

# **Poetry and Word Plays in the New Testament, Suggest Peshitta Primacy – Part 1**

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Unfortunately, due to translations from the Aramaic into Greek, much of the New Testament's poetry and word-plays have been lost. Yeah, you heard me right. Poetry. It turns out that our Messiah was a poet of a greater caliber than William Shakespeare, Christopher Marlowe or Michael Stipe (though I am sure the LORD could have been whatever He wanted to be, with great success). One of the most outstanding and beautiful aspects of the Bible has been lost in the mainstream due to the Greek. Even some of the Bible writers such as Paul, have shown incredible creativity in their books. The original Aramaic Bible was indeed a masterfully crafted work, as one would expect, being written by the Almighty.

Of course the Greek copies, written in so called "Koine Greek" (a fancy term used to describe the shocking grammar and structure of the Greek New Testament) look like something that had a deadline of "last week". Greek scholars often admit the bad writing evident in the Greek (leading to the invention of the term "Koine Greek") and some even know that the Greek New Testament seems to have been copied from a Semitic language, and has many similarities with the writing style of the Septuagint. The Septuagint is an old Bible (Old Testament) translated from Hebrew, a Semitic language, to Greek. Sounds familiar...

As with all these compendiums, due to time constraints, I will only be showing a few of the many examples. And for your convenience, the verses in question are provided, taken from the KJV.

Now, without any further adieu, I present to you the literary genius that is the LORD.

## **1. The beauty that is "Janus Parallelism" – Matthew 13:31-32**

The KJV says: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

“I'm very excited to share with you something special - a very unique feature of Hebrew poetry in our precious Peshitta - hey, I like the way that sounds!

The first example was discovered in Song of Songs by my teacher's teacher's teacher, the late great Cyrus Gordon. He termed this extremely creative poetic device 'janus parallelism', where a passage exploits *both* meanings of a word with two meanings *simultaneously*. Here it is in his own words:

*"One kind of parallelism is quite ingenious, for it hinges on the use of a single word with two entirely different meanings: one meaning paralleling what precedes, and the other meaning, what follows."*  
- Cyrus Gordon, 1978

Since he first published his findings, many more have been discovered in the Hebrew Bible.

Well, I've discovered one in Matti 13! Hold on to your chair...

Matti 13:31-32

הַמַּלְכוּת הַשָּׁמַיִת לְכֶסֶד הַחֵטְא הַשָּׁמַיִת

הַמַּלְכוּת הַשָּׁמַיִת, כְּחֵטְא הַשָּׁמַיִת

*The Kingdom of Heaven is likened to a grain of mustard seed, which a man took and sowed in his field.*

הַמַּלְכוּת הַשָּׁמַיִת, כְּחֵטְא הַשָּׁמַיִת, הַמַּלְכוּת

(nice pun, eh? 😊 Now watch this...)

הַמַּלְכוּת הַשָּׁמַיִת הַגְּדוּלָה הַשָּׁמַיִת הַמַּלְכוּת הַשָּׁמַיִת

*when it has grown, it is greater than all the herbs.*

הַמַּלְכוּת הַשָּׁמַיִת הַגְּדוּלָה הַשָּׁמַיִת הַמַּלְכוּת הַשָּׁמַיִת הַמַּלְכוּת

*and becomes a tree, so that the **birds** of heaven will come and nest in its branches*

O.K. - check this out: Here, the word for 'birds' can also mean 'flowers' or 'blossoms'! The two-faced janus aspect is that taken in parallel with what precedes - seeds, herbs, and trees - it can be understood as 'blossoms'. Taken with what follows - 'nesting in branches' - it can be understood as birds!

Here's how it pivots:

seeds, herbs, trees, <- **blossoms/birds** -> , heaven, nesting, branches

See how it works? Pretty cool, eh? This is a very authentic feature, with precedents in TaNaKh, impossible to be conveyed in Greek. I hope this is as exciting for you as it is for me!” – Rob Vanhoff

A further of example of Janus parallelism:

“Here is the *janus parallelism* identified by Cyrus Gordon in 'The Song of Songs' 2:12 -

הַנְּצִנִּים נִרְאוּ בְּאֶרֶץ

עַתָּה הַזְּמִיר הַגִּיעַ

וְקוֹל הַתּוֹר

נִשְׁמַע בְּאֶרְצֵנוּ

"The blossoms are seen in the land  
- the time of *pruning* has arrived -  
and the voice of the turtledove  
is heard in our land."

-OR-

"The blossoms are seen in the land  
- the time of *singing* has arrived -  
and the voice of the turtledove  
is heard in our land."

The Hebrew word זמר can mean 'to prune' or 'to sing'. Thus, paralleled with what precedes, it takes the meaning 'to prune'. Paralleled with the 'voice' and 'heard' which follow, it takes the meaning 'to sing'." – Rob Vanhoff

## **2. A word play of common roots for love, owe and neighbour – Romans 13:8**

The KJV says: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

“In Romans 13:8, the Aramaic roots 'khh'--(Kheith,beith), and 'khbr'--(Kheith, beith, and resh) are used in words meaning love, owe and neighbor.

Here's Rom. 13:8 from the Lamsa Bible--"Owe (ܐܫܪܝܢܐ) no man anything, but love (ܠܗܘܒܐ) one another (ܠܗܘܒܐ)---even 'one another' sounds a little poetic in Aramaic-- khad l'khad :wink:); for he who loves (ܐܫܪܝܢܐ) his neighbor (ܠܗܘܒܐ) has fulfilled the law."” – Larry Kelsey

## **3. The Lord's Prayer – Matthew 6:9-13**

Here is a transliteration and translation of the Lord's Prayer, by Paul Younan. This transliteration shows just how beautiful the Lord's Prayer actually is. Note also in the Greek, the prayer contains "and lead us not into temptation", while the original has "do not lead us into trial". This may seem trivial, but try and see how vital this is. Satan is known as "the tempter"!

The KJV says: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

“The rhyming structure is like this:

Awon d'washmayya (our Father in Heaven)

nith-Qaddash Shmakh (holy be your Name)

Teh-teh Malkothakh (your Kingdom come)  
Nehweh sow-ya-nakh (your Will be done)

Aykanna d'washmaya (as it is in heaven)  
ap b'ar-aa (also on earth)

Haw-lan lakh-ma (give us the bread)  
d'son-qa-nan yo-ma-na (of our need this day)

w'ashwooq lan khaw-beyn (and forgive us our offences)  
aykanna d'ap akhanan shwaqan l'khay-ya-weyn (as we have forgiven those who have offended us)

w'la taa-lan l'nis-yo-na (and do not lead us into trial)  
ella passan min bee-sha (but deliver us from the evil one)

mottol de-lakh he mal-ko-tha (for yours is the kingdom)  
w'khayla (and the power)  
w'tishbokhta (and the glory)

l'alam, almen, amen. (forever and ever, amen)” – Paul Younan

How ingenious is our Messiah? One of the easiest way to remember something is to make it rhyme!

#### **4. Paul the poet! – Philippians 4:8**

The KJV says: “Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.”

“Here's some poetic beauty in Phil. 4:8 that caught my eye.

ܘܚܘܪܐ ܕܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ

mekiyl akhay ayleyn d'Sharyran w'Ayleyn d'Nakhpan

Therefore, my brothers, those things which are true and those things which are honest

ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ

w'Ayleyn d'Khanan w'Ayleyn d'Dakhyan w'Ayleyn d'R'khiyman

...and those things which are just, and those things which are pure, and those things which are lovely,...

ܘܘܫܘܩܐ ܘܘܫܘܩܐ ܘܘܫܘܩܐ

w'Ayleyn d'Shwiykhan w'Ayleyn

...and those things which are praiseworthy and those...

ܘܕܥܐܢܐ ܕܫܘܝܟܗܢ ܘܕܥܐܢܐ

ewda d>Showkha w'd'Qolasa haleyn athreo

...deeds/works of praise and of good report, think on these things.” – Larry Kelsey

## **5. Jesus on mithla and miltha – Luke 8:11**

The KJV says: “Now the parable is this: The seed is the word of God.”

“There is beautiful wordplay in the words of Maran Eshoo [Lord Jesus], in chapter 8 of Luqa.

It is in verse 11. Maran says:

"This is the meaning of the parable (mith-la), the seed is the Word (mil-tha) of God"” – Paul Younan

## **6. The Beatitudes – Matthew 5:3-12**

Once again, the Lord teaches through rhyme.

The KJV says: “Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.”

“Tow-wi-hon leh-Mes-ki-na beh-Rokh deh-Dil-hon hi mal-koo-tha deh-Shma-ya

Blessed are they who are poor in spirit because theirs is the kingdom of Heaven

Tow-wi-hon leh-Ah-wi-la deh-Hen-on neth-bi-ah-on

Blessed are they who are mourning because they will be comforted

Tow-wi-hon leh-Ma-ki-kha deh-Hen-on nar-ton leh-Ar-eh-ah

Blessed are they who are meek because they will inherit the earth

Tow-wi-hon leh-Ail-in deh-Khaph-nin oo-Tse-hin leh-Khan-o-tha deh-Hen-on nes-beh-on

Blessed are they {those} who hunger and thirst for righteousness because they will be satisfied

Tow-wi-hon leh-Mer-akh-ma-nah deh-Eh-li-hon ne-hoo-own rakh-ma

Blessed are they who are merciful because upon them will be mercies

Tow-wi-hon leh-Ail-in deh-De-khin beh-Leb-hon deh-Hen-on nekh-zon leh-A-la-ha

Blessed are they {those} who are pure in their hearts because they will see God

Tow-wi-hon leh-Ew-di shla-ma deh-Bi-noh-ee deh-A-la-ha neth-qron

Blessed are they who make peace because the sons of God they will be called

Tow-wi-hon leh-Ail-in deh-Ath-ridth-eph-oh me-tul ka-no-tha deh-Dil-hon hi mal-koo-tha deh-Shma-ya

Blessed are they {those} who are persecuted because of righteousness because theirs is the kingdom of heaven

Tow-wi-kon a-ma-ti deh-Meh-khas-din lu-khon oo-Radth-pin lu-khon oo-Am-rin el-i-kon kul me-la bi-sha me-tul-thi beh-Dtha-ga-lo-tha

Blessed are you whenever they curse you and they persecute you and they say every evil word about you falsely because of me

Hi-din khidth-ah-oh oo-Ro-zo deh-Aj-ruh-khon sa-gi beh-Shma-ya ha-kha-na gir ruh-dtha-pho leh-Nah-bi-ya deh-Men quh-dtham-i-kon

Then rejoice and be glad because your reward is great in heaven for likewise they persecuted the prophets before you

Don't forget to give credit for the translation to akhan Paul. It's mighty close to being word-for-word from his Peshitta Aramaic-English Interlinear!!” – Larry Kelsey

## **7. Jesus the poet! – Luke 7:32**

The KJV says: "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept."

“In verse 32, Maran Eshoa says:

Zamran Lakhun - "We sang to you"  
w'La Raqdithun - "And you did not dance"

w'Alyan Lakhun - "And we have mourned for you"  
w'La Bakhithun - "And you did not cry"

This type of poetry, in Semitic studies, is known as Line Parallelism, and is the most common form of poetic structure in all Semitic languages.” – Paul Younan

Talking about crying... We should have a good cry that such beauty was not preserved in the Greek translations!

## **8. Oceans of wordplay – Luke 12**

The KJV says (Luke 12:11): “And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:”

The KJV says (Luke 12:16): “And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:”

The KJV says (Luke 12:19-20): “And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”

The KJV says (Luke 12:21): “So *is* he that layeth up treasure for himself, and is not rich toward God.”

“\*\*\*\*\*  
- How should your breath depart?  
- Triple Wordplay.  
- Rukha vs. rukha.  
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In verse 11, Maran Eshoa says:

"La" - not  
"Taspun" - do be anxious about  
"Aykanna" - how  
"Tapqun" - should depart  
"Rukha" - breath  
"Aw" - or  
"Mana" - what  
"Tamrun" - you should say

There are 3 really amazing things about his verse:

(1) The Greek translators did not know what to do with the phrase "how your breath should depart", since this is an Aramaic idiom which means "how to compose your speech" (ie, "speak properly")

The Greeks translated this phrase "how you should answer", which does not make sense in the context, since it is preceded by an "or"....the way the Greek version reads is:

"do not be anxious about how you should answer or what you should say"

Whereas the Aramaic reads:

"do not be anxious about how to compose your speech or what you should say"

In other words, don't worry about the way you speak or the content of that speech.

If Maran Eshoa had meant "answer", He would have used the Aramaic word "Inneh", which is used very frequently in the Peshitta (example "and answered (Inneh) Eshoa and said.....")

(2) The second amazing thing about this verse is the triple wordplay, "Taspun", "Tapqun" and "Tamrun".

(3) An allusion to the dual-meaning of the word "Rukha" .....spirit and breath, and how Maran Eshoa plays on this duality, is noticed in the very next verse (verse 12)

"For the Holy Spirit (Rukha d'Qudsha) will teach you what to say"

In other words.....don't worry about your rukha "breath", the Rukha d'Qudsha (the Holy Spirit) will teach you.

This is simply missing in the Greek language. The Greek words for spirit and breath are not the same.

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- Wordplay in the parable of the rich land-owner

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There is a wordplay in verse 16 with the words:

"Alath Leh" - brought him

"Alaltheh" - crops

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- Metaphor missing in Greek

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In verse 19, we have Maran Eshoa saying:

In Greek:

"And I will say to my soul, 'My soul.....'"

In Aramaic:

"And I will say to myself, 'My soul.....'"

The word present in both instances is "Napshi",

which in Aramaic has a dual meaning (like Rukha), and the word can mean both "myself" and "my soul".

The Greeks chose to translate both instances of "Napshi" as "My soul".....and hence, the awkward reading "I will say to my soul 'my soul.....'".

This could only have happened one way, because the Greek words for "self" and "soul" are different, whereas in Aramaic they are the same.

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- The Goods that you have prepared.

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In verses 19-20, there is a wordplay with the Aramaic words:

"Ttawatha" - Goods

"Ttayawath" - That you have prepared

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- He who lays up treasures.

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In verse 21, another wordplay with:

"Saim Leh" - He lays up

"Saimtheh" – Treasures” – Paul Younan

## **9. Signs and miracles – John 4:48**

The KJV says: “Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.”

“Most scholars claim that Jesus was being rather rude (if the words are put in context of the conversation). How would you like it if your child was dying and the only person who could save him said to you something along the lines of, "You won't believe if you don't see signs and miracles, eh?!" It would be very disheartening. Scholars, due to this rudeness, think that it was added in by another scribe, keeping the date of this particular dialogue as post Christ. But let's, for the sake of trying to understand things better, take a look at the Aramaic text:

This passage, as recorded in the Aramaic:

*'an 'étwatha' utethmratha'*

*la' tekkzoon la' théimnoon*

It turns out to be a small poem: Two female couplets back to back! This is the simplest way to translate the Greek back into Aramaic in accordance to proper grammar, and all Aramaic Manuscripts support this.

More beautiful poetry lost in the translation from Aramaic to Greek which strongly resembles the same type of prose that the Messiah wrote the Lord's Prayer, and the Beatitudes in (face it, the Messiah had a gift with words!).

Not a smoking gun, but food for thought.” – Steve Caruso

## 10. Kh'da over the Khad – Luke 15:4-5

The KJV says: “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.”

“There is a wordplay in Chapter 15 of Luqa (15:4-5), where the two words involved are:

Khad - "One"  
Kh'da - "Rejoice"

Of course, the meaning of the parable is "Rejoicing over the one".

These things are simply lost in the Greek translations of Maran Eshoas Aramaic words.” – Paul Younan

## 11. We are not forsaken – 2Corinthians 4:8-9

The KJV says: “*We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;”

“According to akhan Paul this is an example of Climactic Parallelism...

ܒܟܘܠܡܕܡ ܓܝܪ ܡܝܬܗܠܬܝܢܢ ܐܠܐ ܠܐ ܡܝܬܟܗܢܩܝܢܢ

b'Kulmedem geyr methaltsiynan ala la methkhanqiynan

We are distressed in every way, but not overwhelmed;

ܡܝܬܬܪܦܝܢܢ ܐܠܐ ܠܐ ܚܝܝܒܝܢ ܟܗܢܢ

mettarphiynan ala la khayabiyn khnan

we are harassed on all sides, but not conquered;

ܡܝܬܪܢܕܦܝܢܢ ܐܠܐ ܠܐ ܡܝܫܬܒܩܝܢܢ

methradpiynan ala la meshtabqiynan

Persecuted, but not forsaken;



mestakhpinyan ala la abdiynan

cast down, but not destroyed;

The translation of 2nd Cor. 4:8-9 is from the Lamsa Bible.” – Larry Kelsey

Note: “Akhan” means “our brother”.

## **12. Separating Pharisees – Luke 17:18-20**

The KJV says: “There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:”

“As further proof of the Aramaic origin of this book, please reference verses 18 through 20.

When Maran Eshoo healed the 10 lepers near Jerusalem, only 1 returned to give praise to God.

Maran Eshoo asked "Why did the other nine SEPARATE (**Prasho**) themselves? Why is it that only this one man returned to give praise to God? And, he is a foreigner at that"

The illusion to the Pharisees can be found starting in verse 20.

The word "**Preesha**" (Pharisee) comes from the same Aramaic root, and means "one who has separated himself".

The meaning behind the illusion is that the Pharisees were living up to their name, they "separated themselves" from praising God, and foreigners were praising God in their place.

All of this in the commentary portion of Luqa, nonetheless!” – Paul Younan

## **13. Simpler and prettier in the Aramaic – Romans 4:25**

The KJV says: “Who was delivered for our offences, and was raised again for our justification.”

“Take a look at this rather well known verse in Romans 4.

Most typical English bibles go something like this:

Romans 4:25 “... who

was delivered up because of our transgressions

and was raised because of our justification.”

Almost rhymes in the English but the GNT uses a redundant “of us” after transgressions and justification.

But the Aramaic seems intentionally crafted by the Apostle Paul:

"...d'hoo

Eesh'te'lim mitol kha'ta'hen

oo'kam mitol dan'zad'ken."

I've used apostrophes to separate syllables in the above transliteration. Now I'm no poet but it seems very interesting how about 13 to 14 words in the English and 12 words in the GNT with many more unrhyming syllables in each are unpacked from only 6 Aramaic words (3 in both perfectly equal phrases) and each rhyming Aramaic word ('our transgressions' and 'our justification') contain exactly 3 syllables each.” – Dean Dana

#### **14. Triple slavery word play – Luke 7:8**

The KJV says: “For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.”

...and to my slave (אֲנִי אֲדָרְבָּרִי) do this (בִּרְצוֹנִי) and he does it (אֲדָרְבָּרִי). – Dr. James Trimm

#### **15. Amazing poetry with a hidden meaning – 1 Timothy 3:16**

The KJV says: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

“The Great Poem to Timothy

Let's take a quick look at some brilliant poetry:

And truly great (w'sherirayt rab)  
Is this divine mystery of righteousness; (haw arza hela d'**kanota**)  
It is revealed in the flesh, (d'**atgli b'besra**)  
Justified in the Spirit, (w'**atzaddaq** b'rokh)  
Seen by angels, (w'**atkhazi l'malaka**)  
Preached to the Gentiles, (w'**atkeraz beyt ammah**)  
Believed on in the world, (w'**athaymin b'almah**)  
And received up into glory, (w'**astalaq b'shubkha**).  
1 Timothy 3:16

The color codes are simply the most efficient way to highlight the intricate structure of this poem. Going one step at a time, our attention is drawn to the red words. To begin with, there are two words for "righteousness" are used, one in the last word of line 2 (kanota) and the other in the first word of line 4 (atzaddaq).

However kanota is clearly reminiscent of kahna (priest), even though their roots are slightly different (kan and kahn, respectively). Furthermore, the last word of line 1 is rab (great/high), and so the way the text lines up when broken out by phrases is rab kanota/kahna (high priest)!

The other word, atzaddaq, is also deliberately placed in the same manner, since right below it is the word malaka. Now, in this case malaka means "angel, messenger". However, it also is spelled and pronounced almost identically as malak (king). Reverse the words and what we get is:

Malak + atzaddaq = Melchisedec

So here we have deep poetic patterns contrasting the rab kahna (high priests) of the Levites with that of Melchisedec, the priestly line that Messiah is supposed to represent!

As for the purple words, we have this: Atgli b'besra (revealed in the flesh), contains some terrific parallels as well. Not only does the word gali mean "reveal", but it is also a homonym for Galilee, where Messiah was "revealed in the flesh"!

Moving on to the brown words, the rhymes there can hardly be accidental. First, there are four lines ending in "ah" lines in a row:

w'atkhazi l'malaka  
w'atkeraz beyt ammah  
w'athaymin b'almah  
w'astalaq b'shubkha

Other word matches are equally striking:

Atkhazi (seen)/Atkeraz (preached)  
Beyt ammah (house of Gentiles/peoples)/B'almah (in the earth/land)

The last word pair is also particularly noteworthy, because of this prophetic passage:

I am going to take the Israelite people (ammah) from among the nations (Goyim/Gentiles) they have gone to, and gather them from every quarter, and bring them back to their own land (almah). I will make them a single nation (goy) in the land (almah).

Ezekiel 37:21-22

Now granted, there are some dialectical differences between the Tanakh and the Aramaic Peshitta (ammah = am; almah = eretz), but these are still, for all intents and purposes, the exact same words and concepts.

And finally, the last four lines also flow together in an almost melodic fashion, as even a rudimentary attempt to sound them out reveals:

w'atkhazi l'malaka  
w'atkeraz beyt ammah  
w'athaymin b'almah  
w'astalaq b'shubkha

In the end then, we are left with an amazing composition in two parts. The first half of this line shows us that Paul is very capable of packing a great deal of Jewish symbolism and hidden meanings in a handful of words. Once this

significant feat is accomplished , then Paul moves on to delivering a masterpiece of rhyme, diction and meter for the remainder of the verse” – Andrew Gabriel Roth

## **16. Even foxes have holes – Luke 9:58**

The KJV says: “And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.”

“Litheleh Niqeh Ait Lhun - "Foxes have holes"  
w'l'Parakhtha d'Shmaya Mitlileh - "And for the birds of the sky a shelter"

L'Breh Din d'Anasha Lith Leh - "But the Son of Man has no"  
Ayka d'Nisamukh Resheh - "Place to lay His head"

An interesting wordplay involves "Litheleh" (foxes) and "Lith Leh" (has no).” – Paul Younan

“What about "Mitlileh" (Shelter)? It's not as obvious as "Litheleh" (foxes) and "Lith Leh" (has no), bit it makes a nice trio...."Litheleh" / "Lith Leh" / "Mitlileh"... and they all rhyme with "Resheh" (head)!” – Larry Kelsey

Honestly, with so many examples from the book of Luke, I don't understand why people can't admit that Luke was written in Aramaic. Especially as Gospel writer Luke was an Aramaic-speaking Syrian!

## **17. Concentrated poetry – 1Timothy 5:10**

The KJV says: “Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.”

“A portion of 1st Timothy 5:10 rhymes well also.

...an rabyath b'naya an qablath aksnaya an ashiygath reglayhon d'Qadiysha an arokhath l'Aliytsa an halkath...” – Larry Kelsey

## **18. Awesome foursome word play – Luke 7:41-42**

The KJV says: “There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?”

“Luke 7:41-42

הִיוּ שְׁנַי שֹׁמְרֵי לְבָבוֹת לְאִישׁ אֶחָד מֵהֶם

There were two *debtors* to a certain *creditor*

אֶחָד מֵהֶם חָשַׁב הֶסֶם חֲמֵסֵי דִנָּרִים

One *owed* him 500 *dinarii*

וְהַשֵּׁנִי חָשַׁב הֶסֶם חֲמֵסֵי דִנָּרִים

And the other, 50 *dinarii*

וְלֹא הָיוּ לָהֶם שֵׁם לְהַחֲזִיר וְלֹא הָיוּ לָהֶם שֵׁם

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

אֵיזֶה מֵהֶם יֶחֱבֵב אֶת אֲדֹנָיו הַרְבֵּה

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

Translation doesn't do justice.

Looooove it!” – Rob Vanhoff

“Debtors, Creditor, Owe and Love” - all from the one Aramaic root **כַּת** – Paul Younan

### 19. Triple wordplay to Semites in Thessalonica – 1Thessalonians 1:3-5

The KJV says: “Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”

“Here's a real beaut I found in the opening of 1 Thess:

Mentioning before God the Father the works of your faith and the labor of your love and the patience of your hope in our Lord Y'shua the Messiah...For our preaching to you was not in words only, but also in power and with the Holy Spirit.

1 Thessalonians 1:3,5

The word for "works" is AIBADA, and this of course can also be "labors" even though that word has a synonym in place.

But the real killer aspect is the triple usage of the root **sebar** (patience of your hope), and this of course is also the "good news" (Gospel--sebarta) that Paul is preaching (**mesebar**).

Just a Greek letter going to a Greek speaking audience? I don't THINK (another variant of SEBAR)so!” – Andrew Gabriel Roth

## 20. You did not dance nor lament – Matthew 11:17

The KJV says: “And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.”

“Not only is Matti 11:17 poetic but it makes use of a root which can mean either 'mourn' or 'dance'--(rqd).

w'Amriyn (and say) zamron (we sang) lukhon (to you) w'La (and not) **raqed**ton (did you dance) w'Alyan (and we mourned) lukhon (to you) w'La (and not) **arqed**ton (did you lament).” – Larry Kelsey

## 21. Stephen the poet! – Acts 7:24-26

The KJV says: “And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?”

“In Acts 7 a portion of the speech Stephen gives to the elders is recorded. In that portion, Stephen plays on the dual meaning of the root **הקל** ("understand, wrong")

In verse 24 the root appears in the 3rd Sing. participial tense, speaking of the Egyptian **המסקל** (*d'maskel*, "who had **wronged**") the fellow Israelite.

In verse 25 it appears in the 3rd Pl. participial tense, speaking of how Moshe had hoped **המסקלין** (*d'mes-tak-liyn*, "that would **understand**") his brethren, the Israelites, that God would deliver them by his (Moshe's) hand.

In verse 26, this root appears in the 2nd Pl. participial tense: "And the next day, he was seen by them while they quarreled and was trying to persuade them to reconcile saying, Men, you are brothers; why do you **הסקלין** (*Mask-lyin*, "**wrong**") one another?"” – Paul Younan

## 22. God rewards “non-braggers” – Matthew 6:3-4

The KJV says: “But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

“Mattai 6:3

M'shikha said ....

ant deyn ma d'aved ant zed'qatah – whenever you do your giving  
la tedah simalAKH – don't reveal to your left hand  
manah avda yaminAKH – what your right hand is doing  
Mattai 6:4

M'shikha said ...

a'yikh d'te'weh zed'qatak b'kes'YAH – so your giving should be done in secret  
oo'avokh d'khazeh b'kes'YAH – and our father who sees in secret  
hoo nepra'akh b'gel'YAH- he will reward you in the open

Hebrew Matthew?

Neither verse rhymes in Dutillet's Mathew

Shem Tov's Matthew rhymes in verse 3 but not in verse 4.” – Dean Dana

### **23. Parallelisms in the Gospels – Matthew 5:45**

The KJV says: “That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

“**Ay-kan-na d'Tehwon Benoi d'Abokhon d'b'Shmaya** (so that you may be the sons of your Father who is in Heaven)

**Hu d'Madnikh Shemsheh al Tawa w'al Beesha** (He who raises His sun upon the good and upon the evil)

**w'Makhet Mitreh al Kana w'al Awela** (and causes His rain to descend upon the just and the unjust.)

Beautiful example of Aramaic poetry (both rhyme and parallelisms)” - Paul Younan

### **24. Revealing poetry – Revelation 17:17**

The KJV says: “For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

“Check out the rhymes and rootplay in this verse!

- (1) Alaha gir yaheb b'Lebothon d'Nebdon tsebyaneh
- (2) w'Nebdon tsebyanhon khad w'Netlon malkothhon
- (3) l'Khayotha hay edama d'Neshtamliyan melohiy
- (4) d'Alaha

Well, it looks like line 4 got cut short but it emphasizes the fact that the verse begins with "Alaha" and ends with "d'Alaha"

Notice how "d'Nebdon" of line 1 rhymes and has the same root obviously as "w'Nebdon" of line 2. As you can see "w'Netlon" of line 2 rhymes quite well with "d'Neblon" and "w'Nebdon."

By the way, when it comes to "w'Netlon" under 'netel' in the Compendious, this is given-- "defective verb used to supplement 'yaheb' " 'Yaheb' is the third word in line 1.

The three words that have an '-on' ending correspond quite well with the words that have a '-hon' ending-- 'tsebyanhon' and 'malkothhon' of line 2. Then of course there's the correspondence between 'tsebyaneh' of line 1 and 'tsebyanhon' of line 2. The similar-sounding consonants of the last word in line 2 and the first word in line 3-- "malkothhon l'Khayotha" and the 'mim, lamad and yudh' in the last two words of line 3-- "d'Neshtamliyan melohiy". By the way, the root of 'melohiy' is good ol' 'miltha.'” – Larry Kelsey

## 25. Semitic rhyming – Hebrews 12:3

The KJV says: “For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

This is very interesting, as the Greek omits a phrase from this verse. Amazingly, this missing phrase rhymes with the rest of the verse.

“....and the Greek is missing some poetry and line parallelism, too. 😊

Here it is in all it's beauty, rhythm and rhyme - just as the Apostle had intended it:

⚔️ ܟܗܘܐ ܗܝܠ ܟܡܐ ܣܝܒܪ ܡܝܢ ܟܗܬܝܝܗ ܗܢܘܢ (khzaw hakil kma saybar min khatayeh hanun)

Consider, therefore, how much he suffered from those sinners,

⚔️ ܕܗܢܘܢ ܗܘܘ ܣܩܘܒܠܗ ܠܢܦܫܝܗܘܢ (d'hanun hawu saqubleh l'naphshayhun)

for they were adversaries to their own soul,

⚔️ ܕܠܐ ܬܡܢܐ ܠܗܘܢ (d'la teman l'khun)

so that you not become weary,

⚔️ ܘܠܐ ܬܝܬܪܦܐ ܢܦܫܝܟܗܘܢ (w'la tethrapa naphshkhun)

nor your soul become remiss” – Paul Younan

## 26. Crumbs from the table – Luke 16:21

The KJV says: “And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.”

“In Luqa 16:21, we have a wordplay in Aramaic which is not preserved in the Greek translations:

The words involved are:

Parthutheh - "crumbs"  
Pathureh - "(his) table"

This is again, an example of two of the main words (in the imagery of the parable) being similiar to each other.

Our Lord makes frequent use of this type of imagery and wordplay to help fascilitate the memorization by the crowds of His parables.

In Greek, the word for 'crumbs' is Psichion and for 'table' it is Trapeza.

No wordplay in Greek!” – Paul Younan

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And so we come to the end of this anthology. Next, we move onto a discussion on how Aramaic idioms are rampant in a supposedly Greek Bible. – Christopher Lancaster