

## Foreword to Paul's letter to the Hebrews

### Different types of brackets.

(.....) - The translated word from the original remains here, but within this type of bracket, in the ordinary color, and downsized so as to avoid a sometimes long-winded meaning in the original text. You can either read this/these word(s) or drop it/them for a more fluent reading.

{.....} - 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. Jesus and his disciples spoke a Galilean dialect of Aramaic.

"*Holy*" comes from "*heile*" which means "*sun's rays*", and "*Helios*" is the sun-person who is Titan's son in Greek Mythology. Rukha d'Qudsha actually means "*The Separated Spirit*". So, "*holy*", "*saints*" "*Sanctify*" and "*hallowed*" should be replaced with "*separate*" in all cases, because we have the same Aramaic root word in all of them, namely "*Qadish*", a word that takes on the meaning that God sits on His Heavenly Throne, above everything, apart from all things, higher than all, in His majesty of pureness in all His work.

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".

## THE HEBREWS

### Chapter 1

- <sup>1</sup> In all parts and in all patterns, God spoke with our Fathers from the first in The Prophets,
- <sup>2</sup> and in these Last Days, spoke with us in His Son, to whom He placed as The Heir of everything, and by whom He made the worlds [the universe],
- <sup>3</sup> He, being The Glorious Illuminating Figure of His Essence and the upholder of everything, through The Power of His Word, who, in His own Person, made the cleansing of sins, and sat down on The Right of The Greatness on High.
- <sup>4</sup> And this all being greater than The Angels just as that inherited preferred Name is among their own,
- <sup>5</sup> for who from The Angels was it ever said by God: “*Son, today I beget you,*” (2 Sam 7:14) and furthermore: “*I will be to Him a Father, and He will be to Me a Son?*” (Ps 2:7)
- <sup>6</sup> Yet again, when His Firstborn entered the world, He spoke: “*To Him is the worship of all God’s Angels.*” (5 Mos 32:43)
- <sup>7</sup> But thus was spoken about The Angels: “*He made His Angels wind/spirit, and His Ministers burning fire.*” (Ps 104:4)
- <sup>8</sup> Yet, about The Son it says: “*Your Own Throne, God, is the eternally everlasting Magistrate of Righteousness, and The Scepter of Your Kingdom.*”
- <sup>9</sup> *You love Righteousness and hate unrighteousness. Because of this, God, Your God anointed You with The Ointment of Joy greater than Your companions.*” (Ps 45:6-7)
- <sup>10</sup> Furthermore: “*From the beginning, You placed the foundations of the Earth, and the Heavens are the work of Your hands {power}.*”

- <sup>11</sup> *They pass away, but You, You remain. And as a garment they all become old,*
- <sup>12</sup> *and is folded up as a garment. They certainly will be changed, but You will be as You are, and Your years not finished.”* (Ps 102:25-27)
- <sup>13</sup> Yet, to whom among The Angels was it again ever spoken: “*Be at My Right until I place Your enemies under Your feet as a footstool.*”? (Ps 110:1)
- <sup>14</sup> Behold, are they not all Heavenly spirits which minister, who are sent to serve on account of those who are prepared to inherit Life?

## Chapter 2

- <sup>1</sup> Because of this, we are indebted to be especially careful in the thing we hear so we don't fall.
- <sup>2</sup> For if The Word spoken through The Angels was established, and all that heard and transgressed concerning it received righteous retribution,
- <sup>3</sup> how will we escape if we neglect those things which concern our Life that began to be spoken from Our Lord, and from those who heard from Him, with confirmation
- <sup>4</sup> when God testified about it by signs and wonders of various powers, and in distributions of The Holy/Set Apart Spirit, given as He willed?
- <sup>5</sup> And it was not for The Angels that He made and prepared the world, about which we speak,
- <sup>6</sup> instead, as The Scripture testifies and says: “*What is man that You should remember him, or a Son of Man that You would visit him?*”

<sup>7</sup> *You humbled Him to be less than The Angels. Glory and Honor You placed on His head, and You gave Him power over the works of Your hands,*

<sup>8</sup> *everything is subjected under His feet.*” Yet, all things are not subjected to Him now; something is not yet allowed to be subdued; but behold, all things will be subjected to Him.

<sup>9</sup> But He who was humbled to be less than The Angels we behold to be Jesus, and Glory and Honor was placed upon His Head because of the suffering of His death, for, apart from God, He tasted death for every man.

<sup>10</sup> For it was necessary for the sake of all things, and through and because of Whom are all things; in order to bring many Sons to Glory, so that The Beginning of their Life be perfected by suffering.

<sup>11</sup> For He who sanctified them, and those who are sanctified, are all from One. Because of this, He is not ashamed to call them Brothers,

<sup>12</sup> where He said: *“I will declare Your Name to My Brothers, and I will Glorify You within The Assembly,”*

<sup>13</sup> and furthermore: *“I will be confident in Him,”* and again: *“Behold Me and The Sons given to Me by God.”*

<sup>14</sup> For, because The Sons are partakers in flesh and blood, so also was He in this form partaking in these things, and by His death, stopping him who held the power of death, which is satana,

<sup>15</sup> loosing those who their whole life were in fear of death, being made its slave.

<sup>16</sup> For He wasn't taken from The Angels, but taken from Abraham's Seed.

<sup>17</sup> Because of this, it was fitting that He resemble His Brothers in all things, and thus, be a compassionate Chief Priest of The

Believers in the things of God, and be the absolver of the sins of the Gentiles.

- <sup>18</sup> For in that He suffered and was tempted He is able to help those who are tempted.

### Chapter 3

- <sup>1</sup> Therefore, my Holy Brothers, who are called with a calling from Heaven, behold this Sent One {Apostle} and Chief Priest of our confession: Jesus Christ,
- <sup>2</sup> who was faithful to Him who prepared Him, as Moses was in all His House.
- <sup>3</sup> For much more is the praise of this One than from Moses, as much more as the honor of The Builder of the House is from The House.
- <sup>4</sup> For every house is built from Mankind, but He who built everything is God.
- <sup>5</sup> And Moses, as a servant, was faithful in all of His House for a testimony of what was preparing to be spoken through him,
- <sup>6</sup> yet, Christ, as The Son, concerning His House, whose House we are, if we maintain The Manifestation of His Presence and Glorious Hope until the end.
- <sup>7</sup> Because of this, The Holy Spirit spoke: *“If you hear His voice this day,*
- <sup>8</sup> *don't harden your hearts to provoke Him as the contentious did likewise in The Day of Trial in the Wilderness,*
- <sup>9</sup> *when your Fathers tempted and tried Me forty years, beholding My Works.*
- <sup>10</sup> *Because of this, I was wearied by that generation, and spoke: ‘A people whose hearts wander, and who don't know My Ways,*
- <sup>11</sup> *so I swore in My anger, they will not enter My Rest.’”*

- <sup>12</sup> Be careful, therefore, my Brothers, lest there be in a man among you an evil heart, not having Faith, which departs from The Living God.
- <sup>13</sup> But inquire into this from your soul, all the time, until The Day that is called “Today,” lest there come a hardening of Mankind from the deception of sin.
- <sup>14</sup> For we are fused with Christ, if we steadfastly persevere in This Covenant from the beginning until the last.
- <sup>15</sup> As it is spoken: “*Today, if The Utterance of His voice you hear, do not harden your hearts to anger Him.*”
- <sup>16</sup> For who is it who heard and angered Him? Was it not all those who went out from Egypt by the means of Moses?
- <sup>17</sup> And in whom was He wearied for forty years but in those that sinned, and their bones fell in the wilderness?
- <sup>18</sup> And of whom did He swear they would not enter His Rest but about those who weren’t persuaded?
- <sup>19</sup> And we see they weren’t able to enter because of disbelief.

#### Chapter 4

- <sup>1</sup> Fear therefore, lest, while there remains a promise of entrance to His Rest, there is found a man among you remaining from entering.
- <sup>2</sup> For we also were proclaimed to, as they also were, but it didn’t benefit them; those Words they heard, because it wasn’t intermingled with Faith in those hearing it.
- <sup>3</sup> But we enter His Rest; we who believe. But as He spoke in wrathful oath: “*They will not enter My Rest!*” Behold! The works of God were from the beginning of the world,
- <sup>4</sup> as spoken about The Sabbath: “*God rested The Seventh Day from every work.*”

- <sup>5</sup> Here again it is spoken: “*They will not enter My Rest,*”
- <sup>6</sup> because, therefore there’s to be a place that man; any man, could enter to; to which those preached to before didn’t enter, not being persuaded.
- <sup>7</sup> Furthermore, another Day is placed forth from after many seasons, as concerning from that which was written; spoken through David: “*Today, if His voice you hear, do not harden your hearts*”
- <sup>8</sup> For if Yeshua bar-Nun had given them rest, it wouldn’t have been spoken afterwards about another Day.
- <sup>9</sup> Therefore, it remains for The people of God to observe the Sabbath,
- <sup>10</sup> for those who enter this Rest are also ceased from their own work, as God is from His own.
- <sup>11</sup> Therefore, exhort those who enter this Rest not to fall in the manner of those with no convictions.
- <sup>12</sup> For God’s Word is Alive, entirely effective, and much sharper than a sword with two edges, entering until there is a distinction of the soul and of the spirit, and of the joints and of the marrow of the bones, judging the thoughts and the imaginations of the heart.
- <sup>13</sup> And neither is there a creature that is hidden from before Him, instead, everything is naked and revealed before His eyes, to Whom we give account.
- <sup>14</sup> Therefore, because there’s for us a Great Chief Priest, Jesus Christ; The Son of God who ascended to the Heavens; let us persevere in confessing Him.
- <sup>15</sup> For there is not for us a Chief Priest who is unable to suffer with our weakness, instead, He was tempted in everything like us; apart from sin.

- <sup>16</sup> Let us therefore draw near with an open eye, to The Throne of His Grace, to receive mercies, finding Grace to aide in seasons of tribulation.

## Chapter 5

- <sup>1</sup> For every Chief Priest who is from Humanity stand in the place of Humanity for what is of God, bringing near The Offerings and The Sacrifices in place of sins,
- <sup>2</sup> who is able to humble his soul, and suffer with those who don't know and go wandering, because he also is clothed with weakness.
- <sup>3</sup> Because he is indebted, as in place of the people, thus also in place of his own soul, to offer for sins.
- <sup>4</sup> No man of his own soul receives this honor, instead, he who is called from God, as was Aaron.
- <sup>5</sup> Thus, even Christ didn't glorify His own Soul to be The Chief Priest, instead, He who spoke to Him: *"Son, I beget You today,"*
- <sup>6</sup> as also in another place it is spoken: *"You are a Priest forever, in the pattern of Malkezdeq."*
- <sup>7</sup> Also, while clothed in the flesh, being in prayer and supplication, crying with mighty tears, was drawing near to Him Who was able to make Him alive from death, and He was heard.
- <sup>8</sup> And while He is The Good Son, it was from fear and suffering that He was sustained, learning obedience.
- <sup>9</sup> Thus matured, He became to all who obey Him The Cause of Eternal Life,
- <sup>10</sup> named from God "The Chief Priest in the pattern of Malkezdeq."



- <sup>11</sup> Yet, regarding this very Malkezdeq, there are many matters to speak of, and difficult to explain because of your weakness in hearing.
- <sup>12</sup> For you owe it to be teachers, because of the period of time for which you have been in The Teaching, but now you again need to learn what is written in the former beginning matters of God, for you are in need for milk, and not for steadfast food.
- <sup>13</sup> Yet, every man whose food is milk isn't convicted in the matters of Righteousness, because he is an infant.
- <sup>14</sup> But to the mature is steadfast food, who, because of training exercise their senses to distinguish good and evil.

### Chapter 6

- <sup>1</sup> Because of this, leave the beginning of the matters of Christ, and come to maturity, or why again place another foundation of repentance from the works of death, and the Faith that is in God,
- <sup>2</sup> and the teaching of Immersion, and laying on of the hand, and the resurrection from the abode of the dead, and of the eternal judgment?
- <sup>3</sup> If The Lord YHWH allows, make this happen.
- <sup>4</sup> But they aren't able, who at one time descended into Baptism,
- <sup>5</sup> and tasted The Gift from the Heavens, receiving The Holy Spirit, and tasting The Good Word of God, and The Power of the age that is destined,
- <sup>6</sup> who again sins, to restore them to repentance as from the beginning. As from the beginning they crucify The Son of God whom they are despising.

- <sup>7</sup> For the soil which drinks the rain that comes upon it many seasons, and sprouts vegetation, is useful to those because of whom it was cultivated, who receive the blessing from God.
- <sup>8</sup> Yet, if it's cast out—having thorns and thistles—it is to be rejected, and isn't far from a curse, but whose end is for burning.
- <sup>9</sup> But we are persuaded about you Brothers, of which are good things, which are near to Life, even if we speak thus.
- <sup>10</sup> For God is not unrighteous that He forgets your deeds of Love that you show in His Name, Ministering to The Holy Ones whom you serve.
- <sup>11</sup> But we desire every man among you that he shows diligence to the completion of Hope, until the end,
- <sup>12</sup> and not to be discouraged, but to be imitators of those who, by Faith, and by a long-suffering spirit, become Heirs of The Promise.
- <sup>13</sup> For when God gave The Promise to Abraham, because there wasn't from a greater to swear by, He swore by His Own Soul,
- <sup>14</sup> saying: “*With blessing I will bless you, and with increase I will increase you.*”
- <sup>15</sup> Thus, he was patient in spirit and received The Promise.
- <sup>16</sup> For Humanity swears from the greater, and for every dispute being between them, it's to be truly ended by the swearing.
- <sup>17</sup> Because of this, God was abundantly desiring to show The Heirs of The Promise that His Promise was not to change, including it with an oath,
- <sup>18</sup> that by these two things, which cannot be changed—God not being able to lie—there's great comfort for us, being for us a refuge in which we take hold onto The Hope and The Promise,

- <sup>19</sup> that is for us as an anchor that has taken hold of our souls, not shaken, and entering in The Door of His Presence,
- <sup>20</sup> where formerly Jesus entered for us, being The Everlasting Priest in the pattern of Malkezdeq.

## Chapter 7

- <sup>1</sup> Yet, this Malkezdeq was the King of Shalem, The Priest of God the Highest. And he met Abraham after he returned from the slaughter of the Kings, and blessed him.
- <sup>2</sup> And to him Abraham separated a tenth from everything that was with him. Yet, his name, being explained, is ‘King of Righteousness,’ and furthermore, ‘M’lek-Shalem’, which is, ‘King of Peace.’
- <sup>3</sup> Neither his Father nor his Mother is written in the genealogies; and neither the beginning of his days, nor the end of his life, but remains a Priest forever in the pattern of The Son of God.
- <sup>4</sup> But see how great this one was that Abraham, the first of the Fathers, gave to him a tenth; the first-fruits.
- <sup>5</sup> For those who from the sons of Levi, who was receiving The Priesthood, have a commandment that is for them a law: That they receive a tenth from the people, those from their Brothers, whereas they also have been cast forth from the loins of Abraham.
- <sup>6</sup> But this One who isn't written in the genealogies took up a tenth from Abraham, and blessed that One who received The Promise.
- <sup>7</sup> Yet, it's not disputed that he whom is inferior is blessed by {from} the one whom he has benefited from.
- <sup>8</sup> And here the sons of men who die receive the tenths, but there of Him Who is witnessed from The Scriptures that He Lives.

- <sup>9</sup> Accordingly, a man might say, “Even Levi who receives the tenth through Abraham was also himself tithing,”
- <sup>10</sup> for he was still in the loins of his Father when he met Malkezdeq.
- <sup>11</sup> If therefore perfection was through The Levites’ Priesthood, being brought into place a Law for the world, why was another Priest required to be established in the pattern of Malkezdeq, yet saying, “*He will be in the pattern of Aaron.*”?
- <sup>12</sup> But as there was a change in The Priesthood, thus there also was a change in The Law.
- <sup>13</sup> For He, about whom these were spoken, was from another Tribe; from which no man ever born had served at The Altar.
- <sup>14</sup> For it is revealed that Our Lord arose from Judah, from The Tribe about which Moses spoke nothing regarding The Priesthood.
- <sup>15</sup> Furthermore, it is especially known in that which was spoken, “*In the pattern of Malkezdeq*” that another Priest is established,
- <sup>16</sup> Who wasn't established in The Law of carnal commands, but instead, in The Power of Life; indissoluble.
- <sup>17</sup> For He witnesses about Him that “*You are a Priest forever, in the pattern of Malkezdeq.*”
- <sup>18</sup> But the transformation that was for the former Command was because of the weakness, and that there was no gain in it.
- <sup>19</sup> For nothing was fulfilled by The Law, but abounding Hope entered in its place from which we are brought near to God.
- <sup>20</sup> And He established it for us by an Oath.
- <sup>21</sup> For those without an oath were Priests, but this One by an Oath, as He spoke to Him through David: “*The Lord YHWH has*

*sworn, not lying, 'You are a Priest forever in the pattern of Malkezdeq.'*” (Ps 110:4)

- 22 All these things make an excellent Covenant, these being secured by Jesus.
- 23 Because of death, there were many Priests not being allowed to remain.
- 24 But this One, because remaining eternally, His Priesthood doesn't pass away.
- 25 He is able to forever save those who draw near to God, through Him, for He is alive and is always sending up prayers in their place.
- 26 For a Priest such as this *one* was fitting for us, *one* who was Pure; not wicked, with no blemish, abstaining from sin, (concerning) Who is exalted from Heaven.
- 27 For the daily distress is not to Himself as was to The Chief Priests, who first—in place of their own sin—drew near to sacrifice, and afterwards in place of the people, for this He performed one time in His own Soul that was drawn near.
- 28 For The Law established weak mankind for its Priests, but The Word of The Oath, which was [came] after The Law, The Son perfected forever.

## Chapter 8

- <sup>1</sup> Yet, the chief matter of all of this, is that for us is a Chief Priest Who sits at The Right of The Throne of The Greatness in the Heavens,
- <sup>2</sup> and became The Minister of The House of Holiness and The Tabernacle of The Truth, which was put together by God, and not *by* a human.

- <sup>3</sup> For every Chief Priest that is established draws near with offerings and sacrifices; because of this, it is fitting that this One also has something to draw near with.
- <sup>4</sup> He would not be a Priest if He were on Earth, because there are Priests who draw near with offerings, according to The Law,
- <sup>5</sup> who Minister The Pattern and The Shadow of those things of the Heavens, according to what was said to Moses when he was making The Tabernacle: “*Behold, make everything in The Pattern shown to you on The Mountain.*”
- <sup>6</sup> But now, Jesus Christ has received a better Ministry than that one, also a better Covenant whom He was made as The Mediator, with better Promises from those which had been given.
- <sup>7</sup> For if it were that the first had no blame, there would be no place for this second one.
- <sup>8</sup> For He faulted them, saying: “*Behold! The Day comes, says The Lord YHWH, it will be accomplished for the House; The House of Israel, and concerning the House; The House of Judah; A New Covenant,*
- <sup>9</sup> *not according to that Covenant I gave to their Fathers; the day that I took hold of their hand and cast them from the land of Egypt. And because they did not remain in My Own Covenant, I also despised some among them,’ says The Lord YHWH.*”
- <sup>10</sup> “*But this is The Covenant He gives to The House, those among The House of Isra’El.’ After those days, says The Lord YHWH: ‘I will give understanding of My Law, entering, and writing it upon their hearts, being for them, God, and they being for Me, a people.*”

- <sup>11</sup> *And no man will teach the son of his city, and also, neither to his Brother, saying, “Know The Lord YHWH” Because everyone will know Me, from the youngest to the oldest.*
- <sup>12</sup> *And they being free from unrighteousness, and furthermore, their sins not mentioned to them.’”*
- <sup>13</sup> Who when saying: “*The New*,” the first was made old, and what is antiquated and old is near to decaying.

### Chapter 9

- <sup>1</sup> Yet, in the first there was Commands of Ministry and a worldly House of Holiness.
- <sup>2</sup> For in The First Tabernacle which was made, there was The Lampstand, The Table, and The Bread of The Presence, and it was called ‘The House of Holiness.’
- <sup>3</sup> But The Inner Tabernacle of The Presence from within the second door was called ‘The Holiness of Holiness,’
- <sup>4</sup> In it there was The Golden House of Incense and The Ark of The Covenant overlaid all in Gold. And in it was The Golden Pitcher in which was The Manna, The Staff of Aaron that blossomed, and The Tablets of The Covenant.
- <sup>5</sup> Concerning this Ark; above were The Cherubim of Glory overshadowing The Atonement; but there isn’t time to speak about each one of these which were thus established.
- <sup>6</sup> The Priests were always entering The Outer Tabernacle, fulfilling their Ministration,
- <sup>7</sup> but within The Tabernacle, from one of them, The Chief Priest would enter, who yearly, alone, *and* with blood offered it there for his own soul, and for the peoples’ transgression.

- <sup>8</sup> But in this The Holy Spirit was revealing that The Way of Holiness was not yet revealed as long a time that there stood the first Tabernacle.
- <sup>9</sup> In this was a parable of that time in which offerings and sacrifices were offered, which weren't able to perfect the conscience of whom the offering was for,
- <sup>10</sup> but rather, were in food and drink only, and in various kinds and types of washing's that are commands for the flesh *and* put in place until the time of correction.
- <sup>11</sup> But Christ who came is The Chief Priest of The Good, which He did entering The Tabernacle that is greater and perfect, not made by hands, not being from these creations,
- <sup>12</sup> not entering with the blood of goats and calves, but entering one time in His Soul's Blood into The House of Holiness, and obtained Eternal Redemption.
- <sup>13</sup> For if the blood of goats and calves, and the ashes of a heifer that was sprinkled upon them who were unclean was holy for the cleansing of their flesh,
- <sup>14</sup> therefore, how much more abundantly will The Blood of Christ, who through The Spirit of Eternity offered His Soul without blemish to God, cleanse your conscience from dead deeds to serve The Living God?
- <sup>15</sup> Because of this, He is The Mediator of The New Covenant, His death being The Redemption for those who transgressed regarding The First Covenant, receiving The Promise, who are called to The Inheritance which is Eternal.
- <sup>16</sup> For where there is a Testament, there is demonstrated a death of him who made it.
- <sup>17</sup> But it is only established upon his death, because as long as he who made it lives, it is of no use.



- 18 Because of this, not even The First was established without blood.
- 19 For when every Command in The Law had been commanded from Moses to all the people, it was that Moses took the blood of the heifer, and water, with scarlet wool, and hyssop, and sprinkled it on The Scroll and on all the people,
- 20 saying to them: *“This is the blood of The Covenant that is commanded to you from God.”*
- 21 Also concerning The Tabernacle, from the blood he sprinkled it on all the utensils among The Ministration,
- 22 because in The Law, everything is cleansed with blood, and if there’s no shedding of blood, there’s no remission.
- 23 For it was necessary that these, which are a pattern of the Heavenly, in these be cleansed, yet, these Heavenly sacrifices are more beneficial than them.
- 24 For it was not into The House of Holiness made by hands that Christ entered, which is a pattern of that True one, instead, entering into the Heavens to appear before God’s Presence in our place,
- 25 not offering His Soul many times as The Chief Priests do *when* entering the House of Holiness every year in blood that was not their own.
- 26 If not, He would be indebted to suffer many times from the beginning of the world. Yet, now, at the end of the age, He has offered His Soul one time, and by His Sacrifice bringing an end to sin.
- 27 As is placed upon each of Mankind a time to die, and from after death, the judgment,
- 28 thus also Christ was offered one time, and with His own Person He slaughtered the sins of the many, but the second time,

appearing without sins for their Life/Salvation to those who are looking for Him.

## Chapter 10

- <sup>1</sup> For The Law is The Shadow, being The Good in it that is prepared, not being The Substance of their own matters. Because of this, when, in every year, when their sacrifices they offered, they were not ever able to perfect those who were offered for.
- <sup>2</sup> For if they perfected them, they would have yet long ago rested from their offerings, because there would therefore be no agitation for their conscience, in that their sins, which at one time were cleansed for them.
- <sup>3</sup> But rather, in them; in those sacrifices, is a reminder of sins in every year,
- <sup>4</sup> for the blood of oxen and goats are not able to cleanse sins.
- <sup>5</sup> Because of this, when He enters into the World, He spoke: “*With Sacrifices and offerings You wasn't pleased, instead, the Body You put on Me.*”
- <sup>6</sup> *Whole burnt offerings in place of sins were not required.*
- <sup>7</sup> *Then I spoke: ‘Look! I AM has come! At the beginning of The Scriptures it is written about Me; performing the will of God.’”*
- <sup>8</sup> Concerning from what was spoken, that “*Sacrifices and offerings and whole burnt offerings in place of sins You weren't pleased*”, (those which were offered in The Law),
- <sup>9</sup> afterward He spoke: “*Look! I come to perform Your will, God.*” In this: To annul The First and establish The Second.
- <sup>10</sup> For in this is His will; having sanctified us one time by The Offering of The Body of Jesus Christ.

- <sup>11</sup> For every Chief Priest who was established and served every day, who, while offering those sacrifices, which he always did, wasn't able to cleanse sins.
- <sup>12</sup> Yet, this One offered One Sacrifice in place of sins, and sat down forever on The Right of God,
- <sup>13</sup> and therefore He remains until His enemies are placed as a footstool under His feet.
- <sup>14</sup> For with One Offering He forever perfected those who are sanctified in Him.
- <sup>15</sup> Yet, The Witness to us is also The Holy Spirit, who spoke:
- <sup>16</sup> *“This is The Covenant that I will give to them from after those days,’ says The Lord YHWH. ‘I will give My Law into their minds, and I will write it upon their hearts,*
- <sup>17</sup> *and their iniquities and their sins will not be recalled to them.’”*
- <sup>18</sup> But where there is forgiveness of sins, there isn't required an offering in place of sins.
- <sup>19</sup> Therefore, my brothers, there is for us a Manifestation of The Presence in The Entrance of The House of Holiness, by The Blood of Jesus,
- <sup>20</sup> and for us a Way of Life now renewed in The Door of The Presence that is His flesh.
- <sup>21</sup> And there is for us The Chief Priest for God's House.
- <sup>22</sup> Offer therefore yourself in a true heart and confidence of Faith, where our hearts have been sprinkled and purified from an evil conscience, and our body washed in Waters of Purification,
- <sup>23</sup> and persist in the confession of Hope, and do not turn aside, for He is trustworthy who promised it to us,
- <sup>24</sup> looking to one another in encouragement of Love and of good deeds,

- <sup>25</sup> and not to be leaving The Assembly as is the manner of certain men, instead, seek out one another, especially how much you see That Day drawing near!
- <sup>26</sup> For if a man is in willful sin from after receiving The Knowledge of The Truth, from that point on there isn't a sacrifice offered in place of sins,
- <sup>27</sup> instead, he is destined for the fearful judgment and a zealous fire that consumes the enemies.
- <sup>28</sup> For if those who transgressed concerning The Law of Moses, by the mouth of two or three witnesses, and without mercy, died,
- <sup>29</sup> how much more do you suppose will exceedingly be placed on the head of those who oppose and trample upon The Son of God, thinking of The Blood of The Covenant as his own and that of every man, by which he was sanctified; thus, despising to The Spirit of Grace?
- <sup>30</sup> We know who spoke: *"My Own Soul is Whom will take vengeance, and I will repay."* And furthermore: *"The Lord YHWH will judge His people."*
- <sup>31</sup> It is a great fear to fall into The Hands of God, The Living One!
- <sup>32</sup> Remember therefore the first days, those in which you received Immersion/Baptism and endured a great conflict which you experienced with reproach and afflictions,
- <sup>33</sup> and you were spectacles and were also partaking with those men who endured these things.
- <sup>34</sup> For you grieved about those who were bound and robbed of possessions, and endured in Joy, because you know there are possessions for you in the Heavens, which are preferred, and do not pass away.
- <sup>35</sup> Therefore, don't lose The Manifestation of His Presence, which is a great reward, prepared for you.

<sup>36</sup> For endurance is required to perform God's Will, and to receive The Promise.

<sup>37</sup> *"Because it's a little time; very little, that He who comes will come, and will not delay."*

<sup>38</sup> *Yet, The Righteous will Live from My Own Faith, but if discouraged, I won't have pleasure in his soul."*

<sup>39</sup> But we are not becoming disheartened, which leads to perdition, but rather of Faith, which acquires our soul for us.

### Chapter 11

<sup>1</sup> Yet, Faith is The Assurance for that which is in Hope, as if it was in effective action and manifesting that which isn't seen.

<sup>2</sup> This was The Testimony for The Elders.

<sup>3</sup> For by Faith we understand that the worlds were ordered by The Word of God, and these things seen are from what isn't seen.

<sup>4</sup> By Faith, Abel's offering of sacrifice to God was preferred more than that of Cain's, because it was a Testimony of Righteousness, God testifying about his offering; also because of this he spoke while dead.

<sup>5</sup> By Faith, Enoch was removed, not tasting death, and *"was not found because he had been removed by God,"* for from before his removal, there was a testimony about him that he was pleasing to God.

<sup>6</sup> But, without Faith, mankind is not able to be pleasing to God, for the debtor who offers to God believes He exists and He rewards those who seek for Him.

<sup>7</sup> By Faith, Noah feared when spoken with about what wasn't seen, and made for himself an ark to save the males of his house [family] in the condemned world, becoming the heir of The Righteousness of Faith.

- <sup>8</sup> By Faith, Abraham, when called, heard that he should go out to The Country that was prepared, to receive it as an inheritance, going out while not knowing where he was going.
- <sup>9</sup> By Faith, he was a stranger in The Land that was promised to him, as a foreigner, and dwelt in tents with Isaac and Jacob, sons of The Inheritance that was his own, of The Promise,
- <sup>10</sup> for he was looking for The City whose foundation is God, its Craftsman and Maker.
- <sup>11</sup> By Faith, even Sarah who was barren had received power, so that she could accept seed, and it wasn't in the time of her bearing years about which she had firmly believed Him who had promised her.
- <sup>12</sup> Because of this, from one ceasing by her age; bore many “*as the Stars of the Heavens, and as the sand on the edge of the Sea; no number to them!*”
- <sup>13</sup> By Faith, these all died, not receiving The Promise, but saw it from afar, and were joyful, and professed it as strangers in a strange land.
- <sup>14</sup> But these who speak show The City in their seeking for it.
- <sup>15</sup> If the city which they went out from was what they sought *after*, there was time to return again, to go to it.
- <sup>16</sup> But now it's recognized, that of much desire they longed for that City which is in The Heavens. Because of this, God wasn't ashamed to call Himself their God, and prepare The City for them.
- <sup>17</sup> By Faith, in his trial Abraham offered Isaac, and his only-begotten ascended to the altar; he who was received by The Promise.
- <sup>18</sup> For it was spoken to him that “*Through Isaac, your Seed will be called.*”

- <sup>19</sup> And he was thinking in his soul that he even could be raised from the dead, by attaining of God's Hands, and because of this, in a figure, he was given to him.
- <sup>20</sup> By Faith, the thing that was prepared, blessed Isaac, Jacob, and Esau.
- <sup>21</sup> By Faith, Jacob, while dying, entirely blessed each one from the sons of Joseph, and "*bowed on the head of his staff.*"
- <sup>22</sup> By Faith, Joseph, while dying, remembered the departure of The Sons of Israel, and commanded about his bones.
- <sup>23</sup> By Faith, the parents of Moses hid him after birth for three months, and was beholding his beautiful youth, and not in fear from the decree of the King.
- <sup>24</sup> By Faith, Moses, after he became a man, refused, and would not be called the son of Pharaoh's daughter,
- <sup>25</sup> choosing to be afflicted with God's people, not rejoicing for a short time in sin.
- <sup>26</sup> And he considered the abounding riches of the reproach of Christ better than The Treasures of Egypt, and was looking for The Reward's recompense.
- <sup>27</sup> By Faith, he left Egypt, not of fear from the King's wrath, and endured as those who behold God who isn't seen.
- <sup>28</sup> By Faith, they performed The Passover, and the sprinkling of the blood, so that he who was destroying The First-Born wouldn't draw near to them.
- <sup>29</sup> By Faith, they crossed over The Sea of Red as on dry land. And in it The Egyptians were swallowed, after they dared to enter.
- <sup>30</sup> By Faith, the walls of Jericho fell from going around them seven days.

- <sup>31</sup> By Faith, Rahab, the prostitute who received the spies in Peace, didn't perish with those that wouldn't obey.
- <sup>32</sup> And what furthermore shall I speak? For it's a short time to narrate about Gideon, and about Barak, and about Samson, and about Jephthah, and about David, and about Samuel, and about the remainder of The Prophets,
- <sup>33</sup> who by Faith overcame Kingdoms, and worked Righteousness, and received Promises, and shut the mouth of Lions,
- <sup>34</sup> and quenched the power of fire, and were delivered from the edge of the sword, and strengthened from diseases, and were mighty in war, and cast down the camps of the enemy,
- <sup>35</sup> and gave their sons to women, by the resurrection of death. And others died in tortures and didn't expect deliverance, that there might be for them an excellent resurrection.
- <sup>36</sup> Yet, for others, there were mocking and beatings; others to chains and delivered up to imprisonment.

## Chapter 12

- <sup>1</sup> Because of this, having all these witnesses as a cloud surrounding us, we also are to cast off all burdens, also sin that is always ready for us, and run the contest that is set for us, with endurance,
- <sup>2</sup> and look at Jesus, He being The Beginning and The Finisher for our Faith, that for The Joy that was before Him concerning The Cross endured in the shame and the despising, and He sat down on The Right of God's Throne.
- <sup>3</sup> Behold therefore how much He endured from those sinners who were contrary to their souls, that you would not be weary, and not to slacken your souls.
- <sup>4</sup> You have not yet reached until blood in this conflict of resisting sin,



- <sup>5</sup> and you have strayed from The Doctrine, which to sons, says to you: *“My son, do not cease from The Lord YHWH’s Discipline, and do not slacken your soul when you’re reproved from Him,*
- <sup>6</sup> *for whom The Lord YHWH loves, He chastises, and scourges the sons in whom is His desire.”*
- <sup>7</sup> Therefore, endure chastisement, because God visits with you as to sons; for what son isn't chastised by his father?
- <sup>8</sup> And if you are not chastised in those chastisements for every man, then you are strangers and not sons.
- <sup>9</sup> And if the Fathers of the flesh chastised us, being to shame; (from) how much therefore do we owe to The Father of our spirit, and so live?
- <sup>10</sup> For they chastised us a little season as they desired, but God is to our advantage; to partake of His Holiness.
- <sup>11</sup> Yet, all chastisement isn’t considered happy in its time, but is rather sad, yet, the ending fruits are of Peace and of Righteousness, which are given in the training.
- <sup>12</sup> Because of this, *“Strengthen your hands that are paralyzed and your knees that are trembling.”*
- <sup>13</sup> and *“make straight paths for your feet,”* so that your limp limbs don't stumble, but rather, are healed.
- <sup>14</sup> Run after Peace with every man, and after Holiness [Set Apart for devotion to God] without which a man cannot see our Lord.
- <sup>15</sup> And be cautious, lest is found a man from among you lacking God’s Grace, or lest a root of bitterness ejects a bloom and harms you, and by it many are defiled.
- <sup>16</sup> Or why should there be found a man among you who is a fornicator and loose as Esau, who for one meal sold his birthright?

- <sup>17</sup> For you also know, from afterwards, he desired to be heir of the blessing, and was rejected, for a place of repentance was not found when seeking it in tears.
- <sup>18</sup> For you have not come near to the fire that burns and can be touched; neither to darkness and gloom and storm,
- <sup>19</sup> and not to the voice of the horn, and the voice of words, which those who heard begged; asking to be spoken with no more.
- <sup>20</sup> For they were not able to endure the thing commanded them, that: *“If even a living creature came near to The Mountain, it was to be stoned.”*
- <sup>21</sup> And thus, so fearful was the appearance [of God] that Moses spoke: *“I fear and I tremble!”*
- <sup>22</sup> But you have come near to Mount Zion, and to The City of God, The Living One, to The Jerusalem which is in the Heavens, and to the multitude of the myriads of The Angels,
- <sup>23</sup> and to The Assembly of The First-Born who are written in the Heavens, and to God, The Judge of all, and to the spirits of The Righteous, who are perfected,
- <sup>24</sup> and to Jesus, The Mediator of The New Covenant, and to the sprinkling of His Blood that speaks better than that of Abel.
- <sup>25</sup> Beware therefore, lest you question Him who speaks with you, for if those that questioned him who spoke with them from the Earth weren’t delivered, how much more if we who question Him that spoke with us from the Heavens,
- <sup>26</sup> Whose voice shook the Earth, but now promised and spoke: *“Again, one more time I shake not only the Earth, but also the Heavens.”*
- <sup>27</sup> But this that was spoken: *“One more time,”* shows the change of those shaken, because they remain those who cannot be shaken.

- <sup>28</sup> Therefore, because we have received The Kingdom which cannot be shaken, take hold of The Grace in which we Minister and are pleasing to God in modesty and in fear,
- <sup>29</sup> for, *“Our God is a Fire that consumes!”*

### Chapter 13

- <sup>1</sup> Let the brothers' Love abide in you,
- <sup>2</sup> and do not forget friendship to strangers, for in this worthy men receive The Angels, while not perceiving it.
- <sup>3</sup> Remember those who are bound as if you are the one who is bound with them. Recall those who are afflicted, as you are someone who is clothed in the flesh.
- <sup>4</sup> Precious is Marriage in everything, and the bed is pure, yet, God will judge fornicators and adulterers.
- <sup>5</sup> The mind is not to be loving money, but rather, sufficient for you is the things which are for you, for The Lord YHWH spoke: *“I will not leave you, and will not slacken My hands towards you.”*
- <sup>6</sup> And it is for us to speak confidently, “My Lord is my helper, I will not fear what man will do to me.”
- <sup>7</sup> Be mindful of your leaders who speak with you The Word of God; examine the fullness of their conduct, and imitate their Faith.
- <sup>8</sup> Jesus Christ is yesterday, and today, that is to say: and forever.
- <sup>9</sup> Don't be lead to strange and different teachings, for it is good that our hearts are established in Grace, and not in food, because there is no advantage to those who walk in them.
- <sup>10</sup> But, for us, there is an Altar, which isn't permitted to eat from for them who serve in The Tabernacle.

- <sup>11</sup> For those creature's blood was brought by The Chief Priest, into The Holy House, in place of sins. Their flesh being burned outside, away from the camp.
- <sup>12</sup> Because of this, Jesus also sanctified His people in His Own Blood; suffering outside, away from the city.
- <sup>13</sup> And, therefore, also we should go out to the outside, away from the camp, while bearing His reproach.
- <sup>14</sup> For there isn't a city which abides here for us, but instead, we look for that which is destined to be,
- <sup>15</sup> and by His Power {Hand} at all times sending up sacrifices of praise to God, that is the fruits of our lips of thanks to His Name.
- <sup>16</sup> And do not forget the compassion and the fellowship of the poor, for in these sacrifices, a man is pleasing to God.
- <sup>17</sup> Be persuaded by your leaders, and listen to them, for they watch your souls as men who give an account, that they will be performing this in joy, and not in groaning, because that isn't advantageous for you.
- <sup>18</sup> Pray for us. Yet, we are confident that we have a good conscience that is to you, that we desire good conduct in everything.
- <sup>19</sup> Exceedingly I seek for you that you shall do this, that I shall be given back to you in haste.
- <sup>20</sup> But The God of Peace who, from the place of the dead, brought up The Chief Shepherd of The Flock through The Blood of The Eternal Covenant, that is our Lord Jesus Christ,
- <sup>21</sup> He, accomplishing in every good deed, performing His desire, and He effects in you the thing that is pleasing before Him, by the power {Hand} of Jesus Christ, to Him be praise to everlasting eternity. Amen.

- <sup>22</sup> But I request from you, my brothers, be patient of spirit in this Word of Encouragement, because only in a little I write to you.
- <sup>23</sup> Yet, know that our brother Timothy is released, and if in haste he comes, with him I will see you.
- <sup>24</sup> Ask for the well-being of all your Leaders, and of all The Holy Ones. All who are from Italy ask for your well-being.
- <sup>25</sup> Grace be with you all. Amen {Amin}.

The end of Paul's letter to the Hebrews, in cooperation with the translator, carefully modified to an easy reading version from the word-by-word translation of the East Aramaic text as can be seen and studied at [TheAramaicScriptures.com](http://TheAramaicScriptures.com) ~ The Holy Aramaic Scriptures: English Translation/Transliteration ~ All rights reserved.  
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## HEBREWS NOTES

1:3

("Akhyd koll" is literally "**Holding all things**" and is an Aramaic idiom meaning, "**Almighty**". It occurs 10 times in the NT. The other 9 are in Revelation. See Rev. 1:8 for the next one.)

1:4

שְׁמָה (Shema) "**The Name**" is "**Ha Shem**" – הַשֵּׁם - in Hebrew, which is the common Title for **God** in Hebrew liturgy. This verse in Aramaic makes much better sense than the Greek text which says, "...**He has inherited a more excellent name than they**" – as if The Christ is greater than Angels because of an inheritance rather than His very nature and Person as God! The context of verses 1-12 bears this out; The Name "**MarYah Yeshua Meshika**" is Divine and higher than every name because He is absolute Deity of absolute Deity- **The LORD GOD** of The Heavens and of The Earth by His very eternal nature.

1:5

\* Greek lacks "**God**" in this verse, and says, "**To Whom did He ever say, You are my Son...**" Did **Who** ever say? The verse before is referring to The Messiah. To omit "**God**" leaves a misleading and confusing statement.

1:12

\* **אֲנִי כְּאַתָּה** (Literally, "**You are as you are**") is very like **AHIAH ASHAR HIGH**" in Exodus 3:14 ("**I AM WHO I AM**") and **אֲנִי אֵל** – "**Ena Na**"- "**I AM**"- a proclamation of The Eternal Deity, which **Jehovah** used in The OT and as **MarYah Yeshua** used some 30 times in The Peshitta NT – "**I AM THE LIVING GOD**".

2:1

\* Greek reads **μηποτε παραρρωμεν** – "**Lest we glide aside**" (Young's Lit. Translation); Rotherham's has : "**Lest we drift away**". These sound rather entertaining compared to The Aramaic, "**Lest we fall**".

2:6

\* Greek mss. have "**one in a certain place testified**". That seems rather vague and non-authoritative compared to The Peshitta reading.

## 3:1

The Critical Greek mss. and Latin Vulgate lack **“The Messiah”**. In 2:7, the Critical Greek text agrees with The Peshitta reading whereas the Byzantine Majority Greek mss. omit a significant portion of the verse. If the Peshitta were a translation of Greek, in 2:7 it would be a translation of the Critical Greek and here in 3:1 it would be a translation of the Byzantine Greek text. But this is a phenomenon often found in the NT, which does not favor Greek primacy and rather supports Peshitta primacy. Quite often, The Peshitta agrees with no known Greek reading (See 2:6 and 2:16).

## 3:8

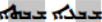
\* No Greek mss. have **“to anger Him”**. How would this reading have come from Greek? The Aramaic למרנוחה, however, could loosely be interpreted **“in the provocation”**, but it ignores the pronoun enclitic **“ה”** (Him, His) and forces the proclitic to mean **“in”**, which is very rare. This reading also occurs in verse 15. The Hebrew of Psalm 95:8 has **“In Meribah”**; **“Meribah”**, which means **“provocation”**, was the place where Moses smote the rock and brought water out for Israel. He named the place **“Massah” (Temptation) & “Meribah” (Provocation)**. The place name was not transliterated in **The Peshitta OT** or in **The LXX**; it was translated, as the meaning was more important than the name. The Hebrew of Ps. 95:8 has, **“In Meribah in the day of Massah”**.

## 4:4

For שבתא (**“Sabbath”**), the Greek mss. have εβδομης (**“Seventh”**); **“Seven”** in Aramaic is שבעה. Let’s see these words in DSS script:

שבתא - (**“Sabbath”**)

שבעה - (**“Seven”**)

In Estrangela script: . Either Aramaic script shows **75% correlation**.

The Peshitta reading **“Sabbath”** explains the Greek **“Seventh”** much more credibly than the Greek **“Seventh”** can explain the **“Sabbath”** reading. Here are the respective Greek words: σαββατα – εβδομης and in Greek uncial script: ΣΑΒΒΑΤΑ – ΕΒΔΟΜΗΣ - (**0% correlation**)!

## 4:8

\* **“Yeshua son of Nun”** in the Greek mss. is simply ιησους **“Jesus”**, which seems very confusing. This actually refers to **Joshua** (Hebrew- **“Yeshua”**) **son of Nun**, who wrote the OT book of Joshua. One would assume the Greek text speaks of The Son of God (Jesus) here, because it is not specific and does not distinguish who is meant. The Greek does not look like the inspired original.

## 4:9

\* For למשבתו **“to keep the Sabbath”**, Greek mss. have **“σαββατισμος”**; this word occurs nowhere else in Greek literature and is an obvious reworking of the Aramaic למשבתו **“Lamshbatu”**- (**to keep Sabbath**) in Greek letters with grammatical noun ending. The word **“σαββατον”** occurs 68 times in the Greek NT, including in Acts, 1 Corinthians and Colossians.





The Greek endings are standard and long for passive participles (6 letters long here), hence the words are very similar, but not as similar as their Aramaic Estrangela counterparts. Assuming the Greek **ΦΩΤΙΣΘΕΝΤΑΣ** ("Enlightened") is original, **ΒΑΠΤΙΣΘΕΝΤΑΣ** ("Baptized") represents 82% correlation, however, the first letters of a word are the most important for recognition; the first two of **ΦΩΤΙΣΘΕΝΤΑΣ** are nothing like the first letters of **ΒΑΠΤΙΣΘΕΝΤΑΣ**. The rest of each word in Greek is basically an added ending for the particular masculine accusative plural of the aorist passive participle of a verb with an "izo" ending, which "Baptizo" and "Photizo" are. **The root words are the most critical in distinguishing one word from another.** These are the first part of the word, usually three to five letters long. I doubt therefore that a translator of Greek would mistake the root **ΦωT-** "Phot-" as **ΒΑΠT-** "Bapt-". (Yes, the English "Photo" and "Baptize" come from these Greek roots.) Notice

also The Peshitta has the word "descended" **נִחְתָּו** before "baptism". The Greek does not have this.

This same word discrepancy occurs in Hebrews 10:32 ! See note below at that place.

## 6:6

\* Greek mss. have "**παραπεσοντας**"—"falling away". I suspect a Greek translator looked at the Aramaic **ܢܚܬܐܢ**—"they sin" and saw **ܢܦܠܐܢ** ("falling").

Here are those two Aramaic words in three different scripts:

Ashuri:

**ܢܚܬܐܢ**—"they sin"

**ܢܦܠܐܢ**—"falling"

Dead Sea Scroll:

**ܢܚܬܐܢ**—"they sin"

**ܢܦܠܐܢ**—"falling"

Estrangela:

**ܢܚܬܐܢ**—"they sin"

**ܢܦܠܐܢ**—"falling"

The Estrangela pair are the most similar, which may indicate Estrangela was the original script used in composing Hebrews, or at least used in the copy translated into Greek. The letter correlation in that pair is **80%**. The others have 60% correlation.

The Peshitta here says that a true believer in The Messiah cannot sin and be reconverted. 1 John 3:6-10 goes even further and says a person born of God cannot sin at all! See also Hebrews 10:26.

## 7:2

("Shalim" is translated "Salem" in the Greek & English Bibles; Salem is ancient Jerusalem.)

## 7:3

**The Greek mss. have: (YLT) Without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a Priest continually.**

The Peshitta text has ten more words of information than the Greek text. These are underlined in my translation to illustrate what is fairly typical in the NT comparisons of Greek and Aramaic versions. Translation normally involves a loss of information ("Lost in translation"), not adding of information. This phenomenon of less info. in the Greek texts supports Peshitta primacy and mitigates strongly against a Greek original for NT books. See my book **Divine Contact** for several experiments in which this phenomenon is analyzed statistically throughout the NT. The resulting thousands of data all support Peshitta primacy (an Aramaic original NT) unanimously.

## 7:10

The Greek has συνηντησεν αὐτῷ ὁ μελχισεδεκ - "**when Melchizedek met him**"; not a major difference, but explainable on the basis of the Aramaic, which literally says, "**he met him Melchizedek**". This could be construed to say "**when Melchizedek met him**", but only by forcing the grammar unnaturally. So the Greek could be explained as a translation of the Peshitta, but not vice versa.

## 7:20

All Greek mss. have “**And inasmuch as it is not apart from oath**” as the whole of the verse! This is not even a sentence in Greek, but a dangling modifier clause. The Greek seems to be a long winded paraphrase of the Aramaic with the double negative “**not without**” instead of the straightforward positive “**He confirmed it**”. This occurs in The Gospel of Mark, Romans, 1 & 2 Cor., 1 Thess. and elsewhere not a few times.

## 7:21

The critical Greek text lacks, “**In the image of Melchizedek**”. The OT Peshitta agrees with the reading here in The Peshitta: “**in the image of Melchizedek**”. The Hebrew text of Psalm 110:4 can mean “**in the order of Melchizedek**” or “**in the manner of Melchizedek**”, the latter of which fits the word בְּדִמּוּתָהּ – “**badmutha**”.

## 8:6

The Greek mss. lack “**Jesus The Messiah**”, which leaves Moses as the closest subject (v.5). That is misleading, to say the least.

## 8:8

(of the house) דְּבֵיתָהּ (the family) בֵּיתָא – “**Baytha d’bayth**” occurs twice, and is an Aramaic idiom here- definitely original and not from Greek. The Greek has simply, “**the house of Israel; the house of Judah**”.

## 8:9

Greek has “**covenant I made with their fathers**”; it also has “**I neglected them**”; Compare these to The Peshitta’s, “**covenant I gave to their fathers**” and “**I rejected them**”. The Greek obviously loses something in translation here, and generally throughout the NT.

8:12

\* Greek mss. have “**ἡλεως εἶσομαι**”-“**Merciful I will be**”. The Aramaic word אַחוּס, from חוּס, can mean “**I shall have mercy**”; the form of the word used here is אַחַסָּא, from חָסָּא –“**to make atonement, to pardon, to purge**”.

The Greek seems to have come from the very similar word -

אָחוּס –“**to pity, have mercy**”.

אָחוּס –“**to pity, have mercy**”

אַחַסָּא “**to make atonement, to pardon, to purge**”

9:3

Greek mss. have **δεύτερον**-“**Second**”. “**Second**” in Aramaic would probably be דְּתַרְיִין; Compare that with דְּלִנָּה –“**Inner**”.

Have a look at these in Dead Sea Scroll script: דְּתַרְיִין :: דְּלִנָּה and you can see a probable explanation for the Greek reading. Here they are in Estrangela: דְּתַרְיִין : דְּלִנָּה . The DSS script pair have at least **66% correspondence**. If דְּתַרְיִין “**Two**” were the mistaken reading interpreted by a

Greek translator, we would have this comparison:

דְּתַרְיִין -“**Second**”

דְּלִנָּה -“**Inner**”

The Greek for “**Inner**” is **εσωτερικον**, which has three letters difference from **δεύτερον**-“**Second**”. These two words have **60%** correlation, though the differences between the Greek words are more distinct than those between the Aramaic words. The DSS seems to explain the Greek.

## 9:6

\* Greek mss. have **πρωτην**–“First”. “At the first” in Aramaic would probably be **בְּרִישׁ**; Compare that with **בְּרִישׁ** –“Outer”, and you can see the probable explanation for the Greek reading. Greek for “Outer” here would be **εξωτεραν**. This has 3 of 8 letters similar to **πρωτην**–“First” (38% similarity).

Dead Sea Scroll Script:

**אָרִישׁ**–“Outer” (Peshitta)

**אָרִישׁ**– “At the first” (Source of Greek?)

75% Aramaic letter correlation

## 9:7

\* Greek mss. have **δευτεραν**–“Second”. “Second” in Aramaic would probably be **דְּתֵרִין**; Compare that with **דְּלִנְו** –“Inner”.

Have a look at these in Dead Sea Scroll script: **דְּתֵרִין** :: **דְּלִנְו** and you can see a probable explanation for the Greek reading. Here they are in Estrangela: **ܕܬܪܝܢ** : **ܕܠܢܘ**. The DSS script pair have at least **66% correlation**. If **דְּתֵרִין** “Two” were the mistaken reading interpreted by a Greek translator, we would have this comparison:

**דְּתֵרִין**–“Second”

**דְּלִנְו** –“Inner”

The DSS seems to explain the Greek.

\* Greek has **αγνοημα** – *agnoayma*, “ignorance”. The Aramaic has **סכּלּוּתָה** – “*saklawtha*” means “foolishness”, “evil doing”, “offense”. It is a mistake to say The High Priest sacrificed for the ignorance of the people. The Greek appears to me to be a mistranslation of the Aramaic.

Based on this, **רִשְׁעִי** can mean “(b) to do” or “(c) to be, happen, come to pass”. The Aramaic can explain both Greek readings: “things to come” –**μελλοντων & γενομενων** (“things which happened”).

## 9:14

\* The Majority Greek has “**Your** conscience”; The Critical Greek has “**Our** conscience”, agreeing with The Peshitta.

**תְּאֵרְתָּן** is “**Our** conscience”;

**תְּאֵרְתְּכֶן** is “**Your** conscience”,

with the two additional letters underlined.

## 10:5

\* The Hebrew of Psalms 40:6 has, **אָזְנִים כָּרִיתָ לִּי** –“Ears You have opened for Me”. The Peshitta OT has the same reading. The Clementine LXX has, **ωτια δε κατηρτισω μοι** – “ears You have prepared for Me”. Another LXX version has **σωμα δε κατηρτισω μοι** – “a body You have prepared for Me”. The OT text followed here certainly was not The standard Massoretic nor The Peshitta OT text. The LXX represents another Hebrew text which was known in the first century AD. We see it here and there in the quotes from the OT in the Peshitta NT, which quotes are certainly not conformed to any one standard OT text known.

## 10:32

למַעְמֻדְהָא “baptism” is similar to לְמַהֲרִנוּתָא “enlightenment”, which the Greek mss. all have. Here are the terms in DSS script:

לְמַעְמֻדְהָא – “Baptism”

לְמַהֲרִנוּתָא – “Enlightenment”

The Aramaic words above differ significantly in only two letters of the nine letters in each word. The others are identical or very similar in appearance.

In Estrangela they are לְמַהֲרִנוּתָא & לְמַעְמֻדְהָא, not quite as similar as in DSS script, with 66% correlation; DSS script words have 78% correlation.

I fail to see how this and the previous verses were taken from the Greek. The Greek word for “enlightened” is φωτισθεντας; “Baptized” is βαπτισθεντας; Here are the two in uncial script: ΦΩΤΙΣΘΕΝΤΑΣ & ΒΑΠΤΙΣΘΕΝΤΑΣ. The Greek endings are standard and long for passive participles (6 letters long here), hence the words are very similar, but not as similar as their Aramaic counterparts. Assuming the Greek ΦΩΤΙΣΘΕΝΤΑΣ (“Enlightened”) is original, ΒΑΠΤΙΣΘΕΝΤΑΣ (“Baptized”) represents 82% correlation. The first letters of a word are the most important for recognition; the first two of ΦΩΤΙΣΘΕΝΤΑΣ are nothing like the first letters of ΒΑΠΤΙΣΘΕΝΤΑΣ. The rest of each word in Greek is basically an added ending for the particular masculine accusative plural of the aorist passive participle of a verb with an “izo” ending, which “Baptizo” and “Photizo” are. **The root words are the most critical in distinguishing one word from another.** These are the first part of the word, usually three to five letters long. I doubt therefore that a translator of Greek would mistake the root ΦΩΤ- “Phot-” as ΒΑΠΤ- “Bapt-”. (Yes, the English “Photo” and “Baptize” come from these Greek roots.)

## 10:38

(See Habakkuk 2:3,4 LXX. This quote agrees with The LXX reading of The O.T, unlike other quotes in Peshitta Hebrews.)

## 11:1

\* Greek omits “as if it were those things in action”. Where did The Peshitta get this phrase, if it is a translation of Greek?

## 11:12

\* Greek has, “νεκρωμενου” –“who had become dead”, where The Peshitta has **בסיבותא** **במיתותא** –“who was failing in old age”. Have a look at **במיתותא** – “in death”, “in mortality”.

Here are the comparisons in three scripts:

**בסיבותא** –“ in old age”

**במיתותא** –“ In mortality”

**ܒܫܝܒܘܬܐ** –“ in old age”

**ܒܡܝܬܘܬܐ** –“ In mortality”

**ܒܫܝܒܘܬܐ** –“ in old age”

**ܒܡܝܬܘܬܐ** –“ In mortality”

The first pair have a letter to letter correlation of 86%. **ܫ** & **ܢ** are very similar and could easily be confused one for another; the other letters except for **ܒ** & **ܬ** are identical; The DSS pair have close to that 86%, though **ܬ** & **ܢ** are not quite as similar as the same letters in Ashuri script : **ܫ** & **ܢ**. The Estrangela pair are least alike, with 72% letter correlation. Any of these scripts

presents a much better basis for the Greek reading than vice versa. Here is “old age” in Greek : **γηραι**; compare that to **νεκρωμενου** –“who had become dead”. See any resemblance? Here are the Greek words, side by side:

**γηραι & νεκρωμενου**

0% correlation for the Greek pair.

Here are the two Aramaic words again in Ashuri Aramaic:

**בסיבותא** –“In old age”

**במיתותא** –“In mortality”

I see Greek primacy lagging far behind Peshitta primacy.

## 11:27

\* The Greek texts have, “**τον γαρ αορατον ως οραν**” –“As seeing the invisible one”. “God” is missing. This seems to be short on information, as all spirit beings are invisible.

## 11:29

\* The Greek NT uses the word “ερυθρος”- (eruthros) - “Red”, here and in Acts 7:36, for “The Red Sea”. The Hebrew OT uses the term, “Yam - Suuph” – “Sea of Reeds” 28 times. “Yam Suuph” never means “Red Sea”. (“Yamma d’suuph” here in Aramaic). “Red” is a mistranslation. The “Sea of Reeds” was much larger 3500 years ago than it is today. A major earthquake has shifted the Euro-Asian plates which meet at a fault line that ran under that Sea in Moses’ time and drastically changed the coastline to what it is today. The Peshitta reading in Acts and here cannot be from Greek. The Greek LXX also has ερυθρα θαλασση-(eruthros Thalassay-Red Sea) throughout the OT. It mistranslated the Hebrew text consistently. The actual crossing point for the Hebrews was an inlet about 10 miles wide near Lake Timnah at the northern extension of what is called The Red Sea, based on The LXX translation. The Hebrews called it “Yam Suuph”. This verse and Acts 7:36 is strong support for Peshitta primacy and Divine inspiration and opposition to Greek primacy and inspiration. The Peshitta did not get this reading from Greek, though the Greek LXX consistently translated “Yam Suph”- (“Sea of Reeds”) as ερυθρα θαλασση-(eruthros Thalassay-Red Sea), and the Greek NT seems to have followed suit here and in Acts 7:36.

## 12:8

• The Greek reading is “νοθοι” – nothoi-“illegitimate”. The Aramaic for this would be “נורא לבני” “benay gora” (“sons of adultery”); In DSS script אגא אגא; In Estrangela: אגא אגא. Compare נורא לבני with לבני נוכריא - “Strangers”: אגא אגא with אגא אגא. The grey highlight marks the Aramaic letters in the actual Peshitta reading that are quite similar to the hypothetical Aramaic behind the Greek. The letters are in the same order as in the hypothetical reading for “illegitimate”. Here they are in Ashuri script with three letters removed after the hypothetical reading: לבני נורא - לבני נורא (88% match). In Estrangela: אגא אגא & אגא אגא. In DSS: אגא אגא with אגא אגא. The Ashuri script presents the greatest similarities in the words נורא & נורא (extracted from נוכריא). Estrangela script is close behind with אגא and אגא. (from אגא). The DSS falls short as a candidate here, with אגא & אגא. It is most likely Paul wrote to the Hebrew Christians in the DSS script; they would have probably been unfamiliar with Estrangela unless they lived in Persia or perhaps Syria. The DSS may have been used beyond Israel, since the scattered Christians from Palestine would have been familiar with it. Greek for “Strangers” is “ξενoi”.

• Here are the two Greek words for “Illegitimate” & “Strangers”:

“νοθοι” - nothoi-“Illegitimate”

“ξενoi” -Xenoi-“Strangers”

The two Greek words have 40% correlation.

It is doubtful that νοθοι ” nothoi - “illegitimate” would be translated נוכריא - “Nukraya”- “Strangers” by an Aramaean translator. When separating the letters in the Peshitta reading to match up with the Greek reading, the DSS script looks very similar in the two:



### Dead Sea Scroll Script

לְבָנֵי נֹכְרִיָּא - “You strangers” (Peshitta reading)

לְבָנֵי נֹכְרִיָּא - “Sons of adultery” (Greek reading)

70% correlation

### Ashuri Script

לְבָנֵי נֹכְרִיָּא - “You strangers” (Peshitta reading)

לְבָנֵי נֹכְרִיָּא - “Sons of adultery” (Greek reading)

70% correlation

And since when are illegitimate children not children? And can God have illegitimate children? And if he could, whose fault would that be?

The Peshitta primacy theory is strongly buttressed here; Greek primacy suffers another resounding defeat.

## 12:6

\* נָגַד – “Nagad” can mean – “Draw, lead, attract, draw aside, beat, scourge, extend, prolong”. The Greek reading *μαστιγοι*, “scourges”, is out of context with the Aramaic word phrase בְּהוֹן לְבָנֵי אֵילֵין דְּהוּ נָכָא – “Children with whom He is Pleased”. A good human father does not scourge his children at all, in my opinion; Much less would he scourge those with whom he is pleased. \*The Greek reading *παράδεχεται* – *paradechetai* – “receives”, seems a misreading of the Aramaic נָכָא – “Tsava” (Pleased). In other places where reading *παράδεχεται* – *paradechetai* – “Receives” occurs, the Aramaic verb קָבַל “Qaval” (“Received”) is used in The Peshitta. Here are the these Aramaic verbs for “Pleased” and “Received” in DSS script: קָבַל : קָבַל.

In Estrangela script: *ܩܒܠܐ* .

The Aramaic verb נָכָא – “Tsava” (Pleased) has a form נָכַטְכָּא which means, “Accepted”. The two Aramaic words in Estrangela script are *ܩܒܠܐ* . It appears that the Greek readings in this verse are based on The Peshitta’s Aramaic. It also appears that in the two Greek readings mentioned here, the Greek translator selected an incorrect meaning among the possible interpretations of the two Aramaic words נָגַד – “Nagad” and נָכָא – “Tsava”.

Now here is an interesting fact. The Greek word *προσδεχεται* – *prosdechetai* comes from the same root as *παράδεχεται* – *paradechetai* – “Receives” and can have the same basic meaning: “Receive”, and this Greek word parallels the Peshitta’s Aramaic word נָכָא – “Expect, Wait, Look for”. Another Aramaic candidate for the base behind the Greek reading *παράδεχεται* – *paradechetai* – “Receives”, is נָכַב ( “Take, Receive”). Ashuri Aramaic script: 1. *ܢܚܒܐ* & 2. *ܢܚܒܐ* & 3. *ܢܚܒܐ* :

Estrangela Aramaic script: 1. *ܢܚܒܐ* & 2. *ܢܚܒܐ* & 3. *ܢܚܒܐ* : Dead Sea Scroll Aramaic script : 1. *ܢܚܒܐ* & 2. *ܢܚܒܐ* & 3. *ܢܚܒܐ* .

נָכָא – “Tsava” (Pleased) & נָכַב – “Nsava” (“Take, Receive”) are very similar phonetically. It is possible that a Greek translator relied on dictation at this point or simply pronounced the word “Nsava” instead of “Sava” and translated it *παράδεχεται* – *paradechetai* – “receives” accordingly.

אָטאַ – “Tsava” (“Pleased”)

אָטאַ – “Nsava” (“Take, Receive”)

The above DSS pair have about 70% letter correlation.

The Greek for “Pleased” is **εὐδοκῆσα**, or **αρᾶσκων**, neither of which looks anything like the reading **παράδεχεται** – **paradechetai** – “Receives”. The Greek reading – “and scourges every son whom He receives”, cannot credibly account for the Peshitta’s Aramaic reading, nor when

compared to The Peshitta reading, does it commend itself as the original. The Peshitta can account for the Greek.

## 12:8

• The Greek reading is “**νοθοι**” – **nothoi**–“illegitimate”. The Aramaic for this would be “**נורא**” **benay gora** (“sons of adultery”); In DSS script אָנא אָנא; In Estrangela : **ܐܢܐ ܐܢܐ**. Compare **נורא** with **ܠܒܢܝ ܢܘܚܝܐ** – “Strangers” : אָנא אָנא with **ܐܢܐ ܐܢܐ**. **ܠܒܢܝ ܢܘܚܝܐ** & **ܠܒܢܝ ܢܘܚܝܐ**. The grey highlight marks the Aramaic letters in the actual Peshitta reading that are quite similar to the hypothetical Aramaic behind the Greek. The letters are in the same order as in the hypothetical reading for “illegitimate”. Here they are in Ashuri script with three letters removed after the hypothetical reading: **ܠܒܢܝ ܢܘܚܝܐ** - **ܠܒܢܝ ܢܘܚܝܐ** (88% match). In Estrangela: **ܐܢܐ ܐܢܐ & ܐܢܐ ܐܢܐ**. In DSS : **אָנא אָנא** with **ܐܢܐ ܐܢܐ**. The Ashuri script presents the greatest similarities in the words **נורא** & **נורא** (extracted from **ܠܒܢܝ ܢܘܚܝܐ**). Estrangela script is close behind with **ܐܢܐ** and **ܐܢܐ**. (from **ܠܒܢܝ ܢܘܚܝܐ**). The DSS falls short as a candidate here, with **אָנא** & **ܐܢܐ**. It is most likely Paul wrote to the Hebrew Christians in the DSS script; they would have probably been unfamiliar with Estrangela unless they lived in Persia or perhaps Syria. The DSS may have been used beyond Israel, since the scattered Christians from Palestine would have been familiar with it. Greek for “Strangers” is “**ξῆνοι**”.

• Here are the two Greek words for “Illegitimate” & “Strangers”:  
 “**νοθοι**” - **nothoi**–“Illegitimate”

“**ξῆνοι**” - **Xenoi**–“Strangers”

The two Greek words have 40% correlation.

It is doubtful that **νοθοι** ” **nothoi** - “illegitimate” would be translated **ܠܒܢܝ ܢܘܚܝܐ** - “Nukraya”- “Strangers” by an Aramaean translator. When separating the letters in the Peshitta reading to match up with the Greek reading, the DSS script looks very similar in the two:

ܡܬܬܝܠܐ, ܡܬܬܝܠܐ pl. m. ܡܬܬܝܠܐ, ܡܬܬܝܠܐ, ܡܬܬܝܠܐ f. ܡܬܬܝܠܐ  
 rt. ܡܬܬܝܠܐ generally f. a) *fear, dread*, pl. *panics*.  
 b) generally constr. or emph. *awe, worship, religion* often used of false or mistaken religion, of a heresy or sect; ܡܬܬܝܠܐ ܡܬܬܝܠܐ or ܡܬܬܝܠܐ ܡܬܬܝܠܐ the  
 fear of God; ܡܬܬܝܠܐ ܡܬܬܝܠܐ piety, reverence  
 towards God, true religion; ܡܬܬܝܠܐ or ܡܬܬܝܠܐ  
 ܡܬܬܝܠܐ rt. ܡܬܬܝܠܐ f. *bashfulness, modesty, reverence*; ܡܬܬܝܠܐ ܡܬܬܝܠܐ honour among thieves;  
 ܡܬܬܝܠܐ ܡܬܬܝܠܐ impudent.

The Majority Greek Text probably follows the Peshitta reading (“**Fear**” is matched with ܡܬܬܝܠܐ – ܡܬܬܝܠܐ in Estrangela, the last word in The Peshitta verse. The Critical Greek, however, may simply follow the same text with alternate translations of the same words. “**αἰδους**” in Greek has two meanings: “**Shamefacedness**” or “**Reverence**”. “**Ευλαβειας**” also has more than one meaning: “**Fear**”, “**Reverence**”, “**Piety**”, “**Fear of God**”, “**Caution**”. So both Greek readings could be explained by The Peshitta reading.

## 12:18

\* Most Greek mss. (The Byzantine class) have **ορει** - “**The mount**”; The Critical Greek agrees with **The Peshitta** reading-“**The fire**”. Here is the Aramaic for “**Mountain**”: ܡܬܬܝܠܐ; Compare “**Fire**”- ܡܬܬܝܠܐ. Here are the words in Estrangela: ܡܬܬܝܠܐ ܡܬܬܝܠܐ. In DSS script: ܡܬܬܝܠܐ ܡܬܬܝܠܐ. Any more evidence needed to see where the Greek “**Mount**” came from?

Another possibility is that a Greek Scribe saw: (the fire) ܡܬܬܝܠܐ (you have approached) ܡܬܬܝܠܐ and translated ܡܬܬܝܠܐ, then looked back at verse 22 to the **verb** in : (to the mountain) ܡܬܬܝܠܐ (you have come) ܡܬܬܝܠܐ, which is identical to that in verse 18, and then saw ܡܬܬܝܠܐ instead of ܡܬܬܝܠܐ and translated **ορει** - “**The mount**”. He then resumed work in the next word in verse 18 (that burned) ܡܬܬܝܠܐ, etc..

ܡܬܬܝܠܐ-“**Fire**”(Peshitta)

ܡܬܬܝܠܐ-“**Mountain**”(Greek reading in Aramaic)

75% correlation

Greek for “Fire” is **πυρ** or in uncial- **ΠΥΡ**

“The Mount” is **ορει** or in uncial- **ΟΡΕΙ**

0% correlation

\* Byzantine mss. have **σκοτος** –“Darkness”; The Critical Greek mss. have **ζοφω**, a word meaning, “Darkness, Mist”. It just so happens that the Aramaic word, **ܥܪܦܠܐ**, the corresponding word in Western Serto script **ܥܪܦܠܐ** in Smith’s Syriac Dictionary is defined –

**ܥܪܦܠܐ**, **ܥܪܦܠܐ** pl. **ܥܪܦܠܐ** f. a) *dark fog or mist, thick darkness.* b) **ܥܪܦܠܐ** **ܥܪܦܠܐ** a white film on the eyes. DERIVATIVES, **ܥܪܦܠܐ** **ܥܪܦܠܐ**.

**ܥܪܦܠܐ**–“Dark fog” (Critical Greek reading)

**ܥܪܦܠܐ**–“Thick darkness” (Majority Greek reading)

100% correlation

**σκοτος** –“Darkness”

**ζοφω**–“Darkness, Mist”

0% correlation

So it does appear that two different Greeks translated this Aramaic word each with a different Greek word meaning “Darkness”. Of course, one may argue The Peshitta could have translated either Greek reading. Greek word as **ܥܪܦܠܐ**, and that is theoretically possible, however, The Peshitta has only one reading here, while the Greek mss. have two readings. The Peshitta’s textual integrity overall and the Greek mss.’ wide variety of readings throughout the NT are not consistent with Greek primacy and a Peshitta translation. The data support and account for the Greek NT as a translation of Aramaic words in The Peshitta NT in so many places, including also Greek variants of many sorts and places, while the Greek readings can scarcely provide convincing evidence to the contrary anywhere that I am aware of in The Peshitta NT. The vast bulk of evidence supports Peshitta primacy, not a Greek original at all.

12:26

\* Most Greek mss. have **σειω** –“I shake” –present tense. Critical Greek has **σεισω** –“I shall shake”. The Aramaic verb **ܥܪܦܠܐ** can have either present, past or future meaning in this form.

12:28

\* Critical Greek has **ελαβειας και δεους** – “fear and shamefacedness”; The Byzantine Greek mss. (Majority Text) has **αιδους και ελαβειας** – “shamefacedness and fear”. Both Aramaic words - **ܕܚܠܬܐ** & **ܬܚܡܢܬܐ** (The last two in the verse) have several meanings: **ܬܚܡܢܬܐ** - “Takhmatsta” means, “reverence, bashfulness, modesty”. **ܕܚܠܬܐ** - “Dakhlatha” means, “fear, reverence, worship, awe, piety”. Here are the entries for these words from Smith’s Compendious Syriac Dictionary:

In Western Serto script **ܕܚܠܬܐ**, **ܬܚܡܢܬܐ**,

ܠܫܩܝܬܐ rt. ܫܥܝܢ f. bashfulness, modesty,  
reverence; ܠܫܩܝܬܐ ܐܠܗܐ honour among thieves;  
ܠܫܩܝܬܐ impudent.

ܠܫܩܝܬܐ pl. m. ܫܥܝܢ, ܠܫܩܝܬܐ, ܠܫܩܝܬܐ  
rt. ܫܥܝܢ. generally f. a) fear, dread, pl. panics.  
b) generally constr. or emph. awe, worship, re-  
ligion often used of false or mistaken religion,  
of a heresy or sect; ܠܫܩܝܬܐ ܐܠܗܐ the  
fear of God; ܠܫܩܝܬܐ ܐܠܗܐ piety, reverence  
towards God, true religion; ܠܫܩܝܬܐ or ܠܫܩܝܬܐ

The Majority Greek Text probably follows the Peshitta reading (“Fear” is matched with ܠܫܩܝܬܐ – ܠܫܩܝܬܐ in Estrangela, the last word in The Peshitta verse. The Critical Greek, however, may simply follow the same text with alternate translations of the same words. “αἰδους” in Greek has two meanings: “**Shamefacedness**” or “**Reverence**”. “**Ευλαβειας**” also has more than one meaning: “**Fear**”, “**Reverence**”, “**Piety**”, “**Fear of God**”, “**Caution**”. So both Greek readings could be explained by The Peshitta reading.

### 13:5

\* The two verbs ܠܫܩܝܬܐ & ܠܫܩܝܬܐ are used together in The Peshitta OT several times, and are translated by Lamsa as, “I will not fail you (ܠܫܩܝܬܐ), nor forsake you - ܠܫܩܝܬܐ + ܠܫܩܝܬܐ is an idiom meaning “to let go”, “to lose hold of”. ܠܫܩܝܬܐ by itself could mean, εγκαταλειπω - “forsake”, but it is part of an Aramaic idiom which is more specific in meaning, as shown above. This idiomatic phrase (the hand) ܠܫܩܝܬܐ (of you) ܠܫܩܝܬܐ (shall I let go \*) ܠܫܩܝܬܐ did not come from the Greek “σε εγκαταλειπω” – “forsake you”. It does appear the Greek came from one definition of ܠܫܩܝܬܐ, which I show here:

left as a legacy. ARH. ܠܫܩܝܬܐ a) to leave, let  
alone; ܠܫܩܝܬܐ ܠܫܩܝܬܐ give us seven  
days' respite; ܠܫܩܝܬܐ ܠܫܩܝܬܐ leave me to my  
misery; ܠܫܩܝܬܐ ܠܫܩܝܬܐ let it settle; ܠܫܩܝܬܐ ܠܫܩܝܬܐ  
ܠܫܩܝܬܐ they will leave nothing behind. Often  
with ܠܫܩܝܬܐ to loose hold, let go, allow; to  
weaken; with ܠܫܩܝܬܐ and ܠܫܩܝܬܐ to lose hold of, to  
become weak. b) to leave, desert, renounce;

Actually, the Greek reading seems to have its last two verbs reversed from The Peshitta order: the second to last Greek verb is αὐτοῖς, from ἀνιμι anemi an-ee'-ay-mee, from 303 and hiemi (to send); TDNT-1:367,60; v AV-loose 2, forbear 1, leave 1; 4

- 1) to send back, relax, loosen
- 2) to give up, omit, calm

ܐܠܐ PEAL only part. adj. ܐܠܐ, ܐܠܐ, ܐܠܐ.  
 a) loose, porous, friable, soft as air, earth,  
 unstable as water; flabby as flesh. b) loose,  
 slack, effeminate, dissolute; ܐܠܐ ܐܠܐ slack  
 harpetrings; ܐܠܐ ܐܠܐ badly built ships;  
 ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ we  
 are not to be idle nor slack and ineffectual.  
 PAEL ܐܠܐ a) to loosen, slacken, relax; to weaken,  
 enfeeble; ܐܠܐ ܐܠܐ his body was en-

3) to leave, not to uphold, to let sink . This conforms generally to the last Aramaic verb ܐܠܐ from ܐܠܐ

ܐܠܐ fut. ܐܠܐ, act. part. ܐܠܐ, ܐܠܐ,  
 pass. part. ܐܠܐ, ܐܠܐ. a) to leave, go  
 away; ܐܠܐ ܐܠܐ the fever left her. With  
 ܐܠܐ to let blood; with ܐܠܐ to expire; also  
 ܐܠܐ ܐܠܐ his soul departed. Otiose with  
 verbs of motion : ܐܠܐ ܐܠܐ they went away,  
 took leave; ܐܠܐ ܐܠܐ he went out; ܐܠܐ  
 ܐܠܐ he took to flight. b) to leave over, leave  
 behind, leave by will; ܐܠܐ ܐܠܐ he  
 left none remaining; ܐܠܐ ܐܠܐ I shall leave a good example; ܐܠܐ  
 ܐܠܐ the riches his parents had  
 left him. c) to give leave, allow, let alone;

The last Greek verb καταλειπω (“Forsake”) conforms to the second to last Aramaic verb ܐܠܐ, from ܐܠܐ :

### 13:9

\* The Critical Greek text has the present participle περιπατούντες –peripatountes (“walking”);  
 The Majority Greek agrees with The Peshitta reading, “have walked”.

## 13:13

All major Greek texts have **εξω της πυλης** “Outside the gate”. “From the Gate” in Aramaic is, **מִן תְּרֵעָא מְדִינָתָא** is “City”. These words in Estrangela are **ܡܢ ܬܪܝܥܐ ܡܕܝܢܬܐ**. DSS has **ܡܢ ܬܪܝܥܐ ܡܕܝܢܬܐ** & **ܡܢ ܬܪܝܥܐ ܡܕܝܢܬܐ**. Papyrus 46 and Uncial P has **περεμβολης** –“Camp”; the Aramaic for “Camp” is **ܡܫܪܝܬܐ** which occurs in the verses before and after this one. Let’s compare “City” with “Camp” in Aramaic:

**ܡܫܪܝܬܐ ܡܕܝܢܬܐ**.

In Estrangela script:

**ܡܢ ܬܪܝܥܐ ܡܕܝܢܬܐ**. In either script, these words look similar.

DSS script:

**ܡܢ ܬܪܝܥܐ ܡܕܝܢܬܐ**.

All three have **83%** letter correlation. The DSS pair appear the most similar to me, given the Yodh-Resh (**ܐ-ܪ**) similarity as well as an almost dyslexic Yodh- Nun (**ܐ-ܢ**) similarity. Even the Shin-Dalet (**ܫ-ܕ**) look strangely dyslexically related. Dead Sea Scroll Aramaic may have been the original for Hebrews.

The definition for the Greek word **περεμβολη** follows :

3925 **παρεμβολη** parembolē par-em-bol-ay'

from a compound of **3844** and **1685**; n f

AV-castle 6, **camp** 3, army 1; 10

1) **an encampment**

1a) the camp of Israel in the desert

1a1) used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert

1a2) of the sacred congregation or assembly of Israel, as it had been gathered formerly in camps in the wilderness

1b) the barracks of the Roman Soldiers, which at Jerusalem were in the castle of Antonia

2) an army in a line of battle

The Greek word **πύλη** is defined by Thayers Lexicon as follows:  
 4439 πύλη pule poo'-lay

apparently a primary word; TDNT-6:921,974; n f

AV-gate 10; 10

- 1) a gate
- 1a) of the larger sort
- 1a1) in the wall of either a city
- 1a2) a palace
- 1a3) a town
- 1a4) the temple
- 1a5) a prison

Here are the parallel Greek words used :

**ΠΥΛΗ** = “Gate”

**ΠΟΛΙΣ** = “City”

**ΠΕΡΙΜΕΒΟΛΗ** = “Camp”

“Gate” and “City” in Greek have a **50%** letter correlation. It seems the Aramaic **מְדִינָתָא** was mistaken by at least two Greek Scribes as **מְשִׁרְיָתָא**. It also appears that the first Greek translator put **πύλης** for “**מְדִינָתָא**” – “City” as **metonymy** (A part of speech using a part of something to stand for the whole)- **Gate=City**. Here are the two Ashuri Aramaic words in question, one atop another, for comparison:

**מְדִינָתָא** = “City” (Peshitta reading)

**מְשִׁרְיָתָא** = “Camp” (Greek reading)



In Estrangela script:

ܐܠܗܝܢܐ .-“City” (Peshitta reading)

ܐܠܗܝܢܐ .-“Camp” (Greek reading)

DSS script:

ܐܠܗܝܢܐ - “City” (Peshitta reading)

ܐܠܗܝܢܐ - “Camp” (Greek reading)

The two Aramaic words for “City” and “Camp” have 83%.

The above facts show that it is very likely that the Greek readings in this verse came from The Peshitta reading. The fact that there are no Peshitta variant readings here makes it unlikely that the Greek is behind The Peshitta text.

### 13:18

\* The Majority Greek text has a perfect tense verb **πεποιθαμεν**. “We have trusted”. The Critical Greek agrees with The Peshitta’s present tense verb תכילינן with **πειθομεθα** -“We trust”.

### 13:23

\* The Majority Greek text omits the possessive pronoun “our”. The Critical Greek has it