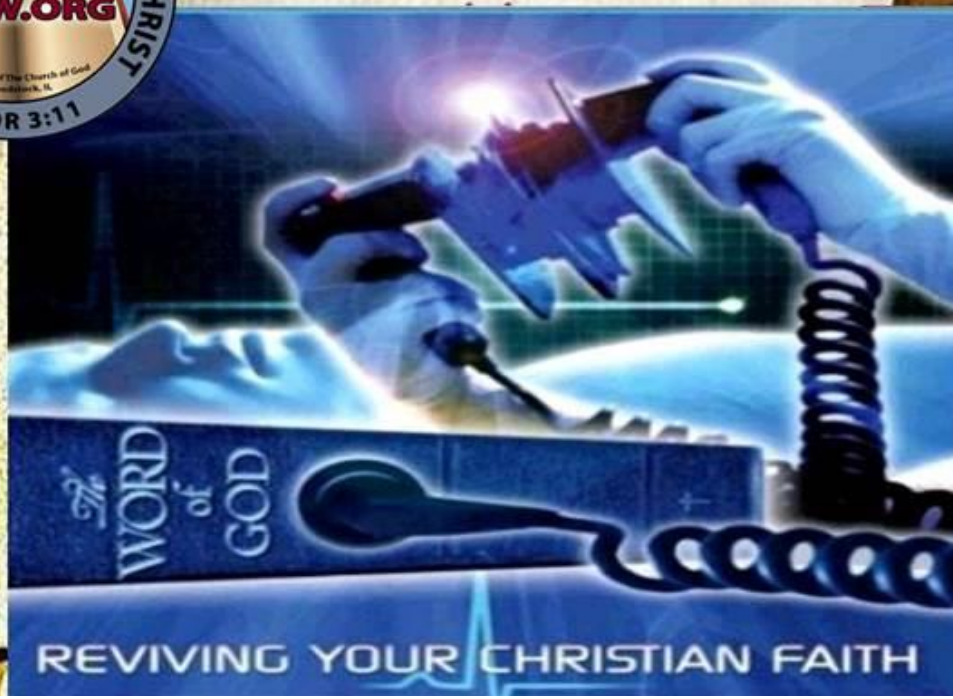
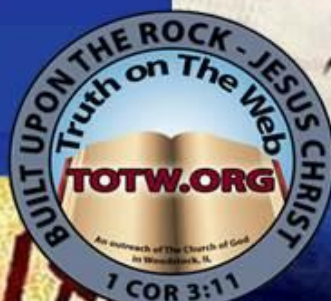
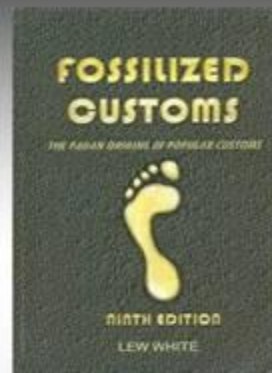
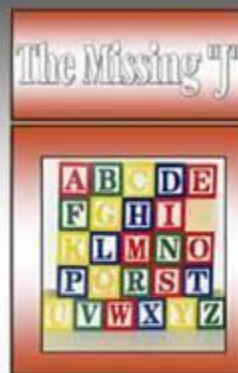
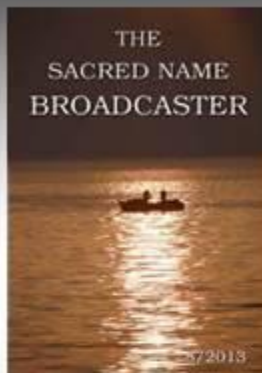
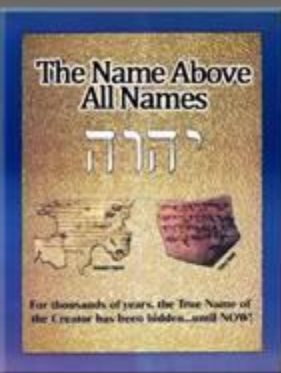


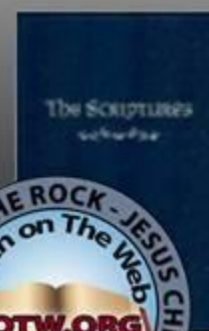
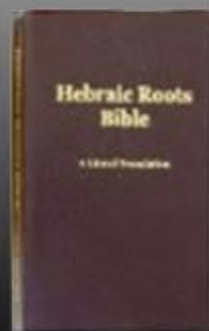
Think BIBLICALLY





Sacred Name Doctrine:

What Does the Scripture Teach?



PART 4

What languages were spoken in 1st century Israel?

What was the lingua franca (common language) there in that era?

What language was the New Testament inspired to be written in?

The Scriptures

Apart from two short passages, (Genesis 31:47 and Jeremiah 10:11) Ezra 4:8-6:18; 7:12-26; and Daniel 2:4-7:28 are the portions of the Old Testament that are written in Aramaic.

Under the Babylonian and Medo-Persian empires, 640-333 BC, Aramaic exerted the greatest influence. The writings of Daniel, who lived and worked during the time of the Chaldean and Persian Empires, show the extensive influence of Syriac and Chaldean, which were dialects of Aramaic. The Persians ruled Palestine from the time of Daniel and Ezra until its invasion by Alexander the Great in 333 BC. From that time, the influence of Aramaic was overshadowed by the influence of Greek.

"The Aramaic of the book (2:4b-7:28) is a form of Imperial Aramaic, the international language of the Middle East through much of OT times. It contains a fair number of Akkadian and Persian words and in chap. 3 three Greek ones, and matches the stories' setting in the eastern dispersion. It is distinguishable from the later Aramaic of Qumran but might be dated anywhere between the late sixth and early second centuries BC (p. xxv)."

Word Biblical Commentary, 1987

“... as a direct result of the conquests of Alexander the Great and his successors, the Greek tongue had been carried into almost all the countries of the civilized world, and had become the medium of commercial intercourse, the language of the courts, and, in fact, the universal literary tongue of the provinces afterwards absorbed in the Roman Empire. The natives of Alexandria and of Jerusalem, of Ephesus, and even of Rome, alike adopted it; everywhere with characteristic modifications, but substantially the same. Hence it had become a necessity to translate the Old Testament Scriptures into Greek....This translation, or the Septuagint, naturally became the basis of all subsequent Jewish Greek literature, and in particular of the New Testament”

Samuel G. Green

Handbook to the Grammar of the Greek Testament, pp. 155-156

“Around the middle of the second century BCE [nearly two hundred years before the New Testament was written] the Jewish Palestinian priest Eupolemus, son of John, whom Judas [Maccabaeus] had probably sent to Rome with a delegation in 161 BCE, composed in Greek a Jewish history with the title ‘About the Kings of Judah’... B.Z. Wacholder, who analyses this work, goes very thoroughly in the last chapter of his book into further Jewish-Palestinian literature in Greek and traces it down to Justus of Tiberias and Josephus. In his view, its origin lies in the priestly aristocracy, the leading representatives of which had always also had a certain degree of Greek education from the second or even third century BCE.”

Hengel, *The “Hellenization” of Judaea in the First Century after Christ*, p. 23

“The most important centre of the Greek language in Jewish Palestine was of course the capital, Jerusalem. We again have a good deal of epigraphical evidence [evidence from historical inscriptions] to support this” (Ibid., p. 9)

“Josephus stresses at the end of his Antiquities that his Jewish education was more perfect than his Greek, and that he still found difficulties in speaking impeccable Greek (Ant. 20.262-4).... Presumably he also refers to this deficiency because his rival and opponent Justus of Tiberias had had a better linguistic and rhetorical education....The patriarch Photius of Constantinople (c. 820-886) still praised the stylistic precision and evocative character of Justus’ history of the Jewish kings, which extended from Moses to the death of Agrippa II, the last Jewish king” (Ibid., p. 24).



Alexander
4th century BCE

...the Greek of the New Testament is not a jargon nor a *patois*. In all essential respects it is just the vernacular koine of the 1st century AD, the lingua franca of the Greek-Roman empire, the legacy of Alexander the Great's conquest of the East.

**International Standard
Bible Encyclopedia
LANGUAGE OF THE
NEW TESTAMENT**

“The third major language spoken in Palestine was Greek. The impact of Alexander the Great's conquests in the fourth century B.C. resulted in the Mediterranean's being a 'Greek sea' in Jesus' day. In the third century Jews in Egypt could no longer read the Scriptures in Hebrew, so they began to translated them into Greek. This famous translation became known as the Septuagint (LXX). Jesus, who was reared in 'Galilee, of the Gentiles,' lived only three or four miles from the thriving Greek city of Sepphoris. There may even have been times when he and his father worked in this rapidly growing metropolitan city, which served as the capital city of Herod Antipas until A.D. 26, when he moved the capital to Tiberias. Two of Jesus' disciples were even known by their Greek names: Andrew and Philip.”

Jesus the Messiah: A Survey of the Life of Christ, Robert H. Stein, InterVarsity Press, 1996, p.87

“Among the twelve disciples of Jesus, two, Andrew and Philip, bear purely Greek names, and in the case of two others the original Greek name has been Aramaized. Thaddaeus (tadda'j) is probably a short form of Theodotus (or something similar), and Bartholomew (Bartholomaios = bartalmaj) derives from (bar) Ptolemaios. The blind beggar Bartimaeus (Bar-Timaaios) in Jericho, who becomes a follower of Jesus, can also be mentioned in this connection.”

Hengel, *The 'Hellenization' of Judaea in the First Century after Christ*, p. 16

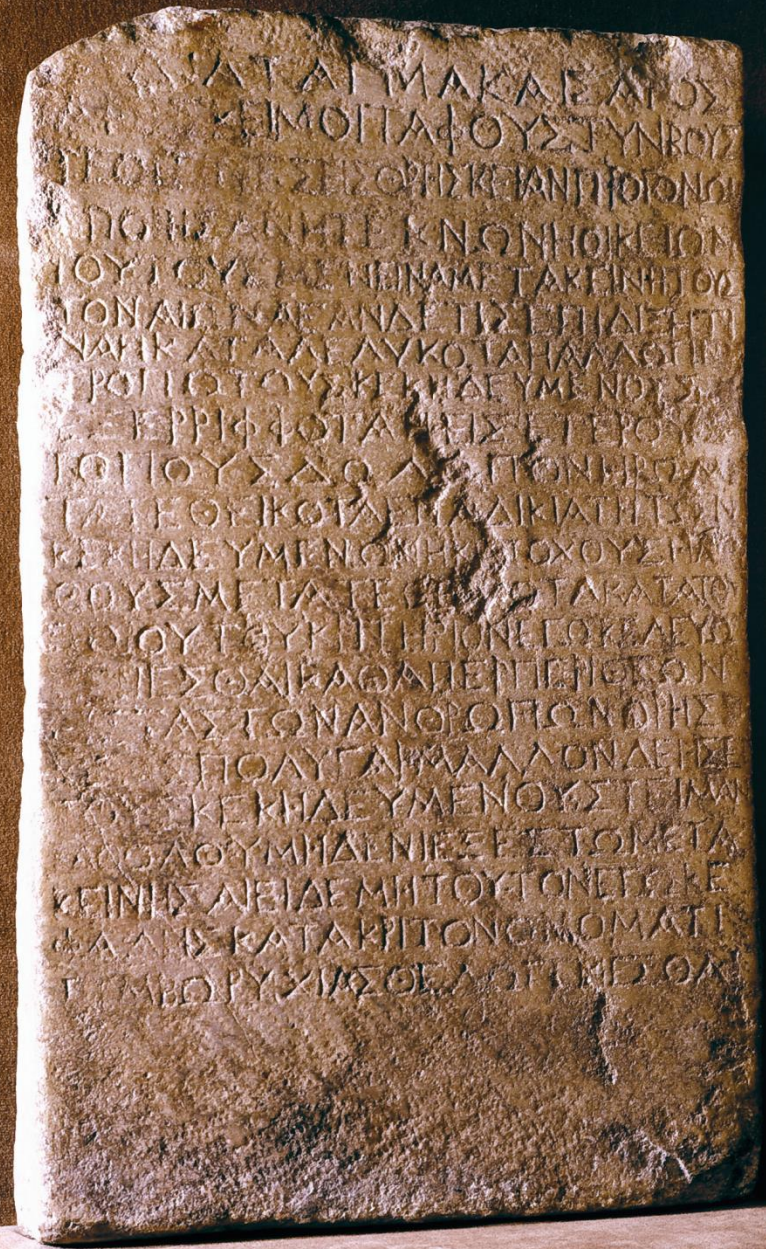
"Some letters and other documents from the Second Jewish Revolt against the Romans in 132-35 CE are written in Aramaic, some in Hebrew, and some in Greek"

J A Emerton, "Aramaic," Oxford Companion to the Bible (Oxford/NY: Oxford University Press, 1993), p.45

Claudius inscription

AD 41–54 Nazareth

A marble slab preserves in Greek an imperial decree, “It is my will that graves and tombs lie undisturbed forever...I require that he be executed for tomb robbery.”





“No foreigner shall enter...” Greek inscription forbidding entry to the Temple.

“in this (balustrade) at regular intervals stood slabs giving warning, some in Greek, others in Latin characters, of the law of purification, to wit that no foreigner was permitted to enter the holy place ...” (Flavius Josephus, Jewish Wars, V, v, 2)

Jerusalem

Herodian period, 1st century
BCE



Notice that reference to the ruler of the synagogue (archisynagogos), a designation also found in the gospels and the Book of Acts (see Mark 5:22,35-36 = Luke 8:49; Luke 13:14; Acts 13:15; 18:8,17)

"Theodotus, (son) of Vettenus, priest and archisynagogos (ruler of the synagogue), son of an archisynagogos, grandson of an archisynagogos, built the synagogue for the reading of the law and the teaching of the commandments, and the guest-chamber and the rooms and the water installations for lodging for those needing them from abroad, which his fathers, the elders and Simonides founded."

"Jewish Funerary Inscriptions -- Most Are in Greek"

"One of the most surprising facts about these funerary inscriptions is that **most of them are in Greek-- approximately 70 percent; about 12 percent are in Latin; and only 18 percent are in Hebrew or Aramaic.**

"These figures are even more instructive if we break them down between Palestine and the Diaspora. Naturally in Palestine we would expect more Hebrew and Aramaic and less Greek. This is true, but not to any great extent. **Even in Palestine approximately two-thirds of these inscriptions are in Greek.**"

"Jewish Funerary Inscriptions - - Most Are in Greek"

"Apparently for a great part of the Jewish population, **the daily language was Greek**, even in Palestine. This is impressive testimony to the impact of Hellenistic culture on Jews in their mother country, to say nothing of the Diaspora.

"In Jerusalem itself about 40 percent of the Jewish inscriptions from the first century period (before 70 C.E.) are in Greek. We may assume that most Jewish Jerusalemites who saw the inscriptions in situ were able to read them"

"The great rabbi Judah ha-Nasi, the compiler of the Mishnah (a collection of Jewish oral law) in about 200 C.E., was buried in Beth She-arim; the majority of pious Jews who wanted to be buried with him at Beth She-arim had their funerary inscriptions written in Greek.

"This is not to say Hebrew and Aramaic ever died out completely as languages for the Jews. Especially in the eastern Diaspora, Jews continued to speak a Semitic language. But in the first five centuries of the common era, exactly the period when rabbinic literature was being written in Hebrew and Aramaic, a majority of the Jews in Palestine and the western diaspora spoke Greek" (ibid., p.48-54).

Luke 23:38 And a superscription also was written over Him in letters of **Greek, and Latin, and Hebrew** [εβραϊκος *Hebraikos*], THIS IS THE KING OF THE JEWS.

John 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in **Hebrew, and Greek, and Latin** [εβραϊστι *Hebraisti*].

Luke 23:38 And a superscription also was written over Him in letters of **Greek, and Latin, and Hebrew** [εβραϊκος *Hebraikos*], THIS IS THE KING OF THE JEWS.

Strong's Greek Dictionary

1444. εβραϊκος Hebraikos

heb-rah-ee-kos' from 1443; Hebraic or the Jewish language:—Hebrew.

John 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in **Hebrew, and Greek, and Latin** [εβραϊστί *Hebraisti*].

Strong's Greek Dictionary

1447. εβραϊστί Hebraisti

heb-rah-is-tee' adverb from 1446;

Hebraistically or in the Jewish (Chaldee) language:—in (the) Hebrew (tongue).

John 5:2 Now there is at Jerusalem by the sheep *market* a pool, **which is called in the Hebrew** [εβραϊστί *Hebraisti*] **tongue Bethesda**, having five porches.

John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but **in the Hebrew** [εβραϊστί *Hebraisti*], **Gabbatha**.

John 19:17 And he bearing his cross went forth into a place called *the place* of a skull, **which is called in the Hebrew** [εβραϊστί *Hebraisti*] **Golgotha**:

Revelation 9:11 And they had a king over them, *which is* the angel of the bottomless pit, whose name **in the Hebrew** [εβραϊστί *Hebraisti*] **tongue is Abaddon**, but in the Greek tongue hath *his* name Apollyon.

Acts 1:19 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.

Did Jesus Speak Greek?

"Did Jesus Speak Greek?"

"The Dead Sea scrolls reveal that a trilingualism existed in Palestine in the first and second century of the Christian era. In addition to Aramaic, some Jews also spoke Hebrew or Greek -- or both. Different levels of Jewish society, different kinds of religious training and other factors may have determined who spoke what" (BAR, p.58).

"Greek, of course, was in widespread use in the Roman empire at this time. Even the Romans spoke Greek, as inscriptions in Rome and elsewhere attest. It is hardly surprising, therefore, that that Greek was also in common use among the Jews of Palestine. The Hellenization of Palestine began even before the fourth-century B.C. conquest by Alexander the Great. Hellenistic culture among the Jews of Palestine spread more quickly after Alexander's conquest, especially when the country was ruled by the Seleucid monarch Antiochus IV Epiphanes (second century B.C.), and later under certain Jewish Hasmonean and Herodian kings" (BAR p.59).

"Did Jesus Speak Greek?"

"Moreover, these specific instances in which Jesus apparently spoke Greek are consistent with his Galilean background. In Matthew 4:15, this area is referred to as 'Galilee of the Gentiles.' Growing up and living in this area, Jesus would have had to speak some Greek. Nazareth was a mere hour's walk to Sepphoris and in the vicinity of other cities of the Decapolis. Tiberias, on the Sea of Galilee, was built by Herod Antipas; the population there, too, was far more bilingual than in Jerusalem.

"Coming from such an area, Jesus would no doubt have shared this double linguistic heritage. Reared in an area where many inhabitants were Greek-speaking gentiles, Jesus, the 'carpenter' (*tekton*, Mark 6:3), like Joseph, his foster-father (Matthew 13:55), would have had to deal with them in Greek. Jesus was not an illiterate peasant and did not come from the lowest stratum of Palestinian society; he was a skilled craftsman. He is said to have had a house in Capernaum (Mark 2:15). He would naturally have conducted business in Greek with gentiles in Nazareth and neighboring Sepphoris" (*ibid.*).

“Greek was the lingua franca of the Graeco-Roman world and the predominant language of the Roman Empire.”

Stanley E. Porter, “Did Jesus Ever Teach in Greek?,” p.205

“it is not legitimate to think of Jesus as growing up in linguistic and cultural isolation. Nazareth was situated along a branch of and had a position overlooking one of the busiest trade routes in ancient Palestine, the Via Maris, which reached from Damascus to the Mediterranean.”

ibid p.211

“This means that for Jesus to have conversed with inhabitants of cities in the Galilee, and especially the cities of the Decapolis and the Phoenician region, he would have had to have known Greek, certainly at the conversational level.”

H.C. Kee, “Early Christianity in the Galilee: Reassessing the Evidence from the Gospels”

Galilee of the Gentiles

Matthew 4:12-16 Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, **Galilee of the Gentiles**; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Galilee of the Gentiles

John 12:20-21 And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Did Jesus Speak Greek?

Matthew 8:5-9 And when Jesus was entered into Capernaum, **there came unto Him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him.** The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

"Did Jesus Speak Greek?"

John 4:46-50 So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"Did Jesus Speak Greek?"

Mark 7:24-29 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but He could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet: The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

"Did Jesus Speak Greek?"

Mark 7:31-36 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; And looking up to heaven, **He sighed, and saith unto him, Ephphatha, that is, Be opened.** And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it;

"Did Jesus Speak Greek?"

Mark 15:1-2 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate. And Pilate asked him, Art thou the King of the Jews? And He answering said unto him, Thou sayest it.

"Did Jesus Speak Greek?"

Mark 15:8-14 And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

Did Paul Speak Greek?

Acts 21:26-28 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Acts 21:28-31 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Acts 21:32-36 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

Acts 21:37-40 And **as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?** Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, **he spake unto them in the Hebrew tongue**, saying,

Acts 21:37,38 As Sha'ul was about to be brought into the barracks, he said to the commander, "Is it all right if I say something to you?" The commander said, **"You know Greek!"** (CJB)

Acts 21:37,38 When Paul was about to be taken into the fortress, he asked the commander, "Can I say something to you?" **"How do you know Greek?"** the commander asked. (CEV)

Acts 21:37,38 When the soldiers were ready to take Paul into the army building, he asked the commander, "Can I say something to you?" The commander said, **"Oh, you speak Greek?"** (ERV)

Acts 21:37,38 As the soldiers were about to take Paul into the fort, he spoke to the commander: May I say something to you? **You speak Greek, do you?** the commander asked.(GW)

Acts 17:22-30 Then **Paul stood in the midst of Mars' hill, and said, Ye men of Athens**, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; **as certain also of your own poets have said, For we are also his offspring**. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Aratus was a Greek poet of Cilicia, the native place of Paul, and flourished about 277 years before Christ.

PAUL: Apostle to the Gentiles

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

1Timothy 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2Timothy 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

**What Language Were The New
Testament Scriptures Written In?**

Parts of the New Testament have been preserved in more manuscripts than any other ancient work, having over 5,800 complete or fragmented Greek manuscripts, 10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac, Slavic, Gothic, Ethiopic, Coptic and Armenian.

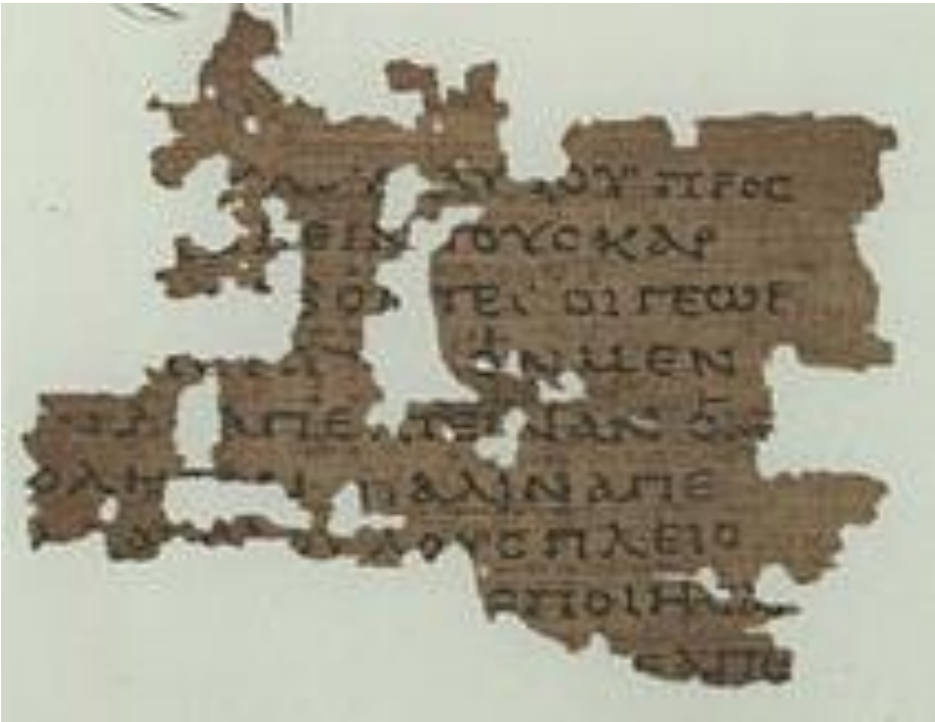
http://en.wikipedia.org/wiki/Biblical_manuscript

P90 (c. 100-150)



- Portions of the Gospel of John (18:36-19:7) on both sides in Greek.
- Contains Jesus' name in Greek (Iesous).
- This text is part of the Oxyrhynchus papyri found in Egypt
- Housed in the Sackler Library Papyrology Room at the University of Oxford

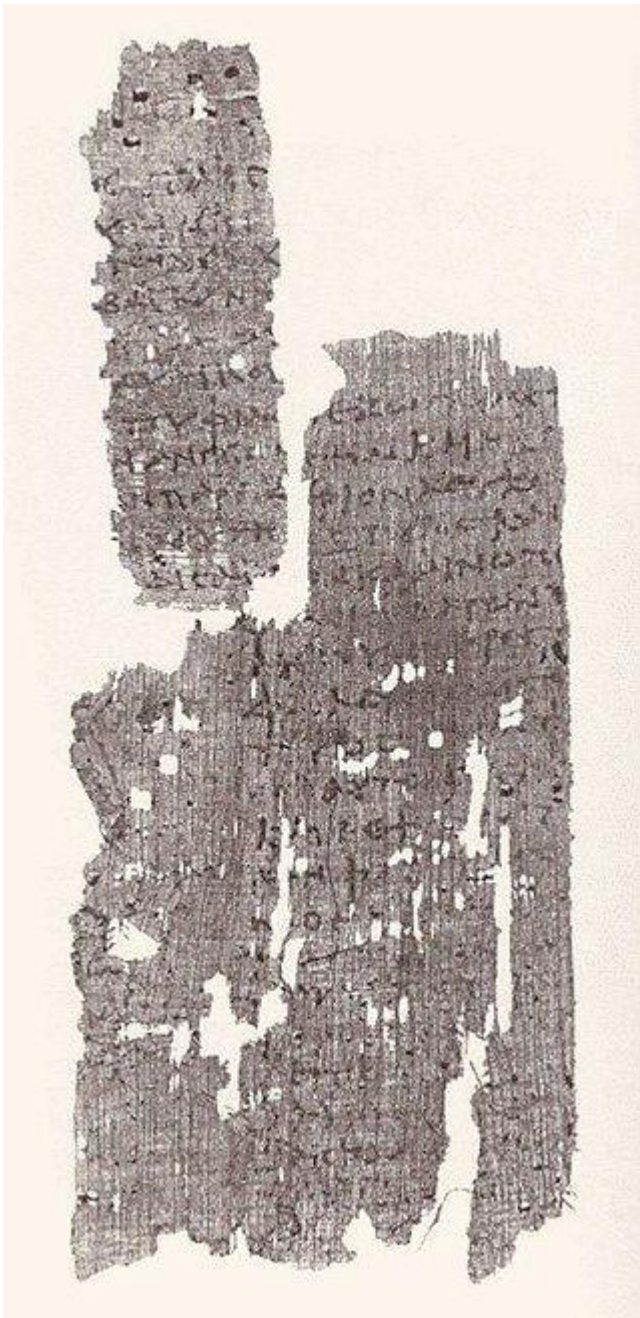
P104 (c. 100-150)



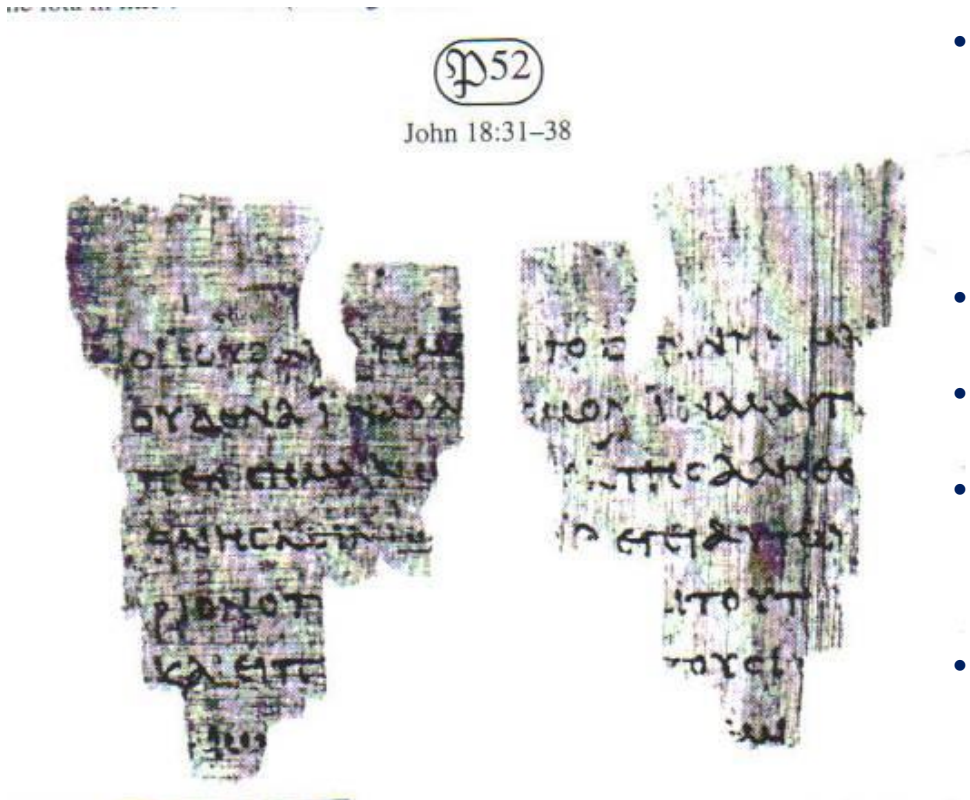
- The front (recto) contains lines from the Gospel of Matthew 21:34-37, in Greek, the back (verso) contains tentative traces of lines from verses 43 and 45.
- This text is part of the Oxyrhynchus papyri found in Egypt
- Housed in the Sackler Library Papyrology Room at the University of Oxford

P98 (c. 2nd century AD)

- Revelation 1:13-20 in Greek
- Located in L'Institut français d'archéologie orientale (IFAO) in Cairo, Egypt.

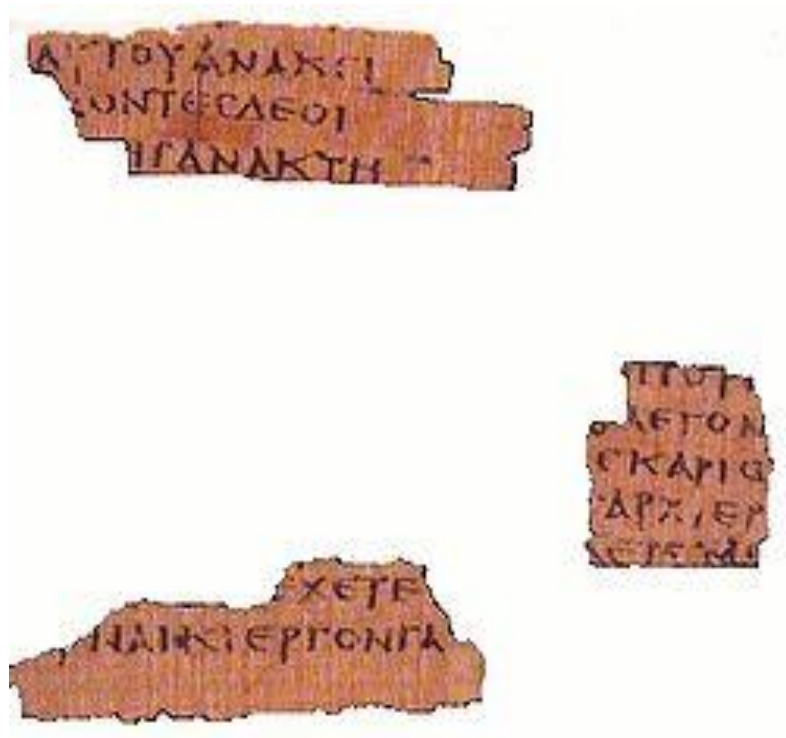


P52 (c. 100-150)



- Said to be the oldest copy of any portion of NT (Greek)
- A fragment of John
- Found in Egypt
- Located in Rylands Library
- Proved that John must have been written by c. 90-100

Magdalen P 64 (c. 50-70)



- A fragment of Matthew 26
- Found in Egypt
- Magdalen College Library at Oxford, England.

p46 – 1st Century Manuscript



P46 contains:

Romans (last eight chapters)
Hebrews
1–2 Corinthians (virtually all)
Ephesians
Galatians
Philippians
Colossians
1 Thessalonians (two chapters)

P⁴⁶ – 1st Century Manuscript

α β ε μ ρ ρ γ γ γ ω

Contrast to the following “dominant”
way in which these forms are found
after the reign of Domitian (81–96 CE):

α β ε μ ρ γ γ ω

Kim, Young Kyu. “Paleographical Dating of P⁴⁶ to the Later First Century.” *Biblica* 69 (1988): 248-257

Kim shows that a linguistic change, in which the Greek prefix *eg-* (εϣ·), which is found in P⁴⁶, was replaced by *ek-* (εκ·) before the 200 AD.

Kim, Young Kyu. "Paleographical Dating of P⁴⁶ to the Later First Century." *Biblica* 69 (1988): 254-255

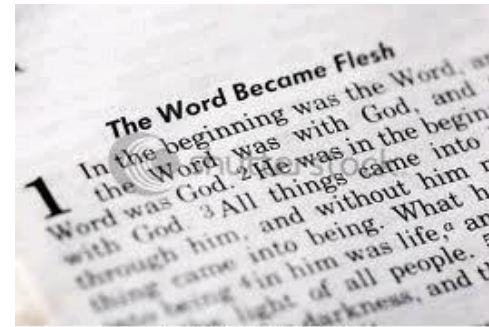
Q75. (40-68 CE)



- Possibly a fragment of Mark 6:52-53
- Found in Qumran Caves.
- Part of Dead Sea Scrolls Collection from Cave 7.

Fragments discovered in DSS Cave 7 represent a mixture of Greek content from Exodus (7Q1) and Jeremiah (7Q2), as well as materials (7Q3-19) potentially from the Gospel of Mark & Second Peter.

The Greek manuscripts are copies -- not translations



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Internal Evidences



Gospel of Mark

Mark 7:1-4 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. **For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.**

Why explain the traditions of the Jews to Jews?

Gospel of John

John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

John 6:4 And the Passover, a feast of the Jews, was nigh.

John 7:2 Now the Jews' feast of tabernacles was at hand.

John 11:55 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

John 19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Why explain the traditions of the Jews to Jews?

Gospel of John

John 5:2 Now there is at Jerusalem by the sheep market a pool, **which is called in the Hebrew tongue Bethesda**, having five porches.

John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called **the Pavement [λιθοστρωτος lithostrotos]**, but in the Hebrew, Gabbatha.

John 19:17 And He bearing His cross went forth into a place called **the place of a skull [κρανιον kranion]**, which is called in the Hebrew Golgotha:

Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Gospel of Matthew

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, **which being interpreted is, God with us.**

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

What saith the Scriptures?

John 1:41-42 He first found his own brother, Simon, and said to him, "We have found the **Messiah!**" (**which is, being translated, "Christ"**). He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of Jonah. You shall be called **Cephas**" (**which is by translation, "Peter"**).

Acts 9:36 Now there was at Joppa **a certain disciple named Tabitha, which by interpretation is called Dorcas**: this woman was full of good works and almsdeeds which she did.

What about the Hebrew Gospels from
the “Vatican Junk Box”?

הבשורה הקדושה של

ישוע המשיח כפי לוקה

בהיות כי הושמו רבים לחבר ספור הרבדים אשר
ביענוהם נאמנים בלתי ספק כאשר הנידו לנו אותם
ביעצמם אשר מתחלה ראום והיו משרתי הדבר
נראה לי גם כן אני אשר מתחלה חפשתי כל
הרבדים בוריות על הסדר לכתוב לך הקרטיאופילו
כדי שתדע אמיתות הרבדים אשר למדת

פרק ראשון

ויהי בימי הורדוס מלך יהודה כהן אחר ושבו
זכריה מבני אביה ואשתו מבני ארחור
ושמה אלישבע והיו שניהם צדיקים לפני יהוה
והולכים בכל חוקי ומשפטי יהוה בלתי עורב
ורבים לא היו להם בנים או בנות

Hebrew Luke

הבשורה הקרושה של ישוע

המשיח כפי יוחנן

פרק ראשון

בראשית היה הדבר והדבר היה אינל האלהים
והאלהים הוא זה הדבר זה היה בראשית אינל
האלהים כל הדברים נעשו בו ומבלעדיו לא נעשה
דבר כוכל אשר היה בו היו החיים והחיים היו אור
האנשים והאור היה זורח באפלות והאפלות לא
הכילוהו והיה איש אחד שלוח מאת האלהים
וישמו יוחנן זה בא בערות להעיד על האור למען
אשר יאמינו הכל בעבור הוא לא היה האור כי אם
להעיד על האור היה אור אמתי המאיר לבר
אדם הבא אל העולם הזה הוא היה בעולם

Hebrew John



HEBREW GOSPELS

FROM A VATICAN JUNK BOX

Vat.ebr.100 - 15th Century (Matthew, Mark, Luke, John)

https://digi.vatlib.it/view/MSS_Vat.ebr.100

Neofiti.32 - 17th Century

https://digi.vatlib.it/view/MSS_Neofiti.32

Vat.ebr.530.pt.1 - 18th Century (Some of Luke and John)

https://digi.vatlib.it/view/MSS_Vat.ebr.530.pt.1

There is absolutely no evidence that the New Testament was originally written in Hebrew, despite many extravagant claims to the contrary. In fact, while there are more than five thousand ancient manuscripts containing all or part of the New Testament in Greek, **there are no ancient manuscripts with even a single line from the New Testament written in Hebrew.**

Michael L Brown

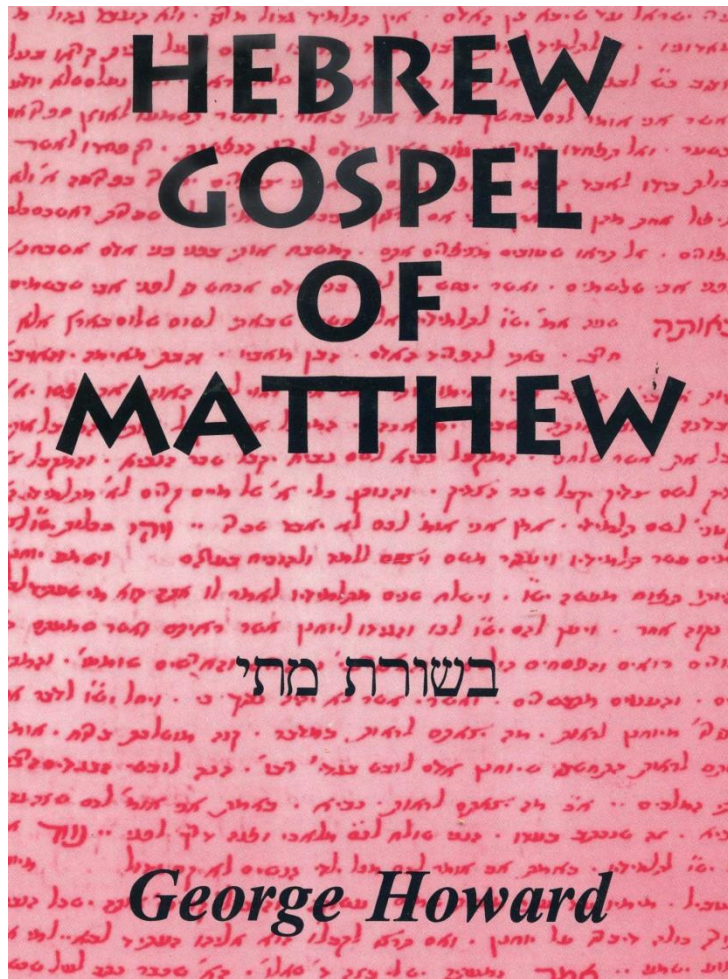
60 Questions Christians Ask About Jewish Beliefs and Practices

What about “Hebrew Matthew”?

Shem Tob's Hebrew Matthew



- a polemical work against Christianity entitled Eben Bohan (The Touchstone)
- Shem-Tob ben Isaac Ibn Shaprut was the author
- completed in 1380 and revised in 1385 and 1400
- Does not match Jerome's or Epiphaneus' "Hebrew Matthew" quotes



In regard to theology, Shem-tob's Hebrew Matthew is heretical according to the standard of traditional Christianity. It never identifies Jesus with the Messiah. John the Baptist is given an exalted role (even takes on messianic traits), — Shem-Tob's text envisions the salvation of the Gentiles only in the Messianic era.

Professor George Howard

du Tillet's Matthew, 1555

The Du Tillet Matthew is a version of the Gospel of Matthew, written in Hebrew, known as Heb.MSS.132, and residing in the National Library, Paris. The manuscript was obtained by Bishop Jean du Tillet from Italian Jews on a visit to Rome in 1553, and published in 1555, with editing by Jean Mercier (Hebraist)

Münster's Matthew, 1537

Manuscript was confiscated from the Jews

Münster filled in missing portions and made no notes as to which parts he added.

Papias (150-170 CE) - Matthew composed the words in the Hebrew dialect, and each translated as he was able. [A quote by Eusebius; Eccl. Hist. 3:39]

Ireneus (170 CE) - Matthew also issued a written Gospel among the Hebrews in their own dialect. [Against Heresies 3:1]

Origen (210 CE) - The first [Gospel] is written according to Matthew, the same that was once a tax collector, but afterwards an apostle of Jesus Christ who having published it for the Jewish believers, wrote it in Hebrew. [A quote by Eusebius; Eccl. Hist. 6:25]

Eusebius (315 CE) - Matthew also, having first proclaimed the Gospel in Hebrew, when on the point of going also to the other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings. [Eccl. Hist. 3:24]

Epiphanius (370 CE) - They [The Nazarenes] have the Gospel according to Matthew quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters. [Panarion 29:9:4]

Jerome (382 CE) - Matthew, who is also Levi, and from a tax collector came to be an Apostle first of all evangelists composed a Gospel of Christ in Judea in the Hebrew language and letters, for the benefit of those of the circumcision who had believed, who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Borea to copy it. In which is to be remarked that, wherever the evangelist.... makes use of the testimonies of the Old Scripture, he does not follow the authority of the seventy translators, but that of the Hebrew. [Lives of Illustrious Men, Book 5]

Isho'dad (850 CE) - His [Matthew's] book was in existence in Caesarea of Palestine, and everyone acknowledges that he wrote it with his hands in Hebrew. [Isho'dad Commentary on the Gospels]

"Matthew collected the oracles (*logia*— sayings of or about Jesus) in the Hebrew language (*Hebraïdi dialektōi* — perhaps alternatively "Hebrew style") and each one interpreted (*hērmēneusen* — or "translated") them as best he could." By "Hebrew" Papias would have meant Aramaic, the common language of the Middle East beside koine Greek. On the surface this implies that Matthew was originally written in Hebrew (Aramaic), but Matthew's Greek "reveals none of the telltale marks of a translation."

https://en.wikipedia.org/wiki/Hebrew_Gospel_hypothesis

“It is believed by a formidable number of critics that this Gospel was originally written in what is loosely called Hebrew, but more correctly Aramaic, or Syro-Chaldaic, the native tongue of the country at the time of our Lord...”

David Brown

Commentary Critical and Explanatory on the Whole Bible, 1871

Introduction to Matthew

"Tradition says that Matthew preached in Palestine for some years, then traveled to foreign countries; that he wrote his Gospel originally in Hebrew, and some years later, probably about A.D. 60, issued a more complete edition in Greek."

Halley's Bible Handbook, 24th edition, p.413

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

Josephus, Jewish Wars

“Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.”

Irenaeus, Against Heresies, 3.1.1

“Since, therefore, the Scriptures have been interpreted with such fidelity [LXX], and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt ...But our faith is steadfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetical [announcements], just as the interpretation of the elders [LXX] contains them.

For the one and the same Spirit of God, who proclaimed by the prophets what and of what sort the advent of the Lord should be, did by these elders give a just interpretation of what had been truly prophesied; and He did Himself, by the apostles, announce that the fullness of the times of the adoption had arrived, that the kingdom of heaven had drawn nigh, and that He was dwelling within those that believe on Him who was born Emmanuel of the Virgin. To this effect they testify, saying, that before Joseph had come together with Mary, while she therefore remained in virginity, "she was found with child of the Holy Ghost;" [Matt.1: 18] and that the angel Gabriel said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;"[Luke 1:35] and that the angel said to Joseph in a dream, "**Now this was done, that it might be fulfilled which was spoken by Isaiah the prophet, Behold, a virgin shall be with child.**" [Matt.1:22-23]

Irenaeus, Against Heresies 3.21.3-4

“That John knew the one and the same Word of God, and that He was the only begotten, and that He became incarnate for our salvation, Jesus Christ our Lord, I have sufficiently proved from the word of John himself. **And Matthew, too, recognizing one and the same Jesus Christ, exhibiting his generation as a man from the Virgin**, even as God did promise David that He would raise up from the fruit of his body an eternal King, having made the same promise to Abraham a long time previously, says: ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham.’ **Then, that he might free our mind from suspicion regarding Joseph, he says:** ‘But the birth of Christ was on this wise. When His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then, when Joseph had it in contemplation to put Mary away, since she proved with child, the angel of God standing by him, and saying: ‘Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins. **Now this was done, that it might be fulfilled which was spoken of the Lord by the prophet: Behold, a virgin shall conceive, and bring forth a son, and they shall call His name Emmanuel, which is, God with us;**’ clearly signifying that both the promise made to the fathers had been accomplished, that the Son of God was born of a virgin, and that He Himself was Christ the Saviour whom the prophets had foretold; not, as these men assert, that Jesus was He who was born of Mary, but that Christ was He who descended from above.

“Concerning the four Gospels which alone are uncontroverted in the Church of God under heaven, **I have learned by tradition that the Gospel according to Matthew, who was at one time a publican and afterwards an Apostle of Jesus Christ, was written first; and that he composed it in the Hebrew tongue and published it for the converts from Judaism.** The second written was that according to Mark, who wrote it according to the instruction of Peter, who, in his General Epistle, acknowledged him as a son, saying, ‘The church that is in Babylon, elect together with you, saluteth you; and so doth Mark my son.’ And third, was that according to Luke, the Gospel commended by Paul, which he composed for the converts from the Gentiles. Last of all, that according to John.”

Origen

Commentary on Matthew 1.1

“These, then, are the parallel passages of the four; let us try to see as clearly as we can what is the purport of each and wherein they differ from each other. And we will begin with **Matthew, who is reported by tradition to have published his Gospel before the others, to the Hebrews, those, namely, of the circumcision who believed.**”

Origen, Commentary on John 6.17

This same Origen also cites evidence that Matthew also composed his Gospel in Greek:

“Let us now consider what the word ‘epiousion,’ ‘needful,’ means. First of all it should be known that the word ‘epiousion’ is not found in any Greek writer whether in philosophy or in common usage, but seems to have been formed by the evangelists. At least Matthew and Luke, in having given it to the world, concur in using it in identical form.”

Origen, On Prayer 17

“And the rest of the followers of our Savior, the twelve apostles, the seventy disciples, and countless others besides, were not ignorant of these things.

Nevertheless, of all the disciples of the Lord, only Matthew and John have left us written memorials, and they, tradition says, were led to write only under the pressure of necessity. For **Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence.”**

Eusebius - Church History 3.24.5-6

As Origen, so Eusebius likewise cites evidence that Matthew also composed his Gospel in Greek:

“Which also the Scripture of the sacred gospels teaches, where it is said: ‘All these things spake Jesus unto the multitude in parables. And without a parable spake He not unto them, that it might be fulfilled which was spoken by the prophet, saying: ‘I will open My mouth in parables; I will utter things which have been kept secret from the foundation.’ **For instead of, ‘I will speak dark sayings of old,’ [or from the beginning,] Matthew, as being a Hebrew, uses a translation of his own, saying: ‘I will utter things which have been kept secret from the foundation.’ Instead of which Aquila has translated: ‘I will pour down things which have been enigmatical from the beginning.’ And Symmachus: ‘I will cause to spring up ancient dark sayings.’”**

Eusebius, Commentary on Psalms, Ps.78 (Comparing Ps.78:2 to Matt.13:35)

“For on the one hand the evangelist Matthew transmitted the gospel in the Hebrew language. On the other hand, **having changed it to the Greek language**, he said ‘the hour drawing towards dawn...after the close of the Sabbath.’

Eusebius, Questiones Ad Marinum

“The words, ‘My God, give ear to me, why hast thou forsaken me?’ spoken at the opening of the Psalm, are **recorded by Matthew** to have been said by our Saviour at the time of the Passion: ‘And at the sixth hour, there was darkness over all the earth until the ninth hour, and at the ninth hour Jesus called with a loud voice, Eloim, Eloim, lama sabachthani, **that is to say, being interpreted, My God, My God, why hast thou forsaken Me?**’”

Eusebius, Demonstratio Evangelica 10.8

“Of these four, it is true, only Matthew is reckoned to have written in the Hebrew language; the others in Greek.”

Augustine, Harmony of the Gospels, 1.2.4

What about Aramaic?

Aramaic/Syriac Scriptures

"A Syriac version of the Old Testament, containing all the canonical books, along with some apocryphal books (called the Peshitto, i.e., simple translation, and not a paraphrase), was made early in the second century, and is therefore the first Christian translation of the Old Testament. It was made directly from the original, and not from the LXX Version. The New Testament was also translated from Greek into Syriac about the same time. It is noticeable that this version does not contain the Second and Third Epistles of John, 2 Peter, Jude and the Apocalypse. These were, however, translated subsequently and placed in the version."

Easton's 1897 Bible Dictionary

Some Aramaic words and expressions preserved in the Gospels

Talitha cum, which means, "Little girl, get up!" (Mark 5:41).

Abba ("Father"; Mark 14:36; Gal.4:6; Rom.8:15);

Eloi, Eloi, lama sabachthani ("My God, my God, why have you forsaken Me"; Mark 15:34)

Cephas ("Peter"; John 1:42)

Mammon ("Wealth"; Matt.6:24, RSV)

Raca ("Fool"; Matt.5:22, RSV)

A scroll with a light brown, textured surface, possibly parchment or aged paper, is unrolled and held by four wooden rollers. The rollers are positioned at the top and bottom corners, with the top ones being slightly larger and more ornate. The scroll is set against a plain white background.

The Law & *The Covenants*

"...there are MANY Greek loan-words in Syriac. Indeed, while Greek uses the word νομος (*nomos*) for "law" (be it Torah law or any other law) the Syriac borrows this, and uses the word נְמוּסָא (*n'musa*). This word is, itself, a transliterated form of the GREEK word for "law."

However, Aramaic has a word for law already, and it usually refers to the Torah. This word is אורייתא (*oriyta*). Why does the Peshitta not use that word? Actually, the consistency of the Peshitta is off, because it does in fact use the word *oriyta* three times, in Mt. 11:13; 12:5; 22:40. So why use the Greek term in all other places?"

Mark 15:34 – "And at the ninth hour, Jesus cried with a loud voice, and said: El, El, lemono shebakthone; that is: My God, my God; why hast thou forsaken me?" (Murdock Peshitta NT)

If this is originally Aramaic, why does it need to "explain" what the phrase means? Why does it need to "translate" this "Aramaic or Hebrew phrase" into Aramaic, if it is **ORIGINALLY** Aramaic?

"As already mentioned, the Syriac Peshitta borrows the word *n'musa* (law) from Greek. In the Gospels, it calls Peter "Kepha." This is truly most accurate, as in some places the Greek also calls him Kephas (Cephas).

Note the verse here translated from Syriac:

18 Also I say to thee, that thou art Cephas: and upon this rock, I will build my church: and the gates of death shall not triumph over it. – Matt. 16:18 (Murdock Peshitta NT)

Here it is from a Greek base:

18 I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. – Matt. 16:18 (NASB)

In Syriac, we see that Peter is named Cephas. This is spelled כַּאפָּא (*kee-pha*) in Syriac. Then, the word for rock, when Yeshua says, "upon this rock" in Syriac is spelled the exact same way, כַּאפָּא. However, in Greek, we see that Yeshua calls Peter "Πέτρος" (*Pet-ross*). Then when He says, "upon this rock" the word for rock is πέτρα (*petra*). This is a completely different word, and the meaning is very deep. *Petros* means "rock" or even "pebble," whereas *petra* means "great rock" or "cliff." In Greek, we can see that Yeshua is differentiating between the "small rock" of Peter, and the "Great rock" which He builds His assembly on: Himself. In Syriac, we could easily see how the Catholics must be right, that the "church" was built upon Peter. Yet Greek makes a clear distinction.

In Acts 1:13 and 1 Peter 1:1, we see the Syriac does not record his name as Kepha. Rather, it records his name as פֶּטְרוֹס (*Petros*). This is a transliteration of Greek into Syriac. Now this also happens at 2 Peter 1:1, but since even most APs state that 2 Peter was written in Greek and then translated into Syriac, I will not use it as "proof."

Why would Kepha be written as "Petros" in Syriac, if the Aramaic was the original language? There is absolutely no reason for that to be the case. However, we do also see the name Cephas (in Greek, Κηφας) appear 9 times in the Greek NT. Yet again, we can easily say that Aramaic words and names are bound to show up in Greek writings, if those people were speaking Aramaic. Yet if the writers were not speaking Greek, and were not writing in Greek, then why do we see Greek transliterations in the Aramaic? This is not even including the loanwords, just the transliterated terms themselves such as names.

A similar occurrence here is the word "Christian." Now I know that numerous Messianic and Sacred Name Bibles out there try to hide it, but the fact is you can't: the NT uses the word "Christian." In Greek, this is Χριστιανός. Some newer versions, such as the ISR Scriptures, translate this as "Messianite" or "Messianic" yet it simply does not say that. However, since the word Χριστός (Christos) is Greek, we should expect an Aramaic word in the Peshitta, correct? No.

Acts 11:26, the first place in the NT to use the word, uses the Syriac word (כְּרִסְטִיָּנָא *Krystiani*). The same word is used in Acts 26:28, and 1 Peter 4:16, the same places it appears in Greek. So why would it use the Greek term *Krystiani*, if they neither spoke Greek, nor wrote in it? We would expect to find a word related to the Aramaic term (מְשִׁיחָא *meshicha*), yet that is not the case.

Another Greek word, διαθήκη (diatheke) is used throughout the NT, and it means "covenant." It stands in for the Hebrew word ברית (b'rit). In various dialects of Aramaic, we find the word קים (qyam) is often used for "covenant." In some dialects, such as Samaritan Palestinian Aramaic, the word is still ברית (b'rit). However, the Peshitta uses the word דיתיקא (dia-tee-qe) which is a transliteration of the Greek Diatheke. Again, why the Greek terms for "law" and "covenant"?

There are many other Greek loanwords in the Syriac, which again we should not expect to see if Syriac were a "holy language" that was used to communicate the NT. Remember, too, that Arabic is a descendant of Aramaic. Yet I don't see anyone claiming Arabic is a "holy language." (Except for Muslims, of course). Syriac comes from Old Aramaic, just as Arabic comes from Nabataean (a child of Aramaic). If that somehow makes it any holier than Greek, then does the same apply for any and all Semitic languages? What about Mandaic? Or Ethiopic?

אונגליון (*euw-an-gei-li-ahn*) a transliteration of the Greek εὐαγγελίου meaning "gospel" or "good news." This appears in places such as Mark 1:1.

אפיסקופא (*epiys-quw-pa*) a transliteration of the Greek ἐπίσκοπος meaning "overseer" or "bishop" and is used in Acts 20:28. Note that in Greek the same word is used in 1 Tim. 3:2 and Titus 1:7, though in Syriac the word used in those two verses is קשישא (*qa-shiy-sha*). Why would it not use the Syriac word in each instance, if it were not translated from Greek?

פרקליטא (*para-qlee-ta*) is a transliteration of the Greek παράκλητος meaning "comforter" or "advocate." Used in John 14, 15, 16, and 1 John 2:1. This Greek word is derived from two different words: παρα (para) and καλεω (kaleo) which means "to call close beside." Surely the Syriac language should have its own form of this? Especially if this is a Hebrew / Aramaic concept, simply borrowed by the Greeks.

פֶּנְטֵקֹּסְטָא (*pen-te-qos-ta*) is a transliteration of the Greek Πεντηκοστής, which literally means "fiftieth." This refers to the Feast of Shavuot, after counting the omer for 50 days. We find it in Acts 2 in the Peshitta NT. In the Peshitta Tanakh, in Deut. 16:16, where the Hebrew talks about the Feast of Shavuot, the Peshitta reads, וּבַעֲדָא דְּשַׁבּוּעָא (*we-ba-eda d-shav-ua*) meaning "the feast of weeks." Why, then, does it copy the Greek Pentecost, when the Syriac phrase is much closer to the Hebrew?

תרנוס (*t-ra-naws*) is a transliteration of the Greek θρονος (*thronos*) meaning "throne" as is found in Matthew 19:28. However, the second time the Greek uses *thronos* in Matthew 19:28, the Syriac uses כורסון (*koowr-sown*) which is the Syriac word for seat or chair.

The word we're going to look at is Eucharist. This is usually viewed as meaning the bread and wine that Catholics take at the "Lord's Supper" but actually, Eucharist is a Greek word. It means "to give thanks." Later, however, it was taken as the term that referred not simply to the giving of thanks, but to the bread and wine of the "Lord's Supper." Also called communion. This primarily comes from 1 Cor. 11.

1 Cor. 11:24 reads, "When He had given thanks, He broke it, and said, "Take, eat. This is My body, which is broken for you. Do this in memory of Me."

The word in Greek for "given thanks" is εὐχαριστήσας (*eucharistesas*), meaning "and having given thanks." In the Syriac Peshitta, we find:

1 Cor. 11:24: And blessed, and brake [it], and said: "Take, eat; this is my body, which is broken for your sakes: thus do ye, in remembrance of me." (Murdock Peshitta NT)

The difference here is the Greek says He "gave thanks" while the Syriac says He "blessed" (though it does not say what, or WHO He blessed). In Syriac, this word for "blessed" is בָּרַךְ (*b'arek*) and is the same as the Hebrew "baruch." This makes sense, as we should expect Aramaic terminology in an Aramaic document, right?

Now let's look at Acts 2:42:

42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. (NASB)

In Greek, the words here, "to the breaking of bread" is τῇ κλάσει τοῦ ἄρτου, which literally means "the breaking of the bread." Simple enough.

Acts 2:42 - And they persevered in the doctrine of the legates; and were associated together in prayer, and in breaking the eucharist. (Murdock Peshitta NT)

Here is "breaking the eucharist" in the Peshitta: **וּבְקָצִיא**
The first word is *w-b-qats-aya*, and means "and in breaking" but the word is only used in reference to breaking bread. The second word is *eu-kar-ris-tiya*, and is a transliteration of the Greek "Eucharist." Why would the author of Acts use a Greek word for "giving thanks" here, given the context of "breaking bread"?

the word Eucharist later became synonymous with "communion" and thus was substituted later on, when the Syriac was being translated from Greek. There really is no other explanation, as the Greek never uses the term "eucharist" in reference to communion or breaking bread, only in "giving thanks."

However, if the Syriac came first, why does the Greek translation not maintain the usage of Eucharist here? And why would it even use the term at all?

Now then, shouldn't we expect the Syriac Aramaic NT to quote from a Hebrew or Aramaic source? Why then does it appear to quote from the Greek LXX? In the following examples, you'll see that the Peshitta New Testament does not even quote from the Peshitta Tanakh. Rather, it follows the readings that the Greek NT takes. Why is that? If the Peshitta is original, we would expect it to quote its own language, or even Hebrew. But it instead quotes the Greek. Does this not lend itself to the idea that Greek, then, came before?

Psa. 40:6 (NASB) - Sacrifice and meal offering You have not desired; **My ears You have opened**; Burnt offering and sin offering You have not required.

Heb. 10:5 (NASB) - Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, **but a body you prepared for me...**"

Psa. 40:6 (LXX in American English) - Sacrifice and offering you would not; **but a body have you prepared me**: whole burnt offering and sacrifice for sin you did not require.

So we can see that the NT book of Hebrews was not quoting the Masoretic text, but what happened? Note that the Dead Sea Scrolls ALSO READ THIS WAY! So we can safely assume an earlier Hebrew text, most likely the original, read, "a body you have prepared for me" instead of "my ears you have opened."

Psa. 40:6 (Aramaic Bible in Plain English) - With sacrifices and with offerings you have not been pleased, **but you have pierced the ears for me**; burnt peace offerings for sin you have not requested.

Heb. 10:5 (Aramaic Bible in Plain English) - Because of this, when he entered the universe, he said, "Sacrifices and offerings you did not want, **but you have clothed me with a body...**"

So why does the Syriac Aramaic Peshitta NT, quote the Greek Old Testament and not the Peshitta Old Testament? You might say, "Well it is simply quoting the Hebrew original." And you may be right, as the Dead Sea Scrolls will attest to this. But let's put that to the test.

Acts 7:43 (NASB) - You also took along the tabernacle of Moloch and **the star of the god Rephan**, the images which you made to worship. I also will remove you beyond Babylon.

This is a quote from Amos 5:26.

Amos 5:26 (NASB) - You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves.

Notice how different they are? The confusion here was caused by Moloch (in Hebrew, מֹלֵךְ mem-lamed-khaf), and the word for king (in Hebrew, מֶלֶךְ mem-lamed-khaf), which is pronounced "Melekh." The word Sikkuth is from sukkah, the root of Sukkot, meaning "booth" or "tent" or in some cases, "tabernacle." Lastly, Kiyyun (or Chiun in the KJV) was regarded as a god comparable to Saturn.

Amos 5:26 (LXX in AE) - Yes, you took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which you made for yourselves.

Amos 5:26 (translation mine) - But you carried along the tent of Milkom, and Kewan, your images, the star of the gods your gods which you made.

Here, the Peshitta transliterates the Hebrew Kiyyun as Kewan, and has nothing at all to do with the name Raephan as the LXX does.

Acts 7:43 - 'But you carry the tabernacle of Malcom and the star of the god Rephan, images which you have made to worship. I shall remove you farther than Babel.

Matthew 15:8-9 (NASB) - This people honors Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the precepts of men.

Isaiah 29:13 (NASB) - Because this people draw near with their words, And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned by rote."

Isa. 29:13 (LXX in AE) - This people draw near to me with their mouth, and they honor me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.

Here it is from the Peshitta Tanakh:

Isa. 29:13 (translation J. Brown) - This people draw near to Me with their mouth, and honor Me with their lips, but their heart is distant from Me; their fear of Me is a teaching taught by men.

And here it is from the Peshitta NT:

Mat. 15:8-9 (Aramaic Bible in Plain English) - This people is honouring me with their lips but their heart is very far from me. And they revere me in vain while they teach the doctrines of the commandments of man.

- 3rd Commandment is about hypocrisy, not phonics
- Original language confused/God made all new
- Pentecost languages miracle
- Names ARE translatable between languages
- Titles can be substituted for names
- “Name” is not so narrowly defined in Scripture
- “Holy Name” does not equate to “Hebrew name”
- The English words “God,” “Lord,” and “Jesus” are not pagan/sinful
- The New Testament was authored in Greek

Seek His holy will!

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

**KEEP IT
WHOLLY!**

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



Truth On The Web Ministries



Eph 6:17 And take..the sword of the
spirit, which is the word of God.

THANK YOU!



Church of God at Woodstock