

**ARAMAIC PESHITTA NEW TESTAMENT
MATTHEW**

Chapter 4

22 And immediately **they** left the ship and their father¹ and they went after him.

23 And Jesus traveled around in all Galilee ^Pand taught in their synagogues and preached the gospel of the kingdom and cured every disease and sickness among the people.⌈

24 And his fame was heard in all Syria² and they brought to him all those who were *very sick* with various diseases ^Pand those who were oppressed with severe pains and possessed [ones] and [those] who were *insane* and paralyzed [ones] and he healed them.⌈³

25 And large crowds followed him from Galilee and from the Decapolis and from Jerusalem and from Judea and from⁴ beyond the Jordan.

Chapter 5

1 And when Jesus saw the crowd, he climbed a mountain and when he sat down, his disciples came near to him.

2 And he opened his mouth and was teaching them and said,

3 “Blessed [are]⁵ the poor in spirit,⁶ because **theirs** is the kingdom of ^mheaven.

4 Blessed [are] the mourners, because **they** will be comforted.

5 Blessed [are] the meek, because **they** will inherit the earth.

6 Blessed [are] those who hunger and thirst for uprightness,⁷ because **they** will be satisfied.

7 Blessed [are] the merciful, because on them will be mercies.

8 Blessed [are] those who are pure in their heart[s], because they will see God.

9 Blessed [are] the peacemakers,⁸ because they will be called the sons of God.

¹ OS (c): ‘nets’

² OS (s): omit *and his fame was heard in all Syria*

³ OS (cs): add ‘and on each one he was laying his hand and healed them all.’

⁴ Repeat *and from*, emphasis on the distance people came to see Jesus.

⁵ Repeat beginning phrase vs. 1-10, *Blessed are*, lit: Blessed [are] they

⁶ *In spirit* is construct form of word, can be translated spiritually.

⁷ *Uprightness* is the word used throughout this translation for **canutha** ܥܢܘܬܗ, righteousness, to distinguish it from **zadikutha** ܙܕܝܩܘܬܗ, justification.

⁸ Lit: servers of peace

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10 Blessed [are] those who are persecuted because of uprightness, because theirs is the kingdom of ^mheaven.

11 You are blessed when they curse you and persecute you and say every evil word against you falsely because of me.

12 Then rejoice and be glad, because your reward is great in heaven, for so they persecuted the prophets who [were] before you.

13 ^{me}**You** are the salt of the earth, but if the salt should go flat, with what will it be salted? It is not fit for anything, but to be thrown outside and to be trampled on by man.

14 ^{me}**You** are the light of the world. It is not possible to hide a city that is built on a mountain.

15 ^{al}And they do not light a lamp and place it under a basket, but on a lampstand and it lights all those who are in the house.

16 Likewise, your light should shine before ^{men}, so that they will see your good works and will glorify your Father who is in heaven.γ

17 Do not think that I have come to change¹ the law or the prophets. I have not come to change, but to fulfill [them].

18 For ^{*}truly I say to you,² until heaven and earth pass away, not one jot or one stroke³ will pass from the law until everything happens.

19 Therefore, whoever⁴ changes one ^e[jot] of these small commandments ^{pa}(and will teach so to ^{men}) will be called little in the kingdom of ^mheaven. But all who will do and teach this ^e[law] will be called great in the kingdom of ^mheaven.

20 For ^{*}I say to you, unless your uprightness exceeds [that] of the scribes and Pharisees, you will not enter the kingdom of ^mheaven.

¹ *Change*, vs. 17, 19, lit: to loosen, untie, break down, disannul, Jennings, p. 230.

² Repeat phrase (*truly*) *I say to you*, vs. 18, 20, 22, 26, 28, 32, and 34. This fig: asterismos is a solemn expression that means to take note and pay attention to what is following. In the translation it is marked with ^{*}.

³ *Jot* is the smallest letter in the alphabet, a **yod**. A *stroke* is a mark on the top of a Hebrew letter similar to a serif in English type, Bullinger, *Figures of Speech*, p. 678.

⁴ Eastern txt: *whoever* as one word -- **ܘܚܘܘܘܪܝܘܬܐ**

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21 You have heard that it was said to the ancient [ones]¹: **YOU SHOULD NOT KILL.** And **ANYONE WHO KILLS IS CONDEMNED TO JUDGMENT.**

22 But *I say to you, whoever provokes his brother to anger without cause is condemned to judgment. And anyone who says to his brother, ‘[I] spit [on you]!’² is condemned to the assembly. And he, who says, ‘Fool,’ is condemned to the ^{an}GEHENNA³ of fire.

23 If, therefore, you offer your offering⁴ on the altar and there you remember that your brother holds a certain grudge against you,

24 leave your offering there before⁵ the altar and first go, be reconciled with your brother and then come, offer your offering.

25 Reconcile with your opponent at law⁶ quickly while you [are] with him on the journey, so that your opponent at law will not deliver you to the judge and the judge deliver you to the officer and you fall [into] prison.

26 And *truly I say to you, you will not come out from there until you give back the last coin.⁷

27 You have heard that it was said: **YOU SHOULD NOT COMMIT ADULTERY.**

28 But *I say to you, anyone who looks at a woman as desiring her immediately commits adultery with her in his heart.

29 Now if your right ^meye causes you to offend,⁸ tear it out and throw it from you. For it is better for you that one of your members should be lost and not [that] your whole body should fall into GEHENNA.

¹ Lit: those before you

² **Raca** is term of disgust, lit: “Spit!” See Lamsa, *Gospel Light*, pp. 60-61, also, Wilson, p. 38.

³ *Gehenna* is an English rendering of the Heb. word **Hinnom**. Originally the name of a gorge SE of Jerusalem, which was a place of sacrifice to Molech and then became a place where refuse and trash was burned. It is a real place that is the picture of the lake of fire in the end times, Jennings, p. 47.

⁴ Same root: *offer, offering*, vs. 23, 24.

⁵ Eastern txt: ‘on’; OS (c): ‘before,’ OS (s): ‘on’

⁶ Lit: master of your judgment

⁷ *Coin* is a **shamuna**, a small copper coin, often called “mite.” See Mk 12:42 and Appendix 2.

⁸ Culture: “If you have a habit of envying, cut it out, stop it.” The eye is the symbol of desire and envy. The hand is the agent of what the person does, Lamsa, *Idioms in the Bible Explained*, p. 51.

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30 And if your right hand causes you to offend, cut [it] off [and] throw it from you. For it is better for you that one of your members should be lost and not [that] your whole body should fall into GEHENNA.¹

31 It was said: **HE WHO DISMISSES HIS WIFE MUST GIVE HER A WRITING OF DIVORCE.**

32 But *I say to you, anyone who dismisses his wife outside of the case of fornication makes her commit adultery and he who marries a dismissed woman² commits adultery.

33 Again, you have heard that it was said of the ancient [ones]: **DO NOT BE FALSE IN YOUR OATH, BUT COMPLETE YOUR OATH TO THE LORD.**

34 But *I say to you, you should not swear at all, neither by heaven, ^{me}which is the throne of God,

35 nor by earth, ^{me}which is the footstool that is under his feet, not even by Jerusalem, which is the city of the great king.

36 You should not even swear by your head, because you are not able to make one separate hair [either] black or white.

37 But your word should be yes, yes, and no, no.³ Anything that is apart from these [things] abounds from evil.⁴

38 You have heard that it was said: **EYE FOR EYE AND TOOTH FOR TOOTH.**

39 But *I say to you, you should not oppose an evil [one], but he who strikes you on your right cheek, turn to him the other also.⁵

40 And he who wants to go to court with you and to take your coat, give him your cloak also.

41 He who compels you [to go] one mile, go with him two.

42 Whoever asks you, give to him. And he who wants to borrow from you, you should not refuse him.

43 You have heard that it was said: **LOVE YOUR NEIGHBOR AND HATE YOUR ENEMY.**

¹ Repeat whole phrase, *one of your members...Gehenna*, vs. 29, 30.

² Culture: *A dismissed woman* is one who is forsaken, but not given a writing of divorce. In our culture, this would be equivalent to not being legally divorced.

³ Fig: epizeuxis, means to consider your words carefully, solemn repetition.

⁴ Or the Evil [one]

⁵ Fig: hyperbole, means you should not to be contentious or hard in insisting on your rights, Neil, *Palestine Life*, p. 202; also, vs. 40-42.

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44 But *I say to you, love your enemies ^Pand bless those who curse you and do that which is pleasing to him who hates you and pray for those who take you by force and persecute you,^γ

45 so that you may be the sons of your Father who is in heaven, who causes his sun to rise on the good and on the bad and causes his rain to come down on the upright and on the wicked.¹

46 For if you love those who love you, what is the reward for you? *Behold, [do] not even the tax collectors do the same?²

47 And if you greet only your brothers, what extraordinary [thing] are you doing? *Behold, [do] not even the tax collectors do this?

48 Therefore, be made perfect, as your Father who is in heaven is perfect.³

Chapter 6

1 And take heed with regard to your almsgiving that you should not do it before *men*, so that you may be seen by them, otherwise⁴ you [will] not have a reward from your Father who is in heaven.

2 Therefore, whenever you do almsgiving, do not ^hsound a trumpet⁵ before you as the hypocrites do in the synagogues and in the marketplaces, so that they may be praised by *men*. And *truly I say to you, they have received their reward.⁶

3 But when **you** do almsgiving, you should not let your ^Peleft hand know what your right hand does,

4 so that your almsgiving may be in secret and your Father, who sees in secret, shall repay you openly.

5 And when you pray, you should not be as the hypocrites, who love to stand in the synagogues and on the corners of the marketplaces to pray, to be seen by *men*. And *truly I say to you, they have received their reward.⁷

¹ Parallel structure: *good and bad, upright and wicked*, ABAB

² Fig: erotesis, obvious answer “yes,” repeat as refrain in v. 47.

³ Repeat *perfect*, Aram. **gamir** ܓܡܝܪ means *perfect* in the sense of full-grown, mature or complete,.

⁴ Eastern txt: *otherwise* is two words, ܘܐܝܟܢܐ, lit: “and if not”

⁵ Fig: hypocatastasis, *sound a trumpet* is put for being ostentatious, as heralds making a public announcement, Freeman, p. 339.

⁶ Repeat *And truly I say to you, they have received their reward*, vs. 5, 16, as refrain.

⁷ OS (s): omit whole verse

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6 But when **you** pray, enter your room and close your door and pray to your Father, who is in secret, and your Father, who sees in secret,¹ will repay you openly.

7 And when you are praying, you should not talk idly as the heathens² [do], for they think that they are heard by much speaking.

8 Therefore, do not imitate them, for your Father knows what is needed by you before you ask him.

9 Therefore pray like this: ‘Our Father, who is in heaven, may your name be holy.

10 May your kingdom come. May your will occur, as in heaven, also on earth.

11 Give us the ^mbread of our need today³

12 and forgive us our debts, as also we have forgiven our debtors.⁴

13 And do not let us enter into trial, but deliver us from the Evil [one], because the kingdom and the power and the glory is yours, *forever and ever*.⁵

14 For if you forgive *men* their offenses, your Father who is in heaven will also forgive you,

15 but if you do not forgive *men*, your Father will also not forgive you your offenses.

16 Now when you fast, you should not be sad as the *hypocrites*, for they distort their faces so that they may be seen by *men* that they are fasting. And **truly* I say to you, they have received their reward.

17 But when you fast, wash your face and anoint your head,

18 so that ^e[the fact that] you are fasting may not be seen by *men*, but by your Father who is in secret. And your Father, who sees in secret, will reward you.

¹ Repeat *in secret*, vs. 4-6, 18.

² OS (s): ‘saying useless things as the heathens,’ OS (c): ‘babbling as the hypocrites’

³ Lit: day by day

⁴ Repeat *forgive*, vs. 12-15; The word for *debt* can mean debt or sin, cf. Luke 11:4, Black, p. 140.

⁵ Lit: to the age of the ages; fig: hendiatis, *kingdom and the power and the glory*, meaning, “powerful glorious kingdom”

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19 ^{al}You should not place for yourself treasures on earth, where moth and rust corrupt and where thieves break in and steal.

20 But place for yourself treasures in heaven, where neither moth nor rust corrupt and where thieves do not break in and do not steal.

21 For where your treasure is, there is also your heart.¶

22 ^{al}The ^{me}lamp of the body is the eye. Therefore, if your eye will be simple, your whole body also is enlightened.

23 But if your eye will be evil,¹ your whole body will be dark. If then the light that is in you is darkness, how great will be your darkness.¶

24 No man is able to serve two lords. For either he will hate the one and will love the other or he will honor the one and will treat the other with contempt. You are not able to serve God and wealth.²

25 Because of this, *I say to you, you should not be worried about your life, what you will eat and what you will drink and not about your body, what you will wear. *Behold, is not life more than food and the body [more] than clothing?³

26 Look at the birds in the sky that do not sow nor⁴ reap nor gather into storehouses, yet your Father who is in heaven feeds them. *Behold, are not **you** more important than they?

27 And who among you, while worrying, is able to add one cubit to his height?

28 And why are you worried about clothes? Consider the lilies of the field, how they grow without toil and without spinning.

29 But *I say to you, not even Solomon in all his glory was clothed like one of these.

30 Now if God so clothes the grass of the field that today is and tomorrow falls into the oven, [will he] not much more ^e[clothe] you, oh little of faith?

¹ Culture: *simple* is to be generous, *evil eye* is greedy, Bivin, pp. 144-145.

² *Wealth* is the meaning of the word *mammon*, which is an English rendering of Heb. and Aram. words, wrongly spelled with 2 ‘m’s and means, accumulation of riches and substance, Black, p. 139, Jennings, p. 125.

³ Fig: erotesis, vs. 25, 26, 27, 28 and 30. These questions are designed to cause us to ponder the truth of the teaching.

⁴ Repeat *nor*, lit: and not

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31 Therefore, do not be worried or say, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’

32 For the nations of the world seek all these [things]. And your Father who is in heaven knows that even all these [things] are needed¹ by you.

33 But seek first the kingdom of God and his justification and all these [things] will be added to you.

34 Therefore, do not be worried about tomorrow, for tomorrow will care for itself. Sufficient for the ^{sy}day is its [own] evil.

Chapter 7

1 You should not judge, so that you will not be judged.

2 For with the judgment that you judge, you will be judged and by the measure that you measure, it will be measured to you.²

3 ^{al}And why do you see the straw that is in the eye of your brother and you do not observe the beam that is in your eye?³

4 Or how do you say to your brother, ‘Allow [me] to take out the straw from your eye,’ and *behold, a beam [is] in your eye?

5 ^lHypocrite! First take out the beam from your eye and then you will be proved capable to take out the straw from the eye of your brother.7

6 You should not give a holy [thing] to dogs and you should not throw your pearls before pigs, so that they will not trample them with their feet and turn [and] attack you.⁴

7 Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you.⁵

8 For everyone who asks will receive and he who seeks will find and to him who knocks, it will be opened to him.

9 Or what man among you, whose son asks him for bread, will hold out a stone to him?⁶

10 And if he asks him for a fish, will he hold out a snake to him?

¹ Same root: *needed, seek*, vs. 32, 33

² Repeat forms of *judge* and *measure*

³ Fig: erotesis – question to ponder, also vs. 4, 9, 10, 11.

⁴ Fig: proverb or maxim. Alternate interpretation of *give a holy thing* is to hang earrings, Black, pp. 200-202. Structure of verse is ABBA.

⁵ Fig: climax, progression of actions.

⁶ Culture: flat loaf of bread looks very similar to a stone; series of fig: erotesis – questions to ponder, vs. 9-11.

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11 And if therefore **you** who are evil know to give good gifts to your sons, how much more will your Father who is in heaven give good ^e[gifts] to those who ask him?¹

12 All that you desire that **men** should do to you, so also do to them, for this is the law and the prophets.

13 ^{al}Enter by the straight door because wide is the door and broad [is] the road² that leads to loss and many are those who go in it.

14 How narrow the door and straight the road³ that leads to life and few are those who find it. ̇

15 Beware of false prophets, who come to you in the clothing of lambs,⁴ but within are savage ^hwolves.

16 ^{al}Now by their ^mfruit you will know them. Do they pick grapes from thorns or figs from thistles?⁵

17 So every healthy tree bears beautiful fruit, but a diseased tree bears diseased fruit.

18 A healthy tree is not able to bear diseased fruit and a diseased tree [is not able] to bear healthy fruit.⁶

19 Every tree that does not bear healthy fruit is cut down and thrown into the fire.

20 So then, by their ^mfruit you will know them. ̇⁷

21 Not all who say to me, ‘My Lord, my Lord,’ will enter the kingdom of ^mheaven, but he who does the will of my Father who is in heaven.

22 Many will say to me in that ^{sy}day, ‘My Lord, my Lord, in your name⁸ have we not prophesied ^pand in your name cast out demons and in your name done many miracles?’ ̇

23 And then I will confess to them, ‘I have never known you. Go away from me, workers of wickedness.’

24 ^{al}Therefore, everyone, who hears these words of mine and does them, will be compared to a wise man who built his house on a rock.

¹ Fig: erotesis, **kema** question, answer in the affirmative

² Word play: *broad*, **awraykha** ܐܘܪܝܟܗܐ *road*, **awurkha** ܐܘܪܟܗܐ

³ Fig: antithetic parallelism: *wide and narrow, broad and straight*. *Straight* can be translated “constricted, enclosed.”

⁴ Culture: wearing a sheepskin garment was the distinctive outward mark of a prophet, cf. Zech. 13:4, II Kings 1:8.

⁵ Fig: erotesis, obvious answer “no”, also vs. 10, 16

⁶ Parallel structure: *healthy and diseased*, lit: good and bad, ABBA

⁷ Repeat *by their fruit you will know them* from v. 16, encircling the passage

⁸ Repeat *in your name*

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25 ^pAnd the rain fell and the floods came and the winds blew and they beat against the house¹ but it did not fail, for its foundations were set on a rock.

26 And everyone, who hears these words of mine and does not do them, will be compared to a foolish man who built his house on the sand.

27 And the rain fell and the floods came and the winds blew and they beat against the house and it fell and its fall was great.”⁷

28 And it happened that when Jesus finished these words, the crowds were amazed at his teaching.

29 For he was teaching them as [one having] authority and not as their scribes and the Pharisees.

Chapter 8

1 Now when he came down from the mountain, large crowds followed him.

2 And *behold, a certain leper came [and] worshipped him and said, “My Lord, if you desire, you are able to cleanse me.”

3 And Jesus stretched out his hand [and] touched him, and said, “I desire. Be cleansed.” And immediately his leprosy was cleansed.

4 And Jesus said to him, “See. [that] you tell no one, but go, show yourself to the priests and offer an offering,² as Moses commanded for their witness.”

5 Now when Jesus entered Capernaum, a certain centurion³ approached him and was entreating him.

6 And he said, “My Lord, my child is lying at home and is paralyzed and seriously tortured with pain.”

7 Jesus said to him, “I will come and heal him.”

8 The centurion answered and he said, “My Lord, I am not worthy that you should enter under my roof, but only speak a word and my child will be healed.

9 For I also am a man who is under authority and there are soldiers under my ^mhand.⁴ And I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes and to my servant, ‘Do this,’ and he does [it].”

¹ Repeat exact sentence in v. 27. The conditions are the same.

² Same root: *offer, offering*

³ OS (s): ‘chiliarch’ (ruler of 1000), vs. 5, 8, 13.

⁴ Fig: metonymy, *hand* represents authority