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

BY

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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.

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ABBREVIATIONS

A-text  Codex Alexandrinus
AB    Anchor Bible, New York
ABD   The Anchor Bible Dictionary
AJSL  American Journal of Semitic Languages and Literature, 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
BASOR Bulletin of the American Schools of Oriental Research, Philadelphia
BCTP  A Bible Commentary for Teaching and Preaching
BHS   Biblia Hebraica Stuttgartensia
BibOr Biblica et Orientalia, Rome
BibT  Bible Today
Bible Review
BibT  Bible Today
Btal  Bet Talmud
CAD   I. Gelb, L. Oppenheim, et al., eds., The Assyrian Dictionary of the Oriental Institute of the University of Chicago
CBQ   Catholic Biblical Quarterly, Washington, D. C.
CM    Concordia Theological Monthly
CV    Communio Viatorium
DR    Downside Review
EBC   The Expository Bible Commentary
ET    Expository Times
HAT   Handbuch zum Alten Testament, Tübingen
HTR   Harvard Theological Review, Cambridge, Massachusetts
IBCTP Interpretation: A Bible Commentary for Teaching and Preaching
ICC   International Critical Commentary, Edinburgh
IDB   The Interpreter’s Dictionary of the Bible
IVPNTC IVP New Testament Commentary Series
JAOS  Journal of the American Oriental Society, New Haven, Boston
ABBREVIATIONS

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

A.

ARABIC COGNATES CLARIFY
ARAMIAC NAMES AND WORDS

(Lev 23:40) ḥōsanna “Hosanna” of Succoth = Arabic ṭawṣuʿ (wašaʿa) “to mix things.”

Psa 118:25 “Hosanna” “Please save!” = Arabic ḥāš “to mix things.”

(wašaʿa/ wassaʿ) “he made one’s means of subsistence ample and abundant.”

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

Matt 21:9 (STT) ḥāšanna corrected to ḥāšilah “the poor” = Arabic ʿayl or ʿāl “he was poor.”

Matt 27:46 ṣabac qani = Aramaic ṣabkā in Hebrew, the cognate of Arabic ʿazaba “he became distant, remote.”

Mark 3:17 ḫaṣṣa ṣeṣa ḫaṣṣa “the shouters of” + ṣeṣa = ṭąjān “thunder,” the cognate of Arabic ṭąjān “thunder.”

Mark 15:34 (Dg) ṭaẓība ṣeṣa “he castigated, tortured, tormented.”

Arabic ʿazaba “he became distant, remote.”

Arabic ʿazaba “he became distant, remote.”
INTRODUCTION

Luke 1:15 σίκερα = Aramaic סֵכְרָא, the cognate of Arabic سَكَرُ (sakār) “wine.”

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

Matt 1:19 ἀπολύσατο ≠ STT הָלַחַת, the cognate of Arabic كَسَحُ (kasāḥa) “he did away with” or כָּשַּׁה (kašāḥa) “he broke friendship, he drove away.”

Matt 2:16 (STT) רַאָא, “they act hypocritically” is the cognate of Arabic رَأٰيا (ra’aya) “he acted with simulation, pretension.”

Matt 3:7 (STT) אָרְמִא (restored) with the Arabic cognates אֶפְעֵי (af‘ay) “viper” and בִּגְיָ (bag‘a) “self-conceited, haughty, tyrannical.”

Matt 3:10 (STT) מָלָא בָּלָא נְמֹלוֹ (māl/bālā/nmōlā) “in their heart with affection,” the cognate of Arabic مَال/مِلّ (myl/māla) “to be in favor of, with affection.”

Matt 5:3 (STT) אָתַּרְוּ (‘atārhu) “he preferred him, he honored him.”

Matt 5:46 (restored) “lawless, impudent ones” or the cognate of the Arabic فَرَّضُ (farāḍ) “he apportioned”
and أفرض (qafaraža) “to assign a tax.”

Matt 6:10 (STT) يُهَبِرُ مَلَأَهُ, with the cognate of the Arabic دَرَاك (daraka) “it attained its proper time.”

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

Matt 6:28 (STT) هَبَتْلَا تُشَارَنُ “lilies of Sharon,” the cognate of the Arabic سِرُّ (sirr) “the low or depressed part of a valley, or most fruitful part thereof.”

Matt 6:32 (STT) هَمْوَتْ “the peoples,” a cognate of the Arabic جِفُّ (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 لَهْدِ، a cognate of the Arabic عَدَ (ʻadda) “to be counted like an equal (to them).”

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

Matt 8:9 (STT) أَنَّى أَدَمُ وَحَمَّة “I am a provost, the one in charge,” with Arabic cognates أَدَمُ (ʻidâmû) “provost, chief” and حَوَاطَ (huwwā‘û) “superintendent, the one in charge.”
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Matt 9:9 Matt = מַטָּא מִּתָּא = מַטָּא מִּתָּא = מַטָּא מִּתָּא = מַטָּא מִּתָּא “Yahweh is my kinsman,” with מֵת (mattat) “close ties, family ties, kinship.”

Matt 9:10 (STT) רַבִּים = רַבִּים “affluent sinners,” with רַבִּים = רַבִּים “close ties, family ties, kinship.”

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

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

Matt 10:3 σώµα τοῦ Ἀλφαίου = σώµα τοῦ Ἀλφαίου = σώµα τοῦ Ἀλφαίου = σώµα τοῦ Ἀλφαίου with the Hebrew הַלְּאָל פָּרָא יַבֵּא, the cognate of Arabic خلف (halif = Caliph) “successor.”

Matt 10:3 Θαδδαίος = Θαδδαίος = Θαδδαίος = Θαδδαίος, the Arabic cognate being نُذِّل (nadan) “gift.”

Matt 10:3 λεββαδ = λεββαδ (Eth) “rich, much wealth” are Hebrew names with Arabic cognates لبيب (labib), “understanding, reasonable, intelligent” and Arabic لبد (lubbad) “much wealth.”

Matt 10:3 בַּר = בַּר = בַּר = בַּר = Aramaic
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“sagacity,” the cognate of Arabic 

$talma^\text{ya}$ “brilliant, sharp minded.”

Matt 10:4

Jo\kappa r\iomega ti\zeta = 

$\varsigma\rho\iota\varepsilon\zeta\beta\omicron\omicron\lambda$ “a man of scripture, a lector,” cognate of Arabic

$q\alpha\rhir\iomega$ “a reader/reciter of the Qur’an.”

Matt 10:11 (STT)

$\text{jadilat} = \text{jadil} = \text{jad\text{\^a}il}$ “a region, quarter, or tract” and

$\text{jad\text{\^a}il}$ “way, country, state.”

Matt 10:25 (STT)

$\text{b\text{\^a}b\varepsilon\omicron\lambda} = \text{b\text{\^a}b\varepsilon\omicron\lambda}$ with $\text{b\text{\^a}b\varepsilon\omicron\lambda}$ being the cognate of Arabic

$\text{bal\varepsilon\varepsilon\lambda}$ “to put to the test, to tempt.”

Matt 10:27 (STT)

$\text{dw\text{\^a}t\text{\^o}n\text{\^a}m}$ “gate” = $\text{dw\text{\^a}t\text{\^o}n\text{\^a}m}$ “house,” but both point to a Vorlage with $\text{qar\text{\^a}r}$ “gate bolt” and a metonym for “gate” or “abode,” the cognate of Arabic

$q\text{ar\text{\^a}r}$ “house, abode.”

Matt 12:24

$\text{dak\text{\^a}t\varepsilon\lambda\omega} = \text{r\text{\^a}h\text{\^a}t}$ “the finger of God” = $\text{r\text{\^a}h\text{\^a}t}$ “the hand with the fingers.”

Matt 13:7 (STT)

$\text{gamda}$ “and they darkened it,” with

$\text{gamda}$ being the cognate of Arabic

$\text{gamda}$ “he concealed, he covered, he entered into darkness.”
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Matt 13:19, 37 (STT) בֶּן אֲדָם (ben ‘adam) “the examplar,” the cognate of the Arabic ‘adum/‘admat “exemplar, the one who sets the example.”

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

Matt 14:15 (Luke 9:12) (STT) מְגַרְּלִים “region,” cognate of the Arabic גเฉילה (jadilat) “region, quarter, tract, one’s own region, one’s own way.”

Matt 15:5 (STT) בַּעֲלָה אָאוֹרָה “to remove his misfortune,” with the Arabic cognates being بعد (ba‘ada) “it became remote, he removed” and أُوْة (‘uwwah) “a calamity or misfortune.”

Matt 16:12 (STT) הַדַּלְתָּה = הַנֵּיה “way, teaching, Halakah,” in light of the Arabic cognates נֵיה (nahj) and מְנַיָּה (minhāj) “an open road or way.”

Matt 16:12 (STT) הלַחְצָה וְהָכִיבֵי הוא “round loaves of bread,” with the Arabic cognate טָבְאָה (taba‘) “to fashion, to mold, to round.”

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

Matt 16:24 (reconstructed Vorlage) (reconstructed Vorlage) was the cognate of the Arabic תָלַָא (tallâ’) “a bond, or an obligation
and اتلّي ('atlay) “he gave him his bond, or obligation, by which he became responsible for his safety,” or تلاء/تلو (tilw/talâ) “follower, companion, one who imitates such a one.”

Matt 17:2 (STT) “he was transfigured,” with the شَيْم (šiym) being the cognate of Arabic سنأ (sanâ) “it changed,” and إسنأ (‘isnâhu) “exalted in rank,” plus سنأ (sanâ) “it shone brightly, gleamed, glisten, radiated.”

Matt 17:15 (STT), cognate of Arabic رَغَّا (rag‘a) “to utter a cry” and رَغِّي (rag‘iyya) “to froth, to foam with rage.”

Matt 17:21 (STT) “altercation and pain,” the cognates of Arabic ضَيْم (dym/dwm) “to cause pain, to injure, to harm” and فَلِلْ (falla) “to overcome, to defeat, to altercate, to wrangle, to route.”

Matt 18:8 (STT) “altered,” the cognate of Arabic غَيْر (gayyer) “it became altered” and غَيْر (giyyar) “the act of altering or changing.”

Matt 18:10 (STT) “verily their angels are reporting,” i.e., the emphatic لّ and the root رواي (rawiya) “to report, to give an account of.”

Matt 18:11 (STT) “and the Son of Man has devoted himself entirely to saving the enemies,” with the مَلَك (mâlîk) being the cognate of the
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Arabic بَتَلَّ (batal) “he devoted himself to God.”

Matt 18:17 (STT) نَالَّهُمْ هَالَّهُهُ “or one to be shunned,” with the هَالَّهُ being the cognate of the Arabic قَذَر (qadar) “dirt, filth, a thing to be avoided or shunned.”

Matt 18:23 (STT) لَآَهَرِمِتْ مَيْلُ “to the provost of a king,” with the مَيْلُ being the cognate of the Arabic إِدَم (‘idamu) and إِدَمَة (adamat) “provost, chief” (as in Matt 8:9 and 19:28).

Matt 19:17 εἰς ἑκάστην ὁ ἀγάθος “the One-and-only-God” is good,” like the Arabic epithet أَحَد (‘ahad’un) “(the) One” ( = ﷲ), without the article.

Matt 19:29 and Mark 10:30 διωγμόν “persecutions” = Arabic (زَلُوم’un) and ظَالِم (zâlim’un) “wrong doing, injustice, acting injuriously.”

Matt 20:25 and Luke 22:25 εὐεργέτης “benefactors” = Arabic رَداً (rada’) “he helped, he aided, or assisted” and رَدِأ (rida’) “an aider, a strengthener.”

Matt 20:30 (STT) رَداً إِلَّهِي “sitting” or “begging” would be the cognate of the Arabic رَضُي (radiy ‘a) “he asked, begged, or petitioned him.”

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


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dhaar (ḥisār“n”) “a fortress, a fort.”

Matt 21:8 (STT) מַסְרְרִים = כָּיוֹרָהָנָא “cutting down (branches), the cognate of Arabic سْدْر (sadara) “to let down, to let fall.”

Matt 21:9 (STT) דְּנַוָלֵם corrected to דַּנַוָלֵם “the poor,” with דַּנַוָלֵם being the cognate of the Arabic عَالِلَ (‘ayl or ‘āl) “he was, or became, poor;” عَائِل (‘ā‘il) “poor, needy,” and עֵילָה (‘aylat) “poverty.”

Matt 21:25 (STT) יִדְחַלְנוּבּו “they argued among themselves,” with יִדְחַלְנוּ being the cognate of غَضِب (ɡadiba) “he became angry, cross, mad” and in Form 10 “to argue.”

Matt 21:28 (STT) נָאַלו לֵוַה emended to נָאַלו לֵוַה “to his critics,” with נָאַלו “critic” derived from לֵוַה, the cognate of the Arabic لُوم (lûm) “to blame, to censure,” تَلْوِيم (talwîm) “censure,” and لَاِم (la‘im) “critic.”

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

Matt 22:34 (STT) נָעָבֲרִי “his scorners,” the cognate of the Arabic عَبْد (‘abid“n) “angry, disdain, scornful” and عَبِدَة (‘abadat“n) “anger, disdain, or scorn.”

Matt 23:24 (STT) נָמָרְקְרִים “nitpickers,” cognate of the Arabic دَق (daqqa) “to examine minutely.”
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Matt 23:32 (STT) "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) "rumor, news, intelligence,” the cognate of the Arabic خبر (ḥabara) “he knew, he possessed knowledge (of the real situation),” with the derivative noun خبر (ḥabr “n”) “information, intelligence, news, notification.”

Matt 25:40 “these” could be the the cognate of the Arabic آل (‘āl/‘ill) and إبلة (‘īlat) “a man’s family, i.e., his relations or kinsfolk; or nearer, or nearest.”

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

Matt 26:14 λόγος is the cognate of the Arabic قارئ (qā‘rīy “n) “a reader/reciter” and قراء (qurrâ “c) “one who devotes himself/herself to religious exercise.”

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

Matt 26:58 (STT) "guards,” the cognate of the Arabic مأمون (mamān “n”) “protection, safeguard” and مأمون (ma’mūn) “an aid, an assistant.”
Matt 27:28 (STT) “silk garments” and יִדוֹרִים “a cloak of greenish silk” could mean “garments of the foot-soldier” and “a green tunic” in light of the Arabic מָאֵש/מָשׁי (mašy/mâšîn) “foot-soldier, infantry.”

Matt 27:57 Ἀριμαθαϊας / Arimathea ≠ Μακρομισέας or Μακρομισόνος. But the מָאֵש is the cognate of the Arabic مِکْرُومَة (mâkrûma) “generous, honorable, munificent” and مِکْرَیمَة (mâkârima) “excellent, noble,” and the הָיָסָר is the cognate of the Arabic عَسَى/عِسَى/عَسُو (usûw”/asiya/asâ) “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:**
- Abba 15
- Ephphatha 16
- Hosanna 17
- Iota-Keraia 22
- Korban 23
- Mammon 26
- Maranatha 27
- Rabboni 29
- Raka 30
- Sabaqtani 31
- Talitha 43
- Akeldama 43
- Boanerges 46
- Cephas 50
- Golgatha 51
- Gabbatha 52
- Gethsemane 52
- Thomas 53
- Acts 21 53
- 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, keraia, korban, raka, sabaqtani, Akeldama*, and *Gethsemane*. John’s gospel has six words: *hosanna, Rabboni, Cephas, Golgotha, 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 (Ἑβραϊδι διάλεκτω).

**MARK 14:36**

καὶ ἐλεγεν, Ἄββα ὁ πατήρ, πάντα δυνατά σοι.

καὶ ἐλεγεν, Ἄββα ὁ πατήρ, πάντα δυνατά σοι.

παρένεγκε τὸ ποτήριον τούτο ἀπ’ ἐμοῦ.

Mark 14:36

καὶ ἐλεγεν, Ἄββα ὁ πατήρ, πάντα δυνατά σοι.

παρένεγκε τὸ ποτήριον τούτο ἀπ’ ἐμοῦ.

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 אבַּא “the father” was written in Greek as Ἄββα 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 א- ending of the Aramaic אבַּא reflects the emphatic state which makes the noun definite and the equivalent of the Hebrew definite article ה (which also functions as the vocative case).

Kittel (1964: 5) noted “The use of אבַּא 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’ (אבַּא רבשומימ, Tg. Job, 34, 36f. or אבַּא שבשומימ, 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 אבַּא means “Daddy,” with all of its overtones for childish cuddly intimacy—ignoring the biblical evidence that אבַּא was a title of respect given to masters, priest, prophets, and rulers.
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(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 יְלִירִים “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 οὐρανόν
ἐστέναξεν καὶ λέγει αὐτῷ, Ἐφφαθα,
ὁ ἐστιν, Διανοιχῆται

**RSV**

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

The Greek Ἐφφαθα is from the Aramaic אפתה, the reflexive or passive imperative of the verb פתת “to open,” which is properly transliterated into English as *etpetah*. 
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 θ (= th = θ) of the επφηθα has been assimilated to the δ of the ἔφηθα, which was doubled and doubly spiran-
tized. Thus, the text reads Ἐφφαθα, although one would expect it to have been εθπαθα or εθπαθαθα—
the latter reading with the θ would reflect the θ of the ἔφηθα, although there is
evidence that in Galilean Aramaic the θ had softened to an θ (as Dalman noted [1960: 58], “Es hätte also θ und θ im
Munde des Galiläers sich von θ nicht unterscheiden”). Although the Greek has the passive imperative Διανοίας ἐπθατι “be
thou opened,” the Aramaic verb could also mean “open thy-
self.”

HOSANNA!

The exclamation “Hosanna!” has multiple meanings. It is
first of all the polite imperative אנה יירה והשיך אין אנה יירה והשיך, as found in Psa
118:25, אנה יירה והשיך אנה יירה והשיך “O
Yahweh, please save! O Yahweh, please send prosperity!”
The initial ho of hosanna marks it as a Hiphil imperative of
ישוע “to save” and the nna ending of hosanna reflects the
polite particle of entreaty, אנה “please,” frequently attached to
imperatives. The sa syllable in the middle of hosanna is a
contraction of the original syllables ירוש (שׁיָּה), with the י being the thematic vowel of the Hiphil and the å vowel being the furtive patah, augmented by a paragogic ה, to facilitate the
articulation of the ה. When ירוש was transliterated into Greek, the ה was reflected by a smooth or rough breathed
mark, the (sh) became a σ (s) and the ה was ignored,
resulting in the ‘Ωσαώνα found in the Gospels—which was subsequently transliterated as hosanna in English instead of the more accurate hoshianna (for hôši‘annā?) of the Hebrew. The synonymous parallelism of [v;y” “to save” and [v;'l “to prosper” in Psalms 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 [v_proba(] meaning “(God) made one’s means of subsistence ample and abundant” adds support for this understanding of “Hosanna.” The two Arabic expressions [v_proba(] “O my God, pour out thy favors upon us,” and [v_proba(] “O God, make thy mercy sufficient for us,” parallel the Hebrew [v_proba(]. Noteworthy also is the related noun [v_proba(] 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, [v_proba(] [v_proba(] [v_proba(] [v_proba(] [v_proba(], which Howard (1995: 102–103) translated “Hosanna, savior of the world . . . hosanna, our savior.” Of interest is the repeated use of the participle [v_proba(] “savior” along with the repeated polite imperative [v_proba(] (= [v_proba(] ), which, when coupled with [v_proba(], should certainly be read as the plea “please save!” The [v_proba(] “the world” would be better read as scriptio defectiva for the plural [v_proba(] “the poor,” with
the noun אֶל (ayl or ‘ál) “he was, or became, poor,” אֶלֶף (‘ál) “poor, needy,” and עִלָּה (aylāh) “poverty” (Lane 1874: 2212–2213). There is even the remote chance that the Ὑσαννα ἐν τοῖς ὑψίστοις “Hosanna in the highest” (Matt 21:9) may have come from the plea ἴστε ἰερεῖς ἄνευ παραγγέλσια “Please save the weary,” in which case there was a confusion of ἴστε stem I “to be weary” and ἴστε stem II “to be high, elevated.”

However, the Ὑσαννα Ἰσα (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 ἴστε became transformed into an expression of exuberant praise has been a mystery. Lohse (1974: 682) commented

The common use of ἴστε (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-christian 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 ἴστε is equated with ἴστε.
and it, in turn, is equated with הושענא יתי, "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 הושענא יתי, the seventh day of the Feast of Booths (now called הושענא יתי רבי). [Jastrow’s abbreviations in this definition have been expanded by the writer.]

However, the הושענא יתי of the Feast of Booths (Succoth) is more likely to be the cognate of Arabic ושיע (wašîʾ) than the cognate of ומע (wasiʾ) “to enrich, to empower,” discussed above. Although standard lexicons cite only ישן “to save,” a second ישן, the cognate of ושע (wašaʾa) “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 "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 ושע (wš ʾ) (= ישן or possibly ישן) is also the lexeme used for: (1) ושע (waš ʾ) “the Egyptian willow,” (2) ושע (wašîʾ) “a layer of palm leaves used on a roof,” and (3) “the distinctive tent of a chief” (Hava 1915: 871–872). In light of these definitions of ושע (wš ʾ) —which are a perfect match for the הושענא יתי of Succoth —nothing is gained by insisting that ושע (wasaʾ/wassaʾ) is the real Arabic cognate of הושענא יתי or that the plea והושענא יתי "please save!” is its proper derivation.
Just as it is difficult to account for the transformation of the pitiful plea "Please save!" into the joyful and exuberant 'Ωσαώννα/Ηοσαννά of the Gospels, it is equally difficult to derive the jubilant 'Ωσαώννα/Ηοσαννά from the having to do with the mixing of palm, myrtle and willow branches, or having to do with booths, roofs, or tents. The 'Ωσαώννα/Ηοσαννά of the Gospels may well be the transliteration of the Aramaic noun which was from the root having an affixed analogous to the nouns “acquisition” and “offering” (GKC 85”). If so, the noun obviously functioned as an exclamatory interjection meaning “Hail!” or “Rejoice!” or “Cheer!” It would be the cognate of Arabic (hašš/hâšš) “he was, or became joyful, or cheerful; one who rejoices or is glad,” as in the expression (‘anâ 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). The “lively and sprightly” behavior suggested by is mentioned in Matt 21:10, “all the city was stirred.”

Moreover, if the Aramaic retained nuances attested for the Arabic (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 'Ωσαώννα/Ηοσαννά. The cognate (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 (hašš a ḏalhašîm) “he broke in pieces the dry herbage/stalks” (Lane 1893: 2894).
The exclamatory Aramaic ἀμα “Cheers! Hurrah! Hooray!” and the Hebrew polite imperative אַהַּ “Please help!” became blended, with the א of ἀμα being transformed into the א of אַהַּ and the ḫ of אַהַּ being transformed into the ח of ἀμα. The blended Ὠσαννα/ Ἀσάννα could have carried either meaning of petition or praise.

MATTHEW 5:18

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

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 דר, though all the other manuscripts have the more generic גוח “sign, mark, letter.” The Greek κεραία “horn, projection, serif, hook of a letter” (BAG 429) stands for the גוח in the Hebrew text, meaning “a point, a drop or dot,” such as when one adds a dot by which a י is
changed into a 𐤀 or a 𐤇 into a 𐤂 (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 ℓ, 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

Ὁὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,
ἐπεὶ τιμὴ αὐ̄ματός ἐστιν.

RSV

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

SHEM TOB

לֹא יַחְסִי שְׁנִי שְׁמוֹ עָלֶיהָ תְמוּת בְּמִկְרָה
שרמי לֵד בֵּנוֹ שְׁנִי בֵּן רְבֵּי תֵּשִׁי

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

Εἶν εἴπη ἄνθρωπος τῷ πατρὶ ἤ τῇ μητρὶ,
Κορβάν, ὃ ἐστίν, Δῶρον, ὃ εἶν ἐξ ἐμοῦ ὑφεληθῆς,

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 Korbân in Mark 7:11 is the Hebrew בְּרֵךְ “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 korbân in Matt 27:6 is the Aramaic כְּרֻבָּן or its variant כְּרֻבָּן, meaning the “temple treasury,” i.e., the place where the הֵיכָל הַבְּרֹא “offerings” were kept (BDB 898, BAG 445, Jastrow 1903: 1411; Rengstorff 1965: 860–866). As Mann (1986: 314) noted the word korbân 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 בְּרֵךְ, including בְּרֵךְ נְמָלָה “a vow of abstinence or a vow for the consecration of an object,” מֹעֶד “oath, covenant,” מֹעֶד “a vow of abstinence,” and מֹעֶד and מֹעֶד “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 בְּרֵךְ / קֹרְבָּן / 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 קֹרְבָּן “temple treasury.” They would not accept תִּמְנַה a לֹא מַכָּא תֹּל “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 דַּמְי הַר דַּמִּי “payments for blood,” specifically the coins paid for the blood of Jesus (נְתֵנִי חַפֶּר חַפֶּר יִשָּׁר) which had been paid to Judas for his betrayal of Jesus.
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 δουλεύειν καί μαμωνᾷ.

**RSV**

You cannot serve God and mammon.

**STT**

לَا תְּחֻלֵל תְּבֹר הָאָדָם הָהָלָלָם

You cannot serve God and the world.

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

- the root יַבזָּה “that in which one trusts,
- the stem יָמַה “to lay up” and its derivative יָמִּים “secret room, treasury, treasure,” which appears in Sir 42:9 (which may be related to the Greek ταμείον “storehouse, magazine”),
- the root יָבָה “to number, to apportion,”
- the root יָבָה, which is the cognate of the Arabic ضمن (damina) “to be financially responsible,” and its derivatives مضمن (madmūn) “something warranted” and مضنة (madānнат) “a thing of which one is tenacious, a precious
thing” (Lane 1874: 1804–1805; Wehr 1979: 637).

- cognate of the Punic נְמָמָן “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 θεῷ δουλεύειν καὶ μαμώνα, “you cannot serve God and mammon,” does not match the STT לֹא תֹּם לְתֹם הַאֵל הַחָיָה, “you are not able to serve the God and the world.” The words פֶּנִי “mammon” and עולֶת “world” have no direct or indirect lexical link. Therefore the best way to account for the difference is to recognize the conjunctive of והוֹלֶת “and the world” to be a secondary addition. Then the STT becomes הַאֵל הַחָיָה “the eternal God.” If so, the וּמַמְמָו “and riches/wealth” needs to be restored in the STT to match the μαμώνα “mammon” of the Greek text.

I CORINTHIANS 16:22

εἴ τις οὐ φιλεῖ τὸν κύριον, ἢτω ἀνάθεμα.
Μάρανα θα 10

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 *Hophʿal* participle of בָּרָא “to be devoted (to death),” which would match the Syriac ἀκαμ (’ahrem) “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 בָּרָא could be confused with the Aramaic רָא or רַה or רַה.5.

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 I C. 16:22 and Did., 10,6.

The Aramaic רֶא אָתָה (μαραναθα) or רֶא (μαραν εθα) “our Lord, come!” or רֶא (μαραν θα) “our Lord has come!” became a fixed formula like the Hebrew אִמְּנֵנִי /אמו /Amen and ὁσαννα /Hosanna. In *Didache* 10:6 all three words appear together: “Let
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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.
στραφεὶς ἐκείνη λέγει αὐτῷ Ἐβραϊστή,
Ραββουνί (ὁ λέγεται Διδάσκαλε).  

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 Ἐβραΐστη “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 Ραββουνί reflects a variation in the pronunciation of the word יהושע “lord, master, teacher,” which is found in both Hebrew and Aramaic (Jastrow, 1440). The alpha of Ραββουνί does not reflect the hireq of the Aramaic/Hebrew יְהוָּה—rather it reflects the patah of יְהוָּה “teacher, lord, master,” the unaugmented by-form of יְהוָּה (Jastrow 1438).
The ending of לברון is similar to the ending of לברון, “pride” and לברון “vision.” The final iota of רבעון reflects the 1es possessive suffix of לברון “my teacher,” the same as the ending of Hebrew לברון/Rabbi “my teacher, my master.” רבעון 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 רבי (= לברון) rather than רבעון (= לברון).

MATTHEW 5:22

ος δ' ἀν εἰπῃ τῷ ἀδελφῷ αὐτοῦ, ἄρακ, ἐνοχος ἔσται τῷ συνεδρίῳ. ος δ' ἀν εἰπη, Μωρή, ἐνοχος 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) the word ἄρακ/ Raka does not appear. Instead it has ἁρωθ “inferior.” No doubt, in the Hebrew/Aramaic saying of Jesus the word used was ἰκρίεν, the Aramaic expression of contempt, meaning “good for nothing” (Jastrow 1903: 1476). The κ in the Greek ἄρακ, could reflect an original ה or כ. But the Hebrew כ玑 “thin” or כ玑 “temple (of the head)” are not pejoratives, nor are כ玑 “tender, weak, soft” or the Aramaic כרטיך “delicate, a nobleman, a 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 פר習慣 “inferior, degraded” for the בְּרֵיאָהוּ קֵרַס / קֵרֶס קֵרַס. 13 But even the פר習慣 in the STT is not without its ambiguity. It could be read as פר習慣 “inferior” or as פר習慣 “grandees, governors” (Jastrow 1903: 1151), as in Matt 10:18 where פר習慣 appears for the Greek ἱγεμόνας. In 5:22b, the Greek מֹרֶה “moron” and the פֶּרָה “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)

עָלֵי עָלֵי הָעָנִי
רֹאשׁ מִשְׁשַׁעַת רַבָּרִי שְׁאֵנִי

My God, My God, Why have you forsaken me?
Far from my salvation, the words of my roaring.

SEPTUAGINT

ὁ θεός ὁ θεός μου πρόσχες μοι
ἵνα τί ἐγκατέλιπες με μακρῶν
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.

TARGUM

אַלֵי אַלֵי מְעַלְחֵי מַה שָּׁבְחִין
רַחֲמֵי מִן פָּרְכֹּנֵי מִלְּאֵךְ אִסְלִילָה

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

PESHITTA

כָּלַה יָדוֹ, כָּלַה מִלָּה מַחֲסֵפֶר
נִכְסַתָּה כּוֹדֶה עָמֶם
כְּחַלֵּךְ בְּשֶׁדֶלָה

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 θεός ὁ θεός μου πρόσχες μου reflects a Vorlage which read Ἰησοῦς Ἰησοῦς “O God, my God, attend unto me,” with the imperative Ἰησοῦς being a derivative of the Ἰησοῦς “help” in Psalm 88:5, which is the cognate of Syriac ḫaḏ (ḥil) “sucor, 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 the MT שָׁנָה for the MT שָׁנָה
“my roar/my cry of distress.” By way of contrast with the Septuagint, the Vorlagen of the Targum and the Peshitta 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

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

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

The Hebrew נִבְדָהֲנָי "you have forsaken me" in the Shem Tob text of 27:46—rather than the Aramaic/Syriac שֵׁבֶכַחַת נַי-עֲבָדִים—is reflected also in Codex D (Bezae) which reads הַלֶּאַי הַלֶּאַי לָּמָּזֶפֶנָה [heli heli lama zaph- thani] (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 נִבְדָהֲנָי “my God, my God,” but a translation of the Hebrew verb נִבְדָהֲנָי "you have forsaken me” into Aramaic—and then a transliteration of the Aramaic נִבְדָהֲנָי “you have forsaken me” into Greek as σαβαχθανη. The relevant texts from Matthew and Mark are as follows.
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?

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

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

MARK 15:34

καὶ τῇ ἑκάστῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, 

Ελωί ελωί λέμα σαβαχθανί;
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?”

In the ninth hour Jesus cried out in a raised voice and said, “Eil, Eil lemana ṣabaqtanî” which means, “My God, my God, why have you forsaken me?”

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

The Greek alphabet does not permit an accurate transliteration of the sh/š sound (the ש / ش / ʃ). Consequently, the
Syriac אָבָא (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 פ or פ in the Hebrew/Aramaic Vorlage (Hatch and Redpath, Supplement 156–160), but the Syriac אָבָא (šēbaq) is decisive for identifying σαβαχθανι as the Aramaic יִהְיוּבְנִי “thou hast forsaken me” (Jastrow 1516; Payne Smith 557).

The Greek ἡλι transliterates the Hebrew יָהֳנָה “my God” and the Syriac יָל (‘il) transliterates the Hebrew יְהֹוָה “God,” which in the Peshîṭta of Mark 15:34 is interpreted as meaning “my God.” But the Syriac יָל (‘il), in addition to being the transliteration of the Hebrew יָהֳנָה “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 יָל יָל as יָיָל יָל and translated it as “the help of God,” even though the יָל יָל in the Old Syriac text of Matt 27:46 could also be vocalized as יָל יָל “O God, O God.”

**GOSPEL OF PETER 5:19**

καὶ ο Κυρίος ἀνεβησε λέγον,
Η δύναμις μου, η δύναμις, κατελειψας με,
καὶ εἴπων ανέληφθη.

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 ḫ đūnāmīn mu'n, ṣ đūnāmīn “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:

- אלה ישלם
- אלה ישלם
- אלה ישלם
- אלה ישלם

The noun אלה “God” can be derived from אלה or אלה “to be strong,” and אלה “God” can be derived from the root אלה, also meaning “to be strong” (BDB 41–42; Jastrow 66, 67, 71). The three roots אלה, אלה, and אלה “to be strong, to have power” were by-forms like אלה, אלה, and אלה “to flee” (GKC 77a; Jastrow, 877, 878, 883). The noun אלה “power” appears in Neh 5:5, אלה לך בד(writer, which was translated into Greek καὶ οὐκ ἐστὶν δύναμις χειρῶν ήμῶν, “there is no power in our hands.” Given the fact that đūnāmīn never appears in the Septuagint as a translation of אלה—coupled with the הבִּילֶשֶׁנ הָכֶרֶד (＝“Hebrew”) in Shem Tob of Matt 27:46, and the recognition that אלה—rather than אלה—could be misunderstood as ‘Ḥal’iəc/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 ḫא דלי in Matt 27:46 as Eloi, Eloi follows the reading Codex Sinaiticus and Vaticanus.)
The Greek Η and η of the Η δύναμις μου, η δύναμις could be either the definite article η or the adverb η “in truth, of a surety, indeed” (Liddell and Scott, 761; BAG, 343). If the Η and η are the adverb, they reflect the emphatic לֹּהִי in the Hebrew Vorlage. The Greek and Syriac translators interpreted the לֹּהִי (=λεμα/ακο) in their Vorlagen to be the interrogative לֹּהִי. The emphatic לֹּהָ (an emphatic ל extended by לֹּה י) 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 (לֹּהִי) the nations rage!”
- Ju 5:17b “then Dan boldly (לֹּהָ) attacked ships,”
- 2 Chron 25:16, “Stop! You will surely (לֹּהִי) be struck down!”

The transliterated λεμα and ακο in the Greek and Syriac texts could have just as readily have been translated as an emphatic Eι μην “surely” or шəרי(width data is corrupted) (“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. ηλι = לֹּהִי “my God, my help(er), my strength,”
2. ελω = לֹּהִי “my God, my help(er), my strength,”
3. λεμα, λαμα, λιμα = either לֹּהָ “why” or “surely,”
4. ζαφθανι, ζαβαφθανι = נחבתני “you have forsaken me,”
5. σαβαχθανι = שבחתני “you have forsaken me,”
6. ἐγκατέλιπες με = שבחתני “you have forsaken me,”
7. κατελειψας με = שבחתני “you have left me behind,”
8. me in opprobrium dedisti = נחבתני “you have given me over to hatred” (Mark 15:34 Old Latin i),
9. ωνεδισας με = נחבתני “you reproached, you reproved me” (Mark 15:34 Dgr),
10. exprobasti me = נחבתני “you upbraided/reproved me” (Mark 15:34 Old Latin c),
11. dereliquisti me = נחבתני “you upbraided/reproved me” (Matt 27:46, Mark 15:34, the Vulgate and Old Latin aur v g d ff l n).

According to Jastrow (1903: 1061) the Hithpa‘el of נחב means “to be abandoned, to be neglected, to be hated.” This would account for the translations numbered 4–8. The נחב in the Vorlagen of these translations is the cognate of the Arabic عرب (‘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 נחבתני, but from an entirely different stem. They are from נחב, stem III, the cognate of Arabic عذب (‘aḍaba) “he castigated, chastised, punished, tortured, and tormented” (Lane, 1874: 1981). Castell’s definitions (1669: 2668) of this Arabic cognate included “punivit, castigavit, fustigavit, tormento, cruciatu...
affecit, cruciatus fuit.” Dozy (1927, II: 106) defined عذاب (‘aḏāb”) as “fatigue, . . . martyr, qui souffre beaucoup.”

To date, 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, KB, KBS, Klein, and Jastrow, (although the contextually unrelated דָּבֶד, 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 consonantional 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

- אֵלַי אֵלַי “my God, my God”;
- לַמָּה “verily, indeed,” a variant of the emphatic נַפְס found in Matt 19:22, לַמָּה גִּימַלְתָּלִים שֶׁל מַלְאַךְ לְהוֹ רֵיחַ הַקְּרֵבָה, “he went away angry because there was indeed to him much property” (contra Howard [1995: 95] who read this נַפְס as “not”). In light of Jesus’ 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 לַמָּה is read as the widely attested interrogative rather than the rare emphatic particle.
• נאַ, “you have afflicted me,” from נאַ, stem III, This was not a cry of dereliction but a statement of fact. Jesus became the suffering servant, even unto death.

Once נאַ, stem III, “to cause great pain” is in focus—along with the emphatic particles לאָ and לאָ—it becomes obvious that Jesus was not quoting Psalm 22:2 (MT), where נאַ, stem I, “to forsake,” remains the preferred reading and where the MT לאָ “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 נאַ has the support of the Old Latin zapthani (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 נאַ spoken by Jesus was stem III “to punish, to torment, to make one suffer greatly.”

LUKE 1:15

ἔσται γὰρ μέγας ἐνῷπιον [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 σικέρα is a Semitic loanword for fermented liquor. BDB (1016 sub [שיקרא]) cited the Aramaic שיקרא, Arabic سكر, Assyrio-Akkadian šikaru, Ethiopic ኦክሃ, and Syriac سكر—all Semitic cognates—as well as the Egyptian ṭà-kîra, 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) sukcarun “sugar,” (which is a loanword from the Persian شکر [šakarun] saccharum), or (2) sukcarun “grapes, sweet fresh ripe dates,” or (3) sakarun “wine, intoxicat” (Golius 1669: 374; Lane (1872: 1391). Definition (3) appears in the Qur’an, in Sura 16: 69,

And from the fruits of date palms and grapes you produce intoxicants (سكر [sakarî]), 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 (šakarun) saccharum, which in turn came from the Sanskrit शरकर sárkara “sugar, gritty, pebble” (Macdonell 1924, 309). The Greek σικερα “barley beer, strong drink” in Luke 1:15 cannot be confused with the Greek word for “sugar,” which is σάκχαρο (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,
Ταλίθα κοῦμ, ὁ ἐστιν μεθερμηνεύομενον
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 Ταλίθα κοῦμ, but Codex Alexandrinus, Bezae Cantabriensis, the Vulgate, and the Peshitta read Ταλίθα κοῦμ. The word Σα σα κοῦμ / Ταλίθα is a feminine noun meaning, “little girl” (Jastrow, 536) and κοῦμ and κοῦμ are the imperatives of the Aramaic and Hebrew verb בָּקַם meaning “to rise, to get up.” The feminine singular imperative was רָקִים (qûmi = κοῦμ) and the masculine singular imperative was בַּקָם (qûm = κοῦμ). 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

ἡγόρασαν ἐξ αὐτῶν τὸν Ἅγιον τοῦ Κεραμέως εἰς ταφήν τοῖς ἔξωνις. διὸ ἐκλήθη ὁ Ἅγιος ἑκεῖνος Ἁγίος Άιματος ἐώς τῆς σήμερον.
ARAMAIC WORDS AND NAMES

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

οςτε κληθηναι το χωριον εκεινο τη ιδια διαλεκτω αυτων 'Ακελδαμα χ, τουτ’ έστιν Χωριον Αματος.

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 'Ακελδαμα χ, 'Αχελδαμα, 'Ακελδαμακχ, and 'Ακελδαμιμα. The Aramaic is most probably אֲרָם “field of blood.” The Shem Tob Hebrew Gospel of Matthew here has בְּרִית נִרְבָּא “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 ὄνόματα Βοανήργες,
ὁ ἐστὶν Υἱὸς Βροντῆς.

Vulgate

et Iacobum Zebedaei et Iohannem fratrem Iacobi
et inposuit eis nomina Boanerges quod est Filii tonitru
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) 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‘ash, 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 בָּנַיְנַרְגֶּשׁ (with just the α in lieu of the ω) appears in MS 565 and בָּנַיְנַרְגֶּשׁ appears in MS 700, as well as the Syriac Sinaiticus, Harclean, and Peshitta’s readings of סְדִּיקָא (b’nai r’gesh)—all of which equal the Hebrew “the sons of (בָּנֵי) thunder.” Taylor thought that either the α or the o in בָּנַיְנַרְגֶּשׁ was a later intrusion or gloss. However, given the preponderance of manuscripts which read בָּנַיְנַרְגֶּשׁ, I argue below that בָּנַיְנַרְגֶּשׁ was the correct transliteration of the original Hebrew surname and that the בָּנַיְנַרְגֶּשׁ-element has nothing to do literally with the Hebrew בָּנֵי “the sons of.” I also argue, contra Parker, that the -רְגֶּשׁ element of בָּנַיְנַרְגֶּשׁ has nothing to do with the “quaking of the heavens.”

Jastrow (1903: 147, 870) cited Hebrew בָּנַיְנַרְגֶּשׁ meaning “to swell, burst forth, whence (of sound) to shout, rejoice,” and he called attention to the by-form בָּנַיְנַרְגֶּשׁ “to burst forth, to give forth, to utter.” Given the ν in the בָּנַיְנַרְגֶּשׁ of Mark 3:17, it is reasonable to assume that the verb בָּנַיְנַרְגֶּשׁ had not only the attested by-forms בָּנַיְנַרְגֶּשׁ and בָּנַיְנַרְגֶּשׁ (with an initial נ) but also the by-form with a final ג, i.e., בָּנַיְנַרְגֶּשׁ—the participle of which would be בָּנַיְנַרְגֶּשׁ, and the plural construct of which would be בָּנַיְנַרְגֶּשׁ (vocalized like the בָּנַיְנַרְגֶּשׁ in Isa 45:17). This 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 -רְגֶּשׁ of בָּנַיְנַרְגֶּשׁ is indeed the transliteration of the Hebrew רגש “thunder,” despite the reservation of many com-
mentators to concur with this identification. Because רעnecessary “thunder” is not attested in the standard Hebrew lexicons some have opted to emend the underlying Hebrew text from 
רוnecessary “excitement, raging” or to רעnecessary “thunder.” Taylor (1952: 232) noted that Lagrange (1929: 65) preferred to find the original in בָּנִי רעnecessary. Lagrange recognized “that רעnecessary 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.”

Taylor noted that Torrey (1933: 298) stated also that “thunderstorm” would perhaps be a more accurate rendering of רгеnecessary and rugsa.

Rook (1981: 94), however, dismissed the proposals of the commentators who derived Mark’s בֹּאָנְחַרְגְּרַיֶּץ from an original בָּנִי רעnecessary “excitement” or בָּנִי רעnecessary “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 בֹּאָנְחַרְגְּרַיֶּץ as the transliteration of a Hebrewenton. Thus, Mark’s בֹּאָנְחַרְגְּרַיֶּץ came from a Hebrew text having בָּנִי רעnecessary, meaning “Sons of (the) quaking (heavens),” which, he asserted, creates a parallel to Mark’s interpretation of בֹּאָנְחַרְגְּרַיֶּץ as “the Sons of Thunder.”

Rook, however, offered no suggestion of how or why the Hebrew בָּנִי (= bênecessary or b’必要) was transliterated as בֹּאָנְחַרְגְּרַיֶּץ (= boanē).

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

• Aramaic אַמָּה (“movement, noise” and קְירַבָּנָשָׁא “noises” (Jastrow 1903: 836, 1451; KBS 1189);
• Syriac רגְּשָׁא (rgš) “uproar” (Payne Smith 1903: 529), which appears as רֶגֶשׁ (rëgešy) in Mark 3:17.
• and the Arabic cognates رجس (rajasa) “it thundered” and رجس / راجس (rajis / rajâs) “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.*

However, Hebrew רַעָשָׁה, 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 رجس meant not only “it thundered,” it was also the spelling for

• رجس (rajusa) “it was unclean, dirty or filthy,”

• رجس (rajasa) “he did a bad, an evil, an abominable, or a foul action,”

• رجس (rijs) “uncleanness, dirt, or filth . . . anything that is disliked, or hated, for its uncleanness, dirtiness, or filthiness.”

This ambiguity with رجس (rijs) was probably true also with the Hebrew רַעָשָׁה. If so, Hebrew בֵּנִי רַעָשָׁה could have meant not only “sons of thunder” but also “sons of filth.” For this reason Mark 3:17 does *not* read בֵּנִי רַעָשָׁה, ( = בֵּנִי רַעָשָׁה), 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 בֵּנֵי רַעָשָׁה, which rightly transliterates בְּנֵי רַעָשָׁה “the shouters of thunder.” But, instead of *translating* it, Mark *paraphrased* it as Υἱοὶ Βροντῆς, “Sons of Thunder.” Were בֵּנֵי רַעָשָׁה used in the construct with רַעָשָׁה in a Hebrew consonantal text there would be ambiguity about the meaning of רַעָשָׁה; but when the construct בְּנֵי רַעָשָׁה ( = בֵּנֵי רַעָשָׁה) “the shouters of” appears with the unvocali-
zem, the must certainly mean “thunder” rather than “filth.” The verbs and its by-forms and 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

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
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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 ἐαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, δὲ 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 הַגָּלוֹת הַגָּלוֹת gulgolet/gûlgôlet, ending with a consonant. The tha ending of “Golgotha” marks the word as the Aramaic הַגָּלוֹת הַגָּלוֹת gulgolet/gûlgôlet.
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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 ἐλθόντες εἰς τὸ πόνον λεγόμενον Γολγοθᾶ, ὃς ἐστιν Κρανίον 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, יָראוּ לַמַּכְסָק נְכוּרָא נָלַנוֹמָא, והר קַאָבָרָא “they came to a place called Golgotha” which is Mount Qalvary” — which is of no etymological significance.

John 19:13

ھَنَّاَحِن يُؤُووَل ْتُوُن يِهَسُوُوْن كَأَيْكَأَهْيَسَن يَلِي بَيْمَانَوْس
ِئِىُسُوُوَل لَعُوُيَمْنَوْن لَيْثُوُسْرَوْتَوْن
َأَبْرَائْيَسْتِ دَإِ جَآبَبَاَثَا.

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

Like “Golgatha,” the name “Gabbatha,” meaning “the pavement,” is not Hebrew but Aramaic. It may be related to the Hebrew גַּבָּתָה (gabbahath) “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)

َتُتِنِّي ْرَحْيِتَلِي مَعْيُ أَعْيَوْن َأَيْهُسُوُوْن يِئِىُسُوُوْلُوُوَل
ْلَعُوُيَمْنَوْن يُعْسَمَتُلِي

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 (κήπος) in John 18:1. Gethsemene is a transliteration of the Aramaic or Hebrew בָּשָׁמֶנֶה “oil press” which one would expect to find in a בָּשָׁמֶנֶה “oil valley” or on a מִדְגָּר “Mount of Olives.” The Shem Tob Hebrew Gospel of Matthew has כֵּפֶר נִי שְׁמוֹנִים for the Greek χωρίον λεγόμενον Γεθσημανί.

John 11:16
εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Διδυμός τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς ἑνα 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 אֲמִיתָא and the Hebrew אֲמִיתָא mean “twin.” In post-Biblical texts אֲמִיתָא was used as the name for Gemini, a constellation in the Zodiac, but there is no indication that אֲמִיתָא was used as a proper name in the Jewish community. Because the Greek Διδυμός “twin” is a well-attested name Διδυμός may well be the name by which Thomas was known in Greek-speaking Christian circles.

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 (יִשָּׁר)
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Ἐβραϊζῶν (דיאלאךט), 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 (τῇ Ἐβραϊζῶν διαλαךτ), they were the more quiet. (21:39–40, RSV)

The NIV, NIB, and NLT translated the Ἐβραϊζῶν “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 τῇ Ἐβραϊζῶν 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 τούτο ὁφείλει ἡ γυνὴ ἐξουσίαν ἐχειν 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. δυναμίς 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 \( \epsilon \xi \omicron \upsilon \sigma \iota \alpha \nu \) “veil” rests on the Aramaic \( \vee \lambda \lambda \omicron \nu \) “veil” from \( \vee \lambda \lambda \omicron \nu \), stem II, “to shield, to conceal” and \( \vee \lambda \lambda \omicron \mu \) “armor,” rather than \( \vee \lambda \lambda \omicron \mu \), stem I, “to rule” (BDB 1020; Jastrow 1581). But \( \vee \lambda \lambda \omicron \mu \), stem II, has more to do with the armor of a warrior than the head covering for a woman. In the Peshitta \( \epsilon \xi \sigma \omicron \tau \alpha \nu \) was translated as \( \chi \lambda \lambda \omicron \nu \nu \) (\( \sigma \omicron \nu \nu \) “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 \( \epsilon \xi \omicron \sigma \iota \alpha \nu \) (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 \( \text{o}u\text{ershishi} \) (sic) “power, authority” and \( \text{o}u\text{ershoun} \) (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 \( \epsilon \rho \mu \nu \pi \alpha \nu \mu \nu \) (\( \text{er} \text{s} \text{i} \text{s} \text{i} \)) “power” and \( \rho \mu \nu \pi \alpha \nu \mu \nu \) (\( \text{r} \text{s} \text{o} \text{n} \)) “veil,” as spelled in Crum’s Coptic Dictionary. It is also difficult to concur that a Coptic variant was responsible for the \( \epsilon \xi \omicron \sigma \iota \alpha \nu \) “power” in all of the major Greek manuscripts.

The problems here with “veil” versus “authority” disappear once the \( \sigma \) of \( \epsilon \xi \omicron \sigma \iota \alpha \nu \) is removed from the word and the remaining six letters are recognized as a transliterated Aramaic loanword. The \( \epsilon \xi \omicron \upsilon \sigma \iota \alpha \nu \) appearing in all of the major Greek manuscripts needs to be corrected to \( \epsilon \xi \omicron \upsilon \iota \alpha \nu \) and read as the loanword \( \chi \lambda \lambda \omicron \nu \nu \) “a covering,” a variant of the well attested \( \chi \lambda \lambda \omicron \nu \nu \) (Jastrow 634, 652–653). The prosthetic \( \chi \) of \( \chi \lambda \lambda \omicron \nu \nu \) is analogous to the variant \( \chi \) in Job 31:22 for \( \chi \) “arm.”
This prosthetic iskey analogous to the Greek prosthetic ἐ with the variants έχθές and χθές “yesterday” (GKC 19m). It is equally possible that the loanword was ἐκ —without the prosthetic ἐ—which became ξουία, and the Greek prosthetic ἐ was added to the ξουία. The transliteration of the ας of ἐκαι ἐκαι by a ξ is found similarly in the transliteration of ἐκαι / Arphaxad in Gen 10:22 as ἀρφαξαδ and the ἐκαι / Jokshan in Gen 25:2 as ἀξαν.

This interpretation that the ἐξουσία “power” goes back to an original ἐξουία “veil, covering,” which is the loanword ἐκαι / ἐκαι, is supported by Origin’s doublet καλυμμα καὶ ἐξουσιαν “covering and power” and the variant καλυμμα —rather than ἐξουσιαν— appearing in a number of the versions and some of the Church Fathers, as cited by Aland, et al. (1968: 602). The translation of ἔλθεν ἡ ἀριθμος (Num 4:14) as καλυμμα δερμάτινον “covering of skin” also supports reading the restored ἐξουία as the loanword ἐκαι / ἐκαι (like the English scarf coming from the Old French escherpe and shawl coming from the Persian شال [šā’l]).

The insertion of a σ into the Aramaic loanword ἐξουία 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 (ἐξουσία) over a woman. Other scribes recognized the ease with which the ἐξουία could be confused with ἐξουσία and simply replaced it in their text with the very clear Greek noun καλυμμα “veil.”

The glory (δόξα) 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.

1 And it came to pass when the children of men had multiplied that in those days were born unto them 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 and beget us children.’ And Semjaza, who was their leader, said unto them: ‘I fear ye will not indeed 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 not to abandon this plan but to do this thing’ Then sware they all together and bound themselves by 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 [רֶמֶן], because they had sworn and bound themselves by mutual imprecations upon it. [רֶמֶל = “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 and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, 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 בָּרָא which underlies the phrase ἀνήρ . . . ἐκ τῶν καὶ δύο τ.Hosting “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 בָּרָא was discussed. Although בָּרָא is morphologically a masculine singular noun, it is a collective noun which includes the male and the female. Thus, the singular בָּרָא—created in the image of God—included both the male and the female. The singular direct object suffix in the phrase בָּרָא אָדָם “he created him” (Gen 1:27a) reflects the fact that בָּרָא is a collective singular noun. The plural direct object suffix in the phrase בָּרָא נִקְבָּתָה בָּרָא אָדָם אָדָם “male and female he created them” (Gen 1:27b) reflects the plurality contained within the collective singular בָּרָא. Paul apparently interpreted the noun בָּרָא as a straight singular because בָּרָא 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,
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κατ’ εἰκόνα θεοῦ ἐποίησεν αὐτόν
ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς καὶ εὐλόγησεν αὐτοὺς
καὶ ἐπωνόμασεν τὸ ὄνομα αὐτῶν Ἄδαμ
ἡ ἡμέρα ἐποίησεν αὐτοὺς

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 ἀνθρώπον "him" which ends Gen 5:1 is singular because ἀдαμ in Hebrew is a masculine singular collective noun including both the male and the female. The plural masculine ἄνθρωποι/ἀνθρώπων "them" in Gen 5:2 reflects the fact that although ἀδαμ is morphologically a singular collective noun, it is grammatically plural because both male and female were named ἀδαμ. The plural verb in Gen 1:26, ὥσπερ ἐμέρει "let them [ = the collective singular ἄνθρωποι] 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.
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MATTHEW 1:19

'Ἰωσήφ δὲ ο ἰνήρ αὐτῆς, δίκαιος ὁν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.

and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her secretly.

SHEM TOB TEXT

רֹכֵש אֵשֶׁת דֵּרֶךְ הָיָה
לֹא רָצָה לִיאָשׁ נַעַם
לֹא לַעֲלוֹתָה לֶכְבוֹאָה לַבְּשָׁה
לֹא לֵאָסְרוּ הָלַמְתָה
סָלֵל הָדָּה רָצָה לַכְּסָה עַלָּה:

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.
HEBREW GOSPEL OF MATTHEW

The infinitive חסא “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 כמד “to cover,” כסה “to shame,” and כפש “to bind” were not among them. The Greek ἀπολύω probably translated the לכת which was in the Vorlage used in the Greek Matthew text tradition. The infinitive לכת means “to cut off/away, to sweep out.” This would be another example of the confusion of a כ and a ל in some Hebrew texts.

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

- חסא (kasaha) “he cleaned out, he swept away, he did away with, he extirpated;”
- כסה (kašaha) “he broke friendship, he dispersed, he drove away;”
- כסהה (kušâhat) “a determining upon enmity to another, hating enmity, secret enmity, estrangement of oneself from another.”

The Greek text and the STT agree that “Joseph, her husband, was a just man” (ὁ ἁγὸς ἁγνής, δίκαιος ὄν and שלח). Therefore, although כסא כסה “to clean out” or “to drive away” and ἀπολύω “to send away” suggests possible violence against Mary, the STT כסא כסה “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 (שם옛נא) and no pity or cover was to be given
to an adulterer or an adulteress; 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 difference between the STT of Matt 2:16 and the Greek text, which reads, Τότε Ἡρῴδης ἱδὼν ὅτι ἐνπαιῤῥη ὑπὸ τῶν μάγων ἔθημωθη λίαιν, “Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry.” For the verb ἐνπαιῤῥη “he was deceived” (from ἐνπαιῤῥεῖν), the STT mss DGH read λελαμβάνει, the relative pronoun ἢ followed by the active 3mpl of λαμβάνω “to mock.” In the Septuagint, ἐνπαιῤῥιζω never appears as the translation of λαμβάνω. The STT mss ABCEF and the British Library Ms. Add. 26964 all read שָׁעַר, which has these two possible derivations:

- the ש could be the first letter of the stem, and if so, שָׁעַר could be the cognate of the Arabic شر (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 שָׁעַר of mss DGH, and the stem would be רַעַר, with the particular nuance “to act hypocritically,” a well attested meaning with the Arabic cognate رأى (ra‘aya). Lane (1867: 999–1002) cited רַעַר (râ‘ayatu) “I acted hypocritically, or with
simulation, towards him; I pretended to him that I was otherwise than I really was,” and תר"ייאת (tir"iyat\*m) “a man who practices evasions or elusions, shifts, wiles, or artifices,” as well as מרא (mur\*m) “hypocrite.”

Neither the STT לנה “to mock” nor the א세요 “to become a wrongdoer” can be translations of ενπαίζω “to deceive.” But the STT רא (of רא “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 (ζώνην δερματινην περι την όσφυν αυτου). The STT concurs, but adds that it was a “black leather” (עור השחר) belt around his waist. Or perhaps it was a “white leather” belt or girdle. The עור can be read as the stem ע"ר ”to be black” or as the stem עור “white” with the relative ש prefixed to the noun. In favor of reading עור as “which was white” is (1) the advice in Ecc 9:8 “Let your garments be always white”; (2) the white cotton (עור כרמש) 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” (бор ילבין) appearing in Dan 11:35. Jastrow (1903: 690), citing Yoma 39, noted that the Temple is called לבן “white” because it cleanses sins.36

MATTHEW 3:7–13

The Γενηματα ἐχθρων “You brood of vipers!” in Matt 3:7 and Luke 3:7 appears in only three manuscripts of the STT: as נשים מגתימו “root of serpents” in ms. A, and as
“seed of dragons” in mss. DG. 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 ἐχθροῦ, the הָנָה, and the הָנָה. The word that does this is the הָנָה “viper” which appears in Isa 30:6, 59:5, and Job 20:16—the Arabic cognate of which is أفعاني (‘af‘ay) “viper.”

Given the interchange of the ב and the ס (as in פַּרְזָר / בּוֹרֵז “to disperse” and פְּרָיָל / בּוֹרְזָל “iron”) the roots פַּרְזָה and בַּעֲה may also have been interchangeable. If so, the Arabic cognate of the הָנָה in הָנָה “viper” could be بغي (bag‘aya), which, according to Lane (1863: 231–232), can mean

• “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 οἴκος γεννητέρας ἐχθροῦ, “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 הָרְעָה זְרֵעַ אַבְרָם “seed of Abram,”[39] but Jesus and John in a pun recognized them as the זְרֵעַ אֲפָרָה. And this epithet carried a double layer of meaning: “seed of vipers” and “seed of self-conceited, haughty, and oppressive tyrants.”[40]

The μὴ δοξήτε λέγειν “do not think to say” in Matt 3:9 and the μὴ ἐρξησθε λέγειν “do not begin to say” in Luke 3:8 appear in the STT simply as ρμάτι γενά “do not say.” The Vorlage for all three texts was probably ρμάτι γενά, with the negative imperative being either ρμάτι γενά “to show willingness, to be pleased” (BD 383), which is reflected in Matthew’s δοξητε, or the by-form ρμάτι γενά, which is the cognate of the Arabic أو (‘awila) “to go before, to be first,” which is reflected in Luke’s ἐρξησθε. The original ρμάτι γενά became in the STT ρμάτι γενά through haplography in which the yaddah of the verb ρμάτι dropped out of the text and the infinitive ρμάτι 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 הגד הגר חותם לשוורלה
אשrael לא יעש שרי פר מבר י(:,:, יבמה ישרל.
ירשאלו ול החברות א כך מוה נישא.
ויתנ להו גוות.
מוי שרי ול שרי מנהה גיצי משה אמי ממאבי.
ורמא חמש להמביל.

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 move 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 בְּרֵי in the STT of Matt 3:10 is the parallel to the τελόναι “tax collectors” in Luke 3:12. The answer that John the Baptist gave the tax collectors was Μηδὲν πλέον 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, θετοῦρ οὐ χρή ἡν χρῄζει ὑμῶν ἄσφαλτον ἐνταξεῖται ὑπὸ τῆς ἁλλήλου, 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
םיחוץ, which can be parsed as a י used as a direct object
indicator (as in Aramaic) attached to the noun יום, “appraisal,
assessment, estimate” a derivative of ימי, “to tax, to
impose a fine” (Jastrow 1903: 1535–1536). The Hithpa’el
dר雾霾 “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 to do with lowering the יום, “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 דוחشب תורנירוס בליס בליס נמלוח “thinking and reckoning
in their circumcised heart,” at the end of Matt 3:10 in the
STT parallels the καὶ διαλογίζομενον πάντων ἐν ταῖς
καρδίαις αὐτῶν, “and all of them were wondering in their
hearts,” in Luke 3:15. If the נמלוח (which is omitted in mss.
ABDEF) meant “circumcised,” it would reflect a confusion
of נמלוח “to speak” (as in Gen 21:7) and מילה (and its by-
form מילה) “to circumcise” (BDB 557, 576). However, it is
much more likely that this נמלוח is a Niph’al participle, used
adverbially, of the יידי מילה which is the cognate of the
Arabic מייל/מайл (mayyāl) “to be favorably disposed, to be
in favor of” and מייל (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: דומם “to reason,”
דוחشب “to whisper,” and numérique “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, μὴ ποτε αὐτὸς ἔη 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: Ἰωάννης ὁ Ἰησοῦς, “John is Jesus.” But this, as it stands, really makes no sense. However, meaning can be restored by removing the “marker in the Ἰ in (which is an abbreviation for Ἰησοῦς) and then the Ἰ can be read in these three different ways:

• Ἰωάννης ὁ Ἰησοῦς — “John is an Essene” or
• Ἰωάννης ὁ Ἰσα — “John is Jesse” or
• Ἰωάννης ὁ Ἰσαί — “John is Jesse.”

The name Jesse appears in Syriac as Ṣⵉ⎠ܐ, with an initial א, as well as in Arabic (אֲשֶׁר). In I Chron 2:12–13 Jesse appears as יי and with the initial א as ייא. 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 Ἰσααὶ “Jesse.” If Ἰωάννης ὁ Ἰησοῦς, “John is an Essene,” was what John’s audience thought, some contemporary scholars would also be — “favorably inclined” to agree.43

The enigmatic נ in STT of Matt 3:13, which appears in all manuscripts except ms. B (which has ל), is probably from an original יי “he came Jordan-ward,” which was corrupted to יי. In the original statement a locative א (spoken, but not written) could change the יי “Jordan” into “Jordan-wards,” i.e., “down to the Jordan.”
MATTHEW 4:13
Καφαρναούμ την παραθαλασσίαν
ἐν όρίοις Ζαβουλών καὶ Νεφθαλίμ
Capharnaum on the sea coast,
in the borders of Zabulon and of Nephthalim.

VULGATE
Capharnaum maritimam
in finibus Zabulon et Nepthalim

SHEM TOB TEXT
כפר נווה ראתה עליו ממירמה בקעת ארץ זבולון
Capernaum-Raithah, that is,
Maritima, on the outskirts of the Land of Zebulun.

Corresponding to the την 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 "toward the sea," depending whether the masculine or feminine word for “sea” was used. Actually, an original ים 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, the ים in mss FG and the ים מ in ms. A may have been originally ים מ and ים מ ב. The ב of ים מ ב would be a secondary pseudo-correction after the ים מ was corrupted to ים מ. Similarly, the מ in ms. D and the מ in mss. FG are also corruptions of an original ים מ. 45
The other variants are related to the transliteration of the Latin *Maritima*, which was added as a clarifying gloss after the הָּרָּתְתָּה [ = יָמְתָּהּ “toward the sea”] became corrupted. The רָתְתָּה of ms. British Library Add. no. 26964 and ms. C are missing the initial ב and the internal ב of *Maritima*. Similar errors account for the following variants:

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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 זֵבֶדֶה, meaning “My Gift,” or זֵבֶדֶה, “God is my Gift,” were difficult to transliterate from Greek and Latin into Hebrew. In the STT of Matt 4:21, זֵבֶדֶה matches the Greek Ζεβεδαίου, which became in transliteration

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The noun בר ר “gift” appears in Matt 4:23, “Jesus went around . . . preaching to them the good gift (בר ר).” This was glossed by the Greek εὐαγγέλιον “gospel,” which was variously transliterated as יִרְאֵה, or יִרְאֵה יִרְאֵה, or יִרְאֵה יִרְאֵה, or יִרְאֵה יִרְאֵה. (The final י in these transliterations obviously reflect the confusion of the י and the ר by scribes who knew very little Greek.)

The choice of בר ר “gift” precludes misunderstanding the “gift” as a possession or something material. This is best illustrated by the Arabic cognate زبد (zabd) which Lane (1867: 1209) defined as “An issue, or event . . . such as is relishable, or pleasing,” and cited this example، كان لقاءك زيدة العمر (kāna liqāwu’ka zabdata’alʿumuri), “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 Zeβεδαίου “Zebedee” and εὐαγγέλιον “gospel.” But in the STT tradition, the name גַּבְרִיאל, “God is my gift” (or גַּבְרִיאל “gifts of God”), anticipates the בר ר “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 אָשָׁר “to step, to advance, to go straight on,” with its Arabic cognate أَثْرُ (aṭar and iṭr) “footstep.” However, Lane (1863:18) also cited أَثْرُ (aṭarhu) “he preferred him, he honored him, paid
him honor, he chose, elected, selected,” calling attention to the Qur’an, 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:

\[\text{ُباَلُ الله} \text{ُلَعَ بِهِ} \text{ُعَلَى} \]

*ta’lālihī laqūd ‘atraka ‘allahuhu ‘alaynahī*

By Allah, surely Allah has preferred you above us!

The أَتْرَ ( collectively preferred” in this verse is the cognate of the أَتْرَ 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 πνεύμονες, ὅτι αὐτοὶ παρακληθήσονται, “Blessed are those who mourn, for they shall be comforted,” reads differently in the STT, which has أَشْرَى الدَّوَّارِ شَنوْنُكُمُ, “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 حَوَّلُ, stem I, “to wait” (found in Gen 8:10, Jud 3:25, Psa 37:7, and Job 35:14) or حَوَّلُ, 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 حَوَّلُ, stem I, which was حَوَّلُ “to wait,” found in Isa 8:17, حَوَّلُ “I will wait for Yahweh” and 64:3 [MT] “to the one waiting for Him.”
The seventh Beatitude, ἡ γεωργία ἡ ἐργασία, “Blessed are the peace makers,” is 77 in the STT. Both the Greek and the Hebrew have the ring of Psa 34:15 [MT] ἐργασίας καὶ δίωξον αὐτῶν, “Seek peace and pursue it.” The affirmative ἡ ἀλας ἔργας in the Psalm and in the Beatitude of STT is followed by a three-fold negative use of this ἡ ἀλας: in Matt 5:10 ἡ ἀδέρφη, “the persecuted,” in 5:11 ἡ ἀδέρφη, “they persecute,” and in 5:12 ἡ ἀδέρφη, “they persecuted.”

MATTHEW 5:16–22

The phrase ἡ γεωργία ἡ ἐργασία, 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 ἡ endings of ἡ γεωργίας and ἡ ἐργασίας should not be read as the feminine plural ἡ, but as ἡ, like the ending of the ἐργασίας “to cause to hear” in Ezek 24:26, which has been identified as an Aramaic Haph'el infinitive construct (BDB 1036; GKC 531). If so, both the ἡ and ἡ in ἡ γεωργίας, which make it a feminine plural Pa'el passive participle with the definite article, can be removed as pseudo-corrections once the Haph'el infinitives 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 (ἀπειθάνει) your good works,
• to make (them) praise (ἐργασίας) and
to make then honor (יְדֹוָסָה)
your Father who is in heaven.”

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

In Matt 5:22, the Greek reads, διὸ δὲ ἀνεβαίνετε ἵνα ἀδελφόν αὐτοῦ, Ἄρακα, “and whoever shall say to his brother ‘Raca’ shall be in danger of the council.” But in the STT the word Ἄρακα / Raca does not appear. Instead it has ἄρακα “inferior.” No doubt, in the Hebrew/Aramaic saying of Jesus the word used was the Aramaic expression of contempt, ḥāḵrī, meaning “good for nothing” (Jastrow 1903: 1476). The κ in the Greek Ἄρακα, could reflect an original ב or ק. But the Hebrew בֵּית “thin” or בְּרֵית “temple (of the head)” are not pejoratives, nor are דּוּר “tender, weak, soft” or the Aramaic ḥāḵrī “delicate, nobleman, freeman” (BDB 940, 956; Jastrow 1903: 1474). But given the interchange of the ב and the ק and the ambiguity of near homophones meaning soft, delicate, thin, good for nothing, or nobleman, the STT scribes substituted the unambiguous ἄρακα “inferior, degraded” for the ḥāḵrī/ḥâḵrī/ḥāḵrî. But even the ἄρακα in the STT is not without its ambiguity. It could be read as ἄρακα “inferior” or as ἄρακα “grandees or governor” (Jastrow 1903: 1151), as in Matt 10:18. The Greek Ἔμορός “moron” and the ἦμωρός “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 di-
 vorce.’

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

except on the ground of unchas-
tity, 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 every-
one who leaves his wife and di-
 vorces [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

חַרְבָּן יַדּ בַּר נְאָה
d ... 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 theחוֹד the three lettersָד ל and changing א ל into א־. With this restora-
tion (marked in bold font) the text becomes

חַרְבָּן יַדּ בַּר נְאָה...
... except for the matter of her adultery, otherwise he causes adultery and the one taking her commits adultery.

This correction brings the into agreement with the Greek text’s άναπλήραστην μοιχευθηταί, “he makes her an adulteress.” 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?

Luke 6:42

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπώντας 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 פלציים was used. It had these two meanings:
• פַּרְשָׁה, stem I, “to break open/through” and “to be lawless, licentious, dissolute, unrestrained”; and פַּרְשָׁה, “unbridled, impudent” (Jastrow 1903: 1227, 1237). 51

• פַּרְשָׁה, stem II, is the cognate of the Arabic פַּרְשָׁה (faraza) “he apportioned,” פַּרְשָׁה (farz) “an obligatory apportionment,” and פַּרְשָׁה (farizat) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane 1877: 2375). Hava (1915: 556) included פַּרְשָׁה (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 פַּרְשָׁה = אֲמַרְמָר וֹלוֹן “sinners” in Luke 6:42; as well as the פַּרְשָׁה = פַּרְשָׁה “impudent ones” in the STT of Matt 5:46. The פַּרְשָׁה = פַּרְשָׁה 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 פַּרְשָׁה “money lender for interest”  מַלְאֹה בֵּרָסָה
Matt 10:3 פַּרְשָׁה “tax collector’s table” מַלְאֹה בֵּרָסָה
Matt 10:3 פַּרְשָׁה “tax collector’s table” מַלְאֹה בֵּרָסָה
Matt 21:12 פַּרְשָׁה “money changers’ table” מַלְאֹה בֵּרָסָה
The identification of Matthew in Luke 5:27 as τελώνην ὄνοματι Λευίν / publicanum nomine Levi, “a tax collector named Levi” probably came from a phrase in Luke’s Hebrew source which read אַלֶּי הָדוֹרָה נֵם (confusing א for the ה which was in the original source) rather then אַלֶּי הָדוֹרָה “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).  

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 τον πλησίον σου “love your neighbor” is an exact quotation of the Septuagint’s translation of ἀγαπήσεις λέγεις in Lev 19:18. But the unpointed ῥῆνα is a bit ambiguous, like the ἄνθρωπος 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 רע “evil” and the רצון “purpose” (BDB 929, 946). In the STT tradition the ambiguity in the Vorlage was removed by switching from רֵחַ תּוֹם “to love” to its synonym רֵחַ תּוֹם “you shall love the one loving you”. This provided a wordplay with the following רֵחַ תּוֹם “love your enemies.”
MATTHEW 6:1–10

μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων
πρὸς τὸ θεαθῆναι αὐτοῖς;

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

οὐ χαίρατε ναὶ τῷ λαῷ ἵνα γνωσταί αὐτοῖς

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

The translation of δίκαιος·νην as “almes” by Tyndale, (1526) and “alms” in the KJV (1611) should have been retained, especially in light of the Hebrew הָדַּקְקַח and its Arabic cognates, صلقة (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) (تُصَدْقَ) (tasaddaq), “he gave the poor an alms, or what is given with the desire of obtaining a recompense from God” (Lane 1872: 1667–1668). The έλεημοσύνη in 6:2–3 is synonymous, and “alms” appears in these verses in the KJV, ASV, NAS, RSV, NRS, DRA, and as “almmsgiving” in the NAB and NJB.

The Greek θεαθῆναι “to be seen” and the STT לְאוֹלָלִין “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 הָדַּקְקַח as לְאַדַּך, or vice versa. The Hebrew Vorlage had either (1) הָדַּקְקַח, the Hiph‘il infinitive of הָדַּקְקַח “to laud, give thanks, praise,” or (2) הָדַּך, the Niph‘al infinitive of הָדַּך, which had suffered the elision of the ה (GKC 23f), so that הָדַּך became הָדַּךְ “to be seen.”55
The ἀλήθεια προαγίστης, “do not wish to make a proclamation,” in the STT has no corresponding phrase in the Greek text, the Vulgate, Peshitta, or Old Syriac. For the ὀπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων “that they may be praised by men,” the STT reads שיראъ און מהי און רם, “that men might see them.” Here also, as in 6:1, the Hebrew Vorlage had either (1) דדו, the Hiphil imperfect of דדה “to laud, to praise,” or (2) the Qal imperfect דדו, from the stem דדה. This explanation also fits the ישותבעיה “that they might praise” in the STT of 6:5, whereas the Greek text reads, ὀπως φανῷσιν τοῖς ἀνθρώποις, “that the may be seen by men.”

For the “thy kingdom come” (ἐλθέτω ἡ βασιλεία σου) in 6:10, the STT reads מִלַּחַם מִלַַחַם, “thy kingdom be blessed”—which reflects a misreading of מָרָה which must have been in the Hebrew Vorlage. (In Prov 14:12, the MT מָרָה was translated by εὐρομαῖ.) The Arabic درك (daraka) provides commentary for the Hebrew מָרָה which lies behind the Greek ἐλθέτω. The meanings of درك (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 ἀρτὸν 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, (w`lmn ʾmyn dywm hby ln) “give us today our continual bread,” and (2) of Luke 11:3, (whb y ln l`hm ʾmyn dklywm), “give us the continual bread of every day.” By contrast, the Peshitta reads ʾm`m l` N`sh ʾm`m (h`b l`hm ds`nq`n`n ywm`n`n), “give us bread for our needs from day to day.” Likewise, the Peshitta of Luke 11:3 has ʾm`m l` N`sh (h`b l`hm ds`nq`n`n k`l`m), “give us bread for our needs every day.”

The STT of Matt 6:11 supports the reading of the Curetonian Syriac’s ʾm`m (ʾmyn) “continual.” The STT reads

- ʾh`v`n t`m`d`r t` h`m` n ʾm (A)
- ʾh`v`n t`m`d`r t` h`m` n B
- ʾh`v`n t`m`d`r t` h`m` n D
- ʾh`v`n t`m`d`r t` h`m` n EF

“our bread(s) continually give today to us”

- ʾh` h` ʾh`v`n t`m`d`r C Brit Lib Ms. Add no. 26964 “and may you give our bread continually.”

The ʾh`v`n t`m`d`r here in the STT calls to mind the ʾh`v`n “the continuity” in Dan 8:11–13, which, by itself, meant “the daily burnt offerings.”

Similarly, David promised to Meribaal, ʾh` h` ʾh`v`n ʾr` k`l`m ʾh`m` “you shall eat bread at my table continually/daily” (II Sam 9:7, and also in 9:10, 13).
If the original Lord’s Prayer was spoken and written in Hebrew, the STT and Syriac variants suggest that this request was originally דְָּתָן־לוֹ שְָם לְאָדָם לְחָיִל. If so, the variants also suggest that the דְָּתָן became corrupted—due to a metathesis of the ה and the מ and the misreading of א ד as א ל—to a contextually meaningless מָה הַכָּל. This was “corrected” in one textual tradition to read מָה הַכָּל,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 מָאָר in place of ‘which is necessary to support life’ which means ‘for tomorrow’” (Jerome, Mattheum 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 מֹאָר which means ‘for tomorrow’” (Sedulius Scottus, Super Evangelium Mathei).60

Moreover, these quotations suggest that in another Hebrew textual tradition the מָה הַכָּל became corrupted (due to the metathesis of [a] the ה and the מ, and [b] a כ and a י) to מָה הַכָּל which was then “corrected” to מָה הַכָּל, in which case the מָה functioned as a simple relative pronoun (as in Jer 7:17, Mic 6:5, 8, and Job 34:33) and the מָה had its usual meaning of “sufficiency, plenty, enough,” as in Prov 25:16, מָה הַכָּל “eat only as much as you need.” As a result, this line in the
prayer was interpreted in the Peshîtta 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 ḫmër/tny—attested in the STT and the Curetonian Syriac—had become corrupted to ḫmër, and this ḫmër was interpreted as some “future day.” Jastrow (1903: 764) cited Mekhilta, Parashat Bo, 18, “there is a mahar which means now (the next day), and there is a mahar which means some future time.” Thus, for some interpreters, rxm was just a synonym of mahar, “in the last days,” referring to the ideal or Messianic future.

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

- ἔπιούσιος “is to be tied closely to ἔπιοῦσα,” a participle which functioned independently of its verb as adjective or substantive,
- ἔπιοῦσα signified “the coming day,”
- ἔπιούσιος “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,”
- ἔπιούσιος 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 επιπλούσιος may be “a nuanced rendering of an Aramaic original,” which in my opinion should be changed to “a nuanced rendering of a Hebrew original.” The original Hebrew meaning, without a doubt, survives in the STT ימויוד “continually/daily” and the Curetonian אָלָם (‘amîna’)“daily/continually, habitually, constantly” (Payne Smith 1957: 19).

MATTHEW 6:22–34

The phrase ὅλον τὸ σῶμα σου φωτεινὸν εἰσταῖ, “all of your body will be full of light,” matches the כל נופך זוהר, “all of your body will shine,” found in mss. ABCDEFG of the STT and the εἰσταὶ φωτεινὸν ὅλον “it will be wholly bright” of Luke 11:36. Only ms. H and Brit. Lib ms. 26964 differ in reading בָּל נופך ישורֵךְ, “your body shall not be dark.” This variant reflects the confusion of כל as בָּל “not”—which was followed secondarily by changing the verb from ῥυχτίς to בָּל to accommodate the negative particle.

However, in Matt 6:23 the problem is with the reading of the Greek text. The phrase εἰς οὖν τὸ φῶς τὸ ἐν σοὶ σκότος εἰστὶν, τὸ σκότος πᾶσον, “if therefore the light that in you is darkness, the darkness how great?” is problematic. The reading of the STT is כל ירבעך צארי חשבים, “all your ways will be dark ones.” Both, the STT and the Greek text, point to a Vorlage in which the lexeme חָסָם 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 חָסָם was paraphrased with the חָסָם.
which appears in 6:22b and 6:23a. But in the Greek text tradition the υἱὸς τῆς γῆς (C) was read as the interrogative ἐπὶ τοῦ οὐρανοῦ (C + H) “how much?” and interpreted as an emphatic affirmative “how much!” Were the Vorlage in Aramaic there would have been no confusion between the כָּבָד “to be blind” and the סָמָה “how much.”

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

- דְרַדָּק (darrâk) “perception,”
- מְדַרְּק (mudrik) “the perceptive faculty of the mind”
- המְדַרְּקַיְם (al-madarik al-Âmsu) “the five senses.”

The Vorlage can be restored as כֶלָּלְיָּרְכָּא יְרַחֲיָּה בְמָה, meaning “every one of your senses will become dulled.”

In Matt 6:24 (= Luke 16:13) the Greek οὐ δύνασθε θεῷ δουλεύειν καὶ μαμώνῳ, “you cannot serve God and mammon” does not match the STT לָא תַּרְכָּא לְיָרְכָּא יְרַחֲיָּה הָאָלָל הָדוֹלָתִים, “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 הָדוֹלָתִים “and the world” to be a secondary addition. Then the STT becomes הָאָלָל הָדוֹלָתִים “the eternal God.” If so, a וֹרָלָן “and wealth” or וֹרָלָן “and riches,” or וֹרָלָן needs to be restored in the STT to match the “μαμώνα “mammon” of the Greek text.
In Matt 6:27 (= Luke 12:25) the Greek προσθεναι ἑνὶ τῆν ἡλικίαν αὐτοῦ πῆχυν ἑνα, “to add one cubit to his stature” is essentially the same as the STT: לְחוֹסִיחַ בְּקֵמֶת, “to add to his height one cubit,” which matches the spacial interpretation of ηλικίαν 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 ηλικίαν is like the English “span,” which can have spacial or temporal meanings, as in “life-span” and “hand-span.”

The Greek πῆχυν “cubit” is related to πῆχυς, which is attested with a temporal meaning in the phrase πῆχυς χρόνος “a span of time” (Liddell and Scott 1966: 1402). The הֶחָם in the STT reflects a similar idiom and would be the equivalent of מְדִכֵו. If this saying goes back to an Aramaic source, the Vorlage could be restored by emending the STT הֵחָם “cubit” to מְדִכֵו “day,” which would be the cognate of the Syriac مَدَّم (cîmâ) “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 וּבְצֵלָתָה שָרוֹן . . . וּבְצֶלָתָה שֵׁרוֹן “the red . . . saffron of Sharon.” The Vulgate read lilia agri “lilies of the field”, but the STT gloss וּבְצֵלָתָה שָרוֹן (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,
I am a flower of the Sharon, a lily of the valley.

In this text and in the Hebrew Vorlage of Matt 6:28 and Luke 12:27, שֲרוֹן as a proper name does not appear. But πεδίον “open country” and κοιλάς “deep valley” could be translations of the common noun שָׁרוֹן—with its definite article—which was the cognate of the Arabic سر “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 שָׁרְדֵּר “vermillion” appearing in Jer 22:14 (םֵיתְרָד, “painted with vermillion”) may also have been associated with the שָׁרוֹן in the name שֶׁרֶן “Sharon.”

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

For after all these things the Gentiles seek

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

The Greek ἐθνῆ “people/Gentiles” and ἐθνῆ τοῦ κόσμου “people of the world” and the STT הנופים “the bodies”
cannot be translations of each other. Jastrow (1903:225) defined גֵיֵף (stem II) as “body, person, substance, self” and noted that גֵיֵף is used for “the fictitious storehouse of souls in heaven.” In BDB (157) גֵיֵף is defined as a “body, corpse,” making it the cognate of the Arabic جيف (jiyyaf) “he became a stinking dead body” and جيفة (jifat) “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 גֵיֵף in Hebrew which has yet to be recognized in most Hebrew/Aramaic lexicons. The גֵיֵף in STT 6:32 is the cognate of the Arabic جيف (juff), meaning “a company of men or people, a collective, or great body thereof” (Lane 1865: 432, 494). Thus, the STT זנופים would carry the same meaning as the Greek ξονη “people/Gentiles.”

The τὰ ξονη τοῦ κόσμου “the people of the world” in Luke 12:30 corresponds to the Hebrew ילִיא הָאַרְמִין, which Jastrow (1903: 125) defined as “country people, hence illiterate, course, 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 ילִיא to זנופים 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 קאֶרֶף “beam.” But the קאֶרֶף “speck” in these same verses could be a translation of
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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 [נָשָׁנָה, הַרַּחֲמָה, נַשָּׁנָה] from between your eyes [or: teeth], he would answer: Remove the beam [יָרָה, יָרָה, יָרָה] from between your eyes [or: teeth].’”

- *Baba Bathra* 15b “If the judge said to a man, ‘Take the splinter [נָשָׁנָה, הַרַּחֲמָה, נַשָּׁנָה] from between your teeth,’ he would retort, ‘Take the beam [יָרָה, יָרָה, יָרָה] from between your eyes.’”

The נָשָׁנָה in Matt 7:4–5, which Howard translated as “other person” or “fellow man,” appears as a synonym for נָשָׁנָה “your other one.” Apparently, the Hebrew Vorlage read נָשָׁנָה, which came into Greek text as δοκός 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 נָשָׁנָה became corrupted to נָשָׁנָה, and this unusual singular suffixed נָשָׁנָה was replaced with the singular suffixed synonym נָשָׁנָה.

MATTHEW 7:11

The translation of Hebrew נָשָׁנָה לְעֹנֵב in Nahum 3:18 is
rendered in the Septuagint as ἐνυσταξαν of ποιμένες σου “your shepherds [= ἑβαγι, stem I] slept,” but the Peshitta has רְעֵהוּ (nāmw ḫabraiḵy) “your friends [= רְעֵה, stem II] slept.” In Micah 4:9 the MT תְרֵיסֵי יִשְׂרָאֵל “your friends” [= רְעֵה, stem II] was translated in the Septuagint as εγνώς κακά “you have known evil” [= הַעֲנֵה, stem I], and the Peshitta also has חַטַּאת שׁאלו (“אֲבָדִי בִּישָׁה”) “you committed evil,” but the Targum Jonathan has רְעֵהוּ (רְעֵה, stem II) “you made friends” [= הַעֲנֵה, stem II] with the gentiles.” A retroversion of the ποιμένει in Matt 7:11 suggests a similar ambiguity with רְעֵהוּ in the original version of the verse and the רְעֵהוּ 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 רְעֵה or Aramaic רְפָכו] naturally give good gifts to each other. However, the רְעֵהוּ [= רְעֵה, stem II] “family, friends, kinfolk, loved ones” of the original saying was misread as רְעֵהוּ, “evil ones.”

The Aramaic רְפָכו “family, friends” could not have produced such a misunderstanding, adding support for there being a Hebrew Vorlage for this Matthean tradition. Instead of interpreting רְעֵהוּ as ποιμένει, the early translator should have rendered it as πλησιόν, as in Matt 5:43, “you shall love your πλησιόν 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 לנה “bread” in this tradition, then either לֶבַן “stone” or רֵינֶם “stone” could have been used in a wordplay. In light of the רֵינֶם in Lev 24:14 and 16, (Septuagint λίθος λίθος λέε τῶν αὐτῶν) “stone him with stones,” לֶבַן is more likely to have been in the original saying. Even though לֶבַן was used with רֵינֶם for stoning (Lev 24:23, רֵינֶם הָאִישׁ וְלֶבַן “and they stoned him with stones”), לֶבַן could have highly desirable connotations, like building stones, writing stones, and gem stones. But רֵינֶם more than לֶבַן conveyed a sense of death. Jesus’ question seems to have been, “what man of you, if his son ask him for מִיתוּ (a staple of life) will give him רֵינֶם (an instrument of death)?”

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

- לֶבַן, stem I, “stone” and “to stone,”

- רֵינֶם, stem II, “to speak aloud, to interpret, to translate,” which produced the verbs רֵינֶם and רֵינֶם and the noun רֵינֶם, the Aramaic version of the Hebrew Bible,

- רֵינֶם, stem III, “friends” and “friendship,” which was the cognate of the Arabic رخم (rajm/rajam) “a special friend; or a true, or sincere, friend; or a special, or particular,
friend; a synonym of خليل (halîl) “a special or particular friend, a friend in whose friendship is no خلل (halal) [i.e., unsoundness, or defect, or imperfection] . . . Brothers, or brethren” (Lane 1867: 1048; 1865: 781). (This has yet to be recognized in standard Hebrew lexicons.)

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

The contrast between “fish” (יָצָקְו) and “serpent” (םְפִיִּו) 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 יָצָקְו 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 (םְפִיִּו) will the father give him the sea-serpent/Leviathan (יָצָקְו/יָצָקְו)?” Although מְפִיִּו was used for a kind of fish (Liddell and Scott, 1279), the preferred Greek word would have been κῆτος, which renders the יָצָקְו in Gen 1:21.

However, in the STT text of Matt 7:9, יָצָקְו, appears rather than the anticipated יָצָקְו. The reason is probably due to the fact that when written יָצָקְו was also ambiguous. For example, in Lam 4:3 the יָצָקְו 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 יָצָקְו 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 נחש “serpent” to הצלוח “serpent.”

According to the STT of Matt 7:11, God’s gift to those who seek him will be רוח חסנן “his good spirit,” which is not the same as the ἄγαθον “what is good” in the Greek text nor the πνεῦμα ἁγιόν “a holy spirit” in Luke 11:13. The STT נחש “his spirit” could also be read as רוחו = רוחו “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 חסנן in the STT is a better match with the masculine נח침 “abundance” than with the feminine נחמה “spirit.”

The Greek text of Matt 7:28 begins, Καὶ ἐγένετο ὁτε ἔτελεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους “and it came to pass, when Jesus had finished these words.” But the STT has רובעד ישוע = דוד מברך דבריהם על יִלָּה, “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 יִלָּה in the phrase כל העמים “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 דאmuşא “his teaching,” whereas in the STT they were astonished at הצלחתו “his conduct.” But the חננה is problematic if it is from נחמה “to conduct.” The feminine noun
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has both the suffix ו and the definite article ה. But it must be only one or the other. The initial ו of הנחנֵהוּ is probably a dittography and a misreading of the first two letters of the noun הנחנֵהוּ, which appears in Psa 49:3, “my mouth will speak words of wisdom; the utterance (נהנתה) from my heart will give understanding.” The Aramaic cognate of הנחנֵהוּ is אֶנָחַנֵהוּ “to reason, speak, study,” definitions which fit the context perfectly. Thus, the STT needs to be corrected to הנחנֵהוּ “his conduct” or to הנחנֵהוּ “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, רזנֵהוּ אֱלֹהֵי לְלָאַמֵּר, “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, πέσων ἐπὶ πρόσωπον ἐδέχθη 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., לְלָאַמֵּר) of the יָמֵהוּ הָרָאִים were written twice and read as the verb הָלַל (stem II) “to beg, to plead, to beseech” (BDB 318).
In Matt 8:3 the STT reads “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 λέπρος “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 רפ ה was the verb in the text. Hebrew רפָא means “to heal, to be healed,” but in Aramaic it means “to let go, to let alone”—which is the cognate of the Hebrew הָרָפָא “to let go, to let loose” (Jastrow 1903: 1490; BDB 950–952).

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 σπλαγχνισθεὶς, “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 הָרָפָא/נִיקְרָה in the Hebrew Vorlage of the Gospels;
• that הָדָד/וֹדָד had more than one meaning, including the הָדָד meaning “assembly, court, prayer meeting”;

• among its meanings was the הָדָד which was the cognate of the Arabic عدد (‘adda) “he numbered, counted, reckoned”; عددة (‘aiddat) “a collective number, a certain period of time”; and عدد (‘adid) “a man who introduces himself into a tribe, to be numbered as belonging to it,” as in the phrase عدد أهل الخير عدداد أهل الخير (‘idâdi ʔahli ʔlhayrî) “reckoned among the people of goodness, of wealth, of health, a like or an equal” (Lane 1865: 829; 1874: 1971).

In light of this last definition, the Vorlage for the Greek εἰς μαρτυρίον αὐτοῖς can be reconstructed as הָדָד, “for a witness.” But the הָדָד can also be read as הָדָד, the infinitive of הָדָד “to be equal, to be numbered among, to be included (as one of them).” It would equal the Greek εἰς ναον ἵσος “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, 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.”
The town of Кαφερναούμ “Capernaum” in Matt 4:3 was identified as παραθαλασσίαν “the one by the sea.” Here in 8:5 the STT has כפר נוהמ התרחה/תרחה “the village of Naḥum, the one seaward.” The התרחה in mss. AEF reflects a misreading of the י in the original התרחה “the one seaward” as a ר, and the_delete$\text{htrmh}$ in the other manuscripts reflects a secondary error in which the ה of התרחה was then inverted into the ר in התרחה (see above pp. 70–71). The transliterations in 8:6 reflect different Greek words for the Hebrew חרבון “the contraction.” The מארץ in ms. A transliterates παραλυτικός “paralytic,” but the παράλυσις, the παράλυσις, and the παράλυσις all transliterate παράλυσις “paralysis,” which is an unattested variant in the Greek text tradition.

MATTHEW 8:9
καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν
ἐξων ὑπ’ ἐμαυτὸν στρατιώτας
for I also am a man under authority
having under myself soldiers

והני אדםхотמאוישלימשלחת
תחתידיפרשימפורשיםורוכבים

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 ἀρχηγός “to superintend” in the STT. Although Howard
(1995: 32–33) translated the ἀρχηγός as “a sinful man,”
the text means, “I am a provost, a superintendent.” The ἀρχηγός
here is the cognate of the Arabic أدامت (adamat) “provost,
chief” (Lane 1863: 36); and the ἀρχηγός here is an Aramaic
word which is the cognate of the Arabic حاوط (ḥawīt/ḥayyīd)
“One who guards, protects, takes charge” as in the expression
أمر حاوط (ḥuwwāṭu ʿamrīn) “superintendent of an affair”
(Castell 1669: 1156; Lane 1865: 671; 1868:1999). This ἀρχηγός
may be a by-form of the Aramaic ἅζην “nobleman, one who
lives in luxury” (Jastrow 448).

The centurion clarified his language by adding the phrase
የわず ነወማatron “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 (ምירוסים = celeres), and
equestrians (ምירוסים = equites), and charioteers (ምירוסים =
currus).”
MATTHEW 8:11, 20

In Matt 8:11, three manuscripts (C, H, and Brit. Lib. no. 26964) begin with the phrase כֵּֽי־הָאָמֵר֙ אֶל־ךָ לֵבָּנָה. “For I am saying to you,” with an anomalous נ prefixed to the participle. The first three letters, נְכָ, should probably be restored to נְכָדֵ, “thus,” or the נ should be deleted and the כ read as the emphatic particle “indeed.” A most surprising variant in the STT comes in 8:20, where the Greek ὃ δὲ νῦν τοῦ ἀνθρώπου, “for the Son of the Man,” appears in the STT as יִתְלַלֵל אַדָּם בַּן הֹבֵלָה, “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, יָדָא must mean (1) man, (2) red, (3) blood, (4) Adam, (5) Edom (which became a code word for Rome). But other definitions of יָדָא, attested in Arabic cognates, need to be added to the Hebrew lexicons. The ones germane to this text are the following:

- אָדֶם (ʾidāmu) and אָדֶמָה (ʾadamah) “the chief, and provost, of his people, the aider, the manager of the affairs, the examplar of his people,” which would equal יָדָא;
- אָדֶם (ʾadam) “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 יָדָא.

Thus, יָדָא בַּן הֹבֵלָה “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 STT has two possible explanations, both of which are informed by Arabic cognates. The first cognate includes

- بتل (battāl) “he devoted himself to God’s service,”
- بتيلة (batīlat) “separated from the world for God’s service,”
- بتل (mutabattīl) “he detached himself from worldly things and devoted himself to God exclusively,”
- متبتل (mutabattīl) “an ascetic, a pious, godly man,”
- وتبقت الله بتبلا (watabattal ilayhi tabtīla) “and devote thyself wholly to his service,” Qur’an 73:8.

If the STT were emended to بتيل, it would match perfectly the second definition above. The بتīl would be like the بت of بتيل, “mighty man,” and بتيل بتيل 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 بتيل is a later gloss on the بتيل, “the son of man,” it supports the conclusions presented by me in a separate study that بتيل was not always the equivalent of the Aramaic بتيل, “the son of man.” There was the Hebrew بتيل بتيل, “the most obedient/pious man”—the superlative of بتيل بتيل بتيل, “the pure/pious man.” In an unpointed text it
could easily be confused with the Aramaic בֶּר אָנַשׁ. It is quite possible that the Vorlage of the current STT of Matt 8:20 had Jesus identifying himself in Hebrew as בֶּר אָנַשׁ (בֶּר אָנַשׁ = בֶּר אָנַשׁ) “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 בֶּר אָנַשׁ, it was changed to בֶּר חִילָּר, then later glossed as כְּוָדֵם.⁷⁸

The verb at the very end of Matt 8:20, οὐκ ἔχειν ποῦ τῇν κεφαλὴν κλῆν, “(the Son of man) has nowhere to lay his head,” became in the Peshitta and the Old Syriac (sēmak), “to lean, to support one’s self.” This phrase appears in the STT as כַּנָּס נְכָרָה לִאָלֵף יָרָשׁ, with the verb כַּנָּס conveying the idea not only of support for the weary, but also the idea of protection from the elements. Jastrow (1903: 649–650) cited כַּנָּס as meaning “to gather, to cover, to shelter, to bring home.” It’s Arabic cognates include

• כָּנִס (kanasa) “he entered the tent, or hid himself, and entered the tent,”

• כָּנָס (kinās) “covert, hiding place, abode, cave,”

• מַקְנִס (maks̄) “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 בֶּר אָנַשׁ 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 בֶּר אָנַשׁ.
it could equal bār 'pure' + ṭēnōš 'man,' meaning "the man of purity = the most pure person." Although the בֶּן הָבָטֵל, "a son of the virgin," appears to be a gloss, it may well be derived from an original Hebrew בֶּן בָּתִּיל, "an ascetic, godly man."

**MATTHEW 9:2–8**

καὶ ἰδοὺ προσέφερον αὐτῶν παραλυτικὸν ἐπὶ κλίνης

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

They brought to him one who was sick with contractions

. . . lying upon his bed.

In the STT the παραλυτικὸν "paralytic" appears as a Pi'el (intensive) participle of ἴνως, ἵνων, ἵλων, "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:

<table>
<thead>
<tr>
<th>Greek</th>
<th>Hebrew A</th>
<th>Hebrew DG</th>
<th>Hebrew C</th>
<th>Hebrew EF</th>
</tr>
</thead>
<tbody>
<tr>
<td>paralutiphık</td>
<td>מָלַלְשִׁיָּה</td>
<td>מָלֵלָשִׁיָּה</td>
<td>מָלַלְשִׁיָּה</td>
<td>מָלֵלָשִׁיָּה</td>
</tr>
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**MATTHEW 9:2b**

καὶ ἰδὼν ὁ Ἰησοῦς τήν πάσην αὐτῶν ἔπειν τῷ παραλυτικῷ,

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

STT

יראתו יושב אפתנש יאמר להשלת החוזק בני.
באמרת חאל כי נמשלל עונתך.

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) echoes Psa 103:2–3,

ברכי נפשי אלהים
השלח לשלוןכי והפש לשליחלאוכי

Bless Yahweh, O my soul, who forgives all your iniquity, who heals all your diseases.

The verb לשלח “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 נוחה “wipe out, blot out” (BDB 562; Jastrow 1903: 759, 760–761) and matches its Arabic cognate محا (mahâ) in the following sentence cited by Lane (1893: 3018).79

محا الله عنه الستاق والذنوب
(mahâ ʿilahu ʿanhu ʿlāsqāmī waʾlḏunūba)
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 בָּרָא which must have been in the Hebrew Vorlage of these verses. Mark understood the בָּרָא to mean “many (people),” so his text reads, καὶ συνήχθησαν πολλοὶ “and many came together.” On the other hand Luke interpreted the בָּרָא as (1) “great (ones), rabbis, big shots,” so his expanded text includes, καὶ Ἰσαὰκ 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 בָּרָא, 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 אֵין “iniquity, punishment of iniquity” and its relation to אֵין “disease, infirmity.”

Two distinct sounds, with two distinct alphabetic signs (the כ [‘ayin] and ג [gayin] in Ugaritic, and the ก [‘ayin] and ג [gayin] in Arabic), coalesced in Biblical Hebrew into one sound with one sign, namely, the כ. Thus, the כ of the Hebrew אֵין could reflect the Semitic/Arabic אֵין (a pharyngal fricative) or the ג [gayin] (a voiced uvular fricative). When the Hebrew כ of אֵין goes back to the Semitic ‘ayin it is assigned to the Hebrew root הָיָה, stem I. If the כ of אֵין goes back to the Semitic gayin, it is assigned
The Hebrew/Aramic derivatives of הוהי/לוהי cited in the lexicons include הוהי “to be curved, crooked, to do wrong,” לוהי “wrong, iniquity,” לוהי “to pervert, to corrupt,” לוהי “perversion,” and לוהי “convulsion.” It would not be surprising to find that there was also an לוהי meaning “disease, sickness.”

The Hebrew לוהי stem II, has these Arabic cognates:

- غوى (gawa, gayy) “to err from the way,”
- غي (gaiyya) “error, sin, seduction, temptation,”
- غي (gaiyyan) “the state of perdition,”
- غية (giyyat) “error, sin,”
- غاو (gawin) “tempter, seducer.”
Thus, as one might well expect, Hebrew has the noun בְּשׁוֹם “sin iniquity, guilt”—a composite of the רָעָה of the root הֶרְעָה and the well used יָם ending of nouns (GKC 85"). The question became: “Was an unpointed יָם to be read as בְּשׁוֹם “sin” or possibly as יָם “sickness? While philologically distinct terms, they would have been in Biblical tradition interchangeable. In Deuteronomic theology בְּשׁוֹם “sin/iniquity” became the cause, and יָם “sickness / infirmity” became the effect.

Interestingly, Jesus healed (ἰάσωματε ἀσθένειαν) 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.

אָמַר הָאָלָה יִשָּׁה לְכָּל כְּנַחֲלָה עֹנֹתֵךְ

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 בַּאֲמֵנָה הָאָלָה “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 Φαρίσαιοι καὶ νομοδείκτες, “the Pharisees and teachers of the law” to think that Jesus was a blasphemer. Jesus read their minds and responded—using the title γίς άνθρωπος. Although this became ὁ νικός τοῦ ἀνθρώπου, “the Son of Man,” in the
Greek text and translations, the בֵּן in this context which speaks of ἐξουσιαν ἐχει, “having authority,” should be read as the בֵּן “son of authority,” i.e., “One with Authority.”

This בֵּן is the cognate of the Arabic أدم (ʾidāmu) and אדמה (ʾadamat), “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 בֵּן “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 בֵּן, “but when the crowds saw, they were awestruck, and glorified God, who had given such authority to men (τοις ἀνθρώποις = בֵּן). (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 בֵּן into the singular so that the verse concludes, “they glorified God, who had given such authority to בֵּן “the One with Authority.”

MATTHEW 9:18

ἰδοὺ ἄρχων εἰς ἑλθὼν προσεκύνης αὐτῷ λέγων ὅτι
’Η θυγάτηρ μου ἄρτι ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθετος τῇν χειρά 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.”
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 ἀρχων / αρχων (‘arkûna’) “prince, ruler, official.” But in the Old Syriac of Matt 9:18 and Mark 5:22 he is identified as חָסְמִאי (rab kênûštahûn) “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 של חָסְמִאי “prince, captain,” although manuscripts E and F make him של חָסְמִאי “captain of a thousand,” which matches the Old Syriac in Matt 8:5, where the Roman “centurion” (.until [qentrûna]) was called a של חָסְמִאי (klyrk = χιλιαρχος) “a leader of a thousand.”

Ms. F probably retains the original Hebrew reading, given the unusual wording of הבטח ממה תマー שתאת “My daughter died! [Come!] Now! Hurry!” Even though the imperative חָסְמִאי “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, נָשְׁמָה “Hurry!” could be a misreading of the נָשְׁמָה. If not, it can be read as the cognate of the Arabic ستی (ṣataya) “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 מָנוּק, “a man/the son of a man.” Rather they came because he was בֵּן אֱלֹהִים “the One with Authority” over disease and death.

MATTHEW 9:27

In Matt 9:27 the Greek phrase ἰκολούθησαν αὐτῷ δύο τυφλοὶ, “two blind men followed him,” appears in the STT as רֶהֶנָה שְנֵי עַרְפֵי רַעִים על־הָרֹאִים, 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 רֶהֶנָה is a bit ambiguous. It can be the participle of

- רְדִים “to run,” the Arabic cognate being רָד (rd), which in form 4 (אָרַד) [aradda] means “he ran vehemently,”

- רְדִים “to sit still,” the cognate of أَرْضُ (araddun) “always sitting still, not quitting his place.”

- רְדִים “to beg,” the cognate of which is رَضْي (radīya) “to be well pleased,” which in form 10 means “he asked, begged, or petitioned him” (Lane 1867: 1095, 1100).
Given these options, the אֲלֵּל הָדוֹרְךָ 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 יָנְצַר אַנוֹנְךָ הָדוֹרְךָ, “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 יָנְצַר. Its ἠκολουθήσαν “they followed” equals ἀκολούθησα, which approximates the STT אֲלֵּל הָדוֹרְךָ “after him.” (The verb ἀκολουθήσαω was used to translate אֲלֵּל הָדוֹרְךָ when read as a participle in I Kings 16:22, where the A-text reads ὑπερεκράτησεν ὁ λαὸς ὁ ἀκαλούθων τῷ ζαμβρί [“the people following Zambri overpowerled”] for the יָנְצַר אַשָּר, which became ὁ λαὸς ὁ ὄν ὀπίσω Αμβρί [“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 ב, two letters which were frequently confused. The text reads רָצוּ לָאָמֶר לָבֵל יִנְלָדוּ, meaning literally “he commanded them saying to not they will reveal it.” The very problematic לָבֵל was changed to other negative particles in
mss. E and F (לבלת [E and F (שלא]), G (לאל), and H (לאל). Were the שאל emended to לבלת, 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 (השמרנ תא שאר ותירומ, “Beware lest you tell a man”) and 9:30 (השומר מזridor, “Beware lest the matter be made known”). The ש in these texts was read as the conjunction ש “lest,” but it should have been read as the defectively spelled particle שפ “would that, might,” which indicates the subjunctive mood, as in the Targum Onkelos. Examples of this שפ include:

- Gen 26:10, שפ שארך דומיאת ברעך תא [=לאיתך], “one of my kindred would have lain with your wife,”

- Num 11:29, שפ דחיות דל עמים דהוא ביתי, “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 ש (sh/š) or the ש (s). The imperative שבירמר, which appears in Matt 8:4 and 9:30, can be read as שבירמר “Be on guard!” or as שבירמר “Strive vigorously!” The stem שמר is the cognate of the Arabic שמר (şamara) which Lane (1872: 1595–1596) defined as follows:

- שמר (şamara) “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 שמר (šimr’an) “one who acts with a penetrative energy, or who is sharp, vigorous, or effective”;

• the noun שمري (šammariy’an) “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 שמר (šimr’an) “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 קְשָׁרָה בַּנְשָׂר 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, קְשָׁרָה בַּנְשָׂר, “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 קְשָׁרָה בַּנְשָׂר (= קְשָׁר) as קְשָׁר (= קְשָׁר) in the Hebrew Vorlage utilized by the Gospel writers, along with the misreading of א to א, and a וה as ו rather than ו, 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
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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 τούς δώδεκα μαθητὰς, “the twelve disciples,” and in Matt 10:2 the reference is to τῶν δώδεκα ἀποστόλων, “the twelve apostles.” Similarly, the STT, has הšלאיהים “his disciples” and הšלאיהים “the apostles,” with a gloss on the latter in which the Greek ἀποστόλων was transliterated as ἀπόστολοι, with variants אופוסטולאש (ms. A) אופוסטולאש (ms. B) אופוסטולאש (ms. D) אופוסטולאש (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 שים or שים, which is a transliteration of the Greek name. The actual Hebrew name would have been spelled שים, as found in Gen 29:33, where the Septuagint reads Συμεών. The Latin surname Peter/Πέτρος was spelled as פטרוס or פטרוס or פטרוס. His brother’s name Andrew/Ανδρέας (“Manly”) was אנדריא or אנדריא or אנדריא or אנדריאш. The name Jacob/Ἰακώβος/יוסף was glossed with יוסף 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/Ἀλφαῖος/אָלפְּיֵו (from the Hebrew root הלב, which is related to the Arabic Calip “successor”) and John/Ἰωάννης/יואן (meaning “Yahweh is gracious”) have
no variant spellings. The name Judas/Ἰούδας appears as יְוֵדָ, יְיוּדָ, and יְיוֹדָ.

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

Thomas/Θωμᾶς
“Twin”
פָּתְרָא and תּוֹמָא

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 יְהֹדוֹת תּוֹמָא (yhd̄o t’wm̄), 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”
אֱלִיפַס and Φίλιππος

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.
The name Simon reflects the Hellenized pronunciation of the Hebrew בָּנָי (Šimʿôn). In Hebrew the name has obvious overtones of the בְּשָׁמַע (Shema) in Deut 6:4,

בְּשָׁמַע יִשְׂרָאֵל יְהֹוָה אֲלֹהֵינוּ יְהֹוָה אָלֹהָם

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

The popularity of the name בָּנָי (Šimʿôn), without a doubt, rests in this association with this בְּשָׁמַע (Shema), the first word in Israel’s statement of faith. Thus, one encounters many men named Simon, such as:

בָּנָי, the Canaanite (Matt 10:4, Mark 3:18),

בָּנָי, the Zealous (Luke 6:15, Acts 1:13),

בָּנָי, the Cyrene (Matt 27:32, Mark 15:21),

בָּנָי, the leper (Matt 26:6, Mark 14:3),

בָּנָי, 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 δοῦμα τῷ Σιμῶνι Πέτρον). But in John 1:42, Jesus surnamed him with the Aramaic name “Cephas” (Σὺ ἐί Σίμων ὁ ὦδε Ἰωάννεν, σὺ κληθήσῃ Κηφᾶς, δ 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 בָּנָי and יִנָּשָׂא, “I say to you: you are a stone (בָּנָי) and I will
build (בְּנֵי) upon you my house of prayer,” with no hint whatsoever of the Aramaic Cephas.

Zebedee/Zeβεδαίος
“Gift (of God)”
נְפָרָיָה, and נְפָרָיָה.

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

Matthew/Mαθαίος
“Yahweh is My Kinsman”
כָּנָאִיתֵּא, מַתְרֵיהָ.
כָּנָאִיתֵּא, מַתְרֵיהָ.

The stem מַתְרֵיהָ 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 (אָמִיתָי /Aμαθ in Jonah 1:1) and Matthew (Mαθαίος/Mαθαίος in Matt 9:9) to be derived from this stem. Castell cited cognates of this vocabulary 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
The Arabic cognate مت (mattat), 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 ماتة (mattat) 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 ماتة (baynanâ raḥim mâtat) “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 (mattat) 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 ماتة (mattat) retains the meaning of “close ties, family ties, kinship.”

Thaddeus/Θαδδαῖος
“Liberal, Gift”

uslim, ِبَرْيَاكُ،
سُمَّادِرًا، ِبِلَادِرًا، and ِبَلَادِرًا.

The Arabic cognate related to the name Thaddeus is ندي (nadiya), which in form II means “to be noble, to be generous and magnanimous.” The noun ندي (nad“n”) means “gift” (Lane 1893: 3030; Hava 1915: 760; Wehr 1979: 1118). Jastrow (1903: 520, 1647) cited the names ُبَنْبَر and ُبَدَرُ, but provided no etymologies. The original form of ُبَنْبَر and ُبَدَرُ, with the preformative ُبَ، would have been
Lebbaeus / Λεββαίος
“Smart, Intelligent”

Lebbedaios / Λεββεδαιός
“Wealth”

Although the Lebbaeus / Λεββαίος in Matt 10:3 and Mark 3:18 could reflect the Hebrew שֶׁם “lion,” it is more likely a name derived from the Hebrew שֶׁמ “my heart.” As in Matt 22:37, when the שֶׁה (Shema) in Deut 6:5 was quoted, the phrase שֶׁה-שֶׁה “with all your heart,” became קָטֹל τῇ διανοίᾳ σου, “and with all of your mind.” Similarly, in Mark 12:30, the phrase εἷς ὄλης τῆς διανοίᾳς σου, “and with all your mind,” was added as a gloss to the εἷς ὄλης τῆς καρδίας, “with all of your heart.” This equation of “heart” with “mind” is also reflected in the Arabic cognate لبيب (labīb), meaning “understanding, reasonable, intelligent” (Lane 1885: 2643; Wehr 1979: 1002). The Lebbedaios / Λεββεδαιός cited by Aland (1968: 34) as a possible reading of the Ethiopic text, could be derived from the root לַבָּד (lubbad) “much wealth.” This noun appears in Sura 90:6 in the Qur’an (Lane 1885: 2646) which refers to man’s destruction of much wealth..

Bartholomew / Βαρθολομαίος
“Bright, Smart Minded”
Jastrow (1903: 1672) cited הָלְכַּא "twin," which is the cognate of the Assyrian *talimu*. The more probable derivation is הָלְכַּא "sagacity, smartness, bright, intelligent." It would be a cognate of the Arabic تلمُعُ (talma’ya) "brilliant, sharp minded" and المع (alma’) “smart, sagacious, bright, intelligent” (Hava 1915: 697; Wehr 1979: 1031). The form הָלְכַּא, like the form שלונה, would not be reflected in the Greek transliteration. If this is the proper derivation of θολομαίος, then the בָּרָה ( = בָּר “son”) would not designate a filial relationship but a characteristic or a quality, like בר דַּעַת “a rational being” and בֵּרַךְ חכָּם אָנִי “I am one of the sages” (Isa 19:11). This הָלְכַּא should now be added to the lexicons of Biblical Hebrew.

Cananean /Καναναίος

“Zealous, Merchant”

לָכְנָאי, קָנָנָאי, קַנְנָא

לָכְנָאי, קָנָנָאי, קַנְנָא

Luke 6:15 mentions Σιμωνα τον καλουμενον Ζηλωτην “Simon who was called the Zealot.” The same identification is made in the Peshitta and the Old Syriac, which has σαλα (tanana’) “zealot” (Payne Smith 1903: 177). Likewise, Acts 1:13 mentions Σιμων ο Ζηλωτης, “Simon the Zealot.” The
variant יַכְנַנְיָא in the STT need not mean “Canaanite.” It could be the יַכְנַנְיָא “trader, merchant,” as in Zech 11:7,11 (RSV). This word of commerce offers some support for recognizing that the קַכְנַנְיָא may transliterate a noun derived from the Hebrew/Aramaic קַכְנַנְיָא “acquisition, purchase, ownership, right of possession” (BDB 889; Jastrow 1903: 1392–1393). But, in light of the ζηλωτης 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 קָנָן, it seems certain that the קַכְנַנְיָא transliterates קָנָן “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”

אֶסְכַּרְיָא, אֶסְכַּרְיָא, אֶסְכַּרְיָא
אֶסְכַּרְיָא, אֶסְכַּרְיָא, אֶסְכַּרְיָא
אֶסְכַּרְיָא

Jastrow (1903: 1413, 1417) cited the Hebrew masculine plural noun קָרָיוֹת “persons called up to read from the Scriptures” and the Hebrew קָרָאָה / קָרָאָה “those called up to read from the Torah,” i.e., lectors. This קָרָאָה is a cognate of the Arabic قارئ (qā‘rīy “a reader/reciter of the
Qur’an,” and similar to the Arabic قرر (qurrâ“) “a devotee, one who devotes himself/herself” to religious exercise . . .” (Lane 1885: 2504, from the verb قرأ (qara‘) “to call, to read, to recite, to chant [Scripture]”). The Hebrew Vorlage of ḫאסי can be reconstructed as נרה, with the ה’ ṭ of the ה’ ḫאסי reflecting an נה in the construct state (“the man of ”) followed by the ורה in the absolute state.

MATTHEW 10:10

. . . μὴ πῆραν εἰς ὅδον μηδὲ δύο χιτώνας
. . . nor a bag for (the) journey, nor two tunics

. . . רל נלינייתת שלמלות
. . . nor changes of clothes . . .


μὴ βαστάξετε βαλλάντιον, μὴ πῆραν, μὴ ύποδήματα,
καὶ μηδένα κατὰ τὴν ὅδον ἀσπάσθε,

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

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

Ὁτε ἀπέστειλα ὑμᾶς ἀτέρ βαλλάντιον
καὶ πῆρας καὶ ύποδη μάτων,
μὴ τινος ύστερήσατε; οἱ δὲ εἰπαν, Οὐθενός.

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 μὴ πῆραν εἰς ὁδὸν, “nor a bag for (the) road.” This is probably due to a haplography involving a Vorlage which read something like ἀλλὰ μὴ ἐπιθέσετε ἄλλα τεσσάρα πορφυρὰ “nor money in your purse, nor clothes for the trip.” The first τεσσάρα, the plural of σαρή, “purse.” The second τεσσάρα, the plural of κεαμά, “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 כְּסִים helps to explain a problem in Luke 12:33. There, Jesus instructed not just his disciples but his entire “little flock” (τὸ μικρὸν ποιμνιον) to “get yourselves purses that do not wear out” (ποιήσατε ἑαυτοῖς βαλλαντία μὴ παλαιούμενα). This seeming contradiction in Jesus’ instructions was apparently due to a כְּסִים in Luke’s source. If Luke’s source had נֵשָּׁת לֵבָּם כְּסִים אוּשָּׁר לֹא יַבְלִילָנוּ, it could mean either (1) “make for yourselves purses (βαλλαντία) which do not wear out,” or (2) “make for yourselves clothes (ἱμάτια) which do not wear out.” The Hebrew כְּסִים (scriptio defectiva) is unintentionally ambiguous. It can be read, as noted, either as כְּסִים “purses,” or as כְּסִים “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 ἑαυτὸν δὲ ἄν πόλειν ἡ κόμης εἰσέλθητε,

And whatever city or town you enter.

ובכְלָל תִּיר ובכָל מַנְדָל אָשְׁר תִּבָּאוּ

and in every city and tower that you enter.

The Greek πόλειν “city” and the STT פָּרָה “city” are a perfect match; but the STT מַנְדָל “tower” is no match for the Greek κόμης “town.” However, the STT מַנְדָל need not mean “tower.” In this context this מַנְדָל is more likely to be the cognate of the Arabic جَدِيلا (jadilat) “a region, quarter, or tract” and جَدَايْل (jadài’il) “way, country, state” (Lane 1865: 392; Hava 1915: 81). With this cognate in focus, the STT מַנְדָל becomes a better match with the Greek κόμης “town,” when the phrase is translated as “and in every city and region that you enter . . . .” This variation between the Greek κόμης and the STT מַנְדָל 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 κόμης “town” by מַנְדָל “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 יִשְׂאָל “sagacity” and יָד הַמֵּאָרָא “way, district, region” can be recovered.

MATTHEW 10:17–18

προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·

παραδώσουσιν γὰρ ὑμᾶς εἰς συνεδρία

καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλείας ἀχθησεθε ἐνεκεν 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

הוחרים בני אדם לא ימסרו אתכם
בקהלתם ובבתי ביתיהם לאלים אלהיהם
ולאלים ערי LIGHT ואתם לוהים

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.
HEBREW GOSPEL OF MATTHEW

There is nothing in the STT which corresponds to the “flogging” (μαστιγώσωσιν) and the “being dragged” (αὖχησωσθε) in the Greek text here and in Mark 13:19; and there is nothing in the Greek text which corresponds to the άλ particle in the STT. Howard (1995: 45) took the άλ to be the negative particle “not,” requiring the following γ 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 άλ need not be the negative particle άλ. In this context it is better read as the emphatic affirmative άλ “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.” 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 άλ as άλ rather than άλ.

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 בֶּטְלָה בַּמִּיתוּב (Baal μυιαν) “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 Μωίαν), which was the god of Ekron, for that was this god’s name.”

All but two available options for the lexemes בֶּלֶזֶבָּב and בֶּלֶזֶבּ have already been proposed for the derivation and/or etymology of Baalzebub and Baalzebul. The בֶּלֶזֶבָּb has been identified not only with “a fly/flies” but also as the word for “spark/flame,” or “enemy.” The בֶּלֶזֶבּ 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 ذو (dù) “the one who (is)” or “one endowed with, or embodying something,” as in the expressions, ذو سمعت (dù samī’tu), “who heard” (Lane 1867: 986; Wehr 1979: 363). This ذو would appear in Hebrew as ז or ז, and in Aramaic as ז or ז. The ז of בֶּלֶזֶבָּb and בֶּלֶזֶבּ reflects this ז, meaning “who (is)/the one who (is).”

- The Arabic باب (bāb) “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, πύλαί σου κατισχύσουσιν ἀυτής, “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 

(balw/baly) “to put to the test, to try, to tempt” (Wehr 1979: 91). Lane (1863: 255–257) gave the following definition: “aporan He (God) tried, proved, or tested him, بخير (bihayr”) [by, or with, good], or بشر (bisarr”) [by, or with evil; for God tries his servant (yablihu) 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 בצל “Master” + ז “who (is)” + בר “a trickster”; and Baalzebul is a composite of בצל “Master” + ז “who (is)” + בר “a tester/tempter.” The Beelzeboul in Matt 10:25 and 12:24 appears in the STT as בצל, 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 Beelzebul (αρχοντι των δαιμονιων), “Beelzebul (the prince of demons).”

MATTHEW 10:27

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 אנכי אמר להם בחשך אישר אתו באהר
וראש תשמע לאוותسفر אנכי Ogre בשטרה
What I say to you in darkness say it in the light;
what you hear by ear, tell it in the gate.

The δωματίων 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 שער “gate” in the STT. This difference can be explained by assuming that the Hebrew Vorlage behind both text traditions contained the word שער which can have these different meanings (the first two of which are cited by Jastrow 1903: 1341–1342):

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

The Greek δωματίων “houses” obviously reflects the third definition; and the שער “gate” in the STT reflects the second definition, wherein the שער “gate bolts” was read as a metonym for the whole gateway, and the clarity of the unpointed שער replaced the ambiguity of the unpointed שער. (The ταμείοις “storeroom, secret room” in Luke 12:3 reflects a Vorlage in which ל אשפ “to the ear” was also read as ל אשפ “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 ὁστις ὀμολογήσει ἐν ἐμοὶ ἐμπροσθέν τῶν ἀνθρώπων,

ὀμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθέν τοῦ πατρός 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**

המְשָׁבִית אָוֹת בָּפֶן אָרוֹמָה אֲשֶׁבַת נְפִּי יָבַר שְׁבְשֵׁמָו

He who praises me before man
I will praise before my father who is in heaven.

The difference between ὀμολογέω “to confess” and שָׁבַח “to praise” can be accounted for by presuming the verb יהא was in the Hebrew Vorlage. The STT tradition interpreted this as it was used in Gen 49:8, יוהא את הורא את תָּא וּרְאֵה תָּא, “Judah, your brothers shall praise you,” whereas the Greek text tradition interpreted it as it appears in I Kings 8:33, וַיְמַלְכְּלוּלְו אֶל-הָאָמָה וַיָּהָו אֶל-יוֹדֵה אֱלֹהֵי, “and they pray toward this place and confess your name,” which became in the Septuagint, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὄνομάτι 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 εὖαγγελίζονται “the poor have the gospel preached to them,” reads differently in the Shem Tob Hebrew text. It reads ויהי העולמה מתחמשים “and the poor are acquitted.”

The Hebrew Vorlage of the Greek text tradition read the Hithpa‘el of ייחשר א_word נפלס 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. 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, θυλήσαμεν υμίν καὶ οὐκ ὑψάσθε, ἔθρησαμεν 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 ἐκλαύσατε “wept.” The Shem Tob Hebrew Matthew has
“you cried,” in agreement with Luke. But the initial verb in the Shem Tob text of Matt 11:17 is רכיניו “we sang,” which is obviously not a translation of the ἐλθόμενοι 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 לְפִי “to pipe” or לְפִי “to sing,” resulting in the well attested confusion of the ל and the נ. Because the image projected in Jesus’ comparison is of children (παιδίους נולר) playing a game, children would not likely have had musical pipes as toys. Thus, the original verb was most likely לְפִי “to sing” rather than לְפִי “to pipe.” Jastrow (1903: 346) noted the noun יִזָּלֵג 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” (לְפִי) and “piping” (לְפִי) 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 ב and ב and מ were frequently confused with each other, as well as the confusion of the מ and the נ—not to mention the rare confusion of an ב and a מ. On top of that were the ambiguities of
the homographs like יִלְוָלִים, which could be interpreted as 'awwālim “poor ones” or as 'ēlîm “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 מָתְפָּלִים שְׁמוֹת לְחֶכֶמִים “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 לְיַלְוָלִים and לְיַלְוָלִים. The former has the derivative nouns לְיַלְוָלִים and לְיַלְוָלִים “child”; and the latter has the derivatives לְיַלְוָלִים and לְיַלְוָלִים, both meaning “deed” (BDB 760). The defectively spelled לְיַלְוָלִים would be לְיַלְוָלִים “deed,” which would be identical with the defectively spelled לְיַלְוָלִים “her child”; and both לְיַלְוָלִים “her [girl] children” and לְיַלְוָלִים “her deeds” would, with scriptio defectiva, be spelled as לְיַלְוָלִים.

Just as לְיַלְוָלִים is a homograph for several different words, so also is לְיַלְוָלִים, which can mean (1) “to shine,” as in Isa 14:12,
“O morning star, son of the dawn!”; (2) “to praise,” as in Psalm 135:3, “Hallelujah!” and (3) foolish, senseless, madness, folly, which is found in Ecc 1:17 (חכמה “madness and folly”), 2:12 (׃ים חשפתיות “wisdom and folly”), 7:25 (׃ים חשפתיות “foolishness and madness”), 10:13 (׃ים חשפתיות “foolishness . . . madness”); and Psalm 5:6 (׃ים חשפתיות “fools”) (BDB 237–239; KBS I: 249). In the Vorlage of Matt 11:17, חללו “to sing” must have been in the text, followed by a wordplay in Matt 11:19 with חללו “fool.” Thus, the phrase in the Vorlage of 11:19 can be reconstructed as חללו כיהנום ש$MESSולו והכמיים “and the fools are judging the wise ones.” The ‘wise ones’ would be John the Baptist and Jesus. 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). According to the Shem Tob text of 11:19 John the Baptist was in Jesus’ estimation truly among the חכמים / σοφῶν “the wise men” and the נזורים / σωφορῶν “prudent men” whom Jesus dismissed in Matt 19:25 and Luke 10:21.

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 ἐργα τοῦ Χριστοῦ /τῶν ἐργῶν αὐτῆς . . . . If, as it appears, the ἐργα of Sophia are the ἐργα 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. 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 נָולָלָה which could mean either
“her [girl] children” or הַאֲדֻלְלוֹתָהּ “her deeds.” The Vorlage reconstructed above from clues in the Shem Tob Hebrew Matthew was וַהֲדַעֲלֵלִים שָׁוְאֻמְטֵרֵם הָהֲכַנָּוִים “and the fools are judging the wise ones.” But this could not have been the Vorlage behind the Greek texts. The second ה of והדעתלמים שואומטרם הכהנים was read as an י נ, changing the phrase to והדעתלימים שואומטרם הכהנים—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 חוֹדֵדֶהוּמִים “the wise ones” into the feminine singular חֹדֵדֶהוּ “the wisdom,” (2) changing the active masculine plural participle חֹדֵדֶהוָּמִים into a singular feminine passive participle שָׁוְאֻמְטֵרֵם, (3) and changing the subject into the object and vise versa, with the new object becoming an adverbial accusative “by her children / works,” and (4) reading the final א of והדעתלימים ב as the ה 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. This is exactly what the Shem Tob text has: ἀποκάλυψας ἃν refurbished ἓν “but you have revealed them to the humble” or ἀποκάλυψας ἃν refurbished ἓν “but you have revealed them to the poor.” The by-forms πνεύμα, “poor, afflicted, humble, meek” (BDB 776) are to a degree synonyms of the Hebrew נֶפֶשׁ (stem IV) “to be poor,” which is the cognate of the Arabic عِيل (‘il) and عَول (‘ūl) “he was poor and in want.” This נֶפֶשׁ is a homograph of the נֶפֶשׁ found in Isa 65:20 meaning “child, suckling,” which is the cognate of the Syriac حَملة “new born babe, swaddled baby” (Payne Smith 1903: 405; BDB 732). This נֶפֶשׁ can be treated as a by-form of the נֶפֶשׂ “child” discussed above. And, just as that נֶפֶשׂ has two distinctly different meaning (“child” and “work”) so too this נֶפֶשׁ has two different meanings: “infant” and “poor,” with the plural נֶפֶשִׂים meaning “babes” and the plural נֶפֶשָׂים 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 ἀποκάλυψας ἃν refurbished ἓν, 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, νηπίοις “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 נילוי, “poor” was used so as to remove the ambiguity of theウェル。 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 Go
den 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 (Ἄνθρωπος ἐν μαλακοῖς ἡμερεσιοῖς)? In the Septuagint of Job 40:22 (= English 41:3) and Prov 25:15, μαλακός translated the Hebrew ריבה and ריבת “soft” (used with reference to the tongue and voice). It is reasonable to assume that ריבת was in the Vorlage of Matt 11:8. But the Shem Tob Hebrew Matthew has ראים לברוש בנרוס רביס, which Howard translated as “a man clothed in noble garments.” But the ריבת, which suggests rabbinic dress or multiple layers of clothing, rather than fancy dress, is most likely a misreading of ראים, reflecting another confusion of the ב and the ב, which is already well documented by Delitzsch (1920: 110 § 107a–c).
MATTHEW 12:28

εἰ δὲ ἐν πνεύματι θεοῦ ἐγώ 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 אָלוֹם אֵין מֶעָרְאָה חֶרְשָׁם בֹּרָה הַאֲלָלִים.

“But if it is by the Spirit of God that I cast out demons.” This matches the Greek, εἰ δὲ ἐν πνεύματι θεοῦ ἑγὼ ἐκβάλλω τὰ δαιμόνια. By restoring בֹּרָה הַאֲלָלִים to the original phrase, בֹּרָה הַאֲלָלִים “by the spirit of the God,” became in Luke’s Vorlage: אָלוֹם אֵין מֶעָרְאָה חֶרְשָׁם בֹּרָה הַאֲלָלִים, εἰ δὲ ἐν δακτύλῳ θεοῦ [ἡγῷ] 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: בֹּרָה הַאֲלָלִים “by the spirit of God” or בֹּרָה הַאֲלָלִים “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 רוחוֹ “finger,” which could have been easily confused with other homographs. The Arabic cognates of רוחוֹ “spirit” and רוחוֹ “finger” include the following (with the Hebrew cognates given in parenthesis):

- רוח (רֻה) “soul, spirit, vital principle” (= רַוחַ),
- רוח (רַח) “wind, breeze” (= רַחַ),
- רוח (רִחַת) “wind, gust, blast” (= רִחַת),
- רוח (רַח) “respite, relief” (= רַחַ),
- רוח (רִחַת) “respite, relief” (= רִחַת),
• רְוָהַת (rawḥat) “respite, relief” (= רוחה),
• רָחֲא (râḥat) “the hand; syn. כף (kaff), or [rather] the palm of the hand; for the term כף (kaff) includes the רָחֲא (râḥat) with the fingers” (= רוחה). ¹⁰⁹

Castell (1669: 3547) cited the by-form ראה, Volae manuum (Plantæ pedum), “strength of hands (sole of the foot).” The by-forms ראה רוחה “finger” and ראה רוחה “finger” are like the by-forms באה/ברח “buffalo” and באה/ברח “well.” Thus, the Greek texts of Matthew and Luke accurately reflect what was in their respective sources. Matthew’s source read בֵּרֹחָה דְּלָרִים “by the spirit of God” and Luke’s source read בֵּרֹחָה דְּלָרִים דְּלָרִים or בֵּרֹחָה דְּלָרִים דְּלָרִים “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 ג, (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 בֵּרֹחָה דְּלָרִים בֵּרֹחָה דְּלָרִים 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 Baalzebub. However, the ג need not mean “end.” It is more likely in this context to be the root ג הת/ג הת “to wake up” and ג הת “awakening,” a reference to “the dawning of the kingdom of God,” The Greek φθάνω “to come, to arrive” also
THE SHEM TOB

reflects a Hebrew Vorlage with יְסַרְרָה, but it is the יְסַרְרָה which is the cognate of the Arabic قضي (qaday) “he attained, completed, accomplished, fulfilled” (Lane 1893: 2989; Wehr 1979: 903–904). 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 יְסַרְרָה, not יְסַרְרָה.

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 συνάγων μετέ ἐμοῦ σκοπίζει, “and he who does not gather with me scatters,” does not match the STT with its ḥוֹרַא מִהְיוֹעַ חָתָם, “(Whoever) does not join himself to me denies (me).” The συνάγων “ones gathering” and the מָחֲתָבָר (ms. C)/מְחתָבָר (ms. EF) “ones joining,” are, no doubt, equivalent (Jastrow 1903: 421), but יָכַר “he denies” (Jastrow 1903: 662) and σκοπίζει “he scatters” are unrelated. The Peshîhta and Old Syriac have the verb ד’ר (אַרְדָּר) “to scatter” (which appears in Dan 4:14 and 11:24). There is some graphic similarity between יָכַר and בַּר, which could account for the different readings.

Howard’s parenthetical “(me)” follows mss. ABEF which have יָכַר instead of the בֵּפֶר in mss. C and Brit. Lib. no. 26964. The prefixed participle בֵּפֶר “in the making” matches the Arabic بالفعل (bîl fa’l) “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 בֵּפֶר is followed in Matt 12:34 by the more common emphatic interrogative וַאֲלֵיהֶם/וַאֲלֵיהֶם “Is it not (a fact that).”
MATTHEW 12:34, 42, 44

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

Surely the mouth awakens, the heart speaks.

The Vorlage of the Greek probably read μεθορητή ἡλβ (the preposition μὲν + the feminine construct μεθορητή + the definite absolute ἡλβ) “from the abundance of the heart.” The STT feminine participles, μαρκερή and μαθυράρθω, are problematic in that their subjects, ἡ and ἡλ, are usually masculine. The textual difficulties with the STT is also apparent with the corrupt reading μαθυράρθω in ms. A. This Hebrew half-verse certainly was not translated from the Greek or Latin texts; and most certainly it does not commended itself as being the preferred reading.

The gloss in the STT of Matt 12:42, which identifies βασίλισσα νότου “a queen of the south” / אבל מלכה נובה “the queen of Sheba” as the רזינה de Isteriah “Rezinah de Isteriah” (= Regina Austri), demonstrates the difficulty the scribes had in understanding Latin. The רזינה was also spelled as רזינה or רזינה; and the אֵשׂפְּרִים variants are:

אֵשׂפְּרִים ms. A  אֵשׂפְּרִים ms. BG
אֵשׂפְּרִים ms. D  אֵשׂפְּרִים ms. EF.

According to the Greek text, when the unclean spirit returns home he would find his house σχολάζοντα σεσαρω-μένον καὶ κεκοσμημένον, “empty, swept, and put in order.”
But in the STT he would find it ריק במשה וגו, “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 passive participle במשה “safe” with the מָעָן מָא “broom.”

MATTHEW 13:7

אַלֶלָּה δὲ ἐπεσεν ἐπὶ τὰς ἀκάνθας,
καὶ ἀνεβησαν αἱ ἀκανθαὶ καὶ ἐπνεύσαν αὐτὰ.

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

STT

ומטנ נמל ביני חקפונים
רנלרוה חקפונים ועקרוהה

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

The STT רַעְטַמְרוֹדָה “they darkened it” found in ms. Brit. Lib. no. 26964 and ms. C appears as רַעְטַמְרוֹדָה “and they concealed it” in mss. ABEF, and as רַעְטַמְרוֹדָה 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 יְלָם “to darken, to dim, to become sultry, intensely hot.” This יְלָם is the cognate of the Arabic غم (gamma), as in the expression غم يومنا (gamma
“our day was, or became [sultry, or] intensely hot . . . so that it took away, or almost took away, the breath . . . it brought (gamma) [distress that effected the breath or respiration], arising from the closeness of the heat, or clouds” (Lane 1877: 2289).\(^\text{111}\)

The in the STT variant, “they darkened it,” may have originated with a misreading of the second ב of לֶמֶד as a ב. The stem לֶמֶד, when recognized as the cognate of the Arabic غَمِدَ (gamda) “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 συμπνίγονταί and ἐπνίξαν “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 מֵאָדֶם הָוהָה מֵאָדֶם, “the sower is the son of man” in the STT of Matt 13:19. In this verse the מֵאָדֶם of the מֵאָדֶם need not be מֵאָדֶם “man” but the מֵאָדֶם which is the cognate of the Arabic أَدَمُ (adum / adamat) “exemplar,” as in ḥוَاذَمَة أهْلَهُ (ḥwazamat ʿahlīhi) “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, מֵאָדֶם appears
rather than בָּנָא בִּין, and this בָּנָא by itself can also mean “the Exemplar.” The בָּנָא בִּין appears again in 13:41 and the בָּנָא by itself appears again in 19:28 (see below, 202–204).


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 מַחֲרָשַׁהוּ (= מַחֲרָשַׁהוּ) is followed by feminine predicates: מַרְאָשְׁתִּיה and מַרְאָשְׁתִּיה “purified,” and מַרְאָשְׁתִּיה “sanctified,” and מַרְאָשְׁתִּיה “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 הָיוָה (＝ אֱלֹהֵי הָיוָה) with the feminine הָיוֹת/יוֹת (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 הרודס, הרודס, and as מְפַשֵּׁרָךְ, מְפַשְּׁרָךְ, or מְפַשְּׁרָךְ. The title Tetrach became הרודיס, הרודיס, or הרודיס, and as מְפַשְּׁרָךְ, מְפַשְּׁרָךְ, מְפַשְּׁרָךְ. Herodias appears as אָרְוֹדִישָה, אָרְוֹדִישָה, אָרְוֹדִישָה, and אָרְוֹדִישָה.

There are a number of minor variants, as in 14:1 where the STT has nothing matching the Greek αὐτὸς ἦ γέρθη ἀπὸ τῶν νεκρῶν “he is risen from the dead,” and in 14:6, where the dancing daughter is identified as בֵּיתוֹ “his daughter,” rather than as ‘בֵּיתוֹ ἤ Ἡρωδίαδος, “the daughter of Herodias.” In mss. C and Brit. Lib. no. 26964, “her mother” in 14:8 was misspelled as יולָה rather than יולָה, reflecting a rather rare confusion of a י for an י.

The next pericope begins in 14:13, ἀνεχώρησεν ἐκείθεν ἐν πλοῖῳ εἰς ἔρημον τόπον “he withdrew from there in a boat to a deserted place,” which appears in the STT as נָסָה מְשַׁמְשׁ מֵאֵין יָלָל לְמֶרֶבֶר יִוְרָה / יָוְרָה.
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 ה in 
the STT of Matt 14:8, there is here in Matt 14:13 a rather rare 
confusion of a י and a ל. The variants בְּרֵיהּ וְיָוֶרֶד and יִיוָדָד are 
equally erroneous. Jesus did not go by boat to Judah/Judea, 
but to a lonely place near יָוֶרֶד "Julia/Julias," otherwise 
known as Bethsaida, the birthplace of Peter, Andrew, and 
Philip (John 1:44). Bethsaida was renamed Juliās 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 Juliās.

**MATTHEW 14:15a (LUKE 9:12)**

'Ἐρημώς ἐστιν οὗ τόπος καὶ ὡρα ἡ ὀρᾷ παρῆλθεν·
This is a deserted place, and the hour is now late

וז הָּדָמָקָם צֶר [ְוַדְאָה] תָּוּבֵר
This place is limited [and the time] is advancing.

In the Septuagint ἔρημος translates thirteen different words, 
but צֶר was not one of them, although יָרָד “drought, dryness, 
desert” was on the list—which suggests that יָרָד, rather than צֶר, 
may have been in the Vorlage of the Greek text tradition. 
If so, Psalm 63:2 (LXX 62:2) provides a parallel: יָרָד לְיָרָד became 'ָּנָה ḡָּנָה ἔρημω, “in a desert/deserted land.” But even 
the Hebrew יָרָד could be translated as ἔρημος once the
Arabic cognate قوى (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 נלא in the STT can mean “narrow, straits, distress” BDB 865; Jastrow 1903: 1299) or it could be the cognate of the Arabic ضار (dawr) 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 ואבר, used for the “passing (of time),” corresponds to the Arabic عبر (cabar) “to elapse (time)” and عبر (âbir) “elapsed (time)” (Hava 1915: 449–450; Wehr 1979: 687).

**MATTHEW 14:15b**

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

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

וּזְכַּה זָכַּה שִׁלְחֵם בָּנָגָרִים

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 קִצְלַכְס.

This use of מָּרֵא לָם “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 επίστημον “food” of Luke 9:12, τί φάγωσιν “something to eat” of Mark 6:36, and the βρῶματα “food” of Matt 14:15, could all be translations of the צָּרֶךְ in the STT. In BDD, צָרֶךְ 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 סֵרִינִית “group” does not match the generic ὀχλοις “crowds” of the Greek Matthew. It is the cognate of the Aramaic סֵרִינִיתָ, סרִיניה, סֵרִינִיתָם, סֵרִינִיתָא, סֵרִינִיתָא, סֵרִינִיתָא “help, assistance” (Jastrow 1903: 977–978) and the Syriac סֵרִינִיתָא (šî‘a°) “succour, troop, band, company, retinue, companions” (Payne Smith 1903: 375). This is the meaning reflect in Mark 6:40, καί ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἐκατόν καὶ κατὰ πεντῆκοντα, “the people took their places in rows by hundreds and by fifties,” and Luke 9:14, κατακλίνατε αὐτούς κλισίας [ὡσεὶ] ἀνὰ πεντῆκοντα, “have them sit down in groups of (about) fifty.”
The STT “and they also ate from the fish according to their desire,” corresponds to John 6:11, ὁμοίως καὶ ἐκ τῶν ὑψαρίων 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)**

Φυλλοὶ προὰρχησα τῇ Γαλιλαϊᾷ

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

**Matt 14:22**

καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
ἐὼς οὐ ἀπολύσῃ τοῦς ὄχλους

and go on ahead to the other side while he dismissed the crowd.

**Mark 6:45**

καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδᾶν,
ἐὼς αὐτὸς ἀπολύει τὸν ὄχλον.

and precede him to the other side toward Bethsaida, while he dismissed the crowd.

**John 6:17**

ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναοῦμ.

and went across the sea to Capernaum.

Following the STT of Matt 14:13, Jesus went by boat to a lonely place near γλυκύς “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.\footnote{112}

The בֵּיתָן 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 בֵּיתָן which were translated by πέραν (in eighty different verses). Apparently, the בֵּיתָן “in the city” was read in the Vorlage of the Greek texts (1) as בֵּיתָן “on the other side” (= πέραν) and (2) as בֵּיתָן “while” (= וָם). If so, the phrase εἰς τὸ πέραν, ἔως ὀπὸ ἀπολύσει τοὺς ὁχλοὺς, “to the other side while he dismissed the crowds,” contains a doublet wherein the original בֵּיתָן “to the city” became both בֵּיתָן “on the other side” and בֵּיתָן “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.
There are a number of minor differences between the Greek and STT of Matt 15:1–4, such as:

- γραμματεῖς “scribes” ~ דָּבְרָיִם “sages”
- παράδοσις “tradition” ~ תַּקְנוּת “ordinances”
- ἐντολή “commandment” ~ מַנְאָפָר “words”
- κακολογών “cursing” ~ מִלָּה “strike.”

The STT מַנְאָפָר can mean either “word” or “command” (Jastrow 1903: 723), like its Arabic cognate أمر (‘amara) “he commanded” and أمر (‘amr’an) “a command, a decree” (Lane 1863: 95–96). In the last example, מִלָּה could possibly go back to an original מִרְרָה “curse,” which became מִרְרָה with the elision of the מ and was then misread as the participle מִלָּה “striking.”

### Matt 15:5b, 8–12

Δῶρον ὁ ἐὰν ἐξ ἐμοῦ ὅφελθης

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

שבארוו נרוב שיתן בער אוהר
המא שיעומר ל’ אוהר 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 בכר והዶ which follows it. The בכר here is not the preposition “away from, behind, about, by” but the infinitive בכר “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 והדו is not the mark of the accusative (scriptio plene) with the 3ms suffix. Rather, it is the noun והדו / תוד which is the cognate of the Arabic אוזה (‘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
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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, בִּינַיֵּיָהוּ הָאָדָמִים בְּפִיסָי, “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 תְּמוּנָה in 15:10 as “crowd” as if it were a synonym of רָכַב, but it is more a synonym of רָכִּב “friend, fellow, neighbor, associate.” Jastrow (1903: 984) defined הַעַטָּרָה as “traveling companion, escort, follower,” whereas the Aramaic כְּפַרְתָּא means “company, troop, band, party.” By contrast, the verb בֹּרֶק “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 ὁρίων ἐκείνων

and behold, a Canaanite woman from those regions

STT

אשה קנהניית באמה מארצות מורת

a Canaanite woman who came from the lands of the East

Mark 7:26

اختبار γυνὴ ἣν Ἐλληνίς, Συροφοινικίσσα 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 נֵכְנְיָה “trader, merchant,” as in
Zech 11:7,11 (RSV). While the Peshı̂ tta identified the woman as a .TRANSLATION{חנפeta}(hanpeta) “gentile, heathen,” the Old Syriac text states that she was an .TRANSLATION{עמלתא}(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 .TRANSLATION{נצליח} 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 .TRANSLATION{μαγδαλια} was a later form of .TRANSLATION{απομαγδαλια} “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 .TRANSLATION{μαγδαλια} 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” ( = .TRANSLATION{ψιχων} = ברי or ברייה = “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 (בנ) he healed; and the second time it was for a nameless “Canaanite” widow whose daughter (בניה) 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-Phonecian lady.

An interesting difference appears in Matt 15:29b, where the Greek text reads, καὶ ἄνωθεν ηεὶς τὸ ὤρος ἐκάθεντο ἐκεῖ, “and went up on the mountain and sat down there.” But the STT has . . . והלך עבד נגלה לעה. בנהוים שם, “he went to a region across Galilee to a mountain. As in his standing there . . .” The Peshitta states that he “sat” (טס [yeteb]) 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) ישב “to stand,” (2) ישב “to sit,” (3) טס [yeteb] “to sit,” and (4) קאַהמה י “to sit,” can also mean “to remain, to stay.” In the case of ישב “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 בראים עבים רבין “he saw many people,” but the Greek text has καὶ προσῆλθον . . . ὁχλοὶ πολλοὶ, “great crowds came to him,” which would be the equivalent of the Hebrew בראים עבים רבין. The confusion of a ר.
and a ב is similar to the confusion of the ר and ב in Amos 5:26, where the god קיון/קאיון “Kiyun/Kaiwan” appears in the Septuagint as Rhephan.” And the confusion of the ר and the ב is similar to that in Obadiah 1, where the MT ייונ/ייוון “against her” should be read as בון/בון “against him” in agreement with the 2ms suffix in verse 2, כפם ותתיהו בון/בון, “I will make you small among the nations.” Thus, ב and ר could go back to a common Vorlage.

However, there is no easy way to reconcile the difference in 15:32 between the שן יומין “two days” in the STT and the תריווע/תרייווע “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 חכם ואפורишם “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 רברב, ס퍼 ורברב, and שומש—but never חכם “sage” (Hatch and Redpath 1954: 275). Every γραμματεὺς “scribe” in the Greek Matthew appears as חכם “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:
It would appear that the *scribes* who transmitted the STT made a deliberate and consistent substitution of "sage" for every "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 הָנְגִּיוֹת הַמַּרְשָׁהָמִים הָדַעַרֵי יִשְׂרָאֵל in 16:12 as “the behavior of the Pharisees and Sadducees,” which fits well with the basic meaning of חָכֵם (nahj) and מִנְחַה (minhāj) “an open road or way” (Lane 1893: 2856) suggest that חָכֵם was a synonym of חָכָם “teaching, custom, law, way.” Similarly, the Arabic cognate طَبُع (tabʿ) “model, make, fashion, mold” (Lane 1874: 1823) clarifies the meaning of the חָמְס יִיָּמִים, which Howard translated as “natural loaves.” Jastrow (1903: 518–519) cited מְבָשֵׁל, stem I, “to
sink,” and stem II, “to round, to shape, to coin.” Thus, בֵּין was a *round* loaf of bread rather than an *oblong* loaf. The מַחֲלוֹמִיםホ is, in three STT manuscripts, with the place name Ḥallamish (= Khirbet Hablata), is obviously a scribal error for the מַחֲלוֹמִים, similar to the misreading in 14:13 of Ḧוֹרָדָה / Ḩוֹרָדָה “Julia/Julias” as נוֹרָדָה.

**MATTHEW 16:13–18**

Τίνα λέγουσιν οἱ ἄνθρωποι εἰναι τὸν υἱὸν τοῦ ἄνθρωπον;

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

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

מה אומרים BIN אדר ב’S’llah.

What do men say about me? (STT)

**Mark 8:27**

Τίνα με λέγουσιν οἱ ἄνθρωποι εἰναι;

Who do men say that I am? (NKJ, RSV)

**Luke 9:18**

Τίνα με λέγουσιν οἱ ὄχλοι εἰναι;

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, ὡς μείζων δὲ τίνα με λέγετε εἰναι; “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 ὑπὸ 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 אלץ 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 אלץ was the superlative of בר אלץ “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 ό υἱὸς τοῦ ἀνθρώπου in the question back into Hebrew as יַעֲנוֹשׁ בֵּית, “the Most Pure Man” (i.e., the superlative of בֵּית.). 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 ό υἱὸς τοῦ ἀνθρώπου could be a translation of the Aramaic בן אִישׁ “Son of Man,” the Hebrew בֵּית יַעֲנוֹשׁ “the Most Pure Person,” the Hebrew בן אֵל “Son of Man,” and the Hebrew בן אִישׁ אָדָם “Son of the Reconciler,” i.e., “the Concillator.” 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 ό υἱὸς τοῦ ἀνθρώπου, “Son of the Man,” most likely translated the title בן אִישׁ, where the בן carried the force attested in its Arabic cognate أمَدُ (?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 theבן אִישׁ “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 הוא “he.” This pronoun appears in the disciples’ answer, rather than 2ms הָלָךְ “you,” which one would expect were the disciples talking to Jesus about himself, as in 16:16 הוהי אישוּךָו אלֹקים יִהְיֶה “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,

אֲחַזְתָּ מְשִּׁיחַ לְעַזְיָהוֹ כַּרְיַסְמוּ
בֵּן אֲלָכְמוֹ שַׁבְּאָהוֹ בָּחוֹ הַעֹלָם
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 εἷ, Σύμων Βαριωνᾶ...ὁ τι 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 Cephas’ (which means Peter)” The actual Aramaic name Cephas, 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 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 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 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: ἀλήθεια Ἰσκαρίωτιν ἀβένη ὑλῆς Βίτα Θεολήφων “You are stone (‘eben) and I will build (‘ebneh) upon you my house of prayer.” (Ms. A has ἀλήθεια Ἰσκαρίωτιν ἀβένη ἀειμᾶν “and upon this stone I will build.”)

Lane (1863: 273) suggested that the “gates of Gehenna” in Matt 16:18 (πύλαι θανῶν οὐ κατασχύσουσιν αὐτής, “the gates of Hades [شهير نهرن] shall not prevail against it”) probably meant “the stratagems of Hell shall not prevail against it,” parallel to the use of the Arabic باب (bâb) “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 μηδενί εἴπωσιν ὅτι αὐτὸς ἔστιν ὁ Χριστός
Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

The "messianic secret" which is reiterated here and in Mark 8:30 and Luke 9:21, involves the misreading of the לֹלַל "to everyone" in the original Hebrew Vorlage as a לֹלַל "to not," a frequent error of confusing א and כ (noted above on pages 133, 139, 159). By restoring the original לֹלַל, 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:

Υπαγε ὅπισω μου, Σατάνα, 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 השם לא תפרחר בmayı שואיך מיכי דבר האמ
כי אם דברי האמ

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 Σατάνα reflects the vocative הָאָדָם of the Hebrew הָאָדָם. In the Septuagint, ὁκάνδαλον never translates the Hebrew נזר “to rebel, to contradict,” and the φρονέω “to think” or φρόνιμος “mind” never translate נזר “to regard.” Although the דבר/דביר “word / words” of the STT could appear in Greek simply as τὰ, one would expect either ῥήμα or λόγος, or the like. The נזר in the STT of 16:23 may well have had a nuance attested with its Arabic cognate مرى (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 σταυρὸς “cross” in the Greek text tradition. These include:

- הָלָם “the tree” in Matt 27:42.
- שָׁהֵר וּרְאֶב “warp and woof,” in Matt 27:32.
Missing from this list is נִשָּׁתְנָה / נִשָּׁתְנָה “to hang,” which appears as a verb in Gen 40:22, Deut 21:23, and Lam 5:12.

**LUKE 14:27**

οὐς ὁ βαστάζει τὸν σταυρόν ἑαυτοῦ καὶ ἔρχεται ὁ πίσω μου, οὐ δύναται εἶναι 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,

οὐτως οὖν πᾶς ἐξ ὑμῶν δὲς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι 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 נִשָּׁתְנָה / נִשָּׁתְנָה—which was translated σταυρωθητω “to be hanged, impaled, or crucified’” in Est 7:9. Once Jesus’ statements
were interpreted in the light of his crucifixion, the $\text{שָׁלֹם}$/$\text{שָׁלֹם}$ was understandably read as the synonym of $\text{נֵלָה}$ “a pole, stake, or cross” used for hanging, impaling, or crucifixion, even though, as Schneider (1971: 578) noted, “Cross-bearing in the sense of pati-bulum ferre finds no parallel in Semitic at all.”

However, if $\text{שָׁלֹם}$/$\text{שָׁלֹם}$ was in the Vorlagen used by Matthew, Mark, and Luke it was probably the cognate of (1) the Arabic $\text{تَلُّام}$ ($\text{تَلُّام}$) “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 $\text{عَلَّام}$ ($\text{عَلَّام}$) [form 4] “he gave him his bond, or obligation, by which he became responsible for his safety,” and (2) the Arabic $\text{تَلُّام}$/$\text{تَلُّام}$ ($\text{تَلُّام}$/$\text{تَلُّام}$) “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.
The variants שֵׁשׁ and שֵׁשֶׁה “six” in 17:1 are another example of the very frequent confusion of the ה and the ת (Delitzsch 19:20: 107–109, §105a-c). The variant spellings of the disciples’ names is again of interest. Peter was spelled as יָנָך ו or יָנָך ו or יָנָך ו; James appears as יָנָך ו and as יָנָך ו (= Jimî); and John was spelled as יָנָך ו (Yôḥâ-nan), יָנָך ו (= Jôn), and יָנָך ו (Jiyônî). In 17:1–2, the STT has six words which have no parallel in the Greek: לַדְּאָמָרר, meaning “to pray he, and while he was praying,” and יָנָך ו “skin” in the phrase, “the skin of his face shone like the sun,” which is reminiscent of Exod 24:30, יָנָך ו “behold, the skin of his [Moses’] face shone.”

Just as the כֶּרֶך / כֶּרֶך “to befall, to happen” in 17:3 is the cognate of the Arabic أَقْرَأُ (aqrâ’) “(an event) to be at hand” (Hava 1915: 595), so also the Hithpael הָשַׁמה of the Hithpael הָשַׁמה in 17:2, “he changed himself” or “he was transfigured” (GKC 54ג) is the cognate of the Arabic سنّ / سنّ (sny/sanâ) which Lane (1872: 1448–1449) and Wehr (1979: 509) cited with these three meanings:

- سنّ (sanâ) “it changed” and the noun سنة (sanat) “year,” signifying the changing of the seasons;
-نسة (‘isnâhu) (form 4), “he raised, exalted, or elevated
him,” and the noun סָנִי (saniy) “high or exalted in rank, sublime, splendid”;

• סָנָה (sanâ) “it shone brightly, gleamed, glisten, radiated, flashed (lightening),” and the noun סָנָה (sanâ) “light, brilliance, flare, sparkle,” which appears in the Qur'ān, Sura 24:43, “the flashing סָנָה = סָנָה of his lightening all but snatches away the sight.”

If the Hebrew קַשָּׁב matched the semantic range of its Arabic cognate, the STT קַשָּׁב by itself could have conveyed three layers of meaning: Jesus was transfigured, exalted, and illuminated. But the Greek passive μετεμφορφώθη 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, οἶνος γναφεύς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκάναι, “such as no fuller on earth could bleach them.” However, in the STT of Matthew 17:3, והנרי להישן כל מה שיקראתו בירושלם, “and they told Jesus all which would happen to him in Jerusalem,” matches somewhat the phrase in Luke 9:31b, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ, “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 βεβαιμένοι ὡς πνεύμα διαγρηγορήσαντες “but Peter and those with him were heavy with sleep, and having awakened,” finds its parallel in STT 17:3b: וָפָרִים רָם וַחֲבֹרֵינוּ וְזְרֵדְמוּ כִּם לֹא נִכְלַטָּה לָא חָרְזֶה, “and 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, "When they went away,"
- STT of Matt 17:4, "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."

- STT of Matt 17:5, "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, "Behold, this is my son, my beloved, my delight is in him, you shall obey him."
- Greek text of Matt 17:5b, "This is My beloved Son, in whom I am well pleased. Hear Him!"
- Greek text of Mark 9:7b, "This is my beloved Son; listen to him."
- Greek text of Luke 9:35b, "This is my Son, my Chosen; listen to him!"
In Matt 17:7, the STT has "when the voice ceased Jesus said to them . . .," but the Greek text has, καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμυνος 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 Ἑλίας ἔρχεται καὶ ῥεῖται σὺν ὅλῳ τῆς γῆς, “Indeed, Elijah will come and save all the world.” The ἀποκαθιστάναι in the Septuagint was never used to translate ישע "Elijah will come and restore all things" (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 ύδωρ.

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

**STT Matthew 17:15**

וכ נשבת מימים רעים וложения ממים ותורק את שיניים ומקפת [ומקפת] בפי.
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

εἴχοντα πνεῦμα ἁλαλοῦν
καὶ ὅπου ἔαν 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,
kai peisewn epi tis yhes ekulieto afrizwvn.

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

STT of Mark 9:20

והיד שישר ראהו
השען מיכנהו ומשל לארון
והשחלי המחמר והחקץ
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 ἐξαίφνης κραύζει  
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ  
καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντρίβον αὐτὸν·  
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 (σεληνιάζεται),
• his being a lunatic (ῥηθαρτός) 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 (πνεῦματι τῷ ἀκαθάρτῳ in Mark 9:25),
• an evil spirit ( kuklōn 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 ḫ (mss. ABDEFG of Mark 9:25 and all mss. of  
Matt 17:21),
THE SHEM TOB

• *the satan* (דָּם מָלֶךְ in Mark 9:20, 26),
• *a strong and dumb satan* (שֵׁם הָרוֹץ רַעְבָּם 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 Hebrew רוֹזָה רַעְבָּה “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 רוֹזָה could be the cognate of the Arabic رَغَا (ra‘a‘) and رَغَّا (ra‘ga‘a) 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 ἐχόντα ἔνενθιμα ἀλαλοῦν as “possessed with a spirit which makes him [i.e., the boy] mute” or “by a spirit that has robbed him of speech.” The
“evil spirit” in Matt 17:15 and “strong and dumb” in Mark 9:25 (instead of “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 “satan” as a synonym of “demon” and “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 “Evil generation, woe to you” (Matt 17:17) or the Greek text ὑμῖν ἁγνοὶ καὶ διεστραμμένοι, “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 לֶאֱחָה in the STT of Matt 17:21 may not mean “fasting.” Instead it may well be the cognate of the Arabic ضوم/ضيم (d'yem/d'wm) “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:
the satan came out screaming and inflicting pain
and the boy was left as dead.

Moreover, although "prayer" has been recognized
as the cognate of the ArabicFalā (falla) “to notch (the edge of
a sword),” so that “praying” was associated with cutting one-
self in worship (BDB 813), the ṣe’al in STT of Matt 17:21
can be the cognate of the ArabicFalā (falla) meaning “to over-
come, 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 ḫawm ‘alaḵ, “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 temp-
iorarily 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 (= ḫalā) the demon and
permanently deprived (= ḫalā) 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
comes out except by defeat/altercation and by pain.”

This interpretation requires the addition of ḫalā “to rout,
to deprive, to defeat” and ‘alaḵ ’alma “pain, injury” to our
Hebrew lexicons. It seems more prudent to update the lexi-
cons than to deleted 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 נֵ֣אֵר אָבְרָד 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 בָּהֵם “like this” appearing in mss. EFG as בָּהֵם “in this,” the omission of the direct object מִלְּחָה in all manuscripts but ms. A, the reading of מַלְתָּן “mill-stone” as מָכָל “weight” in mss. CG, and the reading of חַבִּל “world” as חַבָּל “tasteless” in ms. D in 18:7. The variants in 18:8 are בָּהֵם “still, yet, more” in ms. Brit. Lib 26964, but בָּהֵם “to be altered” (discussed below) in mss. ABCDEFG. The variants נְהָר הָהְנִמָּה (in mss. ACFG) and נְהָר הָהְנִמָּה (in mss. BDE) for נְהָר הָהְנִמָּה “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 γῆς ἔνναν “Gehenna” in Matt 18:9 and Mark 9:43, 45, 47 refers to Hell, rather than to the literal earthly נְהָר הָהְנִמָּה “the Valley of Hinnom,” which was accessible through Jerusalem’s Dung Gate (חֵשֵׁר הָעַמָּה) 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.\textsuperscript{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.  

The variants לוהי and לוהי in 18:8, noted above, reflect the well attested confusion of the ל and the ר (Delitzsch 1920: 105–107, § 104א–ג). Although Howard translated the לוהי as “blind,” in the context of dismembering oneself, this לוהי 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 κυλλόν and χωλόν “lame or maimed” and the Hebrew לוֹםי אֲלֵמָּם “altered or lame” express the same idea. Were the לוהי in the STT of 18:9, where reference was made to plucking out one eye, it could be emended to לוהי and be read as the cognate of the Arabic أعين (ʔawar) “one-eyed” (KBS 2: 803; Wehr 1979:769).
The ל prefixed to the suffixed noun מת不合理ים "their angels" in 18:10b, which Howard did not translate, is either (1) the emphatic ל (= ל ואל or ל ויא) "verily, indeed," which appears also in the STT of 19:22, or (2) a misplaced preposition which should be restored on the יְנִי found in all manuscripts of 18:10 except Brit. Lib 26964, which reads יְני instead of יְנִי. At first glance the ריאים in 18:10 appears to be the plural participle of ראים "to see" (matching the indicative plural βλεποῦσιν "they see"), so that the Greek and Hebrew texts agree that "their angels . . . always see the face of my Father in heaven." However, the י of ריאים may well be a consonant rather than a vowel. If so, the root is ראי "to report, to give an account," not ראי "to see." Hebrew ראי would be the cognate of the Arabic روي (rawiya) "to report, to give an account of" (Lane 1867: 1194; Wehr 1979: 429), with the interchange of the א and י as in the by-forms ריאי and ריאי "wild ox" and ריאי “one” and ריאי “to make one.”

The misreading of the consonantal י of ריאים 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 (לֶאֱפִי) 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 א 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: בֵּן־אָדָם בָּשָׂל לְאָדוֹהְשֵׁי הָאָדָמִים, which Howard translated as “and the Son of Man has stopped saving the enemies.” The Greek texts (mss. DKWX ΔΠ, etc.) read ἀλθεῖν γὰρ ὁ νῦν τοῦ ἀνθρώπου σωσάν τὸ ἀπολογλοῦς “for the Son of Man has come to save the lost.” (STT mss. BDEFG read א instead of ב, and ms. A has neither א “he came” nor ב “he ceased.”)

However, the בָּשָׂל in this verse is not be the verb meaning “to cease.” Rather it is a by-form of בָּשׂל just as בְּשׁוֹל and בְּשִׁל are by-forms meaning “to wander, to err” and בְּשִׁל and בֶּשְׂל are by-forms meaning “to seize.” The בָּשָׂל / בָּשָׂל by-form is the cognate of the Arabic بَتَل (batal) as it appears in Sura 73:8 in the Qur’an: وَتَبَتَلِ إِلَيْهِ تَبْتِلَ (watabattal ʾilayhi tabtila) “and devote yourself with complete devotion [to God].” Lane (1863: 150) cited بَتَل (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 بَتَل (batala) is metaphorically employed to denote exclusive devotion to God.”

Moreover, the רָאִים here need not mean “the enemies.” In this context the דְּרָאִים can be corrected to דְּרָאִים (as
in the name יבְּנֵי יָוֶי (“Job”) and read as the cognate of the Arabic اوّب (‘awaba/‘āba) “he repented, he returned from disobedience” and اوّب (‘awwab”) “frequent in returning to God” (Lane, 1863:123–124). With these definitions and correction in focus, the זָט בֵּית בֶּשָּׁל לְהוֹשֵׁעַ נְאוֹרֵבִים in the STT of 18:11 means “and the Son of Man has devoted himself entirely to saving those who are repentant.”

The יבְּנֵי יָוֶי “the repentant ones” of the STT and the יבְּנֵי יָוֶי “the lost ones” in the Vorlage of the Greek and Syriac texts should be conflated, along with the בא (בֵּית) and the בא variants, so as to read: “he came to devote himself to save the lost and the repentant.” Once the בא and בא 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,

εἰν τῇ ἄφθορᾳ παρακολουθεῖ,
ἐστὶν σοι ἄφθορον ὅτι ἐθνικὸς καὶ ὁ τελωνής.
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,

ואם לא ישמע בקהל
השובה אחותה כמנודח אויר רעב
and if he does not listen to the assembly
consider him as ostracized, an enemy, and cruel.
The הָרֵזָה in this context is unlikely to mean “cruel, fierce” as in Job 41:2 or Lam 4:3. Given the interchange of the ב and the כ (as in כָּרֵץ / כָּרֵץ “to crush” and כָּרֵץ / כָּרֵץ “to be weak”) the stem הָרֵזָה may be a by-form of הָרֵזָה, which would be a cognate of the Arabic verb قذر (qadīra) “he shunned or avoided,” and the noun قذر (qadīr“n) “dirt, filth, a thing to be avoided or shunned” (Lane 1885: 2498–2499; Wehr 1979: 879). If so, the הָרֵזָה could be corrected to read רֵזָה כֹּר “or one to be shunned.” It would have essentially the same meaning as the initial חַדֵנָם “ostracized.”

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

The לְשׁוֹם שָלֹם בֶּאֵרִים “to make peace on earth” in the STT of 18:19, matches the לְשׁוֹם שָלֹם בֶּאֵרִים in mss. EFG and the לְשׁוֹם שָלֹם בֶּאֵרִים of mss ABD in Matt 10:34.118 The Greek text reads here συμφωνήσωσιν ἐξ υἱῶν ἐπὶ τῆς γῆς, “should you agree among yourselves on earth”; and the Peshitta reads אֶבֶן מֵאֵשׁ “if you are worthy on earth” or “if you are in agreement on earth.” The semantic range of the lexeme לְשׁוֹם שָלֹם 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 (salām⁴) and سلام (silām⁴) are of interest, especially the latter which appears in the Qur’an, Sura 26:89, with the sense of being “safe, secure, or free from evils of any kind” (Lane 1872: 1415; Wehr 1979: 495).

The ἀνθρώπος βασιλεύει “to a man, to a king” in Matt 18:23 seemingly matches the לָאָדָם מָלָךְ in the STT and the Syriac ἀνθρώπος κύριος (Igbrāʾ 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 ἀνθρώπος was simply ignored. However, the מָלָךְ in this verse may not be the word for “man” but the cognate of the Arabic أدم (ʾidāmu) and أدم (ʾadamat) “the chief, and provost, the aider, the manager of the affairs” (Lane 1863: 36). Thus, לָאָדָם מָלָךְ 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 מֶלַךְ שְׁמוֹר רוֹמָה לָאָדָם אֵשֶׁר נוֹשֵׁת הָוֵה “the kingdom of heaven is like a king who made a wedding,” but the Greek text has ἀνθρώπος βασιλεύει for the Hebrew מֶלַךְ and the Syriac text, ἀνθρώπος κύριος (Igbrāʾ 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
“and he healed them there,” whereas the STT reads “and he healed all of them.” Were the STT a translation of the Greek one would expect it to be simply “and he healed all of them.” The parallel passage in Mark 10:2 has καὶ ὦς εἰσώθηκεν πάλιν ἐσθερασκευ αὐτούς “as his custom was he again taught them,” which may reflect an oral or written tradition in which the original יירהו/יירוה “he taught” was confused with יירמה/יירמה “he healed.” It seems unlikely that all in the “great multitudes” (Ὁχλοὶ πολλοί = שובח ר보호) were in need of healing. Thus, if the STT אולימ “all of them” was in the original text, the יירהו-κε" (“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 לתריהה in Ms. Add. no. 26964 and mss. CH (in contrast to the שתריהה “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 κτιστός “the Creator” is followed by the verb ἐποίησεν “he made,” whereas in the STT the subject is the participle of ברא “to make” and the verb is בַּר “he created.” The participle of בַּר appears again in the STT of 19:6, where the Greek text has ὁ θεός. The adverbial απ’ ἀρχῆς “from the beginning” comes in 19:4 and 19:8, but in the STT מְכַר “from of old” appears in 19:4 and מְכַר “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 “indecency” (עַרְוָה בָּרָם) on her part. The text reads

וַיִּקְרָא לֵא אֵל סְפָר פָּרָים זְנוּת בַּקּוֹדֶשׁ הָנָּשִׁית מַמִּיתוֹ

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 עַרְוָה בָּרָם “indecency” of Deut 24:1 was interpreted by Jesus unambiguously as אֲשֶׁר “to commit adultery.”¹²⁰ (The Greek texts in Matt 5:31 and 19:9 have πορνεῖα “fornication,” which could include adultery, whereas the Septuagint of Deut 24:1 has the more general ἀσχημονία 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 influence 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 עַרְוָה בָּרָם “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 τούτον = דִּבְרֵי זֶהָ) 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**

εἶσον γὰρ εὐνοῦχοι σῶτινες
ἐκ κοιλίας μητρὸς ἐγενενήθησαν σῶτως,
For there are eunuchs who were born thus from a mother’s womb.

שיש เชิญเต็มเมาท์
آل่า ーム อาหะ ล่า แทน
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 מְחֶרֶלְדוֹתוֹת “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 εἰσίν εὐνοῦχοι σῶτινες εὐνουχίσθησαν
ὑπὸ τῶν ἀνθρώπων
and there are eunuchs who were made eunuchs by men

ริ้น เชิญเต็ม เซิร์กิ้น ซีรี อาห์
and there are eunuchs made by the hands of man
Matthew 19:12c
καὶ εἶσον εὐνοῦχοι σῶτινες εὐνοῦχισαν ἑαυτοὺς
dia τὴν βασιλείαν τῶν οὐρανῶν.
and there are eunuchs that made themselves eunuchs for the kingdom of heaven’s sake

Matthew 19:12d
ὁ δυνάμενος χωρεῖν χωρεῖτω
he who is able to understand let him understand

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 בֵּית לֶחֶם “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 (מַמֵּלָה) of heart and sanctified (טֵוֹדֶק) 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. 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 (כָּלִים לוֹ) 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

his disciples were driving them away

The variant נזריא י ולש המירסはじめ, a Hiphִl participle of נזריא י נזריא ה וימש , “bringing near,” in mss. EF could be simply a confusion of a י and a יו, a very common error cited by Delitzsch (1920: 111 §109a). But the variant מיכל ה ולש י לברל, another Hiphִl participle from מיכל ה, “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 (Ioυντες 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 approached the children, and rebuked them.
Matthew 19:14b

τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
for to such belongs the kingdom of heaven

SheLat יכין 범 haklot שמים א schon לאלך
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, ישת שיל “that not” and לא וס “if not,” may in fact be two affirmatives. As noted above (188) an asseverative לא may appear in 19:4 in mss. CHL; and the לא here in 19:14b may actually be the emphatic לא “verily, indeed” rather than the negative לא “no, not.” 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

ורぬ אליל בוחר א" משתחהול ול
And a young man approached him worshiping him

ראפיר ול רו איזה שוב אעשה לקות חיו העדה
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 בָּהֲרָה “young man” which matched the νεανίσκος “young man” in the Greek text of 19:22. But in Luke 18:18 he is called an ἀρχων “a ruler,” and in all three gospels he is recognized as a πλοῦσιον “rich man” (Matt 19:24, Mark 10:25; Luke 18:25). Luke’s Hebrew source may well have had בָּהֲרָה. If so it was read as the passive participle “one who was elected, a ruler. The STT מִשְׁתַּחְוֹר (mishchawar 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 Ἰησοῦς “Good Teacher,” but Matt 19:16 the Greek has simply Διδάσκαλε “Teacher” and the STT has רֵLiver (an abbreviation for רבי “Rabbi.” In Matthew Jesus’ reply to the man’s question was מֵא יְשָׁאֵל מַעְרָב “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 λέη “to ask,” but it is never a translation of ἡρ “to call” or its synonyms.

Behind the εἷς (= יהוה “one”) of the εἷς ἑστιν ὁ ἀγαθός “one is the good” in the Greek of Matt 19:17 is a Semiticism which is clarified by the Arabic use of الله “one.” Among the epithets for God in Arabic are:

- الأحَد (calâḥadu) “the One” (= יהוה), with the definite article);
- أَحَدٌ (caḥaduna) “(the) One” (= יהוה), without the article);
•وحيد (waḥīdun) “(the) One” (= ),$א, a by-form of $א, without the definite article).

Lane (1863: 27) noted that “الأحد [alâhdu], 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 Qur’an Sura 112:1, قُل_هُوَ اللَّهُ أَحَدٌ (qul huwa ʿalalahu ʿahadun), “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 εἰς ζ ἐπιστῶν ὁ ἁγιὸς ὁ θεός “one is the good” equals $א, $א; and this indefinite “εἰς ζ/ $א/ one” really meant “The-One-and-Only-God.” This interpretation is supported by the εἰς ζ ὁ θεός in Mark 10:17 and Luke 18:19, where the ὁ θεός is the appositional modifier of the indefinite εἰς ζ (= $א $א). The STT has נָהוּלָחָה הָאָדָם הָעָלָמָה “the God alone is good.” The $א in the Vorlage of the STT became a doublet, i.e., the $א became נָהוּלָחָה “the God” and the same $א became also נָהוּלָחָה “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 ῥ又被ον “ruler” in Luke 18:18—until the Hebrew נָהוּלָחָה “young man” and/or “one elected” comes into focus—there is no way to relate εἰς ζ “one” and θεός “God” until the Hebrew $א “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, 13 = oυκ ἀποστερήσει; and Luke 18:20 lists Exod 20:14, 13, 15, 16, and 12). In 19:21 the STT has ἀμὴν τρέφετε λατήριν νύμφας “if you desire to be perfect,” which is a perfect match for the Greek Εἰ θέλεις τελείος εἶναι, compared to the Ἐν σε ὑστερήσει “One thing you lack” in Mark 10:21 and the Ἔτι ἐν 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 ἱερός “the young man” of mss. CHL and the γάρ “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.

And it came to pass when the young man heard he went away angry 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” (κτήματα πολλά) and Luke 18:23 makes him “very rich” (πλουσίος σφόδρα).

However, once the אֱלַל of the אֱלַל in the STT is recognized as the emphatic particle אֱלַל “indeed, verily” rather than the negative particle אֱלַל “not” the surprise and contra-
diction disappear. The STT actually emphasized the man’s wealth and his anger, for the stem לִשְׁנָה means “to rage, to storm, to be enraged.” Although the λυπέω in Matt 19:22 and Mark 10:22 is translate “sorrowful, sad, grieving,” λυπέω also translates the ἐλπίς “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 ἐρχομαι “to rage” (a synonym of לִשְׁנָה) in Dan 12:2, as well as the ἐλπίς “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

εὐκοπώτερον ἔστιν κάμηλον
dia τρυπῆματος ραφίδος διελθεῖν
ἡ πλοῦσιον 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.

חזר קל ואなくなる
בטי ימכים ותני נשיא במלכות שמיים

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. The word used in the Peshitta of Matt 19.24 is ܐܓܠܐ (gml²). The word means either “rope” or “camel.” R. Payne Smith cited “camel” as well as “funis navalis,” i.e., a ship’s cable for ܐܓܠܐ. He referred to the Arabic cognates ܓܡܠ (gamal) “camel” and ܓܡܠܐ (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’ān Sura 7.38, “Until the cable (الجمال [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 ܓܡܠܐ (= ܓܡܠ [gummal] = ܟܒܡܠܘܣ = “rope, cable”) and refer simply to a change in the way the Greek vowels [of ܟܒܡܠܘܣ, ‘rope, hawser’ and ܟܒܡܠܘܣ, ‘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

“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 Peshitta has ישנה (b‘ālmā haddā) “in the new world,” but the Old Syriac has ישנה (bmīladā haddā) “in the new generation.” However, the STT has ידיה "at judgment day,” which is the preferred reading in light of the קדוש "judging ones” which follows. It appears that the ידיה “the judgment” in the original Vorlage was misread as ידיה “the creating,” reflecting a misreading of the ד as a ק, similar to the well attested confusion of ק and ק. The stem ידיה would be a by-form of ידיה “to create,” which is found in Prov 8:22 (יְהוָה רָתָם "Yahweh created me" [NJB]) and is the cognate of the Ugaritic qny and Arabic قنا (qanā). There is nothing in the STT for the קדוש "judging,” suggesting that this קדוש translated the ידיה “the judgment” before ידיה was misread as ידיה. Thus, the παλιγγενεσία “regeneration” and the קדוש “judging” are a doublet of sorts.

The Greek ὁ γιός τοῦ ἀνθρώπου “the son of the man” appears here in the STT simply as בנו (as in 13:37, discussed above, 147), which Howard translated as “man”—without the definite article. The בנו here is probably the cognate of the Arabic أُدُم (‘adamat) “provost, chief, the examplar, 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 מֶלֶךְ (*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 ὑιός τοῦ ἀνθρώπου “the Son of the Man” can be recognized as the Hebrew מֶלֶךְ, where “the Son of the Sovereign” is but another way of saying “the Son of God.” As noticed above (pp.195–196), the definite מֶלֶךְ “The One” in Arabic was an epithet for name Allah. So also in Hebrew מֶלֶךְ “The Sovereign” (which for reason of piety was pronounced as מֶלֶךְ “the Man”) could be a substitute for the name *Yahweh* and functioned like מֶלֶךְ “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 (βαίνει) family members, promising that in return they will receive a hundred (ἑκατόν) and inherit the kingdom of heaven. In the Greek Matthew and in Mark 10:30 they will receive a *hundredfold* (ἐκατονταπλασίωνα); 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 αἰώνι τῷ ἐρχομένῳ).
But Mark surprisingly inserts into this promise the words καὶ ἀγροῦς μετὰ διωγμῶν “and fields with persecution.” These words were certainly translated from an Hebrew source having בֵּרִי תָּלִים (which was scriptio defectiva for בֵּרֵי תָּלִים “the purest young children”—a superlative by means of the nomen rectum תָּלִים being modified by the nomen regens בֵּרֵי. 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 132c). Consequently, the Hebrew בֵּרֵי תָּלִים meant “the purest children.”

As reconstructed here, the בֵּרֵי is not the Aramaic word for “son” nor the בֵּרֵי meaning “field.” But Mark read the בֵּרֵי as בֵּרֲי, scriptio defectiva for בֵּרֲי “fields, open country” and translated it as ἀγροῦς “lands.” The διωγμῶν “persecution” in Mark goes back to תָּלִים “young children,” which in scriptio defectiva became תָּלִים and was the homograph of תָּלִים “persecution,” a word attested in Aramaic (אָמֶלֶט “oppression, wronged” and אָמֶלוֹט “oppressor” [Jastrow: 536]) and Arabic (ظلم [zulum"] and ظالم [zâlim"] “wrong doing, injustice, acting injuriously” [Lane 1874: 1920–1973]).

Thus, due to the confusion of בֵּרֲי and בֵּרִי 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 בֵּרֵי תָּלִים “small children,” ending in בֵּרֵי rather than בֵּרֲי, is evidence that Mark’s source here was in Hebrew.)
The ἄγροις “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 נ and a ל were confused, so that מֶרְחָי “youth” was misread as מְרָחֵי “woods, forests” (as the נ in Psa 49:10 [MT 50:10] became מְרָחֵי in Codex Alexandrinus and Sinaiticus for the δρυμοῖ “copse, thicket” in Vaticanus). Thus, the “children or lands” in Mark and Matthew is a doublet for the מְרָחֵי “youth” and its variant מֶרְחָי “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 צָנָה was a variant spelling of צנה (i.e. צנָה) “to change, to forsake,” the cognate of Syriac ܣܢܐ (ṣenā) “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 כ, read the verb as צנָה “to hate,” seemingly unaware of the well attested interchange of the כ and the ל as with מְלָל and מְלָל “multitude” and the Aramaic verb forms beginning with a כ (Aphēl, Ethpeʿal, Ettaphʿal, and Ethpaʿal) the similar forms in Hebrew beginning with a ל (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 לָאָרְבָּךְ יְהוָ֣ה אֱריָן בִּיתָהּ approximates the Greek ἀνθρώπω οἰκοδεσπότης “to a man, a householder,” where the δεσπότης and ἀρνί make a perfect match. The Hiphil participle הַדֶּמֶשֶׂביר “the one hiring” in mss LH is an error for the דְּמַשְׂביר “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 אָרוֹן בָּיתָהּ “master of his house” in 20:1 shifts to בָּלֵל הָדֶרֶם “master of the vineyard” in 20:11, but the Greek retains the οἰκοδεσπότης “householder.”

In the STT of Matt 20:15 the best reading is found in mss ABDG which have הָרַע בִּתְיָנוֹן הֶאָרֹן אָנוּ מִתְ׃ “Is there evil in your eyes when I am good?” In mss LCH the interrogative הָרַע “is it bad?” became הָרַע “did he know?” and in mss EF the הָרַע became הָרַע “will it be bad?” The plural “eyes” in Hebrew appears as a singular in the Greek, and the Greek lacks the preposition of רֵעְבֵּן רִי “evil in your eye.”

The Greek text reads, ἢ ὁ ὀφθαλμός σου ποιήσας ἐστιν 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, 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, 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, Oùτως 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 (הָבַשׁ), punish (לִכְחָל), hang (נִטְלָה) him (STT Matt 20:19);
• mock (ἐμπαῖξαί), scourge (μαστιγῶσαί), crucify (σταυρώσαί) him (Greek Matt 20:19);
• mock (ἐμπαιξουσιν), spit (ἐμπτύσουσι), scourge, (μαστιγώσουσιν) kill (ἀποκτενοῦσιν) him (Mark 10:34);
• mock (ἐμπαίχθησεται), shamefully treat (ὑβρισθήσεται), spit (ἐμπτυθήσεται), scourge (μαστιγώσαντες), kill (ἀποκτενοῦσιν) him (Luke 18:32–33).

Jesus’ reply to the wife of Zebedee (צבידיא), the mother of James and John who had requested preeminence for her sons, differs significantly from that in the Greek. It reads, "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 πιεῖν 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 Peshitta.

137 In these translations, as in the Peshitta 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, שֶׁהַ יִּיצֶר “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 Peshîṭta Matt 20:23,
- twenty-two words in the English Peshîṭta 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 Peshîṭta of 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 Psalms 75:9, Isaiah 51:17–22, Jeremiah 25:15, Ezekiel 23:31–34, and Matthew 26:39. Legasse (1974: 164) called attention to Genesis 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 (מַסְכִּית הַכֵּלָּה הַסְּתֻן חַלָת מַסְכָּה)”. However, the “cup” was also used as a symbol for joy and consolation, as in Psalms 23:5, 116:13, and Jeremiah 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. Psalms 42:7; 69:2, 15; Isaiah 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 ḫeṭḥ (‘amed) “baptism” presents a clear connection of “baptism” with death and martyrdom. R. Payne Smith (1901: 2910) cited the Acta Martyrum (i.182), where the Syriac term ḫeṭḥ (ma‘mūdīta‘ dtartin) “the second baptism” really meant “martyrdom.” J. Payne Smith (1903: 416) cited the metaphor ḫeṭḥ (‘amed hwa‘ men ‘alma‘ hana‘) “he had sunk from this earth,” meaning “his day of life set,” just as ḫeṭḥ (‘mādā‘) was used for the setting of the sun in II Sam 3:35 where the MT ḥa‘ ḥa‘ “about sunset” and I Kings 22:36, appears in Syriac as ḥeṭḥ (kad di‘emad šemša‘). This is a very important point, for just as the sun, moon, and starts “set” they also “arise.” If the Hebrew or Aramaic לְעַל “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 Peshitta, for it has Jesus asking, “Are you able to endure the suffering (טוח) and the death (ימיה) 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 τοῦ βάπτισμα ὁ ἐγὼ βαπτίζομαι βαπτισθήμαι “to be baptized with the baptism with which I am baptized,” namely,
The lbj “to immerse, to bathe for purification” (Jastrow, 1903: 517) was used for John the Baptist (רבי יוחנן המבAsyncResult) and his “baptism of repentance” in the STT of Matt 3:1, 6, 11, 14–16. But the dm[ in option (B), which follows the Peshiṣṭa, is the preferred option for Matt 20:22–23 and Mark 10:38–39, even though this dm[, stem II, is not cited in Jastrow or other Hebrew lexicons. In two previous studies I have argued the case for recognizing  דמ[ as the cognate of גמאדה “to conceal, to enter into darkness” and the Syriac  "to immerse, to sink, to set."  

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 lbj of purification fits the unnecessary baptism of Jesus by John the Baptist; and the “second baptism,” the dm[ 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 dm[ “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 אַלּוֹ כֵּן.
“but it is for those for whom it has been prepared by my Father.” In the STT this is stated in the singular, “for the one who is designated according to the will of my Father.” Although the ἕννε 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 ἕννε, like the Ugaritic pnh and Akkadian pānu, could mean “intent, purpose, will.”

**MATTHEW 20:25**

Know that the princes of the gentiles are dominating them and their majesties are seeking to subdue them

Oi̊dατε 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**

Oi̊dατε 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

The kings of the gentiles exercise lordship over them; and the ones mastering them are called benefactors.

The variant לְחַמְשִׁים “to refresh them” in mss. LCDGH for the לְבַכְסַהוֹנִים “to subdue them” in mss. ABEF reflects the confusion of a מ and a ב, as in the names סיבӣ in II Sam 21:18 and מְבֻנָנִי in II Sam 23:27 (where there was also the misreading of a ב as a מ), and the confusion of a ב and a מ, as in the name שֹׁבַב in II Sam 10:16 and the שוֹפָח in I Chron 19:16. Contextually the לְבַכְסַהוֹנִים is the preferred reading and approximates the κατεξουσιάζοντες “they exercise lordship” in the Greek texts. The מַכַּמְשִׂים “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 δοκεῖω, 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 βασιλείας “kings,” whereas Matthew and Mark have the generic αρχοντες “rulers” and μεγάλου “great ones”—and the STT has נַחֲמָי “princes” and נְהָרָא “great ones.” But this difference need not be due to a different Vorlage, for the βασιλείας could well be a translation of נַחֲמָי (as in Gen 23:6, where the MT נַחֲמָי became in the Septuagint βασιλείας παρὰ θεοῦ “king of God”). The
major difference in Luke 22:25 is the phrase εὑργέται 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 εὑργέτης, benefactor, is the flattering title by which men do not blush to honour the harshest tyrants.” Plummer (1922: 501) cited classical sources in which εὑργέτης 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, ὑμεῖς δὲ
οὐχ οὐξως “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,

דע שנזיאי הנימם רוריס בהמ
נוגרוליהו רוריסה/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 רוריס being read as the participle of רד “to rule,” the same verb appearing in Hos 11:12, רדיגו יד רד נמיות, “but Judah still rules with God.” The ינוגרוליהו “their majesties” in the second line reflects the oi ξουσιαζουντες αυτων “the ones mastering them” in Luke 22:25 and the oi μεγαλοι αυτων “their majesties” in Matt 20:25b and Mark 10:42b.

The רוריס/רראיהם “(they are) subjugating them” in the reconstructed Vorlage reflects the well attested interchange of ל and ה verbs, such as קרב and קרב, both meaning “to meet.” The various spellings of רד/רֵד/רָד “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:
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 מְלָכְיָא רֶדוֹג, a Pi`el or Pu`al participle and a plural noun. The noun דֶּדוֹג “benefactors” is the cognate of the Arabic رداً (rada’) “he helped, he aided, or assisted” and רוּדֶה (rid’) “an aider, a strengthener” (Lane 1867: 1064–1065, 1072). Especially noteworthy is the phrase גֵּרֵם עֵדָא (gamru ʿlidāḵ) “abounding in beneficence,” in which synonyms are compounded: רוּדֶה (ridāḵ) “beneficence” and גֵּר (gamura) “it became much, copious, abundant, abounding in beneficence” (Lane 1877: 2291).

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 רֹדֶה / רדֶה, which could mean “to subjugate” or “to benefit.” The מֵבִיָּא לַבְנֶשֶׁם / מִבִּיָּא לַבְנֶשֶׁם “subjugating them” which was probably in the Vorlage of the STT became paraphrased as מֵבִיָּא לַבְנֶשֶׁם, stem I, “to subjugate someone” and מֵבִיָּא לַבְנֶשֶׁם, stem II, “to benefit someone.”

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 רְדוֹר “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 אָדוֹר “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 אָדוֹר “to benefit someone” and רְדוֹר/רְדוֹ/רְדוֹ “to rule” in focus, the question becomes, “Which אָדוֹר/רְדוֹ/רְדוֹ did Jesus use in his response?” In light of the רְדוֹר “to rule” in the STT of Matt 20:25a and the synonymous кατακυριεύω “to have power” and κατεξουσιάζω “to rule over” in Matthew and Mark, it seems there was a wordplay with the synonyms רְדוֹר and רְדוֹ “to rule.” But Luke missed the synonyms and read אָדוֹר as “benefactor”—another example of the misreadings that occur with consonantal Aramaic/Hebrew texts.

The variants in STT 20:26 include אָדוֹת “to drink,” מֶשֶׁה “to cause to drink,” and תָּשָׁר “to serve.” The parallel in 20:27, מֶשֶׁה לֵיה הַלֵּב “he will be a servant for you,” as well as the Greek ἔσται ὑμῶν διάκονος and ἔσται ὑμῶν δοῦλος leave no doubt that the אָדוֹת and מֶשֶׁה are scribal errors, like the מֶשֶׁה in 20:28.

MATTHEW 20:29–34

According to the Greek text Jesus and the disciples were leaving Jericho (ἐκ πορευόμενων αὐτῶν ἀπὸ Ἰεριχώ) when the healing of two blind men occurred; but in the STT they
were entering into Jericho (נכםתא ביריה) when it happened. In the Greek text the blind men were sitting by the road (καθήμενοι παρὰ τὴν ὁδὸν); but in the STT they came out beside the road (ויעמשו אחר הדרר). Although there are no variants in the STT, there appears to be an error with the הדרר. It should be corrected to הדרר, a variant spelling of the זכר in Matt 9:27, where (contra Howard’s translation “two blind men were running”) the זכר/זכר can be read as the cognate of the Arabic رضى (radiya) “he asked, begged, or petitioned him” (Lane 1867: 1095, 1100). 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 זכר is then the cognate of the Arabic أرض/رض (rad/"arad") “always sitting still, not quitting his place” (Lane 1867: 1095). This double meaning of קר could explain the doublet in Luke 18:35 which has the blind man sitting (ἐκάθετο = קר) and begging (ἐπαίτων = קר).

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,” 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 רַבּוּא, which is a more honorific form of Rabbi. Only in the Greek Matthew and the STT does Jesus touched 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. The **Timaeus** can be derived from the Aramaic בֶּרֶךְ שְׁמֵה a תָּמְאָמִי “to be darkened, to be covered up, to sink,” used for the setting of the sun in the Targum Neophyti of Gen 15:17 (for the MT יהשָׁנָה בֶּשָּׁמְא יַלְמָא יִדְּרָה “the sun went down and it was dark”). It was also used for “a dull, hapless fellow” (Jastrow, 1903: 540). This מַאתָא should not be confused with מַאתָא “to be ritually unclean.” The **timaeus** of **Bartimaeus** is the same מַאתָא, 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 מַאתָא ابن הדניא ("ibnu ḫḏunya") means “a scholar” and מַאתָא בן אולאמה 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:

- “son of darkness” = “blind one” (Aramaic)
- “son of darkness” = “blind one” (Hebrew)
- Τυφλός “a blind person” (Greek)

The Peshitta reads, תימא, בָּר תִמֵּא שָמְיָא (Tīmay, bar Ṭimay samyā’), but the capital T of the second Tīmay could well be in lower case and then the bar Ṭimay 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 תַּמְאָמִי and tam and ṭmay “closed, solid, opaque, dense” are probably related to מַאתָא “to be dark-
ened” (as כָּפִּלָה, כָּפִּלֵה and כְּפִּלֵה, כְּפִּלָּה “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, שֶׁכֶנֶה טוֹרֵה and δύνο τυφλοῖ; 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 בּרֶה מְאֻת בּ and מְאֻת בּ 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 ύμῶν, “Go to the village over against you” (Matt 21:2),
- Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ύμῶν, “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, "Go into the fortress which is opposite you.” In the Septuagint κώμην “village” never translates the Hebrew מבצר "fort, fortress.” But κώμην appears often as a translation of
“village” (nineteen times in Joshua 15–21, and once in I Chr 6:41, 9:16, and Neh 11:26 [S²]). This Hebrew "village" was used for an unwalled community, as noted in Lev 25:31, "the villages that have no walls around them."

This הַצָּרָה (stem I) is a homograph and homophone of הַצָּרָה (stem II) meaning “an enclosure, a court (of a palace or temple),” like the הַצָּרָה הַמְּפָרָה אָשֶׁר בְּרֵית הַמִּלְךָ יְהוָה “the court of the guard which was in the palace of the king of Judah” (where Jeremiah was imprisoned). The הַצָּרָה, stem I, is the cognate of the Arabic حضارة (ḥisārũn) “region, district, town, village,” whereas הַצָּרָה, stem II, is the cognate of the Arabic حضارة (ḥisārũn) “a fortress, a fort, a castle” and حضارة (ḥizārũn) “a wall of enclosure, partition, fence (for animals)” (Lane 1865: 582–583, 589, 596), and the Aramaic הַצָּרָה “to enclose” (Jastrow, 1903: 431, 450). The הַצָּרָה, stem II, used for animal enclosures appears in two place names: (1) הַצָּרָה "Fox Fence" in Jos 15:28, I Chr 4:28, and Neh 11:27, and (2) הַצָּרָה סָפָה הַצָּרָה סָפָה "Horse Corral” in Josh 19:5 and I Chr 4:31, respectively (BDB 346–347). This הַצָּרָה, stem II, is a synonym of הַצָּרָה, stem II, “to enclose, to fortify,” and its nouns כְּנַנֶּא בֵּיתֵר "enclosure, fold” (like the כְּנַנֶּא בֵּיתֵר “as sheep in a fold,” in Mic 2:12) and כְּנַנֶּא בֵּיתֵר "fortress, an enclosed place” —not to be confused with כְּנַנֶּא, stem I, “to cut off, to diminish, to want” (Jastrow, 1903: 185).

With these definitions of הַצָּרָה “an unwalled village” and הַצָּרָה “a walled enclosure” in focus (along with הַצָּרָה "an enclosure”) it is easy to explain the κωμην in the Greek text, the
variant *castellum* in the Vulgate, and the *בּֽוֹצַֽלְּאֹֽר* of the STT. The Hebrew *Vorlage* underlying these texts contained the ambiguous *בּֽוּצַֽלְּאֹֽר*. It was read by some as stem I, “village,” and by others as stem II, “fortification, enclosure, corral.” In the STT this ambiguous *בּֽוּצַֽלְּאֹֽר* was replaced by the unambiguous masculine *בּֽוַֽלְּדַֽאֹֽר*, “an enclosed place,” used in the STT as a variant of the feminine *בּֽוַֽלְּדַֽאֹֽר* “an enclosure (for animals).”

The phrase ἐφ᾽ ὀν οὐδεὶς οὐπώ ἀνθρώπων ἐκάθισεν, “on which no one of men has sat,” in Mark 11:2 and the ἐφ᾽ ὀν οὐδεὶς πῶσπετ ἀνθρώπων ἐκάθισεν, “on which no one of men has ever sat,” may well stem from a third meaning of the *בּֽוּצַֽלְּאֹֽר* in the Hebrew *Vorlage*. This third, meaning “to saddle, to ride” would be the cognate of the Arabic verb حصار (ḥasaʿara) “to put a cushion upon an animal” and the nouns محصرة (ḥasārʿan) “a pad used as a saddle,” and محصرة (mihšaratʿan) “a kind of saddle upon which those who break, or train, beasts ride” (Lane 1865: 583; Hava 1915: 127). The original אָלָל הָבַֽלְּדַֽאֹֽר “to the corral” or “to the village” may have appeared in some manuscripts of the *Vorlage* as the variants

- לָלְּוֹ, read as the negative particle and the *Hophʿal* 3ms perfect of *בּֽוַֽלְּדַֽאֹֽר*, stem III, meaning “never having been saddled,”

- לָלְּו הָבַֽלְּדַֽאֹֽר, read as the negative particle לָלְּו and a *Pucʿal* of 3ms perfect *בּֽוַֽלְּדַֽאֹֽר* meaning “never having been saddled.”

Even the ἔξω ἐπὶ τοῦ ἀμφόδου “outside on the street,” in Mark 11:4 may reflect variant doublets of the *בּֽוּצַֽלְּאֹֽר* in the Hebrew *Vorlage*, for—in addition to the three definitions described above—*בּֽוּצַֽלְּאֹֽר* also meant “a road, a way,” like the
Arabic cognate حصار (ḥasara), cited by Lane (1865: 583) and Hava (1915: 127). In light of the well-attested misreading of the ח as a כ (as in I Kings 22:49 where כנשא “tithe” appears in the MT Kethib, with the marginal Qere reading כנשא “he made”),154 there is also the possibility of a dittography in the Vorlage where מחתות חצר חצר “the gate of the enclosure enclosure” (sic) was read as מחתות חצר חצר “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 חץ in the phrase חץ והצלחתו in 21:2. He translated this simply as “a she-ass and her colt.” But the repeated חץ points to a Vorlage with the participle חץ שליח of the stem חץ שליח, which appears in Job 3:6, חץ שליח (חץ שליח) “let it not be joined,” and in Isa 14:20, חץ שליח (חץ שליח) “you will not be joined.”155 This חץ שליח became in the Greek Synoptics δεδεμένη/δεδεμένου “bound, tied, tied up” and alligatam “fettered” in the Vulgate. But in the STT it was read as חץ שליח.
“one” and was “corrected” to its proper feminine form, הָנִּיהָ, in agreement with הָנִּיהָ “she-ass”—but in disagreement with the masculine חָיָה “colt” which was also fettered.

The אָמַרְתָּא in the STT of Matt 21:5 is a quotation from Isa 62:11, ... אָמַרְתָּא לְбавָתְלִי הָנִּיהָ, “Say to the daughter of Zion, Behold . . . .” This appears in the Septuagint as εἴπατε τῇ θυγατρί Σιων ἰδοὺ . . . ., and in Matt 21:5 as Εἴπατε τῇ θυγατρί Σιων, ἰδοὺ . . . . This is followed by a quotation from Zech 9:9, 156

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 אָמַרְתָּא הָנִּיהָ אָמַרְתָּא הָנִּיהָ “just and victorious,” but the אָמַרְתָּא was translated quite literally, ἐπὶ θυγατρί Σιων καὶ ἐπὶ πῶλον θυγατρί Σιων ᾗ ὑποζυγίον “riding upon donkey and 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 ὃ ἔρχεται ἵππος τῆς ζωῆς, “and Jesus rode upon her,” with the feminine pronoun referring to the הָנִּיהָ “she-ass,” not the הָנִּיהָ “male colt” nor the הָנִּיהָ “he-ass” (found in STT mss AEFG, in agreement with the MT of Zech 9:9). The masculine plural לְיָלִיָּהָמ “upon them,” which follows the singular לְיָלִיָּה “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 (עגלת “upon her”). John 12:16 reads simply καθῆμενος 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. There is nothing in the Greek text which matches the transitional phrase in the STT of 21:7b, יתנלו לאימלה, “Then they made the ascent.”

The אֱלֶה אֲדוֹנָי in mss LCH of 21:8 is probably a mis-spelling of מָסֵרֵים, the plural Hiph’īl participle of מָסַר, stem I, “to arrange,” or מָלֵד, 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 מָסֵרֵים מָסֵרֵים and the מָסֵרֵים of mss ABDEFG could be conflated to read: מָסֵרֵים מָסֵרֵים אֲדוֹנָי מָסֵרֵים נֶנֶס הַעֵץ “and others were pulling down or cutting off branches of the trees.”

The “Hosanna!” in Matt 21:9 of the STT may well mean “Please save!” The text reads in part, מִשְׁמֵי מֵאָדָם הָעָלֶם . . . , which Howard (1995: 102–103) translated “Hosanna, savior of the world . . . hosanna, our savior.” Of interest is the repeated participle מִשְׁמֵי “savior” along with the repeated polite singular imperative מִשְׁמֵי (= מִשְׁמֵהוּ), which, when coupled with מִשְׁמֵי, must certainly be read as the plea “Please save!” The העלם “the world” would be better read here as scriptio defectiva for the plural
“the poor,” with the noun לַוָּלָא being the cognate of the Arabic عال / عيل (‘ayl or ‘âl) “he was, or became, poor,” عائل (‘â’il) “poor, needy,” and عيلة (‘aylat) “poverty” (Lane 1874: 2212–2213). There is even the good chance that the Ὅσαννα ἐν τοῖς ψυχήσοις “Hosanna in the highest” (Matt 21:9) may have come from the plea וַתְּשַׁנֵּנִֽי וַיְהִי יָרֵאַ "Please, save the weary!” In such a case there was a confusion of יִזְרָא, stem I, “to be weary” and יְזָרָא, 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):

אָנָא יְהוָה וַהֲוָהָ יִנְהָנֵֽהּ O Lord, save now: O Lord, send now prosperity.

However, the Ὅσαννα / 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,” I have present the evidence for recognizing three different derivations of the Ὅσαννα / Hosanna of the Gospels. Here I simply call attention to the conclusions of that
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study. Ὠσαννᾶ / Hosanna can be the transliteration of

- ḥōša‘nā / hoshana the “mixing/mingling” for Succoth, the cognate of Arabic (wāšīm) “to mix things,” (wāšc) “the Egyptian willow,” and (wāšr) “a layer of palm leaves (used on a roof);”

- ḥāssānā / hassana the “acclamation” of Palm Sunday, the exclamatory Aramaic ḥāssānā “Hurrah! Hooray! Cheers!” This is the cognate of Arabic ḥāšš / hāšš “he was, or became, cheerful, or joyful; one who rejoices or is glad,” with the ḥ being a nominal affix (GKC 85u) along with the Aramaic emphatic ḥ:

- ḥōšiannā / hoshianna the “petition” of Palm Sunday, the Hebrew polite imperative ḥōšiannā. This is the cognate of the Arabic wasa‘ / wassa‘ “(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 ḥāssānā “Hurrah! O Son of David!” others in Hebrew called out ḫḇā’mh bṣmr “Blessed is the one coming in the name of the LORD!” The poor yelled ḥrūsēnā ḥw rūmb “Please, save the weary!” or ḥrūsēnā ḥw rūmb “Please, save the poor!” Some may even have called out in Greek ἔν οὐρανῷ ἐγερθήσῃ “Peace in heaven!” (Luke 19:38) or ἔφηρεν οὐρανόν “Rejoice, O heaven!” (Rev 18:20) which approximates the STT ḥmrpr bḥmr “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

<table>
<thead>
<tr>
<th>STT Number</th>
<th>Nazareth</th>
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<th>Nazaret</th>
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<td>נזראל</td>
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In a separate study, entitled “The Derivation of Nazareth and Nazarene,” I have presented the evidence that Νξαζαρέτ / Nazareth could theoretically be derived from six different words spelled נזרה: (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 Νξαζαρέτ / Nazareth is the first listed, i.e., Νξαζαρέτ / Nazareth was a small village or hamlet which became known as “Hamlet.” The relationship of the names Νξαζαρέτ and Νξαζωραίος can be clarified once the meaning of נזרה “to aid, to assist, to be victorious, to conquer,” comes into focus.  

This נזרה is the cognate of the Arabic نصارى (naṣara), 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 ר rather than a ר. The inter-
change of the נון and ר is well attested, as in the words נון / נון “to cry out” and ר / ר “to exult.” The נון 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.”

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: ἐσήλθεν “he entered,” ἔξεβαλεν “he cast out,” κατεστρεφεν “he overturned,” and λέγει “he spoke.” The corresponding verbs in the STT are ἐσῆλθε “he entered,” ἐρύσθη “he found,” κατεστράφη “he overturned,” and ἔρρησε “he said.” The ἔξεβαλεν and the ἐρύσθη cannot be translations of each other, but both verbs can be derived from a Hebrew Vorlage in which the Qal 3ms רHashtable “he found,” (as in the STT) was read as (a) the Hiphيل participle ידוהי “causing to go out”(scriptio defectiva for ידוהי:}

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 ἔξεβαλλω “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 רדנהו “he found,” which subsequently was misread as מלחנהו “forcing out” or as מלחנהו “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 Ὅσαννα τῷ υἱῷ Δαυίδ “Hosanna to the Son of David”—which was followed by the Peshitta and the Old Syriac—the STT has them calling out ישׁחַבְתָהוּ בֵן יְהֹוָה “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 who derisively questioned him about what he had just heard included words from Psa 8:2, מַפְרִי הַנִּקְדוֹשִׁים וַיֵּכְדוּ נֻלְעָם医疗器械י נַפְלָם “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 וַיֵּכְדוּ נֻלְעָם “bulwark, strength” but הַנִּקְדוֹשִׁים meaning αἶνον “praise,” matching the Vulgate’s laudem, reflecting the well attested confusion the רָאָה and לְצַעְרִים מַעֲשָׂה “for a rock strong” or לְצַעְרִים מַעֲשָׂה מִקְוָה “for a rock habitation” in Psa 31:3 and 71:3. The stems רָאָה and מַעֲשָׂה “to praise, to sing” are the cognates of
the Arabic ġan (غان) and ġanaya (غانئا) (Lane 1877: 2299–2303; BDB 777). 166

In Matt 21:17, the Greek text reads ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠρέσθη ἐκεῖ. “he went out of the city to Bethany and lodged there.” But the STT has here

יוֹלְלָל הָותָה אֶל בֵּית חַנַּינָה/חַנִי
יוֹלְלָל [יוֹלְלָל] שֶׁמֶה הָוהָה לָהֶם

He went out to Beth Hnny²/Ḥnnyh,

and he went [spent the night] there was explaining to them the Kingdom of God.

The derivation of the name בְּהַנִּי (which does not appear in the LXX or the MT) is uncertain. The בְּהַנִּי is the Hebrew בֵּית “house,” but the ανία has been transliterated back into Hebrew as (1) גניא in agreement with the גניא (’anyā) in the Peshitta and Old Syriac (contra the גניא [’abara] in John 1:28), (2) לֹנְנַה, (3) לֹנְנִי, (4) לֹנְנִי, (5) לֹנְנִי which appears in Neh 11:32, and (6) לֹנְנַה/חַנִי, which appears here in the STT. The מ instead of an ע, in the STT may simply be a variant like that found (A) in Psalm 97:11 where the מּוֹר “light is sown” is to be read with the Septuagint as מּוֹר “light appears” and (B) in Neh 4:11, where the Hebrew יֹמִים “being laden” should be read with the Septuagint as יֹמִים “in battle array.” If this is the case, the לֹנְנַה of Neh 11:32 and the לֹנְנַה/חַנִי of the STT could be the same place and could be identified with Beit Ḥanîna 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-ʾAzariyeh, 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 בֵּית עַבְרָא (not from בֵּית עַבְרָא and Bethany from בֵּית עַנִי (not from בֵּית עַנִי, בֵּית עַנִי, or the like). If so, the בֵּית עַבְרָא would be the cognate of the Arabic أَبْرَاءُ (ءَبْرَاءُ) “he put anything into a good or proper state” (such as preparing a palm tree for pollination or preparing a snare); and the بَنْت.uk would be the cognate of أَنَيْيَةُ / أَنَيْيَةُ (anayya) “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 בֵּית עַנִי of the STT (= Beit Hanîna). Priority can be given to Origen’s יָנִי or to בֵּית עַנִי, as I proposed in a separate study on Deut 15:4 and 15:11, where I concluded:

Any appeal to John 12:8 (τοῦς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἐαυτῶν, “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 תֶּהָנָה "house" and קְדֹּם "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 inevitabil-

**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 ירהנ�א, which Howard translated as “they grieved among themselves.” Given the fact that in standard Hebrew lexicons only two lexemes are cited for לְגַלֵּל (stem I “hurt, pain, grief” and stem II “to shape, to fashion,” such as the making of an אִיבֶּד “idol”), Howard’s translation is understandable. But there was a third lexeme in Hebrew which was the cognate of the Arabic غضب (gadiba) “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, אַסְטַעְסַּב (ista’gadaba), which is a perfect match for the SST ירהנ�א “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, ḫאֲרַבְכָּנָה עָמָר יִשְׂרָיֶל לְתוֹלְמֵרֵיָהוֹ “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 ḫאֲרַבְכָּנָה “in that evening” of 21:28 can be better read as the second and third words of 21:17, בַּעֲרָבָהוּ יִתְנַעֲבֶר וּלְתוֹלְמֵרֵיָהוֹ “and he left that evening and went outside,” and the לְתוֹלְמֵרֵיָהוֹ of 21:28 can be moved to 21:6, in agreement with the οἱ μαθηταὶ in the Greek text. Otherwise, the לְתוֹלְמֵרֵיָהוֹ could be emended to לְתוֹלְמְרֵי הָלַלְמְרֵי, “to his critics,” with the הָלַלְמְרֵי “critic” derived from לָלָמ (lālim) “to blame, to censure,” הָלָמ (talwim) “censure,” and לָלָמ (la’im) “critic, accuser” (Lane, 1893: 3014; Wehr, 1979: 1037). In this case the ה of the הָלַלְמָרֵי would be the same as the preformative ה of הָלַלְמָרֵי.

The הָלַלָמְרֵי the STT of 21:31–32 was translated by Howard as “violent men and harlots,” the same translation of הָלָמְרֵי appearing in 9:10,11 and 11:19, which is based on (A) הָלָמ, stem I, “to break open /through, to be
lawless, licentious, dissolute, unrestrained,” and (B) טָבֻּרַה, stem II, the cognate of the Arabic فَرِض (farada) “he apportioned,” فَرُض (fard) “an obligatory apportionment,” and فَرِيضَة (fariṣat) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane 1877: 2375). Hava (1915: 556) included أفَّرِض (afarada) “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 ἀποφημία behind the Greek τέλωνης “tax collector.”

The πόρνη “harlot” in 21:21–32 appears as עִירָשָה “the holy (women)” in the STT. The masculine עִירָשָה and feminine עִירָשָת translated as “cult prostitute” were used as synonyms for לַא-תֵּהוּת קָרָשָת and נוֹהֵה “harlot,” as in Deu 23:17 מִבֶּנֶת יְשֵׁרְאֵל וְלֶא-יְהוֹת קֶרֶשׁ מִבֶּנֶת יָשׁוֹרֵא “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 ἐσται πόρνη ἀπὸ θυγατέρων Ἰσραήλ καὶ οὐκ ἐσται πορνεύων ἀπὸ υἱῶν Ἰσραήλ “There shall not be a harlot of the daughters of Israel, and there shall not be a fornicator of the sons of Israel.”

- οὐκ ἐσται τελεσφόρος ἀπὸ θυγατέρων Ἰσραήλ καὶ οὐκ ἐσται τελισκόμενος ἀπὸ υἱῶν Ἰσραήλ “There shall not be a sorceress from the daughters of Israel, and there shall not be an initiate from the sons of Israel.”
Thus, the Hebrew תֶּהָשְׁטַחַת "holy ones" need not have sexual overtones. But, given the πόρνη “harlot” in the Greek text it seems certain that תֶּהָשְׁטַחַת here equals הָנָּה "strumpets."

In 21:32 the STT closes with these five additional words not found in the Greek text: לֹא מַאֲנוּ לְשׁהוֹת יְשִׁיעַת בְּהַרְפָּה "Whoever has ears to hear, let him listen acutely!" Using standard Hebrew usage, Howard translated the בּוֹרָפָה as “in disgrace.” But, given the בּוֹרָפָה "in wisdom" variant in ms A, a synonym of בְּהַרְפָּה seems more likely. The desiderated meaning is found in the Syriac cognate سَفُطُ (ḥārap), used in the phrases سِفُطُ وَمَعَ (ḥārip zū’e2) “agile, quick witted, acute in body or mind,” سِفُطُ سَيْبُ (ḥārip ḥayyeh) “keen-sighted,” and سِفُطُ لَدهْ (ḥāripi lešana’) “ready of speech” (Payne Smith, 1903:158). Following this pattern, the سِفُطُ when used with אֵזְוִים "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:

בֵּעָתָּה חֵרְיוֹת אֶמְרָה יֵשׁ יָלְפָהּ רהֹודָה לְלִסָׁהּ וְלָסָׁהָה

“At that time Jesus said to his disciples and to a company of the Judeans.”

Additionally, there is the נא “please,” the הָדְרוּ עַל “the sower,” and נַעֲרָה נַעֲרָה נַעֲרָה "one honored.” In Jesus’ question to his critics after he told the parable he spoke of ὁ κύριος τοῦ ἀμπελώνος “the lord of the vineyard,” which appears in the
In the STT the sequence of actions is (a) "planted," (b) נַעֲרָה "he fenced in," (c) רָדָב "he built," (d) יַמְסִל "he hollowed out," (e) רְפֵּסִרְב "he entrusted it," and (f) וָלֹמ "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. In the STT the "honorable man" entrusted the vineyard to his servants, but in the Greek text the "householder" (ὁικοδεσπότης) rented the vineyard to tenant farmers (ἐξοδεύω αὐτὸν γεώργοι). 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 υἱὸς "son" and λίθος "stone," but in Hebrew the wordplay with רְ.scene "son" and בּ.א "stone" was quite obvious. The רְ.scene who was killed while on an errand for his father was like the rejected רְ.scene: anyone who kills/falls upon the רְ.scene/רְ.scene 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 רְ.scene and to kill the רְ.scene. The Greek Synoptics state ζητούντες αὐτὸν κρατήσαν "they tried to arrest him," whereas the STT in 21:46 reads יִבְחַשֵׂה לְדַם "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 ἡμέρα “bridal chamber, wedding ceremony” are not a perfect match, but the ἐσπαρτῶν “meal” and the κήρυξ “feast, banquet” make it quite clear that the wedding ceremony will be followed by an elegant reception. The biggest difference is in Matt 22:4, where the king said, “I have made ready my dinner, my oxen (ταῦτα ὄντα) and my fatted calves (σιτίστα) are killed, and everything is ready.” But the STT has νυφά “birds” instead of “fatted calves,” found in the Greek. The Hebrew Vorlage behind the σιτίστα could have been one of the following:

• יְרֵאָה מַרְבִּכְוָק (“fatted calves,” like the יְרֵאָה מַרְבִּכְוָק in I Sam 28:24);
• יְרֵאָה אָבוֹז (“fatted calves,” like the יְרֵאָה אָבוֹז in Prov 15:17);
• יְרֵאָה בְּרוֹאָה (“fat oxen” like the יְרֵאָה בְּרוֹאָה in I Kings 5:3).

This third option can readily account for the difference between the νυφά “birds” and the σιτίστα “fatted calves.” If the נ of the יְרֵאָה מַרְבִּכְוָק were elided and the ב of יְרֵאָה בְּרוֹאָה were missing the resulting יְרֵאָה בְּרוֹאָה would match the יְרֵאָה בְּרוֹאָה “fattened fowl” found in I Kings 5:3. If this rare יְרֵאָה בְּרוֹאָה were in the Vorlage, it was replaced in the STT by the more common νυφά. But in the Vorlage behind the Greek text the
“fowl” suffered a pseudo-correction to when it was mistaken as a parallel to the preceding “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 כְּבָרָה used for the fattened fowl of King Solomon’s table. This כְּבָרָה 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,

"some went into the city and some to their businesses."

But the Greek text has them going εἰς τὸν ἱδρυόν ἄγρον, δὲ ἐπὶ τὴν 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: "city” became יֶרֶד "field/ farm" (= ἄγρον). Given the parallel nouns "commerce” and ἐμπορίαν “emporium,” the use 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

"he sent an [army and destroyed] those murders and burned their houses with fire."
The Greek text reads the same but with this difference: καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν “and they burned their city,” whereas the STT has בחרים ירה “they burned their houses.”

The בירת “city, citadel” (in Est 1:2; Dan 8:2, etc.), became πόλις in the Septuagint and civitas in the Vulgate. This בירת (or with scriptio defectiva בירם) “their citadels” (= πόλις αὐτῶν) was a misreading of the בירה “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 ἔκβαλε τὸ αὐτῶν ἐξ ἐκ τῶν σκότων τὸ ἐξωτερον, “cast him into outer darkness” appears as יрошליימה בראום, “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 ποιημονες τε καὶ ἀγαθοὶς “good and the bad” (σωμεροὶ רעים) 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 πονηροῖς / רעים “bad ones” at the banquet, only one “friend” (ἔταιρος/אוח), 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,

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 רושיאת אללי מתלמגיריה עב פריצים מגוורדים, “they sent to him [Jesus] from their disciples along with tax collectors from Herod.” This “tax collectors” in ms A does not appear in ms D and was read as פורשים “Pharisees” in mss LBCEFGH. (As in Matt 8:9, the פורשים could be a variant spelling of מורהים “horsemen/celeres” or מורים “equestrians/equites.”) As noted (77–78, 266), the Hebrew פֶּרֶשׁ, stem II, is the cognate of the Arabic (a) فرض (farada) “he apportioned,” (b) فرض (fard) “an obligatory apportionment,” and (c) فرضة (faridat) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane, 1877: 2375). Hava (1915: 556) included (d) أفراح (afarada) “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 פֶּרֶשׁ behind the Greek τελωνης “tax collector” and the פורשים 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 (תֵּיזֵר / צֵיזְר / ציזור / ציזור / ציזור) or not?” While they failed to entrap him, they apparently succeeded in making him angry. The STT mss ABDEFG read זכר ישיא את נכללותה “Jesus recognized their deceit.” But mss LCH have רוזר ישיא את נכללותו “he became angry with their deceit,” where a כ was read as a ק and the י ני became a part of the verb. All agree that Jesus call his inquisitors חפשים “hypocrites.” It is of interest that the
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νόμισμα τοῦ κήρου “tax money” (= מטבעidadימם) handed to Jesus was a δηναρίου “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 (ΑΥΘΟΥΕ).”

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 ἀνάμαρτισθαι in 22:24, which has no corresponding adverb in the Greek text. In the same verse the STT has also the additional phrase ἀρρενότεροι κ.ι.κ. “when brothers shall dwell together.” In the Greek text of 22:28 the word ἀνάστασις “resurrection” appears, but in the STT the equivalent ἀνάφθαλμις is lacking, and the two phrases are inverted with the question closing the sentence in the STT. In 22:30 the ὁ ἄγγελος ἐν τῷ οὐρανῷ ἐστιν, “they are like the angels in heaven,” appears in the STT as ἰδοὺ ἀνασκευάσεως ἀλλάζει ἐν οὐρανώι “but they will be like the angels of God in heaven.”

The six-fold repetition of θεός in vss 30–32 appears in the STT as ἀλλήλοις or ἀλλίποις in vs 30, as the abbreviated ἡ in mss LC in vss 31–32, and as ἀλλήλοι in mss LBCDEFH, but as ἀλλάζει in ms A. The equivalent of the κ “if so” is not found in the Greek text; but the Κ “but” matches the Greek ἀλλάξ. According to the STT of 22:33, the crowds were amazed at Jesus’s wisdom (ἠσιαία), whereas in the Greek text they were astonished at his teaching (διδασκαλία).
The phrase \( \text{they joined his servants,} \) 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 “together,” and mss EF similarly read \( \text{together,} \) while ms C has \( \text{after him.} \) These variants modify the “they joined themselves together,” or the like. Of all the readings, the \( \text{is the lectio difficilior.} \) The antecedent of the 3ms suffix has to be Jesus. But Jesus had \( \text{followers,} \) not slaves, servants, or worshipers. Jesus’ Pharisaiac 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 \( \text{might suggest.} \) 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 \( \text{when properly identified as the cognate of the Arabic } \) \( \text{“angry, disdainful, scorning or scornful,”} \) and \( \text{“anger, disdain, or scorn, scorn occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride”} \) (Lane 1874: 1935). Thus, the \( \text{in 22:34 means “his [Jesus’] angry scorners.”} \) The Pharisees and Sadducees together made their alliance (\( \)). According to Matthew, this caucus led to another testing of Jesus by a \( \text{“lawyer”} \) (identified as a \( \text{“sage”} \) in the STT, as a \( \text{“scribe”} \) in Mark 12:28, and as a \( \text{in Luke 10:25).} \)

In the STT Jesus was addressed as \( \text{“Rabbi,”} \) 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* (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 אדונינו יכהני in vss 22:43–44 must have been initially לאמר כהני אדונינו, which can be restored by changing the Aramaic כהני to the Hebrew כהני and inverting two words. Jesus’ question was “How is it that David by the Holy Spirit called him Lord, saying as it is written,

נאם הנא לאמר יше לאמונך וראשה אורים והרב לארלך

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 (ὁ λαὸς = λαός) and his disciples. In 23:2 the STT has הדירשים והקהלים, “the
Pharisees and the sages,” but the Greek has oi γραμματεῖς καὶ oi 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.

but according to their ordinances and their deeds do not, because they command but they but do not.

The noun ṣēqēn “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 ṣēqēn 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 ἐξετάσαν “they say” matches the STT ḍārā. However, in the context of Jesus’ criticism of the Pharisees, the ḍārā and the ʿamāl in Matt 23:3 are more likely the cognate of the Arabic ʿamā̀l (camara) “he commanded, ordered, bade, enjoined” (Lane, 1863: 95–98). According to Josephus, the Pharisees were rulers with enough political clout to command.179
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The text in mss LCH contains a dittography of a נ, a misreading of a ב as a ב,180 and the loss of another ב. The Vorlage no doubt had וּנְשָׁרָה הָטְנָקֶנְיַרְתִּים in the Vorlage as a נ, and of a ב as a ב. The Greek οὐ θέλουσιν “they are not willing” matches the STT דְוַרֵי, 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 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν “for they make their phylacteries broad” does not match the STT which has וּנְשָׁרָה הָטְנָקֶנְיַרְתִּים יַרְדִּים “they are wearing expensive garments,” and יַרְדִּים נָרֹאִים פִּילִיאֵל יָרְדִים נָרֹאִים “large tassels called phiblions.” 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 (מִלְאָכָה) at the head (table) in the banquet halls,” and the ones seated (מִלְאָכָה) first in the...
synagogues.” The לְדָעַת הָעַזְבָּתוֹת 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 הָרֹשֶׁע, with the reflexive element built into the form, the same as a verb in the Hithpa‘el. Thus, the לְדָעַת “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, φιλοσοφίαν δὲ ... τοὺς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς “they loved . . . the salutations in the market places.” The ἀσπασμός could involve an embrace, a kiss, or genuflection; and, as an act of obeisance, appears in parallel with וַיְכַנְעוּ “to kneel” in Est 3:2–5,יָרַע והיוו “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 מָרָב מָרָב /Rabbi, which equals “My Great One/My Master” or לְבָן “Lord, Master.”

The STT lacks the upō τῶν ἀνθρωπών “by men,” which ends 23:7. The equivalent מָן “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 upō, in 23:8 it has the verbs וָדוּ הנשָׂא “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 שָׁמַעְתָּם סְגֵנְרֵים “that you are closing” of mss BDEFG (which matches the κλείετε “you shut” in the Greek text) and the שָׁמַעְתָּם שְׁעֵרָה “that you are closing the gate of” in ms A (reading here שָׁעֵר for its שְׁעֵר). 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” (ὄτι ἐφάπαξ τὴν κλείόν τῆς γνώσεως). As in Isa 5:23 and 17:1, where αἴρω translated the verb πόρος “to take away, to turn aside,” Luke’s Hebrew Vorlage may have read סְגֵנְרֵים מַפְתַּח רֵעַת. If so, the מַפְתַּח could be read either as (1) מַפְתַּח “key,” (2) מַפְתַּח “entrance,” or as (3) מַפְתַּח “from the door.” If the מַפְתַּח is “key” then the מַפְתַּח must mean “you took away (the key of knowledge).” If the מַפְתַּח 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 סְגֵנְרֵים “you turned” but סְגֵנְרֵים “you closed,” which survives in the STT as the participle סְגֵנְרֵים in mss ABDEFG;

- the מַפְתַּח in the Vorlage was not מַפְתַּח “key” but מַפְתַּח “door, entrance”;
The Vorlage read "you closed the entrance gate of the knowledge of the Kingdom of Heaven".81

The Bin אדרס whom the Pharisees kept from having a knowledge of the Kingdom of Heaven included—if not to be equated with—the עם האם, “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 האם is as though he cohabited with his betrothed in his [the עם האם] presence” (Pesahim 49b, Soncino ed., 237).
- “Just as this treasure (סמה) 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 (נבר) 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⁺: “Hear, O Israel, ʻAdonai 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” (καὶ τεσσαράκοντα ὑποστει νεῖν τὰς ρας...
The STT has an additional verb, “you are devouring and dividing the properties of the widow women” (שָׁאֲתָהוּ אֲבוֹלוֹתָם וְתַוְלֶקְרָם נְכֵסֵי נְשֵׁי הַאֲלוֹמָנָה). Another variant is the STT בָּרֶרֶשׁ אָרוֹךְ “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 Hit-tpa‘el participle מַתְעִיטָל “pretending,” which could be a pun or a doublet of the מַתְעִיטָל “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 legitimate improper property transactions.

The STT in 23:15 lacks the ἀρι αὐτὸς καιρὸς τῆς ἁπάτης ἡ ὁμορφαία, “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 γέννησις διπλότερον ὑμῶν. and whenever it may happen you make him [the proselyte] a son of Gehenna twofold more than yourselves. καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γέννησις διπλότερον ὑμῶν. καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γέννησις διπλότερον ὑμῶν. and whenever it may happen you make him [the proselyte] a son of Gehenna twofold more than yourselves.

There is no way to reconstruct a common Vorlage in which ἀρι αὐτὸς καιρὸς τῆς ἁπάτης ἡ ὁμορφαία, “become worse” could have been confused with βιον Ναον ἡμνη “the son of Gehenna.” This difference points to...
two separate traditions for this verse.

The threefold repetition of χρυσὸς “gold” in vss 16–17 is lacking in the STT. Once in each verse the χρυσὸς appears as דָּבָר “matter.” The Hebrew דָּבָר “gold” would not be easily confused with דָּבָר; but in Aramaic דָּבָר “gold” could be (like the confusion, noted above [254, note 153] of the ה as a ר in I Kings 22:49 where נְשָׁר “tithe” appears in the MT
Kethib, with marginal Qere reading נשא “he made”).

In the STT of 23:19 there are two ‘this-or-that’ phrases in Jesus’ question, “which is more: הקברחא את המובא ‘the gift or the altar,’ המובא את הקברחא ‘the temple or the gift?’” In Greek the question τί γὰρ μείζον, τὸ δῶρον ἢ τὸ ἱεροσῶριον τὸ ἁγιάζου τὸ δῶρον; “which is greater, the gift or the altar that makes the gift sacred?” reflects a Vorlage with אִיזוּת יוחר הקברחא את המובא שמחרש את הקברחא קברחא 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 ὅμοσας ἐν τῷ οὐρανῷ “the one swearing by heaven” is lacking in the STT, and its fifth word, νασβιν “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 נֵפִיס “hypocrites” matching the ὑποκρίται in the Greek; and the Greek has nothing matching the STT נָפְלֵי “and committing robbery.” The נָפְלֵי “loops” or “grapes” in mss DG are misspellings of the נָפְלֵי “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 ταυτα “these” at the end of the verse is not the equivalent of the הָדְמַאמהם.
“the commands” in the STT; but the direct object בָּלָה “them” matches the accusative plural קָּכֵּי נַּא “those.”

The הָדוּלַּי “offspring” in 23:24 is lacking in the Greek, which begins with the vocative ὁδηγοὶ τυφλοί “Blind guides!” matching the מנהיגים הטרימיים. But the verb διαλύζω “to filter” in 23:24 does not match the מִרְכָּבִים of the STT. The verb מִרְכָּב, which is a Pilpel of רֶכֶם means “to examine minutely, to deal strictly with” (Jastrow, 1903: 318).

It is the cognate of the Arabic دقيق (daqqa) “to examine minutely.” The definition cited by Lane (1867: 897) fits the Pharisees, as charged by Jesus, to a T: يَتَتَبَوَّنُ مِدَاقُ الْأَمْوَرِ (yatatabba‘una madaqqa‘l’umūrī), “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 subtleties [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 רֲדֹחַ in 23:26 is a scribal misspelling of רָדֹחַ “O hypocrite!” The Greek text has the ὑποκρίται in 23:25, but not in 23:26, which has instead Φαρίσαείς τυφλέ “blind Pharisee!” The STT lacks the τοῦ ποτηρίου καὶ τῆς παροψίλος “of the cup and the plate” in 23:26; and the Greek text lacks the equivalent of the בָּלָה בֵּין בָּלָה in 23:27; but in 23:28 it has τοῖς ἀνθρώποις, matching the בָּלָה there. Another scribal misspelling appears in 23:29 in ms D where אתניאי “the flock of (the righteous)” is a mistake for בֶּן אָדָם / בֶּן אָדָם “the
monuments of (the righteous),” which could be a memorial or “a heap of stones put up to indicate the neighborhood of an unclean place “ (Jastrow, 1903:1265, 1275).

In 23:32 the imperative in πληρώσατε τὸ μέτρον τῶν πατέρων υἱῶν “fill up the measure of your fathers” does not match the participle in ἔνατον κεντησα αμαρτίσα “behaving according to the deeds of your fathers.” In the Septuagint πληρῶσα translates θέρμη, ψάλλε, κλείσ, σφυ, μᾶλα, but not מָשְרָה. The μέτρον could well be a translation of מִשְׁרָה, “a measure of water” which was in the Vorlage, and if so it was a probably a misreading of the מִשְׁרָה “deed” which survives in the STT. The מְשֶרָה here matches the use of the Arabic هَنْجُ (nahaja) in form 10, “to follow in the ways of someone” (Lane, 1893: 2856).

The γῆ ἢ τοῦ ἁτούρος ήτοι τοῦ ἤτοροῦς ἡτούρος... γννη “at that time Jesus said to the crowds of Jews... behold,” in 23:34, is lacking in the Greek text; and the καὶ σταυρώσατε “and crucify” is lacking in the STT. The name Ἰάκχων (Zech 1:1) is spelled as Ζαχαρίας in the Greek of 23:35; but in the STT it is spelled as Ζαχαρία, but the stem Ζαχαρία is unattested in Arabic, Aramaic, or Hebrew. This suggest an aural error by a scribe rather than a visual confusion of a ז and a כ. The vocative Ἰερουσαλήμ Ἰερουσαλήμ “O Jerusalem, Jerusalem” in 23:37 appears in the STT as a prepositional phrase, “these thing will come... upon Jerusalem (יוֹרָהָלֶךְ יְרוֹמֶל).” In the Greek text Jerusalem was charged with ἀποκτεῖνοντας τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους “killing the prophets and stoning those who were sent.” But mss BDEFG of the STT have יהורשע והשלאו תים “and removing
those who were sent.” Only ms A has הָלָם “and stoning,” which matches the λῦθοβολοῦσα of the Greek. The best reading is the הָלָם in ms A, rather than the כָּלָם of mss BDEFG.

The יָדוֹ “Behold!” in 23:38 (and Luke 13:35) is not the equivalent of the לָּם “therefore” in the STT; and the plural יָדוֹ “your houses” does match the singular οἶκος ημῶν.

The doxology in the 23:39, ברוך משהינו “Blessed is our Savior,” can be conflated with the doxology in the Greek: Εὐλογημένος [σωτήρ ημῶν] ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, “Blessed is [our Savior] who comes in the name of the Lord.”

Allison (1994: 115–118) 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. 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
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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 Lev 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): I 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; IQpHab 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; 4QPs 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 I5, 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 יְהַ דִּעְשָׁר יְצָא יְשׁוֹעַ “and it came to pass when Jesus went out.” But the Greek has only καὶ ἔξελθων ὁ Ἰησοῦς “and Jesus went out,” and Mark 13:1 has καὶ ἐκπορευόμενον 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 תראה כל אלה “you see all these”; and the negative δὲ οὐ καταλυθήσεται “that shall not be thrown down” (Matt 24:2, Mark 13:2, Luke 21:6) is the positive שׁהֲלָכֶל יָרֵא “that all will be destroyed.” The שִׁפֶר הִרְאֶת הַמֹּסָר “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 Εἶπὲ 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, שָׁעִירֵי כל אלה העניים ואッシיתוֹל “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 "and they will lead many astray," which matches the καὶ πολλοὺς πλανήσουσιν. But mss BDEFG read “they will lead you astray.” The major variant is in 24:6, where the Greek has μελλήσετε δὲ ἀκοῦειν πολέμους καὶ ἀκοαὶς πολέμων “You will hear of wars and rumors of wars,” but the STT has "when you hear of wars and a company of hosts.” However, the Hebrew need not be read as the feminine equivalent of הָעָרָגָה “associate, friend, colleague, fellow” or of הָעָרָה “company, association, congregation.” These are derived from הָעָרָה, stem I, “to unite, to be joined,” which is the only stem cited in the standard Hebrew lexicons. But there was also הָעָרָה, stem II, which is the cognate of the Arabic خَبَرُ (ḥabar) “he knew, he possessed knowledge (of the real situation),” with the derivative nouns خَبَرُ (ḥabr”“) “information, intelligence, news, notification,” and إحباري (ḥabarī) “a historian” (Lane, 1865: 695–696; Wehr, 1979: 261–262). The ἀκαταστασίας “tumult, insurrection, uprisings, plunder” in Luke 21:9 probably reflects a Vorlage in which the Hebrew “rumor, news, intelligence” was misread as הָעָרָה “war, battle, conflict.” This הָעָרָה is the cognate of the Arabic حُرَّة (ḥirrāt”“) “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 "beware lest you become terrified"
in ms G of 24:6 matches the θροείσθε in Matt 24:6 and Mark
reflect a misreading of the הבהל in the Vorlage as הבהל “you become foolish.”

The signs of the parousia which will be manifest in nature,
in addition to the human military conflicts, include:

- STT Matt 24:7 tumults, grievous famine, earthquakes
- Peshı́ṭta 24:7 famines, plagues, earthquakes
- Old Syriac 24:7 famines, earthquakes
- Matt 24:7 famines, earthquakes
- Mark 13:8 earthquakes, famines
- Luke 20:11 great earthquakes, famines, pestilence,
terrors, great signs from heaven.

The STT of 24:9, ἀνάβειν ἀπὸ τῶν ἄγγυσ in the Greek
παραδώσουσιν ὑμᾶς εἰς θλίψιν “they will hand you over
for persecution,” but neither of these match the συνέδρια
“sanhedrins” and συναγωγαίς “synagogues” of Mark 13:9 or
the συναγωγαίς “synagogues” and φυλακάς “prisons” of Luke
21:12.

The τὸ βδέλυγμα τῆς ἔρημωσεως “the desolating sacri-
lege” in Matt 24:15 in the STT is preceded by the phrase “this
is the Anti-Christ” (ὁ ἀντίχριστος [mss BDEFG] or
ὁ ἀντίχριστος [ms A]). Elsewhere in the NT ἀντίχριστος
appears in I John 2:18, 2:22, 4:3, and II John 1:7, which be-
came שְמוֹ הַכּהֶן הָיִם in the Hebrew translations of Delitzsch
and Salkinson. Nothing in the STT matches the ὁταν οὖν
ἴδητε “therefore when you see,” which begins 24:15. The
שְׁקַדּוֹס הַכּהֶן הָיִם “abomination of desolation” of Dan 9:27 is
not mentioned in Mark 13:14 or Luke 21:20. I Macc 1:54 speaks of the βδέλυγμα ἐρμώσεως 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 λῆρος “to meet” in mss D reflects a scribal misreading of the infinitive λήρος “to take” in which the ρ was squeezed together and read as a π. In 24:20 Howard opted to translate mss BEFH, which have ביהור השבת, instead of the הבחרה/בשת השבת of mss AD. The then אמר חתה ישותלתדרי “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 בראל ריב רביעיה נראני “with a great army and with a dreadful appearance.” Due to a haplography from the כורב of “summer is near” to the כורב 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 υἱὸς “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, וודא אמר ישׁותלתדרי “again Jesus said to his disciples.” Unlike the ר in 24:17 which was squeezed together and misread as a π, here in 24:37 the ברימני נ of בריים should be squeezed and read as the final ב of בריים “in the days (which were to the Son of the Man).” The בראחר in mss ABEF appears to be a mixture of בר “to come” and בֵּית “to
come.” An inexplicable variant—aside from attributing it to two separate sources—comes in 24:38 where the STT reads פְּרֵיִים רְבִּים “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 שְׁנֵים חָרְשִׁים “two (men) ploughing” in 24:40, for the Greek δύο, along with הָאָדוֹן הָאָדוֹן רְשֵׁית “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, לָעֵד אָמַר יְשׁוּעַ לְאֶלְמָרִי “again Jesus said to his disciples” (cf. 24:27, 37; 25:1, 14, etc.) comes again in 24:42, along with the preposition עָלֵי, with Jesus saying “watch with me.”

The שְׂתֵחָרוֹדָה in mss DG of 24:46 appears to be a misplaced and a misspelled variant of the שְׂתֵחָרוֹדָה found in mss ABEF, which is the preferred reading. The needs to be emended to בֵּשְׂתֵחָרוֹדָה and moved to the end of the verse as a variant of the יָמִין “thus,” so that verse reads, “Blessed is that servant whose lord [finds] him when he comes doing as he had commanded him.” The מְבָשִׁיר “his children” in mss DG appears to be a misreading of מְבָשִׁיר מְבָשִׁיר “his good things” which survives in the מְבָשִׁיר of mss ABEFG.

Jesus’ parable of the ten virgins (παρθένοις/בְּתוֹלוֹת) appears only in Matt 25:1–13. In the STT there is again the
transitional phrase, "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 ἡπτών ἡμῶν "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 Ἰδοῦν ὁ νυμφίος "Behold, the bridegroom!" but in the STT a participle was added, ἴδων ἡμῶν "Behold, the bridegroom is coming!" As noted above (239), the γάμος "wedding, wedding feast" and the ἡμίσεστος "wedding ceremony, bridal chamber," in 25:10 are not a perfect match. Nor is the ἡμῶν "Our lord" in 25:11 a perfect match for the Κύριε κύριε "Lord, lord!" And, whereas the Greek has αἱ άλλα νυμφίαν "the other virgins," the STT has τοίχων "the foolish (females)" calling out "at the gate" (ל土豆), 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 λύρα "to them," the μί "who," and שיבא לוחות "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: "again Jesus told his disciples another example, the kingdom of heaven is like." The Greek has simply "Ωσπέρ 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 (הרחקה). 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” (Ῥάφος λήμ μονω). In the Septuagint παρεδόμωμι was used to translate twenty-six different Hebrew words, but ὑπάρχοντα never translated מומן. The τάλαντον “talent” (a coin worth ten mina or one hundred denarii) translated מִלְּרַכּ, which could be מִלְּרַכּ “silver talent” or מִלְּרַכּ “gold talent.” The STT makes it quite clear that the man’s מומן was in gold coins (יודריב). (In Luke 19:12 the man invested ten מִנָּה “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” (אלוהים קנה ממון רוחיות תמהות אחותים). But ms A reads שְׁנִים instead of תמהות, and ms E corrects the תמהות to שְׁנִים. In 25:22 only two more talents (שְׁנִים שְׁנֵה) 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 (μινᾶ) 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” (σκληρός εἶ ἀνθρώπος), but in the STT of 25:24 he used the terms “firm and hard” (נץ רוחיה), without a noun matching the ἀνθρώπος. Similarly, in 25:25 the STT lacks the equivalent of the ἐν τῇ γῇ in the phrase “I hid your talent in the ground.” In the STT the hidden talent was to be
given to "the one who gained five gold coins" but in the Greek text it was given to ἐξοντὶ 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 ὑδρωνομέρεια in ms D has two errors: the ἦ should be a ἐ, and the ἦ should be a ὅ — changes which restore the ὑδρωνομέρεια "and give it," as found in mss ABEFG. Nothing in the STT of 25:29 matches the καὶ περισσευθῆσαι ἐταῖροι "and he will have an abundance." The ἐξοντὶ ἐξοντὶ “that which was intended for him” and the Greek καὶ ἐξίκει “and that which he has” are close but not equivalent phrases. The worthless servant was to be cast “into the outer darkness” (τὸ σκότος τὸ ἔξωτερον), but in the STT he was to be cast “into the darkness of the lowest places” (ἐνμέχρειν ἡθωνίας).

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 נῦן ἢμαρ Ἰησοῦς ἐνλαμβανόμενοι “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 "Ὅταν δὲ ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ "When the Son of the Man comes in his glory." But the STT continues with "when the Son of the Man comes in his revelation," with the הרסאה being a Hoph’al participle “his being exhibited/revealed” rather than the noun הראות “vision.” In the Septuagint δόξα translates twenty-five different Hebrew words, and only once was it a translation of הראות, and that is in Isa 11:3 where the phrase לארלירסא עתני ישומ לארלירסא זיוות יאיהו "and he will not judge by the sight of his eyes” became in Greek οὐ kata τῇ δόξᾳ κρίνει “he shall not judge according to appearance,” a meaning of δόξα cited in Liddell and Scott (1966: 444 [3]).

In Matt 25:33 the γκωυ in mss ABD and the γκωυ in ms G are variant spellings of the γκωυ “to separate, to fence in,” a synonym of the γκω “to separate,” which appears in mss EF. The γκω in 25:34 may well be a ditto mark. The Greek text has οἱ εὐλογημένοι τοῦ πατρός 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 γκω "inherit for yourselves”;
- the γκω "kingdom of heaven”;
- the γκω "until now,” which ends the verse in the STT.

In 25:35 the γκω "wayfarer” matches the Greek γενος “stranger,” as in II Sam 12:4 where the γκω γενος δοιπόρῳ 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:
When did we see you hungry and satisfy you?

When did we see you hungry and feed you?

In the Septuagint τρέψω/τρέψειν translates eight different Hebrew words, but never שבט “to satisfy.” But the verbs naturally go together, as in Deut 8:7–10,

For the Yahweh your God is bringing you into a good land . . . . and you will eat and be satisfied and bless Yahweh.

The שבטש (“we were thirsty”) in 25:37 of mss DG is an error in which the ש of שבטש “thirsty” (in mss ABEF) was misread as a ש; and the והשכוף in ms D is an error for the והשכוף “and we gave you drink” in mss ABEFG. The same error of confusing the ש and the כ comes in 25:38 where והשכוף “we clothed you” was misspelled as והשכוף in ms D. All of 25:38–39 is missing in ms FG. In addition, in ms ABDE there is nothing matching (a) the phrase ποτε δὲ σε εἶδομεν κενον καὶ συνηγγόμεν “when did we see you a stranger and welcomed you” in 25:38, and (b) ποτε δὲ σε εἶδομεν “and when did we see you.”

In the STT of 25:40 מאנת “from my brother(s)” is found in mss BEF and the מたら “from one” in mss AD, with ms G having the mixed reading of מתקלא “from all these like these.” The major difference in 25:40 reads as follows:
As you did it to one of these brothers of mine, of the least, you have done it unto me.

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 (ἐλαττὸν) translates ἡφασσέν “in want, needy, lacking,” ἐρων “little, few,” and ἄνευ “to be insignificant, little, young,” but it was not used to translate ἐννεν “poor” or ἐντὸς “small.” The single use of τούτων “these” is matched by the double use of the demonstrative (ὁ κλαίον and καλαί) in the STT.

In Isa 61:3 the MT עַל אֲלִילֵי זֶה “oaks of righteousness” was translated in the Septuagint as γενεαὶ δικαιοσύνης “generations/family of righteousness.” The Greek translators were aware of the Arabic ال (‘āl/’ill) and إبلا (‘ilat) 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 ال (‘āl) of the Prophet [Mohammed]” means “His followers, whether relations or others: and his relations, whether followers or not.”

The אֲלֵי /τούτων “these” in Matt 25:40 may well reflect this Hebrew cognate. If so, the ἀδελφῶν μου “my brothers” was
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an appositional modifier of the ἕνι τοῦτον (= “one of my followers”), just as the ἀνήλιον (= = “my followers/family” was the appositional modifier of ἀδελφός “my brothers.”

In the STT of 25:32 the assembly before the Son of the Man was from ἀνήλιον δόγματι “all the nations,” which matches the πάντα τὰ θυβήν in the Greek. This would not be a judgment of the Gentiles (ὁδήγημα) only but of all people with Israel included as the ἀδελφός ἀρχηγός “holy nation” (Exod 19:6) and as ἀδελφός ἀρχηγός “the great nation” (Deut 4:6).

Extra words in the STT in 25:41–46 include: (25:41) ἀνήλιον, ἀνήλιον, ἀνήλιον, ἀνήλιον; (25:44) ἀνήλιον, ἀνήλιον, ἀνήλιον, ἀνήλιον; (25:45) ἀνήλιον, ἀνήλιον, ἀνήλιον, ἀνήλιον; and (25:46) ἀνήλιον, ἀνήλιον, ἀνήλιον. In 25:43 mss DG are missing the ἀνήλιον found in mss ABEF, where the ἀνήλιον matches the καὶ ἐν φυλακῇ “and in prison.” In 25:45 the STT lacks the equivalent of the ἀμήν “Amen, truly” and in 25:41 the Devil (διάβολος) was named “the Satan” (דָּאָשְׁמָן).

MATTHEW 26:1–13

The first word in the STT of 26:1 (יוֹדֵל “and it came to pass”) and in 26:2 (יוֹדֵל הַדַּעְשָׁה “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” (בֹּרֵר הָיוָהoro), a phrase not found in the Greek text. But the STT and Greek text agree that Jesus was headed for crucifixion (ἐν τῷ σταυρωτῷ θηνατί), which appears as פֶּלֶג “for hanging/impaling” in the STT, which was a synonym of (a) the Aramaic פֶּלֶג “to hang, to crucify” and the Syriac פֶּלֶג (nezdqep) found in the Peshitta and the Old Syriac, and (b) the Hebrew פֶּלֶג “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 סנינים של halkim) and the elders of the people (οἱ πρεσβύτεροι τοῦ λαοῦ = STT נوسائل יהודים). Neither Mark nor Luke mentioned where the conspirators met; but in Matt 26:3 it is identified as the courtyard (αὐλή = חצר) of Caiaphas (Καίαφας = קאיפס), the chief priest (ἀρχιερέως = STT נוירך halkim) 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 בכת תנייה/אנתנה, 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 בכת תנייה (= Beit Ḥanina) in 21:17 or the בכת תנייה/אנתנה of 26:6.

The ἀλαβαστρον μύρον βαρυτίμου “alabaster flask of precious ointment” matches the STT בַּל מישרה יקרת, but the בַּל “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 γανακτησαν “they become indignant” appears as ירהו להם מאי, which Howard translated as “and it was very displeasing to them.” But with this transla-
tion of it is difficult to account for the variant in ms G, which reads "against a beautiful woman." (This is the cognate of the Arabic safara (safara) which speaks of a person’s face shining with happiness [Lane, 1872: 1370–1371]).

However, once ḫřy, stem IV, comes into focus all of the pieces of 26:8 fall into place, including the מָדוֹר הָאָשֶׁר "why" in 26:8, which is not reflected in Howard’s translation. The rare ḫřy, stem IV, is the cognate of the Arabic رغى/رغو (ragawa/ragáya) “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 ḫřy should be read as the plural לֹאָם they grumbled/uttered a cry,” with the ~hl expressing the reflexive “among themselves” (GKC 135). The restored text reads,

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 ἀγανάκτεω “to be indignant, to be angry” in the Greek texts of Matt 26:8 and Mark 14:4; and the Еἰς τί ἡ ἀπώλεια αὐτῆς; “Why this waste?” is a perfect match for the מַדוֹר הָאָבְרֹת הָזָה.

The woman’s anointing Jesus upset different people. In Mark 14:4 there is the indefinite ἢσαν δὲ τινὲς “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);
- γνώσει 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:

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 ὁ Ἰησοῦς εἶπεν αὐτοῖς ὁ Ἰησοῦς ἡμῖν τῆς αὐτοῦ ἐστιν λόγος was an editorial addition affirming Jesus’ omniscience, an issue which was debated during the Arian controversies that led Athanasius
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(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’ εὐαγγέλων) may well reference Deut 15:11, ‘the poor will never cease out of the land.’ It was not an absolute statement but a relative one made while he was in בֵית עֵנִי “Poor Town” (see pp. 231–232). According to the Greek texts Jesus said “what she has done will be told in memory of her” (εἶς μνημοσύνου αὐτῆς). But mss ABG have
“what this (woman) has done will be told in my memory.”

The misreading of the original חֶרֶנֶה / הֶרֶנֶה “her remembrance” as חֶרֶנֶה / הֶרֶנֶה “my remembrance” reflects the misreading of the י as a י, as in the mistake in Num 30:3 and the י / י 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 ישָׁרָיָהוֹת was spelled as יָשָׁרָיָהוֹת (mss BD), יָשָׁרָיָהוֹת (mss AEF), יָשָׁרָיָהוֹת (ms G), which approximates the Old Syriac and Peshîṭta (skryûta), though it lacks the Greek Ι and the initial א / א in the STT. In the Hebrew translations of Delitzsch (1883) and Salkinson (d. 1883) the ישָׁרָיָהוֹת became ישָׁרָיָהוֹת, which departed from the ישָׁרָיָהוֹת of Battista (1660). Jastrow (1903: 1413, 1417) cited the Hebrew masculine plural noun קָרִים / קָרִים “persons called up to read from the Scriptures” and the קָרִים / קָרִים “those called up to read from the Torah,” i.e., lectors. This קָרִים is a cognate of the Arabic قارئ (qârî¯) “a reader/reciter of the Qur’ân,” and similar to the Arabic قارئ (qurrâc) “a devotee, one who devotes himself/herself to religious exercise” (Lane 1885: 2504, from قارئ (qaraç) “to call, to read, to recite [Scripture]”).188

The question in 26:17, Ποῦ θέλεις ἐτομάσωμέν 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 θελείς “you wish”; and its של הנק’a “which is for the festival of (passover)” is lacking in the Greek text. Likewise, the שירבון ליבי “whose heart makes him willing to do” (like the אשר יבבנה ליבי “whose heart makes him willing [to give]” in Exo 25:2) is lacking in the Greek. On the other hand the STT נפל “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 κατάλυμα μου “my guest room” and to the ἀνάγαιον μέγα ἑστρωμένον [ἐστομένον] “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 ματ or באתא for the Greek אמן “verily, Amen!” Instead it has an additional prepositional ליהם “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 εξ ὑμῶν παραδώσει με = ἐνίκηρεν). However when the verb is repeated in 26:23, mss BEDGH have “he will sell me,” with only mss AF repeating the ἐνίκηρεν. But this is clearly a scribal error in mss AF (repeated in 26:25) for all the manuscripts read ἐνίκηρεν 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:

הכֹּל הם יאכילים בערפה אשה
לָכֵן לא הכינים של של וככרות השמדות
ריאמר ליהם ישי 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 Πάντες ἐξ αὐτοῦ πάντες “Drink from it [the cup] all of you” in 26:27 matches the STT, but the STT adds λεβήρι “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 (으며ירת ח棽ית),” with the adjective חleen, matching the καὶ λος “new” in a number of sources, including mss ACDWλΦ, Old Syriac, Peshitta, and the Vulgate. Jesus promised, “I shall drink it with you new in the Kingdom of my Father (τῇ βασιλείᾳ τοῦ πατρὸς μου), which matches the ms A— in contrast to the במולחוDECLARE ms BDEFG “in the Kingdom of Heaven” in mss BDEFG.

MATTHEW 26:30–46

In 26:30 the STT lacks the equivalent of the καὶ ψυμνη-σαντες “and having sung a hymn”; and the εξηλθον “they went” appears as the doublet ἐλευθερα “they went and they went out,” with the variant ἐρθερ “they returned” in mss ABEF for the ἐλευθερα in mss DG. The ἐρθερ 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: ναί οἱ πάντες ἐλευθερα, 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 υμεῖς σκανδάλισθε θήσεσθε 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 הָעַטָּה, which was read by the Greek translator as the equivalent of the reflexive זָעַטָּה “you will desert each other.” Given the occasional interchange of the ז and ה, as with צָעַק/ צָעַק “to cry out” and הָעַל/ הָעַל “to exult,” the equating of צָעַת with צָעַת is not problematic. However, the צָעַת in the STT remains the preferred reading even though it is unlikely to be צָעַת, stem I, “to grieve,” as translated by Howard. In the context of Jesus’ quotation from Zech 13:7, הָאָתַחְרֵהוּ, הָאָתַחְרֵהוּ “strike the shepherd and the flock will be scattered,” the צָעַת in Jesus’ imperative was most likely צָעַת, stem III, “to bind together,” the cognate of the Arabic עֲשַׂבָּה (‘ašaba) “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, הָעַטָּה הָעַטָּה 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 (הָלָל) to them in Galilee. (The προάξω “I will go ahead” probably reflects a Vorlage with הָלָל “to go up” rather than הָלָל “to reveal.”)

Peter’s response to Jesus in the STT of Matt 26:33 included also the word צָעַת where the Greek again has σκανδαλίζω “to desert, to anger, to cause (someone) to sin.” In this case the verb may well be צָעַת, stem IV, the cognate of the Arabic
“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'ān 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 (לצל) with you nor forsake (לזון) 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” (לצל עצבה תולא =) pledging even to die with him.

To be sure, Peter came to grief (לצל), 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: Περίλυπός ἐστιν ἢ ψυχή μου ἔως θανάτου “my soul is sorrowful even unto death,” and this phrase matches the STT נפשי מתעצבת נר מוה. The next phrase has its variants, with the Greek text having Jesus telling Peter and the sons of Zebedee: μείνατε δὲ καὶ γρηγορεῖτε μετ’ ἐμοῦ “wait here and stay awake with me.” But the STT reads כحسبני שמורני נמי “support me and be on guard with me.” In the Septuagint μένω translates sixteen different words but כحسب is not one of them. On the other hand, γρηγορέω translates כ보호 “to keep watch, to be wakeful,” which appears together with שמור in Psa 127:1, Prov 8:34, and Ezra 8:29. The STT mss EF have שמורה שמורה שמורה instead of the שמורה of mss ABDG.

In 26:39–45 the STT has a number of words which have no counter part in the Greek text, including:

- לאמ “slowly, slowly” 26:39,
“and said” 26:39,
“to be” 26:29,
“for truly” 26:41
“to go to him they see thou,” which appears in ms A as “to go to his maker, but . . .” 26:41
“sick” 26:41,
“saying” 26:42,
“Jesus” 26:45,
“to the area/district” 26:45.

By way of contrast, except for mss BG, the STT lacks an “my Father” to match the Πάτερ μου in 26:29; and all manuscripts lack a matching Πάτερ for the Πάτερ μου in 26:42. The imperatives “sleep and rest” in 26:45 match the καθεύδετε το λοιπόν 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, “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 “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 ΧΡΙΣΤΟΣ in the STT and in its Vorlage may not mean ἁμαρτωλοί “sinners.” As discussed above (98–99) with reference to the Roman centurion’s identifying himself in Matt 8:9 as ΧΡΙΣΤΟΣ ἸΟΥΔΑΙΟΣ “a provost, a super-
intendent,” אדמת is the cognate of the Arabic أدمة (’adamat) “provost” and the حاوت is the cognate of the Arabic حاوت (hawit / haya’t) “one who guards, protects, takes charge” as in the expression حاوت أمر (huwwatu ‘amr) “superintendent of an affair” (Castell 1669: 1156; Lane 1865: 671; 1868:1999). This אדמת may be a by-form of the Aramaic אדמתאיכ, stem I, “to be imperious, to lord it, to ask petulantly, to show one’s self to be noble” (with the interchange of the א and א as with 다 (“one” and פור “only one”). Thus, in light of the different etymologies and the way the narrative unfolds, Jesus was betrayed into the hands of the אדמתאיכ, i.e., “the authorities, those-in-charge,” which included Roman officials and Jerusalem’s religious leaders. Excluding Jesus, everyone would have been an אדמתאיכ “sinner” (stem II =خطي [hatiya]) but only a few were recognized as being אדמתאיכ/אדמתאיכ/אדמתאיכ “nobles in charge/authorities” (stem I = حاوت (hawit) (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 אדמתאיכ אדמתאיכ אדמתאיכ “the princes of the people,” which parallels the אדמתאיכ/אדמתאיכ “nobles in charge/authorities” mentioned in 26:45. Several errors appear in ms D in 26:48, including the misspelling of מופת “the one betraying him” (found in mss EF) as מופת “they betrayed him.” The אדמתאיכ should be read as אדמתאיכ which appears in ms A. Ms D is also missing the אדמתאיכ found in mss ABEGF, (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, “My beloved, what have you done?” But in the Greek text Jesus said ‘Εταίρε, ἐφ’ ὅ πάρει “Friend, why are you here?” (RSV) or “Friend, do what you are here to do” (NRS). In the Septuagint ἑταίρος translated ἱππός, but never ἠλέφ. In Luke 22:48, Jesus called Judas by his name when he asked, Ἰουδᾶ ἐξέλιμψεν τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; “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 ὢν οὐκ ἔχετε μαχητής μετάθισεν “he struck a servant, one from the servants of the priests,” which differs a bit from the Greek, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως “and he struck the servant of the high priest.” The ἔσχατον “to draw (a sword)” in 26:51, 52 is misspelled as ἔσχατον in mss DE in 26:52. The proverbial πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαιρῇ ἀπολοῦνται “all who take the sword will perish” is worded a bit differently in the STT: οἱ ἄλλοι ἔμεροι ἤρθαν τῇ δόξῃ τοῦ θεοῦ “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, ἢλάμεν ὅτι μὴ ἐπιστρέψω ἐμοὶ ἀπὸ τοῦ παθήσας “Do you not think that I can attack my enemies.” The Vorlage of the Greek text must have
been לֶא אָמַר לָא אֲבָל לֵאמֶנָה בַּאָבִי, with the לֶא negating the subordinate verb, whereas in the STT the לֶא negates the primary verb. The error in the STT was the misreading of the בַּאָבִי “with my Father” as בַּאֵרְבִּי “with my enemies.” The semantic range of בַּאָבִי 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 בַּאָבִי was misread as בַּאֵרְבִּי (which became בַּאֵרְבִּי with scriptio plena), the first definition was required. (The translation of בַּאָבִי as “you think” rather than “you understand” matches the meaning of בַּאָבִי in Job 31:1.)

Another difference between the STT and the Greek text appears in 26:53b, where the Greek reads καὶ παραστῆσομαι μοι “and he would provide me,” and the STT has רַּאֲכֶל לָא ”and thus to me.” But the רַּאֲכֶל is a error for רַּאֲכֶל “and he will prepare,” which matches the παραστῆσομαι. 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 re-constructed 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 נַעֲלָם נַעֲלָם with נוֹכַב. In 26:55 the נוֹכַב matches the οὐκ ἐκρατήσατε 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 Τησσοῦν “then those who seized Jesus,” and, in lieu of οἱ πρεσβύτεροι “the elders,” the STT has מַהֲרֵרֵשֶׁם “and the
Pharisees.” Once Jesus was arrested he was taken to (the house of) Caiaphas (ךיאפוש) the high priest. The STT has Peter entering the house (בֵית) of Caiaphas, but the Greek Synoptics have him entering and sitting in the courtyard (אўלή)—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 ὑπηρέτων “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 ἀρχιμένης “craftsmen” (Howard’s translation). But the ἀρχιμένης is open to multiple interpretations, including:

- ἀρχιμένης “craftsmen, master-workman” (Prov 8:30; Jer 52:15);
- ἀρτέσις “to confirm, to support,” which in the Hiphʿīl means “to trust, to believe,” along with the exclamatory “Amen!”
- ἀρχιμή the cognate of the Arabic أمن (ʾamīn) “a person in-trusted 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);
- ἀρχιμή the cognate of the Arabic أمان (ʾamān“n”) “protection, safeguard” and مأمون (maʾmūn) “an aid, an assistant, a synonym of عون (ʿūn) [here apparently meaning, as it often does,
an armed attendant, or a guard’” (Lane, *ibid.*).

Thus, the אָנָחִים (a plural participle) with whom Peter was sitting or standing (Matt 26:58; John 18:18) were probably not מלאנים 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 συνεδρίον ὁλον “the entire Sanhedrin.” The STT of 26:59 labels those in the Sanhedrin as פָּרָשִׁימ “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,  

\[\text{ἀπ’ ἀρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.}\]

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,  

\[\text{עָרִי תָּרָא בֵּן הַאָלָל יִשָּׁבֶת לְיִמָּךְ נָבוֹרָת הַאָלָל נַא בֵּעֵבֶר שֶׁחַקִּים}\]

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 ἐβλασφήμησεν . . . ἥκούσατε τὴν βλασφημίαν “he has blasphemed . . . you heard the blasphemy.” In the STT the response was stated
THE SHEM TOB

differently. Were the STT a translation from the Greek one would expect the βλασφημείων / βλασφημία to be translated by בְּרִית אֱלֹהִים or בְּרִית הָאֱלֹהִים “bless God” and בְּרִית הָאֱלֹהִים “bless the God.” This usage of בְּרִית 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, מָה רָאָתָה “what appears to you that is equitable to do?” corresponds to the Greek τί υμῖν δοκεῖ; “what do you think?” (with Mark 14:64 asking τί υμῖν φαίνεται; “what appears to you?”). The answer to the question was a common response: Ἰησοῦς ἔθετε τινὰς δίκαιον “he deserves death (STT); Ἰησοῦς ἔθετε τινὰς δίκαιον “be deserving of death” (Matt 26:66); Ἰησοῦς ἔθετε τινὰς δίκαιον “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 על שבעה “upon the shoulder.”

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<th>STT</th>
<th>MATT</th>
<th>MARK</th>
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<td>spit in face</td>
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<td>slap face</td>
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The STT in 26:69 has Peter standing (דָּהַר נַעֲמָה) at the entrance of the courtyard when the maid came up to him and asked, “Were you not standing (דָּהַר אֲדָמָה ... דָּהַר נַעֲמָה) with Jesus the Galilean?” But the Greek text has Peter sitting outside in the courtyard (ἐκκαθησομαι ἐξω 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 ἔσοθα 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 [παριστημένα].)

The "to the ones crossing" in ms D of 26:71 is an error for the "to the ones standing" in mss ABEFG. Another error is the omission in ms A of the ἤδη in the phrase ἤδη ἠνεματεν γιὰ Σιὼν "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 ἦλθα of “Peter lied to her” and the ἦλθα of “he said to her” (26:70); the ὑπὲρ of “again Jesus denied it” (26:72); the βοήθεα in the phrase “the bystanders in the courtyard came up” (26:73); and the ἔσχατα 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 ἀπὸ ἡμῶν ἀποκριθη λέγει ἃ "you are from the friends of this prophet, it is clear from your speech” is not a translation of καὶ σὺ ἔστω ἑαυτῷ εἰς, καὶ γὰρ ἡ λαλία σου δὴλον 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 נרולי הדבורה "the chiefs of the sages" and the נרולי הרמונטי "the elders" (who were called נרולי הרמונטי "the chiefs of the people” in 26:3 and נרולי הדבורה "princes
of the people” in 26:47) decided to slay Jesus. In agreement with the נרולי הדורות “chiefs of the priests” in 27:3, Ms A in 27:1 reads הדורות “priests” for the נרולי הדורות “sages” in mss BEFG. This matches the oi 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 שמעל כל שמעל “unanimously” (literally, “that from all and all”) which is lacking in the Greek. Once condemned Jesus was taken to the house of Pontius Pilate (לברת פאטינ פילב’. The STT has the extra word “house” and both names, Ποντιάς Πιλάτος, matching mss ACKWXΔΘΠ (mss ΑΒΛ have only Πιλάτος, as in Mark 15:1). The name Pontius is variously misspelled as פרטס פרטיס פרטיס פרטיס פרטיס פרטיס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמס פארמ

The Judas, the one betraying him” in 27:3 appears simply as the name ייוו 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 ליוו “to the chief priest” and the plural ליוו “to the elders of the people.” The plural ליוו appears again in 27:6, where the chief priests said according to the Greek text,
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:

לֹא יִקְנֶה שְׁנֵי־שֶׁם יָפְלֵים מִמָּעָה בָּשָׂרוֹשִׁים

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 הַכְּחָרִים is a misspellinged חָכְרִים “it is rightly established,” a Hithpolel of חָכָר, “to fix, to be firm, to determine.” The רְדָמוֹ is a homograph of “bloods,” as in the רְדָמוֹרֵם “a bridegroom of bloods” (Exod 4:25), and the noun רְדָמוֹ “price, value, payment, compensation, equivalent” (Jastrow, 1903: 313). The Greek text of 27:5 does not mention the rope רְדָמוֹ that Judas used to hang himself. In 27:7 the “Potter’s Field” (with initial capital letters following the Greek τὸν Ἀγρὸν τοῦ Κέραμεώς) appears in the STT “the field of a man, a potter of clay” (שֶׁדֶר אֲדָם יוֹנֵר הָרְס).

In the Greek of 27:8 this field became known as Ἀγρὸς Αὐματος “Field of Blood,” but in the STT it became known as רְדָמוֹ לְדָו “Tent of Blood.” The tent and field are obviously not translations of each other, and there is no graphic similarity between הָרְס “tent” and the words for “field” (בר,
which could cause confusion. Thus, it appears that the ב in the STT הַשֵּׁמֶשׁ “tent” was a scribal error for a ה in the word הָשְׁמֶשׁ, and this הָשְׁמֶשׁ was the transliteration of the first four letters of the name 'אָכֶלְדָּמָא, 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 'אָכֶלְדָּמָא, כוּנֵץ וְשִׁירֵי אֲבָנָא "Akeldama, that is, Field of Blood" (= בֵּית דְּמֵהֶבָא).

But there is a problem with the transliteration of בֵּית דְּמֵהֶבָא as 'אָכֶלְדָּמָא. The כ on the end of 'אָכֶלְדָּמָא should be the first letter of the name, not the last. The כ usually transliterated as כ, ק, or ק, but not a final silent ק. The Aramaic בֵּית דְּמֵהֶבָא should appear as בֵּית דָּמָא, analogous to the בֵּית דָּמָא for בֵּית דָּמָא (Gen 13:18), the בֵּית דָּמָא for בֵּית דָּמָא (Judg 4:11), and בֵּית דָּמָא for בֵּית דָּמָא (I Chron 8:35). Thus the בֵּית דָּמָא “tent of blood” should be read as בֵּית דָּמָא, the equivalent of the transliterated Aramaic ‘אָכֶלְדָּמָא—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 בֵּית דָּמָא “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,
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) 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:

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 LORD 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 הָרִים and זָרִים; (2) the of הֵרָבָּה became simply a ה; (3) the אָרָם was misread as אָרָם; and (4) the
was reduced to בְּנֵי הָעָם. There is nothing quoted from Jeremiah. The gloss in the STT, “this is from the man who forms clay,” clarified the ambiguity of the MT רְכֵּא דַּבָּר. Given the interchange of the א and the מ, as in the name Jesse (which appears as יִשְׂרָאֵל and יִשָּׂרָאֵל in I Chron 2:12–13) and the similarity of יִשְׂרָאֵל “one” and יִרְסָד “one,” the MT יִרְסָד יִשְׂרָאֵל could be read as a variant of יִשָּׂרָאֵל “treasury.” Thus, the Peshīṭṭa of Zech 11:13 has “treasury” (אשאוםorrow ובומתו [bet gaza’]), but in Matt 27:10 the Peshīṭṭa reads “potter’s field” (אשאוםorrow ובומתו [’agûrseh dpahârâ ’]). The RSV and NAB follow the Peshīṭṭa in Zech 11:13 and read “treasury,” over against the KJV, ASV, NIV, NIB, NAS, NAU, and NKJ which have “potter.”

The following two paragraphs provide a summary statement of how closely the STT quoted Zechariah and with what freedom the Greek Matthew used Zechariah.

Zech 11:13a & Matt 27:9
“the lordly price at which I was paid off from upon them”

אָדָם הֵיקָרָא אֲשֶׁר יָקְרָהֶה מֶינֶלֶּהָ MT
אֵדַם הֵיקָרָא אֲשֶׁר יָקְרָהֶה מֶינֶלֶּה STT

Delitzsch Hebrew NT

אָדָם הֵיקָרָא אֲשֶׁר יָקְרָהֶה מֶינֶלֶּה אֶלֶּה דְּכַּל מֶנֶלֶּהָ

the price of him on whom a price had been set
by some of the sons of Israel.

Zech 11:13b & Matt 27:10
“I threw them in the house of Yahweh to the potter”

נַעֲשׂלוֹת אֱלֹהִים בֵּית בְּנֵי יְהוָה אֶלֹהִים MT
And they gave them for the Potter's Field, as the Lord directed me.

The repetition of ἡγεμών “governor” in Mat 27:11 is not found in the STT, which has instead the name Πιλάτος 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 ἱερός, (2) the addition of ἀρχηγός after the Λατρείας “the elders of the people” (= πρεσβυτέρων), and (3) a phrase meaning “in regard to some word they spoke against him.” In Pilate’s question to Jesus in Matt 27:13, the STT ἰδε “Do you not see?” is closer to the ἰδε “See!” in Mark 15:4 than to the Οὐχ 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 ἑορτήν “feast” in 27:15 appears in the STT as ἡταν ἐν τῇ πάσχα “the honored feast of Passover”; and the ὁ ἡγεμών “the governor” is called ὁ ἱερός ἱερέως “commander of the city.”

In Matt 27:16 ἔιχον δὲ τοτε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν “they had a well known prisoner named Barabbas” is not quite the same as the STT with its statement that ὁ ἱερός ἱερός ἱερεύς Βαραβαίος “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 ὁ ἱερός ἱερέως appears again in 27:17; but in 27:20 it is spelled...
simply as בָּרֶה. One would expect בָּרֶה בּ (= בָּרֶה בּ) to be spelled as בָּרֶה בּ as in ms A, rather than בָּרֶה בּ as in ms B or the בָּרֶה בּ 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 Σταυρώσω τῷ Σωτήρι “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” (רֹשֵׁם יָד), but in the Greek text they were to “ask that Jesus might be destroyed” (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 שלָּא הָיָה תָּכֹם in Matt 27:24, with a 3ms verb, should probably be emended to לֹא הָיָה תָּכֹם, with a 3fs verb, which would then match the phrase in Lev 26:37, "and you shall have no standing,” (which appears in the Septuagint as καὶ οὐ δισφεσθε ἀντιστῆναι “you will not be able to withstand.”) The Greek text of 27:24 has simply οὐδὲν ὥμηλεν “that he could achieve nothing” for the STT שלָּא הָיָה תָּכֹם לֹא יִהלֶל לְחַיָּל (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 ‘Αθωδίς εἴμι ἀπὸ τοῦ αἱματος τοῦτού “I am innocent of the blood of this one”; but mss ΣΚΛΠ1 have τοῦ δικαίου “this righteous (man)” instead of the τοῦτον. In the STT the variants are the בֵּית יֵשׁוּעַ “from them” in ms D appears as מִדְרֶשׁ יִשְׂרָאֵל מִדְרֶשׁ בֵּית יֵשׁוּעַ “from the blood” in mss ABEF, and as יש יֵשׁוּעַ מְדִירָה “from the blood of Jesus” in ms G. The מדרש in mss EF for the “be careful” in mss ABD is probably an error for לְדַרְחה “for his blood,” although קִנְו “innocent” is usually followed by the preposition ל (i.e., I am innocent from his blood), not ל (i.e., I am innocent to his blood). If the לְדַרְחה in mss EF was originally מדרש, it was a doublet of the מדרש.

The Greek of Matt 27:26, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ, “and having scourged Jesus, delivered him to be crucified,” and Mark 15:15, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ, “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 לְמִדְרֶשׁ יִשְׂרָאֵל לְמִדְרֶשׁ בֵּית יֵשׁוּעַ מְדִירָה “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 (אֲוָלַת =するのが) of Caiaphas (26:57), to the house of Pilate (27:2), and then inside the residence (אֲוָלַת) to the praetorium (πραυτωρίον), which in the STT is the בֵּית מְשָׁמָר, “the guardhouse.” The soldiers (στρατιώται) are identified
in the STT as the סרוּשִׁים הַחָצָר, which could mean “the horsemen of the court” or “the horse attendants of the corral” (similar to the חצרֶנים in I Chron 4:31 and the חצרֶנים in Jos 19:5). The military term σπείρα “garrison, cohort” appears in the Greek text of 27:27, but the STT has the non-military phrase קהל רב מנהיגים רבה “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 בְּנֵי מֵשֶׁר מַשֶּׁר יָד “garments of silk” and מטֵיָלָן מַשֶּׁר יָד “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 مَاشِي / مَاش (mašy/māš)n “foot-soldier, infantry” (Wehr, 1979:1068–1069). The soldiers, whether equestrian or pedestrian, mocked Jesus by giving him a crown of thorns (στεφάνον ἐκ αἷρον), a reed scepter, and kneeling before him saying “Shalom be upon you, King of the Jews.” This “Shalom!” was matched in Greek by Χαίρε “Hail!”

In 27:31 the Greek reads καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῷςαὶ “and they led him out to be crucified,” but the STT has a different verb, וַתְּקַם לִקְדַמֶּיהוֹן “and they commanded to hang him.” In the STT Simon the Canaanite (הכאניטה) was compelled to carry Jesus’ cross, whereas in the Greek text it was Simon of Cyrene (Κυρηναῖον). Cyrene could have been spelled כֶּרֶנִי, which—with a misreading of a ר as a נ, like the variant phrases נִרְכִּים in Psa 18:33 [MT] and
The σταυρός “cross” in 27:32 appears in the STT as "a pole for hanging, impaling,” and this was glossed with the addition of נֵרַב "woof” and the Hebrew “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 מִלַלִּית (BDB 166; Jastrow, 1903: 221). The exact words of the texts are:

- לְמֵיתָהּ נְכָרָה גוֹלְגּוֹתָהּ הָהּ הָרָה כַּלָּרוֹאָרִי, “to a place called Gulgoṣta, that is, Mount Calvary,” with the variant spellings of the Latin *Calvaria* as כַּלָּרוֹאָרִי (ms A) and כַּלָּרוֹאָרִי (mss EF), Matt 27:33;
- εἰς τὸ πονο κελαμύμενον Γολγοθα, ο ἐστιν Κρανίον Τόπος “to a place called Golgotha, which means Place of a Skull,” Matt 27:33;
- Γολγοθὴν τὸ πονο, ο ἐστιν μεθερμηνευόμενον Κρανίου Τόπος “to the place Golgotha, which is translated, Place of a Skull,” Mark 15:22;
- ἐπὶ τὸν τὸ πονο τὸν κελαμύμενον Κρανίον “to the place called the Skull,” Luke 23:33;
- Κρανίου Τόπον, ὃ λέγεται Ἔβραϊστι 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 יְשֵׁי נְאֻוָה מָלֵךְ יִשְׂרָאֵל.
“This is Jesus of Nazareth, the King of Israel” (with mss EF reading מַעֲרָסֶר “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 βασιλεύς Ἰσραήλ “the King of Israel,” although Luke 23:38 again has “the King of the Jews.” The meaningless מַעֲרָסֶר in 27:40 is obviously a scribal error for מַעֲרָסֶר “See!” which has no match in the Greek text of 27:40 but equals the Oυω “Aha!” of Mark 15:29. The ναὸν “sanctuary” in 27:40 is matched by the מַעֲרָסֶר “sanctuary of the God” in the STT. The מַעֲרָסֶר “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, ναὸς “the others,” is misspelled in the note on 27:42 as ναῷ, under the influence of ms G which read ναῷ “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 לֶאָלֶי אָלֶי “my God, my God,” but a translation of the Hebrew verb עָלָבָט “you have forsaken me” into Aramaic—and then a transliteration of the Aramaic שֶׁכֶּפֶן “you have forsaken me” into Greek as σαβαχθανήν. 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:اذكُرِي... أَمَهْرَبَلْسُكَ... كَفُورُشَا أَلِي... لَمَّا نُحَبُّهَا “he cried out... saying in the holy language, My God! My God! Oh how you have made me suffer!” The Hebrew
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 בז 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 ספוג נפטרה “sponge, spongy bread.” The STT of Matt 27:48 does not have anything to match the περίθεις καλάμω “having put (the sponge) on a reed” to give Jesus some wine to drink.

In the STT of 27:50 the three words יהלוך נשמת לאבריו “and he sent his spirit to his Father” tell of his death, but in the Greek text of Matt 27:50 it appears as ἐφήκεν τὸ πνεῦμα “he yielded up the spirit,” whereas in Mark 15:37 its is stated in one word, ἐξεπνεύσεν “he expired.” Luke has the fullest text, Πάτερ, εἰς χειράς σου παρατίθημι τὸ πνεῦμα μου. τούτῳ δὲ εἰπὼν ἐξεπνεύσεν “‘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 κεκομημένων ἄγιων ἡγέρθησαν, “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 אֲרוֹמָה עֶסֶר / עֶסֶר “the ground of the dust”; and the STT has no match for ἄγιον “saints.” For Matt 27:53 the STT mss ABDG read ראתה נשמא בתי חיות נגלה לארבים “and after they came to life they went to the holy city and they were revealed to
many.” (Mss EF read ו instead of ו instead of ו). However, the Greek differs by reading μετὰ τὴν ἐγερσίν 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 “the centurion and the ones standing with him,” but the Greek ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ “the centurion and the ones with him” lacks a word matching the αὐτοῖς. Similarly, the ἔναπερ “(women) standing” in 27:55 does not match the θεωροῦσαί “(women) looking.” The ηκολούθησαν “they (the women) followed (Jesus)” has no correspondent in the STT, although the STT ἦμεν ὁ λεῖως “they ministered to Jesus” matches the διακονοῦσα 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, ἠλθεν ἄνθρωπος πλοῦσιος ἀπὸ Ἄριμαθαίας, τοῦναμα ἦσσῃ “there came a rich man, from Arimathea, named Joseph”;
- Mark 15:43, ἐλθὼν Ἰωσήφ ἄριμαθαίας ἐυσχήμων βουλευτῆς “Joseph of Arimathea, an honorable counsellor”;
But in the STT there is no mention of Arimathea. Instead there appears to be an alternative name with three spellings: (a) מַרְכָּרִים in mss BD, (b) מַרְכָּרִים in ms A, and (c) מַרְכָּרִים in mss EF. Two Arabic cognates clarify the meaning of these compounded words. The first cognate is كرُم / كِرَم (karuma) “he was highly esteemed, he was generous,” with the adjectives كَرِيم / كَرِيم (karîm) “generous, liberal, honorable, noble, high-born,” مَكْرَم / مَكْرَم (makrum) “generous, honorable, munificent,” and مَكَارِم / مَكَارِم (makârim) “excellent, noble” (Lane, 1893: 2999; Wehr, 1979: 962–963). The مَكْرُوم / مَكْرُوم is a perfect match for the מַרְכָּר / מַרְכָּר in mss AEF (with the מַרְכָּר in ms D being a scribal error for the מַרְכָּר in mss AEF). These definition of מַרְכָּר 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 عَسَى / عَسَى / عَسْو / عِسَو / عِسَو (‘usûw” / ‘asîya / ‘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 מֵרִיאוֹת of mss BD, the מֵרִיאוֹת in ms A, and the מֵרִיאוֹת in mss EF are variant transliterations of מָרִיאוֹת, the title of respect given to the “Honorable Elder Joseph of Arimathea.” The מָרִיאוֹת as a variant of מָרִיאוֹת parallels the variants נָעַא / נָעַא / נָעַא / נָעַא “to be sad,” נָעַא / נָעַא / נָעַא / נָעַא “to pollute,” and נָעַא / נָעַא / נָעַא / נָעַא “to be high.” A final מ and a space placed between the מַרְכָּר
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and the יְשֵׁמַהְתֵּי 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 יְשֵׁמַהְתֵּי of I Sam 1:1. 194

Once Joseph of Arimathea received the body of Jesus he wrapped it in a σωμάτων καθαρὰ “a clean linen cloth,” or, as the STT states in 27:59, יַעֲקֹב מֵשׁ רַשׁ הַשָּׁאוֹר מִלֵּא “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 (נַחֲלָה לְדָשָׁן), whereas the Greek states simply ὁ ἐκχώρημεν “the one hewn.” Another difference is that the STT has “and he placed (לְשַׁמְע) 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 μή ποτε ἑλθόντες οἱ μαθηταὶ “lest his disciples appear” is singular in the STT: יַשְׁבַּאוּל אֲרִי זְכֹר מֶלֶךְ יִבְנֵיה “since perhaps from his disciples he might come and steal.” The Greek καὶ εἶπον “and they might say” has nothing to match the אַלָּרֵא “afterwards” in the phrase אַרַה וּאֲרַה “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: בַּעֲשֵׂה שְׁמֵרִים “Search out guards!” But in the Greek text Pilate responded in the present active indicative: ἔχετε κοινωνίαν “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 (שלאם בני) of the tomb, they sealed it and placed guards there.” The Hebrew שלם בני and the Greek ησφαλίσαντο cannot be translations of each other.

MATTHEW 28:1–20

The STT of Matt 28:1 lacks a correspondent to the ὅψε δὲ σαββάτων “now after the Sabbath,” and the γε γεγέντο me γε “and the earth was shaken” is not a perfect match for the καὶ ἵνα σεισμὸς ἔγενετο 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 ὁ͜γράμματα ἡμῶν ἔγραμμα “he overturned the stone and stood,” but the Greek has ἀπεκύλισεν τὸν λίθον καὶ ἐκάθισε 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 ἃστραπή “like the sun,” but in the Greek his appearance was ὡς ἀστραπῆ “like lightening,” which would match ברך, שמש, לפיד, ḫים, but not שמש ישמש. In the STT his garments were ἀστράμω “as snow,” and the Greek has ἀστράμω “they were white as snow,” whereas Mark 16:5 has the young man dressed in a white robe (στολὴν ἀστράμω), and Luke 24:4 has two men in dazzling apparel (ἐν ἀστράμω). In the STT of 28:6 the angel tells the women
“he is not here for he is already alive,” and then he invited the women to see the place “where the Lord stood up” (לאזרע הנני נמצא). But in the Greek text of 28:6 the angel tells the women οὐκ ἐστὶν ὁδὲ, ἡγέρθη that “he is not here for he has risen,” and the women were invited to see the place “where the Lord lay” (τὸν τόπον ὠποῦ ἐκείνο). In 28:7 the STT lacks the equivalent of the εἰς τὴν Γαλιλαίαν “to Galilee”; and the angel’s concluding remark, ἰδοὺ εἶπον υμῖν “Lo, I have told you,” in the STT appears as קאמר לאמר לך just as he told you.”

It is surprising to find the angel addressing the women with masculine plural verbs (אמות, ולך, והם, כליך, ועתיד) rather than with feminine plural verbs ending with ה. 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 רכש ויתאו “they (the women) went out” and רכשו “they (the women) ran” are masculine plural verbs. A mixed form appears in 28:9, where the הדמה והלכו “they were going” combines the masculine plural pronoun והם with the feminine plural participle הלכו. And this is followed by a masculine pronoun and masculine verbs וحادו אליך וקדרו להם ורסחשו לול “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: וחדרו אמוהו והם אחים לול “Do not be afraid, tell my brothers!” (The correct feminine לול to them is in mss BDG, but the masculine לול comes in mss AEF.)
The greeting Jesus gave to the women in 28:9 was $\text{Χαίρε}$ “Hail!” but in the STT it was $\text{שלום עליכם} $ “May the Name save you!” (In 27:29 the $\text{Χαίρε}$ was matched by $\text{שלום עליכם}.)

In 28:11–12, the $\text{κοσμωδία} (= \text{Σαμωρία}, \text{as in 27:65–66})$ and the $\text{στρατωτής} (= \text{Ψαρίς हत्तर} / \text{Ψαρίς, as in 27:27})$ were told by the chief priests to say, “his disciples came by night and stole him away while you slept (בֵּיתוֹ וַשֶּׁנִּים).” In the Greek text this became, “his disciples came by night and stole him away while we were asleep (ημῶν κοιμωμένων).” In 28:14, the STT has $\text{ואם הוא בא לאון פילאמה} “and if this comes to the ear of Pilate” which differs a bit from the Greek $\text{καὶ ἐὰν ἄκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος} “and if this be heard by the governor.” The balance of this statement also differs, with the STT having $\text{אנו נרבר טמה בניין ונתמכם} “we will speak with him about the matter (that) he should leave you alone,” whereas the Greek reads $\text{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 (בְּבֶסָר) among the Jews unto this day,” with the reading of the Greek text that this “saying is commonly reported (διεφημίζον) among the Jews until this day.” The problem between being “commonly reported” and being “in secret” disappears once the $\text{ברל} 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 differences 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 (הָרֹא אֱלֹהִים בִּיר)”. But the Greek text reads that they went “to the mountain to which he had directed them” (εἰς τὸ ὀρός σὺν ἐς τὰξατο αὐτοῖς ὅ ’ησους).

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: letz אִתָּה יְמֹר וּלְמָר אָתָּה לְכִיָּם כֹּל הָרֹא יְמֹר אָתָּה יְנִירָי יְחִכֵּם עַד נוֹלֵם “Go ye and [teach] them to carry out all the things which I have commanded you forever.” The ולמר is the reading of mss AB for the ולמר of mss DEFG. These variants need to be combined to read ולמר וּלְמָר אָתָּה ולמר וּלְמָר אָתָּה “go ye and strive vigorously to teach them.” The ולמר ולמר ולמר ולמר ולמר ולמר ולמר of the same verb found in the Hip’il in Matt 8:4 and 9:30, which, as noted above (pp. 115–117), is not the verb ולמרشָמֵר “to guard” but ולמר שֶמָר “to strive with vigor,” the cognate of the Arabic شمر (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:
“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 אַפָּחָת אֲפָחָת as a feminine plural imperative אֲפָחָת אֲפָחָת, 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 هوشتنا (hûšâ’nâ) and in Syriac as کًیا (kûšana’). Note the use of يسوع (yasût) for Jesus compared with the Qur’anic عيسى (‘isâ) for يسوع (yasût) in which there has been a metathesis of the י and the ע (i.e., the י and the ע have been transposed).

5. The ambiguous לְתַלְתָּם לְתַלְתָּמ 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 לְתַלְתָּמ / לְתַלְתָּמ “poor,” with the לְתַלְתָּמ / לְתַלְתָּמ “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 ܫ (š) would be a 𐤁 in Hebrew, but there are a number of cognates where a 𐤁 matches the Arabic ܫ (š), including: (1) "flame" and ܫܒ (šabba) “to kindle a fire, to blaze, to flame” and ܫܒת (šabbat) “a blazing, flaming fire”; (2) شوق (šawq) “desire, longing” and دوشوق (dú šawqîn) “desire, yearning, longing of the soul” and حشر (hašara) “an admiring lover”; and (3) حشر (hašara) “to collect.”


8. Castell (1669: 830, 890) defined (1) حش (hašša) as “Fuste decussit de arbore . . . Agilis, lœtus, ac lubens fuit . . . Facilis, comis, benefìnus humanus fuit . . . Alacrem, lœtum, lubenten reddidit . . . VIII Lubentem, comem, & benignum, se prœebuit. . . , and (2) حش (hašša) 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.”


13. For the ambiguity of אקֶר and אָקֵר, 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.”


15. Compare Davies and Allison (1997: 624), who noted that “עֶזֶל 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 Peshiṭṭa 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 אֲדוּן as “to let live.”

18. Lamsa (1933) translated Matt 27:46b and Mark 15:34b 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 אֲדוּן (šēbag) is the cognate of Jewish Aramaic וֹbrook (šēbag) “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 וֹbrook/אֲדוּן. (Note also Cassell 1669: 3681, יָבִּין “reliquit, deservit, dimisit, etc.”)

Contrary to Lamsa’s statement (1985, 102–103), that nashatani—not shabacketani—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 shabacketani (= shabaqtani) actually means “you forsook me.” The Syriac translation of Psalm 22:1 has רָבָאִים (shabaqtani) (Payne-Smith, 1902: 353, 557). Lamsa transliterated this רָבָאִים on page 103, line 11, as shabacketani and the σαβαχθανει 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 לָוָא (אֵּל) “help, succor, aid, assistance, helper, defender (generally used of God)” and the repetitious לָוָא לָוָא (אֵּל אֵּל) as “the help of God.”

20. See above, not 11.


23. Because the proto-Semitic d, which survives in Arabic, became a r in Hebrew but a Δ in Aramaic, the Aramaic cognate עַדָּבַה (עַדָּבַה) would have been עַדָּבַה עַדָּבַה.

24. The other final sayings of Jesus are

**Luke 23:46**

καὶ φωνὴσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν,
Πάτερ, εἰς χειρὰς σου παρατίθημαι τὸ πνεῦμά μου.
τούτο δὲ εἰπὼν ἔξεπνευσεν.

**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.
Jesus cried out in a loud voice and said, “Father, into your hands I commend my spirit”; he said this and it was finished.

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

Jesus... saith, “I thirst,”
and he bowed his head, and gave up his spirit.

Vulgate

Iesus... dicit sitio...
Jesus . . . said, “I thirst, . . . .”
Jesus . . . said, “It is finished,”
and he bowed his head, and gave up his spirit.

25. The quadri-literal stem ردس (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 ردس (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 رج (rajis) “thunder,” and the erroneous ردس (radjis) took on a life of its own.

26. Parker’s question (in 1983) about βωνηργες meaning “the quaking of the heavens” may have been inspired by Rook’s proposal (in 1981) that βωνηργες comes from an original בנים דלים, meaning “Sons of (the) quaking (heavens),” which is discussed below.

27. See GKC 85u and 86g for a discussion of the affixed ́. The place name بل (Beon) appears in Num 32:3 and in
Jubilees 29:10; and the name Ba\é\alpha\nu (Baean) appears in 1 Macc 5:4. Because of Num 32:3 appears in Num 32:38 as an abbreviation of (Moabite Stone, line 9), or (Josh 13:17 and the Moabite Stone, line 30), or (Jer 48:23). However, it seems best to recognize the stem as a by-form of the root, rather than a rare abbreviation for three different designators (see KBS 1: 145). If the place name is related to the verb “to shout,” it would be analogous to the place name (in Ezek 39:16) which is derived from the stem “to roar, to be boisterous.”

28. For the different ways in which the Hebrew 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 having the by-form with an affixed is the verb “to be ashamed” having the by-forms — 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 “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.”


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 תהוב “to die” is translated by ἀπολύω in Ezek 28:10 and Job 4:21 (Qal) and Prov 19:16 (Hoph’al). Thus, there is just a hint of potential violence against Mary with ἀπολύω.

34. See Delitzsch (1920: 110 §106d–e) for other examples of the confusion of a כ and a נ.

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 מַשְׂפַּת הַפָּהֲנִים “family of vipers” for the γεννηματα ἑξιδωνων; and in 23:33 it has נָוִים רָתַנְת וְפָהֲנִים “serpents, seed of vipers” for ὀφεις, γεννηματα ἑξιδωνων.

38. Compare the יִמְנָה “to cry, bleat, low” (Jastrow 1903: 1202; BDB 821) and the Arabic بَعِي (ba‘aya) and بَعِي (ba‘aya) “to groan, to bleat” cited in BDB (821). See also Jastrow (181) for יִמְנָה כִּנְבָא בֵּן I “to inquire, search” and בֵּן II “to open wide the mouth.”

39. For the epithet “seed of Abraham” (אֲבֹתָן אֲבָרֹם), see Jer 33:26; Isa 41:8; II Chron 20:7; and Psa 105:6.

40. Had לֹאֵת נָוִים “seed of serpents” been the epithet, there would have been no derogatory double meaning with לֹאֵת נָוִים נָוִים “omens.” Similarly, had לֹאֵת נָוִים לָשָׁנָה לָשָׁנָה “seed of serpents” been used there would have been no pun with לֹאֵת נָוִים שָׁרַפִים “offspring.” On the other hand, had לֹאֵת שָׁרַפִים “seed of serpents” been the epithet, there could have been a positive pun with לֹאֵת שָׁרַפִים “seraphim.”
41. In other contexts, the כְּבָר 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 כְָבָר could be a perfect fit if the Hebrew כְָבָר matched its Arabic cognate רַב (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 כוֹמֶן, meaning “in the name of, for the sake of, for the purpose of.”

43. For the derivation of the names Essene and Jesse, see online 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, § 109a-b; and for the confusion of ר and ה see 119, § 131.

45. For the addition of the toneless ה- of direction, see GKC 90°.

46. See note 44.

47. For the preposition י used with וְכָנָה, note Psa 86:9.

48. For the ambiguity of עָרִי and עָרָי, compare (1) the Arabic رقیق (raqiq) which can mean “soft, tender, sweet,
elegant graceful” or “weak, abject, mean, paltry, contemptible,” and (2) (rakîk) 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.


51. Compare the Arabic and فرضة (furzat) “notch, breach” and فِشْبُتُ (fišbat) “breach, opening” (Jastrow 1903: 1237; Lane 1877: 2374; Wehr 1979: 827; Hava 1915: 556). The Arabic ض (d) was pronounced as a ꠡ in Hebrew but as an ꠧ or a ꠧ in Aramaic—as with ضرع and ضرعت “to pay a debt, debt” (Jastrow 1902: 1227, 1235; Gordon 1965: 30). But even in Arabic the ض (ṣ) could have been pronounced as a ض (d) (Lane 1863: 212v).

52. ضرْبُ, stem III, would be a by-form of ضرب “to break/split open” and “to break into small change, to change money” and ضرب “money, small change” (Jastrow 1903: 1224 and 1226). For the interchange of the ض and ض, compare ضْرَبُ and ضرب “to keep, to guard” or ضْيرَا and ضير “to shine, to be clean, to be bright” (BDB 372, 843).

54. The mention of “sinners” in Mark 2:15 (πολλοὶ τελῶναι καὶ ἁμαρτωλοί, “multitude of tax collectors and sinners”) probably carried a double meaning. In the Septuagint ἁμαρτωλός was used seventy times to translate רַשִּׁיעָו, stem I, “wicked, to be wicked.” But there was almost certainly a רַשִּׁיעַ, stem II, which would have been the cognate of the Arabic رسغ (rasāgā) “he made ample and abundant,” as in the phrase هو مرسغ عليه في العيش (huwa murassag um ʿalayhi fi ʿl'ayshi) “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 (רַשִּׁיעָו רַשִּׁיעַ). 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, “a lender of Yahweh who is gracious (to) the poor, and He will reward him for his beneficence”—without acknowledging Pro 22:7, ינשׁ לָא הֵב ל הָעָל, “the borrower is the slave of the lender.” Hava (1915: 251) noted that رسغ (rasīg) meant “a copious (meal)” and also “an easy (life).” All three meanings would fit the רַשִּׁיעָו in the Hebrew Vorlage of Mark 2:15, but only one meaning is transparent with the Greek ἁμαρτωλοί.

55. Note also the variants הָוָה and הָוָה in the parallel texts of Ps 18:40 and 2 Sam 22:40. In 11QpaleoLev רוֹרֵה appears for רוֹרֵה in Lev 25:36; חָפְצֵרָם for חָפְצֵרָם in Lev 26:18; and חָפְצֵרָם for חָפְצֵרָם in Lev 26:21 (Freedman
and Matthews 1985: 45–46, 80). See also GKC 68\textsuperscript{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, τὸν αἰρόν τὴν πόσικιν δοὺς ἡμὶν σημείρον, “Give us today our daily (needful) bread.”

57. This dymiτ’η; was translated as “daily” in the KJV, NIV, NIB, and NAB; as ĭuge “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, ἐκεῖνος οὖν ἀπὸ τῶν ἐνδοοίν τοῦ εἰρήνης “and he ate bread before him continually, all the days of his life”; Num 4:7, ἡ ἡμέρα “the continual bread”; and Num 28:3, τὴν ἡμέρα “day by day, as a regular burnt offering.”

59. See Delitzsch 1920: 105–107, §104\textsuperscript{a–c} for the confusion of the ἡ and ἦ; and 110 §106\textsuperscript{d–e} for the ἐ and ἦ.

60. See Prov 27:1, ἐὰν δὲ θάμνην τὰ ἐπὶ τὸν ἀυρίον οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα, “Do not boast about tomorrow, for you do not know what a day may bring forth,” and note especially that ἐπὶ τὸν ἀυρίον “tomorrow” and ἐπιούσα
“the next day.” Compare the τῇ δὲ ἐπιούσῃ “on the morrow” in Acts 16:11 and the δὲ ἐπιούσῃ νυκτὶ “the following night” in Acts 23:11.

61. See Liddell and Scott (1966: 614) ἐπείμει (B) II. “of Time, come on or after, mostly in part. ἐπιῶν, οὖσα, ὅν, following, succeeding, instant, ἥ ἐπιούσα ἡμέρα the coming day”; and (649) οὖν 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 ἐπείμει was used for time: τῇ ἐπιούσῃ 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 πίτγα μῦόμ [‘daily portion’] or σεκόμ yôm [‘amount of the day’], σημέρον [‘today’] (and τὸ καθ’ ἐκκατημ [‘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 הַרְגָּפָה “height,” חָנָבָה “standing,” בָּהֵן “existence, living being,” and בָּאֵן “existence, living being” (Jastrow 1903: 591, 1356; BDB 879).
64. Reading שֵׂדֵא as a variant of יֵשָׁנִי “to be of red color” (Jastrow 1902: 479; BDB 330). Note the Arabic حماس (ḥummāš) “sorrel; or particularly the rose-flowered sorrel, a certain plant having a red flower” (Lane 1865: 645). On the interchange of יֵשָׁנִי and בָּטֵן and הָשָׁנִי “to break down” (BDB 683). The ה is added to the בָּטֵן because הָנֹרֶת is feminine.


66. See, respectively, Jastrow (1903): 1342, 1364, 1365, and 1428.

67. See Delitzsch 1920: 111 § 109a–b for the confusion of the נ and the ר. For suffixes on the construct יֵשָׁנָה, see BDB 30.

68. Gelston (1987: 123–125) listed sixty-six passages in the minor prophets where the “the vocalization presupposed by the Peshiṭṭa differs from the Masoretic vocalization without affecting the consonantal text.”

69. To be sure, שֵׂדֵא could be a homograph of בָּטֵן “enchantment” or בָּטֵן “bronze,” but these would not be paired ordinarily with בָּטֵן “fish.”

70. For the confusion of the נ and ר, see Delitzsch 1920: 116 § 123a, where in Obad 1:1 נַלְּיָה appears instead of the anticipated נַלְיָה, which would bring the text into agreement with the masculine pronouns and suffixes which follow it.
71. For the interchange of the ב and the ל see GKC 77א. Compare לה נ in לוח נ and לה נ in לוח נ “to grow faint” and לה נ in לוח נ “to faint, to be weary.”

72. In Hebrew (as in Arabic) נ/דר was the term used for counting/reckoning as it related to menstruation, but it is not related to the Aramaic נ/דר נ/דר “to conceive, to be pregnant” (BDB 712; Jastrow 1903: 1042–1043).

73. See page 115, where it is proposed that ⃞/⁢ “lest” be read as ⃞/⁢, the particle used with the subjunctive.

74. See BDB 9–10; Jastrow 1903: 15–17; KBS 70–73.


76. See Lane 1863: 150; Hava 1915: 20; and Wehr 1979: 52.

77. The Hebrew בר “pure” (BDB 141; Jastrow 1903: 189), no doubt, had some, if not all, of the overtones of its Arabic cognate ב (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 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 ה and the מ (as with בתנא and בתנא, “to suck” and בתנא, “greatness, multitude” [Jastrow 1903: 251, 955]), could be a variant of בתנא, מ, and the מ would be the cognate of the Arabic عانس ("ánis), meaning “a man or woman who is far advanced in age and has not married” (Lane 1874: 2173). Thus, בתנא (like its by-form בתנא) could be interpreted to mean either “son of a virgin” or a “mature bachelor.” This could explain why the original בתנא “an ascetic” was modified along the way to בתנא, מ, בתנא “son of the virgin.”

79. The verbs מ and מ may well be by-forms, not just synonyms. The מ is from an original מ (like its cognate מ [mahawa/mammah]). In speaking it would be pronounced as mahaw, with the diphthong aw sounding the same as al. Thus, מ and מ would sound the same. It would be analogous to the English “How is Hal?”

80. See also Wehr1979: 1051. The verb in Arabic was not restricted to divine forgiveness. Note the proverbial saying, האסלאם ימحو האסאה ("alihṣānu yamḥû "lisāta), “Benevolence obliterates evil conduct.”


83. Lane 1877: 2305–2305; Hava 1915: 539; Wehr 1979: 806.
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84. See Delitzsch 1920: 100, § 107a–c.


86. Note that the sibilants usually shift with Hebrew-Arabic cognates: the ש = Arabic ش (ṣ) and the ض = Arabic س (s).

87. The other meanings of הָלֶף include:

1. הָלֶף “knife” הַלֶּף hōlef
2. הָלֶף “sharp spear” הַלֶּף halîf
3. הָלֶף “butcher knife” בָּלֶף māhālaf
4. הָלֶף “change” הַלְּפָה hillûf
5. הָלֶף “reversion” הַלְּפָה hēlef
6. הָלֶף “substitution” הָלֶפָּה hālîfah
7. הָלֶף “differences” הָלֶפָה hîlôf
8. הָלֶף “dissension” הָלֶפָה hîlôf
9. הָלֶף “contention” הָלֶפָּה hîlf / hēlf
10. הָלֶף “covenant” הָלֶפָּה hēlef
11. הָלֶף “friendship” הָלֶפָּה hēlef
12. הָלֶף “brotherhood” הָלֶפָּה hēlef
13. הָלֶף “league” הָלֶפָּה hēlef
14. הָלֶף “a sincere friend who swears that he will not act unfaithfully with him” הָלַיָּף halîf

88. See also page 74–75.
89. Other lexicographers have usually derived יַתָּמ “Ami-tai” from יִתָּֽמ “to confirm, to support” (which is related to the exclamatory “Amen!”) and its noun form יַתָּמ “truth” (BDB 54); and מְטָתִיָּה “Mattathiah/Matthew” has been derived from the verb יָנָּה “to give” and the noun יָנָּה “gift” (BDB 682).

90. For a more detailed discussion of this interpretation and other ones, see online http://tmcdaniel.palmerseminary.edu/JudasIscariot.pdf.


93. The vocalized as bul suggests that בָּל was a by-form of בָּל. See GKC 77a for examples of other similar by-forms. Note this verb in the Qur’an 2:125 and 21:36.

94. The stems רָנָּה and רָנָּה would be by-forms like רָנָּה and רָנָּה “to be quiet” and others cited in GKC 77c.

95. Shem Tob manuscripts E and F read לָתֶּרֶב. For the confusion of the ב and ב, see Delitzsch 1920: 117 § 125a. A similar confusion of ב and ב occurs in 11:12 where the Shem
Tob ms A reads וְהָנְכָּלֵים, and mss BDEFGH read וְהָנְכְּלֵי יִמְנָח, which Howard translated as “and senseless persons.” The stem is most likely not לִבְנֵי נֶבֶל but לְפִי, which in the Hiph‘il 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 וְנַדְנָח, where the נ was misread as a ד. So also ms C, but mss. ABDEFG have the נ. For other examples of this confusion of the ד and the נ, 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 ἐργάων “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 דִּבְרוֹת כִּי יִנְגִּשֵּׁה as the dual דִּבְרוֹת כִּי יִנְגִּישֶׁה; “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 τέκνων; the ASV, RSV, NAB, NIV, NIB, NAS, NAU, NRS, and the NJB translated the ἐργῶν. Allen (1912: 120) conjectured, “It might be urged that τέκνων in Mt. is due to assimilation to Luke; but, on the other hand, ἐργῶν may be a late conjectural emendation.”
106. Delitzsch (1920: 120 §131) cited several examples of the confusion of the ℀ and ℀, but no examples of the confusion of ℀ and ℀. 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 ℀ and an ℀ 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 “childlike,” 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 عيقة (‘aylat) “poverty” and عائل (‘ā’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 הָאֶרֶן “finger” is not cited in these Hebrew lexicons. For a הָאֶרֶן/הָאָרֶן variant, see Delitzsch 1920: 107–108 §105\textsuperscript{a–b} on the confusion of ℀ and ℀.
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110. This would be קְפָלָה, stem III, not to be confused with stem I, “to end” or II, “to decide judicially” (BDB 891–892).

111. The πνίγω in Mark 5:13, meaning “to drown,” is supported by the noun πνίξεως “stifling, smothering, drowning,” as cited by Liddell and Scott (1966: 1425). Hebrew לְטַהֲרֵם “grief, sorrow” (a noun derivative of לִטְהַרְתָּא, stem II) appears in the problematic בְּנֵית בֵּית 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 (תְּמִירָם) die: because they call the holy ark (זָכָרְוָה, בְּמוֹרָה) a “coffin” (חֲרַנָא), and because they call a synagogue (תְּבַהְיָתָא) a “house of grief” (בֵּית בֵּית).

This חֲרַנָא equals the Arabic أُرَانُ (‘irān)/أَوَّرَانُ (‘uran) “litter, coffin,” not the Aramaic אֵרוֹנָא “chest.” The לְטַהֲרֵם 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 לְטַהֲרֵם/לְטַהֲרַתָא, 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 Meseadiyeh farther east. The partisans of a western Bethsaida are much divided on its site: Ain Tinet-Tābigha and Khān Minyeh are most favored.

113. For a summary of six different traditional interpretations—from understanding it as the equivalent of ἀρατε τὸν ζυγὸν μου ἑφ’ 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 σκόλης αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβεννυται, “where their worm does not die, and the fire is not quenched” matches the phrase in of Isa 66: 24, כז החוטא לא תמות ולא תכב, “for their worm shall not die, and their fire shall not be quenched,”
which became in the LXX σκώλης αὐτῶν or τελευτήσει καὶ 
tὸ πῦρ αὐτῶν or ὀβεσθήσεται. Isa 66:24 belongs to a frag-
mented 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, “and they shall not be gathered or buried; they shall be as dung on the 
surface of the ground,” and in 9:21, ἡμᾶς ἐπὶ τοὺς 
περὶ τοὺς ἐπί τῆς ἔδαφος, “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 Acha-
ans 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 בְּעָדָה and בְּעָדָם 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.


119. See above, note 75.

120. The Targum Onkelos and the Palestinian Targum translated this as יחירתו פוריה “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
... 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 wah before the awh and changing a w into a y. With this restoration the text becomes

... 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.


125. Johannes Schneider (“εὐνοοῦχος” 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 ‘Azzai 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 ‘Azzai 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]


127. For a fuller discussion on the way Arabic cognates bring clarity to בְּנֵי יָהּ, בְּנֵי אָדָם, בָּנֵי אָדָם, τοῦ γυναῖκος 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 הַרְעָה “anger” is lacking in mss. CHL. The Greek texts have him becoming “sorrowful” (λυπούμενος in Matt 19:22; Mark 10:22 and περί ψυχῆς in Luke 18:23).


130. See Theodore Lorah’s complete article available online: http://tmcdaniel.palmerseminary.edu/camel-hawser.pdf.


133. See above note 127.

134. See Delitzsch (1920: 111–112, §110a), where he cites the variant הֵמִים “Amon” (Hמִים) in Neh 7:59 and יְמִים “Ami” (Hמִים) in Ezra 2:57.

135. See note 134. Delitzsch noted that the יְמִים in I Kings 13:3 should be corrected to יְהִים.

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 Pirqe 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.


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 “stand still” but “the sun concealed itself () 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” (, stem I) when the magi arrived in Bethlehem, it “set, it concealed itself, it disappeared” (, stem II).

141. The  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.”

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 §75 and 77d for other examples.

146. According to Payne Smith (1903: 530) the ’Aphel of אדר in Syriac was used as a metaphor meaning “to supply abundantly.” Because the אדר 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 אדר, stem II, which is the cognate of the Arabic رداً (rada’) “he helped.”

147. By contrast, the בנוה in STT 20:25a “having dominion” was unambiguous. Note Jer 2:31, where בנוה was translated in the Septuagint as οὐ κυριεύεται “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 יתאש (yata’arradu) “he came asking, or petitioning for a thing he wanted” (Lane, 1863: 48). On the interchange of ל and ל verbs see GKC §77d; and for the confusion of the ל and ר, see Delitzsch, 1920: 111, §109a.

149. The abbreviation כלא“nevertheless.”
150. When read as a name the Hebrew / Aramaic שֵׁם טוב was given the Greek ἦμιος 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 (dād), and the voiced emphatic inter-dental ط (zād) all appear in Hebrew as the coronal-alveolar emphatic unvoiced sibilant ض. But in Aramaic the ط (zād) became a ض (a coronal-palato-alveolar emphatic plosive, unvoiced) and the ض (dād) became an ض (a voiced pharyngal fricative).

152. For the translation of لامد as “never” rather than “not” note Gen 41:19, Num 19:2, Prov 27:20, and Jer 33:17.

153. The لامد “not” is attested in Deut 3:11.

154. For other examples of the confusion of the ن and ل, see Delitzsch, 1920: 114, §116c.

155. For the elision of the ن see GKC § 68k. Note the variants יְהוֹרֶנִי and יֵהוֹרֶנִי in the parallel texts of Ps 18:40 and II Sam 22:40. In 11QpaleoLev (Freedman and Matthews 1985: 45–46, 80) יְהוֹרֶנִי appears for יהוֹרֶנִי in Lev 25:36, and יֵהוֹרֶנִי for יהוֹרֶנִי in Lev 26:18, and יֵהוֹרֶנִי for יהוֹרֶנִי in Lev 26:21. See also Delitzsch 1920: 21-22, §14a–c.

156. John 12:15 reads Μὴ φοβοῦ ἡ Σιωνίτις “Fear not, daughter of Zion.” This appears to come from Isa 54:4 and 52:1. But it is also possible that the נָה in the MT of
Zech 9:9 appeared in John’s source as בָּלַי מָהֵר, “no fear” (like the בָּלַי מָהֵר for בָּלַי מָהֵר in Deut 26:8 and the בָּלַי מָהֵר in Psa 59:5).

157. Although Matthew read the י of the MT בָּלַי מָהֵר as a conjunction, Mitchell (1912: 276) rightly recognized it as an explicative י. For other examples of the explicative/emphatic י, see Dahood (1966: 24, and waw emphaticum in his index).


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 נ and the ר of the problematic לְכָּרֹדְרֵה can be emended to a ה נ and a ר (משָׁרְדֵרֶה), and the א can be read as א as “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 עִשָּׁלְשָׁנָו 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 נֵן / נֵלַף “poor,” with the לֵל י / נֵלַף “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
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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 נָהַל appears in Isa 42:6, which reads נָהַל לְאָדָם לְבֵית נָהוֹר נוֹחֵי “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 ל by the Greek ζ, note the ζάωρί in the Syro-Hexaplaris Ambrosianus for the לְזַיְרוֹ in Gen 19:23 and the Ζογορ in the Septuagint the לְזַיְרוֹ of Jer 31:34 (MT Jer 48:34), cited in Hatch and Redpath, Supplement, 1954: 64, 66.

165. Compare the Qur’an 47:8, (‘in tanṣūrū’ ‘allaha tanṣūrkum) “If you aid God he will aid you.”


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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: 1770\(^{1}\) bottom and 1772\(^{1}\) III and 1772 \(^{r}\).

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” (ΧΡΗΣΤΟΣ = Χρηστός). In the Septuagint Χρηστός translates יֶהוּדָתָה, יְהוּדָתָה, and יְהוּדָתָה.

172. For the confusion of י and י, 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 י and the י were also interchangeable as with the verbs (a) יֶן “to hide” and יֶן “to cover,” and (b) יֶפ “to laugh,” and יֶפ “to laugh.”

175. It is worth noting that the ק of קָּוַדׁ appears as a י in all of the variant Hebrew transliterations, here and in 22:21, which has also the variant יָיוָד.
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: ‘This 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.

177. As in Hebrew so also in Arabic, there was difficulty in knowing whether to read عبد لله (‘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 (العبادين)”. 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 يهوي it has no obvious derivation, but when it is spelled as يهود, as in I Chron 2:13, it may have five derivations based upon the Arabic cognates أسو (‘sw) and أسي (‘sy) (Lane, 1865: 60–61), including: (1) a peace maker and an agent of reconciliation,
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 הַמְּנָהשָׁהָּ הָ לְךָ is attested in mss ABDEF and the הָ לְךָ הָ מְנָהשָׁהָּ. is attested in mss EF.

181. The combined וְשַׁעַרְתָּהּ שִׁעְרָא “entrance gate” is well attested in Ezek 8:3, 14, 10:19, 11:1, and 46:3; and the שִׁעְרָא
“gate of heaven” is mentioned in Jacob’s dream in parallel with “house of God” (Gen 28:17).

182. The verb διολίζω “to strain out” appears in Amos 6:6, πίνουτες τὸν διουλισμένον οἶνον “you drink strained wine,” for the MT διεξόμεθα μοιράμεθα “the ones drinking with bowls of wine.”

183. See Allison 1994: 115–118.

184. A Hebrew Vorlage having מְנֻהָרָה could account for the (a) θλιψιν “persecution,” as in Psalm 33:5, where was translated θλιψαμών in mss AS (contra ms B which has παροικιών “a stay [among strangers]”); (b) the συναγωγὰς “synagogues, assemblies,” as in Hosea 7:14, where ἱπποροφαί means “they assembled themselves,” and its derivative noun, μονή, would be “a place of assembly”; (c) the φυλακάς “prisons,” if the original מְנֻהָרָה was misread as מְנֻהָרָה, the singular of which appears in Psa 142:7, Isa 24:22, and 42:7. But this Vorlage would not account for the συνεδρίας “sanhedrins” of Mark 13:9 or the דָּרִים “tribulations” in the STT of 24:9.

185. It was a synonym of אֶֽהַל (’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 Qurʾān (Sura 3:9, 8:54 and 56) in reference to “the family of Pharaoh” (ال فرعون [’ala firʿawnu]). The word survives in modern literary Arabic for “blood relationship, consanguinity, pact, covenant” (Wehr 1979: 27).


189. All manuscripts in the STT omit 26:19.

190. On the confusion of • and א, note also I Sam 22:18, 22 where the Qere has בָּרוּם for the Kethib בֶּרֶם. Compare the Arabic قُوَّة (išr'ūn) and وصِ (wišr'ūn), 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 καὶ θεῖος αὐτοῦς εἰς τὸ χωνευτήριον, “cast it into the smelting-furnace,” which reflects a confusion of the MT רכֵּא with with הָאֹלֶר > הָאֹלֶר > הָאֹלֶר. On the confusion of ה and ח, see Delitzsch (1920: 120, § 132a-b). Compare II Kings 9:27 where the Hiph‘il imperative כְּסֵר “Smite him!” was read by the Septuagint translators as כְּסֵר, כְּסֵר αὐτόν “and they smote him.” For כְּסֵר “furnace,” note the Arabic cognate صِ (sahara) “he melted,” and
(ṣahūra) “a melter of fat, a roaster, broiler, or fier” (Lane, 1872: 1738).


193. For the confusion of the _RG_ and _J_, 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.
Commentators have failed to recognize that the problematic אֲבֵי-אָו 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 אָו “enemy,” but the Hithpael of אָו (אָיְיֶb), the cognate of the Arabic أُواب (אָוְָּוַּב) “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 אֹוְָּב (אָוְָּוַּב) “frequent in returning to God.”

McCarter (1984: 296) provided a helpful summary of the traditional interpretations of אֲבֵי-אָו in 12:14, stating

As first noted by Geiger (1857: 267), the chief witnesses are euphemistic, and the primitive reading, אִי-יָהוּ, is reflected only in a single Greek cursive MS (c = 376). MT (cf. LXX, OL, Syr., Targ.) has אִי-יָהוּ יַהוּ, “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 (ניִָּּכְּסָּה נָּאְשָּּׁתָא) as a causative Pi’el (GK §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 نيִָּּכְּס 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 הַיְבָאָת בָּאָבָא 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 י of the MT הַיְבָאָת בָּאָבָא can be transposed to become an initial ב, then the reconstructed בָּאָבָא can be pointed as בָּאָבָא, 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:

ֵאָמַר קָוֵר אֱלֹהֵי יָהֳウェָה לְיִהוֹ הַסַּמְיָה

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 בָּאָבָא (b‘iyyēb) “to repent,” a synonym of עָבָא “to repent,” appears also in I Sam 25:22. In this verse the verb carries a nuance which survived in its Arabic cognate, أُوب
(‘awwâb) “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 (עֶרֶב-ַּבָּלָר), 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 אֵלֶּכֶב “my returning,” although it was probably added at first as a gloss when אֵלֶּכֶב was misunderstood as the nomen regens אֵלֶּכֶב “the enemies of” which required a nomen rectum modifier. Thus, while some interpreters follow the Septuagint, which has simply τῷ Δαυὶד “to David” and treat the MT אֵלֶּכֶב as a gloss, the אֵלֶּכֶב “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:

וְשִׁבֵּלִי רְעֵהַ תַּחַת תַּחַת מִנְחָה:
פָּתַיְמָשָׁה אֲלָהוֹת לַאֲבוֹהוֹ (לֶדוֹר) לְעֹלָה יִשָּׁה
אֲמָאָשָׁאִי מָלָּא אָשָׁרִי לְעַרְשֵּׁהָרִי מִשָּׁהַ בִּפְרָו.

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 אֵלֶּכֶב “enemy” mention in these verses is the one mentioned by name, namely, Nabal.”
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Origen’s Commentary on the Gospel according to John. See R. E. Heine.


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Revised by A. C. Coxe. Peabody, MA: Hendrickson.


KEY

el Ḡrāj is Bethsaida
et Tell is Bethsaida Julias
Tell Hûm is Capernaum
et Tâbghah is Bethsaida Galilee

Map of Palestine, Armstrong, Wilson, and Conder