qMatthew 5 partially revised!

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.



Roots Multilingual Study Bible

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.
...
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 5 - Matthäus 5

Matthew 5:1 Aramaic Peshitta

ܟܕ ܚܙܐ ܝܫܘܥ ܟܢܫܐ ܣܠܩ ܠܛܘܪܐ ܘܟܕ ܝܬܒ ܩܪܒܘ ܠܘܬܗ ܬܠܡܝܕܘܗܝ

English:

Now when Yeshua saw the crowds, He went up to the mountain, and when He sat down, His disciples drew near to Him.

German:

Als nun Jeschua die Volksmengen sah, stieg Er hinauf auf den Berg, und als Er sich setzte, traten Seine Jünger zu Ihm heran.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܟܕ	kad	when	conjunction	-
ܚܙܐ	ḥzā	He saw	perfect 3rd masc. sg.	√ḥzy
ܗܝܢ	dēn	now / but	particle	-
ܝܫܘܥ	Yešū‘	Yeshua	proper name	-
ܠ	l-	the (object marker)	preposition	-
ܟܢܫܐ	kenšē	crowds	noun, masc. pl. emphatic	√knš
ܣܠܩ	sleq	He went up	perfect 3rd masc. sg.	√slq
ܠ	l-	to	preposition	-
ܛܘܪܐ	ṭūrā	the mountain	noun, masc. sg. emphatic	√ṭwr
ܘ	w-	and	conjunction	-
ܟܕ	kad	when	conjunction	-
ܝܬܒ	yīṯeḇ	He sat down	perfect 3rd masc. sg.	√ytb
ܩܪܒܘ	qreḇū	they drew near	perfect 3rd masc. pl.	√qrb
ܠܘܬܗ	lwāṯēh	to Him	preposition + 3rd masc. sg. suffix	-
ܬܠܡܝܕܘܗܝ	talmīḏawhī	His disciples	noun + 3rd masc. sg. suffix	√lmd

Semantic nuance: Standard introduction to the Sermon on the Mount. Yeshua sits (typical teaching posture of a rabbi) and the disciples approach.

Matthew 5:2

ܘܦܬܰܚ ܠܳܗ̇ ܐܶܬ ܦܽܘܡܶܗ ܘܗ̣ܘܳܐ ܡܰܠܦ̣ܳܢ ܠܗ̇ܽܘܢ ܘܐܳܡܶܪ

And He opened His mouth and was teaching them and saying:

Und Er öffnete Seinen Mund und lehrte sie und sagte:

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܦܬܰܚ	pṯaḥ	He opened	perfect 3rd masc. sg.	√pṯḥ
ܦܽܘܡܶܗ	pūmēh	His mouth	noun + 3rd masc. sg. suffix	√pwm
ܘ	w-	and	conjunction	-
ܡܰܠܦ̣	malleṗ	was teaching	Pael participle masc. sg.	√ylp
ܗ̣ܘܳܐ	hwā	He was	perfect 3rd masc. sg.	√hwy (auxiliary)
ܠܗ̇ܽܘܢ	lhūn	them	preposition + 3rd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܐܳܡܶܪ	ʾāmar	saying	participle active masc. sg.	√ʾmr

Semantic nuance

“He opened His mouth” is a Semitic idiom for beginning formal, authoritative speech.

Matthew 5:3

ܛܘܒܝܗܘܢ ܠܡܣܟܢܐ ܕܒܪܘܚܐ ܕܝܠܗܘܢ ܗܝ ܡܠܟܘܬܐ ܕܫܡܝܐ

Blessed are the poor *who are* in the spirit, for theirs is the Kingdom of the Heavens.

Selig sind die Armen *die* im Geist *sind*, denn ihrer ist das Königreich der Himmel.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܘܒܝܗܘܢ	ṭūḇayhūn	blessed are they / their blessedness	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to (object marker)	preposition	-
ܡܣܟܢܐ	meskēnē	the poor	adjective masc. pl. emphatic	√skn
ܒ	b-	in	preposition	-
ܪܘܚܐ	rūḥ	spirit	noun, common sg. absolute	√rwḥ
ܕ	d-	for	relative	-
ܕܝܠܗܘܢ	dīlhūn	theirs	possessive + 3rd masc. pl.	-
ܗܝ	hī	is	independent pronoun fem.	-
ܡܠܟܘܬܐ	malkūṯā	the Kingdom	noun, fem. sg. emphatic	√mlk
ܕ	d-	of	relative	-
ܫܡܝܐ	šmayyā	the Heavens	noun, masc. pl. emphatic	√šmy

Semantic nuance
First Beatitude. “Poor in spirit” indicates spiritual humility and dependence, not merely material poverty. The Kingdom of the Heavens is already theirs.

Blessed are the poor (*who are)* in the spirit
The phrase is ܛܘܒܝܗܘܢ ܠܡܣܟܢܐ ܕܒܪܘܚܐ
(*ṭūḇayhūn l-meskēnē b-rūḥ*).

The preposition ܒ (*b-*) is locative and marks sphere or realm. Two readings are possible:

1. Traditional reading:
   “Blessed are the poor in (the) spirit”
   (poverty located in the spiritual dimension).

2. Alternative reading:
   "Blessed are the poor who are in the Spirit"
   (the poor ones who live/operate in the sphere of the Spirit).
   This second understanding is supported by the consistent Peshitta usage of ܒܪܘܚܐ:

- Matthew 22:43 – **David** speaks ܒܪܘܚܐ ("**in the Spirit**") when he calls the Messiah "Lord."
- In contrast, when the text wants to describe something as "spiritual" in quality or as "from the Spirit" (as in Ephesians 1:3), it uses ܕܪܘܚܐ ("of the Spirit"), not ܒܪܘܚܐ.
  Therefore ܒܪܘܚܐ in Matthew 5:3 more naturally functions as a locative marker of sphere ("in the Spirit") rather than merely an adjectival description of poverty. **The reading "the poor who are in the Spirit" is a legitimate and well-supported possibility of the Aramaic.**

Selig sind die Armen, die im Geist sind:
Der Ausdruck lautet ܛܘܒܝܗܘܢ ܠܡܣܟܝܢܐ ܒܪܘܚܐ (ṭūḇayhūn l-meskēnē b-rūḥ).

Die Präposition ܒ (b-) ist lokativ und kennzeichnet einen Bereich oder eine Sphäre. Es sind zwei Lesarten möglich:

1. Traditionelle Lesart:

„Selig sind die Armen im Geist" (Armut, die in der geistigen Dimension angesiedelt ist).

2. Alternative Lesart:

„Selig sind die Armen, die im Geist sind" (die Armen, die im Bereich des Geistes leben bzw. wirken). Dieses zweite Verständnis wird durch den konsequenten Gebrauch von ܒܪܘܚܐ in der Peschitta gestützt:

• Matthäus 22,43 – **David** spricht „i**m Geis**t" (ܒܪܘܚܐ), wenn er den Messias als „Herrn" bezeichnet.

• Wenn der Text hingegen etwas als „geistlich" in seiner Beschaffenheit oder als „vom Geist stammend" beschreiben möchte (wie etwa in Epheser 1,3), verwendet er ܕܪܘܚܐ („des Geistes" / „vom Geist") und nicht ܒܪܘܚܐ.

Daher fungiert ܒܪܘܚܐ in Matthäus 5,3 eher als lokative Kennzeichnung einer Sphäre („im Geist") und nicht bloß als adjektivische Beschreibung der Armut. Die **Lesart „die Armen, die im Geist sind" stellt eine legitime und gut gestützte Deutungsmöglichkeit des aramäischen Textes** dar.

Variante:„Selig im Geist sind die Armen"?

Die Präpositionalphrase ܒܪܘܚܐ steht direkt nach ܡܣܟܝܢܐ und modifiziert dieses Substantiv/Adjektiv. Die natürlichste und grammatikalisch unproblematische Lesart ist daher: „Selig sind die Armen im Geist" Eine Übersetzung „Selig im Geist sind die Armen" würde voraussetzen, dass ܒܪܘܚܐ die Seligpreisung selbst näher bestimmt und nicht die Armen. Das ist syntaktisch deutlich gezwungen. Man müsste die Wortstellung und die Zugehörigkeit der Präpositionalphrase umdeuten, was das Aramäische nicht nahelegt, vom aramäischen Wortlaut her ist es eine deutliche Streckung.

Lukas hat bekanntlich nur „Selig sind die Armen" (ohne ܒܪܘܚܐ). Matthäus fügt die Qualifikation hinzu. Die Standard- und bei weitem wahrscheinlichste Lesart bleibt deshalb „die Armen (die) im Geist (sind)".

Matthew 5:4

ܛܒܝܢ ܐܢܝܢ ܕܐܒܠܝ ܕܗܢܘܢ ܢܬܒܥܝܢ

Blessed are the mourners, for they shall be comforted.

Selig sind die Trauernden, denn sie werden getröstet werden.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܒܝܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܐܒܠܝ	ʾaḇīlē	the mourners	adjective masc. pl. emphatic	√ʾbl
ܕ	d-	for	relative	-
ܗܢܘܢ	henūn	they	independent pronoun 3rd masc. pl.	-
ܢܬܒܥܝܢ	neṯbayʾūn	shall be comforted	Ethpael imperfect 3rd masc. pl.	√byʾ

Semantic nuance

Those who mourn (over sin, suffering, or the state of the world) receive the promise of divine comfort.

Matthew 5:5

ܛܘܒܝܗܘܢ ܡܣܟܟ̈ܐ ܕܗܢܘܢ ܢܝܪܬܘܢ ܠܐܪܥܐ

Blessed are the meek, for they shall inherit the earth.

Selig sind die Sanftmütigen, denn sie werden die Erde erben.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܘܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܡܟܟ̈ܐ	makkīḵē	the meek / humble	adjective masc. pl. emphatic	√mkk
ܕ	d-	for	relative	-
ܗܢܘܢ	henūn	they	independent pronoun 3rd masc. pl.	-
ܢܝܪܬܘܢ	nēʾrṯūn	shall inherit	imperfect 3rd masc. pl.	√yrt
ܠ	l-	the (object)	preposition	-
ܐܪܥܐ	ʾarʿā	the earth	noun, fem. sg. emphatic	√ʾrʿ

Semantic nuance

Echoes Psalm 37:11. Meekness is not weakness but controlled strength under God’s authority; the promise is inheritance of the land/earth.

Matthew 5:6

ܛܒܝܗܘܢ ܕܟܐܝܢܝ ܘܙܗܝܐܝ ܠܙܕܘܬܐ ܕܗܢܘܢ ܢܫܒܥܘܢ

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Selig sind die, die hungern und dürsten nach Gerechtigkeit, denn sie werden gesättigt werden.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܟܐܝܢܝ	ʾaylēn	those who	relative pronoun	-
ܕ	d-	who	relative	-
ܟܦܝܢ	kaP̄nīn	hunger	participle active masc. pl.	√kpn
ܘ	w-	and	conjunction	-
ܙܗܝܐܝ	ṣahēn	thirst	participle active masc. pl.	√ṣhy
ܠ	l-	for	preposition	-
ܙܕܘܬܐ	kēnūṯā	righteousness	noun, fem. sg. emphatic	√kwn
ܕ	d-	for	relative	-
ܗܢܘܢ	henūn	they	independent pronoun 3rd masc. pl.	-
ܢܫܒܥܘܢ	nesbʿūn	shall be satisfied	imperfect 3rd masc. pl.	√sbʿ

Semantic nuance

Deep spiritual longing for ܙܕܘܬܐ (righteousness / justice) will be fully satisfied by God.

Matthew 5:7

ܛܒܝܗܘܢ ܕܪܚܡܢܐ ܕܥܠܝܗܘܢ ܢܗܘܘܢ ܪܚܡܐ

Blessed are the merciful, for upon them shall be mercies.

Selig sind die Barmherzigen, denn über ihnen werden Erbarmungen sein.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܪܚܡܢܐ	mraḥmānē	the merciful	adjective masc. pl. emphatic	√rḥm
ܕ	d-	for	relative	-
ܥܠܝܗܘܢ	ʿlayhūn	upon them	preposition + 3rd masc. pl. suffix	-
ܢܗܘܘܢ	nēhwūn	shall be	imperfect 3rd masc. pl.	√hwy
ܪܚܡܐ	raḥmē	mercies	noun, masc. pl. emphatic	√rḥm

Semantic nuance

The principle of reciprocity: those who show mercy will themselves receive mercy. The plural ܪܚܡܐ emphasizes abundant mercies.

Matthew 5:8

ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܙܟܝܐ ܠܒܗܘܢ ܕܗܢܘܢ ܢܚܙܘܢ ܠܐܠܗܐ

Blessed are those who are pure in their heart, for they shall see God.

Selig sind die, die rein sind in ihrem Herzen, denn sie werden Gott sehen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܘܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܐܝܠܝܢ	ʾaylēn	those who	relative pronoun	-
ܕ	d-	who	relative	-
ܙܟܝܐ	dḵēn	are pure	adjective masc. pl. absolute	√dky
ܒ	b-	in	preposition	-
ܠܒܗܘܢ	lebbhūn	their heart	noun + 3rd masc. pl. suffix	√lbb
ܕ	d-	for	relative	-
ܗܢܘܢ	henūn	they	independent pronoun 3rd masc. pl.	-
ܢܚܙܘܢ	neḥzūn	shall see	imperfect 3rd masc. pl.	√ḥzy
ܠ	l-	(object marker)	preposition	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	-

Semantic nuance

Purity of heart is internal moral and spiritual cleanliness. The promise is the vision of God.

Matthew 5:9

ܛܒܝܗܘܢ ܕܥܒܕܝ ܫܠܡܐ ܕܗܢܘܢ ܒܪܝ ܐܠܗܐ ܢܬܩܪܝ

Blessed are the makers of peace, for they shall be called sons of God.

Selig sind die Friedensstifter, denn sie werden Söhne Gottes genannt werden.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܥܒܕܝ	ʿāḇday	makers of / doers of	participle construct masc. pl.	√ʿbd
ܫܠܡܐ	šlāmā	peace	noun, masc. sg. emphatic	√šlm
ܕ	d-	for	relative	-
ܒܪܝܘܗܝ	bnawhī	sons of Him	noun + 3rd masc. sg. suffix	√bn
ܕ	d-	of	relative	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	-
ܢܬܩܪܘܢ	neṯqrūn	shall be called	Ethpeel imperfect 3rd masc. pl.	√qry

Semantic nuance
“Makers of peace” (active peacemakers) receive the honor of being called sons of God.

Matthew 5:10

ܛܒܝܗܘܢ ܕܐܝܠܝܢ ܕܐܬܪܕܦܘ ܡܛܠ ܙܕܘܬܐ ܕܝܠܗܘܢ ܗܝ ܡܠܟܘܬܐ ܕܫܡܝܢ

Blessed are those who have been persecuted because of righteousness, for theirs is the Kingdom of the Heavens.

Selig sind die, die verfolgt worden sind um der Gerechtigkeit willen, denn ihrer ist das Königreich der Himmel.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܒܝܗܘܢ	ṭūḇayhūn	blessed are they	noun + 3rd masc. pl. suffix	√ṭwb
ܠ	l-	to	preposition	-
ܐܝܠܝܢ	ʾaylēn	those who	relative pronoun	-
ܕ	d-	who	relative	-
ܐܬܪܕܦܘ	ʾeṯrḏepū	have been persecuted	Ethpeel perfect 3rd masc. pl.	√rdp
ܡܛܠ	meṭṭul	because of	preposition	-
ܙܕܘܬܐ	kēnūṯā	righteousness	noun, fem. sg. emphatic	√kwn
ܕ	d-	for	relative	-
ܝܠܗܘܢ	dīlhūn	theirs	possessive + 3rd masc. pl.	-
ܗܝ	hī	is	independent pronoun fem.	-
ܡܠܟܘܬܐ	malkūṯā	the Kingdom	noun, fem. sg. emphatic	√mlk
ܕ	d-	of	relative	-
ܫܡܝܢ	šmayyā	the Heavens	noun, masc. pl. emphatic	√šmy

Semantic nuance

Persecution for the sake of righteousness results in possession of the Kingdom of the Heavens (same promise as the first Beatitude).

Matthew 5:11

ܛܘܒܝܼܗܘܢ ܐܶܡܬܰܝ ܕܡܰܚܣܕܝܼܢ ܠܟܘܢ ܘܪܕܦܝܼܢ ܠܟܘܢ ܘܐܡܪܝܼܢ ܥܠܝܟܘܢ ܟܠ ܡܶܠܬܐ ܒܝܼܫܬܐ ܒܟܕܒܐ ܥܠ ܕܝܠܝ

Blessed are y’all when they revile y’all and persecute y’all and say every evil word against y’all because of Me in falsehood.

Selig seid ihr, wenn sie euch schmähen und euch verfolgen und jedes böse Wort gegen euch sagen um Meinetwillen in Lüge.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܛܘܒܝܼܗܘܢ	ṭūḇayḵūn	blessed are y’all	noun + 2nd masc. pl. suffix	√ṭwb
ܐܶܡܬܰܝ	ʾemmaty	when	conjunction	-
ܕ	d-	that	relative	-
ܡܚܣܕܝܼܢ	mḥasdīn	they revile	Pael participle masc. pl.	√ḥsd
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܪܕܦܝܼܢ	rāḏpīn	they persecute	participle active masc. pl.	√rdp
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܐܡܪܝܼܢ	ʾāmrīn	they say	participle active masc. pl.	√ʾmr
ܥܠܝܟܘܢ	ʿlayḵūn	against y’all	preposition + 2nd masc. pl. suffix	-
ܟܠ	kul	every	noun	√kll
ܡܶܠܬܐ	meltā	word	noun, fem. sg. absolute	√mll
ܒܝܼܫܬܐ	bīšā	evil	adjective fem. sg. emphatic	√bʾš
ܒܟܕܒܐ	meṭṭūlāṯy	because of Me	preposition + 1st sg. suffix	-
ܥܠ	b-	in	preposition	-
ܕܝܠܝ	daggālūṯā	falsehood / lying	noun, fem. sg. emphatic	√dgl

Semantic nuance
Shift to direct address (“y’all”). The persecution is specifically “because of Me” and done falsely.

Matthew 5:12

ܗܵܝܕܹܝܢ ܫܦܵܝ ܘܲܕܘܵܝ ܕܸܝܼܠܟܲܪܟܘܿܢ ܣܓܺܝܐ ܒܫܡܲܝܵܐ ܗܳܟܲܢܵܐ ܓܸܝܪ ܪܕܦܘ ܠܢܒܝܵܐ ܕܩܕܡܟܘܿܢ ܗܘܘ

Then rejoice and be glad, for yourl reward is great in the heavens, for thus they persecuted the prophets who were before y’all.

Dann freut euch und jubelt, denn euer Lohn ist groß in den Himmeln, denn so haben sie die Propheten verfolgt, die vor euch waren.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܵܝܕܹܝܢ	hāydēn	then	adverb	-
ܫܦܵܝ	ḥḏaw	rejoice	imperative masc. pl.	√ḥdy
ܘ	w-	and	conjunction	-
ܘܲܕܘܵܝ	rwazū	be glad / exult	imperative masc. pl.	√rwz
ܕܸܝ	d-	for	relative	-
ܠܲܟܲܪܟܘܿܢ	ʾaḡrḵūn	yourl reward	noun + 2nd masc. pl. suffix	√ʾgr
ܣܓܺܝܐ	sḡī	is great	adjective	√sgy
ܒ	b-	in	preposition	-
ܫܡܲܝܵܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy
ܗܳܟܲܢܵܐ	hāḵannā	thus	adverb	-
ܓܸܝܪ	gēr	for	particle	-
ܪܕܦܘ	rḏapū	they persecuted	perfect 3rd masc. pl.	√rdp
ܠ	l-	the (object)	preposition	-
ܢܒܝܵܐ	nḇīyē	the prophets	noun, masc. pl. emphatic	√nbʾ
ܕ	d-	who	relative	-
ܡܢ	men	from	preposition	-
ܩܕܡܟܘܿܢ	qḏāmayḵūn	before y’all	preposition + 2nd masc. pl. suffix	-

Semantic nuance
Joy is commanded in the face of persecution because of the great heavenly reward and continuity with the prophets.

Matthew 5:13

ܐܢܬܘܢ ܐܢܘܢ ܡܠܚܗ ܕܐܪܥܐ ܐܢ ܡܠܚܐ ܕܢܣܝܚ ܒܡܢܐ ܢܬܡܠܚ ܠܐ ܡܫܟܚ ܠܗ ܠܡܕܡ ܐܠܐ ܕܢܬܪܡܐ ܠܒܪ ܐܢܫܐ ܘܢܬܬܪܡܣ

Y’all are the salt of the earth. But if the salt becomes tasteless, with what will it be salted? It is good for nothing except to be thrown outside and to be trampled by men.

Ihr seid das Salz der Erde. Wenn aber das Salz fade wird, womit soll es gesalzen werden? Es taugt zu nichts, außer hinausgeworfen und von den Menschen zertreten zu werden.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܐܢܘܢ	ʾenūn	are	independent pronoun 3rd masc. pl.	-
ܡܠܚܗ	melḥāh	the salt of it	noun + 3rd fem. sg. suffix	√mlḥ
ܕ	d-	of	relative	-
ܐܪܥܐ	ʾarʿā	the earth	noun, fem. sg. emphatic	√ʾrʿ
ܐܢ	ʾen	if	particle	-
ܗܘ	hū	it	independent pronoun	-
ܕܝܢ	dēn	but	particle	-
ܕ	d-	that	relative	-
ܡܠܚܐ	melḥā	the salt	noun, fem. sg. emphatic	√mlḥ
ܢܬܦܟܚ	teP̄kkah	becomes tasteless	imperfect 3rd fem. sg.	√pkk
ܒ	b-	with	preposition	-
ܡܢܐ	mānā	what	interrogative	-
ܢܬܡܠܚ	teṯmlaḥ	will it be salted	Ethpeel imperfect 3rd fem. sg.	√mlḥ
ܠ	l-	for	preposition	-
ܡܕܡ	meddem	anything	noun	√mdm
ܠܐ	lā	not	negative	-
ܐܙܠܐ	ʾāzlā	it is good / goes	participle fem. sg.	√ʾzl
ܐܠܐ	ʾellā	except	conjunction	-
ܕ	d-	that	relative	-
ܢܬܪܡܐ	teštdē	it be thrown	Ethpeel imperfect 3rd fem. sg.	√šdy

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܠܒܰܪ	lḇar	outside	adverb	-
ܘ	w-	and	conjunction	-
ܬܶܬܕܺܝܫ	teṯdīš	be trampled	Ethpeel imperfect 3rd fem. sg.	√dwš
ܡܶܢ	men	by	preposition	-
ܐܢܳܫܳܐ	ʾnāšā	men	noun, masc. sg. emphatic	√ʾnš

Semantic nuance

Disciples are the preserving and flavoring influence of the earth. If they lose their distinctive quality, they become useless.

Matthew 5:14

ܐܰܢ̈ܬ̈ܘܿܢ ܢܽܗܪ̈ܐ ܕ̈ܥܰܠܡܳܐ ܕ̈ܥܺܝܪ̈ܬ̈ܳܐ ܕ̈ܡܶܬ̈ܒ̈ܢ̈ܳܐ ܥܰܠ ܛܽܘܪ̈ܳܐ ܠ̈ܳܐ ܡ̈ܫܬ̈ܟ̈ܚ̈ܳܐ ܠ̈ܡ̈ܶܗ̈ܟ̈ܰܪ̈ ܗ̈ܘ̈ܳܐ

Y’all are the light of the world. A city that is built on a mountain cannot be hidden.

Ihr seid das Licht der Welt. Eine Stadt, die auf einem Berg gebaut ist, kann nicht verborgen werden.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܰܢ̈ܬ̈ܘܿܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܗ̈ܘ̈ܳܐ	ʾenūn	are	independent pronoun 3rd masc. pl.	-
ܢܽܗܪ̈ܐ	nūhrēh	the light of it	noun + 3rd masc. sg. suffix	√nhr
ܕ̈	d-	of	relative	-
ܥܰܠܡܳܐ	ʿālmā	the world	noun, masc. sg. emphatic	√ʿlm
ܠ̈	lā	not	negative	-
ܡ̈ܫܬ̈ܟ̈ܚ̈	meškaḥā	is able	participle fem. sg.	√škḥ
ܕ̈	d-	that	relative	-
ܬ̈ܶܗ̈ܟ̈	teṭšē	it be hidden	imperfect 3rd fem. sg.	√ṭšy
ܡ̈ܶܕ̈ܒ̈ܝ̈ܬ̈ܳܐ	mḏīntā	a city	noun, fem. sg. emphatic	√dyn
ܕ̈	d-	that	relative	-
ܥܰܠ	ʿal	on	preposition	-
ܛܽܘܪ̈ܳܐ	ṭūrā	a mountain	noun, masc. sg. emphatic	√ṭwr
ܒ̈ܢ̈ܝ̈	banyā	is built	passive participle fem. sg.	√bny

Semantic nuance

Disciples are the light of the world. Visibility is inevitable for a city built on a mountain.

Matthew 5:15

ܘܠܐ ܡܢܗܪܝܢ ܫܪܓܐ ܘܡܣܡܝܢ ܐܝܟ ܬܚܝܬ ܣܐܐ ܐܠܐ ܥܠ ܡܢܪܬܐ ܘܢܗܪ ܠܟܠ ܐܝܠܝܢ ܕܒܒܝܬܐ ܗܢܘ

Nor do they light a lamp and place it under a basket, but on the lampstand, and it gives light to all who are in the house.

Auch zündet man nicht eine Lampe an und stellt sie unter einen Scheffel, sondern auf den Leuchter, und sie leuchtet allen, die im Haus sind.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and / nor	conjunction	-
ܠܐ	lā	not	negative	-
ܡܢܗܪܝܢ	manhrīn	they light	Aphel participle masc. pl.	√nhr
ܫܪܓܐ	šrāḡā	a lamp	noun, masc. sg. emphatic	√šrg
ܘ	w-	and	conjunction	-
ܣܡܝܢ	sāymīn	they place	participle active masc. pl.	√sym
ܐܝܟ	lēh	it	preposition + 3rd masc. sg. suffix	-
ܬܚܝܬ	tḥēṯ	under	preposition	-
ܣܐܐ	saʾṯā	a basket / measure	noun, fem. sg. emphatic	√sʾt
ܐܠܐ	ʾellā	but	conjunction	-
ܥܠ	ʿal	on	preposition	-
ܡܢܪܬܐ	mnārtā	the lampstand	noun, fem. sg. emphatic	√nwr
ܘ	w-	and	conjunction	-
ܢܗܪ	manhar	it gives light	Aphel participle masc. sg.	√nhr
ܠ	l-	to	preposition	-
ܟܠ	kul	all	noun	√kll
ܐܝܠܝܢ	ʾaylēn	those who	relative pronoun	-
ܕ	d-	who	relative	-
ܒ	b-	in	preposition	-
ܒܝܬܐ	baytā	the house	noun, masc. sg. emphatic	√byt
ܗܢܘ	ʾenūn	are	independent pronoun	-

Semantic nuance

A lamp is meant to be placed where it can illuminate the whole house, not hidden.

Matthew 5:16

ܗܟܢܐ ܢܗܪ ܢܗܘܪܟܘܢ ܩܕܡ ܒܢܝ ܐܢܫܐ ܕܢܚܙܘܢ ܥܒܕܟܘܢ ܛܒܐ
ܘܢܫܒܚܘ ܠܐܒܘܟܘܢ ܕܒܫܡܝܐ

Thus let yourl light shine before the sons of men, that they may see yourl good works and glorify yourl Father who is in the heavens.

So soll euer Licht leuchten vor den Söhnen der Menschen, damit sie eure guten Werke sehen und euren Vater, der in den Himmeln ist, verherrlichen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܟܢܐ	hāḵannā	thus	adverb	-
ܢܗܪ	nenhar	let it shine	imperfect 3rd masc. sg. (jussive)	√nhr
ܢܘܗܪܟܘܢ	nūhrḵūn	yourl light	noun + 2nd masc. pl. suffix	√nhr
ܩܕܡ	qḏām	before	preposition	-
ܒܢܝ	bnaynāšā	the sons of men	noun construct	√bn + √’nš
ܕ	d-	that	relative	-
ܢܚܙܘܢ	neḥzūn	they may see	imperfect 3rd masc. pl.	√ḥzy
ܥܒܕܟܘܢ	ʿḇāḏayḵūn	yourl works	noun + 2nd masc. pl. suffix	√ʿbd
ܛܒܐ	ṭāḇē	good	adjective masc. pl. emphatic	√ṭwb
ܘ	w-	and	conjunction	-
ܢܫܒܚܘ	nšabbḥūn	they may glorify	Pael imperfect 3rd masc. pl.	√šbḥ
ܠ	l-	(object marker)	preposition	-
ܠܐܒܘܟܘܢ	ʾaḇūḵūn	yourl Father	noun + 2nd masc. pl. suffix	√’b
ܕ	d-	who	relative	-
ܒ	b-	in	preposition	-
ܫܡܝܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy

Semantic nuance

The purpose of visible good works is that people glorify the Father in the heavens, not the disciples themselves.

Matthew 5:17

ܠܵܐ ܬܶܗܘܿܕܘܿܢ ܕܲܐܬܹܝܬ ܠܲܫܪܵܝ ܢܿܡܘܿܣܵܐ ܐܘ ܢܒܝܶܐ ܠܵܐ ܐܲܐܬܹܝܬ ܕܲܫܪܵܝ ܐܶܠܵܐ ܕܲܡܫܠܶܡ

Do not think that I came to loosen the Law or the Prophets. I did not come to loosen, but to fulfill.

Denkt nicht, dass Ich gekommen bin, das Gesetz oder die Propheten aufzulösen. Ich bin nicht gekommen aufzulösen, sondern zu erfüllen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܠܵܐ	lā	not	negative	-
ܬܶܗܘܿܕܘܿܢ	tasbrūn	y’all think	imperfect 2nd masc. pl.	√sbr
ܕ	d-	that	relative	-
ܐܲܐܬܹܝܬ	ʾeṯīṯ	I came	perfect 1st sg.	√’ty
ܕ	d-	to	relative	-
ܫܲܪܵܝ	ʾešrē	loosen / abolish	imperfect 1st sg.	√šry
ܢܿܡܘܿܣܵܐ	nāmūsā	the Law	noun, masc. sg. emphatic	Greek loan νόμος
ܐܘ	ʾaw	or	conjunction	-
ܢܒܝܶܐ	nḇīyē	the Prophets	noun, masc. pl. emphatic	√nb’
ܠܵܐ	lā	not	negative	-
ܐܲܐܬܹܝܬ	ʾeṯīṯ	I came	perfect 1st sg.	√’ty
ܕ	d-	to	relative	-
ܫܲܪܵܝ	ʾešrē	loosen	imperfect 1st sg.	√šry
ܐܶܠܵܐ	ʾellā	but	conjunction	-
ܕ	d-	to	relative	-
ܠܲܡܫܠܶܡ	ʾemallē	fulfill	imperfect 1st sg.	√ml’

Semantic nuance
Yeshua explicitly denies abolishing the Law or the Prophets; His purpose is fulfillment / completion.

Matthew 5:18

ܐܡܝܢ ܓܝܪ ܐܡܪ ܐܢܐ ܠܟܘܢ ܥܕ ܕܢܥܒܪܘܢ ܫܡܝܐ ܘܐܪܥܐ ܚܕ ܝܘܕ ܐܘ ܚܕ ܟܪܟܐ ܠܐ ܢܥܒܪ ܡܢ ܢܡܘܣܐ ܥܕ ܕܢܗܘܐ ܟܠ

For Amen I say to y’all: until the heavens and the earth pass away, one yodh or one stroke shall not pass away from the Law until everything comes to be.

Denn Amen, Ich sage euch: Bis der Himmel und die Erde vergehen, wird kein Jod und kein Strichlein vom Gesetz vergehen, bis alles geschehen ist.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܡܝܢ	ʾamīn	Amen	particle	-
ܓܝܪ	gēr	for	particle	-
ܐܡܪ	ʾāmar	I say	participle active masc. sg.	√’mr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܕ	d-	that	relative	-
ܥܕ	ʿḏammā	until	preposition	-
ܕ	d-	that	relative	-
ܢܥܒܪܘܢ	neʿbrūn	they pass away	imperfect 3rd masc. pl.	√‘br
ܫܡܝܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy
ܘ	w-	and	conjunction	-
ܐܪܥܐ	ʾarʿā	the earth	noun, fem. sg. emphatic	√’rʿ
ܝܘܕ	yōḏ	yodh	noun, masc. sg. absolute	-
ܚܕ	ḥḏā	one	numeral fem.	-
ܐܘ	ʾaw	or	conjunction	-
ܚܕ	ḥaḏ	one	numeral masc.	-
ܟܪܟܐ	serṭā	stroke / serif	noun, masc. sg. emphatic	√srṭ
ܠܐ	lā	not	negative	-
ܢܥܒܪ	neʿbar	shall pass away	imperfect 3rd masc. sg.	√‘br
ܡܢ	men	from	preposition	-
ܢܡܘܣܐ	nāmūsā	the Law	noun, masc. sg. emphatic	Greek loan
ܥܕ	ʿḏammā	until	preposition	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܕܝ	d-	that	relative	-
ܟܠ	kul	everything	noun	√kll
ܢܗܘܝ	nēhwē	comes to be	imperfect 3rd masc. sg.	√hwy

Semantic nuance

Even the smallest letter (yodh) or stroke of the Law remains valid until heaven and earth pass away and everything is fulfilled.

Matthew 5:19

ܟܠ ܡܢ ܗܟܝܠ ܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪܐ ܕܦܩܕܢܐ ܘܡܠܦ ܠܒܢܝ ܐܢܫܐ ܗܟܢܐ
ܢܬܩܪܐ ܙܥܘܪܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܐܝܢܐ ܕܗܘ ܕܥܒܕ ܘܡܠܦ ܠܒܢܝ ܐܢܫܐ
ܗܟܢܐ ܢܬܩܪܐ ܪܒܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ

Therefore whoever loosens one of these least commandments and teaches men thus shall be called least in the Kingdom of the Heavens. But whoever does and teaches this one shall be called great in the Kingdom of the Heavens.

Wer also eines von diesen kleinsten Geboten auflöst und die Menschen so lehrt, wird der Geringste genannt werden im Königreich der Himmel. Wer es aber tut und lehrt, dieser wird groß genannt werden im Königreich der Himmel.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܟܠ	kul	every	noun	√kll
ܡܢ	man	whoever	relative pronoun	-
ܗܟܝܠ	hāḵēl	therefore	adverb	-
ܕܝ	d-	who	relative	-
ܢܫܪܐ	nešrē	loosens	imperfect 3rd masc. sg.	√šry
ܚܕ	ḥaḏ	one	numeral	-
ܡܢ	men	of	preposition	-
ܦܩܕܢܐ	pūqdānē	the commandments	noun, masc. pl. emphatic	√pqd
ܗܠܝܢ	hālēn	these	demonstrative	-
ܙܥܘܪܐ	zʿūrē	least / small	adjective masc. pl. emphatic	√zʿr

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܢܲܠܦ̰	nalleṗ	teaches	Pael imperfect 3rd masc. sg.	√ylp
ܗܳܟܲܢܳܐ	hāḵannā	thus	adverb	-
ܠ	l-	to	preposition	-
ܒܢܝ̈ܢܫܳܐ	bnaynāšā	the sons of men	noun construct	-
ܙܥܺܝܪܳܐ	bṣīrā	least	adjective masc. sg. emphatic	√bṣr
ܢܶܬ̰ܩܪܶܐ	neṯqrē	shall be called	Ethpeel imperfect 3rd masc. sg.	√qry
ܒ	b-	in	preposition	-
ܡܰܠܟ̰ܘܬ̰ܳܐ	malkūṯā	the Kingdom	noun, fem. sg. emphatic	√mlk
ܕ	d-	of	relative	-
ܫܡܰܝ̈ܳܐ	šmayyā	the Heavens	noun, masc. pl. emphatic	√šmy
ܟܠ	kul	every	noun	√kll
ܕܝ̈ܢ	dēn	but	particle	-
ܕ	d-	who	relative	-
ܢܶܥܒܶܕ	ne‘beḏ	does	imperfect 3rd masc. sg.	√‘bd
ܘ	w-	and	conjunction	-
ܢܲܠܦ̰	nalleṗ	teaches	Pael imperfect 3rd masc. sg.	√ylp
ܗܳܢܳܐ	hānā	this one	demonstrative	-
ܪܰܒ̰ܒܳܐ	rabbā	great	adjective masc. sg. emphatic	√rb
ܢܶܬ̰ܩܪܶܐ	neṯqrē	shall be called	Ethpeel imperfect 3rd masc. sg.	√qry
ܒ	b-	in	preposition	-
ܡܰܠܟ̰ܘܬ̰ܳܐ	malkūṯā	the Kingdom	noun, fem. sg. emphatic	√mlk
ܕ	d-	of	relative	-
ܫܡܰܝ̈ܳܐ	šmayyā	the Heavens	noun, masc. pl. emphatic	√šmy

Semantic nuance

Status in the Kingdom of the Heavens is linked to both practicing and teaching even the least commandments.

Matthew 5:20

ܐܵܡܪ ܐܢܐ ܠܟܘܢ ܓܝܪ ܐܢ ܠܵܐ ܬܬܝܪ ܙܕܘܬܟܘܢ ܡܢ ܙܕܘܬ ܣܦܪܝܐ ܘܦܪܝܫܐ ܠܵܐ ܬܥܠܘܢ ܠܡܠܟܘܬܵܐ ܕܫܡܝܵܐ

For I say to y’all: unless yourl righteousness exceeds that of the scribes and the Pharisees, y’all will not enter into the Kingdom of the Heavens.

Denn Ich sage euch: Wenn eure Gerechtigkeit nicht die der Schriftgelehrten und der Pharisäer übertrifft, werdet ihr keineswegs in das Königreich der Himmel eingehen.

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܵܡܪ	ʾāmar	I say	participle active masc. sg.	√ʾmr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܓܝܪ	gēr	for	particle	-
ܕ	d-	that	relative	-
ܐܠܵܐ	ʾellā	unless	conjunction	-
ܬܬܝܪ	tēʾtar	exceeds / abounds	imperfect 3rd fem. sg.	√ytr
ܙܕܘܬܟܘܢ	kēnūṯḵūn	yourl righteousness	noun + 2nd masc. pl. suffix	√kwn
ܝܬܝܪ	yattīr	more / exceeding	adjective	√ytr
ܡܢ	men	than	preposition	-
ܕ	d-	that of	relative	-
ܣܦܪܝܐ	sāp̄rē	the scribes	noun, masc. pl. emphatic	√spr
ܘ	w-	and	conjunction	-
ܦܪܝܫܐ	p̄rīšē	the Pharisees	noun, masc. pl. emphatic	√prš
ܠܵܐ	lā	not	negative	-
ܬܥܠܘܢ	teʿlūn	y’all will enter	imperfect 2nd masc. pl.	√ʿll
ܠ	l-	into	preposition	-
ܡܠܟܘܬܵܐ	malkūṯā	the Kingdom	noun, fem. sg. emphatic	√mlk
ܕ	d-	of	relative	-
ܫܡܝܵܐ	šmayyā	the Heavens	noun, masc. pl. emphatic	√šmy

Semantic nuance

Entry into the Kingdom of the Heavens requires a righteousness that surpasses the external, legal righteousness of the scribes and Pharisees.

Matthew 5:21

ܫܡܥܬܘܢ ܕܐܝܬ ܐܡܪ ܠܩܕܡܝܐ ܠܐ ܬܩܛܘܠ ܘܟܠ ܕܢܩܛܘܠ ܗܘ ܚܝܒ ܠܕܝܢܐ

Y’all have heard that it was said to the ancients: You shall not murder, and whoever murders is liable to the judgment.

Ihr habt gehört, dass zu den Alten gesagt wurde: Du sollst nicht töten (morden), und wer tötet, ist dem Gericht verfallen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܫܡܥܬܘܢ	šmaʿtūn	y’all have heard	perfect 2nd masc. pl.	√šmʿ
ܕ	d-	that	relative	-
ܐܬܐܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܩܕܡܝܐ	qadmāyē	the ancients / first ones	adjective masc. pl. emphatic	√qdm
ܠܐ	lā	not	negative	-
ܬܩܛܘܠ	teqṭūl	you shall murder	imperfect 2nd masc. sg.	√qṭl
ܘ	w-	and	conjunction	-
ܟܠ	kul	every / whoever	noun	√kll
ܕ	d-	who	relative	-
ܢܩܛܘܠ	neqṭūl	murders	imperfect 3rd masc. sg.	√qṭl
ܚܝܒ	mḥayyaḇ	is liable / guilty	Pael participle masc. sg.	√ḥwb
ܗܘ	hū	is	independent pronoun	-
ܠ	l-	to	preposition	-
ܕܝܢܐ	dīnā	the judgment	noun, masc. sg. emphatic	√dyn

Semantic nuance

Introduction of the first antithesis. Quotation of the sixth commandment with the traditional consequence of liability to judgment.

Frage zu ܢܩܛܘܠ neqṭūl murders. wird im Hebräischen und Aramäischen unterschieden zwischen kill und murder? Oder wird das eher vom Kontext gemacht. Im Deutschen lässt man das üblicherweise bei du sollst nicht tötet. du sollst nicht morden tönt nicht vertraut, wäre aber gerechtfertigt, wenn im Urtext unterschiedliche Wörter verwendet würden, was mir nie aufgefallen ist.

ܩܛܠ – „töten“ oder „morden“?

Die Wurzel √qṭl im Aramäischen/Syrischen ist das allgemeine Wort für „töten“. Es deckt sowohl rechtmäßiges Töten als auch unrechtmäßiges Töten (Mord) ab. Es gibt im klassischen Syrisch kein eigenes, fest etabliertes Verb, das so klar und ausschließlich „morden“ bedeutet wie hebräisch חָצָה (*ratsach*).

Zum Vergleich im Hebräischen:

- חָצָה (*ratsach*) = vor allem unrechtmäßiges, vorsätzliches Töten eines Menschen → „morden“
- הָרַג (*harag*) = allgemeiner „töten“
  Im Dekalog steht hebräisch לֹא תִרְצָח (ratsach). Die Peschitta übersetzt das (sowohl im Alten Testament als auch hier in Mt 5,21) konsequent mit ܠܐ ܬܩܛܠ (√qṭl).

Im Aramäischen wird die Unterscheidung also nicht durch verschiedene Wurzeln getroffen, sondern durch den Kontext. Im Kontext des Dekalogs und der Antithesen Jesu ist klar, **dass unrechtmäßiges, vorsätzliches Töten (Mord) gemeint ist.**

Zur deutschen Wiedergabe:

- „Du sollst nicht töten“ ist die traditionelle und in deutschen Bibeln völlig übliche Formulierung.
- „Du sollst nicht morden“ wäre inhaltlich präziser und dem hebräischen *ratsach* näher, klingt aber im Deutschen ungewohnt und etwas steif.
  Beide sind vertretbar. Wenn du in der Roots-ML und in der ANTD möglichst nah am aramäischen Wortlaut bleiben willst, ist „töten“ die wörtlichere Entsprechung zu √qṭl. Wenn du die Dekalog-Intention stärker betonen willst, kannst du „morden“ wählen und in einer Note darauf hinweisen.

Meine Empfehlung für die wörtliche Roots-ML-Übersetzung: bei töten bleiben und in der Semantic Nuance kurz den Kontext „unlawful killing / murder“ erwähnen.

Matthew 5:22

אֲנָא דֵּן לְכוֹן דְּכָל מָן דִּנְדַּג עַל לַאֲחוֹהִי לְבֵּט מְחַיַּב הוֹא
לְדִינָא וּמָן דְּאָמַר לַאֲחוֹהִי דְּפַח לְמַגְלְגָלְתָּא הוֹא מְחַיַּב
לְסַנְהֶדְרִין וּמָן דְּאָמַר לֶא הוֹא מְחַיַּב לְגֵיהִנָּם דְּנוּרָא׃

But I say to y’all that every one who is angry with his brother without cause is liable to the judgment, and whoever says to his brother “Raqa” (I spit on you, worthless empty-head) is liable to the council, and whoever says “Lela” (cowardly weakling, faggot, lunatic) is liable to the Gehenna of fire.

Ich aber sage euch, dass jeder, der gegen seinen Bruder grundlos zornig ist, dem Gericht verfallen ist, und wer zu seinem Bruder „Raqa“ (Ich spuke auf dich, wertloser Hohlkopf) sagt, ist dem Rat verfallen, und wer „Lela“ (feiger Weichling, Schwuchtel, Wahnsinniger) sagt, ist der Gehenna des Feuers verfallen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
אֲנָא	ʾenā	I	independent pronoun 1st sg.	-
דֵּן	dēn	but	particle	-
אָמַר	ʾāmar	say	participle active masc. sg.	√ʾmr
אֲנָא	ʾnā	I	independent pronoun 1st sg.	-
לְכוֹן	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
דְּ	d-	that	relative	-
כָּל	kul	every	noun	√kll
מָן	man	one who	relative pronoun	-
דְּ	d-	who	relative	-
נִרְגַּז	nergaẓ	is angry	imperfect 3rd masc. sg.	√rgz
עַל	ʿal	against / with	preposition	-
לַאֲחוֹהִי	ʾaḥūhī	his brother	noun + 3rd masc. sg. suffix	√ʾḥ
לְבֵּט	ʾīqē	without cause	adverb	√ʾwq
מְחַיַּב	mḥayyaḇ	is liable	Pael participle masc. sg.	√ḥwb

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܘ	hū	is	independent pronoun	-
ܠ	l-	to	preposition	-
ܕܝܢܐ	dīnā	the judgment	noun, masc. sg. emphatic	√dyn
ܘ	w-	and	conjunction	-
ܟܠ	kul	whoever	noun	√kll
ܕ	d-	who	relative	-
ܢܐܡܪ	nēʾmar	says	imperfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܠܐܚܘܗܝ	ʾaḥūhī	his brother	noun + 3rd masc. sg. suffix	√ʾḥ
ܪܩܐ	raqā	Raqa (I spit on you, empty-head / worthless)	interjection	Aramaic insult
ܚܝܒ̈ܐ	mḥayyaḇ	is liable	Pael participle masc. sg.	√ḥwb
ܗܘ	hū	is	independent pronoun	-
ܠ	l-	to	preposition	-
ܟܢܘܫܬܐ	knūštā	the council / assembly	noun, fem. sg. emphatic	√knš
ܘ	w-	and	conjunction	-
ܡܢ	man	whoever	relative pronoun	-
ܕ	d-	who	relative	-
ܢܐܡܪ	nēʾmar	says	imperfect 3rd masc. sg.	√ʾmr
ܠܝܛܐ	lelā	Lela (cowardly weakling)	interjection	very strong insult, not just "fool"
ܚܝܒ̈ܐ	mḥayyaḇ	is liable	Pael participle masc. sg.	√ḥwb
ܗܘ	hū	is	independent pronoun	-
ܠ	l-	to	preposition	-
ܓܗܢܐ	gehannā	Gehenna	noun, fem. sg. emphatic	from Hinnom
ܕ	d-	of	relative	-
ܢܘܪܐ	nūrā	fire	noun, fem. sg. emphatic	√nwr

Semantic nuance
Yeshua intensifies the commandment against murder to the level of anger and insulting speech. Three ascending degrees of liability: judgment → council → Gehenna of fire. “Raqa” and “Lela” are Aramaic terms of contempt.

"Without cause" lacks in Greek NA28.

Raqa: An Aramaic word not translated into Greek! Very strong indication, that the Aramaic is the Original - as one thing is sure: Jesus said it in Aramaic in his sermon!
According to Lasma (see Rocco Errico / George M Lasma) Raqa means: **I spit on you**, and if there is a disput among men without solution, they may spit on each other, which can lead to violent escalation.

Lela ܠܝܛܐ : means: **cowardly weakling,** nursemaid, a man doing typical women work (Lamsa). It is a very heavy insult - comparable with saying today to a black man: nigger. It cannot be accepted and bears consequences.

Greek renders Lela only with the common word for fool: more **μωρε.**

Jesus names the Pharisees and scribes "fools" in Chapter 23,17, but he uses another word, the t**ypical word for fool ܣܟܠܐ sakle**, which is not a heavy offense and commonly used.

But the greek uses again the same common word for fools: More in plural: moroi: μωροι

According to the greek text, Jesus violates in his speech against the pharisees in Mt 23,17 his own very sharp warning of Mt 5,22, not to more to a brother. At this time, as both, Jesus and the Pharisees and scribes attended the temple of God in Jerusalem, they were still his **"brothers" in religion,** even they weren't in the Kingdom of Heavens, rejecting the King.

Jesus would not have used the same word for which he gave one of the strongest condemnation ever.

This is a very strong indication, that the Aramaic Matthew is the Original, not the Greek. The Aramaic has not such "lost in translation" problems as the Greek has.

ANTD-Roots english Study Bibel commentary:

Aramaic *lela*, *lilla*: a cowardly weakling, a "faggot", nurse-maid, lunatic.

The Greek text here uses—incorrectly—only the general term for a fool (*mōroi*), which Jesus Himself employs in Matthew 23:17 (Aramaic: *sakle*; Greek: *mōroi*). However, here in chapter 5, verse 22, we encounter a much stronger term—one that cannot simply be left as is. It is comparable to calling a Black person a "nigger" or someone else a "faggot" today. Using such language reveals a flawed character and a corrupt heart; otherwise, one would not speak this way. These are undeniably highly offensive, disrespectful, and insulting terms; if used among brothers, they would immediately and lastingly destroy any spiritual atmosphere.

If the term meant nothing more than "fool" or "idiot," Jesus would impose such a severe, not justifiable penalty—especially since He Himself uses the term *sakle* ("fool") elsewhere.

I have encountered profound "stupidity," even among believers, and one is often tempted to use labels like "fool" or "idiot" when faced with such striking lack of sense. Indeed, Jesus Himself notes that the "children of this world" are shrewder; in Luke 16:8, the master commends the dishonest steward for acting shrewdly, observing that "the children of this world are more shrewd in dealing with their own kind than are the children of light."

Following Jesus' example in Matthew 23:17, the term "fool" (*sakle*) is appropriate when there is blatant hypocrisy—specifically, the rejection of Jesus as the Messiah.

In the Psalms, God refers to those who claim there is no God as "fools."

Furthermore, in Matthew 25, Jesus describes five of the virgins as "foolish"—again, *sakle* in Aramaic, and *mōrai* in the Greek text. And by these "foolish" virgins, **fellow believers—brothers and sisters in the faith—are clearly meant. Thus, if the Greek text were the definitive original, Jesus would be acting in contradiction to his own words.**

Conclusion: It is appropriate to call someone a "fool"—even a fellow believer, a brother—if they are putting their reward, or perhaps even their very salvation, at risk.

The Greek cannot be the original, because it fails to distinguish between "foolish" and the contemptuous, dehumanizing terms for a "cowardly weakling" or a "faggot"—and, furthermore, because the Greek text would imply that Jesus himself failed to abide by his own teachings.

D: ANTD Kommentar: Aramäisch Lela, Lilla: feiger Weichling, Schwuchtel.Kindermädchen, Wahnsinniger.

Der griechische Text hat hier lediglich und falsch das allgemeine Wort für Dummkopf (more), was Jesus selber in Mt. 23,17 verwendet (aram. sakle, griech: moroi). Hier in Kapitel 5,22 aber haben wir ein viel stärkeres Wort, das so nicht stehen gelassen werden kann - vergleichbar wie wenn man heute einem Schwarzen "Nigger" sagen würde oder einem anderen "Schwuchtel". Dies zu sagen beweist einen falschen Charakter und falsches Herz, sonst würde man sowas nicht sagen. Dies sind unbestreitbar beides sehr offensive, respektlose, beleidigende Wörter, welche, wenn sie unter Brüdern gesagt würden, sofort jegliche geistliche Atmosphäre nachhaltig zerstören würden.
Wenn damit nur Dummkopf oder Idiot gemeint wäre, wäre die strenge Bestrafung von Jesus mit höllischem Feuer nicht nachvollziehbar, wärend er selber Dummkompf "Sakle" austeilt.
Ich bin speziell unter Gläubigen sehr ausgeprängter "Dummheit" begegnet und man ist wirklich versucht, Wörter wie Dummkopf oder Idiot auszuteilen, angesichts solch frapanter Dummheit. Jesus selbst sagt ja auch, dass die Kinder der Welt klüger sind. *Luk 16,8 Und der Herr lobte den ungerechten Verwalter, weil er klug gehandelt hatte. Denn die Kinder dieser Welt sind unter ihresgleichen klüger als die Kinder des Lichts.*
Dummkopf ist nach Jesus Vorbild in Mt 23,17 dann angebracht, wenn offensichtliche Heuchelei besteht, während man Jesus als Messias ablehnt. In den Psalmen nennt Gott die Menschen, welche sagen, es gäbe keinen Gott, Dumpköpfe oder Idioten (Törichte).
Dann in Matthäus 25 nennt Jesus 5 Jungfrauen töricht. Aramäisch sakle, griechisch wieder morai.
Und mit diesen törichten Jungfrauen sind ganz klar **Glaubensbrüder** und Schwestern gemeint. Jesus würde also hier - wenn das Griechische maßgebende wäre, gegen sein eigenes Wort verstossen.
Fazit: Dummkopf ist angebracht zu sagen, auch Glaubensgeschwistern, wenn sie ihre Belohnung oder sogar ihr Heil aufs Spiel setzen.
Griechisch kann nicht das Original sein, da es nicht unterscheidet zwischen Dummkopf/töricht und menschenverachtendem "Feiger Weichling bzw. Schwuchtel", und Jesus sich gemäss dem griechischen Text selber nicht an sein Wort halten würde.

.....

After arguing one more time with grok:
On ܪܩܐ (Raqa), ܣܟܠܐ (Sakhle), and ܠܝܛܐ (Lela) in Matthew 5:22

The three terms must be distinguished carefully from the Aramaic text itself, without treating the Greek as the controlling original.

1. ܪܩܐ (Raqa)
Root √RYQ (“empty”).
Meaning: “empty-headed,” “worthless,” “good-for-nothing.”
Some modern Aramaic-sensitive translators (Lamsa, Errico and others) also hear the cultural force of “I spit on you.”
It is a strong personal insult expressing contempt for someone’s lack of substance or value. The Greek

left it untranslated — a clear indication that the underlying speech was Aramaic and that the Greek translator either could not or would not render it smoothly.

2. ܣܟܠܐ (Sakhle)
Root √SKL.
This is the ordinary, widely used Syriac word for “fool / foolish / senseless / stupid.”
Jesus uses it freely in prophetic denunciation (Mt 23:17 “fools and blind,” and the foolish virgins in Mt 25).
It belongs to the normal vocabulary of folly and does not carry the same interpersonal prohibition that Mt 5:22 places on insults directed at a “brother.”

3. ܠܠܐ (Lela / Lilla)
This is the critical and rare term.
It appears in the Peshitta as a direct form of address only here in Mt 5,22 (and adjectivally in 1 Cor 3:19).
The Greek renders it falsly with the common word μωρέ (“fool”), but that equation creates serious problems:

- The same Greek text uses μωροί / μωραί in Mt 23:17 and Mt 25 for people Jesus openly calls foolish, which would make Him violate His own severe command in 5:22 if *lela* simply equalled “fool.”
- The Peshitta writers, who are otherwise careful and consistent, would have had no reason to avoid the standard word *sakhle* and choose a rare term if the meaning were identical.
- Jesus delivered the Sermon on the Mount in Aramaic; the Gospel of Matthew is strongly oriented toward a Jewish / Galilean audience. The presence of the untranslated *Raqa* already demonstrates an Aramaic base.

George M. Lamsa (and Rocco Errico following him) offer the most culturally specific explanation: *lela* means “nurse-maid.” In the cultural setting it was an extreme insult when applied to a man — implying that he did women’s work, was soft, cowardly, or a weakling. The insult attacked not merely intelligence but manhood, honor, and social standing. That level of contempt explains the escalation to Gehenna of fire far better than a generic “fool.”

Other Aramaic-influenced translators move in a similar direction of heightened severity:

- Francis Werner → “moron” (still to weak in todays use).
- Victor Alexander → “lunatic” (with the implication of one under demonic influence)

Conclusion for translation

Sakhle = the ordinary word for **fool / senseless** (usable in prophetic speech and sermons).
Raqa = empty-headed / I spit on you / worthless.
Lela = a far more degrading personal insult — “nurse-maid,” "faggot", carrying the force of calling a man a coward, weakling, or one who has abandoned proper male honor or behavior.

An amplified rendering that captures the cultural weight could therefore read along the lines of:
“... and whoever says to his brother, ‘You cowardly weakling / faggot (nruse-maid, effeminate weakling, lunatic),’ is liable to the Gehenna of fire.”

This reading removes the internal contradiction that appears when the Greek μωρέ is treated as primary, preserves the distinct Aramaic vocabulary of the Peshitta, and makes the severity of Jesus’ warning coherent.

Matthew 5:23

ܐܶܢ ܗܳܟܺܝܠ ܕܡܩܪܒ ܐܢܬ ܩܘܪܒܢܟ ܥܠ ܡܕܒܚܐ ܘܬܡܢ ܐܬܕܟܪ ܕܐܚܘܟ ܐܝܬ ܠܗ ܡܕܡ ܥܠܝܟ
ܫܒܩ ܩܘܪܒܢܟ ܩܕܡ ܡܕܒܚܐ ܘܙܠ ܐܬܪܥܐ ܠܐܚܘܟ ܘܗܒ ܠܗ ܡܕܡ

If therefore you are offering your gift upon the altar and there you remember that your brother holds something against you,

Wenn du also deine Gabe auf dem Altar darbringst und dich dort erinnerst, dass dein Bruder etwas gegen dich hat,

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܶܢ	ʾen	if	particle	-
ܗܳܘ	hū	it is	independent pronoun	-
ܗܳܟܺܝܠ	hāḵēl	therefore	adverb	-
ܕ	d-	that	relative	-
ܡܩܪܒ	mqarreḇ	you are offering	Pael participle masc. sg.	√qrb
ܐܢܬ	ʾatt	you	independent pronoun 2nd masc. sg.	-
ܩܘܪܒܢܟ	qūrbānāḵ	your gift / offering	noun + 2nd masc. sg. suffix	√qrb
ܥܠ	ʿal	upon	preposition	-
ܡܕܒܚܐ	maḏbḥā	the altar	noun, masc. sg. emphatic	√dbḥ
ܘ	w-	and	conjunction	-
ܬܡܢ	tammān	there	adverb	-
ܐܬܕܟܪ	teṯḏḵar	you remember	Ethpeel imperfect 2nd masc. sg.	√dkr
ܕ	d-	that	relative	-
ܐܝܬ	ʾaḥīḏ	holds	participle active masc. sg.	√ʾḥd
ܥܠܝܟ	ʿlayḵ	against you	preposition + 2nd masc. sg. suffix	-
ܐܚܘܟ	ʾaḥūḵ	your brother	noun + 2nd masc. sg. suffix	√ʾḥ
ܐܬܪܥܐ	ʾaktā	something	noun, fem. sg. absolute	-
ܡܕܡ	meddem	something	noun	√mdm

Semantic nuance
Reconciliation with one’s brother takes priority over cultic offering.

Matthew 5:24

ܫܒܘܩ ܬܡܢ ܩܘܪܒܢܟ ܘܙܠ ܐܬܪܥ ܠܐܚܝܟ ܘܗܝܕܝܢ ܬܐ ܩܪܒ ܩܘܪܒܢܟ

leave your gift there before the altar and go first, be reconciled with your brother, and then come offer your gift.

lass deine Gabe dort vor dem Altar und geh zuerst hin, versöhne dich mit deinem Bruder, und dann komm und bring deine Gabe dar.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܫܒܘܩ	šḇūq	leave	imperative masc. sg.	√šbq
ܬܡܢ	tammān	there	adverb	-
ܩܘܪܒܢܟ	qūrbānāḵ	your gift	noun + 2nd masc. sg. suffix	√qrb
ܩܕܡ	qḏām	before	preposition	-
ܡܕܒܚܐ	maḏbḥā	the altar	noun, masc. sg. emphatic	√dbḥ
ܘ	w-	and	conjunction	-
ܙܠ	zel	go	imperative masc. sg.	√ʾzl
ܩܘܡܝܬ	lūqḏam	first	adverb	-
ܐܬܪܥ	ʾeṯraʿā	be reconciled	Ethpael imperative masc. sg.	√rʿy
ܥܡ	ʿam	with	preposition	-
ܐܚܘܟ	ʾaḥūḵ	your brother	noun + 2nd masc. sg. suffix	√ʾḥ
ܘ	w-	and	conjunction	-
ܗܝܕܝܢ	hāydēn	then	adverb	-
ܬܐ	tā	come	imperative masc. sg.	√ʾty
ܩܪܒ	qarreḇ	offer	Pael imperative masc. sg.	√qrb
ܩܘܪܒܢܟ	qūrbānāḵ	your gift	noun + 2nd masc. sg. suffix	√qrb

Semantic nuance

Clear priority: human reconciliation before cultic worship.

Matthew 5:25

ܐܘܿܗ ܡܬܝܼܠܳܐ ܥܡܼ ܚܲܒܺܝܼܟ ܒܲܒܼܪ ܥܡܼܹܗ ܒܲܐܪ̈ܚܳܐ ܕܠܳܐ ܢܫܰܠܡܳܟ ܕܲܡܼܪ̈ܺܝܟ ܠܕܲܝܳܢܳܐ ܘܕܲܝܳܢܳܐ ܢܫܰܠܡܳܟ ܠܫܰܡܫܳܪ̈ܳܐ ܘܬܶܬܪ̈ܰܡܶܐ ܐܢܬ ܒܺܝܼܬ ܐܲܣܺܝܼܪ̈ܺܐ

Be agreeing with your adversary quickly while you are with him on the way, lest your adversary deliver you to the judge and the judge deliver you to the officer and you fall into prison.

Sei deinem Widersacher schnell einig, solange du mit ihm auf dem Weg bist, damit dich dein Widersacher nicht dem Richter übergibt und der Richter dich dem Gerichtsdiener übergibt und du ins Gefängnis fällst.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܘܿܗ	hwayt	be	imperative masc. sg.	√hwy
ܡܬܝܼܠܳܐ	metʾawē	agreeing	Ethpael participle masc. sg.	√ʾwy
ܥܡܼ	ʿam	with	preposition	-
ܚܲܒܺܝܼܟ	bʿel	adversary / opponent	noun, masc. sg. construct	√bʿl
ܕܲܝܳܢܳܐ	dīnāḵ	of your judgment	noun + 2nd masc. sg. suffix	√dyn
ܒܲܒܼܪ̈	ʿḡal	quickly	adverb	√ʿgl
ܒܲܐܪ̈	ʿad	while	preposition	-
ܥܡܼܹܗ	ʿamēh	with him	preposition + 3rd masc. sg. suffix	-
ܐܢܬ	ʾatt	you	independent pronoun 2nd masc. sg.	-
ܒ	b-	on	preposition	-
ܐܲܪ̈ܚܳܐ	ʾūraḥā	the way	noun, fem. sg. emphatic	√ʾrḥ
ܕ	d-	lest	relative	-
ܠܡܳܐ	lmā	perhaps	particle	-
ܚܲܒܺܝܼܟ	bʿel	adversary	noun, masc. sg. construct	√bʿl
ܕܲܝܳܢܳܐ	dīnāḵ	of your judgment	noun + 2nd masc. sg. suffix	√dyn
ܢܫܰܠܡܳܟ	našlmāḵ	deliver you	Aphel imperfect 3rd masc. sg. + 2nd masc. sg. suffix	√šlm
ܠ	l-	to	preposition	-
ܕܲܝܳܢܳܐ	dayyānā	the judge	noun, masc. sg. emphatic	√dyn
ܘ	w-	and	conjunction	-
ܕܲܝܳܢܳܐ	dayyānā	the judge	noun, masc. sg. emphatic	√dyn
ܢܫܰܠܡܳܟ	našlmāḵ	deliver you	Aphel imperfect 3rd masc. sg. +	√šlm

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
			2nd masc. sg. suffix	
ܠ	l-	to	preposition	-
ܓܰܒܒܳܝܳܐ	gabbāyā	the officer / enforcer	noun, masc. sg. emphatic	√gby
ܘ	w-	and	conjunction	-
ܬܶܦܦܶܠ	tep̄pel	you fall	imperfect 2nd masc. sg.	√npl
ܒ	b-	into	preposition	-
ܒܶܝܬ	bēṯ	house of	noun construct	√byt
ܐܲܣܺܝܪܹ̈ܐ	ʾasīrē	the bound ones / prison	noun, masc. pl. emphatic	√ʾsr

Semantic nuance

Practical wisdom: settle disputes quickly before they escalate into formal legal proceedings and imprisonment.

Matthew 5:26

ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ ܕܠܐ ܬܦܩ ܡܢ ܬܡܢ ܥܕ ܕܬܫܠܡ ܐܝܬ ܠܟ ܫܡܢܐ ܐܚܪܝܬܐ

And Amen I say to you: you will not come out from there until you have paid the last shmona.

Und Amen, Ich sage dir: Du wirst von dort nicht herauskommen, bis du den letzten Schmona bezahlt hast.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܐܡܝܢ	ʾamīn	Amen	particle	-
ܐܡܪ	ʾāmar	I say	participle active masc. sg.	√ʾmr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟ	lāḵ	to you	preposition + 2nd masc. sg. suffix	-
ܕ	d-	that	relative	-
ܠܐ	lā	not	negative	-
ܬܦܩ	teppūq	you will come out	imperfect 2nd masc. sg.	√npq
ܡܢ	men	from	preposition	-
ܬܡܢ	tammān	there	adverb	-
ܥܕ	ʿḏammā	until	preposition	-
ܕ	d-	that	relative	-
ܬܝܬ	tetel	you have paid / given	imperfect 2nd masc. sg.	√ytl
ܫܡܢܐ	šāmūnā	shmona (small coin)	noun, masc. sg. emphatic	-
ܐܚܪܝܬܐ	ʾḥrāyā	last	adjective masc. sg. emphatic	√ʾḥr

Semantic nuance

The debt must be paid in full (down to the last small coin) before release from prison.

Matthew 5:27

ܬܫܡܥܬܘܢ ܕܐܬܐܡܪ ܕܠܐ ܬܙܢܐ

Y’all have heard that it was said: You shall not commit adultery.

Ihr habt gehört, dass gesagt wurde: Du sollst nicht ehebrechen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܬܫܡܥܬܘܢ	šmaʿtūn	y’all have heard	perfect 2nd masc. pl.	√šmʿ
ܕ	d-	that	relative	-
ܐܬܐܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܕ	d-	that	relative	-
ܠܐ	lā	not	negative	-
ܬܙܢܐ	teḡūr	you shall commit adultery	imperfect 2nd masc. sg.	√gwr

Semantic nuance

Introduction of the next antithesis, quoting the seventh commandment.

Matthew 5:28

ܐܢܐ ܕܝܢ ܐܡܪ ܠܟܘܢ ܕܟܠ ܕܚܙܐ ܐܢܬܬܐ ܠܡܫܬܗܝܘܬܗ ܒܠܚܘܕ ܟܒܪ ܙܢܐ ܥܡܗ ܒܠܒܗ

But I, I say to y’all that every one who looks at a woman so as to desire her has already committed adultery with her in his heart.

Ich aber, ich sage euch, dass jeder, der eine Frau ansieht, um sie zu begehren, schon in seinem Herzen mit ihr Ehebruch begangen hat.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢܐ	**ʾenā**	**I**	independent pronoun 1st sg.	-
ܕܝܢ	dēn	but	particle	-
ܐܡܪ	ʾāmar	say	participle active masc. sg.	√ʾmr
ܐܢܐ	**ʾnā**	**I**	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܕ	d-	that	relative	-
ܟܠ	kul	every	noun	√kll
ܕܢ	man	one who	relative pronoun	-
ܕ	d-	who	relative	-
ܚܙܐ	ḥāzē	looks	participle active masc. sg.	√ḥzy
ܐܢܬܬܐ	ʾattṯā	a woman	noun, fem. sg. emphatic	√ʾnt
ܠܡܫܬ	ʾayḵ	so as / in order	preposition	-
ܕ	d-	that	relative	-
ܢܓܪܗ	nergīh	he desire her	imperfect 3rd masc. sg. + 3rd fem. sg. suffix	√rgy
ܡܗܕܐ	meḥdā	already / at once	adverb	-
ܓܪܗ	gārāḥ	has committed adultery with her	perfect 3rd masc. sg. + 3rd fem. sg. suffix	√gwr
ܒ	b-	in	preposition	-
ܠܒܗ	lebbēh	his heart	noun + 3rd masc. sg. suffix	√lbb

Semantic nuance

Yeshua intensifies the commandment against adultery to the level of lustful looking. Adultery begins in the heart.

Matthew 5:29

ܐܶܢ ܕܶܝܡܺܝܢܳܟ ܡܰܟܫܺܝܠܳܟ ܣܰܡܺܝܗ ܘܰܪܡܺܝܗ ܡܶܢܳܟ ܦܰܩܰܚ ܠܳܟ ܓܶܝܪ ܕܚܰܕ ܡܶܢ ܐܶܒܪܳܝܳܟ ܘܠܳܐ ܟܠܳܗ ܦܓܪܳܟ ܢܶܬܐܰܒܕ ܒܓܶܗܢܳܐ

But if your right eye causes you to stumble, pluck it out and throw it away from you, for it is profitable for you that one of your members should perish and not that your whole body should fall into Gehenna.

Wenn aber dein rechtes Auge dich zu Fall bringt, reiß es aus und wirf es von dir; denn es ist dir besser, dass eines deiner Glieder verloren geht und nicht dein ganzer Leib in die Gehenna fällt.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܶܢ	ʾen	if	particle	-
ܕܶܝܡ	dēn	but	particle	-
ܥܰܝܢܳܟ	ʿaynāḵ	your eye	noun + 2nd masc. sg. suffix	√ʿyn
ܕ	d-	of	relative	-
ܝܰܡܺܝܢܳܐ	yammīnā	the right	adjective masc. sg. emphatic	√ymn
ܡܰܟܫܺܝܠܳܟ	maḵšlā	causes to stumble	Aphel participle fem. sg.	√kšl
ܟ	lāḵ	you	preposition + 2nd masc. sg. suffix	-
ܣܰܡܺܝܗ	ḥṣīh	pluck it out	imperative masc. sg. + 3rd fem. sg. suffix	√ḥṣy
ܘ	w-	and	conjunction	-
ܫܕܺܝܗ	šdīh	throw it	imperative masc. sg. + 3rd fem. sg. suffix	√šdy
ܡܶܢ	menāḵ	from you	preposition + 2nd masc. sg. suffix	-
ܦܰܩܰܚ	paqāḥ	it is profitable	adjective	√pqḥ
ܠܳܟ	lāḵ	for you	preposition + 2nd masc. sg. suffix	-
ܓܶܝܪ	gēr	for	particle	-
ܕ	d-	that	relative	-
ܢܶܬܐܰܒܕ	nēʾbaḏ	should perish	imperfect 3rd masc. sg.	√ʾbd
ܒܓܶܗܢܳܐ	ḥaḏ	one	numeral	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܕܡܟ̲	haddāmāk̲	of your members	noun + 2nd masc. sg. suffix	√hdm
ܘ	w-	and	conjunction	-
ܠܐ	lā	not	negative	-
ܟܘܠܗ	kūlēh	whole of it	noun + 3rd masc. sg. suffix	√kll
ܦܓܪܟ̲	pag̃rāk̲	your body	noun + 2nd masc. sg. suffix	√pgr
ܢܦܠ	neppel	should fall	imperfect 3rd masc. sg.	√npl
ܒ	b-	into	preposition	-
ܓܗܢܐ	gehannā	Gehenna	noun, fem. sg. emphatic	-

Semantic nuance

Radical hyperbolic language: better to lose one member than the whole body in Gehenna. The right eye is specified as particularly valued.

Matthew 5:30

ܘܐܢ ܝܡܝܢܐ ܕܝܕܟ ܡܟܫܠܟ ܦܣܘܩ ܘܫܕܝܗ ܡܢܝܟ ܕܦܣܩ ܠܟ ܓܝܪ ܕܚܕ ܡܢ ܐܒܪܝܟ ܕܢܐܒܕ ܘܠܐ ܟܠ ܓܘܫܡܐ ܢܬܐܒܕ ܒܓܗܢܡ

And if your right hand causes you to stumble, cut it off and throw it away from you, for it is profitable for you that one of your members should perish and not that your whole body should fall into Gehenna.

Und wenn deine rechte Hand dich zu Fall bringt, hau sie ab und wirf sie von dir; denn es ist dir besser, dass eines deiner Glieder verloren geht und nicht dein ganzer Leib in die Gehenna fällt.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܐܢ	ʾen	if	particle	-
ܝܕܟ	ʾīḏāḵ	your hand	noun + 2nd masc. sg. suffix	√yd
ܕ	d-	of	relative	-
ܝܡܝܢܐ	yammīnā	the right	adjective masc. sg. emphatic	√ymn
ܡܟܫܠܟ	maḵšlā	causes to stumble	Aphel participle fem. sg.	√kšl
ܟ	lāḵ	you	preposition + 2nd masc. sg. suffix	-
ܦܣܘܩ	psūq	cut it off	imperative masc. sg.	√psq
ܫܕܝܗ	šdīh	throw it	imperative masc. sg. + 3rd fem. sg. suffix	√šdy
ܡܢܝܟ	menāḵ	from you	preposition + 2nd masc. sg. suffix	-
ܦܣܩ	paqāḥ	it is profitable	adjective	√pqḥ
ܠܟ	lāḵ	for you	preposition + 2nd masc. sg. suffix	-
ܓܝܪ	gēr	for	particle	-
ܕ	d-	that	relative	-
ܢܬܐܒܕ	nēʾbaḏ	should perish	imperfect 3rd masc. sg.	√ʾbd
ܚܕ	ḥaḏ	one	numeral	-
ܒܓ	men	of	preposition	-
ܐܒܪܝܟ	haddāmayḵ	your members	noun + 2nd masc. sg. suffix	√hdm

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܠܵܐ	lā	not	negative	-
ܟܽܠܹܗ	kūlēh	whole of it	noun + 3rd masc. sg. suffix	√kll
ܦܓܪܟ	paḡrāḵ	your body	noun + 2nd masc. sg. suffix	√pgr
ܢܶܦܠ	neppel	should fall	imperfect 3rd masc. sg.	√npl
ܒ	b-	into	preposition	-
ܓܗܢܵܐ	gehannā	Gehenna	noun, fem. sg. emphatic	-

Semantic nuance

Parallel statement to the previous verse, now applied to the right hand. Same hyperbolic emphasis on radical dealing with sources of stumbling.

Matthew 5:31

ܐܶܬܐܡܪ ܕܡܢ ܕܫܳܕܩ ܐܢܬܬܗ ܢܬܶܠ ܠܗ ܓܛܝܪܐ ܕܦܪܘܫܐ

It was said: Whoever divorces his wife, let him give her a writing of divorce.

Es wurde gesagt: Wer seine Frau entlässt, gebe ihr einen Scheidebrief.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܶܬܐܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܕ	d-	that	relative	-
ܡܢ	man	whoever	relative pronoun	-
ܕ	d-	who	relative	-
ܫܳܕܩ	šārē	divorces / loosens	participle active masc. sg.	√šry
ܐܢܬܬܗ	ʾattṯēh	his wife	noun + 3rd masc. sg. suffix	√ʾnt
ܢܶܬܠ	nettel	let him give	imperfect 3rd masc. sg. (jussive)	√ytl
ܠܗ	lāh	to her	preposition + 3rd fem. sg. suffix	-
ܓܛܝܪܐ	kṯāḇā	a writing	noun, masc. sg. emphatic	√ktb
ܕ	d-	of	relative	-
ܦܪܘܫܐ	dūlālā	divorce	noun, masc. sg. emphatic	√dll

Semantic nuance

Reference to the permission of divorce in Deuteronomy 24:1, requiring a written certificate.

Matthew 5:32

ܐܢܐ ܕܝܢ ܐܡܪ ܠܟܘܢ ܕܟܠ ܕܫܕܪ ܠܐܢܬܬܗ ܒܪ ܡܠܬܐ ܕܙܢܘܬܐ ܡܫܕܪ ܐܢܬܬܗ ܠܡܙܢܐ ܘܟܠ ܕܢܣܒ ܡܫܕܪܬܐ ܡܙܢܐ

But I say to y’all that every one who divorces his wife, except for the word of fornication, makes her commit adultery, and whoever takes a divorced woman commits adultery.

Ich aber sage euch, dass jeder, der seine Frau entlässt, außer um der Sache der Unzucht willen, macht, dass sie Ehebruch begeht, und wer eine Entlassene nimmt, begeht Ehebruch.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢܐ	ʾenā	I	independent pronoun 1st sg.	-
ܕܝܢ	dēn	but	particle	-
ܐܡܪ	ʾāmar	say	participle active masc. sg.	√ʾmr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܕ	d-	that	relative	-
ܟܠ	kul	every	noun	√kll
ܡܢ	man	one who	relative pronoun	-
ܕ	d-	who	relative	-
ܫܕܪ	šārē	divorces	participle active masc. sg.	√šry
ܐܢܬܬܗ	ʾattṯēh	his wife	noun + 3rd masc. sg. suffix	√ʾnt
ܒܪ	lḇar	except / outside	preposition	-
ܡܢ	men	from	preposition	-
ܡܠܬܐ	meltā	the word / matter	noun, fem. sg. emphatic	√mll
ܕ	d-	of	relative	-
ܙܢܘܬܐ	zānyūṯā	fornication	noun, fem. sg. emphatic	√zny
ܡܫܕܪ	ʿāḇeḏ	makes	participle active masc. sg.	√ʿbd
ܐܢܬܬܗ	lāh	her	preposition + 3rd fem. sg. suffix	-
ܕ	d-	that	relative	-
ܢܣܒ	teḡūr	she commit adultery	imperfect 3rd fem. sg.	√gwr
ܘ	w-	and	conjunction	-
ܡܢ	man	whoever	relative pronoun	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܕܝ	d-	who	relative	-
ܫܩܶܠ	šāqel	takes	participle active masc. sg.	√šql
ܫܒܺܝܩܬܳܐ	šḇīqtā	a divorced woman	passive participle fem. sg. emphatic	√šbq
ܓܳܐܶܪ	gāʾar	commits adultery	participle active masc. sg.	√gwr

Semantic nuance

Yeshua restricts divorce to the single exception of ܙܢܽܘܬܳܐ (fornication / sexual immorality). Divorce for any other reason causes the woman to commit adultery (when she remarries), and marrying a divorced woman is itself adultery.

Matthew 5:33

ܬܘܒ ܫܡܥܬܘܢ ܕܐܬܐܡܪ ܠܩܕܡܝܐ ܠܐ ܬܬܚܠܦ ܐܠܐ ܬܫܠܡ ܠܡܪܝ ܢܕܝܟ ܐܝܡܘܬܟ

Again y’all have heard that it was said to the ancients: You shall not swear falsely, but you shall fulfill your oaths to Lord Yah.

Wiederum habt ihr gehört, dass zu den Alten gesagt wurde: Du sollst nicht falsch schwören, sondern du sollst dem Herrn Yah deine Eide erfüllen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܬܘܒ	tūḇ	again	adverb	-
ܫܡܥܬܘܢ	šmaʿtūn	y’all have heard	perfect 2nd masc. pl.	√šmʿ
ܕ	d-	that	relative	-
ܐܬܐܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܠ	l-	to	preposition	-
ܩܕܡܝܐ	qadmāyē	the ancients	adjective masc. pl. emphatic	√qdm
ܕ	d-	that	relative	-
ܠܐ	lā	not	negative	-
ܬܬܚܠܦ	tdaggēl	you shall swear falsely	Pael imperfect 2nd masc. sg.	√dgl
ܒ	b-	in / by	preposition	-
ܐܝܡܘܬܟ	mawmāṯāḵ	your oaths	noun + 2nd masc. sg. suffix	√ymʾ
ܬܫܠܡ	tšallem	you shall fulfill	Pael imperfect 2nd masc. sg.	√šlm
ܐܠܐ	dēn	but	particle	-
ܠ	l-	to	preposition	-
ܡܪܝ	Māryā	Lord Yah	noun, masc. sg. emphatic	√mrʾ + YHWH
ܐܝܡܘܬܟ	mawmāṯāḵ	your oaths	noun + 2nd masc. sg. suffix	√ymʾ

Semantic nuance

Introduction of the next antithesis concerning oaths. Combines the prohibition of false swearing with the positive requirement to fulfill oaths made to Lord Yah.

Matthew 5:34

ܐܢܐ ܕܝܢ ܐܡܪ ܠܟܘܢ ܠܐ ܬܡܝܠܘ ܟܠ ܩܛ ܒܫܡܝܐ ܕܗܝ ܟܘܪܣܝܗ ܕܐܠܗܐ ܗܘ

But I say to y’all: Do not swear at all, neither by the heavens, for it is the throne of God,

Ich aber sage euch: Schwört überhaupt nicht, weder bei dem Himmel, denn er ist der Thron Gottes,

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢܐ	ʾenā	I	independent pronoun 1st sg.	-
ܕܝܢ	dēn	but	particle	-
ܐܡܪ	ʾāmar	say	participle active masc. sg.	√ʾmr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܠܐ	lā	not	negative	-
ܬܡܝܠܘ	tēmūn	y’all swear	imperfect 2nd masc. pl.	√ymʾ
ܩܛ	sāḳ	at all	adverb	-
ܠܐ	lā	neither	negative	-
ܒ	b-	by	preposition	-
ܫܡܝܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy
ܕ	d-	for	relative	-
ܟܘܪܣܝܗ	kūrseyā	the throne	noun, masc. sg. emphatic	√krs
ܗܘ	hū	it is	independent pronoun	-
ܕ	d-	of	relative	-
ܐܠܗܐ	ʾAlāhā	God	noun, masc. sg. emphatic	-

Semantic nuance

Absolute prohibition of oaths. Swearing by heaven is forbidden because heaven is God’s throne.

ܘܠܐ ܒܪܥܐ ܕܗܝ ܬܘܪܒܨ ܪܓܠܘܗܝ ܕܡܢ ܬܚܘܬ ܐܠܗܐ ܪܒܐ ܗܝ ܐܘܪܫܠܡ ܕܡܕܝܢܬܗ ܕܡܠܟܐ ܪܒܐ ܗܝ

nor by the earth, for it is the footstool under His feet, nor by **Jerusalem, for it is the city of the great King**.

noch bei der Erde, denn sie ist der Schemel unter Seinen Füßen, noch bei **Jerusalem, denn sie ist die Stadt des großen Königs.**

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and / nor	conjunction	-
ܠܐ	lā	not	negative	-
ܒ	b-	by	preposition	-
ܒܪܥܐ	ʾarʿā	the earth	noun, fem. sg. emphatic	√ʾrʿ
ܕ	d-	for	relative	-
ܬܘܪܒܨ	kūḇšā	the footstool	noun, masc. sg. emphatic	√kbš
ܗܝ	hī	it is	independent pronoun fem.	-
ܕ	d-	that	relative	-
ܬܚܘܬ	tḥēṯ	under	preposition	-
ܪܓܠܘܗܝ	reḡlawhī	His feet	noun + 3rd masc. sg. suffix	√rgl
ܐܦܠܐ	ʾāp̄lā	nor	particle	-
ܒ	b-	by	preposition	-
ܐܘܪܫܠܡ	ʾŪrīšlem	Jerusalem	proper name	-
ܕ	d-	for	relative	-
ܡܕܝܢܬܗ	mḏīntēh	the city of Him	noun + 3rd masc. sg. suffix	√dyn
ܗܝ	hī	it is	independent pronoun fem.	-
ܕ	d-	of	relative	-
ܡܠܟܐ	malkā	the King	noun, masc. sg. emphatic	√mlk
ܪܒܐ	rabbā	great	adjective masc. sg. emphatic	√rb

Semantic nuance

Earth is God’s footstool (echo of Isaiah 66:1). Jerusalem belongs to the great King.

Matthew 5:36

ܠܐܦܠܐ ܒܪܫܟ ܬܡܐ ܕܠܐ ܡܫܟܚ ܐܢܬ ܕܥܒܕ ܒܗ ܚܕ ܣܥܪܐ ܕܫܚܪܐ ܐܘ ܚܘܪܬܐ

Nor shall you swear by your head, because you are not able to make one hair in it black or white.

Noch sollst du bei deinem Haupt schwören, denn du vermagst nicht, ein einziges Haar darin schwarz oder weiß zu machen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܠܐܦܠܐ	ʾāp̄lā	nor	particle	-
ܒ	b-	by	preposition	-
ܪܫܟ	rēšāḵ	your head	noun + 2nd masc. sg. suffix	√rʾš
ܬܡܐ	tēmē	you shall swear	imperfect 2nd masc. sg.	√ymʾ
ܕ	d-	because	relative	-
ܠܐ	lā	not	negative	-
ܡܫܟܚ	meškaḥ	are able	participle masc. sg.	√škḥ
ܐܢܬ	ʾatt	you	independent pronoun 2nd masc. sg.	-
ܠ	l-	to	preposition	-
ܡܥܒܕ	meʿbad	make	infinitive	√ʿbd
ܒܗ	bēh	in it	preposition + 3rd masc. sg. suffix	-
ܚܕ ܡܢ	mentā	a hair / portion	noun, fem. sg. absolute	√mnt
ܚܕܐ	ḥḏā	one	numeral fem.	-
ܕ	d-	of	relative	-
ܣܥܪܐ	saʿrā	hair	noun, masc. sg. emphatic	√sʿr
ܚܘܪܬܐ	ʾūkāmtā	black	adjective fem. sg. emphatic	√ʾkm
ܐܘ	ʾaw	or	conjunction	-
ܚܘܪܬܐ	ḥewārtā	white	adjective fem. sg. emphatic	√ḥwr

Semantic nuance

Even the smallest control over one’s own body (changing hair color) is beyond human power; therefore one cannot swear by one’s head.

Matthew 5:37

ܐܶܠܳܐ ܗܶܘܹܐ ܡܶܠܬܟܽܘܢ ܐܶܝܢ ܐܶܝܢ ܘܠܳܐ ܠܳܐ ܘܡܕܡ ܕܡܶܢ ܫܶܪܝܳܐ ܝܰܬܺܝܪ ܡܶܢ ܐܶܠܶܝܢ ܗܽܘ ܒܺܝܫܳܐ

But let yourl word be Yes, yes, and No, no. Anything more than these is from the evil one.

Sondern euer Wort sei Ja, ja, und Nein, nein. Was darüber hinausgeht, ist von dem Bösen.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܶܠܳܐ	ʾellā	but	conjunction	-
ܗܶܘܹܐ	tēhwē	let it be	imperfect 3rd fem. sg. (jussive)	√hwy
ܡܶܠܬܟܽܘܢ	melatḵūn	yourl word	noun + 2nd masc. pl. suffix	√mll
ܐܶܝܢ	ʾīn	Yes	particle	-
ܐܶܝܢ	ʾīn	yes	particle	-
ܘ	w-	and	conjunction	-
ܠܳܐ	lā	No	negative	-
ܠܳܐ	lā	no	negative	-
ܡܕܡ	meddem	anything	noun	√mdm
ܕ	d-	that	relative	-
ܡܶܢ	men	from	preposition	-
ܫܶܪܝܳܐ	hālēn	these	demonstrative	-
ܝܰܬܺܝܪ	yattīr	more	adjective	√ytr
ܡܶܢ	men	from	preposition	-
ܒܺܝܫܳܐ	bīšā	the evil one	adjective masc. sg. emphatic	√bʾš
ܗܽܘ	hū	is	independent pronoun	-

Semantic nuance

Simple, truthful speech is sufficient. Anything beyond a plain Yes or No originates from the evil one.

Matthew 5:38

ܫܡܥܬܘܢ ܕܐܬܡܪ ܕܥܝܢ ܚܠܦ ܥܝܢ ܘܫܢ ܚܠܦ ܫܢ

Y’all have heard that it was said: An eye for an eye and a tooth for a tooth.

Ihr habt gehört, dass gesagt wurde: Auge um Auge und Zahn um Zahn.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܫܡܥܬܘܢ	šmaʿtūn	y’all have heard	perfect 2nd masc. pl.	√šmʿ
ܕ	d-	that	relative	-
ܐܬܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܕ	d-	that	relative	-
ܥܝܢ	ʿaynā	an eye	noun, fem. sg. emphatic	√ʿyn
ܚܠܦ	ḥlāp̄	for / in place of	preposition	√ḥlp
ܥܝܢ	ʿaynā	an eye	noun, fem. sg. emphatic	√ʿyn
ܘ	w-	and	conjunction	-
ܫܢ	šennā	a tooth	noun, fem. sg. emphatic	√šnn
ܚܠܦ	ḥlāp̄	for	preposition	√ḥlp
ܫܢ	šennā	a tooth	noun, fem. sg. emphatic	√šnn

Semantic nuance

Quotation of the lex talionis (Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21).

Matthew 5:39

אֲנָא דֵּין אָמַר לָכוֹן לָא תְּקוֹמוּן לְקֳבֵל בִּישָׁא אֶלָּא מַן דִּי מְחָאָךְ עַל לֶחְיָךְ פֻּכּוֹ אַף לֵהּ אָחֳרִי׃

But I say to y’all: Do not stand against the evil one. But whoever strikes you on your right cheek, turn to him also the other.

Ich aber sage euch: Stellt euch dem Bösen nicht entgegen. Sondern wer dich auf deine rechte Wange schlägt, dem wende auch die andere zu.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
אֲנָא	ʾenā	I	independent pronoun 1st sg.	-
דֵּין	dēn	but	particle	-
אָמַר	ʾāmar	say	participle active masc. sg.	√ʾmr
לָא	ʾnā	I	independent pronoun 1st sg.	-
לָכוֹן	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
דִּ	d-	that	relative	-
לָא	lā	not	negative	-
תְּקוֹמוּן	tqūmūn	y’all stand	imperfect 2nd masc. pl.	√qwm
לְקֳבֵל	lūqḇal	against	preposition	-
בִּישָׁא	bīšā	the evil one	adjective masc. sg. emphatic	√bʾš
אֶלָּא	ʾellā	but	conjunction	-
מַן	man	whoever	relative pronoun	-
דִּ	d-	who	relative	-
מְחָאָךְ	māḥē	strikes	participle active masc. sg.	√mḥy
כָּ	lāḵ	you	preposition + 2nd masc. sg. suffix	-
עַל	ʿal	on	preposition	-
לֶחְיָךְ	pakkāḵ	your cheek	noun + 2nd masc. sg. suffix	√pkk
דִּ	d-	of	relative	-
יַמִּינָא	yammīnā	the right	adjective masc. sg. emphatic	√ymn
פֻּכּוֹ	ʾapnā	turn	imperative masc. sg.	√pny
לֵהּ	lēh	to him	preposition + 3rd masc. sg. suffix	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܦ	ʾāp̄	also	particle	-
ܐܚܪܢܐ	ʾḥrēnā	the other	adjective masc. sg. emphatic	√ʾḥr

Semantic nuance
Radical non-retaliation. Instead of resisting the evil person with force, one offers the other cheek.

Matthew 5:40

ܘܡܢ ܕܨܒܐ ܕܢܬܕܝܢ ܥܡܟ ܘܢܣܒ ܟܘܬܢܟ ܫܒܘܩ ܠܗ ܐܦ ܠܦܪܝܣܟ

And whoever wants to contend with you and take your tunic, leave him also your cloak.

Und wer mit dir streiten und dein Untergewand nehmen will, dem lass auch deinen Mantel.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܡܢ	man	whoever	relative pronoun	-
ܕ	d-	who	relative	-
ܨܒܐ	ṣāḇē	wants	participle active masc. sg.	√ṣby
ܕ	d-	that	relative	-
ܢܕܝܢ	ndūn	he contend / sue	imperfect 3rd masc. sg.	√dyn
ܥܡܟ	ʿammāḵ	with you	preposition + 2nd masc. sg. suffix	-
ܘ	w-	and	conjunction	-
ܢܣܒ	nešqūl	take	imperfect 3rd masc. sg.	√šql
ܟܘܬܢܟ	kūttīnāḵ	your tunic	noun + 2nd masc. sg. suffix	√ktn
ܫܒܘܩ	šḇūq	leave	imperative masc. sg.	√šbq
ܠܗ	lēh	to him	preposition + 3rd masc. sg. suffix	-
ܐܦ	ʾāp̄	also	particle	-
ܡܪܛܘܛܟ	marṭūṭāḵ	your cloak	noun + 2nd masc. sg. suffix	√rṭṭ

Semantic nuance
In a legal dispute over clothing, the disciple is to surrender not only the inner garment (tunic) but also the outer cloak, going beyond the legal demand.

Matthew 5:41

ܡܢ ܕܡܫܚܪܟ ܚܕ ܡܝܠܐ ܙܠ ܥܡܗ ܬܪܝܢ

Whoever compels you to go one mile, go with him two.

Wer dich zwingt, eine Meile mitzugehen, mit dem geh zwei.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܡܢ	man	whoever	relative pronoun	-
ܕ	d-	who	relative	-
ܡܫܚܪ	mšaḥḥar	compels / forces	Pael participle masc. sg.	√šḥr
ܟ	lāḵ	you	preposition + 2nd masc. sg. suffix	-
ܡܝܠܐ	mīlā	a mile	noun, masc. sg. emphatic	Latin/Greek loan
ܚܕ	ḥaḏ	one	numeral	-
ܙܠ	zel	go	imperative masc. sg.	√ʾzl
ܥܡܗ	ʿamēh	with him	preposition + 3rd masc. sg. suffix	-
ܬܪܝܢ	trēn	two	numeral	-

Semantic nuance
Reference to the Roman practice of forced conscription (angareia). The disciple is to exceed the demanded service.

Matthew 5:42

ܡܢ ܕܫܐܠܟ ܗܒ ܠܗ ܘܡܢ ܕܨܒܐ ܠܡܣܒܦ ܡܢܟ ܠܐ ܬܗܦܟ ܠܗ

Give to the one who asks you, and from the one who wants to borrow from you do not turn away.

Gib dem, der dich bittet, und von dem, der von dir borgen will, wende dich nicht ab.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܡܢ	man	the one who	relative pronoun	-
ܕ	d-	who	relative	-
ܫܐܠ	šāʾel	asks	participle active masc. sg.	√šʾl
ܟ	lāḵ	you	preposition + 2nd masc. sg. suffix	-
ܗܒ	haḇ	give	imperative masc. sg.	√yhb
ܠܗ	lēh	to him	preposition + 3rd masc. sg. suffix	-
ܘ	w-	and	conjunction	-
ܡܢ	man	the one who	relative pronoun	-
ܕ	d-	who	relative	-
ܨܒܐ	ṣāḇē	wants	participle active masc. sg.	√ṣby
ܕ	d-	that	relative	-
ܢܣܒܦ	nēʾzaṗ	he borrow	imperfect 3rd masc. sg.	√ʾzp
ܡܢܟ	menāḵ	from you	preposition + 2nd masc. sg. suffix	-
ܠܐ	lā	not	negative	-
ܬܗܦܟ ܠܗ	teḵlēyūhī	turn him away	imperfect 2nd masc. sg. + 3rd masc. sg. suffix	√kly

Semantic nuance
Open-handed generosity toward those who ask or seek to borrow.

ܫܡܥܬܘܢ ܕܐܬܐܡܪ ܕܢܐ ܪܚܡ ܠܩܪܝܒܟ ܘܢܣܐ ܠܒܥܠ ܕܒܟ

Y’all have heard that it was said: Love your neighbor and hate your enemy.

Ihr habt gehört, dass gesagt wurde: Liebe deinen Nächsten und hasse deinen Feind.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܫܡܥܬܘܢ	šmaʿtūn	y’all have heard	perfect 2nd masc. pl.	√šmʿ
ܕܢ	d-	that	relative	-
ܐܬܐܡܪ	ʾeṯʾemar	it was said	Ethpeel perfect 3rd masc. sg.	√ʾmr
ܕܢ	d-	that	relative	-
ܪܚܡ	rḥam	love	imperative masc. sg.	√rḥm
ܠ	l-	(object marker)	preposition	-
ܩܪܝܒܟ	qarīḇāḵ	your neighbor	noun + 2nd masc. sg. suffix	√qrb
ܘ	w-	and	conjunction	-
ܢܣܐ	snī	hate	imperative masc. sg.	√snʾ
ܠ	l-	(object marker)	preposition	-
ܒܥܠܕܒܒܟ	bʿeldḇāḇāḵ	your enemy	noun + 2nd masc. sg. suffix	√bʿl + √dbb

Semantic nuance

Traditional summary (Love neighbor is from Leviticus 19:18; “hate your enemy” was a common expansion, not a direct Torah quotation).

Matthew 5:44

ܐܢܐ ܕܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܐܗܒܘ ܠܒܥܠܕܒܬܟܘܢ ܘܒܪܟܘ ܠܡܢ ܕܡܠܛ ܥܠܝܟܘܢ
ܠܟܘܢ ܘܥܒܕܘ ܛܒܬܐ ܠܡܢ ܕܣܢܐ ܠܟܘܢ ܘܨܠܘ ܥܠ ܡܪܕܦܝܟܘܢ ܘܕܥܕܝܢ
ܠܟܘܢ ܚܣܝܒܝܢ ܘܬܪܕܦܝܢ ܠܟܘܢ

But I say to y’all: Love yourl enemies and bless the one who curses y’all and do what is good to the one who hates y’all and pray for those who take y’all by force and persecute y’all,

Ich aber sage euch: Liebt eure Feinde und segnet den, der euch flucht, und tut Gutes dem, der euch hasst, und betet für die, die euch mit Gewalt wegführen und euch verfolgen,

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܢܐ	ʾenā	I	independent pronoun 1st sg.	-
ܕܝܢ	dēn	but	particle	-
ܐܡܪ	ʾāmar	say	participle active masc. sg.	√ʾmr
ܐܢܐ	ʾnā	I	independent pronoun 1st sg.	-
ܠܟܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܐܗܒܘ	ʾaḥeḇū	love	Pael imperative masc. pl.	√ḥbb
ܠ	l-	(object)	preposition	-
ܒܥܠܕܒܬܟܘܢ	bʿeldḇāḇayḵūn	yourl enemies	noun + 2nd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܒܪܟܘ	bareḵū	bless	Pael imperative masc. pl.	√brk
ܠ	l-	(object)	preposition	-
ܡܢ	man	the one who	relative pronoun	-
ܕ	d-	who	relative	-
ܠܛܐ	lāʾeṭ	curses	participle active masc. sg.	√lʾṭ
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܥܒܕܘ	ʿḇeḏū	do	imperative masc. pl.	√ʿbd
ܕ	d-	what	relative	-

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܫܦܝܪ	šappīr	is good	adjective	√špr
ܠ	l-	to	preposition	-
ܡܢ	man	the one who	relative pronoun	-
ܕ	d-	who	relative	-
ܣܢܐ	sānē	hates	participle active masc. sg.	√snʾ
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܘ	w-	and	conjunction	-
ܨܠܘ	ṣallaw	pray	Pael imperative masc. pl.	√ṣly
ܥܠ	ʿal	for	preposition	-
ܐܝܠܝܢ	ʾaylēn	those who	relative pronoun	-
ܕ	d-	who	relative	-
ܕܒܪܝܢ	dāḇrīn	take / lead	participle active masc. pl.	√dbr
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܒ	b-	by	preposition	-
ܩܛܝܪܐ	qṭīrā	force / compulsion	noun, masc. sg. emphatic	√qṭr
ܘ	w-	and	conjunction	-
ܪܕܦܝܢ	rāḏpīn	persecute	participle active masc. pl.	√rdp
ܠܟܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-

Semantic nuance

Complete reversal of the traditional attitude: love, bless, do good, and pray for enemies, cursers, haters, and persecutors.

ܠܥܝܟܢܐ ܕܗܘܘܢ ܒܢܝ ܐܒܘܟܘܢ ܕܒܫܡܝܐ ܕܗܘ ܡܦܩܥ ܫܡܫܗ ܥܠ ܒܝܫܐ ܘܛܒܐ ܘܡܫܕܪ ܡܛܪܐ ܥܠ ܙܕܝܩܐ ܘܥܠ ܠܐ ܙܕܝܩܐ

so that y’all may be sons of yourl Father who is in the heavens, He who makes His sun rise on the good and on the evil and sends down His rain on the righteous and on the unjust.

damit ihr Söhne eures Vaters seid, der in den Himmeln ist, Er, der Seine Sonne aufgehen lässt über Gute und über Böse und Seinen Regen herabsendet über Gerechte und über Ungerechte.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܠܥܝܟܢܐ	ʾaykannā	so that	conjunction	-
ܕ	d-	that	relative	-
ܗܘܘܢ	tēhwūn	y’all may be	imperfect 2nd masc. pl.	√hwy
ܒܢܘܗܝ	bnawhī	sons of Him	noun + 3rd masc. sg. suffix	√bn
ܕ	d-	of	relative	-
ܐܒܘܟܘܢ	ʾaḇūḵūn	yourl Father	noun + 2nd masc. pl. suffix	√ʾb
ܕ	d-	who	relative	-
ܒ	b-	in	preposition	-
ܫܡܝܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy
ܗܘ	haw	He	demonstrative	-
ܕ	d-	who	relative	-
ܡܦܩܥ	maḏnaḥ	makes rise	Aphel participle masc. sg.	√dnḥ
ܫܡܫܗ	šemšēh	His sun	noun + 3rd masc. sg. suffix	√šmš
ܥܠ	ʿal	on	preposition	-
ܛܒܐ	ṭāḇē	the good	adjective masc. pl. emphatic	√ṭwb
ܘ	w-	and	conjunction	-
ܥܠ	ʿal	on	preposition	-
ܒܝܫܐ	bīšē	the evil	adjective masc. pl.	√bʾš

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
			emphatic	
ܘ	w-	and	conjunction	-
ܡܗܦܟ	maḥeṯ	sends down	Aphel participle masc. sg.	√nḥt
ܡܛܪܗ	meṭrēh	His rain	noun + 3rd masc. sg. suffix	√mṭr
ܥܠ	ʿal	on	preposition	-
ܟܝܢܐ	kēnē	the righteous	adjective masc. pl. emphatic	√kwn
ܘ	w-	and	conjunction	-
ܥܠ	ʿal	on	preposition	-
ܥܘܠܐ	ʿawālē	the unjust	adjective masc. pl. emphatic	√ʿwl

Semantic nuance

Loving enemies makes one a true son of the heavenly Father, who shows indiscriminate kindness in nature.

Matthew 5:46

ܐܶܢ ܒܺܝܕ ܡ̣ܰܪ̈ܚ̣ܺܝܟ̣ܺܝ ܠ̣ܳܟ̣ܽܘܢ ܡ̣ܰܢ̈ܳܐ ܐ̣ܰܓ̈ܪ̈ܳܐ ܠ̣ܳܟ̣ܽܘܢ ܐ̣ܶܝܬ̣ ܠ̣ܟ̣ܽܘܢ ܐ̣ܰܦ̈ ܠ̣ܳܐ ܗ̣ܳܟ̣ܺܝܢ ܥ̣ܒ̈ܰܕ̈ܺܝܢ ܐ̣ܶܢ̈ ܠ̣ܳܐ ܗ̣ܳܕ̈ܶܐ ܒ̣ܰܥ̈ܠ̣ܳܡ̣ܳܐ ܗ̣ܳܝ ܥ̣ܒ̈ܺܝܕ̣ܳܐ ܗ̣ܳܟ̣ܺܝ ܒ̣ܰܪ̈ ܡ̣ܟ̣ܶܣ̈ ܥ̣ܒ̈ܺܝܕ̣ܺܝܢ ܠ̣ܳܟ̣ܽܘܢ

For if y’all love those who love y’all, what reward do y’all have? Do not even the tax-collectors do this same thing?

Denn wenn ihr die liebt, die euch lieben, was für einen Lohn habt ihr? Tun nicht auch die Zöllner dasselbe?

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܐܶܢ	ʾen	if	particle	-
ܒ̣ܺܝܕ̣	gēr	for	particle	-
ܡ̣ܰܪ̈ܚ̣ܺܝ	maḥbīn	y’all love	Pael participle masc. pl.	√ḥbb
ܐ̣ܰܢ̈ܬ̣ܽܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܠ̣	l-	(object)	preposition	-
ܠ̣ܳܟ̣ܺܝܠ̣	ʾaylēn	those who	relative pronoun	-
ܕ̣	d-	who	relative	-
ܡ̣ܰܪ̈ܚ̣ܺܝ	maḥbīn	love	Pael participle masc. pl.	√ḥbb
ܠ̣ܳܟ̣ܽܘܢ	lḵūn	y’all	preposition + 2nd masc. pl. suffix	-
ܡ̣ܳܢ̈ܳܐ	mānā	what	interrogative	-
ܐ̣ܰܓ̈ܪ̈ܳܐ	ʾaḡrā	reward	noun, masc. sg. emphatic	√ʾgr
ܐ̣ܶܝܬ̣	ʾīṯ	is there	existential	-
ܠ̣ܳܟ̣ܽܘܢ	lḵūn	to y’all	preposition + 2nd masc. pl. suffix	-
ܠ̣ܳ	lā	not	negative	-
ܗ̣ܳ	hā	behold	interjection	-
ܐ̣ܳܦ̄	ʾāp̄	also	particle	-
ܡ̣ܟ̣ܶܣ̈	māḵsē	tax-collectors	noun, masc. pl. emphatic	√kss
ܗ̣ܳܝ	hī	this	independent pronoun fem.	-
ܗ̣ܳܕ̈ܶܐ	hādē	same	demonstrative	-
ܥ̣ܒ̈ܺܝܕ̣ܺܝܢ	ʿāḇdīn	do	participle active masc. pl.	√ʿbd

Semantic nuance

Loving only those who love in return is no better than the behavior of tax-collectors.

Matthew 5:47

ܘܐܢ ܬܠܝܡ ܐܢܘܢ ܒܚܕ̈ܝ ܐܚ̈ܝܟܘܢ ܒܣܓܝ ܡܢܐ ܝܬܝܪ ܥܒܕ̈ܝܢ ܐܢܬܘܢ
ܐܦ ܠܐ ܗܟܢܐ ܐܢܘܢ ܓܒ̈ܝܐ ܗܕܐ ܥܒܕ̈ܝܢ

And if y’all greet only yourl brothers, what more are y’all doing? Do not even the tax-collectors do this same thing?

Und wenn ihr nur eure Brüder grüßt, was tut ihr Besonderes? Tun nicht auch die Zöllner dasselbe?

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܘ	w-	and	conjunction	-
ܐܢ	ʾen	if	particle	-
ܬܠܝܡ	šāʾlīn	y’all greet / ask peace	participle active masc. pl.	√šʾl
ܐܢܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܒ	b-	in	preposition	-
ܫܠܡܐ	šlāmā	the peace / greeting	noun, masc. sg. emphatic	√šlm
ܕ	d-	of	relative	-
ܐ̈ܚ̈ܝܟܘܢ	ʾaḥayḵūn	yourl brothers	noun + 2nd masc. pl. suffix	√ʾḥ
ܒܣܓܝ	balḥūḏ	only	adverb	-
ܡܢܐ	mānā	what	interrogative	-
ܝܬܝܪ	yattīr	more	adjective	√ytr
ܥܒܕ̈ܝܢ	ʿāḇdīn	are y’all doing	participle active masc. pl.	√ʿbd
ܐܢܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܠܐ	lā	not	negative	-
ܗܟܢܐ	hā	behold	interjection	-
ܐܦ	ʾāp̄	also	particle	-
ܓܒ̈ܝܐ	māḵsē	tax-collectors	noun, masc. pl. emphatic	√kss
ܗܕܐ	hī	this	independent pronoun fem.	-
ܥܒܕ̈ܝܢ	hādē	same	demonstrative	-
ܥܒܕ̈ܝܢ	ʿāḇdīn	do	participle active masc. pl.	√ʿbd

Semantic nuance

Greeting only one’s own group is ordinary behavior, no different from tax-collectors.

Matthew 5:48

ܗܘ ܕܟܡܝܪ ܗܝ ܕܒܫܡܝܐ ܐܦ ܐܢܬܘܢ ܟܟܘ ܗܘܘ ܡܫܠܡܝܢ ܐܝܟ ܐܒܘܟܘܢ

Be therefore perfect, as yourl Father who is in the heavens is perfect.

Seid also vollkommen, wie euer Vater, der in den Himmeln ist, vollkommen ist.

Word-for-Word Morphological Analysis

Aramaic	Transliteration	Meaning	Morphology	Notes / Root & Nuance
ܗܘܘ	hwaū	be	imperative masc. pl.	√hwy
ܗܳܟܺܝܠ	hāḵēl	therefore	adverb	-
ܐܢܬܘܢ	ʾattūn	y’all	independent pronoun 2nd masc. pl.	-
ܡܟܡܝܪܐ	gmīrē	perfect / complete	adjective masc. pl. emphatic	√gmr
ܐܝܟܢܐ	ʾaykannā	as	conjunction	-
ܕ	d-	that	relative	-
ܐܒܘܟܘܢ	ʾaḇūḵūn	yourl Father	noun + 2nd masc. pl. suffix	√’b
ܕ	d-	who	relative	-
ܒ	b-	in	preposition	-
ܫܡܝܐ	šmayyā	the heavens	noun, masc. pl. emphatic	√šmy
ܓܡܝܪ	gmīr	perfect	adjective masc. sg. absolute	√gmr
ܗܘ	hū	is	independent pronoun	-

Semantic nuance

Climax of the section: the disciples are called to the same complete, indiscriminate love that characterizes the heavenly Father.