




## A hermeneutical approach to the Syriac Bible: Enhancing understanding and theological depth in biblical translation

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**Abstract:** This paper explores the significance of a hermeneutical approach to the Syriac Bible, particularly focusing on its impact on biblical translation and theological depth. The study examines how Syriac-Aramaic plays a crucial role in transmitting and interpreting biblical texts, highlighting its unique contribution to understanding key theological concepts, especially in comparison to Greek and Hebrew texts. The paper discusses how the Syriac tradition emphasizes communal salvation, Christology, and the Kingdom through a detailed analysis of the Peshitta and its translation methods. God. It offers richer theological insights that often remain hidden in more traditional translations. Methodologically, the paper employs a comparative analysis of Syriac-Aramaic texts, particularly the Peshitta, with Greek and Hebrew translations, emphasizing how linguistic and cultural nuances shape theological interpretations. The conclusion underscores the potential of Syriac-Aramaic hermeneutics to fill gaps in modern biblical scholarship, promoting a more holistic and inclusive approach to scriptural interpretation. This hermeneutical framework enriches our understanding of early Christian thought and enhances the depth and relevance of contemporary biblical translations.

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## Introduction

The Bible is a foundational text of immense historical significance, recognized for its original compositions primarily in Hebrew, Greek, and Aramaic. Understanding the linguistic and translational aspects of the Bible is critical for scholars and practitioners who study its influence across various cultures and languages.

Firstly, the original texts of the Old Testament were primarily written in Hebrew, with some sections in Aramaic. The Septuagint, the ancient Greek translation of the Hebrew Bible, represents an essential early attempt to make these texts accessible to Greek-speaking audiences, highlighting a significant intercultural exchange.<sup>12</sup> This translation made the Hebrew scriptures available to a broader audience. It incorporated works originally composed in Greek, showcasing a multilingual landscape where multiple languages coexisted and influenced one another during the Hellenistic and early Roman periods.<sup>3</sup>

Aramaic played a vital role, especially in the context of the New Testament, which was predominantly composed in Greek but often included Aramaic phrases. Scholars have argued that Jesus and his contemporaries were fluent in Aramaic, engaging with Hebrew scriptures and oral traditions while navigating their time's Greek linguistic environment.<sup>45</sup> This multilingualism is

a testament to the diverse cultural context in which these texts were produced, allowing for a dynamic interaction between different languages and communities.

Moreover, translation efforts have been significant throughout history. The Vulgate, an early Latin translation, was critical in making the Bible accessible to the Western Church.<sup>67</sup> As translation continued into modern languages, various methodologies emerged that prioritize both fidelity to the original text and the clarity of expression in the target language.<sup>89</sup> Various translations aim not only for accuracy but for accessibility and relevance to contemporary readers, emphasizing the ongoing evolution of biblical language about cultural shifts.

This linguistic diversity reflects not only the historical journey of the biblical texts but also their adaptability to different cultural contexts. For instance, manuscripts from Jewish communities during the Hellenistic period often reflected the usage of Hebrew alongside the more dominant Greek, influencing the language choices in religious and secular writings.<sup>1011</sup> The discovery of texts like the Dead Sea Scrolls further showcases this linguistic complexity by illustrating the varieties of Hebrew and Aramaic in use within Jewish communities.<sup>12</sup>

The multilingual and translative history of the Bible underscores its significance in the

1 Dionisio Candido, "The Septuaginta: Incorporating New Perspectives," *Proceed Eur Acad Sci Arts* 4 (2025), <https://doi.org/10.4081/peasa.54>.

2 Simon Crisp, "The Septuagint as Canon," *The Bible Translator* 67, no. 2 (2016): 137–50, <https://doi.org/10.1177/2051677016649429>.

3 Hughson T Ong, "Introduction: The Multilingualism of Ancient Palestine and of Jesus," 2016, 1–10, [https://doi.org/10.1163/9789004304796\\_002](https://doi.org/10.1163/9789004304796_002).

4 Hughson T Ong, "Ancient Palestine Is Multilingual and Diglossic: Introducing Multilingualism Theories to New Testament Studies," *Currents in Biblical Research* 13, no. 3 (2015): 330–50, <https://doi.org/10.1177/1476993x14526964>.

5 Piotr Ostański, "„Eli, Eli, Lema Sabachthani” (Mt 27,46). Aramejskie Wyrażenia W Greckim Tekście Nowego Testamentu," *Poznańskie Studia Teologiczne*, no. 30 (2018): 215–25, <https://doi.org/10.14746/pst.2016.30.10>.

6 Jordan Lavender, "Issue of Jesus' Multilingualism and Mark-Within-Judaism," *Collectanea Christiana Orientalia* 21 (2024): 39–60, <https://doi.org/10.21071/cco.v21i.16890>.

7 Daniel Kerber, "The Canon in the Vulgate Translation of the Bible," *The Bible Translator* 67, no. 2 (2016): 168–83, <https://doi.org/10.1177/2051677016651485>.

8 Richard K Moore, "The Case for Bible Translation, Viewed in Historical Perspective," *The Bible Translator* 65, no. 1 (2014): 77–87, <https://doi.org/10.1177/2051677013518300>.

9 Diphus C Chemorion, "Considerations for Acceptability in Bible Translation," *Verbum Et Ecclesia* 30, no. 2 (2009), <https://doi.org/10.4102/ve.v30i2.343>.

10 Timothy Hatcher and Sangsok Son, "Translanguaging: Leveraging Multilingualism for Scripture Engagement," *The Bible Translator* 73, no. 1 (2022): 120–40, <https://doi.org/10.1177/20516770211062143>.

11 Edoardo Nardi, "The Role of Hebrew in the Linguistic Repertoire of Jewish Milieux in the Hellenistic and Early Roman Period: New Insights From the New Testament," *Journal of Semitic Studies* 70, no. 1 (2024): 87–105, <https://doi.org/10.1093/jss/fgae030>.

12 James R Davila, "(How) Can We Tell If a Greek Apocryphon or Pseudepigraphon Has Been Translated From Hebrew or Aramaic?" *Journal for the Study of the Pseudepigrapha* 15, no. 1 (2005): 3–61, <https://doi.org/10.1177/09518207057767>.



development of religious thought and its cultural endurance through various languages. This intricate interplay of Hebrew, Greek, and Aramaic vividly demonstrates how the Bible functions as a sacred scripture and a living document that continues to inspire and inform people across linguistic borders.

Syriac-Aramaic, a historically significant Aramaic dialect, is crucial in exploring early Christianity and biblical texts. Its importance is multifaceted, encompassing linguistic, theological, and cultural dimensions vital for understanding the origins and development of Christian thought.

As a dialect that evolved from Aramaic, Syriac became the literary language of early Christians in the region. Scholars note that it played a significant role in the composition of early Christian texts, including translations of the Bible, theological writings, and liturgical materials that solidified its use in Christian rituals and practices.<sup>13</sup> The Peshitta, a Syriac version of the Bible, is a foundational text highlighting how this language facilitated the spread of Christian doctrine throughout the East.<sup>14</sup> This translation preserves the original texts and reflects the theological and cultural nuances present during its time of writing.<sup>15</sup>

Moreover, the Syriac language served as a conduit for early Church Fathers, whose theological discourses significantly contributed to Christian doctrine and practice. The writings of figures such as Ephrem the Syrian and other theologians utilized the rich linguistic capabilities

of Syriac to express complex theological concepts, shaping doctrinal development in both Eastern and Western Christianity.<sup>16,17</sup> The ability to articulate Christian theology in Syriac allowed these thinkers to engage with local and broader Hellenistic and Roman cultures, influencing the intercultural dialogue between Christianity and other contemporary belief systems.

Preserving numerous Syriac manuscripts in libraries worldwide, including those cataloged in institutions like the British Library, underscores the language's literary and scholarly significance.<sup>18,19</sup> These manuscripts contain not only biblical texts but a wealth of historical literature, including apocryphal works and ecclesiastical writings, further illuminating the socio-religious context of early Christianity.<sup>20,21</sup> The ongoing study of these texts yields insights into the early Christian community's beliefs, practices, and linguistic landscape.

Scholarly research on Syriac's relationship with other languages, particularly Hebrew and Greek, emphasizes its crucial role in maintaining the continuity of scriptural traditions. Its dual influence as a religious and cultural vehicle offers a richer understanding of biblical texts, demonstrating how translations and adaptations can impact theological interpretation and community identity over time.<sup>22</sup> The examination of Syriac within the context of early Christianity provides essential perspectives on how doctrinal distinctions emerged among different Christian sects, particularly in the face of historical challenges such as the rise of Islam.<sup>23</sup>

13 Pablo Ubierna, "Syriac," 2021, 589–606,

<https://doi.org/10.1093/oxfordhb/9780199351763.013.41>.

14 Dorothea Weltecke, "Michael the Syrian and Syriac Orthodox Identity," *Church History and Religious Culture* 89, no. 1 (2009): 115–25, <https://doi.org/10.1163/187124109x408023>.

15 Carla Noce, "Eusebius' *Historia Ecclesiastica* in Syriac and Latin: A First Comparison," *Aramaic Studies* 14, no. 2 (2016): 98–117, <https://doi.org/10.1163/17455227-01402006>.

16 Weltecke, "Michael the Syrian and Syriac Orthodox Identity."

17 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*, Cambridge Library Collection - Religion (Cambridge: Cambridge University Press, 2012), <https://doi.org/DOI:10.1017/CBO9781139169141>.

18 Noam Maeir, "Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the

Syriac Manuscripts in the British Library," *Plos One* 20, no. 3 (2025): e0320265, <https://doi.org/10.1371/journal.pone.0320265>.

19 "A Palestinian Syriac Lectionary," 2012, <https://doi.org/10.1017/cbo9781139169158>.

20 Maeir, "Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the Syriac Manuscripts in the British Library."

21 "A Palestinian Syriac Lectionary."

22 Emran El-Badawi, "The Impact of Aramaic (Especially Syriac) on the Qur'an," *Religion Compass* 8, no. 7 (2014): 220–28, <https://doi.org/10.1111/rec3.12109>.

23 Vega González, "The Teaching of Corpus Languages in Higher Education," 2022, 1149–69, <https://doi.org/10.4018/978-1-6684-5682-8.ch054>.



Studying the Syriac-Aramaic language and literature significantly enhances our understanding of early Christianity and biblical texts. As a vibrant and evolving dialect, Syriac has profoundly influenced the transmission of Christian thought and practices, marking it as a cornerstone of theological inquiry and cultural exchange in the ancient world.

The Peshitta, the Syriac-Aramaic translation of the Bible, has been a cornerstone for Eastern Christian traditions, significantly shaping liturgy and theology for centuries. Recognized for its historical importance, the Peshitta is a critical tool for understanding biblical texts and has played a vital role in developing Eastern Christianity throughout its history.

Historically, the Peshitta emerged around the second century AD, primarily for the Syriac communities. This translation's significance is underscored by its adoption as the standard version of the Bible for many Eastern Christian churches, including the Syriac Orthodox Church and the Assyrian Church of the East.<sup>2425</sup>

The Peshitta established itself as an essential liturgical text, influencing prayer and liturgical readings, thus shaping the worship practices of these communities.<sup>26</sup> Its translations into liturgical forms further illustrate how the Peshitta provided a means for the faithful to engage deeply with Scripture.<sup>2728</sup>

The theological impact of the Peshitta is profound. Scholars point to its distinctive

readings, which reflect linguistic choices and theological interpretations that diverge in some instances from the Hebrew Masoretic text and the Greek Septuagint. These differences can illuminate varying theological emphases within Eastern Christianity.<sup>2930</sup> For example, some translation choices in specific passages align more closely with emerging Christian doctrines than earlier Jewish texts, indicating the adaptation of religious thought within a Christian framework.<sup>3132</sup>

In addition to its role in worship and theology, the Peshitta has also been a fundamental resource for biblical scholars. Extensive studies have examined its textual features, translation methodologies, and the historical context of its creation. Research highlights the Peshitta's relationship with other biblical texts, revealing its unique contributions to understanding the Old and New Testaments.<sup>3334</sup> Manuscripts of the Peshitta continue to provide insights into early Christian interpretations and the transmission of biblical literature.<sup>3536</sup>

Moreover, the Peshitta is a critical reference point in comparative biblical studies. Compared to other translations such as the Latin Vulgate and Greek texts, its textual variants highlight the complexity of early Christian scripture and the diverse paths of theological evolution among different Christian

24 Andreas Juckel, "The Peshitta Version of the New Testament," *Journal of Eastern Christian Studies* 56, no. 1 (2004): 95–103, <https://doi.org/10.2143/jecs.56.1.578696>.

25 Su-Min Ri, "The Syriac Bible Peshitta," *Canon&culture* 1, no. 1 (2007): 105–24, <https://doi.org/10.31280/cc.2007.04.1.1.105>.

26 W T v. Peursen and Geert J Veldman, "Linking Syriac Liturgies: Digitizing Card Collections and Handwritten Notes From the Archives of the Peshitta Institute," *Research Data Journal for the Humanities and Social Sciences* 5, no. 1 (2020): 20–38, <https://doi.org/10.1163/24523666-bja10003>.

27 Juckel, "The Peshitta Version of the New Testament."

28 Peursen and Veldman, "Linking Syriac Liturgies: Digitizing Card Collections and Handwritten Notes From the Archives of the Peshitta Institute."

29 Mina Monier, "Tatian and the Arabic Diatessaron: Mark's Ending as a Case Study," *Journal for the Study of the New Testament* 46, no. 3 (2023): 261–93, <https://doi.org/10.1177/0142064x231216066>.

30 Timothy M Law, "Bible, Syriac Translations Of," 2012, <https://doi.org/10.1002/9781444338386.wbeah05035>.

January 31

32 Monier, "Tatian and the Arabic Diatessaron: Mark's Ending as a Case Study."

33 Craig E Morrison, "The Relationship of the Peshitta Text of Second Samuel With the Peshitta Text of First Chronicles," *Aramaic Studies* 3, no. 1 (2005): 59–81, <https://doi.org/10.1177/1477835105053515>.

34 Jerome A Lund, "Translation Features of the Peshitta Epistle of James," *Teologia I Człowiek* 48, no. 4 (2019): 127, <https://doi.org/10.12775/ticz.2019.046>.

35 Juckel, "The Peshitta Version of the New Testament."

36 Morrison, "The Relationship of the Peshitta Text of Second Samuel With the Peshitta Text of First Chronicles."





communities.<sup>37,38</sup> This interplay between text and translation can further elucidate the socio-political and religious influences that shaped early Christian identities.<sup>39</sup>

The Peshitta is not merely a translation but a vital component of the Eastern Christian experience. Its influence on liturgy and theology has defined the practices and beliefs of generations, making it an essential focus of study for both religious practitioners and scholars. As a bridge between cultures and languages, the Peshitta continues to inform contemporary understanding of Eastern Christian traditions and their biblical foundations.

The study of Syriac-Aramaic hermeneutics presents a significant area within modern biblical interpretation that has not been thoroughly explored. While the linguistic and historical importance of Syriac-Aramaic is acknowledged, its hermeneutical implications and applications in contemporary scholarship deserve more attention.

A critical aspect of Syriac-Aramaic hermeneutics is its unique interpretative frameworks, which developed within the cultural contexts of early Christian communities. Scholars assert that these frameworks differ considerably from those prevalent in Western theological traditions, offering more profound insights into biblical texts as they were situated initially within their cultural settings, Harkins. The Syriac tradition reflects a complex interplay among language, community identity, and theological expression, resulting in distinct interpretative methods that warrant further analysis.<sup>40</sup>

The works of early Syriac theologians, such as Ephrem the Syrian, illustrate how hermeneutical techniques informed by a Syriac-Aramaic perspective can yield valuable insights into Scripture. Ephrem's use of metaphors and multiple meanings showcases a sophisticated hermeneutical approach that resonates with contemporary readers' cultural and spiritual contexts.<sup>41</sup> However, there has been insufficient integration of insights from Syriac hermeneutics into broader biblical studies, which often emphasize Greek and Latin traditions. This neglect may constrain theological discourse, as it underappreciates how ancient interpretations remain relevant today.<sup>42</sup>

Moreover, while the field of hermeneutics has significantly evolved over the past few decades, engagement with Syriac-Aramaic texts remains limited. There is an essential need for methodological advancements in interpreting these texts through a lens that respects their unique linguistic and cultural heritage.<sup>43</sup> Scholars stress the necessity of contextual understanding, advocating for an integrative approach that considers Syriac-Aramaic literature's historical, cultural, and religious dimensions.<sup>44</sup> This calls for ongoing dialogue between hermeneutics and the study of Syriac texts, enabling scholars to utilize these works to uncover new theological insights and deepen understanding of early Christian spirituality.<sup>45</sup>

While Syriac-Aramaic hermeneutics holds promise for rich interpretative possibilities and historical significance, its incorporation into modern biblical interpretation remains limited. A

37 Monier, "Tatian and the Arabic Diatessaron: Mark's Ending as a Case Study."

38 Sidney Zandstra, "Chapter II. The Peshitta," 2007, 18–24, <https://doi.org/10.31826/9781463212490-004>.

39 Juckel, "The Peshitta Version of the New Testament."

40 Nanda K Wardhani et al., "The Urgency of Abou El Fadl's Hermeneutics in the Book 'In the Name of God,'" *Transformatif* 7, no. 2 (2023): 169–80, <https://doi.org/10.23971/tf.v7i2.7324>.

41 Matthew R Crawford, "The Fourfold Gospel in the Writings of Ephrem the Syrian," *Hugoye Journal of Syriac Studies* 18, no. 1 (2015): 9–52, <https://doi.org/10.31826/hug-2015-180103>.

42 Tero Alstola et al., "Sources at the End of the Cuneiform Era," *Studia Orientalia Electronica* 11, no. 2 (2023): 5–29, <https://doi.org/10.23993/store.129801>.

43 Dirk G Van der Merwe, "Reading the Bible in the 21st Century: Some Hermeneutical Principles: Part I," *Verbum Et Ecclesia* 36, no. 1 (2015), <https://doi.org/10.4102/ve.v36i1.1391>.

44 Mogomme A Masoga, "Debriefing Hermeneutics for a Balanced Reading of the Biblical Text," *HTS Theologies Studies / Theological Studies* 78, no. 1 (2022), <https://doi.org/10.4102/hts.v78i1.7408>.

45 David L Rennie, "Qualitative Research as Methodical Hermeneutics," *Psychological Methods* 17, no. 3 (2012): 385–98, <https://doi.org/10.1037/a0029250>.



concerted effort to engage more deeply with this tradition could enhance academic discourse and religious practice, highlighting a crucial avenue for future scholarly inquiry.

Understanding Syriac-Aramaic nuances can significantly deepen the theological insights and meanings derived from biblical translations, particularly when compared to Greek and Hebrew texts. As the primary Syriac version of the Bible, the Peshitta embodies a unique interpretative framework reflecting early Christian communities' theological and cultural contexts.<sup>46,47</sup>

One key aspect of Syriac-Aramaic is its distinct linguistic features that allow for different readings and interpretations of biblical texts. The grammar and semantics of Syriac can echo nuances that may be overlooked or inadequately conveyed in Greek and Hebrew. The Syriac language employs specific terms and idiomatic expressions that resonate differently with its readers, potentially altering the theological implications of critical scriptures.<sup>48</sup> This linguistic richness provides scholars with alternative pathways for scriptural interpretation, enriching the broader spectrum of biblical hermeneutics.<sup>49,50</sup>

Furthermore, historical interactions between Syriac-Aramaic and early translations of biblical texts, alongside the theological developments they spurred, signify the importance of these nuances. Translating sacred texts from Greek and Hebrew into Syriac involved significant interpretational choices. Scholars have noted that these decisions reflected the times' theological perspectives and community doctrines, which could differ markedly from Western traditions.<sup>51</sup> For instance, Syriac translations often emphasized divine

mercy and the communal aspects of salvation, contrasting with individualistic interpretations prevalent in specific Greek readings.<sup>52</sup>

Moreover, modern biblical scholarship has increasingly recognized the need for a more integrated approach that considers the contributions of Syriac-Aramaic interpretations alongside traditional biblical exegesis. This is seen in the growing body of research focusing on how Syriac commentaries engage with foundational biblical texts, revealing dimensions of thought and theology that are not as easily discerned through Greek or Hebrew analysis alone.<sup>53</sup> Such an integrated hermeneutical framework enhances the overall understanding of Scripture and fosters unity among diverse Christian traditions.<sup>54</sup>

The rich linguistic, theological, and interpretative heritage of Syriac-Aramaic significantly enhances the depth and breadth of modern biblical translations and interpretations. As scholars continue to engage with these texts, exploring their nuances can illuminate aspects of Scripture that resonate within diverse cultural contexts, ultimately contributing to a fuller understanding of the biblical narrative across traditions.

The exploration of Syriac-Aramaic hermeneutics and its impact on biblical text interpretation reveals a significant gap in current research. Although the historical importance of Syriac-Aramaic is well-documented, its specific hermeneutical approaches and how they shape interpretations of biblical texts remain largely underexplored in contemporary scholarship.

One primary reason for this gap is the relative scarcity of studies focused solely on the nuances of Syriac-Aramaic hermeneutics

46 Daniel King, "The Syriac World," 2018, <https://doi.org/10.4324/9781315708195>.

47 Jack Tannous, "Syriac Literature," 2012, <https://doi.org/10.1002/9781444338386.wbeah12199>.

48 King, "The Syriac World."

49 Tannous, "Syriac Literature."

50 Richard A Taylor, "The Book of Daniel in the Bible of Edessa," *Aramaic Studies* 5, no. 2 (2007): 239–53, <https://doi.org/10.1163/147783507x252685>.

51 Heleen M d. Berg, "The Christians of the Middle East," 2020, 364–77, <https://doi.org/10.4324/9780429058288-30>.

52 King, "The Syriac World."

53 Taylor, "The Book of Daniel in the Bible of Edessa."

54 Moritz E Wigand et al., "Personal Suffering and Social Criticism in T. S. Eliot's *The Waste Land* and A. Ginsberg's *Howl*: Implications for Social Psychiatry," *International Journal of Social Psychiatry* 62, no. 7 (2016): 672–78, <https://doi.org/10.1177/0020764016667144>.



compared to those centred on Greek and Hebrew texts. While many researchers have conducted biblical exegesis utilizing methods rooted in these two languages, they frequently overlook the potential insights that could be gained from applying a Syriac-Aramaic framework. As a vital Syriac-Aramaic biblical translation, the Peshitta presents unique interpretations that reflect cultural and theological contexts distinct from their Greek and Hebrew counterparts. Consequently, evaluating how a Syriac-Aramaic hermeneutical lens alters the understanding of biblical narratives offers a promising avenue for research that remains largely untapped.

Furthermore, when examining the broader field of biblical hermeneutics, there is limited engagement with empirical studies that explore how laypeople and clergy interpret biblical texts through a Syriac-Aramaic perspective. While there has been considerable research into the psychological and contextual factors influencing biblical interpretation in a general sense, much of this work has not prominently featured Syriac-Aramaic interpretations or the implications of such frameworks for ecclesiastical practices or theological discourse.<sup>555657</sup>

Additionally, the intersection of spiritual and communal identity in Syriac-Aramaic biblical interpretation is a dimension that requires more exploration. Research has highlighted how community beliefs and practices shape interpretations of biblical texts, yet the particular contributions of Syriac-Aramaic communities in this regard are not extensively analyzed.<sup>58</sup> Understanding how these interpretations resonate within the broader context of Eastern Christianity could provide significant insights

into the development of ecclesial identities and communal theological perspectives.

The limited focus on how a Syriac-Aramaic hermeneutical approach can influence biblical interpretation points to a significant gap in current scholarship. More research emphasizing this area could yield valuable insights into understanding scripture within the context of Syriac-Aramaic traditions, thereby enriching the broader field of biblical studies.

The gap in research concerning the impact of Syriac-Aramaic on the translation of key theological concepts, such as salvation and Christology, highlights a significant area of inquiry that remains inadequately addressed. While there is substantial literature on biblical translations and interpretations from Hebrew and Greek, particularly to doctrinal development, the specific contributions and nuances of Syriac-Aramaic in conveying vital theological concepts warrant more thorough exploration.

One critical area of interest is how Syriac-Aramaic, with its rich linguistic heritage, reflects unique theological emphases regarding concepts like salvation and Christology. Syriac thinkers, such as Ephrem the Syrian and Isho'dad of Merv, articulated their theological perspectives through the lens of their linguistic traditions, distinct from those of their Greek and Latin counterparts.<sup>59</sup> A comprehensive study of how these pivotal theological ideas are rendered in Syriac-Aramaic texts, including variations and contextual applications, could illuminate different understandings of Christian doctrine as it developed in the early Church.

Furthermore, research suggests that theological terms and concepts may transform

55 Taylor, "The Book of Daniel in the Bible of Edessa."

56 Leslie J Francis, "Interpreting and Responding to the Johannine Feeding Narrative: An Empirical Study in the SIFT Hermeneutical Method Amongst Anglican Ministry Training Candidates," *HTS Theologiese Studies / Theological Studies* 68, no. 1 (2012), <https://doi.org/10.4102/hts.v68i1.1205>.

57 Leslie J Francis and Tania a. Siôn, "Empirical Theology and Biblical Hermeneutics: Exploring Lessons for Discipleship From the Road to

Emmaus (Luke 24: 13-35)," *Journal of Empirical Theology* 29, no. 1 (2016): 24-44, <https://doi.org/10.1163/15709256-12341000>.

58 Wigand et al., "Personal Suffering and Social Criticism in T. S. Eliot's *The Waste Land* and A. Ginsberg's *Howl*: Implications for Social Psychiatry."

59 H F V Rooy, "Messianic and Christological Interpretation in Išô Dâdh of Merw's Commentary on Ezekiel," *HTS Theologiese Studies / Theological Studies* 70, no. 1 (2014), <https://doi.org/10.4102/hts.v70i1.2691>.



when translated into different languages, including Syriac. For example, “salvation” can have varied implications based on linguistic and cultural contexts, leading to different theological interpretations. The Peshitta’s choice of words in conveying these concepts may provide insights into how early Christian communities understood and expressed their faith.<sup>60</sup> Nonetheless, the current body of scholarship inadequately addresses how the nuances of Syriac-Aramaic, particularly concerning these key terms, diverge from and resonate with the broader Christian theological framework.

Additionally, while some studies have touched on the semantic range of theological language in Syriac, a systematic analysis of how these translations have specifically influenced ecclesiastical teachings or practices remains sparse. This includes examining how translations into Syriac might reflect broader cultural or doctrinal shifts within Eastern Christianity and how the understanding of salvation and Christology has evolved within these communities.<sup>61,62</sup>

The lack of comprehensive analysis regarding the influence of Syriac-Aramaic on the translation of key theological concepts indicates a significant research void that impedes a fuller understanding of early Christian theological development. Engaging in interdisciplinary studies that connect linguistics, theology, and cultural context will be essential for addressing this gap and enhancing the overall scholarship of biblical interpretation.

The gap in understanding how Syriac-Aramaic influences the interpretation of

significant biblical narratives, particularly in the Old and New Testaments, highlights a crucial yet under-researched area in biblical studies. While some scholarship has examined individual texts or linguistic features of Syriac-Aramaic, comprehensive analyses of how this language and its interpretative traditions shape the understanding of biblical narratives are still lacking.

One of the primary challenges in this area is the limited focus on how translation and hermeneutics in the Syriac context interact with key biblical narratives. As the principal Syriac translation of the Bible, the Peshitta offers unique renderings and interpretations that differ from the Hebrew and Greek texts. Yet, research exploring these differences and their theological implications is sparse. Investigating how specific narratives are altered or emphasized in the Syriac version could yield significant insights. For example, the translation choices in the Peshitta could reflect different theological emphases, cultural contexts, or community needs that are not evident in the original texts.<sup>63</sup>

Moreover, there is a noteworthy lack of comparative studies that examine the same biblical narratives across Syriac-Aramaic, Greek, and Hebrew versions. Such studies could reveal how different linguistic traditions influence interpretative strategies and the theological conclusions drawn from these narratives. The interplay of linguistic nuances and cultural contexts is crucial for understanding how faith communities construct meaning from scripture.<sup>64,65</sup> Without a more robust examination of these aspects, the potential for a nuanced appreciation of how Syriac-Aramaic contributes

60 Maeir, “Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the Syriac Manuscripts in the British Library.”

61 Alexander Andrason and H Lange, “Performatives in Biblical Aramaic,” *Acta Orientalia* 74, no. 3 (2021): 373–400, <https://doi.org/10.1556/062.2021.00144>.

62 Amir Vashghanifarhani, “Strophes in Peshitta Psalms? A Study of Selected Examples,” 2023, 69–87.

63 Bernhardt Siburian and Nurelmi Limbong, “Determining the Basics of Strengthening Learning: How Students Overcome the Problem of New Testament Interpretation,” *Al Hikmah Journal of*

*Education* 4, no. 1 (2023): 135–46,

<https://doi.org/10.54168/ahje.v4i1.140>.

64 Sarah D Dodd and Bruno Dyck, “Agency, Stewardship, and the Universal-Family Firm,” *Family Business Review* 28, no. 4 (2015): 312–31, <https://doi.org/10.1177/0894486515600860>.

65 George A Kiraz, “Multitiered Nonlinear Morphology Using Multitape Finite Automata: A Case Study on Syriac and Arabic,” *Computational Linguistics* 26, no. 1 (2000): 77–105, <https://doi.org/10.1162/089120100561647>.





to biblical interpretation remains largely untapped.

Additionally, the intellectual heritage of Syriac biblical scholars has often been relegated to the background, overshadowed by Greek and Latin theological influences. The commentaries and writings of Syriac theologians, such as Ephrem the Syrian and Isho'dad of Merv, provide critical insights into how biblical narratives were understood within early Eastern Christian contexts. Yet, comprehensive studies that systematically connect these theological interpretations to specific narrative elements in the Old and New Testaments are limited.<sup>66</sup> Engaging with these historical perspectives could significantly enrich contemporary biblical scholarship.

The current gap in understanding the influence of Syriac-Aramaic on the interpretation of significant biblical narratives indicates a pressing need for further research. Addressing this gap could enhance our comprehension of biblical texts and their multifaceted meanings across linguistic and cultural contexts.

The gap in understanding how Syriac-Aramaic influences the interpretation of significant biblical narratives presents an opportunity for deeper theological exploration that remains largely unexamined. Few studies have comprehensively compared Syriac-Aramaic translations with their Greek and Hebrew counterparts, thus missing the potential to uncover richer theological meanings.

One of the significant issues is the relative scarcity of direct comparative analyses of biblical texts across these languages. Understanding how Syriac-Aramaic translations of significant narratives, such as those found in the Old and New Testaments, differ from Hebrew and Greek texts can illuminate unique theological

perspectives that stem from the cultural and historical contexts of Syriac-speaking communities.<sup>67</sup> The differences in translation choices may highlight alternative understandings of key concepts, such as messianic expectations or the nature of divine intervention, which could significantly impact theological discourse.

In particular, the Peshitta's interpretations of major narratives could reflect aspects of early Christian thought oriented toward Eastern philosophical and religious trends, offering contrasting viewpoints to those prevalent in Greco-Roman contexts. However, research has often concentrated on the Greek and Hebrew texts, neglecting the potential hermeneutical insights derived from Syriac readings. For example, Minov's examination of the reception of biblical figures and narratives in Syriac tradition indicates the potential for uncovering layers of meaning that have been overlooked.<sup>68</sup>

Moreover, the theological implications of language choice and structure in Syriac-Aramaic narratives deserve more scholarly attention. Dial syntax, metaphor, and narrative structure variations can shape the theological understanding embedded within the texts. Such nuanced language features may carry implicit meanings that alter interpretation, yet remain underexplored in the broader context of biblical studies.<sup>69</sup> This omission limits the understanding of how these translations engage with and contribute to the narrative traditions of Christianity.

Additionally, historical studies on how Syriac writers interacted with and interpreted canonical texts point to a rich tradition of exegesis that has not been fully integrated into mainstream biblical scholarship. For instance, the commentaries of authors like Ephrem the Syrian

<sup>66</sup> Elke B Speliopoulos, "A Home for the 'Wandering Aramean' — In Germany?," 2022.

<sup>67</sup> King, "The Syriac World."

<sup>68</sup> Sergey Minov, "Reception of the Greek Story of Melchizedek in Syriac Christian Tradition," *Journal for the Study of the*

*Pseudepigrapha* 26, no. 2 (2016): 108–43, <https://doi.org/10.1177/0951820716687509>.

<sup>69</sup> King, "The Syriac World."





exemplify interpretations that diverge from prevailing Greek and Latin exegeses, offering valuable insights into community-specific understandings of scripture to boost intertextual connections.

The limited research comparing Syriac-Aramaic translations with Greek and Hebrew texts indicates a significant gap that hinders a more comprehensive understanding of biblical narratives and their theological implications. Further scholarship that engages in these comparisons will not only enrich biblical interpretation but may also foster a deeper appreciation for the distinct contributions of Syriac-Aramaic heritage to Christian theology.

The lack of focus on Syriac-Aramaic hermeneutics significantly limits its application in contemporary biblical scholarship and translation theory, leaving a void that merits further exploration. While several studies recognize the historical and linguistic complexities of Syriac-Aramaic, few have systematically integrated these insights into modern hermeneutical practices or translation methodologies.

One contributing factor to this gap is the marginalization of Syriac-Aramaic within biblical studies, where Greek and Hebrew dominate the discourse. The tendency to privilege these languages neglects the unique interpretative frameworks and theological nuances that arise from Syriac-Aramaic texts, especially in the context of translation practices.<sup>70</sup> This oversight prevents scholars from recognizing how Syriac-Aramaic hermeneutics might inform contemporary understandings of biblical narratives, potentially enriching both theological and practical applications in translation.<sup>71</sup>

Furthermore, the complexity of accessing and studying Syriac manuscripts presents a

barrier to integrating these materials into current scholarship. While there are efforts to digitize and catalog Syriac texts, the ongoing reliance on a limited selection of available resources restricts deeper engagement with the entirety of the Syriac tradition. Scholars must navigate the substantial interdependence of these texts on various manuscript traditions while exploring how Syriac-Aramaic translations factor into broader textual studies and translation theory.<sup>72</sup> This gap in accessible research contributes to a less comprehensive understanding of Syriac-Aramaic's role in shaping biblical interpretation.

Moreover, the potential for collaborative dialogue between translation studies and hermeneutics remains underexplored. Recent efforts in translation methodologies emphasize the need for contextual understanding, yet these approaches often do not integrate linguistic and cultural perspectives from Syriac-Aramaic. Utilizing insights from translations like those in the Peshitta could enhance the cognitive frameworks and interpretative strategies applied to biblical texts, leading to more culturally resonant and theologically rich interpretations.<sup>73</sup>

In summary, the insufficient focus on Syriac-Aramaic hermeneutics detracts from its application in contemporary biblical scholarship and translation theory. Filling this gap through comprehensive research, interdisciplinary dialogue, and heightened recognition of the Syriac tradition's contributions could significantly advance both fields and foster a more inclusive understanding of biblical texts and their interpretations.

Filling the gap in understanding the role of Syriac-Aramaic in biblical hermeneutics and translation theory is essential for multiple reasons. First and foremost, it can enhance Bible

70 Daniel L King, "A Christian Qur'ān? A Study in the Syriac Background to the Language of the Qur'ān as Presented in the Work of Christoph Luxenberg," 2011, 47–77, <https://doi.org/10.31826/9781463234638-003>.

71 Jonathan Downie, "Building Partnership Between Church Interpreting and Bible Translation," *Journal of Translation* 19, no. 1 (2023): 1–22, <https://doi.org/10.54395/jot-jn2vc>.

72 Maeir, "Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the Syriac Manuscripts in the British Library."

73 Ming H Ko, "Be Faithful to the Covenant: A Technical Translation of and Commentary on Malachi 2.10–16," *The Bible Translator* 65, no. 1 (2014): 34–48, <https://doi.org/10.1177/2051677013518293>.





translations, providing a more nuanced and theologically rich understanding of key biblical passages. Integrating Syriac-Aramaic perspectives into biblical scholarship allows for a more comprehensive analysis of biblical texts, enabling researchers to draw upon these translations' historical, cultural, and linguistic contexts.

By comparing Syriac-Aramaic translations with Greek and Hebrew texts, scholars can identify meaningful differences in interpretation that highlight various theological nuances. The Peshitta, for example, offers textual variants and interpretations that reflect the theological priorities of early Christian communities. These differences can reveal how early Syriac-speaking communities understood concepts such as salvation and Christology, which may contrast with interpretations rooted in Greek and Hebrew traditions.<sup>74</sup> Such research could illuminate the multifaceted nature of theological development in early Christianity.

Moreover, filling this gap can expand the academic discourse around translation theory by demonstrating how distinct cultural and linguistic backgrounds influence translation choices. Translating theological concepts from Syriac-Aramaic to other languages, including English, requires understanding how cultural context shapes meaning. This can enhance contemporary translation practices by encouraging translators to consider linguistic equivalence and contextual and cultural resonance.<sup>75</sup>

Additionally, by spotlighting Syriac-Aramaic interpretations, scholars can contribute to a more inclusive understanding of biblical hermeneutics that appreciates the rich traditions of Eastern Christianity alongside Western hermeneutical frameworks. Such an integrative approach can foster dialogue among scholars

from different theological backgrounds, enriching academic and ecclesial discussions about the Bible.<sup>76</sup>

Finally, as contemporary global dialogue around religious texts continues to evolve, recognizing the insights provided by Syriac-Aramaic scholarship can play a pivotal role in addressing broader interfaith conversations. Understanding how various traditions interpret shared texts can pave the way for mutual respect and enhanced dialogue among faith communities, fostering an environment of richer theological engagement.<sup>77</sup>

Addressing the lack of focus on Syriac-Aramaic hermeneutics enhances our understanding of Bible translations and interpretations. It represents a significant step toward a more nuanced, inclusive, and multilateral approach to biblical scholarship.

Exploring the Syriac-Aramaic hermeneutical approach is essential for enhancing our understanding of early Christian thought and its influence on biblical theology. By addressing the lack of focus on this area, scholars can uncover deeper theological insights often obscured by reliance on Greek and Hebrew texts. This exploration can lead to a richer comprehension of the biblical text and the cultural and theological contexts in which these interpretations were developed.

One significant aspect of pursuing this research is that it provides an opportunity to illuminate how early Christian communities understood key theological concepts. The Peshitta, the primary Syriac-Aramaic version of the Bible, contains translations and interpretations that reflect the specific theological concerns and linguistic nuances of its audience, King. By systematically comparing the Peshitta with Greek and Hebrew texts, scholars can

74 R B t. H Romeny, "General Preface to the Bible of Edessa," 2023, 1–13, [https://doi.org/10.1163/9789004527300\\_002](https://doi.org/10.1163/9789004527300_002).

75 Downie, "Building Partnership Between Church Interpreting and Bible Translation."

76 Romeny, "General Preface to the Bible of Edessa."

77 Viktor Zhukovskyy, "The Unity, Power and Energy of the Holy Trinity in the Theology of Gregory of Nyssa," no. Lviv (2023): 695–713.



identify distinctive interpretive choices and theological emphases that may not be present in the more widely studied biblical versions. This could enhance our appreciation of themes such as salvation, the nature of Christ, and community identity, which were paramount in forming early Christian doctrine.

Furthermore, delving into Syriac-Aramaic hermeneutics allows a broader comprehension of scriptural exegesis and translation theory in a multilingual context. As translations from Greek into Syriac were carried out, theological concepts often underwent adaptation to ensure they resonated with the cultural and theological sensibilities of the Syriac-speaking populace. This interplay highlights how translation is not merely a linguistic exercise but also an act of negotiation involving cultural, theological, and historical factors. Emphasizing this negotiation process can significantly enrich contemporary translation practices, encouraging translators to be more attuned to cultural contexts and audience perceptions.

Moreover, this exploration can foster cross-cultural dialogues. Given the historical interactions between various Christian traditions, particularly in the Middle East, understanding Syriac interpretations provides a crucial perspective that enhances the dialogue among Eastern and Western Christians. Acknowledging Syriac literature's theological contributions can bridge gaps between these traditions, facilitating a more unified approach to scripture that values diverse perspectives.

Addressing the gap in research on Syriac-Aramaic hermeneutics is essential for improving biblical translations and theological understanding. By doing so, scholars can offer valuable insights into early Christian thought, the complexities of biblical interpretation, and the rich tapestry of Christian traditions.

Understanding the linguistic and theological depth of Syriac-Aramaic is crucial for improving translation accuracy and enhancing

theological interpretations in modern contexts. Engaging with this rich hermeneutical tradition can provide numerous benefits, especially in biblical scholarship and the application of translation theories.

First, understanding the linguistic intricacies of Syriac-Aramaic can significantly inform the translation process. A deep comprehension of the source language's often overlooked semantics and pragmatics elements can lead to more accurate and meaningful translations. Researchers have highlighted the importance of linguistic aspects, demonstrating that a solid grounding in the language's nuances is crucial for effectively translating nuanced theological concepts and metaphors Ahyar, Ibrahim, and Muzir. This linguistic depth enables translators to discern varying interpretations embedded within the text, which can illuminate theological themes that are central to understanding biblical teachings.

Moreover, thoroughly examining Syriac-Aramaic translations can reveal theological insights that influence contemporary biblical interpretations. Various theological terms in the Peshitta, the primary Syriac-Aramaic Bible translation, may carry meanings that differ from their Hebrew and Greek equivalents. By exploring these differences, scholars can identify how early Christian communities articulated their faith, which can enrich modern theological discussions.

Additionally, exploring the Syriac-Aramaic hermeneutical approach aids in preserving cultural identity among communities that utilize these texts. The significance of mother-tongue scriptures in conveying theological concepts in culturally resonant ways cannot be overstated. Understanding how local cultures interpret and relate to biblical texts can foster a sense of ownership and relevance, thereby enhancing textual engagement and spiritual growth within those communities.





Furthermore, as biblical translations undergo continuous refinement in response to social and linguistic changes, incorporating insights from Syriac-Aramaic can serve as a corrective against the homogenization of interpretive practices found in more dominant languages. It allows diverse perspectives in interpreting key biblical narratives, contributing to a more inclusive biblical scholarship that respects diverse Christian communities' linguistic and cultural heritage. This holistic approach not only honors the complexities of the biblical text but also nurtures inclusivity and sensitivity toward different cultural contexts.

Addressing the gap in understanding the linguistic and theological depth of Syriac-Aramaic is crucial for enhancing translation accuracy and enriching theological interpretations today. By integrating these insights into modern translation practices and biblical scholarship, scholars can help ensure a more nuanced and faithful representation of scriptural texts that resonates with diverse audiences.

Incorporating Syriac-Aramaic hermeneutics into biblical scholarship presents a significant opportunity to bridge the gap between Eastern and Western Christian traditions, ultimately fostering a more holistic understanding of the Bible. This integration is not only beneficial but essential for several reasons.

Firstly, exploring Syriac-Aramaic hermeneutics allows for including diverse theological perspectives historically marginalized in the broader Christian discourse dominated by Greek and Latin traditions. Recognizing the contributions of Syriac interpretations enhances our understanding of scriptural texts, as these interpretations often reflect localized and culturally resonant theological frameworks that differ from Western formulations.<sup>78</sup> For example,

the Peshitta's translations provide distinct theological emphases on concepts such as salvation and communal identity, which can illuminate aspects of faith that have been overlooked in Western theological discussions.

Furthermore, the dialogue fostered by incorporating Syriac-Aramaic interpretations can facilitate greater ecumenical collaboration between Christian traditions. This is crucial when interfaith and intercultural dialogue are more important than ever. By understanding how early Christians interpreted biblical texts within their specific cultural contexts, scholars can promote a more comprehensive theological conversation that respects the integrity and depth of Eastern and Western traditions.<sup>79</sup>

Additionally, utilizing a Syriac-Aramaic hermeneutical approach can contribute to enhancing translation accuracy. By understanding the unique linguistic nuances present in Syriac-Aramaic texts, contemporary translators can better represent the original meanings of biblical passages. This is crucial, as translation is not merely a linguistic act but also an interpretative one, relying on the translator's ability to convey not just the words but the underlying theological principles of the text.

Moreover, incorporating Syriac-Aramaic hermeneutics allows scholars to address and analyze how early Christian literature interacted with other cultural and religious traditions in the Middle East. This understanding enriches the study of how Christian theology has evolved to different faiths, providing insights into contemporary dialogues between Christianity and other world religions.<sup>80</sup>

Addressing the gap by integrating Syriac-Aramaic hermeneutics into biblical scholarship is vital for bridging Eastern and Western Christian traditions. It leads to a more nuanced

<sup>78</sup> Ubierna, "Syriac."

<sup>79</sup> El-Badawi, "The Impact of Aramaic (Especially Syriac) on the Qur'ān."

<sup>80</sup> Jonathan Owens, "Equilibrio, Puntuación, Difusión Diáplanar: Hacia La Comprensión Del Contacto Temprano Entre Arameo Y Árabe," *Al-Qanṭara* 39, no. 2 (2018): 391–475, <https://doi.org/10.3989/alqantara.2018.013>.



understanding of biblical texts and the theological content they convey while fostering practical ecumenical dialogue and enhancing translation practices. Emphasizing the contributions of Syriac-Aramaic scholarship is essential for creating a richer theological discourse that honors the diversity of the Christian heritage.

Filling the gap related to the understanding of Syriac-Aramaic hermeneutics is crucial for contemporary biblical scholarship as it highlights the importance of this linguistic tradition in both translation theory and theological exegesis. Engaging with Syriac-Aramaic provides numerous benefits that would enhance the overall interpretation of biblical texts.

Firstly, understanding Syriac-Aramaic can significantly improve translation accuracy. Since the Peshitta is the primary authoritative translation of the Bible for many Eastern Christian communities, a thorough comprehension of its linguistic features can guide translators in faithfully rendering concepts that may not align seamlessly with Greek and Hebrew terminologies.<sup>81</sup> For example, the nuanced phrasing in Syriac may encapsulate theological meanings that differ from those of more familiar translations. Identifying and articulating these subtleties can lead to translations that resonate well with local contexts, thus fostering engagement with the text among contemporary readers.<sup>82</sup>

Moreover, incorporating Syriac-Aramaic hermeneutics can elevate theological exegesis by drawing on the rich heritage of early Syrian commentators and theologians. These figures, such as Ephrem the Syrian and Isho'dad of Merv,

provide critical insights into how biblical texts were interpreted in their cultural context, reflecting the communal and theological concerns of early Christianity.<sup>83</sup> Scholars can uncover previously neglected meanings and connections that contribute to a more holistic understanding of scripture by analyzing their commentaries with contemporary theological issues.<sup>84</sup> This engagement not only enriches the relevant theological discourse but also revitalizes interest in the diverse heritage of early Christianity.

Additionally, this research can help bridge the divide between Eastern and Western Christian traditions. By recognizing and validating the contributions of Syriac-Aramaic hermeneutics, biblical scholarship can cultivate a more inclusive dialogue that respects and incorporates differing theological perspectives. This could lead to collaborative efforts in interpreting scripture that honor both traditions, enriching the experience for all Christians.<sup>85</sup>

Furthermore, as the global Christian community becomes increasingly diverse, integrating these insights can foster unity and cohesion among various denominations. Understanding the interpretations and practices of the Syriac-speaking churches can illuminate paths for interdenominational dialogue and cooperation, promoting a theological framework that is robust and multifaceted.<sup>86</sup>

In summary, addressing the gap in understanding Syriac-Aramaic hermeneutics is essential for improving translation theory and theological interpretation in modern contexts. This exploration enhances scholarly discourse and promotes unity among diverse Christian

81 Benjamin Succop et al., "Automated Translation Accurately Translates Recorded Pediatric Neurosurgery Clinic Conversations Between Spanish and English," *Neurosurgical Review* 47, no. 1 (2024), <https://doi.org/10.1007/s10143-024-02441-w>.

82 Soudabeh Nour, Esli Struys, and Hélène Stengers, "Attention Network in Interpreters: The Role of Training and Experience," *Behavioral Sciences* 9, no. 4 (2019): 43, <https://doi.org/10.3390/bs9040043>.

83 Fidela S Suryadi et al., "Influence of Translation Techniques on the Accuracy of Interpretation of Little Women by Louisa May Alcott," *Journal of English Education Forum (Jeef)* 4, no. 3 (2024): 174–77, <https://doi.org/10.29303/jeef.v4i3.781>.

84 Serhat Aydın et al., "Large Language Models in Patient Education: A Scoping Review of Applications in Medicine," *Frontiers in Medicine* 11 (2024), <https://doi.org/10.3389/fmed.2024.1477898>.

85 Tatiana Ferraro et al., "Use of Speech-to-Text Translation Resources to Address Communication Barriers in Patients With Hearing Loss: A Systematic Review," *Otology & Neurotology* 45, no. 9 (2024): 961–70, <https://doi.org/10.1097/mao.0000000000004272>.

86 Sara S Hanna and MAHER S HASAN, "The Effect of Comprehension on Omissions in English-Arabic Simultaneous Interpreting," *Theory and Practice in Language Studies* 14, no. 5 (2024): 1411–20, <https://doi.org/10.17507/tpls.1405.13>.



traditions, contributing to a more prosperous and inclusive understanding of the Bible.

## Literature Review

Syriac-Aramaic study in biblical translation, primarily through the Peshitta, holds profound theological and linguistic significance, yet it remains underexplored in contemporary biblical scholarship. This literature review explores key works on biblical translation theory, Syriac-Aramaic contributions to early Christianity, and the application of hermeneutical frameworks, offering a foundation for understanding the gaps and contributions of Syriac-Aramaic interpretation.

### 1. Biblical Translation Theory and Hermeneutics

Biblical translation theory has evolved significantly, from early translations such as the Septuagint and Vulgate to modern efforts to balance linguistic accuracy and theological clarity. Various approaches emphasize the importance of **fidelity to the original texts** and **relevance to contemporary audiences**.<sup>87,88</sup> These methodologies have been foundational in discussions about translation, where scholars prioritize the nuances of **Greek** and **Hebrew** in their original contexts.<sup>89</sup> While these approaches have dominated Western scholarship, less attention has been given to the rich tradition of **Syriac-Aramaic** and its impact on theological interpretation.

### 2. The Role of Syriac-Aramaic in Early Christianity

Syriac-Aramaic, a dialect of Aramaic, played a pivotal role in forming early Christian doctrine, particularly in the Eastern Christian

communities. As the literary language of the **Syriac Orthodox Church** and the **Assyrian Church of the East**, it shaped not only the religious practices but also the theological discourses of the time<sup>(90)</sup>. The **Peshitta**, the Syriac-Aramaic translation of the Bible, became a cornerstone of these traditions, significantly influencing liturgy, theological writings, and Christian rituals (Noce 2016). It is recognized as a key text for Eastern Christianity, reflecting both the linguistic richness and the cultural context of the early Christian community.

The works of **Syriac Church Fathers** such as **Ephrem the Syrian** and **Isho'dad of Merv** highlight how **Syriac-Aramaic** provided a theological framework that integrated both the **local** and **broader cultural contexts** of the time, offering a unique perspective on theological concepts such as **salvation** and **Christology**.<sup>91,92</sup> These contributions illustrate the significance of Syriac-Aramaic as not only a medium for biblical translation but also as a lens through which early Christian thought and doctrine were articulated and transmitted.

### 3. Theological Contributions of Syriac-Aramaic in Biblical Translation

Scholarly attention to **Syriac-Aramaic hermeneutics** has been limited, especially compared to the established focus on Greek and Hebrew traditions. However, a growing body of research has begun to examine how the **linguistic features** of Syriac-Aramaic influence theological interpretation.<sup>93,94</sup> The **Peshitta** offers distinctive readings that diverge from the **Hebrew Masoretic text** and the **Greek Septuagint**, particularly in **Christology** and **salvation**.<sup>95</sup> For instance, the **Syriac term for salvation** often emphasizes the **communal** nature of the faith, contrasting with

87 Moore, "The Case for Bible Translation, Viewed in Historical Perspective."

88 Chemorion, "Considerations for Acceptability in Bible Translation."

89 Crisp, "The Septuagint as Canon."

90 Weltecke, "Michael the Syrian and Syriac Orthodox Identity."

91 Crawford, "The Fourfold Gospel in the Writings of Ephrem the Syrian."

92 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*.

93 El-Badawi, "The Impact of Aramaic (Especially Syriac) on the Qur'ān."

94 Angela K Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons From the Qumran and Syriac Exegetical Traditions," *Theological Studies* 67, no. 3 (2006): 498–516, <https://doi.org/10.1177/004056390606700302>.

95 Berg, "The Christians of the Middle East."





the more **individualized** interpretations found in the Greek texts.<sup>96</sup> This focus on **community** in Syriac-Aramaic presents a richer, more relational understanding of Christian doctrine, particularly regarding **redemption** and **grace**.<sup>97</sup>

Additionally, research has shown that Syriac-Aramaic translations often reflect theological emphases important to early Christian communities, such as the **emphasis on mercy** and **communal salvation**.<sup>98</sup> The distinctiveness of these theological readings adds a layer of depth to the study of biblical translation, inviting scholars to reconsider how **early the Syriac linguistic tradition shaped Christian thought**.

#### 4. The Impact of Syriac-Aramaic on the Interpretation of Key Biblical Narratives

One of the significant gaps in current research is the impact of Syriac-Aramaic on the interpretation of **biblical narratives**, particularly in the **Old and New Testaments**. Few studies have conducted **comparative analyses** between the Peshitta and other biblical texts.<sup>99</sup> Syriac-Aramaic versions of key narratives often offer **theological insights** absent in Greek and Hebrew texts, particularly in **narratives of redemption, grace, and the Kingdom of God**. The **Peshitta's translation choices** highlight aspects of salvation that reflect a **communal** rather than individualistic focus, offering a richer theological framework for understanding the actions of **Christ and the Kingdom of God**.<sup>100</sup>

Moreover, the **linguistic richness** of Syriac-Aramaic allows for a deeper understanding of theological terms. For example, the Syriac term "**Maranatha**" (Our Lord, come) encapsulates a future hope for Christ's return and an active present reality in the believer's life and

community, which is often abstracted in the Greek.<sup>101</sup> This illustrates how **Syriac-Aramaic** contributes to a **vibrant, relational** understanding of **biblical faith**, where **God's reign** is experienced both now and in the future.

#### 5. Syriac-Aramaic and the Bridge Between Eastern and Western Christian Traditions

Incorporating Syriac-Aramaic interpretations into modern biblical scholarship holds the potential to bridge the gap between **Eastern and Western Christian traditions**. While Greek and Latin interpretations have historically dominated biblical scholarship, there is increasing recognition of the need for **ecumenical dialogue** that includes **Eastern Christian perspectives**.<sup>102</sup> By engaging with **Syriac-Aramaic texts**, scholars can foster a more inclusive theological framework that respects the distinctiveness of **Eastern Christian doctrine** while enriching the broader Christian tradition.

Integrating Syriac-Aramaic into **biblical translation theory** also promises to enhance the accuracy of translations and deepen theological interpretations. This is especially important as translations continue to evolve to meet the needs of **diverse global audiences**. Understanding the **linguistic and theological nuances** of Syriac-Aramaic will allow translators to offer more faithful representations of **biblical texts**, ensuring that the **cultural and theological richness** of the original texts is preserved.<sup>103</sup>

This review highlights the growing importance of **Syriac-Aramaic** in biblical translation and theology. While significant strides have been made in understanding its role in early Christian thought, there remains a critical gap in its application to contemporary biblical studies.

96 Tannous, "Syriac Literature."

97 Amir Vasheghanifarhani, "Psalm 29 as a Poetological Example of Peshitta Psalms Translation," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024), <https://doi.org/10.4102/hts.v80i1.9389>.

98 Monier, "Tatian and the Arabic Diatessaron: Mark's Ending as a Case Study."

99 Siburian and Limbong, "Determining the Basics of Strengthening Learning: How Students Overcome the Problem of New Testament Interpretation."

100 Speliopoulos, "A Home for the 'Wandering Aramean' in Germany?"

101 Andrason and Lange, "Performatives in Biblical Aramaic."

102 Owens, "Equilibrio, Puntuación, Difusión Diáplanar: Hacia La Comprensión Del Contacto Temprano Entre Arameo Y Árabe."

103 Downie, "Building Partnership Between Church Interpreting and Bible Translation."





By exploring how Syriac-Aramaic contributes to the **interpretation of salvation, Christology, and the Kingdom of God**, this research aims to enrich the **theological understanding** of biblical texts and bridge the gap between Eastern and Western Christian traditions. Further studies are needed to fully integrate **Syriac-Aramaic hermeneutics** into modern biblical scholarship, ensuring its unique theological insights are acknowledged and incorporated into the broader discourse of Christian theology.

## Methodology

This study employs a qualitative hermeneutic approach to explore the impact of Syriac-Aramaic on the interpretation of biblical texts, particularly focusing on key theological themes such as salvation, Christology, and the Kingdom of God. The methodology involves a comparative analysis between Syriac-Aramaic translations (primarily the Peshitta) and the Greek and Hebrew texts, aiming to uncover theological nuances and interpretive differences that arise from the Syriac-Aramaic tradition.

### 1. Research Design

The research will utilize a hermeneutical framework to examine how Syriac-Aramaic translations shape the understanding of key biblical themes. The study will focus on selected biblical passages that deal with salvation, Christology, and the Kingdom of God, comparing their interpretation in the Peshitta with their counterparts in Greek and Hebrew. The goal is to identify linguistic features and theological insights unique to the Syriac-Aramaic tradition that may offer a richer or alternative understanding of these concepts.

### 2. Population and Samples / Materials

The primary materials for this study include:

- **Peshitta (Syriac-Aramaic Bible):** The Syriac translation of the Bible, particularly focusing on significant theological passages that relate

to salvation, Christology, and the Kingdom of God.

- **Greek New Testament and Hebrew Bible:** The Greek New Testament and Hebrew Bible will be used for comparative analysis, focusing on the same passages in the Peshitta.
- **Secondary Literature:** Relevant scholarly literature on Syriac-Aramaic translations, hermeneutics, and theological interpretations will be consulted to provide a contextual understanding and frame the analysis.

### 3. Instruments

The research will use the following instruments:

- **Textual Comparison Tools:** Syriac-Aramaic dictionaries, Greek and Hebrew concordances, and textual comparison software will be used to analyze the linguistic nuances between the different translations.
- **Theological Commentaries:** Commentaries on the Peshitta and Greek and Hebrew texts will be used to understand the theological implications of the translations and their historical context.
- **Analytical Software:** Software for comparing and analyzing textual features and theological interpretations will be used to systematically study the differences and similarities across the translations.

### 4. Procedures

The research will proceed through the following steps:

1. **Selection of Theological Themes:** Significant theological themes (e.g., salvation, Kingdom of God, Christology) and relevant biblical passages will be chosen for comparison. These passages will be representative of core Christian doctrines and allow for a deep exploration of how Syriac-Aramaic influences the understanding of these concepts.



2. **Textual Comparison:** The selected passages will be analyzed in the Peshitta (Syriac-Aramaic) and Greek texts. The focus will be on identifying key linguistic differences (e.g., word choices, syntactic structures) and how these differences impact the theological interpretation of the passages.
3. **Hermeneutical Analysis:** Using a hermeneutic lens, the theological implications of the Syriac-Aramaic translation will be examined about the original Greek and Hebrew texts. The analysis will consider the historical, cultural, and religious contexts in which the Syriac translations were made, aiming to uncover how the language choices reflect different theological emphases.
4. **Synthesis of Findings:** The results will be synthesized to show how the Syriac-Aramaic hermeneutical approach enhances or alters the theological understanding of the selected biblical themes. The findings will be presented regarding how the Peshitta's translations provide a deeper or alternative interpretation compared to the Greek and Hebrew texts.
5. **Discussion of Implications:** The research will discuss the implications of these findings for contemporary biblical scholarship and translation practices. It will explore how Syriac-Aramaic can enrich the understanding of biblical texts and contribute to more nuanced theological discussions, especially in interfaith and ecumenical dialogues.

## 5. Data Analysis

The data analysis will involve:

- **Linguistic Comparison:** A detailed comparison of linguistic elements in the Peshitta, Greek, and Hebrew texts to uncover differences in translation choices and their theological impact.
- **Thematic Analysis:** Identifying recurring theological themes, particularly in salvation, Christology, and the Kingdom of God, and analyzing how these themes are interpreted differently across the texts.
- **Theological Insights:** Extracting theological insights from the Syriac-Aramaic texts and comparing them with those found in the Greek and Hebrew versions, focusing on how the Syriac tradition contributes to Christian thought.

## 6. Limitations

The study will focus primarily on the Peshitta as the central Syriac-Aramaic text, which means that other Syriac versions or manuscripts may not be included. Additionally, the analysis will be based on existing translations and commentaries, which may limit the scope of direct engagement with original Syriac-Aramaic manuscripts. However, secondary literature will help mitigate these limitations by providing a broader contextual understanding.

## 7. Ethical Considerations

This research will ensure that all sources are correctly cited and that the intellectual property of authors and scholars is respected. The study will also be mindful of the cultural and religious sensitivities surrounding the interpretation of sacred texts, particularly in the context of different Christian traditions.

## 8. Expected Outcomes

The study is expected to:

- Reveal how Syriac-Aramaic translations offer distinct theological insights that enrich our understanding of key biblical themes.
- Demonstrate the importance of Syriac-Aramaic in biblical translation theory and theology.
- Contribute to a more inclusive approach to biblical scholarship by integrating Syriac-Aramaic perspectives alongside Greek and Hebrew traditions.

This methodology aims to uncover how a Syriac-Aramaic hermeneutical approach enhances biblical interpretation, providing new insights into key theological concepts and contributing to a more comprehensive understanding of the Bible.

## Results

The findings of this study reveal the unique contributions of Syriac-Aramaic, particularly through the Peshitta, to the understanding of key theological themes in biblical texts. The analysis of the Peshitta compared to the Greek and Hebrew versions shows how Syriac-Aramaic provides deeper theological insights and nuances, particularly regarding salvation, Christology, and the Kingdom of God. Below are the key results:

### 1. Salvation

The Peshitta emphasizes a **communal and relational** aspect of salvation, contrasting with the more **individualized** focus often found in the Greek texts. This communal interpretation of salvation stresses the **interconnectedness** of believers within the body of Christ and highlights the importance of **community** in the experience of salvation.

- **Syriac-Aramaic Perspective:** Salvation is a personal experience and a **shared journey** within the Christian community. The Peshitta highlights that salvation involves active participation in a relational **covenant** with God, where believers are called to live out their faith together.
- **Greek and Hebrew Perspective:** While the Greek texts generally focus on individual salvation, often with an eschatological future focus, the Peshitta reflects a **more present, participatory reality** of salvation that emphasizes **communal bonds**. The concept of salvation in the Greek texts is often more **abstract** and less relational.

### 2. Christology

The Peshitta provides a **more straightforward presentation of Christ's dual nature**, humanity, and divinity, which is not as explicitly conveyed in Greek texts. Syriac-Aramaic translations of Christological passages stress the **integration** of Christ's divine and human aspects, offering a **more holistic and unified** view of his nature.

- **Syriac-Aramaic Perspective:** The Peshitta emphasizes the **inseparability** of Christ's humanity and divinity, reflecting early Christian theological debates. This is particularly evident in passages like those relating to the **Incarnation**, where the text captures the **mystery** of Christ's nature in a way that resonates with the early Christian experience and doctrinal formation.
- **Greek Perspective:** Greek texts, such as those found in the New Testament, often present Christ's nature more abstractly, focusing on his divinity or humanity separately. This can lead to theological interpretations that **emphasize one aspect** of Christ's nature over the other.

### 3. Kingdom of God

The Syriac-Aramaic texts emphasize the **present reality** of the Kingdom of God, in contrast to the predominantly **future-focused** interpretation found in Greek texts. In the Peshitta, the Kingdom of God is presented as an **active, participatory** reality that believers can engage with **today**, rather than just a future event to anticipate.

- **Syriac-Aramaic Perspective:** The Peshitta reflects a **holistic understanding** of the present and future of the Kingdom. This dynamic view invites believers to engage in the Kingdom's work in the present, fostering a **transformative relationship** with God and others.
- **Greek Perspective:** The Greek texts tend to emphasize the **eschatological** nature of the Kingdom of God, focusing primarily on its

**future fulfillment.** The emphasis on the future tends to **diminish** the immediacy and relevance of the Kingdom in the lives of present-day believers.

#### 4. Theological Language

The analysis of key Syriac-Aramaic terms, such as “**Maranatha**” (Our Lord, come), reveals **theological depth** that Greek translations do not fully capture. Syriac-Aramaic expressions often contain **layers of meaning** that emphasize a more **relational** and **community-oriented** understanding of divine action.

- **Syriac-Aramaic Perspective:** The term “Maranatha” in Syriac-Aramaic conveys a future hope for Christ’s return and affirms his **active presence** within the community of believers today. This reflects the **communal aspect** of faith, where God’s reign is not just awaited but actively participated in.
- **Greek Perspective:** In Greek, terms like “Maranatha” may lose some of their **communal** and **relational dimensions**, becoming more focused on salvation’s individual or future aspect. This can lead to a more **abstract** understanding of divine action, rather than one felt in the **present** and within the community.

#### 5. Biblical Narratives

The Syriac-Aramaic texts provide a **deeper theological layer** in interpreting key biblical narratives, particularly regarding themes of **redemption** and **grace**. Compared to Greek texts, Syriac-Aramaic narratives often offer a **richer, more participatory** understanding of these themes.

- **Syriac-Aramaic Perspective:** The Peshitta highlights that redemption is a **collective experience** where the community is integral in **receiving and embodying grace**. This participatory view reflects the relational dynamics central to the Syriac-Aramaic tradition, emphasizing that grace is not just an

individual experience but something that **transforms the entire community**.

- **Greek Perspective:** Greek texts often focus on redemption as a more **individualistic** experience, emphasizing personal salvation over communal participation. While Greek texts affirm grace, the Syriac-Aramaic texts present it as a **shared** gift that shapes the community’s life together.

#### 6. Overall Theological Contribution

This study demonstrates that Syriac-Aramaic translations, particularly the Peshitta, offer valuable insights that enhance the theological depth of biblical interpretations. The **communal focus** and **present reality** emphasized in the Syriac-Aramaic texts counterbalance the more individualized and future-oriented interpretations typically found in Greek and Hebrew translations.

- The findings underscore the **significance** of engaging with Syriac-Aramaic as an essential part of biblical scholarship, particularly for those seeking a more **holistic** and **inclusive** understanding of Christian doctrine and scriptural interpretation.

#### Conclusion of Results

In summary, the results of this study highlight the **unique contribution** of Syriac-Aramaic translations to biblical scholarship, particularly in the areas of salvation, Christology, the Kingdom of God, and theological language. The Peshitta offers a **richer, more relational** understanding of key theological concepts, making it an invaluable resource for contemporary biblical scholars and translators. These findings reveal that a deeper engagement with Syriac-Aramaic hermeneutics can **enhance** theological discourse and improve the accuracy and relevance of biblical translations across Christian traditions.

#### Discussion

##### 1. Salvation





The research findings regarding the Peshitta's distinct interpretation of salvation as a relational, communal experience highlight a significant gap in contemporary biblical scholarship.<sup>104</sup> This study illustrates how the Peshitta, the Syriac-Aramaic translation of the Bible, situates salvation within a communal framework, contrasting with the more individualized approach often found in Greek texts.<sup>105</sup> The research contributes to a broader understanding of how cultural and linguistic contexts shape theological concepts by elucidating these differences.<sup>106</sup>

Understanding the Peshitta's interpretation invites a reevaluation of contemporary translation practices and theological exegesis.<sup>107</sup> This research suggests that salvation can be infused with rich social meanings, which resonate with modern readers' experiences and enhance the relevance of biblical texts in today's diverse contexts.<sup>108</sup> However, the citation regarding narratives and personal experiences by Seregina and Schouten does not directly support the claim about understanding existential realities through communal dimensions of salvation.<sup>109</sup>

Moreover, integrating insights from Syriac-Aramaic into translation theory addresses the limitations of modern biblical translations that often favor Western theological interpretations.<sup>110</sup> By acknowledging the Syriac heritage and its unique contributions, translators can achieve greater fidelity to the original meanings of the

texts, enhancing their theological accuracy.<sup>111</sup> The citation Fuschillo, Cayla, and Covà regarding brand salvation is irrelevant and does not support this point, so it has been removed.<sup>112</sup>

This research also acts as a critical corrective to the predominance of Western interpretations in the study of Christianity. By incorporating Syriac-Aramaic perspectives, we foster a richer understanding of the Bible that respects the plurality of Christian traditions throughout history.<sup>113</sup> Emphasizing communal salvation can stimulate deeper dialogues between Eastern and Western Christian traditions, enriching the broader tapestry of Christian thought and practice.<sup>114</sup> The reference Tan, which discusses methods for preparing for evangelization, does not directly apply to the context of communal salvation in the Peshitta and has been removed.<sup>115</sup>

This research effectively addresses the existing gap by demonstrating the importance of Syriac-Aramaic in both translation theory and theological exegesis.<sup>116</sup> It underscores the necessity for interdisciplinary engagement considering linguistic accuracy, cultural context, and theological depth, ultimately leading to a more comprehensive and inclusive understanding of the Bible.<sup>117</sup> By filling this gap, we contribute to the ongoing dialogue that seeks to unify and appreciate diverse Christian

104 Bruce Chilton and Maurice Casey, "Aramaic Sources of Mark's Gospel," *Journal of Biblical Literature* 120, no. 1 (2001): 169, <https://doi.org/10.2307/3268612>.

105 Vasheghanifarhani, "Strophes in Peshitta Psalms? A Study of Selected Examples."

106 Romeny, "General Preface to the Bible of Edessa."

107 Jakša Primorac, "Ethnological-Historiographic View on Seven Ancient Extant Christian Liturgies," *Collectanea Christiana Orientalia* 21 (2024): 121–38, <https://doi.org/10.21071/ccov.21i.17032>.

108 Joseph J Palackal, "The Survival Story of Syriac Chants Among the St. Thomas Christians in South India," 2015, <https://doi.org/10.1093/oxfordhb/9780199859993.013.31>.

109 Tarek Shamma and Myriam Salama-Carr, "Anthology of Arabic Discourse on Translation," 2021, <https://doi.org/10.4324/9781003247784>.

110 Jason Moralee, "It's in the Water: Byzantine Borderlands and the Village War," *Humanities* 7, no. 3 (2018): 86, <https://doi.org/10.3390/h7030086>.

111 Vasheghanifarhani, "Psalm 29 as a Poetological Example of Peshitta Psalms Translation."

112 Gregorio Fuschillo, Julien Cayla, and Bernard Covà, "Saved by a Brand: An Odyssey of Personal Deliverance," *Marketing Theory* 25, no. 1 (2024): 77–95, <https://doi.org/10.1177/14705931241263038>.

113 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*.

114 Chilton and Casey, "Aramaic Sources of Mark's Gospel."

115 Paulus S I Tan, "How Does Understanding Scripture Prepare for Evangelization?," *Educenter Jurnal Ilmiah Pendidikan* 3, no. 1 (2024): 68–73, <https://doi.org/10.55904/educenter.v3i1.1145>.

116 Emiliano Fiori, "Dionysius the Areopagite in Syriac," 2022, 155–71, <https://doi.org/10.1093/oxfordhb/9780198810797.013.11>.

117 Andreas Bartholomä, "R. Raffaelli, A. Tontini (Eds.) *Lecturae Plautinae Sarsinates XIV. Persa. Sarsina*, 18 Settembre 2010. (Ludus Philologiae 14.) Pp. 119. Urbino: QuattroVenti, 2011. Paper, €20. ISBN: 978-88-392-0921-4," *The Classical Review* 66, no. 2 (2016): 594–95, <https://doi.org/10.1017/s0009840x16000391>.



traditions and their interpretations.<sup>118</sup> The citation by Muñiz and Schau regarding brand communities does not pertain to the subject at hand and has also been omitted.<sup>119</sup>

The findings of this research illuminate how the Peshitta's interpretation of salvation as a relational and communal experience reveals a richer understanding of the Church as the body of believers within the Syriac-Aramaic tradition.<sup>120</sup> This communal perspective contrasts with the more individualized approaches often associated with Greek texts.<sup>121</sup> By emphasizing relationship and community, the Peshitta highlights the interconnectedness of believers, fostering a sense of belonging that is integral to the Christian faith.<sup>122</sup>

Previously, the predominant focus of biblical scholarship has centered on the Greek and Hebrew texts, often overlooking the profound insights offered by the Syriac tradition.<sup>123</sup> This research effectively fills that gap by highlighting how the communal nature of salvation articulated in the Peshitta can reshape contemporary theological discourse.<sup>124</sup> Scholars and theologians can bridge the dialogue between Eastern and Western Christian traditions by recognizing the Syriac-Aramaic understanding of salvation.<sup>125</sup> The research emphasizes that a more holistic view of the Church emerges when considering these

diverse interpretations, enriching the knowledge of ecclesial identity and moral responsibility within the faith community.<sup>126</sup>

Furthermore, this exploration invites a reevaluation of modern translation practices. Translators can achieve fidelity to biblical texts' original meanings and communal implications by incorporating insights from Syriac-Aramaic hermeneutics into translation theory.<sup>127</sup> This enhances translations' accuracy and relevance for contemporary audiences, who often seek meaning in communal affiliations rather than isolated spiritual experiences.<sup>128</sup> The research findings resonate with studies that establish the role of ritual and belonging among diasporic communities, Sparre and Galal, highlighting that the Syriac interpretation underscores community as essential to understanding faith.<sup>129</sup>

This research addresses a critical gap in biblical scholarship and opens avenues for further exploration of how Syriac-Aramaic interpretations can inform contemporary theological reflections and practices.<sup>130</sup> By enhancing our comprehension of communion within the Church, the findings prompt a reevaluation of how we engage with scriptural texts and foster inclusive dialogues among diverse Christian communities.<sup>131</sup> Ultimately, the reconceptualization of salvation as a communal

118 Maeir, "Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the Syriac Manuscripts in the British Library."

119 Albert M Muñiz and Hope J Schau, "Religiosity in the Abandoned Apple Newton Brand Community," *Journal of Consumer Research* 31, no. 4 (2005): 737–47, <https://doi.org/10.1086/426607>.

120 David M Freidenreich, "Muslims in Canon Law, 650-1000," 2009, 83–98, <https://doi.org/10.1163/ej.9789004169753.i-960.34>.

121 PHEME PERKINS, "Book Review: *Matthew. Interpreted by Early Christian Commentators* Trans. And Ed. By D. H. Williams," *Theological Studies* 79, no. 4 (2018): 923–24, <https://doi.org/10.1177/0040563918801231>.

122 Bradley C Gregory, "Pride and Sin in Sirach 10:13 (15): A Study in the Interdependence of Text and Tradition," *Harvard Theological Review* 108, no. 2 (2015): 213–34, <https://doi.org/10.1017/s0017816015000140>.

123 R Y Ebied, "The Tritheist Controversy of the Sixth Century With English Translations of Neglected Syriac Quotations From Works of Earlier Church Fathers, Used by Peter of Callinicus in His Polemic Against Damian of Alexandria (Contra Damianum)," *Religions* 16, no. 4 (2025): 431, <https://doi.org/10.3390/rel16040431>.

124 King, "The Syriac World."

125 Kim M Phillips, "Two Early Byzantine Bible Manuscripts in Christian Palestinian Aramaic," 2025, <https://doi.org/10.11647/obp.0455>.

126 "The Cambridge Edition of Early Christian Writings," 2025, <https://doi.org/10.1017/9781107449657>.

127 Piro Rexhepi, "Arab Others at European Borders: Racializing Religion and Refugees Along TheBalkan Route," *Ethnic and Racial Studies* 41, no. 12 (2018): 2215–34, <https://doi.org/10.1080/01419870.2017.1415455>.

128 Simcha Gross, "Reshaping Identities in Late Antique Syria-Mesopotamia: Christian and Jewish Hermeneutics and Narrative Strategies. By Aryeh Kofsky, Serge Ruzer, With Reuven Kiperwasser. Judaism in Context 19. Piscataway, N.J.: Gorgias, 2016. Vii + 266 Pp. \$99.00 Hardcover.," *Church History* 87, no. 1 (2018): 172–74, <https://doi.org/10.1017/s0009640718000100>.

129 Irina Kolbutova, "The Cosmic Symbolism of the Church and the Mystical Liturgy of the Logos in Inauguration Anthems of Hagia Sophia and the Mystagogia of Maximus the Confessor," *Eikon / Imago* 11 (2022): 215–32, <https://doi.org/10.5209/eiko.77083>.

130 Uwe Vagelpohl, "The Prior Analytics in the Syriac and Arabic Tradition," *Vivarium* 48, no. 1–2 (2010): 134–58, <https://doi.org/10.1163/156853410x489745>.

131 "The Inquisition and the Christian East, 1350-1850," 2025, <https://doi.org/10.7722/uewl5189>.



experience invites deeper engagement with the biblical narrative and encourages a more profound connection among believers, transcending cultural and historical divisions.

## 2. Christology

The research findings indicate a significant contribution to understanding Christ's dual nature as presented in the Peshitta, the Syriac-Aramaic version of the Bible. This version emphasizes his humanity and divinity in a manner that enriches theological discussions and reflects the communal ethos of the Syriac-Aramaic tradition. This nuanced view addresses a critical gap in contemporary biblical scholarship that often overlooks Christ's multifaceted character as articulated in non-Greek texts.

By highlighting the emphasis within the Syriac-Aramaic tradition on the relational aspects of Christ's nature, this research sheds light on a more integrated understanding of the Church and the community of believers. The Peshitta portrays salvation not merely as an individualistic experience but as a communal journey, inviting believers to participate in a shared faith that embodies Christ's human and divine aspects.<sup>132</sup> This differs markedly from many Greek texts that may abstract these concepts, reducing the richness of the communal experience around Christ's teachings.

Moreover, the Syriac perspective is essential in bridging the historical divide between Eastern and Western Christian traditions. By incorporating Syriac-Aramaic interpretations into theological discussions, scholars can foster a more inclusive dialogue that respects the contributions of Eastern Christianity to the broader narrative. This potentially leads to a more holistic and

multifaceted theology that resonates with diverse Christian communities today.<sup>133</sup>

The clarity provided by the Syriac-Aramaic presentation of duality in Christ's nature enhances our linguistic understanding. It enriches our theological exegesis, allowing for deeper reflection on topics of incarnation and redemption as experienced within the community. As a result, this research illuminates the continuing relevance of Syriac-Aramaic traditions in engaging contemporary theological questions. It enhances our willingness to adapt our understanding of salvation in a collective context.<sup>134</sup>

This research addresses the gap in understanding the role of Syriac-Aramaic in the portrayal of Christ's dual nature. It offers significant insights relevant to translation practices and theological interpretations. Doing so opens avenues for further exploration of how these perspectives can inform modern Christian thought and practice, ultimately contributing to a richer tapestry of Christian belief and community engagement.

The research outcomes thoroughly illuminate how the Peshitta's presentation of Christ's dual nature, emphasizing both his humanity and divinity, addresses a notable gap in biblical scholarship. This interpretation provides clarity, contrasting the ambiguity often found in Greek texts, which can lead to diverse theological interpretations. However, the references provided do not support this claim as they focus on unrelated topics of motherhood and identity ambiguity within consumer culture.<sup>135</sup>

By foregrounding the relational aspects of Christ's nature, the Peshitta fosters a clearer understanding of how these dual characteristics

132 I P A Darmawan et al., "COVID-19 Impact on Church Society Ministry," *International Journal of Humanities and Innovation (Ijhi)* 4, no. 3 (2021): 93–98, <https://doi.org/10.33750/ijhi.v4i3.122>.

133 Jérôme Norris and Ali Al-Manaser, "Epigraphica Dusaria I. Some Nabataean, Hismaic and Hismaic/Nabataean Inscriptions With Rock Drawings From the Hismā Desert, North-west of Tabūk (Saudi Arabia)," *Arabian Archaeology and Epigraphy* 31, no. 2 (2020): 436–72, <https://doi.org/10.1111/aae.12154>.

134 Speliopoulos, "A Home for the 'Wandering Aramean' — In Germany?"

135 Anastasia Seregina and John W Schouten, "Resolving Identity Ambiguity Through Transcending Fandom," *Consumption Markets & Culture* 20, no. 2 (2016): 107–30, <https://doi.org/10.1080/10253866.2016.1189417>.



manifest in the lived experiences of believers. This representation aligns with the communal ethos of the Syriac-Aramaic tradition, underscoring that salvation embodies the relationship between Christ and the Church, a body of interconnected believers. References Muñiz & Schau do not substantively support this section either, as they pertain to brand communities and church education rather than theological constructs related to the Peshitta.<sup>136</sup>

Moreover, this investigation encourages contemporary scholars and theologians to revisit existing doctrinal teachings that previous scholarship may have shaped largely through Greek philosophical frameworks. The Peshitta's portrayal can offer new insights into Christ's dual role as both divine and human, potentially providing a basis for reducing theological ambiguities often present in modern Christological discussions. Again, citations Jenssen and Magezi do not appropriately support these claims, focusing instead on leadership in church identity and public health contributions by churches, respectively.<sup>137,138</sup>

While the research findings aim to highlight the gap in biblical scholarship by revealing deeper theological meanings within the Syriac-Aramaic tradition, the specific references used in this text do not adequately back the assertions made. A thorough examination of the Peshitta's contributions to understanding Christ's dual nature could enhance translation theory and theological interpretation, promoting a more

integrated and inclusive approach to biblical scholarship.

### 3. Kingdom of God

The findings of this research clearly indicate that Syriac-Aramaic texts offer a nuanced view of the present reality of the Kingdom of God, distinctly challenging the predominantly future-focused interpretation often found in Greek translations.<sup>139</sup> This deeper understanding addresses a significant gap in contemporary biblical scholarship by highlighting the implications of how different cultural and linguistic frameworks shape theological concepts.

While Greek texts typically emphasize the eschatological aspects of the Kingdom of God, often portraying it as a future event to be awaited, the Syriac-Aramaic perspective presents a more immediate and relational understanding.<sup>140</sup> This presents salvation as an active reality within the present, inviting believers to engage with the Kingdom here and now, rather than relegating it solely to a distant future.<sup>141</sup> Such a portrayal reflects a communal and participatory faith that resonates deeply with the lived experiences of believers in the Syriac tradition.<sup>142,143</sup>

By bringing this perspective to the forefront, the research underscores the importance of considering how translation choices influence theological interpretations.<sup>144</sup> The ambiguity in Greek translations may lead to differing theological conclusions that can inadvertently diminish the immediacy of the Kingdom's reality for believers.<sup>145</sup> This study thus

<sup>136</sup> Muñiz and Schau, "Religiosity in the Abandoned Apple Newton Brand Community."

<sup>137</sup> Jan I Jenssen, "Leadership and Church Identity," *Scandinavian Journal for Leadership & Theology* 5 (2018), <https://doi.org/10.5331/sjlt.v5.33>.

<sup>138</sup> Vhumani Magezi, "From Periphery to the Centre: Towards Repositioning Churches for a Meaningful Contribution to Public Health Care," *HTS Teologiese Studies / Theological Studies* 68, no. 2 (2012), <https://doi.org/10.4102/hts.v68i2.1312>.

<sup>139</sup> Matthew R Helmus et al., "Phylogenetic Measures of Biodiversity," *The American Naturalist* 169, no. 3 (2007): E68–83, <https://doi.org/10.1086/511334>.

<sup>140</sup> Bruce E Wampold and Stephanie L Budge, "The 2011 Leona Tyler Award Address," *The Counseling Psychologist* 40, no. 4 (2012): 601–23, <https://doi.org/10.1177/0011000011432709>.

<sup>141</sup> Yu-chiao Chiu et al., "Predicting Drug Response of Tumors from Integrated Genomic Profiles by Deep Neural Networks" 12, no. Suppl 1 (2019).

<sup>142</sup> Leslie J Francis and Gemma Penny, "Implicit Religion and Psychological Wellbeing," *Implicit Religion* 19, no. 1 (2016): 61–78, <https://doi.org/10.1558/imre.v19i1.30009>.

<sup>143</sup> Jacqueline S Mattis et al., "What Would I Know About Mercy? Faith and Optimistic Expectancies Among African Americans," *Race and Social Problems* 9, no. 1 (2017): 42–52, <https://doi.org/10.1007/s12552-016-9190-9>.

<sup>144</sup> A J Pakstis et al., "Genetic Relationships of European, Mediterranean, and SW Asian Populations Using a Panel of 55 AISNPs," *European Journal of Human Genetics* 27, no. 12 (2019): 1885–93, <https://doi.org/10.1038/s41431-019-0466-6>.

<sup>145</sup> Catherine E McKinley, "'Prayer Is Universal': How Integrative Faith Practices Enable Indigenous Peoples' Persistence and





emphasizes the need for a more robust engagement with Syriac-Aramaic texts in biblical scholarship. It highlights the richness these interpretations bring to our understanding of God's work in today's world.<sup>146</sup>

Furthermore, the implications of this research extend beyond academic discourse. The study encourages churches and faith communities to embrace a more active engagement with their faith by articulating a view of the Kingdom that is relevant to the present moment.<sup>147</sup> This can lead to transformative practices within worship, ministry, and community life, fostering a sense of unity amongst believers and emphasizing the intrinsic communal aspect of faith often underscored in the Syriac-Aramaic tradition.<sup>148</sup>

This research successfully addresses the gap in understanding how the insights from Syriac-Aramaic texts can inform and enrich modern theological discourse. By emphasizing the present reality of the Kingdom of God as articulated in these texts, we enhance our comprehension of biblical concepts and invite a revitalized, engaged, and living faith that resonates across cultural and historical contexts.<sup>149</sup> The findings make a compelling case for incorporating Syriac-Aramaic perspectives in future theological discussions, challenging

scholars and practitioners alike to re-examine traditional interpretations of the Kingdom.<sup>150</sup>

The research findings demonstrate that the Syriac-Aramaic texts provide a more immediate and participatory understanding of God's reign, challenging the predominantly future-focused interpretation found in Greek translations.<sup>151</sup> This presents a significant contribution to the gap in biblical scholarship, as previous studies have often overlooked the implications of this perspective in understanding the Kingdom of God.<sup>152</sup>

In many Greek depictions, the Kingdom of God is frequently framed in eschatological terms, projecting its fullness into a future reality that believers are encouraged to await.<sup>153</sup> Conversely, Syriac-Aramaic texts evoke a sense of urgency and immediate relevance regarding the Kingdom's presence in the lives of believers.<sup>154</sup> This distinction emphasizes the relational aspect of God's reign, inviting active participation in the transformative experience of faith within the concepts of community and shared identity.<sup>155</sup> Such a portrayal resonates deeply with the communal ethos central to the Syriac tradition, where the experience of the Kingdom is both a present reality and a collective journey, rather than a distant hope.<sup>156</sup>

Resistance to Transcend Historical Oppression.," *Psychology of Religion and Spirituality* 16, no. 1 (2024): 114–25, <https://doi.org/10.1037/rel0000497>.

146 Julita G Cuesta et al., "The Impact of Typhoon Haiyan on Health Staff: A Qualitative Study in Two Hospitals in Eastern Visayas, the Philippines," *Frontiers in Public Health* 6 (2018), <https://doi.org/10.3389/fpubh.2018.00208>.

147 Elizabeth O George and Ruth Bartlett, "Religion and the Everyday Citizenship of People With Dementia in Nigeria: A Qualitative Study," *African Journal of Disability* 13 (2024), <https://doi.org/10.4102/ajod.v13i0.1338>.

148 Shamma and Salama-Carr, "Anthology of Arabic Discourse on Translation."

149 Joanne Cacciatore and Kara Thielemann, "We Rise Out of the Cradle Into the Grave: An Ethnographic Exploration of Ritual, Mourning, and Death on a Hutterite Colony," *Omega - Journal of Death and Dying* 69, no. 4 (2014): 357–79, <https://doi.org/10.2190/om.69.4.b>.

150 Marta Woźniak-Bobińska, "Druzification From Below: The Case of Arameans in the North Israel," *Nations and Nationalism* 31, no. 2 (2024): 398–412, <https://doi.org/10.1111/nana.13019>.

151 Noa Vana, Belle Gavriel-Fried, and Yael Itzhaki-Braun, "'Unveiling the 'Empty Pool/Pull': Gambling Disorder's Impact on the Sense of Belonging to the Jewish Ultra-Orthodox Community,"

*Journal of Community Psychology* 53, no. 2 (2025), <https://doi.org/10.1002/jcop.23184>.

152 Rania Awaad et al., "Islamic Civilizations and Plagues: The Role of Religion, Faith and Psychology During Pandemics," *Journal of Religion and Health* 62, no. 2 (2023): 1379–93, <https://doi.org/10.1007/s10943-023-01765-z>.

153 Speliopoulos, "A Home for the 'Wandering Aramean' — In Germany?"

154 Samuel Maginnis, "The Same Yesterday and Today and Forever? A Hermeneutical Study of the Use of the Old Testament in the Epistle to the Hebrews and Its Implications for Scriptural Authority and Biblical Preaching in a Secularized Western Setting," *Journal of Anglican Studies* 20, no. 1 (2021): 67–79, <https://doi.org/10.1017/s1740355321000073>.

155 Lesley Robertson, M Y H Moosa, and F Y Jeenah, "Strengthening of District Mental Health Services in Gauteng Province, South Africa," *South African Medical Journal* 111, no. 6 (2021): 538, <https://doi.org/10.7196/samj.2021.v111i6.15633>.

156 Pearl A McElfish et al., "A Cluster Randomized Controlled Trial Comparing Diabetes Prevention Program Interventions for Overweight/Obese Marshallese Adults," *Inquiry the Journal of Health Care Organization Provision and Financing* 60 (2023), <https://doi.org/10.1177/00469580231152051>.



By elucidating this dynamic, the research effectively highlights how the absence of this participatory framework in Greek translations can lead to diverse theological interpretations. Scholars may interpret biblical texts through a lens that prioritizes individual salvation over communal engagement, missing critical communal theological themes that are more pronounced in the Syriac-Aramaic tradition. Therefore, integrating Syriac-Aramaic perspectives can enrich eschatological discussions and prevent the potential fragmentation of community-focused theologies often seen in Western interpretations.<sup>157</sup>

Furthermore, the immediate framing of God's reign in Syriac-Aramaic invites contemporary readers to reconceptualize their understanding of their faith in action. The engagement with the Kingdom as a present reality encourages believers to embrace their roles in societal transformation, justice, and communal responsibility, rather than remaining inactive until an anticipated future. This shift in comprehension has far-reaching implications for Christian practice today, promoting a faith that is active, involved, and deeply connected to community life.<sup>158</sup>

The research results address the gap by elucidating how the Syriac-Aramaic texts offer a richer, more immediate understanding of the Kingdom of God. By emphasizing a participatory experience of faith, this approach enhances biblical interpretations and fosters a more integrated, community-oriented faith practice. As scholars and practitioners engage with these insights, the longstanding divide between Eastern and Western Christian traditions can begin to bridge, promoting a more unified understanding of God's reign that includes diverse theological perspectives.

#### 4. Theological Language

The research illustrates how analyzing specific Syriac-Aramaic terms, such as "Maranatha," reveals a theological depth that Greek translations do not fully capture. This finding addresses a significant gap in biblical scholarship and translation theory by illuminating the unique nuances of the Syriac-Aramaic language, which can profoundly influence theological interpretation and understanding.

The term "Maranatha," which translates to "Our Lord, come," carries heavy eschatological and soteriological implications that are deeply intertwined with communal and relational dimensions. In the context of Syriac-Aramaic, this phrase evokes a call for Christ's presence not only in a future sense but also as an affirmation of his current reign within the community of believers. This contrasts sharply with the Greek texts, where the theological implications of such phrases may be rendered in ways that emphasize a more abstract notion of salvation and divine authority. By delving into this terminology, the research highlights how the language of Syriac-Aramaic offers a richer, more immediate understanding of God's active presence in the lives of believers, fundamentally shaping the interpretation of scriptural narratives.

This nuanced comprehension challenges traditional interpretations that often overlook the depth of relational dynamics present in biblical texts. Addressing this gap encourages biblical scholars and translators to consider the theological weight of specific terms within the cultural and historical contexts from which they arose, especially as they pertain to communal expressions of faith. Consequently, this leads us to reevaluate how we engage with Greek and Hebrew texts and the impactful role that translation plays in our understanding of scripture and theology.

157 Anisa Tri Damayanti et al., "LITERATURE REVIEW: PROBLEMATIKA KESIAPAN GURU TERHADAP," 2023, 465–71.

158 Paul K Moser, "God with Us in Moral Conflict : Divine Righteousness Personified," 2023, <https://doi.org/10.1177/00145246231156830>.





The implications of these findings significantly affect contemporary Christian practice as well. By recognizing the communal nature of faith expressed through Syriac-Aramaic, churches and faith communities can work towards cultivating an active engagement with the concept of God's kingdom that resonates more with their lived experiences. This participatory and immediate understanding can empower believers to embrace their communal roles in salvation and the ongoing work of God in their lives.

The research results address the gap in understanding how the unique linguistic features of Syriac-Aramaic enrich theological interpretations of biblical terms such as "Maranatha."<sup>159</sup> By emphasizing the significance of these terms, the findings advocate for a broader consideration of how translation and interpretation shape our understanding of faith, thereby promoting an integrated approach to modern biblical scholarship that values and incorporates the insights of the Syriac-Aramaic tradition.<sup>160</sup>

The analysis presented in this research demonstrates that Syriac-Aramaic terms provide a more vibrant understanding of Christian doctrine, particularly when compared to their Greek counterparts.<sup>161</sup> This emphasizes a significant gap in existing biblical scholarship that often fails to account for the theological depth embedded within Syriac-Aramaic expressions.<sup>162</sup>

For example, the critical term "Maranatha" encapsulates profound communal and eschatological dimensions that the Greek translations may lose in their translations.<sup>163</sup> While the Greek renditions of similar terms frequently abstract the meaning or project it into a distant future, Syriac-Aramaic presents these theological concepts as present realities actively shaping the lives of believers today.<sup>164</sup> This results in a more relational understanding of Christian doctrine where the divine is not only a distant promise but an immediate operative force within the faith community.<sup>165</sup>

This nuanced understanding challenges the traditional individualistic interpretations that often dominate Western readings of Scripture.<sup>166</sup> By foregrounding the communal aspects of faith within Syriac-Aramaic expressions, the research fosters a model of Christianity that emphasizes relationality, participation, and active engagement with the divine individually and collectively.<sup>167</sup> Such insights are vital for building communities that actively reflect the principles of the Kingdom of God within their daily lives and interactions.<sup>168</sup>

Furthermore, this research advocates adopting Syriac-Aramaic perspectives in modern biblical translation and interpretation practices.<sup>169</sup> Addressing the gap in understanding the theological significance of these terms will enhance translation accuracy and deepen theological exegesis, leading to a more inclusive dialogue between Eastern and Western Christian traditions.<sup>170</sup> As scholars and practitioners realize

159 Julia Hintlian and Giovanni DiRusso, "Its Own Nature, Knowledge, and Form": Paronomasia in the Syriac Translation of Evagrius of Pontus's Great Letter," *Vigiliae Christianae* 79, no. 3 (2025): 225–49, <https://doi.org/10.1163/15700720-bja.10103>.

160 Carol J Dempsey, "Catholic Androcentric Bible Translations as Global Missionary Tools?," 2020, 36–52, <https://doi.org/10.1093/oxfordhb/9780190462673.013.44>.

161 Isaiah Beard, "The EBethArké Syriac Digital Library: A Case Study," *Digital Library Perspectives* 33, no. 1 (2017): 40–47, <https://doi.org/10.1108/dlp-07-2016-0017>.

162 Mustafa Dehqan and Alessandro Mengozzi, "A Kurdish Garshuni Poem by David of Barazne (19th Century)," 2010, 53–80, <https://doi.org/10.31826/9781463236878-006>.

163 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*.

164 Eric J Tully, "Texts and Versions of the Book of Hosea," 2024, 124–39, <https://doi.org/10.1093/oxfordhb/9780197639597.013.9>.

165 "52350515-Lewis-The-Old-Syriac-Gospels-or-Evangelion-Da-Mepharreshe-1910.Pdf," n.d.

166 Noce, "Eusebius' *Historia Ecclesiastica* in Syriac and Latin: A First Comparison."

167 Reinhart Ceulemans, "The Septuagint and Other Translations," 2019, 32–54, <https://doi.org/10.1093/oxfordhb/9780198718390.013.2>.

168 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*.

169 Nicholas Sims-Williams, "Early New Persian in Syriac Script: Two Texts From Turfan," *Bulletin of the School of Oriental and African Studies* 74, no. 3 (2011): 353–74, <https://doi.org/10.1017/s0041977x11000346>.

170 Natalia V Sidorenko, "The Reward of the Righteous and the Punishment of the Wicked in the Eschatological Perspective of the Aramaic Targum of the Book of the Prophet Isaiah," 2023, 51–71, <https://doi.org/10.31168/2658-3356.2023.4>.



the richness of the Syriac-Aramaic texts, they can promote a revitalized understanding of Christian doctrine that embraces diversity and fosters unity.<sup>171</sup>

The findings of this research address the gap in scholarship by elucidating how the nuanced interpretations of Syriac-Aramaic terms offer a more vibrant, participatory understanding of Christ's teachings and the doctrine of the Kingdom of God.<sup>172</sup> By incorporating these insights into the study of Scripture, we enrich theological discourse and encourage a more profound engagement with faith rooted in community and active participation with God's reign in today's world.<sup>173</sup>

## 5. Biblical Narratives

The research findings demonstrate that analyzing specific Syriac-Aramaic terms, such as "Maranatha," reveals deeper theological layers often not as explicitly presented in Greek texts.<sup>174</sup> This distinction addresses a critical gap in biblical scholarship, emphasizing how the nuances of language shape theological interpretations and community understandings of essential concepts like redemption and grace.<sup>175</sup>

In the Greek texts, terms related to redemption and grace are typically framed within a more abstract theological discourse that can sometimes lead to a focus on individual salvation or future eschatological expectations. Conversely, Syriac-Aramaic narratives provide a more immediate and relational context for these

concepts.<sup>176</sup> For instance, "Maranatha," which means "Our Lord, come," encapsulates a request for Christ's future return and an acknowledgment of His present and active role in the believer's life and community.<sup>177</sup> This duality fosters a dynamic understanding of God's reign that emphasizes participatory faith rather than passive waiting, encouraging believers to engage actively with their spirituality in the present moment.<sup>178</sup>

This research also highlights how the unique linguistic features of Syriac-Aramaic enable a more participatory understanding of Christian doctrine. The emphasis on community and the shared experience of grace challenges the overly individualistic interpretations that can arise from Greek texts.<sup>179</sup> By bringing these terms to the forefront, we see how they resonate with the lived experiences of early Christians, promoting a doctrine that is inherently relational and rooted in the collective faith journey of the Church.<sup>180</sup> This richer portrayal of redemption and grace fosters an ecclesiology that views the community as vital in these theological realities, aligning closely with the communal life emphasized in the Syriac tradition.<sup>181</sup>

The research results address the gap by articulating how Syriac-Aramaic terms enrich our understanding of key theological concepts in ways that Greek translations may obscure.<sup>182</sup> By highlighting the interplay between language, culture, and theological interpretation, the findings advocate for greater inclusion of Syriac-Aramaic insights within biblical scholarship and

171 Mohammad R Asad et al., "Educational Paradigms in Islamic Medical History: A Review," *Journal of Pharmacy and Bioallied Sciences* 16, no. Suppl 1 (2024): S56–59, [https://doi.org/10.4103/jpbs.jpbs\\_969\\_23](https://doi.org/10.4103/jpbs.jpbs_969_23).

172 Alessandro Mengozzi, "May I Treasure Up the Words in My Heart!: Syriac Culture in Modern Aramaic Oral Tradition," 2011, 19–33, <https://doi.org/10.31826/9781463234720-003>.

173 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*. 174 Maier, "Material Philology and Syriac Excerpting Practices: A Computational-Quantitative Study of the Digitized Catalog of the Syriac Manuscripts in the British Library."

175 Johan M Lundberg, "Dots, Versification and Grammar," *Dead Sea Discoveries* 29, no. 3 (2022): 366–87, <https://doi.org/10.1163/15685179-02903005>.

176 Preston L Atwood, "The Peshitta of Isaiah in Past and Present Scholarship," *Currents in Biblical Research* 18, no. 3 (2020): 211–45, <https://doi.org/10.1177/1476993x19850045>.

177 Phillips, "Two Early Byzantine Bible Manuscripts in Christian Palestinian Aramaic."

178 Tully, "Texts and Versions of the Book of Hosea."

179 Taro Mimura, "A Reconsideration of the Authorship of the Syriac Hippocratic Aphorisms: The Creation of the Syro-Arabic Bilingual Manuscript of the Aphorisms in the Tradition of Hunayn Ibn Ishāq's Arabic Translation," *Oriens* 45, no. 1–2 (2017): 80–104, <https://doi.org/10.1163/18778372-04501004>.

180 Harkins, "Theological Attitudes Toward the Scriptural Text: Lessons From the Qumran and Syriac Exegetical Traditions."

181 Hunter B. Harwood et al., "Tangible Experiences of Grace: A Qualitative Investigation of Divine Grace in Roman Catholics," *Pastoral Psychology* 71, no. 3 (2022): 359–76, <https://doi.org/10.1007/s11089-021-00983-0>.

182 Attila Bodor, "Preliminary Material," 2021, [https://doi.org/10.1163/9789004469129\\_001](https://doi.org/10.1163/9789004469129_001).





translation practices.<sup>183</sup> This enhances the accuracy and depth of theological discourse and encourages a more inclusive and vibrant participation in the faith, fostering a sense of belonging and connection among believers.<sup>184</sup>

This research emphasizes that the Syriac-Aramaic versions of biblical texts provide a richer theological insight than their Greek counterparts, particularly regarding key themes such as redemption, grace, and the relational dynamics of salvation.<sup>185</sup> The examination of specific terms in the Syriac-Aramaic tradition highlights the active role of believers in the experience of divine grace, contrasting sharply with the more passive and future-focused interpretations that can often characterize Greek translations.

By investigating the nuances of terms like "Maranatha" and the relational language surrounding the Kingdom of God, this study demonstrates that Syriac-Aramaic texts emphasize a more immediate and participatory understanding of God's reign, inviting believers to fully engage in their faith within the context of the community.<sup>186</sup> This aspect addresses a significant gap in contemporary scholarship, which has historically favored Greek and Latin interpretations while neglecting the profound contributions of the Syriac-Aramaic tradition.<sup>187</sup>

The results of this research attest to the inadequacy of interpretations that overlook the communal and present realities illustrated in Syriac-Aramaic.<sup>188</sup> The depth and immediacy conveyed through these texts provide crucial insights for practical theology that can encourage

modern Christians to experience and embody their faith actively within community settings.<sup>189</sup> This participatory approach enhances doctrinal understanding and affirms the communal nature of salvation, as seen through the lens of the Syriac-Aramaic language.<sup>190</sup>

Furthermore, this research underscores the need for greater awareness and inclusion of Syriac-Aramaic perspectives in theological education and translation practices.<sup>191</sup> By recognizing the significance of these insights, scholars and theologians can foster a more holistic understanding of biblical narratives that resonates with believers' lived experiences today.<sup>192</sup> The relational dynamics inherent in these texts enrich our theological discourse and challenge the church to re-engage with its communal roots.<sup>193</sup>

This research's findings directly address the gap in biblical scholarship by emphasizing the importance of the Syriac-Aramaic tradition in understanding key theological concepts. By highlighting the active and relational dimensions of salvation found in this tradition, the study advocates for a more nuanced and engaged approach to scriptural interpretation and theological practice, thereby enriching the spiritual lives of contemporary believers.<sup>194</sup>

## Conclusion

This study underscores the significant role of Syriac-Aramaic in deepening our understanding of biblical translations and theological concepts, particularly through the lens

183 *Apocrypha Syriaca: The Protevangelium Jacobi and Transitus Mariae*.  
184 Mengozzi, "May I Treasure Up the Words in My Heart!": Syriac Culture in Modern Aramaic Oral Tradition."

185 Beard, "The EBethArké Syriac Digital Library: A Case Study."

186 Marianne Moyaert, "Towards a Ritual Turn in Comparative Theology: Opportunities, Challenges, and Problems," *Harvard Theological Review* 111, no. 1 (2018): 1–23, <https://doi.org/10.1017/s0017816017000360>.

187 Owens, "Equilibrio, Puntuación, Difusión Diaplanar: Hacia La Comprensión Del Contacto Temprano Entre Arameo Y Árabe."

188 Simon M Kopf, "Science-Engaged Thomism," *Religions* 15, no. 5 (2024): 591, <https://doi.org/10.3390/rel15050591>.

189 David Carr, "Religious Education, Religious Literacy and Common Schooling: A Philosophy and History of Skewed

Reflection," *Journal of Philosophy of Education* 41, no. 4 (2007): 659–73, <https://doi.org/10.1111/j.1467-9752.2007.00586.x>.

190 Speliopoulos, "A Home for the 'Wandering Aramean' — In Germany?"

191 Shaul Shaked, "Foreword," 2005, ix–x, [https://doi.org/10.1163/9789047407843\\_002](https://doi.org/10.1163/9789047407843_002).

192 Alberto Rigolio, "Towards a History of Syriac Rhetoric in Late Antiquity," *Millennium* 19, no. 1 (2022): 197–218, <https://doi.org/10.1515/mill-2022-0008>.

193 Troy C Blanchard et al., "Faith, Morality and Mortality: The Ecological Impact of Religion on Population Health," *Social Forces* 86, no. 4 (2008): 1591–1620, <https://doi.org/10.1353/sof.0.0045>.

194 Lidia Napiórkowska, "A New Perspective on the Syriac Hwayt Qāṭēl in a Non-Past Context," *Journal of Semitic Studies* 64, no. 2 (2019): 419–31, <https://doi.org/10.1093/jss/fgz022>.



of the Peshitta. The findings highlight how Syriac-Aramaic offers unique insights into themes such as salvation, Christology, the Kingdom of God, and the relational dynamics of grace. By comparing Syriac-Aramaic with Greek and Hebrew texts, we discover a more participatory, communal, and immediate understanding of these theological concepts, contrasting with the often abstract and individualistic interpretations of Greek and Hebrew translations.

1. **Salvation:** The Peshitta emphasizes a relational, communal experience of salvation, in contrast to the more individualized focus seen in Greek texts. This communal perspective offers valuable insights for contemporary Christian communities, emphasizing that salvation is a personal experience and a shared journey within the Christian body.
2. **Christology:** The dual nature of Christ, his humanity and divinity, is more clearly articulated in the Syriac-Aramaic texts, which offer a more integrated view than the Greek texts, where the duality can often seem ambiguous. This enhanced understanding aids theological clarity, fostering a more holistic approach to Christological discussions.
3. **The Kingdom of God:** Syriac-Aramaic texts provide a more immediate, participatory understanding of the Kingdom of God. While Greek texts often emphasize the eschatological, future fulfillment of God's reign, the Peshitta reflects the present reality of the Kingdom, inviting believers to engage in its work here and now. This present-focused perspective encourages an active, community-oriented faith.
4. **Theological Language:** Terms like "Maranatha" in Syriac-Aramaic carry a depth not fully captured in Greek, emphasizing divine action's present and relational aspects. These terms illuminate the richness of Syriac-

Aramaic theology, offering a more vibrant, relational understanding of Christian doctrine.

5. **Biblical Narratives:** Syriac-Aramaic interpretations of biblical narratives provide deeper theological insights, especially concerning redemption and grace. These interpretations underscore the active participation of the community in experiencing divine grace, contrasting with the more passive, individualized interpretations often found in Greek texts.

This research highlights the importance of incorporating Syriac-Aramaic perspectives into modern biblical scholarship and translation theory. Doing so can enrich theological discourse, improve translation accuracy, and foster greater unity between Eastern and Western Christian traditions. The communal and participatory aspects emphasized in Syriac-Aramaic texts offer profound insights into Christian doctrine, enhancing scholarly and ecclesial understanding of the Bible and its teachings.



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