

Foreword to Paul's letter to the Philippians

Different types of brackets

{.....} - Within this type of bracket, downsized, and in **green** is the original Aramaic word or words being represented; or the Aramaic idiom or phrase, after the English word or words.

[.....] - This type of bracket, downsized, and in **brown** is for the explanation of an Aramaic word, or a footnote. In the appendix, you'll find notes that explain some. Each number that is placed next to a word has its equal in the notes.

I've been careful when modifying the text into an easy reading, and at the same time retained the original. Words that I've added are in **cursive**, as this following example: "*then* he knocked at the door." "*then*" is added. Quotations from the Old Testament are also in cursive, and in another color. In this English translation, we find the idioms and other expression that was used by the Jews of that time, when they spoke Aramaic. When the apostles wrote the gospels and the letters, they, or their scribes, wrote in Aramaic to the Aramaic speaking Jews, and then, most probably, the scribes translated the books and letters immediately to Greek.

In the Greek translation of the Aramaic original, many Aramaic expressions were written down. Sometimes the idioms were misunderstood, and here and there, Aramaic words were confused in certain Greek manuscripts, while other Greek manuscripts got it correctly, yet, instead, confused other words that the other got right.

Aramaic is the mother to Hebrew. It shares the grammar and more. After about 50 years as prisoners in Babylon (597-539 BC), Aramaic speaking Jews returned to their country. Around 150-200 AD, they began to fully return back to the Hebrew language, which one can find evidence for in scriptures of that time. Yeshua and his disciples spoke a Galilean dialect of Aramaic.

The Aramaic text of East Peshitta has one more word than the Greek for the Gospel about Our Lord and Savior, and that is "Sabarthat", which also can mean "Good News". We all recognize Evangelium, which means "Good News". However, in Rom 10:16 it reads: "Sbartha Evangelium, which translates: The Hopeful Message of The Good News". In this case, Sabarthat cannot mean "Good News", because then it would read "The Good News of The Good News". Since Sabarthat means either "Good News" or "Hopeful Message", the wisest thing is to go by what reads in Rom 10:16, and determine that it must be "Hopeful Message".

Paul's letter to the Philippians

Chapter 1

Greetings

- ¹ Paul and Timothy, servants of Yeshua The Anointed One: To all The Holy Ones who are in Yeshua The Anointed One, which are in Philipus, with The Elders and The Ministers/¹Deacons¹. ² Grace be with you, and Peace from God Our Father, and from Our Lord Yeshua The Anointed One.
- ³ I give thanks to God for you, remembering you constantly ⁴ in all my prayers for your persons, and while I rejoice, I pray ⁵ for your participation that is in The Good News, from the first day, and until now, ⁶ because I am of assurance about this: That He who began good deeds in you; He will complete them until The Day of Our Lord Yeshua The Anointed One.
- ⁷ For thus, it is right for me to think about all of you, because you are placed in my heart, and in my chains, and in the defense that concerns The Truth of The Good News, which you are partakers with me, in Grace, ⁸ for God is a witness for me as for how I Love you in the kindly affections of Yeshua The Anointed One².
- ⁹ And this I pray: That your Love might increase further, and might abound in The Knowledge, and in all of The Understanding of The Spirit, ¹⁰ that you set apart what is useful, and be Pure, of no offense in The Day of The Anointed One, ¹¹ and be filled with The Fruits of Righteousness that are in Yeshua The Anointed One, for The Glory and for The Honor of God.
- ¹² But, I desire that you, my brothers, recognize that my own happenings has led to abundant advancement in The Good News, ¹³ thus also, my chains in The Anointed One are revealed in the entire Praetorium and to everyone else, ¹⁴ and a multitude of brothers, who are in Our Lord, are confident about my chains, and exceedingly bold, which are not afraid to speak God's Word, ¹⁵ and some men have proclaimed it from jealousy and contention, yet, some men in good will, and in Love towards The Anointed One, ¹⁶ because they know that it is for the defense of The Good News *that* I am placed here.
- ¹⁷ Yet, those who are in contention, proclaiming for The Anointed One; are not being of sincerity, but hoping that they will add afflictions to my chains, ¹⁸ and in this I rejoice, and I am glad, that The Anointed One is proclaimed by all means, if in pretense, and if in Truth, ¹⁹ for I know that these happenings are for Life to me, through your prayer, and through The Gift of The Spirit of Yeshua The Anointed One, ²⁰ as I am of Hope, and I expect that in nothing I will be ashamed, but rather in The Manifest Presence, that – as in all times, even so now – The Anointed One is magnified in my body; if in life and if in death, ²¹ for my own Life is The Anointed One. And if I die, it is advantageous for me.
- ²² But, also, if in this life of the flesh there's fruit for my deeds; *then* I don't know what to choose for myself, ²³ for these two press close against me: I desire to depart to be with The Anointed One, and this would be a good advantage for me, ²⁴ but, because of your situation, I'm also urged to remain in my body, ²⁵ and this I assuredly know, that I will remain, and I will abide for your own joy, and for the progress of your Faith, ²⁶ so that when I come to you again, there might abound in you glorying (which is) in Yeshua The Anointed One; in Him alone!
- ²⁷ As is congruous to The Hopeful Message of The Anointed One {Sbartheh}; so should your conduct be, so that if I come, I will see you, and if I depart, I will hear about you that you stand in one spirit and in one soul, and that you shine/are celebrated³ together in The Faith of The Good News, ²⁸ and in nothing you be troubled from those who stand up to resist us; to the demonstration of their destruction, and of your own Life.
- ²⁹ And this is given to you from God; that you not only trust, believing in The Anointed One, but also for your person, you'll suffer ³⁰ and endure conflict, like that which you saw in me, and now you hear about.

Chapter 2

- ¹ If therefore there's for you comfort in The Anointed One, and if consolation in your heart, by love, and if participation of The Spirit, and if tenderness, and mercies; ² *then* complete my joy; be of one viewpoint, and one love, and one soul, and one mind, ³ and don't do anything in contention, or in vain glory, but rather, in humility of mind, let every man consider his neighbor as greater than himself, ⁴ and no man being careful only of his own soul, but rather also every man for his neighbor.
- ⁵ And think this way in your soul, which also Yeshua The Anointed One did: ⁶ Who, *While He existed in the form of God, He reckoned it wasn't something to be exploited; this being the equal of God, ⁷ but instead, His Soul was emptied, and He took the form of a servant, and He was in the form of a Son of Man, and was found in figure as a Son of Man, ⁸ and He humbled His Soul, and obeyed until death; even the death of a Cross.*
- ⁹ *Because of this; God has also greatly exalted Him, and gave to Him The Name which is preferred over all names, ¹⁰ that at The Name of Yeshua, every knee will bend, those in the Heavens, and in the Earth, and those from under the Earth, ¹¹ and every tongue will profess that The Lord YHWH¹ is Yeshua The Anointed One, to The Glory of God, His Father.*
- ¹² Therefore, my beloved, as you always have obeyed, not only when I was near to you, but now that I am far from you; perform the work of your salvation² exceedingly in fear and in trembling, ¹³ for it is God who incites in you even to desire; also to do that thing that you desire.³
- ¹⁴ Everything should be done without murmuring and without disputation, ¹⁵ that you be guileless and without blemish, as pure Sons of God who are dwelling in a perverse and crooked generation, and appear in their midst as Lights in the World, ¹⁶ which you are to them, in the place of Life⁴, to my own glory in The Day of The Anointed One, that I might not be running for nothing and not labor in vain.
- ¹⁷ But, even if I am offered for the sacrifice and service of Faith, I am glad and I rejoice with all of you, ¹⁸ and thus also, you be glad and rejoice with me.
- ¹⁹ But, I Hope, in Our Lord Yeshua, that I'll soon send Timothy to you, to be relief for me when I learn about you. ²⁰ For there isn't for me another here who is like my soul, that is diligently careful of my own.
- ²¹ For all are of self-seeking, and not of Yeshua The Anointed One. ²² But, through proof of this, you know that as a Son is with his Father, thus, he is laboring with me in The Hopeful Message.
- ²³ To this I Hope; that I'll soon send him to you, when I see how it is with me. ²⁴ And I am trusting upon my Lord, that even I will soon come to you.
- ²⁵ Yet, now the matter urges me, that I send to you Brother Epaphroditus, who is a helper and Soldier who is with me, but who is your own Sent One and Minister/Deacon of my need, ²⁶ because, he was desirous of seeing you all, being grieved of knowing that you heard of his sickness.
- ²⁷ For, his sickness was even to death, but God had mercy; but, it wasn't for him only but also for me, that for me there not be distress upon distress. ²⁸ Eagerly, therefore, I've sent him to you, so that, when you see him again, you will rejoice, and *there* for me may be some relief.
- ²⁹ Receive him therefore in The Lord YHWH; in all Joy; and holding them in honor those which are of such, ³⁰ because, he came to death for the work of The Anointed One, and was in danger regarding his life, so that he fulfill the thing which was lacking in you, in this service that is for you.

Chapter 3

- ¹ Therefore brothers, rejoice in Our Lord, for it isn't wearisome that I write these things to you again, because they caution you. ² Beware of dogs, beware of workers in evil, beware of the mutilation in the flesh, ³ for we are The Circumcision; we who work for God in The Spirit, and we boast in Yeshua The Anointed One, and have no confidence regarding the flesh, ⁴ while for me, concerning this, there was also a reason for confidence in the flesh. For, if a Man hopes to have confidence in the flesh, I have from greater reasons than he: ⁵ a circumcised son at eight days; from the lineage of

- Isra'El; from The Tribe of Benjamin; a Hebrew son of Hebrews; in The Law; Pharisaic; ⁶ in zeal; a persecutor of The Assembly; and in the righteousness of The Law, I was without blame.
- ⁷ But, these which were an advantage for me, I regarded them as a detriment because of The Anointed One. ⁸ I even regard them all as loss, because of the greatness of The Knowledge of Yeshua The Anointed One my Lord; because of whom everything is loss and considered as of dung, so that I might gain The Anointed One, ⁹ and, while being found in Him, not to the righteousness of my own soul, that's from The Law, but that which is from The Faith of The Anointed One, which is The Righteousness that is from God, ¹⁰ so that, by it, I might know Yeshua, and The Power of His Resurrection, and be a partaker in His sufferings, and be like Him in His death; ¹¹ that perhaps I'll be able to reach to The Resurrection from the place of the dead.
- ¹² Not that I have received it at this time, or I'm perfected at this time, but I run, so that I'll attain to the thing of which Yeshua The Anointed One has attained.
- ¹³ My brothers, about my soul, I do not think that I've obtained it, but there's one thing I know: I forget that which is in back of me, and I advance towards that which is ahead of me, ¹⁴ and I run toward the goal so that I might receive the victory of The calling from on high, of God, in Yeshua The Anointed One.
- ¹⁵ Therefore, those who are mature, have these thoughts. And, if you think something different, this also God will reveal to you. ¹⁶ Nevertheless, to this we may reach, following in one path, and in one agreement. ¹⁷ And be like me in these things, brothers, considering those who are walking likewise according to the pattern that you saw in me.
- ¹⁸ For, there are many walking otherwise, those whom I spoke to you about many times, but now, while I weep, I affirm that they are enemies of The Cross of The Anointed One; ¹⁹ whose end is destruction, whose god is their stomach, and who glory in their shame, these who mind the things in the Earth.
- ²⁰ But our own business¹ is in The Heavens, and from there we look to Our Life-giver; to Our Lord Yeshua The Anointed One, ²¹ He who will change our body of humiliation, so that it is in the form of His body of Glory, according to His great power, that by which all are subject to Him.

Chapter 4

- ¹ Therefore, my dear and beloved brothers; and my joy and my crown; thus be established in Our Lord, my dear ones. ² From Euodia and from Syntyche I request that they be of one mind in Our Lord.
- ³ Also, I request from you, true Son, my yoke-fellow; that you be helpful to these who toil with me in The Good News; with Clement, and with the rest of my helpers whose names are written in The Book of Life.
- ⁴ Rejoice in Our Lord, constantly, and again I say, "Rejoice!" ⁵ And let your humility be known to everyone; Our Lord is near. ⁶ Of nothing be anxious, rather, in all times, in prayer and in petition and in thanksgiving, make your requests known before God, ⁷ and God's Peace that is greater than all understanding will keep your hearts and your minds in Yeshua The Anointed One.
- ⁸ Therefore, my brothers, that which is of Truth, and that which is of modesty, and that which is of reproof, and that which is of purity, and that which is of Love, and that which is praiseworthy, and that which are deeds of praise, and that are commendable; you shall think upon these.
- ⁹ These that you learned, and received, and heard, and seen in me; these do, and The God of Peace will be with you. ¹⁰ Yet, I greatly rejoice in Our Lord that you are united to be concerned about me, as you were already concerned, but were not able to help me. ¹¹ But, it isn't because of lack I speak to you, for I've learned to be sufficed for that thing that is for me.
- ¹² I know what it is to be of abasement. I also know what it is to be of abundance in everything, and in everything I am also trained in fullness, also in hunger, in excess, and in need, ¹³ so that I am empowered for all things, in The Anointed One who strengthens me.
- ¹⁴ Nevertheless, you've done well to have shared for my necessities. ¹⁵ But, you should also know, you Philippians, that in the beginning of The Hopeful Message, when I went out from Macedonia, not

even one from The Assemblies communicated to me, with regard to giving money and gifts, except you alone, ¹⁶ so that, even to Thessalonica, one time, or twice, you sent for my need.

¹⁷ It is not the gift that I seek, but rather, I seek the increase of fruits for you! ¹⁸ For, I have received everything, and more, and am full, and received all that you've sent to me by the hand of Epaphruditus, as of a sweet perfume, and of an acceptable sacrifice that is pleasing to God.

¹⁹ And my God will fulfill all of your needs, according to His wealth, through The Glory of Yeshua The Anointed One. ²⁰ Now, to God Our Father be Glory and Honor forever and ever. Amen.

²¹ Salute in Peace all The Holy Ones who are in Yeshua The Anointed One. The brothers who are with me salute you in Peace. ²² All The Holy Ones salute you in Peace, especially from of those in the household of Caesar. ²³ The Grace of Our Lord Yeshua The Anointed One be with you all¹. Amen.

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Edited for easy reading by Ralf C Alvryd.

NOTES TO THE CHAPTERS:

Chapter 1

1. 1:1 – The Greek word for “servant” is “**Diakonois**”, and the Aramaic word is “**M'shamshane**”.

1:8

(Greek has, “**For God is my witness, how I long for you all in the bowels of Jesus Christ.**” That just does not cut a straight line for me, especially compared to The Peshitta. By the way, “the bowels” as the seat of affection is a Semitic figure of speech, totally foreign to pre-Christian Greek. Greeks typically considered *σπλαγχνα* -“**splagcna**” in a literal sense or as the seat of violent emotion: “Rage, Jealousy, Grief”. The positive sense originated as a result of translating the Hebrew idiom in religious literature, and as used in the NT, it reflects translation of the Aramaic idiom of “**Rakhma**” –“the bowels, mercy, love”, as “**bowels**”, the seat of affection.)

1:27

* Greek has *συναθλουντες* -“**striving together**”; Here is the Aramaic word in the Peshitta *ומתנצחיתון* -“**& you are celebrated**”. Here is the Aramaic for “**& you are striving**”: *ומתנצייתון*. This is the original *ומתנצחיתון* reading with one letter dropped-ח. What an amazing coincidence, is it not? *ומתנצחיתון* -“**& you are celebrated**” without the letter ח is *ומתנצייתון* - “**& you are striving**” ! “**You are celebrated**” in Greek would be “*αινεσθε*” or “*αινουμενοι*”. That looks nothing like *συναθλουντες* -“**striving together**”. There is no evidence here to support the idea that The Peshitta was translated from Greek; on the other hand, the evidence for The Greek being a translation of a Peshitta original is quite compelling here and elsewhere.

ומתנצחיתון -“**& you are celebrated**” (Peshitta)

ומתנצייתון -“**& you are striving**” (Greek reading in Aramaic)

The two Aramaic words have **89%** letter correlation, with only one letter difference between them.

The Peshitta mss. have no variant readings in this verse.

The Greek words:

αινουμενοι &

συναθλουντες have **17%** correlation at best.

Is there any question that the Greek reading is derived from the Peshitta’s Aramaic?

2:11

* The Name higher than all names is *מר׳א* “**MarYah**”- “**LORD JEHOVAH**” or “**Lord Yahweh**”, the Aramaic cognate of The Hebrew Old Testament Name - יהוה -“**Yehovah**” - The Name of God. The Greek texts have merely, “**Kurios**”, which is not The highest name; it is not a name at all, merely a title which is used for landowners, merchants and nobles, and also is used of many pagan deities, as well as for the God of Israel in the Greek language. Greek has no name answering to The Tetragrammaton sacred Name “**YHWH**” as Aramaic does : *מר׳א*.

2:12

* Greek has “**Work out your own salvation**”. This is not the meaning of the Aramaic- not by a long shot.

2:13

Greek has “**To do His pleasure**”. The Aramaic is quite different.

2:16

*Greek has “**holding forth the word of life**”.

Here is the Peshitta reading - “**You are to them in the place of life**” in Dead Sea Scroll Aramaic script:

Life in the place to them for you are
אחז חזקתן לחייתן לחייתן

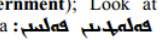
Here is “**You are holding forth to them the word of life**” in Dead Sea Scroll Aramaic script:

Life the word to them for you are holding
אחז חזקתן לחייתן לחייתן

The Peshitta mss. have no variant readings in this verse.

There is very little difference between the two readings in Aramaic. Part of the problem a first century translator may have had was poor lighting much of the time; couple that with reading someone else’s handwriting in an age when eyeglasses were not available and there were no typewriters and word processors (and you must admit, the DSS script above has rather strange and distorted looking letters, many of which are very similar in appearance). Considering everything, the Greek translator did a very good job overall. The error rate in translation of the Aramaic is 0.4 % in 1 Corinthians by my estimation of 26 significant word errors in the Majority Greek text; that is an **accuracy rate of 99.6%** ! That is not too shabby! I doubt there are many today who could do as well at the same task, under 1st century circumstances.

3:20

* Greek has "πολιτευμα"-“government”, “citizenship”; I suspect that פולחנן (Business) was misread as פולושין (Government); Look at these in DSS script: פולחנן : פולושין - “government”; In Estrangela : 

If you look carefully at the underlined letters - פ and ו, you can see פ appears as two letters put together – ון Zayin, Waw, left to right. The letter to the left of פ is ו, which if pressed to the Zayin like half of פ “Khet”, looks like a Tau ו-ת. Tau ת and Tet ט sound very similar (T sound); If a Greek Scribe were reading and mentally pronouncing the word פולחנן as פולושין or פולושין, he may have seen something like פולחנן (Business) as פולושין and read it aloud and then translated from - פולושין (Government). The evolution of this would look like:

1. פולחנן - “Our Business”
2. פולושין - “(Khet broken into two letters- Zayin ו, Waw ו)”
3. פולושין - “A phonetic spelling of “Paulautayan”(Tau -ת [T] sounds like Tet -ט [T]) (“Our Commonwealth”)
4. פולושין - “Paulautayan” (Our Commonwealth, the Aramaic base for “πολιτευμα”- “Government”)

The Greek reading may have been based on sounding out word # 3 (“Paulautayan”) and then writing it as #4 (“Paulautayan”).

- פולחנן - “Paulkhanan” - “Our Business” (Peshitta)
- פולושין - “Paulautayan” (“Our Commonwealth”, Aramaic for “πολιτευμα”- “Government”)

The two have 72% correlation.

Some Greek words for “Business” are: λειτουργια & εργασια, λατρευα. “πολιτευμα”- “government” and “λατρευα”- “Service” are about as close as any two of the possible Greek pairs can be:

- “ΠΟΛΙΤΕΥΜΑ”- “Government”
- “ΛΑΤΡΕΙΑ”- “Service”

These Greek words have 33% correlation.

4:23

* The Critical Greek text has “πνευματος υμων” - “your spirit”. Below is a comparison of the Peshitta reading and the Greek reading in DSS Aramaic:

- לללל - “you all”
- לללללל - “your spirit”

The middle letter of the second word is the only significant difference in the appearance of two words; here are the two words with that one letter greatly diminished in size for illustration’s sake:

- לללל - “you all”
- ללללל - “your spirit”

The same in Estrangela script looks like:

- לללל - “you all”
- ללללל - “your spirit”

The Dead Sea Scroll Aramaic script looks like the best candidate for the original text of Philippians.