

Split Words – Undeniable and Irrefutable Evidence of Peshitta Primacy – Part 1

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Split words are invaluable to the Aramaic primacists as they show the Aramaic to be superior to Greek; show how Greek variants are caused by different translations of the Aramaic; and often solve ‘anomalies/errors/contradictions’ within the New testament, by allowing for more correct renderings.

“Split words”, are polysemous words (polysemy – having multiple meanings). The relevance of polysemy in the case for Peshitta primacy (the belief that the New Testament was written not in Greek, but in Aramaic, and that the Peshitta is the closest Bible we have to the original) is mind-blowing. In a more general sense, a split word isn’t confined to Greek variants where a single Aramaic word or root is in question. Examples where Greek translators clearly confused two similarly spelt Aramaic words, leading to variances in the Greek are also split words, as are examples where a variant is caused by differing translations of an Aramaic idiom. This is how it works:

When comparing different Greek NT (New Testament) manuscripts and/or the English translations of said manuscripts, many differences are apparent. Sometimes, there is just a one word difference among verses from different manuscripts. In basic cases, some Greek texts will have the word “Y” (as an example) and some will have the word “Z”. Now this one word, often changes the meaning of the verse, so these variants are quite important. Now, suppose we have a manuscript that has as the word in question, the word known as “X”. Suppose also that this manuscript is in another language, an ancient Semitic language, and that “X” in this language can be translated to mean “Y” and “Z”! Which manuscript would be better? The one that says “Y”, “Z” or “X”?

Of course, “manuscript X” would clearly be superior to the “manuscripts Y and Z”, and it is also clear that both the “Y and Z manuscripts” are translated from “manuscript X”, as the “manuscript X” happens to be in another language, and happens to be in a language used by Jesus, the Apostles and the earliest Christians, Judeans and other Semitic peoples! It is also clear, that the differences between the Greek manuscripts are CAUSED by different translations of the one “X manuscript”. Of course, the “X manuscript” I speak of is the Peshitta, the New Testament, as originally written in Aramaic. What would the probability be that this phenomenon just occurred by chance? What if this phenomenon occurs twice? It could happen. Thrice? Five times? Looks like it’s more than just chance, right? Ten times? Maybe by the tenth time, you should think about throwing away your Greek version, especially in light of the other forms of evidence (“semi split words”, poetry, idioms, etc). There are so many occurrences, it defies chance, and I will only be discussing a mere handful.

In case my explanation of ‘split words’ is not sufficiently clear, let’s look to the definition from the man who coined the term!

“In the body of the Greek New Testament, there are MANY variances. Scribes over the years have made (what they thought were) corrections, words were misread for others in copying, and (in some rare cases) words were inserted or removed to fit people's doctrine. We have the technology today to trace most of these variances back and find out where they came from, but some just seem to pop up out of nowhere.

Sometimes the entire body of the Greek New Testament is devided right down the middle with a variance, half of them containing one word, while half of them contain another. These are known as "Split Words." And, surprisingly enough, a lot of them seem to be explainable by an Aramaic word that, when translated, has two seperate and distinct meanings.” – Steve Caruso

Note: For convenience, I give verses from English Bibles (translated from the Greek versions) and list some main Bibles where a particular reading occurs. This is not to be taken as evidence of split words. The evidence lies in the Greek manuscripts. Also, please do not be led into thinking that because a variant is represented in 25 English versions, that it is superior to a variant represented in 1 or 2 English versions, and so forth. Most of the popular English versions are translated from the same few Greek manuscripts, so numbers of English translations with a particular variant are not important. What is important is that there are Greek manuscripts with the variants in question.

Now let us look at the evidence!

1. **Burn or boast?** - 1Corinthians 13:3

The KJV says: “And though I bestow all my goods to feed [*the poor*], and though I give my body to be **burned**, and have not charity, it profiteth me nothing.”

The ISV says: “Even if I give away all that I have and surrender my body so that I may **boast** but have no love, I get nothing out of it.”

Versions that say **burned** or a variation thereof: ALT, AMP, ASV, BBE, CEV*, DARBY, Douay-Rheims, ESV*, Geneva, GodsWord, Holman, KJ21, KJV, LITV, MKJV, MSG, NASB*, NIV*, NIV-UK, NKJV*, RSV, TEV, WE (Worldwide English), Webster, Weymouth, WYC (Wycliffe), YLT (Young’s Literal Translation).

The versions marked by an asterisk, *, have footnotes that mention that early mss (manuscripts) have boast or a variation thereof, rather than burn. It is noteworthy that the Alexandrian NU Text says boast also.

Versions that say **boast** or a variation thereof: ISV, NLT (New Living Translation), Rotherham.

Now, it just so happens that the Aramaic root **ܠܘܠ** can mean “to burn”, but can also mean “to boast”. It is clear that the disagreements in the Greek texts, points to the Aramaic original. Here is the verse from the Peshitta, translated by Paul Younan:

“And if I give all my possessions to feed {the poor,} and if I surrender my body so that I may boast, but do not have love, it profits me nothing.”

“The reading *kauchvswmai* (*kauchswmai*, "I might boast") is in manuscripts like Ì46 Í A B 048 33 1739*. The competing reading, *kaughvsomai* (*kaughsomai*, "I will burn"), is found in C D F G L 81 1175 1881* and a host of patristic writers. A few other Byzantine Greek readings include: *kaughvswmai* (*kaughswmai*) ("I might burn") and *kaugh'* ("it might be burned") read by 1505.

BTW - Dr. Bruce Metzger (the ultimate Greek primacist) notes that the latter reading is a "*grammatical monstrosity that cannot be attributed to Paul*" (*B. M. Metzger, Textual Commentary, page 498*). This is clear evidence of the Aramaic roots of the various Greek texts.” – Paul Younan

Acknowledgements: Thanks to Paul Younan for this split word and for the translation of the verse into English.

2. **Be an imitator or be zealous?** – 1Peter 3:13

The DARBY says: “And who shall injure you if ye have become **imitators** of that which [is] good?”

The NASB says: “Who is there to harm you if you prove **zealous** for what is good?”

Versions that say **imitators**, followers or a variation thereof: ALT, DARBY, Geneva, KJ21, KJV, LITV, MKJV, NKJV, Webster, WYC, YLT.

Versions that say **zealous**, eager, or a variation thereof: AMP, ASV, CEV, Douay-Rheims, ESV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic word ~~ܐܘܢܐ~~ can be taken to mean mean “to be zealous”, but can also mean “to imitate”. It is clear that the disagreements in the Greek texts, points to the Aramaic original.

“Some Greek texts have μιμηται (imitators) in 1st Peter 3:13 and some have ζηλωται (zealous).

Well, if we could show by a lexicon that the word used in the Peshitta text **can mean both**, we would have good support for Aramaic primacy of 1st Peter...right? The corresponding word in the Peshitta text is 'tanana.' Let's take a look at the Comprehensive Aramaic Lexicon under its root code 'Tnn'...

Tnn N Tnn)

1 Syr zeal

2 Syr envy

Tnn V

021 JLAGal to moisten

Tnn#2 V

011 Syr to be aroused

012 Syr **to be zealous**

013 Syr %b% to envy

014 Syr **%b% to imitate**

041 Syr to come to envy

021 Syr to arouse someone's zeal

051 Syr to suffer from zeal

031 Syr to arouse someone's envy

032 Syr to make to emulate

Tnn A

1 Syr zealous

2 Syr champion

3 Syr emulator

4 Syr envious

That's why you have Greek variants that don't look anything alike except for the '-tai' ending...'mimetai' versus 'zelotai' ~~~ 'imitators' versus 'zealous' 😊

The texts that have 'mimetai' (imitators) are the 1550 Stephens Textus Receptus, the 1894 Scrivener Textus Receptus and the Byzantine Majority Text.

The Alexandrian Text has 'zelotai' (zealous) as well as these:

1 Pet 3:13. Read "be zealous" instead of "be imitators". L T Tr A W WH N NA

L=Lachmann 1842, T=Tischendorf 1869, Tr=Tregelles 1857, A=Alford 1849 as revised in 1871, W=Wordsworth 1856 as revised in 1870, WH=Westcott & Hort 1881, N=Collation in progress of Nestle 1927 as revised in 1941 (17th). NA=Nestle-Aland 1979 (Aland et al. 1979)” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.


3. Power or covering? - 1Corinthians 11:10

The KJV says: “For this cause ought the woman to have **power** on her head because of the angels.”

The NLT says: “So a woman should wear a **covering** on her head as a sign of authority because the angels are watching.”

Versions that say **power** or a variation thereof: Douay-Rheims, Geneva, KJ21, KJV, Webster.

Versions that say **covering**, veil or a variation thereof: AMP, CEV, GodsWord, NLT, RSV, TEV, WE, Wycliffe.

Now, it just so happens that the Aramaic word “sholtana” () can mean “power”, but can also refer to a “covering”. It is clear that the disagreements in the Greek texts, points to the Aramaic original.

“So why would one translator use “power” and the other “covering”? The answer has to do with how the apostle Paul thinks in a semitic framework.

In the Peshitta NT the word used is sholtana. In most cases, this word does in fact mean “power”, and so we can see how it might be translated as such into Greek. However, sholtana also has a secondary meaning of how power is reflected in the person who has or does not have it. So, if the person is a king, his crown is his covering AND his authority/power. For a woman then, in the context of being submissive, her veil—is her sign of authority and her covering as well.

Now, in the Greek, the word for power used in this verse is exousia, which did not originally have the secondary meaning of “covering”.

For proof of this assertion, I turn to what is probably the largest collection of ancient Greek manuscripts and study tools available anywhere, the Perseus Project at Tufts University. Their interactive dictionaries show all the shades of meaning of a Greek word wherever it appears in the literature, and not once is this “covering” meaning used:

exous-ia, hê, (exesti) power, authority to do a thing, c. inf., chairein kai nosein e. paresti S.Fr.88.11 codd.; autôi e. ên saphôs eidenai , cf. ; exousian ho nomos dedôke permission to do . . . ; e. poiein , etc.; e. labein , , etc.; labôn e. hôste . . . ; epi têi tês eirênês e. with the freedom permitted by peace, : c. gen. objecti, e. echein thanatou power of life and death, Poll.8.86; pragma hou tèn e. echousin alloi control over . . . , Diog.Oen.57; e. tinos power over, licence in a thing, tou legein ; en megalêi e. tou adikein IBID=au=, cf. ti=; kata tèn ouk e. tês agôniseôs from want of qualification for . . . , : abs., power, authority, E.Fr.784.

2. abuse of authority, licence, arrogance, hubris kai e. , cf. au=, ; hê agan e. IBID=au==lr; ametros e. OGI669.51 (i A.D.).

3. Lit. Crit., e. poiêtikê poetic licence, Str.1.2.17, Jul.Or.1.10b.

II. office, Magistracy, archai kai e. ; hoi en tais e. ; hoi en e. ontes IDEM=; hoi ep' exousiôn LXXDa.3.2; hê hupatikê e. the consulate, , etc.; also hê hupatos e. D.H.7.1; hê tamieutikê e. the quaestorship, D.H.8.77; dêmachikê e., v. dêmachikos; hê tou thalamou e., in the Roman empire, LORDship of the bedchamber, Hdn.1.12.3.

2. concrete, body of Magistrates, D.H.11.32; hai e. (as we say) the authorities, Ev.Luc.12.11,al., Plu.Phil.17.

b. hê e. as an honorary title, POxy.1103 (iv A.D.), etc.

III. abundance of means, resources, exousias epideixis ; ploutos kai e. , cf. ; endeesterôs ê pros tèn e. ; tôn anankaiôn e. ; excessive wealth, opp. ousia, Com.Adesp.25a.5D.

IV. pomp, Plu.Aem.34.

Now the Greek School will counter, “But this is Koine, not Classical Greek”, and that is my point as well. Koine was born in Alexandria, Egypt, with the translation of the Septuagint FROM HEBREW SOURCES. This secondary meaning was NOWHERE previously, and came from the double meaning of sholtana...

This is clearly a word play rooted in Semitic and not Hellenistic understanding. I say that because another word for “power” also used elsewhere in the Epistles does not have the secondary meaning of “veil” (#2571- kaluma; see 2 Corinthians 3:13-16), and vice versa, (dunatos, hupo, ischus, kratos). In either case, Paul would have sufficient control in the translation process to pick either an exclusively veil-like or an exclusively power-like word without creating confusion. The reason he did not is because, again, the translator who did it did not have the benefit of this understanding. All he knew was that sholtana was staring back at him from the page. A few years later, when the second letter came to his church, either the skill of the translator had improved in the interim or he was replaced with another who had a better of grasp of the language.” – Andrew Gabriel Roth

Acknowledgements: Thanks to Andrew Gabriel Roth for this split word.

4. Her children or her deeds? – Matthew 11:19 / Luke 7:35

This split word is quite amazing (and quite lengthy), as it not only points to an Aramaic original through Aramaic origins of Greek variants, but it also provides an Aramaic solution for apologists working on these verses, as well as exposing much corruption in the Greek texts. This is further complicated by the oddity that the variant is found in the wrong verse!

The KJV says:

Matthew 11:19

“The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.”

Luke 7:35

“But wisdom is justified of all her children.”

The NASB says:

Matthew 11:19

“‘The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.’”

Luke 7:35

““Yet wisdom is vindicated by all her **children**.””

Versions that say **children** (Greek = ‘Teknon’), followers, sons or variations thereof, in Matthew 11:19: DARBY, Douay-Rheims, Geneva, ISV, KJ21, KJV, LITV, MKJV, NKJV, Webster, Wycliffe, YLT.

Versions that say **deeds** (Greek = ‘Ergon’), works, actions or a variation thereof, in Matthew 11:19: ALT, ASV, BBE, CEV, ESV, GodsWord, Holman, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, WE, Weymouth.

Versions that say **children**, followers, sons or variations thereof, in Luke 7:35: ALT, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Geneva, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, Webster, Weymouth, Wycliffe, YLT.

Versions that say **deeds**, works, actions or a variation thereof, in Luke 7:35: GodsWord, WE.

““In the Aramaic of the Peshitta version of Luke, the word used is **ܘܢܝܐ** (#3234 - **NOTE: The Lexical Concordance is incorrect, it erroneously lists the root as ܘܢܝܐ when in reality, it is ܘܢܐ** (# 23860 "to build".)

What is the significance of this root, **ܘܢܐ** ('to build, works, etc.') ??? **ܘܢܝܐ** was confused by the Greek translators of Luke for **ܘܢܝܐ** (#3231) which means 'son, children, offspring!' They thought the ending 'Heh' **ܐ** indicated possession (see Table 1 Grammar section "Possessive Pronouns"), and that the root was **ܘܢܝܐ**, when in reality the root is **ܘܢܐ** with the ending 'Alaph' **ܐ** dropped and the "Yodh-Heh" **ܝܗ** ending indicating possession (see Table 2 in Grammer section "Posessive Pronouns".)

There you have it! A simple mistake that every beginner makes in Aramaic has caused this variant reading! So the reading should not be "Wisdom is vindicated by her **children**" but "Wisdom is vindicated by her **deeds**." Proof, you ask? Check out Matthew 11:19 - the parallel passage, where Matthew used the more specific Aramaic word for "deeds" - **ܘܢܝܐܐ** (#15080).

So the Greek translator(s) of Aramaic Luke mistranslated **ܘܢܝܐ** as "children", when it should have been "deeds." Don't be fooled into thinking that Luke himself made this mistake. It's easy to tell that Luke himself wrote in Aramaic and it was initially correct. How can we know this? Because the Greek manuscripts themselves disagree concerning this reading! It is a mark of translation.

The following Greek versions contain the correct reading - **S, B, W, and f13**, while the erroneous reading is contained in - **B2 C D K L X Delta Theta Pi f1 28 33 565 700 892 1010** and, not surprisingly, **BOTH** of the so-called "Old-Syriac" manuscripts (Cureton & Sinaitic.)” – Paul Younan

““Let me explain a little more fully:
Let's start off with the two roots in question:

- **בנא** "Bna" - As a Verbal root it means *To build, To work*, as a noun (i.e., Binyan, Bnaya, etc.) it means *Building, Work, etc.*
- **בנא** "Bnay" - means *Offspring*

Root 1

Using root 1, **בנא**, if you wanted to say 'Her work, her build(ing), etc.' - following the rules of Table 2 in the Possessive Pronoun section of the Grammar - the ending **א** is dropped and a 3rd-person feminine suffix of **הא** is appended. You now have **בנאהא** - "Her works, deeds, build(ing), etc."

Root 2

Using root 2, **בנא**, if you wanted to say 'Her offspring' - following the rules of Table 1 in the Possessive Pronoun section of the Grammar - a 3rd-person feminine suffix of **הא** is appended. You now have **בנאהא** - "Her offspring."

Conclusion.

BOTH words just *happen* to be spelled the same way by chance! This is the problem the translators of Luke had! This word can mean either one, but I think it is clear from Matthew that the *real* reading is "deeds" (see Payne Smith, a Compendious Syriac Dictionary, and also compare the translation by Dr. George Lamsa.)” – Paul Younan

So, to begin with, the verses in the Peshitta agree. Both verses should read “deeds”. But not only is this yet another contradiction solved by the Peshitta, it is also a split word. In fact, since much of the variants in the Greek are caused by a false interpretation of Luke in the first place, and variants occur in both verses, it may be regarded as a “double split word”!

The NU United Bible Society's Greek text reads “ergon” meaning “works” while the Byzantine which reads “teknon”, meaning “children”. The “double split word” comes in as most of the Greek-based versions read “children” in Luke. The Alexandrian based versions then tend to read “deeds” in Matthew, while the LATER Byzantine-versions (while the usual Alexandrian versions are more recent than famous Byzantine versions like the KJV and Geneva, the Alexandrian texts are older) read “children” in Matthew. This is clearly a case of tampering with the text, in order to harmonize the readings in Matthew and Luke. Unfortunately for the “Byzantine Greek primacists”, the wrong verse was edited! They should have not brought the Matthew reading in line with the corrupted Luke reading, but should have made the verse in Luke read “deeds” or “works”!

It is also interesting to note that the “Old Syriac” (an Aramaic version of the New Testament, which was mainly translated from the Greek, which itself was translated from the Peshitta) contains the same error as the Greek, which lends more weight to the superiority of the Peshitta, the original Aramaic.

This is powerful proof that not only is the Aramaic Peshitta superior to the Greek mss, but also that both the Alexandrian and Byzantine families of Greek mss, were both translated from the Peshitta.

Acknowledgements: Thanks to Paul Younan for this amazing split word, which does so much more...

5. To **compare** or to **represent**? – Mark 4:30

The KJV says: “And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we **compare** it?”

The Weymouth says: “Another saying of His was this: "How are we to picture the Kingdom of God? or by what figure of speech shall we **represent** it?”

Versions that say **compare** or a variation thereof: DARBY, Douay-Rheims, Geneva, GodsWord, KJ21, KJV, LITV, MKJV, NKJV, Webster, Wycliffe, YLT.

Versions that say **represent**, demonstrate, set forth, or a variation thereof: CEV, NASB, NIV, NIV-UK, NLT, TEV, Weymouth.

Now, it just so happens that the Aramaic word **ܩܠܕܢܘܫܐ** can be translated to mean “to compare” and “to demonstrate”, once again, pointing to an Aramaic original.

“The Byzantine Majority text as well as the Stephens and Scrivener Textus Receptus have this phrase in the latter half of Mark 4:30--

η εν ποια παραβολη **παραβαλωμεν** αυτην which George Ricker Berry translates as "...or with what parable **shall we compare** it?" in his Greek-English Interlinear.

The Alexandrian text has τινη αυτην παραβολη **θωμεν** which Berry translates as "...what parable **shall we represent** it?"

bible-researcher.com chooses '**set it forth**' instead of '**represent**.'

The corresponding word in the Peshitta is **ܩܠܕܢܘܫܐ** which akhi Paul translates as "**can we compare it.**"

The root of this word is 'mtl' in CAL code and the results from their lexicon are as follows:

mtl N mtl)

1 JLAGal,Syr,JBA parable

2 Syr tale

3 Syr proverb

mtl#2 N mtl)

1 Syr gift

mtl V

011 Palestinian,Syr,JBA **to compare**

012 Syr to **represent** symbolically

013 JBA,JLAGal,Syr to use a parable

041 Syr,JBA **to be compared**

021 Syr **to compare**

051 Syr to become like

052 Syr **to be compared**

053 Syr to be signified

054 Syr to be predicated

031 Syr to use a simile

032 Syr to use a proverb

033 Syr **to compare**

034 Syr to **represent** allegorically

035 Syr to tell a tale

036 Syr to **demonstrate** (this jives with '**set it forth**' mentioned in the 3rd paragraph of this post)

037 Syr to predict

038 Syr to fabricate

The editions that have 'represent / set forth' as opposed to 'compare' are as follows:

Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881,

Collation in progress of Nestle 1927 as revised in 1941 (17th). Nestle-Aland 1979 (Aland et al. 1979).” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for providing this split word.

6. Those who are **strong or who have **power**? – Revelation 6:15**

Note: That strong and powerful are very similar words is not the point, as similar words do not detract from the power of a split word. The point is that once again, two different readings from Greek mss, can be traced to one word in the Aramaic.

The DARBY says: “And the kings of the earth, and the great, and the chiliarchs, and the rich, and the **strong**, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;”

The NLT says: “Then the kings of the earth, the rulers, the generals, the wealthy people, the people with great **power**, and every slave and every free person--all hid themselves in the caves and among the rocks of the mountains.”

Versions that say **strong** or a variation thereof: ALT, AMP, ASV, BBE, DARBY, Douay-Rheims, MSG, NASB, RSV, WE, WYC.

Versions that say **power** or a variation thereof: CEV, ESV, GodsWord, Holman, ISV, LITV, NLT, TEV, Weymouth.

Now, it just so happens that the Aramaic word “w'Khaylowtha” (ܘܟܗܝܠܘܬܗ) can be translated as ‘strong’ and ‘powerful’, two different words in the Greek mss.

“Stephens 1550 Textus Receptus and the Scrivener 1894 Textus Receptus use the word '**dunatoi**' in Revelation 6:15 which George Ricker Berry in his Greek-English Interlinear New Testament translates as '**powerful**. The Byzantine Majority text and the Alexandrian text use a word that doesn't look OR sound anything like '**dunatoi**.' These two texts use the word '**ischuroi**' which George Berry translates as '**strong**' in his footnotes.

We caught Zorba red-handed! The corresponding word "**w'Khaylowtha**" in the Syriac Peshitto reveals how he came up with two words that are totally different in written form AND vocalization. Here are the entries from the Syriac Electronic Data Retrieval Archive (SEDRA) and the Comprehensive Aramaic Lexicon.

Word Number: 7039

Pronunciation: (Eastern) OKHaYLaOaT,aA (Western) OKHaYLaOoT,oA

Meaning:: mighty work, force, **strength**, **power**, virtue

xyl N xyl)

1 EarlyImpAr,JLATg,JBA army

2 ImpArEg military unit/garrison

3 passim **power**, force

4 JLAGal,Syr metaph: **strength**, essence

5 JLAGal multitude

6 Syr miracle

xyl#2 N xyl)

1 Syr cry for help

2 Syr help

xyl#3 N xyl)

1 Syr name of plant

xyl V

021 Syr to corroborate

022 JLATg,JBA **to strengthen**

051 Syr **to be strong**

052 JLATg,CPA,Sam,Syr **to be made strong**

053 Syr **to recover strength**

054 Syr to contend

055 Syr to carry on war

056 Syr to carry on sacred military service

The Greek editions that have 'ischuroi'-(strong) as opposed to 'dunatoi'-(powerful) are as follows:

Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Wordsworth 1856 as revised in 1870, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th),

Nestle-Aland 1979 (Aland et al. 1979), Hodges & Farstad 1982 as corrected in 1985.” - Larry Kelsey

Acknowledgements: Thanks again to Larry Kelsey, for yet another split word.

Note: You may have noticed that the people I quote may often refer to ‘Zorba’. This is the name given to the people who translated the Aramaic into Greek, as it is more convenient to say than “the original translators of the Aramaic New Testament into Greek”.

7. Saying or thinking? – John 11:31

The KJV says: “Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, **saying**, "She is going to the tomb to weep there."”

The ISV says: “When the Jews who had been with her, consoling her in the house, saw Mary get up quickly and go out, they followed her, **thinking** that she had gone to the tomb to cry there.”

Versions that say **saying** or a variation thereof: ALT, DARBY, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV, NKJV, WE, Webster, Wycliffe, YLT.

Versions that say **thinking**, assuming or a variation thereof: AMP, ASV, BBE, CEV, ESV, GodsWord, Holman, ISV, MSG, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic word “sebarō” (**ܫܒܪܘ**) can be translated to mean both!

“In John 11:31 some Jews were consoling Mary after the death of Lazarus, and when they saw that she quickly rose up and went out, they followed her...

Now comes the part where the Greek texts differ. The Stephens and Scrivener Textus Receptus and the Byzantine Majority text have λεγοντες (**saying**) "She is going to the tomb that she may weep there." The Alexandrian text agrees with the Peshitta (however there is another shade of meaning of the Aramaic root that the Greeks were confused about that we'll explore in a minute 😊). The Alexandrian text has δοξαντες (**thinking**). The SEDRA lexicon doesn't reveal the mistake that the Greeks made but the Comprehensive lexicon sure does. 😊

Pronunciation: (Eastern) SB,aRO (Western) SB,aRO

Meaning:: consider, think, suppose, hope

sbr N sbr)

1 Palestinian,Syr opinion

2 Syr suspicion

3 Palestinian +)pyn > sbr@)pyn N

sbr#2 N sbr)

1 JLAGal,CPA,Sam,Syr hope

sbr V

011 BibArDan,Palestinian,Syr to expect

012 Palestinian,Syr to hope

013 JLATg to intend

014 Palestinian,CPA,Sam,Syr **to think**

015 Palestinian to meditate

016 Palestinian,JBA to understand

017 JLAGal,JBA **to be of the opinion**

018 JBA **to reason**

019 JBA to agree with

041 Syr to be considered

042 Syr **to seem**

043 JLAGal,JBA %mstbrh% it is reasonable

044 Palestinian to be understood

021 Syr to hope

022 Syr to be of the opinion

031 Syr to hope

032 Syr **to think**

033 Syr to expect

034 Syr to supplicate

035 Syr to make to hope

036 Syr to make to think

037 Palestinian,JBA **to explain**...one that might have gotten confused...

sbr#2 V

011 Syr **to bring news**

012 Syr **to preach the gospel**

051 Syr **to receive news**

052 Syr **to be announced**

Anyway, you can see how 'legontes' (saying) and 'doxantes' (thinking) have common ground in the word 'sebaro' of the Peshitta. 😊” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

8. Through the **gate or **door**? – Luke 13:24**

The KJV says: “Strive to enter in at the strait **gate**: for many, I say unto you, will seek to enter in, and shall not be able.”

The NIV says: “He said to them, "Make every effort to enter through the narrow **door**, because many, I tell you, will try to enter and will not be able to.”

Versions that say **gate** or a variation thereof: ALT, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV, NKJV, WE, Webster, Weymouth, YLT.

Versions that say **door** or a variation thereof: AMP, ASV, BBE, CEV, DARBY, ESV, GodsWord, Holman, ISV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, TEV.

Now, it just so happens that the Aramaic word “tarea” (**ܐܪܝܗܐ**) can be translated as both door and gate. Yet another indicator of Aramaic primacy.

“The reason why some translations of Luke 13:24 have "Strive to enter in at the strait **gate** (KJV) and others have "Strive to enter in by the narrow **door** (American Standard Version) is because of two meanings that the Aramaic word 'tarea' has:

Word Number: 23078

Meaning: **door**, **gate**, portal

Pronunciation: (Eastern) T'aREaA

(Western) T'aREoA

tr(wN N tr(wN)

1 Syr front **door**

tr(N tr()

1 passim **gate**

2 JLAGal, JLATg entrance

3 Syr + %dmalkA)% royal court

4 Syr capital

5 Syr strophe

6 Syr counsel

7 Syr %btar(e))~xr:Ane)% elsewhere

8 Syr %tra(satwA)% beginning of winter

9 JBA market price

tr(#2 N tr()

1 Syr, BibAr, CPA gatekeeper

tr(yw N tr(ywt)
1 Syr job of gatekeeper

Also the Compendious has a) a **gate, door**, entrance

Both editions of the Textus Receptus (Stephanus-1550 and Scrivener-1894) as well as the Byzantine Majority text have πύλης meaning '**gate**' while the Alexandrian text has θύρας meaning '**door**.'

The standard editions that have 'door' instead of 'gate' are as follows:

Griesbach 1805, Lachmann 1842, Tischendorf 1869, Tregelles 1857, Alford 1849 as revised in 1871, Westcott & Hort 1881, Collation in progress of Nestle 1927 as revised in 1941 (17th). Nestle-Aland 1979 (Aland et al. 1979)”
- Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

9. Suffer or tolerate? – Revelation 2:20

The KJV says: “Notwithstanding I have a few things against thee, because thou **sufferest** that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”

The NIV says: “Nevertheless, I have this against you: You **tolerate** that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.”

Versions that say **suffer** or a variation thereof: ASV, Douay-Rheims, Geneva, KJ21, KJV, Rotherham, Webster, Wycliffe, YLT.

Versions that say **tolerate**, let alone or a variation thereof: AMP, ESV, GodsWord, Holman, ISV, NASB, NIV, NIV-UK, RSV, TEV, Weymouth.

Now, it just so happens that the Aramaic root **ܫܒܩ** can be translated as both.

“Added to the 10 examples of poor Greek grammar found on akhan Steve Caruso's site-aramaicnt.org-(a proud part of peshitta.org 😊), there are some other bits and pieces that would lead us to the conclusion that Revelation was first penned in Aramaic!

In Revelation 2:20, Stephens 1550 Textus Receptus and Scrivener's 1894 Textus Receptus have 'eas' which George Ricker Berry translates 'thou **sufferest**.' The Byzantine Majority text and the Alexandrian text have 'apheis' which George Berry translates in the footnote as 'thou **lettest alone**.' [many English versions translate this as '**tolerate**' - Chris] Well, as it turns out the root of the corresponding word in the Syriac Peshitto is 'sh-b-q.' Here is the paste from CAL:

\$bq V
011 passim to leave (& depart)
012 passim to leave s.t. left over
013 passim to abandon

014 passim **to permit**
 015 JLAGal,Syr to divorce
 016 Syr to send out
 017 Syr %dmA)% to shed blood
 018 Syr %iydA)% to admit
 019 Syr to admit
 0110 JLAGal,JLATg,Syr **to condone**, to forgive
 0111 Syr to reserve
 0112 Syr to make fire
 0113 Syr %\$bowq% **let alone**
 0114 JLAGal **to let alone**
 0115 JLAGal to omit s.t.
 0116 JLAGal,JLATg to entrust, to put aside
 0117 JLAGal to bequeth
 041 passim to be left
 042 Syr to be deserted
 043 JLAGal,Syr **to be permitted**
 044 JLATg,Syr **to be condoned**
 045 Syr to be kindled
 031 Syr **to permit**
 021 JLAGal,JLATg to divorce
 051 JLAGal to be divorced

The standard editions that have 'apheis' ('thou **lettest alone**' [translated as 'tolerate' in many English versions of these Greek mss - Chris] - {Berry}) are Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth.” - Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

10. To hope or wait? – Romans 8:24

The KJV says: “For we are saved by **hope**: but **hope** that is seen is not **hope**: for what a man seeth, why doth he yet **hope** for?”

The MSG says: “That is why **waiting** does not diminish us, any more than **waiting** diminishes a pregnant mother. We are enlarged in the **waiting**. We, of course, don't see what is enlarging us.”

Versions that say **hope** or a variation thereof: AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, Rotherham, RSV, TEV, WE, Weymouth, Wycliffe, YLT.

Versions that say **wait** or a variation thereof: MSG, NEB (New English Bible).

Now, it just so happens that the Aramaic root **ܫܚܕ** can mean both.

“In Aramaic, the root **ܫܚܕ** ("saky") means:

sky V

011 Palestinian to expect
012 Palestinian to look
021 Syr to expect
022 JBA to look out for s.o.
023 Palestinian to wait
051 Syr to be expected
052 JLAInsc,JLATg,JBA to hope for, to expect

In the Aramaic of Romans 8:24, we read:

"For if we see it, do we hope for it?"

Zorba could have translated it either way ("hope" or "wait"), and he did!

The Greek roots in question are:

ἐλπίς ("Elpis", "hope")

δεχομαι ("Dechomai", "wait")

Greek translation of "Hope":

EVIDENCE: {Sc} B2 {C} D G {K P Psi 33 81 104 614 630 1241 1881 2495 Byz Lect} lat vg {syr(h)}

TRANSLATIONS: {KJV ASVn NASV NEBn}

Greek translation of "Wait":

EVIDENCE: {A} {S* 1739margin} cop(north) cop(south)

TRANSLATIONS: {NEB} ASVn

Clear evidence of an Aramaic original to the book of Romans! 😊” – Paul Younan

Acknowledgements: Thanks to Paul Younan for this split word.

11. In Him, on Him or into Him? – John 3:15

This is more than just an average split word, because it is in fact, a “triple split word”. Instead of two variants in the Greek, explained by a common Aramaic root, there are three!

The KJV says: “That whosoever believeth **in him** should not perish, but have eternal life.”

The DARBY says: “that every one who believes **on him** may [not perish, but] have life eternal.”

The LITV says: “that everyone believing **into Him** should not perish, but have everlasting life.”

Versions that say **in him** or a variation thereof: ALT, AMP, Douay-Rheims, Geneva, GodsWord, Holman, ISV, KJ21, KJV, MKJV, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, WE, Webster, Wycliffe, YLT.

Versions that say **on him** or a variation thereof: DARBY.

Versions that say **into him** or a variation thereof: LITV, RcV (Recovery Version).

“There are two sections of the Grammar you will need to reference in order to appreciate this example. In the Proclitic Section of the Grammar, the Proclitic **ܐ** is introduced. You will notice that the particle when attached to the beginning of the word means "By, Into, In, Inside, etc."

In the Enclitic Pronoun Section of the Grammar, the Enclitic Pronoun **ܗܘܝܢܐ** is explained. You will notice that it is simply the Proclitic **ܐ** with a **ܗܘܝܢܐ** appended to signify the 3rd-person masculine - "In him, by him, through him, on him, etc."

Let us examine the Aramaic version of John 3:15 -

ܐܘܢ ܗܘܝܢܐ ܗܘܝܢܐ ܗܘܝܢܐ (So that everyone who believes **in Him**)

ܐܘܢ ܗܘܝܢܐ (not will perish)

The key to this example is, of course, the highlighted **ܐܘܢ** (In Him, though Him, on him, into him, etc.)

If the various Greek manuscripts of Yukhanan's Gospel were translation from the Aramaic version of Yukhanan, we would expect that they would vary in their exact translation of this Enclitic, and in fact they do.

The following Greek manuscripts translate it "In Him": **p75, B, W, 083 0113**

The following translate it "On Him": **p63vid, p66, A, L**

And the following translate it "Into Him": **S, K, Delta, Theta, Pi, Psi, 086, f1, f13, 28, 33, 565, 700, 892, 1010, 1241**

Don't these variants in the Greek manuscripts suggest an underlying written Aramaic original?

If Yukhanan was writing in Greek, wouldn't he have chosen **one** of the three ways to translate Mshikha's Aramaic word **ܐܘܢ** ?

How did this become three different readings in the Greek, if it was originally written in Greek?” – Paul Younan

When asked if all three Greek renditions are grammatically correct, Paul answers:

“If I understand your question correctly - no, the Greek of the New Testament is horrible Greek from what I am told by Greek experts, in relation to the beautiful language of Homer or other ancient Greek writers. That's where the myth of "Koine" Greek sprung up. The New Testament is not penned in "Koine" Greek - it's penned in "Translation" Greek - the same type of Semitic-influenced Greek that the Septuagint was penned in. And we all know that the Septuagint was a translation. See where this is going ?? 😊” – Paul Younan

Acknowledgements: Thanks to Paul Younan for this split word.

12. Angry or merciful? – Mark 1:41

The TNIV says: “Jesus was **indignant**. He reached out his hand and touched the man. “I am willing,” he said. “Be clean!””

Note: Note the use of “indignant” by the TNIV translators, instead of directly saying “angry”! Similarly, the NEB says “in warm indignation”. One definition of indignation, is “righteous anger”. The REB is more upfront with “moved with anger”.

The Wycliffe says: “And Jesus had **mercy** on him, and stretched out his hand, and touched him, and said to him [Forsooth Jesus, having mercy on him, stretched out his hand, and, touching him, saith to him], I will, be thou made clean.”

Versions that say **angry**, indignation or a variation thereof: NEB, REB (Revised English Bible), TNIV (Today’s New International Version).

Versions that say **merciful**, compassion, pity or a variation thereof: ALT, AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, WE, Webster, Weymouth, Wycliffe, YLT.

“In some Greek mss. of this Mk [Mark - Chris] text there’s a curious variance (it was the matter of my Thesis):

Bezae (D 05) and the latins: a 3 d ff2 and r1 original reading, besides Tatian’s Diatessaron, bring **οργισθεις** , **ANGRY**, while the rest of mss bring **σπλαγγνισθεις** , **MERCIFUL**. Textual Criticism Scholars are divided in this, because the first reading is certainly less attested but, according to the rule of “lectio difficilior potior” (better the more difficult reading: it’s more likely changed later for a softer “pious” exegesis; Mt and Lk [Matthew and Luke - Chris] both omitted the “feeling”, any: quite suspicious!), “angry” would be the “original”. I won’t insist here in the subject of Greek reading preference, but notice that the Greek aorist participles are COMPLETELY DIFFERENT in appearance. How can then the confusion be explained?

In the Peshitta we read **ܦܠܝܕܝܢܝܘܬܐ**. Hypotetically, the word corresponding to “Angry” could be **ܦܠܝܕܝܢܝܘܬܐ**. The shape of the **ܦ** (khet) and the **ܠ** (ayn) are very similar, so Zorba’s confusion could have its cause just here (NB: Assuming the Aramaic written in ESTRANGELO, in Hebrew letters the similarity is not so evident. There’s more: among the meanings of **ܦܠܝܕܝܢܝܘܬܐ** there’s also –paradoxically— “to have pity”.

During my researches I was really amazed in finding this in the Ferrer, J / Nogueras, M. A.: Breve Diccionario Siriaco, Barcelona 1999. This is a Syriac-Spanish-Catalanian Dict. In order to be sure, I personally called the co-author, Joan Ferrer, and he told me that that peculiar meaning was attested in the Payne Smith Compendious Dict. where they found it. Therefore, in addition to the textual criticism aspect, there’s also a matter of choice in translation, since, if he (wrongly?) saw **ܦܠܝܕܝܢܝܘܬܐ**, Zorba finally decided to translate it as MERCIFUL.” –
Valentin Sanz Gonzalez

Note: Among ‘Greek’ scholars, there is an idea that the verse should read “angry” instead of “mercy”, as it makes more sense that scribes changed “angry” to “mercy”, rather than the other way around, in order to paint a “happier” image of Jesus. It could indeed be “angry”. What is wrong with being angry at a disease? Was Jesus never angry? Or did he happily overturn the tables in the temple, to the tune of “It’s a Wonderful World”?

Acknowledgements: Thanks to Valentin Sanz Gonzalez for this split word.

That brings us to the end of “Split Words – Undeniable and Irrefutable Evidence of Peshitta Primacy – Part 1”, but do not fret, a second article on split words with 12 more examples is waiting to be published. In addition, many more compilations are in the works, which demonstrate Aramaic superiority to the Greek, dealing with topics such as “semi split words”, idioms and poetry. I hope your journey in discovering the original Bible will help you to find the original message, before it was diluted in Greek translations with centuries of corruption and suppression. – Christopher Lancaster

Note: Note: If after reading this, you have become convinced that the New testament was written in Aramaic, and you want to support the Aramaic primacy movement, as well help in keeping this sacred language alive, spread this article around, as much as you can. Email it, post it to message boards, publish it on websites, print it out and preach it.