

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Five

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

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The Cochin Hebrew Book of Matthew Chapter Five

Cambridge MS Oo.1.32 English Translation

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

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

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

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

Introduction

The Cochin Hebrew Matthew manuscript holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the 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 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 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 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

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: 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

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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 (תא) 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 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 Matthew Chapter 5

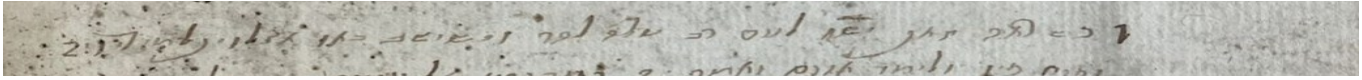
מַתֵּיָא

1 כִּי רָצָה זֶה יֵשׁוּעַ לְעַם כִּי עָלָה לְמַר וְיִשְׁאֶבְתּוּ אֵלָיו וְלֹא יֵלֵךְ
וְעָמַד בְּיָם וְלֹא יֵלֵךְ וְיֵלֵךְ בְּמִדְבָּר וְלֹא יֵלֵךְ בְּמִדְבָּר
מִלֵּבָב אֵתִים 9 מִלֵּבָב אֵתִים אֵל אֱלֹהִים אֵתִים יֵשׁוּעַ וְיֵלֵךְ
כִּי פִלִּיט אֵתִים יֵשׁוּעַ אֵתִים 6 מִלֵּבָב אֵתִים וְיֵלֵךְ
אֵתִים 7 אֵתִים 7 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 7
8 מִלֵּבָב אֵתִים אֵתִים 8 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 8
אֵתִים 9 מִלֵּבָב אֵתִים אֵתִים 9 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 9
אֵתִים 10 מִלֵּבָב אֵתִים אֵתִים 10 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 10
אֵתִים 11 מִלֵּבָב אֵתִים אֵתִים 11 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 11
אֵתִים 12 מִלֵּבָב אֵתִים אֵתִים 12 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 12
אֵתִים 13 מִלֵּבָב אֵתִים אֵתִים 13 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 13
אֵתִים 14 מִלֵּבָב אֵתִים אֵתִים 14 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 14
אֵתִים 15 מִלֵּבָב אֵתִים אֵתִים 15 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 15
אֵתִים 16 מִלֵּבָב אֵתִים אֵתִים 16 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 16
אֵתִים 17 מִלֵּבָב אֵתִים אֵתִים 17 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 17

מַתֵּיָא

יֵשׁוּעַ וְיֵלֵךְ אֵתִים 17 מִלֵּבָב אֵתִים אֵתִים 17 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 17
אֵתִים 18 מִלֵּבָב אֵתִים אֵתִים 18 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 18
אֵתִים 19 מִלֵּבָב אֵתִים אֵתִים 19 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 19
אֵתִים 20 מִלֵּבָב אֵתִים אֵתִים 20 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 20
אֵתִים 21 מִלֵּבָב אֵתִים אֵתִים 21 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 21
אֵתִים 22 מִלֵּבָב אֵתִים אֵתִים 22 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 22
אֵתִים 23 מִלֵּבָב אֵתִים אֵתִים 23 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 23
אֵתִים 24 מִלֵּבָב אֵתִים אֵתִים 24 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 24
אֵתִים 25 מִלֵּבָב אֵתִים אֵתִים 25 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 25
אֵתִים 26 מִלֵּבָב אֵתִים אֵתִים 26 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 26
אֵתִים 27 מִלֵּבָב אֵתִים אֵתִים 27 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 27
אֵתִים 28 מִלֵּבָב אֵתִים אֵתִים 28 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 28
אֵתִים 29 מִלֵּבָב אֵתִים אֵתִים 29 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 29
אֵתִים 30 מִלֵּבָב אֵתִים אֵתִים 30 מִלֵּבָב אֵתִים וְיֵלֵךְ אֵתִים 30

Chapter 5:1



כשראה זאת ישו לעם רב עלה להר וכשישב באו אצלו תלמידיו:
Hebrew Transcription

Translation: When Yeshua saw a **multitude of people**, he ascended a mountain and sat down; the talmidim (students) **came near**.

The Scriptures: But when He saw the crowds, He went up on a mountain. And when He was seated His taught ones came to Him.

Aramaic:

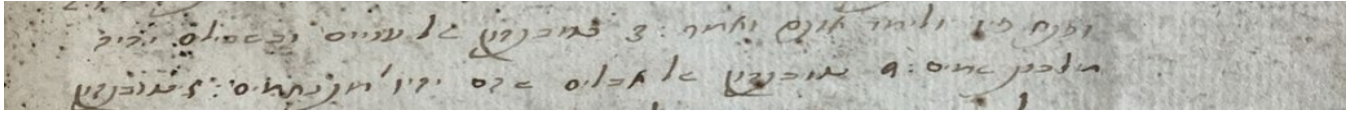
בד נא דה נשבד לבשא שלם ללהיא סבד טאכ פזכה לאלמס חלכבדמס,

Now when Eshu {Yeshua} saw the multitudes, He ascended a tura {a mountain}, and when He sat down, His Disciples drew near to Him.

להר	עלה	רב	לעם	ישו	זאת	כשראה
l'har, lamed DO marker, "the mountain," (n ms) 2nd Temple	alah, "he/it ascended," (v. Pa'al/Qal, qatal, 3ms)	rav, "a multitude," (n ms)	I' am, "to/ for/ belonging to (the) people, nation," (prep, n ms)	Yeshua (name)	v' zot, "and/ but/ so/ or this," (pron, fs)	k'sh'ra'a, "when he/it saw," (prep, rel part, v. Pa'al/Qal, qatal, past, 3ms)
			תלמידיו:	אצלו	באו	וכשישב
			talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	v'c'she'yashav, "and/ but/ so/ or when he/it sat," (rel part, v. Pa'al/Qal, qatal, 3ms)

Interlinear Chart

Chapter 5:3



טובתהון של עניים ובשבילם יהיה מלכות שמים:

Hebrew Transcription


Translation: “Blessed are those who are poor; for their sake shall be the kingdom of heaven.”

The Scriptures: “Blessed are the poor in spirit, because theirs is the reign of the heavens.

Aramaic:

לְבִשְׁבִילָם לְחַבְּרָא דְּמַלְכוּתָא דְּשְׁמַיָּא

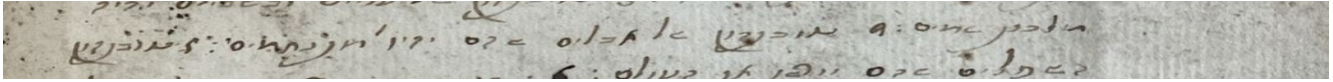
“Happiness for the poor in spirit, because theirs is the Malkutha d’Shmaya {The Kingdom of the Heavens}!”

טובתהון ⁴	של	עניים	ובשבילם	יהיה	מלכות	שמים:
tevta'hon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp)  Aramaism	shel, “to, for, of, belonging to,” (prep)	aniyim, “poor,” (adj mp)	u'bishvilam, “and/ but/ so/ or for, for the sake of them,” (prep, 3mp pronom) Mishnaic	yihye, “he/it will be,” Pa'al/Qal, yiqtol, fut, 3ms)	malchut, “kingdom,” (n fs)	shamayim, “heaven(s),” (n mp)

Interlinear Chart

⁴ This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

Chapter 5:4



טובתהון של אבלים שהם יהיו מתנחמים:

Hebrew Transcription


Translation: “Blessed are they who mourn, for they will be comforted.”

The Scriptures: Blessed are those who mourn, because they shall be comforted.

Aramaic:

ܠܚܒܝܠܐ ܕܡܝܬܝܠܐ ܕܡܝܬܝܠܐ ܕܡܝܬܝܠܐ ܕܡܝܬܝܠܐ

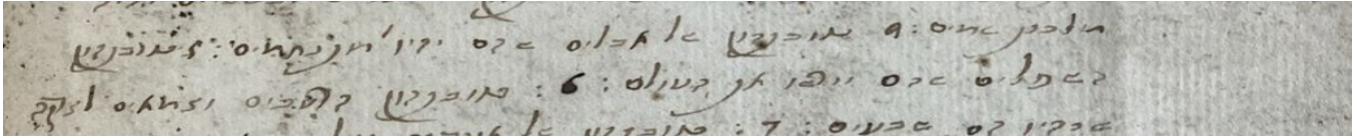
Happiness for the abiyle {the mourners}, because they will be comforted!

	מתנחמים:	יהיו	שהם	אבלים	של	טובתהון ⁵
	mitnachamim, “we/ you (mp)/ they are comforted,” (v. Hit’pael, act part, mp)	yihyu, “they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	avelim, “we/ you (mp)/ they mourn,” (v. Pa’al/Qal, act part, mp)	shel, “to, for, of, belonging to,” (prep)	tevtahon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp) 

Interlinear Chart

⁵ This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

Chapter 5:5



טובתהון השפלים שהם יירשו את העולם:

Hebrew Transcription


Translation: “Blessed are the humble,⁶ for they will inherit the **world**.”⁷

The Scriptures: “Blessed are the meek, because they shall inherit the earth.

Aramaic:

ܠܡܚܘܒܝܢܘܬܐ ܠܚܘܒܝܢܘܬܐ ܠܡܚܘܒܝܢܘܬܐ ܠܡܚܘܒܝܢܘܬܐ

Happiness for the makiyke {the humble}, because they will inherit the Ara {the Earth}!

	העולם:	את	יירשו	שהם	השפלים	טובתהון ⁸
	ha'olam, “the nature, existence, world, lifetime, eternity,” (n ms)	et, DO marker	yirshu, “they will inherit,” (v. Pa'al/Qal, yiqtol, 3cp)	she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	h'shfalim, “the low, humble,” (n mp)	tevtahon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp)  Aramaism

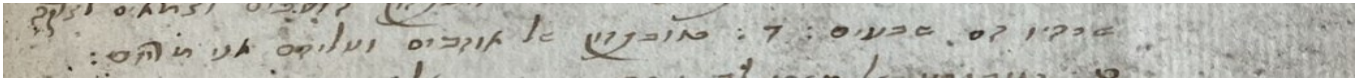
Interlinear Chart

⁶ Literally, “the low.”

⁷ Could also translate as, “for they will inherit the eternal.”

⁸ The Aramaic word has the suffix הון is a third common plural meaning, “they.”

Chapter 5:7



טובתהון של אוהבים ועליהם אני מרחם:

Hebrew Transcription


Translation: “Blessed are **those who love**, for them I have compassion.”

The Scriptures: “Blessed are the compassionate, because they shall obtain compassion.

Aramaic:

לבכמהם לבכמהם דלמסמם נמסמם זסמם

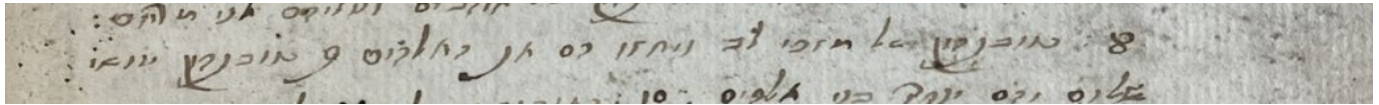
Happiness for the amrakhmane {the merciful}, because mercies will be upon them!

	מרחם:	אני	ועליהם	אוהבים	של	טובתהון ¹⁰
	merachem, “I/ you (ms)/ he/it have compassion, pity(ies),” (v. Pi’el, act part, ms)	ani, “I,” (1cs pron)	v’aleihem, “and/ but/ so/ or on, upon, over, about, regarding they/ them,” (prep, 3mp pronom)	ohavim, “we/ you (mp)/ they, those who love,” (v. Pa’al/Qal, act part, mp)	shel, “to, for, of, belonging to,” (prep)	tevtā’hon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp)  Aramaism

Interlinear Chart

¹⁰ This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

Chapter 5:8



טובתהון של מזכי לב ויחזו הם את האלהים:

Hebrew Transcription

Translation: “Blessed are **they of pure heart**, for they will see Elohim (God).”

The Scriptures: Blessed are the clean in heart, because they shall see Elohim.

Aramaic:

לבבחהוּן לרלמֵהּ דדבֵּחַ לבבחהוּן דמסמֵהּ נסוּפֵהּ לרלמֵהּ

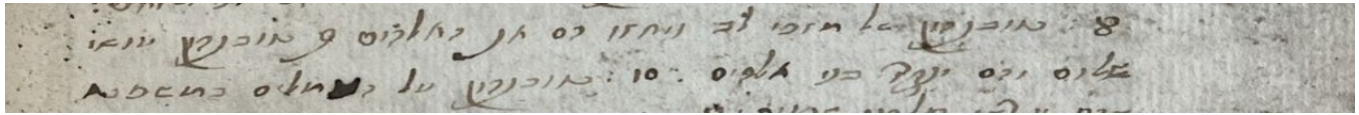
Happiness for those who are dakeyn b'lebhun {pure in their heart}, because they will see Alaha {God}.

טובתהון ¹¹	של	מזכי	לב	ויחזו	הם	את
tevta'hon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp)  Aramaism	shel, “to for of, belonging to,” (prep)	m'zakei, “clean, pure,” (n mp constr)	lev, “heart,” (n ms)	v'yechez, “they will see, perceive, behold, to see as a seer in the ecstatic state,” (v. Pa'al/Qal, yiqtol, 3cp) or v'yechzu, “they will be foreseen,” (v. Nif'al, yiqtol, fut, 3mp)	hem, “they,” (3mp pron)	et, (DO marker)
האלהים:						
ha'Elohim, “the God(s),” (n mp)						

Interlinear Chart

¹¹ This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

Chapter 5:9



טובתהון עושי שלום והם יתקרי בני אלהים:

Hebrew Transcription

Translation: “Blessed are those who are makers of peace, for they shall be called the children of Elohim (God).”

The Scriptures: “Blessed are the peacemakers, because they shall be called sons of Elohim.

Aramaic:

לכמסא לחבד, שלמא דכמסא, דאלמא טמפא

Happiness for those who make shlama {peace}, because they will be called the sons of Alaha {God}.

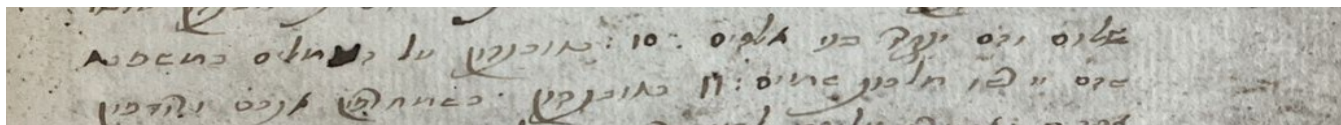
אלהים:	בני	יתקרי ¹³	והם	שלום	עושי	טובתהון ¹²
Elohim, “God(s),” (n mp)	b’nei, “sons, children of...” (n mp constr)	yitkerei, “he/it let be called,” (Ar. v. Hithpeel, yiqtol, 3ms) <div style="text-align: left; margin-left: 20px;"> ܠܡܢܐ Aramaism </div>	v’hem, “and/ but/ or /so they,” (pron 3mp)	shalom, “peace,” (n ms)	o’sey, “we/ you (mp)/ they made,” (v. Pa’al/Qal, act part, mp)	tevtā’hon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp) <div style="text-align: left; margin-left: 20px;"> ܠܡܢܐ Aramaism </div>

Interlinear Chart

¹² This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

¹³ See Daniel 5:12 for the use of this word.

Chapter 5:10



טובתהון על העמלים במשפט שהם יירשו מלכות שמים:

Hebrew Transcription

Translation: “Blessed are **those who labor in judgment**, for **they will inherit** the kingdom of heaven.”

The Scriptures: Blessed are those persecuted for righteousness’ sake, because theirs is the reign of the heavens.

Aramaic:

ܠܚܘܫܐ ܕܥܡܠܝܢ ܕܥܠܡܝܢ ܕܡܫܦܬܐ ܕܥܠܡܝܢ ܕܡܠܚܘܬܐ ܕܫܡܝܐ

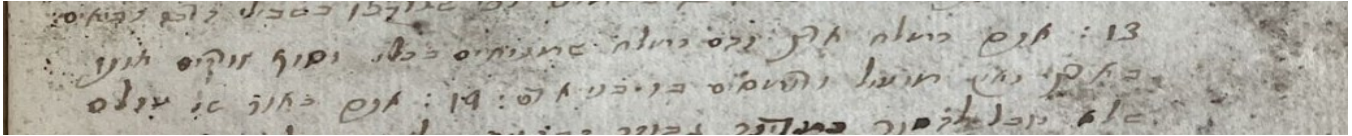
Happiness for those who are persecuted because of kenutha {righteousness/justice}, because theirs is the Malkutha d’Shmaya {The Kingdom of the Heavens}.

מלכות	יירשו	שהם	במשפט	העמלים	על	טובתהון ¹⁴
malchut, “kingdom,” (n fs)	yirshu, “they will inherit,” (Pa’al/Qal, yiqtol, 3mp)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	b’mishpat, “in/ with/ by (the) judgment, sentence,” (prep, n ms)	h’amelim, “the we/ you (mp)/ they, those who work, labor,” (v. Pa’al/Qal, act part, mp)	al, “upon, on, because, due to, on account of” (prep)	tevta’hon, “they (are) good, goodly, blessed, worthy, happy,” (Ar. v. Pael, act part, 3mp) <div style="text-align: right;">  </div>
						שמים:
						shamayim, “heaven(s),” (n mp)

Interlinear Chart

¹⁴ This is an Aramaic verb with the Pael binyan, active participle and has the suffix הון is a third common plural meaning, “they.”

Chapter 5:13



אתם המלח ארץ ואם המלח שמניחים בכלי יסוף זורקים אותו בארץ ואין מועיל ורומסים בו בני אדם:
 Hebrew Transcription

Translation: “You are the salt of the earth,²⁰ but if the salt placed in a bag²¹ is destroyed, they throw it to the earth and isn’t advantageous, and the sons of man trample it.”

The Scriptures: “You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.

Aramaic:

אתם ארץ מלח ואם המלח שמניחים בכלי יסוף זורקים אותו בארץ ואין מועיל ורומסים בו בני אדם:

You are The Melkhe d’Ara {The Salt of the Earth}, but, if the Melkha {the Salt} should become tasteless, with what would it be seasoned? But rather, the thing not fit, is carried off, which is to be thrown outside, and will be trampled by mankind.

אתם	המלח	ארץ	ואם	המלח	שמניחים	בכלי
atem, “you (mp),” (2mp)	ha’melach, “the salt,” (n ms)	eretz, “earth,” (n ms)	v’im, “and/ but/ so/ or if, weather,” (conj)	ha’melach, “the salt,” (n ms)	she’manichim, “that/ which/ who/ whom we/ you (mp)/ they, those who place, put, assume,” (v. Hif’il, act part, mp)	b’kli, “in/ with/ by (the) tool, vessel, bag,” (prep, n ms)
יסוף	זורקים	אותו	בארץ	ואין	מועיל	ורומסים
yesuf, “he/it will destroy,” (v. Ar. Pael, yiqtol, fut, ms)	zorkim, “we/ you (mp)/ they throw,” (v. Pa’al/Qal, act part, mp)	oto, “him/it,” (DO marker, pron 3ms)	ba’eretz, “in/ with/ by/ with/ by (the) earth,” (prep, n fs)	v’ein, “and/ but/ so/ or there is/are not,” (neg part)	mo’il, “I/ you (ms)/ he/it is useful, advantageous,” (v. Hif’il, act part, ms)	v’romsim, “and/ but/ so/ or we/ you (mp)/ they trample,” (v. Pa’al/Qal, act part, mp)

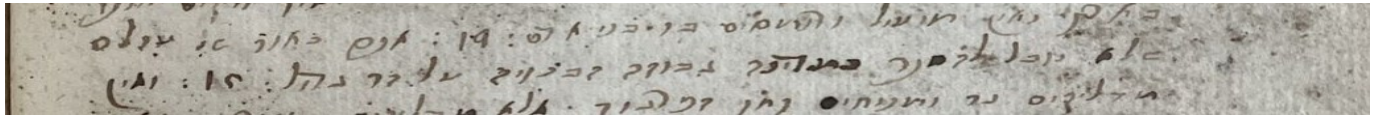
²⁰ See Job 6:6. Salt adds flavor and makes food appealing. Salt is also of a covenant and sign of a covenant see 2 Chronicles 13:5. Salt was to be added to sacrifices and offerings to Elohim and represents being good; see Leviticus. 2:13, Ezekiel 43:24, Numbers 18:19, Mark 9:49-50, Luke 14:34, Colossians 4:6.

²¹ See 1 Samuel 17:40b.

				אדם:	בני	בו
				adam, "man, person, human being," (n ms)	b'nei, "sons, children of..." (n mp constr)	bo, "in/ with/ by him/it" (prep, pronom 3ms)

Interlinear Chart

Chapter 5:14



אתם האור של עולם שלא יוכל להסתר במדינה גבוהה הבנויה על הר גדול:
Hebrew Transcription

Translation: “You are the light of the world, which is not able to hide in a **high province** built on a **great** mountain.”²²

The Scriptures: You are the light of the world. It is impossible for a city to be hidden on a mountain.

Aramaic:

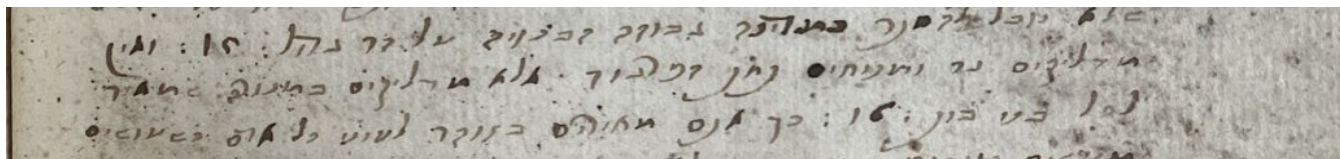
אתם אנטה נמהוזה דהלחה לה כפנטה דהלפסה כדעטלה דהל לפאיה כנא
You are The Nuhreh d'alma {The Light of the world}, it isn't possible that a madintha {a city} which is built upon a tura {a mountain} could be hidden.

להסתר	יוכל	שלא	עולם	של	האור	אתם
lehisater, “to be hidden, concealed,” (v. Nif'al, inf constr)	yuchol, “he/it will be able,” (v. Pa'al/Qal, yiqtol, 3ms)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	shel, “to, for, of, belonging to,” (prep)	h'or, “the light,” (n ms)	etem, “you (mp),” (2mp pron)
	גדול:	הר	על	הבנויה	גבוהה	במדינה
	gadol, “big, large,” (adj ms)	har, “mountain, mount,” (n ms)	al, “upon, on, because, due to, on account of” (prep)	h'bnuya, “the built, constructed,” (n fs)	gvoha, “high, tall,” (adj fs)	b'medina, “in/ which/ by (the) province, region, state,” (prep, n fs)

Interlinear Chart

²² See Isaiah 49:6, “I will also give you as a light to the nations, that you should be my salvation to the ends of the earth.”

Chapter 5:15



ואין מדליקים נר ומניחים תחת הפרגוד אלא מדליקים במנורה שמאיר לכל בני בית:
Hebrew Transcription

Translation: “And they do not light a lamp and place it under a **curtain**, but they light the **menorah** that illuminates for all **the children** of the house.”

The Scriptures: “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house.

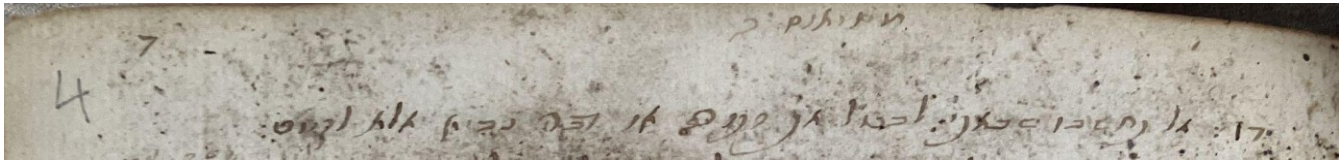
Aramaic:

אלא נמחיה זי רחא מסמח למ ונשא שארשא אלא ח מנורה סממח לח אלה דכפשא אנה
They don't light a shraga {a lamp} and place it under a satha {a bushel}, but rather, upon a manartha {a lamp-stand}, and it manhar {shines} for all those who are in the house.

אלא	הפרגוד	תחת	ומניחים	נר	מדליקים	ואין
ela, “but, however, only, (conj)	ha'pargod, “the curtain, tunic,” (n ms)	tachat, “under, beneath, instead, for the sake of, unto, where, whereas,” (prep)	v'manichim, “and/ but/ so/ or (the) place, put, assume,” (v. Hif'il, act part, mp)	ner, “a lamp, light, candle,” (n ms)	madlikim, “we/ you (mp)/ they ignite, set on fire,” (v. Hif'il, act part, mp)	v'ein, “and/ but/ so/ or there is/are not,” (neg part)
	בית:	בני	לכל	שמאיר	במנורה	מדליקים
	bayit, “house,” (n ms)	b'nei, “sons, children of...” (n mp constr)	le'kol, “to/ for/ belonging to all,” (prep, n ms)	she'meir, “that/ which/ who/ whom illuminates, shines,” (prep, v. Hif'il, act part, ms)	b'menorah, “in/ with/ by (the) menorah,” (prep, n fs)	madlikim, “we/ you (mp)/ they ignite, set fire,” (Hif'il, act part, mp)

Interlinear Chart

Chapter 5:17



אל תחשבו שבאתי: ²³ לבטל את התורה או דברי נביא ²⁴ אלא לקיים:
 Hebrew Transcription

Translation: “Do not think I came to **abolish** the Torah or **the words of a prophet**, but to **establish**.”^{25,26}

The Scriptures: Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.

Aramaic:

לֹא תַחְשְׁבוּן דְּאַחַשְׁבֵּי דְּאַחַשְׁבֵּי דְּאַחַשְׁבֵּי אֶם נִבְיָא לֹא אֶחְשְׁבֵּי דְּאַחַשְׁבֵּי אֶלֶּה דְּאַחַלֵּה

Don’t think that I have come to loosen The Namusa {The Law}, or The Nabiye {The Prophets}, I haven’t come to loosen, but rather to fulfill.

או	התורה	את	לבטל ²⁷	שבאתי	תחשבו	אל
o, “or,” (conj)	ha’Torah, “the Torah,” (n ms)	DO marker	levatel, “to void, abolish, suspend, cancel, undo, neglect,” (v. Pi’el inf constr) <i>Mishnaic</i>	she’ti, “that/ which/ who/ whom I came,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	tachshev, “you (mp) think,” (Pa’al/Qal, yiqtol, fut, 2mp)	al, “don’t, do not,” (neg part)
			לקיים ²⁸ :	אלא	נביא	דברי
			lekayem, “to maintain, establish, fulfill, to make true, uphold,” (v. Pi’el inf constr) <i>Mishnaic</i>	ela, “but, however, only, (conj)	navi, “prophet,” (n ms)	divrei, “the words of,” (n mp constr)

Interlinear Chart

²³ The scribe in the Cochin Oo.1.32 adds a sof pasuq indicating what appears to be the end of a sentence.

²⁴ The Manchester Gaster MS 1616 scribe changed this word to plural, while the Cochin Oo.1.32 has this in singular form.

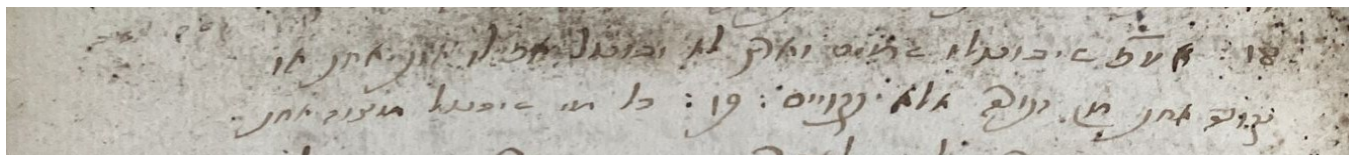
²⁵ Can also mean, “uphold.”

²⁶ See Romans 3:31.

²⁷ This word is first used in the *Mishnah* Berakhot 2:5, “to refrain.”

²⁸ This word is first used in the *Mishnah* Chagigah 2:4, “to uphold.”

Chapter 5:18



אע פ שיבוטלו שמים וארץ לא יבוטל אפילו אות או נקודה אחת מן התורה אלא יתקיים:
Hebrew Transcription

Translation: “Although the heavens and the earth will cease, not even a letter or one dot from the Torah will cease, but be established.”²⁹

The Scriptures: For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done.

Aramaic:

אמין אמינא למה דבולא דעבורא עבא האזא מה עדיא אה עד שיהא לא עבא דנכסא בולא דב
נמסא

For, amiyn {truly} I say unto you, that until the Shmaya {the Heavens} and the Ara {the Earth} passes away, one yud {i.e. the smallest Aramaic letter}, or one sarta {i.e. a small stroke, or line dash in Aramaic} will not pass away from The Namusa {The Law}, until all comes to pass {i.e. is fulfilled}.

אפילו	יבוטל	לא	וארץ	שמים	שיבוטלו	אע פ ³⁰
afilu, “even,” (adv)	yevutal, “he/it will be void, cease, abolished, suspended, canceled,” (v. Pi’el, yiqtol, pssv future, 3ms) fut, 3mp) Mishnaic	lo, “no, ‘not,” (neg part)	v’eret, “and/ but/ so/ or (the) earth,” (n ms)	shamayim, “heavens,” (n mp)	she’yevutlu, “that/ which/ who/ whom they will be void, cease, abolish, suspend, cancel,” (v. Pi’el, yiq, pssv fut, 3mp) Mishnaic	אף על פי af al pi, “although, although the.” (abbr)
אלא	התורה	מן	אחת	נקודה	או	אות
ela, “but, however, only, (conj)	h’Torah, “the Torah,” (n ms)	min, “from/ of,” (prep)	echat, “one,” (card num, fs)	nekudah, “point, drop, dot, issue, item,” (n fs)	o’, “or” (conj)	ot, “sign, signal, letter, writing, symbol,” (n ms)

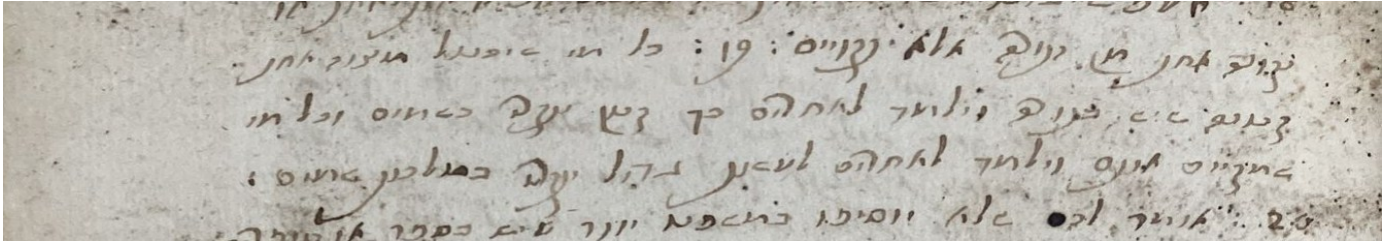
²⁹ Can also mean, “uphold.”

³⁰ A Mishnaic rabbinical abbreviation.

						יתקיים:
						yitkayem, "he/it will be maintained, erected, established, exist, survive, ratified, upheld," (v. Hit'pa'el, yiqtol, fut, 3ms) Mishnaic

Interlinear Chart

Chapter 5:19



כל מי שיבטל מצוה אחת קטנה שיש בתורה וילמד לאחרים כך קטן יתקרא במלכות שמים וכל מי שמקים אותם וילמד לאחרים לעשות גדול יתקרא במלכות שמים:

Hebrew Transcription

Translation: “Everyone who **abolishes**³¹ one small commandment **that is in the Torah**, and if he shall teach others in this way, he shall be called a little one in the kingdom of heaven; and everyone who **establishes** them, and if he teaches others, shall be called great in the kingdom of heaven.”

The Scriptures: “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

Aramaic:

כל מי דעבד מחביל נהי פהמינה מלך וחדא חלב מחביל לבטל חביל זכא טמיה כחלמהא דעבדא כל דהי דעבדא חלב מה זכא זכא טמיה כחלמהא דעבדא

All who therefore might loosen from one of these smallest Commandments, and should teach thus unto the sons of mankind, will be called the zure {the little ones} in The Malkutha d'Shmaya {The Kingdom of the Heavens}, but, all who might do, and should teach this, will be called a Raba {a Great one} in The Malkutha d'Shmaya {The Kingdom of the Heavens}.

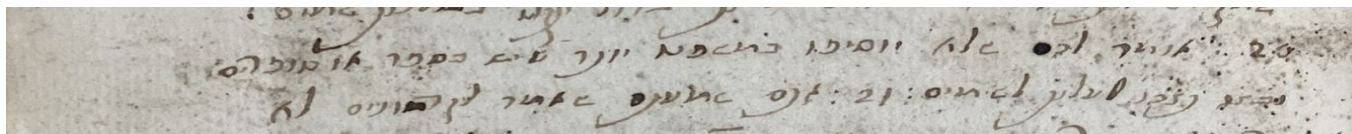
כל	מי	שיבטל	מצוה	אחת	קטנה	שיש
kol, “all, every, everything,” (n ms)	mi, “who?” (interog part)	she'yevatel, “that/ which/ who/ whom shall void, cease, abolished, suspended, canceled,” (v. Pi’el, yiqtol, pssv future, 3ms fut, 3mp) Mishnaic	mitzvah, “commandment,” (n fs)	echat, “one,” (card num, fs)	katanah, “small, a little one, unimportant, insignificant,” adj fs)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)

³¹ The word (יבטל) is a Pi’el binyan with a yiqtol voice. The Pi’el is an intensifier binyan to bring emphasis. The yiqtol voice can be a simple future, a conditional future, language of the law (i.e. “you shall keep the commands of Yehovah your Elohim.”), which is a habitual action (i.e. “you shall keep”), or a past or future iterative action (Numbers 11:4-6). In this case, the yiqtol voice appears to be a conditional language of the law.

במלכות	יתקרא	קטן	כך	לאחרים	וילמד	בתורה
b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	yitkare, "he/it will be called;" (v. Hit'pael, yiqtol, fut, 3ms)	katan, "small, a little one, unimportant, insignificant," (adj ms)	kach, "is so, thus, therefore, this way," (conj)	l'acherim, "to/ for/ belonging to others," (prep, adj mp)	v'yelamed, "and/ but/ so/ or he/it will teach," (Pi'el, yiqtol, fut, 3ms)	b'Torah, "in/ with/ by (the) teaching, instruction (of the Torah)," (prep, fs)
לאחרים	וילמד	אותם	שמקים	מי	וכל	שמים
le' acherim, "to/ for/ belonging to others," (prep, adj mp)	v'yelamed, "and/ but/ so/ or he/it will teach," (v. Pi'el, yiqtol, fut, 3ms)	otam, "them," (DO marker, 3mp pronom)	she'mekayem, "that/ which/ who/ whom I/ you (ms)/ he/it establishes, maintains, ratifies, fulfills," (v. Pi'el, act part, ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all, every, everything," (n ms)	shamayim, "heavens, skies," (n mp)
		שמים:	במלכות	יתקרא	גדול	לעשות
		shamayim, "heavens, skies," (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	yitkare, "he/it will be called," (Hit'pael, yiqtol, 3ms)	gadol, "big, large, great," (adj ms)	la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)

Interlinear Chart

Chapter 5:20



אומר לכם שלא יוסיפו במשפט יותר שיש בספר או סופרים ובוזה תזכו לעלות לשמים:
Hebrew Transcription

Translation: “I say to you, **that they will not add in judgment more than is in the scroll or scribes, but by this,**³² **you shall be found worthy to ascend** to the heavens.”

The Scriptures: For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.

Aramaic:

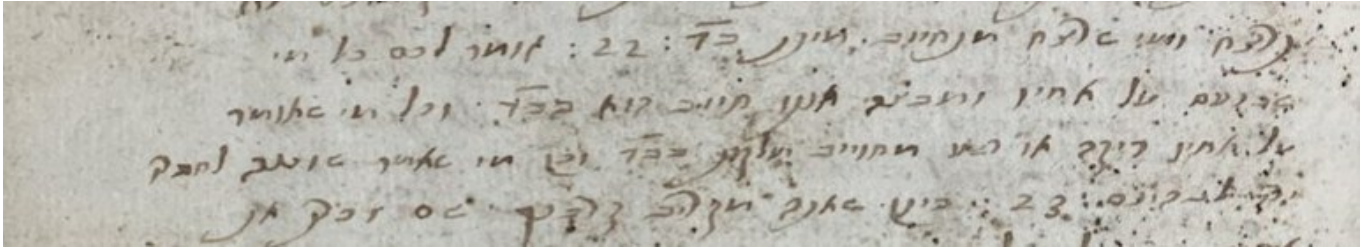
אמר אנה לחם לחי דא לא האתוה כאמחב טגה כ דפפא הפועה לה חלמ לחבאה דעמח
For, I say unto you, that unless kenuthkun {your righteousness/justice} exceeds more than that of the Saphre {the Scribes} and the Phrishe {the Pharisees}, you will not enter unto The Malkutha d'Shmaya {The Kingdom of the Heavens}!

	שיש	יותר	במשפט	יוסיפו	שלא	לכם	אומר
	sh'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	yoter, “more, more than,” (adv)	b'mishpat, “in/ with/ by (the) judgment,” (prep, n ms)	yosifu, “they will add,” (v. Hi'fil, yiqtol, fut, 3mp)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)
	לשמים:	לעלות	תזכו	ובוזה	סופרים	או	בספר
	l;shamayim, “to/ for/ belonging to (the) heavens, skies,” (prep, n mp)	la'alot, “to/ for/ belonging to rise, ascend,” (v. Pa'al/Qal, inf constr)	tezaku, “you (mp) will achieve, be found worthy, be found privileged,” (v. Pi'el, yiqtol, fut, 2mp)	u'va'zeh, “and/ but/ in/ with/ by so then thus, this,” (prep, conj)	sofrim, “scribes,” (n mp)	o, “or,” (conj)	b' sefer, “in/ with/ by (the) book, scroll,” (prep, n ms)

Interlinear Chart

³² Thus, accordingly, by this standard set.

Chapter 5:22



אומר לכם כל שכועס על אחיו ומבזה אותו חייב הוא בב'ד וכל מי שאומר על אחיו ריקה או רשע מחוייב מלקות בב'ד וכן מי שאמר שוטה לחברו ירד לגיהנם:

Hebrew Transcription

Translation: “I say to you, everyone who is angry regarding his brother and despises him, is guilty by the Beit Din, and everyone who says regarding his brother, ‘Worthless!’ or ‘Wicked!’ is condemned to the punishment of lashes by the Beit Din. Then whoever says, ‘Madman!’ to his friend, goes down to Gehinnom.”

The Scriptures: But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, ‘Raka!’ shall be liable to the Sanhedrin. But whoever says, ‘You fool!’ shall be liable to fire of GēHinnom.

Aramaic:

אנא דק אדכו אר לחם דכל כן דנ' לא על ארעמא, ארפא טעב סא לדנא סבל דאדכו לרעמא, דפא טעב סא לחסעלא סבל כן דאדכו ללא טעב סא לרמא דאדכ

But I, I say unto you, that everyone who is enraged against his brother, for no reason, is condemned to the judgment, and everyone who might say unto his brother, ‘Raqa’ {I spit on you}, is liable to The Kenushtha {The Synagogue/The Assembly}, and all who might say, ‘Lela’ {You idiot}, is condemned to The Gihana d'Nuhra {The Gehenna of Fire}.

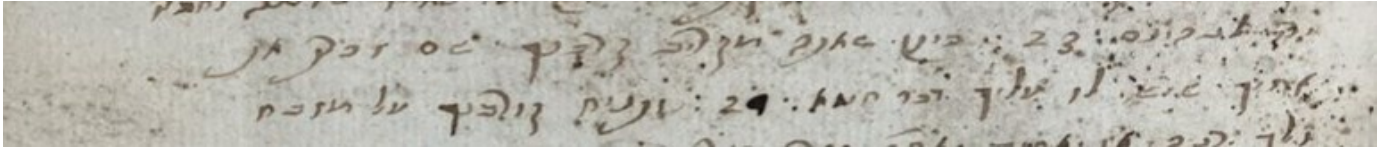
אומר	לכם	כל	שכועס	על	אחיו	ומבזה
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kol, “all, every, everything,” (n ms)	she’koes, “that/ which/ who/ whom is angry,” (v. Pa’al/Qal, act part, ms)	al, “upon, on, because, due to, on account of” (prep)	echav, “his/its brother,” (n ms, 3ms pronom)	v’mevaze, “and/ but/ so/ or I/ you (ms)/ he/it despises, contemptible, despicable,” (v. Pi’el, act part, ms)

שֹׁמֵר	מִי	וְכֹל	בְּבֵית דִּין	הוּא	חַיִּיב	אוֹתוֹ
she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all, every, everything," (n ms)	בית דין Idiom: "By (the) House of judgment." beit din, "in/ with/ by (the) house of judgment, rabbinical court." Mishnaic	hu, "he/it," (3ms, pron)	chiyev, "he/it bound, guilty, debtor, requires, forces someone," (v. Pi'el, qatal, past, 3ms)	oto, "him/it," (DO marker, pron 3ms)
מִלְקוֹת	מְחַוֵּיב	רָשָׁע	אוֹ	רִיקָה	אֲחָיו	עָלָיו
malkut, "punishment of lashes," (n fp) Mishnaic	mechuyav, "obligated, indebted, condemned," (adj ms)	rasha, "wicked," (adj ms)	o, "or," (conj)	reka, "worthless, empty, empty-headed, vain," (adj fs)	achav, "his/its brothers," (n mp, 3ms pronom)	al, "upon, on, because, due to, on account of" (prep)
יָרַד	לְחֵבֵרוֹ	שׂוֹטֵה	שֹׁמֵר	מִי	וְכֵן	בְּבֵית דִּין ³⁶
yarad, "he/it came down, descended," (v. Pa'al/Qal, qatal, past, 3ms)	l'chavero, "to/ for/ belonging to his/it's friend, companion," (prep, n ms, 3ms pronom)	shoteh, "madman, fool, wild," (adj ms) Mishnaic	she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it said," (v. Pa'al/Qal, qatal, past, ms)	mi, "who?" (interrog part)	v'ken, "and/ but/ so/ or yes, then, thus," (adv)	בית דין abbrev for Idiom: "House of judgment." beit din, "in/ with/ by (the) house of judgment, rabbinical court," (prep, n ms) Mishnaic
						לְגֵיְהִנּוֹם:
						l'gehinom, "to/ from/ belonging to Gehinnom," (prep, name)

Interlinear Chart

³⁶ A Mishnaic rabbinical abbreviation.

Chapter 5:23



כיון שאתה מקריב קרבנך שם זכרת את אחיך שיש לו עליך דבר חטא:
Hebrew Transcription

Translation: “When you bring your **offering**, and there you remember that your brother has a matter of fault against you,”

The Scriptures: “If, then, you bring your gift to the slaughter-place, and there remember that your brother holds whatever against you,

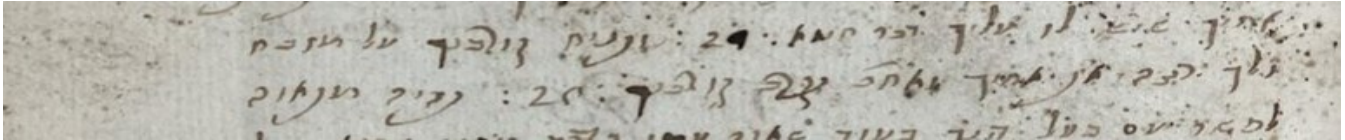
Aramaic:

אִם מִבְּיָמֵינוּ הִנֵּנוּ מִבְּיָמֵינוּ בְּמִבְּחַרְתָּ מִלְּבָבְךָ וְהָיָה לְךָ חֵטְא עַל אֶחָיוּךְ
If it is therefore, that you offer qurbanak {your sacrifice} on the Madbakha {the Altar}, and there you might remember that your brother holds some aktha {grudge} against you,

את	זכרת	שם	קרבנך	מקריב	שאתה	כיון
et, (DO marker)	zacharta, “you (ms) remembered,” (v. Pa’al/Qal, qatal, past, 3ms)	sham, “there,” (adv)	korbancha, “your sacrifice,” (n ms, 2ms pronom)	makriv, “I/ you (ms)/ he/it offer(s) up a sacrifice,” (v. Hif’il, act part, ms)	she’ atah, “that/ which/ who you,” (rel part, 2ms pronom)	kivan, “because, as soon as, since, when,” (conj) or kivan, “directly, exactly,” (adv)
	חטא:	דבר	עליך	לו	שיש	אחיך
	chet “sin, fault,” (n cs)	davar, “thing, matter, word,” (n ms)	aleicha, “on, upon; over; about, regarding you,” (prep 2ms pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (part)	v’m’achich, “your brother,” (prep, n ms, 2ms pronom)

Interlinear Chart

Chapter 5:24



ותניח קורבנך על מזבח ולך רצה את אחיך ואח"כ תקרב קורבנך:
Hebrew Transcription

Translation: “then you leave your offering on the altar and go seek pardon from your brother, and afterwards, offer your **offering**.”

The Scriptures: leave your gift there before the slaughter-place, and go, first make peace with your brother, and then come and offer your gift.

Aramaic:

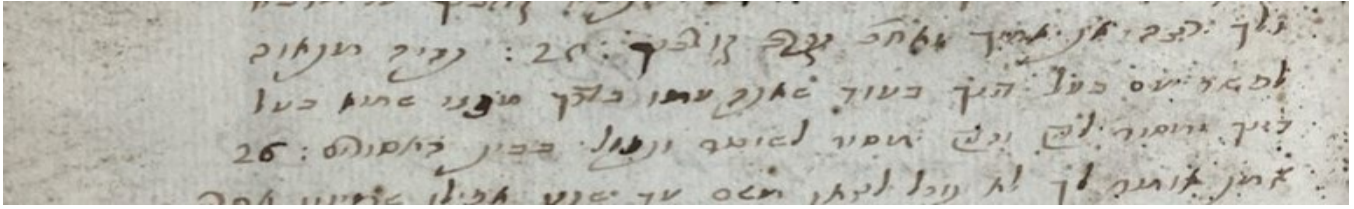
שבמם ולך מוכבטן בל מוכבטן מול למסנא אלוהא בן אסאף ממנהג וליא מוכ סוכבטן

leave qurbanak {your sacrifice} there next to the Madbakha {the Altar}, and first go reconcile with your brother, and then come offer qurbanak {your sacrifice}.

ותניח	קורבנך	על	מזבח	ולך	רצה	את
v'taniach, “and/ but/ so/ or you will place, put,” (v. Hif'il, yiqtol, fut, 2ms)	korbancha, “your victim, sacrifice, offering,” (n ms, 2ms pronom)	al, “upon, on, because, due to, on account of” (prep)	mizbeach, “alter,” (n ms)	ve'lech, (to a man) “go!” (v. Pa'al/Qal, imp, 2ms)	retzeh, “seek favor, favor, pardon,” (v. Pa'al/Qal, imp, 2ms)	et, (DO marker)
אחיך	ואח"כ	תקרב	קורבנך:			
achich, “your brother,” (prep, n ms, 2ms pronom)	אחר כך v'ach kak, “and/ but/ so/ or afterward, later, after,” (adv)	tikrav, “you (ms) will bring near, to offer/sacrifice,” (v. Pi'el, yiqtol, fut, 2ms)	korbancha, “your offering, sacrifice,” (n ms, 2ms pronom)			

Interlinear Chart

Chapter 5:25



תהיה מתאוה לפשר עם בעל דינך בעוד שאתה עמו בדרך מפני שהוא בעל דינך ימסור לדין והדין ימסור לשוטר ותפול בבית האסורים:

Hebrew Transcription

Translation: “You shall yearn to reconcile with your **accuser**³⁷ while³⁸ with him on the way, before he delivers you to the judge, and the judge delivers you to the officer, and you fall into **the house of prisoners.**”

The Scriptures: Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison.

Aramaic:

ממתה תלאמה בעל דינך על הדרך מפני שהוא בעל דינך ימסור לדין והדין ימסור לשוטר ותפול בבית האסורים

Be in agreement {i.e. settle} with bel diynak {your law master, i.e. your prosecuting attorney} quickly while you are with him in the way, lest bel diynak {your law master, i.e. your prosecuting attorney} hands you over to the Judge, and the Judge hands you over to the Tribute Collector, and you be cast into the prisoners house.

תהיה	מתאוה	לפשר	עם	בעל	דינך	בעוד
tih'yeh, “you (ms) shall be,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	mit'ave, “I/ you (ms)/ he/it should desire, yearn, crave,” (v. Hit'pa'el, act part, ms)	lefasher, “to reconcile,” (v. Pi'el, inf constr)	im, “with,” (prep)	be'al, “in/ with/ by regarding,” (prep)	dinaka, “you (ms) your (accuser), dispute, legal suit, cause, please, judge,” (n ms, 3ms pronom)	be'od, “in/ with/ by after (a period of time), while, at the same time as,” (prep, adv)
שאתה	עמו	בדרך	מפני	שהוא	בעל	דינך
she'hu, “that/ which/ who/ whom you,” (2ms pron)	v'vimo, “and/ but/ so/ or with him/it,” (prep, 3ms pronom)	be'derek, “in/ with/ by (the) road, path, way,” (prep, n ms)	mipnei, “from/ of away, from before, because of,” (prep)	she'hu, “that/ which/ who/ whom he/it,” (3ms pron)	be'al, “in/ with/ by regarding,” (prep)	dinaka, “you (ms) your (accuser), dispute, legal suit, cause, please, judge,” (n ms, 3ms pronom)

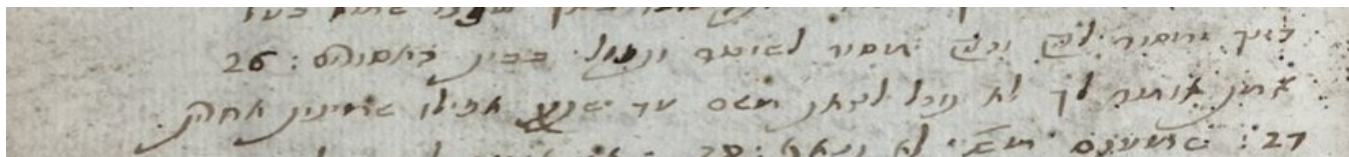
³⁷ This word (דינך) is a legal term indicating a court of law and a legal case presented by an accuser and is usually seen in poetry. See Jeremiah 30:13.

³⁸ Literally, “while he is with him.”

בבית	ותפול	לשוטר	ימסור	והדין	לדין	ימסור
b' bayit, "in/ with/ by the house," (prep, n ms)	v'tipol, "and/ but/ so/ or you (ms) will fall," (v. Pa'al/Qal, yiqtol, fut, 2ms)	l'shoter, "to/ for/ belonging to (the) officer," (prep, n ms)	yimisor, "he/it will send, deliver," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'h'din, "and/ but/ so/ or the judge," (n ms) מסורה Aramaism	la'din, "to judge," v. Pa'al/Qal, inf constr)	yimisor, "he/it will deliver, send, give," (v. Pa'al/Qal, yiqtol, fut, 3ms)
						האסורים:
						ha'a'sur'him "the they/those bound, imprisoned, prisoners," (n mp)

Interlinear Chart

Chapter 5:26



אמת אומר לך לא תוכל לצאת משם עד שתתן אפילו שמינית אחרית:
Hebrew Transcription

Translation: “Truly, I say to you, you will not be able to go out from there until you **give** even the last **eighth**.”

The Scriptures: “Truly, I say to you, you shall by no means get out of there till you have paid the last penny.

Aramaic:

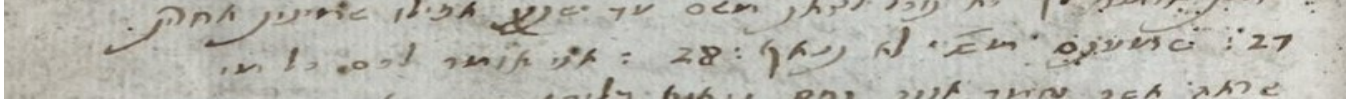
אמת אומר לך לא תוכל לצאת משם עד שתתן אפילו שמינית אחרית:

And amiyn {truly}, I say unto you, that you will not go out from there until you should give the last shamuna {a small valued coin}.

אמת	אומר	לך	לא	תוכל	לצאת	משם
emet, “truth, truly,” (n ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	lo, “no, ‘not,” (neg part)	tukal, “you (ms) will be able,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	latzet, “to exit, go out,” (v. Pa’al/Qal, inf constr)	m’sham, “from/ of there,” (prep, n ms)
עד	שתתן	אפילו	שמינית	אחרית:		
ad, “until,” (prep)	she’titen, “that/ which/ who/ whom you will give,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	afilu, “even,” (adv)	shminit, “eighth,” (adj fs)	acharit, “end, close, last,” (n fs)		

Interlinear Chart

Chapter 5:27



שמעתם מ'ש לא תנאף:

Hebrew Transcription

Translation: “You have heard **what was written**, ‘You shall not commit adultery,’”³⁹

The Scriptures: You heard that it was said to those of old, ‘You shall not commit adultery.’

Aramaic:

ܘܢܘܨܢܐ ܕܗܘܐ ܕܘܨܢܐ ܕܗܘܐ ܕܘܨܢܐ

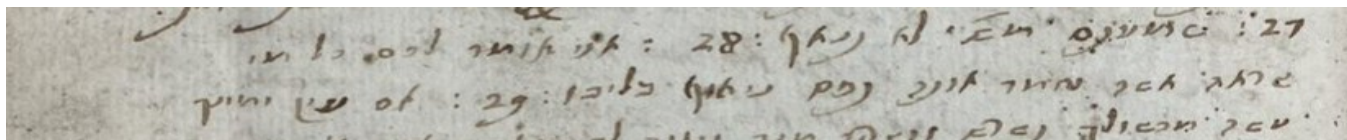
You have heard that it has been said that ‘You shall not commit adultery’.

			תנאף:	לא	מ'ש	שמעתם
			te'anev, “you shall not commit adultery,” (v. Pi'el, yiqtol, fut, 2ms)	lo, “no, ‘not,” (neg part)	mah'shekatav, “what he wrote,” or “that which is written.” (abbrev)	shma'atem, “you (mp) heard,” (v. Pa'al/Qal, qatal, past, 2mp)

Interlinear Chart

³⁹ Exodus 20:14, Deuteronomy 5:18.

Chapter 5:28



אני אומר לכם כל מי שראה אשה וחמד אותה תפס ניאוף בליבו:
Hebrew Transcription

Translation: “I, I say to you, everyone who looked at a woman and lusted *after* her and is caught in adultery in his heart.”⁴⁰

The Scriptures: “But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.”

Aramaic:

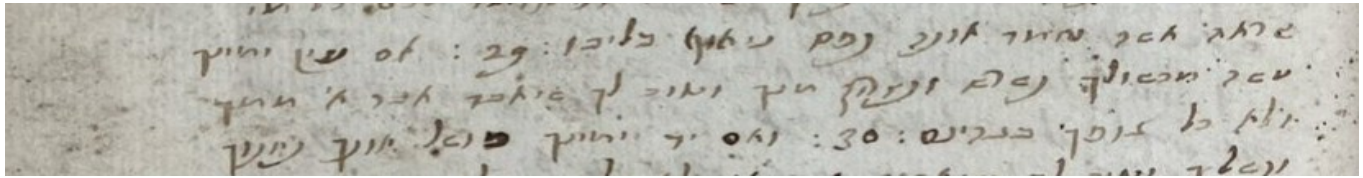
אנא דק אמנא אנה לבמ דבב דק דשא אטלמא אקט דנא לבמ לבמא לבמ לבמ
But I, I say unto you, that whoever that looks at an antha {a woman} in order to appease his lust, immediately has committed adultery in his heart.

	אשה	שראה	מי	כל	לכם	אומר	אני
	isha, “woman, wife, spouse,” (n fs)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	kol, “all, every, everything,” (n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)
			בליבו:	ניאוף	תפס	אותה	וחמד
		b’libo, “in/ with/ by his heart,” (prep, n ms, 3ms pronom)	ni’uf, “adultery, fornication,” (n ms)	tafas, “he/it caught, apprehended,” (v. Pa’al/Qal, qatal, past, 3ms)	otah, “her/it,” (DO marker, 3fs pron)	v’chamad, “and/ but/ so/ or he/it coveted, lusted,” (v. Pa’al/Qal, qatal, past, 3ms)	

Interlinear Chart

⁴⁰ See Leviticus 19:17. The Torah commands were always commands of the heart.”

Chapter 5:29



אם עין ימינך עשה מכשילך תשרא ותזרוק מנך וטוב לך שיאבד אבר א ממך ולא כל גופך בגיהנם:
Hebrew Transcription

Translation: “If your right eye causes you to **fail**, remove it and throw it from you, for it is better that you lose one member from you, and not all your body in Gehinnom.”

The Scriptures: And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into GēHinnom.

Aramaic:

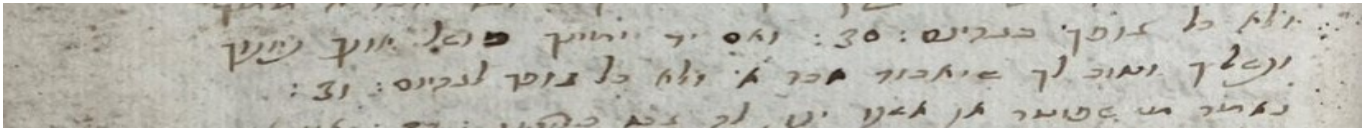
אך דם חסתי דמחשלה לתי טעיה סעדימ חסתי פסד לתי חסיה דנאכד נה סודמתי חלה חלמ פזיזי נפל כחמיה
But, if your right eye causes you to makshla {stumble/offend i.e. to sin}, pluck it out and throw it from you, for, it is better for you that one of your members should perish, and not all your body be thrown into Gihana {Gehenna}.

אם	עין	ימינך	עשה	מכשילך	תשרא	ותזרוק
im, “if, whether,” (conj)	ayin, “eye,” (n fs)	yemincha, “your right,” (n ms, 2ms pronom)	a’sa, “he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	machshil, “I/ you (ms)/ he/it causes to fail,” (adv, v. Hif’il, act part, ms)	tishra, “you (ms) will loosen, abide, begin,” (Ar. v. Pe’al, yiqtol, fut, 2ms) Aramaism	v’tizrok, “and/ but/ so/ or you (ms) will throw,” (v. Pa’al/Qal, yiqtol, 2ms)
מנך	וטוב	לך	שיאבד	אבר	א	ממך
min’aq, “from/ of you (ms),” (prep, 2ms pronom)	v’tov, “and/ but/ so/ or (the) good, pleasant, appropriate, becoming,” (adj ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she’yovad, “that/ which/ whom/ who he/it will be lost,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	eivar, “limb, member, organ, part,” (n ms)	ehad, “one,” (card num)	mimcha, “from/ of you,” (prep, 2ms pronom)

			בגיהנום:	גופך	כל	ולא
			gehinnom, "in/ with/ by (the) Gehinnom, hell, or the valley of Hinnom," (prep, n ms)	gufcha, "your (ms) body," (n ms, 2ms pronom)	kol, "all, every, everything," (n ms)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)

Interlinear Chart

Chapter 5:30



ואם יד ימינך כושל אותך תחתוך ותשלך וטוב לך שיאביד אבר א' ממך ולא כל גופך לגיהנם:
Hebrew Transcription

Translation: “And if your right-hand stumbles you, cut and throw *it* away. For it is good for you to destroy one member of your *body*, and not all your body is to Gehinnom.”

The Scriptures: “And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into GēHinnom.

Aramaic:

ואם אידך דגמחא כושל לך פסחם עדימך חתך פסח לך ליה דנאכד עה כח מדגמחא חלח כלמ פזיך נפל כגמחא
And if your right hand causes you to makshla {to stumble/offend i.e. to sin}, cut it off and throw it from you, for, it is better for you that one from your members should perish and not all your body be thrown into Gihana {Gehenna}.

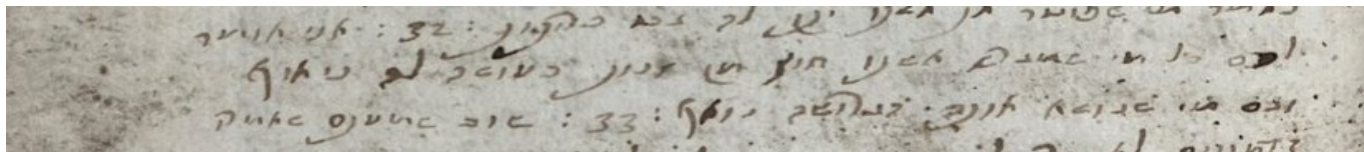
ואם	יד	ימינך	כושל	אותך	תחתוך	ותשלך
v'im, “and/ but/ so/ or if, whether,” (conj)	yad, “hand,” (n fs)	yeminech, “your (ms) right,” (n ms, 2ms pronom)	koshel, “I/ you (ms)/ he/it stumbles, fails, totters, staggers,” (v. Pa'al/Qal, act part, ms)	otacha, (DO marker) “you,” (prep, 2ms pronom)	tachtoch, “you (ms) will cut,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	v'tushlach, “and/ but/ so/ or (to a man) throw!” (v. Hif'il, imp, 2ms)
וטוב	לך	שיאביד	אבר	א' ⁴¹	ממך	ולא
v'tov, “and/ but/ so/ or (the) good, pleasant, appropriate, becoming,” (adj ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she'ya'avid, “that/ which/ who/ whom he/it will destroy,” (v. Hif'il, yiqtol, fut, 3ms)	eivar, “limb, member, organ, part,” (n ms)	echad, “one,” (card num)	mimcha, “from/ of you,” (prep, 2ms pronom)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)

⁴¹ An abbreviation for Echad (אחד), the number one.

				לגיהנם:	גופך	כל
				l'gehinnom, "to/ for/ belonging to (the) Gehinnom, hell, or the valley of Hinnom," (prep, n ms)	gufcha, "your (ms) body," (n ms, 2ms pronom)	kol, "all, every, everything," (n ms)

Interlinear Chart

Chapter 5:32



אני אומר לכם כל מי שמגרש אשתו חוץ מן זנות העושה לה ניאוף וגם מי שנושא אותה הגרושה נואף:
Hebrew Transcription

Translation: “I say to you, everyone who sends away his wife, except for fornication, is the maker for her of adultery, and also whoever marries her, the divorcee, commits adultery.”

The Scriptures: But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery.

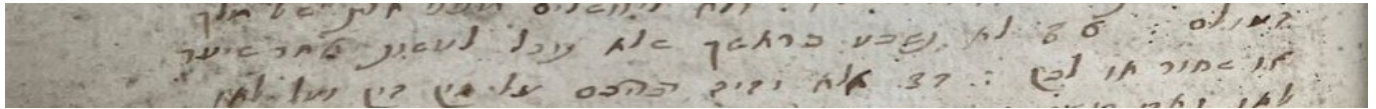
Aramaic:

אני אומר לכם כל מי שמגרש אשתו חוץ מן זנות העושה לה ניאוף וגם מי שנושא אותה הגרושה נואף:
But I, I say unto you, that all who loosens antheh {his wife}, aside from a case of fornication, makes her commit adultery, and he who takes {i.e. marries} a divorcee, commits adultery.

אני	אומר	לכם	כל	מי	שמגרש	אשתו
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)	kol, “all, every, everything,” (n ms)	mi, “who?” (interrog part)	she’megaresh, “that/ which/ who/ whom expels, banish,” (v. rel part, v. Pi’el, act part, ms)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)
חוץ	מן	זנות	העושה	לה	ניאוף	וגם
chutz, “outside,” (prep, n ms)	min, “from/ of,” (prep)	zenut, “prostitution’ vice, fornication,” (n fp)	h’a’sah: “the I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	lah, “to/ for/ belonging to her/it,” (prep, 3fs pronom)	ni’uf, “adultery, fornication,” (n ms)	v’ gam, “and/ but/ so/ or also,” (part)
מי	שנושא	אותה	הגרושה	נואף:		
mi, “who?” (interrog part)	she’nusa, “that/ which/ who/ whom I/ you (ms)/ he/it marries,” (rel part, v. Pa’al/Qal, act part, ms)	otah, “her/it,” (DO marker, pron 3fs)	ha’grusha, “divorced,” (adj fs)	no’ef, “I/ you (ms)/ he/it commit(s) adultery, fornicates” (v. Pa’al/Qal, act part, ms)		

Interlinear Chart

Chapter 5:36



לא תשבע בראשך שלא תוכל לעשות אחד שיער או שחור או לבן:
Hebrew Transcription

Translation: “you should not swear by your head, for you are unable to make one hair either black or white.”

The Scriptures: nor swear by your head, because you are not able to make one hair white or black.

Aramaic:

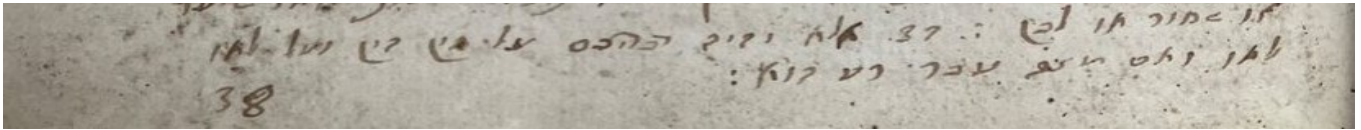
אפ לא כזפת ואזלח דלא פבנד אטל לחבנד כח כנלא נגא דפנדא אה כנלא אה כנלא

Not even theme {swear} by your head, because you are not able to make in it one portion of the hair black or white.

אחד	לעשות	תוכל	שלא	בראשך	תשבע	לא
echad, “one,” (card num)	la’asot, “to do make, create,” (v. Pa’al/Qal, inf constr)	tukal, “you (ms) will be able,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	b’roshcha, “in/ with/ by your (ms) head,” (prep, n ms, 2ms pronom)	tishavea, “you (ms) will swear,” (Pa’al/Qal, yiqtol, fut, 2ms)	lo, “no, ‘not,” (neg part)
		לבן:	או	שחור	או	שיער
		lavan, “white,” (adj ms)	o, “or,” (conj)	shachor, “black, dark,” (adj ms)	o, “or,” (conj)	se’ar, “hair,” (n ms)

Interlinear Chart

Chapter 5:37



אלא יהיה דבריכם על הין הין ועל לא לאו ואם מזה עבר רע הוא:
Hebrew Transcription

Translation: “However, let your words be concerning, ‘Yes, yes,’ and **concerning**, ‘No, no;’ and if it passes from this, **it is evil.**”

The Scriptures: “But let your word ‘Yes’ be ‘Yes,’ and your ‘No’ be ‘No.’ And what goes beyond these is from the wicked one.

Aramaic:

אלא וממא חללחם אה אה סלה לה עבר ונה סלה סלה סלה סלה סלה

But rather, your word should be ‘Iyn {Yes}’, ‘Iyn {Yes},’ and ‘La {No},’ ‘La {No}.’ Something which is more than these is from evil.

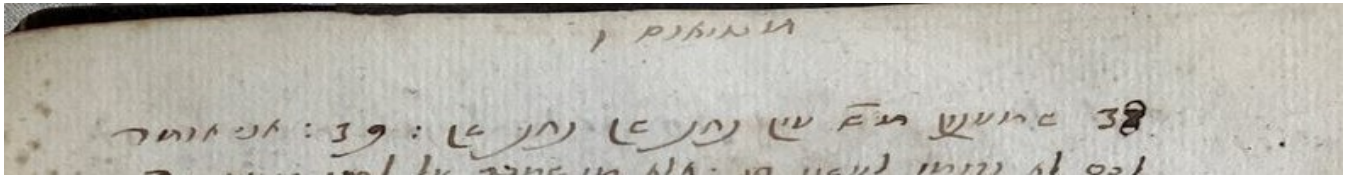
אלא	יהיה ⁴⁷	דבריכם	ועל	הין ⁴⁸	הין	ועל
ela, “but, however, only, (conj)	yihye, “he/it will be,” (v. Pa’al/Qal, jussive, fut, 3ms)	divrachem, “you (mp) words,” (n mp, 2mp pronom)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	hein, “yes,” (adv) Mishnaic	hein, “yes,” (adv) Mishnaic	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)
לא	לאו	ואם	מזה	עבר	רע	הוא:
lo, “no, ‘not,” (neg part)	l’o, “to/ for/ belonging to or,” (prep, conj)	v’im, “and/ but/ so/ or if, whether,” (conj)	ma’ zeh, “of/ from this, the one,” (prep, ms pron)	avar, “he/it passed,” (v. Pa’al/Qal, qatal, past, 3ms)	ra, “evil, wickedness,” (adj ms)	hu, “he/it,” (3ms pron)

Interlinear Chart

⁴⁷ A Jussive is like an imperative but is in third person and has a shortened future and begins with “let,” or “may,” and always opens the sentence.

⁴⁸ See *Mishnah Shevuot* 1:5.

Chapter 5:38



שמעתון מ"ש עין תחת עין שן תחת שן:

Hebrew Transcription


Translation: “You have heard what was said, ‘An eye in exchange for an eye, A tooth **in exchange** for a tooth.”⁴⁹

The Scriptures: You heard that it was said, ‘An eye for an eye and a tooth for a tooth,’

Aramaic:

ܫܡܥܬܘܢܢ ܡܫܗܡܗ ܕܥܝܢ ܬܚܬ ܥܝܢ ܫܢ ܬܚܬ ܫܢ

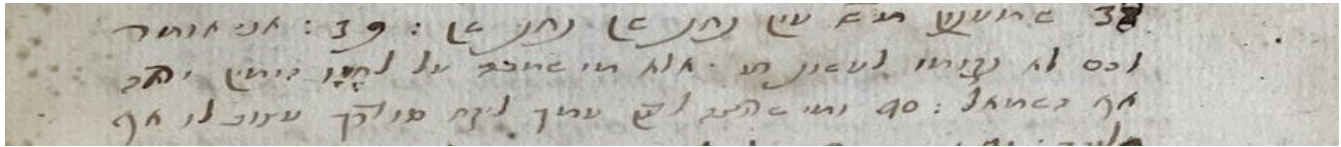
You have heard that it has been said that ‘An eye for an eye, and a tooth for a tooth.’

תחת	שן	עין	תחת	עין	מ"ש	שמעתון
tachat, “in exchange for,” (prep)	shen, “tooth,” (n fs)	ayin, “eye,” (n fs)	tachat, “in exchange for,” (prep)	ayin, “eye,” (n fs)	mah’shemah, “what he/it was said,” (interrog part, v. Pa’al/Qal, qatal, past, 3ms)	she’matun, “you (mp) have heard,” (Ar. v. Pa’el, qatal, past, 2mp) 
						שן:
						shen, “tooth,” (n fs)

Interlinear Chart

⁴⁹ Exodus 21:23–24; Leviticus 24:19–20; Deuteronomy 19:21.

Chapter 5:39



אני אומר לכם לא תקומו לעשות רע אלא מי שמכה על לחיו הימין יראה אף השמאל:
Hebrew Transcription

Translation: “I, I say to you, do not rise up to do evil, but whoever strikes upon *one*’s right cheek, shall also show *him* the left.”

The Scriptures: but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also.

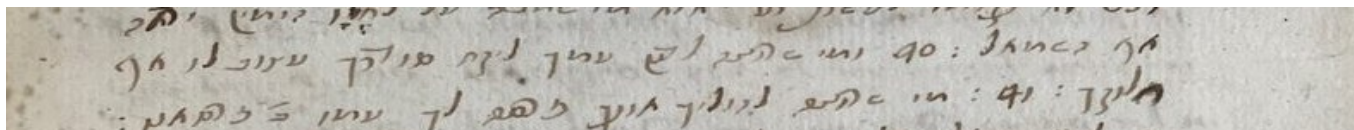
Aramaic:

אני דק אמו אמו לחם דלא תמסכה למסב כעא אלא מי דמכה לך על פקת דמכא אפס למ אפ אמו
But I, I say unto you, that you shall not stand against evil, but rather, the one who hits you upon your right phakak {cheek}, turn also to him the other.

	רע	לעשות	תקומו	לא	לכם	אומר	אני
	ra, “evil, wickedness,” (adj ms)	l’asot, “to do, to make, to create, to cause,” (v. Pi’el, inf constr)	takumu, “you (mp) will rise, establish, come to being,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no, ‘not,” (neg part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)
	יראה	הימין	לחיו	על	שמכה	מי	אלא
	yar’e, “he/it shall see, show, reveal, (v, Hif’il, yiqtol, fut, 3ms)	ha’yamin, “the right,” (n ms)	lechy, “his/its cheek,” (n fs, 3ms pronom)	al, “upon, on, because, due to, on account of” (prep)	she/make, “that/ which/ whom/ who beats, strikes,” (rel part, v. Hif’il, act part, ms)	mi, “who?” (interrog part)	ela, “but, however, only, (conj)
						השמאל:	אף
						ha’smol, “the left,” (n ms)	af, “also, even, therefore,” (part)

Interlinear Chart

Chapter 5:40



ומי שרוצה לדון עמך ליקח סודרך עזוב לו אף חלוקך:

Hebrew Transcription

Translation: “And whoever wants to **sentence** you to take your turban, leave *it* to him, even your **undershirt!**”

The Scriptures: “And he who wishes to sue you and take away your inner garment, let him have your outer garment as well.

Aramaic:

מכּה דגּוּ כּא דגּוּמָּהּ בּגּדּוּתּוּ בּהּאִתּוּתּוּ בּבּגּוּם לּמּ אִפּ כּוּלּבּאִתּוּ

And the one who desires to go to court with you and take kuthiynak {your tunic i.e. your shirt}, leave him martutak {your cloak i.e. your coat also.

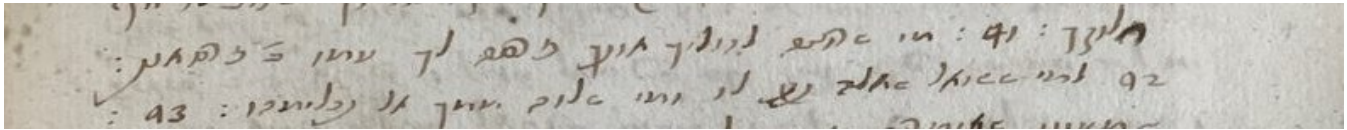
עזוב	סודרך ⁵¹	ליקח ⁵⁰	עמך	לדון	שרוצה	ומי
azov! (to a man) “leave! or abandon!” (v. Pa’al/Qal, imp, 2ms)	sudarika, “your scarf wound around the head and hanging down over the neck, turban,” (n ms, 2ms pronom) Mishnaic	liqach, “take,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	imcha, “with you (ms),” (prep, 2ms pronom)	la’dun, “to discuss, sentence,” (v. P’al/Qal, inf constr)	she’ rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	u’mi, “and/ but/ so/ or who,” (inter part)
				חלוקך:	אף	לו
				chaluka, “plain, smooth, under shirt, dressing gown,” (n ms, 2ms pronom)	af, “also, even, therefore,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

⁵⁰ This Aramaism is also found in the Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

⁵¹ This word is first found in *Mishnah* Tractate Sanhedrin (c.190 – c.230 CE).

Chapter 5:41



מי שרוצה להוליך אותך פרסה לך עמו ב' פרסאות:

Hebrew Transcription

Translation: “Whoever wants you to walk a **parasang**,⁵² walk with him two **parasangs**.”

The Scriptures: And whoever compels you to go one mile, go with him two

Aramaic:

כך הכפינו לך חלה מילא חבמא חויה

The one who compels you one miyla {mile}, go with him two.

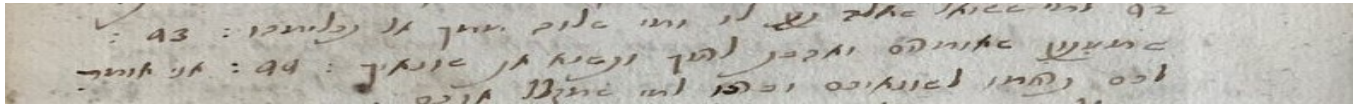
מי	שרוצה	להוליך	אותך	פרסה	לך	עמו
mei, “who?” (inter pron)	hich/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	leholich, “to walk,” (v. Hif’il, inf constr)	otacha, (DO marker) “you,” (2ms pronom)	parasa, “parasang, a unit of measurement,” (n ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	imo, “with him/it,” (prep, 3ms pronom)
ב, 53	פרסאות:					
bet, “two,” (card num)	parasot, “parasangs,” (n mp)					

Interlinear Chart

⁵² “A parasang is a length or measurement of distance used in what is now Iran. It varied according to the region. The north-eastern parasang was about 15,000 paces; the north-western parasang was 18,000 paces, and the one of the southwest was merely 6,000 paces. The measurement called the “true parasang” was about 9,000 paces.” *The Books of Enoch: The Angels, The Watchers and The Nephilim*, pp. 225. See 3 Enoch 5: The Hebrew Book of Enoch for the use of the word, “parasang.” For 3 Enoch is believed to have been written around c. 100 CE.

⁵³ A Mishnaic rabbinical abbreviation.

Chapter 5:43



שמעתון שאומרים ואהבת לרעך ותשנא את שונאיך:

Hebrew Transcription

Translation: “You have heard that they said, ‘For you love your neighbor and hate your **haters**.’”⁵⁵

The Scriptures: You heard that it was said, ‘You shall love your neighbour and hate your enemy.’

Aramaic:

שמעתון דאחאסו דזעג לפיכך חסנן לחבליכך

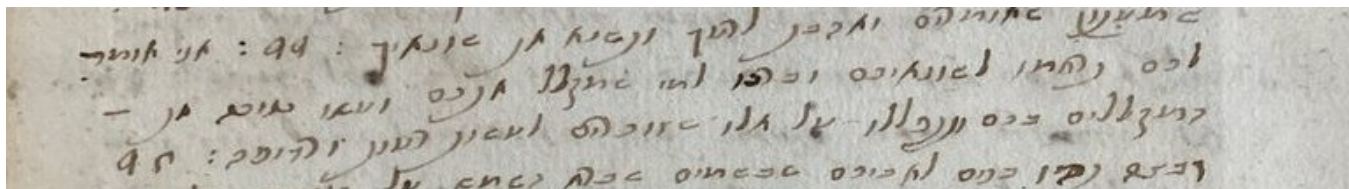
You have heard that it has been said, that ‘you are to love your neighbor, and hate your enemy.’

שמעתון	שואמרים	ואהבת	לרעך	ותשנא	את	שונאיך:
she'matun, “you (mp) have heard,” (Ar. v. Pa’el, qatal, past, 2mp)  Aramaism	she'omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	v'a'havta, “and/ but/ so/ or you (ms) loved,” (v. Pa'al/Qal, qatal, 2ms)	le're'aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 3ms pronom)	v'tisna, “and/ but/ so/ or he/it hated,” (v. Pa'al/Qal, qatal, past, 2ms)	et, (DO marker)	sho'neka, “your (ms) I/ you (ms)/ he/it hate(s),” (v. Pa'al/Qal, act part, ms, 2ms pronom)

Interlinear Chart

⁵⁵ See Leviticus 19:18.

Chapter 5:44



אני אומר לכם תרחמו לשונאיכם וברכו למי שמקלל אתכם ועשו טובה את המקללים בכם ותתפללו על אלו שזוכרים לעשות רעות ורדיפה:

Hebrew Transcription

Translation: “I say to you, ‘Have mercy on your enemies, and bless whoever curses you, and do good to those **cursing** you, and pray for those who **memorialize to do evils** and persecution;”

The Scriptures: “But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you,

Aramaic:

אני אומר לכם תרחמו לשונאיכם וברכו למי שמקלל אתכם ועשו טובה את המקללים בכם ותתפללו על אלו שזוכרים לעשות רעות ורדיפה:

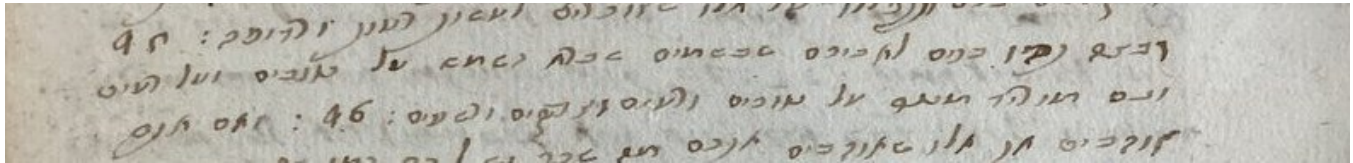
But I, I say unto you, you are to love your enemies, and bless the ones who curse you, and do that which is good unto the ones who hate you. And pray over the ones who take you by force and persecutes you,

למי	וברכו	לשונאיכם	תרחמו	לכם	אומר	אני	
l'mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)	u'barchu, “and/ but/ so/ or (to a man) bless!” (v. Pi'el, imp, 2ms)	l'shonekem, “to/ for/ belonging to your (mp) enemies,” (prep, n mp, 2mp pronom)	teruchamu, “you (mp) will be pitied, have mercy, to pardon,” (v. Pi'el, yiqtol, pssv fut, 3mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'alQal, act part, ms)	ani, “I,” (1cs pron)	
בכם	המקללים	את	טובה	ועשו	אתכם	שמקלל	
bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	h'mekallim, “the I/ you (mp)/ they, those who curse,” (v. Pi'el, act part, mp)	et, (DO marker)	tova, “good, pleasant,” (adj fs)	v'asu, “and/ but/ Yehovah so/ or you shall do, make,” (v. Pa'alQal, imp, 2mp)	etchem, DO marker “you (mp),” (2mp pronom)	she'mekalel, “that/ which/ who/ whom I/ you (ms)/ he/it curse(es),” (Pi'el, act part, ms)	

ורדיפה:	רעות	לעשות	שזוכרים	אלו	על	ותתפללו
v're'difah, "and/ but/ so/ or pursuit, chase, persecution, running after, striving after, synonymy, oppression," (n fs)	ra'ot, "evils," (n fp)	la'asot, "to make, create," (v. Pa'al/Qal, inf constr)	she'zokrim, " that/ which/ who/ whom I/ you (ms)/ he/it remember," t(v. Pa'al/Qal, inf constr)	alv, "these," (pron)	al, "upon, on, because, due to, on account of" (prep)	v'hit'palel, "and/ but/ so/ or he/it will pray," (v. Hit'pael, 3ms)

Interlinear Chart

Chapter 5:45



ובזה תהיו בנים לאביכם שבשמים שברא השמש על טובים ועל רעים וגם מוריד מטר על טובים ורעים וצדיקים ורשעים:

Hebrew Transcription

Translation: “and then you will be children of your Father in the heavens, who created the sun over **good** and over **bad**, and also brings down rain on **good** and **bad**, and the righteous and the wicked.”⁵⁶

The Scriptures: so that you become sons of your Father in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.

Aramaic:

אבכח דהלמסה כהמה, דאככהה דכפגא מה דהגנה שבמה אל לבא מהל כעה סגסלה קלמה אל כאה מהל חלה
 in such a way that you may be the sons of Abukhun {Your Father} who is in the Shmaya {the Heavens},
 He who shines His sun upon the good, and upon the evil, and brings down His rain upon the just, and
 upon the unjust.

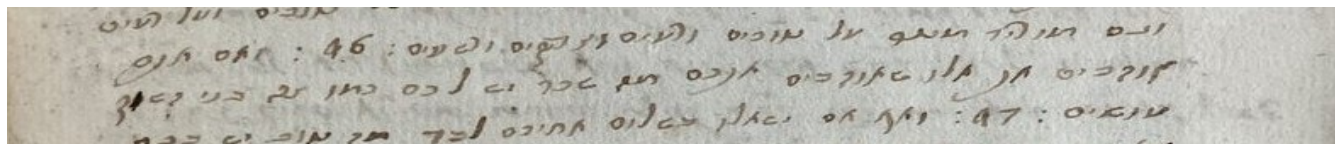
ובזה	תהיו	בנים	לאביכם	שבשמים	שברא	השמש
u'va'zeh, “and/ but/ so then thus,” (conj)	tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	banim, “sons, children,” (n mp)	l'avichem, “to/ for/ belonging your (mp) father,” (prep, n ms, 2mp pronom)	she'b'shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	she'bara, “that/ which/ who/ whom he/it created,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha' shemesh “the sun,” (n ms)
על	טובים	ועל	רעים	וגם	מוריד	מטר
al, “upon, on, because, due to, on account of” (prep)	tovim, “good(s), pleasant(s), appropriate(s), becoming(s),” (adj mp)	v'al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	ra'im, “bads, evils,” (adj, mp)	v'gam, “and/ but/ so/ or also,” (part)	moreid, “I/ you (ms)/ he/it lowers, reduces,” (v. Hif'il, act part, ms)	matar, “rain,” (n ms)

⁵⁶ See Exodus 23:4-5 when Elohim (God) commanded His people to be merciful to their enemies.

		ורשעים:	וצדיקים	ורעים	טובים	על
		v'resh'aim, "and/ but/ so/ or those who are wicked, villains, people in the wrong," (n mp)	v'tzadekim, "and/ but/ so/ or righteous," (adj mp)	v'ra'im, "and/ but/ so/ or bads, evils," (adj, mp)	tovim, "good(s), pleasant(s), appropriate(s), becoming(s)," (adj mp)	al, "upon, on, because, due to, on account of" (prep)

Interlinear Chart

Chapter 5:46



ואם אתם אוהבים את אלו שאוהבים אתכם מה שכר יש לכם כמו זה בני השוק עושים:
Hebrew Transcription

Translation: “And if you love those who love you, what reward do you have? For you are like the **children of the market** doing *this*!”

The Scriptures: “For if you love those loving you, what reward have you? Are the tax collectors not doing the same too?”

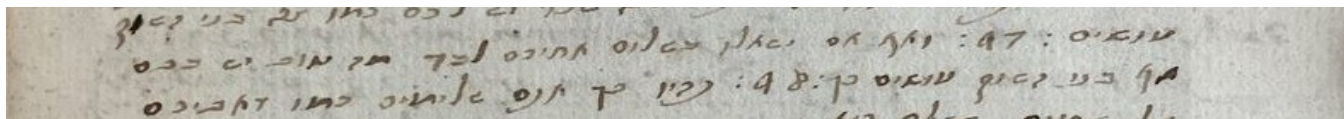
Aramaic:

אֲלֵךְ לְבָנֵי מַכְסָּה אֲתֵמְלֵךְ לְרַחֲמֵךְ וְהַחֲסֵבְךָ לְבִי לְמַדָּה אִם אֲפֵי חַפְסָּה מִן מַדָּה חַבְדֵּיךְ
For, if you love the ones who love you, what reward is there for you? Look! Isn't even the Makse {the Tax Collectors} doing this?

	ואם	אתם	אוהבים	את	אלו	שאוהבים	אתכם
	v'im, “and/ but/ so/ or if, whether,” (conj)	atem, “you (mp),” (2mp pron)	ohavim, “we/ you (mp)/ they love,” (v. Pa'al/Qal, act part, mp)	et, (DO marker)	elu, “these,” (3mp pron)	she'ohavim, “that/ which/ who/ whom we/ you (mp)/ they love,” (rel part, v. Pa'al/Qal, act part, mp)	etchem, DO marker “you (mp),” (2mp pronom)
	מה	שכר	יש	לכם	כמו	זה	בני
	mah, “what?” (interog pron)	sacar, “reward, payment, wage, hire,” (n ms)	yesh, “there is, there exists,” (part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	k'mo, “like, as, similar to,” (prep)	ze, “this,” (pron, ms)	b'nei, “sons, children of...” (n mp constr)
	השוק	עושים:					
	h'shuk, “marker,” (n ms)	osim, we/ you (mp)/ they, those doing,” (v. Pa'al/Qal, act part, mp)					

Interlinear Chart

Chapter 5:47



ואף אם ישאלו בשלום אחיכם לבד מה טוב יש בכם אף בני השוק עושים כך:
Hebrew Transcription

Translation: “And if they ask **in peace** of your brothers only, **what good is there in you?** Even **the children of marketplaces** do so!”

The Scriptures: And if you greet your brothers only, what do you do more than others? Are the tax collectors not doing so too?

Aramaic:

ואף אם ישאלו בשלום אחיכם לבד מה טוב יש בכם אף בני השוק עושים כך:
And if you greet in shlama {peace} only those of your brothers, what more are you doing? Look! Isn't even the Makse {the Tax Collectors} doing this?

	ואף	אם	ישאלו	בשלום	אחיכם	לבד	מה
	ve'af, “and/ but/ so/ or also,” (conj)	im, “if, whether,” (conj)	yishalu, “they will ask,” (v. Pa'al/Qal, yiqtol, 3mp)	b'shalom, “in/ with/ by peace,” (prep, n ms)	ach'kem, “your (mp) brothers,” (n ms, 2mp pronom)	levad, “alone, by itself, this only, except,” (adv)	mah, “what?” (interog part)
	טוב	יש	בכם	אף	בני	השוק	עושים
	tovim, “good, pleasant, appropriate, becoming,” (adj ms)	yesh, “there is, there exists,” (part)	b'kem, “in/ with/ by you (mp),” (prep, 2mp pronom)	af, “also, even, therefore,” (part)	b'nei, “sons, children of...” (n mp constr)	ha'shuk, “the market, market place,” (n ms)	osim, we/ you (mp)/ they, those doing,” (v. Pa'al/Qal, act part, mp)
	כך:						
	kakh, “so, thus, therefore, in this way,” (adv)						

Interlinear Chart

