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RESEARCH REPORT - Use of the word *YahVeh* in the New Covenant Text

Following is a research study on the occurrences of the Tetragrammaton (YahVeh) in the Aramaic New Covenant text. This research study focused on the word *MARI YAH* as the New Covenant equivalent of the Tetragrammaton *YudHeyVavHey*- or- *YahVeh*. LORD (all caps) or LORD is often used in English translations in place of the Sacred Name (the Tetragrammaton). Both *MARI YAH* and *YudHeyVavHey* -or- *YahVeh*- are the equivalent of the Tetragrammaton in Aramaic (Syriac) or Hebrew editions of the Sacred Scriptures. I suggest this rendering (LORD or LORD) for those books that were not included in the original Peshitta canon.

Background:

Some English translation "Messianic" and "Sacred Names" Bibles take great liberty in inserting the Divine Name and that this is not substantiated in the manuscripts. Also, it is reasonable to translate New Covenant passages with the word, *Yah Veh* when it is in reference to a quote proofed by the Old Covenant text (Tanach). The tetragrammaton is an object of the highest reverence in Judaism and Christianity. Indeed, it is the most venerated name or word in the Hebrew language. It is therefore vitally important to take a very conservative attitude toward the use of the Divine Name out of respect for it and in an effort to avoid casual usage, misuse, or abuse.

The "Holy Names" used in Aramaic New Covenant Scriptures are limited in comparison to the Hebrew Scriptures. This research study will focus on the word **MARI YAH** as the New Covenant equivalent of the Tetragrammaton [**YHVH**] and will utilize both Aramaic (Syriac) and Hebrew references from reputable scholarly sources.

The name *Yah Veh* is not used in the Aramaic Peshitta. However, the word *MariYah* is used throughout the Peshitta Tanach and New Covenant. My research study will include references from several scholars to make a strong case for this word being the equivalent of *Yah Veh*.

This is substantiated by many scholars including the recent scholarship done by Dr.

Rocco A. Errico, the protege of the late Aramaic scholar, Dr. George M. Lamsa:

The Aramaic text actually uses *mariyah* - "Lord." However, I employed the Hebrew text here in my translation [Ps. 42:1, Aramaic Peshitta Text] . It uses *yhwh* - *Yahweh*, the name of Israel's God. Some scholars suggest that the Aramaic term *mariyah* derives from two Aramaic words: *mar* ("Lord") and the abbreviated form of the name of *yahweh* ("*yah*"). Thus, in Aramaic the term *mariyah* may have originally meant "Lord Yah."

-Errico, Rocco A., The Mysteries of Creation, Noohra Foundation, Irvine, CA, 1993, pp. -66-67

This was also earlier substantiated by the foremost authority in Aramaic language studies at Oxford University:

Mariyah - ". . . form is used only of THE LORD God, and in the Peshitta Version of the O. T. represents the Tetragrammaton."

-Smith, J. P., A Compendious Syriac Dictionary Founded Upon The Thesaurus Syriacus of R. Payne Smith, D.D., Oxford, Great Britain, 1903, p. 298

Modern Syriac dictionaries agree. Such is the case with Oraham's although it uses the common English renderings of the Tetragrammaton, *Jehovah*, and the name *Jesus*, which are both incorrect transliterations:

" *Mariyah* (mur-yea) - The Lord, an appellation signifying Jesus; Jehovah"

-Oraham's Dictionary of the Stabilized and Enriched Assyrian Language and English, p. 314

This is true also of A. J. MaClean:

" *Mariyah* – *marya* - Lord, used of God only" MaClean cites Jer. 23:6 (*Mara Zadiqutan* in the Peshitta which is equivalent to *YahVeh Tsidkenu* in the Hebrew text)

-Dictionary of the Dialects of Vernacular Syriac, Arthur John MaClean, Oxford, 1901, p. 199

Syriac scholars Jennings and Gantillon also concur, stating that MariYah is the equivalent of YHVH:

" *Mariyah* - ". . . the emphatic form . . . used for the sacred Hebrew tetragrammaton. . . "

-Lexicon To The Syriac New Testament (Peshitta) by William Jennings, M.A. and revised by Ulric Gantillon, M.A., American Christian Press, New Knoxville, 1979, p. 130

David Stern's Jewish New Testament was done using Greek texts translating them from a Messianic perspective. His text was used in this research study as a comparative English

translation/transliteration of the tetragrammaton. Stern describes his approach:

"...the *JNT* uses *Adonai* where *YHVH* is meant... the *JNT* uses *Adonai* only when one can be certain the *YHVH* is meant; it is not used if there is doubt. So far, editions of the *JNT* are conservative on this score; there are probably additional places in the text where *Adonai* could safely be substituted for Lord.

- Jewish New Testament Commentary, David H. Stern, Jewish New Testament Publications, Inc. Clarksville, 1992, p. 4

Regarding the sources consulted, I understand that several are controversial and will not be accepted by all scholars. Nevertheless, my choices are not based on Western standards of scholarship alone but also include traditional Near Eastern standards. I believe that Lamsa's translation is excellent considering the fact that he virtually pioneered Aramaic translation work into English and that English was not his native language. Also, he attempted to stay close to the KJV so as to not rock the boat excessively. Nevertheless, he still found over 10,000 variances. More recent work has improved upon the scholarship of Dr. Lamsa. He is not accepted by most scholars because of his style which is very different from Western scholarship and Biblical Criticism. Nevertheless, his work is very valuable.

I would recommend all of Dr. Errico's and Dr. Lamsa's books for the library of any serious scholar of Holy Scripture. Smith's, A Compendious Syriac Dictionary Founded Upon The Thesaurus Syriacus of R. Payne Smith, D.D., Oxford, Great Britain, 1903, is much more available now than it was when I did this research and it is an authoritative reference. Oraham's Dictionary of the Stabilized and Enriched Assyrian Language and English, and MaClean's Dictionary of the Dialects of Vernacular Syriac, both are rendered from the perspective of modern Syriac but have root words and many ancient words from Holy Scripture. They are both available in reprint editions. The Lexicon To The Syriac New Testament (Peshitta) by William Jennings is excellent and has been reprinted recently. The Concordance To The Peshitta Version Of The Aramaic New Testament and The Aramaic-English Interlinear New Testament, both published by the American Christian Press, New Knoxville, are difficult to obtain as is their interlinear edition of the Peshitta but they are excellent reference tools. There are no comparable works for the Old Covenant Books. Please note that the American Christian Press is the publishing house of the Way International.

The New Covenant Aramaic Peshitta text With Hebrew Translation (The Aramaic Scriptures Research Society, The Bible Society, Jerusalem, 1986) is an excellent text for scholars who can read Aramaic and Hebrew.

The Holy Bible From The Ancient Eastern Text (George M. Lamsa, Harper & Row, San Francisco, 1933) and The Holy Scriptures (Koren Publishers, Jerusalem, 1992) definitely should be part of the library of every serious student of Sacred Scripture.

The *Harklean* text (6th or 7th Century) differs significantly from the *Peshitta* in that it is a composite text which added the minor Catholic Epistles and Revelation to the earlier *Old Syriac* version (2nd or 3rd Century) and the *Peshitta* (4th Century or earlier). The *Harklean* text was used by the Way International and partially by The Aramaic Scriptures Research Society to complete the canon. The original Peshitta did not include all of the books presently in the New Covenant canon. Please refer to pages 68-71 in The Text of The New Testament by Bruce Metzger. This book should also be part of the library of a serious student of Sacred Scripture.

Research Methodology:

The research process began by studying all occurrences of the root word אֱלֹהִים lord, master, in the Peshitta/Harklean text (see page 211 of The Concordance To The Peshitta Version Of The Aramaic New Testament published by the American Christian Press, New Knoxville, 1985).

Next, all of these occurrences were located in The Aramaic-English Interlinear New Testament (American Christian Press, New Knoxville, 1988) looking specifically for the emphatic form, *MariYah*.

These occurrences were then compared with renderings in The New Covenant Aramaic Peshitta text With Hebrew Translation (The Aramaic Scriptures Research Society, The Bible Society, Jerusalem, 1986) to ensure compliance with the Peshitta and Harklean texts and determine occurrences where Israeli scholars translated the Aramaic *MariYah* into the Hebrew YHVH.

Next, all of these occurrences were compared with a Messianic translation from the Greek text for consistency between *MariYah*, YHVH, and the renderings *Adonai* or Lord. The Jewish New Testament by David H. Stern (Jewish New Testament Publications, Jerusalem, 1989) was used for this purpose.

Finally, two other texts were consulted to verify the rendering *MariYah* in the translations of several passages where inconsistencies were found in the Aramaic, Hebrew, and Greek texts mentioned above. The Holy Bible From The Ancient Eastern Text (George M. Lamsa, Harper & Row, San Francisco, 1933) was used to check Dr. Lamsa's translations from the Aramaic word, *MariYah*, to the English word, Lord. The Holy Scriptures (Koren Publishers, Jerusalem, 1992) was used to check occurrences of the tetragrammaton, YHVH, in the Hebrew Tanach in those passages within the New Covenant where the New Covenant text quotes from the Tanach.

Research Findings:

After examination of the above texts and translations, two levels of rating were given regarding translation/transliteration into an English text. There are many passages within the New Covenant which definitely refer to the tetragrammaton. Some of the passages were obviously referring to the Divine Name in all texts and translations

examined. These passages were given the Recommended Wording YHVH (or *Yah Veh*) out of deep respect for the Divine Name.

Other passages were obviously referring to the Divine Name in the Aramaic texts only and could not be substantiated in either the Hebrew translation of the Peshitta or the Tanach. The Recommended Wording for these texts is the English word, Lord or lord depending upon the usage and object. Included in this latter category are all occurrences in 2nd and 3rd Peter, Jude, and Revelation for which I recommend translating as LORD since these texts were not included in the original Peshitta canon.

However, all of the occurrences listed on the following chart could be transliterated (liberally) as *MariYah*, YHVH, YahWeh, YahVeh, or LORD except where otherwise noted in my recommendations. All occurrences marked with an "x" appear as *MariYah* in the Aramaic Peshitta text, YHVH in the Hebrew translation, or *Adonai* in the Jewish New Testament.

OCCURENCES OF MARIYAH IN THE NEW COVENANT
PESHITTA TEXT AND COMPARATIVE TEXTS:

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Mt. 1:20	x	x	x	x		YHVH
Mt. 1:22	x	x	x	x		YHVH
Mt. 1:24	x	x	x	x		YHVH
Mt. 2:13	x	x	x	x		YHVH
Mt. 2:15	x	x	x	x		YHVH
Mt. 2:19	x	x	x	x		YHVH
Mt. 3:3	x	x	x	x		YHVH
Mt. 4:7	x	x	x	x	Dt. 6:16	YHVH
Mt. 4:10	x	x	x	x	Dt. 6:13	YHVH
Mt. 5:33	x	x	x	x		YHVH
Mt. 21:9	x	x	x	x	Ps.118:25-26	YHVH
Mt. 21:42	x	x	x	x	Ps.118:22-23	YHVH

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Mt. 22:37	x	x	x	x	Dt. 6:5	YHVH
Mt. 22:43	x	x	x	Lord	Ps.110:1	YHVH
Mt. 22:44	x	x	x	x		YHVH
Mt. 22:45	x	x	x	Lord	Ps.110:1	YHVH
Mt. 23:39	x	x	x	x	Ps. 118:26	YHVH
Mt. 27:10	x	x	x	Lord		YHVH
Mt. 28:2	x	x	x	x		YHVH
Mk. 1:3	x	x	x	x		YHVH
Mk. 2:26	x	x	x	x		YHVH
Mk. 5:19	x	x	x	x		YHVH
Mk. 11:9	x	x	x	Adonai		YHVH
Mk. 12:11	x	x	x	x		YHVH
Mk. 12:29a	x	x	x	x		YHVH
Mk. 12:29b	x	x	x	x		YHVH
Mk. 12:30	x	x	x	x		YHVH
Mk. 12:36a	x	x	x	x		YHVH
Mk. 13:20	x	x	x	God		YHVH
Lk. 1:6	x	x	x	x		YHVH
Lk. 1:9	x	x	x	-		YHVH
Lk. 1:11	x	x	x	x		YHVH
Lk. 1:15	x	x	x	x		YHVH
Lk. 1:16	x	x	x	x		YHVH
Lk. 1:17	x	x	x	x		YHVH
Lk. 1:25	x	x	x	x		YHVH
Lk. 1:28	x	-	-	x		Lord
Lk. 1:32	x	x	x	x		YHVH
Lk. 1:38	x	x	x	x		YHVH
Lk. 1:45	x	x	x	x		YHVH
Lk. 1:46	x	x	x	x		YHVH
Lk. 1:66	x	x	x	x		YHVH
Lk. 1:68	x	x	x	x		YHVH
Lk. 1:76	x	x	x	Lord	Mal. 3:1; Isa. 40:3	YHVH
Lk. 2:9b	x	x	x	x		YHVH
Lk. 2:11	x	x	Adon	Lord		Lord
Lk. 2:15	x	x	x	x		YHVH
Lk. 2:22	x	x	x	x		YHVH
Lk. 2:23a	x	x	x	x		YHVH
Lk. 2:23b	x	x	x	x		YHVH
Lk. 2:24	x	x	x	x		YHVH
Lk. 2:26	x	x	x	x		YHVH

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Lk. 2:38	x	x	x	God		YHVH
Lk. 2:39	x	x	x	x		YHVH
Lk.. 3:4	x	x	x	x		YHVH
Lk. 4:8	x	x	x	x		YHVH
Lk. 4:12	x	x	x	x		YHVH
Lk. 4:18	x	x	Adonai	x		YHVH
Lk. 4:19	x	x	x	x		YHVH
Lk. 5:17	x	x	x	x		YHVH
Lk. 6:4	x	x	x	Bread of the Presence		YHVH
Lk.. 10:27	x	x	x	x		YHVH
Lk. 13:35	x	x	x	x		YHVH
Lk.. 17:29	x	x	x	-		YHVH
Lk. 19:38	x	x	x	x		YHVH
Lk. 20:37	x	x	x	x		YHVH
Lk. 20:42a	x	x	x	x		YHVH
Jn. 1:23	x	x	x	x		YHVH
Jn. 8:11	x	x	Adon	Sir		lord
Jn.. 12:13	x	x	x	x	Ps.118:26	YHVH
Jn.. 12:38b	x	x	x	x	Isa. 53:1	YHVH
Acts 1:24	x	x	Adonai	Lord		YHVH
Acts 2:20	x	x	x	x		YHVH
Acts 2:21	x	x	x	-		YHVH
Acts 2:34a	x	x	x	x		YHVH
Acts 2:36	x	x	Adon	x		YHVH
Acts 2:38	x	x	Adon	x		YHVH
Acts 3:19	x	x	x	God		YHVH
Acts 3:22	x	x	x	x		YHVH
Acts 4:24	x	x	Adonai	Master		YHVH
Acts 4:26	x	x	x	x		YHVH
Acts 4:29	x	x	Adonai	Lord		YHVH
Acts 5:9	x	x	Adonai	Lord		YHVH
Acts 5:14	x	x	x	Lord		YHVH
Acts 5:19	x	x	x	x		YHVH
Acts 6:3	x	x	x	-		YHVH
Acts 7:30	x	x	x	-	Ex.3:1-2	YHVH
Acts 7:31	x	x	x	x		YHVH
Acts 7:33	x	x	x	x		YHVH
Acts 7:37	x	x	x	God		YHVH
Acts 7:49	x	x	x	x		YHVH
Acts 8:26	x	x	x	x		YHVH
Acts 8:39	x	x	x	Lord		YHVH
Acts 9:10	x	x	Adon	Lord		YHVH

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Acts 9:15	x	x	Adon	Lord		YHVH
Acts 9:27	x	x	Adon	Lord		YHVH
Acts 11:21a	x	x	Adon	Lord		YHVH
Acts 11:21b	x	x	x	Lord		YHVH
Acts 12:7	x	x	x	x		YHVH
Acts 12:11	x	x	x	Lord		YHVH
Acts 12:17	x	x	x	Lord		YHVH
Acts 12:23	x	x	x	x		YHVH
Acts 13:10	x	x	x	Lord		YHVH
Acts 13:11	x	x	x	Lord		YHVH
Acts 13:12	x	x	Adon	Lord		YHVH
Acts 13:49	x	x	x	Lord		YHVH
Acts 14:3	x	x	Adon	Lord		YHVH
Acts 14:25	x	x	x	"...message..."		YHVH
Acts 14:26	x	-	-	-		Lord
Acts 15:17a	x	x	x	Lord		YHVH
Acts 15:17b	x	x	x	x		YHVH
Acts 16:32	x	x	x	Lord		YHVH
Acts 18:9	x	x	Adon	Lord		YHVH
Acts 18:25	x	x	Adon	Lord		YHVH
Acts 18:26	x	x	Adon	Lord		YHVH
Acts 19:10	x	x	x	Lord		YHVH
Rom. 9:28	x	x	Adonai	x		YHVH
Rom. 9:29	x	x	x	x		YHVH
Rom. 10:12	x	x	x	x		YHVH
Rom. 10:13	x	x	x	x		YHVH
Rom. 11:34	x	x	x	Lord		YHVH
Rom. 14:9	x	x	x	Lord		YHVH
Rom. 14:11	x	x	x	x	Isa. 45:23	YHVH
Rom. 14:14	x	x	Adon	Lord		YHVH
Rom. 15:11	x	x	x	x		YHVH
I Cor. 1:31	x	x	x	x		YHVH
I Cor. 2:16	x	x	x	x		YHVH
I Cor. 3:5	x	x	x	Lord		YHVH
I Cor. 3:20	x	x	x	x		YHVH
I Cor. 4:4	x	x	x	Lord		YHVH
I Cor. 4:5	x	x	x	Lord		YHVH
I Cor. 4:17	x	x	Adon	Lord		Lord
I Cor. 4:19	x	x	x	Lord		YHVH
I Cor. 7:17	x	x	x	Lord		YHVH
I Cor. 8:6	x	x	Adon	Lord		Lord

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
I Cor. 10:26	x	x	x	Lord	Ps.24:1; 50:12; 89:13	YHVH
I Cor. 11:27a	x	x	Adon	Lord's		Lord's
I Cor. 11:27b	x	x	Adon	Lord's		Lord's
I Cor. 11:29	x	x	Adon	-		Lord
I Cor. 12:3	x	x	Adon	-		Lord
I Cor. 12:5	x	x	Adon	-		Lord
I Cor. 14:21	x	x	x	Lord		YHVH
I Cor. 15:47	x	x	Adon	-		Lord
I Cor. 15:58a	x	x	x	Lord's		YHVH
I Cor. 15:58b	x	x	x	Lord		YHVH
I Cor. 16:10	x	x	x	Lord's		YHVH
II Cor. 2:12	x	x	Adon	Lord		YHVH
II Cor. 3:16	x	x	x	x		YHVH
II Cor. 3:17a	x	x	x	x		YHVH
II Cor. 3:17b	x	x	x	x		YHVH
II Cor. 3:18a	x	x	x	Lord		YHVH
II Cor. 3:18b	x	x	x	x		YHVH
II Cor. 6:17	x	x	x	x		YHVH
II Cor. 6:18	x	x	x	x		YHVH
II Cor. 10:17	x	x	x	x		YHVH
II Cor. 10:18	x	x	x	Lord		YHVH
Eph. 2:21	x	x	x	Lord		YHVH
Eph. 4:5	x	x	Adon	-		Lord
Eph. 4:17	x	x	x	Lord		YHVH
Eph. 5:20	-	-	-	Lord		Lord
Eph. 6:9	x	x	Adonayem	masters	lords	
Phil. 2:11	x	x	x	x		YHVH
Phil. 2:29	x	x	x	Lord		YHVH
Col. 3:22b	x	x	x	Lord		YHVH
Col. 3:24b	x	x	Adon	Lord		YHVH
Col. 4:1	x	Mara	Adon	Master		Lords
Col. 4:7	x	x	x	Lord		YHVH
II Thess. 3:3	x	x	x	Lord		YHVH
I Tim. 6:2	x	x	Adonayem	masters	lords	
II Tim. 2:19a	x	x	x	Lord	Nu. 16:5; Nahum 1:7	YHVH
II Tim. 2:19b	x	x	x	Lord	Nu. 16:26;	YHVH
Heb. 6:3	x	x	x	God		YHVH
Heb. 7:21	x	x	x	x		YHVH
Heb. 8:8	x	x	x	x		YHVH

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Heb. 8:9	x	x	x	x		YHVH
Heb. 8:10	x	x	x	x		YHVH
Heb. 8:11	x	x	x	x		YHVH
Heb. 10:16	x	x	x	God	Jer. 31:32	YHVH
Heb. 10:30	x	x	x	God	Dt. 32:35-36	YHVH
Heb. 12:5	x	x	x	x		YHVH
Heb. 12:6	x	x	x	x		YHVH
Heb. 13:5	x	x	x	x	Ps. 118:6	YHVH
James 1:7	x	x	x	Lord		YHVH
James 3:9	x	x	x	x		YHVH
James 4:10	x	x	x	Lord		YHVH
James 4:15	x	x	x	x		YHVH
James 5:4	x	x	x	x		YHVH
James 5:7	x	x	x	Lord		YHVH
James 5:10	x	x	x	x		YHVH
James 5:11a	x	x	x	x		YHVH
James 5:11b	x	x	x	x		YHVH
I Pet. 2:3	x	x	x	x		YHVH
I Pet. 3:12a	x	x	x	x		YHVH
I Pet. 3:12b	x	x	x	x		YHVH
I Pet. 3:15	x	x	Adon	Lord		YHVH
I Pet. 5:3	lords	x	Adonaye	"machers"		lords
II Pet. 2:9	x	x	x	Lord		LORD
II Pet. 3:8	x	x	x	Lord		LORD
II Pet. 3:9	x	x	x	Lord		LORD
II Pet. 3:10	x	x	x	Lord		LORD
II Pet. 3:15	x	Maran	Adonayem	Lord		Lord
Jude 9	x	x	x	x		LORD
Jude 14	x	x	x	x		LORD
Rev. 1:8	x	x	x	x		LORD
Rev. 4:8	x	x	x	x		LORD
Rev. 6:10	x	x	x	-		LORD
Rev. 11:17	x	x	x	-		LORD
Rev. 13:16	x	lords	lords	-		lord
Rev. 14:10	x	-	-	God		God/Elohim/Alaha
Rev. 15:3	x	x	x	x		LORD
Rev. 15:4	x	x	x	x		LORD
Rev. 16:7	x	x	x	x		LORD
Rev. 18:8	x	x	x	x		LORD
Rev. 19:6	x	x	x	x		LORD
Rev. 21:22	x	x	x	x		LORD

<i>Text/ Verse</i>	<i>Peshitta/ Harklean</i>	<i>NC Aram Peshitta</i>	<i>NC Hebr Peshitta Tr.</i>	<i>JNT</i>	<i>OT Ref.</i>	<i>Recommended Wording</i>
Rev. 22:5	x	x	x	x		LORD
Rev. 22:6	x	x	x	x		LORD
Rev. 22:20	x	x	Adon	Lord		Lord

The Divine Name used in Reference to The Lord Jesus Christ:

It is noteworthy that the divine name *MariYah* (as a Syriac equivalent of YHVH) is used several times in reference to the Lord Jesus Christ. Bible students and scholars will be interested in the following texts in which direct references to Christ are made using the divine name: Luke 2:11; John 8:11; Acts 2:21, 38; 9:27; Romans 14:9, 11, 14; I Corinthians 8:6; 11:27a, 27b, 29; 12:3; Phillipians 2:11; Colossians 3:24b; and Revelation 22:21. Out of these texts, Acts 2:38, I Corinthians 8:6, and Phillipians 2:11 make especially powerful statements to imply the deity of Christ. These texts use the name in singular form which is only used in reference to YHVH. This is strong evidence that the writer is recognizing the deity of Jesus Christ. Indirect references are also implied in Matthew 3:3; 4:7; 22:43-45; Mark 1:3; 5:19; 12:11; Luke 1:17; 3:4; 4:12; 5:17; John 1:23; Acts 3:19; I Corinthians 15:47, 58a, 58b; and I Peter 3:15.

Some Troublesome Texts:

It is noteworthy as well that there are several texts in which the divine name *MariYah* / YHVH is used in reference to other human lords or masters. These texts are Ephesians 6:9; Colossians 4:1; I Timothy 6:2; I Peter 5:3; and Revelation 13:16. The Syriac allows for the word *MariYah* to refer to human lords or masters when the double markings appear over the Resh which indicates a plural form. The question is whether these markings were used in the original manuscript. In all probability the oral tradition implied plurality which allows for the usage in reference to human beings.

The above comments are not intended to be conclusive, but are only given here as an invitation to further study. Perhaps deeper investigation into the Syriac language and manuscripts will provide insights to understanding each of them more clearly.

Conclusion

I trust that this research report will be useful in your studies of the New Covenant text. In gleaning the information from the Aramaic New Covenant, much study and research time went into examining approximately 700 verses of Aramaic text to arrive at the above condensation of the material in summarized form. Obviously the Tetragrammaton is

often used in the Peshitta New Covenant in reference to God – the Father. It is also used in singular form in reference to Jesus Christ – which implies His deity. The basic word *MariYah* is also used in plural form in reference to human lords or masters. Readers are encouraged to contact the author if they have any questions on the above findings or recommendations. It has been a pleasure to do this research for interested scholars and for the glory of *MariYah* / YHVH.

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