

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 ܘܡܨܝܚܝܢ read ܘܡܨܝܚܝܢ

(36:16) for ܠܝܕܝܗܘܢ read ܠܝܕܝܗܘܢ

(48:14) for ܡܘܠܡܘܠܡܘܠܡܘܠ read ܡܘܠܡܘܠܡܘܠܡܘܠ

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

Sometimes the 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 ܝܫܝܬܝܘܢ (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: ܝܫܝܬܝܘܢ "sitting" [Matt. 20:30], ܝܫܝܬܝܘܢ "she came near" [Matt. 26:7], ܝܫܝܬܝܘܢ "I took" [Matt. 27:9], ܝܫܝܬܝܘܢ "I gave" [Matt. 27:10]). However, this rule doesn't apply if the verb starts with an **e** (ai-yin) (example: ܝܫܝܬܝܘܢ "she did" [Matt. 26:10]). Or when a letter is suppressed (example: ܝܫܝܬܝܘܢ "being given" [Matt. 16:4]). Or if there is an additional letter after the first

closed syllable (examples: **יִשְׁבְּעוּ** "they shall touch" [Matt. 14:36], **יִשְׁאַרְכּוּ** "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: **יִשְׁבְּעוּ** "they shall take" (Matt. 16:5), **יִשְׁמְעוּ** "you will receive" (Matt. 21:22) and **יִשְׁבְּעוּ** "they shall sit" (Matt. 20:21). An irregular word would be: **יִשְׁבְּעוּ** "thinking" (Matt. 16:8), etc. -

Hebrew / Aramaic Names

I have generally given the correct Hebrew transliteration (pronunciation) for Aramaic names of Hebrew origin (example: **יְרוּשָׁלַיִם** **O-rish-lem** as **Yerushalem**, **חַנָּן** **Han-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: **בָּבֶל** **Babel** as **ba-wel**).

Abgar Kings of Osroene [Οσροηνη]. ↓ **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 [Εδεσσα]. 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.

ܐܘܨܪܘܢܐ ܕܘܫܪܘܝܐ ܕܘܫܪܘܝܐ

The Doctrine¹ of Addai the Apostle.

Or ¹ Teaching.” * Mar Addai has the same name spelling as the name Addi (ܐܕܝܐ); but pronounced differently. They are both an 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 [ܡܪܝ]), 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)

Chapter 1 : **ܒܘܥܬܐ**

ܩܘܪܬܐܐ ܒܘܥܬܐܐ ܐܘܪܬܐܐ ܩܘܪܬܐܐ ܒܘܥܬܐܐ ܐܘܪܬܐܐ ܩܘܪܬܐܐ ܒܘܥܬܐܐ ܐܘܪܬܐܐ (Manu) ܐܘܪܬܐܐ (the son of) ܩܘܪܬܐܐ (of King Abgar,) ܐܘܪܬܐܐ ܒܘܥܬܐܐ² (The letter) ܐܘܪܬܐܐ¹
 ܐܘܪܬܐܐ (he had sent it) ܐܘܪܬܐܐ ܐܘܪܬܐܐ (& at what time) ܐܘܪܬܐܐ ܐܘܪܬܐܐ³ (the king,) ܐܘܪܬܐܐ
 ܐܘܪܬܐܐ (& at what time) ܐܘܪܬܐܐ (in Yerushalem;) ܐܘܪܬܐܐ (to our Lord) ܐܘܪܬܐܐ
 ܐܘܪܬܐܐ (to him [Abgar]) ܐܘܪܬܐܐ (Addai the Apostle had come) ܐܘܪܬܐܐ ܐܘܪܬܐܐ⁴
 (in the message) ܐܘܪܬܐܐ ܐܘܪܬܐܐ (he spoke) ܐܘܪܬܐܐ (& what) ܐܘܪܬܐܐ (at Urhay;) ܐܘܪܬܐܐ⁴
 (he was saying) ܐܘܪܬܐܐ (& of those things) ܐܘܪܬܐܐ (of his preaching;) ܐܘܪܬܐܐ
 (he had gone out) ܐܘܪܬܐܐ (when) ܐܘܪܬܐܐ (It came to pass) ܐܘܪܬܐܐ (& commanded.) ܐܘܪܬܐܐ
 (who had received) ܐܘܪܬܐܐ (to those) ܐܘܪܬܐܐ (this world,) ܐܘܪܬܐܐ (of) ܐܘܪܬܐܐ
 (of the priesthood.) ܐܘܪܬܐܐ (the hand) ܐܘܪܬܐܐ (from him) ܐܘܪܬܐܐ

¹ "Letter" can be pronounced **e-gar-ta** or **ig-gar-ta**. ² ܐܘܪܬܐܐ / ܐܘܪܬܐܐ "Abgar" (Syriac / 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 (ܐܘܪܬܐܐ)." It reminds me of the "Red &/or Black Horses" in (Zec.; Rev.). ⁴ Also pronounced: "Orhay," which means: "That Light (Fire) [ܐܘܪܬܐܐ]." Compare "Ur (Or) [ܐܘܪܬܐܐ / ܐܘܪܬܐܐ]" of the Chaldeans (Gen. 11:20).

(In the 343rd year [AD 32]) ܐܘܪܬܐܐ ܐܘܪܬܐܐ ܐܘܪܬܐܐ ܐܘܪܬܐܐ
 (of the Greeks,) ܐܘܪܬܐܐ (of the kingdom) ܐܘܪܬܐܐ
 (Tiberius,) ܐܘܪܬܐܐ¹ (of our lord) ܐܘܪܬܐܐ (& in the reign) ܐܘܪܬܐܐ
 (& in the reign of) ܐܘܪܬܐܐ (the Roman Caesar [Emperor],) ܐܘܪܬܐܐ
 (king Manu III,) ܐܘܪܬܐܐ (the son of) ܐܘܪܬܐܐ (king Abgar,) ܐܘܪܬܐܐ
 (on the 12th day,) ܐܘܪܬܐܐ (October,) ܐܘܪܬܐܐ (in the month of) ܐܘܪܬܐܐ
 (to Marihab) ܐܘܪܬܐܐ³ (Black Abgar had sent) ܐܘܪܬܐܐ² ܐܘܪܬܐܐ
 (& honored men) ܐܘܪܬܐܐ (chiefs) ܐܘܪܬܐܐ (& to Shemashgram,) ܐܘܪܬܐܐ
 (the true tabularius) ܐܘܪܬܐܐ⁵ (& to Hannan,) ܐܘܪܬܐܐ⁴ (of his kingdom,) ܐܘܪܬܐܐ

(being called) ܕܡܝܢ ܒܝܬܐ (which is) ܒܝܬܐ (to the city) ܕܡܝܢ ܗܘܢܐ (with them,) ܗܘܢܐ : ܗܘܢܐ
 (but in Aramaic) ܗܘܢܐ : ܗܘܢܐ (Eleutheropolis,) ܗܘܢܐ⁶
 (the honored [honorable]) ܗܘܢܐ (to) ܗܘܢܐ (Beth Gubrin,) ܗܘܢܐ
 (Eustorgius,) ܗܘܢܐ : ܗܘܢܐ (the son of) ܗܘܢܐ (Sabinus,) ܗܘܢܐ⁸
 (that Caesar,) ܗܘܢܐ (of our lord) ܗܘܢܐ (the procurator) ܗܘܢܐ⁹
 (& over) ܗܘܢܐ (Syria,) ܗܘܢܐ (over) ܗܘܢܐ (was ruling) ܗܘܢܐ : ܗܘܢܐ (he who)
 ܗܘܢܐ¹⁰ (Palestine,) ܗܘܢܐ (& over) ܗܘܢܐ (Phoinike, Phoenicia,) ܗܘܢܐ¹⁰
 (of Mesopotamia.) ܗܘܢܐ (& over) ܗܘܢܐ (all of the country) ܗܘܢܐ : ܗܘܢܐ¹¹

Or ¹ ܗܘܢܐ (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 [ܗܘܢܐ ܗܘܢܐ]." ⁴ Hebrew pronunciation is "Ḥanan." - Greek Ἀνά (1 Chron. 8:38). ⁵ i.e. "the collector (registrar) of *tribute*." ܗܘܢܐ (Syr. Dict.).
⁶ Ἐλευθεροπολις - "free city" or "city of freedom" (20 km SW of Yerushalem). ⁷ Chaldean Pronunciation. - ܗܘܢܐ (Assyrian Pron.) - ܗܘܢܐ (Syriac Pron.). ⁸ Cassius Longinus Sabinus [?] (AD 45-49) - (Jesus, King of Edessa by Ralph Ellis).
⁹ "guardian." - "deputy" (Roger Pearse). - "agent" (Oraham) - ܗܘܢܐ (2 Macc. 11:1). Επιτροπος. ¹⁰ Φοινικη - "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) ܗܘܢܐ : ܗܘܢܐ (to him) ܗܘܢܐ (& they had brought) ܗܘܢܐ
 (of the kingdom,) ܗܘܢܐ (the affairs) ܗܘܢܐ (concerning) ܗܘܢܐ
 (to him,) ܗܘܢܐ (they had went) ܗܘܢܐ : ܗܘܢܐ (& when) ܗܘܢܐ
 (joyfully) ܗܘܢܐ² (them) ܗܘܢܐ (he had received) ܗܘܢܐ

¹ Pronounced [ag-ra-tha](#) in Modern Aramaic. ² Lit. "with joy."

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

Chapter 2 : פְּקֻדֹתָא

(with him) טַאָּסָּ (& they were) וְעִם כְּבוֹדָא (& with honor,) לַעֲשֵׂר יָמִים
(twenty-five days.) וְעִם כְּבוֹדָא וְעִם כְּבוֹדָא
כִּי כָּתַבְתָּ (& he had written) וְעִם כְּבוֹדָא (for them) וְעִם כְּבוֹדָא
(them) וְעִם כְּבוֹדָא (& had sent) וְעִם כְּבוֹדָא (an answer to the letters,) וְעִם כְּבוֹדָא
(& when) וְעִם כְּבוֹדָא (king Abgar.) וְעִם כְּבוֹדָא (to) וְעִם כְּבוֹדָא
(from him,) וְעִם כְּבוֹדָא (they had gone out) וְעִם כְּבוֹדָא (& came) וְעִם כְּבוֹדָא
(they had girded [went]) וְעִם כְּבוֹדָא (& came) וְעִם כְּבוֹדָא
(Yerushalayim [Yerushalem]) וְעִם כְּבוֹדָא (toward [before]) וְעִם כְּבוֹדָא
(& they had seen) וְעִם כְּבוֹדָא (on the way;) וְעִם כְּבוֹדָא
(who were coming) וְעִם כְּבוֹדָא (many men) וְעִם כְּבוֹדָא
(that they should see) וְעִם כְּבוֹדָא (a distance,) וְעִם כְּבוֹדָא (from) וְעִם כְּבוֹדָא
וְעִם כְּבוֹדָא (the Anointed One,) וְעִם כְּבוֹדָא (b/c) וְעִם כְּבוֹדָא וְעִם כְּבוֹדָא
(the news [fame] of the wonders of His -) וְעִם כְּבוֹדָא¹
(victories [heroic deeds, exploits] had gone out) וְעִם כְּבוֹדָא
(them,) וְעִם כְּבוֹדָא (they saw) וְעִם כְּבוֹדָא² (& when) וְעִם כְּבוֹדָא* (into distant countries.)
וְעִם כְּבוֹדָא (& Shemashgram) וְעִם כְּבוֹדָא (i.e. Marihab) וְעִם כְּבוֹדָא (even those men,) וְעִם כְּבוֹדָא
וְעִם כְּבוֹדָא (& Hannan) וְעִם כְּבוֹדָא³ (the Tabularius,) וְעִם כְּבוֹדָא
(to Yerushalem.) וְעִם כְּבוֹדָא (with them) וְעִם כְּבוֹדָא (those also had come)

Or ¹ "triumphs, successes, splendors, praises, pomps." ^{2*} 2:7-8: i.e. "... * & when Marihab & Shemashgram & Hannan the Tabularius saw² them, *even* those men." ³ Tabularius - "Revenue Official" (Latin Dict.).

(Yerushalayim,) וְעִם כְּבוֹדָא (they had entered) וְעִם כְּבוֹדָא (& when) וְעִם כְּבוֹדָא

(& they rejoiced) **הָיָה** (the Messiah,) **וַיֵּדְעוּ** (they had seen) **וְהָיוּ**
 (who were accompanying) **וְהָיוּ**¹ (the multitudes) **וְהָיוּ** (with) **וְהָיוּ**
 (the Jews) **וְהָיוּ** (& they were also seeing) **וְהָיוּ** (Him.) **וְהָיוּ**
 (each in groups.) **וְהָיוּ**² (who were standing) **וְהָיוּ**
 (of what) **וְהָיוּ** (& they were considering) **וְהָיוּ**
 (to Him;) **וְהָיוּ** (they should do) **וְהָיוּ**
 (that they were seeing) **וְהָיוּ** (for they were disturbed) **וְהָיוּ**
 (who were of them) **וְהָיוּ** (of the citizens) **וְהָיוּ**³ (that a multitude) **וְהָיוּ**
 (Him.) **וְהָיוּ** (were acknowledging [professing, confessing]) **וְהָיוּ**

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

(10 days,) **וְהָיוּ** (in Yerushalaim) **וְהָיוּ** (there) **וְהָיוּ** (& they were) **וְהָיוּ**
 (& Hannan, the keeper of the archives, had written) **וְהָיוּ** **וְהָיוּ**
וְהָיוּ (that he was seeing) **וְהָיוּ** (everything) **וְהָיוּ**
 (of what) **וְהָיוּ** (the rest) **וְהָיוּ** (also) **וְהָיוּ** (that the Anointed One had did;)
 (before) **וְהָיוּ** (there,) **וְהָיוּ** (by Him) **וְהָיוּ** (was done) **וְהָיוּ**
וְהָיוּ (there.) **וְהָיוּ** (they had gone) **וְהָיוּ**
 (to Urhay,) **וְהָיוּ** (& had come) **וְהָיוּ** (& they had girded [went])
 (before [into the presence of]) **וְהָיוּ** (& had entered) **וְהָיוּ**
 (who had sent) **וְהָיוּ** (their lord) **וְהָיוּ** (the king,) **וְהָיוּ** (Abgar) **וְהָיוּ**
 (the reply) **וְהָיוּ** (to him) **וְהָיוּ** (& they had given) **וְהָיוּ** (them,) **וְהָיוּ**
 (with them.) **וְהָיוּ** (that they had brought) **וְהָיוּ** (of the letters,) **וְהָיוּ**
 (the letters had been read,) **וְהָיוּ**¹ (& after) **וְהָיוּ**
 (the king) **וְהָיוּ** (before) **וְהָיוּ** (to narrate) **וְהָיוּ** (they had begun)

חד (every) מִדְּבָרִים (thing) דְּמָסָה (that they saw) חַד (every) חַד : חַד (thing)
דְּכָתִיבָא סְעֵי מַעֲבֵינָא (that the Messiah had done) (in Yerushalayim.)

Or ¹ דְּיִשְׁמַעְיָא

סְעֵי סְעֵי חַס : מִנְיָא בְּחַבְרֵי קָדְשֵׁי (& Hānna the Tabularius was reading)
מִדְּפִשְׁטָא (thing) חַד (every) מִדְּבָרִים (before him)
דְּכָתִיבָא סְעֵי (that he had written [was writing])

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

Chapter 3 : מִקְלָפֵה

ל : סְעֵי חַס (& brought) חַס (with him;) סְעֵי (& when)
חֲפֻדָּא סְעֵי מִדְּכָתִיבָא חֲפֻדָּא (king Abgar had heard,)
כ : סְעֵי חַס ¹ (He was being amazed [speechless]) סְעֵי חַס (wondered,)
ז : סְעֵי חַס (along with) סְעֵי חַס (his great men [captains],)
ח : סְעֵי חַס (who were standing) סְעֵי חַס (before him.)

Or ¹ "struck dumb, stupefied."

ט : סְעֵי חַס (These) סְעֵי חַס (& Abgar said to them:) סְעֵי חַס (mighty works)
כ : סְעֵי חַס (were not) סְעֵי חַס : סְעֵי חַס (by men,) סְעֵי חַס (but) סְעֵי חַס (by [from] God;)
ל : סְעֵי חַס (b/c) סְעֵי חַס (there is none) סְעֵי חַס (who can resurrect) סְעֵי חַס (the dead,)
מ : סְעֵי חַס (but) סְעֵי חַס (only God.) סְעֵי חַס : סְעֵי חַס (Now Abgar was willing)
נ : סְעֵי חַס (that he) סְעֵי חַס (himself) סְעֵי חַס (should be passing through)
ס : סְעֵי חַס (& should go) סְעֵי חַס (to Palestine,) סְעֵי חַס : סְעֵי חַס (& should be seeing)
ט : סְעֵי חַס (with his *own* eyes) חַד (every) מִדְּבָרִים (thing) סְעֵי חַס : סְעֵי חַס

(that the Anointed One had done;) & b/c) דָּכַל יִתְחַמֵּד שׁוֹ (through the country) לְבָרְכָהּ (that he should pass) וְיִתְחַמֵּד (he was not being able) (lest) דָּלְפָהּ (b/c it was not his *own*,) וְיִתְחַמֵּד שׁוֹ (of the Romans,) וְיִתְחַמֵּד שׁוֹ (this cause [occasion, reason, pretext, accusation]) וְיִתְחַמֵּד שׁוֹ¹ (hateful enmity,) וְיִתְחַמֵּד שׁוֹ (should be calling forth) וְיִתְחַמֵּד שׁוֹ² (& had sent [it]) וְיִתְחַמֵּד שׁוֹ (a letter) וְיִתְחַמֵּד שׁוֹ (he had wrote) וְיִתְחַמֵּד שׁוֹ (by the hand of) וְיִתְחַמֵּד שׁוֹ (to the Messiah) וְיִתְחַמֵּד שׁוֹ (the Revenue Official.) וְיִתְחַמֵּד שׁוֹ (Hannan,) וְיִתְחַמֵּד שׁוֹ

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

(on the 14th *day*) וְיִתְחַמֵּד שׁוֹ (Urhay) וְיִתְחַמֵּד שׁוֹ (of) וְיִתְחַמֵּד שׁוֹ (& he had gone out) וְיִתְחַמֵּד שׁוֹ (Yerushalem) וְיִתְחַמֵּד שׁוֹ (& he had entered) וְיִתְחַמֵּד שׁוֹ (of Adar [March],) וְיִתְחַמֵּד שׁוֹ (of Nisan [April],) וְיִתְחַמֵּד שׁוֹ (on the 12th *day**) וְיִתְחַמֵּד שׁוֹ (of the week.) וְיִתְחַמֵּד שׁוֹ (on the 4th *day*) וְיִתְחַמֵּד שׁוֹ¹

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

(at the house of) וְיִתְחַמֵּד שׁוֹ (the Messiah) וְיִתְחַמֵּד שׁוֹ (& he had found) וְיִתְחַמֵּד שׁוֹ (of the Jews.) וְיִתְחַמֵּד שׁוֹ (the leader) וְיִתְחַמֵּד שׁוֹ (Gamliel [Gamaliel],) וְיִתְחַמֵּד שׁוֹ (before Him,) וְיִתְחַמֵּד שׁוֹ (& the letter had been read) וְיִתְחַמֵּד שׁוֹ (which) וְיִתְחַמֵּד שׁוֹ (was written thus [in it]:) וְיִתְחַמֵּד שׁוֹ ("[From] Black Abgar,) וְיִתְחַמֵּד שׁוֹ (to Isho [Yeshua],) וְיִתְחַמֵּד שׁוֹ (the Good Physician,) וְיִתְחַמֵּד שׁוֹ (who appeared) וְיִתְחַמֵּד שׁוֹ (in the place [country]) וְיִתְחַמֵּד שׁוֹ (of Yerushalaim.) וְיִתְחַמֵּד שׁוֹ (My Lord:) וְיִתְחַמֵּד שׁוֹ (I heard) וְיִתְחַמֵּד שׁוֹ (Peace [greetings, health, welfare].) וְיִתְחַמֵּד שׁוֹ (about You) וְיִתְחַמֵּד שׁוֹ (& about) וְיִתְחַמֵּד שׁוֹ (Your healing,) וְיִתְחַמֵּד שׁוֹ (that it was not) וְיִתְחַמֵּד שׁוֹ (& by roots) וְיִתְחַמֵּד שׁוֹ (by medicines) וְיִתְחַמֵּד שׁוֹ

(by Your word) **ع: حيلك** (but) **يك**
 (You are opening *the eyes of the blind*.) **مكده ق: مكلمك** **نك**
 (& You are making the lame to walk,) **هكسجقك: موكك ح: نك**
 (& You are cleansing the lepers,) **هككككك: موكك نك**
 (& You are causing the deaf to hear.) **هككككك: مككك نك**
ح: هككككك (And the [evil] spirits) **هككككك: نككككك**⁴
 (Your word) **ع: حيلك** (by) **كك** (& the tormented ones,) **هككككك**⁵
ح: مكككك (You are healing,) **نك** (also) **كك** (the dead ones)
مكككك (You are raising.) **نك**

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

(I heard) **ككككك** (great wonders) **هككككك: هككككك** (these) **كك** (& when) **هككك**
 (in my mind) **ككككك: ككككك** (I decided) **هككك** (that You *were* doing,) **كككك**
 (who descended) **هككككك: ككككك** (You are God,) **نك** (that either) **هككك**
كك (the heaven[s]) **كككك** (from) **كك**

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

Chapter 4 : مككككك

كك : **هككككك** (& You have done) **كك** (these things,) **كك** (or) **كك** **نك** **ككككك**
 (all of these things) **كك** : **كك** (b/c) **كك** (You are the Son of God,) **ككككك**
 (I have written) **ككككك** (this,) **كك** (B/c of) **ككككك** (You are doing.) **كككك**
 (that You shall come) **ككككك: ككككك** (from You) **كككك** ([&] I have sought)
كككك (to me) **كك** (while) **كككك** (I am bowing down) **كك** (to You,) **كك**

(that I have,) **ܕܰܕܰܢܰܗܰܘܰܐ** (the thing) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& the pain [disease]), **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (in You.) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (just as I have believed) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (You shall heal,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (I have heard,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (Moreover, this also) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (against You) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (are complaining) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (that the Jews)
 (**ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& also) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (You,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& are persecuting)
 (they are seeking that they shall crucify You,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**¹
 (& they are contemplating [considering] to harm [maim] You.) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**²
 Or ¹ "raise You up." ² "injure (wound, tear, destroy)."

(I am having a small & beautiful city,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (in it) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (to dwell) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& it is being sufficient for both [of us]) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (Isho had received it,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& when) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (in peace.)
 (the priests) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (the chief of) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (at the house of) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (*even* the letter,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (to Hannan,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (He said) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (of the Jews,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (& say) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** ("Go) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (the tabularius [revenue official]:) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (to Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (who sent you) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (to your lord,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (who while) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** ('Blessed art thou,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (in Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (you have believed) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (you haven't seen Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (that those) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (concerning Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (for it is written) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (in Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (*would* not believe) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (Me) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (who are seeing)
 (who were not seeing) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (& those) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (in Me.) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (those) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (shall believe) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ {**ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**}¹ (& concerning what you have written [wrote]) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (thing) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (that) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (to you,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (that I *should* come) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (to Me,) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**
 (here for) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ** (which I was sent) **ܘܰܥܰܒܰܕܰܢܰܗܰܘܰܐ**

Chapter 5 ܦܩܠܘܬܐ ܫܘܢܐ

(to king Abgar,) ܕܠܝܚܝܕܝܢܐ ܕܝܚܝܕܝܢܐ (with him) ܘܥܘܕܝܢܐ (& he had brought [it]) ܘܫܘܢܐ ܘܫܘܢܐ
(Abgar the king had seen it,) ܕܠܝܚܝܕܝܢܐ ܕܝܚܝܕܝܢܐ ܘܫܘܢܐ ܘܫܘܢܐ (& when) ܘܫܘܢܐ (his lord.) ܘܫܘܢܐ
ܠܝܚܝܕܝܢܐ ܘܫܘܢܐ (he had received it) ܘܫܘܢܐ ܘܫܘܢܐ (even that image,) ܘܫܘܢܐ ܘܫܘܢܐ
(with great honor) ܘܫܘܢܐ ܘܫܘܢܐ (& had placed it) ܘܫܘܢܐ ܘܫܘܢܐ (with great joy,)
(the rooms of his palaces.) ܘܫܘܢܐ ܘܫܘܢܐ (of) ܘܫܘܢܐ (in one) ܘܫܘܢܐ

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

(& Hānann, the collector [registrar] -) ܘܫܘܢܐ ܘܫܘܢܐ ܘܫܘܢܐ ܘܫܘܢܐ
(everything) ܘܫܘܢܐ (of tribute, had related to him)
(for) ܘܫܘܢܐ (Isho [Yeshua],) ܘܫܘܢܐ (from) ܘܫܘܢܐ (that he had heard) ܘܫܘܢܐ
(his words were put [made] by him) ܘܫܘܢܐ ܘܫܘܢܐ
(in a scroll [in scrolls].) ܘܫܘܢܐ

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

(the Anointed One had ascended) ܘܫܘܢܐ ܘܫܘܢܐ (& after) ܘܫܘܢܐ
ܘܫܘܢܐ (into the heaven[s],) ܘܫܘܢܐ ܘܫܘܢܐ
(Addai) ܘܫܘܢܐ (Abgar,) ܘܫܘܢܐ (to) ܘܫܘܢܐ (Yudah [Yehudah] Toma had sent)
(of) ܘܫܘܢܐ (one) ܘܫܘܢܐ (who was) ܘܫܘܢܐ (he) ܘܫܘܢܐ (the Apostle,) ܘܫܘܢܐ
(Apostles.) ܘܫܘܢܐ (the seventy-two) ܘܫܘܢܐ

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) ܘܫܘܢܐ (Addai came) ܘܫܘܢܐ (& when) ܘܫܘܢܐ

(in the house of) ܘܢܝܢܐ (he had dwelt) ܘܪܗܝܐ (of Urhay,) ܘܢܝܢܐ
 (Tobiyah [Toviyah]) ܘܢܝܢܐ : ܘܢܝܢܐ (the son of) ܘܢܝܢܐ (Tobiyah Jr.),
 (Palestine.) ܘܢܝܢܐ¹ (from) ܘܢܝܢܐ (who was) ܘܢܝܢܐ (he) ܘܢܝܢܐ (the Jew,) ܘܢܝܢܐ
¹ ܘܢܝܢܐ "Palestine, the Southwest-West part of Syria, with an area of about
 11,600 square miles" (Oraham). - Hebrew פְּלִשְׁתִּים "Plesheth" or "Philistia, Palestina,
 Palestine" (KJV). - Greek Παλαιστίνη - Latin: Palaestina.
 (in all of) ܘܢܝܢܐ (about him) ܘܢܝܢܐ (& it had been heard) ܘܢܝܢܐ¹
 (& had entered) ܘܢܝܢܐ² (the walled enclosure [fortified place],) ܘܢܝܢܐ
 (the nobles of Abgar, *even his free man*,) ܘܢܝܢܐ (of) ܘܢܝܢܐ (one) ܘܢܝܢܐ
 (even Addai,) ܘܢܝܢܐ (concerning him,) ܘܢܝܢܐ (& he had said) ܘܢܝܢܐ
 (Owdu Jr.), ܘܢܝܢܐ (was) ܘܢܝܢܐ (whose name) ܘܢܝܢܐ (he [*the noble*]) ܘܢܝܢܐ
 (the leaders [rulers]) ܘܢܝܢܐ ([one] of) ܘܢܝܢܐ (Owdu,) ܘܢܝܢܐ³ (the son of) ܘܢܝܢܐ
 (of the sitters of Abgar, *even his kneelers*;) ܘܢܝܢܐ⁴
 (& dwells) ܘܢܝܢܐ (a messenger came) ܘܢܝܢܐ ("Behold,) ܘܢܝܢܐ
 (of whom Isho had sent to you,) ܘܢܝܢܐ (he) ܘܢܝܢܐ (here,) ܘܢܝܢܐ
 (of) ܘܢܝܢܐ (one) ܘܢܝܢܐ (to you) ܘܢܝܢܐ ("I shall be sending)
 (my disciples.") ܘܢܝܢܐ

Or ¹ & a report had been heard about him ..." ² "& it was on" (CAL). ³ Or -
 ܘܢܝܢܐ "Abdu" (Ezra 8:6). - ܘܢܝܢܐ means: "service (servitude)." ⁴ Lit. "the sitters of the
kneeling (bending of the knees, bowing) of Abgar." = "those who sat with bended
 knees before Abgar."

(these words,) ܘܢܝܢܐ (Abgar had heard) ܘܢܝܢܐ (& when) ܘܢܝܢܐ
 (& the great mighty acts) ܘܢܝܢܐ¹ (even these things,) ܘܢܝܢܐ
 (which Addai had done,) ܘܢܝܢܐ
 (& the amazing cures) ܘܢܝܢܐ²
 (he had put) ܘܢܝܢܐ (whereby he was healing,) ܘܢܝܢܐ³

(while) חְרִיבִּי (Abgar,) אֲבָגָרְ אֲבָרְ (to) אֲבָרְ (& brought him up) אֲבָרְ
(Addai himself was knowing) אֲבָרְ אֲבָרְ אֲבָרְ
(of God) אֲבָרְ אֲבָרְ (that by the power) אֲבָרְ אֲבָרְ
(to him.) אֲבָרְ אֲבָרְ (he was being sent) אֲבָרְ אֲבָרְ

¹ "went early" (Roger Pearse).

(& had entered) אֲבָרְ אֲבָרְ (Addai had ascended) אֲבָרְ אֲבָרְ (& when) אֲבָרְ אֲבָרְ
(his noblemen were standing) אֲבָרְ אֲבָרְ¹ (while) חְרִיבִּי (Abgar,) אֲבָרְ אֲבָרְ (to) אֲבָרְ אֲבָרְ
(toward him,) אֲבָרְ אֲבָרְ (& in entering) אֲבָרְ אֲבָרְ² (with him,) אֲבָרְ אֲבָרְ
(a wonderful vision) אֲבָרְ אֲבָרְ
(had been seen by him [appeared to him],) אֲבָרְ אֲבָרְ
(Addai.) אֲבָרְ אֲבָרְ (the face of) אֲבָרְ אֲבָרְ (from [in]) אֲבָרְ אֲבָרְ (even Abgar,) אֲבָרְ אֲבָרְ

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

(that Abgar had seen) אֲבָרְ אֲבָרְ (the hour) אֲבָרְ אֲבָרְ¹ (& at) אֲבָרְ אֲבָרְ
(he had fallen down) אֲבָרְ אֲבָרְ (that vision,) אֲבָרְ אֲבָרְ
(Addai.) אֲבָרְ אֲבָרְ (& had worshipped) אֲבָרְ אֲבָרְ

¹ Pronounced shay-tha "the hour."

(all of) אֲבָרְ אֲבָרְ (had seized) אֲבָרְ אֲבָרְ (& great astonishment) אֲבָרְ אֲבָרְ
(before him,) אֲבָרְ אֲבָרְ (who were standing) אֲבָרְ אֲבָרְ (those) אֲבָרְ אֲבָרְ
(that vision) אֲבָרְ אֲבָרְ (didn't see) אֲבָרְ אֲבָרְ (for those) אֲבָרְ אֲבָרְ
(Then) אֲבָרְ אֲבָרְ (to Abgar.) אֲבָרְ אֲבָרְ (which appeared) אֲבָרְ אֲבָרְ
(even to Addai:) אֲבָרְ אֲבָרְ (Abgar said to him,) אֲבָרְ אֲבָרְ
(you are the student of) אֲבָרְ אֲבָרְ ("Truly) אֲבָרְ אֲבָרְ
(valor,) אֲבָרְ אֲבָרְ (mighty man of) אֲבָרְ אֲבָרְ (that) אֲבָרְ אֲבָרְ (Isho [Yeshua],) אֲבָרְ אֲבָרְ
(that one) אֲבָרְ אֲבָרְ (God,) אֲבָרְ אֲבָרְ (the Son of) אֲבָרְ אֲבָרְ

(‘I shall be sending) ܕܘܢܝܢܘܢܐ ܠܢܐ (to me saying:) ܕܒ (who had sent)
 ܕܗܘܐ (one) ܕܝܢܝܐ (to you) ܕܗܘܐ (of) ܕܠܘܩܝܢܐ (my pupils)
 ܕܗܘܐ : ܕܠܗܘܐ ܕܗܘܐ (for healing [recovery]) ܕܠܗܘܐ (‘ & for life.’)
 ܕܘܢܝܢܘܢܐ ܕܘܢܝܢܘܢܐ (Addai said to him:) ܕܘܢܝܢܘܢܐ¹ (that from)
 ܕܘܢܝܢܘܢܐ² (the beginning) ܕܘܢܝܢܘܢܐ³ (you had believed) ܕܘܢܝܢܘܢܐ⁵ (in Him)
 ܕܘܢܝܢܘܢܐ (who sent me) ܕܘܢܝܢܘܢܐ (to you,) ܕܘܢܝܢܘܢܐ : ܕܘܢܝܢܘܢܐ
 ܕܘܢܝܢܘܢܐ (b/c of that [therefore]) ܕܘܢܝܢܘܢܐ (I was sent) ܕܘܢܝܢܘܢܐ (to you,) ܕܘܢܝܢܘܢܐ (& when)
 ܕܘܢܝܢܘܢܐ⁶ (you shall believe again) ܕܘܢܝܢܘܢܐ (in Him,) ܕܘܢܝܢܘܢܐ
 ܕܘܢܝܢܘܢܐ (everything) ܕܘܢܝܢܘܢܐ (that you shall believe) ܕܘܢܝܢܘܢܐ (in Him)
 ܕܘܢܝܢܘܢܐ (you shall have) [you shall have].) ܕܘܢܝܢܘܢܐ (shall be to you)

Or ¹⁻⁵ "you had formerly (ܕܘܢܝܢܘܢܐ) believed in him ..." ⁶ "you shall trust him."

ܕܘܢܝܢܘܢܐ ܕܘܢܝܢܘܢܐ (Abgar said to him:) ܕܘܢܝܢܘܢܐ ("Thus) ܕܘܢܝܢܘܢܐ (have I believed)
 ܕܘܢܝܢܘܢܐ (in Him,) ܕܘܢܝܢܘܢܐ (that those Jews) ܕܘܢܝܢܘܢܐ : ܕܘܢܝܢܘܢܐ
 ܕܘܢܝܢܘܢܐ (who had crucified Him,) ܕܘܢܝܢܘܢܐ (I had sought [desired])
 ܕܘܢܝܢܘܢܐ (that I should take) ܕܘܢܝܢܘܢܐ (with me) ܕܘܢܝܢܘܢܐ (an army,) ܕܘܢܝܢܘܢܐ¹
 ܕܘܢܝܢܘܢܐ (I should go) (& [that]) ܕܘܢܝܢܘܢܐ (& I should destroy) ܕܘܢܝܢܘܢܐ (them;)
 ܕܘܢܝܢܘܢܐ (& b/c) ܕܘܢܝܢܘܢܐ (that kingdom) ܕܘܢܝܢܘܢܐ
 ܕܘܢܝܢܘܢܐ (belongs to the Romans,) ܕܘܢܝܢܘܢܐ (I was restrained)
 ܕܘܢܝܢܘܢܐ (by the covenant) ܕܘܢܝܢܘܢܐ (of peace,) ܕܘܢܝܢܘܢܐ³ (that was confirmed)
 ܕܘܢܝܢܘܢܐ (by me) ܕܘܢܝܢܘܢܐ (with) ܕܘܢܝܢܘܢܐ (our lord) ܕܘܢܝܢܘܢܐ (Caesar [Emperor])
 ܕܘܢܝܢܘܢܐ (Tiberius,) ܕܘܢܝܢܘܢܐ (like) ܕܘܢܝܢܘܢܐ (my former ancestors.)⁴

¹ Perhaps Pael ܕܘܢܝܢܘܢܐ "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 ܕܘܢܝܢܘܢܐ (Lk. 3:1; Jn. 6:1, 23; 21:1).

(of the pain [injury, disease],) ܕܕܘܚܘܢܐ (the damage) ܝܚܘܢܐ

(a long time.) ܕܕܘܚܘܢܐ ܕܗܘܐ ܕܗܘܐ (that he had) ܕܗܘܐ

* <ܕܘܚܘܢܐ> and <ܕܘܚܘܢܐ> are not in Phillips' Aramaic Text nor in Roger Pearse's Translation. ¹ Lit. "duration (length)."

(& Abgar was being astonished [speechless]) ܕܕܘܚܘܢܐ ܕܗܘܐ ܕܗܘܐ

(by him) ܕܗܘܐ (it was heard) ܕܗܘܐ ܕܗܘܐ (that as) ܕܕܘܚܘܢܐ (& wondered,) ܕܗܘܐ ܕܗܘܐ

(*what* He had done) ܕܗܘܐ ܕܗܘܐ (Isho,) ܕܗܘܐ (concerning) ܕܗܘܐ

(Addai himself,) ܕܗܘܐ ܕܗܘܐ (so also) ܕܗܘܐ ܕܗܘܐ (& was curing;) ܕܗܘܐ

(was healing) ܕܗܘܐ ܕܗܘܐ (of any kind,) ܕܗܘܐ ܕܗܘܐ (who w/o medicine) ܕܗܘܐ

(& also) ܕܗܘܐ (Yeshua.) ܕܗܘܐ (in the name of) ܕܗܘܐ

(Owdu,) ܕܗܘܐ (the son of) ܕܗܘܐ (Owdu Jr.) ܕܗܘܐ

(in his feet,) ܕܗܘܐ ܕܗܘܐ (he had [the] gout) ܕܗܘܐ ܕܗܘܐ

(had brought his feet near to him,) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ (& he too) ܕܗܘܐ ܕܗܘܐ

(his hand) ܕܗܘܐ (& he [Addai] had placed) ܕܗܘܐ ܕܗܘܐ

(& had healed him;) ܕܗܘܐ ܕܗܘܐ (on them) ܕܗܘܐ ܕܗܘܐ

(& he had not the gout again.) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ

Or ¹ ܕܗܘܐ "Abdu" [2x] (see Ezra 8:6).

(in all of the city) ܕܗܘܐ ܕܗܘܐ (& also) ܕܗܘܐ ܕܗܘܐ

(he was doing great cures [healings],) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ

(& wonderful mighty works [miracles]) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ

(Abgar said to him:) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ (in it.) ܕܗܘܐ ܕܗܘܐ (he was showing)

(that every person knows) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ("Now) ܕܗܘܐ

(the Anointed One) ܕܗܘܐ (Isho) ܕܗܘܐ (that by the power of) ܕܗܘܐ ܕܗܘܐ

(you are doing these miracles [wonders, wonderful works],) ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ

(at your deeds,) **ܘܢܚܘܕܝܢܢܝܢ** (we are being amazed) **ܘܥܝܢܝܢܢܝܢ** (& behold,) **ܘܥܝܢܝܢܢܝܢ**
 (from you,) **ܘܥܝܢܝܢܢܝܢ** (I am therefore seeking)
 (concerning) **ܘܥܝܢܝܢܢܝܢ** (to us) **ܘܥܝܢܝܢܢܝܢ** (that you shall narrate)
 (the wonders,) **ܘܥܝܢܝܢܢܝܢ** (& concerning) **ܘܥܝܢܝܢܢܝܢ** (His coming) **ܘܥܝܢܝܢܢܝܢ** / **ܘܥܝܢܝܢܢܝܢ** / **ܘܥܝܢܝܢܢܝܢ**¹
 (& concerning) **ܘܥܝܢܝܢܢܝܢ** (it was,) **ܘܥܝܢܝܢܢܝܢ** (how) **ܘܥܝܢܝܢܢܝܢ** / **ܘܥܝܢܝܢܢܝܢ** / **ܘܥܝܢܝܢܢܝܢ**²
ܘܥܝܢܝܢܢܝܢ (His glorious power,) **ܘܥܝܢܝܢܢܝܢ** (& concerning) **ܘܥܝܢܝܢܢܝܢ**
 (which we -) **ܘܥܝܢܝܢܢܝܢ** **ܘܥܝܢܝܢܢܝܢ**³ (those wonderful works [things]) / **ܘܥܝܢܝܢܢܝܢ** / **ܘܥܝܢܝܢܢܝܢ**²
 (which you,) **ܘܥܝܢܝܢܢܝܢ** (those things) **ܘܥܝܢܝܢܢܝܢ** (that He had done,) **ܘܥܝܢܝܢܢܝܢ** (have heard)
ܘܥܝܢܝܢܢܝܢ (even you saw) **ܘܥܝܢܝܢܢܝܢ** (them) **ܘܥܝܢܝܢܢܝܢ** (with) **ܘܥܝܢܝܢܢܝܢ** (the rest) **ܘܥܝܢܝܢܢܝܢ**
[the disciples, your friends] / **ܘܥܝܢܝܢܢܝܢ / **ܘܥܝܢܝܢܢܝܢ**⁴** (of your companions.”)

¹ **ܘܥܝܢܝܢܢܝܢ** (Addai 8:7). - **ܘܥܝܢܝܢܢܝܢ** (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:) **ܘܥܝܢܝܢܢܝܢ**

ܘܥܝܢܝܢܢܝܢ (‘‘I shall not be silent concerning this) **ܘܥܝܢܝܢܢܝܢ**

(but I shall preach;) **ܘܥܝܢܝܢܢܝܢ**

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

ܘܥܝܢܝܢܢܝܢ : Chapter 8

ܘܥܝܢܝܢܢܝܢ (here) **ܘܥܝܢܝܢܢܝܢ** (I was sent) **ܘܥܝܢܝܢܢܝܢ** (for it is b/c of this) **ܘܥܝܢܝܢܢܝܢ**

(everyone,) **ܘܥܝܢܝܢܢܝܢ** (& I shall teach) **ܘܥܝܢܝܢܢܝܢ** (that I shall speak)

ܘܥܝܢܝܢܢܝܢ (like you.) **ܘܥܝܢܝܢܢܝܢ** (that he shall believe,) **ܘܥܝܢܝܢܢܝܢ** (who is willing)

(all of) חֲכִים (for me) לָב (assemble) חַיִּים (Tomorrow,) כְּמִסְדָּה
 (the Word) מִלְּבָרָה (in it) תָּסֵב (that I shall sow) אֶל־עִיר (the city,) אֶל־
 דְּבִירָה (of Life,) וְעַל־כִּדְמוּתָא (by the preaching) אֲנִי (which I am announcing)
 מִפְּנֵי־בָרָךְ (before you) אֶל (concerning) מִלְּבָרָה (the coming of)
 דְּמִשְׁכָּבָה (the Anointed One,) אֶל־כִּדְמוּתָא (How) אֶל־כִּדְמוּתָא
 (His glorious power,) אֶל־כִּדְמוּתָא /#2#/3# (& concerning)
 אֶל־כִּדְמוּתָא (His Sender, He who sent Him,) אֶל־כִּדְמוּתָא (& concerning)

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

אֶל־כִּדְמוּתָא (for what) אֶל־כִּדְמוּתָא (& how) אֶל־כִּדְמוּתָא (He had sent Him,)
 אֶל־כִּדְמוּתָא (& concerning) אֶל־כִּדְמוּתָא (his power) אֶל־כִּדְמוּתָא (& his amazing deeds,)
 אֶל־כִּדְמוּתָא (& concerning) אֶל־כִּדְמוּתָא /#2#/3# (the glorious mysteries)
 אֶל־כִּדְמוּתָא (of his coming,) אֶל־כִּדְמוּתָא (those things)
 אֶל־כִּדְמוּתָא (which he was speaking) אֶל־כִּדְמוּתָא (in the world,)
 אֶל־כִּדְמוּתָא (& concerning) אֶל־כִּדְמוּתָא¹ (the certitude) אֶל־כִּדְמוּתָא
 (of His preaching,) אֶל־כִּדְמוּתָא (how) אֶל־כִּדְמוּתָא (& for) אֶל־כִּדְמוּתָא (what *reason*)
 אֶל־כִּדְמוּתָא² (He [had] abased) אֶל־כִּדְמוּתָא (Himself,)
 אֶל־כִּדְמוּתָא (& had humbled) אֶל־כִּדְמוּתָא (His exalted divinity)
 אֶל־כִּדְמוּתָא³ (by the body,) אֶל־כִּדְמוּתָא /#2#[by manhood, human nature]
 אֶל־כִּדְמוּתָא (which He had taken,) אֶל־כִּדְמוּתָא (& had been crucified)
 אֶל־כִּדְמוּתָא⁴ (& [had] descended) אֶל־כִּדְמוּתָא (into the place of)
 אֶל־כִּדְמוּתָא (the dead ones,) אֶל־כִּדְמוּתָא (& had broken through [torn])
 אֶל־כִּדְמוּתָא⁵ (that hedge [fence, wall],) אֶל־כִּדְמוּתָא
 (that had never been broken [breached] through [torn],)

(the dead) ܐܘܠܘܡܝܢܝܢܐ (& had given life to) ܘܘܚܝܘܢܝܢܐ⁶
 (& had descended) ܘܘܚܝܘܢܝܢܐ (by His murder [slaughter],) ܘܘܚܝܘܢܝܢܐ⁷
 (with) ܘܘܚܝܘܢܝܢܐ (& had ascended) ܘܘܚܝܘܢܝܢܐ (by Himself,) ܘܘܚܝܘܢܝܢܐ
 (His glorious Father,) ܘܘܚܝܘܢܝܢܐ (to) ܘܘܚܝܘܢܝܢܐ (many) ܘܘܚܝܘܢܝܢܐ
 (He was) ܘܘܚܝܘܢܝܢܐ (Who with Him) ܘܘܚܝܘܢܝܢܐ (That One) ܘܘܚܝܘܢܝܢܐ
 (exalted Divinity.) ܘܘܚܝܘܢܝܢܐ (in one) ܘܘܚܝܘܢܝܢܐ (from everlasting) ܘܘܚܝܘܢܝܢܐ

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) ܘܘܚܝܘܢܝܢܐ (& Abgar had commanded) ܘܘܚܝܘܢܝܢܐ
 ܘܘܚܝܘܢܝܢܐ /#3#/ ܘܘܚܝܘܢܝܢܐ (to Addai) ܘܘܚܝܘܢܝܢܐ (silver) ܘܘܚܝܘܢܝܢܐ (& gold.) ܘܘܚܝܘܢܝܢܐ ܘܘܚܝܘܢܝܢܐ
 (are we being able) ܘܘܚܝܘܢܝܢܐ (“How) ܘܘܚܝܘܢܝܢܐ (Addai said to him:) ܘܘܚܝܘܢܝܢܐ
 (something) ܘܘܚܝܘܢܝܢܐ (that we *shall* be taking) ܘܘܚܝܘܢܝܢܐ
 ܘܘܚܝܘܢܝܢܐ /#2#/ ܘܘܚܝܘܢܝܢܐ (For behold,) ܘܘܚܝܘܢܝܢܐ (ours?) ܘܘܚܝܘܢܝܢܐ (that is not) ܘܘܚܝܘܢܝܢܐ
 ("that thing which is ours" or "the thing which was ours" [Roger Pearse]) ܘܘܚܝܘܢܝܢܐ
 (we were commanded) ܘܘܚܝܘܢܝܢܐ (just as) ܘܘܚܝܘܢܝܢܐ (we have forsaken *it*,) ܘܘܚܝܘܢܝܢܐ
 (w/o) ܘܘܚܝܘܢܝܢܐ (that we shall be) /#3#/ ܘܘܚܝܘܢܝܢܐ (our Lord) ܘܘܚܝܘܢܝܢܐ (by) ܘܘܚܝܘܢܝܢܐ
 (scripts,) ܘܘܚܝܘܢܝܢܐ (& w/o) ܘܘܚܝܘܢܝܢܐ (purses [pouches, money bags]) ܘܘܚܝܘܢܝܢܐ
 (we *shall* be carrying) ܘܘܚܝܘܢܝܢܐ (while also) /#3#/ ܘܘܚܝܘܢܝܢܐ
 (our shoulders,) ܘܘܚܝܘܢܝܢܐ (on) ܘܘܚܝܘܢܝܢܐ (crosses) ܘܘܚܝܘܢܝܢܐ
 (that we *should* preach) ܘܘܚܝܘܢܝܢܐ (we were commanded) ܘܘܚܝܘܢܝܢܐ

(that creation [world]:) ܘܘܚܝܘܢܝܢܐ (in all of) ܘܘܚܝܘܢܝܢܐ (His Message [Gospel]) ܘܘܚܝܘܢܝܢܐ

¹⁻² (CAL) vowel pointing. ¹ Or - ܘܘܚܝܘܢܝܢܐ "is." ² Or - "the thing which is (ܘܘܚܝܘܢܝܢܐ) ours." - "was [ܘܘܚܝܘܢܝܢܐ]" (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)

Chapter 9 : ܩܘܨܬܐ

(& suffered) ܩܘܨܬܐ (had felt) ܩܘܨܬܐ (the creation) ܩܘܨܬܐ (*for all*) ܩܘܨܬܐ
(which was) ܩܘܨܬܐ (by His crucifixion,) ܩܘܨܬܐ
(for the salvation) ܩܘܨܬܐ (*for* [in the place of] us,) ܩܘܨܬܐ
ܩܘܨܬܐ (the children of men.) ܩܘܨܬܐ (of all of) ܩܘܨܬܐ
(the king,) ܩܘܨܬܐ (Abgar) ܩܘܨܬܐ (before) ܩܘܨܬܐ (& he had narrated)
(his great men [commanders]) ܩܘܨܬܐ (& before) ܩܘܨܬܐ
(& before) ܩܘܨܬܐ (& his free men [nobles],) ܩܘܨܬܐ
(Abgar,) ܩܘܨܬܐ (the mother of) ܩܘܨܬܐ (Aghustin [Augustina],) ܩܘܨܬܐ
(the daughter of) ܩܘܨܬܐ (Shalmath,) ܩܘܨܬܐ (& before) ܩܘܨܬܐ
(Abgar,) ܩܘܨܬܐ (the wife of) ܩܘܨܬܐ (Meherdath,) ܩܘܨܬܐ
(& His wonders,) ܩܘܨܬܐ (our Lord) ܩܘܨܬܐ (the signs of) ܩܘܨܬܐ
ܩܘܨܬܐ (His glorious miracles) ܩܘܨܬܐ (& His divine triumphs,) ܩܘܨܬܐ
(which He had done,) ܩܘܨܬܐ (His Father;) ܩܘܨܬܐ (to) ܩܘܨܬܐ (& His ascension) ܩܘܨܬܐ
(they had received) ܩܘܨܬܐ (& how) ܩܘܨܬܐ
¹ܩܘܨܬܐ (& authorities) ܩܘܨܬܐ (powers [mighty deeds]) ܩܘܨܬܐ
(he,) ܩܘܨܬܐ (who by *it*,) ܩܘܨܬܐ³ (*when* He had ascended,) ܩܘܨܬܐ² (at that time)

(Abgar) ܐܒܓܪܝܢܐ (had healed) ܐܘܕܘܐ (power) ܐܘܕܘܐ (by that) ܐܘܕܘܐ
 ܐܘܕܘܐ (Owdu,) ܐܘܕܘܐ (the son of) ܐܘܕܘܐ (& Owdu Jr.,) ܐܘܕܘܐ⁴
 (the second person [second *in command* (rank)]) ܐܘܕܘܐ
 (he made them know) ܐܘܕܘܐ (of his kingdom;) ܐܘܕܘܐ (& how) ܐܘܕܘܐ⁶
 (what shall be appearing [revealed]) ܐܘܕܘܐ
 (& in the consummation) ܐܘܕܘܐ (of the times,) ܐܘܕܘܐ (at the end) ܐܘܕܘܐ
 (of all of the creatures,) ܐܘܕܘܐ
 (& the resurrection) ܐܘܕܘܐ (& the resuscitation * [revival, recovery]) ܐܘܕܘܐ⁷
 (for all of) ܐܘܕܘܐ (that shall be) ܐܘܕܘܐ (that is coming *in the future*,) ܐܘܕܘܐ
 (that *shall* be) ܐܘܕܘܐ (& the separation) ܐܘܕܘܐ (the children of men,) ܐܘܕܘܐ
 (& between) ܐܘܕܘܐ (& the goats,) ܐܘܕܘܐ (the sheep) ܐܘܕܘܐ (between) ܐܘܕܘܐ
 (& the deniers [renouncers].) ܐܘܕܘܐ⁸ (the believers) ܐܘܕܘܐ

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 ܐܘܕܘܐ "he resuscitated (raised *the dead*,
 raised *to life*, revived, awakened)." ⁸ "apostates (disowners, rejecters)."

("B/c that) ܐܘܕܘܐ /#3# ܐܘܕܘܐ (to them:) ܐܘܕܘܐ (& he had said) ܐܘܕܘܐ
 (& the way) ܐܘܕܘܐ (is narrow) ܐܘܕܘܐ¹ (of life) ܐܘܕܘܐ (the gate) ܐܘܕܘܐ
 (is closely pressed [crowded together],) ܐܘܕܘܐ² (of truth) ܐܘܕܘܐ
 (few are) ܐܘܕܘܐ (this) ܐܘܕܘܐ (& b/c of) ܐܘܕܘܐ /#3#⁴
 (ܐܘܕܘܐ (of truth,) ܐܘܕܘܐ (the believers) ܐܘܕܘܐ (& in the power) ܐܘܕܘܐ
 (is the rest [ease, refreshment, pleasure]) ܐܘܕܘܐ⁷ (of denial [rejection]) ܐܘܕܘܐ⁵
 (of the Satan [Adversary].) ܐܘܕܘܐ

¹ ܐܘܕܘܐ - "it, he" (CAL). ² "compelled, urgent, afflicted, strait." ³ ܐܘܕܘܐ - "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 ܐܝܗ - "it, he" (CAL).

ܡܝܢܗ (there are many) <#3# ܝܢܦܘܢܝܢ> (this) ܐܝܗ (B/c of) ܡܝܢܗ
 ܕܝܚܝܢܝܢ (liars [deceivers, treacherous men, defrauders],) ܕܡܝܢܗܝܢ: ܕܡܝܢܗܝܢ
 (For if it was not) ܕܝܚܝܢܝܢ ܕܝܚܝܢܝܢ¹ (who are causing the beholders to err.)
 ܡܝܢܗ (that) ܕܡܝܢܗ (there is) ܡܝܢܗܝܢ (a good end)
 ܡܝܢܗܝܢ: ܕܡܝܢܗܝܢ (for faithful persons,) ܡܝܢܗܝܢ
 ܕܡܝܢܗܝܢ (our Lord had not descended) ܡܝܢܗܝܢ (from)
 ܡܝܢܗܝܢ (the heaven[s],) ܡܝܢܗܝܢ (& had come)
 ܡܝܢܗܝܢ (to the birth [as a child (an offspring)],)
 ܡܝܢܗܝܢ (of death,) ܡܝܢܗܝܢ <#3# ܡܝܢܗܝܢ>² (& for the suffering)
 ܡܝܢܗܝܢ³ (& also) ܡܝܢܗܝܢ⁴ (not) ܡܝܢܗܝܢ⁵ /#2# (us,) ܡܝܢܗܝܢ (He was [not] -)
 ܡܝܢܗܝܢ (sending even us) ܡܝܢܗܝܢ (that we shall be) ܡܝܢܗܝܢ (His preachers)

Or ¹ "except (unless)" (Roger Pearse, Syr. Dict.). ² These words aren't in Phillips' Text or Roger Pearse's Translation. ³⁻⁵ ܡܝܢܗܝܢ ܕܡܝܢܗܝܢ for ܡܝܢܗܝܢ (Cureton).

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

ܡܝܢܗܝܢ: Chapter 10

ܡܝܢܗܝܢ: ܡܝܢܗܝܢ (& evangelists.) ܡܝܢܗܝܢ (& those things)
 ܡܝܢܗܝܢ (which we were seeing) ܡܝܢܗܝܢ (& we were hearing)
 ܡܝܢܗܝܢ (from Him,) ܡܝܢܗܝܢ (& was teaching,) ܡܝܢܗܝܢ (that He had done) ܡܝܢܗܝܢ (& was teaching,)
 ܡܝܢܗܝܢ (we are confidently preaching) ܡܝܢܗܝܢ (before)

(that we shall not be) דַּכּוּן יִשְׁתָּהּ (person; every) חַדָּה
 (the truth) לְעֵדוּתָא (those who wrong [harm, act unjustly *with*])
 (these things) אֵלֶּיךָ (& it was not) אֵלֶּיךָ * (of His Message.)
 (those things) אֵלֶּיךָ (also) אֲנִי (but) אֲנִי (only;)
 (after) אַחֲרָיו (in His name,) אֲנִי (which were *done*)
 (we are showing) אֲנִי (his ascension,) אֲנִי
 (& we are announcing.) אֲנִי

1* Perhaps: "& it is not being (אֵלֶּיךָ) these things only ..."

(before you) אֲנִי אֲנִי (Now I shall be telling)
 (& was done) אֲנִי אֲנִי (happened) אֲנִי (the thing that [what])
 (who like you,) אֲנִי אֲנִי (those,) אֲנִי (people,) אֲנִי (in the presence of)
 (in the Anointed One,) אֲנִי (have believed [trusted])
 (the living God.) אֲנִי אֲנִי (that He is the Son of)
 (the Emperor Claudius,) אֲנִי אֲנִי² (the wife of) אֲנִי (Protonice,) אֲנִי
 (that [whom] Tiberius had made) אֲנִי אֲנִי (that man)
 (when) אֲנִי (of his kingdom,) אֲנִי (the second man *of rank*)
 (with) אֲנִי (that he *should* wage war) אֲנִי (he had went *away*)
 (against him,) אֲנִי אֲנִי⁴ (the Spaniards,) אֲנִי³
 (when) אֲנִי (woman,) אֲנִי (this) אֲנִי (she,) אֲנִי
 (Shimon, one of the disciples, was) אֲנִי אֲנִי אֲנִי
 (& she was seeing) אֲנִי אֲנִי (in the city Rome,) אֲנִי
 (& amazing miracles) אֲנִי אֲנִי (& wonders,) אֲנִי (the signs)
 (in the name of) אֲנִי אֲנִי (that he was doing)
 (she had denied) אֲנִי אֲנִי (the Anointed One,) אֲנִי

(the paganism [impiety, godlessness])
 (in,) (which she was brought up) (of her ancestors)
 (of paganism) (& rejected the images [idols])
 (that she was bowing down to [worshipping];)
 (our Lord,) (& in the Anointed One,)
 (she was believing,) (& was worshipping)
 (who were joined [following]) (those) (with) (& praising Him)
 (& she was holding [esteeming]) (Shimon,)
 (in great honor.) (him)

Or ¹ "Protonike." Probably from the Greek words: πρωτος and νικη "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)
 (she) (to Yerushalayim,) (Rome) (from)
 (& one female,) (with her,) (& her two sons)
 (even her virgin daughter.)

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) ܢܦܩܝܢ ܫܘܪܐ ܕܢܗܪܐ

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

Chapter 11 ܩܘܪܝܢܐ : ܟܘܪܕܐ

[to meet her,] ܕܥܘܒܪܐ ܕܥܘܒܪܐ (--- ----) ܕܥܘܒܪܐ

(with honor,) ܕܥܘܒܪܐ ܕܥܘܒܪܐ (& they had received her) ܕܥܘܒܪܐ

(the mistress of) ܕܥܘܒܪܐ ܕܥܘܒܪܐ (due to the queen,) ܕܥܘܒܪܐ (as) ܕܥܘܒܪܐ

(the Romans.) ܕܥܘܒܪܐ¹ (i.e. the place of) ܕܥܘܒܪܐ (the great country,) ܕܥܘܒܪܐ

¹ Correct Phillips' Text spelling. However, it is usually spelled: ܕܥܘܒܪܐ. -
ܕܥܘܒܪܐ "Rome" (Addi 16:12).

(the leader) ܕܥܘܒܪܐ ܕܥܘܒܪܐ (who was made) ܕܥܘܒܪܐ (But Yaaqov,) ܕܥܘܒܪܐ

(of the church) ܕܥܘܒܪܐ (& the officer [director]) ܕܥܘܒܪܐ¹

(when) ܕܥܘܒܪܐ (there,) ܕܥܘܒܪܐ (for us) ܕܥܘܒܪܐ (which was built) ܕܥܘܒܪܐ

(what purpose) ܕܥܘܒܪܐ (for) ܕܥܘܒܪܐ (he had heard) ܕܥܘܒܪܐ

(he had arose) ܕܥܘܒܪܐ (there,) ܕܥܘܒܪܐ (she had gone) ܕܥܘܒܪܐ

(to her.) ܕܥܘܒܪܐ (& was going) ܕܥܘܒܪܐ

Or ¹ "superintendent, procurator, commander" (Num. 31:14; 2 Ki. 11:18; Jer. 20:1; 37:13).

(where) ܕܥܘܒܪܐ (before her) ܕܥܘܒܪܐ (& he had entered) ܕܥܘܒܪܐ

(she was dwelling,) ܕܥܘܒܪܐ (ܕܥܘܒܪܐ)

(of the palace of) ܕܥܘܒܪܐ (in the great citadel [temple])

(the king.) ܕܥܘܒܪܐ (Herodes) ܕܥܘܒܪܐ¹ (the kingdom of) ܕܥܘܒܪܐ

¹ (CAL) & Phillips' Text either have this word misspelled as: **דַּיְחַזְזֵה דַּיְחַזְזֵה** - "of Herodes" or the name is a var. spelling of Herodes [i.e. Erodes]. - **דַּיְחַזְזֵה** (Matt. 2:1, 3, etc.). - Herodes [Ἡρώδης] (Koine Greek) or Erodes [Ἡρώδης] (Mod. Greek).

(she had received him) **דַּיְחַזְזֵה** (she had seen him,) **דַּיְחַזְזֵה** (& when) **דַּיְחַזְזֵה**

(& [she received] him also) **דַּיְחַזְזֵה** (with great joy,) **דַּיְחַזְזֵה**

([she had] Shimon Cepa.) **דַּיְחַזְזֵה** (as) **דַּיְחַזְזֵה**

(& he had also showed her) **דַּיְחַזְזֵה** **דַּיְחַזְזֵה**

(& miracles [mighty works]) **דַּיְחַזְזֵה** (cures [medicines, healings]) **דַּיְחַזְזֵה**

(to him:) **דַּיְחַזְזֵה** (& she said) **דַּיְחַזְזֵה** (Shimon *did*.) **דַּיְחַזְזֵה** (as) **דַּיְחַזְזֵה**

(that Gaghulta [Golgotha],) **דַּיְחַזְזֵה** (me) **דַּיְחַזְזֵה** ("Show)

(which the Anointed One had been crucified on [it],) **דַּיְחַזְזֵה**

(of His crucifixion [i.e. cross]) **דַּיְחַזְזֵה** (& the wood) **דַּיְחַזְזֵה**

(by) **דַּיְחַזְזֵה** (on it) **דַּיְחַזְזֵה** (which he had been suspended) **דַּיְחַזְזֵה**

(& that sepulchre [tomb, grave]) **דַּיְחַזְזֵה** (the Jews,) **דַּיְחַזְזֵה**

(in.") **דַּיְחַזְזֵה** (which he had been placed) **דַּיְחַזְזֵה**

("These three things) **דַּיְחַזְזֵה** (Yaaqov said to her:) **דַּיְחַזְזֵה**

(to see) **דַּיְחַזְזֵה** * **דַּיְחַזְזֵה** ¹ (that your Majesty wishes) **דַּיְחַזְזֵה**

(of the Jews.) **דַּיְחַזְזֵה** (the hand [control]) **דַּיְחַזְזֵה** (are under) **דַּיְחַזְזֵה**

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

(them,) **דַּיְחַזְזֵה** (Those who are possessing) **דַּיְחַזְזֵה**

(that we shall go) **דַּיְחַזְזֵה** (us) **דַּיְחַזְזֵה** (& they are not permitting) **דַּיְחַזְזֵה**

(Gaghulta) **דַּיְחַזְזֵה** (before) **דַּיְחַזְזֵה** (there) **דַּיְחַזְזֵה** ([&] shall pray)

(the wood) **דַּיְחַזְזֵה** (& neither) **דַּיְחַזְזֵה** (& the grave,) **דַּיְחַזְזֵה**

(us.) **דַּיְחַזְזֵה** (to give) **דַּיְחַזְזֵה** (are they willing) **דַּיְחַזְזֵה** (of his crucifixion) **דַּיְחַזְזֵה**²

Or ¹ "taking, seizing, laying (taking) hold of." ² "cross" (Roger Pearse) here & verse 12. Perhaps he was thinking of the word **ܥܘܩܒܐ** "cross."

ܘܗܝ ܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (but) ܝܢܟܐ (& not only this,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ
 ܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (us,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (they are also severely persecuting)
 ܕܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (& shall preach) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (that we shall not be announcing)
 ܕܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the Anointed One,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (in the name of)
 (the prisoners) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (in the place of) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (*even* also) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ (& many times,)
 (us.) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (they are confining [shutting up *or* in, imprisoning])

¹ Perhaps an error in Phillips' Text. Maybe it should be the Pael Infinitive **ܘܗܝܘܢܝܐ**. ² "in the place of the prisoners (as bound)" = "in prison."

ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (these things,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (she had heard) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (& when) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ
 ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (in *that* hour [immediately]) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (that queen was commanding,)
 ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the son of) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (before her) ¹ ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the son of)
 (& Gedalyah [Ghedalyah],) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the priest,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (Hannan) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ
 (the son of) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (& Yudah) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (Caiaphas,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the son of)
 (& commanders) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (the chiefs [leaders]) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (Ebed Shalom,) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ
 ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (of the Jews.) ܘܗܝܘܢܝܐ ܕܗܘܢܝܐ ܕܗܘܢܝܐ (& she said)

¹ (1Macc. 12:7-8-20; 2 Macc. 3:1; etc.). People with the names ܝܘܢܝܐ (Yonathan) & ܢܗܝܢܝܐ (Nethanyah) are A.K.A. Huniya. - Ονιάς (Ben Seirach 50:1; 1-2, 4 Macc.). ² "Gedaliah" (KJV).

Name Commentary: ܘܗܝܘܢܝܐ looks like it is Aramaic for: "Have mercy (ܘܗܝܘܢܝܐ), O Yah (ܘܗܝܘܢܝܐ) and ܢܗܝܢܝܐ are made up of the same noun & verb and hence mean: "Yo (Yah) has given." - Perhaps one word: ܘܗܝܘܢܝܐ - "Owd-Shalom" - "Servant of Peace [ܘܗܝܘܢܝܐ ܘܗܝܘܢܝܐ]" (see ܘܗܝܘܢܝܐ - Ebed-Melech [ܘܗܝܘܢܝܐ]). 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)

Chapter 12 : ܡܦܩܠܬܗ

(Gaghulta,) ܕܕܝܝܗܘܠܐ ("Deliver up) ܕܝܝܠܗܘܢ¹ (to them:) ܕܝܠܘܡܘܢ
(& the wood) ܕܝܠܘܡܘܢ (& the sepulchre,) ܕܝܠܘܡܘܢ
(& to those) ܕܝܠܘܡܘܢ (to James,) ܕܝܠܘܡܘܢ (of the crucifixion,) ܕܝܠܘܡܘܢ
(him,) ܕܝܠܘܡܘܢ (who are agreeing with [following, adhering to, receiving])²
(them) ܕܝܠܘܡܘܢ (& let no man forbid) ܕܝܠܘܡܘܢ
(according to) ܕܝܠܘܡܘܢ (there) ܕܝܠܘܡܘܢ (that they should serve)³
(of their service [ministry].") ܕܝܠܘܡܘܢ (the custom) ܕܝܠܘܡܘܢ

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

ܕܝܠܘܡܘܢ (& when) ܕܝܠܘܡܘܢ (she thus commanded) ܕܝܠܘܡܘܢ (the priests,) ܕܝܠܘܡܘܢ
(them,) ܕܝܠܘܡܘܢ (& shall see) ܕܝܠܘܡܘܢ (that she shall go) ܕܝܠܘܡܘܢ (she had arose)
("& she had also delivered) ܕܝܠܘܡܘܢ¹ (even those places,) ܕܝܠܘܡܘܢ
(even Yaaqov [James],) ܕܝܠܘܡܘܢ (to him,) ܕܝܠܘܡܘܢ (that place) ܕܝܠܘܡܘܢ
(with him.) ܕܝܠܘܡܘܢ (who were) ܕܝܠܘܡܘܢ (& to those) ܕܝܠܘܡܘܢ

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

(the tomb,) ܕܝܠܘܡܘܢ (she had entered) ܕܝܠܘܡܘܢ (& afterwards) ܕܝܠܘܡܘܢ
(the tomb) ܕܝܠܘܡܘܢ (in the midst of) ܕܝܠܘܡܘܢ (& had found) ܕܝܠܘܡܘܢ
(of our Lord,) ܕܝܠܘܡܘܢ (one) ܕܝܠܘܡܘܢ (crosses,) ܕܝܠܘܡܘܢ (three)
(robbers,) ܕܝܠܘܡܘܢ (of those) ܕܝܠܘܡܘܢ (& 2 crosses)
(with Him,) ܕܝܠܘܡܘܢ (who were crucified [erected]) ܕܝܠܘܡܘܢ

(His right side) (on) (His left side.) (& at) (His right side) (& on) (His left side.)
 (into the midst of) (that she entered) (that time) (that she entered)
 (with her →) (& her children) (she) (the grave →) (the grave →)
 (in *that* hour [immediately]) (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."

(& when) (the queen had saw) (suddenly,) (that her daughter died)
 (within) (& was praying) (she had kneeled) (in her prayer:) (& was saying) (the grave,)
 ("God,) (who gave) (Himself) (to death) (of men,) (the children of) (all of) (for [in the place of])
 (in this place,) (& was crucified)
 (God,) (& as) (in this tomb,) (& was placed [set])
 ([who] keeps alive [saves, preserves, resurrects, restores to life])
 (& made many rise with Him,) (has risen,) (everyone)
 (lest) (the crucifiers →) (the Jews shall hear,) (& also)
 (the erring [errant, lost, perishing] heathens [shall hear],) (& also)
 (those) (of whom I have denied [rejected, disowned])
 (their images) (their images) (& their graven [carved] images,)
 (of paganism →) (& their *fearful* gods)

(while) ܘܝܢܫܘܢܗ 9° (& they shall see) ܘܝܢܫܘܢܗ 8°
 (& shall say) ܘܝܢܫܘܢܗ (me,) ܘܝܢܫܘܢܗ (they *shall be deriding* [mocking])
 ܘܝܢܫܘܢܗ 10° ܘܝܢܫܘܢܗ 11° ܘܝܢܫܘܢܗ 12° (this which has happened to her) ܘܝܢܫܘܢܗ
 ܘܝܢܫܘܢܗ (the gods,) ܘܝܢܫܘܢܗ (she disowned)
 ܘܝܢܫܘܢܗ 13° (which she was worshipping,) (& professed)
 ܘܝܢܫܘܢܗ (the Anointed One,) ܘܝܢܫܘܢܗ (whom she wasn't knowing [didn't know],)

Or 1° “Son of God [ܘܝܢܫܘܢܗ]” (Collation). 2° Variant Spelling; but spelled
 ܘܝܢܫܘܢܗ (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 ܘܝܢܫܘܢܗ). 6° That's a
 similar pronunciation & voweling for the word ܘܝܢܫܘܢܗ "deceiving, deceiver." - It
 possibly should be pronounced ܘܝܢܫܘܢܗ. 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." - ܘܝܢܫܘܢܗ literally means: "the profane (unclean) ones."
 5-6° ܘܝܢܫܘܢܗ (Coll.). 7° (from wood or stone). 8-9° “& they shall rejoice over me
 [ܘܝܢܫܘܢܗ]” (Coll.). 10, 12° ܘܝܢܫܘܢܗ “that all of [it] [MS].” (Phillips) is wrong b/c of the
 following: “this (FS) [ܘܝܢܫܘܢܗ]. It should be as above – i.e. ܘܝܢܫܘܢܗ. 11° "which has befallen
 her is because ...”

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

ܘܝܢܫܘܢܗ : Chapter 13

ܘܝܢܫܘܢܗ 14° (---) ܘܝܢܫܘܢܗ 15° (& went) ܘܝܢܫܘܢܗ 16° (that she should honor) ܘܝܢܫܘܢܗ 17° (the place of)
 ܘܝܢܫܘܢܗ 18° (His grave) ܘܝܢܫܘܢܗ 19° (& His crucifixion;) ܘܝܢܫܘܢܗ 20° (& if) ܘܝܢܫܘܢܗ 21° (I)
 ܘܝܢܫܘܢܗ 22° (oh my Lord,) ܘܝܢܫܘܢܗ 23° (I am not being worthy)
 ܘܝܢܫܘܢܗ 24° (that I *should* be heard,) ܘܝܢܫܘܢܗ 25° (I have worshipped) ܘܝܢܫܘܢܗ 26°
 ܘܝܢܫܘܢܗ 27° (creatures) ܘܝܢܫܘܢܗ 28° (instead of Thee;) ܘܝܢܫܘܢܗ 29° (spare Thou,)

(Your adorable name,) 7: 8 (for the sake of) 8
 (in this place,) 8 (that it *may* not be blasphemed)
 (against You) 8 (they blasphemed) (just as) 8
 (at Your crucifixion.)”

Or ¹ "treat with reverence." ^{2°} “& His cross [8]” (Collation). ^{3-5°} “if I [8]”
 (Coll.). ⁶ “Your creatures [8]” (Coll.). ⁷⁻⁸ "Your worshipped (adored) Name"
 or "Your Name *which is bowed down to*."

8 (these things) 8 (& when) 8
 (& in the suffering [passion]) 8 (she was saying in her prayer,)
 (she was repeating [them]) 8 (of her outcry [shouting],) ^{1°}
 (there.) 8 (who were) 8 (those) 8 (all of) 8 (before) 8

¹ "supplication" (Roger Pearse). [°] “of the outcry [8]” (Coll.). ^{2°} This word in
 (Phillips’ Text) *even* looks corrupted. It should read 8 "were [8]" (Coll.).

(Her eldest son came near to her,) 8
 (the thing) 8 (“Hear” 8 (to her:) 8 (& said) 8
 (your Majesty.) 8 (before) 8 (which I *shall be* saying) 8

¹ (Phillips’ Text) has this word misspelled as: 8 - "hear" (2MS). - 8 (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) 8 (I, *even* I am thus thinking) 8
 (death) 8 (that this) 8 (& in my thought,) ^{1°}
 (which suddenly,) 8 (my sister,) 8 (of this) 8
 (it was not being for nothing [w/o cause];) 8
 (this is an amazing deed,) 8 (but) ² 8 ³ 8

(shall be praised) **دِيَكَاة** (*in which God*) **يَعْبُدُ**
 (that His name [renown, fame]) **دِيَاوَس** (& it was not) **هَكَ سَاة** (by it,) **دِيَا**
يَا يَكَاوَس^{4°} (as) **دِيَاوَس** (*should be blasphemed,*) **دِيَا**
 (this.) **دِيَاوَس** (who heard) **دِيَاوَس** (those who thought [hoped,])

Or ¹ "idea, reasoning." - Perhaps plural: **دِيَاوَس** "& in my thoughts." ² "a
 wonderful work." ³ **هَكَ** "it (he)" [CAL]. ^{4°} "*should be blasphemed by it* [**دِيَا يَكَاوَس**]"
 (Coll.).

(into the tomb [grave]) **دِيَاوَس**³ (*we have entered*) **دِيَا**^{1°} (Behold,) **دِيَا**^{2°}
 (crosses,) **دِيَاوَس**^{4°} **دِيَاوَس**^{5°} (& we *have* found) **دِيَا**⁶ (in it) **دِيَاوَس** (three) **دِيَاوَس**
 (& we are not knowing [don't know]) **دِيَاوَس**
 (*was that cross*) **دِيَاوَس** (of them) **دِيَاوَس** (which [one]) **دِيَاوَس**
 (that the Anointed One was hung [suspended] on.) **دِيَاوَس**

Or ^{1-2°} **دِيَاوَس** (Coll.). ³ masculine word. ^{4-5°} **دِيَاوَس** (Coll.). ⁶ **دِيَا** (Phillips) - **دِيَا** -
 "on her" (CAL) – in error.

(we *shall be* able) **دِيَاوَس** (my sister,) **دِيَاوَس** (this) **دِيَاوَس** (In the death of) **دِيَاوَس**
 (& we shall learn) **دِيَاوَس** (that we shall see) **دِيَاوَس**
 (the Messiah,) **دِيَاوَس** (the cross of) **دِيَاوَس** (which is) **دِيَاوَس**^{1°}
 (for the Messiah is not) **دِيَاوَس**²
 (those) **دِيَاوَس** (- neglecting [disregarding, turning away])
 (Him.) **دِيَاوَس** (& are seeking) **دِيَاوَس** (in Him,) **دِيَاوَس** (who are believing) **دِيَاوَس**

Or ^{1°} **دِيَاوَس** (Coll.). ² "ignoring (caring about)" [CAL].

(while) **دِيَاوَس** (Protonike → **دِيَاوَس** (the queen) **دِيَاوَس** (Now she,) **دِيَاوَس**
 (her soul was very bitter [sad, provoked to wrath]) **دِيَاوَس**
 (in her mind) **دِيَاوَس** (had saw) **دِيَاوَس** (at that time → **دِيَاوَس**

1° **ܕܢܚܒܘܢܐܝܗ** (that wisely) **ܗܘܐ**: 2° **ܕܗܘܐ** (& justly)
 ܕܗܘܐ **ܕܗܘܐ** (& correctly [uprightly]), (her son was saying) **ܗܘܐ**
 ܗܘܐ **ܗܘܐ**: 3° **ܗܘܐ** (them, *even* those things.) (& she had raised)
 3° **ܗܘܐ** (with her hands) **ܗܘܐ** (one) **ܗܘܐ**: 4° **ܗܘܐ** (of)
 5° **ܗܘܐ** (& placed [it]) **ܗܘܐ** (on) **ܗܘܐ** (the corpse) **ܗܘܐ**
 ܗܘܐ **ܗܘܐ** (who [which] was laying) (before her,) **ܗܘܐ**
ܗܘܐ: 6° **ܗܘܐ** (& she had said) **ܗܘܐ** (in her prayer:)
 6° **ܗܘܐ** (“Oh God,”) **ܗܘܐ** (who was showing)

Or 1-2° **ܕܢܚܒܘܢܐܝܗ** (Coll.) – in error. 3° “with her hand [ܗܘܐ]” (Coll.). 4° “those
 crosses [ܗܘܐ]” (Coll.). 5° “& had placed (it) [ܗܘܐ]” (Coll.). 6° “*oh*
 Messiah [ܗܘܐ]” (Coll.).

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

ܗܘܐ : Chapter 14

1: **ܗܘܐ** (astonishing miracles) **ܗܘܐ** (in this place,) **ܗܘܐ** (as)
 ܗܘܐ (we have heard) **ܗܘܐ** (& have believed),
 ܗܘܐ (if,) **ܗܘܐ** (oh my Lord, this is Your cross,) **ܗܘܐ**
 ܗܘܐ (& on it) **ܗܘܐ** (your humanity had been hung)
 ܗܘܐ (by) 1° **ܗܘܐ** (the insolent),
 2° **ܗܘܐ** (the strong & powerful might) **ܗܘܐ**:
 3° **ܗܘܐ** (of your Divinity,) **ܗܘܐ** (which in the midst of)
 4° **ܗܘܐ** (the manhood [human nature]) **ܗܘܐ** (was dwelling,)

(my daughter,) ܘܗܝܢܐ (this) ܘܗܝܘܢܐ (& let her live,) ܘܗܝܘܢܐ
 ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (& your Name shall be glorified [praised] by her.)

Or ¹ "bold (headstrong, willful, presumptuous, boasters, bullies)." ^{2°} "Your might
 [ܘܗܝܘܢܐ]" (Coll.). ^{3°} "in the midst of [ܘܗܝܘܢܐ]" (Coll.). ⁴ "humanity (Roger Pearse). -
 Perhaps: "men, people, populace." ^{5°} "& let her arise [ܘܗܝܘܢܐ]" (Coll.).

(into the midst of) ܘܗܝܘܢܐ (her soul returns) ܘܗܝܘܢܐ ^{1°} ܘܗܝܘܢܐ (When) ܘܗܝܘܢܐ
 (& Your crucifiers shall be ashamed) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (& Your worshippers shall rejoice [be glad]!) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ

Or ^{1°} "the soul [ܘܗܝܘܢܐ]" (Coll.). ² "embarrassed." Perhaps Apel: "& shall be put to
 shame [ܘܗܝܘܢܐ]."

ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (she had thus spoken.) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ

¹ ܘܗܝܘܢܐ - "a space of time, time, interval" (Smith's Syriac Dictionary).

(she had taken off [removed]) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (of her daughter,) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (& had said) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 ("Oh God,) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (& He wills) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (the children of men) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (to Him,) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (the request) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ
 (Him,) ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ ܘܗܝܘܢܐ

(that that cross was touching) **ܕܚܘܨܬܐ ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(of her daughter,) **ܕܚܘܨܬܐ ܕܥܘܠܝܢܐ** (the corpse)

(her daughter had revived [recovered, lived again, was saved],) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**⁵

Or ^{1-2°} “& the spirit had waited [**ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**]” (Coll.). ^{3-4°} “& had removed [**ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**]” (Coll.). ⁵ "seeking [desiring, endeavoring]" (Phillips). - "going to lift up her eyes" (Roger Pearse). ⁶ I added the word [**ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**] 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)

ܕܥܘܠܝܢܐ : Chapter 15

(& was praising) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (suddenly,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**^{2°} **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**^{1°} (& she had arose) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(by His cross.) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (who had restored her to life) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (God,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(when) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (Protonike,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (But the queen) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(how) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (she had seen) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(had trembled,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**³ (her daughter had revived,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(& while) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (& was greatly alarmed [afraid, frightened, terrified],) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(she was praising [glorifying]) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (she was alarmed,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(in Him,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (& had believed) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (the Anointed One,) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**

(the living God.) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** (that He is the Son of) **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**⁴

Or ^{1-2°} Not in (Coll. MS). ³ Usually spelled with "two t's" as: **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ**. - Or: "she was moved (agitated) *in mind or body*," - "she was disturbed (troubled)" or "she was moved *by emotion*." ⁴ **ܕܥܘܠܝܢܐ ܘܥܘܠܝܢܐ ܗܘܐ ܘܥܘܠܝܢܐ** "he" (CAL).

(“My Lordess [Lady], you saw) ܡܢ ܒܪܝܗܝܢ ܕܗܘܝܐ ܗܘܝܐ (Her son said to her:) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ
 (today,) ܗܘܝܐ ܗܘܝܐ ([had] not occurred) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ (this) ܗܘܝܐ ܗܘܝܐ (that if) ܗܘܝܐ ܗܘܝܐ
 (that they would be leaving) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ (it would have happened) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ
 (of the Anointed One,) ܗܘܝܐ ܗܘܝܐ (this cross) ܗܘܝܐ ܗܘܝܐ
 (which my sister became alive by it,) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ
 (& they would be taking hold of) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ
 (a cross) ܗܘܝܐ ܗܘܝܐ (& would be honoring) ܗܘܝܐ ܗܘܝܐ ܗܘܝܐ
 (murderous thieves.) ܗܘܝܐ ܗܘܝܐ (those) ܗܘܝܐ ܗܘܝܐ (of) ܗܘܝܐ

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

(& are rejoicing,) ܗܘܝܐ ܗܘܝܐ (we are seeing) ܗܘܝܐ ܗܘܝܐ (behold,) ܗܘܝܐ (Now) ܗܘܝܐ
 (by her,) ܗܘܝܐ (was glorified) ܗܘܝܐ (& the Anointed One) ܗܘܝܐ
 ([*even He*] who has done this thing.) ܗܘܝܐ
 (the cross of) ܗܘܝܐ (& she had taken) ܗܘܝܐ
 (& had given it) ܗܘܝܐ (the Messiah,) ܗܘܝܐ
 ܗܘܝܐ (so that) ܗܘܝܐ (to Yaaqov,) ܗܘܝܐ
 (with great honor.) ܗܘܝܐ (it would have been kept)

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

ܗܘܝܐ ܗܘܝܐ (she also had commanded) ܗܘܝܐ ܗܘܝܐ
 (that a great & splendid building [structure] should be built)
 ܗܘܝܐ ܗܘܝܐ (Gaghulta,) ܗܘܝܐ (over) ܗܘܝܐ
 (the tomb) ܗܘܝܐ (& over) ܗܘܝܐ (which he had been crucified on,)
 (so that) ܗܘܝܐ (which he had been placed in,) ܗܘܝܐ
 (these places *might* be honored;) ܗܘܝܐ

(a place of) حَجَّة (there) & [that] there *would* be being) ۱ ۲ ۳
 (& a gathering) ۳ ۴ (for prayer,) ۱ ۲ (meeting) ۳
 (for the service.) ۱ ۲ ۳

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

(she had seen) ۱ ۲ ۳ (when) ۴ (But the queen,) ۱ ۲ ۳
 (of the city,) ۱ ۲ ۳ (all of populace) ۱ ۲ ۳
 (for this sight) ۱ ۲ ۳ (which she had assembled) ۱ ۲ ۳
 (she had commanded) ۱ ۲ ۳ (of this work,) ۱ ۲ ۳
 (of honor) ۱ ۲ ۳ (the covering) ۱ ۲ ۳ (that, w/o) ۱ ۲ ۳
 (worn by queens,) ۱ ۲ ۳
 (with her) ۱ ۲ ۳ (her daughter should be going) ۱ ۲ ۳
 (of the king,) ۱ ۲ ۳ (to the citadel [palace]) ۱ ۲ ۳ (unveiled) ¹ ۱ ۲ ۳
 (in which she was dwelling [living] in,) ۱ ۲ ۳
 (every person should be seeing her) ۱ ۲ ۳ (so that) ۱ ۲ ۳
 (God.) ۱ ۲ ۳ (& *would* praise) ۱ ۲ ۳

¹ Lit. “revealingly (manifestly, openly).”

(& of the heathen,) ۱ ۲ ۳ (of the Jews) ۱ ۲ ۳ (But the people) ۱ ۲ ۳
 (who were rejoicing) ۱ ۲ ۳ (those) ۱ ۲ ۳
 (this occurrence,) ۱ ۲ ۳ (at the beginning of) ۱ ۲ ۳
 (& were glad [bright, cheerful],) ¹ ۱ ۲ ۳
 (had become sad [mourned]) ² ۱ ۲ ۳

¹ Perhaps Ithpaal (۱ ۲ ۳): “& exulted (burst forth into song, broke forth into singing).” ²⁻³ (Phillips’ Text) - “became very sad” (Roger Pearse).

Chapter 16 ܦܝܩܠܐ : ܘܥܘܫܐ

ܘܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ (this.) ܕܥܘܫܐ (at the end of) ܕܥܘܫܐ ܕܥܘܫܐ
 (For they *would have been very pleased* [contented])
 ܕܥܘܫܐ (if) ܕܥܘܫܐ (this [had] not occurred,) ܕܥܘܫܐ ܕܥܘܫܐ
 (that b/c of) ܕܥܘܫܐ (for they were seeing) ܕܥܘܫܐ ܕܥܘܫܐ
 (were believing) ܕܥܘܫܐ (many) ܕܥܘܫܐ (this) ܕܥܘܫܐ
 (even in the Anointed One;) ܕܥܘܫܐ (in Him,) ܕܥܘܫܐ
 (b/c they were seeing) ܕܥܘܫܐ (now more & more [especially]) ܕܥܘܫܐ
 (the many signs [miracles],) ܕܥܘܫܐ
 (after) ܕܥܘܫܐ (in His name) ܕܥܘܫܐ (which were occurring) ܕܥܘܫܐ
 (than) ܕܥܘܫܐ (were more) ܕܥܘܫܐ (His ascension,) ܕܥܘܫܐ
 (His ascension.) ܕܥܘܫܐ (before) ܕܥܘܫܐ (which were *done*) ܕܥܘܫܐ (those) ܕܥܘܫܐ

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).

ܕܥܘܫܐ (& also) ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ ܕܥܘܫܐ
 (the fame [report] of this deed was going to distant countries)
 ܕܥܘܫܐ (& also) ܕܥܘܫܐ (which was done,) ܕܥܘܫܐ
 ܕܥܘܫܐ (to the Apostles,) ܕܥܘܫܐ (my companions,) ܕܥܘܫܐ
 ܕܥܘܫܐ (who were proclaiming) ܕܥܘܫܐ (the Mashiakh.) ܕܥܘܫܐ (& there)
 ܕܥܘܫܐ (was) ܕܥܘܫܐ (rest, [quiet]) ܕܥܘܫܐ (in the churches) ܕܥܘܫܐ (of Yerushalayim,) ܕܥܘܫܐ

(round about it;) דְּמִיָּדָאֵי (& the cities) הוּמְדִיָּתָאֵי
 (this thing [deed],) הוּמְדִיָּתָאֵי (who didn't see) הוּמְדִיָּתָאֵי (& those) הוּמְדִיָּתָאֵי
 (this thing,) הוּמְדִיָּתָאֵי (who saw) הוּמְדִיָּתָאֵי (those) הוּמְדִיָּתָאֵי (with) הוּמְדִיָּתָאֵי
 (God.) הוּמְדִיָּתָאֵי (were praising) הוּמְדִיָּתָאֵי

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 ... [... הוּמְדִיָּתָאֵי יְהִיבָאֵי]"

(from) הוּמְדִיָּתָאֵי (the queen was ascending) הוּמְדִיָּתָאֵי (& when) הוּמְדִיָּתָאֵי
 (every) הוּמְדִיָּתָאֵי (to the city Rome,) הוּמְדִיָּתָאֵי (Yerushalem) הוּמְדִיָּתָאֵי
 (which she was entering,) הוּמְדִיָּתָאֵי (city) הוּמְדִיָּתָאֵי
 (of her daughter,) הוּמְדִיָּתָאֵי (the sight) הוּמְדִיָּתָאֵי
 (that they *should* see.) הוּמְדִיָּתָאֵי (they were pressing) הוּמְדִיָּתָאֵי
 (Rome,) הוּמְדִיָּתָאֵי (she had entered) הוּמְדִיָּתָאֵי (& when) הוּמְדִיָּתָאֵי
 (before) הוּמְדִיָּתָאֵי (she had narrated [related]) הוּמְדִיָּתָאֵי
 (those things) הוּמְדִיָּתָאֵי (Caesar Claudius) הוּמְדִיָּתָאֵי¹
 (& when) הוּמְדִיָּתָאֵי (which had happened;) הוּמְדִיָּתָאֵי²
 (he was commanding) הוּמְדִיָּתָאֵי (the Emperor had heard,) הוּמְדִיָּתָאֵי
 (that all of the Jews *should* have gone out) הוּמְדִיָּתָאֵי
 (of Italy.) הוּמְדִיָּתָאֵי (the country) הוּמְדִיָּתָאֵי (from) הוּמְדִיָּתָאֵי

¹ הוּמְדִיָּתָאֵי (Acts 11:28; etc.). ² See (Addai 16:8-9) + comment. Perhaps a typo in (Phillips) for: הוּמְדִיָּתָאֵי "which were being done (occurring)" (*see* Addai 16:5).

הוּמְדִיָּתָאֵי (this deed) הוּמְדִיָּתָאֵי (that country) הוּמְדִיָּתָאֵי (in all of) הוּמְדִיָּתָאֵי (While) הוּמְדִיָּתָאֵי¹
 (& also) הוּמְדִיָּתָאֵי (many,) הוּמְדִיָּתָאֵי (by) הוּמְדִיָּתָאֵי (was being spoken of) הוּמְדִיָּתָאֵי
 הוּמְדִיָּתָאֵי (Cepa) הוּמְדִיָּתָאֵי (Shimon) הוּמְדִיָּתָאֵי (before) הוּמְדִיָּתָאֵי²
 (which was *done*.) הוּמְדִיָּתָאֵי (this thing) הוּמְדִיָּתָאֵי (it had been recounted,)

¹ (Phillips). - Not in Roger Pearse's Translation. ² (Phillips). - Otherwise: "that (אֵת) had been narrated."

כֵּן : כִּלְמֵיךְ אֵתְּכֵם (Therefore everything) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
כֵּן : אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (which the Apostles, our companions, *are** doing,
(we *are** preaching before every person,) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
דִּיעֲמֵם אֵתְּכֵם אֵתְּכֵם (those) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (those things,) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(who didn't know) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (the Anointed One did) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(we *are** preaching before every person.) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (by) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(that our Lord should be glorified) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם

Or * "were" [2x].

אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (before you) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (which I [have] repeated) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(& these things) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (you should know) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(& should understand) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (how) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(the faith [religion, firmness] of) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (great is)

¹ "done again (recited, narrated)." ² "[take-] notice, regard, consider."

Addai 17:1-25 (CAL) = Addai 1:25-26 (Roger Pearse)

Chapter 17 אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם

אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (among those) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (the Anointed One) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(who are truly joining themselves to Him.) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם

Or ¹ "being united (cleaving) to him" or "following (adhering to, agreeing with) him."

אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (of the Church) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (the leader) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (But Jacob) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם
(who with his *own* eyes) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (that one) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם (of Yerushalem,) אֵתְּכֵם אֵתְּכֵם אֵתְּכֵם

ܘܢܘܨܘܢܐ ܘܥܘܨܘܢܐ (that deed,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (had seen) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (to the Apostles,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& sent it) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (he had wrote it *down*,)
 (into the cities) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (my companions,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (Apostles) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (those) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& also) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (of their countries.) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (& were making known) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (were writing down,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (thing) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (every) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (to Yaaqov [James]) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (by their hands,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (that the Anointed One did) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ¹
 (before) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& [those things] were being read) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (of the Church.) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (of the people) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (the multitude) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (all of) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 Or ¹ “was doing (ܘܥܘܨܘܢܐ).”

ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& when) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (Abgar the king was hearing) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (his mother,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Augustina) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (he) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (these things,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (Meherdath,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (the daughter of) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Shalmath,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Paqur)² ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Owdashmish,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (& Azzai)⁴ ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Owdu,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Shemashgram)³
 (the rest) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (& Bar-Calba,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (with) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (of their companions,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (exceedingly,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (were rejoicing) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (& all of them were glorifying God,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ
 (& were professing the Anointed One.) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ

Or ¹ Perhaps from a hypothetical Hebrew Pass. Participle: ܘܥܘܨܘܢܐ “mad (rabid,
 insane, furious, infuriated).” Compare: ܘܥܘܨܘܢܐ. ² “Abdshemesh [ܘܥܘܨܘܢܐ]” (Roger
 Pearse) or “Ebed Shemesh [ܘܥܘܨܘܢܐ].” ³ “Abdu” (Ezra 8:6). ⁴ It may have the
 same pronunciation as ܘܥܘܨܘܢܐ (Azzi - Hebrew: Uzzi) - “Azzai” (Roger Pearse).

ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (Abgar the king said to him,) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ (even to Addai:) ܘܥܘܨܘܢܐ ܘܥܘܨܘܢܐ

(which we have heard) **ܕܥܘܢܝܢܐ** (that everything) **ܕܕܥܘܢܝܢܐ** ("I am wishing) **ܕܕܥܘܢܝܢܐ**
ܡܫܝܚܐ : **ܡܫܝܚܐ** (from you) **ܡܫܝܚܐ** (today,) **ܡܫܝܚܐ** (& the rest) **ܡܫܝܚܐ**¹
ܕܕܥܘܢܝܢܐ (of the other things,) **ܕܕܥܘܢܝܢܐ** (before) **ܡܫܝܚܐ** : **ܡܫܝܚܐ** (all of)
ܡܫܝܚܐ (the city,) **ܡܫܝܚܐ** (you should speak them)
ܕܕܥܘܢܝܢܐ (openly,) **ܡܫܝܚܐ** : **ܡܫܝܚܐ** (*that* every person should hear)
ܡܫܝܚܐ (the preaching) **ܡܫܝܚܐ** (of the Message [Gospel])
ܡܫܝܚܐ (of the Messiah,) **ܡܫܝܚܐ** (which you are teaching)
ܡܫܝܚܐ (to us,) **ܡܫܝܚܐ**² (that he shall rest) **ܡܫܝܚܐ**² (& shall be confirmed)
ܡܫܝܚܐ (in the doctrine) **ܡܫܝܚܐ** (which you are teaching) **ܡܫܝܚܐ** (us,)
ܡܫܝܚܐ : **ܡܫܝܚܐ** (that rightly) **ܡܫܝܚܐ**³ (& many should understand)
ܡܫܝܚܐ (I believed) **ܡܫܝܚܐ** : **ܡܫܝܚܐ** (in the Anointed One,) **ܡܫܝܚܐ** (in the Letter)
ܡܫܝܚܐ (which I was sending) **ܡܫܝܚܐ** (to Him,) **ܡܫܝܚܐ** (& they shall know)
ܡܫܝܚܐ⁴ (that He is God,) **ܡܫܝܚܐ** (*even* the Son of) **ܡܫܝܚܐ** (God,)
ܡܫܝܚܐ : **ܡܫܝܚܐ** (you are His true & faithful student,) **ܡܫܝܚܐ**
ܡܫܝܚܐ (you are showing his glorious power -) **ܡܫܝܚܐ** : **ܡܫܝܚܐ**
ܡܫܝܚܐ (by works) **ܡܫܝܚܐ** (before) **ܡܫܝܚܐ** (those) **ܡܫܝܚܐ** (who are willing)
ܡܫܝܚܐ (that they should believe) **ܡܫܝܚܐ** (in Him.)

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.

ܡܫܝܚܐ (that day,) **ܡܫܝܚܐ** : **ܡܫܝܚܐ** (& after)
ܡܫܝܚܐ (Abgar was commanding) **ܡܫܝܚܐ**
ܡܫܝܚܐ (Owdu Jr.,) **ܡܫܝܚܐ** (the son of) **ܡܫܝܚܐ** (Owdu,)
ܡܫܝܚܐ : **ܡܫܝܚܐ** (that *man*) **ܡܫܝܚܐ** (who had been healed) **ܡܫܝܚܐ** (of)

¹ ܘܗܘܐ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ (a bitter [severe] pain) ܕܥܘܠܘܬܗ (in his feet,)

¹⁻² "a sore disease" (Roger Pearse).

Addai 18:1-25 (CAL) = Addai 1:26-29 (Roger Pearse)

Chapter 18 ܘܗܘܐ ܕܥܘܠܘܬܗ : ܘܗܘܐ ܕܥܘܠܘܬܗ

ܘܗܘܐ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ (a herald) ܕܥܘܠܘܬܗ (that he *should* be sending) ܕܥܘܠܘܬܗ

(the city,) ܕܥܘܠܘܬܗ (in all of) ܕܥܘܠܘܬܗ (& should be proclaiming)

(& all of populace *should* have been assembled,) ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ

(& women [effeminate men],) ܕܥܘܠܘܬܗ (men) ܕܥܘܠܘܬܗ

(which *was* being called) ܕܥܘܠܘܬܗ (at that place) ܕܥܘܠܘܬܗ

(the wide space) ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ (Beth-Twara,) ܕܥܘܠܘܬܗ³

(the son of) ܕܥܘܠܘܬܗ (Avida,) ܕܥܘܠܘܬܗ⁴ (of the house of) ܕܥܘܠܘܬܗ

ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ (Owd-Nakhad,) ܕܥܘܠܘܬܗ⁵

(the doctrine of) ܕܥܘܠܘܬܗ (that they should *be* hearing)

ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ (Addai) ܕܥܘܠܘܬܗ (the Apostle,) ܕܥܘܠܘܬܗ (& how) ܕܥܘܠܘܬܗ

(whom) ܕܥܘܠܘܬܗ (& in the name of) ܕܥܘܠܘܬܗ (he was teaching,)

(& by what) ܕܥܘܠܘܬܗ (he was curing,) ܕܥܘܠܘܬܗ

(he was doing these signs,) ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ ܕܥܘܠܘܬܗ⁶ (power) ܕܥܘܠܘܬܗ

(he was doing.) ܕܥܘܠܘܬܗ (& these wonders) ܕܥܘܠܘܬܗ

Or ¹ "population." ²⁻³ Place of Destruction (Breaking, Crushing, Ruin, Discomfiture, Fracture). - Perhaps the word ܕܥܘܠܘܬܗ "a fragment (broken piece, shard)." - "Beth-Thabara" (Roger Pearse). ⁴ Perhaps a variant of: ܕܥܘܠܘܬܗ "done"

(committed, made, served).” Or the Pass. Part. חֲגִיזָה “uprooted (torn up, pruned off).”⁵ "Abd-nachad" (Roger Pearse).⁶ "miracles."

מִלְכָּא (the king,) אַבְגָּר (Abgar) חֲבִיבָא (he had healed) אֲדָרְסֵי (when) בְּרִי (B/c) מִלְכָּא (who were standing) אֲדָרְסֵי (it was only the nobles) אֲדָרְסֵי (when) חֲבִיבָא (& had seen him,) אֲדָרְסֵי (before him,) אֲדָרְסֵי (by the word [message]) חֲבִיבָא (he had healed him) אֲדָרְסֵי (whom many physicians) חֲבִיבָא¹ (of that Messiah,) אֲדָרְסֵי (that they should heal him,) אֲדָרְסֵי (were not able) אֲדָרְסֵי (but a strange man [stranger]) חֲבִיבָא (of the Anointed One.) אֲדָרְסֵי (by the faith) חֲבִיבָא (had healed him)

¹ It's the same spelling for: חֲבִיבָא "medicines (cures, remedies, healing arts)."

חֲבִיבָא (all of the city had been assembled,) אֲדָרְסֵי (& when) חֲבִיבָא (men) אֲדָרְסֵי (& women [gay men],) אֲדָרְסֵי (as) אֲדָרְסֵי (the king was commanding,) חֲבִיבָא (there,) אֲדָרְסֵי ([people] were standing) אֲדָרְסֵי (& Khapsai) אֲדָרְסֵי² (& Labbu) אֲדָרְסֵי (even Avida) אֲדָרְסֵי (& Labubna) אֲדָרְסֵי (& Bar-Calba) אֲדָרְסֵי³ (& Shemashgram,) אֲדָרְסֵי (& Khisron) אֲדָרְסֵי (who like them,) אֲדָרְסֵי (their companions,) אֲדָרְסֵי (of the king,) אֲדָרְסֵי (& nobles) אֲדָרְסֵי (were rulers) אֲדָרְסֵי (& commanders,) אֲדָרְסֵי (& the people,) אֲדָרְסֵי (& all of the workers [soldiers]) אֲדָרְסֵי (the manual craftsmen [carpenters, smiths]) אֲדָרְסֵי (& the Jews) אֲדָרְסֵי (& the pagans) אֲדָרְסֵי (who were)

(in this walled city [fortified place],) ܘܢܝܢܐ ܘܢܝܢܐ
 (of the countries) ܘܢܝܢܐ ܘܢܝܢܐ (& the foreigners) ܘܢܝܢܐ
 (& from) ܘܢܝܢܐ ܘܢܝܢܐ⁴ (who *were* from) ܘܢܝܢܐ
 (of the inhabitants of) ܘܢܝܢܐ ܘܢܝܢܐ (& the rest) ܘܢܝܢܐ (Haran,) ܘܢܝܢܐ⁵
 ܘܢܝܢܐ ܘܢܝܢܐ (all of this place) ܘܢܝܢܐ ܘܢܝܢܐ
 (of Beth-Nayrin [Mesopotamia],) ܘܢܝܢܐ ܘܢܝܢܐ
 (that they should *be* hearing) ܘܢܝܢܐ ܘܢܝܢܐ (all of them were standing)
 (Addai;) ܘܢܝܢܐ ܘܢܝܢܐ (the teaching [doctrine] of)
 (about him,) ܘܢܝܢܐ ܘܢܝܢܐ (*even* they who had heard)
 (of Isho [Yeshua],) ܘܢܝܢܐ ܘܢܝܢܐ (that he *was* a disciple)
 (who had been crucified [erected]) ܘܢܝܢܐ ܘܢܝܢܐ (that man)

Or ¹ “Libbo [לבבו]” - Means: “his heart (mind).” ² "Chaphsai" (Roger Pearse).
 Perhaps a variant of: “[ܘܢܝܢܐ]” - i.e. “Khephṣi (Khaphṣi)” or “My Desire
 (Delight, Pleasure).” ³ Probably the same vowels as the name "Khiṣron" or
 "Hezron" (ܘܢܝܢܐ). - "Chesrun" (Roger Pearse). ⁴ a region of Syria. - "Zōḅa" and
 "Zōḅah" (KJV). ⁵ a city in northern Mesopotamia. - Haran (Roger Pearse).

Addai 19:1-25 (CAL) = Addai 1:29-31 (Roger Pearse)

Chapter 19 ܘܢܝܢܐ : ܘܢܝܢܐ

(cures) ܘܢܝܢܐ ܘܢܝܢܐ (& he was effecting) ܘܢܝܢܐ ܘܢܝܢܐ (in Yerushalem,) ܘܢܝܢܐ
 (& Addai had begun) ܘܢܝܢܐ ܘܢܝܢܐ (in His name.) ܘܢܝܢܐ
 (thus:) ܘܢܝܢܐ (to them) ܘܢܝܢܐ (that he should be speaking)
 (& understand ye) ܘܢܝܢܐ¹ (all of you,) ܘܢܝܢܐ (“Hear ye,) ܘܢܝܢܐ

(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,) (the Physician) (of future life,) (& the Savior) (from) (who had descended) (of God,) (the Son) (a body) (& he had put on) (the heaven[s],) (& he was giving [had given]) (a man;) (& he became) (Himself) (& was crucified) (for [in the place of]) (all of) (the children of) (men.)

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) (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) (& 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 דָּוָה מַלְאָכִים (*but* the watchers) 2 הַחֲבִיטָה (the tomb;); מִיָּבֵינָה (from) הֵם
הָיוּ (these [they]) וְהָיוּ (were) לְמַדְבָּרִים (the preachers) וְהָיוּ (were)
 (who if) אִם (That One,) וְהָיוּ (of his resurrection,) וְהָיוּ (& announcers)
 (b/c) לֹא (wouldn't have died), וְהָיוּ (He didn't will [it]), וְהָיוּ
 (the departure of *the soul*.) וְהָיוּ (death,) וְהָיוּ (He is the Lord of) וְהָיוּ⁴

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,) וְהָיוּ (that it was pleasing) וְהָיוּ (& if it was not) וְהָיוּ
 (He had also not put on a body again,) וְהָיוּ (the Former [Fashioner]) וְהָיוּ¹ (He is) וְהָיוּ (b/c)
 (of that body.) וְהָיוּ

Or ¹ "Framer (Maker, Molder, Potter)."

(which had inclined [lowered] Him) וְהָיוּ (the will) וְהָיוּ (For) וְהָיוּ
 (the virgin,) וְהָיוּ (which was from) וְהָיוּ (to the birth [child]) וְהָיוּ
 (had brought Him low [down, into subjection]) וְהָיוּ² וְהָיוּ¹ (also) וְהָיוּ (it) וְהָיוּ
 (& He had humbled) וְהָיוּ³ (of death,) וְהָיוּ (to the suffering) וְהָיוּ
 (that) וְהָיוּ (of His exalted Divinity,) וְהָיוּ (the majesty) וְהָיוּ
 (His Father) וְהָיוּ (with) וְהָיוּ (which was) וְהָיוּ
 (from aforetime [everlasting, eternity] = formerly,) וְהָיוּ
 (& that [exalted Divinity] -) וְהָיוּ⁵ וְהָיוּ⁴ וְהָיוּ
 (which the previous prophets had spoken *about* of old *time*)
 (& they had represented) וְהָיוּ⁶ (in their mysteries;); וְהָיוּ
 (& of his suffering,) וְהָיוּ (of his birth) וְהָיוּ (images) וְהָיוּ⁷

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 (ڨ ڨ ڨ)” - (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)

Chapter 20 ڨ ڨ ڨ

(to) ڨ ڨ ڨ (& of his ascension) ڨ ڨ ڨ (& of his resurrection) ڨ ڨ ڨ¹ : ڨ
(his throne) ڨ ڨ ڨ³ (& sitting on) ڨ ڨ ڨ² (His Father,) ڨ ڨ ڨ
(the right side.) ڨ ڨ ڨ (that is on) ڨ ڨ ڨ

Or ¹ "raising to life (recovery, revival, resuscitation)." ²⁻³ Perhaps: "& concerning his sitting (seat) [on the right side]."

(by) ڨ ڨ (He is being worshipped) ڨ ڨ ڨ (& behold,) ڨ ڨ ڨ
(& lower [earthly] beings,) ڨ ڨ ڨ (upper [celestial] beings,) ڨ ڨ ڨ
(always.) ڨ ڨ ڨ⁵ (who is bowed down to) ڨ ڨ ڨ³ (That One) ڨ ڨ ڨ² : ڨ¹ ڨ

Or ¹⁻⁵ "That One who is worshipped from everlasting (the beginning, former times)." ³ ڨ ڨ (Phillips) and ڨ ڨ "he" (CAL).

ڨ ڨ ڨ (For although) ڨ ڨ ڨ : ڨ ڨ ڨ ڨ ڨ ڨ ڨ ڨ
(however) ڨ ڨ (His appearance was of *the likeness* of men,)
(& His knowledge) ڨ ڨ ڨ (His power) ڨ ڨ ڨ
(as) ڨ ڨ ڨ (are of God;) ڨ ڨ ڨ (& His authority) ڨ ڨ ڨ
(“Behold therefore [now],) ڨ ڨ ڨ : ڨ ڨ ڨ (to us:) ڨ ڨ (He said) ڨ ڨ ڨ
(& God) ڨ ڨ ڨ (the Son of Man was praised [glorified],) ڨ ڨ ڨ
(with miracles) ڨ ڨ ڨ (Him[self],) ڨ ڨ² (is glorifying) ڨ ڨ ڨ (who by Him) ڨ ڨ ڨ : ڨ
(& with His honor,) ڨ ڨ ڨ³ : ڨ ڨ ڨ (& with wonders,) ڨ ڨ ڨ ڨ

(the right side.) ܕܡܝܢ ܕܝܡܝܢܐ (who is *even sitting* on) ܕܡܝܢ

¹ ܫܫܐ (Phillips) & ܫܫܐ "it (he)" (CAL). - "*were*" (Roger Pearse). ² "Himself" (Roger Pearse). ³ (Phillips). - Roger Pearse apparently saw: "& by [the] honor (ܫܫܐ ܕܡܝܢܐ) of being (ܕܡܝܢܐ) at the right hand (ܕܡܝܢܐ)." (is the pure purple garment) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ* (But His body) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(which by it) ܕܡܝܢܐ ܕܡܝܢܐ (of His glorious divinity,) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(that we should look) ܕܡܝܢܐ ܕܡܝܢܐ (we are able) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(at His hidden Lordship.) ܕܡܝܢܐ ܕܡܝܢܐ ³ ܕܡܝܢܐ

¹ ܕܡܝܢܐ ܕܡܝܢܐ 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 ܫܫܐ "it" (CAL). ³ "invisible" (Roger Pearse).

(Isho) ܕܡܝܢܐ (Therefore this) ܕܡܝܢܐ ܕܡܝܢܐ

(we are preaching) ܕܡܝܢܐ ܕܡܝܢܐ (the Anointed One,) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(His Father) ܕܡܝܢܐ ܕܡܝܢܐ (& with Him) ܕܡܝܢܐ ܕܡܝܢܐ (& we are announcing,) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(of His Divinity) ܕܡܝܢܐ ܕܡܝܢܐ (& the Spirit) ܕܡܝܢܐ ܕܡܝܢܐ (we are praising,) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(we are exalting [extolling, lifting up, magnifying]) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(b/c) ܕܡܝܢܐ ܕܡܝܢܐ (& we are worshipping,) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(by Him,) ܕܡܝܢܐ ܕܡܝܢܐ (we were commanded thus) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(& we should absolve [pardon]) ܕܡܝܢܐ ܕܡܝܢܐ ¹ (that we should baptize) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(in the Name of) ܕܡܝܢܐ ܕܡܝܢܐ (who are believing) ܕܡܝܢܐ ܕܡܝܢܐ (for those) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(of Holiness.) ܕܡܝܢܐ ܕܡܝܢܐ ³ (& the Spirit) ܕܡܝܢܐ ܕܡܝܢܐ ² (& the Son) ܕܡܝܢܐ ܕܡܝܢܐ (the Father) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

Or ¹ "make atonement, be gracious, spare." ²⁻³ = "& the Holy Spirit."

(before *times*) ܕܡܝܢܐ ܕܡܝܢܐ (who from) ܕܡܝܢܐ ܕܡܝܢܐ (the prophets) ܕܡܝܢܐ ܕܡܝܢܐ (Also) ܕܡܝܢܐ ܕܡܝܢܐ

(that YHWH [the LORD]) ܕܡܝܢܐ ܕܡܝܢܐ (were speaking thus:) ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ

(& if) ܕܡܝܢܐ ܕܡܝܢܐ (& His Spirit [sent us].) ܕܡܝܢܐ ܕܡܝܢܐ (us) ܕܡܝܢܐ ܕܡܝܢܐ (sent) ܕܡܝܢܐ ܕܡܝܢܐ (our God) ܕܡܝܢܐ ܕܡܝܢܐ

(written) **ܘܢܘܩܘܢ** (that is not) **ܕܩܘܢܐ** (anything) **ܘܢܘܩܘܢ** (I shall be speaking) **ܘܢܘܩܘܢ**
 (the Jews will not receive [it]), **ܘܢܘܩܘܢ** (in the prophets,) **ܘܢܘܩܘܢ**
 (who are standing) **ܘܢܘܩܘܢ** (among you) **ܘܢܘܩܘܢ** (to me,) **ܘܢܘܩܘܢ**
 (& if) **ܘܢܘܩܘܢ** (I shall be mentioning again) **ܘܢܘܩܘܢ**
 (the name of) **ܘܢܘܩܘܢ** (the Messiah) **ܘܢܘܩܘܢ** (over) **ܘܢܘܩܘܢ** (those)
 (who have) **ܘܢܘܩܘܢ** (pains [injuries]) **ܘܢܘܩܘܢ** (& diseases,) **ܘܢܘܩܘܢ**
 (they are not being healed) **ܘܢܘܩܘܢ** (& they are not being healed) **ܘܢܘܩܘܢ**
 (praiseworthy name,) **ܘܢܘܩܘܢ** ¹ **ܘܢܘܩܘܢ** **ܘܢܘܩܘܢ**
 (those who worship the work of their hands shall not believe.)

¹ Lit. "the worshippers of."

(If) **ܘܢܘܩܘܢ** (therefore) **ܘܢܘܩܘܢ** (these things are written,) **ܘܢܘܩܘܢ**
 (which we are saying,) **ܘܢܘܩܘܢ** (in the Scriptures) **ܘܢܘܩܘܢ**
 (& among the Prophets,) **ܘܢܘܩܘܢ** (& we are being able) **ܘܢܘܩܘܢ**
 (& are showing) **ܘܢܘܩܘܢ** (the miracles) **ܘܢܘܩܘܢ** (of the healing [recovery] of)
 (the sick ones,) **ܘܢܘܩܘܢ** (not) **ܘܢܘܩܘܢ** (a man) **ܘܢܘܩܘܢ** (will look) **ܘܢܘܩܘܢ** (on us)
 (w/o) **ܘܢܘܩܘܢ** (a discernment [discerning, distinction, decision])

¹ See Appendix 4 (Commentary). ² (Phillips) - "of the Prophets" (Roger Pearse).

Addai 21:1-20 (CAL) = Addai 1:35-37 (Roger Pearse)

ܘܢܘܩܘܢ : Chapter 21

ܘܢܘܩܘܢ (of the faith) **ܘܢܘܩܘܢ** (which we are preaching,) **ܘܢܘܩܘܢ**
ܘܢܘܩܘܢ (that God) **ܘܢܘܩܘܢ** (was crucified) **ܘܢܘܩܘܢ** (for [in the place of]) ¹

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 (דָּוָה דָּוָה) * at that time ..." ⁶ "spread." ⁶⁻⁷ "has flown (spread)" (Roger Pearse). ⁸ "my companions" (Roger Pearse).

(who were Hebrews,) (& those) (הַעֲרָבִים וְהַיְהוּדִים)
 (they were only knowing that Hebrew language which -)
 (this day,) (behold,) (they were born into,)
 (the languages,) (in all of) (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#
 (of the bold ones [headstrong, rash, insolent, willful, bullies])
 (which is before us;) (in this district,)
 (through our hands) /#2# (teaching) (He is) * /#3#
 (the faith [religion]) (today)
 (& of firmness,) (of truth [justice, fairness])
 (& by wretched men,) (by men of low estate)
 (of Palestine.) (the Galil* [Galilah]) (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" (Neh. 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,)

مِ (where) ۱۰۰ (from) ۱۰۰ (am from Paneas,) /#3# / ۱۰۰ / ۱۰۰

(& I was chosen,) ۱۰۰ (the Jordan River goes out.) ۱۰۰

(that I shall be) ۱۰۰ (my companions,) ۱۰۰ (with) ۱۰۰

Or ¹ Called Πανειας (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)

Chapter 22 : ۱۰۰

۱۰۰ : ۱۰۰ (which by it,) ۱۰۰ (of this Gospel,) ۱۰۰ (a preacher) ۱۰۰

۱۰۰ (behold,) ۱۰۰ : ۱۰۰ ۱۰۰

(the regions that are in every place are resounding.)

(with the glorious name of) ۱۰۰

(the worshipped Anointed One.) ۱۰۰

¹ ۱۰۰ [۱۰۰] "he" (Phillips; CAL). Perhaps this is a typo for the word ۱۰۰ (f.) "is (are)."
That would make it part of the statement: "the regions are resounding."

۱۰۰ (Therefore, let no) ۱۰۰ (person) ۱۰۰ (among you)

۱۰۰ (harden) ۱۰۰ (his mind [conscience]) ۱۰۰ : ۱۰۰ (against)

(the rightness) ۱۰۰ ^{3*} (the rightness) ۱۰۰ (make his counsel far)

۱۰۰ (from) ۱۰۰ (the truth.)

¹ "heart" (Roger Pearse) - here and at Addai 23:1. ² Perhaps: "away from." ^{3*} "& his counsel shall abandon (forsake) the truth ..."

۱۰۰ : ۱۰۰ (after) ۱۰۰ (Don't be led away as captives) ۱۰۰

(thoughts of destructive error,) ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹
 (the hopelessness [desperation]) (which are full of) ⁵ ⁶ ⁷ ⁸ ⁹
 (& don't rejoice) (of a bitter death.) ⁶ ⁷ ⁸ ⁹
 (of the paganism) (in the evil customs) ⁷ ⁸ ⁹
 (of your ancestors,) ⁸ ⁹ ⁹
 (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: ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ if it is descriptive of the masculine word "thoughts [FS]." 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]) (these)
 (to us) (who descended) (*even that Man*) (before Him,) (that He shall cause to cease [abolish]) (in His mercy,)
 (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.) אָנֹכִי מְבַרְכֵם (I am preaching) הִנֵּה (behold,) וְאֵנִי מְבַרְכֵם (I am preaching)
 (& behold, I am casting His silver on the table) וְאֵנִי מְבַרְכֵם (I am preaching)
 (of his message) וְאֵנִי מְבַרְכֵם (& the seed) וְאֵנִי מְבַרְכֵם (before you,)
 (of every person.) וְאֵנִי מְבַרְכֵם (in the ears) וְאֵנִי מְבַרְכֵם (I am sowing)
 (that they shall receive,) וְאֵנִי מְבַרְכֵם (who are willing) וְאֵנִי מְבַרְכֵם (& those)
 (the good reward) וְאֵנִי מְבַרְכֵם (theirs is) וְאֵנִי מְבַרְכֵם
 (& those) וְאֵנִי מְבַרְכֵם (of confession;) וְאֵנִי מְבַרְכֵם
 (who are not being persuaded [obeying, consenting],) וְאֵנִי מְבַרְכֵם
 (I am shaking off) וְאֵנִי מְבַרְכֵם (of my feet) וְאֵנִי מְבַרְכֵם (the sand) וְאֵנִי מְבַרְכֵם
 (my Lord said to me.) /#2#/ וְאֵנִי מְבַרְכֵם⁴ (just as) וְאֵנִי מְבַרְכֵם³ (against them,) וְאֵנִי מְבַרְכֵם

Or ¹ "thanksgiving (praise, profession, acknowledgement)." ²⁻⁴ "my Lord commanded me" (Roger Pearse).⁴ Cureton omits: וְאֵנִי מְבַרְכֵם.

(from) וְאֵנִי מְבַרְכֵם (my beloved ones,) וְאֵנִי מְבַרְכֵם (Therefore repent ye,) וְאֵנִי מְבַרְכֵם
 (hateful deeds,) וְאֵנִי מְבַרְכֵם (& from) וְאֵנִי מְבַרְכֵם (evil ways) וְאֵנִי מְבַרְכֵם
 וְאֵנִי מְבַרְכֵם (& turn ye) וְאֵנִי מְבַרְכֵם (to Him) וְאֵנִי מְבַרְכֵם¹ וְאֵנִי מְבַרְכֵם
 (He turned Himself) וְאֵנִי מְבַרְכֵם (as) וְאֵנִי מְבַרְכֵם (with a good & beautiful will,) וְאֵנִי מְבַרְכֵם
 (with His mercy) וְאֵנִי מְבַרְכֵם /#2#/ וְאֵנִי מְבַרְכֵם² (to you) וְאֵנִי מְבַרְכֵם
 (& with His rich compassions.) וְאֵנִי מְבַרְכֵם /#2#/ וְאֵנִי מְבַרְכֵם³ וְאֵנִי מְבַרְכֵם

¹ "honest" (Roger Pearse). ²⁻³ (Phillips; Roger Pearse). ²⁻³ וְאֵנִי מְבַרְכֵם (Cureton).

וְאֵנִי מְבַרְכֵם (like) וְאֵנִי מְבַרְכֵם (& don't be) וְאֵנִי מְבַרְכֵם

Addai 23:1-23 (CAL) = Addai 1:40-43 (Roger Pearse)

Chapter 23 : بَقِيَّةُ

(which passed away,) ذِيَاتِهِ (the former generations),
 (their reasoning) ذِيَاتِهِمْ¹ (they had hardened) (b/c) ذِيَاتِهِمْ
 (God,) ذِيَاتِهِ (the reverence of) ذِيَاتِهِ (away from)
 ذِيَاتِهِ (punishment) ذِيَاتِهِ³ (they had received)
 ذِيَاتِهِ (that those) ذِيَاتِهِ (openly;) /#3# ذِيَاتِهِ / ذِيَاتِهِ
 (& those) ذِيَاتِهِمْ⁴ (should have been chastised),
 ذِيَاتِهِمْ (after them) ذِيَاتِهِمْ (who shall be coming)
 ذِيَاتِهِمْ (& shall be afraid.) ذِيَاتِهِمْ (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) ذِيَاتِهِ (our Lord was coming) ذِيَاتِهِ (For all of it) ذِيَاتِهِ
 ذِيَاتِهِ (& should show us) ذِيَاتِهِ (that He should teach us)
 ذِيَاتِهِ (that at that end) ذِيَاتِهِ /#2# ذِيَاتِهِ
 (a resurrection) ذِيَاتِهِ (is being) ذِيَاتِهِ¹ (of the created things [creatures])
 ذِيَاتِهِ (of people.) ذِيَاتِهِ (the descendants) ذِيَاتِهِ (for all of)

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) ذِيَاتِهِمْ² ذِيَاتِهِمْ¹ (time) ذِيَاتِهِ (& at that)
 ذِيَاتِهِمْ³ (with themselves [their persons],)
 ذِيَاتِهِمْ (volumes [rolls, scrolls]) ذِيَاتِهِمْ⁴ (& their bodies shall be),
 ذِيَاتِهِمْ (of justice,) ذِيَاتِهِمْ (for the written things [books])
 ذِيَاتِهِمْ⁵ (one who didn't know) ذِيَاتِهِمْ⁶ (be there) ذِيَاتِهِمْ (& there shall not)
 ذِيَاتِهِمْ⁷ (every person) ذِيَاتِهِمْ (b/c) ذِيَاتِهِ (the writing),

(was reading the letters [texts] of his own book) **חַבְּתֵיכֶם דְּהַפְּתִישׁוּן סֵפֶר חֻמְרוֹ**⁸
 (& the account) **וּבְיוֹם הַהוּא** (day,) **וַיִּקְחֵם** (on that)
 (he took) **וַיִּקְחֵם**⁹ (of his deeds [actions])
 (of his hands.) **בְּיָדָיו** (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. **וַיִּתְּבַּח**)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 (**לֹא**) there." - **לֹא** can mean "was not," as in the statement: "Yoseph was not (**לֹא**) in the pit" (Gen. 37:29). ⁶ "one who wasn't knowing (**לֹא יָדָע**)."⁷ "scroll (book, record, letter, document)."⁸ This unusual word order is also in the next verse. Usually the words are reversed as: **וַיִּקְרָא** "he was reading ..." ⁹ Perhaps: "he *shall be* taking [**וַיִּקְחֵם**]." - "he taketh" (Roger Pearse).

וְהָיוּ (the unlearned) **וְהָיוּ**¹ (also) **וְהָיוּ** (Thus) **וְהָיוּ**
 (the new book [writing]) **וְהָיוּ** (were knowing)
 (& there was none) **וְהָיוּ** (of the new language,) **וְהָיוּ**
 ("Read ye) **וְהָיוּ** (to his fellow,) **וְהָיוּ** (who *shall be* saying)
 (doctrine) **וְהָיוּ** (that one) **וְהָיוּ** (b/c) **וְהָיוּ** ("this for me,")
וְהָיוּ (& the one) **וְהָיוּ** (teaching) **וְהָיוּ** (*shall be* reigning)
וְהָיוּ (over) **וְהָיוּ** (all of) **וְהָיוּ** (the offspring of)
 (humans.)

Or ¹ "untaught ones, ignorant, simple, inexperienced, stupid, idiots." From: **ιδιωτης** (pl. **ιδιωται**).

(Let this thought , therefore, be represented) **וְהָיוּ**¹
 (from) **וְהָיוּ** (& let it not pass) **וְהָיוּ** (your eyes,) **וְהָיוּ** (before)
וְהָיוּ (your mind,) **וְהָיוּ** (b/c) **וְהָיוּ** (that if)
וְהָיוּ (it passes away from your mind,) **וְהָיוּ**
וְהָיוּ² (it doesn't pass away by justice.)

Or ¹ "reflection, thoughtful attention." - Literally: "(a) lance, (b) care, concern, anxiety." ² (see Addai 24:13). Usually: جذبه.

(God,) من (from) رحمته (mercies) تسبحون (& seek ye) هذبه
(you) ذبحه (that He shall forgive [pardon])
من: ¹ حفة ذل فمن (the hateful infidelity) من (of your paganism,) ذبحه
(That God) ذبحه (b/c you have forsaken)
ذبحه (the surface of) من (on) من (who created you)
(& [who] makes His rain to descend) من (the earth,) ذبحه
من: ² ذبحه من (& causes His sun to rise) من (over you,)
(instead of Him,) من (& ye have worshipped,) من
من: من (His works.)

Or ¹ "denial (rejection, renunciation, impiety, apostasy)." ² "& lets His sun shine."

من من من من (For the idols) من من (& the graven things),
من (even the images [- on coins, pictures, forms, statues])
من من (of paganism,) من (& everything)
من من (of that creation) من
(on) من (which ye are trusting [putting confidence])

Or ¹ "carved wood (stone).

Addai 24:1-25 (CAL) = Addai 1:43-48 (Roger Pearse)

Chapter 24 : من

من من من من (& are bowing down to,) من من (if) من من (there was)

(& understanding,) هَجَمْتُمْ (sense [perception]) ذِيْعَمًا (in them) دَسَمَ
 (even ye are worshipping) مَكَدًا (you,) دِنَانَهُ (on account of which)
 دَسَمُوا (them,) دَسَمُوا (& are honoring) دَسَمُوا (them) دَسَمُوا
 (that they *should* receive) دَسَمُوا (it would be right for them,) دَسَمُوا
 (which ye have carved [engraved],) دَسَمُوا (your favor,) دَسَمُوا
 (them,) دَسَمُوا (& have even established) دَسَمُوا⁴
 (& ye have fixed [set] firmly) دَسَمُوا⁵
 (with nails) دَسَمُوا ([&] have fastened) دَسَمُوا⁶
 (that they shall not be shaken [moved].) دَسَمُوا

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) دَسَمُوا (For if) دَسَمُوا
 (which are [given] to them,) دَسَمُوا (your honors) دَسَمُوا
 (they *would be* complaining [appealing] against you,) دَسَمُوا
 (at you,) دَسَمُوا (shouting) دَسَمُوا (while) دَسَمُوا
 (that ye should not worship) دَسَمُوا
 (your fellows [companions, colleagues, equals],) دَسَمُوا
 (were* made) دَسَمُوا (which like you) دَسَمُوا
 (it is not *right*) دَسَمُوا (b/c) دَسَمُوا (& were* created;) دَسَمُوا
 (that made creatures *should* be worshipped;) دَسَمُوا
 (that they should bow down to) دَسَمُوا (but) دَسَمُوا
 (& they *should* praise [sing to]) دَسَمُوا (their Creator,) دَسَمُوا
 (them.) دَسَمُوا (who created) دَسَمُوا (That One) دَسَمُوا

1-2 "Bath Nical" (RP). Perhaps the Aramaic transliteration of the Hebrew words: בַּת נִכָּל "the daughter of deceit (ܒܬܐ ܢܝܟܠܐ)." An epithet of "deceitful Aphrodite (Venus) [δολιόφρων Αφροδίτη]." ³ "inhabitants of Haran." ⁴ Probably related to the word ܐܘܪܝܬܐ (taraita) - "counsel, mind, intelligence, sense, reflection, opinion, doctrine, belief, meaning." ⁵ Mabbug (ܡܒܘܓ) - A city between Aleppo & the Euphrates River. AKA: Hierapolis (Ἱεραπολις) or "Holy City." ⁶ (Phillips' Text). - "of the inhabitants of Haran [ܕܡܫܟܐ]" (Roger Pearse) - "of Haran (Harran) [ܕܡܫܟܐ]" (CAL revoweled).

ܕܐܝܢܐ ܕܝܗܘܐ ܕܝܗܘܐ (Don't be led captive) ܕܝܗܘܐ ܕܝܗܘܐ (by the rays [flashes])
 ܕܝܗܘܐ ܕܝܗܘܐ (of the luminaries) ܕܝܗܘܐ ܕܝܗܘܐ (& by the brilliant Star;) ²
 ܕܝܗܘܐ ܕܝܗܘܐ (who bows down to) ܕܝܗܘܐ ܕܝܗܘܐ (created things.) ³
 ܕܝܗܘܐ ܕܝܗܘܐ (for everyone is cursed before God) ܕܝܗܘܐ ܕܝܗܘܐ

¹ "taken captive, captured, captivated, enslaved, subjected." ² cow-chow-ta (f.) the planet Venus. - Literally: "the Star of brilliancy (radiance, splendor)." ³ ܐܝܢܐ "it" (Phillips; CAL).

ܕܝܗܘܐ ܕܝܗܘܐ (For although) ܕܝܗܘܐ ܕܝܗܘܐ (there are) ܕܝܗܘܐ ܕܝܗܘܐ (among) ܕܝܗܘܐ ܕܝܗܘܐ (the created things)
 ܕܝܗܘܐ ܕܝܗܘܐ (such as) ܕܝܗܘܐ ܕܝܗܘܐ (are greater) ܕܝܗܘܐ ܕܝܗܘܐ (than) ܕܝܗܘܐ ܕܝܗܘܐ (their companions,) ܕܝܗܘܐ ܕܝܗܘܐ (yet)
 ܕܝܗܘܐ ܕܝܗܘܐ (they are fellow-servants) ܕܝܗܘܐ ܕܝܗܘܐ (of their companions,) ܕܝܗܘܐ ܕܝܗܘܐ (as) ܕܝܗܘܐ ܕܝܗܘܐ (I have spoken) ܕܝܗܘܐ ܕܝܗܘܐ (to you.)
 ܕܝܗܘܐ ܕܝܗܘܐ (ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (for this thing is a bitter grief [pain, disease],) ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (healing [remedy, cure],) ܕܝܗܘܐ ܕܝܗܘܐ (which there is no)

Addai 25:1-25 (CAL) = Addai 1:48-48 (Roger Pearse)

ܕܝܗܘܐ ܕܝܗܘܐ : Chapter 25

ܕܝܗܘܐ ܕܝܗܘܐ (things made,) ܕܝܗܘܐ ܕܝܗܘܐ (that made-things should worship)

وَبِحُكْمِهِ يُقْتَلُونَ (& creatures should glorify [praise, sing to])
 د : كَيْفَ يَكُونُ شَيْءٌ (their fellows.) يَمُوتُ بِحُكْمِهِ (For as) دَكَ يَمُوتُ (they are not being able)
 1 قَتَلَهُ ([that] they shall be standing) حَيْدًا (by the strength of)
 د : يَفْعَلُ (their soul [self],) يَكُ (but) حَيْدًا (by the power) دَتَهُ (of That One)
 دُجِدُوا (who created) يَتِي (thus) دُجِدُوا (them,)
 د : كَيْفَ يَمُوتُ (they are not being able) دِيهِمْ جِدُّ (that they should be worshipped)
 دِيهِمْ (with Him,) هِيَ يَمُوتُ (with Him,) هِيَ (nor should they be honored)
 هِيَ : هِيَ دُكَا هِيَ (for it is a blasphemy) حَيْدًا (against both of them,)
 حَيْدًا (when) حَيْدًا (against the creatures [created things]) حَيْدًا
 هِيَ : هِيَ جِدُّ (they are being worshipped,) هِيَ جِدُّ (& against the Creator,)
 حَيْدًا (when) 2 هِيَ دُكَا (the creatures, become [are] partners with Him,)
 هِيَ : 3 دِيهِمْ جِدُّ (who are strangers) جِدُّ (to the nature) دِيهِمْ جِدُّ (of His existence.)

Or ¹ "existing, continuing." ^{2*} "when the creatures, ..., are made partakers
 (with Him" (Roger Pearse). ³ (Phillips; CAL) have this word misspelled
 as: دِيهِمْ جِدُّ - "[they] who are strangers."

جِدُّ حَيْدًا (For all of) جِدُّ (the prophecy) جِدُّ : جِدُّ (of the prophets,)
 هِيَ جِدُّ (of us) دُجِدُّ (who are after) دُجِدُّ (& the preaching)
 جِدُّ (the prophets,) هِيَ (is this,) دُجِدُّ : دُجِدُّ يَمُوتُ (that created things should not be worshipped)
 جِدُّ (with) جِدُّ (the Creator,) هِيَ جِدُّ : 1 يَمُوتُ جِدُّ (by the yoke) 2 حَيْدًا (& [that] people should not again be bound)
 دِيهِمْ جِدُّ (of paganism,) دُجِدُّ (which is corruption.)

Or ¹ "yoked, coupled, joined, married, harnessed, subjugated." ² Metaph. "service, servitude, bondage."

١ : ڪا ٿو نه ڏسجي (But it was not) ٻڌڻ (b/c)
 ١ (I was saying) ٿيڻ (the creatures are being seen,) ٿيڻ
 (that they *should* not be worshipped;) ٿيڻ
 ٿيڻ (but) ٿيڻ (everything) ٿيڻ (which is made)
 ٿيڻ (if) ٿيڻ (is a creature;) ٿيڻ (it is being seen)
 ٿيڻ (& if) ٿيڻ (it is not being seen [invisible].)

¹ "of the creatures being seen" (RP).

١ (This is a bitter wickedness,) ٿيڻ
 ٿيڻ (on it) ٿيڻ (that *one* shall place)
 ٿيڻ (of Divinity.) ٿيڻ (the Glorious Name)

Or ¹ "impiety."

١ : ڪا ٿو نه ڏسجي (For it was not) ٿيڻ (creatures)
 ٿيڻ (like you,) ٿيڻ ([that] we are preaching)
 ٿيڻ (& are bowing down to,) ٿيڻ (but) ٿيڻ (to the Lord)
 ٿيڻ (of the creatures.) ٿيڻ (For that earthquake,) ٿيڻ
 ٿيڻ (which made them tremble) ٿيڻ (at the Cross,) ٿيڻ
 ٿيڻ (testifies) ٿيڻ (that every) ٿيڻ (thing) ٿيڻ
 ٿيڻ (which is made) ٿيڻ
 ٿيڻ (depends & exists on [by] that power of its Maker,) ٿيڻ (That One)
 ٿيڻ (who was) ٿيڻ (before) ٿيڻ (worlds)
 ٿيڻ (& creatures,) ٿيڻ (That One)
 ٿيڻ (whose nature is incomprehensible,) ٿيڻ
 ٿيڻ (in that His nature is invisible,) ٿيڻ (& with)
 ٿيڻ (His Father,) ٿيڻ (is being sanctified)

(He is Lord) ܘܗܘ ܕܡܠܟܐ (b/c) ܡܝܚܘܢܐ (in the upper heights,) ܘܥܘܠܡܝܢ ܝܚܝܬܐ
(eternity [aforetime].) ܘܗܘ ܕܡܝܢ ܕܡܝܢܐ (who is from) ܕܡܝܢܐ (He) ܘܗܘ ܕܡܝܢܐ (& God,) ܘܗܘ ܕܡܝܢܐ

¹ ܘܗܘ "he" (CAL). ²⁻³ Lit. "it hangs and stands." ⁴ Lit. "not being seen."

(country) ܘܗܘ ܕܡܝܢܐ (in every) ܕܡܝܢܐ (our doctrine) ܘܗܘ ܕܡܝܢܐ (This is) ܘܗܘ ܕܡܝܢܐ
ܘܗܘ ܕܡܝܢܐ (& thus) ܘܗܘ ܕܡܝܢܐ (the regions.) ܘܗܘ ܕܡܝܢܐ (& in all of) ܘܗܘ ܕܡܝܢܐ
(to those) ܘܗܘ ܕܡܝܢܐ (that we *should* preach) ܘܗܘ ܕܡܝܢܐ (we were commanded)
(it was not) ܘܗܘ ܕܡܝܢܐ (us,) ܘܗܘ ܕܡܝܢܐ (who *shall be* hearing) ܘܗܘ ܕܡܝܢܐ
¹ ܘܗܘ ܕܡܝܢܐ (by the teaching) ܘܗܘ ܕܡܝܢܐ (but) ܘܗܘ ܕܡܝܢܐ (by force [with violence],)
(of God.) ܘܗܘ ܕܡܝܢܐ (& by the power) ܘܗܘ ܕܡܝܢܐ (of the truth) ܘܗܘ ܕܡܝܢܐ

Or ¹ "of necessity."

(which are happening [being *done*]) ܘܗܘ ܕܡܝܢܐ (& the signs [miracles]) ܘܗܘ ܕܡܝܢܐ

Addai 26:1-23 (CAL) = Addai 1:48-49 (Roger Pearse)

ܘܗܘ ܕܡܝܢܐ : Chapter 26

ܘܗܘ ܕܡܝܢܐ (in His name,) ܘܗܘ ܕܡܝܢܐ (about) ܘܗܘ ܕܡܝܢܐ ([they] are testifying)
ܘܗܘ ܕܡܝܢܐ (our faith [religion],) ܘܗܘ ܕܡܝܢܐ (which is true)
ܘܗܘ ܕܡܝܢܐ (& trustworthy.) ܘܗܘ ܕܡܝܢܐ
(by [to] my words,) ܘܗܘ ܕܡܝܢܐ (Therefore, be ye persuaded [obedient])
ܘܗܘ ܕܡܝܢܐ (I have spoken,) ܘܗܘ ܕܡܝܢܐ (what) ܘܗܘ ܕܡܝܢܐ (& receive [accept] ye)
ܘܗܘ ܕܡܝܢܐ (& I am speaking) ܘܗܘ ܕܡܝܢܐ (before you;)
ܘܗܘ ܕܡܝܢܐ (behold,) ܘܗܘ ܕܡܝܢܐ (your deaths,) ܘܗܘ ܕܡܝܢܐ (& that I may not require)
ܘܗܘ ܕܡܝܢܐ* (I am making numerous [-to increase]; adding, giving more)

(Accept ye) ܘܢܚܝܠܗ (caution [admonition] before you.) ¹ܘܫܘܚܘܢܗܘܢܐ
 (rightly [suitably],) ²ܘܚܘܠܘܒܘܗܘܢܐ (my words) ܘܚܘܠܘܒܘܗܘܢܐ
 (& don't neglect [disregard].) ³ܘܫܘܚܘܢܗܘܢܐ

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) ܘܠܗܘܢܐ (Come ye near) ܘܠܗܘܢܐ

(the Anointed One,) ܘܠܗܘܢܐ (from) ܘܠܗܘܢܐ (my distant ones) ܘܠܗܘܢܐ

(to the Anointed One.) ܘܠܗܘܢܐ (& be ye) ܘܠܗܘܢܐ (near ones) ܘܠܗܘܢܐ

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) ܘܠܗܘܢܐ (sacrifices) ܘܠܗܘܢܐ (& in the place of) ܘܠܗܘܢܐ

(sacrifices) ܘܠܗܘܢܐ (of error,) ܘܠܗܘܢܐ (offer ye) ܘܠܗܘܢܐ (to Him) ܘܠܗܘܢܐ (now) ܘܠܗܘܢܐ

(of thanksgiving [profession, confession, acknowledgement].) ܘܠܗܘܢܐ

Or ¹ "now therefore, from henceforth."

([this] great altar) ܘܠܗܘܢܐ (But what is) ܘܠܗܘܢܐ

(in the midst of) ܘܠܗܘܢܐ (by you) ܘܠܗܘܢܐ (which *was* built) ܘܠܗܘܢܐ

(this fortified place [walled city]?) ܘܠܗܘܢܐ

¹ (Ezek. 16:24). This word also often means: "burnt offering."

(& coming,) ܘܠܗܘܢܐ (& [those] who are going) ܘܠܗܘܢܐ

(to devils) ܘܠܗܘܢܐ (on it) ܘܠܗܘܢܐ ([&] pouring our *libations*) ܘܠܗܘܢܐ

(& if) ܘܠܗܘܢܐ (to demons?) ܘܠܗܘܢܐ (on it) ܘܠܗܘܢܐ (& are sacrificing) ܘܠܗܘܢܐ

ܘܠܗܘܢܐ (the Scriptures) ܘܠܗܘܢܐ

(ye are not knowing,) ܘܠܗܘܢܐ ܘܠܗܘܢܐ ܘܠܗܘܢܐ ܘܠܗܘܢܐ

(is not nature teaching you by its sight [appearance],)

(that your idols have eyes) ܘܠܗܘܢܐ ܘܠܗܘܢܐ ܘܠܗܘܢܐ

הַכֹּהֲנִים שֶׁלֹּא רֹאִים (yet they are not seeing?)

¹ הַכֹּהֲנִים "it [he]" (Phillips; CAL).

וְאַתֶּם הַרְבֵּי רֹאִים (& you, ye who are seeing)

בְּעֵינֵיכֶם (with [your] eyes,) /#2# חֲסֵד

בְּכֵן (in that) /#3# חֲסֵד

(which ye are not noticing [regarding, considering],)

וְאַתֶּם הַרְבֵּי הָיִיתֶם (you yourselves, ye also became [were])

כְּהַם (who are not seeing) דְּכֵן (like them,)

וְהֵם שֶׁלֹּא שֹׁמְעִים (& who are not hearing,) /#4# חֲסֵד

וְהֵם שֶׁלֹּא שֹׁמְעִים (& it is in vain) /#5# חֲסֵד

לְאָזְנוֹתֵיכֶם (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 (חֵן), with that eye (כֵּן) 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 εικη. 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).

חֲסֵד (While) חֲסֵד: חֲסֵד (they are not blamed [reproved, culpable]) /#1# חֲסֵד

בְּכֵן (in that *thing*,) /#3# חֲסֵד /#2# חֲסֵד

דְּכֵן (by nature) דְּכֵן (for) דְּכֵן (b/c they are not hearing,)

וְהֵם שֶׁלֹּא שֹׁמְעִים (& mute.) /#3# חֲסֵד (they are deaf)

Or ¹ "complained against, blameworthy, reprehensible." - חֲסֵד = "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 הָאֵת ³ לֹא תִּשְׁמַעְנָה בְּלִבְכֶם ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם ^{1*}
(which ye are not willing) ⁵ וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (is steeped² in your justice³),
(in this) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (neither) ¹ וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (that ye *should* understand,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(which you are seeing.) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (thing) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם

¹ Or - "accusation (censure)." ² Literally: "hidden (buried, covered)." ³ "justness (righteousness, uprightness, rectitude)." ⁴ הָאֵת (Phillips) and הָאֵת "it" (CAL). ^{1-4*} "& the blame¹ with which⁴ justice³ is involved² is yours" (Roger Pearse). ⁵ "for (b/c) [ד]." ²

¹ וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (you,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (For it is not permitting) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(of error [deception]) ¹ וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (*even* the thick darkness) ¹ וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(your minds,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (over) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (that has covered [spread]) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(the heavenly light,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (that ye should acquire [gain]) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם

Or ¹ dark fog (mist). ² "possess."

Addai 27:1-22 (CAL) = Addai 1:49-50 (Roger Pearse)

Chapter 27 : בְּלִבְכֶם

(of knowledge.) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (the understanding) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (which is) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(things made) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (from) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (Therefore flee ye) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(to you,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (I *have* said) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (& created *things*), ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(they being called) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (only are) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (that in name) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם
(they are not gods) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (while) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם (gods,) ² וְלֹא תִּשְׁמַעְנָה בְּלִבְכֶם

יִכּ (but) מִכּ (for) הוּא (that Man)² דִּזְבִּיד טוֹ
 (who had spread out) אֶד: יִזְכּ (the earth) בָּד (on) מְיִי (the waters;)
 (a person) הוּא טוֹ (for) בָּד יִזְכּ (& it was not) מִכּ
 ([that] the sun had been darkened [dimmed, eclipsed]) מִכּ: טוֹ יִזְכּ
 (That One) הוּא (for) מִכּ (but) יִכּ (in the heavens,) /#2#/⁴ יִזְכּ
 (the great lights.) מִכּ: טוֹ יִזְכּ <#3#>⁶ (who made) יִזְכּ: טוֹ יִזְכּ

^{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."

הוּא טוֹ (by a man) בָּד יִזְכּ (& it was not) מִכּ: טוֹ יִזְכּ
 (the just ones & righteous ones had been raised to life,)
 (who was giving) מִכּ: טוֹ (by That One) הוּא טוֹ (but) יִכּ
 (from) מִכּ (over death) מִכּ: טוֹ (the authority) מִכּ: טוֹ
 (the beginning.) מִכּ: טוֹ

Or ¹ "revived (awakened)."

מִכּ: טוֹ (by a man) בָּד יִזְכּ (& it was not) מִכּ: טוֹ יִזְכּ
 ([that] the vail of the -) מִכּ: טוֹ יִזְכּ (temple of the Jews had been torn)
 (the top) מִכּ: טוֹ (from) מִכּ: טוֹ (to the bottom,) מִכּ: טוֹ
 (by That One) הוּא טוֹ (but) יִכּ (to the bottom,) מִכּ: טוֹ
 ("Behold,) מִכּ: טוֹ (to them:) מִכּ: טוֹ (who was saying) מִכּ: טוֹ
 (desolate [waste, a ruin].") מִכּ: טוֹ (your house is left) מִכּ: טוֹ

Or ¹⁻² "from end to end." ³ "uninhabited (empty)."

מִכּ: טוֹ יִזְכּ (For behold,) מִכּ: טוֹ (if) מִכּ: טוֹ /#3#/
 (that) מִכּ: טוֹ (those who crucified Him didn't know)

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,) and
(this day) were made (the crucifiers)
(the Apostles) with (& announcers,) preachers
(the land) in all of (my companions,) and
(the Samaritans,) and among (of Palestine) and
(of the Philistines.) and in all of (the country) and

¹ i.e. "Samaritans."

(The idols of paganism were [are] despised,) and
(and the Cross of the Anointed One is being honored.)
Or ¹ held in honor (accounted precious)."

(and nations & creatures are confessing) and
(a man.) and (who became) (God,) and
(If) ¹ and (truly,) and (while) and
(in Him) (ye had believed) (our Lord Isho was on the earth)
(and before) (of God,) (that He is the Son of)
(the message) (that ye would be hearing) and
(of Him) (ye confessed) (of His preaching,) and
(that He *has* ascended) (now) (that He is God;) and
(the signs) (& ye saw) (His Father,) (to) and
(that were being done) (& the wonders) and
(of His Message [Gospel]) (& the word) (in His name,) and
(a person) (not) (with your ears;) (ye heard) and

(so that) **يَجْعَلُ** (of you) **يُؤَيِّدُ** (should doubt) **بِ:** **تُؤَيِّدُ** (in his mind) **بِ:** (so that)
 3 **دِيْعِيْبِيْبِ لَهْ جَعْلَهْ عَهْ دِيْئِيْ مَس:** **دِيْجِهْ ذِيْخِيْشْ دِيْجِيْشْ لَجَهْ** (the promise of His -)
 (blessing which He sent to you shall be established with you:)
دِيْجِهْ تَحْفَهْ (“B/c Blessed are ye,) **دِيْجِيْصِيْصَهْ** (*even ye who have believed*)
مِيْ: **تَب:** (in Me,) **خِيْ** (when) **كِيْ** **مِيْجِهْ نِيْصَهْ** (ye have not seen Me;)
وِيْصِيْصَهْ (& b/c) **دِيْجِيْئِيْ** **دِيْجِيْصِيْصَهْ** (ye have so believed) **ع:** **تَب:** (in Me,)
خِيْجِيْ (the walled city) **دِيْجِيْصِيْصَهْ** (which ye are inhabiting)
دِيْ (in) **يِيْصِيْ** (shall be) **تَدِيْجِيْ** (blessed,) **ح:** **وِيْجِيْجِيْجِيْجِيْ** (& the enemy)
كِيْ **يِيْجِيْجِيْجِيْجِيْ** (shall not prevail) **دِيْ** **كِيْ** **لَكِيْجِيْ** (against it) **كِيْ** (forever.)”

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)."

كِيْ **تِيْجِيْ** (Therefore, don't) **ح:** **دِيْجِيْصِيْصَهْ** (turn away) **وِيْ** (from) **دِيْجِيْصِيْصَهْ** (His faith;)
دِيْ **دِيْ** (for behold,) **دِيْجِيْصِيْصَهْ** (ye have heard) **وِيْ** (ye have seen)
ح: **دِيْجِيْصِيْصَهْ** (those things) **دِيْجِيْصِيْصَهْ** / **#3#** (which are testifying)
دِيْجِيْصِيْصَهْ (about His religion,) **دِيْجِيْصِيْصَهْ** ¹ **وِيْجِيْجِيْجِيْجِيْ** (that He is the adorable Son,)

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)

Chapter 29 **يِيْجِيْصِيْصَهْ** : **ح:**

دِيْ **وِيْجِيْجِيْجِيْجِيْ** **وِيْجِيْجِيْجِيْجِيْ** (& He is the Glorious God,)
دِيْ **وِيْجِيْجِيْجِيْجِيْ** (& He is a triumphant [victorious] King,)
 (& by His faith [religion]) **دِيْجِيْصِيْصَهْ** ² (& He is the Strong Power;)

3 ܘܫܘܘܗܘܢܐ ܘܫܘܘܗܘܢܐ /#2#/ܘܫܘܘܗܘܢܐ (a person is being able) ܘܫܘܘܗܘܢܐ
 (of the true mind,) ܘܫܘܘܗܘܢܐ (the eye) ܘܫܘܘܗܘܢܐ* (to acquire [obtain, attain])
 ܘܫܘܘܗܘܢܐ (one) ܘܫܘܘܗܘܢܐ (that every) ܘܫܘܘܗܘܢܐ (& is understanding)
 ܘܫܘܘܗܘܢܐ (the wrath) /#3#/ܘܫܘܘܗܘܢܐ (created things,) ܘܫܘܘܗܘܢܐ (who worships)
 ܘܫܘܘܗܘܢܐ (him.) ܘܫܘܘܗܘܢܐ (overtakes) ܘܫܘܘܗܘܢܐ (of justice)

Or ¹ "& he is a glorious god." ³ Perhaps Roger saw the word ܘܫܘܘܗܘܢܐ "that." – ܘܫܘܘܗܘܢܐ
 (Phillips). - (CAL) lists this word as being ܘܫܘܘܗܘܢܐ "he" NOT ܘܫܘܘܗܘܢܐ "is." ²⁻⁴ "& by His true
 faith [ܘܫܘܘܗܘܢܐ ܘܫܘܘܗܘܢܐ ܘܫܘܘܗܘܢܐ]" (RP). - A letter would have to be corrupted here for the
 meaning to be: "& by his faith, that (ܘܫܘܘܗܘܢܐ) true faith (is true)." ⁴ Cureton omits:
 ܘܫܘܘܗܘܢܐ. ^{5*} Perhaps: "the true eye of the mind, ..."

ܘܫܘܘܗܘܢܐ ܘܫܘܘܗܘܢܐ (before you) ܘܫܘܘܗܘܢܐ (that we are saying) ܘܫܘܘܗܘܢܐ (For everything)
 ܘܫܘܘܗܘܢܐ (of) ܘܫܘܘܗܘܢܐ (what we have received) ܘܫܘܘܗܘܢܐ (is according to)
 ܘܫܘܘܗܘܢܐ (we are saying) ܘܫܘܘܗܘܢܐ (our Lord,) ܘܫܘܘܗܘܢܐ (the gift of)
 ܘܫܘܘܗܘܢܐ (& we are showing) ܘܫܘܘܗܘܢܐ (& we are teaching)
 ܘܫܘܘܗܘܢܐ (your lives,) ܘܫܘܘܗܘܢܐ (that ye *should* possess)
 ܘܫܘܘܗܘܢܐ (& ye *should* not destroy) ܘܫܘܘܗܘܢܐ (your spirits)
 ܘܫܘܘܗܘܢܐ (of paganism;) ܘܫܘܘܗܘܢܐ (by the error [deception])
 ܘܫܘܘܗܘܢܐ (the heavenly light has shined [risen]) ܘܫܘܘܗܘܢܐ (b/c)
 ܘܫܘܘܗܘܢܐ (& He is [the one]) ܘܫܘܘܗܘܢܐ (on creation,)
 ܘܫܘܘܗܘܢܐ (the former ancestors) ܘܫܘܘܗܘܢܐ (who had chosen)
 ܘܫܘܘܗܘܢܐ (& the Prophets,) ܘܫܘܘܗܘܢܐ (& the just ones)
 ܘܫܘܘܗܘܢܐ (with them) ܘܫܘܘܗܘܢܐ (& He was speaking)
 ܘܫܘܘܗܘܢܐ (of the Spirit of Holiness.) ܘܫܘܘܗܘܢܐ (by the revelation)

¹ "has risen as the sun, moon or stars" or "appeared (was manifested)."

ܘܫܘܘܗܘܢܐ (of the Jews,) ܘܫܘܘܗܘܢܐ (the God) ܘܫܘܘܗܘܢܐ (For He is)

دؤ مڪه سـ (who crucified Him,) **مـبـد**: ¹ ا هـنـبـقـا بـحـتـنـا (& the erring pagans [heathen])
 دس ءسه هـرـبـدـبـه ءف (are also worshipping Him,) **خـد** (while)
 كـا بـحـبـه (they aren't knowing [don't know] *it*;) **مـبـد**: **مـبـد** (b/c) **دـكـه** (there isn't)
 بـكـتـنـا مـبـدـنـا (another God) **بـعـبـنـا** (in the heaven[s]) **هـبـنـدـنـا** (& on the earth,)
 مـس : هـتـا (& behold,) **هـلـفـا** دس ا هـهـبـدـبـا (thanksgiving ascends to Him) **مـبـه*** (from)
 بـدـنـدـ 3 قـتـنـتـه (the four directions [quarters] of) **مـه**: **دـبـدـنـا** / **دـبـدـبـدـنـا** / #2# (the earth)

Or ¹ "godless." ² هـه "he" (CAL). ^{3*} Lit. "from four of the corners of [i.e. North, South, East & West]." ⁴ **دـبـدـبـدـنـا** "the creation" is not in Roger Pearse's Translation.

هـتـا ا بـحـبـد (Therefore behold,) ¹ ا بـعـبـه بـدـنـتـحـفـه (your ears *have* heard)
 مـبـد (the thing) **دـكـا مـه**: **مـمـبـد** هـتـا (that was not heard) **لـجـه** (by you *before*,)
 هـتـا (& behold,) **هـه بـه بـمـبـد بـعـبـنـتـحـفـه** (your eyes *have* seen again) **مـس**: **مـبـد**
 مـبـد (something) **دـكـا مـه** مـبـه هـتـا (that never) **مـه** هـتـا (was seen) **لـجـه** (by you *before*.)

¹ (Phillips; CAL) have this word misspelled as: **ا بـعـبـد** "it has heard."

كـا مـبـد : مـبـد ا مـس هـه (Therefore, don't be ye) ¹ ا بـكـه مـبـد (unjust ones)
 لـمـبـد (with what) \ **دـبـعـبـه** (ye *have* heard)
هـه: **هـه مـبـه** / ² **دـبـمـبـه مـه** / **هـه بـعـبـه** / #3# (& 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.

بـدـنـد هـه ¹ (Remove [Cause to pass]) **مـبـه** (from you)
 بـعـبـنـا مـبـدـنـا (the rebellious mind) **مـه**: **دـبـبـتـحـفـه** (of your ancestors,)
 هـه مـبـد هـه ² (& set ye free) **بـعـبـه** / ³ **بـعـبـه** / #2# (yourselves) **مـبـه** (from)
 مـبـد (the yoke) **دـسـبـبـه** (of sin,) **مـه**: **دـبـعـبـنـا** (which rules)
 مـبـه (over you) **بـعـبـتـنـا** (by libations) **هـه بـدـبـتـنـا** (& sacrifices)
 مـبـد (which are before) **دـبـد**: ⁴ **ا بـكـبـقـا** (graven images.)

¹ Or - "Cause to pass *away*." ² "free ye." ³ נְשׂוּמָה "your soul" (Cureton) can also appear with a plural verb (*see* Heb. 3:13). ⁴ "carved *wood* images."

יִשְׁתַּחֲוֶה / יִשְׁתַּחֲוֶה (to you) לְךָ (Let it be a concern) /#2#
בְּדָבָר (concerning) מִנְּתִיחַ (your perishing lives,) וְנַפְשֵׁיכֶם (& concerning)

Addai 30:1-22 (CAL) = Addai 1:51-52 (Roger Pearse)

Chapter 30 : יִשְׁתַּחֲוֶה

אֲנִי : מִדְּבַרְךָ דְעַבְדֶּךָ אֲבִיכָא (your vain head bowing,) & acquire ye
דְחִתְתָּ מִיָּדְךָ (the new mind [reasoning],) (that mind [thinking])
בְּדָבָרְךָ דְשִׁיכָא (which worships) לְכַבְדֶּךָ (the Maker) אֲנִי (& not) אֲבִיכָא (that thing made,)
דְעִיבָא (which is represented [portrayed, depicted, painted]) אֲנִי (with Him,)
אֲנִי : פְּלִטָא (the image) ² דְמִסְתָּא (of truth) ³ דְדִבְרֵיכֶם (& of verity,) דְאֲבִיכָא (of the Father,)
וְדִבְרֵיכֶם (& of the Son,) וְדִבְרֵיכֶם (of the Spirit of Holiness,)
וְכִי (when) אֲבִיכָא (ye shall believe) אֲבִיכָא (& shall be baptized)
אֲנִי : תְּתַמְּתִי אֲנִיכָא (in the threefold & glorious names.)

Or ¹ "of no effect (unavailing, unprofitable)." - "the vain bowing of your head" (RP). ² "justice (rectitude, faithfulness)." ³ "confirmation." ⁴ "triple."

אֲנִי : אֲנִיכָא (our doctrine) אֲנִיכָא (& our preaching.)
אֲנִיכָא (For it was not) אֲנִיכָא (in many things)
אֲנִיכָא (the truth of the Anointed One is being believed.)
אֲנִיכָא (& those) אֲנִיכָא (who are willing)
אֲנִיכָא (that they should be persuaded [obedient])

(ye are knowing) ܡܘܨܝܢܐ (by [to] the Anointed One,) ܡܘܨܝܢܐ
 (I have repeated) ܕܘܚܪܝܢܐ: ܕܘܚܪܝܢܐ (that many times) ܕܘܚܪܝܢܐ
 (that ye might learn) ܡܘܨܝܢܐ (before you,) ܕܘܚܪܝܢܐ (my words) ܡܘܨܝܢܐ
 (ye are hearing.) ܡܘܨܝܢܐ (what) ܕܘܚܪܝܢܐ (& might understand) ܡܘܨܝܢܐ
 (like) ܡܘܨܝܢܐ (& we) ܡܘܨܝܢܐ (shall rejoice) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (in this thing,) ܡܘܨܝܢܐ
 ܡܘܨܝܢܐ¹ / (a farmer) ܡܘܨܝܢܐ² / (who rejoices) ܡܘܨܝܢܐ³ ܡܘܨܝܢܐ
 (& our God) ܡܘܨܝܢܐ / (in his blessed field;) ܡܘܨܝܢܐ
 (towards Him.) ܡܘܨܝܢܐ (by your repentance) ܡܘܨܝܢܐ (shall be glorified) ܡܘܨܝܢܐ
 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,) ܡܘܨܝܢܐ (even ye are living) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (you,) ܡܘܨܝܢܐ (& when) ܡܘܨܝܢܐ
 (even we who are counseling) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (we also,) ܡܘܨܝܢܐ
 (this thing [thus]) ܡܘܨܝܢܐ (you) ܡܘܨܝܢܐ
 (are not being deprived [robbed, cheated, defrauded] of) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ
 (& b/c) ܡܘܨܝܢܐ (of this thing,) ܡܘܨܝܢܐ (the blessed reward [hire, wage]) ܡܘܨܝܢܐ
 (I am confident [trusting, placing confidence in]) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ
 (the blessed land,) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ / (that ye are being) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ / ܡܘܨܝܢܐ²
 (the LORD,) ܡܘܨܝܢܐ (the will of) ܡܘܨܝܢܐ (according to) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ
 (instead of) ܡܘܨܝܢܐ (this,) ܡܘܨܝܢܐ (b/c of) ܡܘܨܝܢܐ (even the Anointed One,) ܡܘܨܝܢܐ
 (which was spoken) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (of my feet,) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ / ܡܘܨܝܢܐ (the sand) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ
 (against) ܡܘܨܝܢܐ (that we should shake off) ܡܘܨܝܢܐ (to us,) ܡܘܨܝܢܐ
 (which doesn't receive) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (the fortified place [city]) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ
 (I shall be shaking off) ܡܘܨܝܢܐ: ܡܘܨܝܢܐ (behold,) ܡܘܨܝܢܐ (our words;) ܡܘܨܝܢܐ

(of your ears) ܕܝܢܬܚܦܐ (the door) ܐܘܪܝܢܐ (at) ܝܘܡܐ (today) ܕܝܘܡܐ
 (of my lips,) ܕܝܗܘܩܘܢܐ (the words) /#Sܐ / ܕܝܗܘܩܘܢܐ /
 ܕܝܗܘܩܘܢܐ (which by them) /#2# / ܕܝܗܘܩܘܢܐ / ܕܝܗܘܩܘܢܐ
 (the coming of the Anointed One is described [represented],)
 ([&] also which shall be *in the future*,) ܕܝܗܘܩܘܢܐ ܕܝܗܘܩܘܢܐ (which was)^{4*}
 (of all of) ܕܝܗܘܩܘܢܐ (& the resuscitation) ܕܝܗܘܩܘܢܐ (& the resurrection) ܕܝܗܘܩܘܢܐ
 (& the separation [distinction]) ܕܝܗܘܩܘܢܐ (the persons,) ܕܝܗܘܩܘܢܐ
 (the faithful ones [believers]) ܕܝܗܘܩܘܢܐ (between) ܕܝܗܘܩܘܢܐ (that *shall* be) ܕܝܗܘܩܘܢܐ
 ܕܝܗܘܩܘܢܐ (& the deniers [renouncers, apostates, rejecters],)⁷ ܕܝܗܘܩܘܢܐ ܕܝܗܘܩܘܢܐ
 (& the blessed promise) ܕܝܗܘܩܘܢܐ < #2# / ܕܝܗܘܩܘܢܐ ܕܝܗܘܩܘܢܐ

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)

ܕܝܗܘܩܘܢܐ : Chapter 31

(which they shall receive,) ܕܝܗܘܩܘܢܐ (of future joys) /#2# / ܕܝܗܘܩܘܢܐ / ܕܝܗܘܩܘܢܐ
 (the Anointed One) ܕܝܗܘܩܘܢܐ (who believed in) ܕܝܗܘܩܘܢܐ (even those) ܕܝܗܘܩܘܢܐ
 (& His High Father,) ܕܝܗܘܩܘܢܐ (Him) ܕܝܗܘܩܘܢܐ (& worshipped) ܕܝܗܘܩܘܢܐ
 (of His Divinity.) ܕܝܗܘܩܘܢܐ (& the Spirit) ܕܝܗܘܩܘܢܐ (& they professed Him) ܕܝܗܘܩܘܢܐ
 (for us) ܕܝܗܘܩܘܢܐ (it is right [due]) ܕܝܗܘܩܘܢܐ (& now therefore [from henceforth],) ܕܝܗܘܩܘܢܐ

(& those) ܘܗܝܘܢ ܘܗܝܘܢ (our present message,) ܘܗܝܘܢ (that we should finish) ܘܗܝܘܢ
 (the Anointed One,) ܘܗܝܘܢ (the message of) ܘܗܝܘܢ : ܘܗܝܘܢ (who *have* received)
 (those) ܘܗܝܘܢ (& also) ܘܗܝܘܢ (with us,) ܘܗܝܘܢ (let them continue)
 (that they shall be made partakers) ܘܗܝܘܢ^{2*} (who are willing) ܘܗܝܘܢ : ܘܗܝܘܢ
 (let them go) ܘܗܝܘܢ (& then) ܘܗܝܘܢ³ (in prayer,) ܘܗܝܘܢ (with us)
 (to their homes.”) ܘܗܝܘܢ : ܘܗܝܘܢ

Or ¹ "abide (remain)." ^{2*} "take part (have a part) with us in prayer ..." ³ "&
 afterward (soon, shortly)." - Also pronounced ܘܗܝܘܢ "cen" (Oraham, Syriac Dict.).

(& he, Addai the Apostle, was rejoicing in this,) ܘܗܝܘܢ ܘܗܝܘܢ ܘܗܝܘܢ ܘܗܝܘܢ
 (that the multitude [most *or* greater part]) ܘܗܝܘܢ (b/c he was seeing)
 (remained) ܘܗܝܘܢ^{2*} (of the city) ܘܗܝܘܢ (of the populace)
 (with him,) ܘܗܝܘܢ (ܘܗܝܘܢ) ܘܗܝܘܢ
 (time;) ܘܗܝܘܢ (at that) ܘܗܝܘܢ : ܘܗܝܘܢ (& those who were not remaining were few)
 ܘܗܝܘܢ (while) ܘܗܝܘܢ (also) ܘܗܝܘܢ³ /#2#/ ܘܗܝܘܢ ܘܗܝܘܢ : ܘܗܝܘܢ
 (were accepting [receiving]) /#2#/ ܘܗܝܘܢ (after a few days, those few)
 (in the Message) ܘܗܝܘܢ (& were believing) ܘܗܝܘܢ : ܘܗܝܘܢ (his words)
 (of the Anointed One.) ܘܗܝܘܢ (of the preaching) ܘܗܝܘܢ

^{1-2*} ܘܗܝܘܢ means: *she* [the populace of the city] remained with him ..." ² CAL has
 an unusual break between the verses. ³ Cureton omits: ܘܗܝܘܢ.

ܘܗܝܘܢ (& when) ܘܗܝܘܢ : ܘܗܝܘܢ ܘܗܝܘܢ
 (before) ܘܗܝܘܢ (Addai the Apostle was saying these things)
 (of Urhay,) ܘܗܝܘܢ¹ (the walled *city*) ܘܗܝܘܢ (all of)
 (that all of) ܘܗܝܘܢ (& Abgar the king was seeing) ܘܗܝܘܢ
 (was rejoicing [had rejoiced]) ܘܗܝܘܢ : ܘܗܝܘܢ (the city) ܘܗܝܘܢ

(to him) & they were saying (equally,) (in his doctrine,) (even men) (& women)
 (that: "the Anointed One is true & faithful,) (who sent you) (to us,) (while) (& he also was rejoicing greatly)
 (what) (that according to) (God,) (he was praising) (from) (he was hearing [had heard])
 (concerning) (his tabularius,) (Hannan,) (he was seeing) (so) (the Anointed One,) (the astonishing miracles [mighty works])
 (that he, Addai the Apostle, was doing) (the Anointed One.) (in the name of)

Or ¹ "of Orhay [Orhay]." ² - "he saw." ²⁻³ "he was [see] seeing (had seen)." –
 Cureton adds:

(& Abgar the king also said to him,) (the Sent One:) (even to Addai) (I sent) ("As)

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)

Chapter 32

2: 1: 1/2# / 1/2# (even the Anointed One) (to Him,) 1: 1: 1/2#
 (& as) 1: 1: 1/2# (which was for Him [to Him]); 1: 1: 1/2# (by my letter[s])
 1: 1: 1/2# / 1: 1: 1/2# (That Man also sent to me) 1: 1: 1/2#
 (this day;) 1: 1: 1/2# (yourself) 1: 1: 1/2# (from you) 1: 1: 1/2# (& I have received)
 1: 1: 1/2# (so) 1: 1: 1/2# (I shall be believing) 1: 1: 1/2# (all of) 1: 1: 1/2# (the days of)
 1: 1: 1/2# (my lifetime,) 1: 1: 1/2# (& with it,) 1: 1: 1/2# (even with it)
 1: 1: 1/2# (I shall be boasting,) 1: 1: 1/2# (while) 1: 1: 1/2# (I shall be continuing)
 1: 1: 1/2# (b/c) 1: 1: 1/2# / 1: 1: 1/2# (I am knowing) 1: 1: 1/2# (that there is no)
 1: 1: 1/2# (other power) 1: 1: 1/2# (that these signs -) 1: 1: 1/2#
 1: 1: 1/2# (& wonders are being done, in His name,) 1: 1: 1/2# (but) 1: 1: 1/2# (by the power of)
 1: 1: 1/2# (the Anointed One,) 1: 1: 1/2# (whom you are preaching) 1: 1: 1/2#
 1: 1: 1/2# (in truth) 1: 1: 1/2# (& in verity.)

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 1: 1: 1/2# as feminine (i.e. 1: 1: 1/2#) - though in error. The context seems to indicate that it is masculine.

1: 1: 1/2# (& now therefore [from henceforth]) 1: 1: 1/2# (Him,) 1: 1: 1/2# (even Him)
 1: 1: 1/2# (I shall be bowing down to,) 1: 1: 1/2# (I) 1: 1: 1/2# (my son Manu,) 1: 1: 1/2#
 1: 1: 1/2# (& Augustina) 1: 1: 1/2# (& Shalmath) 1: 1: 1/2# (the queen.)
 1: 1: 1/2# (& so now,) 1: 1: 1/2# (every) 1: 1: 1/2# (where)
 1: 1: 1/2# / 1: 1: 1/2# (that you are wishing [willing, desiring,])
 1: 1: 1/2# (build) 1: 1: 1/2# (a church,) 1: 1: 1/2# (a place of) 1: 1: 1/2# (meeting)
 1: 1: 1/2# (for those) 1: 1: 1/2# (who are believing)
 1: 1: 1/2# (in your words.) 1: 1: 1/2# (& shall be believing [trusting])

¹ (RP). – Cureton Variant: "that you *have sought* (desired)." ²⁻³ "a house of assembly" (RP). ³ "resort (rendezvous). ⁴ "putting faith (having confidence)."

هناك منا (by) (you) كے (what was commanded) (& according to) دقتي
منا: هنا (you were ministering) (your Lord,) (in the times) (confidently [assuredly, trustfully].)

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).

منا: هنا (teachers with you) (who are being) (& those) (in this Message.)
¹ /#3# / (I shall be preparing [getting ready] great [large] gifts [for them],)
دينا (that thing) (to them) (that I should give)
منا: هنا (the ministry,) (belonging to)
كان يسهل له ([that] they shall not have [any] other work.)

¹ Phillips reading: "in this Message (Gospel)." - Variant: "of this Gospel" (RP). ²
"making preparations (providing)."

منا: هنا (by you) (which is being needed) (thing) (& every)
لنقتطع (I,) (of the house [building],) (for the expenses)
منا: هنا (even I shall be giving [it]) (to you) (w/o)
منا: هنا (while) (an account [a reckoning];)
منا: هنا (you word *is* being [shall be])
(& w/o) (in [over] this fortification,) (& [shall be] bearing sway)
منا: هنا (another person,) ([let it] be to thee,) (of my kingdom.)
منا: هنا (you shall be entering to me)
منا: هنا (into the palace) (of the honor of) (of my kingdom.)

Or ¹ *required* (sought).² (RP). - {{כד}} (CAL). – The word: כָּ is marked to be deleted.³ "House" is often also pronounced "bay-ta" (בַּיְתָא).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)."

(Abgar the king was descending) /#2#/ מַלְכָא : 1. מְבַרְכָא : 2. מְבַרְכָא (& when) חַדְוֵה

Addai 33:1-22 (CAL) = Addai 1:53-55 (Roger Pearse)

Chapter 33 : ܘܢܘܩܘܢܐ

(he) ܘܚܘܪܐ (he was rejoicing,) ܘܡܘܬܐ ܘܡܘܬܐ (to his royal palace,) ܘܡܘܬܐ ܘܡܘܬܐ
 ܘܡܘܬܐ ܘܡܘܬܐ (with him,) ܘܡܘܬܐ (& his great men [commanders] ܘܡܘܬܐ ܘܡܘܬܐ
 (& Shemashgram) ܘܡܘܬܐ ܘܡܘܬܐ (& Garmai) ܘܡܘܬܐ ܘܡܘܬܐ³ (Owdu [Abdu]) <#3 ܘܡܘܬܐ
 ܘܡܘܬܐ: ܘܡܘܬܐ ܘܡܘܬܐ (& Abubai) /#S ܘܡܘܬܐ ܘܡܘܬܐ /#S
 (with) ܘܡܘܬܐ (& Meherdath,) /#S ܘܡܘܬܐ ܘܡܘܬܐ /#S
 (at every) ܘܡܘܬܐ (of their companions,) ܘܡܘܬܐ (the rest) ܘܡܘܬܐ
 (which their eyes were seeing,) ܘܡܘܬܐ (thing) ܘܡܘܬܐ
 (& also their ears had heard,) ܘܡܘܬܐ ܘܡܘܬܐ⁴
 (of their heart,) ܘܡܘܬܐ (& in the joy) ܘܡܘܬܐ
 (those were also praising) ܘܡܘܬܐ ܘܡܘܬܐ
 (who had caused to turn [turned]) ܘܡܘܬܐ (God,) ܘܡܘܬܐ⁵
 (their mind [conscience, opinion, reasoning, doctrine]) ܘܡܘܬܐ
 (they were renouncing) ܘܡܘܬܐ (when) ܘܡܘܬܐ (to Him;) ܘܡܘܬܐ
 (which they were standing) ܘܡܘܬܐ (the paganism) ܘܡܘܬܐ

(against him.) ܠܗܘܢܐ ܩܘܪܝܢܐܢܐ (who was rising up [standing]) ܠܗܘܢܐ

Or ¹ "was standing against him" = "was resisting him."

ܟܘܢܐ ܕܘܚܪܐ ܕܗܘܢܐ ܕܩܘܪܝܢܐܢܐ ܕܗܘܢܐ ܠܗܘܢܐ

(For the glorious things which he was doing were not permitting)

(against him.) ܠܗܘܢܐ ܩܘܪܝܢܐܢܐ (that a person *should* be standing) /#2#/ ܠܗܘܢܐ

Or ¹ "victories (successes, triumphs, exploits, heroic deeds, praises, splendors, trophies, poms)." ² C. omits.

(the leaders) ܕܩܘܪܝܢܐܢܐ (& Owdanwu,) ܕܩܘܪܝܢܐܢܐ (But Shavida) ܕܩܘܪܝܢܐܢܐ

(along with) ܕܩܘܪܝܢܐܢܐ (of this walled city,) ܕܩܘܪܝܢܐܢܐ (of the priests) ܕܩܘܪܝܢܐܢܐ

(their companions,) ܕܩܘܪܝܢܐܢܐ (& Danqu) /#2#/ ܕܩܘܪܝܢܐܢܐ (Piroz) ܕܩܘܪܝܢܐܢܐ

(the signs) ܕܩܘܪܝܢܐܢܐ (they had seen) ܕܩܘܪܝܢܐܢܐ (when) ܕܩܘܪܝܢܐܢܐ

(had ran) ܕܩܘܪܝܢܐܢܐ (which he was doing,) ܕܩܘܪܝܢܐܢܐ

(the altars) ܕܩܘܪܝܢܐܢܐ (& had demolished) ܕܩܘܪܝܢܐܢܐ

(which they were sacrificing on) ܕܩܘܪܝܢܐܢܐ /#3#/ ܕܩܘܪܝܢܐܢܐ

(their gods,) ܕܩܘܪܝܢܐܢܐ (& Bel) ܕܩܘܪܝܢܐܢܐ (Nwu [Nebo]) ܕܩܘܪܝܢܐܢܐ (before)

(which was in the midst of) ܕܩܘܪܝܢܐܢܐ (the great altar) ܕܩܘܪܝܢܐܢܐ (except) ܕܩܘܪܝܢܐܢܐ

(& saying,) ܕܩܘܪܝܢܐܢܐ (& they were shouting) ܕܩܘܪܝܢܐܢܐ (the fortified place,) ܕܩܘܪܝܢܐܢܐ

(of that) ܕܩܘܪܝܢܐܢܐ (the student) ܕܩܘܪܝܢܐܢܐ (that this is truly) ܕܩܘܪܝܢܐܢܐ

ܕܩܘܪܝܢܐܢܐ ܕܩܘܪܝܢܐܢܐ ⁴ ܕܩܘܪܝܢܐܢܐ ⁵ ܕܩܘܪܝܢܐܢܐ (trained [instructed] & glorious Teacher) ܕܩܘܪܝܢܐܢܐ ⁷ ܕܩܘܪܝܢܐܢܐ

(those things,) /#2#/ ܕܩܘܪܝܢܐܢܐ ⁸ ܕܩܘܪܝܢܐܢܐ (all) ܕܩܘܪܝܢܐܢܐ (whom we were hearing) /#2#/ ܕܩܘܪܝܢܐܢܐ

(of Palestine.) ܕܩܘܪܝܢܐܢܐ (in the country) ܕܩܘܪܝܢܐܢܐ (which He was doing) ܕܩܘܪܝܢܐܢܐ

¹ "Ebednebo" (RS) or the Hebrew pronunciation of "Eved-Nevo (Ebed-Nebo)." ²

Perhaps from the [3MP] PA. verb: ܕܩܘܪܝܢܐܢܐ "they tortured (tormented)." ³ Lit.

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)."

ك دچہ (nor) /#3# /ك /ك (the king,) ٲلخا (Abgar) ٲٲٲٲ (But neither) ٲٲٲٲ (was compelling [constraining, forcing]) ٲٲٲٲ¹ (Addai the Apostle) ٲٲٲٲ (any person) ٲٲٲٲ (by force [with violence, of necessity]) ٲٲٲٲ

¹ "pressed" (RP).

Addai 35:1-21 (CAL) = Addai 1:58-61 (Roger Pearse)

Chapter 35 ٲٲٲٲ

(in the Anointed One;) ٲٲٲٲ (that he should be having confidence) ٲٲٲٲ
 (of man,) ٲٲٲٲ (the force [compulsion, violence]) ٲٲٲٲ (w/o) ٲٲٲٲ (b/c) ٲٲٲٲ
 (was compelling) ٲٲٲٲ (of the signs) ٲٲٲٲ (the compulsion) ٲٲٲٲ
 (that they *should* be believing) ٲٲٲٲ (many) ٲٲٲٲ
 (& they were receiving his doctrine -) ٲٲٲٲ (in Him.) ٲٲٲٲ
 (this country) ٲٲٲٲ (even all of) ٲٲٲٲ (with love,) ٲٲٲٲ
 (& all of the regions) ٲٲٲٲ (of Mesopotamia) ٲٲٲٲ
 (made) ٲٲٲٲ (But Aggai) ٲٲٲٲ (round about it.) ٲٲٲٲ
 (of the king,) ٲٲٲٲ (& the head-bands) ٲٲٲٲ (the silken attire)¹
 (& Awashlama) /#3# /ٲٲٲٲ /ٲٲٲٲ³ (Palut) ٲٲٲٲ²
 (the rest) ٲٲٲٲ (along with) ٲٲٲٲ (& Bar-Samya,) ٲٲٲٲ⁴
 (their companions,) ٲٲٲٲ (of the others,) ٲٲٲٲ
 (to Addai) ٲٲٲٲ (had adhered) /#2# ٲٲٲٲ / {{}} ٲٲٲٲ⁵

(& he was receiving) /#2#/{ { } } 6 ܘܫܘܒܘܢܐ (the Apostle,) ܘܫܘܒܘܢܐ
 (with him) ܘܫܘܒܘܢܐ (& made them partakers) ܘܫܘܒܘܢܐ (them) ܘܫܘܒܘܢܐ
 ܘܫܘܒܘܢܐ (while) ܘܫܘܒܘܢܐ (in the ministry;) ܘܫܘܒܘܢܐ
 (in the Old Testament) ܘܫܘܒܘܢܐ 8 ܘܫܘܒܘܢܐ 7 (they were reading)
 (& in the Prophets,) ܘܫܘܒܘܢܐ (& the New [Testament]) ܘܫܘܒܘܢܐ 9
 (the Apostles,) ܘܫܘܒܘܢܐ (& in the Acts of) ܘܫܘܒܘܢܐ
 (they were meditating on them every day.) ܘܫܘܒܘܢܐ

¹ (PST) spelling. However, (RP) saw the word ܘܫܘܒܘܢܐ "the bracelets (chains)."
 Smith's Syriac Dict. also lists that this word also means: "ankle-chains (bangles)."
 However, ܘܫܘܒܘܢܐ is the better word for "ankle-chains" (see Num. 31:50). ² Original
 name. Also known as Mari (ܘܫܘܒܘܢܐ) and Mares (ܘܫܘܒܘܢܐ). He was converted by Addai
 &/or Mar (Bishop) Aggai (Αγγαίος), 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: ܘܫܘܒܘܢܐ "a son of halting" or "a limping son." ⁵
 ܘܫܘܒܘܢܐ erased. Read ܘܫܘܒܘܢܐ, as in C.'s Text. ⁶ Originally ܘܫܘܒܘܢܐ, but ܘܫܘܒܘܢܐ 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:) ܘܫܘܒܘܢܐ (them) ܘܫܘܒܘܢܐ (he was commanding) ܘܫܘܒܘܢܐ (While) ܘܫܘܒܘܢܐ
 ܘܫܘܒܘܢܐ: ܘܫܘܒܘܢܐ ܘܫܘܒܘܢܐ / #2# / ܘܫܘܒܘܢܐ ܘܫܘܒܘܢܐ ("Let your bodies be pure,)
 (as) ܘܫܘܒܘܢܐ (& let your bodies be holy;) / #3# / ܘܫܘܒܘܢܐ / #2# / ܘܫܘܒܘܢܐ
 ܘܫܘܒܘܢܐ: ܘܫܘܒܘܢܐ (before) ܘܫܘܒܘܢܐ (who are standing) ܘܫܘܒܘܢܐ (for men) ܘܫܘܒܘܢܐ (it is right)
 ܘܫܘܒܘܢܐ (specifically) ܘܫܘܒܘܢܐ (& be ye) ܘܫܘܒܘܢܐ: ܘܫܘܒܘܢܐ (of God;) ܘܫܘܒܘܢܐ (the altar) ܘܫܘܒܘܢܐ
 ܘܫܘܒܘܢܐ (& from) ܘܫܘܒܘܢܐ (false [lying] oaths,) ܘܫܘܒܘܢܐ (from) ܘܫܘܒܘܢܐ (far) ܘܫܘܒܘܢܐ
 ܘܫܘܒܘܢܐ: ܘܫܘܒܘܢܐ 1 ܘܫܘܒܘܢܐ (& from) ܘܫܘܒܘܢܐ 2 ܘܫܘܒܘܢܐ (false testimony,) ܘܫܘܒܘܢܐ
 (& from) ܘܫܘܒܘܢܐ (which is mixed with adultery,) ܘܫܘܒܘܢܐ 3
 (compassions [mercies],) ܘܫܘܒܘܢܐ (which don't have) ܘܫܘܒܘܢܐ (sorcerers) ܘܫܘܒܘܢܐ 4

Chapter 36 : **ܕܰܚܰܝܰܘܰܬܰܐܰ**

ܕܰܕܰܝܰܝܰܐܰܢܰܝܰܬܰܐܰܬܰܘܰܢܰ ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ ܰܕܰܝܰܝܰܐܰܢܰܝܰܬܰܐܰܬܰܘܰܢܰ ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ : ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(let there not be again [any more] for you another service;)

(the service) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (for the LORD is) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ *

ܰܕܰܝܰܝܰܐܰܢܰܝܰܬܰܐܰܬܰܘܰܢܰ (your life.) (the days of) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (all) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (of your ministry) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

Or ¹* "for the LORD Himself (ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ) is the service of your ministry ..."

(the sign) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (to give) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (diligent) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (& be ye) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (loving) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (& don't be) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (of baptism,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(the riches [property, possessions, gains, profits, advantages] of) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ ¹

(the riches [property, possessions, gains, profits, advantages] of) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (this world,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (& be ye) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (judgment) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (hearkening [obeying, listening] to) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(& with truth.) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (with justice) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

Or ¹ "superabundance."

(a stumbling-block [offence]) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (& don't be) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ ¹

ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (lest) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (to the blind,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(the name of That One who was opening [the eyes] of the blind -)

(as) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (shall be blasphemed [reviled] through you,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(we were seeing [had seen].) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

¹ ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (Oraham, Syr. Dict.).

ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (Therefore, everyone,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (even they who shall be seeing)

(let them notice [perceive, understand]) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (you,) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(everything) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ (that ye are performing) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(that ye are preaching) ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ : ܰܕܰܘܰܬܰܐܰܬܰܘܰܢܰ

(& they were ministering) ܘܗܘܘܢ ܘܡܢܝܫܬܝܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ (& [that] ye are teaching.)
 ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (in the church) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (with him) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (his word) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (by) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (which he, Addai, was building)
 (the king,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (Abgar) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& [by] the commandment of) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (they were being fully supplied) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (while) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (his free men [nobles];) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& from) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (that of the king) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& some of them were bringing) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (of God,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (for the house) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (for the sustenance [support, supply]) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (of the poor.)

¹ "by [ܘܗܘܘܢ] the word [ܘܗܘܘܢ] & command of Abgar 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).

ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (But a large multitude of people) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (were assembling by day, every day,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (to the prayer) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& were coming) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (of the service,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& for the reading of the Old Testament) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& the New Testament,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 ([&] of the Diatessaron,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& they were believing in the resurrection of the dead,) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (& they were burying their -) ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ
 (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 ܘܗܘܘܢ (to the prayers). - (Phillips; CAL) have this word misspelled as: ܘܗܘܘܢ "???" ⁴ ܘܗܘܘܢ (Oraham). - "Harmony of the Four Gospels." - διατεσσαρων. - The Diatessaron or "the Gospel of the Mixed (Mingled) Ones [ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ ܘܗܘܘܢ]" 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. ܕܕܡܝܗ ܕܗܘܐ. ⁵ "revival" (RP). ⁶ "resuscitation (resurrection)."

(& they were observing the -) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ /#2# ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (day) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (& every) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (festivals [feasts] of the Church in their times),
 (they were constant [continual] in the vigil[s] of the Church,) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ : ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (they were performing) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (of alms [charity]) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (& acts) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (according to) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (& the well [healthy]), ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ ² (the sick) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (for) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (to them.) /#3# ܕܘܚܘܒܝܢ ܗܘܘܘܢ / ܕܘܚܘܒܝܢ ܗܘܘܘܢ (Addai) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (the instruction of) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
¹ (CAL). - plural (RP). - Or: "watch[-ing] (sleeplessness)." ² "whole (sound)."

Addai 37:1-22 (CAL) = Addai 1:62-65 (Roger Pearse)

Chapter 37 ܕܘܚܘܒܝܢ ܗܘܘܘܢ

(& churches were being built -) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (in the places round about the city,) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ : ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (& many were receiving from him the hand of the priesthood.)

¹ Lit. "& in the surroundings (suburbs) of the city."

(in the appearance of) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ ¹ (that easterners also,) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (So) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ /#3# ܕܘܚܘܒܝܢ ܗܘܘܘܢ (merchants,) /#3# ܕܘܚܘܒܝܢ ܗܘܘܘܢ : ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (were passing through the country of the Romans)
 (the signs) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (that they *should* see) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (& those) ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ (that Addai was doing,) <#3# ܘܗܘܘܢ > ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ
 (who were becoming disciples [pupils] by them) /#2# ܕܘܚܘܒܝܢ ܗܘܘܘܢ ² ܘܗܘܘܢ ܕܘܚܘܒܝܢ ܗܘܘܘܢ

(from them) /#3#/ (were receiving) (of the priesthood,) (the hand) (of the Assyrians,) (& in the country) (they were teaching the offspring of their people,) (they were making houses of prayers there secretly,) (arising from the worshippers of) (the danger) (b/c of) (of water.) /#2#/ (& the adorers) (fire)

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,) (even these things) (about them,) (he was hearing) (that Addai the Apostle [was] doing,) (the king,) (to Abgar) (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) (that I may see him) (those things) /#2#/ (an account of all) (me) (send) (which you saw) (that he was doing) (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,) (& Abgar was writing) /#3#/

(all of) **ܘܗܘܘܢ ܕܗܘܘܢ** (& he had made known [announced] to him) **ܘܗܘܘܢ ܕܗܘܘܢ**
 (of Addai,) **ܕܕܘܢܐܘܝܐ** (of the history [story]) **ܕܕܘܢܐܘܝܐ** (the narration) **ܕܕܘܢܐܘܝܐ**
 (to the end,) **ܕܕܘܢܐܘܝܐ** (the beginning) **ܕܕܘܢܐܘܝܐ** (from) **ܕܕܘܢܐܘܝܐ**
 (& he wasn't leaving out anything) **ܕܕܘܢܐܘܝܐ**
 (to him.) **ܕܕܘܢܐܘܝܐ** (that he wasn't writing) **ܕܕܘܢܐܘܝܐ**

Or ¹ "action (deed, matter, affair, discourse, argument, generation, genealogy)."

(Narsai was hearing) **ܕܕܘܢܐܘܝܐ** (But when) **ܕܕܘܢܐܘܝܐ**
 (to him,) **ܕܕܘܢܐܘܝܐ** (which had been written) **ܕܕܘܢܐܘܝܐ** (those things) **ܕܕܘܢܐܘܝܐ**
 (& wondered.) **ܕܕܘܢܐܘܝܐ** (he had been astonished) **ܕܕܘܢܐܘܝܐ**

Or ¹ "amazed (speechless)."

(b/c) **ܕܕܘܢܐܘܝܐ** (the king,) **ܕܕܘܢܐܘܝܐ** (Then Abgar) **ܕܕܘܢܐܘܝܐ**
 (that he *should* pass) **ܕܕܘܢܐܘܝܐ** (he had not been able) **ܕܕܘܢܐܘܝܐ**
 (the Romans,) **ܕܕܘܢܐܘܝܐ** (through the Empire of) **ܕܕܘܢܐܘܝܐ**
 (to Palestine) **ܕܕܘܢܐܘܝܐ** (& he *should* be going) **ܕܕܘܢܐܘܝܐ**
 (b/c) **ܕܕܘܢܐܘܝܐ** (of the Jews,) **ܕܕܘܢܐܘܝܐ** (& *should* be killing many) **ܕܕܘܢܐܘܝܐ**
 (they [had] crucified) **ܕܕܘܢܐܘܝܐ** /**ܕܕܘܢܐܘܝܐ** /**ܕܕܘܢܐܘܝܐ**
 (a letter) **ܕܕܘܢܐܘܝܐ** (was writing [had wrote]) **ܕܕܘܢܐܘܝܐ** (the Anointed One,) **ܕܕܘܢܐܘܝܐ**

Addai 38:1-22 (CAL) = Addai 1:65-66 (Roger Pearse)

Chapter 38 : ܕܕܘܢܐܘܝܐ

(Caesar,) **ܕܕܘܢܐܘܝܐ** (Tiberius) **ܕܕܘܢܐܘܝܐ** (to) **ܕܕܘܢܐܘܝܐ** (& was sending [it]) **ܕܕܘܢܐܘܝܐ**
 (“[From] Abgar) **ܕܕܘܢܐܘܝܐ** (thus:) **ܕܕܘܢܐܘܝܐ** (in it) **ܕܕܘܢܐܘܝܐ** (writing) **ܕܕܘܢܐܘܝܐ** (while) **ܕܕܘܢܐܘܝܐ**

(Caesar,) ﺃﻳﻨﻰ (Tiberius) ﺇﻟﻰ (to our Lord) ﺍﻟﻤﻠﻚ (the king,) ﺍﻟﻔﻌﻠﻰ ¹ ﺃﻣﻜ #2# (peace.) ﺍﻟﻤﻠﻚ (While) ﺍﻟﻤﻠﻚ (I am knowing) ﺍﻟﻤﻠﻚ (that nothing) ﺍﻟﻤﻠﻚ (is being hidden from your Majesty,) ﺍﻟﻤﻠﻚ (-) ﺍﻟﻤﻠﻚ ² (& I am making known) ﺍﻟﻤﻠﻚ (I am writing) ﺍﻟﻤﻠﻚ ³ ﺍﻟﻤﻠﻚ ⁴ ﺍﻟﻤﻠﻚ ⁵ (to your dreadful & great authority [rule],) ﺍﻟﻤﻠﻚ (who are under) ﺍﻟﻤﻠﻚ (that the Jews,) ﺍﻟﻤﻠﻚ (who are dwelling) ﺍﻟﻤﻠﻚ (your power,) ﺍﻟﻤﻠﻚ (in the country) ﺍﻟﻤﻠﻚ (of Palestine,) ﺍﻟﻤﻠﻚ (have assembled *themselves*) ﺍﻟﻤﻠﻚ (& had crucified) ﺍﻟﻤﻠﻚ ⁶ ﺍﻟﻤﻠﻚ #3# ⁶ (when) ﺍﻟﻤﻠﻚ (the Anointed One, w/o any folly worthy of death,) ﺍﻟﻤﻠﻚ (He was doing) ﺍﻟﻤﻠﻚ (before them) ﺍﻟﻤﻠﻚ (& wonders,) ﺍﻟﻤﻠﻚ (& He was showing) ﺍﻟﻤﻠﻚ (them) ﺍﻟﻤﻠﻚ (mighty works) ﺍﻟﻤﻠﻚ #2# ﺍﻟﻤﻠﻚ ⁷ (& signs;) ﺍﻟﻤﻠﻚ (so that) ﺍﻟﻤﻠﻚ (for them.) ﺍﻟﻤﻠﻚ #3# (He had resurrected) ﺍﻟﻤﻠﻚ (the dead) ﺍﻟﻤﻠﻚ #3#

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,) ﺍﻟﻤﻠﻚ (& at the time) ﺍﻟﻤﻠﻚ #3# ¹ (the sun [had] become dark) ﺍﻟﻤﻠﻚ #3# ² (& the earth shook,) ﺍﻟﻤﻠﻚ #3# ³ (& as) ﺍﻟﻤﻠﻚ #3# (all of the creatures had trembled), ﺍﻟﻤﻠﻚ #3# (at this) ﺍﻟﻤﻠﻚ (themselves,) ﺍﻟﻤﻠﻚ (if from) ﺍﻟﻤﻠﻚ (all of creation had come to an end -) ﺍﻟﻤﻠﻚ ([passed away, ceased, failed, vanished, waned],)

حج : ه ك ص ه ق ح س ³ (& its inhabitants³.) <#3# >⁴ د ب ج ه ا

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."

1 ه ي خ ن ا (your Majesty) ه ج ح ه ج ا (& now therefore),

ج ي ك ا (is right) : ح س (what) ه ن ا (knows) ه ن ا

(the people) ه ج ا (against) ه ج ا (that you *should* command)

(who did these things.) ه ج ا (of the Jews,) ه ج ا

Or ¹ "from henceforth."

ح ه : ه ج ح ت ه ه ه ه ه ه ه ه ه ه (& Tiberius Caesar was writing)

ه (to Abgar) ه ه ه ه ه ه ه ه ه ه (the king,) ه ه ه ه ه ه ه ه ه ه (& was sending)

ه (to him:) ه ه ه ه ه ه ه ه ه ه (& thus) ه ه ه ه ه ه ه ه ه ه ("The letter)

(of your fidelity [steadfastness, truth, firmness, sincerity,¹ reality) ه ه ه ه ه ه ه ه ه ه

ح ه (I [have] received,) ه ه ه ه ه ه ه ه ه ه (to me)

ه (& it was read) ه ه ه ه ه ه ه ه ه ه (before me.)

¹ See Col. 2:5 "sincerity of your faith" (Lamsa).

ح ا (Concerning) ه ه ه ه ه ه ه ه ه ه (what) ه ه ه ه ه ه ه ه ه ه /#2#

ه (with the cross,) ه ه ه ه ه ه ه ه ه ه /#3#² (also)

ه (Pilatus) ه ه ه ه ه ه ه ه ه ه (the governor [prefect, procurator])

ه (was writing) ه ه ه ه ه ه ه ه ه ه (& was declaring)

ه /#2#³ (to Olbinos [Olbinus],)

ح ا : ه /#2#⁵ (my pro-consul), ه ه ه ه ه ه ه ه ه ه /#3#⁶ (<#3#⁶ > (*about them*),)

ه (even of these things) ه ه ه ه ه ه ه ه ه ه (which you have written) ه ه ه ه ه ه ه ه ه ه (to me *about*.)

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** "os" or **ows** "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. - **υπαρχος**: "the prefect (procurator, governor of a province)." ⁵ (Smith's Dict. pg. 106) spelling. - **επαρχος**: "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) **دِبْنَت**¹ (the war) **مَدْتِن** (But b/c of) **حَد: دِه**

(is going on) **تِنِه** (against me) **حَد** (who rebelled) **دِمَدِيَه** (of Spain) **يَمَكْتِن**²

¹ i.e. "the Spaniards." ² Greek: "Spania." - Latin: "Hispania."

Addai 39:1-21 (CAL) = Addai 1:66-69 (Roger Pearse)

Chapter 39 **يَفِيَه: كَد**

ن: دَتِن (this,) **ب/ك: تِن** (b/c of) **يَمِيَه** (time,) **ب/ك: تِن** (at this)

ك: يَحِيَه (I was not able) **دِيَه: تِن**¹ (that I *should* avenge it,)

ك: كَرِه: دِن (but I am prepared,) **مِيَه: تِن** (even this matter,)

دَمِن (when) **د: دَتِن** (I shall have) **د: يَمِيَه**² (quietness,)

يَكفِه: د: كَلَسَه (I shall legally command against them,)

ب/ك: دِن (the Jews,) **م: تِن** (even against)

د: د: كِن (legally.) **ب/ك: تِن** (b/c they didn't act) **#3#**

¹ Ithpeel: **ي: كَرِه:** "I shall avenge her" (Lk. 18:5). - Peal: "I will seek it [**ي: كَرِه:**]" (Prov. 23:35). ² "silence (stillness, quiet, calm)."

ه: يَمِيَه (& b/c of) **ن: تِن** (this,) **د: يَمِيَه** (also) **ه: يَمِيَه** (Pilatus,)

ه: د: يَمِيَه (who was made a governor by me there,)

ب/ك: دِن (I [have] sent another in his place,)

(with disgrace), 1 (him) 2 (& I [have] dismissed) 3
 (the law,) 4 (from) 5 (he departed) (b/c) 6
 (of the Jews,) 7 (the will) 8 (& he was doing) 9
 (the Anointed One) 10 (& he was crucifying) 11
 (That One,) 12 (of the Jews,) 13 (for the gratification) 14
 15 (who according to) 16 (what I was hearing) 17
 (of death,) 18 (the cross) 19 (instead of) 20 (of them,)
 (it was *fitting* that He should be honored,) 21 /#2#/
 (& it was [also] being right that -) 22
 (especially) <#3#> (He should be worshipped by them,)
 (b/c they were seeing with their *own* eyes) 23
 (that He was doing.) 24 (thing) 25 (every) 26

Or 1 "with reproach." 2 "satisfaction (appeasing, pleasure, will)" or literally: "the rest (calm, quiet)." 3 **Variant:** "about Him." 4 C. omits.

(according to) 1 (But thou,) 2
 (with me) 3 (your fidelity [steadfastness, truth]) 4
 (& your true covenant), 5
 (you did well) 6 (& [that] of your ancestors,) 7
 (thus to me.") 8 (b/c you *have* written) 9

Or 1 "firm (strong, legal, valid, lasting, trustworthy, steadfast)."

(& Abgar the king had received) 1
 (who had been sent) 2 (Aristides [Αριστειδης],) 3
 (to him by Tiberius Caesar) 4 /#2#/
 (& he was replying [answering]) 5

(concerning) ܕܐܘܪܝܢܘܨ (Tiberius) ܕܥܘܢܘܨܝܘܨ (before) ܡܝܕܐ (even also he,) (that Addai was doing) ܕܥܘܢܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (the mighty works [miracles]) ܡܝܕܐ (& when) /#2#ܡܝܕܐ* / ܡܝܕܐ (the king.) ܡܝܕܐ (Abgar) ܕܥܘܢܘܨܝܘܨ (before) ܡܝܕܐ (the war,) ܕܥܘܢܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (from) ܡܝܕܐ (calm [quiet]) ܡܝܕܐ (he had) ܡܝܕܐ³ ܕܥܘܢܘܨܝܘܨ² ܕܥܘܢܘܨܝܘܨ¹ ([&] he was killing) /#3#ܡܝܕܐܝܘܨܝܘܨ / ܡܝܕܐܝܘܨܝܘܨ (he was sending) ܡܝܕܐܝܘܨܝܘܨ (of the Jews,) ܡܝܕܐܝܘܨܝܘܨ (the leaders) /#3#ܡܝܕܐܝܘܨܝܘܨ / ܡܝܕܐܝܘܨܝܘܨ (some of) ܡܝܕܐܝܘܨܝܘܨ (in Palestine.) ܡܝܕܐܝܘܨܝܘܨ (who were) ܡܝܕܐܝܘܨܝܘܨ⁵ ܕܥܘܢܘܨܝܘܨ⁴ ܡܝܕܐܝܘܨܝܘܨ

^{1-3*} Lit. "& when there was being to him quiet ..." ⁴⁻⁵ Should be: "who were [ܡܝܕܐܝܘܨܝܘܨ]" since the previous word has the plural points. ⁵ (Phillips) has this word misspelled as: "was [ܡܝܕܐܝܘܨܝܘܨ]."

(Abgar the king was hearing,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& when) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (he was rejoicing greatly at this deed,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (that the Jews had received) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (it was being right.) ܡܝܕܐܝܘܨܝܘܨ¹ (as) ܡܝܕܐܝܘܨܝܘܨ (punishment,) ܡܝܕܐܝܘܨܝܘܨ

¹ "as it was right" (RP).

ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (some years) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& after) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (the church) ܡܝܕܐܝܘܨܝܘܨ (wherein Addai the Apostle was building) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& had furnished it) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ¹ (in Urhay,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (for it,) ܡܝܕܐܝܘܨܝܘܨ (that was being right [suitable]) ܡܝܕܐܝܘܨܝܘܨ^{2*} (of the most part) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& he was making disciples) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (of the city,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& also) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (of the population) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (in the other villages [hamlets, towns, farms, fields,]) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& which were near,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (which were far away) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (& he completed) ܡܝܕܐܝܘܨܝܘܨ³ (churches,) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ (he was building) ܡܝܕܐܝܘܨܝܘܨ ܕܥܘܢܘܨܝܘܨ

4 **וְיָצַח** (& ornamented [them,]) **וְיָצַח / #2# / וְיָצַח**
 (& he had appointed in them ministers & elders,) **וְיָצַח**
 5 **וְיָצַח / וְיָצַח / #2# / וְיָצַח** **וְיָצַח** **וְיָצַח** **וְיָצַח**
 (& he was teaching in them they -) **וְיָצַח**
 (& the orders [rites, rituals]) **וְיָצַח** 6
 (who were reading the Scriptures,) **וְיָצַח**
 (within & without.) **וְיָצַח / #3# / וְיָצַח** 7
 (of the ministry,) **וְיָצַח** 8
 (After he was teaching) **וְיָצַח** 9
 (all these things,) **וְיָצַח**
 (he had become weak) **וְיָצַח** 9
 (with an illness) **וְיָצַח**
 (from this world by it.) **וְיָצַח** (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: **וְיָצַח** "&-& they who were reading." There is an extra **ו** **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: **וְיָצַח** - "he had become very ill."

1 **וְיָצַח** (before) **וְיָצַח** (Aggai) **וְיָצַח** 1
 (& he was calling) **וְיָצַח**
וְיָצַח (of the church,) **וְיָצַח** (the assembly)
 (& had made him) **וְיָצַח** (& he had brought him near)
 (in his place.) **וְיָצַח** (& a commander) **וְיָצַח** (a leader)

Or ¹ **וְיָצַח** - **וְיָצַח** / **וְיָצַח** are variants of **וְיָצַח** and **וְיָצַח** (Haggai and Haggi)[Gen. 46:16; Num. 26:15]. The Greek & Latin equivalents are: Αγγαίος, Αγγ(ε)ίς, Αγγι (Num. 26:24) and Aggaeus.

וְיָצַח : **וְיָצַח** (& concerning Palut,) **וְיָצַח**
 (who was a minister [deacon,]) **וְיָצַח**
 (an elder,) **וְיָצַח** (he had made him)
וְיָצַח : **וְיָצַח** (concerning Owdashlama,) **וְיָצַח**
 (who was a scribe [writer,]) **וְיָצַח**
 (a deacon.) **וְיָצַח** (he had made him)

¹ "Abshelama" (RP).

ܘܐܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (the freemen -) ܘܥܘܪܘܢܐ
 ([men of rank, nobles] & the leaders were assembled & *were* standing by him,)
 ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (Bar-Calba) ܘܥܘܪܘܢܐ¹ ܘܥܘܪܘܢܐ
 (& Marihab,) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (Bar-Shmish,) ܘܥܘܪܘܢܐ²
 (& Sennaq,) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (Avida,) ܘܥܘܪܘܢܐ
 (& Peroz,) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (Patricius,) ܘܥܘܪܘܢܐ
 (the son of) ܘܥܘܪܘܢܐ (the rest)

¹ Phillips Syriac Text & subsequently (CAL) have the **wow** (ܘ) that I have seen. (RP's) Translation also shows it. However, George Phillips, D.D. says that the “and [ܘ]” 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)

ܘܥܘܪܘܢܐ : Chapter 41

ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (of their companions,) ܘܥܘܪܘܢܐ
 (“Ye are knowing) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (Addai the Apostle said to them:)
 ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (#2#) ܘܥܘܪܘܢܐ
 (all of you) ܘܥܘܪܘܢܐ (& ye are testifying [witnessing],) ܘܥܘܪܘܢܐ
 ܘܥܘܪܘܢܐ (who are hearing) ܘܥܘܪܘܢܐ (me,) ܘܥܘܪܘܢܐ (that every) ܘܥܘܪܘܢܐ
 (thing) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (which I was preaching) ܘܥܘܪܘܢܐ
 (to you,) ܘܥܘܪܘܢܐ (& I was teaching) ܘܥܘܪܘܢܐ
 ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (& ye were hearing) ܘܥܘܪܘܢܐ
 (from me,) ܘܥܘܪܘܢܐ ܘܥܘܪܘܢܐ (so) ܘܥܘܪܘܢܐ² (have I conducted myself [acted, lived])

(also) & ye saw) (among you,) (that thus) (b/c) (by deeds [works],) (that whatsoever) (our Lord commanded us) (with words) (we are preaching) (the people,) (before) (we were doing by work [deed] [&] shall be doing it) (person.) (every) (before)

Or ¹ C. omits. ^{2*} "so was I led (guided)." ³ Lit. "that, that thing."

(& laws) (the ordinances) (& according to) ¹ (which were appointed [set up, ordained]) ² (in Yerushalem,) ³ / (by them, the Apostles, my companions, -) (you,) (also) (so) (were also being governed,) (from them,) ⁴ (don't depart [change, remove]) (& don't subtract [diminish, take away]) (as) (anything from them,) (I myself also) (among you,) (am being guided by them) (& I have not departed) (from them) (to the right side) / (to the left side,) (that I should not have been [become] alien) (which is reserved) (to the promised [counseled] salvation) (for those who are being led by those things.)

(of salvation,) ܕܒܢܝܬܝܢ ܕܥܘܠܡܝܢ (& to the inheritance) ܕܥܘܠܡܝܢ

Or ¹ "eternal life."

Addai 42:1-22 (CAL) = Addai 1:71-73 (Roger Pearse)

Chapter 42 ܕܥܘܠܡܝܢ : ܥܘܠܡܝܢ

ܐܘܪܝܢܐ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ (before) ܕܥܘܠܡܝܢ (b/c) ܕܥܘܠܡܝܢ (to you,) ܕܥܘܠܡܝܢ (which I am commending) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (of the Anointed One) ܕܥܘܠܡܝܢ (the judgment-seat) ܕܥܘܠܡܝܢ²
ܕܥܘܠܡܝܢ (when) ܕܥܘܠܡܝܢ (by Him,) ܕܥܘܠܡܝܢ⁴ (ye will be sought out) ܕܥܘܠܡܝܢ³
ܕܥܘܠܡܝܢ (with) ܕܥܘܠܡܝܢ (an account [reckoning]) ܕܥܘܠܡܝܢ (He is giving [taking]) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (& when) ܕܥܘܠܡܝܢ (& the superiors,) ܕܥܘܠܡܝܢ⁶ (the shepherds [pastors]) ܕܥܘܠܡܝܢ⁵
ܕܥܘܠܡܝܢ (the merchants) ܕܥܘܠܡܝܢ (from) ܕܥܘܠܡܝܢ (His silver [money]) ܕܥܘܠܡܝܢ (He shall take) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (of gains [profits].) ܕܥܘܠܡܝܢ⁸ (with the interest [usury]) ܕܥܘܠܡܝܢ⁷

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 ܕܥܘܠܡܝܢ (Phillips) & ܕܥܘܠܡܝܢ "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)."

ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ (& He went) ܕܥܘܠܡܝܢ (For He is the King's Son) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (& He shall return) ܕܥܘܠܡܝܢ (the kingdom,) ܕܥܘܠܡܝܢ (& shall receive) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (a resurrection) ܕܥܘܠܡܝܢ (& shall make) ܕܥܘܠܡܝܢ (& shall come) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (& then) ܕܥܘܠܡܝܢ (men;) ܕܥܘܠܡܝܢ (the children of) ܕܥܘܠܡܝܢ (for all of) ܕܥܘܠܡܝܢ
ܕܥܘܠܡܝܢ (the throne) ܕܥܘܠܡܝܢ² (on) ܕܥܘܠܡܝܢ (He shall be sitting) ܕܥܘܠܡܝܢ

(*& shall be judging*) (of justice,) *#2#*

(to us.) (He said) (just as) (*& the living,*) (the dead)

¹ "a kingdom" (RP). ²⁻³ = "a (the) just (righteous) throne."

#2# ⁴ *#3#* ⁵ *#2#*

(Let not the secret eye of your mind from -)

(the upper height be closed,)

(that your offences [stumbling-blocks] shall not multiply)

(wherein there are no) (in the way)

(nor) *#2#* (stumbling-blocks;)

(in its paths.) (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), (*& visiting ye*)

(in those who are found [present].) (*& rejoicing ye*)

Or ¹ "erring (falling into error, being led into the wrong way, forgetting)." ² "shall be found."

(the wounded), (binding up [bandaging]) (Be ye)

(the fatlings), (*& be ye guarding* [watching])

(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."

כָּאֵסְרָה־עֵינַיִךְ (Be ye not) שִׁמְעֵי־אָזְנוֹתַי (gazing) לֹא־תִבְטְאוּ־הֶם : כְּתִבֶּה־זֶה
 (who gazes) דְּמִבְּזֵד (for the shepherd) דְּחִתָּא־יְהִי (at passing honor,) (his flock,) דִּי־יִבְרַחֲבֵד (by) מַלְּיָא (that he *should* be honored) דִּי־יִבְרַחֲבֵד
 (his flock stands by him very badly.) מַלְּיָא : תְּבִיד־תְּבִיד־תְּבִיד־מַלְּיָא¹ דִּי־יִבְרַחֲבֵד

Or ¹ "Christian community (diocese)."

אֲסִיִּי־מִלְּבָנִי־מַסְדִּי : אֲתִּבְרַחֲבֵד־בְּלֵא־יִמְעִי² דְּחִתָּא־יְהִי (Let your diligence -)
 [care, providence, forethought] for the young [little] lambs be great,) (the face) דְּפָנֵי־חֵטְסֵהֶם
 (b/c their angels) מַלְּאֲכָאִי^{3*} : אֲרֵי־פָנֵי־הוּנֵי (are seeing) (who isn't being seen,) דְּבָתָא
 (of the Father) דְּכִּי־יִבְרַחֲבֵד (a stone) אֲרֵי־חֵטְסֵהֶם (& ye shall not be [don't be])
 (but) דְּהוּנֵי־בִלְבָּד (of stumbling) מִדְּבָר (before) אֲרֵי־חֵטְסֵהֶם (the blind ones,) יִכְּ
 (the way [road]) אֲרֵי־חֵטְסֵהֶם (those who clear away [throw *stones* aside *from*])⁴
 (in a rugged place,) אֲרֵי־חֵטְסֵהֶם⁶ (5 & the path) אֲרֵי־חֵטְסֵהֶם⁵
 (among) מִלְּבָנִי־מַסְדִּי (the Jews,) אֲרֵי־חֵטְסֵהֶם (the crucifiers,) אֲרֵי־חֵטְסֵהֶם
 (& the erring heathen [deceived pagans, led astray godless];) אֲרֵי־חֵטְסֵהֶם
 אֲרֵי־חֵטְסֵהֶם (for it is with these) אֲרֵי־חֵטְסֵהֶם⁷ /#2#/.

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 אֲרֵי־חֵטְסֵהֶם can also mean: "hard (rough,
 obstinate, perverse, grievous)." ⁷ C. omits.

Addai 43:1-23 (CAL) = Addai 1:73-74 (Roger Pearse)

Chapter 43 : יִפְלִגְהֵם

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)."

1: لِيَذَرُوا هَذِهِ الْثَوْبَةَ (Take heed [beware ye] therefore,) (of) الْحُكَّامَةِ (the crucifiers,)
 2: وَلَا تَكُونُوا مَسْئُولِينَ (& ye shall not be) بِأَسْمَائِهِمْ (friends to them,)
 * فِي دَمِ الْمَسْمُوعِ (that ye shall not be responsible for)
 (the blood of the Anointed One with them;)
الَّذِينَ يَدْرُسُونَ (& ye are knowing) الَّذِينَ فِي أَيْدِيهِمْ (which their hands are full of,)
كُلُّ شَيْءٍ (that everything) وَهُمْ يَشْهَدُونَ (& are testifying)
وَهُمْ يُعَلِّمُونَ (& are teaching) الَّذِينَ نَقُولُ (which we are saying)
تَحْتَ (of the Christos,) تَحْتَ (*is* in the history [story, account])
الْحَقِّ (of the Prophets) فِي كِتَابِ (in the Book) الْحَقِّ (is written) ⁵ وَهُمْ
مَعَهُمْ (& is placed [laid up, deposited]) (with them.)

Or ¹ "take warning." ² (PST) but "that" (RP). Perhaps he saw the letter ذ. 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 هِيَ "it" (Phillips; CAL).

مَعَهُمْ (to our teaching) وَهُمْ يَشْهَدُونَ (& their words are testifying)
بِحُكْمِهِ (& His suffering) وَهُمْ يَشْهَدُونَ (His judgment) بِحُكْمِهِ (concerning)
وَهُمْ يَشْهَدُونَ (& the ascension of) وَهُمْ يَشْهَدُونَ (& His resurrection [rising up])
عِنْدَ (that when) وَهُمْ لَا يَعْلَمُونَ (& they aren't knowing) عِنْدَ (the Anointed One;)
مَعَهُمْ (they are standing against [withstanding] us,)
وَهُمْ يَشْهَدُونَ (they are rising against the words of the Prophets,)
مَعَهُمْ (they were persecuting) وَهُمْ يَشْهَدُونَ (& as) وَهُمْ يَشْهَدُونَ (in their lives)
وَهُمْ يَشْهَدُونَ (now,) وَهُمْ يَشْهَدُونَ (also) وَهُمْ يَشْهَدُونَ (so) وَهُمْ يَشْهَدُونَ (*even* the Prophets,) وَهُمْ يَشْهَدُونَ (them,)
وَهُمْ يَشْهَدُونَ (they are persecuting) وَهُمْ يَشْهَدُونَ (their deaths,) وَهُمْ يَشْهَدُونَ (after [since])

ܠܢ ܕܫܘܚܘܢܐ ܕܗܘܐ ܕܢܒܘܢܐ (the truth) ܕܗܘܐ ܕܢܒܘܢܐ (which is written) ܕܢܒܘܢܐ (in the Prophets.)
 ܕܢܒܘܢܐ ܕܗܘܐ ܕܢܒܘܢܐ (of) ܕܢܒܘܢܐ (also) ܕܢܒܘܢܐ (Again, beware ye [take warning])
 ܕܢܒܘܢܐ (the sun) ܕܢܒܘܢܐ (who are bowing down to) ܕܢܒܘܢܐ (the profane,) ܕܢܒܘܢܐ
 ܕܢܒܘܢܐ (& the moon) ܕܢܒܘܢܐ (& Bel) ܕܢܒܘܢܐ (& Nebo,) ܕܢܒܘܢܐ
 ܕܢܒܘܢܐ (& the rest of) ܕܢܒܘܢܐ (those which they are calling)

Addai 44:1-25 (CAL) = Addai 1:74-76 (Roger Pearse)

Chapter 44 ܕܢܒܘܢܐ

ܕܢܒܘܢܐ ܕܢܒܘܢܐ (gods,) ܕܢܒܘܢܐ (while [though]) ܕܢܒܘܢܐ ܕܢܒܘܢܐ (they are not gods)
 ܕܢܒܘܢܐ (Flee ye) ܕܢܒܘܢܐ (in their nature.)
 ܕܢܒܘܢܐ (therefore) ܕܢܒܘܢܐ (from them,) ܕܢܒܘܢܐ (b/c)
 ܕܢܒܘܢܐ ܕܢܒܘܢܐ ܕܢܒܘܢܐ (they are worshipping creatures & things made.)
 ܕܢܒܘܢܐ * ܕܢܒܘܢܐ (& as) ܕܢܒܘܢܐ¹ ܕܢܒܘܢܐ ܕܢܒܘܢܐ² (all of it was heard by you -)
 ܕܢܒܘܢܐ ܕܢܒܘܢܐ (previously,) ܕܢܒܘܢܐ ܕܢܒܘܢܐ (that our Lord came) ܕܢܒܘܢܐ
 ܕܢܒܘܢܐ (that they shouldn't be bowed down to again,) ܕܢܒܘܢܐ
 ܕܢܒܘܢܐ ܕܢܒܘܢܐ (nor should creatures be honored,) ܕܢܒܘܢܐ (b/c)
 ܕܢܒܘܢܐ ܕܢܒܘܢܐ (it is by the blink [gesture, wink, sign]) ܕܢܒܘܢܐ³ (of their Maker)
 ܕܢܒܘܢܐ (He wishes,) ܕܢܒܘܢܐ (& when) ܕܢܒܘܢܐ ([that] they are existing;) ܕܢܒܘܢܐ
 ܕܢܒܘܢܐ (He destroys) ܕܢܒܘܢܐ (& causes them to cease,) ܕܢܒܘܢܐ⁴
 ܕܢܒܘܢܐ (as) ܕܢܒܘܢܐ⁵ (& they are being) ܕܢܒܘܢܐ⁶ ܕܢܒܘܢܐ⁷ (if they didn't exist.)

(are upright [directed, right],) ۱۰۰ : دَمَدَجًا (the LORD) ۲ اَدْعَىٰ يَتَىٰ
 (in them) ۱۰۱ : دَمَدَجًا (are walking) ۱۰۲ مَدْرُجِيۢمٍ (& the righteous ones)
 (but the deniers [unbelievers, rejecters]) ۱۰۳ : دَمَدَجًا (offence;) ۱۰۴ اَسْوَءِ بَدَاۗءٍ (w/o)
 (b/c) ۱۰۵ : دَمَدَجًا (in them;) ۱۰۶ : دَمَدَجًا (are causing others to stumble) ۱۰۷ مَدْرُجِيۢمٍ
 (the secret eye) ۱۰۸ : دَمَدَجًا (they don't have) ۱۰۹ اَسْوَءِ بَدَاۗءٍ
 (that mind) ۱۱۰ : دَمَدَجًا (of the secret mind [reasoning, thinking, opinion],) ۱۱۱ اَسْوَءِ بَدَاۗءٍ
 (questions) ۱۱۲ : دَمَدَجًا (of) ۱۱۳ اَسْوَءِ بَدَاۗءٍ (which doesn't have any need)
 (profit [benefit, gain, advantage],) ۱۱۴ : دَمَدَجًا (in which there is no) ۱۱۵ اَسْوَءِ بَدَاۗءٍ
 (loss [want, harm, damage].) ۱۱۶ : دَمَدَجًا (but [except]) ۱۱۷ اَسْوَءِ بَدَاۗءٍ

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: ۱۱۸ : دَمَدَجًا though. ⁴ "intellect (conscience, doctrine, purpose, judgment)." ⁵
 "a fine (penalty, confiscation, expense)."

(the threatening judgment) ۱۱۹ : دَمَدَجًا (Remember ye) ۱۲۰ اَسْوَءِ بَدَاۗءٍ
 (our Lord,) ۱۲۱ : دَمَدَجًا (& the word of) ۱۲۲ اَسْوَءِ بَدَاۗءٍ (of the prophets,) ۱۲۳ اَسْوَءِ بَدَاۗءٍ
 (their words,) ۱۲۴ : دَمَدَجًا (which determines [defines]) ۱۲۵ اَسْوَءِ بَدَاۗءٍ
 (that the LORD is judging by fire,) ۱۲۶ : دَمَدَجًا
 (& all of the -) ۱۲۷ : دَمَدَجًا
 (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]) ۱۲۸ : دَمَدَجًا (like) ۱۲۹ اَسْوَءِ بَدَاۗءٍ (this,) ۱۳۰ اَسْوَءِ بَدَاۗءٍ (B/c of)
 (who are lodging) ۱۳۱ : دَمَدَجًا (sojourners [settlers],) ۱۳۲ اَسْوَءِ بَدَاۗءٍ (& like) ۱۳۳ اَسْوَءِ بَدَاۗءٍ
 (thus it was) ۱۳۴ : دَمَدَجًا (to their homes,) ۱۳۵ اَسْوَءِ بَدَاۗءٍ (& rising early) ۱۳۶ اَسْوَءِ بَدَاۗءٍ

Or ¹ "lodgers (strangers, foreigners)." ² "spending [passing] the night (remaining all night)."

Addai 45:1-24 (CAL) = Addai 1:76-78 (Roger Pearse)

Chapter 45 ܡܘܨ ܝܦܩܠܢܘܢ

(in this world,) ܐܢܝܢܐ (yourself) ܢܦܝܥܝܘܢܐ (by you) ܠܚܝܒܐ (reckoned) ܐܢܝܢܐ ⁴ ܡܫܥܒܘܢܐ
(ye are uplifted [raised, carried) ܡܫܥܒܘܢܐ ܠܗܘܢܐ (here) ܡܫܥܒܘܢܐ (b/c from) ܡܫܥܒܘܢܐ
(that the Son went,) ܡܫܥܒܘܢܐ ܠܗܘܢܐ (to the places) ܡܫܥܒܘܢܐ
(even He who shall prepare [the places]) ܡܫܥܒܘܢܐ
(of them.) ܡܫܥܒܘܢܐ (who is being worthy) ܡܫܥܒܘܢܐ (for everyone) ܡܫܥܒܘܢܐ

Or ³⁻⁵ i.e. "ye have reckoned (considered)." ⁶ "going forth" (RP).

(their armies) ܡܫܥܒܘܢܐ (of countries,) ܡܫܥܒܘܢܐ ([As to] kings) ܡܫܥܒܘܢܐ
(& are preparing) ܡܫܥܒܘܢܐ (before them,) ܡܫܥܒܘܢܐ (are going) ܡܫܥܒܘܢܐ
(for their honor;) ܡܫܥܒܘܢܐ (a dwelling-place for themselves) ܡܫܥܒܘܢܐ
(behold, He is) ܡܫܥܒܘܢܐ (of ours,) ܡܫܥܒܘܢܐ (King) ܡܫܥܒܘܢܐ (but this) ܡܫܥܒܘܢܐ
(that He shall prepare) ܡܫܥܒܘܢܐ (gone) ܡܫܥܒܘܢܐ
(for His servants [soldiers, workers, worshippers]) ܡܫܥܒܘܢܐ
(blessed mansions [habitations, abodes, lodges, inns]) ܡܫܥܒܘܢܐ
(For it was not) ܡܫܥܒܘܢܐ (in.) ܡܫܥܒܘܢܐ (which they shall dwell) ܡܫܥܒܘܢܐ
([that] God created) ܡܫܥܒܘܢܐ (in vain) ܡܫܥܒܘܢܐ
(but) ܡܫܥܒܘܢܐ (the children of men;) ܡܫܥܒܘܢܐ
(His worshippers) ܡܫܥܒܘܢܐ ¹ ܡܫܥܒܘܢܐ ² ܡܫܥܒܘܢܐ (that they should be) ܡܫܥܒܘܢܐ *

(forever.) ܕܐܘܪܝܢܐ (& there) ܗܘܢܐ (here) ܘܡܫܘܒܝܗܘܢ (& [His] praisers) ܕܥܘܫܝܘܢܝܗܘܢ³

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,) ܕܘܢ ܐܘܪܝܢܐ ܕܗܘܢܐ ܕܥܘܫܝܘܢܝܗܘܢ³ (B/c just as) ܕܥܘܫܝܘܢܝܗܘܢ²

(those who are -) ܗܘܢܐ⁴ ܕܥܘܫܝܘܢܝܗܘܢ⁶ ܕܥܘܫܝܘܢܝܗܘܢ⁵

(glorifying [praising] Him are *also* not ceasing.)

(these things) ܕܥܘܫܝܘܢܝܗܘܢ⁸ (b/c of) ܕܥܘܫܝܘܢܝܗܘܢ⁷

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,) ܕܥܘܫܝܘܢܝܗܘܢ (& my *imminent* death also,) ܕܥܘܫܝܘܢܝܗܘܢ

(& I am lying [put, cast]) ܕܥܘܫܝܘܢܝܗܘܢ (I am bound) ܕܥܘܫܝܘܢܝܗܘܢ

(with disease [injury] *or* in sickness [weakness];) ܕܥܘܫܝܘܢܝܗܘܢ¹

(it was) ܕܥܘܫܝܘܢܝܗܘܢ² (of the night) ܕܥܘܫܝܘܢܝܗܘܢ (the sleep) ܕܥܘܫܝܘܢܝܗܘܢ (like) ܕܥܘܫܝܘܢܝܗܘܢ

(in your eyes.) ܕܥܘܫܝܘܢܝܗܘܢ⁴ ܕܥܘܫܝܘܢܝܗܘܢ (regarded [esteemed]) ܕܥܘܫܝܘܢܝܗܘܢ³

¹ (RP). - (Phillips; CAL) probably have this word misspelled as: ܕܥܘܫܝܘܢܝܗܘܢ "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 (ܕܥܘܫܝܘܢܝܗܘܢ) esteemed in your eyes."

(that with the suffering of) ܕܥܘܫܝܘܢܝܗܘܢ (& remember ye,) ܕܥܘܫܝܘܢܝܗܘܢ

(death passed away & ceased,) ܕܥܘܫܝܘܢܝܗܘܢ¹ ܕܥܘܫܝܘܢܝܗܘܢ* (the Son,) ܕܥܘܫܝܘܢܝܗܘܢ

(the children of) ܕܥܘܫܝܘܢܝܗܘܢ (which takes [leads, drives] away) ܕܥܘܫܝܘܢܝܗܘܢ

ܕܥܘܫܝܘܢܝܗܘܢ (men;) ܕܥܘܫܝܘܢܝܗܘܢ (& the Satan,) ܕܥܘܫܝܘܢܝܗܘܢ

(with) ܕܥܘܫܝܘܢܝܗܘܢ (& makes war [fights]) ܕܥܘܫܝܘܢܝܗܘܢ (who causes many to sin)

(the true [trustworthy, steadfast] ones,) 2

(the truth.) 3 : 4 (w/o) 5 (that they may be) 6

1 (RP). - (Phillips; CAL) probably have this word misspelled as: 7 "his death." 8
"genuine (faithful, strong)." * "... death, which takes away the children of men,
passed away & ceased; ..." - (RP) arrangement.

(who puts) 9 (a farmer [ploughman]) 10 (& just as) 11

(if) 12 (the ploughshare,) 13 : 14 (on) 15 (his hand) 16

17 (he) 18 (who gazes [looks]) 19 (behind him,) 20 21

(the furrows [trenches] *shall not* be straight) 22 23

(you,) 24 (also) 25 (so) 26 (in front of him;) 27

(to this gift) 28 : 29 (even ye who were called) 30

(be ye) 31 : 32 (of the ministry,) 33

(cautious [safe, secure, sure, circumspect, prudent],) 34

35 (in the affairs of) 36 (that ye shall not trouble *yourselves*) 37

(ye yourselves shall be hindered) 38 : 39 (lest) 40 (this world,) 41

(which ye were called to.) 42 : 43 (thing) 44 45 (that) 46 47 (from) 48

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).

1 .. 2 : 3 (as to rulers [commanders] & to judges,) 4

5 : 6 (who are coming near 7-8 to this faith, be ye loving them,) 9

(ye *shall not be accepting*) 10 : 11 (while) 12 *

13 (ye *shall not be accepting*) 14 : 15 (in anything,) 16 (their faces [persons]) 17

(then if) 18 : 19 (be ye) 20 (they are acting foolishly [offending],) 21

22

(reproving [showing to be wrong, convincing, rebuking]) ܡܘܨܝܘܢܝܢ ܕܢܘܨܘܢܝܢ⁸

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)

ܡܘܨܝܘܢܝܢ : ܕܘܨܘܢܝܢ Chapter 46

ܕܘܨܘܢܝܢ (them) ܕܡܘܨܝܘܢܝܢ (justly,) ܕܡܘܨܝܘܢܝܢ (that ye shall show)

ܕܡܘܨܝܘܢܝܢ (the confidence [boldness, openness])¹⁰

ܕܡܘܨܝܘܢܝܢ (of your uprightness [integrity],) ܕܡܘܨܝܘܢܝܢ (& these)

ܕܡܘܨܝܘܢܝܢ (shall be corrected [reformed, amended]) ܕܡܘܨܝܘܢܝܢ (that not) ܕܡܘܨܝܘܢܝܢ¹¹

ܕܡܘܨܝܘܢܝܢ (they were being guided) ܕܡܘܨܝܘܢܝܢ (according to the will of)

ܕܡܘܨܝܘܢܝܢ (their souls.)

¹⁰ "liberty (freedom of speech, familiarity)." ¹¹ "receive reproof (be admonished)."

ܕܡܘܨܝܘܢܝܢ (Now this) ܕܡܘܨܝܘܢܝܢ (diligence [care])¹ ܕܡܘܨܝܘܢܝܢ² (ye shall have)

ܕܡܘܨܝܘܢܝܢ (all) ܕܡܘܨܝܘܢܝܢ (the days of) ܕܡܘܨܝܘܢܝܢ (your lives,) ܕܡܘܨܝܘܢܝܢ (that everyone)

ܕܡܘܨܝܘܢܝܢ (after) ܕܡܘܨܝܘܢܝܢ (beautiful things,) ܕܡܘܨܝܘܢܝܢ (be ye) ܕܡܘܨܝܘܢܝܢ (running,)

ܕܡܘܨܝܘܢܝܢ (while) ܕܡܘܨܝܘܢܝܢ (ye are also counseling) ܕܡܘܨܝܘܢܝܢ (others)

(for it is in these things) *ܕܗܘܢܐ ܕܗܘܢܐ ܕܗܘܢܐ* (concerning them;)
ܕܡܢ ܗܘܢܐ ܕܡܢ ܗܘܢܐ (the children of men are finding)
 (God.) *ܕܡܢ ܗܘܢܐ* (before) *ܕܗܘܢܐ* (their lives)

¹⁻² Lit. "shall be to you."

ܕܡܢ ܗܘܢܐ (& the Prophets) *ܕܗܘܢܐ* (But the Law)
 (which ye are reading) *ܕܡܢ ܗܘܢܐ* (& the Gospel [Good Message])
 (the people,) *ܕܡܢ ܗܘܢܐ* (before) *ܕܗܘܢܐ* (day) *ܕܗܘܢܐ* (on every) *ܕܡܢ ܗܘܢܐ* (in)
 (Paulus,) *ܕܡܢ ܗܘܢܐ* (& the Letters of)
 (from) *ܕܡܢ ܗܘܢܐ* (which Shimon Cepa sent us)
 (of the twelve) *ܕܡܢ ܗܘܢܐ* (& the Acts) *ܕܡܢ ܗܘܢܐ* (the city Rome,) *ܕܡܢ ܗܘܢܐ*
 (which Yohannan [Yohanan], -) *ܕܡܢ ܗܘܢܐ* (Apostles,) *ܕܡܢ ܗܘܢܐ*
 (them,) *ܕܡܢ ܗܘܢܐ* (Ephesus;) *ܕܡܢ ܗܘܢܐ* (from) *ܕܡܢ ܗܘܢܐ* (the son of Zowdai, sent us)
 (reading) *ܕܡܢ ܗܘܢܐ* (be ye) *ܕܡܢ ܗܘܢܐ* (Books) *ܕܡܢ ܗܘܢܐ* (even these)
 (& with) *ܕܡܢ ܗܘܢܐ* (the Anointed One,) *ܕܡܢ ܗܘܢܐ* (in the churches of)
 (ye shall not read another thing again.) *ܕܡܢ ܗܘܢܐ* (these)
 (there is not another thing more) *ܕܡܢ ܗܘܢܐ* (when [b/c])
 (that the truth which ye are holding -) *ܕܡܢ ܗܘܢܐ*
 (these books,) *ܕܡܢ ܗܘܢܐ* (except) *ܕܡܢ ܗܘܢܐ* (*shall be written in* [on],)
 (which ye are holding [taking hold of, retaining, keeping]) *ܕܡܢ ܗܘܢܐ*
 (to.) *ܕܡܢ ܗܘܢܐ* (which ye were called) *ܕܡܢ ܗܘܢܐ* (in that faith)

Or ¹ Chaldean Pronunciation. - *ܕܡܢ ܗܘܢܐ* (Oraham). ² *ܕܡܢ ܗܘܢܐ* (P'shitta Title). ³
 Usually spelled: *ܕܡܢ ܗܘܢܐ* 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 Y^udith & 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 I^hudith (Y^udith) 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 (Y^aaqob), 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 Y^aaqob as being the leader of the Church (Addai 11:3-16; 12:4-7). - I^hudah (Jude) probably has the least support for its inclusion in the New Testament based on New Testament Books. However, we know why I^hudah & 2nd Petros were disputed. It was b/c of their quotation or allusion to 1 H^an^och [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 H^an^och is Scripture. Any discrepancies with 1 H^an^och are probably due to mistranslation.

(the king) ܐܒܓܪܝܢ (Abgar) ܐܘܪܝܢܐ (& our Lord) ܐܘܪܝܢܐ
 (the thing) ܐܘܪܝܢܐ (who *have* heard) ܐܘܪܝܢܐ (& his honored nobles,) ܐܘܪܝܢܐ
 (before you) ܐܘܪܝܢܐ (which I was speaking [*have* spoken]) ܐܘܪܝܢܐ
 (that they shall be) ܐܘܪܝܢܐ (are being sufficient) ܐܘܪܝܢܐ (today,) ܐܘܪܝܢܐ
 (my death,) ܐܘܪܝܢܐ (after) ܐܘܪܝܢܐ (my witnesses) ܐܘܪܝܢܐ
 ܐܘܪܝܢܐ (of our Lord) ܐܘܪܝܢܐ (that the doctrine) ܐܘܪܝܢܐ
 (was diligently preached before every person,) ܐܘܪܝܢܐ
 (& I have not acquired [obtained] anything with His message [word]) ܐܘܪܝܢܐ
 (in the world.) ܐܘܪܝܢܐ

Or ¹ (RP) mistook this word for: ܐܘܪܝܢܐ "I *have* preached."

(For His word was being sufficient for me,) ܐܘܪܝܢܐ
 (by it,) ܐܘܪܝܢܐ (which I have become rich) ܐܘܪܝܢܐ
 (for) ܐܘܪܝܢܐ (& I made many rich by it;) ܐܘܪܝܢܐ

(me) ܕܒ (it shall accompany [follow, go with, pursue]) ܕܕܘܟܝܐ²
 (which I am going [proceeding, traveling]) ܕܕܘܟܝܐ⁴ ܕܕܘܟܝܐ³ (in this way) ܕܕܘܟܝܐ⁴
 (who had sent) ܕܕܘܟܝܐ^{5*} ܕܕܘܟܝܐ (the Anointed One,) ܕܕܘܟܝܐ (before) ܕܕܘܟܝܐ (on) ܕܕܘܟܝܐ
 (to Him.) ܕܕܘܟܝܐ (on it) ܕܕܘܟܝܐ (that I should go forward) ܕܕܘܟܝܐ⁷ (after me,) ܕܕܘܟܝܐ⁶

¹ "was enriched." ² Ithpe. (CAL). However, this word could be in the Ithpaal form: ܕܕܘܟܝܐ; 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 ܕܕܘܟܝܐ "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)

Chapter 47 : ܕܕܘܟܝܐ

(to you:) ܕܕܘܟܝܐ² (what I spoke) ܕܕܘܟܝܐ¹ (For ye are knowing) ܕܕܘܟܝܐ
 ܕܕܘܟܝܐ (of men) ܕܕܘܟܝܐ ("That all of the souls) ܕܕܘܟܝܐ
 (are not dying;) ܕܕܘܟܝܐ³ ܕܕܘܟܝܐ (this body,) ܕܕܘܟܝܐ (of) ܕܕܘܟܝܐ (which are going out)
 (& are rising [-up],) ܕܕܘܟܝܐ⁴ (but ² they are living) ܕܕܘܟܝܐ
 (& they have mansions) ܕܕܘܟܝܐ⁵ ܕܕܘܟܝܐ
 (of rest [repose],) ܕܕܘܟܝܐ⁶ (& a dwelling-place) ܕܕܘܟܝܐ
 (for the mind [reason, intellect] & -) ܕܕܘܟܝܐ⁷ ܕܕܘܟܝܐ⁸ ܕܕܘܟܝܐ
 (b/c) ܕܕܘܟܝܐ (the mind [knowledge, intelligence] of the soul doesn't cease,) ܕܕܘܟܝܐ
 (is represented [formed, fashioned) ܕܕܘܟܝܐ⁹ (of God) ܕܕܘܟܝܐ (the image) ܕܕܘܟܝܐ

(which isn't dying [doesn't die].) in it,) is

Or ¹⁻² "that I said to you." ³ "are not dead (ميتة)." 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,) is isn't like the body,) is

(perception [cognizance, sense, sensation, movement, feeling],) is (w/o)

(b/c it isn't perceiving [being conscience of, aware of, feeling]) is

(on it.) is ⁵ (which was dwelling) ⁴ (the hateful corruption) is

Or ¹⁻² "it is not being [is]." 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 [is & is] plus the later masculine pronoun: "it⁵." It seems more likely that the wow was mistaken for a yod. 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 -) is isn't being able [that] it shall -)

(be receiving hire [wage, payment, fee, fare] & reward [recompense])

is isn't being able (without it [i.e. the body]); is

(also) is (but) is (that labor was not only its own), is

(in.) is (which it was dwelling) is (of the body) is

Or ¹ is (Phillips) or "it [is]" (CAL). Probably in error.

(who aren't knowing God) is isn't knowing (But the rebellious) is

(w/o) is (there,) is (are regretting [repenting]) is

(any benefit [advantage, gain, profit; in vain) is

Or ¹ "feeling remorse." - "becoming penitent" (RP edit).

(of the Anointed One,) is (ye who are) is (But you,) is

(is placed) **1** **ܘܕܥܘܕܘܫܘܢܝܗܘܢ** (which His glorious name) **ܘܗܘܐ**
 (& is ruling,) **ܘܗܘܐ** **ܘܗܘܐ** (upon you) **ܘܗܘܐ**
 (in the way) **ܘܗܘܐ** (you) **ܘܗܘܐ** (He *shall be directing* [correcting])
 (on) **ܘܗܘܐ** (which ye shall travel) **ܘܗܘܐ** (of truth,) **ܘܗܘܐ**
 (& ye shall attain [obtain, find]) **ܘܗܘܐ**² (& ye shall arrive [come]) **ܘܗܘܐ**
 (& *is kept* [reserved]) **ܘܗܘܐ**⁴ (which *is* promised) **ܘܗܘܐ**³ (thing) **ܘܗܘܐ** (that) **ܘܗܘܐ**
 (from Him;) **ܘܗܘܐ** (who are not turning aside) **ܘܗܘܐ** (for those) **ܘܗܘܐ**
 (according to) **ܘܗܘܐ** (& are continuing [abiding]) **ܘܗܘܐ**
 (our Lord.) **ܘܗܘܐ** (by) **ܘܗܘܐ** (*what* they had been called *for*) **ܘܗܘܐ**

Or ¹ “whose.” ² “follow closely (overtake, come upon, seize, apprehend, understand, reach).” - (CAL) has this word in the Peal Form: **ܘܗܘܐ** “& ye will tread upon (come upon, arrive).” ³⁻⁴ “*was* promised” & “*was* kept.”

(he was saying this word [statement],) **ܘܗܘܐ** (& when) **ܘܗܘܐ**
 (& was silent.) **ܘܗܘܐ**¹ (Addai the Apostle had ceased) **ܘܗܘܐ**
 Or ¹ “kept silent (held his peace, stopped talking [1 Ezra 3:23], ceased).”

ܘܗܘܐ² (the maker of) **ܘܗܘܐ**¹ (& Aggai answered,) **ܘܗܘܐ**
 (& Palut) **ܘܗܘܐ**³ (of the king,) **ܘܗܘܐ** (the silken attire [hangings, etc.])
 (the rest) **ܘܗܘܐ** (with) **ܘܗܘܐ** (& Awashlama [Abshelama])
 ([answered] & were saying) **ܘܗܘܐ**⁴ (of their companions,) **ܘܗܘܐ**
 (the Sendee [Missionary]:) **ܘܗܘܐ** (*even* to Addai,) **ܘܗܘܐ** (to him,) **ܘܗܘܐ**
 (“the Anointed One is testifying [witnessing]) **ܘܗܘܐ**
ܘܗܘܐ (& you have taught us) **ܘܗܘܐ** (to us,) **ܘܗܘܐ** (that He sent you) **ܘܗܘܐ**
 (& you caused us to possess) **ܘܗܘܐ**⁵ (the true faith [religion],) **ܘܗܘܐ**
 (the true life [lives of truth].) **ܘܗܘܐ**

وٲ ٲٲٲٲ ٲٲٲٲ (& 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 - ٲٲٲٲ "which we *have* received" or - ٲٲٲٲ "which we *were* receiving." Otherwise, (Phillips; CAL) probably misspelled this word as: ٲٲٲٲ "which we *were* receiving" (Fem. Pl.). ⁴ "leaving (failing, neglecting)" or "allowing [weakening]." ⁵ ٲٲ "it, he" (CAL).

ٲٲٲٲ (before) ٲٲٲٲ (our Lord,) ٲٲٲٲ (& in [on] the day of)

(of justice,) ٲٲٲٲ (the judgment-seat) /#2# ٲٲٲٲ

ٲٲٲٲ (there) ٲٲٲٲ (He will return) ٲٲٲٲ (to us)

(this inheritance,) ٲٲٲٲ (just as) ٲٲٲٲ (you *have* said) ٲٲٲٲ (to us.)

Or ¹⁻² Lit. "the throne of [ٲٲٲٲ] judgment." ² "restore (give back, grant)."

ٲٲٲٲ (& when) ٲٲٲٲ (these [those] things had been said,)

ٲٲٲٲ (he) <#3# ٲٲٲٲ > (Abgar the king had arose,)

ٲٲٲٲ (& his great men [captains],) /#2# ٲٲٲٲ

(of his kingdom,) ٲٲٲٲ (& all of the nobles)

ٲٲٲٲ (& he was going) ٲٲٲٲ (to his palace [citadel])

ٲٲٲٲ (while) ٲٲٲٲ (all of them -)

(b/c he was dying.) ٲٲٲٲ (were grieving for him,)

ٲٲٲٲ (& he was sending) ٲٲٲٲ (to him)

ٲٲٲٲ (the honorable & best [choice] garments,)

ٲٲٲٲ (& when) ٲٲٲٲ (that he should be being buried in them;)

ٲٲٲٲ (Addai saw them,) ٲٲٲٲ (to him [saying]:) ٲٲٲٲ (he sent [word])

ٲٲٲٲ ("That not) ٲٲٲٲ (in my lifetime) ٲٲٲٲ (have I taken) ٲٲٲٲ (from you)

ٲٲٲٲ (> ٲٲٲٲ (anything,)) <#2# ٲٲٲٲ (4 ٲٲٲٲ)

(the word) ܡܝܠܟܝܬܐ (myself) ܘܢܘܚܐ (& I shall not be defrauding [cheating])

(which He said to me:) /#3# ܕܝܘܢܘܚܐ (of the Anointed One,) ܕܝܘܢܘܚܐ

(anything from man,) ܘܢܘܚܐ ("Ye shall not take) ܕܝܘܢܘܚܐ

(in this world.") ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ (anything) ܘܢܘܚܐ (& ye shall not acquire) ܕܝܘܢܘܚܐ

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 ܕܝܘܢܘܚܐ "from this world." (Phillips; CAL).

(another three days,) /#2# ܕܝܘܢܘܚܐ /#2# ܕܝܘܢܘܚܐ ܘܢܘܚܐ ܘܢܘܚܐ ܘܢܘܚܐ (& after) ܕܝܘܢܘܚܐ

(that these [those] things had been said) ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ

(the Apostle,) ܕܝܘܢܘܚܐ (Addai) ܕܝܘܢܘܚܐ (by) ܕܝܘܢܘܚܐ

(& was receiving) ܕܝܘܢܘܚܐ (& he [Abgar] was hearing) ܕܝܘܢܘܚܐ

(of the doctrine) ܕܝܘܢܘܚܐ (the testimony) ܕܝܘܢܘܚܐ

(the men of) ܕܝܘܢܘܚܐ (from) ܕܝܘܢܘܚܐ (of his preaching) /#3# ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ

(all of the nobles [men of rank],) ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ (before) ܕܝܘܢܘܚܐ (his ministry,) ܕܝܘܢܘܚܐ

(of [from]) ܕܝܘܢܘܚܐ (he was going out [had departed]) /#3# ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ

ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ (& it was) ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ (this world,) ܕܝܘܢܘܚܐ <#3# ܕܝܘܢܘܚܐ

(on the fourteenth day) ܕܝܘܢܘܚܐ (of the week,) ܕܝܘܢܘܚܐ (the fifth day) ܕܝܘܢܘܚܐ

(of the month Iyar (May.) /#2# ܕܝܘܢܘܚܐ /#2# ܕܝܘܢܘܚܐ

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:

ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ /#2# ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ. The P'shitta constructions would be: ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ or ܕܝܘܢܘܚܐ ܕܝܘܢܘܚܐ

or חַדְשׁ יָאָר׃ “in the month Iyar.” Compare: (Ex. 13:4; Esth. 3:13). ^ Mar Addai (c. 50 - c. 66).

(& all of the city was -) חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃
(in great mourning & in bitter suffering [passion] over [b/c of] him;)

Addai 49:1-23 (CAL) = Addai 1:82-82 (Roger Pearse)

Chapter 49 : מַדְבָּר׃

(only the Christians) חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ (for it was not)
[who] were distressed [out of heart, grieving]) חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃
(the Jews) חַדְשׁ יָאָר׃ (also) חַדְשׁ יָאָר׃ (but) חַדְשׁ יָאָר׃ (for him,)
(in it,) חַדְשׁ יָאָר׃ (who were) חַדְשׁ יָאָר׃¹ חַדְשׁ יָאָר׃ (& the Pagans,)
(even in this walled city [fortified place].) חַדְשׁ יָאָר׃

¹ (PST; CAL) probably have this word misspelled as: חַדְשׁ יָאָר׃ "was."

חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ (the king) חַדְשׁ יָאָר׃ (But Abgar)
(he) חַדְשׁ יָאָר׃ (was more sorrowful for him than every person,)
(& in the grief) חַדְשׁ יָאָר׃ (of his kingdom.) חַדְשׁ יָאָר׃ (& the great men) חַדְשׁ יָאָר׃
(& forsook) חַדְשׁ יָאָר׃ (he had despised) חַדְשׁ יָאָר׃ (of his mind) חַדְשׁ יָאָר׃
(day;) חַדְשׁ יָאָר׃ (on that) חַדְשׁ יָאָר׃ (of his kingdom) חַדְשׁ יָאָר׃ (the honor [glory]) חַדְשׁ יָאָר׃
(he was weeping) חַדְשׁ יָאָר׃ (& with mournful tears) חַדְשׁ יָאָר׃¹
(person.) חַדְשׁ יָאָר׃ (every) חַדְשׁ יָאָר׃ (with) חַדְשׁ יָאָר׃ (for him) חַדְשׁ יָאָר׃

Or ¹ "lamentable (sorrowful, sad, miserable; groaning, sighing)."

חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ חַדְשׁ יָאָר׃ (of the city,) חַדְשׁ יָאָר׃ (& all of the people) חַדְשׁ יָאָר׃

(were marveling [being astonished]) ܘܘܨܘܕܘܢܝܗܘܢ (him,) ܘܘܨܘܕܘܢܝܗܘܢ (who were seeing)
 ܘܘܨܘܕܘܢܝܗܘܢ (he was suffering) ܘܘܨܘܕܘܢܝܗܘܢ (that how much) ܘܘܨܘܕܘܢܝܗܘܢ (at him,) ܘܘܨܘܕܘܢܝܗܘܢ
 ܘܘܨܘܕܘܢܝܗܘܢ¹ (& with great & excellent honor) ܘܘܨܘܕܘܢܝܗܘܢ (b/c of him.)
 (& buried him,) ܘܘܨܘܕܘܢܝܗܘܢ (he was carrying solemnly *or* in procession)
 (when) ܘܘܨܘܕܘܢܝܗܘܢ (the great men,) ܘܘܨܘܕܘܢܝܗܘܢ (of) ܘܘܨܘܕܘܢܝܗܘܢ (one) ܘܘܨܘܕܘܢܝܗܘܢ (like) ܘܘܨܘܕܘܢܝܗܘܢ
 (& he had placed him) ܘܘܨܘܕܘܢܝܗܘܢ (he was dying [had died],) ܘܘܨܘܕܘܢܝܗܘܢ
 ܘܘܨܘܕܘܢܝܗܘܢ² / ܘܘܨܘܕܘܢܝܗܘܢ³ / ܘܘܨܘܕܘܢܝܗܘܢ^{#2} (in a great [large] sepulchre) ܘܘܨܘܕܘܢܝܗܘܢ
 (which) ܘܘܨܘܕܘܢܝܗܘܢ (that) ܘܘܨܘܕܘܢܝܗܘܢ (with decorated engravings [carvings],)
 (those of the house of Aryu⁴ were placed in,) ܘܘܨܘܕܘܢܝܗܘܢ (the ancestors of the father of) ܘܘܨܘܕܘܢܝܗܘܢ^{#2}
 (the king.) ܘܘܨܘܕܘܢܝܗܘܢ (Abgar)

Or ¹ "moving (lifting up, elevating, bearing)." ²⁻³ Lit. "of the engravings (embossings) of decoration (ornament)." - "of ornamental sculpture" (RP). ³
 ܘܘܨܘܕܘܢܝܗܘܢ 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 ܘܘܨܘܕܘܢܝܗܘܢ "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) ܘܘܨܘܕܘܢܝܗܘܢ (There) ܘܘܨܘܕܘܢܝܗܘܢ
 (sadly, mournfully; with contrition [sorrow of heart],) ܘܘܨܘܕܘܢܝܗܘܢ
 (& with great distress [sadness].) ܘܘܨܘܕܘܢܝܗܘܢ (with grief) ܘܘܨܘܕܘܢܝܗܘܢ
 (of the church) ܘܘܨܘܕܘܢܝܗܘܢ (& all of the people) ܘܘܨܘܕܘܢܝܗܘܢ
 ܘܘܨܘܕܘܢܝܗܘܢ (to time,) ܘܘܨܘܕܘܢܝܗܘܢ (time) ܘܘܨܘܕܘܢܝܗܘܢ (from) ܘܘܨܘܕܘܢܝܗܘܢ (were going) ܘܘܨܘܕܘܢܝܗܘܢ

(diligently [carefully],) **ܡܘܦܝܢܝܗ** (there) **ܘܡܪܝܢܝܗ** (& were praying)
ܘܡܘܨܝܗ (& the memorial [commemoration]) **ܘܡܘܨܝܗ** /#2#
 (of his death [departure, transference, removal, conveyance])
ܡܘܨܝܗ (they were making) **ܡܘܨܝܗ** (from) **ܡܘܨܝܗ** (year) **ܡܘܨܝܗ** (to year),
ܡܘܨܝܗ (the commandment) **ܡܘܨܝܗ** (according to)
ܡܘܨܝܗ¹ (& the teaching) **ܡܘܨܝܗ**² (which was received) **ܡܘܨܝܗ**³ (by them)
 (the Apostle,) **ܡܘܨܝܗ** (*even from Addai*) /#3#
ܡܘܨܝܗ (from him,) **ܡܘܨܝܗ** (& according to) **ܡܘܨܝܗ** (the word of) **ܡܘܨܝܗ** (Aggai,) **ܡܘܨܝܗ** (he who)
ܡܘܨܝܗ (was) **ܡܘܨܝܗ** (the leader [guide]) **ܡܘܨܝܗ** (& the commander)
ܡܘܨܝܗ (& the heir) **ܡܘܨܝܗ** (of his throne) **ܡܘܨܝܗ** (after him),
ܡܘܨܝܗ (by the hand) **ܡܘܨܝܗ** (of the priesthood),
 (person.) **ܡܘܨܝܗ** (which he was receiving) **ܡܘܨܝܗ** (from him) **ܡܘܨܝܗ** (before) **ܡܘܨܝܗ** (every)

¹⁻³ i.e. "which they received from him ..." * Mar Aggai (c. 66 - c. 81).

ܡܘܨܝܗ (& he also,) **ܡܘܨܝܗ** (by) **ܡܘܨܝܗ** (the hand) **ܡܘܨܝܗ** (which he had received)
ܡܘܨܝܗ (from him,) **ܡܘܨܝܗ** (was making) **ܡܘܨܝܗ** (priests)

Addai 50:1-21 (CAL) = Addai 1:82-83 (Roger Pearse)

ܡܘܨܝܗ : Chapter 50

ܡܘܨܝܗ (& guides) **ܡܘܨܝܗ** (in all of) **ܡܘܨܝܗ** (this country)
 (For those also,) **ܡܘܨܝܗ** (of Mesopotamia.) /#3#
ܡܘܨܝܗ¹ (like him,) /#2#
ܡܘܨܝܗ² (were thus holding) **ܡܘܨܝܗ** (his word [message],)

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. ܗܘܢܐ 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: ܗܘܢܐ "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) ܗܘܢܐ ܗܘܢܐ ܗܘܢܐ (for their goings [walkings]) ܗܘܢܐ¹
 (& their manners of life) ܗܘܢܐ ܗܘܢܐ ܗܘܢܐ² (the beholders,) ܗܘܢܐ (by [from]) ܗܘܢܐ
 (were covered [wrapped around] with glory) ܗܘܢܐ ܗܘܢܐ³
 (the priests) ܗܘܢܐ ܗܘܢܐ (also) ܗܘܢܐ (so that) ܗܘܢܐ (strangers,) ܗܘܢܐ (by [from]) ܗܘܢܐ
 (& Bel) ܗܘܢܐ (Nebo) ܗܘܢܐ (of the house [temple]) ܗܘܢܐ
 (time,) ܗܘܢܐ (every) ܗܘܢܐ (were assigning honor to them) ܗܘܢܐ⁴
 (by their honorable⁵ spectacle [appearance, sight, aspect],) ܗܘܢܐ⁵
 (by their truthful word [discourse],) ܗܘܢܐ
 (#2#) ܗܘܢܐ⁷ ܗܘܢܐ (by the confidence [boldness]) ܗܘܢܐ⁶
 (& by their freedom,) (#3#) ܗܘܢܐ ܗܘܢܐ (which they *possessed*,)
 (which was not joined⁹ [enslaved] by greed⁸,) ܗܘܢܐ⁹
 (* & [all of] it was¹⁴ not¹² confined¹³ -) ܗܘܢܐ¹⁴ ܗܘܢܐ¹³ ܗܘܢܐ¹² ܗܘܢܐ¹¹ ܗܘܢܐ^{10*}
 (under [subjected to]¹⁰ blame [accusation, censure]¹¹.)

Or¹ "steps [ways]" (see pl. - Sira 43:5; 1 Jn. 2:6). The Chaldean singular pronunciation is: ܗܘܢܐ (Wis. 15:15). The Syriac vowelizing is: ܗܘܢܐ² "ways [manners, customs, agreements, governments, administrations, orders, rules]."³ "clothed [arrayed, bearing, wearing]."⁴ Lit. / or: "dividing [distributing]."⁵

(of them;) (& was being ashamed) /#3#/ (them) (anything) (b/c they were not doing) (which was not right [due],) (these things,) (& b/c of) (& which was not suitably⁴ [fitly],) (their countenances were opened) (in [with] the preaching) (of their doctrine) (every person.)

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]) (to others) (& were admonishing [instructing]) (these were showing -) /#2#/ (& the hearers) (it in themselves by works;) (who were seeing) (with their words,) (persuasion,) (many) (were becoming students) (& they were professing the Anointed King) (while) (they were praising) (God,) (who had caused them to turn) (to Him.)

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 Abgar,) (the death of) (& years after) (one of his rebellious sons had arose,)

(to the truth,) /#2# /لخبتا /لعذد (who was not being persuaded) ٤
 (he was sitting) ٤ (while) ٤ (to Aggai) ٤ : ٤ (& he sent) ٤
 (for me) ٤ ([saying:] “Make) ٤ (in the Church,) ٤
 (according to) ٤ (of gold,) ٤ (head-bands [head-dresses]) ٤
 (old.”) ٤ (of) ٤ (for my ancestors) ٤ (how you were making) ٤
 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]:) ٤
 (the ministry) ٤ (“I shall not be forsaking [leaving]) ٤
 (which was committed [entrusted]) ٤ (of the Anointed One,) ٤
 (the disciple of) ٤ (by) ٤ (to me) ٤
 (the Anointed One,) ٤ (& shall be making) ٤
 (head-bands [tiaras] of evil things [ones].”) /#2# /٤
 /#3# /٤

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 voveling is: "a headband of evil" *or* "an evil headband." -
 "headbands of wickedness" (RP).

(he was seeing) ٤ (& when) ٤
 (to him,) ٤ (that he was not consenting) ٤
 ([&] was breaking) <#3# /٤ (he was sending [had sent]) ٤
 (he was sitting) ٤ (when) ٤ (his legs [shin-bones],) ٤
 (& was interpreting [translating].) ٤ (in the church) ٤

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 ٤ " & he was being stoned (subjected to stone-throwing)."

ه خيد (& when)

Addai 52:1-22 (CAL) = Addai 1:85-87 (Roger Pearse)

Chapter 52 : بيڤلده

2: 1 مئاڭ <#3# ١٥٢> (he was dying,) ١٥٢ (Palut) ٤ ٤٤٤ (he had made) ٤ (that in this house,) ٤ : ٤ (Awashlama [Abshelama] swear³) ٤ : ٤
 ٤ : ٤ / ٤ : ٤ / ٤ : ٤ (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 [مري]. 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). ٤ is an alternate spelling. - The **variant Cureton reading** is the (2MS) imperative form.

٤ (so) ٤ (he was making [them] swear,) ٤ (& as) ٤
 ٤ (of) ٤ (in the midst) ٤ (they had placed him) ٤
 ٤ (between) ٤ (of the church,) ٤ (the middle door) ٤
 ٤ (& there was being) ٤ (& the women.) ٤ (the men) ٤
 ٤ (a great & bitter lamentation (mourning)) ٤
 ٤ (the city,) ٤ (& in all of) ٤ (the church,) ٤ (in all of) ٤
 ٤ (of the mourning) ٤ (the suffering [passion]) ٤ (above) ٤
 ٤ : ٤ ¹ ٤ <#3# ١٥٢> (which [was] being) ٤ (in its midst,) ٤ (just as) ٤
 ٤ ³ ٤ ⁴ ٤ (when) ٤* (the lamentation was being) ٤
 ٤ : ٤ ⁵ <#3# ١٥٢> (Addai the Apostle died.) ٤

Or ²+[MS#3]. ¹⁻⁴ "which had been" (RP). ^{5*} "when [he], *even* Addai the Apostle died ..." ⁵+[MS#3].

(the breaking [fracture]) ܘܥܘܪܘܢܐ (that *along* with) ܕܦܠܘܬܐ (& b/c) ܘܡܝܬܘܢܐ
(he had died) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (of his legs [shanks],)
(*& quickly*,) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (hastily [speedily])
(that he *should* place) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (he had not been able)
(Palut.) ܕܥܘܪܘܢܐ (upon) ܕܥܘܪܘܢܐ (the hand) ܕܥܘܪܘܢܐ

Or ¹ "suddenly" (RP). ³ i.e. "to place."

(He, *even* Palut was going) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ
(*& was receiving* [had received]) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (to Antioch,) ܕܥܘܪܘܢܐ
(of the priesthood) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (the hand) ܕܥܘܪܘܢܐ
(Serapion,) ܕܥܘܪܘܢܐ ³ ܕܥܘܪܘܢܐ ([from the succession of the hand of the priesthood]² of)
(of Antioch.) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (the Episkopos [Bishop, Overseer]) ܕܥܘܪܘܢܐ⁴

¹ (Acts 11:20, 22, 26), ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (Acts 6:5), ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (Acts 11:19; 13:1; 14:25 [26]). ²
See (Addai. 52:15-16). ³ Variant of ܘܥܘܪܘܢܐ / ܘܥܘܪܘܢܐ "Seraphim" (Isa. 6:2, 6). -
Σεραπίων. ⁴ Or ܕܥܘܪܘܢܐ (though usually written: ܕܥܘܪܘܢܐ / ܕܥܘܪܘܢܐ).

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) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ (That man) ܕܥܘܪܘܢܐ
(of Antioch,) /#3#/ ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ^{1*} (the Overseer) ܕܥܘܪܘܢܐ
(the hand of Zephyrinus was received by him,) ܕܥܘܪܘܢܐ ܕܥܘܪܘܢܐ ³ ܕܥܘܪܘܢܐ ^{2*}
ܕܥܘܪܘܢܐ (the Episkopos [Overseer]) ܕܥܘܪܘܢܐ /#2#/ ܕܥܘܪܘܢܐ
(from) ܕܥܘܪܘܢܐ (of the city Rome,)
(of the hand) ܕܥܘܪܘܢܐ (the succession [series, course, tradition, custom]) ܕܥܘܪܘܢܐ
(that *man*) ܕܥܘܪܘܢܐ (Cepa,) ܕܥܘܪܘܢܐ (of Shimon) ܕܥܘܪܘܢܐ (of the priesthood) ܕܥܘܪܘܢܐ

(our Lord,) ܕܡܠܝܚܐܘܬܐ (from) ܡܝܢ (who was receiving [it]) ܕܡܠܝܚܐܘܬܐ
 /#3# ܕܡܠܝܚܐܘܬܐ / ܕܡܠܝܚܐܘܬܐ / ܕܡܠܝܚܐܘܬܐ (who was being)
 ([for] twenty-five) ܕܡܠܝܚܐܘܬܐ (in Rome) ܕܡܠܝܚܐܘܬܐ (the Bishop there)
 (that man) ܡܢ (the Caesar,) ܕܡܠܝܚܐܘܬܐ (in the days of) ܕܡܠܝܚܐܘܬܐ (years,) ܕܡܠܝܚܐܘܬܐ
 (years.) ܕܡܠܝܚܐܘܬܐ (thirteen) ܕܡܠܝܚܐܘܬܐ (there) ܕܡܠܝܚܐܘܬܐ (who had reigned) ܕܡܠܝܚܐܘܬܐ

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 [ܕܡܠܝܚܐܘܬܐ ܕܡܠܝܚܐܘܬܐ]" (PST) or "& he was being [ܕܡܠܝܚܐܘܬܐ ܕܡܠܝܚܐܘܬܐ]."

(in the kingdom) ܕܡܠܝܚܐܘܬܐ (the custom is) ܕܡܠܝܚܐܘܬܐ ³ ܕܡܠܝܚܐܘܬܐ: ܕܡܠܝܚܐܘܬܐ ² (& just as) ܕܡܠܝܚܐܘܬܐ ¹
 (the kingdoms,) ܕܡܠܝܚܐܘܬܐ (& in all of) ܕܡܠܝܚܐܘܬܐ (the king,) ܕܡܠܝܚܐܘܬܐ (of Abgar) ܕܡܠܝܚܐܘܬܐ
 (that everything which the king commands,) <#2# ܕܡܠܝܚܐܘܬܐ >⁴
 (before him) ܕܡܠܝܚܐܘܬܐ (that is being spoken) ܕܡܠܝܚܐܘܬܐ (thing) ܕܡܠܝܚܐܘܬܐ (& every) ܕܡܠܝܚܐܘܬܐ
 (among) ܕܡܠܝܚܐܘܬܐ ⁵ (& being placed [laid]) ܕܡܠܝܚܐܘܬܐ (is being written down) ܕܡܠܝܚܐܘܬܐ
 (also Labubna,) ܕܡܠܝܚܐܘܬܐ (so) ܕܡܠܝܚܐܘܬܐ (the records [chronicles],) ܕܡܠܝܚܐܘܬܐ ⁶

Or ¹⁻² "& as is the custom in the kingdom of Abgar 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)

Chapter 53 ܕܡܠܝܚܐܘܬܐ

2 : 2 (Abshadar,) /#2# /حیدر بن سناق (the son of) سناق (Sennaq,) بن سناق (the son of) سناق
 (was [had been] writing) سناق (of the king,) سناق (the scribe) سناق
 (the Apostle,) سناق (of Addai) سناق (those [these] things) سناق
 (to the end.) سناق (the beginning) سناق (from) سناق

¹ Perhaps should be voweled سناق from سناق "needed (needful)." - "Sennac" (RP).

سناق (while) سناق /#3# /سناق سناق (Hannan, the Tabularius, was also placing the hand of the testimony,)
 (& he had placed [it]) سناق سناق (even the king's Sharrira.) سناق
 سناق (the records [chronicles]) سناق
 (of the kings,) سناق (of the writings) /#2#/ سناق
 (the commands & laws are placed,) سناق (where) سناق
 (& [the contracts of])⁵ سناق those who are buying)^{4*}
 (of those who are selling) سناق
 (with care [caution, guardianship],) سناق (are kept there) سناق
 (any negligence.) سناق (w/o) سناق

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."

سناق سناق سناق

(THE DOCTRINE OF ADDAI THE APOSTLE WAS FINISHED¹)

Or ¹ "WAS CONCLUDED [CAME TO AN END]" (CAL). - Perhaps should be:

ܠܡܕ Lamad	ܠ	ל	l	30
ܡܡܢ Mim	ܡ, ܡ	מ, מ	m	40
ܢܘܢ Nun	ܢ	נ	n	50
ܫܡܥܬܐ Simcath	ܫ	ס	s	60
ܐܝܢ OR ܐܝܢܐ Ain, E, etc.	ܐ	ע	silent or "a" sound	70
ܦܦܐ Pe	ܦ	פ	p	80
ܫܕܐ Şade	ܫ	ש, ש	ş	90
ܩܩܐ Qop	ܩ	ק	q	100
ܕܝܫܐ OR ܕܝܫܐ Resh or Rish	ܕ	ר	r	200
ܫܝܢ Shin	ܫ	ש, ש	sh	300
ܐܘܪ OR ܐܘܪ Tow	ܐ, ܐ	ת, ת	t, th	400

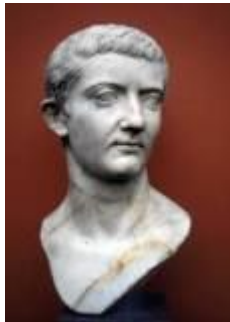
The Assyrian Pronunciations of the same 22 Letters are: **Allap, Bit, Gammal, Dallat, Hi, Wow, Zayn, Khet (Ḥet), Tet, Yud, Cap, Lammad, Mim, Nun, Simcat, E, Pe, Şadi, Qop, Resh, Shin, Tow**. Assyrian never pronounces the "Tow letter" soft with a "th" sound.

2. THE SEVEN VOWELS

NAME	ESTRANGELA	HEBREW	ENGLISH
ܐܘܪ Zqapa	ܐ	א	a (as in <u>f</u> ather)

ڤٲاڪھا Pthakha	.	-	a
ڙلما ڤشقا Zlama Pshiqa	..	.	i (as in sit"
ڙلما ڦاشيا Zlama Qashya	e (as in they)
رڙواڪھا Rwakha	o	& i	o
رڙواڦا Rwasha	o	& i	u
هڙواڦا Hwasha	→	.	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.



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]

This image is known as: “the Mandyllion [‘ο μανδυλιον];” which means: “the cloth (towel).”

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 ܡܦܠܓܐ ܐܘܪܝܢܐ

ܡܦܠܓܐ ܐܘܪܝܢܐ (in the month of) ܡܪܚܫܝܢ (March) ܫܠܫܝܢ ܫܠܫܝܢ (the year of) 317¹

¹ It's interesting that Arabic numerals / English Cardinal numbers are used. The Aramaic words would be : ܫܠܫܝܢ ܫܠܫܝܢ ܫܠܫܝܢ.

ܡܦܠܓܐ ܐܘܪܝܢܐ (I) ܡܦܠܓܐ ܐܘܪܝܢܐ (Zarbin) ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Abgar) ܡܦܠܓܐ ܐܘܪܝܢܐ (the ruler)

ܡܦܠܓܐ ܐܘܪܝܢܐ (of the fortress [fort, castle, palace])

ܡܦܠܓܐ ܐܘܪܝܢܐ (the upbringer [raiser, rearer]) ܡܦܠܓܐ ܐܘܪܝܢܐ (of Awidnath)

ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Manu) ܡܦܠܓܐ ܐܘܪܝܢܐ (the son of) ܡܦܠܓܐ ܐܘܪܝܢܐ (Manu)

¹ One who takes care of, brings up, rears, tends to" i.e. "foster-father," "foster-mother, nurse" (*when fs*), etc.

ܡܦܠܓܐ ܐܘܪܝܢܐ (I made) ܡܦܠܓܐ ܐܘܪܝܢܐ (this burial-place) ܡܦܠܓܐ ܐܘܪܝܢܐ (for myself)

ܡܦܠܓܐ ܐܘܪܝܢܐ (& for Howyah)

Or ¹ Perhaps: ܡܦܠܓܐ ܐܘܪܝܢܐ "you made." ² ܡܦܠܓܐ ܐܘܪܝܢܐ

ܡܦܠܓܐ ܐܘܪܝܢܐ (the mistress of) ܡܦܠܓܐ ܐܘܪܝܢܐ (my house) ܡܦܠܓܐ ܐܘܪܝܢܐ [...]

ܡܦܠܓܐ ܐܘܪܝܢܐ (the hand of) ܡܦܠܓܐ ܐܘܪܝܢܐ (every)

(into this burial-place) ١ ٢ [٣ ٤ ٥] (who shall come) ٦ (person) ٧ : ٨
 (& shall praise) ٩ ١٠ (& shall see) ١١ : ١٢
 (even to God) ١٣ ١٤ (& all of them shall bow down to Him) ١٥ : ١٦
 (-----) ١٧

¹ Or PAEL ١٨ [١٩] "they will kneel (or bless)."

٢٠ : ٢١ (Hash-shi) ٢٢ (the sculptor [engraver]) ٢٣ ٢٤ (& Silwak) ٢٥ [.....] ٢٦ (???)

¹ Or ٢٧ - "engraving, carving, embossing."

٢٨ : ٢٩ (Tannu) ٣٠ (Aduh) ٣١ [.....] ٣٢

¹ Perhaps the name ٣٣ or ٣٤ "Owdu *or* Abdu." Or - part of the word ٣٥ "servitude." Or - the verb ٣٦ "they did (made)."

Chapter 2 : ٣٧

385 (the year of) ٣٨ (October) ٣٩ (In the month of) ٤٠ : ٤١
 (I *even* I Manu the elder built) ٤٢ : ٤٣
 (the grandson of) ٤٤ ٤٥ (Manu) ٤٦ (the son of) ٤٧ (Owdnakhi) ٤٨ { ٤٩ } ٥٠
 (Shardunkha) ٥١ : ٥٢
 (& to my children) ٥٣ (to my soul) ٥٤ (this soul) ٥٥ : ٥٦
 90 (years) ٥٧ (a son [man] of) ٥٨ : ٥٩
 ([&] all of them s/ bless God) ٦٠ (he who shall praise) ٦١ : ٦٢
 (& habitation) ٦٣ : ٦٤
 (he who shall come) ٦٥ ٦٦ (he shall have) ٦٧ (& life) ٦٨ : ٦٩
 (shall corrupt [destroy]) ٧٠ (work [deed]) ٧١ (& this) ٧٢ : ٧٣

¹ Usually spelled: **זְבִּיבָה**. - It's the same spelling as the word: **זְבִּיבָה** "some kind of unclean bird, perh. a kite or vulture." ² (CAL). Or - **בְּכֵיזָבִיבָה** "servant."

וְהָיוּ אֵלֶיךָ (& these) **זְבִּיבָה**¹ (& a village [hamlet]) **זְבִּיבָה** [...] (unclean things) **זְבִּיבָה**

¹ Or **בְּכֵיזָבִיבָה** "he polluted (defiled, corrupted, deflowered, pronounced or declared unclean)." (CAL) lists this word as: **בְּכֵיזָבִיבָה** "thigh (hip)." I don't think that is reasonable to believe that b/c that word is usually spelled **בְּכֵיזָבִיבָה**.

וְהָיוּ אֵלֶיךָ (on) **בְּכֵיזָבִיבָה** (dust) **זְבִּיבָה** (who shall throw) **בְּכֵיזָבִיבָה** (& sons) **וְהָיוּ אֵלֶיךָ** (he shall not have) **וְהָיוּ אֵלֶיךָ**
וְהָיוּ אֵלֶיךָ (his eyes) **וְהָיוּ אֵלֶיךָ** (---)
וְהָיוּ אֵלֶיךָ (they shall not be found) **וְהָיוּ אֵלֶיךָ** [by him]

Chapter 3 **וְהָיוּ אֵלֶיךָ** : **וְהָיוּ אֵלֶיךָ**

וְהָיוּ אֵלֶיךָ (Wael) **וְהָיוּ אֵלֶיךָ** (the son of) **וְהָיוּ אֵלֶיךָ** (Wael)

Chapter 4 **וְהָיוּ אֵלֶיךָ** : **וְהָיוּ אֵלֶיךָ**

וְהָיוּ אֵלֶיךָ (Wael) **וְהָיוּ אֵלֶיךָ** (the son of) **וְהָיוּ אֵלֶיךָ** (Wael)

Chapter 5 **וְהָיוּ אֵלֶיךָ** : **וְהָיוּ אֵלֶיךָ**

וְהָיוּ אֵלֶיךָ (These) **וְהָיוּ אֵלֶיךָ** (images [idols]) **וְהָיוּ אֵלֶיךָ** (that he made)

וְהָיוּ אֵלֶיךָ (Wal) **וְהָיוּ אֵלֶיךָ** (the son of) **וְהָיוּ אֵלֶיךָ** (Mowtru) **וְהָיוּ אֵלֶיךָ** [..] (??[..])

וְהָיוּ אֵלֶיךָ (He made) **וְהָיוּ אֵלֶיךָ** (for Wal) **וְהָיוּ אֵלֶיךָ** (the ruler [captain]) **וְהָיוּ אֵלֶיךָ** (of Arabia)

¹ (CAL) lists this word as a Geographic name. The spelling is the Hebrew pronunciation [i.e. **עֲרַב** or **עֲרַב**]. Usually "Arabia" is spelled and pronounced: **עֲרַב** and **עֲרַב** or **עֲרַב** in the P'shitta Bible.

(his son) **וְהוּא** (& for Wal Jr.) **וְהוּא** (Wal) **וְהוּא** (The son of) **וְהוּא** **וְהוּא**

(his lords) **וְהוּא** / (of Shud) **וְהוּא** / (of Shwar) **וְהוּא**¹ (leader of an army) **וְהוּא**

¹ Or **וְהוּא**. 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) **וְהוּא** (& they made) **וְהוּא**¹

¹ (CAL). - Perhaps: **וְהוּא** "& my servants."

(the son of) **וְהוּא** [(Shila) **וְהוּא**] **וְהוּא**

(engraved [carved, fashioned]) **וְהוּא**¹ (Shila) **וְהוּא**

¹ Or - **וְהוּא** "was engraving." - **וְהוּא** [i.e. **וְהוּא**] (CAL) - "an engraved (carved) image" or "a statue (idol)."

Chapter 81 **וְהוּא** : **וְהוּא**

(the year of) **וְהוּא** (Nisan [April]) **וְהוּא** (In the month of) **וְהוּא**^{*}

(the son of) **וְהוּא** (Pappa) **וְהוּא** (I) **וְהוּא** (& five) **וְהוּא**^{*}

(the place of) **וְהוּא** (for me) **וְהוּא**² (you made) **וְהוּא**¹ (Pappa) **וְהוּא**^{*}

¹⁻² Or - "I made (**וְהוּא**) for myself." - * Perhaps (CAL) typos for **וְהוּא** - **וְהוּא**.

(for me) **וְהוּא** (this bed) **וְהוּא**[^]

[^] **וְהוּא** = "this bedchamber."

(& for my blessed heir [inheritor]) **וְהוּא** (& for my sons) **וְהוּא**

(& shall bless) **וְהוּא** (He who shall see) **וְהוּא**

(Bar Sghid or "the son of Sghid") **וְהוּא**

(the paver [maker of mosaics]) **וְהוּא**¹

¹ Or - "making costive, astringent" (Smith's Syr. Dict.). - Or: "tightening, constricting" (CAL).

(set closely [paved, condensed, compacted, made solid (firm), etc.]) حِدْ : حِدْ