RUACH QADIM

RECOVERING THE ARAMAIC ORGINS OF THE NEW TESTAMENT AND THE LOST VISION OF THE NAZARENES

AN THE PART TREET PROSE

VIT TEEL AT THE PROSE

VIT TEEL AT VITAL AND COMPLETE

TO THE AT WITALLIAND THE BETT TO THE BETT THE BETT TO THE BETT THE

[Standard Electronic Edition]

By Andrew Gabriel Roth

Copyright© 2002, 2003, by Andrew Gabriel Roth

All rights reserved. Excepting scholarly citations for non-commercial use not to exceed 1,200 words (cumulative total), no part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

And, in addition to man's laws, there is a higher principle to consider. This book is the product of years of painstaking research and was produced with the intent of assisting the author in continuing ministry activities. Therefore, even the most innocent of intentions of reproducing this work will result in a major hindrance of those goals, especially since the funds raised from the electronic versions' sale will go to publishing the actual book. Please therefore search your heart diligently and consider carefully the spiritual aspects before even thinking about making any illegal copies.

Finally, this work also contains the sacred name and. Therefore, to avoid the chance of physically obliterating the Name, please treat this book with respect, even as you would a Hebrew Bible, since these pages do contain the four letters of the Holy Name of Elohim.

Todah rabbah (thank you very much) in advance for your sensitivity and spiritual discernment in this matter, so that His Great Name may be known and revered in all the earth.

Andrew Gabriel Roth August 17, 2003

TABLE OF CONTENTS

PART ★ FOUNDATIONS (יסודות)	10
Introduction: Title and Purpose	10
A Needed Disclaimer (or How"Kurios-ity" Almost Killed My Faith)	11
What is Aramaic?	14
On Scripts, Language and Early Church History	16
What is Estrangela?	19
What is the Peshitta New Testament Tradition?	19
What are the "Assembly of the Nazarenes" and the "Church of the East"?	20
A Brief Introduction to Aramaic New Testament Transmission Trends	20
Primacy School Starming the Lieu The Truth shout Rebulle, the Reshitte and the Distagram	22 23
Stopping the Lies: The Truth about Rabulla, the Peshitta and the Diatessaron Methods and Madness	25
PART ב GOSPELS and EMISSARIES (שליתא)	
28	
The Gospel of Matthew (בביה המשלב)	28
Singular/Plural confusions	29
A Preview: Showing up the Semitic Follies	30
Word Pairs Spelled the Same but with Different Meanings	32
Cognate Accusatives (the Double Shot) of Matthew 6:19	35
The "Mirror Phrase" of Matthew 13:31-32 "Beyt" and Switch	35 36
Kol v'khomer	37
The roots of Jewish prayer, light and Torah	40
The "Idiom Trap" of Matthew 23:8 and others	42
Generation, Race or Neither?	43
My God, My God, why is this always mistranslated?	44
Spotlight Feature: The GOWRA Scenario (Exploding the Myth of a Flawed Genealogy)	46
The Gospel of Mark (બ્લાગાંગન જુલા, તાંગ)	61
I'll take some salted fire to go please	62
Why the "ends" justify the means	63
The bad idiom transfer of 16:15-18	65
Spotlight Feature: The truth about scribal glosses	66
Lining up the Witnesses	68
A Preview: The Difference between "Lord" and "LORD"	71
My God, My God, why is this always mistranslated, revisited	73 74
The Mystery of the Fig Tree Curse It's the Definite Article	74
Is the Peshitta the Same Dialect of the Messiah?	75
	7.0
The Gospel of Luke (The Gospe	78
The Gentile who writes like a Jew Heart and Mind	79 79
"Facing" the truth	80
The Soul Train	81
Wisdom is Vindicated by Her What?	81
Persecute or Drive Out?	82
The Roots of the Problem	83
Luke 17:18-20: Separate and Unequal	85

Well and good	86
Spotlight Feature: Luke's Original Semitic Poetry	87
The triple word play of Luke 12:11	98
Talents or Cities?	98
Burning Heart?	99
Exploding the Myth of a Flawed Genealogy, Part 2	101
The Gospel of John (ביהמיד אַמּמּיָת אַבּיה)	105
Spotlight Feature: The Mystery of <i>Miltha</i>	106
ENA-NA (I am that I am)	108
The Third Nativity	110
Various Grammar Problems	113
John 3:15-16	114
Food and Kingdom	115
Rising Prophets and Losses We Were Never Slaves?	117 119
The Triple Judge	120
Their Error is Without Excuse!	120
Revelation in Galilee	120
The Bosom of his Father	121
Death to Come	121
Death and Produce	121
I, Shepherd	122
Love, lambs, sheep, and sheep	122
Acts of the Apostles (אווערא אוויא איא א	125
The Cords that Bind	126
Peter's View of God	127
Mighty Wind	127
Loin something! The Lesson of Acts 2:30	128
Aha! Proclitic Trouble!	128
And no one daredwhat?	129
Dual Root Wordplays in Acts 9:24-26, and 30	130
Stinging with words (Peter's Rebuke)	132
A cut above the rest Pray or Heed?	133 133
The Unmitigated Gall	134
The Name of Mercy	135
PART ב: THE GENERAL EPISTLES (אנרתא דלות כלברנש)	136
The Epistle of James (אנושה בושה אלינוא)	136
Perfect Peace, Part One	137
The Boasting Fire, Part One	137
Faultline	138
Unique Divine Titles and other Terminology	139
The First Epistle of Peter (אונאר אלונאר אלונאר האינאר האינאר אלונאר)	147
Accept No Substitutes	148
Semitic Poetry Revisited	148
Baptism or Mikveh?	150
The First Letter of John (זְנְיִלְּיִה בּינִיתְּלָּד הַיִּמְינִלְּיִ בְּינִיתְּלָּדְ הַיִּמְיִנְלָּיִ	152
The Mystery of Miltha Revisited	153

God is Light, Word and Torah	154
The Eternal World	155
The Joy of Complete Peace (Perfect Peace Part Two)	156
PART א: PAULINE EPISTLES (אנרתא דפולוס שליחא)	157 <u>.</u>
Romans (र्यामवन्त्रं केवीन रक्तंत्र्य)	157
The "Setting Apart" of Romans 1:1	158
The Aramaic Diction Pattern in Romans 2:2	159
A Grammar Lesson	159
A Hidden "A-gender"	159
God forbid! The truth behind Romans 3:6	160
A Semitic Turn of Phrase in Romans 4:9	161
Semitic Poetry in Romans 4:25	161
Righteous versus Wicked: The Contradiction of Romans 5:7	161
Waiting and Hoping for Clarity in Romans 8:24	163
Singular/Plural Confusion in Romans 9:4	163
Torah Illuminations in a "Roman" book (9:29 & 10:7) Antithetic Parallelism in Romans 13:8	164 165
The Burden of Proof in Romans 15:7	166
The Burden of Froot in Romans 13.7	100
First Corinthians (ציישים אלטינים שמשים אלטינים שלייליעל)	167
The Lord of Readings	168
What was "The Day of Our Lord"?	168
How to "Get a head" in the world	170
The Boasting Fire, Part Two	172
Paul the Mystic	172
Second Corinthians (รู้สันบาลิก รู้เลี้ยว่าสอ)	181
Rising above the "din"	182
Triple Wordplay and Alliteration in 2 Corinthians 4:9	182
Another Singular/Plural Confusion	182
The Double Root in Messiah	183
The Truth About the Unbelievers	184
The Mystery of the Veil	184
Blinded by the Light	185
Cleanliness is Next to Holiness	186
Galatians (This dal trans	188
What is "the other Gospel"?	189
Galatians 3:23-25 and 4:1-2, or Paul versus the Pharisees, part 1	193
Ephesians (TLOUS THOLE THILLY)	197
• /	198
The eye of your hearts Consider this Hope for the Gospel	198
Clear this ONE up!	199
Ephesians 2:15, or Paul vs. the Pharisees Part 2	201
The Armor of God	202
Philippians (King J. 9 Hally 1844)	206
• •	
The First Messianic Hymn And now a first Messianic Poem	207 212
and now a first prossiance found	212

Bowels of Mercies?	213
Colossians (तर्दाधीता क्षेत्रीन र्रक्षमंत्री	217
Paul the Mystic Revisited	218
Wisdom is Vindicated by Her What? Part 2	223
The "Double Reflection" of Colossians 3:14	224
First Thessalonians (रक्षाज्यम रक्षायां किसे सेतीन रक्षायां ज	225
An Amazing Opening	226
Authentic Aramaic Teaching	226
More Singular/Plural Confusion	227
Armor of God, Revisited	227
Jews or Judeans?	228
Second Thessalonians (عبلنط من المناهد عليه المناهد عليه المناهد المن	230
Why you cannot escape the truth: A "rebellious" reading	231
Beginning with the First-Fruits of Truth	231
Which commandments?	233
The Other Gospel, Revisited	233
First Timothy (צמריישה מהרושה של שורות מון און ביינים און און ביינים און און ביינים און און און און און און און	236
A Great Poem to Timothy	237
The Alternating Rhyme	238
Second Timothy (अविषेत्र क्रवलिकाने केवीन नर्सिंग्र)	240
A Cloak of Books?	241
A Doubling of Faith	241
It is Written	242
Titus (mal hala rania)	243
Another Gorgeous Poem	244
On the Trail of Alleged Anti-Semitism	244
Philemon (and a state s	247
A Lone Exception	248
"Put it on my account"	248
Hebrews (אוביביה לותוא הלביביה)	250
The "peshitta" in Peshitta Hebrews	251
Son of the City	252
Thief or Thieves?	252
Translation into Nothing and Nothing into Translation	253
What's Missing is a Little Humility!	255
When is a Priest not a Priest?	255
In Fact, There's Hope!	256
Immersion in Enlightenment	256
Missing Poetry	257
PART A EXPLORING NEW TESTAMENT TRANSMISSION TRENDS	259
The Papias Scenario (תיאוריה דפפיאס)	260

The Maran Atha Scenario (תיאוריה דמרן אתא)	266
The Ichabod Scenario (תיאוריה דאיכבוד)	268
PART a: THE WESTERN FIVE	289
The Second Letter of the Apostle Peter (הבואלה הבואלה הבו	290
Early Evidence Peter's Speeches	291 293
The Second Letter and Third Letter of the Apostle John (אמטב בשמה אולאה אלייבור אולייבור אוליבור אולייבור אולייבור אולייבור אוליבור או	<u> </u>
<u>रह्मां र्या</u>	298
Early Evidence	299
Linguistic Clues	299
The Letter of the Apostle Jude (אווי אות האת אווי אווי אווי אווי אווי אווי אווי או	301
Early Evidence	302
The Truth about Apocryphal Attribution	302
Which Came First?	303
Revelation (ALL)	305
Early Evidence	306
The "ET" Factor	307
Coffin or Bed?	309
Sharp Spirit?	310
Compositional Wordplays?	312
The Worthy Root	313
Feet or Legs?	314
Permit or Leave Alone?	314
Here Comes the Sun Character References	315 315
Character references	313
PART י THE LOST FAITH OF THE NAZARENES (הא אמונה אבוראה דנצרים)	320
Are the Nazarenes "legalists and Judaisers"?	321
Has the Torah Passed Away?	323
Aramaic Theology 101 The Name of the Giroum sisten Contravense in Acts 15	326
The Nazarene View of the Circumcision Controversy in Acts 15 The Truth about Godhead, Sacred Name Usage and Prayer	338 344
Was there a virgin birth? How can we know for sure?	350
Is the New Testament Anti-Semitic?	354
One House or Two, and does it Matter?	356
What is Tikkun Ha Olam?	357
The Dream of Beyt Miltha	358
The Way of the Malpana	359
Conclusion: What the Future Holds	361
APPENDIX:	362
The Ex-Nihilo Scenario (תיאוריה דלא כלום)	363
The Core of Moedim: Revisiting the Exact Time of the Nativity	380
The Strange Case of Matthew 23:35	403
Y'shua and the Talmud	405
Endnotes	410

ABOUT THE COVER:

This image is a composite of three separate pieces of calligraphy enhanced with computer graphics. While the texts appear to be a stone inscription, the fact is all three scripts are painted on heavy paper and overlaid with an "emboss" feature courtesy of PhotoShop. The top script represents a paleo-Hebrew version of Exodus 15 followed in descending order by Genesis 6 in Torah style Hebrew (asshuri) letters, and terminated with the bottom Aramaic estrangela style inscription from the Gospel of John.

अर्म्स्य भाषाम् अध्याप

The Letter to the Ephesians

The eye of your hearts

As we saw with the bad idiom transfer of Matthew 23:8 (rabbi = teacher or "my great one"), a frequent problem that the Greek redactor has is in making Semitic idioms flow better in his language. The difference is that while many scholars are ready to acknowledge a strong Aramaic influence (to say the least) in the Gospels, many of these same authorities draw the line at the Epistles. Their reasons for doing so are least partially understandable however, since there are clear cases where Paul refers to himself as a Roman citizen and apparently had the ability to converse with a wide group of Empire officials who surely would have had little fluency in Hebrew or Aramaic.

However, what is often overlooked in such an analysis is once again the concept I referred to in my previous book as *commercial fluency versus sacred choice*. By this term I mean the following: That what Jews did to get by as a matter of necessity must be wholly separated out from what they do in terms of sacred ritual and Scripture. As an example of this fact, I pointed out the reality that synagogues in Paris, Warsaw and New York might give sermons in their local vernacular, but they all have Torah scrolls in Hebrew. It is in of course the Jew's connection to his language and culture that has also kept him distinct through thousands of years of wandering without a homeland. Therefore, the level of Paul's ability in Greek is quite beside the point, even though there are clear references that he was not perhaps as fluent as he needed to be in some instances, (2 Peter 3:15-16).

In addition, the evidence discussed in Romans 5:6-8 clearly pointed to a targumming infrastructure which, in keeping with clear Jewish practices for both Aramaic and Greek, would have been most comfortable for Paul himself to engage in. That process would have, by necessity, involved Paul writing his letter in Aramaic and then having the synagogue official in Ephesus, or whatever assembly one was addressed to, translate it into Greek.

Another reason for this assertion rests on the fact that there are two different ancient interpretations of a certain Aramaic idiom in Ephesians 1:18, since it is reasonable to expect that, had Paul done a definitive Greek rendering, that such would have been more effectively passed down.

In this case the idiom in question is *ayna d'lebwatkon*, or "the eye of your hearts", which has no precedence in Greek whatsoever. As a result, Alexandrian and Western manuscripts, which had difficulty with the term, neutralized it into their vernacular as "eye of your hearts may be enlightened", so as to put the meaning into a more acceptable solution in Greek thought. By contrast though the Byzantine manuscripts simply decided to retain the Semiticism as written, proving that there were occasions when Greek redactors understood that Paul was using an Aramaic idiom. Surely then such could not be the case if Paul was writing perfect compositional Greek to a native Greek audience!

Consider this Hope for the Gospel

Here is an amazing wordplay which keys in multiple meanings of the same root:

ं विक्रम्यक्ष्यं विकासम् क्ष्म्यं विकास्य क्ष्म्यं क्ष्म्यं क्ष्म्यं क्ष्म्यं विकासं क्ष्म्यं विकासं विकास

ביוסטא אמחא אלאמוא אנומים

That we should become the first to trust in Messiah, to his honor and his glory, in whom you also have heard the word of truth, which is the gospel of your salvation; in him you have believed, so that you are sealed with the Holy Spirit that was promised.

Ephesians 1:12-13 (Lamsa)

The Aramaic root *sebar* has multiple meanings. In this case two of those meanings (trust/hope, gospel) are directly tapped at the surface of the text. However, these are far from the only meanings that *sebar* has, since it also can be rendered as the following¹:

- Endure
- Preach
- Declare

Interestingly enough, all of these meanings are relevant:

- Endure appears as mesabriyn (תושביביע) in Ephesians 4:2
- Preach appears as asebar (in Ephesians 2:17
- Declare, in a secondary meaning, also appears as asebar (בשבה) in Ephesians 3:8

In the end, that is a grand total of *five meanings* derived from a single root ...and this is just confining ourselves to a single letter. If we include the other Epistles into this root analysis, we can easily add to this list several more meanings from the powerful root of *sebar*:

- Bear appears as nesabar (שביבי) in 2 Corinthians 11:17
- Consider appears as sabar (in 1 Corinthians 3:18.
- Think appears in a secondary meaning of sabar (שבש) in 1 Corinthians 10:12
- Suppose appears as yet another meaning of sabar (in 1 Corinthians 7:26

The reason then that Paul is so determined to exploit this root then should be crystal clear, for when we *think* about grace, *endure* our trials, *bear* the pressure, *declare* the truth, *consider* our actions, *suppose* ways for our own improvement and *hope* for good things with fervent faith, we can then be qualified to *preach the Gospel*.

Clear this ONE up!

In a preview of a theme that will be detailed later, we begin to look at evidence that Christian ideas of *trinity* as expressed in the Greek New Testament by calling Father, Son and Holy Spirit *persons*, is clearly in error. Three persons means three gods and Paul, a disciple of the grandson of Rabbi Hillel, simply would not proffer such a doctrine.

Now, having made this point, I can imagine that many Christians who might be reading this will think of more than two-dozen verses about the relationship of Torah and their concepts of righteousness, circumcision, trinity and the lot, and trace them all back to Paul. However, while the full refutation of this Hellenistic model is for another time, I can at least begin to offer a clue about it by turning to this important passage:

אריים איים עד איים איים איים עדיג עבע עליוע, יים יים איים איים עריים איים עריים איים עריים איים איים איים איים

עוד נוד הון הין אולי לובחה לובחה לוא הבחושה ההדושה ההדעות

There is one YHWH, one faith and one immersion. One Elohim, Father of all, who is above all and through all and in all of us. But to every one of us is given grace according to the measure of the gift of Messiah.

Ephesians 4:5-7 (my personal translation, cross-referenced to Lamsa and others)

We also should bear in mind Paul's audience, which is made up of Gentiles who have had little training in matters of Judaic practice, (4:17-32). So, leaving aside the seemingly anti-Torah statements from Ephesians that are rampant at least from the Greek texts and will be dealt with later, direct references from Paul make it clear that his one faith in the one God comes from some vision of Judaism that he views is completed with faith in Y'shua.

Furthermore the use of the term *baptism* for *maimodyata* (**returnis**) is a bit misleading because it assumes a purely Christian outlook, as if the rite had no precedent in the Tanakh. Instead, *immersion* is the better term, because it more accurately reflects the continuity of Jewish practice, such as is the case here:

Then Moses brought Aaron and his sons forward and washed them with water. He put the tunic on him, girded him with the sash, clothed him with the robe and put the ephod on him, girdling him with the decorated band with which he tied it to him. He put the breastpiece on him and put into the breastpiece to Urim and Thummim. And he set the headdress on his head; and on the headdress, in the front, he put the gold frontlet, the holy diadem--as the LORD had commanded Moses.

Leviticus 8:6-9

I will take you from among the nations and gather you from all the countries, and I will bring you back to your own land. I will sprinkle clean water on you and you shall be clean. I will cleanse you from all your uncleanness and from all your fetishes. And I will give you a new heart and put a new spirit into you. I will remove your heart of stone from your body and give you a new heart of flesh; and I will put My spirit into you. Thus I will cause you to follow My laws and faithfully observe my rules.

Ezekiel 36:24-27

Doesn't the last verse especially speak to the idea of John the Baptist performing immersions *for repentance*? Just where could he have gotten the idea from if not from his own Jewish practice? Also notice that Ezekiel talks of a time when Jews will brought back into the land from among the nations, which means that many of them would have abandoned their ancestral ways for pagan practice. Now fast forward almost 700 years and we find that, many of these Jews had blended in with the Gentiles so well that the apostle Paul came to call both them, and the Gentiles they were with, back into the light:

Therefore, I say this and testify in the Lord: You should no longer walk as the Gentiles walk, in the futility of their thoughts. They are darkened in their understanding, excluded from the life of God, because of the ignorance that is in them and because of the hardness of their hearts. They became callous and gave themselves over to promiscuity for the practice of every kind of impurity

with a desire for more and more. But that is not how you learned about the Messiah, assuming you heard Him and were taught by Him, because the truth is in Y'shua: you took off your former way of life, the old man that is corrupted by deceitful desires; you are being renewed in the spirit of your minds; you put on the new man, the one created according to God's likeness in righteousness and purity of the truth. Since you put away lying, Speak the truth, each one to his neighbor, because we are members of one another. Be angry and do not sin. Don't let the sun go down on your anger, and don't give the Devil an opportunity. The thief must no longer steal. Instead, he must do honest work with his own hands, so that he has something to share with anyone in need. No rotten talk should come from your mouth, but only what is good for the building up of someone in need, in order to give grace to those who hear. And don't grieve God's Holy Spirit, who sealed you for the day of redemption. All bitterness, anger and wrath, insult and slander must be removed from you, along with all wickedness. And be kind and compassionate to one another, forgiving one another, just as God also forgave you in Messiah.

Ephesians 4:17-32 (Holman)

Without knowing who among his flock of new believers are pure Gentiles and whom might be returning northern tribes, Paul's attitude here is to bring them all back into proper practice and have God sort them out later. The salient point in either case though is clearly the same: If Paul *is a Jew* then the one faith in the one God and one immersion must all be linked back to Moses and the prophets.

Ephesians 2:15, or Paul vs. the Pharisees Part 2

Perhaps there is no greater misconception among Gentile Christians today that, in spite of clear statements to the contrary (Matthew 5:17-20), the Torah has passed away. In defense also of this position many have turned to the writings of Paul and purported to come back with "indisputable proof" of Torah's lack of relevance to the Gentile Messianic believer.

What Ephesians 2:15 does, like the proof in Galatians 3 and 4 discussed previously, is help preview the evidence we will show later en masse' that proves the opposite position. We are dealing here with a man (Paul) who kept Shabbat eighty-four times in the book of Acts alone, performed a circumcision, completed a Nazirite vow and fasted on Yom Kippur thirty years after the resurrection of the Messiah allegedly made such activities unnecessary. Furthermore, the passages that Paul writes that appear to go against this behavior can instead be explained in terms of mistranslation into Greek, and this verse in question is one of the most powerful examples of this phenomena that exists in the New Testament. Before showing it directly however, a brief review is needed.

The reader will recall how the New Testament uses two words for "Torah". The first one, *aurayta*, appears only in Matthew 11:3, 12:5 and 22:40. Its one and exclusive meaning is THE TORAH, as in the Law given at Sinai, and its root shares the same meanings as its Hebrew counterpart of "light" and "to shoot straight". The second Aramaic word for Torah, which appears almost 150 times in the Peshitta, is *namusa*. While it is likely *namusa* is a loan word from the Greek *nomos*, this fact is utterly irrelevant to our studies since we are tracking the way a word is used by a group of people as opposed to where it first came from. It is also impossible to have the close cultural contact that Israel and Rome had in the first century and not see a fair amount of loan words result from the process. In many cases also, these two words are synonymous.

However, unlike *aurayta*, *namusa* has a dual meaning of "changeable custom" that manifests during certain grammatical constructions, and this fact is totally lost in the Greek. For example, when *namusa* appears by itself, it means the same thing as *aurayta* does:

Do not think I have come to abolish the namusa or the prophets. I did not come to abolish but to fulfill.

Matthew 5:17

In the case we are discussing though, a different construction is used:

And in his flesh (the) enmity and regulations of commands (contained) in his commandments are abolished, (so) that in himself (an occurrence of the divine nature, or *qnoma*), he might make the two into one, establishing peace.

Ephesians 2:15 (my personal translation)

The question then becomes, is this reference to *namusa* here the same as that of Matthew 5:17? Well, keeping in mind all the evidences of Paul's zealous Torah-keeping, the answer must be a resounding no.

However, more fundamental to the premise is the linguistic evidence, or the use of the phrase *law of his regulations contained in his commandments*. Such a modification of *namusa* clearly cannot mean Torah but is yet another passionate invective against the apostle's true target, the rules of the Pharisees, and it is those regulations that are also "nailed to the cross".

So we have the Greek traditions having enough ambiguity to allow for an anti-Torah view, as opposed to a Jewish Aramaic tradition that, not surprisingly, upholds the traditions of the writer's ancestors against those who unjustly usurped authority for themselves. No wonder then Paul was frequently called a troublemaker, for being unable to assail his credentials as a rabbinic student of Gamaliel, nor his fluency in Hebrew and Aramaic, the Pharisees found themselves against a foe that could not be stopped by mere debate alone!

The Armor of God

عدم حامد معمية المعمل المعدمة المعدد المعدد

And put on the armor (zaina) of God that you might be able to stand against the strategies (tzenta) of the devil.

Ephesians 6:11 (my personal translation)

This is a very common type of wordplay from the perspective of what the Tanakh does with Hebrew poetry. As we have seen before in Luke and other places, Semitic poetry concerns itself with concordance of theme. In some other cases though the poetry also exploits a kind of sonic parallelism whereby the two parts of a thought are anchored by a particular sound. Sometimes, like "shalom shalom" (perfect peace) in Isaiah, the parallel is right next to each other in the middle of the sentence. Other times, as is the case here in Ephesians 6:11, the poetic diction of each part of the thought is "balanced out" by the sound of choice, which of course here derives from the "z" of both words.

A few lines later, another interesting alliteration along the lines of "shalom shalom" appears:

كو دلد داله المالية لد مراكم حموله والمد در در در الم كاحن كان المالية

And for me also, that words may be given to me as soon as I open my mouth so that I may boldly preach the mystery of the Gospel.

Ephesians 6:19 (Lamsa)

Here we see the beautiful poetic phrase of *akraz arza* (preach mystery), a deliberate alliteration chosen by Paul for maximum effect on the Aramaic readers beyond Ephesus, whom he knew would catch that bit of cleverness.

Still another proof of pure Aramaic thinking is found here:

معست مساخع دهانوس مرسده معلى دزوس بالمرسود والمراسع المرسود

Put on the helmet of salvation and take the sword of the Spirit, which is the word of God.

Ephesians 6:17 (Lamsa)

There are a wide variety of things going on in this brief little passage! First let's look at the phrase "sword of the Spirit". Now earlier we looked at a phenomenon called the "implied wordplay", or when the sound of one word is reflected in the synonym of another word alluded to elsewhere, yet described in the same manner. For example, in the Gospel of John Y'shua does this by using the rare word *makultha* for "food" so that it will remind the reader of the implied concept of *kingdom* (*malkutha*) which he has given the exact same definitions to. In this case, Paul is using the word *sipa* for sword, but the "sprit" that is the sword (rukha) is reminiscent of another word that can mean "lance" or "spear". That other word is *rumkha*, and so the implied wordplay beneath the text is another gorgeous alliteration of *rumkha d'rukha*--lance/spear of the (sword) of the Spirit! It is also clearly drawing a comparison from here:

محتهجم برا برلحت المحج بمعتم

w'ba-nap-sha-ki den dee-la-ki ta-bar rum-kha and in your soul will pass through a spear

Luke 2:35 (Paul Younan personal translation)

The word *napshah* is one of several Aramaic terms that are translated as "soul" into English. A synonym for *napshah* though is *rukha*, and so we have another version of this same implied wordplay here as well!

However, a caveat at this point is needed. Reason being, while *rukha* and *napshah* are relatively equivalent terms in the context of these verses, they are not identical to one another. Instead, technically speaking, they each have precise and discreet meanings apart from one another that will become important later on. Also look for this same allusion yet again when we turn our attention towards the book of Revelation.

Meanwhile, there is still more insight to be gleaned from this passage. In looking again at *helmet of salvation*, we are led to a very interesting choice of words. In Aramaic, the term for "salvation" is *porqana*. However, its sound and appearance are reminiscent of another word, *porqadona*, which means "commandments" or "regulations". Interestingly enough, both meanings of *porqadona* are used in Ephesians. In 2:15, it is clear that *namusa d'poqda b'porqadona* refers to Pharisaic regulations around the Torah, not Torah itself. Now here, in chapter six, we see the other meaning of "commandments" (mitzvot) being inferred sonically with its proximity to *miltha d'Alaha* (word of God). As a result, when an Aramaic reader hears the sound of the surface word, it will lead him to think of its homonym and concordant meaning. Reason being, for a Jew like Paul, it is clear that the *word* of God is the *commandment* of God, even as what rabbis call the "ten commandments" are in actuality listed as "the words God spoke" in the text!

Finally, notice again the mating of *miltha* (a feminine noun) with *aytohi* (a masculine verb). Could Paul be referencing a passage from some early rough draft of John's Gospel or even an oral teaching of John's that he later wrote down? It is not as incredible as it might otherwise seem, since both eastern and western tradition put the apostle John in this exact city of Ephesus during the time that Paul would have written his letter! It is also possible that John saw that same theme in Paul's writing, and became determined to run with it himself as well. While we may never then know for certain which is true, we can place complete confidence in the idea that such a theme can only arise from the original Aramaic writings themselves.

And yet, even with all this evidence, Paul is still not finished with his implied wordplays:

لجیاست ۱۵ نی بعد سعمار کیسست رمانی مصرفه معصوبه معدار کیسمت رمانی معداره کیسمت رمانی مصوبه معصوبه معداره کیسمت

Arise therefore, gird up your loins with truth and put on the breastplate of righteousness. And have your feet shod with the preparation of the gospel of peace.

```
Ephesians 6:14-15 (Lamsa)
```

The Aramaic word for "truth" (qoshta--e.g. John 17:19) has a common synonym, *shrara*. Now look at this:

```
אליב (shrara) = truth
אליב (shrina) = breastplate
```

Next though we have *tzedekaya* (righteousness) to consider. This word has a very interesting synonym in the form of *qadishta* (holy), in this manner:

```
אליגיש (qoshta) = truth (qadishta) = holy
```

In the end then the image could not be more powerful as Paul is clearly making word choices that speak to a deeper message well established in Hebrew tradition:

He will cover thee with His pinions, and under His wings shalt thou take refuge; His truth is a shield and buckler.

Psalm 91:4 (1955 Jewish Publication Society translation of the Holy Scriptures)

And, most remarkably of them all, we have this:

And he put on righteousness (*tzedekah*) like a coat of mail (or "breastplate"-- *shiryone*). And a helmet of salvation (*kova d'yeshoowa*) upon his head. And he put on the garments of vengeance for his clothing, and he was clad in zeal as a cloak.

Isaiah 59:17 (1955 Jewish Publication Society translation of the Holy Scriptures)

Now let's see how the Hebrew Tanakh and the Aramaic New Testament match up in word choices and terminology:

```
Shiryone/Breastplate (Isaiah)
Shrina/Breastplate (Paul)
Tzedekah/Righteousness (Isaiah)
Tzedekaya/Righteousness (Paul)
```

These are, with very minor dialectical differences aside, the exact same words! An interesting departure though is with this term:

```
Kova d'yeshoowa/Helmet of Salvation (Isaiah)
Sonorta d' porqana/Helmet of Salvation (Paul)
```

Why does Paul do this? The answer is for two very special reasons. First, *kova* (helmet) is an exclusively Hebrew word that has no direct cognate in Aramaic. Paul therefore substitutes in the only two places that the word *helmet* appears in the New Testament (1 Thessalonians 5:8 is the other) with the more familiar *sonorta*. It is the second reason though that is the true mindblower:

```
Yeshoowa (Isaiah) = Y'shua Ha Moshiakh (New Testament)
Porqana (Isaiah) = Paroqa (Aramaic for "The Savior"--New Testament)
```

Therefore, in the final analysis, Paul is well aware that the Tanakh verse he is alluding to contains his Master's name, and the Aramaic equivalents he uses in Ephesians contain his title! Now honestly, given all this evidence, is a reasonable person expected to believe that all these deep Aramaic and Hebrew patterns arrived wholly by accident, only through Greek translation, and even then at least half a millennia after the fact? As I hope I have demonstrated well by now, poetry, especially of the Semitic variety, simply does not translate well into a western language like Greek. However, I leave it to the reader's best judgment to decide for themselves which scenario is more likely given the fact that Paul was a native Aramaic speaker.

¹ According to the SEDRA Aramaic Lexicon compiled by the Way International and Dr. George A. Kiraz of the Syriac Computing Institute. Additional interfaces in the online version of this lexicon were programmed by Paul Younan at www.peshitta.org. All such root studies will come from this source unless otherwise stated.