

CLARIFYING
NEW TESTAMENT
ARAMAIC
NAMES & WORDS
AND
SHEM TOB'S HEBREW
GOSPEL OF MATTHEW

BY

THOMAS F. McDANIEL, Ph.D.

©

Thomas F. McDaniel
2008
All rights reserved

ACKNOWLEDGMENTS

For the past thirty-eight years—from 1969 to 2001 as the Professor of Hebrew and Old Testament Studies at The Eastern Baptist Theological Seminary (which was renamed the Palmer Theological Seminary in 2005) and from 2001 to the present as a Professor Emeritus at the Seminary—I have enjoyed the friendship and full support of my colleague in Biblical Studies, Dr. Glenn Koch, the Professor of Greek and New Testament Studies. Both of us became full time faculty at the Seminary in 1969. This volume has benefitted from his input, beginning with his suggestion about a year ago that we cooperate on an article dealing with the Aramaic words in the New Testament. Chapter II in this volume is the result of his suggestion, and his contributions to the introductory paragraphs and bibliography of Chapter II are greatly appreciated.

Chapter III on the Shem Tob *Hebrew Gospel of Matthew* also includes Dr. Koch's input. In 1995 when I offered at the Seminary a seminar on the Shem Tob text, Dr. Koch was a weekly participant and the respected authority on the Greek texts of the Gospels. His insights on Shem Tob's Hebrew text and the Greek texts were duly noted then. And now, a decade plus later, they have contributed indirectly, if not directly, to my finally publishing here in Chapter III my notes from that seminar and subsequent study of the Shem Tob text. Thus, to my friend and colleague I express heartfelt thanks!

Mrs. Elizabeth Oscanyan, a dear friend from Philomont, Virginia, and the North Fork Baptist Church, graciously proofread the last draft of this manuscript, and thanks to her sharp eye and effort a number of typographical errors were corrected.

Thomas F. McDaniel
Palmer Theological Seminary
Wynnewood, Pennsylvania
February 8, 2008

In loving memory of
Hattori Onatsu San



TABLE OF CONTENTS

ACKNOWLEDGMENTS	iii
ABBREVIATIONS	vi
CHAPTER I INTRODUCTION	1
CHAPTER II	
ARAMAIC WORDS AND NAMES IN THE NEW TESTAMENT	11
CHAPTER III	
THE SHEM TOB HEBREW GOSPEL OF MATTHEW	62
NOTES	308
BIBLIOGRAPHY	353
APPENDIX	368

ABBREVIATIONS

A-text	Codex Alexandrinus
AB	Anchor Bible, New York
<i>ABD</i>	<i>The Anchor Bible Dictionary</i>
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literature</i> , Chicago
AnBib	Analecta Biblica, Rome
AOS	American Oriental Society, New Haven
ATD	Das Alte Testament Deutsch, Göttingen
AV	Authorized Version of the Bible, 1611 (same as KJV, 1611)
B-text	Codex Vaticanus
<i>BASOR</i>	<i>Bulletin of the American Schools of Oriental Research</i> , Philadelphia
<i>BCTP</i>	A Bible Commentary for Teaching and Preaching
BDB	F. Brown, S. R. Driver, C. A. Briggs, <i>Hebrew and English Lexicon of the Old Testament</i> , New York
BH ³	R. Kittel, <i>Biblica Hebraica</i> , third edition, Stuttgart, 1937
BHS	<i>Biblia Hebraica Stuttgartensia</i>
BibOr	Biblica et Orientalia, Rome
<i>BR</i>	<i>Bible Review</i>
BSC	Bible Student's Commentary
<i>BibT</i>	<i>Bible Today</i>
BTal	<i>Bet Talmud</i>
<i>CAD</i>	I. Gelb, L. Oppenheim, et al., eds., <i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i> , Washington, D. C.
CTM	<i>Concordia Theological Monthly</i>
CV	<i>Communio Viatorum</i>
DR	<i>Downside Review</i>
EBC	The Expository Bible Commentary
<i>ET</i>	<i>Expository Times</i>
GKC	<i>Gesenius' Hebrew Grammar</i> , ed. E. Kautzsch, tr. A. E. Cowley, Oxford
HAT	Handbuch zum Alten Testament, Tübingen
<i>HTR</i>	<i>Harvard Theological Review</i> , Cambridge, Massachusetts
IBCTP	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary, Edinburgh
<i>IDB</i>	<i>The Interpreter's Dictionary of the Bible</i>
IVPNTC	IVP New Testament Commentary Series
<i>JAOS</i>	<i>Journal of the American Oriental Society</i> , New Haven, Boston

ABBREVIATIONS

<i>JBL</i>	<i>Journal of Biblical Literature</i> , Philadelphia, Pennsylvania and Missoula, Montana
<i>JBS</i>	<i>Journal of Biblical Storytelling</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JPSTC</i>	Jewish Publication Society Torah Commentary
<i>JQR</i>	<i>Jewish Quarterly Review</i> , Philadelphia
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i> , Sheffield
<i>JTS</i>	<i>Journal of Theological Studies</i> , Oxford
<i>KJV</i>	King James Version of the Bible (same as the AV, 1611)
<i>LTSB</i>	<i>Lutheran Theological Seminary Bulletin</i>
<i>LXX</i>	Septuagint
<i>MBC</i>	Mellon Biblical Commentary
<i>MT</i>	Masoretic Text
<i>NCB</i>	New Century Bible
<i>NITGTC</i>	The New International Greek Testament Commentary
<i>NRSV</i>	New Revised Standard Version of the Bible, New York, 1992
<i>NTL</i>	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
<i>OTL</i>	Old Testament Library, Philadelphia and London
<i>PEFQS</i>	<i>Palestine Exploration Fund, Quarterly Statement</i>
<i>PEQ</i>	<i>Palestine Exploration Quarterly</i> , London
<i>RSV</i>	Revised Standard Version of the Bible, London and New York, 1952
<i>SC</i>	The Speakers Commentary
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
<i>UT</i>	C. H. Gordon, <i>Ugaritic Textbook</i> , Rome
<i>VT</i>	<i>Vetus Testamentum</i> , Leiden
<i>VTSup</i>	Vetus Testamentum Supplements, Leiden
<i>WTJ</i>	<i>Westminster Theological Journal</i> , Philadelphia
<i>ZAH</i>	<i>Zeitschrift für Althebraistik</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i> , Gießen and Berlin
<i>ZNT</i>	<i>Zeitschrift für neuen testamentliche Wissenschaft</i>

CHAPTER I

INTRODUCTION

In Joseph Fitzmyer's chapter on "The New Testament Title 'Son of Man,'" (in *A Wandering Aramean: Collected Aramaic Essays*, 1978) he concluded, with reference to the arthrous (definite) phrase ὁ υἱὸς τοῦ ἀνθρώπου "the Son of the Man," that this phrase must be understood as a title for Jesus:

[It] could be an attempt to translate the emphatic state of the Aramaic; but it may be something more. I suspect that it was deliberately fashioned to carry the nuance of a title.

But for Fitzmyer the "*development of the titular usage is not immediately obvious, and the missing link still has to be found*" (italics mine).

In my opinion the missing link has been found! As spelled out in Chapter 25, "Adam, Enosh, and 'The Son of Man'," in my book *Clarifying More Baffling Biblical Passages* (available online), the many missing links in biblical Aramaic and biblical Hebrew lexicography can be found in Arabic cognates. John Kaltner (2002: 78–85) has provided a brief but very helpful summary of the way Arabic—thanks to its "richer and more extensive corpus upon which to draw than any other Semitic language"—"was the principal language of comparison in Hebrew Bible scholarship." One has only to browse through Edmund Castell's *Lexicon Heptaglotton* of 1669 (not mentioned by Kaltner, but now available online at <http://tmcdaniel.palmerseminary.edu/Castell.htm>) to appreciate how dependent Hebrew lexicography was upon Arabic.

The “hyperarabism” Kaltner mentioned declined after the discovery of Akkadian texts in the nineteenth century and the Ugaritic texts in the twentieth century. But while the focus in biblical Aramaic and Hebrew lexicography shifted to the newly discovered Semitic texts, Edward Lane’s *Arabic-English Lexicon* (1863–1893) continued to be a gold mine wherein lay the missing links for recovering the meaning of obscure and problematic words in the *Tanak* and in the Hebrew and Aramaic *Vorlagen* which underlie the Gospel traditions and other New Testament Semiticisms.

Chapter II in this book focuses on the meaning of the Aramaic names and words found in the New Testament. And, although Arabic is seldom a tool used by New Testament Greek scholars, it has proven to be a helpful tool for recovering the meaning of the more obscure Aramaic terms. However, the contents in Chapter II of this volume will not be restricted to insights based solely upon Arabic lexemes. All the evidence will be addressed.

In Chapter III the focus shifts to the *Shem Tob Hebrew Gospel of Matthew* (circa 1400), and again all the evidence will be addressed in dealing with the problematic or obscure passages in this Gospel. But it should come as no surprise that the most beneficial reference works for interpreting the obscure passages in the Shem Tob Hebrew Text (abbreviated as STT) have been the Arabic lexicons.

By way of introduction to the discoveries presented in Chapters II and III, the following list (on pages 3–13) of sixty-four problematic words or phrases (with chapter and verse cited, plus the Greek, Aramaic, or Hebrew word or phrase to be discussed) identifies the biblical texts wherein Arabic cognates provide the missing link for the proper interpretation of word or phrase.

A.

ARABIC COGNATES CLARIFY
ARAMIAC NAMES AND WORDS

(Lev 23:40) הוֹשִׁיעֵנָּא “Hosanna” of Succoth = Arabic وشع (waša^ca) “to mix things.”

Psa 118:25 הוֹשִׁיעָהּ נָּא “Hosanna” “Please save!” = Arabic وسع (wasa^ca/ wassa^c) “he made one’s means of subsistence ample and abundant.”

Matt 21:8 Ὡσαυνα “Hosanna!” = Aramaic הוֹשִׁיעֵנָּא, the cognate of Arabic هاش / هاش (hašš/ hâšš) “he was, or became joyful, or cheerful; one who rejoices or is glad” (Mark 11:8, John 12:13).

Matt 21:9 (STT) העולם corrected to העלים “the poor” = Arabic عيل (‘ayl) or عال (‘âl) “he was poor.”

Matt 27:46 σαβαχθαυ = Aramaic שבקתני = עזבתני in Hebrew, the cognate of Arabic عذب (‘azaba) “he became distant, remote.”

Mark 3:17 Βοανηργέες, = בוּעני = βοανη “the shouters of” + ργές = רִגְשׁ “thunder,” the cognate of Arabic راجس (râjis) and راجاس (rajjâs) “thunder.”

Mark 15:34 (D^{gr}) ωνειδισας με = עזבתני, the cognate of Arabic عذب (‘adaba) “he castigated, tortured, tormented.”

Luke 1:15 σίκερα = Aramaic שִׁכְרָא, the cognate of Arabic سكر (*sakar^{um}*) “wine.”

B.

ARABIC COGNATES CLARIFY THE HEBREW OF THE SHEM TOB HEBREW GOSPEL OF MATTHEW

Matt 1:19 ἀπολυσαι ≠ STT כסות “to cover” but כסה, the cognate of Arabic كسح (*kasaha*) “he did away with” or كشح (*kašaha*) “he broke friendship, he drove away.”

Matt 2:16 (STT) ראן “they act hypocritically” is the cognate of Arabic رأى (*ra³aya*) “he acted with simulation, pretention.”

Matt 3:7 (STT) אִרְעֵ אִפְעָה (restored) with the Arabic cognates أفعى (*af³ay*) “viper” and بغى (*bağaya*) “self-conceited, haughty, tyrannical.”

Matt 3:10 (STT) בלבם נמול “in their heart with affection,” the cognate of Arabic مال / ميل (*myl / māla*) “to be in favor of, with affection.”

Matt 5:3 (STT) אשרי “blessed,” the cognate of Arabic آثره (*a³tarhu*) “he preferred him, he honored him.”

Matt 5:46 פרצים (restored) “lawless, impudent ones” or the cognate of the Arabic فرض (*faraza*) “he apportioned”

and أفرض (^o*afaraza*) “to assign a tax.”

Matt 6:10 (STT) יִדְרֹךְ מִלְכוּתְךָ corrected to יִדְרֹךְ מִלְכוּתְךָ, with the דִּרְךָ being the cognate of the Arabic دَرَك (*daraka*) “it attained its proper time.”

Matt 6:23 (STT) דְּרֹכֶיךָ “your senses,” the cognate of the Arabic دَرَاك (*darrâk*) “perception, faculty of the mind.”

Matt 6:28 (STT) חַבְצֵלֹת הַשְּׂרֹון “lilies of Sharon,” the cognate of the Arabic سِر (*sirr*) “the low or depressed part of a valley, or most fruitful part thereof.”

Matt 6:32 (STT) הַגּוֹפִים “the peoples,” a cognate of the Arabic جَف (*juff*) “a company of men or people, a collective, or great body thereof.”

Matt 8:4 μαρτύριον αὐτοῖς “a testimony to them” is from a *Vorlage* having לְעֵד לָהֶם, a cognate of the Arabic عَد (*adda*) “to be counted like an equal (to them).”

Matt 8:4 and 9:30 (STT) הִשְׁמְרוּ “Be on guard!” or הִשְׁמְרוּ “Strive vigorously!” which is the cognate of the Arabic شَمَر (*šamara*) “he exerted himself vigorously.”

Matt 8:9 (STT) אֲנִי אֶדָם חוֹטָא “I am a provost, the one in charge,” with Arabic cognates اِدَم (*idâmu*) “provost, chief” and حَوَاط (*huwwāʿt*) “superintendent, the one in charge.”

Matt 9:9 Μαθθαῖον = מתתיהו = מַאֲטַיָּאוּ, “Yahweh is my kinsman,” with מִזַּתָּת being the cognate of the Arabic مت (matta) and مائة (mâttat) “close ties, family ties, kinship.”

Matt 9:10 (STT) רְשָׁעִים רְשָׁעִים (restored) “affluent sinners,” with רשע II being the cognate of the Arabic رسيغ (rasîg) “he is abundantly provided for.”

Matt 9:18 (STT) שתה “Hurry!” the cognate of the Arabic ستي (šataya) “he hastened, or went quickly.”

Matt 9:27 (STT) רצים “they were running” or “they were begging,” based upon the Arabic رضى (radîya) in Form 10 meaning “he asked, begged, or petitioned him.”

Matt 10:3 Ἰάκωβος ὁ τοῦ Ἀλφαίου = יַעֲקֹב אֱלֹפִיָּאִי with the אֱלֹפִיָּאִי being the Hebrew חֲלִיף, the cognate of Arabic خلف (ḥalif = Caliph) “successor.”

Matt 10:3 Θαδδαῖος = טאדיאוש/טדיאוש, the Arabic cognate being ندى (nad^{an}) “gift.”

Matt 10:3 Λεββαῖος (ms D) “smart, intelligent” and Λεββεδαῖος (Eth) “rich, much wealth” are Hebrew names with Arabic cognates لبیب (labîb), “understanding, reasonable, intelligent” and Arabic لبد (lubbad) “much wealth.”

Matt 10:3 Βαρθολομαῖος = ברטאלומיאוש = Aramaic בר

+ תִּלְמָע “sagacity,” the cognate of Arabic تلمعي (*talma^cya*) “brilliant, sharp minded.”

Matt 10:4 Ἰσκαριώτης = אִסְקָרְיוֹתָה = אִישׁ + קְרִיּוֹת “a man of scripture, a lector,” cognate of Arabic قارئ (*qâ^crīy^m*) “a reader/reciter of the *Qur^can*.”

Matt 10:11 (STT) מְגֵדָל is the cognate of the Arabic جديلة (*jadīlat*) “a region, quarter, or tract” and جدائل (*jadâ^cil*) “way, country, state.”

Matt 10:25 (STT) זָבוּב = בעל = Βεελζεβούλ, with זָבֵב being the cognate of Arabic ذُو (*dû*) “the one who is” + بَاب (*bâb^m*) “trickster,” and the ζεβούλ / זָבֵל being the cognate of Arabic بلي / بلو (*balw/baly*) “to put to the test, to tempt.”

Matt 10:27 (STT) שַׁעַר “gate” ≠ δωμάτων “house,” but both point to a *Vorlage* with קֶזֶרֶת “gate bolt” and a metonym for “gate” or “abode,” the cognate of Arabic قَرَار (*qarâr*) “house, abode.”

Matt 12:24 πνεύματι θεοῦ “spirit of God” ≠ Luke 11:20 δακτύλῳ θεοῦ “the finger of God” = רוּחַ אֱלֹהִים “finger,” with the רוּחָה being the cognate of Arabic راحة (*râḥat*) “the hand with the fingers.”

Matt 13:7 (STT) וַיַּעֲמֹדוּהָ “and they darkened it,” with עָמַד being the cognate of Arabic غمد (*gâmda*) “he concealed, he covered, he entered into darkness.”

Matt 13:19, 37 (STT) אָדָם (בֵּן) “the exemplar,” the cognate of the Arabic آدم (^o*adum*) / أدمة (^o*adamat*) “exemplar, the one who sets the example.”

Matt 14:15 (Luke 9:12) (STT) זָר “hunger, hungry” the cognate of the Arabic ضار (*dâr*) / ضور (*dawr*) “to starve, to be extremely hungry, hunger.”

Matt 14:15 (Luke 9:12) (STT) מְגֵדִים “region,” cognate of the Arabic جديلة (*jadîlat*) “region, quarter, tract, one’s own region, one’s own way.”

Matt 15:5 (STT) בַּעַד אוֹתוֹ “to remove his misfortune,” with the Arabic cognates being بعد (*ba^cada*) “it became remote, he removed” and أوة (^o*uwwah*) “a calamity or misfortune.”

Matt 16:12 (STT) הַהֲלָכָה = הַנְּהִיגָה “way, teaching, Halakah,” in light of the Arabic cognates نهج (*nahj*) and منهاج (*minhâj*) “an open road or way.”

Matt 16:12 (STT) הַלְחָמִים הַטְּבָעִים “round loaves of bread,” with the Arabic cognate طبع (*tab^c*) “to fashion, to mold, to round.”

Matt 16:23 (STT) לֹא תִמְרָה בִּי “do not quarrel with me,” with the מְרָה being the cognate of the Arabic مری (*maraya*) “he quarreled, he doubted, he contradicted.”

Matt 16:24 תְּלָה / תְּלָה (reconstructed *Vorlage*) was the cognate of the Arabic تلاء (*talâ^o*) “a bond, or an obligation

and **אָתְלִי** (*ʿatlay*) “he gave him his bond, or obligation, by which he became responsible for his safety,” or **תְּלוּ / תְּלוּ** (*tilw / talâ*) “follower, companion, one who imitates such a one.”

Matt 17:2 (STT) **הִשְׁתַּנָּה** “he was transfigured,” with the **שִׁנָּה** being the cognate of Arabic **سَنَا** (*sanâ*) “it *changed*,” and **أَسْنَاهُ** (*ʿisnâhu*) “exalted in rank,” plus **سَنَا** (*sanâ*) “it shone brightly, gleamed, glisten, radiated.”

Matt 17:15 (STT) **רָעָה**, cognate of Arabic **رَغَا** (*ragʿa*³) “to utter a cry” and **رَغَى** (*ragʿaya*) “to froth, to foam with rage.”

Matt 17:21 (STT) **תְּפִלָּה וְצוּם** “altercation and pain,” the cognates of Arabic **ضُم / ضِيم** (*dym / dʿwm*) “to cause pain, to injure, to harm” and **فَلَّ** (*falla*) “to overcome, to defeat, to altercation, to wrangle, to route.”

Matt 18:8 (STT) **עוֹר** “altered,” the cognate of Arabic **غَيَّر** (*ḡayyer*) “it became altered” and **غَيْر** (*ḡiyyar*) “the act of altering or changing.”

Matt 18:10 (STT) **לְמַלְאכֵיהֶם הֵם רוֹאִים** “verily their angels are reporting,” i.e., the emphatic **ל** and the root **רוֹא** which is the cognate of Arabic **رَوَى** (*rawiya*) “to report, to give an account of.”

Matt 18:11 (STT) **וּבֶן אָדָם בָּטַל לְהוֹשִׁיעַ הָאוֹיְבִים** “and the Son of Man has devoted himself entirely to saving the enemies,” with the **בָּטַל** being the cognate of the

Arabic بتل (*batal*) “he devoted himself to God.”

Matt 18: 17 (STT) ואכזר corrected to אזר “or one to be shunned,” with the זר being the cognate of the Arabic قدر (*qadir^{un}*) “dirt, filth, a thing to be avoided or shunned.”

Matt 18:23 (STT) לאדם מלך “to the provost of a king,” with the אדם being the cognate of the Arabic آدم (*°idâmu*) and ادمة (*°adamat*) “provost, chief” (as in Matt 8:9 and 19:28).

Matt 19:17 εἷς ἐστὶν ὁ ἀγαθός “the One-and-only-God” is good,” like the Arabic epithet أحد (*°ahad^{un}*) “(the) One” (= אֶחָד), without the article.

Matt 19:29 and Mark 10:30 διωγμῶν “persecutions” = Arabic ظلم (*zulum^{un}*) and ظالم (*zâlim^{un}*) “wrong doing, injustice, acting injuriously.”

Matt 20:25 and Luke 22:25 εὐεργέται “benefactors” = Arabic رداً (*rada^o*) “he helped, he aided, or assisted” and رداء (*rid^o*) “an aider, a strengthener.”

Matt 20:30 (STT) יוצאים when corrected to רוצאים “sitting” or “begging” would be the cognate of the Arabic رض (*rad*) “always sitting still” or رضى (*radiya*) “he asked, begged, or petitioned him.”

Matt 21:2 (STT) המבצר “fortress” is a synonym of חצר, stem II, “fort, fortress, corral” the cognate of Arabic

حصار (*ḥiṣâr^{un}*) “a fortress, a fort.”

Matt 21:8 (STT) מסדירים = הסודרנא “cutting down (branches), the cognate of Arabic سدر (*sadara*) “to let down, to let fall.”

Matt 21:9 (STT) העולם corrected to העולים “the poor,” with עול being the cognate of the Arabic عال/عیل (*‘ayl* or *‘âl*) “he was, or became, poor,” عائل (*‘â’il*) “poor, needy,” and عیلة (*‘aylat*) “poverty.”

Matt 21:25 (STT) ויתעצבו “they argued among themselves,” with the עצב being the cognate of غضب (*ğadība*) “he became angry, cross, mad” and in Form 10 “to argue.”

Matt 21:28 (STT) לתלמייו emended to תלמידיו “to his critics,” with the תלם “critic” derived from לום, the cognate of the Arabic لوم (*lûm*) “to blame, to censure,” تلویم (*talwîm*) “censure,” and لایم (*la’im*) “critic.”

Matt 21:31 (STT) הפריצים “the tax collectors,” the cognate of the Arabic فرض (*farada*) “he apportioned,” فرض (*fard*) “an obligatory apportionment.”

Matt 22:34 (STT) עברדיו “his scorers,” the cognate of the Arabic عبد (*‘abid^{un}*) “angry, disdainful, scornful” and عبدة (*‘abadat^{un}*) “anger, disdain, or scorn.”

Matt 23:24 (STT) מרקדקים “nitpickers,” cognate of the Arabic دق (*daqqa*) “to examine minutely.”

Matt 23:32 (STT) נוהגים “ones behaving,” the cognate of the Arabic نهج (*nahaja*), which in Form 10 means “to follow in the ways of someone.”

Matt 24:6 (STT) חבֿרת “rumor, news, intelligence,” the cognate of the Arabic خبر (*ḥabara*) “he knew, he possessed knowledge (of the real situation),” with the derivative noun خبر^{un} (*ḥabr^{un}*) “information, intelligence, news, notification.”

Matt 25:40 אלו / τούτων “these” could be the the cognate of the Arabic آل (*ʿâl/ʿill*) and إيلة (*ʿîlat*) “a man’s family, i.e., his relations or kinfolk; or nearer, or nearest.”

Matt 26:8 (STT) רעה, stem IV, the cognate of the Arabic رعى / رغو (*ragāwa/ragāya*) “he shouted, he grumbled,” which in Form 6 means “to shout or call to one another against someone.”

Matt 26:14 Ἰσκαριώτης = איש־קריית, and this קריית is the cognate of the Arabic قارى (*qā^crīy^{un}*) “a reader/reciter” and قرأ (*qurrā^c*) “one who devotes himself/herself to religious exercise.”

Matt 26:33 (STT) עצב, stem IV, “to be angry,” the cognate of the Arabic غضب (*ḡadiba*) “he was angry,” and in Form 3 “he broke off from him, or quitted him, in anger or enmity.”

Matt 26:58 (STT) אומנים “guards,” the cognate of the Arabic أمان (*ʿamān^{un}*) “protection, safeguard” and مأمون (*ma^mmūn*) “an aid, an assistant.”

Matt 27:28 (STT) בגדי משי “silk garments” and מעיל משי ירוק “a cloak of greenish silk” could mean “garments of the foot-soldier” and “a green tunic” in light of the Arabic ماش / مشي (*māšy/mâšⁱⁿ*) “foot-soldier, infantry.”

Matt 27:57 Ἀριμαθαίας / Arimathea ≠ מכרנאסיה or מכרימיסיה or מכרמאסי'. But the מכרן is the cognate of the Arabic مكرمة (*makrumat*) “generous, honorable, munificent” and مكارمة (*makârimat*) “excellent, noble,” and the אסיה is the cognate of the Arabic عسا / عسى / عسو (*^cusûw^{un} / ^casiya / ^casâ*) “he became aged or advanced in age.”

CHAPTER II

ARAMAIC WORDS AND NAMES IN THE NEW TESTAMENT

Within the Greek New Testament there is a stream of Palestinian Aramaic such as was probably spoken by Jesus and his disciples. In order for the reader of the New Testament to assess the breadth and depth of this Aramaic tradition the Aramaic words in the text are examined here in the light of comparative Semitic philology. The following words, some of which appear already in the standard lexicons and commentaries, require a careful (re)examination. A number of new insights are offered and a bibliography for both the old and the new ideas is included. The word studies will follow this list which is based upon the English alphabetic order.

Words:	Rabboni	29	Cephas	50	
Abba	15	Raka	30	Golgatha	51
Ephphatha	16	Sabaqtani	31	Gabbatha	52
Hosanna	17	Sikera	41	Gethsemane	52
Iota-Keraia	22	Talitha	43	Thomas	53
Korban	23	Names:	Timaeus	220	
Mammon	26	Akeldama	43	Acts 21	53
Maranatha	27	Boanerges	46	I Cor 11:10	55

The “Q” source contains only one Aramaic word, namely, *mammon*, and similarly Luke has only the word *sikra*, whereas Mark contains the words *abba*, *Boanerges*, *ephphatha*, *hosanna*, and *talitha*. Matthew has *hosanna*, *iota*, *keriaia*, *korban*, *raka*, *sabaqtani*, *Akeldama*, and *Gethsemane*. John’s gospel has six words: *hosanna*, *Rabboni*, *Cephas*, *Golgatha*, *Gabbatha*, and *Thomas*. The rest of the New Testament is practically devoid of Aramaic or Hebrew, except for the

maranatha in I Cor 16:22 and in Acts 21:40, where it is reported that Paul spoke in the Hebrew language (Ἑβραϊδὶ διαλέκτῳ).

MARK 14:36

καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά σοι·
 παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·
 ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

RSV

And he said, "Abba, Father, all things are possible to thee;
 remove this cup from me;
 yet not what I will, but what thou wilt."

The Aramaic **ܐܒܘܢ** "the father" was written in Greek as Ἀββα and it was immediately followed by its Greek equivalent, ὁ πατήρ "the father." The compound *Abba, Father* appears also in Romans 8:15 and Galatians 4:6. The **ܢ**-ending of the Aramaic **ܐܒܘܢ** reflects the emphatic state which makes the noun definite and the equivalent of the Hebrew definite article **הַ** (which also functions as the vocative case).

Kittel (1964: 5) noted "The use of **ܐܒܘܢ** in religious speech is attested only in a few later passages, and even so it is always accompanied by an addition which emphasizes the distance of man, namely, 'who is in heaven' (**ܐܒܢܐ ܕܒܫܡܝܐ**, Tg. Job, 34, 36f. or **ܐܒܢܐ ܫܒܫܡܝܐ**, Lv. r. 32 on 24:10)." Kittel cited Zahn's notation that, according to Chrysostom, Theodorus, and Theodoretus, little children used to call their fathers "Abba." In light of this notice, some clergy assert that **ܐܒܘܢ** means "Daddy," with all of its overtones for childish cuddly intimacy—ignoring the biblical evidence that **ܐܒܢܐ** was a title of respect given to masters, priest, prophets, and rulers

(BDB 3; Jastrow 1–2; Payne Smith 1–2). Ringgren (1974: 1–19) noted with reference to Mesopotamian usage that

Occasionally, the relationship between God and man is characterized as a father-child relationship. Thus a certain God is said to show mercy as a father, or to forgive as a father. It has been said that “they spoke of Marduk as one would speak of a father and a mother.” Such a statement refers primarily to the kindness and care of the deity.

With reference to the God of Israel, Ringgren noted that “Other than in proper names, Yahweh is called father very rarely in the OT,” though he is occasionally compared with a father (Prov 3:12, Psa 103:13). Elsewhere, the authority of the heavenly father was emphasized, as in Isa 45:9–11 and 64:7(8).¹ The honorific plural **ܝܗܘܗܘܝܢ** “my Lord,” with all of its overtones of authority rather than intimacy, is regularly substituted in speech for the name Yahweh (which occurs over 6,800 times in the Hebrew Scriptures).

MARK 7:34

καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
ἐστέναξεν καὶ λέγει αὐτῷ, Εφφαθα,
ὃ ἔστιν, Διανοίχθητι

RSV

And looking up to heaven,
he sighed and said to him, “Ephphatha,”
that is “Be opened.”

The Greek Εφφαθα is from the Aramaic **ܦܬܗܦܬܗ**, the reflexive or passive imperative of the verb **ܦܬܗ** “to open,” which is properly transliterated into English as *ʿetpetah*.

Aside from the DRA, which has Ephpheta (= the Vulgate's *eppheta*), the major English transliterations all have “Ephphatha,” following the Greek transliteration in which the spirantized 𐤆 (= *th* = *θ*) of the 𐤏𐤕𐤍𐤏𐤕 has been assimilated to the 𐤍 of the 𐤏𐤕𐤍, which was doubled and doubly spirantized. Thus, the text reads Εφφαθα, although one would expect it to have been εθπαθα or εθπαθαχ—the latter reading with the χ would reflect the 𐤏 of the 𐤏𐤕𐤍, although there is evidence that in Galilean Aramaic the 𐤏 had softened to an 𐤍² (as Dalman noted [1960: 58], “*Es hätte also 𐤏 und 𐤍 im Munde des Galiläers sich von 𐤍 nicht unterschieden*”).³ Although the Greek has the passive imperative Διανοίχθητω “be thou opened,” the Aramaic verb could also mean “open thyself.”

HOSANNA!

The exclamatory “Hosanna!” has multiple meanings. It is first of all the polite imperative 𐤏𐤕𐤍𐤏𐤕, as found in Psa 118:25, 𐤏𐤕𐤍𐤏𐤕 𐤏𐤕𐤍𐤏𐤕 𐤏𐤕𐤍𐤏𐤕 𐤏𐤕𐤍𐤏𐤕 “O Yahweh, *please save!* O Yahweh, *please send prosperity!*” The initial *ho* of *hosanna* marks it as a *Hiph^cil* imperative of 𐤏𐤕 “to save” and the *anna* ending of *hosanna* reflects the polite particle of entreaty, 𐤏𐤕 “please,” frequently attached to imperatives. The *sa* syllable in the middle of *hosanna* is a contraction of the original syllables 𐤏𐤕 (šî^câ), with the *î* being the thematic vowel of the *Hiph^cil* and the *â* vowel being the furtive *pataḥ*, augmented by a paragogic 𐤏, to facilitate the articulation of the 𐤕. When 𐤏𐤕𐤍𐤏𐤕 was transliterated into Greek, the 𐤏 was reflected by a smooth or rough breathing mark, the 𐤕 (*sh*) became a σ (*s*) and the 𐤕 was ignored,

resulting in the Ὠσαννα found in the Gospels—which was subsequently transliterated as *hosanna* in English instead of the more accurate *hoshianna* (for *hōšī^cannā^o*) of the Hebrew.⁴

The synonymous parallelism of יִשַׁע “to save” and צָלַח “to prosper” in Psa 118:25 makes it quite clear that “Hosanna” was focused on temporal, socioeconomic, and sociopolitical benefits rather than on eternal benefits, such as victory over death or one’s going to heaven. The Arabic cognate وسع (*wasā^ca/wassa^c*) meaning “(God) made one’s means of subsistence ample and abundant” adds support for this understanding of “Hosanna.” The two Arabic expressions اللهم سَع عَلَيْنَا (*allahuma ša^calayna^o*), “O my God, pour out thy favors upon us,” and اللهم أَوْسِعْنَا رَحْمَتَكَ (*allahuma ʿawsi^cna^o rahmataka*), “O God, make thy mercy sufficient for us,” parallel the Hebrew הוֹשִׁיעָה נָא. Noteworthy also is the related noun سعة (*šā^cat*) which can have any of the following meanings: richness, wealthiness, competence, capacity, power, ability, plentifulness, and easiness of life” (Lane 1893: 3052–3053; Hava 1915: 869).

The “Hosanna!” in Matt 21:9 in the Shem Tob Hebrew Gospel of Matthew may well mean “Please save!” The text reads, in part, הוֹשַׁעְנָא מוֹשִׁיעַ הָעוֹלָם . . . הוֹשַׁעְנָא מוֹשִׁיעֵנוּ, which Howard (1995: 102–103) translated “Hosanna, savior of the world . . . hosanna, our savior.” Of interest is the repeated use of the participle מוֹשִׁיעַ “savior” along with the repeated polite imperative הוֹשַׁעְנָא (= הוֹשַׁעְיֵנָא), which, when coupled with מוֹשִׁיעַ, should certainly be read as the plea “please save!” The הָעוֹלָם “the world” would be better read as *scriptio defectiva* for the plural הָעוֹלָיִם “the poor,” with

the noun עול being the cognate of the Arabic عال/عيل (*ʿayl* or *ʿāl*) “he was, or became, poor,” عائل (*ʿāʾil*) “poor, needy,” and عيلة (*ʿaylat*) “poverty” (Lane 1874: 2212–2213).⁵ There is even the remote chance that the Ὠσαννὰ ἐν τοῖς ὑψίστοις “Hosanna in the highest” (Matt 21:9) may have come from the plea אַתּ יְעִפִּים הוֹשַׁעְנָא “Please save the weary,” in which case there was a confusion of יַעֲף stem I “to be weary” and יַעֲרֵף stem II “to be high, elevated.”

However, the Ὠσαννὰ/*Hosanna* in the Gospels (Matt 21:9, 15; Mark 11:9–10; and John 12:13) is clearly presented as an expression of praise rather than a pitiful plea for help. When the chief priests and the scribes heard the children shouting, “Hosanna to the Son of David,” they became indignant and asked Jesus, “Do you hear what these are saying?” Jesus understood the children’s “Hosanna” to be a word of praise, for he answered his critics with a quotation from Psa 8:2, “Have you never read, ‘Out of the mouth of babes and sucklings thou hast brought perfect praise’?”

How and when the polite but pitiful plea הוֹשִׁיע־נָא became transformed into an expression of exuberant praise has been a mystery. Lohse (1974: 682) commented

The common use of הוֹשִׁיע־נָא (*sic*) shows that it had become a liturgical formula. The prayer for help has also become an expression of praise. This sense must have been acquired already in pre-chr. Judaism, for when the temple was still standing, i.e., prior to 70 A.D., hosanna was shouted out repeatedly as a fixed formula in the procession round the altar of burnt offering. As Tabernacles itself became a feast of praise instead of petition, the hosanna shared this movement and the cry for help became a shout of jubilation.

The traditional interpretation is well reflected in Jastrow’s lexicon (1903: 341) where הוֹשִׁיע־נָא is equated with הוֹשַׁע־נָא

and it, in turn, is equated with הוֹשִׁיעַ־נָא “Help, I pray.” This *hosanna* is

the name of parts of, or of the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths . . . Esp. the separate branches of the willow carried in procession on the last day of Succoth, whence הוֹשִׁיעַ־נָא, יוֹמָא דְהוֹשִׁיעַ־נָא, the seventh day of the Feast of Booths (now called הוֹשִׁיעַ־נָא הַרְבֵּה). [Jastrow’s abbreviations in this definition have been expanded by the writer.]

However, the הוֹשִׁיעַ־נָא of the Feast of Booths (Succoth) is more likely to be the cognate of Arabic وشيع (*wašī^c*) than the cognate of وسع (*wasī^c*) “to enrich, to empower,” discussed above. Although standard lexicons cite only ישע “to save,” a second ישע, the cognate of وشع (*waša^c*) “to mix things,” needs to be added. The festival of Succoth, based upon Lev 23:40, requires the mixing of a piece of quality fruit with branches from palm, willow, and myrtle trees. Although the instruction הוֹשִׁיעַ־נָא אֶת־עֵנָף עֵצִים “please mix the branches of the trees” is not in the text of Leviticus, it would be a very fitting, though abbreviated, targumic paraphrase. Moreover, the Arabic cognate وشع (*ws^c*) (= ישע or possibly ישע)⁶ is also the lexeme used for: (1) وشع (*waš^c*) “the Egyptian willow,” (2) وشيع (*wašī^c*) “a layer of palm leaves used on a roof,” and (3) “the distinctive tent of a chief” (Hava 1915: 871–872).⁷ In light of these definitions of وشع (*ws^c*)—which are a perfect match for the הוֹשִׁיעַ־נָא of Succoth—nothing is gained by insisting that وسع (*wasa^c/wassa^c*) is the real Arabic cognate of הוֹשִׁיעַ־נָא or that the plea הוֹשִׁיעַ־נָא “please save!” is its proper derivation.

Just as it is difficult to account for the transformation of the pitiful plea ܗܘܫܝܥܢܐ “Please save!” into the joyful and exuberant Ὡσαννά/*Hosanna* of the Gospels, it is equally difficult to derive the jubilant Ὡσαννά/*Hosanna* from the ܝܫܥ/ܝܫܥܥ having to do with the mixing of palm, myrtle and willow branches, or having to do with booths, roofs, or tents. The Ὡσαννά/*Hosanna* of the Gospels may well be the transliteration of the Aramaic noun ܗܫܢܐ/ܗܫܢܐ which was from the root ܗܫܢܐ, having an affixed ܢ analogous to the nouns ܩܢܝܢܐ “acquisition” and ܩܪܒܢܐ “offering” (GKC 85^u). If so, the noun obviously functioned as an exclamatory interjection meaning “Hail!” or “Rejoice!” or “Cheer!” It would be the cognate of Arabic هاش/هاش (*hašš/hāšš*) “he was, or became joyful, or cheerful; one who rejoices or is glad,” as in the expression أنا به هاش بش (*ʿanâ bihi hašš bašš*) “I am cheerful, brisk, lively, or sprightly in behavior toward him, . . . joyful, happy” (Lane 1893: 2894–2895; Wehr 1979: 1206; Hava 1915: 828).⁸ The “lively and sprightly” behavior suggested by ܗܫܢܐ is mentioned in Matt 21:10, “all the city was stirred.”

Moreover, if the Aramaic ܗܫܢܐ retained nuances attested for the Arabic هاش (*hašš*), the waving of palm branches and the scattering of their leaves—as mentioned in Matt 21:8, Mark 11:8, and John 12:13—would fit the non-verbal activities associated with Ὡσαννά/*Hosanna*. The cognate هاش (*hašša*) was used for wood or sticks which could be easily broken,” and the scattering their leaves with a staff, or stick,” as in the expression هاش الهمشيم (*hašša ʿalhašîm*) “he broke in pieces the dry herbage/stalks” (Lane 1893: 2894).

The exclamatory Aramaic **הַשְׁנָא** “Cheers! Hurrah! Hooray!” and the Hebrew polite imperative **הוֹשִׁיעָה נָא** “Please help!” became blended, with the ה of **הַשְׁנָא** being transformed into the הו of **הוֹשִׁיעָה** and the שיע of **הוֹשִׁיעָה** being transformed into the ש of **הַשְׁנָא**. The blended Ὠσαννά / *Hosanna* could have carried either meaning of petition or praise.

MATTHEW 5:18

ἀμὴν γὰρ λέγω ὑμῖν·
 ἕως ἄν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ,
 ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου,

RSV

For truly, I say to you,
 till heaven and earth pass away,
 not an iota, not a dot, will pass from the law.

SHEM TOB

באמת אני אומר לכם
 כי עד שמים וארץ אות אחת ונקודה אחת
 לא תבטל מהתורה או מהנביאים

The Greek ἰῶτα (= the vowel ι) is no doubt the equivalent here of the Hebrew consonant י, the smallest letter of the Hebrew and Aramaic alphabet. Manuscript A of the Shem Tob Matthew names it יוד, though all the other manuscripts have the more generic אות “sign, mark, letter.” The Greek κεραία “horn, projection, serif, hook of a letter” (BAG 429) stands for the נְקוּדָה in the Hebrew text, meaning “a point, a drop or dot,” such as when one adds a dot by which a כ is

changed into a 𐤒 or a 𐤓 into a 𐤔 (Jastrow, 931). Davies and Allison (I: 491) summarized well the scholarly consensus in this way,

The exact meaning of the word in Mt 5.18 has yet to be established beyond doubt, although the general connotation—smallness, insignificance; compare iota, the smallest Greek letter—is palpable. Perhaps ‘horn’ refers to scribal ornaments (SB 1, pp. 248–9), or to the small serifs or strokes that differentiate certain very similar Hebrew and Aramaic letters (*h* and *ḥ*, *b* and *k*, *y* and *w*, *r* and *d*), or to accents and breathings . . . or to the Semitic equivalent of ‘and’, the ubiquitous *waw* (*w*).

MATTHEW 27:6

Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,
ἐπεὶ τιμὴ αἱματός ἐστιν.

RSV

It is not lawful to put them into the treasury,
since they are blood money.

SHEM TOB

לא יתכן שנשים אלו המעות במקדש
שדמי דם הם שנתנו בעד דמי ישׁו

It is not possible for us to place these coins in the temple
because they are the payments of blood which were given
for the blood of Jesus.

MARK 7:11

Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ,
Κορβᾶν, ὃ ἐστιν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,

RSV

If a man tells his father or his mother,
‘What you would have gained from me is Corban’

(that is, given to God).

The Κορβᾶν in Mark 7:11 is the Hebrew קָרְבָּן “gift, offering, or a sacrifice consecrated to God to be used for religious purposes,” which was translated in the Septuagint by δῶρον “gift, offering.” The κορβανᾶν in Matt 27:6 is the Aramaic קָרְבָּנָא or its variant קְוִרְבָּנָא, meaning the “temple treasury,” i.e., the place where the קָרְבָּנִים “offerings” were kept (BDB 898, BAG 445, Jastrow 1903: 1411; Rengstorf 1965: 860–866). As Mann (1986: 314) noted the word κορβᾶν does not appear in the Septuagint, but it does appear in Josephus, as follows:

Moreover, when any have made a sacred vow, I mean those that are called *Nazarites*, that suffer their hair to grow long, and use no wine, when they consecrate their hair, and offer it for a sacrifice, they are to allot that hair for the priests [to be thrown into the fire]. Such also as dedicate themselves to God, as a corban, which denotes what the Greeks call a *gift*, when they are desirous of being freed from that ministration, are to lay down money for the priests; thirty shekels if it be a woman, and fifty if it be a man; but if any be too poor to pay the appointed sum, it shall be lawful for the priests to determine that sum as they think fit. (*Antiquities* 4.4.4.)

This is declared by Theophrastus, in his writings concerning laws; for he says that “the laws of the Tyrians forbid men to swear foreign oaths.” Among which he enumerates some others, and particularly that called *Corban*: which oath can only be found among the Jews, and declares what a man may call “A thing devoted to God.” (*Against Apion* 1.167.)

In later Judaism several words were used as a substitute for קִרְבָּן, including קוֹנָם “a vow of abstinence or a vow for the consecration of an object,” קִינוּמָא “oath, covenant,” קוֹנָח “a vow of abstinence,” and קוֹנָס and קוֹנָסָה “a binding vow” or “a fine or punishment” (Jastrow 1334, 1335, 1393). Rengstorf (1965: 862) noted “These subsidiary forms are conscious distortions of the original so that a word which is found so often in the sacred Torah should not have to be employed, even when needed.”

In the case of Mark 7:11, Jesus addressed the case where a man says to his parents that the financial support, which he should be giving them as a demonstration of his honoring them as required in the *Torah*, has instead been declared by him to be a קִרְבָּן / Κορβάν / *Corban*. Once the vow was made the man had a religious basis for denying his parents the kind of financial support they needed. The religious authorities place greater authority in the proclaimed *Corban* than in the commandment to honor one’s parents. The reason for this prioritizing of the *Corban* above the *Torah* was obvious: the man’s financial benefits covered by the *Corban* were given to the temple for use by the religious authorities, rather than to the man’s parents.

According to Matt 27:6, there was a limit as to what the religious leaders would place in the קִרְבָּנָא “temple treasury.” They would not accept τιμὴ αἵματος “blood money.” The Shem Tob *Gospel of Matthew* has an expanded text indicating that the chief priests refused to accept the coins because they were דְּמֵי דָם “payments for blood,” specifically the coins paid for the blood of Jesus (שְׁנַתְנוּ בְּעַד דְּמֵי יֵשׁוּ) which had been paid to Judas for his betrayal of Jesus

(Matt 26:15). Corban money could be dispensed for blood shed, but money from bloodshed could not become Corban.

MATTHEW 6:24 and LUKE 16:13

οὐ δύνασθε θεῷ δουλεῦειν καὶ μαμωνᾶ.⁹

RSV

You cannot serve God and mammon.

STT

לא תוכלו לעבוד האל והעולם

You cannot serve God and the world.

The Greek *μαμωνα* equals the Hebrew/Aramaic *מָמוֹן* / *מָמוֹנָא* “money, wealth, value,” which became a loanword in Greek. *מָמוֹן* appears in the Qumran Texts (1QS 6:2; 1Q27 1,2,5, and CD 14:20), along with *הוֹן* “wealth.” Hauck (1967: 388) summarized the proposed derivations of *מָמוֹן*, including

- the root *אָמַן* “that in which one trusts,
- the stem *טָמַן* “to lay up” and its derivative *מִטְמוֹן* “secret room, treasury, treasure,” which appears in Sir 42:9 (which may be related to the Greek *ταμειον* “storehouse, magazine”),
- the root *מָנָה* “to number, to apportion,”
- the root *עָמַן*, which is the cognate of the Arabic *ضمن* (*ḍamina*) “to be financially responsible,” and its derivatives *مضمون* (*maḍmûn*) “something warranted” and *مضنة* (*ma-ḍannat*) “a thing of which one is tenacious, a precious

thing” (Lane 1874: 1804–1805; Wehr 1979: 637).

- cognate of the Punic מַמּוֹן “fortune, bien” (Jean and Hoftijzer, 1965: 155) and *lucrum* “gain, profit, avarice.”

Wilcox (1992) noted that “Mammon is not inherently evil, as may be seen from *m. Ber.* 9:5, commenting on Deut 6:5, “[thou shalt love the LORD thy God . . .] with all thy strength” [that is], “with all thy wealth (*mammon*).”

The Greek οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ, “you cannot serve God and mammon,” does not match the STT לֹא תוּכְלוּ לְעַבֹד אֱלֹהִים וְהָעוֹלָם, “you are not able to serve the God and the world.” The words מַמּוֹן “mammon” and עוֹלָם “world” have no direct or indirect lexical link. Therefore the best way to account for the difference is to recognize the conjunctive ו of וְהָעוֹלָם “and the world” to be a secondary addition. Then the STT becomes אֱלֹהִים הָעוֹלָם “the eternal God.” If so, the וּמַמּוֹן “and riches/wealth” needs to be restored in the STT to match the μαμωνᾶ “mammon” of the Greek text.

I CORTHIANS 16:22

εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.
Μαρανα θα¹⁰

KJV

If any man love not the Lord Jesus Christ,
let him be Anathema Maranatha.

NKJ

If anyone does not love the Lord Jesus Christ,
let him be accursed. O Lord, come!

Numerous interpretations of *maranatha* have been proposed. Perhaps the most radical one made its way into *Webster's New World Dictionary*, where it is stated that *maranatha* is “assumed to be from Aramaic *māranāthā* ‘O Lord come,’ but [it is] probably a false transliteration of Hebrew *moḥorām atta* “you are put under the ban,” i.e., emending it to the *Hoph'al* participle of **חָרַם** “to be devoted (to death),” which would match the Syriac **ܐܗܪܡܐ** (*ʾahrem*) “to anathematize” (BDB 356; Payne Smith 1957: 158)—thereby making **μαραναθα** a synonym of the **ἀνάθεμα** which immediately precedes it in I Cor 16:22. However, it is very difficult to see how the Hebrew **חָרַם** could be confused with the Aramaic **ܡܪܢܐ** or **ܡܪܢ** or **ܡܪܢܐ**.

Kuhn’s article on **μαραναθα** in the *Theological Dictionary of the New Testament* (4: 466–472) provides an excellent survey of the various interpretations and bibliography. He made the following summary statement:

Linguistic research thus offers three equally possible meanings of **μαραναθα**: 1. The prayer “Lord, come” as a petition for the *parousia*; 2. the confession “our Lord has come” (into the world in lowliness); 3. the statement “our Lord is now present” (i.e., in worship, and especially the Lord’s Supper). Decision between these possibilities can be made only on the basis of the origin of the word and the context of 1 C. 16:22 and Did., 10,6.

The Aramaic **ܡܪܢܐ ܐܬܐ** (= **μαρανα θα**) or **ܡܪܢ ܐܬܐ** (**μαραν εθα**) “our Lord, come!” or **ܡܪܢ ܐܬܐ** (**μαραν αθα**) “our Lord has come!” became a fixed formula like the Hebrew **אָמֵן** / **ἀμήν** / *Amen* and **הוֹשִׁיע־נָא** / **ὠσαννά** / *Hosanna*. In *Didache* 10:6 all three words appear together: “Let

grace come and this world pass away. *Hosanna* to the God of David. If anyone is holy let him come; if he is not, let him repent. *Maranatha. Amen!*” Rev 22:20, “Amen. Come, Lord Jesus!” also supports the interpretation of *Maranatha* as “Our Lord, come!”

JOHN 20:16

λέγει αὐτῇ Ἰησοῦς, Μαριάμ.
στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί,
Ραββουνι (ὃ λέγεται Διδάσκαλε).¹¹

ASV

Jesus saith unto her, Mary.
She turneth herself, and saith unto him in Hebrew,
Rabboni; which is to say, Teacher.

NIV

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

The Ἑβραϊστί “Hebrew” is omitted in the KJV, NKJ, DRA, and YLT,” and is translated as “Aramaic” in the NIV and the NIB. Other English translations correctly have “Hebrew” because that is what the Greek says and because the Greek Ραββουνι reflects a variation in the pronunciation of the word רַבּוֹן “lord, master, teacher,” which is found in *both* Hebrew and Aramaic (Jastrow, 1440). The *alpha* of Ραββουνι does not reflect the *hireq* of the Aramaic/Hebrew רַבּוֹן—rather it reflects the *pataḥ* of רַב “teacher, lord, master,” the unaugmented by-form of רַבּוֹן (Jastrow 1438).

The ן ending of רבון is similar to the ן ending of נאון “pride” and וזון “vision.”. The final *iota* of Παβουσι reflects the lcs possessive suffix of רבוני “my teacher,” the same as the ending of Hebrew רַבִּי/Rabbi “my teacher, my master.” Παβουσι appears also in Mark 10:51; but in Matt 26:25,49; Mark 9:5, 11:21, 14:45; and John 1:49, 4:31, 6:25, 9:2, 11:8 the Greek texts read ραββι (= רַבִּי) rather than Παβουσι (= רַבּוֹנִי).

MATTHEW 5:22

ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά,
 ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ,
 ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

NKJ

And whoever says to his brother, ‘Raca!’
 shall be in danger of the council.

But whoever says, ‘You fool!’ shall be in danger of hell fire.

In the Shem Tob *Hebrew Gospel of Matthew* (STT)¹² the word Ῥακά / Raka does not appear. Instead it has פחורת “inferior.” No doubt, in the Hebrew/Aramaic saying of Jesus the word used was אַקַּר, the Aramaic expression of contempt, meaning “good for nothing” (Jastrow 1903: 1476). The κ in the Greek Ῥακα, could reflect an original כ or ק. But the Hebrew קַר “thin” or הַקַּר “temple (of the head)” are not pejoratives, nor are רַך “tender, weak, soft” or the Aramaic רִיכָא “delicate, a nobleman, a freeman” (BDB 940, 956; Jastrow 1903: 1474). But given the interchange of the כ and

the פ and the ambiguity of near homophones meaning “soft, delicate, thin, good for nothing, or nobleman,” the STT scribes substituted the unambiguous פחות “inferior, degraded” for the פחות/פחות/פחות.¹³ But even the פחות in the STT is not without its ambiguity. It could be read as פחות “inferior” or as פחות “grantees, governors” (Jastrow 1903: 1151), as in Matt 10:18 where פחות appears for the Greek ἡγεμόνας. In 5:22b, the Greek Μωρέ “moron” and the שוטה “madman, fool” in the STT are a good unambiguous match.

MATTHEW 27:46 AND MARK 15:34

According to many commentators the Aramaic quotation in Matt 27:46 and Mark 15:34 may involve the first four words of Psalm 22:1 (MT 22:2). Therefore, a brief study of this verse in the psalm provides an introduction to these two verses from the Gospels.

PSALM 22:1 (MT 22:2)

אֱלֹהֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי

רְחוֹק מִיִּשׁוּעָתִי דְבַרֵּי שְׂאֵנָתִי:

My God, My God, Why have you forsaken me?

Far from my salvation, the words of my roaring.

SEPTUAGINT

ὁ θεὸς ὁ θεός μου πρόσχες μοι

ἵνα τί ἐγκατέλιπές με μακρὰν

ἀπὸ τῆς σωτηρίας μου

οἱ λόγοι τῶν παραπτωμάτων μου

O God, my God, attend to me:
 why hast thou forsaken me?
 far from my salvation (are)
 the sayings of my sins.

TARGUM¹⁴

אֵלֵי אֵלֵי מִטּוֹל מַה שְּׁבַקְתָּנִי
 רְחִיק מִן פּוֹרְקָנִי מִלֵּא אֲכֻלִּיּוֹת

My God, my God, why have you forsaken me
 far from my redemption? — the words of my outcry.

PESHITTA

אלמ, אלמ, לחנא צבסמ,
 אראסמס חנ, פאזסמ,
 כחלא דעבלמס,

My God, My God, why have you forsaken me?
 You have removed from me my salvation,
 because of the word of my folly.

The Septuagint's reading ὁ θεὸς ὁ θεός μου πρόσχες μου reflects a *Vorlage* which read אֵלֵי אֵלֵי אֵלֵי אֵלֵי “O God, my God, attend unto me,” with the imperative אֵל being a denominative of the אֵל “help” in Psalm 88:5, which is the cognate of Syriac אֵל (°il) “succor, aid, assistance” (BDB 33, Jastrow 48, Payne Smith 13, discussed below). Briggs (1906: 201) noted that the Septuagint's παραπτωμάτων μου “my errors” reflects a *Vorlage* with שְׂגֵאתֵי for the MT שְׂאֵתֵי

“my roar/my cry of distress.” By way of contrast with the Septuagint, the *Vorlagen* of the Targum and the Peshiṭta reflect the MT, and the first four words of the MT of Psalm 22:2 may appear in the Shem Tob *Hebrew Gospel of Matthew* 27:46, which Howard (1995: 145–146) cited and translated as

ישׂוֹ צַעַק בְּקוֹל גָּדוֹל אוֹמֵר בְּלִשׁוֹן הַקּוֹדֶשׁ
אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי

Jesus cried in a loud voice, saying in the holy language:

My God, My God, why have you forsaken me?

The Hebrew עֲזַבְתָּנִי “you have forsaken me” in the Shem Tob text of 27:46—rather than the Aramaic/Syriac שְׁבַקְתָּנִי **שבֿקְתָּנִי** / σαβαχθανι—is reflected also in Codex D (Bezae) which reads ηλει ηλει λαμα ζαφθανει [*heli heli lama zaphthani*] (Tischendorf, 1877: 124–125; Nestle-Aland, 1979: 85; Scrivener 1978: 91–92, folio 99b and 100a). Mann (1986:) noted,

Allowing for the moment that Jesus uttered the saying [from Psalm 22], it would appear likely that it was said in Hebrew, for the comment *he is calling Elijah* makes sense only if the cry was *ēlei, ēlei*, or *ēli, ēli* rather than Mark’s *eloi*.¹⁵

As demonstrated in the following paragraphs, the Greek text of Matt 27:46 has a *transliteration* of the Hebrew אֱלֹהֵי אֱלֹהֵי “my God, my God,” but a *translation* of the Hebrew verb עֲזַבְתָּנִי “you have forsaken me” into Aramaic—and then a *transliteration* of the Aramaic שְׁבַקְתָּנִי “you have forsaken me” into Greek as σαβαχθανι. The relevant texts from Matthew and Mark are as follows.

MATTHEW 27:46

περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν
 ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων,
 Ἡλι ἡλι λεμα σαβαχθανι;¹⁶
 τοῦτ' ἔστιν, Θεέ μου θεέ μου,
 ἵνατί με ἐγκατέλιπες;

KJV

And about the ninth hour
 Jesus cried with a loud voice, saying,
 Eli, Eli, lama sabachthani?
 that is to say, My God, my God,
 why hast thou forsaken me?¹⁷

PESHITTA

ܟܘܝ ܟܠܘܟ ܕܘܥܝ ܟܘܠ ܦܘܥܝ ܕܥܘܠܐ
 ܡܗܘܘܥ ܟܘܠ ܕܟ ܕܟ ܘܟܐ

And about the ninth hour Jesus cried out with a raised voice
 and said, “My God, my God, why have you forsaken me”¹⁸

OLD SYRIAC

ܟܘܝ ܟܠܘܟ ܕܘܥܝ ܟܘܠ ܦܘܥܝ ܕܥܘܠܐ
 ܡܗܘܘܥ ܟܘܠ ܕܟ ܕܟ ܘܟܐ

At the ninth hour Jesus cried out with a great voice
 and said, “O helper, O helper, why have you forsaken me”¹⁹

MARK 15:34

καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ,
 Ἐλωι ἐλωι λεμα σαβαχθανι;

ὁ ἐστὶν μεθερμηνευόμενον
 Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;

NAB

And at three o'clock Jesus cried out in a loud voice,
 "Eloi, Eloi, lema sabachthani?"
 which is translated,
 "My God, my God, why have you forsaken me?"

PESHİTṬA

ܘܢܝܢܐ ܕܚܝܬܐ ܕܡܠܟܐ ܕܥܡܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

In the ninth hour Jesus cried out in a raised voice and said,
 “^ʿîl, ^ʿîl lēmana^ʿ šabaqtanî”
 which means, “My God, my God,
 why have you forsaken me?”

OLD SYRIAC

ܘܢܝܢܐ ܕܚܝܬܐ ܕܡܠܟܐ ܕܥܡܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

In the ninth hour Jesus called out in a great voice and said,
 “My God [^ʿalāhy], my God [^ʿalāhy], why have you
 forsaken me?”

The Greek alphabet does not permit an accurate transliteration of the *sh/š* sound (the ش / ش / ܫ). Consequently, the

Syriac ܫܒܩ (*šēbaq*) with the initial *š* sound, rather than the σ of σαβαχθανι, must control the selection of the Aramaic verb in Jesus' cry from the cross. The χ in the Greek σαβαχθανι could reflect a פ or כ or ק in the Hebrew/Aramaic *Vorlage* (Hatch and Redpath, *Supplement* 156–160), but the Syriac ܫܒܩ (*šēbaq*) is decisive for identifying σαβαχθανι as the Aramaic ܫܒܩܩܢܝ “thou hast forsaken me” (Jastrow 1516; Payne Smith 557).

The Greek Ηλι transliterates the Hebrew אֱלֹהִים “my God” and the Syriac ܕܘܠܐ (*ʿil*) transliterates the Hebrew אֱלֹהִים “God,” which in the Peshiṭta of Mark 15:34 is interpreted as meaning “my God.” But the Syriac ܕܘܠܐ (*ʿil*), in addition to being the transliteration of the Hebrew אֱלֹהִים “God,” is also the Syriac word meaning “help, succor, aid, assistance, helper, defender (generally used of God).” Thus, Payne Smith (1902: 13) read the repetitious ܕܘܠܐ ܕܘܠܐ as *ʿiyāl ʿil* and translated it as “the help of God,” even though the ܕܘܠܐ ܕܘܠܐ in the Old Syriac text of Matt 27:46 could also be vocalized as *ʿil ʿil* “O God, O God.”

GOSPEL OF PETER 5:19

και ο κυριος ανεβοησε λεγων,
Η δυναμις μου, η δυναμις, κατελειψας με,
και ειπων ανεληφθη.

And the Lord cried out aloud saying:
My power, *my* power, thou have forsaken me.
And when he had *so* said, he was taken up.

(Swete 1892; James, 1924: 91)

The H δύναμις μου, η δύναμις “the power of mine, the power” in the *Gospel of Peter* 5:19 reflects an Aramaic/Hebrew *Vorlage* which could have been one of the following:

- אֱלִי הָאֵל
- אֱלִי אֱלֵא
- אֱלֵהִי הָאֱלֵה
- אֱלֵהִי אֱלֵהֵא

The noun אֱל “God” can be derived from אָוִל or אֱלֵל “to be strong,” and אֱלֵה “God” can be derived from the root אֱלֵה, also meaning “to be strong” (BDB 41–42; Jastrow 66, 67, 71). The three roots אָוִל, אֱלֵה, and אֱלֵל “to be strong, to have power” were by-forms like נָוֵד, נָדָה, and נָדָד “to flee” (GKC 77^a; Jastrow, 877, 878, 883). The noun אֱל “power” appears in Neh 5:5, וְאֵין לָאֵל יָדֵנוּ, which was translated into Greek καὶ οὐκ ἔστιν δύναμις χειρῶν ἡμῶν, “there is no power in our hands.” Given the fact that δύναμις never appears in the Septuagint as a translation of אֱלֵה—coupled with the בלשון הקודש (= “Hebrew”) in Shem Tob of Matt 27:46, and the recognition that אֱלִי—rather than אֱלֵהִי—could be misunderstood as Ἠλίᾱς/*Elijah*, there is good reason to conclude that some of Jesus’ last words were spoken in Hebrew. (The transliteration in the NIV and NIB of the Ηλι Ηλι in Matt 27:46 as Eloi, Eloi follows the reading Codex Sinaiticus and Vaticanus.)²⁰

The Greek Η and η of the Η δυναμις μου, η δυναμις could be either the definite article ἡ or the adverb ἦ “in truth, of a surety, indeed” (Liddell and Scott, 761; BAG, 343). If the Η and η are the adverb, they reflect the emphatic למה in the Hebrew *Vorlage*. The Greek and Syriac translators interpreted the למה (=λεμα / ܠܡܐ) in their *Vorlagen* to be the interrogative למה. The emphatic למה (an emphatic ל extended by מה-) was first recognized by Cross (1973: 235, note 74) and, in addition to its possible appearance in Psalm 22:2 (MT) “surely you have forsaken me,” it has also been identified in

- Ps 2:1, “Indeed (למה) the nations rage!”
- Ju 5:17b “then Dan boldly (למה) attacked ships,”
- 2 Chron 25:16, “Stop! You will surely (למה) be struck down!”²¹

The transliterated λεμα and ܠܡܐ in the Greek and Syriac texts could have just as readily have been translated as an emphatic Εἰ μὴν “surely” or ܫܪܝܪܐ (šarîrâ ‘ît) “indeed,” or the like. Not only did some listeners think he was calling for Elijah, others thought that in despair he was quoting Psalm 22:2 in Hebrew or in Aramaic.

Jesus’ final four words, according to Matthew and Mark, have produced at least eleven different interpretations (excluding Lamsa’s paraphrases):²²

1. ἡλὶ = אֱלִי “my God, my help(er), my strength,”
2. ἐλωὶ = אֱלֹהֵי “my God, my help(er), my strength,”
3. λεμα, λαμα, λιμα = either למה “why” or “surely,”

4. ζαφθανι, ζαβαφθανι = עזבתני “you have forsaken me,”
5. σαβαχθάνι = שבקתני “you have forsaken me,”
6. ἐγκατέλιπες με = שבקתני “you have forsaken me,”
7. κατελειψας με = שבקתני “you have left me behind,”
8. *me in opprobrium dedisti* = עזבתני “you have given me over to hatred” (Mark 15:34 Old Latin *i*),
9. ωνειδισας με = עזבתני “you reproached, you reproved me” (Mark 15:34 D^{gr}),
10. *exprobasti me* = עזבתני “you upbraided/reproved me” (Mark 15:34 Old Latin *c*),
11. *dereliquisti me* = עזבתני “you upbraided/reproved me” (Matt 27:46, Mark 15:34, the Vulgate and Old Latin *aur v g d ff² l n*).

According to Jastrow (1903: 1061) the *Hithpa^cel* of עזב means “to be abandoned, to be neglected, to be hated.” This would account for the translations numbered 4–8. The עזב in the *Vorlagen* of these translations is the cognate of the Arabic عذب (*‘azaba*) “he became distant, remote, absent, and went away, or departed” (Castell, 1669: 2714; Lane, 1874: 2033). Definitions 9, 10, and 11 are also translations of עזבתני, but from an entirely different stem. They are from עזב, stem III, the cognate of Arabic عذب (*‘adaba*) “he castigated, chastised, punished, tortured, and tormented” (Lane, 1874: 1981). Castell’s definitions (1669: 2668) of this Arabic cognate included “*punivit, castigavit, fustigavit, tormento, cruciatus*

affecit, cruciatus fuit.” Dozy (1927, II: 106) defined عذاب (*‘adâb^{un}*) as “*fatigue, . . . martyr, qui souffre beaucoup.*”²³

To date עֲזַב, stem III, has been an unrecognized Hebrew lexeme. Though obviously present in the Hebrew *Vorlagen* of the Greek and Latin translations cited here, it has gone unnoticed in the standard Hebrew lexicons of BDB, KB³, KBS, Klein, and Jastrow, (although the contextually unrelated עֲזַב, stem II, “to restore, to repair” has been cited by all).

Just hearing what Jesus said as he was dying was, no doubt, a problem in itself. But once his last four words—as heard by some at the site—were recorded in a consonantal Aramaic or Hebrew script, the ambiguity created by homographs only compounded the problems for all subsequent readers and interpreters, past and present. A review of the options, leads me to conclude that the Shem Tob *Hebrew Gospel of Matthew* correctly states that Jesus spoke these four words in the “holy tongue” (= Hebrew) and they were

- אֱלֹהֵי אֱלֹהֵי “my God, my God”;
- לְמָה “verily, indeed,” a variant of the emphatic לֹא found in Matt 19:22, הַלֵךְ זַעַף לְפִי שֶׁלֹא הָיָה לוֹ קְרָקְעוֹת, רַבּוֹת, “he went away angry because there was *indeed* to him much property” (contra Howard [1995: 95] who read this לֹא as “not”). In light of Jesus’s repeated prediction of the passion (Matt 16:21–23; 17:22–23; 20:17–19; Mark 8:31–33; 9:30–32; 10:32–34; Luke 9:22, 43–45; 18:31–34) it is difficult to account for Jesus’ surprise about his suffering as suggested when לְמָה is read as the widely attested interrogative rather than the rare emphatic particle.

- עֲזַבְתָּנִי, “you have afflicted me,” from עֲזַב, stem III, This was not a cry of dereliction but a statement of fact. Jesus became the *suffering* servant, even unto death.

Once עֲזַב, stem III, “to cause great pain” is in focus—along with the emphatic particles לָא and לָמָּה—it becomes obvious that Jesus was not quoting Psalm 22:2 (MT), where עֲזַב, stem I, “to forsake,” remains the preferred reading and where the MT לָמָּה “why” can contextually be more readily defended. In light of all of the evidence, Jesus’ last words from the cross according to Matthew and Mark appears to have been spoken in Hebrew, meaning “My God! My God! Oh how you have made me suffer!” Reading the Hebrew עֲזַבְתָּנִי has the support of the Old Latin *zaphthani* (d, ff² and h), *zaptani* (b), and *zahthani* (a) (Jülicher 1938: 207). According to John 16:32, Jesus knew he would never be forsaken by his father: “The hour is coming, indeed it has come, when you [my disciples] will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me.” This text supports the interpretation offered here that the עֲזַב spoken by Jesus was stem III “to punish, to torment, to make one suffer greatly.”

LUKE 1:15

ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου,
καὶ οἶνον καὶ σίκερα οὐ μὴ πίη

RSV

For he will be great before the Lord,
and he shall drink no wine nor strong drink.

The Greek σίκερα is a Semitic loanword for fermented liquor. BDB (1016 sub [שִׁכְרָא]) cited the Aramaic ܫܝܟܪܐ, Arabic سكر, Assyrio-Akkadian *šikaru*, Ethiopic ሰክራ, and Syriac ܫܝܟܪܐ—all Semitic cognates—as well as the Egyptian *tà-k-īra*, meaning “to be, or become, drunk” or “wine, intoxicating strong drink.” BAG (757–758) adds the additional notice that the Akkadian *šikaru* can mean “barley beer.” The Arabic سكر can be read as either (1) *sukkar^{um}* “sugar,” (which is a loanword from the Persian شکر [*šakar^{um}*] *saccharum*), or (2) *sukkar^{um}* “grapes, sweet fresh ripe dates,” or (3) *sakar^{um}* “wine, intoxicat” (Golius 1669: 374; Lane (1872: 1391). Definition (3) appears in the *Qurʿan*, in *Sura* 16: 69,

And from the fruits of date palms and grapes you produce intoxicants (سَكْرًا [*sakarâ*]), as well as good provisions. This should be proof for people who understand.

The English *sugar* and *saccharin* are obviously derived from the Persian شکر (*šakar^{um}*) *saccharum*, which in turn came from the Sanskrit शर्करा *sárkara* “sugar, gritty, pebble” (Macdonell 1924, 309). The Greek σίκερα “barley beer, strong drink” in Luke 1:15 cannot be confused with the Greek word for “sugar,” which is σάκχαρ (Liddell and Scott 1957, 1581). Thus, there was no biblical mandate for the Nazarites, or for John the Baptist, or for believers in general to abstain from sugar, saccharin, or sweets. John the Baptist’s diet of locusts and wild honey (Matt 3:4, Mark 1:6) accommodated the restrictions stipulated in Luke 1:15.

MARK 5:41

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ,
 Ταλιθα κουμ, ὃ ἐστὶν μεθερμηνευόμενον
 Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

RSV

Taking her by the hand he said to her,
 “Talitha cumi”; which means, “Little girl, I say to you, arise.”

The Greek manuscripts Codex Sinaiticus, Codex Vaticanus, and Ephraemi Rescriptus of Mark’s Gospel read Ταλιθα κουμ, but Codex Alexandrinus, Bezae Cantabrigiensis, the Vulgate, and the Peshiṭta read Ταλιθα κουμι. The word ܢܩܘܡܝܗ / Ταλιθα is a feminine noun meaning, “little girl” (Jastrow, 536) and κουμ and κουμι are the imperatives of the Aramaic and Hebrew verb ܩܘܡ meaning “to rise, to get up.” The feminine singular imperative was ܩܘܡܝܗ (*qûmî* = κουμι) and the masculine singular imperative was ܩܘܡ (*qûm* = κουμ). The KJV, ASV, RSV, NKJ, DRA, and YLT read *cumi*, but the NIV, NIB, NJB, and NAB read *koum*, whereas the NAS, NAU, and the NJB read *kum*, and the NRS reads *cum*. The Aramaic word actually begins with the letter *q*, thus the spelling of the word in English transliteration with an initial *c* or *k* reflects the Greek transliteration of the Semitic word, rather than the transliteration directly from the Aramaic.²⁴

Matt 27:7–8

ἠγόρασαν ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς
 ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἄγρὸς
 Αἵματος ἕως τῆς σήμερον.

With the money (they) bought the Potter's Field
 as a burial place for strangers.
 Therefore that field has been called
 the "Field of Blood" to this day.

Acts 1:19

ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ
 αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.

so that the field was called in their language
 Hakeldamach, that is, Field of Blood.

The place of Judas Iscariot's suicide is named "Field of Blood." In Matt 27:7–8 the Aramaic name is not given in the Greek text (although the Vulgate has *Acheldemach*). In Acts 1:19 the manuscript tradition gives a number of different spellings of the Aramaic, including Ἀκελδαμάχ, Ἀχελδαμά, Ἀκελδαμάκχ, and Ἀκελδαίμα. The Aramaic is most probably ܐܬܪܐ ܕܚܘܪܐ "field of blood." The Shem Tob *Hebrew Gospel of Matthew* here has ܐܬܪܐ ܕܚܘܪܐ "tent of blood."

The scriptures alluded to in Acts 1:16 are Psalm 69:26 ("For they persecute him whom thou hast smitten, and him whom thou hast wounded, they afflict still more") and Psalm 109:8 ("let his days be few; let another take his office"). In addition to the two different accounts of Judas' death found in Matthew and Acts are the accounts of Papias and Theophylact. Papias (*Fragment III*) stated,

Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out.

Theophylact stated that Judas's eyes were so swollen that they could not be seen and that the rest of his body was covered with runnings and worms. He reported that Judas died in a solitary spot, which was left desolate up until his day—and no one could pass the place without stopping up his nose with his hands. Mann (1967:10) noted some similarity of these accounts with that of the death of Agrippa I (Acts 12: 23) as recorded by Josephus (*Antiquities* 19: 8: 2):

A severe pain also arose in his belly, and began in a most violent manner. He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner." When he said this, his pain was become violent. Accordingly he was carried into the palace, and the rumor went abroad every where, that he would certainly die in a little time.

Mark 3:17

Greek Text

καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου
καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] Βοανηργές,
ὃ ἔστιν Υἱὸς Βροντῆς·

Vulgate

*et Iacobum Zebedaei et Iohannem fratrem Iacobi
et inposuit eis nomina Boanerges quod est Filii tonitruui*

RSV

And James the son of Zebedee and John the brother of James,
whom he surnamed Boanerges, that is, sons of thunder.

The Meaning of the *Boane-* Found in *Boanerges*

Mann (1986: 249) commented about this verse as follows:

The title *Boanerges* represents a so far unsolved problem. Presumably the word should be divided as *Boane-rges* in the Greek text, but while the first part of the word can be easily understood as a rendering of the Hebrew *Bene* (sons of), there is no word similar in Hebrew or Aramaic to explain the second part as ‘thunder.’ Perhaps the best suggestion is still that of Lagrange (p. 65), that the Arabic *radjas* (*sic*)²⁵ did mean ‘thunder’ and that the word may have passed into common usage. . . . We can only conclude that Mark found a complicated word and made of it what sense he could.”

By way of contrast, Parker (1983: 70–71), arguing for the posteriority of Mark, stated, “He [Mark] knows little Hebrew or Aramaic. True, he likes to include words from those languages. But *every time he does, he gets something askew*” (Parker’s italics). To illustrate this point, Parker cited from Mark 3:17, “he surnamed them Boanerges, that is Sons of Thunder” and commented,

No one knows where the author got the syllables *boan* or *boane*: “son” is *ben* in Hebrew, *bar* in Aramaic. If the ending *-rges* reflects Hebrew *regesh*, that means not “thunder” but “bustle,” or else “wrath.” If it represents *ragaz* or *ra^cash*, both of these properly mean “tremble,” “quake,” as in “earthquake.” Did Mark’s source perhaps intend something like “quaking of the heavens”?

The answer to Parker's question is an emphatic "No!"²⁶ Taylor (1952: 231–232) had noted that Βανηργες (with just the α in lieu of the οα) appears in MS 565 and Βανηργεζ appears in MS 700, as well as the Syriac Sinaiticus, Harclean, and Peshiṭta's readings of ܒܢܝ ܪܥܝܫܐ (*b^enai r^egesh*)—all of which equal the Hebrew "the sons of (בְּנֵי) thunder." Taylor thought that either the α or the o in Βοανηργέες was a later intrusion or gloss. However, given the preponderance of manuscripts which read Βοανηργέες, I argue below that Βοανηργέες was the correct transliteration of the original Hebrew surname and that the Βοανη- element has nothing to do literally with the Hebrew בְּנֵי "the sons of." I also argue, contra Parker, that the -ργέες element of Βοανηργέες has nothing to do with the "quaking of the heavens."

Jastrow (1903: 147, 870) cited Hebrew בוע and בעי meaning "to swell, burst forth, whence (of sound) to shout, rejoice," and he called attention to the by-form נבע "to burst forth, to give forth, to utter." Given the ν in the βοανηργέες of Mark 3:17, it is reasonable to assume that the verb בוע had not only the attested by-forms בעי and נבע (with an initial נ) but also the by-form with a final ך, i.e., בעך²⁷—the participle of which would be בועך, and the plural construct of which would be בועי (vocalized like the עולמי in Isa 45:17). This בועי was correctly transliterated²⁸ by Mark, or his source, into Greek as Βοανη, meaning literally "the shouters of,"²⁹ which Mark *paraphrased* as Υἱοὶ "the sons of."

The Meaning of the -rges Found in *Boanerges*

The -ργέες of βοανηργέες is indeed the transliteration of the Hebrew רגש "thunder," despite the reservation of many com-

mentators to concur with this identification. Because רגש “thunder” is not attested in the standard Hebrew lexicons some have opted to emend the underlying Hebrew text from רגש to רגז “excitement, raging” or to רעם “thunder.” Taylor (1952: 232) noted that Lagrange (1929: 65) preferred to find the original in בְּנֵי רִגְשׁ. Lagrange recognized “that רגש is not found in the sense of ‘thunder’ in Hebrew or Aramaic texts, but he pointed out that *radjas* (*sic*) has this meaning in Arabic, and suggests that it may have been current in popular usage.”³⁰ Taylor noted that Torrey (1933: 298) stated also that “thunderstorm” would perhaps be a more accurate rendering of *r^egesh* and *rugsha*.

Rook (1981: 94), however, dismissed the proposals of the commentators who derived Mark’s βοανηργές from an original בְּנֵי רִגְז “excitement” or בְּנֵי רִגְשׁ “commotion.” He concluded, “Taylor also suggests that the Arabic cognate *radjas* (*sic*) means ‘thunder,’ but a relationship between the word used by Mark and an Arabic loan word is suspect.” He proposed reading the γ of βοανηργές as the transliteration of a Hebrew ע. Thus, Mark’s βοανηργές came from a Hebrew text having בְּנֵי רַעַשׁ, meaning “Sons of (the) quaking (heavens),” which, he asserted, creates a parallel to Mark’s interpretation of βοανηργές as “the Sons of Thunder.” Rook, however, offered no suggestion of how or why the Hebrew בְּנֵי (= *bēnē* or *b^enē*) was transliterated as βοανη (= *boanē*).

In support of recognizing the -ργές of βοανηργές as a Semitic term for “thunder,” the following is important:

- Aramaic רִגְשׁ “movement, noise” and מְרִגְשׁוֹת “noises” (Jastrow 1903: 836, 1451; KBS 1189);
- Syriac ܪܓܫܐ (*rgš*) “uproar” (Payne Smith 1903: 529), which appears as ܪܓܫܝ (*r^egešy*) in Mark 3:17.

- and the Arabic cognates رَجَس (rajasa) “it thundered” and رَجَس / رَجَس (râjis / rajjâs) “thunder, or a vehement sound” (Lane 1867: 1037; Wehr 1979: 378; Hava 1915: 242). Castell (1669: 3519) defined it as *tonuit, concussum fuit cum valido fragore, vehementiore sono*.³¹

However, Hebrew רגש, like its Arabic cognate(s), may well have meant more than “noise” or “thunder” or “to make a concussion with a powerful noise” (as defined by Castell). The consonantal Arabic رَجَس meant not only “it thundered,” it was also the spelling for

- رَجَس (rajusa) “it was unclean, dirty or filthy,”
- رَجَس (rajasa) “he did a bad, an evil, an abominable, or a foul action,”
- رِجَس (rijs) “uncleanness, dirt, or filth . . . anything that is disliked, or hated, for its uncleanness, dirtiness, or filthiness.”

This ambiguity with رِجَس (rijs) was probably true also with the Hebrew רגש. If so, Hebrew בני רגש could have meant not only “sons of thunder” but also “sons of filth.” For this reason Mark 3:17 does *not* read βενηρηγές, (= בני רגש), which would have been ambiguous as to whether James and John were surnamed “Sons of Thunder” or “Sons of Filth.” Mark rightly recorded their surname as βοανηρηγές, which rightly transliterates בועני רגש “the shouters of thunder.” But, instead of *translating* it, Mark *paraphrased* it as Υἱοὶ Βροντηῆς, “Sons of Thunder.” Were בני used in the construct with רגש in a Hebrew consonantal text there would be ambiguity about the meaning of רגש; but when the construct בועני (= βοανη) “the shouters of” appears with the unvocali-

zed רגש, the רגש must certainly mean “thunder” rather than “filth.” The verbs בוע and its by-forms בעי and בעי, used for exuberant rejoicing, would not be the verbs of choice were the shouting of obscenities and verbal filth the subject of discussion. (By analogy, if English spelling were like Hebrew spelling, then *BS* could mean “*bass*,” used with along *sonorous*, or the *BS* could mean “*base*,” used along with *onerous*.)

John 1:42

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν,
 Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς,
 ὃ ἑρμηνεύεται Πέτρος.

He [Andrew] brought him to Jesus.

Jesus looked at him, and said,

"So you are Simon the son of John?

You shall be called Cephas" (which means Peter).

The actual Aramaic name *Cephas*, meaning “Rock,” survives only eight times: in Gal 1:18; 2:9, 11, 14; and 1 Cor 1:12; 3:22; 9:5; and 15:5. Elsewhere, in 156 verses, the Greek *Petros* (= *Peter* = “Rock”) has replaced the Aramaic *Cephas*. The name *Simon* meant “Obedient,” and the compound name *Simon Peter*, which appears fifteen times in the Gospel of John and three times elsewhere, could be translated as “Obedient Rocky.”

Adding to the complexity of Peter’s names is the fact that he was called “Simon the son of John” in John 1:42, but “Simon son of Jonah” in Matt 16:17. But there is no disagreement in these verses when properly understood. The former identified Simon Peter’s father, whereas the latter was

a Semitic idiom which addressed Simon Peter's personality profile. *Jonah* means "a dove," thus Simon Peter was "a-son-of-a-dove" or "dovish," meaning at least these two things: he was harmless and innocent (Matt 10:16) and he was receptive to "the Spirit of God descending like a dove" (Matt 3:16, Mark 1:10, Luke 3:22, and John 1:32), which is confirmed by the last half of Jesus' statement to him, "Blessed are you, Simon son of Jonah, *for this was not revealed to you by man, but by my Father in heaven.*"

The "dovish" Simon bar Jonah became hawkish enough to cut off the ear of the high priest's slave; and the "obedient" Simon Peter then sheathed the sword as Jesus ordered him to do (John 18:10–11). As a matter of fact, Simon Peter lived up to his different names, even to the point of being obedient unto death (as told in the apocryphal *Acts of Peter*, 31–41). But beyond the legends and the facts was the proclamation of promise, "You are Peter (*petros*), and on this rock (*petra*) I will build my church, and the powers of death shall not prevail against it."

John 19:17

καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν
ἔξηλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
ὃ λέγεται Ἑβραϊστὶ Γολγοθα.

And he, bearing his cross,
went out to a place called the Place of a Skull,
which is called in Hebrew, Golgotha.

The name "Golgotha" is not a Hebrew name, but an Aramaic name. The Hebrew word for the "skull" is גּוֹלְגוֹתַת / גּוֹלְגוֹתַת *gulgolet / gūlgôlet*, ending with a consonant. The *tha* ending of "Golgotha" marks the word as the Aramaic גּוֹלְגוֹתַתְתָּ

gûlgaltâ “skull” (Jastrow, 221). The two words are cognates, with the *tha* ending being the suffix in Aramaic for the “emphatic state,” which corresponds to the Hebrew prefixed definite article *ha* (·ה) and the English definite article. The definition of the Aramaic “Golgotha” was given as “cranium” in Matt 27:33 (Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος) and as *calvaria* “skull” in the Vulgate (*et venerunt in locum qui dicitur Golgotha quod est Calvariae locus*). The *Shem Tob Hebrew Gospel of Matthew* has only a transliteration of the Vulgate, וּבָאוּ לְמַקְדָּם נִקְרָא גּוֹלְגוֹתָא, הוּא הָר קַלְוָאָרִי “they came to a place called Golgoṯa³ which is Mount Qalvary”—which is of no etymological significance.

John 19:13

ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος
εἰς τόπον λεγόμενον Λιθόστρωτον,
Ἑβραϊστὶ δὲ Γαββαθα.

he brought Jesus outside and sat on the judge’s bench
at a place called The Stone Pavement,
or in Hebrew Gabbatha.

Like “Golgotha,” the name “Gabbatha,” meaning “the pavement,” is not Hebrew but Aramaic. It may be related to the Hebrew גַּבְבַּהַת (*gabbahat*) “bald, an open space, a court,” but the *tha* ending of “Gabbatha” marks it unequivocally as Aramaic (Jastrow, 1903: 215).

Matt 26:36 (Mark 14:32)

Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον
λεγόμενον Γεθσημανὶ

Then Jesus went with them to a place called Gethsemane

The traditional name “Garden of Gethsemene” is given to one site on the Mount of Olives which was designated as a garden (κηπος) in John 18:1. *Gethsemene* is a transliteration of the Aramaic or Hebrew גַּת שְׁמֵנִי “oil press” which one would expect to find in a גַּי שְׁמֵנִי “oil valley” or on a הַר הַזֵּיתִים “Mount of Olives.” The Shem Tob *Hebrew Gospel of Matthew* has כִּפּוּר גַּי שְׁמֵנִים for the Greek χωρίον λεγόμενον Γεθσημανι.

John 11:16

εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, “Ἀγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

Thomas appears in John 11:16; 14:5; 20:24–28; 21:2. In three of these verses Thomas is “called the Twin” (John 11:16; 20:24; 21:2). The Aramaic תְּאוּמָא and the Hebrew תְּאוּם mean “twin.” In post-Biblical texts תְּאוּם was used as the name for Gemini, a constellation in the Zodiac, but there is no indication that תְּאוּמָא was used as a proper name in the Jewish community. Because the Greek Δίδυμος “twin” is a well-attested name Δίδυμος may well be the name by which Thomas was known in Greek-speaking Christian circles.

Acts 21:39–22:2

Paul replied, “I am a Jew, from Tarsus in Cilicia . . . I beg you, let me speak to the people.” And when he had given him leave, Paul, standing on the steps, motioned with his hand to the people; and when there was a great hush, he spoke to them in the Hebrew language (τῆ

Ἑβραΐδι διαλέκτω), saying: “Brethren and fathers, hear the defense which I now make before you.” And when they heard that he addressed them in the Hebrew language (τῆ Ἑβραΐδι διαλέκτω), they were the more quiet. (21:39–40, RSV)

The NIV, NIB, and NLT translated the Ἑβραΐδι “Hebrew” as “Aramaic” or as “their own language” (NLT in 22:2), in agreement with the citation in *A Greek-English Lexicon of the New Testament* by William Arndt and F. Wilbur Gingrich (1952, 212), which reads: “*the Hebr. language* Ac 21:40; 22:2; 26:14; Papias 2:16, i.e., the Aramaic spoken in that time in Palestine.” But there have been significant changes in biblical scholarship since 1952, when the Arndt and Gingrich lexicon was published. Howard (1987: 256–257) spoke to the shift away from a four-hundred years old tradition of interpreting τῆ Ἑβραΐδι διαλέκτω as “in the Aramaic dialect.” He noted,

Since the time of Widmanstadt [1555], it has become commonplace to suppose that by “Hebrew” Papias meant “Aramaic.” This supposition was due primarily to the belief that Hebrew in the days of Jesus was no longer in use in Palestine, but had been replaced by Aramaic. The subsequent discovery of the Dead Sea Scrolls, many of which are Hebrew compositions, as well as other Hebrew documents from Palestine from the general time period of Jesus, now show Hebrew to have been alive and well in the first century. There is, therefore, no reason to assume *a priori* that Papias meant Aramaic.

According to Acts 21:40, Paul was gifted with non-verbal skills, for “Paul stood on the stairs and motioned with his

hand to the people. And when there was a great silence, he spoke to them.” He was able to bring a crowd to silence without saying a word. Moreover, Paul and his audience appear to have been at least bilingual. The noise made by the crowd before he silenced them was most likely from the crowd’s shouting in the vernacular Aramaic. But, according to Acts 22:2, “when they [the Jews] heard that he [Paul] addressed them in the Hebrew language they became even more quiet.” Both Paul and his audience could communicate in the language of *Torah* and *Tanak*. It was the sacred language which evoked instantaneous reverence manifest by polite silence. But even speaking in Hebrew had its limits, for when Paul announced that he would be sharing his Jewish-Christian faith with Gentiles, the crowd again went wild and wanted to kill him (Acts 22:21– 22).

Recognition that Paul spoke to the crowd in Hebrew suggests that Jesus also must have spoken to crowds in Hebrew as well as in Aramaic. What he said in Hebrew or in Aramaic was written down in either Hebrew or Aramaic. Consequently, when the clearly articulated teachings of Jesus were heard, there was no ambiguity in his spoken words. But once his sayings were written down in either language, ambiguities were instantaneously created by the scribe who used no vowels and did not always use a space between words. Unintentional ambiguities led to subsequent mistranslations which were more serious than simply misidentifying an Aramaic word like “Golgotha” as a Hebrew word.

I Corinthians 11:10

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἕξουσίαν ἔχειν
ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους

For this cause ought the woman to have power
on *her* head because of the angels. (KJV)

For this reason the woman ought to have *a symbol of*
authority on *her* head, because of the angels. (NKJ)

ideo debet mulier potestatem habere supra caput
propter angelos (Vulgate)

Therefore ought the woman to have a power over her head,
because of the angels. (Douay Rheims)

That is why a woman ought to have a veil
on her head, because of the angels. (RSV)

The definition of ἐξουσία “power” in the lexicon of Arndt
and Gingrich (1957: 279) includes the following statement:

Various opinions are held concerning the mng. of 1 Cor 11:
10 Many now understand it as ‘a means of exercising
power’ (cf. δυναμις 7), that is to say, the *veil* by which
women at prayer (when they draw near to the heavenly
realm) protect themselves fr. the amorous glances of certain
angels. But the veil may also have been simply a symbol of
womanly dignity, esp. befitting a Christian woman.

But this comment offers no hint of how ἐξουσία “power”
developed into a noun meaning also “a covering” or “a veil.”

Foerster (1964: 574) was equally puzzled, stating,

The term ἐξουσία is used materially for the veil. The
only question is why it is here used this way. As such it
does not mean a sign of dominion. Possibly Paul is
using this bold image to drive home his point, namely,
that the veil signifies the dominion to which the woman
is subject.

As an alternative interpretation Foerster cited Kittel's conclusion that the ἔξουσίαν "veil" rests on the Aramaic שלט וניה "veil" from שָׁלַט, stem II, "to shield, to conceal" and שָׁלַח "armor," rather than שָׁלַט, stem I, "to rule" (BDB 1020; Jastrow 1581). But שָׁלַט, stem II, has more to do with the armor of a warrior than the head covering for a woman. In the Peshīṭta ἔξουσίαν was translated as ܫܘܠܬܢܐ (*šûlṭana*) "power" (Payne Smith 565), the very term which in the plural became the name of the sixth order of angels in the tenth heaven—which in the list of Dionysius the Areopagite were named the Ἐξουσία (II Enoch 20:3, Charles II: 441).

Bushnell (1923, ¶ 254–259) noted that a Valentinian cited by Clement of Alexandria was teaching that "the woman ought to wear a power." She conjectured that the reading of "veil" here as "power" was due to a confusion in Coptic of the nouns *ouershishi* (sic) "power, authority" and *ouershoun* (sic) "veil." Bushnell noted that fifteen Coptic manuscripts have the former, "power," whereas four or five have the latter, "veil." However, there is little graphic or aural similarity between the Coptic ܥܪܫܝܫܝ (*eršiši*) "power" and ܦܘܫܘܢ (*ršōn*) "veil," as spelled in Crum's *Coptic Dictionary*. It is also difficult to concur that a Coptic variant was responsible for the ἔξουσια "power" in all of the major Greek manuscripts.

The problems here with "veil" versus "authority" disappear once the σ of ἔξουσία is removed from the word and the remaining six letters are recognized as a transliterated Aramaic loanword. The ἔξουσίαν appearing in all of the major Greek manuscripts needs to be corrected to ἔξουίαν and read as the loanword אַכְסוּיָא "a covering," a variant of the well attested אַכְסוּיָא (Jastrow 634, 652–653). The prosthetic א of אַכְסוּיָא is analogous to the variant אַזְרוּעַ in Job 31:22 for אַזְרוּעַ "arm."

This prosthetic **Ν** is analogous to the Greek prosthetic ϵ with the variants $\epsilon\chi\theta\acute{\epsilon}\varsigma$ and $\chi\theta\acute{\epsilon}\varsigma$ “yesterday” (GKC 19^m). It is equally possible that the loanword was **כְּסוּיָא**—without the prosthetic **Ν**—which became $\xi\upsilon\omicron\iota\alpha$, and the Greek prosthetic ϵ was added to the $\xi\upsilon\omicron\iota\alpha$. The transliteration of the **כס** of **אכסוּיָא / כְּסוּיָא** by a ξ is found similarly in the transliteration of **אַרְפַּכְשָׁד** / Arphaxad in Gen 10:22 as Αρφαξαδ and the **יִקְשָׁן** / Jokshan in Gen 25:2 as Ιεξαν .

This interpretation that the $\epsilon\zeta\upsilon\omicron\sigma\iota\alpha$ “power” goes back to an original $\epsilon\zeta\upsilon\omicron\iota\alpha$ “veil, covering,” which is the loanword **אכסוּיָא / כְּסוּיָא**, is supported by Origin’s doublet $\kappa\alpha\lambda\upsilon\mu\mu\alpha$ και $\epsilon\zeta\upsilon\omicron\sigma\iota\alpha\nu$ “covering and power” and the variant $\kappa\alpha\lambda\upsilon\mu\mu\alpha$ —rather than $\epsilon\zeta\upsilon\omicron\sigma\iota\alpha\nu$ —appearing in a number of the versions and some of the Church Fathers, as cited by Aland, *et al.* (1968: 602). The translation of **עוֹר כְּסוּיָא** (Num 4:14) as $\kappa\acute{\alpha}\lambda\upsilon\mu\mu\alpha$ $\delta\epsilon\rho\mu\acute{\alpha}\tau\iota\nu\omicron\nu$ “covering of skin” also supports reading the restored $\epsilon\zeta\upsilon\omicron\iota\alpha$ as the loanword **אכסוּיָא / כְּסוּיָא** (like the English *scarf* coming from the Old French *escherpe* and *shawl* coming from the Persian **شال** [*šāʔl*]).

The insertion of a σ into the Aramaic loanword $\epsilon\zeta\upsilon\omicron\iota\alpha$ was no doubt made early on by a Greek speaking scribe who did not recognize the Aramaic loanword and made a pseudo-correction based upon the context wherein it is stated that a man is to have authority ($\epsilon\zeta\upsilon\omicron\sigma\iota\alpha$) over a woman. Other scribes recognized the ease with which the $\epsilon\zeta\upsilon\omicron\iota\alpha$ could be confused with $\epsilon\zeta\upsilon\omicron\sigma\iota\alpha$ and simply replaced it in their text with the very clear Greek noun $\kappa\alpha\lambda\upsilon\mu\mu\alpha$ “veil.”

The glory ($\delta\acute{o}\xi\alpha$) which the woman received from the man was to be appropriately appreciated by earthly men, not supra-earthly angels looking from the heavens upon the crowns of

glorious women. Those angels might be sexually tempted anew as they had been in pre-diluvian days, as recorded in following tale from Enoch 6–7.

¹And it came to pass when the children of men had multiplied that in those days were born unto ²them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: ‘Come, let us choose us wives from among the children of men ³and beget us children.’ And Semjaza, who was their leader, said unto them: ‘I fear ye will not ⁴indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.’ And they all answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations ⁵not to abandon this plan but to do this thing’ Then sware they all together and bound themselves ⁶by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon [חררם], because they had sworn ⁷and bound themselves by mutual imprecations upon it. [נפלים = “those who swear oaths”] . . . ^{7:1}And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms ²and enchantments, and the cutting of roots, and made them acquainted with plants. And they ³became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed ⁴all the acquisitions of men. And when men could no longer sustain them, the giants turned against ⁵them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and ⁶fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

To facilitate the transition to Chapter III which focuses on the *Shem Tob Hebrew Gospel of Matthew*, the final word for review here in Chapter II is not an Aramaic word but the

Hebrew word אֱדָם which underlies the phrase ἀνὴρ . . . εἰκὼν καὶ δόξα θεοῦ “man [is] the image and glory of God” in I Cor 11:7. Although Paul had been a student of Gamaliel and had been “instructed according to the strict manner of the law of our fathers” (Acts 22:3), it appears that he missed class when the collective noun אֱדָם was discussed. Although אֱדָם is morphologically a masculine singular *noun*, it is a collective noun which includes the male and the female. Thus, the singular אֱדָם—created in the image of God—included both the male *and* the female. The singular direct object suffix in the phrase אֱדָם בְּרָא אֱתוֹ “he created him” (Gen 1:27a) reflects the fact that אֱדָם is a collective singular noun. The plural direct object suffix in the phrase אֱתָם בְּרָא וַיִּבְרָא אֱתָם “male and female he created them” (Gen 1:27b) reflects the plurality contained within the collective singular אֱדָם. Paul apparently interpreted the *noun* אֱדָם as a straight singular because אֱדָם was the *name* of a particular single male. While quoting Gen 1:27a, he seems unaware of Gen 1:27b.

One can only speculate if it was Gamaliel who influenced Paul to repudiate the Torah tradition found in Gen 5:1–2,

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם
בְּדִמוֹת אֱלֹהִים עָשָׂה אֱתוֹ:
זָכָר וּנְקֵבָה בְּרָאם וַיִּבְרָךְ אֱתָם
וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה:

Septuagint

αὕτη ἡ βίβλος γενέσεως ἀνθρώπων
ἣ ἡμέρα ἐποίησεν ὁ θεὸς τὸν Ἀδάμ

κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν
 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς καὶ εὐλόγησεν αὐτούς
 καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Ἀδὰμ
 ἡ ἡμέρα ἐποίησεν αὐτούς

This is the book of the genealogy of **ADAM**.

In the day that God created **ADAM**,
 He made him in the likeness of God.

He created them male and female, and blessed them and called
 them **ADAM** in the day they were created.

Here it is sufficient to repeat for the Greek text (as already done for the Hebrew text) that the masculine singular אָדָם /αὐτόν “him” which ends Gen 5:1 is singular because *ʿadam* in Hebrew is a masculine singular *collective* noun including both the male and the female. The plural masculine אָדָמִים /αὐτῶν “them” in Gen 5:2 reflects the fact that although *ʿadam* is morphologically a singular collective noun, it is grammatically plural because both male and female were named *ʿadam*. The plural verb in Gen 1:26, יִבְרָאוּ “let *them* [= the collective singular אָדָם] have dominion,” anticipates Gen 1:27b, “male and female created he *them*”— and *both of them*, being in the image of God, would have dominion.

(Other word studies dealing with the equality of the woman in the biblical accounts of creation are available in Chapter II, “Genesis 3:16, ‘He Shall Be Like You’,” in my book entitled *Clarifying Baffling Biblical Passages* (= *CBBP*), which is available online at <http://tmcdaniel.palmerseminary.edu/>.)

CHAPTER III
THE SHEM TOB
HEBREW GOSPEL OF MATTHEW
INTRODUCTION

This chapter contains for the most part material which was shared with the students who participated in the seminars on the *Shem Tob Hebrew Gospel of Matthew* at The Eastern Baptist Theological Seminary (renamed Palmer Theological Seminary on July 1, 2005) in 1995 and at the Department of Religion, Temple University in 1996. New insights that have come since then have been added. Other New Testament studies have been published in the two volumes entitled *Clarifying Baffling Biblical Passages* (cited as *CBBP*) and *Clarifying More Baffling Biblical Passages* (cited as *CMBBP*). The chapters related to the study of the Gospel of Matthew and/or the *Shem Tob Hebrew Gospel of Matthew* included in *CBBP* are Chapter 26, “The Setting Star in Matthew 2:9”; Chapter 27, “What to Do with a Lamp?” (Matthew 5:5); Chapter 28, “A ‘Reappraisal’ of the Pearls in Matthew 7:6”; and Chapter 29, “Who Should Bury the Dead (Matthew 8:22b)”; and Chapter 30, “I Have Not Come to Bring the End (Matthew 10:34–36).” In *CMBBP* there is Chapter 25, “How did ‘Rust’ Get into Matthew 6:19–20 and ‘Purse’ Get into Luke 12:33?” and Chapter 27, “New Testament Miscellanea.”

The chart on the next two pages listing the Gospel texts and the page number where the material on that verse begins can be used for quick reference.

**MATTHEW INDEX
FOR CHAPTER III**

1:19	64	10:1-4	117	15:1-12	157
2:16	66	10:10	125	15:22-28	159
3:4	67	10:11	127	16:1-12	162
3:7-13	67	10:17-18	128	16:13-18	165
4:13	73	10:25	129	16:20-24	169
4:21, 23	74	10:27	131	17:1-21	174
5:3-11	75	10:32	133	17:15	177
5:16-22	77	11:5	134	18:1-10	183
5:31-32	78	11:17	135	18:11-23	186
5:46	80	11:19	137	19:1-9	189
5:43	82	11:25	141	19:12	192
6:1-10	83	12:28	143	19:13	196
6:11	84	12:28-30	145	19:14	197
6:22-34	88	12: 34	147	19:16-23	197
7:3-4	92	12: 42, 44	147	19:22	200
7:11	93	13:7	148	19:24	201
8:2-4	98	13:19-23	149	19:28	202
8:5-13	101	14:1-13	151	19:29-30	204
8:11, 20	103	14:15a	152	20:1-16	207
9:2-8	106	14:15b	153	20:17-27	208
9:18	111	14:19	154	20:25	213
9:27	113	14:22	155	20:29-34	218

21:1–11	221	22:23–33	245	26:30–46	277
21:12–17	230	22:34–46	246	26:47–75	281
21:25–32	235	23:1–36	247	27:1–17	287
21:33–46	238	24:1–25	259	27:18–66	294
22:1–14	240	26:1–13	270	28:1–20	303
22:15–22	243	26:14–30	275		

MATTHEW 1:19

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν
καὶ μὴ θέλων αὐτὴν δειγματίσαι,
ἐβουλήθη λάθρα ἀπολυῖσαι αὐτήν.
and her husband Joseph, being a just man
and unwilling to put her to shame,
resolved to divorce her secretly.

SHEM TOB TEXT³²

ויוסף איש צדיק היה
ולא רצה לישב עמה
ולא לגלותה להביאה לבושה
ולא לאוסרה למות
אבל היה רוצה לכסות עליה:

And Joseph was a righteous man
and did not wish to dwell with her
nor expose her by bringing her to shame
or to bind her over to death.
But he wished to conceal her.

The infinitive כִּסוֹת “to cover, to conceal” in the Shem Tob Matthew does not translate the Greek ἀπολύω “to send away, to divorce.” Hatch and Redpath (1954: 136) listed thirty-eight Hebrew words which were translated as ἀπολύω by the Septuagint translators, but כִּסָּה “to cover,” בּוֹשׁ “to shame,” and אָסַר “to bind” were not among them³³ The Greek ἀπολύω probably translated the לְכַסּוֹת־ which was in the *Vorlage* used in the Greek Matthew text tradition. The infinitive לְכַסּוֹת־ means “to cut off/away, to sweep out.” This would be another example of the confusion of a פ and a ת in some Hebrew texts.³⁴

If כִּסוֹת was the verb in the Hebrew *Vorlage*, there is more than just a hint of potential violence. The Arabic cognates of כִּסָּה / כִּשָּׁח are

- كَسَحَ (*kasaha*) “he cleaned out, he swept away, he did away with, he extirpated,”
- كَشَحَ (*kašaha*) “he broke friendship, he dispersed, he drove away,”
- كُشَّاحَةٌ (*kušāḥat*) “a determining upon enmity to another, hating enmity, secret enmity, estrangement of oneself from another.”³⁵

The Greek text and the STT agree that “Joseph, her husband, was a just man” (ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν and אִישׁ הָיָה צַדִּיק). Therefore, although כִּסוֹת “to clean out” or “to drive away” and ἀπολύω “to send away” suggests possible violence against Mary, the STT כִּסוֹת “to cover” suggests the possibility of violence against Joseph as well. Joseph’s wanting “to cover” Mary put him between a rock and a hard place. According to Deut 13:9, no cover was to be given to an idolator (וְלֹא־תִכְסֶה עָלָיו) and no pity or cover was to be given

to an adulterer or an adulteress (מִזְתִּיּוֹמַת הַנְּאֻף וְהַנְּאֻפָּה); they were to be put to death. As a “righteous man” Joseph did not want to live with Mary, and he was obligated by law to bring Mary to justice. To conceal/cover her would make him a violator of the law and his life would be at risk. The appearance of the angel to Joseph in his sleep removed the risks of being stoned which faced all three—Joseph, Mary, and the unborn baby.

MATTHEW 2:16

There is one major differences between the STT of Matt 2:16 and the Greek text, which reads, Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, “Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry.” For the verb ἐνεπαίχθη “he was deceived” (from ἐνεπαίζω), the STT mss DGH read שְׁלַעְנוּ, the relative pronoun ש followed by the active 3mpl of לַעַג “to mock.” In the Septuagint, ἐνεπαίζω never appears as the translation of לַעַג. The STT mss ABCEF and the British Library Ms. Add. 26964 all read שְׂרָאוּ, which has these two possible derivations:

- the ש could be the first letter of the stem, and if so, שְׂרָאוּ could be the cognate of the Arabic شَرَّاء (šarra) “he was, or became, evil, a wrongdoer, unjust, bad, corrupt” (Lane 1872: 1524); or
- the ש could be the relative pronoun, as with the שְׁלַעְנוּ of mss DGH, and the stem would be רָאוּה, with the particular nuance “to act hypocritically,” a well attested meaning with the Arabic cognate رَأَى (raʿaya). Lane (1867: 999–1002) cited رَأَيْتُهُ (rāʿaytuhu) “I acted hypocritically, or with

simulation, towards him; I pretended to him that I was otherwise than I really was,” and *ترييته* (*tir³iyat^m*) “a man who practices evasions or elusions, shifts, wiles, or artifices,” as well as *مرآء* (*murâ³in*) “hypocrite.”

Neither the STT לעג “to mock” nor the שרא “to become a wrongdoer” can be translations of *ἐνεπαίζω* “to deceive.” But the STT רא (of שרא) “they pretended otherwise” could be translation of each other.

MATTHEW 3:4

According to the Greek text, John the Baptist’s clothing was made of camel’s hair and around his loins was a leather belt (*ζώστην δερματίνην περὶ τῆν ὀσφὺν αὐτοῦ*). The STT concurs, but adds that it was a “black leather” (עור שחור) belt around his waist. Or perhaps it was a “white leather” belt or girdle. The שחור can be read as the stem שחר “to be black” or as the stem חור “white” with the relative ש prefixed to the noun. In favor of reading שחור as “which was white” is (1) the advice in Ecc 9:8 “Let your garments be always white”; (2) the white cotton (חור כרפס) mentioned in Esth 1:6; (3) Mordecai’s blue and white royal garments found in Est 8:15; and the synonyms “to purify” and “to whiten” (לברר וללבן) appearing in Dan 11:35. Jastrow (1903: 690), citing *Yoma* 39^b, noted that the Temple is called לבנון “white” because it cleanses sins.³⁶

MATTHEW 3:7–13

The *Γεννήματα ἑχιδνῶν* “You brood of vipers!” in Matt 3:7 and Luke 3:7 appears in only three manuscripts of the STT: as שרש פתנים “root of serpents” in ms. A, and as

זרע תנינים “seed of dragons” in mss. DG.³⁷ Beare (1981: 93) translated “Spawn of vipers!” and commented, “It must be admitted that this vicious epithet is more likely to have been spat out at the leaders than at the whole audience,” but he offered no explanation for the origin of the epithet. Davies and Allison (1988: 304) simply noted that the epithet “stands over against the self designation, ‘children of Abraham’.” Insight into the origin of the epithet comes by reconstructing the Hebrew *Vorlage* which will accommodate the ἐχιδνῶν, the פתנים, and the תנינים. The word that does this is the אִפְּעָה “viper” which appears in Isa 30:6, 59:5, and Job 20:16—the Arabic cognate of which is أفعى (*af^cay*) “viper.”

Given the interchange of the ב and the פ (as in פִּזַּר / בִּזַּר “to disperse” and פִּרְזַל / בִּרְזַל “iron”) the roots פִּעַה and בִּעַה may also have been interchangeable. If so, the Arabic cognate of the פעה in אִפְּעָה “viper” could be بغى (*baġ^gaya*), which, according to Lane (1863: 231–232), can mean³⁸

- “he sought, desired, endeavored . . . seeking to exceed the just bounds in respect of that which one aims at”;
- “he exalted himself against him; overpowered, or oppressed him”;
- “he acted wrongfully, injuriously, or tyrannically, towards him”;
- “he magnifies himself; or behaved proudly, haughtily, or insolently”;
- “he was proud and self-conceited”;
- “acing wrongfully or tyrannically towards others.”

Thus, when John the Baptist and Jesus called the Pharisees and/or the Sadducees ὄφεις, γενηματα ἐχιδνῶν, “serpents, brood of vipers” (Matt 3:7, 12:34, 23:33; Luke 3:7), there was

a play on words. The Pharisees and Sadducees recognized themselves as the זרע אַבְרָם “seed of Abram,”³⁹ but Jesus and John in a pun recognized them as the זרע אִפְעָה. And this epithet carried a double layer of meaning: “seed of vipers” and “seed of self-conceited, haughty, and oppressive tyrants.”⁴⁰

The μη δόξετε λέγειν “do not think to say” in Matt 3:9 and the μη ἄρξησθε λέγειν “do not begin to say” in Luke 3:8 appear in the STT simply as ואל תאמרו “do not say.” The *Vorlage* for all three texts was probably ואל תואילו אמר, with the negative imperative being either יאל “to show willingness, to be pleased” (BDB 383), which is reflected in Matthew’s δόξετε, or the by-form אוּל, which is the cognate of the Arabic أول (*ʿawila*) “to go before, to be first,” which is reflected in Luke’s ἄρξησθε. The original ואל תואילו אמר became in the STT ואל תאמרו through haplography in which the ואלִי of the verb תואילו dropped out of the text and the infinitive אמר subsequently became a finite form.

Mss. ABDEFG of the STT have a thirty-five word addition which is not found in the British Library Ms. 26964 or in Ms. C, nor in any of the Greek texts of Matthew 3. The addition and Howard’s translation (1995: 10–11) read:

וכבר הגיע הגרזן לשרש העץ
אשר לא יעשה פרי טוב יכרת ובאש ישרף.
וישאלו לו החבורות א”כ מה נעשה.
ויען להם יוחנן
מי שיש לו שתי כתנות יתן את הא’ למי שאין לו.
ויבאו העם להטביל.

Already the axe has reached the root of the tree;
the one which does not produce good fruit

will be cut down and burned in the fire.

The crowds asked him: if so what shall we do?

John answered them:

He who has two shirts let him give one to him who has none.

So the people came to be baptized.

Trees are mentioned also in Matt 7:17–19, 12:33 and 13:22; in Mark 8:24 and 11:8; and in Luke 3:8, 6:43–44, 13:19, 21:29, and 23:31. The transitions from the fruit in 3:8, to the stones in 3:9, back to the fruit trees in 3:10 are too abrupt to have been the original sequence of John the Baptist’s sayings. The first thirteen Hebrew words of 3:10, translated as “Already the axe has reached the root of the tree; the one which does not produce good fruit will be cut down and burned in the fire” should be moved to follow Matt 12:33, “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.” This move would make Matt 12:33 and 3:10 a parallel to Matt 7:17–19,

So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire.

The רבים in the STT of Matt 3:10 is the parallel to the τελῶναι “tax collectors” in Luke 3:12.⁴¹ The answer that John the Baptist gave the tax collectors was Μηδὲν πλεον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, “Collect no more than what you have been ordered to.” At first glance the reading in the STT appears to be quite different. It reads, תצטערו לשום איש ולא תענשום ותשמחו בחלקיכם, which Howard (1995: 11) translated as, “Be anxious for (no) man and do not chastise them, and be pleased with your lot.”

However, the first clue to the meaning of the phrase is the **לְשׁוֹם**, which can be parsed as a **ל** used as a direct object indicator (as in Aramaic)⁴² attached to the noun **שׁוֹם** “appraisal, assessment, estimate” a derivative of **שָׁיִים** “to tax, to impose a fine” (Jastrow 1903: 1535–1536). The *Hithpa^cel* **תַּצְטַעְרוּ** “to degrade, to lessen” in the context of tax collectors has nothing to do with lowering one’s dignity, rank, or self esteem. Rather, it has do to with lowering the **שׁוֹם**, “the assessment, the taxes.” John the Baptist advised the tax collectors: “Lower the taxes per person! Do not penalize them! And be pleased with your perquisites.” Thus, John’s advice to the tax collectors in Luke 3:13 and in the STT of Matt 3:10 are quite similar.

The **חֹשְׁבִים וְמַדְמִים בְּלִבָּם נִמּוֹל** “thinking and reckoning in their circumcised heart,” at the end of Matt 3:10 in the STT parallels the *καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν*, “and all of them were wondering in their hearts,” in Luke 3:15. If the **נִמּוֹל** (which is omitted in mss. ABDEF) meant “circumcised,” it would reflect a confusion of **מָלַל** “to speak” (as in Gen 21:7) and **מָלַל** (and its by-form **מָוַל**) “to circumcise” (BDB 557, 576). However, it is much more likely that this **נִמּוֹל** is a *Niph^cal* participle, used adverbially, of the **מָוַל/מָוַל** which is the cognate of the Arabic *میل/مال* (*myl/māla*) “to be favorably disposed, to be in favor of” and *مياال* (*mayyāl*) “favorably disposed” or “with affection” (Lane 1893: 3026; Wehr 1979: 1098; Hava 1915: 742). Thus, the *διαλογίζομαι* “to reason” of Luke is but a summary of the triplet in the STT: **חָשַׁב** “to reason,” **דַּמַּם** “to whisper,” and **נִמּוֹל** “being favorably disposed.”

The most problematic part of the STT in Matt 3:10 is just what were all the people favorably and affectionately think-

ing? The parallel in Luke 3:15 reads, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ Χριστός, “and all reasoned in their hearts about John, whether he was the Christ or not.” But in the STT tradition the people concluded: **יוחנן הוא ישׁו**, “John is Jesus.” But this, as it stands, really makes no sense. However, meaning can be restored by removing the ם marker in the **ישׁו** (which is an abbreviation for **ישׁוע**) and then the **יוחנן הוא ישׁו** can be read in these three different ways:

- **יוחנן הוא אישי** “John is an Essene” or
- **יוחנן הוא אישי** “John is Jesse” or
- **יוחנן הוא ישי** “John is Jesse.”

The name Jesse appears in Syriac as **ܝܫܘܥ**, with an initial **ܝ**, as well as in Arabic (أشعي). In I Chron 2:12–13 Jesse appears as **יִשָּׂי** and with the initial **ܝ** as **ܝܫܝ**. The messianic passages in Isa 11:1–5, 10, Rom 15:12 and Sir 41:25 mention Jesse; and, if Jesse were in the Hebrew *Vorlage* used by Luke, he may have opted for the title ὁ Χριστός, rather than the name Ἰεσσαῖ “Jesse.” If **יוחנן הוא אישי**, “John is an Essene,” was what John’s audience thought, some contemporary scholars would also be **נבזל**—“favorably inclined” to agree.⁴³

The enigmatic **את** in STT of Matt 3:13, which appears in all manuscripts except ms. B (which has **אל**), is probably from an original **אתה ירדן** “he came Jordan-ward,” which was corrupted to **את הירדן**. In the original statement a locative *ā* (spoken, but not written) could change the **ירדן** “Jordan” into “Jordan-wards,” i.e., “down to the Jordan.”

MATTHEW 4:13

Καφαρναούμ τὴν παραθαλασσίαν
ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλίμ

Capharnaum on the sea coast,
in the borders of Zabulon and of Nephthalim.

VULGATE

Capharnaum maritimam
in finibus Zabulon et Nephthalim

SHEM TOB TEXT

כפר נחום ראיתה לעז מארישמה בקצה ארץ זבולון

Capernaum-Raithah, that is,
Maritima, on the outskirts of the Land of Zebulun.

Corresponding to the τὴν παραθαλασσίαν “on the sea coast” of the Greek text and the *Maritima* of the Vulgate are twelve textual variants in the STT. Were the STT a translation of either the Greek text or the Vulgate, one would expect to find יְמָתָה / יְמָתָה “toward the sea,” depending whether the masculine or feminine word for “sea” was used. Actually, an original יְמָתָה may survive in four of the twelve variants. Given the well attested confusion of the י and the ר, as well as the ר and the מ,⁴⁴ the רמתה in mss FG and the ברמתה in ms. A may have been originally ימתה and בימתה. The ב of ברמתה would be a secondary pseudo-correction after the ימתה was corrupted to רמתה. Similarly, the מרתה of ms. D and the רמתה of mss. FG are also corruptions of an original ימתה.⁴⁵

The other variants are related to the transliteration of the Latin *Maritima*, which was added as a clarifying gloss after the *ימתה* [= *יְמָתָה* “toward the sea”] became corrupted. The *ראיתה* of ms. British Library Add. no. 26964 and ms. C are missing the initial *מ* and the internal *מ* of *Maritima*. Similar errors account for the following variants:

<i>ראתה</i> ms. B	<i>מארטמה</i> ms. C
<i>מארטימה</i> Add. no. 26964	<i>מרטמה</i> ms. F
<i>מרא טמא</i> mss. AD	<i>ראמה</i> ms. G
<i>מארטימה</i> ms. B	<i>מראטמה</i> ms. G

These examples make it quite obvious that the STT scribes were not all that proficient in Latin. The trouble they had with *Maritima* makes it quite certain that they would have been in over their heads had they been translating the Latin texts into Hebrew.

MATTHEW 4:21 AND 4:23

Even Hebrew names like *זְבִדְיָי* Zebedee, meaning “My Gift,” or *זְבִדְיָאֵל*, “God is my Gift,” were difficult to transliterate from Greek and Latin into Hebrew. In the STT of Matt 4:21, *זְבִדְיָאֵל* matches the Greek Ζεβεδάίου, which became in transliteration

<i>זבאדאו</i>	<i>זבאדו</i>	<i>זבדיאל</i>
<i>זבדיאוש</i>	<i>זאבאדה</i>	<i>זבדיא</i>
<i>זבדאו</i>	<i>זבדאל</i>	

The noun זָבַד “gift” appears in Matt 4:23, “Jesus went around . . . preaching to them the *good gift* (זָבַד טוֹב).” This זָבַד טוֹב was glossed by the Greek εὐαγγέλιον “gospel,” which was variously transliterated as מַאֲוֹנֵן יִיִלְיִו, or אִוּאֲנִילֹנְטָאָר, or אִוּוֹנְגִילִיזָאָר, or אִוּאֲנִילִיזָאָר. (The final ך in these transliterations obviously reflect the confusion of the ך and the ך by scribes who knew very little Greek.)⁴⁶ The choice of זָבַד “gift” precludes misunderstanding the “gift” as a possession or something material. This is best illustrated by the Arabic cognate زَبَدَة (zabd) which Lane (1867: 1209) defined as “*An issue, or event . . . such as is relishable, or pleasing,*” and cited this example, كَان لِقَاءُكَ زَبَدَةَ الْعَمْرِ (kāna liqāwu^{ka} zubdata ^{al}umuri), “*The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life.*” (Lane’s italics)

In the Greek text tradition there is no conspicuous connection between Ζεβεδαίου “Zebedee” and εὐαγγέλιον “gospel.” But in the STT tradition, the name זְבִדֵיִאל, “God is my gift” (or זְבִדֵיִאל “gifts of God”), anticipates the זָבַד טוֹב “good gift,” i.e., the Gospel, which Jesus began to preach.

MATTHEW 5:3–11

Only seven of the nine Beatitudes are found in the STT, with verses 6–7 missing in all the manuscripts. Thus, there are no Beatitudes for “those who hunger and thirst” or for “the merciful.” The Hebrew אֲשֶׁר “blessed, happy” has been identified in the lexicons as a derivative of אָשַׁר “to step, to advance, to go straight on,” with its Arabic cognate being أَثَر (ʾaṭar and ʾiṭr) “footstep.” However, Lane (1863:18) also cited أَثَرَهُ (ʾaṭarhu) “he preferred him, he honored him, paid

him honor, he chose, elected, selected,” calling attention to the *Qurʾan*, *Sura* 12:91. After Joseph identified himself to his brothers, he stated, “The truth is that whoso is righteous and is steadfast, Allah does not suffer the reward of such good ones to be lost.” Thereupon, the brothers declared to Joseph:

تالله لقد اترك الله علينا

taʿllahi laqad ʾatraka ʾallahu ʿalaynaʾ

By Allah, surely Allah has preferred you above us!

The *اثر* (*ʾatar*) “preferred” in this verse is the cognate of the *אשרי/אשר* which appears in Psalm 1:1 and in the Beatitudes of Jesus as they survive in the STT of Matthew. God does not permit the reward of the “preferred” to be lost. Precisely because the righteous are “preferred” they shall be comforted with such great rewards as: (1) inheriting the earth, (2) entering the kingdom of heaven, (3) becoming the children of God, and (4) seeing God. Righteousness is what God *prefers*, and His *preference* produces blessings which make those whom He *prefers* truly happy.

The second beatitude, μακάριοι οἱ πενθοῦντες, ὅτι αὐτοῖς παρακληθήσονται, “Blessed are those who mourn, for they shall be comforted,” reads differently in the STT, which has *אשרי החוכים שינוחמו*, “Blessed are those who wait, for they shall be comforted.” This difference, no doubt, goes back to the Hebrew sayings of Jesus in which the verb *חול*, stem I, “to wait” (found in Gen 8:10, Jud 3:25, Psa 37:7, and Job 35:14) or *חול*, stem II, “to mourn” (found in Est 4:4 and Psa 55:5 [MT]) was used. In the STT tradition the ambiguity in the *Vorlage* was removed by using the synonym of *חול*, stem I, which was *חכה* “to wait,” found in Isa 8:17, *וְחִפְתִּי לַיהוָה* “I will wait for Yahweh” and 64:3 [MT] *לְמַחְכֵּה-לוֹ* “to the one waiting for Him.”

The seventh Beatitude, μακάριοι οἱ εἰρηνοποιοί “Blessed are the peace makers,” is אשרי רודפי שלום in the STT. Both the Greek and the Hebrew have the ring of Psa 34:15 [MT] וְרָדְפוּהוּ בְקֶשׁ שְׁלוֹם וְרָדְפוּהוּ (ζήτησόν εἰρήνην καὶ δίωξον αὐτήν), “Seek peace and pursue it.” The affirmative רדף in the Psalm and in the Beatitude of STT is followed by a three-fold negative use of this רדף: in Matt 5:10 (הנרדפים) “the persecuted,” in 5:11 (ירדפו) “they persecute,” and in 5:12 (רדפו) “they persecuted.”

MATTHEW 5:16–22

The phrase מעשיכם הטובים המשובחות ומכבדות in 5:16, which Howard translated as “your good deeds which are praised and glorified,” is problematic. The “good” and the “deeds” are masculine plurals, but the “praised” and “glorified” are, at first glance, feminine plurals. But this mismatch cannot be right. A more careful look suggests that the ות endings of מכבדות and המשובחות should not be read as the feminine plural ות but as ות, like the ending of the השמעות “to cause to hear” in Ezek 24:26, which has been identified as an Aramaic *Haph^eel* infinitive construct (BDB 1036; GKC 53¹). If so, both the מ and ו in המשובחות, which make it a feminine plural *Pa^eel* passive participle with the definite article, can be removed as pseudo-corrections once the *Haph^eel* infinitive was misread as a participle. Thus, there were three infinitives in this verse, two of which retain the influence of Galilean Aramaic. The verse reads, “Thus let your light shine before every man in order

- to make them see (הראותם) your good works,
- to make (them) praise (השבחות) and

- to make then honor (מְכַבְּדֶיךָ) your Father who is in heaven.”⁴⁷

The Greek text has an abbreviated sentence with just two aorist subjunctives: ἴδωσιν “that they may see” and δοξάσωσιν “that they may glorify.”

In Matt 5:22, the Greek reads, ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, “and whoever shall say to his brother ‘Raca’ shall be in danger of the council.” But in the STT the word Ῥακά / Raca does not appear. Instead it has פחות “inferior.” No doubt, in the Hebrew/Aramaic saying of Jesus the word used was the Aramaic expression of contempt, רִיקָא, meaning “good for nothing” (Jastrow 1903: 1476). The κ in the Greek Ῥακά, could reflect an original כ or ק. But the Hebrew קַר “thin” or קֶהָר “temple (of the head)” are not pejoratives, nor are רַךְ “tender, weak, soft” or the Aramaic רִיקָא “delicate, nobleman, freeman” (BDB 940, 956; Jastrow 1903: 1474). But given the interchange of the כ and the ק and the ambiguity of near homophones meaning soft, delicate, thin, good for nothing, or nobleman, the STT scribes substituted the unambiguous פחות “inferior, degraded” for the רִיקָא/רִיקָא/רִיקָא.⁴⁸ But even the פחות in the STT is not without its ambiguity. It could be read as פְּחוּתָא “inferior” or as פְּחוּתָא “grantees or governor” (Jastrow 1903: 1151), as in Matt 10:18. The Greek Μωρέ “moron” and the שוטה “madman, fool” in 5:22b are a good unambiguous match.

MATTHEW 5:31–32

The STT of Matt 5:31–32 is an expanded text with some redundancy, as is evident when texts are set in columns.

RSV

“It was also said,

‘Whoever divorces his wife, let him give her a certificate of divorce.’

But I say to you that everyone who divorces his wife,

except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

STT

Again Jesus said to his disciples: You have heard what was said to those of long ago that everyone who leaves his wife and divorces [her] is to give a bill of divorce, that is, libela repudio.

And I say to you that everyone who leaves his wife is to give her a bill of divorce

except for matter of adultery. He is the one who commits adultery and he who takes her commits adultery

The last ten words in the Hebrew of the STT appear to have suffered from the haplography of three letters. The text reads

... כִּי אִם עַל דְּבַר נֹאֲפִי

הוּא הַנּוֹאֵף וְהַלּוֹקֵחַ אוֹתָהּ יִנְאֵף

... except for the matter of adultery,

he is the adulterer,

and the one taking her commits adultery.

The text needs to be restored by adding *before* the הוּא the three letters הָאֵל and changing a ך into a ך'. With this restoration (marked in bold font) the text becomes

... כִּי אִם עַל דְּבַר נֹאֲפֵה אֵל

הוּא הַנּוֹאֵף וְהַלּוֹקֵחַ אוֹתָהּ יִנְאֵף

. . . *except for the matter of her adultery, otherwise he causes adultery and the one taking her commits adultery.*

This correction brings the הוּא הַנְּאִי־הָ into agreement with the Greek text's ποιεῖ αὐτήν μοιχευθῆναι, "he makes her an adulteress."⁴⁹ Consequently, in light of the Greek text tradition and the STT tradition Jesus' statement in 5:31–32 had three points: (1) a divorce due to (allegations or suspicions of) adultery on the part of the wife does not require a certificate of divorce, (2) all other divorces require the disgruntled husband to issue a certificate of divorce which liberates the former wife to legally marry again, (3) and failure to issue the certificate of divorce would mean that the former wife and her next spouse would technically be living in an adulterous relationship. It goes without saying that a woman *caught* in an act of adultery was to be stoned (John 8:3–4).

MATTHEW 5:46

οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
Do not even the tax collectors do the same?

הֲלֹא עֲזִי פְנִים אוֹהֲבִים אוֹהֲבִיהֶם

Do not the impudent⁵⁰ love those who love them?

Luke 6:42

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
For even sinners love those who love them.

The differences between "tax collectors," and "impudent," as well as "sinners," point to a *Vorlage* for this saying in which the פְּרִצִים was used. It had these two meanings:

- פָּרַץ, stem I, “to break open/through” and “to be lawless, licentious, dissolute, unrestrained”; and פָּרִיץ “unbridled, impudent” (Jastrow 1903: 1227, 1237).⁵¹
- פָּרַץ, stem II, is the cognate of the Arabic فرض (*faraza*) “he apportioned,” فرض (*farz*) “an obligatory apportionment,” and فريضة (*farīzat*) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane 1877: 2375). Hava (1915: 556) included أفرض (*afaraza*) “to assign the rate of a tax . . . to anyone . . . fees, soldier’s pay.” Wehr’s definition (1979: 826) included, “to determine an amount of money and the like . . . to make incumbent, obligatory.”⁵²

The first definition accounts for the פּרָצִים = ἄμαρτωλοι “sinners” in Luke 6:42; as well as the פּרָצִים = עוֹי פְּנִים “impudent ones” in the STT of Matt 5:46. The פּרָצִים = τελώναι in the Greek text of Matt 5:46 reflects the definition found in stem II. The vocabulary for tax collectors, money changers, and money lenders includes the following.

Matt 21:12	}	κολλυβιστής “money changer”
Mar 11:15		
John 2:15		
John 2:14		κερματιστής “money changer”
Matt 10:3		τελώνης “tax collector”
Matt 9:9		τελώνιον “tax collector’s table” שלחן החכוף
Matt 10:3		“money lender for interest” מלוה בפרסום
Matt 21:12		“money changers’ table” לחות השולחנים

The identification of Matthew in Luke 5:27 as *τελώνην ὀνόματι Λευὶν/publicanum nomine Levi*, “a tax collector named Levi” probably came from a phrase in Luke’s Hebrew source which read **שֵׁם לְוִי הוּא** (confusing a **ו** for the **ה** which was in the original source)⁵³ rather than **שֵׁ מַלְוֶה הוּא** “who was a money lender,” which would have been in agreement with the STT of Matt 10:3, “who was by reputation a lender of money for interest.” Matthew may have been bi-vocational before he met Jesus. The taxes he collected went to Caesar, but the interest he earned helping people pay their taxes went into his own pocket and made it possible for him to entertain “many tax collectors and sinners” (Mark 2:15).⁵⁴

Matt 5:46 provides another example of the way in which ambiguous Hebrew or Aramaic homographs in the STT tradition were clarified by use of unambiguous synonyms as replacements. Another example of this, in the immediate context, appears in Matt 5:43, where the *Ἀγαπήσεις τὸν πλησίον σου* “love your neighbor” is an exact quotation of the Septuagint’s translation of **וְאַהַבְתָּ לְרֵעֶךָ** in Lev 19:18. But the unpointed **לְרֵעֶךָ** is a bit ambiguous, like the **רֵעִי** in Job 36:33 which became *φίλον αὐτοῦ* and *amico suo* “his friend” in the Septuagint and Vulgate, but the KJV, ASV, and NAS have “his noise,” the RSV and NRS have “its crashing,” and the NIV and NIB have “his thunder”—not to mention the **רַעִי** “evil” and the **רַעִי** “purpose” (BDB 929, 946). In the STT tradition the ambiguity in the *Vorlage* was removed by switching from **רַעִי** “to love” to its synonym **וְאַהַבְתָּ: אַהַב** “you shall love the one loving you”. This provided a wordplay with the following **אַהַבּוּ אוֹיְבֵיכֶם** “love your enemies.”

MATTHEW 6:1–10

μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων
πρὸς τὸ θεαθῆναι αὐτοῖς·

“do not your alms before men, to be seen of them.”

פן תעשו צדקתכם לפני האדם להלל אתכם

“lest you do your alms before men
that they might praise you.”

The translation of δικαιοσύνην as “almes” by Tyndale, (1526) and “alms” in the KJV (1611) should have been retained, especially in light of the Hebrew צדקה and its Arabic cognates, صدقة (*sadaqat*), “an alms, a gift to the poor for the sake of God, or to obtain a recompense from God,” and the verb (Form 5) تصدق (*taṣaddaq*), “he gave the poor an alms, or what is given with the desire of obtaining a recompense from God” (Lane 1872: 1667–1668). The ἐλεημοσύνη in 6:2–3 is synonymous, and “alms” appears in these verses in the KJV, ASV, NAS, RSV, NRS, DRA, and as “almsgiving” in the NAB and NJB.

The Greek θεαθῆναι “to be seen” and the STT להלל “to praise” cannot be translations of each other, but they can be traced to a common Hebrew source in which there was a misreading of a ך as a ך, or *vice versa*. The Hebrew *Vorlage* had either (1) הרוות, the *Hiph^cil* infinitive of ירה “to laud, give thanks, praise,” or (2) הרוות, the *Niph^cal* infinitive of ראה, which had suffered the elision of the א (GKC 23^f), so that הראות became הרוות “to be seen.”⁵⁵

The **לֹא תִרְצוּ לְהַעֲבִיר כְּרוֹז**, “do not wish to make a proclamation,” in the STT has no corresponding phrase in the Greek text, the Vulgate, Peshiṭta, or Old Syriac. For the ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων “that they may be praised by men,” the STT reads **שִׁירְאוּ אוֹתָם בְּנֵי אָדָם**, “that men might see them.” Here also, as in 6:1, the Hebrew *Vorlage* had either (1) **יָדוּ**, the *Hiph^cil* imperfect of **יָדָה** “to laud, to praise,” or (2) the *Qal* imperfect **יָרָו**, from the stem **רָאָה**. This explanation also fits the **וַיִּשְׁבַּחוּ** “that they might praise” in the STT of 6:5, whereas the Greek text reads, ὅπως φανῶσιν τοῖς ἀνθρώποις, “that the may be seen by men.”

For the “thy kingdom come” (ἐλθέτω ἡ βασιλεία σου) in 6:10, the STT reads **יִתְבַּרַךְ מַלְכוּתְךָ**, “thy kingdom be blessed”—which reflects a misreading of a **יָרַךְ** which must have been in the Hebrew *Vorlage*. (In Prov 14:12, the MT **יָרַךְ** was translated by ἔρχομαι.) The Arabic **دَارَكَ** (*daraka*) provides commentary for the Hebrew **יָרַךְ** which lies behind the Greek ἐλθέτω. The meanings of **دَارَكَ** (*daraka*) include, “it attained its proper time, it attained its final time or state, or its utmost point or degree . . . it continued unbroken in its sequence” (Lane 1867: 873). The Greek, Latin, and Syriac texts remain the preferred reading for this petition.

MATTHEW 6:11

The ἐπιούσιον in Matt 6:11 (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, “Give us this day our daily bread”), which appears also in Luke 11:3 and Didache 8:2, is found nowhere else in Greek literature.⁵⁶ Arndt and Gingrich (1967: 296–297) noted the readings of (1) the Curetonian

Syriac of Matt 6:11, **ܠܫܘܚܐ ܕܥܡܘܬܐ ܕܗܝܘܡܐ ܠܢ**, (*wlḥmn ʿmynʿ dywmʿ hby ln*) “give us today our *continual* bread,” and (2) of Luke 11:3, **ܘܫܘܚܐ ܕܥܡܘܬܐ ܕܗܝܘܡܐ ܕܠܝܘܡܐ ܕܠܝܘܡܐ** (*whby ln lhymʿ ʿmynʿ dklywm*), “give us the *continual* bread of every day.” By contrast, the Peshiṭta reads **ܫܘܚܐ ܕܥܡܘܬܐ ܕܗܝܘܡܐ ܕܠܝܘܡܐ ܕܠܝܘܡܐ** (*hab lan laḥmāʿ dsûnqānan yawmānāʿ*), “give us bread *for our needs* from day to day.” Likewise, the Peshiṭta of Luke 11:3 has **ܫܘܚܐ ܕܥܡܘܬܐ ܕܗܝܘܡܐ ܕܠܝܘܡܐ ܕܠܝܘܡܐ** (*hab lan laḥmāʿ dsûnqānan kulyūm*), “give us bread *for our needs* every day.”

The STT of Matt 6:11 supports the reading of the Curetonian Syriac’s **ܠܫܘܚܐ** (*ʿmynʿ*) “continual.” The STT reads

- A לחמנו תמיד תן היום לנו
 - B לחמינו תמידית תן היום לנו
 - D לחמינו תמידית תן היום לנו
 - EF לחמנו תמידית תן היום לנו
- “our bread(s) continually give today to us”
- C ותתן לחמנו תמידית 26964 “and may you give our bread continually.”

The **תמיד** here in the STT calls to mind the **התמיד** “the continuity” in Dan 8:11–13, which, by itself, meant “the daily burnt offerings.”⁵⁷ Similarly, David promised to Meribaal, **וְאָתָּה תֹאכַל לֶחֶם עַל-שֻׁלְחָנִי תָמִיד** “you shall eat bread at my table continually/daily” (II Sam 9:7, and also in 9:10, 13).⁵⁸

If the original Lord's Prayer was spoken and written in Hebrew, the STT and Syriac variants suggest that this request was originally **ותתן היום לחמנו תמיד**. If so, the variants also suggests that the **תמיד/תמר** became corrupted—due to a metathesis of the **ת** and the **מ** and the misreading of a **ד** as a **ר**—to a contextually meaningless **מתר /מתיר**. This **מתר** was “corrected” in one textual tradition to read **מזחר**,⁵⁹ which accounts for the following statements of Jerome (c. 342–420) and Sedulius Scottus (an Irish scholar in the Carolingian court, 848–874), which were cited by Klijn (1992: 86–88):

- “In the Gospel which is according to the Hebrews, I found MAAR in place of ‘which is necessary to support life’ which means ‘for tomorrow’” (Jerome, *Matthaeum* 6,11);
- “In the Hebrew Gospel according to Matthew it is said this way: ‘Give us today our bread for the following day’ ; that is, ‘the bread which will be given in thy Kingdom, give us today’” (Jerome, *Tractatus de Psalmo CXXXV*).
- “In the Gospel which is called according to the Hebrews instead of bread which is necessary to support life, I found ‘moar’ which means ‘for tomorrow’” (Sedulius Scottus, *Super Evangelium Mathei*).⁶⁰

Moreover, these quotations suggest that in another Hebrew textual tradition the **תמיד** became corrupted (due to the metathesis of [a] the **ת** and the **מ**, and [b] a **ד** and a **י**) to **מתיר** which was then “corrected” to **מזרדי**, in which case the **מזה** functioned as a simple relative pronoun (as in Jer 7:17, Mic 6:5, 8, and Job 34:33) and the **די** had its usual meaning of “sufficiency, plenty, enough,” as in Prov 25:16, **אכל היך** “eat only as much as you need.” As a result, this line in the

prayer was interpreted in the Peshiṭta and by others to mean “give us this day our bread for subsistence,” i.e., “bread which is sufficient/ necessary to support life.”

Those who interpreted the petition as a reference to the bread to be given in the heavenly Kingdom also followed the text tradition in which the original תַּמִּיד/תַּמִּד—attested in the STT and the Curetonian Syriac—had become corrupted to מַחֵר, and this מַחֵר was interpreted as some “future day.” Jastrow (1903: 764) cited Mekhilta, Parashat Bo, 18, “there is a *maḥar* which means *now* (the next day), and there is a *maḥar* which means some future time.” Thus, for some interpreters, מַחֵר was just a synonym of בְּאַחֲרֵית הַיָּמִים “in the last days,” referring to the ideal or Messianic future.

The study by Hemer (1984: 81–94) on the problematic ἐπιούσιον in the Greek text of Matt 6:11 and Luke 11:3 led him to conclude that,

- ἐπιούσιος “is to be tied closely to ἐπιούσα,” a participle which functioned independently of its verb as adjective or substantive,
- ἐπιούσα signified “the coming day,”
- ἐπιούσιος “was an available derivative” meaning “pertaining to the coming day,”
- “the unusual expression was chosen advisedly, perhaps as a nuanced rendering of an Aramaic original,”
- ἐπιούσιος is “a forcible correlative of σήμερον: give us today the bread for our coming day’s need.”
- “The traditional rendering ‘daily’ is less sharp, but conveys the essential sense, and may serve in default as a more exact adjectival equivalent.”⁶¹

With one exception, I am in full agreement with Hemer's conclusions. The exception is that the ἐπιούσιος may be “a nuanced rendering of an Aramaic original,” which in my opinion should be changed to “a nuanced rendering of a Hebrew original.”⁶² The original Hebrew meaning, without a doubt, survives in the STT תָּמִיד “continually/daily” and the Curetonian ܐܡܝܢܐ (*ʿamīnaʿ*) “daily/continually, habitually, constantly” (Payne Smith 1957: 19).

MATTHEW 6:22–34

The phrase ὅλον τὸ σῶμά σου φωτεινὸν ἔσται, “all of your body will be full of light,” matches the כָּל גּוּפְךָ יִזְהֵיר, “all of your body will shine,” found in mss. ABCDEFG of the STT and the ἔσται φωτεινὸν ὅλον “it will be wholly bright” of Luke 11:36. Only ms. H and Brit. Lib ms. 26964 differ in reading בַּל גּוּפְךָ יִחְשׁוּךְ, “your body shall not be dark.” This variant reflects the confusion of כָּל “all” as בַּל “not”—which was followed secondarily by changing the verb from יִזְהֵיר to יִחְשׁוּךְ to accommodate the negative particle.

However, in Matt 6:23 the problem is with the reading of the Greek text. The phrase εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον, “if therefore the light that in you is darkness, the darkness how great?” is problematic. The reading of the STT is כָּל דְּרָכֶיךָ יִהְיוּ חֲשׂוּכִים, “all your ways will be dark ones.” Both, the STT and the Greek text, point to a *Vorlage* in which the lexeme כָּמָה was used. The verb means not only “to faint, to be faint (pale of face)” but also “to be blind,” the meaning attested also in Syriac (Payne Smith (1957: 217) and in Arabic (Wehr 1979: 986; BDB 484). In the STT this כָּמָה was paraphrased with the חֲשָׁךְ,

which appears in 6:22b and 6:23a. But in the Greek text tradition the כַּמָּה (= כַּמָּה) was read as the interrogative כַּמָּה (= כַּמָּה + כ) “how much?” and interpreted as an emphatic affirmative “how much!” Were the *Vorlage* in Aramaic there would have been no confusion between the כַּמָּה “to be blind” and the כַּמָּה “how much.”

The Greek text tradition has nothing matching the STT דַּרְכֵיךָ “your ways.” Nuances of the דַּרְךְ in this context no doubt matched the nuances which survive with its Arabic cognate, as cited by Lane (1867: 875) and Wehr (1979: 323):

- دراك (*darrâk*) “perception,”
- مدرك (*mudrik*) “the perceptive faculty of the mind”
- المدراك الخمس (*alḥamadārik al ḥamsu*) “the five senses.”

The *Vorlage* can be restored as כַּל דַּרְכֵיךָ יִהְיֶה כַּמָּה, meaning “every one of your senses will be become dulled.”

In Matt 6:24 (= Luke 16:13) the Greek οὐ δύνασθε θεῷ δουλεύειν καὶ μαμμωνᾷ, “you cannot serve God and mammon” does not match the STT לֹא תֹכְלוּ לְעַבְדֹת הָאֵל וְהָעוֹלָם, “you are not able to serve the God and the world.” The words “mammon” and “world” have no direct or indirect lexical link. Therefore the best way to account for the difference is to recognize the conjunctive ו of וְהָעוֹלָם “and the world” to be a secondary addition. Then the STT becomes הָאֵל הָעוֹלָם “the eternal God.” If so, a וְהוֹן “and wealth” or וְאוֹן “and riches,” or וְמוֹן needs to be restored in the STT to match the μαμμωνᾷ “mammon” of the Greek text.

In Matt 6:27 (= Luke 12:25) the Greek προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα, “to add one cubit to his stature” is essentially the same as the STT: להוסיף בקומתו תת אמה אחת, “to add to his height one cubit,” which matches the spacial interpretation of ἡλικίαν in the Vulgate (*staturam*), KJV (“like “one cubit unto his *stature*”), followed by the ASV, NKJ, and DRA”; whereas the NAS, RSV, NJB read “a single cubit of his *life*.” By contrast the NIV, NIB, NAU, NRS, and NAB, give it a temporal interpretation, reading “single hour/moment to his *life*” (italics added). The Greek ἡλικίαν is like the English “span,” which can have spacial or temporal meanings, as in “life-span” and “hand-span.”⁶³

The Greek πῆχυν “cubit” is related to πῆχυσιος, which is attested with a temporal meaning in the phrase πῆχυσιος χρόνος “a span of time” (Liddell and Scott 1966: 1402). The תת אמה אחת in the STT reflects a similar idiom and would be the equivalent of יום אחר. If this saying goes back to an Aramaic source, the *Vorlage* could be restored by emending the STT אמה “cubit” to אימם “day,” which would be the cognate of the Syriac ܐܝܡܡܐ (*imām*) “day, daytime” (Payne Smith 1957: 13).

In Matt 6:28 the τὰ κρίνα τοῦ ἀγροῦ “the lilies of the field” appears in the STT as חבצלת השרון . . . החומש [ה] “the red . . . saffron of Sharon.”⁶⁴ The Vulgate read *lilia agri* “*lilies of the field*”, but the STT gloss גיל יון (and its variants) transliterates the Latin *gilvus* “pale yellow.” Luke 12:27 has only τὰ κρίνα, “the lilies.” Thus, the Greek texts make no reference to Sharon. But this is true also of the Song of Solomon 2:1, which reads,

אני חבצלת השרון שושנת העמקים

I am a flower of the Sharon, a lily of the valley.

ἐγὼ ἄνθος τοῦ πεδίου κρίνον τῶν κοιλάδων

ego flos campi et lilium convallium

I am a flower of the plain, a lily of the valleys.⁶⁵

In this text and in the Hebrew *Vorlage* of Matt 6:28 and Luke 12:27, שָׂרוֹן as a proper name does not appear. But πεδίου “open country” and κοιλάς “deep valley” could be translations of the common noun שָׂרוֹן—with its definite article—which was the cognate of the Arabic سر (sirr) “the low or depressed part of a valley, or most fruitful part thereof, the middle of a valley or meadows, fruitful good land” (Lane 1872: 1338). The שָׂרָה “vermillion” appearing in Jer 22:14 (מְשֹׁחַ בְּשָׂרָה, “painted with vermillion”) may also have been associated with the שָׂר in the name שָׂרוֹן “Sharon.”

At first glance, Matt 6:32 in the STT reads differently than the Greek and Latin. It has שְׂכָל אֵלֶּה הַגּוֹפִים מִבְּקָשִׁים, which Howard (1995:27) translated as “because all these things the bodies seek.” Matt 6:32 and Luke 12:30 read:

πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν

haec enim omnia gentes inquirunt scit

For after all these things the Gentiles seek

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν,

haec enim omnia gentes mundi quaerunt

For all these things do the nations of the world seek.

The Greek ἔθνη “people/Gentiles” and ἔθνη τοῦ κόσμου “people of the world” and the STT הַגּוֹפִים “the bodies”

cannot be translations of each other. Jastrow (1903:225) defined גוֹי (stem II) as “body, person, substance, self” and noted that גוֹיִם is used for “the fictitious storehouse of souls in heaven.” In BDB (157) גוֹפֵת is defined as a “body, corpse,” making it the cognate of the Arabic جيف (*jiyyaf*) “he became a stinking dead body” and جيفة (*jîfat*) “a carcass, or corpse, a dead body that has become stinking.” With these definitions in focus, the STT “because all these things the *bodies* seek,” is senseless. However, there was another meaning of גוֹי in Hebrew which has yet to be recognized in most Hebrew/Aramaic lexicons. The גוֹי in STT 6:32 is the cognate of the Arabic جف (*juff*), meaning “a company of men or people, a collective, or great body thereof” (Lane 1865: 432, 494). Thus, the STT הגוֹפִים would carry the same meaning as the Greek ἔθνη “people/Gentiles.”

The τὰ ἔθνη τοῦ κόσμου “the people of the world” in Luke 12:30 corresponds to the Hebrew עַמֵּי הָאֲרָץ, which Jastrow (1903: 125) defined as “country people, hence illiterate, coarse, unrefined (often applied to an individual), . . . those not observing certain religious customs regarding tithes, levitical cleanness &c.” This term may well have been in the original Hebrew saying. If so, Matthew changed the עַמֵּי הָאֲרָץ to הגוֹפִים because he was writing for some who were so labeled and they might have been offended by the pejorative term.

MATTHEW 7:3–4

The δοκός “beam,” mentioned in Matt 7:3–4 and Luke 6: 41–42, would translate the Hebrew קוֹרָה “beam.” But the κάρφος “speck” in these same verses could be a translation of

(1) קִיטָא “twig, chip,” or (2) קִיפָם “chip, fragment,” or (3) קִשָּׁ “straw, stubble,” which is the word found in the STT.”⁶⁶

As noted by Davies and Allison (1988: 671) and other commentators, statements similar to those found in Matt 7:3–4 and Luke 6: 41–42 are found in the Talmud, notably,

- *‘Arakkhim* 16b, “R. Tarfon said, ‘I wonder whether there is anyone in this generation who accepts reproof, for if one says to him: Remove the mote [קִיפָם = κάρφος] from between your eyes [or: teeth], he would answer: Remove the beam [קורה = δοκός] from between your eyes [or: teeth].”
- *Baba Bathra* 15b “If the judge said to a man, ‘Take the splinter [קִיפָם = κάρφος] from between your teeth,’ he would retort, ‘Take the beam [קורה = δοκός] from between your eyes.”

The זולתך in Matt 7:4–5, which Howard translated as “other person” or “fellow man,” appears as a synonym for אחרריך “your other one.” Apparently, the Hebrew *Vorlage* read אחריך, which came into Greek text as ἀδελφού σου “your brother” (three times in Matt 7:3–5 and four times in Luke 6:41–42). But in the STT text tradition the אחרריך became corrupted to אחרך, and this unusual singular suffixed אחר was replaced with the singular suffixed synonym זולתך.⁶⁷

MATTHEW 7:11

The translation of Hebrew רע has been problematic in several texts. For example, MT נמו רעיק in Nahum 3:18 is

rendered in the Septuagint as ἐνούσταξαν οἱ ποιμένες σου “your shepherds [= רעה, stem I] slept,” but the Peshitta has נַחַם סְבִיבֵי (nāmaw ḥabraiky) “your friends [= רעה, stem II] slept.” In Micah 4:9 the MT תִּרְעִי רַע “you shout a shout” [= רוע] was translated in the Septuagint as ἔγνωσ κακά “you have known evil” [= ידע and רעה, stem I], and the Peshitta also has אָבַדְתָּ בְּעֵצָה, חָבַדְתָּ (‘ābadty bištā^c) “you committed evil,” but the Targum Jonathan has אַתְּ מִתְחַבֵּרָא לְעַמִּיָּא “you made friends [= רעה, stem II] with the gentiles.” A retroversion of the ποιητοὶ in Matt 7:11 to רעים suggests a similar ambiguity with רעים in the original version of the verse and the רעים in the STT.⁶⁸

The rhetorical questions in Matt 7:9–11 established the point that parents do not give their children something suggestive of death when they asked for the staples of life. The inference is that “family members” [= Hebrew רעים or Aramaic תְּחַבְּרִין] naturally give good gifts to each other. However, the רעים [= רעים] “family, friends, kinfolk, loved ones” of the original saying was misread as רעים “evil ones.”

The Aramaic תְּחַבְּרָא “family, friends” could not have produced such a misunderstanding, adding support for there being a Hebrew *Vorlage* for this Matthean tradition. Instead of interpreting רעים as ποιητοὶ, the early translator should have rendered it as πλησίον, as in Matt 5:43, “you shall love your πλησίον as you love yourself.” At one time Matt 7:11 surely carried the meaning, “If you who are *kinfolk* know how to give good gifts to your children, how much more so will your heavenly father give good things to those who ask!” (Psa 23:1 may well have meant “Yahweh is my *kinsman*, I shall

not want”—in which case the names Abijah, “Yahweh is my Father” and Ahijah “Yahweh is my brother/kinsman” could serve as commentary.

If ἄρτον was a translation of לחם “bread” in this tradition, then either אֶבֶן “stone” or רֶגֶם “stone” could have been used in a wordplay. In light of the יִרְגְּמוּ-בֹרֶגֶם in Lev 24:14 and 16, (Septuagint λίθοις λιθοβολεῖτω αὐτὸν) “stone him with stones,” רֶגֶם is more likely to have been in the original saying. Even though אֶבֶן was used with רֶגֶם for stoning (Lev 24:23, אֶבֶן אֶתוֹ אֶבְרָגְמוּ “and they stoned him with stones”), אֶבֶן could have highly desirable connotations, like building stones, writing stones, and gem stones. But רֶגֶם more than אֶבֶן conveyed a sense of death. Jesus’ question seems to have been, “what man of you, if his son ask him for לֶחֶם (a staple of life) will give him רֶגֶם (an instrument of death)?”

In the STT text of Matt 7:9, אֶבֶן appears rather than the anticipated רֶגֶם. The reason is probably due to the fact that in texts, more so than in speech, רֶגֶם was still ambiguous for there was

- רֶגֶם, stem I, “stone” and “to stone,”
- רָגַם, stem II, “to speak aloud, to interpret, to translate,” which produced the verbs תִּרְגַּם and תִּרְגְּמוּ and the noun תִּרְגוּם, the Aramaic version of the Hebrew Bible,
- רָגַם, stem III, “friends” and “friendship,” which was the cognate of the Arabic رَجْم (rajm / rajam) “a special friend; or a true, or sincere, friend; or a special, or particular,

friend; a synonym of خلیل (*ḥalīl*) “a special or particular friend, a friend in whose friendship is no خلل (*ḥalāl*) [i.e., *unsoundness*, or *defect*, or *imperfection*] . . . *Brothers*, or *brethren*” (Lane 1867: 1048; 1865: 781). (This רגם has yet to be recognized in standard Hebrew lexicons.)

In speech the difference between רגם “stone” and רגף “friend” would be unambiguous, but the written רגם was just the opposite. Thus, the switch was made in the STT from the רגם in the *Vorlage* to the אבן now in the text.

The contrast between “fish” (ἰχθὺν) and “serpent” (ὄφιον) was more than a contrast between what swam in the sea and what crawled on the earth. It was a contrast between an *edible* fish and the *devouring* sea-serpent. In Hebrew תנין was used for the sea-serpent Leviathan (Psa 74:14, 104:26; Job 40: 25–41:26 [Eng. 41:1–34]). The question was probably, “if the son ask for a fish (דג) will the father give him the sea-serpent/Leviathan (תנין / לוייתן)?” Although ὄφις was used for a kind of fish (Liddell and Scott, 1279), the preferred Greek word would have been κήτος, which renders the תנין in Gen 1:21.

However, in the STT text of Matt 7:9, נחש, appears rather than the anticipated תנין. The reason is probably due to the fact that when written תנין was also ambiguous. For example, in Lam 4:3 the תנין became “jackal” in the ASV, RSV, NKJ, NAB, NAS, NIB, NJB, NRS, and NAV, but it became δράκοντες “snake, serpent” in the Septuagint, *lamiae* “monster, vampire” in the Vulgate, and “sea monsters” in the KJV and DRA. But the תנין in Exo 7:9 became δράκων “snake,

serpent” in the Septuagint and *colubrum* “snake, serpent” in the Vulgate, which was followed in subsequent English translations. The ambiguity in the Hebrew *Vorlage* was removed in the STT tradition by changing the תַּנִּין “serpent” to נַחַשׁ “serpent.”⁶⁹

According to the STT of Matt 7:11, God’s gift to those who seek him will be רוּחוֹ הַטוֹב “his good spirit,” which is not the same as the ἀγαθὰ “what is good” in the Greek text nor the πνεῦμα ἅγιον “a holy spirit” in Luke 11:13. The STT רוּחוֹ [= רִוְחוֹ] “his spirit” could also be read as רִוְחוֹ “his respite, abundance, refreshment, ample provisions” (BDB 926; Jastrow 1903: 1357)—the same word which appears in Est 4:14 and is translated in the Septuagint as βοήθεια “help, support.” The masculine adjective הַטוֹב in the STT is a better match with the masculine רִוְחוֹ “abundance” than with the feminine רוּחַ “spirit.”

The Greek text of Matt 7:28 begins, Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους “and it came to pass, when Jesus had finished these words.” But the STT has וּבְעוֹד שִׁישׁוֹ הָיָה מְדַבֵּר דְּבָרִים אֲלוֹ “while Jesus was speaking these words.” Did Jesus’ listeners marvel at his words/conduct while he was speaking or only after he had finished speaking? A dittography of the כָּל הַ “all the people,” may have occurred in the *Vorlage* behind the Greek text tradition which was read as “he finished.”

According to the Greek, Jesus’ listeners were astonished at τῇ διδασχῇ αὐτοῦ “his teaching,” whereas in the STT they were astonished at הַנְּהַגְתּוֹ “his conduct.” But the הַנְּהַגְתּוֹ is problematic if it is from נָהַג “to conduct.” The feminine noun

has both the suffix ם and the definite article ה. But it must be only one or the other. The initial ה of הנהגתו is probably a dittography and a misreading of the first two letters of the noun הַגִּית, which appears in Psa 49:3, “my mouth will speak words of wisdom; the utterance (הַגִּית) from my heart will give understanding.” The Aramaic cognate of הַגִּית is הַגָּא “to reason, speak, study,” definitions which fit the context perfectly. Thus, the STT הנהגתו needs to be corrected to נהגתו “his conduct” or to הגתו “his teaching”—in agreement with the Greek text tradition and the general context.

MATTHEW 8:2–4

The healing of the leper in Matt 8:1–4 differs slightly from the accounts in Mark 1:40–45 and Luke 5:12–14. For the four words in the STT, בא וישתחוה לו לאמר, “he came and worshiped him saying,” the Greek text of Matt 8:2, has as expected, προσελθὼν προσεκύνει αὐτῷ λέγων, “he came and worshiped Him, saying.” But in Mark 1:40 this was expanded to read, παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ, “beseeching him and kneeling down, said to him.” And, similarly, in Luke 5:12 the text reads, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, “he fell prostrate, pleaded with him, and said.” The expanded texts in Mark and Luke are the result of a dittography in the Hebrew *Vorlage* of the Greek text tradition wherein the last four letters (i.e., והל) of the ושתחוה לו were written twice and read as the verb וחלה (stem II) “to beg, to plead, to beseech” (BDB 318).⁷⁰

In Matt 8:3 the STT reads **נטהר המצורע מצרעתו** “the leper was cleansed from his leprosy,” but the Greek text has **ἐκαθαρίσθη αὐτοῦ ἡ λέπρα**, “his leprosy was cleansed,” changing the subject from the **ὁ λεπρὸς** “the leper” to **ἡ λέπρα** “the leprosy.” In Mark 1:42 and Luke 5:13 the subject is the same as in the Greek Matthew, but the verb differs. They read **ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ**, “the leprosy left him.” This difference points to Hebrew *Vorlage* in which **רפא** or **רפה** was the verb in the text. Hebrew **רפא** means “to heal, to be healed,” but in Aramaic it means “to let go, to let loose, to let alone”—which is the cognate of the Hebrew **רפה** “to let go, to let loose” (Jastrow 1903: 1490; BDB 950–952).⁷¹

There is nothing in the STT of 8:2, except in ms. A, which matches the **θέλης**, “you will/you are willing,” in Mark 1:40 and in Luke 5:12; and nothing in the STT matches the **σπλαγχνισθεῖς**, “moved with pity,” in Mark 1:41, or the **εἰς μαρτύριον αὐτοῖς**, “for a testimony to them,” which appears in Matt 8:4, Mark 1:44, and Luke 5:14.

Davies and Allison (1991: 16) speculated that the phrase “for a testimony to them,” could “be taken in a negative sense . . . if the priests do recognize the leper’s recovery, then they cannot persist in unbelief without incriminating themselves.” If given a positive sense it could indicate a testimony to the priests and people (1) that Jesus upholds the Torah, *or* (2) that the outcast has been made whole,” *or* (3) that Jesus really did this great work,” *or* (4) it “simply means as a statute for Israel.” But a better interpretation than these summarized by Allison and Davies is available once it is recognized that

- **μαρτύριον** “testimony, witness, proof” was a translation of an **עֵדוּת/עֵדָה** in the Hebrew *Vorlage* of the Gospels;

- that עֲדָה / עֲדוּת had more than one meaning, including the עֲדָה meaning “assembly, court, prayer meeting”;
- among its meanings was the עֲדָה which was the cognate of the Arabic عد (*‘adda*) “he numbered, counted, reckoned”; عدة (*‘aidat*) “a collective number, a certain period of time”; and عديد (*‘adid*) “a man who introduces himself into a tribe, to be numbered as belonging to it,” as in the phrase عداد أهل الخير (*‘idâdi ‘ahli ‘lḥayri*) “reckoned among the people of goodness, of wealth, of health, a *like* or an *equal*” (Lane 1865: 829; 1874: 1971).⁷²

In light of this last definition, the *Vorlage* for the Greek εἰς μαρτύριον αὐτοῖς can be reconstructed as לְעֵד לָהֶם, “for a witness.” But the לְעֵד can also be read as לְעָד, the infinitive of עָדָה “to be equal, to be numbered among, to be included (as one of them).” It would equal the Greek εἶναι ἴσος “to be equal.” According to this interpretation, the outcast leper, having been healed, was commanded by Jesus to do four things: (1) to tell no one of how he was healed,⁷³ but (2) to go to a priest, who without knowing how, would examine him and see that he was ceremonially clean/pure, (3) then to present his offerings as Moses commanded those who were healed of leprosy [Leviticus 13–14], and (4) to become reckoned/registered among the healthy Hebrews—with all the rights and privileges appertaining thereto. He was no longer an outcast. He was to be numbered among and equal to any ceremonially clean member of the Jewish family. In this way, Jesus confirmed the quotation recorded in Matt 5:17, “Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.”

MATTHEW 8:5–13

The town of Καφαρναούμ “Capernaum” in Matt 4:3 was identified as παραθαλασσία “the one by the sea.” Here in 8:5 the STT has הרמתה / הרמתה כפר נחום “the village of Nahum, the one seaward.” The הרמתה in mss. AEF reflects a misreading of the י in the original הימתה “the one seaward” as a ר, and the הרמתה in the other manuscripts reflects a secondary error in which the רמ of הרמתה was then inverted into the מר in הרמתה (see above pp. 70–71). The transliterations in 8:6 reflect different Greek words for the Hebrew הכוּץ “the contraction.” The פּרלאטיקוּן in ms. A transliterates παραλυτικός “paralytic,” but the פּראלשיאה, the פּיראלשיאה, the פּיראלאשינו, and the פּירא־לְשִׁיזָה all transliterate παράλυσις “paralysis,” which is an unattested variant in the Greek text tradition.

MATTHEW 8:9

καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν
ἔχων ὑπ’ ἐμαυτὸν στρατιώτας

for I also am a man under authority
having under myself soldiers

ואני אדם חוטא ויש לי ממשלת
תחת ידי פירושים ופרשים ורוכבים

Howard’s Translation

I am a sinful man and I have authority
under the Pharisees and [I have] horses and riders

McDaniel's Translation

I am a provost, a superintendent; and I have authority!
 Under my hand (= control) are mounted-horsemen,
 and equestrians and charioteers.

The ὑπὸ ἐξουσίαν “under authority” in Matt 8:9 appears in Sinaiticus, Alexandrinus, and in Luke 7:8, as ὑπὸ ἐξουσίαν τασσόμενος “placed under authority.” The extra word τάσσω “to command, to order, to direct” may be linked to the extra word חוטא “to superintend” in the STT. Although Howard (1995: 32–33) translated the חוטא אדם as “a sinful man,” the text means, “I am a provost, a superintendent.” The אדם here is the cognate of the Arabic أدمّة (*ʿadamat*) “provost, chief” (Lane 1863: 36); and the חוטא here is an Aramaic word which is the cognate of the Arabic حوط (*ḥawīṭ/ḥayyīṭ*) “One who guards, protects, takes charge” as in the expression أمر حواط (*ḥuwwātu ʿamrⁱⁿ*) “superintendent of an affair” (Castell 1669: 1156; Lane 1865: 671; 1868:1999). This חוט may be a by-form of the Aramaic חטי “nobleman, one who lives in luxury” (Jastrow 448).

The centurion clarified his language by adding the phrase ויש לי ממשלת “And I have authority!” Contrary to the translation of Howard the centurion did not get his authority from the Pharisees. The centurion actually said “Under my control are mounted-horsemen (פירושים = *celerēs*), and equestrians (פרשים = *equites*), and charioteers (רוכבים = *currus*).”

MATTHEW 8:11, 20

In Matt 8:11, three manuscripts (C, H, and Brit. Lib. no. 26964) begin with the phrase **כִּי הָאוֹמֵר אֲנִי לָכֶם**. “For I am saying to you,” with an anomalous ה prefixed to the participle. The first three letters, **כִּי ה**, should probably be restored to **כֹּוֹה** “thus,” or the ה should be deleted and the **כִּי** read as the emphatic particle “indeed.” A most surprising variant in the STT comes in 8:20, where the Greek $\acute{o} \delta\epsilon \upsilon\iota\acute{o}\varsigma \tau\omicron\upsilon\theta \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\varsigma$, “for the Son of the Man,” appears in the STT as **וּלְבֵן אָדָם בֶּן הַבְּתוּלָה**, “and for the son of man, the son of the virgin”—with an indefinite “man” but a definite “virgin.”

In the current lexicons of Biblical and post-Biblical Hebrew and Aramaic, **אָדָם** must mean (1) man, (2) red, (3) blood, (4) Adam, (5) Edom (which became a code word for Rome).⁷⁴ But other definitions of **אָדָם**, attested in Arabic cognates, need to be added to the Hebrew lexicons.⁷⁵ The ones germane to this text are the following:

- **אָדָם** (*ʿidāmu*) and **אָדָמָה** (*ʿadamat*) “the chief, and provost, of his people, the aider, the manager of the affairs, the exemplar of his people,” which would equal **אָדָם** ;
- **אָדָם** (*ʿadama*) “he effected a reconciliation between them, brought them together, made them sociable, or familiar with one another, made them to agree, induced love and agreement between them,” the participle of which would equal **אָדָם**.

Thus, **בֶּן אָדָם** “the son of man” could also mean (1) “the son of authority = the one in authority” or (2) “the son of the reconciler = the conciliator.”

The **הבתולה** has two possible explanations, both of which are informed by Arabic cognates. The first cognate includes

- **بتل** (*battal*) “he devoted himself to God’s service,”
- **بتيلة** (*batīlat*) “separated from the world for God’s service,”
- **تبتل** (*mutabattil*) “he detached himself from worldly things and devoted himself to God exclusively,”
- **متبتل** (*mutabattil*) “an ascetic, a pious, godly man,”
- **وتبتل اليه تبتلاً** (*watabattal ʿilayhi tabtīlaʾ*) “and devote thyself wholly to his service,” *Qurʾan* 73:8.⁷⁶

If the STT **הבתולה** were emended to **בתילה**, it would match perfectly the second definition above. The **בן** would be like the **בן** of **בן־חיל** “mighty man,” and **בן בתילה** would mean “an ascetic, a godly man.” This interpretation fits the immediate context of Matt 8:20, and would reflect the truth of Jesus’ self understanding: he devoted himself totally to God’s service (“Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done,” Luke 22:42).

If the **הבתולה** is a later gloss on the **בן אדם**, “the son of man,” it supports the conclusions presented by me in a separate study⁷⁵ that **בן אדם** was not always the equivalent of the Aramaic **בר אנש** “the son of man.” There was the Hebrew **בַּר אֲנֹשׁ**, “the most obedient/pious man”—the superlative of **הַבָּר הָאֲנוּשׁ הַבָּר** “the pure/pious man.”⁷⁷ In an unpointed text it

could easily be confused with the Aramaic **בְּרֵ אֲנָשׁ**. It is quite possible that the *Vorlage* of the current STT of Matt 8:20 had Jesus identifying himself in Hebrew as **בְּרֵ אֲנָשׁ** (= **בְּרֵ אֲנָשׁ**) “the one totally and completely devoted to God, more so than anyone else”—but he was nevertheless homeless. To remove the ambiguity of the unpointed Hebrew **בְּרֵ אֲנָשׁ**, it was changed to **בֶּן אָדָם**, then later glossed as **בֶּן בְּתִילָה**.⁷⁸

The verb at the very end of Matt 8:20, οὐκ ἔχει ποῦ τῆν κεφαλὴν κλίνειν, “(the Son of man) has nowhere to lay his head,” became in the Peshiṭta and the Old Syriac **ܫܥܟܝ** (*sēmak*), “to lean, to support one’s self.” This phrase appears in the STT as **אֵין מְקוּם לְהַכְנִיִם רֵאשׁוֹ**, with the verb **כָּנַס** conveying the idea not only of support for the weary, but also the idea of protection from the elements. Jastrow (1903: 649–650) cited **כָּנַס** as meaning “to gather, to cover, to shelter, to bring home.” It’s Arabic cognates include

- **كَنَسَ** (*kanasa*) “he entered the tent, or hid himself, and entered the tent,”
- **كِنَاس** (*kinâs*) “covert, hiding place, abode, cave,”
- **مَكْنَس** (*maknis*) “a place to enter and protect itself from the heat” (Lane 1885: 2173).

Thus, while several titles and epithets attributed to Jesus, with various definitions, appear throughout the Gospels, the **בֶּן אָדָם** in the STT of Matt 8:20 could (1) equal *ben + °ōdēm*, meaning “the son of the reconciler, conciliator,” or (2) equal *ben + °ēdām*, meaning “the son of authority = one in authority,” or (3) going back to an original Hebrew **בְּרֵ אֲנָשׁ**

it could equal *bār* ‘pure’ + *’ēnōš* ‘man,’ meaning “the man of purity = the most pure person.” Although the **בן הבתולה**, “a son of the virgin,” appears to be a gloss, it may well be derived from an original Hebrew **בן בתילה**, “an ascetic, godly man.”

MATTHEW 9:2–8

καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης

Then behold, they brought to him a paralytic lying on a bed.

ויקרבו לפניו חולה א"מ כוויץ
... וישכב על מטתו.

They brought to him one who was sick with contractions
... lying upon his bed.

In the STT the παραλυτικὸν “paralytic” appears as a *Pi^cel* (intensive) participle of כְּוִיץ, כְּוִיץ, כְּוִיץ “to curl, to shrink” (Jastrow 1903: 625), with a gloss of the Greek term transliterated into Hebrew. These variant spellings demonstrate that the scribes’ knowledge of Greek was somewhat limited:

פרלאטיקו	A	פרליטיקו	DG
פראליטיקו	C	פליטיקו	EF

פאראלטיקו British Library Ms. Add no. 26964.

MATTHEW 9:2b

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν ἔπεν τῷ παραλυτικῷ,
Θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

and when Jesus saw their faith he said to the paralytic,
 “Take heart, my son; your sins are forgiven.”

STT

וירא ישׁוֹ אִמוּנַתְם יֹאמֵר לַחֹלֵה תַחֲזֹק בְּנִי.
 בְּאִמוּנַת הָאֵל כִּי נִמְחְלוּ עֲוֹנוֹתֶיךָ.

Jesus saw their faith and said to the sick man:

Have courage my son.

It is by the faith of God

that your sins have been forgiven.

This last sentence in the STT (which does not appear in the
 Greek Gospels) echos Psa 103:2–3,

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה
 הַסֹּלֵחַ לְכָל־עֲוֹנֵי הָרֹפֵא לְכָל־תַּחֲלָאִיכִי

Bless Yahweh, O my soul, who

forgives all your iniquity, who heals all your diseases.

The verb מַחֵל “to forgive, to pardon” in the STT here is the
 same word appearing in the Lord’s Prayer (Matt 6:12). It is a
 synonym of מַחֵה “wipe out, blot out” (BDB 562; Jastrow
 1903: 759, 760–761) and matches its Arabic cognate محَا
 (*mahâ*) in the following sentence cited by Lane (1893:
 3018).⁷⁹

محَا اللّٰهَ عَنْهُ الْاِسْقَامَ وَالذَّنُوبَ
 (*mahâ ʿllahu ʿanhu ʿlâsqâmi waʿlḏḏunûba*)

God removed from him diseases and sins.⁸⁰

The difference between the parallel accounts in Mark 2:2 and Luke 5:17 can be accounted for by recognizing the ambiguity of the רבים which must have been in the Hebrew *Vorlage* of these verses. Mark understood the רבים to mean “many (people),” so his text reads, καὶ συνήχθησαν πολλοὶ “and many came together.” On the other hand Luke interpreted the רבים as (1) “great (ones), rabbis, big shots,” so his expanded text includes, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι “there were Pharisees and teachers of the law sitting by,” as well as (2) “many,” reflected in the additional phrase ἐκ πάσης κώμης, “from every village.”

Ambiguities in the Hebrew *Vorlage* due to the semantic range of Semitic stems like רבים, as well as differences caused by homographs account for the other problems facing the interpreters of Matthew 9. Underlying the theological problem of asserting that all sickness is the result of one’s sin or “the sins of the fathers” (Deut 28:15–35) is the philological problem of the derivation of עון “iniquity, punishment of iniquity” and its relation to עיון/עין “disease, infirmity.”

Two distinct sounds, with two distinct alphabetic signs (the א [°ayin] and אָ [gʰayin] in Ugaritic, and the ع [°ayin] and غ [gʰayin] in Arabic), coalesced in Biblical Hebrew into one sound with one sign, namely, the ע. Thus, the ע of the Hebrew עון could reflect the Semitic/Arabic ع [°ayin] (a pharyngeal fricative) or the غ [gʰayin] (a voiced uvular fricative). When the Hebrew ע of עון goes back to the Semitic °ayin it is assigned to the Hebrew root עוה, stem I. If the ע of עון goes back to the Semitic gʰayin, it is assigned

to עוה, stem II. The Hebrew עוה, stem I, has these Arabic cognates:

- عوى (^caway) “bend twist,”
- عاهة / عوه (^cwh / ^câhat) “disease malady, infirmity,”
- عيان (^cayyân) “ill, sick, impotent,”
- عي (^cayya) “incapacitated, disabled, fatigued,”
- عائه (^câ³it) “moral bane or malady,”
- عياء (^cayâ³) “incurable disease.”⁸¹

The Hebrew / Aramaic derivatives of עוה / עוה cited in the lexicons include עוה “to be curved, crooked, to do wrong,” עוה “wrong, iniquity,” עוה “to pervert, to corrupt,” עוה “perversion,” and עוה “convulsion.”⁸² It would not be surprising to find that there was also an עוה meaning “disease, sickness.”

The Hebrew עוה stem II, has these Arabic cognates:

- غوى (^gawa, ^gayy) “to err from the way,”
- غى (^gayya) “error, sin, seduction, temptation,”
- غى (^gayy^{un}) “the state of perdition,”
- غية (^giyyat) “error, sin,”
- غاو (^gawⁱⁿ) “tempter, seducer.”⁸³

Thus, as one might well expect, Hebrew has the noun עֲוֹן “sin iniquity, guilt”—a composite of the עו of the root עוה and the well used ון ending of nouns (GKC 85^u). The question became: “Was an unpointed עוֹן to be read as עֲוֹן “sin” or possibly as עוֹן “sickness? While philologically distinct terms, they would have been in Biblical tradition interchangeable. In Deuteronomic theology עֲוֹן “sin/iniquity” became the *cause*, and עוֹן “sickness /infirmity” became the *effect*.

Interestingly, Jesus *healed* (ἰάπαυ/רפא) the son/servant of the Roman centurion without any reference to the forgiveness of sins, although the faith of the centurion was duly noted (Matt 8:13). So also Peter’s mother-in-law was healed from her fever without even a word being spoken, let alone words of absolution (Matt 8:14, Mark 1:29–34; Luke 4:38–41). In the STT of Matt 9:2, Jesus acknowledged God’s role in the forgiveness of the paralytic’s sins, saying to him.

באמונת האל כי נמחלו עונותיך

It is by the faith of God that
your sins have been forgiven.

Some of the scribes/sages missed two important words of Jesus’ pronouncement, namely the באמונת האל “by the faithfulness of the God.” The Greek Gospels (Matt 9:2, Mark 2:5, Luke 5:20) record what Jesus’ critics heard. The STT has what Jesus actually said. This difference led the Φαρισαῖοι καὶ νομοδιδάσκαλοι, “the Pharisees and teachers of the law” to think that Jesus was a blasphemer. Jesus read their minds and responded—using the title בן אדם. Although this became ὁ υἱὸς τοῦ ἀνθρώπου, “the Son of Man,” in the

Greek text and translations, the **בן אֱדָוּתָא** in this context which speaks of ἐξουσίαν ἔχει, “having authority,” should be read as the **בְּנֵי־אֱדָוּתָא** “son of authority,” i.e., “One with Authority.” This **אֱדָוּתָא** is the cognate of the Arabic آدم (*ʿidāmu*) and ادمّة (*ʿadamat*), “the chief, and provost, of his people, the aider, the manager of the affairs, the exemplar of his people” (Lane 1863: 36). Jesus as the **בְּנֵי־אֱדָוּתָא** “One with Authority,” exercise his power in forgiving sins and healing the sick on earth to the glory of his heavenly Father.

This narrative ends in 9:8 with a reference to the **בְּנֵי אֱדָוּתָא**, “but when the crowds saw, they were awestruck, and glorified God, who had given such authority to men (τοῖς ἀνθρώποις = **לְבְנֵי אֱדָוּתָא**). (Mark 2:12 reads, “we never saw anything like this,” and Luke 5:26 reads, “we have seen strange things today.”) Although there is no textual support in the Greek, Hebrew, or Syriac texts, there is the temptation to change the plural **בְּנֵי**/ἀνθρώποις into the singular so that the verse concludes, “they glorified God, who had given such authority to **בְּנֵי־אֱדָוּתָא** “the One with Authority.”

MATTHEW 9:18

ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι
 Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν·
 ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ
 ζήσεται.

Behold, a ruler came in and knelt before him, saying,
 “My daughter just died;
 but come and lay your hand on her, and she will live.”

STT MS. F

ויקרב שר אלף אחד
 וישתחוה לו לאמר אדוני
 בתי מתה עתה שתה.
 באנא ושים ירך עליה והחיה.

A captain of a thousand approached him
 and bowed down to him saying:
 ‘My lord, my daughter died. Now! Hurry!
 Please come and place your hand upon her,
 and restore her to life.’

In Matt 9:18, Jesus is again approached by another authority figure who seeks his power to restore the life of a daughter who had just died. In the Greek and Peshitta texts his title is simply ἄρχων / ܐܪܚܘܢ (*arkûna*) “prince, ruler, official.” But in the Old Syriac of Matt 9:18 and Mark 5:22 he is identified as ܐܪܚܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ (*rab kēnûštahûn*) “ruler of their synagogue,” which is also how he is identified in the Greek text of Mark 5:22 (ἀρχισυναγωγός) In the STT he is a שר “prince, captain,” although manuscripts E and F make him שר אלף “captain of a thousand,” which matches the Old Syriac in Matt 8:5, where the Roman “centurion” (ܩܢܬܪܘܢܐ [*qentrûna*]) was called a ܟܠܝܪܟܐ (*klyrk* = χιλίαρχος) “a leader of a thousand.”

Ms. F probably retains the original Hebrew reading, given the unusual wording of בתי [אתה] מתה עתה שתה, “My daughter died! [Come!] Now! Hurry!” Even though the imperative אתה “Come!” does not appear in mss. ADEFG,

it may have been in the original narrative. If so, these are the dramatic staccato words of an anguished father. The last word in the father's request, שְׁתֵּה "Hurry!" could be a misreading of the אֲתֵה. If not, it can be read as the cognate of the Arabic *سَتي* (*šataya*) "he hastened, or went quickly" (Lane: 1872: 1306). The centurion and ruler of the synagogue were persons of power and authority who turned to Jesus not because he was a בֶּן־אָדָם, "a man/the son of a man." Rather they came because he was בֶּן־אֱדָרָה "the One with Authority" over disease and death.

MATTHEW 9:27

In Matt 9:27 the Greek phrase ἠκολούθησαν αὐτῷ δύο τυφλοὶ, "two blind men followed him," appears in the STT as וְהִנֵּה שְׁנֵי עוֹרִים רְצִים אַחֲרָיו, which Howard translated as "and behold two blind men were running after him." In a similar event recorded in Matt 20:29, Mark 10:46, and Luke 18: 35, the blind men (man) were (was) sitting, not running. The STT רְצִים is a bit ambiguous. It can be the participle of

- רָוַץ "to run," the Arabic cognate being *رض* (*rd*), which in form 4 (أرض [*aradḏa*]) means "he ran vehemently,"
- רָוַץ "to sit still," the cognate of *أرض* (*aradḏ^{un}*) "always sitting still, not quitting his place,"
- רָצָה "to beg," the cognate of which is *رضى* (*raḏiya*) "to be well pleased," which in form 10 means "he asked, begged, or petitioned him" (Lane 1867: 1095, 1100).

Given these options, the רצים in this context best fits option three, whereas option two fits the Greek texts and context of Matt 20:29, Mark 10:46, and Luke 18: 35. (The STT of Matt 20:29 is אצל הדרך, “coming out beside the road,” suggesting that they left their customary sitting place away from the roadside.) The Greek text of Matt 9:27 has nothing matching the STT רצים. Its ἠκολούθησαν “they followed” equals אחרו, which approximates the STT אחריו “after him.” (The verb ἀκολουθέω was used to translate אחר when read as a participle in I Kings 16:22, where the A-text reads ὑπερεκράτησεν ὁ λαὸς ὁ ἀκαλουθῶν τῷ ζαμβρί [“the people following Zambri overpowered”] for the אָשֶׁר הָעָם אַחֲרָי עַמְּרִי, which became ὁ λαὸς ὁ ὦν ὀπίσω Αμβρι [“the people after Ambri”] in the B-text.)

As in Matt 8:4, where the healed leper was told not to tell anyone, so also in 9:30 the two blind men whose sight was restored were told, “Be careful lest the matter be made known.” Yet in the STT text neither the woman healed of her hemorrhaging (9:22) nor Jairus’ daughter whose was raised from a deathly sleep (9:25) were instructed to keep their healing a secret. To the contrary, “This report went out in all of the land” (9:26). This publicity is at great odds with Mark 5:43 and Luke 8:56, “and her parents were amazed; but He instructed them to tell no one what had happened.”

The prohibition against publicity in Matt 12:16 can be turned into a command to publicize simply by changing a ב into a כ, two letters which were frequently confused.⁸⁴ The text reads ויצום לאמר לבל יגלוהו, meaning literally “he commanded them saying to not they will reveal it.” The very problematic לבל was changed to other negative particles in

mss. E and F (לבלתי), G (לא), and H (שלא). Were the לבל emended to לכל, the text mean would mean “he commanded them saying, ‘Reveal it to everyone!’”

Two similar scribal deficiencies may have contributed to the prohibitions in Matt 8:4 (השמרו לך פן תגיד לאדם) “Beware lest you tell a man”) and 9:30 (השמרו פן יודע) “Beware lest the matter be made known”). The פן in these texts was read as the conjunction פֶּן “lest,” but it should have been read as the defectively spelled particle פֹּן “would that, might,” which indicates the subjunctive mood, as in the Targum Onkelos. Examples of this פֹּן include⁸⁵

- Gen 26:10, פֹּן שְׁכִיב דְּמִיֶּחָד בְּעַמָּא ית וְאִיתִתָּךְ, “one of my kindred *would* have lain with your wife,”
- Num 11:29, פֹּן דִּיהוֹן כָּל עַמִּיהָ דִּי נְבִיִין “*Would that* all of the people of the Lord were prophets” (Jastrow 1903: 1143).

The second scribal deficiency involves the ambiguous ש, which could be either the שׁ (*sh/š*) or the שׂ (*s*). The imperative השמר, which appears in Matt 8:4 and 9:30, can be read as הִשְׁמְרוּ “Be on guard!” or as הִשְׁמְרוּ “Strive vigorously!” The stem שִׁמַּר is the cognate of the Arabic شمر (*šamara*) which Lane (1872: 1595–1596) defined as follows:⁸⁶

- شمر (*šamara*) “*he strove, or labored, exerted himself vigorously or his power or ability, employed himself vigorously or laboriously or with energy or took extraordinary pains and was quick in [the affair or the religious service]*”;

- the noun שִׁמְרִי (*šimr^{un}*) “one who acts with a penetrative energy, or who is sharp, vigorous, or effective”;
- the noun שִׁמְרִי (*šammariy^{un}*) “a man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced”;
- the noun שִׁמִּיר (*šimir^{un}*) “one who strives, labors, or exerts himself; who employs himself vigorously, or laboriously, or with energy in the performance of affairs.” (Lane’s italics)

Thus, the הִשְׁמְרוּ פֶּן יִדְרַע הַדָּבָר in Matt 9:30 can be translated as, “Strive vigorously! Would that the matter become known.” And, in *obedience* to this command, 9:31 states, “As for them, they went out and made him known in all that land.” The same command and response fits the narrative about the leper who was healed (Matt 8:2–4, Mark 1:40–45, and Luke 5:12–16). In *obedience* to the command, הִשְׁמַר פֶּן תִּגִּיד לְאָדָם, “Strive vigorously! Would that you declare to the people,” the leper “went out and began to talk freely about it” (Mark 1:45), and “so much the more the report went abroad concerning Him” (Luke 5:15).

The defective spelling of פֶּן (= פִּין) as פֶּן (= פִּין) in the Hebrew *Vorlage* utilized by the Gospel writers, along with the misreading of a כ as a ב, and a ש as ש rather than ש, contributed to the creation of the alleged “messianic secret.” The original Hebrew text of Jesus’ sayings reviewed here called for great publicity. The healed leper and the blind men who received their sight were told to do the same thing that Jesus told the disciples of John the Baptist: “Go and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are

raised, and the good news is preached to the poor” (Matt 11:4–5, Luke 7:22).

MATTHEW 10:1–4

In Matt 10:1 reference is made to τοὺς δώδεκα μαθητάς, “the twelve disciples,” and in Matt 10:2 the reference is to τῶν δώδεκα ἀποστόλων, “the twelve apostles.” Similarly, the STT, has תלמידיו “his disciples” and השלוחים “the apostles,” with a gloss on the latter in which the Greek ἀποστόλων was transliterated as אפוסט’ולוס, with variants

אפושטולאש (ms. A)	אפוסטלוס (ms. B)
אפוסטוליס (ms. D)	אפושטולוש (ms. G).

The inconsistency in the spelling of Greek words and names continues in the list of Jesus’ disciples. The first name, Simon/Σίμων, appears as סִימ’וֹן or שִׁימוֹן, which is a transliteration of the Greek name. The actual Hebrew name would have been spelled שִׁמְעוֹן, as found in Gen 29:33, where the Septuagint reads Συμεων. The Latin surname Peter/Πέτρος was spelled as פִּיטְר’וֹס or פִּיטְרוֹ or פֶּטְרוֹס. His brother’s name Andrew/Ἀνδρέας (“Manly”) was אַנְדְרֵ’ יָאָה or אַנְדְרִיאָשׁ or אַנְדְרִיאָוֶשׁ. The name Jacob/Ἰάκωβος/יַעֲקֹב was glossed with גִּיאִימִי/גִיאִי’מִי for “James”—the name which emerged from the Late Latin *Jacobus* and the Vulgar Latin *Jacomus*, which led to the Spanish *Jaime*, the Italian *Giacomo*, and the Old French and English *James*. The names Alpheus/Ἀλφαίου/אַלְפִּיאִי (from the Hebrew root חֶלֶף, which is related to the Arabic *Caliph* “successor”)⁸⁷ and John/Ἰωάννης/יוֹחָנָן (meaning “Yahweh is gracious”) have

no variant spellings. The name Judas / Ἰουδάς appears as **𐤅𐤓**, **יהודה**, and **𐤅𐤓**.

The variant spellings of the names of the other disciples, along with notes on the meaning of the names, follows.

Thomas / Θωμᾶς

“Twin”

טומאש and **טומא'ס**

In John 11:16; 20:24; 21:2, Thomas is “called the Twin” (Θωμᾶς ὁ λεγόμενος Δίδυμος). The third century *Acts of Thomas* suggests that Thomas was Jesus’ twin. The Old Syriac Curetonian Gospel of John (British Museum Add. 14,451, Fol. 52b) has **ܟܘܕܐܬܐ ܟܘܕܡܐ** (*yhwd' t'wm'*), indicating that Thomas’ real name was Jehuda’/Judah (Smith Lewis 1910: 254 and facing plate). The Gospel of Thomas, *Logia* 1 reads, “These are the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote” (Guillaumont 1959: 3).

Philip / Φίλιππος

Φίλος “friend” and ἵππος “horse”

פיליפוש and **פיליפ'וס**

In the synoptic gospels Philip appears only in the lists of Matt 10:3, Mark 3:18, and Luke 6:14. In the Gospel of John (1:43–46) Jesus called Philip to discipleship, and in turn Philip brought Nathaniel to Jesus. Watson (1992: 311) noted that Philip acted as an intermediary between Jesus and those Greeks who had come to worship at the Passover and wanted to meet Jesus (12:20–26). She noted, “Philip may have been chosen because he spoke Greek, had a Greek name, and came from Bethsaida, a predominantly Greek area (12:21).” Philip is also mentioned in John 6:5–7, 14:8–9, and Acts 1:13.

Simon/Σίμων

“Listener/Hearer”

שימון/ סימ'ון and שמעון

The name Simon reflects the Hellenized pronunciation of the Hebrew שְׁמֵעוֹן (*Šim^côn*). In Hebrew the name has obvious overtones of the שְׁמַע (*Shema*) in Deut 6:4,

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Hear, O Israel, Yahweh is our God, Yahweh alone.

The popularity of the name שְׁמֵעוֹן (*Šim^côn*), without a doubt, rests in this association with this שְׁמַע (*Shema*), the first word in Israel’s statement of faith. Thus, one encounters many men named Simon, such as:

שְׁמֵעוֹן (*Šim^côn*), the Canaanite (Matt 10:4, Mark 3:18),

שְׁמֵעוֹן (*Šim^côn*), the Zealous (Luke 6:15, Acts 1:13),

שְׁמֵעוֹן (*Šim^côn*), the Cyrene (Matt 27:32, Mark 15:21),

שְׁמֵעוֹן (*Šim^côn*), the leper (Matt 26:6, Mark 14:3),

שְׁמֵעוֹן (*Šim^côn*), Iscariot (John 6:71, 13:26).

According to Mark 3:16 and Luke 6:14, Jesus surnamed Simon with the Latin name “Peter” (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον). But in John 1:42, Jesus surnamed him with the Aramaic name “Cephas” (Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος), with a gloss that in Latin “Cephas” means “Peter,” i.e., “Rock.” In the STT of Matt 16:18 there is a Hebrew wordplay on אֶבֶן and אֲבִנֶה, “I say to you: you are a stone (אֶבֶן) and I will

build (אֲבִנָּה) upon you my house of prayer,” with no hint whatsoever of the Aramaic Cephas.

Zebedee/Ζεβεδάιου

“Gift (of God)”⁸⁸

זַבְדִּיָּאל, זַבְדָּאל, and זַאבְדַּל.

In the Greek text tradition there is no conspicuous connection between Ζεβεδάιου “Zebedee” and εὐαγγέλιον “gospel.” But in the STT tradition, the name זַבְדִּיָּאל, “God is my gift” (or זַבְדִּיָּאל “gifts of God”), anticipates the טוב זַבְד “good gift,” i.e., the Gospel, which Jesus began to preach.

Matthew/Μαθθαῖος

“Yahweh is My Kinsman”

מַאֲטִיָּאוּ, מַתְתִּיָּה,

מַאֲטִיּוֹ, and מַאֲטִיב.

The stem מַתְתִּי is not cited in the current standard Hebrew lexicons, but it was cited in the two folio volumes of *Lexicon Heptaglotton* by Edmund Castell (1669) in column 2166. He considered the names Ammitai (אֲמִיָּתַי /Αμμαθι in Jonah 1:1) and Matthew (Μαθθαῖον/מַתְתִּיָּה in Matt 9:9) to be derived from this stem.⁸⁹ Castell cited cognates of this vocable in Ethiopic and Arabic. The semantic range of these cognates includes “husband (*maritus*), fiancé / bride-groom (*sponsus*), fiancée / bride (*sponsa*), i.e., the betrothed (as in Matt 1:19), a mixed marriage (*miscuit*), an extended household (*familiam saturavit*), and a blood relative whom one cannot marry (*gradus consanguinitatis, ob quem connubium non potest*

iniri). The Arabic cognate مت (*matta*), according to Lane (1885: 2687c–2688a) means “he sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour by relationship . . . by affection, or by love.” The noun مائة (*mâttat*) means “anything that is sacred or inviolable . . . that which renders one entitled to respect and reverence . . . a thing whereby one seeks to bring himself near.” The example Lane cited was بيننا رحم مائة (*baynanâ raḥim mâttat*) “between us is a near/ inviolable relationship.”

These definitions survive down to the present in modern literary Arabic, as noted by Wehr (1979: 1045) who rendered مت (*matta*) as “to seek to establish a link to someone by marriage, become related by marriage, . . . to be associated, to be connected with, . . . to be most intimately connected with someone.” Similarly, the noun مائة (*mâttat*) retains the meaning of “close ties, family ties, kinship.”

Thaddeus/Θαδδαῖος

“Liberal, Gift”

טַדִּיּוֹשׁ, טַרְיָאוֹשׁ

טַדִּיּאוֹשׁ, and טַדִּיּאוֹשׁ

The Arabic cognate related to the name Thaddeus is ندى (*nadiya*), which in form II means “to be noble, to be generous and magnanimous.” The noun ندى (*nad^{an}*) means “gift” (Lane 1893: 3030; Hava 1915: 760; Wehr 1979: 1118). Jastrow (1903: 520, 1647) cited the names טַדִּיּאִי and טַדִּיּי, but provided no etymologies. The original form of טַדִּיּאִי and טַדִּיּי, with the preformative ט, would have been

יְהוֹנָדָא, which became יְהוֹנָדָא with the assimilation of the נ and the elision of the א.

Lebbaeus / Λεββαῖος

“Smart, Intelligent”

Lebbedaios / Λεββεδαῖος

“Wealth”

Although the Lebbaeus / Λεββαῖος in Matt 10:3 and Mark 3:18 could reflect the Hebrew לְבִיא “lion,” it is more likely a name derived from the Hebrew לְבִי / לְבָבִי “my heart.” As in Matt 22:37, when the שְׁמָעָה (*Shema*) in Deut 6:5 was quoted, the phrase כָּל־לְבָבְךָ “with all your heart,” became καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, “and with all of your mind.” Similarly, in Mark 12:30, the phrase ἐξ ὅλης τῆς διανοίας σου, “and with all your mind,” was added as a gloss to the ἐξ ὅλης τῆς καρδιάς, “with all of your heart.” This equation of “heart” with “mind” is also reflected in the Arabic cognate لَبِيب (*labīb*), meaning “understanding, reasonable, intelligent” (Lane 1885: 2643; Wehr 1979: 1002). The Lebbedaios / Λεββεδαῖος cited by Aland (1968: 34) as a possible reading of the Ethiopic text, could be derived from the root לָבַד, which would be the cognate of the Arabic لُبْد (*lubbād*) “much wealth.” This noun appears in *Sura* 90:6 in the *Qurʾan* (Lane 1885: 2646) which refers to man’s destruction of much wealth..

Bartholomew / Βαρθολομαῖος

“Bright, Smart Minded”

בִּירְטוֹלוֹמִיאוֹשׁ, בּוֹרְטוֹלְאִמִּיאוֹס,
 בִּירְטוֹלְמִיאוֹשׁ, בּוֹרְטוֹלְמִיאוֹס,
 בִּרְטֹאֲלוֹמִיאוֹשׁ.

Jastrow (1903: 1672) cited תְּלִמָּא “twin,” which is the cognate of the Assyrian *talimu*. The more probable derivation is תְּלִמְעָ “sagacity, smartness, bright, intelligent.” It would be a cognate of the Arabic تلمعى (*talma^cya*) “brilliant, sharp minded” and المع (*alma^c*) “smart, sagacious, bright, intelligent” (Hava 1915: 697; Wehr 1979: 1031). The ע of תְּלִמְעָ, like the ע of שְׂמֵעוֹן, would not be reflected in the Greek transliteration. If this is the proper derivation of θολομαῖος, then the Βαρ (= בר “son”) would not designate a filial relationship but a characteristic or a quality, like בר דעת “a rational being” and בֶּן־חֲכָמִים אֲנִי “I am one of the sages” (Isa 19:11). This תְּלִמְעָ should now be added to the lexicons of Biblical Hebrew.

Cananean /Καναναῖος

“Zealous, Merchant”

קִנְאָנִיּוֹס, קִנְאָנִיאִיֹּס, קִנְעִנִי
 קִנְאָנִיאוֹשׁ, קִנְאָנִיאוֹס, קִנְאָנִיאוֹס

Luke 6:15 mentions Σίμωνα τὸν καλούμενον Ζηλωτὴν “Simon who was called the Zealot.” The same identification is made in the Peshiṭta and the Old Syriac, which has ܩܢܥܢܐ (*tanānā^o*) “zealot” (Payne Smith 1903: 177). Likewise, Acts 1:13 mentions Σίμων ὁ ζηλωτῆς, “Simon the Zealot.” The

variant כנעני in the STT need not mean “Canaanite.” It could be the כַּנְעָנִי “trader, merchant,” as in Zech 11:7,11 (RSV). This word of commerce offers some support for recognizing that the Καναναῖος may transliterate a noun derived from the Hebrew/Aramaic קַנְיָנָא / קַנְיָן “acquisition, purchase, ownership, right of possession” (BDB 889; Jastrow 1903: 1392–1393). But, in light of the ζηλωτής in Luke 6:15 and Acts 1:13, coupled with the fact that the Arabic, Persian, and Syriac texts in the London Polyglot all read קַנְנָא, it seems certain that the Καναναῖος transliterates קַנְנָא “zealous, jealous” (BDB 888; Jastrow 1903: 1388). Davies and Allison (1991: 156) rightly noted,

. . . it is very doubtful whether ‘zealot’ came to refer distinctively to revolutionaries before the Jewish war in the sixties (Gal 1.14); and ζηλωτήν may simply be adjectival in Lk 6.15 and Acts 1.13: ‘the zealous one’ (cf. 4 Macc. 18:12).

Iscariot / Ἰσκαριώτης

“Man of the Lectionary / the Lector”⁹⁰

איסכורייוטו, אישכרויטיא, אסקארויטה,

איסכרויטא, אסכריאוטי, אסכרויטא,

אסכריטי.

Jastrow (1903: 1413, 1417) cited the Hebrew masculine plural noun קְרוּיֹת “persons called up to read from the Scriptures” and the Hebrew קְרוּאִים / קְרוּאוֹת “those called up to read from the Torah,” i.e., *lectors*. This קְרוּיֹת is a cognate of the Arabic قارئ (*qāʿrīy^{un}*) “a reader/reciter of the

Qurʿan,” and similar to the Arabic قرء (qurrâ^c) “a devotee, one who devotes himself/herself” to religious exercise . . .” (Lane 1885:2504, from the verb قرأ (qara^c) “to call, to read, to recite, to chant [Scripture]”). The Hebrew Vorlage of Ἰσκαριώτης can be reconstructed as אִישׁ קָרְיִיֹת, with the ם of the ὁ Ἰσκαριώτης reflecting an אִישׁ in the construct state (“the man of”) followed by the קָרְיִיֹת in the absolute state.

MATTHEW 10:10

... μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας
 ... nor a bag for (the) journey, nor two tunics

ולא תלבוש שמלות...
 nor changes of clothes . . .

According to Matt 10:9–10, Mark 6:8, and Luke 10:4, Jesus prohibited his disciples from carrying a purse, stating in Luke

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα,
 καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε,

Carry no purse, no bag, no sandals;
 and salute no one on the road.

Luke 22:34 indicates that the disciples had carefully obeyed,

Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου
 καὶ πήρας καὶ ὑποδημάτων,
 μή τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθένός.

When I sent you out with no purse or bag or sandals,
 did you lack anything? They said, “Nothing.”⁹¹

In Matt 10:9 and Mark 6:8, purses were allowed but money was not to be put in them. The STT has “nor changes of clothes” which corresponds to the “nor two tunics” in the Greek text. However, the STT lacks a phrase matching the Greek $\mu\eta\ \pi\eta\rho\alpha\nu\ \epsilon\iota\varsigma\ \acute{o}\delta\delta\omicron\nu$, “nor a bag for (the) road.” This is probably due to a haplography involving a *Vorlage* which read something like $\text{וְלֹא\ מִזְמוֹן\ בְּכִיסְכֶם\ וְלֹא\ כֶסֶם\ לְדֶרֶךְ}$ “nor money in your *purse*, nor *clothes* for the trip.” The first כֶסֶם was כְּסִיִּם , the plural of כֶּסֶם “purse.” The second כֶסֶם was כְּסוּיִם , the plural of כְּסוּי “clothing.” In speech the words are quite distinct, but in an unpointed text they appeared redundant, with the result that the latter one dropped out of the SST.

An ambiguous כֶסֶם helps to explain a problem in Luke 12:33. There, Jesus instructed not just his disciples but his entire “little flock” ($\tau\omicron\ \mu\iota\kappa\rho\delta\acute{o}\nu\ \pi\omicron\iota\acute{\iota}\mu\nu\iota\omicron\nu$) to “get yourselves purses that do not wear out” ($\pi\omicron\iota\eta\acute{\iota}\sigma\alpha\tau\epsilon\ \acute{\epsilon}\alpha\upsilon\tau\omicron\iota\varsigma\ \beta\alpha\lambda\lambda\acute{\alpha}\nu\tau\iota\alpha\ \mu\eta\ \pi\alpha\lambda\alpha\iota\omicron\upsilon\mu\epsilon\nu\alpha$). This seeming contradiction in Jesus’ instructions was apparently due to a כֶסֶם in Luke’s source. If Luke’s source had $\text{עֲשׂוּ\ לָכֶם\ כֶסֶם\ אֲשֶׁר\ לֹא\ יִבְלֶוּ}$, it could mean either (1) “make for yourselves *purses* ($\beta\alpha\lambda\lambda\acute{\alpha}\nu\tau\iota\alpha$) which do not wear out,” or (2) “make for yourselves *clothes* ($\iota\mu\acute{\alpha}\tau\iota\alpha$) which do not wear out.” The Hebrew כֶסֶם (*scriptio defectiva*) is unintentionally ambiguous. It can be read, as noted, either as כְּסִיִּם “purses,” or as כְּסוּיִם “clothing” (Jastrow 1903: 633, 652).

Once Luke 12:33 is read as “provide for yourselves *clothes* which do not grow old, with a treasure in the heavens that does not fail,” the metaphor and equation become obvious—

the ageless clothes = heaven's everlasting treasure, i.e., everlasting life. This interpretation matches perfectly with the words of Paul in 2 Cor 5:2–4, “We groan, longing to be clothed with our heavenly dwelling, . . . not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.”

MATTHEW 10:11

εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε,

And whatever city or town you enter.

ובכל עיר ובכל מגדל אשר תבואו

and in every city and tower that you enter.

The Greek πόλις “city” and the STT עיר “city” are a perfect match; but the STT מגדל “tower” is no match for the Greek κώμην “town.” However, the STT מגדל need not mean “tower.” In this context this מגדל is more likely to be the cognate of the Arabic جديلة (*jadilat*) “a region, quarter, or tract” and جداول (*jadā'il*) “way, country, state” (Lane 1865: 392; Hava 1915: 81). With this cognate in focus, the STT מגדל becomes a better match with the Greek κώμην “town,” when the phrase is translated as “and in every city and region that you enter . . .” This variation between the Greek κώμην and the STT מגדל is another proof that the STT is not a translation of the Greek (or Latin) text into Hebrew. Even a dumb translator would know better than to render κώμην “town” by מגדל “tower.” The fact is the STT retains rare Hebrew words that have yet to be recognized and added to the Hebrew lexicon. Thanks to the Arabic lexico-

graphers, Hebrew words like תִּלְמָע “sagacity” and מְגִדָּל “way, district, region” can be recovered.

MATTHEW 10:17–18

προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
 παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια
 καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·
 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
 ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

Beware of men;
 for they will deliver you up to councils,
 and flog you in their synagogues,
 and you will be dragged before governors and kings
 for my sake, to bear testimony before them and the Gentiles.

STT

הזהרו בבני אדם לא ימסרו אתכם
 בקהלותם ובבתי כנסיותם ולפחות ולמלכים
 תוכלון בעדי להעיד להם ולגוים

Beware of men. They will not deliver you up
 in their congregations and houses of assembly,
 but to governors and to kings.
 You will be able to bear witness on my behalf
 to them and to the Gentiles.

There is nothing in the STT which corresponds to the “flogging” (μαστιγώσουσιν) and the “being dragged” (ἀχθήσεσθε) in the Greek text here and in Mark 13:19; and there is nothing in the Greek text which corresponds to the \aleph^{L} particle in the STT. Howard (1995: 45) took the \aleph^{L} to be the negative particle “not,” requiring the following \beth to be read as the disjunctive “but”—thereby making the STT contradict the affirmative statement in the Greek text, “they will deliver you up to councils.”

However, the \aleph^{L} need not be the negative particle \aleph^{L} . In this context it is better read as the emphatic affirmative \aleph^{L} “verily, indeed, surely,” the same particle which appears in Matt 19:22. According to the Greek synoptic accounts (Mark 10:22 and Luke 18:23), the young man who asked Jesus what he must do to have eternal life did not like Jesus’ answer: “sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” All three Greek Gospels agree that young man “went away sorrowful, for he had great wealth.”⁹² Consequently, Howard’s translation of this particle in Matt 10:17 and in 19:22 needs to be changed from “not” to “surely/verily.” Thus, the contradiction between the Greek texts and the STT can be removed simply by the changing one vowel, i.e., reading the \aleph^{L} as \aleph^{L} rather than \aleph^{L} .

MATTHEW 10:25

Maier (1992) and Lewis (1992) have provided a helpful survey and bibliography on the various interpretations of *Baalzebub* and *Baalzebul*, beginning with the \aleph^{L} \aleph^{L} \aleph^{L} (בַּעַל זְבוּב) “Baal Fly” in I Kings 1:2, 3, 6, 16, and Jose-

phus' parallel account in *Antiquities* 9:18 [9.2.1], "Now it happened that Ahaziah, as he was coming down from the top of his house, fell down from it, and in his sickness sent to the God Fly (θεὸν Μυῖαν), which was the god of Ekron, for that was this god's name."

All but two available options for the lexemes זבב and זבל have already been proposed for the derivation and/or etymology of *Baalzebub* and *Baalzebul*. The זבב has been identified not only with "a fly/flyes" but also as the word for "spark/flame," or "enemy." The זבל has been identified with the words for (1) "manure/dung," (2) "a sick person," (3) "lofty abode" (= heaven), (4) "the Temple," (5) "honor," or (6) "a prince" (= Prince Baal). The two remaining options, which were not cited by Jastrow (1903: 377–379), are those which related to the three following Arabic cognates:

- The Arabic ذُو (*dû*) "the one who (is)" or "one endowed with, or embodying something," as in the expressions, *أنا ذُو عرفت* (*ʿanâ dû ʿaraftu*), "I who knew," and *ذُو سمعت* (*dû samiʿtu*), "who heard" (Lane 1867: 986; Wehr 1979: 363). This ذُو (*dû*) would appear in Hebrew as ז or זי, and in Aramaic as ܙ or ܙܝ. The ז of זבב and זבל reflects this ז, meaning "who (is)/ the one who (is)."
- The Arabic بَاب (*bâb*^{un}) "a door, gate, entrance," which has a secondary application meaning, "an expedient, a trick, a stratagem by which something is effected." Lane (1863: 273) compared Matt 16:18, *πύλαι ᾗτου οὐ κατισχύσουσιν ἀπὸ τῆς*, "the gates of Hades shall not prevail against it," and suggested that this probably meant, "the stratagems of Hell shall not prevail against it."

- The Arabic *بلو / بلي* (*balw/ baly*) “to put to the test, to try, to tempt” (Wehr 1979: 91). Lane (1863: 255–257) gave the following definition: “*بلاه* He (God) *tried, proved, or tested him*, *بخير* (*biḥayrⁱⁿ*) [*by, or with, good*], or *بشر* (*bišarrⁱⁿ*) [*by, or with evil; for God tries his servant يبلوه* (*yablūhu*) *by, or with a benefit, to test his thankfulness; and by, or with a calamity, to test his patience; [wherefor it also means He afflicted him].*”

With these cognates in focus the title *Baalzebub* is readily recognized as a composite of *בעל* “Master” + *א* “who (is)” + *בב* “a trickster”; and *Baalzebul* is a composite of *בעל* “Master” + *א* “who (is)” + *בל* “a tester/tempter.”⁹³ The *Βεελζεβούλ* in Matt 10:25 and 12:24 appears in the STT as *בעל זבב*, and so also in the Peshitta and the Old Syriac, as well as in Mark 3:22; and Luke 11:15, 18, 19, even though the Greek texts have *Βεελζεβούλ* (*ἄρχοντι τῶν δαιμονίων*), “Beelzebul (the prince of demons).”

MATTHEW 10:27

ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί,
καὶ ὃ εἶς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων.

What I tell you in the dark, utter in the light;
and what you hear by ear, proclaim upon the housetops.

STT Mss. ABDEFG

אשר אני אומר לכם בחשך אמרו אותו באור
ואשר תשמעו לאוזן ספרו אורו בשער

What I say to you in darkness say it in the light;
 what you hear by ear, tell it in the gate.

The δῶμα / δωμάτων which appears as “roof/housetops” in most English translations, means basically “a house, chief room, hall,” but may mean “housetop” or “house” in Deut 22:8 and “housetop” in Matt 24:17 (Liddell and Scott 1966: 464). But it does not match the שַׁעַר “gate” in the STT. This difference can be explained by assuming that the Hebrew *Vorlage* behind both text traditions contained the word קוֹרֵה which can have these different meanings (the first two of which are cited by Jastrow 1903: 1341–1342):

- קוֹרֵא / קוֹרֵה “joist, beam, post,”
- קוֹרֵה “the long iron bolt of a city gate” which corresponds to the נִגְרָה “a door bolt, pin fitting into sockets top and bottom,”
- קוֹרֵה “home, residence,” a cognate of the Arabic قَرَار (*qarr*) “to take up one’s residence, to reside” and قَرَار (*qarâr*) dwelling, abode” (Wehr 1979: 880–881). Lane (1885: 2501) defined قَرَار (*qarâr*) as “the abode of stability; the permanent abode, . . . a resting place.”⁹⁴

The Greek δωμάτων “houses” obviously reflects the third definition; and the שַׁעַר “gate” in the STT reflects the second definition, wherein the קוֹרֵה “gate bolts” was read as a metonym for the whole gateway, and the clarity of שַׁעַר replaced the ambiguity of the unpointed קוֹרֵה / קוֹרֵת. (The ταμείσις “storeroom, secret room” in Luke 12:3 reflects a *Vorlage* in which לְאָזֶן “to the ear” was also read as לְאֶסֶם “store-

house,” which appears in Deut 28:8 and Prov 3:10, where it was translated in the Septuagint by ταμιεῖον “storehouse.”)

MATTHEW 10:32

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν
ἀνθρώπων,
ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου
τοῦ ἐν [τοῖς] οὐρανοῖς·

Therefore everyone who confesses me before men,
I will also confess him before my father who is in heaven.

STT

הַמְשַׁבַּח אֹתִי בְּפָנֵי אָדָם אֲשַׁבְּחֵנוּ לְפָנַי אֲבִי שְׁבַשְׁמִים

He who praises me before man

I will praise before my father who is in heaven.

The difference between ὁμολογέω “to confess” and שבח “to praise” can be accounted for by presuming the verb ירה was in the Hebrew *Vorlage*. The STT tradition interpreted this ירה as it was used in Gen 49:8, יְהוּדָה אָתָּה יוֹרֹדֵךְ אַחֶיךָ, “Judah, your brothers shall praise you,” whereas the Greek text tradition interpreted it as it appears in I Kings 8:33, וְהִתְפַּלְּלוּ אֶל-הַמֶּקוֹם הַזֶּה וְהוֹדוּ אֶת-שְׁמִיךָ, “and they pray toward this place and confess your name,” which became in the Septuagint, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου.

MATTHEW 11:5

Jesus responded to the disciples of John the Baptist who came asking, “Are you he who is to come, or shall we look for another?” with these words, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.” The last phrase, *καὶ πτωχοὶ εὐαγγελίζονται* “the poor have the gospel preached to them,” reads differently in the Shem Tob Hebrew text. It reads *וְהָעֲנָוִים מִתְּפָרִים* “and the poor are acquitted.” The Hebrew *Vorlage* of the Greek text tradition read the *Hithpa^{el}* of *פָּשַׁר* (as found in 2 Sam 18:31, where *יִתְּבַשֵּׁר אֶדְנִי הַמֶּלֶךְ* was rendered in the Septuagint as *ὑαγγελισθήτω ὁ κύριός μου ὁ βασιλεύς*, “Good tidings for my lord the king!”).

But the Shem Tob text tradition read the *Hithpa^{el}* of *פָּשַׁר* “to be acquitted, to be pardoned,” which, as Jastrow (1903: 1249) noted, means to be redeemed from debt, to have one’s account settled.⁹⁵ If the Greek text tradition is taken literally, it would imply that the blind, deaf, lame and lepers were not evangelized, only the poor were given the gospel. Following the Shem Tob text tradition one could assume all were evangelized—so it goes with saying—and all received the healing of their bodies by Jesus as needed. The Shem Tob Hebrew text tradition is contextually a viable reading, which would indicate that all to whom Jesus ministered were given equal relief from their immediate needs, be it physical or economic, rather than having the poor being promised that their relief will have to wait for their entry into the Kingdom of Heaven.

In light of Jesus' statement in Matt 5:17, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them," the Shem Tob Hebrew text of Matt 11:5, "*the poor are acquitted*," could well be an original saying of Jesus. One part of the law which Jesus surely sought to fulfill (i.e., to make sure it was obeyed) was that in Lev 25:35–41, which deals with the release and relief of the poor.⁹⁶ This would explain his advice to the rich young ruler, "Go and sell what you have and give to the poor" (Matt 19:21; Mark 10:21). On the other hand, the following verses support the reading of the Greek text tradition that "the poor have the good news preached to them," which remains the preferred reading:

- Luke 4:18, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (quoting Isa 61:1–2).
- Luke 6:20, "He lifted up his eyes on his disciples, and said: 'Blessed are you poor, for yours is the kingdom of God.'"
- "Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?"

MATTHEW 11:17

The wording of Matt 11:17 is in agreement with Luke 7:32 except for one word. The former reads, ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε "we piped for you, and you did not dance; we wailed, and you did not mourn." For the ἐκόψασθε "mourn" Luke 7:32 has the verb ἐκλάυσατε "wept." The Shem Tob Hebrew Matthew has

בכיתם “you cried,” in agreement with Luke. But the initial verb in the Shem Tob text of Matt 11:17 is שרנו “we sang,”⁹⁷ which is obviously not a translation of the ἠυλῆσαμεν ὑμῖν “we piped” in the Greek text or the *cecinimus* in the Vulgate. This difference can be accounted for if the Hebrew *Vorlage* had either חלל “to pipe” or הלל “to sing,” resulting in the well attested confusion of the ח and the ה.⁹⁸ Because the image projected in Jesus’ comparison is of children (παιδίους/ נערים) playing a game, children would not likely have had musical pipes as toys. Thus, the original verb was most likely הלל “to sing” rather than חלל “to pipe.” Jastrow (1903: 346) noted the noun הילולא which was used especially for “praising the bride in dancing before her.” Because (1) one might expect adults to have musical pipes, not children, and (2) because of the special word used for *singing* and *dancing* before a bride, which children could readily do, the Shem Tob text is contextually a very viable alternative reading.

The difference between the “piping” or “singing” variants in Matt 11:17 can well be a draw, especially if one can picture children whistling and pretending a stick or a finger is a musical pipe. The difference between “singing” (הלל) and “piping” (חלל) is insignificant to the point of the parable, but it illustrates well the problem Papias pointed out nineteen hundred years ago in his statement that “Matthew collected the oracles [of Jesus] in the Hebrew language, and each interpreted them as best he could.” Interpretation required then as now figuring out what the letters were because כ and פ and צ were frequently confused with each other, as well as the confusion of the ה and the ח—not to mention the rare confusion of an ע and a ה. On top of that were the ambiguities of

the homographs like עוֹלִים, which could be interpreted as ‘*awwālim* “poor ones” or as ‘*ôlim* “infants.”

MATTHEW 11:19

In Matt 11:19 and Luke 7:35 another variant appears, with Matthew reading καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς “but wisdom is justified by her deeds,”⁹⁹ whereas Luke 7:35 reads καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς, “but wisdom is justified by all her children.”¹⁰⁰ The Shem Tob Hebrew is quite different here, reading והסכלים שופטים לחכמים “so the fools judge the wise.” Obviously, the Shem Tob text is not a translation of the Greek text nor the Vulgate which reads, *et iustificata est sapientia a filiis suis* “and wisdom is justified by her children.”¹⁰¹

But the Greek, Latin, and Hebrew texts here all go back to a common Hebrew *Vorlage* in which there was the misreading of a ה for an ע, or vice versa, an ע for a ה. Two Hebrew roots account for the differences, namely עלל and הלל. The former has the derivative nouns עַלְל / עוֹלֵל “child”; and the latter has the derivatives עֲלִילָה and עֲלִיָּה, both meaning “deed” (BDB 760). The defectively spelled עֲלִיָּה would be עַלְלָה “deed,” which would be identical with the defectively spelled עַלְלָה “her child”; and both עוֹלְלוֹתָהּ “her [girl] children” and עֲלִילוֹתָהּ “her deeds” would, with *scriptio defectiva*, be spelled as עַלְלָתָהּ.

Just as עַלְל is a homograph for several different words, so also is הַלֵּל, which can mean (1) “to shine,” as in Isa 14:12,

בֶּן־שָׁחַר הַיֵּל “O morning star, son of the dawn!”; (2) “to praise,” as in Psalm 135:3, הַלְלוּ־יְהוָה “Hallelujah!” and (3) foolish, senseless, madness, folly, which is found in Ecc 1:17 (הוֹלָלוֹת וְשִׁכְלוֹת “madness and folly”), 2:12 (חֻכְמָה וְהוֹלָלוֹת “wisdom and folly”), 7:25 (וְהַסְכְּלוֹת הוֹלָלוֹת “foolishness and madness”), 10:13 (סְכָלוֹת . . . הוֹלָלוֹת “foolishness . . . madness”); and Psalm 5:6 (הוֹלְלִים “fools”) (BDB 237–239; KBS I: 249). In the *Vorlage* of Matt 11:17, הַלַּל “to sing” must have been in the text, followed by a wordplay in Matt 11:19 with הַלַּל “fool.” Thus, the phrase in the *Vorlage* of 11:19 can be reconstructed as וְהַהֲלָלִים וְהַחֲכָמִים שׁוֹפְטִים “and the fools are judging the wise ones.” The ‘wise ones’ would be John the Baptist and Jesus.¹⁰² The ‘fools’ would be (1) the critics of John who dismissed him saying, “he has a demon”; and (2) the critics of Jesus who charged him saying, “Behold a gluttonous man and a wine bibber, a friend of publicans and sinners!”

This parenthetical note fits perfectly the context of Matt 11:7–19, a pericope in which Jesus praises John the Baptist in these words, “among those born of women no one has arisen greater than John the Baptist . . . he is Elijah who is to come” (Matt 11:11–14).¹⁰³ According to the Shem Tob text of 11:19 John the Baptist was in Jesus’ estimation truly among the חֲכָמִים “wise ones”—in contrast to the so-called חֲכָמִים / σοφῶν “the wise men” and the נְבוֹנִים / στυγεῶν “prudent men” whom Jesus dismissed in Matt 19:25 and Luke 10:21.¹⁰⁴

The Greek texts of Matt 11:19 and Luke 7:35, stating that “Wisdom is justified by [all] her children/works,” do not fit

the larger context of Matt 11:7–19 and Luke 7:24–35 as well as the Shem Tob text fits its context. The abrupt transition from Jesus’ responding to the false charges made about John the Baptist and about himself to the brief pronouncement about ἡ σοφία “the wisdom” is quite puzzling. Davies and Allison (1991: 264–265) created a context by concluding that

Matthew has gained an allusion to 11.2, thus forming an *inclusio*: τὰ ἔργα τοῦ Χριστοῦ / τῶν ἔργων αὐτῆς If, as it appears, the ἔργα of Sophia are the ἔργα of the Messiah (11.2), then Matthew has gone beyond Q and identified Jesus with Wisdom So it is Jesus who is vindicated by his works.”

Having come to this interpretation, Davies and Allison asked, “But what does this mean?” The first thing meant, according to this interpretation, was that the works of John the Baptist—which are paramount in the pericope—had to be ignored, for they concluded, “Were Wisdom to be brought to trial with the crime of not stirring Israel to faith, she would be acquitted. Her works, that is, Jesus’s works, exonerated her by bearing testimony to her labour for others.” Thus, the works of John the Baptist, though elevated by Jesus in the text, became marginalized in the interpretation.

Commentators have noted the textual variants as to whether Wisdom was justified by her τέκνων “children” or by her ἔργων “works.” But they have not provided a satisfactory explanation for the variants.¹⁰⁵ Given the graphic dissimilarity of the τέκ of τέκνων and the ἔργ of ἔργων, the difference was not due to misreadings in the Greek texts. But, as noted above, the variants go back to a Hebrew *Vorlage* with the word עַלְלָתָהּ which could mean either עוֹלְלוֹתָהּ

“her [girl] children” or עַלְלוֹתֶיהָ “her deeds.” The *Vorlage* reconstructed above from clues in the Shem Tob Hebrew Matthew was וְהַלְלִים שׁוֹפְטִים הַחֲכָמִים “and the fools are judging the wise ones.” But this could not have been the *Vorlage* behind the Greek texts. The second הַ of וְהַלְלִים was read as an ע, changing the phrase to וְהַעֲלִים שׁוֹפְטִים הַחֲכָמִים—thereby creating the contextually senseless statement, “the children are judging the wise ones” or “the deeds are judging the wise ones.”¹⁰⁶ A bit of sense was created when this Hebrew was paraphrased in Greek by (1) changing the masculine plural הַחֲכָמִים “the wise ones” into the feminine singular הַחֲכָמָה “the wisdom,” (2) changing the active masculine plural participle שׁוֹפְטִים into a singular feminine passive participle שְׁפוּטָה, (3) and changing the subject into the object and vice versa, with the new object becoming an adverbial accusative “by her children / works,” and (4) reading the final ם of וְהַעֲלִים as the הַ of the feminine singular suffix.

As for the parenthetical ending of Matt 11:19—where there is a three-fold choice between the Greek text tradition of either “Wisdom is justified by her deeds” or “Wisdom is justified by her children,” plus the Shem Tob text tradition that “the fools are judging the wise”—the preferred reading is that of the Shem Tob text. The critics who castigated Jesus and John the Baptist were the senseless fools who failed to recognize the truth. Consequently, there is no need for the fruitless speculation about the metaphors “Wisdom’s works” or “Wisdom’s children.”

MATTHEW 11:25

The problematic phrase in Jesus' doxology in 11:25 is the last one, ἀπεκάλυψας αὐτὰ νηπίοις "you have revealed them to infants." Most English translations have here "babes /infants/little children," but the NAB reads "you have revealed them to the childlike," taking νηπίοις as a metaphor for the humble of heart and lowly of mind.¹⁰⁷ This is exactly what the Shem Tob text has: וגלית אותם לעניים "but you have revealed them to the humble" or וגלית אותם לעניים "but you have revealed them to the poor." The by-forms עָנָו and עָנִי "poor, afflicted, humble, meek" (BDB 776) are to a degree synonyms of the Hebrew עוֹל (stem IV) "to be poor," which is the cognate of the Arabic عيل (^cil) and عول (^cul) "he was poor and in want."¹⁰⁸ This עוֹל is a homograph of the עוֹל found in Isa 65:20 meaning "child, suckling," which is the cognate of the Syriac ܚܡܠܐ "new born babe, swaddled baby" (Payne Smith 1903: 405; BDB 732). This עוֹל can be treated as a by-form of the עָלַל "child" discussed above. And, just as that עָלַל has two distinctly different meanings ("child" and "work") so too this עוֹל has two different meanings: "infant" and "poor," with the plural עוֹלִים meaning "babes" and the plural עָנָוִים meaning "poor people asking for help."

In light of these varied definitions, it is reasonable to reconstruct the Hebrew *Vorlage* for the end of Matt 11:25 and Luke 10:21 as וגלית אותם לעולים, which could mean (1) "you revealed them to the infants," or (2) "you revealed them to the poor." Those who translated the Hebrew *logia* into

Greek opted for the first definition. Consequently, *νηπίους* “infants” appears in Matt 11:25 and Luke 10:21, where it must be interpreted as a metaphor. In the Shem Tob tradition the second definition prevailed and a synonym of עול “poor” was used so as to remove the ambiguity of the עולים. The Shem Tob text can be taken literally, with the following texts serving as commentary:

- Luke 4:18 “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.”
- Luke 6:20 “He lifted up his eyes on his disciples, and said: “Blessed are you poor, for yours is the kingdom of God.”
- James 2:5 “Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?”

In verse 8, Jesus asked the multitude with reference to John the Baptist, “But what did you go out to see? A man clothed in soft garments (*ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον*)? In the Septuagint of Job 40:22 (= English 41:3) and Prov 25:15, *μαλακός* translated the Hebrew רַפָּה and רַפּוֹת “soft” (used with reference to the tongue and voice). It is reasonable to assume that רַפּוֹת was in the *Vorlage* of Matt 11:8. But the Shem Tob Hebrew Matthew has אדם לבוש בגדים רבים, which Howard translated as “a man clothed in noble garments.” But the רבים, which suggests rabbinic dress or multiple layers of clothing, rather than fancy dress, is most likely a misreading of רַפּוֹת, reflecting another confusion of the ב and the כ, which is already well documented by Delitzsch (1920: 110 § 107^{a-c}).

MATTHEW 12:28

εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια
 But if it is by the Spirit of God that I cast out demons.

LUKE 11:20

εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια
 But if it is by the finger of God that I cast out demons.

Commentators have been hard pressed to explain why Luke has “finger” and Matthew has “spirit.” A good example is the following extended quotation from Davies and Allison (1991: 337–339):

As to whether Q had ‘finger of God’ or ‘Spirit of God’ there has been much discussion. In favour of ‘finger’, these points have been made. (i) Luke, given his interests, would hardly have dropped ‘Spirit’ had it stood in his source. (ii) δάκτυλος appears only three times in the entirety of Luke-Acts, Lk 11.20, 46, and 16.24. 16.24 is from Luke’s tradition, and 11.46 belonged to Q. So one can hardly detect in the word itself any special Lukan interest. (iii) The First Evangelist might have altered ‘finger’ to ‘Spirit’ because the former had magical connotations and because the latter linked up so well with the Matthean context, where πνεῦμα is a key word (12.18, 31, 32). Also, the desire to remove an anthropomorphism might have been a factor. On the other side, it has been argued (i) that Matthew, with his interest in comparing Jesus to Moses, would not have passed over an allusion to Exod 8.19, and (ii) that Luke, with his Exodus typology, might have added ‘finger’. Balancing the several observations, we believe Q probably had ‘finger’. Luke’s Exodus typology is perhaps less obvious than many suppose, and Matthew’s interest in Moses may have been overridden by more important or immediate considerations. The con-

clusion, however, is really academic, for the OT equates ‘finger of God’ with ‘hand of God’ and ‘Spirit of God’.

There is a more obvious explanation once the Hebrew *Vorlage* of Matthew and Luke is constructed with the help of the STT, which has **וְאִם אֲנִי מוֹצִיא הַשְּׂדִים בְּרוּחַ אֱלֹהִים** “But if it is by the Spirit of God that I cast out demons.” This matches the Greek, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια. By restoring **אֱלֹהִים** to **אֱלֹהִים הַבְּרוּחַ** the original phrase, **בְּרוּחַ הָאֱלֹהִים** “by the spirit of the God,” became in Luke’s *Vorlage*: **וְאִם אֲנִי מוֹצִיא הַשְּׂדִים בְּרוּחַ אֱלֹהִים**, εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια “but if it is by the finger of God that I cast out demons.” A simple difference in word division accounts for the difference: **בְּרוּחַ הָאֱלֹהִים** “by the spirit of God” or **אֱלֹהִים הַבְּרוּחַ** “by the finger of God.”

Luke’s knowledge of Hebrew was better than that of some commentators and lexicographers. He obviously knew the meaning of **רוּחָה** “finger,” which could have been easily confused with other homographs. The Arabic cognates of **רוּחַ** “spirit” and **רוּחָה** “finger” include the following (with the Hebrew cognates given in parenthesis):

- **روح** (*rûḥ*) “soul, spirit, vital principle” (= **רוּחַ**),
- **روح** (*rawḥ*) “wind, breeze” (= **רוּחַ**),
- **ريحة** (*riḥat*) “wind, gust, blast” (= **רוּחָה**),
- **روح** (*rawḥ*) “respite, relief” (= **רוּחָה**),
- **ريحة** (*riḥat*) “respite, relief” (= **רוּחָה**),

- *روحة* (*rawḥat*) “respite, relief” (= *רִוּחָה* or *רְוַחָה*),
- *راحة* (*râḥat*) “the hand; syn. *كف* (*kaff*), or [rather] the palm of the hand; for the term *كف* (*kaff*) includes the *راحة* (*râḥat*) with the fingers” (= *רוּחָה* = *רוּחָה*).¹⁰⁹

Castell (1669: 3547) cited the by-form *ראחה*, *Volæ manu-um* (*Plantæ pedum*), “strength of hands (sole of the foot).” The by-forms *רוחה* “finger” and *ראחה* “finger” are like the by-forms *ראם/רים* “buffalo” and *באר/בור* “well.” Thus, the Greek texts of Matthew and Luke accurately reflect what was in their respective sources. Matthew’s source read *ברוח האלהים* “by the spirit of God” and Luke’s source read *ברוחת אלהים* or *ברוחה אלהים* “by the finger of God” It is just that simple—once it is realized (1) that there was a Hebrew *Vorlage* with spacing variants and a misreading of a ה as a ת, (2) that Arabic cognates help rescue long-lost Hebrew words, and (3) that those very words can bring clarity to outstanding problems in the Greek texts of the Gospels.

MATTHEW 12:28–30

The phrase *באמת בא קץ מלכות* in the STT of Matt 12:28 was translated by Howard (1995: 57) as “truly the end of [his] kingdom has come,” with the [his] referring to Baalzebul. However, the *קץ* need not mean “end.” It is more likely in this context to be the root *קניץ/קניץ* “to wake up” and *קניצה* “awakening,” a reference to “the dawning of the kingdom of God,” The Greek *φθάω* “to come, to arrive” also

reflects a Hebrew *Vorlage* with קָן, but it is the קָן which is the cognate of the Arabic *قضى* (*qadāy*) “he attained, completed, accomplished, fulfilled” (Lane 1893: 2989; Wehr 1979: 903–904).¹¹⁰ With these definitions in focus, it becomes obvious that the STT and the Greek text of Matt 12:28 go back to a common Hebrew source with קָן/קצה, not קצץ.

However, there is no easy solution for the differences between the STT and the Greek text of Matt 12:30. The Greek *καὶ ὁ μὴ συσάγωγε μετ’ ἐμοῦ σκοπίζει*, “and he who does not gather with me scatters,” does not match the STT with its *הוא מזה שלא יתחבר עמי יכפור בפועל*, “(Whoever) does not join himself to me denies (me).” The *συσάγωγε* “ones gathering” and the *יתחבר* (ms. C)/*מתחבר* (mss. EF) “ones joining,” are, no doubt, equivalent (Jastrow 1903: 421), but *יכפור* “he denies” (Jastrow 1903: 662) and *σκοπίζει* “he scatters” are unrelated. The Peshitta and Old Syriac have the verb *ܟܦܪ* (= *ברר*) “to scatter” (which appears in Dan 4:14 and 11:24). There is some graphic similarity between *כפר* and *ברר*, which could account for the different readings.

Howard’s parenthetical “(me)” follows mss. AB EF which have *בי* instead of the *בפועל* in mss. C and Brit. Lib. no. 26964. The prefixed participle *בפועל* “in the making” matches the Arabic *بالفعل* (*biʿl faʿl*) “indeed, in effect, really, actually” (Lane 1877: 2420; Wehr 1979: 844), with the Hebrew and Arabic usage being analogous to the English interjection “Indeed!” (i.e., ‘in’ + ‘deed/fact’). This rare use of *בפועל* is followed in Matt 12:34 by the more common emphatic interrogative *והלא/הלא* “Is it not (a fact that).”

MATTHEW 12:34, 42, 44

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ

For out of the abundance of the heart the mouth speaks.

והלא הפה מתעוררת הלב מדברת

Surely the mouth awakens, the heart speaks.

The *Vorlage* of the Greek probably read מעתרת הלב (the preposition מן < מ + the feminine construct עתרת + the definite absolute (ה)לב) “from the abundance of the heart.” The STT feminine participles, מתעוררת and מדברת, are problematic in that their subjects, פה and לב are usually masculine. The textual difficulties with the STT is also apparent with the corrupt reading מוההתעוררת in ms. A. This Hebrew half-verse certainly was not translated from the Greek or Latin texts; and most certainly it does not commend itself as being the preferred reading.

The gloss in the STT of Matt 12:42, which identifies βασίλισσα νότου “a queen of the south” / מלכת שבא “the queen of Sheba” as the רִיזִינָה “די איטריאה” (*Rezinah de Isteriah*) (= *Regina Austri*), demonstrates the difficulty the scribes had in understanding Latin. The רִיזִינָה was also spelled as ריינה or ראינה; and the איטריאה variants are:

אישטוריאש ms. A אישטריאה mss. BG

אשטריאה ms. D אישטריטה mss. EF.

According to the Greek text, when the unclean spirit returns home he would find his house σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον, “empty, swept, and put in order.”

But in the STT he would find it רִיק בְּטוֹחַ וְנִכּוֹן, “empty, safe, and in order/ready.” There is no obvious way to account for the difference between “safe” and “swept.” It may have come from a confusion of the טוֹחַ/טָח of the passive participle בְּטוֹחַ “safe” with the טוֹא/טָא of טָאטָא “broom.”

MATTHEW 13:7

ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν αὐτὰς ἀκάνθαι καὶ ἔπνιξαν αὐτά.

And others fell among thorns:
and the thorns grew up and choked them.

STT

וּמִמֶּנּוּ נָפַל בֵּין הַקִּצִּים
וַיִּגְדְּלוּהוּ הַקִּצִּים וַיַּעֲמִדוּהוּ

Some of it fell among the thorns,
and the thorns grew and darkened it.

The STT וַיַּעֲמִדוּהוּ “they darkened it” found in ms. Brit. Lib. no. 26964 and ms. C appears as וַיַּעֲמִדוּהוּ “and they concealed it” in mss. ABEF, and as וַיַּעֲמִדוּהוּ in ms. G. The Greek verbs πνίγω “to choke, to throttle, to strangle” and συμπνίγω (in Mark 4:7 and Luke 8:14), and the noun πνίγηρος “stifling heat” and “choking, stifling, whether by throttling or by heat” (Liddell and Scott 1966: 1425) would be the equivalent of the Hebrew עָמַם “to darken, to dim, to become sultry, intensely hot.” This עָמַם is the cognate of the Arabic غَم (*gamma*), as in the expression غمنا *gamma*

yawmunâ) “our day was, or became [sultry, or] intensely hot . . . so that it took away, or almost took away, the breath . . . it brought غم (*g’amma*) [distress that effected the breath or respiration], arising from the closeness of the heat, or clouds” (Lane 1877: 2289).¹¹¹

The עמד in the STT variant ויעמדוהו, “they darkened it,” may have originated with a misreading of the second מ of ויעמדוהו as a דו. The stem עמד, when recognized as the cognate of the Arabic غمد (*g’amda*) “he covered, he concealed, he entered into darkness” (Lane 1877: 2291), also fits the context of this verse, but it is not as readily recognized as the equivalent of the Greek συμπνίγονται and ἔπνιξαν “they choked.”

MATTHEW 13:19–23

There is nothing in the Greek text of Matt 13:19 or in the STT matching the ὁ σπείρων τὸν λόγον σπείρει, “the sower sows the word” in Mark 4:14; and nothing in the Greek text matches the Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ, “the seed is the word of God,” found in Luke 8:11. Nor is there anything in the Greek of 13:19 to match the הזורע הוא בן אדם, “the sower is the son of man” in the STT of Matt 13:19. In this verse the אדם of the בן אדם need not be אדם “man” but the אדם which is the cognate of the Arabic آدم / ادمة (*ʿadam / ʿadamat*) “exemplar,” as in هو ادمة أهله (*hū ʿadamat ʿahlihi*) “he is the exemplar . . . object of imitation of his people” (Lane 1863: 36). Thus, Howard’s translation, “the sower is the Son of Man,” could also be read as “the sower is the-one-to-be-imitated” or “the one who sets the example.” In Matt 13:37, in all manuscripts except ms. A, אדם appears

rather than **בן אדם**, and this **אדם** by itself can also mean “the Exemplar.” The **בן אדם** appears again in 13:41 and the **אדם** by itself appears again in 19:28 (see below, 202–204).

In the STT of Matt 13:19–43, **השטן** “the *satan*” appears four times. In Mark 4:15 ὁ Σατανᾶς, “the Satan / Adversary,” appears once, but it does not appear in Greek text of Matthew 13 or Luke 8. In Matt 13:39 and in Luke 8:12 and 8:29, ὁ διάβολος “the devil” appears instead.

A very striking difference between the Greek and STT appears in Matt 13:23, where the STT adds:

As for the hundred, this is the one purified of heart and sanctified of body. As for the sixty, this is the one separated from women. As for the thirty, this is the one sanctified in matrimony, in body, and in heart.

Thus, there was a hierarchy of good works for the seed that fell into the good earth: the hundred fold speaks of the fruit of the ascetic life, the sixty fold recognizes the fruit of the celibate life, and the thirty fold acknowledges the fruit of sacred matrimony. Jesus, as the Sower, Exemplar, and the One-to-be-Imitated, put a premium on the ascetic and celibate lifestyles, without negating the physical and emotional bonding characteristic of a holy and healthy family man.

But the grammar in 13:23b is a bit surprising. Four times the masculine subject **זהו** (= **זֶה הוּא**) is followed by feminine predicates: **מטהרת** “purified,” **מקדושה** and **מקדושה** “sanctified,” and **מפרישות** “separated.” Such bad grammar in 13: 23b precludes any easy acceptance of the nineteen Hebrew words in this half-verse as being in the original STT. These words were not likely to have been added by a Jewish translator who supplemented what he found in a Greek or

Latin text of Matthew. It is much more likely that a non-Jewish speaker of Hebrew confused the masculine זָהוּ (= זֶה הוּא) with the feminine זֶה/זוּ (Jastrow 1903: 381) and made a consistent gender mismatch. If so, this half-verse was probably added by a religious celibate or ascetic—giving dominical support to the monastic lifestyle—before the *Vorlage* of the STT found its way into a Jewish community or synagogue.

MATTHEW 14:1–13

The fullest account of Herod's beheading John the Baptist comes in Mark 6:14–29), followed by twelve verses in Matt 14:1–12, with just three verses in Luke 9:7–9. The transliterations of Latin names in the STT are as varied in this chapter as elsewhere. Herod appears as הַרְרוד'וֹס and as הוֹרְרוֹס. The title *Tetrach* became טִיטְרַאקָה, טִיטְרַאקָה, or טִיטְרוּקָה. Herodias appears as אֹרְדִישָׁא, אֹרְדִישָׁא, אֹרְדִישָׁא, אֹרְדִישָׁא, and אֹרְדִישָׁא.

There are a number of minor variants, as in 14:1 where the STT has nothing matching the Greek αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν “he is risen from the dead,” and in 14:6, where the dancing daughter is identified as בתו “his daughter,” rather than as θυγάτηρ τῆς Ἡρωδιάδος, “the daughter of Herodias.” In mss. C and Brit. Lib. no. 26964, “her mother” in 14:8 was misspelled as יוֹמָה rather than אִמָּה, reflecting a rather rare confusion of a י for an א.

The next pericope begins in 14:13, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον “he withdrew from there in a boat to a deserted place,” which appears in the STT as

נסע משם באניה וילך למדבר יהודה / יודא

he departed from there in a boat
and went into the wilderness of Judah.

Just as there was a rather rare confusion of a י for an כ in the STT of Matt 14:8, there is here in Matt 14:13 a rather rare confusion of a ג and a ל. The variants יודרה and יודרה are equally erroneous. Jesus did not go by boat to Judah/Judea, but to a lonely place near יוליא “Julia/Julias,” otherwise known as Bethsaida., the birthplace of Peter, Andrew, and Philip (John 1:44). Bethsaida was renamed *Julias* by Herod Philip (4 B.C.–33 A.D.) in honor of either Augustus’ wife Livia (who from 14 A.D. onwards was called Julia) or his daughter who died in 2 B.C. (Josephus, *Antiquities* 18: 88). Herod Philip, who had established his capital at Caesarea Philippi, would later be buried in Julias.

MATTHEW 14:15a (LUKE 9:12)

Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρηλθεν·

This is a deserted place, and the hour is now late

זֶה הַמְּקוֹם צָר [וְהַעֵת] עוֹבֵר

This place is limited [and the time] is advancing.

In the Septuagint ἔρημός translates thirteen different words, but צָר was not one of them, although צִיָּה “drought, dryness, desert” was on the list—which suggests that צִיָּה, rather than צָר, may have been in the *Vorlage* of the Greek text tradition. If so, Psalm 63:2 (LXX 62:2) provides a parallel: בְּאֶרֶץ-צִיָּה became ἐν γῆ ἐρήμῳ, “in a desert/deserted land.” But even the Hebrew הַמְּקוֹם could be translated as ἔρημός once the

Arabic cognate قوی (*qawiya*) comes into focus for it means “a deserted, desolate (place),” as well as “to be hungry, to be starved” (Wehr 938, Hava 636). The צָר in the STT can mean “narrow, straits, distress” BDB 865; Jastrow 1903: 1299) or it could be the cognate of the Arabic ضار (*dâw*) / ضار (*dâr*) “to starve, to be extremely hungry, hunger” (Lane 1874; 1809; Hava 1915: 423; Wehr 1979: 639). And in a similar way, the STT עובר, used for the “passing (of time),” corresponds to the Arabic عبر (*‘abar*) “to elapse (time)” and عابر (*‘âbir*) “elapsed (time)” (Hava 1915: 449–450; Wehr 1979: 687).

MATTHEW 14:15b

ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας
ἀγοράσωσιν ἑαυτοῖς βρώματα.

Send the crowds away so that they may go into the villages
and buy food for themselves.

עזוב החבורות שילכו במגדלים
ויקחו הצורך אליהם

Release the crowds that they might go their own ways
and take provisions for themselves.

As noted on page 106 above, the STT מגדל “tower” is no match for the Greek κώμη “town.” However, the STT מגדל need not mean “tower.” In this context מגדל is certainly the cognate of the Arabic جديلة (*jadilat*) “region, quarter, tract, one’s own region, one’s own way” (Lane 1865: 392). This interpretation recognizes the plurality of places from which the crowds came, as stated in Mark 6:33 and Matt 14:13b, “they followed him from all the cities,” as well as κύκλω

ἀγροὺς “country round about” in Luke 9:12 and Mark 6:36.

This use of מגדל “region, way” never made it into the lexicons of rabbinic Hebrew. Consequently, it would not have been an available option for someone translating the Greek or Latin gospel texts into Hebrew in pre-medieval times. Its survival in the STT provides the opportunity for improving our knowledge of pre-medieval Hebrew, and, at the same time, this knowledge of Hebrew—often informed by Arabic cognates—facilitates a better interpretation of the what scholars recognize as “Semitisms” in the *Koine* Greek.

The ἐπισιτισμόν “food” of Luke 9:12, τί φάγωσιν “something to eat” of Mark 6:36, and the βρώματα “food” of Matt 14:15, could all be translations of the צורך in the STT. In BDD, צורך and its cognates are defined as “need” in general, but Jastrow (1903: 1271) identified one of those needs to be “the requirements of a meal.”

MATTHEW 14:19 (MARK 6:40; LUKE 9:14)

The STT סײעוּת “group” does not match the generic ὄχλοις “crowds” of the Greek Matthew. It is the cognate of the Aramaic סײעוּת, סײעוּת, and סײעוּת “help, assistance” (Jastrow 1903: 977–978) and the Syriac ܣܝܥܘܬܐ (*sīʿa*) “succour, troop, band, company, retinue, companions” (Payne Smith 1903: 375). This is the meaning reflect in Mark 6:40, καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα, “the people took their places in rows by hundreds and by fifties,” and Luke 9:14, κατακλίνατε αὐτοὺς κλισίας [ώσεϊ] ἀνά πεντήκοντα, “have them sit down in groups of (about) fifty.”

The STT כרצונם אכלו “and they also ate from the fish according to their desire,” corresponds to John 6:11, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον, “so also the fish, as much as they wanted”—a phrase which is missing in the synoptic gospels (Matt 14:19, Mark 6:42; Luke 9:17).

MATTHEW 14:22 (STT ms. A)

וילכו בעיר שהחבורות הולכות

that they go before him to the city
to which the crowds were going.

Matt 14:22

καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους
and go on ahead to the other side
while he dismissed the crowd.

Mark 6:45

καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν,
ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
and precede him to the other side toward Bethsaida,
while he dismissed the crowd.

John 6:17

ἦρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ.
and went across the sea to Capernaum.

Following the STT of Matt 14:13, Jesus went by boat to a lonely place near יוליא “Julia” and after feeding the five

thousand, the disciples were told go “to the city where the crowds were going,” which in Mark 6:45 is identified as Bethsaida..” The Greek text of Matt 14:22 has simply “to the other side,” without mentioning a name; but in John 6:17, the disciples went by boat across the sea to Capernaum. The map below in the Appendix shows the locations of the various sites which appear in the longstanding debate about whether there were one or two places named Bethsaida.¹¹²

The בעיר in the STT may provide a missing clue to the πέραν “the other side” in Matt 14:22, Mark 6:45, and John 6:16. Hatch and Redpath (1954: 1119) cited twelve different variants of עבר which were translated by πέραν (in eighty different verses). Apparently, the בעיר “in the city” was read in the *Vorlage* of the Greek texts (1) as בעבר “on the other side” (= πέραν) and (2) as בעוד “while” (= ἕως). If so, the phrase εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, “to the other side while he dismissed the crowds,” contains a doublet wherein the original בעיר “to the city” became both בעבר “on the other side” and בעוד “while.”

In summary, Jesus and the disciples went by boat upstream to the remote city of (Bethsaida) Julias in Gaulonitis. When it became time to move on, they went down stream around the peninsula and north to Bethsaida on the seacoast—which John called Bethsaida of Galilee (12:21). John stated that the disciples’ destination was Capernaum, not Bethsaida. Once downstream from Julias and on the open sea heading north-northwest in the direction of Bethsaida and Capernaum, the storm came. The boat was “at sea” but close enough to the shoreline for Jesus to be within walking distance.

MATTHEW 15:1–12

There are a number of minor differences between the Greek and STT of Matt 15:1–4, such as

γραμματεῖς “scribes”	הַחֲכָמִים “sages”
παράδοσιν “tradition”	תְּקִנּוֹת “ordinances”
ἐντολὴν “commandment”	מִאֲמָרֵי “words”
κακολογῶν “cursing”	מִכָּה “strike.”

The STT **מִאֲמָר** can mean either “word” or “command” (Jastrow 1903: 723), like its Arabic cognate أمر (ʿ*amara*) “he commanded” and أمر (ʿ*amr*^{un}) “a command, a decree” (Lane 1863: 95–96). In the last example, **מִכָּה** could possibly go back to an original **מִאֲרָה** “curse,” which became **מִרָה** with the elision of the **א** and was then misread as the participle **מִכָּה** “striking”

Matt 15:5b, 8–12

Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῆς
 whatever you might have received from me
 [I gave as] an offering [to God]

These six words in Greek require anywhere from a ten to a fifteen word paraphrase in English, as in the

- KJV, “*It is a gift, by whatsoever thou mightest be profited by me.*”
- NIV “Whatever help you might otherwise have received from me is a gift devoted to God.”
- RSV, “What you would have gained from me is given to

God, he need not honor his father.”

- NJB, “Anything I might have used to help you is dedicated to God.”

The STT in itself is of little help in interpreting the this half verse for it has its own problems. Howard’s text and paraphrase reads

שבאיזה נדבה שיתן בעד אותו
חטא שיכופר לו אותו עון

in regard to a donation that he might give for him as a sinner,
this iniquity itself will be made void to him.

Two words in the STT are not what they appear to be a first glance, namely, the **בעד** and the **אותו** which follows it. The **בעד** here is not the preposition “away from, behind, about, by” but the infinitive **בעד** “to remove far away,” which (as noted in BDB and KBS, *s.v.*) is the cognate of the Arabic **بعد** (*ba‘ada*) “he was or became remote, removed” [intransitive] and “he removed far away” [transitive] (Lane 1863:224). The **אותו** is not the mark of the accusative (*scriptio plene*) with the 3ms suffix. Rather, it is the noun **אודה / אות** which is the cognate of the Arabic **أوهة** (*‘uwwah*) “a calamity or misfortune” (Lane 1863: 123). With these two definitions in focus, the enigmatic half verse in the STT can be paraphrased as,

. . . *in regard to a donation that he might give
to remove far way his [= father’s] misfortune
[he gave as a gift to God.]
[He] is a sinner for whom*

the iniquity itself will be atoned / covered for him.

While Matt 15:5b is characterized by omissions requiring paraphrases rather than literal translations, Matt 15:8 in the STT has the additional phrase, **יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִי**, “inasmuch as these people draw near with their mouths,” from Isa 29:13 that is not found in the Greek or Syriac text traditions.

Howard translated the **סיעות** in 15:10 as “crowd” as if it were a synonym of **רבים**, but it is more a synonym of **חברה** “friend, fellow, neighbor, associate.” Jastrow (1903: 984) defined **סיעה** as “traveling companion, escort, follower,” whereas the Aramaic **סיעא** means “company, troop, band, party.” By contrast, the verb **בוך** “to be perplexed,” in 15:12, may carry the overtones of its Aramaic cognate, “to be agitated.”

MATTHEW 15:22–28

καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων
and behold, a Canaanite woman from those regions

STT

אשה כנענית באה מארצות מזרח

a Canaanite woman who came from the lands of the East

Mark 7:26

ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει
the woman was a Greek, a Syro-Phoenician by birth.

The term “Canaanite” need not be an anachronistic ethnic indicator, for it could be the **כַּנְעָנִי** “trader, merchant,” as in

Zech 11:7,11 (RSV). While the Peshiṭta identified the woman as a ܚܢܦܬܐ (*hanpetaʿ*) “gentile, heathen,” the Old Syriac text states that she was an ܐܪܡܠܬܐ (*armaltā*) “widow.” As a single parent the woman may well have been a merchant lady from the East who came to the commercial center of Tyre and Sidon to make a living. If so, Mark’s calling her a Greek Syro-Phoenician could be a case of reading the ܦܢܝܢܝ as an ethnic term rather than a commercial term..

On the other hand, the woman was well aware of a Greek custom which would support Mark’s statement that she was Greek. The noun μαγδαλία was a later form of ἀπομαγδαλία “*the crumb or the inside of the loaf*, on which the Greeks wiped their hands at dinner, and then threw it to the dogs. Hence μαγδαλία meant *dog’s meat* [dog food]” (Liddell and Scott 1966: 209). Without a doubt, this custom lies behind the woman’s reference to the “crumbs” (= ψιχίον = פתים or פתיתים = “small pieces of bread”) thrown or fallen from the master’s table which the dogs ate (Jastrow 1903: 1254).

A significant difference is that, according to Mark 7:27, Jesus answered the woman directly, whereas in the Greek and Hebrew text of Matt 15:23, “Jesus did not answer her a word.” The Greek Matthew has it that Jesus’ disciples came to him and urged him, “Send her away, for she keeps crying out after us.” But the STT has it that the disciples questioned Jesus, “Our master, why do you abandon this woman who is crying out after us?” In the STT Jesus responded to the disciples, not to the woman, with this notorious statement: “They did not send me except to the lost/outcast sheep from the house of Israel.” In the Greek text tradition, this statement could have been addressed to the woman herself. Mark has it that Jesus’ first words to the woman was “Let the children first be fed.”

The humble woman's motherly love made her audacious enough to challenge, on behalf of her daughter, the ethnocentrism of the "Son of David." Thanks to her faith and persistence, the woman was praised, her daughter was healed, and Jesus had changed his mind for a second time. The first time it was for an imperial Roman Centurion whose son (בני) he healed; and the second time it was for a nameless "Canaanite" widow whose daughter (בת) he healed. Boundaries of class, gender, and ethnic identity were broken; and the messianic mission (Matt 10:5) was modified—thanks to the love of the Roman gentleman and a Syro-Phoenician lady.

An interesting difference appears in Matt 15:29b, where the Greek text reads, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ, "and went up on the mountain and sat down there." But the STT has . . . הלך עבר נגליל להר. בעומרו שם. "he went to a region across Galilee to a mountain. As in his standing there . . ." The Peshitta states that he "sat" (ܥܘܬܐ [yēteb]) there on the mountain, and so also the Old Syriac. But it need not be an issue of whether Jesus *sat* on the mountain or *stood* on the mountain. All four verbs: (1) עָמַד "to stand," (2) יָשַׁב "to sit," (3) ܥܘܬܐ [yēteb] "to sit," and (4) κάθημαι "to sit," can also mean "to remain, to stay." In the case of עָמַד "to stay," it was an Aramaism (Payne Smith 1903: 418; Jastrow 1903: 1086). The point being made in all the texts was that Jesus went up on a mountain and *stayed* there for awhile, and all the while the crowds continued to come to him.

In Matt 15:30, the STT has רב ראה עם רב "he saw many people," but the Greek text has καὶ προσῆλθον . . . ὄχλοι πολλοί, "great crowds came to him," which would be the equivalent of the Hebrew באו עם רב. The confusion of a ר

and a ב is similar to the confusion of the ר and כ in Amos 5:26, where the god כַּיִּיּוּן “Kiyyun/Kaiwan” appears in the Septuagint as Ραιφαν “Raephan.” And the confusion of the ה and the ו is similar to that in Obadiah 1, where the MT עָלֶיהָ “against her” should be read as עָלָיו “against him” in agreement with the 2ms suffix in verse 2, קָטַן נִתְתִּיךָ בַּגּוֹיִם, “I will make you small among the nations.” Thus, בָּאוּ and רָאָה could go back to a common *Vorlage*.

However, there is no easy way to reconcile the difference in 15:32 between the שְׁנֵי יָמִים “two days” in the STT and the ἡμέραι τρεῖς / *triduo* “three days” in the Greek text here and in Mark 8:2. This most conspicuous variation, along with several other minor variants, reflect two different text traditions, rather than a free translation of the Greek or Latin into Hebrew.

MATTHEW 16:1–12

The οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, “Pharisees and Sadducees” in Matt 16:1 appears as הַחֲכָמִים וְהַפְּרוּשִׁים “the wise ones and the Pharisees” in the STT. The Sadducees are mentioned by name in STT mss. ABDEFG in Matt 3:7; 16:12; 22:23 and 22:24. But elsewhere in Matthew the Pharisees are coupled with the γραμματεὺς, “scribe,” which appears in the Septuagint as the translation of הַכֹּהֵן, הַכֹּהֵן, הַכֹּהֵן, and הַכֹּהֵן—but never הַכֹּהֵן “sage” (Hatch and Redpath 1954: 275). Every γραμματεὺς “scribe” in the Greek Matthew appears as הַכֹּהֵן “sage” in the STT, with the singular noun in Matt 8:19 and 13:52, and the plural noun in the following list of scribes and Pharisees:

- 5:20, τῶν γραμματέων καὶ Φαρισαίων
הפרושים והחכמים
- 12:38, τῶν γραμματέων καὶ Φαρισαίων
פרושים וחכמים or הפרושים והחכמים
- 15:1, Φαρισαῖοι καὶ γραμματεῖς
החכמים והפרושים
- 23:2, γραμματεῖς καὶ οἱ Φαρισαῖοι
הפירושים והחכמים
- 23:13–15, γραμματεῖς καὶ οἱ Φαρισαῖοι
הפרושים והחכמים
- 23:23, γραμματεῖς καὶ Φαρισαῖοι
לחכמים ולפרושים
- 23:25, γραμματεῖς καὶ Φαρισαῖοι
הפרושים והחכמים
- γραμματεῖς καὶ Φαρισαῖοι
החכמים והפרושים
- 23:29, γραμματεῖς καὶ Φαρισαῖοι
והפרושים והחכמים

It would appear that the *scribes* who transmitted the STT made a deliberated and consistent substitution of כֹּהֵן “sage” for every סוֹפֵר “scribe” in their *Vorlage*, thereby removing any association of Jesus’ criticism of the *Pharisees*, *Sadducees*, and *scribes*, with the professional scribes of the post-Biblical era.

The STT in Matt 16:6–12 is much shorter than that found in the Greek text tradition. In the following paragraph, the words in **REGULAR FONT** are found in the STT and in the Greek text and could be translations of each other; the words in UNDERLINE are only similar to their counterpart in the Greek and Hebrew texts; and those in **BOLD ITALIC** are found only in the Greek text tradition.

6 Jesus said to them, ***“Take heed and beware of the leaven of the Pharisees and Sadducees.”*** 7 ***And they discussed it among themselves, saying, “We brought no bread.”*** 8 ***But Jesus, aware of this, said, “O men of little faith, why do you discuss among yourselves the fact that you have no bread?*** 9 Do you not yet perceive? Do you not remember the five loaves ***of the five thousand, and how many baskets you gathered?*** 10 ***Or the seven loaves*** of the four thousand, and how many baskets you gathered? 11 How is it that you fail to perceive that I did not speak about bread? Beware of ***the leaven of the Pharisees and Sadducees.*** 12 ***Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.***

Howard translated the הנהגת הפרושים והצויקים in 16:12 as “the behavior of the Pharisees and Sadducees,” which fits well with the basic meaning of נְהַג “custom, practice, conduct.” Its Arabic cognates نهج (*nahj*) and منهاج (*minhâj*) “an open road or way” (Lane 1893: 2856) suggest that נְהַג was a synonym of הַלְכָה “teaching, custom, law, way.” Similarly, the Arabic cognate طبع (*tab^c*) “model, make, fashion, mold” (Lane 1874: 1823) clarifies the meaning of the הלחמים הטבעיים, which Howard translated as “natural loaves.” Jastrow (1903: 518–519) cited טבע, stem I, “to

sink,” and stem II, “to round, to shape, to coin.” Thus, לַחֵם was a *round* loaf of bread rather than an *oblong* loaf. The מִדְּחַלְמִישׁ וְגַם, in three STT manuscripts, with the place name Ḥallamish (= Khirbet Hablata), is obviously a scribal error for the הַלְחָמִים, similar to the misreading in 14:13 of יוּלִיאַ “Julia/Julias” as יוֹדָא / יְהוּדָא.

MATTHEW 16:13–18

Τίνα λέγουσιν οἱ ἄνθρωποι
εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

Whom do men say the Son of the man to be?

Who do people say that the Son of man is? (NIV, NAB)

מָה אֹמְרִים בְּנֵי אָדָם בְּשִׁבְלִי.

What do men say about me? (STT)

Mark 8:27

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
Who do men say that I am? (NKJ, RSV)

Luke 9:18

Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;
Who do the crowds say that I am? (NKJ, NRS).

Two basic questions were asked, (1) “Who do men say that the Son of man is?” and (2) “Who do men say that I am?” or “Who do the crowds say that I am?” A *third* question comes in Matt 16:15; Mark 8:28; Luke 9:20), namely, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; “But who do you say that I am?”

The STT at 16:13–15 omits the first question all together. (The Peshitta and Old Syriac of Mark 8:27–29 and Luke 9:18–20 also omit the first question.) The Peshitta and Old Syriac of Matt 16:13 conflated the first and second questions, “What do men say concerning me, that I am a son of man?” But the answer in Matt 16:14, which mentions John the Baptist, Elijah and Jeremiah, is not a logical answer to the third question. Mark 8:28 and Luke 9:19 are perfectly good answers to the question in the Greek text of Matt 16:13, but not to the question in Mark 8:27 or Luke 9:18, or the STT of Matt 16:13.

Reading here “the Man of Purity/the Most Pure Person” for the “Son of Man” in the Gospels removes half of the ambiguity of the Greek ὁ υἱὸς τοῦ ἀνθρώπου. It was simply a matter of confusing the adjective בר “pure” with the noun בר “son” and failing to recognize that the בר of בר אנש was the Hebrew adjective (BDB 141; Jastrow 1903: 189) with some, if not all, of the overtones of its Arabic cognate بر (*barr*), which Lane (1863: 176) cited as meaning

“pious [towards his father or parents, and towards God; obedient to God, serving God, or rendering religious service to God; and kind, or good and affectionate and gentle in behavior, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest, true, or veracious, abounding in filial piety, dutifulness or obedience . . . benevolent, goodness, beneficence.”

Thus, בר אנש was the superlative of הַבָּר הַאֲנֹשׁ “the pure man.” The disciples’ answer to the question of Jesus in Matt 16: 13, “Who do men say that the Son of man to be?”

provides the clue for translating the ὁ υἱὸς τοῦ ἀνθρώπου in the question back into Hebrew as בַּר אֱנֹשׁ “the Most Pure Man” (i.e., the superlative of הַבָּר הַאֲנֹשׁ). Then the answer the disciples gave Jesus (“some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets”) makes sense.

The second half of the ambiguity disappears when it is recognized that ὁ υἱὸς τοῦ ἀνθρώπου could be a translation of the Aramaic בַּר אֱנֹשׁ “Son of Man,” the Hebrew בַּר אֱנֹשׁ “the Most Pure Person,” the Hebrew בֶּן אֲדָם “Son of Man,” and the Hebrew בֶּן אֲדָם “Son of the Reconciler,” i.e., “the Concilator.” In Matt. 16:27, Jesus stated, “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.” In this saying the ὁ υἱὸς τοῦ ἀνθρώπου, “Son of the Man,” most likely translated the title בֶּן אֲדָם, where the אֲדָם carried the force attested in its Arabic cognate اِدْم (*idāmu*) “the chief, commander, the aider, the manager of the affairs, provost.” Just as the Roman centurion—under Caesar’s authority—had his own authority, so Jesus as the בֶּן אֲדָם “Son of Authority/One with Authority,” would exercise his power to the glory of his Father.

The clue that the first question (“Who do men say that the Son of man is?”) actually dropped out of the STT of 16:13 is the 3ms pronoun הוּא “he.” This pronoun appears in the disciples’ answer, rather than 2ms אַתָּה “you,” which one would expect were the disciples talking to Jesus about himself, as in 16:16, אַתָּה מְשִׁיחַ . . . בֶּן אֱלֹקִים חַיִּים “You are the Messiah . . . the Son of the living God.”

The answer to the *third* question recorded in Matt 16:15, Mark 8:28, and Luke 9:20, “But who do you say that I am?” was answered by Simon, quoted in the STT of Matt 16:16,

אתה משיח לעז קריסט'ו
בן אלקים חיים שבאתה בזה העולם

You are the Messiah, that is Kristo,
the son of the living God,
who has come into this world.

According to the Synoptic Gospels, Jesus responded, to Simon by giving him two new names: Μακάριος εἶ, Σίμων Βαριωνᾶ . . . ὅτι σὺ εἶ Πέτρος, “Blessed are you Simon bar Jonah . . . You are *Petros*/Peter.” But, according to John 1:42, Simon the brother of Andrew had his name changed upon his first encounter with Jesus: “[Andrew] brought him to Jesus. Jesus looked at him, and said, ‘So you are Simon the son of John? You shall be called Cephaz’ (which means Peter)” The actual Aramaic name *Cephaz*, meaning “Rock,” survives only eight times: in Gal 1:18, 2:9, 2:11, 2:14; and 1 Cor 1:12; 3:22; 9:5; and 15:5. Elsewhere, in 156 verses, the Greek *Petros* (= *Peter* = “Rock”) has replaced the Aramaic *Cephaz*. The name *Simon* meant “Obedient,” and the compound name *Simon Peter*, which appears fifteen times in the Gospel of John and three times elsewhere, could be translated as “Obedient Rocky.”

Adding to the complexity of Peter’s names is the fact that he was called “Simon the son of John” in John 1:42, but “Simon son of Jonah” in Matt 16:17. But there is no disagreement in these verse when properly understood. The former identified Simon Peter’s father, whereas the latter was a Semitic idiom which addressed Simon Peter’s personality

profile. *Jonah* means “a dove,” thus Simon Peter was “a-son-of-a-dove” or “dovish,” meaning at least these two things: he was harmless and innocent (Matt 10:16) and he was receptive to “the Spirit of God descending like a dove” (Matt 3:16, Mark 1:10, Luke 3:22, and John 1:32), which is confirmed by the last half of Jesus’ statement to him, “Blessed are you, Simon son of Jonah, *for this was not revealed to you by man, but by my Father in heaven.*”

The primacy of Peter in the Greek text tradition involved a simple repetition: σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, “You are Peter (*Petros*), and on this rock (*petra*) I will build my church.” But according to the STT it involved a wordplay: אַתָּה אַבְן וְאֲנִי אֶבֶן “You are stone (*eben*) and I will build (*ebneh*) upon you my house of prayer.” (Ms. A has וְעַל זֶה אֶבֶן אֶבֶן “and upon this stone I will build.”)

Lane (1863: 273) suggested that the “gates of Gehenna” in Matt 16:18 (πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς, “the gates of Hades [שַׁעֲרֵי גֵהִנִּים] shall not prevail against it”) probably meant “the *stratagems* of Hell shall not prevail against it,” parallel to the use of the Arabic بَاب (*bâb^{un}*) “a door, gate, entrance,” which had a secondary application meaning “an expedient, a trick, a stratagem by which something is effected.”

MATTHEW 16:20–24

τότε διεστείλατο τοῖς μαθηταῖς

ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός

Then He commanded His disciples
that they should tell no one that He was Jesus the Christ.

אז צוה לתלמידיו לבל יאמרו שהוא משיח

Then he commanded his disciples
not to say that he is the Messiah.

The “messianic secret” which is reiterated here and in Mark 8:30 and Luke 9:21, involves the misreading of the לכול “to everyone” in the original Hebrew *Vorlage* as a לבל “to not,” a frequent error of confusing a ב and a כ (noted above on pages 133, 139, 159). By restoring the original לכול, the verse reads, “then he commanded his disciples (that) *to every one* they were to say that he is (the) Messiah.”

The Greek text and the STT of Jesus’ response to Peter (16:23), following Peter’s rebuke to him (16:22), differ considerably. They cannot be translations of each other, but reflect independent traditions. The Greek text reads:

Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ,
ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
ἀλλὰ τὰ τῶν ἀνθρώπων.

Get behind Me, Satan! You are a stumbling block to Me;
for you are not mindful of the things of God,
but the things of men.

But the Shem Tob text reads:

לך השטן לא תמרה בי שאינך מכיר דבר האל
כי אם דברי האדם

Go, O Satan! Do not contradict me,
because you do not regard the word of God
but the words of man.

In the STT there is nothing matching the ὀπίσω μου “behind me,” although the vocative Σατανᾶ reflects the vocative הַ of the Hebrew הַשָּׂטָן. In the Septuagint, σκάνδαλον never translates the Hebrew מַרְהָ “to rebel, to contradict,” and the φρονέω “to think” or φρόνιμος “mind” never translate נִכְר “to regard.” Although the דְּבַר / דְּבָרִי “word / words” of the STT could appear in Greek simply as τὰ, one would expect either ῥῆμα or λόγος, or the like. The מַרְהָ in the STT of 16:23 may well have had a nuance attested with its Arabic cognate مَرَى (*maraya*) “he quarreled, he doubted, he contradicted” (Lane 1893: 3019; Hava 1921: 717; and Wehr 1979: 1062).

In the STT, the Peshiṭta, Old Syriac, and Curetonian Syriac different words appear for the σταυρός “cross” in the Greek text tradition. These include:

- הָעֵץ “the tree” in Matt 27:42.
- שְׂתֵי וְעֵרֵב “warp and woof,” in Matt 27:32.
- צְלִיבָה “(cross for) hanging, impaling,” in Matt 27:32 and 27:40.
- ܙܥܩܝܦܐ (*zēqîpa*) “cross for hanging,” in the Peshiṭta and the Old Syriac of Matt 10:38; 16:24; 27:32, 40, 42; Mark 8:34; Mark 15:21, 30, 32; Luke 9:23; 23:26; John (Peshiṭta only) 19:17, 19, 25, 31; and the Old Syriac of Mark 10:21.
- ܫܠܝܒܐ (*šēlibā*), cognate of צְלִיבָה, in the Curetonian text of Matt 10:38; the Peshiṭta of Mark 10:21; the Curetonian of Luke 9:23; the Peshiṭta and Curetonian of Luke 14:27.

Missing from this list is **נָלַף / הָלַף** “to hang,” which appears as a verb in Gen 40:22, Deut 21:23, and Lam 5:12.

LUKE 14:27

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ
καὶ ἔρχεται ὀπίσω μου,
οὐ δύναται εἶναί μου μαθητής

whoever does not carry the cross and follow me
cannot be my disciple.

Luke’s earlier quotation of Jesus’s similar statement in 9:23, “If any man would come after me, let him deny himself and take up his cross *daily* (καθ’ ἡμέραν) and follow me,” makes it certain that carrying/bearing a cross was something that could and should be done repeatedly. Consequently, it was not a call for martyrdom which could only be done *once*. In 14:33, Luke quotes Jesus as saying,

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς
οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
οὐ δύναται εἶναί μου μαθητής,

So, then, every one of you who does not take leave of all
that he himself has, is not able to be my disciple.

Whereas in Matt 16:25 and John 12:25 Jesus called for his disciples to give up their lives, Luke has Jesus calling for his disciples to give up families and possessions.

The Hebrew *Vorlage* of Luke 9:23 and 9:27 may well have had **נָלַף / הָלַף**—which was translated σταυρωθήτω “to be hanged, impaled, or crucified” in Est 7:9. Once Jesus’ statements

were interpreted in the light of his crucifixion, the $\text{תָּלָה} / \text{תָּלָא}$ was understandably read as the synonym of צֶלֶב “a pole, stake, or cross” used for hanging, impaling, or crucifixion, even though, as Schneider (1971: 578) noted, “Cross-bearing in the sense of *paticulum ferre* finds no parallel in Semitic at all.”

However, if $\text{תָּלָה} / \text{תָּלָא}$ was in the *Vorlagen* used by Matthew, Mark, and Luke it was probably the cognate of (1) the Arabic تَلَاء (*talâ*) “a bond, or an obligation, by which one become responsible for the safety of another, . . . responsibility, or suretiship, . . . the transfer of a debt, or of a claim by shifting the responsibility from one person to another” and اتلى (*atlay*) [form 4] “he gave him his bond, or obligation, by which he became responsible for his safety,” and (2) the Arabic $\text{تلا} / \text{تלו}$ (*tilw / talâ*) “follower, companion” and “he followed, or went, or walked, behind, or after . . . he imitates such a one, and follows what he does; and follows him in action” (Lane 1863: 313–314).

With these definitions in focus the original meaning behind Jesus’ statement, “whoever *does not carry the cross* and follow me cannot be my disciple,” may well have been “whoever *does not bear responsibility* and does not *imitate me* cannot be my disciple.” There may well have been multiple layers of meaning to the statement:¹¹³

- *to fulfill obligations* for the support of one’s parents,
- *to be lovingly responsible* for kith, kin, and sojourner,
- *to be a bonded imitator* of Jesus in *word* and in *deed*.

MATTHEW 17:1–21

(Mark 9:2–29, Luke 9:28–36)

The variants ששה and ששת “six” in 17:1 are another example of the very frequent confusion of the ה and the ת (Delitzsch 19:20: 107–109, §105^{a-c}). The variant spellings of the disciples’ names is again of interest. Peter was spelled as פיטרו or פיטרוס or פייט”רוס or פיטרוש; James appears as יעקב and as גאימו”י (= *Jimî*); and John was spelled as יוחנן (*Yôḥanan*), גואן (= *Jôn*), and גיואני (= *Jiyôni*). In 17:1–2, the STT has six words which have no parallel in the Greek: להתפלל הוא ובעוד שהיה מתפלל, meaning “to pray he, and while he was praying,” and עור “skin” in the phrase, “the skin of his face shone like the sun,” which is reminiscent of Exod 24:30, פָּנָיו עֹר קָרַן וַהֲיָה, “behold, the skin of his [Moses’] face shone.”

Just as the קרה / קרא “to befall, to happen” in 17:3 is the cognate of the Arabic أَقْرَأَ (*ʿaqrâ*) “(an event) to be at hand” (Hava 1915: 595), so also the שנה of the *Hithpa^cel* השתנה in 17:2, “he changed himself” or “he was transfigured” (GKC 54^g) is the cognate of the Arabic سنا / سنى (*sny / sanâ*) which Lane (1872: 1448–1449) and Wehr (1979: 509) cited with these three meanings:

- سنا (*sanâ*) “it *changed*” and the noun سنة (*sanat*) “year,” signifying the *changing* of the seasons;
- أسناه (*ʿisnâhu*) (form 4), “he raised, exalted, or elevated

him,” and the noun سنى (*saniy*) “high or exalted in rank, sublime, splendid”;

- سنا (*sanâ*) “it shone brightly, gleamed, glisten, radiated, flashed (lightening),” and the noun سنا (*sanâ*) “light, brilliance, flare, sparkle,” which appears in the *Qurʾan*, Sura 24:43, “the flashing (سنا = שִׁנָּה) of his lightening all but snatches away the sight.”

If the Hebrew שִׁנָּה matched the semantic range of its Arabic cognate, the STT השתנה by itself could have conveyed three layers of meaning: Jesus was *transfigured*, *exalted*, and *illuminated*. But the Greek passive μετεμορφώθη can mean only “he was transfigured.”

There is nothing in the STT or the Greek text of Matt 17:2 or Luke 9:29 matching Mark 9:3, οἷα γναφεύς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι, “such as no fuller on earth could bleach them.” However, in the STT of Matthew 17:3, והגידו ליִשָּׁן כָּל מָה שִׁיקְרָאֵהוּ בִירוּשָׁלַם, “and they told Jesus all which would happen to him in Jerusalem,” matches somewhat the phrase in Luke 9:31b, ἔλεγον τὴν ἕξοδον αὐτοῦ, ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλήμ, “and spoke of his decease that was about to be fulfilled in Jerusalem.” Likewise, Luke’s statement in 9:32, ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαυτες “but Peter and those with him were heavy with sleep, and having awakened,” finds its parallel in STT 17:3b: ופִּיט״רוֹס and וחביריו היו נרדמים. נים ולא נים תירולא תיר Peter and his companions were asleep. Asleep but not asleep; awake but not awake.”

There is nothing in the Greek text of Matt 17:4 which corresponds to

- STT of Matt 17:4, וכאשר הלכו, “When they went away,”
- STT of Matt 17:4, שלא היה יודע מה היה דובר, “because he did not know what he was saying,”
- Mark 9:6, “because he did not know what to say, for they were greatly afraid.”
- Luke 9:33, “not knowing what he said.”
- STT of Matt 17:5, ויבהלו עד מאד ובעוד שהם, תחת הענן שמעו מתוך, “and they were greatly alarmed; while they were under the cloud they heard from the midst.”

The words which were heard coming from the midst of the cloud differ slightly in the various text traditions:

- STT of Matt 17:5b reads, הנה זה בני יקירי וחפצי, בו אליו תשמעון, “Behold, this is my son, my beloved, my delight is in him, you shall obey him.”
- Greek text of Matt 17:5b, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ, “This is My beloved Son, in whom I am well pleased. Hear Him!”
- Greek text of Mark 9:7b, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ, “This is my beloved Son; listen to him.”
- Greek text of Luke 9:35b, Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεγμένος, αὐτοῦ ἀκούετε, “This is my Son, my Chosen; listen to him!”

In Matt 17:7, the STT has **וכאשר נפסק הקול ויאמר להם ישׁוׁו** “when the voice ceased Jesus said to them . . . ,” but the Greek text has, *καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν*, “but Jesus came and touched them and said . . . ,” with no mention of the cessation of the voice. The Greek texts of Matt 17:11 and Mark 9:12 read in part, *Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα*, “Elijah will indeed come and restore all things.” But the STT has here **אמנם אלׁיה יבא ויושיע כל העולם**, “Indeed, Elijah will come and save all the world.” The *ἀποκαθιστάναι* in the Septuagint was never used to translate **ישׁע** (Hatch and Redpath 1954: 131). These are but minor differences in the texts, but are sufficient in themselves to negate the claims of some that the STT is a translation of the Greek text into Hebrew.

More significant differences appear in the various accounts of Jesus’ healing of a boy after he and the disciples came down from the Mount of Transfiguration. The relevant texts from the synoptic gospels—including several verses from the Hebrew text of Mark 9:20–28 which appear as an insert in the STT between Matt 17:17 and 17:19—are as follows:

Matthew 17:15

σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

he is moon-struck and he suffers terribly;
he often falls into the fire and often into the water.

STT Matthew 17:15

**כי נבעת מרוח רעה וחולה מאד
וחורק את שיניו ומקטף [ומקצף] בפיו**

וּנּוּפֵל מִקּוֹמְתּוֹ אֶרְצָה
וּנּוּפֵל פְּעָמַיִם בָּאֵשׁ וּפְעָמַיִם בַּמַּיִם

He is terrified of an evil spirit and is very sick
He grinds his teeth, and plucks [foams] at his mouth,
falls from his place to the ground,
and falls sometimes into fire and sometimes into water.

Mark 9:17

ἔχοντα πνεῦμα ἄλαλον
καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ
ῥήσσει αὐτόν, καὶ ἀφρίζει
καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται·

having a mute spirit, and wherever it seizes him,
it throws him down; he foams at the mouth,
gnashes his teeth, and becomes rigid.

Mark 9:20

καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

seeing him, the spirit immediately convulsed (the boy
who) fell to the ground and rolled around foaming.

STT of Mark 9:20

וּמִיד שִׁישׁׁוֹ רֵאָהוּ
הַשֵּׁטָן מִכְּנִיעוֹ וּמִפִּילוֹ לָאָרֶץ
וְהִתְחִיל מִתְעַפֵּר וּמִתְקַצֵּף

and immediately when Jesus looked at him,
the satan subdued (the boy) and cast him to the ground,
and he began rolling in the dust and foaming.

Luke 9:39

καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἑξαίφνης κράζει
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ
καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβὸν αὐτόν·
for a spirit seizes him and he suddenly screams
and (the spirit) convulses him with foaming;
and rarely departs from him, wearing him out.

The sickness of the unnamed man's son is attributed to

- his being *moon-struck* (σεληνιαζεται),
- his being a *lunatic* (𐤍𐤅𐤂𐤁 [°egara°] in the Peshitta),
- his being *epileptic*, based upon the conjecture that the epileptic “was liable to a seizure at certain phases of the moon” (Beare 1981: 368; Davies and Allison 1988: 418, 1991: 722),
- his being possessed by a *spirit* (πνεῦμα in Luke 9:39),
- *unclean* spirit (πνεύματι τῷ ἀκαθάρτῳ in Mark 9:25),
- an *evil* spirit (𐤍𐤅𐤂 𐤍𐤅𐤂 in Matt 17:15),
- a *mute* spirit (πνεῦμα ἄλαλον in Luke 9:39),
- a *deaf and dumb* spirit (ἄλαλον καὶ κωφὸν πνεῦμα in Mark 9:25),
- a *demon* 𐤍𐤅 (mss. ABDEFG of Mark 9:25 and all mss. of Matt 17:21),

- *the satan* (השטן in Mark 9:20, 26),
- *a strong and dumb satan* (שטן חזק ואלם in 9:25 ms. A).

Combining all of the synoptic accounts, the boy's sickness led him to (1) grind and gnash his teeth, (2) foam at the mouth, (3) have convulsions, (4) scream, (5) frequently fall down (sometimes into fire and other times into water), wallow on the ground, and (7) become rigid and/or unconscious. The רעה of the STT רוח רעה "an evil spirit" may have suggested two of the symptoms listed for the boy, namely his *foaming* at the mouth and his *shrieking*. The Hebrew רעה could be the cognate of the Arabic رغا (*ragáʾ*) and رعى (*ragǵaya*) meaning, respectively,

- "to grumble, to utter a cry," when said of a boy, or child, it means "*He wept most violently, he shrieked,*" and when said of a man it means "*He shouted.*"
- "to froth, to foam, to have much froth, to foam with rage," (Lane 1867: 1115; Wehr 1979: 403).

At least two elements in this narrative are problematic. First, how was it determined that the spirit/demon/satan which afflicted the boy was "mute" (Mark 9:17, in KJV, NKJ, ASV, RSV, NAB, NJB), or "deaf and dumb" (Mark 9:25, all versions)? If it were deaf, how was it able to hear what Jesus commanded, and if it were mute, how was it able to scream? The NIB, NIV, NAS, NAV, and NRS get around this problem in Mark 9:17, in part, by translating the Greek ἔχοντα πνεῦμα ἄλαλον as "possessed with a spirit which makes *him* [i.e., the boy] mute" or "by a spirit that has robbed him of speech." The

STT רוח רעה “evil spirit” in Matt 17:15 and חזק ואלם “strong and dumb” in Mark 9:25 (instead of חרש ואלם “deaf and dumb”) present no problem with the spirit’s ability to *hear* Jesus. Although this reading could have been a late editorial change—similar to the introduction of the שטן “a satan” as a synonym of שד “demon” and רוח “spirit”—it may well preserve an original reading.

The second problematic piece is Jesus’ public response to the father’s plea that Jesus heal his son since the disciples were unable to. Whether it be the STT אוי לכם דור רע “Evil generation, woe to you” (Matt 17:17) or the Greek text ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, “O faithless and perverse generation” (Luke 9:41, cf. Mark 9:19), Jesus blamed their failure to heal the boy on everyone’s lack of faith (which is spelled out in Matt 17:20, “because of your little faith”). But in private conversation with just the disciples, Jesus stated, “But this kind never comes out except by prayer and fasting” (Matt 17:21 [mss. CDKLWXΔΠ, etc.] and Mark 9:29 [mss. A CDKLWXΔΘΠ, etc]). But Jesus offered no prayer, and there was no fasting involved with this healing of the boy. This fact, no doubt, accounts for the absence of Matt 17:21 in a large number of manuscripts and the omission of “fasting” in a large number of manuscripts of Mark 9:29.

However, the Hebrew צום in the STT of Matt 17:21 may not mean “fasting.” Instead it may well be the cognate of the Arabic ضوم/ضيم (*dym/dwm*) “to cause pain, to injure, to harm” (Lane 1874: 1816; Hava 1915: 424; Wehr 1979: 642). According to the Greek and the STT of Mark 9:26, there was *permanent* pain and injury inflicted upon the demon and *temporary* pain inflicted upon the boy:

והשטן יצא צועק ומכאיב והנער נשאר כמת

the satan came out screaming and inflicting pain
and the boy was left as dead.

Moreover, although תפלה “prayer” has been recognized as the cognate of the Arabic فل (*falla*) “to notch (the edge of a sword),” so that “praying” was associated with cutting oneself in worship (BDB 813), the תפלה in STT of Matt 17:21 can be the cognate of the Arabic فل (*falla*) meaning “to overcome, to defeat, to altercation, to wrangle, to rout, to deprive” (Lane 18774: 2433; Hava 1915: 573; Wehr 1979: 849). As noted, in the STT the demon was said to be חזק ואלם, “strong and dumb,” i.e., tenacious though mute. According to Mark 9:20, “when the spirit saw him [Jesus], it convulsed the boy, who fell on the ground and rolled about, foaming at the mouth.” In this *initial* encounter with Jesus, the demon *temporarily* had his way with the boy, but Jesus made it the demon’s *final* altercation. With just twelve Hebrew words (sixteen in Greek), Jesus’ routed (= פלל) the demon and permanently deprived (= פלל) it of its residency in the boy’s body. Thus, while the Greek text can mean only, “this kind can come forth by nothing, but by prayer and fasting,” the Hebrew text can also mean, “But this kind of demon does not come out except by defeat/altercation and by pain.”

This interpretation requires the addition of פלל “to rout, to deprive, to defeat” and צום/צום “pain, injury” to our Hebrew lexicons. It seems more prudent to update the lexicons than to delete or omit texts because the traditional definitions do not fit the context.

MATTHEW 18:1–10

In the STT of Matthew 18, verse 4 is missing in Ms. A, and verses 2b–5a are missing in all the other manuscripts due to a haplography involving the words נֶעַר אַחַד in verses 2a and 5a. Eight words in 18:7 are missing in mss. Brit. Lib 26964 and C, which Howard inserted from ms. A. Other minor variants in the manuscripts have been noted by Howard for 18:5–10, including כִּזֶּה “like this” appearing in mss. E F G as בִּזֶּה “in this,” the omission of the direct object אֹתִי in all manuscripts but ms. A, the reading of פֶּלֶח “mill-stone” as פֶּלֶס “weight” in mss. C G, and the reading of תִּבְל “world” as תִּבֵּל “tasteless” in ms D in 18:7. The variants in 18:8 are עוֹד “still, yet, more” in ms. Brit. Lib 26964, but עוֹר “to be altered” (discussed below) in mss. ABCDEFG. The variants גַּי הַחַיִּים (in mss. ACFG) and גַּי הַחַיִּים (in mss. BDE) for גַּי הַחַיִּים “the valley of Hinnom,” are also of interest.

A common assumption of most commentators needs to be challenged in order to properly understand the unity of Matt 18:6–9, as well as Mark 9:42–50. That assumption is that the γέενναν “Gehenna” in Matt 18:9 and Mark 9:43, 45, 47 refers to *Hell*, rather than to the literal *earthly* גַּי הַחַיִּים “the Valley of Hinnom,” which was accessible through Jerusalem’s Dung Gate (שַׁעַר הָאִשָּׁפֶת) and became the municipal dump for corpses, carcasses, excrement, and garbage. There the maggots thrived on the rotting entrails and the partially cremated remains of those who were not wealthy enough or honorable enough to be buried. The spontaneous combustion of the methane gas generated by the offal, garbage, and dung produced endless fires and hot spots ready to reignite.¹¹⁴

Criminals executed by stoning for breaking the Law—such as “anyone who causes one of these little ones to stumble” (Matt 18:6, Mark 9:42, Luke 17:2)—were more likely to be cremated in the Valley of Hinnom than to be buried in the tombs of their fathers. In Israelite and Jewish culture cremation was shunned because the body of the deceased would become dismembered. Therefore, it would be better to have a watery burial whereby one’s body would at least for a while remain intact. Thus, Jesus’ fair warning in Matt 18:6, Mark 9:42, and Luke 17:2 that “It would be better [for the offender] if a great millstone were hung around his neck and he were thrown into the sea,” rather than being dragged onto the dump in the Hinnom Valley. Many would have agreed with Jesus that a watery burial was preferable to all the maggots, methane, and mutilation awaiting the corpse at Jerusalem’s infamous Gehenna.¹¹⁵

The variants עור and עור in 18:8, noted above, reflect the well attested confusion of the ך and the ך (Delitzsch 1920: 105–107, § 104^{a-c}). Although Howard translated the עור as “blind,” in the context of dismembering oneself, this עור is surely the cognate of the Arabic غير (*gayyer*), which in forms 2 and 5 means “he altered it, he changed it, it became other than it was, it became altered,” with the noun غير (*giyyar*) meaning “the act of altering or changing” (Lane 1877: 2316; Wehr 1979: 807–808). With this definition in focus it becomes obvious that the Greek κωλον ἢ χωνον “lame or maimed” and the Hebrew עור או פסח “altered or lame” express the same idea. Were the עור in the STT of 18:9, where reference was made to plucking out one eye, it could be emended to אעור and be read as the cognate of the Arabic أعور (*a^cwar*) “one-eyed” (KBS 2: 803; Wehr 1979:769).

The ל prefixed to the suffixed noun מלאכיהם “their angels” in 18:10b, which Howard did not translate, is either (1) the emphatic ל (= לֵּ or לָּ) “verily, indeed,” which appears also in the STT of 19:22), or (2) a misplaced preposition which should be restored on the פני found in all manuscripts of 18:10 except Brit. Lib 26964, which reads בני בני instead of פני. At first glance the רואים in 18:10 appears to be the plural participle of ראה “to see” (matching the indicative plural βλέπουσι “they see”), so that the Greek and Hebrew texts agree that “their angels . . . always see the face of my Father in heaven.” However, the ו of רואים may well be a consonant rather than a vowel. If so, the root is רָוַן “to report, to give an account,” not רָאָה “to see.” Hebrew רָוַן would be the cognate of the Arabic روى (*rawiya*) “to report, to give an account of” (Lane 1867: 1194; Wehr 1979: 429), with the interchange of the נ and ו as in the by-forms רָאָם and רָוַם “wild ox” and רָוַן “one” and רָוַן “to make one.”

The misreading of the consonantal ו of רואים as a vowel letter shifts the meaning of the phrase away from *messengers reporting before God* to *angels seeing the face of God*. The point Jesus was making was that the *messengers* of the “little ones” were in constant communication *before* (לפני) God, reporting on their fidelity to their Lord. These messengers did not have to wait for an audience with Jesus’ heavenly father. Those who would harass the “little ones” in their faith would not be deterred simply by knowing that angels can always see God’s face. But they might be deterred by knowing that their harassment would be immediately reported in heaven and that they would suffer the consequences thereof, which could

include their being dumped into the debris of the Valley of Hinnom.

MATTHEW 18:11–23

Matt 18:11, which matches Luke 19:10, does not appear in a number of the ancient versions (including \aleph B L* Θ and the Old Syriac) and, consequently, is not found in the RSV, NRS, NIV, NIB, NAB, and NJB. It is found in the STT in mss. C and Brit. Lib 26964: **ובן אדם בטל להושיע האויבים**, which Howard translated as “and the Son of Man has stopped saving the enemies.” The Greek texts (mss. DKWX Δ II, etc.) read $\eta\lambda\theta\epsilon\nu$ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σωσαὶ τὸ ἀπολωλός “for the Son of Man has come to save the lost.” (STT mss. BDEFG read **בא** rather than **בטל**; and ms. A has neither **בא** “he came” nor **בטל** “he ceased.”)

However, the **בטל** in this verse is not be the verb meaning “to cease.” Rather it is a by-form of **בתל**—just as **תעה** and **טעה** are by-forms meaning “to wander, to err” and **חתף** and **חתף** are by-forms meaning “to seize.” The **בתל** / **בטל** by-form is the cognate of the Arabic **بتل** (*batal*) as it appears in *Sura* 73:8 in the *Qurʿan*: **وتبتل اليه تبتيلاً** (*watabattal ʿilayhi tabtîlâ*) “and devote yourself with complete devotion [to God].” Lane (1863: 150) cited **بتل** (*batala*), form 5, as meaning “he detached himself from worldly things, and devoted himself to God, or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him . . . hence **بتل** (*batala*) is metaphorically employed to denote exclusive devotion to God.”

Moreover, the **האויבים** here need not mean “the enemies.” In this context the **האויבים** can be corrected to **האויבים** (as

in the name אִיּוֹב “Job”) and read as the cognate of the Arabic اَوَّب (ʿawaba/ʿāba) “he repented, he returned from disobedience” and اَوَّب (ʿawwab^{um}) “frequent in returning to God” (Lane, 1863:123–124). With these definitions and correction in focus, the וּבֶן אָדָם בָּטַל לְהוֹשִׁיעַ הָאִיּוֹבִים in the STT of 18:11 means “*and the Son of Man has devoted himself entirely to saving those who are repentant.*”¹¹⁶

The האִיּוֹבִים “the repentant ones” of the STT and the האֲבֵרִים “the lost ones” in the *Vorlage* of the Greek and Syriac texts¹¹⁷ should be conflated, along with the בָּטַל (= בתל) and the בא variants, so as to read: “*he came to devote himself to save the lost and the repentant.*” Once the בָּטַל and האִיּוֹבִים were read as “stopped” and “enemies,” the verse was contextually senseless and was omitted in some texts.

The STT of 18:15 begins with the phrase “At that time Jesus said to Simon, called Petros,” which is unattested in the Greek and Syriac texts. A very significant variant occurs in 18:17 where the Greek text reads,

ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
ἔστω σοι ὡς περὶ ὁ ἔθνικὸς καὶ ὁ τελώνης.

and if he refuses to listen even to the church,
let him be to you as a Gentile and a tax collector.

But, by contrast, the STT reads,

וְאִם לֹא יִשְׁמַע בְּקִהְלָה

חֲשׂוּב אֹתוֹ כְּמִנְרָדָה אוֹיֵב וְאַכְזָר

and if he does not listen to the assembly
consider him as ostracized, an enemy, and cruel.

The **אכזר** in this context is unlikely to mean “cruel, fierce” as in Job 41:2 or Lam 4:3. Given the interchange of the **כ** and the **ק** (as in **דָּבַקְךָ** / **דָּבַקְךָ** “to crush” and **רָבַקְךָ** / **רָבַקְךָ** “to be weak”) the stem **כזר** may be a by-form of **קזר**, which would be a cognate of the Arabic verb **قَذِرَ** (*qaḍira*) “he shunned or avoided,” and the noun **قَذْر** (*qaḍir^{un}*) “dirt, filth, a thing to be avoided or shunned” (Lane 1885: 2498–2499; Wehr 1979: 879). If so, the **ואכזר** could be corrected to read **או כזר** “or one to be shunned.” It would have essentially the same meaning as the initial **מנודה** “ostracized.”

The STT **מנודה** has two different derivations. Howard obviously took it to be from the root **נָדָה** “to put away, to exclude, to banish.” But the **τελωτής** “tax collector” in the Greek text of 18:17 indicates that the **מנודה** / **מנדה** in the Hebrew *Vorlage* was read as though it were derived from or related to the noun **מְנֻדָה** “land tax,” which appears in Ezra 4:13 and as **מְדָה** in Ezra 4:20 (Jastrow 1903: 733, 797).

The **לשים שלים בארץ** “to make peace on earth” in the STT of 18:19, matches the **לשים שלום בארץ** in mss. EFG and the **לשום שלום בארץ** of mss. ABD in Matt 10:34.¹¹⁸ The Greek text reads here **συμφωνήσωσιν ἑξ ἑμῶν ἐπὶ τῆς γῆς**, “should you agree among yourselves on earth”; and the Peshitta reads **באדמה באיפה** “if you are worthy on earth” or “if you are in agreement on earth.” The semantic range of the lexeme **שָׁלַם** can accommodate all three readings: (1) be at peace, or to make peace, (2) to reconcile, to be in agreement, and (3) to be worthy, i.e., to be free from faults, defects,

or imperfections. For this third meaning the Arabic سلام (*salām^{un}*) and سلام (*silām^{un}*) are of interest, especially the latter which appears in the *Qurʾan*, *Sura* 26:89, with the sense of being “safe, secure, or free from evils of any kind” (Lane 1872: 1415; Wehr 1979: 495).

The ἀνθρώπῳ βασιλεῖ “to a man, to a king” in Matt 18:23 seemingly matches the מלך לאדם in the STT and the Syriac ܠܓܒܪܐ ܡܠܟܐ (*lgabrāʾ malkāʾ*). This expression was paraphrased as “to/unto a certain king” in the KJV, NKJ, ASV, and NAS, whereas in the NIV, NIB, NAU, RSV, NRS NAB, and NJB the ἀνθρώπῳ was simply ignored. However, the אדם in this verse may not be the word for “man” but the cognate of the Arabic آدم (*ʾidâmu*) and أدمة (*ʾadamat*) “the chief, and provost, the aider, the manager of the affairs” (Lane 1863: 36).¹¹⁹ Thus, מלך לאדם could mean “to the provost of the king.” This would be analogous to either Potiphar or Joseph who served under the Pharaoh and, along with the Pharaoh, were addressed as “lord” (Gen 39:16; 40:1; 41:10; 42:30, 33). The parable in Matt 22:2–14 begins in the STT with מלכות שמים דומה למלך אשר עושה חופה “the kingdom of heaven is like a king who made a wedding,” but the Greek text has ἀνθρώπῳ βασιλεῖ for the Hebrew למלך and the Syriac text, ܠܓܒܪܐ ܡܠܟܐ (*lgabrāʾ malkāʾ*), follows the Greek text, but Lamsa’s translation has simply “a king.”

MATTHEW 19:1–9

There are a few minor differences between the Greek text and the STT in Matthew 19. In vs. 2 the Greek reads καὶ

ἔθεράπευσεν αὐτοὺς ἐκεῖ “and he healed them there,” whereas the STT reads **וירפא את כולם** “and he healed all of them.” Were the STT a translation of the Greek one would expect it to be simply **וירפא אתם שם**. The parallel passage in Mark 10:2 has καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς “as his custom was he again taught them,” which may reflect an oral or written tradition in which the original **ויררה/ויררה** “he taught” was confused with **וירפא/וירפא** “he healed.” It seems unlikely that *all* in the “great multitudes” (ὄχλοι πολλοί = **חבורות רבות**) were in need of healing. Thus, if the STT **כולם** “all of them” was in the original text, the ἐδίδασκεν (= **ויררה**) “he taught [all of them]” in Mark 10:2 would be the preferred reading. Jesus’ discourse with the Pharisees about divorce which follows in Matt 19:3–9 (Mark 10:2–12) flows more naturally from Jesus’ teaching a large audience rather than his conducting a massive healing service.

In Matt 19:4 the **ל** of **לעושיהם** in Ms. Add. no. 26964 and mss. CH (in contrast to the **שעושיהם** “that the one making them” of mss ABDEFG) could possibly be an asseverative **ל** initiating the quotation: “*Indeed* the one making them.”

In Greek the subject ὁ κτίσας “the Creator” is followed by the verb ἐποίησεν “he made,” whereas in the STT the subject is the participle of **עשה** “to make” and the verb is **ברא** “he created.” The participle of **ברא** appears again in the STT of 19:6, where the Greek text has ὁ θεός. The adverbial ἀπ’ ἀρχῆς “from the beginning” comes in 19:4 and 19:8, but in the STT **מקדם** “from of old” appears in 19:4 and **מעולם** “from eternity” comes in 19:8.

According to Mark 10:11–12 and Luke 16:18 Jesus prohibited all divorces, echoing Mal 2:16, “For I hate divorce, says Yahweh the God of Israel” thereby disagreeing with the tradition in Deut 24:1–4, which permitted a husband to divorce his wife if he found some “indecenty” (עֲרוֹת דִּבְרַר) on her part. The text reads

וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ

And he shall write for her a bill of divorce,
and place it in her hand and send her from his house.

But according to Matt 5:31 and 19:9 Jesus acquiesced to this Mosaic tradition, and in the STT the עֲרוֹת דִּבְרַר “indecenty” of Deut 24:1 was interpreted by Jesus unambiguously as נֶאֱרָךְ “to commit adultery.”¹²⁰ (The Greek texts in Matt 5:31 and 19:9 have πορνεία “fornication,” which could include adultery, whereas the Septuagint of Deut 24:1 has the more general ἄσχημον πράγμα “something indecent.”)¹²¹

While Matt 5:31 and 19:9 have Jesus agreeing with Mosaic tradition that divorce is permissible only when the wife was suspected of adultery, the statement of the disciples in Matt 19:10, “If such is the case of a man with his wife, it is not expedient to marry,” sounds as if the disciples had been influenced by Rabbi Hillel [1st cent. B.C.E.] who permitted a divorce if the wife had merely spoiled her husband’s food.¹²² (By way of contrast, Hillel’s contemporary Rabbi Shammai insisted that the עֲרוֹת דִּבְרַר “indecent thing” meant “adultery”; but later Rabbi Akiba [2nd cent. C.E.] would permit a divorce if the husband simply found a more attractive woman.)¹²³

The statement in Matt 19:11, “Not everyone can accept this word (τὸν λόγον τοῦτου = זֶה דְּבַר זֶה) but only those to whom it is given,” is not the closing statement of Jesus’ teaching on divorce. Rather, in Matt 19:11 Jesus shifted the subject matter from *marriage* to *celibacy* and from *divorce* to *sexual continence*. These are the issues addressed in 19:12 where the three different types of eunuchs come into focus.

Matthew 19:12a

εἰσὶν γὰρ εὐνοῦχοι οἵτινες
ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,

For there are eunuchs who
were born thus from a mother’s womb.

שיש סריסים מתולדותם
אלו הם אשר לא חטאו

Because there are eunuchs from their birth;
these are those who have not sinned.

Six words in the Greek text meaning “who were born thus from a mother’s womb” appear as the one word מתולדותם “from their births” in the STT. But the STT has in 19:12a five words—translated above as “these are those who have not sinned”—for which there is nothing in the Greek text.

Matthew 19:12b

καὶ εἰσὶν εὐνοῦχοι οἵτινες ἐννουχίσθησαν
ὑπὸ τῶν ἀνθρώπων

and there are eunuchs who were made eunuchs by men

ויש סריסים עשויים בידי אדם
and there are eunuchs made by the hands of man

Matthew 19:12c

καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν οὐρανῶν.

and there are eunuchs that made themselves eunuchs
for the kingdom of heaven's sake

ויש סריסים מעצמם שכובשים את יצרם
בשביל מלכות שמים

and there are self-made eunuchs who subdue their desire
for the sake of the kingdom of heaven

Matthew 19:12d

ὁ δυνάμενος χωρεῖν χωρεῖτω

he who is able to understand let him understand

אלו הם חכמים במעלה גדולה [CHL]¹²⁴

אלו הם הבאים במעלה גדולה [ABDEFG]

מי שיוכל להבין יבין

these are the wise ones in great prominence

[mss. CHL]

these are those entering into great prominence

[mss. ABDEFG]

Whoever is able to understand, let him understand.

[mss. ABCDEFGHL]

The STT in 19:12d has six Hebrew words (= ten English words) for which there is no corresponding text in the Greek manuscripts. The two variants in STT, חכמים “wise ones”

and **הבאים** “those entering,” can be conflated; and according to this tradition Jesus reportedly said that those who made themselves eunuchs for the kingdom of heaven are indeed the *wise* ones who having rightly understood the ways of God would *come* into great prominence. A key for interpreting 19:12d is found in Matt 13:23 (see above, p. 150) where the STT adds to the parable of the sower this interpretation:

As for the hundred, this is the one purified (**מטהרת**) of heart and sanctified (**קדושת**) of body. As for the sixty, this is the one separated from women. As for the thirty, this is the one sanctified in matrimony, in body, and in heart.

Thus, there was a hierarchy of good works: the hundred fold speaks of the fruit of the ascetic life, the sixty fold recognizes the fruit of the celibate life, and the thirty fold acknowledges the fruit of sacred matrimony.

For Jesus, John the Baptist, the Apostle Paul, and others like Origen of Alexandria (who actually castrated himself) the command to be fruitful, to multiply and fill the earth with progeny (Gen 1:28) was superceded by their personal preference for celibacy and continency for the sake of the kingdom of heaven.¹²⁵ This transition reflects the post-exilic change some Jews made in their understanding of “salvation.” For most pre-exilic Jews and Israelites “salvation” was understood as experiencing God’s special gifts right here on earth of *land, liberty, longevity, prosperity, and progeny*. “Salvation” then did not mean one’s entering heaven for eternity. Rather, one’s progeny provided an “eternal life” through their collective memory of their ancestors. Thus, in Isaiah 56:4–5 the promise made to the childless eunuch was

Let not the eunuch say, “Behold, I am a dry tree.” For thus says Yahweh: “To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name (שֵׁם וְיָד) better than sons and daughters; I will give them an everlasting name which shall not be cut off.

Even if the “house” and “walls” mentioned here were heavenly, there was no promise yet of anyone’s personal presence in heaven. Rather, the promise was that one’s name will be remembered forever.

A clear affirmation of a personal resurrection in a heavenly kingdom appears in II Maccabees 7, where, during the persecution of the Jews under Antiochus IV (*circa* 176 B.C.E.), a nameless mother who was forced to witness the martyrdom of her seven faithful sons before her own execution declared to her sons:

The King of the universe will raise us up to an everlasting renewal of life because we have died for his laws Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws. . . . Accept death, so that in God’s mercy I may get you back again with your brothers.

This is the kind of faith in one’s personal presence in the kingdom of heaven which appears in the Matt 8:11 in Jesus’s pronouncement to the Roman centurion: “Many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.” And this was the kind of faith which inspired some to subdue their sexual desires and,

as eunuchs, prepare for their personal prominent participation in the eternal kingdom of heaven.

There are no grammatical problems in the STT of Matt 19:12d, like those in Matt 13:23 (noted above p. 150). The extra words in the STT of 19:12d could well have been spoken by the celibate Jesus; or they could have been added by a Christian celibate or ascetic—giving dominical support to the monastic lifestyle—before the *Vorlage* of the STT found its way into the Jewish community and synagogue.

Matthew 19:13b

οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
and the disciples rebuked them

ותלמידיו מגרשים אותם [ABCL]

ותלמידיו מנישים אותם [EF]

ותלמידיו מגרשים אותם [DG]

his disciples were driving them away

The variant מגישים, a *Hiph^cil* participle of נָגַשׁ “bringing near,” in mss. EF could be simply a confusion of a ך and a ך, a very common error cited by Delitzsch (1920: 111 §109a). But the variant מקבלים, another *Hiph^cil* participle from קָבַל, “bringing near” in mss. DG is obviously not a case of a scribe’s confusing letters that look alike. These two variants, along with parallel in Luke 18:15 (ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς “when the disciples saw *it*, they rebuked them”), suggest that there were three verbs in the original tradition, namely, the disciples *saw* the children, then *ap-proached* the children, and *rebuked* them.

Matthew 19:14b

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
for to such belongs the kingdom of heaven

שלא יכנס במלכות שמים אם לא כאלה

one will not enter the kingdom of heaven

except (he shall be) like these

What appears at first glance to be a double negative in the STT, **שלא** “that not” and **אם לא** “if not,” may in fact be two affirmatives. As noted above (188) an asseverative **ל** may appear in 19:4 in mss. CHL; and the **לא** here in 19:14b may actually be the emphatic **לֵא** “verily, indeed” rather than the negative **לֹא** “no, not.”¹²⁶ If so, the text means “for *indeed* one will enter the kingdom of heaven if one (is) *indeed* like these.” Then the STT would agree with the affirmative statement in the Greek texts. One obvious connection between 19:12b and 19:14b is that children and eunuchs alike are indifferent to the sexual passions which can interfere with one’s religious commitments. Sexual passions produce progeny whereby one may be eternally remembered, but progeny cannot facilitate one’s participation in the kingdom of heaven.

MATTHEW 19:16–23

ויגש אליו בחור א' משתחוה לו

ויאמר לו ר' איזה טוב אעשה לקנות חיי העה"ב

And a young man approached him worshipping him

and said to him: Rabbi, what good thing shall I do

to acquire the life of the world to come?

In the STT of 19:16, 22 the gentleman is called a **בחור** “young man” which matched the νεανίσκος “young man” in the Greek text of 19:22. But in Luke 18:18 he is called an ἄρχων “a ruler,” and in all three gospels he is recognized as a πλούσιον “rich man” (Matt 19:24, Mark 10:25; Luke 18:25). Luke’s Hebrew source may well have had **בחור**. If so it was read as the passive participle “one who was elected, a ruler. The STT **משתחווה** (**וישתחווה**) in mss. ABDEFG “worshiping” matches the γονυπετήσας “kneeling” in Mark 10:17. In Mark 10:17 and Luke 18:18 the man calls Jesus Διδάσκαλε ἀγαθέ “Good Teacher,” but Matt 19:16 the Greek has simply Διδάσκαλε “Teacher” and the STT has **ר** (an abbreviation for **רבי** “Rabbi.” In Matthew Jesus’ reply to the man’s question was **מה תשאל מטוב** “Why do you ask about good?” which approximates the Greek Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; “Why do you ask me about what is good?” (NRS). In Matt 19:17 the KJV “Why callest thou me good?” and the NKJ “Why do you call Me good?” are actually translations of Mark 10:18 or Luke 18:19. The verb ἐρωτάω in Matt 19:17 appears in the Septuagint sixty-four times, sixty-two of which translate **שאל** “to ask,” but it is never a translation of **קרא** “to call” or its synonyms.

Behind the εἷς (= **אחד** “one”) of the εἷς ἐστιν ὁ ἀγαθός “one is the good” in the Greek of Matt 19:17 is a Semiticism which is clarified by the Arabic use of **أحد** “one.” Among the epithets for God in Arabic are:

- **الأحد** (*alâḥadu*) “the One” (= **אֶחָד**), with the definite article);
- **أحد** (*aḥad^{un}*) “(the) One” (= **אֶחָד**), without the article);

- واحد (*waḥid^{un}*) “(the) One” (= אֶחָד, a by-form of אֱחָד), without the definite article).

Lane (1863: 27) noted that “الاحد [*alāḥadu*], as an epithet, is applied to God alone and signifies *The One; the Sole; He who has ever been one and alone . . .*” and called attention to the *Qurʿan* Sura 112:1, قل هو الله أحد (*qul huwa ʿalahu ʿahad^{un}*), “Say, He is God, One God,” and noted that here the indefinite “One” equals the definite “The One” and can be a substitute for the name *Allah*.¹²⁷

Thus, with this Arabism/Semiticism in focus, it becomes obvious that the Greek εἷς ἐστὶν ὁ ἀγαθός “one is the good” equals אֶחָד הוּא הַטוֹב; and this *indefinite* “εἷς/אֶחָד/one” really meant “The-One-and-Only-God.” This interpretation is supported by the εἷς ὁ θεός in Mark 10:17 and Luke 18:19, where the ὁ θεός is the appositional modifier of the *indefinite* εἷς (= האֶל = האֶחָד). The STT has האֶל לְבַדּוֹ הוּא טוֹב “the God alone is good.” The אֶחָד in the *Vorlage* of the STT became a doublet, i.e., the אֶחָד became האֶל “the God” and the same אֶחָד became also לְבַדּוֹ “alone.” Here then is another example of how an appeal to a Hebrew *Vorlage* clarifies variations in the Greek text tradition. Just as there is no way to relate the νεανίσκος “young man” in Matt 19:22 to the ἄρχων “ruler” in Luke 18:18—until the Hebrew בַּחֹר “young man” and/or “one elected” comes into focus—there is no way to relate εἷς “one” and θεός “God” until the Hebrew אֶחָד “One = God” comes into focus.

In the STT Jesus enumerated only five commandments the young man needed to obey: Exod 20:13, 15, 16, 12 and Lev 19:18; but the Greek text has six, adding Exod 20:14. (Mark 10:19 lists Exod 20:13, 14, 15, 16, and 12, plus “do not de-

fraud” (from Exod 21:10, **לֹא יִנְרָע** = οὐκ ἀποστερήσει); and Luke 18:20 lists Exod 20:14, 13, 15, 16, and 12). In 19:21 the STT has **אם תרצה להיות תם** “if you desire to be perfect,” which is a perfect match for the Greek Εἰ θέλεις τέλειος εἶναι, compared to the Ἐν σε ὑστερεῖ “One thing you lack” in Mark 10:21 and the Ἐτι ἔν σοι λείπει “Yet one thing you lack” in Luke 18:22.

The variants “you lack one thing” (Mark 10:21; Luke 18:22) and “if you would be perfect” (Matt 19:21) can readily be conflated. So also the variants in the STT of 19:20 where the **הבחור** “the young man” of mss. CHL and the **החכם** “the wise” of mss. ABDEFG make for “the wise young man.”

This gentleman declined Jesus’ recommendation that he sell all that he had and give the proceeds to the poor so that he might have treasure in heaven. He also declined Jesus’ invitation to follow him. At first glance a startling statement appears in the STT of 19:22.

יִהְיֶה כַּשְׁמוּעַ הַבְּחֹר הַלֵּךְ [זַעֲף]
 לְפִי שֶׁלֹא הָיָה לוֹ קַרְקָעוֹת רְבוּת.

And it came to pass
 when the young man heard he went away angry¹²⁸
 because he did not have much property.

The surprise is this third line, the claim here in the STT that he had little property. The Greek Matt 19:22 and Mark 10:22 say he had “great possessions” (κτῆματα πολλά) and Luke 18:23 makes him “very rich” (πλούσιος σφόδρα).

However, once the **לֹא** of the **שֶׁלֹא** in the STT is recognized as the emphatic particle **לֹא־** “indeed, verily”¹²⁹ rather than the negative particle **לֹא** “not” the surprise and contra-

diction disappear. The STT actually emphasized the man's wealth and his anger, for the stem **זעף** means "to rage, to storm, to be enraged." Although the **λυπέω** in Matt 19:22 and Mark 10:22 is translated "sorrowful, sad, grieving," **λυπέω** also translates the **הָרָהַר** "to burn with anger" in Jonah 4:4 and 4:9. Similarly, the **περίλυπος** was translated in Luke 18:23 as "sad, sorrowful," but it also translates the **קָצַף** "to rage" (a synonym of **זעף**) in Dan 12:2, as well as the **הָרָהַר** "to burn with anger" in Gen 4:6. Thus, thanks to the STT—when properly vocalized—the young man's wealth and hostile response to Jesus' teaching can be more readily recognized.

MATTHEW 19:24

εὐκοπώτερόν ἐστιν κάμηλον
διὰ τρυπήματος ῥαφίδος διελθεῖν
ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

It is easier for a camel to go through the eye of a needle
than for a rich man to enter the kingdom of God.

יותר קל לבא הגמל
בעין המחט מן העשיר במלכות שמים

Howard's Translation

It is easier for a camel to enter
the eye of a needle than a rich man the kingdom of heaven.

Lorah's Translation

It is easier for an anchor rope to enter
the eye of a needle than a rich man the kingdom of heaven.

The following paragraph is an extended quotation from Lorah’s article, whose arguments I fully support.¹³⁰

The word used in the Peshiṭta of Matt 19.24 is **גַּמְלָה** (*gml^o*). The word means either “rope” or “camel.” R. Payne Smith cited “camel” as well as “*funis navalis*,” i.e., a ship’s cable for **גַּמְלָה**. He referred to the Arabic cognates **جَمَل** (*gamal*) “camel” and **جُمَّل** (*gummal*) “[A cable;] the rope of a ship, . . . the thick rope thereof, . . . consisting of [a number of] ropes put together, . . . the ropes of ships, put together so as to be like the waists of men [in thickness].” Lane makes reference to the *Qur’an* *Sura* 7.38, “Until the cable (**الجُمَّل** [*gummal*]) shall enter into the eye of the needle. . . . Western scholars, who work only in the Greek text, make pejorative statements about the possibility that Jesus used the word **גַּמְלָה** (= **גַּמְלָה** = **جُمَّل** [*gummal*] = κάμιλος = “rope, cable”) and refer simply to a change in the way the Greek vowels [of κάμιλος, ‘rope, hawser’ and κάμηλος, ‘camel’] were pronounced around the tenth century—as if Jesus taught in Greek and not in Hebrew and Aramaic, his native language and the language of Torah.

MATTHEW 19:28

ὕμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ
 καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

You who did follow me in the regeneration,
 when the Son of Man sits on the throne of His glory,

you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

The term *παλιγγενεσία* has been translated as “regeneration” (KJV, ASV, DRA, NAS, NAU, NKJ), “new age” (NAB), “new world” (RSV), “renewal of all things” (NIV, NIB, NRS), “everything is made new again” (NJB), and “in the Kingdom” (NLT). The Peshiṭta has ܐܘܢܝܢܐ ܕܢܘܘܪܐ (b^câlmâ^c ḥadtâ^c) “in the new world,” but the Old Syriac has ܐܘܢܝܢܐ ܕܒܡܘܠܕܐ ܕܚܕܐ (bmûladâ^c ḥadtâ^c) “in the new generation.” However, the STT has ܒܝܘܡ ܗܪܝܢ ܕܝܘܡ “at judgment day,” which is the preferred reading in light of the κρίνοντες “judging ones” which follows. It appears that the ܗܪܝܢ “the judgment” in the original *Vorlage* was misread as ܗܩܝܢ “the creating,” reflecting a misreading of the ܕ as a ܩ, similar to the well attested confusion of the ܕ and ܩ.¹³¹ The stem ܩܝܢ would be a by-form of ܩܢܐ “to create,” which is found in Prov 8:22 (ܩܢܝܢܐ ܝܗܘܐ ܝܗܘܘܐ “Yahweh created me” [NJB]) and is the cognate of the Ugaritic *qny* and Arabic *qanâ*.¹³² There is nothing in the STT for the κρίνοντες “judging,” suggesting that this κρίνοντες translated the ܗܪܝܢ “the judgment” before ܗܪܝܢ was misread as ܗܩܝܢ. Thus, the *παλιγγενεσία* “regeneration” and the κρίνοντες “judging” are a doublet of sorts.

The Greek ὁ υἱὸς τοῦ ἀνθρώπου “the son of the man” appears here in the STT simply as ܗܐܘܪܡܐ (as in 13:37, discussed above, 147), which Howard translated as “man”—without the definite article. The ܐܪܡܐ here is probably the cognate of the Arabic *ʿadamat* “provost, chief, the exemplar, the right orderer of the sons of his people” (Lane

1863: 36). Jesus' *people* certainly included the twelve tribes of Israel, and in this verse, as the אֱלֹהִים (= *hâ'idâm* = the One-in-Authority), Jesus makes provision for Israel's being judged justly by the his twelve disciples.

With this etymology in mind, the Greek ὁ υἱὸς τοῦ ἀνθρώπου "the Son of the Man" can be recognized as the Hebrew אֱלֹהִים בֶּן, where "the Son of the Sovereign" is but another way of saying "the Son of God." As noticed above (pp.195–196), the definite אֱלֹהִים "The One" in Arabic was an epithet for name *Allah*. So also in Hebrew אֱלֹהִים "The Sovereign" (which for reason of piety was pronounced as אֱלֹהִים "the Man") could be a substitute for the name *Yahweh* and functioned like אֱלֹהִים "my Lord" as a substitute epithet.¹³³

MATTHEW 19:29–30

In Luke 14:26–27 Jesus said, "If any one comes to me and does not hate (οὐ μισεῖ) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." But in Matt 19:29, Jesus simply requires those who follow him to forsake (עָזַב) family members, promising that in return they will receive a *hundred* (מֵאָה in STT ABDEFG) and inherit the kingdom of heaven. In the Greek Matthew and in Mark 10:30 they will receive a *hundredfold* (ἑκατονταπλασίονα); whereas in Luke 18:30 they will receive *manifold* (πολλαπλασίονα). All the Greek texts here have "eternal life" (ζωὴν αἰώνιον) and Mark and Luke add "the age that is coming" (ἐν τῷ αἰῶνι τῷ ἐρχομένῳ).

But Mark surprisingly inserts into this promise the words $\kappa\alpha\iota\ \acute{\alpha}\gamma\rho\omicron\upsilon\varsigma\ \mu\epsilon\tau\grave{\alpha}\ \delta\iota\omega\gamma\mu\omicron\omega\nu$ “and fields with persecution.” These words were certainly translated from an Hebrew source having ברִי טלִים (which was *scriptio defectiva* for ברִי טלִים “the purest young children”—a superlative by means of the *nomen rectum* טלִים being modified by the *nomen regens* ברִי . Ordinarily the attributive adjective follows the noun, but there are good examples of the modifying adjective being in the construct state and the noun being in the absolute state (GKC 132^c). Consequently, the Hebrew $\text{ברִי טלִים/ברִי טלִם}$ meant “the purest children.”

As reconstructed here, the בֵר is not the Aramaic word for “son” nor the בֵר meaning “field.” But Mark read the ברִי as בֵרִן , *scriptio defectiva* for בֵרִין “fields, open country” and translated it as $\acute{\alpha}\gamma\rho\omicron\upsilon\varsigma$ “lands.” The $\delta\iota\omega\gamma\mu\omicron\omega\nu$ “persecution” in Mark goes back to טלִים “young children,” which in *scriptio defectiva* became טלִם and was the homograph of טלִם “persecution,” a word attested in Aramaic (טְלוּמָא “oppression, wronged” and טְלוּמָא “oppressor” [Jastrow: 536]) and Arabic (ظلم [*zulum*^{un}] and ظالم [*zâlim*^{un}] “wrong doing, injustice, acting injuriously” [Lane 1874: 1920–1973]).

Thus, due to the confusion of a י and a ך¹³⁴ and *scriptio defectiva*, Jesus’ promise that “a hundredfold in this time” would include “the most pure children,” was misunderstood to have included a promise of real estate and a warning about persecution even in the blissful age to come. (The plural טלִים “small children,” ending in ם rather than ך, is evidence that Mark’s source here was in Hebrew.)

The ἀγροὺς “lands” in Matt 19:29a and Mark 10:29b does not appear in Luke 18:18 nor in the STT of Matt 19:29. Its presence in Greek of Matthew and Mark can be accounted for by appeal to a Hebrew *Vorlage* in which a י and a נ were confused, so that נְעָרִים “youth” was misread as יְעָרִים “woods, forests” (as the יְעָר in Psa 49:10 [MT 50:10] became ἀγροῦ in Codex Alexandrinus and Sinaiticus for the δρυμοῦ “copse, thicket” in Vaticanus).¹³⁵ Thus, the “children or lands” in Mark and Matthew is a doublet for the נְעָרִים “youth” and its variant יְעָרִים “fields,” which was not in the original text.

Matt 19:29–30, and the parallels in Mark 10:29–30 and Luke 18:29–30, require a closer examination of Luke 14: 26, as quoted above, requiring would-be disciples to hate everybody. Chapter 31 in my book *Clarifying Baffling Biblical Passages* grapples with this text, noting that in the Hebrew *Vorlage* used by Luke the word שָׁנָה was a variant spelling of שָׁנָה (i.e. שָׁנָה) “to change, to forsake,” the cognate of Syriac ܫܢܐ (*šēnā*) “to change from one place to another, to remove, to depart . . . [as a metaphor] to leave, to fall off from, to desert” (J, Payne Smith 1957: 382; Gordon 1965: 492; KBS 4: 1597; BDB 1039). But Luke, seeing that the third letter of the word was a נ, read the verb as שָׂנָה “to hate,” seemingly unaware of the well attested interchange of the נ and the ה as with אֲמוֹן and הֲמוֹן “multitude” and the Aramaic verb forms beginning with an נ (*ʿAphēl*, *ʿEthpeʿal*, *ʿEttaphʿal*, and *ʿEthpaʿal*) the similar forms in Hebrew beginning with a ה (*Hiphʿil*, *Hophʿal*, and *Hithpaʿel*).

MATTHEW 20:1–16

The STT phrase, “After this Jesus said to his disciples,” is lacking in the Greek; but the phrase **לְאָדָם יָחַד אֲדוֹן בֵּיתוֹ** approximates the Greek ἀνθρώπῳ οἰκοδεσπότῃ “to a man, a householder,” where the δεσπότῃ and **אֲדוֹן** make a perfect match. The *Hiph‘il* participle **הַמְשַׁכִּיר** “the one hiring” in mss LH is an error for the **הַמְשַׁכִּים** “the early riser” in mss ABCDEFG. In the Greek text of 20:8, the steward was told to pay the laborers, but in the STT the householder himself paid their wages. The four words in Hebrew text of 20:19 are matched by ten words in the Greek text. The **אֲדוֹן בֵּיתוֹ** “master of his house” in 20:1 shifts to **בַּעַל הַכֶּרֶם** “master of the vineyard” in 20:11, but the Greek retains the οἰκοδεσπότῃς “householder.”

In the STT of Matt 20:15 the best reading is found in mss ABDG which have **טוֹב אֲנִי כַּאֲשֶׁר בְּעֵינֶיךָ הֲרַע** “Is there evil in your eyes when I am good?” In mss LCH the interrogative **הֲרַע** “is it bad?” became **הִידַע** “did he know?” and in mss EF the **הֲרַע** became **הִירַע** “will it be bad?” The plural “eyes” in Hebrew appears as a singular in the Greek, and the Greek lacks the preposition of **רַע בְּעֵינֶיךָ** “evil in your eye.”¹³⁶

The Greek text reads, ἢ ὁ ὀφθαλμός σου πονηρός ἐστὶν ὅτι ἐγὼ ἀγαθός εἰμι; and has been variously translated:

- NKJ “Or is your eye evil because I am good?”
- NIV, NIB, NRS, NAB “Or are you envious because I am generous?”
- NAS, NAU “Or is your eye envious because I am generous?”

- RSV “Or do you begrudge my generosity?”
- NJB “Why should you be envious because I am generous?”

The “good eye” is mentioned in Prov 22:9, טוב־עַיִן הוּא, which became in the RSV, “He who has a bountiful eye will be blessed, for he shares his bread with the poor”; and in the NIV it reads, “A generous man will himself be blessed, for he shares his food with the poor. The “evil eye” appears in Prov 28:22, נִבְהַל לְהוֹן אִישׁ, רַע עֵין וְלֹא־יִרְעַ פִּי־חֶסֶד יִבְאֲנֹ, which became in the NKJ, “A man with an evil eye hastens after riches, And does not consider that poverty will come upon him”; and in the RSV it reads, “A miserly man hastens after wealth, and does not know that want will come upon him.”

The parable and its interpretation in the Greek ends in 20:16 with the statement, Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι “So the last will be first, and the first will be last,” similar to the ending of 19:30, Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι, “But many who are first will be last, and the last will be first.” The STT adds here “Many are called but few are chosen,” a phrase which appears also in 22:14, “For many are called, but few are chosen.”

MATTHEW 20:17–27

Whereas the Greek texts of Matt 20:18 and Mark 10:33 have Jesus saying that “the Son of Man will be delivered to the chief priests and scribes,” the STT has it that “he will be delivered to the great ones of the sages and priests” who will condemn him to death. Luke 18:32 makes no reference to the Son of Man being delivered to priests, scribes, or sages or that they will condemn him to death. All accounts agree that he will be delivered to the Gentiles, and the Gentiles will

- destroy (שבח), punish (לקה), hang (תלה) him (STT Matt 20:19);
- mock (ἐμπαῖξαι), scourge (μαστιγῶσαι), crucify (σταυρῶσαι) him (Greek Matt 20:19);
- mock (ἐμπαίξουσιν), spit (ἐπτύσουσιν), scourge, (μαστιγῶσουσιν) kill (ἀποκτενοῦσιν) him (Mark 10:34);
- mock (ἐμπαυχθήσεται), shamefully treat (ὕβρισθήσεται), spit (ἐπτυσθήσεται), scourge (μαστιγῶσαντες), kill (ἀποκτενοῦσιν) him (Luke 18:32–33).

Jesus’ reply to the wife of Zebedee (זבדיאל), the mother of James and John who had requested preeminence for her sons, differs significantly from that in the Greek. It reads, התוכל לסבול היסורין והמיתה שאני עתיד לסבול? “Are you able to endure the suffering and the death that I am ready to endure?” (Matt 20:22b). But the Greek text reads, δύνασθε πίνειν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; “Are you able to drink the cup that I am about to drink?” This is the same reading found in the Old Syriac (Lewis, 1919: 54). There is no support in the STT for the addition in the Peshiṭta,

אם תבבטתה דא דאנא בברא באר אבבא
 ʿaw ma^cmūdītaʿ deʿnaʿ ʿamed ʿenaʿ te^cmēdūn

Or be baptized with the baptism with which I am baptized?

This second half of the question matches the text in Mark 10:38, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι. The phrase appears also in some versions and manuscripts of Matt 20:22, such as the KJV, NKJ, YLT.¹³⁷ In these translations, as in the Peshiṭta and other manuscripts cited by Tischendorf, Jesus’ repeated these words when he promised James, John, and their mother, “You will indeed drink my cup, and with the baptism that I am baptized with you shall be baptized”—

the very same words found in Mark 10:39. But in the STT of Matt 20:23, after James, John, and their mother said that they were “able to endure the suffering and death,” Jesus responded in two words, שָׂתוּ צִוְסִי “Drink my cup!” The brevity in the STT is in sharp contrast to the other texts and translations:

- ten words in Greek of Matt 20:23,
- eighteen words in KJV of Matt 20:23,
- seven words in the Syriac Peshiṭta Matt 20:23,
- twenty-two words in the English Peshiṭta of Matt 20:23,
- thirteen words in Greek of Mark 10:39,
- twenty-four words KJV of Mark 10:39,
- eight words in the Syriac Peshiṭta of Mark 10:39,
- twenty-four words in the English Peshiṭta Mark 10:39.

Commentators have long noted that “cup” is a “Jewish figure for an ordeal” (Beare, 1987: 407) and a synonym for suffering (Mann, 1986: 412), calling attention to Psa 75:9, Isa 51:17–22, Jer 25:15, Ezek 23:31–34, and Matt 26:39. Legasse (1974: 164) called attention to Gen 40:23 in Targum Neofiti I (269, 609) where Joseph was derided because “he trusted in the flesh that passes, in the flesh that tastes *the cup of death* (בבשר עביר בבר דטעים כסא דמותא). However, the “cup” was also used as a symbol for joy and consolation, as in Psa 23:5, 116:13, and Jer 16:7.

As for “baptism” being used for suffering, Mann noted,

Although the word (Greek *baptisma*) is not found in the Old Testament as meaning suffering, the idea of water as symbolizing disaster is often found (cf. Pss 42:7; 69:2, 15; Isa 42:2) and in ordinary Greek speech it was a common expression to denote being flooded or overwhelmed. Luke 12:50 has “I have a baptism in which to be baptized” in this sense.¹³⁸

Mann cited the study of Legasse (1974) in which he noted that in Jewish and Jewish Christian apocalyptic eschatology “cup” and “baptism” were symbols of subordination to the divine will and did not necessarily imply death and martyrdom. But a closer look at the Syriac **ܒܘܬܐ** (*‘amed*) “baptism” presents a clear connection of “baptism” with death and martyrdom. R. Payne Smith (1901: 2910) cited the *Acta Martyrum* (i.182),¹³⁹ where the Syriac term **ܡܘܕܝܬܐ ܕܬܘܪܝܢܐ** (*ma‘mûdîta’ dtartin*) “the second baptism” really meant “martyrdom.” J. Payne Smith (1903: 416) cited the metaphor **ܘܗܘ ܥܘܠܡܐ ܡܢ ܗܘܐ ܥܘܠܡܐ** (*‘amed hwa’ men ‘alma’ hana’*) “he had sunk from this earth,” meaning “his day of life set,” just as **ܡܘܕܐ** (*‘mādā’*) was used for the *setting* of the sun in II Sam 3:35 where the MT **בֹּאֵהָרְשֶׁמֶשׁ** “about sunset” and I Kings 22:36, appears in Syriac as **ܐܘܪܐ ܕܘܕܡܐ ܕܥܡܐ** (*kad di‘ēmad šemša’*). This is a very important point, for just as the sun, moon, and stars “set” they also “arise.” If the Hebrew or Aramaic **עמד** “to immerse, to set” was the term used by Jesus, it would complement his earlier statement, “they will kill him and he will *arise* on the third day.”

The STT provides no clues for reconstructing the *Vorlage* of the expanded text of Matt 20:22b, as found in the Peshīṭta, for it has Jesus asking, “Are you able to endure the suffering (היסורין) and the death (המיתה) that I am going to endure?” And in this verse of the STT there is neither “cup” nor “baptism”—although the “cup” appears in the next verse.

Two options are available for reconstructing the Hebrew *Vorlage* of τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι “to be baptized with the baptism with which I am baptized,” namely,

(A) להטבל בטבילה אשר אני אטבל

(B) להעמד בעמודה אשר אני אעמד

The טבל “to immerse, to bathe for purification” (Jastrow, 1903: 517) was used for John the Baptist (יוחנן המטביל) and his “baptism of repentance” in the STT of Matt 3:1, 6, 11, 14–16. But the עמד in option (B), which follows the Peshitta, is the preferred option for Matt 20:22–23 and Mark 10:38–39, even though this עמד, stem II, is not cited in Jastrow or other Hebrew lexicons. In two previous studies I have argued the case for recognizing עמד, stem II, as the cognate of غمد (*gamada*) “to conceal, to enter into darkness” and the Syriac טבא “to immerse, to sink, to set..”¹⁴⁰

There is no reason to insist that the same word in Hebrew or Aramaic was used for the “baptism” of Jesus at the beginning of his ministry and the “baptism” at the end of his ministry. The טבל of purification fits the unnecessary baptism of Jesus by John the Baptist; and the “second baptism,” the עמד used with reference to martyrdom, fits the necessary baptism of Jesus at the hands of priests, scribes, sages, and the Gentiles. And as surely as the sun sets only to rise again, so also for Jesus—the Son “sets” but will rise again on the third day! This recognition of עמד “baptism” behind Mark 10 and some texts and versions of Matthew 20 sheds light on Rom 6:3 “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” and Col 2:12, “and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.”

In Matt 20:23, Jesus refused to grant James and John their request for preeminence in his kingdom, stating ἀλλ’ οἷς

ἡτοιμάσται ὑπὸ τοῦ πατρὸς μου “but it is for those for whom it has been prepared by my Father.” In the STT this is stated in the singular, **לְפָנַי אֲבִי** “for the one who is designated according to the will of my Father.” Although the **לְפָנַי** here could be translated simply as “before,” in this context it is best to follow Dahood (1966:125) who summarized the arguments and evidence that **פָּנַי**, like the Ugaritic *pnh* and Akkadian *pānu*, could mean “intent, purpose, will.”¹⁴¹

MATTHEW 20:25

דעו שנשיאי הגוים רודים בהם
וגדוליהם מבקשים לכבשם [לנפשם]

Know that the princes of the gentiles are dominating them
and their majesties are seeking to subdue them

Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν
καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

You know that the rulers of the gentiles
lord it over them,
and their majesties exercise authority over them.

Mark 10:42

Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν
καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

You know that those who are supposed to rule over the
gentiles lord it over them,
and their majesties exercise authority over them.

Luke 22:25

Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν
καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

The kings of the gentiles exercise lordship over them;
and the ones mastering them are called benefactors.

The variant לנפשם “to refresh them” in mss. LCDGH for the לכבשם “to subdue them” in mss. ABEF reflects the confusion of a נ and a כ, as in the names סִבְּכַי / *Sibbechai* in II Sam 21:18 and מִבְּנַי / *Mebunnai* in II Sam 23:27 (where there was also the misreading of a ס as a נ), and the confusion of a כ and a פ, as in the name שׁוֹבַח / *Shobach* in II Sam 10:16 and the שׁוֹפַח / *Shophach* in I Chron 19:16. Contextually the לכבשם is the preferred reading and approximates the καταξουσιάζουσιν “they exercise lordship” in the Greek texts. The מבקשים “ones seeking” in the STT and Mark’s δοκοῦντες “ones supposing” can also be related to each other in view of the semantic range of δοκέω, which includes “to be determined, to be resolved” (Liddell and Scott, 1940: 442).

The parallel account in Luke 22:24–27, about who would be the greatest disciple, takes place during Jesus’ last Passover meal. In Luke 22, Jesus’ response to the disciples’ debate differs from that in Matthew and Mark. Luke has Jesus speaking of βασιλεῖς “kings,” whereas Matthew and Mark have the generic ἄρχοντες “rulers” and μεγάλοι “great ones”— and the STT has נשיאים “princes” and גדולים “great ones.” But this difference need not be due to a different *Vorlage*, for the βασιλεῖς could well be a translation of נשיא אלהים (as in Gen 23:6, where the MT נְשִׂיא אֱלֹהִים became in the Septuagint βασιλεὺς παρὰ θεοῦ “king of God”). The

major difference in Luke 22:25 is the phrase *εὐεργέται καλοῦνται* “they are called benefactors,” whereas the parallel Greek texts have “exercising authority over them,” and the STT has “seeking to subdue them.”

Another difference was noted by Schürmann (cited by Marshall, 1978: 812):

While the [disciples’] question is concerned with “who is the greatest?” the answer of Jesus is concerned with how the greatest ought to behave, and this slight discrepancy between question and answer is unlikely to be due to Luke.

Although Marshall dismissed Schürmann’s statement as being “pedantic,” the discrepancy between the disciples’ question and Jesus’ answer warrants further consideration. Godet (1881: 297) simply noted that “In human society, men reign by physical or intellectual force; and *εὐεργέτης*, *benefactor*, is the flattering title by which men do not blush to honour the harshest tyrants.” Plummer (1922: 501) cited classical sources in which *εὐεργέτης* was a title for those who rendered special service to the sovereign, which differs from Jesus’ statement that gives the title to the sovereign himself. Plummer preferred to make *καλοῦνται* a middle voice, rather than a passive, meaning “they claim the title” of Benefactor and concluded, “This is what the disciples were doing.”

More recently, Green (1997: 768) also asserted that the disciples wanted to be acclaimed as benefactors, and in response to this Jesus used the normal social protocols of the Graeco-Roman world in his response, recognizing (1) that gifts were made at the whims of the givers, and (2) that private benefaction was the means by which the wealthy were legitimated as those most deserving of public office and prestige in the community. Thus, Jesus declared to the disciples, *ὁμεῖς δὲ*

οὐχ οὕτως “But not so with you!” and elaborated in his statement, “let the greatest among you become as the youngest, and the leader as one who serves.”

Contrary to Schürmann’s statement (reported by Marshall), that the slight discrepancy between the disciples’ question and Jesus’ answer is unlikely to be due to Luke, there are good reasons to conclude otherwise. It may well be that what Jesus said in reply is accurately recorded in Matt 20:25 and Mark 10:42. The Hebrew source used by Luke probably contained the same wording found in the *Vorlage* of the parallel accounts, a reconstruction of which reads as follows,

דעו שנשיאי הגוים רודים בהם
וגדוליהם רדיהם / רראיהם

Know that the princes of the gentiles are ruling them
and their majesties are subjugating them.

The first line follows the STT, with the רודים being read as the participle of רוד “to rule,” the same verb appearing in Hos 11:12, ויהוֹדָה עַד רָד עִם־אֱלֹהִים “but Judah still rules with God.”¹⁴² The וגדוליהם “their majesties” in the second line reflects the οἱ ἐξουσιάζουσιν αὐτῶν “the ones mastering them” in Luke 22: 25 and the οἱ μεγάλοι αὐτῶν “their majesties” in Matt 20:25b and Mark 10:42b.

The רדיהם/רראיהם “(they are) subjugating them” in the reconstructed *Vorlage* reflects the well attested interchange of ל"א and ל"ה verbs, such as קָרָא and קָרַה, both meaning “to meet.” The various spellings of רָרַי / רָרָא / רָרַה “to subjugate, to rule, to govern” are duly noted in the lexicons (BDB 921– 922; Jastrow 1901: 1451). As such, at least five Greek verbs could be used in translations:

- ὑποτάσσω “to subdue, to put in subjection,”
- κυριεύω and κατακυριεύω “to have power over,”
- ἐξουσιάζω and κατεξουσιάζω “to rule over.”

But none of these can account for the εὐεργέται καλοῦνται “are called Benefactors / call themselves Benefactors” in Luke 22:25. However, when the εὐεργέται καλοῦνται is translated into Hebrew it could appear as מַקְרְאִים רַדְאִים, a *Pi^cel* or *Pu^cal* participle and a plural noun. The noun רַדְאִים “benefactors” is the cognate of the Arabic رَدَّى (*rada^o*) “he helped, he aided, or assisted” and رَدَّى (*rid^c*) “an aider, a strengthener” (Lane 1867: 1064–1065, 1072).¹⁴³ Especially noteworthy is the phrase غمر الرداء (*ḡamru^o lridâ^ci*) “abounding in beneficence,” in which synonyms are compounded: رَدَّى (*ridâ^ci*) “beneficence” and غمر (*ḡamura*) “it became much, copious, abundant, abounding in beneficence” (Lane 1877: 2291).¹⁴⁴

Thus, the differences between the “benefactors” in Luke 22:25, the “subduing” in the STT of Matt 20:25, and the “exercising authority” in the Greek of Matt 20:25 and Mark 10:42 stem from the ambiguity of the רַדָּא/רַדָּה,¹⁴⁵ which could mean “to subjugate” or “to benefit.”¹⁴⁶ The רַדְאִיהֶם/רַדְאִיהֶם “subjugating them” which was probably in the *Vorlage* of the STT became paraphrased as מְבַקְשִׁים לְכַבְּשֵׁם “seeking to subjugate them,” so as to avoid the confusion of רַדָּא/רַדָּה, stem I, “to subjugate someone” and רַדָּא/רַדָּה, stem II, “to benefit someone.”¹⁴⁷

When working solely with the Greek texts there is no way to relate Luke’s εὐεργέται “benefactors” with Matthew and Mark’s κατεξουσιάζουσιν “exercising authority.” But once

it is recognized that behind the Greek texts were written Aramaic and Hebrew sources the options available for the interpreter are greatly enhanced. The use of the rare רוד “to rule” in the STT of 20:25a speaks for its integrity and antiquity. It is not a word that a post-biblical redactor or editor would have inserted into the narrative. Likewise, the rare רדא “to benefit someone” was obviously known by Luke, but it did not survive in post-biblical rabbinic Hebrew. But, thanks to its Arabic cognate, the forgotten Hebrew word can be recovered and provide a clue for properly interpreting these Greek texts.

With the verbs רדא “to benefit someone” and רדה / רדה “to rule” in focus, the question becomes, “Which רדה / רדה did Jesus use in his response?” In light of the רוד “to rule” in the STT of Matt 20:25a and the synonymous κατακυριεύω “to have power” and κατεξουσιάζω “to rule over” in Matthew and Mark, it seems there was a wordplay with the synonyms רוד and רדה “to rule.” But Luke missed the synonyms and read רדא as “benefactor”—another example of the misreadings that occur with consonantal Aramaic/Hebrew texts.

The variants in STT 20:26 include שתה “to drink,” שקה “to cause to drink,” and שרת “to serve.” The parallel in 20:27, יהיה לכם עבד, “he will be a servant for you,” as well as the Greek ἔσται ὑμῶν διάκονος and ἔσται ὑμῶν δοῦλος leave no doubt that the שתה and שקה are scribal errors, like the ששר for כאשר in 20:28.

MATTHEW 20:29–34

According to the Greek text Jesus and the disciples were leaving Jericho (ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ) when the healing of two blind men occurred; but in the STT they

were entering into Jericho (נכנסים ביריחו) when it happened. In the Greek text the blind men were sitting by the road (καθήμενοι παρὰ τῆς ὁδοῦ); but in the STT they came out beside the road (יוצאים אצל הדרך). Although there are no variants in the STT, there appears to be an error with the יוצאים. It should be corrected to רוצאים, a variant spelling of the רצים in Matt 9:27, where (contra Howard's translation "two blind men were running") the רצים / רוצאים can be read as the cognate of the Arabic رضى (*radīya*) "he asked, begged, or petitioned him" (Lane 1867: 1095, 1100).¹⁴⁸ In the Greek text of Matt 20:30 and Mark 10:46 the blind men/man were/was sitting by the roadside, which reflects the same Hebrew *Vorlage*, but the רצים is then the cognate of the Arabic أرض / أرض (*rad / ʿarad*^{un}) "always sitting still, not quitting his place" (Lane 1867: 1095). This double meaning of רץ could explain the doublet in Luke 18:35 which has the blind man *sitting* (ἐκάθητο = רץ) and *begging* (ἐπαίτων = רץ).

The statement "they heard the noise of the multitude and asked what this might be" in STT of 20:30 approximates Luke 18:36. "and hearing a multitude going by he inquired what this meant." In the Greek and STT of Matt 20:30, Jesus is addressed as "Son of David" and in 20:31 as "Lord, Son of David,"¹⁴⁹ whereas in Mark 10:47 and Luke 18:38 he is addressed as "Jesus, Son of David." In Mark 10:51 he is addressed as Παββουσι, which is a more honorific form of Rabbi. Only in the Greek Matthew and the STT does Jesus touch the eyes; but the STT agrees with Mark 10:52 and Luke 18:42 in reporting Jesus' pronouncement, "your faith has made you well." In the STT of Matt 20:34 there is agreement with Luke 18:43 in reporting that the blind one(s)

glorified God, and then all the people who had witnessed the healing praised God.

The names *Timaeus* and *Bartimaeus* in Mark 10:46 may not have been names in Mark's Hebrew source.¹⁵⁰ The *Timaeus* can be derived from the Aramaic טַמַע "to be darkened, to be covered up, to sink," used for the setting of the sun in the Targum Neophyti of Gen 15:17, וְהוּת שְׁמֶשׁ אִישׁוֹן לְמַטַע, (for the MT הָיָה הַשֶּׁשׁ בָּאָה וַעֲלָטָה הַיָּה "the sun went down and it was dark"). It was also used for "a dull, hapless fellow" (Jastrow, 1903: 540). This טַמַע should not be confused with טַמֵּא "to be ritually unclean." The *timaeus* of *Bartimaeus* is the same טַמַע, and the *Bar* of *Bartimaeus* need not indicate a father-son relationship (ὁ υἱὸς Τιμαίου) but designate a quality or characteristic of a person, in the same way that בֶּן אוֹלְפָן means "a scholar" and اِبْنُ الدُّنْيَا (*ibnu 'ddunya*) means "a rich man" (Jastrow, 1903: 189; Lane, 1863: 263). Thus, the man healed in Mark 10:46–52 was identified in three different ways as being blind:

- בֶּר טַמַע "son of darkness" = "blind one" (Aramaic)
- בֶּן טַמַע "son of darkness" = "blind one" (Hebrew)
- τυφλὸς "a blind person" (Greek)

The Peshitta reads, ܬܝܡܝܐ ܒܪ ܬܝܡܝܐ : ܬܝܡܝܐ (*Ṭīmay, bar Ṭīmay samyā*), but the capital *T* of the second *Ṭīmay* could well be in lower case and then the *bar ṭīmay* becomes "son of opaqueness," just another way to say "a blind person" and another synonym of the very next word, *samyā* "a blind man." The Syriac ܬܡܝܐ and ܬܡܝܐ (*tam* and *ṭmay*) "closed, solid, opaque, dense" are probably related to טַמַע "to be dark-

ened” (as גָּמַע, גָּמָא and גָּמַי “to swallow” are related to each other [Payne Smith, 1903: 176, 380; Jastrow 1903: 252]). It is worth noting that Matthew speaks of two blind men using two words, שְׁנֵי עוֹרְרִים / δύο τυφλοι; Luke speaks of a blind man using only the word τυφλός; but Mark has three terms: one from Hebrew, one from Aramaic, and one in Greek. The בַּר טַמְעַ and בֶּן טַמְעַ in Mark (or a source shared by Matthew and Mark) may have been read by Matthew as two blind men.

MATTHEW 21:1–11

Jerusalem, Bethphage, and the Mount of Olives are mentioned in Matt 21:1, whereas in Mark 11:1 and Luke 19: 29, Bethany is also noted. According to Matt 21:1–2, two disciples were dispatched to bring to the Mount of Olives a she-ass and her colt for Jesus to use, but in Mark 11:1–2 and Luke 19:29–30 the two disciples were sent to bring back just a colt, with no hint as to why it required two disciples to do that. The Greek accounts all agree that the two disciples were to go from the Mount of Olives to a nearby unnamed *village*:

- Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, “Go to the *village* over against you” (Matt 21:2),
- Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, “Go to the *village* over against you” (Mark 11:2),
- Ὑπάγετε εἰς τὴν κατέναντι κώμην, “Go to the opposite *village*” (Luke 19:30).

It is therefore quite surprising, at first glance, to read in the STT of Matt 21:2, לְכוּ אֶל הַמְּבָצָר אֲשֶׁר הוּא נֹכַחְכֶם, “Go into the *fortress* which is opposite you.” In the Septuagint κώμην “village” never translates the Hebrew מְבָצָר “fort, fortress.” But κώμην appears often as a translation of

חָצֵר “village” (nineteen times in Joshua 15–21, and once in I Chr 6:41, 9:16, and Neh 11:26 [S²]). This Hebrew חָצֵר “village” was used for an unwalled community, as noted in Lev 25:31, חָצֵרִים אֲשֶׁר אֵין־לָהֶם חֹמָה סָבִיב, “the villages that have no walls around them.”

This חָצֵר (stem I) is a homograph and homophone of חָצֵר (stem II) meaning “an enclosure, a court (of a palace or temple),” like the חָצֵר הַמִּטְרָה אֲשֶׁר בֵּית־מֶלֶךְ יְהוּדָה “the court of the guard which was in the palace of the king of Judah” (where Jeremiah was imprisoned). The חָצֵר, stem I, is the cognate of the Arabic حَضَار (ḥiḍār^{un}) “region, district, town, village,” whereas חָצֵר, stem II, is the cognate of the Arabic حِصَار (ḥiṣār^{un}) “a fortress, a fort, a castle” and حِظَار (ḥiẓār^{un}) “a wall of enclosure, partition, fence (for animals)” (Lane 1865: 582–583, 589, 596), and the Aramaic חָטַר “to enclose” (Jastrow, 1903: 431, 450).¹⁵¹ The חָצֵר, stem II, used for animal enclosures appears in two place names: (1) חָצֵר שׁוּעָל “Fox Fence” in Jos 15:28, I Chr 4:28, and Neh 11:27, and (2) חָצֵר סוּסִים and חָצֵר סוּסָה “Horse Corral” in Josh 19:5 and I Chr 4:31, respectively (BDB 346–347). This חָצֵר, stem II, is a synonym of בָּצַר, stem II, “to enclose, to fortify,” and its nouns בְּצָרָה “enclosure, fold” (like the כְּצֹאן בְּצָרָה “as sheep in a fold,” in Mic 2:12) and מְבֻצָּר “fortress, an enclosed place”—not to be confused with בָּצַר, stem I, “to cut off, to diminish, to want” (Jastrow, 1903: 185).

With these definitions of חָצֵר “an unwalled village” and חָצֵר “a walled enclosure” in focus (along with בְּצָרָה “an enclosure”) it is easy to explain the κώμη in the Greek text, the

variant *castellum* in the Vulgate, and the מִבְצָר of the STT. The Hebrew *Vorlage* underlying these texts contained the ambiguous חֲצָר. It was read by some as stem I, “village,” and by others as stem II, “fortification, enclosure, corral.” In the STT this ambiguous חֲצָר was replaced by the unambiguous masculine מְבֻצָּר, “an enclosed place,” used in the STT as a variant of the feminine בְּצֻרָה “an enclosure (for animals).”

The phrase ἐφ’ οὗ οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν, “on which no one of men has sat,” in Mark 11:2 and the ἐφ’ οὗ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, “on which no one of men has ever sat,” may well stem from a third meaning of the חֲצָר in the Hebrew *Vorlage*. This third חֲצָר, meaning “to saddle, to ride” would be the cognate of the Arabic verb حَصَرَ (*ḥaṣara*) “to put a cushion upon an animal” and the nouns حِصَار (*ḥaṣār^{um}*) “a pad used as a saddle,” and مِحْصَرَات (*miḥ-ṣarat^{um}*) “a kind of saddle upon which those who break, or train, beasts ride” (Lane 1865: 583; Hava 1915: 127). The original אֶל הַחֲצָר “to the corral” or “to the village” may have appeared in some manuscripts of the *Vorlage* as the variants

- לֹא הִחְצָר, read as the negative particle and the *Hoph^{al}* 3ms perfect of חֲצָר, stem III, meaning “never having been saddled,”¹⁵² or
- לֹה חֲצָר, read as the negative particle לֹה and a *Pu^{al}* of 3ms perfect חֲצָר meaning “never having been saddled.”¹⁵³

Even the ἔξω ἐπὶ τοῦ ἀμφοδου “outside on the street,” in Mark 11:4 may reflect variant doublets of the חֲצָר in the Hebrew *Vorlage*, for—in addition to the three definitions described above—חֲצָר also meant “a road, a way,” like the

Arabic cognate *حصار* (*ḥaṣāra*), cited by Lane (1865: 583) and Hava (1915: 127). In light of the well-attested misreading of the ה as a ר (as in I Kings 22:49 where עֶשֶׂר “tithe” appears in the MT *Kethib*, with the marginal *Qere* reading עָשָׂה “he made”),¹⁵⁴ there is also the possibility of a dittography in the *Vorlage* where פתח החצר הצר “the gate of the enclosure enclosure” (sic) was read as פתח החצר החציה “the gate of the road outside.”

If these suggestions concerning the חצר in the Hebrew *Vorlage* of this pericope prove to be satisfactory, some scholars will need to reassess their conclusions about Mark’s limited knowledge of Hebrew. If he knew that the Hebrew חצר could reference a village, a saddle, and/or a street, his knowledge of Hebrew was in some ways superior to that of his severest critics. Luke also was apparently aware of many Hebrew words, like חצר “to saddle,” which did not survive in Rabbinic Hebrew and, consequently, never made it into the standard Hebrew lexicons. Scholars can increasingly appreciate the way in which Arabic cognates provide the clues for the recovery of lost Hebrew lexemes, which in turn clarify some of the enigmas in New Testament exegesis.

Howard ignored both occurrences of the אחת in the phrase אחת ועירה אחת אֶתֹן in 21:2. He translated this simply as “a she-ass and her colt.” But the repeated אחת points to a *Vorlage* with the participle אֶחָדָה of the stem אָחַד, which appears in Job 3:6, אֶל־יָחַד (= אֶל־יֶאֱחָד) “let it not be joined,” and in Isa 14:20, לֹא־תֵאָחַד (= לֹא־תֵאָחַד) “you will not be joined.”¹⁵⁵ This אֶחָדָה became in the Greek Synoptics δεδεμένην / δεδεμένον “bound, tied, tied up” and *alligatam* “fettered” in the Vulgate. But in the STT it was read as אָחַד

“one” and was “corrected” to its proper feminine form, אַחַת, in agreement with אֶתוֹן “she-ass”—but in disagreement with the masculine עֵיר “colt” which was also fettered.

The אָמְרוּ לְבַת צִיּוֹן הִנֵּה in the STT of Matt 21:5 is a quotation from Isa 62:11, . . . אָמְרוּ לְבַת צִיּוֹן הִנֵּה, “Say to the daughter of Zion, Behold” This appears in the Septuagint as εἶπατε τῇ θυγατρὶ Σιῶν ἰδοὺ . . . , and in Matt 21:5 as Εἶπατε τῇ θυγατρὶ Σιών, ἴδου This is followed by a quotation from Zech 9:9,¹⁵⁶

הִנֵּה מְלֻכְךָ יָבוֹא לָךְ צַדִּיק וְנוֹשֵׁעַ הוּא
עֲנִי וְרֹכֵב עַל-חֲמֹר וְעַל-עֵיר בֶּן-אֲתָנוֹת:

Behold your king comes to you, just and victorious is he,
humble and riding upon a she-ass and upon a colt
the foal of a she-ass.

The Greek Matt 21:5 lacks the phrase צַדִּיק וְנוֹשֵׁעַ הוּא “just and victorious,” but the וְעַל-עֵיר was translated quite literally, ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου “riding upon donkey and¹⁵⁷ upon a colt the foal of a donkey.” But the STT does not have Jesus riding on two animals, for in 21:7 it reads וַיֵּרֶכַב יֵשׁוּעַ עָלֶיהָ “and Jesus rode upon her,” with the feminine pronoun referring to the אֶתוֹן “she-ass,” not the עֵיר “male colt” nor the חֲמֹר “he-ass” (found in STT mss AEF G, in agreement with the MT of Zech 9:9). The masculine plural עֲלֵיהֶם “upon them,” which follows the singular עָלֶיהָ “upon her,” indicates that garments were placed on both animals, but only one was ridden. This is contrary to the Greek text of Matt 21:7 which reads καὶ ἐπεκάθισεν ἐπάνω αὐτῶν “he sat on them.” In contrast to

Mark 11:2, 4, Luke 19:30, 33, where an unbroken male πῶλον “colt” was required for Jesus’ ascent into Jerusalem, the STT has Jesus riding on the she-ass (עליה “upon her”). John 12:16 reads simply καθήμενος ἐπὶ πῶλον ὄνου “sitting on a donkey’s colt,” which does not require the colt to be a male nor does it require it to be unbroken.¹⁵⁸ There is nothing in the Greek text which matches the transitional phrase in the STT of 21:7b, ויעלו למעלה, “Then they made the ascent.”

The הסודרנא in mss LCH of 21:8 is probably a misspelling of מסדירים, the plural *Hiph^cil* participle of סדר, stem I, “to arrange,” or סדר, stem II, “to pull down,” the cognate of the Arabic سدر (*sadara*) “to let down, to let fall,” used with reference to a garment, a curtain, a veil, or one’s hair (Lane, 1872: 1331; Hava, 1915: 313). In this verse it probably did double duty, referring to the casting and arrangement of the garments on the road and the pulling down of tree branches. The מסדירים and the כורתים of mss ABDEFG could be conflated to read: ואחרים מסדירים או כורתים: ענפי העצים “and others were pulling down or cutting off branches of the trees.”¹⁵⁹

The “Hosanna!” in Matt 21:9 of the STT may well mean “Please save!” The text reads in part, הושענא מושיע העולם, הושענא מושיענו . . ., which Howard (1995: 102–103) translated “Hosanna, savior of the world . . . hosanna, our savior.” Of interest is the repeated participle מושיע “savior” along with the repeated polite singular imperative הושענא (= הושיענא), which, when coupled with מושיע, must certainly be read as the plea “Please save!” The העולם “the world” would be better read here as *scriptio defectiva* for the plural

העולים “the poor,” with the noun עול being the cognate of the Arabic عيل/عال (*‘ayl* or *‘âl*) “he was, or became, poor,” عائل (*‘â’il*) “poor, needy,” and عيلة (*‘aylat*) “poverty” (Lane 1874: 2212–2213).¹⁶⁰ There is even the good chance that the Ὡσαννά ἐν τοῖς ὑψίστοις “Hosanna in the highest” (Matt 21:9) may have come from the plea את יעפיים “Please, save the weary!” In such a case there was a confusion of יעף, stem I, “to be weary” and יעף, stem II, “to be high, to be elevated.” In support of the interpretation that some poor folks in Jerusalem were begging Jesus for *help* (i.e., economic assistance rather than the gift of heaven) is the verse from Psa 118:25 (LXX 117:25):

אָנָּא יְהוָה הוֹשִׁיעָה נָּא אָנָּא יְהוָה הַצְּלִיחָה נָּא

ὦ κύριε σῶσσο δὴ ὦ κύριε εὐδῶσσο δὴ

O Lord, save now: O Lord, send now prosperity.

However, the Ὡσαννά / *Hosanna* in the Gospels (Matt 21:9, 15; Mark 11:9–10; and John 12:13) is clearly presented as an expression of praise rather than a pitiful plea for help. When the chief priests and the scribes heard the children shouting, “Hosanna to the Son of David,” they became indignant and asked Jesus, “Do you hear what these are saying?” Jesus understood the children’s “Hosanna” to be a word of praise, for he answered his critics with a quotation from Psa 8:2, “Have you never read, ‘Out of the mouth of babes and sucklings thou hast brought perfect praise’?”

In a separate study, entitled *The Multiple Meanings of “Hosanna,”*¹⁶¹ I have present the evidence for recognizing three different derivations of the Ὡσαννά / *Hosanna* of the Gospels. Here I simply call attention to the conclusions of that

study. Ὡσαννά / *Hosanna* can be the transliteration of

- הוֹשַׁעְנָא (*hōšā^cnā^o / hoshana*) the “mixing/mingling” for Succoth, the cognate of Arabic(1) وشيع (*wašī^c*) “to mix things,” (2) وشع (*waš^c*) “the Egyptian willow,” and (3) وشيع (*wašī^c*) “a layer of palm leaves (used on a roof)”;
- הַשְּׁנָא (*hassānā^o / hassana*) the “acclamation” of Palm Sunday, the exclamatory Aramaic הַשְּׁנָא “Hurrah! Hooray! Cheers!” This is the cognate of Arabic هاش/هش (*hašš/ hâšš*) “he was, or became, cheerful, or joyful; one who rejoices or is glad,” with the שָׁ being a nominal שׁ affix (GKC 85^u) along with the Aramaic emphatic שָׁ;
- הוֹשִׁיעָה נָא (*hōšī^cannā^o / hoshianna*) the “petition” of Palm Sunday, the Hebrew polite imperative הוֹשִׁיעָה נָא. This is the cognate of the Arabic وسع (*wasā^ca/wassa^c*) “(God) made one’s means of subsistence ample and abundant.”

The diversity of the crowd greeting Jesus in Jerusalem is matched by the diversity of their shouts. Jesus’ entry was not an orchestrated event where everyone shouted the same words in unison. While some shouted in Aramaic הַשְּׁנָא לְבַר הַדָּוִד “Hurrah! O Son of David!” others in Hebrew called out בּוֹרֵךְ ה' “Blessed is the one coming in the name of the LORD!” The poor yelled הוֹשִׁיעֵנָא אֶת יְעִפִים “Please, save the weary!” or הוֹשִׁיעֵנָא הָעוֹלָיִם “Please, save the poor!” Some may even have called out in Greek εὖ οὐρανοῦ εἰρήνη “Peace in heaven!” (Luke 19:38) or εὐφραίνου οὐρανε “Rejoice, O heaven!” (Rev 18:20) which approximates the STT תתפאר בשמים “May you be glorified in heaven!” (21:9). At least ten different shouts can be culled from the

variant texts in the four Gospels. To harmonize the shouts would be to distort the true picture their diversity presents.

Transliterations of “Nazareth” in the STT

Ναζαρέτ	Ναζαρα	Ναζαρέθ	Ναζωαίου
2:23	4:13	21:11	26:71
נזארט	נאזראל	נאזאריל	נאצרת
נאזרית	נזראל	נזריל	נזארט
נזרות	נזאראל	נזריאל	נזארט
נזראת	נאזארל	נזארט	
נאזרת	נזארט	נאזריאל	
	נאזרתאל		

In a separate study, entitled “*The Derivation of Nazareth and Nazarene*,”¹⁶² I have presented the evidence that Ναζαρέτ /Nazareth could theoretically be derived from six different words spelled נִזָּר: (1) small, (2) nasty, mean (3) a vow, (4) a Nazirite, (5) to inform, to warn, and (6) to guard. The most likely meaning of Ναζαρέτ /Nazareth is the first listed, i.e., Ναζαρέτ /Nazareth was a small village or hamlet which became known as “Hamlet.” The relationship of the names Ναζαρέτ and Ναζωαῖος can be clarified once the meaning of נִצָּר “to aid, to assist, to be victorious, to conquer,” comes into focus.¹⁶³ This נִצָּר is the cognate of the Arabic نصر (nasara), from which the Arabic word for “Christian” is derived (Lane 1893: 2802–2803). Of the nineteen variant spellings of Nazareth cited in the chart above, only one variant in the STT of 26:71 spells the name with a נ rather than a ז. The inter-

change of the ז and ר is well attested, as in the words זעק / צעק “to cry out” and עלז / עלץ “to exult.”¹⁶⁴ The נזראל and its variants in STT 4:13 and 21:11 suggest that the Galilean village known as “Hamlet” or “Littleton” had a name change and became known also as “Helper(s) of God.”¹⁶⁵

MATTHEW 21:12–17

There is a minor but significant difference between the STT and the Greek text of Matt 21:1–13. In the Greek text Jesus is the subject of four verbs: εἰσῆλθεν “he entered,” ἐξέβαλεν “he cast out,” κατέστρεψεν “he overturned,” and λέγει “he spoke.” The corresponding verbs in the STT are ויבא “he entered,” וימצא “he found,” ויהפוך “he overturned,” and ויאמר “he said.” The ἐξέβαλεν and the וימצא cannot be translations of each other, but both verbs can be derived from a Hebrew *Vorlage* in which the *Qal* 3ms וימצא “he found,” (as in the STT) was read as (a) the *Hiph[‘]il* participle ומוציא “causing to go out” (*scriptio defectiva* for ומוציא / ומוציא) or (b) the *Hiph[‘]il* 3ms perfect וייצא, with the יי being misread as a ג. The Greek text has Jesus expelling the buyers, sellers, and moneychangers from the Temple before he overturned their tables and chairs—after which they apparently returned and he admonished them and quoted from Isa 56:7 and Jer 7:11. Even though the Greek Matt 21:12, Mark 11:15, Luke 19:45, and John 2:15 have Jesus casting people out of the Temple, the STT has the more probable sequence of events which did not include expelling anyone (only to have them reassemble for his admonition).

The Greek ἐξέβάλλω “to cast out” led Beare (1987:416) to conclude:

Such a general expulsion of merchants and moneychangers as

is here attributed to Jesus would have made the continuance of sacrificial worship in the temple impossible, [¶] Accordingly, it is inconceivable that this story should be taken as literal, historical truth. . . . Commentators seldom make any attempt to give their readers any idea of the magnitude of the operation which would be required; they waste their energies in debating whether the incident took place at the beginning of the ministry, as in John [2:13–17], or at the end, as in the Synoptics. But no one man, however masterful his personality, could possibly carry out such a ‘cleansing’, even with the aid of a handful of disciples.

According to the STT, Jesus’ admonishment probably came while the shocked money changers, merchants, and buyers were in the Temple picking up the money from the floor. Brown (1966: 120), speculating on the relationship of John’s placing the cleansing of the Temple at the beginning of Jesus’ ministry over against the Synoptics which place it during the last week of his ministry, concluded that,

. . . the material in John ii 13–22 is not taken from the Synoptic Gospels, but represents an independent tradition running parallel to the Synoptic tradition. Each tradition had its own theological developments; and some of the close similarities between the two can be best explained if they are both dependent on an earlier form of the story.

If this is the case, then the earlier form of the story has survived in the STT with its **נמצא** “he found,” which subsequently was misread as **נמצא** “forcing out” or as **נצא** “he forced out,” which does appear in ms A of the STT as a pseudo-correction to the Greek ἐξέβαλεν.

Other noteworthy variants in this pericope include the absence in Luke 19:45 of any mention of money changers or the overturning of the tables and chairs; and the Synoptics make

no mention of oxen, sheep, or of Jesus' making a whip, as found in John 2:15. According to Mark 11:16 Jesus prohibited all transport through the Temple. Only in Matt 21:14 is there a notice of Jesus healing the blind and the lame on this visit to the Temple. Whereas in Greek text of Matt 21:15 the children in the Temple were crying out Ὡσαυτὰ τῷ υἱῷ Δαυὶδ "Hosanna to the Son of David"—which was followed by the Peshitta and the Old Syriac—the STT has them calling out **לְשֵׁם בְּנֵי הָאֱלֹהִים** "Let the Son of God be praised!" These shouts are not interchangeable, nor are they be translations of each other. Rather, they provide a good example of the independent nature of the STT and its very positive presentation of Jesus. An anti-Christian Jewish polemicist would hardly have put such words on the lips of children if the text were the creation of the polemicist. Shem Tob Ibn Shaprut can be credited for transmitting the text of Matthew as he received it (whatever its origin) without editing it theologically.

Jesus' response to the chief priests and scribes/scribes who derisively questioned him about what he had just heard included words from Psa 8:2, **מִפִּי עוֹלָלִים וְיִנְקִים יִסְדַּת עֹז**, "From the mouth of babes and sucklings you have established strength." The STT quotes the Hebrew text; the Greek text quotes the Septuagint, Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον "From the mouth of babes and sucklings you have prepared praise." The Hebrew text used by the Greek translators and Jesus did not have the MT **עֹז** "bulwark, strength" but **עֵן** or **עִין** meaning **αἶνον** "praise," matching the Vulgate's *lauden*, reflecting the well attested confusion the **א** and **ן**, as with the **לְצוּר־מְעוֹז** "for a rock strong" or **לְצוּר מְעוֹן** "for a rock habitation" in Psa 31:3 and 71:3. The stems **עָנָה** and **עָנָה** "to praise, to sing" are the cognates of

the Arabic *غن* (*gan*) and *غنى* (*ganaya*) (Lane 1877: 2299–2303; BDB 777).¹⁶⁶

In Matt 21:17, the Greek text reads ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠὐλόσθη ἐκεῖ. “he went out of the city to Bethany and lodged there.” But the STT has here

וילך חוצה אל בית חנניא/חנניה
וילך [וילין] שם היה דורש להם
ממלכות האל

He went out to Beth Ḥnny² / Ḥnnyh,
and he went [spent the night] there was explaining to them
the Kingdom of God.

The derivation of the name Βηθανία (which does not appear in the LXX or the MT) is uncertain. The Βηθ is the Hebrew בית “house,” but the ανια has been transliterated back into Hebrew as (1) עֲנִיָּה in agreement with the ܥܢܝܐ (*‘anyā*) in the Peshitta and Old Syriac (contra the ܥܒܪܐ [*‘abara*] in John 1:28), (2) עֲנִיָּה, (3) עֲנִי, (4) הֵינִי, (5) עֲנִיָּה which appears in Neh 11:32, and (6) חֲנַנְיָא / חֲנַנְיָה, which appears here in the STT. The ח, instead of an ע, in the STT may simply be a variant like that found (A) in Psalm 97:11 where the אור זרע “light is sown” is to be read with the Septuagint as אור זרח “light appears” and (B) in Neh 4:11, where the Hebrew עֲמֻשִׁים “being laden” should be read with the Septuagint as חֲמֻשִׁים “in battle array.” If this is the case, the עֲנִיָּה of Neh 11:32 and the חֲנַנְיָה / חֲנַנְיָא of the STT could be the same place and could be identified with Beit Ḥanīna which is now a northern suburb of Jerusalem.

Origen, in his *Commentary on John* (vi: 24), wrote of two

places named Bethany and offered this advice, “In the matter of proper names, the Greek copies are often incorrect, and in the Gospels one might be misled by their authority.” Following his own advice he replaced the *Bethany* in John 1:28, where John the Baptist baptized, with *Bethabara*, meaning according to him, “House of Preparation.” The other Bethany of Mary, Martha, and Lazarus (identified as El-^cAzariyeh, 1500 paces east of the Mount of Olives) meant, according to Origen, “House of Obedience.” These etymologies indicate that Origen derived *Bethabara* from the Hebrew בית אברה (not from בית עברה) and *Bethany* from בית אני (not from בית ענייה, בית עניה, or the like). If so, the אברה would be the cognate of the Arabic أبر (°*abara*) “he put anything into a good or proper state” (such as preparing a palm tree for pollination or preparing a snare); and the אני would be the cognate of انى (°*aniyya*) / اناة (°*anât^{um}*) “moderation, gentleness, patience, calmness, compliance or agreement with another in mind or opinion” (Lane 1865: 5, 119–120), which is about the same as saying “obedience.”

The association of Bethany with Bethphage and the Mount of Olives (Mark 11:1) mitigates against giving priority to the בית חנייא / חנייה of the STT (= Beit Ḥanîna). Priority can be given to Origen’s בית אני or to בית עני, as I proposed in a separate study on Deut 15:4 and 15:11, where I concluded:

Any appeal to John 12:8 (τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, “you will always have the poor with you”), which seems to have Jesus’ quoting Deu 15:11 as traditionally understood, must recognize Jesus’ immediate context. He made this statement while he was in “Poor Town,” which is to say that Jesus made this statement in Bethany, a name which

means literally “House of the Poor,” being a composite of בַּיִת “house” and עֲנִי “poor, afflicted” (BDB 776). To state while in “Poor Town” that “you will always have the poor with you” is as logical as saying in a hospital, “there will always be sick people here.” Neither statement suggests eternal inevitability.¹⁶⁷

MATTHEW 21:25–32

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς (Matt 21:25)
and they argued with one another (RSV, NRS)

καὶ διελογίζοντο πρὸς ἑαυτοὺς (Mark 11:31)
and they argued with one another (RSV, NRS)

οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς (Luke 20:5)
they discussed it with one another (RSV, NRS)

In light of the *διαλογίζομαι* “to discuss, debate, argue” and the *συλλογίζομαι* “to reason, discuss, debate” in the above verse, it is at first glance surprising to find in the STT the verb **וַיִּתְעַצְבוּ**, which Howard translated as “they grieved among themselves.” Given the fact that in standard Hebrew lexicons only two lexemes are cited for **עצב** (stem I “hurt, pain, grief” and stem II “to shape, to fashion,” such as the making of an **עֲצָב** “idol”), Howard’s translation is understandable. But there was a third **עצב** lexeme in Hebrew which was the cognate of the Arabic *غضب* (*ḡaḍiba*) “he became angry, mad, vexed, irritated, exasperated, furious” (Lane, 1877: 2266; Wehr, 1979: 791–792). Hava (1915: 526–527) cited this verb in Form X, **أستغضب** (*ʾistaḡaḍaba*), which is a perfect match for the SST **וַיִּתְעַצְבוּ** “they angrily argued among themselves.” This is another example of a rare Hebrew word in the

STT which was lost in Rabbinic Hebrew, demonstrating the antiquity of the STT and the fact that lost Hebrew words can be recovered thanks to cognates that survive in Arabic.

The introduction to the parable of the two sons in the STT (21:28–32) reads, **בֵּעֶרֶב הָהוּא אָמַר יֵשׁוּׁוּ לְתַלְמִידָיו** “In that evening Jesus said to his disciples.” But these five words are surely misplaced. According to the Greek text the question “What is your opinion?” was certainly addressed to the sages /scribes, elders, and chief priests who questioned Jesus’ authority. It is inconceivable that Jesus told the disciples that violent men, tax collectors, and harlots would precede them into the kingdom of heaven (which would be a bad case of “the first shall be last”). It was not Jesus’ disciples who failed to believe in John the Baptist. John’s critics had become Jesus’s critics—the very same sages, elders, and chief priests.

Thus, the **בֵּעֶרֶב הָהוּא** “in that evening” of 21:28 can be better read as the second and third words of 21:17, **בֵּעֶרֶב** “and he left that evening and went outside,” and the **תַּלְמִידָיו** of 21:28 can be moved to 21:6, in agreement with the οἱ μαθηταὶ in the Greek text. Otherwise, the **לְתַלְמִידָיו** could be emended to **לְתַלְמִיו** “to his critics,” with the **תַּלְמִ** “critic” derived from **לֹם**, the cognate of the Arabic **لوم** (*lûm*) “to blame, to censure,” **تلويم** (*talwîm*) “censure,” and **لايم** (*la’im*) “critic, accuser” (Lane, 1893: 3014; Wehr, 1979: 1037). In this case the **ת** of the **תַּלְמִ** would be the same as the preformative **ת** of **תַּלְמִיד**.

The **וְהַקְדִּישוּׁת הַפְּרִיצִים** the STT of 21:31–32 was translated by Howard as “violent men and harlots,” the same translation of **פְּרִיצִים** appearing in 9:10,11 and 11:19, which is based on (A) **פָּרַץ**, stem I, “to break open/through, to be

lawless, licentious, dissolute, unrestrained,” and (B) פָּרִיץ “unbridled, impudent” (Jastrow 1903: 1227, 1237). But there was a פָּרַץ, stem II, the cognate of the Arabic فَرَضَ (*farada*) “he apportioned,” فَرَضَ (*farḍ*) “an obligatory apportionment,” and فَرِيضَةٌ (*farīdat*) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane 1877: 2375). Hava (1915: 556) included أَفْرَضَ (*ʾafarada*) “to assign the rate of tax to anyone . . . fees, a soldier’s pay.” Wehr’s definition (1979: 826) included, “to determine an amount of money and the like, to make incumbent, obligatory.” This is the פָּרַץ behind the Greek τελώνης “tax collector.”¹⁶⁸

The πόρνη “harlot” in 21:21–32 appears as הַקְּדִישוֹת “the holy (women)” in the STT. The masculine קְדֵשׁ and feminine קְדִישָׁה, translated as “cult prostitute” were used as synonyms for זֹנֶה and זֹנֶה “harlot,” as in Deu 23:17 לֹא־תִהְיֶה קְדִישָׁה “There shall be no *cult prostitute* [“a holy female”] of the daughters of Israel, neither shall there be a *cult prostitute* [“a holy male”] of the sons of Israel.” The Septuagint has here the doublet

- οὐκ ἔσται πόρνη ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται πορνεύων ἀπὸ υἱῶν Ἰσραὴλ “There shall not be a *harlot* of the daughters of Israel, and there shall not be a *fornicator* of the sons of Israel.”
- οὐκ ἔσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ καὶ οὐκ ἔσται τελισκόμενος ἀπὸ υἱῶν Ἰσραὴλ “There shall not be a *sorceress* from the daughters of Israel, and there shall not be an *initiate* from the sons of Israel.”¹⁶⁹

Thus, the Hebrew קדשות “holy ones” need not have sexual overtones. But, given the πόρνη “harlot” in the Greek text it seems certain that קדשות here equals זונות “strumpets.”

In 21:32 the STT closes with these five additional words not found in the Greek text: למי אזנים לשמוע ישמע בחרפה “Whoever has ears to hear, let him listen acutely!” Using standard Hebrew usage, Howard translated the בחרפה as “in disgrace.” But, given the בחכמה “in wisdom” variant in ms A, a synonym of חכמה seems more likely. The desiderated meaning is found in the Syriac cognate ܬܦ (*ḥārap*), used in the phrases ܬܦ ܘܟܘܠ (*ḥārîp zû‘e*) “agile, quick witted, acute in body or mind,” ܬܦ ܫܘܡܐ (*ḥārîp ḥazyeh*) “keen-sighted,” and ܬܦ ܠܥܘܢ (*ḥārîpî lešana*) “ready of speech” (Payne Smith, 1903:158). Following this pattern, the חרפה when used with אזנים “ears” surely meant “Listen acutely!” The phrase, “He who has ears to hear, let him hear,” comes also in Matt 11:15; Mark 4:9, 23; Luke 8:8 and 14:35.

MATTHEW 21:33–46

Verses 33–46 are missing in the British Library Ms. Add. no. 26964 (which I have designated as ms L). Howard has used ms D for these verses. In 21:33 these seven words appear in Hebrew which find no counterpart in the Greek text:

בעת ההיא אמר ישׁו לתלמידיו ולסיעת היהודים

“At that time Jesus said to his disciples
and to a company of the Judeans.”

Additionally, there is the נא “please,” the הזורע “the sower,” and אחד נכבד “one honored.” In Jesus’ question to his critics after he told the parable he spoke of ὁ κύριος τοῦ ἀμπελῶνος “the lord of the vineyard,” which appears in the

STT as בעל הכרם.

In the STT the sequence of actions is (a) נטע “planted,” (b) גדר “he fenced in,” (c) ויבן “he built,” (d) יקב “he hollowed out,” (e) ויפקידוה “he entrusted it,” and (f) וילך “went.” In the Greek text and in Mark 12:1 (d) comes before (c); and in Luke 20:9 only (a), (e), and (f) appear.¹⁷⁰ In the STT the “honorable man”¹⁷¹ entrusted the vineyard to his servants, but in the Greek text the “householder” (οἰκοδεσπότης) rented the vineyard to tenant farmers (ἐξέδετο αὐτὸν γεωργοῖς). The STT and Greek text of Matt 21:34–35 state that initially three servants were sent to collect the owner’s portion of the harvest, with one being killed, one beaten, and one stoned. When other servants were sent they were treated similarly, and finally the man’s son was killed. But in Mark 12:2 and Luke 20:10 only one servant was sent at a time, and finally the man’s son was sent and was killed by the tenants.

In Greek there was no wordplay with υἱός “son” and λίθος “stone,” but in Hebrew the wordplay with בן “son” and אבן “stone” was quite obvious. The בן who was killed while on an errand for his father was like the rejected אבן: anyone who kills/falls upon the בן/אבן will themselves be cast down and crushed. The irony is that the Jesus’ critics, the chief priests and Pharisees, understood the pun and got the point of the parable (21:45), but, like the entrusted servants in the parable, they were ready to reject the אבן and to kill the בן. The Greek Synoptics state ζητοῦντες αὐτὸν κρατῆσα “they tried to arrest him,” whereas the STT in 21:46 reads ויבקשו להמיתו “they tried to kill him.” The two texts need to be conflated, indicating that Jesus’ religious critics, with the assistance of Herod’s secular tax collectors, wanted to arrest him so that they might kill him. But for the moment Jesus was saved by

the crowds who took him to be a prophet and were ready to hear a bit more of his teaching.

MATTHEW 22:1–14

The Greek text and the STT of the parable of the marriage feast are quite similar. The γάμους “wedding, wedding feast” and the חופה “bridal chamber, wedding ceremony” are not a perfect match, but the ἄρστος “meal” and the משתה “feast, banquet” make it quiet clear that the wedding ceremony will be followed by a elegant reception. The biggest difference is in Matt 22:4, where the king said, “I have made ready my dinner, my oxen (ταῦροι) and my fatted calves (σιτιστα) are killed, and everything is ready.” But the STT has עופות “birds” instead of “fatted calves,” found in the Greek. The Hebrew *Vorlage* behind the σιτιστα could have been one of the following:

- עגל-מרבב “fatted calves,” like the עגל-מרבב “fatted calf” in I Sam 28:24;
- שור אבוס “fatted calves,” like the שור אבוס “fatted calf” in Prov 15:17;
- בקר בראים “fat oxen” like the בקר בראים “fat oxen” in I Kings 5:3.

This third option can readily account for the difference between the עופות “birds” and the σιτιστα “fatted calves.” If the א of the בראים were elided and the ק of בקר were missing the resulting ברברים would match the ברברים “fattened fowl” found in I Kings 5:3. If this rare ברברים were in the *Vorlage*, it was replaced in the STT by the more common עופות. But in the *Vorlage* behind the Greek text the

בְּרִיִּים “fowl” suffered a pseudo-correction to בְּרִיִּים when it was mistaken as a parallel to the preceding שׁוֹרִיִּים / ταῦροι “oxen.” It would not be surprising in a parable about a king to put on the king’s lips a rare and sophisticated word like בְּרִיִּים used for the fattened fowl of King Solomon’s table. This בְּרִיִּים in Jesus’ parable, if spoken in Hebrew, would definitely have brought to mind Solomon’s seven hundred wives (I Kings 11:3) and what must have been his weekly wedding feasts. This could explain the indifference of the invited guests and the hostility to the king’s messengers (Matt 21:5 and Luke 14:18–20).

Another variant comes in 22:5, where the STT reads,

וַיֵּלְכוּ מִקְצָתָם בְּעִיר וּמִקְצָתָם בְּעִסְקִיָּהם

some went into the *city* and some to their businesses.

But the Greek text has them going εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τῆν ἐμπορίαν αὐτοῦ, “one to his own *farm*, another to his business.” This *city/farm* variant is readily explain by a Hebrew *Vorlage* in which there was a simple metathesis: עִיר “city” became יַעַר “field/ farm” (= ἀγρόν). Given the parallel nouns עִסְקָא “commerce” and ἐμπορίαν “emporium,” the עִיר of the STT is the preferred reading.

The fiction in the parable becomes transparent when in Matt 22:6 those invited to the wedding feast abused and killed the king’s messengers (a detail not found in Luke 14:21). In the STT the king’s response to the murder of his messengers was

וַיִּשְׁלַח [חֵיל וַיִּשְׁמַד] הַרוֹצְחִים הָאֵלֶּם

וְאֵת בֵּיתָם שָׂרַף בָּאֵשׁ

he sent an [army and destroyed] those murders
and burned their houses with fire.

[The bracketed words are from mss ABDEFG.]

The Greek text reads the same but with this difference: καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν “and they burned their *city*,” whereas the STT has בֵּיתֵם שָׂרָף “they burned their *houses*.” The בֵּירָה “city, citadel” (in Est 1:2; Dan 8:2, etc.), became πόλις in the Septuagint and *civitas* in the Vulgate. This בֵּירָתֵם (or with *scriptio defectiva* בֵּרָתֵם) “their citadels” (= πόλιν αὐτῶν) was a misreading of the בֵּיתֵם “their houses” in the *Vorlage* of Matt 22:7, which survives in the STT.¹⁷²

Matt 22:11–14, which has no parallel in Luke 14, reads essentially the same in Greek and the STT, with the exception that the Greek ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἔξωτερον, “cast him into outer darkness” appears as והשליכוהו בשאול תחתית, “cast him into the depths of Sheol,” which Howard translated as “cast him to the nether most and lowest hell.” The problems in these four verses are not philological but theological. Some commentators, like Beare (1987: 436), take these verses as a supplement which was probably devised by Matthew as a warning to members of the church. But, although the parable states clearly in 22:10 that the πονηροὺς τε καὶ ἀγαθοὺς “good and the bad” (טובים ורעים) were invited and welcomed to the wedding, the only one condemned to death for being there was the one who was improperly dressed and could offer no excuse.

Commentators have uniformly taken the statement, “Many are called but few are chosen” to mean that few are finally chosen for the Kingdom of Heaven.¹⁷³ Allen (1912: 236) noted II Esdras 8:1, “The angel said to me in reply: ‘The Most High has made this world for many, but the next world for only a few.’” But it may well be just the opposite: “Many were called and many accepted the invitation to the wedding

banquet (the Kingdom of Heaven), but few—as a matter of fact only one in the parable—were chosen for the depths of Sheol.” Some choose not to accept the invitation. Nevertheless, *the wedding canopy was full* (22:10); and, of all the ποιοηρούς / רעים “bad ones” at the banquet, only one “friend” (ἑταῖρε / אהובי), having no excuse for his inappropriate dress, angered the king and paid with his life and his after-life. This use of בחר “chosen (for damnation)” has a ring of Isaiah 66:4,

גַּם אֲנִי אֶבְחַר בְּתַעֲלָלֵיהֶם וּמִגּוֹרָתָם אָבִיא לָהֶם
 יַעַן קָרָאתִי וְאִין עֹנָה דְבַרְתִּי וְלֹא שָׁמְעוּ
 וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבְאֶשֶׁר לֹא־חָפְצָתִי בְּחָרוּ:

So I [Yahweh] will choose their punishments
 And will bring on them what they dread.
 Because I called, but no one answered;
 I spoke, but they did not listen.
 And they did evil in My sight
 And chose that in which I did not delight.

In Matt 8:11 Jesus stated that “*many* will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the Kingdom of Heaven.” In Luke 13:23 someone asked Jesus, “will those who are saved be few?” His response included the statement that many will try to make it but will not, yet “*many* will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the Kingdom of Heaven.”

MATTHEW 22:15–22

The Pharisees sent their own disciples (Matt 22:16) and spies (Luke 20:20) to entrap Jesus (Mark 12:13). The Greek

texts of Matthew and Mark indicate that some Herodians accompanied the Pharisees. But the STT ms A states the case a bit differently. It reads וישליחו אליו מתלמידיהם עם פריצים מהורודוס, “they sent to him [Jesus] from their disciples along with *tax collectors* from Herod.” This פריצים “tax collectors” in ms A does not appear in ms D and was read as פרושים “Pharisees” in mss LBCEFGH. (As in Matt 8:9, the פרושים could be a variant spelling of פירושים “horsemen/*celerēs*” or פרשים “equestrians/*equites*.”)¹⁷⁴ As noted (77–78, 266), the Hebrew פֶּרִיץ, stem II, is the cognate of the Arabic (a) فرض (*farada*) “he apportioned,” (b) فرض (*fard*) “an obligatory apportionment,” and (c) فريضة (*farīdat*) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane, 1877: 2375). Hava (1915: 556) included (d) أفرض (*ʾafarada*) “to assign the rate of tax to anyone”; and Wehr’s definition (1979: 826) included (e) “to determine an amount of money and the like, to make obligatory.”

This is the פֶּרִיץ behind the Greek τελώνης “tax collector” and the פריצים in mss A in 22:16. It is no surprise, then, that Herod’s tax collectors asked Jesus directly: “Is it lawful to pay taxes to Caesar (ציסר / שיזר / ציזר / ציזאר) ¹⁷⁵ or not?” While they failed to entrap him, they apparently succeeded in making him angry. The STT mss ABDEFG read ויכר ישו את נכלותם “Jesus recognized their deceit.” But mss LCH have ויחרשו את נכלותם “he became angry with their deceit,” where a כ was read as a ח and the ישו became a part of the verb. All agree that Jesus call his inquisitors חנפנים/חנפים “hypocrites.”¹⁷⁶ It is of interest that the

νόμισμα τοῦ κήνσου “tax money” (= טבע המס) handed to Jesus was a δηνάριον “denarius,” a Roman silver coin worth a workman’s average daily wage, but the Gospel of Thomas (100) reads, “they showed Jesus a gold coin a (ἀγνογε).”

MATTHEW 22:23–33

The testing of Jesus by the Pharisees was followed by another test by the Sadducees which dealt with the levirate marriage (Gen 38:2–11; Deut 25:5–10) and its consequences for the family after their resurrection. There are a few minor variants, such as the infinitive absolute אמור in 22:24, which has no corresponding adverb in the Greek text. In the same verse the STT has also the additional phrase אחים יחדיו “when brothers shall dwell together.” In the Greek text of 22:28 the word ἀνάστασις “resurrection” appears, but in the STT the equivalent תחיית המתים is lacking, and the two phrases are inverted with the question closing the sentence in the STT. In 22:30 the ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν, “they are like the angels in heaven,” appears in the STT as רק יהיו כמלאכי אלקים בשמים “but they will be like the angels of God in heaven.”

The six-fold repetition of θεὸς in vss 30–32 appears in the STT as אלקים or אלים in vs 30, as the abbreviated ״ה״ in mss LC in vss 31–32, and as אלקי in mss LBCDEFH, but as אלהי in ms A. The equivalent of the וואם כן (= וא״כ) “and if so” is not found in the Greek text; but the כ״א (= כי אם) “but” matches the Greek ἀλλὰ. According to the STT of 22:33, the crowds were amazed at Jesus’s *wisdom* (חכמה), whereas in the Greek text they were astonished at his *teaching* (διδασχί).

MATTHEW 22:34–46

The phrase **התחברו עבדיו** ends Matt 22:34 in mss LH, which Howard translated as “they joined his servants,” with the subject being the Pharisees and Sadducees.” Mss ABDG read instead **יחדיו** “together,” and mss EF similarly read **יחדו**, while ms C has **אחריו** “after him.” These variants modify the **התחברו** “they joined themselves *together*,” or the like. Of all the readings, the **עבדיו** is the *lectio difficilior*. The antecedent of the 3ms suffix has to be Jesus. But Jesus had *disciples* and *followers*, not slaves, servants, or worshipers. Jesus’ Pharisaic and Sadducean critics, whom he called hypocrites, were not like to have had a change of heart whereby they became *bonded* with Jesus and his followers as the *Hithpa^cel התחברו* might suggest. To the contrary, Jesus’ critics were angry with him for silencing and shaming them. They held him increasingly in disdain and contempt. This disdain is reflected in the noun **עבר** when properly identified as the cognate of the Arabic **عبد** (*‘abid^un*) “angry, disdainful or disdainful, scorning or scornful,” and **عبدة** (*‘abadat^un*) “anger, disdain, or scorn, scorn occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride” (Lane 1874: 1935). Thus, the **עבדיו** in 22:34 means “his [Jesus’] angry scorners.”¹⁷⁷ The Pharisees and Sadducees together made their alliance (**התחברו**). According to Matthew, this caucus led to another testing of Jesus by a **νομικὸς** “lawyer” (identified as a **חכם** “sage” in the STT, as a **γραμματέω** “scribe” in Mark 12:28, and as a **νομικὸς** in Luke 10:25).

In the STT Jesus was addressed as **רבי** [ר'] “Rabbi,” but in the Greek text of Matt 22:36 and Luke 10:25 (where the

parallel account is found) Jesus was called Διδάσκαλε “Teacher.” In Luke the lawyer’s test question was phrased with a personal touch, “What shall I do to inherit eternal life?” But in Matt 22:34 and Mark 12:28 it is purely academic, “Which is the great commandment in the Torah?” In Luke the lawyer recited the second half of the *Shema*^c (Deut 6:4b) and the last three words of Lev 19:18, whereas in Matthew and Mark Jesus recited the texts in response to the test question. In Mark 12:34, Jesus affirmed the scribe by telling him, “You are not far from the Kingdom of God,” which is matched in Luke 10:28, “You have answered rightly; do this and you will live.” But the personal element is lacking in the STT and the Greek text of Matt 22:40.

The phrase **לאמר ארון דכתיב** in vss 22:43–44 must have been initially **לאמר ככתוב ארון**, which can be restored by changing the Aramaic **דכתיב** to the Hebrew **ככתוב** and inverting two words. Jesus’s question was “How is it that David by the Holy Spirit called him Lord, *saying as it is written*, **נאם ה' לאדוני שב לימיני עראשית אויביך הדום לרגליך** *the LORD [Yahweh] said to my Lord, sit at my right hand until I make your enemies the footstool of your feet,*” a quotation from the Hebrew text of Psalm 110:1. The Pharisees had no answer for Jesus’ third question: “If David calls him Lord, how is he his son?” Jesus’ pop-quiz was his indirect way of demonstrating to all that his messianic mission would not fit the pattern of a warring “Son of David” preparing to get rid of the Romans.¹⁷⁸

MATTHEW 23:1–36

This chapter, which includes a series of woes against the Pharisees, has Jesus speaking to the crowds (ὄχλος = **עם**) and his disciples. In 23:2 the STT has **הפירושים והחכמים** “the

Pharisees and the sages,” but the Greek has οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι “the scribes and Pharisees.” Jesus recognized that the Pharisees and scribes/sages sat upon the seat of Moses, but he issued a prohibition, which was reported a bit differently in the Greek and in the STT. Matt 23:3 reads,

κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

according to their works do not do,
for they say and do not.

וכתקנותיהם ומעשיהם אל תעשו
שהם אמרים והם אינם עושים

but according to their ordinances and their deeds do not,
because they command but they but do not.

The noun תִּקְנָה “ordinances” does not appear in the *Tanak*, but the verb appears in Ecc 1:15, 7:13, and 12:9, meaning “to make straight, to arrange in order” (BDB 1075). It is widely used in post-Biblical Hebrew and Aramaic (Jastrow. 1903: 1691–1693) meaning “to introduce a legal measure, to make things legally fit for use by giving the priestly dues, to ordain.” The תִּקְנוֹת קְבוּעוֹת are measures deserving to be perpetuated and even to supercede the Biblical law. The Greek text has no corresponding word in Matt 23:3. But the aorist εἶπωσιν “they say” matches the STT **אָמַר**. However, in the context of Jesus’ criticism of the Pharisees, the **אָמַר** and the **אָמַר** in Matt 23:3 are more likely the cognate of the Arabic **أَمَرَ** (*ʿamara*) “he commanded, ordered, bade, enjoined” (Lane, 1863: 95–98). According to Josephus, the Pharisees were rulers with enough political clout to command.¹⁷⁹

The **ועשו ובתקנותיהם** in mss LCH contains a dittography of a **ו**, a misreading of a **כ** as a **ב**,¹⁸⁰ and the loss of another **כ**. The *Vorlage* no doubt had **ועשו כתקנותיהם ו[כ] מעשיהם** **אל תעשו**, “do according to their ordinances; but according to their deeds do not.” (The Greek text lacks the equivalent of the **ובתקנותיהם** and the **ו[כ] מעשיהם**.) Jesus’ prohibition, in the words of the NIV, NIB, NAB, NJB, was due to the fact the Pharisees “do not practice what they preach”—with the caveat that “preaching” is synonymous with “laying down the law.”

In Matt 23:4 the STT **דורשים** “requiring, demanding” (as in Ezek 20:40) is not the equivalent of the Greek δεσμεύουσιν “they bind,” which would be the equivalent of **חבשים**. There was in the STT a misreading of a **ח** in the *Vorlage* as a **דו**, and of a **ב** as a **ר**. The Greek οὐ θέλουσιν “they are not willing” matches the STT **אינם רוצים**, but these words are not reflected in the KJV, ASV, RSV, and NKJ.

The STT text of 23:5 differs greatly from the Greek text. The πλατύνου σιν γὰρ τὰ φυλακτήρια αὐτῶν “for they make their phylacteries broad” does not match the STT which has **ולובשים מלבושים יקרים** “they are wearing expensive garments,” and **וציציות נקראים פִּיבִּי לִיאֹס גדולים** “large tassels called *phiblios*.” But this second phrase is no match for the Greek καὶ μεγαλύνουσιν τὰ κράσπεδα “and enlarge their fringes.” The two texts can be conflated, but they cannot be translation of each other.

There is a nice wordplay in 23:6 in the statement “they love to be the ones reclining (**מְסוּבִים**) at the head (table) in the banquet halls,” and the ones seated (**מְושְבִים**) first in the

synagogues.” The **להם** of **ולהשתחוות להם בחוצות להם** in 23:7 is unnecessary if Howard’s translation, “to prostrate themselves in the streets,” is correct. The verb is a *Shaph^{el}* reflexive infinitive of **חווה**, with the reflexive element built into the form, the same as a verb in the *Hithpa^{el}*. Thus, the **להם** “to them” indicates that the Pharisees were the ones to whom the prostrations were made—following the same use of the preposition with this verb as that found in Gen 23:7, 27:29, 37:9, etc., as when the sun, moon, and stars prostrated themselves to Joseph in his dream. This matches the Greek text, φιλοῦσιν δε . . . τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς “they loved . . . the salutations in the market places.” The ἀσπασμός could involve an embrace, a kiss, or genuflection; and **השתחוה**, as an act of obeisance, appears in parallel with **כרע** “to kneel” in Est 3:2–5, **וּמִשְׁתַּחֲוִים לְהָמָן**, “bowing and doing obeisance to Haman.” The Pharisees loved the obeisance (be it a simple bow or genuflection), and on top of that they were called either **Ραββι** / Rabbi, which equals “My Great One/My Master” or **רבן** “Lord, Master.”

The STT lacks the **ὑπὸ τῶν ἀνθρώπων** “by men,” which ends 23:7. The equivalent **אנשים** “men” could well be inserted after the second letter of 23:7, thereby providing the subject for the infinitive, i.e., “they love . . . for [men] to bow to them and in the streets to call them ‘Masters.’” Although the STT is missing the **אנשים**, in 23:8 it has the verbs **תרצו להיות** “they desire to be,” which are lacking in the Greek text. But there is little difference in meaning: “Desire not to be called ‘Master!’ / Be not called ‘Master!’”

The first of seven woes against the Pharisees comes in 23:13, with major variants in the STT and the Greek manuscripts. (The second woe in 23:14 is missing in the best manu-

scripts, although it is found in the Textus Receptus and the Vulgate; and in some texts the second woe comes before 23:13.) Mss LCH lack the phrase שאתם סוגרים “that you are closing” of mss BDEFG (which matches the κλείετε “you shut” in the Greek text) and the שאתם סוגרים שערו “that you are closing the gate of” in ms A (reading here שער for its שער). The text must have read, “Woe to you Pharisees and sages, hypocrites for you close up gates of the Kingdom of Heaven. . . .”

At first glance it is difficult to relate this half of the woe to that found in Luke 11:52, “Woe to you lawyers, for you have taken away the key of knowledge” (ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως). As in Isa 5:23 and 17:1, where אָרַו translated the verb סור “to take away, to turn aside,” Luke’s Hebrew *Vorlage* may have read סרתם מפתח דעת. If so, the מפתח could be read either as (1) מפתח “key,” (2) מפתח “entrance,” or as (3) מפתח “from the door.” If the מפתח is “key” then the סרתם must mean “you took away (the key of knowledge).” If the מפתח means “from the doorway” the verb becomes “you turned away (from the doorway of knowledge).”

A better option, which can readily account for the difference between Matt 23:13 and Luke 11:52, is to recognize that

- the verb in the *Vorlage* was not סרתם “you turned” but סגרתם “you closed,” which survives in the STT as the participle סוגרים in mss ABDEFG;
- the מפתח in the *Vorlage* was not מפתח “key” but מפתח “door, entrance”;

- the *Vorlage* read סגרתם מפתח שער דעת מלכות שמים, “you closed the entrance gate of the knowledge of the Kingdom of Heaven”¹⁸¹

The בני אדם whom the Pharisees kept from having a knowledge of the Kingdom of Heaven included—if not to be equated with—the עם הארץ, “country people, hence illiterate, coarse, unrefined, those not observing certain religious customs regarding tithes, levitical cleanness, etc.” (Jastrow, 1903: 125). Though coming from a later time, the following Talmudic statements are of interests:

- “Whoever studies (engages in) the Torah in front of an עם הארץ is as though he cohabited with his betrothed in his [the עם הארץ] presence” (*Pesahim* 49b, Soncino ed., 237).
- “Just as this treasure (סימה) is not revealed to everyone, so you have no right to devote yourself [to the exposition of the] words of Torah except before suitable people” (Jerusalem *Abodah Zarah* 2:7, cited from Neusner 1986, 33: 93).
- “[R. Johanan said] “a heathen (גוי) who studies the Torah deserves to die, for it is written, ‘Moses commanded us a law for an inheritance’ (Deut 33:4); it is our inheritance, not theirs” (*Sanhedrin* 59a, Soncino edition, 400).

The proselytizing done by the Pharisees as mentioned in 23: 15 would have involved fellow Judeans who would have affirmed the *Shema*^c: “Hear, O Israel, ²*Adonai* is OUR God.” and have benefitted from the values of the Pharisees.

The second woe in 23:14 [23:12] charges the Pharisees with “devouring the properties of the widows” (κατεσθίουσιν τὰς

οἰκίας τῶν χηρῶν). The STT has an additional verb, “you are devouring and dividing the properties of the widow women” (שאתם אוכלים וחולקים נכסי הנשים האלמנות). Another variant is the STT בדרש ארוך “with a lengthy lecture” and the Greek καὶ προφάσει μακρὰ προσεύχονται “and feigning long do they pray” (cf. Mark 12:40, and Luke 20:47). The προφάσει could reflect a *Vorlage* with the *Hithpa^cel* participle מתעלל “pretending,” which could be a pun or a doublet of the מתפלל “praying.” As in Matt 15:1–6, where Jesus accused the Pharisees of manipulating the Law so that a son need not give financial assistance to his parents, so also here the charge is made of manipulating the Law at the expense of the widows, with unending prayers and long lectures on the Law being used to legitimize improper property transactions.

The STT in 23:15 lacks the הרפושים והחכמים אוי לכם “Woe to you Pharisees and sages, hypocrites,” found in the Greek text, as in 23:13. The texts of 23:15 read in part,

καὶ ὅταν γένηται ποιεῖτε αὐτὸν
υἱὸν γεέννης διπλότερον ὑμῶν.

and whenever it may happen you make him [the proselyte]
a son of Gehenna twofold more than yourselves.

וכאשר יהיה נקשר יהיה רע כפלים מקודם

and when he joins himself [to the Pharisees]

he becomes doubly worse than before.

There is no way to reconstruct a common *Vorlage* in which יהיה רע “become worse” could have been confused with בן גיא הנם “the son of Gehenna.” This difference points to

two separate traditions for this verse.

The threefold repetition of χρυσός “gold” in vss 16–17 is lacking in the STT. Once in each verse the χρυσός appears as רבר “matter.” The Hebrew זהב “gold” would not be easily confused with רבר; but in Aramaic דהב “gold” could be (like the confusion, noted above [254, note 153] of the ה as a ר in I Kings 22:49 where עֶשֶׂר “tithe” appears in the MT *Kethib*, with marginal *Qere* reading עשה “he made”).

In the STT of 23:19 there are two ‘this-or-that’ phrases in Jesus’ question, “which is more: הקרבן או המזבח ‘the gift or the altar,’ המקדש או הקרבן ‘the temple or the gift?’” In Greek the question τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; “which is greater, the gift or the altar that makes the gift sacred?” reflects a *Vorlage* with איזה יותר הקרבן או המזבח שמקדש את הקרבן קדש. The first five words match the STT, but the last four words differ slightly from the last three words of the STT. In 23:22 the Greek ὁ ὀμώσας ἐν τῷ οὐρανῷ “the one swearing by heaven” is lacking in the STT, and its fifth word, נשבע “swearing,” is lacking in the Greek.

The British Library Ms, Add. no. 26964 (= L) and ms C end at 23:22. Howard used ms D for the rest of the Gospel. In 23:23 the STT has no חנפים “hypocrites” matching the ὑποκριταὶ in the Greek; and the Greek has nothing matching the STT והגזולים “and committing robbery.” The ענבים “loops” or “grapes” in mss DG are misspellings of the עוזבים “forsaking” in mss ABEF. According to the STT, the Pharisees tithed mint, dill, and pomegranate, but in the Greek cumin appears in lieu of the pomegranate. The ταῦτα “these” at the end of the verse is not the equivalent of the המאמרים

“the commands” in the STT; but the direct object אֹתָם “them” matches the accusative plural κάκεινα “those.”

The זרע “offspring” in 23:24 is lacking in the Greek, which begins with the vocative ὀδηγοὶ τυφλοί “Blind guides!” matching the מְנַהֲיָנִים הָעֹרְרִים. But the verb διυλίζω “to filter” in 23:24 does not match the מְדַקְדְּקִים of the STT.¹⁸² The verb דַּקְדַּק, which is a *Pilpel* of דָּקַדַּק/דָּקַק means “to examine minutely, to deal strictly with” (Jastrow, 1903: 318). It is the cognate of the Arabic دق (*daqqa*) “to examine minutely.” The definition cited by Lane (1867: 897) fits the Pharisees, as charged by Jesus, to a تَتَّبَعُونَ مَدَاقَ الْأُمُورِ: (yatatabba‘ûna madaqqa ‘l’umûri), “they pursued, or investigated, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of the subtilities [sic], niceties, abstrusities of things, affairs, or cases, or small or little things.” (Wehr [1979:331] provided a similar but a briefer definition.) Whereas the Greek text has the Pharisees *straining out* a gnat, the STT has them *straining over* a gnat, being nitpickers, so to speak, who swallow their conclusions hook, line, and sinker.

The initial רַחֲוֶיף in 23:26 is a scribal misspelling of רַחֲנֶיף “O hypocrite!” The Greek text has the ὑποκριταὶ in 23:25, but not in 23:26, which has instead Φαρισαῖε τυφλέ “blind Pharisee!” The STT lacks the τοῦ ποτηρίου καὶ τῆς παροψίδος “of the cup and the plate” in 23:26; and the Greek text lacks the equivalent of the בְּנֵי אֲדָם in 23:27; but in 23:28 it has τοῖς ἀνθρώποις, matching the לְבְנֵי אֲדָם there. Another scribal misspelling appears in 23:29 in ms D where צֹאֲנֵי “the flock of (the righteous)” is a mistake for צֹאֲנֵי / צֹאֲנֵי “the

those who were sent.” Only ms A has וּמִסְקֵלָת “and stoning,” which matches the λιθοβολοῦσα of the Greek. The best reading is the סִקְלָה in ms A, rather than the סִלְקָה of mss BDEFG.

The ἰδοὺ “Behold!” in 23:38 (and Luke 13:35) is not the equivalent of the לְכֵן “therefore” in the STT; and the plural בְּתֵיכֶם “your houses” does match the singular ὁ οἶκος ὑμῶν. The doxology in the 23:39, בְּרוּךְ מוֹשִׁיעֵנו “Blessed is *our Savior*,” can be conflated with the doxology in the Greek: Εὐλόγημένος [σωτήρ ἡμῶν] ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, “Blessed is [*our Savior*] who comes in the name of the Lord.”

Allison (1994: 115–118)¹⁸³ presented the following chart and comments which deal with the vitriolic and scurrilous language of Jesus in Matthew 23, which put Jesus’ criticism of the Pharisees into a proper cultural perspective. He stated:

The unremarkable and traditional nature of Matthew’s polemic in chapter 23 . . . is illustrated by the following textual citations . . . they were standard *polemical topoi*. In extant Jewish sources opponents are:

- GOOD IN APPEARANCE ONLY (cf. vv. 2.25-28): Ps Sol 4.2.7.19; I En 94.6; Josephus, *Bell* 2.255;
- HYPOCRITES (cf. vv. 3,13 etc.): Ps Sol 4,6–7; IQS 4,14; As Mos 7,5–10; Philo. *Em Gai* 25,162; Josephus. *CAp* 2, 142–4;
- MISLEADERS (cf. vv. 13–16.24): CD 5,20; 4QpNah 3–4 ii 8; I En 98.15; TLevi 10.2; b *Sanh* 43a;
- BLIND (cf. vv. 16.17.24): I En 90.7; Wis 2.21; Philo. *Vit con* 2.10; Josephus, *CAp* 2.142; *Bell* 5.572;
- FOOLISH OR IGNORANT (v. 17): Wis 13,1; Sir 50,26; I En 98,3.9; IQH 4.8; Philo, *Vit con* 2.10; Josephus. *CAp*

- 2,37.255; *Bell* 3,381: 5.417.566; *b. Ye* 63b; *b. Er* 101a;
- TEACHERS OF WRONG HALAKAH (cf. vv. 16–22): 1 En 99,2; T Le.,: 14.4; IQpHab 8,10; IQH 4.10–12; *m. Ned* 3.10: *m. Git* 1,5; *m. Mak* 1,6; *t. Yad* 2.20;
 - GUILTY OF ECONOMIC SINS (cf. v. 25): Ps Sol 4,9–13.20.22; 1 En 63,10; 94,6–8; 97,8; As Mos 5,5; 7.5–7; IQpHab 8,11–12; 9,4–5; Wis 2,10; T Levi 14,5–6; Josephus. *Bell* 5.402: 7,261;
 - GUILTY OF SEXUAL SINS (cf. v. 25): Wis 14,22–28; Ps Sol 2.11–13: 4.4–5; 8.9–10; CD 4.19–21; 5,6–12: MMT (= 4Q394–398) 14,86–89; T Levi 14.5–6; Philo, *Em Gai* 18.120: Josephus. *Bell* 5.402;
 - UNCLEAN (cf. vv. 25–28): 1 QpHab 8,12–13; Ps Sol 8,11–13.22; T Levi 16,1; T Ash 2,9; As Mos 7,9–10; Josephus, *Bell* 4,382; *m. Nid* 4,1–2;
 - PERSECUTORS AND/OR MURDERERS OF THE RIGHTEOUS (cf. vv. 29–37): T Levi 16,2–3; Wis 2,12–20; 1 En 12,5; 95,6; As Mos 6,3–4; IQH 2,21; 4,8–9; 1QpHab 11,4–8: Philo, *Em Gai* 18,120–122; Josephus, *Bell* 2,254–258; *y. Shabb* 1,4;
 - LIKENED TO SINFUL GENERATIONS OF THE PAST (cf. vv. 30–32): T Levi 14,6; Josephus, *Bell* 5,411.442.566;
 - COMPARED WITH SNAKES (cf. v. 33): IQH 5.27: Philo, *Em Gai* 26,166; Ps Sol 4,8;
 - DESTINED FOR ESCHATOLOGICAL JUDGEMENT (cf. vv. 33. 35–36): IQH 3,11–18: 4.18–20; IQpHab 10,12–13; 11,14–15; 4QpPs^a 1–10 iii 12–13; IQS 2,7–9; 1 En 62.1–16: 94,9; 96,8; Ps Sol 14,9; T Levi 15,2; *m. San* 10,1;
 - THE CAUSE OF GOD FORSAKING HIS TEMPLE (cf. vv. 37–39): Josephus, *Bell* 2,539; 5,412.419; T Levi 15, 1; 16,4.

. . . Matthew 23 is full of conventional accusations . . . That is, the language of vilification was as stereotyped as the language of praise.”

MATTHEW 24:1–25

The STT of 24:1 begins with ויהי כאשר יצא ישׁו “and it came to pass when Jesus went out.” But the Greek has only καὶ ἐξελθὼν ὁ ἰησοῦς “and Jesus went out,” and Mark 13:1 has καὶ ἐκπορευομένου αὐτοῦ “and as he is going forth.” The negative Οὐ βλέπετε ταῦτα πάντα “Do you not see all these?” in 24:2 is in the STT the positive תראו כל אלה “you see all these”; and the negative ὃς οὐ καταλυθήσεται “that shall not be thrown down” (Matt 24:2, Mark 13:2, Luke 21:6) is the positive שהכל יהרס “that all will be destroyed.” The נגד בית המקדש “opposite the temple” in 24:3, which is lacking in the Greek of Matthew, matches the κατέναντι τοῦ Ἱεροῦ in Mark 13:3. Peter, James, John, and Andrew are named in Mark 13:3, and Peter, John, and Andrew are named in the STT, but the Greek of Matt 24:3 has only οἱ μαθηταὶ “the disciples.” The Εἰπέτε ἡμῖν “Tell us” in Matt 24:3 and Mark 13:4 is lacking in the STT. But the STT includes words which are not in the Greek of 24:3, but approximate those in Mark 13:4 (“when these things are all to be accomplished”) and Luke 21:7 (“when this is about to take place”), namely, שיהיו כל אלה הענינים או כשיתחילו “when all of these matters will happen or when will they begin.” The end of 24:3 in the STT reads “When will be the end of the world and your coming” but the phrase is inverted in the Greek which has “(the sign of) your coming and of the end of the age.”

In the “Signs of the Parousia,” which includes Matt 24: 4–8, Mark 13:5–8; and Luke 21:8–11, there are several minor

variants and a major one. STT ms A in 24:5 reads ויתעו את הרבים “and they will lead many astray,” which matches the καὶ πολλοὺς πλανήσουσιν. But mss BDEFG read ויתעו אתכם “they will lead you astray.” The major variant is in 24:6, where the Greek has μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων “You will hear of wars and rumors of wars,” but the STT has כאשר תשמעו המלחמות וחברת הצבאות, which Howard translated as “when you hear of wars and a company of hosts.” However, the Hebrew חברת need not be read as the feminine equivalent of חֵבֵר “associate, friend, colleague, fellow” or of חֶבֶר “company, association, congregation.” These are derived from חִבַּר, stem I, “to unite, to be joined,” which is the only stem cited in the standard Hebrew lexicons. But there was also חִבַּר, stem II, which is the cognate of the Arabic خَبِرَ (*ḥabara*) “he knew, he possessed knowledge (of the real situation),” with the derivative nouns خَبْر (*ḥabr^{un}*) “information, intelligence, news, notification,” and اخباري (*ʿaḥbârî*) “a historian” (Lane, 1865: 695–696; Wehr, 1979: 261–262). The ἀκαταστασία “tumult, insurrection, uprisings, plunder” in Luke 21:9 probably reflects a *Vorlage* in which the חברת “rumor, news, intelligence” was misread as חרבת “war, battle, conflict.” This חרבה is the cognate of the Arabic حربَة (*ḥirbat^{un}*) “a mode, or manner, of war, battle, fight” (Lane, 1865: 540–541; Wehr, 1979:195; Hava, 1915: 117). Here again Arabic cognates contribute to the recovery of long lost Hebrew lexemes, which upon recovery clarify the variants in the STT and differences in the Synoptic Gospels.

The פן תבהלו השמרו “beware lest you become terrified”

not mentioned in Mark 13:14 or Luke 21:20. I Macc 1:54 speaks of the βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον “a desolating sacrilege on the altar,” which refers to Antiochus Epiphanes’ building the altar to Zeus in the Jerusalem temple. In 24:17 the לקרות “to meet” in mss D reflects a scribal misreading of the infinitive לקחת “to take” in which the רו was squeezed together and read as a פ. In 24:20 Howard opted to translate mss BEFH, which have ביום השבת, instead of the בשבתו/בסתיו “in winter and on the sabbath” found in mss AD. The עוד אמר להם ישׁוׁ לתלמידיו “again Jesus said to his disciples” is lacking in the Greek text of 24:27.

When, according to 24:30, the “Son of the Man” comes on the clouds of heaven it will be μετὰ δυνάμεως καὶ δόξης πολλῆς “with power and great glory.” But in the STT it will be בחיל רב ובצורה נוראה “with a great army and with a dreadful appearance.” Due to a haplography from the קרוב of “summer is *near*” to the קרוב of “he is *near*” most of 24:33 is missing in the STT. Similarly, in 24:35 there is nothing in the STT matching the οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν “but my words will not pass away” (Mark 13:31; Luke 21:33). And, as in a number of manuscripts and versions, ὁ υἱός “the Son” of 24:36 and Mark 13:22 is not mentioned in the STT.

Also in 24:27, and in 24:37, the STT has the additional phrase, עוד אמר ישׁוׁ לתלמידיו “again Jesus said to his disciples.” Unlike the רו in 24:17 which was squeezed together and misread as a פ, here in 24:37 the נו of בימינו should be squeezed and read as the final ם of בימים “in the days (which were to the Son of the Man).” The ביאתו in mss ABEF appears to be a mixture of בוא “to come” and אתה “to

come.” An inexplicable variant—aside from attributing it to two separate sources—comes in 24:38 where the STT reads ופרים ורבים “being fruitful and multiplying,” whereas the Greek has γαμοῦντες καὶ γαμίζοντες “marrying and giving in marriage.” The basic idea is similar, but the phrases cannot be translations of each other, and there is no obvious *Vorlage* which would permit the difference in wording.

In the STT of 24:40–51 there are a number of words and phrases which have no counterpart in the Greek text, such as the חורשים שנים “two (men) ploughing” in 24:40, for the Greek δύο, along with האחד צדיק והאחד רשע “one righteous and one evil.” In 24:41 there is an eleven word expansion in Hebrew stating, “this is because the angels at the end of the world will remove the stumbling blocks from the world and will separate the good from the evil.” The transitional phrase, עוד אמר ישׁו לתלמידיו “again Jesus said to his disciples” (cf. 24:27, 37; 25:1, 14, etc.) comes again in 24:42, along with the preposition עמי, with Jesus saying “watch with me.”

The שתצוהו in mss DG of 24:46 appears to be a misplaced and a misspelled variant of the שימצאהו found in mss ABEF, which is the preferred reading. The שתצוהו needs to be emended to כשתצוהו and moved to the end of the verse as a variant of the כן “thus,” so that verse reads, “Blessed is that servant whose lord [finds] him when he comes doing *as he had commanded him*.” The טפיו “his children” in mss DG appears to be a misreading of טביו “his good things” which survives in the טבו of mss ABEFG.

Jesus’ parable of the ten virgins (παρθένους / בתולות) appears only in Matt 25:1–13. In the STT there is again the

transitional phrase, **עוד אמר ישׁוׁי לתלמידיו** “again Jesus said to his disciples,” which does not appear in the Greek text. In the Greek text they went forth to meet the *νυμφίος* “bridegroom,” but in the STT they went to meet the **חתן וכלה** “a bridegroom and a bride.” Whereas the Greek says that “five of them were foolish and five were wise,” the STT added descriptives: “five of them were *lazy* fools and five of them were *alert* and wise.” In 24:6 the midnight cry in the Greek was *Ἴδοὺ ὁ νυμφίος* “Behold, the bridegroom!” but in the STT a participle was added, **הנה החתן בא** “Behold, the bridegroom is coming!” As noted above (239), the *γάμος* “wedding, wedding feast” and the **חופה** “wedding ceremony, bridal chamber,” in 25:10 are not a perfect match. Nor is the **אדוננו** “Our lord” in 25:11 a perfect match for the *Κύριε κύριε* “Lord, lord!” And, whereas the Greek has *αἱ λοιπαὶ παρθένοι* “the other virgins,” the STT has **הכסילות** “the foolish (females)” calling out “at the gate” (**לשער**), which is also lacking in the Greek text. Other words in the STT at the end of this parable which are lacking in the Greek are the **להן** “to them,” the **מי** “who,” and **שיבא החתם** “when the bridegroom will come.”

In the parable of the talents (Matt 25:14–30; Luke 19: 12–27) the STT begins with a transitional phrase which is lacking in the Greek: **עוד אמר ישׁוׁי לתלמידיו דמיון אחר** “again Jesus told his disciples another example, the kingdom of heaven is like.” The Greek has simply *Ὡσπερ γὰρ* “For (it will be) as.” In the Greek text the man is going on a *journey* (*ἀποδημῶν*) but in the STT he goes on a *far journey* (**דברך רחוקה**). In the Greek “he en-

trusted to them his *property* (παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ); but in the STT “he *dispersed* to them his *money*” (ויפזר להם ממונו). In the Septuagint παρδίδωμι was used to translate twenty-six different Hebrew words, but פזר was not one of them; and ὑπάρχοντα never translated ממון. The τάλαντον “talent” (a coin worth ten *mina* or one hundred *denarii*) translated כסף, which could be a כסף “silver talent” or a כסף זבה “gold talent.” The STT makes it quite clear that the man’s ממון was in gold coins (זהובים). (In Luke 19:12 the man invested ten μνᾶ “pound” [*mina* = one talent] with ten different servants.)

The servant who received five talents earned five more. The servant who received two talents, according to mss BEFG in 25:17, “he went, he bought, he sold, and gained *five* more” (הלך קנה ומכר והרויח חמשה אחרים). But ms A reads שנים instead of חמשה, and ms E corrects the חמשה to שנים. In 25:22 only two more talents (שנים אשרים) are reported by the second servant. In contrast to the six words in the Hebrew text, the Greek text of 24:17 has only these three: ἐκέρδησεν ἄλλα δύο “he earned two more.” In 24:22 all the texts agree that the second servant gained just two more talents. By way of contrast, the second servant in Luke 19:18–19 invested the one pound (μνᾶ) he received and it increased to five pounds, resulting in his receiving authority over five cities.

The man who received the one talent told his master, “you are a hard man” (σκληρὸς εἶ ἄνθρωπος), but in the STT of 25:24 he used the terms “firm and hard” (עז וקשה), without a noun matching the ἄνθρωπος. Similarly, in 25:25 the STT lacks the equivalent of the ἐν τῇ γῆ in the phrase “I hid your talent *in the ground*.” In the STT the hidden talent was to be

given to **לְאִשֶּׁר רוּחַ הַחֲמִשָּׁה זְהוּבִים** “*the one who gained five gold coins*” but in the Greek text it was given to **ἔχοντι τὰ δέκα τάλαντα** “*to the one having ten talents.*” It was the same recipient, but the two phrases are not translations of each other. In 25:28 the **וְהַנּוֹתוֹ** in ms D has two errors: the **ו** should be a **ת**, and the **ו** should be a **הו**—changes which restore the **וְתִנּוּהוּ** “and give it,” as found in mss ABEFG. Nothing in the STT of 25:29 matches the **καὶ περισσευθήσεται** “and he will have an abundance.” The **לֹ הָרְאוּי** “that which was intended for him” and the Greek **καὶ ὃ ἔχει** “and that which he has” are close but not equivalent phrases. The worthless servant was to be cast “into the *outer* darkness” (**τὸ σκοτός τὸ ἐξώτερον**), but in the STT he was to be cast “into the darkness of the *lowest* places” (**בַּמּוֹחְשָׁי תַחְתִּיּוֹת**).

The following quotation from *Gospel of the Nazaraeans*, as cited by Eusebius in his *Theophany on Matthew. 25:14ff.*, which Throckmorton provided in his *Gospel Parallels* (1979: 161) is of interest:

But the Gospel [written] in Hebrew letters which has reached our hands [Eusebius, by his own admission, claims that there was a gospel written in the Hebrew] turns the threat not against the man who had hid [the talent], but against him who had lived dissolutely—for it told of three servants: one who wasted his master’s possessions with harlots and flute-girls, one who multiplied his gains, and one who hid the talent; and accordingly, one was accepted, one was only rebuked, and one was shut up in prison.

Jesus’ discourse on the “Last Judgment” comes in Matt 25: 31–46, and the transitional phrase **עוֹד אָמַר יֵשׁוּעַ לְתַלְמִידָיו** “again Jesus said to his disciples” appears in 25:31. Here again there is no matching phrase in the Greek text. The

Greek begins with Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ “When the Son of the Man comes in his *glory*.” But the STT continues with ובבוא בן האדם במראהו “when the Son of the Man comes in his *revelation*,” with the מְרָאָה being a *Hoph^cal* participle “his being exhibited/revealed” rather than the noun מְרָאָה “vision.” In the Septuagint δόξα translates twenty-five different Hebrew words, and only once was it a translation of מְרָאָה, and that is in Isa 11:3 where the phrase וְלֹא יִשְׁפּוֹט עֵינָיו יְשׁוּבוֹט “and he will not judge by the sight of his eyes” became in Greek οὐ κατὰ τὴν δόξαν κρινεῖ “he shall not judge according to *appearance*,” a meaning of δόξα cited in Liddell and Scott (1966: 444 [3]).

In Matt 25:33 the ויציג in mss ABD and the וישגיג in ms G are variant spellings of סוג “to separate, to fence in,” a synonym of the פּרַד “to separate,” which appears in mss EF. The ברוכים ברוכים in 25:34 may well be a dittography. The Greek text has οἱ εὐλογημένοι τοῦ πατρὸς μου “Come, O blessed of my Father.” Three other word in 25:34 appear in the STT with no matching words in the Greek text, namely,

- the לכם of the וירשו לכם “inherit for yourselves”;
- the השמים of the ממלכות השמים “kingdom of heaven”;
- the עתה of the עד עתה “until now,” which ends the verse in the STT.

In 25:35 the אורח “wayfarer” matches the Greek ξένος “stranger,” as in II Sam 12:4 where the לארח הבא־לו “for the *traveler* coming to him” was translated as τῷ ξένῳ ὁδοιπόρῳ ἐλθόντι πρὸς αὐτὸν “for the *stranger-traveler* coming to him.” At first glance there seems to be a difference in 25:37 where the texts read:

אֲדוֹנָנוּ מִתּוֹ רַאִינוּךָ רֶעִב וְהִשְׁבַּענוּךָ

O our Lord, when did we see you hungry and *satisfy* you?

Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν;

Lord, when did we see you hungry and *feed* you?

In the Septuagint τρέφω/τρέφειν translates eight different Hebrew words, but never שבע “to satisfy.” But the verbs naturally go together, as in Deut 8:7–10,

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה
וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה

For the Yahweh your God is bringing you into a good land
. . . . and you will *eat* and be *satisfied* and bless Yahweh.

The צמנו (= צמנאו) “we were thirsty” in 25:37 of mss DG is an error in which the א of צמא “thirsty”(in mss ABEF) was misread as a נו; and the והשקותך in ms D is an error for the והשקינוך “and we gave you drink” in mss ABIEFG. The same error of confusing the נ and the ת comes in 25:38 where וכסיתוך “we clothed you” was misspelled as וכסיתוך in ms D. All of 25:38–39 is missing in mss FG. In addition, in mss ABDE there is nothing matching (a) the phrase πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν “when did we see you a stranger and welcomed you” in 25:38, and (b) πότε δέ σε εἶδομεν “and when did we see you.”

In the STT of 25:40 מאחי “from my brother(s)” is found in mss BEF and the מאחד “from one” in mss AD, with ms G having the mixed reading of מכל אלו כאלו “one from all these like these.” The major difference in 25:40 reads as follows:

ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου
τῶν ἐλαχίστων ἐμοὶ ἐποιήσατε.

As you did it to one of **these brothers of mine**,
of **the least**, you have done it unto me

שבכל הפעמים אשר עשיתם לאחד עני
[מאחד] מאחי אלו הקטנים כאלו עשיתם לי

Every time you did it to one of **the poor**
from my brothers, even **the little ones like these**,
you have done unto me.

In the Septuagint ἐλαχίστος (ἐλαττώ) translates קָטָן “in want, needy, lacking,” מְעַט “little, few,” and צָעַר “to be insignificant, little, young,” but it was not used to translate עֲנִי “poor” or קָטָן “small.” The single use of τούτων “these” is matched by the double use of the demonstrative (אלו and כאלו) in the STT.

In Isa 61:3 the MT אֵילֵי הַצְדִּיק אֵילֵי “oaks of righteousness” was translated in the Septuagint as γενεαὶ δικαιοσύνης “generations/family of righteousness.” The Greek translators were aware of the אלה / איל / אלו which was the cognate of the Arabic آل (ʿāl/ʿill) and ائلة (ʿilat) meaning “a man’s family, i.e., his relations or kinfolk; or nearer, or nearest, relations by descent from the same father or ancestor, household, followers; those who bear a relation, as members to a head” (Lane 1863: 127–128). Lane noted that “the آل (ʿāl) of the Prophet [Mohammed]” means “His followers, whether relations or others: and his relations, whether followers or not.”¹⁸⁵ The אלו/τούτων “these” in Matt 25:40 may well reflect this Hebrew cognate. If so, the ἀδελφῶν μου “my brothers” was

an appositional modifier of the ἐνὶ τούτῳ (= “one of my followers”), just as the אלו (= אֲלֵי) “my followers/family” was the appositional modifier of אחי “my brothers.”

In the STT of 25:32 the assembly before the Son of the Man was from כל הגוים “all the nations,” which matches the πάντα τὰ ἔθνη in the Greek. This would not be a judgment of the Gentiles (גוים) only but of all people with Israel included as the גוי קדוש “holy nation” (Exod 19:6) and as הגוי הגדול “the great nation” (Deut 4:6).

Extra words in the STT in 25:41–46 include: (25:41) ובאו, לכם; (25:44) ויאמרו אליו עם; (25:45) עמך, ויאמר שכל, ויאמר; and (25:46) אלה עני, פעמים. In 25:43 mss DG are missing the הסוהר found in mss ABEF, where the ובבית הסוהר matches the καὶ ἐν φυλακῇ “and in prison.” In 25:45 the STT lacks the equivalent of the ἄμην “Amen, truly” and in 25:41 the Devil (διάβολος) was named “the Satan” (השטן).

MATTHEW 26:1–13

The first word in the STT of 26:1 (ויהי “and it came to pass”) and in 26:2 (הלא תרעו “do you not know?”) are not reflected in the Greek text. The STT states that Jesus would be delivered “into the hands of the Jews” (ביר היהודים), a phrase not found in the Greek text. But the STT and Greek text agree that Jesus was headed for crucifixion (εἰς τὸ σταυρωθῆναι), which appears as לצליבה “for hanging/impaling” in the STT, which was a synonym of (a) the Aramaic זקק “to hang, to crucify” and the Syriac *nezdqep* found in the Peshīṭta and the Old Syriac, and (b) the Hebrew תלה/תלה “to put to death by hanging” (as in Gen 40:22, Est 9:14).

In Mark 14:1 and Luke 22:2 the chief priests (οἱ ἀρχιερεῖς) and scribes (οἱ γραμματεῖς) conspired against Jesus at the time of the Passover. In John 11:47 the conspirators were the chief priests and the Pharisees. But in Matthew it was chief priests (οἱ ἀρχιερεῖς = STT סגני הכהנים) and the elders of the people (οἱ πρεσβύτεροι τοῦ λαοῦ = STT גדולי העם). Neither Mark nor Luke mentioned where the conspirators met; but in Matt 26:3 it is identified as the courtyard (αὐλή = חצר) of Caiaphas (Καϊάφας = קאיפאש), the chief priest (ἀρχιερέως = STT נגיד הכהנים) who is mentioned also in John 11:49.

According to John 11:54 Jesus became aware of the conspiracy and went “into the country near the wilderness, to a town called Ephraim, and remained there with His disciples,” until six days before the Passover when he went to the house of Mary, Martha, and Lazarus in Bethany. But, according to Matt 26:6 and Mark 14:3, he went to the home of Simon the leper in Bethany, with no mention of staying first in Ephraim. Here again, as in 21:17, the STT has Jesus going to כפר חנניה / חנניא, but as noted above (230–232) the association of Bethany with Bethphage and the Mount of Olives (Mark 11:1) mitigates against giving priority to the בית חנניה (= Beit Ḥanîna) in 21:17 or the כפר חנניא / חנניה of 26:6.

The ἀλάβαστρον μύρου βαρυτίμου “alabaster flask of precious ointment” matches the STT פך משיחה יקרה, but the פך “flask” does not indicate if it was as valuable as was its contents. The STT lacks the phrase “but when the disciples saw it”; and the ἠγανάκτησαν “they become indignant” appears as וירע להם מאד, which Howard translated as “and it was very displeasing to them.” But with this transla-

tion of וירע it is difficult to account for the variant in ms G, which reads על אשה שפרה “against a beautiful woman.” (This שפרה is the cognate of the Arabic سفر (safara) which speaks of a person’s face shining with happiness [Lane, 1872: 1370–1371]).

However, once רעה, stem IV, comes into focus all of the pieces of 26:8 fall into place, including the מדוע “why” in 26:8, which is not reflected in Howard’s translation. The rare רעה, stem IV, is the cognate of the Arabic رعى/رغو (ragawa/ragaya) “he grumbled, he shouted,” and in form 6 it means “to shout or call to one another against someone” (Lane, 1867: 1114-1115). The singular וירע should be read as the plural וירעו “they grumbled/uttered a cry,” with the להם expressing the reflexive “among themselves” (GKC 135ⁱ) The restored text reads,

וירעו להם מאד על אשה שפרה
מדוע האבדון הזה יוכל למוכרה....

They cried out loudly among themselves
against an attractive woman:

‘Why this waste? It was possible to have sold it’

This “grumbling” or “crying out against someone” approximates the ἀγανακτέω “to be indignant, to be angry” in the Greek texts of Matt 26:8 and Mark 14:4; and the Εἰς τί ἡ ἀπώλεια αὕτη; “Why this waste?” is a perfect match for the מדוע האבדון הזה.

The woman’s anointing Jesus upset different people. In Mark 14:4 there is the indefinite ἦσαν δέ τινες “but there were some (indignant)” —which matches the STT of Matt 26:8. But the Greek of Matt 26:8 clearly states that the disci-

ples were upset whereas Luke 7:39 reports that Simon the Pharisee was bewildered and was muttering to himself, only to have Jesus read his mind (as Jesus read the minds of his Pharisees critics in Matt 12:25). And in John 12:4–5 it was Judas Iscariot who protested, “Why was this perfume not sold?”

In Greek the phrase introducing Jesus’ immediate response to the criticism of his being anointed were these:

- εἶπεν οὖν ὁ Ἰησοῦς “Jesus therefore said”(John 12:7);
- καὶ ἀποκριθεὶς ὁ Ἰησοῦς “and Jesus answered”(Luke 7:40);
- ὁ δὲ Ἰησοῦς εἶπεν “but Jesus said” (Mark 14:6);
- γνοῦς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς “and Jesus having known said to them”(Matt 26:10).

But in the STT of Matt 26:10, there is this bold affirmation:

וישׂוּ הַיּוֹדֵעַ כָּל דְּבַר לְאִיזָה עֲנִים נַעֲשָׂה אֲמַר לָהֶם

Jesus who knows everything
in regard to any matter, said to them.

This statement contradicts Jesus’ words (a) in Mark 24:32 that “no one knows, not even the angels in heaven, nor the Son” when the heavens and earth will pass away, and (b) in Matt 24:36 where (in Codex Sinaiticus, Vaticanus, Bezae, the Old Latin, and Irenaeus) words similar to Mark 24:32 are found saying that the Son does not know the day nor the hour.

An anti-Christian Jewish polemicist like Shem Tob would hardly have added such words to the text. There is a hint here that הַיּוֹדֵעַ כָּל דְּבַר לְאִיזָה עֲנִים נַעֲשָׂה was an editorial addition affirming Jesus’ omniscience, an issue which was debated during the Arian controversies that led Athanasius

(295–373) to affirm:

He [Jesus] made this [statement in Mark 24:32], as well as those other declarations as man, by reason of the flesh. For this as little as the others is the Word's deficiency, but of that human nature whose property it is to be ignorant. . . . Moreover this is proper to the Savior's love of man; for since He was made man, He is not ashamed, because of the flesh which is ignorant, to say "I know not," that He may show that knowing as God, He is but ignorant according to the flesh.¹⁸⁶

The STT here exceeds Athanasius' anti-Arian arguments in its affirmation of Jesus' omniscience. Just as the STT in 13:23 and 19:24 (see pp. 147, 191) have editorial additions elevating the ascetic and celibate lifestyles, so here in 26:10 the expanded text suggests a post-biblical syllogistic affirmation: God knows all and as the divine Son of God Jesus also knows all. These additions provide a hint about the provenance of the STT: an early Hebrew Matthew (though not the 'original Hebrew Matthew') circulated in an anti-Arian monastic community which expanded the text to support celibacy, monasticism, and a trinitarian orthodoxy. How the STT went from the monastery to the synagogue remains a mystery.

Jesus' statement in Matt 26:11, Mark 14:7, and John 12:8 that "the poor will be with you always (τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν) may well reference Deut 15:11, לֹא יִחַדֵּל אֲבִיוֹן מִקְרֵב הָאָרֶץ "the poor will never cease out of the land." It was not an absolute statement but a relative one made while he was in **בית עני** "Poor Town" (see pp. 231–232). According to the Greek texts Jesus said "what she has done will be told in memory of her" (εἰς μνημόσυνον αὐτῆς). But mss ABG have **יאמר אשר עשתה זאת בזכרי**

“what this (woman) has done will be told in my memory.” The misreading of the original זכרה / זכרתה “her remembrance” as זכרתי / זכרתי “my remembrance” reflects the misreading of the י as a ה, as in the ישבע / השבע mistake in Num 30:3 and the יכין / יכהן error in Isa 61:10.¹⁸⁷

MATTHEW 26:14–30

Luke (22:5) and John (13:27) attribute the betrayal of Jesus by Judas Iscariot as the result of Satan’s entering Judas, but Matthew (26:14) and Mark (14:10) do not mention Satan. In the STT the name Ἰσκαριώτης was spelled as אשכריוטו (mss BD), איסכריוטא (mss AEF), אסכראוטה (ms G), which approximates the Old Syriac and Peshitta ܐܫܟܪܝܘܬܐ (*skryûta*³), though it lacks the Greek Ἰ and the initial א / אי in the STT. In the Hebrew translations of Delitzsch (1883) and Salkinson (d. 1883) the Ἰσκαριώτης became איש־קריית, which departed from the איש־כרייתה of Battista (1660). Jastrow (1903: 1413, 1417) cited the Hebrew masculine plural noun קרייות “persons called up to read from the Scriptures” and the קרואים / קרואות “those called up to read from the Torah,” i.e., lectors. This קרייות is a cognate of the Arabic قارئ (*qâ^crīy^{un}*) “a reader/reciter of the *Qur^can*,” and similar to the Arabic قراء (*qurrâ^c*) “a devotee, one who devotes himself/herself to religious exercise” (Lane 1885: 2504, from قرا (*qara^c*) “to call, to read, to recite [Scripture]”).¹⁸⁸

The question in 26:17, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα, “Where do you wish the we should prepare for you to eat the passover?” in the STT lacks the equivalent

of the θέλεις “you wish”; and its של הג “which is for the festival of (passover)” is lacking in the Greek text. Likewise, the שידבנו לבו לעשות “whose heart makes him willing to do” (like the אשר ידבנו לבו “whose heart makes him willing [to give]” in Exo 25:2) is lacking in the Greek. On the other hand the STT עמך “with you” matches the πρὸς σε “near you,” which became “at your house” in most English translations. Mark 14:14–15 and Luke 22:11–12, on the other hand, have Jesus being more specific, referring to the κατὰ-λυμά μου “my guest room” and to the ἀνάγαιον μέγα ἐστρωμένον [ἔτοιμον] “a large room upstairs, furnished [and ready].”¹⁸⁹ As in 18:3, 21:21, and 25:45, the STT of 26:21 lacks a matching אמן or באמת for the Greek ἀμὴν “verily, Amen!” Instead it has an additional prepositional להם “to them” in 26:21 and 26:23 which is not in the Greek text.

At the Passover table Jesus stated, “one of you will *betray* me (εἷς ἐξ ὑμῶν παραδώσει με = אחד מכם ימסרני). However when the verb is repeated in 26:23, mss BEDGH have ימכרני “he will sell me,” with only mss AF repeating the ימסרני. But this is clearly a scribal error in mss AF (repeated in 26:25) for all the manuscripts read ימסרני in 26:24, in agreement with the Greek texts (including Mark 13:21 and Luke 22:22). The STT has an expanded text in 26:23-24, with these fifteen words:

וכולם היו אוכלים בקערה אחת
 לכן לא הכירוהו שאלו הכירוהו השמידוהו
 ויאמר להם ישׁו אמת

All of them were eating from one dish;

therefore they did not recognize him
 because if they had recognized him
 they would have destroyed him.
 And Jesus said to them, ‘Truly’

The Πίετε ἐξ αὐτοῦ πάντες “Drink from *it* [= the cup] all of you” in 26:27 matches the STT שְׁתוּ מִזֶּה כּוֹלְכֶם, but the STT adds לְאָבִיו “to his father” in the phrase “when he had given thanks to *his father*.” In 26:28 the STT reads “this is the blood from the *new covenant* (מִבְרִית חֲדָשָׁה),” with the adjective חֲדָשָׁה, matching the καινός “new” in a number of sources, including mss ACDW λΦ, Old Syriac, Peshiṭta, and the Vulgate. Jesus promised, “I shall drink it with you new in *the Kingdom of my Father* (τῆ βασιλείᾳ τοῦ πατρὸς μου), which matches the אֲבִי בְּמַלְכוּת ms A— in contrast to the שְׁמַיִם בְּמַלְכוּת “in *the Kingdom of Heaven*” in mss BDEFG.

MATTHEW 26:30–46

In 26:30 the STT lacks the equivalent of the καὶ ὑμνήσαντες “and having sung a hymn”; and the ἐξῆλθον “they went” appears as the doublet וַיֵּצְאוּ וַיֵּלְכוּ “they went and they went out,” with the variant וַיָּשׁוּבוּ “they returned” in mss ABEF for the וַיֵּלְכוּ in mss DG. The וַיָּשׁוּבוּ would refer back to Matt 24:3, where the Mount of Olives was last mentioned.. Once on Olivet, according to the STT of 26:31, Jesus spoke to the disciples using two imperatives: בָּאוּ כָלְכֶם הִתְעַצְבוּ עִלַי הַלַּיְלָה, which Howard translated as “Come, all of you, be grieved with me tonight.” By contrast the Greek text has Jesus making a simple declaration, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ| “All you shall be

scandalized in me this night.”

This difference between being “grieved” and “scandalized” can be clarified by recognizing that the Hebrew *Vorlage* read התעצבו, which was read by the Greek translator as the equivalent of the reflexive יתעזבו “you will desert each other.” Given the occasional interchange of the ז and צ, as with זעק/צעק “to cry out” and עלז/עלץ “to exult,” the equating of עצב with עזב is not problematic. However, the עצב in the STT remains the preferred reading even though it is unlikely to be עצב, stem I, “to grieve,” as translated by Howard. In the context of Jesus’ quotation from Zech 13:7, הַךְ אֶת־הָרֹעֶה, וְהַצֹּאן יִתְפּוֹצֵץ הַצֹּאן עצב, stem III, “to bind together,” the cognate of the Arabic عصب (*‘asaba*) “to bind,” which in form 5 means, “he invited, or summoned others to the aid of his party, and to combine, or league with them against those who acted towards them with hostility” (Lane, 1874: 2058). Jesus’s command, עלי התעצבו meant “Bond yourselves together with me,” for he recognized the danger they all faced with his impending arrest. The disciples needed to be *bonded to each other*—lest they become like scattered sheep—until Jesus would be revealed (גלה) to them in Galilee. (The προάξω “I will go ahead” probably reflects a *Vorlage* with עלה “to go up” rather than גלה “to reveal.”)

Peter’s response to Jesus in the STT of Matt 26:33 included also the word עצב where the Greek again has σκανδαλίζω “to desert, to anger, to cause (someone) to sin.” In this case the verb may well be עצב, stem IV, the cognate of the Arabic

غضب (*g'adiba*) “he was angry,” and in form 3 “he broke off from him, or quitted him, in anger or enmity” (Lane, 1877: 2265, citing the *Qur'an* 1:7 and 21:87, “he went off in anger”). It is inconceivable that Peter would have said “I will never be saddened (for you).” To the contrary, there may well have been a *double entendre* with Peter asserting: “I will never become angry (עצב) with you nor forsake (עזב) you!” The Greek and Hebrew texts of Matt 26:35, along with Mark 14:31, declare that the disciples in response to Jesus’ request “*had bonded themselves together with him*” (= תתעצבו עלו) pledging even to die with him.

To be sure, Peter came to grief (עצב), but it was not grief because of Jesus, but because of his later denial of Jesus (Matt 26:75, Mark 14:72; Luke 22:62, and John 18:27). In Matt 26:38 the text tells of Jesus’ grief: Περιλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου “my soul is sorrowful even unto death,” and this phrase matches the STT נפשי מתעצבת עד מות. The next phrase has its variants, with the Greek text having Jesus telling Peter and the sons of Zebedee: μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμου “wait here and stay awake with me.” But the STT reads שמרו עמי “support me and be on guard with me.” In the Septuagint μένω translates sixteen different words but מסך is not one of them. On the other hand, γρηγορέω translates שקד “to keep watch, to be wakeful,” which appears together with שמר in Psa 127:1, Prov 8:34, and Ezra 8:29. The STT mss EF have שמרוני ושמרו עמי instead of the שמרו עמי of mss ABDG.

In 26:39–45 the STT has a number of words which have no counter part in the Greek text, including:

- לאט לאט “slowly, slowly” 26:39,

- ויאמר “and said” 26:39,
- להיות “to be” 26:29,
- שהאמת “for truly” 26:41
- לילך לו ראו את “to go to him they see thou,” which appears in ms A as לילך לבוראו אך “to go to his maker, but . . .” 26:41
- חולה “sick” 26:41,
- לאמר “saying” 26:42,
- ישׁו “Jesus” 26:45,
- לגליל “to the area/district” 26:45.

By way of contrast, except for mss BG, the STT lacks an אבי “my Father” to match the Πάτερ μου in 26:29; and all manuscripts lack a matching אבי for the Πάτερ μου in 26:42. The imperatives שנו ונוחו “sleep and rest” in 26:45 match the καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε “Sleep on now, and take *your* rest” (KJV). But the imperatives are problematic in light of the imperative and jussive in 26:46, קומו ונלך “get up and let us go.” Consequently, most English translations render the Greek text as a question with present indicatives: “Are *you* still sleeping and resting?” (NKJ).

In 26:45 the phrase בן האדם ימסר ביד החטאים “the Son of the Man will be betrayed into the hand of sinners” matches well with the Greek ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. However, the חטאים in the STT and in its *Vorlage* may not mean ἁμαρτωλοὶ “sinners.” As discussed above (98–99) with reference to the Roman centurion’s identifying himself in Matt 8:9 as חוטא אדם “a provost, a super-

intendent,” אָדָם is the cognate of the Arabic أَدَمَة (*ʿadamat*) “provost” and the חוּטָא is the cognate of the Arabic حوط (*ḥawīṭ / ḥayyīṭ*) “one who guards, protects, takes charge” as in the expression حوط أمر (*ḥuwwātu ʿamrⁱⁿ*) “superintendent of an affair” (Castell 1669: 1156; Lane 1865: 671; 1868:1999). This חוּטָא may be a by-form of the Aramaic חוּטָא / חוּטָא, stem I, “to be imperious, to lord it, to ask petulantly, to show one’s self to be noble” (with the interchange of the ך and ך as with אָחַד “one” and יָחַד “only one”). Thus, in light of the different etymologies and the way the narrative unfolds, Jesus was betrayed into the hands of the חוּטָא, i.e., “the authorities, those-in-charge,” which included Roman officials and Jerusalem’s religious leaders. Excluding Jesus, everyone would have been a חוּטָא “sinner” (stem II = حطى [*ḥaṭiya*]) but only a few were recognized as being חוּטָא / חוּטָא “nobles in charge / authorities” (stem I = حوط (*ḥawīṭ*)) (Jastrow 448–449).

MATTHEW 26:47–75

In Matt 26:47 the STT reads *Judas Iscariot*, whereas the Greek has just *Judas*. The πρεσβυτέρων τοῦ λαοῦ “the elders of the people” is matched by שרי העם “the princes of the people,” which parallels the חוּטָא / חוּטָא “nobles in charge / authorities” mentioned in 26:45. Several errors appear in ms D in 26:48, including the misspelling of מַסְרֵהוּ “the one betraying him” (found in mss EF) as מַסְרֵהוּ “they betrayed him.” The הוּא הוּא should be read as הוּא הוּא which appears in ms A. Ms D is also missing the הוּא found in mss ABFG, (lacking also in the Greek, which has λέγων “saying” that is lacking in the STT). In the STT of 26:50, Jesus

asked Judas after being kissed by him, אהובי מה עשית, “My beloved, what have you done?” But in the Greek text Jesus said Ἐταῖρε, ἐφ’ ὃ πάρει “Friend, why are you here?” (RSV) or “*Friend*, do what you are here to do” (NRS). In the Septuagint ἑταῖρος translated קִבֵּר and רֵעַ, but never אָהֵב. In Luke 22:48, Jesus called Judas by his name when he asked, Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; “Judas, would you betray the Son of the Man with a kiss?” There is no indication in Luke’s account that Judas actually kissed Jesus; and in John’s account (18: 2–8) there is nothing to suggest that Judas ever intended to give a kiss him.

According to John (18:10–11) the arrest of Jesus following Judas’ betrayal led Peter to cut off the ear of Malchus, a servant of the high priest Caiaphas. But in the Synoptic Gospels the one who used the sword and the one wounded are not named. The STT reported ויך עבד אחד מעבדי הכהנים “he struck a servant, one from the servants of the priests,” which differs a bit from the Greek, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως “and he struck the servant of the high priest.” The שֶׁלֶף “to draw (a sword)” in 26:51, 52 is misspelled as שֶׁרֶף in mss DE in 26:52. The proverbial πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται “all who take the sword by the sword will perish” is worded a bit differently in the STT: שהשלים חרב בחרב יפולו “for those who draw the sword by the sword will fall.”

A major difference between the STT and the Greek text appears in 26:53a, where the Greek text means, “Do you think that I cannot appeal to my Father,” but the STT reads, הלא תבין שאוכל לפגוע באויבי “Do you not think that I can attack my enemies.” The *Vorlage* of the Greek text must have

been **לֹא אוֹכֵל לְפָנַי בְּאִבִּי**, with the **לֹא** negating the subordinate verb, whereas in the STT the **לֹא** negates the primary verb. The error in the STT was the misreading of the **בְּאִבִּי** “with my Father” as **בְּאֵיבִי** “with my enemies.” The semantic range of **פָּנַע** when followed by a **ב** includes:

- “to encounter with hostility, to attack (and kill)” (five times in I Kings 2:25–46),
- “to encounter with a request, to entreat” (as in Ruth 1:16 and Jer 7:16) (Jastrow, 1903: 1135).

Once the **בְּאִבִּי** was misread as **בְּאֵיבִי** (which became **בְּאוֹיְבֵי** with *scriptio plene*), the first definition was required. (The translation of **תְּבִין** as “you think” rather than “you understand” matches the meaning of the **אֶתְבִּינָן** in Job 31:1.)

Another difference between the STT and the Greek text appears in 26:53b, where the Greek reads **καὶ παραστήσει μοι** “and he would provide me,” and the STT has **וְאֶכֶן לִי** “and thus to me.” But the **וְאֶכֶן** is a error for **וְיִכֶן** “and he will prepare,” which matches the **παραστήσει**. The Greek text has the preferred reading. Here in 26:53 it is again obvious that the STT was not a translation of the Greek text, and that reconstructed *Vorlagen* can help explain the differences.

Like the English verb *to detain*, meaning either “to delay” or “to hold in custody,” so also the verb **עָכַר**. In 26:55 the **וְלֹא עָכַבְתוּנִי** matches the **οὐκ ἐκρατήσατέ με** “you did not arrest me.” But it can also mean “without you hindering me,” as Howard translated it. Two differences appear in 26:57. The STT lacks the equivalent of the Greek **Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν** “then those who seized Jesus,” and, in lieu of **οἱ πρεσβύτεροι** “the elders,” the STT has **וְהַפְּרוּשִׁים** “and the

Pharisees.” Once Jesus was arrested he was taken to (the house of) Caiaphas (קִיאִיפָּס) the high priest. The STT has Peter entering the *house* (בֵּית) of Caiaphas, but the Greek Synoptics have him entering and sitting in the *courtyard* (αὐλή)—with John 18:16 having Peter getting only to the door of the courtyard, where he waited until he was invited into the yard.

Once inside Peter sat μετὰ τῶν ὑπηρετῶν “with the *servants/attendants*” (KJV, NKJ, NAB, and NJB)—definitions cited in Arndt and Gingrich (1957: 850) and Liddell and Scott (1966: 1872). On the other hand, the RSV, NIV, and NIB translated the ὑπηρέτης as “guards,” and the ASV, NAS, and NAU translated it as “officers.” Surprisingly, the translations with “guards/officers” (over against those with “servants/attendants”) find support from the STT, which has Peter sitting near the אַרְמָנִים “*craftsmen*” (Howard’s translation). But the אַרְמָנִים is open to multiple interpretations, including:

- אָמֹן “craftsman, master-workman” (Prov 8:30; Jer 52:15);
- אָמֵן “to confirm, to support,” which in the *Hiph‘îl* means “to trust, to believe,” along with the exclamatory “Amen!”
- אָמִין the cognate of the Arabic أمين (^o*amîn*) “a person intrusted with, or to whom is confided, power, authority, control, or a charge . . . a confidential agent, or superintendent, a commissioner, a trustee, a guardian” (Lane, 1863: 101);
- אָמַן the cognate of the Arabic امان (^o*amân^{un}*) “protection, safeguard” and مأمون (*ma‘mûn*) “an aid, an assistant, a synonym of عون (^e*ûn*) [here apparently meaning, as it often does,

an armed attendant, or a guard]” (Lane, *ibid.*).

Thus, the אֲרָמָנִים (a plural participle) with whom Peter was sitting or standing (Matt 26:58; John 18:18) were probably not אֲרָמָנִים *craftsmen* but armed attendants guarding their prisoner (Matt 26:58, Mark 14:53; Luke 22:55) and providing general security at the initial informal trial (John 18: 22–24), as well as officers invest with authority, i.e., those making up the τὸ συνέδριον ὅλον “the entire Sanhedrin.” The STT of 26:59 labels those in the Sanhedrin as פְּרוּשִׁים “Pharisees,” the title which appears also in the STT of 26:57.

The STT and the Greek text of Matt 26:61–65 have two major differences. In 26:64b the Greek text has Jesus saying,

ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως
καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
hereafter you will see the Son of the Man
sitting at the right hand of the Power
and coming on the clouds of heaven.

But the STT has him saying,

עדין תראו בן האל
יושב לימין גבורת האל
בא בעבי שחקים

yet you will see the Son of the God
sitting to the right of the Power of the God
coming on the clouds of heaven.

The response of the high priest was ἑβλασφήμησεν . . . ἠκούσατε τὴν βλασφημίαν “he has blasphemed . . . you heard the blasphemy.” In the STT the response was stated

differently. Were the STT a translation from the Greek one would expect the βλασφημέω / βλασφημία to be translated by בָּרַךְ, בְּרַךְ, or בְּרַךְ. But the ST has בָּרַךְ אֱלֹהִים “bless God” and בָּרַךְ הָאֵל “bless the God.” This usage of בָּרַךְ with the antithetical meaning of “curse” comes also in I Kings 21:10, 13; Job 1:5, 11; 2:5, 9; and Psalm 10:3.

In 26:66 the rather awkward question in the STT, מַה יִּרְאֶה לְעֵשׂוֹת לְעֵשׂוֹת “what appears to you that is equitable to do?” corresponds to the Greek , τί ὑμῖν δοκεῖ; “what do you think?” (with Mark 14:64 asking τί ὑμῖν φαίνεται; “what appears to you?”). The answer to the question was a common response: מִיֵּת מֵיֵת “he deserves death (STT); Ἐνοχος θανάτου ἐστίν “he is deserving of death” (Matt 26:66); ἔνοχον εἶναι θανάτου “to be deserving of death” (Mark 14:64). Once the death sentence was reached, Jesus was subjected to physical abuse, which was reported in the Synoptics with variations. The STT adds עַל שִׁכְמוֹ “upon the shoulder.”

STT	MATT	MARK	LUKE
spit in face	spit in face	spit	beat
flog shoulder	strike	blindfold	blindfold
slap face	slap	strike	strike face

The STT in 26:69 has Peter *standing* (הִיָּה עוֹמֵד) at the entrance of the courtyard when the maid came up to him and asked, “Were you not *standing* (הִיָּיתָ עוֹמֵד) . . . הֲלֹא אַתָּה . . . הִיָּיתָ עוֹמֵד) with Jesus the Galilean?” But the Greek text has Peter *sitting* outside in the courtyard (ἐκάθητο ἔξω ἐν τῇ αὐλῇ) when the maid made her statement, “You also were with Jesus the Galilean!” But Peter did not stay seated for long. In John 18:25 Peter was *standing* and warming himself when he was

asked, “Are you not also one of his disciples?” And in Mark 14:66 Peter was apparently *standing* while he was warming himself when the maid said to him, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ “You also were with the Nazarene, Jesus.” (In Matt 26:71, 73 and Mark 14:69, 70 there are four references to *bystanders* [παρίστημι].)

The לעוברים “to the ones crossing” in ms D of 26:71 is an error for the לעומדים “to the ones standing” in mss ABEFG. Another error is the omission in ms A of the עומד in the phrase היה עומד עם ישׁו בנאצ״רת “he was *standing* with Jesus in Nazareth.” In 26:70–74 the following words in the STT have no correspondent in the Greek text: the לה of “Peter lied *to her*” and the לה of “he said *to her*” (26:70); the ישׁו of “again *Jesus* denied it” (26:72); the בחצר in the phrase “the bystanders in the *courtyard* came up” (26:73); and the שבשום זמן in the phrase “to swear *that at no time* had he known him.” The emphatic ἀληθῶς “certainly” in 26:73 is lacking in the STT; and the אתה הוא מחבורת זה הנביא שמדברך נכרשאתה מהם “you are from the friends of this prophet, it is clear from your speech” is not a *translation* of καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. “you are also from them for your accent betrays you.” (Mark 14:70 and Luke 22:59, without mentioning Peter’s accent, identify Peter as a Galilean.)

MATTHEW 27:1–17

In the STT of 27:1 the גדולי החכמים “the chiefs of the sages” and the הקדמונים “the elders” (who were called גדולי העם “the chiefs of the people” in 26:3 and שרי העם “princes

of the people” in 26:47) decided to slay Jesus. In agreement with the הכהנים גדולי “chiefs of the priests” in 27:3, Ms A in 27:1 reads הכהנים “priests” for the החכמים “sages” in mss BEFG. This matches the οἱ ἀρχιερεῖς “the chief priests” in the Greek text of 27:1 and Mark 15:1. In Luke 22:66 the “elders of the people” include the chief priests and scribes.

The STT has the adverbial שמכל וכל “unanimously” (literally, “that from all and all”) which is lacking in the Greek. Once condemned Jesus was taken to the house of Pontius Pilate (לבית פו"טן פילא"ט). The STT has the extra word “house” and both names, Ποντίω Πιλάτω, matching mss ACKWXΔΘΠ (mss NBL have only Πιλάτω, as in Mark 15:1). The name Pontius is variously misspelled as פונץ, פריץ, פוטס, פוטס, פו"טן (with the last two spellings having the assimilation of the נ). Pilate was the ἡγεμῶν “governor,” which appears in the STT as גזבר “treasurer, manager,” the same word found in Ezra 1:8 as γασβαρηνός “treasurer,” which is a Persian loanword found also in Aramaic (Ezra 7:21, where it was translated as γάζαις) and Syriac (ܓܙܒܪܐ [gazbara³] and ܓܙܒܪܐ [ganzbara³], like the Babylonian ganzabaru “treasurer”) (BDB 159, 1086).

The Ἰούδας ὁ παραδίδους αὐτὸν “Judas, the one betraying him” in 27:3 appears simply as the name יודא אסכריוטא in the STT, and, whereas the Greek text has Judas returning the thirty coins to the chief priests and elders, the STT has the singular לגדול הכהנים “to the chief priest” and the plural לזקני העם “to the elders of the people.” The plural גדולי הכהנים appears again in 27:6, where the chief priests said according to the Greek text,

Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,
ἐπεὶ τιμὴ αἵματος ἐστίν.

It is not lawful to put them into the treasury,
since they are blood money.

But the STT has this expanded statement which refers to the sanctuary rather than the treasury:

לא יתכן שנשים אלו המעות במקדש
שדמי דם הם
שנתנו בעד דמי יש"ו

It is not permissible to lift up these coins into the sanctuary,
for they are blood money,
since they were given for the blood of Jesus.

The יתכן is a misspelled יתכנן “it is rightly established,” a *Hithpolel* of כּוּן, “to fix, to be firm, to determine.” The דמים is a homograph of “bloods,” as in the חַתָּן־דָּמִים “a bridegroom of bloods” (Exod 4:25), and the noun דָּמִים “price, value, payment, compensation, equivalent” (Jastrow, 1903: 313). The Greek text of 27:5 does not mention the rope (חבל) Judas used to hang himself. In 27:7 the “Potter’s Field” (with initial capital letters following the Greek τὸν Ἀγρὸν τοῦ Κεραμέως) appears in the STT “the field of a man, a potter of clay” (שדה אדם יוצר חרס).

In the Greek of 27:8 this field became known as Ἀγρὸς Αἵματος “Field of Blood,” but in the STT it became known as אהל דם “Tent of Blood.” The *tent* and *field* are obviously not translations of each other, and there is no graphic similarity between אהל “tent” and the words for “field” (בַּר,

שָׂדֶה, שְׂדֵמָה, חֶלֶק, חֶלְקָה, and יִגְב) which could cause confusion. Thus, it appears that the ה in the STT אהל “tent” was a scribal error for a ח in the word אחל, and this אחל was the transliteration of the first four letters of the name Ἀκελδαμάχ found in Acts 1:19. Acts 1:15–26 is a record of Peter’s independent account of Judas’ death from an accidental fall and the subsequent selection of Matthias as the twelfth disciple. According to Peter, the place where Judas fell became known in Aramaic as Ἀκελδαμάχ, τοῦτ’ ἔστιν Χωρίον Αἵματος “Akeldama, that is, Field of Blood” (= חקל דמא).

But there is a problem with the transliteration of חקל דמא as Ἀκελδαμάχ. The χ on the end of Ἀκελδαμάχ should be the first letter of the name, not the last. The χ usually transliterated a ג, a כ, or a ח, but not a final silent א. The Aramaic חקל דמא should appear as Χακελ Δαμά, analogous to the Χεβρων for חֶבְרוֹן (Gen 13:18), the Χαβερ for חֶבֶר (Judg 4:11), and Αχαζ for אֲחָז (I Chron 8:35). Thus the אהל דם “tent of blood” should be read as אהל דם, the equivalent of the transliterated Aramaic Ἀκελδαμάχ—like the *Akeldama* in the NAB, NAS, NIV, NIB, RSV over against the *Hakeldama* of NRS, NAS, NAU, and NJB. Were the initial *H* of *Hakeldama* changed to *H* (and the *k* changed to a *q*) the *Haqel Dama* would properly reflect the חקל דמא “Field of Blood.”

As recognized by most commentators the alleged quotation from Jer in 27:9–10 in the Greek text of Matt 27:9 is from Zech 11:12–13, and perhaps a bit from Jer 18:2–6. But in the STT of Matt 27:9 there is a straightforward quotation of Zech 11:12–13a. The MT of Zech 11:12–13 reads,

וְאָמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי
וְאִם־לֹא חָדְלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כֶּסֶף׃

וַיֹּאמֶר יְהוָה אֵלַי הַשְּׁלִיכֵהוּ אֶל־הַיּוֹצֵר
 אֶדָר הַיֶּקֶר אֲשֶׁר יִקְרָתִי מֵעֲלֵיהֶם
 וְאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וְאֲשַׁלֵּךְ אֹתוֹ
 בֵּית יְהוָה אֶל־הַיּוֹצֵר:

I said to them, “If it seems right to you, **give** me my wages; but if not, cease.” And they weighed out as my wages thirty (shekels of) silver. And Yahweh said to me, “**Throw it** to the potter,” the **lordly** price at which I was paid off from **upon** them. *So I took the thirty (shekels of) of silver and threw them into the house of the LORD unto the potter.*

The above words in boldface differ from those in the STT; and the words in italics are not in the STT, which reads:

וַאֲמַר לְהֵם אִם טוֹב בְּעֵינֵיכֶם רְבוּ שְׂכָרְךָ
 וְאִם [לֹא אֲבֵעִף אֲבֵעִף] חֲדָלוּ: וַיִּשְׁקְלוּ שְׂכָרִי שְׁלֹשִׁים כֶּסֶף:

וַיֹּאמֶר ה' אֵלַי הַשְּׁלִיכֵהוּ אֶל הַיּוֹצֵר:

[אֲדָם הַיֶּקֶר אֲשֶׁר יִקְרָתִי מֵהֵם אֲבֵעִף]

וַזֵּהוּ מֵהָאֲדָם הַיּוֹצֵר חָרַס כְּאֲשֶׁר אֲדוֹנִי צִוָּה:

And I said to them: “if it is good in your eyes, **multiply** my wages, but if [not] cease.” So they weighed for my wages thirty (pieces of) silver. Then the L[ORD] said to me: “**Throw** unto the potter [the **man** price at which I was paid off **from** them]—this is from the man who forms clay—as the Lord commanded.

The differences in the texts are scribal errors: (1) the confusion of הָבּוּ and רְבוּ; (2) the הוּ of הַשְּׁלִיכֵהוּ became simply a ו; (3) the אֲדָם was misread as אֲדָם; and (4) the מֵעֲלֵיהֶם

Delitzsch Hebrew NT

וַיִּתְּנוּ אֹתָם אֶל־שָׂדֵה תְּיֹצֵר כְּאֲשֶׁר צִוָּה יְהוָה אֹתִי:

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,

καθὰ συνέταξέν μοι κύριος.

And they gave them for the Potter's Field,
as the Lord directed me.

The repetition of ἡγεμῶν “governor” in Mat 27:11 is not found in the STT, which has instead the name פִּילָא”ט as in Mark 15:2 and Luke 22:3. In Matt 27:12 the STT has seven words not reflected in the Greek text, including: (1) the name יִשׁׁוּ, (2) the addition of הָעָם after the זְקֵנִי “the elders of the people” (= πρεσβυτέρων), and (3) לְשׁוֹם דָּבָר שֶׁהִי אֹמְרִים “in regard to some word they spoke against him.” In Pilate’s question to Jesus in Matt 27:13, the STT רֹאֵה אֵינְךָ רֹאֵה “Do you not see?” is closer to the ἴδε “See!” in Mark 15:4 than to the Οὐκ ἀκούεις “Don’t you hear?” in the Greek of Matthew. No names are found in the Greek text of 27:14, but the STT names Jesus and Pilate. The ἑορτὴν “feast” in 27:15 appears in the STT as הַחַג הַנּוֹכַח שֶׁל פֶּסַח “the honored feast of Passover”; and the ὁ ἡγεμῶν “the governor” is called גִּזְבָּר הָעִיר “commander of the city.”

In Matt 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν “they had a well known prisoner named Barabbas” is not quite the same as the STT with its statement that וּבִיד פִּילָא”ט הָיָה חָבוּשׁ אֶחָד שֶׁהָיָה כְּמַעֲט שׁוֹטָה שְׂמוֹ שֶׁ בְּרַבָּא”שׁ “Pilate had a prisoner who was just a bit insane, his name was Barabbas.” (Mark identified Barabbas as one who had committed murder in the insurrection.) The name שֶׁ בְּרַבָּא”שׁ appears again in 27:17; but in 27:20 it is spelled

simply as **ברבאש**. One would expect Βαραββᾶς (= **בר אבא**) to be spelled as **בראבאש** as in ms A, rather than **בארבש** as in ms B or the **ברבש** in mss EF.

MATTHEW 27:18–66

In 27:18–23 the following words appear in the STT with no match in the Greek text: (a) 27:18 *Pilate*; 27:19 *messenger* and *I implore you*; (b) 27:23 *let them hang him* appears three times but the Greek Σταυρωθήτω “let him be crucified” was said only once.” Other variations include the STT “gratuitous hate” in 27:18 for the Greek “envy”; in 27:19 the STT has “speak not a word against” for the Greek “have nothing to do with”; the STT reports Pilate’s wife had a night vision, whereas the Greek text has her speaking of a day dream; in 27:20 the chief priests and elders *assembled* the people, but in the Greek they *persuaded* the people; in the STT the people were to ask “that Jesus might die” (וּשִׁישׁׁוּ יָמֵית), but in the Greek text they were to “ask that Jesus might be destroyed” ($\text{τὸν δὲ Ἰησοῦν ἀπολέσωσιν}$). In the STT of 27:21–24 Pilate’s name appears four times, but the Greek text his name comes but twice.

The phrase **היה תקומה שלא** in Matt 27:24, with a 3ms verb, should probably be emended to **היתה תקומה**, with a 3fs verb, which would then match the phrase in Lev 26:37, **וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה** “and you shall have no standing,” (which appears in the Septuagint as $\text{καὶ οὐ δύνησθε ἀντιστήναι}$ “you will not be able to withstand.”) The Greek text of 27:24 has simply ὅτι οὐδὲν ὠφελει “that he could achieve nothing” for the STT **שלא היה תקומה ולא יכול להשלים** “(when he saw) that there was not a restoration (of

calm) and he was unable to make peace.”

In 27:24b, in Pilate’s statement after he washed his hands, there are five variants: two in Greek and three in the STT. Mss BDΘ read Ἄθωός εἰμι ἀπὸ τοῦ αἵματος τούτου “I am innocent of the blood of this one”; but mss **SKLW** Π have τοῦ δικαίου “this righteous (man)” instead of the τούτου. In the STT the variants are the מזהם “from them” in ms D appears as מזהם “from the blood” in mss ABEF, and as מדם ישו “from the blood of Jesus” in ms G. The למדו in mss EF for the שמרו “be careful” in mss ABD is probably an error for לדמו “for his blood,” although נקי “innocent” is usually followed by the preposition מן (i.e., I am innocent *from* his blood), not ל (i.e., I am innocent *to* his blood). If the למדו in mss EF was originally לדמו, it was a doublet of the מזהם.

The Greek of Matt 27:26, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῆ, “and having scourged Jesus, delivered him to be crucified,” and Mark 15:15, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῆ, “and he delivered Jesus, after he had scourged him, to be crucified,” definitely have Pilate himself doing the scourging of Jesus. But the STT reads ומסר להם ישו לקוי ומעונה “and delivered to them Jesus for beating and affliction,” i.e., others would actually inflict the punishment, which is in agreement with Luke 23:25.

The scene shifted from the Garden of Gethsemane (26:36) to the house (αὐλή = בית) of Caiaphas (26:57), to the house of Pilate (27:2), and then inside the residence (αὐλή) to the *praetorium* (πραιτώριον), which in the STT is the משמר, “the guardhouse.” The soldiers (στρατιῶται) are identified

in the STT as the **פרשי החצר**, which could mean “the horsemen of the court” or “the horse attendants of the corral” (similar to the **חצר סוסים** in I Chron 4:31 and the **חצר סוסהם** in Jos 19:5). The military term **στεῖρα** “garrison, cohort” appears in the Greek text of 27:27, but the STT has the non-military phrase **קהל רב מעמים רבים** “a great company of many people.”

According to Mark 15:17, the soldiers dressed Jesus in a **πορφύραν** “a purple garment,” which appears in Matt 27:28 as a **χλαμύδα κοκκίνην** “a scarlet robe,” and this became “a scarlet military cloak” in the NAB. The STT has **בגדי משי** “garments of silk” and **מעיל משי ירוק** “a cloak of greenish silk” (cf. Ezek 16:10, 13), which could also be interpreted as “garments of the foot-soldier” and “a green tunic” in light of the Arabic **ماشى / ماش** (*mašy/mâšⁱⁿ*) “foot-soldier, infantry” (Wehr, 1979:1068–1069).¹⁹² The soldiers, whether equestrian or pedestrian, mocked Jesus by giving him a crown of thorns (**עטרה מקוצים** = **στέφανον ἐξ ἀκανθῶν**), a reed scepter, and kneeling before him saying “Shalom be upon you, King of the Jews.” This “Shalom!” was matched in Greek by **Χαῖρε** “Hail!”

In 27:31 the Greek reads **καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι** “and *they led him out* to be crucified,” but the STT has a different verb, **וצוו לתלותו** “and *they commanded* to hang him.” In the STT Simon the **Canaanite** (**הכנעני**) was compelled to carry Jesus’ cross, whereas in the Greek text it was Simon of **Cyrene** (**Κυρηναῖος**). Cyrene could have been spelled **כרעני**, which—with a misreading of a **ר** as a **נ**, like the variant phrases **וַיִּתֵּן תְּמִים דְּרָכֵי** in Psa 18:33 [MT] and

the **הַרְפֵּי הַתְּמִים וַיֵּתֶר** in II Sam 22:33 [MT]—was read as **כְּנַעֲנִי**.¹⁹³ The **σταυρός** “cross” in 27:32 appears in the STT as **צְלִיבָה** “a pole for hanging, impaling,” and this was glossed with the addition of **עֵרֵב** “woof” and the **שְׂתִי** “warp.”

The place of crucifixion was spelled out in several ways, with only the STT having—in agreement with the Vulgate’s *Calvariae*—the name Calvary, and with John mistakenly saying that *Golgotha* was a Hebrew word, although it is the Aramaic equivalent (ending with *-tha*) of the Hebrew **גּוֹלְגוֹתָה** (BDB 166; Jastrow, 1903: 221). The exact words of the texts are:

- **לְמַקְיָמָה נִקְרָא גּוֹלְגוֹתָה הוּא הַר קַלְוֹוֹאֲרִי** “to a place called Golgotha, that is, Mount Calvary,” with the variant spellings of the Latin *Calvaria* as **קַלְבָּאֲרִי** (ms A) and **קְלוֹוֹאֲרִיאָו** (mss EF), Matt 27:33;
- **εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος** “to a place called Golgotha, which means Place of a Skull,” Matt 27:33;
- **Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος** “to the place Golgotha, which is translated, Place of a Skull,” Mark 15:22;
- **ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίου** “to the place called the Skull,” Luke 23:33;
- **Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα** “to the place called the Place of a Skull, which is called in Hebrew, Golgotha,” John 19:17.

Matt 27:36 is missing in all of the STT manuscripts. In 27:37 the sign over Jesus was **זֶה יֵשׁוּעַ נְאֻזְרַת מֶלֶךְ יִשְׂרָאֵל**

“This is Jesus of Nazareth, the King of Israel” (with mss EF reading מנאזרֶאתָ “from Nazareth”). The “King of Israel” here and in 27:42 appears as “the King of the Jews” in 27:11 and 27:29. But in the Greek text of 27:42 and Mark 15:32 Jesus is ὁ βασιλεὺς ἰσραήλ “the King of Israel,” although Luke 23:38 again has “the King of the Jews.” The meaningless פֶּאֶר in 27:40 is obviously a scribal error for רֵאָה “See!” which has no match in the Greek text of 27:40 but equals the Οὐὶ “Aha!” of Mark 15:29. The ναὸν “sanctuary” in 27:40 is matched by the מִקְדָּשׁ הָאֵל “sanctuary of the God” in the STT. The אִם “if” in the STT of 27:42 appears in Luke 23:35, but not in the Greek of Matt 27:42 or Mark 15:32. However, in Luke the statement is “If he is the Christ of God, his Chosen One!” whereas the STT reads, “If he is the King of Israel.” (The first word in 27:42, הָאֲחֵרִים “the others,” is misspelled in the note on 27:42 as הָאֲתֵרִים, under the influence of ms G which read אֲתֵרִים רַפָּא “others he healed.”)

A ten page study on Matt 27:46 appears above (Chapter II, pp. 31–42), the conclusions of which can be summarized here. The Greek text of Matt 27:46 has a *transliteration* of the Hebrew אֱלֹהֵי אֱלֹהֵי “my God, my God,” but a *translation* of the Hebrew verb עִזַּבְתָּנִי “you have forsaken me” into Aramaic—and then a *transliteration* of the Aramaic שְׁבַקְתָּנִי “you have forsaken me” into Greek as σαβαχθαυ. Jesus last words from the cross, according to Matt 27:46 and Mark 15:34, appear to have been in Hebrew, which is what the STT states: צַעַק . . . אֹמְרָב לְשׁוֹן הַקֹּדֶשׁ אֱלֹהֵי לְמָה עִזַּבְתָּנִי “he cried out . . . saying in the holy language, My God! My God! Oh how you have made me suffer!” The Hebrew

עֲזַבְתָּנִי has the support of the Old Latin *zapthani*, *zaptani*, and *zahthani*. According to John 16:32, Jesus knew he would never be forsaken by his father: “The hour is coming, indeed it has come, when you [my disciples] will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me.” This text supports the interpretation that the עֲזַב spoken by Jesus was stem III “to punish, to torment, to make one suffer greatly,” not stem II “to forsake.” The Greek σπόγγον “sponge” is the Semitic loanword סָפוֹג / אֶסְפוֹג “sponge, spongy bread.” The STT of Matt 27:48 does not have anything to match the περιθεὶς καλάμῳ “having put (the sponge) on a reed” to give Jesus some wine to drink.

In the STT of 27:50 the three words וּשְׁלַח נְשִׁמָּתוֹ לְאָבִיו “and he sent his spirit to his Father” tell of his death, but in the Greek text of Matt 27:50 it appears as ἀφῆκεν τὸ πνεῦμα “he yielded up the spirit,” whereas in Mark 15:37 its is stated in one word, ἐξέπνευσεν “he expired.” Luke has the fullest text, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν “‘Father, into your hands I commend my spirit.’ Having said this, he expired.” The STT reports in 27:52 that “and the graves were opened and many of those asleep in the ground of dust arose.” The Greek has here an expanded text, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, “and the graves were opened; and many bodies of the saints who had fallen asleep were raised.” The Greek has no match for the STT אֶרֶץ הַעָפָר / אֶרֶץ הָעָפָר “the ground of the dust”; and the STT has no match for ἁγίω “saints.” For Matt 27:53 the STT mss ABDG read וַאֲחֵר שָׁחִיו בְּאֵר הַקֹּדֶשׁ וַנִּגְלוּ לְרַבִּים “and after *they* came to life *they* went to the holy city and *they* were revealed to

many.” (Mss EF read זָה instead of שְׁחַיִּי and גָּלוּ instead of וּנְגַלְוּ). However, the Greek differs by reading μετὰ τὴν ἔγερσιν αὐτοῦ “after the resurrection of him.” i.e., after Jesus’ resurrection, those who had arisen from their tombs went into Jerusalem.

The STT of 27:54 reads וְשָׂר הַמַּאָּה הָעֹמְדִים עִמּוֹ “the centurion and the ones standing with him,” but the Greek Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ’ αὐτοῦ “the centurion and the ones with him” lacks a word matching the הָעֹמְדִים. Similarly, the עֹמְדוֹת “(women) standing” in 27:55 does not match the θεωροῦσαι “(women) looking.” The ἠκολούθησαν “they (the women) followed (Jesus)” has no correspondent in the STT, although the שָׂמוּ לְיֵשׁוּעַ “they ministered to Jesus” matches the διακονοῦσαι αὐτῷ “ministering to him” at the end of 27:55.

At first glance a major difference between the STT and the Greek texts comes in Matt 27:57, Mark 15:43, Luke 23:51, and John 19:38—all of which name Joseph of Arimathea:

- Matt 27:57, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ “there came a rich man, from Arimathea, named Joseph”;
- Mark 15:43, ἐλθὼν Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς “Joseph of Arimathea, an honorable counsellor”;
- Luke 23:51–52, ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος . . . ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων “a man, by name Joseph, a counsellor, a man good and righteous . . . from Arimathea, a city of the Jews”;

- John 19:38, Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ “Joseph of Arimathea, being a disciple of Jesus.”

But in the STT there is no mention of Arimathea. Instead there appears to be an alternative name with three spellings: (a) **מכרנאסיאה** in mss BD, (b) **מכרימיסיאה** in ms A, and (c) **מכרמאסי** in mss EF. Two Arabic cognates clarify the meaning of these compounded words. The first cognate is **كرم** (*karuma*) “he was highly esteemed, he was generous,” with the adjectives **كريم** (*karîm^{un}*) “generous, liberal, honorable, noble, high-born,” **مكرمة** (*makrumat*) “generous, honorable, munificent,” and **مكارمة** (*makârimat*) “excellent, noble” (Lane, 1893: 2999; Wehr, 1979: 962–963). The **مكرم** (= **מכרם**) is a perfect match for the **מכרנו** / **מכרינו** in mss AEF (with the **מכרנו** in ms D being a scribal error for the **מכרנו** in mss AEF). These definition of **כרם** and its derivatives match the Greek texts, cited above, which esteem Joseph of Arimathea as a generous, good, righteous, and honorable man. The second cognate is **عسا / عسي / عسو** (*‘usûw^{un} / ‘asiya / ‘asâ*) “he became aged or advanced in age” (Lane, 1874: 2047–2048; Hava, 1915: 473). Thus, the STT speaks of Joseph of Arimathea as being a *generous and honorable old man*. The **אסיאה** of mss BD, the **יסיאה** in ms A, and the **אסי** in mss EF are variant *transliterations* of **עשי / עשי**, the title of respect given to the “*Honorable Elder* Joseph of Arimathea.” The **אסי** as a variant of **עשי** parallels the variants **גבע / גבא** “to be high,” **נעל / גאל** “to pollute,” and **עגם / אנם** “to be sad.” A final ם and a space placed between the **מכרנו**

and the אִסְי would have made the two stems a bit more transparent. The STT omitted the *name* Arimathea; the Greek texts lack the *title* of respect—but they convey the same idea with their descriptive adjectives about Joseph’s righteousness, wealth, and honor. This Arimathea could be identified with, or be a parallel to, the אִרְמַתְיָא (Αρμαθαίμ) of I Sam 1:1.¹⁹⁴

Once Joseph of Arimathea received the body of Jesus he wrapped it in a σιנדόνι καθαρῶ “a clean linen cloth,” or, as the STT states in 27:59, **מִשׁוֹ חֲשׂוּב מְאֹד** “he wrapped it in a very valuable silk garment,” either of which was perhaps more expensive than the silk garments mentioned in 27:28. The STT of 27:60 adds the detail that the tomb was *freshly hewn* (נִחְצָב חֲדָשׁ), whereas the Greek states simply ὁ ἐλατόμησεν “the one hewn.” Another difference is that the STT has “and he placed (וּשָׂם) a great stone over the entrance of the tomb,” the Greek has the participle “having rolled (προσκυλίσας) the stone” The STT lacks the equivalent of the closing verb ἀπῆλθεν “he departed.”

All STT manuscripts are missing Matt 27:61. In 27:64 the plural μήποτε ἐλθόντες οἱ μαθηταὶ “lest his disciples appear” is singular in the STT: **שְׂבִאוּלֵי אִיזָה מִתְלַמִּידָיו יִבֵּא** “since perhaps from his disciples he might come and steal.” The Greek καὶ εἴπωσιν “and they might say” has nothing to match the אַחֲרָ “afterwards” in the phrase **וְאַחֲרָ לְעָם יֹאמְרוּ** “and *afterwards* they might say to the people.” In the STT of 27:65 the request of the chief priests and Pharisees to Pilate that Jesus’ tomb be guarded brought this imperative response from Pilate: **בְּקֶשׁוֹ שׂוּמְרִים** “Search out guards!” But in the Greek text Pilate responded in the present active indicative: Ἐχετε κουστωδίαν “You have a guard.”

The last variant in the chapter is in 27:66 where the Greek text has “and they having gone *made secure* (ἡσφαλίσαντο) the sepulchre, having sealed the stone with the guard.” But the STT reads, “So they *completed the structure* (שלמו בנין) of the tomb, they sealed it and placed guards there.” The Hebrew בנין שלמו בנין and the Greek ἡσφαλίσαντο cannot be translations of each other.

MATTHEW 28:1–20

The STT of Matt 28:1 lacks a correspondent to the Ὁψὲ δὲ σαββάτων “now after the Sabbath,” and the ונרעשה הארץ “and the earth was shaken” is not a perfect match for the καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας “and behold there was a great earthquake.” Nor are the actions of the angel a perfect match in the texts, for the STT states הפך האבם ועמד “he overturned the stone and stood,” but the Greek has ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ “he rolled back the stone and sat upon it.” The *standing* angel of the STT matches the *standing* angels of Luke 24:4, but differs in respect to the number of angels; and the *sitting* angel agrees with Mark 14:5 where the angel is *sitting* in the tomb. The appearance and the apparel of the angel differ. In the STT his appearance was כשמש “like the sun,” but in the Greek his appearance was ὡς ἀστραπή “like lightening,” which would match ברק, בזק, בזיז, or לפיד, but not שמש. In the STT his garments were כשלג “as snow,” and the Greek has λευκὸν ὡς χιών “they were white as snow,” whereas Mark 16:5 has the young man dressed in a white robe (στολήν λευκήν), and Luke 24:4 has two men in dazzling apparel (ἐν ἐσθήτι ἀστραπτούση). In the STT of 28:6 the angel tells the women איננו כאן שכבר

הי “he is not here for he is already alive,” and then he invited the women to see the place “where the Lord *stood up*” (אשר עמד שם הארון). But in the Greek text of 28:6 the angel tells the women οὐκ ἔστιν ὧδε, ἠγέρθη “he is not here for he has risen,” and the women were invited to see the place “where the Lord *lay*” (τὸν τόπον ὅπου ἔκειτο). In 28:7 the STT lacks the equivalent of the εἰς τὴν Γαλιλαίαν “to Galilee”; and the angel’s concluding remark, ἰδοὺ εἶπον ὑμῖν “Lo, I have told you,” in the STT appears as כאשר לכם אמר “just as he told you.”

It is surprising to find the angel addressing the women with masculine plural verbs (תפחדו, בואו, ראו, לכו, אמרו, and תראוהו) rather than with feminine plural verbs ending with נה. This could be due to a careless translation from Greek—where the verb in the second person is not gender specific—into Hebrew which is gender specific. The same problem appears when the narrator writes about the women, as in 28:8, where ויצאו “they (the women) went out” and וירצו “they (the women) ran” are masculine plural verbs. A mixed form appears in 28:9, where the המה הולכות “they were going” combines the masculine plural pronoun המה with the feminine plural participle הולכות. And this is followed by a masculine pronoun and masculine verbs ויהם קרבו אליו ויקדו לו וישתחוו לו “and they (the women) came near to him, and bowed to him, and worshiped him.” In 28:10 even Jesus was made to address the women using a masculine plural jussive and imperative: אל תפחדו אמרו אחי “Do not be afraid, tell my brothers!” (The correct feminine להן “to them” is in mss BDG, but the masculine להם comes in mss AEF.)

The greeting Jesus gave to the women in 28:9 was Χαίρετε “Hail!” but in the STT it was הַשֵּׁם יוֹשִׁיעֵכֶן “May the Name save you!” (In 27:29 the Χαίρε was matched by שְׁלוֹם עֲלֶיךָ.) In 28:11–12, the κουστωδία (= שומרים, as in 27:65–66) and the στρατιώτης (= פרשים / החצר, as in 27:27) were told by the chief priests to say, “his disciples came by night and stole him away *while you slept* (בעודכם ישנים).” In the Greek text this became, “his disciples came by night and stole him away *while we were asleep* (ἡμῶν κοιμωμένω).” In 28:14, the STT has וְאִם זֶה יָבֵא לְאוּזַן פִּילָטוֹס “and if this comes to the ear of Pilate” which differs a bit from the Greek καὶ ἐὰν ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος “and if this be heard by the governor.” The balance of this statement also differs, with the STT having אֲנִי נֹדְבֵר עִמּוֹ בְּעִנְיַן יִיחָכְכֶם “we will speak with him about the matter (that) he should leave you alone,” whereas the Greek reads ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν “we will reassure him and we will keep you out of trouble.” These two sentences are obviously not translations of each other, though they make the same point.

It is difficult to reconcile the statement in the STT of 28:15b that the soldiers’ fiction about the disciples’ stealing the body of Jesus “is the word [held] *in secret* (בסוד) among the Jews unto this day,” with the reading of the Greek text that this “saying is *commonly reported* (διεφεημίζω) among the Jews until this day.” The problem between being “commonly reported” and being “in secret” disappears once the סוד here is understood to mean “intimate union, circle, council (of the Sanhedrin),” rather than “secret” (Jastrow, 1903: 961).

In Matt 28:16 there are two difference in the texts. First, the STT reports that “twelve disciples walked to Galilee,” but the Greek text states that “eleven disciples” went there. Secondly, the STT text states that Jesus appeared to the disciples “in the mountain where they had prayed with him (בהר אשר בו) (התפללו).” But the Greek text reads that they went “to the mountain to which he had directed them” (εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ ἠησοῦς).

The “Great Commission” of forty-one words in the Greek text of Matt 28:19–20 appears in the STT with only these twelve words: לכו אתם ושמרו [ולמדו] אותם לקיים כל “Go ye and [teach] them to carry out all the things which I have commanded you forever.” The ולמדו is the reading of mss AB for the ושמרו of mss DEFG. These variants need to be combined to read למד ושמרו, an imperative and an infinitive construct, with the first words having been לכו אתם ושמרו למד אותם “go ye and strive vigorously to teach them.” The ושמרו is the *Qal* of the same verb found in the *Hiph‘il* in Matt 8:4 and 9:30, which, as noted above (pp. 115–117), is not the verb שָׁמַר “to guard” but שָׁמַר “to strive with vigor,” the cognate of the Arabic شَمِرَ (*šamara*) “he strove, or labored, exerted himself vigorously, he employed himself vigorously or laboriously or with energy, or took extraordinary pains and was quick in doing [the affair or the religious service]” (Lane, 1872: 1595–1596).

The words of the Great Commission in Matt 28:19–29 highlighted in English boldface are not found in the STT:

וישׁוּ קרב אליהם ואמר להם
לי נתן כל היכולת בשמים ובארץ:
לכו אתם ושמרו [mss AB ולמדו] אותם
לקיים כל הדברים אשר ציויתי אתכם עד עולם:

“Go ye **therefore** and teach all **nations**,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost.

Teaching them to observe all things
whatsoever I have commanded you:

and, lo, I am with you alway,
unto the end **of the world. Amen.**”

NOTES

1. BAG, 1; Jastrow, 2; Ringgren, 1974: 1–19.

2. BAG, 331; Jastrow, 1251–1252; Stevenson, 45 §7, 52; Dalman, 57–58, 278 fn 1.

3. Dalman's proposal (1960: 278, note 1) to read Εφφαθα as a feminine plural imperative אֲפַתְתִּי, which was addressed to the man's "eyes" (*sic*) rather than a masculine singular addressed to the man himself, is not convincing. His appeal to the "opening of the eyes" in Gen 3:5 and 7 is no doubt responsible for the error of his having *Augen* "eyes" instead of *Ohren* "ears" with reference to Mark 7:34.

4. It was transliterated in Arabic as هوشعنا (*hûšâ'nâ*) and in Syriac as ܘܫܥܢܐ (*ʾûšānâ*). Note the use of يسوع (*yasûc*) for Jesus compared with the *Qurʾanic* عيسى (*isā*) for ܝܫܘܥ, in which there has been a metathesis of the ʾ and the ܥ (i.e., the ܥ and the ܝ have been transposed).

5. The ambiguous ܘܥܠ-ܥܝܢܝ ܝܚܒܠܝ in Job 24:9, translated variously as

- "and take a pledge of the poor" (KJV, NKJ, ASV),
 - "the infant of the poor is seized for a debt" (NIV, NIB),
 - "the child of the poor is exacted as security" (NJB),
 - "the suckling of the poor they seized" (Pope 1965: 158)
- may well contain the noun ܥܠ/ܥܘܠ "poor," with the ܥܝܢܝ "poor" being a clarifying gloss. See Driver and Gray (1921: Part 1: 207 and Part 2: 167) for a summary of the interpretations of this verse.

6. Ordinarily the Arabic ش (*š*) would be a ש in Hebrew, but there are a number of cognates where a ש matches the Arabic ش (*š*), including: (1) לִשְׂבִיב “flame” and שֵׁב (*šabba*) “to kindle a fire, to blaze, to flame” and שֵׁבֶת (*šabbat*) “a blazing, flaming fire”; (2) רְשָׁוָה “desire, longing” and شَوْق (*šawq*) “desire, yearning, longing of the soul” and ذُو شَوْق (*đū šawqin*) “an admiring lover”; and (3) חֲשָׂרָה “collection” and حَشْر (*ħaşara*) “to collect.”

7. Note also Castell’s (1669: 998) definitions for وشع (*wš^c*): “*Miscuit, . . . ornavit, . . . IV Floruit arbor, olusve . . . Flores olerum . . . Stratum textile ex palmæ foliis & caudicis fibris, similibusve rebus siccis, quod injicitur supremis domûs tignis, lignisve. . . Umbraculum, . . . Truncus arboris.*” He mixed/mingled, . . . he adorned/decorated, . . . IV Tree, vegetation blossomed . . . Blossom of vegetables . . . Woven cover from palm leaves and wooden fibers like a dry thing which is put on the top of house beams, timbers . . . Shelter/shade . . . tree trunk.

8. Castell (1669: 830, 890) defined (1) هَش (*ħaşša*) as “*Fuste decussit de arbore . . . Agilis, lætus, ac lubens fuit . . . Facilis, comis, benignus humanus fuit . . . Alacrem, lætum, lubentem reddidit . . . VIII Lubentem, comem, & benignum, se præbuit. . .*, and (2) هَاش (*hâşša*) as “*Commisti fuerunt inter sese, et tumultuati homines . . . Turba hominum.*” “A stick broken off from a tree . . . Rousing, happy and also to be cheerful . . . Courteous, gracious, to be affable, kind . . . he responded with excitement, cheer, happiness, . . . VIII he showed himself to be cheerful, gracious, and kind”; and (2) “they were confused/mixed up among themselves, and an uproar of people . . . disturbance/crowd of people.

9. BAG, 491, 811; Jastrow, 768, 794; Liddell and Scott, 1754. Note also Wilcox, 1992, “Mammon” and Hauck, 1967, “μαμωνᾶς.”

10. Jastrow, 131–132; 834; BDB, 61, 87, 1101; BAG, 492. Note also (1) Kuhn, 1967, Μαρανναθα, (2) Wilcox 1992, “Maranatha,” and (3) *Webster New World Dictionary on Power CD* (Zane Publishing, 1994–1995).

11. Jastrow, 1438, 1440; BAG, 740.

12. Howard, George. 1987. *The Gospel of Matthew according to a Primitive Hebrew Text*. Macon, GA: Mercer University Press. Revised 1995. *The Hebrew Gospel of Matthew* Macon, Georgia: Mercer University Press.

13. For the ambiguity of רַקִּי and רַכִּי , compare (1) the Arabic رقيق (*raqîq*) which can mean “soft, tender, sweet, elegant graceful” or “weak, abject, mean, paltry, contemptible,” and (2) ركيك (*rakîk*) which can mean “little, weak, thin, feeble” or low, ignoble vile, mean, sordid.”

14. Walton, *London Polyglott* of 1654–1657, Volume 3: 114.

15. Compare Davies and Allison (1997: 624), who noted that “ʿĒl as a name of God appears in pre-Christian Aramaic (e.g., 4Q246),” and they conclude, therefore, that “Mt 27:46 like Mk 15:34 may give Aramaic alone . . . so that the difference may reflect different Aramaic dialects.” Keener (1999: 682) is in general agreement in his statement that “Mark records the prayer in its fully Aramaic form . . . (and) Matthew re-Hebraizes the address (changing ‘Eloi’ to ‘Eli’”

16. BAG, 746; BDB 1114; Jastrow, 1516.

17. Lamsa's paraphrase of the Peshiṭta text of Psalm 22:1 reads, "My God, my God, why hast thou let me to live? And yet thou has delayed my salvation from me, because of the words of my folly." However, there is no lexical support for defining **צבם** as "to let live."

18. Lamsa (1933) translated Matt 27:46^b and Mark 15:34^b as, "Jesus cried out with a loud voice and said, Eli, Eli, lemana shabakthani! My God, my God for this I was spared," with a footnote reading, "This was my destiny." His translation of *shabakthani* and his footnote gloss are theological interpretations lacking any lexical support. Syriac **צבם** (*šēbaq*) is the cognate of Jewish Aramaic **שבק** (*šēbaq*) "to leave (behind), to let alone, to forsake," as well as "to remit, to pardon, to forgive" (BDB 1114; Jastrow 1516; J. Payne Smith, 557). The Arabic **سبق** (*sabaqa*) meaning "to precede, to outstrip" (Lane 4: 1299–1300) — with the regular *s/š* variant — is unrelated to the Hebrew/Aramaic/Syriac **שבק**/**צבם**. (Note also Castell 1669: 3681, **שבק** "reliquit, deservit, dimisit, etc.")

Contrary to Lamsa's statement (1985, 102–103), that *nashatani*—not *shabacktani*—meant "to forsake" and *nashatani* would have been Jesus' word of choice had he quoted Psa 22:1 in Aramaic, *nashatani* really means "you forgot me" and *shabacktani* (= *shabaqtani*) actually means "you forsook me." The Syriac translation of Psalm 22:1 has **צבםתני** (*shabaqtani*) (Payne-Smith, 1902: 353, 557). Lamsa transliterated this **צבםתני** on page 103, line 11, as *shabacktani* and the **σαβαχθανι** on line 36 as *sabachtani*. But the Syriac

qoph should be a *q*; and the Greek *theta* should be a *th*. Gould (1896: 294) well noted that “σαβαχθανι is not *to leave alone* but *to leave helpless*, denoting not the withdrawal of God himself but of his help.”

19. Payne Smith (1902: 13) defined 𐤊𐤍𐤏 (*ʿil*) “help, succor, aid, assistance, helper, defender (generally used of God)” and the repetitious 𐤊𐤍𐤏 𐤊𐤍𐤏 (*ʿil ʿil*) as “the help of God.”

20. See above, not 11.

21. McDaniel, 1983: 218; 2000: 181–182. Cross (1973: 235) translated Ju 5:17b as “and Dan verily sojourns on ships.”

22. For full critical citations, see Jülicher 1938: 153; Aland, 1971: 487, Nestle-Aland, 1979: 84, 145, and Mann, 1986: 651.

23. Because the proto-Semitic *ḡ*, which survives in Arabic, became a ʾ in Hebrew but a ܓ in Aramaic, the Aramaic cognate عذب (*ʿadaba*) would have been ܘܕܒ.

24. The other final sayings of Jesus are

LUKE 23:46

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν,
Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.
τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

RSV

Then Jesus, crying with a loud voice, said,
“Father, into thy hands I commit my spirit!”
And having said this he breathed his last.

VULGATE

*et clamans voce magna Iesus ait
Pater in manus tuas commendo spiritum meum
et haec dicens exspiravit*

PESHITTA

יֵשׁוּעָא קְרִי קְלֵבָא דַּוְּעֵי קְלֵבָא
אָבִי קְנִיךְ דְּכֹפֵה שְׁפִיטָא בְּכֵן
אַלְפָּא יֵשׁוּעָא קְרִיט

Jesus cried out in a loud voice and said,
“Father, into your hands I commend my spirit”;
he said this and it was finished.

OLD SYRIAC

יֵשׁוּעָא קְרִי קְלֵבָא דַּוְּעֵי קְלֵבָא
אָבִיטְל מְלֵ קְנִיךְ דְּכֹפֵה שְׁפִיטָא בְּכֵן
אַלְפָּא

and Jesus called out in a loud voice and said,
“Father, into your hands I commend it, my spirit”
and it was finished.

JOHN 19:28–30

ὁ ἰησοῦς . . . λέγει, Διψῶ . . .
[ὁ] Ἰησοῦς εἶπεν, Τετέλεσται,
καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

Jesus . . . saith, “I thirst,”
. . . . Jesus said, “It is finished,”
and he bowed his head, and gave up his spirit.

VULGATE

*Iesus . . . dicit sitio
Iesus . . . dixit consummatum est
et inclinato capite tradidit spiritum.*

PESHITTA

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

Jesus . . . said, "I thirst,"

Jesus . . . said, "It is finished,"

and he bowed his head, and gave up his spirit.

25. The quadri-literal stem *ردجس* (*radjis*), allegedly meaning "thunder," was also cited by Rook (1981: 94), who cited Taylor (1954: 232), who cited Lagrange (1929: 65). Mann (1986: 249), on the other hand, cited Lagrange directly. But I have been unable to find the quadri-literal stem *ردجس* (*radjis*) in the lexicons of Castell (1669: 3522–23), Lane (1867: 1065), Hava (1915: 247), Dozy (1927: 521), or Wehr (1972: 387) [with the page numbers cited here being where the word should appear]. I have not seen the commentary by Lagrange in order to check out his source, but I suspect that a typographical error has occurred along the way wherein the letter *d* was inadvertently added to the transliteration of the tri-literal stem *رجس* (*rajis*) "thunder," and the erroneous *ردجس* (*radjis*) took on a life of its own.

26. Parker's question (in 1983) about *βοανηργέες* meaning "the quaking of the heavens" may have been inspired by Rook's proposal (in 1981) that *βοανηργέες* comes from an original *בני רעש*, meaning "Sons of (the) quaking (heavens)," which is discussed below.

27. See GKC 85^u and 86^s for a discussion of the affixed *ן*. The place name *בֵּעֵן* (Beon) appears in Num 32:3 and in

Jubilees 29:10; and the name Βαιάν (Baeán) appears in 1 Macc 5:4. Because בְּעֵן of Num 32:3 appears in Num 32:38 as בַּעַל מְעוֹן, it is commonly assumed that the name בְּעֵן is an abbreviation of בַּעַל מְעוֹן (Moabite Stone, line 9), or בֵּית בַּעַל מְעוֹן (Josh 13:17 and the Moabite Stone, line 30), or בֵּית מְעוֹן (Jer 48:23). However, it seems best to recognize the stem בען as a by-form of the root בוּע, rather than a rare abbreviation for three different designators (see KBS 1: 145). If the place name בְּעֵן is related to the verb בוּע “to shout,” it would be analogous to the place name הַמּוֹנֶה (in Ezek 39:16) which is derived from the stem הָמָה “to roar, to be boisterous.”

28. For the different ways in which the Hebrew ע was transliterated in Greek, see the *Supplement* in Hatch and Redpath (1897: 1–162), *passim*. It appeared as the smooth breathing mark ’, or as a γ, or it was simply ignored.

29. An analogy for the verb בוּע having the by-form בוּעַן with an affixed ך is the verb בוּשׁ “to be ashamed” having the by-forms בּוּשָׁה, בּוּשָׁה, and בּוּשָׁת — all meaning “shame.”

30. See above, note 1.

31. France (2002: 161) parenthetically noted, “(*regesh* means ‘a crowd’ or ‘commotion’, and a related Arabic word means ‘thunder’ . . .).” W. L. Lane (1974: 135, fn 60) noted that “רַגֶּשׁ does not mean ‘thunder’ in known Hebrew or Aramaic texts. A related word in Arabic, however, has this meaning and it is possible that the expression existed in the popular

idiom of Jesus day.”

32. The twelfth book in the polemical treatise published between 1380–1400 by Shem-Tob ben-Isaac ben-Shaprut, entitled **אבן בוחן** (*°eben boḥan* > *Eben Bohan*) meaning “The Touchstone,” contains the entire Gospel of Matthew in Hebrew. A critical edition of this Gospel has been published by George Howard, entitled *Hebrew Gospel of Matthew* (Macon, GA: Mercer University Press, 1987, 1995), In the preface to the Second Edition, Howard stated,

The main thrust of this second edition is to demonstrate that the Hebrew Matthew contained in Shem-Tob’s *Evan* (sic) *Bohan* predates the fourteenth century. In my judgment, Shem-Tob the polemist did not prepare this text by translating it from the Latin Vulgate, the Byzantine Greek, or any other known edition of the Gospel of Matthew. He received it from previous generations of Jewish scribes and tradents.”

The Hebrew Matthew is often referred to as the “Shem Tob Hebrew Text,” and it will be designated in this study as STT.

33. Hebrew **מוֹת** “to die” is translated by ἀπολύω in Ezek 28:10 and Job 4:21 (*Qal*) and Prov 19:16 (*Hoph^cal*). Thus, there is just a hint of potential violence against Mary with ἀπολύω.

34. See Delitzsch (1920: 110 §106^{d-e}) for other examples of the confusion of a **ת** and a **ת**.

35. Lane 1885: 2610, 2613–2614.

36. See also Josephus, *Wars of the Jews*, II: 8: 3, where he notes, concerning the Essenes,

They think that oil is a defilement; and if any one of them be anointed without his own approbation, it is wiped off his body; for they think to be sweaty is a good thing, as they do also to be *clothed in white garments*. They also have stewards appointed to take care of their common affairs, who every one of them have no separate business for any, but what is for the uses of them all.

37. In Matt 12:24 the STT reads מִשְׁפַּחַת פְּתָנִים “family of vipers” for the γεννηματα ἑχιδνῶν; and in 23:33 it has מִשְׁפַּחַת זְרַע נַחָשִׁים “serpents, seed of vipers” for ὄφεις, γεννηματα ἑχιδνῶν.

38. Compare the פָּעִי “to cry, bleat, low” (Jastrow 1903: 1202; BDB 821) and the Arabic *بعى* (*ba^caya*) and *بغى* (*bag^aaya*) “to groan, to bleat” cited in BDB (821). See also Jastrow (181) for בָּעִי / בָּעָא I “to inquire, search” and בָּעִי II “to open wide the mouth.”

39. For the epithet “seed of Abraham” (זְרַע אַבְרָהָם), see Jer 33:26; Isa 41:8; II Chron 20:7; and Psa 105:6.

40. Had זְרַע נַחָשִׁים “seed of serpents” been the epithet, there would have been no derogatory double meaning with נַחָשִׁים “omens.” Similarly, had זְרַע צְפֻעוֹנִים “seed of serpents” been used there would have been no pun with צֶפַע “offspring.” On the other hand, had זְרַע שְׂרָפִים “seed of serpents” been the epithet, there could have been a positive pun with שְׂרָפִים “seraphim.”

41. In other contexts, the רַבִּים could be interpreted as a quantitative or qualitative term for “many, rabbis, great ones, multitude.” Or it could indicate both, i.e., “many important people.” “Tax collectors” and “Rabbis = Teachers” may not fit together, but “tax collectors” and רַבִּים could be a perfect fit if the Hebrew רַב matched its Arabic cognate رِب (*rabb*), which meant “a lord, master, or chief to whom obedience is paid . . . a person who has a right, or just title or claim, to the possession of anything . . . a ruler, governor, or regulator” (Lane 1867: 1003).

42. This is not to be confused with the Aramaic לְשׁוֹם, meaning “in the name of, for the sake of, for the purpose of.”

43. For the derivation of the names Essene and Jesse, see on-line <http://tmcdaniel.palmerseminary.edu/Jesse-lexical.html>. Compare the proposed derivations in Collins article on the “Essenes” in *The Anchor Bible Dictionary*, Vol. 2: 619–626.

44. For the confusion of ר and י, see Delitzsch 1920: 111, § 109^{a-b}; and for the confusion of ר and נ see 119, § 131.

45. For the addition of the toneless הַ of direction, see GKC 90^c.

46. See note 44.

47. For the preposition ל used with כבד, note Psa 86:9.

48. For the ambiguity of רַבֵּן and רַבָּן, compare (1) the Arabic رقيق (*raqīq*) which can mean “soft, tender, sweet,

elegant graceful” or “weak, abject, mean, paltry, contemptible,” and (2) ركيك (*rakīk*) which can mean “little, weak, thin, feeble” or low, ignoble vile, mean, sordid.”

49. Note the related texts in Deut 24:1; Matt 19:1–9, Mark 10:2–12; and Luke 16:18.

50. Compare Deu 28:50, עַז פָּנִים, ἀναιδὲς προσώπω, “fierce countenance”; Dan 8:23, מֶלֶךְ עַז-פָּנִים, βασιλεὺς ἀναιδῆς προσώπω, “a king of fierce countenance”; and Ecc 8:1 וְעַז פָּנָיו, καὶ ἀναιδῆς προσώπω αὐτοῦ, “and the hardness of his countenance.”

51. Compare the Arabic and فُرْضَة (*furzat*) “notch, breach” and פְּרֻצָה “breach, opening” (Jastrow 1903: 1237; Lane 1877: 2374; Wehr 1979: 827; Hava 1915: 556). The Arabic ض (*d*) was pronounced as a ז in Hebrew but as an ע or a ק in Aramaic—as with פָּרַע and פָּרִיעַ “to pay a debt, debt” (Jastrow 1902: 1227, 1235; Gordon 1965: 30). But even in Arabic the ص (*s*) could have been pronounced as a ض (*d*) (Lane 1863: 212°).

52. פָּרַץ, stem III, would be a by-form of פָּרַט “to break/split open” and “to break into small change, to change money” and פְּרֻטָה “money, small change” (Jastrow 1903: 1224 and 1226). For the interchange of the ץ and ט, compare נָצַר and נָטַר “to keep, to guard” or זָהַר and טָהַר “to shine, to be clean, to be bright” (BDB 372, 843).

53. See Delitzsch 1920: 116 §123^a.

54. The mention of “sinners” in Mark 2:15 (πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ, “multitude of tax collectors and sinners”) probably carried a double meaning. In the Septuagint ἁμαρτωλός was used seventy times to translate רשע, stem I, “wicked, to be wicked.” But there was almost certainly a רשע, stem II, which would have been the cognate of the Arabic رَسَعَ (*rasāʿa*) “he made ample and abundant,” as in the phrase هو مرسع عليه في العيش (*huwa murassāʿun alayhi fī lʿayši*) “he is amply, or abundantly, provided for in respect of the means of subsistence” (Lane 1867: 1080–1081). Matthew and his colleagues at dinner were actually *affluent sinners* (רְשָׁעִים רְשִׁיעִים). They may have viewed their affluence as the blessings promised in Deut 28: 8–13, and considered themselves among those mentioned in Prov 19:17, מְלִוֶה יְהוָה חוֹנֵן דָּל וְגַמְלוֹ יִשְׁלַם-לוֹ, “a lender of Yahweh who is gracious (to) the poor, and He will reward him for his beneficence”—without acknowledging Pro 22:7, וְעֶבֶד לֹוֶה לְאִישׁ מְלִוֶה, “the borrower is the slave of the lender.” Hava (1915: 251) noted that رَسِيَ (*rasīʿ*) meant “a copious (meal)” and also “an easy (life).” All three meanings would fit the רשע in the Hebrew *Vorlage* of Mark 2:15, but only one meaning is transparent with the Greek ἁμαρτωλοὶ.

55. Note also the variants ותזרני ותאזרני in the parallel texts of Ps 18:40 and 2 Sam 22:40. In 11QpaleoLev וירת appears for ויראת in Lev 25:36; חטאתיכם for חטאתיכם in Lev 26:18; and תאבו for תבו in Lev 26:21 (Freedman

and Matthews 1985: 45–46, 80). See also GKC 68^{hk} and Delitzsch 1920: 21–22, §14a–c.

56. Arndt and Gingrich stated that it was found in one secular papyrus text where it might equal the Latin *diaria* “daily,” but Beare (1987: 175) noted that “the papyrus in question can no longer be found, and its editor indicates that he restored it by conjecture—most of the space was occupied by a lacuna.” The Didiche reads, $\tau\omicron\nu\ \alpha\rho\tau\omicron\nu\ \eta\mu\omega\nu\ \tau\omicron\nu\ \epsilon\pi\iota\omicron\upsilon\sigma\iota\omicron\nu\ \delta\omicron\varsigma\ \eta\mu\iota\nu\ \sigma\eta\mu\epsilon\rho\nu$, “Give us today our daily (needful) bread.”

57. This הַתָּמִיד was translated as “daily” in the KJV, NIV, NIB, and NAB; as *iuge* “continual” in the Vulgate, which was followed by the DRA, ASV, and RSV; as “regular” in the NAS, NAV, and NRS; and as “perpetual” in the NJB.

58. Note also Jer 53:33, $\text{וְאָכַל לֶחֶם לְפָנָיו תָּמִיד כָּל־יְמֵי}$, וְהָיָה “and he ate bread before him continually, all the days of his life”; Num 4:7, וְלֶחֶם הַתָּמִיד “the continual bread”; and Num 28:3, $\text{לְיֹמִים עֹלָה תָּמִיד}$ “day by day, as a regular burnt offering.”

59. See Delitzsch 1920: 105–107, § 104^{a-c} for the confusion of the ג and ד ; and 110 § 106^{d-e} for the ח and ת .

60. See Prov 27:1, $\text{אַל־תִּתְהַלַּל בְּיוֹם מָחָר כִּי לֹא־תֵדַע מָה}$, וְיָגֵד יוֹם , $\mu\eta\ \kappa\alpha\upsilon\chi\omega\ \tau\acute{\alpha}\ \epsilon\iota\varsigma\ \alpha\upsilon\rho\iota\omicron\nu\ \omicron\upsilon\ \gamma\grave{\alpha}\rho\ \gamma\iota\nu\omega\omega\sigma\kappa\epsilon\iota\varsigma\ \tau\acute{\iota}\ \tau\acute{\epsilon}\xi\epsilon\tau\alpha\iota\ \eta\ \acute{\epsilon}\pi\iota\omicron\upsilon\sigma\alpha$, “Do not boast about tomorrow, for you do not know what a day may bring forth,” and note especially that מָחָר = $\epsilon\iota\varsigma\ \alpha\upsilon\rho\iota\omicron\nu$ “tomorrow” and יוֹם = $\eta\ \acute{\epsilon}\pi\iota\omicron\upsilon\sigma\alpha$

“the next day.” Compare the τῆ δὲ ἐπιούσῃ “on the morrow” in Acts 16:11 and the δὲ ἐπιούσῃ νυκτι “the following night” in Acts 23:11.

61. See Liddell and Scott (1966: 614) ἔπειμι (B) II. “of Time, *come on* or *after*, mostly in part. ἐπιών, οὔσα, όν, *following, succeeding, instant*, ἡ ἐπιούσα ἡμέρα the *coming day*”; and (649) οὐν ἐπιούσιος, either *sufficient for the coming* (and so *current*) day, . . . or, *for the day*.” Arndt and Gingrich (1952: 284) also noted that the feminine participle of ἔπειμι was used for time: τῆ ἐπιούσα ἡμέρα “*on the next day*.” They also provide a useful summary and bibliography (296–297) of the different interpretations of ἐπιούσιος, which include (1) “necessary for existence,” (2) “for the current day” or “today,” (3) “for the following day,” (4) “for the future.”

62. Compare Davies and Allison (1988: 608–610), ἐπιούσιον could paraphrase *pitgām yôm* [‘daily portion’] or *sekom yôm* [‘amount of the day’], σημερινόν [‘today’] (and το καθ ἑκάστην [‘day by day’]) [could paraphrase *bēyômeh* . . . We are thus inclined to see behind Mt 6.11 an Aramaic line which, alluding to Exod 16.4 and the gathering of manna, asked God to feed his people . . . now just as he did in the past. . . . ἐπιούσιος means ‘for the following day’ in the sense of ‘today’ (as in a morning prayer). . . . We see no contradiction between the proposed reading of Mt 6.11 and 6.34.

63. Compare קומה “height,” תקומה “standing,” קיים “existence, living being,” and יקום “existence, living being” (Jastrow 1903: 591, 1356; BDB 879).

64. Reading חמש as a variant of חמץ “to be of red color” (Jastrow 1902: 479; BDB 330). Note the Arabic حماض (*ḥummâṣ*) “sorrel; or particularly the rose-flowered sorrel, a certain plant having a red flower” (Lane 1865: 645). On the interchange of ח, ס, and ש, note the roots נתץ and נתס “to break down” (BDB 683). The ה is added to the החומש because חבצלת is feminine.

65. See Moldenke 1952: 147–148, 24–235.

66. See, respectively, Jastrow (1903): 1342, 1364, 1365, and 1428.

67. See Delitzsch 1920: 111 § 109^{a-b} for the confusion of the ך and the ך. For suffixes on the construct אחר׳, see BDB 30.

68. Gelston (1987: 123–125) listed sixty-six passages in the minor prophets where the “the vocalization presupposed by the Peshiṭta differs from the Masoretic vocalization without affecting the consonantal text.”

69. To be sure, נחש could be a homograph of נחש “enchantment” or נחוש “bronze,” but these would not be paired ordinarily with דג “fish.”

70. For the confusion of the ה and ו, see Delitzsch 1920: 116 § 123^a, where in Obad 1:1 עֲלִיָּה appears instead of the anticipated עֲלִיּוֹ, which would bring the text into agreement with the masculine pronouns and suffixes which follow it.

71. For the interchange of the נ and the ה see GKC 77^d. Compare כהא and כהה “to grow faint” and לאה and להה “to faint, to be weary.”

72. In Hebrew (as in Arabic) ער/ערד was the term used for counting/reckoning as it related to menstruation, but it is not related to the Aramaic ער/עדא “to conceive, to be pregnant” (BDB 712; Jastrow 1903: 1042–1043).

73. See page 115, where it is proposed that פן “lest” be read as פון, the particle used with the subjunctive.

74. See BDB 9–10; Jastrow 1903: 15–17; KBS 70–73.

75. See <http://tmcdaniel.palmerseminary.edu/Adam&Enosh=Son-of-Man.pdf> and/or http://tmcdaniel.palmerseminary.edu/CMBBP_Volume_III.pdf (pp. 360–364).

76. See Lane 1863: 150; Hava 1915: 20; and Wehr 1979: 52.

77. The Hebrew בַּר “pure” (BDB 141; Jastrow 1903: 189), no doubt, had some, if not all, of the overtones of its Arabic cognate *barr* (بَر), which Lane (1863: 176) cited as meaning “pious [towards his father or parents, and towards God; obedient to God, serving God, or rendering religious service to God; and kind, or good and affectionate and gentle in behaviour, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest, true, or veracious . . . abounding in filial piety, . . . dutifulness or obedience . . . benevolent, goodness, beneficence.”

78. Given the occasional interchange of the א and the ע (as with גָּמַא and גָּמַע “to suck” and סָנִיא and סָנַעא “greatness, multitude” [Jastrow 1903: 251, 955]), בַּר אַנְשׁ could be a variant of בַּר עַנְשׁ, and the עַנְשׁ would be the cognate of the Arabic عَانِس (‘*ânis*), meaning “a man or woman who is far advanced in age and has not married” (Lane 1874: 2173). Thus, בֶּן אַנְשׁ (like its by-form בֶּן עַנְשׁ) could be interpreted to mean either “son of a virgin” or a “mature bachelor.” This could explain why the original בֶּן בְּתוּלָה “an ascetic” was modified along the way to בֶּן הַבְּתוּלָה “son of the virgin.”

79. The verbs מָחַל and מָחָה may well be by-forms, not just synonyms. The מָחָה is from an original מָחָו (like its cognate مَحَا / مَحَو [maḥawa / mamḥâ]). In speaking it would be pronounced as *maḥaw*, with the diphthong *aw* sounding the same as *al*. Thus, מָחָו and מָחַל would sound the same. It would be analogous to the English “How is Hal?”

80. See also Wehr 1979: 1051. The verb in Arabic was not restricted to divine forgiveness. Note the proverbial saying, اَلْاِحْسَانُ يَمْحُو الْاِسْءَاءَ (‘*aliḥsânu yamḥû ‘Pisâta*), “Beneficence obliterates evil conduct.”

81. Lane 1874: 2205; Hava 1915: 511; Wehr 1979: 772–773.

82. See Jastrow 1903: 1049, 1059–1060, 1067.

83. Lane 1877: 2305–2305; Hava 1915: 539; Wehr 1979: 806.

84. See Delitzsch 1920: 100, § 107^{a-c}.

85. Berliner 1884: 27, 181.

86. Note that the sibilants usually shift with Hebrew-Arabic cognates: the ש = Arabic ش (š) and the שׁ = Arabic س (s).

87. The other meanings of חלף include:

- | | | | |
|---|-----|------|--------------------|
| 1. <i>hlp</i> “knife” | חלף | חולף | <i>hōleḥ</i> |
| | חלף | חלף | <i>hallīf</i> |
| 2. <i>hlp</i> “sharp spear” | חלף | חלף | <i>halīf</i> |
| 3. <i>hlp</i> “butcher knife” | חלף | מחלף | <i>māḥālāf</i> |
| 4. <i>hlp</i> “change” | חלף | חלף | <i>hillūf</i> |
| 5. <i>hlp</i> “reversion” | חלף | חלף | <i>ḥēleḥ</i> |
| 6. <i>hlp</i> “substitution” | חלף | חלף | <i>ḥālīfah</i> |
| 7. <i>hlp</i> “differences” | חלף | חלף | <i>ḥilōf</i> |
| 8. <i>hlp</i> “dissension” | חלף | חלף | <i>ḥilōf</i> |
| 9. <i>hlp</i> “contention” | חלף | חלף | <i>ḥilf / ḥēlf</i> |
| 10. <i>hlp</i> “covenant” | חלף | חלף | <i>ḥēleḥ</i> |
| 11. <i>hlp</i> “friendship” | חלף | חלף | <i>ḥēleḥ</i> |
| 12. <i>hlp</i> “brotherhood” | חלף | חלף | <i>ḥēleḥ</i> |
| 13. <i>hlp</i> “league” | חלף | חלף | <i>ḥēleḥ</i> |
| 14. <i>hlp</i> “a sincere friend who swears that he will not act unfaithfully with him” | חלף | חלף | <i>halīf</i> |

88. See also page 74–75.

89. Other lexicographers have usually derived אֲמֵתַי “Ami-tai” from אָמַן “to confirm, to support” (which is related to the exclamatory “Amen!”) and its noun form אֱמֶת “truth” (BDB 54); and מַתְתִּיָּה “Mattathiah/Matthew” has been derived from the verb נָתַן “to give” and the noun מְתָנָה “gift” (BDB 682).

90. For a more detailed discussion of this interpretation and other ones, see online <http://tmcdaniel.palmerseminary.edu/JudasIscariot.pdf>.

91. But in John 13:29 and Luke 22:36 some disciples carried purses in which there was money. For a more detailed discussion of this interpretation and other ones, see online <http://tmcdaniel.palmerseminary.edu/Matt6&Luke12.pdf>.

92. For examples of this emphatic particle, see KBS 510–511 and McDaniel 1968: 206–207; 2000: 11, 20, 156, 181–182, 211; 2003: 95–96, 129–130; 144, 148, 203, 224, 230, 324, and 332.

93. The בַּל vocalized as *bul* suggests that בּוּל was a by-form of בָּלָה. See GKC 77^a for examples of other similar by-forms. Note this verb in the *Qurʾan* 2:125 and 21:36.

94. The stems קָרַר and קָרָה would be by-forms like דָּמַם and דָּמָה “to be quiet” and others cited in GKC 77^c.

95. Shem Tob manuscripts E and F read מַתְּבַשְׂרִים. For the confusion of the ב and פ, see Delitzsch 1920: 117 § 125^a. A similar confusion of ב and פ occurs in 11:12 where the Shem

Tob ms A reads וְהַנְּבִילִים and mss BDEFGH read וְהַנְּבִילִים, which Howard translated as “and senseless persons.” The stem is most likely not נביל but נפל, which in the *Hiph^cil* can mean “to overthrow, to bring to destruction” (BDB 658).

96. Leviticus 25:35–41 reads,

And if your brother becomes poor, and cannot maintain himself with you, you shall maintain him; as a stranger and a sojourner he shall live with you. Take no interest from him or increase, but fear your God; that your brother may live beside you. You shall not lend him your money at interest, nor give him your food for profit. I am the LORD your God, who brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God. And if your brother becomes poor beside you, and sells himself to you, you shall not make him serve as a slave: he shall be with you as a hired servant and as a sojourner. He shall serve with you until the year of the jubilee; then he shall go out from you, he and his children with him, and go back to his own family, and return to the possession of his fathers.

97. The best manuscript which was used by Howard (British Library Ms. Add. 26964) read here שְׂדֵנֹו, where the ך was misread as a ך. So also ms C, but mss. ABDEFG have the ך. For other examples of this confusion of the ך and the ך, see Delitzsch 1920: 105–107 § 104^{a-c}.

98. See Delitzsch 1920: 109 § 106^{a-c}.

99. See Aland (1968: 40) for a listing of those text which read ἔργων “work” and those having τέκνων “children.”

100. There are no textual variants in Luke 7:35.

101. Compare Beare's (1981: 262) short treatment of this verse:

The final sentence [of 19:11] appears to be a proverb of some kind. Its meaning is uncertain and it has no clear connection with the parable. . . . In the context, 'justified' probably means 'recognized for what it is'—perhaps, in the Matthean phrasing, 'by those who have true insight' (who may be described as 'children of wisdom'—a Semitic idiom meaning those who are wise themselves).

102. It is possible to read the **הַחֲכָמִים** as the dual **הַחֲכָמַיִם** "the two wise ones."

103. This is a clear reference to Mal 4:5–6, "Behold, I will send you Elijah the prophet before the great and terrible Day of Yahweh comes. He will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse."

104. The difference between the "truly wise" and the "so-called wise" could have distinguished those who were in a quest for *truth* over against those who were in a quest for *knowledge*. Davies and Allison (1991: 276) use the expression "self-seeking savants and the vain exemplars of worldly reason."

105. The KJV, NKJ, and the DRA translated the $\tau\acute{\epsilon}\kappa\nu\omega\nu$; the ASV, RSV, NAB, NIV, NIB, NAS, NAU, NRS, and the NJB translated the $\xi\rho\gamma\omega\nu$. Allen (1912: 120) conjectured, "It might be urged that $\tau\acute{\epsilon}\kappa\nu\omega\nu$ in Mt. is due to assimilation to Luke; but, on the other hand, $\xi\rho\gamma\omega\nu$ may be a late conjectural emendation."

106. Delitzsch (1920: 120 §131) cited several examples of the confusion of the **ל** and **ת**, but no examples of the confusion of **ב** and **ה**. But Naveh (1970: 47–48) in his description of the extreme cursive letters which emerge after the fourth and third centuries B.C.E. presented a **ה** and an **ב** which have a resemblance and should be compared with their shape before the fourth century, as listed by Naveh on pp. 26–27.

107. Albright and Mann (1978: 144) also translated “child-like,” commenting,

The leaders of Israel, whose election by God demanded that she respond to the manifestations of divine wisdom, had failed to see the signs of the Kingdom. The children of wisdom, the childlike, had alone seen and understood.

Beare (1981: 265) identified the “babes” specifically as “the immediate disciples of Jesus, men of the people with no training in letters and in the scribal interpretations of the Law.” He noted the parallel in I Cor 1:20, 26–29.

108. Derivatives in Arabic include **عيلة** (*‘aylat*) “poverty” and **عائل** (*‘â’il*) “poor, needy, in want,” and the verb **عال** (*‘ala*) “he became poor” (Lane 1874: 2200, 2212–2213; Wehr 1979: 776). Hava (1915: 510) cited also **عول** (*‘awwal*) “to ask for assistance” and **عول** (*‘awl*) “woe, lamentation.”

109. See Lane 1867: 1180–1181 and Wehr 1979: 423. For the Hebrew equivalents, see Jastrow 1903: 1456–1458 and BDB 924–926, noting that **רִוּחָה** “finger” is not cited in these Hebrew lexicons. For a **רוּחָה / רוּחָת** variant, see Delitzsch 1920: 107–108 §105^{a-b} on the confusion of **ה** and **ת**.

110. This would be קצה, stem III, not to be confused with stem I, “to end” or II, “to decide judicially” (BDB 891–892).

111. The πνύγω in Mark 5:13, meaning “to drown,” is supported by the noun πνύξις “stifling, smothering, drowning,” as cited by Liddell and Scott (1966: 1425). Hebrew עַם “grief, sorrow” (a noun derivative of עָמַם, stem II) appears in the problematic עַם בַּיִת in the *Babylonian Talmud, Shabbat* 32a, which—in light of Arabic cognates—I translate as

R. Ishmael b. Eleazar said: On account of two sins the country people (עַמֵּי הָאָרֶץ) die: because they call the holy ark (אָרוֹן הַקֹּדֶשׁ) a “coffin” (אַרְנָא), and because they call a synagogue (בַּיִת הַכְּנֶסֶת) a “house of grief” (בַּיִת עַם).

This אַרְנָא equals the Arabic إِرَان (*irân*)/أُرْن (*uran*) “litter, coffin,” not the Aramaic אַרְנָא “chest.” The עַם is the cognate of the Arabic غَم (*gumm*) “grief, sadness” (Lane 1877: 2289–2290; Hava 1915: 7, 534; Wehr 1979: 799–800). (I am grateful to Mr. Gilad Gevaryahu for calling this passage from *Shabbat* 32a to my attention, for it demonstrates that עַם/עָמַם, stem II, appears more widely in the literature than just the verbs attested in Ezek 28:3, 31:8, and Lam 4:1.)

112. This debate is well summarized in this extended quotation from *The Catholic Encyclopedia, Volume II* (online):

Gr. *Bethsaida*; from the Aramaic meaning “house, or place, of fishing”). The old writers, up to the sixteenth century, knew of but one Bethsaida, though they do not seem to have always indicated the same site. Since then it has been a much debated question whether there were not two places of this name: one

east of the Jordan; the other west, near Capharnaum. A Bethsaida, which the Tetrarch Philip enlarged into a city and named Julias, after the daughter of Augustus, existed east of the river, near where it enters the lake (Josephus, *Ant.*, XVIII, ii, 1; *Bell. Jud.*, II, ix, 1; III, x, 7; *Vita*, 72). Near this Bethsaida took place the feeding of the five thousand (Luke 9:10) and the healing of the blind man (Mark 8:22). Whether another is to be admitted, depends on two questions on which the controversy mainly turns: whether Julias, though belonging politically to Gaulonitis, was comprised within the limits of Galilee (John 12:21) and whether, in Mark, vi, 45, and John, vi, 17, a direct crossing from the eastern to the western shore is intended. The negative view seems to be gaining ground. In the supposition of two Bethsaidas, the western would be the home of Peter, Andrew, and Philip (John 1:44; 12:21), and the Bethsaida of Matt., xi, 21 and Luke, x, 13. Julias is identified by many with et-Tell; but, as this is somewhat too far up the river to answer Josephus's description, others prefer El-Araj, close to the shore, or Mesæadiyeh farther east. The partisans of a western Bethsaida are much divided on its site: Ain Tinet-Tâbigha and Khân Minyeh are most favored.

113. For a summary of six different traditional interpretations — from understanding it as the equivalent of ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς “take my yoke upon you” to its being marked with a *Tau* (τ) as a sign of protection and possession—see Schneider 1971: 578–579.

114. The phrase in Mark 9:48, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, “where their worm does not die, and the fire is not quenched” matches the phrase in of Isa 66: 24, כִּי תוֹלְעֵתָם לֹא תִמּוּת וְאִשָּׁם לֹא תִכָּבֵה, “for their worm shall not die, and their fire shall not be quenched,”

which became in the LXX σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. Isa 66:24 belongs to a fragmented literary unit consisting of Isa 65:1–7, 66:17, and 66:24. This unit had nothing to do with Gehenna or Hell, but speaks of the penalty to be inflicted upon the idolaters who worshiped in gardens and tombs. But they themselves would never be buried or entombed. The very same idea is found in Jer 8:2, וְלֹא יִקָּבְרוּ לְדָמֶן עַל־פְּנֵי הָאֲדָמָה יְהִיוּ, “and they shall not be gathered or buried; they shall be as dung on the surface of the ground,” and in 9:21, וְנִפְלְאוּ נִבְלֹת הָאָדָם, כְּדָמֶן עַל פְּנֵי הַשָּׂדֶה, “the corpses of men will fall like dung on the open field.” Also Jer 16:4, “they shall die grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground,” and Jer 25:33, “they shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground,” are also relevant. See Keener (1999: 691–694) for an excursus on burial customs.

115. Compare *The Iliad* (Book 7, lines 479–480, 490, 500)

But I [Agamemnon] do not object to burning corpses, for when men die, one should not deny the bodies of the dead a swift propitiation in the flames . . . Then they quickly organized two working parties some to collect bodies, others to get firewood . . . At that point it was hard to recognize each dead man. They washed blood off with water and piled them onto carts, shedding hot tears. Great Priam did not permit his Trojans to lament. So they heaped the corpses on the pyre in silence, hearts full of anguish. Once they had burned the bodies, they went back to sacred Troy. Opposite them, in the same way, well-armed Achaeans heaped their dead up on a pyre, sick at heart, burned

them, and then returned back to their hollow ships.

Note also the cremation of the headless body and burial of the ashes of Pompey the Great, as noted by McDaniel in Chapter 34, “Stabbed Along the Inlets of Egypt: Psalms of Solomon 2:26–27,” in *Clarifying Baffling Biblical Passages*, online at <http://tmcdaniel.palmerseminary.edu/cbbp-chapter34.pdf>.

116. For another example of the confusion of אֵיב and אֵיב see below (after note 192) the Addendum on II Sam 12:14 and 25:22.

117. For the various interpretations of the “Son of Man,” see Chapter 25, “Adam and Enosh and ‘the Son of Man,’” in *Clarifying More Baffling Biblical Passages*, available at http://daniel.eastern.edu/seminary/tmcdaniel/CMBBP25_6x9_Article.pdf.

118. For a discussion of Matt 10:34, see Chapter 30, “I Have Not Come to Bring the End: Matt 10:24–26,” in *Clarifying Baffling Biblical Passages*, available online at <http://tmcdaniel.palmerseminary.edu/cbbp-chapter30.pdf>.

119. See above, note 75.

120. The Targum Onkelos and the Palestinian Targum translated this as עֵבִירַת פִּיתָנָם “an sinful matter,” which could include sexual immorality.

121. As noted above (pp. 76–77) the last ten words in the Hebrew of the STT 5:32 appear to have suffered from the haplography of three letters. The text reads

... כי אם על דבר נאוף
 הוא הנואף והלוקח אותה ינאף
 . . . except for the matter of adultery,
 he is the adulterer,
 and the one taking her commits adultery.

The text needs to be restored by adding the three letters **הא** before the **הוא** and changing a **ו** into a **י**. With this restoration the text becomes

... כי אם על דבר נאופה או
 הוא הנאיף והלוקח אותה ינאף
 . . . except for the matter of *her* adultery, *otherwise*
 he *causes* adultery and the one taking her commits adultery.

122. See *Babylonian Talmud Tractate Gittim*, Folio 90a.

123. For a more thorough study of Jesus's teaching on divorce, see Phillip Sigal, *The Halakhah of Jesus of Nazareth according to the Gospel of Matthew*, Atlanta, GA: Society of Biblical Literature, 2007, pp. 105–144.

124. Manuscript “L” cited here is Ms. Add. no. 26964 of the British Library, London, which serves as the printed text for Matt 1:1–23:32 in the publications of George Howard.

125. Johannes Schneider (“εὐνοῦχος” in TDNT II: 765–768) reports as follows:

For the Rabbis marriage was an unconditional duty. There is only one known instance of a celibate Rabbi. In T. Jeb., 8,4 we are told that Ben ʿAzzai remained unmarried. He justified his attitude in the words: “My soul cleaves to the Torah;

there is no time for marriage; may the world be maintained by others. . . . The same Ben ʿAzzai did, of course, proclaim the duty of marriage as a command . . . In T. Jeb 8, 4 he says “He who does not see to the continuation and propagation of the race (as commanded in Gn. 1:28), may he be accounted by Scripture as if he diminished the (divine) image.” [767]

126. The literature on the emphatic ל and לֵא continues to grow. In addition to references cited by Richardson (1966: 89), note McDaniel (1968) 206–208; Bloomer (1969) 31; Dahood (1975) 341–342; Whitley (1975) 202–204; and Huehnergard (1983) 569–593, especially 591.

127. For a fuller discussion on the way Arabic cognates bring clarity to בן אדם, בן אנוש, τὸν υἱὸν τοῦ ἀνθρώπου, and “the son of the man,” see Chapter 25 in McDaniel, *Clarifying More Baffling Biblical Passages*, available now online at http://tmcdaniel.palmerseminary.edu/CMBBP_Volume_III.pdf.

128. The word זַעַף “anger” is lacking in mss. CHL. The Greek texts have him becoming “sorrowful” (λυπούμενος in Matt 19:22; Mark 10:22 and περίλυπος in Luke 18:23).

129. See above, p. 193 and note 126. For a quick reference see Cyrus H. Gordon, *Ugaritic Textbook*, *Analecta Orientalia*, 38 (Rome: Pontifical Biblical Institute, 1965), pp. 76, 425 .

130. See Theodore Lorah’s complete article available online: <http://tmcdaniel.palmerseminary.edu/camel-hawser.pdf>.

131. Note the variants **לב הקקי** “courageous” and **לב הקרי** “searchings of heart” in Judges 5:16, cited by Delitzsch, 1920: 119 §131 and discussed by McDaniel, 2003: 174–175 (online at <http://tmcdaniel.palmerseminary.edu/Deborah.pdf>).

132. Gordon 1965: 479 #2249.

133. See above note 127.

134. See Delitzsch (1920: 111–112, §110a), where he cites the variant **אָמוֹן** “Amon” (Hμμμ) in Neh 7:59 and **אָמִי** “Ami” (Hμι) in Ezra 2:57.

135. See note 134. Delitzsch noted that the **נְתַן** in I Kings 13:3 should be corrected to **נִתַּן**.

136. On the “evil eye, note the Mishnah, *Trumot*, 4.3, “‘a good eye’ gave the fortieth, the house Shammai say, the thirtieth part; a middling one, the fiftieth; and an evil one, the sixtieth part,” and Pirque *Aboth* 5:22 (Charles, 1973: 707),

In whomsoever are three things, he is a disciple of Abraham; and three (other) things, a disciple of Balaam. A good eye, and a lowly soul, and a humble spirit (belong to) the disciple of Abraham: an evil eye, and a swelling soul, and a haughty spirit, to the disciple of Balaam. And what difference is between the disciples of Abraham and the disciples of Balaam? The disciples of Balaam, go down to Gehenna, for it is said, But thou, O God, shalt bring them down into the pit of destruction (Ps. lv. 24), but the disciples of Abraham inherit the Garden of Eden, for it is said, That I may cause those that love me to inherit substance; and I will fill their treasures (Prov. viii. 21).

137. See Tischendorf (1877: 78). The UBS text (1968: 78) does not cite these variants.

138. Note also Gundry, 1993: 584.

139. *Acta Martyrdum orientalium et occidentalium etc.* a St. Ev. Assemano edita, Tome i et ii. Tomae, 1748.

140. “The Call for a ‘Blackout’ and the Solar Eclipse in Joshua 10:7–15,” Chapter 10 in *Clarifying Baffling Biblical Passages*, available online at <http://tmcdaniel.palmer.edu/>; and “The Setting Star in Matthew 2:9,” which is Chapter 26 in the same Volume 2. In Joshua 10:13b, the sun and moon did not עמד “stand still” but “the sun concealed itself (עמד) while in the middle of the sky and actually hastened to set as though it were a whole day.” In Matt 2:9, the comet did not “stand still” (עמד, stem I) when the magi arrived in Bethlehem, it “set, it concealed itself, it disappeared” (עמד, stem II).

141. The על פני in Deut 5:7 and Exod 20:3, “you shall have no other gods upon my face” should be read as “you shall have no other gods against my will.”

142. Following here the ἐπικρατέω “to rule” of Aquila and the “rule” in the KJV and the ASV. Compare the רָדוּם “ruling them” in Psa 68:28 (MT). On the by-forms רָדוּ and רָדוּה “to rule” compare רָדוּה and רָדוּה “to thrust,” cited in GKC §77^d. See Wolff, 1974: 205–210 for a short survey of alternative translations.

143. Wehr (1979: 387) gives it the meaning “to support, to help, a helper.”

144. Wehr (1979: 800) gives it the meaning “to bestow liberally.”

145. See GKC §75ⁿⁿ and 77^d for other examples.

146. According to Payne Smith (1903: 530) the *ʾAph^cel* of **אָרַךְ** in Syriac was used as a metaphor meaning “to supply abundantly.” Because the **אָרַךְ** in Syriac means “to flow, to travel, to instruct, and to chastise,” it is more likely that the “metaphor” is rather a literal meaning of **אָרַךְ**, stem II, which is the cognate of the Arabic رَدَا (*rada*) “he helped.”

147. By contrast, the **רָוַיִּם** in STT 20:25a “having dominion” was unambiguous. Note Jer 2:31, where **רָדְנָנוּ** was translated in the Septuagint as οὐ κυριευθησόμεθα “we will not be ruled” and in the KJV and NKJ as “we are lords.”

148. See pp. 114–115 above in *Clarifying New Testament Aramaic Names & Words and Shem Tob’s Hebrew*. Note also the cognate يتأرض (*yataʿarraḍu*) “he came asking, or petitioning for a thing he wanted” (Lane, 1863: 48). On the interchange of **א"ל** and **ה"ל** verbs see GKC §77^d; and for the confusion of the **י** and **ר**, see Delitzsch, 1920: 111, §109^a.

149. The abbreviation **אֵף עַל פִּי אַעֲפֵ** stands for **אֵף עַל פִּי אֵף** “nevertheless.”

150. When read as a name the Hebrew/Aramaic טַמֵּעַ was given the Greek -ος masculine ending, Τιμαῖος, which became an -us ending in Latin, *Timaeus*.

151. The Arabic coronal-alveolar emphatic unvoiced sibilant ص (*Ṣad*), the voiced emphatic alveolar fricative ض (*Dad*), and the voiced emphatic inter-dental ڤ (*Za*) all appear in Hebrew as the coronal-alveolar emphatic unvoiced sibilant צ. But in Aramaic the ڤ (*Za*) became a ܘ (a coronal-palato-alveolar emphatic plosive, unvoiced) and the ض (*Dad*) became an ܘ (a voiced pharyngeal fricative).

152. For the translation of לֹא as “never” rather than “not” note Gen 41:19, Num 19:2, Prov 27:20, and Jer 33:17.

153. The לֹא “not” is attested in Deut 3:11.

154. For other examples of the confusion of the ך and ה, see Delitzsch, 1920: 114, §116^c.

155. For the elision of the א see GKC § 68^k. Note the variants ותאזרני and ותזרני in the parallel texts of Ps 18:40 and II Sam 22:40. In 11QpaleoLev (Freedman and Matthews 1985: 45–46, 80) וירת appears for ויראת in Lev 25:36, חטתיכם for חטאתיכם in Lev 26:18, and תבו for תאבו in Lev 26:21. See also Delitzsch 1920: 21–22, §14a–c.

156. John 12:15 reads Μη φοβοῦ, θυγάτηρ Σιῶν “Fear not, daughter of Zion.” This appears to come from Isa 54:4 and 52:1. But it is also possible that the נילי נאד in the MT of

Zech 9:9 appeared in John's source as בְּלִי מִרָא "no fear" (like the מִרָא for מִרָא in Deut 26:8 and the בְּלִי in Psa 59:5).

157. Although Matthew read the ׀ of the MT וְעַל-עֵיר as a conjunction, Mitchell (1912: 276) rightly recognized it as an explicative ׀. For other examples of the explicative/emphatic ׀, see Dahood (1966: 24, and *waw emphaticum* in his index).

158. Gadd in *The Cambridge Ancient History*, vol. 2, pt. 1 (1973: 176–227) noted:

Horses were kept for royal cars [= chariots] both by Iasmak-Adad and by Zimrilim, although a fashion of the time forbade the latter to use these as mounts—the dignity of an Akkadian king could be preserved only by riding in his chariot or (strangely) by sitting upon a mule, a very unexpected reversal of the esteem generally accorded to the *caballero*.

Biblical references to the mule include:

- II Sam 13:29 “Then all the king’s sons arose, and each mounted his mule and fled.”
- II Sam 18:9 “Absalom chanced to meet the servants of David. Absalom was riding upon his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on.”
- Isa 66:20 “And they shall bring all your brethren from all the nations as an offering to the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says the LORD”
- I Kings 10:25 (II Chron 9:24) “Every one of them brought his present, articles of silver and gold, garments, myrrh, spices,

horses, and mules, so much year by year. And Solomon gathered together chariots and horsemen; he had fourteen hundred chariots and twelve thousand horsemen.”

- I Kings 18:5 “And Ahab said to Obadiah, “Go through the land to all the springs of water and to all the valleys; perhaps we may find grass and save the horses and mules alive, and not lose some of the animals.”

159. The ה and the נ of the problematic הסודרנא can be emended to a מ and a ם (= מסדירים), and the ם can be read as או “or.” For the cutting and waving of tree branches as part of religious celebration, note Lev 23:40, “And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.”

160. The ambiguous וְעַל-עֲנֵי יֶחֱבֹל in Job 24:9, translated variously as

- “and take a pledge of the poor” (KJV, NKJ, ASV),
- “the infant of the poor is seized for a debt” (NIV, NIB),
- “the child of the poor is exacted as security” (NJB),
- “the suckling of the poor they seized” (Pope 1965: 158–160)

may well contain the noun עַל/עוֹל “poor,” with the עֲנֵי “poor” being a clarifying gloss. See Driver and Gray (1921: Part 1: 207 and Part 2: 167) for a summary of the interpretations of this verse.

161. This study is Chapter 21 in my volume entitled *Clarifying More Baffling Biblical Passages*, available on line

at <http://tmcdaniel.palmerseminary.edu/Volume Three.htm>, pp. 305–313.

162. This study is Chapter 19 in my volume entitled *Clarifying More Baffling Biblical Passages*, available on line at <http://tmcdaniel.palmerseminary.edu/Volume Three.htm>, pp. 286–301.

163. This meaning of נָצַר appears in Isa 42:6, which reads וְאֶצְרֶךָ וְאֶתְּנֶךָ לְבְרִית עִם לְאוּר גּוֹיִם “I will aid/help you and give you as a covenant to the people, as a light to the Gentiles.”

164. For the transliteration of the נָצַר by the Greek ζ, note the Ζααρύ in the *Syro-Hexaplaris Ambrosianus* for the נָצַר in Gen 19:23 and the Ζογορ in the Septuagint the נָצַר of Jer 31:34 (MT Jer 48:34), cited in Hatch and Redpath, *Supplement*, 1954: 64, 66.

165. Compare the *Qurʾan* 47:8, *إن تنصروا الله ينصركم* (*in tanşurûʾ allaha tanşurkum*) “If you aid God he will aid you.”

166. For a fuller discussion on Psa 8:2 and Matt 21:16 see my discussion in *Clarifying More Baffling Biblical Passages*, Chapter 27, “Problem Quotations in the Epistle to the Hebrews, with an Addendum on Psalm 8:2 and Matthew 21:16,” 398–419. It is available online: http://tmcdaniel.palmerseminary.edu/CMBBP_Volume_III.pdf.

167. Chapter 8, “The Poor Must Not Be Denied Assistance: Deuteronomy 15:4 and 15:11.” in *Clarifying Baffling Biblical*

Passages, pp. 64–71. It is available online at <http://tmcdaniel.palmerseminary.edu/CBBP.pdf>.

168. See above, 77–78.

169. See Liddell and Scott, 1966: 1770¹ bottom and 1772¹ III and 1772¹.

170. Compare Isa 5:2 where the MT sequence is “He digged it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it;” ; but the Septuagint has “I made a hedge round it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-vat in it.”

171. In the Gospel of Thomas 65:1 the man is identified as a “good man” (ΧΡΗΤΟΣ = Χρηστός). In the Septuagint Χρηστός translates טוב, יִקָּר, and יִשָּׂר.

172. For the confusion of ם and ך, see Delitzsch, 1920: 111, §109^a.

173. Note Albright and Mann (1978: 269), “Many are *called*” into the Messianic Kingdom, but few will be finally *chosen* for the Father’s Kingdom at the judgment.”

174. The ז and the ש were also interchangeable as with the verbs (a) הִפִּן “to hide” and הִסִּן “to cover,” and (b) הִצִּח “to laugh,” and הִשִּׁח “to laugh.”

175. It is worth noting that the K of Καίσαρ appears as a ז in all of the variant Hebrew transliterations, here and in 22:21, which has also the variant צִיזִר.

176. The Egerton Papyrus 2: Recto reads:

Coming to him, they tested him in an exacting way, saying: “Teacher Jesus, we know that you have come from God, for what you do testifies beyond all the prophets. Therefore tell us, is it lawful to pay to kings the things which benefit their rule? Shall we pay them or not?” But Jesus, perceiving their purpose and becoming indignant said to them: “Why do you call me teacher with your mouth, not doing what I say? Well did Isaiah prophesy concerning you, saying: ‘T his people honor me with their lips, but their heart is far from me. And in vain they worship me, teaching as their doctrines the precepts of men.’”

[Http://www-user.uni-bremen.de/~wie/Egerton/Egerton_home.html](http://www-user.uni-bremen.de/~wie/Egerton/Egerton_home.html).

177. As in Hebrew so also in Arabic, there was difficulty in knowing whether to read **עבד / لا بَد** (*‘bd*) as “slave/servant/worshiper” or as “disdain/scorn.” Lane (1874: 1935) cited the different interpretations the *Qur’an* 43:81, which reads, “If there is to the Compassionate a son I would be first among the *worshipers* (العابدين [*al-‘âbidîn*]).” But some scholars took this verse to mean “There is not to the Compassionate a son, and I am the first of the *angry disdainers/scorners*” (of the assertion that there is a son).

178. Had the Pharisees responded to Jesus’ questions with a quotation from Isaiah 11, that the Messiah would be the “root, rod, and stem out of Jesse,” Jesus would surely have affirmed them, as he did the scribe, by telling them, “You are not far from the Kingdom of God.” When “Jesse” is spelled as **יֵשׁוּעַ** it has no obvious derivation, but when it is spelled as **יֵשׁוּעַ**, as in I Chron 2:13, it may have five derivations based upon the Arabic cognates **أسو** (*‘sw*) and **أسى** (*‘sy*) (Lane, 1865: 60–61), including: (1) a peace maker and an agent of reconciliation,

(2) a healer, a therapist, (3) one who shares out of abundance (of food or possessions) to lift up another to become one's equal, (4) a person who so lives that others imitate him-or-her as their example of a godly lifestyle, and (5) a person who has experienced grief and sorrow, who knows what mourning is all about.

179. On the influence of the Pharisees, note Josephus *Antiquities*, Chapters 15–16 and his statement in *Wars of the Jews* I, 5. 2:

Alexander [Jannaeus, 103–76 B.C.E.] left the kingdom to [Salome] Alexandra his wife, and depended upon it that the Jews would now very readily submit to her, . . . And now the Pharisees joined themselves to her, to assist her in the government. These are a certain sect of the Jews that appear more religious than others, and seem to interpret the laws more accurately. Alexandra hearkened to them to an extraordinary degree, as being herself a woman of great piety towards God. But these Pharisees artfully insinuated themselves into her favor by little and little, and became themselves the real administrators of the public affairs: they banished and reduced whom they pleased; they bound and loosed [men] at their pleasure; . . . they had the enjoyment of the royal authority, whilst the expenses and the difficulties of it belonged to Alexandra. . . she governed other people, and the Pharisees governed her.

180. The כ of כַּתְּנוּתֵיהֶם is attested in mss ABDEF and the כ of וְכַמְעֵשִׂיהֶם is attested in mss EF.

181. The combined שַׁעַר פֶּתַח “entrance gate” is well attested in Ezek 8:3, 14, 10:19, 11:1, and 46:3; and the שַׁעַר

הַשָּׁמַיִם “gate of heaven” is mentioned in Jacob’s dream in parallel with אֵלֵהֶיִם בַּיִת “house of God” (Gen 28:17).

182. The verb διυλίζω “to strain out” appears in Amos 6:6, πίνοντες τὸν διυλισμένον οἶνον “you drink strained wine,” for the MT הַשְּׂתִיִּם בְּמִזְרְקֵי יַיִן “the ones drinking with bowls of wine.”

183. See Allison 1994: 115–118.

184. A Hebrew *Vorlage* having מְגוּרֹת could account for the (a) θλιψις “persecution,” as in Psalm 33:5, where מְגוּרֹתַי was translated θλιψεων in mss AS (contra ms B which has παροικιῶν “a stay [among strangers]”); (b) the συναγωγὰς “synagogues, assemblies,” as in Hosea 7:1 4, where יִתְגַּדְּרוּ means “they assembled themselves,” and its derivative noun, מְגוּרָה, would be “a place of assembly”; (c) the φυλακάς “prisons,” if the original מְגוּרֹת was misread as מִסְגְּרוֹת, the singular of which appears in Psa 142:7, Isa 24:22, and 42:7. But this *Vorlage* would not account for the συνέδρια “sanhedrins” of Mark 13:9 or the צָרוֹת “tribulations” in the STT of 24:9.

185. It was a synonym of اهل (*ahl*) “the people of a house or dwelling, and of a town or village . . . and the family of a man, fellow members of one family or race, and of one religion” (Lane 1863: 121). The word appears in the *Qurʾan* (*Sura* 3:9, 8:54 and 56) in reference to “the family of Pharaoh” (أهل فرعون [*ʾala firʿawnu*]). The word survives in modern literary Arabic for “blood relationship, consanguinity, pact, covenant” (Wehr 1979: 27).

186. Athanasius, *Three Discourses of Athanasius Against the Arians*, in *Select Treatises of St. Athanasius*, 2 vols, trans. John Henry Cardinal Newman (Westminster, Maryland: Christian Classics, 1887), 1:410–411. See online quotation at <http://www.newmanreader.org/works/athanasius/original/>.

187. See Delitzsch, 1920: 116 §123^a.

188. For a separate study on Judas Iscariot see the following: http://daniel.eastern.edu/seminary/tmcdaniel/Judas_Iscariot.pdf or Chapter 26, “New Testament Miscellanea” in *Clarifying More Baffling Biblical Passages*, pp. 319–394, available at http://tmcdaniel.palmerseminary.edu/Volume_Three.htm.

189. All manuscripts in the STT omit 26:19.

190. On the confusion of י and נ, note also I Sam 22:18, 22 where the Qere has לְדוֹנָן for the Kethib לְדוֹיִן. Compare the Arabic *إِصْر* (*ʿiṣr^{un}*) and *وَص* (*wiṣr^{un}*), both of which mean “covenant, contract” (Lane, 1863: 63 and 1893: 2945).

191. In the Septuagint the phrase in Zech 11:13 “throw it to the potter” appears as *κάθεα αὐτὸς εἰς τὸ χυμευτήριον*, “cast it into the smelting-furnace,” which reflects a confusion of the MT יוֹצֵר with צֹהַר (> יוֹצֵר > צֹהַר > צֹהַר). On the confusion of יו and ה, see Delitzsch (1920: 120, § 132^{a,b}). Compare II Kings 9:27 where the *Hiph^ʿil* imperative הִכְהוּ “Smite him!” was read by the Septuagint translators as הִכְהוּ, καὶ ἐπάταξεν αὐτὸν “and they smote him.” For צֹהַר “furnace,” note the Arabic cognate *صهرا* (*ṣahara*) “he melted,” and

صهور (*ṣahûra*) “a melter of fat, a roaster, broiler, or frier” (Lane, 1872: 1738).

192. See Thorley, 1971: 71–80.

193. For the confusion of the ך and ך, see Delitzsch, 1920: 112, §111.

194. Pattengale (“Arimethea” in *The Anchor Bible Dictionary*, CD edition) noted:

Both Eusebius and Jerome identify Arimathea with the birthplace of Samuel, i.e., Ramah or Ramathaim-zophim, “the two Ramahs” or “twin heights” within Ephraim (1 Sam 1:19). The *Onomasticon* identifies it with this site (Aramathem-Sophim) near Thamna and Lydda (Euseb. *Onomast.* 144.28; 1 Sam 1:1). In the 4th century Jerome reported that the Holy Paula visited this location. Strong traditions from the Middle Ages buttress this claim, celebrating this town as the prophet’s original home. And even a monastery of Joseph of Arimathea was erected there.

ADDENDUM ON THE אֹיֵב AND אֵיב
IN II SAMUEL 12:14 AND 25:22

Commentators have failed to recognize that the problematic אֶת־אֹיְבֵי in II Sam 12:14 (which was relegated to a footnote in the RSV, NRS, and NJB because it was not reflected in the Septuagint) is *not* the well attested noun אֹיֵב “enemy,” but the *Hithpa^cel* of אֵיב (^o*iyēb*), the cognate of the Arabic اَوَّب (^o*awwāb*) “wont to repent, frequent in repenting unto God, or turning from disobedience to obedience” (Lane 1863: 124; Castell 1669: 54). The name *Job* may well be derived from this stem (BDB 33), especially in light of the secondary form اَوَّب (^o*awwāb*) “frequent in returning to God.”

McCarter (1984: 296) provided a helpful summary of the traditional interpretations of אֶת־אֹיְבֵי יְהוָה in 12:14, stating

As first noted by Geiger (1857: 267), the chief witnesses are euphemistic, and the primitive reading, ^o*t yhw^h*, is reflected only in a single Greek cursive MS (c = 376). MT (cf. LXX, OL. Syr., Targ.) has ^o*t yby yhw^h*, “*the enemies of Yahweh.*” Some of the ancient translations (LXX, Vulg., Symmachus) did not take this as euphemistic, choosing instead to render the preceding verb (*ni^oēš ni^oaštā*) as a causative *Pi^cel* (GK² §52g), a solution followed by the AV (“thou hast given great occasion to the enemies of the Lord to blaspheme”) and a few modern interpreters (Hertzberg, Goslinga); but Mulder (1968:110–12) has demonstrated the impossibility of this position in the grounds that *ni^oēš* never has such a meaning elsewhere and that in the context it makes no sense to think of David’s sin, which is a secret, as having caused Yahweh’s enemies—whoever they might be—to blaspheme. . . . Such euphemisms were not introduced to falsify a text but rather

out of respect for God and saintly persons (Mulder 1968: 109–10).

But the reading of the אֶת־אִיִּבִי as a euphemistic addition in this verse falters in light of the 6,000 plus other occurrences of the name Yahweh in the Hebrew Scriptures which did not receive a euphemistic addition. Therefore, a better explanation is required, and one is readily available.

The final ם of the MT אֶת־אִיִּבִי can be transposed to become an initial ן, then the reconstructed ואתאיב can be pointed as וְאֶת־אִיִּבִי, a *Hithpa'el* (GKC §54^e) imperfect meaning “but I have shown myself to be repentant.” Once this derivation comes into focus it is obvious that the phrase does not belong in verse 22:14, but fits perfectly in 22:13. The two verses can be restored as follows:

וַיֹּאמֶר דָּוִד אֶל־נָתָן חָטָאתִי לַיהוָה וְאֶת־אִיִּבִי
וַיֹּאמֶר נָתָן אֶל־דָּוִד
גַּם־יְהִי הַיּוֹם הַזֶּה עֲבִיר חָטָאתְךָ לֹא תָמוּת:
אָפֶס כִּי־נֵאֵץ נֹאצַּת יְהוָה בְּדַבַּר תּוֹזָה
גַּם הַבֵּן הַיְלֻד לְךָ מוֹת יָמוּת:

And David said to Nathan, “I have sinned against Yahweh,
but I have shown myself to be repentant.”

And Nathan said to David,

“Indeed, Yahweh has transferred your sin, you will not die.

But, since you have outraged Yahweh with this matter,
the child born to you will die.”

This אִיִּבִי (*ʿiyyēb*) “to repent,” a synonym of שׁוּב “to repent,” appears also in I Sam 25:22. In this verse the verb carries a nuance which survived in its Arabic cognate, اوب

(*ʿawwâb*) “wont to repent, to return” and especially “to return home to one’s family at night” (Lane 1863: 123–124). As I Sam 25:14 and 22 indicate, David’s intention—before Abigail persuaded him not to shed blood—was to wipe out Nabal and his forces overnight (עֵרֶב הַבֶּקֶר), before he would return to camp for sleep. The name *David* in I Sam 25:22 can be recognized as a gloss identifying the suffix on the noun אִיבִי “my returning,” although it was probably added at first as a gloss when אִיבִי was misunderstood as the *nomen regens* אִיבִי “the enemies of” which required a *nomen rectum* modifier. Thus, while some interpreters follow the Septuagint, which has simply τῷ Δαυιδ “to David” and treat the MT אִיבִי as a gloss, the אִיבִי “my returning (at night)” is most likely to be the original meaning, with the name *David* being a gloss. David’s statement in I Sam 25:21–22 included these words:

וַיָּשָׁב־לִי רָעָה תַחַת טוֹבָה:
 כִּה־יַעֲשֶׂה אֱלֹהִים לְאִיבִי [[דָּוִד]] וְכֹה יִסְיָף
 אִם־אֲשָׂאִיר מִכָּל־אֲשֶׁר־לוֹ עֵרֶב־הַבֶּקֶר מִשְׁתִּין בְּקִיר:

And he [Nabal] returned to me evil for good.
 Thus may God do, and more also,
 upon my [[David’s]] *returning for the night*
 if, by morning, I leave from all who belong to him
 one who urinates at a wall.

David’s zeal was offset by Abigail’s appeal. He was ready for God to return upon himself evil for good if he failed to kill every last man of Nabal’s forces during that very night before he returned to his base for sleep before daybreak (or by daybreak). The only אִיבִי “enemy” mention in these verses is the one mentioned by name, namely, Nabal.”

BIBLIOGRAPHY

- Acta Martyrdum orientalium et occidentalium etc.* a St. Ev. Assemano edita, Tome i et ii. Tomae, 1748.
- Aland, Kurt. 1971. *Synopsis Quattuor Evangeliorum: Locis parallelis enangeliorum apocryphorum et patrum adhibitis edit Kurt Aland*. Seventh edition. Stuttgart: Württembergische Bibelanstalt.
- Albright, W. F. and C. S. Mann. 1971. *Matthew: Introduction, Translation, and Notes*. Anchor Bible 26. Garden City, NY: Doubleday.
- Allen, W. C. 1912. *A Critical and Exegetical Commentary on the Gospel according to Matthew*. ICC. Edinburgh: T. & T. Clark.
- Allison, Dale C. 1994. "A review of Daniel J. Harrington's *The Gospel of Matthew* (Sacra Pagina 1), Collegeville, Minnesota: Michael Glazier/ Liturgical Press, 1991." In *Biblica* 75 (1994), 115–118.
- Arndt, William F. and F. Wilbur Gingrich, editors. 1957. *A Greek-English lexicon of the New Testament and other early Christian literature*. Fourth revised and augmented edition, 1952. Cambridge: Cambridge University Press.
- Athanasius. 1887. *Three Discourses of Athanasius Against the Arians*. In *Select Treatises of St. Athanasius*, 2 vols, trans. John Henry Cardinal Newman. Westminster, Maryland: Christian Classics.
- Barr, James. 1987. *Comparative Philology and the Text of the Old Testament*. Winona Lake, IN: Eisenbrauns.
- Beare, Francis W. 1987. *The Gospel according to Matthew*. Peabody, MA: Hendrickson.

Berliner, A. 1884. *Targum Onkelos: Herausgegeben und Erklärt*. Berlin: Gorzrlancyk.

Biblia sacra: Vulgatae editionis Sixti V Pont. Max. iussu recognita et Clementis VIII auctoritate edita / editio emendatissima apparatu critico instructa cura et studio Monachorum Abbatiae Pontificiae Sancti Hieronymi in Urbe Ordinis Sancti Benedicti. Torino: Marietti. 1959.

Black, Matthew. *An Aramaic Approach to the Gospels and Acts*. Third Edition. Oxford: Clarendon Press, 1967.

Blommerde, A. C. M. 1969. *Northwest Semitic Grammar and Job*. BibOr 22. Rome: Pontifical Biblical Institute.

Brenton, Sir L. C. F. 1900. *The Septuagint Version of the Old Testament: with an English Translation, and with Various Readings and Critical Notes*. London: Bagster.

Brock, S., editor. 1987 *The Old Testament in Syriac according to the Peshitta Version*. Leiden: Brill.

Brown, F., and S. R. Driver, and C. A. Briggs, editors. 1891. *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic*. Boston: Houghton, Mifflin, 2nd ed. 1906; reprint 1962 Oxford: Clarendon Press.

Brown, Raymond. 1966. *The Gospel according to John (i-xii): Introduction, Translation and Notes*. AB 29. Garden City, NY: Doubleday.

Brown, Raymond. 1970. *The Gospel according to John (xiii–xxi)*. AB 29. Garden City, NY: Doubleday.

Bushnell, Katherine. 1923. *God's Word to Women: One Hundred Bible Studies on Woman's Place in the Divine Economy*. North Collins, N.Y.: Ray B. Munson [1976 reprint].

- Castell, Edmund. 1669. *Lexicon Heptaglotton. Hebraicum, Chaldaicum, Syricum, Samaritanicum, Æthiopicum, Arabicum, et Persicum Separatim*. 2 volumes. London: Thomas Roycroft.
- Charles, R. H. 1913. *The Apocrypha and Pseudepigrapha of the Old Testament in English with Introduction and Critical and Explanatory Notes to the Several Books Edited in conjunction with Many Scholars*. Volume II, *Pseudepigrapha*. Oxford: Clarendon Press. Reprint 1973.
- Collins. 1992. "Essenes." In *The Anchor Bible Dictionary*. David Noel Freedman, editor-in-chief ; associate editors, Gary A. Herion, David F. Graf, John David Pleins, Astrid B. Beck. Volume 2: 619–626. New York: Doubleday.
- Cross, F. M. 1973. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Cambridge, Massachusetts: Harvard University Press.
- Dalman, Gustaf. 1929. *Jesus-Jeshua: Studies in the Gospels*. London: SPCK. Reprint 1971. New York: Ktav.
- Dalman, Gustaf. 1905. *Grammatik des Judisch-Palätinischen Aramäisch*. Leipzig: J. C. Hinrichs Verlag. Reprint 1960, Darmstadt: Wissenschaftliche Buchgesellschaft.
- Dahood, Mitchell. 1966. *Psalms I*. Anchor Bible. New York: Doubleday.
- Dahood, Mitchell. 1975. "The Emphatic Lamedh in Jer 14:21 and Ezek 34:29." *CBQ* 37: 341–342.
- Danby, Herbert. 1938, *The Mishnah Translated from the Hebrew with Introduction and Brief Explanatory Notes*. London: Oxford University Press.
- Davies, W. D., Dale C. Allison. 1988-1997. *A Critical and Exegetical Commentary on the Gospel according to Matthew*. ICC. 3 volumes. Edinburgh: T. and T. Clark.

- Delitzsch, Franz. 1920. *Die Lese- und Schreibfehler im Alten Testament*. Berlin and Leipzig: Walter de Gruyter.
- Delitzsch, Franz. 1878. *Sifrê Habbarît Haḥadašah (Books of the New Testament)*. London: British and Foreign Bible Society. Reprint 1937.
- Douay Rheims Bible. *The Holy Bible translated from the Latin Vulgate and Diligently Compared with the Hebrew, Greek and Other Editions in Divers Languages*. New York: Douay Bible House, 1943.
- Dozy, Reinhart Pieter Anne. 1927. *Supplément aux Dictionnaires Arabes*. Leiden: Brill; Paris: Maisonneuve Frères.
- Dozy, R. 1927. *Supplément aux dictionnaires Arabes*. Leiden: Brill, and Paris: Maisonneuve.
- Driver, S. R. and G. B. Gray. 1921. *A Critical and Exegetical Commentart on the Book of Job*. ICC . Edinburgh: T. and T. Clark.
- Elliger, K., and W. Rudolph, editors. 1977. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelstiftung.
- Epstein, Isidore. 1935–1948. *The Babylonian Talmud: Translated into English with Notes, Glossary and Indices*. London: Soncino Press.
- Epstein, Isidore, E. W. Kirzner, and M. Ginsberg. 1964. *Hebrew-English Edition of the Babylonian Talmud: Baba Kamma*. London: Soncino.
- Fitzmyer, Joseph A. 1974. *Essays on the Semitic Background of the New Testament*. Sources for Biblical Study 5. Missoula, Mont.: Scholars Press.
- Fitzmyer, Joseph A. 1985. *The Gospel According to Luke: Introduction, Translation, and Notes*. Anchor Bible 28A. Garden

City, NY: Doubleday.

Fitzmyer, Joseph A. 1979. *A Wandering Aramean: Collected Aramaic Essays*. Missoula, Mont.: Scholars Press.

Fitzmyer, Joseph A. 1980. "The Aramaic Language and the Study of the New Testament," *JBL* 99: 5–21.

Foerster, Werner. 1964. "ἔξεστιν, ἐξουσία, ἐξουσίαζω, κατεξουσιάζω." In *Theological Dictionary of the New Testament*. Gerhard Kittel, editor. Volume II: 560–575. Grand Rapids: Eerdmans.

France, R. T. 2002. *The Gospel of Mark: A Commentary on the Greek Text*. Grand Rapids: Eerdmans.

Freedman, D. N., and K. A. Matthews. 1985. *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)*. Winona Lake, Indiana: American School of Oriental Research and Eisenbrauns.

Gadd, C. J. 1973. "Hammaurabi and the End of His Dynasty." In *The Cambridge Ancient History*, vol. 2, pt. 1, pp. 176–227, edited by I. E. S. Edwards, et al. 3rd ed. Cambridge: Cambridge University Press.

Gelston, A. 1987. *The Peshitta of the Twelve Prophets*. Oxford: Clarendon Press.

Godet, Frédéric Louis. 1881. *A Commentary on the Gospel of St. Luke*. 2 volumes translated from the second French edition by M. D. Cusin. 1952 reprint of the fifth English edition. Edinburgh: T. and T. Clark.

Goldschmidt, Lazarus. 1933. *Der Bablonische Talmud: mit einschluss der vollstaendigen Misnah hrsg. nach der ersten, zensurfreien Bombergschen Ausgabe (Venedig 1520–23)*. Haag: Martinus Nijoff.

Gordon, Cyrus H. 1965. *Ugaritic Textbook*, Analecta Orientalia, 38. Rome: Pontifical Biblical Institute.

Gospel of Peter. See Roberts, Alexander and James Donaldson, Volume 9.

Gould, Ezra. 1896. *A Critical and Exegetical Commentary on the Gospel according to Mark*. ICC. New York: Scribners.

Green, Joel B. 1997. *The Gospel of Luke*. The New International Commentary on the New Testament. Ned B. Stonehouse, F. F. Bruce, Gordon Fee, editors. Grand Rapids: Eerdmans.

Guillaume, Alfred. 1965. *Hebrew and Arabic Lexicography*. Leiden: Brill.

Guillaumont, A., H.-Ch. Puech, G. Quispel, W. Till and Y. °Abd Al Masi, translators. 1959. *The Gospel According to Thomas*. New York: Harper and Row; Leiden: Brill.

Gundry, Robert H. 1993. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: Eerdmans.

Gwilliam, George Henry, John Gwynn, and Robert Kilgour R. 1950. *The New Testament in Syriac*. London: British and Foreign Bible Society.

Hatch, E. and H. Redpath. 1897. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament*. 2 volumes. Oxford: Clarendon Press. Reprint 1954, Graz, Austria: Akademischen Druck- u. Verlagsanstalt.

Hauck, F. 1967. “μαμωνᾶς.” In *Theological Dictionary of the New Testament*. Volume 4: 388–390. Gerhard Kittel, editor. Grand Rapids: Eerdmans.

Hava, J. G. 1915. *Arabic-English Dictionary for the Use of Students*. Beirut: Catholic Press.

- Heine, Ronald E. 1989. *Origen's Commentary on the Gospel according to John*. The Fathers of the Church, Volume 80. Washington, D.C.: Catholic University of America Press.
- Homer's *Iliad*. See A. T. Murray.
- Howard, George. 1987. *The Gospel of Matthew according to a Primitive Hebrew Text*. Macon, GA: Mercer University Press. Revised 1995. *The Hebrew Gospel of Matthew*. Macon, Georgia: Mercer University Press.
- Huehnergard, John. 1983. "Asseverative **la* and Hypothetical **lu* and *law*." *JAOS* 103: 569–593.
- James, M. R. 1924. *The Apocryphal New Testament*. Oxford: Clarendon Press.
- Jastrow, M. 1903. *A Dictionary of the Targumim, the Talmud Babli and the Yerushalmi, and the Midrashic Literature*. London: Luzac; New York: G. P. Putnam.
- Jean, Charles F. and Jacob, Hoftijzer. 1965. *Dictionnaire des inscriptions sémitiques de l'ouest*. Leiden: Brill.
- Jennings, William. 1926. *Lexicon to the Syriac New Testament (Peshitta): with copious references, dictions, names of persons and places, and some various readings found in the Curetonian, Sinaitic palimpsest Philoxenian & other mss.*. Revised by Ulric Gantillon. Oxford: Clarendon Press.
- Josephus, Flavius. 1960. *The Great Roman-Jewish War, A.D. 66–70 (De bello Judaico)*. William Whiston translation as revised by D.S. Margoliouth. Edited with an introduction by William R. Farmer. New York: Harper.
- Jülicher, Adolf, see Matzkow.
- Kaltner, John. 1996. *The Use of Arabic in Biblical Hebrew Lexicography*. CBQ Monograph Series 28. Washington, DC:

Catholic Biblical Association of America.

Kaltner, John and Steven L. McKenzie. 2002. *Beyond Babel: A Handbook for Biblical Hebrew and Related Languages*. SBL Resources for Biblical Study 42. Atlanta: Society of Biblical Literature.

Kautzsch, E., editor. 1910. *Gesenius' Hebrew Grammar*. Tr. A. E. Cowley. Oxford: Clarendon Press. Second edition. Reprint 1974. (Cited as GKC.)

Keener, Craig. 1999. *A Commentary on the Gospel of Matthew*. Grand Rapids: Eerdmans.

Khan, Muhammad Zafrulla. 1971. *The Quran: Arabic Text with a New Translation*. London: Curzon Press.

Kittel, Gerhard. 1964. "ἄββα." In *Theological Dictionary of the New Testament*. Volume I: 5–6. Gerhard Kittel, editor. Grand Rapids: Eerdmans.

Klein, E. D. 1987. *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*. New York: Macmillian.

Klijn, A. F. J. 1992. *Jewish Christian Gospel Tradition*. Supplements to *Vigiliae Christianae* 17 Leiden: Brill.

Koehler, L. and W. Baumgartner. 1994. *The Hebrew and Aramaic Lexicon of the Old Testament*. Revised by W. Baumgartner, J. J. Stamm; translated and edited by M. E. J. Richardson, G. J. Jongeling-Vos, and L. J. DeRegt. Leiden: Brill. (Cited as KBS.)

Kuhn, K. G., "μαρναθα." In *Theological Dictionary of the New Testament*. Volume 4: 466–472. Gerhard Kittel, editor. Grand Rapids: Eerdmans, 1967.

Lagrange, M.-J. 1929. *L'Évangile de Jésus-Christ*. Paris: Lecoffre.

- Lamsa, George. 1933. *The Holy Bible from Ancient Eastern Manuscripts Containing the Old and New Testaments from the Peshitta, The Authorized Bible of the Church of the East*. Philadelphia: A. J. Holman, 1933, 16th edition, 1967.
- Lamsa, George. 1985. *Idioms in the Bible Explained*. San Francisco: Harper.
- Lane, E. W. 1863–1893. *Arabic-English Lexicon*. 8 volumes. Edinburgh: Williams and Norgate. Reprinted 1956. New York: Unger.
- Levy, Jacob. 1924. *Wörterbuch über die Talmudim und Midraschim*. Berlin and Vienna: Benjamin Harz Verlag.
- Lewis, Agnes Smith, editor. 1910. *The Old Syriac Gospels: or Evangelion da-Mepharreshê, being the text of the Sinai or Syro-Antiochene palimpsest, including the latest additions and emendations, with the variants of the Curetonian text*. London: Williams and Norgate.
- Lewis, Theodore J. “Beelzebul.” In *The Anchor Bible Dictionary*. David Noel Freedman, editor-in-chief. Volume I: 638–640. New York: Doubleday.
- Liddell, H. G., and R. Scott. 1940. *A Greek-English Lexicon*. New (ninth) edition revised and augmented by Sir Henry S. Jones and Roderick McKenzie. *Supplement* 1968, edited by E. A. Barber, P. Maas, M. Scheller, and M. L. West. Oxford: Clarendon Press. Reprint 1957.
- Lohse, Eduard. 1974. Ὠσαννὰ. In *Theological Dictionary of the New Testament*. 9: 682–684. Grand Rapids: Eerdmans.
- Lorah, Theodore, R. 1995. “Again – Camel or Rope in Matthew 19.24 and Mark 10.25?” Available online at: <http://tmcdaniel.palmerseminary.edu/camel-hawser.pdf>.

- Macdonell, Arthur A. 1924. *A Practical Sanskrit Dictionary with Transliteration, Accentuation and Etymological Analysis Throughout*. London, Oxford University Press.
- Maier, William A. III. "Baal-Zebub." In *The Anchor Bible Dictionary*. David Noel Freedman, editor-in-chief. Volume I: 554. New York: Doubleday.
- Mann, C. S. 1988. *Mark: A New Translation with Introduction and Commentary*. AB. New York: Doubleday.
- Marshall, I. H. 1978. *The Gospel of Luke: A Commentary on the Greek Text*. Grand Rapids: Eerdmans.
- Matzkow, Walter and Kurt Aland. 1938. *Itala: Das Neue Testament in Altlateinischer Überlieferung: nach den handschriften herausgegeben von Adolf Jülicher. Vol. I: Matthäus Evangelium; Vol. 2: Marcus Evangelium*. Berlin: Walter de Gruyter. (Cited as Jülicher)
- Macdonell, Arthur A. 1924. *A Practical Sanskrit Dictionary with Transliteration, Accentuation and Etymological Analysis Throughout*. London, Oxford University Press.
- McCarter, P. Kyle, Jr. 1984. *II Samuel: A New Translation with Introduction, Notes and Commentary*. Anchor Bible 9. New York: Doubleday.
- McDaniel, Thomas F. 2000. *The Song of Deborah: Poetry in Dialect*. Available at <http://tmcdaniel.palmerseminary.edu/Deborah.pdf>.
- McDaniel, Thomas F. 1983. *Deborah Never Sang: A Philological Study of the Song of Deborah*. Jerusalem: Makor.
- McDaniel, Thomas F. 2003. *Clarifying Baffling Biblical Passages*. Available online at <http://tmcdaniel.palmerseminary.edu/cbbp-book.pdf>.

- McDaniel, Thomas. 2005. "The Prayer of Jabez" in *Clarifying More Baffling Biblical Passages*. Available at http://tmcdaniel.palmerseminary.edu/CMBBP_Volume_III.pdf.
- McDaniel, Thomas F. 2005. "The Ten Commandments." In *The Pastor's Bible Study: A New Interpreter's Bible Study*, Volume II: 157–221. Abingdon Press, May 2005.
- Mitchell, Hinckley G. 1912. *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi, and Johah*. ICC. New York: Charles Scribner's Sons.
- Moldenke, Harold N. and Alma. 1952. *Plants of the Bible*. A New Series of Plant Science Books. Vol. 28, Waltham, MA: Chronica Botanica.
- Murray, A. T. 1942. *The Iliad of Homer with an English Translation*. London: Heinemann; Cambridge, MA: Harvard University Press.
- Naveh, Joseph. 1970. *The Development of the Aramaic Script*. Proceedings of the Israeli Academy of Sciences and Humanities. Volume V, No. 1 Preprint. Jerusalem: Ahva Press
- Nestle, Eberhard and Kurt Aland. 1979. *Novum Testamentum Graece*. Stuttgart: Deutsche Bibelgesellschaft.
- Neusner, J. 1986. *The Talmud of the Land of Israel: Abodah Zarah*, Volume 33. Chicago and London: University of Chicago.
- Neusner, J. 1986. *Gittin*. Chicago Studies in the History of Judaism. Chicago and London: University of Chicago.
- Origen's Commentary on the Gospel according to John*. See R. E. Heine.
- Parker, Pierson. 1983 "The Posteriority of Mark" in *New Synoptic Studies: The Cambridge Gospel Conference and Beyond*.

- Macon, GA: Mercer University Press. 67–142.
- Pattengale, J. A. 1997. “Arismethea.” In *The Anchor Bible Dictionary*, New York: Doubleday, CD edition.
- Payne Smith, J. 1903. *A Compendious Syriac Dictionary*. Oxford: Clarendon Press. Reprint 1957.
- Payne Smith, R. 1897–1901. *Thesaurus Syriacus*. Oxford: Clarendon Press.
- Peshitta: Syriac Old Testament*. 1972. Leiden: International Organization for the Study of the Old Testament.
- Peshitta: The New Testament in Syriac*. 1955. London: The British and Foreign Bible Society.
- Plummer, Alfred. 1953. *A Critical and Exegetical Commentary on the Gospel of St. Luke*. ICC. First edition 1896. Reprint of the 1922 fifth edition. Edinburgh: T. and T. Clark.
- Rahlfs, Alfred. 1950. *Septuaginta id est Vetus Testamentum graece iuxta LXX interpretes*. 2 volumes. Fourth edition. Stuttgart: Privilegierte Württembergische Bibelanstalt.
- Rengstorf, Karl H. 1965. “Κορβᾶν.” In *Theological Dictionary of the New Testament*. Gerhard Kittel, editor. Volume 3: 860–866. Grand Rapids: Eerdmans.
- Richardson, H. Neil. 1966. “A Critical Note on Amos 7 14.” *JBL* 85: 89.
- Ringgren, Helmer. 1974. “אָבִי ḁābh.” In *Theological Dictionary of the Old Testament*. Volume I: 1–19. T. G. Johannes Botterweck and Helmer Ringgren, editors. David E. Green translator. Grand Rapids: Eerdmans.
- Roberts, Alexander and James Donaldson, editors. 1994. *Ante-Nicene fathers : The Writings of the Fathers down to A.D. 325*.

Revised by A. C. Coxe. Peabody, MA: Hendrickson.

Rodkinson, Michael L. 1897–1903. *New edition of the Babylonian Talmud / original text edited, corrected, formulated, and translated into English*. New York: New Talmud Publishing Company. (Shabbat, vol. 3; Pesahim, vol. 6; Baba Bathra, vol. 15.)

Rook, John T. 1981 “‘Boanerges, Sons of Thunder’ (Mark 3:17).” *Journal of Biblical Literature* 100: 94–95.

Salkinson, Isaac. 1886. *Habbarîṯ Haḥadašah* (New Testament in Hebrew). London: Trinitarian Bible Society.

Shachter, Jacob and H. Freedman. 1935. *Sanhedrin. Translated into English with Notes, Glossary and Indices*. 2 volumes. London: Soncino Press.

Schneider, J. 1971. “σταυρός, σταυρόω, ἀνασταυρόω.” In *Theological Dictionary of the New Testament* 7: 572–584. Edited by Gerhard Kittel. Translated and edited by G. W. Bromiley. 10 Vols. Grand Rapids: Eerdmans.

Schaeder, H. H. 1967, “Ναζαρηνός, Ναζωραῖος.” In *Theological Dictionary of the New Testament*. 4: 874–879. Edited by Gerhard Kittel. Translated and edited by G. W. Bromiley. 10 Vols. Grand Rapids: Eerdmans.

Schürmann, H. 1969, *Das Lukasevangelium*. Herders Theologischer Kommentar zum Neuen Testament. Freiburg.

Scrivener, Frederick. 1978. *Bezae Codex Cantabrigiensis: Edited with a Critical Introduction, Annotations and Facsimile*. Pittsburg: Pickwick Press.

Simon, Maurice and Israel Epstein, editors. 1948. *The Babylonian Talmud: Berakoth*. London: Soncino Press.

Simon, Maurice and Israel W. Slotki. 1935. *Baba Bathra: Translated into English with Notes, glossary, and Indices*. London: Soncino Press.

Smith, M. 1958 "Aramaic Studies and the Study of the New Testament," *JBR* 26 (1958) 304–313.

Stevenson, W. B. 1962. *Grammar of Palestinian Jewish Aramaic*. Second edition. Oxford: Clarendon Press.

Swete, H. B. 1892. *The Apocryphal Gospel of Peter: The Greek Text of the Newly Discovered Fragment*. London: Macmillan.

Taylor, Vincent. (1952) *The Gospel According to Mark: the Greek Text with Introduction, Notes, and Indexes*. London: Macmillan. Reprint 1981, Grand Rapids, MI: Baker Book House.

Thackeray, H. St. J. 1926. *Jewish Antiquities: Books V–VIII in Josephus: with an English translation*. Loeb Classical Library. Cambridge, MA: Harvard University Press.

The Greek New Testament. Edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren in cooperation with the Institute for New Testament Textual Research. New York: American Bible Society.

Thomson, Charles. 1808. *The Septuagint Bible: The Oldest Text of the Old Testament*. Edited by C. A. Muses. Second Edition 1960. Indian Hills, CO: The Falcon's Wing Press.

Thorley, J. 1971. "The Silk Trade between China and the Roman Empire at Its Height, Circa A. D. 90–130." In *Greece & Rome*, 2nd Ser., Vol. 18, No. 1. (Apr., 1971), 71–80.

Throckmorton, Burton H. Jr. 1992. *Gospel Parallels: A Comparison of the Synoptic Gospels: with Alternative Readings from the Manuscripts and Noncanonical Parallels*. Nashville: Nelson

- Tischendorf, Constantine. 1879. *Novum Testamentum Graece ad Antiquissimos Testes Denuo Recensuit Delectuque Critico ac Prolegomenis Instruxit*. Leipzig: J. C. Hinrichs.
- Walton, Brian. 1654–1657. *Biblia Polyglotta Complectentia Textus Originalis Hebraicos cum Pentat. Samarit. Chaldaicos Graecos Versionium Antiquarum Samarit. Chaldaic Lat Vulg. Æthiopic Graec. Sept. Striacæ Arabicæ Persicæ*. London.: Thomas Roycroft.
- Watson, JoAnn Ford. 1992. "Philip." In *The Anchor Bible Dictionary*. Volume 5: 311–312. David Noel Freedman, editor-in-chief. New York: Doubleday.
- Webster New World Dictionary on Power CD*. 1995. Woodstock, GA: Zane Publishing.
- Wehr, H. 1979. *A Dictionary of Modern Written Arabic*. J. M. Cowan, editor. Weisbaden: Otto Harrassowitz.
- Whiston, William. 1738–1741. *The Works of Flavius Josephus*. 4 Vols. 1974 reprint. Grand Rapids: Baker Book House
- Whitley, C. F. 1975. "Some Remarks on *lû* and *lo*." *ZAW* 87: 202–204.
- Wilcox, Max. 1992. "Mammon." In the *Anchor Bible Dictionary*, CD Version. D. N. Freedman, editor-in-chief. New York: Doubleday.
- Wolfe, Hans Walter. 1974. *Hosea*. Hermeneia. Philadelphia: Fortress.
- Wright, William. 1896–1898. *A Grammar of the Arabic Language*. Edited by W. Robertson Smith and M. J. de Goeje. 2 volumes. Cambridge: Cambridge University Press.
- Ziegler, J., editor. 1967. *Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Litterarum Göttingensis Editum*. Göttingen: Vandenhoeck & Ruprecht.

THE SHEM TOB

APPENDIX

KEY

el Araj is Bethsaida

et Tell is Bethsaida Julias

Tell Hûm is Capernaum

et Tâbghah is Bethsaida Galilee

Map of Palestine, Armstrong, Wilson, and Conder

