

LIVING WORDS

THE WORDS OF CHRIST
IN ARAMAIC - ENGLISH
INTERLINEAR EDITION

Illustrated with Christian symbols

Edited by
Joseph Elias

2003

*Living Words:
The Words of Christ in Aramaic-English Interlinear Edition*

Copyright © 2002 Joseph P. Elias
All rights reserved.

This publication includes images from CorelDraw ® 8 & which are protected by the copyright laws of the U.S, Canada and elsewhere. Used under license.

It also includes images taken from ARION PRESS publication *Christian Symbols*, drawn by Rudolf Koch which may be used without permission.

Universal Publishers/uPUBLISH.com
USA * 2002

ISBN: 1-58112-604-2

www.uPUBLISH.com/books/elias.htm



INTRODUCTION

The purpose of this publication is to give an opportunity to a non-scholar to enjoy the sound of Christ's native Aramaic language, and at the same time to experience the healing power of his words.

The Jewish nation adopted Aramaic language during their captivity in Babylon and pushed out the use of ancient Hebrew in daily life. Aramaic was the language, in which Christ delivered his teaching to the ordinary people of Galilee, Judea and Samaria. We can safely presume that the first written records of Christ's words and parables, so called *logia*, were circled in Aramaic, though they have been lost.

The Greek gospels, which we presently have, simply translate Christ's Aramaic words into common Greek which was spoken in Greek colonies of Asia Minor, but was a foreign tongue to the apostles, yet a handy tool for spreading Good News to the pagan world.

It has been more than a century since a German scholar Gustav Dalman investigated the mother tongue of Jesus. He wrote a few books on Aramaic languages and their dialects, including the Galilean Aramaic. Since then a great deal of research has been done, but for the majority of people these achievements are out of reach.

For one thing, the ancient translations of the scriptures into Aramaic, so-called targums of Onkelos and Jonathan, including the Aramaic portions of Dead Sea scrolls and various translations into the ancient Syriac, which is a branch of the Aramaic family of languages, are being only recently fully researched.

On the other hand, Syriac documents use a variety of scripts and different notations for the vowels which fact creates a great difficulty to a non-specialist in this field. Recently, George Kiraz of the Syriac Institute has done a great job in editing and comparing ancient Syriac translations of the gospels and computerizing all data which will pave the way for further research.

The Aramaic transcription in English alphabet adopted in this edition should approximate the Aramaic pronunciation and give the reader an experience of hearing Christ speaking in his native language. The Aramaic text is based on the Peshitta translation of the gospels which has been widely used and adopted by eastern Christian churches since the fourth century, and in the opinion of many scholars comes closest to the native dialect of Christ.

A quite few changes in the Aramaic language occurred during first four centuries of the Christian era, and the Peshitta translation reflects these changes in vocabulary and grammar. Though following Peshitta text closely, I had to take into account some of the changes: I kept the Aramaic imperfect formant *y* for the third person instead of the Syriac *n*, the first singular pronoun *ana* instead of *ena*. I also replaced *kena*, *kenuta*, the imperfect *nettel*, and some of the Greek borrowings, like *namosa* and *diatheqe* with Aramaic equivalents.

The English translation follows the Aramaic text as closely as possible, even sometimes at the expense of literary English word order to make parallel reading easier to follow. I chose simpler English words to reflect the simple language of the original Greek *koiné* and the Aramaic *peshitta* which both mean simple people's language.

The words of Christ are presented in a historical sequence, following the synopsis of the four gospels. The Sermon of the Mount and the Sermon of the Plain are quoted separately, thus giving fuller treatment to the passages of Luke on the assumption that these sermons were delivered more than once with similar phrases. The same holds true in the case of some similar parables which have minor variations, like the parable of minas and the parable of talents, also the parables of the great dinner and of the wedding banquet.

The title of the publication *Living Words* has two connotations. First, it is a representation of the living speech of Christ. To be able to pronounce and recite his words in his native language should give one an exciting experience, similar to listening to a recital of the Homeric poems in original Greek or chanting of ancient Sanskrit Vedas.

Living Words also could mean *life-giving* words. The words of Christ have their own power of changing people's mind and cleansing one's soul, same way as it happened in his days on earth. If you believe them and accept them as true, you have achieved your life's mission.

Christ's words are strong medications — they shouldn't be read all in one day — one page a day should be the right prescription. They should be read on a regular basis, like any other medication one may take. The main difference between our prescription medication and the *Living Words* is that Words' healing power is hundred percent guaranteed and there are no bills to be paid.

ARAMAIC LANGUAGE

The Aramaic language has the same features of all Semitic tongues
- the main idea of a word is expressed in three or two consonants,
all other grammatical functions use a combination of prefixes, suffixes and vowel changes.

The following list summarizes the more important terms:

PREFIXES

b- in, at, with

l- to, for

d- of, that, which, who

w- and

POSSESSIVE SUFFIXES

-i my

-ak your m

-ik your f

-eh his

-ah her

-an our

-kon your mpl

-ken your fpl

-hon their m

-hen their f

PERSONAL PRONOUNS

hu he

hi she

att you m

atti you f

ana I

hennon they m

hennen they f

atton you mpl

atten you fpl

naxnan, xnan we

DEMONSTRATIVES

hana this m

hade this f

haw that

hay that f

halen these m

halen these f

hanon those m

hanen those f

COPULAS

-u -w he is

-i -y she is

-att you are m

-att you are f

-na I am

-ennon they are m

-ennen they are f

-tton you are mpl

-tten you are fpl

-nan we are

PARTICLES

la not, no

ma what

ap also

'ad till, up to

lmana why

it there is/are

in if

haSa now

rab great, big

kad when, while

ger den but

man who

min from, out of

'am with

aw or

lait there is/are not

apla neither

tub again

aikanna as

hakanna thus, so

ARAMAIC TRANSCRIPTION AND PRONUNCIATION

CONSONANTS

- ' alaf: glottal stop, not pronounced, indicates vowel **a, e**
b bet: like **b** in 'boy', after a vowel like **v** or **w**
g gamal like **g** in 'get', after a vowel aspirated **gh**
d dalat: like a **d** in 'dad', after a vowel like **th** in 'then'
h het: like **h** in 'have'
w waw: a glide like **w** in 'wood', indicates vowel **o, u**
z zayn: like **z** in 'zoo'
x xet: pure breathing sound of **h** in the throat
T thet: velar emphatic **t** in the back throat
y yod: a glide like **y** in 'yes', indicates vowel **i, e**
k kaf: like **k** in 'kid', after a vowel and final like **kh**
l lamad: like **l** in 'leave'
m mim: like **m** in 'milk'
n nun: like **n** in 'no'
s semkat: like **s** in 'sit'
' 'e: fricative sound or a gag in the throat
p pe: like **p** in 'pay', after a vowel like **f**
c tsade: like **ts** in 'tsar' or 'sits'
q qof: velar **k** in the back throat
r resh: rolled **r** like in Spanish
S shin: like **sh** in 'she'
t taw: like **t** in 'time', after a vowel aspirated like **th** in 'thin'

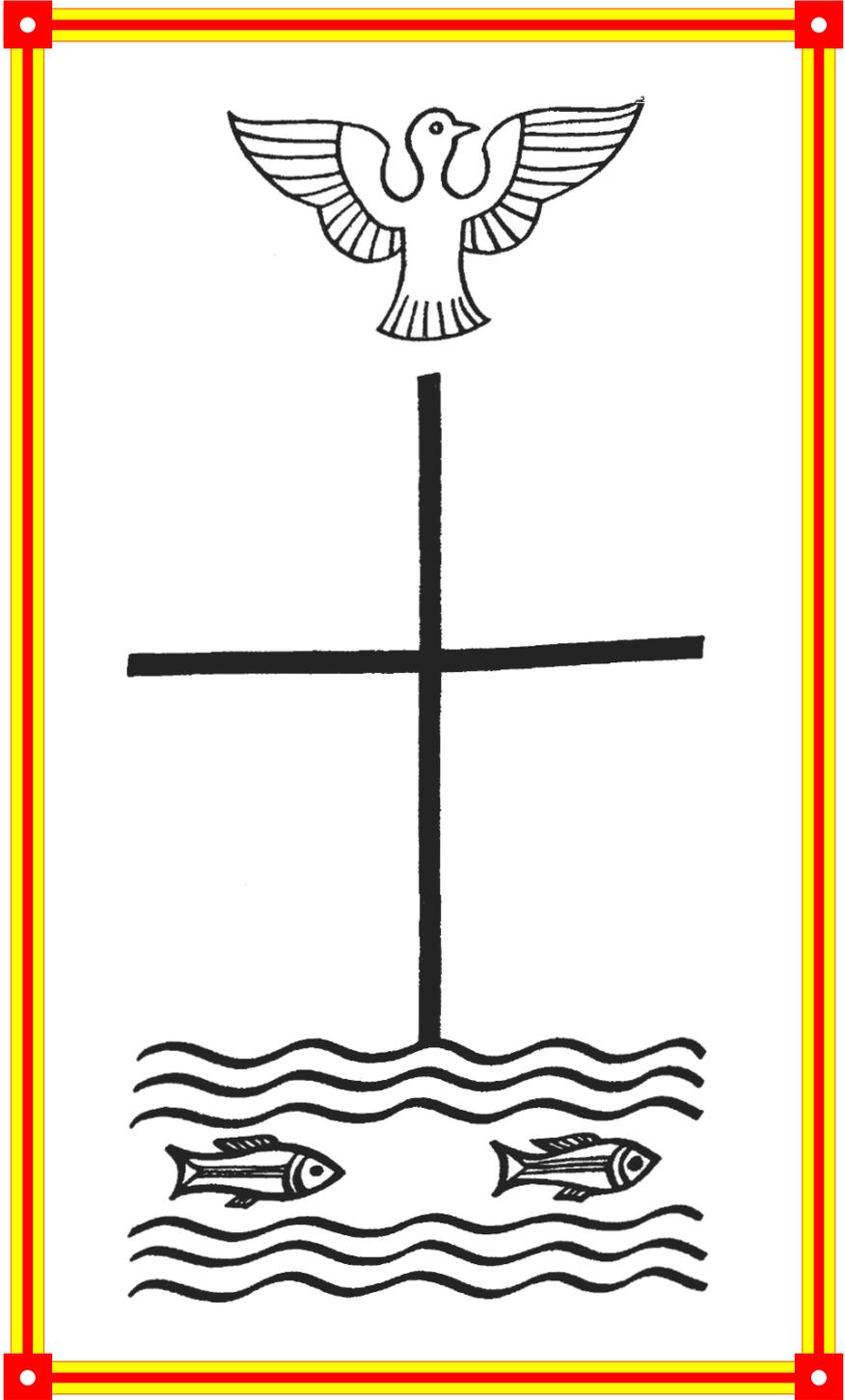
VOWELS

- a** long indicated by alaf, between **a** and **o**; short like **a** in 'mama'
e short **e** vowel like **e** in 'bed' or long like **ey** in final syllable or when indicated by yod
i long **i** like in 'see', mostly indicated by yod
o short or long **o**, like in 'gone', long indicated by waw
u like **u** in 'wood', long like **oo** in 'moon' indicated by waw
schwa short **e** sound between two or three consonants

ASPIRATION

The consonant stops **b, g, d, k, p, t**, so called *begadkepat*, when preceded by a vowel are aspirated and pronounced correspondingly as **v, gh, dh, kh, f, th**.

These stops become spirant consonants even across the word boundaries when preceded by any vowel. There is no aspiration if these stops are doubled or preceded by a consonant.



The child Jesus to his parents

L2,49

[‘Your father and I have been searching for you in great anxiety.’]
mana ba‘ein waiton li?

Why were you searching for me?

la yad‘in atton dbeit abi wale li dehwe?

Did you not know that I must be in my Father’s house?

To John the Baptist

Mt3,15

[John: ‘I need to be baptized by you, and do you come to me?']

Sboq haSa: hakanna ger ya‘e lan danmalle kullah zaddiquta.

Allow it now, for this way it becomes us to fulfill all justice.

The temptations - to the Satan

Mt4,4-10 L4,4-12

ktib: dla wa blaxma balxod xaiye barnaSa

It is written: ‘Not on bread alone lives a human being.

ella bkoll milla dnapqa min pumeh dalaha.

but on every word that comes from the mouth of God.’

tub ktib: dla tnasse lmarya alahak.

Again it is written: ‘You shall not tempt the Lord, your God.’

zel lak saTana!

Go away, Satan!

ktib ger: dalmarya alahak tsgod

Again it is written: ‘Lord, your God, shall you worship

uleh balxodawhi tiplox.

and him alone shall you serve.’

The Good News

M1,14 Mt4,17

Slem leh zabna wamTat malkuta dalaha.

The time is fulfilled, and the kingdom of God has arrived.

tubu whaimenu basbarta!

Repent and believe the gospel!

tubu qerbat ger malkuta daSmaiya!

Repent, for the kingdom of heaven is at hand!

To his first followers

J1,38-43

mana ba‘ein atton?

What are you looking for?

tau wtexzon!

Come, and you will see!

ta batari!

Come after me!

To Simon and Andrew

L5,4-10 Mt4,19 M1,17

dbar l'umqa warmau mcidtkon lcaida:

Lead into the deep and cast your nets for a catch!

la tidxal: min haSa bnainaSa tihwe ca'ed lxaie.

Do not fear, from now on you will be catching men for life.

att hu Sim'on breh dyona att tiqre kepa:

You are Simon, the son of John, you will be called Kephas.

tau batari we'bedkon dtihwon caiyade dabnainaSa:

Come after me, and I will make you become fishers of men!

To Nathanael

J1,43

ha Sarrira'it bar israyel dnikla lait beh.

Behold, a true son of Israel, in whom there is no deceit.

'ad la iqreik pilippos: kad txet tetta att xazeitak.

Before Philip called you, I saw you under the fig tree.

'al dimret lak daxazeitak txet tetta att mhaimen att:

Because I told you that I saw you under the fig tree, you believe;

drawrban min halen texze.

you will see greater things than these.

amen amen amar-na lkon dtexzon Smaiya daptixin

Truly, truly I tell you, you will see the heavens opened and

wmalakawhi dalaha kad salqin wnaxtin lwat breh dnaSa.

the angels of God ascending and descending on the Son of man.

The wedding at Cana

J2,4-8

ma li wleki attta?

What is it to me and to you, woman?

la 'adakkell ettat Sa'ati.

My hour has not yet come.

mlau innen maiya laggane!

Fill the jars with water!

zlo'u mikkell waittau lreS smaka!

Draw some out now and take it to the headwaiter!

Cleansing of the temple

J2,16

Sqolu halen mikka!

Take these things out of here!

wla te'bduneh lbaiteh dabi beit tegurta!

And do not make my Father's house a marketplace!

storu haikla hana wlatlata yawmin ana aqim-na leh.

Destroy this temple, and in three days I will raise it up.

To Nicodemus - New birth

J3,3-18

amen amen amar-na lak din naS la mitiled min dreS

Truly, truly I say to you, unless one is born again

la miSkax dyexze malkuteh dalaha.

he cannot see the kingdom of God.

amen amen amar-na lak:

Truly, truly I tell you,

din naS la mitiled min maiya wruxa

unless one is born of water and the Spirit

la miSkax dye“ol Imalkuta dalaha.

he cannot enter into the kingdom of God.

middem dilid min bisra bisra-w

What is born of flesh is flesh

wmiddem dilid min ruxa ruxa-w.

and what is born of Spirit is Spirit.

la titdammar demret lak:

Do not be amazed that I told you:

dwale lkon lmitiladu min dreS.

You must be born again.

ruxa attar dcabya naSba wqalah Sama' att:

The wind where it wishes blows and you hear sound of it,

ella la yada' att aimikka atya wlaika aza:

but you do not know where it comes from or where it goes,

hakanna itawhi kollnaS dilid min ruxa.

so is everyone who is born of the Spirit.

att hu mallpaneh disrayel whalen la yada' att?

You are the teacher of Israel and you do not know this?

amen amen amar-na lak

Truly, truly I say to you,

dmiddem yad'in-nan mmallin-nan

that of what we know we speak

wmiddem daxazain mashadinan

and to what we have seen we testify

wsahaddutan la mqabblin-tton.

and our testimony you do not accept.

in dbar'a imret lkon wla mhaimnin-tton

If I tell you about the earthly things and you do not believe,

aikanna in emar dbaSmaiya thaimnunani?

how will you believe if I tell you about heavenly things?

wla naS sleq laSmaiya

No one has ascended into heaven,

ella haw danxet min Smaiya

but he who descended from heaven,

breh dnaSa haw ditawhi baSmaiya.

the Son of man, who is in heaven.

waikanna darim muSe xewya bmadbra

And as just as Moses lifted up the serpent in the desert,

hakanna 'atid lmitramu breh dnaSa

so must the Son of man be lifted up,

dkollnaS damhaimen beh la yebad

that whoever believes in him may not perish,

ella ihwon leh xaiye dal'alam.

but may have eternal life.

hakanna ger axxeb alaha l'alma

For God so loved the world

aikanna dlabreh ixidaya inten

that he gave his only begotten Son,

dkollman damhaimen beh la yebad

so that everyone who believes in him may not perish

ella ihwon leh xaiye dal'alam.

but may have eternal life.

la ger Saddar alaha labreh l'alma

For God did not send his Son to the world

daiduniwhi l'alma

to condemn the world,

ella dixxe 'alma bideh.

but that the world might be saved through him.

man damhaimen beh la mitdin

Whoever believes in him is not condemned,

wman dla mhaimen min kaddu din-u

he whoever does not believe has been condemned already,

dla mhaimen

because he has not believed

baSmeh dixidaya breh dalaha.

in the name of the only begotten Son of God.

The light and the darkness

J3, 19-21

hana-w dina dnuhara etta l'alma

This is the judgment that the light has come into the world

waxxebu bnainaSa lxeSSoka yattir min dalnuhara:

and men loved the darkness rather than the light,

itaihon wau ger 'abadaihon biSe.

for their deeds were evil.

koll ger dsanyata 'abed sane lnuhara

For everyone who does evil hates the light

wla ate lwat nuhara:

and does not come toward the light,

dla itkassun 'abadawhi.

so that his deeds might not be exposed.

haw den d'abed Srara ate lwat nuhara
But whoever does the truth comes to the light
dityad'un 'abadawhi dbalaha 'abidin.
so that his deeds may be known as done in God.

The woman of Samaria

J4, 7-26

habi li maiya eSte!

Give me water to drink!

illu yada' waiti mawhabta dalaha wmannu hana demar leki:

If you knew the gift of God and who it is who says to you:

habi li eSte: atti Sala waiti leh

'Give me a drink,' you would have asked him

wyaheb wa leki maiya xaiye.

and he would have given you living water.

koll diSte min halen maiya tub iche

Everyone who drinks of this water will thirst again,

koll den diSte min maiya dana etten leh la iche l'alam

but whoever drinks of water I will give him will never thirst,

ella maiya hanon dyaheb-na leh ihwon beh

but the water that I will give him will become in him

m'ina dmaiya dnab'in lxaiye dal'alam.

a well of water springing up to eternal life.

zeli qrai lba'aleki wtai lharka.

Go, call your husband and come here.

Sappir emarti: dlait li ba'ala

You are right in saying: I have no husband,

xammSa ger ba'alín hawau leki whana dit leki haSa

for five husbands you have had, and this one you now have

la wa ba'alek: hade Sarrirta emarti.

is not your husband, this you have said truly.

attta haimnini datya Sa'ta

Woman, believe me, an hour is coming

dla bhana Tura apla boriSlem

when neither on this mountain nor in Jerusalem

tisgdun laba.

will you worship the Father.

atton sagdin-tton ImiddeM la yad'in-tton

You worship what you do not know,

xanan den sagdin-nan lma dyad'in-nan

we worship what we know,

dxaiye min yudaye innon.

For salvation is from the Jews.

ella atya Sa'ta whaSa iteh emmati dsagode Sarrire

But an hour is coming and now is, when the true worshippers

sigdun laba bruxa wbaSrara.

will worship the Father in spirit and truth.

ap aba ger dak halen sagode ba'e.

for also the Father seeks such worshippers.

ruxa-w ger alaha wailen dsagdin leh

God is spirit, and those who worship him,

bruxa wabSrara wale disgdun.

in spirit and truth must worship.

ana-na dammallel-na 'ammeki.

I am he, the one who is speaking with you.

The harvest

J4,32-38

it li mekulta dekol aida datton la yad'in-tton.

I have food to eat that you do not know about.

mekulti dili iteh de'bbed cibyaneh dman dSaddrani

My food is to do the will of him who sent me

weSalmiwhi la'abadeh.

and to accomplish his work.

la atton amrin: dbatar arb'a yarxin ate xacada?

Do you not say: After four months comes the harvest?

ha amar-na lkon: darimu 'ainaikon wxazau ar'ata

Look up, I say to you, raise your eyes and look at the fields,

daxawwar wmaTTi laxacada min kaddu.

that they are white and ripe for harvest already.

waina dxaced arga naseb wkannes pere

And he who reaps receives wages and gathers fruit

lxaiye dal'alam: wzaro'a wxacoda

for life eternal, so that the sower and the reaper

akda yexdun.

together may rejoice.

bhade ger iteh millta daSrara: daxren-u zara' waxren xaced.

For here the sayings holds true: 'One sows and another reaps.'

ana Saddartkon Imexcad middem dla wa atton litton beh

I sent you to reap for which you have not labored,

xrane ger liyu watton 'alton 'al 'amilhon dhanon.

others toiled and you entered into their labor.

Healing an official's son

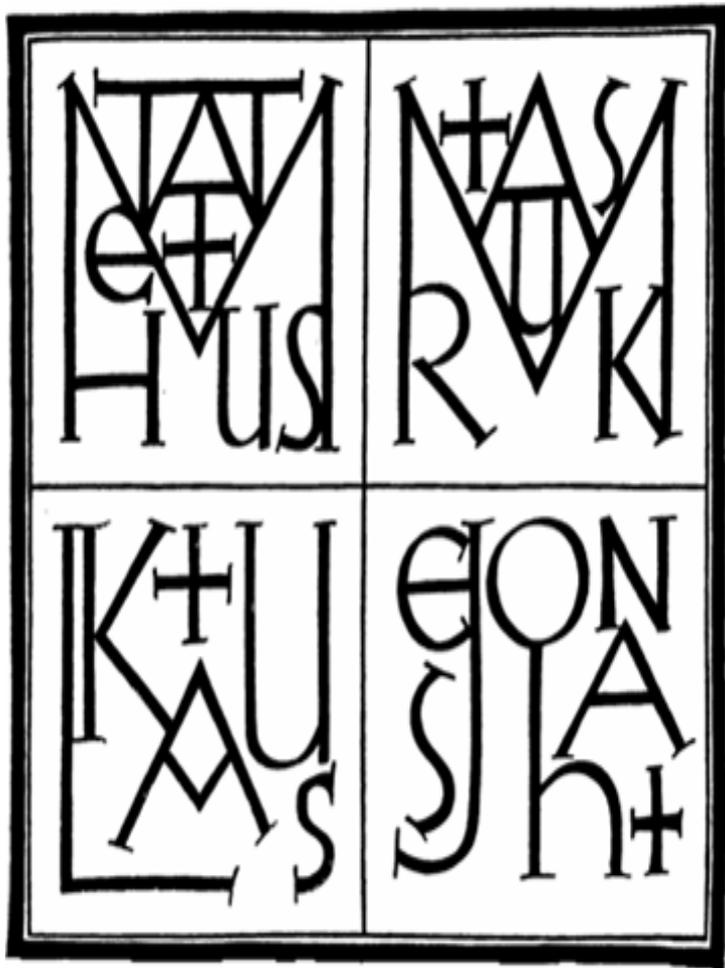
J4,46-54

in atwata wtidmerata la texzon la thaimnun.

Unless you see miracles and wonders, you do not believe.

zel brak xaiy-u.

Go, your son lives!



The cure of the demoniac

M1,25 L4,35

skor pumak wpoq minneh!

Shut your mouth and come out of him!

Unwelcome in Nazareth

L4, 18-27

ruhex dmarya 'alai wmiTTol hana maSxani

'The Spirit of the Lord is upon me, because he had anointed me

lamsabbaru Imiskene

to preach good news to the poor.

wSaxani Imassayu latbirai libba

He has sent me to heal the brokenhearted

walmakrazu laSbaiya Subqana

and to preach to the captives forgiveness

wla'awire xazaya

and to the blind sight

lamSararu latbire bSubqana

and to free those oppressed with forgiveness

walmakrazu Satta mqabalta lmarya.

and to preach the year acceptable to the Lord.'

dyawmana iStallam ktaba hana bidnaikon.

Today this scripture has been fulfilled in your ears.

kbar temrun li matla hana: asya assa napSak.

Surely, you will tell me this proverb: 'Doctor, cure yourself.

wkoll daSma'an da'abadt bakpar naxom

What we have heard you did at Capernaum

'abed ap harka bamdittak.

do also here in your hometown.'

amen amar-na lkon dlait nbiyya dmitqabbal bamditteh.

Truly I tell you, no prophet is welcome in his hometown.

Srara ger amar-na lkon dsaggi armlata it wai beit israyel

But in truth I tell you there were many widows in Israel

byawmai eliyya kad ittxedu Smaiya Snin tlat

in the days of Elias when the sky was closed for three years

wyarxe Sta wahwa kapna rabba bkullah ar'a

and six months, when there was a great famine over all the land,

wallet xada minnhen la iStaddar eliyya

and to none of these was sent Elias

ella lcarpat dcaidan lwat attta armalta.

but only to Zarephath of Sidon to a woman, a widow.

wsaggiye garbe it wau beit israyel byawmai eliSa

And there were many lepers in Israel in the days of Elisha

wxad minnhon itdakki ella in na'aman aramaya.

and none of them was cleansed except Naaman the Syrian.

Preaching the gospel

M1,38

halleku lqurya wlamdinata!

Let us go to the villages and towns!

dap lamdinata xranyata wale li lamsabbaru

Also to the other towns I must preach

malkuteh dalaha d'al hade iStaddret.

the kingdom of God, because for this I was sent.

The leper

M1,41 Mt8,3 L5,13

cabe-na itdakka!

I am willing, be cleansed!

xazi lma lnaS amar att

See that you tell no one;

ella zel xawwa napSak lkahane

but go, show yourself to the priest and

wqarreb qurbana ak dpaqqed muSe lasahaduthon.

make an offering what Moses commanded as a proof to them.

The healing of the paralytic

Mt9,2 L5,20

itlabbab beri Sbiqin lak xaTahain!

Take courage, my son, your sins are forgiven you!

mana mitxaSSbin-tton biSata blibbkon?

Why do you think evil in your hearts?

mana ger pSiq lmemar daSbiqin lak xaTahain

For what is easier, to say that your sins are forgiven you

aw lmemar: qum hallek?

or to say, arise and walk?

dtidd'un den dSulTana it labreh dnaSa bar'a

But that you may know that the Son of man has power on earth

lmiSbaq xaTahe:

to forgive sins:

qum Sqol 'arsak wzel lbaitak.

'Rise, take up your bed and go to your home!'

Mercy

Mt9,12

la sniqin xalime 'al asya ella ailen dbiSa'it 'abidin.

Not the healthy need the doctor, but those who get sick.

zelu illapu manau: xanana ba'e wla debexta

Go learn what this means: 'I desire mercy, not sacrifice,'

la ger etteit deqre lzaddiqe ella lxaTTaye.

for I did not come to call on the just but on the sinners.

About fasting - the old and new wine

Mt9, 14-17 M2, 18 L5, 33

dalma miSkxin bnawhi dagnona lamcam

Can the wedding guests fast

kma dxatna 'ammhon?

as long as the bridegroom is with them?

atein den yawmata

But the days are coming

kad iStqel minnhon xatna

when the bridegroom will be taken from them,

whaiden icumun.

then they will fast.

la naS rame urqa'ta xdatta 'al mana blaya

No one places a new patch on an worn-out garment,

dla tittop malyutah min haw naxta

lest its seams should tear away from that garment

wihwe biz'a yattira.

and the hole become larger.

wla ramein xamra xadta bziqqe blayata

And they do not put new wine into worn-out wineskins,

dla micTarin ziqqe wxamra miteSed

lest the skins should rip and wine pour out

wziqqe abdan:

and the wineskins be ruined

ella ramein xamra xadta bziqqe xadtata

but they put new wine into new wineskins

watrainhon mitnaTrin.

and both are preserved.

wla naS Sate xamra 'attiqa wmixda ba'e xadta

And no one after drinking old wine desires right away new,

amar ger: 'attiqa bassim.

for he says: 'The old is good.'

The Lord of the Sabbath

Mt12, 3-8 M2, 25-28 L6, 3-5

la qraiton mana 'abad dawid kad kpen

Have you not read what David did when he was hungry

wailen d'ammeh?

and those who were with him?

aikanna 'al lbaita dalaha

how he entered the house of God

wlaxma dpatoreh dmarya ekal

and ate the bread of the Lord's table

haw dla SalliT wa leh Imekal wla lailen d'ammeH
which was not lawful for him to eat nor for those with him,
ella in IkaHane balxod.

but for priests only.

aw la qraiton boraita dkahane bhaikla
or have you not read in the law that the priests in the temple
maxalin lah ISabbta wadla 'edlai innon
disregard the Sabbath and are without the blame?

amar-na lkon den drabb min haikla it harka.

But I say to you that someone greater than the temple is here.

illu den yad'in waiton manau:

But if only you knew what it means:

xanana cabe-na wla debexta:

'I desire mercy and not sacrifice,'

la mxaiybin waiton lailen dadla 'edlai innon.

you would not condemn those who are blameless.

dSabbta miTTol barnaSa itbaryat:

The Sabbath was made for man,

wla wa barnaSa miTTol Sabbta:

and not man for the Sabbath.

marah-u hakel wap dSabbta breH dnaSa.

So the lord even of the Sabbath is the Son of man.

The man with the withered hand

Mt12,11 M3,3 L6,8

eSa'elkon mana SalliT bSabbta

I ask you, is it lawful on the Sabbath

Ime'bbad dTab aw dbiS

to do good or to do evil,

napSa Imaxxayu aw Imawbadu?

to save life or to destroy it?

mannu minnkon gabra dit leh 'irba xad

Who among you men that has one sheep

win napel bxabbara

and it falls into a pit

byawma dSabbta la axed wamqim leh?

on the day of Sabbath, would not grab it and raise it out?

kma den yattir barnaSa min 'irba.

Now how much more important is a man than a sheep.

maden SaliT-u bSabbta Ime'bbad dSappir.

So then it is lawful on the Sabbath to do good.

qum ta lak Imec'at knuSta!

Come and stand in the middle of the congregation!

pSoT idak!

Stretch out your hand!

THE SERMON ON THE MOUNT

According to Matthew

THE BEATITUDES

Mt5,3-12

Tubaihon Imiskene brux ddilhon-i malkuta daSmaiya.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Tubaihon labile dhinnon itbayun.

Blessed are those who mourn, for they will be comforted.

Tubaihon Imakkike dhinnon yertun ar'a.

Blessed are the meek, for they will inherit the earth.

Tubaihon lailen dkapnin wachein Izaddiquita

Blessed are those who hunger and thirst for justice,
dhinnon isibb'un.

for they will be satisfied.

Tubaihon lamraxmane da'alaihon ihwon raxme.

Blessed are the merciful, for upon them will be mercies.

Tubaihon lailen dadkein blibbhon

Blessed are those who are pure in their heart,

dhinnon ixzon lalaha.

for they will see God.

Tubaihon 'abdai Slama dabnawhi dalaha itiqron.

Blessed are the peacemakers, for they will be called sons of God.

Tubaihon lailen ditirdepu miTTol zaddiquita

Blessed are those who are persecuted because of righteousness,
ddilhon malkuta daSmaiya.

for theirs is the kingdom of heaven.

Tubaikon emmati damxassdin Ikon wradpin Ikon

Blessed you are when they curse you and persecute you

wamrin 'alaikon koll milla biSa miTTolati bdaggaluta.

and say about you every evil word because of me falsely.

haiden xadau warwazu dagraKon sggI baSmaiya

Then rejoice and be glad, for your reward is great in heaven.

hakanna ger rdapu lanbiyye dmin qdamaikon.

So they persecuted the prophets who were before you.

The salt of the earth

Mt5,13

atton innon milxah dar'a.

You are the salt of the earth.

inhu den dmilxa tipkah bmana titemlax?

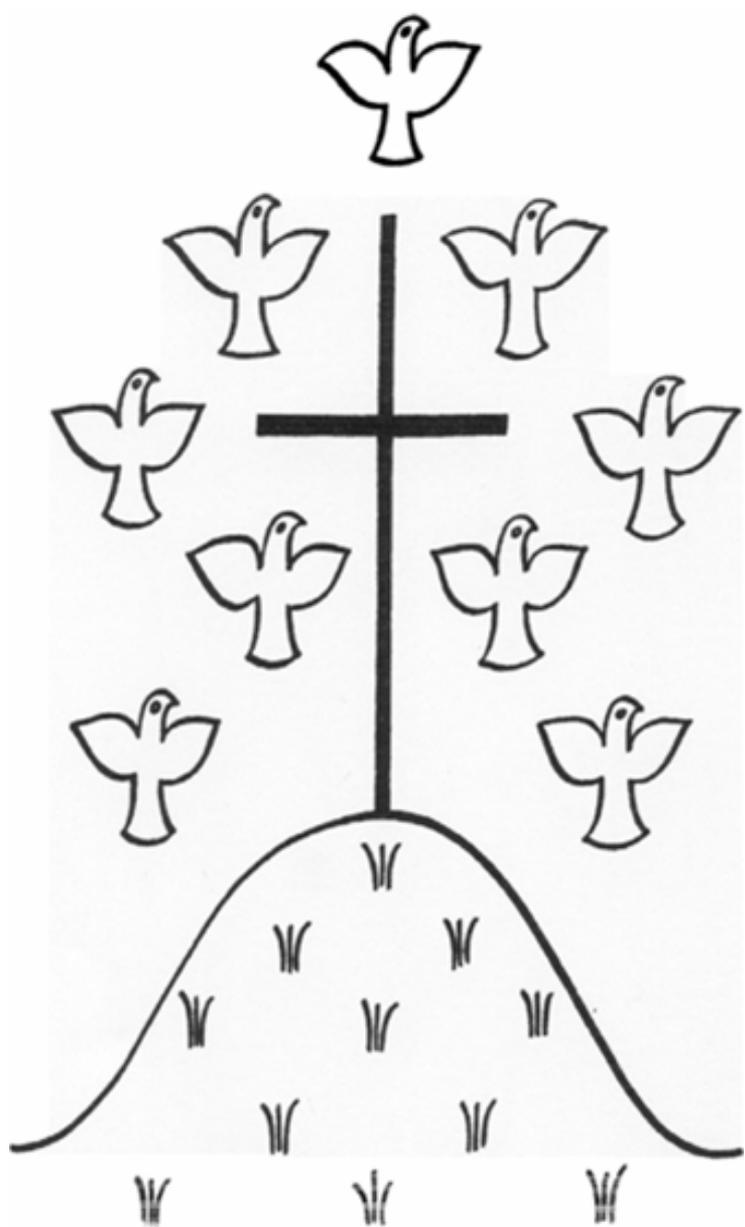
but if the salt should go flat, with what will it be salted?

ImiddeM la aza ella dtiStde Ibar

It is fit for nothing, but to be thrown outside

witidiS min naSa.

and trampled by men.



The light of the world

Mt5, 14-16

atton nuhareh d'alma.

You are the light of the world.

la miSkxa dtiTSe mditta d'al Tura banya.

It is not possible to hide a city built on a mountain.

wla manihrin Sraga wsaimin leh txet sata.

And they do not light a lamp and place it under the basket,

ella 'al mnarta wmanhar lkoll ailen dabbaita innon.

but upon its stand and it gives light to all those in the house.

hakanna inhar nuhirkon qdam bnainaSa:

So let your light shine before men,

dyexzon 'abadaikon Tabe

that they may see your good works

waiSabbxun labukon dbaSmaiya.

and glorify your Father who is in heaven.

On the law and the prophets

Mt5, 17-20

la tisibbrun detteit deSre oraita aw nbiyye:

Do not think that I came to destroy the law or the prophets,

la etteit deSre ella demalle.

I came not to destroy but to fulfill.

amen ger amar-na lkon da'adamma dye'brun Smaiya war'a

For truly I say to you, till heaven and earth pass away,

yod xada aw xad sirTa la ye'bar min oraita

one iota or one stroke will not pass from the law

'adamma dkoll ihwe.

until everything happens.

koll man hakel diSre xad min puqdane halen z'ore

All who shall break one of these small commandments,

wyallep hakanna labnainaSa

and shall teach men so,

bcira itiqre bmalkuta daSmaiya.

will be called little in the kingdom of heaven.

koll den dye'bbed wyallep hana

but all who will do and teach this,

rabba itiqre bmalkuta daSmaiya.

shall be called great in the kingdom of heaven.

amar-na lkon ger din la tettar zaddiquton

For I say to you that unless your justice exceeds

yattir min dsapre wapriSe

more than that of scribes and Pharisees

la te'lun lmalkuta daSmaiya.

you will not enter the kingdom of heaven.

On murder and wrath

Mt5,21-26

Sma'ton ditamar lqadmaye:

You have heard that was said to those before:

la tiqTol wkoll diqTol mxaiyab ldina.

'You shall not kill and all whoever kills shall be liable to judgment.'

ana den amar-na lkon dkoll man dirgaz 'al axuhi iqe

But I say to you, whoever is angry with his brother in vain

mxaiyab-u ldina.

will be liable to judgment.

wkoll dyemar laxuhi raqa

And whoever says to his brother 'I spit',

mxaiyab-u lknusta.

will be liable to the council.

wkoll dman dyemar lella mxaiyab lgehanna dnura.

and whoever says 'you stupid' will be liable to hell of fire.

inhu hakel damqarreb att qurbanak 'al madbxa wtamman

If you, therefore, offer your gift at the altar and there

titdakar daxid 'alaik axuk akta middem

you should remember that your brother holds a grudge against you,

Sboq tamman qurbanak 'al madbxa wzel luqdam etra'a

leave there your gift at the altar and go first to be reconciled

'am axuk whaiden ta qarreb qurbanak.

to your brother and then come offer your gift.

hawait mit'awe 'am b'eldinak 'agal

Reconcile with your opponent at law quickly,

'ad 'ammeh att burxa

while you are with him on the way,

dalma b'eldinak yaSilmak ldaiyana

or your accuser may hand you over to the judge and

wdaiyana yaSilmak lgabaya wtippel beit 'assire.

the judge hand you over to the guard and you may be put in prison.

wamen amar-na lak dla tippoq min tamman

And truly I say to you, you will not get out of there

'adamma dditten Samona xraiya.

until you have paid the last penny.

On adultery and divorce

Mt5,27-32

Sma'ton ditamar: dla tgur.

You have heard that it was said: 'You shall not commit adultery.'

ana den amar-na lkon dkoll man dxaze attta ak dirgih

But I say to you that everyone who looks at a woman lustfully

mixda garah blibbeh.

has already committed adultery in his heart.

in den 'ainak dyamma makiSla lak xacih waSdih minnak:
For if your right eye offends you pluck it out and throw it from you,

paqqax lak ger dyebad xad haddamak

for it is better for you that one of your members should perish

wla kulleh pagrak ippel begehanna.

than that your whole body should fall into hell.

win idak dyamma makiSla lak psoq Sdih minnak:

And if your right hand offends you cut it off and throw it from you,

paqqax lak ger dyebad xad min haddamak

for it is better that one of your members should perish

wla kullah pagrak ippel bgehanna.

than that your whole body should fall into hell.

itamar: dman dSare attteh

It has been said: 'Whoever divorces his wife

itten lah ktaba ddulala.

should give her a writing of divorce.'

ana den amar-na lkon dkoll man dSare attteh

But I say to you, whoever divorces his wife,

lbar min millta dzanyuta 'abed lah datgur

except the case of fornication, makes her commit adultery,

wman dSaql Sbiqta ga'ar.

and he who takes a divorced woman, commits adultery.

On oaths

Mt5,33-37

tub Sma'ton ditamar lqadmeye:

Again you have heard that it has been said to those before:

dla tdaggel bmawmatak tSalle den lmarya mawmatak.

'Do not be false in your oath, fulfill your oath to the Lord.'

ana den amar-na lkon la temrun sak: la baSmaiya

But I say to you: you should not swear at all, not by heaven,

dkurya-w dalaha

because it is the throne of God

wla bar'a dkubSa-w datxet riglawhi

nor by earth which is his footstool

apla boriSlem damditteh-y dmalka rabba

nor by Jerusalem, for it is a city of the great king

apla breSak te'ame dla miSkax att lme'bbed

neither by your head you should swear for you cannot make

beh minta xada dsa'ara 'uqamta aw xiwwarta.

in it one part of the hair black or white.

ella tihwe millatkon: en en wla la:

But your words should be: 'Yes, Yes' and 'No, No:'

middem dmin halen yattir min biSa-w.

anything more than this is from evil.

On retaliation

Mt5,38-42

Sma'ton ditamar d'aina xalap 'aina wSinna xalap Sinna.

You have heard that it was said: 'Eye for eye and tooth for tooth.'

ana den amar-na lkon: dla tqumun luqbal biSa ella

But I say to you: Do not stand against evil one, but

man dmaxe lak 'al pakkak dyammina apna leh ap xrena.

whoever strikes you on the right cheek, turn to him the other also.

wman dcabe daydun 'ammak wiSqol kottinak

And anyone who wants to sue you and take your shirt,

Sboq leh ap marTuTak.

let him have your coat also.

man damSaxxar lak mila xad zel 'ammeh trein.

Whoever forces you to go one mile, go with him two.

man dSa'el lak hab leh

He who asks you, give it to him,

wman dcabe dyezap minnak la tikleyuhi.

and who wants to borrow from you, do not refuse him.

On love of enemies

Mt5,43-48

Sma'ton ditamar: darxam lqarribak

You have heard that it was said: 'You shall love your neighbor

wasni lab'eldbabak.

and hate your enemy.'

ana den amar-na lkon: axxebu lab'eldbabaikon wbarreku

But I say to you: Love your enemies and bless those,

lman dla'eT lkon wa'abedu dSappir lman dsane lkon

who curse you, and do good to those who hate you

wcallau 'al ailen ddabrin lkon baqTira wradpin lkon

and pray for those who take you by force and persecute you

aikanna dtihwon bnawhi dabukon dbaSmaiya

so that you may be the sons of your Father who is in heaven,

haw dmadnax SimSeh 'al Tabe w'al biSe

for he makes his sun rise upon the good and the evil

wmaxxet miTreh 'al zaddiqe w'al 'awwle.

and sends his rain upon the just and the unjust.

in ger maxbin-tton lailen dmaxbin lkon mana agra it lkon?

For if you love those who love you, what reward have you?

la ha ap makse hi hade 'abdin?

Do not even tax collectors do the same?

win Salin baSlama daxikon balxod mana yattir

And if you greet with peace only your brothers, what more

'abdin-tton: la ha ap makes hi hade 'abdin?

are you doing? Do not even tax collectors do the same?