



The Christian Lord's Prayer could be improved by taking the Aramaic language into account

Doepp Manfred*

HolisticCenter, 13 Haupt St., Abtwil 9030, Switzerland

*Corresponding author: Doepp Manfred, HolisticCenter, 13 Haupt St., Abtwil 9030, Switzerland.

Received: 📅 January 11, 2024

Published: 📅 January 22, 2024

Abstract

There are Christians who take the text of the Bible literally. This usually leads to fanaticism, which does not correspond to the teachings of Jesus the Christ. Jesus himself spoke Aramaic, as did his disciples. We should therefore be pleased that a version of the most important prayer in the New Testament, the Lord's Prayer, has been handed down from Aramaic. It has a high spiritual quality and could lead to a return to the true teachings of Christ.

Introduction

Jesus the Christ lived and worked in a region of Jewish settlement that was not very prestigious. The center was in the province of Judah, where "High Hebrew" was spoken. In Galilee around Lake Chinnereth, on the other hand, the Semitic dialect of Aramaic was spoken, which was influenced by Syria. The language still exists today. Today's Neo-Aramaic languages and dialects are mainly preserved in Kurdistan, i.e. in south-eastern Turkey, northern Iraq and north-eastern Syria, and Aramaic is also spoken by Jews and Assyrians in western Iran [1,2]. In contrast to the Jews, some of whom have been able to re-establish themselves in Israel, the majority of Assyrians have found it difficult to preserve their culture, history and language in a diaspora spread across many countries [3] However, due to the upheavals in Iraq and the repressive religious and minority policies in Turkey, the main settlement areas of the Assyrians (also known as Arameans or Chaldeans), this estimate seems too high. One last enclave of spoken New Western Aramaic is the Christian village of Maalula and two neighbouring Muslim villages in the Anti-Lebanon Mountains on the Syrian side. The Jewish speakers of Aramaic have almost all emigrated to Israel. In Israel, there are some settlements and neighbourhoods where Aramaic is still the colloquial language of Jewish groups from Kurdistan (northern Iraq). In the south of Iraq and southwest of Iran, there are still a few thousand members of the Mandaean religious community who speak the New Mandaean language. In Iran itself, the Encyclopædia

Iranica estimates that there are still around 24,500 Assyrian and 30,000 Chaldean Christians and around 500 Mandaeans [3].

Apart from a few regions in the Middle East [4,5], the New Aramaic languages are probably spoken today mainly by people living in the diaspora in Australia, the USA, Europe, and the former Soviet Union. At least 100,000 Aramaic-speaking Christians are said to have emigrated from Iraq since the collapse of Saddam Hussein's regime and fled to Jordan, Europe and America.

The Christian Bible

How could this be important? Jesus the Christ left no written records; his teachings were passed on orally, primarily in the Aramaic language. The apostles who were sent out overcame the language problems with the help of Pentecostal speaking in tongues, which allowed them to use Latin and Greek. There was a delay of several decades before the Gospels were written down. The Christian New Testament (the Vulgate) was only compiled relatively subjectively centuries later by Hieronymus and others [6,7] As a result, mistranslations and misinterpretations entered the Bible. Even crucial passages of Christ's teaching, namely the Sermon on the Mount, have not been translated completely correctly into contemporary languages, but the meaning is correct [8]. As we know, there is a prayer in the Gospels that Jesus gave to the people, it is the Lord's Prayer. If we look at it critically, we notice that there

are illogical passages that contradict the meaning. For example, God would not lead His children into temptation, but would guide them within temptations (through negative forces). Fortunately, there is a version of the Lord's Prayer that goes back to Aramaic. It appears to be more spiritual and more correct than the usual version.

It is presented here.

The Aramaic Lord's Prayer

Father and Mother of the cosmos, source of love, prepare the space of the heart within us so that we may experience your light and your sound in peace. May your reality be revealed. May your will be done, on earth as it is in heaven. Your desire: one heaven and one earth, that we may discover Your love in ours. Give us day by day what we need in bread and insight. Loosen the shackles of our mistakes, just as we release what binds us to the entanglement and guilt of others. Guide us in temptation, protect us from false desires and free us from error and evil. For Yours is the kingdom of love and peace, the fullness of life and the sound of the cosmos, which renews everything from age to age. AMEN. I affirm this with all my being.

Conclusion

In terms of content and meaning, this version corresponds most closely to the teachings of Jesus the Christ. Since we find ourselves in a time in which the so-called Christian countries and peoples no longer follow the teaching of peace of Christ, but the number of wars in the last thousand years, which originated in Europe and the USA, exceeds that of all other peoples, a return to the true teachings

of Christ is necessary. This prayer should make a contribution to this.

Conflict of Interest

No conflict of interest.

Acknowledgement

None.

References

1. Efreem Yildiz (2000) The Aramaic Language and its Classification. *Journal of Assyrian Academic Studies*. 14(1): 1-25.
2. (2000) The Aramaic Language and its Classification. *Journal of Assyrian Academic Studies*. 14(1): 40.
3. (2006) Gernot Windfuhr: IRAN vii. Non-Iranian Languages (10). Aramaic. *Encyclopædia Iranica*, (English).
4. Jack Miles (2006) The Art of The Passion. In: Timothy K Beal, Tod Linafelt (eds.): *Mel Gibson's Bible: Religion, Popular Culture, and The Passion of the Christ*. The University of Chicago Press, Chicago/London. ISBN 0-226-03975-7, p.11.
5. Franz Rosenthal (1978) Aramaic Studies During the Past Thirty Years. *Journal of Near Eastern Studies*. Vol. 37, No. 2, The University of Chicago Press, Chicago, p.89, JSTOR: 545134.
6. Heinrich Schlange-Schöningen (2018) *Hieronymus: A Historical Biography*, Darmstadt, p. 171.
7. Heribert Smolinsk (1997) Doctor of the Church, Doctor of the Church. In: Walter Kasper (Ed.): *Lexikon für Theologie und Kirche*. 3rd ed., Vol. 6, Herder, Freiburg im Breisgau, pp. 20ff.
8. Manfred Doepp (2009) *Medicine of the Sermon on the Mount*. Haag & Herchen, Frankfurt; ISBN 978-3-89846-588-5.

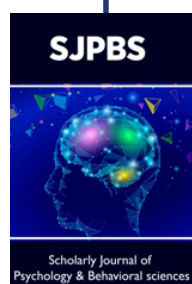


This work is licensed under Creative Commons Attribution 4.0 License

To Submit Your Article Click Here:

[Submit Article](#)

DOI: 10.32474/SJPBS.2024.07.000274



Scholarly Journal of Psychology and Behavioral Sciences

Assets of Publishing with us

- Global archiving of articles
- Immediate, unrestricted online access
- Rigorous Peer Review Process
- Authors Retain Copyrights
- Unique DOI for all articles