

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

Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Five

Cambridge MS Oo.1.32 English Translation

Janice F. Baca

Hebrew Translator

Published February 16, 2025

Copyright © 2025 by Janice F. Baca
All rights reserved.

Independently Published

Hondo, Texas 78861

©2025 by Janice F. Baca

All Rights Reserved. Published February 2025

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

For information contact:

LivingScroll.org

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

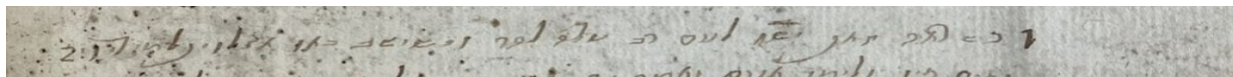
The Aramaic scriptures contained herein are from the Peshitta and are located on the website: TheAramaicScriptures.com.

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).

[illegible]

Chapter 5:1



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

Hebrew Transcription

Translation: When Yeshua saw the **multitude of people**, he ascended a mountain, and when he sat down, his talmidim (disciples) came to him.²

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.

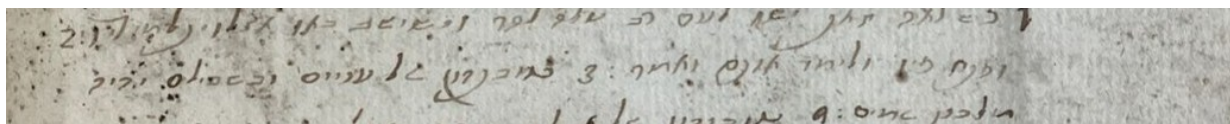
Aramaic: Now when Eshu {Yeshua} saw the multitudes, He ascended a tura {a mountain}, and when He sat down, His Disciples drew near to Him.

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

Interlinear Chart

² Matthew 5:1 begins with the phrase "וכשישב באו אצלו תלמידיו וכשראה זאת ישו לעם רב עלה להר וכשישב", which showcases distinct Rabbinical and Mishnaic syntactic features that depart from standard Biblical prose.

Chapter 5:2



וּפְתַח פִּי וּלְיָמַד אוֹתָם וְאָמַר:

Hebrew Transcription

Translation: And he opened his mouth and taught them, and said,

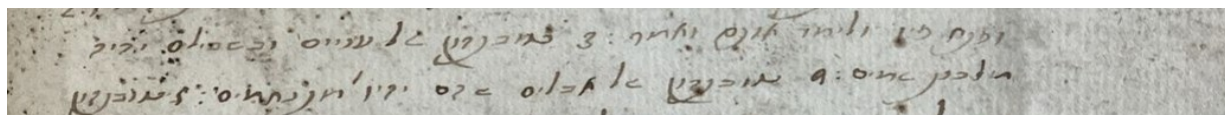
The Scriptures: And having opened His mouth, He was teaching them, saying,

Aramaic: And He opened phumeh {His mouth} and was teaching them, and was saying,

וּפְתַח	פִּי	וּלְיָמַד	אוֹתָם	וְאָמַר:		
v'ptach, "and/ but/ so/ or he/it opened," (v. Pa'al/Qal, qatal, past, 3ms)	piv, "his/its mouth," (n ms, 3ms pronom)	v'limed, "and/ but/ so/ or he/it taught," (v. Pi'el, qatal, 3ms)	otam, "them," (DO marker, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)		

Interlinear Chart

Chapter 5:3



טובתהון של עניים ובשבילם יהיה מלכות שמים:

Hebrew Transcription

Translation: “Blessed are those who are poor, and for their sake shall be the kingdom of heaven.”³

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

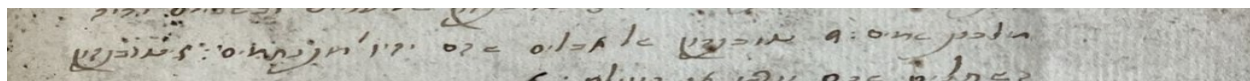
Aramaic: “Happiness for the poor in spirit, because theirs is the Malkutha d’Shmaya {The Kingdom of the Heavens}!”

טובתהון	של	עניים	ובשבילם	יהיה	מלכות	שמים:
tubayhon, “they (are) fortunate, blessed,” (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,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	malchut, “kingdom,” (n fs)	shamayim, “heaven(s),” (n mp)

Interlinear Chart

³ Matthew 5:3 states, “טובתהון של עניים ובשבילם יהיה מלכות שמים:” a phrase showcasing distinctive Aramaic-Rabbinic language, quite different from typical Greek-to-Hebrew translations. The opening word טובתהון explicitly indicates the Aramaic tuvhon, meaning and similar to the Greek makarioi / "blessed" or "fortunate," combined with the classic post-biblical possessive של. Additionally, the verse features unique historical syntax by substituting standard directional phrases with ובשבילם, meaning "on their account" or "for their sake," which directly connects with the future verb structure יהיה מלכות שמים, signifying the imminent kingdom.

Chapter 5:4



טובתהון של אבלים שהם יהיו מתנחמים:

Hebrew Transcription

Translation: “Blessed are they who mourn, for they shall be comforted.”⁴

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

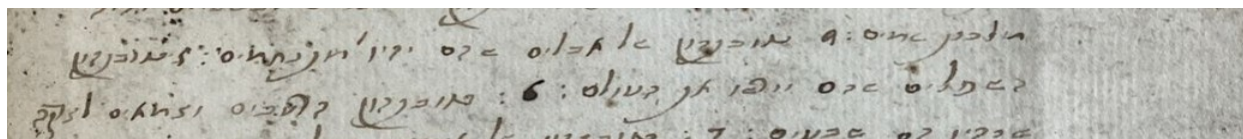
Aramaic: Happiness for the abiyle {the mourners}, because they will be comforted!

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

Interlinear Chart

⁴ Matthew 5:4 says, “Happy are those who mourn, for they shall be comforted.” This verse uses a sentence structure that is different from earlier verses. It combines the Aramaic-influenced word טובתהון with the typical Mishnaic possessive particle של to introduce the subject. The verse also avoids the usual biblical verb chains and instead uses a phrase שהם יהיו מתנחמים, meaning “they shall be comforted.” In this phrase, the prefix she- is attached to an independent pronoun and an auxiliary verb to show ongoing future passive action.

Chapter 5:5



טובתהון השפלים שהם יירשו את העולם:

Hebrew Transcription

Translation: “Blessed are the humble,⁵ for they will inherit the **world**.”⁶

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

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

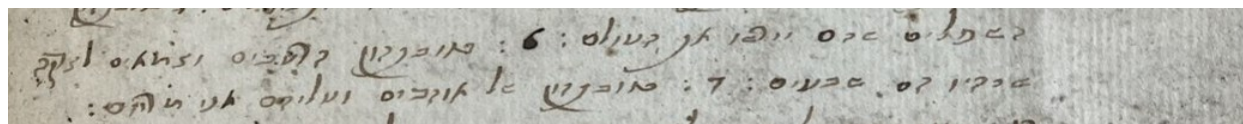
	העולם:	את	יירשו	שהם	השפלים	טובתהון
	ha'olam, “the nature, existence, world, lifetime, eternity,” (n ms)	et, DO marker	yirshu, “they will inherit,” (v. Pa'al/Qal, yiqtol, 3mp)	she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	h'shfalim, “the low, humble,” (n mp)	tubayhon, “they (are) fortunate,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

Interlinear Chart

⁵ Literally, “the low.”

⁶ Matthew 5:5 says: “The humble will inherit the world,” following the structure of the beatitudes but with some key differences. In this version, the possessive particle shel is left out, linking טובתהון directly to השפלים, meaning “the humble” or “the lowly.” Instead of saying they will inherit the earth, it says they will inherit the world or universe. This reflects a broader, more cosmic idea often found in early Rabbinic writings about the ultimate inheritance of the righteous. It can also be translated as, “for they will inherit the eternal.”

Chapter 5:6



טובתהון הרעבים וצמאים לצדקה שיהיו הם שבעים:

Hebrew Transcription

Translation: "Blessed are those who hunger and thirst for righteousness, for they shall be **satisfied**."⁷

The Scriptures: Blessed are those who hunger and thirst for righteousness, because they shall be filled.

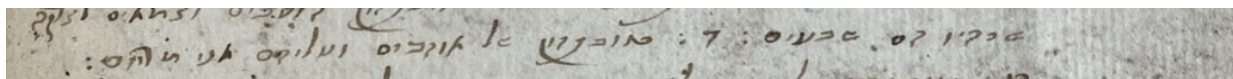
Aramaic: Happiness for those who kaphniyn {hunger} and sheyn {thirst} for kenutha {righteousness/justice}, because they will be satisfied!

טובתהון	הרעבים	וצמאים	לצדקה	שיהיו	הם	שבעים:
tubayhon, "they (are) fortunate, blessed," (Ar. v. Pael, act part, 3mp) Aramaism	ha'reve'vim, "the we/ you (mp)/ they, those who hunger," (v. Pa'al/Qal, act part, mp)	v'tzme'im, "and/ but/ so/ or we/ you (mp)/ they, those who thirst," (v. Pa'al/Qal, act part, mp)	l'tzadakah, "to/ for/ belonging to righteousness," (prep, n fs)	she'yihyu, "that/ which/ they will be," (rel part, Pa'al/Qal, yiqtol, fut, 3mp)	hem, "they," (3mp pron)	sve'im, "we/ you/ they, those satiated," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

⁷ This verse reads "טובתהון הרעבים וצמאים לצדקה שיהיו הם שבעים:" The blessing word attaches directly to the phrases for hunger and thirst (הרעבים וצמאים) as they look toward לצדקה ("righteousness"). The explanation at the end uses a smooth, multi-word connection (שיהיו הם שבעים). This specific phrasing highlights a permanent, full state of being satisfied rather than just a temporary action.

Chapter 5:7



טובתהון של אוהבים ועליהם אני מרחם:

Hebrew Transcription

Translation: “Blessed are **those who love**, for them I have compassion.”⁸

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

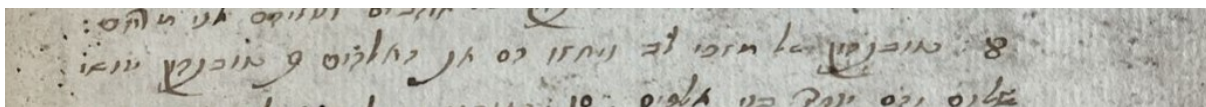
Aramaic: Happiness for the amrakhmane {the merciful}, because mercies will be upon them!

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

Interlinear Chart

⁸ This verse says, “טובתהון של אוהבים ועליהם אני מרחם” and marks a big change in language and viewpoint. While usual versions focus on the “merciful” who receive mercy, this version blesses the אוהבים (“the lovers” or “those who love”), using the simple connector של (“of”). Most interestingly, the second part shifts to a direct, first-person statement: מרחם אני עליהם (“and upon them I have mercy”). By using the word אני (“I”), the speaker is shown as the one giving mercy, making the statement feel more personal and authoritative, and different from the usual passive form.

Chapter 5:8



טובתהון של מזכי לב ויחזו הם את האלהים:

Hebrew Transcription

Translation: “Blessed are **the pure of heart**, for they will see Elohim (God).”⁹

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

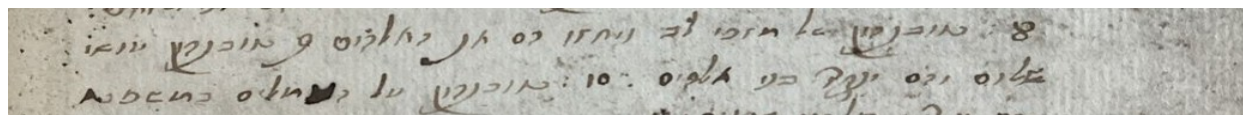
Aramaic: Happiness for those who are dakeyn b'lebhun {pure in their heart}, because they will see Alaha {God}.

טובתהון	של	מזכי	לב	ויחזו	הם	את
tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism	shel, “to, for, of, belonging to,” (prep)	m'zakei, “clean, pure,” (adj mp)	lev, “heart,” (n ms)	v'yechezu, “they will see, perceive, behold,” (v. Pa'al/Qal, yiqtol, 3mp)	hem, “they,” (3mp pron)	et, (DO marker)
האלהים:						
ha'elohim, “the God(s),” (n mp)						

Interlinear Chart

⁹ This verse reads “טובתהון של מזכי לב ויחזו הם את האלהים” and features classic Mishnaic vocabulary and structures. It pairs the unique blessing word טובתהון with the possessive particle של to modify מזכי לב (“the pure of heart”), using a specific Hebrew word root (*z-kh-h*) frequently associated with ritual and moral purity in Rabbinic literature. The explanatory clause ויחזו הם את האלהים (“and they shall see God”) uses a direct pronoun sequence instead of older biblical sentence patterns, emphasizing a personal and definitive vision of the divine.

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).”¹⁰

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

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

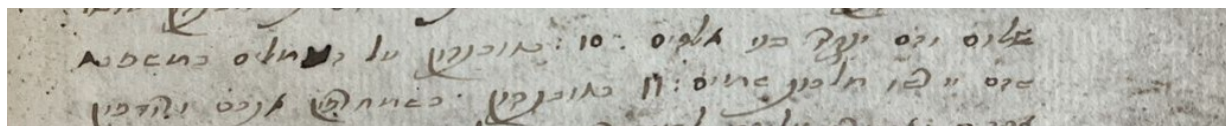
טובתהון	עושי	שלום	והם	יתקרי ¹¹	בני	אלהים:
tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism	o’sey, “we/ you (mp)/ they made,” (v. Pa’al/Qal, act part, mp)	shalom, “peace,” (n ms)	v’hem, “and/ but/ or /so they,” (pron 3mp)	yitkerei, “he/it let be called,” (Ar. v. Hithpeel, yiqtol, 3ms) Aramaism	b’nei, “sons, children of...” (n mp constr)	Elohim, “God(s),” (n mp)

Interlinear Chart

¹⁰ This verse reads “טובתהון עושי שלום והם יתקרי בני אלהים” and showcases a distinctive linguistic hybridity. It drops the particle *shel* and attaches טובתהון directly to עושי שלום (“the makers of peace”), a phrase deeply rooted in early Rabbinic ethics regarding community reconciliation. Notably, the phrase יתקרי is a direct Aramaic passive verb form (“...shall be called”) woven into the Hebrew text, rather than using the standard Hebrew passive *yikare’u*. The verse concludes with the personal pronoun structure והם יתקרי to deliver a clear, emphatic promise regarding their status.

¹¹ 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 justice**, for they will **inherit** the kingdom of heaven.”¹²

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

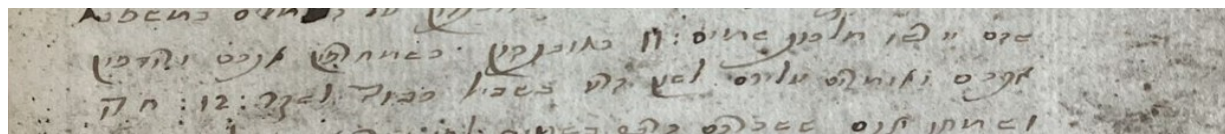
Aramaic: Happiness for those who are persecuted because of kenutha {righteousness/justice}, because theirs is the Malkutha d’Shmaya {The Kingdom of the Heavens}.

טובתהון	על	העמלים	במשפט	שהם	יירשו	מלכות
tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism	al, “upon, on, because, due to, on account of” (prep)	h’amelim, “the we/ you (mp)/ they, those who work, labor,” (v. Pa’al/Qal, act part, mp)	b’mishpat, “in/ with/ by (the) judgment, justice,” (prep, n ms)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	yirshu, “they will inherit,” (v. Pa’al/Qal, yiqtol, 3mp)	malchut, “kingdom,” (n fs)
						שמים:
						shamayim, “heaven(s),” (n mp)

Interlinear Chart

¹² This verse reads “טובתהון על העמלים במשפט שהם יירשו מלכות שמים:” and features a highly unique theological and linguistic shift compared to traditional Greek-to-Hebrew translations. Instead of blessing those who are “persecuted for righteousness,” this text explicitly blesses העמלים במשפט (“those who labor/toil in justice” or “in the law”), using a phrase strongly associated with Rabbinic dedication to legal righteousness. It connects the blessing using the preposition על (“upon/over”). The explanatory clause echoes the expansive cosmic language of verse 5, promising that שהם יירשו מלכות שמים (“for they shall inherit the kingdom of heaven”), explicitly framing salvation as an active legal inheritance for their faithful labor.

Chapter 5:11



טובתכון כשמחרפין אתכם ורודפין אתכם ואומרים עליכם לשון הרע בשביל כבודי לשקר:
Hebrew Transcription

Translation: “Blessed are you when they reproach you and persecute you, saying against you (leshon ha’ra)¹³ falsely for the **sake of my honor**.”¹⁴

The Scriptures: “Blessed are you when they reproach and persecute you, and falsely say every wicked word against you, for My sake.

Aramaic: Happy are you, when they reproach you, and they persecute you, and they speak every evil word about you, falsely, because of Me.

טובתהון	כשמחרפין	אתכם	ורודפין	אתכם	ואומרים	עליכם
tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism	k’she’mearfin, “as/ when they those insult, (rel part, v. Aphel, act part, mp) Aramaism	etchem, DO marker “you (mp),” (2mp pronom)	v’rodepin, “and/ but/ so/ or they pursue, chase, persecute,” (Ar. v. Peal, act part, mp) Aramaism	etchem, DO marker “you (mp),” (2mp pronom)	ve’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	aleichem, “on you (mp),” (prep, 2mp pronom)
לשון הרע ¹⁵		בשביל	כבודי	לשקר:		
Idiom: “evil tongue” lashon, “tongue, language,” (n ms) ha’ra, “the evil,” (n ms) Mishnaic		bishvil, “for, for the sake of,” (prep) Mishnaic	k’vodi, “my honor, glory,” (n ms, 1cs pronom)	leshaker, “to deceive, to tell lies, to lie,” (v. Pi’el, inf constr)		

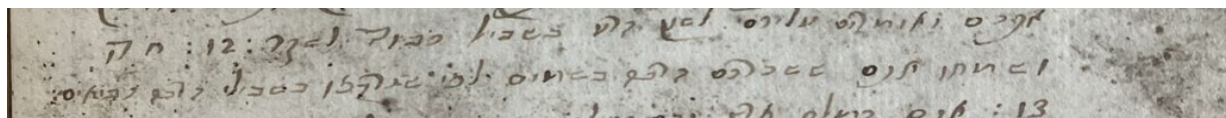
Interlinear Chart

¹³ Literally, “evil tongue” or “evil language.”

¹⁴ Matthew 5:11 reads “טובתכון כשמחרפין אתכם ורודפין אתכם ואומרים עליכם לשון הרע בשביל כבודי לשקר:” shifting from general blessings to a direct address. The opening word changes to טובתכון, using a plural ending that means “blessed are you.” The verse uses the Mishnaic prefix כש (“when”) combined with active plural participles, completely bypassing classical biblical verb chains. Notably, it describes slander using the traditional ethical idiom לשון הרע (*Lashon Hara* / “the evil tongue”). Finally, it concludes with the phrase בשביל כבודי (“for the sake of my honor”), framing the hardship as a direct reflection of the speaker’s personal authority.

¹⁵ Idiom first found in the *Mishnah* Sotah, dating (c.190 – c.230 CE). Also see Psalms 34:14.

Chapter 5:12



חדו ושמחו אתם ששכרם הרבה בשמים לפי שנרדפו בשבילי הרבה נביאים:
Hebrew Transcription

Translation: “Rejoice and be glad, for your reward is great in the heavens; **because of my sake** many prophets were persecuted.”¹⁶

The Scriptures: Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you.

Aramaic: Then, be rejoicing and be joyful, because your reward is great in the Shmaya {the Heavens}, for, they likewise persecuted The Nabiye {The Prophets} who were from before you.

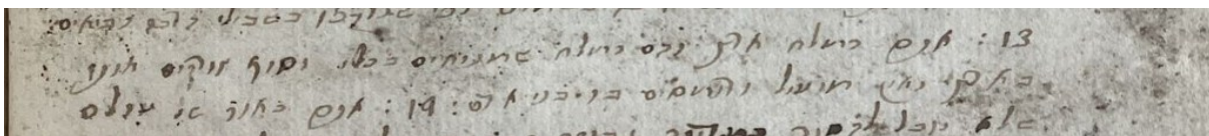
חדו	ושמחו	אתם	ששכרם ¹⁷	הרבה	בשמים	לפי
chadu, “(to men) “rejoice!” (v. Ar. Peal, imp, 2mp) Aramaism	v’simchu, “and/ but/ so/ or (to men) be glad, happy, rejoice!” (v. Pa’al/Qal, imp, 2mp)	atem, “you (mp),” (2mp pron)	she’scharchem, “that/ which/ who/ whom you (mp) payment, wage, reward,” (rel part, n ms, 2mp pronom) Mishnaic	ha’rabah, “vast, great, many,” (adv)	be’shamyim, “in/ with/ by (the) heaven(s),” (prep, n mp)	lefi, “according to me,” (prep, 1cs)
שנרדפו	בשבילי	הרבה	נביאים:			
nirdefu, “that/ which/ whom they were persecuted, oppressed,” (rel part, Nif’al, qatal, past, 3mp)	bishvili, “for/ because of me,” (prep) Mishnaic	harbe, “many, much,” (adv)	nevi’im, “prophets,” (n mp)			

Interlinear Chart

¹⁶ Matthew 5:12 reads “חדו ושמחו אתם ששכרם הרבה בשמים לפי שנרדפו בשבילי הרבה נביאים,” concluding the Beatitudes block with a powerful command and validation. The verse opens with a dual imperative חדו ושמחו (“rejoice and be glad”), combining the Aramaic-influenced root kh-d-h with the Hebrew s-m-kh. It establishes the reason for this joy using the characteristically post-biblical conjunction לפי ש (“according to me” or “in view of the fact that”), a staple of Mishnaic causal clauses. Finally, the historical comparison שנרדפו בשבילי הרבה נביאים uses the relative prefix she- alongside the phrase בשבילי (“for my sake” or “on my account”), once again focusing the cause of the historic prophetic persecution directly on the speaker’s personal authority.

¹⁷ This word is first found in *Mekhilta d’Rabbi Shimon ben Yochai* 14:20.

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,¹⁸ but if the salt placed in a bag¹⁹ is destroyed, they throw it onto the earth, and it becomes useless, and the sons of man trample it.”²⁰

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: 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 fs)	v’im, “and/ but/ so/ or if, whether,” (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
yasuf, “he/it will cease, perish, be ruined,” (v. Pa’al/Qal, 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)

¹⁸ See Job 6:6. Salt adds flavor and makes food appealing. Salt is also a covenant and a 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.

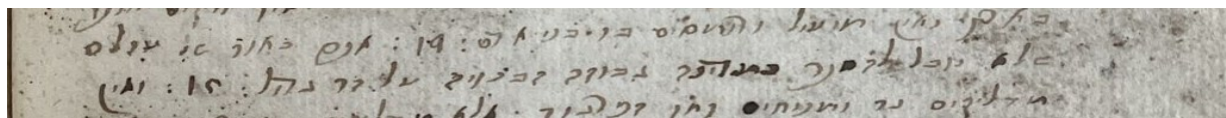
¹⁹ See 1 Samuel 17:40b.

²⁰ Matthew 5:13 says, “You are the salt of the earth. If salt loses its flavor or becomes spoiled, it is thrown away and is of no use, and people walk over it.” This version is more detailed and local. Instead of just asking how salt can lose its flavor or be salted again, it explains physically: salt placed in a container (שמניחים בכלי) can spoil (יסוף). To show that it no longer serves its purpose, the text uses a common phrase, “and it becomes useless” or “of no benefit” (ואין מועיל), which is often used by Rabbis, before describing people walking over it.

				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.”²¹

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

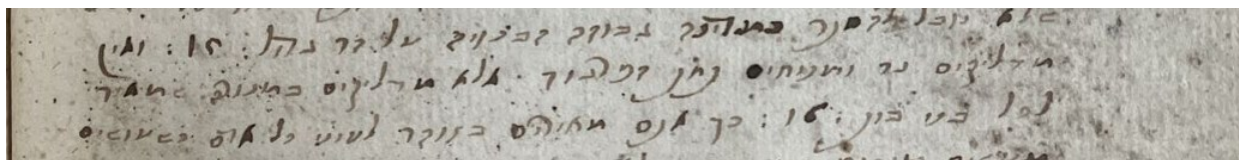
Aramaic: You are The Nuhreh d'alma {The Light of the world}, it isn't possible that a madintha {a city} which is built upon a tura {a mountain} could be hidden.

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

Interlinear Chart

²¹ Matthew 5:14 says, “You are the light of the world that cannot be hidden, even if it is in a high place built on a tall mountain.” This verse has some interesting language choices that make it different from typical biblical translations. It uses the common Hebrew word של (meaning “of”) to connect the light to the world. Instead of the usual Hebrew word for a city, which is עיר (*ir*), it uses מדינה (*medinah*). Today, מדינה usually means “state” or “country,” but in early Rabbinic and Aramaic times, it often meant a large city, district, or province. The verse describes this city or province as built on a big mountain, using a passive form common in everyday speech after the biblical period. 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.”²²

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.

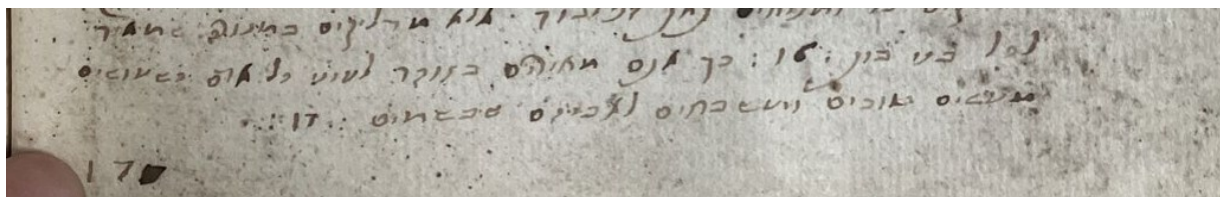
Aramaic: They don’t light a shraga {a lamp} and place it under a satha {a bushel}, but rather, upon a manartha {a lamp-stand}, and it manhar {shines} for all those who are in the house.

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

Interlinear Chart

²² Matthew 5:15 reads, “ואין מדליקים נר ומניחים תחת הפרגוד אלא מדליקים במנורה שמאיר לכל בני בית:” and features fascinating, non-standard vocabulary choices. Instead of using the common biblical or Greek equivalent for a bushel basket or measuring container, this text uses the specific word *pargod* (פרגוד). In rabbinic literature and Talmudic tradition, a *pargod* is a curtain, veil, or screen used to separate or hide things from view. The verse contrasts this concealment by utilizing the strong corrective phrase “but rather” (אלא), followed by the descriptor “all the people of the house” (בני בית), which uses a classic post-biblical familial idiom to emphasize widespread visibility.

Chapter 5:16



כך אתם מאירים בזוהר לעיני כל אדם מעשים טובים ומשבחים לאביהם שבשמים:

Hebrew Transcription

Translation: “Therefore, shine **in brightness for all the eyes of people** *from* good deeds, and they praise **their** Father, who is in the heavens.”

The Scriptures: Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.

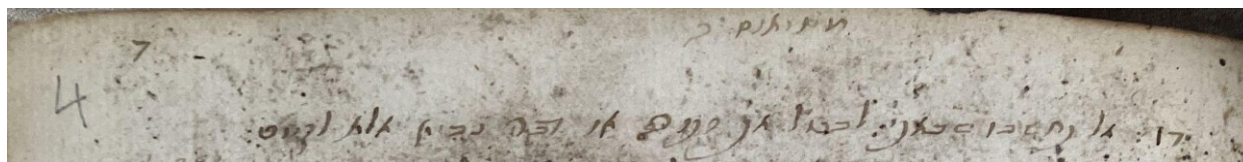
Aramaic: Likewise nuhrakun {your light} should shine before mankind, so that they might see your good deeds and they might glorify Your Father who is in the Shmaya {the Heavens}.

כך	אתם	מאירים	בזוהר	לעיני	כל	אדם
kach, “is so, thus, therefore, this way,” (conj)	atem, “you (mp),” (2mp pron)	meirim, “we/ you (mp)/ they illuminate, shine,” (v. Hif’il, act part, mp)	b’zoher, “in/ with/ by (the) brightness, radiance,” (prep, adj ms)	l’einei, “to/ for/ belonging to (the) eyes of,” (prep, n fp constr)	kol, “all, every, everything,” (n ms)	adam, “man, person, human being,” (n ms)

מעשים	טובים	ומשבחים	לאביהם	שבשמים:		
me’asim, “works, deeds,” (n mp)	tovim, “good, pleasant, appropriate,” (adj mp)	u’meshabchim, “and/ but/ so/ or we/ you (mp)/ they praise,” (v. Pi’el, act part, mp)	l’avihem, “to/ for/ belonging to their father,” (prep, n ms, 3mp pronom)	she’b’shamayim, “that/ which/ who/ whom/ in/ with/ by (the) heavens,” (rel part, prep, n mp)		

Interlinear Chart

Chapter 5:17



אל תחשבו שבאתי:²³ לבטל את התורה או דברי נביא²⁴ אלא לקיים:

Hebrew Transcription

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

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: 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.

אל	תחשבו	שבאתי	לבטל ²⁶	את	התורה	או
al, “don’t, do not,” (neg part)	tachshevu, “you (mp) think,” (Pa’al/Qal, yiqtol, fut, 2mp)	she’bati, “that/ which/ who/ whom I came,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	levatel, “to void, abolish, suspend, cancel, undo, neglect,” (v. Pi’el inf constr) Mishnaic	DO marker	ha’Torah, “the Torah,” (n ms)	o, “or,” (conj)
דברי	נביא	אלא	לקיים ²⁷ :			
divrei, “the words of,” (n mp constr)	navi, “prophet,” (n ms)	ela, “but, however, only, (conj)	lekayem, “to maintain, establish, fulfill, to make true, uphold,” (v. Pi’el inf constr) Mishnaic			

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.

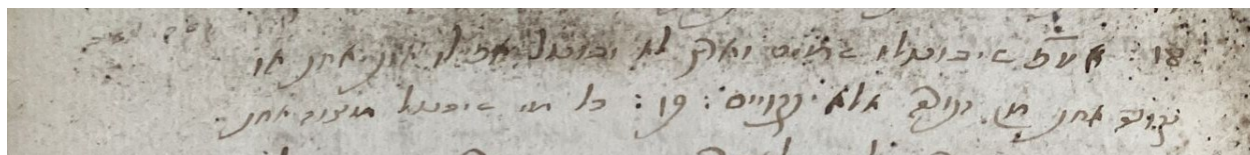
²⁴ The Manchester Gaster MS 1616 scribe changed this word to plural, while the Cochin Oo.1.32 has this in singular form.

²⁵ Matthew 5:17 reads, "אל תחשבו שבאתי: לבטל את התורה או דברי נביא אלא לקיים:" and features strong legal and theological terminology. The verse begins with the common warning "do not think" (אל תחשבו) followed by the phrase "that I came" (שבאתי). It uses a well-known pairing of opposing ideas to describe how scripture is treated legally: the verb "to abolish" or "nullify" (לבטל) versus the verb "to fulfill" or "establish" (לקיים). In many legal texts, these words refer to either destroying a commandment through misinterpretation or upholding it through correct actions and teaching. Interestingly, instead of using a plural form for "the prophets," this text mentions "the words of a prophet" (דברי נביא), using a singular form with a manuscript vowel marker on the letter bet. This contrast is emphasized by the strong corrective word "but rather" (אלא). See Romans 3:31

²⁶ This word is first used in the *Mishnah* Berakhot 2:5, “to refrain.”

²⁷ 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.”²⁸

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: 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}.

אע פ ²⁹	שיבוטלו	שמים	וארץ	לא	יבוטל	אפילו
אף על פי af al pi, “although the.” (abbr)	she’yevutlu, “that/ which/ who/ whom they will be void, cease, abolish, suspend, cancel,” (v. Pi’el, yiqtol, pssv fut, 3mp) Mishnaic	shamayim, “heavens,” (n mp)	v’eretz, “and/ but/ so/ or (the) earth,” (n fs)	lo, “no, not,” (neg part)	yevutal, “he/it will be void, cease, abolished, suspended, canceled,” (v. Pi’el, yiqtol, pssv future, 3ms) Mishnaic	afilu, “even,” (adv)
אות	או	נקודה	אחת	מן	התורה	אלא
ot, “sign, signal, letter, writing, symbol,” (n ms)	o’, “or” (conj)	nekudah, “point, drop, dot, issue, item,” (n fs)	echat, “one,” (card num, fs)	min, “from/ of,” (prep)	h’torah, “the Torah,” (n ms)	ela, “but, however, only,” (conj)

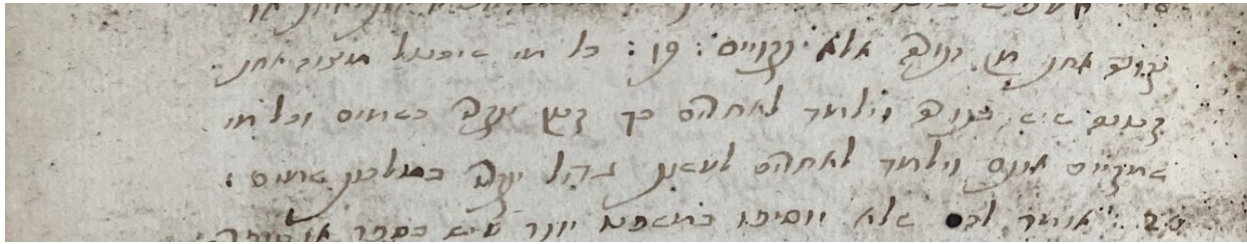
²⁸ Matthew 5:18 says, "Even though the heavens and the earth will still be around, not even a small mark or letter from the Law will be erased or changed. Everything will stay in place." This verse mixes old Hebrew abbreviations and sayings from Jewish law. It begins with "אע פ," which means "even though" or "although." The verse says the creation will pass away, using the passive form "shall be nullified" or "abolished." When talking about the lasting power of the law, instead of the common Greek sayings for a tiny mark, it uses Hebrew terms for "one letter" (אות אחת) or "one dot" (נקודה אחת). It links back to the Law with "from the law" (מן התורה) and ends with "but rather" (אלא) followed by "it shall be established" (יתקיים).

²⁹ A Mishnaic rabbinical abbreviation.

						יתקיים:
						yitkayem, "he/it will be maintained, erected, established, exist, survive, ratified, upheld," (v. Hit'pael, 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**³⁰ one small commandment **that is in the Torah**, and shall teach others in this way, he shall be called a little one in the kingdom of heaven; and everyone who **establishes** them, and teaches others to do so, shall be called great in the kingdom of heaven.”³¹

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: 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?” (interrog part)	she'yevatel, “that/ which/ who/ whom shall abolish,” (v. Pi'el, yiqtol, act future, 3ms) 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)

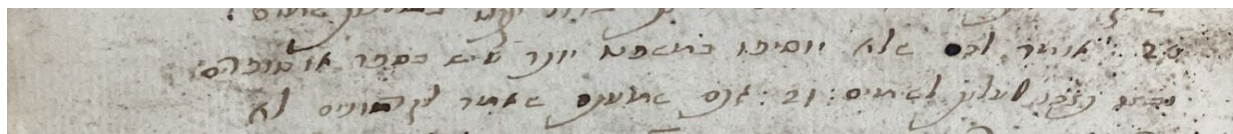
³⁰ The word (יבטל) is a Pi'el binyan with a yiqtol voice. The Pi'el is an intensifier binyan to bring emphasis. The yiqtol voice can be a simple future, a conditional future, language of the law (i.e., “you shall keep the commands of Yehovah your Elohim”), which is a habitual action (i.e., “you shall 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.

³¹ This verse emphasizes the importance of following and teaching God's Torah, using familiar Rabbinic ideas. It presents two clear choices, introduced by the phrase “whosoever” (כל מי שי-). Instead of a simple future tense, it uses the Aramaic-style passive form “shall be called” (יתקרא). The second part of the verse follows the same structure but shifts from the negative action of canceling to the positive action of “fulfilling” or “establishing” (שמקים), along with the verb “to do” (לעשות), emphasizing practical action along with teaching.

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

Interlinear Chart

Chapter 5:20



אומר לכם שלא יוסיפו במשפט יותר שיש בספר או סופרים ובוה 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.”³³

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: 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}!

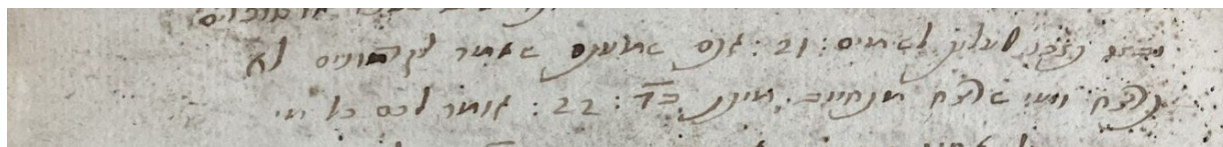
אומר	לכם	שלא	יוסיפו	במשפט	יותר	שיש
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’lo, “that/ which/ who/ whom no, not,” (rel part, neg part)	yosifu, “they will add,” (v. Hi’fil, yiqtol, fut, 3mp)	b’mishpat, “in/ with/ by (the)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

Interlinear Chart

³² Thus, accordingly, by this standard set.

³³ Instead of asking for a righteousness that surpasses theirs, this verse sets a limit: “they shall not add to justice” (שלא יוסיפו) beyond what is written “in the book or by the scribes” (שיש בספר או סופרים). It uses the Mishnaic phrase “more than” (יותר). Importantly, it ends with a special Rabbinic phrase, “and by this you shall merit” (ובוה תזכו), which connects to the idea of earning merit or worthiness, directly linked to the reward of “ascending to heaven” (לעלות לשמים).

Chapter 5:21



אתם שמעתם שאמר לקדמונים לא תרצח ומי שירצח מתחייב מיתת ביד:
Hebrew Transcription

Translation: “You heard it formerly³⁴ said, “You shall not murder,”³⁵ and “whoever murders, commits a penalty of death by the Beit Din (house of judgment).”³⁶

The Scriptures: “You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment.

Aramaic: You have heard that it was said unto those before, ‘you shall not kill;’ and all who might kill, is condemned to the judgment.

אתם	שמעתם	שאמר	לקדמונים	לא	תרצח	ומי
atem, “you (mp),” (2mp pron)	shma'atem, “you heard,” (v. Pa'al/Qal, qatal, past, 2mp)	she'amar, “that/ which/ who/ whom he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'kadmonim, “to/ for/ belonging to ancient, formerly,” (prep, adj mp)	lo, “no, not,” (neg part)	tirtzach, “you (ms) will murder,” (v. Pa'al/Qal, yiqtol, 2ms)	u'mi, “and/ but/ so/ or who,” (inter part)
שירצח	מתחייב	מיתת	ביד ³⁷ :			
she'yirtzach, “that/ which/ who/ whom he will murder,” (v. Pa'al/Qal, yiqtol, 3ms)	mitchayev, “I/ you (ms)/ he/it shall commit,” (v. Hit'pa'el, act part, ms)	miytah, “death, penalty of death,” (n fs)	בית דין Idiom: “House of judgment.” beit din, “house of judgment, rabbinical court.” Mishnaic			

Interlinear Chart

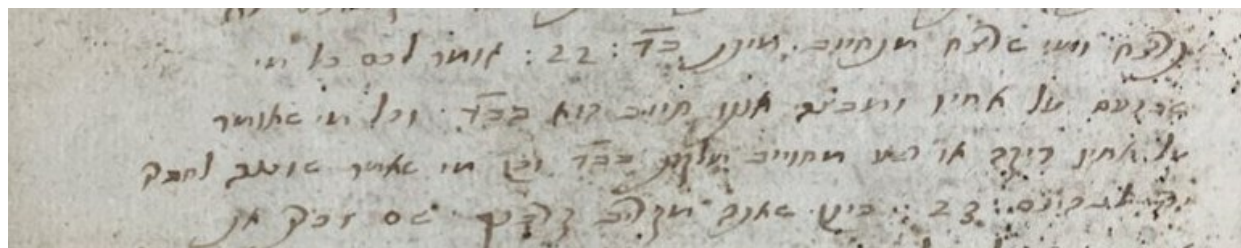
³⁴ From ancient times.

³⁵ Exodus 20:13; Deuteronomy 5:17.

³⁶ Matthew 5:21 begins with the phrase “You have heard” (אתם שמעתם) and refers back to “the ancients” (לקדמונים). Instead of a general expression like “liable to judgment,” it uses a specific legal term, “is liable to the death penalty of the court” (מיתת מתחייב). The text also shortens the name for the religious court using the standard Hebrew abbreviation for Beit Din (ביד). This shows a clear familiarity with the old legal systems.

³⁷ See *Mishnah* Makkot 1:10.

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, he 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."³⁸

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: 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 treats with contempt, despises," (v. Pi'el, act part, ms)

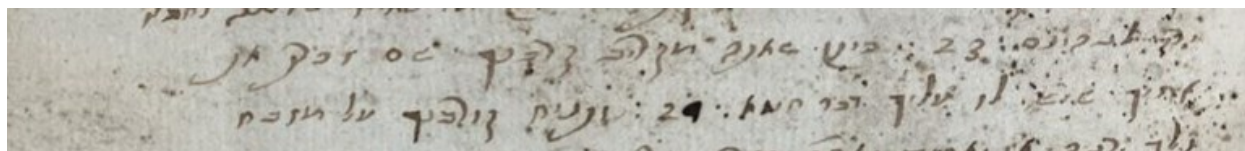
³⁸ Matthew 5:22 opens the list of offenses with "everyone who is angry" (כל שכועס) and adds the explicit action "and despises him" (ומבזה אותו). It outlines two distinct levels of judicial punishment using the abbreviation for a court, Beit Din (בב"ד): being generally obligated to the court (חייב הוא בב"ד) and being specifically obligated to judicial lashes (מחוייב מלקות בב"ד). A derogatory epithet such as "reka" or "wicked one" is an Aramaic loanword.. Finally, it shifts to interpersonal speech, using the term "to his fellow" (לחברו), and declares that calling someone a "fool" (שוטה) results in a spiritual descent, using the active phrasing "shall go down to Gehenna" (ירד לגיהנם).

אותו	חייב	הוא	בב'ד	וכל	מי	שאומר
oto, "him/it," (DO marker, pron 3ms)	chiyev, "he/it liable, guilty," (v. Pi'el, qatal, past, 3ms)	hu, "he/it," (3ms, pron)	בית דין Idiom: "By (the) House of judgment." beit din, "in/ with/ by (the) house of judgment, rabbinical court." Mishnaic	v'kol, "and/ but/ so/ or all, every, everything," (n ms)	mi, "who?" (interrog part)	she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)
על	אחיו	ריקה	או	רשע	מחוייב	מלקות
al, "upon, on, because, due to, on account of" (prep)	achav, "his/its brothers," (n mp, 3mp pronom)	reka, "worthless, empty, empty-headed, vain," (adj fs) Aramaism	o, "or," (conj)	rasha, "wicked," (adj ms)	mechuyav, "obligated, indebted, condemned," (adj ms)	malkut, "punishment of lashes," (n fp) Mishnaic
בב'ד ³⁹	וכן	מי	שאמר	שוטה	לחברו	ירד
בית דין Idiom: "House of judgment." beit din, "in/ with/ by (the) house of judgment, rabbinical court," (prep, n ms) Mishnaic	v'ken, "and/ but/ so/ or yes, then, thus," (adv)	mi, "who?" (interrog part)	she' omer, "that/ which/ who/ whom he/it said," (v. Pa'al/Qal, qatal, past, ms)	shoteh, "madman, fool, wild," (adj ms) Mishnaic	l'chavero, "to/ for/ belonging to his/it's friend, companion," (prep, n ms, 3ms pronom)	yarad, "he/it came down, descended," (v. Pa'al/Qal, qatal, past, 3ms)
לגיהנם:						
						l'gehinom, "to/ from/ belonging to Gehinnom, Gehenna," (prep, name)

Interlinear Chart

³⁹ A Mishnaic rabbinical abbreviation.

Chapter 5:23



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

Translation: “Because when you bring your **offering**, and there you remembered your brother who has a matter of sin against you,”⁴⁰

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

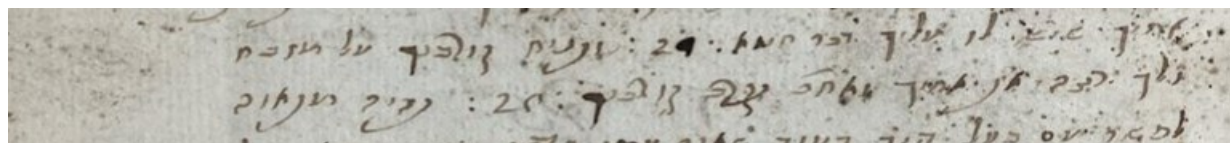
Aramaic: If it is therefore, that you offer qurbanak {your sacrifice} on the Madbakha {the Altar}, and there you might remember that your brother holds some aktha {grudge} against you,

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

Interlinear Chart

⁴⁰ Matthew 5:23 shows a clear shift in the way the instruction is presented, using a common conjunction from everyday speech. Instead of traditional scriptural phrases, it begins with the familiar post-biblical term “because when” or “since” (כיון ש-). It describes the act of offering using the active participle “you offer” (מקריב) along with the specific word for sacrifice, “your sacrifice” (קרבנך). The idea of a conflict or disagreement between people is introduced as a completed action, “you remembered” (זכרת). Most importantly, the nature of the problem is clearly explained with the phrase “a matter of sin” (דבר חטא), emphasizing that the broken relationship is seen as a serious legal and moral violation that can disrupt the offering.

Chapter 5:24



ותניה קורבנך על מזבח ולך רצה את אחיך ואח"כ תקרב קורבנך:

Hebrew Transcription

Translation: "and leave your **offering** on the altar and go appease your brother, and afterward approach, offer your **offering**."⁴¹

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.

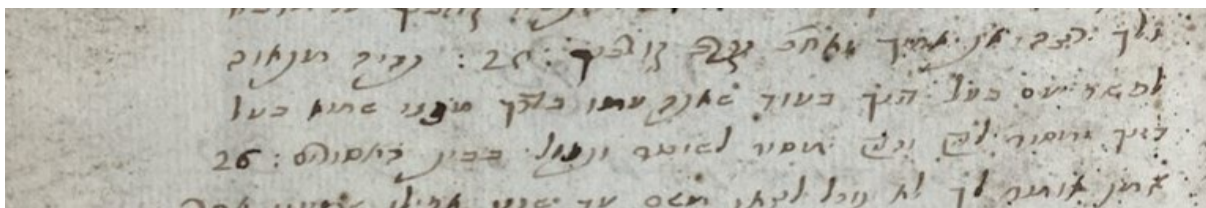
Aramaic: leave qurbanak {your sacrifice} there next to the Madbakha {the Altar}, and first go reconcile with your brother, and then come offer qurbanak {your sacrifice}.

ותניה	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, "altar," (n ms)	ve'lech, (to a man) "go!" (v. Pa'al/Qal, imp, 2ms)	retzeh, "appease, reconcile with, seek favor from," (v. Pa'al/Qal, imp, 2ms)	et, (DO marker)
אחיך	ואח"כ	תקרב	קורבנך:			
achich, "your brother," (n ms, 2ms pronom)	ואחר 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

⁴¹ The text describes an action that begins with the command using the phrase "and leave" (ותניה), followed by the direct object "your sacrifice" (קורבנך). It then explains that for reconciliation, a specific imperative verb "please" or "appease" (רצה) is used, a root commonly found in legal texts to mean satisfying a claim or restoring favor with someone who has been offended. To return to the altar, the text uses a common abbreviation "ואח"כ," which means "and afterward". Finally, the act of approaching the altar again is expressed with the future tense verb "you shall approach/bring near" (תקרב).

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 be desiring to reconcile with the master of your judgment**⁴² while⁴³ you are with him on the way, lest he, the master of your judgment, will hand over to an officer, and you will fall into **the house of prisoners.**”⁴⁴

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: 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, 2ms)	mit'ave, “I/ you (ms)/ he/it should desire, yearn, crave,” (v. Hit'pa'el, act part, ms)	lefasher, “to reconcile, compromise, settle claim out of court,” (v. Pi'el, inf constr)	im, “with,” (prep)	ba'al, “master, lord,” (n ms)	dincha, “your (ms) judgment, case,” (n ms, 2ms pronom)	be'od, “in/ with/ by after (a period of time), while, at the same time as,” (prep, adv)

⁴² This word (דינך) is a legal term indicating a court of law and a legal case presented by an accuser, and it is usually seen in poetry. See Jeremiah 30:13.

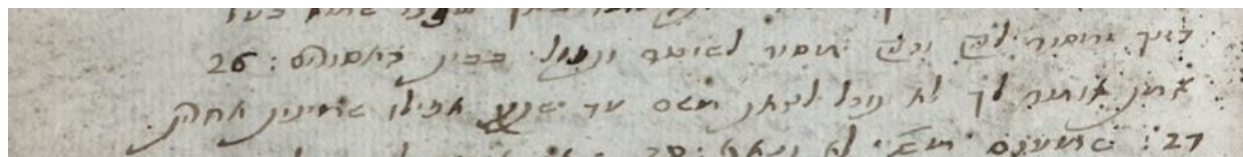
⁴³ Literally, “while he is with him.”

⁴⁴ Matthew 5:25 begins with a command: “be desiring” (תהיה מתאוה), followed by the specific verb “to settle” or “to compromise” (לפשר). This term was often used in ancient legal contexts for arbitration outside of formal courtrooms. The opponent is called by the legal title “master of your judgment” or “plaintiff” (בעל דינך). The legal process described shows a sequence: the opponent brings the case “to judgment” (לדין), then the court or judge passes the case “to an officer” (לשוטר). If you fail to settle along the road, the final outcome is described vividly as “you will fall into the house of prisoners” (ותפול בבית האסורים), a classical way of referring to jail or a dungeon.

שאתה	עמו	בדרך	מפני	שהוא	בעל	דינך
she'atah, "that/ which/ who/ whom you," (2ms pron)	imo, "with him/it," (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)	ba'al, "master, lord," (n ms)	dincha, "your (ms) judgment, case," (n ms, 2ms pronom)
ימסור	לדין	והדין	ימסור	לשוטר	ותפול	בבית
yimsor, "he/it will deliver, send, give," (v. Pa'al/Qal, yiqtol, fut, 3ms)	la'din, "to judge," v. Pa'al/Qal, inf constr	v'h'din, "and/ but/ so/ or the judgment, justice, judge/court," (n ms) Aramaism	yimsor, "he/it will send, deliver," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'shoter, "to/ for/ belonging to (the) officer," (prep, n ms)	v'tipol, "and/ but/ so/ or you (ms) will fall," (v. Pa'al/Qal, yiqtol, fut, 2ms)	b'bayit, "in/ with/ by the house," (prep, n ms)
האסורים:						
ha'a'surim "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: “Truth, I say to you, you shall not be able to go out from there until you **give** even the last **eighth**.”⁴⁵

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

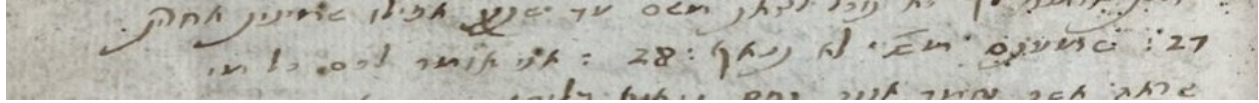
Aramaic: And amiyn {truly}, I say unto you, that you will not go out from there until you should give the last shamuna {a small valued coin}.

אמת	אומר	לך	לא	תוכל	לצאת	משם
emet, “truth, truly,” (n fs)	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, adv)
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, “last, final,” (n fs)		

Interlinear Chart

⁴⁵ Matthew 5:26 concludes with a strong warning about debt. It begins with the serious phrase “truth I say to you” (אמת אומר לך), emphasizing honesty. The sentence is limited by the negative future clause “you shall not be able to go out” (לא תוכל לצאת), meaning you can’t leave until the debt is paid. Interestingly, instead of using standard Greek coin names, the manuscript uses a specific fractional term, “even the last eighth” (אפילו שמינית אחרית). In ancient Near Eastern systems, dividing a currency into eighths was common, and this phrase shows that the debt must be paid down to the smallest fraction before release.

Chapter 5:27



שמעתם מ״ש לא תנאף:

Hebrew Transcription

Translation: “You have heard **what was written**, ‘You shall not commit adultery,’”⁴⁶

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

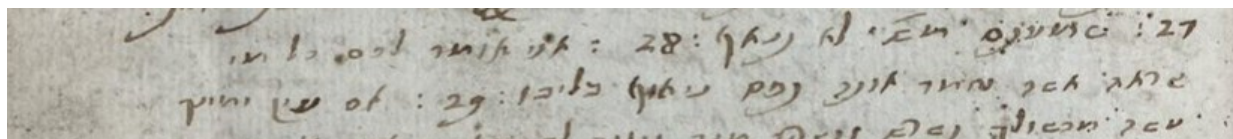
Aramaic: You have heard that it has been said that ‘You shall not commit adultery’.

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

Interlinear Chart

⁴⁶ Matthew 5:27 reintroduces the common way of explaining the commandments. It starts with the direct phrase “you heard” (שמעתם), which is followed by the shortened scribal abbreviation “מ״ש”. This abbreviation stands for “מה שכתוב” (*mah she-katuv*), meaning “what is written” or “that which is written.” The verse then quotes the main rule from the Ten Commandments: “you shall not commit adultery” (לא תנאף), using the usual negative word and future tense. This creates a simple baseline that the next verse expands on. See 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 say to you, everyone who looked at a woman and desired her took **hold of adultery** in his heart."⁴⁷

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."

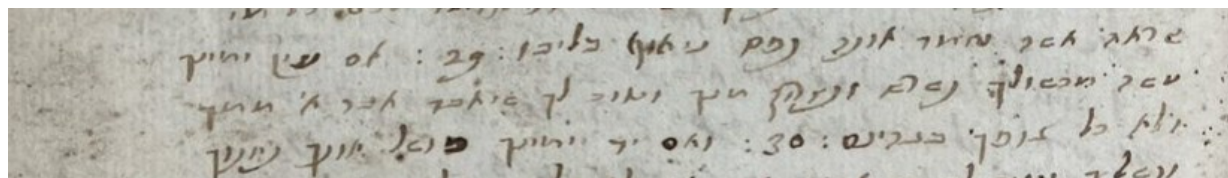
Aramaic: But I, I say unto you, that whoever that looks at an antha {a woman} in order to appease his lust, immediately has committed adultery in his heart.

אני	אומר	לכם	כל	מי	שראה	אשה
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)	sh'ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	isha, "woman, wife, spouse," (n fs)
וחמד	אותה	תפס	ניאוף	בליבו:		
v'chamad, "and/ but/ so/ or he/it coveted, lusted," (v. Pa'al/Qal, qatal, past, 3ms)	otah, "her/it," (DO marker, 3fs pron)	tafas, "he/it committed, took hold of," (v. Pa'al/Qal, qatal, past, 3ms)	ni'uf, "adultery, fornication," (n ms)	b'libo, "in/ with/ by his heart," (prep, n ms, 3ms pronom)		

Interlinear Chart

⁴⁷ Matthew 5:28 uses a vivid, active way to explain how someone internalizes an offense. It starts with the important words "I say to you" (אני אומר לכם) and uses "anyone who" (כל מי ש-) to set the condition. The action is shown with past-tense verbs: "saw a woman" (שראה אשה) and "desired her" (וחמד אותה), using the same biblical roots for coveting or wanting. Instead of saying "has already committed adultery," the verse describes it as "took hold of adultery in his heart" (תפס ניאוף בליבו). The root t-p-s means to grasp, seize, or catch, showing the internal desire as a quick and active action inside the heart. See Leviticus 19:17.

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**, pluck it out and throw it from you, for it is better that you lose one limb from you, and not all your body in Gehinnom (Gehenna).”⁴⁸

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: 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}.

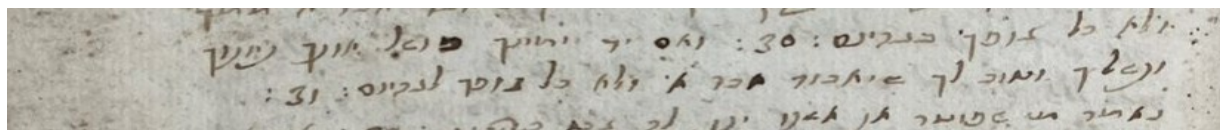
אם	עין	ימינך	עשה	מכשילך	תשרא	ותזרוק
im, “if, whether,” (conj)	ayin, “eye,” (n fs)	yemincha, “your right,” (n ms, 2ms pronom)	a’sa, “he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	machshil, “I/ you (ms)/ he/it causes to fail,” (v. Hif’il, act part, ms)	tishra, “you (ms) will loosen, abide, begin, pluck it out,” (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’ach, “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)	aleph, “one,” (abbrev, card num)	mimcha, “from/ of you,” (prep, 2ms pronom)

⁴⁸ Matthew 5:29 combines Aramaic vocabulary with Mishnaic grammar in an interesting way. It uses a vivid active phrase, “your stumbler” or “the one causing you to stumble” (מכשילך), instead of a simple noun for a physical obstacle. Instead of common Hebrew verbs for gouging or plucking out, the text features the Aramaic imperative “loose it” or “untie it” (תשרא), from the root sh-r-h. This is paired with the Hebrew verb “and throw it” (ותזרוק) and the Aramaic-style preposition “from you” (מנך). The phrase then uses a typical post-biblical conjunction “and it is good for you that” (וטוב לך ש-). Finally, the phrase about losing a physical part uses a scribal abbreviation “א” for “one” (אחד), meaning “that one limb from you should perish” (שיאבד אבר א' ממך). This sharply contrasts with the fate of the entire body..

			בגיהנום:	גופך	כל	ולא
			gehinnom, "in/ with/ by (the) Gehinnom, in the valley of Gehenna," (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 ותחתוך 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 that one limb from you perish, and not your whole body is to Gehinnom (Gehenna).”⁴⁹

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: 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)	yemincha, “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, “you,” (2ms pronom)	tachtoch, “you (ms) will cut,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	v'tashlech, “and/ but/ so/ or (to a man) throw!” (v. Pa'al/Qal, yiqtol, fut, 2ms)
וטוב	לך	שיאביד	אבר	א' 50	ממך	ולא
v'tov, “and/ but/ so/ or (the) good, better,” (adj ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she'ya'avid, “that/ which/ who/ whom he/it will destroy, perish, be lost,” (v. Hif'il, yiqtol, fut, 3ms)	eivar, “limb, member, organ, part,” (n ms)	aleph, “one,” (abbrev, card num)	mimcha, “from/ of you,” (prep, 2ms pronom)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)

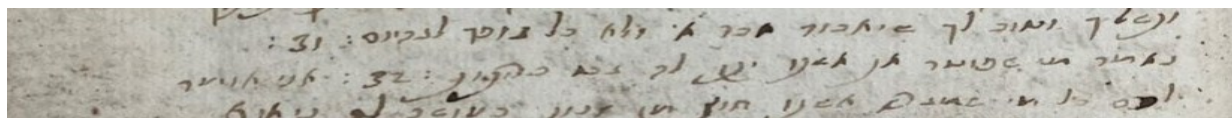
⁴⁹ Matthew 5:30 follows a similar grammatical pattern as the previous verse but introduces some verbal changes. Instead of the causative form used for the eye, the action involving the hand uses the active participle “stumbles” (כושל) along with the direct object marker “you” (אותך). The command to cut off the limb is expressed with the future-imperative verbs “you shall cut off” (תחתוך) and “you shall cast away” (ותשלך). The phrase evaluating the alternative includes the post-biblical conjunction “and it is good for you that” (וטוב לך ש), leading to a slightly different spelling of the future verb “should perish” (שיאביד). It also repeats the scribal abbreviation “א” for “one” (אחד) to specify losing a single limb (ממך א' אבר), ending with the mention of the destination “to Gehenna” (לגיהנם).

⁵⁰ An abbreviation for Echad (אחד), the number one.

				לגיהנום:	גופך	כל
				l'gehinnom, "to/ for/ belonging to (the) Gehinnom, Gehenna," (prep, n ms)	gufcha, "your (ms) body," (n ms, 2ms pronom)	kol, "all, every, everything," (n ms)

Interlinear Chart

Chapter 5:31



נאמר מי שפותר את אשתו יתן לה גט כריתות:

Hebrew Transcription

Translation: “It is said, ‘whoever dismisses his wife, shall give her a **Get** of divorce.”⁵¹

The Scriptures: And it has been said, ‘Whoever puts away his wife, let him give her a certificate of divorce.’

Aramaic: It has been said that he who loosens anttheh {his wife} {i.e. releases her from her vow} shall give unto her a writing of divorcement

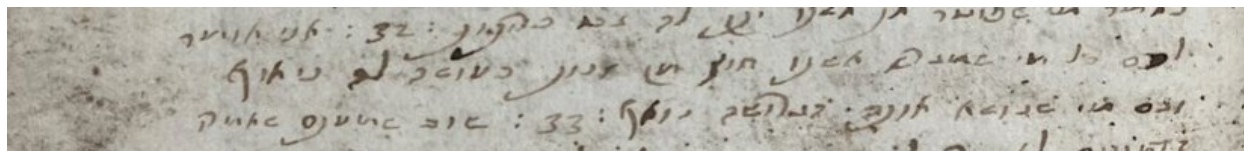
נאמר	מי	שפותר	את	אשתו	יתן	לה
ne’e’mar, “I/ you (ms)/ he/it is said,” (v. Nif’al, act part, ms)	mi, “who?” (interrog part)	she’poter, “that/ which/ who/ whom separates, removes, sets free, divorces,” (rel part, v. Pa’al/Qal, act part, ms)	et, (DO marker)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	yiten, “he/it will give,” (v. Pa’al/Qal, yiqtol, fut, ms)	lah, “to/ for/ belonging to her/it,” (prep, 3fs pronom)
גט ⁵²	כריתות:					
get, “a bill of divorce, legal document,” (n ms) Mishnaic	keritot, “severances, cuttings off, dismissals,” (n fs)					

Interlinear Chart

⁵¹ Matthew 5:31 begins with the passive phrase "It was said" (נאמר), leading into the conditional clause "anyone who" (מי ש-). Instead of common verbs for divorce or sending away, the text uses the active verb "dismisses" or "exempts" (פותר), which is often used in legal documents related to marriage and property to describe freeing someone from an obligation. The official document for this process is called a "bill of divorcement" (גט כריתות), using the specific rabbinic word "get" (גט) along with a biblical term to refer to the legal act of ending a marriage. See Deuteronomy 24:1–4.

⁵² See *Mishan Gittin* 4:4.

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, makes her commit adultery, and also whoever marries her, the divorcee, commits adultery.”⁵³

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: 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.

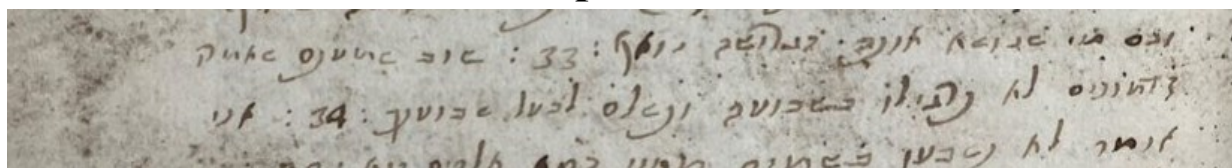
אני	אומר	לכם	כל	מי	שמגרש	אשתו
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kol, “all, every, everything,” (n ms)	mi, “who?” (interrog part)	she’megaresh, “that/ which/ who/ whom expels, banish, divorces,” (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 fs)	h’a’sah: “the I/ you (ms)/ he/it do(es), 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)

⁵³ Matthew 5:32 changes the vocabulary from the previous verse to explain the restriction on marital separation. It begins with the phrase “I say to you” (אני אומר לכם) and the phrase “anyone who” (כל מי ש). Notably, it replaces the previous word meaning dismiss or release with the active participle “divorces” or “drives out” (מגרש). The legal exception is introduced with the phrase “apart from” or “outside of” (חוץ מן) combined with the word for “fornication” (זנות). If someone separates illegally, it results in her committing adultery, expressed by the causative phrase “makes her commit adultery” (העושה לה ניאוף). The second part of the restriction concerns marriage after divorce, using the active participle “marries” (נושא, meaning “carries” or “lifts”) to describe her, the divorced woman (אותה הגרושה), ending with the active participle “commits adultery” (נואף).

		נֹאֵף:	הַגְרוּשָׁה	אוֹתָהּ	שְׁנוּסָה	מִי
		no'ef, "I/ you (ms)/ he/it commit(s) adultery," (v. Pa'al/Qal, act part, ms)	ha'grusha, "divorced," (adj fs)	otah, "her/it," (DO marker, pron 3fs)	she'nose, "that/ which/ who/ whom I/ you (ms)/ he/it marries," (rel part, v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)

Interlinear Chart

Chapter 5:33



שוב שמעתם שאמרו קדמונים לא תדגילו בשבועה ותשלם לבעל שבועתך:

Hebrew Transcription

Translation: “Again, you have heard those of old who said, ‘You shall not **lie**⁵⁴ in an **oath**,⁵⁵ and you shall **fulfill** it to the master of your **oath**.’”⁵⁶

The Scriptures: “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’”

Aramaic:

Again you have heard that it has been said unto the former ones, that ‘You shall not lie in your oaths, but rather, complete your oaths unto MarYa {The Lord-YHWH}.’

שוב	שמעתם	שאמרו	קדמונים	לא	תדגילו	בשבועה
shuv, “again,” (adv)	shma'atem, “you (mp) heard,” (v. Pa'al/Qal, qatal, past, 2mp)	she'amru, “that/ which/ who/ whom they said,” (rel part, v. Pa'al/Qal, qatal, past, 3mp)	kadmonim, “ancient, formerly,” (adj mp)	lo, “no, ‘not,” (neg part)	tidgelu, “you (mp) will lie, falsify, act deceptively,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	b'shvu'a, “in/ with/ by (the) oath, vow, promise,” (prep, n fs)
ותשלם	לבעל	שבועתך:				
v'tishlam, “and/ with/ but/ so/ or you will be fulfill, complete,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	l'ba'al, “to/ for/ belonging to the owner, master, husband,” (prep, n ms)	shvu'atcha, “your (ms) oath,” (n fs, 2ms pronom)				

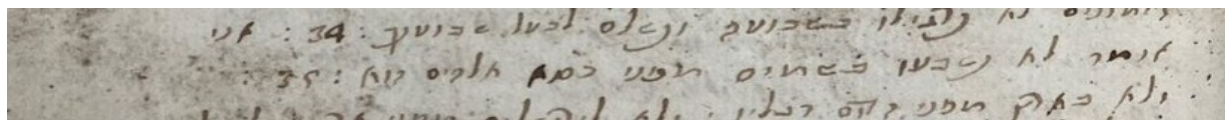
Interlinear Chart

⁵⁴ Matthew 5:33 introduces a new section about vows and honesty. It starts with the word “again” (שוב) and the phrase “you heard that they said” (שמעתם שאמרו), referring back to “the ancients” (קדמונים). Notably, the command against breaking an oath uses the unusual verb “you shall not lie/falsify” (לא תדגילו), which comes from a rare root connected to deception or failing to keep a promise (בשבועה). The instruction to fulfill the vow uses the future tense as a command: “and you shall pay/fulfill” (ותשלם). Lastly, the person or witness to the vow is described with the legal phrase “to the master of your oath” (לבעל שבועתך), using the noun ba'al to indicate the person who owns or holds the claim over the oath.

⁵⁵ Compare to Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21.

⁵⁶ Leviticus 9:12, Numbers 30:2, Deuteronomy 23:21.

Chapter 5:34



אני אומר לא תשבועו בשמים מפני כסא אלהים היא:

Hebrew Transcription

Translation: “I say, do not swear by the heavens before the throne of Elohim (God),”⁵⁷

The Scriptures: But I say to you, do not swear [vainly] at all, neither by the heaven, because it is Elohim’s throne;

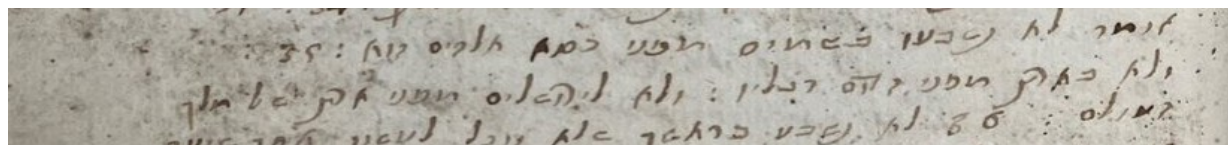
Aramaic: But I, I say unto you, you shouldn’t say ‘I swear’ at all. Not by the Shmaya {the Heavens}, because that is The Throne of Alaha {God},

אני	אומר	לא	תשבועו	בשמים	מפני	כסא
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lo, “no, not,” (neg part)	tishbe’u, “you (mp) will swear, take an oath,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	b’shamayim, “in/ with/ by (the) heavens, skies,” (prep, n mp)	mipnei, “from/ of away, from before, because of,” (prep)	kise, “throne,” (n ms)
אלהים	היא:					
elohim, “God(s),” (n mp)	hi, “she/ it,” (3fs pronom)					

Interlinear Chart

⁵⁷ Matthew 5:34 clearly forbids taking oaths by celestial beings. It begins with the strong statement “I say” (אני אומר), followed immediately by the command “you shall not swear” (לא תשבועו). The verse specifies that one should not swear “by heaven” (בשמים), using the letter bet as the tool of the oath.

Chapter 5:35



ולא בארץ מפני הדום רגליו ולא לירושלים מפני ארץ של מלך העולם:

Hebrew Transcription

Translation: “and not by the earth, because *it* is the footstool of His feet, and neither by Yerushalim (Jerusalem), because it is the land belonging to the King **of the world**.”⁵⁸

The Scriptures: nor by the earth, for it is His footstool nor by Yerushalayim, for it is the city of the great Sovereign;

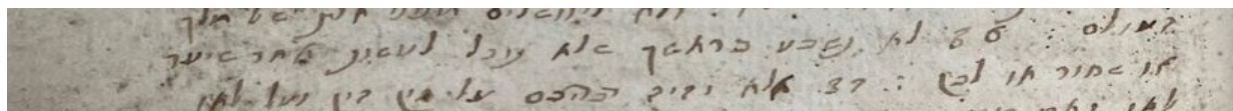
Aramaic: and not by the Ara {the Earth}, because it is the footstool which is under His feet. Not even by Urishlim {Jerusalem}, because it is The City of The Great King.

ולא	בארץ	מפני	הדום	רגליו	ולא	לירושלים
ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	b'aretz, “in/ with/ by/ (the) earth,” (prep, n fs)	mipnei, “from/ of away, from before, because of,” (prep)	ha'dom, “the stool, footstool,” (n ms) Mishnaic	rag'lav, “his/its feet, legs,” (n fp, 3ms pronom)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)	l'yerushalim, “to/ for/ belonging to Jerusalem,” (name)
מפני	ארץ	של	מלך	העולם:		
mipnei, “from/ of away, from before, because of,” (prep)	eretz, “earth, land,” (n fs)	shel, “to, for, of, belonging to,” (prep)	melech, “king,” (n ms)	ha'olam, “the world,” (n ms)		

Interlinear Chart

⁵⁸ Matthew 5:35 continues to emphasize the strict restrictions against proxy oaths. It dismisses the next cosmic witness with the phrase “and not by the earth” (ולא בארץ), followed by the familiar word “because” (מפני), connected to the highly scriptural description “the footstool of his feet” (הדום רגליו). The verse then shifts to a geographical area with a directional phrase “and not to Jerusalem” (ולא לירושלים). Instead of calling the city the “city of the Great King,” as seen in most versions, this text uniquely states “because the land of the King of the world” (מפני ארץ של מלך העולם). It uses the post-biblical word “של” (shel) to connect the territory directly to the title “King of the world/universe” (מלך העולם), a common phrase found in traditional prayers and blessings.

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.”

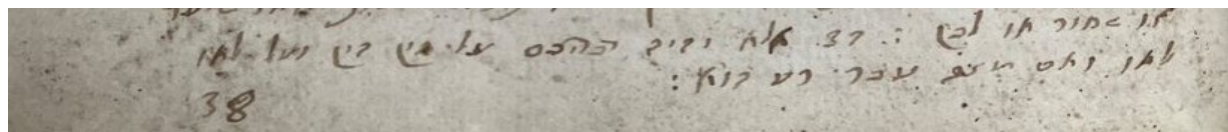
The Scriptures: nor swear by your head, because you are not able to make one hair white or black.

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

לא	תשבע	בראשך	שלא	תוכל	לעשות	אחד
lo, “no, ‘not,” (neg part)	tishavea, “you (ms) will swear,” (Pa’al/Qal, yiqtol, fut, 2ms)	b’roshcha, “in/ with/ by your (ms) head,” (prep, n ms, 2ms pronom)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	tukal, “you (ms) will be able,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	la’asot, “to do make, create,” (v. Pa’al/Qal, inf constr)	echad, “one,” (card num)
שיער	או	שחור	או	לבן:		
se’ar, “hair,” (n ms)	o, “or,” (conj)	shachor, “black, dark,” (adj ms)	o, “or,” (conj)	lavan, “white,” (adj 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 **upon**, ‘Yes, yes,’ and **upon**, ‘No, no;’ and if it passes from this, **it is evil**.”⁵⁹

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: 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 ⁶⁰	דבריכם	ועל	הין ⁶¹	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)	lo, “no, not,” (prep, conj) Mishnaic	v’im, “and/ but/ so/ or if, whether,” (conj)	ma’zeh, “of/ from this, the one,” (prep, ms pron)	avar, “he/it passed, goes beyond, exceeds,” (v. Pa’al/Qal, qatal, past, 3ms)	ra, “evil, wickedness,” (adj ms)	hu, “he/it,” (3ms pron)

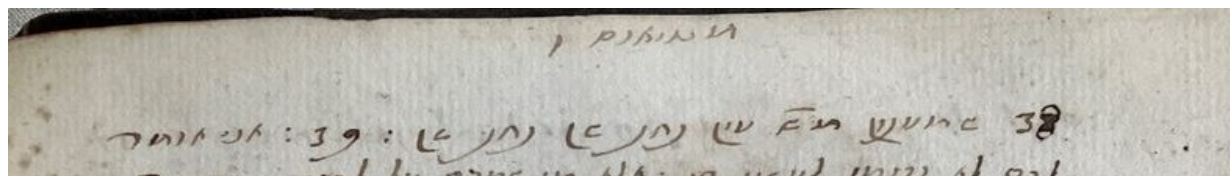
Interlinear Chart

⁵⁹ Matthew 5:37 is a clear example of Mishnaic language. It uses the word הין (*hin*) for “yes.” While ancient scripture often used “*ken*,” early rabbinic texts adopted “*hin*” as the standard legal word for a binding agreement. This phrase is similar to a famous legal rule in the Talmud (Baba Metzia 49a), which states that a person’s “yes” and “no” must be honest. The verse also uses the word אלא (*ela*), meaning “but rather,” a common Mishnaic word used to change an old statement and set a new rule. Lastly, the phrase “ואם מזה עבר” uses the verb עבר (*avar*) to mean “passed beyond,” referring to any speech that crosses a boundary as a violation.

⁶⁰ 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.

⁶¹ 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.”⁶²

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

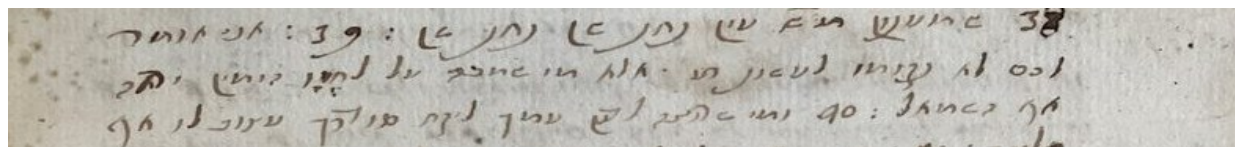
Aramaic: You have heard that it has been said that ‘An eye for an eye, and a tooth for a tooth.’

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’she’amar, “what he/it was said,” (interrog part, v. Pa’al/Qal, qatal, past, 3ms)	she’matun, “you (mp) have heard,” (v. Pa’al/Qal, qatal, past, 2mp) Aramaism
						שן:
						shen, “tooth,” (n fs)

Interlinear Chart

⁶² Matthew 5:38 reopens the rhetorical baseline for the next legal instruction. It features a unique dialect marker in the opening verb שמעתון (*shma’tun*), which utilizes a distinct Aramaic plural ending meaning “you all heard.” This is immediately followed by the compressed scribal abbreviation מ"ש. The verse then quotes the classic law of retaliation directly from the scriptures using the standard repetitive preposition “under or instead of” (תחת) to pair an eye instead of an eye and a tooth instead of a tooth. See 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 say to you, do not rise up to do evil, but whoever strikes upon his right cheek shall also show *him* **the left**."⁶³

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.

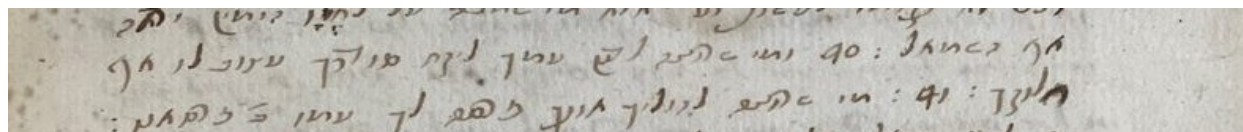
Aramaic: But I, I say unto you, that you shall not stand against evil, but rather, the one who hits you upon your right phakak {cheek}, turn also to him the other.

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

Interlinear Chart

⁶³ Matthew 5:39 uses a distinctive idiomatic expression that differs from usual translations. It begins with the phrase "I say to you" (אני אומר לכם). Instead of the common Greek phrase "do not resist an evil person," it says, "you shall not rise to do evil" (לא תקומו לעשות רע). This uses an old idiom where standing up suggests starting an action. The verse then shifts to a different approach with the Mishnaic word "but rather" (אלא) combined with the phrase "whoever smites" (מי שמכה). Instead of telling someone to "turn" the other cheek, it says, "let him see also the left" (יראה אף השמאל), encouraging the offender to look at or face the other side.

Chapter 5:40



ומי שרוצה לדון עמך ליקח סודרך עזוב לו אף חלוקך:

Hebrew Transcription

Translation: “And whoever wants to **contend with** you to take your turban, leave *it* to him, even your **tunic**!”⁶⁴

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

Aramaic: 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.

ומי	שרוצה	לדון	עמך	ליקח ⁶⁵	סודרך ⁶⁶	עזוב
u'mi, “and/ but/ so/ or who,” (inter part)	she' rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa'al/Qal, act part, ms)	la'dun, “to sue, contend,” (v. P'al/Qal, inf constr)	imcha, “with you (ms),” (prep, 2ms pronom)	liqach, “take,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	sudarika, “your scarf wound around the head and hanging down over the neck, turban,” (n ms, 2ms pronom) Mishnaic	azov! (to a man) “leave! or abandon!” (v. Pa'al/Qal, imp, 2ms)
לו	אף	חלוקך:				
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	af, “also, even, therefore,” (part)	chalukcha, “your tunic,” (n ms, 2ms pronom)				

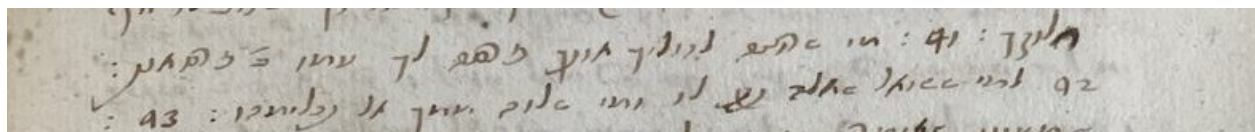
Interlinear Chart

⁶⁴ Matthew 5:40 describes the dispute using specific ancient legal and clothing terms. It uses the Mishnaic word “wants” (רוצה) combined with the precise infinitive “to contend” or “go to law” (לדון), a root often used in legal texts to talk about lawsuits. The garment in question is called a “sudar” (סודרך / your cloak/scarf), which is a typical Aramaic-Rabbinic word for a wrap worn on the head, around the neck, or as outer clothing every day. The command to stop the dispute is given with the imperative “leave to him” (עזוב לו), along with the word “also/even” (אף). Finally, the second garment is called a “chaluk” (חלוקך / your tunic), which is a common Mishnaic Hebrew word for a close-fitting undershirt or inner garment, rather than older biblical terms for robes.

⁶⁵ 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.

⁶⁶ 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 to cause you go a **parasang**,⁶⁷ walk with him two **parasangs**.⁶⁸

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

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

מי	שרוצה	להוליך	אותך	פרסה	לך	עמו
mi, “who?” (interrog pron)	she’rotzeh, “that which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	leholich, “to lead, cause to go, compel to go,” (v. Hif’il, inf constr)	otacha, (DO marker) “you,” (2ms pronom)	parasa, “parasang, a unit of measurement,” (n fs)	lecha, “(to a man) “Go!” (v. Pa’al/Qal, imp, 2ms)	imo, “with him/it,” (prep, 3ms pronom)
ב ⁶⁹	פרסאות:					
bet, “two,” (card num)	parasot, “parasangs,” (n fp)					

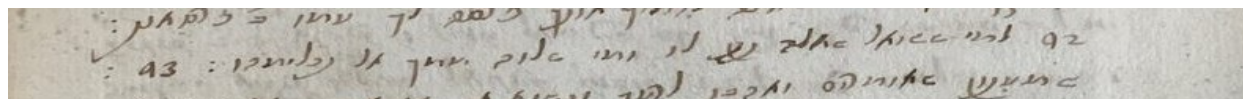
Interlinear Chart

⁶⁷ “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.

⁶⁸ Matthew 5:41 a highly unique measurement change that directly adapts the text to classical regional geography. Instead of translating the standard Greek unit for a Roman mile (milion), this manuscript uses the traditional Near Eastern unit of distance: the פרסה (parasa or parasang), a measurement equivalent to approximately four Roman miles. The verse sets up the condition using the standard Mishnaic participle “wants” (רוצה) and the causative infinitive “to lead” or “compel to walk” (להוליך). The action of voluntary compliance uses the direct imperative “go” (לך) alongside a numeral abbreviation “ב” for “two” (shtayim), commanding the individual to double the journey using the plural form of the regional unit (פרסאות).

⁶⁹ A Mishnaic rabbinical abbreviation.

Chapter 5:42



למי ששואל שאלה תתן לו ומי שלוח ממך אל תכלימהו:

Hebrew Transcription

Translation: "To whoever asks a **question**, you shall give to him; or whoever borrows from you, do not **put him to shame**."⁷⁰

The Scriptures: "Give to him who asks of you, and from him who wishes to borrow from you, do not turn away.

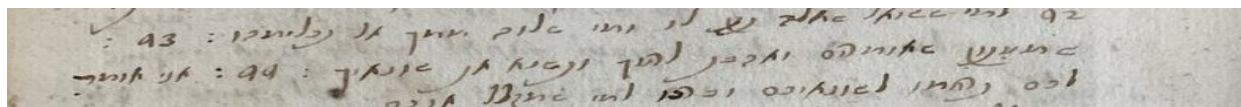
Aramaic: The one who asks you to give unto him, and the one who desires to borrow from you, you shall not refuse him.

למי	ששואל	שאלה	תתן	לו	ומי	שלוח
l'mi, "to/ for/ which/ who/ whom belonging to who, whoever," (prep, interrog pron)	she'shoel, "that/ which/ who/ whom I/ you (ms)/ he/it asks," (rel part, v. Pa'al/Qal, act part, ms)	sh'elah, "question, request," (n fs)	ti'ten, "you shall give to him," (v. Pa'al/Qal, yiqtol, fut, 2ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	u'mi, "and/ but/ so/ or who," (inter part)	she'lavah, "that/ which/ who/ whom he/it borrow(s)," (rel part, v. Pa'al/Qal, qatal, past, 3ms)
ממך	אל	תכלימהו:				
mi'meka, "from/ of you (ms)," (prep, 2ms pronom)	al, "not, don't," (neg part)	tekli'mahu, "you (ms) will humiliate, put to shame him," (v. Hif'il, yiqtol, fut, 2ms, 3ms obj) Aramaism				

Interlinear Chart

⁷⁰ Matthew 5:42 gives clear guidance on how to treat borrowers. It starts with the phrase "To whoever asks" (למי ששואל), followed by the word "question" or "request" (שאלה), meaning a specific ask rather than just any object. The instruction is to respond with the phrase "you shall give to him" (תתן לו) in the future tense. The second part of the instruction talks about financial dependence, using the active word "borrows" (לוח). Instead of the usual phrase "do not turn away from," this verse uses the stronger ethical command "do not put him to shame" or "do not humiliate him" (אל תכלימהו). This phrase comes from roots often used in moral teachings that stress the importance of not causing embarrassment or shame to the poor when they ask for a loan.

Chapter 5:43



שמעתון שאומרים ואהבת לרעך ותשנא את שונאיך:

Hebrew Transcription

Translation: “You have heard that they said, ‘For you love your fellow and hate your **haters**.’”⁷¹

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

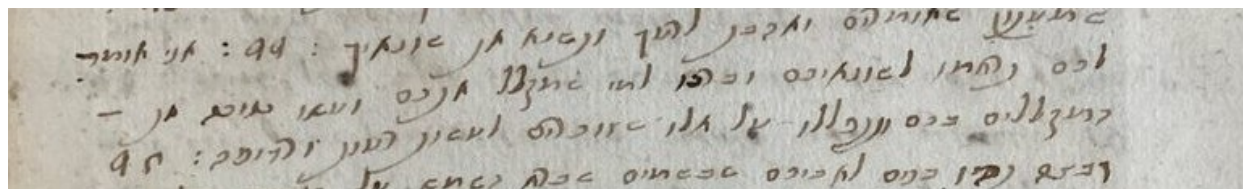
Aramaic: You have heard that it has been said, that ‘you are to love your neighbor, and hate your enemy.’

שמעתון	שאומרים	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, weqatal, fut, 2ms)	le're'aka, “to/ for/ belonging to your (ms) fellow,” (prep, n ms, 2ms pronom)	v'tisna, “and/ but/ so/ or he/it will hate,” (v. Pa'al/Qal, weqatal, 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

⁷¹ Matthew 5:43 continues its rhetorical style by using special dialect and vocabulary. It includes the Aramaic ending for “you all heard” (שמעתון), followed by the active present plural form “that they say” (שאומרים). The first part of the quote uses the common biblical phrase, “and you shall love your fellow” (ואהבת לרעך). This highlights that the enemy is one who actively hates you. 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 haters, and bless whoever curses you, and do good to those **cursing** you, and pray for those who **remember to do evils** and persecution;”⁷²

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: 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,

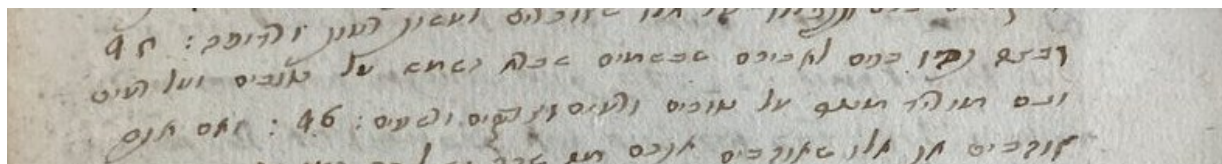
אני	אומר	לכם	תרחמו	לשונאיכם	וברכו	למי
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	tirhamu, “your (mp) will show mercy, have compassion,” (v. Pi’el, yiqtol, fut, 2mp)	I’sone’eychem, “to/ for/ belonging to your (mp) enemies,” (prep, n mp, 2mp pronom)	u’barchu, “and/ but/ so/ or” (to men) “bless!” (v. Pi’el, imp, 2mp)	I’mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)
שמקלל	אתכם	ועשו	טובה	את	המקללים	בכם
she’mekalel, “that/ which/ who/ whom I/ you (ms)/ he/it curse(es),” (Pi’el, act part, ms)	etchem, DO marker “you (mp),” (2mp pronom)	v’asu, “and/ but/ so/ or you shall do, make,” (v. Pa’al/Qal, imp, 2mp)	tova, “good, pleasant,” (adj fs)	et, (DO marker)	h’mekallim, “the I/ you (mp)/ they, those who curse,” (v. Pi’el, act part, mp)	b’kem, “in/ with/ by you (mp),” (prep, 2mp pronom)

⁷² Matthew 5:44 presents a clear set of ethical commands using repeated active verbs. It begins with the phrase “I say to you” (אני אומר לכם). Instead of the usual “love your enemies,” it uniquely instructs “show mercy to your haters” (תרחמו לשונאיכם), combining a future-focused command for mercy with the plural active form for those who actively harbor hatred. The command to bless uses the plural imperative “and bless” (וברכו) directed at the singular object “the one who curses you” (למי שמקלל אתכם). It then emphasizes this action with “and do good” (ועשו טובה), addressing a plural group of people “who curse you” (את המקללים בכם). Finally, the command to pray is given as “and pray” (ותתפללו) for a specific group: “those who remember doing evil and persecution” (על אלו שזוכרים לעשות רעות ורדיפה). The active plural participle “remember” underscores their purposeful intent to cause harm.

ורדיפה:	רעות	לעשות	שזוכרים	אלו	על	ותתפללו
v're'difah, "and/ but/ so/ or persecution, 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 (s)," (v. Pa'al/Qal, act part ms)	elu, "these," (pron)	al, "upon, on, because, due to, on account of" (prep)	v'tit'palelu, "and/ but/ so/ or" (to men) "pray," (v. Hit'pael, imp, 2mp)

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 by this, you shall be children of your Father who in the heavens, who created the sun upon **good ones** and over evil ones, and also brings down rain on **good ones** and evil ones, and the righteous ones and the wicked ones.”⁷³

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: 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 this,” (conj)	tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	banim, “sons, children,” (n mp)	l'avichem, “to/ for/ belonging to 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 fs)
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 brings down, sends down,” (v. Hif'il, act part, ms)	matar, “rain,” (n ms)

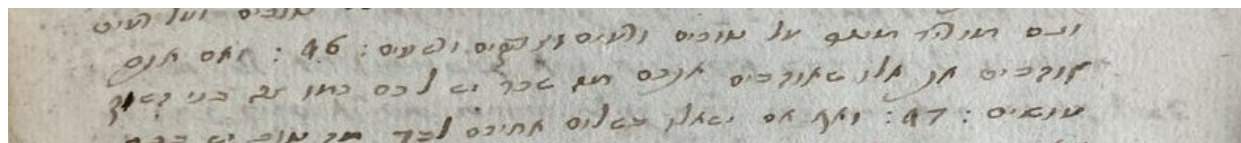
⁷³ Matthew 5:45 explains God's reason for showing unconditional mercy using familiar religious language. It begins with the phrase “and by this you shall be” (ובזה תהיו), which is linked to the idea of being “sons to your Father who is in heaven” (בנים שברא), a common way to refer to God. The verse describes God's care with the phrase “who created the sun” (השמש), using the past tense. The second part of the verse shifts to a more active form, saying “and also brings down” (וגם מוריד), showing God's ongoing action. Finally, the verse broadens the traditional categories of who receives God's mercy into a four-part list, mentioning “good ones, evil ones, righteous ones, and wicked ones” (על טובים ורעים וצדיקים ורשעים), pairing moral and civil types.

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," (adj 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 שכם 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 marketplace** doing *this*!”⁷⁴

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

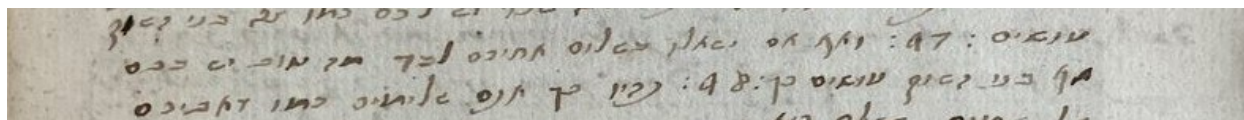
Aramaic: For, if you love the ones who love you, what reward is there for you? Look! Isn’t even the Makse {the Tax Collectors} doing this?

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?” (interrog pron)	sachar, “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, “market, marketplace,” (n ms)	osim, “we/ you (mp)/ they, those doing,” (v. Pa'al/Qal, act part, mp)					

Interlinear Chart

⁷⁴ Matthew 5:46 replaces the usual mention of tax collectors with a unique cultural phrase. It presents the challenge using a conditional sentence with active plural participles: “And if you love” (ואם אתם אוהבים) “those who love you” (את אלו שאוהבים). The motivation question uses the common post-biblical query: “what reward is there for you” (מה שכם יש לכם). Notably, instead of translating the Greek word for tax collectors or publicans (telōnai), this version uses the insulting sociological phrase בני השוק (bnei ha-shuk / “the sons of the marketplace”). In Rabbinic writings and Near Eastern idioms, this term refers to ordinary, unrefined, or uneducated people of low social rank who hang around in public squares. It presents their behavior not as holding a specific political office but as a basic part of everyday worldly culture.

Chapter 5:47



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

Hebrew Transcription

Translation: “And even if they ask **in peace** of your brothers alone, **what good is there in you?** Even **the children of marketplaces** do so!”⁷⁵

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

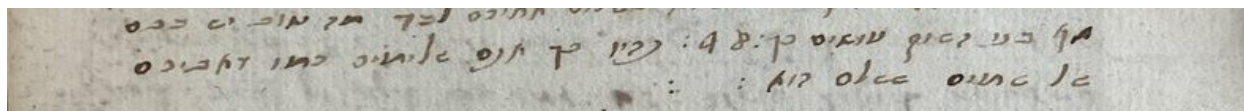
Aramaic: And if you greet in shlama {peace} only those of your brothers, what more are you doing? Look! Isn’t even the Makse {the Tax Collectors} doing this?

ואף	אם	ישאלו	בשלום	אחיכם	לבד	מה
ve’af, “and/ but/ so/ or also,” (conj)	im, “if, whether,” (conj)	yishalu, “they will ask, seek” (v. Pa’al/Qal, yiqtol, 3mp)	b’shalom, “in/ with/ by peace,” (prep, n ms)	ach’kem, “your (mp) brothers,” (n mp, 2mp pronom)	levad, “alone, by itself, this only, except,” (adv)	mah, “what?” (interrog part)
טוב	יש	בכם	אף	בני	השוק	עושים
tov, “good, pleasant, appropriate, becoming,” (adj ms)	yesh, “there is, there exists,” (part)	b’kem, “in/ with/ by/ against 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

⁷⁵ Matthew 5:47 ends the set of rhetorical questions by linking the earlier sociological phrase with a traditional cultural greeting. It begins with the phrase “And even if” (ואף אם), followed by the verb phrase “you ask after the peace of” (ישאלו בשלום), using a common spelling variant for the second person). This phrase is the usual way to greet someone or wish them well. The action is limited by the word “alone” (לבד), describing “your brothers” (אחיכם). The rhetorical question asks, “what good is there in you” (מה טוב יש בכם), using an existential expression. It then repeats the insulting term “the sons of the marketplace” (בני השוק) to connect with the previous verse, ending with the word “thus” or “in this manner” (כך) to describe their typical behavior.

Chapter 5:48



תהיו כך אתם שלימים כמו דאביכם של שמים ששלם הוא:

Hebrew Transcription

Translation: "You, **accordingly**, will be perfect, as your Father in heaven who is perfect."⁷⁶

The Scriptures: Therefore, be perfect, as your Father in the heavens is perfect.

Aramaic: You therefore are to be gamiyre {perfect ones}, in such a way that Your Father, who is in the Shmaya {the Heavens}, is perfect.

תהיו	כך	אתם	שלימים	כמו	דאביכם	של
tihyu, "you (mp) will be," (v. Pa'al/Qal, yiqtol, 2mp)	kak, "so, in this way," (adv)	atem, "you (mp)," (2 mp pron)	shlemim, "peace, whole, complete," (adj, mp)	k'mo, "like, as, similar to," (prep)	d'avichem, "of/ who/ which/ that your father," (rel part, n ms) Aramaism	shel, "of, belonging to," (prep)
שמים	ששלם	הוא:				
shamayim, "heavens, skies," (n mp)	she'shalem, "that/ which/ who/ whom peace, whole, complete," (rel part, n ms)	hu, "he/it," (3ms pron)				

Interlinear Chart

⁷⁶ Matthew 5:48 ends the chapter with a clear summary command that uses unique grammatical structures. It begins with the future plural phrase "You shall be" (תהיו) combined with the Mishnaic adverb "thus" or "in this manner" (כך) and the plural pronoun (אתם). The standard for being full of good character is shown using the plural adjective "perfect" or "complete" (שלימים). The verse then introduces an interesting Aramaic prefix attached to the noun: "just as" (כמו ד'), which modifies "your Father" (דאביכם). This links the Father to his location with the post-biblical relative possessive particle "of" (של שמים). The verse ends with a relative clause "that he is perfect" (ששלם הוא), matching the masculine singular adjective to the singular pronoun to show the divine archetype.