...Gospel of Matthew is also parodied by Rabbi Gamaliel, who dies in 73 CE...The Archive is likely destroyed in 70 CE, when the Romans burn Jerusalem...Nazarene Gospels with "YHWH" in them are burned by rabbis in 125 CE...Bar Kochba Revolt in 135 CE causes complete banishment of Jews from Israel...Hebrew and Aramaic NT books brought to Rome, ca. 150 CE.

## **The Babylon Witness**

The elect assembly which is in Babylon, sends peace to you; also Mark, my son. (1 Peter 5:13 AENT). This is not a coded reference for Rome, but a literal one for Babylon in Iraq. In fact, the assembly Peter is writing from still exists. The NT tells us that Peter spent many years in the Jerusalem area, but also travelled to Samaria (Acts 8:9-25), Syrian Antioch (Galatians 2:11) and other Aramaic speaking places (Acts 9:32-38). But Peter continued returning to his base in Jerusalem, even though by this time Ya'akov was in charge there. In 49 CE, Peter and Ya'akov held the famous Circumcision Council meeting in Jerusalem, and this occasion was also an important moment for the Jerusalem Archive, as we will soon see. But after this, Peter largely drops out of the picture in Acts, and this is the likely time he goes to Babylon (50-65).

Once there, he establishes an assembly that will later become known as the Church of the East. Another assembly that Peter founded, in Syrian Antioch, becomes the Syrian Orthodox Church. In all Peter founded almost twice the assemblies that Paul did and travelled further and longer than Paul did. With Peter then in Babylon, the largest Jewish population outside of Israel, we can see how Aramaic documents would be sent to and approved by him, and also sent back to Israel for Ya'akov's use as well. And it is once again at the Circumcision Council in 49 CE that we are given details on this set up...And they wrote an epistle by their hands thus: "The Shlichim and the Elders and the Brothers to those who are in Antioch and in Syria and in Cilicia. Brothers who are from the Gentiles, peace. We have heard that some men from us went out and confused you with words and have agitated your souls, saying that, You should be circumcised and guard the religious customs, something that we did not command them. Because of this, we deliberated, all of us, after we gathered together and we chose men and sent them to you with our beloved Paul and Bar-Naba, men who



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have committed their souls for the sake of the Name of our Master Y'shua the Mashiyach. And we sent Yehuda and Shila with them who by their words they will tell you these things. For there was a determination upon the Ruach haKodesh and also upon us that a greater burden should not be placed upon you except those things that are necessary. That you should stay away from that which is sacrificed (to idols) and from blood and from a strangled thing and from fornication that as you keep your souls from these things you will be well. Be true in our Master (Y'shua)." (Acts 15:23-29 AENT).

So the key thing to observe are the men delivering the message: Paul, Bar-Naba, Yehudah and Shila. The apostle Paul is travelling with a translating entourage! The translating "**Dream Team**" helping Rav Shaul were...

1)Yosef Ha-Levi Bar-Naba [see Acts 4:36], specifically sent to help Paul when it was decided he minister to Gentiles (Galatians 2:9).

2)Yehudah Bar-Shaba, sent with Paul and the others to deliver the circumcision ruling to Gentiles.

3) Shila, also known as Silas (Greek) and Sylvanus (Latin): Fluent writer in both Aramaic and Greek, Shila is one of the most well-travelled translators Paul has. He is with Paul in both synagogues (Acts 15:40) and in Greek speaking areas (Acts 17:15).

And here's another special note about Shila-Silas-Sylvanus: He co-authors two of Paul's letters in Greek! "I PAUL and Sylvanus and Timothy, to the assembly of the Thessalonians which is in Elohim the Father and in our Master Y'shua the Mashiyach: Grace be with you, and peace." (1Thessalonians 1:1 AENT).

And...PAUL and Sylvanus and Timothy, to the assembly of the Thessalonians, which is in Elohim our Father and our Master Y'shua the Mashiyach. (2 Thessalonians 1:1 AENT). Nor is this the only apostle that Sylvanus helps with writing from Aramaic to Greek, as this testimony shows...These as I account (*them*) few (*things*), I have written to you by Sylvanus, a faithful brother. And I would persuade and would testify that this is the true Grace of Elohim, this in which you stand. (1 Peter 5:10-12 AENT).

And, as time goes on, Paul will also have other translators help him as well...Yochanan-Marqos, author of the 2nd Gospel and assistant also to Peter (Acts 12:25; 1 Peter 5:13). Tertius, the co-writer and scribe of the Epistle to the Romans in Greek (Romans 16:22). Timothy, co-writer along with Shila of 1 and 2 Thessalonians in Greek (1 Thessalonians 1:1; 2 Thessalonians 1:1).

And of course, the most stalwart servant of them all...Luke, author of the 3rd Gospel, the book of Acts and probably had a major hand in helping put the Epistle to the Hebrews into Greek, according to ancient traditions. As Paul laments near the end of his life, "Only Luke is with me" (2 Tim. 4:11). This entourage of translators and sometimes couriers, along with others like Onesimus, Epaphroditus and many more after them, formed a network of scribes who helped the apostles take Aramaic epistles and put them into Greek. **The most likely path:** Greek letters went to Greek assemblies and Aramaic went to Jerusalem.

Of course, Aramaic letters also went to places where large Aramaic speaking populations existed, such as Syria, Babylon, and certain parts of Asia Minor. And that is why I have learned that "*primacy*" is not so much about "who came first" but "what was needed where!" In other words, if I am a worshipper at the Thessaly assembly and my rabbi receives 1 Thessalonians which was originally authored by Paul in Aramaic, but helped by Shila to be put carefully into Greek under Paul's guidance, then in that sense our Greek copy is "original" as the autograph we got...but so is the Aramaic it was derived from!

So, in a sense, primacy or originality resides in the mind of the writer and the receiver, and they may not have the same conclusions! But now we need to shift gears and get back to Peter. After two decades and

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establishing more than 40 assemblies in the Middle East, Peter decided to retire. But what may be shocking is, in spite of Catholic doctrine to the contrary, there is no evidence whatsoever that Peter ever set foot in Rome!

In fact, recent archaeology has revealed the distinct possibility that Peter returned to Jerusalem from the greater Middle East and died there around 66 CE. Rome's attitude on this matter might be viewed as almost humorous if it wasn't also so tragic. The fact is, the Roman Church only claims to be "Babylon" when its convenient, like in co-opting 1 Peter 5:13, but point out that the Whore of Babylon sits on 7 hills (Revelation 17:9) and we hear "That's not us! "

I believe what happened to Peter in his final years is that he returned back home to Jerusalem in the wake of Ya'akov's death in 62 CE. He would then die around 66 CE, perishing in the chaos of the First Jewish Revolt. But before that, the Church Fathers hint that Peter may have resumed power in Jerusalem. Recall that earlier I showed you Eusebius' list of bishops that ran Jerusalem. After Ya'akov died, he was immediately succeeded by a man named "Symeon", which is nothing more than a Greek rendering of "Shimon", Peter's birth name. But there is also a catch...The ancient sources all call this second bishop "Shimon, the son of Clopas", not "Shimon son of Jonah." Many scholars think "Clopas" is "Alphaeus", the father of Matthew (Matthew 10:3). But "Clopas" (*actually Qeylopa*), the scholars also agree, is an Aramaic name, not a Greek one. Qeylopa, in turn, is the Aramaic cognate for Khalpai, a Hebrew name that means "changing."

Is it possible this is another kind of nickname for Shimon Keefa, the Rock, who changed from denying Messiah to becoming his successor? While there is no way to know, deriving authority from Peter as pope is a powerful motive to lie. But at the end of the day, Peter as Shimon the "Second Bishop of Jerusalem", may be something I believe, but I cannot prove it true. If Peter did return at the time the evidence suggests however, he certainly would have been recognized as the leader, regardless as to what Eusebius says. Moving on, the next stop in our journey of the Babylon Witness is a copy of the Four Gospels with a very early date attached to it. In 1821, the Vatican Librarian made an amazing announcement that went all around the planet. His name was J.D. Asseman, and he may have leaked a shocking secret! A manuscript of the four Gospels in Syriac, bearing the date A.D. 78, is mentioned by J. S. Asseman, in his Bibliotheca. The manuscript was preserved at Baghdad on the river Tigris; at the end it had these words under written; "This sacred book was finished on Wednesday, the 18th day of the month Conun, in the year 389," that is of the Greeks, which was A. D. 78, "by the hand of the Apostle Achaeus, a fellow laborer of Mar Maris, and a disciple of the Apostle Mar Thaddeus." (Marsh's Michaelis, 1823, vol. ii., pg. 31). But no sooner was the discovery leaked which could have led to much scrutiny against Rome when other scholars closed ranks and renounced it.

I find both the level of "quashing" the story and the reasons given for invalidating it highly tenuous and suspicious. Michaelis was said to have rejected the statement on the grounds that one of the "laborers" mentioned (Achaeus), died in the year 48 CE, but this is by no means certain based on the evidence. Michaelis' analysis also ignores the fact that the other man mentioned, Mar Maris, was definitely still alive in 78 CE! In fact, in 78 CE, Mar Maris was a powerful bishop who would, only a decade later, become the Patriarch of the Church of the East. Achaeus, or Aggai as he was also called, was believed to have been Maris' teacher. So the colophon reading that Asseman reported is probably perfectly accurate after all. Achaeus and Mar Maris were co-laborers for a time, but the student overtook his teacher and became the next leader of the Church of the East. So once this objection is eliminated, the leading expert is vindicated! Therefore, this is one of many invaluable artifacts we know Rome is hiding.

While I cannot know if this MSS still exists—it would reside in the "restricted 1st century section", that we know the Vatican Library has—I have no doubt that the Vatican Librarian knew what he was talking about in 1821, and Aramaic Gospels from 78 CE did exist! But our next stop comes from a disciple of the Apostle John. His name is Papias, and he died in the year 130 CE. Remarkably, both Papias' own fragments as well as

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a fuller account given by Eusebius have survived into modern times. Let's look at what this ancient witness has to say...And the presbyter said this...Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered.

It was not, however, in exact order that he related the sayings or deeds of Messiah. For he neither heard the Master nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [*of his hearers*], but with no intention of giving a regular narrative of the Lord's sayings...but with regard to Matthew he has made the following statements: Matthew put together the oracles [of the Master] in the Hebrew language, and each one interpreted them as best he could. The same person uses proofs from the First Epistle of John, and from the Epistle of Peter in like manner.-Phillip Schaaf, *Nicene and Post Nicene Fathers*, (New York: The Christian Literature Publishing Company, 1887-1894, p. 154).

Again the term Papias uses, Hebrew dialect, shows the Gospels are in Hebrew letters and Aramaic language. Also see Irenaeus, *Against Heresies*, V, 36 (180 CE), but Papias' 130 CE testimony sets up the next phase! In about 150 CE, a Jewish scholar named Hegesippus converts to Christianity. Hegesippus also saw the Nazarene Canon in Jerusalem (*both Hebrew and Aramaic versions, as we will soon see*), and took it back to Rome. And on this point, our ancient chronicler Eusebius says this...And he wrote of many other matters, which we have in part already mentioned, introducing the accounts in their appropriate places. And from the Syriac Gospel according to the Hebrews he quotes some passages in the Hebrew tongue, showing that he was a convert from the Hebrews, and he mentions other matters as taken from the unwritten tradition [Talmud] of the Jews. Eusebius, *Ecclesiastical History*, 4.22.1-7. But the use of the term Syriac Gospel according to the Hebrews is highly significant, because it also contrasted with "sayings from the Hebrew", and so both versions are in with Hegesippus as he draws near Rome.

Meanwhile, at that same time, these same "**Syriac Gospels**" are widely copied and spread throughout the Middle East. And only 10 years after Hegesippus takes some of them out of Israel, a man named Tatian gets a hold of other copies in Syria and begins piecing them into the Diatessaron. From there, the wildly popular Diatessaron becomes the majority document for the Aramaic NT throughout the Middle East (175 CE). But the Peshitta didn't disappear, as the quotes from Saint Aphrahat prove. He had plenty of "**Separated Gospels**", to quote from in the early 300's.

However, even so, the "**Combined Gospels**" MSS greatly outnumbered the Peshitta documents...we get some indication of these numbers when Rabulla and another bishop destroy 450 copies of the former! But when the dust settled, it was very easy for the COE to put the old Separated Gospel MSS back into use. That maneuver, to simply go back to the previous form of the documents as separate Gospels, explains further the traditions that the COE never asked for, needed, or received a "*new*" translation at any point in the 2nd to 5th centuries CE. And then the time of the Peshitta's re-emergence matches the MSS record perfectly: Early 5th century!

**So here is this summary chart now:**

Apostles meet in 30 CE...Testimonies form the Hebrew-only Jerusalem Archive...Using the Archive, the first Gospels are written in Hebrew and Aramaic-40's CE...The Babylon Witness Aramaic versions of the Gospels, dated to 78 CE, are attested to by the Vatican Librarian Papias (130 CE): Matthew was written in Aramaic before being put into Greek. Hegesippus takes the Nazarene Canon back to Rome (ca. 150 CE). Church Father Origen quotes from Peshitta-exclusive version of Hebrews 2:9 in 202 CE—didn't talk about that yet did I? **Pause timeline!**

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The original reading for Hebrews 2:9 was, as is shown in the Eastern Peshitta text, "for apart from Elohim he tasted death for every man." However, a heresy called Monophysitism became a fad. Monophysitism means "one nature", and it arises from Gnosticism which held that Y'shua was not human at all but merely a divine being putting on the appearance of a mortal. This heresy spread all over, and soon a new reading emerged to accommodate it: "So that by the grace of God He might taste death for everyone."

Sounds subtle, even innocuous, but the problem was not "God's grace" being added. Instead, the issue was "apart from Elohim", was dropped! The heretics didn't want Y'shua to have any humanity whatsoever, even if he was also 100% divine at the same time! But for our purposes, here's the major point: The reading "apart from Elohim", did not exist in any Greek manuscript in Origen's time. The only place he could have gotten it is from the Peshitta! In fact, it will take another 200 years for "apart from Elohim", to show up on the Greek side at all, and then rarely!

**Here's the quote...**For 'apart from God he tasted death for all.' This appears in some copies of the Epistle to the Hebrews as 'by the grace of God.'-Origen, Commentary on the Gospel of John, 202 CE. χωρίς γὰρ θεοῦ ὑπὲρ παντός ἐγεύσατο θανάτου ὅπερ ἐν τισὶ κεῖται τῆς πρὸς Ἑβραίους ἀντιγραφῆς χάριτι θεοῦ. And leading Peshitta scholar William Norton adds...Origen, nearly 200 years before Nestore lived, mentioned Greek copies which had a like reading. He died about A.D. 254. Theodore, bishop of Mopsuestia, a celebrated Greek writer, who died about A.D. 429, said that some persons had removed the reading, "without God," and had substituted, "by the merciful favor of God."... Tischendorf says, "From these testimonies, it is CERTAIN that the reading, "without God", did not originate with the Nestorians; for Origen found it in his copies." There is no reason, therefore, to suppose that the Nestorian text of the Peshito in Hebrews 2:9, is the result of any change made by them; but there is reason, on the contrary, to regard it as part of the original text of the Peshito; and a proof that the Greek copies which had the same reading in the time of Origen were correct. (William Norton, Introduction to the Syriac Peshito Text (1889), p. xxxix).

## **So my final major explanation to all of you is this:**

Since the Eastern Aramaic Canon has Matthew for its first book and Hebrews for the last book...and since we have early Church Fathers quoting from parts of Matthew and Hebrews that could only come from the Aramaic text...the only logical explanation must be that the entire Nazarene Aramaic canon made its way to Rome before the year 202 CE! If that doesn't speak volumes for the antiquity of this tradition, I don't know what will! And antiquity like that is why we can compare the Aramaic with the Greek and see which reading is better or older.

We now return you to our regularly scheduled timeline, with a slight back-step to about 160 CE...Tatian the Assyrian takes existing Peshitta Aramaic Gospels and combines them into one document (**The Diatessaron**). The Diatessaron documents greatly outnumber the older Peshitta "Separated Gospels" for more than two centuries. But after the death of Rabulla, bishop of Edessa, in 435 CE, the Separated Gospels are re-instated for liturgical use, and the earliest MSS for Peshitta match this time, ca. 450 CE!

## **Conclusions**

My goal here has been not to trash the Greek at all, but to show how the Eastern Aramaic or "Peshitta" traditions are at least as old as the Greek. From there we can compare readings from both, case by case. In the past, I believe the Aramaic NT Primacy School in general and myself in particular, focused too much on primacy as precedence, as the question of "who came first" cannot be answered in a universal, monolithic way, but depends on geography. The better question is "what happened where" and "what is better."

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If though, at the end of all of this, I have demonstrated a greater antiquity and integrity to the Aramaic traditions that can then be used along with the Greek witnesses to help find the best NT readings, I will be most content. As for the rest, the issue of primacy per se is one that will be looked at line by line and place by place. But if, as I alluded to at the start, people ask for where the Aramaic MSS are and what they contain, or ask other questions about the Hebrew NT and even scholars who agree with me obscure the issue or don't answer at all, then I am no longer in agreement with them, because their methods are wrong. In the future, I will endeavor to do better on this.

In the meantime, I think greater care and humility in all of our processes would go a long way, because at the end of the day we need both Greek and Aramaic, because they give the most ancient testimonies about our eternal life in Mashiyach. And the Scripture has this to say about matters of life and death...A man shall not be put to death on the testimony of one witness...Out of the mouths of two witnesses shall every matter be established. (Deut.17:6; 19:15).

Peace and blessings

*Andrew Gabriel Roth*

# MATIS

## PREFACE

(By William H. Sanford)

I would like to point out a few observations I have both observed and discovered from my study of Biblical Hebrew over the years. Anyone attempting to learn Biblical Hebrew from orthodox Jewish teachers today will learn straightway that the word *Aramaic* is, more often than not, used to commonly describe all Hebrew starting with Moses to the Modern Hebrew used today. This can really muddy the waters of our understanding as you can imagine. For whatever reasoning this is done, I can only guess, but to compare Biblical Hebrew to the Modern Hebrew used today, as if they are an identical language, I would liken that to the falsehood of the Egyptians taking credit for building the Pyramids of Giza, it is pure nonsense!

**Biblical Phoenician Script**, which has come to also be known as **Biblical Paleo Hebrew**, seems to be in a unique world all to itself. Many Jewish scholars have believed for thousands of years the individual letters of the language are a Pictorial Script and that words were actually created by combining the separate individual meanings contained in each letter and joining them together to express thoughts. Because of this, many scholars have believed that this script was extremely primitive and have been guilty of comparing it to Egyptian Hieroglyphics. I myself have been guilty in the past of calling it "primitive" because of their influence, but in my on-going studies I have discovered something extremely vital and unique to furthering our education of Biblical Paleo Hebrew. There are over 30,000 individual Paleo Hebrew words that are used throughout the entire Tanakh only **ONE TIME**! There are tens of thousands of more Paleo Hebrew words that are only used two or three times and thousands more less than a dozen times throughout the Tanakh. This in itself screams to us quite the opposite of any thought of calling Paleo Hebrew a primitive language or primitive script. I verified my finding with the people who put together the Interlinear Scriptural Analyzer.

Many may ask, how can this be when Strong's Hebrew dictionary only has a little over 8,000 words? The answer is simple, the over 30,000 words that appear only ONE TIME and/or relatively only a few times, are words that share common root words with thousands of other words and also share common Strong's numbers. The reason the words vary is simply because of different letters added to common root words as prefix's or suffix's, which will slightly change the over all translation and the pronunciation and is a direct reflection of the unique sophistication of this divine language.

These unique Paleo Hebrew words, that only appear ONE TIME, or only a few times, appear in each book as if the author was actually, quite possibly, creating a unique word for the first time to specifically describe something that had never been described before in the language or at least, possibly not in script. Amazingly all of these words are simply translated into common English words. Now with nearly 400,000 Hebrew words that make up the entire 39 Books of the Tanakh, having nearly 10% of them only being used ONE TIME and most, of which are translated into common English words, can only make us rightfully wonder if we are truly getting the entire expression the author was trying to convey in our English translations.

Many Jewish rabbis for thousands of years have taught that Biblical Hebrew was the heavenly language that was used by Yahuah and His angels and imparted to Adam and Eve and consequently was also the language Yahuah used to speak all creation into existence. If this is true, it certainly makes since that Paleo Hebrew would be extremely sophisticated, and undeniably, a priceless gift given to mankind at creation and spoken for thousands of years. It is unquestionably worthy of our continued study to uncover its limitless possibilities of being the only language ever used on earth that, like our Creator, is truly an eternal "living language". For all other languages and scripts are common and lifeless in comparison and corrupt in nature and will disappear never to be seen or used again after our Messiah returns. Only Biblical Paleo Hebrew is eternal.

It is quite possible that Biblical Paleo Hebrew was the single language on earth described in Genesis 11:1 until the Tower of Babel in Babylon began to be built. Consequently they were judged by Yahuah for their wickedness by the confusing of other languages against all those who participated in evil by giving them

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corrupt tongues as punishment (Gen 11:7). Something the Israelites will experience eras later, as I will explain. Naturally those who were not guilty of blood were allowed to keep the divine heavenly language, which would ultimately be used by Moses and the Prophets to write the books of the Tanakh.

The Torah is clear about the significant events that happened after the Tower of Babel concerning the perpetual and everlasting covenants Yahuah created beginning with Abraham with the promise to form a nation from the promised child Isaac and his son Jacob, whose name was changed to "*Israel*" after his 12 sons had been born. Then came the hundreds of years of bitter bondage upon their descendant's as slaves in Egypt as their descendant's began to grow in number. Once the Israelites were delivered through Moses by the hand of Yahuah, then came the eternal Mosaic Covenant and the creation and forming of the 12 Tribes of Israel (*Jacob's* descendant's) who entered into the Promise Land as a nation of people with a future to become an everlasting kingdom with their own land. Finally came the eternal Davidic Covenant with David and the creation of an everlasting thronship over the 12 Tribes of Israel, the Kingdom of Elohim.

Now keep in mind, the purpose of my writing this is to express that all of Abraham's descendants continued to speak and write with the divine, living language of what we call today Biblical Paleo Hebrew as their native tongue, which technically is called the Biblical Phoenician Script.

So what I am leading up to is that the question has to be asked, "*What happened to this divine Biblical language?*" Scholars have been trying to figure out the answer to this question for hundreds, if not for thousands of years, and there are many theories, but based upon my acquired knowledge over the years, I believe that I might possibly have an answer to this question. While putting together this current edition, I was able to connect some new puzzle pieces in regard to the comparison of Aramaic to Paleo Hebrew.

Let me set the picture...we know that the divine language was used by the 12 Tribes of Israel for hundreds of years after coming into the Promise Land, but something happened beginning around 724 B.C. when the 10 northern tribes, referred to as the *House of Israel*, began to be judged by Yahuah for their wickedness (*Torahlessness*) and were finally given a divorce decree from Yahuah and ultimately scattered to the nations (Jer 3:8). Now the judgment upon the House of Israel was so severe, that when Yahuah removed His Covenant, this act removed His Torah, and subsequently His feast days, His 7<sup>th</sup> Day Sabbath, along with His kosher laws in regard to clean and unclean, holy and profane. Over the years these people were completely despoiled to the status of GENTILES! In time they totally lost their identity as they began to take on the religious beliefs and practices of worship and were assimilated into the pagan nations of the world.

This brings me to one point I wish to make concerning Aramaic. The fact is, there is really no reason for the language of Aramaic to exist! Scholars will tell you that this language is a *sister language* to Hebrew, but no one knows exactly when the language began to come into being. I agree with the fact it is a sister language to Hebrew, but it is not a divine language and I will tell you why in a moment. Most scholars believe and agree the language of Aramaic began to be used prior to the 10 Northern Tribes given a divorce decree and that this language began to become more popular after their Diaspora to the nations. So much so, that by the time Y'shua was born it was the primary language both spoken and written in Israel and by Jews all over the world as their native tongue!

Which brings me to the most important question, "*Why would the divine Biblical Paleo Hebrew language be lost?*" I believe I have discovered a portion of the answer. It is no secret that through years of personal study I have come to agree with all the most famous ancient Jewish rabbis down through history that the free standing Aleph/Tav (אָ) Character Symbol is a divine mark or seal carrying the prominent *meaning* from the letters as the *Strength of the Covenant*. If the two letter symbol (אָ) was simply a *direct object pointer* (DOP), with no *Spiritual Significance* whatsoever, as it is implied today by a minority of rabbis, then the mark should have transferred over to be used in the sister language of Aramaic as a DOP, but it never did. Not even the

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common Vav/Aleph/Tav (וֹאֵת), transferred over into Aramaic, which is used throughout the Tanakh over 2250 times and generally translates the letter Vav (ו) as a conjunction, such as *and*. But the most surprising revelation is that Father's memorial name (יְהוָה) never transferred over into Aramaic. Even the Aramaic portions of the books of Ezra and Daniel are void of the free standing Aleph/Tav, the Vav/Aleph/Tav and Father's memorial name! What was actually used in Aramaic, in my humble opinion, was a poor substitute for Father's memorial name, as Marya (מַרְיָא), meaning Master Ya, and this word doesn't even contain the word Yah (יָה) used in the PERFECT and DIVINE Biblical Paleo Hebrew!

The answer as to *why these omissions and substitutes*, could be very simple and quite profound...Aramaic is simply a step away from that which was already PERFECT and DIVINE and it was created and given to the House of Israel and eventually to the House of Judah for this reason and also as chastisement from Yahuah when they were cast out of the land and scattered to the nations as a more common and less offensive language to be used by them and among gentiles. Aramaic would further also help the Jews prevent the blaspheming the sacred symbols (Aleph/Tav) and Father's sacred name, which the mention of His memorial name was a capital offense punishable by death. Again, in my humble opinion, these would seem to be primary and logical reasons to consider as to *why* Aramaic would have come into existence and why it gained in popularity over the divine Paleo Hebrew. And finally, by Aramaic's creation, the Tanakh would be sealed for all eternity with the divine heavenly Paleo Hebrew script as a testament against the Two House's for their sins.

It is common knowledge that there is a small percentage of Biblical Paleo Hebrew words that did transfer over into Aramaic but these words make up an extreme minority compared to the abundance of new words created in Aramaic. There is no doubt that even the Aleph/Tav is incorporated into many Aramaic words that resonate with quite possibly divine purpose as the reader is welcome to explore in this edition.

It is a matter of history that over time Hebrew eventually died out, but towards the end of the 19<sup>th</sup> century in Europe a Jew named Eliezer Ben Yehuda is credited for taking the first steps to resurrect the ancient language and Yehuda is recognized as the founder of restoring the lost language. Over hundreds of years it developed into the spoken language today called Modern Hebrew. I must admit that the resurrection of this language is nothing short of miraculous, but Modern Hebrew is not the language Moses used to pin the Torah or that the Prophets used throughout the Tanakh! In fact I personally believe that the whole reason Modern Hebrew has been resurrected was to eventually fulfill the prophecy by Zephaniah (3:9) by working backward to ultimately restore the pure divine language of Biblical Paleo Hebrew.

Modern Hebrew cannot be exclusively the fulfillment of Zephaniah's prophecy, for it only stands to reason that at the time he was given the prophecy, the language he was using to write with was Biblical Paleo Hebrew and it had not yet died out, or been replaced. So there was no way it needed to be restored, since he was using the pure language to write the prophecy! Consequently, his prophecy was twofold, inadvertently predicting the demise of the divine language he was using at the time when he recorded the prophecy declaring the return of the pure language to the covenant people, and secondly, since Modern Hebrew did not even exist during Zephaniah's day, it is impossible the prophecy could have been speaking about it being resurrected and thus, Modern Hebrew cannot be the complete fulfillment of Zephaniah's prophecy!

In closing let me simply say, there is no doubt in my mind that Aramaic is a more common language, lacking from the PERFECT and DIVINE Biblical Paleo Hebrew (*Phoenician Script*) used to write the Tanakh. But it is far superior to the Greek and opens up a new door of opportunity to explore for many westerners and is the reason I and my colleagues have endeavored to create this unique masterpiece rendition and comparison of the ARAMAIC PESHITTA and the GREEK NEW TESTAMENT.

In His continued service,  
*William H. Sanford*



## MATTI - MATTHEW

## Matti – Aramaic (A)

(A) 1:1 ܟܬܒܐ ܕܠܝܕܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܥܝܐ ܕܕܐܘܕܐ ܒܪܥܝܐ ܕܐܒܪܗܡ  
 kəṭābā dīlīdūtēh dəyēšūc məšīhā bərəh dədāwīd bərəh dabrāhām  
 ܟܬܒܐ ܕܠܝܕܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܥܝܐ ܕܕܐܘܕܐ ܒܪܥܝܐ ܕܐܒܪܗܡ

The Record of the generation of Y'shua the Meshicha son of Daudid son of Abraham

## Matthew – Greek (G)

(G) 1:1 βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαβὶδ υἱοῦ Ἀβραάμ  
 G976 G1078 G2424 G5547 G5207 G1138 G5207 G11

The book of the generation of Iesous Christos, the son of David, the son of Abraham.

(A) 1:2 ܐܒܪܗܡ ܐܘܠܕ ܠܝܫܬܐܩ ܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ  
 ʾabrāhām ʾawled lishāq ʾishāq ʾawled ləyaʿqūb yaʿqūb ʾawled lihūdā wəlahaw

ܐܒܪܗܡ ܐܘܠܕ ܠܝܫܬܐܩ ܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ ܐܘܠܕ ܠܝܫܬܐܩ

Abraham begat Ishok Ishok begat Yakub Yakub begat to Yehuda and his brethren

(G) 1:2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς  
 G11 G1080 G3588 G2464 G1161 G2464 G1080 G3588 G2384 G1161 G2384 G1080 G3588 G2455 G2532 G3588

Abraham begat the Isaac, and Isaac begat the Jacob, and Jacob begat the Judah and the

ἀδελφοὺς αὐτοῦ

G846 G80

his brothers,

(A) 1:3 ܝܫܘܕܐ ܐܘܠܕ ܠܦܪܫ ܐܠܬܐܪܝܬ ܡܢ ܬܡܐܪ ܦܪܫ ܐܘܠܕ ܠܠܗܝܫܪܐܝܢ ܠܠܗܝܫܪܐܝܢ ܐܘܠܕ ܠܠܗܝܫܪܐܝܢ  
 yīhūdā ʾawled ləparš wəlzarḥ men tāmār parš ʾawled ləhešrāwn hešron ʾawled lārām

ܝܫܘܕܐ ܐܘܠܕ ܠܦܪܫ ܐܠܬܐܪܝܬ ܡܢ ܬܡܐܪ ܦܪܫ ܐܘܠܕ ܠܠܗܝܫܪܐܝܢ ܠܠܗܝܫܪܐܝܢ ܐܘܠܕ ܠܠܗܝܫܪܐܝܢ

Yehuda begat Pharets and Zorocho of Thomar Pharets begat Hetsron Hetsron begat Arom

(G) 1:3 Ἰούδας δὲ ἐγέννησε τὸν Φαρέζ καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ Φαρέζ δὲ ἐγέννησε τὸν Ἐσρώμ Ἐσρώμ δὲ  
 G1161 G2455 G1080 G3588 G5329 G2532 G3588 G2196 G1537 G3588 G2283 G1161 G5329 G1080 G3588 G2074 G1161 G2074

and Judah begat the Phares and the Zara from the Thamar, and Phares begat the Esrom, and Esrom

ἐγέννησε τὸν Ἀράμ

G1080 G3588 G689

begat the Aram,

(A) 1:4 ܐܪܡ ܐܘܠܕ ܠܐܡܝܢܐܕܒ ܐܡܝܢܐܕܒ ܐܘܠܕ ܠܢܗܫܫܐܝܢ ܢܗܫܫܐܝܢ ܐܘܠܕ ܠܨܠܡܘܢ  
 ʾārām ʾawled ləʿaminādāb ʿaminādāb ʾawled lənahšāwn nahšon ʾawled ləsalīmāwn

ܐܪܡ ܐܘܠܕ ܠܐܡܝܢܐܕܒ ܐܡܝܢܐܕܒ ܐܘܠܕ ܠܢܗܫܫܐܝܢ ܢܗܫܫܐܝܢ ܐܘܠܕ ܠܨܠܡܘܢ

Arom begat Aminodod Aminodod begat Nahshun Nahshun begat Salmun

(G) 1:4 Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών Ναασσών δὲ ἐγέννησε τὸν Σαλμών  
 G1161 G689 G1080 G3588 G284 G1161 G284 G1080 G3588 G3476 G1161 G3476 G1080 G3588 G4533

and Aram begat the Aminodad, and Aminodad begat the Naasson, and Naasson begat the Salmon,

(A) 1:5 ܨܠܡܘܢ ܐܘܠܕ ܠܒܥܐܙ ܡܢ ܪܗܒ ܒܥܐ ܐܘܠܕ ܠܐܘܒܝܕ ܡܢ ܪܗܒ ܐܘܠܕ ܠܐܘܒܝܕ ܡܢ ܪܗܒ ܐܘܠܕ ܠܐܘܒܝܕ  
 salmāwn ʾawled ləbāʿāz men rāhāb bāʿāz ʾawled ləʿūbīd men rāʿūt ʿūbīd ʾawled lišay

ܨܠܡܘܢ ܐܘܠܕ ܠܒܥܐܙ ܡܢ ܪܗܒ ܒܥܐ ܐܘܠܕ ܠܐܘܒܝܕ ܡܢ ܪܗܒ ܐܘܠܕ ܠܐܘܒܝܕ ܡܢ ܪܗܒ ܐܘܠܕ ܠܐܘܒܝܕ

Salmun begat Booz of Rochab Booz begat Ubid of Ruth Ubid begat of Ishai

(G) 1:5 Σαλμών δὲ ἐγέννησε τὸν Βοός ἐκ τῆς Ραχαβ Βοός δὲ ἐγέννησε τὸν Ὠβήδ ἐκ τῆς Ρούθ Ὠβήδ δὲ  
 G1161 G4533 G1080 G3588 G1003 G1537 G3588 G4477 G1161 G1003 G1080 G3588 G5601 G1537 G3588 G4503 G1161 G5601

and Salmon begat the Boaz of the Rahab, and Boaz begat the Obed from the Ruth, and Obed

ἐγέννησε τὸν Ἰεσσαί

G1080 G3588 G2421

begat the Jesse,

(Aramaic) Matti 1:1 THE RECORD of the generation of Jeshu the Meshicha, the son of David, son of Abraham. 2 Abraham begat Ishok, Ishok begat Jakub, Jakub begat Jehuda and his brethren, 3 Jehuda begat Pharets and Zorocho from Thomar. Pharets begat Hetsron, Hetsron begat Arom, 4 Arom begat Aminodob, Aminodob begat Nachshun, Nachshun begat Salmun, 5 Salmun begat Booz from Rochab, Booz begat Ubid from Ruth, Ubid begat Ishai,

(Greek) Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

(A) 1:6 לִישַׁי בִּגְדָוִיד מַלְכָּא דָּוִיד בִּגְדָוִיד לַשְׁלֵמָוִן מֵן שְׁלֵמָוִן דִּירָא

lišay ʿawled lədawid malkā dawid ʿawled lašlēmāwn men ʿattəṭēh dūriā

ישׂאי בִּגְדָוִיד מַלְכָּא דָּוִיד בִּגְדָוִיד לַשְׁלֵמָוִן מֵן שְׁלֵמָוִן דִּירָא

**Ishai begat Daudid the King Daudid begat Shelemun from his wife of Uria**

(G) 1:6 Ἰεσσαὶ δε ἐγέννησε τον Δαβὶδ τον βασιλέα Δαβὶδ δε ο βασιλεὺς ἐγέννησε τον Σολομὼντα εκ της του  
G1161 G2421 G1080 G3588 G1138 G3588 G935 G1161 G1138 G3588 G935 G1080 G3588 G4672 G1537 G3588 G3588  
and Jesse begat the David the king, and David the king begat the Solomon of the wife her

Ουρίων

G3774

of Uriah.

(A) 1:7 שְׁלֵמָוִן בִּגְדָרְחָבָאֻם רְחָבָאֻם בִּגְדָלַבְיָא אַבְיָא בִּגְדָלָסָא

šəlēmon ʿawled larḥabʿam rəḥabʿam ʿawled labiā ʿabiā ʿawled lāsā

שְׁלֵמָוִן בִּגְדָרְחָבָאֻם רְחָבָאֻם בִּגְדָלַבְיָא אַבְיָא בִּגְדָלָסָא

**Shelemun begat Rehebaam Rehebaam begat Abia Abia begat Asa**

(G) 1:7 Σολομὼν δε ἐγέννησε τον Ροβοάμ Ροβοάμ δε ἐγέννησε τον Αβία Αβιά δε ἐγέννησε τον Ασά  
G1161 G4672 G1080 G3588 G4497 G4497 G1080 G3588 G7 G1161 G7 G1080 G3588 G761a  
And Solomon begat the Roboam, and Roboam begat the Abia, and Abia begat the Asa,

(A) 1:8 אָסָא בִּגְדָלַיְהוֹשָׁפָט יָהוּשָׁפָט בִּגְדָלַיְרָאֻם יֹרָאֻם בִּגְדָלְעֻזִּיָּא

ʿāsā ʿawled ləyāhūšāpāt yāhūšāpāt ʿawled ləyūrām yūrām ʿawled ləʿūziā

אָסָא בִּגְדָלַיְהוֹשָׁפָט יָהוּשָׁפָט בִּגְדָלַיְרָאֻם יֹרָאֻם בִּגְדָלְעֻזִּיָּא

**Asa begat Yohoshaphat Yohoshaphat begat Yorom Yorom begat Uzia**

(G) 1:8 Ασά δε ἐγέννησε τον Ιωσαφάτ Ιωσαφάτ δε ἐγέννησε τον Ιωράμ Ιωράμ δε ἐγέννησε τον Οζιαν  
G1161 G761a G1080 G3588 G2498 G1161 G2498 G1080 G3588 G2496 G1161 G2496 G1080 G3588 G3604  
and Asa begat the Josaphat, and Josaphat begat the Joram, and Joram begat the Ozias,

(A) 1:9 עֻזִּיָּא בִּגְדָלַיְיֻתָּא יֻתָּא בִּגְדָלַחָז אַחָז בִּגְדָלְהֶזְזָאֻיָּא

ʿūziā ʿawled ləyūtām yūtām ʿawled lāḥāz ʾāḥāz ʿawled ləḥezzaqyā

עֻזִּיָּא בִּגְדָלַיְיֻתָּא יֻתָּא בִּגְדָלַחָז אַחָז בִּגְדָלְהֶזְזָאֻיָּא

**Uzia begat Yothom Yothom begat Ahaz Ahaz begat Hezakia**

(G) 1:9 Οζίας δε ἐγέννησε τον Ιωάθαμ Ιωάθαμ δε ἐγέννησε τον Άχαζ Άχαζ δε ἐγέννησε τον Εζεκίαν  
G1161 G3604 G1080 G3588 G2488 G1161 G2488 G1080 G3588 G881 G1161 G881 G1080 G3588 G1478  
and Ozias begat the Joatham, and Joatham begat the Achaz, and Achaz begat the Ezekias,

(A) 1:10 הֶזְזָאֻיָּא בִּגְדָלַמְנַשֶּׁה מְנַשֶּׁה בִּגְדָלַמֹּן אָמוֹן בִּגְדָלַיֻשִׁיָּא

ḥezzaqyā ʿawled lamnašše mənāšše ʿawled lamon ʿamon ʿawled ləyūšīā

הֶזְזָאֻיָּא בִּגְדָלַמְנַשֶּׁה מְנַשֶּׁה בִּגְדָלַמֹּן אָמוֹן בִּגְדָלַיֻשִׁיָּא

**Hezakia begat Menasha Menasha begat Amun Amun begat Yushia**

(G) 1:10 Εζεκίας δε ἐγέννησε τον Μανασσή Μανασσής δε ἐγέννησε τον Αμών Αμών δε ἐγέννησε τον Ιωσίαν  
G1161 G1478 G1080 G3588 G3128 G1161 G3128 G1080 G3588 G301 G1161 G301 G1080 G3588 G2502  
and Ezekias begat the Manasses, and Manasses begat the Amon, and Amon begat the Josias,

(A) 1:11 יֻשִׁיָּא בִּגְדָלַיֻקָּנְיָא וְלֹאֲחָוּ בְּגָלֻתָּא דַּבְּבֵל

yūšīā ʿawled ləyūkanyā wəlahaw bəḡālūtā dəbāḇel

יֻשִׁיָּא בִּגְדָלַיֻקָּנְיָא וְלֹאֲחָוּ בְּגָלֻתָּא דַּבְּבֵל

**Yushia begat Yukania and his brethren in the exile of Bobel**

(G) 1:11 Ιωσίας δε ἐγέννησε τον Ιεχονίαν και τους αδελφούς αυτού επί της μετοικεσίας Βαβυλώνος  
G1161 G2502 G1080 G3588 G2423 G2532 G3588 G846 G80 G1909 G3588 G3350 G897  
and Josias begat the Jechonias and the his brethren unto the time they were carried away in Babylon.

(A) Matti 1:6 Ishai begat David the king; David begat Shelemun from [her who had been] the wife of Uria; 7 Shelemun begat Rehebaam, Rehebaam begat Abia, Abia begat Asa, 8 Asa begat Johushaphat, Johushaphat begat Jurom, Jurom begat Uzia, 9 Uzia begat Juthom, Juthom begat Ahaz, Ahaz begat Hezakia, 10 Hezakia begat Menasha, Menasha begat Amun, Amun begat Jushia, 11 Jushia begat Jukania and his brethren at the exile of Bobel.

(G) Matt 1:6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

(A) 1:12 מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא  
 men bātar gālūtā dēn dōbābel yūkanyā ʿawleḏ lašellaṭil šellaṭil ʿawleḏ lazūrbābel  
 מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא וְעַד מֵעַלְמָא בִּבְלָא

And after the exile but of Bobel Yukania begat Shalathiel Shalathiel begat Zurbobel

(G) 1:12 μετὰ δε την μετοικεσίαν Βαβυλώνος Ιεχονίας ἐγέννησε τον Σαλαθιήλ Σαλαθιήλ δε ἐγέννησε τον Ζοροβάβελ  
 G1161 G3326 G3588 G3350 G897 G2423 G1080 G3588 G4528 G1161 G4528 G1080 G3588 G2216

And after the were brought of Babylon Jechonias begat the Salathiel and Salathiel begat the Zorobabel,

(A) 1:13 זִרְבֹּבֶל אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד  
 zūrbābel ʿawleḏ labiūd ʿabiūd ʿawleḏ lelyāqīm ʿelyāqīm ʿawleḏ laʿāzūr  
 זִרְבֹּבֶל אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד

Zurbobel begat Abiud Abiud begat Aliakim Aliakim begat Ozur

(G) 1:13 Ζοροβάβελ δε ἐγέννησε τον Αβιούδ Αβιούδ δε ἐγέννησε τον Ελιακείμ Ελιακείμ δε ἐγέννησε τον Αζώρ  
 G2216 G1080 G3588 G10 G1161 G10 G1080 G3588 G1662 G1161 G1662 G1080 G3588 G107

and Zorobabel begat the Abiud, and Abiud begat the Eliakim, and Eliakim begat the Azor,

(A) 1:14 אֲזֹר אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד  
 ʿāzūr ʿawleḏ lazādūq zādūq ʿawleḏ lakīn ʿakīn ʿawleḏ leliūd  
 אֲזֹר אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד

Ozur begat Zoduk Zoduk begat Akin Akin begat Aliud

(G) 1:14 Αζώρ δε ἐγέννησε τον Σαδώκ Σαδώκ δε ἐγέννησε τον Αχείμ Αχείμ δε ἐγέννησε τον Ελιούδ  
 G1161 G107 G1080 G3588 G4524 G1161 G4524 G1080 G3588 G885 G1161 G885 G1080 G3588 G1664

and Azor begat the Sadoc, and Sadoc begat the Achim, and Achim begat the Eliud,

(A) 1:15 אֲלִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד  
 ʿeliūd ʿawleḏ leliʿāzār ʿeliʿāzār ʿawleḏ lamātān mātān ʿawleḏ layaʿqūb  
 אֲלִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד

Aliud begat Aliozar Aliozar begat Mathan Mathan begat Yakub

(G) 1:15 Ελιούδ δε ἐγέννησε τον Ελεάζαρ Ελεάζαρ δε ἐγέννησε τον Ματθάν Ματθάν δε ἐγέννησε τον Ιακώβ  
 G1161 G1664 G1080 G3588 G1648 G1161 G1648 G1080 G3588 G3157 G1161 G3157 G1080 G3588 G2384

and Eliud begat the Eleazar, and Eleazar begat the Matthan, and Matthan begat the Jacob,

(A) 1:16 יָעֻשֶׁבֶט אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד  
 yaʿqūb ʿawleḏ layawsep gabrah dēmaryam dēmennāh ʿetīleḏ yešūʿ dāmetqāre māšihā  
 יָעֻשֶׁבֶט אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד אֲבִיּוּד

Yakub begat Yauseph the guardian of Mariam of whom was born Y'shua who is called the Meshicha

(G) 1:16 Ιακώβ δε ἐγέννησε τον Ιωσήφ τον άνδρα Μαρίας ἐξ ης ἐγεννήθη Ιησούς λεγόμενος Χριστός  
 G1161 G2384 G1080 G3588 G2501 G3588 G435 G3137 G1537 G3739 G1080 G2424 G3004 G5547

and Jacob begat the Joseph the husband of Mary of whom was born Iesous, is called Christos.

(A) 1:17 כֻּלְּהֵן הָכִיל שָׂרְבָתָא מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם  
 kulhēn hākīl šarbātā men ʿabrāhām ʿəḏammā laḏawīḏ šarbātā ʿarbaʿesre wōmen dawīḏ ʿəḏammā  
 כֻּלְּהֵן הָכִיל שָׂרְבָתָא מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם

all Thus the generations from Abraham to Daid were generations fourteen and from Daid to

לְגָלֻטָא דְבָבֶל שָׂרְבָתָא מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם  
 laḡālūtā dōbābel šarbātā ʿarbaʿesre wōmen gālūtā dōbābel ʿəḏammā lamšihā šarbātā ʿarbaʿesre  
 לְגָלֻטָא דְבָבֶל שָׂרְבָתָא מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם עַד מֵעַד אַבְרָהָם

the exile of Bobel the generations fourteen and from the exile of Bobel until the Meshicha the generations fourteen

(A) Matti 1:12 And after the exile of Bobel Jukania begat Shalathiel, Shalathiel begat Zurbobel, 13Zurbobel begat Abiud, Abiud begat Aliakim, Aliakim begat Ozur, 14 Ozur begat Zoduk, Zoduk begat Akin, Akin begat Aliud, 15 Aliud begat Aliozar, Aliozar begat Mathan, Mathan begat Jakub, 16 Jakub begat Jauseph, husband of Mariam, of whom was born JESHU who is called the Meshicha [pronounced Meshee'ha]. 17 Thus all the generations from Abraham to David *were* fourteen generations; and from David to the exile of Bobel, fourteen generations; and from the exile of Bobel to the Meshicha, fourteen generations.

(G) Matt 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

**(G) 1:17** πάσαι ουν αι γενεαί από Αβραάμ έως Δαβίδ γενεαί δεκατέσσαρες και από Δαβίδ έως της  
 G3956 G3767 G3588 G1074 G575 G11 G2193 G1138 G1074 G1180 G2532 G575 G1138 G2193 G3588  
**all So the generations from Abraham unto David generations fourteen; and from David untill the**  
 μετοικεσίας Βαβυλώνος γενεαί δεκατέσσαρες και από της μετοικεσίας Βαβυλώνος έως του  
 G3350 G897 G1074 G1180 G2532 G575 G3588 G3350 G897 G2193 G3588  
**carrying away into Babylon generations are fourteen; and from the carrying away into Babylon unto the**  
 Χριστού γενεαί δεκατέσσαρες  
 G5547 G1074 G1180  
**Christos generations fourteen**

**(A) 1:18** יַלְדֵּה דֵּן דַּיְעֻסָּה מַשִּׁיחָה הָאֵלֶּכָּה הַוָּא קִדְּשָׁה מַרְיָם הַמִּתְּבָרָה עִמָּה לַיָּאוּסֵף אֲדִילָה  
 yaldēh dēn dāyeṣū<sup>c</sup> māšīḥā hākannā hawā qad mākīrā wāt maryam ʿemmēh layawsep ʿadlā  
 הַיָּלְדָה דֵּן דַּיְעֻסָּה מַשִּׁיחָה הָאֵלֶּכָּה הַוָּא קִדְּשָׁה מַרְיָם הַמִּתְּבָרָה עִמָּה לַיָּאוּסֵף אֲדִילָה  
 neštawtəpon ʿeštākḥat baṭnā men rūḥā dāqūdšā  
 הַנִּשְׁתַּוְּתְּפוֹן עִשְׁתַּאֲחַת בִּטְנָא מֵנ רֻחָא דַּאֲקֻדְשָׁא  
**the birth Now of Y'shua the Meshicha thus was while betrothed was Mariam his mother Yauseph before**  
**neštawtəpon ʿeštākḥat baṭnā men rūḥā dāqūdšā**  
**they could be consociated she is found with chid from the Spirit of Holiness**

**(G) 1:18** του δε Ιησού Χριστού η γέννησις ούτως ην μνηστευθείσης γαρ της μητρος αυτού Μαρίας τω  
 G1161 G3588 G2424 G5547 G3588 G1078 G2258 G3779 G3423 G1063 G3588 G846 G3384 G3137 G3588  
**Now the of Iesous Christos the nativity was on the wise: was espoused For the his mother Mary to**  
 Ιωσήφ πριν η συνελθείν αυτούς ευρέθη εν γαστρί έχουσα εκ πνεύματος αγίου  
 G2501 G4250 G3588 G846 G4905 G2147 G1722 G1064 G2192 G1537 G4151 G40  
**Joseph, before the they came together, she was found in with child of Ghost the Holy**

**(A) 1:19** יַאוּסֵף דֵּן דַּבְּלָהּ כִּנָּה וָוָא וְלָא שְׁבָא דַּנְּפַרְסֵה וְעֵתְרָא וָוָא דַּמַּתְשַׁאֲיִיט נֶשְׂרֵה  
 yawsep dēn baʿlāh kinā wā wālā šəbā danparsēh wetraʿī wā dāmatšəyāyīt nešrēh  
 הַיָּוֶסֶף דֵּן דַּבְּלָהּ כִּנָּה וָוָא וְלָא שְׁבָא דַּנְּפַרְסֵה וְעֵתְרָא וָוָא דַּמַּתְשַׁאֲיִיט נֶשְׂרֵה  
**Yauseph But her husband just was and not willing to defame her and meditated to privately release her**  
**(G) 1:19** Ιωσήφ δε ο ανήρ αυτής δίκαιος ων και μη θέλων αυτήν παραδειγματίσαι εβουλήθη  
 G1161 G2501 G3588 G846 G435 G5607 G1342 G2532 G3361 G2309 G846 G1165 G1014  
**And Joseph the her husband, being a just man, and not willing her to make a public example, was minded**

λάθρα απολύσαι αυτήν  
 G2977 G630 G846  
**privily to put away her**

**(A) 1:20** קִדְּשָׁה הָלֵהֵן דֵּן עֵתְרָא עֵתְהֹזִי לֵהֵ מַלְלָכָא דַּמַּרְיָא בְּהֵלְמָא וְעַמָּר לֵהֵ יַאוּסֵף  
 qad hālēn dēn ʿetraʿī ʿetḥəzi lēh mallakā dāmāryā bəḥelmā wemmar lēh yawsep  
 דַּבְּלָהּ דֵּן עֵתְרָא עֵתְהֹזִי לֵהֵ מַלְלָכָא דַּמַּרְיָא בְּהֵלְמָא וְעַמָּר לֵהֵ יַאוּסֵף  
**while on these things But he reflected he appeared to him the angel of Marya in a dream and he said to him Yauseph**  
 בָּרֵה דַּדַּאֲוִיד לָא תִּדְּחַל לְמַסַּב לְמַרְיָם אֲנַתְרָה הוּא גֵר דִּתְּלִי גִירָה מֵן אֲרֹחֵהּ הוּא דַּקֻּדְשָׁא  
 bārēh dādāwīd lā tedḥal ləmessab ləmaryam ʾattəṭāk haw gēr detīlēd bāh men rūḥā hū dāqūdšā  
**son of Daud not fear to take Mariam your woman who for is conceived in her from spirit he of holiness**

**(G) 1:20** ταῦτα δε αυτού ενθυμηθέντος ιδού ἄγγελος κυρίου κατ' ὄναρ εφάνη αὐτῷ λέγων Ἰωσήφ  
 G5023 G1161 G846 G1760 G2400 G32 G2962 G2596 G3677 G5316 G846 G3004 G2501  
**these things But while he thought on behold, the angel of Kurios in dream appeared unto him saying, Joseph**  
 υἱός Δαβίδ μη φοβηθῆς παραλαβεῖν Μαριάμ την γυναῖκά σου το γαρ εν αυτή γεννηθὲν εκ πνεύματος εστιν αγίου  
 G5207 G1138 G3361 G5399 G3880 G3137 G3588 G4675 G1135 G1063 G3588 G1722 G846 G1080 G1537 G4151 G1510 G40  
**son of David not fear to take yourself Mary the your wife; for the in her begat of Ghost is Holy**

**(A) Matti 1:18** NOW the nativity of Jeshu the Meshicha was thus: While Mariam his mother was betrothed to Jauseph, before they could be consociated, she was found to be with child from the Spirit of Holiness. 19 But Jauseph her husband was just, and, not willing to defame her, meditated privately to release her. 20 But while *on these things* he reflected, an angel of the Lord appeared to him in a dream, and said to him, Jauseph, son of David, fear not to take Mariam thy wife; for that which is conceived in her is from the Spirit of Holiness.

**(G) Matt 1:18** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

(A) 1:21 תִּלָּד דֵּן בָּרָא וְתִקְרָא שְׁמוֹ יֵשׁוּעַ הוּא גֵר נַחֲעָו לְעַמָּה מֵן חַטָּיִהוֹן  
 tilad dēn bārā wəteqre šəməh yešūc hū gēr nahēw lə°ammēh men həṭāhayhon  
 לָדָת בָּרָא וְתִקְרָא שְׁמוֹ יֵשׁוּעַ הוּא גֵר נַחֲעָו לְעַמָּה מֵן חַטָּיִהוֹן

She shall give birth to a son and you shall call his name Y'SHUA he for shall save His people from their sins

(G) 1:21 τέξεται δε υἱόν και καλέσεις το όνομα αυτού Ιησουν αυτός γαρ σώσει τον λαόν αυτού από  
 G1161 G5088 G5207 G2532 G2564 G3588 G846 G3686 G2424 G1063 G846 G4982 G3588 G846 G2992 G575  
 And she shall bear a son, and you shall call the his name IESOUS, for he shall save the his people from

των αμαρτιών αυτών

G3588 G846 G266

the their sins.

(A) 1:22 חַטָּיִהוֹן הָדֵן דֵּן כֻּלָּה דַּחְוָת דַּנְעִתְמַלֵּי מַדְמַם דִּתְמַר מֵן מַרְיָא בַּיָּד נְבִיא  
 həṭāhayhon hādēn dēn kullāh dahwāt dāneṭmalle meddem deṭemmar men māryā bəyaḏ nəbiā  
 חַטָּיִהוֹן הָדֵן דֵּן כֻּלָּה דַּחְוָת דַּנְעִתְמַלֵּי מַדְמַם דִּתְמַר מֵן מַרְיָא בַּיָּד נְבִיא  
 their sins this Now all was done that might be fulfilled things that was spoken from Marya by the prophet

(G) 1:22 τούτο δε όλον γέγονεν ίνα πληρωθί το ρηθέν υπό του κυρίου διά του προφήτου  
 G1161 G3778 G3650 G1096 G2443 G4137 G3588 G4483 G5259 G3588 G2962 G1223 G3588 G4396  
 And this all was done that it might be fulfilled which was spoken of the Kurios by the prophet,

λέγοντος

G3004

saying,

(A) 1:23 דַּהָּא בַּתְּוּלָּתָא תֵּבְתָן וְתִלָּד בָּרָא וְתִקְרָא שְׁמוֹ אַמַּנּוּיִל  
 dəhā bəṭūltā teḇṭan wəṭilad bārā wəneqron šəməh °ammanūyil  
 דַּהָּא בַּתְּוּלָּתָא תֵּבְתָן וְתִלָּד בָּרָא וְתִקְרָא שְׁמוֹ אַמַּנּוּיִל

Behold a virgin shall be with child and shall bring forth son and they will call his name Amanuel

דַּמַּתְתַּרְגַּם אַמַּן אֱלָהָן  
 dəmettəttargam °amman ʾālāhan

דַּמַּתְתַּרְגַּם אַמַּן אֱלָהָן

which is interpreted with us is our Aloha

(G) 1:23 ιδού η παρθένος εν γαστρί έξει και τέξεται υιόν και καλέσουσι το όνομα αυτού  
 G2400 G3588 G3933 G1722 G1064 G2192 G2532 G5088 G5207 G2532 G2564 G3588 G846 G3686

Behold, the virgin with child shall be, and she bring forth a son, and they shall call the his name

Εμμανουήλ ο εστι μεθερμηνευόμενον μεθ' ημών ο θεός

G1694 G3603 G2076 G3177 G3326 G2257 G3588 G2316

Emmanuel; which is being translated, With Us the Theos

(A) 1:24 קַדָּם קָאָם דֵּן יָוֶסֶף מֵן שְׁנֵתֵחַ עָבַד אַיְקַנָּא דַּפְקַד לֵה מַלְאַכֶּה דַּמַּרְיָא וְדַבְרָהּ  
 kaḏ qām dēn yawsep men šentēh °əḇad ʾaykannā dapqad lēh mallakēh dəməryā wəḏabrāh  
 קַדָּם קָאָם דֵּן יָוֶסֶף מֵן שְׁנֵתֵחַ עָבַד אַיְקַנָּא דַּפְקַד לֵה מַלְאַכֶּה דַּמַּרְיָא וְדַבְרָהּ

when arisen Then Yauseph from his sleep he had just as commanded to him as the angel of Marya and took him

לַתְּתֵיחַ

lattəṭēh

לַתְּתֵיחַ

unto his wife

(G) 1:24 διεγεροθείς δε ο Ιωσήφ από του ύπνου εποίησεν ως προσέταξεν αυτώ ο άγγελος κυρίου και  
 G1453 G1161 G3588 G2501 G575 G3588 G5258 G4160 G5613 G4367 G846 G3588 G32 G2962 G2532

being raised Then the Joseph from the sleep did as had bidden him the angel of Kurios, and

(A) Matti 1:21 She shall give birth to a son, and thou shalt call his name JESHU; for he shall save his people from their sins. 22 Now all this was done, that what was spoken from the Lord by the prophet [by the hand of the prophet] might be fulfilled: 23 Behold, a virgin shall be with child, and shall bring forth the son, and they shall call his name Amanuel; which is interpreted, With us is our Aloha. 24 Then Jauseph, when he had arisen from his sleep, did as the angel of the Lord commanded him, and took unto him his wife;

(G) Matt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Matti – Matthew 1:24-2:3

παρέλαβε την γυναίκα αυτού

G3880 G3588 G846 G1135

took the his wife unto him

(A) 1:25 **וְלֹא** **הָכִירָהּ** **עַד** **לֵדִלְתָּהּ** **בֵּן** **בְּרִאשֹׁנָה** **וְהִיא** **קָרָא** **בְּשֵׁם**  
wəlaḥākṡmāh ʿədammā diledtēh labrāh būkrā waqrāt šəmēh yešūʿ  
**וְלֹא** **הָכִירָהּ** **עַד** **לֵדִלְתָּהּ** **בֵּן** **בְּרִאשֹׁנָה** **וְהִיא** **קָרָא** **בְּשֵׁם**

and not he knew her until she had given birth to her son the first born and she called his name Y'SHUA

(G) 1:25 **καὶ** **οὐκ** **ἐγίνωσεν** **αὐτὴν** **ἕως** **οὗ** **ἔτεκεν** **τὸν** **υἱὸν** **αὐτῆς** **τὸν** **πρωτότοκον** **καὶ**  
G2532 G3756 G1097 G846 G2193 G3757 G5088 G3588 G5207 G846 G3588 G4416 G2532

And not knew her until of which time she had brought forth the son her the first born. And

ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν

G2564 G3588 G846 G3686 G2424

he called the his name IESOUS.

Matti (A) 2:1 **כָּד** **דֵּן** **הָיָה** **יֵשׁוּעַ** **בְּבֵית־לֶחֶם** **דִּיהוּדָא** **בְּיָמַי** **הִרְוִידְס** **מַלְכָּא** **עֵתָא** **מָגִישֵׁ**  
kaḁ ḁēn ʿetileḁ yešūʿ bəbētləḥem dihūdā bəyawmay herāwḁdes malkā ʿetaw māgūše  
**כָּד** **דֵּן** **הָיָה** **יֵשׁוּעַ** **בְּבֵית־לֶחֶם** **דִּיהוּדָא** **בְּיָמַי** **הִרְוִידְס** **מַלְכָּא** **עֵתָא** **מָגִישֵׁ**

when Now was born Y'shua in Bethlechem of Yehuda in the days of Herodes the King there came the Magians

**מִן** **מַדְנַחַת** **לְיִרְשָׁלַם**  
men maḁnəḥā lūrišlem

from the east to Urishlem

**מִן** **מַדְנַחַת** **לְיִרְשָׁלַם**

from the east to Urishlem

Matthew (G) 2:1 **τοῦ** **δε** **Ἰησοῦ** **γεννηθέντος** **ἐν** **Βηθλεέμ** **τῆς** **Ιουδαίας** **ἐν** **ἡμέραις** **Ἡρώδου** **τοῦ** **βασιλέως**  
G3588 G1161 G2424 G1080 G1722 G965 G3588 G2449 G1722 G2250 G2264 G3588 G935

the And Iesous when was born in Bethlechem the of Judaea, in days of Herod the king,

**ἰδοὺ** **μάγοι** **ἀπὸ** **ἀνατολῶν** **παρεγένοντο** **εἰς** **Ἱεροσόλυμα**

G2400 G3097 G575 G395 G3854 G1519 G2419

behold, wise men from the east there came to Jerusalem,

(A) 2:2 **וַמְרִין** **אָיָקוּ** **מַלְכָּא** **דִּיהוּדָיָה** **דֵּי־לֵדְתָּהּ** **כָּד** **הָיָה** **כָּוְכָבָהּ** **בְּמַדְנַחַת** **וַעֲמֵינָהּ**  
wāmrin ʿaykaw malkā dihūdāye deḁiled ḥəzayn gēr kawkəbēh bəmaḁnəḥā wetayn  
**וַמְרִין** **אָיָקוּ** **מַלְכָּא** **דִּיהוּדָיָה** **דֵּי־לֵדְתָּהּ** **כָּד** **הָיָה** **כָּוְכָבָהּ** **בְּמַדְנַחַת** **וַעֲמֵינָהּ**

and they said where is the King of the Yehudoyee who is born? we saw for his star in the east and we have come

**לְעֹשְׂתָא** **לֵה**  
ləmesgaḁ lēh

to worship him

**לְעֹשְׂתָא** **לֵה**

to worship him

(G) 2:2 **λέγοντες** **που** **ἐστίν** **ο** **τεχθεὶς** **βασιλεύς** **των** **Ιουδαίων** **εἶδομεν** **γὰρ** **αὐτοῦ** **τον** **αστέρα** **ἐν** **τῇ**  
G3004 G4226 G2076 G3588 G5088 G935 G3588 G2453 G1063 G1492 G846 G3588 G792 G1722 G3588

Saying, Where is the one he that is born King of the Jews? For we have seen his the star in the

**ἀνατολῇ** **καὶ** **ἦλθομεν** **προσκυνῆσαι** **αὐτῷ**

G395 G2532 G2064 G4352 G846

east, and are come to worship him.

(A) 2:3 **שָׁמָע** **דֵּן** **הִרְוִידְס** **מַלְכָּא** **וַעֲתָתְזִי** **וַאֲכֻלָּהּ** **יִרְשָׁלַם** **עַמְמֵהּ**  
šəmaḁ ḁēn herāwḁdes malkā wettəttəzī wəkullāh ʿūrišlem ʿammēh  
**שָׁמָע** **דֵּן** **הִרְוִידְס** **מַלְכָּא** **וַעֲתָתְזִי** **וַאֲכֻלָּהּ** **יִרְשָׁלַם** **עַמְמֵהּ**

heard But Herodes the king and he was troubled and all Urishlem with him

(A) Matti 1:25 and knew her not until she had given birth to her son, the firstborn; and she called his name Jeshu. Matti 2:1 NOW when Jeshu was born in Beth-lechem of Jehuda, in the days of Herodes the king, there came Magians [Magushee] from the East to Urishlem: 2 and they said, Where is the king of the Jews [Jihudoyee] who is born? for we have seen his star in the east, and have come to worship him. 3 But Herodes the king heard, and was troubled, and all Urishlem with him.

(G) Matt 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS. Matthew 2:1 Now when Jesus was born in Bethlechem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

(G) 2:3 ακούσας δε Ηρώδης ο βασιλεὺς εταράχθη και πάσα Ιερουσόλυμα μετ' αὐτοῦ  
 G1161 G191 G2264 G3588 G935 G5015 G2532 G3956 G2419 G3326 G846  
 When had heard *these things*, Herod the king he was troubled, and all Jerusalem with him.

(A) 2:4 וַאֲנִי וְכָל־כְּהֹנָנֵי יְהוּדָה וְכָל־סוֹפְרֵי הָעָם וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל  
 wəkkanneš kulhon rabbay kähne wasāpre dā'ammā wamšael wā ləhon daykā  
 וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל  
 And he assembled all the chief priest and the Sophree of the people and anxiously inquired be of them where should

be born.

metileḏ məšihā

מִשִּׁיחָא מֵתִילֵד

born the Meshicha

(G) 2:4 και συναγαγὼν πάντας τοὺς ἀρχιερεῖς και γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ'  
 G2532 G4863 G3956 G3588 G749 G2532 G1122 G3588 G2992 G4441 G3844  
 And when he had gathered together all the chief priests and scribes of the people, he demanded of

αὐτῶν που ὁ Χριστὸς γεννᾶται

G846 G4226 G3588 G5547 G1080

them where the Christos should be born.

(A) 2:5 הֵנּוֹן דֵּן עִמָּר בְּבֵית־לֶחֶם יְהוּדָה כִּי כָתוּב בְּנִבְיָא  
 hennon dēn ʿemmar bəbētləhem dihūdā hākannā gēr kətib banbiā  
 הֵנּוֹן דֵּן עִמָּר בְּבֵית־לֶחֶם יְהוּדָה כִּי כָתוּב בְּנִבְיָא  
 they But said in Bethlekhem of Yehuda so for it is written in the prophet

(G) 2:5 οἱ δε εἶπον αὐτῷ ἐν Βηθλεέμ της Ιουδαίας οὕτως γαρ γέγραπται διὰ τοῦ προφήτου  
 G1161 G3588 G2036 G846 G1722 G965 G3588 G2449 G3779 G1063 G1125 G1223 G3588 G4396  
 And they said unto him, In Bethlehem the of Judea; for thus it is written by the prophet,

(A) 2:6 אַתָּה בֵּית־לֶחֶם יְהוּדָה לֹא הָיִיתָ הַמְּלָכִים יְהוּדָה מֵעַתָּה וְעַד הַיּוֹם  
 ʿap ʿattay bētləhem dihūdā lā həwaytəy bəširā bəmalke dihūdā mennek gēr neppūq  
 אַתָּה בֵּית־לֶחֶם יְהוּדָה לֹא הָיִיתָ הַמְּלָכִים יְהוּדָה מֵעַתָּה וְעַד הַיּוֹם  
 Also you Bethlehem of Yehuda not you were the least among the kings of Yehuda from you for shall come forth

הַמֶּלֶךְ הַזֶּה יִהְיֶה לְרֹעֵי הַבָּקָר  
 malkā dəhū ner'ew lə'am ʿisrāyel  
 הַמֶּלֶךְ הַזֶּה יִהְיֶה לְרֹעֵי הַבָּקָר הַמֶּלֶךְ הַזֶּה יִהְיֶה לְרֹעֵי הַבָּקָר

the king who shall be a shepherd to my people Isroel

(G) 2:6 και συ Βηθλεέμ γη Ιουδα ουδαμῶς ελαχίστη ει εν τοις ηγεμόσιν Ιουδα εκ σου  
 G2532 G4771 G965 G1093 G2448 G3760 G1646 G1488 G1722 G3588 G2232 G2448 G1537 G4675  
 And you, Bethlehem, in the land of Judea, not least are among the princes of Judea. out of you

γαρ εξελεύσεται ηγούμενος ὅστις ποιμαίνει τον λαόν μου τον Ισραήλ.

G1063 G1831 G2233 G3748 G4165 G3588 G3450 G2992 G3588 G2474

For shall come a Governor, that shall rule the my people the Israel.

(A) 2:7 הָיָדֵן הֶרָאֻדֵס מַתְסַיְאֵיַיִת קָרָא לַמְּגֻשֵׁ וְיֵלֵךְ מִנְהוֹן  
 häyden herāwdes maṭṣəyāyit qarā lamgūše wilep menhon baynā zabnā ʿetḥəzi ləhon kawkebā  
 הָיָדֵן הֶרָאֻדֵס מַתְסַיְאֵיַיִת קָרָא לַמְּגֻשֵׁ וְיֵלֵךְ מִנְהוֹן  
 Then Herodes he privately called the Magians and learned from them at what time appeared to them the star

(G) 2:7 τότε Ηρώδης λάθρα καλέσας τοὺς μάγους ἤκριβωσε παρ' αὐτῶν τον χρόνον του φαινομένου αστέρος

G5119 G2264 G2977 G2564 G3588 G3097 G198 G3844 G846 G3588 G5550 G3588 G5316 G792  
 Then Herod privily when he had called the wise men inquired of them the time of the appeared star

(A) Matti 2:4 And he assembled all the chief priests and scribes of the people, and anxiously inquired of them where the Meshicha should be born. 5 But they said, In Beth-lechem of Jehuda; for so it is written in the prophet: 6 Also thou, Beth-lechem of Jehuda, wast not the least among the kings of Jehuda; for from thee shall come forth the king who shall be as a shepherd to my people Isroel. 7 Then Herodes privately called the Magians, and learned from them at what time the star appeared to them:

(G) Matt 2:3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

דֶּשֶׁאֲחֻתָּנָי	תַּו	הָוָוּוּן דָּאֵפ	עֲנָנָא יִזָּל	עֲסָגֻד	לֵה
dešəḥtūnāy	taw	hawawun dāp	ʿennā ʾīzal	ʿesgūd	lēh
דֶּשֶׁאֲחֻתָּנָי	תַּו	הָוָוּוּן דָּאֵפ	עֲנָנָא יִזָּל	עֲסָגֻד	לֵה

**(Γ) 2:8** και πέμψας αυτούς εις Βηθλεέμ ειπέ πορευθέντες ακριβώς εξετάσατε περί του παιδιού  
G2532 G3992 G846 G1519 G965 G2036 G4198 G199 G1833 G4012 G3588 G3813

επάν δε	εύρητε	απαγγείλατέ	μοι	όπως καγὼ	ελθὼν	προσκυνήσω	αυτῷ
G1161	G1875	G2147	G518	G3427	G3704	G2504	G2064
						G4352	G846

[illegible]

wā qadāmāyhon ʿəḍammā detā qām ləʿel men ʾaykā dītaw ʾalyā

<b>(Γ) 2:9</b>	οι δε	ακούσαντες του	βασιλέως	επορεύθησαν	και	ιδού	ο	αστήρ	ον	είδον	εν	τη	ανατολή
	G1161 G3588 G191		G3588 G935	G4198		G2532 G2400	G3588 G792	G3739	G1492		G1722 G3588 G395		

προήγεν	αυτούς	έως	ελθών	έστη	επάνω	ου	ην	το	παιδίον
G4254	G846	G2193	G2064	G2476	G1883	G3757	G2258	G3588	G3813

(A) 2:10    קַדְּ    דֵּן    הָזָאוּי    לַקַּוְכְבָּא    חַדְיוּ       הָדוּתָא    רַבְתָּא    דְּטַב

kad     dēn     həzawuy     ləkawkəbə     hədiw                 ḥadutā     rabbətā     dəṭab

קַדְּ    דֵּן    הָזָאוּי    לַקַּוְכְבָּא    חַדְיוּ                 רַבְתָּא    דְּטַב

(G) 2:10	ιδόντες δε	τον	αστέρα	εχάρησαν	χαράν	μεγάλην	σφόδρα
	G1161 G1492	G3588	G792	G5463	G5479	G3173	G4970

(A) 2:11	וַיֵּלֶךְ	בְּאֵת	הָעֹרִים	וַיֵּלֶךְ	בְּאֵת	הָעֹרִים	וַיֵּלֶךְ	בְּאֵת	הָעֹרִים
wə'al	ləbaytā	wahzawuy	ləṭalyā	ʿam	maryam	ʾemmēh	wanpal	səged	lēh
ועלו	לביתא	וחזאויה	לטליא	עם	מרים	אמה	ונפלו	סגדו	לה

wəp̄taḥ	simāṭhon	wəqarreḇ	lēh	qūrbāne	dahbā wəməūrā	walḇüntā
וּפְתָח	סִמְתָּהוֹן	וּקְרַבּוֹ	לֵה	קֻרְבָּנָה	דַּהַבָּא וּמְעוּרָה	וּלְבֻנְתָּה

<b>(G) 2:11</b>	και	ελθόντες	εις	την	οικίαν	είδον	το	παιδίον	μετά	Μαρίας	της	μητρός	αυτού	και	πεσόντες
G2532	G2064		G1519	G3588	G3614	G1492	G3588	G3813	G3326	G3137	G3588	G846	G3384	G2532	G4098

(A) Matti 2:8 and he sent them to Beth-lechem, and said to them, Go and inquire diligently concerning the child; and when you have found him, come, show me, and I also will go and will worship him. 9 But they, when they had heard the king, went forth; and, lo, the star, which they had seen in the east, proceeded before them, until it came and stood over against where the child was. 10 Now when they saw the star, they rejoiced with very great joy. 11 And they entered the house, and beheld the child with Mariam his mother; and they fell down, and worshipped him. And they opened their treasures, and offered unto him oblations: gold, and myrrh, and frankincense.

8



προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα χρυσὸν καὶ  
G4352 G846 G2532 G455 G3588 G846 G2344 G4374 G846 G1435 G5557 G2532  
**worshipped him: And when they had opened the their treasures, they presented unto him gifts gold and**  
λίβανον καὶ σμύρναν  
G3030 G2532 G4666  
**frankincense and myrrh.**

(A) 2:12	וְהָיָה	לְהוֹן	דָּלָה	נֶהְפָּקוֹן	לְאֹוְתִי	וְהָיָה	לְהָרִיתָ	עֶזְזָל
wəṯəʔzi	ləhon	bəḥelmā	dālā	nehpəkon	ləwāt herāwdes	wəbūrḥā	ḥərītā	ʕezzal
וְהָיָה	לְהוֹן	דָּלָה	נֶהְפָּקוֹן	לְאֹוְתִי	וְהָיָה	לְהָרִיתָ	עֶזְזָל	
וְהָיָה	לְהוֹן	דָּלָה	נֶהְפָּקוֹן	לְאֹוְתִי	וְהָיָה	לְהָרִיתָ	עֶזְזָל	

**And it was shown to them in a dream that not they should return unto Herodes so by way another they went**

latrəhon

לְאַתְרֵהוּן

**unto their place**

(G) 2:12	και	χρηματισθέντες	κατ' όναρ	μη ανακάμψαι	προς	Ηρώδην δι'	άλλης	οδού
G2532	G5537		G2596 G3677	G3361 G344	G4314 G2264	G1223 G243		G3598

**And being warned of God in a dream, not *that* they should return to Herod, by another way**

ανεχώρησαν εις την χώραν αυτών  
G402 G1519 G3588 G846 G5561




**they withdrew into the their country**

(A) 2:13	קַדְדֵּן עֶזְזַל	עֶתְהָזִי מַלְאכָּה	דַּמְרִיָּה בַּחֲלֵמָה	לַיּוֹשֵׁפִי	וַעֲמָר לֵה	קוּם דְּבַר
	kaḏ    dēn    ʿezzal	ʿethəzī    mallakā    dāmāryā    baḥləmā	ləyawsep	wemmar	lēh    qūm    dəḇar	
	קַדְדֵּן עֶזְזַל	עֶתְהָזִי מַלְאכָּה	דַּמְרִיָּה בַּחֲלֵמָה	לַיּוֹשֵׁפִי	וַעֲמָר לֵה	קוּם דְּבַר

**when And they were gone he appeared the angel of Marya in a dream unto Yauseph and he said to him arise take**

לַתְּלִיָּה	וְלִמְמֵה	וַאֲרֻק	לִמְשֵׁרֵן	וְתַמְמָן	הֶאֱוִי	עֹדַמְמָא	דָּמָר נָא	לֶאֱלַךְ	עֵתִיד	וְגֵר הֶרְאֻדֶּס	לִמְעֵיָה
lətəlyā	wəlemmēh	waʾrūq	ləmešrēn	wətamman	həwī	ʿədamma	damar nā	lāk	ʿətiḏ	ū gēr herāwḏes	ləmebʿəyeh
לְתִלְיָה	וּלְמֵמָה	וַעֲרוּק	לִמְצֵרֵן	וְתִמְנָן	הֵוִי	עֲדַמְמָא	דָּמָר	לְךָ	עֵתִיד	הַגֵּר הֵרֻדֶּס	לְמִבְעֵיָה

**the child and his mother and flee into Metsreen and there be until tell I to you will be it for that Herodes will seek**

		
lətal	ya	dənaw

דנובדיוהי      איך      לטליא

**the child that he may destroy him**

<b>(G) 2:13</b>	αναχωρησάντων	δε	αυτῶν	ιδού	ἄγγελος	κυρίου	φαίνεται	κατ' ὄναρ	τω	Ἰωσήφ	λέγων	εγεθρείς
G402	G1161	G846	G2400	G32	G2962	G5316	G2596	G3677	G3588	G2501	G3004	G1453

when were departed And of their, behold, angel *of* Kurios appeared in a dream to Joseph, saying, Arise,

παράλαβε το	παιδίον	και	την	μητέρα	αυτού	και	φεύγε	εις	Αίγυπτον	και	ίσθι	εκεί	έως	αν	είπω
G3880	G3588 G3813		G2532 G3588	G846 G3384		G2532 G5343	G1519 G125		G2532 G2468		G1563 G2193	G303			G2036
take	the young child	and	the	his mother,	and	flee	into	Egypt!	and	be	you there	until	whenever	I bring word	

σοι μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό  
G4671 G3195 G1063 G2264 G2212 G3588 G3813 G3588 G622 G846

**you will for Herod seek the young child the to destroy him.**

(A) 2:14	יָשַׁע	דֵּן	קָאָם	שָׁאֲלֶה	וְלֵאמֹר	בְּלֵילָא	וַעֲרַק	לְמַעַרְבִין
	yawsep	dēn	qām	šaqlēh	wəlemmēh	bəlelyā	waʿraq	ləmešrēn
	יֹסֵף	דִּין	קָם	שָׁאֲלָה	וְלֵאמֹר	בְּלֵילָא	וַעֲרַק	לְמַעַרְבִין

**Yauseph Then arose took up the child and his mother by night and fled into Metsreen**

(A) Matti 2:12 And it was shown to them in a dream, that they should not return unto Herodes; so, by another way, they went unto their place. 13 AND when they were gone, the angel of the Lord appeared in a dream unto Jauseph, and said to him, Arise, take the child and his mother, and flee into Metsreen, and there be until I tell thee; for it will be that Herodes will seek the child, that he may destroy him. 14 Then Jauseph arose, took up the child and his mother, and fled by night into Metsreen.

(G) Matt 2:11 they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

(G) 2:14 ο δε εγερθείς παρέλαβεν το παιδίον και την μητέρα αυτού νυκτός και ανεχώρησεν εις Αίγυπτον  
 G3588 G1161 G1453 G3880 G3588 G3813 G2532 G3588 G846 G3384 G3571 G2532 G402 G1519 G125  
 he When arose he took the young child and the his mother by night and departed into Egypt.

(A) 2:15 ואחרי כן אמר ה' בן ימינו עד מות הרודוס כי ימלא אשר נאמר מפי מרים  
 wawhwa tammān ʿadammā ləmwawtēh dəherawdēs dānetmalle meddem deṭemmar men māryā  
 and was there until the death of Herodes that it might be fulfilled which was spoken from Marya

בביתא דאמר דאמן משרין קרית לבר  
 banbiā dāmar dāmen mešrēn qərīt ləber  
 by the prophet saying out of Metsreen have I called my son

(G) 2:15 και ην εκεί έως της τελευτής Ηρώδου ίνα πληρωθή το ρηθέν υπό του κυρίου διά  
 G2532 G2258 G1563 G2193 G3588 G5054 G2264 G2443 G4137 G3588 G4483 G5259 G3588 G2962 G1223  
 And was there until the death of Herod, that it might be fulfilled which was spoken of the Kurios by

του προφήτου λέγοντος εξ Αιγύπτου εκάλεσα τον υιόν μου  
 G3588 G4396 G3004 G1537 G125 G2564 G3588 G3450 G5207  
 the prophet, saying, Out of Egypt have I called the my son.

(A) 2:16 ואחרי כן ראו ה' וזוהר אש  
 hāyden herawdēs kawd həzā deṭbazzah men magūše ʿeṭhammat ṭāb wəšaddar  
 Then Herodes when he saw that he had benn deluded by the Magians he was wroth greatly and he sent

ואת כל בניהם וכל גבוליהם מן שנים שתיים ושלש ורביע  
 qattēl ṭəlaye kulhon dəbēṭləhem wadkūlhon təhūmēh men bar tartēn šənin waltəht ʿayk zabnā  
 and he killed the children all of Bethlekhem and all its limits from sons of two years and under according to the time

אשר  
 dəʿaqqəb men magūše  
 which he had inquired from the Magians

(G) 2:16 τότε Ηρώδης ιδών ότι ενεπαίχθη υπό των μάγων εθυμώθη λίαν και  
 G5119 G2264 G1492 G3754 G1702 G5259 G3588 G3097 G2373 G3029 G2532  
 Then Herod, when he saw that he was mocked by the magi (wise men) was enraged exceeding and

αποστείλας ανείλε πάντας τους παίδας τους εν Βηθλεέμ και εν πάσι τοις ορίοις αυτής από  
 G649 G337 G3956 G3588 G3816 G3588 G1722 G965 G2532 G1722 G3956 G3588 G3725 G846 G575  
 sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from

διετούς και κατωτέρω κατά τον χρόνον ον ηκριβωσε παρά των μάγων  
 G1332 G2532 G2736 G2596 G3588 G5550 G3739 G198 G3844 G3588 G3097  
 two years old and under, according to the time which he had diligently inquired of the wise men.

(A) 2:17 ואחרי כן עמלי אמר ה' בן ימינו עד מות הרודוס כי ימלא אשר נאמר מפי עמלי  
 hāyden ʿetmali meddem deṭemmar bəyad ʿerramyā nəbiā demmar  
 Then was fulfilled what was said by Eramia the prophet who said

(G) 2:17 τότε πληρώθη το ρηθέν υπό Ιερεμίου του προφήτου λέγοντος  
 G5119 G4137 G3588 G4483 G1223 G2408 G3588 G4396 G3004  
 Then was fulfilled which that was spoken by Jeremiah the prophet, saying,

(A) Matti 2:15 and was there until the death of Herodes. That it might be fulfilled which was spoken from the Lord by the prophet, saying, Out of Metsreen have I called my son. 16 Then Herodes, when he saw that he had been deluded by the Magians, was greatly wroth, and sent and killed all the children of Beth-lechem, and all its limits, from two years and under,[a son of two years] according to the time which he had inquired from the Magians. 17 Then was fulfilled what was spoken by Eramio the prophet, who said,

(G) Matt 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

(A) 2:18 קָלָא רֹעֵתָמָה בָּרָאמְתָּה בִּעְיָא וְעֵלְיָא סַגְיָא רָחֵל בָּאִקְיָא אַל בִּנְיָהּ וְלֹא שָׂבְיָא  
qālā ʿeštōmaḇ bārāmṭā bekyā welyā saggiā rāhēl bākyā ʿal bənēh wālā šābyā  
קלָא רֹעֵתָמָה בָּרָאמְתָּה בִּעְיָא וְעֵלְיָא סַגְיָא רָחֵל בָּאִקְיָא אַל בִּנְיָהּ וְלֹא שָׂבְיָא

A cry was heard in Rometha weeping and lamentation great Rochel weeping for her children and not willing

לֹא־תִנְחַמָּהּ מֵעַל דֵּלָהּ לֹא־יִתְחַנֵּן  
ləmetbayyāwu mettul dālā ʿitayhon  
לֹא־תִנְחַמָּהּ מֵעַל דֵּלָהּ לֹא־יִתְחַנֵּן

to be comforted because are not they

(G) 2:18 φωνή εν Ραμά ηκούσθη θρήνος και κλαυθμός και οδυρμός πολὺς Ραχήλ κλαίουσα τα τέκνα αὐτῆς  
G5456 G1722 G G191 G2355 G2532 G2805 G2532 G3602 G4183 G4478 G2799 G3588 G846 G5043

A voice in Rama was heard, wailing and weeping, and grieving much, Rachel weeping the her children,

και ουκ ήθελε παρακληθῆναι οτι ουκ εισί  
G2532 G2309 G3756 G3870 G3754 G1526 G3756

and she wanted not be comforted, because they are not.

(A) 2:19 קָדַם מִיַּת דֵּן הֵרֹדִים מַלְכָּא ʿethəzī מַלְלָא דְּמָרְיָא בִּהְלֵמָה לַיְוִשֵׁפּ בִּמְצָרַיִן  
kaḏ mīt dēn herāwdes malkā ʿethəzī mallakā dəmāryā bəhēlmā ləyawsep bəmešrēn  
קָדַם מִיַּת דֵּן הֵרֹדִים מַלְכָּא ʿethəzī מַלְלָא דְּמָרְיָא בִּהְלֵמָה לַיְוִשֵׁפּ בִּמְצָרַיִן

when was dead But of Herodes the King he appeared the angel of Marya in a dream to Yauseph in Metsreen

(G) 2:19 τελευτήσαντος δε του Ηρώδου ιδού ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ εν Αἰγύπτῳ  
G5053 G1161 G3588 G2264 G2400 G32 G2962 G2596 G3677 G5316 G3588 G2501 G1722 G125

when was dead But the Herod, behold an angel of Kurios by dream appears to Joseph in Egypt,

(A) 2:20 וַעֲמָרָא לֵהּ קֻיִּם דְּבַר לְטַלְיָא וְלֵמְמֵהּ וְזֵל לַרְעָא דִּסְרַיֵּל מִיַּת לֵהּ וְגֵר הָנוֹן  
wemmar lēh qūm dəḇar ləṭalyā wəlemmēh wəzel larʿā disrāyel mīt ləhon gēr hānon  
וַעֲמָרָא לֵהּ קֻיִּם דְּבַר לְטַלְיָא וְלֵמְמֵהּ וְזֵל לַרְעָא דִּסְרַיֵּל מִיַּת לֵהּ וְגֵר הָנוֹן

and he said to him arise take the child and his mother and go into the land of Isroel are dead to them for they

דְּבַרְעִין אִשְׁתָּהּ נַפְשָׁהּ דְּטַלְיָא  
dəḇāʿēn waw napšeh dəṭalyā

sought who the life of the child

(G) 2:20 λέγων εγερθείς παράλαβε το παιδίον και την μητέρα αὐτοῦ και πορεύου εις γην Ἰσραὴλ  
G3004 G1453 G3880 G3588 G3813 G2532 G3588 G846 G3384 G2532 G4198 G1519 G1093 G2474

saying, Arise and take the young child and the his mother, and go into the land of Israel!

τεθνήκασιν γαρ οι ζητούντες την ψυχὴν του παιδίου  
G2348 G1063 G3588 G2212 G3588 G5590 G3588 G3813

they are dead for which sought the life the young child!

(A) 2:21 וַיַּשְׁכֵּם יְוִשֵׁפּ וְקָאם דְּבַר לְטַלְיָא וְלֵמְמֵהּ וְזֵל לַרְעָא דִּסְרַיֵּל  
wəyawsep qām dəḇar ləṭalyā wəlemmēh weṭā larʿā disrāyel  
וַיַּשְׁכֵּם יְוִשֵׁפּ וְקָאם דְּבַר לְטַלְיָא וְלֵמְמֵהּ וְזֵל לַרְעָא דִּסְרַיֵּל

And Yauseph arose and took the child and his mother and he came into the land of Isroel

(G) 2:21 ο δε εγερθείς παρέλαβεν το παιδίον και την μητέρα αὐτοῦ και ήλθεν εις γην Ἰσραὴλ  
G3588 G1161 G1453 G3880 G3588 G3813 G2532 G3588 G846 G3384 G2532 G1525 G1519 G1093 G2474

the And arose and took the young child and the his mother, and came into the land of Israel.

(A) 2:22 קָדַם דֵּן הֵרֹדִים מַלְכָּא בִּיְהוּדָה הָאֵלָּא מַלְכָּא דְּיְהוּדָה הָאֵלָּא מַלְכָּא דְּיְהוּדָה  
kaḏ dēn šōmaḇ darkellaāws həwā malkā bihūd hēlāp herāwdes ʿabū dəḥel dənizal ləṭammān  
קָדַם דֵּן הֵרֹדִים מַלְכָּא בִּיְהוּדָה הָאֵלָּא מַלְכָּא דְּיְהוּדָה הָאֵלָּא מַלְכָּא דְּיְהוּדָה

when But he heard that Arkelaos was the king in Yehuda instead of Herodes his father he was afraid to go there

(A) Matti 2:18 A cry was heard in Rometha; weeping and great lamentation; Rochel weeping for her children, and not willing to be comforted, because they are not. 19 BUT when Herodes, the king, was dead, the angel of the Lord appeared in a dream to Jauseph in Metsreen, 20 and said to him, Arise, take the child and his mother, and go into the land of Isroel; for they are dead who sought the life of the child. 21 And Jauseph arose, and took the child and his mother, and came into the land of Isroel. 22 But when he heard that Arkelaos was the king in Jehud,

(G) Matt 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel.

וַיִּתְּנָהּ	לֵה	בְּהֵלְמָא	דַּנִּיזַל	לַטְרָא	דַּגְלִילָא
wetħəzi	leh	bəħelmā	dənizal	latrā	daglilā
וַיִּתְּנָהּ	לֵה	בְּהֵלְמָא	דַּנִּיזַל	לַטְרָא	דַּגְלִילָא

and it was shown to him in a dream that he should go into the region of Galila

(G) 2:22 ακούσας δε ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντί Ἡρώδου τοῦ πατρός αὐτοῦ  
G1161 G191 G3754 G745 G936 G1909 G3588 G2449 G473 G2264 G3588 G846 G3962

But when he heard that Archelaus did reign in over the Judaea in the room Herod the his father,

εφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δε κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας  
G5399 G565 G1563 G5537 G1161 G2596 G3677 G402 G1519 G3588 G3313 G3588 G1056

he feared to go there being warned of God notwithstanding in dream, he withdrew into the parts the of Galilee.

(A) 2:23	וַיָּבֹא	וַיֵּשֶׁב	בְּעִירָא	דְּנָטְרַת	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	wetā	ʿomar	bamdittā	dəmetqaryā	nāšrat	ʿayk	dənetmalle
	וַיָּבֹא	וַיֵּשֶׁב	בְּעִירָא	דְּנָטְרַת	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	וַיָּבֹא	וַיֵּשֶׁב	בְּעִירָא	דְּנָטְרַת	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת

And he came and dwelt in a city which is called Natsrath so would be fulfilled which that was spoken

בְּנִבְיָא	דְּנָטְרַת	נְטְרָא
banbiā	dənāšrāyā	netqore
בְּנִבְיָא	דְּנָטְרַת	נְטְרָא

by the prophet that a Natsroio he should be called

(G) 2:23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέθ ὅπως πληρωθῇ το ρηθὲν διὰ τῶν  
G2532 G2064 G2730 G1519 G4172 G3004 G3480 G3704 G4137 G3588 G4483 G1223 G3588

And he came, and dwelt in a city being called Nazareth; that it might be fulfilled which was spoken by the

προφητῶν ὅτι Ναζωραῖος κληθήσεται

G4396 G3754 G2564 G3480

prophets, for He shall be called a Nazarene.

Matti (A) 3:1	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	bəhon	dēn	bəyawnātā	hānon	ʿetā	yūhannān	maʿmədānā
	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת

in Now days those he came Yuchanon the Baptizer and preaching it in the desert of Yehuda

Matthew (G) 3:1 ἐν δε ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ Βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς  
G1161 G1722 G3588 G1565 G2250 G3854 G2491 G3588 G910 G2784 G1722 G3588 G2048 G3588

And in the those days came John the Baptist, preaching in the wilderness the

Ἰουδαίας

G2449

of Judaea,

(A) 3:2	וַיֵּשֶׁב	בְּעִירָא	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	wāmar	tūb	qerbat	lāh	malkūfā
	וַיֵּשֶׁב	בְּעִירָא	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	וַיֵּשֶׁב	בְּעִירָא	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת

and saying repent draw near to her the kingdom of the heaven

(G) 3:2 καὶ λέγων μετανοεῖτε ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν  
G2532 G3004 G3340 G1448 G1063 G3588 G932 G3588 G3772

and saying, Repent! is at hand for the kingdom of the heaven

(A) 3:3	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	hānaw	gēr	haw	damir	bəyad	ʿeššaʿyā	nəbīā
	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת
	וְעַתָּה	בְּיָמֵינוּ	בָּא	יְחֻנָּן	וַיִּשְׁמַע	בְּעִירָא	דְּנָטְרַת

he For this is whom of it was spoken by of Eshaia the prophet the voice which cries in the desert prepare you

(A) Matti 2:22 instead of Herodes his father, he was afraid to go thither: and it was shown to him in a dream, that he should go into the region of Galila. 23 And he came and dwelt in a city which is called Natsrath. So would be fulfilled that which was spoken by the prophet, that a Nazarene [Natsroio] he should be called. **Matti** 3:1 NOW in those days came Juchanon [Or, Yu'hanan] the Baptizer preaching in the desert of Jehud, 2 and saying, Repent! the kingdom of heaven hath drawn nigh. 3 For this is he of whom it was spoken by Eshaia the prophet:

(G) Matt 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. **Matthew** 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand.

עֲרֵהָ	דַּמְיָרָא	וַשְׁוּ	לְשִׁבְלֵהוּ
ʿārēh	dəməryā	wašwaw	lašbīlaw
עֲרֵהָ	דַּמְיָרָא	וַשְׁוּ	לְשִׁבְלֵהוּ
the way of	the way of	and make	smooth his path

**the way of Marya and make smooth his paths**

<b>(G) 3:3</b>	οὗτος γὰρ ἐστὶν ὁ	ρηθείς	ὑπὸ	Ἡσαΐου	τοῦ	προφήτου	λέγοντος	φωνή	βοῶντος
	G1063 G3778 G2076 G3588 G4483		G1223	G2268		G3588 G4396	G3004	G5456	G994

For this is the he that was spoken of by Esaias (*Isaiah*) the prophet, saying, *The voice of one crying*

εν	τη	ερήμῳ	ἐτοιμάσατε	την	οδὸν	κυρίου	ευθείας	ποιεῖτε	τας	τρίβους	αυτοῦ
G1722	G3588	G2048	G2090	G3588	G3598	G2962	G2110a	G4160	G3588	G846	G5147

**in the wilderness; Prepare you the way *of* Kurios straight Make the his paths**

(A) 3:4 हू देन यूहानन इतव वा लैबुशेह दसाऱा दैगमले वससऱ हससे दामेस्कऱ अल हासाव वामेकूलतेह

ומאכולתה	חצוהי	על	דמשכא	חצא	ואסר	דגמלא	דסערא	לבושה הוא	איתוהי	יוחנן	דין הו
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**he But Yuchanon is was his clothing of the hair of camels and belt loins of leather upon his loins and his food was**

qamse      wədebšā      dəbarrā

דברא      ודבשא      קמצא

## locusts and honey wilderness

(G) 3:4 αυτός δε ο Ιωάννης είχε το ένδυμα αυτού από τριχών καμήλου και ζώνην δερματίνην περί την

**And same the John, had the his rainment from hair camel's, and a girdle leathern about the**

οσφύν αυτού η δε τροφή αυτού ην ακρίδες και μέλι άγριον

G846 G3751 G3588 G1161 G846 G5160 G2258 G200 G2532 G3192 G66

his loins; the And his meat was locusts and honey wild

(A) 3:5    הַיָּדֵן   נַפְקָא     וָת   לַוְתֶּיחַ   יְרִישֶׁלַם     וַכּוּלֹּלָהּ   יִיהוּד     וַכּוּלֹּלֶהּ   אַטְרָא     דַּהֲדָרַי   יוּרְדָנָן

hāyḏēn nāpqā      wāt ləwātēh ʾurīšlem      wəkullāh yihūd      wəkullēh   ʾatrā      dahdāray yūrdənān

יִירֶדְנָן דַּחְדְּרִי אֲתֵרָא וְכֹלָה יִהְיֶה וְכֹלָה אֲוִרְשָׁלַם לְוֵתָהּ תֵּת נִפְקָא הֵידִין

**Then went forth was to him Urishlem and all Yehuda and whole the country about Yurdan**

(G) 3:5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πάσα ἡ Ἰουδαία καὶ πάσα ἡ περιχώρος του Ἰορδάνου

Then went out to him Jerusalem, and all the Judaea and all the region round about the Jordan,

(A) 3:6 **وَأَمْدِينَ** **وَأَمَّنْ** **بِأَيُّدِنَا** **نَهْرًا** **كَأَنَّ** **مَوْدِينَ** **بِأَيُّدِنَا**  
wə'āmdin waw mennēh bəyüirdənān nahrā kad mawdēn bahtāhayhon

בחסדלקהונו	<b>מודין</b>	<b>כד</b>	<b>נהרא</b>	<b>ביורדנו</b>	<b>מנה</b>	<b>הוו</b>	ועמדיו
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and baptized were of him in Yurdan the river while they were confessing their sins

(G) 3:6 και εβαπτίζοντο εν τω Ιορδάνη υπ' αυτού εξομολογούμενοι τας αμαρτίας αυτων  
G2532 G907 G1722 G3588 G2446 G5259 G846 G1843 G3588 G846 G266

And were baptized in the Jordan by him, confessing the their sins.

(A) 3:7 **كَادَ** **هَزَا** **دَنْ** **سَاجِيَّةٌ** **مَنْ** **پَرِيْشَ** **وَمَنْ** **زَادْدُوْقَايَ** **دَاتَنْ** **لَمَعْمَادَ** **عَمَّارَ** **لَهْونَ**  
 kad həzā dēn saggīe men pəriše wəmen zaddūqāye dātēn ləme‘mad ‘emmar ləhon

להגן אמר למעמד דאתין זדוקיא ומן פרישא מן סגיאא דין חזא פד

**when he saw But many of the Pharisee and from the Zodukoyee who come to be baptized he said to them**

valdā	dākedne	manū hawikon	lāme'raq men	rūgzā	dāte
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דעתא	רוגזא	מן	למערק	חויכון	מנו	דאכדנא	ילדא
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**generation of vipers who has shown you to flee from the wrath that is coming**

(A) Matti 3:3 The voice which crieth in the desert, Prepare ye the way of the Lord, make his paths plain. 4 But this Juchanon, his clothing was of the hair of camels, with a loins-belt of leather upon his loins; and his food was locusts and wilderness-honey. 5 Then went forth to him Urishlem, [Pron. Oorishlem] and all Jehud, and the whole country about Jurdan; 6 and were baptized of him in Jurdan, the river, while they were confessing their sins. 7 But when he saw many of the Pharisee and Zodukoyee coming to be baptized, he said to them, Generation of vipers,

(G) Matt 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

(A) 3:8 ἁβὲδ ἡκίλ      πῖρ δαῶων      λατριάβυτα  
əbed hākil      pire daśawēn      latyābūtā

<b>(G) 3:8</b>	<b>ποιήσατε</b>	<b>ουν</b>	<b>καρπούς</b>	<b>αξιούς της</b>	<b>μετανοίας</b>
G4160	G3767	G2590	G514	G3588	G3341

(A) וְלֹא תַסְבְּרוּן וְתִמְרָוּן בְּנַפְשׁוֹכֶיךָ וְאַתָּה דַּבַּר לֵית אַבְרָהָם לְכוּן אֲמַר אֲמַר דְּמִשְׁכָּה גֵיר מִן הָאֱלֹהִים

wələ tasberon wətimron bənapsəkəkon dabā ʔit lan ʾabrāhām ʾamar nā ləkon gēr dəmeškəḡ ʾălāhā men

ולא תסברון ותמרון בנפשוכיך אתה דבר לית אברהם לכון אמר אמר דמשכה גיר מן האלהים

هَلْهَن كَيْپَه لَمْقَامُ      بَنَیْیَا لَبْرَاهِمَ  
hālēn kīpe    lamqāmū      bənayyā labrāhām

<b>(Γ) 3:9</b>	και	μη	δόξητε λέγειν εν			εαυτοίς	πατέρα	έχομεν	τον	Αβραάμ	λέγω	γάρ	υμίν	ότι
G2532	G3361	G1380	G3004	G1722	G1438	G3962	G2192	G3588	G11		G1063	G3004	G5213	G3754

δύναται ο θεός	εκ	των	λίθων τούτων	εγείραι	τέκνα	τω	Αβραάμ
G2316 G3588 G1410 G1537		G3588	G5130 G3037	G1453	G5043	G3588 G11	

(A) 3:10 הָאֵל דֵּן נָרְגָא סִימָא עֲקָרָא עַל נִלְנָא כָּל הַכִּיל אִילָנָא דַּפְּאָרָא לֹא טָבָא עֲבַד מִתְּפִסָּק וְנָפֵל  
hā dēn nārgā sim ʿal ʿeqqārā dilāne kul ʾilānā hākil dəpire ʔābe lā ʿābed metpāseq wənāpel  
הָאֵל דֵּן נָרְגָא סִימָא עֲקָרָא עַל נִלְנָא כָּל הַכִּיל אִילָנָא דַּפְּאָרָא לֹא טָבָא עֲבַד מִתְּפִסָּק וְנָפֵל

بَنُورَا  
bənūrā

(G) 3:10 ἡδη δε και η αξινη προς την ριζαν των δένδρων κείται παν ουν δένδρον μη ποιούν

καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται  
 G2590 G2570 G1581 G2532 G1519 G4442 G906  
 fruit good, is cut down and into fire cast

(A) 3:11 תַּלְמֵד הָיָה לְיֶשׁוּעַ וְהָיָה עִמָּוָה וְהָיָה עִמָּוָה וְהָיָה עִמָּוָה  
 ṭalmēd hāyāh lēyēšūʿ wəhāyāh ʿimwāh wəhāyāh ʿimwāh wəhāyāh ʿimwāh  
 ṭalmēd hāyāh lēyēšūʿ wəhāyāh ʿimwāh wəhāyāh ʿimwāh wəhāyāh ʿimwāh  
 ṭalmēd hāyāh lēyēšūʿ wəhāyāh ʿimwāh wəhāyāh ʿimwāh wəhāyāh ʿimwāh

(A) Matti 3:7 who hath showed you to escape from the wrath that cometh? 8 Work, therefore, fruits which are suitable to repentance. 9 Neither ruminat and say within yourselves, that Abraham is father to us; for I say to you that Aloha is able from these stones to raise up sons unto Abraham. 10 But, behold, the axe lieth at the root of the trees; every tree, therefore, which maketh not good fruit is cut down and falleth into the fire. 11 I, indeed, baptize you with water unto repentance; but He who cometh after me is mightier than I:

14

ἄξιος ἐγώ να ὑμῶν ὑποπόδημα ἵνα βάπτισαί με ἔσται ἐν πνεύματι ἁγίῳ καὶ πυρὶ  
 šāwe nā masānaw ləmešqal hū maʿmed ləkon bərūhā dəquḏšā wabnūrā  
 אָנאָן עִנְיָנִי מַסְנָנִי לְמַשְׁקָל הוּ מַעְמֵד הוּ לְבָנִי בְּרוּחַ אֲשֶׁר יְהוָה וּבָנִי

worthy I am his sandals to bear he is to baptize you with the Spirit of Holiness and with fire

(G) 3:11 ἐγώ μὲν βάπτισω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου  
 G3303 G1473 G907 G5209 G1722 G5204 G1519 G3341 G1161 G3588 G3694 G3450 G2064 G2478 G3450

indeed I baptize you with water unto repentance, the one after me he that comes mightier than I

ἐστὶν οὐ οὐκ εἰμὶ ἰκανός τα υποδήματα βαστάσαι αὐτός ὑμᾶς βάπτισαι ἐν πνεύματι ἁγίῳ καὶ πυρὶ  
 G1510 G3739 G1510 G3756 G2425 G3588 G5266 G941 G846 G907 G5209 G1722 G4151 G40 G2532 G4442  
 is; whose I am not worthy the shoes to bear: He shall baptize you in Ghost the Holy and with fire

(A) 3:12 ἄξιος ἐγώ να ὑμῶν ὑποπόδημα ἵνα βάπτισαί με ἔσται ἐν πνεύματι ἁγίῳ καὶ πυρὶ  
 haw dərapšā bīdēh wamḏakke ʿeddəraw wəḥette kəneš  
 הוּ אָנאָן עִנְיָנִי מַסְנָנִי לְמַשְׁקָל הוּ מַעְמֵד הוּ לְבָנִי בְּרוּחַ אֲשֶׁר יְהוָה וּבָנִי

whose for the winnowing fan is in his hand and he purifying his threshingfloor and the wheat he gathers

ἁρπάζει τὸν ἄνθρακον καὶ τὸν ἄνθρακον  
 lawšəraw wəṭəbnā mawqed bənūrā dəlā dəʿkā  
 לֹאֲרָצֵהוּ וְתִבְנָה מִוֶּקֶד בְּנִירָה לֵדָה לְעֵבֶד

into his garner but the chaff he will burn with the fire that not is quenched

(G) 3:12 οὐ το πτύνον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεὶ τὴν ἄλωνα αὐτοῦ καὶ συνάξει  
 G3739 G3588 G4425 G1722 G3588 G846 G5495 G2532 G1245 G3588 G846 G257 G2532 G4863

Whose the fan is in the his hand, and he shall thoroughly cleanse the his threshingfloor, and gather

τὸν σίτον αὐτοῦ εἰς τὴν αποθήκην το δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω  
 G3588 G846 G4621 G1519 G3588 G596 G1161 G3588 G892 G2618 G4442 G762  
 the his wheat into the storehouse (garner) but the straw (chaff) he will burn up fire by unquenchable

(A) 3:13 ἡδὲν ἔτα ἔσται ἐν πνεύματι ἁγίῳ καὶ πυρὶ  
 hāyden ʿetā yešūc men galilā ləyūrdənān ləwāt yūḥannān dəneʿmaḏ mennēh  
 הֵיִדֵּן אֶתָּא יֵשׁוּעַ מִן גַּלִּילָה לְיִוְרְדָנָן לְוָאֵת יוּחָנָן דְּנַעְמָה מֵנֵנֵה

Then came Y'shua from Galila to the Yurdan unto Yuchanon to be baptized by him

(G) 3:13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ'  
 G5119 G3854 G3588 G2424 G575 G3588 G1056 G1909 G3588 G2446 G4314 G3588 G2491 G3588 G907 G5259

Then comes the Iesous from the Galilee to the Jordan unto the John, the to be baptized of

αὐτοῦ

G846

him.

(A) 3:14 ἡδὲν ἔτα ἔσται ἐν πνεύματι ἁγίῳ καὶ πυρὶ  
 hū den yūḥannān kāle wā lēh wāmar ʿennā sənīq nā dəmennāk ʿetʿamed watt ləwāt  
 הוּ דֵּן אֶתָּא יוּחָנָן קָלָה לֵהּ וָמַר אֲנִי סְנִיק נָא דְּמִנְיָךְ דְּנַעְמָה וָאֲנִי לְוָאֵת

he But Yuchanon prohibited had to Him and said I need do from you to be baptized and you unto me

ἔτα

ʿetayt

אֶתָּא

have come

(G) 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων ἐγὼ χρεῖαν ἔχω ὑπὸ σου βαπτισθῆναι καὶ συ ἔρχου πρὸς με  
 G3588 G1161 G2491 G1254 G846 G3004 G1473 G5532 G2192 G5259 G4675 G907 G2532 G4771 G2064 G4314 G3165  
 the But John restrains him, saying, I need have by you to be baptized and you come to me?

(A) Matti 3:11 he, whose sandals I am not worthy to bear, -he baptizeth you with the Spirit of Holiness and with fire. 12 He *it is* whose fan is in his hand, and, purifying his floors, the wheat he gathereth into his garner, but the chaff he burneth with the fire that is not quenched. 13 Then came Jeshu from Galila unto Yurdan to Juchanan to be baptized of him. 14 But Juchanon prohibited him, and said, I need from thee to be baptized, and hast thou come unto me?

(G) Matt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: 12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

(A) 3:15 הָאֵלֹהִים אָמַר לְיֵשׁוּעַ וְעַתָּה הֵרָא לְךָ אֶת־כָּל־עֲשֵׂי־הַצְּדִיקוֹת הָאֵלֶּה לְפָנֶיךָ וְעַתָּה הֵרָא לְךָ אֶת־כָּל־עֲשֵׂי־הַצְּדִיקוֹת הָאֵלֶּה לְפָנֶיךָ וְעַתָּה הֵרָא לְךָ אֶת־כָּל־עֲשֵׂי־הַצְּדִיקוֹת הָאֵלֶּה לְפָנֶיךָ  
hū dēn yešūc ʿonā wemmar lēh šəbūq hāšā hākannā gēr yāe lan danmalle kullāh  
הוּ דֵּן יֵשׁוּעַ עֹנָא וַעֲמַר לֵהּ שְׁבוּק הָשָׂא הָאֲכַנָּא גֵּר יָאֵ לַאֲדַנְמַלֵּה כֻּלָּהּ  
he But Y'shua answered and said unto him permit *this* now thus for it becomes us to accomplish all

כִּנּוּתָא וַהֲיָדֵן שַׁבְּקֵה  
kinūtā wəhāyden šabqēh  
כַּנּוּתָא וְהֵי־דֵין שְׁבַקָה

righteousness and then he permitted him

(G) 3:15 αποκριθείς δε ο Ιησούς είπε προς αυτόν άφες άρτι ούτω γαρ πρόπον εστιν ημίν πληρώσαι πάσαν  
G1161 G611 G3588 G2424 G2036 G4314 G846 G863 G737 G1063 G3779 G2076 G4241 G2254 G4137 G3956

And answering the Iesous said unto him, Allow *it to be so* now! for thus *it is becoming* to us fulfill all

δικαιοσύνην τότε αφήσιν αυτόν  
G1343 G5119 G863 G846

righteousness. Then he allows him.

(A) 3:16 קָדַם עֲמַד דֵּן יֵשׁוּעַ מִהַדָּא סֵלֵק מֵהַמַּיִם וְהָאֵלֹהִים פָּתַח לְפָנָיו וְהָאֵלֹהִים פָּתַח לְפָנָיו  
kaḏ ʿamad dēn yešūc mehdā səleq men mayyā wetpətaḥ lēh šəmayyā  
כַּד עַמַּד דֵּין יֵשׁוּעַ מִהַדָּא סֵלֵק מֵהַמַּיִם וְהָאֵלֹהִים פָּתַח לְפָנָיו וְהָאֵלֹהִים פָּתַח לְפָנָיו

when was baptized But Y'shua immediately he ascended from the waters and was opened unto him the Heaven

וַהֲזָא רֹחַ הַקֹּדֶשׁ דֹּלָהָהּ דִּנְהֵתָה אַיְקַ יַוְנָא וַעֲתָת עֹלָא  
wahzā rūḥā dālāhā dənāhtā ʾayk yawnā wetāt ʿəlaw  
וְהֵי־זֵא רֹחַ הַקֹּדֶשׁ דֹּלָהָהּ דִּנְהֵתָה אַיְקַ יַוְנָא וַעֲתָת עֹלָא

and he saw Spirit of Aloha who descended like a dove and came upon him

(G) 3:16 και βαπτισθείς ο Ιησούς ανέβη ευθύς από του ύδατος και ιδού ανεώχθησαν αυτώ οι  
G1161 G2424 G3588 G907 G305 G2117 G575 G3588 G5204 G2532 G2400 G455 G846 G3588

And Iesous when he was baptized, went up straightway from the water. And behold, were opened unto him the

ουρανοί και είδε το πνεύμα του θεού καταβαίνον ωσει περιστεράν και ερχόμενον επ' αυτόν  
G3772 G2532 G1492 G3588 G4151 G3588 G2316 G2597 G5616 G4058 G2532 G2064 G1909 G846

heavens, and he saw the Spirit of the Theos coming down like a dove, and lighting upon him.

(A) 3:17 וַהֲוָה קָלָא מֵן שַׁמַּיָּא דַּמָּר הָנָאָו בֵּר הַבִּיבָּה דַּבְּהַּ עֲשֵׂי־בִיט  
wəhā qālā men šəmayyā dāmar hānaw ber ḥabbībā dəbēh ʿešəbīt  
וְהָוָה קָלָא מֵן שַׁמַּיָּא דַּמָּר הָנָאָו בֵּר הַבִּיבָּה דַּבְּהַּ עֲשֵׂי־בִיט

And lo voice from heaven which said this *is* my Son the Beloved in whom I have delighted

(G) 3:17 και ιδού φωνή εκ των ουρανών λεγουσα ούτός εστιν ο υιός μου ο αγαπητός εν ω  
G2532 G2400 G5456 G1537 G3588 G3772 G3004 G3778 G2076 G3588 G3450 G5207 G3588 G27 G1722 G3739

And behold, a voice from out of the heavens, saying, This is the my Son the beloved, in whom

ευδόκησα  
G2106

I am well pleased.

Matti (A) 4:1 וַהֲיָדֵן יֵשׁוּעַ עֲתַדְבַּר מֵן רֹחַ הַקֹּדֶשׁ לְמַדְבָּרָא דְּנִתְּנָסָהּ  
hāyden yešūc ʿetdəbar men rūḥā dəqūdšā ləmaḏbəṛā dənətnasse men ʾākelqaršā  
וְהֵי־דֵין יֵשׁוּעַ עֲתַדְבַּר מֵן רֹחַ הַקֹּדֶשׁ לְמַדְבָּרָא דְּנִתְּנָסָהּ

Then Y'shua he was led by the Spirit of Holiness into the desert that he should be tempted by the Accuser

Matthew (G) 4:1 τότε ο Ιησούς ανήχθη εις την έρημον υπο του πνεύματος πειρασθήναι υπο του διαβόλου  
G5119 G3588 G2424 G321 G1519 G3588 G2048 G5259 G3588 G4151 G3985 G5259 G3588 G1228

Then the Iesous was led into the wilderness by the Spirit, to be tempted by the devil.

(A) Matti 3:15 But Jeshu answered and said unto him, Permit [this] now; for thus it becometh us to accomplish all righteousness. And then he permitted him. 16 But when Jeshu was baptized, he immediately ascended from the waters; and the heaven was opened unto him; and he saw the Spirit of Aloha, who descended, like the dove, and came upon him. 17 And, lo, the voice from heaven, which said, This *is* my Son, the Beloved, in whom I have delighted. **Matti 4:1** THEN Jeshu was led by the Spirit of Holiness into the desert, that he should be tempted by the Accuser.

(G) Matt 3:15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. **Matthew 4:1** Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.



(A) 4:2 ወጸአ ሳርቦ፣ን ሃውሙን ወርቦ፣ን ላይላውን ከላሳሃት ደን ከሳየን  
wəṣām ʾarbəʿin yawmin warbəʿin laylawān ḥarāyaṭ dēn kəpən  
ወጸአ ሳርቦ፣ን ሃውሙን ወርቦ፣ን ላይላውን ከላሳሃት ደን ከሳየን

And he fasted forty days and forty nights afterward but he hungered

(G) 4:2 και νηστεύσας ἡμέρας τεσσαράκοντα και νύκτας τεσσαράκοντα ὕστερον ἐπείνασε  
G2532 G3522 G2250 G5062 G2532 G3571 G5062 G5305 G3983  
And when he had fasted days forty and nights forty; afterwards he was an hungered.

(A) 4:3 ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ  
waqrebḥ haw damnasse wemmar lēh ʾen bərəh ʾatt dālāhā ʾemmar dāhālēn kīpe nehwayān  
ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ

And he approached the tempter and he said to him if the Son you are of Aloha say that these stones shall become

bread

lahmā

bread

bread

(G) 4:3 και προσέλθων αὐτῷ ὁ πειράζων εἶπεν εἰ υἱὸς εἰ τοῦ θεοῦ εἰπέ ἵνα οἱ λίθοι οὗτοι  
G2532 G4334 G846 G3588 G3985 G2036 G1487 G1510 G5207 G3588 G2316 G2036 G2443 G3588 G3778 G3037  
And having come to him, the tempter said, If you are Son of the Theos, command! that the these stones

ἄρτοι γένωνται

G740 G1096

bread be made

(A) 4:4 ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ  
hū dēn ʿanā wemmar kəṭīḥ dōlā wā bəlahmā balhūd ḥāye barnāšā ʿellā bəkul mellā  
ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ

he But answered and said it is written that not it was by bread alone live Son of man but by every word

ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ  
dənāpqā men pūmēh dālāhā  
ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ ወአባሁ

which proceeded from the mouth of Aloha

which proceeded from the mouth of Aloha

(G) 4:4 ὁ δὲ ἀποκριθεὶς εἶπε γέγραπται οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι  
G3588 G1161 G611 G2036 G1125 G3756 G1909 G740 G3441 G2198 G444 G235 G1909 G3956 G4487  
the And answering he said, It is written, not by bread alone shall live man, but by every word

ἐκπορευομένου διὰ στόματος θεοῦ

G1607 G1223 G4750 G2316

that proceeds out of the mouth of Theos.

(A) 4:5 ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ  
hāyden dabreh ʾākelqaršā lamdīnaṭ qūdšā waqimēh ʿal kenpā dəhaykōlā  
ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ ከሁ ደን ሳኑ ወአባሁ

Then take him the Accuser to the city holy and caused him to stand on a pinnacle of the temple

(G) 4:5 τότε παραλαμβάνει αὐτόν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἵστησεν αὐτόν ἐπὶ τῷ περὺγιον τοῦ  
G5119 G3880 G846 G3588 G1228 G1519 G3588 G40 G4172 G2532 G2476 G846 G1909 G3588 G4419 G3588  
Then take up him the devil into the holy city, and sits him on the a pinnacle of the

ἱεροῦ

G2411

temple,

(A) Matti 4:2 And he fasted forty days and forty nights; but afterward he hungered. 3 And he who tempteth approached and said, If the Son thou art of Aloha, say that these stones shall become bread. 4 But he answered and said, It is written that not by bread alone liveth the Son of man, but by every word which proceedeth from the mouth of Aloha. 5 Then the Accuser taketh him to the holy city, and caused him to stand on the pinnacle of the temple;

(G) Matt 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

(A) 4:6 וַיֹּאמֶר לֵה עַן בָּרֵעַה אַתָּה דָּלָהָה שְׁדִי נַפְשְׁךָ לִתְהַת גֵּר דַּלְמַלְלָאִקָּו  
wemmar lēh ʿen bārēh ʾatt dālāhā šəḏī napšāk lətaht kəṭīḇ gēr dalmallakaw  
וַיֹּאמֶר לֵה עַן בָּרֵעַה אַתָּה דָּלָהָה שְׁדִי נַפְשְׁךָ לִתְהַת גֵּר דַּלְמַלְלָאִקָּו

And he said to him if the Son you are of Aloha throw Yourself down it is written for that his angels

נַפְשְׁךָ עָלַיִךְ וְעַל יְדַיְהוֹן נִשְׁקָלֻנְךָ דָּלָה תֵּתְּתָקֵל בְּכִפָּא רֵגְלְךָ  
nəpaqqed ʿalayk wəʿal ʾidayhon nešqəlūnāk dālā tettəqel bəkīpā reglāk  
נַפְשְׁךָ עָלַיִךְ וְעַל יְדַיְהוֹן נִשְׁקָלֻנְךָ דָּלָה תֵּתְּתָקֵל בְּכִפָּא רֵגְלְךָ

he shall command concerning you and upon their hands they shall bear you that not you strike against a stone your foot

(G) 4:6 καὶ λέγει αὐτῷ εἰ υἱὸς εἰ τοῦ θεοῦ βάλε σεαυτὸν κάτω γέγραπται γὰρ ὅτι τοῖς  
G2532 G3004 G846 G1487 G1510 G5207 G3588 G2316 G906 G4572 G2736 G1063 G1125 G3754 G3588

And he said unto him, If you are Son of the Theos, throw yourself down! for it is written that, To

ἀγγέλους αὐτοῦ ἐντελείται περί σου καὶ ἐπὶ χειρῶν αρουσί σε μήποτε προσκοψῇς  
G846 G32 G1781 G4012 G4675 G2532 G1909 G5495 G142 G4571 G3379 G4350

his angels he shall give charge concerning you; and in hands they shall lift you, lest at any time you should dash

πρὸς λίθον τον πόδα σου  
G4314 G3037 G3588 G4675 G4228  
against a stone the your foot

(A) 4:7 אָמַר לֵה יֵשׁוּעַ תִּבְּ כַּתִּיב דָּלָה תַּנַּסֶּה לְמַרְיָא אַלְהָאִךְ  
ʾamar lēh yešūc tīb kəṭīḇ dālā tənasse ləməryā ʾālahāk  
אָמַר לֵה יֵשׁוּעַ תִּבְּ כַּתִּיב דָּלָה תַּנַּסֶּה לְמַרְיָא אַלְהָאִךְ

said to him Y'shua again it is written that not you shall tempt the Marya your Aloha

(G) 4:7 ἐφί αὐτῷ ο Ἰησοῦς πάλιν γέγραπται οὐκ ἐκπειράσεις κύριον τον θεόν σου  
G5346 G846 G3588 G2424 G3825 G1125 G1598 G3756 G2962 G3588 G4675 G2316

said unto him the Iesus, Again it is written, You shall tempt not Kurios the your Theos.

(A) 4:8 תִּבְּ דַּבְּרֵה אַקְלָרְשָׁא לַתְּוֵרָא דַּתְּבֵּ רָאם וַהַוְיֵה קֻלְהֵן מַלְכָּוָתָא  
tīb dabreh ʾakelqaršā ləṭūrā dəṭāḇ rām wəḥawyəh kulhēn malkəwātā  
תִּבְּ דַּבְּרֵה אַקְלָרְשָׁא לַתְּוֵרָא דַּתְּבֵּ רָאם וַהַוְיֵה קֻלְהֵן מַלְכָּוָתָא

Again took him the Accuser to a mountain which is exceeding high and he showed him all the kingdoms

דִּלְמָא וַאֲשִׁיבְהֵן  
dəʾālmā wəʾšībḥəhēn  
דִּלְמָא וַאֲשִׁיבְהֵן

of the world and their glory

(G) 4:8 πάλιν παραλαμβάνει αὐτόν ο διάβολος εἰς ὄρος υψηλόν λίαν καὶ δείκνυσιν αὐτῷ πάσας τας βασιλείας  
G3825 G3880 G846 G3588 G1228 G1519 G3735 G5308 G3029 G2532 G1166 G846 G3956 G3588 G932

Again take up him the devil unto mountain high exceeding and shows him all the kingdoms

του κόσμου καὶ την δόξαν αὐτῶν  
G3588 G2889 G2532 G3588 G846 G1391

of the world, and the of them glory

(A) 4:9 וַיֹּאמֶר לֵה הָלֵן קֻלְהֵן לָאִךְ עַן תֵּפֵל תִּשְׁגֹּד לִי  
wemmar lēh hālēn kulhēn lāk ʾettel ʿen teppel tesgūd li  
וַיֹּאמֶר לֵה הָלֵן קֻלְהֵן לָאִךְ עַן תֵּפֵל תִּשְׁגֹּד לִי

and he said to him these all to you will I give if you will fall down worship me

(G) 4:9 καὶ λέγει αὐτῷ ταῦτα πάντα σοι δώσω ἐάν πесών προσκυνήσῃς μοι  
G2532 G2036 G846 G3956 G5023 G1325 G4671 G1437 G4098 G4352 G3427

And said unto him, All these I will give you, if you will fall down and worship me.

(A) Matti 4:6 and said to him, If the Son thou art of Aloha, throw thyself down; for it is written that his angels he shall command concerning thee, and upon their hands they shall bear thee, that thou strike not against a stone thy foot. 7 Jeshu said to him, Again it is written, Thou shalt not tempt the Lord thy Aloha. 8 Again the Accuser took him to a mountain which is exceeding high, and showed him all the kingdoms of the world and their glory; 9 and said to him, These all to thee will I give, if thou wilt fall and worship me,

(G) Matt 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

(A) 4:10 הַיִּדֵּן עִמָּר לֵה יֵשׁוּעַ זֶל לֶאֱכָנָה כְּתִיב לְיָ מָרְיָה אֱלֹהֶיךָ תִּשְׁבָּד  
 hāydēn ʿemmar lēh yešūc zel lāk sāṭānā kəṭīḇ gēr dalmāryā ʾālāhāk tesgūd  
 הַיִּדֵּן עִמָּר לֵה יֵשׁוּעַ זֶל לֶאֱכָנָה כְּתִיב לְיָ מָרְיָה אֱלֹהֶיךָ תִּשְׁבָּד  
 Then said to him Y'shua away with you Satana it is written for that Marya your Aloha you shall worship  
 וְלֵה בַלְהֻדָּו תִּפְלִיחַ  
 wələh balhūdaw teplūḥ  
 וְלֵה בַלְהֻדָּו תִּפְלִיחַ  
 and him only you shall serve

(G) 4:10 τότε λέγει αὐτῷ ο Ἰησοῦς ὕπαγε ὀπίσω μου Σατανά γέγραπται γὰρ κύριον τὸν θεόν σου  
 G5119 G3004 G846 G3588 G2424 G5217 G3694 G3427 G4567 G1063 G1125 G2962 G3588 G4675 G2316  
 Then said unto him the Iesous, Get you from behind me Satan! For it is written, Kurios the your Theos  
 προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις  
 G4352 G2532 G846 G3441 G3000  
 You shall worship and him alone you shall serve.

(A) 4:11 הַיִּדֵּן שַׁבְּקֵה אֶקֶלְקַרְסָא וְהָא מַלְאָכֵי קָרֵב וַמְשַׁמְשִׁין  
 hāydēn šabqēh ʾākelqarṣā wəhā mallake qəreb wamšamšīn waw lēh  
 הַיִּדֵּן שַׁבְּקֵה אֶקֶלְקַרְסָא וְהָא מַלְאָכֵי קָרֵב וַמְשַׁמְשִׁין  
 Then he left him the Accuser and behold angels drew near and ministered they to him

(G) 4:11 τότε ἀφίησιν αὐτόν ο διάβολος καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ  
 G5119 G863 G846 G3588 G1228 G2532 G2400 G32 G4334 G2532 G1247 G846  
 Then left him the devil; and behold, angels came and ministered unto him.

(A) 4:12 קָד שָׁמַע דֵּן יֵשׁוּעַ דַּיּוּחַנָּן עֵשְׂתֹאֵלם שָׁנִי לֵה לַגְלִילָא  
 kaḏ šāmaḥ dēn yešūc dāyūḥannān ʿeštāleḥ šanī lēh laglilā  
 קָד שָׁמַע דֵּן יֵשׁוּעַ דַּיּוּחַנָּן עֵשְׂתֹאֵלם שָׁנִי לֵה לַגְלִילָא  
 when heard But Y'shua that Yuchanon was perfected removed he into Galila

(G) 4:12 ακούσας δε ο Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν  
 G191 G1161 G3588 G2424 G3754 G2491 G3860 G402 G1519 G3588 G1056  
 when having heard And the Iesous that John was cast into prison, he departed into the Galilee.

(A) 4:13 וַשַּׁבְּקָה לֹנָאֶסְרַת וַעֲמָר בַּכְּפָרְנָחֻם עַל יַד הַיָּם בְּתוֹמָנָה וּבְנַפְתָּלִי  
 wəšabqāh lōnāṣrat weṭā ʿamar bakparnahūḥim ʿal yaḏ yammā bathūmā dazbāwlon waḏnaptālī  
 וַשַּׁבְּקָה לֹנָאֶסְרַת וַעֲמָר בַּכְּפָרְנָחֻם עַל יַד הַיָּם בְּתוֹמָנָה וּבְנַפְתָּלִי  
 And he left Natsrath and came dwelt in Kaper Nakhum by the side sea on the borders of Zabulon and of Naphtoli

(G) 4:13 καὶ καταλιπὼν τὴν Ναζαρέθ ἐλθὼν κατόκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις  
 G2532 G2641 G3588 G3477a G2064 G2730 G1519 G2584 G3588 G3864 G1722 G3725  
 And leaving the Nazareth, he came and dwelt in Capernaum the by the sea coast in the borders

Ζαβουλὼν καὶ Νεφθαλείμ  
 G2194 G2532 G3508  
 of Zabulon and Nephthalim:

(A) 4:14 דִּנְתַּמְלֵה מַדְדֵּם דֵּתֵמָר בְּיָד עֵשְׂשָׁאִי נֶבִיא דֵּמָר  
 dānetmalle meddem deṭemmar bəyaḏ ʿeššaʿyā nəḇiā demmar  
 דִּנְתַּמְלֵה מַדְדֵּם דֵּתֵמָר בְּיָד עֵשְׂשָׁאִי נֶבִיא דֵּמָר  
 That might be fulfilled the thing which was spoken by Eshaia the prophet who said

(G) 4:14 ἵνα πληρωθῇ τὸ ρηθέν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος  
 G2443 G4137 G3588 G4483 G1223 G2268 G3588 G4396 G3004  
 That it might be fulfilled the word through Esaias (Isaiah) the prophet, saying,

(A) Matti 4:10 Then said Jeshu to him, Away with thee, Satana! for it is written that the Lord thy Aloha thou shalt worship, and him only thou shalt serve. 11 Then the Accuser left him, and, behold, the angels drew nigh and ministered unto him. 12 BUT when Jeshu heard that Juchanan was perfected, he removed into Galila. 13 And he left Natsrath, and came and dwelt in Kaphar-Nachum by the sea-side [By the hand of the sea] on the borders of Zabolon and of Naphtoli. 14 That the thing might be fulfilled which was spoken by the prophet Eshaia, who said,

(G) Matt 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him. 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

<b>(G) 4:15</b>	γη	Ζαβουλών	και	γη	Νεφθαλείμ	οδόν	θαλάσσης	πέραν	του	Ιορδάνου	Γαλιλαία	των	εθνών				
G1093		G2194		G2532	G1093	G3508		G3598		G2281		G4008	G3588	G2446	G1056	G3588	G1484
		<b><i>The land of Zabulon and land of Nephthalim by the way of the sea, beyond of the Jordan; Galilee of the gentiles;</i></b>															

נֹחַרָא	דְּנַח	לְחֹן
nūhrā	dənah	ləhon
נוהרא	דנת	להון

(G) 4:16 ο λαός ο καθημένος ἐν σκότει εἶδε φῶς μέγα καὶ τοὺς καθημένους ἐν χώρᾳ

G3588 G2992 G3588 G2521 G1722 G4655 G1492 G5457 G3173 G2532 G3588 G2521 G1722 G5561

The people which sat in darkness saw light a great; and to them which sat in the region

(A) 4:17	מִזֶּה	הַיָּדֵי	שָׂרִי	וְעַתָּה	לְמַכְרָזוֹ	וּלְמִימָר	תּוֹב	קֵרְבַּת	לָהּ	מִלְפִּנֵּי	גִּירָה	דַּשְׁמַיָּא
	men	hāyden	šarī	yešū <sup>c</sup>	ləmakrāzū	walmīmar	tūḇ	qerbat	lāh gēr	malkūtā		dašmayyā
	מן	הַיָּדֵי	שָׂרִי	וְעַתָּה	לְמַכְרָזוֹ	וּלְמִימָר	תּוֹב	קֵרְבַּת	לָהּ	מִלְפִּנֵּי	גִּירָה	דַּשְׁמַיָּא
	From that	time	began	Y'shua	to preach	and to say	repent	has drawn	near to	for the	kingdom of	heaven

<b>(G) 4:17</b> από τότε ήρξατο ο Ιησούς κηρύσσειν και λέγειν μετανοείτε ήγγικε γαρ η βασιλεία των ουρανών													
G575	G5119	G2424	G756	G2784	G2532	G3004	G3340	G1448	G1063	G3588	G932	G3588	G3772
<b>From that time Iesous began to preach and to say, Repent! is at hand for the kingdom of the heaven</b>													

(A) 4:18	وَكَاذَ	مَاحَلَّكَ	عَالِ يَادَ	يَامَّمَا دَاغَلِيلَا	هَازَا	تَارَينَ أَهِينِ	شَمْعُون	دَتَقَارِي	كِيپَا وَانْدَرِوَسَا
	wəkad	məhallek	ʿal yad	yammā daglilā	həzā	tārēn ʾahīn	šemʿon	detqarī	kipā wandərewās
	וְכָאֵד	מַחֲלֶלְךָ	עַל יָד	יָמָמָא דַּאֲגִלִּילָא	הָאָזָא	תָּאֲרִינַּן אֲהִינַּן	שְׁמַעוֹן	דֵּתְקָרִי	כִּיפָא וַאֲנֵדְרִוֶּסָא

אָהוּ	דֶּרָאָמֶן	מַשִּׁידָתָא בֵּיאָמָא	יִתַּיְהוֹן וַו גֵּר שַׁיְיָאָדֶּ
ʾahū	dərāmēn	məšīdātā bəyammā	ʾitayhon waw gēr šayyāde
אָחווּה	דֶּרָמִין	מַצִּידָתָא בֵּיאָמָא	יִתַּיְהוֹן וַו גֵּר שַׁיְיָאָדֶּ

**(G) 4:18** περιπατών δε ο Ιησούς παρά την θάλασσαν της Γαλιλαίας είδε δυο αδελφούς Σίμωνα τον λεγόμενον  
 G4043 G1161 G3588 G2424 G3844 G3588 G2281 G3588 G1056 G1492 G1417 G80 G4613 G3588 G3004  
 walking And the Iesous by the sea the of Galilee, saw two brothers Simon the one being called

(A) Matti 4:15 The land of Zabolon, the land of Naptholi, the way of the sea beyond Jurdan, Galila of the peoples. 16 The people who sat in darkness the great light hath seen; and they who have sat in the region and shadow of death, the light has arisen upon them. 17 From that time began Jeshu to preach, and to say, Repent! for the kingdom of heaven hath drawn nigh. 18 And while he walked by the sea of Galila, he saw two brethren, Shemun who was called Kipha, and Andreas his brother, who were casting their nets into the sea, for they were fishers.

20

(A) 4:19 וַיֹּאמֶר לָהֶם יֵשׁוּעַ תָּבוֹאוּ אַחֲרַי וְאֶנִּי אֶעֱשֶׂיכֶם לְדוֹשְׁיֵי בָנֵי אָדָם  
wemmar ləhon yešūc taw bātar weʿbedkōn dətehwon šayyāde dabnay nāšā  
אמר להם ישוע תבואו אחרי ואני אעשהכם לדושי בני אדם

And said to them Y'shua come after me and I shall make you to become fishers of sons of men

(G) 4:19 και λέγει αυτοίς δεύτε οπίσω μου και ποιήσω υμᾶς αλιεῖς ἀνθρώπων  
G2532 G3004 G846 G1205 G3694 G3450 G2532 G4160 G5209 G231 G444

And he said unto them, Come after me! and I will make you fishers of men.

(A) 4:20 הֵנּוֹן דֵּן מַהְדָּא שְׁבָאק מַסְיָדָתְהוֹן וַעֲזַל בָּאֲרֵה  
hennon dēn mehdā šəbaq məsiḏāthon wezzal bātrēh  
הגון דין מהדא שבאק מסידתהון ועזל בארעה

they But immediately forsook their nets and went after him

(G) 4:20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ  
G1161 G3588 G2112 G863 G3588 G1350 G190 G846

And they immediately left their the nets and followed him.

(A) 4:21 וַאֲכַד עָבַר מֵן תַּמָּאן חַזְאָה עָרָנֵה עֲאִיחֵה תָרֵן יַעֲקֹב בָּר זַבְדַּי וַוְיַחְנָן וְיָחִי  
wəkad ʿəbar mēn tammān ḥəzā hərəne ʿahhe tərēn yaʿqūb bar zabday wəyūhannān ʾahū  
ואכד עבר מן תמאן חזאה ערנה עאיחיה תרן יעקוב בר זבדאי וויחנאן ויחי

And when he had passed from there he saw other brethren two Yakub son of Zabdai and Yuchanan his brother

בֶּלְפָּא עַם זַבְדַּי עֲבֻיְהוֹן דַּמְתַּאֲנִין מַסְיָדָתְהוֹן וַאֲקָרָא וַעֲנֹן יֵשׁוּעַ  
belpā ʿam zabday ʾəbūihon damtaqnīn məsiḏāthon waqrā ʿennon yešūc  
בלפא עם זבדאי עבויהון דמתאנאן מסידתהון ואקרא ואנאן ישוע

in a vessel with Zabdai their father who were repairing their nets and called them Y'shua

(G) 4:21 και προβάς ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς Ἰάκωβον τὸν τοῦ Ζεβεδαίου και Ἰωάννην τὸν  
G2532 G4260 G1564 G1492 G243 G1417 G80 G2385 G3588 G3588 G2199 G2532 G2491 G3588

And going on from there, he saw another two brothers James the son of Zebedee, and John the

ἀδελφόν αὐτοῦ ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν και ἐκάλεσεν αὐτοὺς  
G846 G80 G1722 G3588 G4143 G3326 G2199 G3588 G846 G3962 G2675 G3588 G846 G1350 G2532 G2564 G846

his brother, in the boat with Zebedee the their father, mending the their nets; and he called them.

(A) 4:22 הֵנּוֹן דֵּן מַהְדָּא שְׁבָאק לֶלְפָּא וְלַבְיְהוֹן וַעֲזַל בָּאֲרֵה  
hennon dēn mehdā šəbaq lelpā wəlabūihon wezzal bātrēh  
הגון דין מהדא שבאק ללפא ולביהון ועזל בארעה

they But forthwith left the boat and their father and went after him

(G) 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον και τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ  
G3588 G1161 G2112 G863 G3588 G4143 G2532 G3588 G846 G3962 G190 G846

the And immediately they left the boat and the their father, and followed him.

(A) 4:23 וַעֲמַתְקֵרֶק וַאֲמַסֶּה וְקִיב נַכְּלָה וַמַּלְלֵךְ וַאֲבַקְנֻשָּׁתְהוֹן וַמַּכְרֵךְ וְסַבְרָתָא  
wəmetkərek wəmasse wā yešūc bəkkullāh gəlilā wəmallep wā baknūšāthon wəmakrez səbartā  
ועמתקרק ואמסה ואישוע בקלה ומללק ובכנשתהון ומכרך וסברתא

and perambulated was Y'shua in all Galila and taught he in their synagogues and preached the announcement

דַּמַּלְקֻתָּא וַמַּסֶּסֶה קִיב נַכְּלָה וַמַּלְלָא וְבַעֲמָמָא  
dəmalkūtā wəmasse kul kib wəkkūrhān bəʿammā  
דמלקותא ומססה קיב נכלא ובאממא

of the kingdom and healed all disease and affliction in the people

(G) 4:23 και περιήγεν ὅλην τὴν Γαλιλαίαν ο Ἰησοὺς διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν και κηρύσσων τὸ  
G2532 G4013 G3650 G3588 G1056 G3588 G2424 G1321 G1722 G3588 G846 G4864 G2532 G2784 G3588

And led about all the Galilee the Iesus teaching in the their synagogues, and preaching the

(A) Matti 4:19 And Jeshu said to them, Come after me, and I will make you to become fishers of men. 20 And they immediately forsook their nets and went after him. 21 And when he had passed thence, he saw two other brethren, Jakub-bar-Zabdai and Juchanan his brother, in a vessel with Zabdai their father, repairing their nets: and Jeshu called them; 22 and they forthwith left the vessel and their father, and went after him. 23 And Jeshu perambulated all Galila, and taught in their synagogues, [Or assemblies, congregations] and preached the announcement of the kingdom, and healed all disease and affliction in the people.

(G) Matt 4:19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him. 23 And Jesus went about all Galilee,

ευαγγέλιον	της	βασιλείας	και	θεραπεύων	πάσαν	νόσον	και	πάσαν	μαλακίαν	εν	τω	λαώ
G2098	G3588	G932	G2532	G2323	G3956	G3554	G2532	G3956	G3119	G1722	G3588	G2992
good news ( <i>gospel</i> ) of the kingdom, and healing all sickness and all disease among the people.												
(A) 4:24	ܐܬܚܥܝܕܐ	ܬܒܒܗ	ܒܟܠܠܗ	ܣܘܪܝܐ	ܐܩܪܒܘ	ܠܗ	ܐܝܠܝܢ	ܕܒܝܫ	ܕܥܝܕܝܢ	ܒܝܫ	ܥܒܕܝܢ	ܥܒܕܝܢ
	weštəmaʿ	tebbēh	bəḵullāh	sūria	wəqarreḇ	lēh	kulḥon	ʾaylən	dəḇiṣ	bīṣ	ʿəḇīdīn	ʿəḇīdīn
	אשר שמעו	טובה	בכלל	סוריא	וקרבו	לה	אילין	דביש	דעידין	ביש	עבדין	עבדין
And was heard his fame in all Suria and they brought to him all those who were grievously affected												
ܐܬܚܥܝܕܐ	ܡܬܬܥܠܦܐ	ܐܝܠܝܢ	ܕܠܝܫܝܢ	ܒܬܫܢܝܩܐ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܐܝܠܝܢ
bəḵūrḥāne	məṣaḥləpe	waylən	dalīṣīn	bətašniqe	wədaywāne	wadḇar	ʾeggāre					
ܐܬܚܥܝܕܐ	ܡܬܬܥܠܦܐ	ܐܝܠܝܢ	ܕܠܝܫܝܢ	ܒܬܫܢܝܩܐ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܐܝܠܝܢ
with diseases various and those who were pressed down by strong pains and demoniacs and lunatics took aside to rooftops												
ܐܬܚܥܝܕܐ	ܡܬܬܥܠܦܐ	ܐܝܠܝܢ	ܕܠܝܫܝܢ	ܒܬܫܢܝܩܐ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܐܝܠܝܢ
wamšarayyā	wasī	ʾennon										
ܐܬܚܥܝܕܐ	ܡܬܬܥܠܦܐ	ܐܝܠܝܢ	ܕܠܝܫܝܢ	ܒܬܫܢܝܩܐ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܕܥܝܕܝܢ	ܐܝܠܝܢ	ܐܝܠܝܢ
and the paralysed and he healed them												

[illegible]

<b>Matti (A) 5:1</b>	כַּד	חַזַּא דֵּן יֵשׁוּעַ	לִקְנִישֵׁ	הֵלֵךְ	לְעִירָא	וַאֲכַד	יִיטֵב	קֶרֶב	לְוַתֵּה
	kad	ħazā dēn yešūc	ləkənše	səleq	ləṯūrā	wəkad	yiteb	qəreb	ləwāṯeh
	כַּד	חַזַּא דֵּן יֵשׁוּעַ	לִקְנִישֵׁ	סִלֵּק	לְעִירָא	וַאֲכַד	יִיטֵב	קֶרֶב	לְוַתֵּה
	<b>when saw But Y'shua the multitudes he ascended a mountain and when he had sat down drew near to him</b>								

## his disciples

(G) Matt 4:23 teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

**Matthew (G) 5:1** ἰδὼν δε τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσήλθον αὐτὸν  
 G1161 G1492 G3588 G3793 G305 G1519 G3588 G3735 G2532 G846 G2523 G4334 G846  
 And seeing the multitudes, he went up into the mountain. And he having sat, there came unto him  
 οἱ μαθηταὶ αὐτοῦ  
 G3588 G846 G3101  
 the his disciples

**(A) 5:2** **ܘܒܬܐܗ** **ܡܡܗ** **ܡܠܠܐܗ** **ܡܐܠܗܢ** **ܡܐܡܪ**  
 waptah pūmēh wəmalleh wā ləhon wāmar  
 ܡܬܬܐ ܡܡܗ ܡܠܠܐ ܡܐܠܗܢ ܡܐܡܪ

and he opened his mouth and taught to them and he said

**(G) 5:2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων  
 G2532 G455 G3588 G846 G4750 G1321 G846 G3004  
 And he opened the his mouth, taught them, saying,

**(A) 5:3** **ܬܒܝܗܢ** **ܠܡܝܬܝܢ** **ܕܥܕܝܠܗܢ** **ܝܡܠܟܘܬܐ** **ܕܫܡܝܐ**  
 tūbayhon ləmeskīne bərūh dəḏilhon ī malkūtā dašmayyā  
 ܬܒܝܗܢ ܠܡܝܬܝܢ ܕܥܕܝܠܗܢ ܝܡܠܟܘܬܐ ܕܫܡܝܐ

Blessed are they the poor in spirit for theirs is the Kingdom of the Heaven

**(G) 5:3** μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
 G3107 G3588 G4434 G3588 G4151 G3754 G846 G2076 G3588 G932 G3588 G3772  
 Blessed are the poor to the one in spirit, for theirs is the kingdom of the heaven.

**(A) 5:4** **ܬܒܝܗܢ** **ܠܒܝܠܐ** **ܕܥܝܬܝܢ** **ܢܬܒܝܘܢ**  
 tūbayhon labīle dəhennon neṭbaywon  
 ܬܒܝܗܢ ܠܒܝܠܐ ܕܥܝܬܝܢ ܢܬܒܝܘܢ

Blessed are they the mourning for they shall be comforted

**(G) 5:4** μακάριοι οἱ πενθούντες ὅτι αὐτοὶ παρακληθήσονται  
 G3107 G3588 G3996 G3754 G846 G3870  
 Blessed are the ones that mourn, for they shall be comforted.

**(A) 5:5** **ܬܒܝܗܢ** **ܠܡܚܬܝܬܐ** **ܕܥܝܬܝܢ** **ܢܪܝܬܐ**  
 tūbayhon ləmakkiṭe dəhennon nīrton larā  
 ܬܒܝܗܢ ܠܡܚܬܝܬܐ ܕܥܝܬܝܢ ܢܪܝܬܐ

Blessed are they the meek for they shall inherit The earth

**(G) 5:5** μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν  
 G3107 G3588 G4239 G3754 G846 G2816 G3588 G1093  
 Blessed are the meek, for they shall inherit the earth.

**(A) 5:6** **ܬܒܝܗܢ** **ܠܝܠܝܢ** **ܡܝܬܝܢ** **ܠܝܬܝܢ** **ܕܥܝܬܝܢ**  
 tūbayhon laylēn dəḡapnīn waṣhēn ləḡinūtā dəhennon nesbāʿon  
 ܬܒܝܗܢ ܠܝܠܝܢ ܡܝܬܝܢ ܠܝܬܝܢ ܕܥܝܬܝܢ

Blessed are they those who hunger and thirst unto righteousness for they shall be satisfied

**(G) 5:6** μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι αὐτοὶ χορτασθήσονται  
 G3107 G3588 G3983 G2532 G1372 G3588 G1343 G3754 G846 G5526  
 Blessed are which they do hunger and thirst the for righteousness, for they shall be filled.

**(A) 5:7** **ܬܒܝܗܢ** **ܠܡܪܗܡܐܢܐ** **ܕܐܠܝܗܢ** **ܢܗܘܢ** **ܪܗܡܐ**  
 tūbayhon lamraḥmāne daʿlayhon nehwon raḥme  
 ܬܒܝܗܢ ܠܡܪܗܡܐܢܐ ܕܐܠܝܗܢ ܢܗܘܢ ܪܗܡܐ

Blessed are they the merciful for upon them shall be mercy

**(G) 5:7** μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται  
 G3107 G3588 G1655 G3754 G846 G1653

Blessed are the merciful, for they shall obtain mercy.

(A) Matti 5:2 and he opened his mouth and taught them, saying: 3 BLESSED are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed the mourners, for they shall be comforted. 5 Blessed the meek, for they shall inherit the earth. 6 Blessed they who hunger and thirst unto righteousness, for they shall be satisfied. 7 Blessed the merciful, for upon them shall be mercy.

(G) **Matthew 5:1** And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy.

(A) 5:8 תִּבְּיָחוֹן לַיִלֵּן דַּדְקֵן בֹּלֶבְבֹהוֹן דֹּהֶנְנוֹן נֶהְזוֹן לֵאלֹהָא  
 tūbayhon laylēn dadkēn bōlebbōhon dōhennon nehzon lālāhā  
 טוביהון לילין דדקין בלבבון דהננון נהזון לאלהא

**Blessed are they those who are pure in their hearts for those shall see to Aloha**

(G) 5:8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τοῦ θεοῦ ὄψονται  
 G3107 G3588 G2513 G3588 G2588 G3754 G846 G3588 G3700 G2316

**Blessed are the pure the in heart, for they the shall see Theos.**

(A) 5:9 תִּבְּיָחוֹן לְעֶבְדֵי שְׁלָמָא דַּבְּנוּא דְּלֵאלֹהָא נֶתְקָרוֹן  
 tūbayhon ləʿəbḏay šəlāmā dabnaw dālāhā netqaron  
 טוביהון לעבדי שלמא דבנוא דלאלהא נתקרין

**Blessed are they the makers of peace for the children of Aloha shall they be called**

(G) 5:9 μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται  
 G3107 G3588 G1518 G3754 G846 G5207 G2316 G2564

**Blessed are the peacemakers, for they the children of Theos shall be called**

(A) 5:10 תִּבְּיָחוֹן לַיִלֵּן דֵּתְרֵדְפּוֹ לְאִילִין מֵטֹל כְּפִנּוּתָא דְּדִילֵהוֹן מִלְּפִנְיָהּ דְּמִלְּפִנְיָהּ  
 tūbayhon laylēn detrēdep metṭul kīnūtā dəḏilhon i malkūtā dašmayyā  
 טוביהון לילין דאתרדפו לאילין מטל כפנוותא דדילהון מלפניה דמלפניה

**Blessed are they those who are persecuted because of righteousness for theirs is the Kingdom of the Heaven**

(G) 5:10 μακάριοι οἱ δεδιωγμένοι ἐνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
 G3107 G3588 G1377 G1752 G1343 G3754 G846 G2076 G3588 G932 G3588 G3772

**Blessed are the ones which are persecuted for sake righteousness for theirs is the kingdom of the heaven.**

(A) 5:11 תִּבְּיָחוֹן עִמַּמַּת דַּמְחַסְדִּין לֶאֱכוֹן וְרַדְפִּין לְכוֹן לֶאֱכוֹן וְאִמְרִין לְכוֹן עֲלִיכוֹן מְלָא בִּישָׁא  
 tūbaykon ʿemmat damḥasdin ləḱon wərāḏpin ləḱon wāmrin ʿalaykon kul mellā bišā  
 טוביכון עממת דמחסדין לכוון ורדפין לכוון עליכון מלא בישא

**Blessed are you when they treat with reviling you and persecute you and say concerning you every word evil**

מֵטֹל מִלְּפִנְיָהּ  
 metṭullāt bəḏaggālūtā  
 מטל מלפניה

**for my sake in falsity**

(G) 5:11 μακάριοι ἐστέ ὅταν ονειδίωσιν ὑμᾶς καὶ διώξωσι καὶ εἰπωσὶ παν πονηρόν ῥήμα  
 G3107 G2075 G3752 G3679 G5209 G2532 G1377 G2532 G2036 G3956 G4190 G4487

**Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil saying**

καθ’ ὑμῶν ψευδόμενοι ἐνεκεν ἐμοῦ  
 G2596 G5216 G5574 G1752 G1700  
 against you falsely, for sake my

(A) 5:12 הַיֵּדֵן הַדָּא וָרַחֵן דַּגְרֹאֹן סַגִּי בַּשְּׁמַיָּא הַכְּנָא רַדְפּוּ צִיר לַנְּבִיאָה דְּמִן  
 hāyden ḥəḏaw warwaz dagrəḱon sagī bašmayyā hākannā gēr rəḏap lanḅie dāmen  
 הידין הדא ורחין דגראון סגיי בשמאיא הכנא רדפו ציר לנביאה דמין

**Then be glad and exult for your reward is great in heaven so for they persecuted the prophets who were**

בְּדָמַיִקוֹן  
 qəḏāmaykon  
 בדמיכון

**before you**

(G) 5:12 χαίρετε καὶ ἀγαλλιᾶσθε ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς οὕτω γὰρ ἐδίωξαν τοὺς  
 G5463 G2532 G21 G3754 G3588 G5216 G3408 G4183 G1722 G3588 G3772 G1063 G3779 G1377 G3588

**Rejoice and be glad, for the your wage is great in the heaven! for so they persecuted the**

(A) Matti 5:8 Blessed they who are pure in their hearts, for they shall see Aloha. 9 Blessed the makers of peace, for the children of Aloha shall they be called. 10 Blessed they who are persecuted because of righteousness, for theirs is the kingdom of heaven. 11 Blessed are ye, when they shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

(G) Matt 5:8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.



προφήτας τους προ υμών  
G4396 G3588 G4253 G5216

prophets which *were* before you.

(A) 5:13 ܐܬܬܢ ܥܢܢܢ ܡܠܚܐܗ ܕܪܥܐ ܥܢܗܝ ܕܥܢܡܠܚܐ ܬܦܩܗ ܒܥܡܢܐ ܬܬܡܠܗ ܠܡܕܕܡ  
ʾatton ʾennon melhāh darʿā ʾenhū dēn dāmelhā tepkah bāmānā tetmēlah lameddem  
אתתן אננן מלחא דרעא ענהי דענמלחא תפקה במנא תתמלה למדמד

You are the salt of the earth if it happen but that salt becomes tasteless with what shall it be seasoned? It for

ܠܐ ܐܝܬܐ ܐܠܐ ܕܥܠܐ ܕܬܬܬܬܕܝܫ ܠܒܪ ܡܢ ܢܥܣܐ  
lā ʾāzā ʾellā dāteštāde ləbar wəteṯṯēdīš men nāṣā  
לא איתא אלא דעלא דתתתדיש לבר מן נעסא

nothing goes but to be thrown without and trodden by men

(G) 5:13 υμείς εστέ το άλας της γης εάν δε το άλας μωρανθή εν τίνι αλισθήσεται εις  
G5210 G1510 G3588 G217 G3588 G1093 G1161 G1437 G3588 G217 G3471 G1722 G5100 G233 G1519

You are the salt of the earth. But if the salt lost his savour, by what means shall it be salted? For

ουδέν ισχύει έτι ει μη βληθήναι έξω και καταπατεισθαι υπο των ανθρώπων  
G3762 G2480 G2089 G1508 G906 G1854 G2532 G2662 G5259 G3588 G444

nothing it is good any longer, unless to be cast out, and to be trampled under foot by the men.

(A) 5:14 ܐܬܬܢ ܥܢܢܢ ܢܗܪܗ ܕܥܠܡܐ ܠܐ ܡܥܫܝܬܐ ܕܬܬܬܬܕܝܫ ܡܥܕܝܬܐ ܕܥܠ ܦܘܪܐ ܒܢܝܐ  
ʾatton ʾennon nūhrēh dāʿālmā lā meṣkēhā dāteṯše mādittā dāʿal fūrā banyā  
אתתן אננן נהרה דעלמא לא מעשיחא דתתתדיש מעדיחא דעל פורה בנא

You are the light of the world not it is possible can be hidden a city that upon a hill which is built

(G) 5:14 υμείς εστέ το φως του κόσμου ου δύναται πόλις κρυβήναι επάνω όρους κειμένη  
G1510 G2075 G3588 G5457 G3588 G2889 G3756 G1410 G4172 G2928 G1883 G3735 G2749

You are the light of the world. not is able A city be hid on a hill that is set

(A) 5:15 ܠܐ ܡܢܗܪܝܢ ܫܪܐܓܐ ܡܥܝܡܝܢ ܠܗ ܬܗܬܐ ܣܬܐ ܥܠ ܡܢܥܪܬܐ ܡܢܗܪ ܠܥܠ ܡܢܥܪܬܐ  
wālā manhərin šəragā wasāymin lēh təhēt satā ʿellā ʿal mənārtā wəmanhar ləkul ʾaylēn  
לא מנהרין שרגא מעימין לה תהית סתא על מנערתא מנהר על מנערתא לכול אינן

Nor do they kindle a lamp and place it beneath a measure but on a candlestick and it enlighten all who

ܕܒܝܬܐ ܥܢܢܢ  
dabbaytā ʾennon

in the house are

(G) 5:15 ουδέ καιονσι λύχνον και τιθέασιν αυτόν υπο τον μόδιον αλλ' επί την λυχνίαν και  
G3761 G2545 G3088 G2532 G5087 G846 G5259 G3588 G3426 G235 G1909 G3588 G3087 G2532

Neither do men light a candle, and put it under the bushel, but upon the candlestand; and

λάμπει πάσι τοις εν τη οικία  
G2989 G3956 G3588 G1722 G3588 G3614

it gives light unto all the ones in the house.

(A) 5:16 ܠܐ ܡܢܗܪܝܢ ܢܗܪܐ ܕܥܠܡܐ ܡܢ ܕܢܗܪܐ ܕܥܠ ܡܢܥܪܬܐ ܡܢܗܪ ܠܥܠ ܡܢܥܪܬܐ  
hākannā nenhar nūhrəḱon qəḏām bənaynāṣā dānehzon ʿəbāḏaykon tābe wanšabbəḥon labūkon dəbašmayyā  
מנהרין נהרא דעלמא מן דנהרא דעל מנערתא מנהר על מנערתא מנהר על מנערתא לכול אינן

So let shine your light before sons of men they may see your works good and glorify your Father who is in heaven

(G) 5:16 ούτω λαμψάτω το φως υμών εμπροσθεν των ανθρώπων όπως ιδωσιν υμών τα καλά έργα και  
G3779 G2989 G3588 G5457 G5216 G1715 G3588 G444 G3704 G1492 G5216 G3588 G2570 G2041 G2532

So let shine the light your before the men, so that they may see your the good works, and

δοξάσωσι τον πατέρα υμών τον εν τοις ουρανοίς

G1392 G3588 G5216 G3962 G3588 G1722 G3588 G3772

glorify the your Father, which is in the heaven.

(A) Matti 5:13 You are the salt of the earth; but if it happen that salt become tasteless, with what shall it be seasoned? It goeth for nothing but to be thrown without and trodden down by men. 14 You are the light of the world: It is not possible that a city which is built upon a hill can be hidden. 15 Nor do they kindle a lamp and place it beneath a measure, but on a candlestick, and it enlighteneth all who are in the house. 16 So let your light shine before the sons of men, that they may see your good works, and glorify your Father who is in heaven.

(G) 5:13 Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may...

(G) Matt 5:16...see your good works, and glorify your Father which is in heaven.17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

(A) 5:20 אָמַר נָא לֶקֶון גֵּר דֵּלָא תִּיַּתֵּר כִּינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 ʾamar nā ləkon gēr dellā tiṭar kinūtḱon yattir men dasāpre wapriše  
 אָמַר נָא לֶקֶון גֵּר דֵּלָא תִּיַּתֵּר כִּינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 say I to you For that unless shall abound your righteousness more than that off the Sophree and the Pharisee  
 לָא תֵּעֲלוֹן לַמַּלְכוּתָא דַּשְׁמַיָּא  
 lā teʿlon ləmallūṭā dašmayyā  
 לָא תֵּעֲלוֹן לַמַּלְכוּתָא דַּשְׁמַיָּא  
 lā teʿlon ləmallūṭā dašmayyā  
 not you shall enter into the kingdom of the heaven

(G) 5:20 λέγω γὰρ ὑμῖν ὅτι εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον των γραμματέων καὶ  
 G1063 G3004 G5213 G3754 G1437 G3362 G4052 G3588 G1343 G1473 G4119 G3588 G1122 G2532  
 For I say unto you, that if not shall exceed the your righteousness greater than of the scribes and  
 Φαρισαίων οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν των οὐρανῶν  
 G5330 G3756 G1525 G1519 G3588 G932 G3588 G3772  
 Pharisees, in no way shall enter into the kingdom of the heaven.

(A) 5:21 שָׁמַעְתֶּם כִּי נֶאֱמַר לֹא תִּרְצָח וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 šəmaʿton detemmar ləqaḏmāye lā teqtūl wəḱul dāneqtūl  
 שָׁמַעְתֶּם כִּי נֶאֱמַר לֹא תִּרְצָח וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 You have heard that it was said unto them who were before not you shall murder and whosoever shall kill

מֵחַיָּיב לְדִינָא  
 məhayyab ū ləḏinā  
 מֵחַיָּיב לְדִינָא  
 məhayyab ū ləḏinā  
 is obnoxious to the judgment

(G) 5:21 ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐ φονεύσεις οὐδ' ἂν φονεύσῃ  
 G191 G3754 G2046 G3588 G744 G3756 G5407 G1161 G3739 G302 G5407  
 You heard that it was said to them of old time, not You shall murder; and who ever should murder,  
 ἐνοχὸς ἐστὶ τῇ κρίσει  
 G2071 G1777 G3588 G2920  
 shall be liable (danger) of the judgment.

(A) 5:22 עֲנָנָא דֵּן אָמַר נָא לֶקֶון דַּכּוּל מֵאֲהוּ מֵאֲהוּ דַּנֶּרְגַּז עַל אֲחֵיהּ אִיקָא מֵחַיָּיב לְדִינָא וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 ʿennā dēn ʾamar nā ləkon dəḱul man dənergaz ʿal ʾahū ʾiqī məhayyab ū ləḏinā wəḱul  
 עֲנָנָא דֵּן אָמַר נָא לֶקֶון דַּכּוּל מֵאֲהוּ מֵאֲהוּ דַּנֶּרְגַּז עַל אֲחֵיהּ אִיקָא מֵחַיָּיב לְדִינָא וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 I But say I unto you that he who is angry against his brother rashly obnoxious is to the judgment and he  
 דַּנִּימַר לַהּוּ רַאקָא מֵחַיָּיב לְאִנְשֵׁי דְבֵיתָא וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 dənimar laḥū raqqa məhayyab ū laknūštā wəman dənimar lellā məhayyab ū  
 דַּנִּימַר לַהּוּ רַאקָא מֵחַיָּיב לְאִנְשֵׁי דְבֵיתָא וְכִינֻּתְקֹן יַאֲתִיר מֵעַד דַּסְּאִפֵּר וַפְרִישֵׁי  
 who shall say to his brother you empty one liable is to the council and everyone who shall say you fool liable is  
 לֶגִּיחַנָּא דְנִירָא  
 ləgihannā dənūrā  
 לֶגִּיחַנָּא דְנִירָא  
 ləgihannā dənūrā  
 to gihana of fire

(G) 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἐκτὴν ἐνοχὸς ἐστὶ τῇ κρίσει  
 G1161 G1473 G3004 G5213 G3754 G3956 G3588 G3710 G3588 G1473 G80 G1500 G2071 G1777 G3588  
 But I say unto you, that all the is angry the his brother without cause in vain, shall be liable to the  
 κρίσει οὐδ' ἂν εἰπῇ τῷ ἀδελφῷ αὐτοῦ ρακά ἐνοχὸς ἐστὶ τῷ συνεδρίῳ οὐδ' ἂν  
 G2920 G1161 G3739 G302 G2036 G3588 G846 G80 G4469 G2071 G1777 G3588 G4892 G1161 G3739 G302  
 judgment. And whoso ever should say to his brother, Worthless (raca) shall be liable to the Sanhedrin. And whoso ever

(A) Matti 5:20 For I say to you, that unless your righteousness shall abound more than that of the scribes and the Pharisee, you shall not enter into the kingdom of heaven. 21 YOU have heard that it was said unto them who were before, Thou shalt not kill; and whosoever shall kill is obnoxious to the judgment. 22 But I say unto you, that he who is angry against his brother rashly, is obnoxious to the judgment; and he who shall say to his brother, Thou empty one! is liable to the council; and every one who shall say, Thou fool! is liable to the gihano of fire.

(G) Matt 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:

Matti – Matthew 5:22-5:25

είπη μωρόέ ένοχος έσται εις την γένναν του πυρός

G2036 G3474 G2071 G1777 G1519 G3588 G1067 G3588 G4442

should say O moron (*fool*) shall be liable for the Gehenna the fire

(A) 5:23 ܐܢ ܗܘ ܗܐܬܝܠ ܠܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ  
 ʿen hū hākīl damqarreḇ ʿatt qūrbānāk ʿal maḏbəḥā wəṭammān tettəddəkār dahīd ʿalayk  
 אָן הוּ הָכִיל דַּמְקַרְבַּת אַתָּה קוּרְבָּנְךָ אַל מִזְבֵּחַהָ וְתַמָּן תִּתְּדַקֵּר דַּהִיד עַלְיֶיךָ

If it occur therefore that bring you your oblation to the altar and there remember that retain against you

ܐܗܘܝܟ ܐܐܟܟܐܬܐ ܡܕܕܡ  
 ʾahūk ʾakkəṭā meddem  
 אָהוּיֶיךָ אַכְּכֶטָא מֵדֵמ

your brother enmity some

(G) 5:23 εάν ουν προσφέρης το δώρόν σου επί το θυσιαστήριον και εκεί μνησθής ότι ο  
 G1437 G3767 G4374 G3588 G4675 G1435 G1909 G3588 G2379 G2546 G1563 G3403 G3754 G3588

If then you should offer the your gift upon the altar, and there should remember that the

αδελφός σου έχει τι κατά σου  
 G4675 G80 G2192 G5100 G2596 G4675

your brother has something against you,

(A) 5:24 ܣܒܪܝܩ ܬܡܡܐܢ ܩܘܪܒܢܐܟ ܩܕܕܐܡ ܡܕܒܚܐܬܐ ܡܠܟܐ ܠܩܕܡ ܥܬܪܐ ܥܡ ܐܗܘܝܟ ܡܠܟܐ ܠܩܕܡ ܩܪܒ  
 šəḇṛīq tammān qūrbānāk qəḏām maḏbəḥā wəzel lūqdam ʿetra ʿam ʾahūk wəḥāyden tā qarreb  
 שְׁבִרִיק תַּמָּמָן קוּרְבָּנְךָ קִדְמָא מִזְבֵּחַהָ מַלְכָּא לְקִדְמָא עֵתְרָא עִם אָהוּיֶיךָ מַלְכָּא לְקִדְמָא קַרְב

leave there your oblation before the altar and go first be reconciled with your brother and then come offer

ܩܘܪܒܢܐܟ  
 qūrbānāk  
 קוּרְבָּנְךָ

your oblation

(G) 5:24 άφες εκεί το δώρόν σου έμπροσθεν του θυσιαστηρίου και ύπαγε πρώτον διαλλάγηθι τω  
 G863 G1563 G3588 G4675 G1435 G1715 G3588 G2379 G2532 G5217 G4412 G1259 G3588

leave there the your gift *offering* before the altar, and go your way! first to reconcile with

αδελφώ σου και τότε ελθών πρόσφερε το δώρόν σου  
 G4675 G80 G2532 G5119 G2064 G4374 G3588 G4675 G1435

your brother, and then come offer the your gift *offering*.

(A) 5:25 ܗܘܐܝܬ ܡܬܐܡܢܐ ܥܡ ܒܥܠ ܕܝܢܐ ܥܕ ܥܡܐ ܒܥܠ ܕܝܢܐ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܒܥܠ ܕܝܢܐ  
 ḥəwayt meṭawe ʿam bəʿel dīnāk ʿad ʿammēh ʿatt būrhā dalmā bəʿel  
 הָיִית מֵתָאֵמָנָא עִם בַּעַל דִּינָךְ עַד עִמָּה בַּאֲרֻחָא אַתָּה דַּמְלָךְ בַּעַל דִּינָךְ

Be at one with your adversary your judgment quickly while with him you in the way lest your adversary

ܕܝܢܐ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ ܠܩܕܡ ܕܡܠܟܐ  
 dīnāk našlāmāk laḏayyānā wəḏayyānā našlāmāk laḡabbāyā wəṭeppel bēt ʾasīre  
 דִּינָךְ נַשְׁלָמְךָ לְדַיְיָאנָא וְדַיְיָאנָא נַשְׁלָמְךָ לְגַבְבַּיָּא וְתִפֵּל בֵּית אֲסִירָא

your judgment deliver you to the judge and the judge deliver you to the exactor and you fall into the house of the bound

(G) 5:25 ιοθι ευνοών τω αντιδίκω σου ταχύ έως ότου ει εν τη οδώ μετ' αυτού  
 G2468 G2132 G3588 G4675 G476 G5036 G2193 G3755 G1488 G1722 G3588 G3598 G3326 G846

Be well disposed towards the your adversary quickly! at wherever you are in the way with him,

μήποτε σε παραδώ ο αντίδικος τω κριτή και ο κριτής σε παραδώ τω υπηρέτη και  
 G3379 G3860 G4571 G3588 G476 G3588 G2923 G2532 G3588 G2923 G3860 G4571 G3588 G5257 G2532

lest at any time should deliver you up the adversary to the judge and the judge should deliver you up to the officer, and

(A) Matti 5:23 If it occur, therefore, that thou bring thy oblation to the altar, and there rememberest that thy brother retaineth some enmity against thee; 24 leave there thy oblation at the altar, and go, first be reconciled with thy brother, and then come and offer thy oblation. 25 Be at one with thine adversary [Beel-dino, "lord of strife."] quickly, while thou art with him in the way; lest thy adversary deliver thee to the judge, and the judge deliver thee to the exactor, and thou fall into the house of the bound.

(G) Matt 5:2 and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer,

εις φυλακὴν βληθήσῃ

G1519 G5438 G906

into prison you be cast

(A) 5:26 **אָמין** **אָמַר נָא** **לֹא** **דַּלָּא** **תֵּפֶרְיָק** **מֵן** **תַּמָּאן** **אַדַּמָּא** **דַּתְּתֵל** **שָׁמוּנָא**  
 wamīn ʾāmar nā lāk dālā teppūq men tammān ʿadammā dətettel šāmūnā  
 וָמִין אָמַר נָא לֹא דַלָּא תֵפֶרְיָק מֵן תַּמָּאן אַדַּמָּא דַּתְּתֵל שָׁמוּנָא  
 And Amein say I unto you that not you shall come forth from there til you have rendered shamuna

**הָרָאָא**

hārāyā

**אָרְבִּין**

the last

(G) 5:26 **אמִין** **λέγω σοι** **οὐ μὴ** **ἐξέλθῃς** **ἐκεῖθεν** **ἕως** **ἀν** **ἀποδώς** **τον** **ἐσχάτον**  
 G281 G3004 G4671 G3364 G1831 G1564 G2193 G302 G591 G3588 G2078  
 Verily I say unto you, In no way should you come out from there, till whenever you have paid the uttermost

κοδράντην

G2835

farthing.

(A) 5:27 **שָׁמָ׳טוֹן** **דֵּתֶמַר** **דַּלָּא תַגְיֹר**  
 šəmaʿton detemmar dālā təgūr  
 וְשָׁמָ׳טוֹן דֵּתֶמַר דַּלָּא תַגְיֹר

You have heard that it has been said not you shall commit adultery

(G) 5:27 **ἠκούσατε** **ὅτι** **εἰρηγόρη** **τοῖς** **ἀρχαίοις** **οὐ μοιχεύσεις**  
 G191 G3754 G2046 G3588 G744 G3431 G3756

You heard that it was said by them of old time, You shall commit adultery not

(A) 5:28 **עֲנָא דֵּן** **אָמַר נָא** **לֶאֱקוֹן** **דַּאְקֹול** **מַן דַּהֲזַע** **׳אַטְ׳אַ** **׳אַיִק** **דַּנֶּרְגִּיחַ** **מַהְדָּא**  
 ʿənnā dēn ʾāmar nā ləqōn dəkūl man dəhāze ʾattəʾā ʾayk dənergīh mehdā  
 אָנָּא דֵּן אָמַר נָא לֶאֱקוֹן דַּאְקֹול מַן דַּהֲזַע ׳אַטְ׳אַ ׳אַיִק דַּנֶּרְגִּיחַ מַהְדָּא  
 I But say I to you that everyone who beholds a woman so as that he desire her at once

**גָּרָאָה**

gārāh

**בְּרָאָה**

**בֹּלֶבְבֵּה**

bəlebbēh

**בְּרָאָה**

commits adultery with her in his heart

(G) 5:28 **εἶπὼν** **λέγω ὑμῖν** **ὅτι** **πᾶς** **ὁ** **βλέπων** **γυναῖκα** **πρὸς** **τὸ** **ἐπιθυμήσαι** **αὐτήν** **ἤδη**  
 G1161 G1473 G3004 G5213 G3754 G3956 G3588 G991 G1135 G4314 G3588 G1937 G846 G2235

But I say unto you that, all the looking at a woman for the lusting her, already

**εμοίχευσεν** **αὐτήν** **ἐν** **τῇ** **καρδίᾳ** **αυτοῦ**  
 G3431 G846 G1722 G3588 G846 G2588

committed adultery with her in the his heart.

(A) 5:29 **עֲנָא דֵּן** **אֵינָאֶךְ** **דַּיָּאמִינָא** **מַאֲשְׁלָא** **לֶאֱקֹ** **הַסִּיחַ** **וַאֲשְׁדִּיחַ** **מֵנָאֶךְ** **פַּאֲקָאָה** **לֶאֱקֹ** **גֵּר**  
 ʿen dēn ʾaynāk dəyaminā maʾšəlā lāk həsīh waʾšdīh mennāk paqqāh lāk gēr  
 אָנָּא דֵּן אֵינָאֶךְ דַּיָּאמִינָא מַאֲשְׁלָא לֶאֱקֹ הַסִּיחַ וַאֲשְׁדִּיחַ מֵנָאֶךְ פַּאֲקָאָה לֶאֱקֹ גֵּר

if But your eye right cause to offend you root it out and cast it from you it is better to you for

**דַּנִּיבָד** **הַדַּ** **הַדָּאמָאֶךְ** **וַוְלָא** **קֻלְלֵה** **פַּאֲרָאֶךְ** **נֶפֶל** **בַּגִּיחָנָא**  
 dənībād haḏ haḏāmāk wəlā kullēh pagrāk neppel bəgīhannā  
 דַּנִּיבָד הַדַּ הַדָּאמָאֶךְ וַוְלָא קֻלְלֵה פַאֲרָאֶךְ נֶפֶל בַּגִּיחָנָא

that should perish one your members and not whole your body fall into Gihana

(A) Matti 5:26 And, Amen I say unto thee, that thou shalt not come forth from thence till thou hast rendered the last shamuna. [A minute coin, in value the one-eighth of the asor, or assarius; from the Hebrew shemoneh, " eight." ] 27 You have heard that it hath been said, Thou shalt not commit adultery. 28 But I say to you, that every one who beholdeth a woman so as that he shall desire her, already committeth adultery in his heart. 29 But if thy right eye cause thee to offend, root it out and cast it from thee: it is better to thee that one of thy members should perish, than that thy whole body should fall into gihano.

(G) Matt 5:25...and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

**(G) 5:29** εἰ δὲ οὐ οφθαλμός σου οὐ δεξιὸς σκανδαλίζει σε ἐξέλε αὐτόν καὶ βάλε ἀπὸ σου  
 G1161 G1487 G3588 G3788 G4675 G3588 G1188 G4571 G4624 G846 G1807 G2532 G906 G575 G4675  
**And if the eye your the right causes you to stumble (*offend*) take it out, and cast *it* from you!**  
 συμφέρει γὰρ σοὶ ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον το σῶμά σου βληθῇ  
 G1063 G4851 G4671 G2443 G622 G1520 G3588 G4675 G3196 G2532 G3361 G3650 G3588 G4983 G4675 G906  
**for it is profitable to you that should perish one the of your members, and not should entire the body your be cast**  
 εἰς γέενναν  
 G1519 G1067  
**into Gehenna (*hell*).**

**(A) 5:30** wen ʾīdāk dəyamīnā maḵšālā lāk pəsūq šəḏīh mennāk paqqāh lāk gēr dənībad  
 וְעַיִן אִידָאֵךְ דְּיָמִינָא מַחְשָׁאלָא לָךְ פְּסוּק שְׁדִיחַ מֵנַאֵךְ פַּקָּאֵךְ לָךְ גֵּר דַּנִּיבַד  
**And if your hand right causes to offend you cut it off cast it from you it is better to you for that should perish**  
 הָאֵד מֵן הַדָּמַיֵךְ וְלָא כּוּלְהָ פַגְרָאֵךְ נֶפֶל בְּגִיחַנָּא  
 ḥaḏ men haddāmayk wōlā kullēh pagrāk neppel bəgiḥannā  
 הַד מִן הַדָּמַיֵךְ וְלָא כּוּלְהָ פַגְרָאֵךְ נֶפֶל בְּגִיחַנָּא  
**one of your members and not whole your body should fall into gihana**

**(G) 5:30** καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε ἐκκοψον αὐτήν καὶ βάλε ἀπὸ σου  
 G2532 G1487 G3588 G4675 G1188 G5495 G4571 G4624 G1581 G1846 G2532 G906 G575 G4675  
**And if the your right hand causes you to stumble (*offend*) cut it off, and cast *it* from you!**  
 συμφέρει γὰρ σοὶ ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον το σῶμά σου βληθῇ  
 G1063 G4851 G4671 G2443 G622 G1520 G3588 G4675 G3196 G2532 G3361 G3650 G3588 G4983 G4675 G565  
**for it is profitable to you that should perish one the of your members, and not should entire the body your be cast**  
 εἰς γέενναν  
 G1519 G1067  
**into Gehenna.**

**(A) 5:31** ʾetemmar dəman dəšāre ʾattəṭēh nettel lāh kəṭābā dəḏūlālā  
 מְעַמְמַר דְּמָן דְּשָׂאֵרֵי אַטְטֶטְיֵחַ נֶטֶל לָאֵה כְּתָבָא דְּדוּלָלָא  
**It has been said that he who looses his wife should give her a writing of divorcement**  
**(G) 5:31** ερρέθη δε ὅτι ὅς αν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότῳ αὐτῇ ἀποστάσιον  
 G1161 G2046 G3754 G3739 G302 G630 G3588 G846 G1135 G1325 G846 G647  
**Also it was said that, Whoso ever should put away the his wife, let him give her a certificate of divorcement.**  
**(A) 5:32** ʾennā dēn ʾāmar nā ləḵon dəḵul man dəšāre ʾattəṭēh ləbar men meltā dəzānyūtā ʿābed lāh  
 ʾennā dēn ʾāmar nā ləḵon dəḵul man dəšāre ʾattəṭēh ləbar men meltā dəzānyūtā ʿābed lāh  
 אֵנָּא דֵּינ אָמַר נָא לְחֹן דְּחֹל מַן דְּשָׂאֵרֵי אַטְטֶטְיֵחַ לְבָר מֵן מֵלְתָא דְּזַנְיֻטָּא ʿאָבֵד לָאֵה  
**I But say I unto you that soever who looses his wife except on account of fornication makes her**

דַּטְגִּיר וְאִשָּׁא דַּשְׂאֵקֵל שְׁבִיקְתָּא גָאָר  
 datgūr wəman dəšāqel šəbīqtā gāar  
 דַּטְגִּיר וְאִשָּׁא דַּשְׂאֵקֵל שְׁבִיקְתָּא גָאָר  
**to commit adultery and whosoever takes her who is sent away commit adultery**  
**(G) 5:32** ἐγὼ δε λέγω ὑμῖν ὅτι ὅς αν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας  
 G1161 G1473 G3004 G5213 G3754 G3956 G302 G630 G3588 G846 G1135 G3924 G3056 G4202  
**But I say unto you that, Whoso ever should put away the his wife, except for the matter of harlotry,**  
 ποιεῖ αὐτήν μοιχάσθαι καὶ ὅς εἰάν ἀπολελυμένην γαμήσῃ μοιχάται  
 G4160 G846 G3430 G2532 G3739 G1437 G630 G1060 G3429  
**makes her to commit adultery. And whoso ever a woman being divorced shall marry commits adultery.**

**(A) Matti 5:30** And if thy right hand cause thee to offend, cut it off and cast it from thee; for it is better to thee that one from thy members should perish, rather than thy whole body should fall into gihano. 31 It hath been said, that he who looseth his wife should give her a writing of divorcement. 32 But I say unto you, that whosoever looseth his wife, except on account of fornication, maketh her to commit adultery; and whosoever taketh her who is sent away, committeth adultery.

**(G) Matt 5:29** And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(A) 5:33 תִּבְּרָה שְׁמָא־טוֹן דֵּתֶמַּר לֶאֱקַדְמָיֶה דְּלָא תִּדְאֶגֶּל בְּמַאֲמַתָּאֻךְ תִּשְׁלַם דֵּן לַמָּרְיָא מַאֲמַתָּאֻךְ  
 tūb šəmaˈton detemmar ləqadməye dālā tədaggel bəmawmātāk təšallem dēn ləməryā mawmātāk  
 תוב שמתון דתמר לקדמיה דלא תדאגל במאמתאך תשלם דין למריא מאמתאך

Again you heard it was said to those beforetime not you will lie in your oaths shall fulfill but unto Marya your oaths

(G) 5:33 πάλιν ηκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐκ ἐπιορκήσεις ἀποδῶσεις δὲ τῷ κυρίῳ  
 G3825 G191 G3754 G2046 G3588 G744 G3756 G1964 G1161 G591 G3588 G2962  
 Again, you have heard that it was said to the of old time, not You shall swear upon, but shall render to the Kurios

τοὺς ὀρκους σου

G3588 G4675 G3727

the your oaths.

(A) 5:34 אֲנִי דֵּן אִמָּר נָא לֶקוֹן לָא תִּמּוֹן שָׁךְ לָא בַּשְּׂמַיָּא דֶּאֱקִירְסָיָה הוּא דַּלָּהָה  
 ˁennā dēn ˁamar nā ləkon lā timon šāk lā bašmayyā dəkürsəyā hū dālāhā  
 אני דין אמר נא לקון לא תמון שך לא בשמאיא דאקירסאיה הוא דאלאה

I but say I unto you not you shall swear at all not by heaven for the throne it is of Aloha

(G) 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμῶσαι ὀλῶς μήτε ἐν τῷ οὐρανῷ ὅτι θρόνος ἐστὶ τοῦ  
 G1161 G1473 G3004 G5213 G3361 G3660 G3654 G3383 G1722 G3588 G3772 G3754 G2076 G2362 G3588  
 But I say unto you, not Do swear by an oath at all; neither on the heaven, for it is the throne of the

θεοῦ

G2316

Theos;

(A) 5:35 וְלֹא בָרֶעָא דֶּאֱקִיבְשָׂא י דַּתְּהֵת רֵגְלָא ˁאַפְלָא בִּירִישְׁלֵם דַּמְדִּיתְהָ י דַּמַּלְכָּא רַבָּא  
 wəla barˁā dəkūbšā y dathēt reglaw ˁāplā būrišlem damdittēh ī dəmalkā rabbā  
 ולא ברעא דאקבישא י דתהת רגלא אפלא בירישלם דמדיתיה י דמלכא רבא

Nor by earth for the footstool it is beneath his feet neither by Urishlem for the city it is of the king great

(G) 5:35 μήτε ἐν τῇ γῇ ὅτι υποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ μήτε εἰς Ἱεροσόλυμα ὅτι πόλις ἐστὶ τοῦ  
 G3383 G1722 G3588 G1093 G3754 G2076 G5286 G3588 G846 G4228 G3383 G1519 G2419 G3754 G4172 G2076 G3588  
 nor by the earth, for it is the footstool the of his feet; neither on Jerusalem, for it is the city of the

μεγάλου βασιλέως

G3173 G935

great King;

(A) 5:36 ˁאַפְלָא בְּרִישָׁאֻךְ תִּמֵּה דְּלָא מֵשְׁכַּח ˁאַתְּ לֵמַעְבַּד בֵּהּ מֵנְתָא הֶאֱדָא דַּסַּא־רָא ˁוּקְכָּמְתָּ ˁַו הֶוְעָרְתָּ  
 ˁāplā bərišāk tīme dālā meškah ˁatt ləmeˁbad bēh mentā hədā dəsarā ˁūkkāmtā ˁaw hewärtā  
 אפלא ברשאך תימה דלא משכח את למעבד בה מנתא העדא דסארא וקכמתא אהוערתא

Nor by your head shall you swear not for can you make in it hair a single hair black or white

(G) 5:36 μήτε ἐν τῇ κεφαλῇ σου ὀμώσης ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι  
 G3383 G1722 G3588 G4675 G2776 G3660 G3754 G3756 G1410 G3391 G2359 G3022 G2228 G3189 G4160  
 Neither on the your head shall you swear because not you able one hair white or black make

(A) 5:37 אֲעֵלָא תֵּחְוֶה מֵלַתְקוֹן יִן יִן וְלֹא לָא מֵדֶם דְּמֵן דְּלִין הֶוְעָרְתָּ מִן בִּישָׂא הוּא  
 ˁellā tehwe mellatkon ˁin ˁin wəla lā meddem dəmen hālēn yattīr men bišā hū  
 אעלא תעוה מלתקון ין ין ולא לא מדם דמן דלין הוערתא מן בישא הוא

But let be your discourse yes yes and not not whatsoever for than these is more from the evil is

(G) 5:37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ το δε περισσόν τούτων ἐκ τοῦ πονηροῦ ἐστίν  
 G1161 G2077 G3588 G5216 G3056 G3483 G3483 G3756 G3756 G1161 G4053 G4053 G1537 G3588 G4190 G1511  
 But let be the your word a yes, Yes! a no, No! but anything extra than these of the evil one comes

(A) Matti 5:33 Again, you have heard it was said, to those beforetime, Thou shalt not lie in thine oaths, but shalt fulfil thine oaths unto the Lord. 34 But I say unto you, Swear not at all; not by heaven, for it is the throne of Aloha; 35 nor by earth, for it is the foot-stool beneath his feet; neither by Urishlem, for it is the city of the great king. 36 Neither shalt thou swear by thy head, for thou canst not make a single hair in it either black or white. 37 But let your discourse be, Yea, yea; Nay, nay; for whatsoever is more than these is from the evil.

(G) Matt 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

(A) 5:38 שָׁמָעְתָּ שֶׁנֶּאֱמַר דֵּאֲיַנָּא הֶאֱלַפְתָּ עַיְנָא וְשֵׁנָא הֶאֱלַפְתָּ שֵׁנָא  
 šoma‘ton detemmar də‘aynā həlāp ‘aynā wəšennā həlāp šennā  
 שְׁמַעְתָּנָּ דֵּאֲיַנָּא הֶאֱלַפְתָּ עַיְנָא וְשֵׁנָא הֶאֱלַפְתָּ שֵׁנָא

You have heard that it has been said an eye for an eye and a tooth because of a tooth

(G) 5:38 ηκούσατε ὅτι ἐρρέθη ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος  
 G191 G3754 G2046 G3788 G473 G3788 G2532 G3599 G473 G3599

You have heard that it was said, An eye for an eye, and a tooth for a tooth.

(A) 5:39 עֲנָא דֵּן אָמַר נָא לֶקֹּן דֹּלָא תִּקְוִימוֹן לִּיבָל בִּישָׁא עֵלְלָא מַן דִּמְאִה לֶאֱכָל דַּיָּאמִינָא  
 ‘ennā dēn ‘amar nā ləqon dōlā təqūmon lūqbal bišā ‘ellā man dāmāhe lāk ‘al pakkāk dəyaminā  
 אָנָּא דֵּן אָמַר נָא לֶקֹּן דֹּלָא תִּקְוִימוֹן לִיבָל בִּישָׁא עֵלְלָא מַן דִּמְאִה לֶאֱכָל דַּיָּאמִינָא

I But say I unto you that not you shall rise up against evil but if anyone strikes you on cheek the right

אָפְנָא לֵה אָפְ הָרִינָא  
 ‘apnā lēh ‘ap hārīnā

אָפְנָא לֵה אָפְ הָרִינָא  
 turn to him also the other

(G) 5:39 ἐγὼ δε λέγω ὑμῖν μὴ ἀντιστήναι τῷ πονηρῷ ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου  
 G1161 G1473 G3004 G5213 G3361 G436 G3588 G4190 G235 G3748 G4474 G4571 G1519 G3588 G4675 G1188

But I say unto you, not That you resist the evil one. But whosoever slaps you on the your right

σιαγόνα στρέψον αὐτῷ καὶ τὴν ἄλλην  
 G4600 G4762 G846 G2532 G3588 G243

cheek, turn to him also the other

(A) 5:40 מְאָמַן דִּשְׁאֵבֵי דַּדְּוֹן עַמְמָאִיק וְנֵשְׁקִיל קֻטִּינָאִיק שְׁבִיִּיק לֵה אָפְ מַרְטִיטָאִיק  
 wəman dəšābe dandon ‘ammāk wənešqil kūttināk šəbūq lēh ‘ap martūtāk  
 וּמַן דִּשְׁאֵבֵי דַּדְּוֹן עַמְמָאִיק וְנֵשְׁקִיל קֻטִּינָאִיק שְׁבִיִּיק לֵה אָפְ מַרְטִיטָאִיק

And if anyone will contend with you to take away your coat leave him also your clock

(G) 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν ἄφες αὐτῷ καὶ τὸ ἱμάτιον  
 G2532 G3588 G2309 G2919 G4617 G2532 G3588 G4675 G5509 G2983 G863 G846 G2532 G3588 G2440

And the if any man will sue at the law you, and the your coat take away leave him also your cloak

(A) 5:41 מַן דַּמְשַׁחְחָר לֶאֱכָל מִלָּא הָאֵד זֵל עַמְמֵה תֵרֵן  
 man damšahhar lāk milā haḏ zel ‘ammēh tērēn  
 מַן דַּמְשַׁחְחָר לֶאֱכָל מִלָּא הָאֵד זֵל עַמְמֵה תֵרֵן

and if a man compel you to go mile one go with him two

(G) 5:41 καὶ ὅστις σε ἀγαρεύσει μίλιον ἐν ὕπαγε μετ’ αὐτοῦ δύο  
 G2532 G3748 G29 G4571 G3400 G1520 G5217 G3326 G846 G1417

And whosoever compels you to go mile one, go with him two!

(A) 5:42 מַן דַּשְׂאֵל לֶאֱכָל חַב לֵה מְאָמַן דִּשְׁאֵבֵי דַּנִּיזַפ מֵנָאִיק לֵא תֵקְלֵוּ  
 man dəšāel lāk hab lēh wəman dəšābe dənīzap mennāk lā teklēw  
 מַן דַּשְׂאֵל לֶאֱכָל חַב לֵה מְאָמַן דִּשְׁאֵבֵי דַּנִּיזַפ מֵנָאִיק לֵא תֵקְלֵוּ

who asks from you Give to him and him who would borrow from you not refuse

(G) 5:42 τῷ αἰτούντί σε δίδου καὶ τὸν θέλοντα ἀπὸ σου δανείσασθαι μὴ ἀποστραφῆς  
 G3588 G154 G4571 G1325 G2532 G3588 G2309 G575 G4675 G1155 G3361 G654

To the to him that asks you, give! And the one wanting from you to borrow, not you should turn away.

(A) 5:43 שָׁמָעְתָּ שֶׁנֶּאֱמַר דַּרְחָם לִּיקָרִיבָאִיק וְשֵׁנָא לַבְעֵלְדִּבְבָּאִיק  
 šoma‘ton detemmar darḥam laqarībāk wasnī lab‘eldəbābāk  
 שְׁמַעְתָּנָּ דֵּאֲיַנָּא הֶאֱלַפְתָּ עַיְנָא וְשֵׁנָא הֶאֱלַפְתָּ שֵׁנָא

You have heard that it has been said you shall love your neighbor and hate your enemy

(A) Matti 5:38 You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. 39 But I say unto you, that you shall not rise up against evil: but if any one strike thee on the right cheek, turn to him the other also. 40 And if any one will contend with thee to take away thy tunic, leave him thy mantle also; 41 and if a man compel thee one mile, go with him twain. 42 Give to him who asketh from thee, and him who would borrow from thee refuse not. 43 You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

(G) Matt 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.



**I But say I unto you love your enemies and bless them who execrate you and do that which is good**

**to him who hates you and pray for them who lead you with a chain and persecute you**

τους	μισούντας	υμᾶς	και	προσεύχεσθε	υπὲρ	των	επιθροονουσων	υμᾶς	και	διωκοντων	υμᾶς		
G3588	G3404	G1473	G2532	G4336		G5228	G3588	G1908		G1473	G2532	G1377	G5209
to the ones	detesting	you!	and	pray		for	the ones	threatening	you	and	persecuting	you;	

**That** you may be the children of your Father who is in heaven who *causes* to arise his sun on the good and on

**the evil and sends who showers on the just and on the unjust**

πονηρούς	και	αγαθούς	και	βρέχει	επί	δικαίους	και	αδίκους
G4190		G2532 G18		G2532 G1026	G1909 G1342		G2532	G94

*the* evil ones and *the* good ones, and it rains upon *the* just and *the* unjust.

**(G) 5:46** εάν γαρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς τίνα μισθὸν ἔχετε οὐχὶ καὶ οἱ τελῶναι  
G1063 G1437 G25 G3588 G25 G5209 G5101 G3408 G2192 G3780 G2532 G3588 G5057

For if you should love the ones loving you, what reward have you? not even the publicans  
το αυτό ποιούσι  
G4160 G3588 G846  
do the same?

**And if wish you peace to your brethren only what more do they than you not behold also the tribute gatherers**

(A) Matti 5:44 But I say unto you, Love your enemies; bless them who execrate you; do that which is good to him who hateth you; and pray for them who lead you with a chain, and persecute you. 45 That you may be the children of your Father who is in heaven, who causeth his sun to arise on the good and on the evil, and who sendeth showers on the just and on the unjust. 46 For if you love those *only* who love you, what reward have you? do not even the tribute-gatherers this? 47 And if you wish peace to your brethren only, what more do you than they? do not also the tribute-gatherers this?

(G) Matt 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.<sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup> For if ye love them which love you, what reward have ye? do not even the publicans the same?

## STRONG'S GREEK DICTIONARY

**G1** Α /Α/ (al'-fah) of Hebrew origin; the first letter of the alphabet; figuratively, only (from its use as a numeral) the first: — Alpha. Often used (usually ἅν /án/, before a vowel) also in composition (as a contraction from G427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of G260). see G427 see G260

**G2** Ἀαρών /Aarón/ (ah-ar-ohn') of Hebrew origin (H175); Aaron, the brother of Moses: — Aaron. see H175

**G3** Ἀβδδών /Abaddón/ (ab-ad-dohn') of Hebrew origin (H11); a destroying angel: — Abaddon. see H11

**G4** ἄβαρής /abaráēs/ (ab-ar-ace') from G1 (as a negative particle) and G922; weightless, i.e. (figuratively) not burdensome: — from being burdensome. see G1 see G922

**G5** Ἀβῆα /Abbā/ (ab-bah') of Chaldee origin (H2); father as a vocative: — Abba. see H2

**G6** Ἀβελ /Ábel/ (ab'-el) of Hebrew origin (H1893); Abel, the son of Adam: — Abel. see H1893

**G7** Ἀβιά /Abiá/ (ab-ee-ah') of Hebrew origin (H29); Abijah, the name of two Israelites: — Abia. see H29

**G8** Ἀβιαθάρ /Abiathár/ (ab-ee-ath'-ar) of Hebrew origin (H54); Abiathar, an Israelite: — Abiathar. see H54

**G9** Ἀβιληνή /Abilēné/ (ab-ee-lay-nay') of foreign origin (compare H58); Abilene, a region of Syria: — Abilene. see H58

**G10** Ἀβιούδ /Abioud/ (ab-ee-ood') of Hebrew origin (H31); Abihud, an Israelite: — Abiud. see H31

**G11** Ἀβραάμ /Abraám/ (ab-rah-am') of Hebrew origin (H85); Abraham, the Hebrew patriarch: — Abraham. (In Acts 7:16 the text should probably read Jacob.) see H85

**G12** ἄβυσσος /ábyssos/ (ab'-us-sos) from G1 (as a negative particle) and a variation of G1037; depthless, i.e. (specially) (infernally) "abyss": — deep, (bottomless) pit. see G1 see G1037

**G13** Ἄγαβος /Ágabos/ (ag'-ab-os) of Hebrew origin (compare H2285); Agabus, an Israelite: — Agabus. see H2285

**G14** ἀγαθοεργέω /agathoergéō/ (ag-ath-er-gheh'-o) from G18 and G2041; to work good: — do good. see G18 see G2041

**G15** ἀγαθοποιέω /agathopoiéō/ (ag-ath-op-oy-eh'-o) from G17; to be a well-doer (as a favor or a duty): — (when) do good (well). see G17

**G16** ἀγαθοποιῶ /agathopoiō/ (ag-ath-op-oy-ee'-ah) from G17; well-doing, i.e. virtue: — well-doing. see G17

**G17** ἀγαθοποιός /agathopoiós/ (ag-ath-op-oy-os') from G18 and G4160; a well-doer, i.e. virtuous: — them that do well. see G18 see G4160

**G18** ἀγαθός /agathós/ (ag-ath-os') a primary word; "good" (in any sense, often as noun): — benefit, good(-s, things), well. Compare G2570. see G2570

**G19** ἀγαθωσύνη /agathōsýnē/ (ag-ath-o-soo'-nay) from G18; goodness, i.e. virtue or beneficence: — goodness. see G18

**G20** ἀγαλλίασις /agallíasis/ (ag-al-lee'-as-is) from G21; exultation; specially, welcome: — gladness, (exceeding) joy. see G21

**G21** ἀγαλλιάω /agalliáō/ (ag-al-lee-ah'-o) from agan (much) and G242; properly, to jump for joy, i.e. exult: — be (exceeding) glad, with exceeding joy, rejoice (greatly). see G242

**G22** ἄγαμος /ágamos/ (ag'-am-os) from G1 (as a negative particle) and G1062; unmarried: — unmarried. see G1 see G1062

**G23** ἀγανακτέω /aganaktéō/ (ag-an-ak-teh'-o) from ἄγαν /ágan/ (much) and ἄχθος /áchthos/ (grief; akin to the base of G43); to be greatly afflicted, i.e. (figuratively) indignant: — be much (sore) displeased, have (be moved with, with) indignation. see G43

**G24** ἀγανάκτησις /aganáktēsis/ (ag-an-ak'-tay-sis) from G23; indignation: — indignation. see G23

**G25** ἀγαπάω /agapáō/ (ag-ap-ah'-o) perhaps from ἄγαν /ágan/ (much) (or compare H5689); to love (in a social or moral sense): — (be-)love(-ed). Compare G5368. see H5689 see G5368

**G26** ἀγάπη /agápē/ (ag-ah'-pay) from G25; love, i.e. affection or benevolence; specially (plural) a love-feast: — (feast of) charity(-ably), dear, love. see G25

**G27** ἀγαπητός /agapētós/ (ag-ap-ay-tos') from G25; beloved: — (dearly, well) beloved, dear. see G25

**G28** Ἄγαρ /Ágar/ (ag'-ar) of Hebrew origin (H1904); Hagar, the concubine of Abraham: — Hagar. see H1904

**G29** ἀγγαρεύω /angareúō/ (ang-ar-yew'-o) of foreign origin (compare H104); properly, to be a courier, i.e. (by implication) to press into public service: — compel (to go). see H104

**G30** ἄγγειον /ángēion/ (ang-eye'-on) from ἄγγος /ángos/ (a pail, perhaps as bent; compare the base of G43); a receptacle: — vessel. see G43

**G31** ἀγγελία /angeliá/ (ang-el-ee'-ah) from G32; an announcement, i.e. (by implication) precept: — message. see G32

**G32** ἄγγελος /ángelos/ (ang'-el-os) from ἀγγέλλω /angéllō/ (probably derived

from G71; compare G34) (to bring tidings); a messenger; especially an "angel"; by implication, a pastor: — angel, messenger. see G71 see G34

**G32a** aggelo (ang-el'-o); [probably derived from NT:71; compare NT:34]: to announce to someone, bring tidings, bring news, tell.

**G32b** aggos (ang'-os); a container (for a catch of fish), a vessel.

**G33** ἄγε /áge/ (ag'-eh) imperative of G71; properly, lead, i.e. come on: — go to. see G71

**G34** ἀγέλη /agélē/ (ag-el'-ay) from G71 (compare G32); a drove: — herd. see G71 see G32

**G35** ἀγενεαλόγητος /agenealógētos/ (ag-en-eh-al-og'-ay-tos) from G1 (as negative particle) and G1075; unregistered as to birth: — without descent. see G1 see G1075

**G36** ἀγενής /agenés/ (ag-en-ace') from G1 (as negative particle) and G1085; properly, without kin, i.e. (of unknown descent, and by implication) ignoble: — base things. see G1 see G1085

**G37** ἁγιάω /hagiázō/ (hag-ee-ad'-zo) from G40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — hallow, be holy, sanctify. see G40

**G38** ἁγιασμός /hagiasmós/ (hag-ee-as-mos') from G37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: — holiness, sanctification. see G37

**G39** ἅγιον /hágion/ (hag'-ee-on) neuter of G40; a sacred thing (i.e. spot): — holiest (of all), holy place, sanctuary. see G40

**G40** ἄγιος /hágios/ (hag'-ee-os) from ἄγος /hágos/ (an awful thing) (compare G53, G2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): — (most) holy (one, thing), saint. see G53 see G2282

**G41** ἁγιότης /hagiótēs/ (hag-ee-ot'-ace) from G40; sanctity (i.e. properly, the state): — holiness. see G40

**G42** ἁγιωσύνη /hagiōsýnē/ (hag-ee-o-soo'-nay) from G40; sacredness (i.e. properly, the quality): — holiness. see G40

**G43** ἀγκάλη /ankalē/ (ang-kal'-ay) from ἄγκος /ánkos/ (a bend, "ache"); an arm (as curved): — arm.

**G44** ἄγκιστρον /ánkistrōn/ (ang'-kis-tron) from the same as G43; a hook (as bent): — hook. see G43

**G45** ἄγκυρα /ánkura/ (ang'-koo-rah) from the same as G43; an "anchor" (as crooked): — anchor. see G43

**G46** ἀγναφός /ágnaphos/ (ag'-naf-os) from G1 (as a negative particle) and the same as G1102; properly, unfulfilled, i.e. (by implication) new (cloth): — new. see G1 see G1102

**G47** ἀγνεία /hagneía/ (hag-ni'-ah) from G53; cleanliness (the quality), i.e. (specially) chastity: — purity. see G53

**G48** ἀγνίζω /hagnízō/ (hag-nid'-zo) from G53; to make clean, i.e. (figuratively) sanctify (ceremonially or morally): — purify (self). see G53

**G49** ἀγνισμός /hagnismós/ (hag-nis-mos') from G48; a cleansing (the act), i.e. (ceremonially) lustration: — purification. see G48

**G50** ἀγνοέω /agnoéō/ (ag-no-eh'-o) from G1 (as a negative particle) and G3539; not to know (through lack of information or intelligence); by implication, to ignore (through disinclination): — (be) ignorant(-ly), not know, not understand, unknown. see G1 see G3539

**G51** ἀγνόημα /agnōēma/ (ag-no'-ay-mah) from G50; a thing ignored, i.e. shortcoming: — error. see G50

**G52** ἄγνοια /ágnoia/ (ag'-noy-ah) from G50; ignorance (properly, the quality): — ignorance. see G50

**G53** ἀγνός /hagnós/ (hag-nos') from the same as G40; properly, clean, i.e. (figuratively) innocent, modest, perfect: — chaste, clean, pure. see G40

**G54** ἀγνότης /hagnótēs/ (hag-not'-ace) from G53; cleanness (the state), i.e. (figuratively) blamelessness: — pureness. see G53

**G55** ἀγνῶς /hagnōs/ (hag-noce') adverb from G53; purely, i.e. honestly: — sincerely. see G53

**G56** ἀγνωσία /agnōsia/ (ag-no-see'-ah) from G1 (as negative particle) and G1108; ignorance (properly, the state): — ignorance, not the knowledge. see G1 see G1108

**G57** ἄγνωστος /ágnōstos/ (ag'-noce-tos') from G1 (as negative particle) and G1110; unknown: — unknown. see G1 see G1110

**G58** ἀγορά /agorá/ (ag-or-ah') from ἀγείρω /ageirō/ (to gather; probably akin to G1453); properly, the town-square (as a place of public resort); by implication, a market or thoroughfare: — market(-place), street. see G1453

**G59** ἀγοράζω /agorázō/ (ag-or-ad'-zo) from G58; properly, to go to market, i.e. (by implication) to purchase; specially, to redeem: — buy, redeem. see G58

**G60** ἀγοραῖος /agoraíos/ (ag-or-ah'-yos) from G58; relating to the market-place, i.e. forensic (times); by implication, vulgar: — baser sort, low. see G58

**G61** ἄγρα /ágra/ (ag'-rah) from G71; (abstractly) a catching (of fish); also (concretely) a haul (of fish): — draught. see G71

**G62** ἀγράμματος /agrámmatos/ (ag-ram-mat-os) from G1 (as negative particle) and G1121; unlettered, i.e. illiterate: — unlearned. see G1 see G1121

**G63** ἀγρᾱuléw /agrauléō/ (ag-row-leh'-o) from G68 and G832 (in the sense of G833); to camp out: — abide in the field. see G68 see G832 see G833

**G64** ἀγρεύω /agreúō/ (ag-rew'-o) from G61; to hunt, i.e. (figuratively) to entrap: — catch. see G61

**G65** ἀγριέλαιος /agriélaios/ (ag-ree-el'-ah-yos) from G66 and G1636; an oleaster: — olive tree (which is) wild. see G66 see G1636

**G66** ἄγριος /ágrios/ (ag'-ree-os) from G68; wild (as pertaining to the country), literally (natural) or figuratively (fierce): — wild, raging. see G68

**G67** Ἀγρίππας /Agrippas/ (ag-rip'-pas) apparently from G66 and G2462; wild-horse tamer; Agrippas, one of the Herods: — Agrippa. see G66 see G2462

**G68** ἀγρός /agrós/ (ag-ros') from G71; a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet: — country, farm, piece of ground, land. see G71

**G69** ἀγρυπνέω /agrypneō/ (ag-roop-neh'-o) ultimately from G1 (as negative particle) and G5258; to be sleepless, i.e. keep awake: — watch. see G1 see G5258

**G70** ἀγρυπνία /agrypniá/ (ag-roop-nee'-ah) from G69; sleeplessness, i.e. a keeping awake: — watch. see G69

**G71** ἄγω /ágō/ (ag'-o) a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce: — be, bring (forth), carry, (let) go, keep, lead away, be open.

**G72** ἀγωγή /agōgē/ (ag-o-gay') reduplicated from G71; a bringing up, i.e. mode of living: — manner of life. see G71

**G73** ἀγών /agōn/ (ag-one') from G71; properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety: — conflict, contention, fight, race. see G71

**G74** ἀγωνία /agōniá/ (ag-o-nee'-ah) from G73; a struggle (properly, the state), i.e. (figuratively) anguish: — agony. see G73

**G75** ἀγωνίζομαι /agōnizomai/ (ag-o-nid'-zom-ahēe) from G73; to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something): — fight, labor fervently, strive. see G73

**G76** Ἀδάμ /Adám/ (ad-am') of Hebrew origin (H121); Adam, the first man; typically (of Jesus) man (as his representative): — Adam. see H121

**G77** ἀδάπανος /adápanos/ (ad-ap'-an-os) from G1 (as negative particle); and G1160; costless, i.e. gratuitous: — without expense. see G1 see G1160

**G78** Ἀδδὶ /Addi/ (ad-dee') probably of Hebrew origin (compare H5716); Addi, an Israelite: — Addi. see H5716

**G79** ἀδελφή /adelphē/ (ad-el-fay') feminine of G80; a sister (naturally or ecclesiastically): — sister. see G80

**G80** ἀδελφός /adelphós/ (ad-el-fos') from G1 (as a connective particle) and δελφύς /delpnýs/ (the womb); a brother (literally or figuratively) near or remote (much like G1): — brother. see G1 see G1

**G81** ἀδελφότης /adelphótēs/ (ad-el-fot'-ace) from G80; brotherhood (properly, the feeling of brotherliness), i.e. the (Christian) fraternity: — brethren, brotherhood. see G80

**G82** ἄδηλος /ádēlos/ (ad'-ay-los) from G1 (as a negative particle) and G1212; hidden, figuratively, indistinct: — appear not, uncertain. see G1 see G1212

**G83** ἀδηλότης /adelótēs/ (ad-ay-lot'-ace) from G82; uncertainty: — X uncertain. see G82

**G84** ἀδῆλως /adēlōs/ (ad-ay'-loce) adverb from G82; uncertainly: — uncertainly. see G82

**G85** ἀδμονέω /adēmonéō/ (ad-ay-mon-eh'-o) from a derivative of ἀδέω /adéō/ (to be sated to loathing); to be in distress (of mind): — be full of heaviness, be very heavy.

**G86** ᾗδης /háidēs/ (hah'-dace) from G1 (as negative particle) and G1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls: — grave, hell. see G1 see G1492

**G87** ἀδίκριτος /adiákritos/ (ad-ee-ak'-ree-tos) from G1 (as a negative particle) and a derivative of G1252; properly, undistinguished, i.e. (actively) impartial: — without partiality. see G1 see G1252

**G88** ἀδιάλειπτος /adiáleiptos/ (ad-ee-al'-ipe-tos) from G1 (as a negative particle) and a derivative of a compound of G1223 and G3007; uninterrupted, i.e. permanent: — without ceasing, continual. see G1 see G1223 see G3007

**G89** ἀδιαλείπτως /adialeíptōs/ (ad-ee-al-ipe'-toce) adverb from G88; uninterruptedly, i.e. without omission (on an appropriate occasion): — without ceasing. see G88

**G90** ἀδιαφθορία /diaphthoria/ (ad-ee-af-thor-ee'-ah) from a derivative of a compound of G1 (as a negative particle) and a derivative of G1311; incorruptibleness, i.e. (figuratively) purity (of doctrine): — uncorruptness. see G1 see G1311

**G91** ἀδικέω /adikéō/ (ad-ee-keh'-o) from G94; to be unjust, i.e. (actively) do wrong (morally, socially or physically): — hurt, injure, be an offender, be unjust, (do, suffer, take) wrong. see G94

**G92** ἀδικήμα /adikēma/ (ad-eeek'-ay-mah) from G91; a wrong done: — evil doing, iniquity, matter of wrong. see G91

**G93** ἀδικία /adikía/ (ad-ee-kee'-ah) from G94; (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): — iniquity, unjust, unrighteousness, wrong. see G94

**G94** ἄδικος /ádikos/ (ad'-ee-kos) from G1 (as a negative particle) and G1349; unjust; by extension wicked; by implication, treacherous; specially, heathen: — unjust, unrighteous. see G1 see G1349

**G95** ἀδίκως /adikōs/ (ad-ee'-koce) adverb from G94; unjustly: — wrongfully. see G94

**G95a** Admin (ad-meen') or Armin (ar-meen'); the son of Arni in the genealogy of Jesus; found only in Luke 3:33; This reading does not appear in the Textus Receptus: Admin.

**G96** ἄδόκιμος /adókimos/ (ad-ok'-ee-mos) from G1 (as a negative particle) and G1384; unapproved, i.e. rejected; by implication, worthless (literally or morally): — castaway, rejected, reprobate. see G1 see G1384

**G97** ἄδολος /ádolos/ (ad'-ol-os) from G1 (as a negative particle); and G1388; undeceitful, i.e. (figuratively) unadulterated: — sincere. see G1 see G1388

**G98** Ἀδραμυττηνός /Adramyttēnós/ (ad'-ram-oot-tay-nos') from Ἀδραμύττειον /Adramýtteion/ (a place in Asia Minor); Adramyttene or belonging to Adramyttium: — of Adramyttium.

**G99** Ἀδρία /Adrías/ (ad-ree'-as) from Ἀδρία /Adría/ (a place near its shore); the Adriatic sea (including the Ionian): — Adria.

**G100** ἀδρότης /hadrótēs/ (had-rot'-ace) from ἄδρος /hadrós/ (stout); plumpness, i.e. (figuratively) liberality: — abundance.

**G101** ἀδυνατέω /adynatéō/ (ad-oo-nat-eh'-o) from G102; to be unable, i.e. (passively) impossible: — be impossible. see G102

**G102** ἀδύνατος /adýnatos/ (ad-oo'-nat-os) from G1 (as a negative particle) and G1415; unable, i.e. weak (literally or figuratively); passively, impossible: — could not do, impossible, impotent, not possible, weak. see G1 see G1415

**G103** ᾄδω /áidō/ (ad'-o) a primary verb; to sing: — sing.

**G104** ᾄει /aei/ (ah-eye') from an obsolete primary noun (apparently meaning continued duration); "ever," by qualification regularly; by implication, earnestly: — always, ever.

**G105** ἀετός /aetós/ (ah-et-os') from the same as G109; an eagle (from its wind-like flight): — eagle. see G109

**G106** ἄζυμος /ázymos/ (ad'-zoo-mos) from G1 (as a negative particle) and G2219; unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week: — unleavened (bread). see G1 see G2219

**G107** Ἀζὺρ /Azór/ (ad-zore') of Hebrew origin (compare H5809); Azor, an Israelite: — Azorin see H5809

**G108** Ἀζωτος /Ázōtos/ (ad'-zo-tos) of Hebrew origin (H795); Azotus (i.e. Ashdod), a place in Palestine: — Azotus. see H795

**G109** ἀήρ /aēr/ (ah-ayr') from ἄημι /áēmi/ (to breathe unconsciously, i.e. respire; by analogy, to blow); "air" (as naturally circumambient): — air. Compare G5594. see G5594

**G110** ἀθανασία /athanasía/ (ath-an-as-ee'-ah) from a compound of G1 (as a negative particle) and G2288; deathlessness: — immortality. see G1 see G2288

**G111** ἀθέμιτος /athémitos/ (ath-em'-ee-tos) from G1 (as a negative particle) and a derivative of θέμις /thémis/ (statute; from the base of G5087); illegal; by implication, flagitious: — abominable, unlawful thing. see G1 see G5087

**G112** ἄθεος /átheos/ (ath'-eh-os) from G1 (as a negative particle) and G2316; godless: — without God. see G1 see G2316

**G113** ἄθεσμος /áthesmos/ (ath'-es-mos) from G1 (as a negative particle) and a derivative of G5087 (in the sense of enacting); lawless, i.e. (by implication) criminal: — wicked. see G1 see G5087

**G114** ἀθετέω /athetēō/ (ath-et-eh'-o) from a compound of G1 (as a negative particle) and a derivative of G5087; to set aside, i.e. (by implication) to disesteem, neutralize or violate: — cast off, despise, disannul, frustrate, bring to nought, reject. see G1 see G5087

**G115** ἀθέτησις /athētēsis/ (ath-et'-ay-sis) from G114; cancellation (literally or figuratively): — disannulling, put away. see G114

**G116** Ἀθήναι /Athēnai/ (ath-ay-nahee) plural of Ἀθήνη /Athēnē/ (the goddess of wisdom, who was reputed to have founded the city); Athenæ, the capitol of Greece: — Athens.

**G117** Ἀθηναίος /Athēnaíos/ (ath-ay-nah'-yos) from G116; an Athenæan or inhabitant of Athenæ: — Athenian. see G116

**G118** ἀθλέω /athlēō/ (ath-leh'-o) from ἄθλος /áthlos/ (a contest in the public lists); to contend in the competitive games: — strive.

**G119** ἀθλήσις /áthlēsis/ (ath'-lay-sis) from G118; a struggle (figuratively): — fight. see G118

**G119a** athroizo (ath-ro-ee'-dzo); found only in Luke 24:33: to collect, to gather together.

**G120** ἀθυμέω /athyméō/ (ath-oo-meh'-o) from a compound of G1 (as a negative particle) and G2372; to be spiritless, i.e. disheartened: — be dismayed. see G1 see G2372

**G121** ἄθως /áthōos/ (ath'-o-os) from G1 (as a negative particle) and probably a derivative of G5087 (meaning a penalty); not guilty: — innocent. see G1 see G5087

**G122** αἴγειος /aigeios/ (ah'-ee-ghi-os) from αἴξ /áix/ (a goat); belonging to a goat: — goat.

**G123** αἰγιαλός /aigialós/ (ahēe-ghee-al-os') from aisso (to rush) and G251 (in the sense of the sea); a beach (on which the waves dash): — shore. see G251

## Strong's Greek Dictionary

**G124** Αἰγύπτιος /Aigýptios/ (ahee-goop'-tee-os) from **G125**; an Egyptian or inhabitant of Egyptus: — Egyptian. see **G125**

**G125** Αἴγυπτος /Aígyptos/ (ah'-ee-goop-tos) of uncertain derivation; Egyptus, the land of the Nile: — Egypt.

**G126** αἰδῖος /aídios/ (ah-id'-ee-os) from **G104**; everduring (forward and backward, or forward only): — eternal, everlasting. see **G104**

**G127** αἰδώς /aídōs/ (ahee-doce') perhaps from **G1** (as a negative particle) and **G1492** (through the idea of downcast eyes); bashfulness, i.e. (towards men), modesty or (towards God) awe: — reverence, shamefacedness. see **G1** see **G1492**

**G128** Αἰθίοψ /Aithiōps/ (ahee-thee'-ops) from αἶθω /aithō/ (to scorch) and ὤψ /ōps/ (the face, from **G3700**); an Ethiopian (as a blackamoor): — Ethiopian. see **G3700**

**G129** αἷμα /haíma/ (hah'-ee-mah) of uncertain derivation; blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred: — blood.

**G130** αἱματεκχυσία /haimatekchysía/ (hahee-mat-ek-khoo-see'-ah) from **G129** and a derivative of **G1632**; an effusion of blood: — shedding of blood. see **G129** see **G1632**

**G131** αἰμορρῆω /haimorrhēō/ (hahee-mor-hreh'-o) from **G129** and **G4482**; to flow blood, i.e. have a hæmorrhage: — diseased with an issue of blood. see **G129** see **G4482**

**G132** Αἰνέας /Ainéas/ (ahee-neh'-as) of uncertain derivation; Ænéas, an Israelite: — Æneas.

**G133** αἰνεσις /aínesis/ (ah'-ee-nes-is) from **G134**; a praising (the act), i.e. (specially) a thank(-offering): — praise. see **G134**

**G134** αἰνέω /ainēō/ (ahee-neh'-o) from **G136**; to praise (God): — praise. see **G136**

**G135** αἰνίγμα /aínigma/ (ah'-ee-nig-ma) from a derivative of **G136** (in its primary sense); an obscure saying ("enigma"), i.e. (abstractly) obscureness: — X darkly. see **G136**

**G136** αἶνος /aínos/ (ah'-ee-nos) apparently a prime word; properly, a story, but used in the sense of **G1868**; praise (of God): — praise. see **G1868**

**G137** Αἰνών /Ainón/ (ahee-nohn') of Hebrew origin (a derivative of **H5869**, place of springs); Ænon, a place in Palestine: — Ænon. see **H5869**

**G138** αἰρέομαι /hairéomai/ (hahee-reh'-om-ahee) probably akin to **G142**; to take for oneself, i.e. to prefer: — choose. Some of the forms are borrowed from a cognate ἔλλομαι /héllomai/ (hel'-lom-ahee); which is otherwise obsolete. see **G142**

**G139** αἵρεσις /haíresis/ (hah'-ee-res-is) from **G138**; properly, a choice, i.e. (specially) a party or (abstractly) disunion: — heresy (which is the Greek word itself), sect. see **G138**

**G140** αἰρετίζω /hairētízō/ (hahee-ret-id'-zo) from a derivative of **G138**; to make a choice: — choose. see **G138**

**G141** αἰρετικός /hairetikós/ (hahee-ret-ee-kos') from the same as **G140**; a schismatic: — heretic (the Greek word itself). see **G140**

**G142** αἶρω /aírō/ (ah'-ee-ro) a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism (compare **H5375**) to expiate sin: — away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up). see **H5375**

**G143** αἰσθάνομαι /aisthánomai/ (ahee-sthan'-om-ahee) of uncertain derivation; to apprehend (properly, by the senses): — perceive.

**G144** αἰσθησις /aisthēsis/ (ah'-ee-sthay-sis) from **G143**; perception, i.e. (figuratively) discernment: — judgment. see **G143**

**G145** αἰσθητήριον /aisthētériōn/ (ahee-sthay-tay'-ree-on) from a derivative of **G143**; properly, an organ of perception, i.e. (figuratively) judgment: — senses. see **G143**

**G146** αἰσχροκερδής /aischrokerdēs/ (ahee-skhrok-er-dace') from **G150** and κέρδος /kérdos/ (gain); sordid: — given to (greedy of) filthy lucre. see **G150**

**G147** αἰσχροκερδῶς /aischrokerdōs/ (ahee-skhrok-er-doce') adverb from **G146**; sordidly: — for filthy lucre's sake. see **G146**

**G148** αἰσχρολογία /aischrología/ (ahee-skhrol-og-ee'-ah) from **G150** and **G3056**; vile conversation: — filthy communication. see **G150** see **G3056**

**G149** αἰσχρόν /aischrón/ (ahee-skhron') neuter of **G150**; a shameful thing, i.e. indecorum: — shame. see **G150**

**G150** αἰσχρός /aischrós/ (ahee-skhros') from the same as **G153**; shameful, i.e. base (specially, venal): — filthy. see **G153**

**G151** αἰσχρότης /aischrótēs/ (ahee-skhrot'-ace) from **G150**; shameful, i.e. obscenity: — filthiness. see **G150**

**G152** αἰσχύνη /aischýnē/ (ahee-skhoo'-nay) from **G153**; shame or disgrace (abstractly or concretely): — dishonesty, shame. see **G153**

**G153** αἰσχύνομαι /aischýnomai/ (ahee-skhoo'-nom-ahee) from αἶσχος /aíschos/ (disfigurement, i.e. disgrace); to feel shame (for oneself): — be ashamed.

**G154** αἰτέω /aitéō/ (ahee-teh'-o) of uncertain derivation; to ask (in genitive case): — ask, beg, call for, crave, desire, require. Compare **G4441**. see **G4441**

**G155** αἰτήμα /aitēma/ (ah'-ee-tay-mah) from **G154**; a thing asked or (abstractly) an asking: — petition, request, required. see **G154**

**G156** αἰτία /aitía/ (ahee-tee'-a) from the same as **G154**; a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or

proved): — accusation, case, cause, crime, fault, (wh-)ere(-fore). see **G154**

**G157** αἰτίαμα /aitíama/ (ahee-tee'-am-ah) from a derivative of **G156**; a thing charged: — complaint. see **G156**

**G158** αἵτιον /aitíon/ (ah'-ee-tee-on) neuter of **G159**; a reason or crime (like **G156**): — cause, fault. see **G159** see **G156**

**G159** αἴτιος /aitíos/ (ah'-ee-tee-os) from the same as **G154**; causative, i.e. (concretely) a causer: — author. see **G154**

**G160** αἰφνίδιος /aiphnídios/ (aheef-nid'-ee-os) from a compound of **G1** (as a negative particle) and **G5316** (compare **G1810**) (meaning non-apparent); unexpected, i.e. (adverbially) suddenly: — sudden, unawares. see **G1** see **G5316** see **G1810**

**G161** αἰχμαλωσία /aichmalōsía/ (aheekh-mal-o-see'-ah) from **G164**; captivity: — captivity. see **G164**

**G162** αἰχμαλωτεύω /aichmalōtéō/ (aheekh-mal-o-tew'-o) from **G164**; to capture (like **G163**): — lead captive. see **G164** see **G163**

**G163** αἰχμαλωτίζω /aichmalōtízō/ (aheekh-mal-o-tid'-zo) from **G164**; to make captive: — lead away captive, bring into captivity. see **G164**

**G164** αἰχμάλωτος /aichmálōtos/ (aheekh-mal-o-tos') from αἰχμή /aichmé/ (a spear) and a derivative of the same as **G259**; properly, a prisoner of war, i.e. (genitive case) a captive: — captive. see **G259**

**G165** αἰών /aión/ (ahee-ohn') from the same as **G104**; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future): — age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end). Compare **G5550**. see **G104** see **G5550**

**G166** αἰώνιος /aiónios/ (ahee-o'-nee-os) from **G165**; perpetual (also used of past time, or past and future as well): — eternal, for ever, everlasting, world (began). see **G165**

**G167** ἀκαθαρσία /akatharsía/ (ak-ath-ar-see'-ah) from **G169**; impurity (the quality), physically or morally: — uncleanness. see **G169**

**G168** ἀκαθάρτης /akathártēs/ (ak-ath-ar'-tace) from **G169**; impurity (the state), morally: — filthiness. see **G169**

**G169** ἀκάθαρτος /akáthartos/ (ak-ath'-ar-tos) from **G1** (as a negative particle) and a presumed derivative of **G2508** (meaning cleansed); impure (ceremonially, morally (lewd) or specially, (demonic)): — foul, unclean. see **G1** see **G2508**

**G170** ἀκαίρεομαι /akairéomai/ (ak-ahee-reh'-om-ahee) from a compound of **G1** (as a negative particle) and **G2540** (meaning unseasonable); to be inopportune (for oneself), i.e. to fail of a proper occasion: — lack opportunity. see **G1** see **G2540**

**G171** ἀκαίρως /akaíros/ (ak-ah'-ee-roce) adverb from the same as **G170**; inopportunately: — out of season. see **G170**

**G172** ἄκακος /ákakos/ (ak'-ak-os) from **G1** (as a negative particle) and **G2556**; not bad, i.e. (objectively) innocent or (subjectively) unsuspecting: — harmless, simple. see **G1** see **G2556**

**G173** ἄκανθα /ákantha/ (ak'-an-thah) probably from the same as **G188**; a thorn: — thorn. see **G188**

**G174** ἀκάνθινος /akánthinos/ (ak-an'-thee-nos) from **G173**; thorny: — of thorns. see **G173**

**G175** ἄκαρπος /ákarpos/ (ak'-ar-pos) from **G1** (as a negative particle) and **G2590**; barren (literally or figuratively): — without fruit, unfruitful. see **G1** see **G2590**

**G176** ἀκατάγνωστος /akatágnōstos/ (ak-at-ag'-noce-tos) from **G1** (as a negative particle) and a derivative of **G2607**; unblamable: — that cannot be condemned. see **G1** see **G2607**

**G177** ἀκατακάλυπτος /akatakályptos/ (ak-at-ak-al'-oop-tos) from **G1** (as a negative particle) and a derivative of a compound of **G2596** and **G2572**; unveiled: — uncovered. see **G1** see **G2596** see **G2572**

**G178** ἀκατάκριτος /akatákritos/ (ak-at-ak'-ree-tos) from **G1** (as a negative particle) and a derivative of **G2632**; without (legal) trial: — uncondemned. see **G1** see **G2632**

**G179** ἀκατάλυτος /akatálytos/ (ak-at-al'-oo-tos) from **G1** (as a negative particle) and a derivative of **G2647**; indissoluble, i.e. (figuratively) permanent: — endless. see **G1** see **G2647**

**G180** ἀκατάπαυστος /akatápaustos/ (ak-at-ap'-ow-stos) from **G1** (as a negative particle) and a derivative of **G2664**; unrefraining: — that cannot cease. see **G1** see **G2664**

**G181** ἀκαταστασία /akatastasia/ (ak-at-as-tah-see'-ah) from **G182**; instability, i.e. disorder: — commotion, confusion, tumult. see **G182**

**G182** ἀκατάστατος /akatástatos/ (ak-at-as'-tat-os) from **G1** (as a negative particle) and a derivative of **G2525**; inconstant: — unstable. see **G1** see **G2525**

**G183** ἀκατάσχετος /akatáschetos/ (ak-at-as'-khet-os) from **G1** (as a negative particle) and a derivative of **G2722**; unrestrainable: — unruly. see **G1** see **G2722**

**G184** Ἀκeldάμα /Akeldamá/ (ak-el-dam-ah') of Chaldee origin (meaning field of blood; corresponding to **H2506** and **H1818**); Akeldama, a place near Jerusalem: — Aeldama. see **H2506** see **H1818**

**G185** ἀκέραιος /akéraios/ (ak-er'-ah-yos) from **G1** (as a negative particle) and a presumed derivative of **G2767**; unmixed, i.e. (figuratively) innocent: — harmless, simple. see **G1** see **G2767**

**G186** ἀκλινής /aklinés/ (ak-lee-nace') from **G1** (as a negative particle) and **G2827**;