

MESSIANIC ALEPH TAV
INTERLINEAR SCRIPTURES
(MATIS)

RED LETTER INTERLINEAR VOLUME FIVE

ACTS - REVELATION
THE ARAMAIC PESHITTA & PESHITTO
AND
GREEK NEW TESTAMENT

With New Testament Aramaic Lexical Dictionary

(Compiled by William H. Sanford Copyright © 2017)

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The Messianic Aleph Tav Interlinear Scriptures (MATIS)

FIRST EDITION

Acts - Revelation Volume Five

ARAMAIC - GREEK

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The **Messianic Aleph Tav Interlinear Scriptures (MATIS), Acts - Revelation, Volume Five**, is the Eastern Aramaic Peshitta translated to English in Interlinear and is compared to the Greek translated to English in Interlinear originating from the 1987 King James Bible (KJV) which are both Public Domain. This work is a "Study Bible" and unique because it is the first true interlinear New Testament to combine both the John W. Etheridge Eastern Aramaic Peshitta in both Aramaic and Hebrew font compared to the Greek, word by word, in true interlinear form and therefore comes under copyright protection. This is the first time that the John W. Etheridge Eastern Aramaic Peshitta has ever been put in interlinear form, word by word. The John W. Etheridge Eastern Aramaic Peshitta English translation was provided by Lars Lindgren and incorporates his personal notes and also, the Hebrew pronunciation of the Aramaic is unique and was created and provided by Lars Lindgren and used with his permission...all of which is under copyright protection.

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A **ΒΓΔΕΖΗΘΙΚΛΜ**
ΝΞΟΠΡΣΤΥΦΧΨ **Ω**

THE ARAMAIC PESHITTA AND GREEK INTERLINEAR

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The Messianic Aleph Tav Interlinear Scriptures

First Edition MATIS Volume Five – Acts / Revelation

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The Messianic Aleph Tav Interlinear Scriptures

FOREWORD

(by Jeremy Chance Springfield)

William Sanford presented to the Body of Messiah a much-needed gift in his work, *The Messianic Aleph Tav Interlinear Scriptures, Volume Four – Gospels*. In it, the reader was introduced to the unique nature of the witness of the Messiah Yeshua in the ancient Aramaic text of the Peshitta New Testament. The Semitic landscape of the Peshitta was discussed at length in its Foreword and Introduction, displaying the special attributes possessed by the text and the historical factors that surrounded it.

One of the aspects that was not discussed at length in *Volume Four* was the important factors surrounding the unique textual content of the Eastern Peshitta. As an Eastern text, the Peshitta was preserved from the most ancient of times by assemblies who were heavily isolated from the Western influence through locality, wars, and significant theological differences. This long-standing isolation created a condition that effectively rendered the Aramaic New Testament as a time-capsule when compared to other manuscripts from assemblies in contact with the development of the New Testament text as it occurred among the myriads of assemblies located in the Western world.

This special situation concerning the Eastern Peshitta means that its content reflects a very early and ancient presentation of the message of the New Testament. This preservation of the most ancient witness means there are marked differences between it and the more widely-accepted content of the New Testament as we have it now. While the message of the Messiah and our hope in Him and obedience to His Kingship is authentic and contained in both the ancient text of the Eastern Peshitta as well as the more developed and readily accessible text of the Western manuscripts, the differences that do exist deserve attention and explanation.

EXAMPLES OF VERSE DIFFERENCES IN THE EASTERN PESHITTA

When it comes to the content of the Eastern Peshitta, the astute reader may encounter here and there some disparity from what they are familiar with in reading most of the popularly-used Western translations. There are some scattered minute wording differences in the Eastern Peshitta as opposed to the Western texts, the presence of which really pose no change in the meaning of a passage, and those are of no real significance to this matter, for there are far more abundant examples of such among even the Western readings of the New Testament that scholars do not deem so significant as to hardly ever mention. However, there are verses that people may be familiar with that are encountered in later Western manuscripts of the New Testament that are yet absent from the ancient witness of the Eastern Peshitta. For the astute reader of Scripture, this should come as no surprise. Some of these instances have already been confronted in *Volume Four – Gospels* edition of Mr. Sanford's publication.

The first of these differences is in Matthew 27:35, regarding the latter half of the verse. The Eastern Peshitta text has only the first part present: *And when they had crucified him, they divided his garments by lot*. The missing portion explains it fulfilled a prophecy in Psalm 22:18. Most manuscript evidence supports the shorter reading of the Eastern Peshitta.¹ Only a few manuscripts include the extended explanation of the prophecy.² The explanation's absence is no loss of foundational information, however, since the Biblical prophetic literature makes us aware of the fulfillment from the act mentioned.

The second of the differences are substantial in their content and complex in their omission / inclusion. The text typically found under Luke 22:17-18 in Western Bible translations is absent in the Eastern Peshitta New Testament. Such a difference is of concern at first consideration, but the situation is far more delicate than assuming a premature position on the matter. This passage has been the subject of debate and consternation

¹ Manuscripts with shorter reading: S A B D L W Gamma Pi 33 565 700 892^c Maj two lat early vg.

² Manuscripts with longer reading: Delta Theta f1 f13 most lat later vg syr(h).

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among Biblical scholars, for the manuscript evidence is quite diverse, ranging from support in whole,³ to support in part,⁴ to support in mixed up presentations,⁵ to the Eastern Peshitta's complete omission. No consensus exists among Biblical scholars as to which reading from all the manuscripts is preferred, due to the complex nature of the content and what manuscripts contain what information. The Peshitta avoids the controversy of inspiration entirely and does not include the two verses, perhaps a preferred route, since the information in question in the Western texts is preserved without debate as to originality in their locations in Matthew and Mark, showing no loss of true foundational content from the text of the New Testament occurs through the omission of such in the Eastern Peshitta.

Most prominent of the passages of difference is known as the *Pericope Adulterae* (the account of the woman caught in adultery), found typically as the content of the Gospel of John 7:53 – 8:11. This famous story has long been the subject of debate among Biblical scholars, for manuscript evidence for it is widely contended – a comparatively small but ancient number of Greek texts omit it entirely,⁶ while a larger number include it,⁷ but not always with the entire story intact,⁸ and not only is it often not in the same place in the text,⁹ sometimes it is not even in the same book.¹⁰ Another group of texts include it with the textual caveat that it is in question regarding whether it originally was part of the Gospel text at all.¹¹

The remainder of differences as to content omission in the Peshitta New Testament are found in three places in Acts, and one in 1st John. Of the instances in Acts, the first is 8:37, which the KJV renders as: *And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* The Eastern Peshitta completely omits this verse, which is also absent in many other manuscripts.¹² It is found, with varying degrees of differences in the content, in some other manuscripts.¹³ Although the content poses no trouble theologically, it also adds nothing to the already-revealed text of Scripture, so that its presence or absence effects no change upon any doctrinal position.

³ Included in whole: p⁷⁵ & A B C E G H K L N T^{vid} W X Δ Θ Π Ψ 063 f1 f13 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 Byz Lect it^{aur} it^c it^q it^{r1} vg syr^h syr^{pal} cop^{sa} cop^{bo} arm eth geo slav Eusebian Canons (Basil) Augustine ç.

⁴ Included in part: D it^a it^d it^{fl2} itⁱ it^l syr^s l³² cop^{bo(ms)}.

⁵ Included in mixed presentation: syr^c it^b it^e.

⁶ Omitted in: Papyri 66, 75, Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, Codex Washingtonianus, Codex Borgianus, Codex Regius, Codex Athous Lavrensis, Codex Petropolitanus, Codex Purpureus, Codex Macedoniensis, Codex Sangallensis 48, Codex Koridethi, Codex Monacensis, Uncials 0141 and 0211; Minuscules 3, 12, 15, 21, 22, 32, 33, 36, 39, 44, 49, 63, 72, 87, 96, 97, 106, 108, 124, 131, 134, 139, 151, 157, 169, 209, 213, 228, 297, 388, 391, 401, 416, 445, 488, 496, 499, 501, 523, 537, 542, 554, 565, 578, 584, 703, 719, 723, 730, 731, 736, 741, 742, 768, 770, 772, 773, 776, 777, 780, 799, 800, 817, 827, 828, 843, 896, 989, 1077, 1080, 1100, 1178, 1230, 1241, 1242, 1253, 1333, 2106, 2193, 2768 and 2907; the majority of lectionaries; some Old Latin, the majority of the Syriac, the Sahidic dialect of the Coptic, the Garima Gospels and other Ethiopic witnesses, the Gothic, some Armenian, Georgian manuscripts of Adysh; the Diatessaron; Clement of Alexandria, Tertullian, Origen, Cyprian, John Chrysostom, Nonnus, Cyril of Alexandria, and Cosmas.

⁷ Included in: Codex Bezae, Codex Basilensis A. N. III. 12, Codex Borelianus, Codex Seidelianus I, Codex Seidelianus II, Codex Cyprius, Codex Campianus, Codex Nanius, Codex Tischendorfianus IV, Codex Petropolitanus; Minuscule 28, 318, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1344, 1365, 1546, 1646, 2148, 2174; the Byzantine majority text; 79, 100 (John 8:1-11), 118, 130 (8:1-11), 221, 274, 281, 411, 421, 429 (8:1-11), 442 (8:1-11), 445 (8:1-11), 459; the majority of the Old Latin, the Vulgate (Codex Fuldensis), some Syriac, the Bohairic dialect of the Coptic, some Armenian, Didascalia, Didymus the Blind, Ambrosiaster, Ambrose, Jerome, Augustine.

⁸ Included in part in: Minuscule 759; 4, 67, 69, 70, 71, 75, 81, 89, 90, 98, 101, 107, 125, 126, 139, 146, 185, 211, 217, 229, 267, 280, 282, 287, 376, 381, 386, 390, 396, 398, 402, 405, 409, 417, 422, 430, 431, 435 (8:2-11), 462, 464, 465, 520.

⁹ Located elsewhere in John in: Family 1, minuscules 20, 37, 135, 207, 301, 347, and nearly all Armenian translations place the pericope after John 21:25; Minuscule 225 includes the pericope after John 7:36. Minuscule 129, 135, 259, 470, 564, 831, 1076, 1078, and 1356 place John 8:3-11 after John 21:25.

¹⁰ Located in another Gospel altogether in: Family 13 place it after Luke 24:53; a corrector to Minuscule 1333 added 8:3-11 after Luke 24:53; 788 and Minuscule 826 placed pericope after Luke 21:38.

¹¹ Included in whole or part with caveat as to questionable status: Codex Vaticanus 354 (S) and the Minuscules 4, 8, 14, 18, 24, 35, 83, 95, 109, 125, 141, 148, 156, 161, 164, 165, 166, 167, 178, 179, 200, 202, 285, 338, 348, 363, 367, 376, 386, 407, 443, 478, 479, 510, 532, 547, 553, 645, 655, 656, 661, 662, 685, 707, 757, 758, 763, 769, 781, 797, 801, 824, 825, 829, 844, 845, 867, 873, 897, 922, 1073, 1092 (later hand), 1187, 1189, 1443 and 1445 include entire pericope from 7:53; the menologia of Lectionary 185 includes 8:1ff; Codex Basilensis (E) includes 8:2ff; Codex Tischendorfianus III (A), Codex Petropolitanus (II), the menologia of Lectionaries 86, 121, 1579 and 1761 include 8:3ff.

¹² Omitted in: p⁴⁵ p⁷⁴ & A B C L P Ψ 049 056 0142 33 81 88* 104 181 326 330 436 451 614 1175 1241 1409 1505 2127 2344 2412 2492 2495 Byz Lect vg^{ww} vgst syr^h cop^{sa} cop^{bo} eth^{pp} Ambrose Chrysostom Theophylact^q WH CEI Riv TILC Nv NM.

¹³ Included in various forms in: E mss^{according to Bede} 36 88^c 104 307 323 453 610 629 630 945 1678 1739 1877 1891 l⁵⁹² l¹¹⁷⁸ l^{AD} l⁵⁹ it^{ar} it^{ph} it^{dem} it^e it^p it^o itⁱ it^l it^m it^r it^{gig} vg^{cl} syr^{h*} arm geo Tertullian Ambrosiaster Pacian Ambrose Augustine Theophylact^b ç [NR] ND Dio cop^{mae} ethTH geo slav Irenaeus Cyprian Chromatius Speculum.

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Acts 15:34 is the next place in the book to not be contained in the Eastern Peshitta New Testament. The KJV renders it: *Notwithstanding it pleased Silas to abide there still.* The Peshitta's text agrees with many others against including this verse,¹⁴ which is included in others, but only with several various readings from which the translator is forced to choose.¹⁵ The information omitted is extraneous in that Silas is mentioned in verse 40 as being present to be chosen to travel with Paul.

The final place in Acts where a verse is absent from the Eastern Peshitta is located in 28:29. The KJV renders it: *And when he had said these words, the Jews departed, and had great reasoning among themselves.* The best manuscripts also agree with the Eastern Peshitta and do not contain this verse.¹⁶ Those that do preserve it with subtle variant readings.¹⁷

The last occurrence of a missing verse in the Eastern Peshitta New Testament is in 1st John 5:7. This is known famously as the *Comma Johanneum*, and reads in the KJV as: *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* This instance is unique from all others, because it is known when the reading came into use in the Greek manuscripts. The historical evidence shows this reading had no presence among the ancient manuscripts.¹⁸ It did not show up in any substantiated Greek or Latin texts until much later – the first reference to it being only in a fourth century Latin homily called *Liber Apologeticus*, and the first extant Greek reference being in the fourteenth century *Codex Ottobonianus*.¹⁹ It made its eventual way into English Bibles due to Erasmus, the man responsible for the creation of the *Textus Receptus*, from which the KJV finally arose, deciding to reluctantly and under much outside pressure, to include it in the third edition of his *Novum Instrumentum omne*, which was not published until 1522. The absence of it in the Eastern Peshitta New Testament displays further proof of the ancient nature of the Aramaic text.

In the end, there are only seven different passages that are not included in the Eastern Peshitta New Testament that the believer accustomed to New Testament content from Western translations would expect to see. While it may sound odd to say there are verses absent from the Peshitta text, the reality is not as drastic as what we find with other widely-accepted English Bibles. Several popularly-used English versions that do not include many more verses (be it by omission, relegated to footnote, or included in brackets) than what are absent from the Peshitta are: New King James Version, New Revised Standard Version, New International Version, New American Standard Bible, English Standard Version, and the New English Translation.²⁰ These examples serve to display the reality that not all witnesses of the New Testament manuscripts agree, and that disagreement can give rise to different content when being translated into another language. Such differences may not necessarily be theologically motivated, but it is always possible that their omission or inclusion in a text began as such. Believers should not readily reject any manuscript for the inclusion or omission of such debated content until they have done their own personal research regarding the nature of that content – the theological implications of a passage (if any), as well as the historical perspective of the matter.

¹⁴ Omitted in: p⁷⁴ & A B E L P Ψ 049 056 0142 81 104 330 451 629 1241 1505 1877 2127 2492 2495 Byz it^{dem} it^e it^p vg^{ww} vgst cop^{bo} Chrysostom Theophylact^a WH CEI Riv^{text} TILC Nv NM.

¹⁵ Included in various forms in: 33 36 88 181 307 323 326 436 453 610 614 630 945 1175 1409 1678 1739 1891 2344 2412 I¹¹⁷⁸ it^c syr^{h*} cop^{sa} cop^{bo(mss)} arm eth geo slav Theophylact^b ζ [NR] ND Riv^{mg} Dio D* D¹ it^d it^{ar} it^{gig} it^t it^{ph} it^{ro} it^w vg^{mss} vg^{cl} it^w vg^{cl} Cassiodorus.

¹⁶ Omitted in: p⁷⁴ & A B E Ψ 048 33 81 181 629^{lat} 1175 1739 2344 2464 I⁶ (I⁶⁰ omit verses 28 and 29) it^{dem} it^e it^{ro} it^s it^w vg^{ww} vgst syr^h cop^{sa} cop^{bo} arm eth^{pp} geo WH CEI Riv^{text} TILC Nv NM.

¹⁷ Included in various forms in: L P 049 056 0142 36 88 104 pc I⁵⁹⁹ 307 326 330 383 436 451 453 610 614 629^{gr} 630 945 1241 1409 1505 2495 1678 1877 1891 2127 2412 2492 Byz Lect I⁵⁹³ I⁵⁹⁷ it^{ar} it^c it^{gig} it^p it^{ph} it^w vg^{cl} syr^{h*} arm^{ms} ethTH slav Chrysostom Euthalius Cassiodorus^{vid} Theophylact ζ [NR] ND Riv^{mg} Dio.

¹⁸ Omitted in: & A B K L P Ψ 1844 1852 048 049 056 0142 33 81 88^{ext} 104 181 322 323 326 330 436 451 614 630 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1846 1877 1881 2127 2138 2298 2344 2412 2464 2492 2495 Byz Lect I⁸⁸⁴ it^{ar} vg^{ww} vgst syr^h cop^{sa} cop^{bo} arm^{mss} eth geo slav Irenaeus Clement^{lat} Tertullian Ippolytus Origen^{lat} Rebabtism Faustinus Hilary Lucifer Athanasius Basil Gregory-Nazianzus Ambrose Didymus Epiphanius Chrysostom Jerome Augustine Cyril Ps-Dionysius^{vid} Quodvultdeus Facundus (John-Damascus) NR CEI Riv TILC Nv NM.

¹⁹ Included in: 88^{v.r.} 221^{v.r.} 429^{v.r.} 636^{v.r.} 918 2318 I^{AD} vg^{cl} arm^{mss} ζ ND Dio. it^c it^{dem} it^{div} it^t it^m it^p it^q vg^{mss} Cyprian Ps-Cyprian Priscillian Ps-Vigilius Cassian Speculum Varimadum Fulgentius Ps-Athanasius Ansbert mss^{according to Victor-Vita}

²⁰ NJKV disputes 21 passages. NRSV disputes 23 passages. NIV disputes 17 passages. NASB disputes 20 passages. ESV disputes 20 passages. NET disputes 20 passages.

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While such textual omissions are very rare when it comes to the Peshitta, the rest of the Aramaic New Testament sees a few more instances of a slightly different nature occur that are worth noting. There are several differences between the content of the Eastern Peshitta and the more popular Western-based texts, but most are minor in content and do not elicit a real change in meaning of the text in which they are found. However, there are three places in the Eastern Peshitta New Testament which contain different readings than the Western text that are worth noting, as they preserve the older and uncorrupted reading of the New Testament.

The first text of meaningful difference is found in Acts 20:28, where the Eastern Peshitta possesses the unique reading of ܠܥܕܬܗ ܕܡܫܝܚܐ LEEDTEH DAMSHIKHA “assembly of Messiah,” rather than the more popular Western reading of ܠܥܕܬܗ ܕܠܗܐ LEEDTEH DALAHA “assembly of the Deity.” Most Greek texts also read “...Deity” here instead of “Messiah.”²¹ However, some manuscripts use the Greek term for “Lord,”²² or a combination thereof.²³ This disparity shows that although there was some disagreement between the Western Greek-based manuscripts concerning this passage, the Eastern Peshitta preserved an entirely different reading altogether, opting for staunchly maintaining the reading of “Messiah” against the overwhelming weight of evidence to the contrary.

This example is a theologically-based situation, as the assemblies of the East, although adhering to the ultimate supernatural nature of the Messiah, understood the distinction between human and divine nature, and that blood is a distinctly physical matter, so that the assembly spoken of in Acts 20:28 that is said to have been purchased “by blood” would of necessity have to have been Messianic blood, and not the blood of the Deity, who is Spirit. This is the first alternative reading in the Eastern Peshitta that is decidedly theologically significant, and is a concise display of how just one altered term can affect how a passage could be interpreted, and how meaningful such an interpretation can be to the Body of Messiah. Western readings do not make the distinction that is preserved in the Aramaic of the Eastern Peshitta text. Only the Peshitta stands alone among New Testament texts with this unique reading in Acts 20:28, preserving the clarity of the matter: the assembly was purchased by the physical blood of the Messiah Himself – a human act for the redemption of humans. The distinction may seem slight, but it truly of significant detail.

The second example of a meaningful difference of reading in the Eastern Peshitta is that found in the book of Hebrews 2:9. The clear majority of Western texts are rendered in such a way to read as if they said ܠܥܕܬܗ ܕܠܗܐ B'TABUTHEH ALAHA “by the grace of the Deity.” In stark contrast, the Eastern Peshitta reads instead as ܠܥܕܬܗ ܕܢܗܘܢܐ STAR MEN ALAHA “apart from the Deity.” Only a relatively small Western group agree with the statement of the Eastern Peshitta.²⁴

This displays an ancient reading showing agreement with the prophetic information declared in Psalm 22:1, and its fulfillment in Matthew 27:46 and Mark 15:34. His death was unique in that He felt the despair of what sin does to mankind – it separates us from our Creator. In this regard, the Peshitta upholds the ancient reading that extolls the severity of the sacrifice made by Messiah to obtain redemption for the sins of man. Most Western readings opted to alter the unusual Aramaic reading for the much more popular and less weighty phrase, “grace of the Deity,” that appears in twenty-three other places in the Greek versions of the New Testament. Although there is some degree of resemblance between ܠܥܕܬܗ ܕܢܗܘܢܐ and ܠܥܕܬܗ ܕܠܗܐ, so that a badly-damaged Aramaic manuscript being copied into Greek could *possibly* have been responsible for such a change, it is far more likely the culprit of change was indeed a theological one, especially considering

²¹ Manuscripts reading “Deity” in Acts 20:28 - 8 B 056 0142 104 614 629 1175 1409 1505 1877* 2412 2495 ¹⁶⁰ ¹³⁶⁸ ¹⁵⁹² ¹⁵⁹⁸ ¹⁶⁰³ ¹⁶¹¹ ¹¹⁰²¹ ¹¹²⁹¹ ¹¹⁴³⁹ it^{ar} it^c it^{dem} it^{ph} it^{no} it^w vg syr^h cop^{bo(ms)} geo Caelestinus Athanasius Basil Orsiesius Ambrose Epiphanius Chrysostom Theodore Cyril Ps-Athanasius Primasius Antiochus Theophylact^b ζ WH NR CEI ND Riv Dio Nv NM.

²² Manuscripts reading “Lord” in Acts 20:28 - p⁷⁴ A C* D E Ψ 33 36 181 307 436 451 453 610 630 945 1678 1739 1891 2344 2464 ¹¹⁶⁴ ¹⁵⁹⁹ it^d it^e it^{sig} it^p syr^{h(ms)} cop^{sa} cop^{bo} arm Irenaeus^{lat}, Lucifer, Apostolic Constitutions, Didymus^{lat} Didymus^{dub} Pelagius Jerome.

²³ Manuscripts reading “Deity and Lord” in Acts 20:28 - C L P 049 326 1241 2127 2492 Byz (88 330 1877^c Byz^{pl} κυρίου τοῦ θεοῦ) Lect slav (slav^{ms}) Theophylact^a.

²⁴ 0243 424^(vid) 1739^{ext} vg^{ms} Origen^{gr(v.r.)} Origen^{lat} Eusebius Ambrosiaster Ambrose Theodore Teodoret^{1/2} Teodoret^{lem} Vigilus Fulgentius Anastasius-Sinaita Theophylact mss^{according to Origen} mss^{according to Ambrose} mss^{according to Jerome}.

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the ease of altering two words (one seldom-used) for a term that was encountered more often in the New Testament.

The third example of a markedly unique reading in the Eastern Peshitta text is located just a handful of verses later, in Hebrews 2:16, and is the instance where most change took place when the revisers tried to alter it. The Eastern Peshitta reads: *ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ* “*Not from the angels He took, but from the seed of Abraham He took.*” The Western Peshitto scribes altered it to read in an oddly verbose and unnecessary way, as such:

ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ ܡܠܟܘܬܐ ܕܥܠܡܝܢܐ ܕܥܝܠܐ

The revision attempted a bizarre discussion of Messiah’s “power / authority” and “death,” which seems needless in that the Eastern reading contains only seven words, the clarity of which is undebatable, yet the Western alteration created a verse with twice as many words, and the addition of a more confusing statement. The oddity is even further illuminated when the Greek texts are approached and seen to read almost word-for-word as the Eastern Peshitta translation.

These three occasions are arguably the only meaningful alterations that took place when the Western assemblies attempted to take control of the Aramaic text of the Peshitta. Thankfully, the Eastern text was preserved by the assemblies of East, and the original, ancient readings have remained intact. While the individual believer may harbor specific thoughts on such passages, it is important for the sake of integrity to reproduce the actual content of the Eastern Peshitta text in a modern translation, and not continue the unfortunate tradition of the Western assemblies so long ago who chose to change terms already existing from the earliest of times in the holy books.

EXAMINING THE UNIQUE CANON OF THE EASTERN PESHITTA

Apart from the above examples of different readings, the Eastern Peshitta text is particularly unique in that while it is decidedly from an Aramaic source, it does not possess from ancient five specific books in Aramaic that are typically included in the widely-recognized twenty-seven-book New Testament canon. Those five books are: the 2nd Epistle of Peter, the 2nd and 3rd Epistles of John, Jude, and Revelation. These books are referred to in this specific context as “the Western Five” because they came to the Eastern assemblies only from much-later contact with the Western believers.

The absence of these books from the ancient Eastern Peshitta New Testament is not founded on doctrinal or theological reasons, and as such, marks not a *rejection* of the books, but stems from the historical reality that these five books apparently never made it to the assemblies of the East near the time of their composition. The assemblies of the East held the twenty-two other books received by them to have authority because they arrived very early on in their present Aramaic form, and were accepted from the authority of their known background and from those of spiritual integrity. The books known as the Western Five, for whatever the reason, did not make it to the assemblies of the East until centuries later, and at that time, only arrived in the Greek language, necessitating their need to be translated into Aramaic for those assemblies. Publications of the Peshitta New Testament today typically include the Western Five books in their readily-admitted Aramaic translation, but they are not held by the Eastern assemblies to the same spiritual authority as the rest of the New Testament, which they possessed from the earliest of Apostolic times without any doubt as to authorship or inspiration of content.

For believers who are approaching this subject from a Western point of view, the idea of a New Testament canon not including all twenty-seven books on the same level of perceived authority can sometimes be rather shocking. In truth, this should not be the case. An examination of the historical factors that played into the formation of an accepted canon of inspired texts for the New Testament, let alone the entire Bible, shows that

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disagreements have been a steady aspect of the discussion from the earliest of times. Different ancient writers who wrote of the New Testament texts included and omitted different books, and rarely do we see complete agreement among those early lists.

If our focus is limited just to the perspectives surrounding the Western Five books that were not originally a part of the Eastern Peshitta, we see that the greatest disagreement from ancient writers concerning all the New Testament books surrounds those specific five texts! In fact, in a list of twenty-two ancient descriptions of what books should be viewed as clearly inspired canon for the New Testament, only ten of them include *all* the Western Five books as undisputed.²⁵ The most ancient lists preserve the detail that disagreement on the status of those five books was more widespread than not.²⁶ This detail allows us to approach the topic in a more balanced fashion: there are significant reasons *why* the ancient writers held disputed views on the Western Five, and many of those views are ones still held by modern scholars to this day. While there is thankfully nothing explicitly in the text of any of the Western Five books that would deem they be labeled heretical or profane, the content of the texts in other factors has been the source for the disagreement among writers throughout the centuries.

Concerning 2nd Peter, the epistle received probably more dispute as to its relevancy in the New Testament canon than any other. The difference in style between the Greek texts of 1st Peter and the Greek texts of 2nd Peter is quite severe. Unfortunately, there is no way to assess the differences on an Aramaic level, since the extant Aramaic copies of 2nd Peter are known translations from Greek. Thus, it has been the stark differences between the Greek of the epistles of Peter that have led many scholars to conclude they were not written by the same person. Some have proposed from this significant difference that a pseudographer was responsible for the creation of 2nd Peter, so that it is *in name only* attributed to the apostle, and not in actual origin. Others have defended the writing as possibly being from Peter in a way technically more so than is 1st Peter, for in that book we read in 5:12 that Peter openly admits to using an *amanuensis*²⁷ to write down his thoughts for him, and no such admission is ever stated in 2nd Peter, which would suggest that perhaps he wrote it by his own hand, explaining the stark differences in writing style between the two letters in their Greek form. That approach does have Scriptural precedence in the writings of Paul, as he openly admits to the use of an *amanuensis* in his writing. This, of course, presupposes that a Galilean fisherman even *knew* the Greek language enough to write in it. Based on the information I shared in the Foreword of the Gospels Volume of MATIS, the likelihood of a first-century Jewish fisherman to have possessed fluency in Greek to the point that he could write in it is quite untenable. However, all possibilities are worth considering in our search for the truth of these things.

Concerning the 2nd and 3rd epistles of John, they did not seem to be of widespread use at a very early date, for Origen's pupil, Pope Dionysius of Alexandria, makes vague mention of the possible existence of a second or third epistle of John, clearly marking them as not well-known works, when known at all. Additionally, the fact that the first reference among writers to the 3rd epistle does not appear in history until the middle of the 3rd century has given some scholars a measure of reservation as to its existence long before that time. Once the books did get more attention, there was disagreement as to the author of those letters. Due to the nature and composition of the content of the latter two epistles, debate existed concerning whether they were indeed written by the same individual at all. While some held to their author being the apostle himself, others challenged that claim and stated the latter two were written rather by someone else entirely – a believer named John the Presbyter. By the fifth century, however, most of the Western assemblies were using all three epistles in teaching and commentaries, showing that, despite the contested early status of the books and the unresolved question of the identity of the author being apostle or presbyter, the texts were viewed as of

²⁵ Listed by such as clearly inspired canon: Athanasius, Rufinus, Epiphanius, Jerome, Augustine, 3rd Council of Carthage, Letter of Innocent I, Decree of Gelasius, Isadore of Seville, John of Damascus.

²⁶ Listed by such as in dispute regarding canon status: Muratorian Fragment, Origen, Eusebius, Cyril, Cheltenham List, Council of Laodicea, Gregory of Nazianzus, Amphilocius of Iconium, Codex Claromontanus, Apostolic Canons, Report of Junilius.

²⁷ One employed to write from dictation.

The Messianic Aleph Tav Interlinear Scriptures

sufficient spiritual value by many.

Concerning the book of Jude, this small composition had issues being accepted historically due to the details contained in it of quotes from extra-biblical sources. The most-discussed is the quote in verses 14-15, where the content is attributed to the apocryphal book of Enoch. The text of Enoch does indeed read as Jude states, and yet the book is viewed as a pseudograph by most of established Christianity. The text of Enoch seems to contain anachronistic details, as very clearly references content originally found in the Hebrew of Deuteronomy 33. Similarly, the quoted portion referenced in Jude verses 14-15 is quite obviously a paraphrase and elaboration upon Deuteronomy 33:2 – factors which were the cause for doubt as to it being from the literal man named in Scripture as Enoch. At the time of this writing, aside from the possible scattered views of individuals, only the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church explicitly view the book of Enoch as inspired canon. That the book of Jude also apparently quoted from the apocryphal Ascension of Moses in verse 9 was further fuel for it to be disputed by some of the early writers. Unfortunately, although this link was made in the content preserved in the writings of Origen, Athanasius, and Gelasius of Cyzicus, the passage referenced by Jude in verse 9 is no longer extant in the fragmentary nature of the surviving Latin text. In contrast to these odd details, by the end of the second century, the book of Jude enjoyed a widespread acceptance by the Western assemblies as part of the received canon.

The last of the Western Five, the book of Revelation, has experienced a tumultuous acceptance and rejection by the Western assemblies throughout the centuries. Like the latter two epistles of John, this book has also seen disagreement as to the identity of the author. While many held to the apostle John having received the visions and written them down, others held instead that it belonged also to John the Presbyter. The issues of the text also proved to be points of contention in the historical debate, as grammatical errors in the Greek text make it seem unlikely that it was from the same hand as the author of the Gospel and epistles of the same name. Other details viewed as odd in this question is that the Gospel writer used the term ἀμνός AMNOS “lamb” to twice reference the Messiah, but the author of Revelation chose ἀρνίον ARNION “lamb” to reference the Messiah twenty-eight times! Likewise, the Gospel of John renders *Jerusalem* in the Greek consistently with the spelling of Ἱεροσόλυμα. In contrast, Revelation renders it consistently with the spelling of Ἱερουσαλήμ. Some saw this question of authorship as not being an issue regarding its value of canonicity.²⁸ Others, like Martin Luther and John Calvin, questioned the certain inspiration of the book, but at the same time, allowed for it to be read by those under their spiritual care. Admittedly, to those of us holding to the Aramaic original of the Gospel of John, such details against are irrelevant, as no corresponding Revelation text in Aramaic exists that is not a known translation from the Greek, leaving no place to check the veracity of such peculiar details in the Greek. Of the twenty-two canon lists of ancient writers, the book of Revelation was disputed the most often of the books of the Western Five, which goes to show just how contentious of a journey it had before it finally was accepted as canon among the Western assemblies.

It is by just a cursory examination of the many issues that surround the Western Five that they have encountered among the assemblies of the West which knew of them from earliest times that we can see the long absence of them in the Eastern Peshitta New Testament canon is not exactly as large of a scandal as the Western mind might first be led to think. The measured hesitancy to accept these books into the canons of the West should show us that even among the Western believers, the idea that one must ascribe *solely* to a specific canon and that alone was not a fixed and formulated decree which existed from earliest of times, but rather, is only one that developed through a long and drawn-out process of assessing such spiritual writings on the merit of historical knowledge, attestation, use, content, and so forth. In other words, we learn from such a historical overview of the matter that canon acceptance should not be a factor that determines the legitimacy of a person's faith in the Creator and His promised Messiah.

Indeed, by the time the issues were finally resolved on a widespread scale among the believers in the West, the assemblies of the East were at long last introduced to those disputed books, and they took them with

²⁸ Dionysius and Eusebius both held the opinion it belonged to John the Presbyter.

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interest and now possess them in translated form to be read by believers as they see fit with the ancient Aramaic text of the Peshitta. This peaceful acceptance of the books is truly a testament to humility, for the Eastern assemblies who used the Peshitta were not even aware of their existence for many long centuries after their use and spread among the West – some remote locations of assemblies of our Messiah in Turkey did not even find out about their existence until the 19th century! This detail displays the faithfulness of such believers, that even without certain books, their trust was not in the number of writings in their Scriptures, but in the One written of in those holy texts!

These details of the unique nature of the Eastern Peshitta show us a New Testament text that, although different in certain ways, was in many respects preserved from the difficulties and strife that plagued the texts of the canon of the Western assemblies for hundreds of years. It is a portrait of the early assembly and the purity of faith held by so many believers in the East, and that the Word of the Most High has been safeguarded even by believers separated from each other by location, time, and tumultuous circumstance. The Great Shepherd of our faith, the Word made flesh, has kept the true believers in His flock in unity through the harmony of His Word, from the beginning to the end – from the *Aleph* to the *Tav*.

~ Jeremy Chance Springfield

ABOUT THE ARAMAIC TEXT IN MATIS

The Aramaic New Testament conveyed in the MATIS version uses the Eastern Peshitta text of the New Testament. The English is from John Wesley Etheridge’s 1849 completed NT from the Syriac. His was the most prominent English version of the Peshitto produced in the 19th century. Second to his was James Murdock’s 1852 version, which was a rendering of the Western Peshitto, being a revised text of the Eastern containing certain readings that conformed it more to the Western Greek New Testament. Etheridge remained quite faithful to the Eastern Aramaic texts he had before him in translation, deviating most notably only in one instance in his choice to render the Western Peshitto’s popular rendering of Hebrews 2:9. The Aramaic text in MATIS rectifies his deviation, presenting to the reader consistent readings from the more ancient Eastern Peshitta New Testament. ~ *Jeremy Chance Springfield*

ACTS OF THE APOSTLES

Acts – Aramaic (A)

(A) 1:1 ܟܬܒܐ ܩܕܡܝܐ ܟܬܒܬ ܐܘܐܘܩܘܦܝܠܐ ܥܠ ܟܘܠܗܝܢ ܐܝܠܝܢ ܕܫܪܝ ܡܪܝܢ ܝܫܘܥ ܡܫܝܚܐ ܠܡܥܒܕ ܠܡܠܠܦܘܐ

kəṭābā qadmāyā ketbet ʾāw teāwpīlā ʿal kulhēn ʾaylēn dəšarī māran yešūʿ məšīḥā ləmeʿbad ʾlmlpū

The book former I wrote O Theophila concerning all *things* which began our Mara Y'shua the Meshicha to do

ܘܠܡܠܦܘܐ

walmallāpū

ܠܡܠܦܘܐ

and to teach,

Acts – Greek (G)

(G) 1:1 μεν τον πρότον λόγον εποιησάμην περί πάντων ω Θεόφιλε ων ήρξατο ο Ιησους ποιειν τε και

G3303 G3588 G4413 G3056 G4160 G4012 G3956 G5599 G2321 G3739 G756 G2424 G4160 G5037 G2532

indeed the former treatise have I made of all O Theophilus, that began Iesus to do both and

διδάσκειν

G1321

teach,

(A) 1:2 ܥܕܡܐ ܠܝܘܡܐ ܗܘ ܕܒܗ ܗܘ ܕܒܗ ܐܘܩܘܦܝܠܐ ܡܫܝܚܐ ܠܡܠܠܦܘܐ ܐܝܠܝܢ ܕܫܪܝ ܡܪܝܢ ܝܫܘܥ ܡܫܝܚܐ ܠܡܥܒܕ ܠܡܠܠܦܘܐ

ʿəḏammā ləyawmā haw dəbēh ʾestallaq men bāṭar dəpaqqed wā ʾennon lašliḥe ʾaylēn

ܥܕܡܐ ܠܝܘܡܐ ܗܘ ܕܒܗ ܗܘ ܕܒܗ ܐܘܩܘܦܝܠܐ ܡܫܝܚܐ ܠܡܠܠܦܘܐ ܐܝܠܝܢ ܕܫܪܝ ܡܪܝܢ ܝܫܘܥ ܡܫܝܚܐ ܠܡܥܒܕ ܠܡܠܠܦܘܐ

until that day is that are in it he was taken up of after that commanded it he by Apostles those

ܕܒܗ ܗܘ

dagbā

ܠܡܠܦܘܐ

bərūḥā

ܐܘܩܘܦܝܠܐ

dəqūḏšā

ܕܒܗ ܗܘ

whom he had chosen by the spirit of holiness

(G) 1:2 άχρι ης ημερας εντειλάμενος τοις αποστόλοις διά πνεύματος αγίου ους

G891 G3739 G2250 G1781 G3588 G652 G1223 G4151 G40 G3739

Until in which the day after that he had given commandments unto the apostles through Ghost the Holy whom

εξελέξατο

ανελήφθη

G1586

G353

he had chosen: he was taken up,

(Aramaic) Acts 1:1 THE former writing, O Theophilus, I wrote concerning all those *things* which our Lord Jeshu Meshiha began to do and to teach, 2 until that day in which he was taken up, after that he had instructed [Or, commanded.] those apostles whom he had chosen by the Holy Spirit:

(Greek) Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until *the* day in which he was taken up, after that he through *the* Holy Ghost had given commandments unto the apostles whom he had chosen:

(A) 1:3 הָנוֹן דָּאֵן הָוִי לֹהוֹן נַפְשֵׁהּ קַדַּי חַי מֵן בָּאֵר דֹּהַשֵּׁי בָּאֵרְוָתָא סַגְיָאֵתָא בֹּיָאֻמִּין אַרְבַּעִין
 hānon dāp hawī lōhon napšēh kad hay men bātar dōhaš bāt-wātā saggīātā bōyawmīn ʾarbəʿīn
 הַנּוֹן דָּאֵן הָוִי לֹהוֹן נַפְשֵׁהּ קַדַּי חַי מֵן בָּאֵר דֹּהַשֵּׁי בָּאֵרְוָתָא סַגְיָאֵתָא בֹּיָאֻמִּין אַרְבַּעִין
they that also he showed to whom his soul when alive of after he had suffered with signs many in days forty

קַדַּי מֵתְהַזֵּי וָא לֹהוֹן וָאֵמַר אַל מַלְכוּתָא דָּלָלָהָא
 kad methāze wā lōhon wāmar ʿal malkūtā dālāhā
 קַדַּי מֵתְהַזֵּי וָא לֹהוֹן וָאֵמַר אַל מַלְכוּתָא דָּלָלָהָא
when appearing it to them and discoursing on the Kingdom of Aloha

(G) 1:3 οἷς καὶ παρέστησεν εαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι’ ἡμερῶν
 G3739 G2532 G3936 G1438 G2198 G3326 G3588 G3958 G846 G1722 G4183 G5039 G1223 G2250
to whom also he showed himself alive after the passion his by many infallible proofs, during days

τεσσαράκοντα ὄψανόμενος αὐτοῖς καὶ λέγων τα περὶ τῆς βασιλείας τοῦ θεοῦ
 G5062 G3700 G846 G2532 G3004 G3588 G4012 G3588 G932 G3588 G2316
forty being seen of them, and speaking of the things pertaining to the kingdom the of Theos.

(A) 1:4 וַאֲכַל וְעָלָא אַמְחֹן לַחְמָא פַּקְדֵּי עֵנְוֹן דָּמֵן אֶרִישְׁלֵם לָא נִפְרָקוֹן אֶלְלָא דַּנְקָוִין
 wəkad ʿekal ʿamhon lah mā paqqed ʿennon dāmen ʾurīšlem lā neprāqon ʿellā danqawīn
 וַאֲכַל וְעָלָא אַמְחֹן לַחְמָא פַּקְדֵּי עֵנְוֹן דָּמֵן אֶרִישְׁלֵם לָא נִפְרָקוֹן אֶלְלָא דַּנְקָוִין
And when he had eaten with them bread he directed that them from Urishlem not should remove but await

לְשׁוּדָיְהָ דַּבָּא הַו דַּסְמָטוֹן מֵן
 ləšūddāyēh dabā haw dašmaʿton men
 לְשׁוּדָיְהָ דַּבָּא הַו דַּסְמָטוֹן מֵן
for the promise that the Father is which said he you have heard from me

(G) 1:4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ
 G2532 G4871 G3853 G846 G575 G2419 G3361 G5563 G235
And being assembled together with them, commanded them from Jerusalem not that they should depart but

περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου
 G4037 G3588 G1860 G3588 G3962 G3739 G191 G3450
wait for the promise of the Father, which he says, you have heard of me.

(A) 1:5 דַּיּוּחָנוֹן בָּאֵרְוָתָא בְּמַיָּא וַתְּבַרְכֵּי אֶתְּמֹדוֹן בָּרְוָתָא דְּקוּדְשָׁא לָא בָּאֵר יָוִמְתָּא סַגְיָאֵתָא
 dayūhannān ʿamed bəmayyā wəttəbrəkē ʾetmədon bār-wātā dəqūḏšā lā bātar yawmātā saggīe
 דַּיּוּחָנוֹן בָּאֵרְוָתָא בְּמַיָּא וַתְּבַרְכֵּי אֶתְּמֹדוֹן בָּרְוָתָא דְּקוּדְשָׁא לָא בָּאֵר יָוִמְתָּא סַגְיָאֵתָא
For Yuchanon baptized with water but you shall be baptized with the Spirit of Holiness not after days many

(G) 1:5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ
 G3754 G2491 G3303 G907 G5204 G1161 G5210 G907 G1722 G4151 G40 G3756 G3326
For John truly baptized with water, but you shall be baptized in Ghost the Holy not after

πολλὰς ταύτας ἡμέρας
 G4183 G5025 G2250
many hence. days

(A) Acts 1:3 to whom also he showed himself alive, after he had suffered, with many signs, for forty days, appearing to them, and discoursing on the kingdom of Aloha. 4 And when he had eaten bread with them, he directed them that from Urishlem they should not remove; but await the promise of the Father, which, said he, you have heard from me. 5 For Juhanon baptized with waters, but you shall be baptized with the Spirit of Holiness after days not many.

(G) Acts 1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, you have heard of me. 5 For John truly baptized with water; but you shall be baptized with the Holy Ghost not many days hence.

(A) 1:6 **סַגִּיִּי** **הַנּוֹן** **דֵּן** **כֹּד** **קַנִּישִׁין** **שְׁאַלְתֵּם** **לּוֹ** **מְרָן** **וְעַן** **בְּהָנָא** **זַבְנָא** **מַפְנֵי** **אַתְּ**
 saggie hennon dēn kad kōnišīn šālū wāmriin lēh māran ʿen bəhānā zabnā mapne ʿatt
many they But when assembled asked him and they were saying to him our Mara if in this time will restore you

מַלְכֻתָּא **לִיִּשְׂרָאֵל**
 malkūtā lisrāyēl
מְלַכְוּתָא **לְאַיִסְרָאֵל**
the Kingdom to Israel

(G) 1:6 οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτόν λέγοντες κύριε εἰ ἐν τῷ χρόνῳ τούτῳ
 G3588 G3303 G3767 G4905 G1905 G846 G3004 G2962 G1487 G1722 G3588 G5129 G5550
they indeed therefore When were come together, they asked of him, saying, **Kurios, is it at the this time**

ἀποκαθιστάνεις τὴν βασιλείαν τῶ Ἰσραήλ
 G600 G3588 G932 G3588 G2474
will you restore again the kingdom the to Israel?

(A) 1:7 **אָמַר** **לְהוֹן** **הוּ** **לֹא** **וָאֵי** **דִּלְכּוֹן** **הָדֵע** **לַמְדַּע** **זַבְנָא** **אַוּ** **זַבְנֵי** **אַיְלִין** **סַם** **וְעַנּוֹן** **בְּשׁוּלְתָנָא**
 ʿamar ləhon hū lā wāʾē dīlkōn hāde ləmeddaʿ zabnā ʿaw zabne ʿaylēn dabā sām ʿennon bəšūltānā
said to them He not was your this to know time or the time those that the Father He put are by authority

דַּנַּפְשֵׁהּ
 dənāpšēh
דַּנַּפְשָׁהּ
of himself

(G) 1:7 δε εἶπε πρὸς αὐτοὺς οὐχ υμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν
 G1161 G2036 G4314 G846 G3756 G5216 G2076 G1097 G5550 G2228 G2540 G3739 G3588 G3962 G5087 G1722
And he said unto them, not for you It is to know the times or the seasons which the Father has put in

τῇ ἰδίᾳ ἐξουσίᾳ
 G3588 G2398 G1849
the his own power.

(A) 1:8 **אֵלְלָא** **קַד** **תִּיְתֵי** **רֻחַ** **קֳדְשֵׁי** **עָלַיְכוֹן** **תַּקְבְּלוֹן** **חַיְלָא** **וְאַתְהוֹן** **לִי** **סַחְדֵי** **בְּיִרְשָׁלַם**
 ʿellā kad tītē rūḥā dəqūḏšā ʿalaykon taqabbəlon ḥaylā wətehwon lī sāhde būrišlem
but when has come Spirit of Holiness upon you you shall receive power and you may be for me witnesses in Urishlem

וּבְכֻלָּא **יְהוּדָא** **וְאַפְסַוּ** **בְּבֵית** **שַׁמְרֻיָּע** **וְעַד** **מֵגְבַלְתֵּי** **תְּרַבְּרָא**
 wabkullāh yihūdā wāpšəw bēḇēt šəmruyē waʿdammə ləsawpēh darʿā
and in all Yahuda and also in the house the Shomroyee and unto the confines of the earth

(G) 1:8 ἀλλά λήψετε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' υμᾶς καὶ ἐσεσθέ μοι μάρτυρες
 G235 G2983 G1411 G1904 G3588 G40 G4151 G1909 G5209 G2532 G2071 G3427 G3144
But you shall receive power is come after that the Holy Ghost upon you: And you shall be to me witnesses

ἐν τε Ἰερουσαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς
 G1722 G5037 G2419 G2532 G1722 G3956 G3588 G2449 G2532 G4540 G2532 G2193 G2078 G3588 G1093
in both Jerusalem, and in all the Judaea and in Samaria, and unto the uttermost part of the earth.

(A) Acts 1:6 But they when assembled asked him, and said to him, Our Lord, at this time wilt thou restore [Or, return] the kingdom to Israel? 7 He saith to them, This is not yours to know the time or the times which the Father hath reposed in his own authority: 8 but when the Spirit of Holiness hath come upon you, you shall receive power to be made unto me the witnesses, in Urishlem and in all Jehud, and also among the Shomroyee, and unto the confines of the earth.

(G) Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But you shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Acts 1:9 – 1:11

(A) 1:9 וַכֵּן הָלַח עִמָּרַד כַּד הָאֵזֶן לֵהּ עֲסַלְלַק וַאֲנָנָא קַבְּבֵלְתֵּהּ וַעֲכָסִי מֵעַן
wəkad hālēn ʿemmar kad hāzēn lēh ʿestallaq waʿnānā qabbeltēh wetkasī men
וכַד הָלַח עִמָּרַד כַּד הָאֵזֶן לֵהּ עֲסַלְלַק וַאֲנָנָא קַבְּבֵלְתֵּהּ וַעֲכָסִי מֵעַן
And when these said while behold him he was taken up and a cloud received him and he was covered from

עֵינַיְהוֹן
ʿaynayhon
עֵינַיְהוֹן
their eyes

(G) 1:9 και ταῦτα εἰπὼν αὐτῶν βλέπόντων ἐπῆροθη και νεφέλη υπέλαβεν αὐτὸν ἀπὸ τῶν
G2532 G5023 G2036 G846 G991 G1869 G2532 G3507 G5274 G846 G575 G3588
And these things, when he had spoken, they while beheld, he was taken up, and a cloud received him out of the

αὐτῶν ὀφθαλμῶν
G846 G3788
their sight.

(A) 1:10 וַכֵּן הָיִרִין וַוּ בַּשְּׂמַיָּא כַּד הוּ אֵזֶל וַוּ עֲשֵׂתַקַּח הָרִין קַיְמִין גַּבְרִין קַיְמִין לְנִתְהוֹן בַּלְבֻּשֵׁהּ הֵוָרָא
wəkad hāyṛin waw bašmayyā kad hū ʿāzel wā ʿeštəkah tərēn gabrīn qāymin ləwāthon balbūše hewārā
וכַד הָיִרִין וַוּ בַּשְּׂמַיָּא כַּד הוּ אֵזֶל וַוּ עֲשֵׂתַקַּח הָרִין קַיְמִין גַּבְרִין קַיְמִין לְנִתְהוֹן בַּלְבֻּשֵׁהּ הֵוָרָא
And while looked they to heaven when he as went it were found two men standing with them in vestments white

(G) 1:10 και ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ και ἰδοὺ ἄνδρες δύο παρεῖσθαισσαν
G2532 G5613 G2258 G816 G1519 G3588 G3772 G4198 G846 G2532 G2400 G435 G1417 G3936
And while they looked stedfastly toward the heaven as went up, he and behold, men two stood

αὐτοῖς ἐν ἐσθῆτι λευκῇ
G846 G1722 G2066 G3022
by them in apparel; white

(A) 1:11 וַאֲמַרְיִן לְהוֹן גַּבְרָא גַלִּילָיָהּ מָנָא קַיְמִין אֲנַתוֹן וַחֲיִרִין בַּשְּׂמַיָּא הָנָא יֵשׁוּעַ עֲסַלְלַק
wāmṛin ləhon gabre galilāyeh mānā qāymin ʿənton wəhāyṛin bašmayyā hānā yešūʿ estallaq
וַאֲמַרְיִין לְהוֹן גַּבְרָא גַלִּילָיָהּ מָנָא קַיְמִין אֲנַתוֹן וַחֲיִרִין בַּשְּׂמַיָּא הָנָא יֵשׁוּעַ עֲסַלְלַק
and they said to them the men Galiloya's why stand you and look to heaven this one Y'shua who was taken up

מֵעַן לַשְּׂמַיָּא הָאֲנָנָא נִיטֵהּ אַיְקֵמָהּ דַּחְזַיְתִּינָיְהּ דַּסְלֵק לַשְּׂמַיָּא
menkon lašmayyā hāknānā niṭēh ʿayk mā dahzaytināy dasleq lašmayyā
מֵעַן לַשְּׂמַיָּא הָאֲנָנָא נִיטֵהּ אַיְקֵמָהּ דַּחְזַיְתִּינָיְהּ דַּסְלֵק לַשְּׂמַיָּא
from you to heaven so will come as whenever you have seen him ascend to heavens

(G) 1:11 οι και ειπον ανδρες Γαλιλαιοι τι εστικατε εμβλεποντες εις τον ουρανόν ουτος ο Ιησους
G3739 G2532 G2036 G435 G1057 G5100 G2476 G1689 G1519 G3588 G3772 G5124 G3588 G2424
Which also said, you men, of Galilee, why stand you gazing up into the heaven? This same the Iesus,

ο αναληφθεις ἀφ' υμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὄν τρόπον εθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
G3588 G353 G575 G5216 G1519 G3588 G3772 G3779 G2064 G3739 G5158 G2300 G846 G4198 G1519 G3588
which is taken up from you into the heaven, so shall come in like manner you have seen him as go into the
ουρανόν
G3772
heaven.

(A) Acts 1:9 And as these he said, while they beheld him, he was taken up, and the cloud received him, and he was covered from their eyes. 10 And while they looked to the heavens [into heaven] as he went, two men were found standing with them in white vestments; 11 and they said to them, Men, Galiloyee, why stand you looking to the heavens 3? this Jeshu who is taken up from you into the heavens will so come as you have seen him ascend into the heavens.

(G) Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.

(A) 1:12 נָשִׁים בָּתָרְקֵן הַפָּקֶה לְהוֹן לְיִרִשְׁלַם מֵן תִּירָא דַמְתַּקְרֵה דַבְּבֵת זַיטֵה דִיתָו וּמִן בְּתַרְקֵן הַפָּקֶה לְהוֹן לְיִרִשְׁלַם מִן תִּירָא דַמְתַּקְרֵה דַבְּבֵת זַיטֵה דִיתָו
 wəmen bātarken həpak ləhon lūrišlem men tūrā dəmetqəre dəbēt zayte diṭaw
 וּמִן בְּתַרְקֵן הַפָּקֶה לְהוֹן לְיִרִשְׁלַם מִן תִּירָא דַמְתַּקְרֵה דַבְּבֵת זַיטֵה דִיתָו
and from after this they returned to them to Urishlem from the mount which is called the place of Olives that which

אֵל גֵּב עֲרִישְׁלַם וְפָרִיק מְנָה עַל שְׁבַע עֶשְׂרֵים וְשֵׁשׁ עֶשְׂרֵים
 ʿal geb ʿurīšlem wəpariq mennāh ʿayk šabʿā ʿestəḏawān
 עַל גֵּב עֲרִישְׁלַם וְפָרִיק מְנָה עַל שְׁבַע עֶשְׂרֵים וְשֵׁשׁ עֶשְׂרֵים
is over against Urishlem and distant from her as seven furlongs

(G) 1:12 τότε υπέστρεψαν εις Ιερουσαλήμ από όρους του καλουμένου ελαιώνος ο εστιν εγγύς Ιερουσαλήμ
 G5119 G5290 G1519 G2419 G575 G3735 G3588 G2564 G1638 G3739 G2076 G1451 G2419
Then they returned unto Jerusalem from the mount, of the called Olivet, which is from Jerusalem,

σαββάτου έχον οδόν
 G4521 G2192 G3598
Sabbath day's having journey.

(A) 1:13 נָשִׁים בָּתָר דַּעַל סַלְקֹן לְהוֹן לַעֲלִיָּתָה הַיָּה דַחַוְוֵן וְוַו בָּהַ פֶּטְרוֹס וּמִן בָּתָר דַּעַל סַלְקֹן לְהוֹן לַעֲלִיָּתָה הַיָּה דַחַוְוֵן וְוַו בָּהַ פֶּטְרוֹס
 wəmen bātar dəʿal sələq ləhon læliṭā hāy dəḥāwēn waw bāh petrōs
 וּמִן בָּתָר דַּעַל סַלְקֹן לְהוֹן לַעֲלִיָּתָה הַיָּה דַחַוְוֵן וְוַו בָּהַ פֶּטְרוֹס
And from after they entered they ascended to that to an upper room which staying they were in it Petros

וַוְיָחָנָן וַוְיָכֻבְ וַוְאַנְדְרָאוֹס וַוְפִילִיפּוֹס וַוְתֻמָּא וַוְמַטַּי וַוְבָרְתוֹלְמַי וַוְיָכֻבְ בֶּרְ יַחַפַּי
 wəyūhannān wəyaʿqūḅ wandərewās wəpīlippāws wəṭāwma wəməttay wəbartūlmay wəyaʿqūḅ bar ḥalpay
 וַוְיָחָנָן וַוְיָכֻבְ וַוְאַנְדְרָאוֹס וַוְפִילִיפּוֹס וַוְתֻמָּא וַוְמַטַּי וַוְבָרְתוֹלְמַי וַוְיָכֻבְ בֶּרְ יַחַפַּי
and Yuchanan and Yakub and Andraus and Philipus and Thuma and Mattai and Bar Tolmay and Yakub son of Halphai

וַוְשֵׁמֹן זֵאֵלוֹס וַוְיָהוּדָה בֶּרְ יַחַפַּי
 wəšemʿon ṭannānā wiḥūḏā bar yaʿqūḅ
 וַוְשֵׁמֹן זֵאֵלוֹס וַוְיָהוּדָה בֶּרְ יַחַפַּי
and Shemun Zealous and Yahuda son of Yakub

(G) 1:13 και ότε εισήλθον ανέβησαν εις το υπερών ου ήσαν καταμένοντες ο τε Πέτρος και
 G2532 G3753 G1525 G305 G1519 G3588 G5253 G3739 G2258 G2650 G3739 G5037 G4074 G2532
And when they entered, they ascended into the upper room, where were abode both Peter, and

Ιάκωβος και Ιωάννης και Ανδρέας Φίλιπος και Θωμάς Βαρθολομαίος και Ματθαίος Ιάκωβος Αλφαιού και
 G2385 G2532 G2491 G2532 G406 G5376 G2532 G2381 G918 G2532 G3156 G2385 G256 G2532
James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and

Σίμων ο Ζηλωτής και Ιούδας Ιακώβου
 G4613 G3588 G2208 G2532 G2455 G2385
Simon the Zealotes, and Judas the brother of James.

(A) 1:14 אֵלֵם קֻלְהוֹן אַקְחָדָה אַמִּינִין וַוַו הַיָּה בַשְׁלֻתָה בַחְדָּה נַפְשׁ עַם נֶשֶׁה וְעַם מַרְיָם
 hālēn kulhon ʾakḥəḏā ʾaminin waw hāy bašlūṭā baḥḏā nəpeš ʿam nešše wəʿam maryam
 אֵלֵם קֻלְהוֹן אַקְחָדָה אַמִּינִין וַוַו הַיָּה בַשְׁלֻתָה בַחְדָּה נַפְשׁ עַם נֶשֶׁה וְעַם מַרְיָם
These all together with one preserved they were in prayer in the same soul with of a woman and with Mariam

(A) Acts 1:12 And afterward they returned to Urishlem from the mount which is called the place of Olives, which is over against Urishlem, and distant from her as seven stadias. 13 And after they had entered, they ascended to that upper room in which were Petros, and Juhanon, and Jakub, and Andros, and Philipos, and Thoma, and Mathai, and Bar Tolmai, and Jakub bar Halphai, and Shemun the Zealous, and Jihuda bar Jakub. 14 These altogether persevered in prayer with one soul, with the women, and with Mariam the mother of Jeshu, and with his brethren.

(G) Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

Acts 1:14 – 1:17

עֲמֵמַיִם דַּיֵּעֲשׂוּעַ וְאֶמַּם אֶהָוָה
°emmēh dāyešūc wə°am °ahaw
אֵמָה דַּיֵּשׁוּעַ וְעַם יִשְׁוּוּהָ

his mother of Y'shua and with his brethren

(G) 1:14 οὗτοι πάντες ἦσαν προσκατερούντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει συν γυναῖξί καὶ
G5130 G3956 G2258 G4342 G3661 G3588 G4335 G2532 G3588 G1162 G4862 G1135 G2532
These all were continued with one accord the in prayer and the supplication, with the women, and

Μαρία τῆ μητρὶ τοῦ Ἰησοῦ καὶ συν τοῖς αὐτοῦ ἀδελφοῖς
G3137 G3588 G3384 G3588 G2424 G2532 G4862 G3588 G846 G80

Mary the mother the of Iesous, and with the his brothers.

(A) 1:15 וַבְּהוֹנֵן בְּיָמֵי שְׁמוּנֵי קִפְחָהּ מִתְּלֵמִידָהּ אֵת וְאֵת דֵּן דֵּן תַּמְמָן
wabhon bəyāwmātā hānon qām šem°on kīpā meš°at talmīde °it wā dēn tammān
וְבַהוֹן בְּיָמֵי שְׁמוּנֵי קִפְחָהּ מִתְּלֵמִידָהּ אֵת וְאֵת דֵּן דֵּן תַּמְמָן

And among those in the days they arose Shemun Kipha in the midst of the disciples there it but there

כְּנֶשֶׁת אֶמַּם דְּנַנְשָׁה אַיְקֵמָה וְעֶסְרִין וַעֲמַר
kenšā dənāšā °ayk mā wə°esrīn wemmar
כְּנֶשֶׁת אֶמַּם דְּנַנְשָׁה אַיְקֵמָה וְעֶסְרִין וַעֲמַר

an assembly of men as a hundred and twenty and he said

(G) 1:15 καὶ ἐν ταῖς ταύταις ἡμέραις Πέτρος ἀναστὰς ἐν μέσῳ τῶν μαθητῶν εἶπεν τε ἦν ὄχλος
G2532 G1722 G3588 G5125 G2250 G4074 G450 G1722 G3319 G3588 G3101 G2036 G5037 G2258 G3793
And in the those days, Peter stood up in the midst of the disciples, said, (and were the multitude

ονομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν
G3686 G1909 G3588 G846 G5613 G1540 G1501

of names on the same together about an hundred and twenty,)

(A) 1:16 גַּבְרֵי אֶהָיִן זְדֵעַק וְאֵת דְּנַנְשָׁה מִתְּלֵמִידָהּ אֵת וְאֵת דֵּן דֵּן תַּמְמָן
gabre °ahayn zādeq wā dənētṁalle kəṭābā °aynā dəqaddem °emmar rūhā dəqūḏšā
גַּבְרֵי אֶהָיִן זְדֵעַק וְאֵת דְּנַנְשָׁה מִתְּלֵמִידָהּ אֵת וְאֵת דֵּן דֵּן תַּמְמָן

Men brethren was right it that should be fulfilled the scriptures which had before spoken Spirit of Holiness

בְּפִי מִוְּתֵי דְּדָוִד עַל יְהוּדָה הוּא הָיָה לְהַנְּוֹן לְהָנוֹן דְּהָוָה
bəpūmēh dəḏawīḏ °al yihūdā haw dahwā məḏabbərānā ləhānon dehḥad ləyešūc
בְּפִי מִוְּתֵי דְּדָוִד עַל יְהוּדָה הוּא הָיָה לְהַנְּוֹן לְהָנוֹן דְּהָוָה

by his mouth of Daud concerning Yahuda is who was the guide to them that apprehended Y'shua

(G) 1:16 ἄνδρες ἀδελφοί ἐδεῖ πληρωθῆναι τὴν ταύτην γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
G435 G80 G1163 G4137 G3588 G5124 G1124 G3739 G4277 G3588 G4151 G3588 G40
Men, and brethren, must needs have been fulfill the this scripture, which spoke before the Ghost the Holy

διὰ στόματος Δαβὶδ περὶ Ἰουδα τοῦ γενομένου οδηγού τοῖς συλλαβούσι τον Ἰησοῦν
G1223 G4750 G1138 G4012 G2455 G3588 G1096 G3595 G3588 G4815 G3588 G2424

by the mouth of David concerning Judas, which was guide to them that took the Iesous.

(A) 1:17 מֵתְּוֹל דַּמְנֵי וְאֵת עַמַּם וִיטְ וְאֵת לֵהּ פֶּסְסָה בַּתְּשִׁמְשֵׁתָהּ הָדֵה
meṭṭul damne wā °amman wīt wā lēh pessā bəṭešmeštā hāde
מֵתְּוֹל דַּמְנֵי וְאֵת עַמַּם וִיטְ וְאֵת לֵהּ פֶּסְסָה בַּתְּשִׁמְשֵׁתָהּ הָדֵה

For he numbered had with us and he had to him part in ministry this

(A) Acts 1:15 AND in those days arose Shemun Kipha in the midst of the disciples;-now there was there an assembly of men as an hundred and twenty;-and said, 16 Men, brethren, it was right for that scripture to be fulfilled which the Spirit of Holiness had before spoken, by the mouth of David, concerning Jihuda, who was the leader of them who took Jeshu. 17 For he had numbered with us, and had part in this ministry.

(G) Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in those days Pete stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus.

(G) 1:17 ὅτι ἦν καταριθμημένος συν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς ταύτης διακονίας
 G3754 G2258 G2674 G4862 G2254 G2532 G2975 G3588 G2819 G3588 G5026 G1248

For he was numbered with us, and had obtained the part the of this ministry.

(A) 1:18 הָנָו דַּאֲנָה לֵהּ קֹרִיטָה מֵנ אַגְרָה דַּחֲטִיטָה וּנְפַל עַל אַפּוּהִי עַל אַרְעָה וַתִּפְרֵט
 hānaw daqnā lēh qōriṭā men ʾagrā dahṭiṭā wanpal ʿal ʾappaw ʿal ʾarʿā wetp̄reṭ
 הָנָו דַּאֲנָה לֵהּ קֹרִיטָה מֵנ אַגְרָה דַּחֲטִיטָה וּנְפַל עַל אַפּוּהִי עַל אַרְעָה וַתִּפְרֵט

This is he who obtained for him the field of with wages of sin and fell upon his face on the ground and severed

מֵן מֵסָאֲתֵהּ וַתִּשְׁשֶׁד קוּלֵהּ גַּוְאֵי
 men məsaʿtēh wetiššed kullēh gawāyēh
 מֵן מֵסָאֲתֵהּ וַתִּשְׁשֶׁד קוּלֵהּ גַּוְאֵי

from his middle and shed forth all his bowels

(G) 1:18 οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας καὶ πρηνῆς γενόμενος
 G5124 G3303 G3767 G2932 G5564 G1537 G3588 G3408 G3588 G93 G2532 G4248 G1096

this one indeed Now acquired a field with the reward the of iniquity; and fallen headlong being,

ἐλάκησε μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ
 G2997 G3319 G2532 G1632 G3956 G3588 G4698 G846

he split open in the middle, and gushed out. all the intestines his

(A) 1:19 וַהִי הָדֵה אֶתְיַדְעָהּ וְהָיָה לְכָל־הַיּוֹשְׁבֵי אֶרֶץ־יְרוּשָׁלַם וְכֵן אֶתְקָרְיַת וְהָיָה בְּלִשְׁוֹן
 wāhī hāde ʾetyadʿāḥ wəḥāyāh ləkəlləhon dəʿāmriṅ būrišlem wəḥākannā ʾetqaryat qōriṭā hāy bəleššānēh
 וַהִי הָדֵה אֶתְיַדְעָהּ וְהָיָה לְכָל־הַיּוֹשְׁבֵי אֶרֶץ־יְרוּשָׁלַם וְכֵן אֶתְקָרְיַת וְהָיָה בְּלִשְׁוֹן

And it this been known of all who dwell in Urishlem and in this way she approached the field that in the language

דַּרְתָּהּ הֶאֱקַל דְּמָה דִּתָּו תִּירְגָּמָה קִירְיַת דֵּם
 datrā ḥəqal dəmə dīṭaw tīrgāmāh qīryat dem
 דַּרְתָּהּ הֶאֱקַל דְּמָה דִּתָּו תִּירְגָּמָה קִירְיַת דֵּם

of the country Haqel Demo (the blood) of which is the interpretation a field of blood

(G) 1:19 καὶ γνωστόν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῆ ἰδία
 G2532 G1110 G1096 G3956 G3588 G2730 G2419 G5620 G2564 G3588 G5564 G1565 G3588 G2398

And known it was unto all the dwellers at Jerusalem, so as is called the field that in proper

διαλέκτῳ αὐτῶν Ἀκελδαμὰ τοῦτ' ἐστὶν χωρίον αἵματος
 G1258 G846 G184 G5123 G5564 G129

dialect in their, Akeldama; that is, to say, The field of blood.

(A) 1:20 כְּתִיב גֵר בְּסַפְרָא בְּמִזְמוֹרָא דְדָוִד תְּהֵוּ חַרְבָּהּ וְאִמּוּרָא לָא נְהוּהָא בָּהּ
 kəṭīḇ gēr bəseprā bəmizmōrā dəḏayrēh tehwe ḥarbā wəʾāmūrā lā nehwe bāh
 כְּתִיב גֵר בְּסַפְרָא בְּמִזְמוֹרָא דְדָוִד תְּהֵוּ חַרְבָּהּ וְאִמּוּרָא לָא נְהוּהָא בָּהּ

it is written For in the book of Psalms his habitation will be the desert and inhabitant no shall be therein

וַתִּשְׁמַשְׁתִּיהּ נֶסֶב חַרְיִן
 wətešməštēh nessab ḥārīn
 וַתִּשְׁמַשְׁתִּיהּ נֶסֶב חַרְיִן

and his ministry let take another

(G) 1:20 γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν γεννηθῆτω ἡ ἐπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ο
 G1125 G1063 G1722 G976 G5568 G1096 G3588 G1886 G846 G2048 G2532 G3361 G2077 G3588

it has been written, For in the book of Psalms, Let be the property his desolate, and no man be the

(A) Acts 1:18 This is he who obtained the field with the wages of sin, and fell upon his face on the ground, and was severed in his middle, and all his bowels were shed forth. 19 And this hath been known of all who dwell in Urishlem; and so is called that field in the language of the country Hakel-damo, the interpretation of which is, A field of blood. 20 For it is written in the book of Psalms: Let his habitation be desert, And no inhabitant be therein, And his ministry let another take.

(G) Acts 1:17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as *that* field *is* called in their proper tongue, Aceldama, that is *to say*, *The* field of blood. 20 For it is written in *the* book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Acts 1:20 – 1:24

κατοικῶν ἐν αὐτῇ καὶ τὴν ἐπισκοπήν αὐτοῦ λάβοι ἕτερος
G2730 G1722 G846 G2532 G3588 G1984 G846 G2983 G2087
let dwell therein it! and, the bishoprick his let take. another

(A) 1:21 **וְיָלֵךְ** **עִמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ** **בְּיָמֵינוּ** **כָּל** **הַיָּמִים** **בְּאֵלֵינוּ** **וְיָצֵא** **מֵאֵמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ** **לְעִמָּנוּ**
wālyā y hākīl ləḥād men hālēn gabre dahwaw ʿamman bəhānā zabnā kullēh dəbēh ʿal
וְיָצֵא מֵאֵמָּנוּ אֶחָד מֵאֵלֵינוּ לְעִמָּנוּ
and need it therefore one from these the men who have been with us in this time all in which come in

וְיָצֵא **מֵאֵמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ**
wanpaq ʿəlayn māran yešūʿ
וְיָצֵא מֵאֵמָּנוּ אֶחָד מֵאֵלֵינוּ
and gone out among us our Mara Y'shua

(G) 1:21 **δεῖ** **οὖν** **τῶν** **συνελθόντων** **ἡμῖν** **ἀνδρῶν** **ἐν** **παντί** **χρόνῳ** **ἐν** **ᾧ** **εἰσῆλθε** **καὶ**
G1163 G3767 G3588 G4905 G2254 G435 G1722 G3956 G5550 G1722 G3739 G1525 G2532
it is necessary Wherefore the which have companied with us men during all the time in that went in and

ἐξῆλθεν **ἐφ’** **ἡμᾶς** **ὁ** **κύριος** **Ἰησοῦς**
G1831 G1909 G2248 G3588 G2962 G2424
went out among us the Kurios Iesus,

(A) 1:22 **וְיָצֵא** **מֵאֵמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ** **לְעִמָּנוּ** **עַד** **יְוֹם** **לְקַחְתָּנוּ** **מֵאֵמָּנוּ** **לְעִמָּנוּ** **וְיָצֵא** **מֵאֵמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ** **לְעִמָּנוּ**
daqrep men maʿmūdītēh dəyūhannān ʿəḏammā layawmā destallaq men ləwātan dəhū nehwe
וְיָצֵא מֵאֵמָּנוּ אֶחָד מֵאֵלֵינוּ לְעִמָּנוּ עַד יְוֹם לְקַחְתָּנוּ מֵאֵמָּנוּ לְעִמָּנוּ
which went forth from the baptism of Yuchanon until the day that was taken up from being with us he to be

וְיָצֵא **מֵאֵמָּנוּ** **אֶחָד** **מֵאֵלֵינוּ**
ʿamman sāhdā daqyāmtēh
וְיָצֵא מֵאֵמָּנוּ אֶחָד מֵאֵלֵינוּ
with us a witness of his resurrection

(G) 1:22 **ἀρξάμενος** **ἀπὸ** **τοῦ** **βαπτίσματος** **Ἰωάννου** **ἕως** **τῆς** **ἡμέρας** **ἣς** **ἀνελήφθη** **ἀφ’** **ἡμῶν** **μάρτυρα** **τῆς**
G756 G575 G3588 G908 G2491 G2193 G3588 G2250 G3739 G353 G575 G2257 G3144 G3588
Beginning from the baptism of John unto that same day that he was taken up from us, a witness of

ἀναστάσεως **αὐτοῦ** **γενέσθαι** **σὺν** **ἡμῖν** **ένα** **τούτων**
G386 G846 G1096 G4862 G2254 G1520 G5130
resurrection of his be ordained to be with us must one of these.

(A) 1:23 **וַיָּקִים** **שְׁנַיִם** **וַיִּשְׁמְעוּ** **בָּרְשָׁבָא** **דֵּשְׁתָּמִי** **וַיִּשְׁמְעוּ** **וַיִּשְׁמְעוּ**
waqīm tərēn layawsep dəmetqərə baršabbā deštāmī yūštāws walmattia
וַיִּקְרְאוּ וַיִּקְרְאוּ וַיִּקְרְאוּ וַיִּקְרְאוּ וַיִּקְרְאוּ וַיִּקְרְאוּ
And they set up two Yauseph who is called Barshaba who is surnamed Yustos and Mathia

(G) 1:23 **καὶ** **ἔστησαν** **δύο** **Ἰωσήφ** **τὸν** **καλούμενον** **Βαρσαβάν** **ὃς** **επεκλήθη** **Ἰούστος** **καὶ** **Μαθθίαν**
G2532 G2476 G1417 G2501 G3588 G2564 G923 G3739 G1941 G2459 G2532 G3159
And they appointed two, Joseph the called Barsabas, who was surnamed Justus, and Matthias.

(A) 1:24 **וְכַּד** **שָׁלִיב** **עִמָּנוּ** **וְכַּד** **שָׁלִיב** **עִמָּנוּ** **וְכַּד** **שָׁלִיב** **עִמָּנוּ** **וְכַּד** **שָׁלִיב** **עִמָּנוּ**
wəkad šaliw ʿemmar ʿatt māryā yādaʿ dəblebbawātā dəkul ḥawā ḥad ʿaynā dəgābe
וְכַד שָׁלִיב עִמָּנוּ וְכַד שָׁלִיב עִמָּנוּ וְכַד שָׁלִיב עִמָּנוּ וְכַד שָׁלִיב עִמָּנוּ
And when had prayed they said you Marya who know what is in the hearts of all show the one whom have chosen

(A) Acts 1:21 There needeth therefore one from these men who have been with us in all this time in which our Lord Jeshu hath come in and gone out among us, 22 which went forth from the baptism of Juhanon until the day that he was taken up from being with us, to be with us a witness of his resurrection. 23 And they set up two: Jauseph, who is called Barshaba, who is surnamed Justus, and Mathia. 24 And praying, they said, Thou, Lord, who knowest the hearts of all, show the one whom thou choosetest of these two,

(G) Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

אֲתָּ מֵן הָאֵלֶּן תְּרַיְהוֹן

ʾatt men hālēn tērayhon

תְּרַיְהוֹן מֵן אֲנִתָּ

you of these two,

(G) 1:24 και προσευξάμενοι είπον συ κύριε καρδιογνώστα πάντων ανάδειξον ον εξέλεξω
 G2532 G4336 G2036 G4771 G2962 G2589 G3956 G322 G3739 G1586
And they prayed, and said, You, Kurios, which know the hearts of all men, show whether you have chosen,

εκ τούτων των δύο ένα
 G1537 G5130 G3588 G1417 G1520
of these the two whether

(A) 1:25 אֲהִי נֶאֱבַל פֶּסָא דַּתְּשִׁמְעָתָּ וַשְׁלִיחֻתָּא דַּמְנַנָּה פֶּרַק יִהוּדָא דֹנִיזַל לֵה לַתְּרֵה
 dāhī nəqabbel pessā dətešmeštā wašlihūtā dōmennāh pəraq yihūdā dōnizal lēh latrēh
 וְהִי נֶאֱבַל נֶפֶסָא דַּתְּשִׁמְעָתָּ וַשְׁלִיחֻתָּא דַּמְנַנָּה פֶּרַק יִהוּדָא דֹנִיזַל לֵה לַתְּרֵה
that he may receive part of the ministry and Apostleship from which separated Yahuda go unto to his place

(G) 1:25 λαβείν τον κλήρον της ταύτης διακονίας και αποστολής εξ ης Ιουδας παρέβη
 G2983 G3588 G2819 G3588 G5124 G1248 G2532 G651 G1537 G3739 G2455 G3845
That he may take the part the of this ministry and apostleship, from which Judas by transgression fell,

πορευθήναι εις τον τόπον τον ιδιον
 G4198 G1519 G3588 G5117 G3588 G2398
that he might go unto the place. the his own

(A) 1:26 וַרְמִיָּו פֶּשֶׁת וְשֶׁלֶקַט לַמַּתִּיָּא וַעֲמָם חֲדָסָר שְׁאִלְיֵה
 warmiw pešše wəselqat ləmatṯiā wəʿamm hədaʿsar šəliḥe
 וְרַמְיִו פֶּשֶׁת וְשֶׁלֶקַט לַמַּתִּיָּא וַעֲמָם חֲדָסָר שְׁאִלְיֵה
And they cast lots and it came up unto Mathia and he was numbered with the eleven apostles

(G) 1:26 και έδωκαν κλήρους αυτών και έπεσεν ο κλήρος επί Ματθίαν και συγκατεψηφίσθη μετά των
 G2532 G1325 G2819 G846 G2532 G4098 G3588 G2819 G1909 G3159 G2532 G4785 G3326 G3588
And they gave forth lots, their and fell the lot upon Matthias, and he was numbered with the

ένδεκα αποστόλων
 G1733 G652
eleven apostles.

(A) 2:1 וַעֲקַד עֵתְמַלִּיּוּ יַוְמַתָּא דַּפֶּנְתִּיקָוֶסְתִּי קַדְּ כַּנִּישִׁין וַוּוּ כֻלְּהוֹן אַכְּחַדָּא
 wəqad ʿetmalīw yawmatā dəppentiqāwsəṯi kad kənišīn waw kulhon ʾakḥəḏā
 וְעַקְּדָא עֵתְמַלִּיּוּ יַוְמַתָּא דַּפֶּנְתִּיקָוֶסְתִּי קַדְּ כַּנִּישִׁין וַוּוּ כֻלְּהוֹן אַכְּחַדָּא
And when were fulfilled the days of Pentecosta while assembled they were all of them as one (together)

(G) 2:1 και εν τω συμπληρούσθαι την ημέραν της πεντηκοστής ήσαν άπαντες ομοθυμαδόν επί το αυτό
 G2532 G1722 G3588 G4845 G3588 G2250 G3588 G4005 G2258 G537 G3661 G1909 G3588 G846
And when the was fully come, the day of Pentecost they were all with one accord in one place.

(A) 2:2 הָוָא מֵן שְׁלַיָּא מֵן שְׁמַיָּא קָלָא רִיחָא אַזִּיזְתָּ וַעֲמַלִּי וַוּוּ מֵנְהַ מְנַה כֻּלְּהַ בַּיְתָּא הָו דַּבְּהַ
 hawā mēn šəlyā mēn šəmayyā qālā ʾayk rūḥā ʿaziztā wətmālī wā mennēh kullēh baytā haw dəḃḃēh
 הָוָא מֵן שְׁלַיָּא מֵן שְׁמַיָּא קָלָא רִיחָא אַזִּיזְתָּ וַעֲמַלִּי וַוּוּ מֵנְהַ מְנַה כֻּלְּהַ בַּיְתָּא הָו דַּבְּהַ
there was of a suddenly from heaven a voice as wind mighty and filled was than he all in house that in which

(A) Acts 1:25 that he may receive the part in the ministry and the apostleship from which Jihuda separated, to go unto his place. 26 And they cast the lots, and it came up unto Mathia; and he was numbered with the eleven apostles. **Acts 2:1** AND when the days of pentecost were fulfilled, while they were assembled all together, 2 there was suddenly from heaven the voice as of a mighty wind, and all that house in which they were sitting was filled with it;

(G) Acts 1:24 And they prayed, and said, Thou, Lord, which knows the hearts of all men, show whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. **Acts 2:1** And when the day of Pentecost was fully come, they were all with one accord in one place.

Acts 2:2 – 2:6

יָאֲבִין אָסַף
yāṭbīn waw

הָיוּ יוֹשְׁבֵי
they sitting were

(G) 2:2 και ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βίαιας και ἐπλήρωσεν ὅλον τον οἶκον ου ἦσαν καθήμενοι
G2532 G1096 G869 G1537 G3588 G3772 G2279 G5618 G5342 G4157 G972 G2532 G4137 G3650 G3588
And there came suddenly from the heaven a sound as rushing of a wind, mighty and it filled all the

house where they were sitting.

(A) 2:3 וַתֵּרָא וְהָיוּ לָהֶן לְשׁוֹנֵי דַמְתַּפְּלִיגִין וַיֵּשְׁבּוּ עַל כַּד כַּד מִנְהוֹן
wethəzīw ləhon leššāne dəmetpalgīn waw ʾayk nūrā wīteb ʿal ḥad ḥad menhon
and appeared to them tongues that divided were like fire and sat upon each one of them

(G) 2:3 και ὠφθησαν αυτοίς διαμεριζόμεναι γλώσσαί ωσει πυρός τε ἐκάθισέ εφ' ἓνα ἕκαστον αὐτῶν
G2532 G3708 G846 G1266 G1100 G5616 G4442 G2523 G5037 G1909 G1520 G1538 G846
And there appeared unto them cloven tongues like as of fire, and it sat upon one each of them.

(A) 2:4 וַתִּמְלֵאוּ אֹתָם רֹחַ קֹדֶשׁ וַיִּבְרְאוּ בְּלָשׁוֹנוֹן
wetməliw kulhon bəruḥā dəquḏšā waqqep waw lammallālu bəleššān leššān ʾayk mā
and they were filled all of them with the spirit of holiness and began they to speak in several tongues as when

דַּרְוּהָ יָאֵהֵב וָאֵסַף לַמַּלְאָלָיו
dərūhā yāheb wā ləhon lammallālū
the Spirit gave it to them to speak

(G) 2:4 και ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου και ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς το πνεῦμα
G2532 G4130 G537 G4151 G40 G2532 G756 G2980 G2087 G1100 G2531 G3588 G4151
And they were filled all Ghost with the Holy, and began to speak with other tongues, as the Spirit

εδίδου αυτοίς ἀποφθέγγεσθαι
G1325 G846 G669
gave them utterance.

(A) 2:5 וְהָיוּ אֲנָשִׁים יוֹשְׁבֵי אֶרֶץ יְרוּשָׁלַם וַיִּירָאוּ אֶל־אֱלֹהֵי יְהוּדוּעַי מִכָּל עַמֵּי שָׁמַיָא
ʾit waw dēn gabre dəʾāmriṅ būrišlem dədəḥliṅ men ʾālāhā yihūdāye men kul ʿamme dathēt šəmayyā
there were But men dwelling in Urishlem who feared of Aloha Yahudoyee from all peoples who are under heaven

(G) 2:5 δε ἦσαν ἐν Ἱερουσαλὴμ κατοικούντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντός ἔθνους των ὑπὸ τον οὐρανόν
G1161 G2258 G1722 G2419 G2730 G2453 G435 G2126 G575 G3956 G1484 G3588 G5259 G3588 G3772
And there were at Jerusalem dwelling Jews, men devout out of every nation the under the heaven.

(A) 2:6 וַתֵּבֹא הָאָוָא קְלָאָה וְכָל חַבְּרֵי קֻלְלָה עָאֵמָא וַתִּשְׁתְּעֵשׂ וְכָל עַמְּוֵי שָׁמַיָא
wəḳad həwā qālā haw kənaš kullēh ʿammā weštəgeš meṭṭul dəšāma^c wā nāš nāš
And when was voice that assembled whole the people and were perturbed because them heard it every man

(A) Acts 2:3 and tongues that were divided like fire appeared to them, and sat upon each one of them. 4 And they were all filled with the Holy Spirit, and they began to speak in several tongues as the Spirit gave them to speak. 5 But there were men dwelling in Urishlem who feared Aloha; Jihudoyee, from all the peoples who are under heaven. 6 And when that voice was made, the whole people assembled and were perturbed, because every man of them heard as they spoke in their several tongues.
(G) Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

menhon dammallin waw bəleššānayhon

of them as they spoke were in their several tongues

(G) 2:6 γενομένης δε της φωνής ταύτης συνήλθε το πλήθος και συνεχύθη ότι ήκουον
 G1096 G1161 G3588 G5456 G5124 G4905 G3588 G4128 G2532 G4797 G3754 G191
 when was Now the noised abroad, this came together the multitude and were confounded, because heard

εις έκαστος τη ιδία διαλέκτω λαλούντων αυτών
 G1520 G1538 G3588 G2398 G1258 G2980 G846
 man that every the in his own dialect speaking. them

(A) 2:7 tahīrīn həwaw dēn kulhon wəmettəddamrīn kaḏ ʾāmṛīn waw haḏ ləhaḏ hālēn kulhon dammallin
 they astonished And were but all and wondered when they saying were one to another these all of them who speak

lā hā gəlīlāye ʾennon
 not behold Galiloyee? are

(G) 2:7 εξίσταντο δε και εθαύμαζον λέγοντες προς αλλήλους ουκ ιδού πάντες ούτοί εισιν οι λαλούντες
 G1839 G1161 G2532 G2296 G3004 G4314 G240 G3756 G2400 G3956 G3778 G1526 G3588 G2980
 they were amazed And and marvelled, saying to one another, not Behold all these are, which speak

Γαλιλαιοι
 G1057

Galileans?

(A) 2:8 ʾaykannā ḥənan šāmʿīn nan nāš nāš leššānēh dəbēh yīlīdīn nan
 How we hear we then each man his own tongue in which were born we

(G) 2:8 και πως ημεεις ακουομεν εκαστος τη ιδία διαλεκτω ημων εν η εγεννηθημεν
 G2532 G4459 G2249 G191 G1538 G3588 G2398 G1258 G2257 G1722 G3739 G1080
 And how we hear every man in own dialect our, in where we were born

(A) 2:9 partəwāye wəmədāye wallanāye waylēn dəʿāmṛīn bētnahrīn yīhūdāye wəqappūdāye
 Parthians and Medes and Alanoyee and they who dwell in Place of Rivers Yahudoyee and Kapodokoyee

wadmen ʾatrā dəppāntāws wədasīa
 and those from the region (land) of Pontus and of Asia

(G) 2:9 Πάρθοι και Μηδοι και Ελαμίται και οι κατοικούντες την Μεσοποταμίαν Ιουδαίαν τε και
 G3934 G2532 G3370 G2532 G1639 G2532 G3588 G2730 G3588 G3318 G5037 G2449 G2532
 Parthians, and Medes, and Elamites, and the ones inhabiting the Mesopotamia, and in Judaea, and

(A) Acts 2:7 And they were all astonished, and wondered, saying one to another, These all who speak, behold, are they not Galiloyee?
 8 How hear we then each in his own tongue in which we were born? 9 Parthoyee and Medoyee and Alanoyee, and they who dwell in
 the Place of Rivers, Jihudoyee and Kapadukoyee, and of the region of Pontus and of Asia;

(G) Acts 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard
 them speak in his own language. 7 And they were all amazed and marveled, saying one to another, Behold, are not all these which
 speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites,
 and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Ⲁ Aleph א

Aramaic – Hebrew (Phonetic) Translation

A1 אַר - אַר (AaAaR) air
 A2 אָבא - אָבא (AaB,aA) father, fruit
 A3 אָבד - אָבד (AaB,eD,) perish, destroy, lose
 A4 אָבדנא - אָבדנא (AaB,D'aNaA) loss, perdition, waste
 A5 אָבדוּתא - אָבדוּתא (AaB,aHuWT,aA) family, fatherhood, parentage
 A6 אָבובא - אָבובא (AaB'uWB,aA) pipe, flute
 A7 אָבויא - אָבויא (AaB,iYaA) Abijah
 A8 אָבידא - אָבידא (AaB,iYD,aA) perished, lost
 A9 אָביוּד - אָביוּד (AaB,iYuWD,) Abiud
 A10 אָבילא - אָבילא (AaB,iYLaA) mourner
 A11 אָבילינא - אָבילינא (AaB,iYLiYNiA) Abilene
 A12 אָביתר - אָביתר (AaB,iYT,aR) Abiathar
 A13 אָבל - אָבל (AeB,aL) grieve, mourn
 A14 אָבלא - אָבלא (AeB,LaA) mourning, grief, sadness
 A15 אָבנא - אָבנא (AaB,NaA) stone
 A16 אָבְרָהָם - אָבְרָהָם (AaB,RaHaM) Abraham
 A17 אָגָבוס - אָגָבוס (AaG,aB,aWS) Agabus
 A18 אָגונא - אָגונא (AaG,uWN,aA) contest, conflict, agony, race
 A19 אָגוסטוס - אָגוסטוס (AaG,uWSTaWS) Augustus
 A20 אָגורסא - אָגורסא (AaG,uWRSaA) land, field, farms
 A21 אָגירא - אָגירא (AaG,iYRaA) servant, hireling
 A22 אָגנא - אָגנא (AaG,aNeA) water-pot, pitcher
 A23 אָגַר - אָגַר (AeG,aR) hire
 A24 אָגרא - אָגרא (AaG,aR) pay, reward, recompense, roof, housetop
 A25 אָגריפּוס - אָגריפּוס (AaG,RiPaWS) Agrippa
 A26 אָגרתא - אָגרתא (AeG'aRT'aA) letter, epistle
 A27 אָדום - אָדום (AaD,uWM) Idumaea, Edum
 A28 אָדי - אָדי (AaD'iY) Addi
 A29 אָדם - אָדם (AaD,aM) Adam or Adom
 A30 אָדנא - אָדנא (AeD,NaA) ear
 A31 אָדרא - אָדרא (AeD,RaA) threshing-floor
 A32 אָדראמנטוס - אָדראמנטוס (AaD,RMnuTaWS) Adramyttium
 A33 אָדשא - אָדשא (AaD,SHaA) profit, fruit, product
 A34 אָהרון - אָהרון (AaHRuWN) Aaron, Ahron, or Aarun
 A35 אָו - אָו (AaW) O!, Oh!, or, else, rather than, nor
 A36 אָוא - אָוא (AWA) agree, reconciled
 A37 אָובלוּס - אָובלוּס (AeWB,uWLaWS) Eubulus
 A38 אָוהדיא - אָוהדיא (AeWaHD,iYaA) Euodia
 A39 אָוהדנא - אָוהדנא (AuWHD,aNaA) dominion, possession, sovereignty
 A40 אָוטיכוס - אָוטיכוס (AeWTiYK,aWS) Eutyclus
 A41 אָויתא - אָויתא (AaWYuWT,aA) unity, agreement, union, harmony, consent accord, unanimous,
 A42 אָוכמא - אָוכמא (AuWK'aMaA) black
 A43 אָוכרסטיא - אָוכרסטיא (AeWK,aRiSTiYaA) Eucharist
 A44 אָולצנא - אָולצנא (AuWLSaNaA) oppression, affliction, distress, tribulation, suffering, reviling

A45 אָומנא - אָומנא (AuWMaNeA) craftsman, artificer, builder, officers
 A46 אָומנוּתא - אָומנוּתא (AuWMaNuWT,aA) craft, art, ingenuity
 A47 אָומתא - אָומתא (AuWMT,aA) people, nation
 A48 אָון - אָון (AuWN) Oh!, Ah!
 A49 אָונא - אָונא (AaWaNeA) abode, habitation, mansions, dwelling
 A50 אָונגליון - אָונגליון (AeWaNG'eLiYaWN) Gospel
 A51 אָוניקא - אָוניקא (AeWNiYQiA) Eunice or Eumiqay
 A52 אָוצרא - אָוצרא (AaWSRaA) store-house, barn, repository, granaries
 A53 אָוקינא - אָוקינא (AeWQiYNaA) anchor
 A54 אָורבוס - אָורבוס (AuWRB'aNaWS) Urbanus
 A55 אָורדעא - אָורדעא (AuWRD'eA) frog
 A56 אָורוס - אָורוס (AWRWS) Euros, wind
 A57 אָורחא - אָורחא (AuWRHaA) way, road, highway, journeying
 A58 אָורי - אָורי (AuWRIYaA) Uriah, stall, manger
 A59 אָוריטא - אָוריטא (AuWRaYT'aA) Law
 A60 אָורכא - אָורכא (AuWRK'aA) length
 A61 אָורעא - אָורעא (AuWR'aA) meeting
 A62 אָורקלידון - אָורקלידון (AeWRaQLiYD,aWN) Euraquilo, wind
 A63 אָורקעטא - אָורקעטא (AuWRQa'T,aA) patch, cloth, a piece
 A64 אָורשלם - אָורשלם (AuWRiSHLeM) Jerusalem
 A65 אָושענא - אָושענא (AuWSHa'NaA) Hosanna, or Aushana (*save now*)
 A66 אָוזוטוס - אָוזוטוס (AaZaWTaWS) Azotus
 A67 אָזל - אָזל (AeZaL) depart, go, proceed
 A68 אָאה - אָאה (AaHaA) brother
 A69 אָאהד - אָאהד (AeHaD,) take, hold, take, let, kindle, apprehend, maintain, close, shut
 A70 אָאהותא - אָאהותא (AaHuWT,aA) brotherhood, sisters
 A71 אָאהז - אָאהז (AaHaZ) Ahaz, to see
 A72 אָאהידא - אָאהידא (AaHiYD,aA) holder, closed
 A73 אָאהידכל - אָאהידכל (AaHiYD,-K'uL) Lord of all
 A74 אָאהינא - אָאהינא (A_HYaNaA) cousin, kinswoman, kinsman
 A75 אָאהר - אָאהר (AHR) tarry, delay
 A76 אָאהריא - אָאהריא (A_HRaYaA) last, extreme
 A77 אָאהרנא - אָאהרנא (A_HRiNaA) another, other, next, after, follow
 A78 אָאהרניאית - אָאהרניאית (A_HRaNYaAYiT,) contrariwise, otherwise
 A79 אָאהידא - אָאהידא (AiYD,aA) hand, through, near, which, who, that, she what
 A80 אָאיו - אָאיו (AiYW) well, toiled
 A81 אָאיוב - אָאיוב (AiYWaB,) Job
 A82 אָאיוזבל - אָאיוזבל (AiYZB,eL) Jezebel
 A83 אָאיוגדא - אָאיוגדא (AiYZG'aD'eA) ambassador, legate, representative, messengers
 A84 אָאיוטוריא - אָאיוטוריא (AiYTuWRiYaA) Ituraea, or Ituria
 A85 אָאיתלא - אָאיתלא (AiYTaLiYaA) Attalia, Italy
 A86 אָאיתליקא - אָאיתליקא (AiYTaLiYQiA) Italian
 A87 אָאיו - אָאיו (AaYK,) as, according to, like, after, so, even, about
 A88 אָאיו - אָאיו (AaYK'aA) where

A89 אָאיו - אָאיו (AaYK'aW) where is (he)?
 A90 אָאיונא - אָאיונא (AaYK'aNaA) as, how
 A91 אָאיו - אָאיו (AiYL) God
 A92 אָאיולא - אָאיולא (AaYLaA) stag
 A93 אָאיולאנא - אָאיולאנא (AiYLaNaA) tree
 A94 אָאיומכא - אָאיומכא (AaYMeK'aA) whence?
 A95 אָאיוממא - אָאיוממא (AiYMaMaA) daytime
 A96 אָאיון - אָאיון (AiYN) yes, so, truly, yea
 A97 אָאיונא - אָאיונא (AaYNaA) who, what, which
 A98 אָאיונא - אָאיונא (AaYNaW) is not
 A99 אָאיוסון - אָאיוסון (AiYSaWN) Jason
 A100 אָאיושאק - אָאיושאק (AiYSHaQ) Isaac
 A101 אָאיוסכר - אָאיוסכר (AiYSaK,aR) Issachar
 A102 אָאיוסראייל - אָאיוסראייל (AiYSRaAYeL) Israel
 A103 אָאיוסראיילא - אָאיוסראיילא (AiYSRaLaYeA) Israelite
 A104 אָאיוקא - אָאיוקא (AiYQiA) vain, cause
 A105 אָאיוקוניום - אָאיוקוניום (AiYQaNiWaN) Iconium
 A106 אָאיוקרא - אָאיוקרא (AiYQaRaA) honour, glory, majesty
 A107 אָאיורופוליס - אָאיורופוליס (AiYRaWP'aWLiYS) Hierapolis
 A108 אָאיוריחוו - אָאיוריחוו (AiYRiYHuW) Jericho
 A109 אָאיושי - אָאיושי (AiYSHaY) Jesse
 A110 אָאיוט - אָאיוט (AiYT,) is, are
 A111 אָאיוטא - אָאיוטא (AiYT,uWT,aA) substance, essence
 A112 אָאיוטא - אָאיוטא (AaK,aAiYaA) Achaia
 A113 אָאיוטא - אָאיוטא (AaK,aAiYQaWS) Achaicus
 A114 אָאיוטא - אָאיוטא (AaK,eD,NaA) viper
 A115 אָאיוטא - אָאיוטא (AaK'uWLaA) gluttonous
 A116 אָאיוטא - אָאיוטא (AaK,WaT,) like as
 A117 אָאיוטא - אָאיוטא (AaK,ZNaA) as, just as
 A118 אָאיוטא - אָאיוטא (AaK,HD,aA) as one, together
 A119 אָאיוטא - אָאיוטא (AaK,iYN) Achim
 A120 אָאיוטא - אָאיוטא (AaK,iYP,aAiYT,) sedulously, diligently
 A121 אָאיוטא - אָאיוטא (AaK,eL) eat, consume, accuse, feed
 A122 אָאיוטא - אָאיוטא (AaK,LaA) weevil
 A123 אָאיוטא - אָאיוטא (AaK,LaWS) crowd, multitude
 A124 אָאיוטא - אָאיוטא (AaK,eLQaRSaA) accuser, calumniator
 A125 אָאיוטא - אָאיוטא (AeK,aM) black
 A126 אָאיוטא - אָאיוטא (AaK,MaA) -
 A127 אָאיוטא - אָאיוטא (AaK,SNaYaA) guest, stranger
 A128 אָאיוטא - אָאיוטא (AeK,aP,) care, careful
 A129 אָאיוטא - אָאיוטא (AaK'aRaA) ploughman, husbandman, farmer
 A130 אָאיוטא - אָאיוטא (AaK'T,aA) anger, enmity
 A131 אָאיוטא - אָאיוטא (AeLaA) but, but rather, howl, lament aloud, wail
 A132 אָאיוטא - אָאיוטא (AaLaHaA) God, god
 A133 אָאיוטא - אָאיוטא (AaLaHuWT,aA) Godhead, divinity
 A134 אָאיוטא - אָאיוטא (AaLaHaYaA) divine
 A135 אָאיוטא - אָאיוטא (AaLaHT'aA) goddess
 A136 אָאיוטא - אָאיוטא (AeLuW) if
 A137 אָאיוטא - אָאיוטא (AeLuWMaS) Elymas
 A138 אָאיוטא - אָאיוטא (AaLuWMP'aA) Olympus
 A139 אָאיוטא - אָאיוטא (AaLuWSaA) oppressor
 A140 אָאיוטא - אָאיוטא (AeLuWRiYQaWN) Illyricum

New Testament Aramaic Lexical Dictionary

- A141 אַלִּיאָ (AeLYaA) wail, lamentation, Elijah
- A142 אַלִּיוד (AeLiYuWD) Eliud
- A143 אַלִּיעֶזֶר (AeLiY'aZaR) Eleazar, Eliezer
- A144 אַלִּיצָא (AaLiYsAa) urgent, narrow, strait, afflicted, requisite
- A145 אַלִּיקִים (AeLYaQiYM) Eliakim
- A146 אַלִּישַׁבַּע (AeLiYSHB,a) Elizabeth
- A147 אַלִּישַׁח' (AeLiYSHa') Elisha
- A148 אַלִּכְסַנְדְּרוֹס (AaLeK'SaND'RaWS) Alexander
- A149 אַלִּכְסַנְדְּרִיא (AaLeK'SaND'RiYaA) Alexandria, Alexandrian
- A150 אַלְמוֹדַד (AeLMuWD,aD,) Elmadam
- A151 אַלְנִיא (AaLaNaYeA) Alans
- A152 אַלְפִּי (AaLaP,) Beginning, Olaph
- A153 אַלְפָּא (AaLP,eA) thousand, ship, boat
- A154 אַלְפָּרָא (AeLP,aRaA) mariner
- A155 אַלְץ (AaLeS) urge, constrain
- A156 אַמָּא (AeMaA) mother
- A157 אַמּוֹן (AeMwAN) Amon
- A158 אַמְרוֹס (AaMuWT,iSaS) amethyst
- A159 אַמֵּן (AaMiYN) Amen, verily
- A160 אַמִּיאָ (AaMiYNaA) constant
- A161 אַמִּיאָיִת (AaMiYNaAYiT,) assiduously, constantly
- A162 אַמְנָא (AeMaN) constant, firm
- A163 אַמְפִּיפּוֹלִים (AaMP,iYP'aWLiYS) Amphipolis
- A164 אַמְפִּלִּיאָ (AaMP'LeAaWS) Amplias or Ampliatas
- A165 אַמְרָא (AaMaR) say, speak, announce, affirm
- A166 אַמְרָא (AaMRaA) lamb, sheep
- A167 אַמְתָּא (AaMT,aA) cubit, handmaid, servant
- A168 אַמְתִּי (AeMaT,Y) when?
- A169 אֵן (AeN) if
- A170 אַנָּא (AeNaA) I
- A171 אַנְאִסִּיפּוֹרוֹס (AaNiASiYP,aRaWS) Onesiphorus
- A172 אַנְדִּין (AeND'eYN) but if
- A173 אַנְדִּרְאוֹס (AaND'ReAWaS) Andrew
- A174 אַנְדְּרוֹנִיקוֹס (AaND'RaWNiYQaWS) Andronicus
- A175 אַנְדְּרוֹ (AeNHuW) if
- A176 אַנְוִסִּיא (AaNuWSYaA) anxiety, distress
- A177 אַנוֹשׁ (AaNuWSH) Enosh
- A178 אַנְחָא (ANH) groan, sigh deeply, murmur
- A179 אַנְתִּיּוֹכִי (AaNTiYaWK,iY) Antioch of Syria, Antioch of Pisidia
- A180 אַנְתִּיּוֹכִיא (AaNTiYaWK,aYaA) Antiochene
- A181 אַנְתִּיכְרִיסְטוֹס (AaNTiYK,RiYSTaWS) antichrist
- A182 אַנְתִּיפּוֹטְרוֹס (AaNTiYP'aTRaS) Antipatris
- A183 אַנִּיס (AaNiYaS) Aeneas
- A184 אַנְנִיקָא (AaNANQiA) necessity
- A185 אַנְסָא (AeNaS) compel
- A186 אַנְסִימוֹס (AaNiSiYMaWS) Onesimus
- A187 אַנְשָׂא (A_NaSHaA) man, mankind
- A188 אַנְשׁוּתָא (A_NaSHuWT,aA) humanity, mankind
- A189 אַנְתָּ (AaN_T') thou
- A190 אַנְתּוֹפּוֹטוֹס (AaNt,uWP'aTaWS) proconsul
- A191 אַנְתּוֹתָא (AaN_T'T,aA) woman, wife
- A192 אַסָּא (AaSaA) Asa, heal
- A193 אַסְדָּא (AeSaD,eA) pills
- A194 אַסּוּתָא (AaSUTaA) glutton, prodigal
- A195 אַסּוּתוֹתָא (AaSUTuWT,aA) luxury, profligacy
- A196 אַסּוֹקְרוֹטוֹס (AaSuWNQRiTaWS) Asyncritus
- A197 אַסּוּרָא (AaSuWReA) bond, fetter, chain
- A198 אַסּוּרִיא (AaSuWRYaA) bondage, captivity
- A199 אַסּוּרִיא (AaSuWRYaA) bondage, captivity
- A200 אַסּוּתָא (AeSTWaA) portico, arcade
- A201 אַסּוּתָאִיקוֹ (AeSTaWaiYQuW) Stoics
- A202 אַסּוּתוֹכְסֵא (AeSTuWK'SeA) element, body
- A203 אַסּוּתוֹמְכָא (AeSTuWMK,aA) stomach
- A204 אַסּוּתוֹכּוֹס (AeSTaK,aWS) Stachys
- A205 אַסּוּתְלָא (AeSTLaA) robe
- A206 אַסּוּתְסִיִּס (AeSTaSiYS) riot, strife
- A207 אַסּוּתְפּנָא (AeSTeP,aNaA) Stephanas
- A208 אַסּוּתְפּוֹנוֹס (AeSTeP,aNaWS) Stephen
- A209 אַסּוּתְרַטִּיא (AeSTRaTiYaA) army, soldiery, band
- A210 אַסּוּתְרַטִּיאָ (AeSTRaTiYGaA) prefect, praetor
- A211 אַסּוּתְרַטִּיּוֹתָא (AeSTRaTiYUWTeA) soldier
- A212 אַסּוּתְרַנִּיא (AeSTRaNiYaA) luxury, wantonness, excess
- A213 אַסִּיא (AaSiYaA) Asia, physician
- A214 אַסִּיּוֹתָא (AaSYuWT,aA) healing, cure
- A215 אַסִּינָא (AaSiYNaA) stored
- A216 אַסִּירָא (AaSiYRaA) prisoner, sergent, bound
- A217 אַסִּיּוֹלָא (AeSK,uWLiA) school, lecture-hall
- A218 אַסִּימָא (AeSK'iMaA) form, fashion, figure
- A219 אַסִּין (AeSaN) store up
- A220 אַסְפּוֹגָא (AeSP,uWG'aA) sponge
- A221 אַסְפּוֹקְרוֹטָא (AeSP'uWQLaTRaA) executioner, spy, scout
- A222 אַסְפּוֹרָא (AeSP'iYRaA) cohort
- A223 אַסְפּוֹנִיא (AaSP'aNiYaA) Spain
- A224 אַסְפּוֹס (AeSP'eS) asp, snake
- A225 אַסְפּוֹרִידָא (AeSP'RiYD,eA) basket
- A226 אַסְרָא (AaSaR) bind, fasten
- A227 אַסְרָא (AeSaRaA) belt, girdle, zone, coin
- A228 אַסְתָּא (AeST,aA) wall
- A229 אַסְתִּירָא (AeST'iYRaA) shekel
- A230 אַסְתִּירָאִית (Aa'iYP,aAiYT,) doubly
- A231 אַסְתִּירָא (Ae'aP,) double
- A232 אַסְתִּירָא (Aa'P,aA) double
- A233 אַסְתִּירָא (AaP,) also, even
- A234 אַסְתִּירָא (Aa'PeA) face, hypocrite, presence-bread
- A235 אַסְתִּירָא (AaP,uWD,aA) ephod
- A236 אַסְתִּירָא (AaP'aWLaWNiYaA) Apollonia
- A237 אַסְתִּירָא (AaP'iYaA) Apphia
- A238 אַסְתִּירָא (AaP'iYaWS-P,aWRaWS) Appii Forum, The Market of Appius
- A239 אַסְתִּירָא (AeP'iYTRaWP'aA) guardian, tutor
- A240 אַסְתִּירָא (AeP'iYSQuWP'aA) bishop, overseer
- A241 אַסְתִּירָא (AeP'iYQaWRaWS) Epicurus, Epicurean school
- A242 אַסְתִּירָא (AaP,LaA) not even, Apelles
- A243 אַסְתִּירָא (AaP'aLaW) Apollos
- A244 אַסְתִּירָא (AaP,LaN) -
- A245 אַסְתִּירָא (AaP,eN) even if
- A246 אַסְתִּירָא (AeP'eNeTaWS) Epaeetus
- A247 אַסְתִּירָא (AaP,SaWNYaT,aA) rations, pay
- A248 אַסְתִּירָא (AeP,eSaWS) Ephesus
- A249 אַסְתִּירָא (AeP,eSaYaA) Ephesian
- A250 אַסְתִּירָא (AeP,eSaYaA) Ephesian
- A251 אַסְתִּירָא (AeP'aP,RaA) Epaphras
- A252 אַסְתִּירָא (AeP'aP,RaA) Epaphras
- A253 אַסְתִּירָא (AaP,ReYM) Ephraim
- A254 אַסְתִּירָא (AaP'aRSNaA) design, plot
- A255 אַסְתִּירָא (AaP'aRSNaA) design, plot
- A256 אַסְתִּירָא (AaRaB,iYaA) Arabia
- A257 אַסְתִּירָא (AaRB'aA) four
- A258 אַסְתִּירָא (AaRB'iYN) forty
- A259 אַסְתִּירָא (AaRB'aMaAA) four hundred
- A260 אַסְתִּירָא (AaRB'a'eSRaA) fourteen
- A261 אַסְתִּירָא (AaRG'WaNaA) purple
- A262 אַסְתִּירָא (AaRD'iK,LaA) master-builder, architect
- A263 אַסְתִּירָא (A_RaZaA) mystery
- A264 אַסְתִּירָא (AaReTaWS) Aretas
- A265 אַסְתִּירָא (AaRTeMaAA) Artemas
- A266 אַסְתִּירָא (AaRTeMiYS) Artemis
- A267 אַסְתִּירָא (AaRYaA) lion
- A268 אַסְתִּירָא (AaRYaA) lion
- A269 אַסְתִּירָא (AaRiYK,aA) long
- A270 אַסְתִּירָא (AeRaK,) prolong, enlarge
- A271 אַסְתִּירָא (AaRK,aA) principality
- A272 אַסְתִּירָא (AaRK,uWNaA) ruler, magistrate, captain
- A273 אַסְתִּירָא (AaRK,iYP'aWS) Archippus
- A274 אַסְתִּירָא (AaRK,eLaAaWS) Archelaus
- A275 אַסְתִּירָא (AaRaM) Aram, Syria
- A276 אַסְתִּירָא (AaRMaAYiT,) Gentiles
- A277 אַסְתִּירָא (AaRMaYaA) Gentile, Aramaean, Jeremiah
- A278 אַסְתִּירָא (AaRMaLT'aA) widow
- A279 אַסְתִּירָא (AaRMeNaWN) foresail, tackle
- A280 אַסְתִּירָא (AaRiStAb,uWLaWS) Aristobulus
- A281 אַסְתִּירָא (AeRaSTaWS) Erastus
- A282 אַסְתִּירָא (AaRiStARk,aWS) Aristarchus
- A283 אַסְתִּירָא (AaRa') encounter, meet
- A284 אַסְתִּירָא (AaR'aA) earth, land, country, soil, ground
- A285 אַסְתִּירָא (AaRa'W) Reu
- A286 אַסְתִּירָא (AaR'aNaYeA) terrestrial, mundane, earthly
- A287 אַסְתִּירָא (AaRP,aK,SHaR) Arphaxad

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A288 אֶשְׁדִּי (AeSHaD,) pour out
A289 אֶשְׁרִי (AaSHiYR) Asher
A290 אֶשְׁרִיא (AeSHa'YaA) Isaiah
A291 אֶשְׁתָּא (AeSHaT,aA) fever, foundation
A292 אֶשְׁתּוּפִי (AeSHT'uWP,) would that!, O that!
A293 אֶשְׁתִּי (AeSHT'aY) drink
A294 אֶשְׁתִּיקְדִּי (AeSHT'QaD,Y) year
A295 אֶתָּא (AaT,aA) miraculous, sign, come, bring
A296 אֶתְוֹנָא (AaT'uWNaA) furnace
A297 אֶתְוֹרָא (AaT,WaT,aA) letter
A298 אֶתְמַלִּי (AeT,MaLY) yesterday
A299 אֶתְנָא (AaT,aNaA) ass
A300 אֶתְנֹס (AaT,iNeWS) Athens
A301 אֶתְנִיא (AaT,iNaYeA) Athenian
A302 אֶתְרָא (AaT,RaA) region, place, country, respite, space or room

ב Beth כ

Aramaic – Hebrew (Phonetic) Translation

A303 ב (B') in, by, into, among, at, with, against
A304 בְּאֵרָא (B'iAReA) well, cistern
A305 בְּאַש (B'eASH) offended, ill-treat
A306 בְּבַל (B'aB,eL) Babylon
A307 בְּגֵן (B'aG'eN) cry out, before, appeal
A308 בְּדָא (B'D,aA) feign, devise
A309 בְּבִיא (B'eD,YaA) babbling, folly
A310 בְּדַק (B'aD'eQ) show, known
A311 בְּדַר (B'aD'aR) scatter, disperse, spend, waste, scare away
A312 בְּהֵל (B'HeL) cease, silent, quiet
A313 בְּהַר (BHR) glorify, pride
A314 בְּהֵרָא (B'aHRaA) dawn, twilight
A315 בְּהֵט (B'HeT,) ashamed, shame
A316 בְּהֵטְא (B'eHT'aA) shame
A317 בְּהֵרְנָא (B'uWHRaNaA) proof, scrutiny
A318 בְּוִיאָא (B'uWYaAa) comfort, encouragement
A319 בְּוִיכָא (B'uWK,RaA) first-born
A320 בְּוִיכְרָא (B'uWK,RuWT,aA) birthright, primogeniture
A321 בְּוִילָא (B'uWLaA) senate
A322 בְּוִילְוֵטִיא (B'uWLeWTiA) senator, councillor
A323 בְּוִיִּסְמָא (B'uWSaMaA) pleasure, luxury, revelling
A324 בְּוִיִּסְמָא (B'uWSaA) linen, byssus
A325 בְּוִיקְיָא (B'uWQYaA) proof, probation
A326 בְּוִי (B'uWR) uncultivated
A327 בְּוִירָא (B'uWRaA) rude, uncultivated, unskilled
A328 בְּוִירְכָא (B'uWRK'aA) knee
A329 בְּוִירְכְּתָא (B'uWRK'T,aA) blessing, benediction
A330 בְּוִירְסָא (B'uWRSaYaA) tanner
A331 בְּוִי (B'aT,) lodge, remain
A332 בְּוִי (B'aZ) spoil, plunder
A333 בְּוִי (BZH) mock, deride
A334 בְּוִי (B'eZHaA) mocking, jeering
A335 בְּוִי (B'Z'a) break through, burst, tear
A336 בְּוִי (B'eZ'aA) rupture, rent
A337 בְּוִי (B'eZT,aA) spoil, booty
A338 בְּוִי (B'HiYRaA) tried, approved
A339 בְּוִי (B'aHaR) prove, examine, inspect
A340 בְּוִי (B'aTiYLaA) idle, vain, useless

A341 בְּוִי (B'TiYLaAYiT,) carefully, diligently, punctiliously
A342 בְּוִי (B'TiYLuWT,aA) eagerness, diligence
A343 בְּוִי (B'aTeL) idle, cease, care, annul
A344 בְּוִי (B'aTLaA) idle, vain, useless
A345 בְּוִי (B'aTaLaAYiT,) cause
A346 בְּוִי (B'TeN) conceive
A347 בְּוִי (B'aTNaA) conception
A348 בְּוִי (B'aTNT,aA) pregnant
A349 בְּוִי (BYA) comfort, encourage
A350 בְּוִי (B'iYM) judgement-seat, tribunal
A351 בְּוִי (B'aYNaY) between, among
A352 בְּוִי (B'aYNaT,) between
A353 בְּוִי (B'iYSHaA) evil, wrong
A354 בְּוִי (B'iYSHaAYiT,) badly, sorely
A355 בְּוִי (B'iYSHuWT,aA) wickedness, wrong-doing
A356 בְּוִי (B'eYT,) between
A357 בְּוִי (B'aYT'aA) house, abode
A358 בְּוִי (B'eYT,-AaSiYReA) prison
A359 בְּוִי (B'eYT,-HeRaDeS) Herodians
A360 בְּוִי (B'aYT'uWT,aA) stewardship
A361 בְּוִי (B'eYT,-HeSD'aA) Bethesda
A362 בְּוִי (B'eYT,-LHeM) Bethlehem
A363 בְּוִי (B'eYT,-NaHRiYN) Mesopotamia
A364 בְּוִי (B'eYT,-'aNYaA) Bethany
A365 בְּוִי (B'eYT,-P'a**G'eA) Bethphage
A366 בְּוִי (B'eYT,-SaYaD,aA) Bethsaida
A367 בְּוִי (B'aK,eA) weep
A368 בְּוִי (B'aK,YaA) weeping
A369 בְּוִי (B'K,iYRaYaA) early, first
A370 בְּוִי (B'K,aR) first
A371 בְּוִי (B'K,aT,aA) weeping
A372 בְּוִי (B'aLeA) old
A373 בְּוִי (B'aLuW'aA) fish-hook
A374 בְּוִי (B'aLHuWD,) only, alone
A375 בְּוִי (B'LaYaA) old, worn out
A376 בְּוִי (B'LaM) muzzle
A377 בְּוִי (B'LeSTaWS) Blastus
A378 בְּוִי (B'La') swallow, struck, beaten, smitten
A379 בְּוִי (B'eL'aD,) without, apart from
A380 בְּוִי (B'eL'aM) Balaam
A381 בְּוִי (B'LaS) sprout
A382 בְּוִי (B'aLaQ) Balak
A383 בְּוִי (B'aNeA) build
A384 בְּוִי (B'aNYaA) builder
A385 בְּוִי (B'eNYaMiYN) Benjamin
A386 בְּוִי (B'eNYaNaA) edification, building
A387 בְּוִי (B'*NaY-RG,eSHY) Boanerges
A388 בְּוִי (B'SaA) despise, despise, neglect
A389 בְּוִי (B'eSaD,YaA) cushion, pillow
A390 בְּוִי (B'aSiYMaA) pleasant, mild, kindly, sweet, fair
A391 בְּוִי (B'aSiYMaAYiT,) gladly, readily

A392 בְּוִי (B'aSiYMuWT,aA) pleasantness, gentleness, kindness, pleasure, gladness
A393 בְּוִי (B'SeM) merry, anoint, merrily, joyfully, rejoice
A394 בְּוִי (B'eSMaA) ointment, unguent, incense
A395 בְּוִי (B'aSaR) despise, contemn, condemn, hazard
A396 בְּוִי (B'eSRaA) flesh
A397 בְּוִי (B'eST'RaA) back, behind, backwards
A398 בְּוִי (B'a'eA) seek for, require, question, inquire into
A399 בְּוִי (B'D) absent, stay away
A400 בְּוִי (B'uWR) Beor
A401 בְּוִי (B'a'uWT,aA) prayer, petition
A402 בְּוִי (B'a'aZ) Boaz
A403 בְּוִי (B'aT) kick
A404 בְּוִי (B'iYLT'aA) married woman
A405 בְּוִי (B'iYRaA) cattle, beasts
A406 בְּוִי (B'eL) marry
A407 בְּוִי (B'a'LaA) lord, husband, master, Baal
A408 בְּוִי (B'eLD'B,aB,aA) enemy
A409 בְּוִי (B'eLD'B,aB,uWT,aA) enmity
A410 בְּוִי (B'eLD'iYNaA) adversary
A411 בְּוִי (B'eLZB,uWB,) Beelzebub
A412 בְּוִי (B'aQ) tear, rend
A413 בְּוִי (B'a'RiYRaYeA) fierce, wild
A414 בְּוִי (B'aT,aA) questioning, enquiry
A415 בְּוִי (B'aSeA) search, examine
A416 בְּוִי (B'SiYRaA) inferior, less, least, worse
A417 בְּוִי (B'SiYRaAYiT,) less, little, scarcely
A418 בְּוִי (B'SiYRuWT,aA) trifle, deterioration
A419 בְּוִי (B'SaR) decrease, less, inferior
A420 בְּוִי (B'aQeA) gnat, prove, examine, consider
A421 בְּוִי (B'QaR) seek, bore
A422 בְּוִי (B'aQRaA) herd of cattle
A423 בְּוִי (B'iRaA) outside, son, create, make
A424 בְּוִי (B'aR-AaB'aA) Barabbas
A425 בְּוִי (B'aR-AeG,aRaA) lunatic
A426 בְּוִי (B'aR-A_NaSHaA) man, mankind
A427 בְּוִי (B'aRB'RaYaA) foreigner, barbarian
A428 בְּוִי (B'aRD,aA) hail
A429 בְּוִי (B'eRaW'aA) Beroea
A430 בְּוִי (B'aRuWYaA) Creator
A431 בְּוִי (B'eRuWLaA) beryl
A432 בְּוִי (B'aR-HiARaA) freeman
A433 בְּוִי (B'aR-TiYMaY) Bartimaeus, son of Timaeus
A434 בְּוִי (B'aRaYaA) outer, without, creator
A435 בְּוִי (B'aR-YaWNaA) Bar-jona, Jonas
A436 בְּוִי (B'RiYK,aA) blessed