

MESSIANIC ALEPH TAV
INTERLINEAR SCRIPTURES
(MATIS)

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 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^{f2} 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 lAD 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.

While such textual omissions are very rare when it comes to the Peshitta, the rest of the Aramaic New

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^{mss} 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} Rebaptism 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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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 ܕܠܗܐܐܘܬܐ 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 is 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 ܕܠܗܐܐܘܬܐ B'TABUTHEH ALAHA “by the grace of the Deity.” In stark contrast, the Eastern Peshitta reads instead as ܠܥܕܬܗ ܕܡܫܝܚܐ 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 ܕܡܫܝܚܐ and ܠܥܕܬܗ ܕܠܗܐܐܘܬܐ, 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 the ease of altering two words (one seldom-used) for a term that was encountered more often in the New

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^{er(v.r.)} Origen^{lat} Eusebius Ambrosiaster Ambrose Theodore Teodoret^{1/2} Teodoret^{lem} Vigilius Fulgentius Anastasius-Sinaita Theophylact mss^{according to Origen} mss^{according to Ambrose} mss^{according to Jerome}.

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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 sufficient spiritual value by many.

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

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 interest and now possess them in translated form to be read by believers as they see fit with the ancient

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

MATIS

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

(A) 1:3 הָנוֹן דָּאֵן הָוִי לֹהוֹן נַפְשֵׁהּ קַדַּי חַי מֵן בָּאֵר דֹּחַאֵס בָּאֵרְוָאֵתָא סַגְגִּיָּאֵתָא בֹּיָאֻוּמִין אַרְבַּעִין
 hānon dāp hawī lōhon napšēh kad hay men bātar dōhaś bātawātā saggīātā bōyawmin ʾarbəʿin
 הַנּוֹן דָּאֵן הָוִי לֹהוֹן נַפְשֵׁהּ קַדַּי חַי מֵן בָּאֵר דֹּחַאֵס בָּאֵרְוָאֵתָא סַגְגִּיָּאֵתָא בֹּיָאֻוּמִין אַרְבַּעִין
they that also he showed to whom his soul when alive of after he had suffered with signs many in days forty

קַדַּי מֵתְחַזֵּי וָא לֹהוֹן וָאֵמַר אַל מַלְכוּתָא דָּלָלָהָא
 kad methoze wā lōhon wāmar ʿal malkūtā dālāhā
 קַדַּי מֵתְחַזֵּי 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 וְעָלָם אַמְחֹן לַחְמָא פַּקְדֵּי עֵנֹן דָּמֵן עִירִישְׁלֵם לָא נִפְרָקוֹן עֵלְלָא דַּנְּקָוִין
 wakad ʿekal ʿamhon lah mā paqqed ʿennon dāmen ʿūrišlem lā neprāqon ʿellā danqawin
 וַאֲכַל וְעָלָם אַמְחֹן לַחְמָא פַּקְדֵּי עֵנֹן דָּמֵן עִירִישְׁלֵם לָא נִפְרָקוֹן עֵלְלָא דַּנְּקָוִין
And when he had eaten with them bread he directed that them from Urishlem not should remove but await

לְאִשְׁדָּיָיֵה דַבָּא הַו דַּסְמָטוֹן מֵן
 lašuddāyēh dabā haw dašmaʿton men
 לְאִשְׁדָּיָיֵה דַבָּא 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 בָּאֵרְוָאֵתָא בְּמַיָּא וָאֵמַרְתִּי עִירִישְׁלֵם לָא בָּאֵרְוָאֵתָא סַגְגִּיָּאֵתָא
 dayūhannān ʿaʿmed bəmayyā waton teʿmaḏon bārūhā dəqūdšā lā bātar yawmātā saggie
 דַּיּוּחָנוֹן בָּאֵרְוָאֵתָא בְּמַיָּא וָאֵמַרְתִּי עִירִישְׁלֵם לָא בָּאֵרְוָאֵתָא סַגְגִּיָּאֵתָא
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 סגג'יִהֵנּוֹן דֵּן קַדְוֵי כְּנִישֵׁינְךָ שְׁאֵלֵנוּ אֵלֶיךָ וְהֵי אֵלֵינוּ מְרַאנְךָ אִם בְּזֶמְנֵנוּ יִשְׁבְּרֵנוּ מַרְאָנוּ
 sagg'ie hennon dēn kad kōnīšīn šalū wāmriṅ 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
 מַלְכוּתְךָ אֵלֵינוּ לְיִשְׂרָאֵל
 malkūtā līsrāyel
 מַלְכוּתְךָ לְיִשְׂרָאֵל
 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 τῶν Ἰσραήλ
 G600 G3588 G932 G3588 G2474
 will you restore again the kingdom the to Israel?

(A) 1:7 אָמַר לְהוֹן הֵו לָא וְאֵת דִּילְכוֹן הָדַע לַמְדַּע אִם זְמַנֵּנוּ אִם זְמַנֵּי אֲבוּרֵנוּ אִם אֲבוּרֵנוּ אִם אֲבוּרֵנוּ אִם אֲבוּרֵנוּ
 ʿamar ləhon hū lā wāt dīlkon hāde ləmeddaʿ zabnā ʿaw zabne ʿaylēn dabā sām ʿennon bəšūlṯānā
 said to them He not was your this to know time or the time those that the Father He put are by authority

דַּנְּפִשְׁהוּ
 dənapšēh
 דַּנְּפִשְׁהוּ
 of himself

(G) 1:7 δε εἶπε πρὸς αὐτοὺς οὐχ ὑμῶν 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 ἰδία ἐξουσίᾳ
 G3588 G2398 G1849
 the his own power.

(A) 1:8 אֵלְלָא קַדְוֵי טִיטְתְּ רֻחָא דְקֻדְשָׁא עֲלַיְכוֹן תְּקַבְּלוֹן חַיְלָא וְאִתְּוֵנוּ בְּרִישְׁלֵם
 ʿellā kad tīte rūhā dəqūḏšā ʿalaykon təqabbəlon ḥaylā wəṭehwon li sāhde būrišlem
 אֵלְלָא קַדְוֵי טִיטְתְּ רֻחָא דְקֻדְשָׁא עֲלַיְכוֹן תְּקַבְּלוֹן חַיְלָא וְאִתְּוֵנוּ בְּרִישְׁלֵם
 but when has come Spirit of Holiness upon you you shall receive power and you may be for me witnesses in Urishlem

וּבְכָל יְהוּדָא וְגַם בְּבֵית שֹׁמְרוֹנֵי וְעַד לְטֹרְפֵי הָאָרֶץ
 wabkullāh yihūd wāp bēt šāmrāye waʿḏammā ləsapwēh darʿā
 and in all Yahuda and also in the house the Shomroyee and unto the confines of the earth

(G) 1:8 ἀλλά λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς 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 Ἱερουσαλὴμ 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 הָלְהֵן עֲמַרְרָא קַדְ הָזֵזֵן לֵהּ עֲסַלְלָאק וַאֲנָנָא קַבְבֵּלְתֵּהּ וַעֲכַסִּי מֵן
wəkad hālēn ʿemmar kad hāzēn lēh ʿestallaq waʿnānā qabbeltēh wetkasī men
וכַד הָלְהֵן עֲמַרְרָא קַדְ הָזֵזֵן לֵהּ עֲסַלְלָאק וַאֲנָנָא קַבְבֵּלְתֵּהּ וַעֲכַסִּי מֵן
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 קַדְ הוּ אֶזֶל וַאֲעִשְׂתַּקַּח הַרְיִין גַּבְרִין קַאֲיָמִין לַוְאֶתְהוֹן בַּלְבֻּשֵׁהּ הֶעָרָא
wəkad hāyṛin waw bašmayyā kad hū ʾāzel wā ʿeštəkah tərēn gabrīn qāymin ləwāthon balbūše hewārā
וכַד הָיִרִין וַוּ בַּשְּׂמַיָּא קַדְ הוּ אֶזֶל וַאֲעִשְׂתַּקַּח הַרְיִין גַּבְרִין קַאֲיָמִין לַוְאֶתְהוֹן בַּלְבֻּשֵׁהּ הֶעָרָא
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 παρεστήκεισαν
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 וַאֲמַרְרִין לְהוֹן גַּבְרָא גַלִּילָיֵהּ מָנָא קַאֲיָמִין עֲטֹתוֹן וַוּ הָיִרִין בַּשְּׂמַיָּא הָנָא יֵשׁוּעַ עֲסַלְלָאק
wāmṛin lahon gabre galilāye mānā qāymin ʿəttoton wəhāyṛin bašmayyā hānā yešūʿ destallaq
וַאֲמַרְרִין לְהוֹן גַּבְרָא גַלִּילָיֵהּ מָנָא קַאֲיָמִין עֲטֹתוֹן וַוּ הָיִרִין בַּשְּׂמַיָּא הָנָא יֵשׁוּעַ עֲסַלְלָאק
and they said to them the men Galiloya's why stand you and look to heaven this one Y'shua who was taken up

מֵןכֻּוֹן לַשְּׂמַיָּא הָאֲכַנְנָא נִיֵּתֵהּ עַיְיֵךְ מָא דַּחְזַצַּיְתִּינָאֵי דַּסְלֵק לַשְּׂמַיָּא
menkon lašmayyā hākannā niṭē ʿayk mā dahzaytūnāy dasleq lašmayyā
מֵןכֻּוֹן לַשְּׂמַיָּא הָאֲכַנְנָא נִיֵּתֵהּ עַיְיְיֵךְ מָא דַּחְזַצַּיְתִּינָאֵי 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 Ιησούς
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 εις τον ουρανόν ουτως ελευσεται ον τροπον εθεασασθε αὐτὸν πορευόμενον εις τον
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.

Acts 1:14 – 1:17

ἑμμῆ δαῦσῦῶ ῶᾶμ ᾶḥaw
ḗemmēh dāyēsūᶜ wəᶜam ᾶḥaw
הממח דאושוע וועא אהא

his mother of Y'shua and with his brethren

(G) 1:14 οἱ 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 τῇ 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 ἠβḥon ḃəyawmātā ḥānon qām šemᶜon kīpā meᶜat talmīde ᶜīt wā dēn tammān
וּבְהוֹן בְּיַוְמַתָּא חַנוֹן קָאם שֵׁמְעוֹן קִיפָא מְעָא תַלְמִידֵי חֵיט וְאֵ דֵּנ תַּמְמָן
And among those in the days they arose Shemun Kipha in the midst of the disciples there it but there

ḱenšā dənāšā ᾶyḱ mā wəᶜesrīn wemmar
ḱenšā dənāšā ᾶyḱ mā wəᶜesrīn wemmar
אָנשָׂא דַנְאָשָׂא אַיִךְ מאַמ וועסרין וַמַּר

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 ḡabre ᾶḥayn zādeq wā dənētḡalle kəṭābā ᾶaynā dəqaddem ᾶemmar rūḥā dəqūḡdšā
ḡabre ᾶḥayn zādeq wā dənētḡalle kəṭābā ᾶaynā dəqaddem ᾶemmar rūḥā dəqūḡdšā
אַבְרַהָם אַחַיִן זַדֵּיק וְאֵ דַנְעֵתְמַלֵּי קֵטָבָא אַינָא דַקַּדֵּם אַמַּר רֻחָא דַקְוֵדְשָׂא
Men brethren was right it that should be fulfilled the scriptures which had before spoken Spirit of Holiness

ḃəpūmēh dədāwīḡ ᶜal yīhūdā haw dahwā məḡabbərānā ləḥānon dehḡad ləyēsūᶜ
ḃəpūmēh dədāwīḡ ᶜal yīhūdā haw dahwā məḡabbərānā ləḥānon dehḡad ləyēsūᶜ
בְּפֻמֵּיהּ דַדְאָוִיד ᶜאַל יִיְהוּדָא חַו דַחַוָּא מַדְבַּרְאַנָא לַחְאָנוֹן דַחַגַּד לַיְשׁוּעַ
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 Ἰοῦδα τοῦ γενομένου οδηγοῦ 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 mēṭṭul damne wā ᶜamman wīt wā lēh pessā bəṭešmeštā ḥāde
mēṭṭul damne wā ᶜamman wīt wā lēh pessā bəṭešmeštā ḥāde
מְטַל דַמַנְד וְאֵ אַמַּמַן וִיט וְאֵ לַחַּהּ פֵּסָא בְּטֵשְׁמֵשְׁטָא חַאדֵּ
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 ἡν κατηριθμημένος 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 הָנָוּ דַּאֲנָה לֵהּ קִרְיָתָא מֵן אַגְרָא דַּחֲטִיטָא וַאֲנִי אֶפְרַיִם אֶל אַרְעָא וַעֲרַבְתִּי עָלָהּ
 hānaw daqnā lēh qorītā men ʾagrā dahṭiṭā wanpal ʿal ʾappaw ʿal ʾarʿā wetpəreṭ
 הָנָוּ דַּאֲנָה לֵהּ קִרְיָתָא מֵן אַגְרָא דַּחֲטִיטָא וַאֲנִי אֶפְרַיִם אֶל אַרְעָא וַעֲרַבְתִּי עָלָהּ

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 מֵסַף חַצְיָתָא וַעֲרַבְתִּי עָלָהּ מֵן מֵסַף חַצְיָתָא
 men məsaʿṭeh weteššed kullēh gəwāyēh
 מֵן מֵסַף חַצְיָתָא וַעֲרַבְתִּי עָלָהּ מֵן מֵסַף חַצְיָתָא

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 וַהֲיָא הָאֵתְּרָא דְּעֵתְּרָא דְּאֶרְעָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא
 wāhī hāde ʾetyadʿat ləkulhon dəʿāmṛin būrišlem wəhākannā ʾetqaryat qorītā hāy bəleššānēh
 וַהֲיָא הָאֵתְּרָא דְּעֵתְּרָא דְּאֶרְעָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא

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

דַּרְתָּא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא
 datrā ḥəqal dəmə dīṭaw tūrgāmāh qūryat dem
 דַּרְתָּא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא דְּחַקְלָא

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

(G) 1:19 καὶ γνωστόν ἐγένετο πάσι τοῖς κατοικοῦσιν Ἱερουσαλήμ ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῆ ἰδίᾳ
 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 Ἀκελδαμά τούτ' 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 גַּם בְּסֵפֶר פְּסַלְמֵי דְּמִזְמוֹרֵי דְּדָוִד כִּי יִהְיֶה חֲבִיטָא וְאִינְשָׁא לֹא יִהְיֶה שָׁמַיְתָא
 kəṭīḇ gəm bəseprā dəmazmūre dədayrēh tehwe ḥarbā wəʾāmūr lā nehwe bāh
 כְּתִיב גַּם בְּסֵפֶר פְּסַלְמֵי דְּמִזְמוֹרֵי דְּדָוִד כִּי יִהְיֶה חֲבִיטָא וְאִינְשָׁא לֹא יִהְיֶה שָׁמַיְתָא

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

וַעֲרַבְתִּי עָלָהּ מֵן מֵסַף חַצְיָתָא
 wətešmešṭēh nessab ḥərin
 וַעֲרַבְתִּי עָלָהּ מֵן מֵסַף חַצְיָתָא

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.

אַתּוֹת אֵלֶּיךָ יְיָ הַלְּבָבוּ

ʾatt men hālēn tərayhon

אתה והוא יתן לך לב

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 אֵלֶּיךָ נִקְבַּל פֶּסַח דַּתְּשֵׁמֶשְׁתָּ וְשִׁלְיֻתָּ דְּמִנְיָהּ פָּרָק יִהְיֻדָּא דִּנְיָזַל לֵיהּ לַתְּרֵהּ
 dəhū nəqabbəl peṣṣā dətešmeštā wašlihūtā dəmennāh pəraq yihūdā dənizal lēh laṭrēh
 והוא יתן לך פסח דתשמשת ושליות דמניה פראק יהודה דניזל ליה לתרה
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 Ιούδας 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,

πορευθῆναι 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 וְשֵׁלְקַת לַמַּתִּיָּא וַעֲמָם חֲדָסָר שְׁלִיחֵי
 warmiw peṣṣe wəselqat ləmatṭiā wətmənī ʿam ḥədaʿsar šəliḥe
 ורמיו פשת ושלקת למתיו ועמם חדסר שליחי
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 וַעֲדָה יְמֵתְמַלִּיּוּ יַוְמַתְּ פֶּנְתֵּקֹסְטָהּ כְּנִישִׁין וַוַּו כֻּלְּהוֹן אַכְּחֻדָּה
 wəkad ʾetməliw yawmātā dəppentiqāwsəṭi kad kənišīn waw kulhon ʾakḥəḏā
 ועדה ימתמליו יומת פנתקוסטה כנישין וו כוללון אכחודה
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 וְהָיָה מִן שָׁמַיִם קוֹל כְּרִיחַ אֲזִיזָתָהּ וַעֲמַלִּי וָו מִנְיָהּ כֻּלְּהַּ בַּיְתָּהּ הָיוּ דַּבְּהֵהּ
 həwā men šəmayim qālā ʾayk rūḥā ʿaziztā wətməli wā mennēh kullēh baytā haw dəbēh
 והיה מן שמים קול כריח אזיזתה ועמלי ומניה כולל בה ביתה היו דבה
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.

NEW TESTAMENT ARAMAIC LEXICAL DICTIONARY

(The most common Aramaic words used in the NT)

Ⲁ Aleph א

Aramaic – Hebrew (Phonetic) Translation

- A1 אַר - אַר (AaAaR) air
- A2 אַב - אַב (AaB,aA) father, fruit
- A3 אַבד - אַבד (AaB,eD,) perish, destroy, lose
- A4 אבדנא - אבדנא (AaB,D'aNaA) loss, perdition, waste
- A5 אבדנא - אבדנא (AaB,aHuWT,aA) family, fatherhood, parentage
- A6 אבובא - אבובא (AaB'uWB,aA) pipe, flute
- A7 אבויא - אבויא (AaB,iYaA) Abijah
- A8 אבדנא - אבדנא (AaB,iYD,aA) perished, lost
- A9 אבויד - אבויד (AaB,iYuWD,) Abiud
- A10 אבילא - אבילא (AaB,iYLaA) mourner
- A11 אבילינא - אבילינא (AaB,iYLiYNiA) Abilene
- A12 אביתר - אביתר (AaB,iYT,aR) Abiathar
- A13 אבל - אבל (AeB,aL) grieve, mourn
- A14 אבלא - אבלא (AeB,L,aA) mourning, grief, sadness
- A15 אבנא - אבנא (AaB,NaA) stone
- A16 אברהם - אברהם (AaB,RaHaM) Abraham
- A17 אגבוס - אגבוס (AaG,aB,aWS) Agabus
- A18 אגונא - אגונא (AaG,uWN,aA) contest, conflict, agony, race
- A19 אגוסטוס - אגוסטוס (AaG,uWSTaWS) Augustus
- A20 אגורסא - אגורסא (AaG,uWRSaA) land, field, farms
- A21 אגירא - אגירא (AaG,iYRaA) servant, hireling
- A22 אגנא - אגנא (AaG,aNeA) water-pot, pitcher
- A23 אגר - אגר (AeG,aR) hire
- A24 אגרא - אגרא (AaG,RaA) pay, reward, recompense, roof, housetop
- A25 אגריפוס - אגריפוס (AaG,RiPaWS) Agrippa
- A26 אגרתא - אגרתא (AeG'aRT'aA) letter, epistle
- A27 אדום - אדום (AaD,uWM) Idumaea, Edum
- A28 אדי - אדי (AaD'iY) Addi
- A29 אדם - אדם (AaD,aM) Adam or Adom
- A30 אדנא - אדנא (AeD,NaA) ear
- A31 אדרא - אדרא (AeD,RaA) threshing-floor
- A32 אדרמנטוס - אדרמנטוס (AaD,RMnuTaWS) Adramyttium
- A33 אדשא - אדשא (AaD,SHaA) profit, fruit, product
- A34 אהרון - אהרון (AaHRuWN) Aaron, Ahron, or Aarun
- A35 או - או (AaW) O!, Oh!, or, else, rather than, nor
- A36 אוא - אוא (AWA) agree, reconciled
- A37 אובולוס - אובולוס (AeWB,uWLaWS) Eubulus
- A38 אודינא - אודינא (AeWaHD,iYaA) Euodia
- A39 אודנא - אודנא (AuWHD,aNaA) dominion, possession, sovereignty
- A40 אוטיכוס - אוטיכוס (AeWTiYK,aWS) Eutyclus
- A41 אויותא - אויותא (AaWYuWT,aA) unity, agreement, union, harmony, consent accord, unanimous,
- A42 אוכמא - אוכמא (AuWK'aMaA) black
- A43 אוכרטינא - אוכרטינא (AeWK,aRiSTiYaA) Eucharist
- A44 אולצנא - אולצנא (AuWLSaNaA) oppression, affliction, distress, tribulation, suffering, reviling

- A45 אומנא - אומנא (AuWMaNeA) craftsman, artificer, builder, officers
- A46 אומנונא - אומנונא (AuWMaNuWT,aA) craft, art, ingenuity
- A47 אומתא - אומתא (AuWMT,aA) people, nation
- A48 און - און (AuWN) Oh!, Ah!
- A49 אונא - אונא (AaWaNeA) abode, habitation, mansions, dwelling
- A50 אונגליון - אונגליון (AeWaNG'eLiYaWN) Gospel
- A51 אוניקא - אוניקא (AeWNIYQiA) Eunice or Eumiqay
- A52 אורסא - אורסא (AaWSRaA) store-house, barn, repository, granaries
- A53 אוקינא - אוקינא (AeWQIYNaA) anchor
- A54 אורבוס - אורבוס (AuWRB'aNaWS) Urbanus
- A55 אורדנא - אורדנא (AuWRD'eA) frog
- A56 אורוס - אורוס (AWRWS) Euros, wind
- A57 אורחא - אורחא (AuWRHaA) way, road, highway, journeying
- A58 אוריא - אוריא (AuWRiYaA) Uria, stall, manger
- A59 אוריתא - אוריתא (AuWRaYT'aA) Law
- A60 אורכא - אורכא (AuWRK'aA) length
- A61 אורעא - אורעא (AuWR'aA) meeting
- A62 אורקלידון - אורקלידון (AeWRaQLiYD,aWN) Euraquilo, wind
- A63 אורקעטא - אורקעטא (AuWRQaT'aA) patch, cloth, a piece
- A64 אורשלם - אורשלם (AuWRiSHLeM) Jerusalem
- A65 אושענא - אושענא (AuWSHa'NaA) Hosanna, or Aushana (save now)
- A66 אזוטוס - אזוטוס (AaZaWTaWS) Azotus
- A67 אזול - אזול (AeZaL) depart, go, proceed
- A68 אחא - אחא (AaHaA) brother
- A69 אחד - אחד (AeHaD,) take, hold, take, let, kindle, apprehend, maintain, close, shut
- A70 אחותא - אחותא (AaHuWT,aA) brotherhood, sisters
- A71 אחז - אחז (AaHaZ) Ahaz, to see
- A72 אחידא - אחידא (AaHiYD,aA) holder, closed
- A73 אחידכל - אחידכל (AaHiYD,-K'uL) Lord of all
- A74 אחינא - אחינא (A_HYaN,aA) cousin, kinswoman, kinsman
- A75 אחר - אחר (AHR) tarry, delay
- A76 אחריא - אחריא (A_HRaYaA) last, extreme
- A77 אחרנא - אחרנא (A_HRiNaA) another, other, next, after, follow
- A78 אחרניאית - אחרניאית (A_HRaNYaAYiT,) contrariwise, otherwise
- A79 אידא - אידא (AiYD,aA) hand, through, near, which, who, that, she what
- A80 אי - אי (AiYW) well, toiled
- A81 איוב - איוב (AiYWaB,) Job
- A82 איזבל - איזבל (AiYZB,eL) Jezebel
- A83 איזגדא - איזגדא (AiYZG'aD'eA) ambassador, legate, representative, messengers
- A84 איטוריא - איטוריא (AiYTuWRiYaA) Ituraea, or Ituria
- A85 איטליא - איטליא (AiYTaLiYaA) Attalia, Italy
- A86 איטליקא - איטליקא (AiYTaLiYQiA) Italian
- A87 איך - איך (AaYK,) as, according to, like, after, so, even, about
- A88 איכא - איכא (AaYK'aA) where

- A89 איכו - איכו (AaYK'aW) where is (he)?
- A90 איכנא - איכנא (AaYK'aNaA) as, how
- A91 איל - איל (AiYL) God
- A92 אילא - אילא (AaYLaA) stag
- A93 אילנא - אילנא (AiYLaNaA) tree
- A94 אימכא - אימכא (AaYMeK'aA) whence?
- A95 איממא - איממא (AiYMaMaA) daytime
- A96 אין - אין (AiYN) yes, so, truly, yea
- A97 אינא - אינא (AaYNaA) who, what, which
- A98 אינו - אינו (AaYNaW) is not
- A99 איסון - איסון (AiYSaWN) Jason
- A100 איסחק - איסחק (AiYSHaQ) Isaac
- A101 איסכר - איסכר (AiYSaK,aR) Issachar
- A102 איסראיל - איסראיל (AiYSRaAYeL) Israel
- A103 איסראילא - איסראילא (AiYSRaLaYeA) Israelite
- A104 איקא - איקא (AiYQiA) vain, cause
- A105 איקוניון - איקוניון (AiYQaNiWaN) Iconium
- A106 איקרא - איקרא (AiYQaRaA) honour, glory, majesty
- A107 אירופוליס - אירופוליס (AiYRaWP'aWLiYS) Hierapolis
- A108 איריו - איריו (AiYRiYHuW) Jericho
- A109 אישי - אישי (AiYSHaY) Jesse
- A110 אית - אית (AiYT,) is, are
- A111 איתותא - איתותא (AiYT,uWT,aA) substance, essence
- A112 אכאיא - אכאיא (AaK,aAiYaA) Achaia
- A113 אכאיקוס - אכאיקוס (AaK,aAiYQaWS) Achaicus
- A114 אכדנא - אכדנא (AaK,eD,NaA) viper
- A115 אכולא - אכולא (AaK,uWLaA) gluttonous
- A116 אכות - אכות (AaK,WaT,) like as
- A117 אכונא - אכונא (AaK,ZNaA) as, just as
- A118 אכדא - אכדא (AaK,HD,aA) as one, together
- A119 אכין - אכין (AaK,iYN) Achim
- A120 אכישפאית - אכישפאית (AaK,iYP,aAiYT,) sedulously, diligently
- A121 אכל - אכל (AaK,eL) eat, consume, accuse, feed
- A122 אכלא - אכלא (AaK,LaA) weevil
- A123 אכלוס - אכלוס (AaK,LaWS) crowd, multitude
- A124 אכלקורסא - אכלקורסא (AaK,eLQaRSaA) accuser, calumniator
- A125 אכס - אכס (AeK,aM) black
- A126 אכמא - אכמא (AaK,MaA) -
- A127 אכסניא - אכסניא (AaK,SNaYaA) guest, stranger
- A128 אכר - אכר (AeK,aP,) care, careful
- A129 אכרא - אכרא (AaK'aRaA) ploughman, husbandman, farmer
- A130 אכרתא - אכרתא (AaK'T,aA) anger, enmity
- A131 אלנא - אלנא (AeLaA) but, but rather, howl, lament aloud, wail
- A132 אלהא - אלהא (AaLaHaA) God, god
- A133 אלהותא - אלהותא (AaLaHuWT,aA) Godhead, divinity
- A134 אלהיא - אלהיא (AaLaHaYaA) divine
- A135 אלהתא - אלהתא (AaLaHT'aA) goddess
- A136 אלו - אלו (AeLuW) if
- A137 אלווס - אלווס (AeLuWMaS) Elymas
- A138 אלווספא - אלווספא (AaLuWMP'aA) Olympus
- A139 אלוסא - אלוסא (AaLuWSaA) oppressor
- A140 אלוויקון - אלוויקון (AeLuWRiYQaWN) Illyricum

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- A141 אֵלִיָּהּ (AeLYaA) wail, lamentation, Elijah
- A142 אֵלִיָּוֵד (AeLiYuWD) Eliud
- A143 אֵלִיעֶזֶר (AeLiY'aZaR) Eleazar, Eliezer
- A144 אֵלִיצָנָה (AaLiYSaA) urgent, narrow, strait, afflicted, requisite
- A145 אֵלִיקִים (AeLYaQiYM) Eliakim
- A146 אֵלִישֶׁבֶע (AeLiYSHB,a) Elizabeth
- A147 אֵלִישָׁה (AeLiYSHa') Elisha
- A148 אֵלֶכְסַנְדְּרוֹס (AaLeK'SaND'RaWS) Alexander
- A149 אֵלֶכְסַנְדְּרִיָּא (AaLeK'SaND'RiYaA) Alexandria, Alexandrian
- A150 אֵלְמַדַּד (AeLMuWD,aD,) Elmadam
- A151 אֵלְנִיָּא (AaLaNaYeA) Alans
- A152 אֵלְפִי (AaLaP,) Beginning, Olaph
- A153 אֵלְפָנָה (AaLP,eA) thousand, ship, boat
- A154 אֵלְפָרָא (AeLP,aRaA) mariner
- A155 אֵלְצִי (AaLeS) urge, constrain
- A156 אֵמָא (AeMaA) mother
- A157 אֵמֻנָה (AeMwNa) Amon
- A158 אֵמוֹתֵס (AaMuWT,iSaS) amethyst
- A159 אֵמֵן (AaMiYN) Amen, verily
- A160 אֵמִינָא (AaMiYNaA) constant
- A161 אֵמִינָאֵי (AaMiYNaAYiT,) assiduously, constantly
- A162 אֵמָן (AeMaN) constant, firm
- A163 אֵמְפִילִים (AaMP,iYP'aWLiYS) Amphipolis
- A164 אֵמְפִילִיָּא (AaMP'LeAaWS) Amplias or Ampliatius
- A165 אֵמַר (AaMaR) say, speak, announce, affirm
- A166 אֵמְרָא (AaMRaA) lamb, sheep
- A167 אֵמְתָא (AaMT,aA) cubit, handmaid, servant
- A168 אֵמְתִי (AeMaT,Y) when?
- A169 אֵן (AeN) if
- A170 אֵנָא (AeNaA) I
- A171 אֵנְסִיפְרוֹס (AaNiASiYP,aRaWS) Onesiphorus
- A172 אֵנְדִין (AeND'eYN) but if
- A173 אֵנְדְרֵאוֹס (AaND'ReAWaS) Andrew
- A174 אֵנְדְרֵאוֹנִיקוֹס (AaND'RaWNiYQaWS) Andronicus
- A175 אֵנְהוּ (AeNHuW) if
- A176 אֵנְוִסִיָּא (AaNuWSYaA) anxiety, distress
- A177 אֵנוֹשׁ (AaNuWSH) Enosh
- A178 אֵנוֹהַּ (ANH) groan, sigh deeply, murmur
- A179 אֵנְטִיּוֹכִי (AaNTiYaWK,iY) Antioch of Syria, Antioch of Pisidia
- A180 אֵנְטִיּוֹכִיָּא (AaNTiYaWK,aYaA) Antiochene
- A181 אֵנְטִיכְרִיסְטוֹס (AaNTiYK,RiYStAWS) antichrist
- A182 אֵנְטִיפְטֵרֵס (AaNTiYP'aTRaS) Antipatris
- A183 אֵנִיס (AaNiYaS) Aeneas
- A184 אֵנְקִיָּא (AaNaNQiA) necessity
- A185 אֵנְסִי (AeNaS) compel
- A186 אֵנְסִימוֹס (AaNiSiYMaWS) Onesimus
- A187 אֵנְשָׂא (A_NaSHaA) man, mankind
- A188 אֵנְשׁוּתָא (A_NaSHuWT,aA) humanity, mankind
- A189 אֵנְתִי (AaNT_i) thou
- A190 אֵנְתוֹפּוֹטוֹס (AaNT,uWP'aTaWS) proconsul
- A191 אֵנְתָנָה (AaNT_TT,aA) woman, wife
- A192 אֵסָא (AaSaA) Asa, heal
- A193 אֵסָדָנָה (AeSaD,eA) pillows
- A194 אֵסֻוֹטָא (AaS'uWTaA) glutton, prodigal
- A195 אֵסֻוֹטוֹתָא (AaS'uWTuWT,aA) luxury, profligacy
- A196 אֵסֻוֹקְרוֹטוֹס (AaS'uWNQRiTaWS) Asyncritus
- A197 אֵסֻוֹרָא (AaS'uWRaA) bond, fetter, chain
- A198 אֵסֻוֹרִיָּא (AaS'uWRYaA) bondage, captivity
- A199 אֵסֻוֹרִיָּא (AaS'uWRYaA) bondage, captivity
- A200 אֵסֻוֹתָא (AeSTWaA) portico, arcade
- A201 אֵסֻוֹתָאֵי (AeSTaWaIYQuW) Stoics
- A202 אֵסֻוֹתָאֵי (AeSTuWK'SeA) element, body
- A203 אֵסֻוֹתָאֵי (AeSTuWMK,aA) stomach
- A204 אֵסֻוֹתָאֵי (AeSTaK,aWS) Stachys
- A205 אֵסֻוֹתָאֵי (AeSTLaA) robe
- A206 אֵסֻוֹתָאֵי (AeSTaSiYS) riot, strife
- A207 אֵסֻוֹתָאֵי (AeSTeP,aNaA) Stephanas
- A208 אֵסֻוֹתָאֵי (AeSTeP,aNaWS) Stephen
- A209 אֵסֻוֹתָאֵי (AeSTRaTiYaA) army, soldiery, band
- A210 אֵסֻוֹתָאֵי (AeSTRaTiYGaA) prefect, praetor
- A211 אֵסֻוֹתָאֵי (AeSTRaTiYuWTeA) soldier
- A212 אֵסֻוֹתָאֵי (AeSTRaNiYaA) luxury, wantonness, excess
- A213 אֵסֻוֹתָאֵי (AaSiYaA) Asia, physician
- A214 אֵסֻוֹתָאֵי (AaSYuWT,aA) healing, cure
- A215 אֵסֻוֹתָאֵי (AaSiYNaA) stored
- A216 אֵסֻוֹתָאֵי (AaSiYRaA) prisoner, sergeant, bound
- A217 אֵסֻוֹתָאֵי (AeSK,uWLiA) school, lecture-hall
- A218 אֵסֻוֹתָאֵי (AeSK'iMaA) form, fashion, figure
- A219 אֵסֻוֹתָאֵי (AeSaN) store up
- A220 אֵסֻוֹתָאֵי (AeSP,uWG'aA) sponge
- A221 אֵסֻוֹתָאֵי (AeSP'uWQLaTRaA) executioner, spy, scout
- A222 אֵסֻוֹתָאֵי (AeSP'iYRaA) cohort
- A223 אֵסֻוֹתָאֵי (AaSP'aNiYaA) Spain
- A224 אֵסֻוֹתָאֵי (AeSP'eS) asp, snake
- A225 אֵסֻוֹתָאֵי (AeSP'RiYD,eA) basket
- A226 אֵסֻוֹתָאֵי (AaSaR) bind, fasten
- A227 אֵסֻוֹתָאֵי (AeSaRaA) belt, girdle, zone, coin
- A228 אֵסֻוֹתָאֵי (AeST,aA) wall
- A229 אֵסֻוֹתָאֵי (AeST'iYRaA) shekel
- A230 אֵסֻוֹתָאֵי (Aa'iYP,aAiYT,) doubly
- A231 אֵסֻוֹתָאֵי (Ae'aP,) double
- A232 אֵסֻוֹתָאֵי (Aa'P,aA) double
- A233 אֵסֻוֹתָאֵי (AaP,) also, even
- A234 אֵסֻוֹתָאֵי (AaP'eA) face, hypocrite, presence-bread
- A235 אֵסֻוֹתָאֵי (AaP,uWD,aA) ephod
- A236 אֵסֻוֹתָאֵי (AaP'aWLaWNiYaA) Apollonia
- A237 אֵפִיָּא (AaP'iYaA) Apphia
- A238 אֵפִיָּאֵי (AaP'iYaWS-P,aWRaWS) Appii Forum, The Market of Appius
- A239 אֵפִיָּאֵי (AeP'iYTRaWP'aA) guardian, tutor
- A240 אֵפִיָּאֵי (AeP'iYSQuWP'aA) bishop, overseer
- A241 אֵפִיָּאֵי (AeP'iYQaWRaWS) Epicurus, Epicurean school
- A242 אֵפִיָּאֵי (AaP,LaA) not even, Apelles
- A243 אֵפִיָּאֵי (AaP,LaW) Apollos
- A244 אֵפִיָּאֵי (AaP,LaN) -
- A245 אֵפִיָּאֵי (AaP,eN) even if
- A246 אֵפִיָּאֵי (AeP'eNeTaWS) Epaenetus
- A247 אֵפִיָּאֵי (AaP,SaWNYaT,aA) rations, pay
- A248 אֵפִיָּאֵי (AeP,eSaWS) Ephesus
- A249 אֵפִיָּאֵי (AeP,eSaYaA) Ephesian
- A250 אֵפִיָּאֵי (AeP,eSaYaA) Ephesian
- A251 אֵפִיָּאֵי (AeP'aP,RaA) Epaphras
- A252 אֵפִיָּאֵי (AeP'aP,RaA) Epaphras
- A253 אֵפִיָּאֵי (AaP,ReYM) Ephraim
- A254 אֵפִיָּאֵי (AaP'aRSNaA) design, plot
- A255 אֵפִיָּאֵי (AaP'aRSNaA) design, plot
- A256 אֵפִיָּאֵי (AaRaB,iYaA) Arabia
- A257 אֵפִיָּאֵי (AaRB'aA) four
- A258 אֵפִיָּאֵי (AaRB'iYN) forty
- A259 אֵפִיָּאֵי (AaRB'aMaAA) four hundred
- A260 אֵפִיָּאֵי (AaRB'a'eSReA) fourteen
- A261 אֵפִיָּאֵי (AaRG'WaNaA) purple
- A262 אֵפִיָּאֵי (AaRD'iK,LaA) master-builder, architect
- A263 אֵפִיָּאֵי (A_RaZaA) mystery
- A264 אֵפִיָּאֵי (AaReTaWS) Aretas
- A265 אֵפִיָּאֵי (AaRTeMaAA) Artemas
- A266 אֵפִיָּאֵי (AaRTeMiYS) Artemis
- A267 אֵפִיָּאֵי (AaRYaA) lion
- A268 אֵפִיָּאֵי (AaRYaA) lion
- A269 אֵפִיָּאֵי (AaRiYK,aA) long
- A270 אֵפִיָּאֵי (AeRaK,) prolong, enlarge
- A271 אֵפִיָּאֵי (AaRK,aA) principality
- A272 אֵפִיָּאֵי (AaRK,uWNaA) ruler, magistrate, captain
- A273 אֵפִיָּאֵי (AaRK,iYP'aWS) Archippus
- A274 אֵפִיָּאֵי (AaRK,eLaAaWS) Archelaus
- A275 אֵפִיָּאֵי (AaRaM) Aram, Syria
- A276 אֵפִיָּאֵי (AaRMaAYiT,) Gentiles
- A277 אֵפִיָּאֵי (AaRMaYaA) Gentile, Aramaean, Jeremiah
- A278 אֵפִיָּאֵי (AaRMaLT'aA) widow
- A279 אֵפִיָּאֵי (AaRMeNaWN) foresail, tackle
- A280 אֵפִיָּאֵי (AaRiStAb,uWLaWS) Aristobulus
- A281 אֵפִיָּאֵי (AeRaStAWS) Erastus
- A282 אֵפִיָּאֵי (AaRiStARk,aWS) Aristarchus
- A283 אֵפִיָּאֵי (AaRa) encounter, meet
- A284 אֵפִיָּאֵי (AaR'aA) earth, land, country, soil, ground
- A285 אֵפִיָּאֵי (AaRa'W) Reu
- A286 אֵפִיָּאֵי (AaRaNaYeA) terrestrial, mundane, earthly

Aramaic Dictionary

A287 ארפכשר - ארפכש - ארפכש (AaRP,aK,SHaR) Arphaxad
A288 אשד (AeSHaD,) pour out
A289 אשיר (AaSHiYR) Asher
A290 אשעיא (AeSHa'YaA) Isaiah
A291 אשתא (AeSHaT,aA) fever, foundation
A292 אשתוף (AeSHT'uWP,) would that!, O that!
A293 אשתוי (AeSHT'aY) drink
A294 אשתקדי (AeSHT'QaD,Y) year
A295 אתא (AaT,aA) miraculous, sign, come, bring
A296 אתונא (AaT'uWNaA) furnace
A297 אתותא (AaT,WaT,aA) letter
A298 אתמלי (AeT,MaLY) yesterday
A299 אתנא (AaT,aNaA) ass
A300 אתנוס (AaT,iNeWS) Athens
A301 אתניא (AaT,iNaYeA) Athenian
A302 אתרא (AaT,RaA) region, place, country, respite, space or room

ב Beth ב

Aramaic – Hebrew (Phonetic) Translation

A303 ב - ב (B') in, by, into, among, at, with, against
A304 בארא (B'iAReA) well, cistern
A305 באש - באש (B'eASH) offended, ill-treat
A306 בבל (B'aB,eL) Babylon
A307 בגן - בגן (B'aG'eN) cry out, before, appeal
A308 בדא (B'D,aA) feign, devise
A309 בדיא (B'eD,YaA) babbling, folly
A310 בדק (B'aD'eQ) show, known
A311 בדר - בדר (B'aD'aR) scatter, disperse, spend, waste, scare away
A312 בהל - בהל (B'HeL) cease, silent, quiet
A313 בחר - בחר (BHR) glorify, pride
A314 בהרא (B'aHRaA) dawn, twilight
A315 בהת - בהת (B'HeT,) ashamed, shame
A316 בהתתא (B'eHTT,aA) shame
A317 בוהרא (B'uWHRaNaA) proof, scrutiny
A318 בוויא (B'uWY'aAaA) comfort, encouragement
A319 בוכרא (B'uWK,RaA) first-born
A320 בוכרותא (B'uWK,RuWT,aA) birthright, primogeniture
A321 בולא (B'uWL'aA) senate
A322 בולוטא (B'uWL'eWTiA) senator, councillor
A323 בוסמא (B'uWSaMaA) pleasure, luxury, revelling
A324 בוצא (B'uWSaA) linen, byssus
A325 בוקיא (B'uWQY'aA) proof, probation
A326 בור - בור (B'uWR) uncultivated
A327 בורא (B'uWRaA) rude, uncultivated, unskilled
A328 בורכא (B'uWRK'aA) kneel
A329 בורכתא (B'uWRK'T,aA) blessing, benediction
A330 בורסיא (B'uWRSaYaA) tanner
A331 בת - בת (B'aT,) lodge, remain
A332 בז - בז (B'aZ) spoil, plunder
A333 בזח - בזח (BZH) mock, deride
A334 בזחא (B'eZHaA) mocking, jeering
A335 בזע - בזע (B'Za') break through, burst, tear
A336 בזעא (B'eZ'aA) rupture, rent
A337 בזתא (B'eZT,aA) spoil, booty
A338 בהירא (B'HiYRaA) tried, approved
A339 בהר - בהר (B'aHaR) prove, examine, inspect

A340 בטילא (B'aTiYLaA) idle, vain, useless
A341 בטילאית (B'TiYLaAYiT,) carefully, diligently, punctiliously
A342 בטילוטא (B'TiYLuWT,aA) eagerness, diligence
A343 בטל - בטל (B'aTeL) idle, cease, care, annul
A344 בטלא - בטלא (B'aTL'aA) idle, vain, useless
A345 בטלאית (B'aTaLaAYiT,) cause
A346 בטן - בטן (B'TeN) conceive
A347 בטנא (B'aTN'aA) conception
A348 בטנתא (B'aTNT,aA) pregnant
A349 ביא - ביא (BYA) comfort, encourage
A350 בימ - בימ (B'iYM) judgement-seat, tribunal
A351 ביני - ביני (B'aYNaY) between, among
A352 בינת (B'aYNaT,) between
A353 בישא (B'iYSHaA) evil, wrong
A354 בישאית (B'iYSHaAYiT,) badly, sorely
A355 בישותא (B'iYSHuWT,aA) wickedness, wrong-doing
A356 בית - בית (B'eYT,) between
A357 ביתא (B'aYT'aA) house, abode
A358 ביתאסירא (B'eYT,-AaSiYReA) prison
A359 ביתהרדס (B'eYT,-HeRaDeS) Herodians
A360 ביתותא (B'aYT'uWT,aA) stewardship
A361 ביתהסדא (B'eYT,-HeSD'aA) Bethesda
A362 ביתלחם (B'eYT,-LHeM) Bethlehem
A363 ביתנהרין (B'eYT,-NaHRiYN) Mesopotamia
A364 ביתעניא (B'eYT,-'aNYaA) Bethany
A365 ביתפגא (B'eYT,-P'a**G'eA) Bethphage
A366 ביתצידא (B'eYT,-SaYaD,aA) Bethsaida
A367 בכא (B'aK,eA) weep
A368 בכיא (B'aK,YaA) weeping
A369 בכריא (B'K,iYRaYaA) early, first
A370 בכר - בכר (B'K,aR) first
A371 בכתא (B'K,aT,aA) weeping
A372 בלא (B'aLeA) old
A373 בלועא (B'aLuW'aA) fish-hook
A374 בלהוד (B'aLHuWD,) only, alone
A375 בליא (B'LaYaA) old, worn out
A376 בלם (B'LaM) muzzle
A377 בלסטוס (B'LeSTaWS) Blastus
A378 בלע - בלע (B'La') swallow, struck, beaten, smitten
A379 בלעד - בלעד (B'eL'aD,) without, apart from
A380 בלעם (B'eL'aM) Balaam
A381 בלן - בלן (B'LaS) sprout
A382 בלק - בלק (B'aLaQ) Balak
A383 בנא (B'aNeA) build
A384 בניא (B'aNYaA) builder
A385 בנימין (B'eNYaMiYN) Benjamin
A386 בנינא (B'eNYaNaA) edification, building
A387 בנירגשי (B'*NaY-RG,eSHY) Boanerges
A388 בסא (B'SaA) despise, despise, neglect
A389 בסדיא (B'eSaD,YaA) cushion, pillow

A390 בסימא (B'aSiYMaA) pleasant, mild, kindly, sweet, fair
A391 בסימאית (B'aSiYMaAYiT,) gladly, readily
A392 בסימוטא (B'aSiYMuWT,aA) pleasantness, gentleness, kindness, pleasure, gladness
A393 בסם - בסם (B'SeM) merry, anoint, merrily, joyfully, rejoice
A394 בסמא (B'eSMaA) ointment, unguent, incense
A395 בסר - בסר (B'aSaR) despise, condemn, condemn, hazard
A396 בסרא (B'eSRaA) flesh
A397 בסרתא (B'eSTRaA) back, behind, backwards
A398 בעא - בעא (B'a'eA) seek for, require, question, inquire into
A399 בעד - בעד (B'D) absent, stay away
A400 בעור - בעור (B'uWR) Beor
A401 בעותא (B'a'uWT,aA) prayer, petition
A402 בעז - בעז (B'a'aZ) Boaz
A403 בעט - בעט (B'aT) kick
A404 בעלתא (B'iYLT'aA) married woman
A405 בעירא (B'iYRaA) cattle, beasts
A406 בעל - בעל (B'eL) marry
A407 בעלא (B'aLaA) lord, husband, master, Baal
A408 בעלדבבא (B'eLD'B,aB,aA) enemy
A409 בעלדבבותא (B'eLD'B,aB,uWT,aA) enmity
A410 בעלדינא (B'eLD'iYNaA) adversary
A411 בעלזבוב (B'eLZB,uWB,) Beelzebub
A412 בעק - בעק (B'aQ) tear, rend
A413 בערייא (B'a'RiYRaYeA) fierce, wild
A414 בעתא (B'aT,aA) questioning, enquiry
A415 בעצא (B'aSeA) search, examine
A416 בעצרא (B'SiYRaA) inferior, less, least, worse
A417 בעצראית (B'SiYRaAYiT,) less, little, scarcely
A418 בעצרותא (B'SiYRuWT,aA) trifle, deterioration
A419 בצר - בצר (B'SaR) decrease, less, inferior
A420 בקא (B'aQeA) gnat, prove, examine, consider
A421 בקר - בקר (B'QaR) seek, bore
A422 בקרא (B'aQRaA) herd of cattle
A423 ברא (B'iRaA) outside, son, create, make
A424 ברבא (B'aR-AaB'aA) Barabbas
A425 ברבגא (B'aR-AeG,aRaA) lunatic
A426 ברבנשא (B'aR-A_NaSHaA) man, mankind
A427 ברבריא (B'aRB'RaYaA) foreigner, barbarian
A428 ברדא (B'aRD,aA) hail
A429 ברואא (B'eRaW'aA) Beroea
A430 ברואא (B'aRuWYaA) Creator
A431 ברולא (B'eRuWLaA) beryl
A432 ברהרא (B'aR-HiARaA) freeman
A433 ברטימא (B'aR-TiYMaY) Bartimaeus, son of Timeaus
A434 בריא (B'aRaYaA) outer, without, creator

New Testament Aramaic Lexical Dictionary

A435 בריונא - בריונא (B'aR-YaWNaA) Bar-jona, Jonas
A436 בריכא - בריכא (B'RiYK,aA) blessed
A437 ברירותא - ברירותא (B'RiYRuWT,aA) singleness, simplicity
A438 בריתא - בריתא (B'RiYt,aA) creation, quarter, street
A439 ברך - ברך (B'aReK,) kneel, bless, bow
A440 ברכינא - ברכינא (B'RaK,YaA) Barachiah
A441 ברם - ברם (B'RaM) nevertheless, but, yet
A442 ברנבא - ברנבא (B'aRNaB,aA) Barnabas
A443 ברניקא - ברניקא (B'eRNiYQiA) Bernice
A444 ברנשא - ברנשא (B'aRNaSHaA) human
A445 ברק - ברק (B'RaQ) flash, gleam, Barak
A446 ברקא - ברקא (B'aRqAa) lightning
A447 ברשבא - ברשבא (B'aRSHaB,aA) Barsabas
A448 ברשומא - ברשומא (B'aRSHuWMaA) Barshuma
A449 ברשתא - ברשתא (B'aRSHaT,aA) at once, straightway
A450 ברתא - ברתא (B'aRT,aA) utterance, daughter, word
A451 ברתולמי - ברתולמי (B'aR-T'uWLMaY) Bartholomew
A452 בתולא - בתולא (B'T,uWLeA) virgin
A453 בתולותא - בתולותא (B'T,uWLuWT,aA) virginity
A454 בתולתא - בתולתא (B'T,uWLT'aA) virgin
A455 בתוניא - בתוניא (B'iT,uWniYaA) Bithynia
A456 בתר - בתר (B'aT,aR) after, behind
A457 בתרכן - בתרכן (B'aT,aRk'eN) afterwards
A458 גאיא - גאיא (G'aAYaA) lofty, proud
A459 גאיאית - גאיאית (G'aAYaAYiT,) splendidly, magnificently
A460 גאיוס - גאיוס (G'aAiYaWS) Gaius
A461 גאליון - גאליון (G'aALiYaWN) Gallio
A462 גאררא - גאררא (G'eARaRaA) arrow, dart
A463 גבא - גבא (G'B,aA) choose, gather, elect, collect, party, side, sect
A464 גביא - גביא (G'aB'aYaA) officer, collector, exactor, chosen, elect, approved
A465 גביותא - גביותא (G'aB,YuWT,aA) election
A466 גבילתא - גבילתא (G'B,iYLT'aA) lump, formed, mass
A467 גבינא - גבינא (G'B,iYNaA) brow, top
A468 גביתא - גביתא (G'B,iYT,aA) collection
A469 גבל - גבל (G'B,aL) form, shape to
A470 גבר - גבר (G'B,aR) man
A471 גברא - גברא (G'aB,RaA) man, husband, person
A472 גברותא - גברותא (G'aB,RuWT,aA) prodigies, power, wonders
A473 גבריאל - גבריאל (G'aB,RiYAYeL) Gabriel
A474 גגולתא - גגולתא (G'aG,uWLT'aA) Golgotha
A475 גגרתא - גגרתא (G'aG,aRT'aA) throat
A476 גד - גד (G'aD,) Gad, cut, cut off
A477 גדודא - גדודא (G'aD'uWD,aA) man, youth
A478 גדולא - גדולא (G'D,uWLaA) twisting, curling, braiding
A479 גדיא - גדיא (G'aD,YaA) kid, goat
A480 גדל - גדל (G'D,aL) weave, twist, plait
A481 גדתמאן - גדתמאן (G'eD'SiMaN) Gethsemane
A482 גידעון - גידעון (G'eD,'uWN) Gideon
A483 גידעון - גידעון (G'aD'eP,) blaspheme
A484 גידרנא - גידרנא (G'aD,RaYaA) Gadarenes
A485 גידש - גידש (G'aD,eSH) occur, happen
A486 גידן - גידן (G'HeN) stoop, bow
A487 גיהנא - גיהנא (G'iHaNaA) hell, Gehenna
A488 גו - גו (G'aW) in, within
A489 גוא - גוא (G'aWaA) inside, common
A490 גוג - גוג (G'aWG) Gog
A491 גודפא - גודפא (G'uWD'aP,aA) blasphemy

A492 גז - גז (GaZ) fail
A493 גזל - גזל (G'aWZeL) inflame, fire
A494 גזלא - גזלא (G'uWZaLaA) flame, flaming heat
A495 גזחא - גזחא (G'uWHK,aA) laughter, jesting
A496 גזיא - גזיא (G'aWaYaA) inner part, interior, bowels
A497 גזמא - גזמא (G'uWMaSaA) ditch
A498 גזמא - גזמא (G'uWNHaA) event
A499 גזמא - גזמא (G'uWNaYaA) reproach, calumny
A500 גוס - גוס (GWS) flee, refuge
A501 גוסא - גוסא (G'aWSaA) refuge
A502 גזמא - גזמא (G'uWLaNaA) deposit
A503 גר - גר (GaR) adultery
A504 גורא - גורא (G'aWRaA) adultery
A505 גורגא - גורגא (G'uWRaG,aA) provocation, incitement, encouragement
A506 גושמא - גושמא (G'uWSHMaA) body, corpus
A507 גושמאית - גושמאית (G'uWSHMaNaAYiT,) bodily
A508 גז - גז (G'aZ) shear
A509 גזא - גזא (G'aZaA) Gaza, treasure, treasury
A510 גזמא - גזמא (G'aZuWZaA) shearer
A511 גזמא - גזמא (G'ZuWRT'aA) circumcision
A512 גזמא - גזמא (G'ZiYRaA) circumcised
A513 גזמא - גזמא (G'ZaM) rush, threaten
A514 גזמא - גזמא (G'ZaMaA) assault, threat, onset, rush
A515 גזר - גזר (G'ZaR) cut, circumcise
A516 גזרא - גזרא (G'ZaRaA) flock
A517 גזרא - גזרא (G'aZaRT'aA) island
A518 גזחא - גזחא (G'HaK,) laugh
A519 גזמא - גזמא (G'iYG,LeA) wheel, cycle
A520 גזמא - גזמא (G'iYuWRaA) proselyte
A521 גזמא - גזמא (G'aYaSaA) robber, bandit
A522 גזר - גזר (G'eYR) for
A523 גזרא - גזרא (G'aYRaA) adulterer
A524 גזלא - גזלא (G'aLaA) wave, cloak, straw, chip, curved, reveal, manifest
A525 גזלא - גזלא (G'eLD'aA) hide, skin
A526 גזמא - גזמא (G'LuWSQMaA) bag, box, chest
A527 גזמא - גזמא (G'aLuWT,aA) captivity, exile
A528 גזל - גזל (G'LaZ) defraud, deprive
A529 גזמא - גזמא (G'aLaTaYaA) Galatian
A530 גזמא - גזמא (G'eLYaA) openly, manifest, uncovered
A531 גזמא - גזמא (G'aLYaAYiT,) openly
A532 גזמא - גזמא (G'LiYD,aA) crystal, ice
A533 גזמא - גזמא (G'aLYuWT,aA) manifestation, confidence
A534 גזמא - גזמא (G'LiYLaA) Galilee
A535 גזמא - גזמא (G'LiYLaYaA) Galilean
A536 גזמא - גזמא (G'eLYaNaA) manifestation, revelation, assurance, Apocalypse
A537 גזמא - גזמא (G'LaP,) engrave, carve
A538 גזמא - גזמא (G'aMuWRaA) finisher, perfecter
A539 גזמא - גזמא (G'MuWRT'aA) coal, coal
A540 גזמא - גזמא (G'MiYRaA) perfect, mature
A541 גזמא - גזמא (G'MiYRaAYiT,) perfectly, fully
A542 גזמא - גזמא (G'MiYRuWT,aA) perfection
A543 גזמא - גזמא (G'aMLaA) camel, dromedary, beam

A544 גמליאל - גמליאל (G'aMaLiYAYeL) Gamaliel
A545 גמא - גמא (G'aMaR) perfect, accomplish, mature, fulfil
A546 גמרא - גמרא (G'aMRaA) perfection
A547 גן - גן (GN) descend upon, rest, dwell
A548 גנא - גנא (GNA) withdraw, reprimand
A549 גנב - גנב (G'aNeB,) steal
A550 גנבא - גנבא (G'aNaB,aA) thief
A551 גנבא - גנבא (G'aNaB,uWT,aA) theft
A552 גנבא - גנבא (G'NuWNaA) chamber
A553 גנח - גנח (G'NaH) touched, stupified
A554 גנזא - גנזא (G'NiYZaA) unknown, hidden
A555 גנזא - גנזא (G'NiYHaT,aA) terror
A556 גננא - גננא (G'aNaNaA) gardener
A557 גנסא - גנסא (G'eNSaA) kind, offspring

ג Gimel

Aramaic – Hebrew (Phonetic) Translation
A558 גנזא - גנזא (G'eNeSaR) Gennesaret
A559 גנזא - גנזא (G'aNT,aA) garden
A560 גסר - גסר (G'SaR) roar
A561 געא - געא (G'aA) call out, shout, cry aloud
A562 געל - געל (G'L) entrusted, commit, commend
A563 גער - גער (G'aR) rebuke, chide
A564 געמא - געמא (G'aT,aA) cry, crying out, outcry
A565 גפא - גפא (G'eP'aA) wing
A566 גפפתא - גפפתא (G'P,iYP,T'aA) Gabbatha
A567 גפתא - גפתא (G'P,eT'aA) vine
A568 גר - גר (G'aR) drag away
A569 גרא - גרא (G'Ra) incite
A570 גרב - גרב (G'ReB,) leprous
A571 גרבא - גרבא (G'aRB'aA) leper, leprosy, bottle, jar, pitcher, skin
A572 גרביא - גרביא (G'aRB,YaA) north
A573 גרג - גרג (GRG) stir up, incite
A574 גריצתא - גריצתא (G'RiYST'aA) loaf, cake
A575 גרמ - גרמ (G'RaM) cut off, decide
A576 גרמא - גרמא (G'aRMeA) bone
A577 גרע - גרע (G'Ra) shave
A578 גרש - גרש (G'RaSH) drag, draw
A579 גש - גש (G'aSH) touch, explore
A580 גשושא - גשושא (G'aSHuWSHeA) spy, scout, explorer

ד Daleth

Aramaic – Hebrew (Phonetic) Translation
A581 דאבא - דאבא (D'aAB,aA) wolf
A582 דאמא - דאמא (D'eAMaA) Demas
A583 דבא - דבא (D'eB'aA) bear
A584 דבח - דבח (D'B,aH) sacrifice, immolate
A585 דבחא - דבחא (D'eB,HaA) sacrifice, victim
A586 דבחחא - דבחחא (D'eB,HT,aA) sacrifice
A587 דביחא - דביחא (D'B,iYHaA) sacrificed
A588 דביחחא - דביחחא (D'B,iYHuWT,aA) sacrificing, immolation
A589 דביקא - דביקא (D'aB'iYQaA) follower, attendant
A590 דבק - דבק (D'B,eQ) remain with, adhere
A591 דבר - דבר (D'B,aR) lead, take, rule, guide, conduct
A592 דברא - דברא (D'B,aRaA) country, desert
A593 דבשא - דבשא (D'eB,SHaA) honey
A594 דגל - דגל (DGL) lie, falsely
A595 דגלא - דגלא (D'aG,LeA) false, liar
A596 דגולתא - דגולתא (D'aG'aLuWT,aA) falsity, lie
A597 דדא - דדא (D'aD,aA) uncle, cousin

Aramaic Dictionary

A598 דהב - דהב (DHB) gild
A599 דהבא - דהבא (D'aHB,aA) gold
A600 דוא - דוא (D'WaA) miserable
A601 דוברא - דוברא (D'uWB'aReA) custom, manner, conduct, habit
A602 דוד - דוד (DWD) trouble, disturb
A603 דודא - דודא (D'uWaD,aA) mad
A604 דוונא - דוונא (D'uWwNaA) misery
A605 דויא - דויא (D'aWYaA) miserable, wretched, unhappy, pitiable
A606 דויד - דויד (D'aWiYD,) David
A607 דוכא - דוכא (D'uWK'aA) place
A608 דוכיא - דוכיא (D'uWK'aYaA) cleansing, purification
A609 דוכרנא - דוכרנא (D'uWK,RaNaa) remembrance, memorial
A610 דוכתא - דוכתא (D'uWK'T,aA) place
A611 דולא - דולא (D'aWLaa) bucket
A612 דוללא - דוללא (D'uWLaaLaA) repudiation, divorcement, separation
A613 דומיא - דומיא (D'uWMyaA) likeness, form, image
A614 דומסא - דומסא (D'uWMSaA) building
A615 דומרא - דומרא (D'uWMaRaA) wonder, amazement
A616 דונבא - דונבא (D'uWNB'aA) tail
A617 דועתא - דועתא (D'uWT'aA) sweat
A618 דויק - דויק (D'uWS) leap, rejoice, exult
A619 דור - דור (DWR) dwell
A620 דורכתא - דורכתא (D'uWRK'T,aA) pace, step
A621 דורשא - דורשא (D'uWRaSHaA) exercise
A622 דש - דש (D'aSH) trample
A623 דחא - דחא (D'HaA) push away
A624 דחולתנא - דחולתנא (D'aHuWLT,aNaA) fearful, timorous, timid
A625 דחילא - דחילא (D'HiYLaA) terrible, afraid
A626 דחל - דחל (D'aHeL) fear, fear
A627 דחלתא - דחלתא (D'eHLT,aA) fear, awe
A628 דחק - דחק (D'HaQ) reject, thrust away, repudiate
A629 דחשא - דחשא (D'aHSheA) guard, attendant, servant, officer
A630 דיוא - דיוא (D'aYWaA) devil, demon
A631 דיוטרפיס - דיוטרפיס (D'iYaWTReP,iYS) Diotrefes
A632 דיונא - דיונא (D'aYWaNaA) possessed, demonic
A633 דיונתא - דיונתא (D'iYuWT,aA) ink
A634 דיל - דיל (D'iYL) own
A635 דין - דין (D'eYN) but, yet
A636 דינא - דינא (D'aYNaA) judgement, sentence
A637 דינוסיוס - דינוסיוס (D'iYaNuWSiYaWS) Dionysius
A638 דינרא - דינרא (D'iYNaRaA) denarius
A639 דירא - דירא (D'aYRaA) dwelling, fold, habitation
A640 דיתיקא - דיתיקא (D'iYaT,iYQiA) testament, covenant
A641 דכא - דכא (DKA) pure, cleanse
A642 דכיא - דכיא (D'aK,YaA) clean, pure
A643 דכיאית - דכיאית (D'aK,YaAYiT,) purely, sincerely
A644 דכיותא - דכיותא (D'aK,YuWT,aA) purity
A645 דכירא - דכירא (D'K,iYRaA) mindful
A646 דכר - דכר (D'K,aR) remember, remind, mention
A647 דכרא - דכרא (D'eK,RaA) male
A648 דל - דל (D'aL) put away, repudiate
A649 דלא - דלא (D'aLeA) draw out
A650 דלוהיא - דלוהיא (D'LuWHYaA) confusion, tumult

A651 דלה - דלה (D'LaH) trouble, agitate, confuse
A652 דלילא - דלילא (D'LiYLaA) easy
A653 דלמא - דלמא (D'aLMaA) lest
A654 דלמטיא - דלמטיא (D'aLMaTiYaA) Dalmatia
A655 דלמנוטא - דלמנוטא (D'aLMaNuWT,aA) Dalmanutha
A656 דלק - דלק (D'LaQ) shine, burn, blaze
A657 דלקא - דלקא (D'aLQaA) flame, brightness
A658 דם - דם (D'aM) lest
A659 דמא - דמא (D'iMaA) blood, resemble, liken to, compare
A660 דמוטא - דמוטא (D'MuWT,aA) form, image, similitude, type, exemplar, pattern
A661 דמטריוס - דמטריוס (D'iMiTRiYaWS) Demetrius
A662 דמייא - דמייא (D'aMYaA) price
A663 דמך - דמך (D'MeK,) sleep
A664 דמכא - דמכא (D'aMK'aA) -
A665 דמעמא - דמעמא (D'eM'T,aA) tear
A666 דמר - דמר (DMR) marvel, amazed
A667 דמריס - דמריס (D'aMaRiYS) Damaris
A668 דן - דן (D'aN) judge
A669 דנא - דנא (DNA) obey, comply
A670 דנה - דנה (D'NaH) rise, shine, dawn
A671 דנחא - דנחא (D'aNHaa) dawn, dayspring, Epiphany
A672 דניאל - דניאל (D'aNiYAYeL) Daniel
A673 דעך - דעך (D'eK,) go out, quench, extinguish
A674 דער - דער (D'aR) prick, blind
A675 דפא - דפא (D'aP'aA) board, tablet, planks
A676 דפנא - דפנא (D'aP,NaA) side
A677 דק - דק (D'Q) look into, observe, inspect, view, versed, break in pieces
A678 דקדקא - דקדקא (D'aQD'QaA) small, trifling
A679 דקלא - דקלא (D'eQLaA) tree
A680 דקר - דקר (D'QaR) hit, pierce, prick, smote
A681 דרא - דרא (D'aReA) generation, scatter, winnow
A682 דרבא - דרבא (D'eRB'aA) Derbe
A683 דרגא - דרגא (D'aRG,aA) stair, rank, step, degree
A684 דררא - דררא (D'aRD'RaA) thistles
A685 דררא - דררא (D'aRD'RaA) thistles
A686 דרושא - דרושא (D'aRuWShaa) disputer, arguer, logician
A687 דרך - דרך (D'ReK,) overtake, comprehend
A688 דרכתא - דרכתא (D'RaK,T'aA) treading out
A689 דרמסוק - דרמסוק (D'aRMSuWQ) Damascus
A690 דרמסוקיא - דרמסוקיא (D'aRMSuWQaYaA) Damascene
A691 דרעא - דרעא (D'Ra'aA) arm, shoulder
A692 דרש - דרש (D'RaSH) train, debate, argue, question, dispute
A693 דרשא - דרשא (D'RaSHaa) disputation, argumentation
A694 דרתא - דרתא (D'aRT'aA) court, atrium

ה Hey

Aramaic – Hebrew (Phonetic) Translation

A695 הא - הא (HaA) lo!, behold!
A696 הב - הב (HaB,) bloom, shine
A697 הבבא - הבבא (HaB'aB,aA) flower, bloom, blossom
A698 הביל - הביל (HaB,eYL) Abel
A699 הבתא - הבתא (HaB,T'aA) flower
A700 הגא - הגא (HGA) meditate, study
A701 הגס - הגס (HG,aM) destroy

A702 הגמונא - הגמונא (HiG,MuWNaA) governor, prefect
A703 הגמנוטא - הגמנוטא (HiG,MaNuWT,aA) governorship, prefecture
A704 הגר - הגר (HaG,aR) Hagar
A705 הגרוטא - הגרוטא (HeD,YuWTaA) vulgar, ignorant, plebeian
A706 הגמא - הגמא (HaD'aMaA) member, limb
A707 הגרא - הגרא (HeD,RaA) ornament, embellishment, honour
A708 הגריוס - הגריוס (HaD,RiYaWS) Adria, Adriatic Sea
A709 הגו - הגו (HuW) he, it, is, that, those, who
A710 הגוא - הגוא (HWaA) be, was, turn
A711 הגווי - הגווי (HuWYuW) i.e., that is to say
A712 הגומנאוס - הגומנאוס (HuWMeNeAaWS) Hymenaeus
A713 הגו - הגו (HWN) wise, prudent, sober
A714 הגוא - הגוא (HaWNaA) mind, reason, intelligence
A715 הגופכא - הגופכא (HuWP'aK,aA) conduct, behavior, ways, manner of life
A716 הגופרכיא - הגופרכיא (HuWP'aRK,iYaA) province
A717 הגושע - הגושע (HuWSh'a) Hosea
A718 הגותא - הגותא (HaWT,aA) gulf, chasm
A719 הגידן - הגידן (HaYD'eYN) then, afterwards, next
A720 הגיללא - הגיללא (HaYK'LaA) temple, sanctuary
A721 הגימן - הגימן (HaYMeN) believe, trust
A722 הגימנוטא - הגימנוטא (HaYMaNuWT,aA) faith, belief
A723 הגכות - הגכות (HaK,WaT,) likewise, so
A724 הגיל - הגיל (HaK,iYL) therefore, hence
A725 הגנא - הגנא (HaK,aNaA) thus
A726 הגלי - הגלי (HeLiY) Heli
A727 הגלק - הגלק (HaLeK,) walk
A728 הגלכטא - הגלכטא (HLaK,T,aA) walk, way, footsteps
A729 הגלל - הגלל (HLL) praise
A730 הגללויא - הגללויא (HaLeLuWYaA) Hallelujah
A731 הגלס - הגלס (HeLaS) Greece
A732 הגמא - הגמא (HMA) neglect, cease, forbear
A733 הגנא - הגנא (HaNaA) this, cease, profited
A734 הגו - הגו (HaNaW) -
A735 הגניווא - הגניווא (HaNiYuWT,aA) pleasure, gain, good
A736 הגנינא - הגנינא (HeNYaNaA) profit, utility
A737 הגופכיא - הגופכיא (HP,uWK,YaA) overthrow
A738 הגפך - הגפך (HP,aK,) turn, return, conduct
A739 הגפכטא - הגפכטא (HP,aK,aT,aA) answer, principle
A740 הגפכא - הגפכא (HeP,aRK,aA) prefect
A741 הגר - הגר (HaR) harm, harm, hurt
A742 הגרוהיא - הגרוהיא (HeRaWD,iYaA) Herodias
A743 הגרוהיא - הגרוהיא (HeRaWD,iYAWN) Herodion
A744 הגרוה - הגרוה (HeRaWD,eS) Herod the Great, Herod Antipas, Herod Agrippa I
A745 הגרומא - הגרומא (HeRuWMeA) spice
A746 הגרא - הגרא (HaRK'aA) here, hence
A747 הגרא - הגרא (HeRMaA) Hermas, Hermes
A748 הגראמגניס - הגראמגניס (HeRMaG'eNiYS) Hermogenes
A749 הגריס - הגריס (HeRMiYS) Hermes
A750 הגריסוטא - הגריסוטא (HeReSiYaWTaA) heretic, sectarian, factious man
A751 הגריס - הגריס (HeReSiYS) heresy, sect
A752 הגרתמן - הגרתמן (HaRT'aMaN) there, look!