

ARAMAIC BIBLE COMPANION
BROADSHEET OF DATA RE-PALIMPSEST OF SINAI
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AGNES SMITH: EV DA MEPHARRESHE- REMARKABLE PASSAGES

Mt1.18 Born “in her” changed to “from her” by others—her “in her”
Sinai “take thy wife” not “betrothed”(Cur)
Mt 2.2 Star “We being in the east have seen the star”-to the west.
Mt 9.6,10.23,11.19,12.8,32,40 13.37,41 16.13 “Son of Man” Leitzmann –agreed by
Agnes “arose out of misunderstanding of the Syriac for “man” KRLTA . Agnes asks
what the disciples used for ANTHROPOS –the more stately KRLTA BRM. Dr Estlin
Carpentar (a Unitarian) insisted that the stately term was Jesus norm-but Agnes
says “Not so”
18.27 “But if he will not hear thee say it in THE SYNAGOGUE” Syriac-changed at an
early point naturally to “church”
20.15 ‘lawful to do what I will with my own HOUSE” Agnes observed this in 1906-it
is also in Tatian according to Ephraim’s commentary
28.13 Same word used for “shut” and “hold”
Mt28.20 There are not 2/3 gathered in my name and I am not in the midst of them”.
28.36 “neither the SON” not in Matthew-only Mark Peshitta and Isho’dad agree

MARK

1.21 EUTHUS Syriac omits it in 1.21,23,28,29,30 but has it in 5.31 “The fever left her
IMMEDIATELY”
2.26 “Abiathar being high priest” –Syr omits
4.1 “embarked” “went down the bank”
8.31 “They will kill him and the 3rd day he will rise and openly speak the word”-also
Codex Bobbiensis(k) cum fiducia sermonem loqui
10.50 Bartimaeus took up or “**put on**” **his garment**-in concert with Arabic and
eastern custom before meeting superiors.
Mark 16.3 “although it was very great” The phrase is at end of v.3 although Cardinal
Ciasca(De Sancto Caro?) in his numbering of the bible puts it at 4b-i.e. “who shall roll
us away the stone for it is very great?”

LUKE

1.39 “And WENT UP WITH CARE to the hill country to a village German
BERGFLEKEN **The translator of the Syriac is much better acquainted with the
topography of southern Palestine than Bishop Rabbula**(The Peshitta) Ain Kerem
is and always has been aa village
2.5 Mary travelled as “the wife” of Joseph-not “the betrothed” No! It would have
been unacceptable.
2.36 Aramaic has **Seven “years”** not “days” with an husband-Dr Gregory traced the
word with an m upside down at end.

3 5-6 “and all flesh shall see it together” added by Cur-Old Syr & Sinai do not have ‘for the mouth of the Lord has spoken it’

3.14 **LET YOUR WAGES SUFFICE**-NOT BE CONTENT WITH-they could ask more but they were not to take form the people by extorting

4.29 Syr. **“that they might hang”** wrong-Syrian mistook KREMNISAI for KREMASAI- showing that the version is older than Tatian’s Greek[taken form older Syriac]

Lk6.35 APELPISONTES-**“Do not give up hope on anyone”** in AV is “do not hope for anything again” also “do not cut off anyone’s hope” (Peshitta & Sin)-‘could be any of the three-keep all in mind’ was the comment

8.43 “spend all on doctors” scribe added from Mk5.36 (**As Agnes says scribes brought in bits into Greek to please those for whom they wrote or supplement and give better measure. This was not wrong as scholars now consider it wrong**)

9.37 **ON THAT VERY DAY**[He healed the boy with an evil spirit] as 6 Old Latin texts read-also Raphael’s TRANSFIGURATION depicts a boy in the picture.

10.1 & 17Curetonian 72 have dwindled to 70 Curetonian text is incompletely revised-Palimpsest has 72

12.27 **“They spin not and weave not”** –Harmonizer in AV puts Luke and Matthew together but misunderstand the process of clothes making.

Lk12.46 Dr Arnold Meyer –verb here and in Mt24.51 in Syriac versions is PALLEG MEANING FIRST “CUT TO PIECES”-SECONDARY USE is “appoint to each a portion” The translator of Syriac took it too literally-it means “Allot his portion-place him with the unfaithful”

14.12 “when you make a supper, call not only your friends”

16.6 **“And he the steward sat down quickly and wrote”** not the man –some servants could not write.

16.20 **a pauper not beggar**[died]-Sin MESKIN means “unhappy” “poor”

16.25 ‘son’ omitted in Abrahams’ reply

17.10 “unprofitable”[prodigal son] omitted-full of hope for those who are fellow workers with Christ

23.39 **“Save yourself and us today”** then Jesus “Today you will be with me in paradise”-Rendel Harris traced “Today” but Agnes failed to spot the possibility-no other corroboration-but she thinks it lovely that Jesus may have picked up the thief’s “today”(Codex Climati in Matthew 27.40 has “save yourself now”

23.43 Nestle “I say today, you will be with me in P” Curetonian “I say, today you will be..”

24.17 ‘What are these words you talk of while you are sad’ 16 words for our 24 in RV-**Jesus’ language was more compact.**

JOHN

1.13 **“which (plural) are born of the flesh”** –“which (sing)is born”-

Irenaeus Contra Her 3 19 2 has sing

Augustine Confessions 7.c 9

Ambrose Ps 37 p817

Tertullian De Carne Christo 19-ALL TAKE SINGULAR TO SUPPORT VIRGIN BIRTH

1.28 BETHANY/BETHABARA-“house of boat” “house of ford” but as there was a ferry boat either is OK

1.41 PROI-“morning” “**At the dawn of the day**” not PROTOS “first” . If Peter found at 6pm or evening and it was 10th hour when Andrew and the other disciple followed to Jesus lodging they remained till sunset at least.

3.13 Son of man which is from heaven

4.27 Rabbis do not “stand” –**they wondered that “he stood”** –forgetting his tiredness and showing respect even to her

6.50 “It is the Spirit that makes the body alive but you say the body does not profit.”

7.49 “This mob”

7.53-8.11 Tisch John did not write

the syncope. According to Hort came from “The gospel to the Hebrews” or

“Expositions of the Lord’s oracles by Papias”-Erasmus did not have faith in it.

Alford thinks it belongs after Lk21.38 in the Ferrer group of Greek MSS-as to its chronological place.-**they come from the genuine words of the God-man in the Apostolic Age and are entitled to respect** but it is not in the Aramaic

8.57 Not yet 50 and **has Abraham seen you!**(As Cod Sin & uncorrects Cod Vat)

8.57 He Abram saw it and was glad

9.35 **Doest thou believe in the son of man**(not God as AV)?

9.48 “taking away **our city and nation**”(not place)

12.8 “The poor you have with you always” **omitted** SIN

14.1 “And then Jesus said” added in Sin –supplies connection 13-14

15.24 They have seen my words” added

16.30 “**And needest not to ask any man**” not “any man should ask you”

17.24-5 “**For you loved me from the foundation of the world** O my righteous

Father”

18.17 When the handmaid of the doorkeeper saw Simon”-not on her own-just a servant of the man responsible

18.18 -with Peshitto(not winter)

ORDER AFTER 18.13

This Antiochene codex(Sin) has totally different order giving Lord’s examination & Peter’s denial separately

Also v24 between 13 & 14 “**Annan sent him bound to Caiaphas the high priest**” makes John agree with the synoptics that the trial took place in Caiaphas house.

ORDER

13,24,14,15,19,20,21,22,23,16,17,18,25,26,27,28,29,30,31.After this 3 leaves are lost!!!....Dr Blass 18 12-28 =real author-rest “blundering scribes”

JOHN 20.4 **The outrunning words Agnes conjectures were inserted by John’s disciples who emphasized his achievement.** PRODRAMEN simply states the fact.

21.7 **Naked –missing from Sinai**

21 15 16 17 “*more than these’ omitted*”

21.17 Simon was grieved because 3 times Jesus spoke thus to him---**Third “lovest thou me “ omitted**

“Feed my lambs feed my sheep feed my flock “

21.25 Jesus dis many other things which if they were written one by one the world would not suffice for them” 21 words-35 RV

Here ends the Gospel of the Mepharreshe, four books. Glory to God and to His Christ and to his Holy Spirit. Let everyone who reads and hears and keeps and does it pray for the sinner who wrote it. May God in His tender mercy forgive him his sins in both worlds[Evidence of a new & different world]. Amen and Amen”

“Mepharreshe” is a “link” between those 2 specimens of Old Syriac versions –the Syro-Antiochene Palimpsest and the Curetonian-in the latter it is prefixed to Gospel of Matthew alone-here it applies to all four gospels.

Tatian’s diatessaron was entitled “Mehallatte “mixed”

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ISHO’DAD was 9th century Commentator on GOSPELS who was acquaint with older SYRIAC TEXT surprisingly

Bob Coffey

Aramaic Bible Companion