

Aramaic Primacy - Scriptural Evidence

In this chapter I will review verses and words in the New Testament which provide evidence to refute Aramaic Primacy. For most quotes from scripture, I will use various English translations (translated from Greek) alongside various translations from Peshitta - mostly Bauscher, but others as well (Etheridge, Mudoch, Lamsa, etc.). Note that since Syriac is the specific Aramaic dialect used in Peshitta, I will use the words Aramaic and Syriac as synonyms meaning *the Aramaic dialect used in Peshitta*, unless otherwise specified (e.g. - Palestinian Aramaic).

Specific Words that Appear in Multiple Places in the New Testament

Christian

The word “Christian” occurs 3 times in the New Testament: Acts 11:26, Acts 26:28 and 1 Peter 4:16. In all three cases, Peshitta uses the Greek-derived term *keristiyana*, not the Syriac equivalent term *messiyana*. The claim from Bauscher, and other Aramaic primacists is that Antioch was mostly Aramaic speaking (contrary to all historical evidence). But if this were true, then why were the early Christians called “christians” and not “messians”?

Greek vs Aramaean

The Peshitta uses the term *aramaya* and *aramayit* (plural) in a number of verses¹. Bauscher translates this word as “Syrian” in Luke 4:27 and Galatians 2:14 and as “Aramaean” elsewhere. In his commentary on several verses (e.g. Romans 1:16, Galatians 2:3, Colossians 3:11), Bauscher also goes to great lengths to argue that the Greek text seems to be expunging the Aramaeans from history (not sure how, but whatever...), and that this is somehow supposed to imply that the Greek text couldn't be the original (again, not sure how this is supposed to be logical, but a lot of what Bauscher says is completely illogical...).

The problem with Bauscher's comments is that he is a very poor researcher and is not as much of an expert in Aramaic as he puts himself out to be. Let's take a look at reality.

In Smith's Aramaic Dictionary for the word *aramaya*², we find that this word originally meant Aramaean, but that by end of the Seleucid Empire (about 63 BC), the Aramaic word *suriya* (from which we get the word syrian) had come to mean what *aramaya* used to mean, while the word *aramaya* had come to mean something like "barbarian, pagan or heathen." The Jennings Aramaic Dictionary entry for the same word³ confirms this meaning, while also adding “Greek” as a meaning. Noeldeke also confirms this usage in the introduction to his Syriac Grammar:

¹ Luke 4:27, Acts 16:1, 3, 19:10, 17, 20:21, 21:28, Romans 1:16, 2:9, 10, 3:9, 10:12, 1 Corinthians 1:22, 23, 24, 10:32, 12:13, Galatians 2:3, 14, 3:28 and Colossians 3:11

² Smith, Robert Payne. *A Compendious Syriac Dictionary*, Oxford Clarendon 1903, page 29

³ Jennings, William. *Lexicon to the Syriac New Testament*, Oxford Clarendon 1926, page 30

Occasionally indeed [the Syriac language] has also been designated *Aramaic*, although, in Christian times, the name “Aramaic” or “Aramaean” was rather avoided, seeing that it signified much the same thing as “heathen.”⁴

The Syriac text (i.e. - Peshitta) of Galatians 2:14 provides additional proof for this shift in meaning, as it uses the terms “aramaeen” and “gentile” interchangeably⁵. Acts 19:10 confirms this as well:

Peshitta:

[illegible]

NIV: This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Peshitta translation: This happened for two years until they heard the word of the Lord, everyone who lived in Asia: Jews and Arameans.

This text equates “everyone who lived in Asia” with “Jews and Arameans.” But if Aramaic Primacists equate Arameans with Jews, then why the repetition here? And didn’t anyone else live in Asia besides Jews and Aramean-Jews? Unless, of course, the dictionaries are correct, not the Aramaic Primacists, and *aramayit* actually does mean “Gentiles”?

Further evidence of this is found in 1 Corinthians chapter 12, verses 2 and 13.

1 Cor 12:2 (NIV) “You know that **when you were pagans**, somehow or other you were influenced and led astray to mute idols.”

[illegible]

Literally: That-of-pagans you-were, and-to-idols that-(plural) that-not to-them voice that-not distinction being-led you-were.

The word used here in Peshitta for “pagan” is *hanpe*. This word, *hanpe*, shows up in various Aramaic translations, being translated as either pagan or heathen:

Bauscher: “That you were **pagans** and you were being led without discrimination to those idols which have no voice.”

⁴ Noeldeke, Theodor. *Compendious Syriac Grammar* 1904, Introduction, p.XXXI translated by James Crichton. <https://archive.org/details/CompendiousSyriacGrammar>

⁵ See below in the comments about Galatians 2:14 for details.

Etheridge: For we all by one Spirit into one body are baptized; whether Jihudoyee or Aramoyee; whether servants or sons of freedom; and all of us have imbibed one Spirit.

Bauscher: For we also are baptized by The One Spirit into one body, whether Jews or Aramaeans or Servants or free men, and we are all made to drink The One Spirit.

Paul wrote his epistle to the church in Corinth, where there were Jews and Greeks, but no significant Aramaean population. If we really are to understand this text to indicate that Paul is explicitly excluding the Greek population, but only including the Jews and Jew-Arameans, then this verse makes no sense at all. Why would he say "we are all baptized," and then exclude the most significant group of people in Corinth?!? Why would he claim to be the apostle to the Gentiles, but then exclude the Gentiles, especially when he said explicitly that he was writing to the Gentiles in verse 2 above?

This verse is a perfect example of the fact stated above that the word *aramayit* in Syriac actually refers to Greeks and Gentiles. In that context alone does this verse make any sense.

If you read Peshitta according to Aramaic Primacy's obsessively Aramaic-centric view that the disciples only evangelized to the Aramaeans⁶, then numerous New Testament texts in the Peshitta (such as 1 Cor 12:2,13) become nonsensical. However, if you understand the term *aramayit* correctly (i.e. - similar in meaning to the Hebrew term "gentile" as attested by all of the Aramaic dictionaries), then all of the verses that use the term are understood properly. Of course, all of this further erodes support for the utterly foolish Aramaic primacy claim.

Hebrew vs Aramaic

In the text of the NT, we find multiple instances where the name of the language being spoken is said to be either *hebraisti* (in Greek) or *hebrayit* (in Peshitta)⁷. Additionally, the name of the Aramaic language, *syristi* (Greek) / *suriya* (Aramaic) never occurs in either the Greek or Syriac texts of the New Testament. Some people claim that "Hebrew" really does refer to the Hebrew language, while others claim that this actually refers to the Aramaic language. Still others claim that the term means "any of the languages of the Hebrews" and could, therefore, be interpreted as either Hebrew or Aramaic, depending on the context.

So how can we know what the word *hebraisti* / *hebrayit* really means?

Looking through all texts from the same time period, you will find that Greek writers always used *hebraisti* to refer to the Hebrew language exclusively. Some verses (like Rev 9:11 and 16:16) contain words which are clearly Hebrew with no Aramaic words having equivalent meaning. And although there are claims that *hebraisti* in the New Testament can sometimes refer to Aramaic⁸,

⁶ A view which can be easily disproved from the text of the NT itself (Colossians 1:6 for example). Many of the verses following will demonstrate this very clearly, even when reading these verses from Bauscher's deeply flawed translation of a translation.

⁷ Luke 23:38, John 5:2, 19:13, 19:17, 19:20, 20:16, Acts 21:40, 22:2, 26:14, Revelation 9:11, 16:16

⁸ For example: Gustaf Dalman, *Jesus-Jeshua: Studies in the Gospels* (trans. P. Levertoff; New York: KTAV, 1971, originally published in 1898). See also Arnold Meyer, *Jesu Muttersprache: Das galiläische*

a review of all available extra-biblical literature, as well as all examples of the word *hebraisti* in the NT has not found any examples that confirm this hypothesis⁹. Thus, all examples of the word *hebraisti* in the NT can be taken to literally mean “the Hebrew language,” and not “Aramaic” or “any language of the Jews.” Additionally, both the Hebrew and Aramaic languages had specific terms to refer to each other. Texts written in Aramaic never use the term *hebrayit* to refer to the Aramaic/Syriac language. They always used *suriya*. Similarly, texts written in Hebrew never make the mistake of referring to Aramaic/Syriac as *hebrayit*.

Since there are no words described in the New Testament as “Hebrew,” which are clearly Aramaic, and since all other contemporary writers clearly distinguish between Hebrew and Aramaic, there is no evidence for ever translating the word “Hebrew” as “Aramaic” or “any language of the Jews” in the NT.

Note that this does not exclude the possibility that there are Aramaic words in the New Testament. For example, in Acts 1:19 we have the word *akeldama* which is translated as Field of Blood, with no explanation of which language it is. While *dam* can be either Hebrew or Aramaic for “blood,” there are no Hebrew words for which *akel* or *hakal* could be construed as “field,” so it is clear that this is an Aramaic term—but it is NOT described as *hebraisti*.

Basically, there are no instances in any ancient writings where *hebraisti* was used to mean “Aramaic.” No one, not Greek writers, Hebrew writers, Aramaic writers, or anyone writing in any other language, ever confused Hebrew and Aramaic. The Languages were always properly differentiated. If no one else confused the languages, there is no reason to even consider that the New Testament writers would have confused the languages either. Therefore, *hebraisti* / *hebrayit* in the NT verses that use the word should always be translated as “Hebrew,” and never as “Aramaic.”

The “diatheke” Covenant or the “qiyam/q'yam” Covenant?

The Hebrew word בְּרִית (Young's H1285, *b'rit*), translated as “covenant,” occurs many times in the Old Testament. In the Aramaic Targums (translation of the Hebrew Tanakh text into Aramaic), the Hebrew word *b'rit* is always translated as *qiyam*.

In the Greek text of the NT, the word used for covenant is διαθήκη (Young's G1242, *diathēkē*), and this word occurs in numerous NT passages¹⁰.

Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu (Freiburg i.Br./Leipzig: Mohr, 1896).

⁹ Randall Buth and Chad Pierce, *Hebraisti in Ancient Texts: Does Ἑβραϊστί Ever Mean “Aramaic”? The Language Environment of First Century Judaea*, Jerusalem Studies in the Synoptic Gospels, Vol 2. pp.66-109.

¹⁰ Instances of *diathēkē* in Greek NT text: Matt 26:28, Mar 14:24, Luk 1:72, Luk 22:20, Act 3:25, Act 7:8, Rom 9:4, Rom 11:27, 1Co 11:25, 2Co 3:6,14, Gal 3:15,17, Gal 4:24, Eph 2:12, Heb 7:22, Heb 8:6,8-10, Heb 9:4,15-17,20, Heb 10:16,29, Heb 12:24, Heb 13:20, and Rev 11:19

So, since there is a well-known, perfectly acceptable, easily understood 1CPA word for “covenant,” one would expect this word, *qiyam*, to be used by Peshitta for “covenant” in all, or at least most, of the above-mentioned verses—that is, if Peshitta were indeed the original text of the New Testament and written in 1CPA.

However, this is not the case. Instead, in all except two verses¹¹, we find the word *d'yathiki*, a transliteration of the Greek word *diathēkē*. The other two verses are Rom 9:4 and Heb 9:17. In Rom 9:4 we find the expected *qiyam*. The other verse, Heb 9:17, replaces the word “covenant,” with the pronoun “it,” since the word “covenant” had been used in the previous verse, Heb 9:16.

The Law - “nomos” or “oraita”?

Similarly like the above example is the usage in NT of the word “Law.” In the OT Hebrew this was rendered as *torah*, a word many are familiar with today. The Aramaic Targums (1st Century Palestinian Aramaic) used the word *oraita*, which is similar to, and even derived from the same root as the Hebrew word *torah*. And historical documents show that the Aramaic word *oraita* was widely known and used during Jesus’ time. So again, its use would be expected in Peshitta if, indeed, Peshitta were the original NT text.

But that’s not what happens, is it? Rather, we see the word *nomosa*. Which is borrowed from the Greek word *nomos*, meaning “law.” Now, why wouldn’t Peshitta use *oraita*, the normal, well-understood, Aramaic word for law instead of *nomos* (a Greek borrowing) if its audience didn’t know Greek?

Examples: Matt 5:17,18, 7:12, 22:35,36, 23:23, Luke 2:22-24,27,39, etc... (plus 162 more times where *nomosa* is used by Peshitta instead of *oraita*).

The Particles “geyr” and “deyn” in Peshitta

The particles “geyr” (ܓܝܪ) and “deyn” (ܕܝܢ) occur quite a number of times in Peshitta¹². The problem with these words is that they are not Aramaic words at all. They are transliterations of the corresponding Greek words “gar” (γάρ) and “de” (δέ). In Greek these two particles generally occur as the second word of a phrase. In Peshitta—contrary to Aramaic grammar—they also show up mostly as the second word of a phrase. These supposedly “Aramaic” words have only

¹¹ Instances of *d'yathiki* in Peshitta: Matt 26:28, Mark 14:24, Luke 1:72, 22:20, Act 3:25, 7:8, Rom 11:27, 1Cor 11:25, 2Cor 3:6, Gal 3:15,17, 4:24, Eph 2:12, Heb 7:22, 8:6,8,9,10, 9:4,15,16,20, 10:16,29, 12:24, 13:20, Rev 11:19.

¹² For a full list, see

http://dukhrana.com/peshitta/sedra_concordance.php?adr=2:3714&font=Estrangelo+Edessa&size=125%25&source=ubs for geyr and

http://www.dukhrana.com/peshitta/sedra_concordance.php?adr=1:690&font=Estrangelo+Edessa&size=125%25&source= for deyn

ever been found in Syriac Christian literature that has been translated from Greek. Thus, their presence is direct linguistic evidence that Peshitta is translated from Greek¹³.

In addition to these two particles, there are others used less frequently, but also indicators of an original Greek vorlage, as they are never used in texts originally composed in Syriac, but only in Syriac texts translated from Greek:

Syriac	Syriac Transcription	Greek Equivalent	Greek Transcription	English Meaning	Occurrences
ܐܝܟ	kay	καὶ	kay	and, thus, now, indeed	16 (in Matt, Luke, and John)
ܡܝܢ	min	μέν	men	but	2 (Jude 1:8, 1:22)
ܬܚܐ	takh	τάχα	takha	perhaps	1 (Rom 5:7)

Other Greek Borrowings

Below is a list (incomplete) of other Greek words that I have found in the Peshitta where Greek words are directly transliterated instead of translated, along with examples of their occurrences.

1. Euangelion (εὐαγγέλιον)

- Meaning: "gospel" or "good news"
- Peshitta: ܐܘܢܓܠܝܘܢ (*'ewangelyōn*)
- Example: Matthew 4:23—"And Jesus went about all Galilee, teaching in their synagogues, and preaching the *gospel* of the kingdom..." The Peshitta uses *'ewangelyōn* rather than translating it into an Aramaic phrase like "good news" (ܬܡܢܐ ܕܬܠܬܐ, *bsurtā t ābtā*).
- Occurrences: Mark 1:1, Romans 1:1,9,16, 10:16, 11:28, 15:16,29, 16:24, 1Cor 9:18, 2Cor 4:4, 8:18, Gal 2:14, Eph 6:15, Phil 1:5,7,12,16,27, 4:3, Col 1:23, 1Tim 1:11, 2Tim 1:10, Philemon 1:13.

2. Mamonas (μαμωνᾶς)

- Meaning: "wealth"
- Peshitta: ܡܡܘܢܐ (*mamona*)
- Occurrences: Matt 6:24, Luke 16:9,11,13 (mirroring the Greek usage).

3. Kairos (καῖρος)

- Meaning: an opportune time, a "moment" or a "season"
- Peshitta: ܩܝܪܝܐ (*qairsa*)

¹³ van Peursen, Wido and Falla, Terry. "The Particles geyr and deyn in Classical Syriac." *Foundations for Syriac Lexicography II*. Georgias Press. 2009. pp. 63-98.

- ## Explaining Jewish Terms and Practices

Matthew 1:23

$\sqrt{x} \cdot x^{\frac{1}{n}} = x^{\frac{n+1}{n}}$

Why would a Jewish term like *Emmanuel* need to be explained to a Jewish audience?

NIV: 1 The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus **2** and saw some of his disciples eating food with hands that were defiled, that is, unwashed. **3** *(The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. 4 When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.)*

Bauscher: **1** The Pharisees and the Scribes who had come from Jerusalem gathered around him. **2** And they saw some of his disciples eating bread when they had not washed their hands and they found fault. **3** For all the Judeans and the Pharisees do not eat unless they wash their hands carefully because they keep the tradition of the Elders. **4** And coming from the marketplace, unless they bathe, they do not eat. And there are many other things which they had received to keep: washings of cups and pots and copper vessels and of beds.

NIV: It was Preparation Day (*that is, the day before the Sabbath*). So as evening approached,

Bauscher: And when it was Friday evening, *which is before the Sabbath*,

CSB: Now *the Passover, a Jewish festival*, was near.

Bauscher: 7 When he had said this, The Pharisees and The Sadducees fell one upon the other, and the group was divided. **8** For The Sadducees were saying there is no resurrection, neither Angel, nor spirit, but The Pharisees confess all of these.

Why the need to explain Jewish beliefs to Jews? Wouldn't Jews have known about Pharisees and Sadducees and what they believe?

General Texts in the Bible

Matthew

Matthew 4:15

NIV: “Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles-”

Bauscher: “The land of Zebulun, the land of Naphtali, the way of the sea, the crossings of Jordan, Galilee of the Gentiles.”

Galilee **of the Gentiles**. According to multiple contemporary 1st century sources, and confirmed by archaeology, the majority of the people of Galilee during the time of Christ were not Jews, but rather ethnic Greeks, practicing Greek culture and speaking the Greek language. Therefore, the inhabitants of Galilee (including Jesus and the disciples) would have to have been familiar with the Greek language, even if Aramaic might (or might not) have been their first language¹⁴.

Matthew 4:25-5:2,7:28

NIV: 4:25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. **5:1** And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: **2** And he opened his mouth, and taught them, saying, [- *Skippping the Sermon on the Mount* -] **7:28** And it came to pass, when Jesus had ended these sayings, the crowds were astonished at his doctrine.

Bauscher: 4:25 And great crowds went after him from Galilee and from the Ten Cities and from Jerusalem and from Judaea and from the other side of the Jordan. **5:1** But when Yeshua saw the crowds, he went up into a mountain and when he sat down his disciples came near to him. **2** And he opened his mouth and he was teaching them and he said: [- *Skippping the Sermon on the Mount* -] **7:28** And when Yeshua had finished these words, the crowds were marveling at his teaching.

Not taking into consideration any languages which might have been spoken in Galilee and Judea, if we only consider the Decapolis and “beyond Jordan” areas, we know from first century first-hand accounts, as well as from archaeology that these regions were nearly exclusively

¹⁴ A claim for which we have no direct proof. The fact that Jesus and his disciples are sometimes shown using Hebrew and Aramaic words can be interpreted as the gospel writers pointing out specific places where Jesus said something in a language other than the one which he normally spoke. He could very well have spoken Greek in his everyday discourse.

non-Jewish, Greek-speaking areas. Aramaic and Hebrew were practically unknown there. Since the crowds listening to Jesus included people from these areas and they “were marveling at his teaching,” they had to have understood what he said, and thus he had to have preached to them in a language that they understood: Greek.

A similar situation occurred in Luke 6:17-18 where Jesus preaches another sermon with people from “Judea, Jerusalem and the coastal regions of Tyre and Sidon” in attendance. Again, Tyre and Sidon are known to have been predominantly Greek-speaking¹⁵. So Jesus had to have spoken Greek on that occasion as well.

“Since people from Judea and Jerusalem were also present, this implies that these also understood Greek. Hence, it is possible that Jesus spoke Greek even when people from Tyre, Sidon or the Decapolis were not present.”¹⁶

Matthew 27:46

NIV: About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”)

Bauscher: And toward the ninth hour Yeshua cried with a loud voice and he said, “Oh God, oh God! Why have you forsaken me?”

AP proponents try to point to this text as evidence of an Aramaic original, since the Greek text requires a translation, while the Aramaic does not. However, there are problems with this argument, which I will discuss in detail in the discussion of Mark 15:34. But note in particular that the word *eli* (meaning “my God”) in this text is not consistent with the Aramaic of the rest of Peshitta. In fact, *eli* and *lema* are not consistent with any Aramaic dialects meaning “my God” and “why.” But they are consistent with Hebrew.

Matthew 28:19a

NIV: Therefore go and make disciples of all nations,...

Bauscher: Go therefore, disciple all nations...

¹⁵ From Butcher, Kevin. *Roman Syria and the Near East*: "Inscriptions and texts show the predominance of Greek throughout the region [of Syria]. Greek was not confined to the cities, as inscriptions, papyrus and parchments from rural settings show." p.284. "Syriac inscriptions are found in Mesopotamia during the early [Roman] empire, and the Euphrates archive shows that it could also be used for legal documents, but there are no Syriac inscriptions known in Syria proper until the late fourth century. This epigraphic evidence fits with what is known of Syriac literature - only in the fifth century do we find Syriac writers from regions west of the Euphrates..." p. 286. "While there is plenty of evidence for the use of Phoenician in Hellenistic times (in contrast to the paucity of evidence for Aramaic in this period), all the evidence suggests that by the beginning of the first century AD, it had been supplanted by Greek." p. 287.

¹⁶ Tresham, Aaron. *The Languages Spoken by Jesus*, The Master's Seminary Journal., 20/1 (Spring 2009), page 83.

Mark

¹⁷ See Galatians 2:7-9

Bauscher: And to Yaqob, the son of Zebedee and to Yohannan the brother of Yaqob he assigned the name B'nay Regshay, which is B'nay Rama.

What we have here is one term being explained in a second language. If the original were in Aramaic, why would one Aramaic term be explained as another Aramaic term? The funny thing here is that Bauscher tries to ascribe the meaning of the name to the difference between Northern (Galilean) Aramaic and Southern (Judean) Aramaic. One problem with this is that Peshitta is written in Edessan Syriac, not Galilean or Judean Aramaic. Another problem is that both words (**r-g-sh** and **r-m-**) existed in all three languages (Edessan Syriac as well as Galilean and Judean Aramaic) with each word having practically the same meaning in all three. So Bauscher's explanation makes no sense at all, because we're still left with one phrase being explained as another phrase where both phrases are perfectly understood in all three Aramaic dialects. So this tends to exclude Aramaic as the original text.

One interesting theory that I ran across regarding the meaning of *boanerges* goes in a very different direction. First, it says that *boanerges* does not mean "sons of thunder," because (in both Greek and Aramaic) the text doesn't actually say that the two words are of equal meaning, but that they are equivalent.

In Greek, the words between "boanerges" and "the sons of thunder" are ο εστιν (o estin), which translates to English as "that is". This phrase occurs multiple places in the NT in phrases of less than perfect symmetry, such as Mark 7:11 which says "Corban, that is a gift devoted to God," even though *corban* does not translate into "a gift devoted to God". Other verses like this include Mark 12:42, 15:16, 15:42, Ephesians 6:17, Colossians 1:24, Hebrews 7:2, Revelation 21:8, and 21:17. The Peshitta text contains the same "equivalent but not literally equal" meaning.

So we shouldn't expect *boanerges* to mean exactly "the sons of thunder," but rather an idiomatic phrase that would mean something similar. Curiously enough, viewing *boanerges* as a Greek term reveals a meaning that fits this idea exactly. The Greek words **bous** meaning "oxen" and **energes** meaning "active" or "energetic", can be combined using normal Greek combination rules into **boanerges**, which could be loosely translated as "bull in a china shop," a term that perfectly fits "the sons of thunder." This also implies that Jesus was fluent enough in Greek to create such a word.

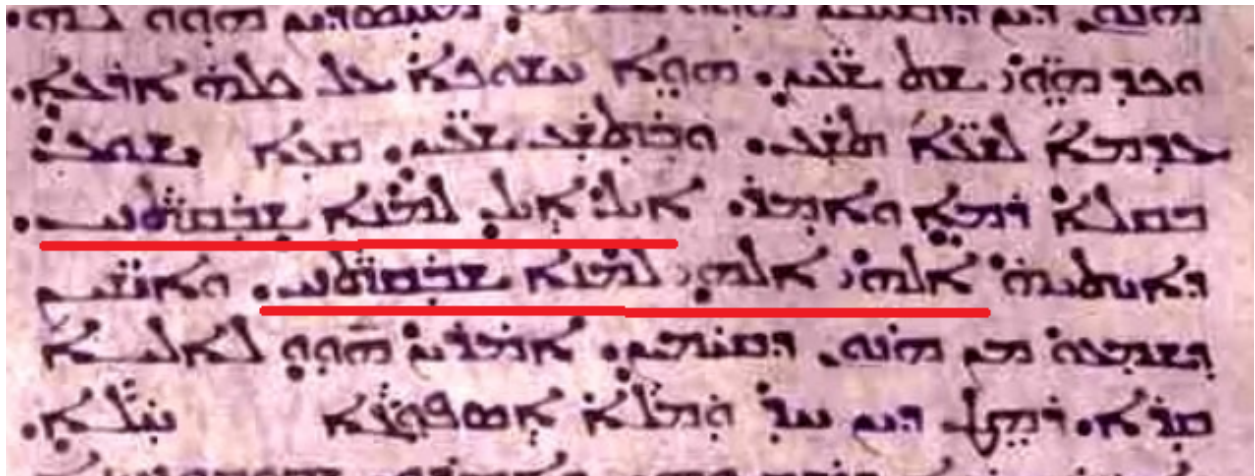
Mark 15:34

NIV: And at three in the afternoon Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?").

Bauscher: And in the ninth hour Yeshua cried out in a loud voice, and he said: "Eil, Eil, lemana Shabaqthani," which is, "My God, my God, why have you forsaken me?"

Wait... what??? If the original were in Aramaic, why is there a translation **from Aramaic into Aramaic**? And not just from Aramaic into Aramaic, but from one dialect of Aramaic **eil, eil lemana shabaqthani** into another Aramaic dialect: **elohi, elohi, lemana sabachtani**. In fact, to

prove that this is valid, here is a photo of Mark 15:34 from the Khabouris C manuscript¹⁸ with these two quotes underlined:



One Aramaic primacist tried to make the claim that **eil** is Galilean Aramaic, while **elohi** is Judean Aramaic. However, he was not able to show any evidence to back up his claim. And, in fact, no such proof exists, since **elohi** is not used in any Palestinian Aramaic dialect. However...

The word **alaha** is the known word for “God” in **5th Century Edessan Syriac**, and its 1st person possessive form is **elohi**, meaning “my God.” The **elohi** form can also be found in ten other Peshitta verses: John 20:17, John 20:28, Rom 1:8, 1 Cor 1:4, 1 Cor 1:14, Philippians 1:3, Philippians 4:19, Philemon 1:4, 2 Cor 12:21 and Rev 3:12.

Let me emphasize here: **the words alaha and elohi do not exist at all in any 1st Century Palestinian Aramaic dialect, and they're not Hebrew.** So where did these words come from if Peshitta were supposedly the original text of the New Testament? Where did the writers get these words from, and how would their (supposedly Aramaic-speaking) audience understand the words?

On the other hand, other than Mat 27:46 and Mar 15:34, the words **eli** and **eil** do not occur anywhere else in Peshitta, but they're not expected to, since they're not 5CES; while the rest of the vocabulary and grammar of Peshitta is fully consistent with 5th Century Edessan Syriac.

Mark 16:15

NIV: He said to them, "Go into all the world and preach the gospel to all creation.

Bauscher: And he said to them, ‘Go into all the world and proclaim my Good News in all creation.’

¹⁸ <http://dukhrana.com/peshitta/msviewer.php?ms=1&id=113>

¹⁹ From the Introduction to Bauscher's Aramaic NT translation: "The New Testament was written by Jews in Israel, for the most part, and to Jews originally, since they were the original Christians. Even the church in Rome was established by Jewish converts who had been dispersed from Israel and spoke Aramaic."

Aramaic, if indeed, Aramaic really were the original language of the New Testament? It's so nonsensical.

Makes much more sense in Greek if you're comparing the Semitic name meaning Twin (*Tho'am* in Hebrew, or *Thawma / Thama* in Aramaic) with the Greek name *Didymus*, which also means Twin.

John 20:16

NIV: Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher").

Bauscher: Yeshua said to her, "Maryam." And she turned and said to him in Hebrew, "Rabbouli, which is to say "Teacher."

Three points to note here: (1) Translated word for intended audience, (2) Rabboni vs Rabbouli; and (3) Aramaic vs Hebrew.

Translated Word: If the original language of the NT really was Aramaic and its intended audience was Jews, then why the need to translate the word (like also happened in Mark 15:34)? Wouldn't its meaning have been evident, especially a word like *rabboni*? Given that *rabboni* (not *rabbouli*) is the correct word (as seen below), and is correct in both Hebrew and Palestinian Aramaic, then this points to the likelihood that the original language of the book of John is neither Hebrew nor Palestinian Aramaic.

Rabboni vs Rabbouli: Bauscher (in his commentary for this verse) says that Rabbouli is 1CPA for "my master." Bauscher is wrong. In Hebrew and in 1CPA dialects, the correct word is *rabboni*, just as it shows in Greek. There is no evidence in any 1st Century Aramaic dialect for the existence of *rabbouli*. In 5CES, however, the word does exist, meaning "my shepherd."

Hebrew or Aramaic: See the discussion at the beginning of this chapter about the use of *hebraisti / hebrayit* in Greek and Hebrew/Aramaic. It is correct to say that Mary spoke Hebrew, and her actual word would have been "Rabboni." So in this case, Peshitta translated the Hebrew word into 5CES, and then explained it incorrectly.

John 21:15-17

NIV: 15 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." **16** Again Jesus said, "Simon son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." **17** The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

Bauscher: 15 And after they had breakfast, Yeshua said to Shimeon Kaypha, “Shimeon, Bar Yonah, do you love me more than these things?” He said to him, “Yes, my Lord, you know that I love you.” He said to him, “Shepherd my lambs for me.” **16** He said to him again a second time, “Shimeon Bar Yonah, do you love me?” He said to him, “Yes, my Lord, You know that I love you.” Yeshua said to him, “Shepherd my sheep for me.” **17** He said a third time, “Shimeon Bar Yonah, do you love me?” And Kaypha was saddened that he said to him the third time, “Do you love me?” And he said to him, “My lord, you discern everything; you know that I love you.” Yeshua said to him, “Shepherd my ewes for me.”

This conversation between Jesus and Peter involves the interplay of three pairs of near-synonymous Greek terms: ἀγαπάω (agapao) and φιλέω (phileo), ποιμαίνω (poimaino) and βόσκω (bosko), and οἶδα (oida) and γινώσκω (ginosko). These pairs cannot be reproduced in Aramaic or Hebrew. If either Hebrew or Aramaic had been the original language of the NT, then it is highly unlikely that someone translating from such an original into Greek would have inserted such a complex and meaningful word play not originally part of the text, as that could have been seen as heresy. Instead, it points strongly to Greek being the original language that Jesus used when speaking to Peter, and therefore both Jesus and Peter (as well as John who recorded the conversation) had to have been intimately familiar enough with Greek to not only produce the interplay of words, but recognize and understand their depth of meaning and significance.

Acts

In Greek, the name of the Book of “Acts of the Apostles” is Πράξεις τῶν Ἀποστόλων (prakseis ton apostolon). The name of the Book of Acts of the Apostles in some Peshitta manuscripts²⁰ is ܩܕܝܫܐ ܕܫܠܝܗ (praksis d’shlihe). Notice the similarity of *prakseis* in Greek and *praksis* in Aramaic? The word *prakseis* is a Greek word meaning “acts.” The word for “acts” or “deeds” in Aramaic is *s’eda*. So why do some Peshitta manuscripts use a Greek word for the name of the book? Why not use *s’eda d’shlihe* consistently? The use of *praksis* instead of *s’eda* is more common in the western Aramaic-speaking areas which are closer to the Greek homeland, and reflects an understanding by the early Aramaic-speaking community that Greek was the original language of the NT.

Acts 1:19

NIV: Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.

Bauscher: And this is known to all those who live in Jerusalem, and so that field is called in the language of the region, “Haqel Dama,” which is, in its translation, “Field of Blood.”

Why the need to translate from Aramaic into Aramaic? Specifically, note that *haqel dama*, is translated as *q’riyta dam*. Two different Aramaic dialects. The first, *haqel dama*, is consistent

²⁰ For example, London, British Library, Add. 14,474.

with 1CPA, while the second, *q'riyta dam*, is consistent with 5CES (the same Aramaic dialect as the rest of Peshitta). The word *haqel* only occurs once in Peshitta: in Acts 1:19; while *qurayt* occurs numerous times. I would also like to point out that Bauscher's translation of "the language of the region" is suspect, and is better translated as "a language of the region." Because Edessan Syriac does not use the definite or indefinite articles (i.e.- a, an), they must be supplied when translating into English, and depend on context.

Notice the word *q'riyta* which is translated in verse 18 as "a field," but the same word *q'riyta* is translated in Matthew 27:8 as "the field." Thus, *leshana* could be translated as either "a language" or "the language" in this verse. Since there is nothing in this verse to imply that Aramaic is the only language commonly spoken in Jerusalem, and other evidence proves multiple languages, therefore "a language of the region" is a more accurate translation.

Acts 2:4-11

NIV: **4** All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. **5** Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. **6** When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. **7** Utterly amazed, they asked: "Aren't all these who are speaking Galileans? **8** Then how is it that each of us hears them in our native language? **9** Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome **11** (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

Bauscher: **4** And all of them were filled with The Spirit of Holiness, and they were going out speaking in various languages, according to whatever The Spirit was giving them to speak. **5** But there were men dwelling in Jerusalem who were worshipers of God, Jews from every nation under Heaven. **6** And when that noise occurred, the entire populace gathered and was agitated, because each of them heard that they were speaking in their dialects. **7** And they were all marveling and were amazed as as they were saying, each to the other, "Are not all these who are speaking Galileans? **8** How are we hearing, everyone, his own dialect in which we were born? **9** Parthians and Medes and Elamites, and those who dwell in Bayth-Nahrayn, Judeans and Qapodoqians and those who are from the regions of Pontus and of Asia, **10** and from the regions of Phrygia and of Pamphylia and of Egypt and of the countries of Libya which are near to Cyrene and those who came from Rome, Jews and proselytes, **11** and who are from Crete, and Arabians, behold, we are hearing from those who are speaking in our own dialects, the wonders of God."

There is so much wrong with Bauscher's translation of the Aramaic word *leshana* in these verses. It means "language" everywhere else in the NT (e.g. - see Acts 1:19 above). But suddenly it means "dialect" here? The disciples were speaking in the many different native languages of the Jews who were visiting from around the world, not in various Aramaic dialects, especially since many of the areas mentioned (Cappadocia, Pontus, Asia, Phrygia, Pamphylia,

Cyrene and Rome) did not even have Aramaic-speaking communities, Jewish or otherwise. Also, note in particular, verse 11 which refers to Jewish converts from Rome. Assuming that Aramaic was widely known by the Jews in Rome (which we know wasn't true²¹, but let's ignore known historical facts for the moment), then how would non-Jews from Rome have known Aramaic? They wouldn't have, so this passage couldn't possibly be referring to different dialects of Aramaic. It has to be about numerous native languages, some (but not all) of which might have been Aramaic.

But let's suppose for a moment that it really was different Aramaic dialects being mentioned here. That would mean that the Aramaic speakers in different areas wouldn't understand each other. And if this were true, then a New Testament written in 1CPA would be USELESS in spreading the Gospel, because none of the different Aramaic-speaking communities would be able to understand it since they all speak different mutually unintelligible dialects!

Acts 6:1

NIV: In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

Bauscher: And in those days when the disciples had multiplied, the Hellenist disciples complained against the Hebrews, that their widows were disregarded in the daily ministry.

I love Bauscher's comments on this text, because he goes to great length to say that the Hellenists were in a minority when there is no evidence for this²². Besides, how could there have been Hellenist (greek-speaking Jewish convert) disciples if Greek wasn't spoken by the Jews, whether in Jerusalem, Judea, Galilee or by the Diaspora? This directly contradicts Bauscher's absurd claim that there were no Greek-speaking Jews (despite significant evidence to the contrary), and that the entire Jewish Diaspora spoke Aramaic exclusively (despite significant evidence to the contrary).

Acts 6:5

NIV: This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.

²¹ "Of the 534 [funerary inscriptions] which I think may legitimately be counted as Jewish inscriptions of Rome, **405 (76%) are Greek**; of the rest, 123 (23%) are Latin, three are Hebrew, one Aramaic, one bilingual Greek and Latin, one bilingual Aramaic and Greek. From these figures it is quite apparent that the Roman-Jewish community, which existed from about 100 B.C., was Greek-speaking." Leon, Harry J. "The Greek Inscriptions of the Jews of Rome" *Greek, Roman and Byzantine Studies*. 1959. p. 47.

<http://grbs.library.duke.edu/article/view/12401/3937>

²² Unless you count Josephus' supposed statement that Aramaic was the only language of the Jews, which he didn't actually say. For more details, see chapter 3, "Josephus."

Bauscher: And this statement was pleasing before all the people, and they chose Estephanos, a man who was full of faith and of The Spirit of Holiness, and Philippus, Procuros, Nicanor, Timon, Parmena and Nicholas, an Antiochene proselyte.

Why is this text useful? Because **Stephen, Philip, Procorus, Nicanor, Timon, Parmenas** and **Nicholas** are all Greek names. They're not Hebrew names and they're not Aramaic. They're Greek. Why so many Greek names in Jerusalem if Greek was unknown there? Based on these names²³, the Hellenists were actually in the majority, in direct contradiction of Bauscher's claim in Acts 6:1 that the Hellenists were a small minority and his claim in his introduction that Hellenists didn't even exist.

Acts 9:29

NIV: He talked and debated with the Hellenistic Jews, but they tried to kill him.

Bauscher: And he was speaking in the name of Yeshua openly and disputing with the Jews who knew Greek, but they were seeking to kill him.

In the Greek text it uses the word *hellenistes*, or Hellenists. In Aramaic it is rendered as "Jews who know Greek." But didn't Bauscher say that there were no Jews who knew Greek? Didn't he say that Jerusalem was exclusively Aramaic-speaking, and that the Jews of the Diaspora only knew Aramaic? So where do these "Jews who know Greek" come from? And how was Stephen able to debate with them if he didn't know Greek either?

Acts Chapter 10

This entire chapter makes no sense if you're laboring under the idiotic assumption that the Centurion Cornelius (a ROMAN name) of the Italian Cohort, and his entire family and his friends, spoke Aramaic and that Peter would only have been able to communicate with them in Aramaic.

Cornelius was said to be living in Caesarea, which was not in the province of Judea, but Samaria, and the predominant language of Samaria was Hebrew. Aramaic was practically unknown in Samaria. So if anything, Cornelius and his retinue might have acquired some Hebrew, but certainly they had no reason to learn Aramaic.

So the sheer stupidity of the idea that Peter would have spoken to them in Aramaic is beyond belief.

Most likely, Cornelius and his family and friends would have spoken Latin and Greek, meaning that Paul would have had to have known one or both of these languages—most likely Greek, since Greek was the most commonly spoken language of Galilee of the Gentiles, where Peter was from, and was also widely used by Romans at the time.

²³ And confirmed by archaeological evidence which shows that a majority of Jewish funerary inscriptions from the period were written in Greek, even in Judea.

Acts 11:19, 20

NIV: **19** Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. **20** Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.

Bauscher: **19** But those who were scattered by the suffering which occurred concerning Estephanos had reached Phoenicia and the region of Cyprus and unto Antiakia, when they were speaking the word with no one but the Jews. **20** Some of them were from Cyprus and from Qorina who went in to the Antiochenes, and they were speaking with the Hellenists and preaching concerning Our Lord Yeshua.

The interesting thing about these verses is that Bauscher translates it more accurately than NIV. In the Greek, the word used in verse 20 is *hellenistes*, or Hellenists, which are Greek-speaking Jews (as opposed to *hellenes*, which are Greeks). So the missionaries weren't speaking "to Greeks also," but to Greek-speaking Jews. This is evidenced further by verse 19 which says that they were preaching only to Jews. So how could disciples from Jerusalem preach to Greek-speaking Jews if (as Bauscher fraudulently claims) the disciples didn't know Greek and if there were no Greek-speaking Jews to preach to?

Acts 16:1

NIV: Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek.

Bauscher: And he arrived at the city Derby and at Lystra, but a disciple was there whose name was Timotheus, son of a certain Jewess believer, and his father was an Aramaean.

Here, there is a disagreement if Timothy's father was a Greek or an Aramaean. However, I have already shown above that the term *aramaya* in Syriac refers to Greeks or Gentiles. Since Timotheus is a Greek name, and the location given in the text is Derbe in the region of Galatia, a Greek-speaking area, it's pretty obvious that the real meaning here is "Greek." This is another example where Bauscher either fails to do sufficient research, or he deliberately ignores evidence.

Acts 17:22-24,28

NIV: **22** Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. **23** For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you. **24** "The God who made the world and everything in it is the Lord of heaven and earth and does not live

in temples built by human hands... **28** 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

Bauscher: **22** And when Paulus arose in Arios-Pagos, he said, "Men, Athenians, I see that in all things you excel in the worship of daemons. **23** For as I was going around and beholding your temples, I found one altar on which it was written, 'The Unknown God'; him therefore whom you do not know and yet worship, I proclaim to you. **24** For the God who made the world, and everything whatsoever is in it, and is the Lord of the Heavens and of The Earth, does not dwell in temples made with hands... **28** For it is by him that we have life and we move and exist; so also some of the wise men among you have said, 'Our lineage is from him.'"

This text shows Paul speaking to the Greeks of Athens. He had to have used Greek to do so. What I don't get is why Bauscher thinks it's necessary to change Areopagus (a well-known landmark in Athens) into Arios-Pagos. Maybe he thinks that would fool people into thinking that it was less Greek?

Acts 18:4

NIV: Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.

Bauscher: And he was speaking in the synagogue on every Sabbath and was persuading the Jews and the Pagans.

Now why would Bauscher translate this word as "pagan" instead of "greek"? They're in a Greek city (Corinth), so what ethnicity would they be if they weren't Jews? Greeks of course. So why go to the trouble of using "pagan"? Because Bauscher is a fraud, that's why. He's trying to cover up yet another verse that contradicts his foolish theories.

Acts 18:17

NIV: Then the crowd there turned on Sosthenes the synagogue leader and beat him in front of the proconsul; and Gallio showed no concern whatever.

Bauscher: And all the pagans were seizing Sosthenes, the Elder of the synagogue, and they were beating him before the judgment seat and Galion was disregarding these things.

This is an incident that took place in Corinth and relates how the people of Corinth beat the synagogue leader. This leader happened to be named Sosthenes, a Greek name meaning "safe in strength." Why would a Jewish synagogue leader have a Greek name if he spoke Aramaic? But if even the Synagogue leader had a Greek name, then the Jews of Corinth could also be expected to understand Greek, thus providing no evidence for Paul writing to the Corinthians in Aramaic.

Acts 19:10

NIV: This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.

Bauscher: And this continued for two years until all who dwelt in Asia heard the word of THE LORD JEHOVAH, Jews and Aramaeans.

This verse is specific proof that the Aramaic word *aramaye* referred to Greeks, and not Arameans. From Acts 19:2, we know that Paul is currently in Ephesus. We also know that at the time, “Asia” did not refer to what we now know as the entire continent of Asia, but rather to a small part of western Asia minor centered around Ephesus, and for which Ephesus was the capital city²⁴. There were no Arameans in Asia, except for maybe a few traders and visitors. The verse says “all who dwelt in Asia” and since Asia was culturally, ethnically and linguistically Greek, the only possibility is that in Aramaic the word *aramaye* has to be referring to Greeks, just like it says in the Aramaic dictionary. Why is Bauscher translating this word as “Aramaean” if the dictionary says it should be translated as “Greek, gentile, pagan,” and if the people in the area are Greeks? Because Bauscher is a lying fraud.

Acts 20:21

NIV: I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

Bauscher: While I was testifying to the Jews and to the Aramaeans about returning home to the Presence of God and the faith in Our Lord Yeshua The Messiah.

The context for this verse is that Paul is telling about what he had done in Ephesus. See commentary for Acts 19:10. This verse is yet another example of Bauscher falsely using “Aramaean” in a context where Aramaeans would not have been present.

Romans

The book of Romans contains direct evidence that it was written for a Gentile audience: Romans 1:5, 6 and 1:13.

Throughout the entire book Paul mentions numerous members of the Roman church by name, and every single one of the names is either Greek or Roman. There are no Jewish (Hebrew/Aramaic) names mentioned at all.

Of over 500 Jewish funerary inscriptions in the Roman catacombs which covered the period of the first Century AD, the vast majority are written in Greek (76%) and Latin (23%). Only one inscription is in Aramaic. It is very clear from this that the Jews widely spoke Greek in Rome.

²⁴ See [https://en.wikipedia.org/wiki/Asia_\(Roman_province\)](https://en.wikipedia.org/wiki/Asia_(Roman_province))

If Paul wanted to ensure that both Jews and non-Jews understand his message, he would have to write the epistle in a language familiar to both, which would have included Latin and Greek, but not Hebrew (possibly understood by some Jews but definitely not by the Gentiles), and certainly not Aramaic (a language which was practically unknown in Rome, even among the Jews).

Given that there is no evidence of an early Latin text for the book, Greek remains the most reasonable language for the original text of Romans.

Romans 1:5,6

NIV: Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from faith for his name's sake. And you also are among those Gentiles who are called to belong to Jesus Christ.

Bauscher: For in him we have received grace and Apostleship among all the nations, so that they would obey the faith of his name. For you also are of them, called by Yeshua The Messiah.

What does Bauscher mean when he translates “for you also are of them”? Of them who? Based on his translation, it's not clear what's being said. However, a look at the Aramaic text of Peshitta shows that “of them” refers to the preceding verse where it says “all the nations.” What does that mean? If you look up the Aramaic word that is translated here as “nations,” you'll find that it could also be translated as “gentiles”²⁵ (Bauscher knows this because he translated the exact same word as “gentiles” in Matthew 6:32, Luke 21:24, John 12:20, etc. not to mention just a few verses later in verse 13 of this same chapter). If you use “gentiles” instead of “nations” in these verses, it suddenly makes a lot more sense: “for you also are of the gentiles.” This proves that at least some of the recipients of Paul's epistle were Greek-speaking Romans, not (supposedly) Aramaic-speaking Jews who happened to live in Rome. Now why would Bauscher choose “nations” when it doesn't make sense in this context? Is he deceptively trying to cover up the fact that the text really does show that Paul's audience included non-Jews?

Romans 1:7

NIV: To all in Rome who are loved by God and called to be his holy people: Grace and peace to you from God our Father and from the Lord Jesus Christ.

Bauscher: To all who are in Rome, beloved of God, called and holy: Peace and grace be with you from God Our Father and from Our Lord, Yeshua the Messiah.

Paul specifically says that he's addressing the letter to all believers in Rome. How, then, does Bauscher expect us to believe that it's written only to the Jews?

²⁵ Smith, Robert Payne. A Compendious Syriac Dictionary, Oxford Clarendon 1903, page 416

Romans 1:13

NIV: I do not want you to be unaware, brothers and sisters, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

Bauscher: But I want you to know, my brethren, that many times I have wanted to come to you and I was prohibited until now, that I also may have fruit in you like that in others of the Gentiles.

Paul is clearly saying that his audience is Gentiles. Bauscher's comment on this verse amounts to little more than a deceptive attempt to hide evidence contrary to his claims by making a weak and meaningless comment about how the Greek text is unnecessarily long compared to the Peshitta, as if that proved anything. Plus, the Syriac word that he translates as "gentiles" in this verse is the exact same word that he translates as "nations" in verse 5.

Romans 4:1

NIV: What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter?

Bauscher: What therefore do we say about Abraham, the chief of our forefathers, that he found in the flesh?

Actually, I am not commenting here about the text, but about Bauscher's comment that goes with Romans 4:1 where he says that the Greek word **προπάτωρ**, translated as *forefather* does not appear anywhere else in Greek literature or the Septuagint. Even if that were to be true, it would not be meaningful in any way or prove anything. However, Bauscher must not be very good at looking things up, as the word was used both in Greek literature and in the Septuagint.

Sophocles (400+ years before Christ) used the word at least once²⁶. Pindar²⁷, Herodotus²⁸ and other ancient Greek writers also used the word²⁹. In addition, the word occurs in the Septuagint in 3 Maccabees 2:21³⁰. So what I don't get is why Bauscher would make such a meaningless

²⁶ Jeb, Richard, ed. *Sophocles Plays and Fragments vol 7*. Page 68.

<https://books.google.com/books?id=3zMzvOuYAwEC&pg=PA67-IA1&lpg=PA67-IA1&dq=%CF%80%CF%81%CE%BF%CF%80%E1%BD%B1%CF%84%CF%89%CF%81&source=bl&ots=gzLb5UarnM&sig=tnb55z3emkl3VBMtgWaQAoyydIU&hl=en&sa=X&ved=0ahUKEwjEu6rq7OTYAhVEw2MKHWq6CXQQ6AEIXTAN#v=onepage&q=%CF%80%CF%81%CE%BF%CF%80%E1%BD%B1%CF%84%CF%89%CF%81&f=false>

²⁷ Pind. N. 4 line 89: "τὸν Εὐφάνης ἐθέλων γεραῖος **προπάτωρ**"

²⁸ Hdt. 2.161 [2] "ὃς μετὰ Ψαμμήτιχον τὸν ἐωυτοῦ **προπάτορα** ἐγένετο..."

²⁹ Easily found using online searches like this one:

http://www.perseus.tufts.edu/hopper/searchresults?target=greek&all_words=propa%2Ftwr&phrase=&any_words=&exclude_words=&documents=

³⁰ Swete, Henry, ed. *The Old Testament in Greek: According to the Septuagint, Volume 3*. Page 713.

<https://books.google.com/books?id=rBFBAQAAMAAJ&pg=PA713&lpg=PA713&dq=septuagint+%CF%80%CF%81%CE%BF%CF%80%E1%BD%B1%CF%84%CF%89%CF%81&source=bl&ots=0B5Rzlbbrl&sig=bi5fmb4XFL9k4eCtivwbWsXRANI&hl=en&sa=X&ved=0ahUKEwitrnOy-7uTYAhVL4WMKHdJ3B2AQ6AEI>

claim without even bothering to verify its veracity. If Bauscher is this sloppy with this comment, how can we trust anything else that he says?

Romans 11:13

NIV: I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry.

Bauscher: But I say to you Gentiles, I who am an Apostle of the Gentiles, I honor my ministry.

Again, Paul clearly identifies his audience as Gentiles. The following verses contain an extended metaphor relating to the Gentiles being a branch of a wild olive tree being grafted into the main tree. If Paul is writing to the non-Jewish population of Rome, then how could he have written the epistle in Aramaic?

Romans 15:26, 27

NIV: For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord's people in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Bauscher: But these who are in Macedonia and in Achaia were willing to share with the poor Saints who were in Jerusalem. They were willing because they also are indebted to them, for if they have been made partners with them in the spiritual, the Gentiles are also indebted to serve them in the physical.

Paul is saying in these verses that the believers in Macedonia and Achaia were primarily Gentiles who were willing to share with the Jewish believers of Jerusalem. Thessaloniki and Philippi are in Macedonia, thus 1 & 2 Thessalonians and Philippians would have been written to Gentiles, not Jews.

Corinthians

1 Corinthians 1:22

NIV: Jews demand signs and Greeks look for wisdom,

Bauscher: Because the Jews ask for signs and the Aramaeans seek philosophy.

Again, refer to the statement at the beginning of this chapter about "aramaeans" actually meaning "Greek" or "Gentile." In this case, Greek would be the appropriate word since the

Greeks were well known in antiquity for their philosophers and dedication to philosophy. Keep the “aramaeian” = “Greek/Gentile” idea in mind with verses 23 and 24 as well.

1 Corinthians 12:2, 13

See the commentary in the “Greek vs Aramaean” section above.

Galatians

Galatians 1:14

NIV: “and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.”

Bauscher: “. ”

Notice that Paul says “my ancestral traditions,” and not “our ancestral traditions.” This implies that Paul’s audience is not Jewish.

Galatians 1:15, 16

NIV: “But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man.”

Bauscher: “But when he who separated me from my mother’s womb chose and called me by his grace to reveal his Son in me, that I would proclaim him among the Gentiles, I did not reveal it to flesh and blood.”

Paul himself says that he preached to non-Jews. This is clear in both translations and contradicts Bauscher who said that Paul’s audience was Jews.

Galatians 2:3

NIV: “Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.”

Bauscher: “Even Titus, an Aramaean who was with me, was not compelled to be circumcised.”

The importance of this verse is that it implies what language the book of Titus was written in.

Bauscher adds commentary to this verse and makes a big deal about how the word used in Aramaic is “Aramaean,” not “Greek” – thus implying that the book of Titus would have to have been written in Aramaic.

However, that makes no sense for two reasons. First, as shown earlier in this chapter, the word *aramayit* in Syriac actually means Greek or Gentile. Second, if Titus (a Greek name) were a

Jew, then why was he not circumcised from birth and why were people trying to “compel” him “to be circumcised” as it says in this text?

So which of the two translations, “Greek” or “Aramaean/Syrian” is correct? Once you read Galatians 5:2 and 6:13 (both listed below), it becomes clear that the Greek text is the original, and therefore Titus was a Greek, thus the book of Titus would also have been written in Greek.

Bauscher’s arguments are completely flawed at this point and the fact that he makes such hand-wavy statements about this verse focusing on the “Greek” vs. “Aramaean” word while being entirely silent on the topic of circumcision and ignoring verses 5:2 and 6:13 reminds me of magicians who draw your attention to what one hand is doing in order to cover up what’s really happening in the other hand.

Galatians 2:7, 8, 9

NIV: “On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews.”

Bauscher: “For he who encourages Kaypha in the Apostleship of the circumcision also encourages me in the Apostleship of the Gentiles. And when they recognized the grace that is given to me, Jacob and Kaypha and Yohannan, those who were esteemed to be pillars, gave me and BarNaba the right hand of fellowship, because we are among the Gentiles and those are among the circumcision.”

Here Paul is showing how the early church leaders divided the work so that Paul and Barnabas would preach to non-Jews (Gentiles), while James, Cephas (Peter) and John would preach to the Jews. This contradicts Bauscher’s claim that Paul’s audience was mostly Jews. Why would Paul say that he’s the apostle to the Gentiles, yet write all of his epistles to Jews? Totally illogical.

Galatians 2:14

NIV: When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

Bauscher: And when I saw that they were not walking uprightly in the truth of The Gospel, I said to Kaypha in the sight of all of them, “If you who are a Jew are living like a Syrian and you are not living as a Jew, why do you compel Gentiles to live as Jews?”

For extra detail:

Peshitta text:

[illegible]

Transliteration:

*W'kad ḥazīth d'lā azalīn taryīṣāyith b'sharreh d'ewangelyon amarth l'kāfā l'ayin kulhūn an ant d'yahūdīyā ant **aramayīt** ḥayyā ant w'lā yahūdāyth aykānā als ant l'ammā d'yahūdāyth nahūn.*

Bauscher uses the word “Syrian” to translate the word *aramayit* in Peshitta. Why would he use Syrian instead of Aramaean like he does elsewhere? Isn’t that inconsistent? I already established above that *aramayit* in Peshitta actually means “Greek” or “Gentile.” That, plus the context of the surrounding verses makes it clear that Bauscher’s translation is inaccurate, and that the verse should read “if you who are a Jew are living like a Gentile...” That would, of course, disprove his theories about Arameans. But then by telling this lie, he caused another problem:

A further inconsistency here is that if we follow Bauscher's idea that the Syrians/Arameans were Jews, then why would Paul say "If you who are a Jew are living like a Syrian and you are not living as a Jew..."? That would make no sense whatsoever. That would be the same thing as saying, "If you who are a Jew are living like a Jew and you are not living as a Jew..." How bizarrely illogical.

No matter which way you slice this verse, it completely obliterates Bauscher's foolishness about the Aramaeans, and proves that the word *aramayit* really does mean Gentile, and the domino effect from that is that all of his other petty little theories come crashing down, and he is revealed as the peddler of satanic heresies that he really is.

Galatians 2:15

NIV: "We who are Jews by birth and not 'Gentile sinners',"

Bauscher: “For we who are by nature Judeans and not sinners of the Gentiles.”

I'm commenting on this verse primarily because Bauscher mentions³¹ that this verse is evidence that Paul wrote his epistles to Jews. If you take this one verse out of context, it does appear that Bauscher's comments are true. However, if you read the surrounding verses, you see that "we" does not refer to "Paul and the Galatians," but to "Paul and Peter/Kaypha," because Paul was recounting something that he had said to Peter. Paul is not including the Galatians in his statement, so the verse lends no support to the idea that the Galatian audience of the epistle were Jews.

³¹ Bauscher, Glenn David. *The 1st Century Aramaic Bible in Plain English - The New Testament with Psalms & Proverbs*. Lulu Publishing. Introduction, page 5.

Galatians 5:2

NIV: “Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.”

Bauscher: “Behold, I Paul say to you that if you will be circumcised, the Messiah profits you nothing.”

Why is this verse important? Look at the grammatical structure of both the Greek and Aramaic texts and you will find something interesting. The Greek word translated as “if you ... be circumcised” is *peritemnesthe*, while the Aramaic word is *thithagzornu*. The important clue here is that the grammatical form of both Greek and Aramaic implies that the act of circumcision has not yet taken place. If Paul was writing to Jews, they would already have been circumcised. But this verse directly says his audience (the members of the churches in Galatia) were not circumcised, therefore he could not have been writing to Jews. Thus it is highly unlikely that Paul would have written to them in Aramaic, even if the Jews of Galatia knew Aramaic (which they did not).

Galatians 6:13

KJV: “Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.”

Bauscher: “Not even those who are circumcised keep The Written Law, but they want you to be circumcised so that they may take pride in your flesh.”

This verse confirms Galatians 5:2 – that the Galatians were uncircumcised, additional evidence that Paul’s Galatian audience was not Jewish converts, and therefore would have to have spoken Greek.

Ephesians

Ephesians 2:1,2

NIV: “As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.”

Bauscher: “And he fills even you who were dead in your sins and in your stupidity. And these things in which you walked from the first, you were in them according to the secular life of this world and according to the will of The Ruler of The Authority of The Air and of this spirit which is diligent in the children of disobedience.”

The significance of this verse relates to the primary Greek deity worshipped by the Ephesians: Artemis, who had become Diana by around 100 BC when the Romans took over the area. Although Diana was the goddess of the hunt, birth and moon, she was also worshipped as the

ruler of the air. In fact the original form of her name was *Dea Dia*, meaning “Goddess of the Sky” in old Latin.

Thus, the text shows that the Ephesian Christians had previously worshipped Diana, and therefore were not former Jews, but rather Greek converts.

Ephesians 2:11, 12

NIV: “Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’ (that done in the body by the hands of men) -- remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.”

Bauscher: “Because of this, be mindful that you Gentiles from the first were of the flesh, and that you were called uncircumcision by that which is called circumcision and is a work of the hands of the flesh. And you were at that time without The Messiah, and you were aliens from the government of Israel and strangers to The Covenant of The Promise and you were without hope and without God in the world.”

This text very clearly indicates that the Ephesian audience of Paul’s epistle were Gentiles and not Jews. The city of Ephesus was Greek-speaking, so Paul had to have written to them in Greek.

Ephesians 3:1

NIV: “For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles”

Bauscher: “Because of this, I Paul am the prisoner of Yeshua the Messiah for the sake of you Gentiles”

Another clear indicator that the Ephesians were not Jews, and would, therefore, have been unfamiliar with the language that the Jews used.

Philippians

Philippians 1:1

NIV: Paul and Timothy, servants of Christ Jesus, To all God’s holy people in Christ Jesus at Philippi, together with the overseers and deacons:

Bauscher: Paulus and Timotheus, Servants of Yeshua The Messiah, to all Holy Ones who are in Yeshua The Messiah, who are in Philippus with the Elders and the Ministers.

This text shows that the epistle was written to all believers in Philippi, not just to the Jews.

Philippians 4:2

NIV: I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord.

Bauscher: I desire that Euodia and Suntyka be of one mind in Our Lord.

The names Euodia and Syntyche are Greek names. Euodia means “fragrant” and Syntyche means “common fate.” If the epistle were written to Jews, then why would these Jews have Greek names, unless they also spoke Greek?

Colossians

Colossians 1:6

NIV: ... In the same way, the gospel is bearing fruit and growing throughout the whole world—just as it has been doing among you since the day you heard it and truly understood God’s grace.

Bauscher: That which was preached to you, as also to the whole world, and grows and yields fruit, just as also in you from the day when you heard and were taught the grace of God in the truth.

Bauscher claims³² that the Gospel was originally only preached to the Jews, but this verse directly contradicts his statement by saying that the Gospel was being preached to the whole world, not just to the Jews.

Colossians 2:11

NIV: “In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ.”

Bauscher: “And you are circumcised in him by circumcision that is without hands, in the putting off of the body of sins by the circumcision of The Messiah.”

While not directly stated, it is implied in this statement that the Colossians were not physically circumcised, and thus, not Jews.

Colossians 4:10-12

NIV: “My fellow prisoner Aristarchus, ... Mark, the cousin of Barnabas, ... Jesus, who is called Justus, ... These are the only Jews among my fellow workers for the kingdom of God.... Epaphras, who is one of you and a servant of Christ Jesus, sends greetings...”

³² Bauscher, Glenn David. *The 1st Century Aramaic Bible in Plain English - The New Testament with Psalms & Proverbs*. Lulu Publishing, Introduction, page 5.

Bauscher: “Aristarchus, a captive who is with me, ... and Marcus, son of the paternal uncle of BarNaba, ... and Yeshua, who is called Justus, these who are of the circumcision, ... Epaphra, a Servant of The Messiah from among you, invokes your peace...”

These verses were mentioned before in reference to Luke, but it's worth noting that the individual Epaphras/Epaphra is mentioned as being a co-worker with Paul who is from Colossae, but is not included in the list of Jewish co-workers. If Epaphras/Epaphra was not a Jew, then it is reasonable that there were other non-Jews among the church in Colossae.

1 Thessalonians

1 Thessalonians 1:9

NIV: “for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God,”

Bauscher: “For they relate what an introduction we had to you and how you were turned to God from the worship of idols to serve The Living and True God.”

If Paul's audience in Thessalonica were primarily Jews, why would they have been described as having worshipped idols prior to becoming Christians?

1 & 2 Timothy

Not only does Timothy have a Greek name (meaning “honoring God”), but his mother and Grandmother both also have Greek names. Lois means “more desirable” and Eunice means “good victory.” In fact, all of the names in both 1 Timothy and 2 Timothy are Greek names, even in Peshitta, with the exception of Jannes and Jambres in 2 Timothy 3:8, which are names of two individuals who opposed Moses. All of the locations mentioned are also Greek-speaking areas.

Titus

Again, all of the names in Titus are Greek names: Artemas, Tychicus, Zenas, Apollos. The two locations mentioned (Crete and Nicopolis) are both Greek-speaking areas.

Philemon

Most of the names in Philemon are also Greek: Philemon, Apphia, Archippus, Onesimus, Epaphras, Aristarchus, Demas and Luke. Only the name Mark is of uncertain origin.

1 Peter

1 Peter 2:10

NIV: Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

Bauscher: You are those who at the first were not considered a people, but now are the people of God, neither were mercies upon you, but now mercies are poured out upon you.

The Jews were a people, so Peter couldn't be referring to Jews here.

1 Peter 4:3

NIV: For you have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry.

Bauscher: For that past time was enough in which you served the pleasure of the Pagans, in debauchery, drunkenness, in whoredom, in orgies and in the worship of demons.

Clear indication that the intended audience of this book is converted pagans, not Jews.

Revelation

Revelation 9:11

NIV: They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer).

Bauscher: And there is a King over them, the Angel of The Abyss, whose name in Hebrew is Avadu, and in Aramaic his name is Shara.

This is an example of mistranslation by Bauscher. The word used in Peshitta which Bauscher translates as "Aramaic" is ܐܪܡܝܝܬܐ (*w'aramayit*), meaning "Gentile," not "Aramaic." This is one of the verses described at the beginning of this chapter where the word *syrit* means Aramaic, while *aramayit* means Gentile. Bauscher also, in his comments, says that *Shara* "possibly means 'string' or 'faithful'" while ignoring his own translation of that exact word in Mark 15:39 where he translates it as "destroyer":

But those who were passing by were blaspheming against him and were shaking their heads and they were saying, 'Oh destroyer [*shara*] of The Temple and the one who builds it in three days!'

What is interesting here, is that the three primary Aramaic translators (Etheridge, Murdock and Lamsa) all translate this verse the same way as is in standard Greek translations.