

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Six

# 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 Six*

MS Oo.1.32 English Translation

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

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

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<sup>1</sup> Digitized version of the MS Oo.1.32 can be found on the following website:  
[https://www.nli.org.il/en/manuscripts/NNL\\_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

# Introduction

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

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic, addressing an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is 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 styles<sup>2</sup> in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philipians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”<sup>3</sup>

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,<sup>5</sup> 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

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<sup>2</sup> 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

<sup>3</sup> 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. <sup>5</sup> pp. 85-95.

### **What's Included in the Cochin Hebrew Matthew:**

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

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

*- Janice F. Baca*  
*Translator and Biblical Hebrew Grammarian*

# Forward

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

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

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

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

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

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

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

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

# Legend and Definitions

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

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

**Second Temple:** These are Second Temple words and/or spellings. The Second Temple is defined as 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 6

ט

ו יתן כאלם נוקים זקק לו ונבו בפע אש אים יתרו לו יקבו לנס  
 אבר מן אדנים אכאוס: 2 כאלם עואיס זקק לו נכחמו בתרובע  
 ובאוקים כס אש נכחו בפע פא וזאבא אכרס: 3 זך כאלם  
 עואיס זקק יקבו בפע כס אלו יתו אפילו אמאל אוטל: 4  
 וקבו זקק בפע יגא דחאק בפע יפוע לך בגלע: 5 וכאלם  
 זקק לו או קבו זקק עתו באום אנוקנים ליום ולקפול באוקים  
 ובחובבנ אשע בל וזאבא אכרס: 6 זך כאלם זקק לו כנס  
 לבוק וסנור דאק זקק לו לזמיר ננס וזאבא אכרס  
 יפע בגלע: 7 וזו אמפול לו נדק כתרפס אחרים  
 דקב ליע שחעים: 8 אלו ירעו לנס לפ אדנים אכאוס עונג  
 זקב זקב אכאלו: 9 ובן זלו אים אכוס יקע שמו: 10  
 נבא זלכוק אמן וזבב וחלפ יתן זאום וזל על דאק: 11 אלו  
 זקב זקב זקב: 12 וחלל לכו חובונינו כמו אלו מוחלל  
 אקפול: 13 אלו זקב לך נמין זלל קבילנו חלל לפי א זלכוק  
 זקב

5 2

קיה אלך ויהיך יעשכחך לעולם ועד: 19: אם אדם מוחלף למתוהם  
 קס מוחלף אל עוונותיו: 20: אך אם אדם אל נחמו אבא קס אל  
 ומוחלף אל עוונותיו: 21: באדם תענה אל רחמי עתהים בשמים  
 ויכניו לעם בפני אדם לרחמי עתהים כמענהים ויהיך סכרם:  
 22: באדם יעשה רחמי פניך ויאריך: 23: כד-אל יהיך בה  
 אלם בנעניו אל אבויך קשמי ויהיך רחמי מוח אלם לך: 24:  
 אל נחמו אלם מעטת בארץ כמקום נולעים אבלים ונחמלים ויס  
 גרביס מוקם גרובים: 25: אלם איתנו מעמנועם באמוס -  
 קיה אלם ויהיך נולעים לאלו ורחמי הגרביס אל מוקם ואל גרביס: 26:  
 מטני מקום אים מעמנועם אלם ימיך קעוועם: 27: מר אל קיה מוח  
 עץ וחס עיך קיה במוח כל גופך יקיה קיוק: 28: אם יקיה עץ  
 מו כל גופך יקיה מוחך: אך אם זג קחו אים כד חסך כולם וימי  
 חסוכים: 29: אל יחל אדם לעמו: אלם אדוניס מטני למחד יקיה אונס  
 ולחמד אקום: און יקיה למחד יקיה ולחמד ביצוני אלם נכחו לעבוד אלם  
 ולחממי ויחב: וכאביל אונס לנס אל קעניו יפסיכט אונס מוק אונס אל  
 חסך ואל לרופם אל מוק אובסיס ואל יקיה נפס יקיה מן קחמתי ויחב  
 מן לבוב: 30: וקחמי בעונתי קחמיס אל זרעיס לון קעניס ואל כונמתי  
 באונס קחמי מתי לנס אל אנס יקום עלוקס: 31: מו חנס אונסיס  
 קחמי לקומתי על קומתי חמד מו: 32: וחס על לבוב אנס קעניו  
 קחמי כצקיס אל חמדתי חך גדלים דלם יקעיס ואל מקום: 33: חמדתי  
 אלם אכחו אלמך ומוך כול קעניתי אל קחמי באחד חנס: 34:  
 אם ער קחמי קחמי סקום יא ומוח יוכל בנבור כן אלוס  
 מלכנס: אלם אנס כן קחמי חמדתי: 35: אל קחמי אונס מוק אונס  
 חמדתי חמדתי אלכונס: 36: אל ער חקקיס עמו קחמי: אכל  
 אכונס ככחמיס וקחמי חקקיס אכונס: 37: קחמי ער חמדתי  
 חמדתי אונס חמדתי חמדתי וקחמי חמדתי לנס: 38: אל קחמי חמדתי -  
 לחמדתי חמדתי כן לחמדתי וקחמי חמדתי וקחמי חמדתי: 39: חמדתי חמדתי:

X

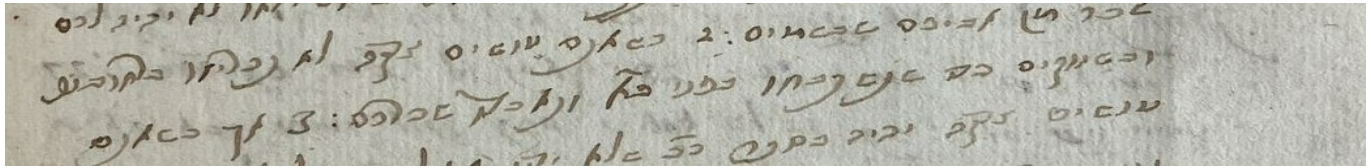


				שבשמים:	אביכם	מן
				she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avichem, "your father," (n ms, 2mp pronom)	min, "from of," (prep)

Interlinear Chart

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## Chapter 6:2



כשאתם עושים צדקה לא תכריזו ברחובות ובשווקים כדי שתשתבחו בפני הא' ותאבדו שכרם:  
Hebrew Transcription

**Translation:** When doing **righteousness**,<sup>4</sup> do not **announce** in the streets and markets in order to be praised before the people, **or you will lose** your reward.

**The Scriptures:** Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward.

### Aramaic:

אדא, מכל דבדו אטו ודמלא לה ופוא מנה מנדקא אטי דבדו נפנ כאפא כנסמלא הכנסמא אטי דשכנסא  
 מ כנסמא האמא אדו אדא לה דמלא א דמא

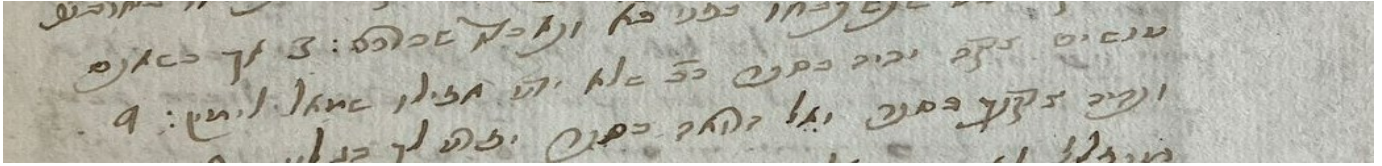
Therefore, when you are doing zedaqtha {alms}, don't be sounding a qarna {a horn} in front of you like the nasbay baphe {lit. the face takers i.e. the pretenders/actors} are doing in the Kenushatha {the Synagogues/the Assemblies} and in the marketplaces, so that they might be praised from the sons of mankind, and truly I say unto you, that they have received their reward.

כשאתם	עושים	צדקה	לא	תכריזו	ברחובות	ובשווקים
kesh'atam, "when you (mp)," (prep, rel part, 3mp pronom)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	tzedekah "justice, righteousness, righteous acts," (n fs)	lo, "no/not," (neg part)	tachrizu, "you (mo) will announce," (v. Hifil, yiqtol, fut, 2mp)	b'rechovot, "in/ with/ by (the) streets, open places, plaza," (prep, n mp)	v'v'shevakim, "and/ but/ so/ or in/ with/ by (the) markets," (prep, n mp)
כדי	שתשתבחו	בפני	הא'	ותאבדו	שכרם:	
k'dei, "according to, as, in order to," (conj)	she'tishtabchu, "that/ which/ who/ whom you (mp) will be praised," (v. Hit'pa'el, yiqtol, fut, 2mp)	bifnei, "in/ with/ by (the) face, facing, before, in front," (prep)	ha'am, "the people," (n ms)	v'te'abdu, "you (mp) will lose," (v. Pi'el, yiqtol, 2mp)	scharchem, "your (mp) payment, compensate, reward" (n ms, 2mp pronom)	

Interlinear Chart

<sup>4</sup> See Deuteronomy 6:25 and Psalms 119:172 for walking out the commands of Elohim.

## Chapter 6:3



אך כשאתם עושים צדקה יהיה בסתר כי שלא ידע אפילו שמאל לימין:  
Hebrew Transcription

**Translation:** However, when you do **righteousness**,<sup>5</sup> **it should be in secret** as such: do not let even your left hand know the right hand *is doing*,

**The Scriptures:** But when you do a kind deed, do not let your left hand know what your right hand is doing,

**Aramaic:**

אנח דהי נח דבבד אנה ודמלא לא ודגב שגלח נחא בבדא נחא  
But you, when you are doing zedaqtha {alms}, you shouldn't let your left hand know what your right hand is doing,

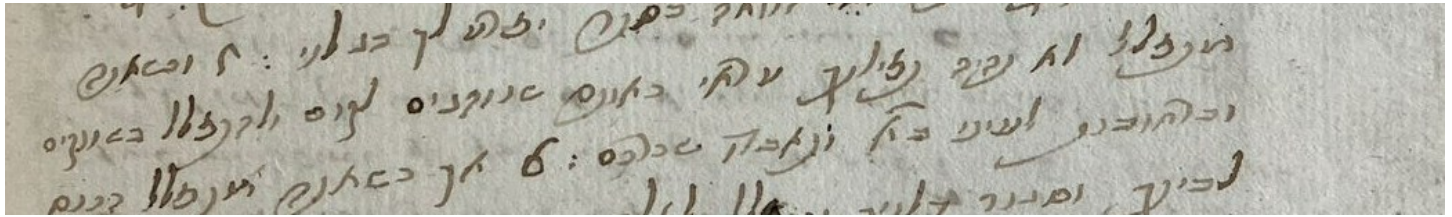
	כך	בסתר	יהיה	צדקה	עושים	כשאתם	אך
	k'kach, "like/ as such, so, in this way," (adv)	b'seter, "in/ with/ by secret, secret, in secret," (prep, n ms)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	tzedekah "justice, righteousness, righteous acts," (n fs)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	kesh'atam, "when you (mp)," (prep, rel part, 3mp pronom)	ach, "but, yet, however," (conj)
			לימין:	שמאל	אפילו	ידע	שלא
		I'yamin, "to/ for/ belonging to (the) right, right hand," (prep, n ms)	smol, "left, left hand," (n ms)	afilu, "even," (adv)	yodea, "I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	

Interlinear Chart

<sup>5</sup> See Deuteronomy 6:25.



## Chapter 6:5



וכשאתה מתפלל לא תהיה תפילתך עראי כאותם שנוהגים לקום ולהתפלל בשווקים וברחובות לעיני הא' ותאבדו שכרכם:

Hebrew Transcription

**Translation:** And when you pray, **your prayer** should not be short-term like those who are accustomed to stand and pray in the markets and streets before the eyes of the people, for you will lose your reward.

**The Scriptures:** And when you pray, you shall not be like the hypocrites. For they **love to pray standing in the congregations and on the corners** of the streets, to be seen by men. Truly, I say to you, they have their reward.

**Aramaic:**

סלח דהכי לה אטל לה ולמסא אקטי נשבו כרפא דזעבמ לחממ כחשעלא סכוסטלא דספסא לחי לה דטלסא  
 לבסעא סאדפ אדו ארא לחו דמבלה א דוספ

And whenever you are praying, you shouldn't be like the nasbay baphe {lit. the face takers i.e. the pretenders/actors}, who love standing in the Kenushatha {the Synagogues/the Assemblies} and on the corners of the shuqe {the marketplaces}, praying, so that they might be visible to the sons of mankind. And truly I say unto you, that they have received their reward.

וכשאתה	מתפלל	לא	תהיה	תפילתך	עראי	כאותם
v'k'sh'atah, "and/ but/ so/ or when you (ms)," (prep, rel part, 2ms pronom)	mit'pael, "I/ you (ms)/ he/it pray(s)," (v. Hit'pael, act part, ms)	lo, "no/not," (neg part)	tihye, "you (ms) will be," (v. Pa'al/Qal, yiqtol, fut, 2ms)	tfilacha, "your (ms) prayer," (n ms, 2ms pronom)	a'raei, "chance, temporariness, accident, improvisation, transitorily, transiently, short- term," (n ms)	k'otam, "like/ as/ them," (prep, DO marker, 3mp pronom)

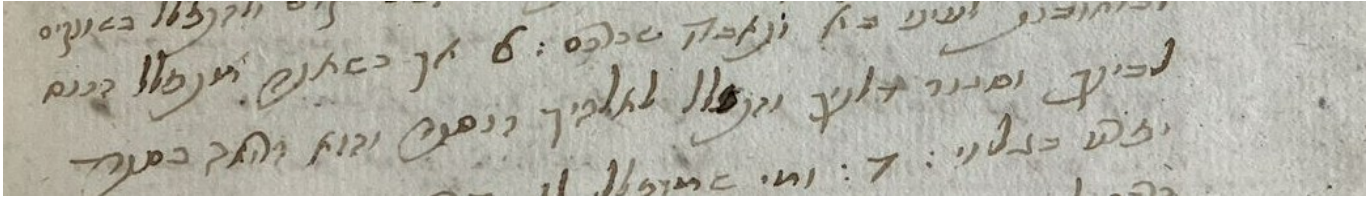
שנוהגים <sup>7</sup>	לקום	ולהתפלל	בשווקים	וברחובות	לעיני	הא'
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<sup>7</sup> This word שנוהגים (nohagim) is first found in the *Mishah* Rosh Hashanah 4:4 without the pronominal suffix of ים- (im-) - נוהג (nohag) is first found in the *Mishnah* Berakhot 2:2.

הָאָם ha'am, "the people," (n ms)	l'einei, "to/ for/ belonging to (the) eyes of," (n fs, constr)	u'verechovot, "and/ but/ so/ or in/ with/ by (the) streets, open places, plaza," (prep, n mp)	b'shvakim, "and/ but/ so/ or in/ with/ by (the) markets," (prep, n mp)	v'lehithpalel, "and/ but/ so/ or to pray," (v. Hit'pael, inf constr)	lakum, "to rise up, to stand up, to be established, to come into being," (v. Pa'al/Qal, inf constr)	she'noha'gim, "that/ which/ who/ whom we/ you (mp)/ they, those who are accustomed," (rel part, act part, 3mp) <b>Mishnaic</b>
					שְׂכָרְכֶם: :scharchem	וְתֵאבְדוּ v'te'abdu
					scharchem, "your (mp) payment, compensation, reward" (n ms, 2mp pronom)	v'te'abdu, "and/ but/ so/ or you (mp) will lose," (Pi'el, yiqtol, fut, 2mp)

Interlinear Chart

## Chapter 6:6



אך כשאתה מתפלל הכנס לביתך וסגור דלתך והתפלל לאלהיך הנסתר והוא הרואה בסתר יפרע בגלוי:  
Hebrew Transcription

**Translation:** However, when you pray, enter your **house** and close your doors and pray to your **hidden Elohim (God)**. And He who sees in secret, rewards you by *openly* revealing.

**The Scriptures:** But you, when you pray, go into your room, and having shut your door, pray to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

**Aramaic:**

אכּ דגּ אכּתּ, דגּכּ לך אכּתּ חגל לזמנך האנשׁ: וזחזך חגל לך לאכּתּ דכפסא האכּתּ דשא כפסא נפחך  
כּלנא

But, when you pray, enter thawanak {your room} and close tharak {your door}, and pray unto Your Father, who is in kesya {secret}, and Your Father who sees in kesya {secret}, will repay you in gelya {the open}.

אך	כשאתה	מתפלל	הכנס <sup>8</sup>	לביתך	וסגור	דלתך
ach, “but, yet, however,” (conj)	k’sh’atah, “when you (ms),” (prep, rel part, 2ms pronom)	mit’palel, “I/ you (ms)/ he/it pray(s),” (v. Hit’pael, act part, ms)	hikanas, “he/it goes in - or go enter,” (v. Nif’al)	l’beitecha, “to/ for/ belonging to (the) house,” (prep, n ms, 2ms pronom)	v’sagur, “and/ but/ so/ or closed,” (adj ms)	deletecha, “your (ms) doors,” (n mp, 2ms pronom)
והתפלל	לאלהיך	הנסתר	והוא	הרואה	בסתר	יפרע
v’hitpalel, “and/ but/ so/ or he/it prayed,” (v. Hit’pael, qatal, past, 3ms)	l’eloecha, “to/ for/ belonging to your (ms) God(s),” (prep, n mp)	ha’nistar, “the hidden, concealed,” (adj ms)	v’hu, “and/ but/ so/ or he,” (3ms pron)	ha’rore, “the I/ you (ms)/ he/it sees,” (v. Pa’al/Qal, act part, ms)	b’seter, “in/ with/ by (the) secret, in secret,” (prep, n ms)	yiparea, “he/it will be paid, reward,” (v. Nif’al, yiqol, fut, 3ms)

<sup>8</sup> It appears this word is either missing a lamed (ל) for an infinitive verb meaning, “to enter.” Or this word is misspelled and should be יכנס (yikanas) a yiqtol, future tense verb.

						בגלוי:
						b'giluy, "in/ with/by (the) discovery, openly reveal, uncover," (prep, n ms)

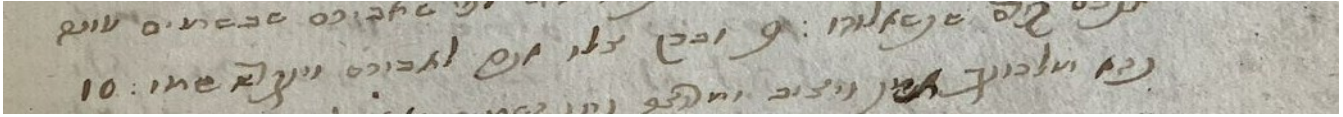
Interlinear Chart

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# Chapter 6:9



ובכן צלו אתם לאביכם ויתקדש שמו:

Hebrew Transcription

**Translation:** But, therefore, pray *as so to your Father*, and His name shall be sanctified.

**The Scriptures:** This, then, is the way you should pray: “Our Father who is in the heavens, let Your Name be set-apart,”

**Aramaic:**

ܘܒܚܢ ܘܥܠܘܟܝܢ ܐܬܡܢ ܠܐܒܝܚܝܡ ܘܝܬܩܕܫ ܫܡܘܗ

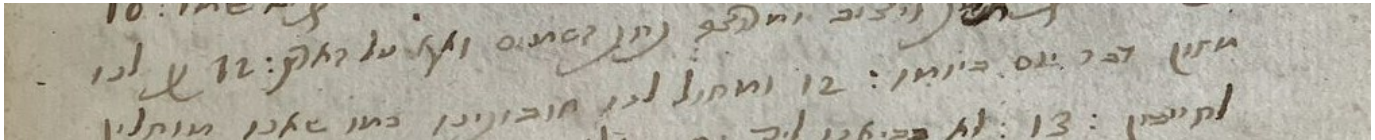
Therefore, you are to pray like this: ‘Abun {Our Father}, who is in the Shmaya {the Heavens}, may Shmak {Your Name} be hallowed,

	שמו:	ויתקדש	לאביכם	אתם	צלו	ובכן
	shmo, “his/its name.” (n ms, 3ms pronom)	v’yitkadesh, “and/ but/ so/ or he/it shall be sanctified, set apart.” (v. Hit’pael, yiqtol, fut, 3ms)	l’avechem, “to/ for/ belonging to your (mp) father.” (prep, n ms, 2mp pronom)	atem, “you,” (mp pron)	tzelu, (to a man) “pray,” (Ar. Peal, imp, 2mp) <div style="text-align: center;"> <p>ܘܥܠܘ</p> <p><b>Aramaism</b></p> </div>	v’b’ken, “and/ but/ so/ or in/ with/ by thus, so, for such a purpose, so,” (prep, adv)

Interlinear Chart



# Chapter 6:11



תן לנו מזון דבר יום ביומו:

Hebrew Transcription

**Translation:** “Give us food of *the* word<sup>10</sup> daily in its day.”

**The Scriptures:** Give us today our daily bread.

**Aramaic:**

ܡܚܠܐ ܠܫܚܐ ܕܥܫܘܢܦܐ ܡܚܘܪܐ

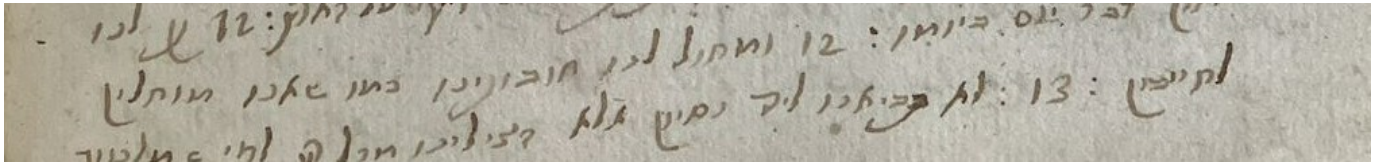
Give unto us the lakhma {the bread} of our need, today,

	ביומו:	יום	דבר	מזון	לנו	תן
	b'yomo, “in/ with/ by his/its day,” (prep, n ms, 3ms pronom)	yom, “day,” (n ms)	dvar, “thing, word, matter,” (n ms)	mezon, “food, sustenance,” (n ms)	l'nu, “to/ for/ belonging to us,” (prep, 1cp)	ten, (to a man) “give!” (v. Pa'al/Qal, imp, 2ms)

Interlinear Chart

<sup>10</sup> Can also mean, “Give us food of *the* matter...” See Jeremiah 3:15; 15:16.

## Chapter 6:12



ומחול לנו חובותינו כמו שאנו מוחלין לחייבין:

Hebrew Transcription

**Translation:** “And forgive us of our debts, as we forgive our debtors.”

**The Scriptures:** And forgive us our debts, as we forgive our debtors.

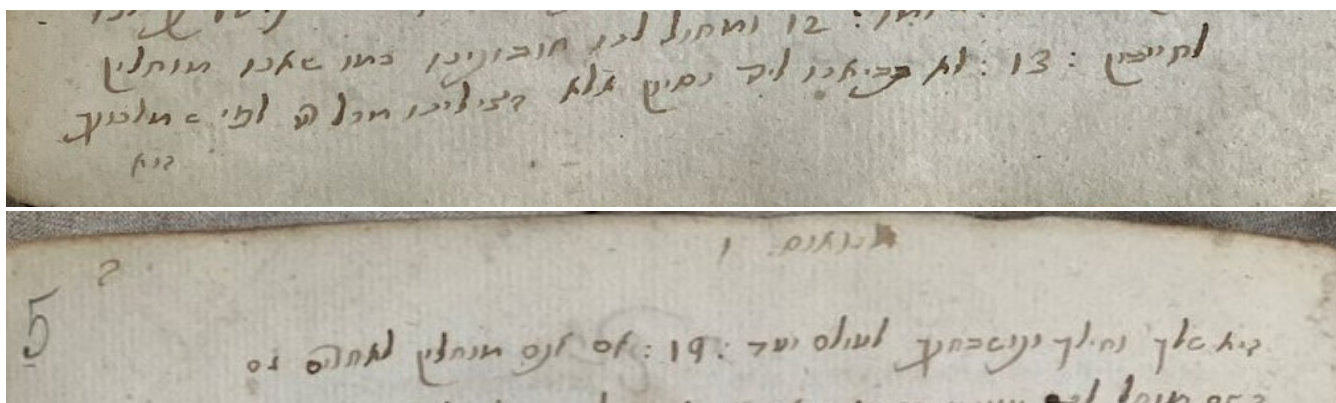
**Aramaic:**

משכח לך שכח אבא דאפ טח שבח לסבח  
 and forgive us khawbyin {our debts} as we also have forgiven khayabyin {our debtors}.

ומחול	לנו	חובותינו	כמו	שאנו	מוחלין	לחייבין:
v'machul, “and/ but/ so/ or” (to a man) “forgive!” (v. Pa'al/Qal, imp, 2ms)	l'nu, “to/ for/ belonging to us,” (prep, lcp)	chovoteinu, “our debts, obligations,” (n fp, lcp pronom)	k'mo, “like, as, similarly to, such as,” (prep)	she'anu, “that/ which/ who/ whom we,” (rel clause, lcs pronom)	mochin, “we/ you (mp)/ they forgive,” (Ar. v. Pael, act part, mp)  <div style="text-align: left; margin-left: 20px;"> <span style="font-size: 1.2em; font-weight: bold;">ܡܚܝܠ</span>  <span style="font-size: 0.8em; border: 1px solid black; padding: 2px;">Aramaism</span> </div>	l'chibin, lamed DO marker, “we/ you (mp)/ they, those in debt,” (Ar. Peal, act part, mp)  <div style="text-align: left; margin-left: 20px;"> <span style="font-size: 1.2em; font-weight: bold;">ܠܫܒܚ</span>  <span style="font-size: 0.8em; border: 1px solid black; padding: 2px;">Aramaism 2nd Temple</span> </div>

Interlinear Chart

## Chapter 6:13



לא תביאנו ליד נסיון אלא הצילינו מכל רע לפי שמלכותך היא שלך וחילך ותושבחתך לעולם ועד:  
Hebrew Transcription

**Translation:** “Do not bring us to a trial<sup>11</sup> but rescue us from **all evil**. For it is your kingdom, and your power, and your glory forever and ever.”<sup>12</sup>

**The Scriptures:** And do not lead us into trial, but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Amēn.

### Aramaic:

וְלֹא תִבְיַאנוּ לַיָּד נִסְיָוֹן אֱלֵא הַצִּילֵנוּ מִכָּל רַע לְפִי שְׁמִלְכוּתְךָ הִיא שְׁלְךָ וְחִילְךָ וְתוֹשִׁבְחֶתְךָ לְעוֹלָם וָעֶד.  
And don't let us enter into nesyuna {testing}, but rather, deliver us from biysha {evil}, because Yours is The Malkutha {The Kingdom}, and The Khayla {The Power}, and The Theshbukhtha {The Glory}, unto alam almiyn {everlasting eternities}.

מכל	הצילינו	אלא	נסיון	ליד	תביאנו	לא
m'chol, “from/ of (the) all,” (prep, n ms)	hatzilnu, “you (ms) deliver, rescue, save us,” (v. Hifil, imp, 2ms, 1cs obj)	ele, “but, only, however,” (conj)	nisayon, “trial, test, temptation,” (n ms)	leyad, “to/ for/ belonging to near, next to, about, at hand,” (prep)	tavinu, “you will bring us,” (v. Hifil, yiqtol, fut, 2ms)	lo, “no/not,” (neg part)
ותושבחתך	וחילך	שלך	היא	שמלכותך	לפי	רע
v'toshvchetecha, “and/ but/ so or your glory, splendor, beauty,” (Ar. n ms, 2ms) וְתוֹשִׁבְחֶתְךָ Aramaism	v'chelecha, “and/ but/ so/ or power, strength, wealth, force, ability,” (n ms, 2ms pronom)	shelcha, “to, for, of, belonging to you,” (rel part, 2ms pronom)	hi, “she/ it,” (3fs pron)	she'malchutchcha, “that/ which/ who/ whom your kingdom,” (rel part, n fs, 2ms pronom)	lefi, “according to, in accordance with, considering, by the mouth, to, after,” (prep)	ra, “evil, wickedness,” (n ms)

<sup>11</sup> See Deuteronomy 6:16.

<sup>12</sup> See Psalms 145:1 for the phrase ועד לעולם ועד - “forever and ever.”

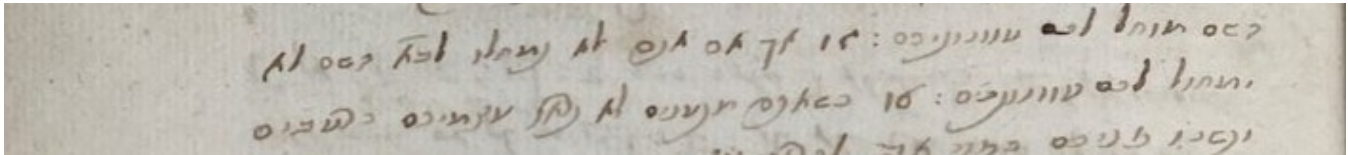
					ועד:	לעולם
					v'ad, "and/ but/ so/ or until, up to," (prep)	le'olam, "to/ for/ belonging to eternity, forever, always" (adv)

Interlinear Chart

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## Chapter 6:15



אך אם אתם לא תמחלו לביא השם לא ימחול לכם עוונותיכם:  
Hebrew Transcription

**Translation:** But if you do not forgive sons of man,<sup>14</sup> **HaShem (Yehovah)** will not forgive you of your sins.

**The Scriptures:** But if you do not forgive men their trespasses, neither shall your Father forgive your trespasses.

**Aramaic:**

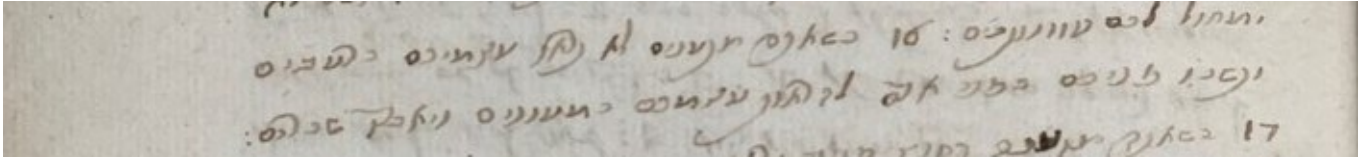
אך אם לא תמחלו לבני אדם לא ימחול לך אבאך  
 But, if you don't forgive mankind, Your Father also will not forgive you saklwathkun {your transgressions}.

אך	אם	אתם	לא	תמחלו	לביא	השם
ach, "but, yet, however," (conj)	im, "if, whether," (conj)	atem, "You (mp)," (2mp pron)	lo, "no/not," (neg part)	timchalu "will forgive, will pardon," (2mp)	l'ben, adam (abbrev), (lamed DO marker) "sons of adam, humans, mankind," <span style="background-color: #f0f0f0;">2nd Temple</span>	ha'shem, "the name," (n ms) Yehovah
לא	ימחול	לכם	עוונותיכם:			
lo, "no/not," (neg part)	yimchol, "he/it will forgive," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lachkem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	avonoteichem, "your sins, iniquities," (n mp, 2mp pronom)			

Interlinear Chart

<sup>14</sup> Also means, "human being."

## Chapter 6:16



כשאתם מתענים לא תראו עצמיכם כרעבים ותשנו פניכם בפני אדם להראות עצמכם המעונים ויאבדו שכרכם:  
Hebrew Transcription

**Translation:** When you are afflicted, do not see yourselves as hungry, but change your faces in front of people to **demonstrate being tortured, and lose your** reward.

**The Scriptures:** And when you fast, do not be sad-faced like the hypocrites. For they disfigure their faces so that they appear to be fasting to men. Truly, I say to you, they have their reward.

**Aramaic:**

אכחנן דתג די נחב אטמא לא וטמא בנחא אקט נשבנ כרפא חטבלמ לנא פנזי ספמא אקט דטמא לבטא  
 די נחב אכח אכחא לחו דמבלה א וטמא  
 Now, when you fast, you shouldn't be gloomy like the nasbay baphe {the pretenders/actors lit. the face takers}, for, they alter their faces, so that they may be seen by the sons of men that they are tsaymiyn {fasting}. Truly I say unto you, that they have received their reward.

	ותשנו	כרעבים	עצמיכם	תראו	לא	מתענים <sup>15</sup>	כשאתם
	v'tishnu, "and/ but/ so/ or you will review," (v. Pa'al/Qal, yiqtol, fut, 2mp)	k're'evim, "like/ as we/ you (mp)/ they, those hungry," (prep, v. Pa'al/Qal, act part, mp)	atzmeichem, "your bone, essence, substance, gist, object," (n mp, 2mp pronom)	tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no/not," (neg part)	mitanim, "we/ you (mp)/ they suffer, fasting," (v. Hit'pa'el, act part, mp) <span style="background-color: yellow;">Mishnaic</span>	kesh'atam, "when you (mp)," (pron, 3mp pronom)
	ויאבדו	המעונים	עצמכם	להראות	אדם	בפני	פניכם
	v'yovdu, "and/ but/ so/ or they will be lost, stray, perish," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ha'me'unim, "we/ you (mp)/ they, those, are tortured, tormented," (v. Pi'el, act part, mp)	atzmechem, "your bone," (n fs, 2mp pronom)	le'hera'ot, "to show, demonstrate," (v. Nif'al, inf constr)	adam, "man, mankind," (n ms)	b'penei, "in/ with/ by (the) face, in front of," (prep, n fp)	pneichem, "your faces," (n mp, 2mp pronom)

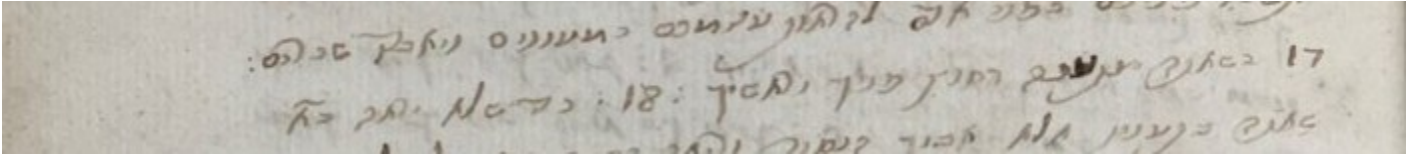
<sup>15</sup> First found in the *Mishnah Ta'anit* 1:7 and was translated as "fasting,"

						שכרם:
						scharchem, “your (mp) payment, wage, reward” (n ms, 2mp pronom) Mishnaic

Interlinear Chart

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## Chapter 6:17



כשאתה מתענה רחוצ פניך וראשיך:

Hebrew Transcription

**Translation:** When you fast, your face and your head are **washed**,

**The Scriptures:** But you, when you fast, anoint your head and wash your face,

**Aramaic:**

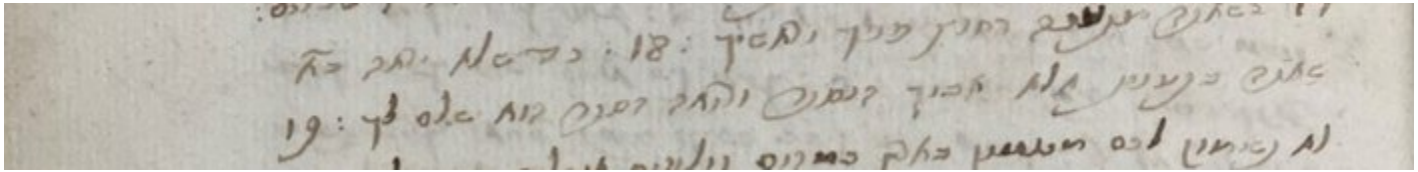
אתה דג שר דג אפך אתה אפך אפך ממשנת דגך  
 But you, when you are tsa'em {fasting}, wash aphayak {your face} and meshukh rishak {anoint your head},

		וראשיך:	פניך	רחוצ <sup>16</sup>	מתענה	כשאתה
		v'rashecha, "and/ but/ so/ or your (ms) head." (n ms, 2ms pronom)	panecha, "your (ms) face," (n ms, 2ms pronom)	rachutz, "washed," (adj ms)	mit'ane, "I/ you (ms)/ he/it afflict, fast," (v. Hit'pael, act part, ms) <b>Mishnaic</b>	k'sh'atah, "when you (ms)," (prep, rel part, 2ms pronom)

Interlinear Chart

<sup>16</sup> Appears to be a spelling error. Currently spelling is for an adjective masculine singular, and it appears to be used as an active participle.

## Chapter 6:18



כדי שלא יראה ביא שאתה בתענית אלא אביך הנסתר ורואה בסתר הוא שלם לך:

Hebrew Transcription

**Translation:** so that sons of man do not see you are in a fast, but your Father who is **hidden** and sees in secret, shall repay you.

**The Scriptures:** so that you do not appear to men to be fasting, but to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

**Aramaic:**

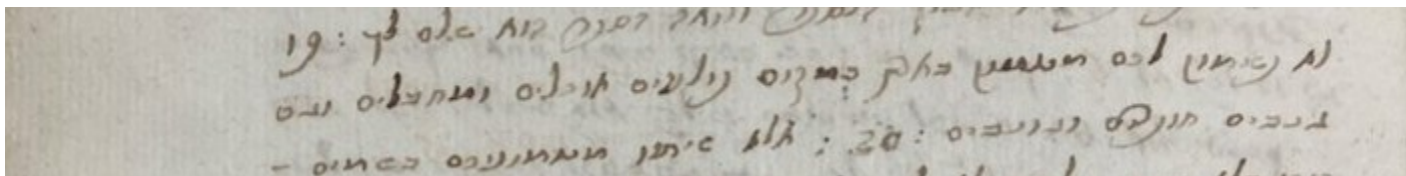
אָפּי דִּלְא וּלְאַטְא לְבַנְיָא דְּאִי אֵלֵּי אֲדָם לְבַסְתָּא וְרֹאֵה בְּסֵתֵר דְּאִי אֵלֵּי אֲדָם וְרֹאֵה בְּסֵתֵר דְּאִי אֵלֵּי אֲדָם וְרֹאֵה בְּסֵתֵר דְּאִי אֵלֵּי אֲדָם  
 so that you won't appear unto the sons of men that you are tsa'em {fastingbut rather, unto Your Father who is in secret, and Your Father who sees you in secret, will Himself repay you.

אלא	בתענית	שאתה	בא	יראה	שלא	כדי
ela, “but, only, however,” (conj)	b'ta'anit, “in/ with/ by (the) fast,” (prep. n fs)	she'atah, “that/ which/ who/ whom you (ms),” (rel part, 2ms pronom)	בני אדם benei'adam, “sons of man,” sons: (n mp) man: (n ms)	yir'e, “he/it will see,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	kedei, “so that, in order to,” (conj)
לך:	שלם <sup>17</sup>	הוא	בסתר	ורואה	הנסתר	אביך
echa, “to/ for/ belonging to you,” (prep, 2ms pronom)	Error: should be spelled as ישלם (yashlim), “he/it will be repaid, requited,” (v. Hif'il, yiqtol, fut, 3ms)	hu, “he/it,” (pron)	b'seter, “in/ with/ by secrete, secret, in secret,” (prep, n ms)	v'ro'e, “and/ but/ so/ or I/ you (ms)/ he/it sees,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'nistar, “hidden, concealed,” (adj ms)	avicha, “your (ms) father,” (n ms, 2ms pronom)

Interlinear Chart

<sup>17</sup> It appears this is a spelling error as it should be future tense and spelled as ישלם (yashlim) meaning, “he/it will be paid,”

## Chapter 6:19



לא תשימון לכם מטמון בארץ במקום תולעים ואוכלים ומחבלים וגם גנבים חותרים וגונבים:

Hebrew Transcription

**Translation:** Do not set aside for yourselves hidden treasures on the earth, in a place of **worms consuming** and destroying, and as well as thieves sneaking in and stealing.

**The Scriptures:** Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

**Aramaic:**

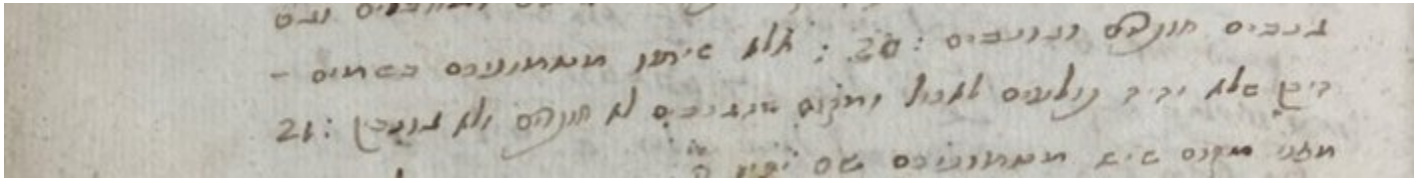
לא תשימון לכם מטמון בארץ במקום תולעים ואוכלים ומחבלים וגם גנבים חותרים וגונבים:  
 You are not to place treasure for yourself in the Ara {the Earth}, a place that the sasa {the moth} and the akla {the weevil} destroy, and where the ganabe {the thieves} break through and they steal.

לא	תשימון	לכם	מטמון	בארץ	במקום	תולעים
lo, "no/not," (neg part)	teshimon, "you (mp) will not set aside, place, set," (v. Pa'al/Qal, yiqtol, Ar, 2mp) <span style="background-color: red; color: white; padding: 2px;">Aramaism</span>	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	matmon, "hidden treasure," (n ms) <span style="font-size: 1.2em;">מַטְמוֹן</span> <span style="background-color: red; color: white; padding: 2px;">Aramaism</span>	b'erezt, "in/ by/ with/ (the) earth," (prep, n fs)	ba'makom, "in/ with/ by (the) place," (prep, n ms)	tola'im, "worms," (n fp)
אוכלים	ומחבלים	וגם	גנבים	חותרים <sup>18</sup>	וגונבים:	
ochlim, "we/ you (mp)/ they, those eating," (v. Pa'al/Qal, act part, mp)	u'mechablim, "and/ but/ so/ or we/ you (mp)/ they, those destroy," (v. Pi'el, act part, mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	gannabim, "thieves," (adj mp) <span style="font-size: 1.2em;">גַּנָּבִים</span> <span style="background-color: red; color: white; padding: 2px;">Aramaism</span>	chotrim, "we/ you (mp)/ they, those subverting, tunneling, undermine, subvert," (v. Pa'al/Qal, act part, mp) <span style="background-color: yellow; padding: 2px;">Mishnaic</span>	v'gonvim, "and/ but/ so/ or we/ you (mp)/ they, those who steal," (v. Pa'al/Qal, act part, mp)	

Interlinear Chart

<sup>18</sup> First found in *Mishnah* Pesachim 7:12.

## Chapter 6:20



אלא שימו מטמוניכם בשמים היכן שלא יהיה תולעים לאכול ומקום שגנבים לא חותרים ולא גונבין:  
Hebrew Transcription


**Translation:** But place your hidden treasures in the heavens where there are no **worms** to **consume**, and a place that thieves do not sneak in and steal.

**The Scriptures:** but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

**Aramaic:**

אלא שמה לחם שמהא כפחא אכא דהא שפא מה אכלא חטבא אכא ד לבא לה פלמ מה לבא  
But rather, you are to place siymatha {treasure} in the Shmaya {the Heavens} where neither the sasa {the moth} nor the akla {the weevil} destroys, and where the ganabe {the thieves} don't break through, and they don't steal.

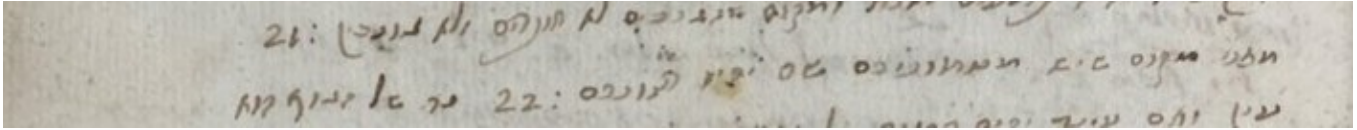
אלא	שימו	מטמוניכם	בשמים	היכן	שלא	יהיה
ele, "but, only, however," (conj)	simu, (to men) "put, set, place, make, establish, fashion, found," (v. Pa'al/Qal, imp, 2mp)	motmoneikem, "your (mp) hidden treasures," (n mp 2mp pronom) <b>Aramaism</b>	b'shamayim, "in/with/ by (the) heavens," (prep, n mp)	hechan, "where?" (adv)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)
תולעים	לאכול	ומקום	שגנבים	לא	חותרים	ולא
tolim, "we/ you (mp)/ they, those who swarm with worms," (Ar. v. Pa'al/Qal, act part, mp) <b>Aramaism</b>	le'ekol, "to eat (v. Pa'al/Qal, inf constr)	u'makom, "and/ but/ so/ or a place," (n ms)	she'ganobim, "that/ which/ who/ whom thieves," (rel part, Ar. adj mp) <b>Aramaism</b>	lo, "no/not," (neg part)	chotrim, "we/ you (mp)/ they, those subverting, tunneling, undermine, subvert," (v. Pa'al/Qal, act part, mp) <b>Mishnaic</b>	v'lo, "and/ but/ so/ or no/not," (neg part)

						גונבין:
						gonevin, "we/ you (mp)/ they steal(s)," (Ar. Peal, act part, mp) 

Interlinear Chart

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# Chapter 6:21



מפני מקום שיש מטמוניכם שם יהיה רצונכם:

Hebrew Transcription

**Translation:** From *the place* which your treasures are, there will be your **desire**.

**The Scriptures:** For where your treasure is, there your heart shall be also.

**Aramaic:**

ܐܢܟܐ ܠܗܘ ܕܐܪܬܝܢܝܢ ܫܝܡܬܟܘܢ ܘܠܟ ܫܡܐ ܐܪܦ ܠܒܒܝ

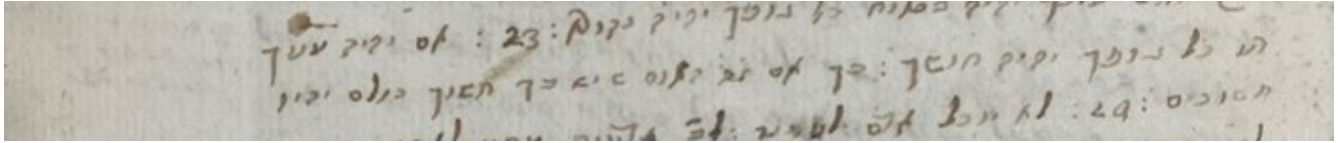
For, where siymathkun {your treasure} is, there your heart is also.

מפני	מקום	שיש	מטמוניכם	שם	יהיה	רצונכם:
m' panei, "from/ of (the) face of, presence of, before," (prep)	makom, "place," (n ms)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	motmoneikem, "your (mp) hidden treasures," (n mp 2mp pronom)	sham, "there," (adv)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	retzonchem, "your (mp) desire," (n ms, 2mp pronom)

Interlinear Chart



# Chapter 6:23



אם יהיה עניך רע כל גופך יהיה חושך כך אם זה האום שיש בך חשוך כולם יהיו חשוכים:  
 Hebrew Transcription

**Translation:** If your eye is wicked, all your body will be dark; therefore, if this light that is in you is dark, everything will be dark.

**The Scriptures:** But if your eye is evil, all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness!

**Aramaic:**

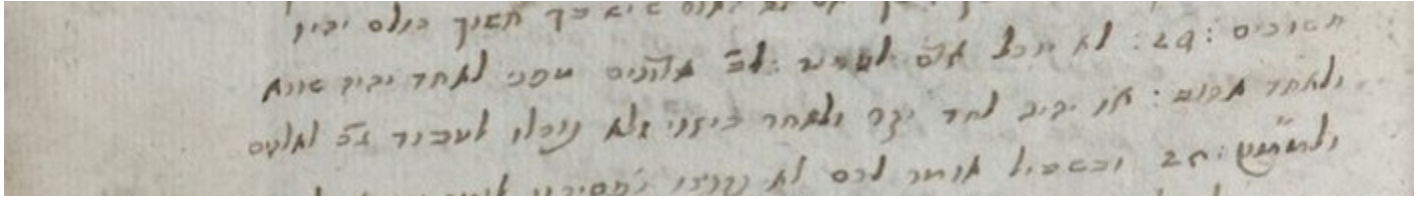
א דק חנטי ולמסא כשא אפ בלמ פלזי עשא נמסא א חבל נמזיא דכז עשא חם עשא בלמ נמסא  
 But, if aynak {your eye} should be diseased, your whole body will be kheshuka {dark}. If therefore the nuhra {the light} that is in you, is kheshuka {dark}, how great kheshukak {your darkness} will be!

יהיה	גופך	כל	רע	עניך	יהיה	אם
yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	gufcha, "your (ms) body," (n ms)	kol, "all," (n ms)	a, "evil, wickedness," (n ms)	einecha, "your eye," (n fs, 2ms pronom)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	im, "if, whether," (conj)
בך	שיש	האום <sup>19</sup>	זה	אם	כך	חושך
bach, "In/ with/ by you," (prep, 2fs, pronom)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	gufcha, "your (ms) body," (n ms)	ze, 'this (pron, ms)	im, "if, whether," (conj)	kach, "so, thus, therefore, in this way," (adv)	choshech, "darkness," (n ms)
			חשוכים:	יהיו	כולם	חושך
			chashuchim, "dark," (adj mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	kulam, "all of them," (n mp, 3mp pronom)	choshech, "darkness," (n ms)

Interlinear Chart

<sup>19</sup> Possibly a spelling variant of אור (or) meaning, "light."

# Chapter 6:24



לא יוכל אדם לעבוד לב' אדונים מפני לאחד יהיה שונא ולאחר אהוב או יהיה לחד יקר ולאחר ביזוי ולא תוכלו לעבוד ג'כ לאלהים ולממון:

## Hebrew Transcription

**Translation:** No man will be able to serve two masters, for one he will hate and love another, or one he will value one or despise the other one; and you are not able to serve, likewise, Elohim (God) and mammon.

**The Scriptures:** No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.

### Aramaic:

לֹא אִישׁ חֶבְעָא לְאַחַד מִדְּוֹ מַלְכֵי וְלְאַחַד מִדְּוֹ מַלְכֵי אִישׁ לֵדָא נְפִישׁ מִלְכֵי וְנֶחֱמַת לְאַחַד מִדְּוֹ מַלְכֵי וְלְאַחַד מִדְּוִי מַלְכֵי אִישׁ לְאַחַד מִדְּוִי מַלְכֵי וְלְאַחַד מִדְּוִי מַלְכֵי אִישׁ לְאַחַד מִדְּוִי מַלְכֵי וְלְאַחַד מִדְּוִי מַלְכֵי

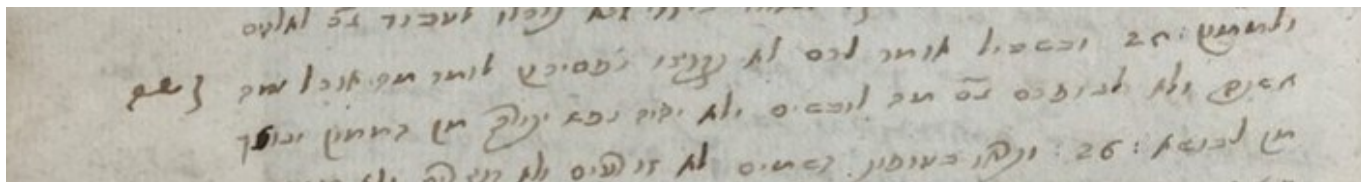
No one is able to serve two maruan {lords/masters}, for, either he will hate one, and will love the other, or, he will honor one, and will despise the other. You are not able to serve Alaha {God} and mamuna {money},

מפני	אדונים	לב'	לעבוד	אדם	יוכל	לא
mipnei, "from/ of before," (prep)	adonim, "masters, lords," (n mp)	l'bet, "to/ for/ belonging to two," (prep, card num)	la'avod, "to work," (v. Pa'al/Qal, inf constr)	adam, "man," (n ms)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, "no/not," (neg part)
יהיה	או	אהוב	ולאחר	שונא	יהיה	לאחד
yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	o, "or" (conj)	ahuv, "love," (adj ms)	v'lachar, "and/ but/ so/ or (lamed DO marker) another," (DO marker, prep) <span style="color:red">2nd Temple</span>	sona, "I/ you (ms)/ he/it hate(s)," (v. Pa'al/Qal, act part, ms)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'echad, "one," (card num) <span style="color:red">2nd Temple</span>

לעבוד	תוכלו	ולא	ביזוי	ולאחר	יקר	לחד
la'avod, "to work," (v. Pa'al/Qal, inf constr)	tuchlu, "you (mp) will be able," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'lo, "and/ but/ so/ or no/not," (neg part)	bizoy, "I/ you (ms)/ he/it despised, contempt, d disdain," (v. Pa'al/Qal, pssv part, ms)	v'l'achar, "and/ but/ so/ or (lamed DO marker) another," (DO marker, prep) <b>2nd Temple</b>	yakar, "prize, value," (adj ms)	l'chad, lamed DO marker, one," (Ar. card part) <b>לחד</b> <b>Aramaism</b> <b>2nd Temple</b>
				<b>ולממון:</b>	<b>לאלהים</b>	<b>ג'כ</b>
				v'l'mamon, "and (lamed DO marker) mammon, money," (n ms) <b>מלככה</b> <b>Aramaism</b> <b>2nd Temple</b> <b>Mishnaic</b>	l'Elohim, lamed DO marker "God(s)," (n mp) <b>2nd Temple</b>	ג-כך ken, "likewise," (part, adv) abbrev

Interlinear Chart

## Chapter 6:25



ובשביל אומר לכם לא תקוצו נפשיכון לומר מה אוכל ומה אשתה ולא לגופכם ג'כ מה לובשים ולא יהיה נפש יתירה מן הממון וגופך מן לבושה:

Hebrew Transcription

**Translation:** And thus, I tell you to not loathe yourselves, saying, “What shall I eat, and what shall I drink?” **nor for your body likewise**, “What will you wear:” but is not the **soul greater than mammon** and your body than clothing?”

**The Scriptures:** Because of this I say to you, do not worry about your life, what you shall eat or drink, or about your body, what you shall put on. Is not life more than the food and the body more than the clothing?

**Aramaic:**

חלל מר ארז ארז לחם לה ארזי פה לפעמם חמא ואחלמם חמא ואשחמם מהל לפיזחם חמא ולבשם לה מה נפשא תגיא חן שבוהא הפיזא חן לחמא

Because of this, I say unto you, don't be worried about your soul {yourself}, what you will eat, and what you will drink, and not your body, what you will wear. Behold, isn't the naphsha {the soul} more than saybartha {food}, and the phagra {the body} than busha {clothing}?

<b>ובשביל</b>	<b>אומר</b>	<b>לכם</b>	<b>לא</b>	<b>תקוצו</b>	<b>נפשיכון</b>	<b>לומר</b>
u'bishvil, “and/ but/ so/ or for, for the sake of;” (prep) <span style="background-color: yellow;">Mishnaic</span>	omer, “I/ you (ms)/ he/it say(s)”, (v. Pa'al/Qal, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	lo, “no/not,” (neg part)	takutzu, “you (ms) will loathe,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	nefesheichun, “you, yourselves,” (Ar. 2mp pron)  נפשיכון <span style="background-color: red;">Aramaism</span>	lomar, “to say, tell,” (v. Pa'al/Qal, inf constr)
<b>מה</b>	<b>אוכל</b>	<b>ומה</b>	<b>אשתה</b>	<b>ולא</b>	<b>לגופכם</b>	<b>ג'כ</b>
mah, “what?” (pron)	ochal “I will eat,” (v. Pa'al/Qal, yiqtol, fut, ms)	u'mah, “and/ but/ so/ or what” (pron)	eshate, “I will drink,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	v'lo, “and/ but/ so/ or no/not,” (neg part)	l'gufchem, “to/ for/ belonging to/ your (mp) body,” (prep, n ms, 2mp pronom)	ג-כך ken, “likewise,” (part) abbrev

מה	לובשים	ולא	יהיה	נפש	יתירה	מן
ma, "what?" (interrog part)	lovshim, "we/ you/ they, those putting on, wearing," (v. Pa'al/Qal, act part, mp)	v'lo, "and/ but/ so/ or no/not," (neg part)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	nefesh, "soul," (n fs)	yatira, "pre- eminent, surpassing, extreme," (Ar. adj fs) <b>טתיר</b> Aramaism	min, "from, of" (prep)
הממוך <sup>20</sup>	וגופך	מן	לבושא <sup>21</sup> :			
ha'mammon, "the mammon, money," (n ms) <b>ממון</b> Aramaism Mishnaic	v'gufcha, "and/ but/ so/ or your (ms) body," (n ms)	min, "from, of" (prep)	levush, lamed DO marker, "the clothing," (n ms) Aramaism 2nd Temple			

Interlinear Chart

<sup>20</sup> First found in the *Mishnah Yevamot* 15:3.

<sup>21</sup> The aleph (א) is an Aramaic definite article.



				עליהם:	יתרים	אתם
				aleihem, "upon them," (prep, 3 mp pronom)	yetarim, "remainder, excess, rest, abundance, surplus," (n mp)	atem, "You (mp)," (2mp pron)

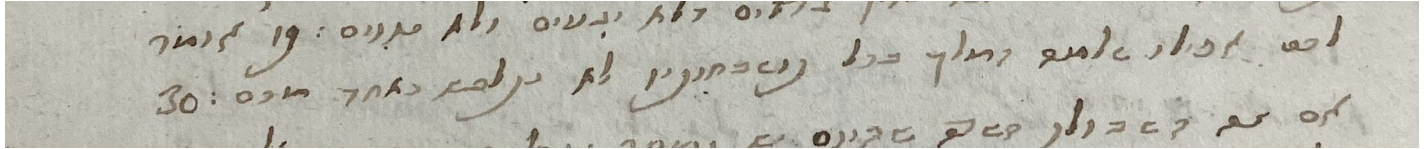
Interlinear Chart

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# Chapter 6:29



אומר לכם אפילו שלמה המלך בכל תושבחותיו לא נתלבש כאחד מהם:  
 Hebrew Transcription

**Translation:** I tell you, even Shelomoh (Solomon), the king in all his splendor, was not clothed as one of them.

**The Scriptures:** and I say to you that even Shelomoh in all his esteem was not dressed like one of these.

**Aramaic:**

אמרו אנא לכו דק דאפלא שלמה ככל מהכמה אהבשן אקט נדא כגמא

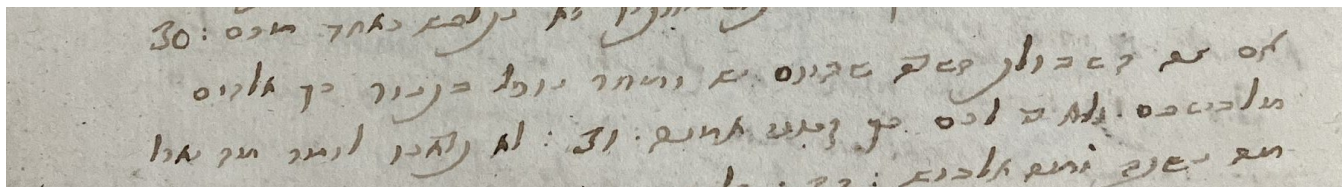
But, I say unto you, that not even Shliymun {Solomon}, in all his glory, was clothed like one from these.

תושבחותיו	בכל	המלך	שלמה	אפילו	לכם	אומר
tushbachataiv, “his/ it’s glory, splendor, beauty,” (Ar. n fs, 3ms pronom) תושבחות Aramaism	be'chol, “in/ with/ by (the) all,” (prep, n ms)	ha'melach, “the king,” (n mp)	shlomoh, “Solomon,” (name)	afilu, “even,” (adv)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)
			מהם:	כאחד	נתלבש <sup>23</sup>	לא
			mehem, “of/ from them,” (prep 3mp)	k'echad, “like/ as one,” (prep, card num)	nitlabesh, “he/it was not clothed,” (v. Nit'pael, pssv past, 3ms) Hebrew Marker Mishnaic 2nd Temple	lo, “no/not,” (neg part)

Interlinear Chart

<sup>23</sup> Nit'pael verb form is a combination of the Hit'pael and Nifal verb form used in the late Second Temple period that later went extinct.

## Chapter 6:30



אם זה השבולת השדה שהיום יש ומחר נופל בתנור כך אלהים מלבישהם<sup>24</sup> הלא די לכם כך קטני אמנה:  
Hebrew Transcription

**Translation:** If this grain of the field, that exists today and tomorrow, **falls** into the furnace, Elohim (God) sufficiently clothes. May not be the same for you, *you* of little faith?

**The Scriptures:** But if Elohim so clothes the grass of the field, which exists today, and tomorrow is thrown into the furnace, how much more you, O you of little belief?

**Aramaic:**

א די לבנהא דשפלא דמחורא אטמח, מחנה נפל כמחורא אלא מא מחנה חלב לא שפלא מאנה לחמ וחסור  
ממחנהא

Now, if Alaha {God} clothes the amiyra d'khakla {the grass of the field} like this, which today exists, and tomorrow is thrown into the thanura {the oven}, doesn't He much better for you, you zuray Haymanutha {little of Faith}?

אם	זה	השבולת <sup>25</sup>	השדה	שהיום	יש	ומחר
im, "if, whether," (conj)	ze, 'this (pron, ms)	ha'shevulet, "the corn, head of a branch, grain," (n fp)	ha'sadeh, "the field," (n ms)	she'hayom, "that/ which/ who/ whom the day, today," (rel part, adv)	"yesh, "there is, there exists," (part)	u'machar, "tomorrow," (n cs)
נופל	בתנור	כך	אלהים	מלבישהם	הלא	די
nofel, "we/ you (mp)/ they, those falling," (v. Pa'al/Qal, act part, mp)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	kach, "so, thus, therefore, in this way," (adv)	Elohim, "God(s)" (n mp)	malbishhem, "from the clothes," (prep, n mp)	h'lo, "the/ that no/not," (neg part)	dei, "enough, sufficiently" (adv)

<sup>24</sup> This word appears to have the incorrect pronominal suffix of מלבישכם but possibly may be מלבישהם. Although the word should be מלבישים (mulbishim), "we/ you (mp)/ they are dressed," (Hufal, pssv part, mp).

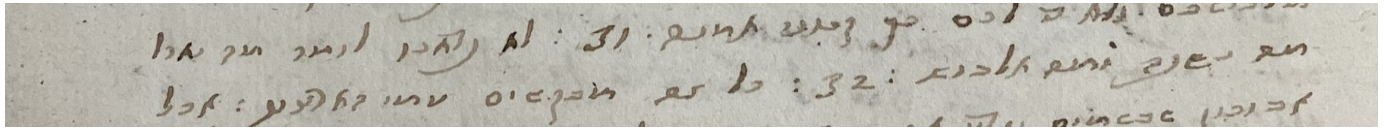
<sup>25</sup> First found in the *Mishnah* Peah 5:2.

			אמנה:	קטני	כך	לכם
			emunah, “firmness, steady, steadfastness, faith,” (n fs)	ktanei- “little, small,” (adj mp constr)	ach, “so, thus, therefore, in this way,” (adv)	achkem, “to/ for/ belonging to you (mp),” (prep. 2mp pronom)

Interlinear Chart

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# Chapter 6:31



לא תדאגו לומר מה נאכל מה נשתה ומה אלבוש:

Hebrew Transcription

**Translation:** Do not fret by saying, “What will we eat?” or “What will we drink?” or “What will we be clothed?”

**The Scriptures:** Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

**Aramaic:**

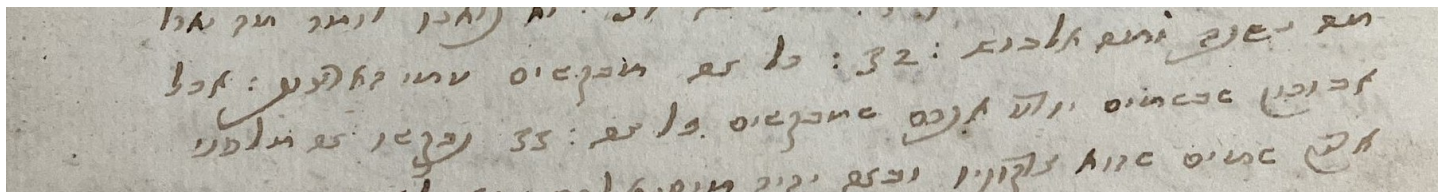
לח מחבל ולא חיי פח אה ולא חזיר - חנה נאכל אה חנה נשתה אה חנה נלבש  
 Therefore, you shouldn’t be anxious, or should say, “What will we nekul {eat}? Or, “What will we neshthe {drink}?” Or, “With what will we be nethkase {clothed}?”

נשתה	מה	נאכל	מה	לומר	תדאגו	לא
nishte, “we will drink,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	mah, “what?” (pron)	nochal, “we will eat,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	mah, “what?” (pron)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	tid’agu, “you (mp) will worry, fret” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)
					אלבוש: 26	ומה
					nilbash, “we will wear,” (v. Pa’al/Qal, yiqtol, fut, 1cp) or levush, “clothed,” (adj ms, Ar prefix(?))	u’mah, “and/ but/ so/ or what?” (pron)

Interlinear Chart

<sup>26</sup> Appears to be a misspelling or a form of Aramaism. Should be spelled as (נלבש - nilbash) meaning, “we will wear.”

## Chapter 6:32



כל זה מבקשים עמי הארצות אבל אבוכון שבשמים יודע אתכם שמבקשים כל זה:  
Hebrew Transcription

**Translation:** All this the peoples of the lands seek. But your Father, who is in the heavens, knows you that you seek all this.

**The Scriptures:** For all these the nations seek for. And your heavenly Father knows that you need all these.

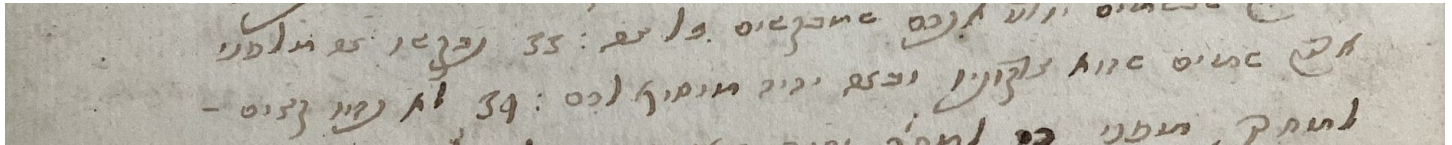
**Aramaic:**

ללמך ליה מלך חכמה מה דחלמך חכמך למך אכחמה דמ דכחמה נבד דאפ לחמ מלכחך מלך חלמך  
For, all these *things* the Amme {the Peoples/the Nations/Gentiles} are seeking, but, Your Father, who is in the Shmaya {the Heavens}, knows that you also require all these *things*.

<b>אבוכון</b>	<b>אבל</b>	<b>הארצות</b>	<b>עמי</b>	<b>מבקשים</b>	<b>זה</b>	<b>כל</b>
abochun, “your father,” (Ar. n ms, 2mp pronom)  ܐܒܘܚܘܢ Aramaism	aval, “indeed, truly, verily, surely, but,” (adv)	ha’aratzot, “the lands,” (n fp)	amei-, “peoples of,” (n mp constr)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	ze, ‘this (pron, ms)	kol, “all,” (n ms)
	<b>זה:</b>	<b>כל</b>	<b>שמבקשים</b>	<b>אתכם</b>	<b>יודע</b>	<b>שבשמים</b>
	ze, ‘this (pron, ms)	kol, “all,” (n ms)	she’mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	et’chem, “with/ in you (mp),” (prep, 2mp)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	she’bsamim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)

Interlinear Chart

## Chapter 6:33



תבקשו זה מלפני אדון שמים שהוא צדקותיו ובוזה יהיה מוסיף לכם:  
Hebrew Transcription

**Translation:** You should request this from **the Lord of the heavens**, for it is his righteousness; and therefore, it will be added to you.

**The Scriptures:** But seek first the reign of Elohim, and His righteousness, and all these shall be added to you.

**Aramaic:**

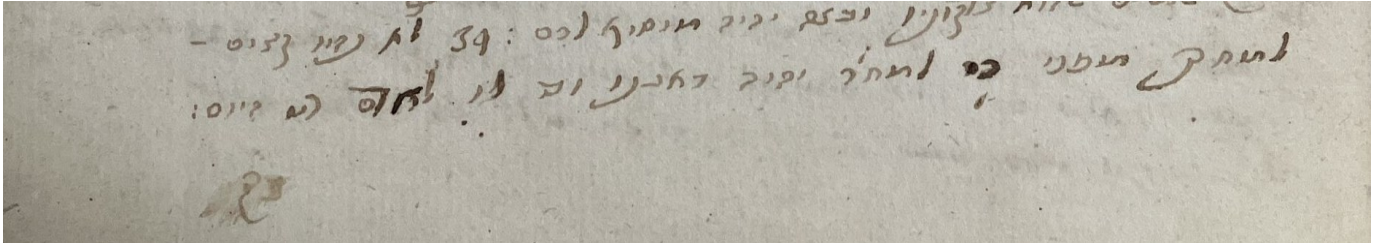
כח דה למפנד כלכלהא דאלמא מודעיהא סכלמא סלח סלח סלח סלח סלח

But, you are to first seek The Malkutheh d'Alaha {The Kingdom of God}, and Zadiyqutheh {His Righteousness}, and all these *things* increase for you.

תבקשו	זה	מלפני	אדון	שמים	שהוא	צדקותיו
tevakshu, "you will ask, request, seek," (v. Pi'el, yiqtol, fut, 2mp)	ze, 'this (pron, ms)	milpeni, "from/ of before," (prep)	adon, "master, lord," (n ms)	shamayim, "heavens," (n mp)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	tzidoktav, "his/its justice, righteousness," (n fp, 3ms pronom)
ובזה	יהיה	מוסיף	לכם:			
u'va'zeh, "and/ but/ so then thus," (conj)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	mosif, "I/ you (ms)/ he/it adds, continue(s)," (v. Hifil, act part, ms)	achkem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)			

Interlinear Chart

# Chapter 6:34



לא תהיו קצים למחרת מפני כי למחר יהיה דאגתו ודי לו לאדם רע היום:  
 Hebrew Transcription

**Translation:** You should not dread about the tomorrows, because tomorrow will have its own worry, and enough for a person is the evil of the day.”

**The Scriptures:** Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.

**Aramaic:**

לֹא מַחַר אֲחֵרָא פִּיּוּ דִּמְחֹרָתָא לֵיתֵי יָתֶסֶף מִפְּנֵי כִּי לִמְחֹרָתָא יִהְיֵי דִּאֲגָתָא וְדִּי לֹא אָדָם רַע הַיּוֹם:  
 Therefore, don't be anxious for tomorrow, for, tomorrow is yatseph {anxious} of its own, and sufficient for the day is biyshtheh {its evil}.

לא	תהיו	קצים	למחרת	מפני	כי	למחר
lo, "no/not," (neg part)	tihyu, "you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp pronom)	katzim, "we/ you (mp)/ they, those loathe, to be sick of, to wake up," (v. Pa'al/Qal, act part, mp)	lemchorat, "to/ for belonging to (the) tomorrows," (prep, n cp)	mipnei, "from/ of (the) presence, from the face," (prep)	ki, "for, since, because," (conj)	l'machar, "to/ for/ belonging to (the) tomorrow," (prep, n cs)
יהיה	דאגתו	ודי	לו	לאדם	רע	היום:
yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	da'agav, "his/its concern, worry," (n ms, 3ms pronom)	v'dei, "and/ but/ so/ or enough," (adv)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	l'adam, "to/ for/ belonging to man, mankind," (prep, n ms)	ra, "evil, wickedness," (n ms)	ha'yom, "the day," (n ms)

Interlinear Chart