

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Ten

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 Ten

MS Oo.1.32 English Translation

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The Aramaic scriptures contained herein are from the Peshitta 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.1.32 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 days of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews and 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 typically dated between 60 and 70 CE and is often considered the "most Jewish gospel. This is attributable to its direct engagement with texts, concepts, and institutions of Jewish life following the first century CE. 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 part of a larger collection of the New Testament collection MS Oo.1.32 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 Rahabi’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 Philipians 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

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 Rahabi’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.

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.

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
Translator and Biblical Hebrew Grammarian*

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 (א) 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 c.586 BCE from the destruction of the First Temple to c. 70 CE, the destruction of the Second Temple.

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 has 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
Michael Johnson, transcriber
Rebecka Paniwozik, transcriber

I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives of 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 want to thank my husband, David, for his sacrifice to help me make this project possible.

- Janice F. Baca

Cochin Hebrew Matthew Chapter 10

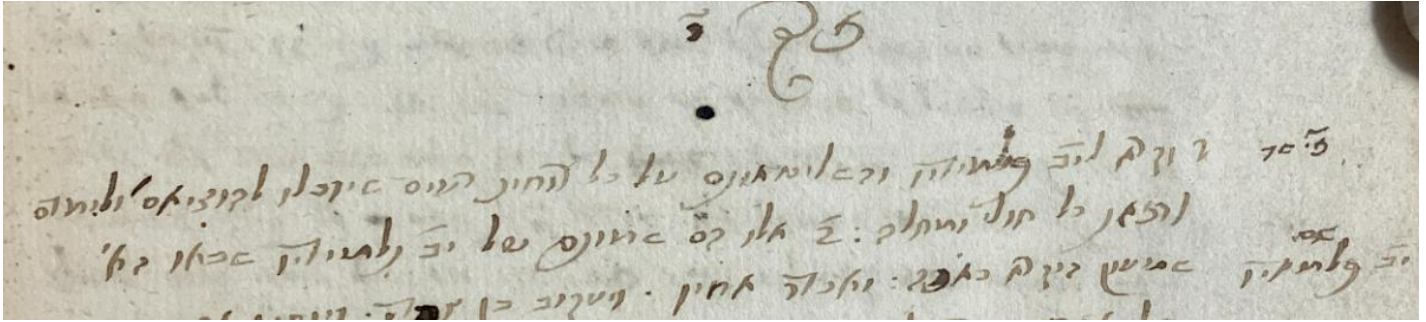
ס

7 וְזָקַק לֵב פְּלִיטוּדָה וּבְאִמְתָּוּתָם עַל כֵּל דְחֹחֵי הַיָּמִים אִיבְרָלוֹ אֶקְוִיָּאִים וְלִמְתָּוִים
לְרַבְּנָן לֵב חַדָּשׁ וְחֵלֶק: 2 אֵלֶּי קָם אֲמֹנִים עַל יַבֿ לְמַעֲוִדָה אִבְרָלוֹ קִי
אֲשֶׁר קָקַם כְּפִי: וְאִכְלָה אֲחִין. וְעִקְבֵּי כֵּן זְבִיד. וְיִחַץ אֲחִין. 3
וּבְלִיפֹס. וּבְכַמְלִיכֵי. וְמוֹחִין. מֵאִיָּוִם הַיּוֹם. וְעִקְבֵּי כֵּן
חֵלֶס. וְלִבְיָדָיו קָקַם מֵאֲחֵיהֶן: 4 וְאֲשֶׁר קָנְעֵי. יְקֹדֶשׁ אִיִּשְׁרָאֵלִים
~~אֲשֶׁר חֹנֵן: 5: אֵלֶּי יבֿ אֵלֶּי יֵאוּ וְאֵתֵר וְעִוֵּק חֹנֵן בְּדֶקֶל~~
חֵיבִים אֵל קָלִין וְכַחֲדָתֵם אֲמֵתֵיִם לֵב קָבִיל: 6 לֵבֵי לֵבֵי קָוִים זְבִיל צִיָּה
קָבִילִים וְעַן כֵּן יֵאָדָּר: 7 וְכַשֶּׁם אֲנִיִּם זֶנֶם קָבִילִין וְעִוֵּק קִיבִיעַ זֶנֶם
מִלִּפְנֵי אֲמִים: 8 הִכֵּוּ אֵן וְחֹלִים וְעַן קָבִילִים וְעִוֵּק קִיבִיעַ זֶנֶם
קָבִילִים קָבִילִים. וְעִוֵּק אֲבֹתָו חֲסֵד לֵבֵי עֵתָלוֹ לֹחֲמֵד: 9 אֵל עֵינֵי זֶנֶם
וְכַפֿ וְלֵב יִחַץ וְעִוֵּק כְּפִיִּם אֲכַסִּים: 10 וְלֵב יִחַץ כִּיִּם אֲכַסִּים לֵבֵי וְלֵב
קָבִילִים 3 חֲלָקִים וְלֵב חֲנֻעִים וְלֵב חֲנֻעִים אֲכַסִּים אֲכַסִּים אֲכַסִּים קָבִילִים
מִתְּבַרְכֵּי: 11 לֵב יִחַץ וְעִוֵּק אֵן כֵּפֵר אֲכַסִּים כְּכַסִּים בֵּק אֲכַסִּים

ס: 7
יבֿ פְּלִיטוּדָה

11

Chapter 10:1



וקרא לייב תלמידיו והשליט אותם על כל רוחות רעים שיוכלו להוציאם ולימדם לרפאת כל חולי ומחלה:
 Hebrew Transcription

Translation: And he called for his twelve talmidim (students) and **vested them with power** over all evil spirits, that they would be able to expel them, and taught them to heal all **the sick and diseased**.

The Scriptures: And having called His twelve taught ones near, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every bodily weakness.

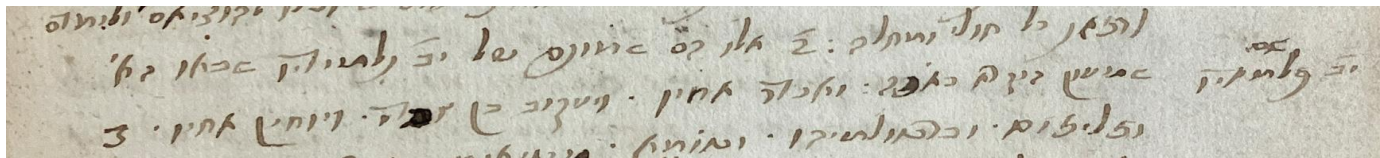
Aramaic:

וּקְרָא לְיֵיב תַּלְמִידָיו וְהִשְׁלִיט אֹתָם עַל כָּל רֻחֹת רְעִים שְׂיֻכְלוּ לְהוֹצִיאָם וְלִימְדָם לְרַפְּאוֹת כָּל חוּלֵי וּמַחְלָה:
 And He called His Twelve Disciples and gave unto them authority over unclean spirits, so that they would cast them out, and to heal every pain and disease.

| | | | | | | |
|--|---|--|---|--|--|--------------------|
| וקרא | לייב | תלמידיו | והשליט | אותם | על | כל |
| v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms) | l'v, "from/ to/ by/ for (the) twelve," (prep, card num) | talmidav, "his/its talmidim, students, disciples," (n mp, 3ms pronom) | v'hishlit, "and/ but/ so/ or the he/it invested (with power), to impose rules," (v. Hif'il, qatal, past, 3ms) | otam, "them," (DO marker, 3mp pronom) | al, "on, upon, over, about, regarding," (prep) | kol, "all," (n ms) |
| רוחות | רעים | שיוכלו | להוציאם | ולימדם | לרפאת | כל |
| ruchot, "spirits," (n cp) | ra'im, "bads, evils," (adj, mp) | she'luchlu, "that/ which/ who/ whom will be able," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms, 3mp obj) | l'hotziam, "to bring out, remove, expel them," (v. Hif'il, inf constr, 3mp obj) | v'limedam, "and/ but/ so/ or taught them," (v. Pi'el, qatal, past, 3ms, 3mp obj) | lerapat, "to heal," (v. Pi'el, inf constr) | kol, "all," (n ms) |
| חולי | ומחלה: | | | | | |
| cholei, "sick, sick peoples," (mp constr) | mahelah, "and/ but/ so/ or disease, sickness," (n fs) | | | | | |

Interlinear Chart

Chapter 10:2



אל הם שמותם של יב תלמידיו שבאו היא שמעון הנקרא כאפה: ואנדר אחיו ויעקוב בן זבדי ויוחנן אחיו:
Hebrew Transcription

Translation: These are the names of his twelve **talmidim (students)** that came: the first one, Shimon (Simon) called Kepha (Peter), and Andre his brother, and Ya'akov (Jacob) son of (zebdi) Zebedee, and Yochanon (John) his brother,

The Scriptures: And these are the names of the twelve emissaries: first, Shim'on, who is called Kēpha, and Andri his brother; Ya'aqob the son of Zabdai, and Yoḥanan his brother;

Aramaic:

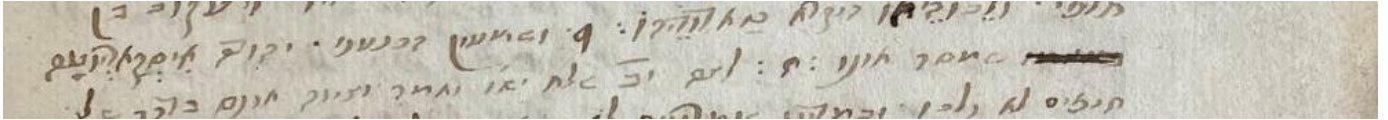
דלמסא דה דלוחסו שלטא שבמא ארמסמא סלמ מנדמסמא שבמא דלמסא באפא ארמסמא ארמסמא, סמסמא
כז וכו, סמסמא ארמסמא

Now, of The Twelve Shlikhe {Sent Ones/Apostles}: Their own names are these; The first of them is **Shimeun** {Simeon}, who is called Kepha {The Rock}, and **Andreus** {Andrew} his brother, and **Yaquob** {Jacob/James} the son of Zabday {Zebedee}, and **Yukhanan** {John} his brother,

| | | | | | | |
|--|---|---|--|---|---|--|
| אל | הם | שמותם | של | יב | תלמידיו | שבאו |
| el, "these," (Ar. pron) א Aramaism | hem, "they, them, these, those," (3mp pron) | shem'otam, "their names," (n ms, 3mp pronom) | shel, "of, belonging to," (prep) | yod-bet, "twelve," (abbrev) | talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom) | she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp) |
| היא | שמעון | הנקרא | כאפה | ואנדר | אחיו | ויעקוב |
| ha'echad, abbrev "the first," (ord num) | Simeon, (name) | h'nikra, "the I/ you (ms)/ he/it is named, called," (v. Nif'al, act part, ms) | kepha (name) | v'andre, "and/ but/ so/ or Andre," (name) | echav, "his/its brother," (n ms, 3ms pronom) | v'ya'akov, "and/ but/ so/ or Jacob," (name) |
| בן | זבדי | ויוחנן | אחיו: | | | |
| ben, "son," (n ms) | zebdi, "Zebedee," (name) | v'yochanan, "and/ but/ so/ or John," (name) | echav, "his/its brother," (n ms, 3ms pronom) | | | |

Interlinear Chart

Chapter 10:4



ושמעון הכנעני יהודה איסקאריוטה שמסר אותו:

Hebrew Transcription

Translation: and Shim'on (Simon) the Canaanite, Yehudah (Judah), Iscariota (Iscariot),⁶ who **condemned him**.

The Scriptures: Shim'on the Kena'anite, and Yehudah from Qerioth, who did also deliver Him up.

Aramaic:

ושמעון קנאניא ויהודה שקאריוטה

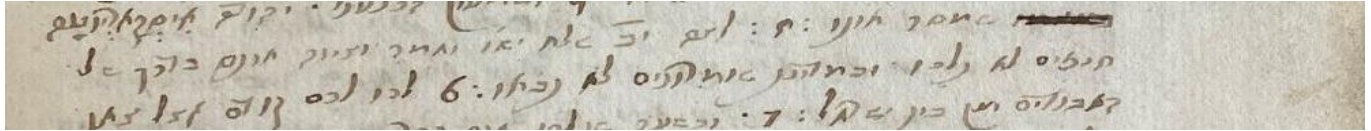
And **Shimeun** Qanania {Simeon, the Zealot}, and **Yehuda** Skariuta {Judah/Judas, the Iscariot}, he who betrayed Him {lit. handed Him over}.

| | אותו: | שמסר | איסקאריוטה | יהודה | הכנעני | ושמעון |
|--|---|--|-------------------|-----------------------------|---|---|
| | oto, DO marker "him/it," (3ms pronom) | she'masar, "that/ which/ who/ whom, I/ you (ms)/ he/it accuse(s), condem(s)," (Ar. v. Pacl, actpart, ms) ܫܡܫܘ Aramaism | Iscariota, (name) | Yehudah, "Judah," (name) | ha'kana'nite, "the Canaanite," (name) | v'shim'on, "and/ but/ so/ or Simon," (name) |

Interlinear Chart

⁶ From Etymonline.com, the name "Iscariot" is the surname of Judas, betrayer of Yeshua, in the New Testament, from Latin Iscariota, from Greek Iskariotes. It is said to be from Hebrew ishq'riyoth "man of Kerioth" (a place in Palestine). And in English from the 1640s, this word was used as a noun meaning "traitor."

Chapter 10:5



לזה שנים עשרה ישו ואמר וציוה אותם בדרך של חנפים לא תלכו ובמדינת שומרונים לא תבאו:

Hebrew Transcription

Translation: And to these twelve, **Yeshua said** and commanded them, “Do not **walk** by the way of **pagans**, and do not **go by** the **region** of the Samaritans,”⁷

The Scriptures: יהושע sent these twelve out, having commanded them, saying, “Do not go into the way of the nations, and do not enter a city of the Shomeronim,”

Aramaic:

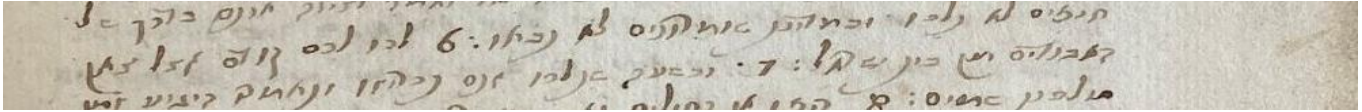
למלך ולחכמי שני עשרה ארמא כחמיתא דספא לא תלכו ולא תבאו למדינת דשומרונים לא תלכו
 Eshu {Yeshua} sent these Twelve, and commanded them and said, “Don’t go in the urkha d’Khanphe {the way of the Pagans}, and don’t enter into a madintha d’Shamraye {a city of the Samaritans}.

| | | | | | | |
|--|---|---|----------------------|---|---|---------------------------------------|
| לזה | שנים | עשרה | ישו | ואמר | וציוה | אותם |
| le'zeh, “to/ for/ belonging to this,” (prep, 3ms pronom) | shenayim, “two,” (card num) | asara, “ten,” (card num) | Yeshu, Yeshua (name) | v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms) | v’tziva, “and/ but/ so/ or he/it commanded,” (v. Pa’al/Qal, qatal, past, 3ms) | otam, “them,” (DO marker, 3mp pronom) |
| בדרך | של | חנפים | לא | תלכו | ובמדינת | שומרונים |
| be’derek, “in/ with/ by (the) road, path, way,” (prep, n ms) | shel, “to, for, of, belonging to,” (prep) | chanepayim, “impious, pagan,” (adj ms) ܫܢܦܝܢܐ Aramaism | lo, “no/ not” (part) | telchu, “you (mp). will go,” (v. Pa’al/Qal, yiqtol, fut, 3mp) | b’medinat, “and/ but/ so/ or district, region of...” (n fs constr) | shomronim, “Samaritans,” (name) |
| לא | תבאו: | | | | | |
| lo, “no, ‘not,” (neg part) | tavo’u, “you will come, go,” (v. Pa’al/Qal, yiqtol, fut, 2ms) | | | | | |

Interlinear Chart

⁷ For further details on the Samaritans, see 2 Kings 17:24 and Ezra 4:10.

Chapter 10:6



לכו לכם קודם אצל צאן האבודים מן בית ישראל:

Hebrew Transcription

Translation: “go you **first** to the lost sheep⁸ from the house of Yisrael (Israel).”

The Scriptures: “but rather go to the lost sheep of the house of Yisra’el.”

Aramaic:

וּלְכֻם לְכֻם קֹדֶם אֶצֶל צֹאן הַבְּיָרִים מִן בֵּית יִשְׂרָאֵל

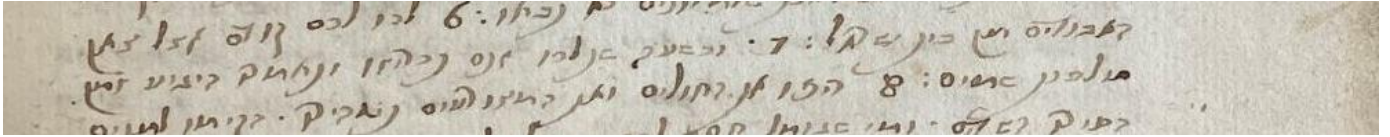
But, you are to especially go to the Sheep who are lost from Beth Iysra'yl {The House of Israel}.

| לכו | לכם | קודם | אצל | צאן | האבודים | מן |
|--|---|--|--|-----------------------|---------------------------------|-------------------------|
| lechu, “(to a man) go!” (v. Pa’al/Qal, imp, 2mp) | lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom) | kodem, “preceding, previous,” (adj ms) | etzel, “by, beside, near, close, toward, unto,” (prep) | tson, “sheep,” (n cs) | ha’avudim, “the lost,” (adj mp) | min, “from, of,” (prep) |
| | ישראל: | | | | | |
| | בית | | | | | |
| | bayt, “house,” (n ms) | “Israel,” (name) | | | | |

Interlinear Chart

⁸ See Isaiah 53:6 and Jeremiah 50:6.

Chapter 10:7



ובשעה שתלכו אתם תכריזו ותאמרו היגיע זמן מלכות שמים:

Hebrew Transcription

Translation: “**And in the hour** that you go, you announce and say, ‘The time of the kingdom of heaven has arrived!’”

The Scriptures: “And as you go, proclaim, saying, ‘The reign of the heavens has drawn near.’”

Aramaic:

ܘܒܫܥܬܐ ܕܗܘܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠܡܝܢ ܕܥܝܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠܡܝܢ

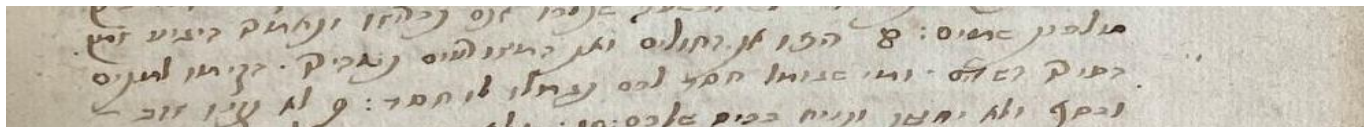
And while you are going, proclaim and say “The Malkutha d’Shmaya {The Kingdom of the Heavens} has come near.”

| זמן | היגיע | ותאמרו | תכריזו | אתם ⁹ | שתלכו | ובשעה |
|------------------------|---|--|--|------------------------|---|--|
| zemahn, “time,” (n ms) | higia, “he/it arrived,” (v. Hif’il, qatal, past, 3ms) | v’tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa’al/Qal, yiqtol, 2mp) | tachrizu, “you (mp) will announce,” (v. Hifil, yiqtol, fut, 2mp) | atem, “you,” (mp pron) | she’talchu, “that/ which/ who/ whom you (mp) will go,” (v. Pa’al/Qal, yiqtol, fut, 2ms) | u’ve’sha’ah “and/ but/ so/ or in/ with/ by (the) hour, at that time,” (prep, n ms) |
| | | | | | שמים: | מלכות |
| | | | | | shamayim, “heaven(s),” (n mp) | malchut, “kingdom,” (n fs) |

Interlinear Chart

⁹ This pronoun is not needed as the pronoun is included in the verb חלכו “you will go.” This author often times adds pronouns where they are not required. This could be for emphasis, patterns of speech, or error.

Chapter 10:8



ריפו את החולים ואת המצורעים תטהירו הקימו למתים הסירו השדים ומי שגואל חסד לכם תגמלו לו חסד:

Hebrew Transcription

Translation: “Heal¹⁰ the sick, cleanse the lepers, raise the dead, expel the demons, **and whoever redeems kindness to you, reward him with kindness.**”

The Scriptures: “Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.”

Aramaic:

ܘܢܝܗܘܐ ܪܦܐ ܘܬܗܪܐ ܘܩܘܠܝܘܢ ܘܩܘܠܝܘܢ ܘܩܘܠܝܘܢ ܘܩܘܠܝܘܢ ܘܩܘܠܝܘܢ ܘܩܘܠܝܘܢ

Heal the krihe {the sick} and cleanse the garbe {the lepers} and cast out the daywe {the demons}.

Freely you have received, freely give.

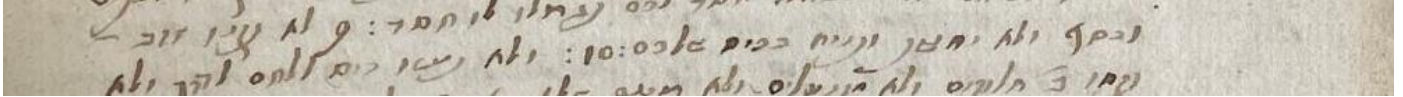
| | | | | | | | |
|---|--|---|--|--|---|---|---|
| | | | | | | | ריפו ¹¹ |
| הקימו | תטהירו | המצורעים | ואת | החולים | את | | rapu, (to men),”heal, loose, let loose, let drop, relax, withdraw!” (v. Pi’el, qatal, imp, 2mp) Aramaism |
| הקימו, (to men) “raise, stand up!” (v. Hif’ill, imp, 2mp) | taharu, (to men) cleansed, purify!” (v. Pi’el, imp, 2mp) | ha’metzora’im, “the lepers,” (adj mp) | v’et, “and, but, so, or,” (DO marker) | ha’cholim, “the sick,” (adj mp) | et, (DO marker) | | |
| לכם | חסד | שגואל | ומי | השדים | הסירו | למתים | |
| lachem, “to/ for/ belonging to you,” (prep, 2mp pronom) | chesed, “grace, kindness, charity,” (n ms) | she’goel, “that/ which/ who/ whom I/ you (ms)/ he/it redeems,” (v. Pa’al/Qal, act part, ms) | u’mi, “and/ but/ so/ or who,” (interog part) | ha’shedim, “the demons,” (n mp) | hasiru, (to men) remove, do away with,” (v. Hif’il, imp, 2mp) | l’metim, “to/ for/ belonging to we/ you (mp)/ they, those dead,” (prep, v. Pa’al/Qal, act part, mp) | |
| | | | | חסד: | לו | תגמלו | |
| | | | | chesed, “grace, kindness, charity,” (n ms) | lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom) | tigmelu, (to men) “reward,” (v. Pi’el, imp, 3mp) | |

Interlinear Chart

¹⁰ The root of the word רפה (rafa) has several etymological roots that mean to heal, to mend, stitch together, let loose, or to slacken. Although it ultimately means to heal, it is interesting that there could be a method to achieve that healing by “loosening” that disease.

¹¹ The added yod appears to be a form of Aramaism.

Chapter 10:9



לא תקנו זהב וכסף ולא נחשת ותניח בכיס שלכם:

Hebrew Transcription

Translation: “Do not buy gold, silver, nor copper to put in your pocket,”

The Scriptures: “Do not acquire gold or silver or copper for your money-belts,”

Aramaic:

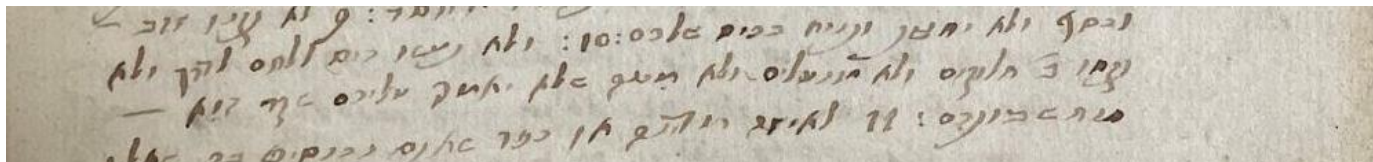
לֹא תִקְנוּ זָהָב וְכֶסֶף וְנַחֲשָׁתָא בְּכִיסַיְכּוּן:

Don't acquire dahba {gold}, nor sima {silver}, nor nakhasha {brass} in kisaykun {your money sacks},

| ותניח | נחשת | ולא | וכסף | זהב | תקנו | לא |
|---|-----------------------------|---------------------------------------|---|-----------------------|--|--|
| v'taniach, “and/ but/ so/ or you (ms) will place, put,” (v. Hif'il, yiqtol, fut, 2ms) | nechoshet, “copper,” (n fs) | v'lo, “and/ but/ so/ not,” (neg part) | ve'kesef, “and/ but/ so/ or silver,” (n ms) | zahav, “gold,” (n ms) | tiknu, “you (mp) will buy, purchase,” (v. Pa'al/Qal, yiqtol, fut, 2mp) | lo, “no, not,” (neg part) |
| | | | | | שלכם: | בכיס |
| | | | | | she'lachem, “that/ which/ who/ whom to you (mp),” (rel part, 2mp pronom) | b'kis, “in/ with/ by (the) pocket,” (prep, n n ms) |

Interlinear Chart

Chapter 10:10



ולא תעשו כיס ללחם לדרך ולא תקחו ב' חלוקים ולא מנעלים ולא מטה שלא יאמרו עליכם שקר הוא
מחשבותהם:

Hebrew Transcription

Translation: “nor shall you make a **pocket for bread for the road**, nor take two shirts, nor sandals, nor shirts, nor sandals, nor a **staff, that they will not say of you, 'It is your false intentions.**”

The Scriptures: “or a bag for the journey, or two undergarments, or sandals, or staves, for the worker is worthy of his food.”

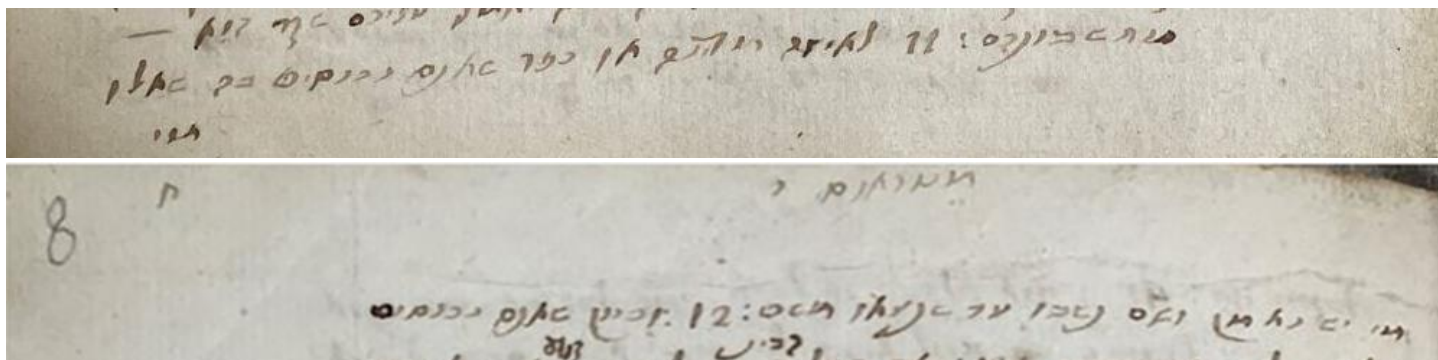
Aramaic:

ܘܠܐ ܬܥܫܘ ܟܝܫ ܠܠܚܡ ܠܕܪܝܚ ܘܠܐ ܬܩܚܘ ܒܝ ܚܠܘܩܝܡ ܘܠܐ ܡܢܥܠܝܡ ܘܠܐ ܡܬܬܐ ܫܠܐ ܝܥܡܪܘ ܥܠܝܚܡ ܫܩܪ ܗܘܐ ܡܚܫܒܘܬܗܡܢ:
and no tharmala {a wallet} for the road, and neither two kuthinyan {tunics}, and no masane {sandals}, and no shabta {stave}. Sufficient for a phala {a laborer} is saybartheh {his food}.

| | | | | | | |
|--|---|---|---|---|---|---|
| ולא | תעשו | כיס | ללחם | לדרך | ולא | תקחו |
| ve' lo, “and/ but/ so/ or no, not, neither,” (neg part) | tasu, “you (mp) will do, make,” (Pa'al/Qal, yiqtol, fut, 2mp) | kis, “pocket,” (n ms) | l'lechem, “to/ for/ belonging to bread,” (prep, n ms) | l'derek, “to/ for/ belonging to (the) road, path,” (prep, fs) | v'lo, “and/ but/ so/ or no, not, don't neither,” (neg part) | tikechu, “you will take,” (v. Pa'al/Qal, yiqtol, fut, 2mp) |
| ב' | חלוקים | ולא | מנעלים | ולא | מטה | שלא |
| bet, “two,” (card num) | chilukim, “shirts,” (Ar. n mp) ܫܠܫܬܐ Aramaism | v'lo, “and/ but/ so/ or no, not, don't neither,” (neg part) | m'na'alayim, “of/ from shoes, sandals,” (n fp) | v'lo, “and/ but/ so/ or no, not, don't, neither,” (neg part) | ma'teh, “a staff, rod,” (n ms) | she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part) |
| יאמרו | עליכם | שקר | הוא | מחשבותהם: | | |
| yomru, “they will say,” (v. Pa'al/Qal, yiqtol, fut, 3mp) | aleichem, “on you (mp),” (prep, 2mp pronom) | shaker, “false,” (n ms) | hu, “he/it,” (3ms pron) | machshavot'hem, “your thoughts, intentions,” (n fp, 2mp pronom) | | |

Interlinear Chart

Chapter 10:11



לאיזה מדינה או כפר שאתם נכנסים בה יש נאמן ושם תשבו עד שתצאו משם:
Hebrew Transcription

Translation: “In whichever **district** or village that you enter, ask who is **faithful** there, and **dwell** there until you go out **from there**.”

The Scriptures: “And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave.”

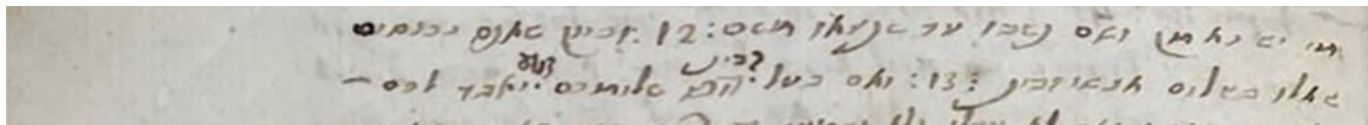
Aramaic:

לאיזה דיה מדינה או כפר שאתם נכנסים בה יש נאמן ושם תשבו עד שתצאו משם:
But, into whatever madintha {city} or qriytha {village} that you enter, you are to ask who is worthy in it, and be there until you depart.

| | | | | | | | |
|--|---|--|---|---|--|--|--|
| | בה | נכנסים | שאתם | כפר | או | מדינה | לאיזה |
| | bah, “in/ with/ by/ her/it,” (prep, 3fs pron) | nichnasim, “we/ you (mp)/ they enter,” (v. Nif’al, act part, mp) | she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom) | kfar, “village,” (n ms) | o, “or” (conj) | medina, “province, district,” (prep, n fs) | l’eize, “which? some certain,” (pron) |
| | עד | תשבו | ושם | נאמן | יש | מי | שאלו |
| | ad, “until, up to” (prep) | teshvu, “you will sit, dwell,” (v. Pa’al/Qal, yiqtol, fut, 2mp) | v’sham, “and/ but/ so/ or there,” (n ms) | ne’eman, loyal, faithful, devoted (adj, ms) | yesh, “there is, there exists,” (part) | mi, “who?” (inter part) | sha’alu, (to men) “ask!” (v. Pa’al/Qal, imp, 2mp) |
| | | | | | | משם: | שתצאו |
| | | | | | | me’sham, “from/ of there,” (prep, adv) | she’tetz’u, “that/ which/ who/ whom you will exit, go out,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp) |

Interlinear Chart

Chapter 10:12



וכיון שאתם נכנסים שאלו בשלום אנשי הבית:

Hebrew Transcription

Translation: “And when you who enter, **ask for the peace of the men¹² of the house.**”¹³

The Scriptures: “And as you enter into a house, greet it.”

Aramaic:

וכיון דכאלמ אנטפ לחבא סאלה שלום הבתא

And when you are entering into a baytha {a house}, ask for the peace of that baytha {house/household}.

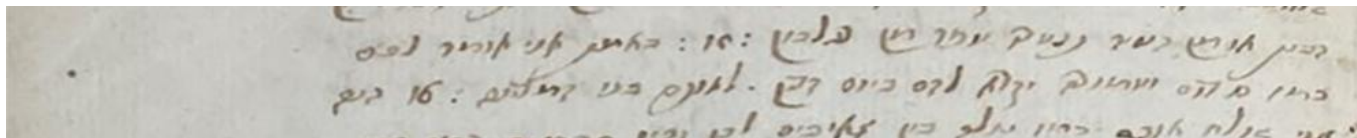
| וכיון | שאתם | נכנסים | שאלו | בשלום | אנשי | הבית: |
|---|--|---|---|--|---|----------------------------------|
| v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj) | she'atam, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom) | nichnasim, “we/ you (mp)/ they, those who enter,” (v. Nif'al, act part, mp) | sha'a'lu, (to men) “ask,” (v. Pa'al/Qal, imp, 2mp) | b'shalom, “in/ with/ by peace,” (prep, n ms) | anshei, “men, people of...” (n mp constr) | ha'bayit, “the house,” (n ms) |

Interlinear Chart

¹² This word (אנשי) can also have a common plural meaning “people.”

¹³ See 1 Samuel 25:6.

Chapter 10:15



באמת אני אומר לכם כמו סדום ועמורה יקרא להם ביום הדין לאותם בני המדינה:
Hebrew Transcription

Translation: “In truth, I tell you, like Sodom and Amorah (Gomorrah)¹⁶ it will be appointed for them on the day of judgment for those sons of that province.”

The Scriptures: “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”

Aramaic:

אמכך אמר אנך לבך ולחורך השפומך סדומך ומורה נממך נעך כממך דדמך אמך לבמממך מן,

And amiyn {truly} I say unto you, that for the land of Sadum {Sodom} and of Amura {Gomorrah} it will be better off in The Day of Judgment than for that madintha {city}.

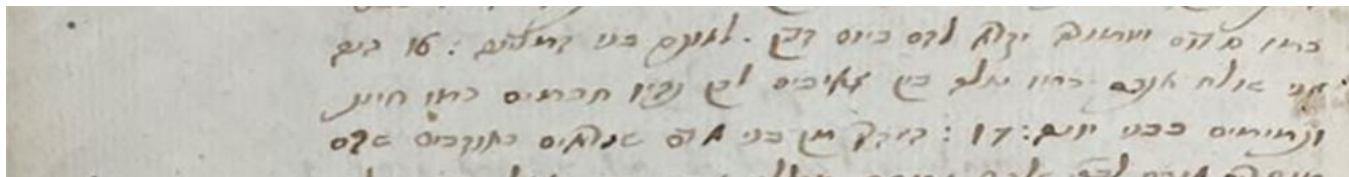
| | | | | | | |
|---|--|---|---|--|---|--|
| באמת | אני | אומר | לכם | כמו | סדום | ועמורה |
| b'emet, “in/ with/ by (the) truth (prep, n fs) | ani, “I,” (1cs pron) | omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms) | lachem, “to/ for/ belonging to you,” (prep, 2mp pronom) | kmo, “like/ as, similarly to, such as,” (prep) | “Sodom,” (name) | v'amora, “and/ but/ so/ or Gomorrah,” (name) |
| יקרא | להם | ביום | הדין ¹⁷ | לאותם | בני | המדינה: |
| yikrae, “he/it will be named, called, appointed, commissioned, endowed,” (v. Nif'al, yiqtol, 3ms) | la'hem, “to/ for/ belonging to them,” (prep, 3mp pronom) | ba'yom, “in/ with/ by (the) day,” (prep, n ms) | ha'din, “the judgment, the law/the sentence, verdict,” (n ms) Mishnaic 2nd Temple | l'otam, “to/ for/ belonging to them,” (prep, 3mp pronom) | benei, “sons, children of,” (n mp constr) | ha'medina, “the province, country,” (n fs) |

Interlinear Chart

¹⁶ See Genesis 18:20; 19:28; and 2 Peter 2:6.

¹⁷ First found in the *Mishnah* Berakhot 9:2.

Chapter 10:16



הנה אני שולח אתכם כמו טלה בין זאיבים לכן תהיו חכמים כמו חיות ותמימים כבני יונה:
Hebrew Transcription

Translation: “Behold, I send you as a lamb among wolves; therefore, you will be wise as **creatures** and innocent **as sons of a dove**.”

The Scriptures: “See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.”

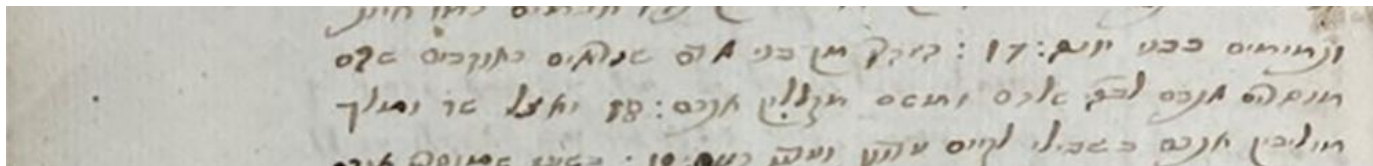
Aramaic:

ܡܐ ܐܢܝ ܡܫܘܠܚܝܢ ܐܝܢܝܢ ܠܒܝܢ ܕܝܒܝܐ ܟܡܘ ܬܗܝܘܢ ܚܚܡܝܡ ܟܡܘ ܚܝܘܬ ܘܬܡܝܡܝܡ ܟܒܢܝ ܝܘܢܐ:
Behold, I am sending you out as emre {lambs} among dibe {wolves}, therefore you are to be wise as khuwatha {serpents} and harmless as yune {doves}.

| | | | | | | |
|---|--------------------------------|--|---|--|---|--|
| הנה | אני | שולח | אתכם | כמו | טלה | בין |
| hi'neh, “behold!” (part) | ani, “I,” (1cs pron) | sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa'al/Qal, act part, ms) | et'chem, “with/ in you (mp),” (prep, 2mp) | k'mo, “like, as, similar to,” (adv, prep) | teleh, “lamb,” (n ms) | ben, “between, amongst,” (prep) |
| זאיבים | לכן | תהיו | חכמים | כמו | חיות | ותמימים |
| ze'evim, “wolves,” (n mp) | lachen, “therefore, so,” (adv) | tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp) | chachamim, “wise ones, rabbis, sages, wise learner,” (n mp) | kmo, “like/ as, similarly to, such as,” (prep) | haiyot, “beasts, living creatures, animals,” (n fp) | v'tmimim, “and/ but/ so/ or innocent, sincere,” (adj mp) |
| כבני | יונה: | | | | | |
| k'bnei, “as/ like sons of...” (prep, n mp constr) | yona, “dove,” (n fs) | | | | | |

Interlinear Chart

Chapter 10:17



הזהרו מן בני אדם שנראים כאוהבים שהם מוסרים אתכם לביד שלהם ומשם מקללין אתכם:
Hebrew Transcription

Translation: “Beware of the **sons of man, who are seen as loving, that they remove you from Elohim (God) to their house of judgment (Beit Din).**”

The Scriptures: “But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations.”

Aramaic:

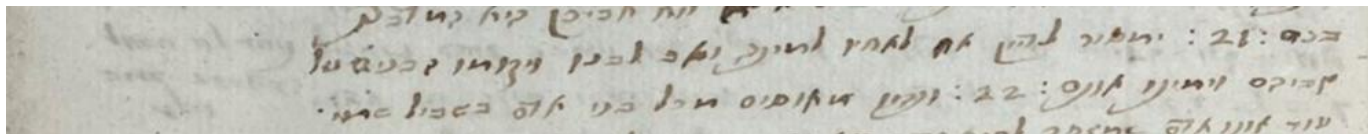
אודמוז דה ח כסעא סלחמ לחה לחה לכה דמא סכסעא סלחמ טגדחכמה

So then, from the sons of men be careful, for, they will deliver you unto the house of judgments, and they will scourge you in Kenushathun {their Synagogues/Assemblies},

| הזהרו | מן | בני | אדם | שנראים | כאוהבים | שהם |
|--|---|--|---|---|---|--|
| hizaharu! “beware, be careful!” (v. Nif'al, imp, 2mp) | min, “from, of,” (prep) | benei, “sons, children of,” (n mp constr) | adam, “man,” (n ms) | she'nirim, “that/ which/ who/ whom we/ you (mp)/ they are visible,” (v. Nif'al, act part, mp) | k'ohavin, “like/ as we/ you (mp)/ they, those who love,” (prep, v. Pa'al/Qal, act part, mp) | she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom) |
| מוסרים | אתכם | לביד | שלהם | ומשם | מקללין | אתכם: |
| mosrim, “we/ you (mp)/ they are taken, departed from God, depart from the law,” (v. Pa'al/Qal, act part, mp) | et'chem, “with/ in you (mp),” (prep, 2mp) | לביד דין "to/ for/ belonging to the house of judgment," (prep, n ms, n ms) Mishnaic 2nd Temple | she'lahem, “that/ which/ who/ whom to them,” (pron 3mp) | v'm'shem, “and/ from/ of (the) name,” (prep, n ms) | maklin, “we/ you (mp)/ they, those who curse,” (Ar. Peal, act part, mp) מקלל Aramaism | et'chem, “with/ in you (mp),” (prep, 2mp) |

Interlinear Chart

Chapter 10:21



ימסור לדיין אח לאחיו למיתה ואב לבנו ויקומו הבנים על אביהם וימיתו אותם:

Hebrew Transcription

Translation: “A brother will send his brother over **to the judge** for death, and a father his son, and the children will rise against their parents and **cause them to die.**”

The Scriptures: “And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.”

Aramaic:

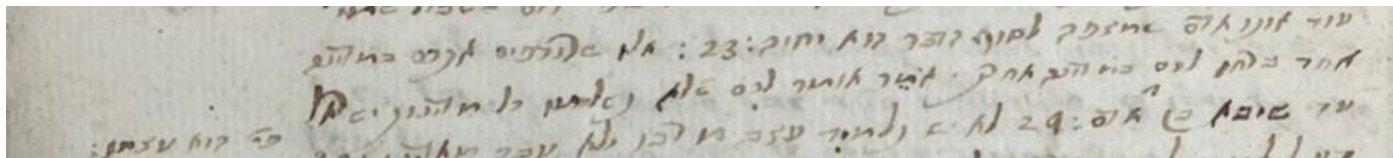
עלמ דה אעא לאעמא, לחאולא האכא לבחא מפחא כנא חל אכחמא מנאמא אעא

Then a brother will deliver his brother unto death, and a father, his son. And sons will rise up against their fathers, and will kill them.

| | | | | | | |
|---|--|--|---|--|---|--|
| ימסור | לדיין | אח | לאחיו | למיתה | ואב | לבנו |
| yimsor, “he/it will deliver, send, give,” (v. Pa’al/Qal, yiqtol, fut, 3ms) | l’dayan, “to/ for/ belonging to (the) judge,” (prep, n ms) | ach, “brother,” (n ms) | l’echiv, lamed DO marker, “his/its brother,” (DO marker, n ms, 3ms pronom) 2nd Temple | l’mitah, “to/ for/ belonging to death,” (prep, n ms) | v’av, “and/ but/ so/ or father,” (n ms) | l’benav, “to/ for/ belonging to his/its sons, children,” (prep, n mp, 3ms pronom) 2nd Temple |
| ויקומו | הבנים | על | אביהם | וימיתו | אותם: | |
| v’yakumu, “and/ but/ so/ or they will get up, be established, come to being,” (v. Pa’al/Qal, yiqtol, 3mp) | ha’banim, “the sons, children,” (n mp) | al, “upon, in, on, over, by, for, both, beyond, through,” (prep) | avihem, “their father,” (n ms, 3mp pronom) | v’yamitu, “and/ but/ so/ or they will kill, cause to die,” (v. Hif’il, yiqtol, fut, 3mp) | otam, “them,” (DO marker, 3mp pron) | |

Interlinear Chart

Chapter 10:23



אלא שרודפים אתכם במדינה אחד ברחו לכם במדינה אחרת אמר לכם שלא תשלימו כל מדינות ישראל עד שיבא בן האדם:

Hebrew Transcription

Translation: “But those that **pursue** you in one **province**, you **escape** in another **province**; I will say **saying to you that** ‘You will not complete all the provinces until the Son of man comes!’”

The Scriptures: “And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra’el before the Son of Adam comes.”

Aramaic:

עוד אוננאס אמצק לקוף קודר קוה יחוק: 23: אלא שרודפים אתכם במדינה אחד ברחו לכם במדינה אחרת אמר לכם שלא תשלימו כל מדינות ישראל עד שיבא בן האדם:

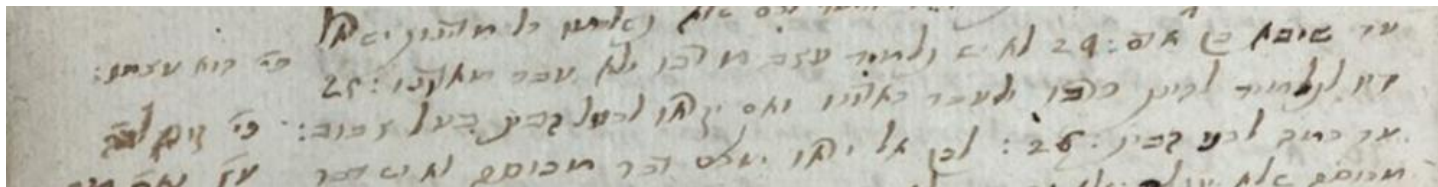
Now, when they persecute you in this madintha {city}, you are to flee unto another, for, amiyn {truly} I say unto you, that you will not complete all the cities of Beth Iysra'yl {The House of Israel} until The Son of Man will come.

| | | | | | | |
|---|---|---|--|---|---|---|
| אלא | שרודפים | אתכם | מדינה | במדינה | אחד | ברחו |
| ele, “but, only, however,” (conj) | she’rodifim, “that/ which/ who/ whom we/ you (mp)/ they, those who chase, pursue,” (v. Pa’al/Qal, act part, mp) | et’chem, “with/ in you (mp),” (prep, 2mp) | medina, “province, district,” (n fs) | b’medina, “in/ with/ by (the) province, district,” (prep, n fs) | echad, “one,” (card num) | birchu, (to men) escape!” (v. Pa’al/Qal, imp, 2mp) |
| לכם | במדינה | אחרת | אמר | אומר | לכם | שלא |
| lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom) | b’medina, “in/ with/ by (the) province, district,” (prep, n fs) | achheret, “other, another, different,” (adj fp) | omar, “I will say,” (v. Pa’al/Qal, yiqtol, fut, 1cs) | omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms) | lachem, “to/ for/ belonging to you,” (prep, 2mp pronom) | she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part) |
| תשלימו | כל | מדינות | ישראל | עד | שיבא | בן |
| tashlimu, “you (mp) will complete,” (v. Hif’il, yiqtol, fut, 2mp) | kol, “all,” (n ms) | medina, “province, district,” (n fs) | yisrael, “Israel,” (name) | ad, “until,” (prep) | she’ yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms) | ben, “son,” (n ms) |

| | | | | | | |
|--|--|--|--|--|--|----------------------------|
| | | | | | | הָאָדָם |
| | | | | | | ha'adam, "the man," (n ms) |

Interlinear Chart

Chapter 10:24



לא יש תלמיד עצב מרבו ולא עבד מאדונו:

Hebrew Transcription

Translation: “There is no talmid (student) more informed than his Rabbi, and no servant than his lord.”

The Scriptures: “A taught one is not above his teacher, nor a servant above his master.”

Aramaic:

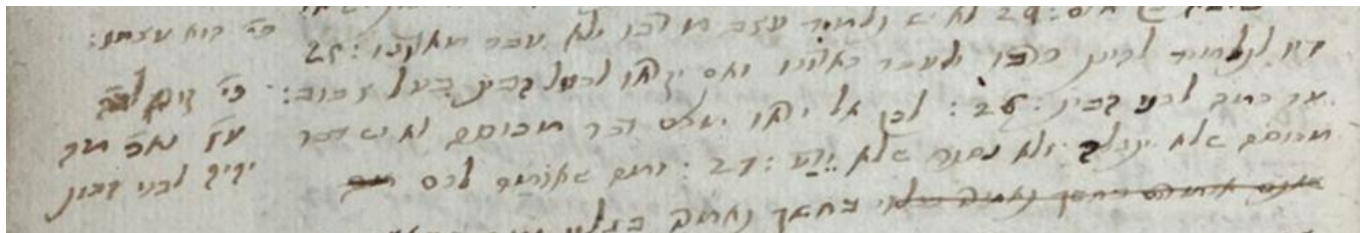
לש וללמדא דגמגו גח זכמ מלכ חבדא גח גימ

There is no disciple who is greater than Rabeih {His Master/Teacher}, and neither an abda {a slave/servant} than Mareh {His Lord/Master}.

| עבד | ולא | מרבו | עצב | תלמיד | יש | לא |
|--------------------------------|-----------------------|--|---|-------------------------------------|--|--|
| eved, “servant, slave,” (n ms) | lo, “no/ not,” (part) | m’rav’o, “from/ of his/its rabbi, teacher,” (prep, n ms, 3ms pronom) | atzzev, “he/it was formed, fashioned,” (v. Pa’al/Qal, qatal, past, 3ms) | talmid, “student, disciple,” (n ms) | yesh, “there is, there exists,” (part) | lo, “no/ not” (part) |
| | | | | | | מאדונו: |
| | | | | | | m’adono, “from/ of (the) his/its master, lord,” (prep, n ms, 3ms pronom) |

Interlinear Chart

Chapter 10:25



דיו לתלמיד להיות כרבו ולעבד כאדונו ואם יקראו לבעל הבית בעל זבוב עד כמה לבני הבית:
Hebrew Transcription

Translation: “It’s enough for the talmidim (students) to be like his Rabbi, and a servant like his lord; so, if they called the head of the house Ba’al Zebub (Beelzebub), how much more **to the children of the house?**”

The Scriptures: “It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Be’elzebub, how much more those of his household!”

Aramaic:

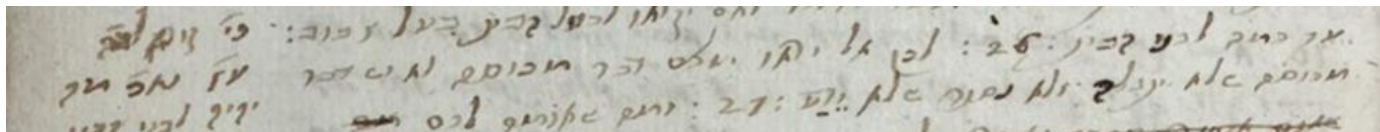
ספף למ לללכגדא דנממא אקא זכמ סלכבדא אקא זכמ אר לזכמ דכמלא מיה כלכככ נה כמא לבנ כמלא

It is sufficient for a Talmiyda {a Disciple/Student} that he should be like RabeH {His Master/Teacher}, and for an abda {slave/servant} like Mareh {His Lord/Master}. If they call The Mareh d’Baytha {The Lord of The House}, "belzbub" {beelzebub}, how much more any one of the sons of His House.

| | | | | | | | |
|--|--|---|--|---|---|--|--|
| | דיו | לתלמיד | להיות | כרבו | ולעבד | כאדונו | ואם |
| | deyav, “his/its enough,” (n ms, 3ms pronom) | l’talimid, “to/ for/ belonging to (the) talmidim, disciples,” (prep, n mp) | lihiyot, “to be,” (v. Pa’al/Qal, inf constr) | k’rav’u, “like/ as his/its Rav (Rabbi),” (prep, n ms, 3ms pronom) | v’l’eved, “and/ but/ so/ or to/ for/ belonging to servant, slave,” (prep, n ms) | k’adono, “like/ as his/its lord, master,” (prep, n ms, 3ms pronom) | v’im, “and/ but/ so/ or if, whether,” (conj) |
| | יקראו | לבעל | הבית | בעל זבוב | עד | כמה | |
| | yikre’u, “they will call,” (v. Pa’al/Qal, yiqtol, fut, 3mp) | l’ba’al, “to/ for/ belonging to (the) owner, master, husband, spouse,” (prep, n ms) | ha’bayit, “the house,” (n ms) | Ba’al Zebub, Beelzebub (name) | ad, “by, as long, when, as far as, until,” (prep) | k’ma, “how much, how many,” (adv) | |
| | לבני | הבית: | | | | | |
| | l’ benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr) | ha’bayit, “the house,” (n ms) | | | | | |

Interlinear Chart

Chapter 10:26



לכן אל יראו מהם דבר מכוסה לא יש דבר מכוסה שלא יתגלה ולא נסתר שלא ידע:

Hebrew Transcription

Translation: “Therefore, don’t fear them **for anything**²² concealed; **there is not a thing** concealed that will not be revealed, nor hidden that will not be made known.”

The Scriptures: “Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known.”

Aramaic:

לח מחבל ומדעלמל כמחוסל לחל לחי כדכג דכפסל דלח טל בלח סהדקלח דלח טל טב

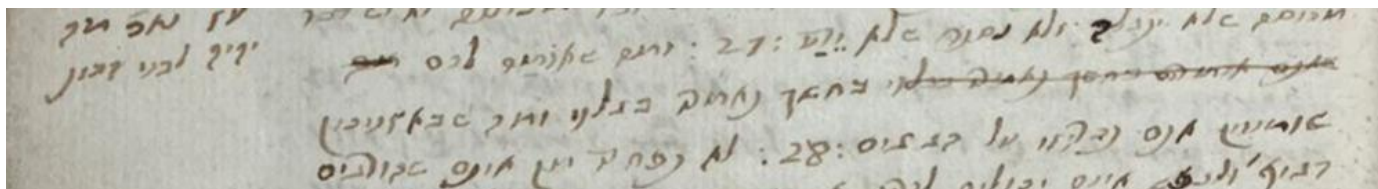
Therefore, don’t be afraid of them, for, there isn’t anything that is covered, that will not be revealed, and that is hidden, that will not be made known.

| | | | | | | |
|---|---|---|---|--|---|---|
| לכנ | אל | יראו | מהם | דבר | מכוסה | לא |
| lachen, “therefore, so,” (adv) | al, “not, don’t” (neg part) | yir’u, (to men) “fear!” (v. Pa’al/Qal, imp, 3mp) | mehem, “from/ of them,” (prep, 3mp pronom) | dvar, “thing, word, matter,” (n ms) | mechusa, “I am? you (ms) are/ he/it is covered,” (v. Pi’el, act part, ms) | lo, “no/not,” (neg part) |
| יש | דבר | מכוסה | שלא | יתגלה | ולא | נסתר |
| yesh, “there is, there exists, (part) | dvar, “thing, word, matter,” (n ms) | mechusa, “I am? you (ms) are/ he/it is covered,” (v. Pi’el, act part, ms) | she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part) | yitgale, “he/it will be discovered,” (v. Hit’pael, yiqtol, fut, 3ms) | ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part) | nistar, “hidden, concealed, (third person grammar),” (adj ms) |
| שלא | ידע: | | | | | |
| she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part) | yuda, “he/it will be made known,” (v. Huf’al, yiqtol, fut, 3ms) | | | | | |

Interlinear Chart

²² Or “anything.”

Chapter 10:27



ומה שאומר לכם בחשך תאמרו בגלוי ומה שבאזניכון שומעין אתם תכריזו על הגגים:
Hebrew Transcription

Translation: “And what I say to you in darkness, you are to **say openly**. And what **your ears hear**, you are to proclaim on the rooftops!”

The Scriptures: “What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.”

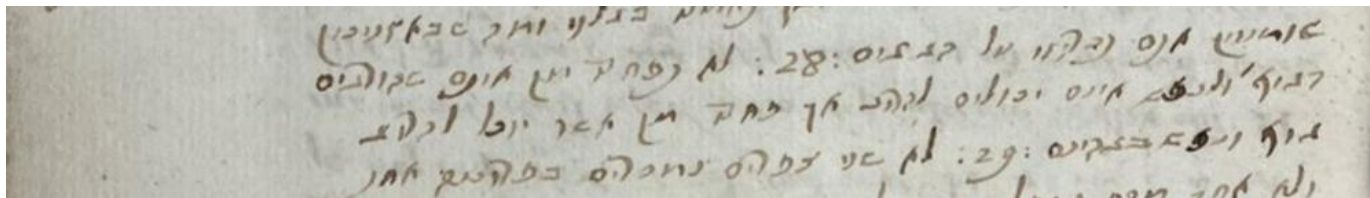
Aramaic:

תבין דאמרו אתה לבן כשפטר אמרו, אתה כמזיא ממוק דכאדנבן שבחן אתה אבוה על א זיא
Anything I say unto you in kheshuka {darkness}, you are to Declare it in the nahiyra {the light}, and anything that you hear in your ears, you are to Proclaim upon the rooftops.

| | | | | | | | |
|--|--|--|--|--|---|--|---|
| | ומה | בגלוי | תאמרו | בחשך | לכם | שומר | ומה |
| | u'mah, “and/ but/ so/ or what?” (pron) | b'galuy, “in/ with/ by (the) open, revealed, manifest,” (prep, adj ms) | tomru, “you (mp) will say,” (v. Pa'al/Qal, yiqtol, fut, 3mp) | b'choshech, “in/ with/ by (the) darkness,” (prep, n ms) | lachem, “to/ for/ belonging to you,” (prep, 2mp pronom) | she'omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa'al/Qal, act part, ms) | u' mah, “and/ but/ so/ or what?” (inter part) |
| | | הגגים: | על | תכריזו | אתם | שומעים | שבאזניכון |
| | | ha'gagim, “the roofs,” (n mp) | al, “upon, in, on, over, by, for, both, beyond, through,” (prep) | tachrizu, “you (ms) will announce,” (v. Hifil, yiqtol, fut, 2mp) | atem, “you,” (mp pron) | sheom'im, “we/ you (mp)/ they hear,” (v. Pa'al/Qal, act part, mp) | she'b'ozneykon, “that/ which/ who/ whom in/ with/ by your ears,” (rel part, prep, n fp, Ar. 2mp pronom) Aramaism |

Interlinear Chart

Chapter 10:28



לא תפחדו מן אותם שהורגים הגוף ולנפש אינם יכולים להרוג אך פחדו מן אשר יוכל להרוג גוף ונפש בגהינם:
 Hebrew Transcription

Translation: “And you will not fear those who kill the body but are not able to kill the soul.²³ But be afraid of who is able to **kill** the body and soul in Gehinnom.”

The Scriptures: “And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in GēHinnom.”

Aramaic:

אלה ודהשלמך כח אלתך דמללך פזיזא נפשא דהך לה כעבסא לחמלל דשלמ דהך טהיזא אלה כח דהכעבסא דלנפשא הלפזיזא
 נכבד כחמלל

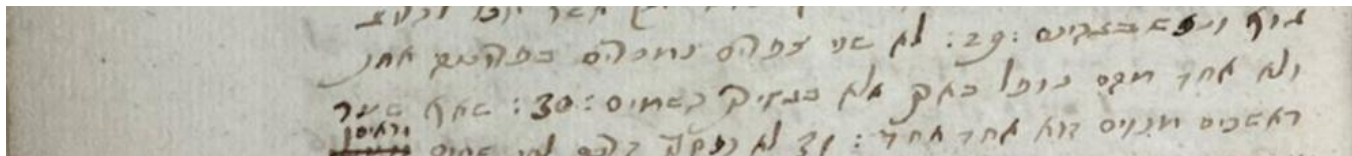
And don’t be afraid of those who kill the phagra {the body}, but are not able to kill the naphsha {the soul}, but especially be afraid of the One who is able to destroy the naphsha {the soul}, and the phagra {the body}, in Gihana {Gehenna}.

| | | | | | | | |
|--|---|--|--|---|---|----------------------------|---|
| | לא | תפחדו | מן | אותם | שהורגים | הגוף | ולנפש |
| | lo, “not, no” (neg part) | tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 3mp) | min, “from, of,” (prep) | otam, “them,” (DO marker, 3mp pron) | she’horgim, “that/ which/ who/ whom we/ you (mp)/ they will kill,” (rel part, v. Pa’al/Qal, act part, mp) | ha’guf, “the body,” (n ms) | v’l’nefesh, “and/ but/ so/ or to/ for/ belonging to (the) soul,” (prep, n fs) |
| | אינם | יכולים | להרוג | אך | פחדו | מן | אשר |
| | einam, “they are not,” (part, 3mp pronom) | yecholim, “we/ you (mp)/ they can,” (v. Pa’al/Qal, act part, mp) | laharog, “to kill,” (v. Pa’al/Qal, inf constr) | ach, “but, yet, however,” (conj) | pachdu! (to men) “be afraid!” (v. Pi’el, imp, 2mp) | min, “from, of,” (prep) | asher, “that/ which/ who/ whom,” (rel clause) |
| | יוכל | להרוג | גוף | ונפש | בגהינם: | | |
| | youchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms) | laharog, “to kill,” (v. Pa’al/Qal, inf constr) | guf, “body,” (n ms) | v’nefesh, “and/ but/ so/ or soul,” (n fs) | b’gehinnom, “in/ with/ by (the) gehinnom,” (prep, n ms) | | |

Interlinear Chart

²³ See Isaiah 8:12-13, Isaiah 51:12-13, Jeremiah 1:8, 1 Peter 3:14.

Chapter 10:29



לא שני צפרים נמכרים בפרוטה אחת ולא אחד מהם נופל בארץ אלא בגזירת השמים:
Hebrew Transcription

Translation: “Are not two birds sold for one **small** coin? And not one of them falls to the **earth** except **by the decree of the heavens**,”

The Scriptures: “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.”

Aramaic:

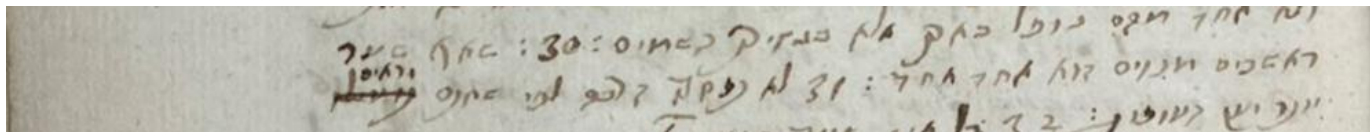
לא וזוזאך ג פוזא טוהבא כאשז טגדא טגמאך כלבז זא אכבבא לא נפלא על אדא

Are not two sephriyn {sparrows} sold for a basar {a small coin, equal to three farthings}, and without Your Father, not one from them falls upon the ground.

| לא | שני | צפרים | נמכרים | בפרוטה | אחת | ולא |
|--------------------------|--|---|---|---|---|--|
| lo, “no/not,” (neg part) | shenei, “two,” (card num) | tziporim, “birds,” (n mp) | nimkarim, “we/you (mp)/ they are sold,” (v. Nif’al, act part, mp) | b’peruta(h), “in/with/ by (the) perutah, small coin,” (prep, Ar. n fs) כפרותא Aramaism | echad, “one,” (card num, fs) | v’lo, “and/ but/ so/ or no, not,” (neg part) |
| אחד | מהם | נופל | בארץ | אלא | בגזירת | השמים: |
| echad, “one,” (card num) | mehem, “from/ of them,” (prep, 3mp pronom) | nofel, “I/ you (ms)/ he/it fall(s),” (v. Pa’al/Qal, act part, ms) | ba’eretz, “in/ with/ by/ with/ by (the) earth,” (prep, n fs) | ela, “but, however, only, (conj) | b’gizrat, “in/ with/ by (the) decree,” (prep, Ar. n fs constr) כגזרתא Aramaism | ha’may’im, “the heavens,” (n mp) |

Interlinear Chart

Chapter 10:30



שארף שער ראשכים מנוים הוא אחד אחד:

Hebrew Transcription

Translation: “for even the **hair** on your head is numbered **one by one**.”

The Scriptures: “And even the hairs of your head are all numbered.”

Aramaic:

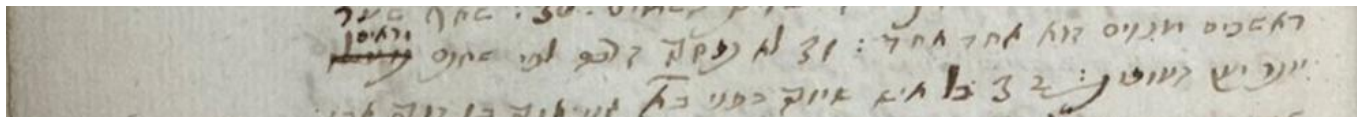
הלכח דה אפ חכא דה עכמ חלמח חכמ אפ

But of you, even all the mene d'rishkun {the hairs of your head} are numbered.

| אחד: | אחד | הוא | מנוים | ראשכים | שער | שארף |
|--------------------------|--------------------------|-------------------------|---|---|-----------------------|---|
| echad, “one,” (card num) | echad, “one,” (card num) | hu, “he/it,” (3ms pron) | minuyam, “nominations, appointment,” (n mp) | roschem, “your (mp) head,” (n ms, 2mp pronom) | se’ar, “hair,” (n ms) | she’af, “that/ which/ who/ whom also, even, too,” (rel part, adv) |

Interlinear Chart

Chapter 10:31



לא תפחדו הרבה לפי שאתם וראים יותר יען העופות:

Hebrew Transcription

Translation: “You shall not be very fearful, because you are **considered greater** than the birds.”

The Scriptures: “So do not fear, you are worth more than many sparrows.”

Aramaic:

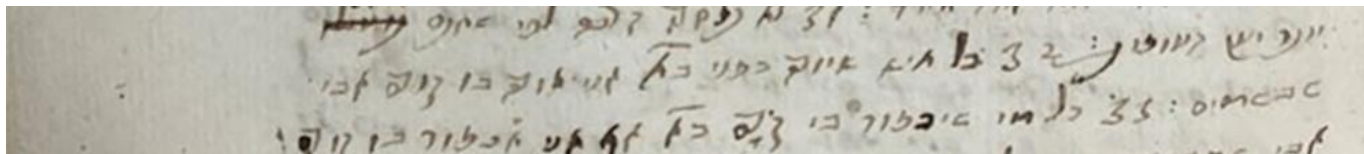
לֹא מַחְבֵּל וְהַרְבֵּה לְפִי שְׂאֵתֵם וְרֵאִים יוֹתֵר יַעַן הָעוֹפוֹת:

Therefore, don't be afraid, you are more preferred than many tsephre {sparrows}.

| יותר | וראים | שחתם | לפי | הרבה | תפחדו | לא |
|---------------------------------|---|---|------------------------------|-----------------------------------|--|---------------------------------|
| yoter, “more, more than,” (adv) | v're'iyam, “and/ but/ so/ or we/ you (mp)/ they, those who see, look at, inspect, perceive, consider,” (n ms, 3mp pronom) | she'atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom) | lefi, “according to,” (prep) | harbe, “many, much, a lot,” (adv) | tifchadu, “you (mp) will fear,” (v. Pa'al/Qal, yiqtol, fut, 2mp) | lo, “no/ not” (part) |
| | | | | | העופות: | יען |
| | | | | | ha'ofot, “the birds,” (n mp) | ya'an, “since, because,” (conj) |

Interlinear Chart

Chapter 10:32



כל איש שיודה בפני ב'א אני אודה בו קודם אבי שבשמים:

Hebrew Transcription

Translation: “Every man who **acknowledges** me before **the sons of man**, I will **acknowledge** him before my Father, who is in the heavens.”

The Scriptures: “Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.”

Aramaic:

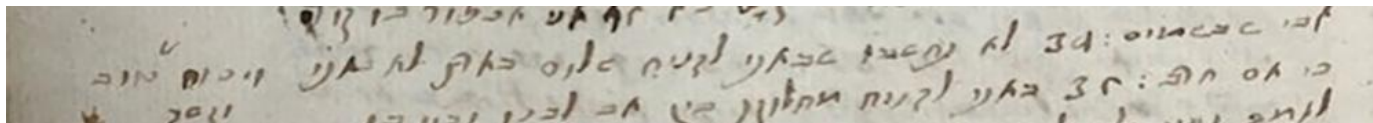
כל איש מבני דגסודא כן פסק כנפשא אסודא כמ אפ ארא פסק אכן דכפגרא

Every one therefore who will confess Me before the sons of men, I also will confess him before Abi {My Father}, who is in the Shmaya {the Heavens}.

| | | | | | | |
|--|----------------------|---|--|--|--|---|
| אודה | אני | ב'א | בפני | שיודה | איש | כל |
| ode, “I will acknowledge,” (v. Hif'il, yiqtol, fut, 1cs) | ani, “I,” (1cs pron) | benei'adam, “sons of man,” sons: (n mp) man: (n ms) | bifnay, “in/ with/ by (the) in the face of, before me,” (prep, 1cs pronom) | she'yode, “that/ which/ who/ whom he/it will acknowledge,” (rel part, v. Hif'il, yiqtol, fut, 3ms) | ish, “a man,” (n ms) | kol, “all,” (n ms) |
| | | | שבשמים: | אבי | קודם | בו |
| | | | she'b'shamyim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp) | avi, “my father,” (n ms, 1cs pronom) | kodem, “preceding, previous,” (adj ms) | bo, “in/ with/ by him/it” (prep 3ms pronom) |

Interlinear Chart

Chapter 10:34



לא תחשבו שבאתי להניח שלום בארץ לא באתי כי אם חרב:

Hebrew Transcription

Translation: “Do not think that I came to **allow** peace on earth; I have not come **except for** a sword,”²⁴

The Scriptures: “Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword,”

Aramaic:

לא תחשבוֹ דאתם דאזנא שׁא סוּרָא לֵא אהטֵה דאזנא שׁא ארֵא שׁוֹכָא

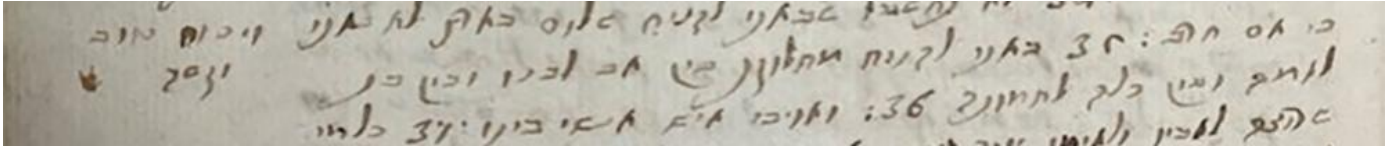
Don’t think that I have come so that I might place shayna {tranquility} in the Ara {the Earth}. I haven’t come to place shayna, but rather, kharba {a sword}.

| לא | בארץ | שלום | להניח | שבאתי | תחשבו | לא |
|-----------------------|---|-------------------------|--|---|---|--|
| lo, “no/ not,” (part) | b’eretz, “in/ with/ by/ by (the) earth, land,” (prep, n fs) | shalom, “peace,” (n ms) | lehaniach, “to leave alone, to allow,” (v. Hif’il, inf constr) | she’bati, “that/ which/ who/ whom I came,” (rel part, v. Pa’al/Qal, qatal, past, 1cs) | tachshevu, “you (mp) will think,” (v. Pa’al/Qal, yiqtol, 2mp) | lo, “no/ not,” (part) |
| | | | חרב: | אם | כי | באתי |
| | | | cherev, “a sword,” (n fs) | im, “if, whether, except, but rather,” (conj) | ki, “for, since, because,” (conj) | bati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs) |

Interlinear Chart

²⁴ See Hebrews 4:12.

Chapter 10:35



באתי להניח מחלוקת בין אב לבנו ובין בת לאמה ובין כלה לחמותה:
Hebrew Transcription

Translation: “I came but to **leave** division between **a father and his son**, between a daughter and her mother, and between a daughter-in-law and her mother-in-law,”²⁶

The Scriptures: “for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –”

Aramaic:

אזילת לנא דאפלא בן אבא בן אבא, סבולא בן אבא סבולא בן אבא

For, I have come that I might divide a gabra {a man} against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,

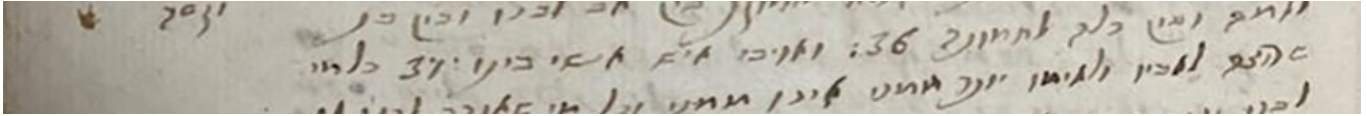
| | | | | | | |
|--|--|--|--|--|--|--|
| באתי | להניח | מחלוקת | בין | אב | לבנו | ובין |
| bati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs) | ’le’haniach, “and/ but/ so/ or to leave, allow,” (v. Hif’il, inf constr) | m’chalukat-, “from/ of (the) distribution, division of,” (prep, n fs constr) | ben, “between, amongst,” (prep) | av, “father,” (n ms, 1cs pronom) | l’bno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom) | ben, “and/ but/ so/ or between, amongst,” (prep) |
| בת | לאמה | ובין | כלה | לחמותה: | | |
| bat, “daughter,” (n fs) | l’ima, “to/ for/ belonging to her/its mother,” (prep, n fs, 3fs pronom) | ben, “between, amongst,” (prep) | kala, “bride, daughter-in-law,” (n fs) | l’chamota, “to/ for/ belonging to her/its mother-in-law,” (prep, n fs, 3fs pronom) | | |

Interlinear Chart

²⁵ The spelling is difficult to discern due to the obscure second letter. However, the Project Truth Ministries Team determined that the word is as transcribed.

²⁶ See Micah 7:6.

Chapter 10:36



ואויבי איש אנשי ביתו:

Hebrew Transcription

Translation: “and the enemies of a man are men of his house.”²⁷

The Scriptures: “and a man’s enemies are those of his own household.”

Aramaic:

ܘܘܝܒܝ ܐܝܫ ܐܢܫܝ ܒܝܬܘ ܕܗܘܝܐ ܕܗܘܝܐ ܕܗܘܝܐ

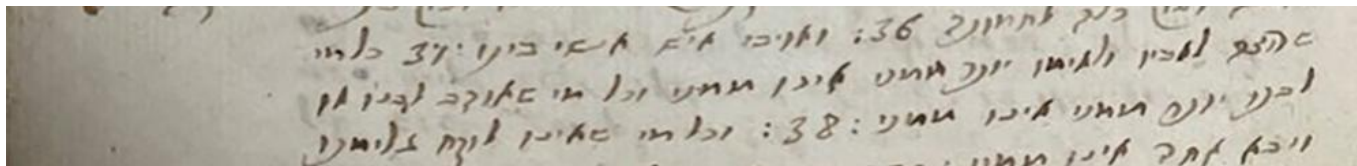
And the enemies of a gabra {a man} *will be* his house sons.

| | | | ביתו: | אנשי | איש | ואויבי |
|--|--|--|--|---------------------------------|----------------------|---|
| | | | beito, “his/its house,” (n ms, 3ms pronom) | anasei, “men of,” (n mp constr) | ish, “a man,” (n ms) | v’oyvei, “and/ but/ so/ or enemies of...” (n mp constr) |

Interlinear Chart

²⁷ See Micah 7:6.

Chapter 10:37



כל מי שרוצה לאביו ולאִימו יותר ממני אינו ממנו וכל מי שאוהב לבנו או לבתו יותר ממני אינו ממני:
Hebrew Transcription

Translation: “All who **want his** father or his mother more than me, he is not **of** me. And all who love his son or daughter more than me, he is not **of** me.”

The Scriptures: “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”

Aramaic:

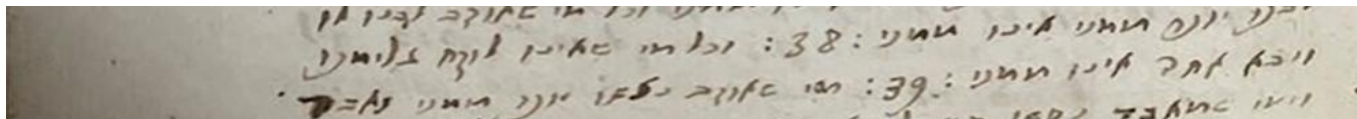
כּהּ דּוּעַס אַבּא אִם אִמָּא טַמְנָה כּהּ דּוּלָה לֵא בַּסָּא לֵי סַכּהּ דּוּעַס בַּרְתָּא אִם בַּרְתָּא טַמְנָה כּהּ דּוּלָה לֵא בַּסָּא לֵי

The one who loves aba {father} or ema {mother} more than Me, isn't joined to Me, and the one who loves bra {son} or bartha {daughter} more than Me, isn't joined to Me,

| | | | | | | | |
|---|--|---|--|--|--|--|--|
| | | | | | | | |
| ממני | יותר | ולאימו | לאביו | שרוצה | מי | כל | |
| mimenu, “of/ from me,” (prep, 1cs pronom) | yoter, “more, more than,” (adv) | v'l'imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom) | l'aviv, lamed DO marker, “his/its father,” (DO marker, n ms, 3ms pronom) 2nd Temple | she' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa'al/Qal, act part, ms) | mi, “who?” (interrog part) | kol, “all of, all, every,” (n ms) | |
| או | לבנו | שאוהב | מי | וכל | ממני | אינו | |
| o, “or” (conj) | l'bno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom) | she'ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa'al/Qal, act part, ms) | mi, “who?” (interrog part) | v'kol, “and/ but/ so/ or all,” (n ms) | mimenu, “of/ from him,” (prep, 3ms pronom) | eino, “he/it is not,” (part, 3ms pronom) | |
| | | ממני: | אינו | ממני | יותר | לבתו | |
| | | mimenu, “from/ of me,” (prep, 1cs pronom) | eino, “he/it is not,” (part, 3ms pronom) | mimenu, “from/ of me,” (prep, 1cs pronom) | yoter, “more, more than,” (adv) | l'bito, “to/ for/ belonging to his/its daughter,” (prep, n fs, 3ms pronom) | |

Interlinear Chart

Chapter 10:38



וכל מי שאינו לוקח צלימתו ויבא אחרי אינו ממני:

Hebrew Transcription

Translation: “And all who do not take up his **cross** and follow me, he is not **of** me.”

The Scriptures: “And he who does not take up his stake and follow after Me is not worthy of Me.”

Aramaic:

סכל דלך שכל וספסח האלה כהו, לך עסא לך

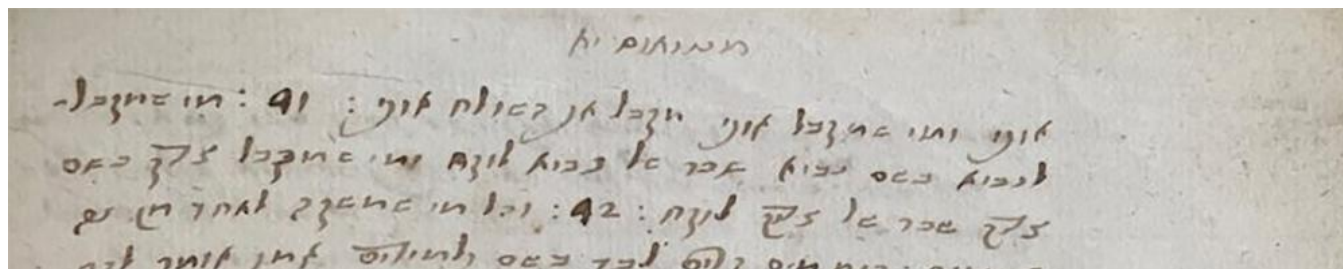
and everyone who doesn't take up zaqiypheh {his cross} and follows Me, isn't joined to Me.

| אחרי | ויבא | צלימתו ²⁸ | לוקח | שאינו | מי | וכל |
|---|--|---|---|---|---|--|
| acharay, “after, follow me,” (prep, 1cs pronom) | v'yavo, “and/ but/ so/ or he/it will come,” (v. Pa'al/Qal, yiqtol, fut, 3ms) | tzlamto. correct pronunciation is tzlavo, “his/its cross,” (n ms, 3ms pronom) | lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa'al/Qal, act part, ms) | she'eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom) | mi, “who?” (interrog part) | v' kol, “and/ but/ so/ or all,” (n ms) |
| | | | | | ממני: | אינו |
| | | | | | mimenei, “from/ of me,” (prep, 1 cs pronom) | eino, “he/it is not,” (part, 3ms pronom) |

Interlinear Chart

²⁸ This Hebrew word is spelled incorrectly. Should be spelled as צֶלָבָיו (tzlavav) “his/its cross.” The root of this word “cross” is צָלַב (tzlav).

Chapter 10:41



מי שמקבל לנביא בשם נביא שכר של נביא לוקח ומי שמקבל צדיק בשם צדיק שכר של הצדיק לוקח:
Hebrew Transcription

Translation: “Whoever receives a prophet in the name of a prophet, takes a reward of a prophet. And whoever receives the righteous in the name of a righteous, takes a reward of the righteous.”

The Scriptures: “He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one’s reward.”

Aramaic:

ה דמקבל נכר פג נכר א לוא דנכר נכר פג דנכר א לוא דנכר נכר

The one who receives a Nabiya {a Prophet} in a Prophet’s name, receives the reward of a Nabiya {a Prophet}. And the one who receives a Zadiyqa {a Righteous man} in the name of a Zadiyqa {a Righteous man}, receives the reward of a Zadiyqa {a Righteous man}.

| | | | | | | | |
|---|---|-------------------------------|---|--|---|--|--|
| | | | | | | | |
| של | שכר | נביא | בשם | לנביא | שמקבל | מי | |
| shel, “to, for, of, belonging to,” (prep) | sacar, “reward, payment, wage, hire,” (n ms) | navi, “prophet,” (n ms) | b’shem, “in/ with/ by (the) name,” (prep, n ms) | l’navi, lamed DO marker, “prophet,” (DO marker, n ms) 2nd Temple | she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms) | mi, “who?” (inter part) | |
| | | | | | | | |
| צדיק | בשם | צדיק | שמקבל | ומי | לוקח | נביא | |
| tzadik, “righteous,” (adj ms) | b’shem, “in/ with/ by (the) name,” (prep, n ms) | tzadik, “righteous,” (adj ms) | she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms) | u’mi, “and/ but/ so/ or who,” (interog part) | lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms) | navi, “prophet,” (n ms) | |
| | | | | | | | |
| | | | לוקח: | הצדיק | של | שכר | |
| | | | lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms) | ha’tzadik, “the righteous,” (adj ms) | shel, “to, for, of, belonging to,” (prep) | sacar, “reward, payment, wage, hire,” (n ms) | |

Interlinear Chart

