THE DOCTRINE OF ADDAI

INTERLINEAR ARAMAIC-ENGLISH TEXT

Annotated and translated from the

Comprehensive Aramaic Lexicon online text

by: Preacher Mattai

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Introduction

**The Comprehensive Aramaic Lexicon (CAL) Text**

The Aramaic text for Addai is from the Aramaic text found on the Comprehensive Aramaic Lexicon's website. The errors in any Aramaic word spelling are either caused by the copyist posting onto the internet or an original error in the source document. The errors are in the text as of 2020 but may be corrected on their website later.

The source Aramaic Text on (CAL) is from the document in the British Museum, and is listed as “MS.” in George Phillips’, D.D. Book. The CAL Code /#2#/ is a reference to an imperfect Aramaic Document that doesn’t contain even half of the entire Aramaic text of Addai. That document is impaired and in a mutilated condition. It’s labeled as “Cureton (C.),” after Dr. Cureton, by George Phillips. Many of its variant(s) or omissions(s) are corruptions. However, some are correct. It’s unknown if any of the additions are correct though. The CAL Code /#3#/ is a reference to a third Aramaic Manuscript with variant(s) or addition(s) in relation to the “Syriac Text” by Mr. Phillips – i.e. (PST).

**KEY / CAL CODE**

⸠\_\_⸡\* = text deleted in manuscript < \_\_ > = text added by editor

« \_\_ » = text added in manuscript #\_\_# or #\_\_ = source of variant

/\_\_/ = variant [ \_\_ ] = broken text

{\_\_} = text deleted by editor \* (CAL) puts this code as: {{ \_\_}}

\ = marker of beginning of multi-words variant

**ERRATA:**

An error in printing or writing. A list of corrected errors appended to a book or published in a subsequent issue of a journal.

George Phillips appended the following ERRATA (errors) in the Appendix at the end of his book. They were found later after his Syriac Text was typed and printed.

(10:18) for  read 

(36:16) for  read 

(48:14) for  read 

**Fifth or Sixth Century Collation of a Leaf in the British Museum, Numbered 14,654, f. 32:**

This Collation has word variants or word omissions of the same Syriac Text base in (PST). The leaf contains the same Protonike Story – from (Addai 12:16-15:1).

**Manuscripts #3# and #S#:**

George Phillips doesn’t list [give] the variants [additions, omissions] to his Syriac Text from those sources. However, (CAL) does.

**Pronunciation**

The Aramaic pronunciation of the Aramaic text is the Chaldean pronunciation.

**Aramaic Grammar**

Sometimesthe Estrangela Script won't show the reader when the letter Beth has a "w" or "b" sound when a verb is conjugated. This is especially true when the Beth is voweled with the "a" or "i" vowel. Suppose you have a verb like (i-thiw) "he sat." The Beth originally has a "w" sound at the end of this word. If it is conjugated in such a way where the first syllable closes and the Beth begins the next syllable; then it will have a hard "b" sound (examples:  "sitting" [Matt. 20:30], "she came near" [Matt. 26:7], "I took" [Matt. 27:9], "I gave" [Matt. 27:10]) . However, this rule doesn't apply if the verb starts with an e (ai-yin) (example: "she did" [Matt. 26:10]). Or when a letter is suppressed (example: "being given" [Matt. 16:4]. Or if there is an additional letter after the first closed syllable (examples: "they shall touch" [Matt. 14:36], "being left" [Matt. 23:38]). Finally, it also doesn't apply to words beginning with "yod or nun; because the "y" and "n" will disappear in a conjugation - making a two letter root. A few examples include: "they shall take" (Matt. 16:5),  "you will receive" (Matt. 21:22) and  "they shall sit" (Matt. 20:21). An irregular word would be: "thinking" (Matt. 16:8), etc. -

**Hebrew / Aramaic Names**

I have generally given the correct Hebrew transliteration (pronunciation) for Aramaic names of Hebrew origin (example: ,O-rish-lem as Yerushalem, Ḥan-nan as Hanan, etc.). However, if Hebrew has a name that is originally of Aramaic origin, then I often transliterated it in the original Aramaic pronunciation (example: Baḅel as ba-wel).

**Abgar Kings of Osroene** []. ↓ **RULED: ↓**

Abgar I (92-68 B.C.) Abgar II (68-53 B.C.)

Abgar III (29-26 B.C.) Abgar IV Sumaqa (26-23 B.C.)

Abgar V Ucama (4 B.C. - 50 A.D.)\* Abgar VI (71-91 A.D.)

Abgar VII, son of Ezad (109-116 A.D.) Abgar VIII, (177-212 A.D.)

↑ [son of Manu VIII] ↑

Abgar IX Severus (212-214 A.D.) Abgar X Frahad (240-242 A.D.)

↑ [son of Manu IX] ↑

\* King Abgar is a historical figure from the first century. He ruled the Kingdom of Osroene with Edessa [Urhay] as its capital from 4 BC to 7 AD and from 13 AD to 50 AD. (syriacpress.com)

- An Arab by ethnicity, known as Abgar in Greek (and Acbarus or Agbarus in Latin), Abgar V was the king of a small Syriac kingdom called Osroene, with his capital at Edessa []. Osroene was generally a pawn in power struggles between Rome, Armenia and Parthia, surviving by aligning itself with whatever faction was most powerful at the moment. Abgar II had been a Roman client before switching to the Parthians just before the **Battle of Carrhae in 53 BC**. Abgar V first came to power in 4 BC, became a Roman client, lost his throne in 7 AD and regained it five [correction: six] years later. He would hold onto power for the next 37 years, an impressive feat for a monarch caught between two sparring great powers. (gatesofnineveh.wordpress.com). Correction based on “Osroene” en.wikipedia.org.

- National Catholic Register [ncregister.com] gives Abgar V as the King of Urhay from perhaps (13 A.D. - 50 A.D.) [2nd Tenure].

- Abgar V (c. 1st century B.C. - c. A.D. 50) [“Abgar V” - en.wikipedia.org].

Correction: The (“Osroene” Wikipedia Page) has king “Manu III Saflul” reigning from (23 - 4 BC). So 4 B.C. is a more accurate start of Abgar V’s reign.

 :

The Doctrine1 of Addai the Apostle.

Or 1 Teaching.” \* Mar Addai has the same name spelling as the name Addi (); but pronounced differently. They are both a Aramaic variant name for the Hebrew name "Iddo" (Ezra 8:17). According to (Addai 5:9), he was one of the 72 [other] students of Isho. (Addai 16:8) also suggests that Addai wasn't one of the twelve Apostles. Additionally, maybe Addai [c. 50 -66] (a disciple of Toma the Apostle [c. 34 - 50]) and Aggai [c. 66 - 81 (*or* 87)] (a disciple of Addai) were the two extra "students (disciples)" added later because (Lucas 10:1, 17) says "seventy." Or maybe it was Palut (AKA: Mari [yra#m]), the next Overseer [c. 81 (87) - 120]. - Contrarily, according to the Acts of Thaddaeus, a Greek version, he is the same as Labbai Taddai (Matt. 10:3).

Addai 1:2-20 (CAL) = Addai 1:1-8 (Roger Pearse)

# 

(Manu) (the son of) (of King Aḅgar,) 2(The letter) 1

(he had sent it)   (& at what time) 3(the king,) 

(& at what time)  (in Yerushalem;) ,(to our Lord) 

(to him [Aḅgar])  (Addai the Apostle had come) 

(in the message)  (he spoke) (& what) ,(at Urhay;) 4

(he was saying)  (& of those things) (of his preaching;) 

(he had gone out) (when) (It came to pass)  (& commanded.) 

(who had received)  (to those) (this world,) (of) 

(of the priesthood.) (the hand) (from him) 

1 "Letter" can be pronounced e-gar-ta or ig-gar-ta. 2 "Abgar" (Assyrian Pronunciation). Abgar V Ucama (the Black), the son of Manu III. 3 Lit. "& that when." It’s uncertain why he was called: “the Black.” Abgar IV was called: “the Red ().” It reminds me of the “Red &/or Black Horses” in (Zec.; Rev.). 4 Also pronounced: “Orhay,” which means: “That Light (Fire) [].” Compare “Ur (Or) [rWa / ]” of the Chaldeans (Gen. 11:20).

(In the 343rd year [AD 32]) 

(of the Greeks,)[] (of the kingdom) 

(Tiberius,)1(of our lord) [] (& in the reign) 

(& in the reign of) [] (the Roman Caesar [Emperor],) 

(king Manu III,) [] (the son of) (king Abgar,) [] 

(on the 12th day,)  (October,)  [] (in the month of) 

(to Marihaḅ) 3(Black Aḅgar had sent) 2

(& honored men)  (chiefs) (& to Shemashgram,) 

(the true tabularius) 5 (& to Ḥannan,) 4(of his kingdom,) 

(being called) (which is) (to the city) (with them,) 

(but in Aramaic) 7 (Eleutheropolis,) 6

(the honored [honorable])  (to)  (Beth Gubrin,) 

(Eustorgius,)  (the son of) (Sabinus,) 8

(that Caesar,) (of our lord) (the procurator) 9

(& over)  (Syria,) (over) (was ruling)  (he who) 

(Palestine,) (& over) (Phoinike, Phoenicia,) 10

(of Mesopotamia.) 11(all of the country) u(& over) 

Or 1(Lk. 3:1). Tiberius (AD 14-37). 2 Aḅgar Ucama (i.e. sunburnt Aḅgar). \* [RP's Translation has all of the bracketed words 1:9-11]. George Phillips put those words in brackets b/c they were written by a comparatively modern hand. The original text had evidently been damaged by moisture. 3 Name means: “Give, my Lord [].” 4 Hebrew pronunciation is "Ḥanan." - Greek (1 Chron. 8:38). 5 i.e. "the collector (registrar) *of tribute*." (Syr. Dict.). 6- "free city" or "city of freedom" (20 km SW of Yerushalem). 7 Chaldean Pronunciation. - (Assyrian Pron.) - (Syriac Pron.). 8 Cassius Longinus Sabinus [?] (AD 45-49) - (Jesus, King of Edessa *by* Ralph Ellis). 9 "guardian." - "deputy" (Roger Pearse). - "agent" (Oraham) - (2 Macc. 11:1). 10 - "Palm-Country" or "palm-tree." - "Phenice, Phenicia" (KJV). - "Foenice" (Vg.). Josephus also calls the area of "Judea, Galilee, Samaria, the Decapolis, Phoenicia & Perea" as "Palestine" (The Antiquities of the Jews Ch. 6). 11 Lit. "[The Area] between the [Tigris & Euphrates] Rivers."

(letters) ,1 (to him) (& they had brought) 

(of the kingdom,) (the affairs) (concerning) 

(to him,)  (they had went) (& when) 

(joyfully) 2 (them) (he had received) 

1 Pronounced ag-ra-tha in Modern Aramaic. 2 Lit. "with joy."

Addai 2:1-25 (CAL) = Addai 1:8 (Roger Pearse)

# 

(with him) (& they were) (& with honor,) 

(twenty-five days.) 

,(for them) (& he had written) 

(them) (& had sent) (an answer *to* the letters,)

(& when)  (king Aḅgar.) (to) 

(from him,) (they had gone out) 

(& came) (they had girded [went]) 

(Yerushalayim [Yerushalem]) ,(toward [before]) 

(& they had seen) (on the way;)

(who were coming) (many men) 

(that they should see) (a distance,) (from) 

(b/c) ׄ(the Anointed One,) 

(the news [fame] of the wonders of His -) 1

 (victories [heroic deeds, exploits] had gone out)

(them,) (they saw) 2(& when) \*(into distant countries.)

(& Shemashgram)(i.e. Marihaḅ)(*even* those men,) 

 (the Tabularius,)3(& Ḥannan)

(to Yerushalem.) ,(with them) (those also had come)

Or 1 "triumphs, successes, splendors, praises, pomps." 2\* 2:7-8: i.e. "... \*& when Marihaḅ & Shemashgram & Ḥannan the Tabularius saw2 them, *even* those men." 3 Tabularius - “Revenue Official" (Latin Dict.).

(Yerushalayim,) ,ׄ(they had entered)  (& when) 

(& they rejoiced) (the Messiah,)  (they had seen) 

(who were accompanying) 1(the multitudes) (with) 

(the Jews)  (& they were also seeing) (Him.) 

(each in groups,) 2(who were standing) 

(of what)  (& they were considering) 

(to Him;) (they should do) 

(that they were seeing) (for they were disturbed) 

(who were of them) (of the citizens) 3(that a multitude) 

(Him.) (were acknowledging [professing, confessing]) 

Or 1 "following, going (coming) with, joining." 2 Lit. "assemblies (multitudes) *by* assemblies (multitudes, companies)." 3 "people, populace, inhabitants."

(10 days,) (in Yerushalaim) ,(there) (& they were) 

(& Ḥannan, the keeper of the archives, had written) 

(that he was seeing) (everything) ,u

(of what) ,(the rest) (also) (that the Anointed One had did;)

(before) (there,)  (by Him) (was done) 

 (there.) (they had gone) 

(to Urhay,) (& had come) (& they had girded [went])

(before [into the presence of]) (& had entered) 

(who had sent) (their lord) (the king,) (Aḅgar) 

(the reply) (to him) (& they had given) (them,) 

(with them.) (that they had brought)  (of the letters,) ,

(the letters had been read,) , 1(& after) 

(the king) (before) (to narrate)  (they had begun) 

(thing) , (& every) u(that they saw)  (thing) ,(every) u

(in Yerushalayim.) ,ׄ (that the Messiah had done) 

Or 1 

(& Ḥannan the Tabularius was reading)  

(thing) , (every) u(before him) 

(that he had written [was writing]) 

Addai 3:1-25 (CAL) = Addai 1:8-12 (Roger Pearse)

# 

(& when) (with him;) (& brought) 

(king Aḅgar had heard,) 

(& wondered,) (He was being amazed [speechless]) 1

(his great men [captains],) (*along with*) 

(before him.) (who were standing) 

Or 1 "struck dumb, stupefied."

(mighty works)  (“These) (& Aḅgar said to them:) 

(by [from] God;)  (but) (by men,)  (were not) 

(the dead,) (who can resurrect) (there is none) (b/c) 

(*Now* Aḅgar was willing) (only God.”) (but) 

(should be passing through)(himself) (that he) 

(& should be seeing)  (to Palestine,) (& should go) 

(thing) , (every) u(with his *own* eyes) 

(& b/c) (that the Anointed One had done;)

(through the country) (that he should pass) (he was not being able)

(lest) (b/c it was not his *own*,) (of the Romans,) 

(this cause [occasion, reason, pretext, accusation]) 1

(hateful enmity,) (should be calling forth) 2

(& had sent [it])  (a letter) ,(he had wrote) 

(by the hand of) (to the Messiah) 

(the Revenue Official.) (Ḥannan,) 

Or 1 "excuse" (Jn. 15:22). 2 "proclaimed, summoned, invited."

(on the 14th *day*) (Urhay) (of) (& he had gone out) 

(Yerushalem) ,ׄ(& he had entered) (of Adar [March],) 

(of Nisan [April],)  (on the 12th *day*\*) 

(of the week.) (on the 4th *day*) 1

1 "Wednesday." \* Two days before Passover (April 14-21).

(at the house of) (the Messiah) (& he had found) 

(of the Jews.)  (the leader) (Gamliel [Gamaliel],) 

(before Him,) (& the letter had been read) ,

(was written thus [in it]:) (which) 

(to Isho [Yeshua],) (“[From] Black Aḅgar,) 

(who appeared) (the Good Physician,) 

(My Lord:) (of Yerushalaim.) ,ׄ(in the place [country]) 

(about You)  (I heard) (Peace [greetings, health, welfare].) 

(that it was not) (Your healing,) (& about) 

(You are healing,) (& by roots) (by medicines) 

(by Your word)  (but) 

(You are opening *the eyes of* the blind,) 

(& You are making the lame to walk,) 

(& You are cleansing the lepers,) 

(& You are causing the deaf to hear.) 

(& the lunatic[s],) 4(And the [evil] spirits) 

(Your word) (by) (& the tormented ones,) 5

(the dead ones) (also) (You are healing,) 

(You are raising.) 

4 Lit. "the son of the house-tops (roofs)." 5 i.e. "those tormented [by evil spirits]."

(I heard) (great wonders)  (these) (& when) 

(in my mind) (I decided)  (that You *were* doing,) 

(who descended)  (You are God,) (that either) 

(the heaven[s]) (from) 

Addai 4:1-23 (CAL) = Addai 1:12-13 (Roger Pearse)

# 

(or) (these things,) (& You have done) 

(all of these things)  (b/c) (You are the Son of God,)

(I have written)  (this,) (B/c of) ׄ(You are doing.) 

(that You shall come)  (from You) ([&] I have sought) 

(to You,) (I am bowing down) (while) (to me) 

(that I have,) (the thing) ,(& the pain [disease],) 

(in You.)  (just as I have believed) (You shall heal,) 

(I have heard,) (Moreover, this also)  

(against You) (are complaining)  (that the Jews) 

(& also) (You,)  (& are persecuting) 

(they are seeking that they shall crucify You,) 1

(& they are contemplating [considering] to harm [maim] You.) 2

Or 1 "raise You up." 2 "injure (wound, tear, destroy)."

(I am having a small & beautiful city,) 

(in it) (to dwell) (& it is being sufficient for both [of us]) 

(Isho had received it,) (& when) (in peace.”) 

(the priests)  (the chief of)  (at the house of) (*even* the letter,) ,

(to Ḥannan,) (He said)  (of the Jews,) 

(& say) (“Go) (the tabularius [revenue official]:) 

(to Me,) (who sent you)  (to your lord,) 

 (who while) (‘Blessed art thou,) 

(in Me,)  (you have believed) (you haven't seen Me,)

(that those) (concerning Me,) (for it is written) 

(in Me,)  (*would* not believe) (Me) (who are seeing) 

(who were not seeing) (& those) 

(in Me.’) (shall believe) (those) (Me,) 

(& *concerning what* you have written [wrote]) < >{}1 

(thing) ,(that) (to you,) (that I *should* come) (to Me,)

(here for)  (which I was sent) 

 (was therefore now finished,)  2

(who sent Me,) (My Father,) (to) (& I Myself *shall be* ascending)

(to Him,) (I have ascended) (& when) 

(My disciples,) (of) (one) (to you) (I *will be* sending)

(that he shall heal the pain [disease], the thing -) ,

(& shall restore [make whole] [you];) 3(that you have,)

(with you.) (who is) (& everyone) 

(to everlasting life.) (them) (he shall convert) 4

Or 1 Phillips’ Text has [] with a hard “t” but indicates in the bottom comment that it should be read [] - with a soft “th.” (CAL’s) coding indicates that the text should be (was) deleted & the following is the correct reading. 2 therefore [after this]. 3 Pael - "& he shall heal (etc)." 4 "bring back (cause to turn, make to return)."

(blessed,) (shall be) ,(& your walled *city*) 1

(shall not rule over it again) 32(& an enemy) 

(for an age [era], forever.”) 

Or 1 "fenced *city* (fortified place)." 2-3 "take possession of, (take, occupy)."

(Ḥannan, the tabularius, had seen)  (*Now* when) 

(Yeshua was speaking to him,) (that thus) 

(of the king,) (he was [also] the painter) 1(& b/c) 

(the image of) (& painted) (he had taken) 

(with choice pigments,) 2(Yeshua) 

Or 1 "drawer (artist)." 2 "paints" (Roger Pearse).

Addai 5:1-25 (CAL) = Addai 1:13-17 (Roger Pearse)

# 

(to king Aḅgar,) (with him) (& he had brought [it]) 

(Aḅgar the king had seen it,) (& when) (his lord.) 

(he had received it)  (*even* that image,) 

(with great honor) (& had placed it) (with great joy,)

(the rooms of his palaces.) 21 (of) (in one) 

Or 1 "his palatial houses" (Roger Pearse). 2 "citadels." - "Temples" (Sira 50:7

Heb./LXX).

(& Ḥannan, the collector [registrar] -) 1

(everything) ,u( of tribute, had related to him)

(*for*) (Isho [Yeshua],) (from) (that he had heard) 

(his words were put [made] by him) 

(in a scroll [in scrolls].) 2

Or 1 "keeper of the archives" (Roger Pearse). 2 Singular (Roger Pearse). Plural (CAL; Phillips).

(the Anointed One had ascended) 1 (& after) 

 (into the heaven[s],) 

(Addai)  (Aḅgar,) (to)  (Yudah [Yehudah] Toma had sent)

(of)  (one) (who was) (he) (the Apostle,) 

(Apostles.)  (the seventy-two) 2

Or 1 "the Messiah had been taken (lifted) up." 2 "seventy" (Luqa 10:1, 17 P'shitta, TR, M). - "seventy-two" (NU, Vg.).

(to the walled *city*)  (Addai came) (& when) 

(*in* the house of)  (he had dwelt) (of Urhay,) 

(Tobiyah [Toviyah])  (the son of) (Tobiyah *Jr.*,) 

(Palestine.) 1(from)  (who was) (he) (the Jew,) 

1"Palestine, the Southwest-West part of Syria, with an area of about

11,600 square miles" (Oraham). - Hebrew t,v,l.P "Pᵉlesheth" or "Philistia, Palestina,

Palestine" (KJV). - Greek - Latin: Palaestina.

(in all of) (about him) (& it had been heard) 1

(& had entered) 2(the walled *enclosure* [fortified place],) 

(the nobles of Aḅgar, *even* his *free man*,) (of) (one) 

(*even* Addai,)  (concerning him,) (& he had said) 

(Owdu *Jr.*,) (was) (whose name) (he [*the noble*]) 

(the leaders [rulers]) ([one] of) (Owdu,) 3(the son of) 

(of the sitters *of* Aḅgar, *even* his kneelers:) 4

(& dwells)  (a messenger came) (“Behold,) 

(of *whom* Isho had sent to you,) (he) (here,) 

(of) (one) (to you) (“I *shall be* sending) 

(my disciples.”) 

Or 1 & *a report* had been heard about him ..." 2 "& it was on" (CAL). 3 Or - "Abdu" (Ezra 8:6). -  means: “service (servitude).” 4 Lit. "the sitters of the kneeling (bending *of the knees*, bowing) of Aḅgar." = "those who sat with bended knees *before* Aḅgar."

(these *words*,)  (Aḅgar had heard) (& when) 

(& the great mighty acts) 1(*even* these things,) 

(which Addai had done,) 

(& the amazing cures) 2

(he had put) (whereby he was healing,) 3

(& was convinced [believed firmly, credited]) 4(in his mind) 

(is he)  (that one [man]) (that truly) 

(whom Isho had sent to him, *saying*:) 

(into the heaven[s]) (I have ascended) (“That when) 

(my students,) (of) (one) (to you) (I shall send) 

(& he shall heal your pain [disease, injury].”) 

1 Or "exploits (deeds of renown, miracles)." - (Syriac Pronunciation). 2 "wonderful." 3 Perhaps should be Apel: - "whereby he was treating (applying medicine, repairing)." 4 "gave credence (set firmly, asserted, affirmed)." - "thought for certain" (Roger Pearse).

(& called *for*) (*Now* Aḅgar had sent) 

(to him,) (& had said) (Tobiyah,) 

(came,) (that a powerful man) (I have heard) 

(“Bring him up)  (in your house.) (& dwells) 

2(perhaps) 1(to me;) 

(a good hope shall be obtained for me)

Or 1 "now (soon)." -"quickly (soon)."When joined with :"probably

(perhaps)." 2 Lit. "found."

Addai 6:1-25 (CAL) = Addai 1:17-17 (Roger Pearse)

# 

(him.”) (from) (of recovery [healing]) 

(on the next day) (& Tobiyah had rose early) 1

(the Apostle,) (Addai) (& had taken) 

(while) (Aḅgar,)  (to) (& brought him up) 

(Addai himself was knowing) 

(of God) (that by the power) 

(to him.) (he was being sent) 

1 "went early" (Roger Pearse).

(& had entered) (Addai had ascended) (& when) 

(his noblemen were standing) 1(while) (Aḅgar,) (to) 

(toward him,) (& in entering) 2(with him,) 

(a wonderful vision) 

(had been seen by him [appeared to him],) 

(Addai.) (the face of) (from [in]) (*even* Aḅgar,) 

Or 1 "free-men, men of rank." - "commanders (princes)" (2 Sam. 15:18; 19:6). 2 "the entrance (going, way in, approach)."

(that Aḅgar had seen) (the hour) 1 (& at) 

(he had fallen down) (that vision,) 

(Addai.) (& had worshipped) 

1 Pronounced shay-tha "the hour."

(all of) (had seized) (& great astonishment) 

(before him,) (who were standing) (those) 

(that vision) (didn't see) (for those) 

(Then) (to Aḅgar.) (which appeared) 

(*even* to Addai:) (Aḅgar said to him,) 

(you are the student of) (“Truly) 

(valor,) (mighty man of) (that) (Isho [Yeshua],) 

(that one) (God,) (the Son of) 

(‘I *shall be* sending) (to me *saying*:) (who had sent)

(my pupils) (of) (one) (to you) 

(& for life.’ ”) (for healing [recovery]) 

(that from) 1(“B/c) ׄ(Addai said to him:) 

(in Him) 5(you had believed) 43(the beginning) 2

(to you,) (who sent me) 

(& when) (to you,) (I was sent) (b/c of that [therefore])

(in Him,) (you shall believe again) 6

(in Him) (that you shall believe) (everything) ,

(shall be to you [you shall have].) ,

Or 1-5 "you had formerly () believed in him ..." 6 "you shall trust him."

(have I believed) (“Thus) (Aḅgar said to him:) 

 (that those Jews)  (in Him,) 

(I had sought [desired]) (who had crucified Him,)

(an army,) (with me)  (that I should take) 1

(them;) (& I should destroy) (& [that] I should go) 

(that kingdom) (& b/c) 

(I was restrained) 2(*belongs to* the Romans,) 

(that was confirmed) 3(of peace,) (by the covenant) 

(Caesar [Emperor]) (our lord) (with) (by me) 

(my former ancestors.”) (like) (Tiberius,) ׄ4

1 Perhaps Pael "I shall take." 2 I controlled (corrected myself)." Lit. "I was ashamed (became modest)." 3 Lit. "that [to] stand with me" hence: " that to be (existed) with me" or "that I kept." 4 Spelled ( Lk. 3:1; Jn. 6:1, 23; 21:1).

(“Our Lord) (Addai said to him:) 

(has fulfilled [accomplished] that will of his Father.) 1

1"he" (CAL). Perhaps used for emphasis; hence the statement would literally be: **"... the will of His Father, He, *even* He did thoroughly** (completely) / he performed (finished)."

1(the will) (he finished) (& when) 

(his Father,) (to) (he was raised up) 2 (of his Parent [Begetter],)

1 Ya-lu-da (Oraham). 2 The Ithpeel form is usually spelled . – Correct spelling (Phillips). (CAL) says this is the Ettaphal (Ittapal) Form of the word would mean: "he was lifted up (exalted)" or "he rose (removed himself upward)." - "He was taken up" (Roger Pearse). - Smith's Syriac Dictionary doesn't give a listing for that passive causative form & I don't know of any examples of that form in the P'shitta Bible.

Addai 7:1-23 (CAL) = Addai 1:17-19 (Roger Pearse)

# 

(That One) (in glory,) (with Him) (& sat) 

(of old.”) (with Him) (was) (who) 

(“I also,) (Aḅgar said to him:) 

(& in His Father.”) (in Him) (I am believing) 

(“B/c)  (Addai said to him:) 

(I am placing) (you *have* so believed,) 

(that Man)  (in the name of) (on you,) (my hand) 

(Thus,) <#3#> (you *have* believed.”) (whom) <#3#>

(his hand) (that he had placed) (the hour) (& in) 

(from [of]) (he was healed) (on him,) 

(of the pain [injury, disease],) (the damage) 

(a long time.) 1(that he had) 

\* <> and <> are not in Phillips’ Aramaic Text nor in Roger Pearse's Translation. 1 Lit. "duration (length)."

(& Aḅgar was being astonished [speechless]) 

(by him) (it was heard) (that as) (& wondered,) 

(*what* He had done)  (Isho,) (concerning) 

(Addai himself,) (so also) (& was curing;) 

(was healing) (of any kind,) ,(who w/o medicine) 

(& also)  (Yeshua.) (in the name of) 

(Owdu,) 1(the son of) (Owdu *Jr.*,) 

(in his feet,) (he had [the] gout) 

(had brought his feet near to him,) (& he too) 

(his hand) (& he [Addai] had placed) 

(& had healed him;) (on them) 

(& he had not the gout again.) 

Or 1 "Abdu" [2x] (see Ezra 8:6).

(in all of the city) u(& also) 

(he was doing great cures [healings],) 

(& wonderful mighty works [miracles]) 

(Aḅgar said to him:) (in it.) (he was showing)

(that every person knows) u(“Now) 

(the Anointed One) (Isho) (that by the power of) 

(you are doing these miracles [wonders, wonderful works],) 

(at your deeds,) (we are being amazed) (& behold,) 

(from you,) (I am therefore seeking) 

(concerning) (to us) (that you shall narrate) 

(the wonders,) (& concerning) (His coming) /#2#/ 1

(& concerning) (it was,) (how) /#3#/ 

(& concerning) (His glorious power,) 

(which we -) 3(those wonderful works [things]) /#3#/2

(which you,) (those things) (that He had done,) (have heard)

(the rest) (with) (them) (*even* you saw) 

[the disciples, your friends] /#2#4/(of your companions.”)

1(Addai 8:7). - (Addai 8:4; Baruch v. 76). 2 The word "those" is in Phillips’ Aram. Text plus Roger Pearse's Translation. 3 Lit. "which were heard by us." 4 These words in red are not in Phillips’ Text or Roger Pearse's Translation. They are in Cureton – i.e. /#2#/.

(Addai said to him:) 

(“I *shall* not be silent *concerning* this) 

(*but* I shall preach;) 

Addai 8:1-22 (CAL) = Addai 1:19-19 (Roger Pearse)

# 

(here) (I was sent) (for it is b/c of this) ׄ

(everyone,) u(& I shall teach) (that I shall speak) 

(like you.) (that he shall believe,) (who is willing) 

(all of) (for me) (assemble) (Tomorrow,) 

(the Word) (in it) (that I shall sow) (the city,) 

(which I am announcing) (by the preaching) (of Life,) 

(the coming of)  (concerning) (before you) 

(it was,) (How) (the Anointed One,) 

(His glorious power,) /#2#/#3#/(& concerning) \*\

(His Sender, He who sent Him,) (& concerning) 

\* Phillips’ Text & Roger Pearse’s Translation have all of these words. – Cureton lacks these 3 words.

(He had sent Him,) (& how) (for what) 

(& his amazing deeds,) (his power) (& concerning) 

(the glorious mysteries) /#2#/ (& concerning) 

(those things)  (of his coming,) 

(in the world,) (which he was speaking) 

 (the certitude) 1(& concerning) 

(what *reason*) (& for) (how) (of His preaching,)

(Himself,) (He [had] abased) <#3#> 2

(His exalted divinity) (& had humbled) 

/#2#[by manhood, human nature] /3 (by the body,) 

(& had been crucified) (which He had taken,) 

(into the place of) 4(& [had] descended) <#3# > 

(& had broken through [torn])  (the dead ones,) 

(that hedge [fence, wall],) 5

(that had *never* been broken [breached] through [torn],)

(the dead) (& had given life *to*) 6

(& had descended) (by His murder [slaughter],) 7

(with) (& had ascended) (by Himself,) 

(His glorious Father,) (to) (many) 

(He was) (Who with Him) (That One) 

(exalted Divinity.) (in one) (from everlasting) 

Or 1 "accuracy (exactness, sincerity, genuineness, essential quality)." 2 "reduced (made less, thought little [lightly] of, brought to nothing)." 3 Not in Phillips’ or Roger Pearse's Translation. – Cureton /#2#/ Variant.4 "house" (Roger Pearse). 5 "hindrance, obstacle." 6 "saved, kept alive, preserved, restored to life, resurrected." 7 "by being himself slain" (Roger Pearse).

(that they *should* give) (& Aḅgar had commanded) 

(& gold.) (silver) (to Addai) /#3#/ 

(are we being able) (“How) (Addai said to him:)

(something) ,(that we *shall be* taking) 

/#2#/ 2, (*For* behold,) (ours?) 1(that is not) 

("that thing which is ours" *or* "the thing which was ours" [Roger Pearse])

(we were commanded) (just as)  (we have forsaken *it*,) 

(w/o) (that we shall be) /#3#/ ,3 (our Lord) (by) 

(scripts,)  (& w/o) (purses [pouches, money bags]) 

(we *shall be* carrying) (while also) /#3# / 4

(our shoulders,) (on) (crosses) 

(that we *should* preach) (we were commanded) 

(that creation [world]:) (in all of) u(His Message [Gospel]) 

1-2 (CAL) vowel pointing. 1 Or - "is." 2 Or - "the thing which is ()ours." - “was []” (Cureton) also.3 Phillips’ & Roger Pearse have this word in their Text or Translation.4 (Phillips’ Text) - Roger Pearse only has: “and” here in his Translation.

Addai 9:1-23 (CAL) = Addai 1:19-21 (Roger Pearse)

# 

(& suffered) (had felt) (the creation) (*for* all) u

(which was) (by His crucifixion,) 

(for the salvation) (for [in the place of] us,) 

(the children of men.) (of all of) u

(the king,) (Aḅgar) (before) (& he had narrated)

(his great men [commanders]) (& before) 

(& before) (& his free men [nobles],) 

(Aḅgar,) (the mother of) (Aghustin [Augustina],) 

(the daughter of) (Shalmath,) (& before) 

(Aḅgar,) (the wife of) (Meherdath,) 

(& His wonders,) (our Lord) (the signs of) 

(& His glorious miracles) 

(& His divine triumphs,) (which He had done,)

(His Father;) (to) (& His ascension) 

(they had received) (& how) 

(& authorities) (powers [mighty deeds]) 1

(he,) (who by *it*,) 3(*when* He had ascended,) 2(at that time)

(Aḅgar) (had healed) (power) (by that) 

(Owdu,) 5 (the son of) (& Owdu *Jr.*,) 4

(the second person [second *in command* (rank)]) 

(he made them know) 6(& how) (of his kingdom;) 

(*what* *shall be* appearing [revealed]) 

(& in the consummation) (of the times,) (at the end) 

(of all of the creatures,) u

(& the resurrection) (& the resuscitation\* [revival, recovery]) 7

(for all of) u(that shall be) ,(that is coming *in the future*,) 

(that *shall* be) (& the separation) (the children of men,) 

(& between) (& the goats,) (the sheep) (between) 

(& the deniers [renouncers].) 8(the believers) 

Or 1 "miracles." 2 "been taken up." 3 Or - "who by that *same* power he had healed .." 4-5 "Odu *Jr*" and "Odu." 6 Perhaps" "he made know [to] them" or "he announced [to] them." 7 (Roger Pearse)\*. See the verb "he resuscitated (raised *the dead*, raised *to life*, revived, awakened)." 8 "apostates (disowners, rejecters)."

(“B/c that) /#3#ׄ (to them:) (& he had said) 

(& the way) (is narrow) 1(of life) (the gate) 

(is closely pressed [crowded together],) 32(of truth) 

(few are) (this) (& b/c of) /#3#ׄ4 ׄ

(& in the power) (of truth,) (the believers) 

(is the rest [ease, refreshment, pleasure]) 76(of denial [rejection]) 5

(of the Satan [Adversary].) 

1- "it, he" (CAL). 2 "compelled, urgent, afflicted, strait." 3 - "it, she" (CAL). 4 Roger Pearse's Translation supports the second reading: "therefore few are the believers ..." 5 "apostasy, infidelity, impiety." - "unbelief" (Roger Pearse). - Also: "blasphemy, indignity offered to God in words" (Oraham). 6 "appeasing, satisfaction, will, pleasure, enjoyment, peace, leisure, repose." - "recreation, any pleasurable interest, amusement" (Roger Pearse, CAL). 7- "it, he" (CAL).

(*there* are many) <#3#> (this) (B/c of) ׄ

(liars [deceivers, treacherous men, defrauders],) 

(For if *it was* not) 1(who are causing the beholders to err.)

(a good end) (there is) (*that*) ׄ

(for faithful persons,) 

(from) (our Lord had not descended) 

(& had come) (the heaven[s],) 

(to the birth [*as* a child (an offspring)],) 

<#3#>2 (of death,) (& for the suffering) 

(He was [not] -) (us,) /#2#/5(not) 4(& also) 3

(His preachers) (that we shall be) , (sending *even* us)

Or 1 "except (unless)" (Roger Pearse, Syr. Dict.). 2 These words aren't in Phillips’ Text or Roger Pearse's Translation. 3-5  for  (Cureton).

Addai 10:1-25 (CAL) = Addai 1:21-23 (Roger Pearse)

# 

(& those things) (& evangelists.) 

(& we were hearing) (which we were seeing) 

(& was teaching,) (that He had done) (from Him,) 

(before) (we are confidently preaching) 

(that we shall not be) ,(person;) (every) 

(the truth) (those who wrong [harm, act unjustly *with*]) ) 

(these things) (& it was not) 1\*(of His Message.) 

(those things) (also) (but) (only;) 

(after) (in His name,) (which were *done*) 

(we are showing) (his ascension,) 

(& we are announcing.) 

1\* Perhaps: "& it *is* not being ()these things only ..."

(before you) (*Now* I *shall be* telling) 

(& was done) (happened) (the thing *that* [what]) ,

(who like you,) (those,) (people,) (in the presence of) 

(in the Anointed One,) (have believed [trusted]) 

(the living God.) (that He is the Son of) 

(the Emperor Claudius,) ׄ2(the wife of) (Protonice,) ׄ1

(that [whom] Tiberius had made) ׄ(that man) 

(when) (of his kingdom,)  (the second man *of rank*) 

(with) (that he *should* wage war) (he had went *away*) 

(against him,) (b/c they had rebelled) (the Spaniards,) 43

(when) (woman,) (this) (she,) 

(Shimon, one of the disciples, was)  

(& she was seeing) (in the city Rome,) 

(& amazing miracles) (& wonders,) (the signs) 

(in the name of) (that he was doing) 

(she had denied) (the Anointed One,) 

(the paganism [impiety, godlessness]) 

(in,) (which she was brought up) 65(of her ancestors) 

(of paganism) (& *rejected* the images [idols]) 

(that she was bowing down to [worshipping];) 

(our Lord,) (& in the Anointed One,) 

/#3#7(& was worshipping) (she was believing,)

(who were joined [following]) 8(those) (with) (& praising *Him*)

(& she was holding [esteeming]) (Shimon,) 

(in great honor.) (him) 

Or 1 "Protonike." Probably from the Greek words: and"First

Victory." She isn't a known wife of Claudius; so this may be a surname for Valeria

Messalina, one of his known wives. 2 (Acts 11:28; 18:2; 23:26) or

(CAL). - (f.) "Claudia" (2 Tim. 4:21). 3-4 Lit. "the citizens of Spain." 5-6 Lit. "which she was standing (remaining, being appointed) in ..." 7 MS#3 & ERRATA. 8 "accompanying, agreeing with." \* (see Philip. 2:29).

(she had desired) (& thus afterwards) 

(that she *should* be also seeing Yerushalem,) ,ׄ

(had been done)  (in which) (& those places) 

(& she had arose) (our Lord.) (the miracles of) 

(& had descended) (diligently, hastily) 1

(she) (to Yerushalayim,) ,ׄ(Rome) (from) 

(& one *female*,) (with her,) (& her two sons) 

(*even* her virgin daughter.)2 

Or 1 "promptly" (Roger Pearse). 2 Perhaps: "her trans-daughter" or "her lesbian daughter." Later, Neron divorced her and claimed she was barren.

(Yerushalayim,) ,(she was entering) (& when) 

(the city was going out before her)  

Addai 11:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

# 

[*to meet her*,] (--- ----) 

(with honor,) (& they had received her) 

(the mistress of) (*due* to the queen,) (as) 

(the Romans.) 1(i.e. the place of) (the great country,) 

1 Correct Phillips’ Text spelling. However, it is usually spelled: . - "Rome" (Addi 16:12).

(the leader) (who was made) (But Yaaqov,) 

(*of* the church) (& the officer [director]) 1

(when) (there,) (for us) (which was built) 

(what *purpose*) (for) ׄ(he had heard) 

(he had arose)  (there,) (she had gone) 

(to her.) (& was going) 

Or 1 "superintendent, procurator, commander" (Num. 31:14; 2 Ki. 11:18; Jer.

20:1; 37:13).

(where) (*before* her) (& he had entered) 

(she was dwelling,) 

(of the palace of) (in the great citadel [ temple])

(the king.) (Herodes) 1(the kingdom of) 

1 (CAL) & Phillips’ Text either have this word misspelled as: - "*of* Herodes" or the name is a var. spelling of Herodes [i.e. Erodes]. - (Matt. 2:1, 3, etc.). - Herodes [‘HrwdhV] (Koine Greek) or Erodes [HrwdhV] (Mod. Greek).

(she had received him) (she had seen him,) (& when) 

(& [she received] him also) (with great joy,) 

([she had] Shimon Cepa.) (as) 

(& he had also showed her) 

(& miracles [mighty works]) (cures [medicines, healings]) 

(to him:) (& she said) (Shimon *did*,) (as) 

(that Gaghulta [Golgotha],) (me) (“Show) 

(which the Anointed One had been crucified on [it],) 

(of His crucifixion [i.e. cross]) (& the wood) 

(by) (on it) (which he had been suspended) 

(& that sepulchre [tomb, grave]) (the Jews,) 

(in.”) (which he had been placed) 

(“These three things) (Yaaqov said to her:) 

(to see) (that your Majesty wishes) 1\*

(of the Jews.) (the hand [control]) (are under) 

1\* (See Addai 13:9). Otherwise - "that your kingdom wishes that it shall see ..."

(them,) (Those who are possessing) 1

(that we shall go) (us) (& they are not permitting) 

(Gaghulta) (before) (there) ([&] shall pray) 

(the wood) (& neither) (& the grave,) 

(us.) (to give) (are they willing) (of his crucifixion) 2

Or 1 "taking, seizing, laying (taking) hold of." 2 "cross" (Roger Pearse) here & verse 12. Perhaps he was thinking of the word "cross."

(but) (& not only this,) ׄ

(us,) (they are also severely persecuting)  1

(& shall preach) (that we shall not be announcing) 

(the Anointed One,) (in the name of) 

(the prisoners) (in the place of) 2(*even* also) (& many times,)

(us.”) (they are confining [shutting up *or* in, imprisoning]) 

1 Perhaps an error in Phillips’ Text. Maybe it should be the Pael Infinitive . 2 "in the place of the prisoners (as bound)" = "in prison."

(these things,) (she had heard) (& when) 

(in *that* hour [immediately]) 

(& they had brought) (that queen was commanding,)

(the son of) (Ḥuniya [Onias],) 1(before her) 

(& Gedalyah [Ghedalyah],) 2(the priest,) (Ḥannan) 

(the son of) (& Yudah) (Caiaphas,) (the son of) 

(& commanders) (the chiefs [leaders]) (Eḅed Shalom,) 

(& she said) (of the Jews.) 

1 (1Macc. 12:7-8-20; 2 Macc. 3:1; etc.). People with the names  (Yonathan) & (Nethanyah) are A.K.A. Ḥuniya. -  (Ben Seirach 50:1; 1-2, 4 Macc.). 2 "Gedaliah" (KJV).

Name Commentary:  looks like it is Aramaic for: "Have mercy (), O Yah ()."-  and are made up of the same noun & verb and hence mean: "Yo (Yah) has given." - Perhaps one word: - "Owd-Shalom" - "Servant of Peace [~Al'v d,b,[]" (see  - Eḅed-Melech [%,l,m d,b,[]). The Hebrew word "Shalom" [SH-L-M] and the Hebrew name "Shallum" were both transliterated into Aramaic as: “Shalom” - here & in the Bible.

Addai 12:1-24 (CAL) = Addai 1:24-24 (Roger Pearse)

# 

(Gaghulta,) (“Deliver up) 1(to them:) 

(& the wood) (& the sepulchre,) 

(& to those) (to James,) (of the crucifixion,) 

(him,) (who are agreeing with [following, adhering to, receiving]) 2

(them) (& let no man forbid) 

(according to)  (there)  (that they should serve) 3

(of their service [ministry].”) (the custom) 

Or 1 "Give up (Surrender)." 2 "consenting." 3 "minister."

(the priests,) (she thus commanded) (& when) 

(them,) (& shall see) (that she shall go) (she had arose)

("& she had also delivered) 1(*even* those places,) 

(*even* Yaaqov [James],) (to him,) (that place) 

(with him.) (who were) (& to those) 

1 Literally: "& also she *should* have delivered that place ..."

(the tomb,) (she had entered) (& afterwards) 

(the tomb) (in the midst of) (& had found) 

(of our Lord,) (one) (crosses,) (three) 

(robbers,) (of those) (& 2 *crosses*) 

(with Him,) (who were crucified [erected]) 

(& at) (His left side.) (& on) (His right side) (on) 

(into the midst of) (that she entered) (that time) 

(with her ̶) (& her children) (she) (the grave ̶) 

1(in *that* hour [immediately]) 

(w/o) (& died,) (her virgin daughter had fallen)

(illness [disease],) (& w/o) (pain [injury]) 

(of death.) (any cause) ,(& w/o) 

1 "daughter" is pronounced "bra-ta" in modern Aramaic. \* Messalina's daughter's

name was "Claudia Octavia;" known as "Octavia."

(the queen had saw) (& when) 

(suddenly,) (that her daughter died) 

(within) (& was praying) (she had kneeled) 

(in her prayer:) (& was saying) (the grave,) 

(to death) (Himself) (who gave) (“God,) 1˚

(of men,) (the children of) (all of) u(for [in the place of]) 

(in this place,) (& was crucified) 

(God,) (& as) (in this tomb,) (& was placed [set]) 2˚

([who] keeps alive [saves, preserves, resurrects, restores to life]) 3

(& made many rise with Him,) (has risen,) (everyone) u

(the crucifiers ̶) (the Jews shall hear,) (lest) 4˚

(the erring [errant, lost, perishing] heathens [shall hear],) 6˚5˚(& also) 

(*of* whom I have denied [rejected, disowned]) (those) 

(& their graven [carved] images,) 7(their images) 

(of paganism ̶) (& their *fearful* gods) 

(while) (me,) 9˚(& they shall see) 8˚

(& shall say) (me,) (they *shall be* deriding [mocking]) 

(is b/c) (this which has happened to11 her)12 11(that all of) 10

(the gods,) (she disowned) 

(& professed) (which she was worshipping,) 

(whom she wasn't knowing [didn't know],) (the Anointed One,) 

Or 1˚ “Son of God []” (Collation). 2˚ Variant Spelling; but spelled (Coll.) & (Addai 11:13). 3 RP's Translation adds the word [who]. 4˚ Not in MS. 5 Smith's Syriac Dictionary pronunciation (see pg. 149 under ). 6 That's a similar pronunciation & voweling for the word "deceiving, deceiver." - It possibly should be pronounced . 5-6 Or - "the wandering heathen," - "the ungodly ones [who have] gone astray," - "the impious ones [who have] fallen into sin" *or* "the forgetful pagans." - literally means: "the profane (unclean) ones." 5-6˚  (Coll.). 7 (from wood *or* stone). 8-9˚ “& they shall rejoice over me []” (Coll.). 10, 12“that all of [*it*] [MS].” (Phillips) is wrong b/c of the following: “this (FS) []. It should be as above – i.e. . 11 "which has befallen her is because ..."

Addai 13:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

# 

(the place of) (that she should honor) 1(& went) (---) 

(I,) 4˚(& if) 3˚(& His crucifixion;) 2˚(His grave) 

(I am not being worthy) (*oh* my Lord,) 5˚

(I have worshipped) (b/c) (that I *should* be heard,) 

(spare Thou,) (instead of Thee;) (creatures) 6˚

(Your adorable name,) 87(for the sake of) ׄ

(in this place,) (that it *may* not be blasphemed) 

(against You) (they blasphemed) (just as) 

(at Your crucifixion.”) 

Or 1 "treat with reverence." 2˚ “& His cross []” (Collation). 3-5˚ “if I []” (Coll.). 6 “Your creatures []” (Coll.). 7-8 "Your worshipped (adored) Name" *or* "Your Name *which is* bowed down *to*."

(these things) (& when) 

(& in the suffering [passion]) (she was saying in her prayer,) 

(she was repeating [them]) (of her outcry [shouting],) 1˚

(there.) (who were) 2˚(those) (all of) u(before) 

1 "supplication" (Roger Pearse). ˚ “of the outcry []” (Coll.). 2˚ This word in (Phillips’ Text) *even* looks corrupted. It should read  "were []" (Coll.).

(Her eldest son came near to her,) 

(the thing) ,(“Hear) 1(to her:) (& said) 

(your Majesty.) (before) (which I *shall be* saying) 

1 (Phillips’ Text) has this word misspelled as: - "hear" (2MS). - (2FS) [Jer. 6:19, etc.]. \* Messalina's only begotten son was: "Tiberius Claudius Caesar Britannicus;" called "Britannicus." Perhaps the other "younger" son was her adopted son "Neron (Nero)," whom Claudius adopted.

(in my mind) (I, *even* I am thus thinking) 

(death) (that this) (& in my thought,) 1

(which suddenly,) (my sister,) (of this) 

(it was not being for nothing [w/o cause];) 

(this is an amazing deed,) 32(but) 

(shall be praised) (*in* which God) 

(that His name [renown, fame]) (& it was not) (by it,) 

(as) (*should* be blasphemed,) 4˚

(this.) (who heard) (those who thought [hoped],)

Or 1 "idea, reasoning." - Perhaps plural: "& in my thoughts." 2 "a wonderful work." 3 "it (he)" [CAL]. 4˚ “*should* be blasphemed by it []” (Coll.).

(into the tomb [grave]) 3(we *have* entered) 2˚1˚(Behold,) 

(crosses,) (three) (in it) 6(& we *have* found) 5˚4˚

(& we are not knowing [don't know]) 

(*was* that cross) (of them) (which [one]) 

(that the Anointed One was hung [suspended] on.) 

Or 1-2˚ (Coll.). 3 masculine word. 4-5˚  (Coll.). 6(Phillips) - - "on her" (CAL) – in error.

(we *shall be* able) (my sister,) (this) (In the death of) 

(& we shall learn) (that we shall see) 

(the Messiaḥ,) (the cross of) (which is) 1˚

(for the Messiaḥ is not) 2

(those) (- neglecting [disregarding, turning away]) 

(Him.”) (& are seeking) (in Him,) (who are believing) 

Or 1˚  (Coll.). 2 "ignoring (caring about)" [CAL].

(while) (Protonike ̶) (the queen) (Now she,) 

(her soul was very bitter [sad, provoked to wrath]) 

(in her mind) (had saw) (at that time ̶) 

(& justly) 2˚(that wisely) 1˚

(her son was saying) (& correctly [uprightly],) 

(& she had raised) (them, *even* those things.) 

(the crosses) 4˚(of) (one) (with her hands) 3˚

(of her daughter,) (the corpse) (on) (& placed [it]) 5˚

(before her,) (who [which] was laying) 

(in her prayer:) (& she had said) 

(who was showing) (“*Oh* God,) 6˚

Or 1-2˚   (Coll.) – in error. 3˚ “with her hand []” (Coll.). 4 “those crosses []” (Coll.). 5 “& had placed (it) [ ]” (Coll.). 6˚ “*oh* Messiaḥ []” (Coll.).

Addai 14:1-25 (CAL) = Addai 1:24-24 (Roger Pearse)

# 

(as) (in this place,) (astonishing miracles) 

(& have believed,) (we have heard) 

(*oh* my Lord, this is Your cross,) (if,) 

(your humanity had been hung) (& on it) 

(show) (the insolent,) 1(by) 

(the strong & powerful might) 2˚

(which in the midst of) 3˚ (of your Divinity,) 

(was dwelling,)  (the manhood [human nature])4

(my daughter,) (this) (& let her live,) 

(& let her arise [stand],) 5˚

(& your Name shall be glorified [praised] by her.)

Or 1 "bold (headstrong, willful, presumptuous, boasters, bullies)." 2˚ “Your might []” (Coll.). 3˚ “in the midst of []” (Coll.). 4 "humanity (Roger Pearse). - Perhaps: "men, people, populace." 5˚ “& let her arise []” (Coll.).

(into the midst of) (her soul returns) 1˚(When) 

(& Your crucifiers shall be ashamed) 2(her body,) 

(& Your worshippers shall rejoice [be glad]!) 

Or 1˚ “the soul []” (Coll.). 2 “embarrassed.” Perhaps Apel: "& shall be put to shame []."

1(& she was waiting [remaining]) 

(she had thus spoken.) (after) (a long time)

1  - "a space of time, time, interval" (Smith's Syriac Dictionary).

(she had taken off [removed]) 1(& afterwards,) 

(of her daughter,) (the carcass) (from) (that cross) 

(& had said) (other *one*,) 2˚(that) (& placed) 

(“*Oh* God,) 3˚(in her prayer:) (again) 

(by whose nod [wink, blink]) 

(& He wills) 4(worlds & creatures are enduring [remaining, standing],)

(the children of men) (of all of) (in the lives [lifetimes]) 

(to Him,) (that they shall be turning [-back, returning]) 5

(the request) (& He is not neglecting [disregarding) 6

(Him,) (who are seeking) (of those) 

(*oh* my Lord, this is Thy cross,) (if,) 

(of Thy triumphs) (the power) (show) 

(Thou art being accustomed,) 8˚7˚(as) 

(my daughter,) (this) (& let her live,) 

(& let the heathens be ashamed,) (& let her arise,) 

(instead of You,) (Your creatures) 9˚(the worshippers of) 

(& the faithful & true shall profess,) 

(to Your praise) (that their mouth *may* be opened) 

(You!”) (who are denying [rejecting]) (those) (before) 

Or 1 "lifted up, carried *away*." 2 (Phillips’ Text). ˚ However (Coll.). That’s how it is usually spelled in the P'shitta Bible. 3˚ “*oh* Son of God []” (Coll.). 4 "desires." 5 "converted (turned)." 6 "neglectful of" (Roger Pearse). 7-8 “Thou art accustomed []” (Coll.) – shortened. 9˚ “the creatures []” (Coll.).

(after) (a long time) (& she had waited) 2˚1˚

(& had removed) 4˚3˚(these *words* [things],) 

(her daughter,) (from) (that second cross)  

(that third cross)  (& she had carried) 

(& when) (her daughter.) (on) (& placed it) 

(she was praying,) 5

([&]6 that she *should* be raising) 

(to the heaven[s],) (her eyes) 

(in prayer,) (her mouth) (& she *should* have opened)

(& at *that* time,) (in *that* hour [moment],) 

(of the eye,) (the lid) 8(the twinkling of) 7(like [in]) 

(*that* that cross was touching) 

(of her daughter,) (the corpse) 

(her daughter had revived [recovered, lived again, was saved],) 5

Or 1-2˚ “& the spirit had waited []” (Coll.). 3-4˚ “& had removed []” (Coll.). 5 "seeking [desiring, endeavoring]" (Phillips). - "going to lift up her eyes" (Roger Pearse). 6 I added the word [&] to make the statement flow. Previous 2 words match (Phillips). See following word structure. 7 Lit. "buffeting (striking repeatedly)." 8 "an eyelid." 7-8 = "in a moment." 5 "became alive" (Roger Pearse).

Addai 15:1-25 (CAL) = Addai 1:24-25 (Roger Pearse)

# 

(& was praising) (suddenly,) 2˚1˚(& she had arose) 

(by His cross.) (who had restored her to life) (God,) 

(when) (Protonike,) (But the queen) 

(how) (she had seen) 

(had trembled,) 3(her daughter had revived,) 

(& while) (& was greatly alarmed [afraid, frightened, terrified],) 

(she was praising [glorifying]) (she was alarmed,) 

(in Him,) (& had believed) (the Anointed One,) 

(the living God.) (that He is the Son of) 4

Or 1-2˚ Not in (Coll. MS). 3 Usually spelled with "two t's" as: . - Or: "she was moved (agitated) *in mind or body*," - "she was disturbed (troubled)" or "she was moved *by emotion*." 4"he" (CAL).

(“My Lordess [Lady], you saw)  (Her son said to her:) 

(today,) ([had] not occurred) 43(this) 2(that if) 1

(that they *would* be leaving) 5(it *would* have happened) 

(of the Anointed One,) (this cross) 

(which my sister became alive by it,) 

(& they *would* be taking hold of) 6

(a cross) (& *would* be honoring) 7

(murderous thieves.) (those) (of) 

1-4 Lit. "that if this was not ..." or "that if this [had] not became ..." 5 Perhaps: "we *would* be () leaving ..." 6-7 Perhaps "we" as in: "we *would* be () taking hold of ..." (Addai 15:9-10).

(& are rejoicing,) (we are seeing) (behold,) (Now) 

(by her,) (was glorified) (& the Anointed One) 

([*even* He] who has done this thing.”) 

(the cross of) (& she had taken) 

(& had given it) (the Messiah,) 

21(so that) (to Yaaqov,) 

(with great honor.) (it *would* have been kept)

1-2 (Phillips). - "it *might* be kept" (Roger Pearse).

2,1(she also had commanded) 

(that a great & splendid building [structure] *should* be built)

(Gaghulta,) (over) 

(the tomb) (& over) (which he had been crucified on,)

(so that) (which he had been placed in,) 

(these places *might* be honored;) 

(a place of) (there) (& [that] there *would* be being) ,

(& a gathering) (*for* prayer,) (meeting) 3

(*for* the service.) 

Or 1 “erected.” 2 "excellent (better, surpassing, abounding, marvelous)." 3 Lit. "a place of the appointed time." - "assembly" (Roger Pearse).

(she had seen) (when) (But the queen,) 

(of the city,) (all of populace) 

(for this sight) (which she had assembled) 

(she had commanded) (of this work,) 

(of honor) (the covering) (that, w/o) 

(*worn by* queens,) 

(with her) (her daughter should be going) 

(of the king,) (to the citadel [palace]) (unveiled) 1

(in which she was dwelling [living] in,) 

(every person should be seeing her) u(so that) 

(God.) (& *would* praise) 

1 Lit. "revealingly (manifestly, openly)."

(& of the heathen,) (of the Jews) (But the people) 

(who were rejoicing) (those) 

(this *occurrence*,) (at the beginning of) 

(& were glad [bright, cheerful],) 1

(had become sad [mourned]) 32

1 Perhaps Ithpaal (): "& exulted (burst forth into song, broke forth into

singing)." 2-3 (Phillips’ Text) - “became very sad” (Roger Pearse).

Addai 16:1-25 (CAL) = Addai 1:25-25 (Roger Pearse)

# 

1(this.) (at the end of) 

(For they *would have* been very pleased [contented])

(this [had] not occurred,) (if) 

(that b/c of) ׄ(*for* they were seeing) 

(were believing) (many) (this) 

(*even* in the Anointed One;) (in Him,) 

(b/c they were seeing) (*now* more & more [especially]) 

(the many signs [miracles],) 

(after) (in His name) (which were occurring) 32

(than) (*were* more) (His ascension,) 

(His ascension.) (before) (which were *done*) (those) 

1 Lit. "for they *were* very pleased (satisfied, agreeable, contented, gratified, at ease

[rest])" *or* "for they were resting greatly" = "for they had taken great pleasure in

(delighted at)." - "well pleased" (Roger Pearse). 2-3 "which were done." (Roger Pearse).

(& also) 

(the fame [report] of this deed was going to distant countries)

(& also) (which was done,) 

(my companions,) (to the Apostles,) 

(& there) 1(the Mashiakh.) (who were proclaiming) 

(of Yerushalayim,) ,ׄ(in the churches) (rest, [quiet]) 3(was) 2

(round about it;) (& the cities) 

(this thing [deed],) (who didn't see) (& those) 

(this thing,) (who saw) (those) (with) 

(God.) (were praising) 

1-2 Expression also means: "& it was" (*see* 1 Chron. 28:2; 3 Macc. 1:4) or “& *it* had been.” However, it literally says: “& it was - was.” 1-3 Perhaps: “& rest was being … [… ]”

(from) (the queen was ascending) (& when) 

(every) u(to the city Rome,) (Yerushalem) ,ׄ

(which she was entering,) (city) 

(of her daughter,) (the sight) 

(that they *should* see.) (they were pressing) 

(Rome,) (she had entered) (& when) 

(before) (she had narrated [related]) 

(those things) (Caesar Claudius) ׄ1

(& when) (which had happened;) 2

(he was commanding) (the Emperor had heard,) 

(that all of the Jews *should* have gone out) 

(of Italy.) (the country) (from) 

1 (Acts 11:28; etc.). 2 See (Addai 16:8-9) + comment. Perhaps a typo in (Phillips) for: "which were being done (occurring)" (*see* Addai 16:5).

(this deed) (that country) (in all of) u(While) 1

(& also) (many,) (by) (was being spoken *of*) 

2(Cepa) (Shimon) (before) 

(which was *done*.) (this thing ) (it had been recounted,)

1 (Phillips). - Not in Roger Pearse's Translation. 2  (Phillips). - Otherwise: "that () had been narrated."

(Therefore everything) ,u

u(which the Apostles, our companions, *are*\* doing,)

(we *are*\* preaching before every person,) 

(those) (that they *should* also hear,) 

(which by our hands,) (those things,) (who didn't know)

(openly [publicly],) (the Anointed One did) 

(every person.) u(by) (that our Lord should be glorified) 

Or \* “*were*” [2x].

(before you) (which I [have] repeated) 1(& these things) 

(& should understand) 2([are told], that you should know) 

(the faith [religion, firmness] of) (great is) (how) 

1 "done again (recited, narrated)." 2 "[take-] notice, regard, consider."

Addai 17:1-25 (CAL) = Addai 1:25-26 (Roger Pearse)

# 

(*among* those) (the Anointed One) 

(who are truly joining themselves to Him.) 1

Or 1 "being united (cleaving) to him" *or* "following (adhering to, agreeing with)

him."

(of the Church) (the leader) (But Jacoḅ) 

(who with his *own* eyes) (that one) (of Yerushalem,) ,

(that deed,) (had seen) 

(to the Apostles,) (& sent it) (he had wrote it *down*,)

(into the cities) (my companions,) 

(Apostles) (those) (& also) (of their countries.) 

(& were making known) (were writing down,) 

(thing) ,(every) (to Yaaqov [James]) 

(by their hands,) (that the Anointed One did) 1

(before) (& [those things] were being read) 

(of the Church.) (of the people) (the multitude) (all of) u

Or 1 “was doing ().”

(Aḅgar the king was hearing) (& when) 

(his mother,) (& Augustina) (he) (these things,) 

(Meherdath,) (the daughter of) (& Shalmath,) 

(& Owdashmish,) 2(& Paqur) 1

(& Azzai) 4(& Owdu,) 3(& Shemashgram)

(the rest) (with) (& Bar-Calba,) 

(of their companions,) 

(exceedingly,) (were rejoicing) 

(& all of them were glorifying God,) u

(& were professing the Anointed One.) 

Or 1 Perhaps from a hypothetical Hebrew Pass. Participle: rWq'P “mad (rabid, insane, furious, infuriated).” Compare: . 2 "Aḅdshemesh []" (Roger Pearse) or “Eḅed Shemesh [v,m,v d,b,[].” 3 "Aḅdu" (Ezra 8:6). 4 It may have the same pronunciation as (Azzi - Hebrew: Uzzi) - "Azzai" (Roger Pearse).

(*even* to Addai:) (Aḅgar the king said to him,) 

(which we have heard) (that everything) ,u(“I am wishing) 

(*also*) 1(& the rest) (today,) (from you) 

(all of) (before) (of the other things,) 

(you should speak them) (the city,) 

(*that* every person should hear) u(openly,) 

(of the Message [Gospel]) (the preaching) 

(which you are teaching) (of the Messiah,) 

(& shall be confirmed) 2(that he shall rest) 2(to us,) 

(us,) (which you are teaching) (in the doctrine) 

(that rightly) 3(& many should understand) 

(in the Letter) ,(in the Anointed One,) (I believed) 

(& they shall know) (to Him,) (which I was sending) 

(God,) (*even* the Son of) (that He is God,) 4

(& you are His true & faithful student,) 

(& you are showing his glorious power -) 

(who are willing) (those) (before) (by works)

(in Him.) (that they should believe) 

1 Literally: "again." 2 "take rest, be at rest, be relieved, refresh himself, be quiet (satisfied, contented, pleased)." 2 "established, strengthened, appointed." 3 "justly." 4 (see Jn. 1:1, 18). - It can also be translated as: "that he is a god,” for non-Trinitarians.

(that day,) (& after) 

(Aḅgar was commanding) 

(Owdu,) (the son of) (Owdu *Jr.*,) 

(of) (who had been healed) (that *man*) 

(*in* his feet,) (a bitter [severe] pain) 21

1-2 "a sore disease" (Roger Pearse).

Addai 18:1-25 (CAL) = Addai 1:26-29 (Roger Pearse)

# 

(a herald) (that he *should* be sending) 

(the city,) (in all of) (& should be proclaiming)

(& all of populace *should* have been assembled,) 1

(& women [effeminate men],) (men) 

(which *was* being called) (at that place) 

(the wide space) (Beth-Twara,) 32

(the son of) (Avida,) 4(of the house of) 

(Owd-Nakhad,) 5

(the doctrine of) (that they should *be* hearing)

(& how) (the Apostle,) (Addai) 

(whom) (& in the name of) (he was teaching,)

(& by what) (he was curing,) 

(he was doing these signs,) 6(power) 

(he was doing.) (& these wonders) 

Or 1 "population." 2-3 Place of Destruction (Breaking, Crushing, Ruin, Discomfiture, Fracture). - Perhaps the word "a fragment (broken piece, shard)." - "Beth-Thabara" (Roger Pearse). 4 Perhaps a variant of:  “done (committed, made, served).” Or the Pass. Part.  “uprooted (torn up, pruned off).” 5 "Aḅd-nachad" (Roger Pearse). 6 "miracles."

(the king,) (Aḅgar) (he had healed) (when) (B/c) ׄ

(who were standing) (it *was* only the nobles) 

(when) (& had seen him,) (before him,) 

(by the word [message]) (he had healed him) 

(whom many physicians) 1(of that Messiah,) 

(that they should heal him,) (were not able) 

(*but* a strange man [stranger]) 

(of the Anointed One.) (by the faith) (had healed him) 

1 It's the same spelling for: "medicines (cures, remedies, healing arts)."

(all of the city had been assembled,) (& when) 

(as) (& women [gay men],) (men) 

(the king was commanding,) 

(there,) ([people] were standing) 

(& Khapsai) 2(& Labbu) 1(*even* Avida) 

(& Labubna) (& Bar-Calba) 

(with) (& Shemashgram,) (& Khisron) 3

(who like them,) (their companions,) 

(of the king,) (& nobles) (*were* rulers) 

(& commanders,) 

(& the people,) (& all of the workers [soldiers])

(the manual craftsmen [carpenters, smiths]) 

(who were) (& the pagans) (& the Jews) 

(in this walled city [fortified place],) 

(of the countries) (& the foreigners) 

(& from) (Ṣoḅa) 4(who *were* from) 

(of the inhabitants of) (& the rest) (Ḥaran,) 5

(all of this place) u

u(of Beth-Nayrin [Mesopotamia],)

(that they should *be* hearing) (all of them were standing)

(Addai;) (the teaching [doctrine] of) 

(about him,) (*even* they who had heard) 

(of Isho [Yeshua],) (that he *was* a disciple) 

(who had been crucified [erected]) (that man) 

Or 1 “Libbo [ABil]” - Means: “his heart (mind).” 2 "Chaphsai" (Roger Pearse). Perhaps a variant of: “yicp,x []” - i.e. “Khephṣi (Khapṣi)” or “My Desire (Delight, Pleasure).” 3 Probably the same vowels as the name "Khiṣron" or "Ḥeẓron" (!Arc,x). - "Chesrun" (Roger Pearse). 4 a region of Syria. - "Ẓoḅa" and "Ẓoḅah" (KJV). 5 a city in northern Mesopotamia. - Ḥarran (Roger Pearse).

Addai 19:1-25 (CAL) = Addai 1:29-31 (Roger Pearse)

# 

(cures) (& he was effecting) (in Yerushalem,) ,ׄ

(& Addai had begun) (in His name.) 

(thus:) (to them) (that he should be speaking) 

(& understand ye) 1(all of you,) u(“Hear ye,) 

(before you;) (that I shall be speaking) (the thing) ,

(of medicines) (that I was not a physician) 

(of the art [skill, craft]) (& roots,) 

(I am) (but) (men,) (of the sons of) 

(the Anointed One,) (of Isho) (the disciple [pupil]) 

(of troubled souls,) 2(the Physician) 

(of future life,) 43(& the Savior) 

(from) (who had descended) (of God,) (the Son) 

(a body) (& he had put on) 5(the heaven[s],) 

(& he was giving [had given]) (a man;) (& he became) 

(for [in the place of]) (& was crucified) (Himself) 

(men.) (the children of) (all of) u

Or 1 "notice (consider)." 2 "vexed, agitated, smitten, harassed, ill-treated, weary, exhausted." 3-4 Lit. "of prepared life" *or* "of life *that is* prepared [to come]." 5 "he was clothed with a body."

(on) (he had been suspended) (& when) 

(He had darkened the sun) 1(the wood,) 

(in the atmosphere [visible arch of the sky];) 

(into the midst of) (He had entered) (& when) 

(He had been raised [revived, awakened]) (the tomb,) 

(many.) (with) (the tomb) (of) (& had went out) 

Or 1 “eclipsed.” - Perhaps: "the sun had darkened (turned *the day* to night)." -  "& the sun became dark (was darkened, eclipsed, obscured, dimmed)" (Lk. 23:45).

(the tomb) (who were guarding) (& those) 

(He had gone out) (where) (had not seen) 

(of the heaven,) 1(*but* the watchers) (the tomb;) (from) 

(the preachers) (were) (these [they]) 

(who if) (That One,) (of his resurrection,) (& announcers)

(b/c) ׄ(wouldn't have died,) 3(He didn't will [it],) 

(the departure *of the soul*.) (death,) 6(He is the Lord of) 54

1 Lit. "of the height" *or* perhaps plural: "of the heights (heavens)." 3 "He had not died." 4-6 Perhaps: "He is the Lord over death ..."

(to Him,) (that it was pleasing) (& if it *was* not) 

(He had also not put on a body again,) 

(the Former [Fashioner]) 1(He is) (b/c) 

(of that body.) 

Or 1 "Framer (Maker, Molder, Potter)."

(which had inclined [lowered] Him) (the will) (For) 

(the virgin,) (which *was* from) (to the birth [child]) 

(had brought Him low [down, into subjection]) 21(also) (it) 

(& He had humbled) 3(of death,) (to the suffering) 

(that) (of His exalted Divinity,) (the majesty) 

(His Father) (with) (which was) 

(from aforetime [everlasting, eternity] = formerly,) 

(& that [exalted Divinity] -) 54 

(which the previous prophets had spoken *about* of old *time*)

(& they had represented) 6(in their mysteries;) 

(& of his suffering,) (of his birth) (images) 7

Or 1-2 "had abased [humbled] Him." - "made Him condescend" (Roger Pearse).3 "laid (low, lowered, cast down, abased)." - "made low" (Heb. 2:7). 4-5 Perhaps: “That [Man] whom ()” - (RP similar). 6 "showed forth (signified, typified, portrayed, depicted)." 7 " likenesses (types, figures, examples, similes)."

Addai 20:1-25 (CAL) = Addai 1:31-35 (Roger Pearse)

# 

(to) (& of his ascension) (& of his resurrection) 1

(his throne) 3(& *sitting* on) 2(His Father,) 

(the right side.) (that is on) 

Or 1 "raising to life (recovery, revival, resuscitation)." 2-3 Perhaps: "& concerning

his sitting (seat) [on the right side]."

(by) (He is being worshipped) (& behold,) 

(& lower [earthly] beings,) (upper [celestial] beings,) 

(always.) 54(who is bowed down to) 32(That One) 1

Or 1-5 "That One who is worshipped from everlasting (the beginning, former times)." 3(Phillips) and "he" (CAL).

(For although) 

(however) (His appearance was of *the likeness* of men,)

(& His knowledge) (His power) 

(as) (*are* of God;) 1 (& His authority) 

(“Behold therefore [now],) (to us:) (He said) 

(& God) (the Son of Man was praised [glorified],) 

(with miracles) (Him[self],) 2(is glorifying) (who by Him) 

(& with His honor,) 3(& with wonders,) 

(the right side.) (who is *even sitting* on) 

1  (Phillips) & "it (he)" (CAL). - "*were*" (Roger Pearse). 2 "Himself" (Roger Pearse). 3 (Phillips). - Roger Pearse apparently saw: "& by [the] honor () of being () at the right hand ()."

(is the pure purple garment) 21\*(But His body)

(which by it) (of His glorious divinity,) 

(that we should look) (we are able) 

(at His hidden Lordship.) 3 1can mean "purple" or "purple garment" (Jer. 10:9; 2 Macc. 4:38). However, \* Roger Pearse just has the word "vestment" here. Which makes one wonder if he saw a different word. 2 "it" (CAL). 3 "invisible" (Roger Pearse).

(Isho) (Therefore this) 

(we are preaching) (the Anointed One,) 

(His Father) (& with Him) (& we are announcing,) 

(of His Divinity) (& the Spirit) (we are praising,) 

(we are exalting [extolling, lifting up, magnifying]) 

(b/c) ׄ(& we are worshipping,) 

(by Him,) (we were commanded thus) 

(& we should absolve [pardon]) 1(that we should baptize) 

(in the Name of) (who are believing) (for those) 

(of Holiness.) 3(& the Spirit) 2(& the Son) (the Father) 

Or 1 "make atonement, be gracious, spare." 2-3 = "& the Holy Spirit."

(before *times*)  (who from) (the prophets) (Also) 

(that YHWH [the LORD]) (were speaking thus:) 

(& if) (& His Spirit [sent us].) (us) (sent) (our God) 

(written) (that is not) (anything) ,(I *shall be* speaking) 

(the Jews will not receive [it],) (in the prophets,) 

(& are listening) (among you) (who are standing) 

(I *shall be* mentioning again) (& if) (to me,) 

(those) (over) (the Messiah) (the name of) 

(& diseases,) (pains [injuries]) (who have) 

(by this) (& they are not being healed) 

1(praiseworthy name,) 

(those who worship the work of their hands shall not believe.) 1 Lit. "the worshippers of."

(these things are written,) (therefore) (If) 

(in the Scriptures) 1(which we are saying,) 

(& we are being able) (& among the Prophets,) 2

(of the healing [recovery] of) (the miracles) (& are showing) 

(on us) (will look) (a man) (not) (the sick ones,) 

(a discernment [discerning, distinction, decision]) (w/o) 

1 See Appendix 4 (Commentary). 2 (Phillips) - "of the Prophets" (Roger Pearse).

Addai 21:1-20 (CAL) = Addai 1:35-37 (Roger Pearse)

# 

(which we are preaching,) (of the faith) 

(for [in the place of] (was crucified) (that God) 1

(men.) (the children of) (all of) 

Or 1 " a god (godlike one, angel)" (1 Sam. 28:13; Psalm 8:5).

(who are not willing) (those)  (there are) (& if) 1

(by these words,) (that they shall be persuaded) 

(& let them reveal) (to us,) (let them draw near) 

(their mind [opinion],) 2(what is) (to us) 

(the weakness [disease]) (that according to) 

(of their mind [intelligence],) /#2/ 3

(healing [therapeutic] medicine) (we shall bring *near*) 4

(of their blow [wound].) (for the healing [recovery]) 

1 (Phillips). - RP Translation lacks the word "and." 2 "conscience (thinking, reasoning, purpose, doctrine, sense)." 3 "sense (reflection, belief, meaning, counsel, etc.)." 4 "apply" (Roger Pearse).

(you *all* were not near [present]) (For although) /#2#/ 1

(the Anointed One,) (of the suffering of) (at the time) 

(that had become dark,) 2(b/c of the sun) (but) 

(learn ye)/#2#/ (& ye saw [it],) 

(& understand ye [notice ye, consider ye]) 

(the great horror [terror]) 3(concerning) 

(time) (at that) \* (that was) /#3#/ 54

(that *Man*) (of the crucifixion of) 

(which His Gospel has flown) <#2# >76

(the earth,) (*over* all of) 

(that His students, -) 8(by the signs [miracles])

(the earth.) (in all of) (our companions, are doing)

1 (Roger Pearse). 2 "had been darkened (eclipsed, obscured, dimmed)." 3 "terrible event (grief, confusion of mind)." 4 "there was" (Roger Pearse). 4-5 Perhaps: "that was being () \*at that time ..." 6 "spread." 6-7 "has flown (spread)" (Roger Pearse). 8 "my companions" (Roger Pearse).

(who were Hebrews,) (& those) 

 /#2#/ 

(& they were only knowing that Hebrew language which -)

(this day,) (behold,) (they were born into,)

(the languages,) (in all of) u(they are speaking) 

(& shall believe,) (that those far away shall hear,) 

(that That Man) (those who are near [shall hear & believe],) (like) 

(the languages) (is He who2 was mixing up3) /#2#3 2/1

(of the bold ones [headstrong, rash, insolent, willful, bullies) 4

(which is before us;) (in this district,) 5

(through our hands) /#2#/8(teaching) 7(He is)\* /#3#u/6

(the faith [religion]) 9(today) 

(& of firmness,) 11(of truth [justice, fairness]) 10

(& by wretched men,) (by *men* of low estate) 12

(of Palestine.) (the Galil\* [Galilah]) 13(who *were* from) 

Or 1 Variant reading: "that That Man [who was mixing *up*] the languages ..." 2 "that He is [the same], who confounded the tongues ..." (Roger Pearse). 3 "confusing

(confounding)." 4 "presumptuous ones (boasters)." 5 "region (quarter)." - Lit. "corner" (Neḥ. 3:24). 6-8 "He it is who today teaches through us" (Roger Pearse). 9-10 i.e. “the true (just, fair, right) faith.” 10 “rightness (rectitude).” 11 “firmness” hence: "assurance (affirmation, confirmation, truth)." 12 "inferior (unworthy, humble, poor, thin, lacking)." 13\* (Common Hebrew Pronunciation) - Lit. "the circle (circuit)" or "region (border, coast)."

(whom [me] ye are seeing,) (For I also,) 

(where) (from) (am from Paneas,) /#3# /1

(& I was chosen,) (the Jordan River goes out.) 

(that I shall be) ,(my companions,) (with) 

Or 1 Called  (Paneias) [located in the Golan Heights, Syria] because it was the center for the worship of the Greek god Pan. AKA: Caesarea Philippi. Today, the area is called Banias, which is the Arabic pronunciation for: Paneas. The foreign “P” sound is usually transliterated as: “Ph (F)” or “B” into Arabic.

Addai 22:1-23 (CAL) = Addai 1:37-40 (Roger Pearse)

# 

(which by it,) (of this Gospel,) (a preacher) 

(behold,) 1

(the regions that are in every place are resounding,)

(with the glorious name of) 

(the worshipped Anointed One.) 

1[]"he" (Phillips; CAL). Perhaps this is a typo for the word (f.) "is (are)." That would make it part of the statement: "the regions are resounding."

(*among* you) (person) (Therefore, let no) 

(against) 2(his mind [conscience]) 1(harden) 

(& make his counsel far) 3\*(the rightness) 

(the truth.) (from) 

1 "heart" (Roger Pearse) - here and at Addai 23:1. 2 Perhaps: "away from." 3\* "& his counsel shall abandon (forsake) the truth ..."

(after) (Don't be led away *as* captives) 1

(thoughts of destructive error,) 43 2

(the hopelessness [desperation]) 5(which are full of) 

(& don't rejoice) 76(of a bitter death.) 

(of the paganism) (in the evil customs) 

98(of your ancestors,) 

(the life) (from) (& you shall keep yourselves distant)

(& of truth,) (of fairness [rightness]) 

(which are in the Anointed One.) 

Or 1 "captured, enslaved, subjected." 2 "ideas, opinions, reckonings,

intentions." 3 "deception" [FS]. 4 Perhaps this adjective should be masculine as: if it is descriptive of the masculine word "thoughts []." 5 Lit. "the cutting *off* of hope." or "despair." 6-7 "& don't make yourselves glad [be gladdened]" (Phillips). - "be taken" (Roger Pearse). RP may have saw or was thinking of the word . 8-9 "& you yourselves shall be far (abide far)" *or* "& you yourselves shall avoid (abstain, renounce)."

(in Him,) (who are believing) (those) (B/c) 

(are being faithful [trustworthy]) 1 (these) 

(to us) (who descended) (*even* that *Man*) (before Him,) 

(that He shall cause to cease [abolish]) 3(in His mercy,) 2

(of paganism,) (the sacrifices) (the earth) (from) 

(of idolatry,) (& the libations) 

(that creatures should no longer be worshipped;) 

(*along* with) (& His Father,) (Him) (but) 

(we shall bow down to.) (of His Holiness,) (the Spirit) 

Or 1 "true, found true, verified, confirmed, established, entrusted." 2 "clemency, favor, grace." 3 "bring to naught, bring to an end."

(my Lord commanded me,) (as) (For I,) 

(& I am announcing.)  (I am preaching) (behold,) 

(& behold, I am casting His silver on the table) 

(of his message) (& the seed) (before you,) 

(of every person.) u(in the ears) (I am sowing) 

(that they shall receive,) (who are willing) (& those) 

(the good reward) (theirs is) 

(& those) (of confession;) 1

(who are not being persuaded [obeying, consenting],) 

(I am shaking off) (of my feet) (the sand) 

(my Lord said to me.) /#2#/ 432(just as) (against them,) 

Or 1 "thanksgiving (praise, profession, acknowledgement)." 2-4 "my Lord commanded me" (Roger Pearse).4 Cureton omits: .

(from) (my beloved ones,) (Therefore repent ye,) 

(hateful deeds,) (& from) (evil ways) 

1(to Him) (& turn ye) 

(He turned Himself) (as) (with a good & beautiful will,)

(with His mercy) /#2# /2(to you) 

(& with His rich compassions.) /#2#/ 3

1 "honest" (Roger Pearse). 2-3 (Phillips; Roger Pearse). 2-3  (Cureton).

(like) (& don't be) ,

Addai 23:1-23 (CAL) = Addai 1:40-43 (Roger Pearse)

# 

(which passed away,) (the former generations,) 

(their reasoning) 1(they had hardened) (b/c) 

(God,) (the reverence of) (*away* from) 2

(punishment) 3(they had received) 

(that those) (openly;) /#3# /

(& those) (*should* have been chastised,) 4

(after them) (who *shall be* coming) 

(& shall be afraid.) (shall tremble) 

Or 1 "mind (thinking, opinion, doctrine, etc.)." 2 "against" (Roger Pearse). 3 Lit. "the placing on the head." 4 "disciplined (corrected, instructed)."

(into the world) (our Lord was coming) (For all of it) u

(& *should* show us) (that He *should* teach us) 

/#2#/(that at that end) 

(a resurrection) (is being) 1(of the created things [creatures])

(of people.) (the descendants) (for all of) u

Or \* (Phillips’ Text) has the word “us” [2x] but Roger Pearse's Translation doesn't include that word both times. 1 "shall be."

(their ways *shall be* represented) 21(time) (& at that) 

(with themselves [their persons],) 3

(volumes [rolls, scrolls]) 4(& their bodies *shall be*,) 

(of justice,) (for the written things [books]) 

(one who didn't know) 6(*be* there) (& there *shall* not) 5

(every person) u(b/c) (the writing,) 7

(was reading the letters [texts] of his own book) 8

(& the account) (day,) (on that) 

(he took) 9(of his deeds [actions]) 

(of his hands.) (with the fingers) 

Or 1 "pictured (formed, figured, depicted painted, described, shown forth)." - This

Ithpeal form is also spelled with two "t's" (i.e. ) 2 "manners, conducts,

customs, etc." 3 "on their own persons" (Roger Pearse). 4 "sheets, skins, parchments." Hence: "skins for writings." 5 Lit. - "& there was not () there." - can mean "was not," as in the statement: "Yoseph was not () in the pit" (Gen. 37:29). 6 "one who wasn't knowing ()." 7 "scroll (book, record, letter, document)." 8 This unusual word order is also in the next verse. Usually the words are reversed as: "he was reading ..." 9 Perhaps:"he *shall be* taking []." - "he taketh" (Roger Pearse).

(the unlearned) 1(also) (Thus) 

(the new book [ writing]) (were knowing)

(& there was none) (of the new language,) 

(“Read ye) (to his fellow,) (who *shall be* saying) 

(doctrine) (that one) (b/c) (this for me,”) 

(*shall be* reigning) (teaching) (& the one) 

(humans.) (the offspring of) (all of) u(over) 

Or 1 "untaught ones, ignorant, simple, inexperienced, stupid, idiots." From:

(pl. ).

(Let this thought , therefore, be represented) 1

(from) (& let it not pass) (your eyes,) (before) 

(that if) (b/c) ׄ(your mind,) 

(it passes away from your mind,) 

(it doesn't pass away by justice.) 2

Or 1 "reflection, thoughtful attention." - Literally: "(a) lance, (b) care, concern,

anxiety." 2 (*see* Addai 24:13). Usually: .

(God,) (from) (mercies) (& seek ye) 

(you) (that He shall forgive [pardon]) 

(of your paganism,) (the hateful infidelity) 1

(That *God*) (b/c you have forsaken) 

(the surface of) (on) (who created you) 

(& [who] makes His rain to descend) (the earth,) 

(over you,) (& causes His sun to rise) 2

(instead of Him,) (& ye have worshipped,) 

(His works.) 

Or 1 "denial (rejection, renunciation, impiety, apostasy)." 2 "& lets His sun shine."

(& the graven things,) 1(For the idols) 

(*even* the images [- *on coins*,pictures, forms, statues]) 

(& everything) ,u(of paganism,) 

(of that creation) 

(on) (which ye are trusting [putting confidence])

Or 1 "carved wood (stone).

Addai 24:1-25 (CAL) = Addai 1:43-48 (Roger Pearse)

# 

(there was) (if) (& are bowing down to,) 

(& understanding,) (sense [perception]) 1(in them) 

(*even* ye are worshipping) (you,) (on account of *which*) 2

(them,) (& are honoring) (them) 

(that they *should* receive) (it *would* be right for them,) 3

(which ye have carved [engraved],) (your favor,) 

(them,) (& *have* *even* established) 4

(& ye *have* fixed [set] firmly) 5

(with nails) (them) ([&] *have* fastened) 6

(that they shall not be shaken [moved].) 

Or 1 "cognizance, movement." - "feeling" (RP). 2 () "b/c of (in the place of, on behalf of)." - "for the sake of which" (RP). 3 Lit. "it was being right for them." 4 "constructed, fixed, prepared" *or* "made to be sturdy (stable, erect)." 5 "strengthened" (Syr. Dict.) *or* "established firmly" (CAL). 6 "made firm"

(the created things were aware of) 21(For if) 

(which are [given] to them,) (your honors) 

(they *would be* complaining [appealing] against you,) 3

(at you,) (shouting) (while) 

(that ye should not worship) 

(your fellows [companions, colleagues, equals],) 4

(*were*\* made)(which like you) 

(it is not *right*) (b/c) ׄ(& *were*\* created;) 

(that made creatures *should* be worshipped;) 

(that they should bow down to) (but) 

(& they *should* praise [sing to]) (their Creator,) 

(them.) (who created) (That One) 

Or 1 "perceiving, being conscience of." 2 "creatures." 3 "crying out in complaint" (CAL). 4 "fellow-servants, similar (like) ones." \* "are" (RP - both times).

(His favor covers [protects]) 1(& as)  

(so [in like manner]) (the bold ones here,) 2

(His justice is prepared that it shall seek) 43

(there.) (the deniers) 5

Or 1 "hides (conceals, defends)" - "saves" (CAL)." 2 "bullies, boasters, head-strong, rash, presumptuous, willful, insolent." 3-4 "His justice shall take vengeance on (punish) the infidels there in the future" (*see* Peal Future Form - 3 Macc. 2:17). 5 "rejecters, renouncers, apostates, unbelievers, heathens, pagans" *or* "ungrateful, thankless, unmindful" (Lk. 6:35).

(For I am [was] seeing) 

(is greatly crowded [continuous]) 1(that this walled *city*)

(God.) (which is against) (in paganism,) 

Or 1 "has abounded greatly in paganism" or "full of (given over to) paganism

(a made idol) (Neḅu,) 1(this) (Who is) 

(which ye are prostrating yourselves to,) 

(whom ye are honoring?) (& Bel,) 

1 "Nwu." - "Neḅo" (KJV). - "Nabu" (Assyrian).

(among you) (there are) (For behold,) 

(Nical,) 2(the daughter of) 1(who are worshipping) 

(your neighbors,) (the Ḥaranites,) 3(like) 

(the people of Mabug,) 5(like) (& Tarạtha,) 4

(the Arabians,) (like) (& the eagle [vulture],) 

(the rest) (like) (& the moon,) (& the sun) 

(who are like you.) (of the others,) 6

1-2 "Bath Nical" (RP). Perhaps the Aramaic transliteration of the Hebrew words: l,ken t;B “the daughter of deceit ().” An epithet of “deceitful Aphrodite (Venus) [].” 3 "inhabitants of Ḥaran." 4 Probably related to the word  (tarạitha) - "counsel, mind, intelligence, sense, reflection, opinion, doctrine, belief, meaning." 5 Mabbug () - A city between Aleppo & the Euphrates River. AKA: Hierapolis (‘) or “Holy City.” 6 (Phillips’ Text). - "of the inhabitants of Ḥarran []" (Roger Pearse) - "of Ḥaran (Ḥarran) []" (CAL revoweled).

(by the rays [flashes]) (Don't be led captive) 1

(& by the brilliant Star;) 2(of the luminaries) 

(for everyone is cursed before God) 3

(created things.) (who bows down to) 

1 "taken captive, captured, captivated, enslaved, subjected." 2 cow-chow-ta (f.) the planet Venus. - Literally: "the Star of brilliancy (radiance, splendor)." 3 "it" (Phillips; CAL).

(the created things) (among) (there are)(For although) 

(yet) (their companions,) (than) (are greater) (such as) 

(of their companions,) (they are fellow-servants) 

(to you.) (I have spoken) (as) 

(for this thing is a bitter grief [pain, disease],) 

(healing [remedy, cure],) (which there is no) 

Addai 25:1-25 (CAL) = Addai 1:48-48 (Roger Pearse)

# 

(things made,) (that made-things should worship) 

(& creatures should glorify [praise, sing to]) 

(they are not being able) (For as) (their fellows.) 

(by the strength of) ([that] they *shall be* standing) 1

(of That One) (by the power) (but) (their soul [self],) 

(thus) (them,) (who created) 

(that they should be worshipped) (they are not being able) 

(with Him;) (*nor* should they be honored) (with Him,) 

(against both of them,) (for it is a blasphemy) 

(when) (against the creatures [created things]) 

(& against the Creator,) (they are being worshipped,) 

(the creatures, *become* [*are*] partners *with* Him,) 2 (when) \*

(of His existence.) (to the nature) (who are strangers) 3

Or 1 "existing, continuing." 2\* "when the creatures, ..., are made partakers () with Him" (Roger Pearse). 3 (Phillips; CAL) have this word misspelled as: - "[they] who are strangers."

(of the prophets,) (the prophecy) (For all of) u

(who are after) (of us) (& the preaching) 

(is this,) (the prophets,) 

(that created things *should* not be worshipped)

1(the Creator,) (with) 

(by the yoke) 2(& [that] people *should* not again be bound)

(which is corruption.) (of paganism,) 

Or 1 "yoked, coupled, joined, married, harnessed, subjugated." 2 Metaph. "service,

servitude, bondage."

(b/c) ׄ(But it was not) 

(I *was* saying) (the creatures are being seen,) 1

(that they *should* not be worshipped;) 

(which is made) (everything) ,u(but) 

(it is being seen) (if) (is a creature;) 

(it is not being seen [invisible].) (& if) 

1 "of the creatures being seen" (RP).

(This is a bitter wickedness,) 1

(on it) (that *one* shall place)

(of Divinity.) (the Glorious Name) 

Or 1 "impiety."

(creatures) (For it was not) 

([that] we are preaching) (like you,) 

(to the Lord) (but) (& are bowing down to,) 

(For that earthquake,) (of the creatures.) 

(at the Cross,) (which made them tremble) 

(thing) ,(that every)(testifies) 

321(which is made)

(That One) (depends & exists on [by] that power of its Maker,)

(worlds) (before) (who was) 

(That One) (& creatures,) 

(whose nature is incomprehensible,) 

(& with) (in that His nature is invisible,) 4

(is being sanctified) (His Father,) 

(He is Lord) (b/c) ׄ(in the upper heights,) 

(eternity [aforetime].) (who is from) (He) (& God,) 

1"he" (CAL). 2-3 Lit. "it hangs and stands." 4 Lit. "not being seen."

(country) (in every) u(our doctrine) (This is) 

(& thus) (the regions.) (& in all of) u

(to those) (that we *should* preach) (we were commanded)

(it was not) (us,) (who *shall be* hearing) 

(by the teaching) (but) (by force [with violence],) 1

(of God.) (& by the power) (of the truth) 

Or 1 "of necessity."

(which are happening [being *done*]) (& the signs [miracles]) 

Addai 26:1-23 (CAL) = Addai 1:48-49 (Roger Pearse)

# 

(about) ([they] are testifying) (in His name,) 

(which is true) (our faith [religion],) 

(& trustworthy.) 

(by [to] my words,) (Therefore, be ye persuaded [obedient])

(I have spoken,) (what) ,(& receive [accept] ye) 

(before you;) (& I am speaking) 

(behold,) (your deaths,) (& that I may not require) 

(I am making numerous ([-to increase]; adding, giving more) \*

(Accept ye) (caution [admonition] before you.) 1

(rightly [suitably],) 2(my words) 

(& don't neglect [disregard].) 3

Or 1 "prudence." \* "I warn you to be very cautious1. …" (RP). 2 "fitly" (RP). 3 "turn away (your heart)" (see Gen. 45:26). - "ignore, not care about, desist from" (CAL).

(to me) (Come ye near) 

(the Anointed One,) 1(from) (my distant ones) 

(to the Anointed One.) (near ones) (& be ye) 

1 This title of Isho suggests He was anointed with olive oil as a prophet, & perhaps also as a King. Symbolically, it refers to Him being filled with the Holy Spirit.

(& drink offerings) (sacrifices) (& in the place of) 

(sacrifices) (now) 1(to Him) (offer ye) (of error,) 

(of thanksgiving [profession, confession, acknowledgement].) 

Or 1 "now therefore, from henceforth."

([this] great altar) 1(But what is) 

(in the midst of) (by you) (which *was* built) 

(this fortified place [walled city]?) 

1 (Ezek. 16:24). This word also often means: "burnt offering."

(& coming,) (& [those] who are going) 

(to devils) (on it) ([&] pouring our *libations*) 

(& if) (to demons?) (on it) (& are sacrificing) 

(the Scriptures) 

1(ye are not knowing,)

(is not nature teaching you by its sight [appearance],)

(that your idols have eyes) 

(*yet* they are not seeing?) 

1 "it [he]" (Phillips; CAL).

(& you, ye who are seeing) 1\* \

(with [your] eyes,)/#2#/2

3(in that) /#3#/

(which ye are not noticing [regarding, considering],)

(you yourselves, ye also became [were]) 

(who are not seeing) (like them,) 

(& it is in vain) 4(& who are not hearing,) 

([that] they are urging your worthless voices) 6\*5

(to deaf ears.) 

1-2\* "& ye1 who see with eyes2, in that ye do not understand, ..." (RP). 2 plural (Phillips; CAL). Nevertheless, I think it's possible that this word could be singular. That would make the text state: "... ye who are seeing with the eye (), with that *eye* () which ye are not noticing ..." - It may seem odd that the word "eye" could be singular, however, Hebrew & Aramaic do use the word "eye" in the singular for statements; even though humans have two eyes. (see Isa. 37:17, etc.- "eye" is singular there but translated in the plural). 3 "taking notice of (understanding)." 4 "for nothing, for no reason, w/o cause; rashly, at random." From . 5 (Phillips; CAL). See also (Luke 23:23).- "you excite your voices" (Roger Pearse). However, I don't know what word he saw. 6\* "ineffective6 to deaf ears" (RP).

(they are not blamed [reproved, culpable]) 1(While) 

(in that *thing*,) /#3#/#2#/2

(by nature) (for) ׄ(b/c they are not hearing,) 

(& mute.) 3(they are deaf) 

Or 1 "complained against, blameworthy, reprehensible." - 1= "innocent (unimpugned, harmless)." 2 Perhaps: "by that [eye]" (Phillips). – Roger Pearse also doesn't have any redundancy of the words: "in that;" which he translated as: "for that." 3 "silent (speechless)."

(But that4 blame1 -) 4 321\*

(which ye are not willing) 5(is steeped2 in your justice3,)

(in this) (neither) (that ye *should* understand,) 

(which you are seeing.) (thing) ,

1 Or - "accusation (censure)." 2 Literally: "hidden (buried, covered)." 3 “justness (righteousness, uprightness, rectitude).” 4  (Phillips) and  "it" (CAL). 1-4\* “& the blame1 with which4 justice3 is involved2 is yours” (Roger Pearse). 5 “for (b/c) [].”

(you,) (For it is not permitting) 

(of error [deception]) (*even* the thick darkness) 1

(your minds,) (over) (that has covered [spread]) 

(the heavenly light,) (that ye should acquire [gain]) 2

Or 1 dark fog (mist)." 2 "possess."

Addai 27:1-22 (CAL) = Addai 1:49-50 (Roger Pearse)

# 

(of knowledge.) (the understanding) (which is) 

(things made) (from) (Therefore flee ye) 

(to you,) (I *have* said) (as) (& created *things*,) 

(they being called) (only are) (that in name) 

(they are not gods) (while) (gods,) 

(& come ye near)  (in their nature;) 

(who in His nature) (That One,) 1(to) \*\

(from) /#2#/ (God) (is) 

(old time,) (& of) (aforetime [everlasting]) 

(like) (that work) 32(& He was not) \*

(a creature,) <#3#>54(not) (& also) (your idols,) 

(like) (& a handiwork [structure, construction, work, making]) 6

(which ye are boasting in.) (the images) <#3#8> 7

1\* "& draw near to Him, who in His nature is God …" (RP). The Cureton variant of: “… who in His nature was God …” - also makes sense. 2 "servant." 3(Phillips) and - "he" (CAL). 2-3\* "& is not made2-3 as your idols" (RP). 4 (RP). 5 Variant: "that creature." - "she" (CAL). 6 "a thing made (formed, constructed)." - "work of art" (RP). 7-8  (Phillips; RP). - Variant: "those images."

(this body,) (He put on) (*that* although) (B/c) 

(His Father;) (with) (He was God) /#3#/21

 /#2#/4(for the created things,) 3

(at His murder,) 5(which had been moved [shaken to & fro, troubled])

(by the suffering) (& they had been greatly alarmed) 6

(are testifying) \*(these) (of His death,) 

(the created things.) (who created) (that He is *He*) 7 \

Or 1 “a god.” 2 (Phillips; RP). 3 "works of creation" (RP). 4 "which had quaked" 5 "when he was slain" (RP). 6 "terrified." - *Or* Ithpeel: "& they had been disquieted (agitated with fear, afraid)" (CAL). 7 (Phillips; RP).

(a son of) (for) (For it was not) /#2#1/

([that] the earth shook,) /#3#/(man) 

2(that *Man*) (for) (but) 

(the waters;) (on) (the earth) (who had spread out)

(a person) (for) (& it was not) 

([that] the sun had been darkened [dimmed, eclipsed]) 3

(That One) (for) (but) (in the heavens,) /#2#4/4

(the great lights.) (who made) <#3#>65

1\* Variant reading: "are testifying [that He is God the Creator]. For it was not for a son of man ..." 2 "solidified (made firm, set firmly, plugged, pressed down, compacted)." 3 "the sun had become dark." 4 (Cureton; RP). - Variant reading: "by the cross" (Phillips). 5-6 Variant reading: "who was making" or "who had made."

1(by a man) (& it was not) 

(the just ones & righteous ones had been raised *to life*,)

(who was giving) (by That One) (but) 

(from) (*over* death) (the authority) 

(the beginning.) 

Or 1 "revived (awakened)."

(by a man) (& it was not) 

([that] the vail of the -) 

(the top) 1(from) (temple of the Jews had been torn)

(by That One) (but) (to the bottom,) 2

(“Behold,) (to them:) (who was saying) 

(desolate [waste, a ruin].”) 3(your house is left) 

Or 1-2 "from end to end." 3 "uninhabited (empty)."

/#3#/2(if) 1\*(For behold,) 

(that) (those who crucified Him didn't know)

/#2#/4(God,) (that one [was] the Son of) /#3#3/

([that] they were proclaiming5) (it *would* not *have* been)

(the desolation of their city,) 

Or 1-2 also: "if not (unless, had it not been)." \* "except1-2 they who crucified Him knew …" (RP). 3 (Phillips; Cureton) lack: “was.” - RP Translation has the word "was." 4 Lit. “It *shall* not *be* being []” or "it was not []" hence: "it *would* not *have* been" or "it *had* not happened." 5 Those two Aramaic words are at the beginning of the next chapter.

Addai 28:1-23 (CAL) = Addai 1:50-51 (Roger Pearse)

# 

(it *would* also not have been) \*(--- ---) 

432/#2#1/

([that] they were laying woe [sorrow] upon themselves.)

1 Variant reading: "mourning (lamentation, sorrow)." Or 2  "woes [evils, calamities]" (Phillips; CAL). 2-4 i.e. "they would not have woe[s] ..." \* "also they would not have brought down woes upon themselves" (RP).

(For if they had also not willed) 21\*

(this) (that they should disregard [neglect]) 3

  6/#2#/(confession,) 4

(the terrible events of the miracles which -)

(were at that time were [not]5 permitting them.)

1-2\* Perhaps (RP) saw the word "although (even if)" & translated it as: "even." - "for even if they wished to neglect" (RP). 3 "avert *their eyes*" or "turn *their heart* away from." 4 "profession (acknowledgement, thanksgiving)." 5 Phillips Syr. Text Reading. However, (RP) has the word "not" in his translation – which makes sense. 6 "horrors (atrocities, terrors, griefs, confusion of the mind)."

(the children of) (*some* of) (also) (For behold,) 

(this day) (*were* made) (the crucifiers) 

(the Apostles) (with) (& announcers,) (preachers) 

(the land) (in all of) (my companions,) 

(the Samarians,) 1(& among) (of Palestine) 

(of the Philistines.) (the country) (& in all of) u

1 i.e. "Samaritans."

(The idols of paganism were [are] despised,) 

(& the Cross of the Anointed One is being honored.) 1

Or 1 held in honor (accounted precious)."

(& nations & creatures are confessing) 

(a man.) (who became) (God,) 

/#3#/ \(while) (truly,) 1(If) 

(in Him) (ye had believed) (our Lord Isho was on the earth)

(& before) (of God,) (that He is the Son of) 

(the message)  (that ye would be hearing) 

(*of* Him) (ye confessed) (of His preaching,) 

(that He *has* ascended) (now) (that He is God;) 

(the signs) (& ye saw) (His Father,)(to) 

(that *were* being *done*) 2(& the wonders) 

(of His Message [Gospel]) (& the word) (in His name,) 

(a person) (not) (with your ears;) (ye heard) 

(so that)  (in his mind) (should doubt) (of you) 

(the promise of His -) 3

(blessing which He sent to you shall be established with you:)

(*even* ye who have believed) (“B/c Blessed are ye,) 

(ye have not seen Me;) (when) (in Me,) 

(in Me,) (ye have so believed) (& b/c) 

(which ye are inhabiting) (the walled *city*) 

(& the enemy) (blessed,) (shall be) ,(in) 

(forever.”) 6(against it) 5(shall not prevail) 4

Or 1 "indeed (that is to say)." 2 "happening (occurring)." 3 "confirmed." 4-5 "rule over (have dominion [authority, sway] over)." 6 “for an age (era).”

(His faith;) (from) (turn away) (Therefore, don't) 

(& ye *have* seen) (ye *have* heard) (for behold,) 

(which are testifying)/#3#/(those things) 

(that He is the adorable Son,) 1\*(about His religion,) 

Or 1\* "that He is the worshipped Son" or "that He is the Son bowed down to."

Addai 29:1-23 (CAL) = Addai 1:51-51 (Roger Pearse)

# 

(& He is the Glorious God,) 1

(& He is a triumphant [victorious] King,)

(& by His faith [religion]) 2 (& He is the Strong Power;)

(a person is being able) /#2#/ 43

(of the true mind,) (the eye) 5\*(to acquire [obtain, attain])

(one) (that every) (& is understanding) 

(the wrath) /#3#/(created things,) (who worships) 

(him.) (overtakes) (of justice) 

Or 1 "& he is a glorious god." 3 Perhaps Roger saw the word "that." –  (Phillips). - (CAL) lists this word as being "he" NOT "is." 2-4 "& by His true faith []" (RP). - A letter would have to be corrupted here for the meaning to be: "& by his faith, that () true *faith* (is true)." 4 Cureton omits: . 5\* Perhaps: "the true eye of the mind, ..."

(before you) (that we are saying) (For everything) ,u

(of) (what we have received) (is according to) 

(we are saying) (our Lord,) (the gift of) 

(& we are showing) (& we are teaching) 

(your lives,) (that ye *should* possess) 

(your spirits) (& ye *should* not destroy) 

(of paganism;) (by the error [deception]) 

(the heavenly light *has* shined [risen]) 1(b/c) ׄ

(& He is [the one]) (on creation,) 

(the former ancestors) (who had chosen) 

(& the Prophets,)  (& the just ones) 

(with them) (& He was speaking) 

(of the Spirit of Holiness.) (by the revelation) 

1 "*has* risen *as the sun, moon or stars*" or "appeared (was manifested)."

(of the Jews,) (the God) (For He is) 

(& the erring pagans [heathen]) 1(who crucified Him,) 

(while) (are also worshipping Him,) 2

(there isn't) (b/c) ׄ(they aren't knowing [don't know] *it*;) 

(& on the earth,) (in the heaven[s]) (another God) 

(from) \*(thanksgiving ascends to Him) (& behold,) 

(the earth) /#2#4/(the four directions [quarters] of) 3

Or 1 "godless." 2 "he" (CAL). 3\* Lit. "from four of the corners of [i.e. North, South, East & West]." 4 "the creation" is not in Roger Pearse's Translation.

(your ears *have* heard) 1(Therefore behold,) 

(by you *before*,) (that was not heard) (the thing) ,

,(your eyes *have* seen again) (& behold,) 

(by you *before*.) (was seen) (that never) (something)

1 (Phillips; CAL) have this word misspelled as: "*it* has heard."

(unjust ones) 1(Therefore, don't be ye) ,

(ye *have* heard) \ (with what) ,

/#3#/2(& have seen.) 

Or 1 "those who wrong [injure, act unjustly]" or "oppressors (tyrants)" or "faithless (ungrateful)." 2 The words in red are not in Phillips’ Syr. Text or Roger Pearse's Translation.

(from you) (Remove [Cause to pass]) 1

(of your ancestors,) (the rebellious mind) 

(from) (yourselves) /#2#3/(& set ye free) 2

(which rules) (of sin,) (the yoke) 

(& sacrifices) (by libations) (over you) 

(graven images.) 4(which are before) 

1 Or - "Cause to pass *away*." 2 "free ye." 3"your soul" (Cureton) can also appear with a plural verb (*see* Heb. 3:13). 4 "carved *wood* images."

(to you) (Let it be a concern) /#2#/

(& concerning) (your perishing lives,) (concerning) 

Addai 30:1-22 (CAL) = Addai 1:51-52 (Roger Pearse)

# 

(& acquire ye) (your vain head bowing,) 1

(that *mind* [*thinking*]) (the new mind [reasoning],) 

(that thing made,) (& not) (the Maker) (which worships) 

(with Him,) (which is represented [portrayed, depicted, painted]) 

(of the Father,) (& of verity,) 3(of truth) 2(the image) 

(& of the Spirit of Holiness,) (& of the Son,) 

(& shall be baptized) (ye shall believe) (when) 

(in the threefold & glorious names.) 1

Or 1 "of no effect (unavailing, unprofitable)." - "the vain bowing of your head" (RP). 2 "justice (rectitude, faithfulness)." 3 "confirmation." 4 "triple."

(& our preaching.) (our doctrine) (For this is) 

(in many things) (For it was not) 

(the truth of the Anointed One is being believed.) 

(who are willing) (& those) 

(that they should be persuaded [obedient]) 

(ye are knowing) (by [to] the Anointed One,) 

(I have repeated) (that many times) 

(that ye might learn) (before you,) (my words) 

(ye are hearing.) (what) ,(& might understand) 

(like) (in this thing,) (shall rejoice) (& we) 

3 2(who rejoices) /#2#\*/(a farmer) 1

(& our God) /#2#/(in his blessed field;)

(towards Him.) (by your repentance) (shall be glorified) 

Or 1 "ploughman [plowman] (husbandman)." 2-3 "in his field [which] is blessed." \* None of the red words (or red bracketed words) are in RP's Translation. Only Cureton’s text adds it.

(in this,) (*even* ye are living) (you,) (& when) 

(*even* we who are counseling) (we also,) 

(this thing [thus]) (you) 

(are not being deprived [robbed, cheated, defrauded] of) 

(& b/c) ׄ(of this *thing*.) (the blessed reward [hire, wage]) 

(I am confident [trusting, placing confidence in]) 1

(the blessed land,) 3(that ye are being) /#2#/2

(the LORD,) (the will of) (according to) 

(instead of) (this,) (b/c of) ׄ(*even* the Anointed One,) 

(which was spoken) (of my feet,) /#2#/(the sand) 

(against) (that we *should* shake off)  (to us,) 

(which doesn't receive) (the fortified place [city]) 

(I *shall be* shaking off) (behold,) (our words;) 

(of your ears) (the door) (at) (today) 

(of my lips,) (the words) /#S#/

/#2#/(which by them) 

(the coming of the Anointed One is described [represented],)

([&] also which shall be *in the future*,) ,5(which was) 4\*

(of all of) u(& the resuscitation) 6(& the resurrection) 

(& the separation [distinction]) (the persons,) 

(the faithful ones [believers]) (between) (that *shall* be) 

>7(& the deniers [renouncers, apostates, rejecters],) 

(& the blessed promise) < #2#

Or 1 "relying on." 2 "that ye are ..." (RP). – Cureton Variant: "that you were." 3 "a blessed land" (RP). 4-5\* "that which has been, & that which …" (RP). 6 "recovery (revival)." 7 The following additional words are not in RP's Translation: "& the placing on the evil head (& the punishment for the evil one), which is kept for those who are not knowing (don't know) God." They are added in Cureton’s Text.

Addai 31:1-22 (CAL) = Addai 1:52-52 (Roger Pearse)

# 

(which they shall receive,) (of future joys) /#2#/

(the Anointed One) (who believed in) (*even* those) 

(& His High Father,) (Him) (& worshipped) 

(of His Divinity.) (& the Spirit) (& they professed Him) 

(for us) (it is right [due]) (& now therefore [from henceforth],) 

(& those) (our present message,) (that we should finish) 

(the Anointed One,) (the message of) (who *have* received) 

(those) (& also) (with us,)(let them continue) 1

(that they shall be made partakers) 2\*(who are willing) 

(let them go) (& then) 3(in prayer,) (with us) 

(to their homes.”) 

Or 1 "abide (remain)." 2\* "take part (have a part) with us in prayer ..." 3 "& afterward (soon, shortly)." - Also pronounced "cen" (Oraham, Syriac Dict.).

(& he, Addai the Apostle, was rejoicing in this,) 

(that the multitude [most *or* greater part]) (b/c he was seeing) 

(remained) 21\*(of the city) (of the populace) 

(with him,) 

(time;) (at that) (& those who were not remaining were few)

/#2#/3(also) (while) 

(were accepting [receiving]) /#2#/ (after a few days, those few)

(in the Message) (& were believing) (his words) 

(of the Anointed One.) (of the preaching) 

1-2\* means: *she* [the populace of the city] remained with him ..." 2 CAL has an unusual break between the verses. 3 Cureton omits: .

(& when) 

(before) (Addai the Apostle was saying these things)

(of Urhay,) (the walled *city*) (all of) u

(that all of) (& Aḅgar the king was seeing) 

(was rejoicing [had rejoiced]) (the city) 

(& women) (*even* men) (in his doctrine,) 

(to him) (& they were saying) (equally,) 

(that: “the Anointed One is true & faithful,) 

/#2#/\ (to us,”) (who sent you) 

(while) (at this,) (& he also *was* rejoicing greatly)

(what) (that according to) (God,) (he was praising)

(from) (he was hearing [had heard]) 

(concerning) (his tabularius,) (Ḥannan,) 

(he was seeing) < #2#2> 1(so) (the Anointed One,) 

(the astonishing miracles [mighty works]) 1

(that he, Addai the Apostle, was doing) 

(the Anointed One.) (in the name of) 

Or 1  - "he saw." 1-2 "he was [] seeing (had seen)." – Cureton adds: .

(& Aḅgar the king also said to him,) 

(the Sent One:) /#3#/ 1(*even* to Addai) \

(I sent) (“As) /#2#/ 

Or 1 "Sendee (Messenger, Missionary, Emissary)." – Phillips has this word. Roger Pearse also has this word in his Translation.

Addai 32:1-20 (CAL) = Addai 1:52-53 (Roger Pearse)

# 

/#2#,1/,(*even* the Anointed One) (to Him,) 

(& as) (which *was* for Him [to Him];) (by my letter[s])

/#2#32/  (That *Man* also sent to me) 

(this day;) (yourself) (from you) (& I *have* received)

(the days of) (all of) (I *shall be* believing) (so) 

(*even* with it) (& with it,) 4(my lifetime,) \*

(I *shall be* boasting,) (while) (I *shall be* continuing) 

(that there is no) (I am knowing) /#2#/(b/c) ׄ

(that these signs -) 5(other power) 

(by the power of) (but) (& wonders are being *done*, in His name,)

(whom you are preaching) (the Anointed One,) 

(& in verity.) (in truth) 

1 Plural in (Phillips). However, Roger Pearse translated this word in the singular. 2-3 Not in RP's Translation. 4 Lit. "& with them." \* It's plural b/c the previous word "my lives" [i.e. my life]\* is plural. 5 (Phillips; CAL) points the as feminine (i.e. ) - though in error. The context seems to indicate that it is masculine.

(*even* Him) (Him,) (& now therefore [from henceforth]) 

(& my son Manu,) (I) (I *shall be* bowing down to,) 

(the queen.) (& Shalmath) (& Augustina) 

(where) (every) u(& so now,) 

(that you are wishing [willing, desiring],) /#2#/1

(meeting) 3(a place of) 2(a church,) (build) 

(who are believing) (*for* those) 

(in your words.) (& *shall be* believing [trusting]) 4

1 (RP). – Cureton Variant: "that you *have* sought (desired)."2-3 "a house of assembly" (RP). 3 “resort (rendezvous). 4 "putting faith (having confidence)."

(by) (you) (what was commanded) (& according to) 

(you were ministering) 321(your Lord,) 

(confidently [assuredly, trustfully].) 4(in the times) 

Or 1-3 “be you ministering.” 4 "with assurance [confidence] (faithfully, steadfastly)" (2 Macc. 10:27, 33; 11:10; 3 Macc. 1:14; Philip. 1:25).

(teachers with you) (who are being) (& those) 

2 (in this Message,)  /#3#/1 1

(I *shall be* preparing [getting ready] great [large] gifts [for them],)

(that thing) ,(to them) (that I *should* give) 

(the ministry,) (*belonging to*) 

([that] they shall not have [*any*] other work.) ,

1 Phillips reading: "in this Message (Gospel)." - Variant: "of this Gospel" (RP). 2 "making preparations (providing)."

(by you) ⸠ ⸡2 (which is being needed) 1(thing) ,(& every) 

(I,) (of the house [building],) 3(for the expenses) 

/#2#5/4 (w/o) (to you) (*even* I *shall be* giving [it]) 

/#3/(while) (an account [a reckoning];)

7([in] authority [prevailing]) 6(you word *is* being [*shall* be])

(& w/o) (in [over] this fortification,) (& [shall be] bearing sway)

/#2#/ 9([let it] be to thee,) 8\*(another person,) 

(authoritatively [of *your* own will, freely]) 10(you shall be entering to me)

(of my kingdom.”) (of the honor of) (into the palace) 11

Or 1 *required* (sought)." 2 (RP). - {{}} (CAL). – The word:  is marked to be deleted. 3 "House" is often also pronounced "bay-ta" (). 4 "calculation, enumeration." - "taking account" (RP). 5 Cureton Variant: "thought (thinking, reckoning)." 6-7 Lit. "& your word *shall be* ruling and reigning ..." 8-9\* Perhaps: “be you8 entering to me9.” 8-10\* "have thou authority10 to enter into my presence9" (RP). 9 "into my presence" (RP). 10 "despotically." 11 "citadel (temple)."

(Aḅgar the king was descending) /#2#/ 1(& when) 

Addai 33:1-22 (CAL) = Addai 1:53-55 (Roger Pearse)

# 

(he)  (he was rejoicing,) (to his royal palace,) 

2(with him,) (& his great men [commanders] 

(& Shemashgram) (& Garmai) 3(Owdu [Abdu]) <#3>

(with) (& Meherdath,) /#S #./ .(& Abubai) 

(at every) u(of their companions,) (the rest) 

(which their eyes were seeing,) (thing) ,

(& also their ears had heard,) 4

(of their heart,) (& in the joy) 

(those were also praising) 

(who had caused to turn [turned]) 5(God,) 

(their mind [conscience, opinion, reasoning, doctrine]) 

(they were renouncing) (when) (to Him;) 

(which they were standing) (the paganism) 

(& they were professing) (in,) 

(of the Anointed One.) (the Message) 

1 (Phillips). Roger Pearse has this word in his Translation also. - Cureton omits this word. 2"Abdu" (Ezra 8:6). 3 Gar-mai means: "my bones." 4 Pluperfect (perfect past) form [see the same statement construction at Addai 33:19]. 5 "made to return (brought back)."

(a church,) (Addai had built) (& when) 

(vows) (in it) (they were offering [bringing near]) 

(& the people) /#2#/ (they) (& offerings,) 

(& they -) /#3#1/ (of the city,) 

(their life.) (the days of) (all) u(were ministering there)

1 Variant reading: "praising." - "they worshipped" (RP).

1

(& Avida & Bar-Calba had come near [approached] to Addai,)

(who were chiefs) /#3#2/ (those) 

(& *were* clothed *in*) /#3#3/ (& commanders,) 

(of the king,)  (the white *apparel*) /#2#/ 4

(*even* Addai,) /#3#/ 6(him,) 5(& they were asking) 

(the Anointed One,) (the history [story] of) 7(about) 

(how) /#3#/ 98(them,) (that he *should* tell) \*

(He was [being] God *or* he was [being] a god) (while) 

(was He being seen by them [appearing to them])  

(& how) <#3#10> (a person [son of man],) (as) 

/#3#/(were ye being able) 

(at Him.) ([that] ye were gazing)

1 It seems odd to have a da-lath () here. Maybe a typo. (PST) has it though. 2 Variant Reading & (RP). - Phillips reading: "are." 3 "& clothed with () royal headbands" (RP) - [*see* also Addai 35:5]. - Variant reading: "& they put on [3FP] the head-bands (tiaras, head-dresses) of the king. 4 literally means: "white *things* (cloths, clothes, robes, etc.). 5-6 (Phillips). - "& they asked Addai" (RP). Roger Pearse either saw both words or just (Addai). - Variant reading: "& they were asking him." 7 Or - "family (race, nation, genealogy, generation)." 8-9 “how” (RP). 8-9\* Phillips reading: "that he *should* tell them namely, how, when He was [being] God [*or* a god] ..." 10 Manuscript #3 adds that word here. – (PST) doesn’t have  again here.

(& he was satisfying them, *even* all of them,) 1u

(everything) (concerning) (this,) (concerning) 

(& concerning) (that their eyes had seen,) <#2#2> 

(of Him.) (that their ears had heard) (everything) 

Or 1 "refreshing (giving rest to, relieving, pleasing, gratifying, contenting)." 2 C. adds.

(& everything) ,u

(which the prophets had said about Him,) 

(before them,) (he was repeating) 

(his words) (& they were receiving [accepting]) 

(& there was not) (& faithfully,) 2(gladly) 1

(a person) 

Or Or 1 (Mk. 6:20). - "pleasantly [with pleasure] (kindly, moderately)." 2 "& according to the Christian faith."

Addai 34:1-20 (CAL) = Addai 1:55-58 (Roger Pearse)

# 

(against him.) 1(who was rising up [standing]) 

Or 1 "was standing against him" = "was resisting him."

1

(For the glorious things which he was doing were not permitting)

(against him.) (that a person *should* be standing) /#2#/ 2

Or 1 "victories (successes, triumphs, exploits, heroic deeds, praises, splendors, trophies, pomps)." 2 C. omits.

(the leaders) (& Owdanwu,) 1(But Shavida) 

(*along* with) (of this walled *city*,) (of the priests) 

(their companions,) (& Danqu)/#2#/ 2(Piroz) 

(the signs) (they had seen) (when) 

(had ran) (which he was doing,) 

(the altars) (& had demolished) 3

(which they were sacrificing on) /#3#/ 

(their gods,) (& Bel) (Nwu [Neḅo]) (before) 

(which *was in* the midst of) (the great altar) (except) 

(& saying,) (& they were shouting) (the fortified place,) 

(of that) (the student) (that this is truly) 

{{}}76(trained [instructed] & glorious Teacher) 54

(those things,) /#2#/ 8(all) u(whom we were hearing) /#2#/

(of Palestine.) (in the country) (which He was doing) 

1 "Eḅedneḅo" (RS) or the Hebrew pronunciation of "Eved-Nevo (Eḅed-Neḅo)." 2 Perhaps from the [3MP] PA. verb:  “they tortured (tormented).” 3 Lit. "uprooted," hence: "thrown down." 4 "skilled (skillful, practiced)." - "distinguished" (RP). 5 "celebrated (splendid, magnificent, praiseworthy)." 6-7 (PST) note has the (Cureton) reading as: . Maybe he misspelled the 1st word. 7 Originally , but the 2nd  is erased. 8 C. omits.

 

(& Addai was receiving them, *even* all those who were believing -)

(& he was baptizing) 1([trusting] in the Anointed One,)

(the Father) (in the name of) (them) 

(of Holiness.) (& the Spirit) (& the Son) 

Or 1 "immersing (dipping, washing)."

21(& those) 

(who were worshipping stones & wood things,)

(while) /#2#/ 3(were sitting at his feet,) 

(& being corrected [amended])5(they were learning) /#2#/4

(the excitement [tumultuousness]) 6(of) 

(of heathenism.) (of the foolishness) 

Or 1-2 i.e. “stone *idols* & wood *idols*.” 3 (RP) lacks this word. 3-4 C. omits. 5 "reformed (reproved)." 6 "excitability (perturbation)."

(the Law) (the knowers of) (The Jews also,) 

(those) (& the Prophets,) 

(who were selling soft [tender] things,) 1

(had been persuaded) (those also) 

(& became disciples [pupils, followers],) 2

(the Anointed One,) (& had professed) 3

(the living God.) (that He is the Son of) 

1 This can include: "soft *couches*," "soft *stones*," "tender *branches*," "fresh *milk*," etc. - "silks" (RP). 2 "& were instructed (taught, educated)." 3 "gave thanks to (acknowledged)."

(nor) /#3# / (the king,) (Aḅgar) (But neither) 

(was compelling [constraining, forcing]) 1(Addai the Apostle) 

(by force [with violence, of necessity]) (*any* person) 

1 "pressed" (RP).

Addai 35:1-21 (CAL) = Addai 1:58-61 (Roger Pearse)

# 

(in the Anointed One;) (*that* he should be having confidence) 

(of man,) (the force [compulsion, violence]) (w/o) (b/c) ׄ

(was compelling) (of the signs) (the compulsion) 

(that they *should* be believing) (many) 

(& they were receiving his doctrine -) (in Him.) 

(this country) (*even* all of) u(with love,)

(& all of the regions) u(of Mesopotamia) 

(made) (But Aggai) (round about it.) 

(of the king,) (& the head-bands) (the silken attire) 1

(& Awashlama) /#3#/ 3(& Palut) 2

(the rest) (*along* with) (& Bar-Samya,) 4

(their companions,) (of the others,) 

(to Addai) (had adhered) /#2# / {{}}5

(& he was receiving) /#2#/{{}}6(the Apostle,) 

(with him) (& made them partakers) (them) 

(while) (in the ministry;) 

(in the Old Testament) 87(they were reading)

(& in the Prophets,) (& the New [Testament]) 9

(the Apostles,) (& in the Acts of) 

(they were meditating on them every day.) u

1 (PST) spelling. However, (RP) saw the word "the bracelets (chains)."

Smith's Syriac Dict. also lists that this word also means: "ankle-chains (bangles)."

However, is the better word for "ankle-chains" (see Num. 31:50). 2 Original name. Also known as Mari () and Mares (). He was converted by Addai &/or Mar (Bishop) Aggai (), who was his spiritual director. 3 "& Aḅshelama" (RP). - The name Awashlama means: "thicket of peace" or "a peaceful dense forest." 4 This name means: "son of the blind *man*." - "Barsamya" (RP). - Perhaps the pronunciation should be: "a son of halting" or "a limping son." 5  erased. Read , as in C.’s Text. 6 Originally , but  erased. The word is not in C. 7-9 Compare with (Addai 46:8). The Old Testament specifically refers to the “Law of Mosheh” there while the New [Testament] specifically refers to the “Gospel [Four Gospels].”

(cautiously:) (them) (he was commanding) (While) 

(“Let your bodies be pure,) /#2# / 

(as) (& *let* your bodies *be* holy;) /#3#/#2#/ 

(before) (who are standing) (for men) (it is right) 

(specifically) (& be ye) (of God;) (the altar) 

(& from) (false [lying] oaths,) (from) (far) 

(false testimony,) 2(& from) (wicked murder,) 1

(& from) (which *is* mixed with adultery,) 3

(compassions [mercies],) (which don't have) (sorcerers) 4

(& soothsayers) 6(diviners [augurs]) 5(& from) 

(fates [destinies],) 7(& from) (& necromancers,) 

(& birthdays [nativities];) 8

(& from) (which the erring Chaldeans are boasting in;)

(& the signs [stars] *of the Zodiac*,) (the stars [planets]) 

(which the foolish [insane] are trusting on.) 

Or 1 Lit. "the murder of wickedness (impiety)." 2 Lit. "the testimony of falsehood (lies, lying)." 3 "which *was* mingled () with adultery." 4 "magicians (enchanters, wizards)." - It includes females, i.e. “sorceresses (witches, enchantresses).” 5- "divinations [esp. by birds] (auguries)" (RP). 6 - "& soothsaying (divinations)" (RP). 7 "lots (portions, oracles)." 8 "& the place of birth(s)."

(from you) (& keep at a distance) 1

(the hypocrisy2-3 of the evil one,) 432

5(& gifts;) (& bribes) 

(by which the innocent [righteous] are being condemned.)

Or 1 abandon ye (forsake ye, remove ye, put ye away, separate ye)." 2-3 the putting on the *false* appearance.” Or: “the showing of favoritism (partiality, respect)” or Lit. "the accepting (regarding) of the face (person).” 2-4 There would probably be no  if the statement said: “the hypocrisy which is evil (evil hypocrisy) []” (RP) or “the putting2 *on* the evil4 *false* appearance3.” 5 Lit. "the victorious" hence: "the justified (those in the right)." – (PST) spelling, however, (RP) saw the word "the pure [ones]."

(ministry) (this) (& with) 

Addai 36:1-22 (CAL) = Addai 1:61-62 (Roger Pearse)

# 

,(which ye were called to,) 

(let there not be again [any more] for you another service;)

(the service) (for the LORD is) 1\*

(your life.) (the days of) (all) u(of your ministry) 

Or 1\* "for the LORD Himself () *is* the service of your ministry ..."

(the sign) (to give) (diligent) (& be ye) 

(loving) (& don't be) (of baptism,) 

(the riches [property, possessions, gains, profits, advantages] of) 1

(& be ye) (this world,) 

(judgment) (hearkening [obeying, listening] to) 

(& with truth.) (with justice) 

Or 1 "superabundance."

(a stumbling-block [offence]) 1(& don't be) ,

 (lest) (to the blind,) 

(the name of That One who was opening [the eyes] of the blind -)

(as)  (shall be blasphemed [reviled] through you,)

(we were seeing [had seen].) 

1(Oraham, Syr. Dict.).

(*even* they who *shall be* seeing) (Therefore, everyone,) u

(let them notice [perceive, understand]) (you,) 

(everything) ,u(that ye are performing) 

(that ye are preaching) 

(& they were ministering) (& [that] ye are teaching.)

(in the church) (with him) 

(his word) 1(by) \*(which he, Addai, was building)

(the king,) (Aḅgar) (& [by] the commandment of) 

(from) (they were being fully supplied) 2(while) 

(his free men [nobles];) 3(& from) (*that* of the king) 

(& some of them were bringing) /#2#/ 4

(& some of them [brought]) (of God,) (for the house) 

(of the poor.) (for the sustenance [support, supply]) 5

1\* "by [] the word [] & command of Aḅgar the king, ..." - (RP) probably saw. 2 "provided (cared for, sustained)." 3 "freed *men* (i.e. freed *slaves*)" *or* " men of rank." 4 C. omits. 5 "nourishment" (RP).

u(But a large *multitude of* people) 1

(*were* assembling by day, every day,)/#3#//#32#/ 

(of the service,) (to the prayer) 3(& *were* coming) 

(& for *the reading of* the Old Testament) 

/#2#< >{}/ 4(& the New *Testament*,)

5 ([&] of the Diatessaron,)

(& they were believing in the resurrection of the dead,)

(& they were burying their -) 6

(departed [deceased] ones in the hope of the revival [recovery].)

1 Lit. "but a numerous (great) people." 2 “assembled” - (RP) also. 3 ERRATA & (RP). Or perhaps should be (to the prayers). - (Phillips; CAL) have this word misspelled as: "???." 4 (Oraham). - "Harmony of the Four Gospels." - . - The Diatessaron or “the Gospel of the Mixed (Mingled) Ones []” was completed by Tatian in the 2nd century (AD 150 or AD 160-175). Mar Addai was from (AD 55-66). So this text is obviously a later interpolation by a later editor/historian. 4 C. . 5 "revival" (RP). 6 "resuscitation (resurrection)."

(& they were observing the -) /#2#/ 

1(day) (& every) u( festivals [feasts] of the Church in their times,)

(they were constant [continual] in the vigil[s] of the Church,) 

(they were performing) (of alms [charity]) (& acts) 

(according to) (& the well [healthy],) 2(the sick) (for) 

(to them.) /#3#/ (Addai) (the instruction of) 

1 (CAL). - plural (RP). - Or: "watch[-ing] (sleeplessness)." 2 "whole (sound)."

Addai 37:1-22 (CAL) = Addai 1:62-65 (Roger Pearse)

# 

(& churches were being built -) 1

(in the places round about the city,)

(& many were receiving from him the hand of the priesthood.)

1 Lit. "& in the surroundings (suburbs) of the city."

(in the appearance of) 1(that easterners also,) (So) 

(merchants,) /#3#/ 

(were passing through the country of the Romans)

(the signs) (that they *should* see) 

(& those) (that Addai was doing,) <#3#> 

(who were becoming disciples [pupils] by them) /#2#/ 2

(from them) /#3#/ (were receiving) 

(of the priesthood,) 4(the hand) 3

(of the Assyrians,) 76(& in the country) 5

(they were teaching the offspring of their people,) 

/#3#/ 8

(& they were making houses of prayers there secretly,)

(*arising* from the worshippers of) 10(the danger) 9(b/c of) 

(of water.)/#2#12/ (& the adorers) (fire) 11

Or 1 Lit. “in the likeness of” hence: “as (like).” 3-4 "the hand of the priesthood" = "the laying on of the hands" *or* "the ordination to the priesthood." 5-7 "& in their own country of the Assyrians ..." (RP). 8"of prayer" (RP). 9 "fear (alarm, dread)." 10-11 "the worshippers of fire" = "the Zoroastrians." 12 C. = (RP) Translation.

(when) (of the Assyrians,) (the king) (But Narsai,) 1

(*even* these things) (*about* them,) (he was hearing) 

(that Addai the Apostle [was] doing,) <#3#>

(the king,) (to Aḅgar) (he was sending [had sent]) 

(that one) (the man,) /#2#/ (me) (send) (*saying:* “Either) 

(with you,) (who did these signs) 

(or) (his message,) (& I *may* hear) 2(that I *may* see him) 

(those things) /#2#/ 3(*an account of* all) (me) (send) 

(that he was doing) <#3#> (which you saw) 

(in your walled *city*.”) 

Or 1 "Nersai" (RP). 2 Apel per (CAL): "& I shall cause to (let) hear" *or* "& I shall tell (announce, proclaim)." 3 (RP) has this word in his Translation. – C. omits.

(to Narsai,) (& Aḅgar was writing) /#3#/ 

(all of) u(& he had made known [announced] to him) 

(of Addai,) (of the history [story]) 1(the narration) 

(to the end,) (the beginning) (from) 

(& he wasn't leaving out anything) ,

(to him.) (that he wasn't writing) 

Or 1 "action (deed, matter, affair, discourse, argument, generation, genealogy)."

(Narsai was hearing) (But when) 

(to him,) (which had been written) (those things) 

(& wondered.) (he had been astonished) 1

Or 1 "amazed (speechless)."

(b/c) ׄ(the king,) (Then Aḅgar) 

(that he *should* pass) (he had not been able) 

(the Romans,) (through the Empire of) 

(to Palestine) (& he *should* be going) 

(b/c) (*of* the Jews,) (& *should* be killing *many*) 

(they [had] crucified) /#3#/ /#3#/ 

(a letter) (was writing [had wrote]) (the Anointed One,) 

Addai 38:1-22 (CAL) = Addai 1:65-66 (Roger Pearse)

# 

(Caesar,) (Tiberius) (to) (& was sending [it]) 

(“[From] Aḅgar) (thus:) (in it) (writing) (while) 

(Caesar,) (Tiberius) (to our Lord) (the king,) 

(that nothing) ,(I am knowing) (While) (peace.) /#2#/ 1

(is being hidden from your Majesty,) (--) 

(& I am making known) 2(I am writing) 

(to your dreadful & great authority [rule],) 54u3

(who are under) (that the Jews,) 

(who are dwelling) (your power,) 

(of Palestine,) (in the country) 

(& had crucified) (have assembled *themselves*) 

/#3#6/ 6 

(when) (the Anointed One, w/o *any* folly *worthy* of death,)

(signs) (before them) (He was doing) 

(them) (& He was showing) (& wonders,) 

(also) (so that) (& signs;) /#2#/ 7(mighty works) 

(for them.) (He had resurrected) /#3#/ (the dead) 

Or 1 C. omits. 2 "announcing (informing)." 3 "government." 3-5 i.e. "your fearful & great government ..." 6 "foolishness (foolish deed, transgression, offence, evil-doing)." 7 Roger Pearse has this word in his Translation. – C. omits.

(that they had crucified Him,) (& at the time) 

(the sun [had] become dark) <#3#> 1

2(& the earth shook,) <#3#> 

(& as) (& all of the creatures had trembled,) /#3#u/

(deed) (at this) (themselves,) (*if* from) 

(all of creation had come to an end -) 

([passed away, ceased, failed, vanished, waned],)

(& its inhabitants3.) <#3#4> 3

Or 1 "[had] been darkened (dimmed, obscured, eclipsed)." 2 "had reeled (quivered, shivered)" or "had been shaken (swayed)." - "quailed" (RP). 3 (RP). 3-4 Variant Reading: "& the inhabitants of creation."

(your Majesty) (& now therefore,) 1

(is right) (what) (knows) 

(the people) (against) (that you *should* command)

(who did these things.”) (of the Jews,) 

Or 1 "from henceforth."

(& Tiberius Caesar was writing) 

(the king,) (to Aḅgar) (& was sending) 

(“The letter) (to him:) (he wrote) (& thus) 

(of your fidelity [steadfastness, truth, firmness, sincerity,1 reality) 

(I [have] received,) (to me) 

(before me.) (& it was read) 

1 See Col. 2:5 "sincerity of your faith" (Lamsa).

/#2#1/ (what) ,(Concerning) 

(also) /#3#2/ (with the cross,) (the Jews had done) 

(the governor [prefect, procurator]) (Pilatus) 

(& was declaring) (was writing) 

(to Olbinos [Olbinus],) /#2#3/ ׄ

(*about* *them*,) <#3#6>(my pro-consul,) /#2#5/ 4

(to me *about*.)(which you have written) (*even* of these things) 

1 Cureton Variant: "the Jews had dared (acted with boldness)" *or* "assailed *against*, (assaulted, fallen suddenly on)." 2 (RP). 3 The last part of names with the Greek or Latin ending usually have an  "os" or  "ows" pronunciation. AKA: “Albinus,” who was made governor of Judea by Neron (Nero) in A.D. 62. 4(2 Macc. 4:28; Smith’s Dict. pg. 103) spelling. -  "the prefect (procurator, governor of a province)." 5(Smith’s Dict. pg. 106) spelling. -  "the governor of a province." 6 Variant: "of them." May not be correct b/c there isn’t a noun before it.

(with the *men* of) 1(the war) (But b/c of) ׄ

(is going on) (against me) (who rebelled) (of Spain) 2

1 i.e. "the Spaniards." 2 Greek: "Spania." - Latin: "Hispania."

Addai 39:1-21 (CAL) = Addai 1:66-69 (Roger Pearse)

# 

(this,) (b/c of) ׄ(time,) (at this) 

(that I *should* avenge it,) 1(I was not able) 

(but I am prepared,) (*even* this matter,) 

(quietness,) 2 (I shall have) (when) 

(I shall legally command against them,)

(the Jews,) (*even* against) 

(legally.)(b/c they didn’t act)/#3#/ 

1Ithpeel: "I shall avenge her" (Lk. 18:5). - Peal: “I will seek it []” (Prov. 23:35). 2 "silence (stillness, quiet, calm)."

(Pilatus,) (also)(this,) (& b/c of) ׄ

(who was made a governor by me there,) 

(I [have] sent another in his place,) 

(with disgrace,) 1(him) (& I [have] dismissed) 

(the law,) (from) (he departed) (b/c) 

(of the Jews,) (the will) (& he was doing) 

(the Anointed One) (& he was crucifying) 

(That One,) (of the Jews,) (for the gratification) 2

/#3#3/ (*what* I *was* hearing) (who according to) 

(of death,) (the cross) (instead of) (of them,)

(it was *fitting* that He should be honored,) /#2#/ 4

(& it was [also] being right that -)  

(especially) <#3#> (He should be worshipped by them,)

(b/c they were seeing with their *own* eyes) 

(that He was doing.) (thing) ,(every) u

Or 1 “with reproach.” 2 "satisfaction (appeasing, pleasure, will)" *or literally*: "the rest (calm, quiet)." 3 Variant: “about Him.” 4 C. omits.

(according to) (But thou,) 

(with me) (your fidelity [steadfastness, truth]) 

(& your true covenant,) 1

(you did well) (& [that] of your ancestors,) 

(thus to me.”) (b/c you *have* written) 

Or 1 "firm (strong, legal, valid, lasting, trustworthy, steadfast)."

(& Aḅgar the king had received) 

(who had been sent) (Aristides [],) 

(to him by Tiberius Caesar) /#2#/ 

(& he was replying [answering]) 1

(with honorable gifts,) 32([&] had sent him away) /#3#/ 

(for that one) (which were being right)/#3#/ 

(to him.) (whom he [had] sent) <#3#> 

Or 1 "replied" (RP). 2-3 (Phillips) has plural points on both words. Otherwise: "with gifts of honor []" or “with a gift of honor [].”

(Urhay) (from) (& he departed) /#2#/ 1

(& was going) /#3#/ 

(where) (to Tiqnutha2,) /#2#/ 2

(the second *in authority*) 4(Claudius was,) /#2#/ ׄ3

(there) (& from) (*from* the king,) 

(to Artiqa,) 5(he was going again) 

(*where* Tiberius Caesar was at.) 

Or 1 (RP) has this word in his Translation. – C. omits. 2 (RP). 3  (P’shitta). 4 "second *in command* (rank)" or "vicegerent (viceroy, sub-prior)." 5 "Artica" (RP). Dr. Cureton thinks Artiqa was intended for Ortigia (Ortygia), near to Syracuse & not far distant from Capreae (Capri); where Tiberius resided.

(But Gaius was guarding -) /#3#/ 2ׄ1

(the regions [districts, quarters] round about Caesar [the Emperor].)

1(Acts 19:29, etc.). 2 (PST) has this word.

Addai 40:1-23 (CAL) = Addai 1:69-71 (Roger Pearse)

# 

(& Aristides had narrated, -) (---) 

(concerning) (Tiberius) (before) (*even* also he,)

(that Addai was doing) (the mighty works [miracles]) 

(& when) /#2#\*/  (the king.) (Aḅgar) (before) 

(the war,) (from) (calm [quiet]) (he had) 321

([&] he was killing) /#3#/  (he *was* sending) 

(of the Jews,) (the leaders)/#3#/ (*some* of) 

(in Palestine.) (who were) o^54

1-3\* Lit. "& when there was being to him quiet ..." 4-5 Should be:"who were []" since the previous word has the plural points. 5 (Phillips) has this word misspelled as:"was []."

(Aḅgar the king was hearing,) (& when) 

(he was rejoicing greatly at this *deed*,) 

(that the Jews had received) 

(it *was* being right.) 1(as) (punishment,) 

1 "as it was right" (RP).

(*some* years) (& after) 

(the church) (*wherein* Addai the Apostle was building)

(with everything) ,u(& had furnished it) 1(in Urhay,) 

(for it,)  (that was being right [suitable]) 

(of the most part) (& he was making disciples) 2\*

(& also) (of the city,) (of the population) 

(in the other villages [hamlets, towns, farms, fields],) 

(& *which* were near,) (*which* were far away) 

(& he completed) 3(churches,) (he was building) 

/#2#/ (& ornamented [them],) 4

(& he had appointed in them ministers & elders,)  

(& he was teaching in them they -) /#2#/5

(& the orders [rites, rituals]) 6(who were reading the Scriptures,)

(within & without.) /#3#/ 87 (of the ministry,) 

(all these things,) u(After he was teaching) 

(with an illness) (he had become weak) 9

(from this world by it.) (*which* he was departing) 

Or 1 "constructed (set in order, provided)." 2\* "teaching (- the Christian faith) the multitude (greater part) of the populace of the city." 3 Lit. "crowned." 4 "set in order (decorated)." 5 (CAL) misspelled this word as: "&-& they who were reading." There is an extra wow. - "those who should read" (RP). 6 rules (liturgy, ordinances, liturgical orders, offices, ranks)." 7-8 "inside & outside." 9 "he had been weakened" *or* "he had become [fallen] sick (failed, languished)." - Perhaps Ithpaal: - "he had become very ill."

(all of) u(before) (Aggai) 1(& he was calling) 

(of the church,) (the assembly) 

(& had made him) (& he had brought him near)

(in his place.) (& a commander) (a leader) 

Or 1 . -  /  are variants of  and (Ḥaggai and Ḥaggi)[Gen. 46:16; Num. 26:15]. The Greek & Latin equivalents are: ,(), (Num. 26:24) and Aggaeus.

(who was a minister [deacon],) (& concerning Palut,) 

(an elder,) (he had made him) 

(who was a scribe [writer],) (concerning Owdashlama,) 1

(a deacon.) (he had made him) 

1 "Abshelama" (RP).

(the freemen -) (& when) 

([men of rank, nobles] & the leaders were assembled & *were* standing by him,)

(& Marihaḅ,) (& Bar-Zati) 1(Bar-Calba) \*

(& Sennaq,) 2(Bar-Shmish,) (the son of) 

(& Peroz,) (Avida,) (the son of) 

(the rest) (with) (Patricius,) (the son of) 

1 Phillips Syriac Text & subsequently (CAL) have the wow () that I have seen. (RP’s) Translation also shows it. However, George Phillips, D.D. says that the “and []” is not in Dr. Cureton’s Aramaic Text [though he fails to note that at the bottom of Phillips’ Syr. Text] nor is it supported by the Armenian Version. The structure of these verses or statement (message) can also fit what he said in his commentary. \* Thus the reading may be “Bar-Calba, the son of Zati …” 2 "Sennac" (RP). Perhaps should be pronounced "Sniq (needed, needful, necessary)."

Addai 41:1-22 (CAL) = Addai 1:71-71 (Roger Pearse)

# 

(of their companions,) 

(“Ye are knowing) (Addai the Apostle said to them:)

(all of you) u(& ye are testifying [witnessing],) /#2#/ 1

(thing) ,(that every) u(me,) (who are hearing) 

(to you) (which I was preaching) 

(to you,) (& I was teaching) 

(from me,) (& ye were hearing) 

(have I conducted myself [acted, lived]) 2(so) \*

(also) (& ye saw) (among you,) 

(that thus) (b/c) (by deeds [works],) 

(that whatsoever) ,3(our Lord commanded us) 

(with words) (we are preaching) 

(the people,) (before) 

(we were doing by work [deed] [&] *shall be* doing it)

(person.) (every) u(before) 

Or 1 C. omits. 2\* "so was I led (guided)." 3 Lit. "that, that thing."

(& laws) (the ordinances) 1(& according to) 

(which were appointed [set up, ordained]) <#2#3> 2

<#3#> (in Yerushalem,) /#2#,/ ,ׄ

(& by them, the Apostles, my companions, -) 

(you,) (also) (so) (were also being governed,)

(from them,) (don't depart [change, remove]) 4

(& don't subtract [diminish, take away]) 

(as) \*(anything from them,) , 

/#2#5/ (I *myself* also) 

(among you,) (am being guided by them)

(from them) (& I *have* not departed) 

(*or*6 to the left side,)/#3#/ (to the right side) 

(that I should not have been [become] alien) 7

(which is reserved) (*to* the promised [counseled] salvation)

(for those who are being led by those things.) 

Or 1 "(liturgical-) orders, rules, rites, regulations, ranks, stations, robes, vestments, ornaments, furniture, equipment." 2 (RP). - Or: "determined (established)." 3 C. adds. 4 "alter (take away)." - "turn aside" (RP). 5 (Cureton). - It doesn't seem like the passive tense: "I was" (PST) is correct because of the present tense word: "am." Nevertheless, if the passive tense word somehow augments the present tense word, then the statement would be: \* "as I also was being guided by them. - "as I myself also have been guided by them ..." (RP). 6 (RP). 7 "been declared alien (strange, foreign)" *or* "been alienated (removed, dispossessed) *from*" *or* "renounced (disowned, rejected, abstained)."

(with [to] this ministry) (therefore,) (Take ye heed,) 

(& with fear) (which you are holding,) 

(be ye) (& with trembling [terror],) 

(& ministering) (in it) (standing [abiding]) <#3#1> 

(ministering) (Be ye not) (day.) (every) u

(with contemptuous customs,) 32(in it) 

(with the discernment [distinction]) (but) 

(& the praises of) (of faith,) 

(let them not -) (the Anointed One,) 

/#2#54(cease from your mouth,)

(& let not laziness [weariness] -) 6

(come near you in prayer *at* the appointed [stated] times.)

Or 1 +[MS#3] 2 "behaviors (habits, rites, uses)." 3 "despicable (despised, of no value, scorned, disdained, neglected, neglectful, disregarded)." 2-3 "with habits bringing contempt" (RP). 4 "negligence (reluctance)." - "inability to act" (CAL). 5 (RP). – C. rightly. 6 "touch."

(*to* the truth)  (Take ye warning) 

(& *to* the teaching) (which ye are holding,)

(which ye have received,) (of the truth,) 

(of salvation,) 1(& *to* the inheritance) 

Or 1 "*eternal* life."

Addai 42:1-22 (CAL) = Addai 1:71-73 (Roger Pearse)

# 

(before) (b/c) ׄ(to you,) (which I am commending) 1

(of the Anointed One) (the judgment-seat) 2

(when) (by Him,) 4(ye *will be* sought out) 3

(with) (an account [reckoning]) (He is giving [taking]) 

(& when) (& the superiors,) 6(the shepherds [pastors]) 5

(the merchants) (from) (His silver [money]) (He shall take) 

(of gains [profits].) 8(with the interest [usury) 7

Or 1 "committing (entrusting, giving the benediction)." 2 "throne (pulpit, stand)." 3 "ye are being inquired (asked) by Him" *or* "ye are being avenged by Him" *or* "ye are being required (compelled, exacted) by Him." 4(Phillips) & "her" (CAL). 5 i.e. "priests (kings, queens, rulers, leaders)." 6 "ecclesiastics of superior rank or authority (prelates, pontiffs)" (Oraham). Also - "chief pastors (bishops)" *or* "disciples" (Smith's Syr. Dict.). Also: "clerics (shepherds in training, leaders)" (CAL). 7 "exorbitant interest." 8 "possessions (properties, increases)."

(& He went) (For He is the King's Son ) 

(& He shall return) (the kingdom,) (& shall receive) 

(a resurrection) (& shall make) (& shall come) 

(& then) (men;) (the children of) (for all of) u

(the throne) 2(on) (He *shall be* sitting) 

(& *shall be* judging) (of justice,) /#2#/3

(to us.) (He said) (just as) (& the living,) (the dead) 

1 "a kingdom" (RP). 2-3 = "*a* (the) just (righteous) throne."

/#2#/ 432/#3#/1

(Let not the secret eye of your mind from -) 5

(the upper height be closed,)

(that your offences [stumbling-blocks] shall not multiply)

(wherein there are no) (in the way) 

6(nor) /#2#/ (stumbling-blocks;) 

(in its paths.) 7(a hated straying [wandering]) 

1 I've also seen this word pronounced (Ps. 81:7). 2-4 "from the height above" (Phillips; RP). 4 C. omits. 5 (Phillips) probably misspelled this word as: . - If in the Ithpeel form, its spelling should be: "let it [not] be closed." 6 "a pathless desert [trackless waste]" *or* "a place w/o clearly marked roads (desert)." 7 i.e. “in [the secret eye’s] paths” [FS].

(the lost ones [those who are lost],) (seeking)  (Be ye) 

(they who are going astray,) 1(& visiting ye) 

(in those who are found [present].) 2(& rejoicing ye) 

Or 1 "erring (falling into error, being led into the wrong way, forgetting)." 2 "shall be found."

(the wounded,) 1(binding up [bandaging]) (Be ye) 

(the fatlings,) (& *be* ye guarding [watching]) 

2(at [by] your hands) (b/c) 

(the sheep [ewes] of the Anointed One are being required [exacted, claimed].)

Or 1 "broken (fractured, bruised)" *or* "defeated (dismayed, weakened)." 2 "avenged."

(gazing) (Be ye not) 

(who gazes) (for the shepherd) (at passing honor,)

(his flock,) (by) (that he *should* be honored) 

(his flock stands by him very badly.) 1

Or 1 "Christian community (diocese)."

(Let your diligence -) 2 1,

[care, providence, forethought] for the young [little] lambs be great,)

(the face) (are seeing) 3\*(b/c their angels) 

(who isn't being seen,) (of the Father) 

(a stone) (& ye shall not be [don't be]) ,

(but) (the blind ones,) (before) (of stumbling) 

(the way [road]) (those who clear away [throw *stones* aside *from*]) 4

(in a rugged place,) 65(& the path) 

(the crucifiers,) (the Jews,) (among) 

(& the erring heathen [deceived pagans, led astray godless];) 

/#2#/ 7(for it is with these) 

Or 1 "solicitude" (RP). 2 "childish (infantile, innocent, simple, silly, stupid)." 3\* "behold the face of the invisible Father" (RP). 4 i.e. "those who make [a road] plain *or* smooth." 5-6 "difficult country" (RP). 6 can also mean: "hard (rough, obstinate, perverse, grievous)." 7 C. omits.

Addai 43:1-23 (CAL) = Addai 1:73-74 (Roger Pearse)

# 

(war[s],) /#2#/ 9([that] you have) 87(two parties only) 6

(of the faith,) (the truth) (that ye shall show) 

(& when) (which ye are holding;) 

(ye are being silent [ceasing, desisting, dwelling in peace],) 

(will be) ,(your modest & honorable appearance) 1110

(who are hating) (those) (with) (for you) (fighting) 

(the truth [right, justice, rectitude]) /#2#/ 

(falsehood.) (& are loving) 

Or 6 "sides (factions)." 7-9 "there is war for you." 10 "form (figure, countenance)." 11 "well-behaved, modest [i.e. clothed] (Mk. 5:15), chaste, sober, religious."

(striking [slapping, buffeting, beating]) 1(Don't be) ,

(the rich,) (before) (the poor) 

2

(for the severe scourging [castigation, stripe, punishment, -])

([torment, pain] of their poverty is being sufficient for them.)

Or 1 "treating with insolence." 2 "infliction" (RP). - Or: "lashing" *or* "scourge (thong)." - Perhaps the word "dragging, lengthening."

(Don't be beguiled [deceived, seduced])

(by the hateful thinking [reasoning, thoughts, ideas, opinions]) 1

(that ye shall not be) ,(of [the] Satan,) 

(the religion) (from) (stripped [naked]) 2

(that ye *were* wearing [clothed with],) 3

(for denial [rejection, apostasy] is easier) 4

(as) (faith,) (than) 

(righteousness.) (than) (sin is easier) 

Or 1 "reckonings (intentions, designs, councils)." - "cogitations" (RP). 2 "bare (exposed, unarmed, unadorned, simple, deprived)." - "stripped naked" (RP). 3 "*had* put on" (RP). 4 "infidelity (impiety)."

(the crucifiers,) (of) (Take heed [beware ye] therefore,) 1

(friends to them,) (& ye shall not be) ,2

(that ye shall not be responsible for) 3\*

(the blood of the Anointed One with them;) 

(& ye are knowing) (which their hands are full of,) 

(that everything) ,u(& are testifying) 

(& are teaching) (which we are saying) 

(of the Christos,) (*is* in the history [story, account]) 4

(of the Prophets) (in the Book) (is written) 5

(with them.) (& is placed [laid up, deposited]) 

Or 1 "take warning." 2 (PST) but "that" (RP). Perhaps he saw the letter . 3 (RP). \* Perhaps it literally says: "that you *should* not seek (demand, require, desire) the blood of the Anointed One with them." 4 genealogy (generation, action, affair, deed, subject, argument, discourse)." 5"it" (Phillips; CAL).

(to our teaching) (& their words are testifying) 

(& His suffering) (His judgment) (concerning) 

(& the ascension of) (& His resurrection [rising up]) 

(that when) (& they aren't knowing) (the Anointed One;) 

(they are standing against [withstanding] us,) 

(they are rising against the words of the Prophets,) 

(they were persecuting) (in their lives) (& as) 

(now,) (also) (so) (*even* the Prophets,) (them,) 

(they are persecuting) (their deaths,) (after [since]) 

(in the Prophets.) (which is written) (the truth) 

(of) (also) (Again, beware ye [take warning]) 

(the sun) (who are bowing down to) (the profane,) 

(& Neḅo,) (& Bel) (& the moon) 

(those which they are calling) (& the rest *of*) 

Addai 44:1-25 (CAL) = Addai 1:74-76 (Roger Pearse)

# 

(they are not gods) (while [though]) (gods,) 

(Flee ye) (in their nature.) 

(b/c) (from them,) (therefore) 

(they are worshipping creatures & things made.) 

(all of it was heard by you -) u21(& as) \*

(into the world) (that our Lord came) (previously,)

(that they shouldn't be bowed down to again,) 

(b/c) (nor *should* creatures be honored,) 

(of their Maker) (it is by the blink [gesture, wink, sign]) 3

(He wishes,) (& when) ([that] they are existing;) 

(& causes them to cease,) (He destroys) 4

(*if* they didn't exist.) 76(as) 5(& they are being) 

1-2\* "& as reported1 to you before, the whole object2 .." (RP). 3 "motion [of the eyebrows] (hint, dark saying, suggestion, symbol, glance)" *or* metaph. "the will (command)." - "nod" (RP). 4 "dissolves" (RP). 5-7 Literally: "as they were not."

([of Him] who created) 1(For the will) 

2\*(the creatures *is*) 

(the yoke) (from) ([that] He *should be* setting men free)

(of the creatures.) (of the paganism) 

Or 1 Lit. “of the One creating (Creator *of*).” 2 "freeing." \* Perhaps: “*was* freeing (freed) men from the yoke …” (RP).

(that everyone) u(For ye are knowing) 

(with) (of the king) (the servants) (who worships) 

(him) (finds) (by the sword) (death) (the king,) 

(searching) (Don't be) ,(in his worship.) 

(about) (& asking) (secret things) (for) 

(which are written) (the hidden [secret] things,) 1

(which ye are possessing.) (in the Holy Books) 

Or 1 "the ruins (ruined places)."

(concerning the words) (judges) (Don't be) ,

(& see [consider]) (Remember ye) (of the prophets.) 

(they are said;) (of God) (that by the Spirit) 

(& whoever accuses the prophets,) 

321

(he [also] accuses & judges that *word*3 of that2 Spirit of God.)

Or 1 “it []” (CAL). 2 "blames (finds fault, lodges a complaint)."

(the ways of) (B/c) ׄ(*May* this be far from you!) 1

(are upright [directed, right],) 2(the LORD) 

(in them) (are walking) (& the righteous ones) 

(*but* the deniers [unbelievers, rejecters]) (offence;) (w/o) 

(b/c) (in them;) (are causing *others* to stumble) 3

(the secret eye) (they don't have) 

(that *mind*) (of the secret mind [reasoning, thinking, opinion],) 4

(questions) (of) (which doesn't have *any* need) 

(profit [benefit, gain, advantage],) (in which there is no) 

(loss [want, harm, damage].) 5(but [except]) 

Or 1 "far be this from you (let this not be from you, God forbid this from you)." 2 "honest (straight, guided aright." 3 "letting *others* fall into sin." *Or*: Ithpe. - "are stumbling" (RP). This word's Ithpeel form is usually (*or* should be) spelled:  though. 4 "intellect (conscience, doctrine, purpose, judgment)." 5 "a fine (penalty, confiscation, expense)."

(the threatening judgment) (Remember ye) 

(our Lord,) (& the word of) (of the prophets,) 

(their words,) (which determines [defines]) 1

(that the LORD is judging by fire,) 

(& all of the -) u

(children of men are being tried [proved] by it.)

Or 1 "marks out a boundary *around* (sets a limit *to*; limits, borders, confines, keeps within bounds; forbids, restricts, inhibits, settles)."

(wayfarers [travellers]) (like) (this,) (B/c of) ׄ

(who are lodging) 2(sojourners [settlers],) 1(& like) 

(thus it was) 3(to their homes,) (& rising early) 

Or 1 "lodgers (strangers, foreigners)." 2 "spending [passing] the night (remaining all night)."

Addai 45:1-24 (CAL) = Addai 1:76-78 (Roger Pearse)

# 

(in this world,) (yourself) (by you) 5(reckoned) 4

(ye are uplifted [raised, carried) 6(here) (b/c from) 

(that the Son went,) (to the places) 

(*even* He who shall prepare [the places]) 

(of them.) (who is being worthy) (for everyone) u

Or 3-5 i.e. “ye have reckoned (considered).” 6 "going forth" (RP).

(their armies) (of countries,) ([As to] kings) 

(& are preparing) (before them,) (are going) 

(for their honor;) (a dwelling-place for themselves) 

(behold, He is) (of ours,) (King) (but this) 

(that He shall prepare) (gone) 

(for His servants [soldiers, workers, worshippers]) 

(blessed mansions [habitations, abodes, lodges, inns]) 

(For it was not) (in.) (which they shall dwell) 

([that] God created) (in vain) 

(but) (the children of men;) 

(His worshippers) 21(that they should be) ,\*

(forever.) (& there) (here) (& [His] praisers) 3

1-3\* Lit. "that they *should* be to Him worshippers & praisers" = "that they should be those who worship Him and those who praise [Him]."

(He doesn't pass away,) 321(B/c just as) 

(those who are -) 654

(glorifying [praising] Him are *also* not ceasing.)

(these things) 8(b/c of) ׄ7

Or 1-3 Lit. “He isn't passing away ” 4-6 “*nor* are His praisers ceasing.” 6 "coming to naught [an end]." 7-8 Mar Addai may be saying that b/c Isho went away to prepare “dwelling-places (habitations, etc.)” for God’s praisers & b/c of the fact that God doesn’t pass away, we can know that believers will not cease to exist. Those are the “things” he may be talking about. - (RP) puts these two words at the beginning of the next verse & translates them as: “Wherefore.” 7-8 Perhaps: “b/c these [are like Him].” 4-8 “… nor are His glorifiers, b/c these things are ceasing.”

(behold,)  (& my *imminent* death also,)

(& I am lying [put, cast]) (I am bound) 

(with disease [injury] *or* in sickness [weakness];) 1

(it was) 2(of the night) (the sleep) (like) 

(*in* your eyes.) 4(regarded [esteemed]) 3

1 (RP). - (Phillips; CAL) probably have this word misspelled as: "with His (his) sickness." 2-4 i.e. “ye esteemed it *before* your eyes.” 2-4 Roger Pearse may have saw the word: "let it be (,) esteemed in your eyes."

(that with the suffering of) (& remember ye,) 

(death passed away & ceased,) 1\*(the Son,) 

(the children of) (which takes [leads, drives] *away*) 

(& the Satan,) (men;) 

(with) (& makes war [fights]) (who causes many to sin)

(the true [trustworthy, steadfast] ones,) 2

(the truth.) (w/o) (that they may be) ,

1 (RP). - (Phillips; CAL) probably have this word misspelled as: "his death."2 "genuine (faithful, strong)." \* “… death, which takes *away* the children of men, passed away & ceased; …” - (RP) arrangement.

(who puts) (a farmer [ploughman]) (& just as) 

(if) (the ploughshare,) 21(on) (his hand) 

43(behind him,) (who gazes [looks]) (he) 

(the furrows [trenches] *shall not* be straight) 5

(you,) (also) (so) (in front of him;) 

(to this gift) (*even* ye who were called) 

(be ye) (of the ministry,) 

(cautious [safe, secure, sure, circumspect, prudent],) 6

(in the affairs of) (that ye shall not trouble *yourselves*) 

(ye yourselves shall be hindered) 7(lest) (this world,) 

(which ye were called to.) (thing) ,10(that) 9(from) 8

1-2 Lit. "the sword of the plough (yoke)." 3-4 Lit. "the furrows are not being found straight" *hence* "the furrows are not occurring (cannot be) straight." 5 . 6 "vigilant (watchful, careful)." 7 "held back (stopped, impeded)." 8-10 "as to that to" (RP).

(*as* to rulers [commanders] & to judges,)  ..1

2

(who are coming near2-3 to this faith, be ye loving them,)

(ye *shall* not *be* accepting) 543(while) \*

(then if) (in anything,) ,(their faces [persons]) 6

(be ye) (they are acting foolishly [offending],) 7

(reproving [showing to be wrong, convincing, rebuking]) 8

1 The two dots may indicate missing text – i.e. “as.” Otherwise, they may be an error in Phillips’ Syriac Text and hence also on (CAL). There are two other places (49:5, 52:19) where two dots also appear at; but I left them out there b/c I was certain that they didn’t stand for any missing letters. 2 Or "who are approaching (being brought near)." - “who have embraced” (RP). 3-6 “ye shall not be regarding their outward appearance" *or* "… show favoritism to them" *or* "… be respecting their persons" *or* "… show partiality to them" *or* "be putting on a false appearance (a hypocrite)." \* "although do not simulate in any thing" (RP). 7 "going astray (causing to fall; being offensive, injuring, doing wrong)." - "sinning" (RP). 8 Also: "arguing a cause" (Acts 25:16).

Addai 46:1-25 (CAL) = Addai 1:78-79 (Roger Pearse)

# 

(that ye shall show) (justly,) (them) 

(the confidence [boldness, openness]) 10

(& these) (of your uprightness [integrity],) 

(again) (that not) (shall be corrected [reformed, amended]) 11

(*according to* the will of) (they were being guided) 

(their souls.) 

10 "liberty (freedom of speech, familiarity)." 11 "receive reproof (be admonished)."

(ye shall have) 2,1(diligence [care]) (Now this) 

(that everyone) u(your lives,) (the days of) (all) u

(running,) (be ye) (beautiful things,) (after) 

(others)  (ye are also counseling) (while) 

(for it is in these things) (concerning them;) 

(the children of men are finding) 

(God.) (before) (their lives) 

1-2 Lit. "shall be to you."

1(& the Prophets) (But the Law) 

(which ye are reading) (& the Gospel [Good Message])

(the people,) (before) (day)  (on every)u(in) 

(Paulus,) (& the Letters of) ,

(from) (which Shimon Cepa sent us) 

(of the twelve) (& the Acts) 2(the city Rome,) 

(which Yoḥannan [Yoḥanan], -) (Apostles,) 

(them,) (Ephesus;) ׄ3(from) (the son of Zowḍai, sent us)

(reading) (be ye) (Books) (*even* these) 

(& with) (the Anointed One,) (in the churches of) 

(ye shall not read another thing again,) ,(these) 

(there is not another thing more) ,(when [b/c]) 

(that the truth which ye are holding -) 

(these books,) (except) (*shall be* written in [on],)

(which ye are holding [taking hold *of*, retaining, keeping]) 4

(to.) (which ye were called) (in that faith) 

Or 1 Chaldean Pronunciation. - (Oraham). 2(P'shitta Title). 3 Usually spelled:  4 "taking possession *of*." \* Commentary: This section substitutes the “Old Testament” with the “Law” & the “New [Testament]” with the “Gospel” from (Addai 35:9-11). “The Prophets” (Addai 35:9; 46:8) also include the division known as the “Writings (Scriptures) in past & present Judaism. I think “the Prophets” also include the “Prophets” who wrote the Deuterocanonical Books as well. Paulus alludes to the Books of Yudith & Maccabees. Compare (Heb. 11:34-35) with (Judith 15:1-4, 6-7; 1 Maccabees chapter 7). Pope Clement I (Phil. 4:3) also narrates from Ihudith (Yudith) as if it is Scripture (1st Clement Ch. 55). The New Testament Canon isn’t complete here b/c the Church chose the Books that were the oldest & were recognized to be from the Apostles. Debates were made & the Authentic Ones became part of our Canon. The Listing here leaves out James (Yaaqoḅ), but we know that the Church of the East recognized that Letter as from him & is part of the original P’shitta Canon. “Acts” & “The Doctrine of Addai” also mention Yaaqoḅ as being the leader of the Church (Addai 11:3-16; 12:4-7). - Ihudah (Jude) probably has the least support for its inclusion in the New Testament based on New Testament Books. However, we know why Ihudah & 2nd Petros were disputed. It was b/c of their quotation or allusion to 1 Ḥanoch [Enoch] at (Jude 1:14-15; 2 Pet. 2:4). That shouldn’t be a valid reason to exclude those books b/c the (Genesis 5:24) Targum, (Jubilees 21:10 [14]) & (Ben Sira 44:16) all seem to indicate that 1st Ḥanoch is Scripture. Any discrepancies with 1 Ḥanoch are probably due to mistranslation.

(the king)  (Aḅgar) (& our Lord) 

(the thing) ,(who *have* heard) (& his honored nobles,) 

(before you) (which I was speaking [*have* spoken]) 

(that they shall be) ,(are being sufficient) (today,) 

(my death,) (after) (my witnesses) 

u1(of our Lord) (that the doctrine) 

,(was diligently preached before every person,)

(& I have not acquired [obtained] anything with His message [word])

(in the world.) 

Or 1 (RP) mistook this word for: "I *have* preached."

(For His word was being sufficient for me,)

(by it,) (which I *have* become rich) 1

(*for*) (& I made many rich by it;) 

(me)  (it shall accompany [follow, go *with*, pursue)2

(which I am going [proceeding, traveling]) 43(in this way) 

(who had sent) 5\*(the Anointed One,) (before) (on) 

(to Him.) (on it) (that I *should* go forward) 7(after me,) 6

1 "was enriched." 2 Ithpe. (CAL). However, this word could be in the Ithpaal form: ; which often has the same meaning of its Ithpeel form (see Gen. 29:34; Num. 18:4; Acts 17:15; Jer. 50:5). - Roger Pearse perhaps saw or was thinking of the words   "it shall lift (hang) me up" *or* "it shall suspend me." 3-4 Lit. "which I am girding *myself*" hence also: "which I am going (-away, -on a journey)" *or* "departing (walking abroad)." - "going forth" (RP). 5-6 Literally. - Perhaps: “who had sent [*word* (*someone*)] after me.” \* “who had sent *for* [summoned] me” - also (Smith’s Dict.). 7 "journey (travel, proceed on the way, move along)."

Addai 47:1-25 (CAL) = Addai 1:79-79 (Roger Pearse)

# 

(to you:) 2(*what* I spoke) 1(For ye are knowing) 

(of men) (“That all of the souls) u

(are not dying;) 3(this body,) (of) (which are going out)

(& are rising [-up],) (*but* 2 they are living) 4

(& they have mansions) 5

(of rest [repose],) 6(& a dwelling-place) 

(for the mind [reason, intellect] & -) 87

(b/c) (the mind [knowledge, intelligence] of the soul doesn't cease,)

(is represented [formed, fashioned) 9(of God) (the image) 

(which isn't dying [doesn't die].) (in it,) 

Or 1-2 "that I said to you." 3 "are not dead ()." 4 "but" (RP). 5 "lodgings (inns, abodes, habitations)." 6 "quiet [cessation]" (CAL). 7 "understanding" (RP). 8 "understanding." 9 "shown forth (figured, etc.)."

(For it was not like the body,) 321

(perception [cognizance, sense, sensation, movement, feeling],) (w/o) 

(b/c it isn't perceiving [being conscience of, aware of, feeling]) 

(on it.) 5(which *was* dwelling) 4(the hateful corruption) 

Or 1-2 “it is not being [].” 3 (Phillips; CAL) probably have this word misspelled as: "she [it]" (fem. pronoun). "Soul" is the only previous word that is feminine but I don't think it is referring to it here because of the following masculine verbs [#! & ] plus the later masculine pronoun: “it5.” It seems more likely that the wow was mistaken for a yoḍ. It's probably referring to "the image of God," but nevertheless, all of the previous words "mind," "knowledge" and "image" are all masculine words. 4 "has come" (RP).

(It [the soul] isn't being able [that] it *shall* -)  

(*be* receiving hire [wage, payment, fee, fare] & reward [recompense])

(b/c) (without it [i.e. the body];) 

(also) (but) (that labor was not only its *own*,) 1

(in.) (which it was dwelling) (of the body) 

Or 1  (Phillips) or “it []” (CAL). Probably in error.

(who aren't knowing God) (But the rebellious) 

(w/o) (there,) (are regretting [repenting])1

(*any* benefit [advantage, gain, profit; in vain) 

Or 1 "feeling remorse." - "becoming penitent" (RP edit).

(of the Anointed One,) (ye who are) (But you,) 

(is placed) (which His glorious name) 1

(& is ruling,) (upon you) 

(in the way) (you) (He *shall be* directing [correcting]) 

(on) (which ye shall travel) (of truth,) 

(& ye shall attain [obtain, find]) 2(& ye shall arrive [come]) 

(& *is* kept [reserved]) 4(which *is* promised) 3(thing) ,(that) 

(from Him;) (who are not turning aside) (for those) 

(according to) (& are continuing [abiding]) 

(our Lord.) (by) (*what* they had been called *for*) 

Or 1 “whose.” 2 "follow closely (overtake, come upon, seize, apprehend, understand, reach)." - (CAL) has this word in the Peal Form:  "& ye will tread upon (come upon, arrive)." 3-4 "*was* promised" & "*was* kept."

(he was saying this word [statement],) (& when) 

(& was silent.) 1(Addai the Apostle had ceased) 

Or 1 "kept silent (held his peace, stopped talking [1 Ezra 3:23], ceased)."

2 (the maker of) 1(& Aggai answered,) 

(& Palut) 3(of the king,) (the silken attire [hangings, etc.])

(the rest) (with) (& Awashlama [Abshelama]) 

([answered] & were saying) 4(of their companions,) 

(the Sendee [Missionary]:) (*even* to Addai,) (to him,) 

(“the Anointed One is testifying [witnessing])

(& you have taught us) (to us,) (that He sent you) 

(& you caused us to possess) 5(the true faith [religion],) 

(the true life [lives of truth].) 

1-2= "silk-weaver (mercer)." 3 "chains" (RP). He probably saw the word . Though Smith's Syriac Dictionary does list that this word means: "chains (ankle-chains, bangles);" it more properly means: "bracelets" (Num. 31:50; Ezek. 16:11; 23:42; 27:16). is the better word for: "ankle-chains (bangles)" [Num. 31:50]. 3 The name jWl'P (Heb. Pass. Part.) means: “escapee (escaped one).” 4 (Phillips; CAL) probably have this word misspelled as: "& he was saying" *or* "& he said." 5 "bestowed to us (imparted to us, conferred to us, put us in possession, enabled us to win)."

(from you) (we *have* heard) (Just as) 

(all of this time) u(& have received) 

(so) (with us,) (that you were [have been]) 

(the days of) (all) u(we are persisting [remaining]) 

(the worship) (& from) (our lives.) 

(& of creatures,) 1(of things made) 

(which ---- ------ ---- --) 

1 Lit. "created things" (RP).

Addai 48:1-20 (CAL) = Addai 1:79-82 (Roger Pearse)

# 

(we are fleeing,) (our ancestors were bowing down to,) 

(the crucifiers,) /#3#1/(the Jews,) (& with) 

(we *shall* not *be* mixed with;) 2

(from you,) (which we *were* receiving) 3(& this inheritance,)

5 (we are not letting [it] go [alone],) 4

(& we are [*shall be*] departing from this world with it.) 

Or 1 (RP). 2 Literally: "we are not being mixed with (mixed by marriage, having intercourse with; associating with, having to do with, having dealings with, making an alliance" *or* "being joined (added, united) with." 3 Or -  "which we *have* received" *or* - "which we *were* receiving." Otherwise, (Phillips; CAL) probably misspelled this word as: "which we *were* receiving" (Fem. Pl.). 4 “leaving (failing, neglecting)" or “allowing [weakening].” 5"it, he" (CAL).

(before) (our Lord,) (& in [on] the day of) 

(of justice,) (the judgment-seat) /#2#/21

(to us) (He will return) 3(there) 

(to us.) (you *have* said) (just as) (this inheritance,)

Or 1-2Lit. "the throne of [] judgment." 2 "restore (give back, grant)."

(these [those] things had been said,) (& when) 

(he) <#3#1> (Aḅgar the king had arose,) 

u/#2#/(& his great men [captains],) 

(of his kingdom,) (& all of the nobles)

(to his palace [citadel]) (& he was going) 

(all of them -) (while) 

(b/c he was dying.) (were grieving for him,)

(to him) (& he was sending) 

(the honorable & best [choice] garments,) 2

(& when) (that he should be being buried in them;) 

(to him [saying]:) (he sent [word]) (Addai saw them,) 

(from you) (have I taken) (in my lifetime) (“That not) 

4<#2#,>3 (anything,) ,

(the word) (myself) (& I *shall* not *be* defrauding [cheating])

(which He said to me:) /#3#/(of the Anointed One,) 

(anything from man,) ,(“Ye shall not take) 

(in this world.”) 65(anything) ,(& ye shall not acquire) 

Or 1 Only MS#3 adds this word. 2 "chief (fine, finest, admirable)." - "costly" (RP). 3 (PST) & (RP) don't have these bracketed words in his translation. However, they say: "[neither now in my death *shall* I *be* taking from you anything]." – C. adds those word. 4 "unfaithful (lying, deceiving, acting deceitfully [treacherously])." - "I will not falsify in me" (RP). 5 ERRATA & (RP). 5-6  "from this world." (Phillips; CAL).

(another three days,) /#2#/1(& after) \*

(that these [those] things had been said) 

(the Apostle,) (Addai) (by) 

(& *was* receiving) (& he [Aḅgar] was hearing) 

(of the doctrine) (the testimony) 

(the men of) (from) (of his preaching) /#3#/

(all of the nobles [men of rank],) u(before) (his ministry,) 

(of [from]) (he was going out [had departed]) /#3#/ 

<#3#> (& it was) (this world,) 

(on the fourteenth *day*) (*of* the week,) (the fifth day)

(*of* the month Iyar (May.) /#2#32/ \*

Or 1\* Lit. "& after three other1 days." 2 Iyar / Iyor (Syriac Pronunciation) answers to the greater part of May to us, but begins earlier (Smith's Syr. Dict. pg. 14). 2-3\* This is what George Phillips may have meant in regard to the original (PST) & the variant Cureton reading. Nevertheless, (CAL) has it right like Mr. Phillips indicates; though the text is written awkward & doesn’t make sense as:  /#2#/. The P’shitta constructions would be:  or  or  “in the month Iyar.” Compare: (Ex. 13:4; Esth. 3:13). ^ Mar Addai (c. 50 - c. 66).

(& all of the city was -) u

(in great mourning & in bitter suffering [passion] over [b/c of] him;)

Addai 49:1-23 (CAL) = Addai 1:82-82 (Roger Pearse)

# 

(only the Christians) (*for* it was not) (--- ----) 

([who] were distressed [out of heart, grieving]) 

(the Jews) (also) (but)  (for him,) 

(in it,) (who were) 1(& the Pagans,) 

(*even* in this walled *city* [fortified place].) 

1 (PST; CAL) probably have this word misspelled as: "was."

u(the king) (But Aḅgar) 

(he) (was more sorrowful for him than every person,)

(& in the grief) (of his kingdom.) (& the great men) 

(& forsook) (he had despised) (of his mind) 

(day;) (on that) (of his kingdom) (the honor [glory]) 

(he was weeping) (& with mournful tears) 1

(person.) (every) u(with) (for him) 

Or 1 "lamentable (sorrowful, sad, miserable; groaning, sighing)."

(of the city,) (& all of the people) u

(were marveling [being astonished]) (him,)  (who were seeing)

(he was suffering) (that how much) (at him,) 

1(& with great & excellent honor) (b/c of him.)

(& buried him,) (he was carrying solemnly *or* in procession)

(when) (the great men,) (of) (one) (like) 

(& he had placed him) (he was dying [had died],) 

/#2#/ 32(in a great [large] sepulchre) 

(which) (that) (*with* decorated engravings [carvings],)

(*those* of the house of Aryu4 were placed in,) 4

(the ancestors of the father of) /#2#/ 

(the king.) (Aḅgar) 

Or 1 "moving (lifting up, elevating, bearing)." 2-3 Lit. "of the engravings (embossings) of decoration (ornament)." - "of ornamental sculpture" (RP). 3 is singular & used in the same type of figure of speech (i.e. with a plural word & this adjective construction) at (Ezek. 26:16; 27:7). So I think the word should be singular. However, (Phillips; CAL) list this word in the plural  "of ornaments" (i.e. ornamental). 4 King Aryu was the 1st king who reigned in Urhay/Osroene - from 132-127 B.C. Twenty-nine ruling kings succeeded him, up to AD 242 - spanning ~ 273 years. “King Abgar V the Black” [4BC-7AD & 13-50 AD] was the 12th & 14th Successor. There were a lot of short rules. One king co-ruled for only two years with another king before Abgar V. Another later king co-ruled for only 4 years.

(he had placed him) (There) 

(sadly, mournfully; with contrition [sorrow of heart],) 

(& with great distress [sadness].) (with grief) 

(of the church) (& all of the people) 

(to time,) (time) (from) (were going) 

(diligently [carefully],) (there) (& were praying)

/#2#/ (& the memorial [commemoration]) 

(of his death [departure, transference, removal, conveyance])

(to year,) (year) (from) (they were making) 

 (the commandment) (according to) 

(by them) 3(which was received) 21(& the teaching)

(the Apostle,) (*even* *from* Addai) /#3#/ (from him,) 

(he who) (Aggai,) (the word of) (& according to) 

(& the commander) (the leader [guide]) (was) 

(after him,) (of his throne) (& the heir) 

(of the priesthood,) (by the hand) 

(person.) (every) u(before) (from him) (which he was receiving)

1-3 i.e. "which they received from him ..." \* Mar Aggai (c. 66 - c. 81).

(which he had received) (the hand) (by) (& he also,) 

(priests) (was making) (from him,) 

Addai 50:1-21 (CAL) = Addai 1:82-83 (Roger Pearse)

# 

(this country) (in all of) u(& guides) 

(For those also,) /#3#/(of Mesopotamia.) 

(the Apostle,) (*even* of Addai) (like him,) /#2#/ 21

(his word [message],) (were thus holding) 

(& *were* receiving [it]) (& were hearing) 

/#2#/ (as) 

(of the Apostle of) (a good & faithful heir [possessor])

(the worshipped Messiaḥ.) 

Or 1 Only may also mean here: "in like manner (according) *to* him" 2 C. omits

(*any* person) (from) (& gold) (But silver) 

(& the gifts) (he was not taking,) 

(were not coming near) (of the great men [captains]) 

(& silver,) (gold) (For instead of) (to him.) 

(he was enriching -) 

([making to abound] the Church of the Anointed One with the souls -)

(But all of the military post) u321(of the faithful ones.)

(& of the women) (of the men) 

(were being modest [chaste, sober, abstinent) 4

(& pure,) (& they were holy) (& distinguished,) 5

7/#2#/ 6

(& they were dwelling solitarily & modestly)

(in watchfulness) 9(spot,) 8(w/o) 

(nobly [honorably, worthily, chastely],) 10(of the ministry) 

(in their care [pains, diligence]) 1211

(in their visitations) (the poor,) (of) 

(the sick [injured];) (to) 

Or 1 Lit. "standing" (2 Chron. 9:4), “covenant, etc.” Perhaps: "military post (station, garrison);" but there is a better word for that. 1-3 "But all the chiefs" (RP). Roger Pearse says that “chiefs” is the rendering in the Armenian Version. 1-3 However, it doesn't appear that Roger Pearse's translation is correct. umeans "all of it." The "it" part doesn't get translated but lets us know that "military post" is singular & not plural. If Roger was thinking that the first word is a corruption of: "manager (superintendent, etc.);" that word would still be singular & not plural as: "chiefs." 4 "religious (pious)" *or* "controlling themselves (refraining for shame)." 5 Literally & hence - "shining (splendid, glorious, noble, honorable, revered)." - "decorous" (RP). 6 Lit. "singly (alone, apart, by oneself)” hence: “as a solitary [hermit]." 7 "discreetly (soberly)." 8 "stain (defilement)." 9 "vigilance (diligence, attention, watch)." 10 "decorously" (RP). 11-12 Lit. "in the taking of their load (burden)" hence: "in their undertaking." Hence: "in their charge (trouble)." - "in their carefulness" (RP).

(were full of praise) (for their goings [walkings]) 1

(& their manners of life) 2(the beholders,) (by [from]) 

(were covered [wrapped around] with glory) 3

(the priests) (also) (so that) (strangers,) (by [from]) 

(& Bel)  (Neḅo)  (of the house [temple]) 

(time,) (every) u(were assigning honor to them) 4

(by their honorable5 spectacle [appearance, sight, aspect],) 5

(by their truthful word [discourse],) 

/#2#/ 7(by the confidence [boldness]) 6

(& by their freedom,) /#3#/(which they *possessed*,)

(which was not joined9 [enslaved] by greed8,) 98

(\*& [all of] it was14 not12 confined13 -) 1413121110\*

(under [subjected to]10 blame [accusation, censure]11.)

Or 1 "steps [ways]" (see pl. - Sira 43:5; 1 Jn. 2:6). The Chaldean singular pronunciation is: (Wis. 15:15). The Syriac voweling is:  2 "ways [manners, customs, agreements, governments, administrations, orders, rules]." 3 "clothed [arrayed, bearing, wearing]." 4 Lit. / or: "dividing [distributing]." 5 "venerable." 6 "liberty (freedom of speech, familiarity)." 7 C. omits. 8 "covetousness (avarice)." 9 "yoked (coupled, bound)." 10-11, 13 = "[made-] subject to blame." 10-14\* Or: “& it didn't include [contain] *blame*.”

(who was seeing) (For everyone) /#3#/ 

/#2#/ (them) 

1\*(was running to meet them,)

(their welfare;) (that he should honorably inquire of)

1\* "that he might honourably salute them" (RP).

Addai 51:1-23 (CAL) = Addai 1:83-85 (Roger Pearse)

# 

(the sight of them) (even) (b/c) ׄ(---------) 2

(the beholders.) (on) (was spreading peace) 

2 "with honor (reverentially)” - [see previous split verse above].

21

(For their words of peace2 were spread like1 nets)

(when) (the rebellious [rebels],) 3(over) 

4 (of) (into the midst) (they were entering) 

(& of verity [confirmation].) (of truth) 5(the sheepfold)

Or 1 Lit. “in the likeness of.” 2 "tranquility (a treaty of peace, a truce)." 3 (*see* 2 Cor. 10:4). - (Syriac Pron.). 4 "community (Church)." - also means: "a place surrounded by a wall, pastoral village; an enclosure, encampment *for flocks*." 4-5 = "the true fold."

(who was seeing) (For there was *no one*) /#3#1/

(of them;) (& was being ashamed) /#3#/ 2(them) 

(anything) ,(b/c they were not doing) 3

4(which was not right [due],) 

(these things,) 5(& b/c of) (& which was not suitably4 [fitly],)

(their countenances were opened) 

(to) (of their doctrine) (in [with] the preaching) 

(every person.) u

1 (RP). 2 Or - "shrinking *with fear, shame or modesty*" or "quailing (being timid [afraid])." It can also mean: "shrinking *from admitting or believing*" and "abhorring [them]." 3 Lit. "in that not” hence: “b/c not.” 4 "rightly." From . - "becoming" (RP). 5 "this" (RP).

(they were saying) (For that thing [whatsoever]) ,

(them,) (& *were* admonishing [instructing]) 1(to others) 

(these were showing -) /#2#/2

(& the hearers) (it in themselves by works;)

(that their deeds were -) (who were seeing) 

(many) (persuasion,) (w/o) (with their words,)

(by them,) (were becoming students) 3

(& they were professing the Anointed King) 54

(God,) (they were praising) (while) 

(to Him.) (who *had* caused them to turn) 6

Or 1 "advising." - "directing" (RP). 2 i.e. "that thing." 3 "being instructed (taught, educated).” 4 "... Christ the king" (RP). 5 "confessing (acknowledging, asserting, affirming)." 6 "who made them return (brought them back, *had* turned them)."

(king Aḅgar,) (the death of) (& years after) 

(one of his rebellious sons had arose,) 1

(to the truth,) /#2#/ (who was not being persuaded) 2

(he was sitting) (while) (to Aggai) (& he sent) 

(for me) ([saying:] “Make) 3(in the Church,) 

(according to) (of gold,) (head-bands [head-dresses]) 4

(old.”) (of) (for my ancestors) (*how* you were making) 

Or 1 Manu V (50-57 AD) & Manu VI (57-71 AD). Manu VI was the son who sent someone to harm Overseer Aggai. 2 "obeying (consenting)." - "obedient" (RP). 3 Perhaps: "*be* making for me ..." 4 "tiaras."

(Aggai sent him [word]:) 

(the ministry) (“I *shall* not *be* forsaking [leaving]) 1

(which was committed [entrusted]) (of the Anointed One,) 

(the disciple of) 2(by) (to me) 

43(& *shall be* making) (the Anointed One,) 

(head-bands [tiaras] of evil things [ones].”) /#2#43/

Or 1 "leaving out (neglecting, renouncing, deserting)." 2 “Mar Addai” or “Bishop Addai I” (c. 50 - 66). Reference: “Addai of Edessa” [en.wikipedia.org]. 3-4 The alternate Cureton voweling is: "a headband of evil" *or* "an evil headband." - "headbands of wickedness" (RP).

(he was seeing) (& when) 

(to him,) (that he was not consenting) 

([&] was breaking) <#3#2> 1(he was sending [had sent]) 

(he was sitting) (when) (his legs [shin-bones],) 

(& *was* interpreting [translating].) 3(in the church) 

1 (RP) has the word "and" in his Translation. 2 +[MS#3]. 3 "expounding" (RP). - "preaching (delivering a homily [eulogy])." - Otherwise, these letters also look like the word "& he was being stoned (subjected to stone-throwing)."

(& when) 

Addai 52:1-22 (CAL) = Addai 1:85-87 (Roger Pearse)

# 

(Palut) 4(he had made) 3(he was dying,) <#3#2> 1

(that in this house,) (& Awashlama [Aḅshelama] swear3) 

/#2#/5/#2#/ׄ

(place ye me in it & bury ye me, behold, for the sake of His name, I am dying.)

Or 1 Mar Aggai is believed to have sat from c. 66 - 81 [or 87]. He has a “start date or floruit” of: c. 190. 2 +[MS#3]. 3 "bound by an oath." 4 AKA: Mari [yra#m]. The next “primate (archbishop)” or successor (c. 81 [87] - 120). Reference: (“Saint Mari” en.wikipedia.org). Start Date or Floruit: c. 200 (“List of Bishops of Edessa” en.wikipedia.org). 5 Correct spelling for (2MP). is an alternate spelling. - The variant Cureton reading is the (2MS) imperative form.

(so) (he was making [them] swear,) (& as) 

(of) (in the midst) (they had placed him) 

(between) (of the church,) (the middle door) 

(& there was being) (& the women.) (the men) 

(a great & bitter lamentation (mourning]) 

(the city,) (& in all of) u(the church,) (in all of) 

(of the mourning) (the suffering [passion]) (above) 

(just as) (in its midst,) (which [was] being) <#3#2> 1

(when) \*(the lamentation was being) 43

(Addai the Apostle died.) <#3#>5 

Or 2 +[MS#3]. 1-4 "which had been" (RP). 5\* "when [he], *even* Addai the Apostle died ..." 5 +[MS#3].

(the breaking [fracture]) (that *along* with) (& b/c) ׄ

(he had died) (of his legs [shanks],) 

(& quickly,) (hastily [speedily]) 1

(that he *should* place) 2(he had not been able) 

(Palut.) (upon) (the hand) 

Or 1 "suddenly" (RP). 3 i.e. "to place."

(He, *even* Palut was going) 

(& was receiving [had received]) (to Antioch,) 1

(of the priesthood) (the hand) 

(Serapion,) 3([from the succession of the hand of the priesthood]2 of) 

(of Antioch.) (the Episkopos [Bishop, Overseer]) 4

1(Acts 11:20, 22, 26), (Acts 6:5), (Acts 11:19; 13:1; 14:25 [26]). 2 See (Addai. 52:15-16). 3 Variant of  / ~yip'r.f "Seraphim" (Isa. 6:2, 6). - . 4 Or ׄ(though usually written: / ).

Commentary: Palut probably literally received the hand of the priesthood from: Ignatius, the Overseer of Antioch, Syria (c. 58 - 107 *OR* c. 83-115). He died c. 108 (Eusebius) or c. 135-140 (Pervo).

(Serapion, he who was also) (That man) 

(of Antioch,) /#3#/ 1\*(the Overseer) 

(the hand of Zephyrinus was received by him,) 32\*

/#2#/(the Episkopos [Overseer]) 

(from) (of the city Rome,)

(of the hand) (the succession [series, course, tradition, custom]) 

(that *man*) (Cepa,) (of Shimon) (of the priesthood) 

(our Lord,) (from) (who was receiving [it]) 

/#3#/ (who was being) /#3#/4

([for] twenty-five) (in Rome) (the Bishop there)

(that *man*) (the Caesar,) (in the days of) (years,) 

(years.) (thirteen) (there) (who had reigned) 

1 (PST) plus (RP) has this word in his Translation. \* Serapion was the Patriarch of Antioch, Syria [*or* Antioch, Turkey] from (191 - 211 AD). He died in 211 AD. His Feast Day is October 30th. 2\* "received the hand from Zephyrinus, the Bishop of the city of Rome," (RP). 3 Zephyrinus was the Bishop of Rome from 199 AD until his death on Dec. 20, 217. 4 "who was there Bishop of Rome twenty-five years," (RP). - (CAL) has the two variant readings as: "who was being []" (PST) or "& he was being []."

(in the kingdom) (the custom is) 32(& just as) 1

(the kingdoms,) (& in all *of*) u(the king,) (of Aḅgar) 

(that everything which the king commands,) <#2# ,u>4

(before him) (that is being spoken) (thing) ,(& every) 

(among) 5(& being placed [laid]) (is being written down) 

(also Labuḅna,) (so) (the records [chronicles],) 6

Or 1-2 "& as is the custom in the kingdom of Aḅgar the king," (RP). 3 "habit (rite, use)." 4 C. adds. - (RP) also has these additional bracketed words. 5-6 Lit. "*in* the place of remembrance" (CAL). 6 Perhaps should be plural – CF: 53:4; though (PST; CAL) have it in the singular.

Addai 53:1-8 (CAL) = Addai 1:87-87 (Roger Pearse)

# 

(Aḅshadar,) /#2#/  (the son of) (Sennaq,) (the son of) 

(was [had been] writing) (of the king,) (the scribe) 

(the Apostle,) (of Addai) (those [these] things) 

(to the end.) (the beginning) (from) 

1 Perhaps should be voweled from"needed (needful)." - "Sennac" (RP).

1/#3#/ (while) 

(Ḥannan, the Tabularius, was also placing the hand of the testimony,)

(& he had placed [it]) (*even* the king's Sharrira,) 2

(the records [chronicles]) (among) 

(of the kings,) (of the writings) /#2#/ 3

(the commands & laws are placed,) (where) 

(& [the contracts of]5 *those* who are buying) 4\*

(of *those* who are selling) 

(with care [caution, guardianship],) 6(are kept there) 

(*any* negligence.) ,7(w/o) 

1 "the collector *or* registrar *of tribute* (Smith's Syr. Dict., Oraham).- "the keeper of the archives (Roger Pearse *elsewhere*). 2 Lit. "someone trustworthy (true, genuine, faithful, steadfast, loyal, just, honest, upright)," hence: "a confidential servant, commissioner, prefect." Not a counterfeit. Someone steady in adhering to friends, promises or the like. - "Sharrir" (RP). 3 C. omits. 4-5\* "& the contracts of those who buy and sell are kept there with care, ..." (RP). Roger Pearse added the words: "the contracts of" to make the statement make sense. 6 "with prudence (heed, admonition)" or "securely." 7 Lit. "despising."

1

(THE DOCTRINE OF ADDAI THE APOSTLE WAS FINISHED1)

Or 1 "WAS CONCLUDED [CAME TO AN END]" (CAL). - Perhaps should be:

"The whole of () the Doctrine of Addai the Apostle."

APPENDIX 1

1. THE ALPHABET (Chaldean Pronunciation)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| NAME | ESTRANGELA  SCRIPT | HEBREW  SCRIPT | ENGLISH  EQUIVALENT | NUMBER  VALUE |
| or   Alap |  | a | a | 1 |
|   Beth | , | b, B | b, w | 2 |
|   Gamal | , | G | g, g (gh) | 3 |
|   Dalath | , | D | d, ḏ (dh) | 4 |
|   He |  | h | h | 5 |
| or   Wow |  | w | w | 6 |
|   Zayn |  | z | z | 7 |
|   Kheth *or* Ḥeth |  | x | kh, ḥ | 8 |
|   Teth |  | j | t | 9 |
|   Yod |  | y | y | 10 |
| or   Cap *or* Cop | , | $, K | hard "c"  (like "k" sound) | 20 |
|   Lamad |  | l | l | 30 |
|   Mim | , | ~, m | m | 40 |
|   Nun | , | n | n | 50 |
|   Simcath |  | s | s | 60 |
|  or   Ain, E, etc. |  | [ | silent or  "a" sound | 70 |
|   Pe |  | p | p | 80 |
|   Ṣade |  | #, c | ṣ | 90 |
|   Qop |  | q | q | 100 |
| or   Resh or Rish |  | r | r | 200 |
|   Shin |  | v, f | sh | 300 |
| or  Tow | , | t, T | t, th | 400 |

The Assyrian Pronunciations of the same 22 Letters are: **Allap**, **Bit**, **Gammal**, **Dallat**, **Hi**, **Wow**, **Zayn**, **Khet** (**Ḥet**)**, Tet**, **Yud**, **Cap**, **Lammad**, **Mim**, **Nun**, **Simcat**, **E**, **Pe**, **Ṣadi**, **Qop**, **Resh**, **Shin**, **Tow**. Assyrian never pronounces the "**Tow** letter" soft with a "th" sound.

2. THE SEVEN VOWELS

|  |  |  |  |
| --- | --- | --- | --- |
| NAME | ESTRANGELA | HEBREW | ENGLISH |
|   Zqapa |  | ' | a (as in father) |
|   Pthakha |  | ; | a |
|   Zlama Pshiqa |  | i | i (as in sit" |
|   Zlama Qashya |  | e | e (as in they) |
|   Rwakha |  | O & A | o |
|   Rwaṣa |  | U & W | u |
|   Ḥwaṣa |  | yi | i (as in marine) |

3. SOME PICTURES OF THE CHARACTERS



Tiberius was the second Roman emperor, reigning from 18 September 14 AD to 16 March 37 AD.



Claudius was a Roman emperor from AD 41 to 54.



Messalina holding her son Britannicus. Claudius' wife from AD 38 - 48.



Neron (Nero) was the last Roman emperor of the Julio-Claudian dynasty. He was adopted by his great-uncle Claudius and became Claudius' heir and successor. Reign: 13 October 54 AD - 9 June 68 AD.



This image is known as: “the Mandylion [‘ο μανδυλιον];” which means: “the cloth (towel).”

Now when Hannan, the keeper of the archives\*, had seen that Yeshua was speaking thus to him, because he was [also] the king's painter, he had taken and painted the image of Yeshua with choice pigments, and he had brought [it] with him to Abgar the king, his lord. And when Abgar the king had seen that image, he had received it with great joy, and had placed it with great honor in one of the rooms of his palaces.

— Doctrine of Addai, 4:20-23; 5:1-4 [1:13]

Or \* the tabularius (revenue collector).” The related Latin word tabularium means: “archives.” Another related Latin word: tabula, means: “board (plank, writing-tablet, picture, painting, writing document, record, note, register, list, contract, will, account-book).”

4. Commentary

**(Addai 20:23) "Therefore these things which we are saying are written in the Scriptures and in the Prophets ..."** The threefold designation of the Tanach is the Torah (Instruction, Law), the Scriptures and the Prophets. The Ceṭuvim (Scriptures [Books, Writings]) consisted of Thirteen Books. They are the "Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Neḥemiah, 1st & 2nd Chronicles."

5. Old Syriac Inscriptions (4th-5th c.)

Chapter 1 

3171 (the year of) (March) (in the month of) 

1 It's interesting that Arabic numerals / English Cardinal numbers are used. The Aramaic words would be :.

(the ruler) (Aḅgar) [](the son of) (Zarbin) (I) 

(of the fortress [fort, castle, palace]) 

(of Awidnath) (the upbringer [raiser, rearer]) 1

(Manu) (the son of) (Manu) (the son of) []

1 One who takes care of, brings up, rears, tends to" i.e. "foster-father," "foster-mother, nurse" (*when* fs), etc.

(for myself) [(this burial-place) ](I made) 1

(& for Ḥowyah) 2

Or 1 Perhaps: "you made." 2 

(& for my son[s .........] [......... ](my house) (the mistress of) 

(every) u(the hand of) 

(into this burial-place) [](who shall come) (person) 

(& shall praise) (& shall see) 

(*even* *to* God) (& all of them shall bow down to Him) ]1

(--- -- ----) [u

1 Or PAEL ]"they will kneel (or bless)."

(???) [......... (& Silwak) ](the sculptor [engraver]) 1(Ḥash-shi) 

1 Or - "engraving, carving, embossing."

[............... ]1(Aduh) (Tannu) 

1 Perhaps the name or "Owdu *or* Abdu." Or - part of the word "servitude." Or - the verb  "they did (made)."

Chapter 2 

385 (the year of) (October) (In the month of) 

(I *even* I Manu the elder built) 

(the grandson of) (Manu) (the son of) (Owdnakhi) {}

(Shardunkha) 

(& to my children) (to my soul) (this soul) 

90 (years) (a son [man] of) 

([&] all of them s/ bless God) u (he who shall praise) 

(& habitation) u

(he who shall come) 1(he shall have) ,(& life) 

(shall corrupt [destroy]) (work [deed]) 2(& this) 

1 Usually spelled: . - It's the same spelling as the word: "*some kind of unclean bird*, perh. a kite *or* vulture." 2 (CAL). Or - "servant."

,(& a village [hamlet]) [...] (unclean things) 1(& these) 

1 Or "he polluted (defiled, corrupted, deflowered, pronounced *or* declared unclean)." (CAL) lists this word as: "thigh (hip)." I don't think that is reasonable to believe that b/c that word is usually spelled .

(on) (dust) (who shall throw) (& sons) (he shall not have) 

(---) (his eyes) 

...............] (by him) (they shall not be found) 

Chapter 3 

(Wael) (the son of) (Wael) 

Chapter 4 

(Wael) (the son of) (Wael) 

Chapter 5 

(that he made) (images [idols]) (These) 

(??[..]) [...] (Mowtru) (the son of) (Wal) 

(of Arabia) 1(the ruler [captain]) (for Wal) (He made) 

1 (CAL) lists this word as a Geographic name. The spelling is the Hebrew pronunciation [i.e. b;r][ or b'r][]. Usually "Arabia" is spelled and pronounced: and  or in the P'shitta Bible.

(his son) (& for Wal Jr.) (Wal) (The son of) 

(his lords) /(of Shud) / (of Shwar) 2(leader of an army) 1

1 Or .2 (CAL) says the words are "Personal names. Shwar means: "he jumped (leaped)." This person's name could have been pronounced either Shawar - "he was jumping" or Shur - "a wall" as well. - It possibly could be the Desert region: Shod [i.e. Hebrew: Shur] (Gen. 25:18; Ex. 15:22; 1 Sam. 15:7).

(his good thing) (& they made) 1

1 (CAL). - Perhaps: "& my servants."

(the son of) [ (Shila) ] 

(engraved [carved, fashioned]) 1(Shila) 

1Or -  "was engraving." -  [i.e. ] (CAL) - "an engraved (carved) *image*" or "a statue (idol)."

Chapter 81 

(the year of) (Nisan [April]) (In the month of) \*

(the son of) (Pappa) (I) (& five) \*

(the place of) ^(for me) 2(you made) 1(Pappa) \*

1-2 Or - "I made ( ) for myself." - \* Perhaps (CAL) typos for - .

(for me) (this bed) ^^

^ = "this bedchamber."

(& for my blessed heir [inheritor]) (& for my sons) 

(& shall bless) (He who shall see) 

(Bar Sghid or "the son of Sghid") 

(the paver [maker of mosaics]) 1

1 Or - "making costive, astringent" (Smith's Syr. Dict). - Or: "tightening, constricting" (CAL).

(set closely [paved, condensed, compacted, made solid (firm), etc.]) 