

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Nineteen

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 Nineteen

Cambridge MS Oo.1.32 English Translation

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Published January 8, 2026

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Independently Published

Hondo, Texas 78861

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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 (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 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
Seth Borden, 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.

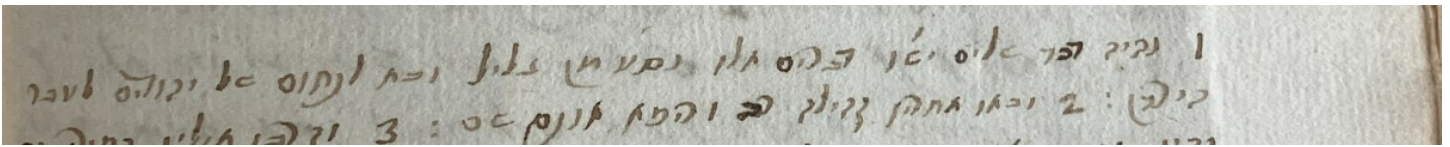
- Janice F. Baca

Cochin Matthew Chapter 19

כ"ט כפר:

1 ונתיב דבר אלו יאן דהים אלו נסעתי עליו ובה אנתוס אל יקוהם לעבר
 כ"ט: 2 ובאו אחרי קנין דה דהפא אונם אס: 3 וצ'בו אילין דפיהבים
 ודין אמטין אונן וקוטרם לו אס י אמאלק לאיא לב' מן אכנו מכל
 נעלולין: 4: ווא ענג וואטו אנס לא ק'תים שרוא עכ' בב' אסין כ' אונם
 5 וואט כ'כ'ול ע' נעצבו אבין וק'יתו ונד' כ'אע' ודין לב' א'חד: 6
 מ' ע' ע'ל' לא ר'ג' א'חד 3 ג'ל' א' צ'ור מ'פ' כ' ע'אק א'ק'ס ז'וג א'ב'א
 ג'ל' י'ב'ק: 7: ג'מ' לו א'מ' מ'אק ע'אב' כ' א'צ'ונ' א'ע' כ'כ' כ'ה'ר'ו
 נ'ע'ר'ק: 8: א'מ'ר א'כ'ט מ'אק מ'כ'וב'ר א'ב' א'ב' א'כ'ט מ'י'ר' א'כ'ט א'ע'ב'א
 נ'ש'ס א'ל'כ'ס ו'ת' כ'ב'א'ע'ן א'ת' כ'י'ק' כ'ד: 9: א'מ'ר א'ני א'כ'ס ו'ת' א'ת'נ'ב' א'מ'ר
 א'מ'ר ז'ונ'ע' ו'ל'ק'ח' ז'ונ'ע' א'ח'ר' ו'ת'י א'נ'כ'ל' ק'י'ח' ז'ונ'ע': 10: א'ת'ה' לו ק'ל'מ'ט'ר'
 א'ס' כ' ק'ו'ז' ד'ע'ש' כ'י' א'כ'י'ס ע'ט' א'כ' י'ל'ג' י'נ'ל' א'כ'א' א'ש'כ': 11: א'מ'ר א'כ'ס ל'ן
 כ'ל' א'ר'ס י'נ'ל' א'ל'מ'וד' ע'פ' א'ל'ג' ל'ת'י א'ע'ע' לו: 12: 12: נ'א'ת'י א'ת'ג'ו'ת'י ח'כ'ט'ן א'ח'ו
 ו'כ' נ'ול'ד' י' א'ת'י א'מ'ו'נ'ע' י'ל'ג' א'ר'ס ק'ו'ז' א'כ'ד' א'ח'ו'נ'ע'ן: 13: ו'י'א' א'ת'ג'ו'ת'י א'כ'ס

Chapter 19:1



והיה דכד שלים ישו דברים אלו נסע מן גליל ובא לתחום של יהודים לעבר הירדן:
 Hebrew Transcription

Translation: And when these words of Yeshua’s **were completed, he journeyed** from Galil (Galilee) and came to the area of Yehudim (Jews) across the Yarden (Jordan).

The Scriptures: And it came to be, when יהושע had ended these words, that He left Galil and came to the borders of Yehudāh beyond the Yardēn.

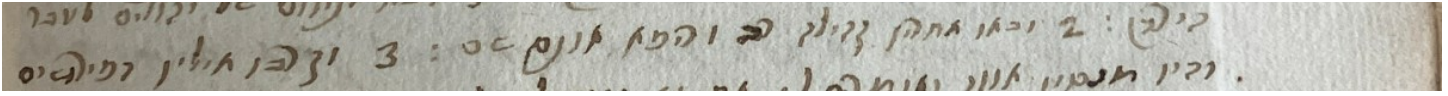
Aramaic:

ממסא דבד עלמ עמד בלא מלמ עמל כח בללא סאולא למעמלא דמסמא לבכיא דגלילא
 And it happened that when Eshu {Yeshua} had finished these words, he departed from Galila {Galilee}, and He came unto the border of Yehud {Judea}, to the other side of the Yurdnan {the Jordan}.

והיה	דכד	שלם	ישו	דברים	אלו	נסע
v'hayah, "and/ but/ so/ he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	decad, "of/ who/ which/ that when," (part, conj) Prefix Ar. ܕ Aramaism	shelim, "complete, perfect, whole, unimpaired," (adj ms)	Yeshua, (name)	devarim, "words, matters, things," (n mp)	elu , "these," (pron)	nasa, "he/it journeyed, traveled," (v. Pa'al/Qal, qatal, past, 3ms)
מן	גליל	ובא	לתחום 174	של	יהודים	לעבר
min, "from/ of," (prep)	galil, "Galilee," (name)	v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'tchum, "to/ for/ belonging to (the) dominion, area, district, border, limits, zone, field (fig)," (prep, n ms constr) Mishnaic	shel, "to/ for, of, belonging to" (prep)	Yehudim, "Jews, one who belonged to the kingdom of Judah, Israelites" (n mp)	la'avor, "to pass, overtake, advance, cross (a street or border)," (v. Pa'al/Qal, inf constr)
הירדן:						
ha'Yarden, "The Jordan," (name)						

Interlinear Chart

Chapter 19:2



ובאו אחריו קהילה רב וריפא אותם שם:

Hebrew Transcription

Translation: Then a great community went after him, and he healed them there.

The Scriptures: And large crowds followed Him, and He healed them there.

Aramaic:

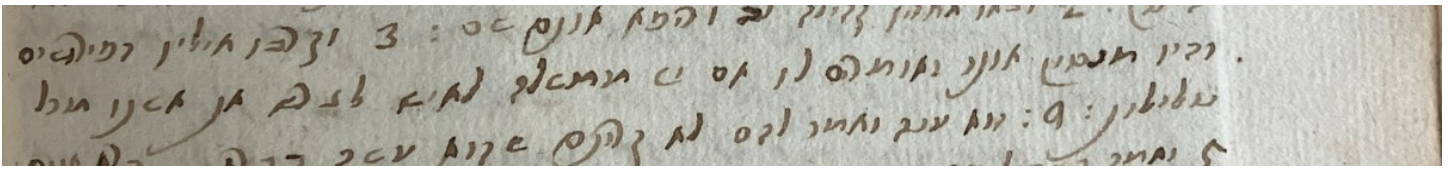
ארוה כסודו ברא שגרא ארשא אטל אלק

And great kenshe {crowds} came after {i.e. followed} Him, and He healed them there.

ובאו	אחריו	קהילה	רב	וריפא	אותם	שם:
u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	acharav, "after him/it," (prep, pron 3ms)	kehila, "community, congregation," (n fs)	rav, "rabbi, teacher, vast, great; numerous; multi- (in compound words)," (n ms)	v'ripe, "and/ but/ so/ or he/it healed," (v. Pi'el, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	sham, "there," (adv)

Interlinear Chart

Chapter 19:3



וקרבו איליו הפירושים והיו מנסין אותו ואומרים לו אם יש ממשלה לאיש לגרש את אשתו מכל עלילות:
Hebrew Transcription

Translation: And the Pharisees approached him and were testing him and saying to him, “Is it lawful for a man to divorce his wife for every **accusation**?”

The Scriptures: And the Pharisees came to Him, trying Him, and saying to Him, “Is it right for a man to put away his wife for every reason?”

Aramaic:

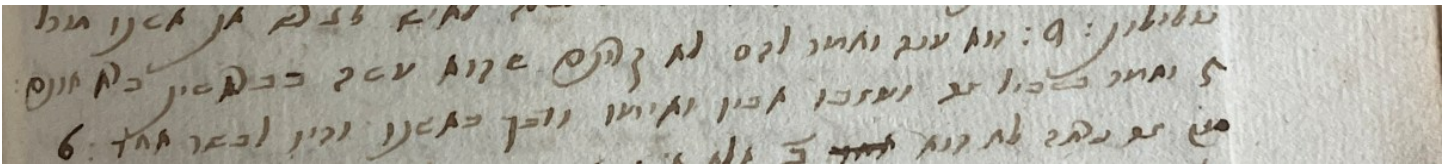
המכבד ליהוה פרישקא סכסכא סמם למ סאכזר אר עלה להע גשזא אטולמ ככל חל
 And the Phrishe {the Pharisees} drew near to Him, and were testing Him and saying, “Is it shaliyt {lawful} for a man to dismiss {i.e. divorce} his wife for any cause?”

וקרבו	איליו	הפירושים	והיו	מנסין	אותו	ואומרים
ve'karvu, “and/ but/ so/ or they approached, drew near,” (v. Pa'al/Qal, qatal, past, 3mp)	eilu, “to him/it,” (prep, 3ms pronom)	ha'perushim, “the pharisees,” (n mp)	v' hayu, “and/ but/ so/ or they were,” (v. Pa'al/Qal, qatal, past, 3ms)	me'nisin, “we/ you (mp)/ they, those who try(s), test(s),” (v. Piel, act part, Ar. suffix mp) Aramaism	oto, “him/it,” (DO marker, 3ms pron)	ve' omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part)
לו	אם	יש	ממשלה	לאיש	לגרש	את
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom) wrong pronom	im, “if, whether,” (conj)	yesh, “there is, there exists,” (part)	mimshala, “rule, dominion, government,” (n fs)	l'ish, “to/ for/ belonging to man, mankind,” (prep, n ms)	legaresh, “to drive out, banish, expel, cast out, divorce, put away, trust away, trouble, cast up,” (v. Piel, Infin constr)	et, (DO marker)

				עלילות:	מכל	אשתו
				alilot, "libels, accusations, evil deeds," (n fp)	m'chol, "from/ of (the) all," (prep, n ms)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)

Interlinear Chart

Chapter 19:4



הוא ענה ואמר להם לא קריתם שהוא עשה בבראשית ברא אותם:
Hebrew Transcription

Translation: He⁴ answers and says to them, “Did you not read that He who made *them*, 'created them,' in the beginning?⁵”

The Scriptures: And He answering, said to them, “Did you not read that He who made them at the beginning made them male and female,

Aramaic:

סם דה ברא סאדו למס לא סוטלס דמס דבדו דק כו שאל דבדא סמבולא בדו ארמ
Then He answered and said unto them, “Have you not read that He who created from the brishiyth {the beginning}, He created them dekra {male} and neqbatha {female}?”

הוא	ענה	ואמר	להם	לא	קריתם	שהוא
hu, “he/it,” (pron)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	lo, “no/ not” (part)	kri’atam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)
			אותם:			
			otam, “them,” (DO marker, 3mp pronom)			
			bara, “he/it created,” (v. Pa’al/Qal, qatal, past, 3ms)			
			bivreshit, “in/ with/ by (the) beginning,” (prep, n fs)			
			asah, “he/ it made, did,” (v. Pa’al/Qal, qatal, past, 3ms)			

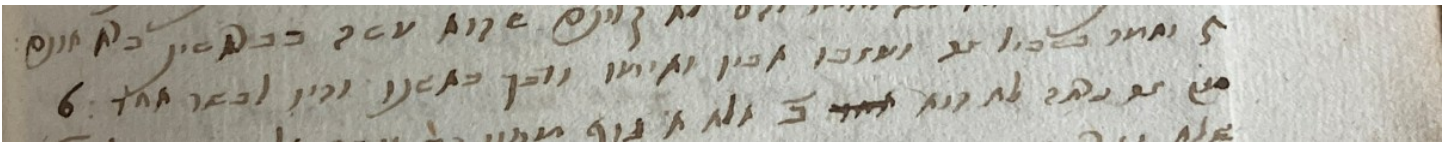
Interlinear Chart

⁴ The pronoun for “he” or “it” is an added pronoun as it is included in the word ענה (ana, “he/it answered”). It is possible the author intended to make it present tense.

⁵ Genesis 1:27.

⁶ This word has a double prefix of ב (bet) meaning, “in/ which/ by.”

Chapter 19:5



ואמר בשביל זה ועזבו אביו ואימו ודבק באשתו והיו לבשר אחד:

Hebrew Transcription

Translation: And he said, “Because of this, leave his father and his mother, and cleave to his wife, and **they** will become one flesh.”⁷

The Scriptures: and said, ‘For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh’?

Aramaic:

ואמר בשביל זה ועזבו אביו ואימו ודבק באשתו והיו לבשר אחד:

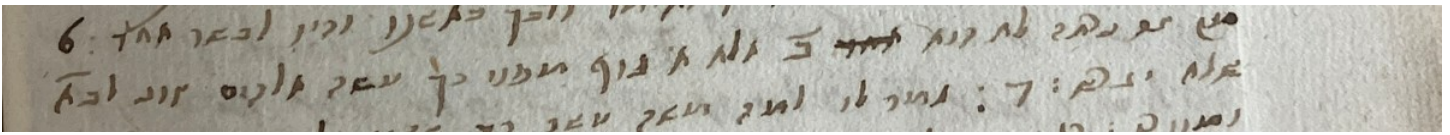
And He said, “Because of this, a gabra {a man} will leave his father and his mother, and will be joined unto anthteh {his wife}, and they will be, both of them, one basar {flesh}.

	ואימו	אביו	ועזבו	זה	בשביל	ואמר
ודבק	v'imo, “and/ but/ so/ or his/its mother,” (n fs, 3ms pronom)	aviv, “his/its father,” (n ms, 3ms pronom)	v'azvu, “and/ but/ so/ or (to men) abandon, leave!” (v. Pa'al/Qal, imp 2mp)	ze, “this, this one,” (pron, ms)	bishvil, “for, for the sake of,” (prep) Mishnaic	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
			אחד:	לבשר	והיו	באשתו
			echad, “one,” (card num)	l'basar, “to/ for/ belonging to flesh,” (lprep, n ms)	v' hayu, “and/ but/ so/ or they were,” (v. Pa'al/Qal, qatal, past, 3ms)	b'ishto, “in/ with/ by his/its woman, wife, spouse,” (prep, n fs, 3ms pronom)

Interlinear Chart

⁷ Genesis 2:24.

Chapter 19:6



מִן זֶה נִרְאָה לֹא הוּא בִּי אֵלָא אִי גוֹף מִפְּנֵי כֵךְ עָשָׂה אֱלֹהִים זֶג לְבִיא שְׁלֵא יִגְרֵשׁ:
Hebrew Transcription

Translation: “From this, it is seen, it is not two, but one body: Because thus, Elohim (God) made a pair of human beings, that he would not divorce.”⁸

The Scriptures: So that they are no longer two, but one flesh. Therefore, what Elohim has joined together, let man not separate.”

Aramaic:

כְּדִן לֹא מִסַּם וְלוֹךְ אֵלֵי עַד פְּרִזְי כְּדִן מִכַּח דְּאֵלֵמָא וִי לְ כֹּשְׂתָא לֹא נִפְּשִׁי
Therefore, they will not be threyn {two}, but rather, khad phagar {one body}. The thing therefore that Alaha {God} has joined, a bar-nasha {a son of man} should not separate.”

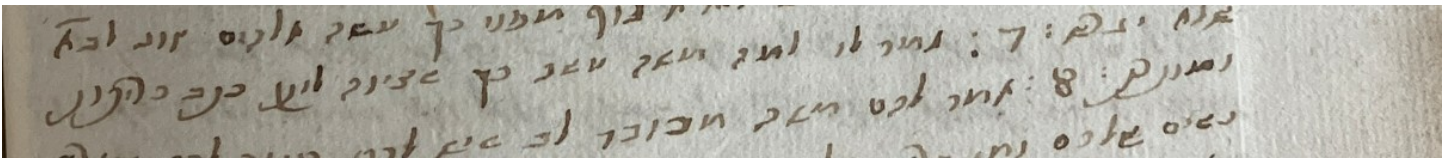
מִן	זֶה	נִרְאָה	לֹא	הוּא	בִּי	אֵלָא
min, “from of,” (prep)	ze, ‘this (pron, ms)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	lo, “no/ not” (neg part)	hu, “he/it,” (3ms pron)	bet, “two,” (card num)	ela, “but, however, only, (conj)
אִי	גוֹף	מִפְּנֵי	כֵךְ	עָשָׂה	אֱלֹהִים	זֶג ⁹
echad, “one,” (card num)	guf, “body,” (n ms)	mipnei, “from/ of away, from before, because of,” (prep)	kakh, “so, thus, therefore, in this way,” (adv)	asa, “he/it did, made, do” (v. Pa’al/Qal, qatal, past, 3ms)	Elohim, “God(s)” (n mp)	zug, “couple, pair,” (n ms)
לְבִיא	שְׁלֵא	יִגְרֵשׁ:				
l’benei, adam (abbrev), (lamed DO marker) sons of adam, humans, mankind,”	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	yegaresh, “he/it will drive out, banish, expel, cast out, divorce, put away, trust away, trouble, cast up,” (v. Pi’el, yiqtol, fut, 3ms)				

Interlinear Chart

⁸ This word for “divorce” (יגרש - yegaresh) describes one who “drives out, thrusts out, or expels” his wife.

⁹ This word is first found in *Mishnah* Peah 2:6.

Chapter 19:7



אמר לו למה משה עשה כך שציוה ליתן כתב כריתות ומותרת:

Hebrew Transcription

Translation: He said to him, “Why did Moses do *it* this way? That he commanded to give a writing of divorce and release.”¹⁰

The Scriptures: They said to Him, “Why then did Mosheh command to give a certificate of divorce, and to put her away?”

Aramaic:

אמרו ליה למה משה עשה כן שציוה ליתן כתב כריתות ומותרת

They said unto Him, “Why then did Mushe {Moses} command to give a kathaba d’shubqana {a writing of release}, and dismiss {i.e. divorce} her?”

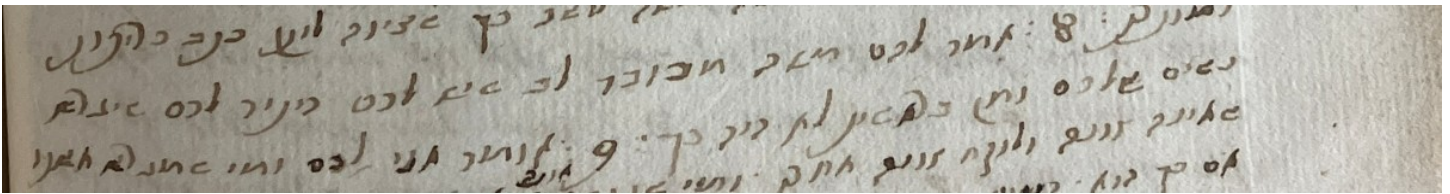
	שציוה	כך	עשה	משה	למה	לו	אמר
	she'tzivah, “that/ which/ who/ whom he/it ordered, commanded,” (rel part, v. Pi’el, qatal, past, 3ms)	therefore, in this way,” (adv)	asa, “he/it did, made, do” (v. Pa’al/Qal, qatal, past, 3ms)	mosheh, “Moses,” (name)	l’mah, “why?” (adv)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom) wrong pronoun	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)
				ומותרת:	כריתות	כתב ¹¹	ליתן
			u’muteret, “and/ but/ so/ or I am/ you (fs) are/ she/it is loosened, permit, allow, untie,” (v. Hif’il, act part, fs)	keritot, “divorce,” (n fs)	ktav-, “writing of-,” (n ms constr)	liten, “to give, allow,” (v. Pa’al/Qal, inf abs)	Aramaism Mishnaic

Interlinear Chart

¹⁰ Deuteronomy 24:1.

¹¹ In Deuteronomy 24:1, the Hebrew word used for “writing” is סֵפֶר (sefer), which means, “book, scroll, writing.” However, in this verse, the author uses the word כתב (ktav) meaning “writing.”

Chapter 19:8



אמר להם משה מכובד לב שיש לכם היתיר לכם שיגרש נשים שלכם ומן בראשית לא היה כך:
Hebrew Transcription

Translation: And he said to them, “Mosheh (Moses), for heaviness of heart, that you have, allowed for you to divorce your wives, but from the beginning, it was not so.”

The Scriptures: He said to them, “Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.

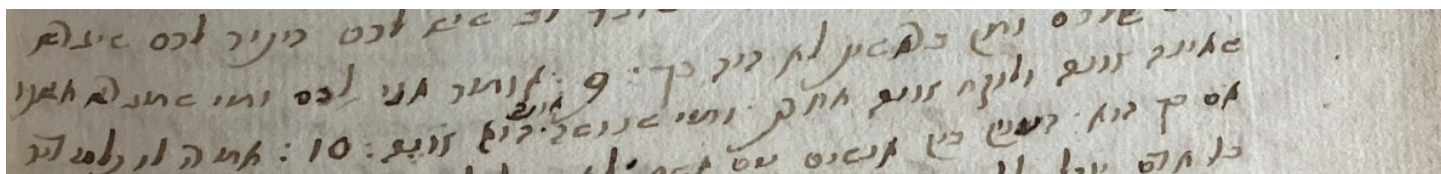
Aramaic:

אמר להם משה למכבד מענה לבנה אפש לבנה האצורה נשבתה הן כושלתה הן לא מהא מחבא
He said unto them, “Mushe {Moses}, because of the hardness of your heart had allowed you to dismiss your wives, but, from the brashiyth {the beginning}, it wasn’t so.

אמר	להם	משה	מכובד	לב	שיש	לכם
amar, “he/it said,” (v. Pa’al/Qal, past 3ms)	lahem, “to/ for/ belonging to them,” (prep, 3mp pron)	mosheh, Moses,” (name)	mechubad, “heavy, burdensome, grievous, vexation,” (adj ms)	lev, “heart,” (n ms)	he’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)
היתיר	לכם	שיגרש	נשים	שלכם	ומן	בראשית
ha’yotir, “that/ which he/it will allow, permit,” (v. Hif’il, yiqtol, fut, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’yegaresh, “that which/ who/ whom he/it will expel, banish, cast out, drive away, divorce, put away,” (v. Pi’el, qatal, past, 3ms)	nashim, “women,” (n fp)	she’lachem, “that/ which/ who/ whom to you (mp),” (rel part, 2mp pronom)	u’min, “and/ but/ so/ or from/ of,” (prep)	beroshit, “in/ with/ by (the) beginning,” (prep, n fs)
לא	היה	כך:				
lo, “no/ not” (neg part)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	kach, “therefore, in this way,” (adv)				

Interlinear Chart

Chapter 19:9



אומר אני לכם ומי שמגרש אשתו שאינה זונה ולוקח זונה אחרת ומי שנושא אותה הוא זונה:
Hebrew Transcription

Translation: “I say to you, whoever sends away¹² his wife **without her being** a fornicator¹³ and takes another wife, commits fornication: and whoever **that marries her (i.e., the first wife),**¹⁴ commits fornication.”

The Scriptures: And I say to you, whoever puts away his wife, except on the ground of whoring, and marries another, commits adultery. And whoever marries her who has been put away commits adultery.”

Aramaic:

משב אשה אהו מה דשב שבמלה אהו אהו אהו לחם דה דה דשב אטמלה דה אהו
But, I say unto you that he who leaves anttheh {his wife}, without *the cause of gura* {adultery}, and takes another, commits adultery. And he who takes a shabiyqtha {a divorced woman}, commits adultery.”

אומר	אני	לכם	ומי	שמגרש	אשתו	שאינה
omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	u’mi, “and/ but/ so/ or who,” (inter part)	she’megaresh, “that/ which/ who/ whom expels, banish, divorces,” (v. rel part, v. Pi’el, act part, ms)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	she’eina(h), “that/ which/ who/ whom she/it is not,” (rel part, part, 3fs pronom)
זונה	ולוקח	זונה	אחרת	ומי	שנושא	אותה
zona, “I/ you (fs)/ she/it commit(s) adultery,” (v. Pa’al/Qal, act part, fs)	v’lokeach, “and/ but/ so/ or I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	zona, “I/ you (fs)/ she/it commit(s) adultery,” (v. Pa’al/Qal, act part, fs)	achheret, “other, another, different,” (adj fp)	u’mi, “and/ but/ so/ or who,” (inter part)	she’noshe, “that/ which/ who/ whom I/ you (ms) he/it bears, marries,” (v. Pa’al/Qal, act part, ms)	ota(h), “her,” (DO marker, 3fs pronom)

¹² Literal meanings: “drives out, thrusts, expels.”

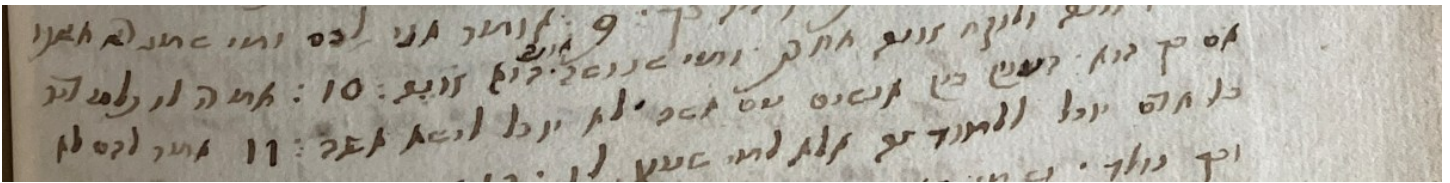
¹³ This is a harsh word that can mean “whore, fornicator,” or “prostitute.” The proper word for “adulterer” is נואף (no’ef).

¹⁴ Collectively, including details from Matthew 5:32 and Luke 16:18, along with this passage, the man who marries the first wife will be an adulterer נואף (no’ef) because the woman was not divorced properly with her כרייתות (keritut, “divorcement”). The woman who is separated, or rather “put away” גרושה (gerusha), is still considered married. The man in Matthew 19:9 makes himself a fornicator זונה (zonah) by taking a 2nd woman without properly ending his first marriage.

					זונה:	הוא
					zona, "I/ you (fs)/ she/it commit(s) adultery," (v. Pa'al/Qal, act part, fs)	hu, "he/it," (pron, 3ms)

Interlinear Chart

Chapter 19:10



אמרו לו תלמדיו אם כך הוא הענין בין אנשים עם אשה לא יוכל לנשא אשה:
Hebrew Transcription

Translation: His talmidim (students) said to him, “If such is the case **between** husbands with a wife,¹⁵ *then* he will not be able to marry a wife.”

The Scriptures: His taught ones said to Him, “If such is the case of the man with his wife, it is good not to marry.”

Aramaic:

אמרין למתלמידיהו, אם כן הוה גברא כען גברא לרעיהא לא פסד לרעיהא ארעיהא
His Disciples said unto Him, “If such is the reproach between a gabra {man/husband} and an anttha {a wife}, it is better not to take an anttha {a wife}!”

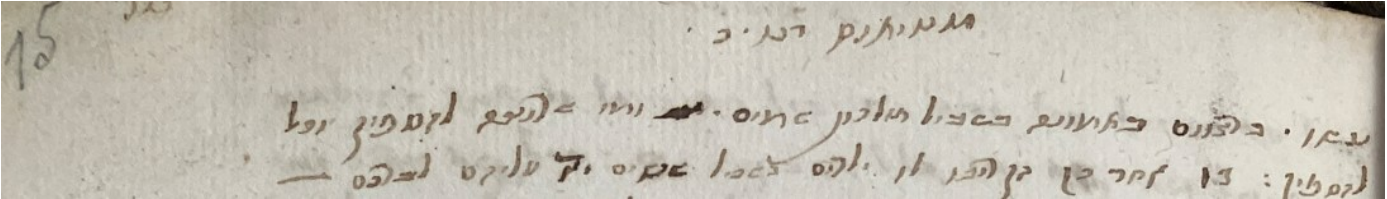
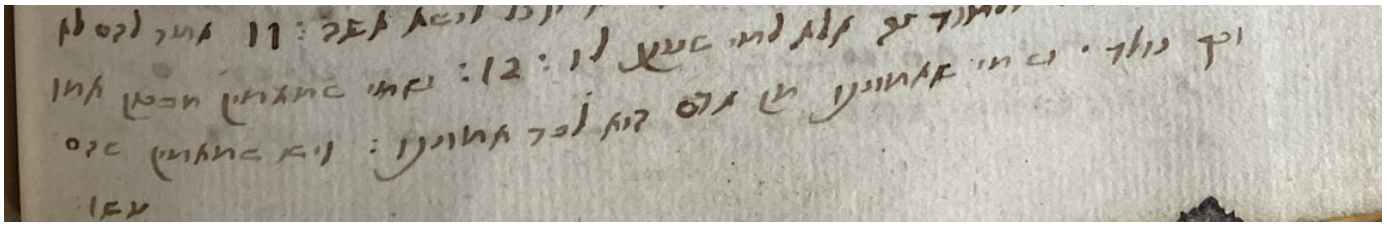
	הענין	הוא	כך	אם	תלמדיו	לו	אמרו
	ha'inyan, “the matter, issue, problem, question, concern,” (n ms)	hu, “he/it,” (3ms, pron)	therefore, in this way,” (adv)	im, “if, whether,” (conj)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)
	לנשא¹⁶	יוכל	לא	אשה	עם	אנשים	בין
	le'nesa, “he/it married,” (lamed prep?, v. Pa'al/Qal, qatal, past, 3ms)	youchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, “no/ not,” (part)	isha, “woman, wife, spouse,” (n fs)	im, “with,” (prep)	anashim, “men, people,” (n mp)	bein, “between, amongst,” (prep)
							אשה:
							isha, “woman, wife, spouse,” (n fs)

Interlinear Chart

¹⁵ Can also be translated to, “men with a woman.”

¹⁶ It appears the second letter is a nun and not a yod and translates to “he/it married.”

Chapter 19:12



יש מי שמאמין מבטן אמו וכך נולד יש מי שאמונתו מן אדם הוא לבד אמונתו ויש שמאמין שהם עשו ברצונם באמונה בשביל מלכות שמים ומי שרוצה להספיק יוכל להספיק:

Hebrew Transcription

Translation: There is whomever that has faith from the womb of his mother, and is born, there is whomever that has faith, *it is only his faith by man.* And there are some who have faith who did by their own will in faith for the sake of the kingdom of heaven. And whoever wills to succeed, is able to succeed.”

The Scriptures: for there are eunuchs¹⁷ who were so born from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it.”

Aramaic:

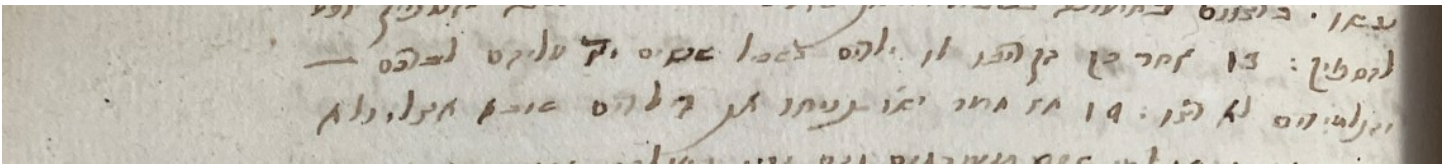
דגך בושא דארכמה אדמלגה מבטן אמה במבטן דגך כנשא חמה במבטן אמה במבטן דחמה אמה לגי במבטן
 בדה נפשמם במבטן חלל מלכותא דשבתא כן דנפשמ דנפשמ נפשמ

For, there are mahaymane {eunuchs} begotten thus from the womb of their mother. And there are mahaymane {eunuchs} who have become mahaymane {eunuchs} by the sons of men. And there are mahaymane {eunuchs} who made their souls {themselves} mahaymane {eunuchs} on account of The Malkutha d’Shmaya {The Kingdom of the Heavens}. Whomever that this is able to be applied to, let it be applied.”

יש	מי	שמאמין	מבטן	אמו	וכך	נולד
yesh, “there is, there exists,” (part)	mi, “who?” (interrog part)	she’ma’amin, “that/ which/ who/ whom I/ you (ms)/ he/it believes, has faith,” (rel part, v. Hif’il, act part, ms)	m’beten, “from/ of (the) belly, womb,” (prep, n fs)	im’o, “his/its mother,” (n fs, 3ms pronom)	v’cach, “and/ but/ so/ or in this way,” (adv)	nolad, “I am/ you (ms) are/ he/it is born,” (v. Nif’al, act part, ms)

¹⁷ This word was translated as “eunuchs,” but can also mean, “faithful ones.”

Chapter 19:13



אחר כן הקריבו לו ילדים בשביל ששים ידו עליהם לברכם והתלמידים לא רצו:
Hebrew Transcription

Translation: After this, they brought children to him, so that he may **place his hand** upon them to bless them, but his talmidim (students) **were not willing**.

The Scriptures: Then young children were brought to Him to lay His hands on them and pray, and the taught ones rebuked them.

Aramaic:

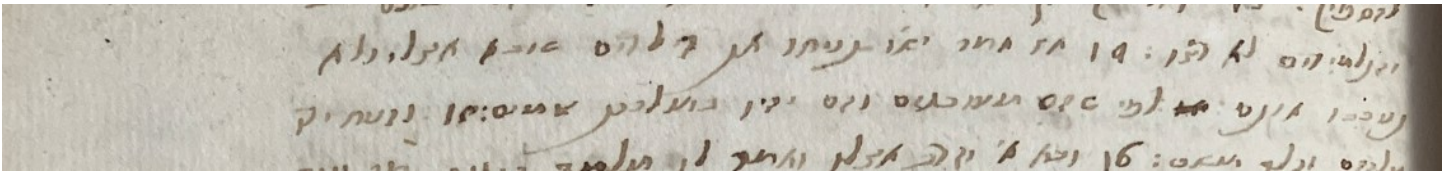
מִתַּיָּה פֻּזְכָּה לִמְּ לַלְּאָה דִּישְׁמַר אֲדִימָה חֲלֻמָּהּ חֲטִי לֵא חֲכָאָם כְּמֵהּ וְלַחֲבֵרָתָהּ,
Then talaye {young boys/children} drew near to Him, so that He might place His hand upon them and pray, and His Disciples rebuked them.

ששים ¹⁸	בשביל	ילדים	לו	הקריבו	כן	אחר
she'shim, "that which/ who/ whom put, place," (rel part, Pa'al/Qal, inf constr?)	bishvil, "for, for the sake of," (prep) Mishnaic	yeladim, "boy, children," (n mp)	lo, "and/ but/ so/ or to/ for/ belonging to him/it," (prep, 3ms pronom)	hikrivu, "they came near, approached, drew near," (v. Hif'il, qatal, past, 3mp)	ken, "yes, so, thus," (adv)	achar, "after," (prep)
	רצו:	לא	והתלמידים	לברכם	עליהם	ידו
	ratzu, "they wanted," (v. Pa'al/Qal, qatal, past, 3mp)	lo, "no/ not," (part)	v'ha'talmidim, "and/ but/ so/ or the students, disciples," (n mp)	levarech'am, "to bless them," (v. Pa'al/Qal, inf constr, 3mp obj)	aleihem, "upon them," (prep, 3 mp pronom)	yado, 'his/its hand," (n ms, 3ms pronom)

Interlinear Chart

¹⁸ Unusually spelled as an infinitive construct or as an imperative, but intended to be as a third masculine singular.

Chapter 19:14



אז אמר ישו תניחו את הילדים שיבא אצלי ולא תעכבו אותם לפי שהם מעוטים והם יהיו במלכות שמים:
 Hebrew Transcription

Translation: Then Yeshua said, “Allow the children to come to me, and do not withhold them, **for they are little ones, but they will be in** the kingdom of heaven.”

The Scriptures: But יהושע said, “Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens.”

Aramaic:

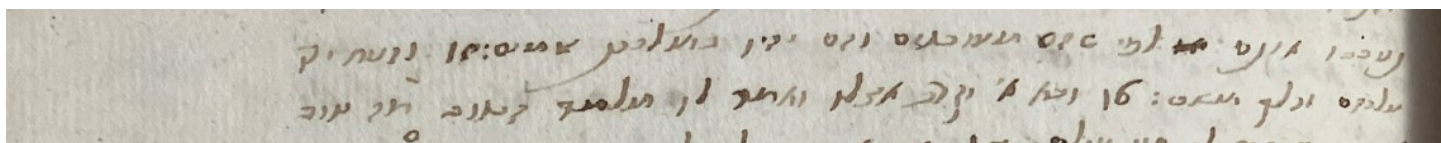
מה דה עבד אכדו למסע שבסמס לללא אדאק להאן סלא דחלבא אסע דהאילמ לחא דאקט סלמ אסע אטמס חלכסא
 דעכא

But He, Eshu {Yeshua}, said unto them, “Let the talaye {the young boys/children} come to Me and don’t hinder them, for, the ones who are like these, theirs is The Malkutha d’Shmaya {The Kingdom of the Heavens}.”

אז	אמר	ישו	תניחו	את	הילדים	שיבא
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	tanichu, “you (mp) will leave alone,” (v. Hif’il, yiqtol, fut, 2mp)	et, (DO marker)	ha’yeladim, “the boys, children,” (n mp)	she’ yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)
אצלי	ולא	תעכבו	אותם	לפי	שהם	מעוטים
etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	v’ lo, “and/ but/ so/ or no, not,” (neg part)	te’akvu, “you (ms) will delay, hinder, prevent, withhold,” (v. Pi’el, yiqtol, fut, 2mp)	otam, “them,” (DO marker, 3mp pronom)	lefi, “according to,” (prep)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	mi’utim, “little, little ones,” (n mp)
והם	יהיו	במלכות	שמים:			
va’hem, “and/ but/ so/ or they,” (pron, mp)	yihyu, “they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	b’ malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	shamayim, “heavens, skies,” (n mp)			

Interlinear Chart

Chapter 19:15



והניח ידו עליהם והלך משם:

Hebrew Transcription

Translation: And he placed his hand upon them, and went from there.

The Scriptures: And having laid hands on them He went from there.

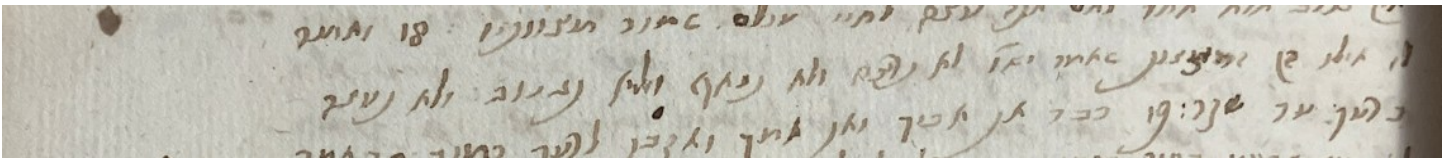
Aramaic:

וספד איהו חלמסו סאול סו סלכ
 And He placed His hand upon them, and departed from there.

		משם:	והלך	עליהם	ידו	והניח
		me'sham, "from/ of there," (prep, adv)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	alei hem, "upon them," (prep, 3 mp pronom)	yado, 'his/its hand," (n ms, 3ms pronom)	v'hiniach, "he/it placed," (v. Hif'il, qatal, past, 3ms)

Interlinear Chart

Chapter 19:18



ואמר לו אילו הן המצוות שאמר ישו לא תרצה ולא תנאף ולא תגנוב ולא תענה ברעך עד שקר:

Hebrew Transcription

Translation: And he said to him. Behold! **These are the commandments that Yeshua said,** “You shall not murder, nor shall you commit adultery, nor shall you steal, nor shall you bear false witness against your neighbor,”

The Scriptures: He said to Him, “Which?” And יהושע said, “You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’

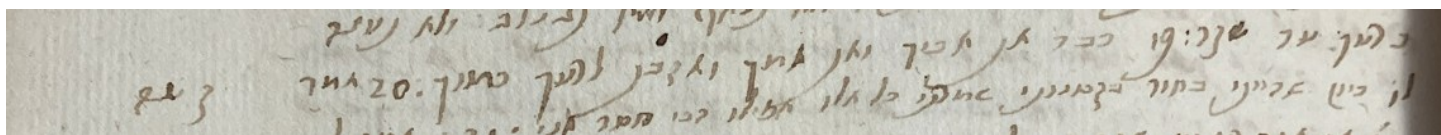
Aramaic:

אמר לו אילו הן המצוות שאמר ישו לא תרצה ולא תנאף ולא תגנוב ולא תענה ברעך עד שקר: He said unto Him, “Which ones?” Then Eshu {Yeshua} said unto him, “That you shall not thequl {commit murder}, and you shall not thagur {commit adultery}, and you shall not thegnub {steal}, and you shall not theshad sahduth shuqra {witness false testimony}.

ואמר	לו	אילו	הן	המצוות	שאמר	ישו
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	v'lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	eilu, “these, the following,” (3mp pronom)	hen, “they,” (Ar. 3fs pron) Aramaism	ha'mitzvot, “the commandments,” (n fp)	she'amar, “that/ which/ who/ whom he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)
לא	תרצה	ולא	תנאף	ולא	תגנוב	ולא
lo, “no/ not,” (part)	tirtzach, “you (ms) will murder,” (v. Pa'al/Qal, yiqtol, 2ms)	v' lo, “and/ but/ so/ or no, not,” (neg part)	te'anef, “you shall not commit adultery,” (v. Pi'el, yiqtol, fut, 2ms)	v' lo, “and/ but/ so/ or no, not,” (neg part)	tignov, “you (ms) will steal,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	v' lo, “and/ but/ so/ or no, not,” (neg part)
תענה	ברעך	עד	שקר:			
te'ane, “you (ms) will answer,” (Pa'al/Qal, yiqtol, fut, 2ms)	b're-ech, “in/ with/ by your friend, neighbor,” (prep, n ms, 2ms pronom)	ed, “witness,” (n ms)	sheker, “falsehood, lie,” (n ms)			

Interlinear Chart

Chapter 19:19



כבד את אביך ואת אמך ואהבת לרעך כמוך:

Hebrew Transcription

Translation: “honor your father and mother, and you shall love your neighbor as yourself.”²⁰

The Scriptures: ‘Respect your father and your mother,’ and ‘You shall love your neighbour as yourself.’ ”

Aramaic:

הנפשו לרבותי הלארבותי הולטב לפיכך ארתי נפשי

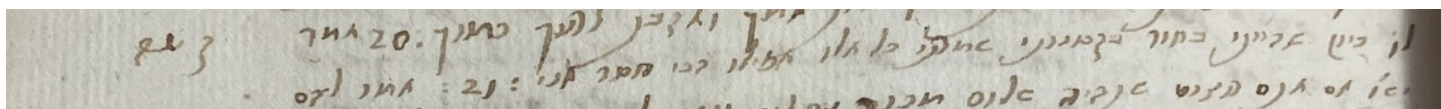
And honor your father and your mother, and love your neighbor as naphshak {your soul/yourself}.”

כבד	את	אביך	ואת	אמך	ואהבת	לרעך
kabed! (to a man) “honour!” (v. Pi’el, imp, 2ms)	et, (DO marker)	avicha, “your (ms) father,” (n ms, 2ms pronom)	v’et, “and, but, so, or,” (DO marker)	imcha, “you (ms) mother,” (n fs, 2ms pronom)	v’a’havta, “and/ but/ so/ or youshall (ms) love,” (v. Pa’al/Qal, weqatal, fut, 2ms)	le’re’aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 3ms pronom)
						כמוך:
						kamocho, “like/ as you (ms),” (prep, 2ms)

Interlinear Chart

²⁰ Exodus 20:12–16; Leviticus 19:18; and Deuteronomy 5:16– 20.

Chapter 19:20



אמר לו כיון שהייתי בחור בקטינתי שמרתי כל אלו אפילו הכי חסר אני:
Hebrew Transcription

Translation: He said to him, “**Since I was a young man in my adolescence**, I kept all these. **Even so**, what am I lacking the **most**?”

The Scriptures: The young man said to Him, “All these I have watched over from my youth, what do I still lack?”

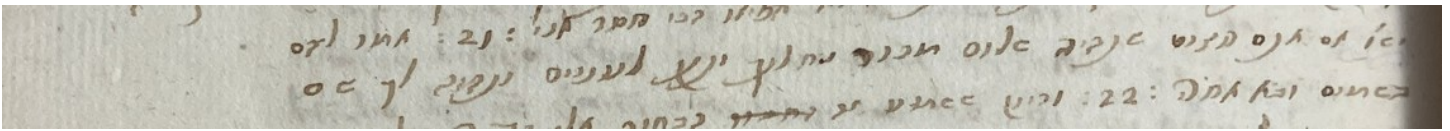
Aramaic:

אמר לו כיון שהייתי בחור בקטינתי שמרתי כל אלו אפילו הכי חסר אני:
That layma {young man} said unto Him, “These all I have kept them, from talyuthi {my youth/childhood}, what am I lacking?”

	אמר	לו	כיון	שהייתי	בחור	בקטינתי	שמרתי
	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’hayiti, “that/ which/ who/ whom I was,” (v Pa’al/Qal, qatal, past, 1cs)	bachur, “young man,” (n ms)	b’kitineti, “in/ with/ by my littleness, adolescence” (prep, n ms, 1cs pronom)	shamarti, “I guarded, kept, maintained,” (v. Pa’al/Qal, qatal, past, 1cs)
	כל	אלו	אפילו	הכי	חסר	אני:	
	kol, “all,” (n ms)	alv, “these,” (pron)	afilu, “even, although,” (adv)	hachi, “the most, is there, could it be that,” (interrog hey, adj)	chaser, “I/ you (ms)/ he/it lack(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	

Interlinear Chart

Chapter 19:21



אמר להם ישו אם אתם רוצים שתהיה שלום מכור נחלתך ותתן לעניים ותהיה לך שם בשמים ובא אחרי:

Hebrew Transcription

Translation: Yeshua said to them, “If you want to be complete, sell **your inheritance** and give it to the poor, and **it will be there for you** in heaven; then come follow me.”

The Scriptures: יהושע said to him, “If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven. And come, follow Me.”

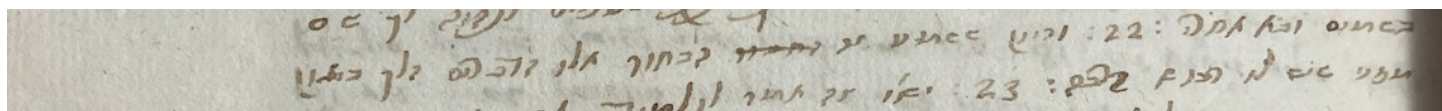
Aramaic:

אמר להם ישו אם אתם רוצים שתהיה שלום מכור נחלתך ותתן לעניים ותהיה לך שם בשמים ובא אחרי:
 Eshu {Yeshua} said unto him, “If you desire to be gamiyra {perfect}, go sell genyanak {your property}, and give them unto the meskine {the poor}, and you will have {lit. there will be for you} siymtha {treasure} in the Shmaya {the Heavens}, and come follow Me.”

אמר	להם	ישו	אם	אתם	רוצים	שתהיה
amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	Yeshua, (name)	im, “if, whether,” (conj)	atem, “you,” (mp pron)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	she’tihye, “that/ which/ who/ whom you (ms) will be,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)
שלום	מכור	נחלתך	ותתן	לעניים	ותהיה	לך
shalom, “peace, welfare, well- being, completeness,” (n ms)	mechor! (to a man) “sell!” (v. Pa’al/Qal, imp, 2ms)	nachalatecha, “your (ms) estate, inheritance, legacy,” (n fs, 2ms pronom)	v’titen, “and/ but/ so/ or you will give,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	l’onyam, “to their (mp) poverty, poor, poor ones, “n ms, 3mp pronom)	v’tihye, “and/ but/ so/ or you (ms) will be,” (v. Pa’al/Qal, yiqtol, 2ms)	lecha, “to you (ms),” (prep, 2ms pronom)
שם	בשמים	ובא	אחרי:			
sham, “there,” (adv)	b’shamayim, “in/ with/ by (the) heavens,” (prep, n mp)	v’ba, “and/ but/ so/ or I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	acharey, “after me,” (prep)			

Interlinear Chart

Chapter 19:22



וכיון ששמע זה הבחור אלו הדברים הלך ביגון מפני שיש לו רכוש הרבה:
Hebrew Transcription

Translation: And when **this** young man heard these **words**, he went away in sorrow, for he had much property.²¹

The Scriptures: And when the young man heard the word, he went away sad, because he had many possessions.

Aramaic:

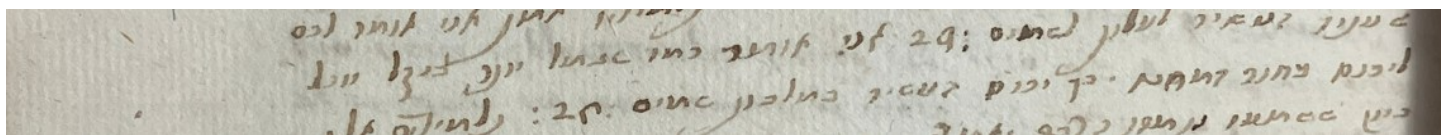
ܘܚܝܘܢ ܫܝܡܥ ܙܗ ܒܚܘܪ ܐܠܘ ܕܘܪܒܝܢ ܗܠܝܚ ܒܝܓܘܢ ܡܦܢܝ ܫܝܫ ܠܘ ܪܚܘܫ ܗܪܒܗܐ
But, that layma {young man} heard this word, and departed while sad, for, he had much genyana {property}.

	הלך	הדברים	אלו	הבחור	זה	ששמע	וכיון
	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’ devarim, “the words, matters, things,” (n mp)	alv, “these,” (pron)	ha’bachur, “the young man,” (n ms)	ze, “this,” (pron, ms)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v’kiyun, “and/ but/ so/ or because, when, after” (conj)
		הרבה:	רכוש	לו	שיש	מפני	ביגון
		harbeh, “much, many,” (adj ms)	rechush, “property, asset,” (n ms)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	he’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mipnei, “from/ of away, from before, because of;” (prep)	b’yagone, “in/ with/ by (the) grief, sorrow,” (prep, n ms)

Interlinear Chart

²¹ See Ezekiel 33:31, where people are warned not to pursue greedy gain at the expense of obedience to Yah’s word.

Chapter 19:24



אני אומר כמו שגמל יותר בנקל יוכל ליכנס בחור המחט כך יכנס העשיר במלכות שמים:
Hebrew Transcription

Translation: I, I say, as it will be **much** easier for that camel to enter the small hole of a needle than for the rich to enter the kingdom of **heaven**.”

The Scriptures: And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”

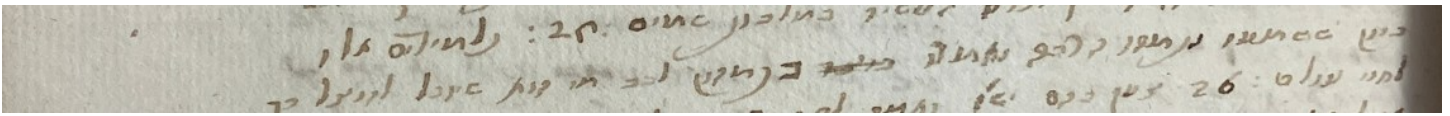
Aramaic:

אחכ דה אמו אר לכה דהלת מה לכה לחבל כמיהא דאחכא אה אלהא דמלך לחבחהא דאלמא
Now furthermore, I say unto you, that it is easier for gamla {a rope} to enter into the akhrura d'amkhata {the hole of a needle}, than an athiyra {a rich man} that he might enter into The Malkutha d'Alaha {The Kingdom of God}.”

אני	אומר	כמו	שגמל	יותר	בנקל	יוכל
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	k'mo, “like, as, similar to,” (adv, prep)	she'gamal, “that/ which/ who/ whom camel, “rel part, n ms)	yoter, “more, more than,” (adv)	b'nakel, “in/ with/ by (the) ease,” (prep, v. Hif'il, yiqtol, fut, 1cp)	youchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)
ליכנס	בחור	המחט	כך	יכנס	העשיר	במלכות
lehkanes, “to enter,” (v. Nifal, inf constr)	ba'chor, “in/ with/ by (the) small hole,” (prep, n ms)	ha'machat, “the needle,” (n fs)	therefore, in this way,” (adv)	yikanes, “he/it will enter, go in,” (v. Nifal, yiqtol, fut, 3ms)	ha'ashir, “the rich, wealthy,” (adj ms)	b'malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)
שמים:						
shamayim, “heavens, skies,” (n mp)						

Interlinear Chart

Chapter 19:25



תלמידים אלו כיון ששמעו נתמהו הרבה ואמרו בתמהון לבב מי הוא שיוכל להנצל כך לחיי עולם:
Hebrew Transcription

Translation: The talmidim (students), when they heard, were much amazed and said **with amazement of heart**, “Who is able to be delivered **accordingly for eternal life**?”

The Scriptures: And when His taught ones heard it, they were very astonished, saying, “Who then is able to be saved?”

Aramaic:

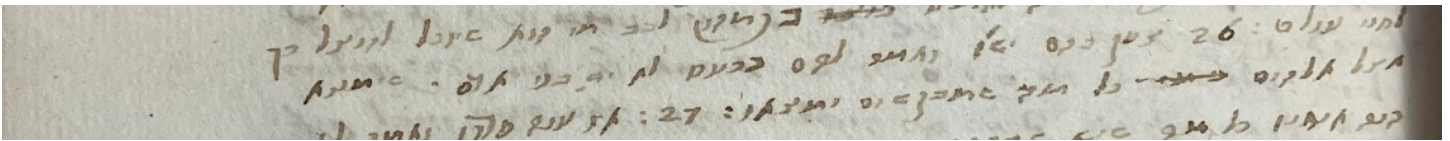
אלבעה דהי כד שרבה ולמניה מהם לב האלהי עם בו פבעט דנשא

Then when The Talmiyde {The Disciples} heard it, they were exceedingly amazed, and they were saying, “Who indeed is able to live {or, to be saved}?”

ואמרו	הרבה	נתמהו	ששמעו	כיון	אלו	תלמידים
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	harbeh, “much, many,” (adj ms)	nitmhu, “they were amazed, astonished,” (v. Nif'al, qatal, past, 3mp)	she'samu, “that/ which/ who/ whom they heard,” (rel part, Pa'al/Qal, qatal, past, 3mp)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	alv, “these,” (pron)	talmidim, “students, disciples,” (n mp)
כך	להנצל	שיוכל	הוא	מי	לבב	בתמהון
therefore, in this way,” (adv)	lehinatzel, “to be delivered, saved, rescued, survive,” (v. Nif'al, inf constr)	she'yukal, “that/ which/ who/ whom he/it will prevail, overcome, endure, have power, to be able,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	hu, “he/it,” (3ms, pron)	mi, “who?” (interog part)	levav, “heart,” (n ms)	b'timahon, “in/ with/ by (the) amazement, wonder, surprise,” (prep, n ms)
					עולם:	לחיי
					olam, “nature, existence, world, lifetime, eternity,” (n ms)	l'chayei-, “to (the) life of...” (n mp constr)

Interlinear Chart

Chapter 19:26



צעק בהם ישו ואמר להם בכעס לא יש בני אדם שימצא אצל אלהים כל מה שמבקשים ימצאו:
Hebrew Transcription

Translation: Yeshua **shouted at them** and said to them **in anger**, “It is not possible for the sons of man: with Elohim (God), **all what they seek, they will find.**”

The Scriptures: And looking intently יהושע said to them, “With men this is impossible, but with Elohim all is possible.”

Aramaic:

ישו בשם ימאכ סאכז למסל לאה כנסא מוא לא סכסא לאה אלמא דק כל כוכ סכסא
Eshu {Yeshua} looked at them, and said unto them, “With the sons of men this isn’t possible, but, with Alaha {God} every thing is possible.”

צעק	בהם	ישו	ואמר	להם	בכעס	לא
tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, 3ms)	ba’hem, “with/ by/ in them,” (prep, 3mp pronom)	Yeshua, (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	b’ka’as, “in/ with/ by (the) anger,” (prep, n ms)	lo, “no/ not,” (part)
יש	בני	אדם	שימצא	אצל	אלהים	כל
yesh, “there is, there exists,” (part)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)	she’yimtza, “that/ which/ who/ whom he/it will find,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	etsel, “by, beside, near, close, toward, unto,” (prep)	Elohim, “God(s)” (n mp)	kol, “all,” (n ms)
מה	שמבקשים	ימצאו:				
ah, “what,” (inter part)	she’mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	yimtze’u, “they will find,” (v. Pa’al/Qal, yiqtol, fut, 3mp)				

Interlinear Chart

תשבו	כך	מלכות	כסא	על	יושבים	שאנחנו
teshvu, "you will sit, dwell," (v. Pa'al/Qal, yiqtol, fut, 2mp)	therefore, in this way," (adv)	malchut, "kingdom," (n fs)	kise, "throne," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	yoshvim, "we/ you (mp)/ they sit, dwell," (v. Pa'al/Qal, act part, mp)	she'anachnu, "that/ which/ who/ whom we," (rel part, 1cp pronom)
על	ותדינו	כסאות	י"ב	על	אתם	גם
al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'tidaynu, "and/ but/ so/ or you (mp) will litigate, judge," (v. Hit'pael, yiqtol, fut, 2mp)	kos'ot, "thrones," (n mp)	yod-bet, abbrev "twelve," (card num)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	atem, "you," (mp pron)	gam, "again, also, too, in addition, even, as well," (part)
				ישראל:	שבטי	י"ב
				yisrael, "Israel," (name)	shivti, "tribes of..." (n mp constr)	yod-bet, abbrev "twelve," (card num)

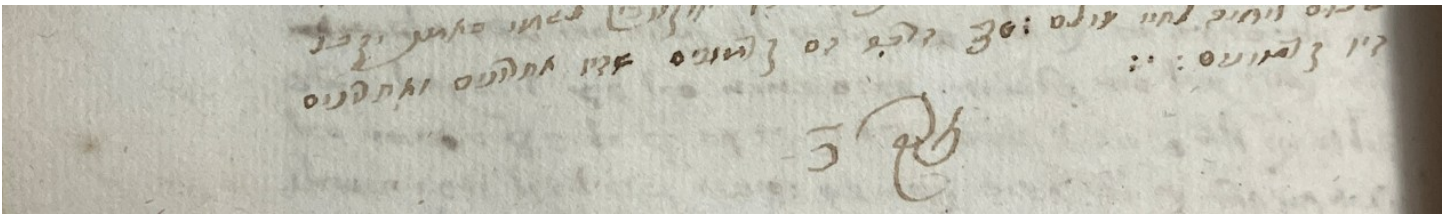
Interlinear Chart

יקבל	באמת	לשמי	קרובין ²⁴	או	בניו	או
yekabel, "he/it will receive," (v. Pi'el, yiqtol, fut, 3ms)	b'emet, "in/ with/ by (the) truth (prep, n fs)	l'shmi, "to/ for/ belonging to my name," (prep, n ms, 1cs pronom)	karov, "relatives, family members," (n mp) Aramaism	o, "or" (conj)	benav, "his sons/ children," (n mp)	o, "or" (conj)
			עולם:	לחיי	ויחיה	שכרם
			olam, "nature, existence, world, lifetime, eternity," (n ms)	l'chayei-, "to/ for/ belonging to (the) life of..." (n mp constr)	v'yichye, "and/ but/ so/ or he/it live," (v. Pa'al/Qal, yiqtol, fut,3ms)	scharam, "their payment, reward," (n ms, 3mp pronom)

Interlinear Chart

²⁴ Aramaism written as a Peal active participle suffix, but is a Hebrew noun.

Chapter 19:30



הרבה הם קדמונים שהיו אחרונים ואחרונים היו קדמונים:

Hebrew Transcription

Translation: Many of those who were first²⁵ became last, and the last became first.

The Scriptures: But many who are first shall be last, and the last first.

Aramaic:

ܣܠܟܐ ܕܗܩ ܦܘܪܟܐ ܕܩܕܡܝܐ ܐܘܪܟܐ ܕܐܚܪܝܢܐ ܕܩܕܡܝܐ ܦܘܪܟܐ

But, many who are qadmaya {the first ones}, will be kharaya {the last ones}, and the kharaya {the last ones}, qadmaya {the first ones}.

היו	ואחרונים	אחרונים	שהיו	קדמונים	הם	הרבה
hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’acharonim, “and/ but/ so/ or last, they that came after,” (adj mp)	acharonim, “last, they that came after,” (adj mp)	he’hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	kadmonim, Hb “ancient, prehistoric, former ones,” Ar. “previously, at first,” (adj mp) Aramaism	hem, “they, them,” (3mp pron)	harbeh, “much, many,” (adj ms)
						קדמונים:
						kadmonim, “ancient, prehistoric, former ones,” (adj mp)

Interlinear Chart

²⁵ The word קדמונים is the Hebrew equivalent of the Aramaic ܩܕܡܝܐ (qaddimāya), meaning the “first ones” from the ancient world. While accurately describing prehistoric and ancient periods, it highlights that the ancients were the earliest people, preceding today’s people, yet they remain the last.