

# Split Words – Undeniable and Irrefutable Evidence of Peshitta Primacy – Part 2

Compiled and edited by Christopher Lancaster and Paul Younan

If after perusing the first article on split words (containing the first 12 examples), you are still unconvinced, here are plenty more for you to feast your eyes upon.

But before we start, lets take a look at a gem found by Paul Younan. From the notes of the United Bible Society (which documents many variant readings in the Greek manuscripts):

"TEXT: "You know the word which he sent to the sons"

EVIDENCE: p74 S\* C D E P Psi 945 1241 2495

TRANSLATIONS: KJV ASV RSV NASV NIV TEV

RANK: C

NOTES: "You know he sent the word to the sons"

EVIDENCE: Sa A B 81 614 1739 most lat vg cop

TRANSLATIONS: ASVn NASVn NEB

COMMENTS: The difference in the two readings is the inclusion or omission of "which" which is included in brackets in the UBS text. **The text reading is not proper Greek but it is the sort of Greek that one would expect in a translation from Aramaic.** Since the last two letters of the Greek word for "word" spell the Greek word for "which," it is possible that the word "which" was accidentally added when copyists saw those letters twice. On the other hand, it is also possible that the word "which" was originally present and it was accidentally omitted when copyists' eyes jumped from the end of "word" to the end of "which."

Greek primacists implying that the Greek was translated from the Aramaic? So the Greek is not the original? Make up your minds...

Now with that pleasant surprise out of the way, let us jump straight in!

## 13. Because, when or since? – John 12:41

Let's start the new article off with a bang – with another “triple split word”!

The NIV says: “Isaiah said this **because** he saw Jesus' glory and spoke about him.”

The KJV says: “These things said Esaias, **when** he saw his glory, and spake of him.”

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

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

Versions that say **since** or a variation thereof: None that I am aware of. Only one of the major Greek manuscripts seems to have this reading, so it is not a surprise to find that it is not represented among the English versions.

Now, it just so happens that the Aramaic word **וְ** can be translated as 'because', 'when' and 'since'.

“Another "problem" word in Aramaic which has many meanings is the word **וְ** (please see Lexicon, word# 9808.) This word can mean "When, After, While, Where, Since, 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 word, and in fact they do.

The following Greek manuscripts translate it "Because": **p66 p75 S A B L X Theta Psi f1 33**

The following translate it "When": **D, K, Delta, Pi, f13, 565, 700, 892, 1241**

And the following manuscript translates it "Since": **W**

How could Yukhanan have written this in Greek? Doesn't the *mere* fact that these variances exist mean that the Greek manuscripts are *only* translations?” – Paul Younan

Acknowledgements: Thanks to Paul Younan for providing this split word.

#### **14. Beginning or firstfruits? – 2Thessalonians 2:13**

The KJV says: “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the **beginning** chosen you to salvation through sanctification of the Spirit and belief of the truth:”

The ISV says: “Now at all times we are obligated to thank God for you, brothers who are loved by the Lord, because God chose you to be the **first fruits** for salvation through sanctification by the Spirit and through faith in the truth.”

Versions that say **beginning** or a variation thereof: ALT, ASV, DARBY, Geneva, GodsWord, Holman, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, Rotherham, RSV, WE, Webster, Weymouth, YLT.

Versions that say **firstfruits** or a variation thereof: AMP, ESV, ISV, Wycliffe.

Now, it just so happens that the Aramaic word 'reshitha', in the Peshitta, can mean 'beginning' and 'firstfruits', pointing to an Aramaic original to the Greek manuscripts.

“In the Peshitta text of 2nd Thes. 2:13 you'll find the word 'reshitha' which has several meanings, but the two I want to focus on are 'beginning' and 'firstfruits.' The Greek variants prove an Aramaic original because some Greek manuscripts have a word that means 'beginning' and some others have a word that means 'firstfruits.' Nestle-Aland 26th has '**aparchen**' defined as follows:

(1) to offer firstlings or **firstfruits**

(2) to take away the **firstfruits** of the productions of the earth which was offered to God. The first portion of the dough, from which sacred loaves were to be prepared. Hence term used of persons consecrated to God for all time.

(3) persons superior in excellence to others of the same class

The Byzantine text and the Textus Receptus have 'arches' which is defined as follows:

- (1) **beginning**, origin
- (2) the person or thing that commences, the first person or thing in a series, the leader
- (3) that by which anything begins to be, the origin, the active cause
- (4) the extremity of a thing
- a. of the corners of a sail
- (5) the first place, principality, rule, magistracy
- a. of angels and demons

Does anyone have another viable explanation for this other than the fact that some Greeks chose one meaning of 'reshitha' (beginning) and some other Greeks chose another meaning (firstfruits)?

- ry\$ N ry\$)
- 1 passim head
- 2 passim top
- 3 ImpArEg,JLAGal,Syr **beginning**
- 4 ImpArEg capital funds
- 5 JLAGal,Syr tip, extremity
- 6 JLATg,Syr chief
- 7 Syr **firstfruits**
- 8 Syr chapter
- 9 Syr region
- 10 Syr center
- 11 Syr source
- 12 Syr band
- 13 Syr best
- 14 Syr principal organ
- 15 Syr poison
- 16 Syr point
- 17 JLA X %b\_%+ X is the responsibility of
- 18 JLAGal,JLATg choice, first quality
- 19 JLAGal,JBA first part of a tannaitic statement
- 20 Syr adv (various)<sup>”</sup> - Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## 15. We shall or let us? – 1Corinthians 15:49

The KJV says: "And as we have borne the image of the earthly, **we shall** also bear the image of the heavenly."

The Weymouth says: "And as we have borne a resemblance to the earthly one, **let us** see to it that we also bear a resemblance to the heavenly One."

Versions that say **we shall** or a variation thereof: ALT, AMP, ASV, DARBY, ESV, Geneva, KJ21, KJV, LITV, MKJV, NASB, NIV, NIV-UK, NKJV, NLT, RSV, WE, Webster, YLT.

Versions that say **let us** or a variation thereof: Douay-Rheims, Rotherham, Weymouth.

Now, it just so happens that the Aramaic could be translated both ways.

“In Aramaic, the future tense can also be used as an exhortation (like in the Lord's Prayer, "...Let your kingdom come; Let you will be done...". Guess what we find in 1st Corinthians 15:49? 😊

1 Corinthians 15:49:

TEXT: "we shall also wear the image of the heavenly One."

EVIDENCE: B I 630 1881 Lect syr(p) cop(south)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "let us also wear the image of the heavenly One."

EVIDENCE: p 46 S A C D G K P Psi 33 81 104 614 1241 1739 2495 Byz lat vg cop(north)

TRANSLATIONS: ASVn RSVn NASVn NIVn TEVn

Not blatantly obvious, but evidence 😊 – Steve Caruso

It all depends on how the verb **אָשָׁה** (NeLB'aSH) is translated.

“To understand whether this should be translated "we shall" or "let us" you would have to look at the grammar of the verb in the verse. For instance 'akha' means 'brother' but as soon as you change that 'a' ending to an 'i' ending you have 'akhi' and that means 'my brother' and when you change the 'a' ending to an 'ay' ending you have 'akhay' meaning '**my brothers**' or 'my brethren'.

The verb is Common Gender, First Person, Plural (hence the 'we' in 'we shall' or the 'us' in 'let us'). The Suffix Number is Singular, the Verbal Tense is Imperfect (incomplete, ongoing action), and the Verbal Conjugation is PEAL (the most direct-action verb in Aramaic kinda like Qal or Kal is the most direct-action verb in Hebrew, hence 'shall' in 'we shall' or the 'let' in 'let us').” – Larry Kelsey

Acknowledgements: Thanks to Steve Caruso for this split word and thanks to Larry Kelsey for the grammar explanation.

## **16. Whatsoever place or as many as? – Mark 6:11**

This split word is very interesting, as the two main families of Greek texts, Byzantine and Alexandrian, seem to be split right down the middle. In this verse, the Byzantine texts tend to refer to places, while the Alexandrian texts tend to speak of people.

The ASV says: “And **whatsoever place** shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.”

The YLT says: “and **as many as** may not receive you, nor hear you, going out thence, shake off the dust that is under your feet for a testimony to them; verily I say to you, It shall be more tolerable for Sodom or Gomorrah in a day of judgment than for that city.”

Versions that say **whatsoever place**, any place or a variation thereof: ASV, BBE, CEV, DARBY, ESV, Holman, ISV, NASB, NIV, NIV-UK, Rotherham, RSV.

Versions that say **as many as**, whoever, whosoever or a variation thereof: ALT, Douay-Rheims, Geneva, KJ21, KJV, LITV, MKJV, NKJV, Webster, Wycliffe, YLT.

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

“Here is another verse where the Byzantine Majority text and both Stephens and Scrivener's Textus Receptus are all in agreement but the Alexandrian text has another reading.

The phrase that is different in the Alexandrian text reads as follows:

ος αν τοπος μη δεξηται ('**whatsoever place** will not receive')

The Byz. Maj. and Stephens / Scrivener Textus Receptus have

οσοι αν μη δεξωνται ('**as many as** will not receive')

The answer lies in the way the root 'mn' is handled.

mn P

1 passim **who?**

mn P

1 passim who?

2 ImpArEg,JLAGal + %zy/dy/d% whoever

mn p

0 passim **from**

1 passim : direction: **place**

2 passim : direction: person

3 passim : origin : **place**

4 passim : origin : **person**

5 passim : origin : material

6 passim : origin : time

7 passim : agent

8 passim : cause

9 passim : comparative

10 passim : other verbal complements

11 passim : partitive

12 Syr : distributive

13 Palestinian : multiplicative

14 Syr : on the side of

15 Syr : reflexive” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## 17. Disregarded or heard? – Mark 5:36

This ‘split word’ does not arise due to having one Aramaic word that was rendered differently in differing Greek translations, but is likely caused by similar Aramaic words being confused for each other. This idea is strengthened by the consistent tendency of the Byzantine manuscripts to read ‘heard’ while the Alexandrian manuscripts tend to say ‘disregarded’.

The NIV says: “**Ignoring** what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.””

The KJV says: “As soon as Jesus **heard** the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.”

Versions that say **disregarded**, ignored or a variation thereof: ASV, BBE, NIV, NIV-UK, NLT, RSV, TEV,

Versions that say **heard**, overheard or a variation thereof: ALT, CEV, DARBY, Douay-Rheims, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, MSG, NASB, NKJV, Rotherham, WE, Webster, Weymouth, Wycliffe, YLT.

“The Byzantine Majority text as well as the Stephens and Scrivener Textus Receptus all read the same for Mark 5:36. Where these texts differ from the Alexandrian text is rather amusing. ☺

The Alexandrian text has παρακουσας ('**having disregarded**')

The three texts listed above have ενθεως ακουσας ('**having heard**')

The corresponding word in the Peshitta is **አጥቃ**

The entries from CAL are as follows:

\$m( V  
011 passim **to hear**  
012 Syr to listen  
013 Syr **to hold a hearing**  
014 Syr to obey  
015 Syr %(am% to converse with  
016 passim to understand  
017 JBA \$my( l- he heard, knew  
018 JBA mN to infer  
041 passim **to be heard**  
042 Syr to be famous  
043 Syr to be known  
044 Syr to listen  
045 Syr to obey  
021 Syr to announce  
051 Syr to receive an announcement  
031 passim **to cause to hear**  
032 Syr to announce  
033 Syr to cause to obey  
034 JBA to give to understand  
035 JBA to infer

In my efforts to figure out what Aramaic word the Greek translators might have gotten confused the closest I could come to '**having disregarded**' is when I entered 'ignore' in the English-to-Aramaic search link on the CAL site. The results that strongly favored 'shme' (**hear** / **heard**) are listed below:

smy V  
011 Syr to lose light  
021 Syr,Palestinian,CPA,Sam,JBA to blind  
022 JBA to repudiate  
023 JLAGal **to ignore**  
051 JLAGal,Syr to be blinded  
052 Syr to feign blindness  
053 Syr to be blind  
031 Syr to be blind  
032 Syr to be lame

My theory (that I wish I could prove) is that the translators of the Alexandrian text confused 'smy' (**ignore** / **disregard**) with 'shme' (**hear**)” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## 18. I or she? – Luke 7:45

This split word also has a little ‘extra spice’...

The KJV says: “Thou gavest me no kiss: but this woman since the time **I** came in hath not ceased to kiss my feet.”

The Wycliffe says: “Thou hast not given to me a kiss; but this, since **she** entered, ceased not to kiss my feet.”

Versions that say **I**: ALT, AMP, ASV, BBE, CEV, DARBY, ESV, Geneva, GodsWord, Holman, ISV, KJ21, KJV, LITV, MKJV, MSG, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham, RSV, TEV, Webster, YLT.

Versions that say **she**: Douay-Rheims, WE, Wycliffe.

“Lk 7:36-50 (The sinful woman in Simon the Pharisee house). As usually --since I became a “Peshitta-holic”--, while preparing my sermon, I consulted the Peshitta and I found this interesting issue in v. 45:

(For you) KJV: ...but this woman since the time I came in hath not ceased...

Greek NA27 “canonized” text:

...But this (woman) since **SHE** entered (**SHE**) didn’t stop...  
αυτη δε αφ' ης **εισηλθον** ου διελιπεν

The variant:

L\* f1.13 al lat (some latins) **SyP** SyH Sa(mss) bo (pt)

...But this (woman) since **I** entered (**she**) didn’t stop...

αυτη δε αφ' ης **εισηλθεν** ου διελιπεν

Let's see now the Peshitta Text:

...מִלְאָקֵת נָשָׁה בַּת נָשָׁה בַּת נָשָׁה

It's all about the verb **לֹא** (to enter). Notice that both FIRST (common) and THIRD FEMENINE (and also 2nd Masculine, but it isn't relevant here) persons of the singular Perfect Peal, **לֹא**, WITHOUT VOWELS ARE THE SAME!

So, in this case:

**לֹא** ('alth) = You (m) entered

**לֹא** ('elath) = She entered

**לֹא** ('eleth) = I entered

Therefore, this could confuse Zorba, poor fellow. ANOTHER PROVE OF THE ARAMAIC PRIORITY!" – Valentin Sanz Gonzalez

The Greek manuscript containing the rare "she" reading, is manuscript B (Beza 1598).

Now this verse contains an important split word, that exposes a contradiction among the Greek manuscripts, and demonstrates how the Greek manuscripts involved are derived from the Aramaic original. It gets better! A few verses earlier, we see a beautiful 'word play'. Who said that our LORD was not a poet?

"There is a word play here, too. Did you catch it?

Luke 7:41-42

אֲנָשָׁי נָשָׁה: לְבָדָק אֶת־בָּנָה וְסִכְמָן

*There were two debtors to a certain creditor*

וְאֶת־בָּנָה נָשָׁה נָשָׁה וְסִכְמָן

*One owed him 500 dinarii*

וְאֶת־בָּנָה נָשָׁה נָשָׁה וְסִכְמָן

*And the other, 50 dinarii*

וְאֶת־בָּנָה דָּבֵר אֶת־בָּנָה וְאֶת־בָּנָה מִלְאָקֵת

*And because they had nothing with which to repay, he forgave them both*

וְאֶת־בָּנָה וְאֶת־בָּנָה וְאֶת־בָּנָה וְאֶת־בָּנָה

*Which of them, therefore, will love (hint: owe) him most?*

Translation doesn't do justice." – Rob Vanhoff

Debtors (אָשָׁם), creditors (אָשָׁם נָגֵב), owe (אָשָׁם) and love (אֶחֱנָה), all come from the same Aramaic root: אָשָׁם So who will love him the most and who will owe him the most? What a poet!

Acknowledgements: Thanks to Valentin Sanz Gonzalez for this split word, and thanks to Rob Vanhoff for the word play.

## **19. Walking or passing on? – Mark 1:16**

The Wycliffe says: "And as he **passed** beside the sea of Galilee, he saw Simon, and Andrew, his brother, casting their nets into the sea; for they were fishers."

The NIV says: "As Jesus **walked** beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen."

Versions that say **walk** or a variation thereof: ALT, CEV, DARBY, Geneva, ISV, KJ21, KJV, LITV, MKJV, NIV, NIV-UK, NKJV, NLT, TEV, WE, Webster, YLT.

Versions that say **passing** or a variation thereof: AMP, ASV, Douay-Rheims, ESV, Holman, MSG, Rotherham, RSV, Weymouth, Wycliffe.

Now, it just so happens that the root of **אָשָׁם** in the Aramaic Peshitta can mean both.

"The Byzantine Majority text of Mark 1:16 as well as Stephens and Scrivener's Textus Receptus start with "Περιπατων δε..." ("And **walking**...") while the Alexandrian text has "και παραγων..." (and **passing on**...")

The corresponding word in the Peshitta is **אָשָׁם** the root of which means 'walk' but has some other meanings as well.

hlk V

011 ImpArMesop,BibAr,MiddleAr,Palestinian to go, to proceed

012 Syr to go back

021 ImpArEg,BibArDan,JLAGal,JLATg,Syr **to walk** 022 JLATg,Syr to spread

023 Syr to go away

024 Syr **to pass**

025 Syr to live

026 Syr to make to go

027 Syr to lead

028 Syr to turn about

051 JLAGal,JLATg **to walk about**

The editions that have "and passing on" instead of "And walking" 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)<sup>”</sup> – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## **20. Paraptoma or hamartia? – James 5:16**

This is one of the many ‘synonym split words’, as I like to call them. The whole point of these articles, is to demonstrate how the various Greek texts are filled with variants because of being differing translations from the Peshitta. Now, one thing you will expect to see in different translations of the same text, are synonym variants. For example, when different translations of a German car manual are being made into English, you may find that the German word for car, ‘auto’, may be translated in the different English versions as ‘car’, ‘automobile’ or ‘vehicle’. In fact, in a work as large as the Bible, one would expect to find many such synonym variants. This example is but one of many.

The KJV says: “Confess your **faults** one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

Note: As this deals with Greek synonyms, there is no significant difference to show among the English Bible versions.

Now, as the two different words in the Greek texts (paraptoma and hamartia) have pretty much the same meaning (synonyms), they obviously stem from the same Aramaic word, 

“The Greek texts differ on a word in James 5:16 that makes for an interesting study in relationship to the Peshitta. James 5:16 starts with "Confess your faults one to another..." The Textus Receptus of Stephens 1550 and Scrivener 1894 as well as the Byzantine Majority text have **παραπτωματα** while the Alexandrian text has **αμαρτιας**

Strong's defines '**paraptoma**' as a side-slip (lapse or deviation), i.e., (unintentional) error or (wilful) transgression. This lines up with the corresponding word in the Peshitta very well.

Word Number: 14408

Pronunciation: (Eastern) SaK,LOaT,K,uON (Western) SaK,LOoT,K,uON

Meaning: error, foolishness, transgression, trespass, wrong-doing, sin

The word in the Alexandrian text, **hamartia** also lines up very well with the Aramaic word 'sakh-lowth-khon.' Here's Thayer's entry for 'hamartia':

- 1) equivalent to G264
- 1a) to be without a share in
- 1b) to miss the mark
- 1c) to err, be mistaken
- 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
- 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many

So we have two Greek words springing from one Aramaic word in James.” – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## 21. Of salvation or of life? – Matthew 16:16

The KJV says: “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

Note: Once again, the English versions demonstrating the variant are not shown, as the variant lies in the Greek texts, and most English versions read very similarly.

The **Alexandrian and Byzantine** texts usually have **ζωντος** in the verse, signifying “**God of life**” or “**God the living One**”, while the **Codex Bezae (D)** has **σωζοντος** in Matthew 16:16, signifying “**God of salvation**” or “**God the Saviour**”. The Peshitta has **◀▶** which literally means ‘life’. When comparing the two words, it doesn’t seem probable that a Greek copyist just copied the word wrongly from one Greek text to another. It is more likely that the Zorbans translating the Codex Bezae from the Aramaic original had meant to say ‘salvation’ instead of ‘life’. In Aramaic, there really is no word for ‘salvation’. They just use the word for ‘life’, as shown here from the Comprehensive Aramaic Lexicon:

**xy**) N > **xyyn**

**xyyn** N

1 passim **life**  
2 Syr **salvation**  
LS2 229  
LS2 V: xay:e)

**xy**) a

1 JBA **rapidly**  
form: hyy) !

This Greek variant clearly points to an Aramaic original.

Acknowledgements: Thanks to the LORD for giving me this split word..

## 22. Alms or righteousness? – Matthew 6:1

The KJV says: “Take heed that ye do not your **alms** before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”

The NIV says: “Be careful not to do your 'acts of **righteousness**' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.”

Versions that say **alms**: DARBY, Geneva, KJ21, KJV, Webster.

Versions that say **righteousness**: ASV, ESV, Holman, ISV, NASB, NIV, NIV-UK, Rotherham, Wycliffe.

Now, it just so happens that the Aramaic root **▣▣**, can be translated to mean both.

“The two Greek words translated from the Aramaic root 'zdg' look absolutely nothing alike. Akhan Paul translated **δικαιοσύνη** as "in your almsgiving" in his interlinear.

The variants in the Greek text, resulting from the different meanings that the Aramaic 'zdg' has, are as follows:

**δικαιοσύνη**---dikaiosunē---dik-ah-yos-oo'-nay [as in the Alexandrian texts - Chris]

Thayer Definition:

- 1) in a broad sense: state of him who is as he ought to be, **righteousness, the condition acceptable to God**  
1a) the doctrine concerning the way in which man may attain a state approved of God  
**1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting**
- 2) in a narrower sense, justice or the virtue which gives each his due

**ελεημοσύνη**---eleēmosunē---el-eh-ay-mos-oo'-nay [as in the Byzantine texts - Chris]

Thayer Definition:

- 1) mercy, pity
- 1a) especially as exhibited in giving alms, charity**
- 2) the benefaction itself, a donation to the poor, alms**

The editions that read "righteousness" instead of "alms" 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).<sup>”</sup> – Larry Kelsey

Acknowledgements: Thanks to Larry Kelsey for this split word.

## **23. Heart or understanding? – Ephesians 1:18**

This is a very exciting split word, as the Greek variant is caused by an Aramaic idiom!

The NIV says: “I pray also that the eyes of your **heart** may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,”

The KJV says: “The eyes of your **understanding** being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,”

Versions that say **heart** or a variation thereof: ALT, AMP, ASV, BBE, CEV, DARBY, Douay-Rheims, ESV, Holman, ISV, NASB, NIV, NIV-UK, NLT, Rotherham, RSV, Wycliffe.

Versions that say **understanding** or a variation thereof: Geneva, MKJV, KJ21, KJV, NKJV, Webster, Weymouth, YLT.

Now, it just so happens that the Aramaic phrase **＼ןְּבָנְּתָא** is an idiom, and as such, can have a literal translation, and a meaningful translation.

“Many times we have spoken of the Semitic understanding of the heart, that it is the idiomatic organ of understanding and knowledge.

In Ephesians 1:18, Paul uses this Semiticism:

**＼ןְּבָנְּתָא** (Ayna d'Lebwatkon - "the eye of your hearts")

[The Alexandrian manuscripts (including Tischendorf, Westcott & Hort and Nestle-Aland) tend to literally retain this Aramaic idiom, while the Byzantine texts give a meaningful translation. – Chris]

This clearly demonstrates that Zorba sometimes understood that Paul was using an Aramaic idiom, and chose to liberally translate the meaning into a more acceptable solution in Greek thought.” – Paul Younan

Acknowledgements: Thanks to Paul Younan for providing this split word.

## 24. Bowels or love? – Philippians 1:8, 2:1 / Colossians 3:12 / Philemon 7, 12, 20 / 1John 3:17 / 2Corinthians 6:12

This example is not really a split word, more of a “pseudo split word”, as the variant in question (at least to my knowledge) does not occur in the Greek (just about all Greek versions read “bowels”). It does occur though in the English versions. The Byzantine versions tend to say “bowels”, while the Alexandrian versions tend to say “love”. That the variant is caused by differing translations of an Aramaic idiom, is indicative of an Aramaic original, undermining the Greek.

However, this example is quite amazing, as it runs throughout many New Testament books, and is evidence of Aramaic originality to letters sent to Christians in Greek cities! It also is an example of where an idiom is translated literally in some versions, and meaningfully in others. This phenomenon occurs in many verses, but for simplicity, we shall discuss only Philippians 1:8.

The KJV says: “For God is my record, how greatly I long after you all in the **bowels** of Jesus Christ.”

The NIV says: “God can testify how I long for all of you with the **affection** of Christ Jesus.”

Versions that say **bowels**, entrails or a variation thereof: ALT, DARBY, Douay-Rheims, KJV, MKJV, Webster, Wycliffe, YLT.

Versions that say **love**, compassion, affection, mercy or a variation thereof: AMP, ASV, BBE, ESV, GodsWord, Holman, ISV, KJ21, LITV, NASB, NIV, NIV-UK, NKJV, NLT, Rotherham RSV, Weymouth.

Now, it just so happens that the Aramaic root **רַמְּנִ** can be meant literally or as part of an idiom.

“CAL Outline Lexicon: GENERAL rxm  
rxm N rxm)

1 passim friend  
LS2 724  
LS2 v: rAxmA)  
rxm#2 N r xm)  
1 Syr womb  
2 Syr **intestines**  
3 Syr genitals  
4 Syr mercy > rxmyn  
5 Syr **love**  
LS2 724  
LS2 v: raxmA)  
abs. voc: rxem  
rxm V  
011 passim to love  
012 Syr to have pity on  
013 Syr to desire  
013 JLAGal,JLATg to like s.t.  
014 Syr to prefer  
041 Syr to be loved  
042 Syr to obtain mercy  
043 Syr to be moderated  
021 JLAGal,JLATg,Syr,JBA w.% (l% to have mercy  
022 Syr to strive for mercy  
023 JBA to love  
024 JBA to give suck  
051 JLAGal,Syr to be pitied  
031 Syr to have pity  
032 Syr to make to love  
033 Syr to make beloved

LS2 723” – Andrew Gabriel Roth

“As the heart is viewed as the seat of the intellect, the bowels are viewed as the seat of compassion.” – Paul Younan

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

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Well, that brings us to the end of our discussion on split words. Fret not, for there are many more linguistic proofs of Aramaic primacy! – Christopher Lancaster