

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Six

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Six

MS Oo.1.32 English Translation

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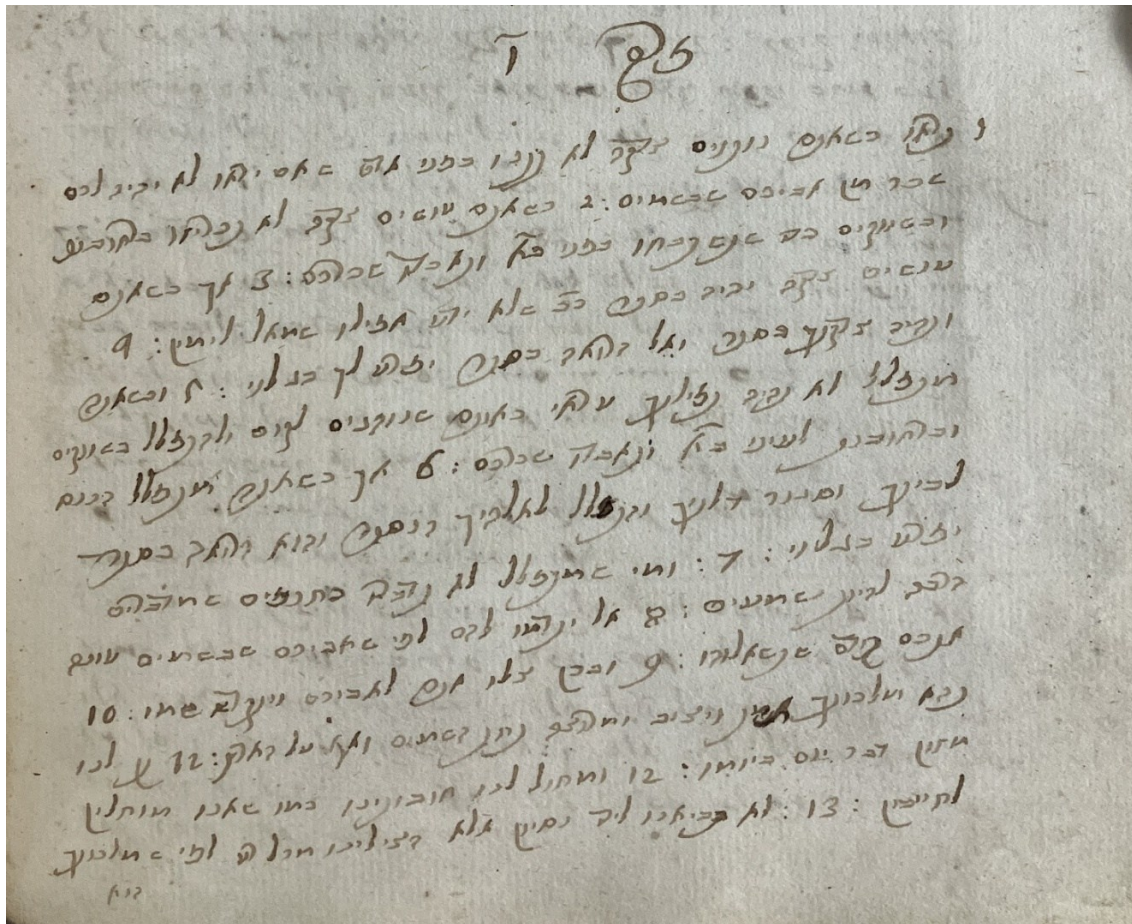
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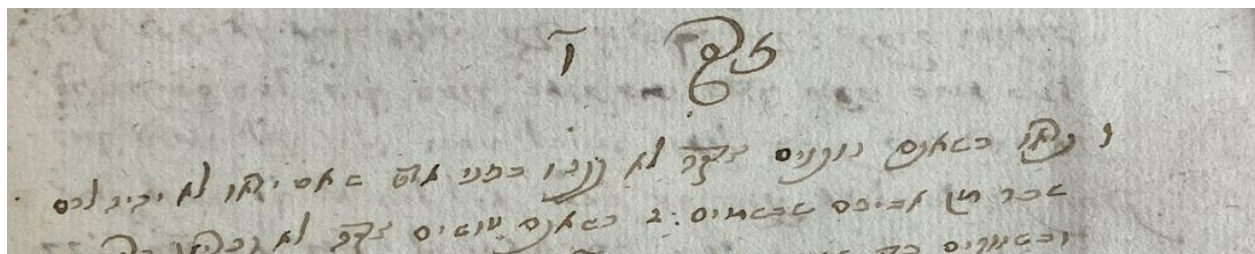
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
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Cochin Matthew Chapter 6



Chapter 6:1



תראו כשאתם נותנים צדקה לא תתנו בפני אדם שאם יראו לא יהיה לכם שכר מן אביכם שבשמים:

Hebrew Transcription

Translation: You shall see when **you give you charity, to not give it before man**, because if they see, there will not be a reward for you from your Father in the heavens.²

The Scriptures: Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your Father in the heavens.

Aramaic: So then, look all around during your almsgiving, so that you will not do it in front of the sons of mankind in such a way that you might be seen by them. And if not, there is no reward for you with Your Father, who is in the Shmaya {the Heavens}.

תראו	כשאתם	נותנים	צדקה	לא	תתנו	בפני
tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	kesh'atam, "when you (mp)," (prep, rel part, 2mp pronom)	notnim, "I/ you (ms)/ they give," (v. Pa'al/Qal, act part, mp)	tzadaka "charity, justice," (n fs)	lo, "no/ not," (neg part)	titnu, "you (mp) will give," (v. Pa'al/Qal, yiqtol, 2mp)	bifnei, "in/ with/ by (the) in the face of, before," (prep)

אדם	שאם	יראו	לא	יהיה	לכם	שכר
adam, "man," (n ms)	she'im, "that/ which/ who/ whom if, whether," (rel part, part)	yir'u, "they will see," (v. Pa'al/Qal, yiqtol, 3mp)	lo, "no/not," (neg part)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'chem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	sachar, "payment, compensation, reward," (n ms)

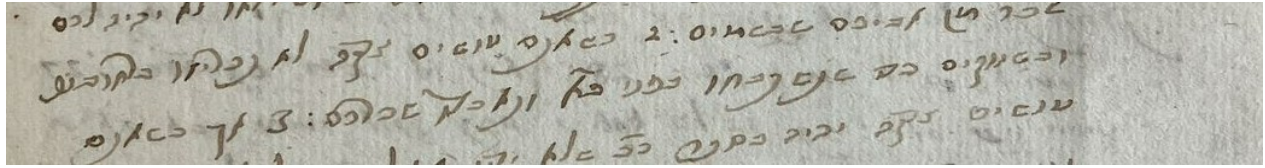
מן	אביכם	שבשמים:				
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² Matthew 6:1 introduces instructions on behaving righteously, using clear legal markers from the Mishnaic tradition. It notably uses the word צדקה (*tzedakah*) in its post-biblical sense, meaning actual financial charity rather than just righteousness. The structure relies on the common Mishnaic phrase "when you" (כשאתם) with a plural active verb, and the legal phrase "before" or "in the presence of" (בפני). Finally, it explains a spiritual risk: losing the reward (שכר), a common idea in early rabbinic texts about doing good deeds.

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

Chapter 6:2



כשאתם עושים צדקה לא תכריזו ברחובות ובשווקים כדי שתשתבחו בפני הא' ותאבדו שכרכם:

Hebrew Transcription

Translation: When doing **charity**,³ do not **proclaim** in the streets and marketplaces in order to be praised before the people, **or you will lose** your reward.⁴

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

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

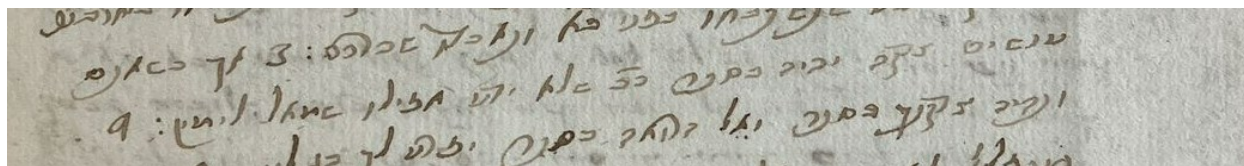
כשאתם	עושים	צדקה	לא	תכריזו	ברחובות	ובשווקים
kesh'atam, "when you (mp)," (prep, rel part, 2mp pronom)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	tzadaka "charity, justice," (n fs)	lo, "no/not," (neg part)	tachrizu, "you (mp) will announce," (v. Hif'il, yiqtol, fut, 2mp)	b'rechovot, "in/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

Interlinear Chart

³ See Deuteronomy 6:25 and Psalm 119:172 for walking out the commands of Elohim.

⁴ Matthew 6:2 uses a lot of Mishnaic grammar and words. Notably, it uses the post-biblical phrase "in order that" (כדי ש-) to introduce the reason, instead of the classical biblical particles. The vocabulary includes the Greek loan verb "proclaim" (תכריזו) and the plural noun for marketplaces (שווקים), which are common in rabbinic legal texts. It also uses the reflexive verb "boast" (תשתבחו) and the warning "and lose your reward" (ותאבדו שכרכם), echoing early rabbinic ideas that improper motives can cancel the spiritual reward (*sachar*) of a good deed.

Chapter 6:3



אך כשאתם עושים צדקה יהיה בסתר כִּי שלא ידע אפילו שמאל לימין:

Hebrew Transcription

Translation: However, when you do **charity**,⁵ **it should be in secret** as such: do not let even your left hand know the right hand is doing,⁶

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

Aramaic: But you, when you are doing zedaqtha {alms}, you shouldn't let your left hand know what your right hand is doing,

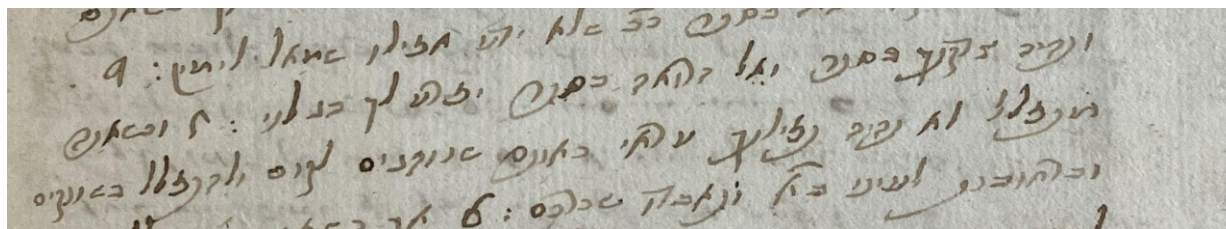
אך	כשאתם	עושים	צדקה	יהיה	בסתר	כִּי
ach, "but, yet, however," (conj)	kesh'atam, "when you (mp)," (prep, rel part, 2mp pronom)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	tzadaka "charity, justice," (n fs)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	b'seter, "in/ with/ by secret, secret, in secret," (prep, n ms)	k'kach, "like/ as such, so, in this way," (adv)
שלא	ידע	אפילו	שמאל	לימין:		
she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	yodea, "he/it will know," (v. Pa'al/Qal, yiqtol, fut, 3ms)	afilu, "even," (adv)	smol, "left, left hand," (n ms)	l'yamin, "to/ for/ belonging to (the) right, right hand," (prep, n ms)		

Interlinear Chart

⁵ See Deuteronomy 6:25.

⁶ Matthew 6:3 sets the standard for anonymous giving through distinctive Mishnaic constructions. It opens with the restrictive particle "but" (אך) and the temporal prefix "when you" (כשאתם). The command for anonymity uses the phrase "in secret" (בסתר), a core concept in rabbinic ethics regarding anonymous charity. Notably, the text marks the extreme boundary of this secrecy with the common scribal abbreviation "כִּי" for כל כך (kol kakh), meaning "so much so / to such an extent." Finally, it introduces the contrast with the classic Greek-derived loanword "even" (אפילו), tracking the proverbial idiom down to the final anatomical directions "left to right" (שמאל לימין).

Chapter 6:4



ותהיה צדקתך בסתר ואֵל הרואה בסתר יפרע לך בגלוי:

Hebrew Transcription

Translation: so your **charity** is in secret.⁷ Then Elohim (God), who sees in secret, shall reward you by openly.⁸

The Scriptures: so that your kind deed shall be in secret. And your Father who sees in secret shall Himself reward you openly.

Aramaic: so that zedaqthak {your alms} might be in secret, and Your Father, who sees in secret, will Himself repay you in the open.

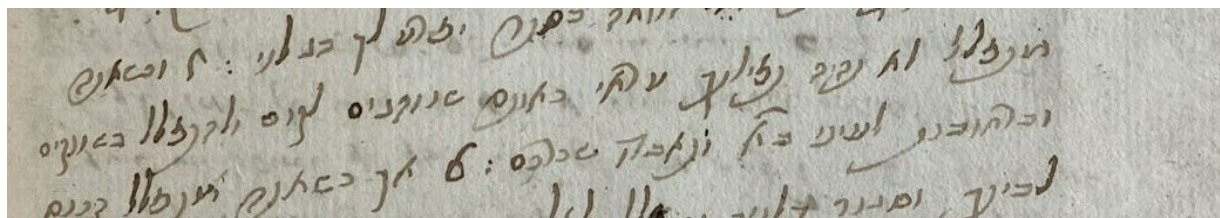
ותהיה	צדקתך	בסתר	ואֵל	הרואה	בסתר	יפרע
v'tihye, "and/ but/ so/ or you (ms) will be," (v. Pa'al/Qal, yiqtol, fut, 2fs)	tzadaka "your (ms) charity, justice," (n fs, 2ms pronom)	b'seter, "in/ with/ by secret, in secret," (prep, n ms)	v'el, "and/ but/ so/ or El," (God)	ha'ro'e, "the I/ you (ms)/ he/it sees," (v. Pa'al/Qal, act part, ms)	b'seter, "in/ with/ by (the) secret," (n ms)	yiparea, "he/it will be paid, compensated, rewarded," (v. Pa'al/Qal, yiqtol, fut, 3ms)
לך	בגלוי:					
lecha, "to/ for/ belonging to you (ms)," (prep, 2ms pronom)	b'galuy, "in/ with/ by (the) I/ you (ms)/ he/it is revealed, uncovered," (v. Pa'al/Qal, pssv part, ms)					

Interlinear Chart

⁷ See Romans 11:21-31 and 1 Corinthians 4:6-8 and Proverbs 16:18. For in secret, pride and ego are prevented from being inflated in public.

⁸ Matthew 6:4 explains how to give anonymously using specific legal and theological terms. It starts with the instruction "let your charity be in secret" (בסתר). Instead of common words for giving, it uses the precise legal term from the Mishnaic period, "will repay" or "settle an account" (יפרע), which was often used in law to describe paying back a debt. The verse also contrasts this hidden act with the opposite, "openly" or "in public" (בגלוי), which literally means "in the revealed."

Chapter 6:5



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

Hebrew Transcription

Translation: And when you pray, **your prayer** should not be temporary like those who are accustomed to stand and pray in the marketplaces and streets before the eyes of the people, for you will lose your reward.⁹

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

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

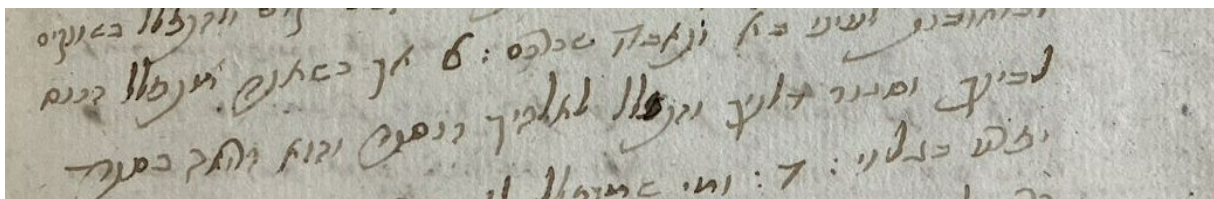
וכשאתה	מתפלל	לא	תהיה	תפילתך	עראי	כאותם
v'k'sh'atah, "and/ but/ so/ or when you (ms)," (prep, rel part, 2ms pronom)	mit'palel, "I/ you (ms)/ he/it pray(s)," (v. Hit'pael, act part, ms)	lo, "no/not," (neg part)	tihye, "you (ms) will be," (v. Pa'al/Qal, yiqtol, fut, 2ms)	tfilatcha, "your (ms) prayer," (n fs, 2ms pronom)	a'raei, "chance, temporariness, transiently, short-term," (adj, ms)	k'otam, "like/ as/ them," (prep, DO marker, 3mp pronom)
שנוהגים	לקום	ולהתפלל	בשווקים	וברחובות	לעיני	הא'
she'noha'gim, "that/ which/ who/ whom we/ you (mp)/ they, those who are accustomed," (rel part, act part, 3mp) Mishnaic	lakum, "to rise up, to stand up, to be established, to come into being," (v. Pa'al/Qal, inf constr)	v'lehitpalel, "and/ but/ so/ or to pray," (v. Hit'pael, inf constr)	b'shvakim, "in/ with/ by (the) markets," (prep, n mp)	u'vrechovot, "and/ but/ so/ or in/ with/ by (the) streets, open places, plaza," (prep, n mp)	l'einei, "to/ for/ belonging to (the) eyes of," (n fp constr)	ha'am, "the people," (n ms)

⁹ The verse shows features typical of the language used in the first two centuries CE. Important vocabulary includes עראי (arai), which means something casual or temporary rather than permanent, and נוהגים (nohagim), which shifts in meaning to mean "to be accustomed to" after the biblical period. Grammatically, it follows early rabbinic style by avoiding the biblical wayyiqtol form. Instead, it uses a true present tense with the active participle (נוהגים), the direct subordinating prefix שׁ (she-), and combines the כ״ (ke-) prefix directly with a demonstrative pronoun (כאותם / ke-otam). The phraseology and warning are similar to ethical advice found in texts like *Mishnah Avot* 2:13.

					שכרכם:	ותאבדו
					scharchem, “your (mp) payment, compensate, reward,” (n ms, 2mp pronom)	v'te'abdu, “and/ but/ so/ or you (mp) will lose,” (v. Pi'el, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 6:6



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

Hebrew Transcription

Translation: However, when you pray, enter your **house** and close your doors and pray to your **hidden Elohim (God)**. And He who sees in secret will reward you openly.¹⁰

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

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

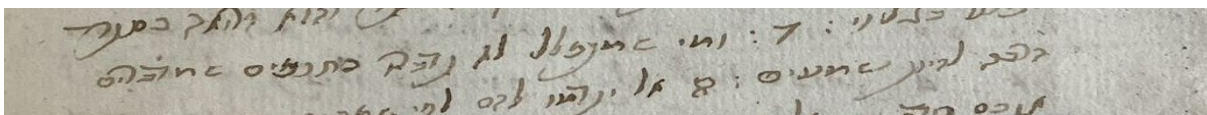
אך	כשאתה	מתפלל	הכנס	לביתך	וסגור	דלתך
ach, "but, yet, however," (conj)	k'sh'atah, "when you (ms)," (prep, rel part, 2ms pronom)	mit'pael, "I/ you (ms)/ he/it pray(s)," (v. Hit'pael, act part, ms)	hakhnes, (to a man) "enter!" (v. Hif'il, imp, 2ms)	l'beitecha, "to/ for/ belonging to (the) house," (prep, n ms, 2ms pronom)	v'sagur, "and/ but/ so/ or" (to a man) "and/ but/ so/ or close!" (v. Hif'il, imp, 2ms)	deletecha, "your (ms) doors," (n mp, 2ms pronom)
והתפלל	לאלהיך	הנסתר	והוא	הרואה	בסתר	יפרע
v'hitpael, "and/ but/ so/ or" (to a man) "pray!" (v. Hit'pael, imp, 2ms)	l'eloecha, "to/ for/ belonging to your (ms) God(s)," (prep, n mp)	ha'nistar, "the hidden, concealed," (adj ms)	v'hu, "and/ but/ so/ or he," (3ms pron)	ha'rore, "the I/ you (ms)/ he/it sees," (v. Pa'al/Qal, act part, ms)	b'setar, "in/ with/ by (the) secret, in secret," (prep, n ms)	yiparea, "he/it will be pay, reward," (v. Nif'al, yiqtol, fut, 3ms)

¹⁰ This verse features unique early rabbinic vocabulary and sentence structure. The phrase בגלוי (*be-galuy*), meaning "openly" or "publicly," is a modern addition after the Bible and serves as the opposite of בסתר (*ba-setar*). Also, the verb יפרע (*yifra*) shows a shift in meaning from its biblical root, which suggests loosening or neglecting, to its post-biblical legal sense of "to repay" or "settle an account." Grammatically, the sentence uses a present participle (הרואה / *ha-ro'eh*) as a noun to show ongoing action, and it connects commands with direct imperatives (והתפלל ... וסגור ... והכנס), instead of the biblical inverted perfect form.

						בגלוי:
						b'giluy, "in/ with/ by I/ you (ms)/ he/it reveal(s)." (prep.v. Pa'al/Qal, pssv part, ms)

Interlinear Chart

Chapter 6:7



ומי שמתפלל לא תדברו כחנפים שמדברים הרבה להיות שמעים:

Hebrew Transcription

Translation: And **whoever** is praying, do not speak like the **hypocrites who speak much** in order to be heard.¹¹

The Scriptures: And when praying, do not keep on babbling like the nations. For they think that they shall be heard for their many words.

Aramaic: And when you pray, don't be wordy like the khanphe {the pagans}, for, they hope that by many words they will be heard.

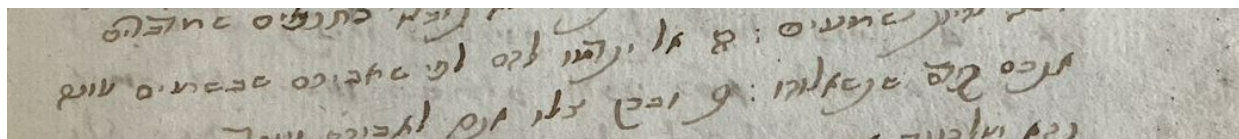
דמי	שמתפלל	לא	תדברו	כחנפים	שמדברים	הרבה
u'mi, "and/ but/ so/ or who," (inter part)	she'mit'palel, "that/ which/ who/ whom I/ you (ms)/ he/it pray(s)," (rel part, v. Hit'pael, act part, ms)	lo, "no/not," (neg part)	tedabru, "you (mp) will speak," (v. Pi'el, yiqtol, fut, 2mp)	k'chanepim, "as/ like hypocrites," (adj mp) Mishnaic	she'medabrim, "that/ which/ who/ whom we/ you (mp)/ they speak(s)," (rel part, v. Pi'el, act part, mp)	harbe, "many, much, a lot," (adv)

להיות	שמעים:
liyot, "to be," (v. Pa'al/Qal, inf constr)	shomim, "we/ you (mp)/ they heard," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

¹¹ The clause is written in a late rabbinic Hebrew style rather than Aramaic. It uses the Hebrew relative prefix שֶׁ (she-) and the standard Hebrew plural suffix (ִים). The word כְּהַנָּפִים (*ke-chanafim*) shows a change in meaning after biblical times. While the root כ-נ-פ originally referred to ritual impurity or godlessness in the Bible, early rabbinic usage shifted to mean insincerity, such as being hypocritical or flattery. Additionally, the phrase להיות שְׁמַעִים (*lihyot shome'im*) uses an active plural form to mean "to be heard," which is a unique grammatical feature of this text.

Chapter 6:8



אל תדמו להם לפי שאביכם שבשמים עונה אתכם קודם שתשאלוהו:
Hebrew Transcription

Translation: Don't resemble them, because your Father **who is in heaven** answers you before you ask Him.¹²

The Scriptures: Therefore do not be like them, for your Father knows what you need before you ask Him.

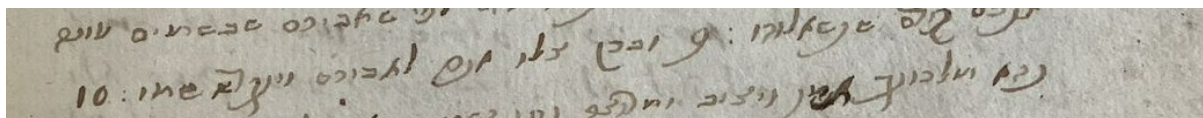
Aramaic: Therefore, you shouldn't be like them, for, Your Father knows what you methbe {require} before you will ask Him.

אל	תדמו	להם	לפי	שאביכם	שבשמים	עונה
al, "don't," (neg part)	tidamu, "you (mp) do not resemble, imitate, resemble," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lahem, "to/ for/ belonging to them," (prep, 3mp pronom)	lefi, "according to," (prep)	she'avichem, "that/ which/ who/ whom your (mp) father," (rel part, n ms, 2mp pronom)	shamyim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	ona, "I/ you (ms)/ he/it answer(s)," (v. Pa'al/Qal, act part, ms)
אתכם	קודם	שתשאלוהו:				
etchem, "you (mp)," (DO marker, 2mp pronom)	kodem, "first, previous, preceding, before," (adv)	she'tisha'lu'hu, "that/ which/ who/ whom asks of him/it," (rel part, v. Pa'al/Qal, yiqtol, 2mp, 3ms obj)				

Interlinear Chart

¹² This verse uses the grammar and phrasing typical of late Hebrew. It features the phrase **לפי ש** (*lefi she-*), meaning "because" or "since," which is common in Mishnaic Hebrew and replaces the usual biblical **כי** (*ki*). It also includes the phrase **קודם ש** (*kodem she-*), meaning "before," showing a preference in early rabbinic writing over the older biblical term. The title **אביכם שבשמים** ("your Father who is in heaven") uses the particle **ש** (*she-*), forming a typical expression found in Second Temple and early rabbinic texts.

Chapter 6:9



ובכן צלו אתם לאביכם ויתקדש שמו:

Hebrew Transcription

Translation: But, therefore, pray **to your Father**, and His name shall be sanctified.¹³

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

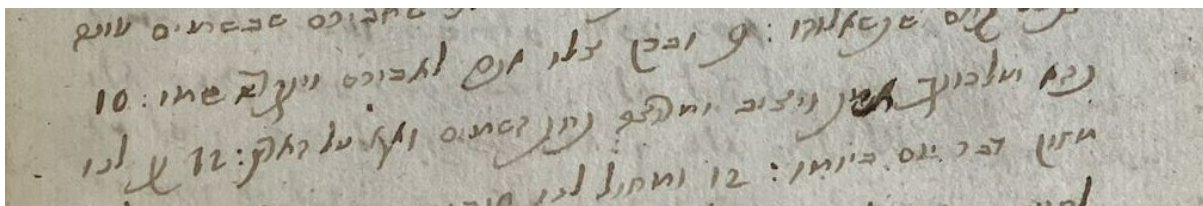
Aramaic: Therefore, you are to pray like this: ‘Abun {Our Father}, who is in the Shmaya {the Heavens}, may Shmak {Your Name} be hallowed,

ובכן	צלו	אתם	לאביכם	ויתקדש	שמו:
v'b'ken, “and/ but/ so/ or in/ with/ by thus, so, for such a purpose, so,” (prep, adv)	tzalu, (to a man) “pray,” (Ar. Pa’el, imp, 2mp) Aramaism	atem, “you,” (mp pron)	I'avichem, “to/ for/ belonging to your (mp) father,” (prep, n ms, 2mp pronom)	v'yitkadesh, “and/ but/ so/ or he/it shall be sanctified, set apart,” (v. Hit’pacl, yiqtol, fut, 3ms)	shmo, “his/its name,” (n ms, 3ms pronom)

Interlinear Chart

¹³ This transitional phrase shows a mix of rabbinic Hebrew liturgy and Aramaic language. The opening word ובכן (*u-vekhen*), meaning “and so” or “therefore,” is common in late Hebrew writings and early rabbinic prayers. Interestingly, the command צלו (*tzalu*), meaning “pray,” uses a clear Aramaic root (צ-ל-א) as a direct command, different from the usual Hebrew verb (מתפלל) used earlier. The next phrase שמו ויתקדש (“and may His name be sanctified”) uses a passive-reflexive form (Hit’pacl/Nit’pacl), similar to the language used in early rabbinic prayers like the Kaddish.

Chapter 6:10



תהא מלכותך אמת ויציב ומרוצה תחת השמים ואף על הארץ:

Hebrew Transcription

Translation: "May your kingdom be true, established and approved, under the heavens and also upon the earth."¹⁴

The Scriptures: let Your reign come, let Your desire be done on earth as it is in heaven.

Aramaic: may Malkuthak {Your Kingdom} come, may Tsebyanak {Your Will}, as it is in the Shmaya {the Heavens}, even so be in the Ara {the Earth}.

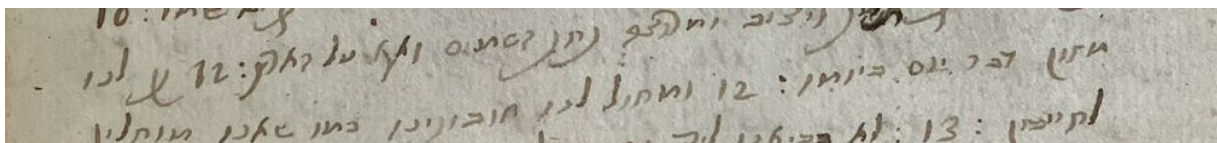
תהא ¹⁵	מלכותך	אמת	ויציב	ומרוצה	תחת	השמים
tehe, "he/it will be, exist," (v. Pa'al/Qal, yiqtol, fut, 2ms) Mishnaic	malchutchā, "your kingdom," (n fs, 2ms pronom)	emet, "truth," (n fs)	v'yatziv, "and/ but/ so/ or certain, established, steadfast," (adj, ms) Aramaism	merutze, "and/ but/ so/ or I/ you (ms)/ he/it is approved, accepted, pleasing," (v. Pi'el, act part, ms)	tachat, "under, instead, below, beneath, at the foot," (prep)	ha'shamayim, "the heavens," (n mp)
ואף	על	הארץ:				
ve'af, "and/ but/ so/ or also, yea, though, so much the more," (conj)	al, "upon, on," (prep)	ha'eret, "the earth," (n fs)				

Interlinear Chart

¹⁴ This part of the text is notable because it uses early biblical-style religious language. The phrase אמת ויציב (*emet ve-yatziv*), meaning "true and established," is a direct quote from the opening words of the daily morning prayer said right after the Shema. The word מרוצה (*merutzah*), based on the root ר-צ-ה, here means "desired," "favorable," or "accepted." Grammatically, the line shows a balance in the universe by using the Mishnaic verb תהא (*tehe*), which means "may it be," along with the word ואף (*ve-af*), meaning "and also" or "even." This combination explicitly links the divine realm above with the earthly world below.

¹⁵ Mishnaic spelling. This word is first found in *Mishnah* Sotah.

Chapter 6:11



תן לנו מזון דבר יום ביומו:

Hebrew Transcription

Translation: “Give us food of *the* word¹⁶ each day on its day.”¹⁷

The Scriptures: Give us today our daily bread.

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

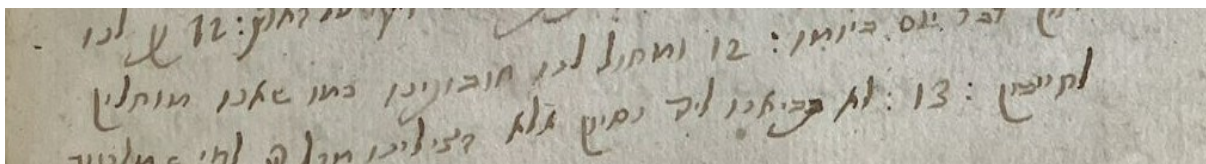
תן	לנו	מזון	דבר	יום	ביומו:	
ten, (to a man) ”give!” (v. Pa’al/Qal, imp, 2ms)	I’nu, “to/ for/ belonging to us,” (prep, 1cp)	mezon, “food, sustenance,” (n ms)	dvar, “thing, word, matter,” (n ms)	yom, “day,” (n ms)	b’yomo, “in/ with/ by his/its day,” (prep, n ms, 3ms pronom)	

Interlinear Chart

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

¹⁷ This petition renders the request for daily sustenance by blending post-biblical vocabulary with an ancient idiomatic idiom. Instead of the literal term *lechem* (bread), the text employs the broader noun מזון (*mazon*), meaning “food” or “sustenance,” a term central to early rabbinic table blessings such as the *Birkat Hamazon*. To translate the concept of a daily requirement, the text utilizes the precise biblical idiom דבר יום ביומו (*devar yom be-yomo*), literally “the matter of a day on its day” (cf. Exodus 16:4), elegantly capturing the sense of an ongoing, necessary daily portion.

Chapter 6:12



ומחול לנו חובותינו כמו שאנו מוחלין לחייבין:

Hebrew Transcription

Translation: “And forgive us of our debts, as we forgive our debtors.”¹⁸

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

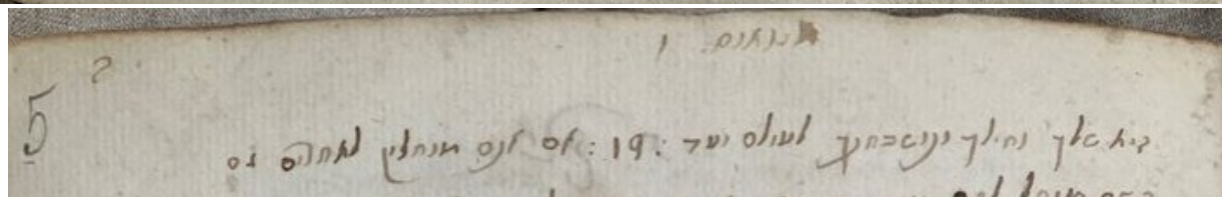
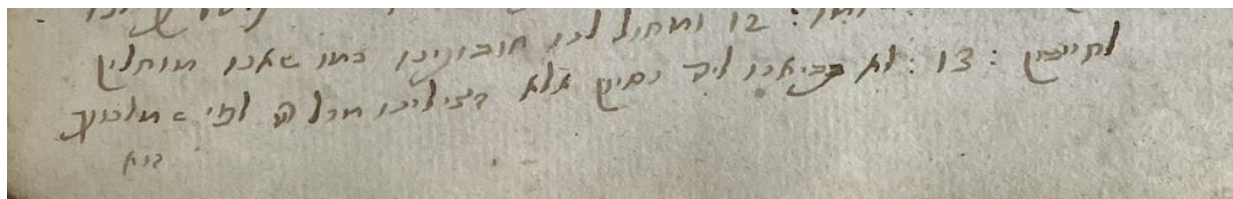
Aramaic: and forgive us khawbyin {our debts} as we also have forgiven khayabyin {our debtors}.

ומחול	לנו	חובותינו	כמו	שאנו	מוחלין	לחייבין:
v'machul, “and/ but/ so/ or” (to a man) “forgive!” (v. Pa'al/Qal, imp, 2ms)	I'nu, “to/ for/ belonging to us,” (prep, lcp)	chovoteinu, “our debts, obligations,” (n fp, lcp pronom) Mishnaic	k'mo, “like, as, similarly to, such as,” (prep)	she'anū, “that/ which/ who/ whom we,” (rel clause, lcs pronom)	mochin, “we/ you (mp)/ they forgive,” (Ar. v. Pael, act part, mp) Mishnaic Aramaism	I'chayavin, lamed DO marker, “we/ you (mp)/ they, those in debtors,” (Ar. Pe'al, act part, mp) Mishnaic Aramaism 2nd Temple

Interlinear Chart

¹⁸ This petition uses special vocabulary from the Mishnah and early rabbinic legal ideas. The word מחול (*mechol*) comes from the root מ-ח-ל, which is the common post-biblical term for forgiveness or cancellation of obligations. The phrases חובותינו (*chovoteinu*, “our debts”) and לחייבין (*la-chayavin*, “debtors”) look at sins as if they were financial debts, a view common in early rabbinic thinking. Grammatically, לחייבין ends with the typical Mishnah-style masculine plural suffix ין (*-in*). The phrase שאנו (*kemo she-anu*) shows a standard post-biblical way of saying “as we do,” using the relative ש (*she-*) and the Mishnah-style pronoun אנו (*anu*).

Chapter 6:13



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

Hebrew Transcription

Translation: “Do not bring us to a trial¹⁹ but deliver us from **all evil**. For Your kingdom is Yours, and Your strength, and Your praise forever and ever.”²⁰

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

Aramaic: And don’t let us enter into nesyuna {testing}, but rather, deliver us from biysha {evil}, because Yours is The Malkutha {The Kingdom}, and The Khayla {The Power}, and The Theshbukhta {The Glory}, unto alam almiyn {everlasting eternities}.’

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

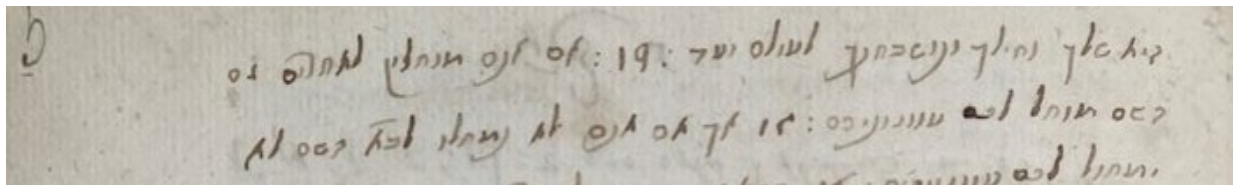
¹⁹ See Deuteronomy 6:16.

²⁰ This closing petition and doxology heavily use traditional rabbinic phrases along with Aramaic liturgical words. The phrase לא תביאנו ליד נסיון (*lo tevi’enu le-yad nisayon*) is copied word-for-word from the morning blessings (*Birkat HaShachar*), where ל-*yad* (*le-yad*) idiomatically means “into the power or custody of.” The phrase לפי ש (*lefi she-*) repeats the usual Mishnaic word used instead of the biblical *ki*. In the doxology, תושבחתך (*tushbachtekha*) is an Aramaic liturgical loanword meaning “your praise” or “glorification” (from the root כ-ח-ש). This mirrors the language found in early rabbinic prayers like the *Kaddish* and *Pesukei D’Zimrah*. See Psalms 145:1 for the phrase לעולם ועד – “forever and ever.”

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

Interlinear Chart

Chapter 6:14



אם אתם מוחלין לאחרים גם השם מוחל לכם עוונותיכם:

Hebrew Transcription

Translation: If you forgive others, HaShem (Yehovah)²¹ will forgive you of your sins.”²²

The Scriptures: For if you forgive men their trespasses, your heavenly Father shall also forgive you.

Aramaic: For, if you forgive the sons of men their trespasses, Your Father, who is in the Shmaya {the Heavens}, will also forgive you.

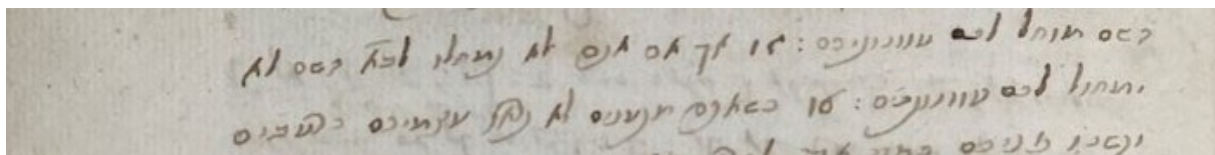
אם	אתם	מוחלין	לאחרים	גם	השם	מוחל
im, “if, whether,” (conj)	atem, “You (mp),” (2mp pron)	mochalin, “we/ you (mp)/ they forgive,” (Ar. v. Pael, act part, mp) Aramaism	le’acherim, “and/ but/ so/ or to/ for/ belonging to others,” (prep, adj mp) Mishnaic	gam, “again, also, too, in addition, even, as well,” (part)	ha’shem, “the name,” (n ms) “Yehovah,” (name)	mochel, “I/ you (ms)/ he/it forgive(s),” (v. Pa’al/Qal, act part, ms)
לכם	עונותיכם:					
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	avonoteichem, “your(mp) sins,” (n mp, 2mp pronom)					

Interlinear Chart

²¹ The Cochin Hebrew Matthew has the rabbinic phrase “HaShem” meaning, “the Name” (i.e. Yehovah) such as in Matthew 6:14, 6:15, 6:26, 7:11. The Cochin Hebrew Matthew also includes the hey *gershyim* (ג'רש'ימ) abbreviation also meaning “Yehovah” as shown in Matthew 3:3, 4:7, 4:10, or the abbreviation of ” as is in Matthew 4:4 appears to be from different scribes. However, in the First Century, the name of Yehovah was banned sometime between 130-138 c. CE; Babylonian *Talmud*, Avodah Zarah 17b-18a, and was spoken by the disciples. Therefore, these findings indicate different scribes with different traditions to replace the name of Yehovah.

²² Linguistic Analysis of this verse: This conditional sentence continues using the standard rabbinic verbal root מ-ח-ל (*M-Ch-L*) for forgiveness, conjugated here as a present plural participle (מחלים) with the characteristically Mishnaic ין (*-in*) suffix. A highly significant textual feature is the direct use of the noun השם (*Hashem*, literally "The Name") as a substitute for the divine name. This substitution reflects traditional scribal piety used to avoid writing a formal sacred title. The verse concludes with the classical noun עוונותיכם (*avonoteikhem*), an ancient term denoting intentional sins or moral iniquities.

Chapter 6:15



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

Hebrew Transcription

Translation: But if you do not forgive sons of man,²³ **HaShem (Yehovah)** will not forgive you for your sins.²⁴

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

Aramaic: But, if you don't forgive mankind, Your Father also will not forgive you saklwathkun {your transgressions}.

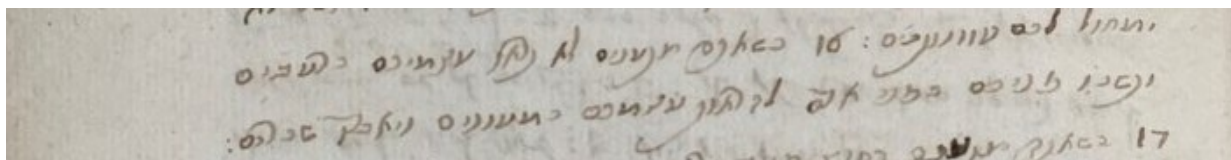
אך	אם	אתם	לא	תמחלו	לביא	השם
ach, "but, yet, however," (conj)	im, "if, whether," (conj)	atem, "You (mp)," (2mp pron)	lo, "no/not," (neg part)	timchalu "you (ms) will forgive," (v. Pa'al/Qal, yiqtol, fut, 2ms) Mishnaic	l'ben, "to/ for/belonging to (the) sons of adam, humans, mankind," (prep, n ms)	ha'shem, "the name," (n ms) Yehovah
לא	ימחול	לכם	עוונותיכם:			
lo, "no/not," (neg part)	yimchol, "he/it will forgive," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	avonoteichem, "your sins, iniquities," (n mp, 2mp pronom)			

Interlinear Chart

²³ Also means "human being."

²⁴ This verse ends the conditional structure by using the Mishnaic root מ-ח-ל (M-Ch-L) for forgiveness, paired here with a future tense prefix-conjugation (תמחלו / ימחול). An important part of the text is the scribal abbreviation לביא, which stands for the common rabbinic phrase לבני אדם (*li-vnei adam*), meaning "to the sons of man" and used idiomatically to refer to humanity or other people. The verse stays consistent with the previous line by using the traditional title השם (*Hashem*) to indicate the Divine without explicitly writing the sacred name.

Chapter 6:16



כשאתם מתענים לא תראו עצמיכם כרעבים ותשנו פניכם בפני אדם להראות עצמכם המעונים ויאבדו שכרם:

Hebrew Transcription

Translation: When you fast, do **not show yourselves as hungry people**, **but change your faces in before people to show yourselves as those who are suffering**, and **lose your reward**.²⁵

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

Aramaic: Now, when you fast, you shouldn't be gloomy like the nasbay baphe {the pretenders/actors lit. the face takers}, for, they alter their faces, so that they may be seen by the sons of men that they are tsaymiyn {fasting}. Truly I say unto you, that they have received their reward.

כשאתם	מתענים ²⁶	לא	תראו	עצמיכם	כרעבים	ותשנו
kesh'atam, "when you (mp)," (pron, 2mp pronom)	mitanim, "we/ you (mp)/ they suffer, afflict," (v. Hit'pael, act part, mp) Mishnaic	lo, "no/not," (neg part)	tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	atzmeichem, "your bone, essence, yourselves," (n mp, 2mp pronom)	k're'evim, "like/ as we/ you (mp)/ they, those hungry," (prep, v. Pa'al/Qal, act part, mp)	v'tishnu, "and/ but/ so/ or you will change, alter," (v. Pi'el, yiqtol, fut, 2mp)
פניכם	בפני	אדם	להראות	עצמכם	המעונים	ויאבדו
pneichem, "your faces," (n mp, 2mp pronom)	b'penei, "in/ with/ by (the) face, in front of," (prep, n fp)	adam, "man, mankind," (n ms)	le'hera'ot, "to show," (v. Nif'al, inf constr)	atzmechem, "your bone," (n fs, 2mp pronom)	ha'me'unim, "the we/ you (mp)/ they, those who are afflicted," (v. Pu'al, pssv part, mp)	v'yovdu, "and/ but/ so/ or they will be lost, stray, perish," (v. Pa'al/Qal, yiqtol, fut, 3mp)

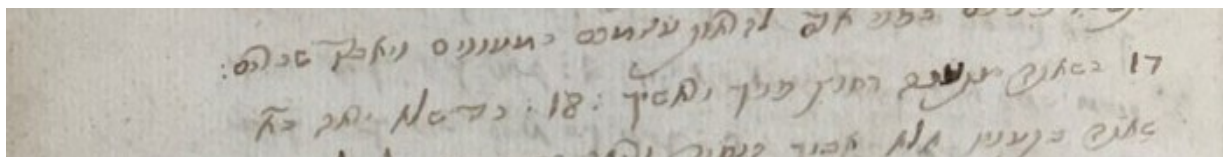
²⁵ This verse uses important vocabulary and structures from Mishnaic Hebrew. The present participle מתענים (*mit'anim*) shows the post-biblical preference for using the root ע-נ-ה instead of the biblical צום (*tzum*) to mean fasting. Grammatically, the text uses a common Mishnaic pattern, combining the verb "to see" with the noun עצם (*etzem*) to form the reflexive pronouns עצמיכם and עצמכם, meaning "yourselves." Additionally, the phrase אדם בפני (*bifnei adam*), which means "before the face of man," is a typical post-biblical expression indicating someone appearing publicly or in front of others.

²⁶ First found in the *Mishnah* Ta'anit 1:7 and was translated as "fasting,"

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

Interlinear Chart

Chapter 6:17



כשאתה מתענה רחוך פניך וראשך:

Hebrew Transcription

Translation: When you fast, wash your **faces** and your **heads**,²⁷

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

Aramaic: But you, when you are tsa'em {fasting}, wash aphayak {your face} and meshukh rishak {anoint your head},

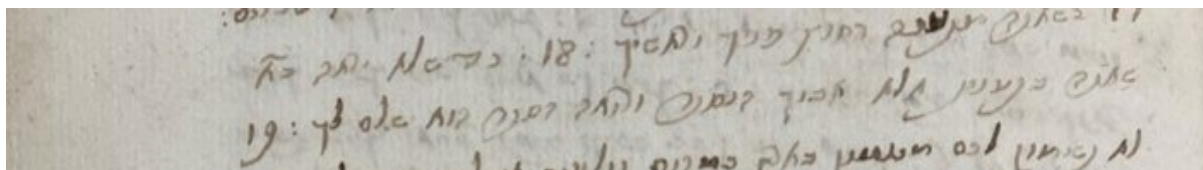
כשאתה	מתענה	רחוך ²⁸	פניך	וראשך:		
k'sh'atah, "when you (ms)," (prep, rel part, 2ms pronom)	mit'ane, "I/ you (ms)/ he/it afflict, fast," (v. Hit'pa'el, act part, ms) Mishnaic	rachutz, (to a man) "wash!" (v. Pa'al/Qal, imp, 2ms)	panecha, "your (ms) faces," (n ms, 2mp pronom)	v'rashecha, "and/ but/ so/ or your (ms) head(s)," (n mp, 2ms pronom)		

Interlinear Chart

²⁷ This instruction uses distinctive syntactic markers found after the biblical period. The time condition is introduced by the phrase כשאתה (*ke-she-ata*), which contains the relative prefix ש (*she-*). This structure completely replaces the traditional biblical *ka-asher* (כאשר) in Mishnaic writing. Similarly, the ongoing present participle מתענה (*mit'aneh*) shows the rabbinic preference for the root ע-נ-ה over the biblical צום (*tzum*) when talking about fasting. The command itself is given using the standard masculine singular form of the Qal imperative רחוך (*rechoitz*). Additionally, the spelling of וראשך reflects a common manuscript variation where a plural suffix is added to a singular noun.

²⁸ Appears to be a spelling error. Currently spelling is for an adjective masculine singular, and it appears to be used as an active participle.

Chapter 6:18



כדי שלא יראה ב'א שאתה בתענית אלא אביך הנסתר ורואה בסתר הוא שלם לך:

Hebrew Transcription

Translation: so that it does not appear to human beings that you are **in a fast**, but rather to your Father who is **hidden** and sees in secret, **He shall repay you**.²⁹

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

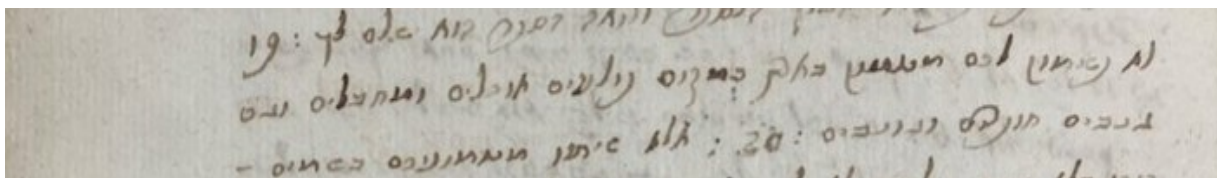
Aramaic: so that you won't appear unto the sons of men that you are tsa'em {fasting} but rather, unto Your Father who is in secret, and Your Father who sees you in secret, will Himself repay you.

אלא	בתענית	שאתה	ב'א	יראה	שלא	כדי
ela, "but, only, however," (conj)	b'ta'anit, "in/ with/ by (the) fast," (prep, n fs)	she'atah, "that/ which/ who/ whom you (ms)," (rel part, 2ms pronom)	בני אדם benei'adam, "sons of man," sons: (n mp)	yir'e, "he/it will see," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	kedei, "so that, in order to," (conj)
לך:	שלם	הוא	בסתר	ורואה	הנסתר	אביך
lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	shellem, "he/it paid, repaid," (v. Pi'el, qatal, 3ms)	hu, "he/it," (pron)	b'seter, "in/ with/ by secret, secret, in secret," (prep, n ms)	v'ro'e, "and/ but/ so/ or I/ you (ms)/ he/it sees," (v. Pa'al/Qal, act part, ms)	ha'nistar, "hidden, concealed," (adj ms)	avicha, "your (ms) father," (n ms, 2ms pronom)

Interlinear Chart

²⁹ This final verse uses basic language and syntax from after the Bible period. It begins with the phrase **כדי שלא** (*kedei she-lo*), a common Mishnaic expression that replaces older biblical purpose structures. The text repeats the abbreviation **לביא אדם** (*li-vnei adam*), meaning "human beings," and uses the Mishnaic noun **תענית** (*ta'anit*) to refer to a fast. The phrase **אביך הנסתר ורואה** ("your Father who is hidden; and He who sees in secret") combines present participles and adjectives to show God's omnipresence. The last part uses the verb **שלם** (*shalem/yshalem*) in the sense of completing or paying, meaning "to repay" or "to fully reward."

Chapter 6:19



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

Hebrew Transcription

Translation: Do not place for yourselves a treasure on the earth, in a place *where* worms consume and destroy, and as well as thieves dig through and steal.³⁰

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

Aramaic: You are not to place treasure for yourself in the Ara {the Earth}, a place that the sasa {the moth} and the akla {the weevil} destroy, and where the ganabe {the thieves} break through and they steal.

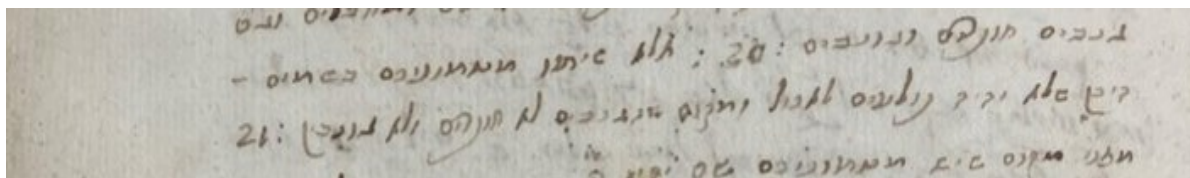
לא	תשימון	לכם	מטמון	בארץ	במקום	תולעים
lo, "no/not," (neg part)	teshimon, "you (mp) will set aside, place, set," (v. Pa'al/Qal, yiqtol, 2mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	matmon, "hidden treasure," (n ms)	b'erez, "in/ by/ with/ (the) earth," (prep, n fs)	ba'makom, "in/ with/ by (the) place," (prep, n ms)	tola'im, "worms," (n fp)
אוכלים	ומחבלים	וגם	גנבים	חותרים ³¹	וגונבים:	
ochlim, "we/ you (mp)/ they, those who eat," (v. Pa'al/Qal, act part, mp)	u'mechablim, "and/ but/ so/ or we/ you (mp)/ they, those who destroy," (v. Pi'el, act part, mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	ganaim, "thieves," (n mp)	chotrim, "we/ you (mp)/ they, those dig, subvert," (v. Pa'al/Qal, act part, mp)	v'gonvim, "and/ but/ so/ or we/ you (mp)/ they, those who steal," (v. Pa'al/Qal, act part, mp)	

Interlinear Chart

³⁰ This verse combines modern sentence structure with old-fashioned vocabulary. The word תשימון (*teshimon*) uses an ancient form of the second-person masculine plural, ending with a nun. The noun מטמון (*matmon*) comes from the root ט-מ-ן, meaning "to hide or bury," and refers to a hidden treasure or stash. Instead of mentioning moths and rust, this version talks about worms or maggots, using the word תולעים (*tola'im*) along with active plural verbs like אוכלים (eat) and מחבלים (destroy) to show ongoing decay. The verb חותרים (*choterim*) uses the exact meaning of root ח-ת-ר, which is to tunnel or dig through, vividly illustrating ancient mud-brick break-in methods.

³¹ First found in *Mishnah* Pesachim 7:12.

Chapter 6:20



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

Translation: But place your treasures in the heavens where there are no **worms** to **consume**, and a place that thieves do not dig through and do not steal.³²

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

Aramaic: But rather, you are to place siymatha {treasure} in the Shmaya {the Heavens} where neither the sasa {the moth} nor the akla {the weevil} destroys, and where the ganabe {the thieves} don't break through, and they don't steal.

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

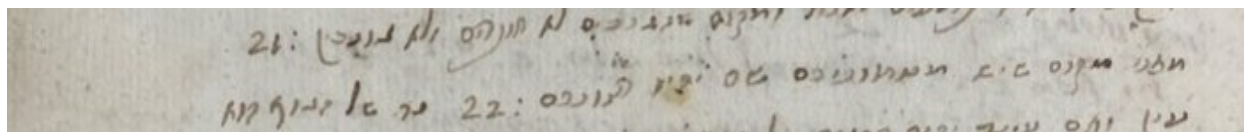
³² This verse includes clear signs of post-biblical and Mishnaic Hebrew. It uses the common Mishnaic phrase היכן ש- (*heikhan she-*), meaning "where" or "wherein," which comes from Aramaic and replaces the traditional biblical ways of indicating location. The verse also shows typical early rabbinic language features, with switches between the masculine plural suffix ים in חותרים (*choterim*) and the classic Mishnaic/Aramaic suffix ין in גונבין (*gonvin*). Additionally, the noun phrase מטמוניכם (*matmuneikhem*) links back to the earlier verse's words for hidden treasures or stored goods.

						גִּוְנִין:
						gonevin, “we/ you (mp)/ they steal,” (Ar. Peal, act part, mp) Aramaism

Interlinear Chart



Chapter 6:21



מפני מקום שיש מטמוניכם שם יהיה רצונכם:

Hebrew Transcription

Translation: From the place where your treasures are, there will be your **desire**.³³

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

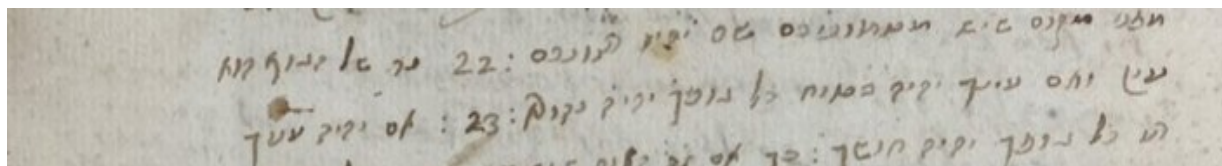
Aramaic: For, where siymathkun {your treasure} is, there your heart is also.

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

Interlinear Chart

³³ This verse is constructed entirely using post-biblical Hebrew syntax without direct Aramaic vocabulary, though it relies on standard early rabbinic idioms. Syntactically, it features the Mishnaic relative prefix *שֶׁ* (*she*-) embedded within a compound causal-spatial phrase *מפני מקום שֶׁ* (*mipnei makom she*-), a structural combination characteristic of rabbinic prose transitions. Grammatically, *מטמוניכם* (*matmoneikhem*) presents a plural construct noun with a second-person plural suffix ("your treasures"), dropping the plural *mem* to a *yod* per standard Hebrew rules. Lexically, the verse features a significant thematic substitution, replacing the traditional word *lev* ("heart") found in parallel text traditions with the Mishnaic noun *רצונכם* (*retzonkhem*), thereby shifting the focus to human "desire," "will," or "intent."

Chapter 6:22



נר של הגוף הוא עין ואם עינך יהיה בטוח כל גופך יהיה נהורא:

Hebrew Transcription

Translation: The lamp of your body is the eye; and if your eye is confident, all your body will be a light.³⁴

The Scriptures: The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened.

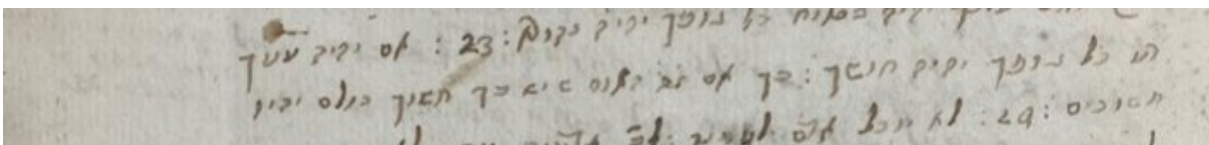
Aramaic: The shraga {the lamp} of the body is ayna {the eye}. If your eye, therefore, might be clear, your whole body is also illumined.

נר	של	הגוף	הוא	עין	ואם	עינך
ner, "lamp, candle," (n ms)	shel, "of, belonging to," (prep)	ha'guf, "the body," (n ms)	hu, "he/it," (3ms pron)	ayin, "eye," (n fs)	v'im, "and/ but/ so/ or if, whether," (conj)	einecha, "your eye," (n fs, 2ms pronom)
יהיה	בטוח	כל	גופך	יהיה	נהורא:	
yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	batuach, "secure, sound, healthy, clear," (adj, ms)	kol, "all," (n ms)	gufcha, "your (ms) body," (n ms)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	nehora, "light, illumination," (n ms) Aramaism	

Interlinear Chart

³⁴ This verse combines unusual language features, including post-biblical syntax, unique interpretive vocabulary, and clear Aramaic loanwords. The possessive phrase של הגוף (shel ha-guf) uses the characteristic Mishnaic marker של. The word בטוח (batuach, meaning "confident" or "secure") is a rare choice, replacing the common Semitic idiom of a "good eye" or "healthy eye" with a term that suggests trust or certainty. The verse ends with נהורא (nehora), an Aramaic word for "light" that is directly included to show a state of brightness or luminosity.

Chapter 6:23



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

Hebrew Transcription

Translation: If your eye is wicked, all your body will be darkness; likewise, if this light that is in you is dark, they will all be dark.³⁵

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

Aramaic: But, if aynak {your eye} should be diseased, your whole body will be kheshuka {dark}. If therefore the nuhra {the light} that is in you, is kheshuka {dark}, how great kheshukak {your darkness} will be!

אם	יהיה	עניך	רע	כל	גופך	יהיה
im, "if, whether," (conj)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	einecha, "your eye," (n fs, 2ms pronom)	ra, "evil, wickedness," (adj, ms)	kol, "all," (n ms)	gufcha, "your (ms) body," (n ms)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)

חושך	כך	אם	זה	האום ³⁶	שיש	בך
choshech, "darkness," (n ms)	kach, "so, thus, therefore, in this way," (adv)	im, "if, whether," (conj)	ze, 'this (pron, ms)	ha'am, "your (ms) nation – correction: ha'or, "light," (n ms) – likely a scribal error.	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	bach, "In/ with/ by you (ms)," (prep, 2ms, pronom)

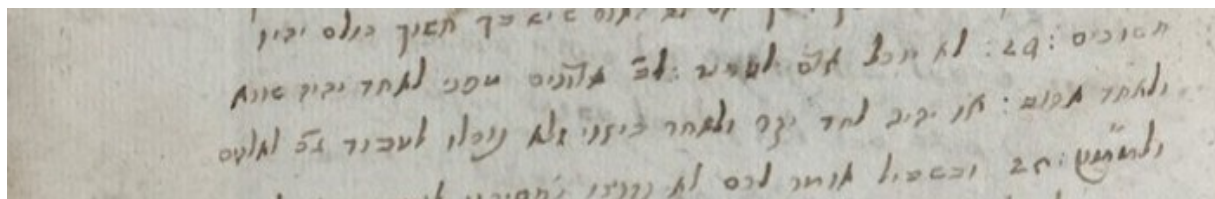
³⁵ This verse uses traditional biblical style and includes some scribal variations. The word עניך is an alternate spelling for עיניך, meaning "your eye." The term האום is a scribal mistake for האור, which means "the light." The text reflects the ancient Semitic idea of an "evil eye" (עין רע), symbolizing moral blindness or stinginess. Grammatically, it uses the common Mishnaic comparison word כך ("so" or "thus") and the phrase שיש בך, meaning "that is in you." Rather than saying "how great is that darkness" as a single idea, this manuscript shows a structure suggesting that all parts of the body will be covered in darkness at the same time, using the phrase כולם יהיו חשוכים. 1. The highly unusual reading of האום (ha-um, "the nation/people") instead of the expected האור (ha-or, "the light") is almost certainly the result of a graphic scribal error during manual transmission. In various historical Hebrew script styles, the final letter Reish (ר) and the final letter Mem (ם) can be visually nearly indistinguishable, particularly if a copyist accidentally dragged the top-right stroke downward or rounded the baseline of the letterform. A scribe misreading the original word האור accidentally closed the final letter, thereby transforming the singular internal concept of spiritual "light" into a collective, theological anomaly—the "nation" dwelling within an individual.

³⁶ Possibly a spelling variant of אור (or) meaning, "light."

			חשוכים:	יהיו	כולם	חושך
			chashuchim, “dark,” (adj mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	kulam, “all of them,” (n mp, 3mp pronom)	choshech, “darkness,” (n ms)

Interlinear Chart

Chapter 6:24



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

Hebrew Transcription

Translation: No man can serve two masters, because he will hate the one and love the other, or he will honor the one and despise the other; you also cannot serve Elohim (God) and mammon.³⁷

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

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

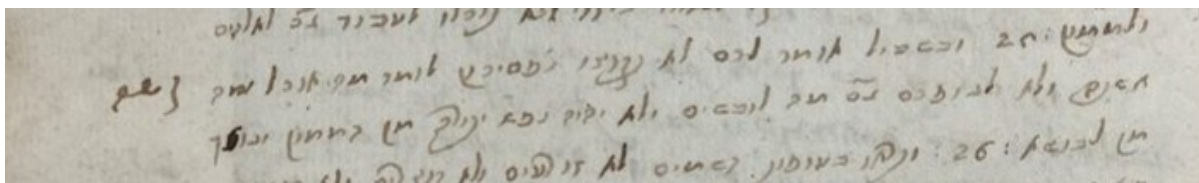
לא	יוכל	אדם	לעבוד	לב'	אדונים	מפני
lo, "no/not," (neg part)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	adam, "man," (n ms)	la'avod, "to serve," (v. Pa'al/Qal, inf constr)	l'bet, "to/ for/ belonging to two," (prep, card num abbrev)	adonim, "masters, lords," (n mp)	mipnei, "from/ of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

³⁷ This verse contains common rabbinic abbreviations, shorthand used by scribes, and specialized vocabulary from Mishnaic law and finance. It includes the numerical abbreviation לב' for לשני, meaning "two," and the acronym ג'כ for כן גם, meaning "also" or "likewise." The word לחד is a phonetic contraction or dialectal form of לאחד, meaning "to one." The clause uses the Mishnaic noun ביזוי, meaning "disgrace" or "scorn," to describe someone as being despised or held in contempt. The verse ends by mentioning the traditional Mishnaic term ממון, meaning "wealth" or "property," contrasting material possessions with serving the Divine.

לעבוד	תוכלו	ולא	ביזוי	ולאחר	יקר	לחד
la'avod, "to work," (v. Pa'al/Qal, inf constr)	tuchlu, "you (mp) will be able," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'lo, "and/ but/ so/ or no/not," (neg part)	bizoy, "disgrace, scorn, contempt, degradation," (n ms, verbal noun) Mishnaic	v'l'achar, "and/ but/ so/ or (lamed DO marker) another," (DO marker, prep) 2nd Temple	yakar, "dear, precious, honored," (adj ms)	l'chad, lamed DO marker, one," (Ar. card part) Aramaism 2nd Temple
				ולממון:	לאלהים	ג'כ
				v'l'mamon, "and to/ for/ belonging to (the) mammon, money," (n ms) Aramaism Mishnaic	l'elohim, "to/ for/ belonging to God(s)," (n mp)	גם כן ken, "likewise," (part, adv)

Interlinear Chart

Chapter 6:25



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

Hebrew Transcription

Translation: And because of this, I tell you to not vex your souls, saying, “What shall I eat, and what shall I drink?” **nor likewise for your body**, “What will you wear;” but is not the **soul greater than mammon** and your body than clothing?”³⁸

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

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

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

³⁸ This verse acts as a bridge between two styles. It mixes Mishnaic Hebrew with Aramaic grammar. The verse uses the common rabbinic abbreviation ג'כ for כן ג'כ, meaning “also” or “likewise.” Morphologically, it includes clear Aramaic features, like the plural noun נפשיכון (*nafshikhon*), which shows the East Aramaic second-person plural possessive suffix, and the noun לבושה (*levusha*, “clothing”) with an Aramaic emphatic ending (-א). Lexically, the verb לא תקוצו uses the root ק-ו-ץ, meaning “to vex” or “to loathe,” to express intense internal distress. Conceptually, the verse differs from similar versions by emphasizing that the soul has greater importance than ממון (*mamon*, “wealth”) rather than just food.

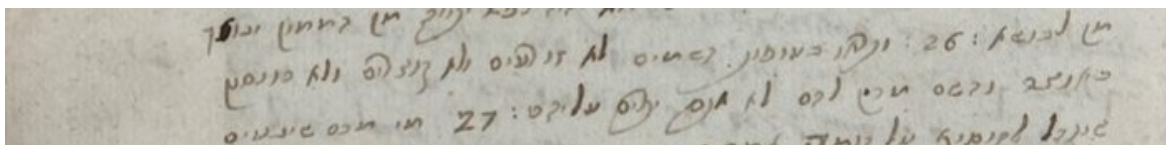
מה	לובשים	ולא	יהיה	נפש	יתירה	מן
ma, “what?” (interrog part)	lovshim, “we/ you/ they, those putting on, wearing.” (v. Pa’al/Qal, act part, mp)	v’lo, “and/ but/ so/ or no/not,” (neg part)	yihey, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	nefesh, “soul,” (n fs)	yatira, “pre- eminent, surpassing, extreme,” (Ar. adj fs) Aramaism	min, “from, of” (prep)
הממון ³⁹	וגופך	מן	לבושא ⁴⁰ :			
ha’mammon, “the mammon, money,” (n ms) Aramaism Mishnaic	v’gufcha, “and/ but/ so/ or your (ms) body,” (n ms)	min, “from, of” (prep)	levusha, “to/ for/ belonging to (the) clothing,” (n ms) Aramaism			

Interlinear Chart

³⁹ First found in the *Mishnah* Yevamot 15:3.

⁴⁰ The aleph (א) is an Aramaic definite article.

Chapter 6:26



ותראו בעופות השמים לא זורעים ולא קוצרים ולא כונסין באוצר והשם מכין להם לא אתם יתרים עליהם:

Hebrew Transcription

Translation: And see the birds of the heavens: they do not sow, nor reap, and they do not gather into a storehouse, yet **HaShem (Yehovah) prepares food** for them. Are you **not exceeding over them**?⁴¹

The Scriptures: Look at the birds of the heaven, for they neither sow nor reap nor gather into storehouses, yet your heavenly Father does feed them. Are you not worth more than they?

Aramaic: Look at the pharakhtha d'Shmaya {the fowl of the Heavens}; that they don't sow and they don't reap, and they don't gather into storehouses, and Your Father, who is in the Shmaya {the Heavens}, nourishes them. Behold, are you not more preferred than them?

ותראו	בעופות	השמים	לא	זורעים	ולא	קוצרים
v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, act part, mp)	b'ofot, "in/ with/ by (the) birds," (prep. n fp)	ha'shamayim, "the heavens," (n mp)	lo, "no/not," (neg part)	zori'm, "we/ you (mp)/ they sow(s)," (v. Pa'al/Qal, act part, mp)	v'lo, "and/ but/ so/ or no/not," (neg part)	kotzrim, "we/ you (mp)/ they sow," (v. Pa'al/Qal, act part, mp)

ולא	כונסין ⁴²	באוצר	והשם	מכין	להם	לא
v'lo, "and/ but/ so/ or no/not," (neg part)	konasin, "we/ you (mp)/ they gather, assemble, bring in," (v. Pa'al/Qal, act part, mp) Aramaism Mishnaic	b'otzar, "in/ with/ by (the) treasure, storehouse," (prep. n ms)	v'ha'shem, "and/ but/ so/ or the name," (n ms) Yehovah	mechin, "I/ you (ms)/ he/it prepare(s), provide(s)," (v. Hifil, act part, ms)	ahem, "to /for/ belonging to them," (prep. 3mp pronom)	lo, "no/not," (neg part)

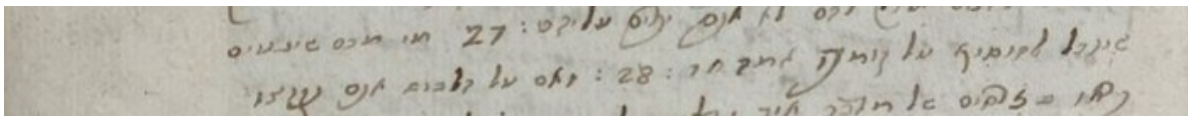
⁴¹ This verse combines traditional agricultural terms, classical syntax, and old scribal styles. The sentences switch between the common Hebrew masculine plural participle endings ים, seen in זורעים (*zore'im*) and קוצרים (*kotzrim*), and the Mishnaic/Aramaic ending ין, in כונסין (*konesin*). The words also use the Mishnaic root כ-נ-ס, meaning "to gather" or "to assemble," to refer to collecting crops. The manuscript consistently uses the term השם (*Hashem*) for Yehovah, paired with מכין (*mekhin*), meaning "preparing," to show continuous divine care. The last rhetorical question uses יתרים (*yeterim*), from the root י-ת-ר, meaning "exceeding," "superior," or "more valuable."

⁴² First found in the *Mishnah* Maaser Sheni 4:10.

				עליהם:	יתרים	אתם
				alei hem, "upon, over them," (prep, 3 mp pronom)	yetarim, "greater, more, valuable, exceeding," (n mp)	atem, "You (mp)," (2mp pronom)

Interlinear Chart

Chapter 6:27



מי מכם שיגעים שיוכל להוסיף על קומתו אמה חד:

Hebrew Transcription

Translation: Who among you, by being anxious, can add a single cubit to his stature?⁴³

The Scriptures: And which of you by worrying is able to add one cubit to his life's span?

Aramaic: But, who from you, while worrying, is able to add one amtha {cubit} to his stature?

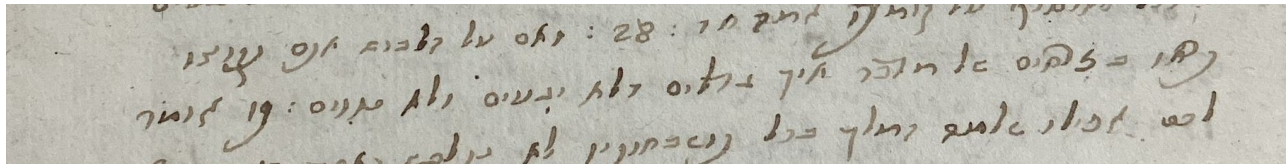
מי	מכם	שיגיעים	שיוכל	להוסיף	על	קומתו
mi," "who?" (inter part)	me'kem, "from/ of you (mp)," (prep, 2mp pronom)	she'ye'geim, "that/ which/ who/ whom we/ you (mp)/ they worry, are anxious," (rel part, v. Pa'al/Qal, act part, mp)	she'yukal, "that/ which/ who/ whom he/it will be able," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	lehosif, "to add, continue," (v. Hif'il, inf constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	komato, "his/its stature, height," (n fs, 3ms pronom)

אמה	חד:					
ama, "cubit," (n fs)	chad, "one," (Ar. card part) Aramaism					

Interlinear Chart

⁴³ This rhetorical question combines modern Hebrew syntax with clear Aramaic modifiers. It uses the prefix ״שׁ (*she-*) along with the plural active participle שׁיגע׳ם (*she-yage'im*, meaning "toiling" or "wearying") to express the intense internal effort of worry. The word קומתו (*komato*) relates to physical height or stature, covering the meaning of the Greek word *helikia*. Notably, the phrase ends by replacing the usual feminine Hebrew number with the masculine Aramaic number ܐܝܢ (*chad*, "one"), placed next to the feminine noun אמה (*amah*, "cubit"), creating a unique dialect blend typical of this text.

Chapter 6:28



ואם על הלבוש אתם תקוצו תראו בפרחים של מדבר איך גדלים דלא יגעים ולא טוים:

Hebrew Transcription

Translation: And if you are **anxious** about clothing, look at the **flowers** of the **wilderness**, how they grow, that they do not toil and they do not spin.⁴⁴

The Scriptures: So why do you worry about clothing? Note well the lilies of the field, how they grow. They neither toil nor spin,

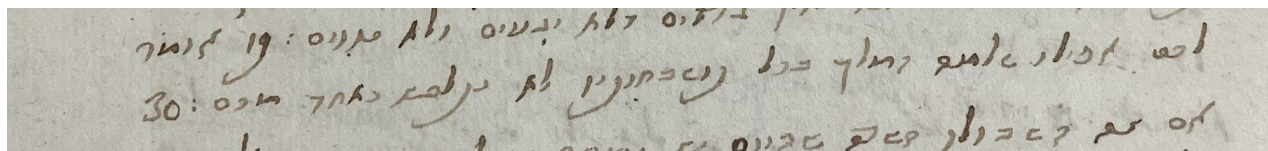
Aramaic: And concerning busha {clothing}, why are you worrying? Consider the shushane {the lilies} of the dabra {the high pasture}, how they grow, that they don't toil, and they don't spin.

ואם	על	הלבוש	אתם	תקוצו	תראו	בפרחים
v'im, "and/ but/ or if/ whether," (conj)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'levush, "the clothing, attire," (n ms)	atem, "You (mp)," (2mp pron)	takutzu, "you (mp) are anxious," (v. Pa'al/Qal, yiqtol, fut, 2mp)	tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	b'prachim, "in/ with/ by (the) flowers," (prep, n mp)
של	מדבר	איך	גדלים	דלא	יגעים	ולא
shel, "to, for, of, belonging to," (prep)	midbar, "wilderness," (n ms)	eich, "how?" (adv)	gdelim, "we/ you (mp)/ they, those growing," (v. Pa'al/Qal, act part, mp)	de'lo, "of/ who/ which/ that not," (Ar. rel part, neg part) Aramaism	ye'geim, "fatigued, worn out," (adj mp)	lo, "no/not," (neg part)
טוים:						
tovim, "we/ you (mp)/ they spin," (v. Pa'al/Qal, act part, mp) Aramaism Mishnaic						

Interlinear Chart

⁴⁴ This verse clearly shows a mix of languages, blending Hebrew vocabulary with Aramaic syntax. The possessive marker של (*shel*) appears in the phrase בפרחים של מדבר, which is a common feature in post-biblical Hebrew. It changes the meaning from the traditional biblical "lilies of the field" to "flowers of the desert." The verse also introduces an Aramaic relative clause (*de-la*), combining the Aramaic prefix ד- (*de-*) with לא (*la*), meaning "not," to connect with the Hebrew words יגעים (*yag'im*) and טוים (*tovim*).

Chapter 6:29



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

Translation: I tell you, even **King** Shelomoh (Solomon) in all his **praise** was not clothed as one of them.⁴⁵

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

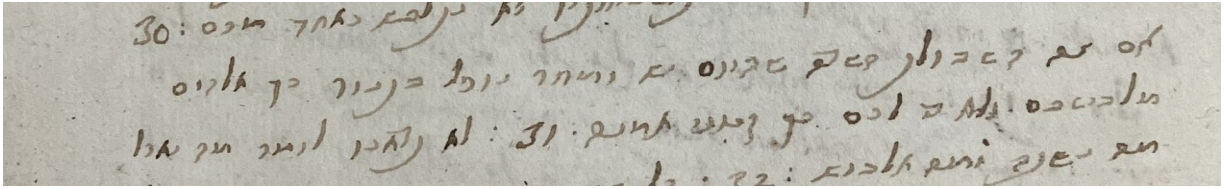
Aramaic: But, I say unto you, that not even Shliymun {Solomon}, in all his glory, was clothed like one from these.

אומר	לכם	אפילו	שלמה	המלך	בכל	תושבחותיו
omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	afilu, "even," (adv)	shlomoh, "Solomon," (name)	ha'melech, "the king," (n ms)	be'chol, "in/ with/ by (the) all," (prep, n ms)	tushbachatav, "his/ it's praise, glory," (Ar. n fp, 3ms pronom) Aramaism
לא	נתלבש	כאחד	מהם:			
lo, "no/not," (neg part)	nitlabesh, "he/it was clothed," (v. Nit'pael, pssv past, 3ms) Mishnaic	k'echad, "like/ as one," (prep, card num)	mehem, "of/ from them," (prep, 3mp pron)			

Interlinear Chart

⁴⁵ This verse uses special words beyond the Bible and mixes different dialects. It starts with the word אפילו (*afilu*, "even"), a common adverb in Mishnaic Hebrew. The text keeps the Aramaic plural תושבחותיו to mean royal glory, using a formal religious term for a king instead of the more common biblical words like הוד (*hod*) or הדר (*hadar*). Grammatically, the phrase לא נתלבש (*lo nitlabesh*) uses an early rabbinic passive-reflexive form to say someone is dressed or clothed.

Chapter 6:30



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

Translation: If this grain of the field, which exists today and tomorrow, falls into the furnace, Elohim (God) clothes it sufficiently. May *it* not be the same for you, *you* of little faith?⁴⁶

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

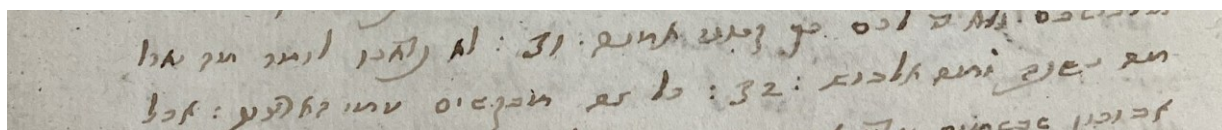
Aramaic: Now, if Alaha {God} clothes the amiyra d'khakla {the grass of the field} like this, which today exists, and tomorrow is thrown into the thanura {the oven}, doesn't He much better for you, you zuray Haymanutha {little of Faith}?

אם	זה	השבולת	השדה	שהיום	יש	ומחר
im, "if, whether," (conj)	ze, 'this (pron, ms)	ha'shevulet, "the corn, head of a branch, grain," (n fs)	ha'sadeh, "the field," (n ms)	she'hayom, "that/ which/ who/ whom today," (rel part, adv)	yesh, "there is, there exists," (part)	u'machar, "tomorrow," (adv)
נופל	בתנור	כך	אלהים	מלבישהם	הלא	די
nofel, "I/ you (ms)/ he/it fall(s)," (v. Pa'al/Qal, act part, ms)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	kach, "so, thus, therefore, in this way," (adv)	Elohim, "God(s)" (n mp)	malbishham, "we/ you (mp)/ they will cause to wear," (v. Hif'il, act part, mp)	ha'lo, "the/ that no/not, is it not?" (neg part)	dei, "enough, sufficiently" (adv)
לכם	כך	קטני	אמנה:			
lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	kach, "so, thus, therefore, in this way," (adv)	ktanei- "little, small," (adj mp constr)	emunah, "firmness, steady, steadfastness, faith," (n fs)			

Interlinear Chart

⁴⁶ This verse combines a unique agricultural term with standard Mishnaic grammar and expressions. It uses the specific word שבולת (*shibolet*, meaning "ear" or "spike of grain") instead of the usual biblical word for grass. It also includes the phrase יש שהיום (*sheha'yom yesh*), meaning "which today exists," introduced by the prefix ש (she-). Grammatically, it uses the common Mishnaic connector כך (*kakh*), meaning "so" or "thus," to link the premise to divine action. The rhetorical question asks הלא די לכם (*ha'li diyeichem*), meaning "is it not enough for you?" and ends with the well-known rabbinic phrase קטני אמנה (*katnei amana*), meaning "little faith." This phrase appears often in early Talmudic texts about trusting in daily providence.

Chapter 6:31



לא תדאגו לומר מה נאכל מה נשתה ומה אלבוש:

Hebrew Transcription

Translation: Do not worry by saying, “What will we eat,” or “What will we drink?” or “What will I wear?”⁴⁷

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

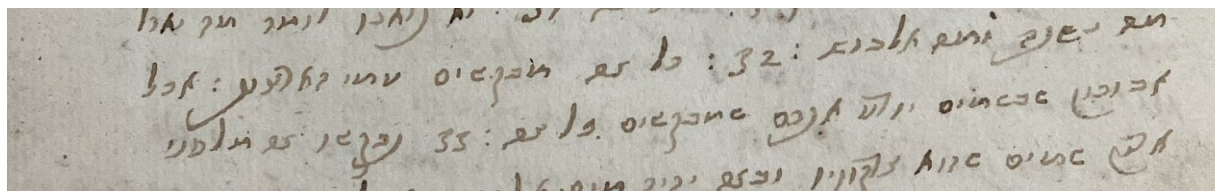
Aramaic: Therefore, you shouldn’t be anxious, or should say, “What will we nekul {eat}? Or, “What will we neshthe {drink}? Or, “With what will we be nethkase {clothed}?”

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

Interlinear Chart

⁴⁷ This verse uses standard Hebrew verb forms to show a person’s worried thoughts. It uses the root ג-א-ד (*da’ag*, meaning “to worry” or “to fret”) in the future tense to give a negative command against feeling anxious. The sentence changes grammar partway through; it starts with phrases like “we will eat” and “we will drink” but then switches to “I will wear.” This shift reflects a casual speaking style typical of this manuscript’s history.

Chapter 6:32



כל זה מבקשים עמי הארצות אבל אבוךון שבשמים יודע אתכם שמבקשים כל זה:

Hebrew Transcription

Translation: All this the **peoples of the lands** seek. But your Father, **who is in the heavens** knows you, that you seek all **this**.⁴⁸

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

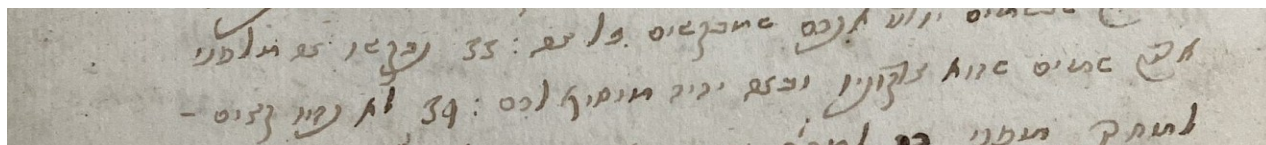
Aramaic: For, all these *things* the Amme {the Peoples/the Nations/Gentiles} are seeking, but, Your Father, who is in the Shmaya {the Heavens}, knows that you also require all these *things*.

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

Interlinear Chart

⁴⁸ This verse combines early rabbinic terms with straightforward Aramaic grammar. It uses the plural phrase עמי הארצות (*amei ha-aratzot*), a common expression in post-biblical and Mishnaic texts to refer to ordinary or unlearned people, instead of the usual term for "Gentiles." Grammatically, the sentence includes a clear Aramaic element in the noun אבוךון (*avukhon*, "your Father"), which has the Eastern Aramaic second-person plural possessive suffix. The sentence structure balances these elements with standard Hebrew plural verbs (מבקשים), which are guided by the Mishnaic relative prefix שׁ (she-).

Chapter 6:33



תבקשו זה מלפני אדון שמים שהוא צדקותיו ובזה יהיה מוסיף לכם:

Hebrew Transcription

Translation: Request this from **the Lord of Heaven**, for **He is** his righteousness; and therefore, it will be added to you.⁴⁹

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

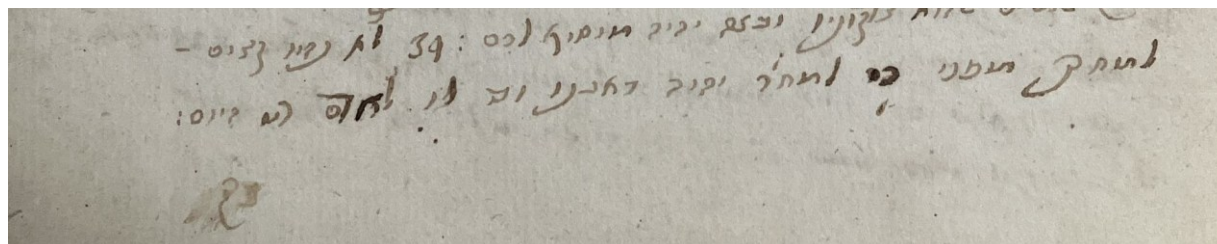
Aramaic: But, you are to first seek The Malkutheh d'Alaha {The Kingdom of God}, and Zadiyqutheh {His Righteousness}, and all these *things* increase for you.

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

Interlinear Chart

⁴⁹ This verse features unique theological variations alongside standard post-biblical language patterns. It changes traditional text by replacing the phrase "Kingdom of God" with the grand title שמים אדון ("Lord of heaven"). Conceptually, it directly associates the Divine with righteousness through the phrase שהוא צדקותיו ("He is His righteousness"). Syntactically, the last part uses a common Mishnaic style, combining the future tense יהיה ("will be") with the active masculine singular מוסיף ("adding") to show a continuous, assured future addition of needs.

Chapter 6:34



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

Translation: “Do not be anxious about tomorrow, because tomorrow will have its own worry, and sufficient for a person is the evil of the day.”⁵⁰

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

Aramaic: Therefore, don’t be anxious for tomorrow, for, tomorrow is yatseph {anxious} of its own, and sufficient for the day is biyshtheh {its evil}.

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

Interlinear Chart

⁵⁰ This final verse combines vocabulary from the *Mishnah*, words used after the biblical period, and traditional rabbinic language. It uses a negative command form with the verb תהיו and the active plural participle קצים (*katzim*), from the root ק-ח-ץ, to express ongoing, strong worry. Grammatical structure connects this with the causal phrase מפני כי (*mipnei ki*), meaning "because of" or "due to," introducing the reason. The last part features the idiom ודי לו לאדם (*ve-dai lo le-adam*), meaning "enough for a person." This phrase echoes the well-known early Talmudic saying that suggests each trouble is only as difficult as its moment.