

PREFACE

This chapter contains notes and ideas which were shared with the students who participated in the seminars on the *Shem Tob Hebrew Gospel of Matthew* which were held 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 during the past decade have been added. Other articles published here in Volume II and Volume III which are related to the study of Gospel of Matthew and/or the *Shem Tob Hebrew Matthew* include:

“Textual Variants and Ambiguities in Matthew 1:23 and Isaiah 7:14.”

“The Setting Star in Matthew 2:9”

“What to Do with a Lamp?” (Matthew 5:5)

“How did ‘Rust’ Get into Matthew 6:19–20 and ‘Purse’ Get into Luke 12:33?”

“A ‘Reappraisal’ of the Pearls in Matthew 7:6”

“Who Should Bury the Dead (Matthew 8:22b)”

“I Have Not Come to Bring the End (Matthew 10:34–36)”

“The Shem Tob Hebrew Matthew Clarifies Matthew 11”

“The Meaning of Iscariot: A New Derivation.”

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May, 2006

NOTES ON THE SHEM TOB HEBREW MATTHEW

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THE SHEM TOB HEBREW MATTHEW

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2006

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MATTHEW 1:19

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν
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 HEBREW TEXT¹

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

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

The infinitive כסות “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 כָּסַף “to cover,” בּוֹשׁ “to shame,”

and אָסַר “to bind” were not among them² The Greek ἀπολύω probably translated the לְכַסּוֹחַ which was in the *Vorlage* used in the Greek Matthew text tradition. The infinitive לְכַסּוֹחַ means “to cut off/away, to sweep out.” This would be another example of the confusion of a כּ and a כ in some Hebrew texts.³

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

- كَسَحَ (*kasaha*) “he cleaned out, he swept away, he did away with, he extirpated,”
- كَشَحَ (*kašaha*) “he broke friendship, he dispersed, he drove away,”
- كُشَاةَ (*kušāḥat*) “a deterring upon enmity to another, hating enmity, secret enmity, estrangement of oneself from another.”⁴

The Greek text and the STT agree that “Joseph, her husband, was a just man” (ὁ ἀνὴρ ἀτίμης, δίκαιος ὢν and אִישׁ צַדִּיק הָיָה). Therefore, although כָּסַח “to clean out” or “to drive away” and ἀπολύω “to send away” suggests possible violence against Mary, the STT כָּסַח “to cover” suggest the possibility of violence against Joseph as well. Joseph’s wanting “to cover” Mary put him between a rock and a hard place. According to Deut 13:9, no cover was to be given to an idolator (וְלֹא־תִכְסֶּה עָלָיו) and no pity or cover was to be given to an adulterer or an adulteress (מִזֵּית־יְיָ וְהַנֶּאֱפֶת); they were to be put to death. As a “righteous man” Joseph did not want to live with Mary, and he was obligated by law

to bring Mary to justice. To conceal / cover her would make him a violator of the law and his life would be at risk. The appearance of the angel to Joseph in his sleep removed the risks of being stoned which faced all three—Joseph, Mary, and the unborn baby.

MATTHEW 2:16

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

- the ש could be the first letter of the stem, and if so, שרא 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 שלענו of mss DGH, and the stem would be ראה, with the particular nuance “to act hypocritically,” a well attested meaning with the Arabic cognate رأى (raʾaya). Lane (1867: 999–1002) cited رآيتُهُ (rāʾaytuhu) “I acted hypocritically, or with simulation, towards him; I pretended to him that I was

otherwise than I really was,” and *تريته* (*tir'iyat^{un}*) “a man who practices evasions or elusions, shifts, wiles, or artifices,” as well as *مرآء* (*murâⁱⁿ*) “hypocrite.”

Neither the STT לעג “to mock” nor the ראה “to act hypocritically” can be translations of ἐνπαίζω “to deceive.” The STT had its own text tradition. And, *lectio deficiolor*, the highly nuanced ראה was probably original.

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 δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ). The STT concurs, but adds that it was a “black leather” (עור שחור) belt around his waist. Or perhaps it was a “white leather” belt or girdle. The שחור can be read as the stem שח “to be black” or as the stem חור “white” with the relative ש prefixed to the noun. In favor of reading שחור as “which was white” is (1) the advice in Ecc 9:8 “Let your garments be always white”; (2) the white cotton (חור כרפס) mentioned in Esth 1:6; (3) Mordecai’s blue and white royal garments found in Est 8:15; and the synonyms “to purify” and “to whiten” (לְבַרֵּר וּלְלַבֵּן) appearing in Dan 11:35. Jastrow (1903: 690), citing *Yoma* 39^b, noted that the Temple is called לְבָנוֹן “white” because it cleanses sins.⁵

MATTHEW 3:7–13

The Γεννήματα ἐχιδνῶν “You brood of vipers!” in Matt 3:7 and Luke 3:7 appears in only three manuscripts of the

STT: as שרש פתנים “root of serpents” in ms. A, and as זרע תנינים “seed of dragons” in mss. DG.⁶ 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 offered no explanation for the origin of the epithet. Davies and Allison (1988: 304) simply noted that the epithet “stands over against the self designation, ‘children of Abraham’.” Insight into the origin of the epithet comes by reconstructing the Hebrew *Vorlage* which will accommodate the ἐχιδνῶν, the אֲפֵעָה, and the תנינים. The word that does this is the אֲפֵעָה “viper” which appears in Isa 30:6, 59:5, and Job 20:16—the Arabic cognate of which is أفعى (*ʿafʿay*) “viper.”

Given the interchange of the פ and the ב (as in פִּזֵּר / בִּזֵּר “to disperse” and פְּרָזַל / בְּרָזַל “iron”) the roots פָּעַה and בָּעַה may also have been interchangeable. If so, the Arabic cognate of the פָּעַה in אֲפֵעָה “viper” could be باغى (*baḡaya*), which, according to Lane (1863: 231–232), can mean⁷

- “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”;
- “acting wrongfully or tyrannically towards others.”

Thus, when John the Baptist and Jesus called the Pharisees and/or the Sadducees ὄφεις, γεννηματα ἐχιδνῶν, “serpents, brood of vipers” (Matt 3:7, 12:34, 23:33; Luke 3:7), there was a play on words. The Pharisees and Sadducees recognized themselves as the זֶרַע אַבְרָם “seed of Abram,”⁸ but Jesus and John in a pun recognized them as the זֶרַע אֶפְעָה. And this epithet carried a double layer of meaning: “seed of vipers” and “seed of self-conceited, haughty, and oppressive tyrants.”⁹

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

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

וכבר הגיע הגרון לשרש העץ
אשר לא יעשה פרי טוב יכרת ובאש ישרף.
וישאלו לו החבורות א”כ מה נעשה.
ויען להם יוחנן

מי שיש לו שתי כתנות יתן הא' למי שאין לו.
ויבאו העם להטביל.

Already the axe has reached the root of the tree;
the one which does not produce good fruit
will be cut down and burned in the fire.

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

John answered them:

He who has two shirts let him give one to him who has none.
So the people came to be baptized.

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

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

The רבִּים in the STT of Matt 3:10 is the parallel to the τελῶναι "tax collectors" in Luke 3:12.¹⁰ 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, **תצטערו לשום איש ולא תענשום ותשמחו בחלקיכם**, which Howard (1995: 11) translated as, “Be anxious for (no) man and do not chastise them, and be pleased with your lot.”

However, the first clue to the meaning of the phrase is the **לשום**, which can be parsed as a **ל** used as a direct object indicator (as in Aramaic)¹¹ attached to the noun **שום** “appraisal, assessment, estimate” a derivative of **שׂים** “to tax, to impose a fine” (Jastrow 1903: 1535–1536). The *Hithpa^cel* **תצטערו** “to degrade, to lessen” in the context of tax collectors has nothing to do with lowering one’s dignity, rank, or self esteem. Rather, it has do to with lowering the **שום**, “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 advise to the tax collectors in Luke 3:13 and in the STT of Matt 3:10 are quite similar.

The **חושבים ומדמים בלבם נמול** “thinking and reckoning in their circumcised heart,” at the end of Matt 3:10 in the STT parallels the *καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν*, “and all of them were wondering in their hearts,” in Luke 3:15. If the **נמול** (which is omitted in mss. ABDEF) meant “circumcised,” it would reflect a confusion of **מלל** “to speak” (as in Gen 21:7) and **מלל** (and its by-form **מול**) “to circumcise” (BDB 557, 576). However, it is much more likely that this **נמול** is a *Niph^cal* participle, used adverbially, of the **מיל/מול** which is the cognate of the Arabic **مال/ميل** (*myl / māla*) “to be favorably disposed, to be

in favor of” and *ميال* (*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: *חשב* “to reason,” *דמם* “to whisper,” and *נמול* “being favorably disposed.”

The most problematic part of the STT in Matt 3:10 is just what were all the people favorably and affectionately thinking? The parallel in Luke 3:15 reads, *καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός*, “and all reasoned in their hearts about John, whether he was the Christ or not.” But in the STT tradition the people concluded: *יוחנן הוא ישׁׁו*, “John is Jesus.” But this, as it stands, really makes no sense. However, meaning can be restored by removing the “*ו*” marker in the *ישׁׁו* (which is an abbreviation for *ישׁוע*) and then the *יוחנן הוא ישׁׁו* can be read in these three different ways:

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

The name Jesse appears in Syriac as ܝܫܝ, with an initial ܝ, as well as in Arabic (إسِّي). In I Chron 2:12–13 Jesse appears as ܝܫܝ and with the initial ܝ as ܝܫܝܝ. 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 Ἰεσσαί “Jesse.” If *יוחנן הוא אישי*, “John is an Essene,” was what John’s audience thought, some contemporary scholars would also be *נמול*—“favorably inclined” to agree.¹²

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

MATTHEW 4:13

Καφαρναούμ τὴν παραθαλασσίαν
ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ

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

VULGATE

*Capharnaum maritimam
in finibus Zabulon et Nephthalim*

SHEM TOB TEXT

כפר נחום ראיתה לעז מאריטמה בקצה ארץ זבולון
Capernaum-Raithah, that is,
Maritima, on the outskirts of the Land of Zebulun.

Corresponding to the *τὴν παραθαλασσίαν* “on the sea coast” of the Greek text and the *Maritima* of the Vulgate are twelve textual variants in the STT. Were the STT a translation of either the Greek text or the Vulgate, one would expect to find **יָמָתָה/יָמָתָה** “toward the sea,” depending whether the masculine or feminine word for “sea” was used. Actually, an original **יָמָתָה** 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**,¹³ the **רמיתה** in mss FG and the **ברמיתה** in

ms. A may have been originally **ימתה** and **בימתה**. The **ב** of **ברמתה** would be a secondary pseudo-correction after the **ימתה** was corrupted to **רמתה**. Similarly, the **מרתה** of ms. D and the **רמתה** of mss. FG are also corruptions of an original **ימתה**.¹⁴

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

ראתה ms. B	מארטמה ms. C
מאריטמה Add. no. 26964	מרטימה ms. F
מרא טמה mss. AD	ראמטה ms. G
מאראטימה ms. B	מראטאנה ms. G

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

MATTHEW 4:21 AND 4:23

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

זבאדאו	זבאדו	זבדיאל
זבדיאוש	זאבאדה	זבדיא
זבדאו	זבדאל	

The noun זבד “gift” appears in Matt 4:23, “Jesus went around . . . preaching to them the *good gift* (זבד טוב).” This זבד טוב was glossed by the Greek εὐαγγέλιον “gospel,” which was variously transliterated as מַאֲוֹנֶגְיִלִּיּוֹן, or אַוֹנֶגְיִלִּיזאַר, or אַוֹנֶגְיִלִּיזאַר. (The final ך in these transliterations obviously reflect the confusion of the ך and the ך by scribes who knew very little Greek.)¹⁵ The choice of זבד “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 زبدة العمر, (*kâna liqâwu’ka zubdata ‘al‘umuri*), “*The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life.*” (Lane’s italics)

In the Greek text tradition there is no conspicuous connection between Ζεβεδαίου “Zebedee” and εὐαγγέλιον “gospel.” But in the STT tradition, the name זבדיאל, “God is my gift” (or זבדיאל “gifts of God”), anticipates the זבד טוב “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 **אַשְׁרֵי** “blessed, happy” has been identified in the lexicons as a derivative of **אָשַׁר** “to step, to advance, to go straight on,” with its Arabic cognate being **أَثَر** (*ʾaṭar* and *ʾiṭr*) “footstep.” However, Lane (1863:18) also cited **أَثَرُهُ** (*ʾaṭarhu*) “he preferred him, he honored him, paid him honor, he chose, elected, selected,” calling attention to the *Qurʾan*, *Sura* 12:91. After Joseph identified himself to his brothers, he stated, “The truth is that whoso is righteous and is steadfast, Allah does not suffer the reward of such good ones to be lost.” Thereupon, the brothers declared to Joseph:

تَاللّٰهِ لَقَدْ اَثَرَكُ اللّٰهُ عَلَيْنَا

taʾllahi laqad ʾaṭraka ʾallahu ʿalaynaʾ

By Allah, surely Allah has preferred you above us!

The **أَثَر** (*ʾaṭar*) “preferred” in this verse is the cognate of the **אֲשֵׁר** / **אַשְׁרֵי** 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 πένθοῦντες, ὅτι αὐτοὶ παρακληθήσονται, “Blessed are those who mourn, for they shall be comforted,” reads differently in the STT, which has **אַשְׁרֵי הַחֹכִים שִׁנּוּחֲמוֹ**, “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 חוּל, stem I, “to wait” (found in Gen 8:10, Jud 3:25, Psa 37:7, and Job 35:14) or חוּל, 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 חוּל, stem I, which was חָכָה “to wait,” found in Isa 8:17, וְחָכִיתִי לַיהוָה “I will wait for Yahweh” and 64:3 [MT] לְמַחְכֵּה-לוֹ “to the one waiting for Him.”

The seventh Beatitude, μακάριοι οἱ εἰρηνοποιοί “Blessed are the peace makers,” is אֲשֶׁר יִרְדְּפוּ שָׁלוֹם in the STT. Both the Greek and the Hebrew have the ring of Psa 34:15 [MT] בִּקְשׁוּ שָׁלוֹם וַיִּרְדְּפוּהוּ (ζητήσουσ εἰρήνην καὶ δώξουσ αὐτήν), “Seek peace and pursue it.” The affirmative רָדַף in the Psalm and in the Beatitude of STT is followed by a three-fold negative use of this רָדַף: in Matt 5:10 (הַנִּרְדָּפִים) “the persecuted,” in 5:11 (יִרְדְּפוּ) “they persecute,” and in 5:12 (רָדְפוּ) “they persecuted.”

MATTHEW 5:16–22

The phrase מַעֲשֵׂיכֶם הַטּוֹבִים הַמְּשׁוּבָּחִים וּמְכַבָּדִים in 5:16, which Howard translated as “your good deeds which are praised and glorified,” is problematic. The “good” and the “deeds” are masculine plurals, but the “praised” and “glorified” are, at first glance, feminine plurals. But this mismatch cannot be right. A more careful look suggests that the וְתֵּי end-ings of מְכַבָּדִים and הַמְּשׁוּבָּחִים should not be read as the feminine plural וְתֵּי but as וְתֵּי, like the ending of the הַשְׁמָעוּת “to cause to hear” in Ezek 24:26, which has been identified as

an Aramaic *Haph^eel* infinitive construct (BDB 1036; GKC 53¹). If so, both the מ and ו in המשובחות, which make it a feminine plural *Pa^eel* passive participle with the definite article, can be removed as pseudo-corrections once the *Haph^eel* infinitive was misread as a participle. Thus, there were three infinitives in this verse, two of which retain the influence of Galilean Aramaic. The verse reads, “Thus let your light shine before every man in order

- to make them see (הראותם) your good works,
 - to make (them) praise (השבחות) and
 - to make then honor (מכבדות)
- your Father who is in heaven.”¹⁶

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

In Matt 5:22, the Greek reads, ὃς δ' ἂν ἐῖπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, “and whoever shall say to his brother ‘Raca’ shall be in danger of the council.” But in the STT the word Ῥακά / Raca does not appear. Instead it has פחות “inferior.” No doubt, in the Hebrew/Aramaic saying of Jesus the word used was the Aramaic expression of contempt, ריקן, meaning “good for nothing” (Jastrow 1903: 1476). The κ in the Greek Ῥακά, could reflect an original כ or ק. But the Hebrew קל “thin” or קהל “temple (of the head)” are not pejoratives, nor are קל “tender, weak, soft” or the Aramaic ריקן “delicate, nobleman, freeman” (BDB 940, 956; Jastrow 1903: 1474). But given the interchange of the כ and the ק and the ambiguity of near homophones meaning soft, delicate, thin, good for nothing, or nobleman, the STT scribes

substituted the unambiguous פחות “inferior, degraded” for the רִיָּקָא/רִקָּא/רִקָּא.¹⁷ But even the פחות in the STT is not without its ambiguity. It could be read as פְּחוֹת “inferior” or as פְּחוֹת “grantees or governor” (Jastrow 1903: 1151), as in Matt 10:18. The Greek Μωρέ “moron” and the שוטה “mad-man, fool” in 5:22b are a good unambiguous match.

MATTHEW 5:31–32

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

RSV

“It was also said,

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

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

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

STT

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

And I say to you that everyone who leaves his wife

is to give her a bill of divorce

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

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

... כִּי אִם עַל דְּבַר נֶאֱוָף
הוּא הַנּוֹאֵף וְהַלּוֹקֵחַ אוֹתָהּ יִנְאֵף

. . . except for the matter of adultery,
 he is the adulterer,
 and the one taking her commits adultery.

The text needs to be restored by adding *before* the **הוא** the three letters **הא** and changing a ך into a ך. With this restoration the text becomes

... כי אם על דבר נאופה **או**
 הוא הנאךף והלוקח אותה ינאךף

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

This correction brings the **הוא הנאךף** into agreement with the Greek text's ποιεῖ αὐτὴν μοιχευθήναι, "he makes her an adulteress."¹⁸ 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?

הלא עזי פנים אוהבים אוהבים

Do not the impudent¹⁹ love those who love them?

Luke 6:42

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

For even sinners love those who love them.

The differences between “tax collectors,” and “impudent,” as well as “sinners,” points to a Hebrew *Vorlage* for this saying of Jesus in which the word פִּרְצִים was used. It had these two meanings:

- פִּרְץ, stem I, “to break open/through” and “to be lawless, licentious, dissolute, unrestrained”; and פִּרְיָץ “unbridled, impudent” (Jastrow 1903: 1227, 1237).²⁰
- פִּרְץ, stem II, is the cognate of the Arabic فرض (*faraza*) “he apportioned,” فرض (*farz*) “an obligatory apportionment,” and فريضة (*farīzat*) “a thing made obligatory . . . a primarily-apportioned inheritance” (Lane 1877: 2375). Hava (1915: 556) included أفرض (*ʾafaraza*) “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.”²¹

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

Matt 21:12	} κολλυβιστής “money changer”
Mar 11:15	
John 2:15	

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

The identification of Matthew in Luke 5:27 as τελώνην ὀνόματι Λευὶν / *publicanum nomine Levi*, “a tax collector named Levi” probably came from a phrase in Luke’s Hebrew source which read שֶׁם לְוִי הוּא (confusing a ך for the ה which was in the original source)²² rather than שֶׁם מְלוֹה הוּא “who was a money lender,” which would have been in agreement with the STT of Matt 10:3, “who was by reputation a lender of money for interest.” Matthew may have been bi-vocational before he met Jesus. The taxes he collected went to Caesar, but the interest he earned helping people pay their taxes went into his own pocket and made it possible for him to entertain “many tax collectors and sinners” (Mark 2:15).²³

Matt 5:46 provides another example of the way in which ambiguous Hebrew or Aramaic homographs in the STT tradition were clarified by use of unambiguous synonyms as replacements. Another example of this, in the immediate context, appears in Matt 5:43, where the Ἀγαπήσεις τὸν πλησίον σου “love your neighbor” is an exact quotation of the Septuagint’s translation of וְאַהֲבָתָּ לְרֵעֶךָ in Lev 19:18. But the unpointed רֵעִי is a bit ambiguous, like the רֵעִי in Job 36:33 which became φίλον αὐτοῦ and *amico suo* “his friend” in the Septuagint and Vulgate, but the KJV, ASV, and NAS have “his noise,” the RSV and NRS have “its crashing,”

and the NIV and NIB have “his thunder”—not to mention the רַע “evil” and the רַע “purpose” (BDB 929, 946). In the STT tradition the ambiguity in the *Vorlage* was removed by switching from רַע “to love” to its synonym אָהַב: אָהַבְתָּ לְאוֹהֶבְךָ “you shall love the one loving you”. This provided a wordplay with the following אָהַבוּ אוֹיְבֵיכֶם “love your enemies.”

MATTHEW 6:1–10

μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων
πρὸς τὸ θεαθῆναι αὐτοῖς·

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

פֶּן תַּעֲשׂוּ צְדָקְתְּכֶם לְפָנֵי הָאָדָם לְהַלֵּל אֶתְכֶם

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

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

The Greek θεαθῆναι “to be seen” and the STT לְהַלֵּל “to praise” cannot be translations of each other, but they can be traced to a common Hebrew source in which there was a

misreading of a ד as a ר, or vice versa. The Hebrew *Vorlage* had either (1) הָרִוּת, the *Hiph^{il}* infinitive of יָדָה “to laud, give thanks, praise,” or (2) הָרִוּת, the *Niph^{al}* infinitive of רָאָה, which had suffered the elision of the א (GKC 23^f), so that הָרִוּת became הָרִוּת “to be seen.”²⁴

The לֹא תִרְצוּ לְהַעבִיר כְּרוֹז, “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 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων “that they may be praised by men,” the STT reads שִׁירְאוּ אוֹתָם בְּנֵי אָדָם, “that men might see them.” Here also, as in 6:1, the Hebrew *Vorlage* had either (1) יָדָה, the *Hiph^{il}* imperfect of יָדָה “to laud, to praise,” or (2) the *Qal* imperfect יָרָא, from the stem רָאָה. This explanation also fits the וַיִּשְׁבַּחוּ “that they might praise” in the STT of 6:5, whereas the Greek text reads, ὅπως φανῶσιν τοῖς ἀνθρώποις, “that they may be seen by men.”

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

MATTHEW 6:11

The ἐπιούσιον in Matt 6:11 (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, “Give us this day our daily bread”), which appears also in Luke 11:3 and Didache 8:2, is found nowhere else in Greek literature.²⁵ Arndt and Gingrich (1967: 296–297) noted the readings of (1) the Curetonian Syriac of Matt 6:11, ܠܠܫܡܢ ܕܝܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ (wlhmn ʾmynʾ dywmʾ hby ln) “give us today our *continual* bread,” and (2) of Luke 11:3, ܠܠܫܡܢ ܕܝܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ (whby ln lhmnʾ ʾmynʾ dklywm), “give us the *continual* bread of every day.” By contrast, the Peshitta reads ܠܠܫܡܢ ܕܝܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ (hab lan lahṁāʾ dsûnqānan yawmānāʾ), “give us bread *for our needs* from day to day.” Likewise, the Peshitta of Luke 11:3 has ܠܠܫܡܢ ܕܝܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ ܠܠܫܡܢ ܕܝܡܢ (hab lan lahṁāʾ dsûnqānan kulyūm), “give us bread *for our needs* every day.”

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

- A לחמנו תמיד תן היום לנו
- B לחמינו תמידית תן היום לנו
- D לחמינו תמידית תן היום לנו
- EF לחמנו תמידית תן היום לנו
- “our bread(s) continually give today to us”
- C ותתן לחמנו תמידית Brit Lib Ms. Add no. 26964
- “and may you give our bread continually.”

The תמיד here in the STT calls to mind the תמיד “the continuity” in Dan 8:11–13, which, by itself, meant “the daily

burnt offerings.”²⁶ Similarly, David promised to Meribaal, **וְאַתָּה תֹאכַל לֶחֶם עַל-שֻׁלְחָנִי תָמִיד** “you shall eat bread at my table continually/daily” (II Sam 9:7, and also in 9:10, 13).²⁷

If the original Lord’s Prayer was spoken and written in Hebrew, the STT and Syriac variants suggest that this request was originally **וּתְתֵן הַיּוֹם לַחֲמֵנוּ תָמִיד**. If so, the variants also suggests that the **תָּמִיד/תָּמִיד** became corrupted—due to a metathesis of the **ת** and the **נ** and the misreading of a **ד** as a **ר**—to a contextually meaningless **מִתֵּיר/מִתֵּיר**. This **מִתֵּיר** was “corrected” in one textual tradition to read **מִתֵּיר**,²⁸ which accounts for the following statements of Jerome (c. 342–420) and Sedulius Scottus (an Irish scholar in the Carolingian court, 848–874), which were cited by Klijn (1992: 86–88):

- “In the Gospel which is according to the Hebrews, I found MAAR in place of ‘which is necessary to support life’ which means ‘for tomorrow’” (Jerome, *Matthaeum* 6,11);
- “In the Hebrew Gospel according to Matthew it is said this way: ‘Give us today our bread for the following day’ ; that is, ‘the bread which will be given in thy Kingdom, give us today’” (Jerome, *Tractatus de Psalmo CXXXV*).
- “In the Gospel which is called according to the Hebrews instead of bread which is necessary to support life, I found ‘moar’ which means ‘for tomorrow’” (Sedulius Scottus, *Super Evangelium Mathei*).²⁹

Moreover, these quotations suggest that in another Hebrew textual tradition the **תָּמִיד** became corrupted (due to the metathesis of [a] the **ת** and the **נ**, and [b] a **ד** and a **י**) to **מִתֵּיר** which was then “corrected” to **מִתֵּיר**, in which case the

מה functioned as a simple relative pronoun (as in Jer 7:17, Mic 6:5, 8, and Job 34:33) and the ׀ had its usual meaning of “sufficiency, plenty, enough,” as in Prov 25:16, אכל ׀ִיךְ “eat only as much as you need.” As a result, this line in the prayer was interpreted in the Peshiṭta and by others to mean “give us this day our bread for subsistence,” i.e., “bread which is sufficient/ necessary to support life.”

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

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

- ἐπιούσιος “is to be tied closely to ἐπιούσα,” a participle which functioned independently of its verb as adjective or substantive,
- ἐπιούσα signified “the coming day,”
- ἐπιούσιος “was an available derivative” meaning “pertaining to the coming day,”
- “the unusual expression was chosen advisedly, perhaps as a nuanced rendering of an Aramaic original,”

- ἐπιούσιος is “a forcible correlative of σήμερον: give us today the bread for our coming day’s need.”
- “The traditional rendering ‘daily’ is less sharp, but conveys the essential sense, and may serve in default as a more exact adjectival equivalent.”³⁰

With one exception, I am in full agreement with Hemer’s conclusions. The exception is that the ἐπιούσιος may be “a nuanced rendering of an Aramaic original,” which in my opinion should be changed to “a nuanced rendering of a Hebrew original.”³¹ The original Hebrew meaning, without a doubt, survives in the STT תמיד “continually/daily” and the Curetonian ܐܡܝܢܐ (*amîna*) “daily/continually, habitually, constantly” (Payne Smith 1957: 19).

MATTHEW 6:22–34

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

However, in Matt 6:23 the problem is with the reading of the Greek text. The phrase εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτός ἐστίν, τὸ σκοτός πόσον, “if therefore the light that in you is darkness, the darkness how great?” is problematic. The reading of the STT is כל דרכיך יהיו חשוכים, “all your ways

will be dark ones.” Both, the STT and the Greek text, point to a *Vorlage* in which the lexeme כְּמָה 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 כְּמָה was paraphrased with the חָשָׁךְ, which appears in 6:22b and 6:23a. But in the Greek text tradition the כְּמָה (= כְּמָה) was read as the interrogative כְּמָה (= כֵּן + מָה) “how much?” and interpreted as an emphatic affirmative “how much!” Were the *Vorlage* in Aramaic there would have been no confusion between the כְּמָה “to be blind” and the כְּמָה “how much.”

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

- دَرَاك (darrâk) “perception,”
- مدرك (mudrik) “the perceptive faculty of the mind”
- المدراك الخمس (al-madariku ‘al ḥamsu) “the five senses.”

The *Vorlage* can be restored as כְּמָה יִהְיֶה כָּל דְּרִכֶּיךָ, meaning “every one of your senses will be become dulled.”

In Matt 6:24 (= Luke 16:13) the Greek οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ, “you cannot serve God and mammon” does not match the STT לֹא תוּכְלוּ לַעֲבֹד הָאֵל וְהָעוֹלָם, “you are not able to serve the God and the world.” The words “mammon” and “world” have no direct or indirect lexical link. Therefore the best way to account for the differ-

ence is to recognize the conjunctive ו of והעולם “and the world” to be a secondary addition. Then the STT becomes האל העולם “the eternal God.” If so, a והון “and wealth” or ואין “and riches,” or וממון needs to be restored in the STT to match the μαμωνᾶ “mammon” of the Greek text.

In Matt 6:27 (= Luke 12:25) the Greek προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα, “to add one cubit to his stature” is essentially the same as the STT: להוסיף בקומתו אמה אחת, “to add to his height one cubit,” which matches the spacial interpretation of ἡλικίαν in the Vulgate (*statu-ram*), KJV (“like “one cubit unto his *stature*”), followed by the ASV, NKJ, and DRA”; whereas the NAS, RSV, NJB read “a single cubit of his *life*.” By contrast the NIV, NIB, NAU, NRS, and NAB, give it a temporal interpretation, reading “single hour/moment to his *life*” (*italics added*). The Greek ἡλικίαν is like the English “span,” which can have spacial or temporal meanings, as in “life-span” and “hand-span.”³²

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

In Matt 6:28 the τὰ κρίνα τοῦ ἀγροῦ “the lilies of the field” appears in the STT as חבצלת השרון . . . החומש [ה] “the red . . . saffron of Sharon.”³³ The Vulgate read *lilia agri*

“*lilies of the field*”, but the STT gloss גִּיל”יוֹן (and its variants) transliterates the Latin *gilvus* “pale yellow.” Luke 12:27 has only τὰ κρίνα, “the lilies.” Thus, the Greek texts make not reference to Sharon. But this is true also of the Song of Solomon 2:1, which reads,

אֲנִי חֲבַצְלֵת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים

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

ἐγὼ ἄνθος τοῦ πεδίου κρίνον τῶν κοιλάδων
ego flos campi et lilium convallium

I am a flower of the plain, a lily of the valleys.³⁴

In this text and in the Hebrew *Vorlage* of Matt 6:28 and Luke 12:27, שָׁרוֹן as a proper name does not appear. But πεδίου “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 (sirr) “the low or depressed part of a valley, or most fruitful part thereof, the middle of a valley or meadows, fruitful good land” (Lane 1872: 1338). The שָׁשֶׁר “vermillion” appearing in Jer 22:14 (מִשּׁוֹחַ בְּשָׁשֶׁר, “painted with vermillion”) may also have been associated with the שָׁר in the name שָׁרוֹן “Sharon.”

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

πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
haec enim omnia gentes inquirunt scit
For after all these things the Gentiles seek

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν,
haec enim omnia gentes mundi quaerunt
 For all these things do the nations of the world seek.

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

The τὰ ἔθνη τοῦ κόσμου “the people of the world” in Luke 12:30 corresponds to the Hebrew עַמֵּי הָאָרֶץ, which Jastrow (1903: 125) defined as “country people, hence illiterate, coarse, unrefined (often applied to an individual), . . . those not observing certain religious customs regarding tithes, levitical cleanness &c.” This term may well have been in the original Hebrew saying. If so, Matthew changed the עַמֵּי הָאָרֶץ to הגופים 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 קורה “beam.” But the κάρφος “speck” in these same verses could be a translation of (1) קיסא “twig, chip,” or (2) קיסם “chip, fragment,” or (3) קש “straw, stubble,” which is the word found in the STT.”³⁵ 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 [קיסם = κάρφος] from between your eyes [or: teeth], he would answer: Remove the bean [קורה = δοκός] from between your eyes [or: teeth].”
- *Baba Bathra* 15b “If the judge said to a man, ‘Take the splinter [קיסם = κάρφος] from between your teeth,’ he would retort, ‘Take the beam [קורה = δοκός] from between your eyes.”

The זולתך in Matt 7:4–5, which Howard translated as “other person” or “fellow man,” appears as a synonym for אחרך “your other one.” Apparently, the Hebrew *Vorlage* read אחיך, which came into Greek text as ἀδελφοῦ 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 **אחריך** became corrupted to **אחרך**, and this unusual singular suffixed **אחר** was replaced with the singular suffixed synonym **זולתך**.³⁶

MATTHEW 7:11

The translation of Hebrew **רע** has been problematic in several texts. For example, MT **נמזו רעיך** in Nahum 3:18 is rendered in the Septuagint as ἐνύσταξαν οἱ ποιμένες σου “your shepherds [= **רעה**, stem I] slept,” but the Peshiṭta has **נחם נבאיך** (*nāmwa ḥabraiky*) “your friends [= **רעה**, stem II] slept.” In Micah 4:9 the MT **תריעי רע** “you shout a shout” [= **רוע**] was translated in the Septuagint as ἔγνωσ κακά “you have known evil” [= **ידע** and **רעה**, stem I], and the Peshiṭta also has **חבדתי בנצלתא** (*‘ābadty bištā^c*) “you committed evil,” but the Targum Jonathan has **את מתחברא לעממיא** “you made friends [= **רעה**, stem II] with the gentiles.” A retroversion of the πονηροὶ in Matt 7:11 to **רעים** suggests a similar ambiguity with **רעים** in the original version of the verse and the **רעים** in the STT.³⁷

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

The Aramaic **תְּחַבְרִא** “family, friends” could not have produced such a misunderstanding, adding support for there

being a Hebrew *Vorlage* for this Matthean tradition. Instead of interpreting רעים as πονηροί, the early translator should have rendered it as πλησίον, as in Matt 5:43, “you shall love your πλησίον as you love yourself.” At one time Matt 7:11 surely carried the meaning, “If you who are *kinfolk* know how to give good gifts to your children, how much more so will your heavenly father give good things to those who ask!” (Psa 23:1 may well have meant “Yahweh is my *kinsman*, I shall not want”—in which case the names Abijah, “Yahweh is my Father” and Ahijah “Yahweh is my brother/kinsman” could serve as commentary.

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

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

- רָגַם, stem I, “stone” and “to stone,”
- רָגַם, stem II, “to speak aloud, to interpret, to translate,” which produced the verbs תִּרְגַּם and תִּרְגְּם and the noun תִּרְגוּם, the Aramaic version of the Hebrew Bible,
- רָגַם, stem III, “friends” and “friendship,” which was the cognate of the Arabic رَجَمَ (*rajm/rajam*) “a special friend; or a true, or sincere, friend; or a special, or particular, friend; a synonym of خَلِيل (*ḥalīl*) “a special or particular friend, a friend in whose friendship is no خَلَل (*ḥalāl*) [i.e., unsoundness, or defect, or imperfection] . . . Brothers, or brethren” (Lane 1867: 1048; 1865: 781). (This רָגַם has yet to be recognized in standard Hebrew lexicons.)

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

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

However, in the STT text of Matt 7:9, נחש, appears rather than the anticipated תנין. The reason is probably due to the fact that when written תנין was also ambiguous. For example, in Lam 4:3 the תנין became “jackal” in the ASV, RSV, NKJ, NAB, NAS, NIB, NJB, NRS, and NAV, but it became δράκοντες “snake, serpent” in the Septuagint, *lamiae* “monster, vampire” in the Vulgate, and “sea monsters” in the KJV and DRA. But the תנין in Exo 7:9 became δράκων “snake, serpent” in the Septuagint and *colubrum* “snake, serpent” in the Vulgate, which was followed in subsequent English translations. The ambiguity in the Hebrew *Vorlage* was removed in the STT tradition by changing the תנין “serpent” to נחש “serpent.”³⁸

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

The Greek text of Matt 7:28 begins, Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους “and it came to pass, when Jesus had finished these words.” But the STT has ובעוד שישׁוּ הִיּה סִבֵּר דְּבָרִים אֵלּוּ, “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 כל ה in the phrase כל העם “all the people,” may have occurred in the *Vorlage* behind the Greek text tradition which was read as “he finished.”

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

MATTHEW 8:2–5

The healing of the leper in Matt 8:1–4 differs slightly from the accounts in Mark 1:40–45 and Luke 5:12–14. For the four words in the STT, בא וישתחוה לו לאמר, “he came and worshiped him saying,” the Greek text of Matt 8:2, has as expected, προσελθὼν προσεκύνει αὐτῷ λέγων, “he came and worshiped Him, saying.” But in Mark 1:40 this was expanded to read, παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ, “beseeching him and kneeling down, said to

him.” And, similarly, in Luke 5:12 the text reads, *πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων*, “he fell prostrate, pleaded with him, and said.” The expanded texts in Mark and Luke are the result of a dittography in the Hebrew *Vorlage* of the Greek text tradition wherein the last four letters (i.e., לוהלו) of the וישתחוה לו were written twice and read as the verb וחלה (stem II) “to beg, to plead, to beseech” (BDB 318).³⁹

In Matt 8:3 the STT reads נטהר המצורע מצרעתו “the leper was cleansed from his leprosy,” but the Greek text has ἐκαθαρίσθη αὐτοῦ ἡ λέπρα, “his leprosy was cleansed,” changing the subject from the ὁ λεπρὸς “the leper” to ἡ λέπρα “the leprosy.” In Mark 1:42 and Luke 5:13 the subject is the same as in the Greek Matthew, but the verb differs. They read ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ, “the leprosy left him.” This difference points to Hebrew *Vorlage* in which רפא or רפה was the verb in the text. Hebrew רפא means “to heal, to be healed,” but in Aramaic it means “to let go, to let loose, to let alone”—which is the cognate of the Hebrew רפה “to let go, to let loose” (Jastrow 1903: 1490; BDB 950–952).⁴⁰

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

Davies and Allison (1991: 16) speculated that the phrase “for a testimony to them,” could “be taken in a negative sense . . . if the priests do recognize the leper’s recovery, then they cannot persist in unbelief without incriminating themselves.”

If given a positive sense it could indicate a testimony to the priests and people (1) that Jesus upholds the Torah, *or* (2) that the outcast has been made whole,” *or* (3) that Jesus really did this great work,” *or* (4) it “simply means as a statute for Israel.” But a better interpretation than these summarized by Allison and Davies is available once it is recognized that

- μαρτύριον “testimony, witness, proof” was a translation of an עֲדָה/עֲדוּת in the Hebrew *Vorlage* of the Gospels;
- that עֲדָה/עֲדוּת had more than one meaning, including the עֲדָה meaning “assembly, court, prayer meeting”;
- among its meanings was the עֲדָה which was the cognate of the Arabic عَدَّ (*‘adda*) “he numbered, counted, reckoned”; عِدَّة (*‘aiddat*) “a collective number, a certain period of time”; and عَدِيد (*‘adīd*) “a man who introduces himself into a tribe, to be numbered as belonging to it,” as in the phrase عِدَادُ أَهْلِ الْخَيْرِ (*‘idâdi ‘ahli ‘lḥayri*) “reckoned among the people of goodness, of wealth, of health, a *like* or an *equal*” (Lane 1865: 829; 1874: 1971).⁴¹

In light of this last definition, the *Vorlage* for the Greek εἰς μαρτύριον αὐτοῖς can be reconstructed as לְעֵד לָהֶם, “for a witness.” But the לְעֵד can also be read as לְעָד, the infinitive of עָד “to be equal, to be numbered among, to be included (as one of them).” It would equal the Greek εἶναι ἴσος “to be equal.” According to this interpretation, the outcast leper, having been healed, was commanded by Jesus to do four things: (1) to tell no one of how he was healed,⁴² but (2) to go to a priest, who without knowing how, would examine him and see that he was ceremonially clean/pure, (3)

then to present his offerings as Moses commanded those who were healed of leprosy [Leviticus 13–14], and (4) to become reckoned/registered among the healthy Hebrews—with all the rights and privileges appertaining thereto. He was no longer an outcast. He was to be numbered among and equal to any ceremonially clean member of the Jewish family. In this way, Jesus confirmed the quotation recorded in Matt 5:17, “Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.”

MATTHEW 8:11, 20

In Matt 8:11, three manuscripts (C, H, and Brit. Lib. no. 26964) begin with the phrase **כִּי הָאֹמֵר אֲנִי לָכֶם**. “For I am saying to you,” with an anomalous **ה** prefixed to the participle. The first three letters, **כִּי ה**, should probably be restored to **כֹּה** “thus,” or the **ה** should be deleted and the **כִּי** read as the emphatic particle “indeed.” A most surprising variant in the STT comes in 8:20, where the Greek **ὁ δὲ υἱὸς τοῦ ἀνθρώπου**, “for the Son of the Man,” appears in the STT as **וּלְבֶן אָדָם בֶּן הַבְּתוּלָה**, “and for the son of man, the son of the virgin”—with an indefinite “man” but a definite “virgin.”

In the current lexicons of Biblical and post-Biblical Hebrew and Aramaic, **אָדָם** must mean (1) man, (2) red, (3) blood, (4) Adam, (5) Edom (which became a code word for Rome).⁴³ But other definitions of **אָדָם**, attested in Arabic cognates, need to be added to the Hebrew lexicons.⁴⁴ The ones germane to this text are the following:

- **أدم** (*ʾidāmu*) and **أدمة** (*ʾadamat*) “the chief, and provost, of his people, the aider, the manager of the affairs, the exemplar of his people,” which would equal **אָדָם**;

- אדם (ʿadama) “he effected a reconciliation between them, brought them together, made them sociable, or familiar with one another, made them to agree, induced love and agreement between them,” the participle of which would equal אדם.

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

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

- بتل (battal) “he devoted himself to God’s service,”
- بتيلة (batilat) “separated from the world for God’s service,”
- تبتل (mutabattil) “he detached himself from worldly things and devoted himself to God exclusively,”
- متبتل (mutabattil) “an ascetic, a pious, godly man,”
- وتبتل اليه تبلاً (watabattal ʿilayhi tabtīla) “and devote thyself wholly to his service,” *Qurʾan* 73:8.⁴⁵

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

If the **הבתולה** is a later gloss on the **בן אדם**, “the son of man,” it supports the conclusions presented by me in a separate study⁴³ that **בן אדם** was not always the equivalent of the Aramaic **בר אנש**, “the son of man.” There was the Hebrew **בַּר אֱנֹשׁ**, “the most obedient/pious man”—the superlative of **הַבָּר הָאֲנוּשׁ הַטָּהוֹר** “the pure/pious man.”⁴⁶ In an unpointed text it could easily be confused with the Aramaic **בַּר אֲנִישׁ**. It is quite possible that the *Vorlage* of the current STT of Matt 8:20 had Jesus identifying himself in Hebrew as **בר אנש** (= **בַּר אֱנֹשׁ**) “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 **בר אנש**, it was changed to **בן אדם**, then later glossed as **בן בתולה**.⁴⁷

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

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

Thus, while several titles and epithets attributed to Jesus, with various definitions, appear throughout the Gospels, the **בן אדם** in the STT of Matt 8:20 could (1) equal *ben* + *ʿōdēm*, meaning “the son of the reconciler, conciliator,” or (2) equal *ben* + *ʿēdām*, meaning “the son of authority = one in authority,” or (3) going back to an original Hebrew **בר אנש** it could equal *bār* ‘pure’ + *ʿēnōš* ‘man,’ meaning “the man of purity = the most pure person.” Although the **בן הבתולה**, “a son of the virgin,” appears to be a gloss, it may well be derived from an original Hebrew **בן בתילה**, “an ascetic, godly man.”

MATTHEW 9:2–8

καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης

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

ויקרבו לפניו חולה א"י מכווץ
... וישכב על מטתו.

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

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

פרלאטיקו	A	פרליטיקו	DG
פראליטיקו	C	פליטיקו	EF

פאראלטיקו British Library Ms. Add no. 26964.

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

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

STT

וירא יש"ו אמונתם יאמר לחולה
תתחזק בני.
באמונת האל כי נמחלו עונותיך.

Jesus saw their faith and said to the sick man:

Have courage my son.

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

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

בְּרַכֵּי יְהוָה אֱתֵיְהוָה
הַפֹּלֵחַ לְכָל־עוֹנֵי הָרֶפָא לְכָל־תַּחֲלָאִי

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

The verb מַחֵל “to forgive, to pardon” in the STT here is the same word appearing in the Lord’s Prayer (Matt 6:12). It is a synonym of מַחֵה “wipe out, blot out” (BDB 562; Jastrow 1903: 759, 760–761) and matches its Arabic cognate *محا* (*mahā*) in the following sentence cited by Lane (1893: 3018).⁴⁸

محا الله عنه الاسقام والذنوب

(*mahā ʿllahu ʿanhu ʿlâsqâmi waʿlḏḏunûba*)

God removed from him diseases and sins.⁴⁹

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

Ambiguities in the Hebrew *Vorlage* due to the semantic range of Semitic stems like רבִּים, 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 עֲוֹן “iniquity, punishment of iniquity” and its relation to *עֵיִן/עֲוִן “disease, infirmity.”

Two distinct sounds, with two distinct alphabetic signs (the א [ʿayin] and ג [gayin] in Ugaritic, and the ع [ʿayin] and غ [gayin] in Arabic), coalesced in Biblical Hebrew into one sound with one sign, namely, the ע. Thus, the ע of the Hebrew עֲוֹן could reflect the Semitic/Arabic ع [ʿayin] or the غ [gayin]. When the ע of עֲוֹן goes back to the Semitic ʿayin it is assigned to the Hebrew root עוה, stem I. If the ע of עֲוֹן goes back to the Semitic gayin, it is assigned to עוה, stem II.

The Hebrew עוה, stem I, has these Arabic cognates:

- عوى (^caway) “bend twist,”
- عاهة / عوه (^cwh / ^câhat) “disease malady, infirmity,”
- عيان (^cayyân) “ill, sick, impotent,”
- عي (^cayya) “incapacitated, disabled, fatigued,”
- عائه (^câ^{it}) “moral bane or malady,”
- عياء (^cayâ[?]) “incurable disease.”⁵⁰

The Hebrew / Aramaic derivatives of עוה / עיה cited in the lexicons include עוה “to be curved, crooked, to do wrong,” עוה “wrong, iniquity,” עוה “to pervert, to corrupt,” עוה “perversion,” and עוה “convulsion.”⁵¹ It would not be surprising to find that there was also an עוה meaning “disease, sickness.”

The Hebrew עוה stem II, has these Arabic cognates:

- غوى (^gawa, ^gayy) “to err from the way,”
- غى (^gayya) “error, sin, seduction, temptation,”
- غى (^gayy^{un}) “the state of perdition,”
- غية (^giyyat) “error, sin,”
- غاو (^gawⁱⁿ) “tempter, seducer.”⁵²

Thus, as one might well expect, Hebrew has the noun עוה “sin iniquity, guilt”—a composite of the עו of the root עוה and the well used ון ending of nouns (GKC 85^u). The question became: “Was an unpointed עוה to be read as עוה “sin” or possibly as *עוה “sickness? While philologically distinct

terms, they would have been in Biblical tradition interchangeable. In Deuteronomic theology עֲוֹן “sin/iniquity” became the *cause*, and עֵינָן “sickness / infirmity” became the *effect*.

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

באמונת האל כי נמחלו עונותיך

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

Some of the scribes/sages missed two important words of Jesus’ pronouncement, namely the באמונת האל “by the faithfulness of the God.” The Greek Gospels (Matt 9:2, Mark 2:5, Luke 5:20) record what Jesus’ critics heard. The STT has what Jesus actually said. This difference led the Φαρισαῖοι καὶ νομοδιδάσκαλοι, “the Pharisees and teacher of the law” to think that Jesus was a blasphemer. Jesus read heir minds and responded—using the title בן אדם. Although this became ὁ υἱὸς τοῦ ἀνθρώπου, “the Son of Man,” in the Greek text and translations, the בן אדם in this context which speaks of ἐξουσίαν ἔχει, “having authority,” should be read as the בֶּן־אֱדָם “son of authority,” i.e., “One with Authority.” This אֱדָם is the cognate of the Arabic اِدْم (°idāmu) and ادمّة (°adamat), “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 **בֶּן־אֱדָם** “One with Authority,” exercise his power in forgiving sins and healing the sick on earth to the glory of his heavenly Father.

This narrative ends in 9:8 with a reference to the **בְּנֵי אָדָם**, “but when the crowds saw, they were awestruck, and glorified God, who had given such authority to men (τοῖς ἀνθρώποις = **לְבְנֵי אָדָם**). (Mark 2:12 reads, “we never saw anything like this,” and Luke 5:26 reads, “we have seen strange things today.”) Although there is no textual support in the Greek, Hebrew, or Syriac texts, there is the temptation to change the plural **בְּנֵי אָדָם** / ἀνθρώποις into the singular so that the verse concludes, “they glorified God, who had given such authority to **בֶּן־אֱדָם** “the One with Authority.”⁵³

MATTHEW 9:18

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

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

STT MS. F

וַיִּקְרַב שָׂר אֶלְפִי אֶחָד
 וַיִּשְׁתַּחוּה לּוֹ לֵאמֹר אֲדֹנָי
 בְּתִי מָתָה עֲתָה שְׁתָּה.
 בֵּאנָא וְשִׁים יָדְךָ עָלֶיהָ וְהַחִיָּהּ.

A captain of a thousand approached him
 and bowed down to him saying:

‘My lord, my daughter died. Now! Hurry!
Please come and place your hand upon her,
and restore her to life.’

In Matt 9:18, Jesus is again approached by another authority figure who seeks his power to restore the life of a daughter who had just died. In the Greek and Peshitta texts his title is simply ἄρχων / ܐܪܚܘܢ (*arkûna*) “prince, ruler, official.” But in the Old Syriac of Matt 9:18 and Mark 5:22 he is identified as ܪܒ ܕܬܝܠܬܐܢܝܐ (*rab kēnûštahûn*) “ruler of their synagogue,” which is also how he is identified in the Greek text of Mark 5:22 (ἀρχισυναγωγός). In the STT he is a שר “prince, captain,” although manuscripts E and F make him שר אלף “captain of a thousand,” which matches the Old Syriac in Matt 8:5, where the Roman “centurion” (ܡܝܠܝܬܐ [qentrûna³]) was called a ܟܠܝܪܟܐ (*klyrk*² = χιλίαρχος) “a leader of a thousand.”

Ms. F probably retains the original Hebrew reading, given the unusual wording of בתי [אתה] מתה עתה שתה, “My daughter died! [Come!] Now! Hurry!” Even though the imperative אתה “Come!” does not appear in mss. ADEFG, it may have been in the original narrative. If so, these are the dramatic staccato words of an anguished father. The last word in the father’s request, שתה “Hurry!” could be a misreading of the אתה. If not, it can be read as the cognate of the Arabic ستي (*šatay*) “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 בן-אדם, “a man/ the son of a man.” Rather they came

because he was בֶּן־אֱדָרָם “the One with Authority” over disease and death.

MATTHEW 9:27

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

- רָוַץ “to run,” the Arabic cognate being رَضٍ (*rad*), which in form 4 (أَرَضٍ [*aradḍa*]) means “he ran vehemently,”
- رָוַץ “to sit still,” the cognate of أَرَضٍ (*aradḍ^{un}*) “always sitting still, not quitting his place,”
- رָצָה “to beg,” the cognate of which is رَضِيَ (*radiya*) “to be well pleased,” which in form 10 means “he asked, begged, or petitioned him” (Lane 1867: 1095, 1100).

Given these options, the רְצִים 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 יוֹצֵאִים אֶצֶל הַדֶּרֶךְ, “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 רְצִים. Its ἠκολούθησαν “they followed” equals אַחֲרָיו, which approximates the STT אַחֲרָיו “after him.” (The verb ἀκολουθέω was used to translate the

verb אָחַר in I Kings 16:22, where the A-text reads ὑπερεκράτησεν ὁ λαὸς ὁ ἀκαλουθῶν τὸν ζαμβρι for the MT הָעָם אֲשֶׁר עָמְרוּ אַחֲרָי, which became ὁ λαὸς ὁ ὢν ὀπίσω Ἀμβρι 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 Jarius’ daughter whose was raised from a deathly sleep (9:25) were instructed to keep their healing a secret. To the contrary, “This report went out in all of the land” (9:26). This publicity is at great odds with Mark 5:43 and Luke 8:56, “and her parents were amazed; but He instructed them to tell no one what had happened.”

The prohibition against publicity in Matt 12:16 can be turned into a command to publicize simply by changing a ב into a כ, two letters which were frequently confused.⁵⁴ The text reads וַיִּצְוֵם לֵאמֹר לְבַל יִגְלוּהוּ, meaning literally “he commanded them saying to not they will reveal it.” The very problematic לְבַל was changed to other negative particles in mss. E and F (לְבַלְתִּי), G (לֹא), and H (שֶׁלֹא). Were the לְבַל emended to לְכַל, 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 (הַשְׁמְרוּ לָךְ פֶּן תִּגִּיד לָאָדָם), “Beware lest you tell a man”) and 9:30 (הַשְׁמְרוּ פֶּן יֹדַע), “Beware lest the matter be made known”). The פֶּן in these texts was read as the conjunction פֶּן “lest,” but it should have been read as the defectively spelled particle פֹּן “would,

might,” which indicates the subjunctive mood, as in the Targum Onkelos. Examples of this פֿון include⁵⁵

- Gen 26:10, פֿון שְׂכִיב דִּמְיָחָר בְּעָמָא יִת וְאִתִּיתָךְ, “one of my kindred *would* have lain with your wife,”
- Num 11:29, פֿון דִּיהוֹן כָּל עַמִּיָּה דִּי נְבִיִּין, “*Would that* all of the people of the Lord were prophets” (Jastrow 1903: 1143).

The second scribal deficiency involves the ambiguous ש, which could be either the שׁ (*sh/š*) or the שׂ (*s*). The imperative הַשְׁמְרוּ, which appears in Matt 8:4 and 9:30, can be read as הַשְׁמְרוּ “Be on guard!” or as הַשְׁמְרוּ “Strive vigorously!” The stem שִׁמַּר is the cognate of the Arabic شَمِرَ (*šamara*) which Lane (1872: 1595–1596) defined as follows:⁵⁶

- the verb شَمِرَ (*šamara*) “*he strove, or laboured, exerted himself vigorously or his power or ability, employed himself vigourously or laboursly or with energy or took extraordinary pains and was quick in doing [the affair or the religious service]*”;
- the noun شَمِرٌ (*šimr^{un}*) “*one who acts with a penetrative energy, or who is sharp, vigorous, or effective*”;
- the noun شَمْرِي (*šammariy^{un}*) “*a man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced*”;
- the noun شَمِير (*šimir^{un}*) “*one who strives, labours, or exerts himself; who employs himself vigorously, or laboriously, or with energy in the performance of affairs.*” (Lane’s italics)

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

The defective spelling of **פֶּן** (=פֹּן) as **פֶּן** (=פֶּן) in the Hebrew *Vorlage* utilized by the Gospel writers, along with the misreading of a כ as a ב, and a ש as ש rather than ש, contributed to the creation of the alleged “messianic secret.” The original Hebrew text of Jesus’ sayings reviewed here called for great publicity. The healed leper and the blind men who received their sight were told to do the same thing that Jesus told the disciples of John the Baptist: “Go and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (Matt 11:4–5, Luke 7:22).

MATTHEW 10

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

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

The inconsistency in the spelling of Greek words and names continues in the list of Jesus' disciples. The first name, Simon/Σίμων, appears as **סִימ״ן** or **שימון**, which is a transliteration of the Greek name. The actual Hebrew name would have been spelled **שִׁמְעוֹן**, as found in Gen 29:33, where the Septuagint reads Σιμεων. The Latin surname Peter/Πέτρος was spelled as **פִּיטְר״וֹס** or **פיטרו** or **פטרוס**. His brother's name Andrew/Ανδρέας (“Manly”) was **אַנְדְּרִי״אָה** or **אנדריאש** or **אנדריאוש**. The name Jacob/Ἰάκωβος/ **יעקב** was glossed with **גִּיאִימִי/גִיאִי״מִי** for “James”—the name which emerged from the Late Latin *Jacobus* and the Vulgar Latin *Jacomus*, which led to the Spanish *Jaime*, the Italian *Giacomo*, and the Old French and English *James*. The names Alpheus/Ἀλφάιου/ **אַלְפִּיאִי** (from the Hebrew root **חִלַּף**, which is related to the Arabic *Caliph* “successor”)⁵⁷ and John/Ἰωάννης/ **יוחנן** (meaning “Yahweh is gracious”) have no variant spellings. The name Judas/Ἰούδας appears as **יִדָּא**, **יהודה**, and **יִדְּ״א**.

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

Thomas/Θωμάς
 “Twin”
טומאש and **טומא״ס**

In John 11:16; 20:24; 21:2, Thomas is “called the Twin” (Θωμάς 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 ܝܗܘܕܐ ܬܡܘܨ (yhwḏ' t'wm'), indicating that Thomas' real name was Jehuda'/Judah (Smith Lewis 1910: 254 and facing plate). The Gospel of Thomas, *Logia* 1 reads, "These are the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote" (Guillaumont 1959: 3).

Philip/Φίλιππος
 Φίλος "friend" and ἵππος "horse"
 פִּילִיפּוֹס and פִּילִיפּוֹשׁ

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

Simon/Σίμων
 "Listener/Hearer"
 שִׁמְעוֹן/סִימ'וֹן and שְׁמַעוֹן

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

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

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

שִׁמְעוֹן (*Šimʿôn*), the Canaanite (Matt 10:4, Mark 3:18),

שִׁמְעוֹן (*Šimʿôn*), the Zealous (Luke 6:15, Acts 1:13),

שִׁמְעוֹן (*Šimʿôn*), the Cyrene (Matt 27:32, Mark 15:21),

שִׁמְעוֹן (*Šimʿôn*), the leper (Matt 26:6, Mark 14:3),

שִׁמְעוֹן (*Šimʿôn*), Iscariot (John 6:71, 13:26).

According to Mark 3:16 and Luke 6:14, Jesus surnamed Simon with the Latin name “Peter” (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον). But in John 1:42, Jesus surnamed him with the Aramaic name “Cephas” (Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος), with a gloss that in Latin “Cephas” means “Peter,” i.e., “Rock.” In the STT of Matt 16:18 there is a Hebrew wordplay on אֶבֶן and אֶבְנֶה, “I say to you: you are a stone (אֶבֶן) and I will build (אֶבְנֶה) upon you my house of prayer,” with no hint whatsoever of the Aramaic Cephas.

Zebedee/Ζεβεδαίου

“Gift (of God)”⁵⁸

זַבְדִּיאל, זַבְדֵּאל, and זַאבְדֵּל.

In the Greek text tradition there is no conspicuous connection between Ζεβεδαίου “Zebedee” and εὐαγγέλιον “gospel.” But in the STT tradition, the name זַבְדִּיאל, “God is my gift”

(or זְבִיאוֹל “gifts of God”), anticipates the זֶבֶד טוֹב “good gift,” i.e., the Gospel, which Jesus began to preach.

Matthew/Ματθαῖος
 “Yahweh is My Kinsman”
 מֵאֲטִיאוֹ, מִתְּתִיָּה
 מֵאֲטִי, and מֵאֲטִיב.

The stem מִתְּתִיָּה 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 (אַמִּיתַי /Αμμιται in Jonah 1:1) and Matthew (Ματθαῖος / מִתְּתִיָּה in Matt 9:9) to be derived from this stem.⁵⁹ Castell cited cognates of this vocable in Ethiopic and Arabic. The semantic range of these cognates includes “husband (*maritus*), fiancé / bride-groom (*sponsus*), fiancée / bride (*sponsa*), i.e., the betrothed (as in Matt 1:19), a mixed marriage (*miscuit*), an extended household (*familiam saturavit*), and a blood relative whom one cannot marry (*gradus consanguinitatis, ob quem connubium non potest iniri*). The Arabic cognate مَت (matta), according to Lane (1885: 2687c–2688a) means “he sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour by relationship . . . by affection, or by love.” The noun مَاتَة (mâttat) means “anything that is sacred or inviolable . . . that which renders one entitled to respect and reverence . . . a thing whereby one seeks to bring himself near.” The example Lane cited was بَيْنَنَا رَحِمَ مَاتَة (baynanâ raḥim mâttat) “between us is a near/ inviolable relationship.”

These definitions survive down to the present in modern literary Arabic, as noted by Wehr (1979: 1045) who rendered

מת (*matta*) as “to seek to establish a link to someone by marriage, become related by marriage, . . . to be associated, to be connected with, . . . to be most intimately connected with someone.” Similarly, the noun מַתָּה (*mâttat*) retains the meaning of “close ties, family ties, kinship.”

Thaddeus/Θαδδαῖος

“Liberal, Gift”

טדיוש, טריאָןס,

טאדיאוש, and טדיאוש

The Arabic cognate is ندى (*nadiya/nad^{an}*), which in form 2 means “to be noble, generous, magnanimous,” and the noun ندى (*nad^{an}*) means “gift” (Lane 1893: 3030; Hava 1915: 760; Wehr 1979: 1118). Jastrow (1903: 1647) cited the names תַּדִּי and תַּדִּי, but provided no etymology. The original form of the name, with the preformative ת, would have been תַּנְדִּי, which became תַּדִּי with the assimilation of the נ and the elision of the א.

Lebbaeus/Λεββαῖος

“Smart, Intelligent”

Lebbadaios/Λεββεδαῖος

“Wealth”

Although the Lebbaeus/Λεββαῖος in Matt 10:3 and Mark 3:18 could reflect the Hebrew לֵבִיא “lion,” it is more likely a name derived from the Hebrew לֵבִי/לִבִּי “my heart.” As in Matt 22:37, when the שְׁמָע (*Shema*) in Deut 6:5 was quoted, the phrase בְּכָל-לִבְּךָ “with all your heart,” became καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, “and with all of your mind.”

Similarly, in Mark 12:30, the phrase ἐξ ὅλης τῆς διανοίας σου, “and with all your mind,” was added as a gloss to the ἐξ ὅλης τῆς καρδίας, “with all of your heart.” This equation of “heart” with “mind” is also reflected in the Arabic cognate لبیت (*labīb*), meaning “understanding, reasonable, intelligent” (Lane 1885: 2643; Wehr 1979: 1002). The Lebedaios /Λεβεδαιὸς cited by Aland (1968: 34) as a possible reading of the Ethiopic text, could be derived from the root לבד, which would be the cognate of the Arabic لبد (*lubbād*) “much wealth.” It appears in Sura 90:6 in the *Qurʾān* (Lane 1885: 2646).

Bartholomew/Βαρθολομαῖος

“Bright, Smart Minded”

בִּירְטוֹלֹמִיאֹשׁ, בּוֹרְטוֹלִיאֹשׁ,

בִּירְטוֹלִיאֹשׁ, בּוֹרְטוֹלִיאֹשׁ,

בִּרְטַלֹּמִיאֹשׁ.

Jastrow (1903: 1672) cited תְּלִמָּא “twin,” which is the cognate of the Assyrian *talimu*. The more probable derivation is תְּלִמָּע “sagacity, smartness, bright, intelligent.” It would be a cognate of the Arabic تلمعي (*talmaʿyya*) “brilliant, sharp minded” and المع (*ʿalmaʿ*) “smart, sagacious, bright, intelligent” (Hava 1915: 697; Wehr 1979: 1031). The ע of תְּלִמָּע, like the ע of שְׂמֵעוֹן, would not be reflected in the Greek transliteration. If this is the proper derivation of θολομαῖος, then the Βαρ (= בר “son”) would not designate a filial relationship but a characteristic or a quality, like בר דעת “a rational being” and בֶּן־חֲכָמִים אֲנִי “I am one of the sages”

(Isa 19:11). This תִּלְמָע should now be added to the lexicon of Biblical Hebrew.

Cananean /Καναναῖος

“Zealous, Merchant”

קאנאניִוס, קאנא'נאִיִּוס, כנעני
קנאניאִושׁ, כנאניאִוס, קאנאניאִוס.

Luke 6:15 mentions Σίμωνα τὸν καλούμενον Ζηλωτὴν “Simon who was called the Zealot.” The same identification is made in the Peshitta and the Old Syriac, which has ܙܠܘܬܐ (*tanānā*) “zealot” (Payne Smith 1903: 177). Likewise, Acts 1:13 mentions Σίμων ὁ ζηλωτὴς, “Simon the Zealot.” The variant כנעני in the STT need not mean “Canaanite.” It could be the כנעני “trader, merchant,” as in Zech 11:7,11 (RSV). This word of commerce offers some support for recognizing that the Καναναῖος may transliterate a noun derived from the Hebrew/Aramaic קנינא/קנין “acquisition, purchase, ownership, right of possession” (BDB 889; Jastrow 1903: 1392–1393). But, in light of the ζηλωτὴς 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 קננא, it seems certain that the Καναναῖος transliterates קנאן “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”⁶⁰

איסכורייוטו, אישכריוטיא, אסקאריוטה,
איסכריוטא, אסכריאוטי, אסכריוטא,
אסכריטי.

Jastrow (1903: 1413, 1417) cited the Hebrew masculine plural noun קְרוֹיִיִּות “persons called up to read from the Scriptures” and the Hebrew קְרוֹיִיִּים / קְרוֹיִיִּים “those called up to read from the Torah,” i.e., *lectors*. This קְרוֹיִיִּות is a cognate of the Arabic قارئ (*qâ'rîy^{un}*) “a reader/reciter of the *Qur'an*,” and similar to the Arabic قراء (*qurrâ^c*) “a devotee, one who devotes himself/herself” to religious exercise . . .” (Lane 1885: 2504, from the verb قرأ (*qara^c*) “to call, to read, to recite, to chant [Scripture]”). The Hebrew *Vorlage* of Ἰσκαριώτης can be reconstructed as אִישׁ קְרוֹיִיִּות, with the ὁ 'Is of the ὁ Ἰσκαριώτης reflecting an אִישׁ in the construct state (“the man of”) followed by the קְרוֹיִיִּות in the absolute state.

MATTHEW 10:10

... μὴ πῆραν εἰς ὁδὸν μηδὲ δύο χιτῶνας
... nor a bag for (the) journey, nor two tunics
... ולא חליפות שמלות
nor changes of clothes . . .

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

μὴ βαστάζετε βαλλάντιον, μὴ πῆραν, μὴ ὑποδήματα,
καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσησθε,

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

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

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

When I sent you out with no purse or bag or sandals,
did you lack anything? They said, “Nothing.”⁶¹

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 *μή πήραν εἰς ὁδόν*, “nor a bag for (the) road.” This is probably due to a haplography involving a *Vorlage* which read something like *וְלֹא מִמּוֹן בְּכִיסְכֶּם וְלֹא כֶסֶם לְדֶרֶךְ* “nor money in your *purse*, nor *clothes* for the trip.” The first *כִּיסִּים* was *כֶּסֶם*, the plural of *כֶּסֶם* “purse.” The second *כִּיסִּים* was *כְּסוּיִם*, the plural of *כְּסוּי* “clothing.” In speech the words are quite distinct, but in an unpointed text they appeared redundant, with the result that the latter one dropped out of the SST.

An ambiguous *כִּיסִּים* helps to explain a problem in Luke 12:33. There, Jesus instructed not just his disciples but his entire “little flock” (τὸ μικρὸν ποίμνιον) to “get yourselves purses that do not wear out” (ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα). This seeming contradiction in Jesus’ instructions was apparently due to a *כֶּסֶם* in Luke’s source. If Luke’s source had *עָשׂוּ לָכֶם כֶּסֶם אֲשֶׁר לֹא יִבְלֶוּ*, it could mean either (1) “make for yourselves *purses* (*βαλλάν-*

τια) which do not wear out,” or (2) “make for yourselves *clothes* (ἱμάτια) which do not wear out.” The Hebrew כְּסִיִּים (*scriptio defectiva*) is unintentionally ambiguous. It can be read, as noted, either as כְּסִיִּים “purses,” or as כְּסִיִּים “clothing” (Jastrow 1903: 633, 652).

Once Luke 12:33 is read as “provide for yourselves *clothes* which do not grow old, with a treasure in the heavens that does not fail,” the metaphor and equation become obvious: *the ageless clothes = heaven’s everlasting treasure*, i.e., everlasting life. This interpretation matches perfectly with the words of Paul in 2 Cor 5:2–4, “We groan, longing to be clothed with our heavenly dwelling, . . . not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.”

MATTHEW 10:11

εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε,

And whatever city or town you enter.

ובכל עיר ובכל מגדל אשר תבאו

and in every city and tower that you enter.

The Greek πόλιν “city” and the STT עיר “city” are a perfect match; but the STT מגדל “tower” is no match for the Greek κώμην “town.” However, the STT מגדל need not mean “tower.” In this context this מגדל is more likely to be the cognate of the Arabic جديلة (*jadīlat*) “a region, quarter, or tract” and جداول (*jadā’il*) “way, country, state” (Lane 1865: 392; Hava 1915: 81). With this cognate in focus, the STT מגדל becomes a better match with the Greek κώμην “town,” when the phrase is translated as “and in every city

and region that you enter” This variation between the Greek κώμην and the STT מגדל is another proof that the STT is not a translation of the Greek (or Latin) text into Hebrew. Even a dumb translator would know better than to render κώμην “town” by מגדל “tower.” The fact is the STT retains rare Hebrew words that have yet to be recognized and added to the Hebrew lexicon. Thanks to the Arabic lexicographers, Hebrew words like תִּלְמָע “sagacity” and מַגְדֵּל “way, district, region” can be recovered.

MATTHEW 10:17–18

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

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

STT

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

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

There is nothing in the STT which corresponds to the “flogging” (μαστιγώσουσιν) and the “being dragged” (ἀχθήσθε) in the Greek text here and in Mark 13:19; and there is nothing in the Greek text which corresponds to the 𐤍𐤥 particle in the STT. Howard (1995: 45) took the 𐤍𐤥 to be the negative particle “not,” requiring the following 𐤁 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 𐤍𐤥 need not be the negative particle 𐤍𐤥. In this context it is better read as the emphatic affirmative 𐤍𐤥𐤔 “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.”⁶² 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 𐤍𐤥 as 𐤍𐤥𐤔 rather than 𐤍𐤥.

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 בַּעַל זְבוּב (Βααλ μυῖαν) “Baal Fly” in I Kings 1:2, 3, 6, 16, and Josephus’ parallel account in *Antiquities* 9:18 [9.2.1], “Now it happened that Ahaziah, as he was coming down from the top of his house, fell down from it, and in his sickness sent to the God Fly (θεὸν Μυῖαν), which was the god of Ekron, for that was this god’s name.”

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

- The Arabic ذُو (*dû*) “the one who (is)” or “one endowed with, or embodying something,” as in the expressions, أَنَا ذُو عَرَفْت (*ʾanâ dû ʿarāftu*), “I who knew,” and ذُو سَمِعْت (*dû samiʿtu*), “who heard” (Lane 1867: 986; Wehr 1979: 363). This ذُو (*dû*) would appear in Hebrew as זָ or זֵ, and in Aramaic as ܕܐ or ܕܝ. The זָ of זָבַב and זָבַל reflects this זָ, meaning “who (is)/ the one who (is).”
- The Arabic بَاب (*bâb^{un}*) “a door, gate, entrance,” which has a secondary application meaning, “an expedient, a trick, a

stratagem by which something is effected.” Lane (1863: 273) compared Matt 16:18, πύλαι ᾗδου οὐ κατισχύουσιν αὐτῆς, “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 بلى / بلي (*balw / baly*) “to put to the test, to try, to tempt” (Wehr 1979: 91). Lane (1863: 255–257) gave the following definition: “بلاه He (God) *tried, proved, or tested him*, بخير (*biḥayrⁱⁿ*) [*by, or with, good*], or بشر (*bišarrⁱⁿ*) [*by, or with evil*; for God tries his servant يبلوه (*yablûhu*) *by, or with a benefit, to test his thankfulness; and by, or with a calamity, to test his patience; [wherefor it also means He afflicted him]*].

With these cognates in focus the title *Baalzebub* is readily recognized as a composite of בעל “Master” + ׀ “who (is)” + בב “a trickster”; and *Baalzebul* is a composite of בעל “Master” + ׀ “who (is)” + בל “a tester/tempter.”⁶³ The Βεελζεβούλ in Matt 10:25 and 12:24 appears in the STT as בעל זבב, and so also in the Peshitta and the Old Syriac, as well as in Mark 3:22; and Luke 11:15, 18, 19, even though the Greek texts have Βεελζεβούλ (ἄρχοντι τῶν δαιμονίων), “Beelzebul (the prince of demons).”

MATTHEW 10:27

ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ
εἵπατε ἐν τῷ φωτί,
καὶ ὃ εἰς τὸ οὐς ἀκούετε
κηρύξατε ἐπὶ τῶν δωματίων.

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

STT Mss. ABDEFG

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

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

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

- קוֹרָה/קוֹרָא “joist, beam, post,”
- קוֹרָה “the long iron bolt of a city gate” which corresponds to the נִגְרָ “a door bolt, pin fitting into sockets top and bottom,”
- קוֹרָה “home, residence,” a cognate of the Arabic قَرَّ (qarr) “to take up one’s residence, to reside” and قَرَار (qarâr)

dwelling, abode” (Wehr 1979: 880–881). Lane (1885: 2501) defined قَرَار (*qarâr*) as “the abode of stability; the permanent abode, . . . a resting place.”⁶⁴

The Greek δωμάτων “houses” obviously reflects the third definition; and the שַׁעַר “gate” in the STT reflects the second definition, wherein the קוֹרֶת “gate bolts” was read as a metonym for the whole gateway, and the clarity of שַׁעַר replaced the ambiguity of the unpointed קוֹרֶת/קוֹרֶה. (The ταμείους “storeroom, secret room” in Luke 12:3 reflects a *Vorlage* in which לְאָזֶן “to the ear” was also read as לְאֶסֶם “storehouse,” which appears in Deut 28:8 and Prov 3:10, where it was translated in the Septuagint by ταμιεῖον “storehouse.”)

MATTHEW 10:32

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

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

STT

הַמְשַׁבַּח אוֹתִי בְּפָנֵי אָדָם
אֲשַׁבְּחֵנוּ לְפָנֵי אֲבִישַׁבְשָׁמַיִם

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

The difference between ὁμολογέω “to confess” and שַׁבַּח “to praise” can be accounted for by presuming the verb יָדָה was in the Hebrew *Vorlage*. The STT tradition interpreted this

יְהוּדָה אָתָּה יוֹדִיךָ אֶחָיִךְ, as it was used in Gen 49:8, “Judah, your brothers shall praise you,” whereas the Greek text tradition interpreted it as it appears in I Kings 8:33, וְהִתְפַּלְּלוּ אֶל־הַמָּקוֹם הַזֶּה וְהוֹדוּ אֶת־שְׁמִי, “and they pray toward this place and confess your name,” which became in the Septuagint, καὶ προσεύξονται εἰς τὸν τόπον τοῦτον καὶ ἐξομολογήσονται τῷ ὀνόματί σου.*

MATTHEW 12:28

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

LUKE 11:20

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

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

As to whether Q had ‘finger of God’ or ‘Spirit of God’ there has been much discussion. In favour of ‘finger’, these points have been made. (i) Luke, given his interests, would hardly have dropped ‘Spirit’ had it stood in his source. (ii) δάκτυλος appears only three times in the entirety of Luke-Acts, Lk 11.20, 46, and 16.24. 16.24 is from Luke’s tradition, and 11.46 belonged to Q. So one can hardly detect in the word itself any special Lukan interest. (iii) The First

Evangelist might have altered ‘finger’ to ‘Spirit’ because the former had magical connotations and because the latter linked up so well with the Matthean context, where πνεῦμα is a key word (12.18, 31, 32). Also, the desire to remove an anthropomorphism might have been a factor. On the other side, it has been argued (i) that Matthew, with his interest in comparing Jesus to Moses, would not have passed over an allusion to Exod 8.19, and (ii) that Luke, with his Exodus typology, might have added ‘finger’. Balancing the several observations, we believe Q probably had ‘finger’. Luke’s Exodus typology is perhaps less obvious than many suppose, and Matthew’s interest in Moses may have been overridden by more important or immediate considerations. The conclusion, 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 **וְאֵם אֲנִי מוֹצִיא הַשְּׂדִים בְּרוּחַ הָאֱלֹהִים** “But if it is by the Spirit of God that I cast out demons.” This matches the Greek, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια. However, the **בְּרוּחַ הָאֱלֹהִים**—meaning literally “by the spirit of the God”—was divided differently in Luke’s *Vorlage*: **וְאֵם אֲנִי מוֹצִיא הַשְּׂדִים בְּרוּחַ אֱלֹהִים**, εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια “but if it is by the finger of God that I cast out demons.” A simple difference in word division accounts for the difference: **בְּרוּחַ אֱלֹהִים** “by the spirit of God” or **בְּרוּחַ הָאֱלֹהִים** “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 **רוּחַ** “finger,” which could have been easily

confused with other homographs. The Arabic cognates of רוּחַ “spirit” and רִיחוֹה “finger” include the following (with the Hebrew cognates given in parenthesis):

- רוּחַ (*rûḥ*) “soul, spirit, vital principle” (= רִיחַ),
- רוּחַ (*rawḥ*) “wind, breeze” (= רִיחַ),
- رِيحَة (*rîḥat*) “wind, gust, blast” (= רִיחוֹה),
- רוּחַ (*rawḥ*) “respite, relief” (= רִיחַ),
- رِيحَة (*rîḥat*) “respite, relief” (= רִיחוֹה),
- رَوْحَة (*rawḥat*) “respite, relief” (= רִיחוֹה or רִיחוֹה),
- رَا حَة (*râḥat*) “the hand; syn. كَف (*kaff*), or [rather] the palm of the hand; for the term كَف (*kaff*) includes the رَا حَة (*râḥat*) with the fingers” (= רִיחוֹה = רִיחוֹה).⁶⁵

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

MATTHEW 12:28–30

The phrase **באמת בא קץ מלכות** in the STT of Matt 12:28 was translated by Howard (1995: 57) as “truly the end of [his] kingdom has come,” with the [his] referring to Baalzebul. However, the **קץ** need not mean “end.” It is more likely in this context to be the root **קִיץ/קִיץ** “to wake up” and **קִיץָה** “awakening,” a reference to “the dawning of the kingdom of God,” The Greek **φθάνω** “to come, to arrive” also reflects a Hebrew *Vorlage* with **קץ**, but it is the **קץ** which is the cognate of the Arabic **قضى** (*qadāy*) “he attained, completed, accomplished, fulfilled” (Lane 1893: 2989; Wehr 1979: 903–904).⁶⁶ 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 **קץ/קצָה**, not **קצץ**.

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

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

MATTHEW 12:34, 42, 44

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
τὸ στόμα λαλεῖ

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

והלא הפה מתעוררת הלב מדברת

Surely the mouth awakens, the heart speaks.

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

The gloss in the STT of Matt 12:42, which identifies βασιλισσα νότου "a queen of the south" / **מלכת שבא** "the queen of Sheba" as the **רִיזִינָה "רִי אִימְרִיָּה"**, "*Rezinah de*

Isteriah” (= *Regina Austri*) demonstrates the difficulty the scribes had in understanding Latin. The רִיזְיָנָה was also spelled as רִינָה or רֵאִינָה; and the אִיטְרִיָּא variants are:

אִישְׁטוֹרִיאָשׁ	ms. A	אִישְׁטְרִיאָה	mss. BG
אִישְׁטְרִיאָה	ms. D	אִישְׁטְרִיטָה	mss. EF.

According to the Greek text, when the unclean spirit returns home he would find his house σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον, “empty, swept, and put in order.” But in the STT he would find it רִיק בְּטוֹחַ וְנִכּוֹן, “empty, safe, and in order/ready.” There is no obvious way to account for the difference between “safe” and “swept.” It may have come from a confusion of the טוֹחַ/טַח of the passive participle בְּטוּיָה “safe” with the טוֹא/טַא of טַאטַא “broom.”

MATTHEW 13:7

ἄλλα δὲ ἔπρεσεν ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν αὐτὰς ἀκαθάρσαι καὶ ἐπνίξαν αὐτά.

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

STT

וּמִמֶּנּוּ נָפַל בֵּין הַקִּצִּים
וַיִּגְדְּלוּהוּ הַקִּצִּים וַיַּעֲמִדוּהוּ

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

The STT וַיַּעֲמִדוּהוּ “they darkened it” found in ms. Brit. Lib. no. 26964 and ms. C appears as וַיַּעֲמִדוּהוּ “and they concealed it” in mss. ABEF, and as וַיַּעֲמִדוּהוּ in ms. G. The Greek verbs πνίγω “to choke, to throttle, to strangle” and

συμπνίγω (in Mark 4:7 and Luke 8:14), and the noun πνίγηρος “stifling heat” and “choking, stifling, whether by throttling or by heat” (Liddell and Scott 1966: 1425) would be the equivalent of the Hebrew עַמַּם “to darken, to dim, to become sultry, intensely hot.” This עַמַּם is the cognate of the Arabic غَم (*ḡamma*), as in the expression غَمَّ يَوْمَنَا (*ḡamma yawmunâ*) “our day was, or became [sultry, or] intensely hot . . . so that it took away, or almost took away, the breath . . . it brought غَم (*ḡamma*) [distress that effected the breath or respiration], arising from the closeness of the heat, or clouds” (Lane 1877: 2289).⁶⁷

The עַמַּד in the STT variant וַיַּעֲמִדוּהוּ, “they darkened it,” may have originated with a misreading of the second מַ of וַיַּעֲמִדוּ as a דַ. The stem עַמַּד, when recognized as the cognate of the Arabic غَمَد (*ḡamda*) “he covered, he concealed, he entered into darkness” (Lane 1877: 2291), also fits the context of this verse, but it is not as readily recognized as the equivalent of the Greek συμπνίγονται and ἐπνιξαν “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,” 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 Matt 13:19 to match the הַזֹּרֵעַ הוּא בֶן אָדָם, “the sower is the son of man” in the STT of Matt 13:19. In this verse the אָדָם of the בֶן אָדָם was not the אָדָם meaning “man” but the אָדָם which is the cognate of the Arabic آدَم (*ʿadum*)/أدمة

(ʿadamat) “exemplar,” as in the phrase هو أدمة أهله (*hû ʿadamat ʾahlihi*) “he is the exemplar . . . object of imitation of his people” (Lane 1863: 36). Thus, Howard’s translation, “the sower is the Son of Man,” should read, “the sower is the one to be imitated” or “the one who sets the example.” In Matt 13:37, in all manuscripts except ms. A, אדם appears rather than בן אדם, and this אדם by itself can also mean “the Exemplar.” (The בן אדם appears again in 13:41.)

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

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

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

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

But the grammar in 13:23b is a bit surprising. Four times the masculine subject זהו (= זה הוא) is followed by feminine predicates: מקדושה and קדושת “purified,” מטהרת

“sanctified,” and מִפְּרִישׁוֹת “separated.” Such bad grammar in 13: 23b precludes any easy acceptance of the nineteen Hebrew words in this half-verse as being in the original STT. These words were not likely to have been added by a Jewish translator who supplemented what he found in a Greek or Latin text of Matthew. It is much more likely that a non-Jewish speaker of Hebrew confused the masculine זָהוּ (= זֶה הוּא) with the feminine זֶה/זוֹ (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 הֶרֶוּד'וֹס and as הֶרֶוּדוֹס. The title *Tetrach* became טֵטְרַאקְה, טֵטְרַאקְה, or טֵטְרוּקְה. Herodias appears as אֶרְדִּיָסָא, אֶרְדִּישָא, אֶרְדִּישָה, אֶרְדִּיסָה, and אֶרְדִּיסָה.

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

rather rare confusion of a י״ for an א.

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

נסע משם באניה
וילך למדבר יהודה / יודא.

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

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

MATTHEW 14:15 (LUKE 9:12)

Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν·

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

זה המקום צר [והעת] עובר

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

In the Septuagint ἔρημός translates thirteen different words, but צר was not one of them, although צִיָּה “drought, dryness,

desert” was on the list—which suggests that צִיָּה, rather than צָר, may have been in the *Vorlage* of the Greek text tradition. If so, Psalm 63:2 (LXX 62:2) provides a parallel: בְּאַרְץ־צִיָּה became ἐν γῇ ἐρήμῳ, “in a desert/deserted land.” The צָר in the STT could 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” (Hava 1915: 423; Wehr 1979: 639). In a similar way, the STT עובר, used for the “passing (of time),” corresponds to the Arabic عبر (‘abar) “to elapse (time)” and عابر (‘âbir) “elapsed (time)” (Hava 1915: 449–450; Wehr 1979: 687).

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

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

עזוב החבורות
 שילכו במגדלים
 ויקחו הצורך אליהם

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

As noted on page 61, above, the STT מגדל “tower” is no match for the Greek κώμη “town.” However, the STT מגדל need not mean “tower.” In this context מגדל is certainly the cognate of the Arabic جديلة (jadilat) “region, quarter, tract,

one's own region, one's own way" (Lane 1865: 392). This interpretation recognizes the plurality of places from which the crowds came, as stated in Mark 6:33 and Matt 14:13b, "they followed him from all the cities," as well as κύκλω ἄγρους "country round about" in Luke 9:12 and Mark 6:36.

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

The ἐπισιτισμόν "food" of Luke 9:12, τί φάγωσιν "something to eat" of Mark 6:36, and the βρώματα "food" of Matt 14:15, could all be translations of the צֹרֶךְ in the STT. In BDD, צֹרֶךְ 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 סִייעָוָת "group" does not match the generic ὄχλοις "crowds" of the Greek Matthew. It is the cognate of the Aramaic סִייעָא, סִייעָא, and סִייעָתָא "help, assistance" (Jastrow 1903: 977–978) and the Syriac ܣܝܝܥܐ (sî^ca³) "succour, troop, band, company, retinue, companions" (Payne Smith 1903: 375). This is the meaning reflect in Mark 6:40, καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα, "the people took their places in rows by hundreds and by fifties," and Luke 9:14, κατακλίνατε αὐτοὺς

κλισίας [ώσεϊ] ἀνὰ πεντήκοντα, “have them sit down in groups of (about) fifty.”

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

MATTHEW 14:22 (STT ms. A)

וילכו בעיר שהחבורות הולכות

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

Matt 14:22

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

Mark 6:45

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

John 6:17

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

Following the STT of Matt 14:13, Jesus went by boat to a lonely place near **יוליא** “Julia” and after feeding the five thousand, the disciples were told go “to the city where the crowds were going,” which in Mark 6:45 is identified as

Bethsaida..” The Greek text of Matt 14:22 has simply “to the other side,” without mentioning a name; but in John 6:17, the disciples went by boat across the sea to Capernaum. The map below in the Appendix shows the locations of the various sites which appear in the longstanding debate about whether there were one or two places named Bethsaida.⁶⁸

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

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

MATTHEW 15:1–12

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

γραμματεῖς “scribes”	החכמים “sages”
παράδοσιν “tradition”	תקנות “ordinances”
ἐντολὴν “commandment”	מאמרי “words”
κακολογῶν “cursing”	מכה “strike.”

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

Matt 15:5b, 8–12

Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς
 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 para-

phrase reads

שבאיזה נדבה שיתן בעד אותו
חטא שיכופר לו אותו עון

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

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

*. . . in regard to a donation that he might give
to remove far way his [= father's] misfortune
[he gave as a gift to God.]
[He] is a sinner for whom
the iniquity itself will be atoned / covered for him.*

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

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

MATTHEW 15:22–28

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

STT

אשה כנענית באה מארצות מזרח

a Canaanite woman who came from the lands of the East

Mark 7:26

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

The term “Canaanite” need not be an anachronistic ethnic indicator, for it could be the כַּנְעָנִי “trader, merchant,” as in Zech 11:7,11 (RSV). While the Peshiṭta identified the woman as a ܣܦܬܐ (*ḥanpeta*) “gentile, heathen,” the Old Syriac text states that she was an ܐܪܡܠܬܐ (*armaltā*) “widow.” As a single parent the woman may well have been a merchant lady from the East who came to the commercial center of Tyre and Sidon to make a living. If so, Mark’s calling her a Greek Syro-Phoenician could be a case of reading the כַּנְעָנִי as an ethnic term rather than a commercial term..

On the other hand, the woman was well aware of a Greek custom which would support Mark’s statement that she was

Greek. The noun μαγδαλία was a later form of ἀπομαγδαλία “*the crumb or the inside of the loaf*, on which the Greeks wiped their hands at dinner, and then threw it to the dogs. Hence μαγδαλία meant *dog’s meat* [dog food]” (Liddell and Scott 1966: 209). Without a doubt, this custom lies behind the woman’s reference to the “crumbs” (= ψιχίων = פִּתִּיִּם or פִּתִּיִּם = “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 (בְּנִי) he healed; and the second time it was for a nameless “Canaanite” widow whose daughter (בְּתִי) 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 ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ, “and went up on the mountain and sat down there.” But the STT has . . . הלך עבר נגליל להר. בעומרו שם. “he went to a region across Galilee to a mountain. As in his standing there . . .” The Peshiṭta states that he “sat” (ܥܬܒ [yēteb]) there on the mountain, and so also the Old Syriac. But it need not be an issue of whether Jesus *sat* on the mountain or *stood* on the mountain. All four verbs: (1) עָמַד “to stand,” (2) יָשַׁב “to sit,” (3) ܥܬܒ [yēteb] “to sit,” and (4) κάθημαι “to sit,” can also mean “to remain, to stay.” In the case of עָמַד “to stay,” it would be 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 ראה עם רב “he saw many people,” but the Greek text has καὶ προσῆλθον . . . ὄχλοι πολλοί, “great crowds came to him,” which would be the equivalent of the Hebrew באו עם רב. The confusion of a ר and a ב is similar to the confusion of the ר and כ in Amos 5:26, where the god כִּיּוּן “Kiyyun/Kaiwan” appears in the Septuagint as Ραιφαν “Raephan.” And the confusion of the ה and the ו is similar to that in Obadiah 1, where the MT עָלֶיהָ “against her” should be read as עָלָיו “against him” in agreement with the 2ms suffix in verse 2, קטן נַתַּתִּיךָ בַּגּוֹיִם, “I will make you small among the nations.” Thus, באו and ראה could go back to a common *Vorlage*.

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

MATTHEW 16

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

- 5:20, τῶν γραμματέων καὶ Φαρισαίων
הַפְּרוּשִׁים וְהַחֲכָמִים
- 12:38, τῶν γραμματέων καὶ Φαρισαίων
פְּרוּשִׁים וְחֲכָמִים or הַפְּרוּשִׁים וְהַחֲכָמִים
- 15:1, Φαρισαῖοι καὶ γραμματεῖς
הַחֲכָמִים וְהַפְּרוּשִׁים
- 23:2, γραμματεῖς καὶ οἱ Φαρισαῖοι
הַפְּרוּשִׁים וְהַחֲכָמִים

- 23:13–15, γραμματεῖς καὶ οἱ Φαρισαῖοι
הפרושים והחכמים
- 23:23, γραμματεῖς καὶ Φαρισαῖοι
לחכמים ולפרושים
- 23:25, γραμματεῖς καὶ Φαρισαῖοι
הפרושים והחכמים
- γραμματεῖς καὶ Φαρισαῖοι
החכמים והפרושים
- 23:29, γραμματεῖς καὶ Φαρισαῖοι
והפרושים והחכמים

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

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

6 Jesus said to them, “Take heed and beware of the leaven of the Pharisees and Sadducees.” 7 And they discussed it among themselves, saying, “We brought no bread.” 8 But Jesus, aware of this, said, “O men of little faith, why do you discuss among yourselves the fact that you have no bread? 9 Do you not yet perceive? Do you not remember the five loaves of the five thousand, and how many baskets you gathered? 10 Or

the seven loaves of the four thousand, and how many baskets you gathered? 11 How is it that you fail to perceive that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees.” 12 Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Howard translated the הנהגת הפרושים והצויקים in 16:12 as “the behavior of the Pharisees and Sadducees,” which fits well with the basic meaning of נהג “custom, practice, conduct.” Its Arabic cognates نهج (*nahj*) and منهاج (*minhâj*) “an open road or way” (Lane 1893: 2856) suggest that נהג was a synonym of הלכה “teaching, custom, law, way.” Similarly, the Arabic cognate طبع (*tabʿ*) “model, make, fashion, mold” (Lane 1874: 1823) clarifies the meaning of the הלחמים הטבעות/הטבעיים, which Howard translated as “natural loaves.” Jastrow (1903: 518–519) cited טבע, stem I, “to sink,” and stem II, “to round, to shape, to coin.” Thus, the two words describe *round* loaves of bread rather than *oblong* loaves.

MATTHEW 16:13–18

Τίνα λέγουσιν οἱ ἄνθρωποι
εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

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

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

מה אומרים בני אדם בשבילי.

What do men say about me? (STT)

Mark 8:27

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

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

Luke 9:18

Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

Who do the crowds say that I am? (NKJ, NRS).

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

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

Reading “the Man of Purity/the Most Pure Person” for the “Son of Man” in the Gospels removes half of the ambiguity of the Greek ὁ υἱὸς τοῦ ἀνθρώπου. It was simply a matter of confusing the adjective בר “pure” with the noun בר “son” and failing to recognize that the בר of אֱנֹשׁ was the Hebrew adjective (BDB 141; Jastrow 1903: 189) with some, if not all, of the overtones of its Arabic cognate بَر (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, **בֶּר אֱנוֹשׁ הַבָּר** was the superlative of **הָאֱנוֹשׁ הַבָּר** “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 retroverting the $\acute{o} \upsilon \iota \delta \epsilon \varsigma \tau \omicron \upsilon \acute{\alpha} \nu \theta \rho \acute{\omega} \pi \omicron \upsilon$ in the question back into Hebrew as **בֶּר אֱנוֹשׁ** “the Most Pure Man” (the superlative of **הָאֱנוֹשׁ הַבָּר**). 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 $\acute{o} \upsilon \iota \delta \epsilon \varsigma \tau \omicron \upsilon \acute{\alpha} \nu \theta \rho \acute{\omega} \pi \omicron \upsilon$ could translated not only the Aramaic **בֶּר אֱנוֹשׁ** “Son of Man” and the Hebrew **בֶּר אֱנוֹשׁ** “the Most Pure Person” but also the Hebrew **בֶּן אָדָם** “Son of Man” and the Hebrew **בֶּן אֱדָם** “Son of the Reconciler,” i.e., “the Conciliator.” 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 $\acute{o} \upsilon \iota \delta \epsilon \varsigma \tau \omicron \upsilon \acute{\alpha} \nu \theta \rho \acute{\omega} \pi \omicron \upsilon$, “Son of the Man,” most likely translated the title **בֶּן אָדָם**, where the **אָדָם** carried the force attested in its Arabic cognate **إدّم** (*idâmu*) “the chief, commander, the aider, the manager of the affairs, provost” Just as the Roman centurion—under Caesar’s authority—had his own authority, so Jesus as the **בֶּן אָדָם** “Son of Authority/One with Authority,” would exercise his power to the glory of his Father.

The clue that the first question, “Who do men say that the Son of man is?” actually dropped out of the STT of 16:13, is

the 3ms pronoun **הוּא** “he,” which appears in the disciples’ answer, rather than 2ms **אַתָּה** “you,” which one would be expect were the disciples talking to Jesus about himself (as in 16:16).

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

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

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

According to the Synoptic Gospels, Jesus’ responded, to Simon by giving him two new names: Μακάριος εἶ, Σίμων Βαριωνᾶ . . . ὅτι σὺ εἶ Πέτρος, “Blessed are you Simon bar Jonah . . . You are *Petros*/Peter.” But, according to John 1:42, Simon the brother of Andrew had his name changed upon his first encounter with Jesus: “[Andrew] brought him to Jesus. Jesus looked at him, and said, ‘So you are Simon the son of John? You shall be called 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 disagree-

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

The primacy of Peter in the Greek text tradition involved a simple repetition: σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, "You are Peter (*Petros*), and on this rock (*petra*) I will build my church." But according to the STT it involved a wordplay: **אתה אבן ואני אבנה** **עליך בית תפלתי** "You are stone (*°eben*) and I will build (*°ebneh*) upon you my house of prayer." (Ms. A reads **אבנה** **ועל זאת האבן** "and upon this stone I will build.")

As noted above (pages 55–66), Lane (1863: 273) suggested that the "gates of Gehenna" in Matt 16:18 (πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς, "the gates of Hades [**שַׁעֲרֵי גֵהֶנְנָם**] 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^{un}*) "a door, gate, entrance," which had a secondary application meaning "an expedient, a trick, a stratagem by which something is effected."

MATTHEW 16:20–23

τότε διεστείλατο τοῖς μαθηταῖς
ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός

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

אז צוה לתלמידיו לבל יאמרו שהוא משיח.

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

The “messianic secret” which is reiterated here and in Mark 8:30 and Luke 9:21, involves the misreading of the לָכֹל “to everyone” in the original Hebrew *Vorlage* as a לָבֵל “to not,” a frequent error of confusing a ב and a כ (discussed on pages 26, 50–52). By restoring the original לָכֹל, 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 ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ,
ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
ἀλλὰ τὰ τῶν ἀνθρώπων.

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

But the STT reads

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

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

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

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

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

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

LUKE 14:27

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ
καὶ ἔρχεται ὀπίσω μου,
οὐ δύναται εἶναί μου μαθητῆς
whoever does not carry the cross
and follow me
cannot be my disciple.

Luke’s earlier quotation of Jesus’s similar statement in 9:23, “If any man would come after me, let him deny himself and take up his cross *daily* (καθ’ ἡμέραν) and follow me,” makes it certain that carrying/bearing a cross was something that could and should be done repeatedly. Consequently, it was not a call for martyrdom which could only be done *once*. In 14:33, Luke quotes Jesus as saying, οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητῆς, “So therefore, no one of you can be My disciple who does not give up all his own possessions” (NAS). 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. (For alternative interpretations of Luke 14:26 and John 12:25, which call for hating of one’s self and one’s family, see <http://tmcdaniel.palmerseminary.edu/cbbp-chapter31.pdf>.)

The Hebrew *Vorlage* of Luke 9:23 and 9:27 may well have had **נָחַל / הָלַח**—which was translated σταυρωθήτω “to be hanged, impaled, or crucified” in Est 7:9. Once Jesus’ statements were interpreted in the light of his crucifixion, the **נָחַל / הָלַח** was

understandably read as the synonym of צלב “a pole, stake, or cross” used for hanging, impaling, or crucifixion, even though, as Schneider (1971: 578) noted, “Cross-bearing in the sense of *patibulum ferre* finds no parallel in Semitic at all.”

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

With these definitions in focus the original meaning behind Jesus’ statement, “whoever *does not carry the cross* and follow me cannot be my disciple,” may well have been “whoever *does not bear responsibility* and does not *imitate me* cannot be my disciple.” There may well have been multiple layers of meaning to the statement:⁶⁹

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

MATTHEW 17:1–21
(Mark 9:2–29, Luke 9:28–36)

The variants ששה and ששת “six” in 17:1 are another example of the frequent confusion of the ה and the ת (Delitzsch 19:20: 107–109, §105^{a–c}). The variant spellings of the disciples names is again of interest. Peter was spelled as

פִּיטְרוֹ or פִּיטְרוֹשׁ or פִּיטְרוֹס; James appears as יַעֲקֹב and as גַּיְמִי (= *Jimî*); and John was spelled as יוֹחָנָן (*Yôḥanan*), גִּיּוֹנָן (= *Jôn*), and גִּיּוֹנִי (= *Jiyônî*). In 17:1–2, the STT has the following six words which have no parallel in the Greek text: לְהַתְּפַלֵּל הוּא וּבְעוֹר שֶׁהָיָה מִתְּפַלֵּל, meaning “to pray he, and while he was praying,” and עוֹר “skin” in the phrase, “the skin of his face shone like the sun,” which is reminiscent of Exod 24:30, וַיִּהְיֶה קָרְן עוֹר פָּנָיו, “behold, the skin of his [Moses’] face shone.”

Just as the קָרָה / קָרָא “to befall, to happen” in 17:3 is the cognate of the Arabic أَقْرَأَ (*ʾaqrâ*) “(an event) to be at hand” (Hava 1915: 595), so also the שִׁנָּה of the *Hithpaʿel* הִשְׁתַּנָּה in 17:2, “he changed himself” or “he was transfigured” (GKC 54^g) is the cognate of the Arabic سَنَّ / سَنَى (*sny / sanâ*) which Lane (1872: 1448–1449) and Wehr (1979: 509) cited with these three meanings:

- سَنَّ (*sanâ*) “it *changed*” and the noun سَنَة (*sanat*) “year,” signifying the *changing* of the seasons;
- اسَنَّ (*isnâhu*) (form 4), “he raised, exalted, or elevated him,” and the noun سَنِي (*saniy*) “high or exalted in rank, sublime, splendid”;
- سَنَّ (*sanâ*) “it shone brightly, gleamed, glisten, radiated, flashed (lightening),” and the noun سَنَا (*sanâ*) “light, brilliance, flare, sparkle,” which appears in the *Qurʾan*, Sura 24:43, “the flashing (سَنَا = شַׁנָּה) of His lightening all but snatches away the sight.”

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

There is nothing in the STT or the Greek text of Matt 17:2 or Luke 9:29 matching Mark 9:3, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι, “such as no fuller on earth could bleach them.” But in the STT of Matt 17:3, והגידו כל מה שיקראו בירושלם, לישׁוֹי כל מה שיקראו 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 Ἱερουσαλὴμ, “and spoke of his decease that was about to be fulfilled in Jerusalem.” Likewise, Luke 9:32, ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες, “but Peter and those with him were heavy with sleep, and having waked,” finds its parallel in the STT of 17:3b: ופיט״רוס וחביריו היו נרדמים. נים ולא נים תיר ולא תיר, “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, וכאשר הלכו, “When they went away,”
- STT of Matt 17:4, שלא היה יודע מה היה דובר, “because he did not know what he was saying,”
- Mark 9:6, “because he did not know what to say, for they were greatly afraid.”
- Luke 9:33, “not knowing what he said.”

- STT of Matt 17:5, **ויבהלו עד מאד ובעוד שהם תחת, הענן שמעו מתוך**, “and they were greatly alarmed; while they were under the cloud they heard from the midst,”

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

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

In Matt 17:7, the STT reads **וכאשר נפסק הקול ויאמר להם ישׁוׁו**, “when the voice ceased Jesus said to them . . .,” but the Greek text has, καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν, “but Jesus came and touched them and said . . .,” with no mention of the cessation of the voice. The Greek texts of Matt 17:11 and Mark 9:12 read in part, Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα, “Elijah will indeed come and restore all things.” But the STT has here **אמנם אליה יבא ויושׁיע כל העולם**, “Indeed, Elijah will come and save all the world.” In the Septuagint, ἀποκαθιστάναι was never used to translate **ישׁע** (Hatch and Redpath

1954:131). These are but minor differences in the texts, but are sufficient in themselves to negate the claims of some interpreters 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 17:17—are as follows:

Matthew 17:15

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

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

STT Matthew 17:15

כי נבעת מרוח רעה וחולה מאד
וחורק את שיניו ומקטף [ומקצף] בפיו
ונופל מקומתו ארצה
ונופל פעמים באש ופעמים במים

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

Mark 9:17

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

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

Mark 9:20

καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.
seeing Him, the spirit immediately convulsed (the boy
who) fell to the ground and rolled around foaming.

STT of Mark 9:20

ומיד שיש"ו ראהו
השטן מכניעו ומפילו לארץ
והתחיל מתעפר ומתקצף

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 αὐτόν καὶ ἐξαίφνης κράζει
καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ
καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν.
for a spirit seizes him and he suddenly screams
and (the spirit) convulses him with foaming;
and rarely departs from him, wearing him out.

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

- his being *moon-struck* (σεληνιαάζεται), or
- his being a *lunatic* (ܠܘܢܐܬܝܩ [°egara°] in the Peshiṭta), or
- 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), or

- his being possessed by a *spirit* (πνεῦμα in Luke 9:39), or
- an *unclean* spirit (πνεύματι τῷ ἀκαθάρτῳ in Mark 9:25),
- an *evil* spirit (רַעַה רוּחַ in Matt 17:15), or
- a *mute* spirit (πνεῦμα ἄλαλον in Luke 9:39), or
- a *deaf and dumb* spirit (ἄλαλον καὶ κωφὸν πνεῦμα in Mark 9:25), or by
- a *demon* שָׂדֵי (mss. ABDEFG of Mark 9:25 and all mss. of Matt 17:21), or by
- *the satan* (הַשָּׂטָן in Mark 9:20, 26), or
- a *strong and dumb satan* (שָׂטָן חֲזָק וְאֵלִים 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 רַעַה of the STT רוּחַ רַעַה “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 רַעַה could be the cognate of the Arabic رَغَا (*ragʿa*) and رَغَى (*ragʿāya*) 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; Hava 1920: 260; Wehr 1979: 403).

At least two elements in this narrative are problematic. First, how was it determined that the spirit/demon/satan which afflicted the boy was “mute” (Mark 9:17, in KJV, NKJ, ASV, RSV, NAB, NJB), or “deaf and dumb” (Mark 9:25, all versions)? If it were deaf, how was it able to hear what Jesus commanded, and if it were mute, how was it able to scream? The NIB, NIV, NAS, NAV, and NRS get around this problem in Mark 9:17, in part, by translating the Greek ἔχοντα πνεῦμα ἄλαλον as “possessed with a spirit which makes *him* [i.e., the boy] mute” or “by a spirit that has robbed him of speech.” The STT רוח רעה “evil spirit” in Matt 17:15 and חזק ואלם “strong and dumb,” instead of חרש ואלם “deaf and dumb,” in 17:25, has no problem with the spirit’s ability to hear Jesus. Although this reading could have been a late editorial change—similar to the introduction of the שטן “a satan” as a synonym of שד “demon” and רוח “spirit”—it may well preserve an original reading.

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

17:21 in a large number of manuscripts and the omission of “fasting” in a large number of manuscripts of Mark 9:29.

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

Moreover, although תפלה “prayer” has been recognized as the cognate of the Arabic فل (*falla*) “to notch (the edge of a sword),” so that “praying” was associated with cutting oneself in worship (BDB 813), the תפלה in STT of Matt 17:21 can be the cognate of the Arabic فل (*falla*) meaning “to overcome, to defeat, to altercation, to wrangle, to rout, to deprive” (Lane 18774: 2433; Hava 1915: 573; Wehr 1979: 849). As noted, in the STT the demon was said to be חזק ואלם, “strong and dumb,” i.e., tenacious though mute. According to Mark 9:20, “when the spirit saw him [Jesus], it convulsed the boy, who fell on the ground and rolled about, foaming at the mouth.” In this *initial* encounter with Jesus, the demon *temporarily* had his way with the boy, but Jesus made it the demon’s *final* altercation, With just twelve Hebrew words (sixteen in Greek), Jesus’ routed (= פלל) the demon and permanently deprived (= פלל) it of its residency in the boy’s body. Thus, while the Greek text can mean only, “this kind can come forth by nothing, but by prayer and fasting,” the

Hebrew text can also mean, “But this kind of demon does not comes out except by defeat/altercation and by pain.”

This interpretation requires the addition of פלל “to rout, to deprive, to defeat” and צום/צום “pain, injury” to our Hebrew lexicons. It seems more prudent to update the lexicons when enlightened by cognates 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 נער אחר 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 כזה “like this” appearing in mss. E F G as בזה “in this,” the omission of the direct object אותי in all manuscripts but ms. A, the reading of פלח “mill-stone” as פלס “weight” in mss. C G, and the reading of תבל “world” as תפל “tasteless” in ms D in 18:7. The variants in 18:8 are עוד “still, yet, more” in ms. Brit. Lib 26964, but עור “to be altered” (discussed below) in mss. ABCDEFG. The variants גיהנם (in mss. ACFG) and גיהנם (in mss. BDE) for גי הנום “the valley of Hinnom,” are also of interest.

A common assumption of most commentators needs to be challenged in order to properly understand the unity of Matt 18:6–9, as well as Mark 9:42–50. That assumption is that the γέενναν, “Gehenna,” found in Matt 18:9 and Mark 9:43, 45, and 47 refers to *Hell*, rather than to the literal *earthly* גי הנום

“the Valley of Hinnom,” which was accessible through Jerusalem’s Dung Gate (שַׁעַר הָאֵשֶׁפֶת) 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.⁷⁰

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.⁷¹

The variants עור and עור in 18:8, noted above, reflect the well attested confusion of the ך and the ך (Delitzsch 1920: 105–107, § 104^{a–c}). Although Howard translated the עור as “blind,” in the context of dismembering oneself, this עור is surely the cognate of the Arabic غير (*ḡayyer*), 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* (*ḡ'iyar*) meaning “the act of altering or changing” (Lane 1877: 2316; Hava 1915: 541; Wehr 1979: 807–808). With this definition in focus it becomes obvious that the Greek *κυλλὸν ἢ χολὸν* “lame or maimed” and the Hebrew *עֹר אוֹ פֶסַח* “altered or lame” express the same idea. Were the *עֹר* found in the STT of 18:9, where reference was made to plucking out one eye, it could be emended to *אֶעֱר* and be read as the cognate of the Arabic *أَعْوَر* (*ʿaʿwar*) “one-eyed” (KBS 2: 803; Wehr 1979: 769).

The *ל* prefixed to the suffixed noun *מלאכיהם* “their angels” in 18:10b, which Howard did not translate, is either (1) the emphatic *ל* (= *לֵא* or *לֵאֵ*) “verily, indeed,” which appears also in the STT of 19:22 (see page 64 and note 62), or (2) a misplaced preposition which should be restored on the *פִּנִּי* found in all manuscripts of 18:10 except Brit. Lib 26964, which reads *בִּנִּי* instead of *פִּנִּי*. At first glance the *רואים* in 18:10 appears to be the plural participle of *ראה* “to see” (matching the indicative plural *βλέπουσιν* “they see”), so that the Greek and Hebrew texts agree that “their angels . . . always see the face of my Father in heaven.” However, the *ל* of *רואים* may well be a consonant rather than a vowel. If so, the root is *רָאָה* “to report, to give an account,” not *רָאָה* “to see.” Hebrew *רָאָה* would be the cognate of the Arabic *رَوَى* (*rawiya*) “to report, to give an account of” (Lane 1867: 1194–1195; Wehr 1979: 429), with the interchange of the *א* and *י* as in the by-forms *רָאָה* and *רָאָה* “wild ox” and *אֶחָד* “one” and *יָחַד* “to make one.”

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

MATTHEW 18:11–23

Matt 18:11, which matches Luke 19:10, does not appear in a number of the ancient versions (including 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, but its wording in mss. C and Brit. Lib 26964 is quite surprising: ובן אדם בטל להושיע האויבים “and the Son of Man has stopped saving the enemies.” The Greek texts (mss. DKWXΔΠ, etc.) read ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός, “for the Son of Man has come to save the lost.” STT mss. BDEFG read בא rather than בטל; and ms. A has neither בא “he came” or בטל “he ceased.”

However, the בטל in this verse need not be the verb meaning “to cease.” It may well be a by-form of בתל, just as תעה and חטף are by-forms meaning “to wander, to err” and

and **חתף** are by-forms meaning “to seize.” The **בטל/בתל** by-form would be the cognate of the Arabic **بتل** (*batal*) as it appears in *Sura* 73:8 in the *Qurʾan*: **وتبتل إليه تبتلاً** (*watabtall ʾilayhi tabtîlâ*) “and devote yourself with complete devotion [to God].” Lane(1863: 150) cited **بتل** (*batala*), form 5, as meaning “he detached himself from worldly things, and devoted himself to God, or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him . . . hence [**بتل** / *batala*] is metaphorically employed to denote exclusive devotion to God.” With this definition in focus, the statement **ובן אדם בטל להושיע האויבים** in two of the manuscripts of STT of 18:11 would mean “and the Son of Man has devoted himself entirely to saving the enemies.”

Here it might be wise to conflate the **האויבים** “the enemies” of the STT and the **האבדים** “the lost” which was in the *Vorlage* of the Greek and Syriac texts.⁷² It would not be unreasonable to conflate also the **בטל** (= **בתל**) and the **בא**: “he came to devote himself to save the lost and the enemies.” The *lost* would be “the lost sheep of the house of Israel,” and the *enemies* would be the Gentiles, as in 18:17 where the STT **אויב** appears in the Greek text as **ἐθνικὸς** and the Peshitta and Old Syriac as **ܣܦܪ** (*ḥanpāʿ*) “pagan, heathen, Gentile.”

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

ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

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

But, by contrast, the STT reads,

וּאִם לֹא יִשְׁמַע בְּקִהְלָא
חֲשׂוֹב אוֹתוֹ כְּמִנְדָּה אוֹיֵב וְאַכְזָר
and if he does not listen to the assembly
consider him as ostracized, an enemy, and cruel.

The **אכזר** in this context is unlikely to mean “cruel, fierce” as in Job 41:2 or Lam 4:3. Given the interchange of the **כ** and the **ק** (as in **דָּבַק** / **דָּבַךְ** “to crush” and **רָבַךְ** / **רָבַק** “to be weak”) the stem **כִּזַּר** may be a by-form of **קִזַּר**, which would be a cognate of the Arabic verb **قَذَرَ** (*qaḍira*) “he shunned or avoided,” and the noun **قَذَر** (*qaḍir*^m) “dirt, filth, a thing to be avoided or shunned” (Lane 1885: 2498–2499; Wehr 1979: 879). If so, the **אכזר** could be corrected to read **אוֹ כִּזָּר** “or one to be shunned.” It would have essentially the same meaning as the initial **מִנְדָּה** “ostracized.”

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

The **לְשִׁים שְׁלִים בְּאֶרֶץ** “to make peace on earth” in the STT of 18:19, matches the **לְשִׁים שְׁלִים בְּאֶרֶץ** in mss. EFG and the **לְשִׁים שְׁלִים בְּאֶרֶץ** of mss ABD in Matt 10:34.⁷³

The Greek text reads here συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς, “should you agree among yourselves on earth”; and the Peshitta reads ܠܬܝܬܐܡܢܘܢ ܥܠ ܕܗܝܬܐ ܐܪܥܐ “if you are worthy on earth” or “if you are in agreement on earth.” The semantic range of the lexeme ܠܬܝܬܐܡܢܘܢ can accommodate all three readings: (1) be at peace, or to make peace, (2) to reconcile, to be in agreement, and (3) to be worthy, i.e., to be free from faults, defects, or imperfections. For this third meaning the Arabic سلام (*salām*^{un}) and سلام (*silām*^{un}) are of interest, especially the latter which appears in the *Qurʾan*, Sura 26:89, with the sense of being “safe, secure, or free from evils of any kind” (Lane 1872: 1415–1416; Wehr 1979: 495–497).

The ἀνθρώπῳ βασιλεῖ “to a man, to a king” in Matt 18:23 seemingly matches the לְאָדָם מֶלֶךְ in the STT and the Syriac ܠܗܒܪܐܝܐ ܡܠܟܐ (*lgabrāʾ malkāʾ*). This expression was paraphrased as “to /unto a certain king” in the KJV, NKJ, ASV, and NAS, whereas in the NIV, NIB, NAU, RSV, NRS NAB, and NJB the ἀνθρώπῳ was simply ignored. However, the אָדָם in this verse may not be the word for “man” but the cognate of the Arabic ادم (*ʿidāmu*) and ادمۃ (*ʿadamat*) “the chief, and provost, the aider, the manager of the affairs” (Lane 1863:36).⁷⁴ Thus, לְאָדָם מֶלֶךְ 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 מַלְכוּת שָׁמַיִם דּוֹמָה לְמֶלֶךְ אֲשֶׁר עוֹשֶׂה חֻפָּה “the kingdom of heaven is like a king who made a wedding,” but the Greek text has ἀνθρώπῳ βασιλεῖ for the Hebrew לְמֶלֶךְ

and the Syriac text, ܠܓܒܪܐ ܡܠܟܐ (*lgabrāʾ malkāʾ*), follows the Greek text, but Lamsa's translation has simply "a king."

NOTES

* For in depth studies of Matt 10:34 and Luke 14:26, see Volume II, *Clarifying Baffling Biblical Passages*, Chapter 30, "I Have Not Come to Bring the End," and Chapter 31, "The Misreading which Led to 'Hate' in Luke 14:26," available online at <http://tmcdaniel.palmerseminary.edu/>.

1. The twelfth book in the polemical treatise published between 1380–1400 by Shem-Tob ben-Isaac ben-Shaprut, entitled ʿEben Boḥan (ʿ*eben boḥan* > *Eben Bohan*) meaning "The Touchstone," contains the entire Gospel of Matthew in Hebrew. A critical edition of this Gospel has been published by George Howard, entitled *Hebrew Gospel of Matthew* (Macon, GA: Mercer University Press, 1987, 1995). In the preface to the Second Edition, Howard stated,

The main thrust of this second edition is to demonstrate that the Hebrew Matthew contained in Shem-Tob's *Evan* (sic) *Bohan* predates the fourteenth century. In my judgment, Shem-Tob the polemist did not prepare this text by translating it from the Latin Vulgate, the Byzantine Greek, or any other known edition of the Gospel of Matthew. He received it from previous generations of Jewish scribes and tradents."

The Hebrew Matthew is often referred to as the "Shem Tob Hebrew Text," and it will be designated in this study as STT.

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

3. See Delitzsch (1920: 110 §106^{d-e}) for other examples of the confusion of a מ and a נ.

4. Lane 1885: 2610, 2613–2614.

5. 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.

6. In Matt 12:24 the STT reads משפחת פתנים “family of vipers” for the γεννήματα ἑχιδνῶν; and in 23:33 it has צפעונים נחשים זרע “serpents, seed of vipers” for ὄφεις, γεννήματα ἑχιδνῶν.

7. Compare the פָּעַי “to cry, bleat, low” (Jastrow 1903: 1202; BDB 821) and the Arabic بَعِيَ (*ba^caya*) and بَغَى (*ba^gaya*) “to groan, to bleat” cited in BDB (821). See also Jastrow (181) for בָּעַי / בָּעָא I “to inquire, search” and בָּעַי II “to open wide the mouth.”

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

9. Had זֶרַע נְחָשִׁים “seed of serpents” been the epithet, there would have been no derogatory double meaning with נְחָשִׁים “omens.” Similarly, had זֶרַע צִפְעוֹנִים “seed of serpents” been used there would have been no pun with צִפְע “offspring.” On the other hand, had זֶרַע שֶׂרָפִים “seed of serpents” been the epithet, there could have been a positive pun with שֶׂרָפִים “seraphim.”

10. In other contexts, the רַבִּים could be interpreted as a quantitative or qualitative term for “many, rabbis, great ones, multitude.” Or it could indicate both, i.e., “many important people.” “Tax collectors” and “Rabbis = Teachers” may not fit together, but “tax collectors” and רַבִּים could be a perfect fit if the Hebrew רַב matched its Arabic cognate رِب (rabb), which meant “a lord, master, or chief to whom obedience is paid . . . a person who has a right, or just title or claim, to the possession of anything . . . a ruler, governor, or regulator” (Lane 1867: 1003).

11. This is not to be confused with the Aramaic לְשׁוֹם, meaning “in the name of, for the sake of, for the purpose of.”

12. For the derivation of the names Essene and Jesse, see on-line <http://tmcdaniel.palmerseminary.edu/Jesse-lexical.html>. Compare the proposed derivations in Collins article on the “Essenes” in *The Anchor Bible Dictionary*, Vol. 2: 619–626.

13. For the confusion of ך and ך', see Delitzsch 1920: 111, § 109^{a-b}; and for the confusion of ך and ך see 119, § 131.

14. For the addition of the toneless ה־ of direction, see GKC 90^c.

15. For the confusion of ך and ך', see Delitzsch 1920: 111, § 109^{a-b}.

16. For the preposition ל used with כבוד, note Psa 86:9.

17. For the ambiguity of רַךְ and רַךְ, compare (1) the Arabic رقيق (*raqîq*) which can mean “soft, tender, sweet, elegant graceful” or “weak, abject, mean, paltry, contemptible,” and (2) ركيك (*rakîk*) which can mean “little, weak, thin, feeble” or low, ignoble vile, mean, sordid.”

18. Note the related texts in Deut 24:1; Matt 19:1–9, Mark 10:2–12; and Luke 16:18.

19. Compare Deu 28:50, עַז פָּנִים, ἀναιδὲς προσώπω, “a nation of fierce countenance”; Dan 8:23, מֶלֶךְ עַז-פָּנִים, βασιλεὺς ἀναιδῆς προσώπω, “a king of fierce countenance”; and Ecc 8:1, וְעַז פָּנָיו, καὶ ἀναιδῆς προσώπω αὐτοῦ, “the hardness of his countenance.”

20. Compare the Arabic and فُرْزَات (*furzat*) “notch, breach” and פֶּרֶצָה “breach, opening” (Jastrow 1903: 1237; Lane 1877: 2374; Wehr 1979: 827; Hava 1915: 556). The Arabic ض (*ḍ*) was pronounced as a ז in Hebrew but as an ע or a ק in Aramaic—as with פָּרַע and פָּרִיעַ “to pay a debt, debt”

(Jastrow 1902: 1227, 1235; Gordon 1965: 30). But even in Arabic the ص (*ṣ*) could have been pronounced as a ض (*ḍ*) (Lane 1863: 212°).

21. פָּרַץ, stem III, would be a by-form of פָּרַט “to break/split open” and “to break into small change, to change money” and פָּרֻטָה “money, small change” (Jastrow 1903: 1224 and 1226). For the interchange of the פֿ and ט, compare נָצַר and נָטַר “to keep, to guard” or צָהַר and טָהַר “to shine, to be clean, to be bright” (BDB 372, 843).

22. See Delitzsch 1920: 116 §123^a.

23. The mention of “sinners” in Mark 2:15 (πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ, “multitude of tax collectors and sinners”) probably carried a double meaning. In the Septuagint ἁμαρτωλός was used seventy times to translate רָשָׁע, stem I, “wicked, to be wicked.” But there was almost certainly a רָשָׁע, stem II, which would have been the cognate of the Arabic رَسَعَ (*rasaḡa*) “he made ample and abundant,” as in the phrase هو مرسع عليه في العيش (*huwa murassagʿun ʿalayhi fī lʿayši*) “he is amply, or abundantly, provided for in respect of the means of subsistence” (Lane 1867: 1080–1081). Matthew and his colleagues at dinner were actually *affluent sinners* (רָשָׁעִים רָשִׁיעִים). 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, מַלְוֶה יְהוָה חֲנוּן דָּל וְנִמְלֹו יִשְׁלַם-לֹו “a lender of Yahweh who is gracious (to) the poor, and He will reward him for his beneficence”—without acknowledging Pro 22:7,

וְעֶבֶד לֹהֶ לְאִישׁ מִלֹּהֶ, “the borrower is the slave of the lender.” Hava (1915: 251) noted that رَسِيقٌ (*rasîg*) meant “a copious (meal)” and also “an easy (life).” All three meanings would fit the רִשְׁעָה in the Hebrew *Vorlage* of Mark 2:15, but only one meaning is transparent with the Greek ἀμαρτωλοί.

24. Note also the variants וְתִזְרֵנִי and וְתִאֲזַרְנִי in the parallel texts of Ps 18:40 and 2 Sam 22:40. In 11QpaleoLev וִירֵת appears for וִירֵאתָ in Lev 25:36; חֲשִׂאתֵיכֶם for חֲשִׂתֵיכֶם in Lev 26:18; and תִּבּוּ for תִּאֲבֹּוּ in Lev 26:21 (Freedman and Matthews 1985: 45–46, 80). See also GKC 68^{hk} and Delitzsch 1920: 21–22, §14a–c.

25. 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 ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σημερον, “Give us today our daily (needful) bread.”

26. This הַתָּמִיד was translated as “daily” in the KJV, NIV, NIB, an NAB, as *iuge* “continual” in the Vulgate, which was followed by the DRA, ASV, and RSV, as “regular” in the NAS, NAV, NRS, and as “perpetual” in the NJB.

27. Note also Jer 53:33, וְאָכַל לֶחֶם לְפָנָיו תָּמִיד כָּל־יָמָיו, “and he ate bread before him continually, all the days of his life”; Num 4:7, וְלֶחֶם הַתָּמִיד, “the continual bread”; and

Num 28:3, תָּמִיד עֹלָה לַיּוֹם “day by day, as a regular burnt offering.”

28. See Delitzsch 1920: 105–107, § 104^{a-c} for the confusion of the ך and ך; and 110 § 106^{d-e} for the ן and ן.

29. See Prov 27:1, אַל־תִּתְהַלָּל בַּיּוֹם מָחָר כִּי לֹא־תֵדַע מָה, יוֹם יוֹלֵךְ, μὴ καυχῶ τὰ εἰς αὔριον 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 מָחָר = εἰς αὔριον “tomorrow” and יוֹם = ἡ ἐπιούσα “the next day.” Compare the τῇ δὲ ἐπιούσῃ “on the morrow” in Acts 16:11 and the δὲ ἐπιούσῃ νυκτι “the following night” in Acts 23:11.

30. See Liddell and Scott (1966: 614) ἔπειμι (B) II. “of Time, *come on* or *after*, mostly in part. ἐπιών, οὔσα, ὄν, *following, succeeding, instant*, ἡ ἐπιούσα ἡμέρα the *coming day*”; and (649) οὐ ἐπιούσιος, either *sufficient for the coming* (and so *current*) day, . . . or, *for the day*.” Arndt and Gingrich (1952: 284) also noted that feminine participle of ἔπειμι was used for time: τῇ ἐπιούσῃ ἡμέρᾳ “*on the next day*.” They also provide a very useful summary and bibliography (296–297) of the different interpretations of οὐ ἐπιούσιος, which include (1) “necessary for existence,” (2) “for the current day” or “today,” (3) “for the following day,” (4) “for the future.”

31. Compare Davies and Allison (1988: 608–610), “ἐπι-οὔσιον could paraphrase *pitgām yôm* [‘daily portion’] or *sekom yôm* [‘amount of the day’], σημέρον [‘today’] (and το καθ’ ἑκάστην [‘day by day’]) [could paraphrase] *bēyômeh*

. . . We are thus inclined to see behind Mt 6.11 an Aramaic line which, alluding to Exod 16.4 and the gathering of manna, asked God to feed his people . . . now just as he did in the past. . . . “ἐπιούσιος means ‘for the following day’ in the sense of ‘today’ (as in a morning prayer). . . . We see no contradiction between the proposed reading of Mt 6.11 and 6.34.”

32. Compare קוּמָה “height,” תְּקוּמָה “standing,” קִיּוּם “existence, living being,” and יְקוּם “existence, living being” (Jastrow 1903: 591, 1356; BDB 879).

33. Reading חֲמוֹשׁ as a variant of חֲמִיץ “to be of red color” (Jastrow 1902: 479; BDB 330). Note the Arabic حماض (*ḥummâṣ*) “sorrel; or particularly the rose-flowered sorrel, a certain plant having a red flower” (Lane 1865: 645). On the interchange of ח, ט, and שׁ, note the roots נִתַּן and נָתַם “to break down” (BDB 683). The ה is added to the חֲמוֹשׁ because חֲבַצְלֵת is feminine.

34. See Moldenke 1952: 147–148, 24–235.

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

36. See Delitzsch 1920: 111 § 109^{a-b} for the confusion of the י and the ך. For suffixes on the construct אֲחֵרִי, see BDB 30.

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

38. To be sure, נחש could be a homograph of נחש “enchantment” or נחוש “bronze,” but these would not be paired ordinarily with דג “fish.”

39. For the confusion of the ה and ו, see Delitzsch 1920: 116 § 123^a, where in Obad 1:1 עֲלִיָּה appears instead of the anticipated עֲלִי, which would bring the text into agreement with the masculine pronouns and suffixes which follow it.

40. For the interchange of the נ and the ה see GKC 77^d. Compare כהא and כהה “to grow faint” and לאה and להה “to faint, to be weary.”

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

42. See pages 50–52, where it is proposed to read the פן “lest” as פון, the particle used with the subjunctive.

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

44. See <http://tmcdaniel.palmerseminary.edu/Adam&Enosh=Son-of-Man.pdf>.

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

46. The Hebrew בַּר “pure” (BDB 141; Jastrow 1903: 189), no doubt, had some, if not all, of the overtones of its Arabic

cognate *بَر* (*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.”

47. Given the occasional interchange of the *א* and the *ע* (as with *גָּמָא* and *גָּמַע* “to suck” and *סְנִיָּא* and *סְנֵעָא* “greatness, multitude” [Jastrow 1903: 251, 955]), *בֶּר אַנֵּשׁ* could be a variant of *בֶּר עֲנֵשׁ*, and the *עֲנֵשׁ* would be the cognate of the Arabic *عَانِس* (*‘ânīs*), meaning “a man or woman who is far advanced in age and has not married” (Lane 1874: 2173). Thus, *בֶּן אַנֵּשׁ* (like its by-form *בֶּן עֲנֵשׁ*) could be interpreted to mean either “son of a virgin” or a “mature bachelor.” This could explain why the original *בֶּן בְּתִילָה* “an ascetic” was modified along the way to *בֶּן הַבְּתוּלָה* “son of the virgin.”

48. The verbs *מָחַל* and *מָחָה* may well be by-forms, not just synonyms. The *מָחָה* is from an original *מָחַו* (like its cognate *مَحَا / مَحَو* [*maḥawa / mamḥâ*]). In speaking it would be pronounced as *maḥaw*, with the diphthong *aw* sounding the same as *al*. Thus, *מָחַו* and *מָחַל* would sound the same. It would be analogous to the English “*How* is *Hal*?”

49. See also Wehr 1979: 1051. The verb in Arabic was not restricted to divine forgiveness. Note the proverbial saying,

الاحسان يمحو الاساءة (*ʿaliḥsânu yamḥû ʿPisâta*), “Beneficence obliterates evil conduct.”

50. Lane 1874: 2205; Hava 1915: 511; Wehr 1979: 772–773.

51. See Jastrow 1903: 1049, 1059–1060, 1067.

52. Lane 1877: 2305–2305; Hava 1915: 539; Wehr 1979: 806.

53. For Matt 9:9–10, see above pp. 17–19; for Matt 9:13, see above, p. 20.

54. See above, page 25, and Delitzsch 1920: 100, § 107^{a–c}.

55. Berliner 1884: 27, 181.

56. Note that the sibilants usually shift with Hebrew-Arabic cognates: the ש = Arabic ش (*š*) and the ס = Arabic س (*s*).

57. The other meanings of חלף include:

- | | | | |
|-------------------------------|-----|------|----------------|
| 1. <i>ḥlp</i> “knife” | חלף | חולף | <i>ḥôlef</i> |
| | חלף | חלף | <i>ḥallîf</i> |
| 2. <i>ḥlp</i> “sharp spear” | חלף | חלף | <i>ḥalîf</i> |
| 3. <i>ḥlp</i> “butcher knife” | חלף | מחלף | <i>māḥālaf</i> |
| 4. <i>ḥlp</i> “change” | חלף | חלף | <i>ḥillûf</i> |
| 5. <i>ḥlp</i> “reversion” | חלף | חלף | <i>ḥēlef</i> |
| 6. <i>ḥlp</i> “substitution” | חלף | חלף | <i>ḥālîfah</i> |
| 7. <i>ḥlp</i> “differences” | חלף | חלף | <i>ḥilôf</i> |

- | | | | |
|---|-------|-------|--------------|
| 8. <i>hlp</i> “dissension” | חֶלֶף | חֶלֶף | <i>hilôf</i> |
| 9. <i>hlp</i> “contention” | חֶלֶף | חֶלֶף | <i>hîlf</i> |
| 10. <i>hlp</i> “covenant” | חֶלֶף | חֶלֶף | <i>hēlef</i> |
| 11. <i>hlp</i> “friendship” | חֶלֶף | חֶלֶף | <i>hēlef</i> |
| 12. <i>hlp</i> “brotherhood” | חֶלֶף | חֶלֶף | <i>hēlef</i> |
| 13. <i>hlp</i> “league” | חֶלֶף | חֶלֶף | <i>hēlef</i> |
| 14. <i>hlp</i> “a sincere friend who swears that he will not act unfaithfully with him” | חֶלֶף | חֶלֶף | <i>halîf</i> |

58. See also page 12–13.

59. Other lexicographers have usually derived אֱמִתִּי “Amitai” from אִמֵּן “to confirm, to support” (which is related to the exclamatory “Amen!”) and its noun form אֱמֶת “truth” (BDB 54); and מַתְתִּיָּה “Mattathiah/Matthew” has been derived from the verb נָתַן “to give” and the noun מַתָּה “gift” (BDB 682).

60. For a more detailed discussion of this interpretation and other ones, see online [http://tmcdaniel.palmerseminary.edu/Judas Iscariot.pdf](http://tmcdaniel.palmerseminary.edu/Judas%20Iscariot.pdf).

61. But in John 13:29 and Luke 22:36 some disciples carried purses in which there was money. For a more detailed discussion of this interpretation and other ones, see online <http://tmcdaniel.palmerseminary.edu/Matt6&Luke12.pdf>.

62. For examples of this emphatic particle, see KBS 510–511 and McDaniel 1968: 206–207; 2000: 11, 20, 156, 181–182, 211; 2003: 95–96, 129–130; 144, 148, 203, 224, 230, 324, and 332.

63. The בל vocalized as *bul* suggests that בול was a by-form of בלה. See GKC 77^a for examples of other similar by-forms. Note this verb in the *Qurʾan* 2:125 and 21:36.

64. The stems קרר and קרה would be by-forms like דנמ and דמה “to be quiet” and others cited in GKC 77^c.

65. See Lane 1867: 1180–1181 and Wehr 1979: 423. For the Hebrew equivalents, see Jastrow 1903: 1456–1458 and BDB 924–926, noting that רוחה “finger” is not cited in these Hebrew lexicons. For a רוחה/רוחת variant, see Delitzsch 1920: 107–107 §105^{a-b} on the confusion of ה and ת.

66. This would be קצה, stem III, not to be confused with stem I, “to end” or II, “to decide judicially” (BDB 891–892).

67. The πνίγω in Mark 5:13, meaning “to drown,” is supported by the noun πνίξις “stifling, smothering, drowning,” as cited by Liddell and Scott (1966: 1425). Hebrew עם “grief, sorrow” (a noun derivative of ענמ, stem II) appears in the problematic עם בית 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 (עמי הארץ) die: because they call the holy ark (ארון הקודש) a “coffin” (ארנא), and because they call a synagogue (בית הכנסת) a “house of grief” (בית עם).

This ארנא equals the Arabic إرن (ʿirān)/أرن (ʿuran) “litter, coffin,” not the Aramaic ארנא “chest.” The עם is the cognate of the Arabic غم (ʿumm) “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 עמ/עם, stem II, appears more widely in the literature than just the verbs attested in Ezek 28:3, 31:8, and Lam 4:1.)

68. This debate is well summarized in this extended quotation from *The Catholic Encyclopedia, Volume II* (online):

Gr. *Bethsaida*; from the Aramaic meaning “house, or place, of fishing”). The old writers, up to the sixteenth century, knew of but one Bethsaida, though they do not seem to have always indicated the same site. Since then it has been a much debated question whether there were not two places of this name: one east of the Jordan; the other west, near Capharnaum. A Bethsaida, which the Tetrarch Philip enlarged into a city and named Julias, after the daughter of Augustus, existed east of the river, near where it enters the lake (Josephus, *Ant.*, XVIII, ii, 1; *Bell. Jud.*, II, ix, 1; III, x, 7; *Vita*, 72). Near this Bethsaida took place the feeding of the five thousand (Luke 9:10) and the healing of the blind man (Mark 8:22). Whether another is to be admitted, depends on two questions on which the controversy mainly turns: whether Julias, though belonging politically to Gaulonitis, was comprised within the limits of Galilee (John 12:21) and whether, in Mark, vi, 45, and John, vi, 17, a direct crossing from the eastern to the western shore is intended. The negative view seems to be gaining ground. In the supposition of two Bethsaidas, the western would be the home of Peter, Andrew, and Philip (John 1:44; 12:21), and the Bethsaida of Matt., xi, 21 and Luke, x, 13. Julias is identified by many with et-

Tell; but, as this is somewhat too far up the river to answer Josephus's description, others prefer El-Araj, close to the shore, or Mesæadiyeh farther east. The partisans of a western Bethsaida are much divided on its site: Ain Tinet-Tâbigha and Khân Minyeh are most favored.

69. For a summary of six different traditional interpretations — from understanding it as the equivalent of ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς “take my yoke upon you” to its being marked with a *Tau* (τ) as a sign of protection and possession—see Schneider 1971: 578–579.

70. The phrase in Mark 9:48, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, “where their worm does not die, and the fire is not quenched” matches the phrase in of Isa 66: 24, כִּי תוֹלְעֵתָם לֹא תִמּוּת וְאִשָּׁם לֹא תִכָּבֶה, “their worm shall not die, and their fire shall not be quenched,” which became in the LXX σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. Isa 66:24 belongs to a fragmented literary unit consisting of Isa 65:1–7, 66:17, and 66: 24. This unit had nothing to do with Gehenna or Hell, but speaks of the penalty to be inflicted upon the idolaters who worshiped in gardens and tombs. But they themselves would never be buried or entombed. The very same idea is found in Jer 8:2, לֹדְמָן עַל-פְּנֵי הָאֲדָמָה יִהְיוּ, “and they shall not be gathered or buried; they shall be as dung on the surface of the ground,” and in 9:22, עַל-פְּנֵי הַשָּׂדֶה נִפְלֵה נִבְלֵת הָאָדָם כְּדָמָן, “the corpses of men will fall like dung on the open field.” 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.

71. Compare Homer’s *The Iliad* (Book 7, lines 479-480, 490, 500)

But I [Agamemnon] do not object to burning corpses, for when men die, one should not deny the bodies of the dead a swift propitiation in the flames . . . Then they quickly organized two working parties some to collect bodies, others to get firewood . . . At that point it was hard to recognize each dead man. They washed blood off with water and piled them onto carts, shedding hot tears. Great Priam did not permit his Trojans to lament. So they heaped the corpses on the pyre in silence, hearts full of anguish. Once they had burned the bodies, they went back to sacred Troy. Opposite them, in the same way, well-armed Achaeans heaped their dead up on a pyre, sick at heart, burned them, and then returned back to their hollow ships.

Note also the cremation of the headless body and burial of the ashes of Pompey the Great, as noted by McDaniel in Chapter 34, “Stabbed Along the Inlets of Egypt: Psalms of Solomon 2:26–27,” in *Clarifying Baffling Biblical Passages*, online at <http://tmcdaniel.palmerseminary.edu/cbbp-chapter34.pdf>.

72. For the various interpretations of the “Son of Man,” see Chapter 26, “Adam and Enosh and ‘the Son of Man,’” in *Clarifying More Baffling Biblical Passages*, available at <http://daniel.eastern.edu/seminary/tmcdaniel/Adam&Enosh=Son-of-Man.pdf>.

73. For a discussion of Matt 10:34, see Chapter 30, “I Have Not Come to Bring the End: Matt 10:24–26,” in *Clarifying Baffling Biblical Passages*, available online at <http://daniel.eastern.edu/seminary/tmcdaniel/cbbp-chapter30.pdf>.

74. See above, note 71.

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APPENDIX



KEY

el Araj is Bethsaida

et Tell is Bethsaida Julias

Tell Hûm is Capernaum

et Tâbghah is Bethsaida Galilee

Map of Palestine, Armstrong, Wilson, and Conder