Matthew 22

Roots Multilingual Study Bible

Aramaic - English - German

Roots Multilingual New Testament

Word-for-Word Translation & Grammar

One of the most accurate and morphologically precise New Testament available.

Based on the Aramaic Eastern Peshitta text.

Each verse is presented in
Aramaic, English and German,
followed by a detailed morphological analysis.



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Aramaic - English - German
New Testament plain text & interlinear
Aramaic-English with transliteration.

Each verse is presented in
Aramaic, English and German,
followed by a detailed word-for-word morphological analysis.
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The Aramaic text is based on the eastern Peshitta text
from **Dukhrana.com**/peshitta/ (Lars Lindgren).

To clearly distinguish between singular and plural "you", we consistently use: **Singular: you / your. Plural: y'all / yourl** (your-all)

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The Bible text may be used and quoted for sermons of all kinds.
Quoted Bible text citations should bear the abbreviation for this translation: **Roots ml** (Roots multilingual Translation)

The translation based on the Aramaic was made with the assistance of Grok, carefully checked word for word and optimized where necessary.
We also recommend reading the **Roots Study Bible with Contemporary Commentary**, which is likewise based on the Aramaic New Testament and on this version.
Lies auch die **ANTD Studienbibel mit Kommentaren**, die ebenfalls auf dem aramäischen Urtext basiert und diese Version als eine Arbeits- und Vergleichsgrundlage verwendet.

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Matthew 22 - Matthäus 22

Matthew 22:1 Aramaic (Peshitta)

ܘܥܢܐ ܝܫܘܥ ܬܘܒ ܒܡܬܠܐ ܘܐܡܪ

English

And Yeshua answered again in parables and said:

German

Und Yeshua antwortete wiederum in Gleichnissen und sagte:

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܥܢܐ	ʿnā	He answered	perfect 3rd masc. sg.	√ʿny – answer
ܬܘܒ	tūḇ	again	adverb	-
ܝܫܘܥ	Yešūʿ	Yeshua	proper name	-
ܒ	b-	in	preposition	-
ܡܬܠܐ	maṯlē	parables	noun, masc. pl. emphatic	√mṯl – parable, comparison
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr – say

Semantic nuance

Yeshua continues teaching through parables immediately after the previous confrontation.

Matthew 22:2 Aramaic (Peshitta)

ܐܶܬܕܡܝܬ ܡܠܟܘܬܐ ܕܒܫܡܝܐ ܠܓܒܪܐ ܡܠܟܐ ܕܥܒܕ ܒܪ ܢܫܬܐ ܠܒܪܗ

English

The kingdom of heaven is compared to a man, a king, who made a wedding feast for his son.

German

Das Königreich der Himmel ist verglichen worden mit einem Mann, einem König, der eine Hochzeit für seinen Sohn machte.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܐܶܬܕܡܝܬ	ʾetdamyaṯ	is compared / has been likened	Ethpael perfect 3rd fem. sg.	√dmy – be like, compare
ܡܠܟܘܬܐ	malkūṯā	the kingdom	noun, fem. sg. emphatic	√mlk – reign
ܕ	d-	of	relative	-
ܫܡܝܐ	šmayyā	heaven	noun, masc. pl. emphatic	√šmy – heaven
ܠ	l-	to	preposition	-
ܓܒܪܐ	gaḇrā	a man	noun, masc. sg. emphatic	√gbr – man
ܡܠܟܐ	malkā	a king	noun, masc. sg. emphatic	√mlk
ܕ	d-	who	relative	-
ܥܒܕ	ʿḇaḏ	made	perfect 3rd masc. sg.	√ʿbd – do, make
ܡܫܬܐ	meštūṯā	a wedding feast / banquet	noun, fem. sg. emphatic	√šty – drink, feast
ܠ	l-	for	preposition	-
ܒܪܗ	breh	his son	noun, masc. sg. + 3rd masc. sg. suffix	√br – son

Semantic nuance

The kingdom of heaven is likened to a royal wedding feast prepared by a king for his son – a classic image of joyful invitation and covenant celebration. Revelation 19,7-9.

Regarding the term *meštūṯā* (ܡܫܬܐ): is it a feast/banquet or a wedding feast?

The root is √šty ("to drink"). The word primarily denotes a feast, banquet, or revelry—an occasion centered on eating and drinking. Given the context—"for his son" (*labreh* / ܠܒܪܗ)—it is highly probable, within the context of ancient Judaism, that this refers to a wedding banquet. The corresponding Greek term, *gamos* (γάμος), reinforces this interpretation.

Nevertheless, the narrative focus remains squarely on the feast itself—the invitations, the guests, the banquet table, the attire—rather than on the bride or the wedding ceremony. In fact, the bride does not appear anywhere in the parable.

Therefore, your intuition is well-founded: Using "banquet" or "feast" is entirely legitimate—and often even more accurate, as it correctly places the emphasis. While "wedding feast" is also correct and traditional, it is not strictly required.

This parable is reminiscent of the parable of the lost son in **Luke 15**, where the father made a feast for the son who came back to him.
There, the father also hosts a **celebratory meal marking a homecoming**, but the word meštūṯā is not used in this story.
Luke 14,8 uses the word meštūṯā in the meaning of banquet and Col 2,16 a similar msteya. The word itself, therefore, is not restricted to the meaning of "wedding", but in most instances.

John 2 (Cana) and Revelation 19,9 are two other clear references to a marriage feast, using this word.

Zur Wortfrage ܡܫܬܝܬܐ (meštūṯā) Fest/Bankett oder Hochzeitsfest? Feast/banquet or wedding feast?

Die Wurzel ist √šty („trinken“). Das Wort bedeutet primär **Fest / Bankett / Gelage** (ein Trink- und Speisefest). Der Kontext „für seinen Sohn“ (ܠܒܪܗ) macht es im jüdisch-antiken Rahmen sehr wahrscheinlich zu einem Hochzeitsbankett. Das griechische Parallelwort γάμος unterstreicht das.

Trotzdem liegt der narrative Fokus klar auf dem Festmahl selbst (Einladung, Gäste, Tafel, Kleidung), nicht auf der Braut oder der eigentlichen Trauung. Die Braut kommt im ganzen Gleichnis nicht vor.

Deshalb ist deine Empfindung berechtigt:
„Bankett“ oder „Fest“ ist völlig legitim und oft sogar treffender, weil es den Schwerpunkt richtig setzt.
„Hochzeitsfest / wedding feast“ ist ebenfalls korrekt und traditionell, aber nicht zwingend.

Dieses Gleichnis erinnert an das Gleichnis vom verlorenen Sohn in Lukas 15, in dem der Vater ein Festmahl für den Sohn ausrichtet, der zu ihm zurückkehrt.

Dort veranstaltet der Vater ebenfalls ein Festmahl anlässlich einer Heimkehr, doch das Wort *meštūṯā* wird in dieser Erzählung nicht verwendet.

In Lukas 14,8 wird das Wort *meštūṯā* im Sinne eines Festmahls gebraucht und Kolosser 2,16 ein ähnliches msteya. Der Begriff ist also nicht auf die Bedeutung „Hochzeit“ beschränkt, auch wenn er meist in diesem Sinne verwendet wird.

Dennoch beziehen sich Johannes 2 (Hochzeit in Cana) sowie Offenbarung 19,9 eindeutig auf ein Hochzeitsfest, wobei ebenfalls dieses Wort verwendet wird.

...

EBV Note: Hochzeitsfest – das aramäische Wort „meštūtāʾ“ kommt in 14 Versen des Neuen Testaments der Peschitta vor: Mt 22,2.3.4.8.9.10.11.12.36; Lk 14,8; Joh 2,2; Offb 19,7.9. Das griechische Wort γάμος findet sich in 16 Versen des griechischen Neuen Testaments, nämlich (‹1›) in den oben genannten Versen sowie in Mt 25,10, wo sich im Aramäischen ein anderer Ausdruck findet, nämlich „Haus der ehelichen Freude“, und (‹2›) in Hebr 13,4, wo wir ein aramäisches Wort finden, das sich speziell auf die Ehe und den Ehestand bezieht. Das griechische Wort vermisst in Mt 25,10 und Hebr. 13:4 die Nuance, die wir in der aramäischen Peshitta finden.

Matthew 22:3 Aramaic (Peshitta)

ܘܫܕܪ ܥܒܕܘܗܝ ܕܢܩܪܘܢ ܠܡܙܡܢܐ ܠܬܫܬܐ ܘܠܐ ܨܒܘ ܠܡܐܬܐ

And he sent his servants to call those who were invited to the wedding feast, but they were not willing to come.

Und er sandte seine Knechte, um die Geladenen zur Hochzeit zu rufen, aber sie wollten nicht kommen.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܫܕܪ	šaddar	he sent	Pael perfect 3rd masc. sg.	√šdr – send
ܠ	l-	(object marker)	preposition	-
ܥܒܕܘܗܝ	ʿaḇdawhī	his servants	noun, masc. pl. + 3rd masc. sg. suffix	√ʿbd – servant
ܕ	d-	to	relative / purpose	-
ܢܩܪܘܢ	neqrūn	they might call	imperfect 3rd masc. pl.	√qrʾ – call
ܠ	l-	(object marker)	preposition	-
ܡܙܡܢܐ	mzamnē	those who were invited	passive participle masc. pl. emphatic	√zmn – invite, appoint
ܠ	l-	to	preposition	-
ܠܡܫܬܬܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty
ܘ	w-	and / but	conjunction	-
ܠܐ	lā	not	negative	-
ܨܒܘ	ṣḇaw	they were willing	perfect 3rd masc. pl.	√ṣbʾ – will, desire
ܠ	l-	to	preposition	-
ܠܡܬܐ	meʾtā	come	infinitive	√ʾty – come

Semantic nuance

The first invitation is refused. The invited guests simply “were not willing.”

Matthew 22:4 Aramaic (Peshitta)

ܬܘܒ ܫܕܪ ܥܒܕܐ ܐܚܪܢܐ ܕܐܡܪ ܐܡܪܘ ܠܡܙܡܢܐ ܗܐ ܣܥܕܬܝ ܬܝܪܐ ܘܬܘܠܝܬܝ ܐܬܟܢܝ ܘܟܠ ܡܕܡ ܐܬܟܢܝ ܗܒܘ ܠܬܘܟܣܐ

Again he sent other servants and said: “Say to those who are invited: ‘Behold, my feast is prepared, and my oxen and my fatlings are killed, and everything is prepared. Come to the wedding feast.’”

Wiederum sandte er andere Knechte und sagte: „Sagt den **Geladenen**: ‚Siehe, mein Mahl ist bereitet, und meine Ochsen und meine Mastkälber sind geschlachtet, und alles ist bereit. Kommt zur Hochzeit.‘“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܬܘܒ	tūḇ	again	adverb	-
ܫܕܪ	šaddar	he sent	Pael perfect 3rd masc. sg.	√šdr
ܥܒܕܐ	ʿaḇdē	servants	noun, masc. pl. emphatic	√ʿbd
ܐܚܪܢܐ	ʾaḥrānē	other	adjective, masc. pl. emphatic	√ʾḥr
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	he said	perfect 3rd masc. sg.	√ʾmr
ܐܡܪܘ	ʾemarū	say (pl.)	imperative 2nd masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܡܙܡܢܐ	**mzamnē**	those who are invited	passive participle masc. pl.	√zmn
ܕ	d-	that	relative	-
ܗܐ	hā	behold	interjection	-
ܣܥܕܬܝ	šārūṯī	my feast	noun, fem. sg. + 1st sg. suffix	√šry – feast, meal
ܬܝܪܐ	mṭaybā	is prepared	passive participle fem. sg.	√ṭyb – prepare, be good
ܘ	w-	and	conjunction	-
ܬܘܠܝܬܝ	tawray	my oxen	noun, masc. pl. + 1st sg. suffix	√twr – ox
ܘ	w-	and	conjunction	-
ܡܦܛܡܝ	mpaṭmay	my fatlings	noun, masc. pl. + 1st sg. suffix	√pṭm – fatten
ܡܩܛܠܝܢ	qṭīlīn	are killed	passive participle masc. pl.	√qṭl – kill
ܘ	w-	and	conjunction	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܟܠ	kul	every	noun	√kll
ܡܕܡ	meddem	thing	indefinite	-
ܡܛܝܒ	mṭayab	is prepared	passive participle masc. sg.	√ṭyb
ܘܬ	taw	come (pl.)	imperative 2nd masc. pl.	√ʾty – come
ܠ	l-	to	preposition	-
ܡܫܬܬܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty

Semantic nuance

A second, more urgent invitation is issued with full details of the lavish preparation. Everything is ready.

Matthew 22:5 Aramaic (Peshitta)

ܗܢܘܢ ܕܝܢ ܚܫܘ ܘܐܙܠܘ ܚܕ ܠܒܝܬ ܕܟܪܝܗ ܘܚܕ ܠܒܝܬ ܣܚܪܬܗ

But they disregarded it and went away, one to his field and one to his business.

Sie aber achteten es gering und gingen weg, der eine auf seinen Acker und der andere zu seinem Geschäft.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܢܘܢ	hennūn	they	independent pronoun 3rd masc. pl.	-
ܕܝܢ	dēn	but	particle	-
ܚܫܘ	bṣaw	they disregarded / despised	perfect 3rd masc. pl.	√bṣy – despise, neglect
ܘ	w-	and	conjunction	-
ܐܙܠܘ	ʾezalū	they went	perfect 3rd masc. pl.	√ʾzl – go
ܠܒܝ	ʾīṯ	there was / one	existential	-
ܕ	d-	who	relative	-
ܠ	l-	to	preposition	-
ܣܚܪܬܗ	qrīṯēh	his field / village	noun, fem. sg. + 3rd masc. sg. suffix	√qry – field, village
ܘ	w-	and	conjunction	-
ܠܒܝ	ʾīṯ	there was / one	existential	-
ܕ	d-	who	relative	-
ܠ	l-	to	preposition	-
ܬܓܪܬܗ	teʾgūrtēh	his business / merchandise	noun, fem. sg. + 3rd masc. sg. suffix	√ʾgr – trade, hire

Semantic nuance

The invited guests treat the royal invitation with contempt and return to ordinary worldly concerns (field and business).

Matthew 22:6 Aramaic (Peshitta)

ܫܪܟܐ ܕܝܢ ܐܚܕܘ ܥܒܕܘܗܝ ܘܗܦܟܘ ܘܩܛܠܘ

But the rest seized his servants and treated them shamefully and killed them.

Die übrigen aber ergriffen seine Knechte und behandelten sie schmählich und töteten sie.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܫܪܟܐ	šarkā	the rest / the remainder	noun, masc. sg. emphatic	√šrk – remain
ܕܝܢ	dēn	but	particle	-
ܐܚܕܘ	ʾeḥaḏū	they seized	perfect 3rd masc. pl.	√ʾḥd – seize
ܠ	l-	(object marker)	preposition	-
ܥܒܕܘܗܝ	ʿaḇdawhī	his servants	noun, masc. pl. + 3rd masc. sg. suffix	√ʿbd
ܘ	w-	and	conjunction	-
ܗܦܟܘ	ṣaʿarū	they treated shamefully / insulted	perfect 3rd masc. pl.	√ṣʿr – treat with contempt
ܘ	w-	and	conjunction	-
ܩܛܠܘ	qaṭelū	they killed	perfect 3rd masc. pl.	√qṭl – kill

Semantic nuance A portion of the invited guests escalate from mere refusal to violent rejection of the king’s messengers.

Matthew 22:7 Aramaic (Peshitta)

ܟܕ ܫܡܥ ܕܝܢ ܡܠܟܐ ܘܬܟܥ ܫܕܪ ܓܝܣܘܗܝ ܘܐܒܕ ܠܗܢܘܢ ܩܛܠܐ ܘܐܘܩܕ ܠܩܪܬܗ

ܕܢܝܚ ܐܘܗܝ ܠܗܢܘܢ ܐܘܗܝ ܕܒܝܬ ܡܕܝܢܬܗ

But when the king heard, he was angry and sent his armies, destroyed those murderers, and burned their city.

Als aber der König hörte, wurde er zornig und sandte seine Heere, vernichtete jene Mörder und verbrannte ihre Stadt.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܟܕ	kad	when	particle	-
ܫܡܥ	šmaʿ	he heard	perfect 3rd masc. sg.	√šmʿ – hear
ܕܝܢ	dēn	but	particle	-
ܡܠܟܐ	malkā	the king	noun, masc. sg. emphatic	√mlk
ܪܓܙ	rḡez	he was angry	perfect 3rd masc. sg.	√rgz – be angry
ܘ	w-	and	conjunction	-
ܫܕܪ	šaddar	he sent	Pael perfect 3rd masc. sg.	√šdr
ܓܝܣܘܗܝ	ḥaylawāṯēh	his armies / forces	noun, fem. pl. + 3rd masc. sg. suffix	√ḥyl – strength, army
ܐܒܕ	ʾawbeḏ	he destroyed	Aphel perfect 3rd masc. sg.	√ʾbd – perish (Aphel: destroy)
ܠ	l-	(object marker)	preposition	-
ܩܛܠܐ	qāṭōlē	the murderers	noun, masc. pl. emphatic	√qṭl
ܗܢܘܢ	hānūn	those	demonstrative	-
ܘ	w-	and	conjunction	-
ܠ	l-	(object marker)	preposition	-
ܡܕܝܢܬܗ	mḏīntᵊhūn	their city	noun, fem. sg. + 3rd masc. pl. suffix	√dyn – city
ܐܘܩܕ	ʾawqed	he burned	Aphel perfect 3rd masc. sg.	√yqd – burn

Semantic nuance The king’s response is decisive judgment: the murderers are destroyed and their city is burned.

NA28 omits when he heard

Matthew 22:8 Aramaic (Peshitta)

ܗܝܕܝܢ ܐܡܪ ܠܥܒܕܘܗܝ ܗܘ ܣܥܘܕܬܐ ܡܬܬܟܢܝܐ ܐܝܬܝܗܝ ܠܐ ܐܝܬܘ ܕܙܒܢܝܢ ܗܘܘ ܟܕܝܢܐ

Then he said to his servants: “The wedding feast is prepared, but those who were invited were not worthy.”

Dann sagte er zu seinen Knechten: „Das Hochzeitsfest ist bereitet, aber jene, die geladen waren, waren nicht würdig.“

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܗܝܕܝܢ	hāydēn	then	adverb	-
ܐܡܪ	ʾemar	he said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܥܒܕܘܗܝ	ʿaḇdawhī	his servants	noun, masc. pl. + 3rd masc. sg. suffix	√ʿbd
ܣܥܘܕܬܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty
ܡܬܬܟܢܝܐ	mṭaybā	is prepared	passive participle fem. sg.	√ṭyb
ܘ	w-	and / but	conjunction	-
ܐܝܬܝܗܝ	hānūn	those	demonstrative	-
ܕ	d-	who	relative	-
ܙܒܢܝܢ	mzamnīn	were invited	passive participle masc. pl.	√zmn
ܗܘܘ	hwaw	were	perfect 3rd masc. pl.	√hwy
ܠܐ	lā	not	negative	-
ܫܝܢ	šōyēn	worthy	adjective, masc. pl.	√šwy – be equal, worthy
ܗܘܘ	hwaw	were	perfect 3rd masc. pl.	√hwy

Semantic nuance The original invitees are declared unworthy. The feast remains ready; the guest list will change.

Matthew 22:9 Aramaic (Peshitta)

ܗܘ ܗܳܟܝܠ ܙܠܘ ܥܠ ܦܬܘܪܝ ܕܫܒܠܐ ܘܟܠ ܕܬܫܟܚܘܢ ܩܪܘ ܠܠܘܬܗܘܢ ܠܠܣܘܥܪܢܐ

Go therefore to the exits of the roads, and call to the wedding feast as many as y’all find.

Geht also zu den Ausgängen der Wege, und so viele ihr findet, ruft zur Hochzeit.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܗܘ	zelū	go (pl.)	imperative 2nd masc. pl.	√ʾzl – go
ܗܳܟܝܠ	hāḵēl	therefore	particle	-
ܠ	l-	to	preposition	-
ܦܬܘܪܝ	mappqānē	the exits / outlets	noun, masc. pl. emphatic	√npq – go out
ܕ	d-	of	relative	-
ܫܒܠܐ	ʾūrḥāṯā	the roads / ways	noun, fem. pl. emphatic	√ʾrḥ – way
ܘ	w-	and	conjunction	-
ܟܠ	kul	every / as many as	noun	√kll
ܐܢ	man	one / whoever	relative	-
ܕ	d-	that	relative	-
ܬܫܟܚܘܢ	meškḥīn	y’all find	participle active masc. pl.	√šḵḥ – find
ܐܢܬܘܢ	ʾantūn	y’all	independent pronoun 2nd masc. pl.	-
ܩܪܘ	qraw	call (pl.)	imperative 2nd masc. pl.	√qrʾ – call
ܠ	l-	to	preposition	-
ܠܣܘܥܪܢܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty

Semantic nuance The invitation is now thrown wide open – to anyone found at the road exits, without prior selection.

Matthew 22:10 Aramaic (Peshitta)

ܘܢܦܩܘ ܥܒܕ̈ܐ ܗܠܝܢ ܠܫܘܩ̈ܐ ܘܟܢܫ̈ܘ ܟܠ ܕܐܫܟܚ̈ܘ ܒ̈ܝܫ̈ܐ ܘܛ̈ܒ̈ܐ ܘܐܬܡܠܝ ܒ̈ܝܬ ܡܫܬܐ ܣܡ̈ܝܟܐ

And those servants went out to the roads and gathered all whom they found, both bad and good, and the wedding hall was filled with guests.

Und jene Knechte gingen hinaus auf die Wege und versammelten alle, die sie fanden, Böse und Gute, und der Hochzeitssaal wurde gefüllt mit Tischgästen.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܢܦܩܘ	np̄aqū	they went out	perfect 3rd masc. pl.	√npq – go out
ܥܒ̈ܕܐ	ʿaḇdē	servants	noun, masc. pl. emphatic	√ʿbd
ܗܠܝܢ	hānūn	those	demonstrative	-
ܠ	l-	to	preposition	-
ܠܫ̈ܘܩܐ	ʾūrḥāṯā	the roads	noun, fem. pl. emphatic	√ʾrḥ
ܘ	w-	and	conjunction	-
ܟܢܫ̈ܘ	kannešū	they gathered	Pael perfect 3rd masc. pl.	√knš – gather
ܟܠ	kul	all	noun	√kll
ܕ	d-	whom	relative	-
ܐܬܟܚ̈ܘ	ʾeškaḥū	they found	perfect 3rd masc. pl.	√šḵḥ
ܒ̈ܝܫ̈ܐ	bīšē	bad ones	adjective, masc. pl. emphatic	√bʾš – bad
ܘ	w-	and	conjunction	-
ܛ̈ܒ̈ܐ	ṭāḇē	good ones	adjective, masc. pl. emphatic	√ṭwb – good
ܘ	w-	and	conjunction	-
ܐܬܡܠܝ	ʾetmlī	was filled	Ethpeel perfect 3rd masc. sg.	√mlʾ – fill
ܒ̈ܝܬ	bēṯ	the house / hall of	noun, masc. sg. construct	√byt
ܡܫܬܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty
ܣܡ̈ܝܟܐ	smīḵē	guests / those reclining	passive participle masc. pl. emphatic	√smk – recline, lean

Semantic nuance The hall is filled with both “bad and good.” The original selective invitation has been replaced by a universal one.

Matthew 22:11 Aramaic (Peshitta)

ܘܥܠ ܡܠܟܐ ܕܥܠ ܠܡܚܙܝ ܠܣܘܢܐ ܘܚܙܐ ܬܡܢ ܓܒܪܐ ܕܠܐ ܠܒܫ ܠܒܘܫܐ ܕܣܥܘܕܬܐ

And the king entered to see the guests, and he saw there a man who was not clothed with the clothing of the wedding feast.

Und der König ging hinein, um die Gäste zu sehen, und er sah dort einen Mann, der nicht mit dem Gewand des Hochzeitsfestes bekleidet war.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܥܠ	ʿal	he entered	perfect 3rd masc. sg.	√ʿll – enter
ܡܠܟܐ	malkā	the king	noun, masc. sg. emphatic	√mlk
ܕ	d-	to	relative / purpose	-
ܠܡܚܙܝ	neḥzē	see	imperfect 3rd masc. sg.	√ḥzy – see
ܠܣܘܢܐ	smīḵē	the guests / those reclining	passive participle masc. pl. emphatic	√smk – recline
ܘ	w-	and	conjunction	-
ܚܙܐ	ḥzā	he saw	perfect 3rd masc. sg.	√ḥzy
ܬܡܢ	tammān	there	adverb	-
ܓܒܪܐ	gaḇrā	a man	noun, masc. sg. emphatic	√gbr
ܕ	d-	who	relative	-
ܠܐ	lā	not	negative	-
ܠܒܫ	lḇīš	clothed	passive participle masc. sg.	√lbš – clothe
ܠܒܘܫܐ	lḇūšē	clothing / garment	noun, masc. pl. emphatic	√lbš
ܕ	d-	of	relative	-
ܠܣܥܘܕܬܐ	meštūṯā	the wedding feast / banquet	noun, fem. sg. emphatic	√šty – drink, feast

Semantic nuance

The king inspects the guests. One man lacks the proper festive garment.

Matthew 22:12 Aramaic (Peshitta)

ܘܗܘ ܟܕ ܐܡܪ ܠܗ ܚܒܪܐ ܐܝܟܢܐ ܥܠܬ ܗܟܐ ܠܐ ܠܒܫܬ ܠܒܘܫܐ ܕܡܨܒܝܢ ܐܢܬ ܐܠܐ ܐܫܬܟ ܗܘ ܒܪܝܫ

And he said to him: “My friend, how did you enter here when you do not have the clothing of the wedding feast?” But he was silent.

Und er sagte zu ihm: „Mein Freund, wie bist du hier hereingekommen, da du das Gewand des Hochzeitsfestes nicht hast?“ Er aber schwieg.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	he said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	him	3rd masc. sg. suffix	-
ܚܒܪܝ	**ḥaḇrī**	my friend	noun, masc. sg. + 1st sg. suffix	√ḥbr – friend, companion
ܐܝܟܢܐ	ʾaykannā	how	interrogative	-
ܥܠܬ	ʿalt	you entered	perfect 2nd masc. sg.	√ʿll – enter
ܠ	l-	to	preposition	-
ܗܟܐ	kā	here	adverb	-
ܟܕ	kad	when / while	particle	-
ܠܒܫܬ	naḥtē	clothing / garments	noun, masc. pl. emphatic	√nḥt – descend (here: garment)
ܕ	d-	of	relative	-
ܡܨܒܝܢܐ	meštūṯā	the wedding feast	noun, fem. sg. emphatic	√šty
ܠܝܬ	layt	there is not	particle of non-existence	-
ܠ	l-	to	preposition	-
ܟ	k	you	2nd masc. sg. suffix	-
ܗܘ	hū	he	pronoun	-
ܒܪܝܫ	dēn	but	particle	-
ܐܫܬܟ	ʾeštattaq	he was silent	Ethpael perfect 3rd masc. sg.	√štq – be silent

Semantic nuance: The address “my friend” is polite yet exposes the man’s unpreparedness. His silence is complete.

John 15,14 uses ܪܚܡ **rāḥmay** for the **close friends** who obey Jesus commands.

Matthew 22:13 Aramaic (Peshitta)

ܗܝܕܝܢ ܐܡܪ ܡܪܐ ܠܫܡܫܢܐ ܐܣܘܪܘ ܠܗ ܒܐܝܕܘܗܝ ܘܪܓܠܘܗܝ ܘܫܕܘܗܝ ܠܒܪܝܬܐ ܕܒܪܐ ܬܗܘܐ ܒܟܝܐ ܘܚܪܩܬܐ ܕܫܢܐ

Then the king said to the servants: “Bind his hands and his feet and cast him out into the outer darkness; there will be weeping and gnashing of teeth.”

Dann sagte der König zu den Dienern: „Bindet seine Hände und seine Füße und werft ihn hinaus in die äußere Finsternis; dort wird Weinen und Zähneknirschen sein.“

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܝܕܝܢ	hāydēn	then	adverb	-
ܐܡܪ	ʾemar	he said	perfect 3rd masc. sg.	√ʾmr
ܡܠܟܐ	malkā	the king	noun, masc. sg. emphatic	√mlk
ܠ	l-	to	preposition	-
ܫܡܫܢܐ	mšamšānē	the servants / attendants	noun, masc. pl. emphatic	√šmš – serve
ܐܣܘܪܘ	ʾasōrū	bind (pl.)	imperative 2nd masc. pl.	√ʾsr – bind
ܒܐܝܕܘܗܝ	ʾīḏawhī	his hands	noun, fem. pl. + 3rd masc. sg. suffix	√yd – hand
ܘ	w-	and	conjunction	-
ܪܓܠܘܗܝ	reḡlawhī	his feet	noun, fem. pl. + 3rd masc. sg. suffix	√rgl – foot
ܘ	w-	and	conjunction	-
ܐܦܩܘܗܝ	ʾappeqūhī	cast him out	Aphel imperative 2nd masc. pl. + object	√npq – go out (Aphel causative)
ܠ	l-	to	preposition	-
ܚܫܘܟܐ	ḥešōḵā	the darkness	noun, masc. sg. emphatic	√ḥšk – be dark
ܒܪܝܐ	barrāyā	outer	adjective, masc. sg. emphatic	√br – outside
ܬܡܢ	tammān	there	adverb	-
ܢܗܘܐ	nehwē	will be	imperfect 3rd masc. sg.	√hwy – be
ܒܟܝܐ	beḵyā	weeping	noun, masc. sg. emphatic	√bky – weep
ܘ	w-	and	conjunction	-
ܫܘܪܩ	ḥūrāq	gnashing	noun, masc. sg. construct	√ḥrq – gnash
ܫܢܐ	šennē	of teeth	noun, fem. pl. emphatic	√šn – tooth

Semantic nuance: The judgment is severe and final: bound and cast into the outer darkness, the place of weeping and gnashing of teeth.

Greek has bind him hands and feet, and adds: take him and cast him

Matthew 22:14 Aramaic (Peshitta)

ܗܲܒܢܲܝ ܠܗ̇ܘ̈ ܒܥ̈ܝܕ ܡܕ̈ܥ ܗ̇ܘ ܙܥ̈ܘܪܐ ܒܓ̈ܒܝ̈ܐ

For many are the called, but few are the chosen.

Denn viele sind die Berufenen, aber wenige die Auserwählten.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܣܓ̈ܝ̈ܐ	saggīʾīn	many	adjective, masc. pl.	√sgʾ – be many
ܠܗ̇ܘ̈	ʾennūn	they are	independent pronoun 3rd masc. pl.	-
ܒܥ̈ܝܕ	gēr	for	particle	-
ܡܕ̈ܥ	qrayyā	the called	passive participle masc. pl. emphatic	√qrʾ – call
ܘ	w-	and / but	conjunction	-
ܙܥ̈ܘܪܐ	zʿōrīn	few	adjective, masc. pl.	√zʿr – be small, few
ܓ̈ܒܝ̈ܐ	gḇayyā	the chosen	passive participle masc. pl. emphatic	√gbʾ – choose

Semantic nuance: Classic Matthean summary saying. Many receive the invitation; few prove to be the chosen ones.

Matthew 22:15 Aramaic (Peshitta)

ܗ̈ܝܕ̈ܝ ܐ̈ܙܠܘ ܦ̈ܪܝ̈ܫ̈ܐ ܢܣ̈ܒܘ ܡ̈ܠܟ̈ܐ ܕ̈ܐ̈ܝܟ̈ܢܐ ܢܨ̈ܘܕ̈ܘܢ̈ܝܗ̇ ܒ̈ܡ̈ܠܬ̈ܐ

Then the Pharisees went and took counsel how they might ensnare Him in a word.

Dann gingen die Pharisäer und nahmen Rat, wie sie Ihn in einem Wort fangen könnten.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗ̈ܝܕ̈ܝ	hāydēn	then	adverb	-
ܐ̈ܙܠܘ	ʾezalū	they went	perfect 3rd masc. pl.	√ʾzl – go
ܦ̈ܪܝ̈ܫ̈ܐ	Prīšē	the Pharisees	proper noun, masc. pl. emphatic	-
ܢܣ̈ܒܘ	nsaḇū	they took	perfect 3rd masc. pl.	√nsb – take
ܡ̈ܠܟ̈ܐ	melkā	counsel	noun, masc. sg. emphatic	√mlk – counsel, advise
ܕ̈	d-	how	relative	-
ܐ̈ܝܟ̈ܢܐ	ʾaykannā	how	interrogative	-
ܢܨ̈ܘܕ̈ܘܢ̈ܝܗ̇	nṣōḏūnāyhī	they might ensnare Him	imperfect 3rd masc. pl. + object	√ṣwd – hunt, catch, ensnare
ܒ̈	b-	in	preposition	-
ܡ̈ܠܬ̈ܐ	meltā	a word	noun, fem. sg. emphatic	√mll – word, speech

Semantic nuance: The Pharisees deliberately plan to trap Him with His own words.

Matthew 22:16 Aramaic (Peshitta)

ܘܫܕܪܘ ܠܗ ܥܡ ܬܠܡܝܕܝܗܘܢ ܥܡ ܐܢܫܝ ܒܝܬ ܗܪܘܕܝܣ ܘܐܡܪܝܢ ܠܗ ܡܪܢ ܝܕܥܝܢ ܐܢܚܢ ܕܫܪܝܪ ܐܢܬ ܘܐܘܪܚܐ ܕܐܠܗܐ ܒܫܪܪ ܐܢܬ ܡܠܦ ܘܠܐ ܡܣܬܟܠ ܐܢܬ ܠܟ ܥܠ ܐܢܫ ܕܠܐ ܡܣܬܟܠ ܐܢܬ ܠܦܓܪ ܕܐܢܫܐ

And they sent to Him their disciples with the ones of the house of Herod, and they say to Him: “Teacher, we know that you are true and that you teach the way of God in truth, and you do not take regard of anyone, for you do not look at the face of men.”

Und sie sandten zu Ihm ihre Jünger mit denen vom Haus des Herodes, und sie sagen zu Ihm: „Lehrer, wir wissen, dass du wahrhaftig bist und den Weg Gottes in Wahrheit lehrst, und du nimmst auf niemanden Rücksicht, denn du siehst nicht auf das Angesicht der Menschen.“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܫܕܪܘ	šaddarū	they sent	Pael perfect 3rd masc. pl.	√šdr – send
ܠܘܬ	lwāṯ	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܬܠܡܝܕܝܗܘܢ	talmīḏayhūn	their disciples	noun, masc. pl. + 3rd masc. pl. suffix	√lmd – learn, disciple
ܥܡ	ʿam	with	preposition	-
ܕܒܝܬ	dḇēṯ	the ones of the house of	construct phrase	√byt – house
ܗܪܘܕܝܣ	Herōḏes	Herod	proper name	-
ܘ	w-	and	conjunction	-
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܡܠܦܢܐ	**malp̄ānā**	**Teacher**	noun, masc. sg. emphatic	√ylp – teach
ܝܕܥܝܢ	yāḏʿīnan	we know	participle + 1st pl. enclitic	√yd‘ – know
ܕ	d-	that	relative	-
ܫܪܝܪ	šarīr	true	adjective, masc. sg.	√šrr – be firm, true
ܐܢܬ	ʾat	you	independent pronoun 2nd	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
			masc. sg.	
ܘ	w-	and	conjunction	-
ܐܘܪܚܐ	ʾūrḥā	the way	noun, fem. sg. emphatic	√ʾrḥ – way
ܕ	d-	of	relative	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√ʾlh
ܒ	b-	in	preposition	-
ܩܘܫܛܐ	qūštā	truth	noun, masc. sg. emphatic	√qšṭ – truth
ܡܠܦ̄	malleƀ	you teach	participle active masc. sg.	√ylp
ܐܢܬ	ʾat	you	independent pronoun	-
ܘ	w-	and	conjunction	-
ܠܐ	lā	not	negative	-
ܫܩܝܠ	šqīl	taking regard / carrying	passive participle masc. sg.	√šql – lift, take up (here: regard)
ܐܢܬ	ʾat	you	independent pronoun	-
ܨܦ̄ܬܐ	ṣeƀtā	regard / care	noun, fem. sg. emphatic	√ṣp – watch, regard
ܕ	d-	of	relative	-
ܐܢܫ	ʾnāš	anyone	noun, masc. sg.	√ʾnš – man
ܠܐ	lā	not	negative	-
ܒܥܝܪ	gēr	for	particle	-
ܢܣܒ̄	naseƀ	you take / look	participle active masc. sg.	√nsb – take
ܐܢܬ	ʾat	you	independent pronoun	-
ܒ	b-	at	preposition	-
ܐܦ̈ܐ	ʾappē	the face	noun, fem. pl. emphatic	√ʾp – face
ܕ	d-	of	relative	-
ܐܢܫܐ	ʾnāšā	men	noun, masc. pl. emphatic	√ʾnš

Semantic nuance

Flattering setup by a mixed delegation (Pharisees' disciples + Herodians). They praise His impartial truthfulness in order to set the trap.

Greek writes: Herodians for those of the house of Herodes.

Matthew 22:17 Aramaic (Peshitta)

ܐܡܪ ܠܢ ܗܟܝܠ ܡܬܚܙܐ ܠܟ ܫܪܝܪ ܠܡܬܠ ܟܣ ܠܩܝܣܪ ܐܘ ܠܐ

Say therefore to us, how does it seem to you? Is it lawful to give the head-tax to Caesar, or not?

Sage uns also, wie scheint es dir? Ist es erlaubt, die Kopfsteuer dem Kaiser zu geben, oder nicht?

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܡܪ	ʾemar	say	imperative 2nd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܢ	n	us	1st pl. suffix	-
ܗܟܝܠ	hāḵēl	therefore	particle	-
ܐܝܟܢܐ	ʾaykannā	how	interrogative	-
ܡܬܚܙܐ	meṯḥzē	does it seem	Ethpeel participle masc. sg.	√ḥzy – see, seem
ܠ	l-	to	preposition	-
ܟ	k	you	2nd masc. sg. suffix	-
ܫܪܝܪ	šalīṭ	is it lawful / permitted	adjective / passive participle masc. sg.	√šlṭ – have power, be permitted
ܠ	l-	to	preposition	-
ܡܬܠ	mettal	give	infinitive	√ntl – give
ܟܣ	ksep̄	silver / money	noun, masc. sg. construct	√ksp – silver
ܩܝܣܪ	rēšā	of the head / poll-tax	noun, masc. sg. emphatic	√rʾš – head
ܠ	l-	to	preposition	-
ܩܝܣܪ	Qesar	Caesar	proper name	-
ܐܘ	ʾaw	or	conjunction	-
ܠܐ	lā	not	negative	-

Semantic nuance

The trap question: a yes would alienate the people, a no would make Him look rebellious toward Rome.

Greek uses only κηνσον tax, tribut. That it's a head tax is lost.

Matthew 22:18 Aramaic (Peshitta)

ܒܥܘܕ ܕܝܢ ܒܕܥ ܝܫܘܥ ܒܝܫܬܗܘܢ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܡܢܣܝܢ ܐܢܬܘܢ ܠܝ ܐܚܝ ܕܦܘܓܐ

But Yeshua knew their evil and said: “Why do y’all test me, y’all face-takers?”

Yeshua aber kannte ihre Bosheit und sagte: „Warum versucht ihr mich, ihr Heuchler?“

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܒܥܘܕ	Yešūʿ	Yeshua	proper name	-
ܕܝܢ	dēn	but	particle	-
ܝܕܥ	yīḏaʿ	He knew	perfect 3rd masc. sg.	√ydʿ – know
ܒ	b-	in / of	preposition	-
ܒܝܫܬܗܘܢ	yīšūṯhūn	their evil	noun, fem. sg. + 3rd masc. pl. suffix	√bʾš – evil
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܡܢܐ	mānā	why	interrogative	-
ܡܢܣܝܢ	mnasēn	do y’all test	participle active masc. pl.	√nsy – test, try
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܠ	l-	me	preposition + 1st sg.	-
ܝ	y	me	1st sg. suffix	-
ܢܣܒܝ	nāsbay	face-takers / hypocrites	noun, masc. pl. construct	√nsb + ʾappē – take face (show partiality / hypocrites)
ܦܘܓܐ	bappē	of faces	noun, fem. pl.	√ʾp – face

Semantic nuance

Yeshua immediately exposes their hypocrisy. The expression “face-takers” (ܢܣܒܝ ܦܘܓܐ) is the idiomatic Syriac for hypocrites / those who show partiality.

Matthew 22:19 Aramaic (Peshitta)

ܗܒ ܠܝ ܕܝܢܪܐ ܕܟܣܦܐ ܕܪܫܐ ܗܢܘܢ ܕܩܪܒܘ ܠܗ ܕܝܢܪܐ

“Show me the denarius of the head-tax.” And they brought Him a denarius.

„Zeigt mir den Denar der Kopfsteuer.“ Sie aber brachten Ihm einen Denar.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܗܒ ܠܝ	ḥawwaʾūnī	show me	Pael imperative 2nd masc. pl. + 1st sg. object	√ḥwy – show
ܕܝܢܪܐ	dīnārā	the denarius	noun, masc. sg. emphatic	loanword from Latin/ Greek
ܕ	d-	of	relative	-
ܟܣܦܐ	ksep̄	silver / money	noun, masc. sg. construct	√ksp
ܪܫܐ	rēšā	of the head / poll-tax	noun, masc. sg. emphatic	√rʾš – head
ܗܢܘܢ	hennūn	they	independent pronoun	-
ܕܝܢ	dēn	but	particle	-
ܩܪܒܘ	qarreḇū	they brought near	Pael perfect 3rd masc. pl.	√qrb – bring near
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܕܝܢܪܐ	dīnārā	a denarius	noun, masc. sg. emphatic	-

Semantic nuance
He asks specifically for the coin used for the Roman poll-tax.

The Greek text simply says: "Show me the tax coin," rather than "the denarius for the poll tax." The fact that he wants a denarius to be shown—and that it is specifically for the poll tax—is lost in the Greek version; it is "lost in translation."

Matthew 22:20 Aramaic (Peshitta)

ܘܐܡܪ ܠܗܘܢ ܒܪܝܫܥ ܕܕܝܡܘܬܐ ܗܕܐ ܘܟܬܒܬܐ ܕܡܢ ܐܝܟܐ ܗܝ

And Yeshua said to them: “Whose is this image and the inscription?”

Und Yeshua sagte zu ihnen: „Wessen ist dieses Bild und die Aufschrift?“

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܗܘܢ	hūn	them	3rd masc. pl. suffix	-
ܒܪܝܫܥ	Yešūʿ	Yeshua	proper name	-
ܕ	d-	-	relative	-
ܡܢܘ	manū	whose	interrogative	-
ܕܝܡܘܬܐ	ṣalmā	image / likeness	noun, masc. sg. emphatic	√ṣlm – image
ܗܕܐ	hānā	this	demonstrative	-
ܘ	w-	and	conjunction	-
ܟܬܒܬܐ	kṯāḇā	the writing / inscription	noun, masc. sg. emphatic	√ktb – write

Semantic nuance:

He forces them to acknowledge the image and name of Caesar on the coin.

Matthew 22:21 Aramaic (Peshitta)

ܐܡܪܝܢ ܕܝܩܣܪ ܐܡܪ ܠܗܘܢ ܗܒܘ ܗܟܝܠ ܕܝܩܣܪ ܠܩܝܣܪ ܘܕܐܠܗܐ ܠܐܠܗܐ

They say: “Of Caesar.” He said to them: “Give therefore what is of Caesar to Caesar, and what is of God to God.”

Sie sagen: „Des Kaisers.“ Er sagte zu ihnen: „Gebt also dem Kaiser, was des Kaisers ist, und Gott, was Gottes ist.“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܕ	d-	of	relative	-
ܩܣܪ	Qesar	Caesar	proper name	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܗܘܢ	hūn	them	3rd masc. pl. suffix	-
ܗܒܘ	haḇū	give (pl.)	imperative 2nd masc. pl.	√yhb – give
ܗܟܝܠ	hāḵēl	therefore	particle	-
ܕ	d-	what is of	relative	-
ܩܣܪ	Qesar	Caesar	proper name	-
ܠ	l-	to	preposition	-
ܩܣܪ	Qesar	Caesar	proper name	-
ܘ	w-	and	conjunction	-
ܕ	d-	what is of	relative	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√ʾlh
ܠ	l-	to	preposition	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√ʾlh

Semantic nuance

The famous answer: render to each what properly belongs to him. It neither endorses nor rejects the tax outright, but places the higher claim of God alongside the earthly one.

Matthew 22:22 Aramaic (Peshitta)

ܘܟܕ ܫܡܥܘ ܐܬܕܡܪܘ ܘܫܒܩܗ ܘܐܙܠܘ

And when they heard, they were amazed, and they left Him and went away.

Und als sie hörten, verwunderten sie sich, und sie verließen Ihn und gingen weg.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܟܕ	kad	when	particle	-
ܫܡܥ	šmaʿū	they heard	perfect 3rd masc. pl.	√šmʿ – hear
ܐܬܕܡܪ	ʾetdammarū	they were amazed	Ethpael perfect 3rd masc. pl.	√dmr – wonder, be amazed
ܘ	w-	and	conjunction	-
ܫܒܩ	šaḇqūhī	they left Him	perfect 3rd masc. pl. + object	√šbq – leave, forsake
ܘ	w-	and	conjunction	-
ܐܙܠ	ʾezalū	they went	perfect 3rd masc. pl.	√ʾzl – go

Semantic nuance
Their trap fails completely; they are left astonished and withdraw.

Matthew 22:23 Aramaic (Peshitta)

ܒܗܘ ܝܘܡܐ ܩܪܒܘ ܠܘܬܗ ܨܕܘܩܝܐ ܘܐܡܪܝܢ ܠܗ ܠܝܬ ܩܝܡܬܐ ܕܡܝܬܐ ܘܫܐܠܘܗܝ

On that day the Sadducees approached, and they say to Him: “There is no resurrection of the dead,” and they asked Him.

An jenem Tag traten die Sadduzäer herzu und sagen zu Ihm: „Es gibt keine Auferstehung der Toten,“ und sie fragten Ihn.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܒ	b-	on	preposition	-
ܗܘ	haw	that	demonstrative	-
ܝܘܡܐ	yawmā	day	noun, masc. sg. emphatic	√ywm – day
ܩܪܒܘ	qreḇū	they approached	perfect 3rd masc. pl.	√qrb – draw near
ܨܕܘܩܝܐ	Zaddūqāyē	the Sadducees	proper noun, masc. pl. emphatic	-
ܘ	w-	and	conjunction	-
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܠܝܬ	layt	there is not	particle of non-existence	-
ܚܝܝܬ	ḥayyaṯ	resurrection / life	noun, fem. sg. construct	√ḥyy – live
ܡܝܬܐ	mīṯē	of the dead	noun / adjective, masc. pl. emphatic	√mwt – die
ܘ	w-	and	conjunction	-
ܫܐܠܘܗܝ	šaʾlūhī	they asked Him	perfect 3rd masc. pl. + object	√šʾl – ask

Semantic nuance

A new group (Sadducees) now approaches with their own doctrinal challenge, denying the resurrection.

Greek has: the Sadducees came to Him, who say that there is no resurrection.’ Instead of simply straight:

they approach and say to Him: there is no ressurrection…

Both textes make sense, slightly different meaning of the situation.

The Kabouris text adds: - Those who say - but remains "said to him" . It may have been added based on the greek, while maintaining the first part unchanged.

See full Kabouris text of v23 on next page:

Matthew 22:23 (Kabouris reading) Aramaic (Kabouris)

ܒܗܘ ܝܘܡܐ ܩܪܒܘ ܨܕܘܩܝܐ ܘܐܡܪܝܢ ܠܗ ܗܢܘܢ ܕܐܡܪܝܢ ܠܝܬ ܩܝܡܬܐ ܕܡܝܬܐ ܘܫܐܠܘܗܝ

On that day the Sadducees approached and say to Him — those who say “There is no resurrection of the dead” — and they asked Him.

An jenem Tag traten die Sadduzäer herzu und sagen zu Ihm — diejenigen, die sagen „Es gibt keine Auferstehung der Toten“ — und sie fragten Ihn.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܒ	b-	on	preposition	-
ܗܘ	haw	that	demonstrative	-
ܝܘܡܐ	yawmā	day	noun, masc. sg. emphatic	√ywm
ܩܪܒܘ	qreḇū	they approached	perfect 3rd masc. pl.	√qrb
ܨܕܘܩܝܐ	Zaddūqāyē	the Sadducees	proper noun, masc. pl.	-
ܘ	w-	and	conjunction	-
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܗܢܘܢ	hānūn	those	demonstrative	-
ܕ	d-	who	relative	-
ܐܡܪܝܢ	ʾāmrīn	say	participle active masc. pl.	√ʾmr
ܠܝܬ	layt	there is not	particle of non-existence	-
ܩܝܡܬܐ	ḥayyaṯ	resurrection / life	noun, fem. sg. construct	√ḥyy
ܡܝܬܐ	mīṯē	of the dead	noun/adjective, masc. pl.	√mwt
ܘ	w-	and	conjunction	-
ܫܐܠܘܗܝ	šaʾlūhī	they asked Him	perfect 3rd masc. pl. + object	√šʾl

Semantic nuance

Kabouris inserts ܕܐܡܪܝܢ ܗܢܘܢ (“those who say”), making explicit that the Sadducees are the ones who deny the resurrection. The standard Eastern text omits this clarifying phrase and moves directly from “they say to Him” to the denial statement.

We yet have to find out, if Kabouris added back to Peshitta from the greek, or if it is rather the original!

Matthew 22:24 Aramaic (Peshitta)

ܘܐܡܪܝܢ ܠܗ ܡܪܝ ܡܘܫܐ ܐܡܪ ܠܢ ܕܐܢ ܓܒܪܐ ܡܝܬ ܕܠܝܬ ܠܗ ܒܢܝܢ ܢܣܒ ܐܚܘܗܝ ܐܢܬܬܗ ܘܢܩܝܡ ܙܪܥܐ ܠܐܚܘܗܝ

And they say to Him: “Teacher, Moses said to us that if a man dies while he has no sons, his brother shall take his wife and raise up seed for his brother.”

Und sie sagen zu Ihm: „Lehrer, Mose hat uns gesagt, dass, wenn ein Mann stirbt, während er keine Söhne hat, sein Bruder seine Frau nehmen und Samen für seinen Bruder aufrichten soll.“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܡܠܦܢܐ	malp̄ānā	Teacher	noun, masc. sg. emphatic	√ylp
ܡܘܫܐ	Mōšē	Moses	proper name	-
ܐܡܪ	ʾemar	said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܢ	n	us	1st pl. suffix	-
ܕ	d-	that	relative	-
ܐܢ	ʾen	if	particle	-
ܓܒܪ	ʾnāš	a man	noun, masc. sg.	√ʾnš
ܡܝܬ	nmūṯ	dies	imperfect 3rd masc. sg.	√mwt – die
ܟܕ	kad	while	particle	-
ܠܝܬ	layt	there is not	particle of non-existence	-
ܠ	l-	to	preposition	-
ܗ	h	him	3rd masc. sg. suffix	-
ܒܢܝܢ	bnayyā	sons	noun, masc. pl. emphatic	√bn – son
ܢܣܒ	nesab	shall take	imperfect 3rd masc. sg.	√nsb – take
ܐܚܘܗܝ	ʾaḥūhī	his brother	noun, masc. sg. + 3rd masc. sg. suffix	√ʾḥ – brother
ܐܢܬܬܗ	ʾantṯēh	his wife	noun, fem. sg. + 3rd masc. sg. suffix	√ʾnt
ܘ	w-	and	conjunction	-
ܢܩܝܡ	nqīm	raise up	Aphel imperfect 3rd masc. sg.	√qwm – rise (Aphel: raise)
ܙܪܥܐ	zarʿā	seed	noun, masc. sg. emphatic	√zrʿ – seed

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܠ	l-	for	preposition	-
ܠܐܚܘܗܝ	ʾaḥūhī	his brother	noun + 3rd masc. sg. suffix	√ʾḥ

Semantic nuance

They quote the levirate marriage law (Deut 25:5–6) as the basis for their hypothetical question.

Greek omits: to him.

Matthew 22:25 Aramaic (Peshitta)

ܐܝܬ ܗܘܘ ܕܝܢ ܥܡܢ ܫܒܥܐ ܐܚܐ ܩܕܡܝܬܐ ܢܣܒ ܐܢܬܬܐ ܘܡܝܬ ܘܠܐ ܗܘܐ ܠܗ ܒܢܝܢ ܫܒܩ ܐܢܬܬܗ ܠܐܚܘܗܝ

Now there were with us seven brothers. The first took a wife and died, and having no sons he left his wife to his brother.

Es waren aber bei uns sieben Brüder. Der erste nahm eine Frau und starb, und da er keine Söhne hatte, hinterließ er seine Frau seinem Bruder.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܝܬ	ʾīṯ	there were	existential particle	-
ܗܘܘ	hwaw	were	perfect 3rd masc. pl.	√hwy
ܕܝܢ	dēn	but / now	particle	-
ܥܡ	lwāṯ	with	preposition	-
ܢ	n	us	1st pl. suffix	-
ܐܚܐ	ʾaḥē	brothers	noun, masc. pl. emphatic	√ʾḥ
ܫܒܥ	šaḇʿā	seven	numeral	-
ܩܕܡܝܬܐ	qadmāyā	the first	adjective, masc. sg. emphatic	√qdm – first
ܢܣܒ	šqal	took	perfect 3rd masc. sg.	√šql – take
ܐܢܬܬܐ	ʾanṯā	a wife	noun, fem. sg. emphatic	√ʾnt
ܘ	w-	and	conjunction	-
ܡܝܬ	mīṯ	died	perfect 3rd masc. sg.	√mwt
ܘ	w-	and	conjunction	-
ܕ	d-	while	relative	-
ܠܝܬ	layt	there was not	particle of non-existence	-
ܗܘܐ	hwā	was	perfect 3rd masc. sg.	√hwy
ܠ	l-	to	preposition	-
ܗ	h	him	3rd masc. sg. suffix	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܒܢܝܐ	bnayyā	sons	noun, masc. pl. emphatic	√bn
ܫܒܩܗ	šaḇqāh	he left her	perfect 3rd masc. sg. + 3rd fem. sg. object	√šbq – leave
ܐܢܬܬܗ	ʾantṯēh	his wife	noun + 3rd masc. sg. suffix	√ʾnt
ܠ	l-	to	preposition	-
ܐܚܘܗܝ	ʾaḥūhī	his brother	noun + 3rd masc. sg. suffix	√ʾḥ

Semantic nuance: The first of the seven brothers dies childless, triggering the levirate duty.

Matthew 22:26 Aramaic (Peshitta)

ܗܟܝܬ ܐܦ ܕܬܪܝܢ ܘܕܬܠܝܬ ܥܕ ܕܫܒܥܗ ܕܒܢܝܗ

Likewise also the second and also the third, up to the seventh of them.

Ebenso auch der zweite und auch der dritte, bis zu ihren sieben.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܟܝܬ	hāḵwāṯ	likewise / in the same way	adverb	-
ܐܦ	ʾāp̄	also	particle	-
ܗܘ	haw	that one / the	demonstrative	-
ܕ	d-	of	relative	-
ܬܪܝܢ	treyn	two / second	numeral	-
ܘ	w-	and	conjunction	-
ܐܦ	ʾāp̄	also	particle	-
ܗܘ	haw	that one	demonstrative	-
ܕ	d-	of	relative	-
ܬܠܬܐ	tlāṯā	three / third	numeral	-
ܘ	w-	and	conjunction	-
ܥܕ	ʿdammā	until	preposition	-
ܠ	l-	to	preposition	-
ܫܒܥܗ	šaḇʿāṯayhūn	the seventh of them	numeral + 3rd masc. pl. suffix	√šbʿ – seven

Semantic nuance

The same pattern continues through all seven brothers.

Matthew 22:27 Aramaic (Peshitta)

ܒܗܪܬܐ ܕܝܢ ܐܦ ܐܬܬܐ ܡܝܬܬ ܐܦܗ ܠܟܠܗܘܢ

And after all of them the woman also died.

Zuletzt aber nach ihnen allen starb auch die Frau.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܒ	b-	in / at	preposition	-
ܒܗܪܬܐ	ḥartā	the end / last	noun, fem. sg. emphatic	√ḥr – last
ܕܝܢ	dēn	but	particle	-
ܕ	d-	of	relative	-
ܟܠܗܘܢ	kulehūn	all of them	noun + 3rd masc. pl. suffix	√kll
ܡܝܬܬ	mīṯaṯ	she died	perfect 3rd fem. sg.	√mwt
ܐܦ	ʾāp̄	also	particle	-
ܐܢܬܬܐ	ʾanṯā	the woman / wife	noun, fem. sg. emphatic	√ʾnt

Semantic nuance

The woman outlives all seven brothers and then dies herself.

Matthew 22:28 Aramaic (Peshitta)

ܒܬܩܡܬܐ ܗܟܝܠ ܕܠܝܢܐ ܡܢ ܗܠܝܢ ܫܒܥܐ ܐܢܬܬܗ ܢܗܘܐ ܠܟܠܗܘܢ ܓܝܪ ܐܚܘܗ ܢܣܒܘܗ

In the resurrection, therefore, to which of these seven will she be wife? For all of them took her.

In der Auferstehung also, wessen Frau von diesen sieben wird sie sein? Denn alle haben sie genommen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܒ	b-	in	preposition	-
ܩܝܡܬܐ	qyāmtā	the resurrection	noun, fem. sg. emphatic	√qwm – rise
ܗܟܝܠ	hāḵēl	therefore	particle	-
ܠ	l-	to	preposition	-
ܠܝܢܐ	ʾaynā	which	interrogative	-
ܡܢ	men	of	preposition	-
ܗܠܝܢ	hālēn	these	demonstrative	-
ܫܒܥܐ	šaḇʿā	seven	numeral	-
ܢܗܘܐ	tehwe	will she be	imperfect 3rd fem. sg.	√hwy
ܐܢܬܬܗ	ʾanṯā	wife	noun, fem. sg. emphatic	√ʾnt
ܠܟܠܗܘܢ	kulehūn	all of them	noun + 3rd masc. pl. suffix	√kll
ܓܝܪ	gēr	for	particle	-
ܢܣܒܘܗ	nasbūh	took her	perfect 3rd masc. pl. + 3rd fem. sg. object	√nsb

Semantic nuance

The trap question assumes that resurrection life continues earthly marital relations, creating an absurd conflict of ownership.

Matthew 22:29 Aramaic (Peshitta)

ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܛܥܝܬܘܢ ܗܫܬܐ ܕܠܐ ܝܕܥܝܢ ܟܬܒܐ ܘܠܐ ܚܝܠܗ ܕܐܠܗܐ

Yeshua answered and said to them: “Y’all err, because y’all do not know the Scriptures nor the power of God.”

Yeshua antwortete und sagte zu ihnen: „Ihr irrt, weil ihr die Schriften nicht kennt noch die Kraft Gottes.“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܡܪ	ʿnā	He answered	perfect 3rd masc. sg.	√ʿny
ܝܫܘܥ	Yešūʿ	Yeshua	proper name	-
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܗܘܢ	hūn	them	3rd masc. pl. suffix	-
ܛܥܝܢ	ṭāʿēn	y’all err	participle active masc. pl.	√ṭʿy – err, go astray
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܕ	d-	because	relative	-
ܠܐ	lā	not	negative	-
ܝܕܥܝܢ	yāḏʿīn	y’all know	participle active masc. pl.	√ydʿ
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun	-
ܟܬܒܐ	kṯāḇē	the Scriptures / books	noun, masc. pl. emphatic	√ktb
ܘ	w-	and	conjunction	-
ܠܐ	lā	not	negative	-
ܚܝܠܗ	ḥaylēh	His power	noun, masc. sg. + 3rd masc. sg. suffix	√ḥyl – power
ܕ	d-	of	relative	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√ʾlh

Semantic nuance

Yeshua diagnoses the root of their error: ignorance of both the written Word and the power of God.

Matthew 22:30 Aramaic (Peshitta)

ܒܩܝܡܬܐ ܓܝܪ ܕܡܝܬ̈ܐ ܠܐ ܢܣܒ̈ܝܢ ܢܫ̈ܐ ܘܠܐ ܢܫ̈ܐ ܢܗܘܝܢ ܠܓܒ̈ܪܐ ܐܠܐ ܐܝܟ ܡܠܐ̈ܟܐ ܕܐܠܗܐ ܒܫܡܝܐ ܗܢܘܢ

For in the resurrection of the dead they neither take women nor are women to men, but they are like the angels of God in heaven.

Denn in der Auferstehung der Toten nehmen sie weder Frauen, noch werden Frauen Männern zuteil, sondern sie sind wie die Engel Gottes im Himmel.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܒ	b-	in	preposition	-
ܩܝܡܬܐ	qyāmtā	the resurrection	noun, fem. sg. emphatic	√qwm
ܓܝܪ	gēr	for	particle	-
ܕ	d-	of	relative	-
ܡܝܬ̈ܐ	mīṯē	the dead	noun / adjective, masc. pl. emphatic	√mwt
ܠܐ	lā	not	negative	-
ܢܣܒ̈ܝܢ	nāsbīn	they take	participle active masc. pl.	√nsb – take (in marriage)
ܢܫ̈ܐ	nešē	women	noun, fem. pl. emphatic	√’nt / nš – woman
ܘܠܐ	’āp̄lā	nor	particle	-
ܢܫ̈ܐ	nešē	women	noun, fem. pl. emphatic	-
ܢܗܘܝܢ	hōyān	are / become	participle active fem. pl.	√hwy
ܠ	l-	to	preposition	-
ܓܒ̈ܪܐ	gaḇrē	men	noun, masc. pl. emphatic	√gbr
ܐܠܐ	’ellā	but	particle	-
ܐܝܟ	’aḵ	like	preposition	-
ܡܠܐ̈ܟܐ	mal’aḵē	the angels	noun, masc. pl. emphatic	√l’k
ܕ	d-	of	relative	-
ܐܠܗܐ	’Alāhā	God	noun, masc. sg. emphatic	√’lh
ܒ	b-	in	preposition	-
ܫܡܝܐ	šmayyā	heaven	noun, masc. pl. emphatic	√šmy
ܗܢܘܢ	’īṯayhūn	they are	existential + 3rd masc. pl. suffix	-

Semantic nuance: In the resurrection, the earthly institution of marriage ceases. The risen are like the angels of God in heaven – neither marrying nor being given in marriage.

Greek omits: of the dead. and "they neither marry, nor are given in marriage" NA28 omits: of God
Greek again behaves like a translation: simplification. One would not write it more complicated.

Matthew 22:31 Aramaic (Peshitta)

ܥܠ ܕܝܢ ܩܝܡܬܐ ܕܡܝܬܐ ܠܐ ܩܪܝܬܘܢ ܡܢ ܕܐܡܪ ܐܠܗܐ ܠܟܘܢ ܕܐܡܪ ܒܗ ܐܠܗܐ ܕܐܒܗܬܢ

But concerning the resurrection of the dead, have y’all not read what was spoken to y’all by God, who said:

Über die Auferstehung der Toten aber, habt ihr nicht gelesen, was zu euch von Gott gesagt wurde, der gesagt hat:

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܥܠ	ʿal	concerning / about	preposition	-
ܩܝܡܬܐ	qyāmtā	the resurrection	noun, fem. sg. emphatic	√qwm
ܕܝܢ	dēn	but	particle	-
ܕ	d-	of	relative	-
ܡܝܬܐ	mīṯē	the dead	noun/adjective, masc. pl. emphatic	√mwt
ܠܐ	lā	not	negative	-
ܩܪܝܬܘܢ	qraytūn	have y’all read	perfect 2nd masc. pl.	√qr’ – read
ܡܕܡ	meddem	what / the thing	indefinite	-
ܕ	d-	that	relative	-
ܐܬܐܡܪ	ʾeteʾmar	was spoken	Ethpeel perfect 3rd masc. sg.	√’mr
ܠ	l-	to	preposition	-
ܟܘܢ	ḵūn	y’all	2nd masc. pl. suffix	-
ܡܢ	men	from / by	preposition	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√’lh
ܕ	d-	who	relative	-
ܐܡܪ	ʾemar	said	perfect 3rd masc. sg.	√’mr

Semantic nuance Yeshua turns their attention directly to the written Word of God as the decisive authority on the resurrection.

Matthew 22:32 Aramaic (Peshitta)

ܕ ܐܢܐ ܐܠܗܐ ܕܐܒܪܗܡ ܐܠܗܐ ܕܐܝܣܚܩ ܐܠܗܐ ܕܝܥܩܘܒ ܘܠܐ ܐܠܗ ܠܐ ܗܘܐ ܕܡܝܬ̈ܐ ܐܠܐ ܕܚܝܐ

“I am, Me, the God of Abraham, the God of Isaac, and the God of Jacob.” And God is not of the dead, but of the living.

„Ich bin, Ich, der Gott Abrahams und der Gott Isaaks und der Gott Jakobs.“ Und Gott ist nicht ein Gott der Toten, sondern der Lebendigen.

Ex. 3,6.14.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܕ	d-	that	relative	-
ܐܢܐ	**ʾenā**	**I**	independent pronoun 1st sg.	-
ܐܢܐ	**ʾnā**	**I am**	enclitic	-
ܐܠܗܐ	ʾAlāhēh	the God of	noun, masc. sg. construct + 3rd masc. sg.	√ʾlh
ܕ	d-	of	relative	-
ܐܒܪܗܡ	ʾAḇrāhām	Abraham	proper name	-
ܐܠܗܐ	ʾAlāhēh	the God of	noun construct + 3rd masc. sg.	√ʾlh
ܕ	d-	of	relative	-
ܐܝܣܚܩ	ʾĪsḥāq	Isaac	proper name	-
ܐܠܗܐ	ʾAlāhēh	the God of	noun construct + 3rd masc. sg.	√ʾlh
ܕ	d-	of	relative	-
ܝܥܩܘܒ	Yaʿqōḇ	Jacob	proper name	-
ܘ	w-	and	conjunction	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	√ʾlh
ܠܐ	lā	not	negative	-
ܗܘܐ	hwā	is / was	perfect 3rd masc. sg.	√hwy
ܕ	d-	of	relative	-
ܡܝܬ̈ܐ	mīṯē	the dead	noun/adjective, masc. pl. emphatic	√mwt
ܐܠܐ	ʾellā	but	particle	-
ܕ	d-	of	relative	-
ܚܝܐ	ḥayyē	the living	noun/adjective, masc. pl. emphatic	√ḥyy – live

Semantic nuance Yeshua cites Exodus 3:6. Because God still calls Himself the God of Abraham, Isaac and Jacob long after their physical death, they must in some real sense still be alive to Him. Therefore the resurrection is implied.

"I am, I": *ʾenā ʾnā* (ܐܢܐ ܐܢܐ).

Jesus quotes Exodus 3:6, and by using the reduplication "I am, I," he incorporates the name of God—which is revealed to Moses immediately thereafter in Exodus 3:14: *ʾehyeh ʾašer ʾehyeh* ("I am who I am"; from this, the name of God, YaHUaH—or JeHoUaH/Yahweh—is derived). While the Peshitta leaves Exodus 3:14 untranslated, the Aramaic expression *ʾenā ʾnā* appears 223 times in the Old Testament of the Peshitta; in 219 of those 223 instances, it is God Himself speaking: "I am."

In the New Testament, Jesus uses *ʾenā ʾnā* 20–25 times in reference to Himself (and here in v32 linking it to God). On one occasion, it is used by a human being—the man born blind in John 9:9—who confirms his own identity by saying, "I am he" (*ʾenā ʾnā*).

See also the footnote to verse 27 of Matthew 14 in the ANTD or Roots english.

Matthew 22:33 Aramaic (Peshitta)

ܘܟܕ ܫܡܥ ܟܢܫܐ ܗܘܘ ܡܬܬܡܗܝܢ ܒܬܘܟܚܝܬܗ

And when the crowds heard, they were astonished at **His teaching.**

Und als die Volksmengen hörten, waren sie erstaunt über **Seine Lehre.**

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܟܕ	kad	when	particle	-
ܫܡܥܘ	šmaʿū	they heard	perfect 3rd masc. pl.	√šmʿ
ܟܢܫܐ	kenšē	the crowds	noun, masc. pl. emphatic	√knš – gather
ܡܬܬܡܗܝܢ	mettamhīn	were being astonished	Ethpael participle masc. pl.	√tmh – be amazed
ܗܘܘ	hwaw	were	perfect 3rd masc. pl.	√hwy (auxiliary)
ܒ	b-	at / over	preposition	-
ܬܘܟܚܝܬܗ	yūlpānēh	His teaching	noun, masc. sg. + 3rd masc. sg. suffix	√ylp – teach, learn

Semantic nuance The crowds react with amazement to the authority and clarity of His answer.

Matthew 22:34 Aramaic (Peshitta)

ܦܪܝܫܐ ܕܝܢ ܟܕ ܫܡܥܘ ܕܫܬܩ ܠܨܕܘܩܝܐ ܐܬܟܢܫܘ ܟܚܕ

But the Pharisees, when they heard that He had silenced the Sadducees, gathered together as one.

Die Pharisäer aber, als sie hörten, dass Er die Sadduzäer zum Schweigen gebracht hatte, versammelten sich miteinander.

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܦܪܝܫܐ	Prīšē	the Pharisees	proper noun, masc. pl. emphatic	-
ܕܝܢ	dēn	but	particle	-
ܟܕ	kad	when	particle	-
ܫܡܥܘ	šmaʿū	they heard	perfect 3rd masc. pl.	√šmʿ
ܕ	d-	that	relative	-
ܫܬܩ	šatteq	He had silenced	Pael perfect 3rd masc. sg.	√štq – be silent (Pael: silence)
ܠ	l-	(object marker)	preposition	-
ܨܕܘܩܝܐ	Zaddūqāyē	the Sadducees	proper noun, masc. pl. emphatic	-
ܐܬܟܢܫܘ	ʾetkannašū	they gathered	Ethpael perfect 3rd masc. pl.	√knš – gather
ܟܚܕ	ʾakḥḏā	together / as one	adverb	√ḥd – one

Semantic nuance The Pharisees, seeing their rivals silenced, now unite among themselves for the next challenge.

Matthew 22:35 Aramaic (Peshitta)

ܘܫܐܠܗ ܚܕ ܡܢܝܗܘ ܕܝܕܥ ܢܡܘܣܐ ܘܡܢܣܐ ܠܗ

And one of them, who knew the Law, asked Him, testing Him.

Und einer von ihnen, der das Gesetz kannte, fragte Ihn, indem er Ihn testete.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܫܐܠܗ	ša’lēh	asked Him	perfect 3rd masc. sg. + object	√š’l – ask
ܚܕ	ḥaḏ	one	numeral	-
ܡܢ	men	of	preposition	-
ܗܘܢ	hūn	them	3rd masc. pl. suffix	-
ܕ	d-	who	relative	-
ܝܕܥ	yāḏaʿ	knew / knows	participle active masc. sg.	√ydʿ – know
ܢܡܘܣܐ	nāmōsā	the Law	noun, masc. sg. emphatic	loanword (νόμος)
ܟܕ	kad	while / as	particle	-
ܡܢܣܐ	mnasē	testing	participle active masc. sg.	√nsy – test, try
ܠ	l-	(object marker)	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-

Semantic nuance
A specialist in the Law approaches with a testing question.

Greek has:
καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν **νομικὸς** πειράζων αὐτόν καὶ λέγων
Und es fragte einer aus ihnen, ein Gesetzeskundiger, ihn erprobend und sagend:

And one of them, an expert in the law (lawyer), asked him, testing him and saying.

The Aramaic makes slightly more sense in the context - while the greek is a good and understandable translation, simplification.

---- **2 Words for law in Aramaic:**

Matthew / Jesus use 2 words for law within short context. here and in vers 36 namosa ܢܡܘܣܐ (looks like coming from greek nomos. But in **Vers 40** Jesus uses **ʾūrāyṯā** ܐܘܪܝܬܐ . See notes for v 40. Matthew knew and used both words. This makes clear, he is not translating, just using 2 common used words.

Law: ܢܡܘܣܐ (*nāmūsā*) is a well-established Greek loanword from *νόμος* (nómos = law, custom, ordinance).

By the time of the Peshitta it was already fully naturalized in Classical Syriac and was the standard term for “law,” especially the Mosaic Law / Torah. It was not a rare or striking foreign word, but a normal, everyday part of the Syriac vocabulary.

Usage in the Peshitta

- In the Peshitta Old Testament it is regularly used to translate Hebrew תּוֹרָה (Torah) — for example in Exodus 16:4 and in more than a hundred other places.
- In the New Testament it appears frequently as well, both in the Gospels (e.g. Matthew 5:17-18; 22:36; Luke 2:22-24; 16:16-17, etc.) and especially in the Pauline letters, where it corresponds to the Greek *νόμος*.

  In Matthew 22:35 the phrase ܕܲܢܳܚ̈ܳܡ̈ܳܣ̈ (“one who knows the Law”) is simply the ordinary Syriac way of rendering the Greek *νομικός* (lawyer / expert in the Law).

Additional notes

- Native synonyms exist (e.g. ܕܺܝܢܳܐ *dīnā* = judgment/right), but *nāmūsā* became the preferred term for the divine or Mosaic Law.
- The word is also attested in other Aramaic dialects (Jewish Palestinian Aramaic, Christian Palestinian Aramaic, etc.).
- It formed derivatives such as ܢܳܡ̈ܽܘܣ̈ܳܝܳܐ (*nāmūsāyā* = legal) and ܢܳܡ̈ܽܘܣ̈ܽܬ̰ܳܐ (*nāmūsūṯā* = legality).

  Conclusion
  The presence of ܢܳܡ̈ܽܘܣ̈ܳ is therefore no argument that Matthew (or the New Testament in general) was translated from Greek. The word was already a common, fully integrated loanword in Syriac long before the Peshitta was produced.

1. The similarity between ܡ̰ܲܢܲܣ̰ܹܐ (*mnasē*): testing and ܢܳܡ̈ܽܘܣ̈ܳ (*nāmūsā*): law.

The resemblance is coincidental and has no near etymological basis.

- ܡ̰ܲܢܲܣ̰ܹܐ (*mnasē*, “testing”) comes from the Semitic root √nsy (or √ns’), meaning “to test, try, tempt.” This is a native Aramaic/Syriac root (cf. Hebrew נסה *nāsāh*).
- ܢܳܡ̈ܽܘܣ̈ܳ (*nāmūsā*) is a Greek loanword from *νόμος* (*nómos*).

  There is no shared root or historical connection between the two words. The similarity in sound is accidental.

  EBV commentary claims that namosa is a Aramaic root nms meaning: to order, is not confirmed.

Gesetz: ܢܳܡ̈ܽܘܣ̈ܳ (nāmūsā) ist ein gut etabliertes und gebräuchliches Lehnwort.

Herkunft und Status

- Es ist ein griechisches **Lehnwort aus *νόμος* (nómos = Gesetz,** Sitte, Ordnung).
- Es wurde sehr früh ins Aramäische/Syrische übernommen und war zur Zeit der Peshitta bereits voll naturalisiert.

- Es ist kein seltenes oder auffälliges Fremdwort, sondern das Standardwort für „Gesetz“ (besonders das mosaische Gesetz / die Tora) im klassischen Syrisch.

Gebrauch in der Peshitta

Das Wort kommt sehr häufig vor:

- Im Alten Testament der Peshitta wird es regelmäßig für hebräisch תּוֹרָה (Tora) verwendet (z. B. Exodus 16:4 und über hundert weitere Stellen).
- Im Neuen Testament erscheint es ebenfalls oft, besonders:
- In den Evangelien (z. B. Mt 5:17–18; 22:36; Lk 2:22–24; 16:16–17 usw.)
- Sehr häufig bei Paulus (Römer, Galater usw.), wo es dem griechischen *νόμος* entspricht.

In Mt 22:35 steht die Wendung ܕܲܢܵܓܕ̈ ܢܵܡܘܼܣܵܐ („der das Gesetz kennt“ / „Gesetzeskundiger“). Das ist die normale syrische Bezeichnung für den griechischen *νομικός* (Rechtsgelehrter / Experte im Gesetz).

Weitere Hinweise

- Es gibt auch einheimische Wörter (z. B. ܕܺܝܢܵܐ *dīnā* = Urteil/Recht), aber nāmūsā setzte sich als der übliche Ausdruck für das göttliche bzw. mosaische Gesetz durch.
- Das Wort erscheint auch in anderen aramäischen Dialekten (jüdisch-palästinisches Aramäisch, christlich-palästinisches Aramäisch usw.).
- Es hat Ableitungen gebildet (z. B. ܢܲܡܘܼܣܵܝܵܬ = gesetzlich, ܢܲܡܘܼܣܵܝܽܘܬܵܐ = Gesetzlichkeit).

Fazit:
Zur Zeit der Abfassung bzw. Übersetzung der Peshitta war ܢܵܡܘܼܣܵܐ ein völlig normales, alltägliches und häufig gebrauchtes Wort für „Gesetz“. Es ist kein auffälliger Gräzismus, der auf eine späte Übersetzung hindeuten würde, sondern bereits tief im syrischen Wortschatz verankert (ähnlich wie z. B. „Theater“ oder „Philosophie“ im Deutschen).

Es ist deshalb **kein Argument**, dass Matthäus oder das NT aus dem Griechischen übersetzt wurde.

In Vers 40 verwendet Jesus ein anderes Wort für Gesetz: **ʾūrāyṯā** ܐܘܿܪܵܝܬܵܐ Dies zeigt noch mehr, dass Matthäus diese 2 Begriffen in engem Kontext verwendete, weil beide bekannt waren, nicht, weil er übersetzte.

Matthew 22:36 Aramaic (Peshitta)

ܡܠܦܢܐ ܐܝܢܐ ܦܘܩܕܢܐ ܪܒܐ ܒܢܡܘܣܐ

“Teacher, which is the great commandment in the Law?”

„Lehrer, welches ist das große Gebot im Gesetz?“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܡܠܦܢܐ	malp̄ānā	Teacher	noun, masc. sg. emphatic	√ylp
ܐܝܢܐ	ʾaynā	which	interrogative	-
ܦܘܩܕܢܐ	pūqdānā	commandment	noun, masc. sg. emphatic	√pqd – command
ܪܒܐ	raḇ	great	adjective, masc. sg.	√rb – great
ܒ	b-	in	preposition	-
ܢܡܘܣܐ	nāmōsā	the Law	noun, masc. sg. emphatic	- compare v 40!

Semantic nuance

The classic question about the greatest commandment.

This scribe uses the word namosa for the Law, while Jesus in Vers 40 uses urayta Law/Torah.

Matthew 22:37 Aramaic (Peshitta)

ܐܡܪ ܠܗ ܝܫܘܥ ܢܚܒ ܠܡܪܝܐ ܐܠܗܟ ܒܟܠ ܠܒܟ ܘܒܟܠ ܢܦܫܟ ܘܒܟܠ ܚܝܠܟ ܘܒܟܠ ܪܥܝܢܟ

But Yeshua said to him: “You shall love Lord Yah your God from all your heart and from all your soul and from all your strength and from all your mind.”

Yeshua aber sagte zu ihm: „Du sollst den Herrn Yah, deinen Gott, lieben aus deinem ganzen Herzen und aus deiner ganzen Seele und aus deiner ganzen Kraft und aus deinem ganzen Denken.“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܝܫܘܥ	Yešūʿ	Yeshua	proper name	-
ܕܝܢ	dēn	but	particle	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	him	3rd masc. sg. suffix	-
ܕ	d-	that	relative	-
ܬܪܚܡ	terḥam	you shall love	imperfect 2nd masc. sg.	√rḥm – love, have compassion
ܠ	l-	(object marker)	preposition	-
ܡܪܝܐ	Māryā	Lord Yah	noun, masc. sg. emphatic	Peshitta rendering of YHWH
ܐܠܗܟ	ʾAlāhāḵ	your God	noun + 2nd masc. sg. suffix	√ʾlh
ܡܢ	men	from / with	preposition	-
ܟܠܝܟ	kulēh	all of	noun + 3rd masc. sg. suffix	√kll
ܠܒܟ	lebbāḵ	your heart	noun + 2nd masc. sg. suffix	√lb – heart
ܘ	w-	and	conjunction	-
ܡܢ	men	from	preposition	-
ܟܠܗ	kulāh	all of	noun + 3rd fem. sg. suffix	√kll
ܢܦܫܟ	nap̄šāḵ	your soul	noun + 2nd masc. sg. suffix	√npš – soul, self
ܘ	w-	and	conjunction	-
ܡܢ	men	from	preposition	-
ܟܠܝܟ	kulēh	all of	noun + 3rd masc. sg. suffix	√kll
ܚܝܠܟ	ḥaylāḵ	your strength	noun + 2nd masc. sg. suffix	√ḥyl – strength
ܘ	w-	and	conjunction	-
ܡܢ	men	from	preposition	-
ܟܠܝܟ	kulēh	all of	noun + 3rd masc. sg. suffix	√kll
ܪܥܝܢܟ	reʿyānāḵ	your mind / thinking	noun + 2nd masc. sg. suffix	√rʿy – think, mind

Semantic nuance

Yeshua cites Deuteronomy 6:5 (the Shema). The Peshitta includes four faculties: heart, soul, strength, and mind (ܪܥܝܢܟ), slightly expanding the Hebrew threefold formula.

(5. Mose 6,5; Mk 12,30, Lk 10,27).

Greek omits: with all your strength, in Mt, while it renders it in Mk and Lk. Peshitta is consistent.

Matthew 22:38 Aramaic (Peshitta)

ܗܵܢܹܐ ܦܘܩܕܵܢܵܐ ܪܲܒܬܵܐ ܘܩܕܡܝܬܵܐ

This is the great and first commandment.

Dies ist das große und erste Gebot.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܵܢܹܐ	hānaw	this is	demonstrative + enclitic	-
ܦܘܩܕܵܢܵܐ	pūqdānā	the commandment	noun, masc. sg. emphatic	√pqd
ܪܲܒܬܵܐ	rabbā	the great	adjective, masc. sg. emphatic	√rb
ܘ	w-	and	conjunction	-
ܩܕܡܝܬܵܐ	qadmāyā	the first	adjective, masc. sg. emphatic	√qdm

Semantic nuance

Yeshua ranks the commandment to love God as both the greatest and the primary one.

Matthew 22:39 Aramaic (Peshitta)

ܘܬܪܹܝܢ ܕܕܡܹܐ ܠܗ ܕܬܪܚܡ ܠܪܥܟ ܐܝܟ ܢܦܫܟ

And the second is like it: You shall love your neighbour as yourself.

Und das zweite ist ihm gleich: Du sollst deinen Nächsten lieben wie dich selbst.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܬܪܹܝܢ	datreyn	the second	numeral	-
ܕ	d-	that	relative	-
ܕܵܡܹܐ	dāmē	is like	participle active masc. sg.	√dmy – be like
ܠ	l-	to	preposition	-
ܗ	h	it	3rd masc. sg. suffix	-
ܕ	d-	that	relative	-
ܬܪܚܡ	terḥam	you shall love	imperfect 2nd masc. sg.	√rḥm
ܠ	l-	(object marker)	preposition	-
ܩܪܝܒܟ	qarībāḵ	your neighbour	noun + 2nd masc. sg. suffix	√qrb – near
ܐܝܟ	ʾaḵ	as	preposition	-
ܢܦܫܟ	nap̄šāḵ	yourself	noun + 2nd masc. sg. suffix	√npš

Semantic nuance

The second commandment is deliberately placed on the same level (“like it”).

Matthew 22:40 Aramaic (Peshitta)

ܚܠܝܗ ܬܪܝܢ ܦܘܩܕܢܝܐ ܬܠܝܐ ܒܗ̇ ܢܡܘܣܐ ܘܢܒܝܐ

On these two commandments hang the Law (Torah) and the Prophets.

An diesen zwei Geboten hängt das Gesetz (die Tora) und die Propheten.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܒ	b-	on	preposition	-
ܗܠܝܢ	hālēn	these	demonstrative	-
ܬܪܝܢ	treyn	two	numeral	-
ܦܘܩܕܢܝܐ	pūqdānīn	commandments	noun, masc. pl. emphatic	√pqd
ܬܠܝܐ	talyā	hang	passive participle fem. sg.	√tly – hang
ܢܡܘܣܐ	**ʾūrāyṯā**	**the Law / Torah**	**noun, fem. sg. emphatic**	**√ʾry – law**
ܘ	w-	and	conjunction	-
ܢܒܝܐ	nḇīyē	the Prophets	noun, masc. pl. emphatic	√nbʾ

Semantic nuance
The entire Old Testament revelation is summarized and suspended on these two love-commandments.

Jesus' use of ܢܡܘܣܐ (*ʾūrāyṯā / ʾōrāytā*) Law / Torah in verse 40

This is the interesting and significant point.

- **ܢܡܘܣܐ is the genuine Semitic/Aramaic term for the Torah / the Law of Moses.**
- **It is the emphatic form related to the same root that produced Hebrew תּוֹרָה (*tôrāh*), ultimately from √yrh ("to throw, shoot, instruct, guide").**
- It is the normal word used in Jewish Aramaic (Targums) and appears in Syriac especially when the specific sense of "the Torah" is intended.

In Matthew 22:40 Jesus deliberately chooses this classic Semitic word ("the Law and the Prophets") rather than the more general (and originally Greek) *nāmūsā*.

This supports the observation:
Matthew is not forced to use *nāmūsā* because of a Greek original. He uses the already common and naturalized loanword when appropriate, and he can freely switch to the native Semitic term *ʾūrāyṯā* when quoting Jesus in a context that refers specifically to the Torah.
The variation itself is evidence of natural Aramaic usage rather than translation from Greek.

This term for Torah is used only three times in the Aramaic New Testament—specifically by Jesus in the Gospel of Matthew: Matthew 11:13, 12:5, and 22:40. Everywhere else, *nomosa* is used.

Greek uses in v 36 & 40 nomos (νομος), and loses the fine difference between the general word for law and the typical word for Torah (Law of Moses).

Matthew 22:41 Aramaic (Peshitta)

ܟܕ ܟܢܫܝܢ ܗܘܘ ܦܪܝܫܐ ܫܐܠ ܗܘ ܐܢܘܢ ܝܫܘܥ

Now while the Pharisees were gathered, Yeshua asked them.

Als aber die Pharisäer versammelt waren, fragte sie Yeshua.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܟܕ	kad	while	particle	-
ܟܢܫܝܢ	knīšīn	were gathered	passive participle masc. pl.	√knš
ܗܘ	dēn	but / now	particle	-
ܦܪܝܫܐ	Prīšē	the Pharisees	proper noun, masc. pl.	-
ܫܐܠ	šaʾel	asked	perfect 3rd masc. sg.	√šʾl
ܗܘ ܐܢܘܢ	ʾennūn	them	independent pronoun 3rd masc. pl.	-
ܝܫܘܥ	Yešūʿ	Yeshua	proper name	-

Semantic nuance

Yeshua now takes the initiative and puts a counter-question to the gathered Pharisees.

Matthew 22:42 Aramaic (Peshitta)

ܐܡܪ ܠܗ ܕܘܝܕ ܡܢܐ ܗܘ ܒܪ ܕܐܡܪܝܢ ܠܗ ܐܢܬܘܢ ܥܠ ܡܫܝܚܐ ܒܪ ܡܢ ܗܘ ܐܡܪ ܠܗ

And He said: “What do y’all say concerning the Messiah? Whose son is He?” They say to Him: “**The son of David**.”

Und Er sagte: „Was sagt ihr über den Messias? Wessen Sohn ist Er?“ Sie sagen zu Ihm: „**Der Sohn Davids**.“

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܘ	w-	and	conjunction	-
ܐܡܪ	ʾemar	He said	perfect 3rd masc. sg.	√ʾmr
ܡܢܐ	mānā	what	interrogative	-
ܐܡܪܝܢ	ʾāmrīn	do y’all say	participle active masc. pl.	√ʾmr
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܥܠ	ʿal	concerning	preposition	-
ܡܫܝܚܐ	Mšīḥā	the Messiah	noun, masc. sg. emphatic	√mšḥ
ܒܪ	bar	son of	noun, masc. sg. construct	√br
ܡܢ	manū	whose	interrogative	-
ܐܡܪܝܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܠ	l-	to	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܒܪ	bar	son of	noun construct	√br
ܕܘܝܕ	dawīd	David	proper name	-

Semantic nuance

The standard Jewish answer **“son of David” i**s given, which Yeshua will now problematize.

Greek has think istead of say and omits son, in "son o David", missing part of the punchline, as "son of David" is a messianic title.

Griechisch hat denkt ihr anstatt sagt ihr, und lässt Sohn aus in "Sohn Davids, und verliert die Hälfte der Pointe, da "Sohn Davids ein messianischer Titel ist.

Matthew 22:43 Aramaic (Peshitta)

ܐܡܪ ܠܗܘܢ ܗܝܟܢܐ ܕܕܘܝܕ ܒܪܘܚܐ ܩܪܝܐ ܠܗ ܡܪܝܐ ܐܡܪ ܓܝܪ

He said to them: “And how does David in the Spirit call Him Lord Yah? For he says:”

Er sagte zu ihnen: „Und wie nennt David im Geist Ihn Herr Yah? Denn er sagt:“

Word-for-Word Morphological Analysis

Aramaic	**Transliteration**	**Meaning**	**Morphology**	**Notes / Root & Nuance**
ܐܡܪ	ʾāmar	He said	participle / perfect	√ʾmr
ܠ	l-	to	preposition	-
ܗܘܢ	hūn	them	3rd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܗܝܟܢܐ	ʾaykannā	how	interrogative	-
ܕܘܝܕ	dawīd	David	proper name	-
ܒ	b-	in	preposition	-
ܪܘܚܐ	rūḥ	the Spirit	noun, fem. sg.	√rwḥ
ܩܪܝܐ	qārē	calls	participle active masc. sg.	√qrʾ
ܠ	l-	(object marker)	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܡܪܝܐ	**Māryā**	**Lord Yah**	**noun, masc. sg. emphatic**	-
ܐܡܪ	ʾāmar	he says	participle	√ʾmr
ܓܝܪ	gēr	for	particle	-

Semantic nuance

David, speaking by the Spirit, calls the Messiah “Lord Yah”.

Matthew 22:44 Aramaic (Peshitta)

ܕܐܡܪ ܡܪܝܐ ܠܡܪܝ ܬܘܒ ܠܝܡܝܢܝ ܥܕ ܐܣܝܡ ܐܢܐ ܠܥܠ ܒܥܠ ܠܪܓܠܝܟ

“Lord Yah said to my Lord: ‘Sit at my right hand until I place your enemies under your feet.’”

„Herr Yah sagte zu meinem Herrn: ‚Setze dich zu meiner Rechten, bis ich deine Feinde unter deine Füße lege.‘“

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܕ	d-	that	relative	-
ܐܡܪ	ʾemar	said	perfect 3rd masc. sg.	√ʾmr
ܡܪܢ	**Māryā**	**Lord Yah**	noun, masc. sg. emphatic	- for YHWH
ܠ	l-	to	preposition	-
ܡܪܝ	**Mārī**	**my Lord**	noun + 1st sg. suffix	√mrʾ (for Adonai)
ܬܘܒ	teḇ	sit	imperative 2nd masc. sg.	√ytb – sit
ܠ	l-	for	preposition	-
ܟ	k	you	2nd masc. sg. suffix	-
ܥܕ	men	from / at	preposition	-
ܝܡܝܢܝ	yammīnī	my right hand	noun + 1st sg. suffix	√ymn
ܥܕ ܐܣܝܡ	ʿdammā	until	preposition	-
ܕ	d-	that	relative	-
ܐܣܝܡ	ʾesīm	I place	imperfect 1st sg.	√sym – place
ܒ	b-	under	preposition	-
ܠܐܝܒܝܟ	ʿeldḇāḇayk	your enemies	noun, masc. pl. + 2nd masc. sg. suffix	√ʿldb – enemy
ܬܚܝܬ	tḥēṯ	under	preposition	-
ܪܓܠܝܟ	reḡlayk	your feet	noun, fem. pl. + 2nd masc. sg. suffix	√rgl

Semantic nuance

Direct quotation of Psalm 110:1. The double use of ܡܪܝ / ܡܪܢ underscores the exalted status of the Messiah.

ܡܪܝ **mari, my Lord is the Aramaic for Adonai.**

ܡܪܢ **Māryā Lord Yah is the Aramaic for YHWH.**
It agrees with the Hebrew.

Notes of EBV / Bauscher:

...place under your feet – this is the reading found in the Aramaic Peshitta. The reading in the Greek NA28, MHT, and TR texts is: "have made a footstool for your feet."

The quotation from Psalm 110:1 appears seven times in the New Testament: in Matthew 22:44, Mark 12:36, Luke 20:43, Acts 2:35, Hebrews 1:13, Hebrews 10:10, and 1 Corinthians 15:25. Bauscher notes that in four of these seven instances, the text of the Peshitta differs from that of the Greek NA28, MHT, and TR, while in three instances, it aligns with them. In one case—Acts 2:35—the Aramaic New Testament of the Peshitta corresponds to the Hebrew Old Testament (the Tanakh), the Aramaic Old Testament of the Peshitta, and the Septuagint (LXX); in this instance, all these versions are in agreement. The quotations of Psalm 110:1 in the Peshitta's New Testament do not correspond precisely to the text of the Hebrew Tanakh. The text of the Greek New Testament in the aforementioned verses appears to be derived largely from the Aramaic Peshitta, and to a lesser extent from the Greek Septuagint (LXX). Consequently, the Greek text seems more likely to be a translation from the Aramaic than the other way around.
German:
„Legt es unter eure Füße" – so lautet die Lesart der aramäischen Peschitta. Die Lesart der griechischen Texte NA28, MHT und TR lautet: „Habt einen Fußschemel für eure Füße gemacht". **Das Zitat aus Ps 110,1 kommt siebenmal im Neuen Testament vor, nämlich in Mt 22,44; Mk 12,36; Lk 20,43; Apg 2,35; Hebr 1,13; Hebr 10,13 und 1 Kor 15,25.** Bauscher schreibt dazu, dass der Text der Peschitta in vier der sieben Fälle nicht mit dem der griechischen Texte NA28, MHT und TR übereinstimmt, in drei Fällen jedoch schon. In einem Fall, nämlich in der Apg, stimmt das aramäische Neue Testament der Peschitta mit dem hebräischen Alten Testament (dem Tanach), dem aramäischen Alten Testament der Peschitta und auch mit der Septuaginta überein. 2:35, wo die Lesarten also alle übereinstimmen. Die Zitate aus Ps 110,1 im Neuen Testament aus der Peschitta stimmen nicht genau mit dem Text des hebräischen Tanach überein. Der Text des griechischen Neuen Testaments in den genannten Versen scheint größtenteils vom aramäischen Text der Peschitta und in geringerem Maße von der griechischen Septuaginta (‹LXX›) abgeleitet zu sein. Der griechische Text scheint daher eher eine Übersetzung aus dem Aramäischen als umgekehrt zu sein.

Matthew 22:45 Aramaic (Peshitta)

ܐܢ ܗܵܝܟܵܐ ܕܕܘܝܕ ܩܵܪܹܐ ܠܹܗ ܡܪܝܵܐ ܐܝܟܢܵ ܒܪܹܗ ܗܘ

If therefore David calls Him Lord Yah, how is He his son?

Wenn also David Ihn Herr Yah nennt, wie ist Er dann sein Sohn?

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢ	ʾen	if	particle	-
ܗܵܝܟܵܐ	hāḵēl	therefore	particle	-
ܕܕܘܝܕ	dawīd	David	proper name	-
ܩܵܪܹܐ	qārē	calls	participle active masc. sg.	√qrʾ
ܠ	l-	(object marker)	preposition	-
ܗ	h	Him	3rd masc. sg. suffix	-
ܡܪܝܵܐ	**Māryā**	**Lord Yah**	**noun, masc. sg. emphatic**	-
ܐܝܟܢܵ	ʾaykannā	how	interrogative	-
ܒܪܹܗ	breh	his son	noun + 3rd masc. sg. suffix	√br
ܗܘ	hū	is He	pronoun	-

Semantic nuance
The logical tension: if David calls Him “Lord”, the Messiah cannot be merely his physical descendant in the ordinary sense.

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commentary on Matthew 22:42-45

The issue with ܡܪܝܵܐ (*Maryah*) in verses 43 and 45

In the standard Eastern Peshitta text of Matthew 22:43 and 22:45, Jesus says that David calls the Messiah ܡܪܝܵܐ (*Maryah* = Lord Yah / YHWH).

By contrast:

- In the parallel in Mark 12:37 the Peshitta has the more precise ܡܪܝ (*Mary* = “my Lord”).
- In the actual quotation of Psalm 110:1 (Matthew 22:44) the Peshitta correctly distinguishes the two terms:
  ܡܪܝܵܐ ܠܡܪܝ : *Maryah* (for YHWH) said to *Mary (for Hebrew Adonai)*.

The Kabouris evidence

The Holy Aramaic Scriptures site https://theholyaramaicscriptures.weebly.com/mat-22.html notes an important detail about the Khabouris Codex at Matthew 22:43:

> The Khabouris has a replacement page written in East Adiabene script (instead of the original Estrangela). It appears that a later scribe added an ܐ to the word ܡܪܝ (*mari* = “my Lord”),

turning it into ܡܪܝܐ (*Maryah*).
Notice that the quotation in the next verse (22:44) still correctly has ܡܪܝ, not ܡܪܝܐ.
Mark 12:36/37 in the Khabouris also correctly reads ܡܪܝ.

This suggests that the reading *Maryah* in Matthew 22:43 (and by extension 22:45) may be a later scribal expansion.

Possible explanations

1. Scribal change
   A later copyist (perhaps deliberately) strengthened the identification of the Messiah with YHWH by changing *Mary → Maryah*. The change is only one letter and would be theologically attractive.

2. Intentional Matthean wording
   Matthew (within the allowance of the Holy Spirit) may have deliberately used *Maryah* to make the point even sharper for his audience: David does not merely call the Messiah "my Lord," but calls Him by the divine name. The focus of the whole pericope is that the Messiah is far more than "son of David" — He is David's Lord.

   Both possibilities are compatible with the main thrust of the passage: the Messiah is not merely a descendant of David; He is David's superior and Lord.

   The Greek (κύριος in both places) cannot make the distinction that Aramaic can, so the variation is only visible in the Peshitta tradition.

Matthew 22:46 Aramaic (Peshitta)

ולא יכל לה אנש למתן לה פתגם ולא אתרעי אנש מן היומא ההוא למשאלותה

And no one was able to give Him an answer, and no one dared from that day onward to ask Him any more.

Und niemand war imstande, Ihm eine Antwort zu geben, und niemand wagte es von jenem Tag an, Ihn weiter zu fragen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ו	w-	and	conjunction	-
לא	lā	not	negative	-
אנש	ʾnāš	anyone	noun, masc. sg.	√ʾnš
יכל	ʾeškaḥ	was able	perfect 3rd masc. sg.	√šḵḥ – find, be able
ל	d-	to	relative	-
למתן	nettel	give	imperfect 3rd masc. sg.	√ntl – give
ל	l-	to	preposition	-
ה	h	Him	3rd masc. sg. suffix	-
פתגם	peṯgāmā	an answer / word	noun, masc. sg. emphatic	√ptg – word, answer
ולא	w-	and	conjunction	-
לא	lā	not	negative	-
אנש	ʾnāš	anyone	noun, masc. sg.	√ʾnš
אתרעי	ʾamraḥ	dared	perfect 3rd masc. sg.	√mrḥ – be bold, dare
תוב	tūḇ	again / further	adverb	-
מן	men	from	preposition	-
ההוא	haw	that	demonstrative	-
יומא	yawmā	day	noun, masc. sg. emphatic	√ywm
ל	l-	to	preposition	-
משאלותה	mšaʾālūṯēh	asking Him	infinitive + 3rd masc. sg. suffix	√šʾl

Semantic nuance

The chapter ends with total silence. No one can answer, and from that day no one dares to question Him further.