The Cochin Hebrew Jude MS Oo.1.32

The Cochin Hebrew Book of Jude

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

Janice F. Baca

Hebrew Translator

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MS Oo.1.32 English Translation

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The English comparison lines labeled KJV are from the King James Version (KJV), accessed through Bible Hub (biblehub.com) on November 23, 2026.

The Aramaic comparison lines are from the *Aramaic Bible in Plain English* by David Bauscher.[1]

Kurt Sutton photographed and gifted all manuscript images. The Cochin MS Oo.1.32 is located at the Cambridge University Library and is part of the "*Ktiv*" Project at the National Library of Israel.[2]

[1] Jude 1, *Aramaic Bible in Plain English*, rendered into English by David Bauscher (Lulu Publishing, 2010), Bible Hub, accessed November 23, 2026, biblehub.com.
[2] A digitized version of MS Oo.1.32 is available on the following website: https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998.

Introduction

What if a short letter from the first century had been preserved in an unexpected language, in an unexpected place, and in a form most readers have never seen? The Epistle of Jude is only twenty-five verses long, yet in the Cochin Hebrew manuscript it speaks with a voice that is strikingly its own. This book invites you to hear it.

The Cochin Hebrew New Testament, Cambridge University Library MS Oo.1.32, comes to us from the Travancore-Cochin region of India and preserves the New Testament in a rabbinical Hebrew. Its text of Jude opens with a title that readers of familiar translations will not recognize: *"Another letter Jude sent."* Its names, its phrasing, and its closing line, *"End of the letters that Jude sent,"* set it apart from the versions we know. Along the way, you will encounter Hebrew abbreviations for the Name of Yehovah, a Psalm quoted where other texts use different words, and wording that invites careful, patient study.

In this volume, each verse is presented with the Hebrew transcription, an English translation, the King James Version and the Aramaic of the Peshitta for comparison, and an interlinear chart that lets you walk through the Hebrew word by word. The legend and definitions at the front of the book explain every abbreviation and grammatical tag, so that readers at any level can follow the text closely and see for themselves what the manuscript says.

Others have studied this remarkable witness before us. In 2023, Joseph Gebhardt-Klein, M.A., published *The Epistle of Jude from the Travancore-Cochin, India Manuscript of the Rabbinical-Hebrew New Testament: Compared to the Peshitta of Walton's Polyglot*.[3] His work sets the Hebrew text of Jude side by side with the Syriac Peshitta and examines how the two relate, adding to his earlier study of the manuscript's text of Matthew. I encourage you to read his paper for further research and a deeper scholarly discussion.

May this translation help you study with fresh eyes, compare carefully, and discover how the ancient text speaks to us today.

- Janice F. Baca

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[3] Joseph Gebhardt-Klein, *The Epistle of Jude from the Travancore-Cochin, India Manuscript of the Rabbinical-Hebrew New Testament: Compared to the Peshitta of Walton's Polyglot* (Virginia City Highlands, NV: self-published, Academia.edu, 2023), https://www.academia.edu/101460855/The_Epistle_of_Jude_from_the_Travancore_Cochin_India_Manuscript_of_the_Rabbinical_Hebrew_New_Testament_Compared_to_the_Peshitta_of_Waltons_Polyglot.

Legend and Definitions

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

Aramaism: Under pressure from surrounding languages in Judea, Hebrew underwent a grammatical shift called "Aramaism." These Aramaism markers are from the late Second Temple period. Some examples of Aramaisms include the aleph tav (את), the direct object marker, being used less frequently to identify the direct object.
But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. Aramaic words and phrases also appear in the Cochin Hebrew Jude MS Oo.1.32, labeled accordingly in Syriac script.

Second Temple: These are Second Temple words and/or spellings. The Second Temple is defined as spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables' Abbreviations and Grammar Comments:

I. **Sentence Structure**:

a. interrog part – interrogative particle
b. n – noun
c. abs– absolute
d. constr - construct
e. adj – adjective
f. adv – adverb (modifies anything but a noun)
g. neg part – negative particle
h. rel part – relative particle
i. prep – preposition (when added to a noun, then it is an adverb)
j. pron – pronoun
k. pronom – pronoun suffix
l. v – verb
m. DO marker – direct object marker
n. conj – conjunction
o. name – proper name
p. interj – interjection
q. abbrev – abbreviation
r. Ar. – Aramaic word or loanword

II. **Person**:
   a. 1 – first person (I, we)
   b. 2 – second person (you (ms), you (mp))
   c. 3 – third person (he/it, she/it or they)

III. **Number**:
   a. s – singular (I, you (singular), he/it, she/it)
   b. p – plural (we, you (plural), they)

IV. **Gender and Number**:
   a. m – masculine
   b. f – feminine
   c. c – common (masculine or feminine gender)

V. **Binyan/Stem Verb Forms**:
   a. Pa'al/Qal – Active binyan verb stem
   b. Pi'el - Active intensifier binyan verb stem
   c. Pu'al - Passive intensifier binyan verb stem
   d. Hif'il - Active causative binyan verb stem
   e. Hu'fal - Passive causative binyan verb stem
   f. Hit'pael - Reflexive or reciprocal binyan verb stem and does not have a direct object
   g. Nif'al - Passive binyan verb stem. Or this verb stem can be reflexive or reciprocal, like Hit'pael, and will not have a direct object.
   h. Nit'pael – Mishnaic verb binyan verb stem with a mix of the Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. **Verb Forms / Tense-Aspect-Mood**:
   a. qatal - past tense
   b. past – past tense (used with qatal)
   c. pssv past – passive past tense (used with qatal)
   d. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
   e. fut – future tense (used with yiqtol)
   f. pssv fut – passive future tense (used with yiqtol)
   g. act part – active participle
   h. pssv part – passive participle
   i. imp – imperative
   j. inf - infinitive

k. inf abs - infinitive absolute

l. inf constr - infinitive construct

m. jssv – jussive. This is similar to an imperative but is in third person (ex. "let there be light")

VII. **Additional Grammatical Notes**:

a. ו (vav) conjunctions/disjunctions are not labeled in the interlinear tables but are identified as a prefix and are usually translated as “and/ but/ so/ or,” according to context.

b. ה (hey) definite articles are not labeled in the interlinear tables but are identified as a prefix and are usually translated as “the.”

c. Card num – cardinal number

d. Ord num – ordinal number

e. Person, gender, and number are combined in the tags: 3ms = third person masculine singular; 2mp = second person masculine plural; 1cs = first person common singular; 1cp = first person common plural; cp = common plural.

f. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called “Aramaisms.”

g. “Sons of man” means “human being.”

Acknowledgments

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team entrusted with translating and publishing the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Living Scroll team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.32, Oo.1.16.1, and Oo.1.16.2 from Hebrew to English:

Seth Borden, researcher, transcriber, and translator
Jonathan Meyer, researcher, transcriber, and website supporter
Stephen Moran, AI programmer and website manager

I would like to thank Kurt Sutton for generously providing images of the Cochin Hebrew New Testament manuscripts, MS Oo.1.32, MS Oo.1.16.1, and MS Oo.1.16.2. These manuscripts are accessible in digital format through the Cambridge University Library.[4]

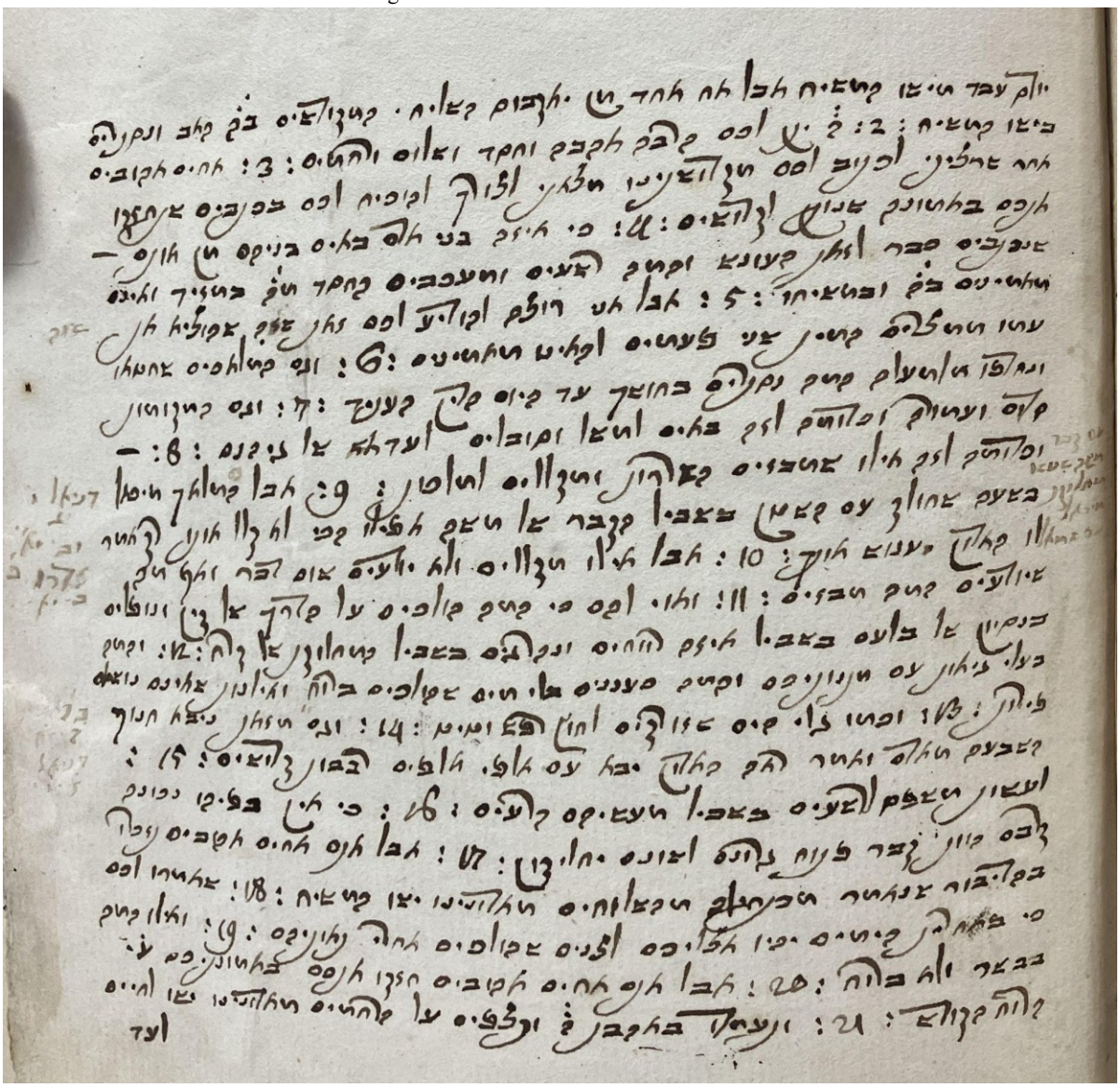
Lastly, I would like to thank my husband, David, for his sacrifice in helping me make this project possible.

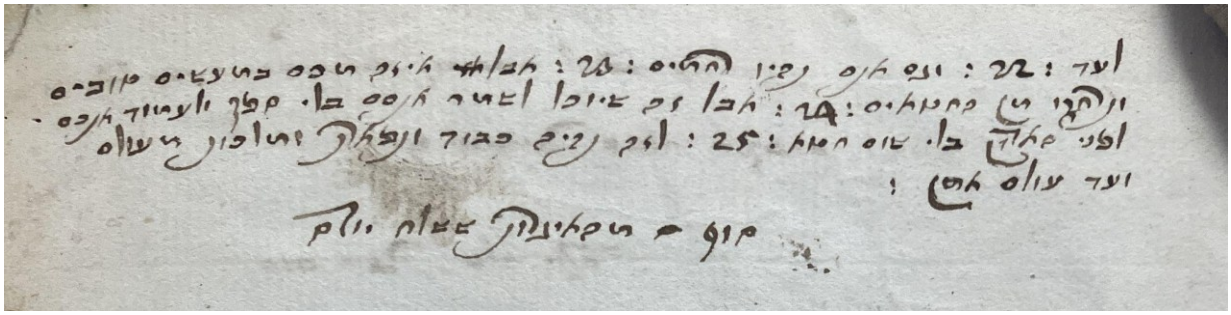
- Janice F. Baca

[4] Cambridge University Library, "Hebrew Translation of the New Testament (MS Oo.1.32)," Cambridge Digital Library, accessed April 18, 2026, https://cudl.lib.cam.ac.uk/view/MS-OO-00001-00032/1; National Library of Israel, "Cambridge University Library, MS Oo.1.16.1," *Ktiv*: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026, https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#$FL221581087; National Library of Israel, "Cambridge University Library, MS Oo.1.16.2," *Ktiv*: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026,

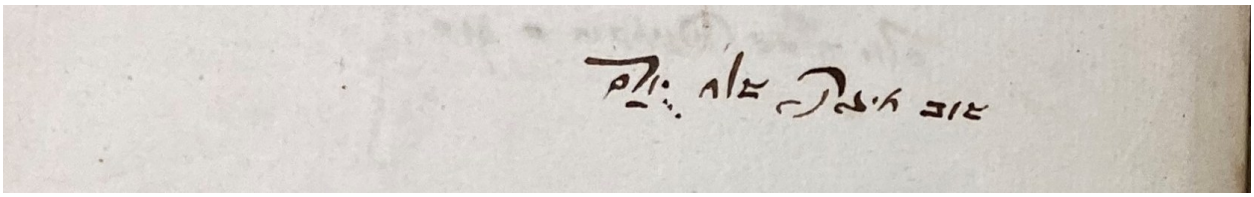
Cochin Jude Chapter 1

Image from Cochin Hebrew Jude MS Oo.1.32





Jude Introduction



שוב איגרת שלח יְוּדַס׃

Hebrew Transcription

Translation: Another letter Jude sent.[5]

KJV: Does not exist

Aramaic: Does not exist

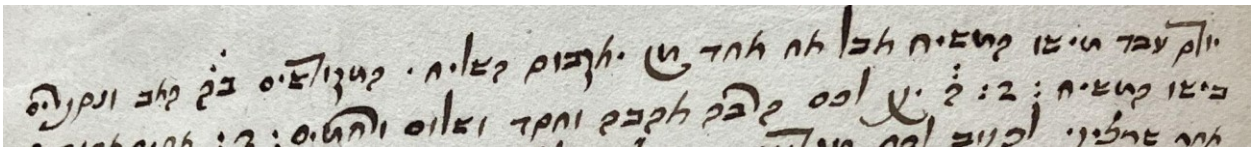
			יְוּדַס	שלח	איגרת	שוב
			yudas, “Jude,” (name)	shalach, “he/it sent,” (v. Pa’al/Qal, qatal, past, 3ms)	iggeret, “Letter,” (Ar. n fs)	shuv, “return, again,” (adv)

Interlinear Chart

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[5] This opening line introduces the text as a formal manuscript section using *shuv* (“again” or “furthermore”), a traditional scribal marker used to introduce the next work in a collection. It refers to the letter as an *iggeret* (“epistle”), a term borrowed from Aramaic and Akkadian that became standard in Rabbinic Hebrew, and retains the Greek-style spelling *Yudas* for Jude.

Jude 1:1



יודס עבד מישו המשיח אבל אח אחד מן יאקבוס השליח המקודשים בה֗ האב ונסתרים בישו המשיח:
Hebrew Transcription

Translation: Jude, servant of Yeshua Messiah, but one brother of James, the emissary[6] of the sanctified in Yehovah, the Father, and hidden in Yeshua Messiah.

KJV: Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Aramaic: Yehuda, the Servant of Yeshua The Messiah and the brother of Yaqob, to the Gentiles called by God The Father, beloved ones, and kept by Yeshua The Messiah.[7]

יודס	עבד	מישו	המשיח	אבל	אח	אחד
yudas, “Jude,” (name)	eved, “servant, slave,” (n ms)	m’yeshu, “from/ of Yeshua,” (prep, name)	ha’mishiach, “the Messiah,” (n ms)	aval, “indeed, truly, verily, surely, but however,” (adv)	ach, “brother,” (n ms)	echad, “one,” (card num)

מן	יאקבוס	השליח	המקודשים	בה֗	האב	ונסתרים
min, “from/ of,” (prep)	yacobus, “Yaakov (James),” (name)	ha’shaliach, “the emissary, messenger, apostle,” (n ms)	ha’mkudashim, “the we/ you (mp)/ they, those who are holy, sanctified,” (v. Pu’al, pssv part, mp)	be’yehovah, “in/ with/ by Yehovah,” (prep, name)	ha’av, “the father,” (n ms)	ve’nitstarim, “and/ but/ so/ or we/ you (mp)/ they are hidden,” (v. Nif’al, pssv part, mp)

בישו	המשיח
b’yeshu, “in/ with/ by Yeshua,” (prep, name)	ha’mishiach, “the Messiah,” (n ms)

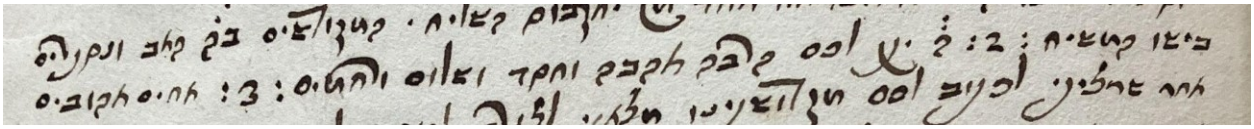
Interlinear Chart

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[6] A Hebrew word meaning “emissary, messenger, apostle.”

[7] Note on differences: The Hebrew calls Jude “servant of Yeshua Messiah” and “brother of James, the emissary,” and addresses “the sanctified in Yehovah, the Father, and hidden in Yeshua Messiah.” The KJV and the Aramaic address believers as “called” (the Aramaic adds “to the Gentiles”); the Hebrew has no word for “called” and no mention of Gentiles, and says “hidden” where the KJV says “preserved” and the Aramaic says “kept.”

Jude 1:2



ה׳ יתן לכם הרבה אהבה וחסד ושלום ורחמים:

Hebrew Transcription

Translation: May Yehovah give you great love, grace, peace, and mercy.

KJV: mercy unto you, and peace, and love, be multiplied.

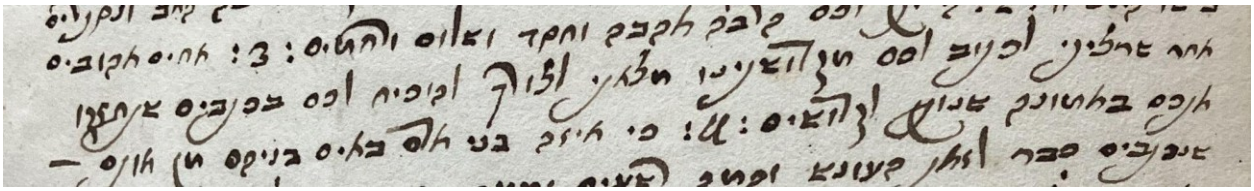
Aramaic: Mercy, peace and love be multiplied to you.

ושלום	וחסד	אהבה	הרבה	לכם	יתן	ה׳
ve'shalom, "and/ but/ so/ or peace," (n ms)	ve'chesed, "and/ but/ so/ or grace, kindness, charity," (n ms)	ahava, "love," (n fs)	harbe, "vast, great, many, much," (adj)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	yiten, "may he/it give," (v. Pa'al/Qal, jssv, fut, 3ms)	yehovah, "Yehovah," (name)

						ורחמים:
						ve'rachamim, "and/ but/ so/ or mercy," (n mp)

Interlinear Chart

Jude 1:3



אחים אהובים אחר שרציתי לכתוב לכם מקדושתינו מצאתי לצורך להוכיח לכם בכתבים שתחזקו אתכם באמונה שנותן לקדושים:

Hebrew Transcription

Translation: Beloved brothers, after I wanted to write to you concerning our holiness, I found the need to testify to you of the writings which strengthen you in the faith that is given to the holy ones.

KJV: Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

Aramaic: Beloved, when I gave all diligence to write to you about our common life, it was necessary for me to write to you, as I am to persuade you to compete for the faith, which was once delivered to The Holy Ones. [8]

אחים	אהובים	אחר	שרציתי	לכתוב	לכם	מקדושתינו
achim, “brothers,” (n mp)	ahuvim, “beloved, loved,” (adj mp)	acher, “other, another, different,” (adj)	she’ratziti, “that/ which/ who/ whom I wanted,” (v. Pa’al/Qal, qatal, past, 1cs)	lichtov, “to write,” (v. Pa’al/Qal, inf constr)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	m’kedushetnu, “from/ of our holy, set apart ones, saints,” (prep, n fp, 1cp pronom)

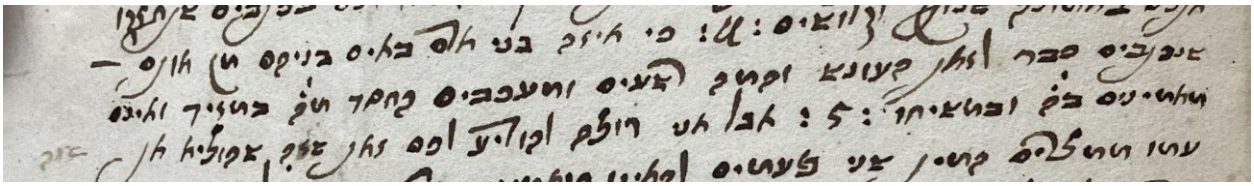
מצאתי	לצורך	להוכיח	לכם	בכתבים	שתחזקו	אתכם
matzati, “I found,” (v. Pa’al/Qal, qatal, past, 1cs)	le’tzorech, “to/ for/ belonging to (the) need,” (prep, n ms)	lehochiach, “to prove (something to someone), testify,” (v. Hif’il, inf constr)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	bi’ketuvim, “in/ with/ by (the) writings,” (prep, n mp)	she’techuzku, “that/ which/ who/ whom you strengthen,” (rel part, v. Pi’el, qatal, past, 2mp)	etkhem, “you (mp),” (DO marker, 2mp pronom)

[8] Note on differences: The Hebrew speaks of writing “concerning our holiness” and of testifying “of the writings which strengthen you in the faith that is given to the holy ones.” The KJV and the Aramaic speak of a “common salvation” or “common life” and of contending or competing for the faith “once delivered.” The Hebrew has no “common salvation,” no “contend,” and no “once delivered.”

				לִקְדוֹשִׁים:	שְׁנוֹתָן	בֶּאֱמוּנָה
				l’kedoshim, “to/ for/ belonging to the sacred, holy, set apart ones, saints,” (prep, n mp)	she’noten, “that/ which/ who/ whom I/ you (ms)/ he/it give(s),” (rel part, v. Pa’al/Qal, act part, ms)	be’emunah, “in/ with, by (the) faith,” (prep, n fs)

Interlinear Chart

Jude 1:4



כי איזה בני אדם באים בניהם מן אותם שנכתבים כבר לזאת העונש והמה רשעים ומעכבים החסד מה׳ במזיד ואינם מאמינים בה׳ ובמשיחו:

Hebrew Transcription

Translation: For some from the sons of man[9] come from among them—from those who were written beforehand for this punishment—and they are wicked, and they hinder the grace of Yehovah into presumption, and do not believe in Yehovah and in His Messiah.

KJV: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Aramaic: For men have obtained entrance, who from the beginning were written with this guilty verdict: "Evil men who pervert the grace of our God into an abomination and deny him who is the only Lord God and Our Lord Yeshua The Messiah."[10]

כי	איזה	בני	אדם	באים	בניהם	מן
ki, “for, since, because,” (conj)	eizeh, “certain, some,” (pron)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)	ba’im, “we/ you (mp)/ they, those who come,” (v. Pa’al/Qal, act part, mp)	beineihem, “in/ with/ by them,” (prep, 3mp pronom)	min, “from, of,” (prep)

אותם	שנכתבים	כבר	לזאת	העונש	והמה	רשעים
otam, “them,” (DO marker, 3mp)	she’nikhtavim, “that/ which/ who/ whom we/ you (mp)/ they, those written,” (v. Nif’al, pssv part, mp)	kvar, “already, beforehand,” (adv)	le’zot, “to/ for/ belonging to this,” (prep, pron)	ha’onesh, “the punishment, condemnation,” (n ms)	ve’hemmah, “and/ but/ so/ or they,” (3mp pron)	resha’im, “wicked ones, wicked,” (adj mp)

[9] Literally “sons of man” (Hebrew *benei adam*), an idiom meaning human beings. It is rendered here as “people,” and the Legend and Definitions notes that “sons of man” means “human being.” Here the phrase *eizeh benei adam* is translated “some people.”

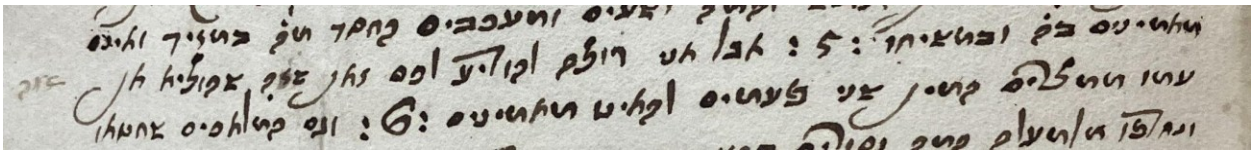
[10] Note on differences: The Hebrew says some people “come from among them,” were “written beforehand for this punishment,” hinder the grace of Yehovah deliberately, and “do not believe in Yehovah and in His Messiah.” The KJV and the Aramaic say men “crept in unawares” or “obtained entrance,” turned grace into “lasciviousness” or “an abomination,” and denied “the only Lord God and our Lord Jesus Christ.” The Hebrew has no “crept in unawares” and no “lasciviousness.”

ומעכבים	החסד	מה״	במזיד	ואינם	מאמינים	בה״
ve’me’akkevim, “and/ but/ so/ or we/ you (mp)/ they, those perverting, hindering,” (v. Pi’el, act part, mp)	ha’chesed, “the grace,” (n ms)	me’yehovah, “from/ of Yehovah,” (prep, name)	be’mezid, “in/ with/ by (the) I/ you (ms)/ he/it boiling over, act presumptuously, deliberately,” (prep, v. Hif’il, act part, ms)	ve’einam, “and/ but/ so/ or they are not,” (neg part)	ma’aminim, “we/ you (mp)/ they, those believing,” (v. Hif’il, act part, mp)	be’yehovah, “in/ with/ by Yehovah,” (prep, name)

ובמשיחו:
u’ve’meshicho, “and/ but/ so/ or his/its Messiah,” (n ms, 3ms pronom)

Interlinear Chart

Jude 1:5



אבל אני רוצה להודיע לכם זאת שה״ שהוציא את עמו ממצרים המית שני פעמים להאינו מאמינים:

Hebrew Transcription

Translation: But I want to make known to you of this: that Yehovah, who brought out His people from Egypt, has killed two times those who did not believe,

KJV: I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Aramaic: I wish to remind you, as you all know, that God, when once he had brought the people out from Egypt, afterward destroyed those who did not believe.[11]

אבל	אני	רוצה	להודיע	לכם	זאת	שה״
aval, “indeed, truly, verily, surely, but however,” (adv)	ani, “I,” (1cs pron)	rotzeh “I/ you (ms)/ he/it want(s),” (v. Pa’al/Qal, act part, ms)	le’hodia, “to cause to know,” (v. Hif’il, inf constr)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	zot, “this,” (pron)	she’yehovah, “that/ which/ who/ whom Yehovah,” (rel part, name)

שהוציא	את	עמו	ממצרים	המית	שני	פעמים
she’hotzi, “that/ which/ who/ whom caused to go out,” (rel part, v. Hif’il, qatal, past, 3ms)	et, (DO marker)	ammo, “his/its people,” (n ms, 3ms pronom)	mi’mitzrayim, “from/ of Egypt,” (prep, name)	hemit, “he/it caused to die,” (v. Hif’il, qatal, past, 3ms)	shnei, “two,” (card num)	pe’amim, “times,” (n fp)

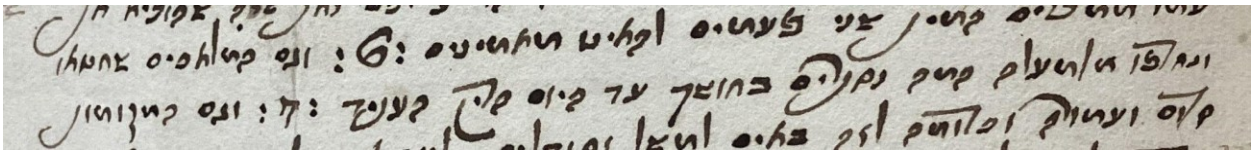
להאינו	מאמינים:					
le’ha’eino, “to/ for/ belonging to not he/it,” (prep, neg part, 3ms pronom)	ma’aminim, “we/ you (mp)/ they, those who believe,” (v. Hif’il, act part, mp)					

Interlinear Chart

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[11] Note on differences: The Hebrew says, “I want to make known to you of this: that Yehovah, who brought out His people from Egypt, has killed two times those who did not believe.” The KJV and the Aramaic say, “though ye once knew this” and “afterward destroyed them that believed not.” The Hebrew has no “though you once knew this” and adds “two times,” which the KJV and the Aramaic do not have.

Jude 1:6



וגם המלאכים שחטאו ונהדפו מלמעלה המה נסתרים בחושך עד היום הדין העתיד:

Hebrew Transcription

Translation: and also the angels who sinned, and having been thrust down from above, they are hidden in darkness until the day of the future judgment.

KJV: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Aramaic: And those Angels who kept not their Principality, but abandoned their own way of life, he has kept to the great Day of Judgment in unseen chains under darkness, [12]

נסתרים	המה	מלמעלה	ונהדפו	שחטאו	המלאכים	וגם
nisttarim, “we/ you (mp)/ they, those who are hidden, kept,” (v. Nif’al, pssv part, mp)	hemmah, “they,” (3mp pron)	mi’le’ma’lah, “from/ of above,” (prep, adv)	ve’nedefu, “and/ but/ so/ or they were thrust away/down,” (v. Nif’al, qatal, pssv past, 3mp)	she’chat’u, “that/ which/ who/ whom they sinned,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	ha’mal’akim, “the angels,” (n mp)	ve’gam, “and/ but/ so/ or also,” (adv)

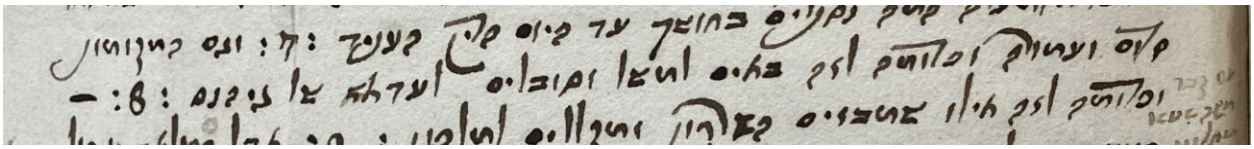
		העתיד:	הדין	היום	עד	בחושך
		ha’atid, “the future,” (n ms)	ha’din, “the judgment,” (n ms)	ha’yom, “the day,” (n ms)	ad, “until,” (prep)	ba’choshekh, “in/ with/ by (the) darkness,” (prep, n ms)

Interlinear Chart

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[12] Note on differences: The Hebrew says the angels “sinned” and were “thrust down from above” and are “hidden in darkness until the day of the future judgment.” The KJV and the Aramaic say the angels “kept not their first estate” or “Principality,” “left their own habitation,” and are held “in everlasting chains” or “unseen chains.” The Hebrew has no “first estate,” no “habitation,” and no “chains.”

Jude 1:7



וגם המקומות סדום ועמורה וכדומה לזה באים למשל וסובלים לעד אש של גיהנם:

Hebrew Transcription

Translation: And also the places Sodom and Gomorrah and like unto this are coming forth for an example and suffer fire of Gehinnom (Gehenna) forever,[13]

KJV: Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Aramaic: Just as Sadom and Amorah and their surrounding cities, in which, like these, they committed fornication and went after other flesh, are subject to demonstrations of eternal fire while they are condemned to judgment.[14]

וגם	המקומות	סדום	ועמורה	וכדומה	לזה	באים
ve'gam, "and/ but/ so/ or also," (adv)	ha'mekomot, "the places," (n mp)	sedom, "Sodom," (name)	ve'amorah, "and/ but/ so/ or Gomorrah," (name)	ve'kha'domeh, "and/ but/ so/ or I/ you (ms)/ he/it is like/ as," (prep, v. Pa'al/Qal, act part, ms)	la'zeh, "to/ for/ belonging to this," (prep, pron)	ba'im, "we/ you (mp)/ they, those coming," (v. Pa'al/Qal, act part, mp)

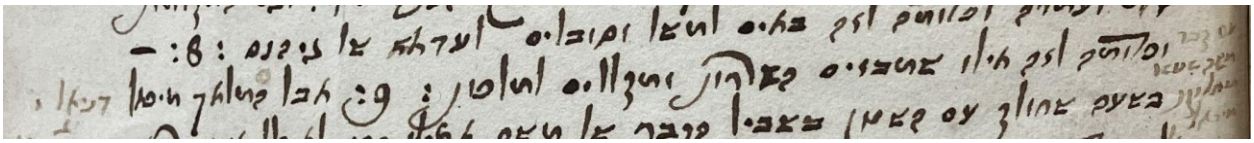
למשל	וסובלים	לעד	אש	של	גיהנם:	
le'mashal, "to/ for/ belonging to (the) proverb, example," (prep, n ms)	ve'sovlim, "and/ but/ so/ or we/ you (mp)/ they, those who suffer, bear," (v. Pa'al/Qal, act part, mp)	la'ad, "to/ for/ belonging to forever, eternity," (prep, n ms)	esh, "fire," (n fs)	shel, "of," (prep)	geihinnom, "Gehenna," (name)	

Interlinear Chart

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[13] This verse uses traditional Mishnaic Hebrew phrasing—such as *mashal* ("proverb" or "warning example") and *Geihinnom* ("Gehenna")—to show that Sodom, Gomorrah, and the surrounding places stand as a permanent warning of fiery judgment.
[14] Note on differences: The Hebrew says Sodom and Gomorrah and the like are "coming forth for an example" and suffer "fire of Gehinnom forever." The KJV and the Aramaic add that they gave themselves over "to fornication" and went "after strange flesh" or "other flesh." The Hebrew has no fornication and no "strange flesh."

Jude 1:8



וכדומה לזה אילו שמבזים השררות ומקללים למלכות:

Hebrew Transcription

Translation: and like unto these who despise the authorities and curse the kingdom.[15]

KJV: Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

Aramaic: In this likeness, these also lust in their dreams, who defile the flesh, reject Lordship and slander The Glory.[16]

וכדומה	לזה	אילו	שמבזים	השררות	ומקללים	למלכות:
ve'kha'domeh, "and/ but/ so/ or I/ you (ms)/ he/it is like/ as," (prep, v. Pa'al/Qal, act part, ms)	la'zeh, "to/ for/ belonging to this," (prep, pron)	ellu, "these," (cp pron)	she'mevazzim, "that/ which/ who/ whom we/ you (mp)/ they, those who despise(s), scorn(s)," (rel part, v. Pi'el, act part, mp)	ha'serarot, "the authorities, dominions," (n fp)	u'mekallelim, "and/ but/ so/ or we/ you (mp)/ they, those who curse, revile," (v. Pi'el, act part, mp)	la'malkhut, "to/ for/ belonging to majesty, royalty, dominion," (prep, n fs)

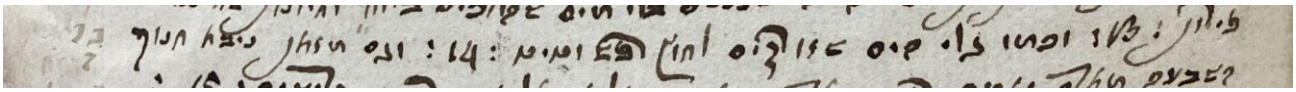
Interlinear Chart

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[15] This verse uses distinctly Mishnaic Hebrew vocabulary and grammar, including *ellu* ("these"), *serarot* ("authorities" or "offices of rule"), and the opening idiom *ve-kha-domeh la-zeh* ("and similarly to this"). Additionally, the phrase *u-mekallelim la-malkhut* ("and revile majesty") uses the prefix *le-* to mark the direct object—a grammatical structure borrowed from Aramaic into Mishnaic Hebrew.

[16] Note on differences: The Hebrew says, "like unto these who despise the authorities and curse the kingdom." The KJV and the Aramaic add "dreamers" who "defile the flesh." The Hebrew has no "dreamers" and no "defile the flesh."

Jude 1:9



אבל המלאך מיכאל בשעה שחולק עם השטן בשביל הקבר של משה אפילו הכי לא קלל אותו רק אמר לו האדון יענוש אותך:

Hebrew Transcription

Translation: But the angel Michael, in the hour that he disputed with Satan on account of the tomb of Moses, even thus did not curse him, only he said to him, “The Lord shall punish you.”[17]

KJV: Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Aramaic: But Michael the Archangel, who, when he was speaking with The Devil about the body of Moses, did not speak to bring a slanderous judgment against him, but he said, "THE LORD JEHOVAH will rebuke you."

השטן	עם	שחולק	בשעה	מיכאל	המלאך	אבל
ha’satan, “the Satan, adversary,” (n ms)	im, “with,” (prep)	she’cholek, “that/ which/ who/ whom I/ you (ms)/ he/it disputing, dividing,” (v. Pa’al/Qal, act part, ms)	be’sha’ah, “in/ with/ by the hour, time,” (prep, n fs)	mikha’el, “Michael,” (name)	ha’mal’akh, “the angel, messenger,” (n ms)	aval, “indeed, truly, verily, surely, but however,” (adv)

לא	הכי	אפילו	משה	של	הקבר	בשביל
lo, “no, not,” (neg part)	hakhi, “so, thus,” (adv)	afillu, “even,” (adv)	mosheh, “Moses,” (name)	shel, “of,” (prep)	ha’kever, “the grave, tomb,” (n ms)	bishvil, “because of, concerning,” (prep)

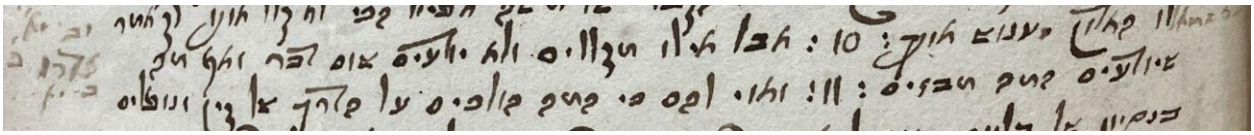
יענוש	האדון	לו	אמר	רק	אותו	קלל
ya’anosh, “he/it will punish,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’adon, “the Lord,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	rak, “only, but,” (conj)	oto, “him/it,” (DO marker, 3ms pronom)	killel, “he/it cursed, reviled,” (v. Pi’el, qatal, past, 3ms)

[17] This verse uses distinctly Rabbinic Hebrew and Talmudic Aramaic idioms. Notable Mishnaic expressions include *be-sha'ah she-* (“at the time when”), *bishvil* (“because of” or “concerning”), *shel* (“of”), and the verb *cholek* (“disputing” or “disagreeing”). It also incorporates the well-known Talmudic Aramaic phrase *afillu hakhi* (“even so” or “nevertheless”).

						אותך:
						otkha, “you (ms),” (DO marker, 2ms pronom)

Interlinear Chart

Jude 1:10



אבל אילו מקללים ולא יודעים שום דבר ואף מה שיודעים המה מבזים:

Hebrew Transcription

Translation: But these curse and do not know anything, and even what they know, they scorn.[18]

KJV: But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

Aramaic: But these things which they do not know, they slander, and those things which they desire naturally, like dumb animals, in them they are corrupted.[19]

אבל	אילו	מקללים	ולא	יודעים	שום	דבר
aval, “indeed, truly, verily, surely, but however,” (adv)	ellu, “these,” (cp pron)	mekallelim, “we/ you (mp)/ they, those who curse, revile,” (v. Pi’el, act part, mp)	ve’lo, “and/ but/ so/ or no, not,” (neg part)	yodim, “we/ you (mp)/ they, those who know,” (v. Pa’al/Qal, act part, mp)	shum, “any, anything,” (pron)	davar, “word, thing, matter,” (n ms)

ואף	מה	שיודעים	המה	מבזים:		
ve’af, “and/ but/ so/ or even, also,” (adv)	mah, “what,” (interrog part)	she’yodim, “that/ which/ who/ whom we/ you (mp)/ they, those who know,” (rel part, v. Pa’al/Qal, act part, mp)	hemmah, “they,” (3mp pron)	mevazzim, “we/ you (mp)/ they, those who despise, scorn,” (v. Pi’el, act part, mp)		

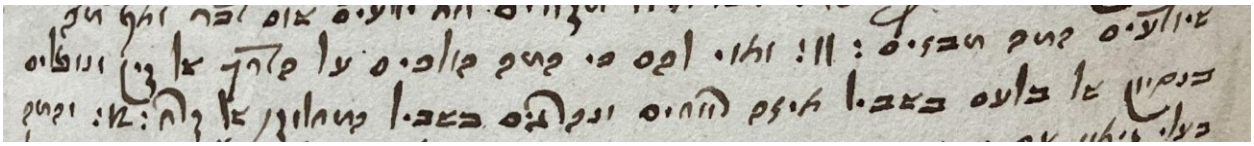
Interlinear Chart

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[18] This verse features distinctly Mishnaic Hebrew phrasing and an Aramaic loanword. Notable Mishnaic forms include *ellu* (“these”) and *mah she-* (“what” or “that which”), alongside present-tense participles describing ongoing behavior. It also uses the expression *lo ... shum davar* (“nothing at all”), incorporating the indefinite particle *shum* (“any”), which is from Aramaic into Rabbinic Hebrew.

[19] Note on differences: The Hebrew says “these curse and do not know anything, and even what they know, they scorn.” The KJV and the Aramaic say they know “naturally, as brute beasts” or “like dumb animals” and “corrupt themselves.” The Hebrew has no “brute beasts” and no “corrupt themselves.”

Jude 1:11



ואוי להם כי המה הולכים על הדרך של קין ונופלים בנסיון של בלעם בשביל איזה רווחים ונהרגים בשביל המחלוקת של קרח:

Hebrew Transcription

Translation: And woe unto them! For they walk in the way of Cain, and fall into the trial of Balaam on account of some profits, and are killed on account of the dispute of Korah.[20]

KJV: Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Aramaic: Woe to them who have gone in the way of Cain, and have run riot after the deception of Balaam for wages, and they have perished in the rebellion of Korah.

ואוי	להם	כי	המה	הולכים	על	הדרך
ve'oy, "and/ but/ so/ or woe," (interj)	lahem, "to/ for/ belonging to them," (prep, 3mp pronom)	ki, "for, since, because," (conj)	hemmah, "they," (3mp pron)	holkhim, "we/ you (mp)/ they, those who walk, go," (v. Pa'al/Qal, act part, mp)	al, "upon," (prep)	ha'derekh, "the way, path," (n fs)

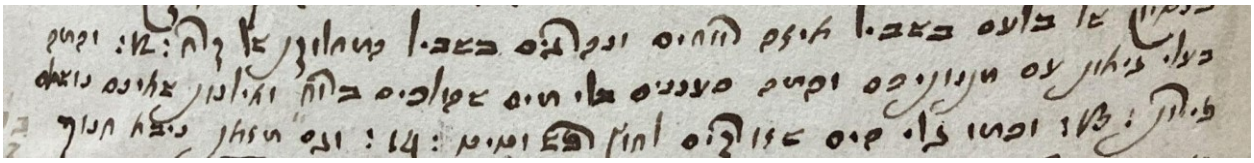
של	קין	ונופלים	בנסיון	של	בלעם	בשביל
shel, "of," (prep)	kayin, "Cain," (name)	ve'noflim, "and/ but/ so/ or we/ you (mp)/ they, those who fall," (v. Pa'al/Qal, act part, mp)	ba'nissayon, "in/ with/ by (the) trial, temptation," (prep, n ms)	shel, "of," (prep)	bil'am, "Balaam," (name)	bishvil, "because of, concerning," (prep)

[20] This verse is written in heavy Mishnaic Hebrew, linking all three examples—Cain, Balaam, and Korah—with the Rabbinic possessive particle *shel* ("of") and the causal preposition *bishvil* ("because of"). It also uses distinctly Mishnaic vocabulary, including *nissayon* ("trial" or "temptation"), *revachim* ("financial profits," shifted from its Biblical meaning of "space/relief"), and *machloket* ("dispute" or "factionalism")—the classic Rabbinic term for Korah's rebellion.

קרח:	של	המחלוקת	בשביל	ונהרגים	רווחים	איזה
korach, “Korah,” (name)	shel, “of,” (prep)	ha’machloket, “the dispute, rebellion, division,” (n fs)	bishvil, “because of, concerning,” (prep)	ve’neheragim, “and/ but/ so/ or we/ you (mp)/ they, those who are being killed,” (v. Nif’al, pssv part, mp)	revachim, “profits, gains,” (n mp)	eizeh, “certain, some,” (pron)

Interlinear Chart

Jude 1:12



והמה בעלי גיאות עם מתנותיכם והמה כעננים בלי מים שהולכים ברוח ואילנות שאינם נושאים פירות:

Hebrew Transcription

Translation: And they are masters of pride with your gifts, and they are like clouds without water that go in the wind, and trees that do not bear fruit,[21]

KJV: These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Aramaic: These are those who are defiled in their feasts and run riot while feeding themselves without fear, clouds without rain that wander with the wind; trees, whose fruit has died, who are without fruit, which have died twice and they have pulled up from their roots,

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22

והמה	בעלי	גיאות	עם	מתנותיכם	והמה	כעננים
ve'hemmah, "and/ but/ so/ or they," (3mp pron)	ba'alei, "masters, possessors," (n mp)	ge'ut, "pride, arrogance," (n fs)	im, "with," (prep)	matnoteikhem, "your gifts," (n fp, 2mp pronom)	ve'hemmah, "and/ but/ so/ or they," (3mp pron)	ka'ananim, "like/ as (the) clouds," (prep, n mp)

בלי	מים	שהולכים	ברוח	ואילנות	שאינם	נושאים
beli, "without," (neg part)	mayim, "water(s)," (n mp)	she'holkhim, "that/ which/ who/ whom we/ you (mp)/ they, those who go, carry," (rel part, v. Pa'al/Qal, act part, mp)	ba'ruach, "in/ with/ by (the) wind," (prep, n fs)	ve'ilanot, "and/ but/ so/ or trees," (n mp)	she'einam, "that/ which/ who/ whom are not," (rel part, neg part)	nos'im, "we/ you (mp)/ they, those who bear, carry," (v. Pa'al/Qal, act part, mp)

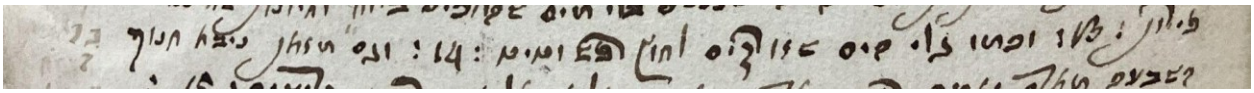
[21] This verse uses distinctly Mishnaic Hebrew phrasing, including the Rabbinic idiom *ba'alei ge'ut* ("masters of pride" or "arrogant people") and the negative construction *she-einam nos'im* ("that are not bearing"). It also uses *ilanot* ("trees")—an Aramaic loanword that replaced Biblical *etz* as the standard word for fruit-bearing trees in Mishnaic Hebrew—and renders communal love-feasts as *matnoteikhem* ("your gifts" or "offerings").

[22] Note on differences: The Hebrew says they are "masters of pride with your gifts," "clouds without water," and "trees that do not bear fruit." The KJV and the Aramaic speak of "spots in your feasts of charity," "feeding themselves without fear," and trees "twice dead, plucked up by the roots." The Hebrew has no "feasts," no "feeding themselves without fear," and no "twice dead."

						פירות:
						perot, “fruit(s),” (n mp)

Interlinear Chart

Jude 1:13



וכמו גלי הים שזורקים לחוץ רפש וטיט:

Hebrew Transcription

Translation: and like waves of the sea that cast to the outside mud and clay.[23]

KJV: raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Aramaic: Strong surges of the sea that show their shame by their froth. These are wandering stars, for whom the gloom of darkness is reserved for eternity.[24]

וטיט:	רפש	לחוץ	שזורקים	הים	גלי	וכמו
ve'tit, "and/ but/ so/ or clay," (n ms)	refesh, "mud," (n ms)	la'chutz, "to/ for/ belonging to (the) outside," (prep, n ms)	she'zorkim, "that/ which/ who/ whom we/ you (mp)/ they, those who throw, cast," (rel part, v. Pa'al/Qal, act part, mp)	ha'yam, "the sea," (n ms)	gallei, "waves of," (n mp constr)	ve'khmo, "and/ but/ so/ or like/ as," (conj)

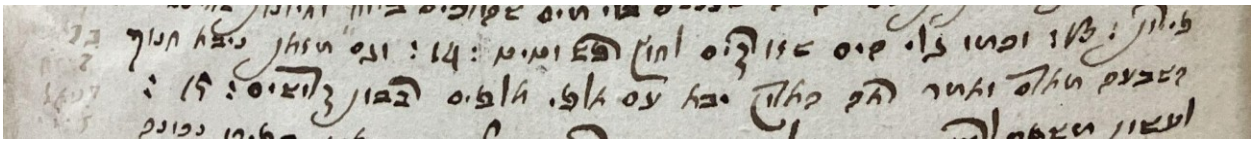
Interlinear Chart

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[23] This verse blends Mishnaic Hebrew phrasing—such as the verb *zorkim* ("throwing" or "casting") paired with *la-chutz* ("outward")—with a direct allusion to Isaiah 57:20. Instead of using a generic phrase for sea foam, the text borrows Isaiah's exact words *refesh va-tit* ("mud and clay") to describe the restless, destructive nature of the wicked.

[24] Note on differences: The Hebrew has only "waves of the sea that cast to the outside mud and clay." The KJV and the Aramaic add "wandering stars, to whom is reserved the blackness of darkness for ever." The Hebrew has no "wandering stars" and no "blackness of darkness."

Jude 1:14



וגם מזאת ניבא חנוך השבעה מאדם ואמר ראה האדון יבא עם אלפי אלפים רבבות קדושים:

Hebrew Transcription

Translation: And also concerning this prophesied of Enoch, the seventh from Adam said: “See, the Lord will come with thousands of thousands, ten-thousands of holy ones,”[25]

KJV: And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Aramaic: But Enoch, the seventh from Adam, prophesied to these as he said, "Behold, THE LORD JEHOVAH comes with myriads of his Holy Ones,

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וגם	מזאת	ניבא	חנוך	השבעה	מאדם	ואמר
ve’gam, “and/ but/ so/ or also,” (adv)	mi’zot, “from/ of concerning this,” (prep, pron)	nibba, “he/it prophesied,” (v. Nif’al, qatal, past, 3ms)	chanokh, “Enoch,” (name)	ha’shiv’ah, “the seventh,” (ord num)	me’adam, “from/ of Adam,” (prep, name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

ראה	האדון	יבא	עם	אלפי	אלפים	רבבות
re’eh, (to a man) “see,” (v. Pa’al/Qal, imp, 2ms)	ha’adon, “the Lord,” (n ms)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	im, “with,” (prep)	alfei, “thousands of,” (n mp constr)	alafim, “thousands,” (n mp)	rivevot, “ten-thousands, myriads,” (n fp)

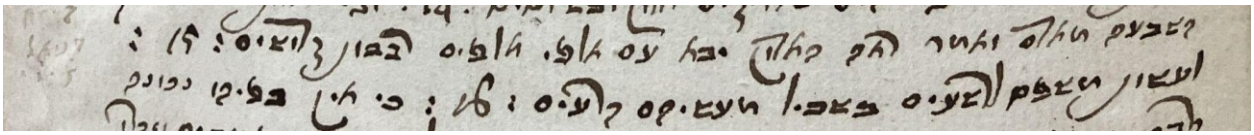
קדושים:
kedoshim, “holy ones, saints,” (n mp)

Interlinear Chart

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[25] This verse is a quote from 1 Enoch 1:9 and echoes the Hebrew Bible's imagery of divine judgment in Deuteronomy 33:2 and Daniel 7:10 by describing the Lord arriving with *alfei alafim rivevot kedoshim* (“thousands of thousands, ten-thousands of holy ones”).

Jude 1:15



לעשות משפט לרשעים בשביל מעשיהם הרעים:

Hebrew Transcription

Translation: “to make judgment upon the wicked ones on account of their evil deeds.”[26]

KJV: to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Aramaic: To do judgment on all and to reprove all souls, because of all the works of those who did wickedness, and because of all of the hard words which evil sinners have spoken." [27]

	הרעים:	מעשיהם	בשביל	לרשעים	משפט	לעשות
	ha’ra’im, “the evil, wicked,” (n mp)	ma’aseihem, “their deeds, works,” (n mp, 3mp pronom)	bishvil, “because of, concerning,” (prep)	la’resha’im, “to/ for/ belonging to (the) wicked, wicked ones,” (prep, n mp)	mishpat, “judgment, justice,” (n ms)	la’asot, “to do,” (v. Pa’al/Qal, inf constr)

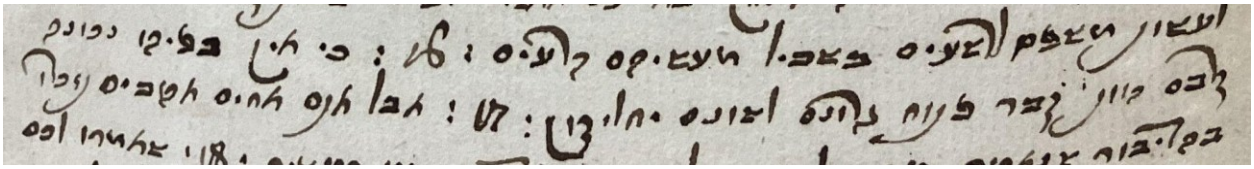
Interlinear Chart

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[26] This concise six-word verse pairs the classic Biblical legal idiom *la'asot mishpat* (“to execute judgment”) with the distinctly Mishnaic Hebrew causal preposition *bishvil* (“because of” or “on account of”).

[27] Note on differences: The Hebrew is one short sentence: “to make judgment upon the wicked ones on account of their evil deeds.” The KJV and the Aramaic are much longer: they add “to convince” or “to reprove” all, and “all their hard speeches which ungodly sinners have spoken against him.” The Hebrew has no “convince” and no “hard speeches.”

Jude 1:16



כי אין בפיהו נכונה קרבם הוות קבר פתוח גרונם לשונם יחליקון:
Hebrew Transcription

Translation: For there is nothing correct in their mouth, within their inward part is wickedness; an open grave is their throat; their tongue they make flattery.[28]

KJV: These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

Aramaic: These are those who murmur and complain in every matter while they walk according to their desires, their mouth speaks guiltiness, and they flatter persons for profit. [29]

כי	אין	בפיהו	נכונה	קרבם	הוות	קבר
ki, “for, since, because,” (conj)	ein, “there is not,” (neg part)	be’fihu, “in/ with/ by his mouth,” (prep, n ms, 3ms pronom)	nekhonah, “trustworthiness, certainty, right/true,” (n fs)	kirbam, “their inward part,” (n ms, 3mp pronom)	havvot, “destructions, wickedness,” (n fp)	kever, “grave, tomb,” (n ms)

פתוח	גרונם	לשונם	יחליקון:			
patuach, “I/ you (ms)/ he/it is opened” (v. Pa’al/Qal, pssv part, ms)	geronam, “their throat,” (n ms, 3mp pronom)	leshonam, “their tongue,” (n fs, 3mp pronom)	yachalikun, “they make smooth, flatter,” (v. Hif’il, yiqtol, fut, 3mp)			

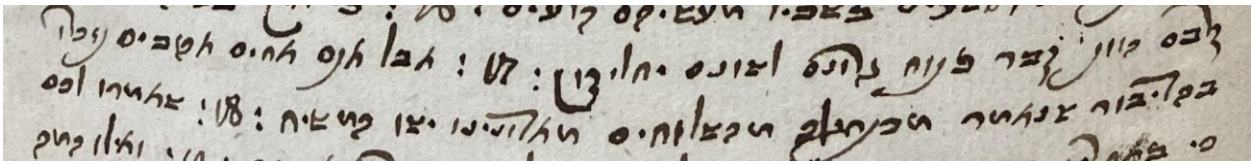
Interlinear Chart

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[28] Direct quote from Psalm 5:9.

[29] Note on differences: The Hebrew quotes Psalm 5:9: “there is nothing correct in their mouth, within their inward part is wickedness; an open grave is their throat; their tongue they make flattery.” The KJV and the Aramaic have a different text: “murmurers, complainers, walking after their own lusts,” “great swelling words,” and “men's persons in admiration because of advantage.” The Hebrew has none of these.

Jude 1:17



אבל אתם אחים אהובים וזכרו בהדיבור שנאמר מהתחילה מהשלוחים מאדונינו ישו המשיח:

Hebrew Transcription

Translation: But you, beloved brothers, therefore are to remember the speech that was said from the beginning from the emissaries of our Lord Yeshua the Messiah,[30]

KJV: But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Aramaic: But you, beloved, remember those words that were spoken before by the Apostles of Our Lord Yeshua The Messiah,

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שנאמר	בהדיבור	וזכרו	אהובים	אחים	אתם	אבל
she'ne'emar, "that/ which/ who/ whom I/ you (ms)/ he/it said, was spoken," (rel part, v. Nif'al, pssv part, ms)	ba'ha'dibbur, "in/ with/ by (the) word, speech," (prep, n ms)	ve'zikhru, "and/ but/ so/ or" (to men) "remember!" (v. Pa'al/Qal, imp, 2mp)	ahuvim, "beloved, loved," (adj mp)	achim, "brothers," (n mp)	attem, "you," (2mp pron)	aval, "indeed, truly, verily, surely, but however," (adv)

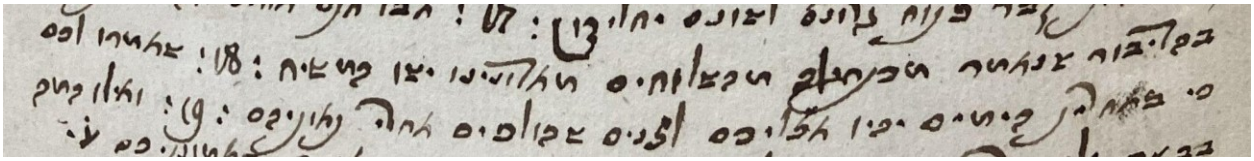
		המשיח:	ישו	מאדונינו	מהשלוחים	מהתחילה
		ha'mashiach, "the Messiah," (n ms)	yeshu, "Yeshua," (name)	me'adoneinu, "from/ of our lord, master," (prep, n ms, 1cp pronom)	me'ha'sheluchim, "fron/ of (the) we/ you (mp)/ they, those who are sent," (prep, v. Pa'al/Qal, act part, mp)	me'ha'techillah, "from/ of (the) beginning," (prep, n fs)

Interlinear Chart

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[30] This verse features distinctly Mishnaic Hebrew vocabulary and scribal spelling. Notable Rabbinic terms include *dibbur* ("word" or "utterance"), *techillah* ("beginning"), and the standard citation formula *she-ne'emar* ("that was spoken"). It also preserves the visible letter *he* in *ba-ha-dibbur* ("in the word")—a traditional Rabbinic manuscript spelling convention—and uses *sheluchim* ("sent ones") for the apostles of our Lord Yeshua the Messiah.

Jude 1:18



שאמרו לכם כי באחרית הימים יהיו אצליכם לצנים ׳שהולכים אחרי·תאותיהם:

Hebrew Transcription

Translation: who said to you that in the end of days there would be with you scoffers who walk after their desires.

KJV: how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

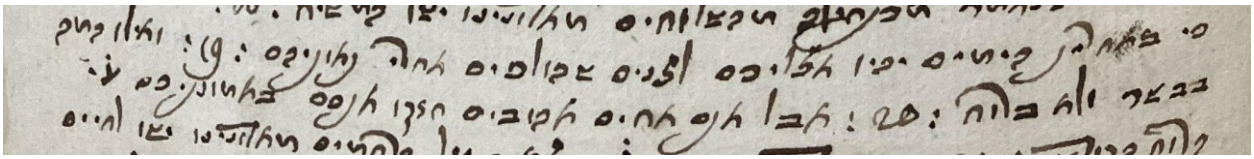
Aramaic: Who said to you, "In the last time there shall be those who mock and by their own desires go after wickedness."

שאמרו	לכם	כי	באחרית	הימים	יהיו	אצליכם
she'amru, "that/ which/ who/ whom they said," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	lakhem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	ki, "for, since, because," (conj)	be'acharit, "in/ with/ by (the) end of," (prep, n fs constr)	ha'yamim, "the days," (n mp)	yihyu, "there will be, they will be," (v. Pa'al/Qal, yiqtol, fut, 3mp)	etzleikhem, "near among you (mp)," (prep, 2mp pronom)

לצנים	שהולכים	אחרי	תאותיהם:			
leitzanim, "to/ for/ belonging to (the) scoffers, mockers," (prep, n mp)	she'holkhim, "that/ which/ who/ whom we/ you (mp)/ they, those who walk," (v. Pa'al/Qal, act part, mp)	acharei, "after, behind," (prep)	ta'avoteihem, "their desires," (n mp, 3mp pronom)			

Interlinear Chart

Jude 1:19



ואילו המה בבשר ולא ברוח:

Hebrew Transcription

Translation: And these are those in the flesh and not in the Spirit.

KJV: These be they who separate themselves, sensual, having not the Spirit.

Aramaic: These are those who distinguish the animal nature, because they do not have The Spirit.[31]

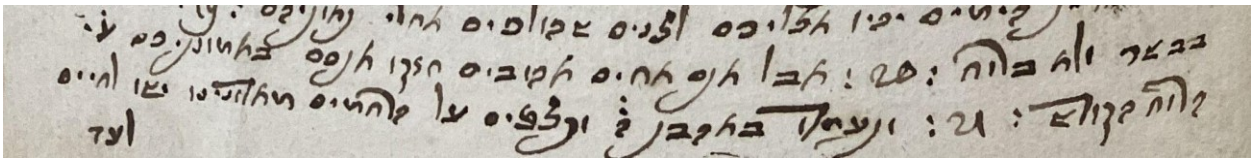
		ברוח:	ולא	בבשר	המה	ואילו
		ba'ruach, "in/ with/ by (the) Spirit," (prep, n fs)	ve'lo, "and/ but/ so/ or no, not," (neg part)	ba'basar, "in/ with/ by (the) flesh," (prep, n ms)	hemmah, "they," (3mp pron)	ve'ellu, "and/ but/ so/ or these," (cp pron)

Interlinear Chart

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[31] Note on differences: The Hebrew says, "these are those in the flesh and not in the Spirit." The KJV and the Aramaic say they "separate themselves" or "distinguish the animal nature." The Hebrew has no "separate themselves."

Jude 1:20



אבל אתם אחים אהובים חזקו אתכם·באמונתיכם ע״י הרוח הקודש:

Hebrew Transcription

Translation: But you, beloved brothers, strengthen yourselves in your faith by means of the Holy Spirit.[32]

KJV: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Aramaic: But you beloved, be encouraged again in your holy faith, praying in The Holy Spirit, [33]

באמונתיכם	אתכם	חזקו	אהובים	אחים	אתם	אבל
be’emunateikhem, “in/ with/ by your (mp) faith,” (prep, n fs, 2mp pronom)	etkhem, “you (mp),” (DO marker, (2mp pron)	chazzeku, (to men) “strengthen!,” (v. Pa’al/Qal, imp, 2mp)	ahuvim, “beloved, loved,” (adj mp)	achim, “brothers,” (n mp)	attem, “you (mp),” (2mp pron)	aval, “indeed, truly, verily, surely, but however,” (adv)

				הקודש:	הרוח	ע״י
				ha’kodesh, “the holiness, holy,” (n ms)	ha’ruach, “the Spirit,” (n fs)	al yedei, “by means of,” (abbrev, prep)

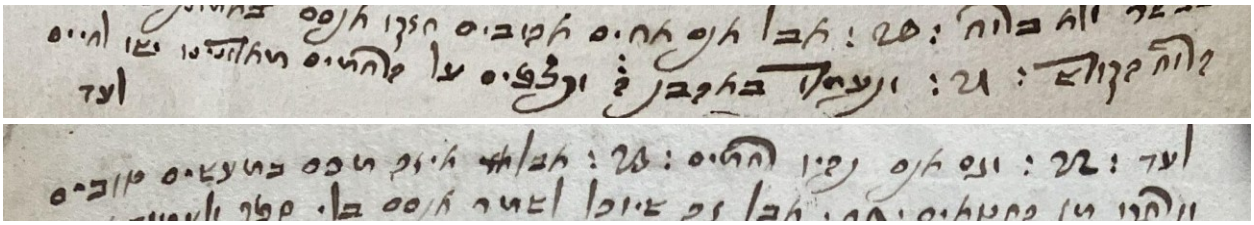
Interlinear Chart

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[32] This verse features distinctly Rabbinic Hebrew idioms and scribal conventions, including the abbreviated preposition ע״י (*al yedei*, “by means of”) and the traditional Mishnaic phrasing *ha-Ruach ha-Kodesh* (“the Holy Spirit”), which places the definite article *ha-* on both words. Rather than separating “building yourselves up in faith” and “praying in the Holy Spirit” into two distinct actions, the Hebrew condenses the thought into a single call: *chazzeku etkhem be-emunateikhem* (“strengthen yourselves in your faith”).

[33] Note on differences: The Hebrew says, “strengthen yourselves in your faith by means of the Holy Spirit.” The KJV and the Aramaic say “building up yourselves on your most holy faith, praying in the Holy Ghost” or “be encouraged again in your holy faith, praying in The Holy Spirit.” The Hebrew has no “praying” and no “most holy.”

Jude 1:21



ותעמדו באהבת ה״ ותצפים על הרחמים מאדונינו ישו לחיים לעד:

Hebrew Transcription

Translation: And you are to stand in the love of Yehovah and wait upon the mercies of our Lord Yeshua unto eternal life.[34]

KJV: keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Aramaic: But let us keep ourselves in the love of God as we look for the mercy of Our Lord Yeshua The Messiah unto our eternal life.

ותעמדו	באהבת	ה״	ותצפים	על	הרחמים	מאדונינו
ve'ta'amdu, "and/ but/ so/ or you (mp) will stand," (v. Pa'al/Qal, yiqtol, fut, 2mp)	be'ahavat, "in/ with/ by (the) love," (prep, n fs)	yehovah, "Yehovah," (name)	ve'tzofim, "and/ but/ so/ or you (mp) will wait," (v. Pi'el, yiqtol, fut, 2mp)	al, "upon," (prep)	ha'rachamim, "the mercies, compassion," (n mp)	me'adoneinu, "from/ of our Lord, Master," (prep, n ms)

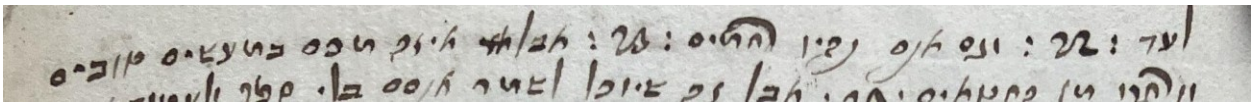
ישו	לחיים	לעד:				
yeshu, "Yeshua," (name)	le'chayim, "to/ for/ belonging to life (lives)," (prep, n mp)	le'ad, "to/ for/ belonging to forever, eternity," (prep, n ms)				

Interlinear Chart

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[34] This verse pairs the Rabbinic divine abbreviation *hey-gershyim* ("the Name" or "Yehovah") with the classical Biblical phrase *le-chayim la-ad* ("unto life forever").

Jude 1:22



וגם אתם תהיו רחמים:

Hebrew Transcription

Translation: And also, you shall be merciful.

KJV: And of some have compassion, making a difference:

Aramaic: And snatch some of them who are from the fire.[35]

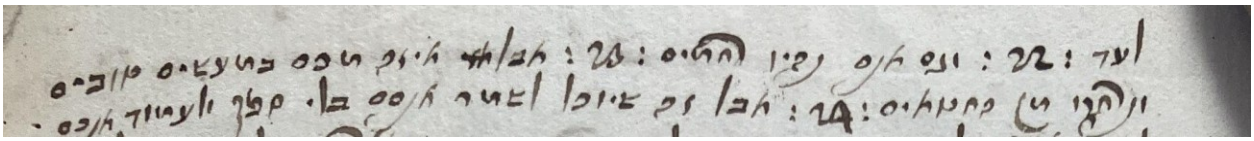
			רחמים:	תהיו	אתם	וגם
			rachamim, "merciful, compassionate," (adj mp)	tihyu, "you (mp) shall be," (v. Pa'al/Qal, yiqtol, fut, 2mp)	attem, "you (mp)," (2mp pron)	ve'gam, "and/ but/ so/ or also," (adv)

Interlinear Chart

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[35] Note on differences: The Hebrew says only, "And also, you shall be merciful." The KJV says, "And of some have compassion, making a difference," and the Aramaic says, "And snatch some of them who are from the fire." The Hebrew has no "making a difference" and no "fire."

Jude 1:23



אבל איזה מכם במעשים טובים ותרחצו מן החטאים:

Hebrew Transcription

Translation: But some of you, by good works, shall be washed from the sins,

KJV: and others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

Aramaic: And when they repent, show pity upon them with respect, while you hate also the tunic that is defiled by the flesh.[36]

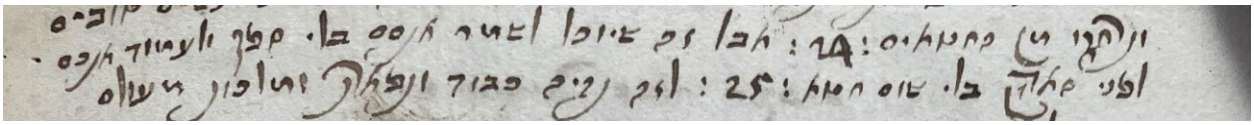
מן	ותרחצו	טובים	במעשים	מכם	איזה	אבל
min, “from/ of,” (prep)	ve’terchatzu, “and/ but/ so/ or you (mp) will be washed, cleansed,” (v. Nif’al, yiqtol, pssv fut, 2mp)	tovim, “good(s),” (n mp)	be’ma’asim, “in/ with/ by (the) deeds, works,” (prep, n mp)	mikem, “from/ of you (mp),” (prep, 2mp pronom)	eizeh, “certain, some,” (pron)	aval, “indeed, truly, verily, surely, but however,” (adv)
						החטאים:
						ha’chata’im, “the sins,” (n mp)

Interlinear Chart

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[36] Note on differences: The Hebrew says, “But some of you, by good works, shall be washed from the sins.” The KJV and the Aramaic say, “others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” or “show pity upon them with respect, while you hate also the tunic that is defiled by the flesh.” The Hebrew has no “pulling out of the fire” and no “garment.”

Jude 1:24



אבל זה שיוכל לשמור אתכם בלי ספק ולעמוד אתכם לפני האדון בלי שום חטא:

Hebrew Transcription

Translation: but this one who is able to guard you without doubt, and to stand you up before the Lord is without any sin.

KJV: Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Aramaic: But to him who can keep us without offense and without defilement and present us without a flaw[37]

ספק	בלי	אתכם	לשמור	שיוכל	זה	אבל
safek, “doubt, uncertainty,” (n ms)	beli, “without,” (neg part)	etkhem, “you (mp),” (DO marker, 2mp pronom)	lishmor, “to guard, keep,” (v. Pa’al/Qal, inf constr)	she’yukhal, “that/ which/ who/ whom he/it is able,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	zeh, “this,” (ms pron)	aval, “indeed, truly, verily, surely, but however,” (adv)

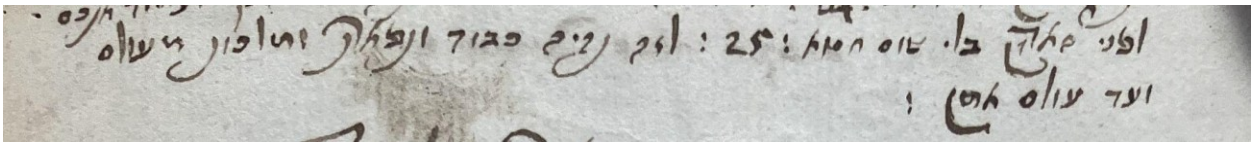
חטא:	שום	בלי	האדון	לפני	אתכם	ולעמוד
chet, “sin,” (n ms)	shum, “any, anything,” (pron)	beli, “without,” (neg part)	ha’adon, “the Lord,” (n ms)	lifnei, “before, to the face of,” (prep)	etkhem, “you (mp),” (DO marker, 2mp pronom)	ve’la’amod, “and/ but/ so/ or to stand,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

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[37] Note on differences: The Hebrew says, “guard you without doubt, and to stand you up before the Lord without any sin.” The KJV says, “keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,” and the Aramaic says, “without offense and without defilement.” The Hebrew has no “falling,” no “glory,” and no “exceeding joy.”

Jude 1:25



לזה תהיה כבוד ותפארת ומלכות מעולם ועד עולם אמן: סוף מהאיגרות ששלח יודס:

Hebrew Transcription

Translation: To this One shall be glory and majesty and kingdom from eternity to eternity, amen. End of the letters that Jude sent.[38]

KJV: to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Aramaic: Before his glory in joy (He alone is God our Savior by Yeshua The Messiah Our Lord); to him is the praise, dominion, honor and majesty, even now and unto all ages. Amen.[39]

לזה	תהיה	כבוד	ותפארת	ומלכות	מעולם	ועד
la'zeh, "to/ for/ belonging to this," (prep, pron)	tihyeh, "she/it shall be," (v. Pa'al/Qal, yiqtol, fut, 3fs)	kavod, "glory, honor," (n ms)	ve'tiferet, "and/ but/ so/ or splendor, majesty," (n fs)	u'malkhut, "and/ but/ so/ or dominion, kingdom," (n fs)	me'olam, "from/ of eternity," (prep, n ms)	ve'ad, "and/ but/ so/ or unto," (prep)

עולם	אמן:	סוף	מהאיגרות	ששלח	יודס:	
olam, "eternity, forever," (n ms)	amen, "Amen, truly," (adv, interj)	sof, "end," (n ms)	me'ha'iggerot, "from/ of (the) letters," (prep, n fp)	she'shaloch, "that/ which/ who/ whom he/it sent," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yudas, "Jude," (name)	

Interlinear Chart

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[38] This Hebrew version of the Epistle of Jude (preserved in the Cochin manuscript tradition, Cambridge MS Oo.1.32) is written primarily in Mishnaic (Rabbinic) Hebrew. Throughout the letter, the text uses traditional Rabbinic divine abbreviations (*Ha-Shem* / *Yehovah*), standard Mishnaic particles (such as *shel* for "of," *she-* for "that/who," *ellu* for "these," and *bishvil* for "because of"), and early Aramaic loanwords that became standard in Rabbinic Hebrew (such as *shum* for "any," *iggeret* for "epistle," and *ilanot* for "trees"). At the same time, it retains Greek-style transliterations of proper names (Yudas and Ya'akobus) and includes direct allusions to the Hebrew Bible (Isaiah 57:20, Deuteronomy 33:2, and Psalm 5:9).

[39] Note on differences: The Hebrew says, "To this One shall be glory and majesty and kingdom from eternity to eternity, amen," and closes with "End of the letters that Jude sent." The KJV and the Aramaic say "the only wise God our Saviour" and add "dominion and power, both now and ever." The Hebrew has no "only wise God our Saviour," no "power," and no "now and ever," and the closing line "End of the letters that Jude sent" appears only in the Hebrew.