

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eighteen

The Cochin Hebrew Book of Matthew

English Translation with Hebrew Transcription, Manuscript Images,
Interlinear Tables, And Commentary

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The Cochin Hebrew Book of Matthew Chapter Eighteen

Cambridge MS Oo.1.32 English Translation

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The Scriptures 2009 contains the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca. Copyright ©2025. All rights reserved.

The Aramaic scriptures contained herein are from the Peshitta and are located on the website: TheAramaicScriptures.com.

All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located and part of the Cambridge University Library, "Ktiv" Project, The National Library of Israel.¹

¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Introduction

The Cochin Hebrew Matthew manuscript holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the time of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews. It was discovered by Claudius Buchanan in 1803 and copied in 1730. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms according to the First Century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic, addressing an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated 40 CE and is often considered the "most Jewish gospel." And according to historical accounts, two disciples, Thomas and possibly Andrew, traveled to Cochin, India, with writings from the New Testament.

More Details on The Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is the New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospels and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803 and copied in 1730. The manuscripts were assembled, collected, and possibly scribed by Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India. However, when comparing the manuscripts of the Cochin Hebrew Matthew MS Oo.1.32, Oo.1.16.1, and the Cochin Hebrew Revelation MS Oo.1.16.2, it is possible that there were two different scribes in the writing of these manuscripts.

“Three distinct handwriting styles² in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Raḥabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

Yet, it is important to consider that if Ezekiel Rahabi II scribed both the MS Oo.1.32 and the MS Oo.1.16 manuscripts, Claudius Buchanan documented in his book, *Christian research in Asia*, published in 1811,⁵ the following statement written by Ezekiel Rahabi II in the cover of the collection of the MS Oo.1.32:

Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come.
Amen. Ezekiel Rahabi II

What’s Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary, revealing the mysteries discovered within the Hebrew grammar.

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. M. Weinstein, “A Hebrew Qur’an Manuscript,” *Studies in Bibliography and Booklore* 10 (Winter 1971/72): 35

³ Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Raḥabi’s Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, “A Hebrew Qur’an Manuscript,” 36. ⁵ pp. 85-95.

The team at Project Truth Ministries (PTM) takes great pleasure in dedicating many hours studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray the book of the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

- Janice F. Baca

Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but also new friendships with beloved brothers and sisters in Messiah.

I am a textual nerd by hobby and passion. My wife Miranda bought me a complete Tanakh scroll in Hebrew from Israel one year. This prompted me to take Hebrew classes from the Hebrew University so I could begin to read from this scroll. My love for the nuances of the Hebrew language has taken off and helped me immensely in my studies and understanding.

Further whetting my appetite, I praise Yah for bringing Project Truth Ministries into my life. I have enjoyed their verse-by-verse dissection of the Hebrew Revelation out of Cochin, India. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done and indicates how these ancient manuscripts predate the Greek manuscripts that we have, making up our modern English translations.

I have looked into some of the criticisms of the Cochin and cannot find any that stick. One such argument against is the use of Yeshu instead of Yeshua in the manuscripts. The popular opinion on this is that the term Yeshu is a derogatory term found in the Talmud, mocking Yeshua and being an acronym for “May his name be blotted out”. This is absolutely true and began around the 2nd century AD. However, thanks to the scholarship of people like David Flusser and Joachim Jeremias - we see that the pronunciation of Yeshua began before the 2nd-century adoption in the Talmud. Their research shows that the last letter (ayin) was swallowed up in pronunciation in certain Galilean dialects. We know that the disciples grew up in the area of Galilee, we further know of certain “common and uneducated” men who wrote about Yeshua, and we would expect them to use this colloquial spelling of Yeshu.

Just like we see many times in the Cochin, the people throughout the years, did not “fix” the text to the Greek - we see this very early dialectic use of Yeshu coming through even to today. Another sign to me of the authenticity of the manuscript.

This Cochin Hebrew Matthew has markers not only pre-dating the Greek text but also Shem Tov’s Hebrew Matthew as well. There are some significant differences we are finding. I have begun pouring over these manuscripts and am seeing more clearly what my Messiah taught and said, I would encourage you to take your time and enjoy this like you would a good steak. Chew each morsel deliberately and incorporate the Hebrew concept of Selah with each thought.

I believe that with careful study of these Hebrew manuscripts, led by the Holy Spirit, Yah will deepen your walk and understanding. I believe we will see more Fruit of the Spirit begin to bud on your branches and they will be tasty to all those around you, leading them to come and see that Yehovah is good!

Selah, Shema, & Shalom
-Jeff Brannon The Way Remnant

Legend and Definitions

In the Cochin Hebrew Revelation MS Oo.1.32 interlinear tables, there are notes, tags, and footnotes. For reference, the following terms are defined below:

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

Second Temple: These are Second Temple words and/or spellings. The Second Temple is defined as spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

- a. interog part – interrogative particle (if as a prefix is attached to only a noun) b. n – noun
- c. abs– absolute
- d. constr - construct
- e. adj – adjective
- f. adv – adverb (modifies anything but a noun)
- g. constr – construct
- h. neg part – negative particle
- i. rel part – relative particle
- j. prep – preposition (when added to a noun, then is an adverb)
- k. pron – pronoun
- l. pronom – pronoun suffix
- m. v – verb
- n. inj part – interjection particle
- o. DO marker – direct object marker

II. Person:

- a. 1 – first person (I, we)
- b. 2 – second person (you (ms), you (mp))
- c. 3 – third person (he/it, she/it or they)

III. **Number:**

- a. s – singular (I, you (singular), he/it, she/it)
- b. p – plural (we, you (plural), they)

IV. **Gender/Gender number:**

- a. m – masculine
- b. f – feminine
- c. c – common (masculine or feminine gender)

V. **Binyan/Stem Verb Forms:**

- a. Pa'al/Qal – Active binyan verb stem
- b. Pi'el - Active intensifier binyan verb stem
- c. Pu'al - Passive intensifier binyan verb stem
- d. Hif'il - Active causative binyan verb stem
- e. Hu'fal - Passive causative binyan verb stem
- f. Hit'pael - Reflexive or reciprocal binyan verb stem and does not have a direct object
- g. Nif'al - Passive binyan verb stem. Or this verb stem can be reflexive or reciprocal like Hit'pael and will not have a direct object.
- h. Nit'pael – Mishnaic verb binyan verb stem with a mix of the Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. **Voice:**

- a. qatal - past tense
- b. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
- c. act part – active participle
- d. pssv part – passive participle
- e. imp - imperative
- f. inf - infinitive
- g. inf abs - infinitive absolute
- h. inf constr - infinitive construct
- i. jssv - jussive. This is similar to an imperative but is in third person, (ex. "let there be light")

VII. **Additional Grammatical notes:**

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but is identified as a prefix and is usually translated as, “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but is identified as a prefix and is usually translated as “the.”
- c. Card num – cardinal number

- d. Ord num – ordinal number
- e. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called, “Aramaisms.”

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that have been given to translate and publish the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Project Truth Ministries (PTM) team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.23, Oo.1.16 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Jonathan Meyer, researcher and transcriber
Victor Nuñez, researcher and transcriber
Ann Hillebrenner, administrative assistant

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Project Truth Ministries (PTM) team. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff generously gives his valuable time, resources, research, and scholarly input, supporting the great endeavor to provide a solid biblical foundation regarding the findings within the Cochin Hebrew New Testament.

I want to thank Kurt Sutton for contributing the gift of the Cochin Hebrew New Testament images MS Oo.1.32 and MS Oo.1.16.1.

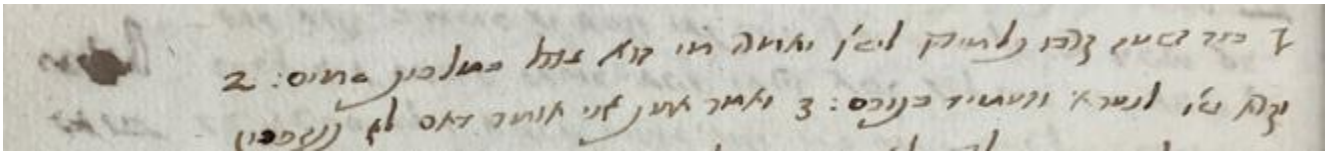
Lastly, I would like to thank my husband, David, for his sacrifice in helping me make this project possible.

- Janice F. Baca

דבר גמלו סדרו ואמר לו חנה כחך פעמים חמס עשר זמיר וזמיר
לו עז דעממיס: 22 אמר לו לו לא אמרתי ד פעמים אלך ע
פעמים 23: ככיל פנחמך מלכות אמרם למלך אחר
אלהם ליתחמטל מ עבדו: 29 וכוון אעסק מסבך דיקא
בעל מרב שחייב רבוי ככה: 28: וכוון אמר לו לפלע ע
פוג און שומכר מן אכר ואת בער נתג אוב לו ככל ויכע: 26
ונמל קוג ומניד ואתר אהוב נחק אפך נכל רעק אוב אפלה לך
27 ורחם עליו אהנו ומזב און ונס חובנו אכך לו: 28 יעא דפ
דמניד ומעמ לא איה שחייב לו חמק נעמ און ומת און ומת
נלה לו טובי: 29 ונמל לזק על רבאן ופך נחק אפך ומע אפלה
30: ועג לא רעם אלך לך ונתיח און בבוע אפלה עד שפלע דתוב
31 כיש אהך ד חפלהם נזעמו דרפם וכמו וקוהעו לא אהעקס כמו אדך
32 קל לו אהך נאמ לו טכד ה אהך כל וחובנו אכך לך מלע
כך אפך: 33 ילא קיב לך חממ על חבק כמו אהנני און: 34 ונעם
דאש נופר למימס ענ שיפלע כל לחוב אל: 35 כן עוסק לכס אב
אכסמניס אס לא נאכרן ונמחלו אב לאחיו מ כלב דרפך: ..

גמלו
טוב

Chapter 18:2



וקרא ישׁו לנערא והעמיד בתוכם:

Hebrew Transcription

Translation: Then Yeshua called for the boy, and he stood in their midst.

The Scriptures: And יהושע called a little child to Him, set him in their midst,

Aramaic:

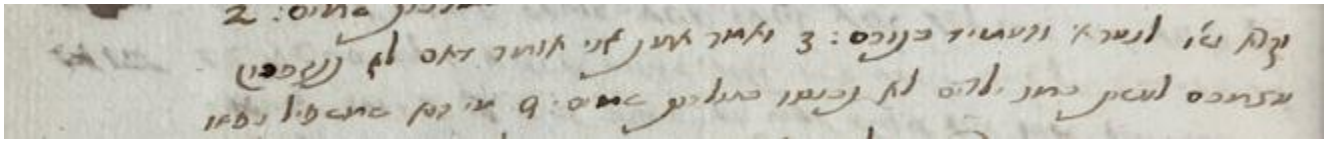
ܘܥܫܘ ܥܡܕ ܕܠܘܟܐ ܕܥܡܘܪܐ ܕܡܝܢ ܕܡܘܬܘܢܐ

And Eshu {Yeshua} called a talya {a young boy} and stood him in their midst,

		בתוכם:	והעמיד	לנערא	ישׁו	וקרא
		b'tocham, "in/ with/ by their midst, center, middle, among," (prep, n ms, 3mp pronom)	ve'he'emid, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past)	l'na'ara, "to/ for/ belonging to the boy, youth," (prep, n ms, Ar. def article) Aramaism	Yeshua, (name)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 18:3



ואמר אמת אני אומר דאם לא תתהפכון עצמכם לעשות כמו ילדים לא תכנסו במלכות שמים:
Hebrew Transcription

Translation: And He said, “Truth I say that if you do not repent and **make yourselves** like children, you will not enter into the kingdom of heaven.”

The Scriptures: and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

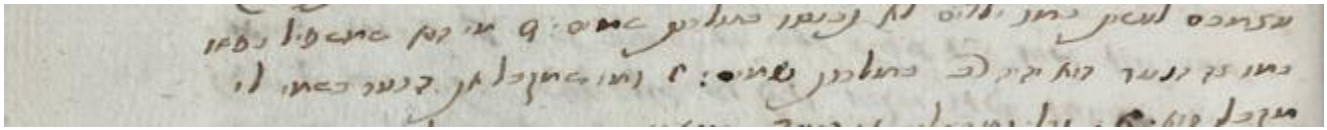
Aramaic:

ואמר אמת אני אומר דאם לא תתהפכון עצמכם לעשות כמו ילדים לא תכנסו במלכות שמים:
and said, “Amiyn, {Truly} I say unto you, that unless you repent and become like talaye {young boys/children}, you will not enter into The Malkutha d’Shmaya {The Kingdom of The Heavens}.

תתהפכון	לא	דאם	אומר	אני	אמת	ואמר
tithpekon, “you (mp) repent, turn around,” (Ar. Hithpeel, 2mp) תתהפכון Aramaism	lo, “no/not,” (neg part)	d'im, “of/ who/ which/ that if, whether,” (Ar. rel part, conj) Aramaism	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	v'amar, “and/ but/ so/ or he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)
במלכות	תכנסו	לא	ילדים	כמו	לעשות	עצמכם
b'malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	tikansu, “you (ms) will enter,” (v. Nif'al, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)	yeladim, “boys, children,” (prep, n mp)	k'mo, “like, as, similar to,” (adv, prep)	la'asot, “to do, make, create,” (v. Pa'al/Qal, inf constr)	atzmechem, “your bone, essence, yourselves” (n fs, 2mp pronom)
						שמים:
						shamayim, “heavens, skies,” (n mp)

Interlinear Chart

Chapter 18:4



מי הוא שמשפיל נפשו כמו זה הנער הוא יהיה רב במלכות שמים:
Hebrew Transcription

Translation: “He who humbles himself like this boy, **he will be great** in the kingdom of heaven.”

The Scriptures: Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

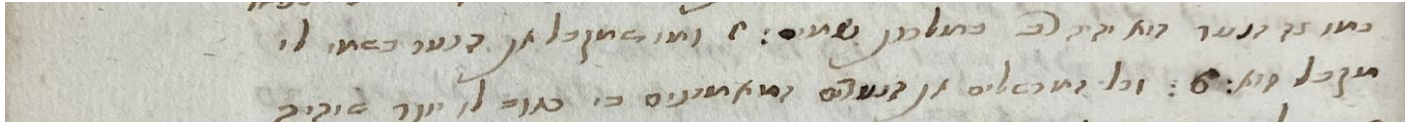
Aramaic:

כּח מַחְבֵּל נַפְשׁוֹ אִתּוּ מַלְאָכָא דְּמַלְכוּתָא דְּשַׁמַּיָּא זֶה כְּבַחְמֵילָא דְּנַעֲרָא
Whoever therefore who humbles his soul {himself}, like this talya {young boy/child}, he will be great in The Malkutha d’Shmaya {The Kingdom of The Heavens}.

הנער	זה	כמו	נפשו	שמשפיל	הוא	מי
h'naar, “the youth, boy” (n ms)	ze, ‘this,’ (pron, ms)	k'mo, “like, as, similar to,” (adv, prep)	nafsho, “his/its soul, self,” (n fs, 3ms pronom)	she'mashpil, “that/ which/ who/ whom I/ you (ms)/ he/it humiliate(s),” (v. Hif'il, act part, ms)	hu, “he/it,” (3ms pron)	mi, “who?” (inter part)
		שמים:	במלכות	רב	יהיה	הוא
		shamayim, “heavens, skies,” (n mp)	b'malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	rav, “rabbi, teacher, vast, great; numerous; multi- (in compound words),” (n ms)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	hu, “he/it,” (3ms pron)

Interlinear Chart

Chapter 18:5



ומי שמקבל את הנער בשמי לי מקבל הוא:

Hebrew Transcription

Translation: “And whoever receives the boy in my name, he receives Me,⁴”

The Scriptures: And whoever receives one little child like this in My Name receives Me.

Aramaic:

ומי דימכבלי את הנער בשמי לי מקבל הוא:

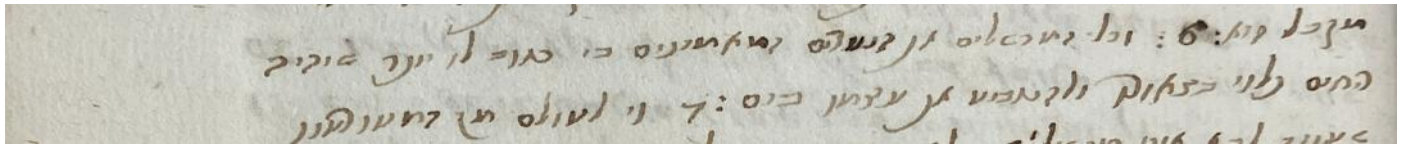
And whoever that will receive, in My Name, such a one as this talya {young boy/child}, he receives Me.

מקבל	לי	בשמי	הנער	את	שמקבל	ומי
mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	b’shemi, “in/ with/ by my name,” (prep, n ms, 1cs pronom)	h’naar, “the youth, boy” (n ms)	et, (DO marker)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	umi, “and/ but/ so/ or who?” (inter part)
						הוא:
						hu, “he/it,” (3ms pron)

Interlinear Chart

⁴ Idiom meaning, “Receives me,” or “receives Messiah.”

Chapter 18:6



וכל המכשלים את הנערים המאמינים כי טוב לו יותר שיהיה ריחים תלוי בצאורו ולהטביע את עצמו בים:
Hebrew Transcription

Translation: “and all who become stumbling blocks for children who believe in me, *it is* better for him to be given **millstones that are** hung by his neck and **drown himself** in the sea.”

The Scriptures: But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea.

Aramaic:

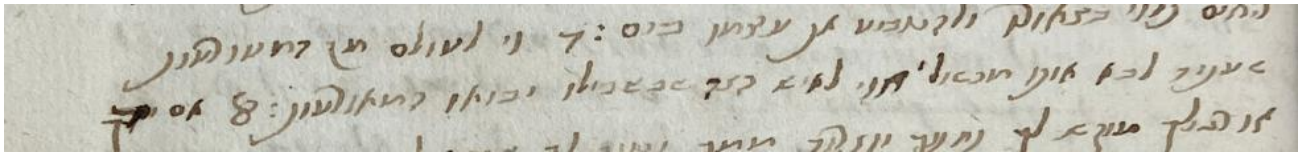
כל הנפל לנפח סלף וחסדא דכחמטבא כן פסד מסא למ דלמסא וללא זשא דנגדא כן חסד סלפב כחמטבא,
דגא

And all who might offend one from these zure {little ones} who believe in Me, it is better for him that the millstone of a donkey should be hung upon his neck, and drown in the depths of the yama {the sea}!

טוב	בי	המאמינים	הנערים	את	המכשלים	וכל
tov, “good, pleasant, appropriate, becoming,” (adj ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	ha’ma’aminim, “the we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	h’naarim, “the youths, boys” (n mp)	et, (DO marker)	h’m’kshalim, “the/ that from/ of (the) stumbling blocks,” (n mp)	v’kol, “and/ but/ so/ or all,” (prep, n ms)
ולהטביע	בצאורו	תלוי	ריחים	שיהיה	יותר	לו
v’lehatbia, “and/ but/ so/ or to drown,” (v. Hif’il, inf constr)	b’tzavaru, “in/ with/ by his/its neck,” (prep, n ms, 3ms pronom)	taluy, “hanging, hanged,” (adj ms)	rechim, “handmills, a pair milestones for grinding,” (n mp)	shih’yeh, “what/ that there will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	yoter, “more, more than,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
				בים:	עצמו	את
				ba’yam, “in (the) sea,” (n ms)	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	et, (DO marker)

Interlinear Chart

Chapter 18:7



וי לעולם מן המעורעות שעתיד לבא אותו מכשול אוי לאיש הזה שבשבילו יבואו המאורעות:
Hebrew Transcription

Translation: “Woe to the world because of those attacks! *For there is* about to come to him a stumbling block. Woe to the man for whose sake the attacks will come!”

The Scriptures: Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

Aramaic:

ווי לעולם מן המעורעות שעתיד לבא אותו מכשול אוי לאיש הזה שבשבילו יבואו המאורעות:
Woe unto the alma {the world} because of offenses, for it is inevitable that makshule {offenses} will come, but, woe unto the gabra {the man} by whose hand the makshule {offenses} might come.

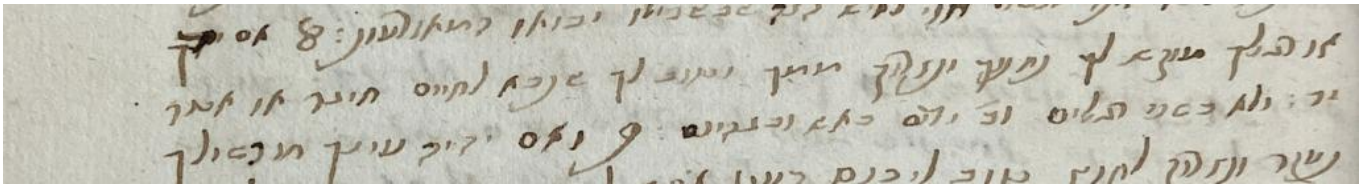
	אותו	לבא	שעתיד	המעורעות ⁶	מן	לעולם	ווי ⁵
	oto, “him/it,” (DO marker, 3ms pron)	la’bo, “to come,” (v. Pa’al/Qal, inf constr)	she’atid, “that/ which/ who/ whom intending, about to,” (rel part, adj ms)	ha’me’ora’ot, “the/that we/ you (fs)/ they, those who attack, confrontations, encounters,” (v. Piel, act part, fs)	min, “from/ of,” (prep)	le’olam, “to/ for/ belonging to eternity, forever, always” (adv)	hoy, “Woe!” (interj)
	המאורעות:	יבואו	שבשבילו	הזה	לאיש	אוי	מכשול
	ha’me’ora’ot, “the/that we/ you (fs)/ they, those who attack, confrontations, encounters,” (v. Piel, act part, fs)	yavo’u, “they (mp) will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	she’bishvil’o, “and/ but/ so/ or for, for the sake of him/it,” (rel part, prep, 3ms pronom) Mishnaic	haze, “the this, that,” (pron ms)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	oyi, “woe!” (part, interj)	mikshol, “obstacle, stumbling block,” (n, ms)

Interlinear Chart

⁵ Appears that the scribe mistakenly eliminated the first letter. This could be spelled as ווי as in the following word.

⁶ The third letter is spelled with ayin, and not aleph.

Chapter 18:8



אם ירך או רגלך מוקש לך תחתוך ותזרוק ממך וטוב לך שתבא לחיים חיגר או אטר יד ולא בשני רגלים ובידיים באש ובגהינם:

Hebrew Transcription

Translation: “If your hand or your foot snares you, cut *it* off and throw *it* from you, *for it is* better for you to come to life lame or **left-handed⁷** and not with two feet and two hands **into the fire and into Gehinnom.**”

The Scriptures: And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

Aramaic:

אם ירח או רגלך מוקש לך תחתוך ותזרוק ממך וטוב לך שתבא לחיים חיגר או אטר יד ולא בשני רגלים ובידיים באש ובגהינם:

But, if your hand or your foot offends you, cut it off, and cast it from you. It is better for you that you should enter into life while you are lame or while you are crippled, and not be thrown into The Nura {The Fire}, which is everlasting, while you have two hands or two feet!

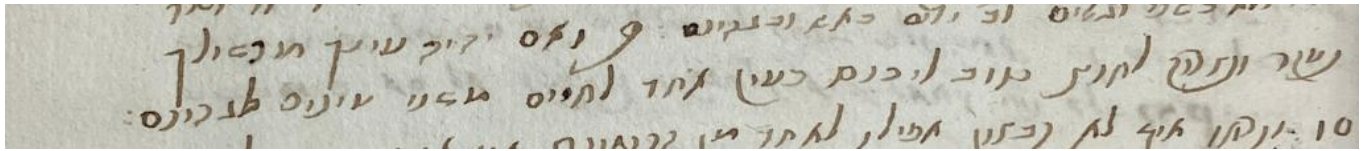
אם	ידך	או	רגלך	מוקש	לך	תחתוך
im, “if/ whether,” (conj)	yadcha, “your hand,” (n fs, 2ms pronom)	o, “or,” (conj)	ragelcha, “your foot, leg,” (n fs, 2ms pronom)	mokesh, “snared,” (n ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	tachtoch, “you (ms) will cut,” (v. Pa’al/Qal, yiqtol, fut, 2ms)
ותזרוק	ממך	וטוב	לך	שתבא	לחיים	חיגר
v’tizrok, “and/ but/ so/ or you (ms) will throw,” (v. Pa’al/Qal, yiqtol, 2ms)	mimcha, “from/ of you,” (prep, 2ms pronom)	ve;tov, “and/ but/ so/ or good, pleasant, appropriate, becoming,” (adj ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	she’tavo, “that/ which/ who/ whom you (ms) will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	l’chayim, “to/ for/ belonging to life (lives),” (prep, n mp)	’higer, “and/ but/ so/ or lame, limp,” (n ms) Mishnaic

⁷ Idiom to mean, “Impeded, or bound.”

או	אטר	יד	ולא	בשני	רגלים	וב'
o, "or," (conj)	itter, "bound, impeded (on the right, (i.e., left-handed) shut, shut up," (Ar. adj ms) אטר Aramaism	yad, "hand," (n fs)	lo, "and/ but/ so/ or no/not," (neg part)	bishnei, "in, with, by two," (card num) (prep)	raglayim, "feet, legs," (n, fp)	u'bet, "and/ but/ so/ or two," (abbr for two)
ידים	באש	ובגהינם:				
yadayim, "hands, arms," (n fp)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	v'b'gehinnom, "and/ but/ so/ or in/ with/ by (the) gehinnom," (prep, n ms)				

Interlinear Chart

Chapter 18:9



ואם יהיה עינך מכשילך תעקר ותזרוק לחוץ טוב ליכנס בעין אחד לחיים משני עינים לגהנם:

Hebrew Transcription

Translation: “And if your eye causes you to fail, you should pluck *it* out and throw it out; *it is* better to enter with one eye into life *than* two eyes **into Gehinnom.**”

The Scriptures: And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of GēHinnom.

Aramaic:

ואם יהיה עינך מכשילך תעקר ותזרוק לחוץ טוב ליכנס בעין אחד לחיים משני עינים לגהנם:

And if aynak {your eye} is offending you, pluck it out, and cast it from you. It is better for you that you enter into life with one ayna {eye}, and not be thrown into the Gihana d’Nura {the Gehenna of Fire} while you have two eyes.

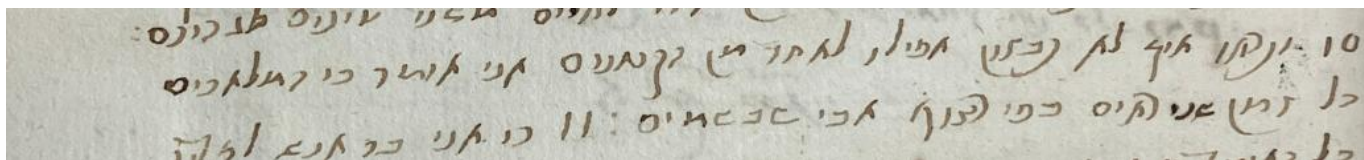
ואם	יהיה	עינך	מכשילך	תעקר	ותזרוק	לחוץ
ve'im, “and/ but/ so/ or if/ whether,” (conj)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	einecha, “your eye,” (n fs, 2ms pronom)	machshilch, “I/ you (ms)/ he/it causes you to fail,” (adv, v. Hif'il, act part, ms, 2ms obj)	ta'akor, “you will uproot, pluck, remove,” (v. Pa'al//Qal, yiqtol, fut, 2ms)	v'tizrok, “and/ but/ so/ or you (ms) will throw,” (v. Pa'al/Qal, yiqtol, 2ms)	la'chutz, “to/ for/ belonging to outside, out,” (prep, n ms)
טוב	ליכנס ⁸	בעין	אחד	לחיים	משני	עינים
tov, “good, pleasant, appropriate, becoming,” (adj ms)	lehikanes, “to enter,” (v. Nif'al, inf constr)	b'ayin, “in/ with/ by (the) eye,” (prep, n fs)	echad, “one,” (card num)	l'chayim, “to/ for/ belonging to life (lives),” (prep, n mp)	mishni, “from, of, with two,” (prep, card num)	einayim, “eyes,” (n fp)

⁸ This word is misspelled and should be an infinitive construct: להכנס (lehikanes) meaning, “to enter.”

						לגהינם:
						l'gehinnom, "to/ for/ belonging to gehinnom," (prep, n ms)

Interlinear Chart

Chapter 18:10



ותראו איך לא תבזון אפילו לאחד מן הקטנים אני אומר כי המלאכים כל זמן שנראים בפירצוף אבי שבשמים:
Hebrew Transcription

Translation: “And you will see not to despise even one of the little ones: I say for the angels are seen all the time before my Father in heaven.”

The Scriptures: See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.

Aramaic:

סא לה אכסמ חל טה חלמ וחסדא אכז אכח לחמ לחה דחלר חסמה כחלוב סמ פתי ספס דאכר דכסכר
See that you don't be neglectful concerning one of these little ones, for, I say unto you, that Malakayhun {their Heavenly Messengers} at all times behold the face of My Father, who is in the Shmaya {the Heavens}.

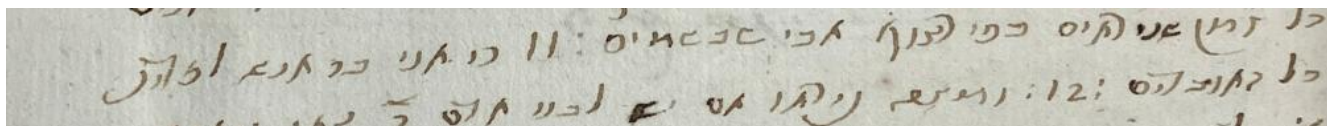
ותראו	איך	לא	תבזון	אפילו	לאחד	מן
v' tir'u, “and/ but/ so/ or you (mp) will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp, 3ms obj)	eich, “how?” (part, interog)	lo, “no/not,” (neg part)	tivzon, “you (ms) will demean, despise,” (Ar. Peal, yiqtol, fut, 2ms) ܐܚܣܡ Aramaism	afilu, “even, although,” (adv)	le'achad, lamed DO marker, “one,” (lamed DO marker, card num) 2nd Temple	min, “from/ of,” (prep)
הקטנים	אני	אומר	כי	המלאכים	כל	זמן
ha'ketanim, “the least, small,” (adj mp)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ki, “for, since, because,” (rel clause)	ha'mal'achim, “the angels, messengers,” (n mp)	kol, “all,” (n ms)	zman, “time, season, a set time, appointed time,” (n ms)

			שבשמים:	אבי	בפירצוף ⁹	שנראים
			she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avi, "my father," (n ms, 1cs pronom)	b'pirtzuf, "in/with/ by (the) face, visage, front," (prep, n ms) Mishnaic	she'nir'im, "that/ which/ who/ whom we/ you (mp) they are seen, visible," (rel part, v. Nif'al, act part, mp)

Interlinear Chart

⁹ This word is first found in the *Mishnah* Yevamot 16:3. In the Tanakh, this word is usually בפני (beifnei).

Chapter 18:11



כי אני בר אנש לפדות כל האובדים:

Hebrew Transcription

Translation: “Because I, the Son of man, redeem all those who are lost.”¹⁰

The Scriptures: For the Son of Adam has come to save what was lost.

Aramaic:

אנש בר כומ האנש הנשא פוק האכנה מהא

For, The Son of Man has come, so that He might save the thing which was lost.

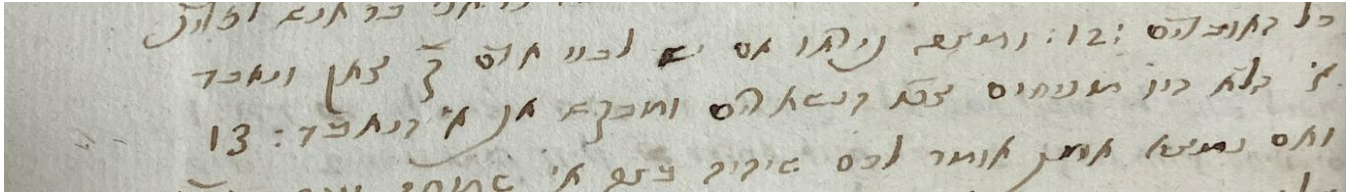
האובדים:	כל	לפדות ¹¹	אנש	בר	אני	כי
ha'ovdim, “the/ that we/ you (mp)/ they are lost.” (v. Pa'al/Qal, act part, mp)	kol, “all,” (n ms)	lifdot, “to ransom, redeem, cash,” (Pa'al/Qal, inf constr)	enash, “man,” (Ar. n ms) אנש Aramaism	bar, “son,” (Ar. n ms) בר Aramaism	ani, “I,” (1cs pron)	ki, “because, for since,” (conj)

Interlinear Chart

¹⁰ This verse is absent from early Greek manuscripts such as Codex Sinaiticus and Codex Vaticanus. This verse is similar to Luke 19:10 and may have been inserted at some point to harmonize the Gospels.

¹¹ Should be first person future tense as אֶפְדֶּה (efde) but appears to be intended to be future person.

Chapter 18:12



ומזה תיראו אם יש לבני אדם קי צאן ונאבד א' הלא היו מניחים צ'ט הנשארים ומבקש את א' הנאבד:
Hebrew Transcription

Translation: And from this, you will see: if there are sons of man that have a hundred sheep, and one who was lost, would they not leave remaining the ninety-nine, and intensely seek for the one that was lost?

The Scriptures: What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

Aramaic:

כחא כחאשא לחב א נמסה להע שרא חוכה חלחא עד כמסה לה עבא חאעבא חלחא חאול כחא
למס חלחא

How does it appear to you? If there might be someone who had one hundred sheep, and one might go astray from them, does he not leave the ninety and nine on the mountain, and go seeking that one which strayed?

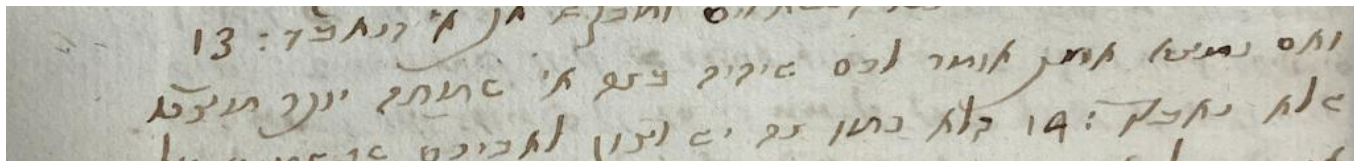
ומזה	תיראו	אם	יש	לבני	אדם	קי
u'ma' zeh,"and/ but/ so/ or of/ from this, the one," (prep, ms pron)	tir'u, "you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	im, "if/ whether," (conj)	yesh, "there is, there exists," (part)	l'benei, "to/ for/ belonging to (the) sons, children of," (prep n mp)	adam, "man, mankind" (n ms)	kuf, "hundred," (abbrev card numb)
צאן	ונאבד	א'	הלא ¹²	היו	מניחים	צ'ט
tzon, "sheep," (n cs)	v'ne'evad, "and/ but/ so/ or I am/ you (ms) are/ he/it is lost," (v. Nif'al, act part, ms)	alef, "one," (ord num)	halo, "is not/ does not?" (neg interrog part)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3ms)	manichim, "we/ you (mp)/ they, those who place, put, assume, leave alone," (v. Hif'il, act part, mp)	tsade and tet, abbrev, "ninety and nine," (card num)

¹² The interrogative hey must be attached to a noun. If it is a nominal sentence (not containing a verb), then it is a definite article. But in this case, it appears the author is using the hey has an interrogative hey and not as a definite article.

		הנאבד:	א'	את	ומבקש	הנשארים
		ha'ne'evad, "the/ that I am/ you (ms) are, he/it is lost," (v. Nif'al, act part, ms)	alef, "one," (ord num)	et, (DO marker)	u'mevakesh, "and/ but/ so/ or I/ you (ms)/ he/it ask(s), requests, seeks," (rel part, v. Pi'el, act part, ms)	ha'nish'arim, "the/ that we/ you (mp)/ they, those remain," (v. Nif'al, act part, mp)

Interlinear Chart

Chapter 18:13



ואם נמצא אמת אומר לכם שיהיה בזה א' שמחה יותר מצ'ט שלא נאבדו:
Hebrew Transcription

Translation: “And if *it* is found, truth, I say to you, there will be with this one, more joy than from the ninety-nine that were not lost.”

The Scriptures: And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

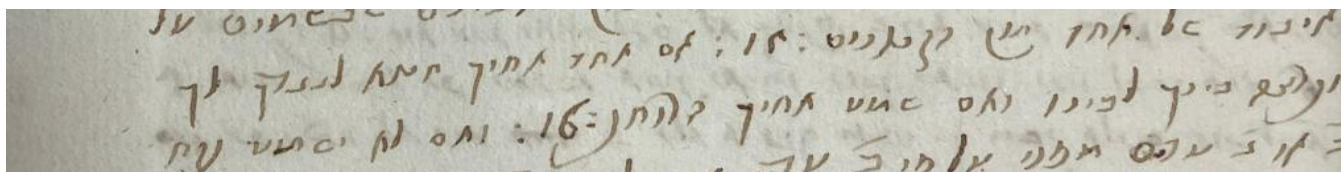
Aramaic:

ואם נמצא אמת אומר לכם שיהיה בזה א' שמחה יותר מצ'ט שלא נאבדו:
And if he should find it, amiyn {truly} I say unto you, that he rejoices in him more than the ninety and nine which didn't stray.

ואם	נמצא	אמת	אומר	לכם	שיהיה	בזה
ve'im, “and/ but/ so/ or if/ whether,” (conj)	nimtza, “I/ you (ms)/ he/it is found,” (v Nif'al, act part, ms)	emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	shih'yeh, “what/ that there will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	b'ze, ‘in/ with/ by (the) this,” (prep, pron, ms)
א'	שמחה	יותר	מצ'ט	שלא	נאבדו:	
alef, “one,” (ord num)	smecha, “I/ you (ms)/ he/it is happy, joyful,” (prep, v. Pa'al/Qal, act part, ms)	yoter, “more, more than,” (adv)	m'ts'tet, “from/ of ninety and nine,” (prep, card num)	she'lo, “that/ which/ who/ whom no/not,” (neg part)	ne'evdu, “they were lost,” (v. Nif'al, qatal, past, 3mp)	

Interlinear Chart

Chapter 18:15



אם אחד אחיך חטא לנגדך לך ותרצה בינך לבינו ואם שמע אחיך הרוחת:
Hebrew Transcription

Translation: “If one of your brothers sinned against you, go **and make peace**¹⁴ between you and him, and if he has heard *you*, you have gained your brother.”

The Scriptures: And if your brother sins against you, go and convict him, between you and him alone. If he hears you, you have gained your brother.

Aramaic:

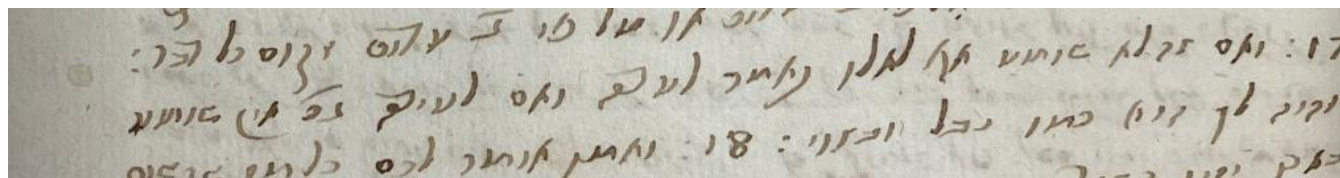
אך דיק אשבל כף אשתי ון אכפסמ, כפתי סלמ כלסוד אר שבכתי טלוד אשתי
Now, if your brother does wrong against you, go rebuke him, between you and him alone. If he listens to you, you have won your brother.

אם	אחד	אחיך	חטא	לנגדך	לך	ותרצה
im, “if/ whether,” (conj)	echad, “one,” (card num)	achecha, “your (ms) brothers,” (n mp, 2ms pronom)	chet “sin, fault, miss the mark” (n cs)	l’negdecha, “to/ for/ belonging to, against you,” (prep, prep, 2ms pronom)	lech, (to a man) “go!” (v. Pa’al/Qal, imp, 2ms)	v’tirteze, “and/ but/ so/ or you (nms) will satisfy, placate,” (v. Pa’al/Qal, yiqtol, fut, 2ms)
בינך	לבינו	ואם	שמע	אחיך	הרוחת:	
benecha, “between you (ms),” (prep, 2ms pronom)	l’benech’o, “between him/it,” (prep, 3ms pronom)	ve’im, “and/ but/ so/ or if/ whether,” (conj)	shama, “he/it heard,” (v. Pa’al/Qal, qatal, past, 3ms)	achicha, “your (ms) brother” (n ms, 2ms pronom)	hirvacht, “you (ms) gained,” (v. Hif’il, qatal, past, 2ms)	

Interlinear Chart

¹⁴ Literally, “to appease, satisfy.”

Chapter 18:17



ואם זה לא שומע אף לאלו תאמר לעדה ואם לעידה ג'כ אין שומע והיה לך הוא כמו נבל ובזוי:
Hebrew Transcription

Translation: “And if this *one* does not hear, even to them, **you are to tell** the assembly, and if to the assembly, likewise, he does not hear, **then he is to you as vile and despised.**”

The Scriptures: And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like the nations and a tax collector.

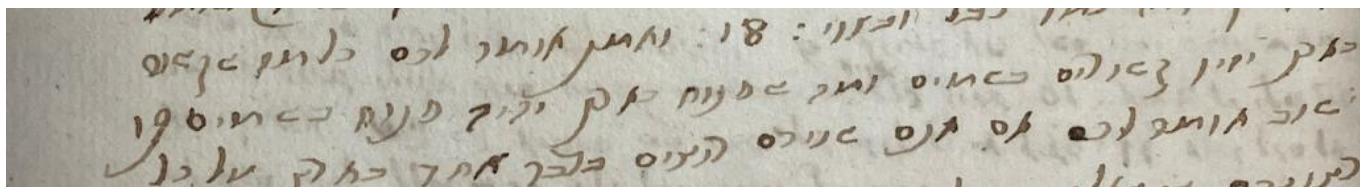
Aramaic:

אך דג אפ לה למנה שגב אנה לדתא אר דג אפ לה לדתא שגב נמחא לך אקט חכפא סאקט נפא
But, if he will also not listen to them, tell The Edtha {The Assembly/The Church}. But, if he will also not listen to The Edtha {The Assembly/The Church}, let him be unto you like a Maksa {a Tax-Collector} and like a Khanpha {a Pagan}.

ואם	זה	לא	שומע	אף	לאלו	תאמר
ve'im, “and/ but/ so/ or if/ whether,” (conj)	ze, “this,” (pron, ms)	lo, “no/not,” (neg part)	shonmea, “I/ you (ms) he/it hear(s),” (v. Pa'al/Qal, act part, ms)	af, “even, also,” (conj)	l'elu, “to/ for/ belonging to those,” (prep, prep, 3mp)	tomar, “you will say,” (v. Pa'al/Qal, yiqtol, fut, 2ms)
לעדה	ואם	לעידה	ג'כ	אין	שומע	והיה
I'eda, “to/ for/ belonging to (the) congregation, assembly,” (v. n fs)	ve'im, “and/ but/ so/ or if/ whether,” (conj)	I'eda, “to/ for/ belonging to (the) assembly,” (prep, n fs) ܚܢܦܫܐ Aramaism	ג-כן ken, “likewise,” (part, adv, abbrev)	ein, “isn't, is not,” (rel part, part)	shomea, “I/ you (ms) he/it hear(s),” (v. Pa'al/Qal, act part, ms)	v'haya, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past 3ms)
לך	הוא	כמו	נבל	ובזוי:		
lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	hu, “he/it,” (3ms pron)	k'mo, “like, as, similar to,” (adv, prep)	naval, “vile, vile person, scoundrel (as a noun),” (adj ms)	v'bazuy, “and/ but/ so/ or despised, contemptible,” (adj ms)		

Interlinear Chart

Chapter 18:18



ואמת אומר לכם כל מה שקשור בארץ יהיו קשורים בשמים ומה שפתוח בארץ יהיה פתוח בשמים:
Hebrew Transcription

Translation: “And truth I say to you, **all what is bound** on earth, **will be bound** in the heavens: and what is **opened** on earth **will be opened** in the heavens.”¹⁶

The Scriptures: Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven.

Aramaic:

ואמת אומר לכם כל מה שקשור בארץ יהיו קשורים בשמים ומה שפתוח בארץ יהיה פתוח בשמים:
And amiyn {truly} I say unto you, that all that you might bind in the Ara {the Earth}, will be bound in the Shmaya {the Heavens}, and the thing that you might loose in the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}.

ואמת	אומר	לכם	כל	מה	שקשור	בארץ
ve'emet, “and/ so/ but/ or truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kol, “all,” (n ms)	mah, “what?” (pron)	she'kishur, “that/ which/ who/ whom bind, connect,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	eretz, “in/ with/ by (the) earth,” (prep, n ms)

¹⁶ In Matthew 16:19, Yeshua is speaking directly to Peter about building an assembly upon the stone of truth that Yeshua is the Messiah by saying, “To you I will give the keys of heaven and all of what you prohibit (אוסר oser) in the world will be prohibited in the heavens, and all of what remains will be permitted in the heaven.”

However, in Matthew 18:18, Yeshua is speaking directly to all the disciples about handling conflict in the community by saying, “...all what is bound (קשור kishur) on earth, is bound in the heavens: and what is opened on earth will be opened in the heavens.”

These are speaking of two different truths:

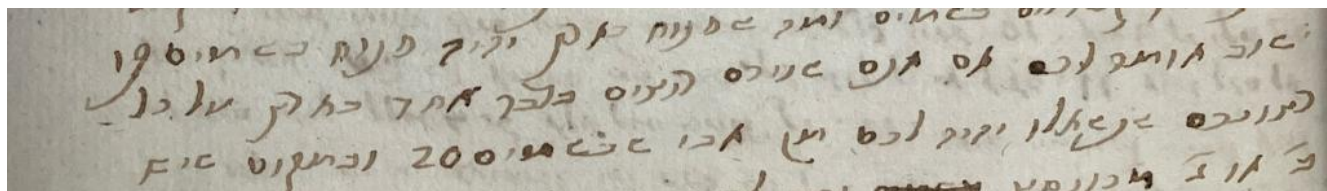
1. The truth that Yeshua is the Messiah is the foundation of the new covenant assembly. However, if “the heavens” is an idiom of “heavenly beings,” according to Joseph A. Fitzmeyer’s analysis of the 1350 Hittite treaty (See the English Edition of the Aramaic text, with references to biblical parallels, in Joseph A. Fitzmyer, trans., “The Inscriptions of Bar-Ga’yah and Mati’el from Sefire,” *The Context of Scripture* 2.82 (W. Hallo and K. L. Younger, eds. [Leiden: Brill, 2000]), 213–215), then the keys to the heavens appear to be keys that permit or prohibit heavenly beings in situations such as when an individual is turned over the satan for destruction of the flesh and correction when Paul turned two individuals over to Satan in 1 Corinthians 5:5, and 1 Timothy 1:20. Even though Yeshua was speaking directly to Peter, and Paul, who was not a disciple of Yeshua but was sent by Yeshua, was given LEGAL AUTHORITY over the assemblies was able to turn these men over to Satan. This can also be done by those who have legal authority over the assembly, but it is recommended that you ask Yehovah to fight the fight on their behalf, other than attempting to face off with demonic entities.

2. In Matthew 18:18, the disciples are taught how to resolve conflicts and to be humble with a forgiving heart. This verse seems to indicate that “all what is bound,” meaning either by man or God, is bound in the heavens. Likewise, all that is opened on earth, by man or God, is opened in the heavens. Therefore, if a person “binds” something on earth, such as a spiritual being, then it is bound in the heavens. But if something is “opened” on earth — like a modern television, radio, internet, or a cursed item — then it is opened upon the earth.

יהיה	בארץ	שפתוח	ומה	בשמים	קשורים	יהיו
yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	eretz, "in/ with/ by (the) earth," (prep, n ms)	she'patuach, "that/ which/ who/ whom open, opened," (rel part, adj ms)	u' mah, "and/ but/ so/ or what?" (inter part)	b'shamyim, "in/ with/ by (the) heavens," (prep, n mp)	kshurim, "bound, connected," (adj mp)	yihyu, "they will be," (v. Pa'al/Qal, yiqtol, fut, 3mp)
					בשמים:	פתוח
					b'shamayim, "in/ with/ by (the) heavens," (prep, n mp)	patuach, "open, opened," (adj ms)

Interlinear Chart

Chapter 18:19



שוב אומר לכם אם אתם שניכם רוצים בדבר אחד בארץ על כל רצונכם שתשאלו יהיה לכם מן אבי שבשמים:
Hebrew Transcription

Translation: “Again, I say to you, ‘If two of you **desire one thing** on this earth, regarding **all you desire** that you (intensely)¹⁷ ask, it will be **for you** by my Father **who is** in the heavens.’”

The Scriptures: Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.

Aramaic:

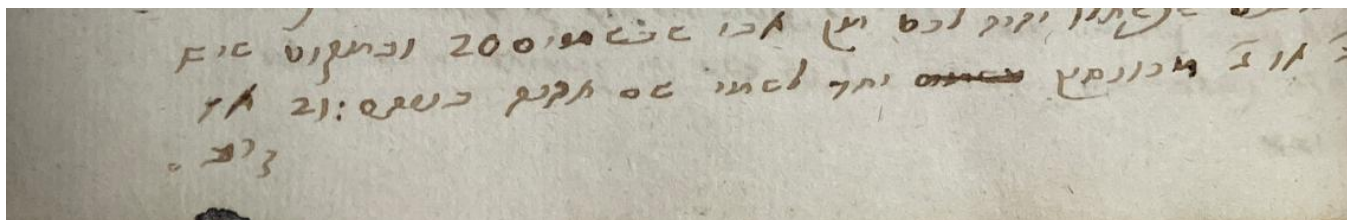
אמב אמו אר לחב דאר אדוק מבבא שלמא כאזכא על חל כה דשאלא נמאא למא חק להא אב דבבבא
Again I say unto you, that if two from you should agree in the Ara {the Earth} concerning any matter they might ask, they will have it from The Presence of My Father, who is in the Shmaya {the Heavens},

שוב	אומר	לכם	אם	אתם	שניכם	רוצים
shuv, “again,” (adv)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	im, “if/ whether,” (conj)	atem, “you,” (mp pron)	shneichem, “the two of you (mp),” (card num, 2mp pronom)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)
בדבר	אחד	בארץ	על	כל	רצונכם	שתשאלו
b’davar, “in/ with/ by (the) thing, matter,” (prep, n ms)	echad, “one,” (card num)	eretz, “in/ with/ by (the) earth,” (prep, n ms)	al, “upon, on,” (prep)	kol, “all,” (n ms)	retzonchem, “your (mp) desire,” (n ms, 2mp pronom)	she’tish’alu, “that/ which/ who/ whom you (intensely) ask, interrogate,” (rel part, v. Pi’el, yiqtol, fut, 2mp)
יהיה	לכם	מן	אבי	שבשמים:		
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	min, “from/ of,” (prep)	avi, “my father,” (n ms, 1cs pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)		

Interlinear Chart

¹⁷ This Pi’el verb binyan adds more intensity to this voice.

Chapter 18:20



ובמקום שיש ב' או ג' מכוונסין יחד לשמי שם אהיה בניהם:
 Hebrew Transcription

Translation: “And in the place that two or three are assembled together for my name, **I will be amongst them.**”

The Scriptures: For where two or three are gathered together in My Name, there I am in their midst.”

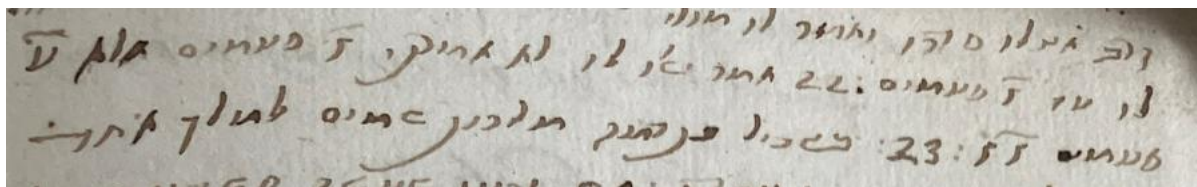
Aramaic:

אכא ליה דהויא אה ואללה בענה פנה וכה אה כטלמה
 for, where two or three are assembled, in My Name, I'm there among them.”

	יחד	מכוונסין	ג'	או	ב'	שיש	ובמקום
	yachad, “together,” (adv)	mechunas'in, “we are/ you (mp) are, they, those are assembled,” (v. Pi'el, act part, Ar. mp pronom)	abbrev, “three,” (card num)	o, “or,” (conj)	bet, “two,” (card num)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	u'bamakom, “and/ but/ so/ or in/ with/ by (the) place,” (prep, n ms)
				בניהם:	אהיה	שם	לשמי
			beneihem, “between, among, them,” (prep, 3mp pronom)	ehye, “I will be,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	shem, “name,” (n ms)	l'shmi, “to/ for/ belonging to my name,” (prep, n ms, 1cs pronom)	

Interlinear Chart

Chapter 18:22



אמר ישו לו לא אמרתי ז' פעמים אלא ע' פעמים ז' ז':

Hebrew Transcription

Translation: Yeshua said to him, “I have not said seven times, but seventy times seven, **seven.**”

The Scriptures: יהושע said to him, “I do not say to you, up to seven times, but up to seventy times seven.

Aramaic:

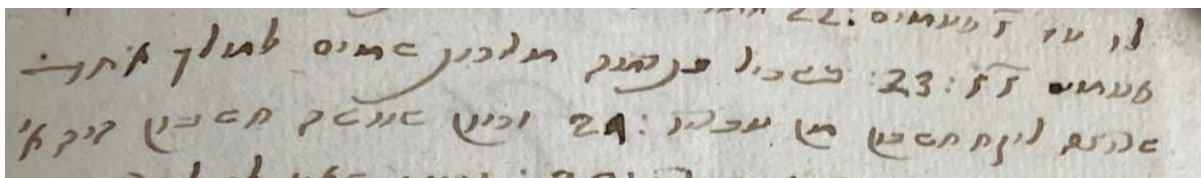
אמר למ שבב לא אמר אלא לך שבב לא אמר שבב וכבב שבב

Eshu {Yeshua} said unto him, “I don’t say unto you, up to seven, but rather, up to seventy times seven *and* seven.

אמר	ישו	לו	לא	אמרתי	ז'	פעמים
amar, “ he/it said,” '(v, Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no/not,” (neg part)	marti, “I said,” (v. Pa'al/Qal, qatal, past, 1cs)	ze', zayin abbrev for “seven,” (card num)	pa'amim, “times,” (n fp)
אלא	ע'	פעמים	ז'	ז':		
ela, “but, however, only, (conj)	ayin, abbrev “seventy,” (card num)	pa'amim, “times,” (n fp)	ze', zayin abbrev for “seven,” (card num)	ze', zayin abbrev for “seven,” (card num)		

Interlinear Chart

Chapter 18:23



בשביל נתדמה מלכות שמים למלך אחד שרוצה ליקח חשבון מן עבדיו:
Hebrew Transcription

Translation: “Because the kingdom of heaven is likened to **one king who wanted to take account of his servants,**”

The Scriptures: Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

Aramaic:

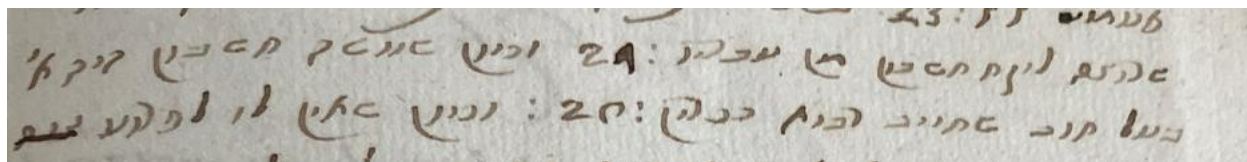
כלל מנא איהוהמלך מלכותא דשמיא לרבא מלכא דגבירא דנשב נשעבנא קב בדימין,
Because of this, The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a gabra, a Malka {a King}, who desired to receive an accounting from his servants.

שרוצה	אחד	למלך	שמים	מלכות	נתדמה ¹⁸	בשביל
she' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa'al/Qal, act part, ms)	echad, “one,” (card num)	la'melek, “to/ for/ belonging to the king,” (n ms)	shamayim, “heavens, skies,” (n mp)	malchut, “kingdom,” (n fs)	nit'dama, “she/it resembled,” (v. she/it resembled, to be like,” (v. Nit'pael, qatal, past, 3fs) Hebrew Marker 2nd Temple	bishvil, “for, because of,” (conj)
			עבדיו:	מן	חשבון	ליקח
			avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	min, “from/ of,” (prep)	chusbun, “calculation, reckoning, computation, account, reckoning,” (Ar. n ms) נשב Aramaism	liqach, “take,” (v. Pa'al/Qal, inf abs) Aramaism Mishnaic

Interlinear Chart

¹⁸ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

Chapter 18:24



וכיון שנושה חשבון היה א' בעל חוב שחייב רבוא ככרין:

Hebrew Transcription



Translation: “and when taking account, there was one debtor who was in debt of ten thousand talents.”¹⁹

The Scriptures: And when he had begun to settle, one was brought to him who owed him ten thousand talents,

Aramaic:

ܘܚܝܘܢ ܫܢܘܫܐ ܚܫܒܘܢ ܠܗܝܐ ܐܘܝܠܘܢ ܚܘܒ ܫܚܝܝܒ ܪܒܘܐ ܟܟܪܝܢ ܚܫܒܘܢ

And when he began to receive, they brought to him one who owed ten thousand kakriyn {talents}.

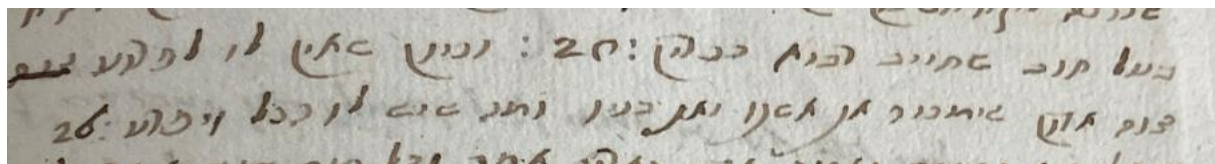
חוב	בעל	א'	היה	חשבון	שנושה	וכיון
chov, “debt, obligation,” (n fs)	be'al, “in/ with/ by regarding,” (prep)	alef, “one,” (ord num)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	chusbun, “calculation, reckoning, computation, account, reckoning,” (Ar. n ms)  Aramaism	she'nosheh, “that/ which/ who/ whom I/ you (ms)/ he/it lend(s),” (v. Pa'al/Qal, act part, ms)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
				ככרין ²⁰ :	רבוא	שחייב
				kak'rin, “talents,” (Ar n fp)  Aramaism	ribo, “large amount, myriad, ten thousand,” (card num)	she'chayav, “that/ which/ who/ whom debtor,” (rel part, n ms)

Interlinear Chart

¹⁹ See Esther 3:9.

²⁰ This Aramaic word is found in Ezra 7:22.

Chapter 18:25



וכיון שאין לו לפרוע צוה אדון שימכור את אשתו ואת בניו ומה שיש לו הכל ויפרע:

Hebrew Transcription

Translation: “And when he was not able to pay it off, *the* master ordered him **that he would sell** his wife and children, and whatever he had entirely, and to pay.”

The Scriptures: but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

Aramaic:

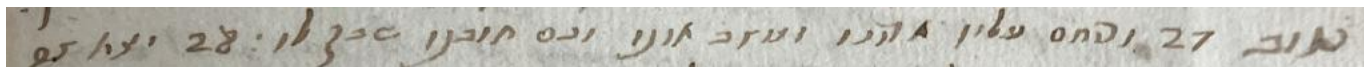
סבד לטא סמא למ לבפוד פפד בודא דטודא סמ סאטעלמא סבטמא, סכל בודא דאטא למ ספודא

And when he didn't have payment, his lord commanded that he should be sold, he and his wife and his children and every thing he had, and he should repay.

שימכור	אדון	צוה	לפרוע	לו	שאין	וכיון
she'yimkor, “that/ which/ who/ whom he/it will sell,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	adon, “master, lord,” (n ms)	tziva, “he/it ordered,” (v. Pa'al/Qal, qatal, past, 3ms)	lifroa, “to pay off (a debt, loan),” (v. Pa'al/Qal, inf constr)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
לו	שיש	ומה	בניו	ואת	אשתו	את
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	u' mah, “and/ but/ so/ or what?” (inter part)	benav, “his sons/ children,” (n mp)	ve/et, “and/ but/ so/or” (DO marker)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	et, (DO marker)
					ויפרע:	הכל
					v'yifra, “and/ but/ so/ or he/it will pay, pay off,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'kol, “the/ that all,” (n ms)

Interlinear Chart

Chapter 18:27



וריהם עליו אדונו ועזב אותו וגם חובתו שבק לו:

Hebrew Transcription

Translation: “And his master **pitied him** and released him and even forgave his debt.”

The Scriptures: And the master of that servant was moved with compassion, released him, and forgave him the debt.

Aramaic:

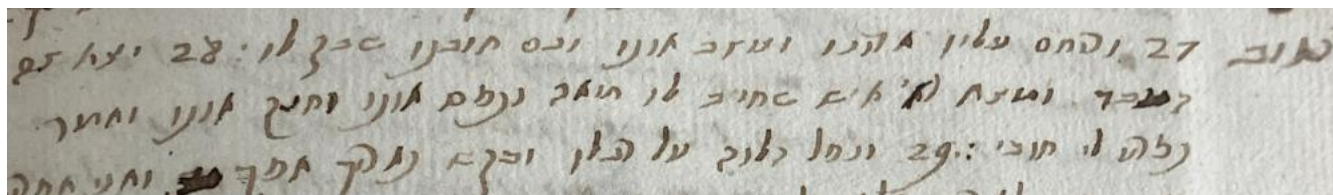
אדונועם כדחם דחבדא חם מסינח, חטבולח שבק למ

And his lord had compassion on that servant and released him and forgave him his debt.

חובתו	וגם	אותו	ועזב	אדונו	עליו	וריהם
chovato, “his/its obligation, debt,” (n fs, 3ms pronom)	v' gam, “and/ but/ so/ again, also, too, in addition, even, as well,” (part)	oto, “him/it,” (DO marker, 3ms pron)	ve'azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa'al/Qal, qatal, past, 3ms)	adono, “his/its master, lord,” (n ms, 3ms pronom)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	v'richem, “and/ but/ so/ or he/it pitied,” (v. Pi'el, qatal, past, 3ms)
					לו:	שבק
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shavak, “he/it left, abandoned,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 18:28



יצא זה העבד ומצא לא' איש שחייב לו מאה ותפס אותו וחנק אותו ואמר תפרע לי חובי:

Hebrew Transcription

Translation: This servant went out and found one **man who was a debtor** to him a hundred, and **he seized him and strangled him** and said, **“You will pay me my debt!”**

The Scriptures: And that servant went out and found one of his fellow servants who owed him a hundred denarii. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’

Aramaic:

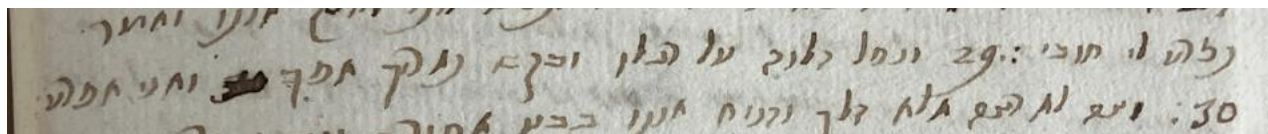
נפד דה חבדא סה סא שבט לנד נח בסולמ דגסב סמא למ דגוא סאא סאגדמ סגס סמא למ סאכו למ סכ ל סכג
 דגסב סגל ל

Now, that servant went out and found one from his fellow servants who had owed him one hundred diynare {denarius} and he seized him and was choking him and said unto him, “Give to me the thing you owe to me!”

	יצא	זה	העבד	ומצא	לא'	איש	שחייב
	yatzta, “he/it exited, went out,” (v. Pa’al/Qal, qatal, past 3ms)	ze, ‘ this,” (pron, ms)	ha’eved, “the slave, servant,” (n ms)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	l’e, “one,” (lamed DO marker, cardinal) 2nd Temple	ish, “man,” (prep, n ms)	she’chayav, “that/ which/ who/ whom debtor,” (rel part, n ms)
	לו	מאה	ותפס	אותו	וחנק	אותו	ואמר
	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	me’a, “hundred,” (n fs)	v’tafas, “and/ but/ so/ or he/it caught, apprehended, to understand,” (v. Pa’al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)	v’chanak, “and/ but/ so/ or he/it choked, strangled,” (v. Pa’al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)
	תפרע	לי	חובי:				
	You (ms) will pay off,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	li, “to/ for/ belonging to me,” (prep, 1cs)	chovi, “my debt,” (n ns, 1cs pronom)				

Interlinear Chart

Chapter 18:29



ונפל הלוח על רגלו ובקש תאריך אפך ואני אפרע:

Hebrew Transcription

Translation: And the debtor²¹ fell at his **foot** and begged, “**You should be patient**²² and I will pay *it* off.”

The Scriptures: Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I shall pay you all.’

Aramaic:

ונפל סמ חטלם על רגלם, ובקש תאריך אפך ואני אפרע:
 And that fellow servant fell down upon his feet begging him, and said unto him, ‘Be patient of spirit concerning me and I will repay you!’

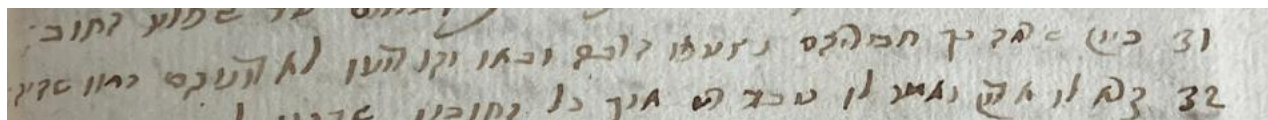
אפך	תאריך	ובקש	רגלו	על	הלוח	ונפל
afech, “your (ms) countenance, anger, fierceness of anger.” (n ms, 2ms pronom)	ta’arich, “you (ms) will extend, prolong.” (v. Hif’il, yiqtol, fut, 2ms)	v’kash, “and/ but/ so/ or he/it intensely asked, requested, sought,” (v. Pi’el, qatal, past, 3ms)	raglo, “his/its foot, leg.” (n fs, 3ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	hilva, “he/it lent,” (v. Hif’il, qatal, past, 3ms)	v’nafal, “and/ but/ so/ or he/it fell,” (Pa’al/Qal, qatal, past, 3ms)
					אפרע:	ואני
					efra, “I will pay off,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	v’ ani, “and/ but/ so/ or I, I am,” (pron 1cs)

Interlinear Chart

²¹ Literally, “he/it lent.” It appears the author intended to write it as a noun, but wrote as a verb.

²² Literally, “extend your anger.”

Chapter 18:31



כיון שראה כך חבריהם נזעפו הרבה ובאו והודיעו לאדוניהם כמו שהיה:

Hebrew Transcription

Translation: When he saw this, **their friends were greatly furious** and came and informed their Lord about what had happened.

The Scriptures: And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

Aramaic:

בד שם דין בטולמחם - מנדק דמחמא בותא למח - לב סאופס אסודגס לכוסמס - כל זכא דמחמא

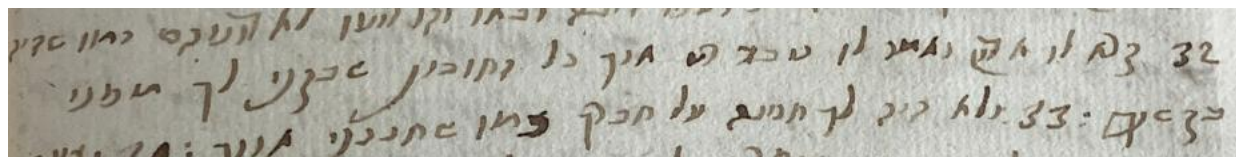
Now, when their fellow servants saw the thing which happened, they were very sad, and having come, made known to their lord all that which happened.

כיון	שראה	כך	חבריהם	נזעפו ²³	הרבה	ובאו
kevan, "because, as soon as, when," (conj)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kach, "is so, thus, therefore, this way," (conj)	chaverehen, "their friends," (n mp, 3mp pronom)	niz'af'u, "they were furious," (v. Pa'al/Qal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)
והודיעו	לאדוניהם	כמו	שהיה:			
v'hodi'u, "and/ but/ so/ or they informed," (v. Hif'il, qatal, 3mp)	la'adoneihem, "to/ for/ belonging to their (m) masters, lords," (n mp, 3mp pronom)	k'mo, "like, as, similar to," (adv, prep)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'alQa/, qatal, past, 3ms)			

Interlinear Chart

²³ This word appears to be nmisspelled and should be נזעפו (za'afu).

Chapter 18:32



קרא לו אדון ואמר לו עבד רע איך כל החובות שבקתי לך מפני בקשתך:
Hebrew Transcription

Translation: *The master called to him and said to him, “Wicked servant, how of all the debts I did forgive you because of your request!”*

The Scriptures: Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me.

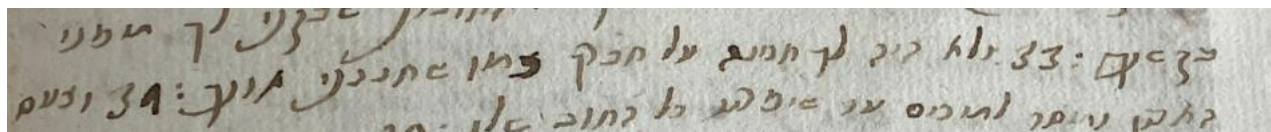
Aramaic: מִדְּבַר פִּימֵהוּ, מִדְּבַר מַאֲדוֹ לִמְ חַבְדָּא כַּעֲבָדָא, מִן חַלְמָא שֶׁכְּתִילָא שֶׁבִּפְתָּה לְךָ וְזַכַּחְתָּ מֵהֶן

Then his lord called him and said unto him, ‘Abda bisha {evil servant}! I forgave you all of that khawbtha {debt} because you begged me.

קרא	לו	אדון	ואמר	לו	עבד	רע
kara, “he/it read, called,” (v. Pa’a/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adon, “master, lord,” (n ms)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	eved, “servant, slave,” (n ms)	ra, “evil, wickedness,” (adj ms)
איך	כל	החובות	שבקתי	לך	מפני	בקשתך:
eich, “how?” (adv)	kol, “all,” (n ms)	ha’chovot, “the debts,” (n mp)	shavakti, “I abandoned, forgave,” (v. Pa’al/Qal, qatal, qatalm, 1cs)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	mipnei, “of/ from, away from, from before,” (prep)	bakashatcha, “your (ms) request,” (n fs, 2ms pronom)

Interlinear Chart

Chapter 18:33



ולא היה לך חנינה על חברך כמו שחננתי אותך:

Hebrew Transcription

Translation: “And should you not have mercy **upon your friend** like I had mercy over you?”

The Scriptures: Should you not also have had compassion on your fellow servant, as I also had compassion on you?”

Aramaic:

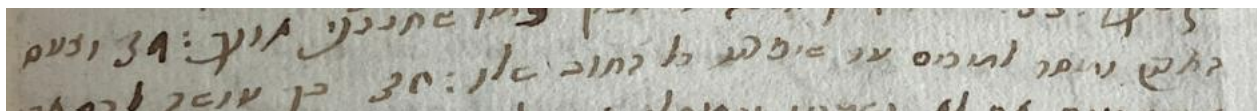
לך מלא חסא לך אפ אטל דלעמך לחבתי חבתי דאחא עטלי

Wasn't it right for you that you also should have had mercy on your fellow servant, as I had mercy on you?”

כמו	חברך	על	חנינה	לך	היה	ולא
k'mo, “like, as, similar to,” (adv, prep)	chavercha, “your (ms) friend,” (n fs, 2ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	chaniynah, “pardon, amnesty, mercy,” (n fs)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	ve'lo, “and/ but/ so/ or no/not,” (neg part)
					אותך:	שחננתי
					otcha, “you (ms),” (DO Marker, 2ms pronom)	she'chananti, “that/ which/ who/ whom I pardoned,” (Rel part, Pa'al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 18:34



וכעס האדון ומסר למכים עד שיפרע כל החוב שלו:

Hebrew Transcription

Translation: And the master was angry and **condemned him to beatings** until he would pay off all his debt.

The Scriptures: And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

Aramaic:

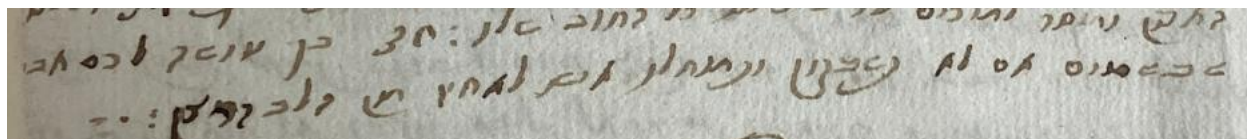
וּכְעַס אַדוֹן וּמָסַר לְמִכִּים עַד שִׁיפְרַע כָּל חוּב שְׁלוֹ

And his lord was angry, and delivered him unto the managdane {lit. the one who gives lashes} until he repaid every thing that he owed him.

כל	שיפרע	עד	למכים	ומסר	האדון	וכעס
kol, "all," (n ms)	she'yifra, "that/ which/ who/ whom he/it will pay off," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ad, "until, up to," (prep)	l'mukim, "to/ for/ belonging to beatings," (prep, n mp pronom)	u'masar, "and/ but/ so/ or, I/ you (ms)/ he/it accuse(s), condem(s)," (Ar. v. Pacl, actpart, ms) ܘܡܫܪ Aramaism	ha' adon, "the master, lord," (n ms)	v'ka'as, "and/ but/ so/ or he/it was angry," (v. Pa'al/Qal, qatal, past, 3ms)
					שלו:	החוב
					she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ha' chov, "the debt," (n ms)

Interlinear Chart

Chapter 18:35



כך עושה לכם אבי שבשמים אם לא תשבקון ותמחלו איש לאחיו מן הלב הרצון:
Hebrew Transcription

Translation: “Thus does my Father do to you, if you do not forgive and pardon *every* man, their brother, **from a willing heart.**”

The Scriptures: So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Aramaic:

מבנה נבדו לבנה אב, ובשמה א, לה השבמה אנה לאשמה, מן לבנה שכלהמה
Likewise, Abi {My Father}, who is in the Shmaya {the Heavens}, will do unto you, if you don't forgive a man, his brother, his offenses from your heart.”

כך	עושה	לכם	אבי	שבשמים	אם	לא
kach, “is so, thus, therefore, this way,” (conj)	o’sah: “the I/ you (ms)/ he/it do(s), make(s), work(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	avi, “my father,” (n ms, 1cs pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	im, “if/ whether,” (conj)	lo, “no/not,” (neg part)
תשבקון	ותמחלו	איש	לאחיו	מן	הלב	הרצון:
tishbokon, “you (ms) will abandon, forgive,” (v. Pa’al/Qal, yiqtol, fut, Ar. 2ms) Aramaism	v’timchalu “you (mp) will forgive, will pardon,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ish, “man,” (n ms)	v’l’echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom) 2nd Temple	min, “from/ of,” (prep)	ha’lev, “the heart,” (n ms)	ha’ratzon, “the willing, desire,” (n ms)

Interlinear Chart