The Cochin Cambridge Hebrew Matthew MS Oo.1.32

The Scroll of Yeshua

Cochin Hebrew Book of Matthew

English Translations with Hebrew Transcriptions, Manuscript Images, Interlinear Tables, and Commentary

Janice F. Baca

Hebrew Translator

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Cambridge MS Oo.1.32 English Translation

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The Aramaic scriptures contained herein are from the Peshitta and are available at TheAramaicScriptures.com.

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.[1]

[1] Digitized version of the MS Oo.1.16.1 can be found on the following website: https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998.

Foreword

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

I am a textual nerd by hobby and passion. My wife Miranda bought me a complete Tanakh scroll in Hebrew from Israel one year. This prompted me to take Hebrew classes from the Hebrew University so I could begin to read from this scroll. My love for the nuances of the Hebrew language has taken off and helped me immensely in my studies and understanding. Further whetting my appetite, I praise Yah for bringing Project Truth Ministries into my life. I have enjoyed their verse-by-verse dissection of the Hebrew Revelation out of Cochin, India. Janice and her team now carry this work forward on Living Scroll. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done, and to me, this points to these ancient manuscripts predating the Greek manuscripts that we have, making up our modern English translations.

I have looked into some of the criticisms of the Cochin and cannot find any that stick. One such argument against is the use of Yeshu instead of Yeshua in the manuscripts. The popular opinion on this is that the term Yeshu is a derogatory term found in the Talmud, mocking Yeshua and being an acronym for "May his name be blotted out". This is absolutely true and began around the 2nd century AD. However, thanks to the scholarship of people like David Flusser and Joachim Jeremias, we see that the pronunciation of Yeshua began before the 2nd-century adoption in the Talmud. Their research shows that the last letter (ayin) was swallowed up in pronunciation in certain Galilean dialects. We know that the disciples grew up in the area of Galilee, we further know of certain "common and uneducated" men who wrote about Yeshua, and we would expect them to use this colloquial spelling of Yeshu. Just like we see many times in the Cochin, the people throughout the years did not "fix" the text to the Greek. We see this very early dialectic use of Yeshu coming through even to today. Another sign, to me, of the manuscript's authenticity. This Cochin Hebrew Matthew has markers not only pre-dating the Greek text but also Shem Tov's Hebrew Matthew as well. There are some significant differences we are finding.

I have begun poring over these manuscripts and am seeing more clearly what my Messiah taught and said. I would encourage you to take your time and enjoy this like you would a good steak. Chew each morsel deliberately and incorporate the Hebrew concept of Selah with each thought. I

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

Selah, Shema, & Shalom

Jeff Brannon

The Way Remnant

Introduction

The Cochin Hebrew Matthew manuscript, Cambridge MS Oo.1.32, is a Hebrew manuscript of Matthew preserved within the Cochin Israelite community of India and brought to scholarly attention when Claudius Buchanan discovered it in the synagogue of the Malabari Black Jews in Cochin in 1803. Because Cochin was an important Indian Ocean trade center, the manuscript's preservation there gives it special historical and textual interest. This edition examines the manuscript's Hebrew, Aramaic, and scribal features, especially those that appear to reflect Mishnaic and late Second Temple Hebrew usage.

Features associated with late Second Temple Hebrew traditions—including Hebrew-Aramaic syntax, object-marking habits, and Aramaicized forms that appear throughout the manuscript—stand alongside Mishnaic vocabulary and later scribal glosses. Chapters 27–28 broadly follow the linguistic pattern found throughout the rest of Matthew; however, they also contain particular signs of later transmission activity, including wording that may represent an insertion affecting the stated date of Yeshua's crucifixion. Chapter 28 also ends with a colophon that appears to reveal an anti-Christian bias: it uses the Aramaic word סְבָרַת (*svarat*, "proclamation" or "news") for the book title, but adds the hostile term הַטָּמֵא (ha-tame, "the impure") to the name Matthew. This wording may have come from a non-Christian scribe with a negative view of Yeshua's early followers. Other later markers include the Ladino/Judeo-Spanish gloss *cavera*, reflected in the Hebrew spelling *ka'avira*. These features suggest that the Cochin Hebrew Matthew may preserve an important and influential textual tradition, while also bearing signs that later readers or scribes may have modified wording, dates, titles, or narrative details during transmission.

Because Matthew is traditionally associated with a Hebrew-speaking Jewish context, this study pays close attention to the manuscript's Hebrew and Aramaic linguistic features. Some traditions and scholarly discussions connect Matthew's Gospel with an early date and with Israelite-Messianic transmission histories in the East. This introduction presents those claims as historical background and as part of the interpretive framework for the Cochin Hebrew Matthew, while the translation and interlinear tables allow readers to examine the manuscript evidence directly.

Readers should evaluate each chapter by reading the evidence in layers. No single spelling or isolated word proves the manuscript's history. The stronger evidence lies in the combined pattern of grammar, syntax, Aramaic influence, and scribal habit. The Hebrew in these chapters does not always read like classical biblical Hebrew; it often resembles late Second Temple or first-century Judean prose, where Hebrew and Aramaic were used side by side. In that setting, writers could use *shel* for "of," *she-* for "that/who/which," and the letter *lamed* to mark objects where classical Hebrew might use *et*. The genealogy in chapter one also shows shortened wording, where a verb such as "begat" may be understood rather than repeated. These patterns may point to an older Hebrew-Aramaic linguistic layer. At the same time, forms such as *Vangelo*, *Mateus*, *Horodos*, and *Archeleos* look closer to Greek, Latin, Portuguese, Aramaic, or later transmission spellings than to

standard biblical Hebrew. *Yeshu* should be treated differently: it may reflect an early spoken or Galilean form of Yeshua that was already in use before it later became familiar in rabbinic writings. For that reason, weigh name spellings separately from grammar.

The following background explains how the Cochin manuscripts were collected, copied, and preserved, and why their scribal history matters for evaluating the language of Matthew MS Oo.1.32.

More Details on the Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is a New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospel and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803. Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India, assembled, collected, and possibly scribed the manuscripts. However, when comparing the manuscripts of the Cochin Hebrew Matthew MS Oo.1.32, Oo.1.16.1, and the Cochin Hebrew Revelation MS Oo.1.16.2, it is possible that two different scribes wrote these manuscripts.

"Three distinct handwriting styles[2] in the manuscript testify to a more complex history of composition than attributable to any single author. The first part (which is believed to be Raḥabi's handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a–b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style."[3]

Yet, it is important to consider that if Ezekiel Rahabi II scribed both the MS Oo.1.32 and the MS Oo.1.16 manuscripts, Claudius Buchanan documented in his book, Christian Research in Asia, published in 1811,[5] the following statement written by Ezekiel Rahabi II on the cover of the collection of the MS Oo.1.32:

> Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come. Amen. Ezekiel Rahabi II

What's Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 includes manuscript images, Hebrew transcription, English translation, interlinear tables, and corresponding Greek and Aramaic verses for

[2] Weinstein says, "In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists": M. M. Weinstein, "A Hebrew Qur'an Manuscript," Studies in Bibliography and Booklore 10 (Winter 1971/72): 35

[3] Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Raḥabi's Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, "A Hebrew Qur'an Manuscript," 36. pp. 85-95.

comparison and commentary. Together, these materials let readers compare the manuscript text with related textual traditions and observe the Hebrew grammar directly.

The Living Scroll team has dedicated many hours to studying, researching, transcribing, and translating these Hebrew New Testament manuscripts for the edification of the body of Messiah. We pray that the Cochin Hebrew Matthew will encourage careful study and be as meaningful to readers as it has been to the Living Scroll team.

- Janice F. Baca

Legend and Definitions

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

Aramaism: Under pressure from the surrounding language 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. There are also Aramaic words and phrases in the Cochin Hebrew Matthew 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. inj part – interjection particle
   n. DO marker – direct object marker

II. **Person**:
   a. 1 – first person (I, we)

b. 2 – second person (you (ms), you (mp))
c. 3 – third person (he/it, she/it or they)

III. **Number**:

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

IV. **Gender 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. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
c. act part – active participle
d. pssv part – passive participle
e. imp - imperative
f. inf - infinitive
g. inf abs - infinitive absolute
h. inf constr - infinitive construct
i. jssv - jussive. This is similar to an imperative but is in third person, (ex. "let there be light")

VII. **Additional Grammatical Notes**:

a. 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. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called "Aramaisms."

f. "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 from Hebrew to English:

Bryan S. Williams, a distinguished history scholar, transcriber, and translator
Seth Borden, researcher, transcriber, and translator
Ann Hillebrenner, administrative assistant
Michael Johnson, transcriber
Justin Leoni, Senior Software Engineer and researcher
Wendy Leoni, data analyst and researcher
Jonathan Meyer, researcher, transcriber, and website supporter
Stephen Moran, Senior Software Engineer and website manager
Victor Nuñez, researcher, transcriber, and translator

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of The Way Remnant. Jeff and Miranda have been strong voices in advancing the Cochin Hebrew New Testament on their YouTube channel, The Way Remnant. Additionally, Jeff generously gives his time, resources, research, and scholarly input, supporting the great endeavor to provide a solid biblical foundation for the findings in the Cochin Hebrew New Testament.

I would like to thank Kurt Sutton for generously providing images of the Cochin Hebrew New Testament manuscripts, MS Oo.1.32 and MS Oo.1.16.1. 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,

How to Read the Language in Chapters 1–5

Some readers have suggested that Matthew chapters 1–5 in the Cochin Hebrew Matthew may have been translated from the Syriac Peshitta because a few words and phrases look similar to Syriac or Aramaic. However, evaluate the language in these chapters by their overall structure, not by isolated words alone. A key issue is the difference between classical biblical Hebrew and the more fluid Hebrew used in the late Second Temple period. By the first century, Hebrew prose could be more analytic, meaning writers relied more on separate words and particles than on older, tighter grammatical forms. This helps explain the use of *shel* for possession, *she-* for relative clauses, and *lamed* (לְ־) as a marker for the object of a sentence, sometimes where biblical Hebrew would normally use *et* (אֶת). These are not random mistakes; they are the kinds of features expected in a Hebrew-Aramaic bilingual environment.

This concern should be stated fairly. Joseph Gebhardt-Klein treats the Travancore-Cochin Matthew manuscript as a Rabbinical-Hebrew or Mishnaic-Hebrew adaptation that shows direct structural and phonetic influence from the Syriac Peshitta, or from another Syriac textual source. That criticism is important because some words, phrases, and name forms do look close to Syriac or later transmission patterns. However, Syriac influence is not the same thing as proving that every feature in chapters 1–5 was simply translated from the Peshitta. A careful evaluation should ask two separate questions: which readings may reflect Syriac or later copying influence, and which grammatical patterns may preserve an older Hebrew-Aramaic framework.

Why the Name MarYah Matters

One important Aramaic feature in the manuscript is the title *Maryah* (מָרְיָה), a reverent way of saying "Lord/Master Yehovah." Some readers might think this word came from a later Syriac manuscript tradition. However, related spellings of *m-r-y-h* (מריה) are also found in first-century Judean burial inscriptions from the Jerusalem area. Rahmani's catalog of Judean ossuaries and Tal Ilan's study of names from Palestine show that this spelling pattern belonged to the Hebrew-Aramaic world of the late Second Temple period, not only to later Syriac tradition.

This matters because the phrase *malakh d'Maryah*, meaning "messenger of the Lord/Master Yehovah," may reflect the kind of sacred language used by people in Judea and Galilee who spoke both Hebrew and Aramaic. This does not mean every part of the Cochin manuscript is automatically ancient, and it does not rule out later copying or spelling changes. It does mean that *Maryah* should not be dismissed as a late Syriac addition by default. It fits naturally within the early Hebrew-Aramaic language setting that the manuscript often preserves.

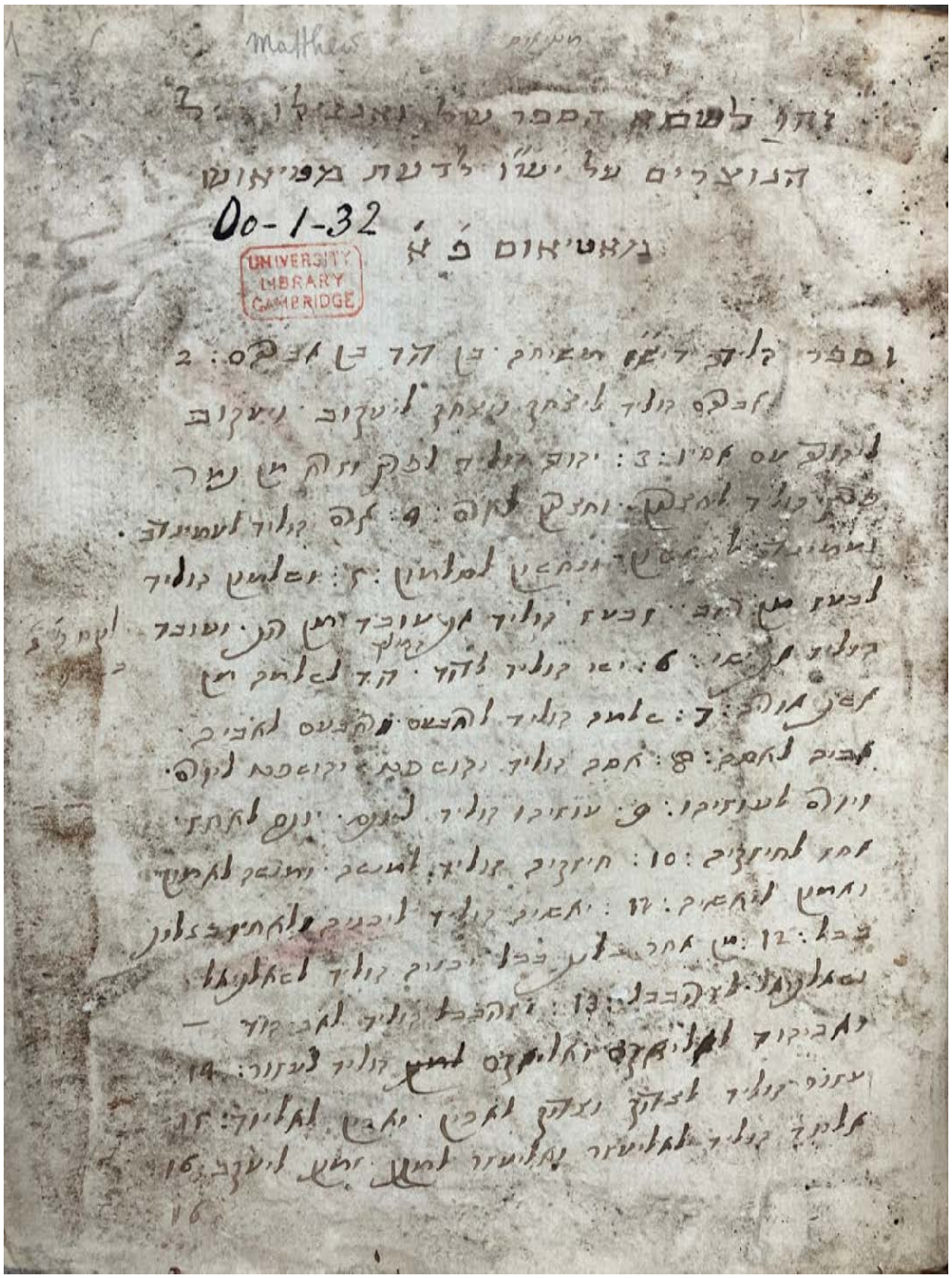
Several scribal features also warrant consideration. The genealogy often uses verbal gapping, meaning that a verb such as "begat" is not repeated every time because the reader is expected to supply it from the previous line. This kind of shortened style is common in lists and archival writing. Other features, such as alphanumeric shorthand, flexible spelling, expanded use of prepositions like *min*, and variation in final letters or guttural sounds, may also reflect scribal

habits rather than errors. These details help readers see the text as a manuscript with layered history: an older Hebrew-Aramaic structure may stand underneath later spelling and copying habits.

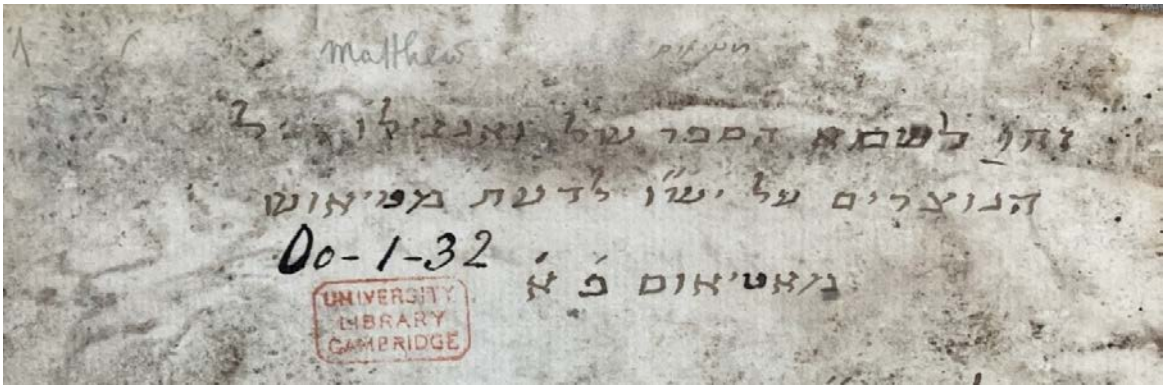
The names also deserve special attention. Some names in these chapters look like normal Hebrew names, such as Avraham, David, Ruth, and Yishai. Others appear in forms that do not look like standard Hebrew spellings. For example, *Vangelo* reflects a foreign word for "Gospel" or "Evangel," *Mateus* reflects a non-Hebrew form of Matthew, and *Horodos* and *Archeleos* reflect Greek-style royal names. *Yeshu*, however, should not be grouped too quickly with later foreign spellings. It appears to preserve an early spoken form of Yeshua, likely connected with first-century Galilean pronunciation in which the final ayin was softened or dropped; only later did the same form become familiar in rabbinic sources. For that reason, *Yeshu* may support an early oral or dialect layer, while names such as *Vangelo*, *Mateus*, *Horodos*, and *Archeleos* are better treated as evidence of transmission history. These foreign-looking forms cannot authenticate the text as ancient Hebrew on their own. Instead, they should be studied separately from the grammar: later scribes or communities may have preserved an older Hebrew-Aramaic grammatical framework while also copying familiar names in Greek, Latin, Portuguese, Aramaic, or local Cochin forms.

For the general reader, the main point is this: the grammar, spelling, and sentence patterns in Matthew chapters 1–5 should not be treated as one single kind of evidence. The repeated grammatical markers—such as *shel*, *she-*, *lamed* object marking, Aramaic-style forms, and verbal gapping—may preserve the kind of Hebrew-Aramaic prose used in the late Second Temple and first-century world of Judea and Galilee. At the same time, Greek, Latin, Portuguese, or local-looking name forms may come from later copying and transmission. *Yeshu* is a special case because it may preserve an early spoken form connected with first-century pronunciation, even though it also appears later in rabbinic contexts. A careful reading does not claim that every spelling is ancient. Rather, it recognizes that the manuscript may preserve an older Hebrew-Aramaic linguistic structure while also carrying later name forms and scribal habits from the communities that copied and preserved it.

Cochin Matthew Chapter 1



Chapter 1 Title



זהו לשם הספר של ואנגילו של הנוצרים על יש״ו לדעת מטיאוש:

Hebrew Transcription

Translation: This is by name, the Book of the Vangelo (Evangel) of the Notzrites (Nazarenes)[5] concerning Yeshua, according to the knowledge of Mateus (Matthew).[6]

The Scriptures: does not exist

Aramaic: does not exist

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[5] The Nazarenes: The word הנוצרים (*ha-Notzrim*) means "the Christians" or, more literally, "the Nazarenes." It is the standard plural noun in Mishnaic and Modern Hebrew for followers of Yeshua. It derives from his hometown of Nazareth (*Netzaret*), which connects to the Hebrew word *netzer* (נֵצֶר), meaning a prophetic "branch" or "shoot" (Isaiah 11:1). While the Greek-speaking world eventually adopted the term Christianos, the Hebrew- and Aramaic-speaking worlds retained this original geographic identifier. The term *Notzrim* historically designated a specific, localized first-century Judean sect (the Nazarenes) rather than a globalized Western religion, as early Rabbinic texts omitted the word entirely or used it strictly for Near Eastern factions before it evolved centuries later into a universal umbrella term.

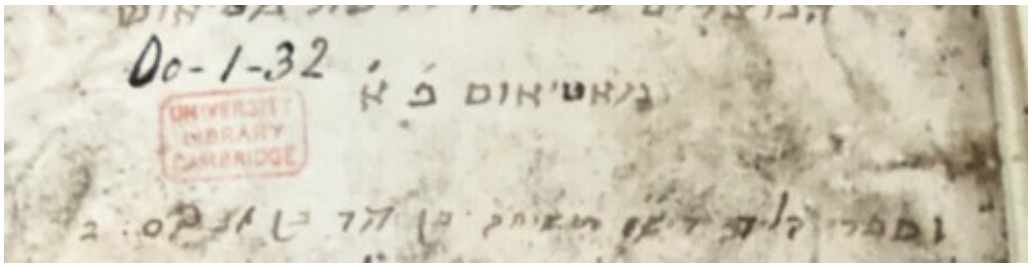
[6] The opening title page demonstrates an example of analytic genitive expansion, a grammatical change that appeared during the Late Second Temple period to avoid the limitations of the classical construct state (*smikhut*). Instead of stacking multiple possessors into a rigid chain, the text uses repeated instances of the independent possessive particle *shel* (שֶׁל). This compound marker, which developed in late post-exilic and early ancient inscriptions from the combination of the relative prefix *she-* (שֶׁ־) and the prepositional direction marker *Lamed* (לְ־), creates a flexible, decoupled phrase structure. This syntax shows the shift from an inflectional, case-dependent system to a fully analytic nominal framework.

זהו[7]	לשם	הספר	של	ואנגילו	של	הנוצרים
zahu, “this,” (pron) Mishnaic	l’shem, lamed DO marker “the name,” (n ms) 2nd Temple	h’sefer, “the book,” (n ms)	shel, “to/ for/ of, belonging to,” (prep)	vangelo, “evangel,” (n)	shel, “to/ for/ of, belonging to,” (prep)	h’notzritim,”the Nazarenes,” (v. Pa’al/Qal, act part, mp)

על	ישׁו	לדעת	מטיאוש:			
al, “upon, in, on, over, by, for,” (prep)	yeshu, “Yeshua,” (name)	l’da’at, “knowledge, opinion, wisdom, intelligence,” (n fs) 2nd Temple	mateus, “Matthew,” (name)			

Interlinear Chart

Chapter 1:1



ספר הלידה דישׁו משיחה בן דוד בן אברהם:

Hebrew Transcription

Translation: The scroll of the birth of Yeshua the Messiah, the son of David,[8] the son of Avraham (Abraham).[9]

[7] The deployment of the independent compound pronoun *zehu* (זהו) serves as a primary grammatical diagnostic for Mishnaic Hebrew nominal syntax. In early classical Biblical Hebrew, the demonstrative pronoun *zeh* (זֶה) and the independent personal pronoun *hu* (הוא) function as distinct syntactic items. The permanent morphological fusion of these elements into a single enclitic marker (*zehu*) to serve as an administrative or definitional heading is a pervasive hallmark of post-exilic and early Rabbinic prose, well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Sukkah 5:1 and *Mishnah* Shekalim 2:3). The use of this fused nominal template to introduce the prophetic fulfillment citation fully aligns the text's underlying architecture with the transitional vernacular grammar circulating in Judea during the first century.

[8] In Matthew 1:1, 1:6, 1:17, 1:20, 9:27, and 15:23, David’s name is spelled as דוד. Yet, in 12:3, his name is spelled with the added yod (דויד). In the Dead Sea Scrolls (DSS), the name of King David is spelled with the added yod (י) mater lectionis: דויד.

[9] The opening of Matthew 1:1 shows a change in how noun relationships are structured, reflecting the late Second Temple period’s expansion of genitive forms. Instead of linking the entire phrase into a single, continuous structure (known as *smikhut*), the author uses a characteristic feature of late Hebrew: an independent relative genitive prefix *d'-* (דְּ־). This prefix separates the main phrase*, sefer ha-ledah* (סֵפֶר הַלֵּדָה), from its proper noun owner. Moving away from a strict construct-state dependency toward a more analytical form with prefix-marked possession matches the case-marking developments found in post-exilic and late ancient Semitic texts.

The Scriptures: The book of the genealogy of יהושע Messiah, Son of Dawiḏ, Son of Aḇraham:

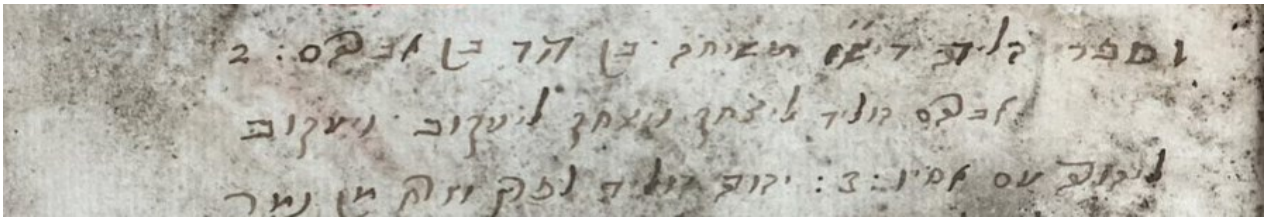
Peshitta: The Kathaba {The Scripture/Book} of the generation of Eshu Meshikha {Yeshua, The Anointed One}, the son of David, the son of Abraham.

בן	דוד	בן	משיחה	דישׁו	הלידה	ספר
ben, “son,” (n ms)	David, (name)	ben, “son,” (n ms)	meshicha(h), “Messiah,” (n ms) Aramaism	d’yeshu “of/ who/ which/ that Yeshua,” (rel part, name) Aramaism	ha’lidah, “the birth,” (n fs)	sefer “book, scroll,” (n ms)

						אברהם:
						avraham, “Abraham,” (name)

Interlinear Chart

Chapter 1:2



אברהם הוליד ליצחק ויצחק הוליד ליעקוב ויעקוב ליהודה עם אחיו:

Hebrew Transcription

Translation: Abraham begat Yitzhaq (Isaac), and Yitzhaq (Isaac) begat Ya’akov (Jacob); and Ya'akov (Jacob), Yehudah (Judah), and his brothers.[10]

The Scriptures: Aḇraham brought forth Yitsḥaq, and Yitsḥaq brought forth Yaʿaqoḇ, and Yaʿaqoḇ brought forth Yehuḏah and his brothers.

Aramaic: Abraham begat Iskhaq {Isaac}, Iskhaq {Isaac} begat Yaqub {Jacob}, Yaqub {Jacob} begat Yehuda {Judah} and his brothers.

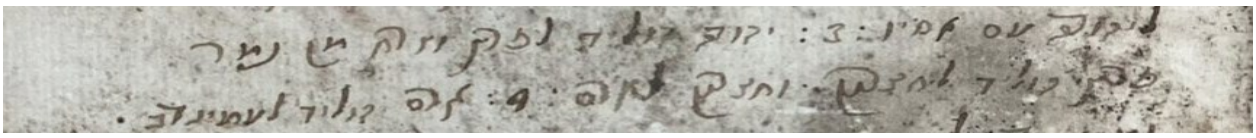
[10] The syntax of Matthew 1:2 reflects a major grammatical shift characteristic of Late Biblical Hebrew and Late Second Temple prose. In early classical syntax, the causative Hifil verb *holid* (הוֹלִיד) requires the accusative particle *et* (אֶת) to mark a definite direct object. In this passage, however, the direct objects are systematically introduced by the prepositional prefix *Lamed* (לְ־), yielding the phrases holid l'Yitzkhak and holid l'Ya'akov. This grammatical substitution is well documented in post-exilic and Late Second Temple texts, demonstrating a structural evolution in the language's case-marking system that mirrors contemporaneous syntax found in late books like Chronicles.

אברהם	הוליד	ליצחק[11]	ויצחק	הוליד	ליעקוב	ויעקוב
avraham, “Abraham,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’yitzḥaq, lamed DO marker, “Isaac,” (name) 2nd Temple	v’yitzaq, “and/ but/ so/ or Isaac,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’yakov, lamed DO marker, “Jacob,” (name) 2nd Temple	v’ya’akov , “and/ but/ so/ or Jacob,” (name)

ליהודה	עם	אחיו:				
l’yehudah, lamed DO marker, “Judah,” (name) 2nd Temple	im, “with, against, toward,” (prep)	echav, “his/its brothers,” (n mp, 3ms pronom)				

Interlinear Chart

Chapter 1:3



יהודה הוליד לפרץ וזרח מן תמר פרץ הוליד לחצרון וחצרון לארם:

Hebrew Transcription

Translation: Yehudah (Judah) begat Peretz (Perez) and Zerah from Tamar; Peretz begat Hetsron (Hezron), and Hetsron, Aram (Ram).[12]

The Scriptures: And Yehuḏah brought forth Perets and Zeraḥ by Tamar, and Perets brought forth Ḥetsron, and Ḥetsron brought forth Ram.

Aramaic: Yehuda {Judah} begat Phares and Zarakh from Thamar. Phares begat Khesrun, Khesrun begat Aram.

[11] Direct Object Shift (Lamed vs. Aleph-Tav): During the late Second Temple period, the traditional Hebrew direct object marker את (aleph-tav) became less common. Under strong Aramaic influence, scribes increasingly adopted the letter ל־ (*lamed*) as the direct object marker. Unlike the classical rules of Biblical Hebrew—where aleph-tav could mark only specific, definite nouns—the Aramaic-driven use of the lamed extended to both definite and indefinite objects. This grammatical shift is a primary linguistic fingerprint in late post-exilic biblical texts (such as Chronicles and Ezra) and in Judean documents from the end of the Second Temple era.

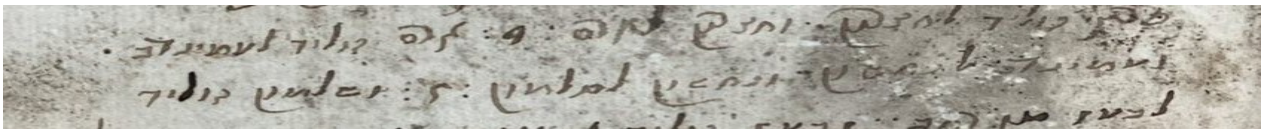
[12] The structure of this passage shows an important scribal habit typical of Late Second Temple writing. The way it preserves the preposition min (מִן) as a separate, uncontracted word in the phrase *min Tamar* (מן תמר)—instead of shortening it to the prefix *Mi-* (מִ־)—matches the spelling style often found in Judean Desert scrolls, like the Great Isaiah Scroll. Also, the repeated use of the accusative *Lamed* (לְ־) prefix before all definite direct objects suggests that the text follows a late ancient grammatical style. This style favors marking objects with prepositions rather than using the earlier classical case-shifting methods.

פרץ	תמר	מן	וזרח	לפרץ	הוליד	יהודה
peretz, “Perez,” (name)	tamar, “Tamar,” (name)	min, “from/ of,” (prep)	v’zerah, “and/ but/ so / or Zeraḥ,” (name)	l’peretz, lamed DO marker, “Perez,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	yehudah, “Judah,” (name)

			לארם:	וחצרון	לחצרון	הוליד
			l’aram, lamed DO marker, “Ram,” (name) 2nd Temple	v’cherzon, “and/ but/ so/ or Ḥezron,” (name)	l’cheraon, lamed DO marker, “Ḥezron,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)

Interlinear Chart

Chapter 1:4



ארם הוליד לעמינדב ועמינדב לנחשון ונחשון לסלמון:

Hebrew Transcription

Translation: Aram (Ram) begat Aminadab; and Aminadab, Nahshon; and Nahshon, Salmon.[13]

The Scriptures: And (Aram) Ram brought forth Amminaḏaḇ, and Amminaḏaḇ brought forth Naḥshon, and Naḥshon brought forth Salmon.

Aramaic:
Aram begat Amiynadab, Amiynadab begat Nakhshun, Nakhshun begat Salmun.

לסלמון:	ונחשון	לנחשון	ועמינדב	לעמינדב	הוליד	ארם
l’slmon, lamed DO marker, “Salmon,” (name) 2nd Temple	v’nahshon, “and/ but/ so/ or Naḥshon,” (name)	l’nachshon, lamed DO marker, “Naḥshon,” 2nd Temple	aminadab, “and/ but/ so/ or Aminadab,” (name)	l’aminadab, lamed DO marker, “Aminadab,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	aram, “Aram,” (name)

Interlinear Chart

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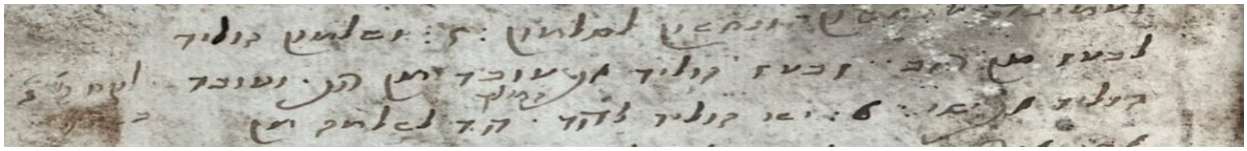
[13] The structure of this verse is a clear example of verbal ellipsis and case-marking dependency common in late post-exilic and Second Temple archives. By omitting the causative verb *holid* (הוֹלִיד) in the sequence of generations (*u'Amminadab l'Nahshon*), the sentence relies on the accusative *Lamed* (לְ־) prefix to carry the entire semantic and grammatical weight, serving as both the object marker and the relational link. This concise, telegraphic style of writing mirrors the administrative list formats seen in late biblical texts like Chronicles. Additionally, the variation between the Hebrew ending in *Salmon* (סַלְמוֹן) and the Aramaic form Shalma, found elsewhere, shows the flexible, bilingual writing style of scribes in late ancient Judea.

Chapter 1:5



ושלמון הוליד לבעז מן רחב ובעז הוליד את עובד מן רות ועובד הוליד את ישי:

Hebrew Transcription

Translation: And Salmon begat Boaz from Rahab, and Boaz begat Obed from Ruth, and Obed begat Yishai (Jesse).[14]

The Scriptures: And Salmon brought forth Boʿaz by Raḥaḇ, and Boʿaz brought forth Oḇĕḏ by Ruth, and Oḇĕḏ brought forth Yishai.

Aramaic: Salmun begat Baz from Rakhab, Baz begat Ubiyd {Obed} from Rauth {Ruth}, Ubiyd {Obed} begat Iyshay {Jesse}.

הוליד	ובעז	רחב	מן	לבעז	הוליד	ושלמון
holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	v’bo’az, “and/ but/ so/ or Boaz,” (name)	rahav, “Raḥab,” (name)	min, “from/ of,” (prep)	l’bo’az, lamed DO marker, “Boaz,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	v’sal’mon, “and/ but/ so/ or Salmon,” (name)

את	הוליד	ועובד	רות	מן	עובד	את
eth, (DO marker)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	v’o’bed, “and/ but/ so/ or Obed,” (name)	rut, “Ruth,” (name)	min, “from/ of,” (prep)	o’bed, “Obed,” (name)	(DO marker)

						ישי:
						yishai, “Jesse,” (name)

Interlinear Chart

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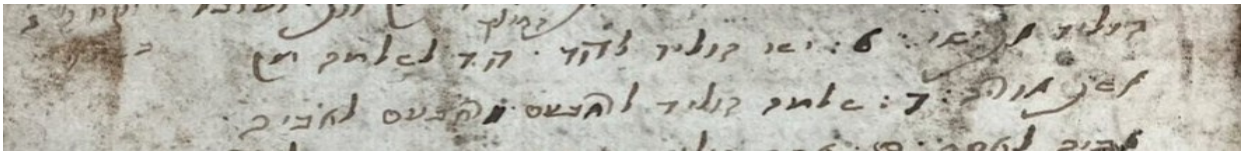
[14] The structure of Matthew 1:5 shows clear signs of a language transition during the late Second Temple period, capturing the language during a time of active change. The writer switches between the late use of the accusative prefix *Lamed* (לְ־) in *holid l'Voaz* and the older, classical particle et (אֶת) in *holid* et Obed and *holid* et Yishai. This kind of internal grammatical variation—where new case-marking forms compete with traditional particles within the same sentence structure—is typical of late ancient Judean writings. Additionally, the frequent spelling of the standalone preposition *min* (מִן) before Rahab and Rut supports the idea that the text aligns closely with scribal practices from the Judean Desert.

Chapter 1:6



ישי הוליד לדוד דוד לשלמה מן אשת אוריה:

Hebrew Transcription

Translation: Yishai (Jesse) begat David; David, Shelomoh (Solomon), from the wife of Uriyyah (Uriah).[15]

The Scriptures: And Yishai brought forth Dawiḏ the sovereign, and Dawiḏ the sovereign brought forth Shelomoh by Uriyah's wife.

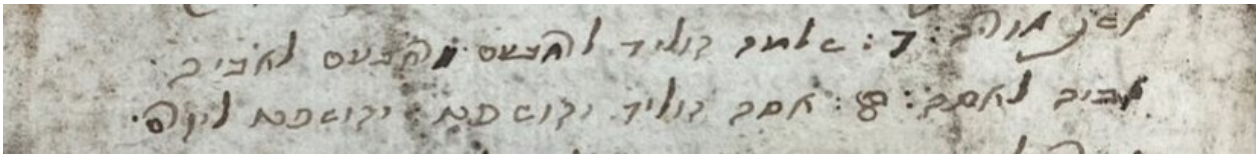
Aramaic:
Iyshay {Jesse} begat David, the King, David begat Shliymun {Solomon} from the wife of UriYa.

אשת	מן	לשלמה	דוד	לדוד	הוליד	ישי
eshet, "woman, wife, spouse, bride of," (n fs constr)	min, "from/ of," (prep)	l'shelomoh, lamed DO marker, "Solomon," (name) 2nd Temple	david, "David," (name)	l'david, lamed DO marker, "David," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	yishai, "Jesse," (name)

						אוריה:
						uriyyah, "Uriah," (name)

Interlinear Chart

Chapter 1:7



שלמה הוליד לרחבעם ורחבעם לאביה אביה לאסה:

Hebrew Transcription

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[15] This passage's structure shows a reliance on the simplified syntax common in late post-exilic and Second Temple list-keeping styles. The verse omits both the narrative conjunction and the causative verb *holid* (הוֹלִיד) when mentioning the royal line (David *l'Shlomo*), using only the late accusative prefix *Lamed* (לְ־) to indicate the generational connection. At the same time, the use of the classical feminine construct state in *eshet* Uriyah (אֵשֶׁת אוּרִיָּה) reflects the local language of the late ancient intertestamental period, where new analytical case-marking forms existed alongside traditional, closely bound nominal phrases.

Translation: Shlomoh (Solomon) begat Rehabam (Rehoboam); and Rehabam (Rehoboam) begat Abiyyah (Abijah); Abiyyah, Asa.[16]

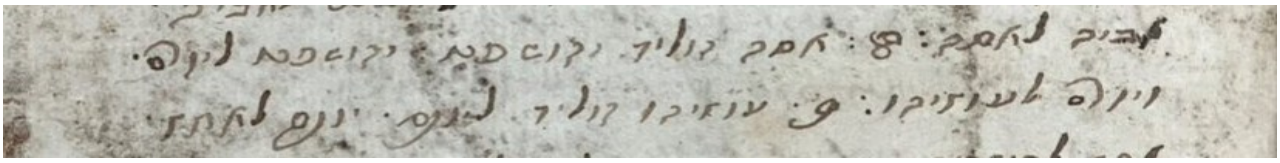
The Scriptures: And Shelomoh brought forth Reḥaḇʿam, and Reḥaḇʿam brought forth Aḇiyah, and Aḇiyah brought forth Asa.

Aramaic:
Shliymun {Solomon} begat Rekhabam, Rekhabam begat AbiYa, AbiYa begat Asa.

לאסה:[17]	אביה	לאביה	ורחבעם	לרחבעם	הוליד	שלמה
l'asah, lamed DO marker, "Asa," (name) 2nd Temple	abiyyah, "Abia," (name)	l'abiyyah, lamed DO marker, "Abia," (name) 2nd Temple	v'reḥabam, "and/ but/ so/ or Rehabam," (name)	l'rehabam, lamed DO marker, "Rehoboam," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	shelomoh, "Solomon," (name)

Interlinear Chart

Chapter 1:8



אסה הוליד יהושפט ליורם ויורם לעוזיהו:

Hebrew Transcription

Translation: Asa begat Yehosaphat (Jehoshaphat); Yehoshaphat, Yoram (Joram), and Yoram, Uzziah.[18]

[16] This verse showcases the very condensed way of marking cases that became common in late post-exilic and Late Second Temple genealogical writings. After the initial use of the causative verb *holid* (הוֹלִיד), the text only uses the accusative prefix *Lamed* (לְ־) to clearly show the objective case across generations, such as in "*u'Rehovoam l'Aviyah*" and "*Aviyah l'Asah*." Additionally, replacing the ending *He* (ה) with a classical Alef (א) in the name Asah (לאסה) is a good linguistic clue for scribal habits during the Second Temple period. It indicates the phonological weakening of guttural sounds and shows the spelling flexibility seen across the Judean Desert scrolls.

[17] The Shem Tov Matthew spells this name as אסא, ending with an aleph, and is an early First Temple period spelling. The Cochin Matthew spells this name as אסה, with a hey ending, and is a later spelling, first found in the Talmud.

[18] The internal structure of this verse shows how flexible case-marking mechanics are in Late Second Temple prose. In the first part, all accusative particles are removed, placing the proper noun directly against the verb in *Asah holid Yehoshaphat*. This simple, unmarked accusative structure reflects common speech patterns seen in late Judean inscriptions. In the following clauses, the reappearance of the Lamed prefix (לְ־) in phrases like *Yehoshaphat l'Yoram and v'Yoram l'Uziyahu* emphasizes that Lamed is the main tool used to keep the sentence clear even when there is no explicit verb.

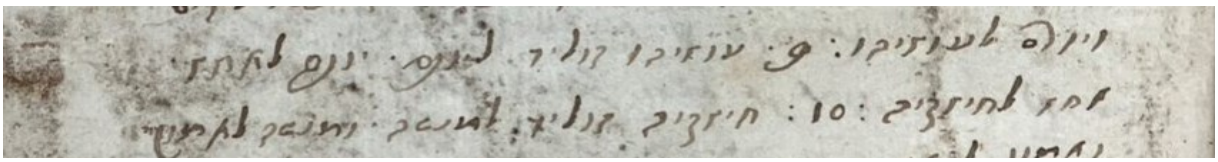
The Scriptures: And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah.

Aramaic: Asa begat Yahushaphat, Yahushaphat begat Yuram, Yuram begat UziYa.

לעוזיהו:	ויורם	ליורם	יהושפט	יהושפט	הוליד	אסה
l'uzziyyahu, lamed DO marker, "Uzziah," (name) 2nd Temple	l'yoram, "and/ but/ so/ or Joram," (name)	l'yoram, lamed DO marker, "Joram," (name) 2nd Temple	yehosaphat, "Jehoshaphat," (name)	yehosaphat, "Jehoshaphat," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	asah, "Asa," (name)

Interlinear Chart

Chapter 1:9



עוזיהו הוליד ליותם יותם לאחז אחז לחזקיה:

Hebrew Transcription

Translation: Uzziyyahu (Uzziah) begat Yotham (Jotham), Yotham (Jotham) begat Ahaz, Hezekiah.[19]

The Scriptures: And Uzziyah brought forth Yotham, and Yotham brought forth Aḥaz, and Aḥaz brought forth Ḥizqiyahu.

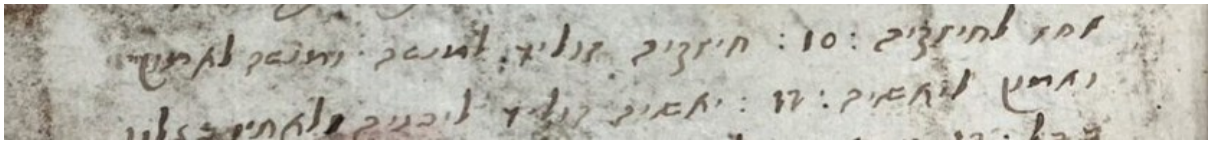
Aramaic: UziYa begat Yutham, Yutham begat Akhaz, Akhaz begat KhezaqiYa.

לחזקיה:	אחז	לאחז	יותם	ליותם	הוליד	עוזיהו
l'hezqiyyah, "Hezekiah," (name) 2nd Temple	Ahaz, (name)	l'ahaz, lamed DO marker, "Ahaz," (name) 2nd Temple	yotham, "Jotham," (name)	l'yotham, "Jotham," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	uzziyyahu, "Uzziah," (name)

Interlinear Chart

[19] The structure of this verse emphasizes a repetitive, list-like style common in late post-exilic and Late Second Temple texts. It uses a system of double omissions and asyndeton (*Yotham l'Akhaz, Akhaz l'Khizkiyah*) and relies solely on the late analytic prefix Lamed (לְ־) to indicate the objective case and show the generational progression. Additionally, the shortened theophoric ending in *Khizkiyah* (לחזקיה) contrasts with the older Uziyahu suffix from the previous verse, reflecting the varied spelling practices of late ancient Judea. During this period, shortened phonetic forms and traditional spellings existed side by side in the same texts.

Chapter 1:10



חזקיה הוליד למנשה ומנשה לאמון ואמון ליאשיה:

Hebrew Transcription

Translation: Hezqiyyah (Hezekiah) begat Menasheh (Manasseh); Menasheh, Amon; Amon, Yoshiyah (Josiah).

The Scriptures: And Ḥizqiyahu brought forth Menashsheh, and Menashsheh brought forth Amon, and Amon brought forth Yoshiyahu.

Aramaic: KhezaqiYa begat Manashe, Manashe begat Amun, Amun begat YushiYa.

ליאשיה:	ואמון	לאמון	ומנשה	למנשה	הוליד	חזקיה
l'yoshiyyah, lamed DO marker, "Josiah," (name) 2nd Temple	v'amon, "and/ but/ so/ or Amon," (name)	l'amon, lamed DO marker, "Amon," (name) 2nd Temple	v'menasseh, "and/ but/ so/ or Manasseh," (name)	l'menasseh, "Manasseh," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	hezkiyyah, "Hezekiah," (name)

Interlinear Chart

Chapter 1:11

יאשיה הוליד ליכניה ולאחיו בגלות בבל:

Hebrew Transcription

Translation: Yoshiyah (Josiah) begat Yekonyah (Jeconiah) and his brothers in the exile of Babel (Babylon).

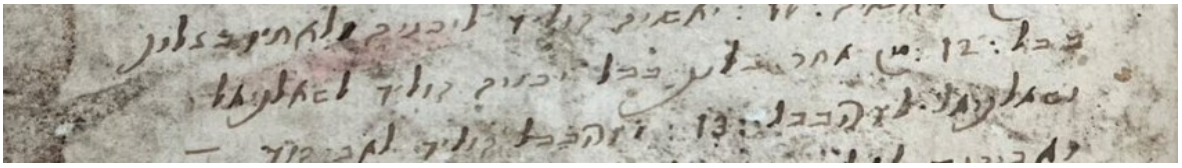
The Scriptures: And Yoshiyahu brought forth Yeḵonyah and his brothers at the time of the exile to Baḇel.

Aramaic: YushiYa begat IyukaniYa {Jeconiah} and his brothers during the captivity of Babel.

	בבל:	בגלות	ולאחיו	ליכניה	הוליד	יאשיה
	babel, “Babel,” (name)	b’galut, “in/ with/ by (the) exile, diaspora, captivity of,” (prep, n fs constr)	v’l’echav, lamed DO marker, “and/ but/ so/ his/its brothers,” (n mp, 3ms pronom) 2nd Temple	l’yekonyah, “Jeconiah,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	yoshiyyah, “Josiah,” (name)

Interlinear Chart

Chapter 1:12



מן אחר גלות בבל יכניה הוליד לשאלתיאל ושאלתיאל לזרובבל:

Hebrew Transcription

Translation: From the exile of Babel (Babylon), Yekonya (Jeconiah) begat She’alti’el (Shealtiel); She’alti’el, Zerubbabel.

The Scriptures: And after the exile to Ba̱bel, Yeḵonyah brought forth She’alti’ĕl, and She’alti’ĕl brought forth Zerubba̱bel.

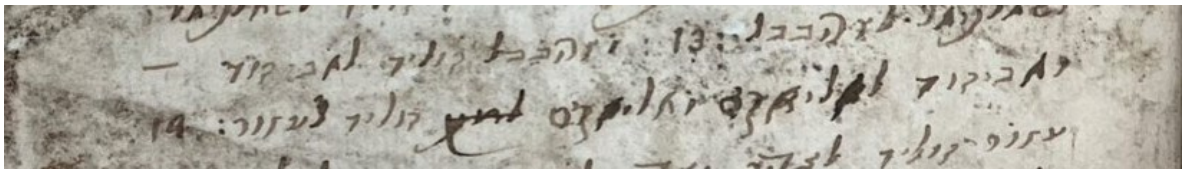
Aramaic: Then, from after the captivity of Babel, IyukaniYa {Jeconiah} begat ShilathaIyl, ShilathaIyl begat Zurbabel.

לשאלתיאל	הוליד	יכניה	בבל	גלות	אחר	מן
l’she’alti’el, lamed DO marker, “Shealtiel,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	yekonyah, “Jeconiah,” (name)	babel, “Babel,” (name)	galut, “exile, diaspora, captivity,” (n fs)	achar, “after,” (prep)	min, “from/ of,” (prep)

					לזרובבל:	ושאלתיאל
					l’zerubbabel, lamed DO marker, “Shealtiel,” (name) 2nd Temple	v’she’alti’el, “and/ but/ so/ or Shealtiel,” (name)

Interlinear Chart

Chapter 1:13



וזרובבל הוליד לאביהוד ואביהוד לאליאקם ואליאקם הוליד לעזור:
Hebrew Transcription

Translation: And Zerubbabel begat Abihud; and Abihud, Eliakim (Eliakim); and Eliakim (Eliakim) begat Azor.

The Scriptures: And Zerubbaḇel brought forth Aḇihuḏ, and Aḇihuḏ brought forth [Aḇner and Aḇner brought forth] Elyaqim, and Elyaqim brought forth Azor.

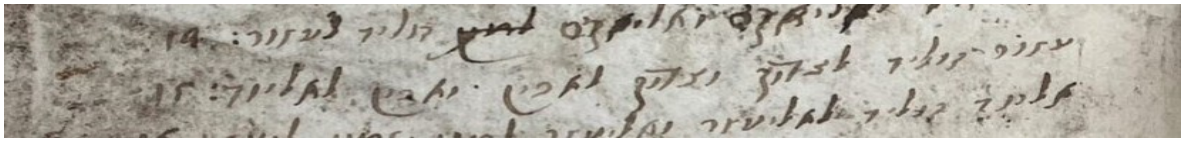
Aramaic: Zurbabel begat Abiyud, Abiyud begat Elyaqiym, Elyaqiym begat Azur.

הוליד	ואליאקם	לאליאקם	ואביהוד	לאביהוד	הוליד	וזרובבל
holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	v’elyaqum, “and/ but/ so/ or Eliakim,” (name)	l’elyaqum, lamed DO marker, “Eliakim,” (name) 2nd Temple	v’abihud, “and/ but/ so/ or Abihud,” (name)	l’abihud, lamed DO marker, “Abihud,” (name) 2nd Temple	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	v’zerubbabel, “and/ but/ so/ or Zerubbabel,” (name)

						לעזור:
						l‘azor, lamed DO marker, “Azor,” (name) 2nd Temple

Interlinear Chart

Chapter 1:14



עזור הוליד לצדוק וצדוק לאכין ואכין לאליוד:
Hebrew Transcription

Translation: Azor begat Zadok; and Zadok, Akin (Achim); and Akin (Achim), Eliyyud (Elihud).

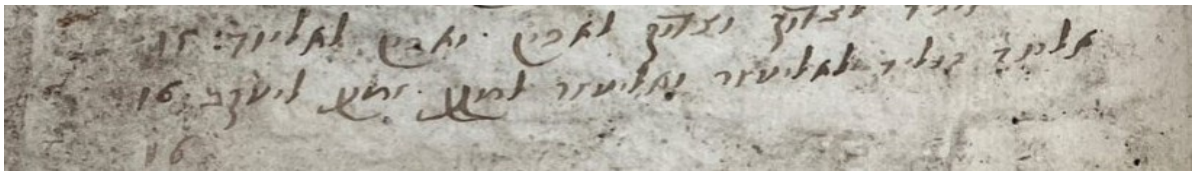
The Scriptures: And Azor brought forth Tsaḏoq, and Tsaḏoq brought forth Aqim, and Aqim brought forth Elihuḏ.

Aramaic:
Azur begat Zaduq, Zaduq begat Akhiyn, Akhiyn begat Eliyud.

לאליוד:	ואכין	לאכין	וצדוק	לצדוק	הוליד	עזור
l'eliyyud, lamed DO marker "Elihud," (name) 2nd Temple	v'akin, "and/ but/ so/ or Achim," (name)	l'akin, lamed DO marker, "Achim," (name) 2nd Temple	v'tzadoq, "and/ but/ so/ or Zadok," (name)	l'tzadoq, lamed DO marker, "Zadok," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	azor, "Azor," (name)

Interlinear Chart

Chapter 1:15



אליוד הוליד לאליעזר ואליעזר למתן ומתן ליעקב:

Hebrew Transcription

Translation: Eliyyud (Elihud) begat Eleazar; and Eleazar, Mattan; and Mattan, Ya'akov (Jacob).

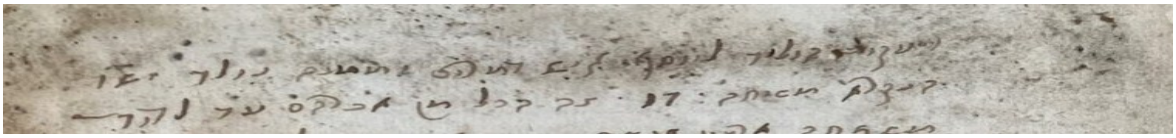
The Scriptures: And Elihud̲ brought forth Elʿazar, and Elʿazar brought forth Mattan, and Mattan brought forth Yaʿaqob̲.

Aramaic: Eliyud begat Eliyazar, Eliyazar begat Mathan, Mathan begat Yaqub {Jacob}.

ליעקב:	ומתן	למתן	ואליעזר	לאליעזר	הוליד	אליוד
l'yaʿakov, lamed DO marker, "Jacob," (name) 2nd Temple	u'mattan, "and/ but/ so/ or Mattan," (name)	l'mattan, lamed DO marker, "Mattan," (name) 2nd Temple	v'eliezer, "and/ but/ so/ or Eleazar," (name)	l'eliezer, lamed DO marker, "Eleazar," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	eliyyud, "Elihud," (name)

Interlinear Chart

Chapter 1:16



ויעקוב הוליד ליוסף איש דמרים שממנה נולד ישׁו הנקרא משיחה:

Hebrew Transcription

Translation: And Ya'akov (Jacob) begat Yoseph (Joseph), the man[20] of Miriam (Mary), from whom was born Yeshua, who is called the Messiah.

The Scriptures: And Yaʿaqoḇ brought forth Yosĕph the husband of Miryam, of whom was born יהושע who is called Messiah.

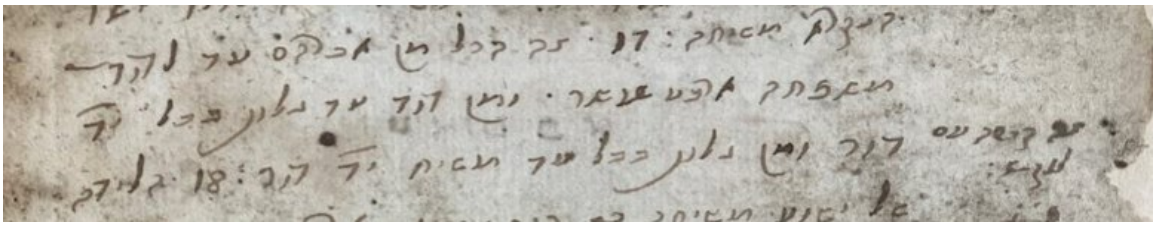
Aramaic: Yaqub {Jacob} begat Yuseph {Joseph}, the gabra {the man} of Maryam {Mary} from whom was born Eshu {Yeshua} who is called Meshikha {The Anointed One}.

נולד	שממנה	דמרים[21]	איש	ליוסף	הוליד	ויעקוב
nolad, "he/it was born," (v. Nifal, qatal, past, 3ms)	she'mimenah, "that/ which/ who/ whom from/ of her/it," (rel part, 3fs pronom)	d'mariam, "of/ who/ which that Mariam (Mary)," (Ar. rel part, name) Aramaism	eish, "man, husband," (n ms)	l'yoseph, "Joseph," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	v'ya'akov, "and/ but/ so/ or Jacob," (name)

				משיחה:	הנקרא	ישׁו
				mesiach, "Messiah," (n ms)	h'nik'ra, "the I/ you (ms)/ he/it is called," (v. Nif'al, act part, ms)	yeshu, "Yeshua," (name)

Interlinear Chart

Chapter 1:17



זה הכל מן אברהם עד לדוד משפחה ארבע עשר ומן דוד עד גלות בבל יד׳ דור ומן גלות בבל עד משיח יד׳ דור:

Hebrew Transcription

[20] Some manuscripts say, "husband," and others say, "father." While this should be Miriam's father as the genealogy of Yeshua comes through Mariam and she married a man with the same name as her father. And by being Miriam's father in this case, this counts to fourteen generations which is stated in Matthew 1:17.

[21] The dalet (ד) prefix is part of the grammatical shift called "Aramaism" that occurred in the last Second Temple period due to the surrounding Aramaic language influence in the Judean region of Israel. This Aramaic prefix means, "Of, who, that, which."

Translation: All this, from Abraham until David's kindred, was fourteen, and from David until the exile of Babel (Babylon), fourteen generations, and from the exile of Babel (Babylon) until Messiah, fourteen generations.[22]

The Scriptures: So all the generations from Aḇraham to Dawiḏ were fourteen generations, and from Dawiḏ until the exile to Baḇel were fourteen generations, and from the exile to Baḇel until the Messiah were fourteen generations.

Aramaic: Therefore all the generations from Abraham until David, were fourteen generations, and from David until the captivity of Babel, were fourteen generations, and from the captivity of Babel, until Meshikha {The Anointed One}, were fourteen generations.

משפחה	לדוד	עד	אברהם	מן	הכל	זה
mish'pachah, "family, clan, tribe, kindred," (n ms)	l'david, lamed DO marker, "David," (name) 2nd Temple	ad, "by, as long as, when, as far as, until," (prep)	avraham, "Abraham," (name)	min, "from/ of," (prep)	ha'kol, "the all," (n ms)	ze, "this," (pron)

בבל	גלות	עד	דוד	ומן	עשר	ארבע
babel, "Babylon," (name)	galut, "exile, diaspora, captivity," (n fs)	ad, ''by, as long, when, as far as, until," (prep)	david, "David," (name)	u'min, "and/ but/ so/ or from/ of," (prep)	eser, "ten," (card num)	arba, "four," (card num)

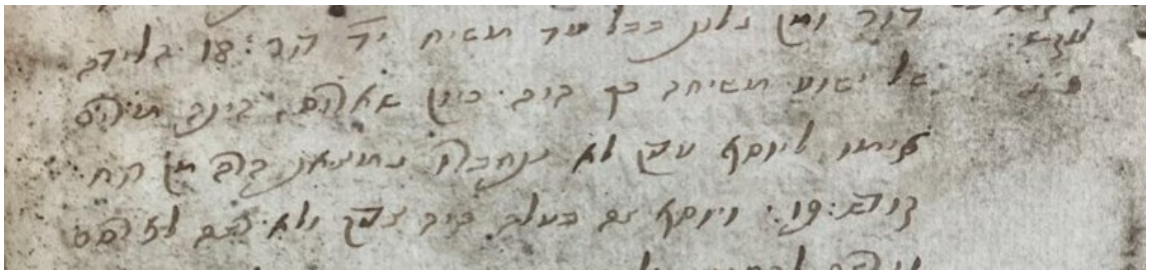
משיח	עד	בבל	גלות	ומן	דור	יד״
mesiach, "Messiah," (n ms)	ad, ''by, as long as, when, as far as, until," (prep)	babel, "Babylon," (name)	galut, "exile, diaspora, captivity," (n fs)	u'min, "and/ but/ so/ or from/ of," (prep)	dor, "generation," (n ms)	yod, dalet, "fourteen," (abbrev for card num)

					דור:	יד״
					dor, "generation," (prep, n ms)	yod, dalet, "fourteen," (abbrev for card num)

Interlinear Chart

[22] The final ledger in Matthew 1:17 shows clear signs of being a late Second Temple-era archival summary. The opening phrase, *zeh ha-kol* (זה הכל), acts as a straightforward summary title typical of late administrative writing, rather than a traditional storytelling transition. Additionally, the phrase ad *l'David* (עד לדוד) indicates a characteristic feature of Late Biblical Hebrew: stacking prepositions, where the preposition *ad* (עַד) is directly combined with the prefix *Lamed* (לְ־). This structural pattern, along with the use of alphanumeric notation (such as yod-dalet / יד״) to indicate the total number of generations, aligns with the systematic shorthand used in genealogical records from the late post-exilic period.

Chapter 1:18



הלידה של ישוע משיחה כך היה כיון שארוסה היתה מרים אימו ליוסף עדין לא נתחברו נמצאת הרה מן רוח קודש:

Hebrew Transcription

Translation: The birth of Yeshua Messiah was as follows: when his mother, Miriam (Mary), the betrothed of Yoseph (Joseph), though not yet joined together, she was found to be pregnant from the Ruach HaKodesh (Holy Spirit).[23]

The Scriptures: But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosĕph, before they came together, she was found to be pregnant from the Set-apart Spirit.

Aramaic: Now, the birth of Eshu Meshikha {Yeshua, The Anointed One}, was like this. While Maryam {Mary} His mother was betrothed {i.e. engaged} unto Yuseph {Joseph}, before they were to be married, she was found batna {pregnant} by The Rukha d'Qudsha {The Spirit of Holiness}.

כיון	היה	כך[24]	משיחה	ישוע	של	הלידה
keivan, “since, when, because,” (adv)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	kakh, “so, thus, therefore, in this way,” (adv) 2nd Temple	mesiach, “Messiah,” (n ms)	yeshu, “Yeshua,” (name)	shel, “to, for, of, belonging to,” (prep)	ha’lidah, “the birth,” (n fs)

[23] The structure of Matthew 1:18 shows clear signs of the late Second Temple period's changes in syntax. The use of the independent word *shel* (שֶׁל) in the phrase *ha-ledah shel* Yeshua represents a significant move away from the traditional construct-state (*smikhut*) rules. This reflects a late historical shift toward separating nominal relationships. This new syntax is supported by the use of *keivan she-* (כֵּיוָן שֶׁ־), a late addition to prose that replaces earlier biblical narrative link words. Additionally, the preserved Aramaic emphatic suffix in *meshicha* (מְשִׁיחָה) and the full spelling of min (מִן) match the orthography and case-marking features seen in Judean texts from the late intertestamental period.

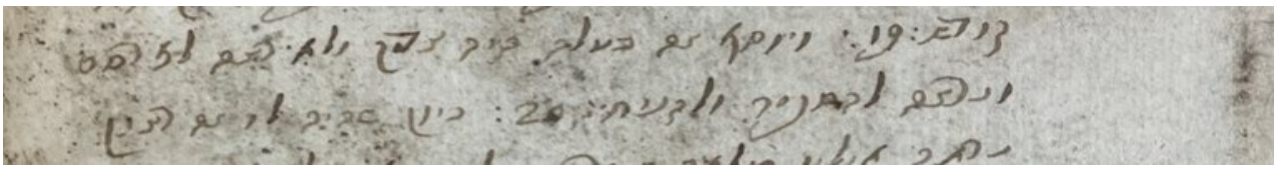
[24] The particle כך (*kakh*), meaning "thus," "so," or "in this manner," is a classic linguistic anchor of the Second Temple period and of Mishnaic Hebrew. In Classical (Pre-Exilic) Biblical Hebrew, this adverbial concept was rendered almost exclusively as כֹּה (*koh*) or כָּכָה (*kakah*). The shortened form כך emerged late in the Second Temple era under Aramaic influence, appearing in late biblical texts such as Esther and Ecclesiastes (often as אחר כך / "afterward") before completely supplanting כֹּה in the Mishnaic corpus. In Matthew 1:18 ("כך היה" / "was as follows"), the nineteenth-century author deliberately employs this post-exilic form to mirror the authentic Jewish vernacular of the first century CE.

שארוסה[25]	היתה	מרים	אימו	ליוסף	עדין	לא
she'arusah, "that/ which/ who/ whom his/it fiancé," (rel part, n ms, 3ms pronom) Mishnaic	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	miriam, "Mary", (name)	imo, "his/its mother," (n fs, 3ms pronom)	l'yoseph, lamed DO marker "Joseph," (name) 2nd Temple	adayin, "still, yet," (adv)	lo, "no/ not" (neg part)

נתחברו[26]	נמצאת	הרה	מן	רוח	קודש:	
nit'chaberu, "they were joined," (v. Nit'pael, qatal, 3mp pronom) Mishnaic 2nd Temple	nimtzet, "I/ you (fs)/ she/it is found," (v. Nif'al, act part, fs)	harah, "I/ you (fs)/ she/it get(s) pregnant," (v. Pa'al/Qal, act part, fs)	min, "from, of," (prep)	ruach, "spirit, wind, soul, breath," (n fs)	kodesh, "holy, apart, sacred," (n, cs)	

Interlinear Chart

Chapter 1:19



ויוסף זה בעלה היה צדיק ולא רצה לפרסם ונרצה להסתיר ולהניח:

Hebrew Transcription

Translation: And Yoseph (Joseph), this husband of hers, was righteous and did not want to publicize, but resolved to hide and leave *her*.[27]

[25] The phrase שארוסה (*she-arusa*) combines the relative prefix ש־ ("that/after") with *arusa* (ארוסה), a Mishnaic Hebrew noun/adjective meaning "a betrothed woman." While the verb root *aras* (אָרַשׂ) appears in Biblical Hebrew (e.g., Deut. 20:7, Hos. 2:21) in the passive participle *me'orasah* (מְאֹרָסָה), the streamlined form *arusa* is highly characteristic of Mishnaic Hebrew. The term appears extensively throughout the Mishnah's Order of Nashim (Women) to delineate a woman's distinct legal status during the *erusin* (betrothal) period, particularly in *Mishnah* Ketubot (chapters 4–5), *Mishnah* Sotah 4:1, and *Mishnah* Nedarim 10:1. In the context of Matthew 1:18 ("כיון שארוסה היתה מרים"), the author employs this Mishnaic phrasing to precisely mirror the legally binding nature of first-century Judean betrothal.

[26] The verbal selection of *nitkhabru* (נתחברו) provides an explicit morphological benchmark for Mishnaic Hebrew verbal construction. Conjugated in the characteristically late Nitpael stem—a post-exilic synthesis of the passive Nifal and reflexive Hitpael frameworks—the verb reflects the systemic structural realignment that replaced classical biblical passive paradigms. This precise verbal profile is well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Mikvaot 6:11, *Mishnah* Tahorot 3:2, and *Mishnah* Yadayim 4:6) to indicate that separate entities, elements, or bodies have been formally combined, unified, or brought together into an integrated relationship. The deployment of this distinct nominal template to characterize the marital proximity of the parents firmly anchors the text's underlying architecture within the transitional vernacular grammar circulating in Judea during the first century.

[27] The structure of Matthew 1:19 reflects specific grammatical patterns found in late Second Temple narrative writing. The insertion of the demonstrative pronoun *zeh* (זֶה) *in V'Yosef zeh ba'lah* shows a late ancient way of linking ideas, as an alternative to the classical relative clause with asher, by placing related ideas close together. Additionally, the use of the Nifal stem *nirtzah* (נִרְצָה) in the secondary infinitive *l'hastir u'l'hanikh* demonstrates how, in later times, passive-reflexive verb forms expanded to

The Scriptures: And Yosĕph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

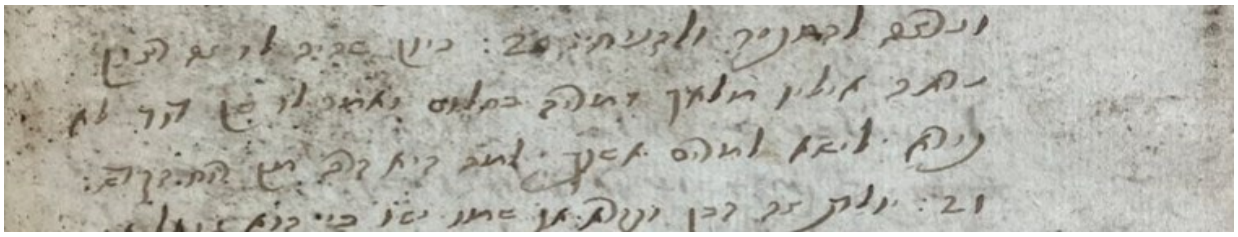
Aramaic: But, Yuseph {Joseph}, balah {her husband/master/lord}, was just and didn't want to expose her, and he was wanting to release her {i.e. from the betrothal/engagement}, secretly.

רצה	ולא	צדיק	היה	בעלה	זה	ויוסף
ratzah, "he/it wanted," (v. Pa'al/Qal, qatal, 3ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	tzadik, "righteous," (adj ms)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	ba'alah, "her/its husband, master," (n ms, 3fs pronom)	ze, "this," (pron)	v'yosef, "and/ but/ so/ or Joseph," (name)

			ולהניח:	להסתיר	ונרצה[28]	לפרסם
			v'le'haniach, "and/ but/ so/ or to leave, allow," (v. Hif'il, inf constr)	lehastir, "to hide," (v. Hif'il, inf constr)	v'nirtzeh, "and/ but/ so/ or he/it resolved," (v. Nif'al, qatal, past, 3ms)	lefarsem, "to advertise, publicize," (v. Pi'el, inf constr)

Interlinear Chart

Chapter 1:20



כיון שהיה לו זה רצון נראה איליו מלאך דמריה בחלום ואמר לו בן דוד לא תירא לישא למרים אשתך למה היא הרה מן רוח הקדש:

Hebrew Transcription

express local purpose and intention. Along with the omitted pronominal direct object suffixes on the following infinitives, this pattern fits well with the changing syntax seen in late intertestamental texts.

[28] The word ונרצה (*v'nirtzah*) consists of the conjunction ו־ ("and") prefixed to the Nifal (נִפְעַל) stem of the root ר־צ־ה (to want/desire). In Classical Biblical Hebrew, the *Nifal* form of this root (*נִרְצָה*) functions strictly as a passive verb meaning "to be accepted favorably," particularly in sacrificial contexts (e.g., Leviticus 1:4). However, in Late Second Temple and Mishnaic Hebrew, the *Nifal* stem frequently evolved to assume a reflexive or middle-voice function to express personal intent, volition, or mental resolution. In Matthew 1:19 ("ונרצה להסתיר"), the author skillfully uses this post-biblical semantic shift to mean, "and he resolved" or "and he minded," effectively capturing Joseph's internal decision-making process.

Translation: When he had this desire, the messenger of MarYah (Master Yehovah) appeared to him in a dream and said to him, “Son of David, do not fear to take Miriam (Mary), your wife, *for* why she is pregnant is from the Ruach HaKodesh (Holy Spirit).”[29]

The Scriptures: But while he thought about this, see, a messenger of יהוה appeared to him in a dream, saying, “Yosĕph, son of Dawiḏ, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

Aramaic: Now, while he was thinking these things, The Malaka d’MarYa {The Heavenly Messenger of The Lord-YHWH} appeared unto him in a dream, and said unto him, “Yuseph {Joseph}, son of David, don’t be afraid to take Maryam {Mary} as antthak {your wife}, for that One who is begotten in her is from The Rukha d’Qudsha {The Spirit of Holiness}.

איליו	נראה	רצון	זה	לו	שהיה	כיון
elav, “to him/it,” (prep, 3ms pronom)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	ratzon, “desire, intent, will,” (n ms)	ze, “this,” (pron)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, “because, when, after” (conj)

דוד	בן	לו	ואמר	בחלום	דמריה[30]	מלאך
david “David,” (name)	ben, “son,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	b’chalom, “in/ with/ by (the) dream,” (prep, n ms)	d’moriya “of/ who/ which/ Lord/ Master Yah (Yehovah)” (rel part, n ms) Aramaism	malach, “messenger, angel,” (n ms)

היא	למה	אשתך	למרים	לישא	תירא	לא
hi, “she,” (3fs pron)	lamah, “why?” (adv)	ishtecha, “your (ms) woman, wife,” (n ms, 2ms pronom)	l’mariam, lamed DO marker, “Miriam,” (name) 2nd Temple	li’sa, “to lift, carry, take,” (v. Pa’al/Qal, inf constr)	tira, “you (ms) will fear,” (Pa’al/Qal, yiqtol, fut, 2ms)	lo, “no/ not” (neg part)

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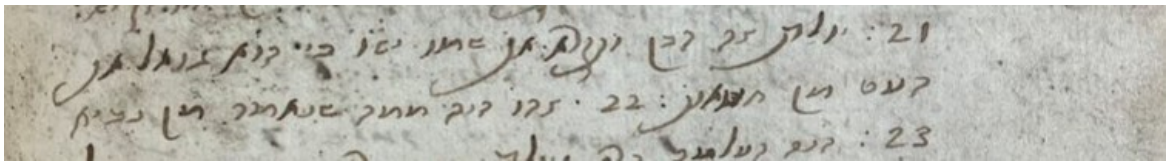
[29] The internal structure of Matthew 1:20 clearly shows signs of bilingualism and changes in noun forms typical of Late Second Temple Judean writing. The passage includes a full Aramaic phrase, *malakh d'Maryah* (מלאך דמריה), placed right into the sentence. It uses the Aramaic relative marker *d'*- (דְּ־) and an emphasis suffix to mean "angel of the Lord." Additionally, the opening phrase *keivan she-hayah lo zeh ratzon* combines a late-time adverb with a dative pronoun to express internal intention. This is further explained by the creative use of the interrogative *lamah* (לָמָה) as a subordinating conjunction, highlighting the flexible and mixed sentence structures common during the late intertestamental period.

[30] The dalet (ד) prefix is part of the grammatical shift called “Aramaism” that occurred in the last Second Temple period due to the surrounding Aramaic language influence in the Judean region of Israel. Aramaic Word: [מָרָא] n.m. lord (𝔗 מָר, c. מָרֵי; Syriac ܡܳܪܳܐ, e. ܡܳܪܳܐ ,ܡܳܪܳܐ, Egyptian Aramaic מרא (RÉSi. 361); Chr-Pal. ܡܳܪܳܐ, etc., SchulthLex. 115; Old Aramaic Nab. Palm. מר(א) (Lzb316); cf. n.pr. dei מרנא (μαρνα), god of Gaza, SAC77; also Arabic مَرْءٌman, Sab. מרא man, lord HomChr 127; AA 293 RÉSi. 454, 2); —lord: of God, cstr. מ׳ שְׁמַיָּא Dn 5:23, מָרֵה מַלְכִין 2:47; of king, sf. מָרְאִי Kt (as Nab., SACl.c.; K§ 58, 1), Qr מָרִי (as Palm., SACl.c.) 4:16, 21.

			הקדש:[31]	רוח	מן	הרה
			ha'kodesh, "the holiness," (n ms)	ruach, "Spirit," (n cs)	min, "from/ of," (prep)	harah, "I/ you (fs)/ she/it get(s) pregnant," (v. Pa'al/Qal, act part, fs)

Interlinear Chart

Chapter 1:21



יולדת זה הבן ותקרא את שמו ישׁו כי הוא גואל את העם מן חטאות:

Hebrew Transcription

Translation: She bears this son, and you will call His name, Yeshua, for He redeems[32] the people from sins,

The Scriptures: "And she shall give birth to a Son, and you shall call His Name יהושע for He shall save His people from their sins.

Aramaic: Now, she will bear a son, and you will call His name Eshu {Yeshua}, for He will save Ameh {His People} from their sins."

[31] This could be a construct chain meaning, "The Spirit of Holiness," with both words as nouns. Also, the word "holiness" could be an adjective. If it is an adjective, then the noun must match in gender, number, and definiteness. When the adjective does not match the noun, it is called a "predicate adjective." A predicate adjective can be placed anywhere within the sentence. The sentence then becomes a nominal sentence and is translated as, "Spirit is holy." In this case, we chose to translate it as traditionally understood as, "The Holy Spirit."

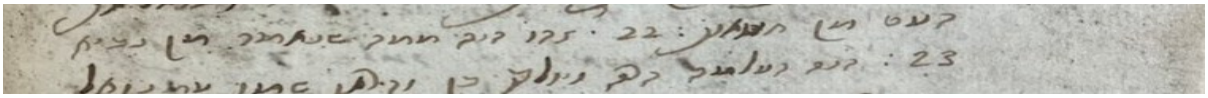
[32] This is an active participle verb form meaning "redeemer," one who redeems by purchasing. See Isaiah 47:4; 48:17; 49:7; 59:20, and see 52:9. Then notice the Greek: the translation of *The Scriptures 2009* clearly uses a future tense of "saving," while the Peshitta Aramaic also uses a future tense. Also, the choice of the active participle גואל (*go'el*) is a distinctive Semitic marker that introduces the legal-theological framework of the Kinsman-Redeemer found in Leviticus 25 and the Book of Ruth. Rather than using a standard, static noun for savior (*moshia*), the text employs *go'el* to frame the Messianic mission as an exercise of familial obligation. In the legal register of ancient Israel, a *go'el* must be a close blood relative with the unique right and duty to ransom next of kin from bondage or restore their lost inheritance. By defining the child's purpose as "גואל את העם מן חטאות" ("redeeming the people from sins"), the phrasing embeds a profound dual claim: it requires the Messiah to be structurally identified as true kin to the people while executing a cosmic legal ransom to release them from the debt of their transgressions.

ישׁוּע	שמו	את	ותקרא	הבן	זה	יולדת
yeshu, “Yeshua,” (name)	shim’o, “his/its name,” (n ms, 3ms pronom)	DO marker	v’tikra, “and/ but/ so/ or you (ms) will call,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	h’ben, “the son,” (n ms)	ze, “this,” (pron)	yoledet, “I/ you (fs)/ she/it give(s) birth,” (v. Pa’al/Qal, act part, fs)

חטאות:	מן	העם	את	גואל	הוא	כי
h’taot, “sins,” (n fp)	min, “from/ of,” (prep)	h’am, “the nation, people,” (n ms)	DO marker	goel, “I/ you (ms)/ he/it redeem(s),” (v. Pa’al/Qal, act part, ms)	hu, “he/it,” (3ms pron)	ki, “because, for, since,” (conj)

Interlinear Chart

Chapter 1:22



זהו היה ממה שנאמר מן נביא:

Hebrew Transcription

Translation: This was from what was said from the prophet:

The Scriptures: And all this came to be in order to fill what was spoken by יהוה through the prophet, saying,

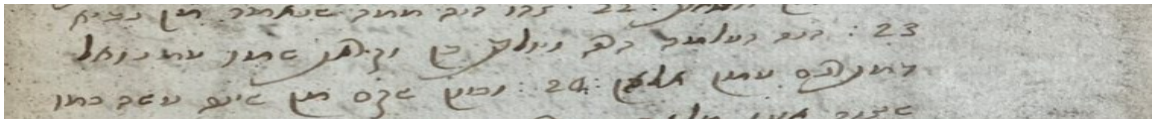
Aramaic: Now, this all happened that the thing might be fulfilled which was spoken from MarYa {The Lord-YHWH} through the Nabiya {the Prophet},

	נביא:	מן	שנאמר	ממה	היה	זהו[33]
	navi, “prophet,” (n ms)	min, “from/ of,” (prep)	she’ne’emar, “that/ which/ who/ whom is said,” (rel part, v. Nif’al, act part, ms)	m’mah, “from/ of what?” (prep, interrog part)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	zahu, “this,” (pron) Mishnaic

Interlinear Chart

[33] This word is first found in the *Mishnah* Sheviit, c. 190-230 CE. The word זהו (zehu) is a syntactic compound combining the demonstrative pronoun זה ("this") and the personal pronoun הוא ("he/it"). It functions as a direct copula ("this is" or "this was") and serves as an absolute diagnostic marker of Mishnaic Hebrew. Unlike Classical Biblical Hebrew, which keeps these pronouns as separate lexical units, Rabbinic Hebrew fused them systematically to introduce standardized legal definitions, formulas, and scriptural commentary (e.g., זהו הכלל / "this is the rule"). The author’s inclusion of זהו in Matthew 1:22 deliberately employs this Rabbinic syntax to anchor the text in a post-biblical linguistic register.

Chapter 1:23



הנה העלמה הרה ויולדת בן וקראת שמו עמנואל דמתרגם עמן אלהן:
Hebrew Transcription

Translation: "Behold! The maiden[34] is pregnant and bears a son, and you shall call His name, Immanu'el," which translates to, "Our God is with us."[35]
The Scriptures: "See, an 'almah' [virgin/young woman] shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu'ĕl,"

Aramaic: "Behold, a bethultha {a virgin} will conceive and bear a son, and they will call His name EmanuIyl," which is interpreted; With us is Alahan {Our God}.

שמו	וקראת	בן	ויולדת	הרה	העלמה	הנה
shem'o, "his/its name," (n ms, 3ms pronom)	v'karata, "and/ but/ so/ or you (ms) shall call," (v. Pa'al/Qal, yiqtol, fut, 2ms)	ben, "son," (n ms)	v'yoledet, "and/ but/ so/ or I/ you (fs)/ she/it gives birth," (v. Pa'al/Qal, act part, fs)	harah, "I/ you (fs)/ she/it get(s) pregnant," (v. Pa'al/Qal, act part, fs)	h'almah, "the maiden, marriageable girl," (n fs)	hi'neh, "behold!" (part)

			עמן אלהן:	דמתרגם	עמנואל
			Idiom: "Our God is with us" imman, "with us," (prep, 1cp pronom) Alahan, "our God," (n ms, 1cp pronom) Aramaism	d'met'argem, "of/ who/ that/ which I/ you (ms)/ he/it translate(s)," (rel part, v. Pael, act part, ms) Aramaism	im'manu'el, "Immanu'el," (name)

Interlinear Chart

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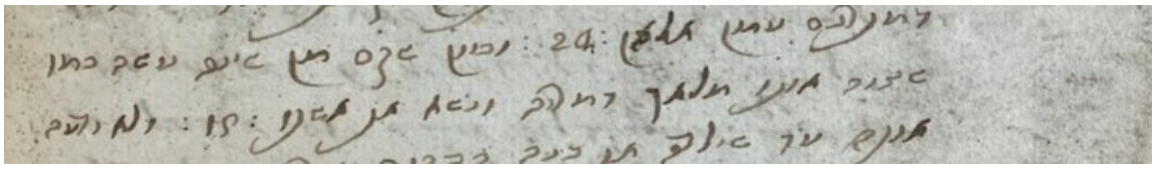
[34] Isaiah 7:14.
[35] The interpretive tools used in Matthew 1:23 clearly show the bilingual glossing techniques that scribes in the Late Second Temple period employed. While the prophetic statement keeps the exact classical Hebrew wording from Isaiah 7:14, the explanatory addition uses a specialized translation formula called *d'miturgam* (דמתרגם). This term combines the Aramaic relative prefix *d'*- (דְּ־) with a passive participle form of the root t-r-g-m (ת-ר-ג-ם), a linguistic device developed during the late intertestamental period to help explain sacred texts in a more local language. Additionally, translating Immanuel into *Imman Elahan* (עמן אלהן)—which replaces Hebrew pronoun suffixes with Aramaic forms—clearly reflects the language analysis and everyday vocabulary used during the apostolic era.

Chapter 1:24



וכיון שקם מן שינה עשה כמו שצוה אותו מלאך דמריה ונשא את אשתו:

Hebrew Transcription

Translation: And when he rose from his sleep, he did as the messenger of the MarYah (Master Yehovah) commanded him, and he married his wife.[36]

The Scriptures: And Yosĕph, awaking from his sleep, did as the messenger of יהוה commanded him and took his wife,

Aramaic: Now, when Yuseph rose up from his sleep, he did as The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} commanded him, and he took anttheh {his wife}.

שצוה	כמו	עשה	שינה	מן	שקם	וכיון
she'tzivah, "that/ which/ who/ whom he/it ordered," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kmo, "like, as," (prep)	asah, "he/ it made, did," (v. Pa'al/Qal, qatal, past, 3ms)	shenah, "sleep," (n fs)	min, "from/ of," (prep)	she'kam, "he/it rose, got up," (v. Pa'al/Qal, qatal, past, 3ms)	v'keivan, "and/ but/ so/ or since, when, because," (adv)

	אשתו:	את	ונשא	דמריה	מלאך	אותו
	ishto, "his/its woman, wife," (n fs, 3ms pronom)	eth, (DO marker)	v'nisa, "I/ you (ms)/ he/it is raised, bear, lifted, to lift oneself," (v. NIf'al, act part, ms)	d'mor'ya "of/ who/ which/ that the Lord, Master, Yehovah," (rel part,n ms) Aramaism	malak, "messenger, angel," (n ms)	oto, "him/it," (DO marker, 3ms pron)

Interlinear Chart

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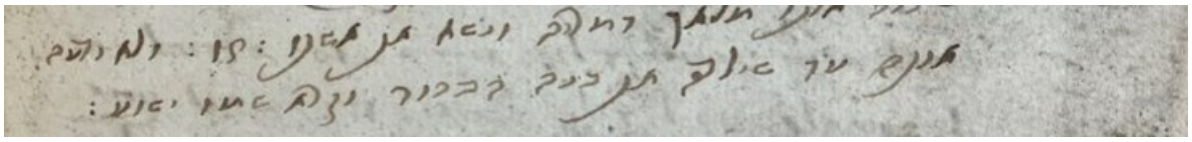
[36] The way Matthew 1:24 is written shows how language was changing during the Late Second Temple period. The sentence uses the post-exilic word *keivan she-* (כֵּינָן שֶׁ־) to show the passage of time, instead of earlier biblical verb forms. This structure is combined with a bilingual insertion of the Aramaic phrase *malakh d'Maryah* (מלאך דמריה), which preserves the respectful title for God used in first-century Judea. Lastly, the use of the classical accusative marker et (אֶת) in *v'nasa et ishto*—especially when compared to the more complex syntax around it—highlights how the language was actively evolving in its case-marking system

Chapter 1:25



ולא ידעה אותה עד שילדה את בנה הבכור וקרא שמו ישוע:
Hebrew Transcription

Translation: And he did not know her[37] until she bore her firstborn son, and he called his name Yeshua.[38]

The Scriptures: but knew her not until she gave birth to her Son, the first-born. And he called His Name יהושע.

Aramaic: And he didn't know {i.e. have marital relations with} her until she gave birth unto her first-born Son, and she called His name Eshu {Yeshua}.

בנה	את	שילדה	עד	אותה	ידעה	ולא
b'nah, "her/its son," (n ms, 3fs pronom)	eth, (DO marker)	sh'yaldah, "that/ which/ who/ whom she/it gave birth," (rel part, v. Pa'al/Qal, qatal, past, 3fs)	ad, ''by, as long as, when, as far as, until," (prep)	otah, "her/it" (DO marker, 3fs, pronom)	ya'dah, "she/it knew," (v. Pa'al/Qal, qatal, past, 3fs)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)

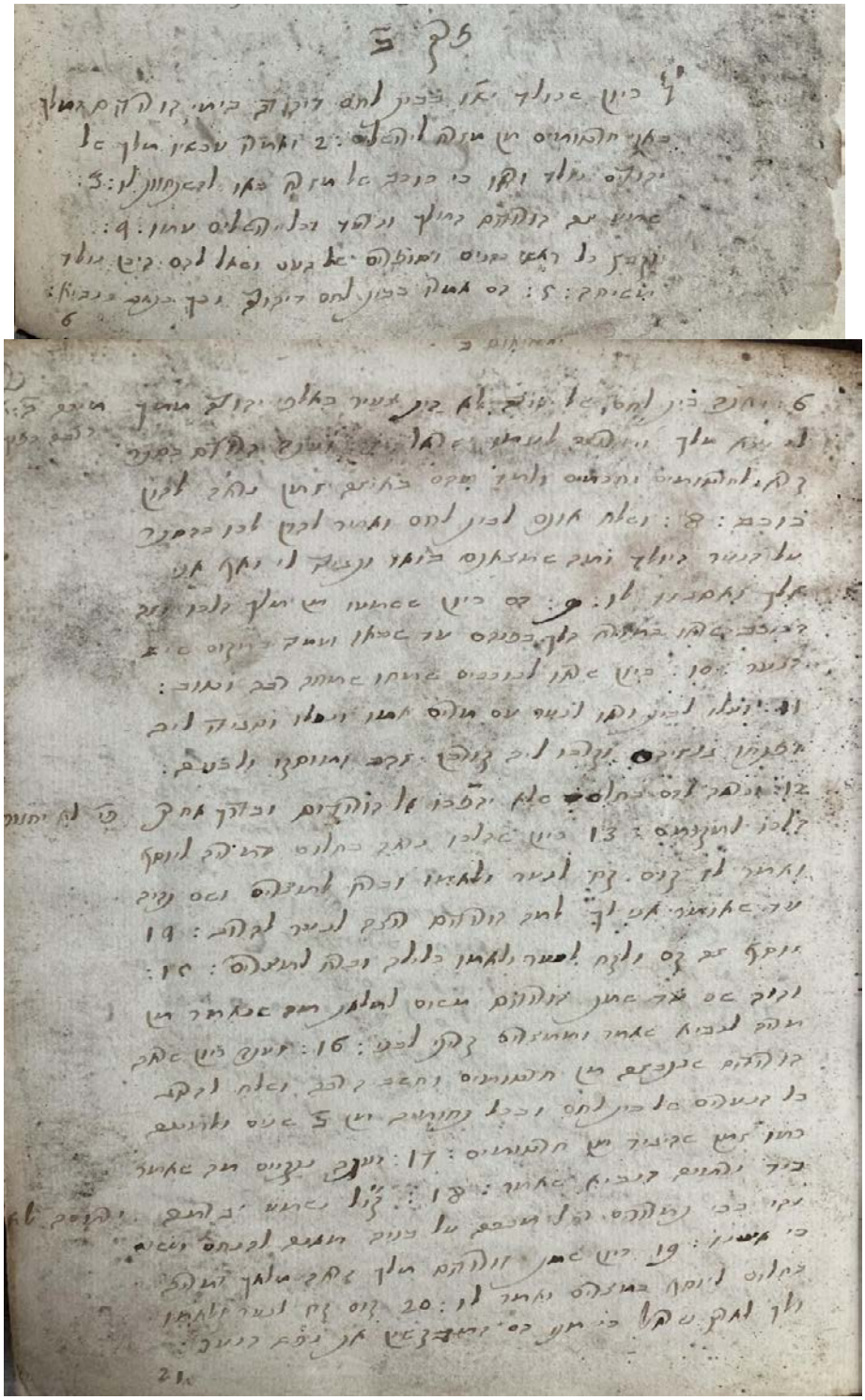
			ישוע:	שמו	וקרא	הבכור
			yeshu, "Yeshua," (name)	shmo, "his/its name," (n ms, 3ms pronom)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past, 3ms)	bcor, "firstborn," (n ms)

Interlinear Chart

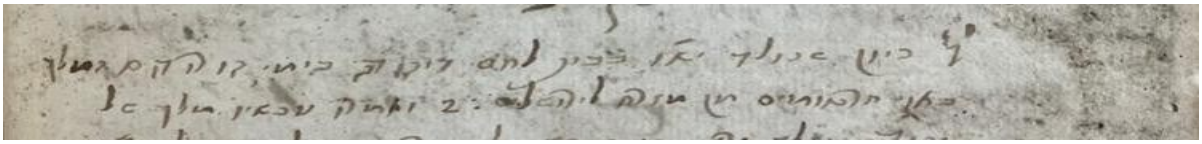
[37] This is a Hebrew euphemism for having sexual relations.

[38] The final version of Matthew 1:25 is a useful example for understanding how language evolved during the late Second Temple period. The use of the compound conjunction ad *she-* (עַד שֶׁ־) to mark the boundary clause shows a clear shift away from the classical *ad asher* constructions after the exile. This change aligns with updates in the way combined conjunctions are used in late intertestamental prose texts. Additionally, the complex structure in the first part—where the direct object is emphasized twice by both a verb suffix and the independent pronoun *otah* (אותה)—reflects the strong influence of everyday speech patterns shared by late ancient Hebrew and local West Semitic dialects. These patterns tend to emphasize clarity, especially at key points in the story.

Cochin Matthew Chapter 2



Chapter 2:1



כיון שנולד ״ישו בבית לחם דיהודה בימי הורודוס המלך באו חרטומים מן מזרח לירושלם:

Hebrew Transcription

Translation: When Yeshua was born in Beit Lechem (Bethlehem) of Yehudah (Judea) in the days of Horodos (Herod), the king, magicians from the East came to Yerushalem (Jerusalem),[39]

The Scriptures: And יהושע having been born in Běyth Leḥem of Yehuḏah in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

Aramaic: 1 Now, when Eshu {Yeshua} was born in Beth-Lekhem of Yehuda {Judah} in the days of Herudes {i.e. Herod I} the King, Magushe {Magi} came from the Madnakha {the East} unto Urishlim {Jerusalem}.

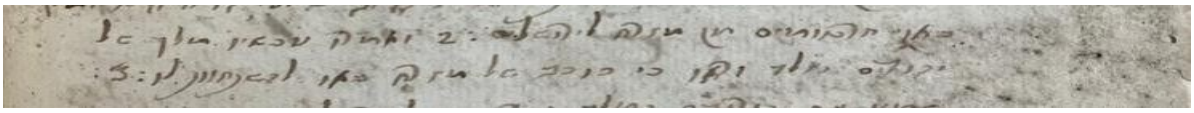
כיון	שנולד	״ישו	בבית לחם	דיהודה	בימי
kivan, "because, when, after" (conj)	she'nolad, "that/ which/ who/ whom is born," (v. Nif'al, act part, ms)	yeshu, "Yeshua," (name)	Bethlehem, House of Bread (name) be'bayit, "in/ with/ by (the) house," (prep, n ms) le'hem, "to/ for/ belonging to bread," (prep, n ms)	d'yehudah, "of/ who/ which/ that Yehudah," (rel part, name) Aramaism	b'yemei, "in/ with/ by (the) days of," (prep, n mp constr)

הורודוס	המלך	באו	חרטומים	מן	מזרח	לירושלם:
horodos, "Herod," (name)	h'melek, "the king," (n ms)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	har'tu'mim, "magicians, charmers," (n mp)	min, "from/ of," (prep)	mizrach, "East," (n ms)	l'yerushalyim, "lamed DO marker Jerusalem," (name) 2nd Temple

Interlinear Chart

[39] This specific rendering is notable for its linguistically blended composition, featuring the characteristically Mishnaic temporal conjunction *keivan she-* (כֵּינָן שֶׁ־) alongside the Aramaic genitive prefix *d'-* (דִּ־) in "דיהודה" (*D'yehuda*). Furthermore, the author's choice of *khartumim* (חַרְטֻמִּים)—traditionally applied to Egyptian occult diviners in the Hebrew Bible—contrasts with the more conventional choices of mgooshim (magi) or chachamim (wise men) used in modern versions like the Delitzsch Hebrew Gospels.

Chapter 2:2



ואמרו עכשיו מלך של יהודים נולד וראו כי כוכב של מזרח באו להשתחוות לו:

Hebrew Transcription

Translation: and they said, "Now a king of the Yehudim (Jews)[40] is born," and see, for a star of the east, they came to bow down to Him.[41]

The Scriptures: saying, "Where is He who has been born Sovereign of the Yehuḏim? For we saw His star in the East and have come to do reverence to Him."

Aramaic: And they were asking, "Where is The Malka d'Yehudaye {The King of the Judeans/the Jews} who has been born? For, we saw kukbeh {His star} in the Madnakha {the East} and have come to mesgad {worship} Him."

וראו	נולד	יהודים	של	מלך	עכשיו	ואמרו
v'ra'u, "and/ but/ so/ or they saw," (v. Pa'al/Qal, qatal, past, 3mp)	nolod, "I/ you (ms)/ he/it is born," (v. Nif'al, act part, ms)	Yehudim, "Jews, one who belonged to the kingdom of Judah, Israelites" (n mp)	shel, "to, for, of, belonging to," (prep)	melek, "king," (n ms)	achshav, "now, presently," (adv)	v'amru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

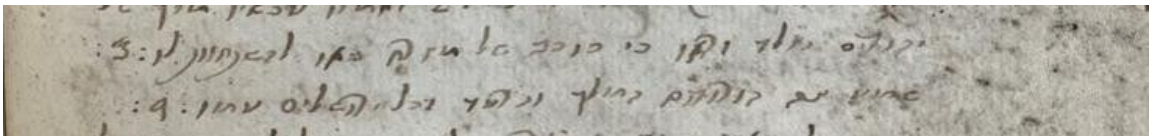
לו	להשתחוות[5]	באו	מזרח	של	כוכב	כי
lo, to/ for/ belonging to him," (prep, 3ms pronom)	lehishtachavot, "to bow, to bow down, to worship," (v. Hit'pael, inf constr)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	mizrach, "East," (n ms)	shel, "to, for, of, belonging to," (prep)	kokav, "a star," (n ms)	ki, "for, because," (conj)

Interlinear Chart

[40] Gesenius' Hebrew-Chaldee Lexicon (יְהוּדִי), "In the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite." See also Jeremiah 32:12, 38:19, 40:11, 43:9, especially 34:9; Nehemiah 1:2, 3:33, 4:6; Ester 2:5, 3:4, 5:13.

[41] The translation of this verse displays a noticeable shift toward Rabbinic and colloquial modern Hebrew syntax, characterized by the recurrent use of the independent genitive marker *shel* (שֶׁל) in "מלך של יהודים" and "כוכב של מזרח," bypassing the traditional biblical construct state (*smikhut*). Furthermore, the text introduces a severe grammatical discordance: the verb *ba'u* (בָּאוּ) is conjugated as a plural ("they came"), yet its immediate subject, *kokhav* (כּוֹכָב, "star"), is strictly masculine singular. Syntactically, this construction awkwardy implies that the star itself traveled to prostrate itself before the newborn king, an interpretation that diverges from the standard narrative.

Chapter 2:3



שמע זה הורודוס המלך ונרעד וכל ירושלים עמו:

Hebrew Transcription

Translation: *When* King Horodos (Herod) heard this, he was shaken, and all Yerushalayim (Jerusalem) with him.[42]

The Scriptures: And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

Aramaic: Now, Herudes the King heard it, and was troubled, and all Urishlim {Jerusalem} with him.

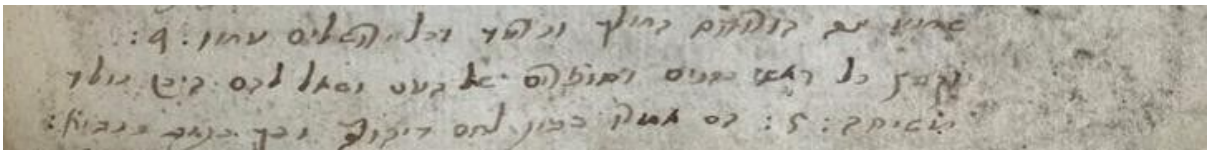
ירושלים	וכל	ונרעד	המלך	הורודוס	זה	שמע
yerushalayim, "Jerusalem," (name)	v'chol, "and/ but/ so/ or all," (prep, n ms)	v'nirad, "and/ but/ so/ or he/it trembled, shivered," (v. Pa'al/Qal, qatal, 3ms)	h'melek, "the king," (n ms)	horodos, "Herod," (name)	ze, "this, that" (pron)	shama, "he/it heard," (v. Pa'al/Qal, qatal, 3ms)

						עמו:
						imo, "with him/it," (prep, 3ms pronom)

Interlinear Chart

[42] In contrast to the Mishnaic and Aramaic influences evident in the preceding verses, this clause marks a clear return to Classical Biblical Hebrew syntax, with its verb-initial word order (Shama zeh Hordos... / "Heard this Herod..."). The choice of the Nifal verb nir'ad (נִרְעַד)—meaning to tremble, quake, or be terrified—precisely matches the passive Greek etarachthe (ἐταράχθη) in Matthew 2:3. Furthermore, the inclusion of the prepositional idiom imo (עִמּוֹ, "with him") preserves the narrative's sociopolitical nuance, indicating that the collective populace of Jerusalem shared the king's psychological agitation and anxiety.

Chapter 2:4



וקבץ כל ראשי כהנים וסופרים של העם ושאל להם היכן נולד משיחה:

Hebrew Transcription

Translation: And he gathered all the chief priests and scribes of the people, and asked them, "Where is the Messiah born?"[43]

The Scriptures: And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

Aramaic: And he assembled all the Rabay Kahne {the Priest's Chiefs}, and the Saphre d'Ama {the Scribes of the People}, and he was asking them, "Where is Meshikha {The Anointed One} born?"

וקבץ	כל	ראשי	כהנים	וסופרים	של	העם
v'kavatz, "and/ but/ so/ or he/it assembled, gathered," (v. Pa'al/Qal, qatal, past, 3ms)	kol, "all," (n ms)	rashei, "heads, chiefs, leaders of," (n mp constr)	koanim, "priests," (n mp)	v'sofrims, "and/ but/ so/ or (the) scribes," (n mp)	shel, "to, for, of, belonging to," (prep)	h'am, "the people," (n ms)

ושאל	להם	היכן	נולד	משיחה:		
v'shal'al, "and/ but/ so/ or he/it asked," (v. Pa'al/Qal, qatal, 3ms)	l'hem, lamed DO marker, "them," (3mp pronom) 2nd Temple	hekan, "where?"	nolad, "I/ you (ms)/ he/it is born," (v. Nif'al, act part, ms)	m'shachah, "Messiah," (n ms)		

Interlinear Chart

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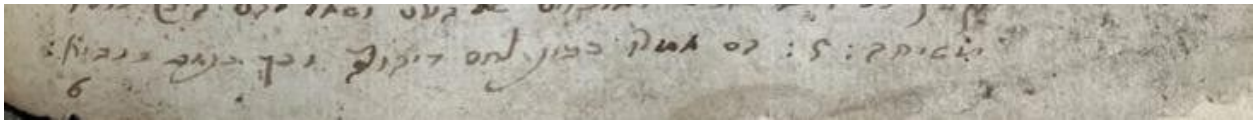
[43] The rendering of Matthew 2:4 continues the manuscript's patterns of linguistic hybridity. The use of the independent genitive particle *shel* (שֶׁל) in "וסופרים של העם" departs from the classical Biblical construct chain (*sofrei ha'am*), reflecting a later Rabbinic or modern syntactic framework. Most notably, the text renders the title "Messiah" as *meshicha* (מְשִׁיחָה) with a final He. This orthography mirrors the Aramaic emphatic state suffix (*meshicha* / מְשִׁיחָא), in which the final vowel functions as a definite article ("the Messiah"), indicating that the author relied heavily on an Aramaic textual source (such as the Syriac Peshitta) or was deeply influenced by Judean-Aramaic dialects of the first century.

Chapter 2:5



הם אמרו בבית לחם דיהודה וכך כתיב בנביא:

Hebrew Transcription

Translation: They said, “In Beit Lechem (Bethlehem) of Yehudah (Judea), according to the writing of the prophet.[44]

The Scriptures: And they said to him, “In Bĕyth Leḥem of Yehuḏah, for thus it has been written by the prophet,

Aramaic: Then they said, “In Beth-Lekhem d'Yehuda {Judah}, for thus it is written by the Nabiya {the Prophet},

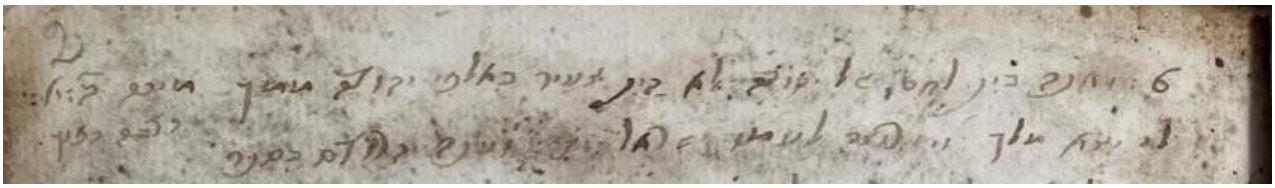
כתיב	וכך	דיהודה	בבית לחם	אמרו	הם
ktiv, “written,” (n ms)	v’cach, “and/ but/ so/ or in this way,” (adv)	d’yehudah, “of/ who/ which/ that Yehudah,” (rel part, name) Aramaism	Bethlehem, House of Bread (name) be’bayit, “in/ with/ by (the) house,” (prep, n ms) lechem, “to/ for/ belonging to bread,” (prep, n ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3mp)	hem, “they,” (3mp pron)

						בנביא:
						v’navi, “in/ with/ by (the) prophet,” (prep, n ms)

Interlinear Chart

[44] The phrasing of Matthew 2:7 presents a distinct stylistic hybrid, blending classical biblical elements with late post-biblical idioms. While the adverb heitev (הֵיטֵב, "thoroughly/exactly") aligns with classical prose, the interrogative construction *b'eizeh zman* (בְּאֵיזֶה זְמַן, "at what time") reflects Mishnaic and later syntactic developments, bypassing the traditional biblical *matai* (מָתַי). Furthermore, applying the verb *chakak* (חָקַק)—which classically denotes engraving or decreeing—to signify an exact investigative inquiry underscores reliance on semantic developments found in Rabbinic commentary traditions.

Chapter 2:6



ואתה בית לחם של יהודה לא היית צעיר באלפי יהודה ממך לי יצא מלך ומרוצה לעמי ישראל:

Hebrew Transcription

Translation: And you, Beit Lechem (Bethlehem) of Yehudah (Judea), you were not least among the thousands of Yehudah (Judah); from you to me will go out a king, a preference for my people Israel.[45]

The Scriptures: "But you, Bĕyth Leḥem, in the land of Yehuḏah, you are by no means least among the rulers of Yehuḏah, for out of you shall come a Ruler who shall shepherd My people Yisra'ĕl.'"

Aramaic: 'Even you Beth-Lekhem d'Yehuda {Judah}, you will not be the least among the Malke d'Yehuda {the Kings of Judah}. For, from you will go out The Malka {The King}, He who will shepherd Ami IysraIyl
{My People Israel}.'"

היית	לא	יהודה	של	בית לחם	ואתה
hayat, "he/it was, were," (v. Pa'al/Qal, qatal, past, 3fs)	lo, "no, not," (neg part)	yehudah, "Judah," (name)	shel, "to, for, of, belonging to," (prep)	Bethlehem, House of Bread (name) be'bayit, "in/ with/ by (the) house," (prep, n ms) lechem, "to/ for/ belonging to bread," (prep, n ms)	v'atah, "and/ but/ so/ or you (ms)," (2ms pronom)

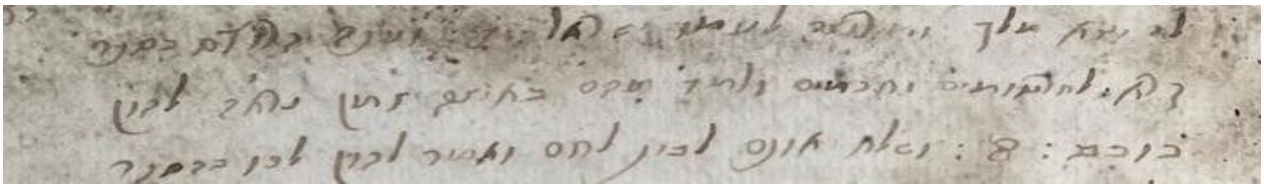
מלך	יצא	לי	ממך	יהודה	באלפי	צעיר
melek, "king," (n ms)	yatza, "he/it went forth," (v. Pa'al/Qal, qatal, past, 3ms)	li, "to/ for/ belonging to me," (prep, 1cs)	mimeha, "from/ of you (ms)," (prep, 2ms pronom)	yehudah, "Judah," (name)	b'alfei, "in/ with/ by (the) thousands," (prep, n mp constr)	tza'ir, "young," (adj ms)

[45] The interpretation of Micah 5:2 in this verse highlights key features typical of the Late Second Temple period. The text clearly separates the traditional geographic phrase *Beit Lechem Yehuda* using the independent particle *shel* (שֶׁל), indicating a shift to later grammatical structures. This post-exilic feature is confirmed by the spelling of the verb *hayit* (היית), which drops its final *He*—a known sign of losing weak consonants in the Judean Desert scrolls. Lastly, the passive participle mrutzeh (מרוצה) describing the messianic role reflects the theological language common in the late intertestamental period.

				ישראל:	לעמי	ומרוצה[46]
				yisrael, “Israel,” (name)	l’amei, “to/ for/ belonging my people,” (prep, n mp, 1cs pronom)	u’merutzeh, “and/ but/ so/ or (the) I/ you (ms)/ he/it is appeased,” (v. Pu’al, pssv part, ms)

Interlinear Chart

Chapter 2:7



ועתה הורודס קרא לחרטומים וחכמים ולמד מהם באיזה זמן נראה כוכב:

Hebrew Transcription

Translation: So now Horodes (Herod) called the magicians and the sages and learned from them *at* what time the star appeared.[47]

The Scriptures: Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

Aramaic: Then Herudes secretly called unto the Magushe {the Magi} and learned from them at which time the kukba {the star} appeared unto them.

[46] The choice of the passive modifier *u'mrutzeh* (ומרוצה) helps us understand how language evolved during the Late Second Temple period. This word comes from the Semitic root r-tz-h (ר-צ-ה), which means "to accept favorably" or "desire." It describes a person who is openly approved, desired, or accepted by both the community and divine will. In older biblical texts, such as Micah 5:2, leaders are often described with active political terms like *moshel* (רוֹשֵׁל, "ruler") or *nagid* (נָגִיד, "leader") when discussing messianic authority. But in this text, using *mrutzeh* shifts the focus to consensus and legal approval for the ruler. This change in language style aligns with formal legal documents, such as the *Mishnah*, where words from the same root are used consistently to indicate official approval, validation, and authority.

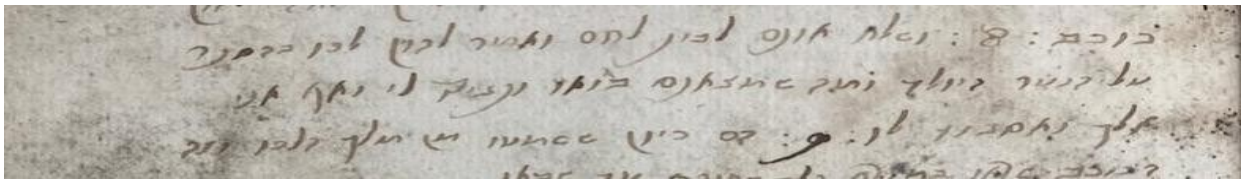
[47] The internal structure of Matthew 2:7 highlights important changes in grammar and vocabulary from the Late Second Temple period. The passage begins with the traditional word *v'atah* (ועתה) as a connecting adverb. However, it then shifts to a unique question phrase, *b'eizeh zman* (באיזה זמן). The use of the pronoun *eizeh*, combined with the Aramaic loanword *zman*, reflects the grammatical updates typical of regional dialects in the late intertestamental period. Additionally, the active verb *lamad* (וְלָמַד) indicates precise historical information, emphasizing the transition to the writing style of the early first century.

מהם	ולמד	וחכמים	לחרטומים	קרא	הורודס	ועתה
mehem, “from/ of them,” (prep, 3mp pronom)	v’lamad, “and/ but/ so/ or he/it learned,” (v. Pa’al/Qal, qatal, past, 3ms)	v’chachamim, “and/ but/ so/ or wise, wisemen, sages,” (adj mp)	l’char’tumim, “to/ for/ belonging to (the) magicians, charmers,” (prep, n mp)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	Horodes, “Herod,” (name)	v’atah, “and/ but/ so/ or now, currently,” (adv)

			כוכב:	נראה	זמן	באיזה
			kokav, “star,” (n ms)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	zemahn, “time,” (n ms)	b'eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)

Interlinear Chart

Chapter 2:8



ושלח אותם לבית לחם ואמר להון לכו בהסתר על הנער היולד ומה שמצאתם בואו ותגיד לי ואף אני אלך ואסגוד לו:

Hebrew Transcription

Translation: And he sent them to Beit Lechem (Bethlehem) and said to them, “Go in secretly because of the child who was born, and when you have found him, come, and you tell me, and also I will go and bow down to him.”[48]

The Scriptures: And having sent them to Běyth Leḥem, he said, “Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him.”

Aramaic: And he sent them unto Beth-Lekhem {the house/place of bread}, and said unto them, “Go, diligently investigate concerning the talya {the boy}, and when you have found him, come inform me, so that I also can go worship him.”

[48] The structure of Matthew 2:8 reveals important clues about language use during the late Second Temple period. The verse blends Hebrew and Aramaic in the phrase *v'amar lehon* (ואמר להון), where the Aramaic third-person plural suffix -hon is attached directly to a Hebrew preposition. This mix of languages continues in the phrase *u'mah she-metzathem* (ומה שמצאתם), which demonstrates how the post-exilic language combined the word *asher* into the relative clause starting with *she-* (שֶׁ־). Lastly, the choice of the Aramaic verb *esgod* (אֶסְגּוֹד) instead of the classical biblical form *hishtakhawot* to indicate royal or divine homage shows a clear shift in the language of religious and political texts during the apostolic era.

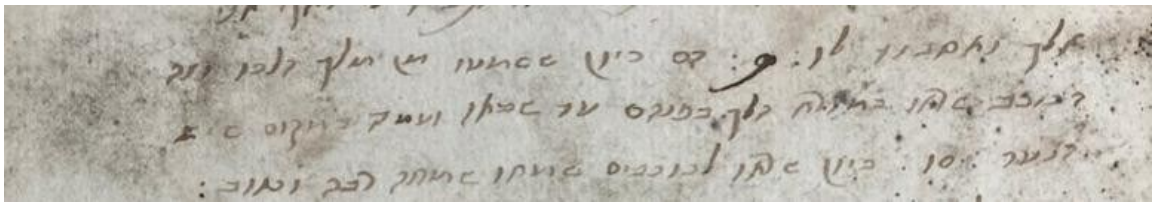
לכו	להון	ואמר	לבית לחם	אותם	ושלח
l'chu, (to men) "go!" (v. Pa'al/Qal, imp, 2mp)	l'hon, "to/ for/ belonging to them," (prep, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	Bethlehem, House of Bread (name) l'be'bayit, "lamed DO marker, in/ with/ by (the) house," (prep, n ms) lechem, "to/ for/ belonging to bread," (prep, n ms) 2nd Temple	otam, "them," (DO marker, 3mp pron)	v'shalch, "and/ but/ so/ or he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)

בואו	שמצאתם	ומה	היולד	הנער	על	בהסתר
bo'u, (to men) "come!" (v. Pa'al/Qal, imp, 2mp)	she'metzahem, "that/ which/ who/ whom you (mp) found," (rel part, v. Pa'al/Qal, qatal, past, 2mp)	v'mah, "and/ but/ so/ or what?" (interrog part)	h'yelod, "I/ you (ms)/ he/it is born," (v. Pa'al/Qal, act part, ms)	h'naar, "the youth, boy" (n ms)	al, "upon, in, on, over, by, for," (prep)	b'hester, "in/ with/ by hiding, concealment, secrecy" (prep, n ms)

לו	ואסגוד	אלך	אני	ואף	לי	ותגיד
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'esgod, "and/ but/ so/ or I will bow down," (v. Pa'al//Qal, yiqtol, fut, 1cs)	elech, "I will go," (v. Pa'al/Qal, yiqtol, fut, 1cs)	ani, "I," (1cs pron)	v'af, "and/ but/ so/ or even, also," (conj)	li, "to/ for/ belonging to me," (prep, 1cs)	v'tagid, "and/ but/ so/ or you will tell, declare," (v. Hif'il, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 2:9



הם כיון ששמעו מן מלך הלכו וזה כוכב שראו במזרח הלך בפנהם עד שבאו ועמד במקום שיש הנער:

Hebrew Transcription

Translation: When they heard from the king, they went, and this star that they saw in the east went before them, until they came, and it stood up to the place where the child was.[49]

The Scriptures: And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

[49] The structure of Matthew 2:9 clearly shows the changes in sentence style that were common during the Late Second Temple period. Instead of using the usual sequence of verbs (such as vayishme'u), the verse places the independent pronoun הן (*hem*) at the beginning, before the phrase כיון ש־ (*keivan she-*), which means "since" or "when." This approach is maintained through the use of the relative clause שהראו (*she-ra'u*), meaning "who saw," and the phrase במוקם שיש (*ba-makom she-yesh*), meaning "in a place that has." These features show how the traditional *asher* pattern was replaced by the prefix ש־ (*she-*). Lastly, the quick switching of verbs at the end — where the plural form באו (*ba'u*) quickly changes to the singular ועמד (*v'amad*) reflects the concise, telegram-like style typical of advanced Judean writing.

Aramaic: Then, when they heard from the Malka {the King}, they departed, and behold, the kukba {the star} that they had seen in the East was going before them, until it came and stood above from where the talya{the boy} was.

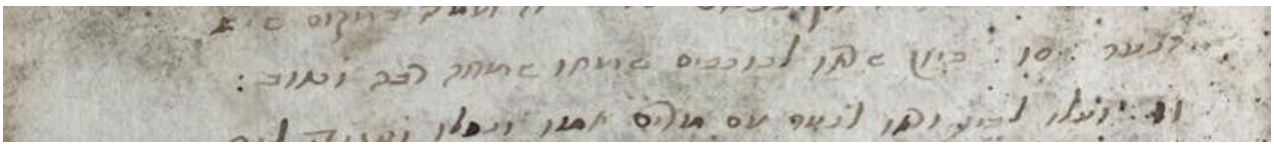
וזה	הלכו	מלך	מן	ששמעו	כיון	הם
ve'ze, "and/ but/ so/ or this," (pron)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	melech, "king," (n ms)	min, "from/ of," (prep)	she'shamu, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	keivan, "because, when, after" (conj)	hem, "they," (3mp pron)

שבאו	עד	בפנהם	הלך	במזרח	שראו	כוכב
she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	ad, "until, up to," (prep)	bifnehem, "in/ with/ by before them," (prep, 3mp pronom)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	b'mitzrach, "in/ with/ by (the) east," (prep, n ms)	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	kochav, "star, planet," (n ms)

			הנער:	שיש	במקום	ועמד
			ha'na'ar, "the youth, boy," (n ms)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	b'makom, "in/w i t h / by, (the) place," (prep, n ms)	v'amad, "and/ but/ so/ or he/it stood," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:10



כיון שראו לכוכבים שמחו שמחה רבה וטוב:

Hebrew Transcription

Translation: When they saw the stars,[8] they rejoiced with great and good joy.[50]

The Scriptures: And seeing the star, they rejoiced with exceedingly great joy.

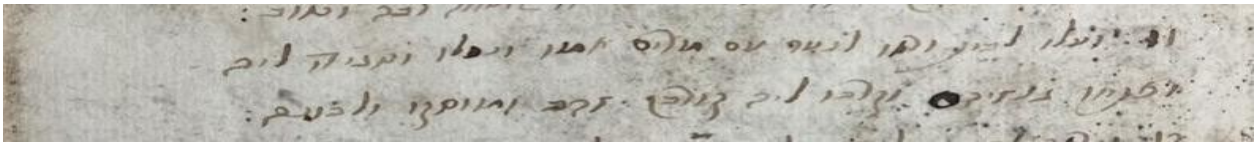
[50] The structure of Matthew 2:10 helps us understand the changes in language and gender agreement during the late Second Temple period. The passage uses the post-exilic word *keivan she-* (כֵּיוָן שֶׁ־) to show the order of events, marking a shift from the classical biblical style that used consecutive verbs. Furthermore, adding a plural ending to form *la-kokhavim* (לכוכבים) reflects older Semitic traditions of describing celestial objects to express greatness or brightness. Lastly, the simplified form in the phrase *simkhah rabbah v'tov* (שמחה רבה וטוב)—where the masculine word tov modifies a feminine noun—matches the relaxed grammar rules seen in texts from the late intertestamental period.

Aramaic: Now, when they saw the kukba {the star}, they had great gladness of much joy!

וטוב:	רבה	שמחה	שמחו	לכוכבים	שראו	כיון
v'tov, "and/ but/ so/ or good, pleasant, delightful," (adj ms)	raba, "great," (adj fs)	simcha, "joy, happiness," (n fs)	simchu, "they rejoiced," (v. Pa'al/Qal, qatal, past, 3mp)	l'kocavim, lamed DO marker, "stars," (n mp) 2nd Temple	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	keivan, "because, when, after" (conj)

Interlinear Chart

Chapter 2:11



ועלו לבית וראו לנער עם מרים אמו ונפלו וסגידו ליה ופתחו גנזיהם וקרבו ליה קורבן זהב ומוסקו ולבונה:

Hebrew Transcription

Translation: And they entered into the house and saw the child with his mother, Miryam (Mary), and they bowed down to Him and opened their treasures and offered to Him an offering of gold and musk and frankincense.[51]

The Scriptures: And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

Aramaic: And they entered into the house and saw the talya {the boy} with Maryam {Mary}, His mother, and they fell down worshiping Him, and they opened their treasures and offered unto Him gifts; Dahba{Gold}, and Mura {Myrrh}, and Buntha {Frankincense}.

[51] The structure of Matthew 2:11 showcases an advanced example of bilingualism involving morphosyntactic features and specialized vocabulary from the Late Second Temple period. The story smoothly incorporates pure Aramaic verb forms, such as the past-tense plural *u'sgidu* (וּסְגִידוּ) and the related pronominal suffix *leh* (לֵיהּ). This layout is completed by the technical term *kurban* (קוּרְבָּן) paired with the causative verb *kervu* (וְקַרְבוּ), framing the royal gift as an act of sacred devotion. The combination of Aramaic case markings, late verb forms, and unique orthographic variants like *musko* (ומוסקו) reflects the specific, mixed-text style common during the time of the apostles.

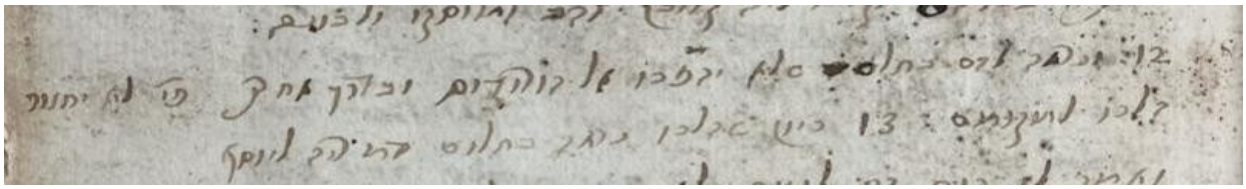
אמו	מרים	עם	לנער	וראו	לבית	ועלו
im'o, "his/its mother," (n fs, 3ms pronom)	miriam, "Mary," (name)	im, "with," (prep)	le'na'ar, lamed DO marker, "(the) youth, young boy," (n ms) 2nd Temple	ve'ra, "and/ but /or/ so they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	ve'alu, "and/ but/ so/ or they rose, went up," (v. Pa'al/Qal, qatal, past, 3mp)

ליה	וקרבו	גנזיהם	ופתחו	ליה	וסגידו	ונפלו
l'ha, "to/ for/ belonging to him/it," (prep, Ar. 3ms pronom) Aramaism	ve'karvu, "and/ but/ so/ or they approached, drew near, offered," (v. Pa'al/Qal, qatal, past, 3mp)	ginzinhem, "their treasures," (Ar. n mp constr, Hb 3mp pronom) Aramaism	ve'patchu, "and/ but/ so/ or they opened," (v. Pa'al/Qal, qatal, past, 3mp)	leh, "to/ for/ belonging to him/it," (prep, Ar. 3ms pronom) Aramaism	v'sagidu, "and/ but/ so/ or bowed down," (v. Pa'al/Qal, qatal, past, 3mp)	v'naflu, "and/ but/ so/ or they fell," (v. Pa'al/Qal, qatal, past, 3mp)

			ולבונה:	ומוסקו	זהב	קורבן
			v'levonah, "and/ but/ so/ or frankincense," (Ar. n ms) Aramaism	umusco, "and/ but/ so/ or musk," (n ms)	zahav, "gold," (n ms)	korban, "offering, sacrifice," (n ms)

Interlinear Chart

Chapter 2:12



ונראה להם בחלם שלא יהפכו אל הורודוס ובדרך אחרת הלכו למקומם:

Hebrew Transcription

Translation: And it was shown to them in a dream that they should not return to Horodos (Herod), and they went a different path to their place.[52]

The Scriptures: And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

[52] The way Matthew 2:12 is written gives us a clear clue about how texts from the late Second Temple period were shaped. Instead of the usual active divine dialogue, the verse uses a passive construction, *v'nir'ah lahem* (ונראה להם), showing a shift during the post-exilic period toward more abstract, noun-based writing. This analytical framework is supported by the subordinating negative cluster *she-lo yahafkhu* (שלא יהפכו), which demonstrates how the classical *asher* paradigm is merged into the prefix *she-* (שֶׁ־). Notably, the text retains the ruler's name through the phonetically expanded transcription Horodos (הוֹרוֹדוֹס), a direct Semitic rendering of the original Greek name *Hērōidēs* (Ἡρῴδης), meaning "Heroic". By keeping both internal Vav characters, the spelling maintains the multi-syllable Greek vowel structure. At the same time, it reveals a deliberate, late-ancient sound play with the Hebrew root h-r-g (הרוג), meaning "to slay" or "to murder."

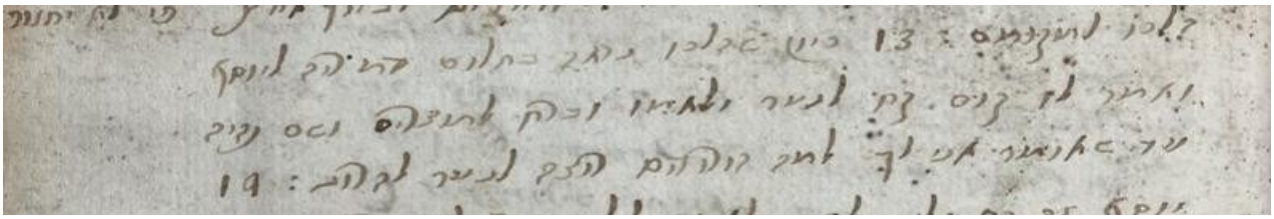
Aramaic: And it was shown unto them in a dream that they shouldn't return to Herudes, and they went unto their own country by another way.

הורודוס	אל	יהפכו	שלא	בחלם	להם	ונראה
horodos, "Herod," (name)	al, "to, into," (prep)	yahafchu, "they should turn over, return," (v. Pa'al/Qal, yiqtol, fut, 3mp)	she'lo, "that/ which/ who/ whom no, not," (rel part, neg part)	b'chalom, "in/ with/ by (the) dream," (prep, n ms)	l'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	v'nir'eh, "and/ but/ so/ or I/ you (ms)/ he/it was shown," (v. Nif'al, act part, ms)

			למקומם:	הלכו	אחרת	ובדרך
			l'mekomam, "to/ for/ belonging to their place," (prep, 3mp pronom)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	acheret, "other, another, different," (adj fs)	uve'derek, "and/ but/ so/ or (the) path, way, road," (n fs)

Interlinear Chart

Chapter 2:13



כיון שהלכו נראה בחלום דמריה ליוסף ואמר קום קח לנער ולאמו וברח למצרים ושם תהיה עד שאומר
אני לך למה הורודוס רוצה לנער להרוג:

Hebrew Transcription

Translation: When they went, in a dream appeared the MarYah (Master Yehovah) to Yoseph and said, "Rise, take the child and His mother and escape to Mitzrayim (Egypt), and there you shall remain until I tell you, for Horodos (Herod) wants to kill the child."[53]

The Scriptures: And when they had left, see, a messenger of יהוה appeared to Yosĕph in a dream, saying, "Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him."

Aramaic: Now, when they had gone, The Malaka d'MarYa {The Heavenly Messenger of

[53] Matthew 2:13 uses language that reflects later Hebrew and Aramaic-influenced storytelling. The phrase *keivan* she- (כֵּינָן שֶׁ־) helps arrange events in sequence and is characteristic of later Hebrew prose. The prefix lamed (לְ־) can mark direction, purpose, possession, or an indirect object, rather than serving as the normal direct-object marker. The phrase ba-khalom d'Maryah (בחלום דמריה) includes the Aramaic-style marker d'- (דְּ־), which can function as a relative or possessive connector. The name הוֹרוֹדוֹס (Horodos) represents a Semitic rendering of the Greek name Ἡρῴδης (Hērōidēs), often associated with the Greek word for "hero."

The Lord-YHWH}appeared unto Yuseph {Joseph} in a dream and said unto him, “Arise, take the talya {the boy} and His mother, and flee unto Mitsriyn {Egypt} and stay there until I tell you. For, Herudes is preparing to seek for the boy so as to destroy Him.”

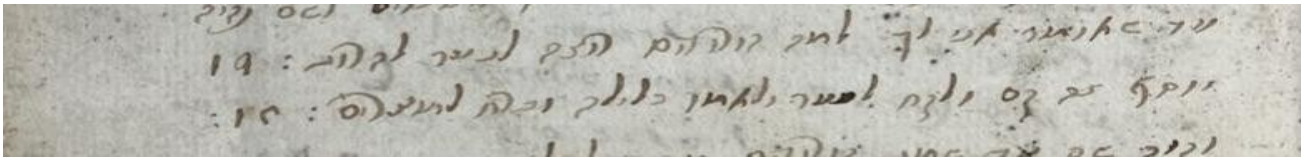
אמו	מרים	עם	לנער	וראו	לבית	ועלו
im’o, “his/its mother,” (n fs, 3ms pronom)	miriam, “Mary,” (name)	im, “with,” (prep)	le’na’ar, lamed DO marker, “(the) youth, young boy,” (n ms) 2nd Temple	ve’ra, “and/ but /or/ so they saw,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	l’byit, “to/ for/ belonging to the house,” (prep, n ms)	ve’alu, “and/ but/ so/ or they rose, went up,” (v. Pa’al/Qal, qatal, past, 3mp)

ליה	וקרבו	גנזיהם	ופתחו	ליה	וסגידו	ונפלו
l’ha, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	ve’karvu, “and/ but/ so/ or they approached, drew near, offered,” (v. Pa’al/Qal, qatal, past, 3mp)	ginzinhem, “their treasures,” (Ar. n mp constr, Hb 3mp pronom) Aramaism	ve’patchu, “and/ but/ so/ or they opened,” (v. Pa’al/Qal, qatal, past, 3mp)	leh, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	v’sagidu, “and/ but/ so/ or bowed down,” (v. Pa’al/Qal, qatal, past, 3mp)	v’naflu, “and/ but/ so/ or they fell,” (v. Pa’al/Qal, qatal, past, 3mp)

			ולבונה:	ומוסקו	זהב	קורבן
			v’levonah, “and/ but/ so/ or frankincense,” (Ar. n ms) Aramaism	umusco, “and/ but/ so/ or musk,” (n ms)	zahav, “gold,” (n ms)	korban, “offering, sacrifice,” (n ms)

Interlinear Chart

Chapter 2:14



יוסף זה קם ולקח לנער ולאמו בלילה וברח והיה שם עד שמת למצרים:

Hebrew Transcription

Translation: This Yoseph (Joseph) rose and took the child and His mother at night and escaped, and was there in Mitzrayim (Egypt) until he died.[54]

[54] The wording of Matthew 2:14 clearly shows the changes in language style during the late Second Temple period. Instead of the usual sequence of actions, the sentence begins with the name Yosef and a pointing word, *Yosef zeh kam*. This pattern is maintained by always using the prefix *Lamed* (לְ־) before the direct object, as seen in *v'lakah la-na'ar*. The final part of the sentence, *ad she-met l'Mitzrayim*, combines the words for "until" and "when" with a preposition that indicates location, with Lamed acting as a fixed marker of place. These features reflect the scribal habits and language development seen in texts from the late intertestamental period.

The Scriptures: And rising up, he took the Child and His mother by night and departed for Mitsrayim,

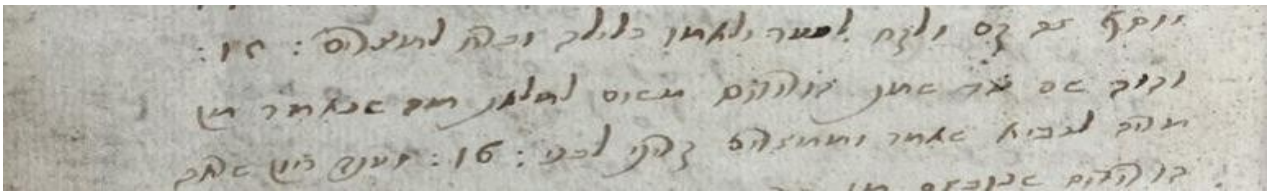
Aramaic: Then Yuseph {Joseph} arose, and took the boy and His mother in the night, and fled unto Mitsriyn {Egypt},

בלילה	ולאמו	לנער	ולקח	קם	זה	יוסף
b'laylah, "in/ with/ by (the) night," (prep, n ms)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	l'na'ar, lamed DO marker, "(the) boy, young lad," (n ms) 2nd Temple	v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron)	yosef, "Joseph," (name)

	למצרים:	שמת	עד	שם	והיה	וברח
	l'mitzrayim, "to/ for/ belonging to Egypt," (prep, n fs)	she'met, "he/it died," (rel part, v. Pa'al/Qal, qatal, 3ms)	ad, "until, up to," (prep)	sham, "there," (adv)	v'hayah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	u'barach, "and/ but/ so/ or he/it escaped," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:15



והיה שם עד שמת הורודוס משום למלאת מה שנאמר מן מריה לנביא שאמר וממצרים קריתי לבני:

Hebrew Transcription

Translation: And he remained there until Horodos (Herod) died to complete what was spoken by the MarYah (Master Yehovah) to the prophet who said, "And from Mitzrayim (Egypt) I have called my Son."[55,56]

[55] The structure of Matthew 2:15 is an important key to understanding the complex nominal compounds and case changes found in the late Second Temple period. The text uses the post-exilic compound particle *mishum* (מִשּׁוּם) to introduce the fulfillment clause, signaling a clear departure from the classical biblical markers like *l'ma'an*. This structure connects smoothly with the uncontracted preposition min navi and the authentic divine title *Maryah* (מָרְיָה), which dates to before 70 CE, anchoring the text in first-century Judean language. Additionally, the phonetic change in the verb to *karithi* (קריתי) and its direct connection with the accusative Lamed prefix in *l'vni* (לבני) highlights the specific case markings and everyday language forms used during the apostolic period. See Hosea 1:1.

[56] The connection between Matthew 2:14 and 2:15 shows how scribes during the late Second Temple period often used a specific writing style called resumptive narrative gapping. They would repeat a key phrase, in this case, *'v'hayah* sham ad she-met' (and was there until he died), as a kind of parenthesis. This repeated phrase marked the beginning of a prophecy being fulfilled

The Scriptures: and remained there until the death of Herodes, to fill what was spoken by יהוה through the prophet, saying, “Out of Mitsrayim I have called My Son.”[10]

Aramaic: and was there until the death of Herudes, so that the thing might be fulfilled that was spoken from MarYa {The Lord-YHWH} by the Prophet, who said “From Mitsriyn {Egypt} I have called My Son.”

למלאת	משום[57]	הורודוס	שמת	עד	שם	והיה
limlot, “to be full, to become full, to complete, to be over,” (v. Pa’al/Qal, inf constr)	mishum, “in order to/ for the sake of,” (adv) Mishnaic Aramaism	Horodos, “Herod,” (name)	samata, “that/ which/ who/ whom he/it died,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	ad, “until, up to,” (prep)	sham, “there,” (adv)	’hayah, “he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)

וממצרים	שאמר	לנביא	מריה	מן	שנאמר	מה
um’mitzrayim, “from/ of Egypt,” (prep, n fs)	she’amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’navi, to/ for/ belonging to (the) prophet,” (prep, n ms)	mariya “Lord, Master, Yehovah,” (Ar. n ms) Aramaism	min, “from, of,” (prep)	she’ne’emar, “that/ which/ who/ whom I/ you (ms)/ he/it was spoken, said,” (rel part, v. Nif’al, act part, ms)	ma, “what?” (pron)

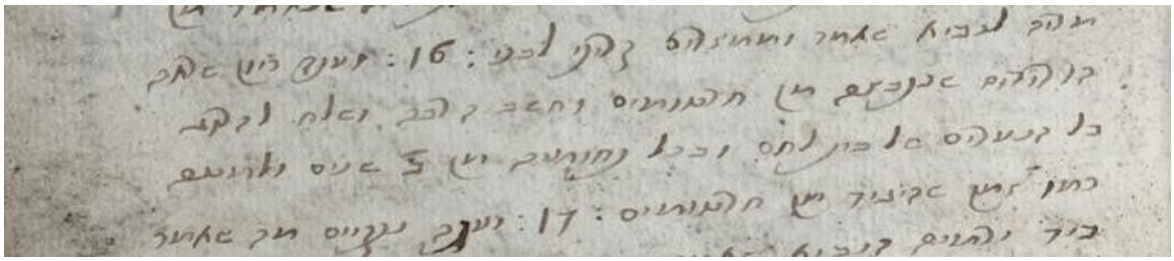
					לבני:	קריתי
					l’bni, lamed DO marker, “my son,” (n ms, 1cs pronom) 2nd Temple	karati, “I have called,” (v. Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

without disrupting the main timeline of events. In verse 14, the exile is described using a common local term, *'l'Mitzrayim'* (to Egypt), while in verse 15, the same idea is updated with a clearer political boundary, *'ad she-met Horodos'* (until Horodos died). This intentional repetition helps the text smoothly combine storytelling with the formal structure needed to confirm scriptural fulfillment, especially in the later years of the intertestamental period.

[57] The use of the word *mishum* (מִשּׁוּם) shows how Aramaic nouns were integrated into late Second Temple and Mishnaic Hebrew. It comes from combining the Hebrew preposition *min* (מִ־) and the Aramaic word *shum* (שׁוּם), which is related to the Hebrew word *shem*, meaning "name" or "account." The phrase literally means "on account of" or "in the name of." In classical Biblical Hebrew, purpose is often shown with words like *l'ma'an* (לְמַעַן). But the use of mishum to introduce a purpose clause (like *mishum l'malle'at*) matches the clear legal and storytelling style that developed in Judea in the first century and is seen frequently in the Mishnah. Found in the *Mishnah* Shevi’it 6:4 and *Mishnah* Kelim 23:2.

Chapter 2:16



ועתה כיון שראה הורודוס שנתבזה מן חרטומים וחשב הרבה ושלח להרוג כל הנערים של בית לחם ובכל תחומיה מן ב׳ שנים ולמטה כמו זמן שהיגיד מן חרטומים:

Hebrew Transcription

Translation: And now, when Horodos (Herod) saw that he had been mocked by the magicians,[58] he schemed much and sent to kill all the boys of Bet Lehem (Bethlehem) in all its region, from two years and under, according to when it was declared to him by the magicians.[59]

The Scriptures: Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Běyth Leḥem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

Aramaic: Then, when Herudes saw that he was mocked of the Magushe {the Magi}, he was very angry, and he sent and killed all talaye {the boys} of Beth-Lekhem and of all from its borders, sons two years and under, according to the time that he inquired from the Magushe {the Magi}

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[58] The Magi were considered scientists and were from the Parthian Empire. They were centered in Iran and had peace agreements with Rome. There is a report of a large caravan of Parthian soldiers showing up in Jerusalem around the time of Yeshua's birth. See the article entitled "The Time of the Magi: When Magic, Religion, and Science Were One," by Harvard University Press. Website: https://www.hup.harvard.edu/features/the-time-of-the-magi-when-magic-religion-and-science-were-one.

[59] The structure of Matthew 2:16 shows clear signs of linguistic changes during the Late Second Temple period. The verse uses the late Nitpael verb form *she-nitbazzah* (שנתבזה) to indicate passive action, highlighting a shift away from early classical passive forms. This is further emphasized by the phrase *kol ha-ne'arim shel Beit Lechem* (כל הנערים של בית לחם), which uses the particle *shel* (שֶׁל) to separate nominal relationships. Additionally, the use of the Bet (ב׳) symbol to mark the age limit, along with the phrases *keivan she-* (כֵּיוָן שֶׁ־) and the uncontracted min, reflects the scribal handwriting and text styles common in Judea in the first century.

חרטומים	מן	שנתבזה[60]	הורודוס	שראה	כיון	ועתה
chartumim, "charmer, magician," (n mp)	min, "from, of," (prep)	she'nitbaze, "that, which, who, whom he/it degraded, wasted, mocked," (v. Nit'pael, yiqtol, fut, 3ms) Mishnaic	horodos, "Herod," (name)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kevan, "because, when, after" (conj)	v'atah, "and/ but/ so/ or now, currently," (adv)

של	הנערים	כל	להרוג	ושלח	הרבה	וחשב
shel, "of/ belonging to," (prep)	ne'arim, "the youths, boys," (n mp)	kol, "all," (n ms)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	v'shalch, "and/ but/ so/ or he sent," (v. Pa'al/Qal, qatal, past, 3ms)	ha'rabah, "vast, great, many," (adv)	ve'chashav, "and/ but/ so/ or he/it thought, schemed," (v. Pa'al/Qal, qatal, past, 3ms)

שנים	ב׳	מן	תחומיה	ובכל	בית לחם
shanyim, "years," (n mp)	bet, "two," (card num)	min, "from, of," (prep)	tchumeha, "her/its domain, borders," (n ms, 3fs pronom)	ub'kol,"and/ but/ so/ or in/ with/ by all," (prep, n ms)	bayit lechem, "Bethlehem" bayit, "house," (n ms) lechem, "to/ for/ belonging to bread," (prep, n ms)

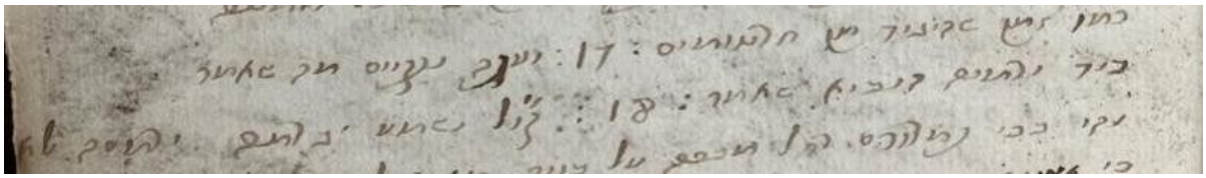
	חרטומים:	מן	שהיגיד	זמן[61]	כמו	ולמטה
	chartum, "charmers, magicians," (n mp)	min, "from, of," (prep)	she'higid, "that/ which/ who/ whom he/it was declared," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	zman, "time," (n ms) Aramaism	k'mo, "like, as, similar to," (prep)	ve'lemata, "and/ bus/ so/ or under, downwards," (prep, adv)

Interlinear Chart

[60] The verbal form *she-nitbazzah* (שנתבזה) provides an explicit morphological benchmark for Mishnaic Hebrew verbal construction. Conjugated in the characteristically late Nitpael stem—a post-exilic synthesis of the passive Nifal and reflexive Hitpael frameworks—the verb reflects the systemic structural realignment that replaced classical biblical passive paradigms. This precise verbal profile is well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Makkot 3:14 and *Mishnah* Bava Kamma 7:1) to signify deep public degradation, humiliation, or disdain, confirming that the text's narrative framework operates natively within the transitional grammar circulating in Judea during the first century.

[61] The nominal deployment of *zman* (זְמַן) serves as an explicit lexical diagnostic for the influx of Aramaic loanwords into Late Second Temple and Mishnaic Hebrew. In classical Biblical Hebrew prose, temporal coordinates are systematically governed by the traditional terms *et* (עֵת) or *mo'ed* (מוֹעֵד). The word *zman* is a characteristically late, post-exilic loan-noun that entered the formal text during the Persian and Hellenistic periods, appearing exclusively in late biblical books (cf. Ecclesiastes 3:1 and Esther 9:27) and extensively throughout the native Aramaic components of Daniel and Ezra. This vocabulary stabilized as a core structural marker throughout the compilation of the *Mishnah* (cf. *Mishnah* Berakhot 1:1 and *Mishnah* Sukkah 2:6) to signify measurable or legally fixed intervals of time, confirming that the text's underlying narrative architecture operates natively within the transitional, bilingual grammar circulating in Judea during the first century.

Chapter 2:17



ועתה נתקיים מה שאמר ביד ירמיה הנביא שאמר:

Hebrew Transcription

Translation: And now what was spoken by Yirmeyah (Jeremiah) the prophet was fulfilled, which said,

The Scriptures: Then was filled what was spoken by Yirmeyahu the prophet, saying,

Aramaic: Then was fulfilled the thing that was spoken through EramiYa Nabiya {Jeremiah, the Prophet}, who said,

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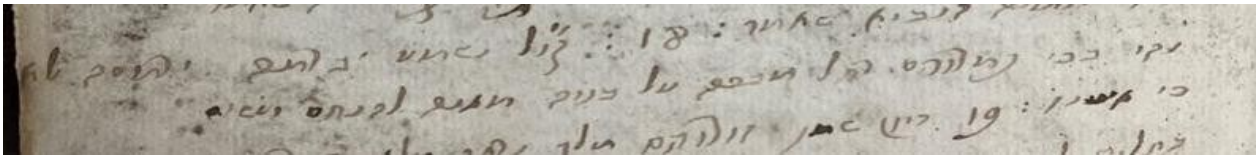
הנביא	ירמיה	ביד	שאמר	מה	נתקיים	ועתה
ha'navi, "the prophet," (n ms)	yirmeyah, "Jeremiah," (name)	b'yad, "in/ with/ by the hand, by, through," (prep, n ms)	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mah, "what?" (inter part)	nitkayem, "he/it will exist, take place" (rel part, v. Nit'pael, yiqtol, 3ms) Mishnaic 2nd Temple	v'atah, "and/ but/ so/ or now, currently," (adv)

						שאמר:
						she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:18



קול נשמע ברמה נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם משום כי איננו:

Hebrew Transcription

Translation: "A voice in Ramah was heard, there is weeping and bitter wailing: Rakhel (Rachel) weeping over her children, she refused to be comforted, for they are no more."[62]

The Scriptures: "A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥĕl weeping for her children, refusing to be comforted, because they were no more."

Aramaic: "A voice was heard in Ramtha, weeping and much lamentation, RakhIyl {Rachel} mourning concerning her sons, and not wanting comfort, because they are not."

רחל	תמרורים	בכי	נהי	ברמה	נשמע	קול
rachel, "Rachel," (name)	tamarurim, "bitterness," (Ar. n ms)	bekai, "weeping," (n ms) Aramaism	nehei, "wailing," (n ms)	b'rama, "in/ with/ by Ramah," (prep, name)	nishma, "he/it was heard," (v. Nif'al, qatal, past, 3ms)	kol, "voice, sound," (n ms)

כי	משום[63]	להנחם	מאנה	בניה	על	מבכה
ki, "for, since, because," (conj)	ma'shum, "he/it died," (Ar. v. Peal, qatal, past, 3ms) Aramaism	lehinachem, "to regret, repent, comforted," (v. Nif'al, inf constr)	mo'ana, "she/it refused," (v. Pi'el, qatal, past, 3fs)	baneha, "her/its sons," (n mp, 3fs pronom)	al, "upon, on, because, due to, on account of" (prep	mevaka, "I/ you (fs)/ she/it laments," (v. Pi'el, act part, fs)

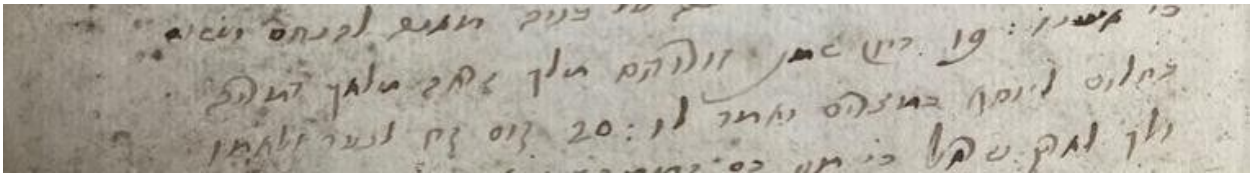
[62] The structure of Matthew 2:18 shows how classical poetic quotes were integrated into a Late Second Temple syntax. While the verse closely follows the vocabulary of Jeremiah 31:15, it changes the ending by adding the post-exilic phrase *mishum* (מִשּׁוּם). This creates a double causal phrase, *mishum ki* (משום כי), a late development that replaces the simple particle *ki* to specify causality more precisely. This expansion, along with minor subject-verb reversals and the singular form of *einennu* (איננו) matching the historical event, reflects the interpretation and copying techniques used in Judea during the first century. Also see Jeremiah 3115.

[63] The lexical deployment of the compound particle *mishum* (מִשּׁוּם) offers a definitive linguistic benchmark for the integration of Aramaic nominal forms into Late Second Temple and Mishnaic Hebrew. Synthesized by fusing the Hebrew preposition *min* (מִ־) directly onto the Aramaic noun *shum* (שׁוּם, the cognate of the Hebrew *shem*, meaning "name," "account," or "matter"), the phrase literally denotes "on account of" or "in the name of." While classical Biblical Hebrew relies on traditional teleological indicators such as l'ma'an (לְמַעַן), adopting mishum to introduce a purpose clause (*mishum l'malle'at*) aligns with the precise, analytic legal and narrative prose conventions that stabilized in Judea during the first century. This linguistic architecture is well attested across the earliest layers of the Mishnah corpus to denote legal rationale or transmission authority, as seen in *Mishnah* Gittin 5:8 (*mishum darkhei shalom*), *Mishnah* Shevi'it 6:4 (*mishum mar'it ha-ayin*), and *Mishnah* Terumot 8:11 (*mishum sakanah*).

						איננו:
						einenu, “he/it is not,” (neg part, 3ms)

Interlinear Chart

Chapter 2:19



כיון שמת הורודוס מלך נראה מלאך דמריה בחלום ליוסף קום קח במצרים ואמר לו:

Hebrew Transcription

Translation: When Horodos (Herod) the king died, a messenger of MarYah (Master Yehovah) appeared in a dream to Yoseph (Joseph) in Mitzrayim (Egypt) and said to him, “Rise, take!”[64]

The Scriptures: And Herodes having died, see, a messenger of יהוה appeared in a dream to Yosĕph in Mitsrayim,

Aramaic: Now, when Herudes the King, died, The Malaka d’MarYa {The Heavenly Messenger of The Lord- YHWH} appeared in a dream unto Yuseph {Joseph} in Mitsriyn {Egypt},

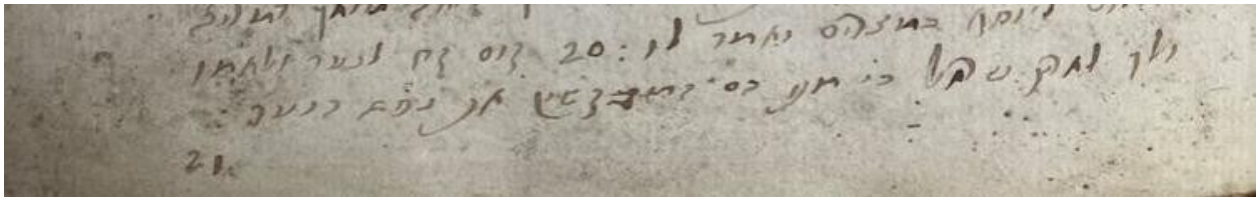
דמריה[13]	מלאך	נראה	מלך	הורודוס	שמת	כיון
d’mar’ya, “of/ who/ which/ that the God, Lord, Master, Yehovah,” (rel part,n ms) Aramaism	mal’ach, “messenger, angel,” (n ms)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	melek, “king,” (n ms)	Horodos, “Herod,” (name)	she’mat, “that/ which/ who/ whom he/it died,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	keivan, “because, when, after” (conj)

[64] The continuation of Matthew 2:19–20 offers a clear record of the typical features of Late Second Temple writing. It uses a chronological sequence with the post-exilic connector *keivan she-* (כֵּיוָן שֶׁ־), instead of early biblical verb patterns. The text also includes a bilingual insertion of the pure Aramaic phrase *malakh d'Maryah* (מלאך דמריה), which maintains the respectful title for God used in first-century Judean inscriptions and speech. Finally, placing the locative *b'Mitzrayim* (במצרים) directly in the command aligns with scribal practices and structural styles seen in late intertestamental texts.

לו	ואמר	במצרים	קח	קום	ליוסף	בחלום
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	b’mitzrayim, “in/ with/ by Egypt,” (prep, n fs)	kach, (to a man) “take!” (v. Pa’al/Qal, imp, 2ms)	kum, (to a man) “rise!” (v. Pa’al/Qal, imp 2ms)	l’yosef, lamed DO marker “to/ for/ belonging to Joseph,” (name)	b’chalom, “in/ with/ by (the) dream,” (prep, n ms)

Interlinear Chart

Chapter 2:20



קום קח לנער ולאמו ולך לארץ ישראל כי מתו הם המבקשין את נפש הנער:

Hebrew Transcription

Translation: “Rise, take the child and His mother and go to the land of Yisra’el (Israel), because those who were seeking the soul of the child have died.”

The Scriptures: saying, “Arise, and take the Child and His mother, and go into the land of Yisra’ĕl, for those seeking the life of the Child are dead.”

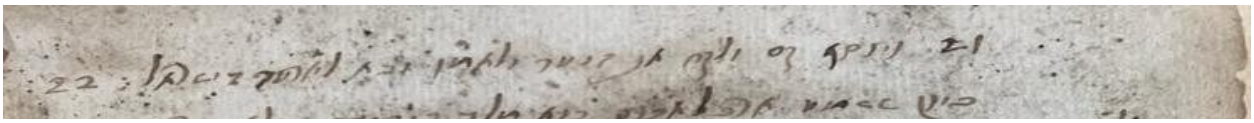
Aramaic: and said unto him, “Arise, take the boy and His mother and go unto the land of IysraIyl {Israel}, for, they have died, those who were seeking the soul of the boy.”

ישראל	לארץ	ולך	ולאמו	לנער	קח	קום
yisrael, “Israel,” (name)	l’eretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	v’lacha, “and/ but/ so/ or go!” (prep, v. Pa’al/Qal, imp, 2ms)	v’l’imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom)	l’na’ar, lamed DO marker, “(the) boy, young lad,” (DO marker, n ms) 2nd Temple	kach, (to a man) “take!” (v. Pa’al/Qal, imp, 2ms)	kum, (to a man) “rise!” (v. Pa’al/Qal, imp, 2ms)

הנער:	נפש	את	המבקשין	הם	מתו	כי
ha’na’ar, “the youth, boy,” (n ms)	nefesh, “soul,” (n fs)	et, DO marker	ha’mivkshin, “the, those requesting, seeking,” (v. Piel, act part,Ar. mp) Aramaism	hem, “they,” (3mp pron)	metu, “they died,” (v. Pa’al/Qal, qatal, past, 3mp)	ki, “for, because,” (conj)

Interlinear Chart

Chapter 2:21



ויוסף קם ולקח את הנער ולאמו ובא לארעה דישראל:

Hebrew Transcription

Translation: And Yoseph (Joseph) rose and took the child and His mother and came to the land of Yisrael (Israel).[65]

The Scriptures: And rising up, he took the Child and His mother, and came into the land of Yisra'ĕl.

Aramaic: And Yuseph {Joseph} arose, took the boy and His mother, and came unto the land of IysraIyl {Israel}.

ובא	ולאמו	הנער	את	ולקח	קם	ויוסף
v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	h'naar, "the youth, boy," (n ms)	et, DO marker	v'lachach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, 3ms)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	v'yosef, "and/ but/ so/ or Joseph," (name)

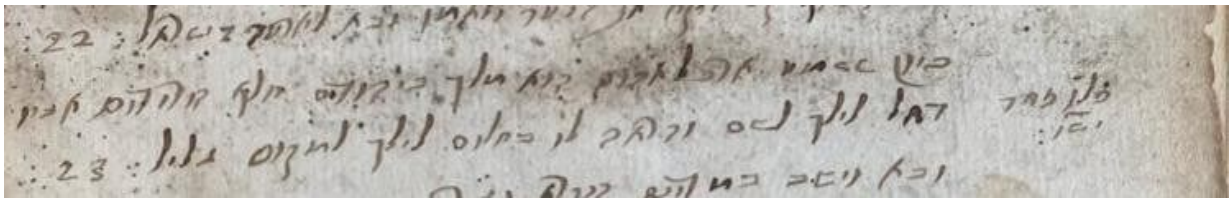
					דישראל:	לארעה[66]
					d'yisrael, "of/ who/ which/ that Israel," (rel part, name) Aramaism	l'eretz, "to/ for/ belonging to (the) land, earth," (prep, n fs) Aramaism

Interlinear Chart

[65] The structure of Matthew 2:21 shows a clear record of the sentence layout, case-marking variability, and Aramaic possessive form common during the late Second Temple period. The verse differs from traditional verb sequences by placing the proper noun *Yosef* before the past tense verb. This approach is maintained through the use of a compound direct object, "*et ha-na'ar v'la'immo*," where the syntax switches between the classical accusative particle "*et*" (אֶת) and the later analytic prefix "*Lamed*" (לְ־) within the same sentence. Additionally, replacing the word "*eretz*" with the Aramaic genitive phrase "*l'ar'ah d'Yisrael*" (לארעה דישראל) highlights the strong bilingual influence and flexible case-marking systems present in Judean language use during the first century.

[66] The nominal profile of *l'ar'ah* (לארעה) is an explicit Aramaism that uses a Late Second Temple orthographic vowel marker. The underlying noun is the native Aramaic *ar'a* (אַרְעָא, "land"), which completely supplants the traditional Hebrew equivalent *eretz* (אֶרֶץ). The terminal He functions strictly as a variant rendering of the Aramaic emphatic state suffix rather than as a Hebrew directional *He* (He-Local), because the presence of the fronted directional prepositional prefix *Lamed* (לְ־) grammatically precludes a directional suffix sequence. Replacing the final Alef with a terminal He to indicate the ending open vowel shows the flexible spelling habits seen in late Judean texts. This specific spelling pattern became consistent within regional West Semitic writing styles.

Chapter 2:22



כיון ששמע ארכלאהוס הוא מלך ביהוד חלף הורודוס אביו דחל לילך לשם והראה לו בחלום לילך למקום גליל:

Hebrew Transcription

Translation: When he heard that Archeleos (Archelaus) was king in Judah instead of Horodos (Herod), his father feared going there. However, he had a dream to go to the location of Gilil (Galilee).[67]

The Scriptures: But hearing that Archelaos was reigning over Yehuḏah instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

Aramaic: But when he heard that Arkelaus was the Malka {the King} in Yehud {Judea} in place of Herudes his father, he was afraid to go there, and he saw in a dream that he should go unto the land of Galila{Galilee}.

חלף	ביהוד	מלך	הוא	ארכלאהוס	ששמע	כיון
chelef, “instead, in place of,” (adv)	bi’hud, “in/ with/ by Judah,” (prep, name)	melek, “king,” (n ms)	hu, “he/it,” (3ms pron)	archeleos, “Archeleos,” (name)	she’ shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, “because, when, after,” (conj)

לו	והראה	לשם	לילך[68]	דחל	אביו	הורודוס
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’herah, “and/ but/ so/ or he/it was shown,” (v. Hifil, pssv past, 3ms)	le’sham, “to/ for/ belonging to there,” (prep, n ms)	leilek, “to go, walk,” (v. Pa’al/Qal, inf) Mishnaic	dechal, “he/it feared,” (Ar. v. Peal, qatal, 3ms) Aramaism	aviv, “his/its father,” (n ms, 3ms pronom)	Horodos, “Herod” (name)

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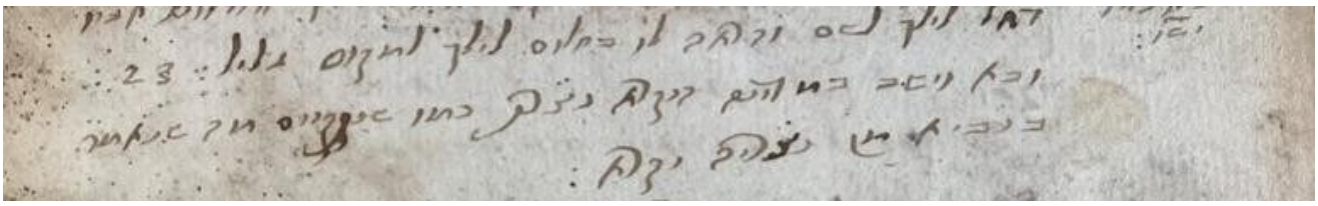
[67] The structure of Matthew 2:22 reveals clear signs of later textual changes, including new prepositions, updated vocabulary, and morphological features typical of the Late Second Temple period. The verse marks a significant break from classical prose by replacing the traditional biblical preposition *takhat* ("instead of") with the later post-exilic word *khalaf* (חלף), used to describe royal succession. This shift is further supported by choosing the Aramaic verb *dakhal* (דחל) to express psychological fear, instead of the classical y-r-' patterns. Additionally, the text refers to the province with the post-exilic name *b'Yehud* (ביהוד). Notably, it uses the Mishnaic infinitive *lelek* (לילך) instead of the classical *laleket* (ללכת).

[68] The use of the inflected infinitive *lelekh* (לילך) is a primary, definitive morphological signature of Mishnaic and Late Second Temple Hebrew. In classical Biblical Hebrew, the infinitive construct of the weak root h-l-kh (ה-ל-ך, "to go") is rendered strictly as *lalekhet* (לָלֶכֶת). The systemic downshifting and structural realignment to the form *lelekh*—which treats the root as a weak Pe-Yod nominal structure—is a pervasive grammatical milestone, well documented across the entire corpus of the *Mishnah* (cf.

			:גליל	למקום	לילך	בחלום
			gelil, “Galilee.” (name)	l’makom, “to/ for/ belonging to the place, location,” (prep, n ms)	leilek, “to go, walk,” (v. Pa’al/Qal, inf) Mishnaic	b’chalom, “in/ with/ by (the) dream,” (prep, n ms)

Interlinear Chat

Chapter 2:23



ובא וישב במדינה הנקרא נצרת כמו שנתקיים מה שנאמר בנביא מן נצריה יקרא:

Hebrew Transcription

Translation: Then he came and dwelt in the province called Nazareth, as that would take place what was said of the prophet, “What of whom will be called of Nazarene?”[69]

The Scriptures: and came and dwelt in a city called Natsareth – thus to fill what was spoken by the prophets, “He shall be called Natsarene.”

Aramaic: And he came and dwelled in the city that is called Natsrath {Nazareth}, so that the

Mishnah Berakhot 1:1, *Mishnah* Bava Metzia 6:1, and *Mishnah* Sanhedrin 11:2. The repeated use of this precise morphological variant within this narrative layer firmly anchors the text’s underlying architecture in the transitional vernacular grammar circulating in Judea during the first century.

[69] The final structure of Matthew 2:23 offers key clues about the language changes during the late Second Temple period. The verse uses the late Nitpael verb form *she-nitkayyem* (שנתקיים) to show the fulfillment of prophecy, indicating a shift away from earlier classical Nifal patterns after the exile. This modern framework is supported by the simplified gender agreement in the phrase *ba-medinah ha-nikra* (במדינה הנקרא), which matches the relaxed noun rules seen in late intertestamental texts. Additionally, the phonetic preservation of the Aramaic suffix for gentilic nouns in *Notzriyah* (נצריה), along with the uncontracted spelling of the preposition min, highlights the intentional bilingual wordplay and unique text forms used in Judea during the first century.

thing might be fulfilled which was spoken by the Nabiya {the Prophet}, that “He will be called a Natsraya {a Nazarene}.”

שנתקיים[70]	כמו	נצרת	הנקרא	במדינה	וישב[71]	ובא
she’nitkayem, “that/ which/ who/ whom he/it will exist, take place,” (rel part, v. Nit’pael, yiqtol, 3ms) Mishnaic 2nd Temple	kmo, “like, as, similarly to,” (prep)	Nazareth, (name)	h’nikra, “the I/ you (ms)/ he/it is named, called,” (v. Nif’al, act part, ms)	b’medina, “in/ with/ by (the) province, country,” (prep, n fs)	v'yashav, “and/ but/ so/ or he/it dwelled, abide,” (v. Pa'al/Qal, wayyiqtol, past, 3ms)	uva, “and/ but/ so/ or he came,” (v. Pa’al/Qal, qatal, past, 3ms)

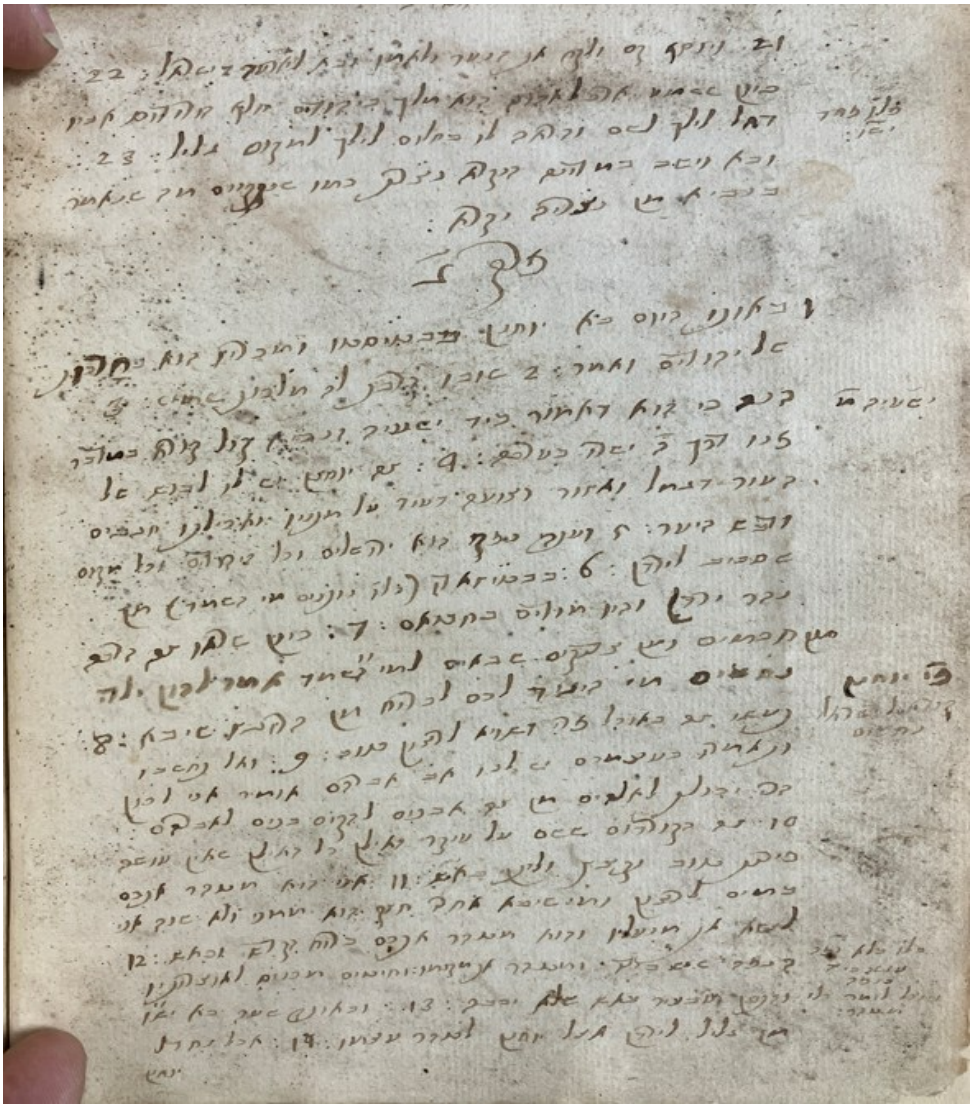
	יקרא:	נצריה	מן	בנביא	שנאמר	מה
	yikra, “he/it will call,” (v. Pa’al/Qal, yiqtol, 3ms)	notzriah, “Nazarene,” (name) Aramaism	min, “from, of,” (prep)	b’navi, “in/ with/ by (the) prophet,” (prep, n ms)	she’ne’emar, “that/ which/ who/ whom I/ you (ms)/ he/it is said,” (rel part, v. Nif’al, act part, ms)	mah, “what?” (inter part)

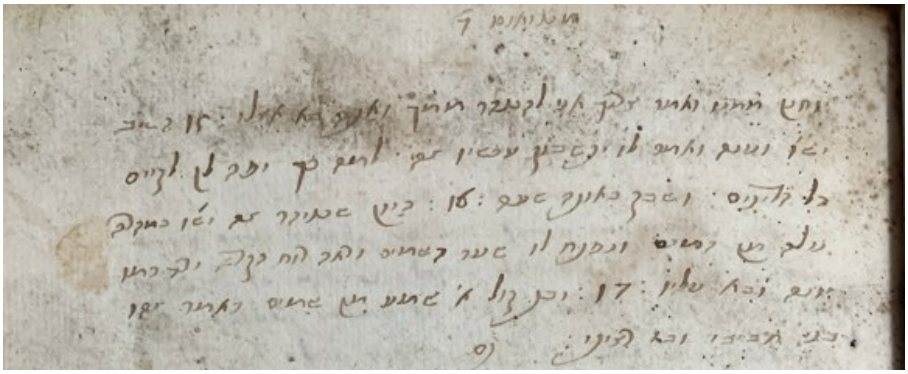
Interlinear Chart

[70] The verbal selection of *she-nitkayyem* (שנתקיים) provides an explicit morphological benchmark for Mishnaic Hebrew verbal construction. Conjugated in the characteristically late Nitpael stem—a post-exilic synthesis of the passive Nifal and reflexive Hitpael frameworks—the verb reflects the systemic structural realignment that replaced classical biblical passive paradigms. This precise verbal profile is well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Ketubot 2:4 and *Mishnah* Baba Batra 10:8) to indicate that a document, oath, or condition has been formally validated, established, or fulfilled in reality, confirming that the text's narrative framework operates natively within the transitional grammar circulating in Judea during the first century.

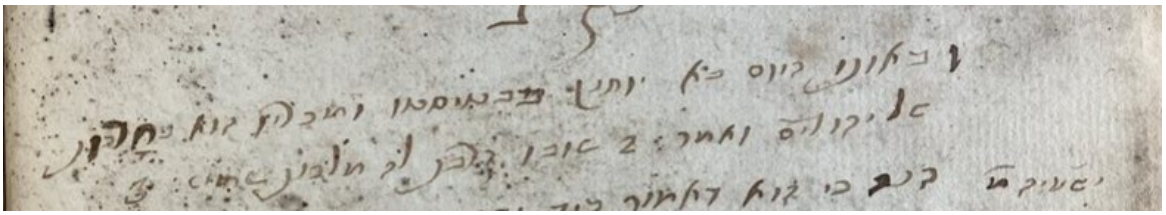
[71] When evaluating the linguistic landscape of first-century Judea and Galilee, a defining text-critical parameter is the absolute systemic collapse of the classical *wayyiqtol* and *weqatal* verbal paradigms in living, vernacular textforms. While the Hebrew Bible's historical books mainly use special prefix and suffix patterns to tell their stories, the language naturally evolved during the Late Second Temple period. During this time, there was a clear shift toward using analytical tense structures. Evidence from inscriptions and early Mishnaic Hebrew shows that by the first century, the word wayyiqtol was no longer used in everyday speech or writing. It was found mostly in formal scriptural quotes or in artificial, old-fashioned scribal styles. In everyday letters, personal messages, and historical recordings in native languages, first-century writers often replaced old biblical sentence structures with simpler forms. These included standalone noun sentences, pronouns at the beginning, sequences of past tense verbs connected by a vav, or active participles. Because of this, the absence of sequential wayyiqtol strings in stories—and their Systematic replacement with Mishnaic time markers like *keivan she-* and fronted subjects clearly indicates that the text reflects the authentic, direct, and lively Semitic style of the apostolic period.

Cochin Matthew Chapter 3





Chapter 3:1



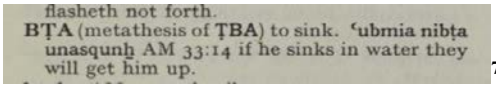
באותו ביום בא יוחנן בבטיסטו ומכריז הוא בחָרבוּת של יהודים ואמר:

Hebrew Transcription

Translation: On that day, Yochanan (John) the sinker of man (babti),[72] was proclaiming in the desert-like *region* of the Yehudim[73] (Jews) saying,

The Scriptures: And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehuḏah,

Aramaic:
Then in those days Yukhanan Mamdana {John, The Immerser/Baptizer} came, and was Proclaiming in the khurba d'Yehud {the desert of Judea}.


flasheth not forth.
BṬA (metathesis of **ṬBA**) to sink. **ʿubmia nibṭa unasqunḫ** AM 33:14 if he sinks in water they will get him up.

[74]

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[72] The form בבטיסטו (*babatisto*) in the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) is often dismissed as a late transliteration of Latin *Baptista*. However, the manuscript's internal Semitic profile allows another possibility: the term may preserve an Eastern Aramaic/Mandaic formation related to the Mandaic root ב־ט־י(*b-ṭ-y*), "to sink" or "submerge" (Comprehensive Aramaic Lexicon, lemma **bṭy V**). On this reading, בבטי may function as an active participial form, "one who sinks/submerges," supporting the translation "sinker of man." This possible Eastern Aramaic background coheres with discussions by Jorunn J. Buckley (*Turning the Tables on Jesus*, 2010) and James F. McGrath (2015) concerning the eastward movement and influence of proto-Mandaean baptismal groups. Likewise, the accompanying phrase בחָרבוּת (*b'charvot*) need not be treated merely as a clumsy misreading of Syriac *b'churba* (Gebhardt-Klein, p. vi), but may reflect authentic Late Biblical Hebrew usage from חרב, "dry, desolate, arid" (cf. Gesenius, חרב; Deut. 28:22), yielding the sense "arid desolations" or "drought-lands." Together, these features suggest a nuanced Eastern Semitic transmission rather than a simple late Latinizing gloss.

[73] Gesenius' Hebrew-Chaldee Lexicon (יְהוּדִי), "In the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite." See also Jer 32:12, 38:19, 40:11, 43:9, esp 34:9; Neh 1:2, 3:33, 4:6; Est 2:5, 3:4, 5:13.

[74] Drower, Hon. D. Litt.Oxon, Hon. D.D. Upsala and Munich, R. Phd. *A Mandaic Dictionary*, pp 176. The Second image is pp 85.

ṬBA I (טְבַע, לָכַשׁ H. טָבַע Akk. *ṭibū* LS, Ges.) to go in under, plunge beneath, submerge, immerse, plunge in, dip under, sink, drown.

Pe. Pf. **ṭba** (var. **ṭbun**) **ṭuria uṭba aramata** Gy 380:17 mountains and heights submerged (MG 234:20), **ṭbit, ʿṭbit, ṭibit** Q 18:12 I sank down MG 237:4 f.; **niplit biama ulaṭbit** DC 34. 81 I fell into the sea but did not drown. Impf. **bmia niṭba** AM 21:4, 211:5 will be submerged; **mia iatiria nitun uaṭšia ḏ-gaiṭa niṭbun** AM 212:3 much water will come (down) and the summer crops will be submerged. Act. pt. **man ḏ-ṭaba bṭiba ḏ-mia** ATŠ II no. 70, **man ḏ-bmia ṭaba** ATŠ II no. 269 who drowns in water; **ṭaba bgu iama ḏ-sup** DC 44. 642 (DC 26. 610 miswritten **ṭraba . . .**) he (: Pharaoh) drowned (hist. pres.) in the Re(e)d Sea; **ṭabia unasia mia** AM 11:417 he shall immerse and wash in water; pl. **ṭabin** they go under MG 71:5. Part. pres. **ṭbna** [*sic*] **lbnat anašia** DC 43 I go below to the children of men; **ṭabitun** Gy 54:16 ye shall go under MG 236:24.

Pa. Pf. with suff. **atun iamamia uṭabunun** Jb 42 1 f. seas came and submerged them. Impf. **laniṭaba** ATŠ he shall not immerse (?). Act. pt. **mahdurniata ḏ-mṭaba** Gy 277:19 whirlpools that drown; **mṭaba nišmatun** Gy 226:17 their souls sink.

Ethpe. Pt. **uskinḫ miṭba** *Florilegium* 362 (:159) and its blade is plunged in.

Below is an image of the inside cover of *A Mandaic Dictionary* in the Archive.org facsimile:

MANDAIC, an Aramaic dialect which is still spoken by the dwindling sect of Mandaeans in Persia, has hitherto lacked a dictionary of any kind, although a number of Mandaean texts exist which are of considerable interest and importance to biblical scholars, anthropologists, students of comparative religion, and philologists. The present work is based on all known Mandaean texts, whether published or not, and the compilers have had access to the valuable vocabulary notes made by the late Professor Mark Lidzbarski. It is thus unlikely to be superseded as the standard reference book in its field, and its publication should stimulate further the growing interest in this aspect of Semitic studies.

באותו	ביום	בא	יוחנן	בבטיסטו[75] (בבטי)	ומכריז[76]	הוא
b’oto, “in/ with/ by (the) same,” (prep n ms)	b’yom, “in/ with/ by (the) day,” (prep, n ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	babti, or b’bati“in/ with/ by (the) sinker of man,” (prep, Mandaic Ar. v. Pe’al, act part, ms) Morphology: בטי: meaning, “to sink man.” or babtii: this word could be a transliteration from another language	umachritz, “and/ but/ so/ or I/ you (ms)/ he/it declares, cries,” (v. Hif’il, act part, ms) Mishnaic	hu, “he/it,” (3ms pron)

בחָרבוּת	של	יהורים	ואמר:			
be’harvot, “in the ruins,” (prep, n ms)	shel, “to, for, of, belonging to,” (prep)	yehudim, “Jews, one who belonged to the kingdom of Judah, Israelites” (n mp)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)			

Interlinear Chart

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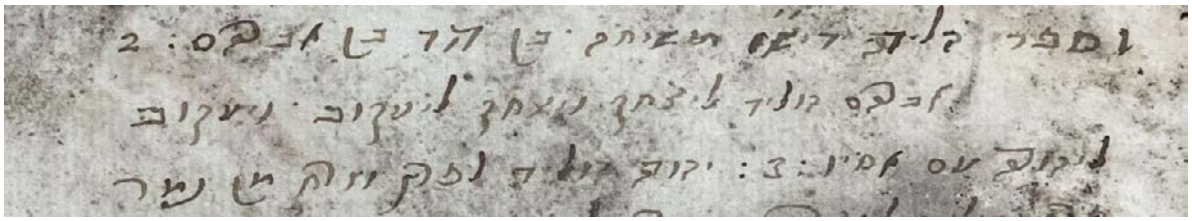
[75] בבטיסטו (*babatisto*) functions as a complex linguistic hybrid. Morphologically, it can be analyzed as the Hebrew preposition בְּ־ (*b’*, meaning 'as' or 'in the role of') prefixed to a phonetically camouflaged Semitic construction. It derives from the rare Mandaic/Eastern Aramaic root בטי (*bṭy*), a metathetic variant of *טבע*, meaning 'to sink' or 'submerge' (*CAL*, s.v. 'bṭy V', listed as a Pe'al/G-stem). Functioning as an active participle with an Eastern Aramaic nominal ending (-*o*), the underlying Semitic meaning yields 'as the submerger/sinker of men.' Simultaneously, the word operates as a deliberate phonetic transliteration of the Western/Latin *Baptista*, creating a bilingual wordplay unique to the transmission of the Cochin manuscript."

[76] The root כ־ר־ז (k-r-z) is an Aramaic loanword that became a key verb in standard Mishnaic and Rabbinic Hebrew, as seen in *Mishnah* Bava Metzia 2:1: "נוטל ומכריז". The phrase ומכריז הוא (*u'machriz hu*) in the Cochin Hebrew Matthew is different from typical Mishnaic word order. Instead of placing the pronoun before the participle (like *ve-hu machriz*), the pronoun hu comes directly after the active participle. This mimics the present-tense structure common in Syriac and Eastern Aramaic dialects. It shows that the text uses Mishnaic vocabulary but follows an Aramaic sentence structure.

Chapter 3:2



שובו קרבת לה מלכות שמים:

Hebrew Transcription

Translation: "Return! For the kingdom of heaven is near!"[77,78]

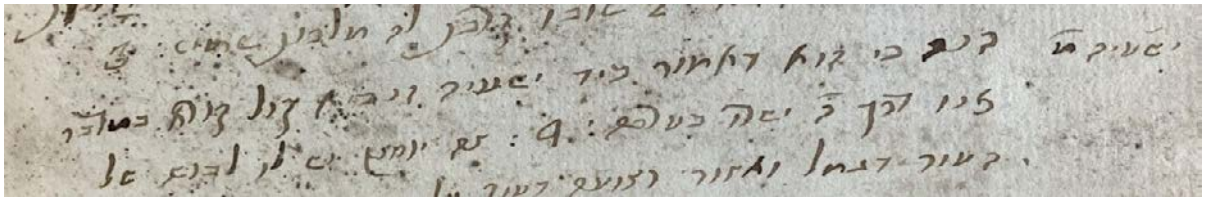
The Scriptures: and saying, "Repent, for the reign of the heavens has come near!"

Aramaic: And saying, "Thubu {Repent}! The Malkutha d'Shmaya {The Kingdom of the Heavens} has come near."

		שמים:	מלכות	לה	קרבת	שובו
		shamayim, "heavens," (n mp)	malchut, "kingdom, reign," (n fs)	la, "to/ for/ belonging to her/it," (prep, 3fs pronom)	kirvat, "near, nearby," (n fs)	shuvu! (to men) "return!" (v. Pa'al/Qal, imp, 2mp)

Interlinear Chart

Chapter 3:3



הנה כי הוא דאמור ביד ישעיה הנביא קול קורא במדבר פנו דרך ה׳ ישרו בערבה:

Hebrew Transcription

Translation: Behold! For this is who was spoken of by Yeshayah (Isaiah) the prophet, 'A voice calling in the wilderness: 'Clear the way *to* the path *of*[79] Yehovah, make *it* straight in the desert.'"[80]

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[77] Malachi 3:1.
[78] Yeshua delivers the same message in Matthew 4:17.
[79] Literally, "Face the path of…"
[80] This is a direct quote from Isaiah 40:3, קול קורא במדבר פנו דרך ה׳ ישרו בערבה. "A voice calling in the desert: 'Turn to the path of Yehovah, make straight in the desert.''

The Scriptures: For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה, make His paths straight.’”

Aramaic: For, this is the one whom it was spoken through EshaYa Nabiya {Isaiah, the Prophet}, “A voice who is calling out in the khurba {the desert}, ‘Prepare the way of MarYa {The Lord-YHWH}, and make His paths straight!’”

הנביא	ישעיה	ביד	דאמור	הוא	כי	הנה
ha’navi, “the prophet,” (n ms)	yeshayah, Isaiah (name)	b’yad, “in/ with/ by the hand,” (prep, n ms)	d’omer “of/ who/ which/ that I/ you (ms)/ he/it mentioned,” (rel part, adj ms) Aramaism	hu, “he/it,” (3ms pron)	ki, “for, since, because,” (rel clause)	hine, “behold,” (part)

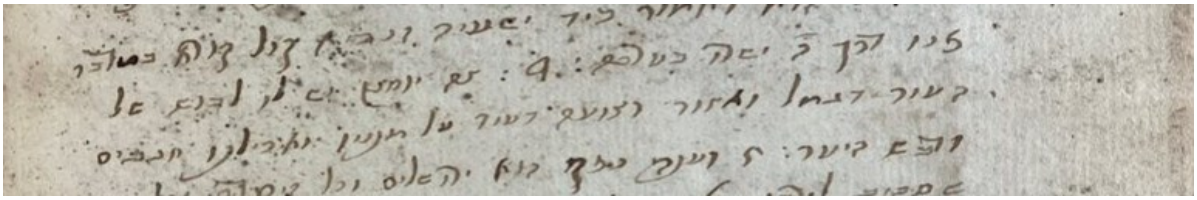
ישרו	ה׳	דרך	פנו [81]	במדבר	קורא	קול
yashru, (to men) “you make straight,” (v. Pi’el, imp 2mp)	Yehovah, (name)	derek, “way, road, path,” (n fs)	pnu, (to men) “clear the way,” (v. Pa’al/Qal, imp, 2mp)	b’midbar, “in/ with/ by (the) desert,” (prep, n ms)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa’al/Qal, act part, ms)	kol, “voice, sound,” (n ms)

						בערבה:
						b’arbah, “in/ with/ by (the) desert,” (prep, n fs)

Interlinear Chart

[81] The command פנו (*panu*) comes directly from the Hebrew text of Isaiah 40:3. While the root usually means "to turn," in this specific grammatical form (*Pi'el*), it means to actively "clear out" or "empty a space." In the ancient Middle East, this was a royal road-building term. Before a king traveled through the desert, workers were sent ahead to dig up rocks, level the dirt, and clear away wild bushes. By using this word, the text shows that John the Baptist is acting as a construction worker for God, sweeping the path clean for His arrival.

Chapter 3:4



זה יוחנן יש לו לבוש של העור דגמל ואזור רצועה דעור על מתניו ואכילתו חגבים ודבש היער:

Hebrew Transcription

Translation: This John had clothing of the skin that was of a camel, and a leather belt upon his waist, and his food was locusts and honey of the forest.

The Scriptures: And Yoḥanan had a garment of camel's hair, and a leather girdle around his waist. And his food was locusts and wild honey.

Aramaic: Now, Yukhanan's garments were of the hair of the Gamle {the Camels}, and a loin's belt of skins upon his loins. And his food was the Qamtse {the Locusts} and the debsha {the honey} of the field.

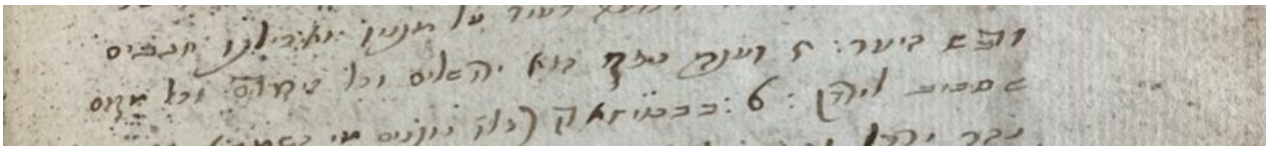
זה	יוחנן	יש	לו	לבוש	של	העור
ze, "this," (pron ms)	Yochanan, John	yesh, "there is, there exists," (part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	lavush, "clothing," (adj ms)	shel, "for, of , belonging to," (prep)	ha'or, "the skin," (n ms)

דגמל	ואזור	רצועה	דעור	על	מתניו	ואכילתו
d'gimel "of/ who/ which/ that camel," (rel part, n ms) Aramaism	v'ezor, "and/ but/ so/ or waist," (n ms)	retzu'a, "strap, belt" (n fs)	d'gimel "of/ who/ which/ that skin, leather," (rel part, n ms) Aramaism	al, "upon," (prep)	motnav, "his/its hips, waist" (n ms, 3ms pronom)	v'achilato, "and/ but/ so/ or his/its consumption, eating," (n fs, 3ms pronom)

חגבים	ודבש	היער:				
chagavaim, "grasshoppers, locusts," (n mp)	v'davash, "and/ but/ so/ or honey," (n ms)	ha'ya'ar, "the forest," (n ms)				

Interlinear Chart

Chapter 3:5



ועתה נפק הוא ירושלים וכל יהודים וכל המקום שסביב לירדן:
Hebrew Transcription

Translation: And then he went out of Yerushalayim (Jerusalem) and all the Yehudim ("Jews," i.e., kingdom of Judah), and all the area surrounding the Yarden (Jordan).

The Scriptures: Then Yerushalayim, and all Yehuḏah, and all the country around the Yardĕn went out to him,

Aramaic: Then Urishlim {Jerusalem}, and all Yehud {Judea}, and all the lands that surround the Yurdnan {i.e. the Jordan River}, was going out to him,

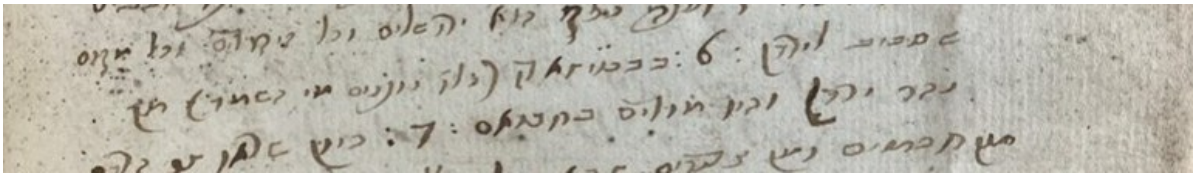
---

וכל	יהודים	וכל	ירושלים	הוא	נפק	ועתה
v'kol, "and/ but/ so/ or all," (n ms)	yehudim, "Jews, one who belonged to the kingdom of Judah, Israelites" (n mp)	v'kol, "and/ but/ so/ or all," (n ms)	yerushalayim, "Jerusalem," (name)	hu, "he/it," (3ms pron)	napak, "he/it gone forth, went out," (Ar. Pael, qatal, past, 3ms) Aramaism	v'ata, "and/ but/ so or now, currently," (adv)

				לירדן:	שסביב	המקום
				l'yarden, (lamed DO) "Jordan," (name)	she'saviv, "that/ which/ who/ whom around," (rel part, adv)	ha'makom, "the place, location," (n ms)

Interlinear Chart

Chapter 3:6



בבטֵיזא דו (כלו ניתנים מי השמד) מן נהר ירדן והיו מודים בחטאם:
Hebrew Transcription

Translation: In his baptism, (all of them were given waters of conversion) from the river Yarden (Jordan), and they confessed their sin.

The Scriptures: and they were immersed by him in the Yardĕn, confessing their sins.

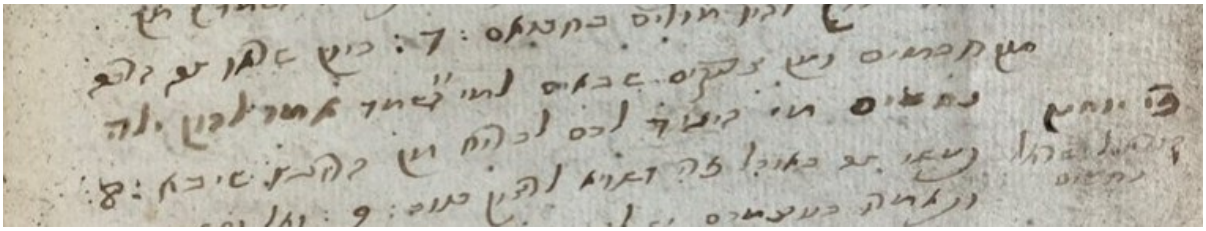
Aramaic: and they were Immersed {Baptized} of him in the Yurdnan Nahra {the Jordan River} while they were confessing with regard to their sins.

נהר	מן	השמד[82]	מי	ניתנים	כלו:	בבטיזא דו
nahar, "river," (n ms)	min, "from/ of," (prep)	ha'smada, "the (man) forced to convert," (Ar. n ms) Aramaism	mi, "waters of," (n mp constr)	notnim, "we, you (mp), they, those who are given, granted, delivered," (v. Nif'al, pssv part, mp)	kol'u, 'all of them," (n ms, 3mp pronom)	babtiz-do, "in/ with/ by his/its baptism," Abbreviation Aramaism

			בחטאם:	מודים	והיו	ירדן
			b'chet'am, "in/ with/ by their sin," (prep, n mp, 3ms pronom)	modin, "we/ you (mp)/ they, those confessing," (Ar. Pael, act part, mp) Aramaism	v'hayu, "and/ but/ so/ or they were," (v. Pa'al/Qal, qatal, past, 3ms)	yarden, "Jordan."

Interlinear Chart

Chapter 3:7



כיון שראו זה הרבה מן חכמים ומן צדוקים שבאים למי הׄשמד אמר להון ילדי נחשים מי היגיד לכם לברוח מן הרוגז שיבא:

Hebrew Transcription

[82] The word השמד (*ha-shmad*) is a highly significant historical term in Rabbinic Hebrew. While its biblical root means "destruction," in post-biblical and medieval Jewish history, it became the standard term for spiritual apostasy or conversion to Christianity. The complete phrase מי השמד (*mei ha-shmad*), meaning "the waters of conversion," was the specific, everyday term Jewish scribes used to describe Christian baptism. By inserting this parenthetical explanation, the scribe was clarifying a foreign concept for the manuscript's readers, translating the unfamiliar Greco-Aramaic word for baptism into a well-known historical equivalent.

Translation: When they saw this, many of the sages and the Sadducees came to the waters of conversion. He said to them, “Offspring of serpents, who told you to flee from the rage that will come?”

The Scriptures: And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath?

Aramaic: But, when he saw many from the Phrishe {the Pharisees} and from the Zaduqaye {the Sadducees} who were coming to be Immersed {Baptized}, he said unto them, “Offspring of kedne {vipers}! Who has informed you to flee from the wrath that is coming?

ומן	חכמים	מן	הרבה	זה	שראו	כיון
v’min, “and/ but/ so/ or from, of, “ (conj)	chachamim, “wise ones, rabbis, sages, wise learner,” (n mp)	min, “from/ of,” (prep)	harbeh, “many, much, a lot,” (adv)	ze, ‘this,” (pron, ms)	she’ra’u, “that/ which/ who/ whom they saw,” (prep, v. Pa’al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj)

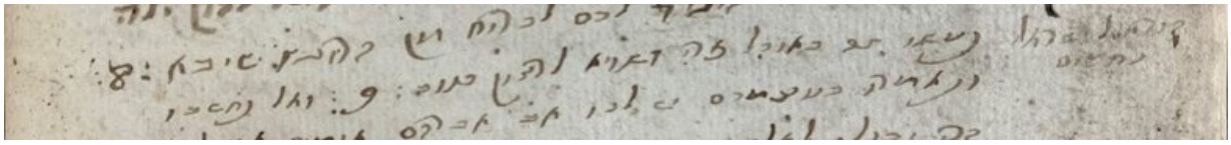
ילדי	להון	אמר	השמד	למי	שבאים	צדוקים
yaldei, “sons of, boys of, offspring,” (n mp constr)	le’hun, “to/ for/ belonging to them,” (prep, n mp) Aramaism	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ha’smada, “the conversion,” (Ar. n ms) Aramaism	l’mei, “to/ for/ belonging to (the) water(s) of,” (prep, n mp constr)	she’ba’im, “that/ which/ who/ whom we/ you (mp)/ they, those coming,” (v. Pa’al/Qal, act part, mp)	tzdokim, “Sadducees,” (n mp)

הרוגז	מן	לברוח	לכם	היגיד	מי	נחשים
ha’rogez, “the I/ you (ms)/ he/ it becomes angry,” (v. Pa’al/Qal, act part, ms)	min, “from/ of,” (prep)	l’b’ruach, “to/ for/ belonging to in/ with/ by (the) Spirit, wind,” (prep, prep, n fs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	higid, “he/it told you,” (v. Hif’il, qatal, past, 3ms)	mi, “who?” (interrog. part)	nechashim, “snakes, serpents,” (n mp)

						שיבא:
						she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 3:8



תעשו זה כאוכל פרי דשויא לרצון טוב:

Hebrew Transcription

Translation: "Do this like a meal of fruit which is worthy of goodwill."[83]

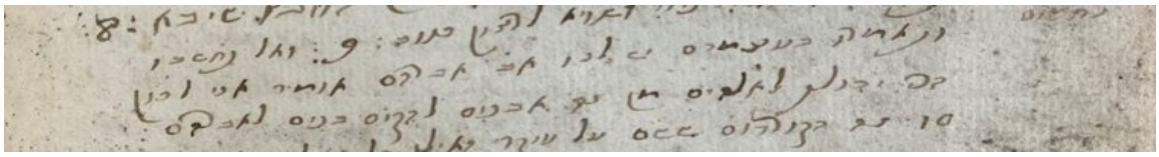
The Scriptures: "Bear, therefore, fruits worthy of repentance,

Aramaic:
Produce therefore the fruits that are suitable for repentance.

טוב	לרצון	דשויא[84]	פרי	כאוכל	זה	תעשו
tov, "good, pleasant," (adj ms)	l'ratzon, "to/ for/ belonging to (the) desire, intent," (prep, n ms)	d'shavya, " "of/ who/ which/ valued, worth," (Ar. prefix, adj ms) Aramaism	pri, "fruit," (n ms)	kokel, "like/ as (the) food, edible," (n ms)	ze, "this," (pron, ms)	ta'asu, "you (mp) will do," (Pa'al/Qal, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 3:9



ואל תחשבו ותאמרו בעצמכם יש לנו אב אברהם אומר אני לכון הרי יכולת לאלהים מן זה אבנים להקים בנים לאברהם:

Hebrew Transcription

Translation: And do not think and say within yourselves, 'We have a father, Abraham.' I say to you, behold, it is possible for Elohim to raise up sons of Abraham from these stones.

The Scriptures: and do not think to say to yourselves, 'We have Aḇraham as father.' For I say to you that Elohim is able to raise up children to Aḇraham from these stones.

---

[83] Literal, "good desire."
[84] Word first found in *Mishnah* Barakhot, 20a.

Aramaic: And you shouldn't think and say within your soul {yourself} that Abraham is a father for us, because I say unto you that Alaha {God} is able from these kephe {rocks/stones} to raise sons for Abraham.

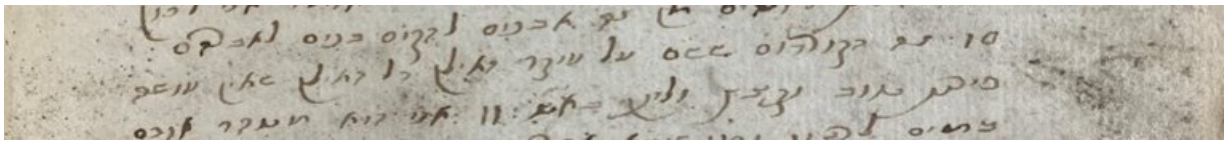
אב	לנו	יש	בעצמכם	ותאמרו	תחשבו	ואל
av, "father," (n ms)	lanu, "to/ for/ belonging to us, our," (prep, 1cp pronom)	yesh, "there is, there exists," (part)	b'atzmecham, "in/ with/ by your (mp) bone, self," (prep, n fs, 2mp pronom)	v'tomru, "and/ but/ so/ or you (mp) will say," (v. Pa'al/Qal, yiqtol, 2mp)	tachshevu, "you (mp) will think," (v. Pa'al/Qal, yiqtol, 2mp)	v'al, "and don't, no, not)," (neg part)

לאלהים	יכולת	הרי	לכון	אני	אומר	אברהם
l'Elohim, "God(s)," (n mp)	yecholet, "ability, capability, possibility," (n fs)	harei, "here is, behold," (interject)	lechon, "to you (mp)" (Ar. Prep, 2mp) Aramaism	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	avraham, "Abraham,"

	לאברהם:	בנים	להקים	אבנים	זה	מן
	l'avraham, "to/ for/ belonging to Abraham," (prep, name)	banim, "sons, children," (n mp)	le'hakim, "to build, found, establish," (v. Hif'il, inf constr)	(the) stones," (prep, n fp)	ze, "this, that" (pron)	min, "from, of," (prep)

Interlinear Chart

Chapter 3:10



זה הקורדום ששם על עיקר האילן כל האילן שאין עושה פירות טוב תקצית וליתן באש:

Hebrew Transcription

Translation: This is the scraping tool that is on the root of the tree: every tree that does not produce good fruit will be cut down and given over in the fire.

The Scriptures: "And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.

Aramaic: But, behold, the narga {the axe} is placed on the root of the trees. All the trees therefore that doesn't bear good fruit, will be cut down and thrown in the nura {the fire}!

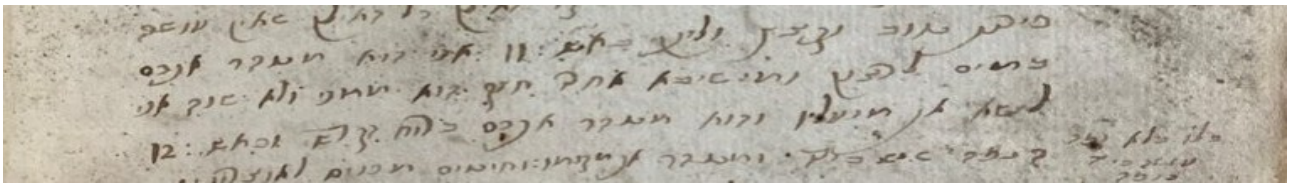
כל	האילן	עיקר	על	ששם	הקורדום[85]	זה
kol, “all, every, whole,” (n ms)	ha’ilan, “the tree,” (n ms)	ikar, “root, offshoot,” (n ms)	al, “upon, in, on, over, by, for, both, beyond,” (prep)	she’sham, “that/ which/ who/ whom there,” (adv)	ha’kordum, “the scraping tool, comb,” (n ms) Mishnaic	ze, “this,” (ms pron)

וליתן	תקצית[86]	טוב	פירות	עושה	שאין	האילן
v’liten, “and/ but/ so/ or give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	katzit, “you (ms) will be cut down,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	tov, “good, pleasant,” (adj ms)	perot, “fruits,” (n mp) Aramaism Mishnaic	o’sah: “I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	ha’ilan, “the tree,” (n ms)

						באש:
						b’esh, “in/ with/ by (the) fire, flame,” (prep, n fs)

Interlinear Chart

Chapter 3:11



אני הוא מטהר אתכם במים לרצון ומי שיבא אחרי חזק הוא ממני ולא שוה אני לישא את מנעליו והוא מטהר אתכם ברוח הקדש ובאש:

Hebrew Transcription

Translation: I am he, cleansing you by water to good will. But he that comes after me, He is stronger than I, and I am not worthy to bear his sandals. And He purifies you by the Ruach HaKodesh (Holy Spirit) and by fire.

The Scriptures: I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire.

[85] Mishnaic word found in *Mishnah*: Beitzah 2.

[86] The word תקצית (*taktzit*; "shall be cut down") is not a spelling error, but a specialized hybrid verb form. It merges a shared Semitic root for cutting or severing (ק־צ־ץ) with an Aramaic passive future grammatical template (the *Ithpe'el* stem). Instead of using a standard Hebrew passive verb like *tikaret* (תִּכָּרֵת), the scribe custom-built this word to perfectly match the passive future force and rhythm of the underlying Syriac text (*metpseq*) while keeping it in Hebrew letters.

Aramaic: I am Immersing {Baptizing} you in maya {water} for repentance, but, that One who comes after me, He is stronger than me. That One's sandals I'm not worthy to carry! He will Immerse {Baptize} you in The Rukha d'Qudsha {The Spirit of Holiness}, and in The Nura {The Fire}.

ומי	לרצון	במים	אתכם	מטהר	הוא	אני
u'mi, "and/ but/ so/ or who," (inter part)	l'ratzon, "to/ for/ belonging to (the) desire, intent, will," (prep, n ms)	b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)	etchem, DO marker "you (mp)," (2mp pronom)	metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	hu, "he/it," (3ms, pron)	ani, "I," (1cs pron)

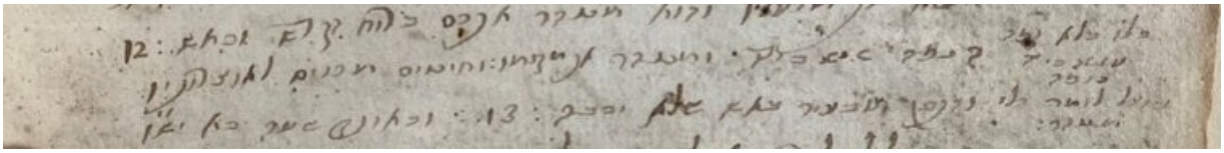
שוה	ולא	ממני	הוא	חזק	אחרי	שיבא
shava, "I/ you (ms)/ he/it is equal," (v. Pa'al/Qal, act part, ms)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)	mimeni, "from/ of/ by me," (prep)	hu, "he/it," (3ms, pron)	chazek, "I/ you (ms)/ he/it is strong," (v. Pa'al/Qal, act part, ms)	acharei, "after me," (prep)	she'yavo, "that/ which/ who/ whom he/it shall come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)

אתכם	מטהר	והוא	מנעליו	את	לישא	אני
etchem, DO marker "you (mp)," (2mp pronom)	metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	v'hu, "and/ but/ so/ or he/it," (3ms, pron)	m'na'alav, "from/ by/ his/it shoes, sandals," (prep, n mp, 3ms pronom)	et, DO marker	laset, "to carry, bear," (v. Pa'al/Qal, inf constr)	ani, "I," (1cs pron)

				ובאש:	הקדש	ברוח
				ve'b'esh, "and/ but/ so/ or in/ with/ by (the) fire," (n fs)	ha'kodesh, "the holy," (n ms)	b'ruach, "in/ with/ by (the) Spirit," (prep, n fs)

Interlinear Chart

Chapter 3:12



הנפה שיש בידו ומטהר את מקומו וחיטים מכניס לאוצרותיו והתבן מבעיר באש שלא יכבה:

Hebrew Transcription

Translation: He has the winnowing fan which is in his hand, and he purifies his place, and the grain he brings into his storehouses, and the straw he burns with fire that is not extinguished.[87]

The Scriptures: His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.

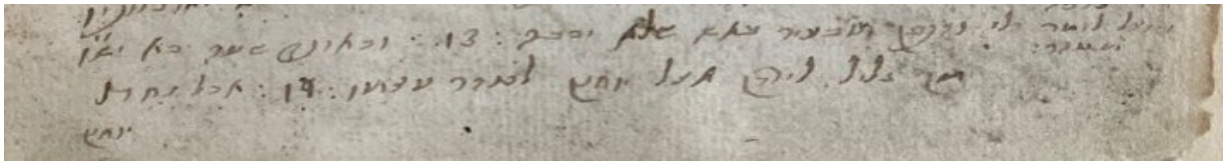
Aramaic: That One whose raphsha {winnowing fan} is in His hand, and He cleanses His threshing-floors, and He gathers the khete {the wheat} unto His storehouses, and the thebna {the chaff} He burns in the nura {the fire} that doesn't extinguish."

וחיטים	מקומו	את	ומטהר	בידו	שיש	הנפה
v'chitim, "and/ but/ so/ or grain(s)," (n fp)	mekomo, "his/its location," (n ms, 3ms pronom)	et, (DO marker)	v'metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	be'yadu, "in/ with/ by his/its hand," (prep, n ms, 3ms pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	ha'nafa, "the winnowing fan," (n ms)

יכבה	שלא	באש	מבעיר	והתבן	לאוצרותיו	מכניס
yikabeh, "he/it will be extinguished," (v. Nif'al, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (neg part)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	mav'ir, "I/ you (ms)/ he/it burns, (v. Hif'il, act part, ms)	v'ha'tevin, "and/ but/ so/ or the straw, fodder," (n ms)	le'otzrotav, "to/ for/ his/its treasure, storehouse," (prep, n mp, 3ms pronom)	machnis, "I/ you (ms)/ he/it brings in," (Hif'il, act part, ms)

Interlinear Chart

Chapter 3:13



ובאותה שעה בא יש״ו מן גליל לירדן אצל יוחנן לטהר עצמו:

Hebrew Transcription

Translation: And in that hour, Yeshua came from Galil (Galilee) to Yarden (Jordan) to Yochanan (John) to purify himself.[88]

[87] The grammar of this verse displays a highly developed Mishnaic (Rabbinic) Hebrew profile overlaid on a Syriac syntactic layout. The relative clause is introduced by the standard Mishnaic particle שׁ־ (*she-*) in שיש (*she-yesh*; "which is") and שלא (*she-lo*; "that shall not"), completely replacing the Biblical אשר (*asher*). Furthermore, the verse uses continuous present-tense active participles—ומטהר (*u'metaher*; "and he cleanses"), מכניס (*makhnis*; "he brings in"), and מבעיר (*mav'ir*; "he kindles")—to convey immediate, ongoing action. This specific participle-driven sentence structure, combined with the causative *Hifil* verbal stems (*makhnis* and *mav'ir*), represents the textbook prose style of the Mishnah rather than Classical Biblical syntax.

[88] The language of this verse features distinct vocabulary and phrasing that belong entirely to the Mishnaic (Rabbinic) Hebrew layer. The opening phrase ובאותה שעה (*u'v'ota sha'ah*; "and at that same hour/time") is a classic textbook marker of Rabbinic

The Scriptures: Then יהושע came from Galil to Yoḥanan at the Yardĕn to be immersed by him.

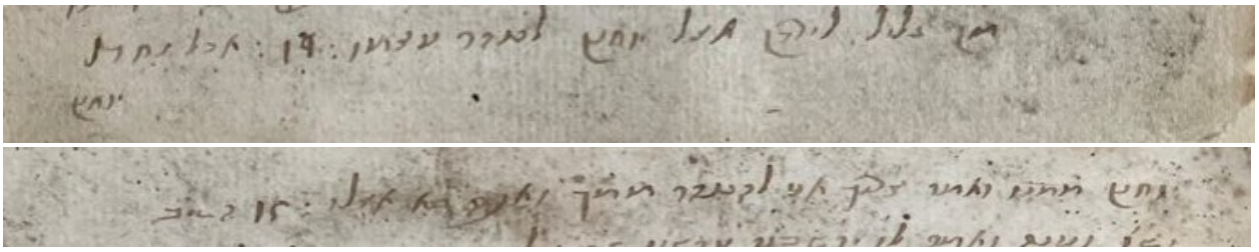
Aramaic: Then Eshu {Yeshua} came from Galila {Galilee} to the Yurdnan {i.e. the Jordan River}, to Yukhanan {John}, so that He might be Immersed {Baptized} by him.

לירדן	גליל	מן	יש״ו	בא	שעה	ובאותה
l'yarden, "to/ for/ belonging to Jordan," (prep, name)	galil, "Galilee," (name)	min, "from/ of," (prep)	yeshu, "Yeshua," (name)	ba, "I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	ub'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)

			עצמו:	לטהר	יוחנן	אצל
			atz'mo, "himself, his/its essence, substance," (n ms, 3ms pronom)	letaher "to purify, cleanse," (v. Pi'el, inf constr)	yohanan, "John," (name)	etzel, "at, in the possession of, near," (prep)

Interlinear Chart

Chapter 3:14



אבל נחדל יוחנן ממנו ואמר צריך אני להטהר ממך ואתה בא אלי:

Hebrew Transcription

Translation: But Yochanan (John) ceased and said, "I need to be purified by you, and you come to me?"

The Scriptures: But Yoḥanan was hindering Him, saying, "I need to be immersed by You, and You come to me?"

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prose, completely replacing the Classical Biblical Hebrew expression *ba-et ha-hi* ("at that time"). Additionally, the text employs the preposition אצל (*etzel*) to mean "to" or "into the presence of" a person, which is the standard syntactic choice in Mishnaic narratives. Finally, the reflexive construction לטהר עצמו (*l'taher atzmo*; "to purify himself") uses the pronoun *atzmo* to indicate self-action, a structural development that became dominant in Post-Biblical Hebrew.

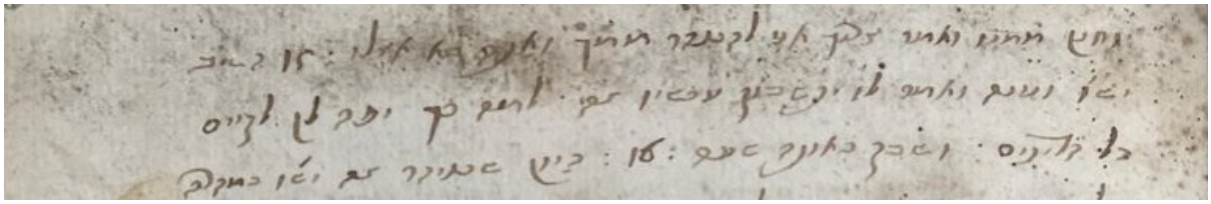
Aramaic: But he, Yukhanan {John}, was forbidding Him, and said, “I am in need of Immersion {Baptism} from You, and You come to me?”

אני	צריך	ואמר	ממנו	יוחנן	נחדל[89]	אבל
ani, “I,” (1cs pron)	tzorech,” need, should, must,” (adj ms) Mishnaic	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mimenu, “of/ from us,” (prep, 1cp pronom)	yochanan, (name)	nechdal, “he ceased, refrained,” (v. Nif’al, qatal, 3ms)	aval, “indeed, truly, verily, surely, but,” (adv)

		אלי:	בא	ואתה	ממך	להטהר
		elay, “to/ for/ belonging to me,” (prep, 1cs)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ve'atah, “and/ but/ so/ or you,” (2ms pronom)	mimcha, “from/ of you (ms),” (prep, 2ms)	lehitaher, “to be cleansed,” (v. Hit’pael, inf constr)

Interlinear Chart

Chapter 3:15



והשיב ישו׳ וענה ואמר לו יתשבוק עכשיו זה למה כך יפה לן לקיים כל הדינים ושבק באותה שעה:

Hebrew Transcription

Translation: And Yeshua responded and answered and said to him, “Permit this now, for the purpose of this is well for us to establish all judgments,” and he permitted him in his sign at *that* hour.

The Scriptures: But יהושע answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.

Aramaic: Then He, Eshu {Yeshua}, answered and said unto him, “Allow it now, for thus it is proper for us that we should fulfill all kenutha {righteousness}.” And then he allowed it.

[89] Perhaps a slang word, or form of Aramaism meaning, “He ceased.”

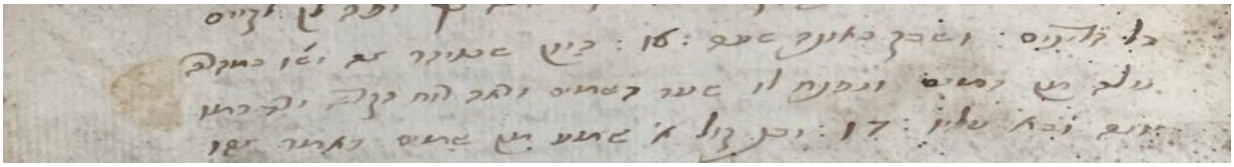
עכשיו	יתשבוק	לו	ואמר	וענה	ישׁ׳ו	והשיב
achshav, “now,” (adv)	yit’shavek, “he/it will release, abandon, permit,” (v. Hit’pael, yiqtol, fut, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	v’ana, “and/ but/ so/ or he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’heshiv, “and/ but/ so/ or he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)

כל	לקיים	לן	יפה	כך	למה	זה
kol, “all of, all, every,” (n ms)	lekayem, “to fulfil, make true, maintain, establish,” (v. Pi’el, inf constr)	lan, “to/ for/ belonging to us,” (Ar. prep, 1cp) Aramaism	yafe, “wonderful, well,” (adj ms)	kach, “so, in this way,” (adv)	lama, “why? what purpose, for whatsoever,” (adv)	ze, “this,” (ms pron)

			שעה:	באותה	ושבק	הדינים
			shea, “hour,” (n fs)	b’ota, “in/ with/ by his/its indication, sign,” (prep, n ms) Aramaism	v’shavak, “and/ but/ so/ or he/it left, permitted,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’dinim, “the judges,” (n mp)

Interlinear Chart

Chapter 3:16



כיון שטיהר זה ישׁ׳ו במהרה עלה מן המים ונפתח לו שער השמים וראה רוח הקדש ירד כמו יונה ובא עליו:

Hebrew Transcription

Translation: When Yeshua was purified, He immediately ascended from the water, and the gate of heaven opened to Him, and He saw the Ruach HaKodesh (Holy Spirit) descend like a dove, and it came upon Him.[90]

[90] The opening of this verse features a classic, defining grammatical construction of Mishnaic (Rabbinic) Hebrew. The phrase כיון ש־ (*keivan she-*; "since / when that") is a standard post-biblical temporal particle used universally by the Sages of the Mishnah to establish a timeframe, completely replacing Classical Biblical Hebrew time markers like *v'yehi* or *ka'asher*. Furthermore, the text pairs this Mishnaic framework with the adverb במהרה (*b'miherah*; "immediately/quickly"), which functions as the standard Rabbinic equivalent to the Greek *euthys* ("straightway"). This demonstrates that even when describing miraculous events, the text relies strictly on the natural vocabulary and sentence flow of the Mishnaic period.

The Scriptures: And having been immersed, יהושע went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him,

Aramaic: Now, when Eshu {Yeshua} was Immersed {Baptized}, immediately He ascended from the maya {the waters}, and the Shmaya {the Heavens} were opened unto him, and he saw The Rukha d'Alaha {The Spirit of God} who was descending like a dove and came upon Him.

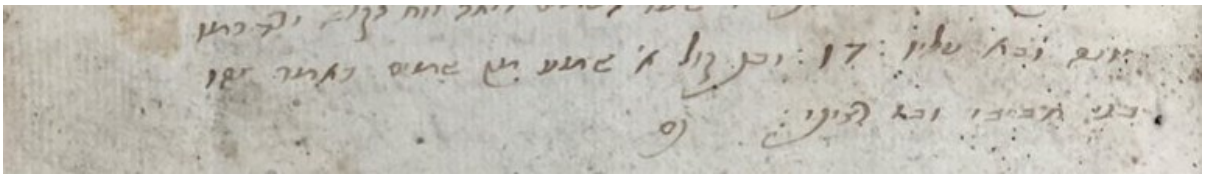
מן	עלה	במהרה	יש׳ו	זה	שטיהר	כיון
min, "from/ of," (prep)	ala, "he/it arose," (v. Pa'al/Qal, qatal, past, 3ms)	be'mihara, "in/ with/ by he/it hurried," (prep, v. Pi'el, qatal, past, 3ms) Aramaism	Teshu, "Yeshua," (name)	zeh, "this," (pron ms)	she'tiher, "that/ which/ who/ whom he/it cleansed, purified," (v. Pi'el, qatal, pssv past, 3ms)	keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)

רוח	וראה	השמים	שער	לו	ונפתח	המים
ruach, "spirit," (n cs)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	ha'shamayim, "the heavens," (n mp)	sha'ar, "gate," (n ms)	lo,"to/ for/ belonging to him/it," (prep, 3ms pronom)	v'niftach, "and/ but/ so/ or he/it was opened," (v. Nif'al, qatal, past, 3ms)	ha'mayim, "the water(s)," (n mp)

	עליו:	ובא	יונה	כמו	ירד	הקדש
	alav, "on, upon, by, concerning him/it," (prep, 3ms pronom)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	yona, "dove," (n fs)	kmo, "like, as, similar to," (prep)	yarad, "he/it descended, came down," (v. Pa'al/Qal, qatal, past, 3ms)	ha'kodesh, "the holy," (n ms)

Interlinear Chart

Chapter 3:17



ובת קול א׳ שמע מן שמים דאמר זהו בני חביבי ובו רציתי:

Hebrew Transcription

Translation: Then he heard one voice of God (bat kol) from the heavens that said, "This is my beloved Son, and in Him, I am pleased."[91]

[91] The text uses the distinct Rabbinic phrase בת קול (*bat kol*; literally "daughter of a voice") to translate the heavenly proclamation. In Mishnaic and Talmudic literature, a *bat kol* is the technical term for a divine echo or heavenly voice that reveals

The Scriptures: and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I delight.”

Aramaic: And behold! A voice from the Shmaya {the Heavens}, which was saying, “This is My Beloved Son in whom I have been pleased.”

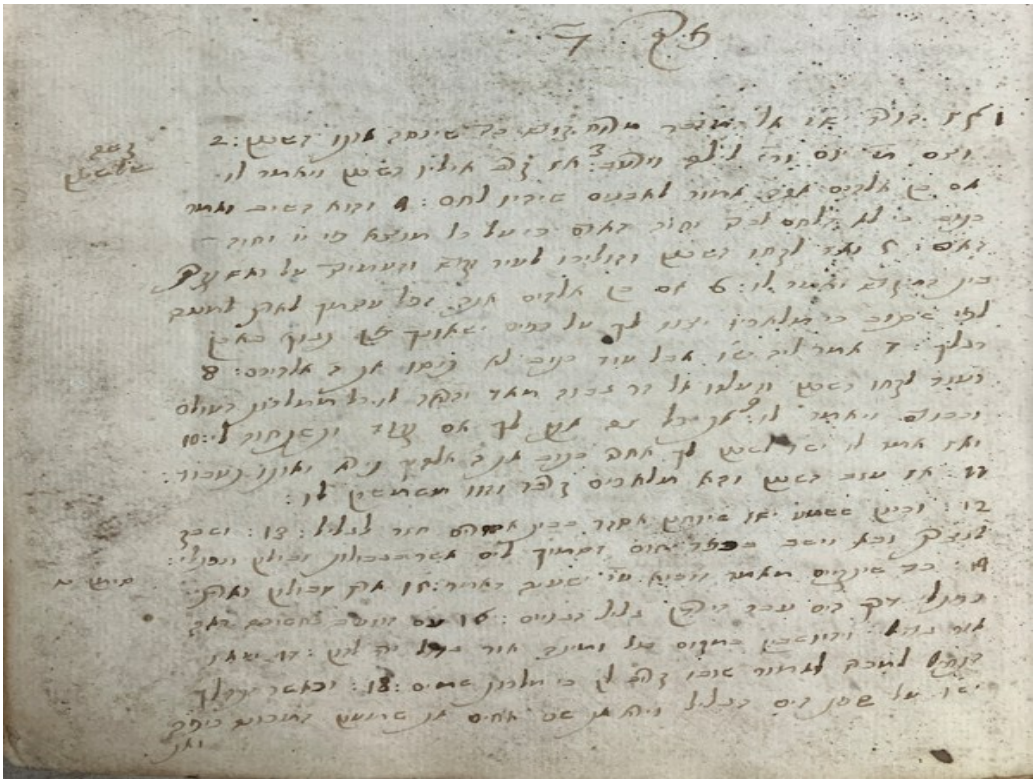
דאמר	שמים	מן	שמע	א׳	ובת קול
d’amar, “of/ who/ which/ he/it said,” (v. Pa’al/Qal, qatal, past, 3ms) Aramaism	shamiyim,” the heavens,” (n mp)	min, “from/ of,” (prep)	shama, “he/it heard,” (v. Pa'al/Qal, qatal, past 3ms)	alef, “one,” (ord num)	v’bat kol, idiom: “and/ but/ for /or (the) voice of God, divine voice,” (n fs) kol, “voice, sound,” (n ms) Mishnaic

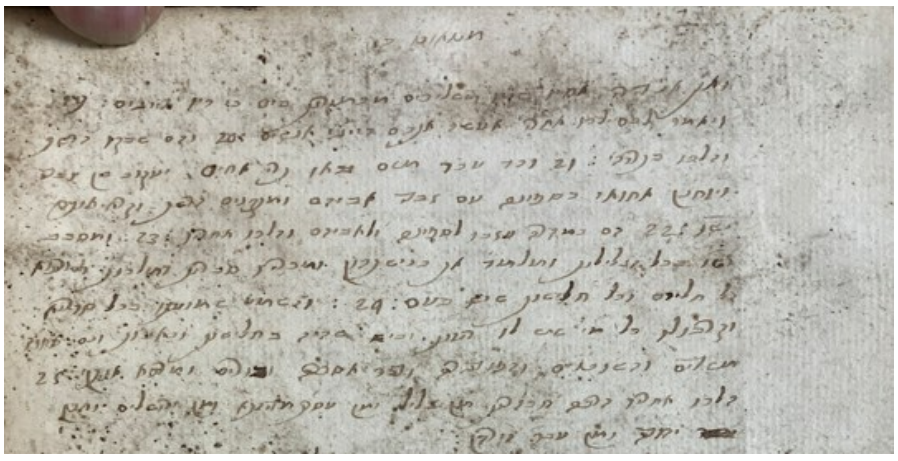
		רציתי:	ובו	חביבי	בני	זהו
		ratziti, “I wanted, desired,” (v. Pa’al/Qal, qatal, past, 1cs)	u’bo, “and/ but/ so/ or in/ with/ by him/it,” (prep, 3ms pronom)	chavivei-, “pleasant, agreeable, likeable, darling,” (adj mp constr)	ha’benei, “my son,” (n ms, 1cs pronom)	ze’hu, “this he/it, that,” (ms pron, 3ms pronom)

Interlinear Chart

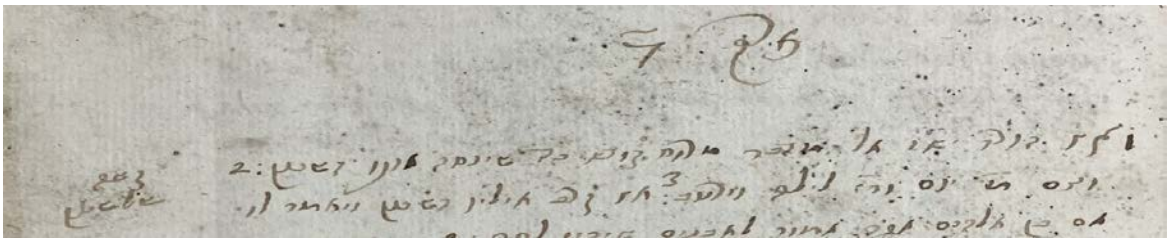
God’s will after the era of biblical prophecy had ceased. Rather than rendering the Greek or Aramaic text literally as "a voice from heaven," the scribe selected this highly specific Rabbinic theological idiom. This Mishnaic concept is immediately paired with the Aramaic relative verb דאמר (*d'amar*; "which said"), highlighting the fluid blend of Rabbinic theology and Syriac syntax that defines the manuscript.

Cochin Matthew Chapter 4





Chapter 4:1



אז הורד יש׳ו אל מדבר מרוח קודש הרי שינסה אותו השטן:
Hebrew Transcription

Translation: Then Yeshua was led down to the wilderness by the Ruach HaKodesh (Holy Spirit) so that He would be tested *by* the Satan.[92]

The Scriptures: Then יהושע was led up by the Spirit into the wilderness to be tried by the devil.

Aramaic: Then Eshu {Yeshua} was taken by The Rukha d'Qudsha {The Spirit of Holiness} unto the madbra {the desert}, so that He might be tested by the akel qartsa {the feeder of slander/the accuser i.e. the devil}.

קודש	מרוח	מדבר	אל	יש׳ו	הורד	אז
ha'kodesh, "the holiness, sanctity," (n ms)	m'ruach, "from/ of the spirit," (n cs)	midbar, "wilderness," (n ms)	el, "to, towards," (prep)	yeshu, "Yeshua," (name)	hored, "he/it was brought down," (Hofal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

			השטן:	אותו	שינסה	הרי
			"Satan, "the Satan, accuser, adversary," (n ms)	oto, "him/it," (DO marker, 3ms pron)	she/yenase, "that/ which/ who/ whom will be tried," (rel part, Pi'el, yiqtol, pssv fut, 3ms)	harei, "indeed," (adv)

Interlinear Chart

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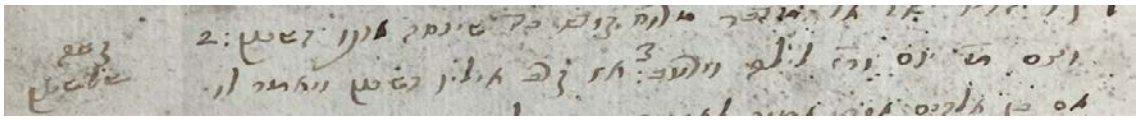
[92] "was brought down... behold:" The text uses *horad* ("was brought down") instead of the Greek "was led up," turning a geographical ascent into a symbolic descent into a place of trial. It also features Mishnaic Hebrew elements: the word *harei* ("behold") is a classic Mishnaic term used here to grab attention right before the spiritual battle begins, and the clause utilizes the relative prefix *she-* ("so that") instead of the biblical *asher*.

Chapter 4:2



וצם מ׳ יום ומ׳ לילה וירעב:

Hebrew Transcription

Translation: And he fasted forty days and forty nights; then he became hungry.[93]

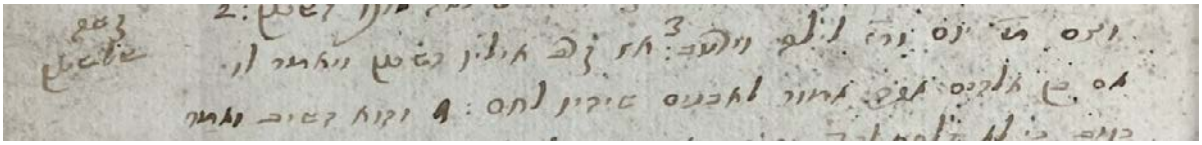
The Scriptures: And after having fasted forty days and forty nights, He was hungry.

Aramaic: And He fasted forty daytimes and forty nights, then afterwards He was hungry.

	וירעב:	לילה	ומ׳	יום	מ׳	וצם
	ve'yurav, "and/ but/ so/ or he/it became hungry, starved," (v. Hifil, wayyiqtol, qatal, past, 3ms)	laylah, "night," (n ms)	ume, "and/ but/ so/ or forty," (card num)	yom, "day," (n ms)	mem, "forty," (card num)	v'tzam, "and/ but/ so/ or he/it fasted," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 4:3



אז קרב איליו השטן ויאמר לו אם בן אלהים אתה אמור לאבנים שיהיו לחם:

Hebrew Transcription

Translation: Then Satan approached him and said to him, "If you are the Son of Elohim (God), tell the stones to become bread."[94]

The Scriptures: And the trier came and said to Him, "If You are the Son of Elohim, command that these stones become bread."

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[93] This passage states, "And he fasted... and he hungered." Unlike the Mishnaic language used in verse 1, this verse is written entirely in Classical Biblical Hebrew prose. It uses the old-fashioned Wayyiqtol verb forms (*va-yam and va-yir'av*), a syntax that had fallen out of use by the Mishnaic period.

[94] This verse shows a mixed style of language. It keeps the biblical phrase "*va-yomer*" ("and he said"), but then uses a Mishnaic Hebrew structure at the end. The phrase "*she-yihyu lechem*" uses the Mishnaic relative prefix "she-" to form an indirect command, which is typical of post-biblical Hebrew.

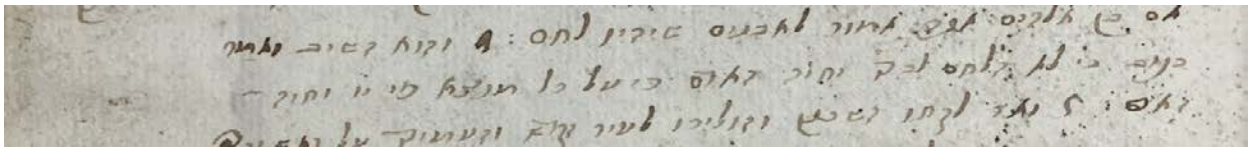
Aramaic: And that one who was tempting approached, and said unto Him, “If you are The Son of Alaha {God}, command so that these kephe {rocks} might become lakhma {bread}.”

אם	לו	ויאמר[95]	השטן	איליו	קרב	אז
im “if, whether,” (conj)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	va’yomer, “he/it said,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	ha’satan, “the accuser, adversary, Satan,” (n ms)	elav, “to him/it,” (prep, 3ms pronom)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

לחם:	שיהיו	לאבנים	אמור	אתה	אלהים	בן
lechem, “bread’ (n cs)	she’yihyu, “that/ which/ who/ whom they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	l’avanim, “to/ for/ belonging to (the) stones,” (prep, n mp)	omur, (to a man) “say,” (v. Pa’al/Qal, inp, 2ms)	a’tah, “you,” (pron, 2ms)	Elohim, “God(s),” (n mp)	ben, “son,” (n ms)

Interlinear Chart

Chapter 4:4



והוא השיב ואמר כתוב כי לא בלחם לבדו יחיה האדם כי על כל מוצא פי יי׳ יחיה:

Hebrew Transcription

Translation: And he responded and said, “It is written, ‘Not by bread alone will man live, for upon all that comes from the mouth of Yehovah, he will live.’”[96]

The Scriptures: But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”

Aramaic:
Then He answered and said, “It is written that ‘a son of man doesn’t live by lakhma {bread} alone, but rather, by every word that proceeds from the mouth of Alaha {God}!’”

[95] The word ויאמר (*vayomer*) is a wayyiqtol that was later created sometime during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse, or perhaps the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

[96] See Deuteronomy 8:3.And he answered, "It is written." While the main part of the verse is a direct quote from Deuteronomy 8:3 in biblical Hebrew, the beginning uses elements of Mishnaic Hebrew. The phrase "*heshiv va-yomer*" (answered and said) replaces the traditional biblical "*va-ya'an*," following the common style of Rabbinic dialogue. Also, the technical use of the passive participle "katuv" (it is written) to cite a proof-text is a distinctive idiom in Mishnaic conversation.

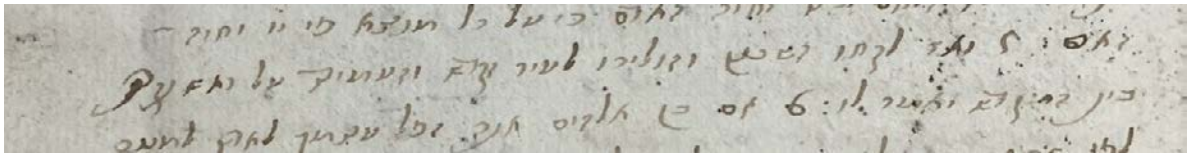
בלחם	לא	כי	כתוב	ואמר	השיב	והוא
b'lechem, "in/ with/ by (the) bread," (prep, n ms)	lo, "no/not," (neg part)	ki, "for, since, because," (conj)	ktuv, "written," (adj ms)	v'amar, "and/ but/ so/ or he/it shall say," '(v, Pa'al/Qal, weqatol, fut, 3ms)	heshiv, "he/it returned, replied," (v. Hifil, qatal, past, 3ms)	v' hu, "and/ but/ so/ or he/it," (3ms pron)

מוצא	כל	על	כי	האדם	יחיה	לבדו
motza, "I/ you (ms)/ he/it find(s), encounters," (v. Pa'al/Qal, act part, ms)	kol, "all, every," (n ms)	al, "upon, on," (prep)	ki, "for, since, because," (conj)	ha'adam, "the man," (n ms)	yichye, "he/it will live," (v. Pa'al/Qal, yiqtol, fut, 3ms)	levado, "he/it alone," (adv, 3ms pronom)

				יחיה:	יי[97]	פי
				yichye, "he/it might live," (v. Pa'al/Qal, yiqtol, fut, 3ms)	Yehovah, (name)	pi, "mouth of," (n ms constr)

Interlinear Chart

Chapter 4:5



ואז לקחו השטן והוליכו לעיר הקדש והעמידו על ראש תקרת בית המקדש ואמר לו:

Hebrew Transcription

Translation: And then Satan led him into the holy city and stood on top of the rooftop of the house of the Sanctuary and said to him,[98]

The Scriptures: Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

[97] The use of the double yod for Yehovah's name is different than in the rest of Matthew's writings. In Matthew 3:3, he uses the abbreviation ה״ for HaShem, meaning "the name." The ban of Yehovah's name began around 130 AD and would have been spoken in the days of the disciples. But two different scribes may have modified the abbreviation as shown in this case.

[98] "led him to the roof of the Holy Temple." While this verse uses past-tense verbs from the Bible (*ve-holicho and ve-he'emido*), it also includes specific Mishnaic Hebrew words to describe the temple setting. The phrase *Beit Ha-Mikdash*, meaning "The Holy Temple," is the common post-biblical rabbinic name for the sanctuary, replacing the biblical term Beit Adonai. Additionally, the word *tikrat*, meaning "roof or ceiling," introduces a Mishnaic architectural term instead of the usual biblical one.

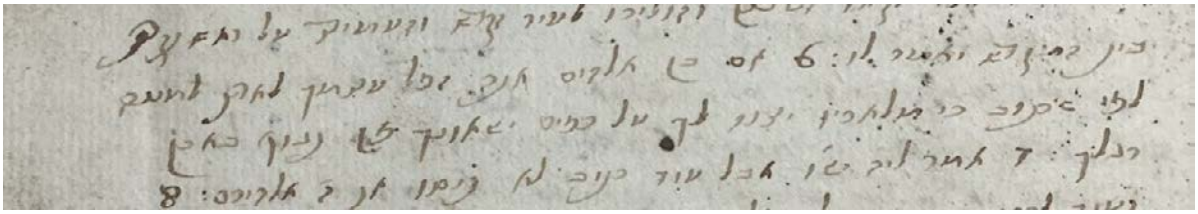
Aramaic: Then the akel qartsa {the feeder of slander/the accuser i.e. the devil} took Him unto The Holy City and stood Him on a kenpha {lit. a wing} of The Haykla {The Temple},

והעמידו	הקדש	לעיר	והוליכו	השטן	לקחו	ואז
ve'he'emidu, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past, Ar. 3ms pronom)	ha'kodesh, "the holy," (adj ms)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)	v'holichu, "and/ but/ so/ or he/it led him/it," (v. Hif'il, qatal, past, Ar. 3ms pronom, 3ms obj)	"Satan," 'accuser, adversary," (n ms)	lakcho, "he/it took him/it," (v. Pa'al/Qal, qatal past Ar. 3ms obj)	v'az, "and/ but/ so/ or then, in that case, so," (conj)

לו:	ואמר	המקדש	בית	תקרת	ראש	על
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ha'mikdash, "the dwelling place, temple, sanctuary," (n ms)	bayt, "house," (n ms)	tikrat, "ceiling, rooftop," (n fp constr) Mishnaic	rosh, "head, top," (n ms)	al, "upon, in, on, over, by, for," (prep)

Interlinear Chart

Chapter 4:6



אם בן אלהים אתה הפל עצמך לארץ למטה לפי שכתיב כי מלאכיו יצוה לך על כפים ישאונך פן תגוף באבן רגלך:

Hebrew Transcription

Translation: "If you are the Son of Elohim (God), throw yourself down to the earth below: for according to which is written, 'For he commands his messengers concerning you... They will bear you up in their hands, lest you dash your foot against a stone.'"[99]

The Scriptures: and said to Him, "If You are the Son of Elohim, throw Yourself down. For it has been written, 'He shall command His messengers concerning you,' and, 'In their hands they shall bear you up, so that you do not dash your foot against a stone.'"

Aramaic: and said unto Him, "If you are The Son of Alaha {God}, throw naphshak {your soul/yourself} down, for, it is written that 'He commands Malakuhi {His Heavenly Messengers}

[99] "Cast yourself... because it is written." This verse includes dense Mishnaic Hebrew elements framing a pure biblical quotation from Psalm 91:11–12. The phrase "*hapel atzmecha*" (meaning "cast yourself") uses the distinct post-biblical use of "*atzmecha*" as a standalone reflexive pronoun. The text also introduces the scripture with the characteristic Rabbinic phrase "*lefi she-"* (meaning "because") and the technical Aramaic/Mishnaic quotation formula "*ktiv*" (meaning "it is written"). See Psalms 91:11-12.

concerning you, and upon their hands they will bear you up, so that your foot shouldn't stumble upon a kepha {a rock}.'"

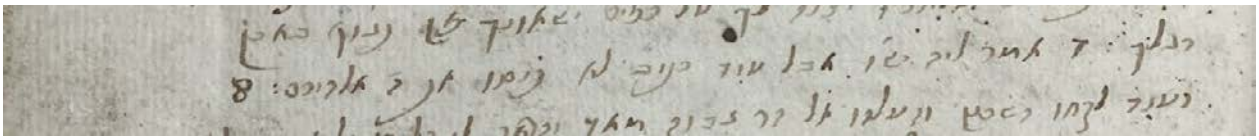
לארץ	עצמך	הפל	אתה	אלהים	בן	אם
l'eretz, "to/ for/ belonging to (the) earth, land," (prep, n fs)	atzmecha, "yourself," (n ms, 2ms pronom)	hapel, "he/it threw down," (v. Hifil, qatal, past, 3ms)	atah, "you," (pron, 2ms)	elohim, "God(s)," (n mp)	ben, "son," (n ms)	im, "if, whether," (conj)

לך	יצוה	מלאכיו	כי	שכתיב	לפי	למטה
lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	yetzaveh, "he/it will order, command," (v. Pi'el, yiqtol, fut, 3ms)	mal'achav, "his/its angels, messengers," (n mp, 3ms pronoun)	ki, "for, since, because," (conj)	she' kitiv, "that/ which/ who/ whom (the) I/ you (ms)/ he/it is written," (rel part, v. Ar. Pe'il, pssv part, ms) Aramaism	lefi, "according to," (prep)	lemata, "downwards, below, under, beneath," (adv)

רגלך:	באבן	תגוף	פן	ישאונך	כפים	על
ragelcha, "you (ms) foot, leg," (n fs, 2ms pronom)	ba'even, "with/ by/ in/ against *a* stone," (prep, n fs)	tigof, "you (ms) dash, smite" (v. Pa'al/Qal, yiqtol, fut, 2ms)	pen, "lest," (conj)	yeshanecha, "they will lift you up, bear you up," (v. Pa'al/Qal, yiqtol, 3mp, 2ms obj)	kapayim, "hands," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 4:7



אמר ליה ישו׳ אבל עוד כתוב לא תנסו את ה׳ אלוהיכם:

Hebrew Transcription

Translation: Yeshua said to him, "But indeed, it is written, 'You shall not try Yehovah your Elohim (God)!'"[100]

The Scriptures: יהושע said to him, "It has also been written, 'You shall not try יהוה your Elohim.'"

Aramaic: Eshu {Yeshua} said unto him, "Again it is written: 'You shall not test MarYa Alahak {The Lord-YHWH, your God}!'"

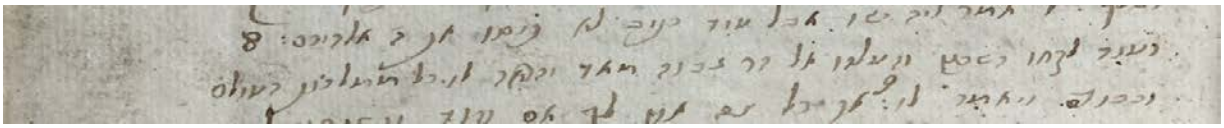
[100] Deuteronomy 6:16, לֹא תְנַסּוּ אֶת־יְהוָה אֱלֹהֵיכֶם. English translation, "Do not try Yehovah your Elohim..."

לא	כתוב	עוד	אבל	יש׳ו	ליה	אמר
lo, “no, not,” (neg part)	ktuv, “written,” (adj ms)	od, “yet, still,” (adv)	aval, “indeed, truly, verily, surely, but,” (adv)	yeshu, “Yeshua,” (name)	li’ho, “to him/it,” (prep, Ar. 3ms pronom) Aramaism	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

			אלוהיכם:	ה׳	את	תנסו
			eloheichem, “your (2mp) God,” (n mp, 2mp pronom)	Yehovah, (name)	et, (DO marker)	tenassu, “you (mp) will be tried, tested, proved,” (v. Pi’el, yiqtol, fut, 2mp

Interlinear Chart

Chapter 4:8



ועוד לקחו השטן והעלהו אל הר גבוה מאד והראה לו כל ממלכות העולם וכבודם ויאמר לו:

Hebrew Transcription

Translation: And once more, Satan took him and brought Him up to a very high mountain, and he showed him all the kingdoms of the world and their glory. And he said to him,[101]

The Scriptures: Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

Aramaic: Again the akel qartsa {the feeder of slander/the accuser, i.e., the devil} took Him unto a mountain that was very high and showed Him all the Malkutha d'alma {the Kingdoms of the world}, and their glory,

גבוה	הר	אל	והעלהו	השטן	לקחו	ועוד
gavoah, “high,” (adj)	har, “mountain, mount,” (n ms)	el, “to/ toward,” (prep)	v’he’ela’u, “and/ but/ so/ or he/it raised, lifted, him/it,” (Hifil, qatal, past 3ms, 3ms pronom obj)	Satan, “the accuser, adversary, Satan,” (n ms)	lakchu, “he took him/it,” (v. Pa’al/Qal, qatal past 3mp, 3ms pronom obj)	v’od, “and/ but/ so/ or still, yet, more,” (adv)

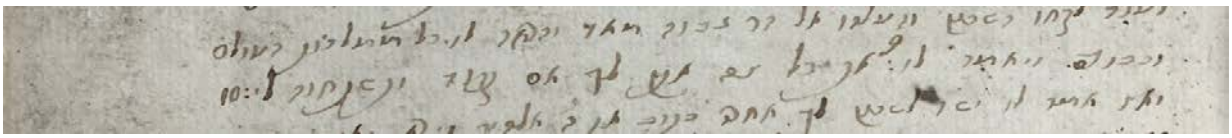
[101] “The phrase 'kingdoms of the world' is set within a biblical storytelling style that uses past-tense wayyiqtol verbs. It also includes a key Mishnaic Hebrew term to describe the setting. The word *'ha-olam*,' meaning "the physical world," shows a shift in meaning after biblical times. In Classical Biblical Hebrew, *'olam'* originally meant 'eternity,' but in the Mishnaic period, it came to refer to space and the physical earth.

מאד	והראה	לו	כל	ממלכות	העולם	וכבודם
me'od, "very, very much," (adv)	v'hira, "and/ but/ so/ or he/it showed," (v Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	kol, "all," (n ms)	me'malcut, "from/ of (the) kingdoms," (prep, n fp)	ha'ohlam, "the world,'' (n ms)	ve'kvodam, "and/ but/ so/ or their glory," (n ms, 3mp pronom)

ויאמר	לו:					
va'yomer, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, wayyiqtol, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)					

Interlinear Chart

Chapter 4:9



את כל זה אתן לך אם תקוד ותשתחוה לי:

Hebrew Transcription

Translation: "All of this I will give you if you bow[102] and prostrate[103] to me."

The Scriptures: and said to Him, "All these I shall give You if You fall down and worship me."

Aramaic: and said unto Him, "All these I will give unto you, if you will thephel {fall down/prostrate}, and will thesgud {worship/lit. bow down to} me."

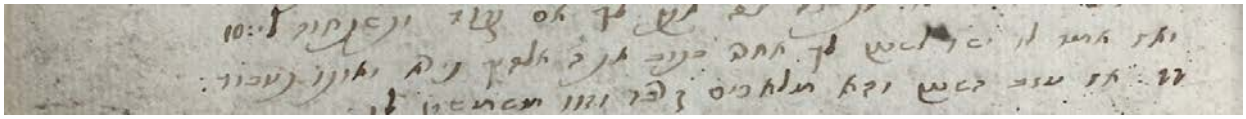
את	כל	זה	אתן	לך	אם	תקוד
et, (DO marker)	kol, "all," (n ms)	ze, "this, this one," (pron, ms)	eten, "I will give," (v. Pa'al/Qal, yiqtol, fut, 1cs)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	im, "if, when, whether," (conj)	tikod, "you will bow, nod, salute," (v. Pa'al/Qal, yiqtol, fut, 2ms)

[102] This can mean, "bow your head in worship."
[103] Literally, "bow down," or "worship."

					לי:	ותשתחוה
					li, “to/ for/ belonging to me,” (prep, 1cs pronom)	tishtachave, “you will bow, bow down, worship,” (v. Hit’pael, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 4:10



ואז אמר לו ישׁ׳ו לשטן לך אחרי כתוב את ה׳ אלהיך תירא ואותו תעבוד:

Hebrew Transcription

Translation: And then he said to him (Yeshua to Satan), “Follow after Me:[104] *It is* written, ‘Yehovah your Elohim (God), you shall fear; and Him, you shall serve.’”[105]

The Scriptures: Then יהושע said to him, “Go, Satan! For it has been written, ‘You shall worship יהוה your Elohim, and Him alone you shall serve.’”

Aramaic: Then Eshu {Yeshua} said unto him, “Go, satana! For, it is written: ‘You shall thesgud {worship, lit. bow down to} MarYa Alahak {The Lord-YHWH, your God} and Him alone shall you serve!’”

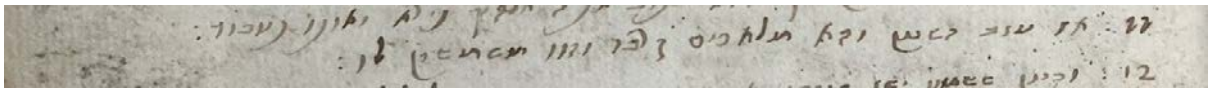
אחרי	לך	לשטן	ישׁ׳ו	לו	אמר	ואז
acharay, “after, follow me,” (prep)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	l’satan, “to/ for belonging to (the) satan, adversary,” (prep, n ms)	yeshu, “Yeshua,” (name)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)

תעבוד:	ואותו	תירא	אלהיך	ה׳	את	כתוב
ta’avod, “you (ms) will serve,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	v’oto, “and/ but/ so/ or him/it,” (DO marker, 3ms pronom)	tira, “you (ms) will fear,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	elohecha, “and/ but/ so/ or your (ms) God(s),” (n mp, 2ms pronom)	Yehovah, (name)	et, (DO marker)	ktuv! “written,” (adj ms)

Interlinear Chart

[104] Or can mean, “Get behind me.”
[105] Deuteronomy 6:13a quote, “Fear Yehovah your Elohim and serve Him...”

Chapter 4:11



אז עזב השטן והא מלאכים קרבו והוו משמשין לו:

Hebrew Transcription

Translation: "Then Satan left, and lo, messengers approached and were ministering to him."[106]

The Scriptures: Then the devil left Him, and see, messengers came and attended Him.

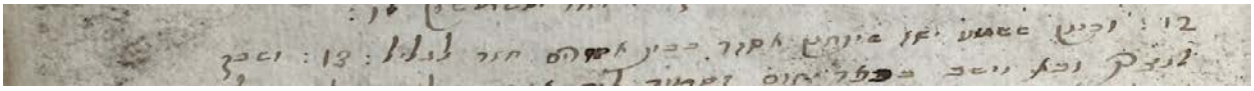
Aramaic: Then the akel qartsa {the feeder of slander/the accuser i.e. the devil} left Him, and behold, The Malake {The Heavenly Messengers} approached, and were ministering unto Him.

אז	עזב	השטן	והא	מלאכים	קרבו	והוו
az, "then, in that case, so," (conj)	azav, "he/it abandoned, left," (v. Pa'al/Qal, qatal, past, 3ms)	ha'satan, "the satan, adversary," (n ms)	v'ha, "and/ but/ so/ or this, here is, lo, behold," (Ar. interj) Aramaism	mal'achim, "angels, messengers," (n mp)	karvu, "they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	v'havu, "and/ but/ so/ then they were," (Ar. v. Peal, qatal, past, 3mp pronom) Aramaism

משמשין	לו:					
mesammesan, "ministering," (Ar. Peal, act part, mp) Aramaism	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)					

Interlinear Chart

Chapter 4:12



וכיון ששמע ישו שיוחנן אסיר בבית אסירים חזר לגליל:

Hebrew Transcription

Translation: And when Yeshua heard that Yochanan (John) was arrested in the prison-house, He returned to Galil (Galilee).

[106] The climax of the story shifts away from biblical language and introduces more complex Mishnaic Hebrew and Aramaic words. For example, it uses *ve-ha*, which is an Aramaic variation of *ve-hinneh* from the Bible. One key phrase is *ve-havu meshamshin*, meaning "and they were ministering." This phrase uses an old Mishnaic and Aramaic style, combining the past tense verb *havu* with a masculine plural ending -in (*meshamshin*) to show ongoing past action. This structure replaces the traditional biblical way of expressing past events.

The Scriptures: And יהושע, having heard that Yoḥanan had been put in prison, withdrew into Galil.

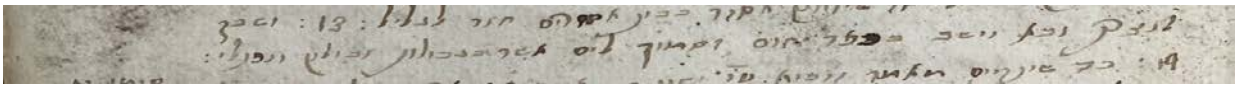
Aramaic: Then, when Eshu {Yeshua} had heard that Yukhanan {John} was delivered up {i.e. arrested}, He departed for Galila {Galilee}.

אסירים	בבית	אסיר	שיוחנן	ישו	ששמע	וכיון
asirim, “prisoners,” (n mp)	b’bayit, “in/ with/ by the house,” (prep, n ms)	asir, “imprisoned,” (adj ms)	she’yochanan, “that/ which/ who/ whom, John,” (rel part, name)	yeshu, “Yeshua,” (name)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

					לגליל:	חזר
					le’galil, “to/ for/ belonging to Galil (Galilee),” (prep, name)	chazar, “he/it returned,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 4:13



ושבק לנצרת ובא וישב בכפר נחום הסמוך לים אשר בגבולות זבולון ונפתלי:

Hebrew Transcription

Translation: And he left from Netzaret (Nazareth) and came to dwell in Kephar Nahum (Capernaum) beside the sea, that is in the borders of Zebulon and Naphtali,

The Scriptures: And leaving Natsareth, He came and dwelt in Kephar Naḥum, which is by the sea, in the borders of Zeḇulun and Naphtali,

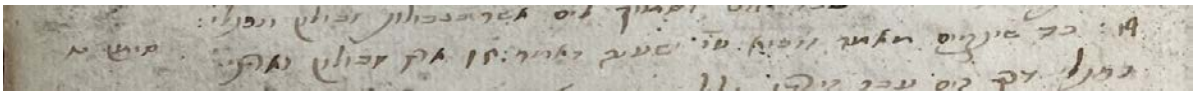
Aramaic: And He left Natsrath {Nazareth} and having come, dwelt in Kaparnakhum {Capernaum} on the side of the sea by the border of Zebulun and of Naphthali,

הסמוך	נחום	בכפר	וישב	ובא	לנצרת	ושבק
ha’samuch, “the adjacent, leaning on, nearby, close, beside,” (adj ms)	nachum, “Nachum,” (name)	be’kephar, “in/ with/ by Kephar,” (prep, name)	v'yashav, “and/ but /so/ or he/it will dwell, abide, sit,” (v. Pa'al/Qal, qatal, past, 3ms)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	le’nazaret, “to/ for/ belonging to Netzaret (Nazareth),” (prep, name)	v’shavak, “and/ but/ so/ or he/it left,” (v. Pa’al/Qal, qatal, past, 3ms)

		ונפתלי:	זבולון	בגבולות	אשר	לים
		v'naphtali, "and/ but/ so/ or Naphtali," (name)	zebulun, "Zebulun," (name)	b'gvulot, "in/ with/ by (the) borders," (prep, n mp)	asher, "that, which, who, whom," (rel clause)	le'yam, "to/ for/ belonging to (the) sea," (prep, n ms)

Interlinear Chart

Chapter 4:14



כד שיתקיים מאמר הנביא ע״י ישעיה האמר:

Hebrew Transcription

Translation: in order to establish the saying by the hand of the Prophet Yeshayah (Isaiah), who said,[107]

The Scriptures: to fill what was spoken by Yeshayahu the prophet, saying,

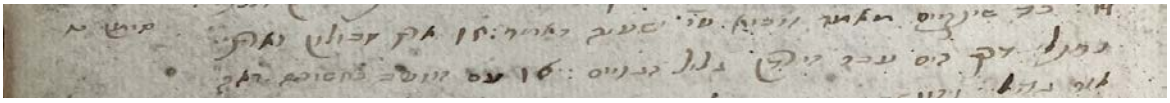
Aramaic: so that the thing might be fulfilled which was spoken through EshaYa Nabiya {Isaiah, the Prophet}, who said,

האמר:	ישעיה	ע״י	הנביא	מאמר	שיתקיים	כד
ha'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshayah, "Isaiah," (name)	Abbrev for ביד b'yad, "by the hand of," (prep, n fs)	ha' navie, "the prophet," (n ms)	me'amar, "saying, text," (n ms)	she' yikeyem, "that/ which/ who/ whom he/it will take place, establish," (rel part, v. Hit'pael, yiqtol, fut, 3ms)	k'dei, "be able, according to, as, in order to," (conj)

Interlinear Chart

[107] The phrase "So that the statement... might be fulfilled" uses a style more common in Talmudic and Aramaic traditions rather than traditional biblical language. It features the Aramaic word "*kad*" meaning "so that," combined with the Mishnaic prefix "*she-*". The idea of fulfillment is expressed with the Rabbinic verb "*yitkayem*," meaning "be established" or "fulfilled," and the noun "*ma'amar*," meaning "statement." This wording reflects the language used in Second Temple and Talmudic legal discussions, rather than ancient prophetic writing.

Chapter 4:15



ארץ זבולון וארץ נפתלי דרך הים עבר הירדן גליל הגויים:
Hebrew Transcription

Translation: “Land of Zebulun and land of Naphtali, the way of the sea across the Yarden (Jordan), Galil (Galilee) of the gentiles,”

The Scriptures: “Land of Zeḇulun and land of Naphtali, the way of the sea, beyond the Yardĕn, Galil of the nations –

Aramaic: “The land of Zebulun, the land of Naphthali, the way of the yama {the sea}, the crossings of Yurdnan {i.e. the Jordan River}; Galila {Galilee} of the Nations,

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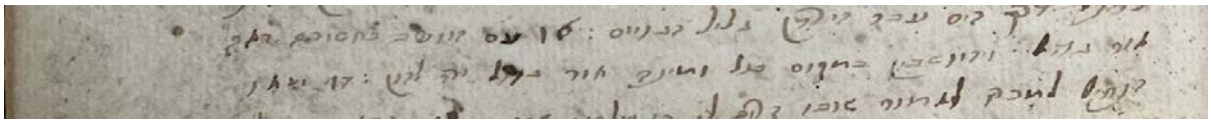
עבר	הים	דרך	נפתלי	וארץ	זבולון	ארץ
avar, “beyond, across,” (n ms)	ha’yam, “the sea,” (n ms)	derek, “way, path,” (n ms)	naftali, “Naphtali,” (name)	v’eretz, “and/ but/ so/ or land, earth,” (n fs)	zebulun, “Zebulun,” (name)	eretz, “earth, land,” (n fs)

				הגויים	גליל	הירדן
				ha’goyim, “the gentiles,” (n mp)	galil, “Galilee,” (name)	ha’yarden, “The Jordan,” (name)

Interlinear Chart

Chapter 4:16



עם היושב בחשוכה ראו אור גדול והיושבין במקום טל ומיתה אור גדול ירי להון:
Hebrew Transcription

Translation: “the people who sit in darkness have seen the great light, and those sitting in the place of the shadow and death, a great light permeated them.”[108]

[108] The verse begins with "and those who sit," highlighting them. The first part of the verse copies the start of Isaiah 9:1, but the second part shifts from biblical prose to a more complex language influenced by Mishnaic and Aramaic terms. The phrase "*ve-ha-yoshvin*" means "and those who sit" and uses a masculine plural suffix common in Mishnaic Hebrew. The text also replaces the biblical phrase "*be-eretz tzalmavet"* (land of the shadow of death) with the Mishnaic "*be-makom*" (in the place of) and splits the phrase "*tzalmavet*" into "*tal u-mitah*" (dew and death) by pronunciation. The verse ends with a purely Aramaic clause using the word "*lehon*," meaning "upon them." See Isaiah 9:1-2.

The Scriptures: the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them."

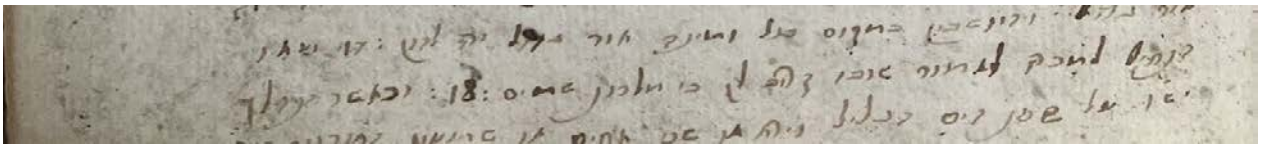
Aramaic: the Ama {the People} who are sitting in darkness, have seen a Nuhra Raba {a Great Light}, and those who are sitting in the region and in the shadow of death, The Nuhra {The Light} has risen for them."

עם	היושב	בחשוכה	ראו	אור	גדול	והיושבין
am, "people, nation," (n ms)	ha' yoshev, "I/ you (ms)/ he/it who sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)	b'chashucha, "in/ with/ by (the) dark," (prep, adj fs)	v'rau, "they saw," (v. Pa'al/Qal, qatal, past 3mp)	or, "light," (n ms)	gadol, "great," (adj ms)	v'hiushvein, "and/ but/ so/ or those sitting," (v. Ar. Pael, act part, mp) Aramaism

במקום	טל	ומיתה	אור	גדול	ירי	להון:
bamakom, "in/ with/ by (the) place," (prep, n ms)	tuel, "shadow," (n ms) Aramaism	u'miyit, "and/ but/ so/ or death," (Ar. n ms) Aramaism	or, "light," (n ms)	gadol, "great," (adj ms)	yeri, "shooting, firing, permeated, penetrated," (n ms)	l'hon, "to/ for/ belonging to them," (prep, Ar. 3mp pronom) Aramaism

Interlinear Chart

Chapter 4:17



מאז התחיל למכרז לאמור שובו קרוב לן כי מלכות שמים:

Hebrew Transcription

Translation: Then he began to proclaim, saying, "Repent, for near to us is the kingdom of heaven!"[109]

The Scriptures: From that time יהושע began to proclaim and to say, "Repent, for the reign of the heavens has drawn near."

Aramaic: From then on, Eshu {Yeshua} began to Proclaim, and to say "Thubu {Repent}! Because The Malkutha d'Shmaya {The Kingdom of the Heavens} has been brought near to you."

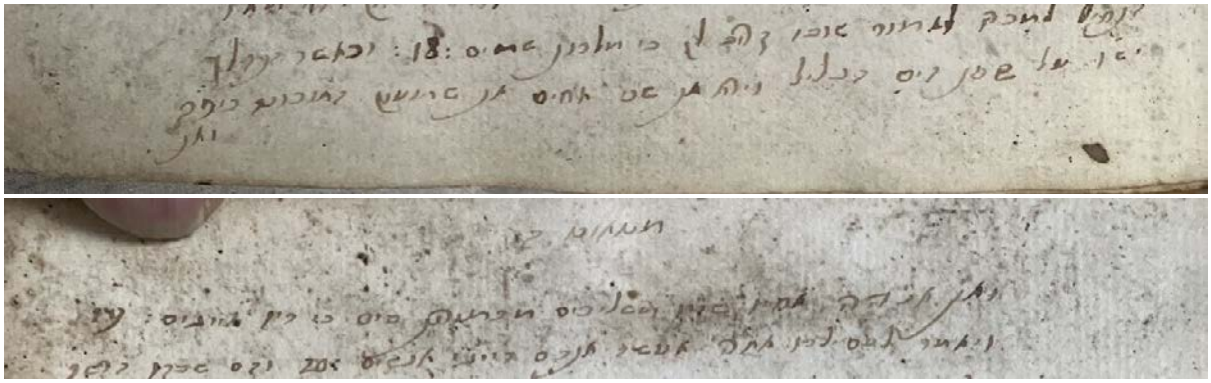
[109] This summary of the early preaching work mainly uses contemporary Mishnaic and Aramaic words. It uses the verb *le-machriz,* meaning "to proclaim" or "to herald," which comes from a Greek loanword and is typical of Mishnaic Hebrew. This avoids the traditional biblical words for prophecy. The declaration also uses the Aramaic pronoun lan, meaning "to us," creating a unique language style common in first-century Second Temple and Rabbinic texts. John the Immerser also proclaimed this same message in Matthew 3:2.

לן	קרוב	שובו	לאמור	למכרז	התחיל	מאז
le’n, “to/ for/ belonging to us,” (prep, Ar. 1cp) Aramaism	karov, “near,” (adj ms)	shuv’u, (to men) “return! repent!” (v. Pa’al/Qal, imp, 2mp)	lemor, “to say, tell,” (v. Pa’al/Qal, inf constr)	le’machriz, “to announce, proclaim, preach,” (Hif’il, inf constr)	hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	m’az, “from/ of then, in that case, so,” (prep, conj)

				שמים:	מלכות	כי
				shamayim, “heavens,” (n mp)	malchut, “kingdom, reign, monarchy,” (n fs)	ki, “for, since, because,” (conj)

Interlinear Chart

Chapter 4:18



וכאשר התהלך ישו׳ על שפת הים הגליל וירא את שני אחים את שמעון המכנה כיפה ואת אנדרי אחיו שהיו משליכים מכמורות בים כי היו דייגים:

Hebrew Transcription

Translation: And as Yeshua walked on the shore of the Sea of Galil (Galilee), he saw two brothers, Shim’on (Simon), named Kepha (Peter), and Andre (Andrew), his brother, casting nets into the sea, for they were fishermen.[110]

The Scriptures: And יהושע, walking by the Sea of Galil (Galilee), saw two brothers, Shimʿon called Kĕpha, and Andri his brother, casting a net into the sea, for they were fishermen.

Aramaic: And while He was walking on the side of the sea of Galila {Galilee}, He saw two brothers, Shimeun {Simeon}, called Kepha {The Rock}, and Andreus {Andrew} his brother, who were casting nets in the yama {the sea}, because they happened to be tsayade {fishers}.

[110] This text discusses the name Cephas and the casting of a story. It explains that while the story uses the biblical past tense "*va-yar*" (meaning "and he saw") to move the story along, it also includes many elements from Mishnaic and Aramaic language. The phrase "*ha-mechanah*" (meaning "is nicknamed") introduces Simon's surname using a formal Rabbinic term for aliases, while keeping his Aramaic name, *Kefa*. Additionally, the fishermen's actions are described with the Mishnaic prefix "she-" combined with the continuous past tense "hayu mashlichim," a common syntax in Hebrew after the biblical period.

הגליל	הים	שפת	על	ישו	התהלך	וכאשר
ha’galil, “the Galil, (Galilee),” (name)	ha’yam, “the sea,” (n ms)	sefat, “border, riverbank, shore” (n fs)	al, “upon, on,” (prep)	yeshu, “Yeshua,” (name)	hit’halech, “he/it strolled, walked,” (v. Hit’pael, qatal, past, 3ms)	ve’ka'asher, "and/ but/ so/ like/ as,” (conj)

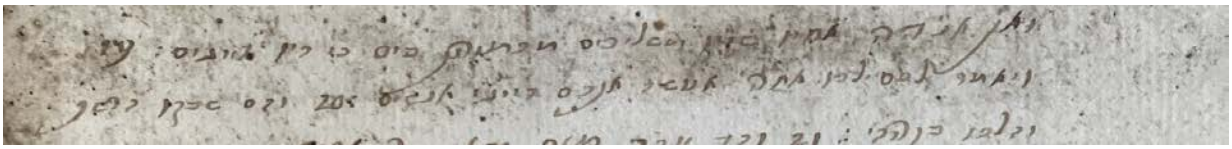
המכנה	שמעון	את	אחים	שני	את	וירא
ha’mechuneh, “the/ that I/ you (ms)/ he/it name(s),” (v. Pi’el, act part, ms)	simeon, “Simon,” (name)	et, (DO marker)	achim, “brothers,” (n mp)	shenei, “two,” (card num)	et, (DO marker)	v’yera, “and/ but/ so/ or he saw,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)

מכמורות	משליכים	שהיו	אחיו	אנדרי	ואת	כיפה
makmorot, “nets, snares,” (n mp)	mashlichim, “we/ you (mp)/ they throw, cast,” (v. Hif’il, act part, mp)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	achiv, “his/its brother,” (n ms, 3ms pronom)	andre, “Andre,” (name)	v’et, “and/ but/ so/ or,” (DO marker)	kipha, “Peter,” (name)

			דייגים:	היו	כי	בים
			dayagim, “fishermen,” (n mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	ki, “for, since, because,” (conj)	b’yam, “in/ with/ by (the) sea,” (n ms)

Interlinear Chart

Chapter 4:19



ויאמר להם לכו אחרי אעשה אתכם דייגי אנשים:

Hebrew Transcription

Translation: And he said to them, “Follow after Me. I will make you fishers of men.”

The Scriptures: And He said to them, “Follow Me, and I shall make you fishers of men.”

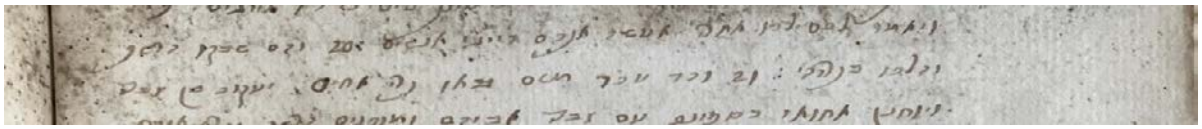
Aramaic: And Eshu {Yeshua} said unto them “Follow Me, and I will make it so that you will be tsayade {fishers} of the sons of men.”

דייגי	אתכם	אעשה	אחרי	לכו	להם	ויאמר[111]
dayyagaei, “fishermen of,” (n mp constr)	etchem, “you (mp),” (DO maker, 2mp pronom)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	acharey, “after me,” (prep)	lechu! (to men) “go! come!” (v. Pa’al/Qal, imp, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	va’yomeru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, wayyiqtol, past, 3mp)

						אנשים:
						anashim, “men, mankind,” (n mp)

Interlinear Chart

Chapter 4:20



והם שבקו הרשת והלכו בתריה:

Hebrew Transcription

Translation: And they left the net and went after him.[112]

The Scriptures: And immediately they left their nets and followed Him.

Aramaic: Then they immediately left their nets, and followed Him.

		בתריה:	והלכו	הרשת	שבקו	והם
		batraiha, “after him/it,” (Ar. prep, 3ms pronom) Aramaism	ve’halchu, “and/ but/ so/ or they went,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’reset, “the net,” (n ms)	shavku, “they left,” (v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)

Interlinear Chart

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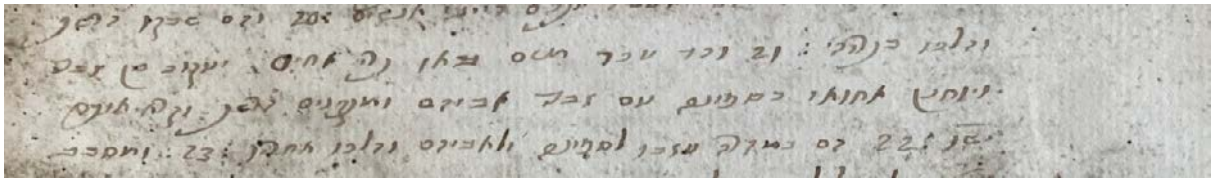
[111] The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

[112] They left the net and followed him. This sentence changes the typical biblical Hebrew storytelling style by using clear Mishnaic and Aramaic elements to show how the disciples responded. Instead of the biblical word *azav* for "left," it uses the Aramaic loanword *shavku*, which is common in Mishnaic Hebrew. Additionally, the phrase *batrei*, meaning "after him," is a pure Aramaic compound preposition that replaces the standard biblical Hebrew *acharaiv*.

Chapter 4:21



וכד עבר משם באו תרי אחים יעקב בן זבדי ויוחנן אחואי בספינה עם זבדי אביהם ומתקנים הרשת וקרא אותם:

Hebrew Transcription

Translation: And when he passed from there, came two brothers: Ya'akov (James) and Yochanan (John), his brother, in a ship with Zebdi (Zebedee), their father, repairing their net; and he called to them.

The Scriptures: And going on from there, He saw two other brothers, Yaʿaqoḇ the son of Zaḇdai, and Yoḥanan his brother, in the boat with Zaḇdai their father, mending their nets. And He called them,

Aramaic: And when He crossed over from there, He saw two other brothers, Yaqub {Jacob/James}, the son of Zabday {Zebedee}, and Yukhanan {John}, his brother in an elpha {a ship} with Zabday {Zebedee}, their father, who were repairing their nets, and Eshu {Yeshua} called them.

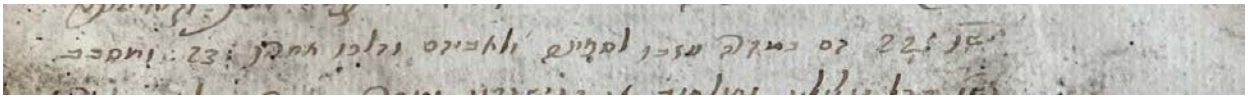
יעקב	אחים	תרי	באו	משם	עבר	וכד
ya'akov, "Jacob/James," (name)	achim, "brothers," (n mp)	trei, "two," (Ar. card num) Aramais	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	me'sham, "from/ of there," (prep, adv)	avar, "he/it passed," (v. Pa'al/Qal, qatal, past, 3ms)	v'kad, "and/ but/ so/ or when," (Ar. conj) Aramaism

זבדי	עם	בספינה	אחואי	ויוחנן	זבדי	בן
Zebdi, "Zebedee," (name)	im, "with," (prep)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	achei, "brothers of…" (n mp constr)	v'yochanan, "and/ but/ so/ or John," (name)	zebdi, "Zebedee," (name)	ben, "son," (n ms)

		אותם:	וקרא	הרשת	ומתקנים	אביהם
		otam, "them/ those," (DO marker, 3mp pronom)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)	ha'reshet, "the net," (n fs)	v'metakinim, "and/ but/ so/ or we/ you (mp)/ they repairing, improving," (v. Pie'el, act part, mp)	avihem, "their father," (n ms, 3mp pronom)

Interlinear Chart

Chapter 4:22



הם במהרה עזבו לספינה ולאביהם והלכו אחריו:

Hebrew Transcription

Translation: They immediately abandoned the ship and their father and went after him.[113]

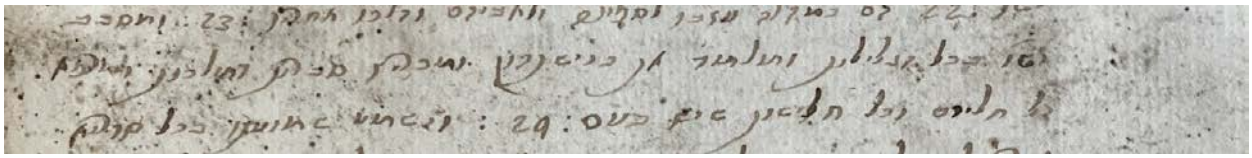
The Scriptures: and immediately they left the boat and their father, and followed Him.

Aramaic: Then they left the elpha {the ship} and their father immediately, and they followed Him.

אחריו:	והלכו	ולאביהם	לספינה	עזבו	במהרה	הם
acharav, “after him/it,” (prep, pron 3ms)	v’halchu, “and/ but/ so/ or they went,” (v. Pa’al/Qal, qatal, past, 3mp)	v’l’avihem, “and/ but/ so/ or to/ for/ belonging to their father,” (prep, n ms)	l’sfina, “to/ for/ belonging to (the) ship,” (prep, n fs)	azvu, “they left, abandoned,” (v. Pa’al/Qal, qatal, past, 3mp)	bimherah, “in/ with/ by quickly, immediately,” (prep, adv)	hem, “they, them, these, those,” (3mp pron)

Interlinear Chart

Chapter 4:23



ומסבב יש׳ו בכל הגלילות ומלמד את כנישתהון ומכריז סברות דמלכות ומרפא כל חלישם וכל חלישות שיש בעם:

Hebrew Transcription

Translation: And Yeshua went around all the Galileans, teaching their assemblies and proclaiming the gospels of the kingdom, and healing all their sick and all weakness in the people.[114]

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[113] He immediately left the boat and followed him. Although the verse uses the common Hebrew word "*azavu*" (meaning "they left"), it also includes some elements from Mishnaic and Aramaic language to describe the action. The word "*sefinah*," which means "boat," is a modern term used after biblical times and by Rabbinic writers, instead of the classical biblical word "*onyah*." Additionally, the sentence uses the Lamed prefix (*la-sefinah ve-la-avihem*) as a marker for the direct object, which is a grammatical feature influenced by late Aramaic, a language that affected Mishnaic Hebrew.

[114] This text describes how a particular translation treats the region of Galilee differently from standard Greek versions. Instead of seeing Galilee as a fixed geographic area, this translation suggests Yeshua traveled directly among the local populations. The verse also mixes dialects, using the Aramaic word "*knishtahon*" for "their synagogues" alongside a Mishnaic phrase "*she-yesh*" meaning "that was."

The Scriptures: And יהושע went about all Galil (Galilee), teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

Aramaic: Eshu {Yeshua} was going around in all Galila {Galilee} and was Teaching in Kenushathhun {their Synagogues/Assemblies} and Proclaiming the Sabartha d'Malkutha {The Hopeful Message/The Gospel of The Kingdom}, and He was healing every disease and sickness among the Ama {the People}.

כנישתהון	את	ומלמד	הגלילות	בכל	יש׳ו	ומסבב
kenistehon, "their assemblies," (Ar. n mp, 3mp pronom) Aramaism	et, (DO marker)	u'malemed, "and/ but/ so/ or teaching," (Pi'el, act part, ms)	ha'gelilot, "the Galileans," (n mp)	be'chol, "in/ with/ by (the) all," (prep, n ms)	yeshu, "Yeshua," (name)	u'me'seve, "and/ but/ so/ or I/ you (ms)/ he/it went around," (v. Pi'el, act part, ms)

וכל	חלישם	כל	ומרפא	דמלכות	סברות[115]	ומכריז
v'kol, "and/ but/ or/ so all," (n ms)	chalishim, "their weak, sick," (n mp, 3mp pronom)	kol, "all," (n ms)	u'merape, "and/ but/ so/ or I/ you (ms)/ he/it heal(s)," (v. Pi'el, act part, ms)	d'malchut, "of/ who/ which/ that (the) kingdom," (rel, n fs) Aramaism	svrot, "hopeful gospels, opinions, good news," (n fp) Mishnaic	umachriz, "and/ but/ so/ or I/ you (ms)/ he/it proclaiming, declaring, preaching," (v. Hif'il, act part, ms)

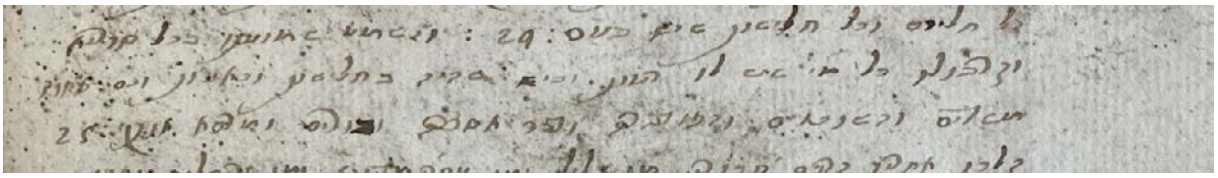
				בעם:	שיש	חלישות
				b'am, "in/ with/ by (the) people," (prep, n ms)	she'yesh, "which/ that/ who/ whom there is," (rel part, part)	chalishot, "sickness," (n fp)

Interlinear Chart

Furthermore, the verse exhibits an Eastern bilingual footprint via the integration of the Aramaic loanword *knishtahon* (כנישתהון / "their assemblies") over the standard Hebrew *beit knesset*, highlighting a text isolated from Western Byzantine transmission. This Semitic continuity is finalized in the rhythmic alliteration *kol chalisham v'kol chalishut* (כל חלישם וכל חלישות / "every weak person and every state of weakness"). While Greek copyists categorized illnesses by distinct pathologies (*noson* vs. *malakian*), the Cochin tradition maintains a holistic, Hebrew perspective of health, viewing illness as an overarching depletion of a person's life force (*chalishut*) that requires systematic, messianic restoration.

[115] This word is first found in the *Mishnah* Avot 1:15.

Chapter 4:24



וישמע שמועתו בכל סוריא וקרבו לו כל מי שיש לו רעות וביש שהיה בחלישות וכאבות וגם אחוז משדים והשוטים והפודגרה ודבר אסרה ובורים ומרפא אותן:

Hebrew Transcription

Translation: And his report was heard in all Syria, and all approached him who had iniquity and illness, maladies and illness, and even demon-possessed, and the deranged, and those with gout, and impeded speech,[116] and wasted; and he healed them.[117]

The Scriptures: And news about Him went out into all Suria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them.

Aramaic: And His fame was heard in all Syria, and all those who were very sick, subjected to various illnesses, and those who were tormented, and the possessed, and the insane, and the paralytics approached Him, and He healed them.

כל	לו	וקרבו	סוריא	בכל	שמועתו	וישמע
kol, “all,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’karvu, “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)	surya, “Syria,” (name)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	shem’uato, “his/its rumor, gossip, report,” (n fs, 3ms pronom)	vayishma, “and/ but/ so/ or he/it was heard,” (v. Nif’al, yiqtol, fut, 3ms)

[116] Matthew 4:24 (*dvar asra* / ודבר אסרה): While Western Greek manuscripts employ standard, compartmentalized medical categories for this list of ailments (e.g., *paralytikous*), the Cochin Hebrew manuscript shifts the focus to a Semitic, covenantal view of physical captivity. The phrase *dvar asra* translates literally to "a matter of binding," "imprisonment," or "restriction". While some regional Syriac and Eastern variants occasionally map this specific textual slot to *ilemim* (those with impeded speech or mutations of the voice), limiting *dvar asra* to "impeded speech" flattens the rich idiomatic scope of the text. In Rabbinic thought and Aramaic medical idioms, an *issur* (אסור) or *asra* represents a condition where a physical faculty, limb, or the tongue itself is tightly bound, locked up, or restricted from functioning normally.
Rather than viewing the affliction as a localized organic defect of the throat or mouth, the Semitic text frames it as a structural or spiritual restriction of movement and expression. Thus, when Yeshua performs *refuah* (healing/restoration) on those under a *dvar asra*, he is not merely applying a medical fix; he is executing an act of messianic release, physically untying and liberating a body or tongue that had been held in absolute confinement.

[117] This verse moves away from biblical language and uses advanced Mishnaic and Rabbinic medical terms to list the illnesses. It mentions *ha-shotim*, the Mishnaic term for mental incompetence, and *ha-podagra*, a Greek loanword for gout that appears in Talmudic texts (see b. Sanhedrin 48b). The text also uses the term *dvar asrah*, meaning "impeded speech," and follows standard Mishnaic sentence structure (*kol mi she-yesh lo*).

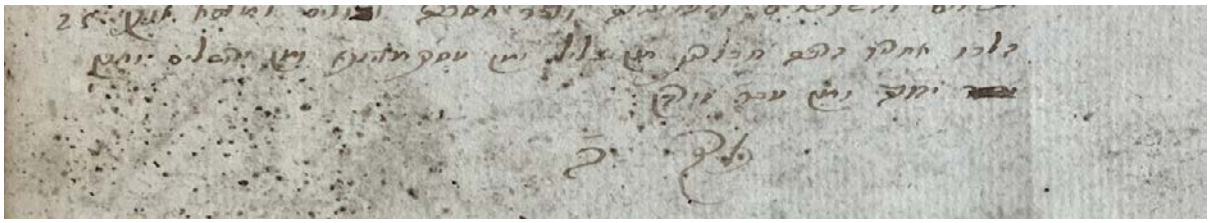
בחלישות	שהיה	וביש	רעות	לו	שיש	מי
b’chalishot, “weakness, feebleness,” (n fp)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ve’bish, “and/ but/ so/ or bad, illness,” (n ms)	ra’ot, “maladies, ills,” (adj fp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mi, “who?” (inter part)

ודבר	והפודגרה	והשוטים	משדים	אחוז	וגם	וכאבות
v’davar, “and/ but/ so/ or speech,” (n ms)	v’ha’podagra, “and/ but/ so/ or the gout,” (n ms)	v’ha’shotim, “and/ but/ so/ or deranged, foolish, idiotic,” (n mp)	me’shedim, “from/ of (the) demons,” (prep, n mp)	achuz, “I/ you (ms)/ he/it was seized,” (v. Pa’al/Qal, pssv part, ms)	u’gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	v’ke’evot, “and/ but/ so/ or like/ as pain, heaviness,” (n mp)

			אותן:	ומרפא	ובורים	אסרה
			oten, “them,” (Ar. DO marker, 3fp pronom) Aramaism	u’marpe, “and/ but/ so/ or he healed,” (n ms)	u’borim, “wasted, to be empty, uncultivated,” (n mp) Mishnaic	asurah, “prohibited, impeded,” (adj fs)

Interlinear Chart

Chapter 4:25



הלכו אחריו הרבה חבורות מן גליל ומן עסרת מדינתא ומן ירושלים ומן יהודה ומן עבר הירדן:

Hebrew Transcription

Translation: Many went after Him *and* joined from Galil (Galilee), and from the ten cities,[118] and from Yerushalayim (Jerusalem), and from Yehudah (Judea), and from across the Yarden (Jordan).

The Scriptures: And large crowds – from Galil (Galilee), and Dekapolis, and Yerushalayim, and Yehuḏah, and beyond the Yardĕn – followed Him.

Aramaic: And a large crowd followed Him from Galila {Galilee}, and from the Ten Cities, and from Urishlim {Jerusalem}, and from Yehud {Judea}, and from the crossing {i.e. the further bank} of the Yurdnan {i.e. the Jordan River}.

[118] “*Dekapolis*” in Greek.

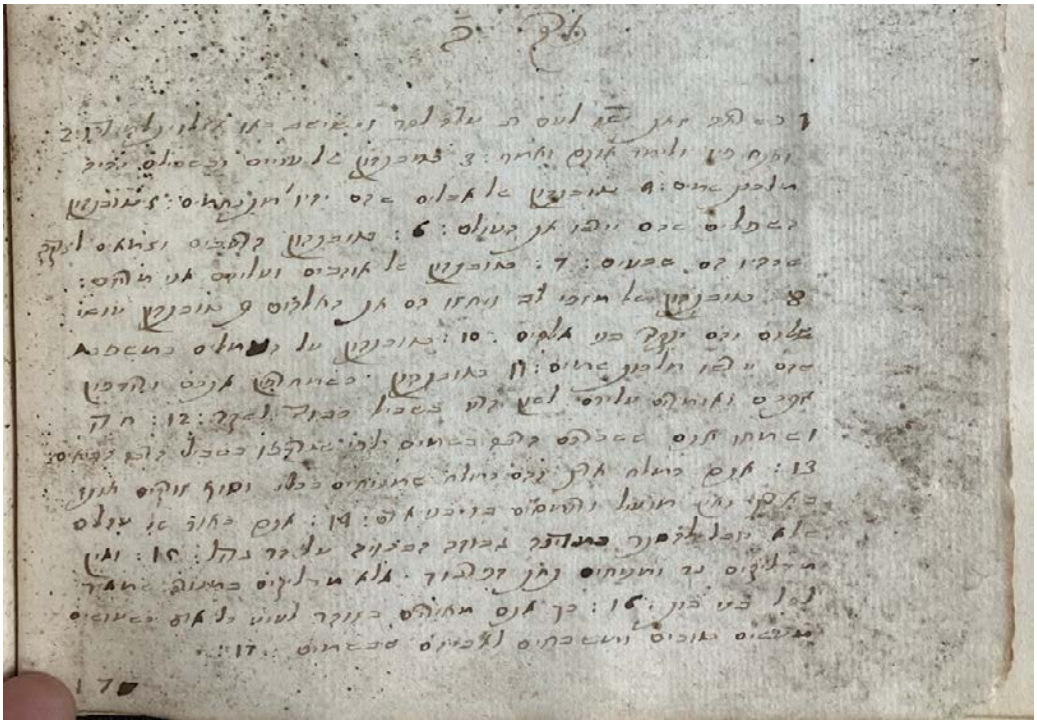
ומן	גליל	מן	חבורות	הרבה	אחריו	הלכו
u'min, "and/ but/ so/ or from/ of," (prep)	galil, "Galilee," (name)	min, "from, of," (prep)	chavurot, "groups, companies, crowds," (n fp)	har'beh, "many, much, a lot," (adv)	achar, "after him/it," (prep, pron 3ms)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)

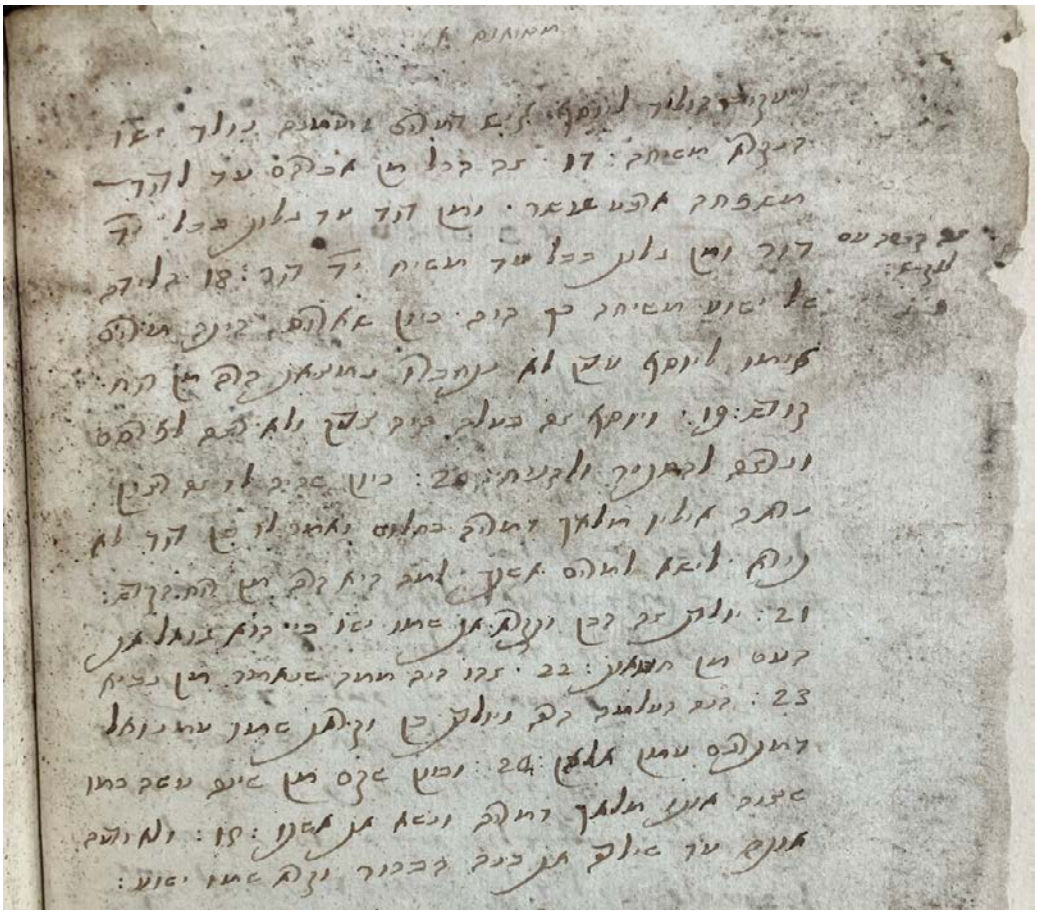
ומן	יהודה	ומן	ירושלים	ומן	מדינתא	עסרת
u'min, "and/ but/ so/ or from/ of," (prep)	yehudah, "Judah," (name)	u'min, "and/ but/ so/ or from/ of," (prep)	yerushalim, "Jerusalem," (name)	u'min, "and/ but/ so/ or from/ of," (prep)	m'd'yanet, "provinces, cities," (Ar. n fp) Aramaism	esrat, "ten," (Ar. card num) Aramaism

					הירדן:	עבר
					ha'yarden, "the Jordan," (name)	avar, "across, beyond," (n ms)

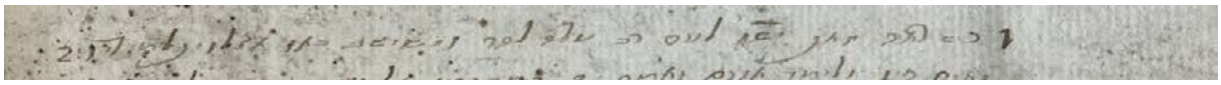
Interlinear Chart

Cochin Matthew Chapter 5





Chapter 5:1



כשראה זאת יש׳ו לעם רב עלה להר וכשישב באו אצלו תלמידיו:

Hebrew Transcription

Translation: When Yeshua saw the multitude of people, he ascended a mountain, and when he sat down, his talmidim (disciples) came to him.[119]

The Scriptures: But when He saw the crowds, He went up on a mountain. And when He was seated His taught ones came to Him.

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

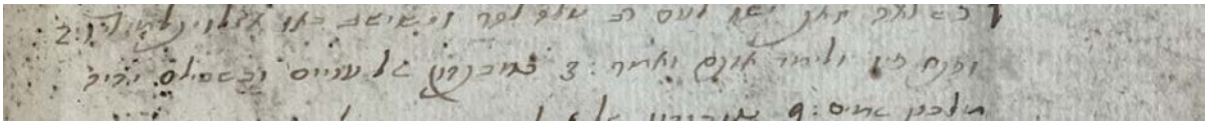
כשראה	זאת	יש׳ו	לעם	רב	עלה	להר
k'sh'ra'a, "when he/it saw," (prep, rel part, v. Pa'al/Qal, qatal, past, 3ms)	v'zot, "and/ but/ so/ or this," (pron, fs)	yeshu, "Yeshua," (name)	l' am, "to/ for/ belonging to (the) people, nation," (prep, n ms)	rav, "a multitude," (n ms)	alah, "he/it ascended," (v. Pa'al/Qal, qatal, 3ms)	l'har, "to/ for/ belonging to (the) mountain," (n ms)

וכשישב	באו	אצלו	תלמידיו:			
v'c'she'yashav, "and/ but/ so/ or when he/it sat," (rel part, v. Pa'al/Qal, qatal, 3ms)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)			

Interlinear Chart

[119] Matthew 5:1 begins with the phrase "כשראה זאת יש׳ו לעם רב עלה להר וכשיש入 באו אצלו תלמידיו," which showcases distinct Rabbinical and Mishnaic syntactic features that depart from standard Biblical prose.

Chapter 5:2



ופתח פיו ולימד אותם ואמר:

Hebrew Transcription

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

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

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

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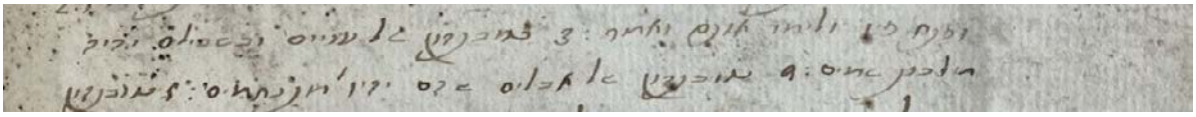
		ואמר:	אותם	ולימד	פיו	ופתח
		v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	v'limed, "and/ but/ so/ or he/it taught," (v. Pi'el, qatal, 3ms)	piv, "his/its mouth," (n ms, 3ms pronom)	v'ptach, "and/ but/ so/ or he/it opened," (v. Pa'al/Qal,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

Interlinear Chart

Chapter 5:3



טובתהון של עניים ובשבילם יהיה מלכות שמים:

Hebrew Transcription

Translation: "Blessed are those who are poor, and for their sake shall be the kingdom of heaven."[120]

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

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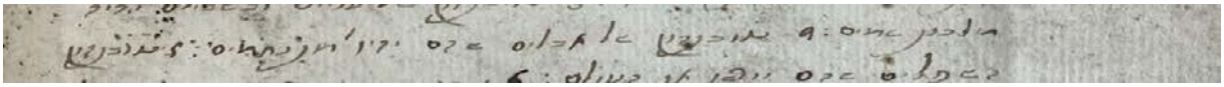
[120] Matthew 5:3 states, ":טובתהון של עניים ובשבילם יהיה מלכות שמים," a phrase showcasing distinctive Aramaic-Rabbinic language, quite different from typical Greek-to-Hebrew translations. The opening word טובתהון explicitly indicates the Aramaic tuvhon, meaning and similar to the Greek makarioi / "blessed"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

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

שמים:	מלכות	יהיה	ובשבילם	עניים	של	טובתהון
shamayim, “heaven(s),” (n mp)	malchut, “kingdom,” (n fs)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	u’bishvilam, “and/ but/ so/ or for, for the sake of them,” (prep, 3mp pronom) Mishnaic	aniyim, “poor,” (adj mp)	shel, “to, for, of, belonging to,” (prep)	tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism

Interlinear Chart

Chapter 5:4



טובתהון של אבלים שהם יהיו מתנחמים:

Hebrew Transcription

Translation: “Blessed are they who mourn, for they shall be comforted.”[121]

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

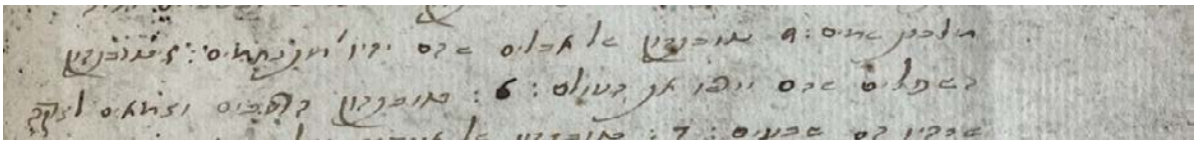
Aramaic: Happiness for the abiyle {the mourners}, because they will be comforted!

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

Interlinear Chart

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

Chapter 5:5



טובתהון השפלים שהם יירשו את העולם:

Hebrew Transcription

Translation: “Blessed are the humble,[122] for they will inherit the world.”[123]

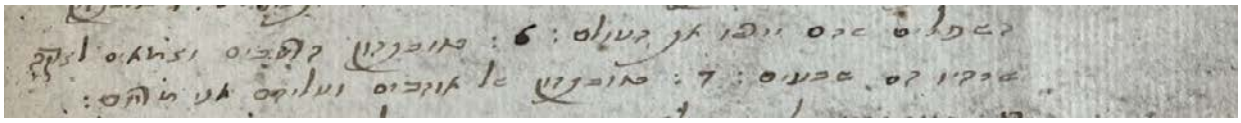
The Scriptures: “Blessed are the meek, because they shall inherit the earth.

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

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

Interlinear Chart

Chapter 5:6



טובתהון הרעבים וצמאים לצדקה שיהיו הם שבעים:

Hebrew Transcription

Translation: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”[124]

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[122] Literally, “the low.”

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

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

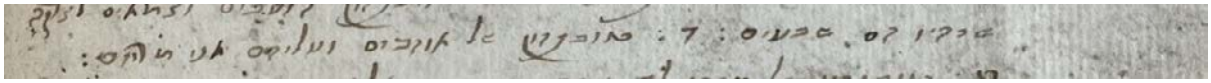
The Scriptures: Blessed are those who hunger and thirst for righteousness, because they shall be filled.

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

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

Interlinear Chart

Chapter 5:7



טובתהון של אוהבים ועליהם אני מרחם:

Hebrew Transcription

Translation: “Blessed are those who love, for them I have compassion.”[125]

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

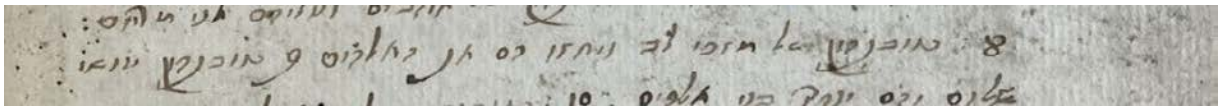
Aramaic: Happiness for the amrakhmane {the merciful}, because mercies will be upon them!

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

Interlinear Chart

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

Chapter 5:8



טובתהון של מזכי לב ויחזו הם את האלהים:

Hebrew Transcription

Translation: “Blessed are the pure of heart, for they will see Elohim (God).”[126]

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

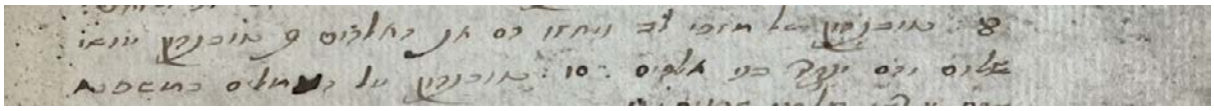
Aramaic: Happiness for those who are dakeyn b'lebhun {pure in their heart}, because they will see Alaha {God}.

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

						האלהים:
						ha’elohim, “the God(s),” (n mp)

Interlinear Chart

Chapter 5:9



טובתהון עושי שלום והם יתקרי בני אלהים:

Hebrew Transcription

Translation: “Blessed are those who are makers of peace, for they shall be called the children of Elohim (God).”[127]

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

[127] This verse reads *“טובתהון עושי שלום והם יתקרי בני אלהים:”* and showcases a distinctive linguistic hybridity. It drops the particle *shel* and attaches טובתהון directly to עושי שלום ("the makers of peace"), a phrase deeply rooted in early Rabbinic ethics regarding

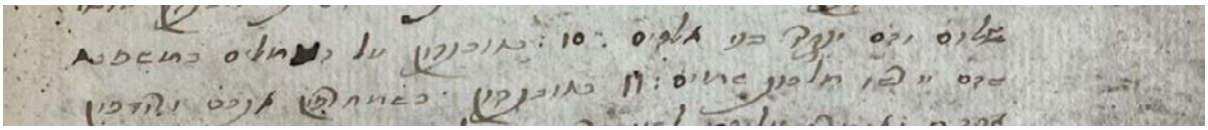
The Scriptures: “Blessed are the peacemakers, because they shall be called sons of Elohim.

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

אלהים:	בני	יתקרי[128]	והם	שלום	עושי	טובתהון
Elohim, “God(s),” (n mp)	b’nei, “sons, children of,” (n mp constr)	yitkerei, “he/it let be called,” (Ar. v. Hithpeel, yiqtol, 3ms) Aramaism	v’hem, “and/ but/ or /so they,” (pron 3mp)	shalom, “peace,” (n ms)	o’sey, “we/ you (mp)/ they made,” (v. Pa’al/Qal, act part, mp)	tubayhon, “they (are) fortunate, blessed,” (Ar. v. Pael, act part, 3mp) Aramaism

Interlinear Chart

Chapter 5:10



טובתהון על העמלים במשפט שהם יירשו מלכות שמים:

Hebrew Transcription

Translation: “Blessed are those who labor in justice, for they will inherit the kingdom of heaven.” [129]

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

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

community reconciliation. Notably, the phrase יתקרי is a direct Aramaic passive verb form (*"...shall be called"*) woven into the Hebrew text, rather than using the standard Hebrew passive *yikare'u*. The verse concludes with the personal pronoun structure והם יתקרי to deliver a clear, emphatic promise regarding their status.

[128] See Daniel 5:12 for the use of this word.

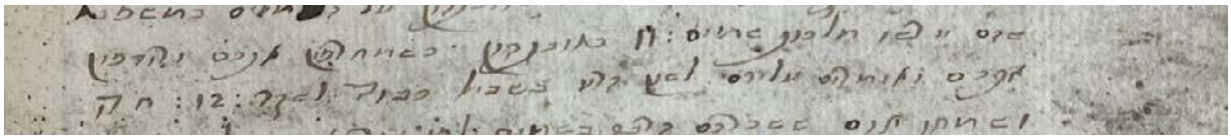
[129] This verse reads *“טובתהון על העמלים במשפט שהם יירשו מלכות שמים:”* and features a highly unique theological and linguistic shift compared to traditional Greek-to-Hebrew translations. Instead of blessing those who are "persecuted for righteousness," this text explicitly blesses העמלים במשפט (*"those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

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

						שמים:
						shamayim, “heaven(s),” (n mp)

Interlinear Chart

Chapter 5:11



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

Hebrew Transcription

Translation: “Blessed are you when they reproach you and persecute you, saying against you (leshon ha’ra)[130] falsely for the sake of my honor.”[131]

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

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

עליכם	ואומרים	אתכם	ורודפין	אתכם	כשמחרפין	טובתהון
aleichem, “on you (mp),” (prep, 2mp pronom)	ve’omrim, “and/ but/ so/ or we/ you (mp)/ they, those	etchem, DO marker “you (mp),” (2mp pronom)	v’rodepin, “and/ but/ so/ or they pursue, chase,	etchem, DO marker “you (mp),” (2mp pronom)	k’she’mecharfin, “as/ when they those insult, (rel	tubayhon, “they (are) fortunate, blessed,” (Ar. v.

[130] Literally, “evil tongue” or “evil language.”

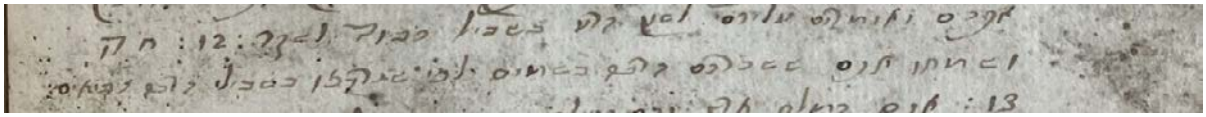
[131] Matthew 5:11 reads “:טובתכון כשמחרפין אתכם ורודפין אתכם ואומרים עליכם לשון הרע בשביל כבודי לשקר,” shifting from general blessings to a direct address. The opening word changes to טובתכון, using a plural ending that means “blessed are you.” The verse uses the Mishnaic prefix כש־ (“when”) combined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

	saying," (v. Pa'al/Qal, act part)		persecute," (Ar. v. Peal, act part, mp) Aramaism		part, v. Aphel, act part, mp) Aramaism	Pael, act part, 3mp) Aramaism

		לשקר:	כבודי	בשביל	לשון הרע[132]
		leshaker, "to deceive, to tell lies, to lie," (v. Pi'el, inf constr)	k'vodi, "my honor, glory," (n ms, 1cs pronom)	bishvil, "for, for the sake of," (prep) Mishnaic	Idiom: "evil tongue" lashon, "tongue, language," (n ms) ha'ra, "the evil," (n ms) Mishnaic

Interlinear Chart

Chapter 5:12



חדו ושמחו אתם ששכרכם הרבה בשמים לפי שנרדפו בשבילי הרבה נביאים:

Hebrew Transcription

Translation: "Rejoice and be glad, for your reward is great in the heavens; because of my sake many prophets were persecuted."[133]

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

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

לפי	בשמים	הרבה	ששכרכם[134]	אתם	ושמחו	חדו
lefi, "according to me," (prep, 1cs)	be'shamyim, "in/ with/ by (the) heaven(s)," (prep, n mp)	ha'rabah, "vast, great, many," (adv)	she'scharchem, "that/ which/ who/ whom you (mp) payment, wage, reward," (rel part, n ms, 2mp pronom) Mishnaic	atem, "you (mp)," (2mp pron)	v'simchu, "and/ but/ so/ or (to men) be glad, happy, rejoice!" (v. Pa'al/Qal, imp, 2mp)	chadu, "(to men) "rejoice!" (v. Ar. Peal, imp, 2mp) Aramaism

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

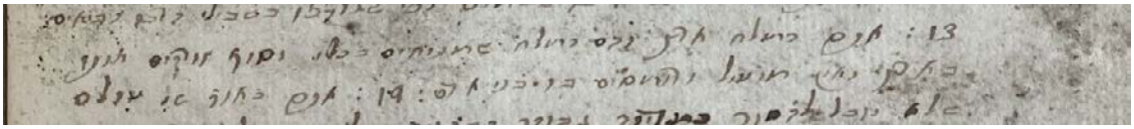
[133] Matthew 5:12 reads "חדו ושמחו אתם ששכרכם הרבה בשמים לפי שנרדפו בשבילי הרבה נביאים:," concluding the Beatitudes block with a powerful command and validation. The verse opens with a dual imperative חדו ושמחו ("rejoice and be glad"), combining the Aramaic-influenced root kh-d-h with the Hebrew s-m-kh.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

[134] This word is first found in *Mekhilta d'Rabbi* Shimon ben Yochai 14:20.

			נביאים:	הרבה	בשבילי	שנרדפו
			nevi'im, "prophets," (n mp)	harbe, "many, much," (adv)	bishvili, "for/ because of me," (prep) Mishnaic	nirdefu, "that/ which/ whom they were persecuted, oppressed," (rel part, Nif'al, qatal, past, 3mp)

Interlinear Chart

Chapter 5:13



אתם המלח ארץ ואם המלח שמניחים בכלי יסוף זורקים אותו בארץ ואין מועיל ורומסים בו בני אדם:

Hebrew Transcription

Translation: "You are the salt of the earth,[135] but if the salt placed in a bag[136] is destroyed, they throw it onto the earth, and it becomes useless, and the sons of man trample it."[137]

The Scriptures: "You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.

Aramaic: You are The Melkhe d'Ara {The Salt of the Earth}, but, if the Melkha {the Salt} should become tasteless, with what would it be seasoned? But rather, the thing not fit, is carried off, which is to be thrown outside, and will be trampled by mankind.

בכלי	שמניחים	המלח	ואם	ארץ	המלח	אתם
b'kli, "in/ with/ by (the) tool, vessel, bag," (prep, n ms)	she'manichim, "that/ which/ who/ whom we/ you (mp)/ they, those who place, put, assume," (v. Hif'il, act part, mp)	ha'melach, "the salt," (n ms)	v'im, "and/ but/ so/ or if, whether," (conj)	eretz, "earth," (n fs)	ha'melach, "the salt," (n ms)	atem, "you (mp)," (2mp)

[135] See Job 6:6. Salt adds flavor and makes food appealing. Salt is also a covenant and a sign of a covenant; see 2 Chronicles 13:5. Salt was to be added to sacrifices and offerings to Elohim and represents being good; see Leviticus. 2:13, Ezekiel 43:24, Numbers 18:19, Mark 9:49-50, Luke 14:34, Colossians 4:6.

[136] See 1 Samuel 17:40b.

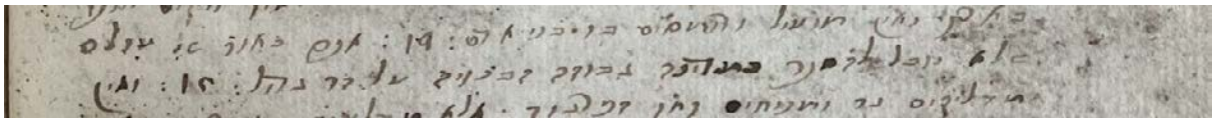
[137] Matthew 5:13 says, "You are the salt of the earth. If salt loses its flavor or becomes spoiled, it is thrown away and is of no use, and people walk over it." This version is more detailed and local. Instead of just asking how salt can lose its flavor or be salted again, it explains physically: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

ורומסים	מועיל	ואין	בארץ	אותו	זורקים	יסוף
v’romsim, “and/ but/ so/ or we/ you (mp)/ they trample,” (v. Pa’al/Qal, act part, mp)	mo'il, “I/ you (ms)/ he/it is useful, advantageous,” (v. Hif’il, act part, ms)	v’ein, “and/ but/ so/ or there is/are not,” (neg part)	ba’eretz, “in/ with/ by/ with/ by (the) earth,” (prep, n fs)	oto, “him/it,” (DO marker, pron 3ms)	zorkim, “we/ you (mp)/ they throw,” (v. Pa’al/Qal, act part, mp)	yasuf, “he/it will cease, perish, be ruined,” (v. Pa’al/Qal, yiqtol, fut, ms)

				אדם:	בני	בו
				adam, “man, person, human being,” (n ms)	b’nei, “sons, children of,” (n mp constr)	bo, “in/ with/ by him/it” (prep, pronom 3ms)

Interlinear Chart

Chapter 5:14



אתם האור של עולם שלא יוכל להסתר במדינה גבוהה הבנויה על הר גדול:

Hebrew Transcription

Translation: “You are the light of the world, which is not able to hide in a high province built on a great mountain.”[138]

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

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

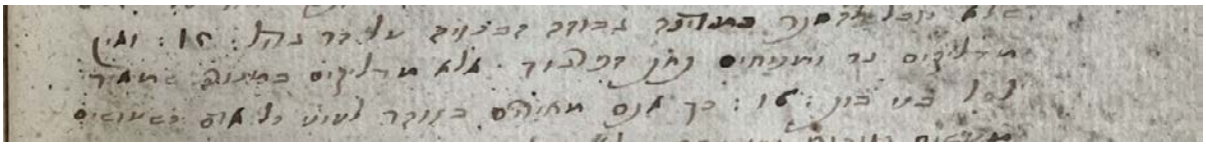
להסתר	יוכל	שלא	עולם	של	האור	אתם
lehisater, “to be hidden, concealed,” (v. Nif’al, inf constr)	yuchol, “he/it will be able,” (v. Pa’al/Qal, yiqtol, 3ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	shel, “to, for, of, belonging to,” (prep)	h’or, “the light,” (n ms)	atem, “you (mp),” (2mp pron)

[138] Matthew 5:14 says, "You are the light of the world that cannot be hidden, even if it is in a high place built on a tall mountain." This verse has some interesting language choices that make it different from typical biblical translations. It uses the common Hebrew word של (meaning "of") to connect the light to the world. Instead of the usual Hebrew word for a city, which is עיר (*ir*), it uses מדינה (*medinah*). Today, מדינה usually means "state" or "country," but in early Rabbinic and Aramaic times, it often meant a large city, district, or province. The verse describes this city or province as built on a big mountain, using a passive form common in everyday speech after the biblical period. See Isaiah 49:6, “I will also give you as a light to the nations, that you should be my salvation to the ends of the earth.”

	גדול:	הר	על	הבנויה	גבוהה	במדינה
	gadol, “big, large,” (adj ms)	har, “mountain, mount,” (n ms)	al, “upon, on, because, due to, on account of” (prep)	h’bnuya, “the I/ you (fs)/ he/it built, constructed,” (v. Pa’al/Qal, pssv part, fs)	gvoha, “high, tall,” (adj fs)	b’medina, “in/ with/ by (the) province, region, state,” (prep, n fs)

Interlinear Chart

Chapter 5:15



ואין מדליקים נר ומניחים תחת הפרגוד אלא מדליקים במנורה שמאיר לכל בני בית:

Hebrew Transcription

Translation: “And they do not light a lamp and place it under a curtain, but they light the menorah that illuminates for all the children of the house.”[139]

The Scriptures: “Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house.

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

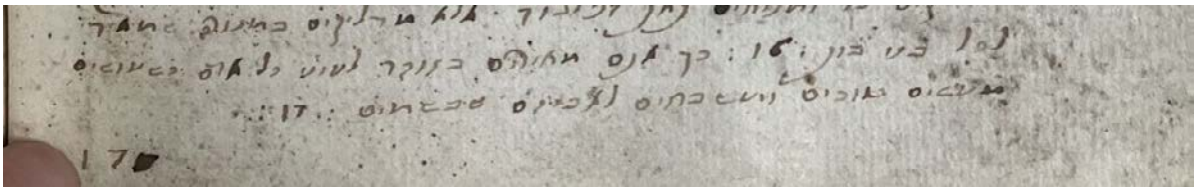
אלא	הפרגוד	תחת	ומניחים	נר	מדליקים	ואין
ela, “but, however, only,” (conj)	ha’pargod, “the curtain, tunic,” (n ms)	tachat, “under, beneath, instead, for the sake of, unto, where, whereas,” (prep)	v’manichim, “and/ but/ so/ or (the) place, put, assume,” (v. Hif’il, act part, mp)	ner, “a lamp, light, candle,” (n ms)	madlikim, “we/ you (mp)/ they ignite, set on fire,” (v. Hif’il, act part, mp)	v’ein, “and/ but/ so/ or there is/are not,” (neg part)

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

	בית:	בני	לכל	שמאיר	במנורה	מדליקים
	bayit, “house,” (n ms)	b’nei, “sons, children of,” (n mp constr)	le’kol, “to/ for/ belonging to all,” (prep, n ms)	she’meir, “that/ which/ who/ whom illuminates, shines,” (rel part, v. Hif’il, act part, ms)	b’menorah, “in/ with/ by (the) menorah,” (prep, n fs)	madlikim, “we/ you (mp)/ they ignite, set fire,” (Hif’il, act part, mp)

Interlinear Chart

Chapter 5:16



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

Hebrew Transcription

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

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

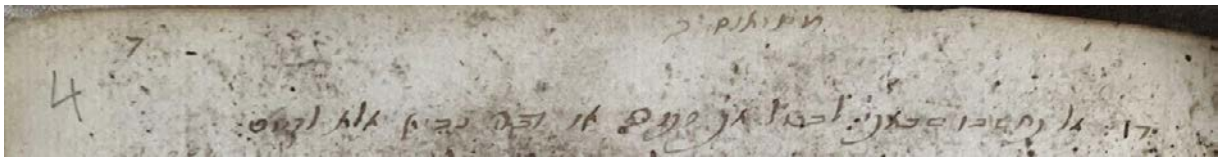
Aramaic: Likewise nuhrakun {your light} should shine before mankind, so that they might see your good deeds and they might glorify Your Father who is in the Shmaya {the Heavens}.

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

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

Interlinear Chart

Chapter 5:17



אל תחשבו שבאתי:[140] לבטל את התורה או דברי נבֵיא[141] אלא לקיים:

Hebrew Transcription

Translation: "Do not think I came to abolish the Torah or the words of a prophet, but to establish."[142]

The Scriptures: Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.

Aramaic: Don't think that I have come to loosen The Namusa {The Law}, or The Nabiye {The Prophets}, I haven't come to loosen, but rather to fulfill.

אל	תחשבו	שבאתי	לבטל[143]	את	התורה	או
al, "don't, do not," (neg part)	tachshevu, "you (mp) think," (Pa'al/Qal, yiqtol, fut, 2mp)	she'bati, "that/ which/ who/ whom I came," (rel part, v. Pa'al/Qal, qatal, past, 1cs)	levatel, "to void, abolish, suspend, cancel, undo, neglect," (v. Pi'el inf constr) Mishnaic	DO marker	ha'Torah, "the Torah," (n ms)	o, "or," (conj)

דברי	נביא	אלא	לקיים[144]:			
divrei, "the words of," (n mp constr)	navi, "prophet," (n ms)	ela, "but, however, only, (conj)	lekayem, "to maintain, establish, fulfill, to make true, uphold," (v. Pi'el inf constr) Mishnaic			

Interlinear Chart

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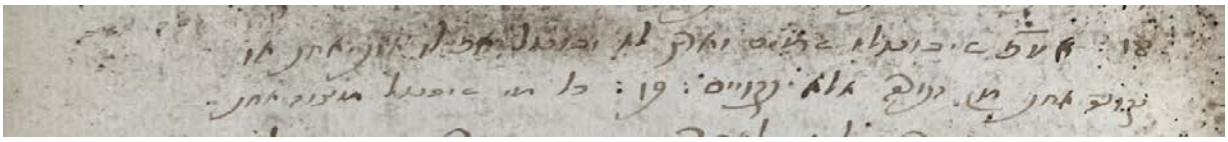
[140] The scribe in the Cochin Oo.1.32 adds a *sof pasuq* indicating what appears to be the end of a sentence.
[141] The Manchester Gaster MS 1616 scribe changed this word to plural, while the Cochin Oo.1.32 has this in singular form.
[142] Matthew 5:17 reads, "אל תחשבו שבאתי: לבטל את התורה או דברי נבֵיא אלא לקיים:" and features strong legal and theological terminology. The verse begins with the common warning "do not think" (אל תחשבו) followed by the phrase "that I came" (שבאתי). It uses a well-known pairing of opposing ideas to describe how scripture is treated legally: the verb "to abolish" or "nullify" (לבטל) versus the verb "to fulfill" or "establish" (לקיים). In many legal texts, these words refer to either destroying a commandment through misinterpretation or upholding it through correct actions and teaching. Interestingly, instead of using a plural form for "the prophets," this text mentions "the words of a prophet" (דברי נביא), using a singular form with a manuscript vowel marker on the letter bet. This contrast is emphasized by the strong corrective word "but rather" (אלא). See Romans 3:31
[143] This word is first used in the *Mishnah* Berakhot 2:5, "to refrain."
[144] This word is first used in the *Mishnah* Chagigah 2:4, "to uphold."

Chapter 5:18



אע פ שיבוטלו שמים וארץ לא יבוטל אפילו אות או נקודה אחת מן התורה אלא יתקיים:
Hebrew Transcription

Translation: "Although the heavens and the earth will cease, not even a letter or one dot from the Torah will cease, but be established."[145]

The Scriptures: For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done.

Aramaic: For, amiyn {truly} I say unto you, that until the Shmaya {the Heavens} and the Ara {the Earth} passes away, one yud {i.e. the smallest Aramaic letter}, or one serta {i.e. a small stroke, or line dash in Aramaic} will not pass away from The Namusa {The Law}, until all comes to pass {i.e. is fulfilled}.

אע פ[146]	שיבוטלו	שמים	וארץ	לא	יבוטל	אפילו
אף על פי af al pi, "although the." (abbr)	she'yevutlu, "that/ which/ who/ whom they will be void, cease, abolish, suspend, cancel," (v. Pi'el, yiqtol, pssv fut, 3mp) Mishnaic	shamayim, "heavens," (n mp)	v'eretz, "and/ but/ so/ or (the) earth," (n fs)	lo, "no, not," (neg part)	yevutal, "he/it will be void, cease, abolished, canceled," (v. Pi'el, yiqtol, pssv future, 3ms) Mishnaic	afilu, "even," (adv)

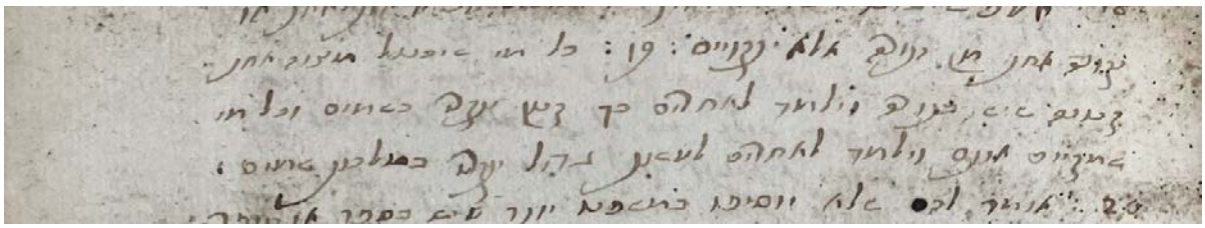
אות	או	נקודה	אחת	מן	התורה	אלא
ot, "sign, signal, letter, writing, symbol," (n ms)	o', "or" (conj)	nekudah, "point, drop, dot, issue, item," (n fs)	echat, "one," (card num, fs)	min, "from/ of," (prep)	h'torah, "the Torah," (n ms)	ela, "but, however, only," (conj)

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

						יתקיים:
						yitkayem, “he/it will be maintained, erected, established, exist, survive, ratified, upheld,” (v. Hit’pael, yiqtol, fut, 3ms) Mishnaic

Interlinear Chart

Chapter 5:19



כל מי שיבטל מצוה אחת קטנה שיש בתורה וילמד לאחרים כך קטן יתקרא במלכות שמים וכל מי שמקים אותם וילמד לאחרים לעשות גדול יתקרא במלכות שמים:

Hebrew Transcription

Translation: “Everyone who abolishes[147] one small commandment that is in the Torah, and shall teach others in this way, he shall be called a little one in the kingdom of heaven; and everyone who establishes them, and teaches others to do so, shall be called great in the kingdom of heaven.”[148]

The Scriptures: “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

Aramaic: All who therefore might loosen from one of these smallest Commandments, and should teach thus unto the sons of mankind, will be called the zure {the little ones} in The Malkutha d'Shmaya {The Kingdom of the Heavens}, but, all who might do, and should teach this, will be called a Raba {a Great one} in The Malkutha d'Shmaya {The Kingdom of the Heavens}.

[147] The word (יבטל) is a Pi’el binyan with a yiqtol voice. The Pi’el is an intensifier binyan to bring emphasis. The yiqtol voice can be a simple future, a conditional future, language of the law (i.e., “you shall keep the commands of Yehovah your Elohim”), which is a habitual action (i.e., “you shall keep”), or a past or future iterative action (Numbers 11:4-6). In this case, the yiqtol voice appears to be a conditional language of the law.

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

שיש	קטנה	אחת	מצוה	שיבטל	מי	כל
she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	katanah, "small, a little one, unimportant, insignificant," (adj fs)	echat, "one," (card num, fs)	mitzvah, "commandment," (n fs)	she'yevatel, "that/ which/ who/ whom shall abolish," (v. Pi'el, yiqtol, act future, 3ms) Mishnaic	mi, "who?" (interrog part)	kol, "all, every, everything,'' (n ms)

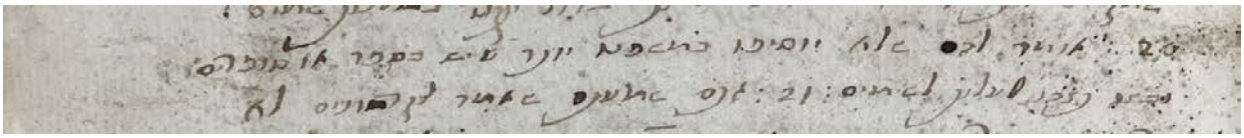
במלכות	יתקרא	קטן	כך	לאחרים	וילמד	בתורה
b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	yitkare, "he/it will be called," (v. Hit'pael, yiqtol, fut, 3ms)	katan, "small, a little one, unimportant, insignificant," (adj ms)	kach, "is so, thus, therefore, this way," (conj)	l'acherim, "to/ for/ belonging to others," (prep, adj mp)	v'yelamed, "and/ but/ so/ or he/it will teach," (Pi'el, yiqtol, fut, 3ms)	b'Torah, "in/ with/ by (the) teaching, instruction (of the Torah)," (prep, fs)

לאחרים	וילמד	אותם	שמקים	מי	וכל	שמים
le'acherim, "to/ for/ belonging to others," (prep, adj mp)	v'yelamed, "and/ but/ so/ or he/it will teach," (v. Pi'el, yiqtol, fut, 3ms)	otam, "them," (DO marker, 3mp pronom)	she'mekim, "that/ which/ who/ whom I/ you (ms)/ he/it establishes, maintains, fulfills," (v. Pi'el, act part, ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)	shamayim, "heavens, skies," (n mp)

		שמים:	במלכות	יתקרא	גדול	לעשות
		shamayim, "heavens, skies," (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	yitkare, "he/it will be called," (Hit'pael, yiqtol, fut, 3ms)	gadol, "big, large, great,'' (adj ms)	la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)

Interlinear Chart

Chapter 5:20



אומר לכם שלא יוסיפו במשפט יותר שיש בספר או סופרים ובזה תזכו לעלות לשמים:

Hebrew Transcription

Translation: “I say to you, that they will not add in judgment more than is in the scroll or scribes, but by this,[149] you shall be found worthy to ascend to the heavens.”[150]

The Scriptures: For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.

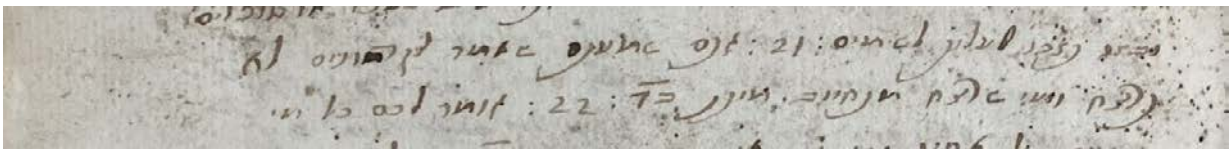
Aramaic: For, I say unto you, that unless kenuthkun {your righteousness/justice} exceeds more than that of the Saphre {the Scribes} and the Phrishe {the Pharisees}, you will not enter unto The Malkutha d'Shmaya {The Kingdom of the Heavens}!

שיש	יותר	במשפט	יוסיפו	שלא	לכם	אומר
sh’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	yoter, “more, more than,” (adv)	b’mishpat, “in/ with/ by (the) judgment, justice,” (prep, n ms)	yosifu, “they will add,” (v. Hi’fil, yiqtol, fut, 3mp)	she’lo, “that/ which/ who/ whom no, not,” (rel part, neg part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)

לשמים:	לעלות	תזכו	ובזה	סופרים	או	בספר
l;shamayim, “to/ for/ belonging to (the) heavens, skies,” (prep, n mp)	la’alot, “to rise, ascend,” (v. Pa’al/Qal, inf constr)	tezaku, “you (mp) will achieve, be found worthy, be found privileged,” (v. Pi’el, yiqtol, fut, 2mp)	u’va’zeh, “and/ but/ in/ with/ by so then thus, this,” (prep, conj)	sofrim, “scribes,” (n mp)	o, “or,” (conj)	b’sefer, “in/ with/ by (the) book, scroll,” (prep, n ms)

Interlinear Chart

Chapter 5:21



אתם שמעתם שאמר לקדמונים לא תרצח ומי שירצח מתחייב מיתת ב׳ד:

Hebrew Transcription

Translation: “You heard it formerly[151] said, “You shall not murder,”[152] and “whoever murders, commits a penalty of death *by* the Beit Din (house of judgment).”[153]

[149] Thus, accordingly, by this standard set.
[150] Instead of asking for a righteousness that surpasses theirs, this verse sets a limit: "they shall not add to justice" (שלא יוסיפו במשפט) beyond what is written "in the book or by the scribes" (שיש בספר או סופרים). It uses the Mishnaic phrase "more than" (יותר שיש). Importantly, it ends with a special Rabbinic phrase, "and by this you shall merit" (ובזה תזכו), which connects to the idea of earning merit or worthiness, directly linked to the reward of "ascending to heaven" (לעלות לשמים).
[151] From ancient times.
[152] Exodus 20:13; Deuteronomy 5:17.
[153] Matthew 5:21 begins with the phrase "You have heard" (אתם שמעתם) and refers back to "the ancients" (לקדמונים). Instead of a general expression like "liable to judgment," it uses a specific legal term, "is liable to the death penalty of the court" (מיתת מתחייב

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

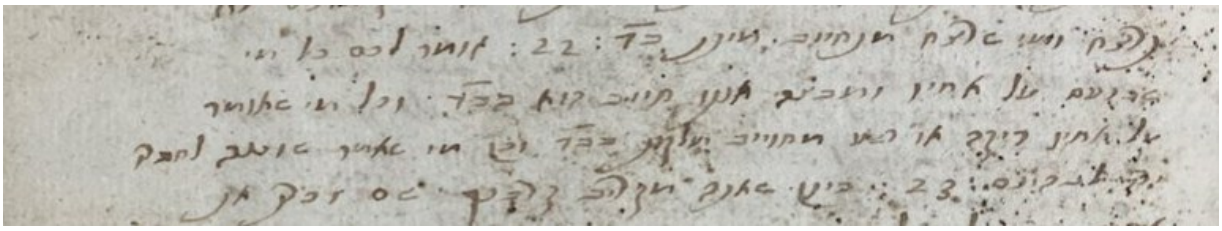
Aramaic: You have heard that it was said unto those before, ‘you shall not kill;’ and all who might kill, is condemned to the judgment.

ומי	תרצח	לא	לקדמונים	שאמר	שמעתם	אתם
u'mi, “and/ but/ so/ or who,” (inter part)	tirtzach, “you (ms) will murder,” (v. Pa’al/Qal, yiqtol, 2ms)	lo, “no, not,” (neg part)	l’kadmonim, “to/ for/ belonging to ancient, formerly,” (prep, adj mp)	she’amar, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	shma'atem, “you heard,” (v. Pa’al/Qal, qatal, past, 2mp)	atem, “you (mp),” (2mp pron)

			ב׳ ד[154]:	מיתת	מתחייב	שירצח
			בית דין Idiom: “House of judgment.” beit din, “house of judgment, rabbinical court.” Mishnaic	miytah, “death, penalty of death,” (n fs)	mitchayev, “I/ you (ms)/ he/it shall commit,” (v. Hit’pael, act part, ms)	she’yirtzach, “that/ which/ who/ whom he will murder,” (v. Pa’al/Qal, yiqtol, 3ms)

Interlinear Chart

Chapter 5:22



אומר לכם כל שכועס על אחיו ומבזה אותו חייב הוא בב׳ד וכל מי שאומר על אחיו ריקה או רשע מחוייב מלקות בב׳ד וכן מי שאמר שוטה לחברו ירד לגיהנם:

Hebrew Transcription

Translation: “I say to you, everyone who is angry regarding his brother and despises him, he is guilty by the Beit Din, and everyone who says regarding his brother, ‘Worthless!’ or ‘Wicked!’

ב׳ד). The text also shortens the name for the religious court using the standard Hebrew abbreviation for Beit Din (ב׳ד). This shows a clear familiarity with the old legal systems.

[154] See *Mishnah* Makkot 1:10.

is condemned to the punishment of lashes by the Beit Din. Then whoever says, 'Madman!' to his friend, goes down to Gehinnom."[155]

The Scriptures: But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, 'Raka!' shall be liable to the Sanhedrin. But whoever says, 'You fool!' shall be liable to fire of GěHinnom.

Aramaic: But I, I say unto you, that everyone who is enraged against his brother, for no reason, is condemned to the judgment, and everyone who might say unto his brother, 'Raqa' {I spit on you}, is liable to The Kenushtha {The Synagogue/The Assembly}, and all who might say, 'Lela' {You idiot}, is condemned to The Gihana d'Nuhra {The Gehenna of Fire}.

ומבזה	אחיו	על	שכועס	כל	לכם	אומר
v'mevaze, "and/ but/ so/ or I/ you (ms)/ he/it treats with contempt, despises," (v. Pi'el, act part, ms)	echav, "his/its brother," (n ms, 3ms pronom)	al, "upon, on, because, due to, on account of" (prep)	she'koes, "that/ which/ who/ whom is angry," (v. Pa'al/Qal, act part, ms)	kol, "all, every, everything,'' (n ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)

שאומר	מי	וכל	בב׳ד	הוא	חייב	אותו
she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)	בית דין Idiom: "By (the) House of judgment." beit din, "in/ with/ by (the) house of judgment, rabbinical court." Mishnaic	hu, "he/it," (3ms, pron)	chiyev, "he/it liable, guilty," (v. Pi'el, qatal, past, 3ms)	oto, "him/it," (DO marker, pron 3ms)

מלקות	מחוייב	רשע	או	ריקה	אחיו	על
malkut, "punishment of lashes," (n fp) Mishnaic	mechuyav, "obligated, indebted, condemned," (adj ms)	rasha, "wicked," (adj ms)	o, "or," (conj)	reka, "worthless, empty, empty-headed, vain," (adj fs) Aramaism	achav, "his/its brothers," (n mp, 3mp pronom)	al, "upon, on, because, due to, on account of" (prep)

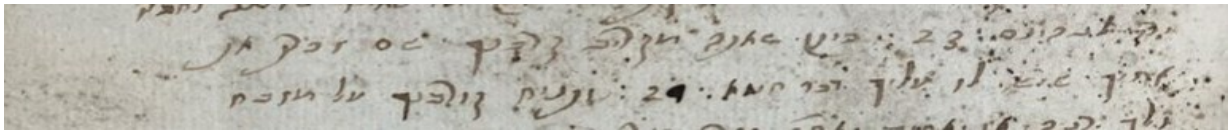
[155] Matthew 5:22 opens the list of offenses with "everyone who is angry" (כל שכועס) and adds the explicit action "and despises him" (ומבזה אותו). It outlines two distinct levels of judicial punishment using the abbreviation for a court, Beit Din (בב׳ד): being generally obligated to the court (חייב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

ירד	לחברו	שוטה	שאמר	מי	וכן	בב ד[156]
yarad, “he/it came down, descended,” (v. Pa’al/Qal, qatal, past, 3ms)	l’chavero, “to/ for/ belonging to his/it’s friend, companion,” (prep, n ms, 3ms pronom)	shoteh, “madman, fool, wild,” (adj ms) Mishnaic	she’ omer, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, ms)	mi, “who?” (interrog part)	v’ken, “and/ but/ so/ or yes, then, thus,” (adv)	בית דין Idiom: “House of judgment.” beit din, “in/ with/ by (the) house of judgment, rabbinical court,” (prep, n ms) Mishnaic

						לגיהנם:
						l’gehinom, “to/ from/ belonging to Gehinnom, Gehenna,” (prep, name)

Interlinear Chart

Chapter 5:23



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

Hebrew Transcription

Translation: “Because when you bring your offering, and there you remembered your brother who has a matter of sin against you,”[157]

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

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

[156] A Mishnaic rabbinical abbreviation.

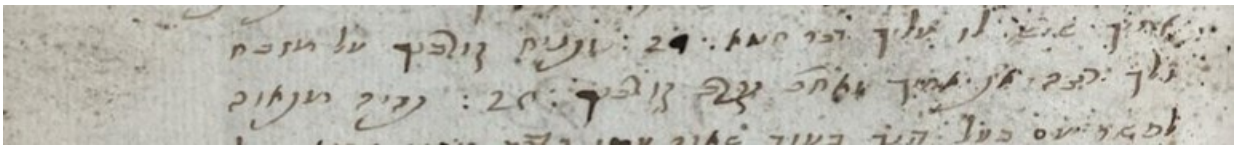
[157] Matthew 5:23 shows a clear shift in the way the instruction is presented, using a common conjunction from everyday speech. Instead of traditional scriptural phrases, it begins with the familiar post-biblical term "because when" or "since" (כיון ש־). It describes the act of offering using the active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

כיון	שאתה	מקריב	קרבנך	שם	זכרת	את
keivan, “because, as soon as, since, when,” (conj)	she'atah, “that/ which/ who you,” (rel part, 2ms pronom)	makriv, “I/ you (ms)/ he/it offer(s) up a sacrifice,” (v. Hif’il, act part, ms)	korbancha, “your sacrifice,” (n ms, 2ms pronom)	sham, “there,” (adv)	zacharta, “you (ms) remembered,” (v. Pa’al/Qal, qatal, past, 2ms)	et, (DO marker)

אחיך	שיש	לו	עליך	דבר	חטא:	
v’m’achich, “your brother,” (prep, n ms, 2ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	aleicha, “on, upon; over; about, regarding you,” (prep 2ms pronom)	davar, “thing, matter, word,” (n ms)	chet “sin, fault,” (n ms)	

Interlinear Chart

Chapter 5:24



ותניח קורבנך על מזבח ולך רצה את אחיך ואח״כ תקרב קורבנך:

Hebrew Transcription

Translation: “and leave your offering on the altar and go appease your brother, and afterward approach, offer your offering.”[158]

The Scriptures: leave your gift there before the slaughter-place, and go, first make peace with your brother, and then come and offer your gift.

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

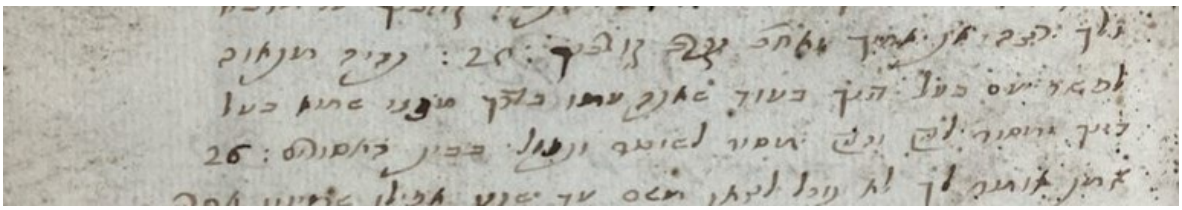
ותניח	קורבנך	על	מזבח	ולך	רצה	את
v’taniach, “and/ but/ so/ or you will place, put,” (v. Hif’il, yiqtol, fut, 2ms)	korbancha, “your victim, sacrifice, offering,” (n ms, 2ms pronom)	al, “upon, on, because, due to, on account of” (prep)	mizbeach, “alter,” (n ms)	ve’lech, (to a man) “go!” (v. Pa’al/Qal, imp, 2ms)	retzeh, “appease, reconcile with, seek favor from,” (v. Pa’al/Qal, imp, 2ms)	et, (DO marker)

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

			קורבנך:	תקרב	ואח״כ	אחיך
			korbancha, “your offering, sacrifice,” (n ms, 2ms pronom)	tikrav, “you (ms) will bring near, to offer, sacrifice,” (v. Pi’el, yiqtol, fut, 2ms)	ואחר כך v’ach kak, “and/ but/ so/ or afterward, later, after,” (adv)	achich, “your brother,” (n ms, 2ms pronom)

Interlinear Chart

Chapter 5:25



תהיה מתאוה לפשר עם בעל דינך בעוד שאתה עמו בדרך מפני שהוא בעל דינך ימסור לדין והדין ימסור לשוטר ותפול בבית האסורים:

Hebrew Transcription

Translation: “You shall be desiring to reconcile with the master of your judgment[159] while[160] you are with him on the way, lest he, the master of your judgment, will hand over to an officer, and you will fall into the house of prisoners.”[161]

The Scriptures: Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison.

Aramaic: Be in agreement {i.e. settle} with bel diynak {your law master, i.e. your prosecuting attorney} quickly while you are with him in the way, lest bel diynak {your law master, i.e. your prosecuting attorney} hands you over to the Judge, and the Judge hands you over to the Tribute Collector, and you be cast into the prisoners house.

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

[160] Literally, “while he is with him.”

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

בעוד	דינך	בעל	עם	לפשר	מתאוה	תהיה
be’od, “in/ with/ by after (a period of time), while, at the same time as,” (prep, adv)	dincha, “your (ms) judgment, case,” (n ms, 2ms pronom)	ba’al, “master, lord,” (n ms)	im, “with,” (prep)	lefasher, “to reconcile, compromise, settle claim out of court,” (v. Pi’el, inf constr)	mit’ave, “I/ you (ms)/ he/it should desire, yearn, crave,” (v. Hit’pael, act part, ms)	tih’yeh, “you (ms) shall be,” (v. Pa'al/Qal, yiqtol, fut, 2ms)

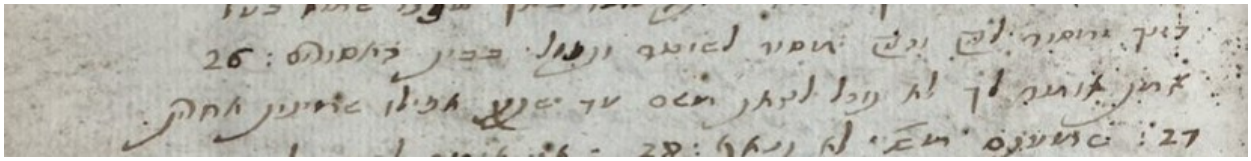
דינך	בעל	שהוא	מפני	בדרך	עמו	שאתה
dincha, “your (ms) judgment, case,” (n ms, 2ms pronom)	ba’al, “master, lord,” (n ms)	she’hu, “that/ which/ who/ whom he/it,” (3ms pron)	mipnei, “from/ of away, from before, because of,” (prep)	be’derek, “in/ with/ by (the) road, path, way,” (prep, n ms)	imo, “with him/it,” (3ms pronom)	she’atah, “that/ which/ who/ whom you,” (2ms pron)

בבית	ותפול	לשוטר	ימסור	והדין	לדין	ימסור
b’bayit, “in/ with/ by the house,” (prep, n ms)	v’tipol, “and/ but/ so/ or you (ms) will fall,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	l’shoter, “to/ for/ belonging to (the) officer,” (prep, n ms)	yimsor, “he/it will send, deliver,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’h’din, “and/ but/ so/ or the judgment, justice, judge/court,” (n ms) Aramaism	la’din, “to judge,” v. Pa’al/Qal, inf constr)	yimsor, “he/it will deliver, send, give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

						האסורים:
						ha’a’surim “the they/those bound, imprisoned, prisoners,” (n mp)

Interlinear Chart

Chapter 5:26



אמת אומר לך לא תוכל לצאת משם עד שתתן אפילו שמינית אחרית:

Hebrew Transcription

Translation: “Truth, I say to you, you shall not be able to go out from there until you give even the last eighth.”[162]

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

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

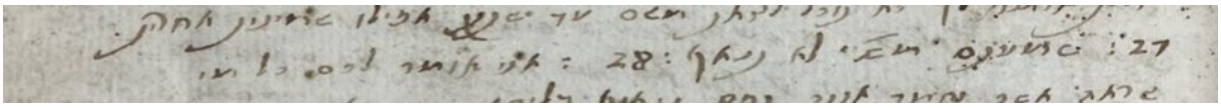
Aramaic: And amiyn {truly}, I say unto you, that you will not go out from there until you should give the last shamuna {a small valued coin}.

משם	לצאת	תוכל	לא	לך	אומר	אמת
m’sham, “from/ of there,” (prep, adv)	latzet, “to exit, go out,” (v. Pa’al/Qal, inf constr)	tukal, “you (ms) will be able,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	lo, “no, ‘not,” (neg part)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth, truly,” (n fs)

		אחרית:	שמינית	אפילו	שתתן	עד
		acharit, “last, final,” (n fs)	shminit, “eighth,” (adj fs)	afilu, “even,” (adv)	she’titen, “that/ which/ who/ whom you will give,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	ad, “until,” (prep)

Interlinear Chart

Chapter 5:27



שמעתם מ׳ש לא תנאף:

Hebrew Transcription

Translation: “You have heard what was written, ‘You shall not commit adultery,’”[163]

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

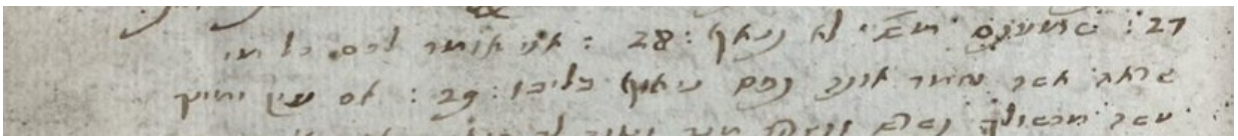
Aramaic: You have heard that it has been said that ‘You shall not commit adultery’.

[163] Matthew 5:27 reintroduces the common way of explaining the commandments. It starts with the direct phrase "you heard" (שמעתם), which is followed by the shortened scribal abbreviation "מ׳ש". This abbreviation stands for "מה שכתוב" (*mah she-katuv*), meaning "what is written" or "that which is written." The verse then quotes the main rule from the Ten Commandments: "you shall not commit adultery" (לא תנאף), using the usual negative word and future tense. This creates a simple baseline that the next verse expands on. See Exodus 20:14, Deuteronomy 5:18.

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

Interlinear Chart

Chapter 5:28



אני אומר לכם כל מי שראה אשה וחמד אותה תפס ניאוף בליבו:

Hebrew Transcription

Translation: “I say to you, everyone who looked at a woman and desired her took hold of adultery in his heart.”[164]

The Scriptures: “But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.

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

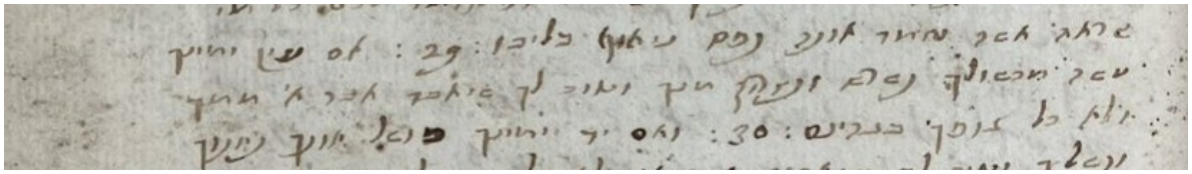
אשה	שראה	מי	כל	לכם	אומר	אני
isha, “woman, wife, spouse,” (n fs)	sh’ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	kol, “all, every, everything,’’ (n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)

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

		בליבו:	ניאוף	תפס	אותה	וחמד
		b'libo, "in/ with/ by his heart," (prep, n ms, 3ms pronom)	ni'uf, "adultery, fornication," (n ms)	tafas, "he/it committed, took hold of," (v. Pa'al/Qal, qatal, past, 3ms)	otah, "her/it," (DO marker, 3fs pron)	v'chamad, "and/ but/ so/ or he/it coveted, lusted," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 5:29



אם עין ימינך עשה מכשילך תשרא ותזרוק מנך וטוב לך שיאבד אבר א׳ ממך ולא כל גופך בגיהנם:

Hebrew Transcription

Translation: "If your right eye causes you to fail, pluck it out and throw it from you, for it is better that you lose one limb from you, and not all your body in Gehinnom (Gehenna)."[165]

The Scriptures: And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into GěHinnom.

Aramaic: But, if your right eye causes you to makshla {stumble/offend i.e. to sin}, pluck it out and throw it from you, for, it is better for you that one of your members should perish, and not all your body be thrown into Gihana {Gehenna}.

ותזרוק	תשרא	מכשילך	עשה	ימינך	עין	אם
v'tizrok, "and/ but/ so/ or you (ms) will throw," (v. Pa'al/Qal, yiqtol, 2ms)	tishra, "you (ms) will loosen, abide, begin, pluck it out," (Ar. v. Pe'al, yiqtol, fut, 2ms) Aramaism	machshil, "I/ you (ms)/ he/it causes to fail," (v. Hif'il, act part, ms)	a'sa, "he/it made," (v. Pa'al/Qal, qatal, past, 3ms)	yemincha, "your right," (n ms, 2ms pronom)	ayin, "eye," (n fs)	im, "if, whether," (conj)

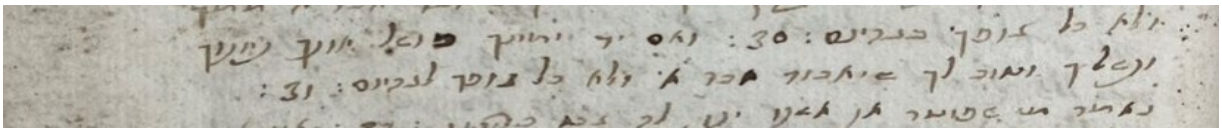
[165] Matthew 5:29 combines Aramaic vocabulary with Mishnaic grammar in an interesting way. It uses a vivid active phrase, "your stumbler" or "the one causing you to stumble" (מכשילך), instead of a simple noun for a physical obstacle. Instead of common Hebrew verbs for gouging or plucking out, the text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

ממך	אַ	אבר	שיאבד	לך	וטוב	מנך
mimcha, “from/ of you,” (prep, 2ms pronom)	aleph, “one,” (abbrev, card num)	eivar, “limb, member, organ, part,” (n ms)	she’yovad, “that/ which/ whom/ who he/it will be lost,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	v'tov, “and/ but/ so/ or (the) good, pleasant, appropriate, becoming,” (adj ms)	min’ach, “from/ of you (ms),” (prep, 2ms pronom)

			בגיהנם:	גופך	כל	ולא
			gehinnom, “in/ with/ by (the) Gehinnom, in the valley of Gehenna,” (prep, n ms)	gufcha, “your (ms) body,” (n ms, 2ms pronom)	kol, “all, every, everything,’’ (n ms)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)

Interlinear Chart

Chapter 5:30



ואם יד ימינך כושל אותך תחתוך ותשלך וטוב לך שיאביד אבר א׳ ממך ולא כל גופך לגיהנם:

Hebrew Transcription

Translation: “And if your right-hand stumbles you, cut and throw *it* away. For it is good for you that one limb from you perish, and not your whole body is to Gehinnom (Gehenna).”[166]

The Scriptures: “And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into GěHinnom.

Aramaic: And if your right hand causes you to makshla {to stumble/offend i.e. to sin}, cut it off and throw it from you, for, it is better for you that one from your members should perish and not all your body be thrown into Gihana {Gehenna}.

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

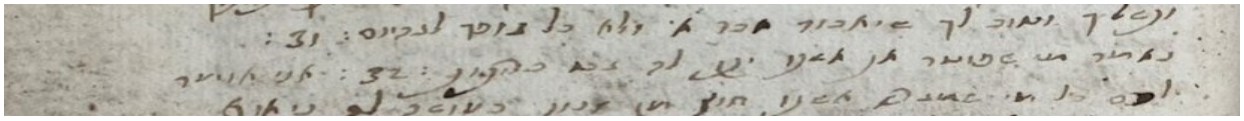
ותשלך	תחתוך	אותך	כושל	ימינך	יד	ואם
v'tashlech, "and/ but/ so/ or (to a man) throw!" (v. Pa'al/Qal, yiqtol, fut, 2ms)	tachtoch, "you (ms) will cut," (v. Pa'al/Qal, yiqtol, fut, 2ms)	otacha, "you," (2ms pronom)	koshel, "I/ you (ms)/ he/it stumbles, fails, totters, staggers," (v. Pa'al/Qal, act part, ms)	yemincha, "your (ms) right," (n ms, 2ms pronom)	yad, "hand," (n fs)	v'im, "and/ but/ so/ or if, whether," (conj)

ולא	ממך	א[167]	אבר	שיאביד	לך	וטוב
ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	mimcha, "from/ of you," (prep, 2ms pronom)	echad, "one," (card num)	eivar, "limb, member, organ, part," (n ms)	she'ya'avid, "that/ which/ who/ whom he/it will destroy, perish, be lost," (v. Hif'il, yiqtol, fut, 3ms)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	v'tov, "and/ but/ so/ or (the) good, better," (adj ms)

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

Interlinear Chart

Chapter 5:31



נאמר מי שפוטר את אשתו יתן לה גט כריתות:

Hebrew Transcription

Translation: "It is said, 'whoever dismisses his wife, shall give her a Get of divorce.'"[168]

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

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

[167] An abbreviation for Echad (אחד), the number one.

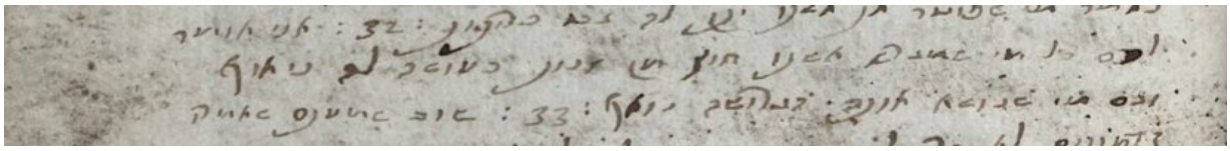
[168] Matthew 5:31 begins with the passive phrase "It was said" (נאמר), leading into the conditional clause "anyone who" (מי ש־). Instead of common verbs for divorce or sending away, the text uses the active verb "dismisses" or "exempts" (פוטר), which is often used in legal documents related to marriage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

נאמר	מי	שפוטר	את	אשתו	יתן	לה
ne'e'mar, "I/ you (ms)/ he/it is said," (v. Nif'al, act part, ms)	mi, "who?" (interrog part)	she'poter, "that/ which/ who/ whom separates, removes, sets free, divorces," (rel part, v. Pa'al/Qal, act part, ms)	et, (DO marker)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)	yiten, "he/it will give," (v. Pa'al/Qal, yiqtol, fut, ms)	lah, "to/ for/ belonging to her/it," (prep, 3fs pronom)

גט[169]	כריתות:					
get, "a bill of divorce, legal document," (n ms) Mishnaic	keritot, "severances, cuttings off, dismissals," (n fs)					

Interlinear Chart

Chapter 5:32



אני אומר לכם כל מי שמגרש אשתו חוץ מן זנות העושה לה ניאוף וגם מי שנושא אותה הגרושה נואף:

Hebrew Transcription

Translation: "I say to you, everyone who sends away his wife, except for fornication, makes her commit adultery, and also whoever marries her, the divorcee, commits adultery."[170]

The Scriptures: But I say to you that whoever puts away his wife, except for the matter of whoring, makes her commit adultery. And whoever marries a woman who has been put away commits adultery.

Aramaic: But I, I say unto you, that all who loosens anttheh {his wife}, aside from a case of fornication, makes her commit adultery, and he who takes {i.e. marries} a divorcee, commits adultery.

[169] See *Mishan* Gittin 4:4.

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

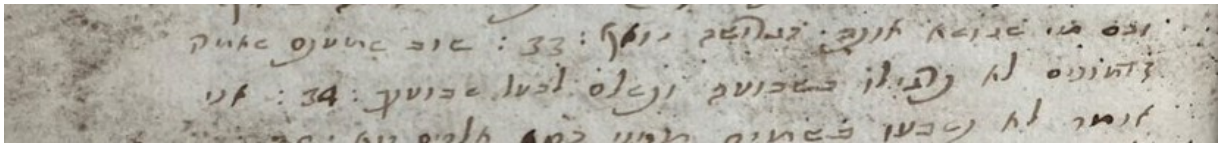
אני	אומר	לכם	כל	מי	שמגרש	אשתו
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kol, “all, every, everything,’’ (n ms)	mi, “who?” (interrog part)	she’megaresh, “that/ which/ who/ whom expels, banish, divorces,” (v. rel part, v. Pi’el, act part, ms)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)

חוץ	מן	זנות	העושה	לה	ניאוף	וגם
chutz, “outside,” (prep, n ms)	min, “from/ of,” (prep)	zenut, “prostitution, vice, fornication,” (n fs)	h’a’sah: “the I/ you (ms)/ he/it do(es), make(s),” (v. Pa’al/Qal, act part, ms)	lah, “to/ for/ belonging to her/it,” (prep, 3fs pronom)	ni’uf, “adultery, fornication,” (n ms)	v’ gam, “and/ but/ so/ or also,” (part)

מי	שנושא	אותה	הגרושה	נואף:		
mi, “who?” (interog part)	she’nose, “that/ which/ who/ whom I/ you (ms)/ he/it marries,” (rel part, v. Pa’al/Qal, act part, ms)	otah, “her/it,” (DO marker, pron 3fs)	ha’grusha, “divorced,” (adj fs)	no’ef, “I/ you (ms)/ he/it commit(s) adultery,” (v. Pa’al/Qal, act part, ms)		

Interlinear Chart

Chapter 5:33



שוב שמעתם שאמרו קדמונים לא תדגילו בשבועה ותשלם לבעל שבועתך:

Hebrew Transcription

Translation: “Again, you have heard those of old who said, ‘You shall not lie[171] in an oath,[172] and you shall fulfill it to the master of your oath.’”[173]

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

[172] Compare to Leviticus 19:12; Numbers 30:2; Deuteronomy 23:21.

[173] Leviticus 9:12, Numbers 30:2, Deuteronomy 23:21.

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

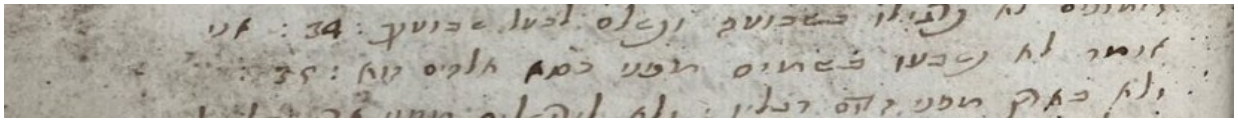
Aramaic: Again you have heard that it has been said unto the former ones, that ‘You shall not lie in your oaths, but rather, complete your oaths unto MarYa {The Lord-YHWH}.’

בשבועה	תדגילו	לא	קדמונים	שאמרו	שמעתם	שוב
b’shvu'a, “in/ with/ by (the) oath, vow, promise,” (prep, n fs)	tidgelu, “you (mp) will lie, falsify, act deceptively,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no, ‘not,” (neg part)	kadmonim, “ancient, formerly,” (adj mp)	she’amru, “that/ which/ who/ whom they said,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	shma'atem, “you (mp) heard,” (v. Pa’al/Qal, qatal, past, 2mp)	shuv, “again,” (adv)

				שבועתך:	לבעל	ותשלם
				shvu'atcha, “your (ms) oath,” (n fs, 2ms pronom)	l’ba’al, “to/ for/ belonging to the owner, master, husband,” (prep, n ms)	v’tishlam, “and/ with/ but/ so/ or you will be fulfill, complete,” (v. Pa’al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 5:34



אני אומר לא תשבעו בשמים מפני כסא אלהים היא:

Hebrew Transcription

Translation: “I say, do not swear by the heavens before the throne of Elohim (God),”[174]

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

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

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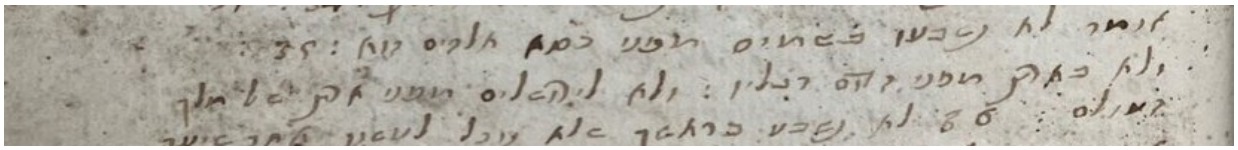
[174] Matthew 5:34 clearly forbids taking oaths by celestial beings. It begins with the strong statement "I say" (אני אומר), followed immediately by the command "you shall not swear" (לא תשבעו). The verse specifies that one should not swear "by heaven" (בשמים), using the letter bet as the tool of the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

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

					היא:	אלהים
					hi, “she/ it,” (3fs pronom)	elohim, “God(s),” (n mp)

Interlinear Chart

Chapter 5:35



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

Hebrew Transcription

Translation: “and not by the earth, because *it* is the footstool of His feet, and neither by Yerushalim (Jerusalem), because it is the land belonging to the King of the world.”[175]

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

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

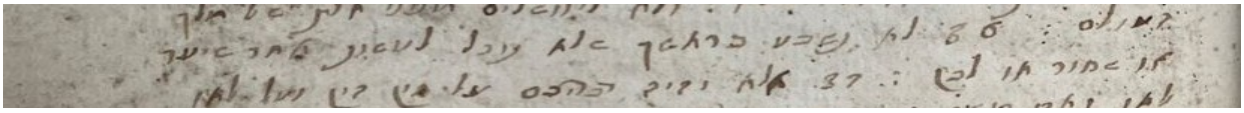
לירושלים	ולא	רגליו	הדום	מפני	בארץ	ולא
l’yerushalim, “to/ for/ belonging to Jerusalem,” (name)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)	rag’lav, “his/its feet, legs,” (n fp, 3ms pronom)	ha’dom, “the stool, footstool,” (n ms) Mishnaic	mipnei, “from/ of away, from before, because of,” (prep)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

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

		העולם:	מלך	של	ארץ	מפני
		ha’olam, “the world,” (n ms)	melech, “king,” (n ms)	shel, “to, for, of, belonging to,” (prep)	eretz, “earth, land,” (n fs)	mipnei, “from/ of away, from before, because of,” (prep)

Interlinear Chart

Chapter 5:36



לא תשבע בראשך שלא תוכל לעשות אחד שיער או שחור או לבן:

Hebrew Transcription

Translation: “you should not swear by your head, for you are unable to make one hair either black or white.”

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

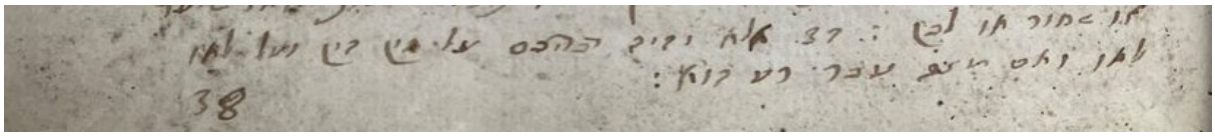
Aramaic: Not even theme {swear} by your head, because you are not able to make in it one portion of the hair black or white.

אחד	לעשות	תוכל	שלא	בראשך	תשבע	לא
echad, “one,” (card num)	la’asot, “to do make, create,” (v. Pa’al/Qal, inf constr)	tukal, “you (ms) will be able,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	b’roshcha, “in/ with/ by your (ms) head,” (prep, n ms, 2ms pronom)	tishavea, “you (ms) will swear,” (Pa’al/Qal, yiqtol, fut, 2ms)	lo, “no, ‘not,” (neg part)

		לבן:	או	שחור	או	שיער
		lavan, “white,” (adj ms)	o, “or,” (conj)	shachor, “black, dark,” (adj ms)	o, “or,” (conj)	se’ar, “hair,” (n ms)

Interlinear Chart

Chapter 5:37



אלא יהיה דבריכם על הין הין ועל לא לאו ואם מזה עבר רע הוא:

Hebrew Transcription

Translation: "However, let your words be upon, 'Yes, yes,' and upon, 'No, no;' and if it passes from this, it is evil."[176]

The Scriptures: "But let your word 'Yes' be 'Yes,' and your 'No' be 'No.' And what goes beyond these is from the wicked one.

Aramaic: But rather, your word should be 'Iyn {Yes}', 'Iyn {Yes},' and 'La {No},' 'La {No}.' Something which is more than these is from evil.

ועל	הין	הין[178]	ועל	דבריכם	יהיה[177]	אלא
v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	hein, "yes," (adv) Mishnaic	hein, "yes," (adv) Mishnaic	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	divrachem, "you (mp) words," (n mp, 2mp pronom)	yihye, "he/it will be," (v. Pa'al/Qal, jussive, fut, 3ms)	ela, "but, however, only," (conj)

הוא:	רע	עבר	מזה	ואם	לאו	לא
hu, "he/it," (3ms pron)	ra, "evil, wickedness," (adj ms)	avar, "he/it passed, goes beyond, exceeds," (v. Pa'al/Qal, qatal, past, 3ms)	ma'zeh, "of/ from this, the one," (prep, ms pron)	v'im, "and/ but/ so/ or if, whether," (conj)	lo, "no, not," (prep, conj) Mishnaic	lo, "no, not," (neg part)

Interlinear Chart

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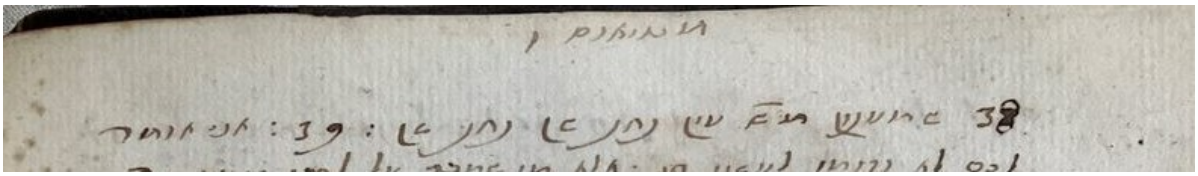
[176] Matthew 5:37 is a clear example of Mishnaic language. It uses the word הין (*hin*) for "yes." While ancient scripture often used "*ken*," early rabbinic texts adopted "*hin*" as the standard legal word for a binding agreement. This phrase is similar to a famous legal rule in the Talmud (Baba Metzia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

[177] A Jussive is like an imperative but is in third person and has a shortened future and begins with "let," or "may," and always opens the sentence.

[178] See *Mishnah* Shevuot 1:5.

Chapter 5:38



שמעתון מ״ש עין תחת עין שן תחת שן:

Hebrew Transcription

Translation: “You have heard what was said, ‘An eye in exchange for an eye, A tooth in exchange for a tooth.”[179]

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

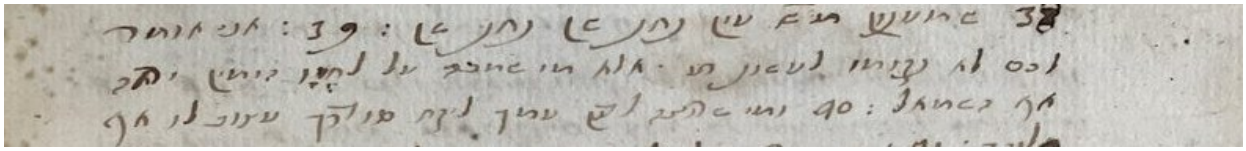
Aramaic: You have heard that it has been said that ‘An eye for an eye, and a tooth for a tooth.’

תחת	שן	עין	תחת	עין	מ״ש	שמעתון
tachat, “in exchange for,” (prep)	shen, “tooth,” (n fs)	ayin, “eye,” (n fs)	tachat, “in exchange for,” (prep)	ayin, “eye,” (n fs)	mah’she’amar, “what he/it was said,” (interrog part, v. Pa’al/Qal, qatal, past, 3ms)	she’matun, “you (mp) have heard,” (v. Pa’al/Qal, qatal, past, 2mp) Aramaism

						שן:
						shen, “tooth,” (n fs)

Interlinear Chart

Chapter 5:39



אני אומר לכם לא תקומו לעשות רע אלא מי שמכה על לחיו הימין יראה אף השמאל:

Hebrew Transcription

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[179] Matthew 5:38 reopens the rhetorical baseline for the next legal instruction. It features a unique dialect marker in the opening verb שמעתון (*shma'tun*), which utilizes a distinct Aramaic plural ending meaning "you all heard." This is immediately followed by the compressed scribal abbreviation מ״ש. The verse then quotes the classic law of retaliation directly from the scriptures using the standard repetitive preposition "under or instead of" (תחת) to pair an eye instead of an eye and a tooth instead of a tooth. See Exodus 21:23–24; Leviticus 24:19–20; Deuteronomy 19:21.

Translation: “I say to you, do not rise up to do evil, but whoever strikes upon his right cheek shall also show *him* the left.”[180]

The Scriptures: but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also.

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

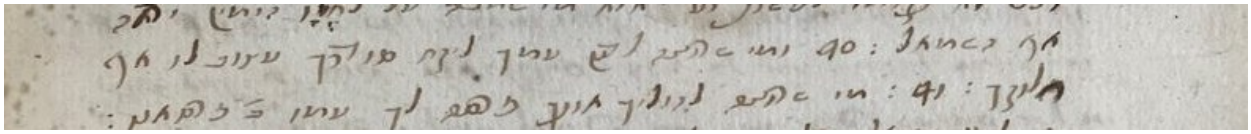
רע	לעשות	תקומו	לא	לכם	אומר	אני
ra, “evil, wickedness,” (adj ms)	l’asot, “to do, to make, to create, to cause,” (v. Pa’al/Qal, inf constr)	takumu, “you (mp) will rise, establish, come to being,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no, ‘not,” (neg part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)

יראה	הימין	לחיו	על	שמכה	מי	אלא
yar’e,”he/it shall see, show, (v, Hif’il, yiqtol, fut, 3ms)	ha’yamin, “the right,” (n ms)	lechyo, “his/its cheek,” (n fs, 3ms pronom)	al, “upon, on, because, due to, on account of” (prep)	she’makeh, “that/ which/ whom/ who beats, strikes, hits,” (rel part, v. Hif’il, act part, ms)	mi, “who?” (interrog part)	ela, “but, however, only, (conj)

					השמאל:	אף
					ha’smol, “the left,” (n ms)	af, “also, even, therefore,” (part)

Interlinear Chart

Chapter 5:40



ומי שרוצה לדון עמך ליקח סודרך עזוב לו אף חלוקך:

Hebrew Transcription

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

Translation: “And whoever wants to contend with you to take your turban, leave *it* to him, even your tunic!”[181]

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

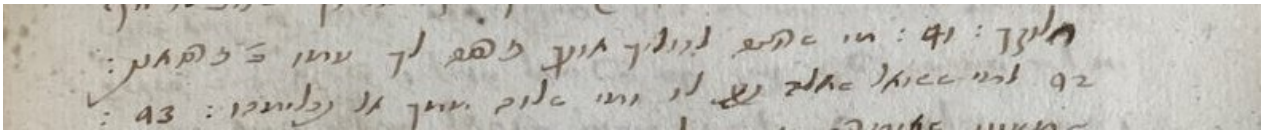
Aramaic: And the one who desires to go to court with you and take kuthiynak {your tunic i.e. your shirt}, leave him martutak {your cloak i.e. your coat also.

עזוב	סודרך[183]	ליקח[182]	עמך	לדון	שרוצה	ומי
azov! (to a man) “leave! or abandon!” (v. Pa’al/Qal, imp, 2ms)	sudarika, “your scarf wound around the head and hanging down over the neck, turban,” (n ms, 2ms pronom) Mishnaic	liqach, “take,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic	imcha, “with you (ms),” (prep, 2ms pronom)	la’dun, “to sue, contend,” (v. P’al/Qal, inf constr)	she’ rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	u'mi, “and/ but/ so/ or who,” (inter part)

				חלוקך:	אף	לו
				chalukcha, “your tunic,” (n ms, 2ms pronom)	af, “also, even, therefore,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 5:41



מי שרוצה להוליך אותך פרסה לך עמו ב׳ פרסאות:

Hebrew Transcription

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

[182] This Aramaism is also found in the Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

[183] This word is first found in *Mishnah* Tractate Sanhedrin (c.190 – c.230 CE).

Translation: “Whoever wants to cause you go a parasang,[184] walk with him two parasangs.[185]

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

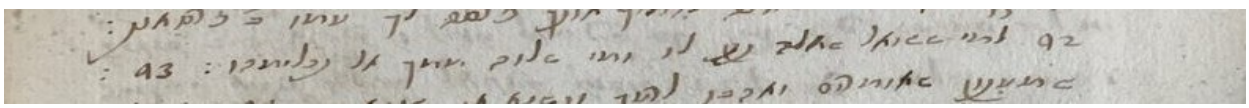
Aramaic: The one who compels you one miyla {mile}, go with him two.

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

					פרסאות:	ב׳[186]
					parasot, “parasangs,” (n fp)	bet, “two,” (card num)

Interlinear Chart

Chapter 5:42



למי ששואל שאלה תתן לו ומי שלוה ממך אל תכלימהו:

Hebrew Transcription

Translation: “To whoever asks a question, you shall give to him; or whoever borrows from you, do not put him to shame.”[187]

[184] “A parasang is a length or measurement of distance used in what is now Iran. It varied according to the region. The north-eastern parasang was about 15,000 paces; the north-western parasang was 18,000 paces, and the one of the southwest was merely 6,000 paces. The measurement called the “true parasang” was about 9,000 paces.” *The Books of Enoch: The Angels, The Watchers and The Nephilim,* pp. 225. See 3 Enoch 5: The Hebrew Book of Enoch for the use of the word, “parasang.” For 3 Enoch is believed to have been written around c. 100 CE.

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

[186] A Mishnaic rabbinical abbreviation.

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

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

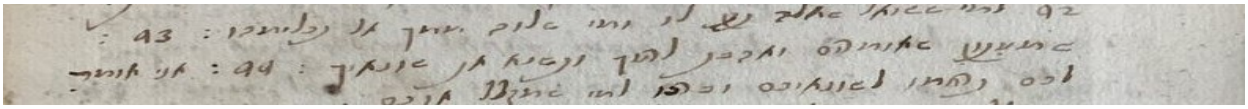
Aramaic: The one who asks you to give unto him, and the one who desires to borrow from you, you shall not refuse him.

שלוה	ומי	לו	תתן	שאלה	ששואל	למי
she’lavah, “that/ which/ who/ whom he/it borrow(s),” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	u'mi, “and/ but/ so/ or who,” (inter part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ti’ten, “you shall give to him,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	sh’elah, “question, request,” (n fs)	she’shoel, “that/ which/ who/ whom I/ you (ms)/ he/it asks,” (rel part, v. Pa’al/Qal, act part, ms)	l’mi, “to/ for/ belonging to who, whoever,” (prep, interrog pron)

				תכלימהו:	אל	ממך
				tekli’mahu, “you (ms) will humiliate, put to shame him,” (v. Hif’il, yiqtol, fut, 2ms, 3ms obj) Aramaism	al, “not, don’t,” (neg part)	mi’meka, “from/ of you (ms),” (prep, 2ms pronom)

Interlinear Chart

Chapter 5:43



שמעתון שאומרים ואהבת לרעך ותשנא את שונאיך:

Hebrew Transcription

Translation: “You have heard that they said, ‘For you love your fellow and hate your haters.”[188]

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

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

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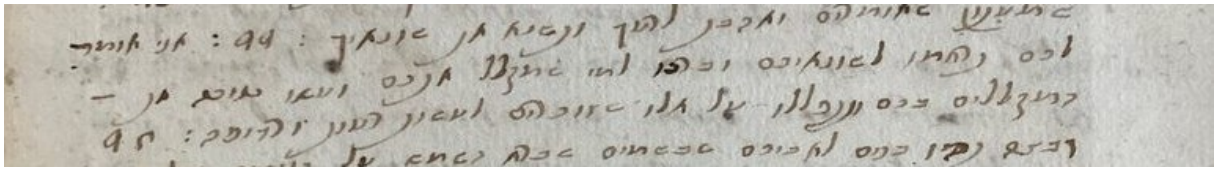
[188] Matthew 5:43 continues its rhetorical style by using special dialect and vocabulary. It includes the Aramaic ending for "you all heard" (שמעתון), followed by the active present plural form "that they say" (שאומרים). The first part of the quote uses the common biblical phrase, "and you shall love your fellow" (ואהבת לרעך). This highlights that the enemy is one who actively hates you. See Leviticus 19:18.

שונאיך:	את	ותשנא	לרעך	ואהבת	שאומרים	שמעתון
sho'neka, "your (ms) I/ you (ms/ he/it hate(s)," (v. Pa'al/Qal, act part, ms, 2ms pronom)	et, (DO marker)	v'tisna, "and/ but/ so/ or he/it will hate," (v. Pa'al/Qal, weqatal, past, 2ms)	le're'aka, "to/ for/ belonging to your (ms) fellow," (prep, n ms, 2ms pronom)	v'a'havta, "and/ but/ so/ or you (ms) loved," (v. Pa'al/Qal, weqatal, fut, 2ms)	she'omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	she'matun, "you (mp) have heard," (Ar. v. Pa'el, qatal, past, 2mp) Aramaism

Interlinear Chart

Chapter 5:44



אני אומר לכם תרחמו לשונאיכם וברכו למי שמקלל אתכם ועשו טובה את המקללים בכם ותתפללו על אלו שזוכרים לעשות רעות ורדיפה:

Hebrew Transcription

Translation: "I say to you, 'Have mercy on your haters, and bless whoever curses you, and do good to those cursing you, and pray for those who remember to do evils and persecution;'"[189]

The Scriptures: "But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you,

Aramaic: But I, I say unto you, you are to love your enemies, and bless the ones who curse you, and do that which is good unto the ones who hate you. And pray over the ones who take you by force and persecutes you,

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

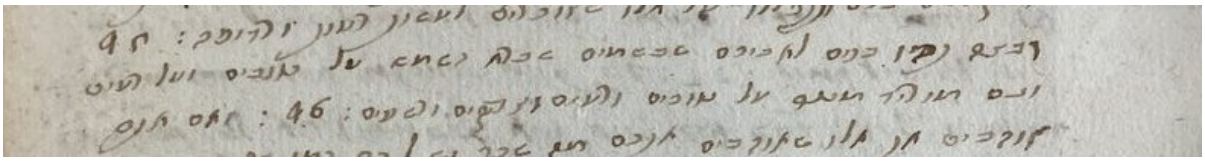
אני	אומר	לכם	תרחמו	לשונאיכם	וברכו	למי
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	tirhamu, “your (mp) will show mercy, have compassion,” (v. Pi’el, yiqtol, fut, 2mp)	l’sone’eychem, “to/ for/ belonging to your (mp) enemies,” (prep, n mp, 2mp pronom)	u’barchu, “and/ but/ so/ or” (to men) “bless!” (v. Pi’el, imp, 2mp)	l’mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)

שמקלל	אתכם	ועשו	טובה	את	המקללים	בכם
she’mekalel, “that/ which/ who/ whom I/ you (ms)/ he/it curse(es),” (Pi’el, act part, ms)	etchem, DO marker “you (mp),” (2mp pronom)	v’asu, “and/ but/ so/ or you shall do, make,” (v. Pa’al/Qal, imp, 2mp)	tova, “good, pleasant,” (adj fs)	et, (DO marker)	h’mekallim, “the I/ you (mp)/ they, those who curse,” (v. Pi’el, act part, mp)	b’kem, “in/ with/ by you (mp),” (prep, 2mp pronom)

ותתפללו	על	אלו	שזוכרים	לעשות	רעות	ורדיפה:
v’tit’palelu, “and/ but/ so/ or” (to men) “pray,” (v. Hit’pael, imp, 2mp)	al, “upon, on, because, due to, on account of” (prep)	elu, “these,” (pron)	she’zokrim, “that/ which/ who/ whom I/ you (ms)/ he/it remember (s),” (v. Pa’al/Qal, act part ms)	la’asot, “to make, create,” (v. Pa’al/Qal, inf constr)	ra’ot, “evils,” (n fp)	v’re’difah, “and/ but/ so/ or persecution, oppression,” (n fs)

Interlinear Chart

Chapter 5:45



ובזה תהיו בנים לאביכם שבשמים שברא השמש על טובים ועל רעים וגם מוריד מטר על טובים ורעים וצדיקים ורשעים:

Hebrew Transcription

Translation: “and by this, you shall be children of your Father who in the heavens, who created the sun upon good ones and over evil ones, and also brings down rain on good ones and evil ones, and the righteous ones and the wicked ones.”[190]

[190] Matthew 5:45 explains God's reason for showing unconditional mercy using familiar religious language. It begins with the phrase "and by this you shall be" (ובזה תהיו), which is linked to the idea of being "sons to your Father who is in heaven" (בנים לאביכם שבשמים), a common way to refer to God. The verse describes God's care with the phrase "who created the sun" (שברא השמש), using the past tense. The second part of the verse shifts to a more active form, saying "and also brings down" (וגם מוריד), showing God's ongoing action. Finally, the verse broadens the traditional categories of who receives God's mercy into a four-part list, mentioning "good ones, evil ones, righteous ones, and wicked ones" (על טובים ורעים וצדיקים ורשעים), pairing moral and civil types.
See Exodus 23:4-5, when Elohim (God) commanded His people to be merciful to their enemies.

The Scriptures: so that you become sons of your Father in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.

Aramaic: in such a way that you may be the sons of Abukhun {Your Father} who is in the Shmaya {the Heavens}, He who shines His sun upon the good, and upon the evil, and brings down His rain upon the just, and upon the unjust.

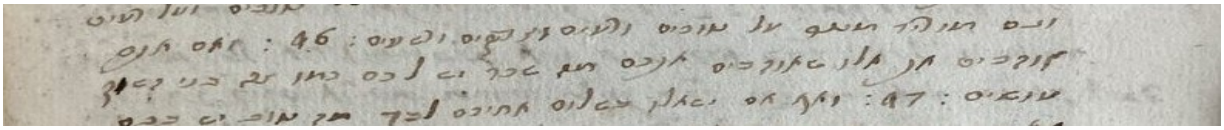
השמש	שברא	שבשמים	לאביכם	בנים	תהיו	ובזה
ha' shemesh "the sun," (n fs)	she'bara, "that/ which/ who/ whom he/it created," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	l'avichem, "to/ for/ belonging to your (mp) father," (prep, n ms, 2mp pronom)	banim, "sons, children," (n mp)	tihyu, "you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp)	u'va'zeh, "and/ but/ so then this," (conj)

מטר	מוריד	וגם	רעים	ועל	טובים	על
matar, "rain," (n ms)	moreid, "I/ you (ms)/ he/it brings down, sends down," (v. Hif'il, act part, ms)	v'gam, "and/ but/ so/ or also," (part)	ra'im, "bads, evils," (adj, mp)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	tovim, "good(s), pleasant(s), appropriate(s), becoming(s)," (adj mp)	al, "upon, on, because, due to, on account of" (prep)

		ורשעים:	וצדיקים	ורעים	טובים	על
		v'resh'aim, "and/ but/ so/ or those who are wicked, villains, people in the wrong," (adj mp)	v'tzadekim, "and/ but/ so/ or righteous," (adj mp)	v'ra'im, "and/ but/ so/ or bads, evils," (adj, mp)	tovim, "good(s), pleasant(s), appropriate(s), becoming(s)," (adj mp)	al, "upon, on, because, due to, on account of" (prep)

Interlinear Chart

Chapter 5:46



ואם אתם אוהבים את אלו שאוהבים אתכם מה שכר יש לכם כמו זה בני השוק עושים:

Hebrew Transcription

Translation: "And if you love those who love you, what reward do you have? For you are like the children of the marketplace doing *this*![191]

[191] Matthew 5:46 replaces the usual mention of tax collectors with a unique cultural phrase. It presents the challenge using a conditional sentence with active plural participles: "And if you love" (ואם אתם אוהבים) "those who love you" (את אלו שאוהבים אתכם). The motivation question uses the common post-biblical query: "what reward is there for you" (מה שכר יש לכם). Notably,

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

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

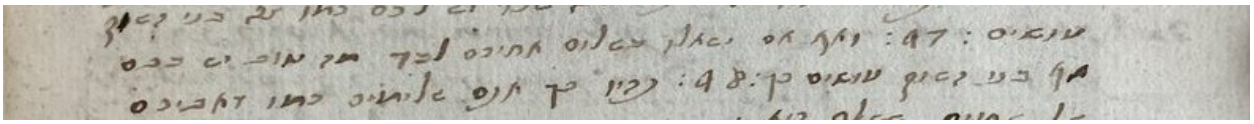
אתכם	שאוהבים	אלו	את	אוהבים	אתם	ואם
etchem, DO marker “you (mp),” (2mp pronom)	she’ohavim, “that/ which/ who/ whom we/ you (mp)/ they love,” (rel part, v. Pa’al/Qal, act part, mp)	elu, “these,” (3mp pron)	et, (DO marker)	ohavim, “we/ you (mp)/ they love,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	v’im, “and/ but/ so/ or if, whether,” (conj)

בני	זה	כמו	לכם	יש	שכר	מה
b’nei, “sons, children of,” (n mp constr)	ze, “this,” (pron, ms)	k’mo, “like, as, similar to,” (prep)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yesh, “there is, there exists,” (part)	sachar, “reward, payment, wage, hire,” (n ms)	mah, “what?” (interog pron)

					עושים:	השוק
					osim, “we/ you (mp)/ they, those doing,” (v. Pa’al/Qal, act part, mp)	h’shuk, “market, marketplace,” (n ms)

Interlinear Chart

Chapter 5:47



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

Hebrew Transcription

Translation: “And even if they ask in peace of your brothers alone, what good is there in you? Even the children of marketplaces do so!”[192]

instead of translating the Greek word for tax collectors or publicans (telōnai), this version uses the insulting sociological phrase בני השוק (bnei ha-shuk / "the sons of the marketplace"). In Rabbinic writings and Near Eastern idioms, this term refers to ordinary, unrefined, or uneducated people of low social rank who hang around in public squares. It presents their behavior not as holding a specific political office but as a basic part of everyday worldly culture.

[192] Matthew 5:47 ends the set of rhetorical questions by linking the earlier sociological phrase with a traditional cultural greeting. It begins with the phrase "And even if" (ואף אם), followed by the verb phrase "you ask after the peace of" (ישאלו בשלום, using a

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

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

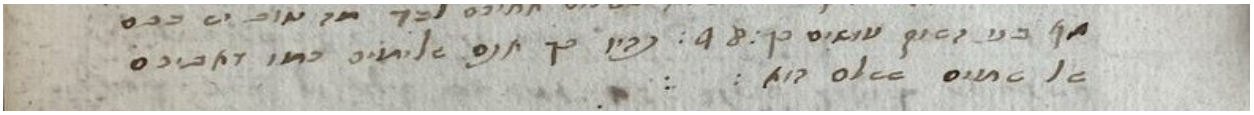
מה	לבד	אחיכם	בשלום	ישאלו	אם	ואף
mah, "what?" (interrog part)	levad, "alone, by itself, this only, except," (adv)	ach'kem, "your (mp) brothers," (n mp, 2mp pronom)	b'shalom, "in/ with/ by peace," (prep, n ms)	yishalu, "they will ask, seek" (v. Pa'al/Qal, yiqtol, 3mp)	im, "if, whether," (conj)	ve'af, "and/ but/ so/ or also," (conj)

עושים	השוק	בני	אף	בכם	יש	טוב
osim, we/ you (mp)/ they, those doing," (v. Pa'al/Qal, act part, mp)	ha'shuk, "the market, market place," (n ms)	b'nei, "sons, children of…" (n mp constr)	af, "also, even, therefore," (part)	b'kem, "in/ with/ by/ against you (mp)," (prep, 2mp pronom)	yesh, "there is, there exists," (part)	tov, "good, pleasant, appropriate, becoming," (adj ms)

						כך:
						kakh, "so, thus, therefore, in this way," (adv)

Interlinear Chart

Chapter 5:48



תהיו כך אתם שלימים כמו דאביכם של שמים ששלם הוא:

Hebrew Transcription

Translation: "You, accordingly, will be perfect, as your Father in heaven who is perfect.[193]

common spelling variant for the second person). This phrase is the usual way to greet someone or wish them well. The action is limited by the word "alone" (לבד), describing "your brothers" (אחיכם). The rhetorical question asks, "what good is there in you" (מה טוב יש בכם), using an existential expression. It then repeats the insulting term "the sons of the marketplace" (בני השוק) to connect with the previous verse, ending with the word "thus" or "in this manner" (כך) to describe their typical behavior.

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

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

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

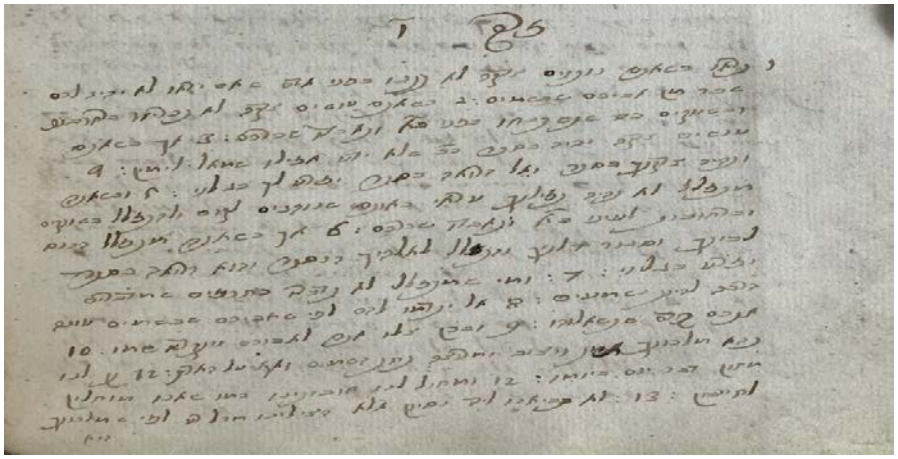
תהיו	כך	אתם	שלימים	כמו	דאביכם	של
tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, 2mp)	kak, “so, in this way,” (adv)	atem, “you (mp),” (2 mp pron)	shlemim, “peace, whole, complete,” (adj, mp)	k’mo, “like, as, similar to,” (prep)	d’avichem, “of/ who/ which/ that your father,” (rel part, n ms) Aramaism	shel, “of, belonging to,” (prep)

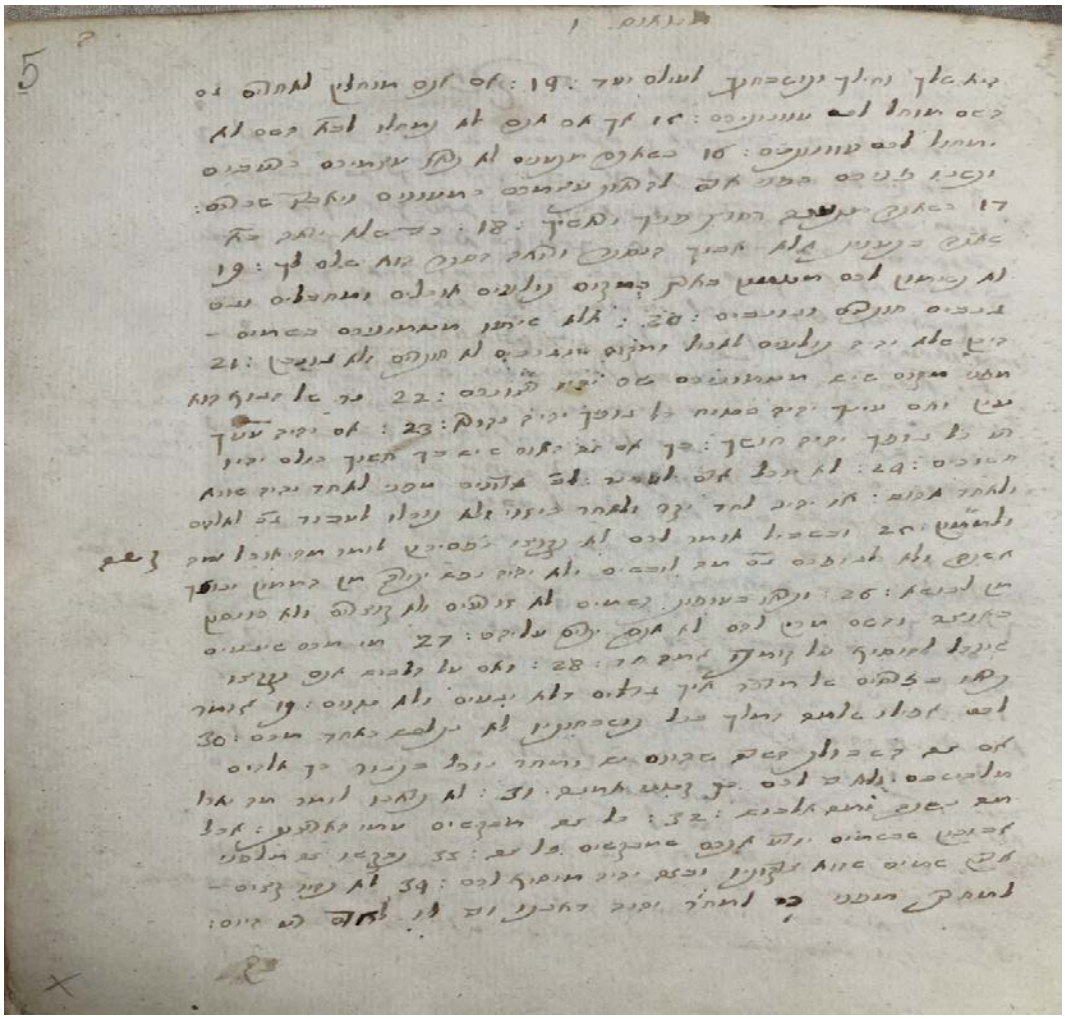
שמים	ששלם	הוא:				
shamayim, “heavens, skies,” (n mp)	she’shalem, “that/ which/ who/ whom peace, whole, complete,” (rel part, n ms)	hu, “he/it,” (3ms pron)				

Interlinear Chart

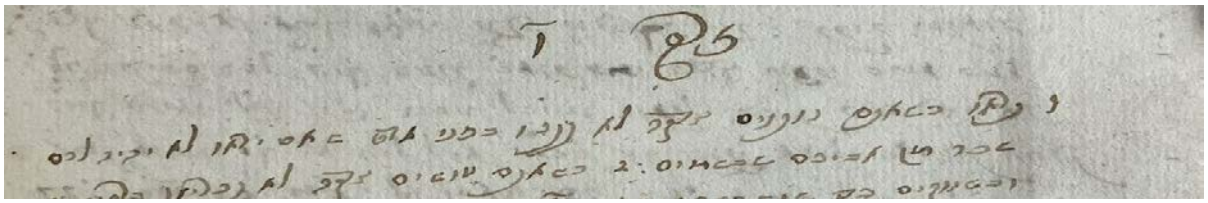
a relative clause "that he is perfect" (ששלם הוא), matching the masculine singular adjective to the singular pronoun to show the divine archetype.

Cochin Matthew Chapter 6





Chapter 6:1



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

Hebrew Transcription

Translation: You shall see when you give you charity, to not give it before man, because if they see, there will not be a reward for you from your Father in the heavens.[194]

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

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

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

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

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

Interlinear Chart

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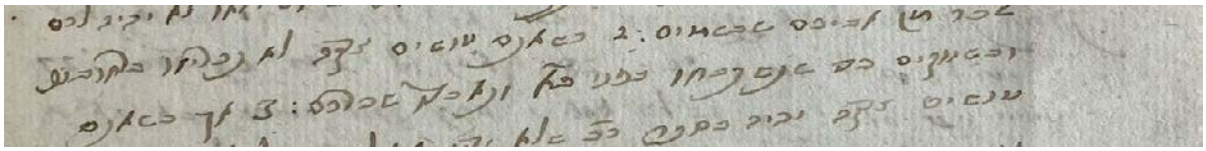
[194] Matthew 6:1 introduces instructions on behaving righteously, using clear legal markers from the Mishnaic tradition. It notably uses the word צדקה (*tzedakah*) in its post-biblical sense, meaning actual financial charity rather than just righteousness. The structure relies on the common Mishnaic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

Chapter 6:2



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

Hebrew Transcription

Translation: When doing charity,[195] do not proclaim in the streets and marketplaces in order to be praised before the people, or you will lose your reward.[196]

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

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

כשאתם	עושים	צדקה	לא	תכריזו	ברחובות	ובשווקים
kesh'atam, "when you (mp)," (prep, rel part, 2mp pronom)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	tzadaka "charity, justice," (n fs)	lo, "no/not," (neg part)	tachrizu, "you (mp) will announce," (v. Hif'il, yiqtol, fut, 2mp)	b'rechovot, "in/ with/ by (the) streets, open places, plaza," (prep, n mp)	v'v'shevakim, "and/ but/ so/ or in/ with/ by (the) markets," (prep, n mp)

כדי	שתשתבחו	בפני	הא׳	ותאבדו	שכרכם:	
k'dei, "according to, as, in order to," (conj)	she'tishtabchu, "that/ which/ who/ whom you (mp) will be praised," (v. Hit'pael, yiqtol, fut, 2mp)	bifnei, "in/ with/ by (the) face, facing, before, in front," (prep)	ha'am, "the people," (n ms)	v'te'abdu, "you (mp) will lose," (v. Pi'el, yiqtol, 2mp)	scharchem, "your (mp) payment, compensate, reward" (n ms, 2mp pronom)	

Interlinear Chart

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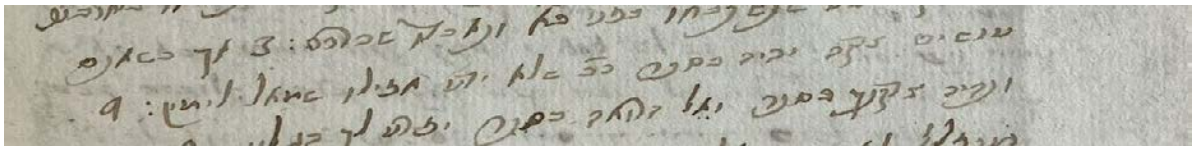
[195] See Deuteronomy 6:25 and Psalm 119:172 for walking out the commands of Elohim.

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

Chapter 6:3



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

Hebrew Transcription

Translation: However, when you do charity,[197] it should be in secret as such: do not let even your left *hand* know the right *hand is doing*,[198]

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

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

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כ׳כ	בסתר	יהיה	צדקה	עושים	כשאתם	אך
ככך k'kach, "like/ as such, so, in this way," (adv)	b'seter, "in/ with/ by secret, secret, in secret," (prep, n ms)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	tzadaka "charity, justice," (n fs)	osim, "we/ you (mp)/ they do," (v. Pa'al/Qal, act part, mp)	kesh'atam, "when you (mp)," (prep, rel part, 2mp pronom	ach, "but, yet, however," (conj)

		לימין:	שמאל	אפילו	ידע	שלא
		l'yamin, "to/ for/ belonging to (the) right, right hand," (prep, n ms)	smol, "left, left hand," (n ms)	afilu, "even," (adv)	yodea, "he/it will know," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)

Interlinear Chart

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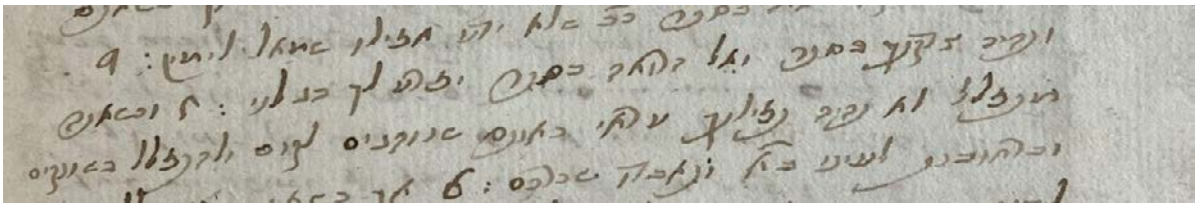
[197] See Deuteronomy 6:25.

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

Chapter 6:4



ותהיה צדקתך בסתר ואֵל הרואה בסתר יפרע לך בגלוי:

Hebrew Transcription

Translation: so your charity is in secret.[199] Then Elohim (God), who sees in secret, shall reward you by openly.[200]

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

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

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

					בגלוי:	לך
					b'galuy, "in/ with/ by (the) I/ you (ms)/ he/it is revealed, uncovered," (v. Pa'al/Qal, pssv part, ms)	lecha, "to/ for/ belonging to you (ms)," (prep, 2ms pronom)

Interlinear Chart

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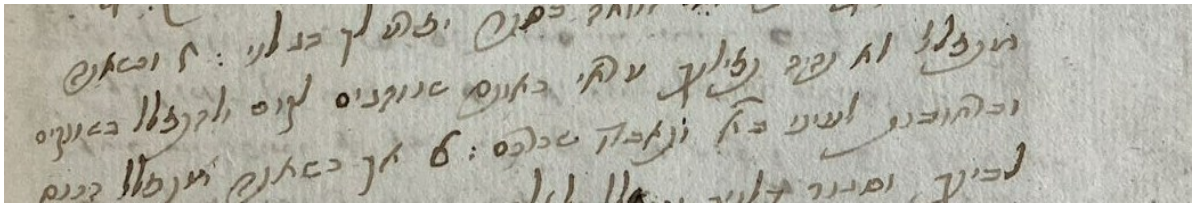
[199] See Romans 11:21-31 and 1 Corinthians 4:6-8 and Proverbs 16:18. For in secret, pride and ego are prevented from being inflated in public.

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

Chapter 6:5



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

Hebrew Transcription

Translation: And when you pray, your prayer should not be temporary like those who are accustomed to stand and pray in the marketplaces and streets before the eyes of the people, for you will lose your reward.[201]

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

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

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

הא׳	לעיני	וברחובות	בשווקים	ולהתפלל	לקום	שנוהגים
האם ha'am, "the people," (n ms)	l'einei, "to/ for/ belonging to (the) eyes of," (n fp constr)	u'vrechovot, "and/ but/ so/ or in/ with/ by (the) streets, open places, plaza," (prep, n mp)	b'shvakim, "in/ with/ by (the) markets," (prep, n mp)	v'lehitpalel, "and/ but/ so/ or to pray," (v. Hit'pael, inf constr)	lakum, "to rise up, to stand up, to be established, to come into being," (v. Pa'al/Qal, inf constr)	she'noha'gim, "that/ which/ who/ whom we/ you (mp)/ they, those who are accustomed," (rel part, act part, 3mp) Mishnaic

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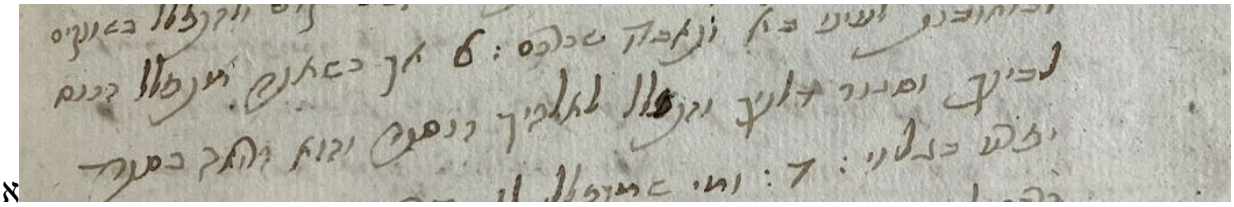
[201] The verse shows features typical of the language used in the first two centuries CE. Important vocabulary includes עראי (arai), which means something casual or temporary rather than permanent, and נוהגים (*nohagim*), which shifts in meaning to mean "to be accustomed to" after the biblical period.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

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

Interlinear Chart

Chapter 6:6



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

Hebrew Transcription

Translation: However, when you pray, enter your house and close your doors and pray to your hidden Elohim (God). And He who sees in secret will reward you openly.[202]

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

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

דלתיך	וסגור	לביתך	הכנס	מתפלל	כשאתה	אך
deletecha, “your (ms) doors,” (n mp, 2ms pronom)	v’sagur, “and/ but/ so/ or” (to a man) “and/ but/ so/ or close!” (v. Hif’il, imp, 2ms)	l’beitecha, “to/ for/ belonging to (the) house,” (prep, n ms, 2ms pronom)	hakhnes, (to a man) “enter!” (v. Hif’il, imp, 2ms)	mit’palel, “I/ you (ms)/ he/it pray(s),” (v. Hit’pael, act part, ms)	k’sh’atah, “when you (ms),” (prep, rel part, 2ms pronom)	ach, “but, yet, however,” (conj)

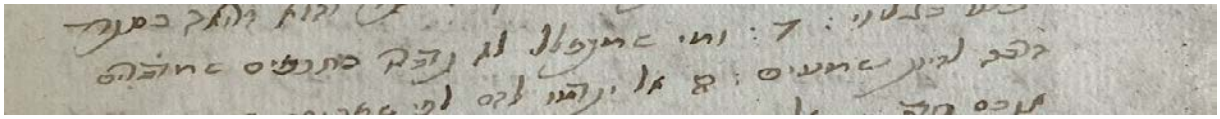
[202] This verse features unique early rabbinic vocabulary and sentence structure. The phrase בגלוי (*be-galuy*), meaning "openly" or "publicly," is a modern addition after the Bible and serves as the opposite of בסתר (*ba-setar*). Also, the verb יפרע (*yifra*) shows a shift in meaning from its biblical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

יפרע	בסתר	הרואה	והוא	הנסתר	לאלהיך	והתפלל
yiparea, “he/it will be pay, reward,” (v. Nif’al, yiqtol, fut, 3ms)	b’seter, “in/ with/ by (the) secret, in secret,” (prep, n ms)	ha’rore, “the I/ you (ms)/ he/it sees,” (v. Pa’al/Qal, act part, ms)	v’hu, “and/ but/ so/ or he,” (3ms pron)	ha’nistar, “the hidden, concealed,” (adj ms)	l’eloecha, “to/ for/ belonging to your (ms) God(s),” (prep, n mp)	v’hitpalel, “and/ but/ so/ or” (to a man) “pray!” (v. Hit’pael, imp, 2ms)

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

Interlinear Chart

Chapter 6:7



ומי שמתפלל לא תדברו כחנפים שמדברים הרבה להיות שמעים:

Hebrew Transcription

Translation: And whoever is praying, do not speak like the hypocrites who speak much in order to be heard.[203]

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

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

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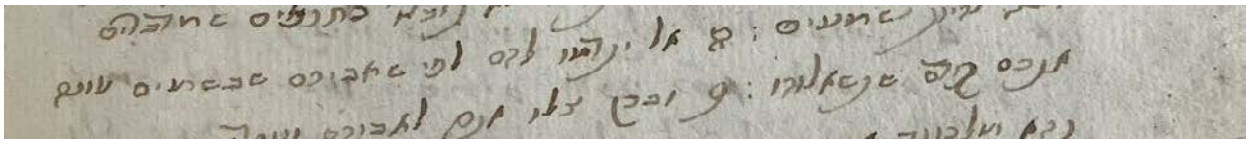
[203] The clause is written in a late rabbinic Hebrew style rather than Aramaic. It uses the Hebrew relative prefix ש־ (she-) and the standard Hebrew plural suffix (־ִים). The word כחנפים (*ke-chanafim*) shows a change in meaning after biblical times. While the root ח-נ-ף originally referred to ritual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

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

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

Interlinear Chart

Chapter 6:8



אל תדמו להם לפי שאביכם שבשמים עונה אתכם קודם שתשאלוהו:

Hebrew Transcription

Translation: Don’t resemble them, because your Father who is in heaven answers you before you ask Him.[204]

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

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

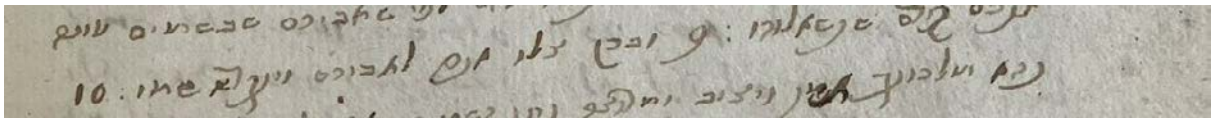
[204] This verse uses the grammar and phrasing typical of late Hebrew. It features the phrase לפי ש־ (*lefi she-*), meaning "because" or "since," which is common in Mishnaic Hebrew and replaces the usual biblical ק (ki). It also includes the phrase קודם ש־ (*kodem she-*), meaning "before," showing a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

עונה	שבשמים	שאביכם	לפי	להם	תדמו	אל
ona, “I/ you (ms)/ he/it answer(s),” (v. Pa’al/Qal, act part, ms)	shamyim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	she’avichem, “that/ which/ who/ whom your (mp) father,” (rel part, n ms, 2mp pronom)	lefi, “according to,” (prep)	lahem, “to/ for/ belonging to them,” (prep, 3mp pronom)	tidamu, “you (mp) do not resemble, imitate, resemble,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	al, “don’t,” (neg part)

				שתשאלוהו:	קודם	אתכם
				she’tisha’lu’hu, “that/ which/ who/ whom asks of him/it,” (rel part, v. Pa’al/Qal, yiqtol, 2mp, 3ms obj)	kodem, “first, previous, preceding, before,” (adv)	etchem, “you (mp),” (DO marker, 2mp pronom)

Interlinear Chart

Chapter 6:9



ובכן צלו אתם לאביכם ויתקדש שמו:

Hebrew Transcription

Translation: But, therefore, pray to your Father, and His name shall be sanctified.[205]

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

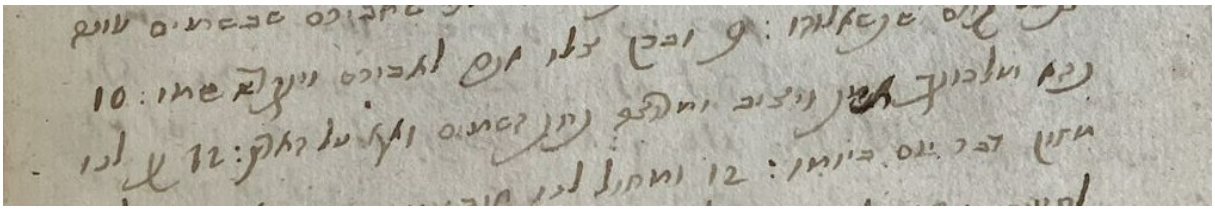
Aramaic: Therefore, you are to pray like this: ‘Abun {Our Father}, who is in the Shmaya {the Heavens}, may Shmak {Your Name} be hallowed,

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

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

Interlinear Chart

Chapter 6:10



תהא מלכותך אמת ויציב ומרוצה תחת השמים ואף על הארץ:

Hebrew Transcription

Translation: “May your kingdom be true, established and approved, under the heavens and also upon the earth.”[206]

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

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

השמים	תחת	ומרוצה	ויציב	אמת	מלכותך	תהא[207]
ha’shamayim, “the heavens,” (n mp)	tachat, “under, instead, below, beneath, at the foot,” (prep)	merutze, “and/ but/ so/ or I/ you (ms)/ he/it is approved, accepted, pleasing,” (v. Pi’el, act part, ms)	v’yatziv, “and/ but/ so/ or certain, established, steadfast,” (adj, ms) Aramaism	emet, “truth,” (n fs)	malchutcha, “your kingdom,” (n fs, 2ms pronom)	tehe, “he/it will be, exist,” (v. Pa’al/Qal, yiqtol, fut, 2ms) Mishnaic

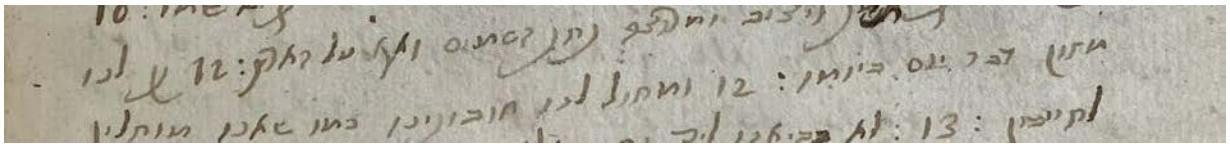
[206] This part of the text is notable because it uses early biblical-style religious language. The phrase אמת ויציב (*emet ve-yatziv*), meaning "true and established," is a direct quote from the opening words of the daily morning prayer said right after the Shema. The word מרוצה (*merutzah*), based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

[207] Mishnaic spelling. This word is first found in *Mishnah* Sotah.

				הארץ:	על	ואף
				ha’eretz, “the earth,” (n fs)	al, “upon, on,” (prep)	ve’af, “and/ but/ so/ or also, yea, though, so much the more,” (conj)

Interlinear Chart

Chapter 6:11



תן לנו מזון דבר יום ביומו:

Hebrew Transcription

Translation: “Give us food of *the* word[208] each day on its day.”[209]

The Scriptures: Give us today our daily bread.

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

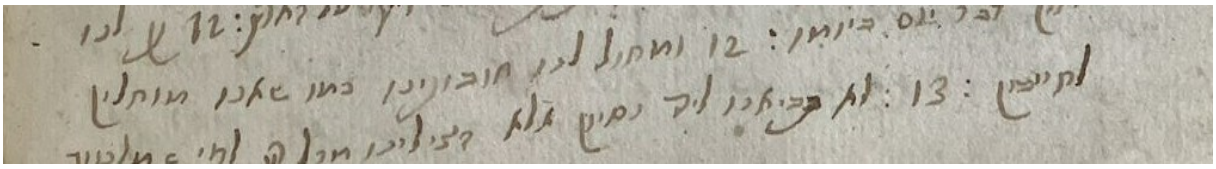
	ביומו:	יום	דבר	מזון	לנו	תן
	b’yomo, “in/ with/ by his/its day,” (prep, n ms, 3ms pronom)	yom, “day,” (n ms)	dvar, “thing, word, matter,” (n ms)	mezon, “food, sustenance,” (n ms)	l’nu, “to/ for/ belonging to us,” (prep, 1cp)	ten, (to a man) ”give!” (v. Pa’al/Qal, imp, 2ms)

Interlinear Chart

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

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

Chapter 6:12



ומחול לנו חובותינו כמו שאנו מוחלין לחייבין:

Hebrew Transcription

Translation: “And forgive us of our debts, as we forgive our debtors.”[210]

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

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

לחייבין:	מוחלין	שאנו	כמו	חובותינו	לנו	ומחול
l’chayavin, lamed DO marker, “we/ you (mp)/ they, those in debtors,” (Ar.Pe’al, act part, mp) Mishnaic Aramaism 2nd Temple	mochin, “we/ you (mp)/ they forgive,” (Ar. v. Pael, act part, mp) Mishnaic Aramaism	she’anu, “that/ which/ who/ whom we,” (rel clause, 1cs pronom)	k’mo, “like, as, similarly to, such as,” (prep)	chovoteinu, “our debts, obligations,” (n fp, 1cp pronom) Mishnaic	l’nu, “to/ for/ belonging to us,” (prep, 1cp)	v’machul, “and/ but/ so/ or” (to a man) “forgive!” (v. Pa’al/Qal, imp, 2ms)

Interlinear Chart

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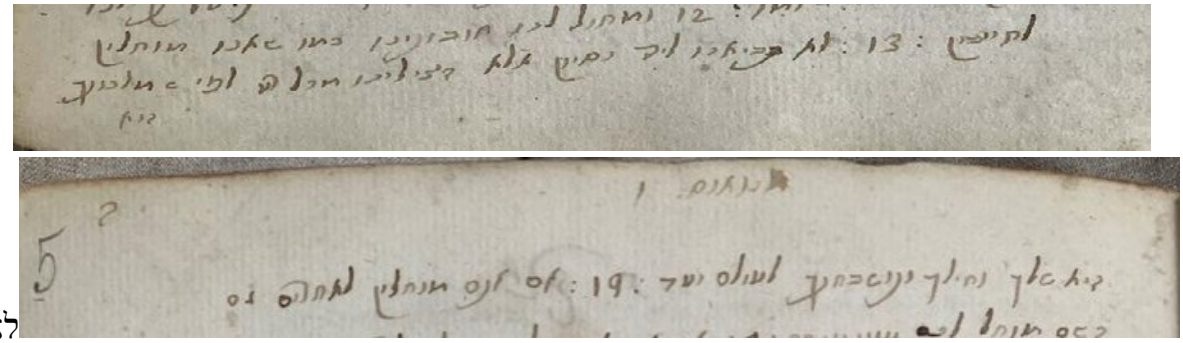
[210] This petition uses special vocabulary from the Mishnah and early rabbinic legal ideas. The word מחול (*mechol*) comes from the root מ-ח-ל, which is the common post-biblical term for forgiveness or cancellation of obligations. The phrases חובותינו (*chovoteinu*, "our debts") and לחייבין (*la-chayavin*,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

Chapter 6:13



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

Hebrew Transcription

Translation: "Do not bring us to a trial[211] but deliver us from all evil. For Your kingdom is Yours, and Your strength, and Your praise forever and ever."[212]

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

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

מכל	הצילנו	אלא	נסיון	ליד	תביאנו	לא
m'chol, "from/ of (the) all," (prep, n ms)	hatzilnu, "you (ms) deliver, rescue, save us," (v. Hif'il, imp, 2ms, 1cp obj)	ele, "but, only, however," (conj)	nisayon, "trial, test, temptation," (n ms)	leyad, "to/ for/ belonging to near, next to, about, at hand," (prep)	tavinu, "you will bring us," (v. Hifil, yiqtol, fut, 2ms)	lo, "no/not," (neg part)

ותושבחתך	וחילך	שלך	היא	שמלכותך	לפי	רע
v'tushbchetecha, "and/ but/ so or your glory, splendor, beauty," (Ar. n ms, 2ms) Aramaism	v'cheilecha, "and/ but/ so/ or power, strength, wealth, force, ability," (n ms, 2ms pronom)	shelcha, "to, for, of, belonging to you (ms)," (possessive, 2ms pronom)	hi, "she/ it," (3fs pron)	she'malchutcha, "that/ which/ who/ whom your kingdom," (rel part, n fs, 2ms pronom)	lefi, "according to, in accordance with, considering, by the mouth, to, after," (prep)	ra, "evil, wickedness," (n ms)

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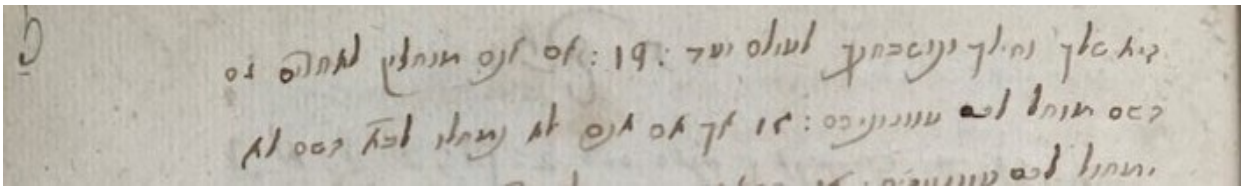
[211] See Deuteronomy 6:16.

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

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

Interlinear Chart

Chapter 6:14



אם אתם מוחלין לאחרים גם השם מוחל לכם עוונותיכם:

Hebrew Transcription

Translation: If you forgive others, HaShem (Yehovah)[213] will forgive you of your sins."[214]

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

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

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

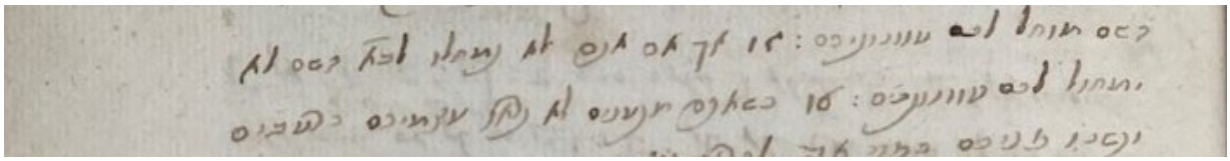
[213] The Cochin Hebrew Matthew has the rabbinic phrase "HaShem" meaning, "the Name" (i.e. Yehovah) such as in Matthew 6:14, 6:15, 6:26, 7:11. The Cochin Hebrew Matthew also includes the hey *gershyim* (ה׳) abbreviation also meaning "Yehovah" as shown in Matthew 3:3, 4:7, 4:10, or the abbreviation of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

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

					עוונותיכם:	לכם
					avonoteichem, “your(mp) sins,” (n mp, 2mp pronom)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

Interlinear Chart

Chapter 6:15



אך אם אתם לא תמחלו לב׳א השם לא ימחול לכם עוונותיכם:

Hebrew Transcription

Translation: But if you do not forgive sons of man,[215] HaShem (Yehovah) will not forgive you for your sins.[216]

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

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

השם	לב׳א	תמחלו	לא	אתם	אם	אך
ha’shem,”the name,” (n ms) Yehovah	l’ben, “to/ for/belonging to (the) sons of adam, humans, mankind,” (prep, n ms)	timchalu “you (ms) will forgive,” (v. Pa’al/Qal, yiqtol, fut, 2ms) Mishnaic	lo, “no/not,” (neg part)	atem, “You (mp),” (2mp pron)	im, “if, whether,” (conj)	ach, “but, yet, however,” (conj)

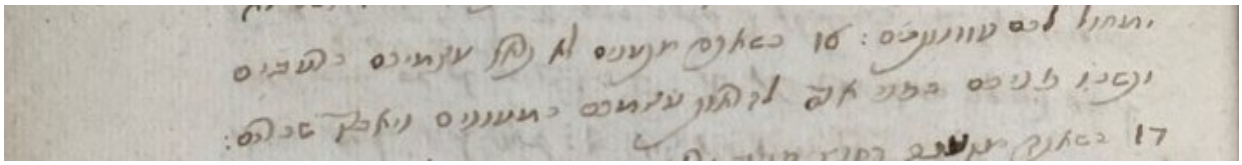
[215] Also means “human being.”

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

			עוונותיכם:	לכם	ימחול	לא
			avonoteichem, “your sins, iniquities,” (n mp, 2mp pronom)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	yimchol, “he/it will forgive,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/not,” (neg part)

Interlinear Chart

Chapter 6:16



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

Hebrew Transcription

Translation: When you fast, do not show yourselves as hungry *people*, but change your faces in before people to show yourselves *as* those who are suffering, and lose your reward.[217]

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

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

ותשנו	כרעבים	עצמיכם	תראו	לא	מתענים[218]	כשאתם
v’tishnu, “and/ but/ so/ or you will change, alter,” (v. Pi’el, yiqtol, fut, 2mp)	k’re’evim, “like/ as we/ you (mp)/ they, those hungry,” (prep, v. Pa’al/Qal, act part, mp)	atzmeichem, “your bone, essence, yourselves,” (n mp, 2mp pronom)	tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)	mitanim, “we/ you (mp)/ they suffer, afflict,” (v. Hit’pael, act part, mp) Mishnaic	kesh’atam, “when you (mp),” (pron, 2mp pronom)

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

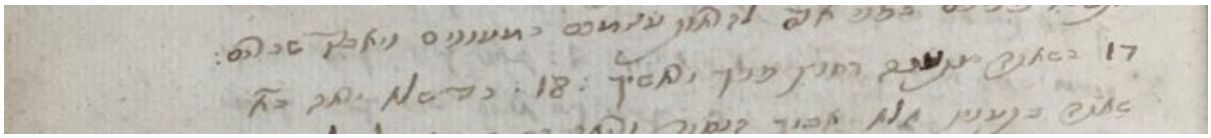
[218] First found in the *Mishnah* Ta’anit 1:7 and was translated as “fasting,”

ויאבדו	המעונים	עצמכם	להראות	אדם	בפני	פניכם
v'yovdu, "and/ but/ so/ or they will be lost, stray, perish," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ha'me'unim, "the we/ you (mp)/ they, those who are afflicted," (v. Pu''al, pssv part, mp)	atzmechem, "your bone," (n fs, 2mp pronom)	le'hera'ot, "to show," (v. Nif'al, inf constr)	adam, "man, mankind," (n ms)	b'penei, "in/ with/ by (the) face, in front of," (prep, n fp)	pneichem, "your faces," (n mp, 2mp pronom)

						שכרכם:
						scharchem, "your (mp) payment, wage, reward" (n ms, 2mp pronom) Mishnaic

Interlinear Chart

Chapter 6:17



כשאתה מתענה רחוץ פניך וראשיך:

Hebrew Transcription

Translation: When you fast, wash your faces and your heads,[219]

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

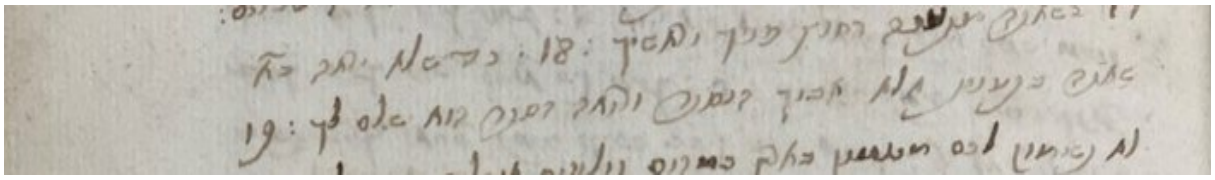
Aramaic: But you, when you are tsa'em {fasting}, wash aphayak {your face} and meshukh rishak {anoint your head},

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

		וראשיך:	פניך	רחוץ[220]	מתענה	כשאתה
		v’rashecha, “and/ but/ so/ or your (ms) head(s),” (n mp, 2ms pronom)	panecha, “your (ms) faces,” (n ms, 2mp pronm)	rachutz, (to a man) “wash!” (v. Pa’al/Qal, imp, 2ms)	mit’ane, “I/ you (ms)/ he/it afflict, fast,” (v. Hit’pael, act part, ms) Mishnaic	k’sh’atah, “when you (ms),” (prep, rel part, 2ms pronom)

Interlinear Chart

Chapter 6:18



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

Hebrew Transcription

Translation: so that it does not appear to human beings that you are in a fast, but rather to your Father who is hidden and sees in secret, He shall repay you.[221]

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

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

אלא	בתענית	שאתה	בא	יראה	שלא	כדי
ela, “but, only, however,” (conj)	b’ta’anit, “in/ with/ by (the) fast,” (prep, n fs)	she’atah, “that/ which/ who/ whom you (ms),” (rel part, 2ms pronom)	בני אדם benei’adam, “sons of man,” sons: (n mp)	yir’e, “he/it will see,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	kedei, “so that, in order to,” (conj)

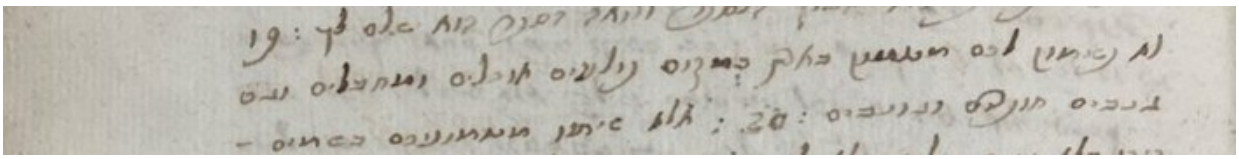
[220] Appears to be a spelling error. Currently spelling is for an adjective masculine singular, and it appears to be used as an active participle.

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

לך:	שלם	הוא	בסתר	ורואה	הנסתר	אביך
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	shellem, “he/it paid, repaid,” (v. Pi’el, qatal, 3ms)	hu, “he/it,” (pron)	b’seter, “in/ with/ by secret, secret, in secret,” (prep, n ms)	v’ro’e, “and/ but/ so/ or I/ you (ms)/ he/it sees,” (v. Pa’al/Qal, act part, ms)	ha’nistar, “hidden, concealed,” (adj ms)	avicha, “your (ms) father,” (n ms, 2ms pronom)

Interlinear Chart

Chapter 6:19



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

Hebrew Transcription

Translation: Do not place for yourselves a treasure on the earth, in a place *where* worms consume and destroy, and as well as thieves dig through and steal.[222]

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

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

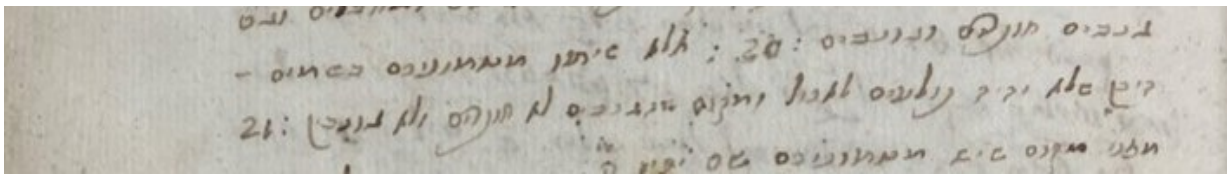
תולעים	במקום	בארץ	מטמון	לכם	תשימון	לא
tola’im, “worms,” (n fp)	ba’makom, “in/ with/ by (the) place,” (prep, n ms)	b’eretz, “in/ by/ with/ (the) earth,” (prep, n fs)	matmon, “hidden treasure,” (n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	teshimon, “you (mp) will set aside, place, set,” (v. Pa’al/Qal, yiqtol, 2mp)	lo, “no/not,” (neg part)

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

	וגונבים:	חותרים[223]	גנבים	וגם	ומחבלים	אוכלים
	v'gonvim, "and/ but/ so/ or we/ you (mp)/ they, those who steal," (v. Pa'al/Qal, act part, mp)	chotrim, "we/ you (mp)/ they, those dig, subvert," (v. Pa'al/Qal, act part, mp)	ganaim, "thieves," (n mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	u'mechablim, "and/ but/ so/ or we/ you (mp)/ they, those who destroy," (v. Pi'el, act part, mp)	ochlim, "we/ you (mp)/ they, those who eat," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 6:20



אלא שימו מטמוניכם בשמים היכן שלא יהיה תולעים לאכול ומקום שגנובים לא חותרים ולא גונבין:

Hebrew Transcription

Translation: But place your treasures in the heavens where there are no worms to consume, and a place that thieves do not dig through and do not steal.[224]

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

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

יהיה	שלא	היכן	בשמים	מטמוניכם	שימו	אלא
yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	hechan, "where?" (adv)	b'shamayim, "in/ with/ by (the) heavens," (prep, n mp)	motmoneikem, "your (mp) hidden treasures," (n mp 2mp pronom)	simu, (to men) "put, set, place, make, establish, fashion, found," (v. Pa'al/Qal, imp, 2mp)	ale, "but, only, however," (conj)

[223] First found in *Mishnah* Pesachim 7:12.

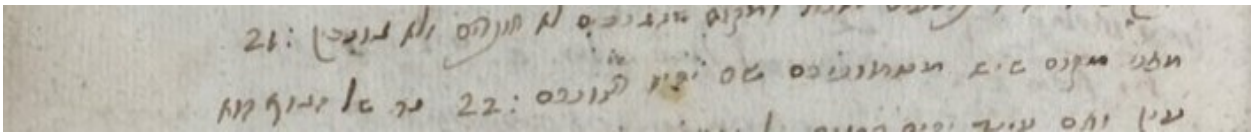
[224] This verse includes clear signs of post-biblical and Mishnaic Hebrew. It uses the common Mishnaic phrase היכן ש־ (*heikhan she-*), meaning "where" or "wherein," which comes from Aramaic and replaces the traditional biblical ways of indicating location. The verse also shows typical early rabbinic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

ולא	חותרים	לא	שגנבים	ומקום	לאכול	תולעים
v'lo, "and/ but/ so/ or no/not," (neg part)	chotrim, "we/ you (mp)/ they, those subverting, tunneling, dig," (v. Pa'al/Qal, act part, mp)	lo, "no/not," (neg part)	she'ganavim, "that/ which/ who/ whom thieves," (rel part, n mp)	u'makom, "and/ but/ so/ or a place," (n ms)	le'ekol, "to eat," (v. Pa'al/Qal, inf constr)	tola'im, "worms," (n mp)

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

Interlinear Chart

Chapter 6:21



מפני מקום שיש מטמוניכם שם יהיה רצונכם:

Hebrew Transcription

Translation: From the place where your treasures are, there will be your desire.[225]

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

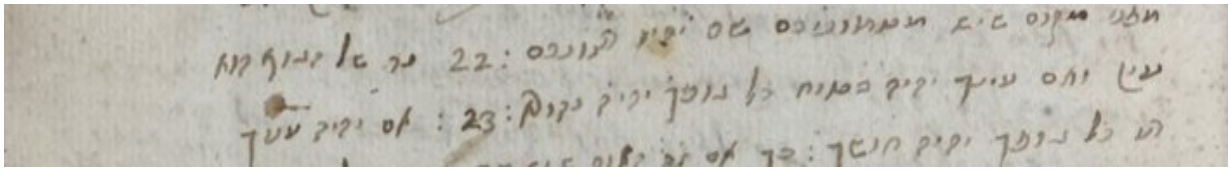
Aramaic: For, where siymathkun {your treasure} is, there your heart is also.

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

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

Interlinear Chart

Chapter 6:22



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

Hebrew Transcription

Translation: The lamp of your body is the eye; and if your eye is confident, all your body will be a light.[226]

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

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

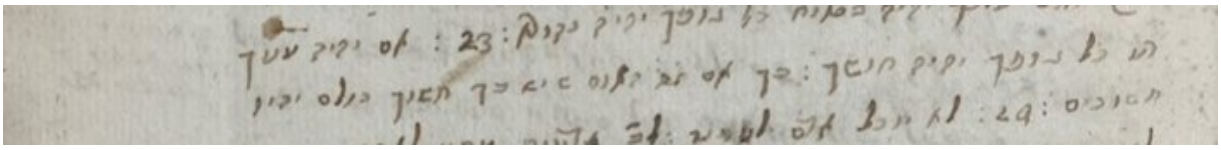
עינך	ואם	עין	הוא	הגוף	של	נר
einecha, “your eye,” (n fs, 2ms pronom)	v'im, “and/ but/ so/ or if, whether,” (conj)	ayin, “eye,” (n fs)	hu, “he/it,” (3ms pron)	ha’guf, “the body,” (n ms)	shel, “of, belonging to,” (prep)	ner, “lamp, candle,” (n ms)

	נהורא:	יהיה	גופך	כל	בטוח	יהיה
	nehora, “light, illumination,” (n ms) Aramaism	yihey, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	gufcha, “your (ms) body,” (n ms)	kol, “all,” (n ms)	batuach, “secure, sound, healthy, clear,” (adj, ms)	yihey, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

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

Chapter 6:23



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

Translation: If your eye is wicked, all your body will be darkness; likewise, if this light that is in you is dark, they will all be dark.[227]

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

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

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

בך	שיש	האום[228]	זה	אם	כך	חושך
bach, “In/ with/ by you (ms),“ (prep, 2ms, pronom)	she’yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	ha’am, “your (ms) nation – correction: ha’or, “light,” (n ms) – likely a scribal error.	ze, 'this (pron, ms)	im, “if, whether,” (conj)	kach, “so, thus, therefore, in this way,” (adv)	choshech, “darkness,” (n ms)

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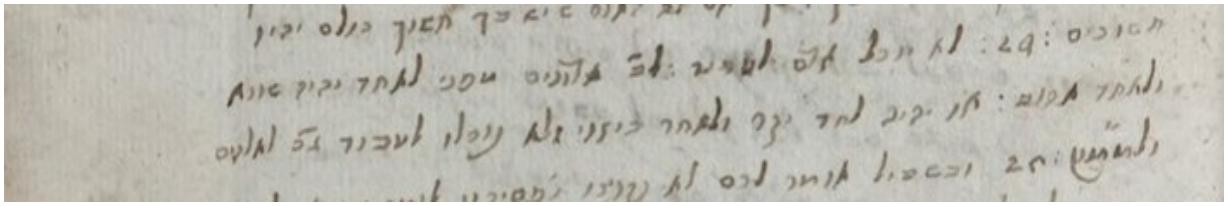
[227] This verse uses traditional biblical style and includes some scribal variations. The word עניך is an alternate spelling for עינך, meaning "your eye." The term האום is a scribal mistake for האור, which means "the light." The text reflects the ancient Semitic idea of an "evil eye" (עין רע), symbolizing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

[228] Possibly a spelling variant of אוֹר (or) meaning, “light.”

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

Interlinear Chart

Chapter 6:24



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

Hebrew Transcription

Translation: No man can serve two masters, because he will hate the one and love the other, or he will honor the one and despise the other; you also cannot serve Elohim (God) and mammon.[229]

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

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

מפני	אדונים	לב׳	לעבוד	אדם	יוכל	לא
mipnei, “from/ of before,” (prep)	adonim, “masters, lords,” (n mp)	l’bet, “to/ for/ belonging to two,” (prep, card num abbrev)	la’avod, “to serve,” (v. Pa’al/Qal, inf constr)	adam, “man,” (n ms)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/not,” (neg part)

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

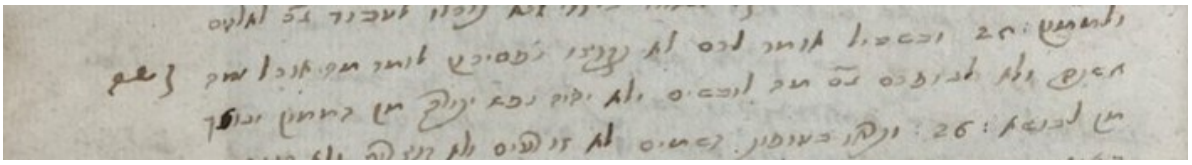
לאחד	יהיה	שונא	ולאחר	אהוב	או	יהיה
l'echad, "one," (lamed DO marker, card num) 2nd Temple	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	sone, "I/ you (ms)/ he/it hate(s)," (v. Pa'al/Qal, act part, ms)	v'lachar, "and/ but/ so/ or to/ for/ belonging to another," (prep)	ahuv, "love," (adj ms)	o, "or" (conj)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)

לחד	יקר	ולאחר	ביזוי	ולא	תוכלו	לעבוד
l'chad, lamed DO marker, one," (Ar. card part) Aramaism 2nd Temple	yakar, "dear, precious, honored," (adj ms)	v'l'achar, "and/ but/ so/ or (lamed DO marker) another," (DO marker, prep) 2nd Temple	bizoy, "disgrace, scorn, contempt, degradation," (n ms, verbal noun) Mishnaic	v'lo, "and/ but/ so/ or no/not," (neg part)	tuchlu, "you (mp) will be able," (v. Pa'al/Qal, yiqtol, fut, 2mp)	la'avod, "to work," (v. Pa'al/Qal, inf constr)

ג׳כ	לאלהים	ולממון:				
גם כן ken, "likewise," (part, adv)	l'elohim, "to/ for/ belonging to God(s)," (n mp)	v'l'mamon, "and to/ for/ belonging to (the) mammon, money," (n ms) Aramaism Mishnaic				

Interlinear Chart

Chapter 6:25



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

Hebrew Transcription

Translation: And because of this, I tell you to not vex your souls, saying, "What shall I eat, and what shall I drink?" nor likewise for your body, "What will you wear;" but is not the soul greater than mammon and your body than clothing?"[230]

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

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

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

לומר	נפשיכון	תקוצו	לא	לכם	אומר	ובשביל
lomar, "to say, tell," (v. Pa'al/Qal, inf constr)	nefesheichun, "you're your souls, yourselves," (Ar. 2mp pron) Aramaism	takutzu, "you (ms) will loathe," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no/not," (neg part)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)", (v. Pa'al/Qal, act part, ms)	u'bishvil, "and/ but/ so/ or for, for the sake of," (prep) Mishnaic

ג׳כ	לגופכם	ולא	אשתה	ומה	אוכל	מה
ג-כֵּן ken, "likewise," (part) abbrev	l'gufchem, "to/ for/ belonging to/ your (mp) body," (prep, n ms, 2mp pronom)	v'lo, "and/ but/ so/ or no/not," (neg part)	eshate, "I will drink," (v. Pa'al/Qal, yiqtol, fut, 1cs)	u'mah, "and/ but/ so/ or what" (pron)	ochal "I will eat," (v. Pa'al/Qal, yiqtol, fut, ms)	mah, "what?" (pron)

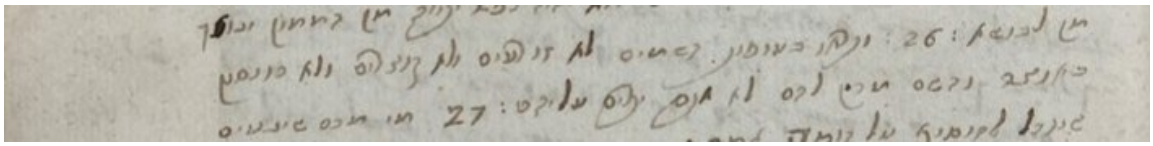
מן	יתירה	נפש	יהיה	ולא	לובשים	מה
min, "from, of" (prep)	yatira, "pre-eminent, surpassing, extreme," (Ar. adj fs) Aramaism	nefesh, "soul," (n fs)	yihey, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'lo, "and/ but/ so/ or no/not," (neg part)	lovshim, "we/ you/ they, those putting on, wearing," (v. Pa'al/Qal, act part, mp)	ma, "what?" (interrog part)

			לבושא[232]:	מן	וגופך	הממון[231]
			levusha, "to/ for/ belonging to (the) clothing," (n ms) Aramaism	min, "from, of" (prep)	v'gufcha, "and/ but/ so/ or your (ms) body," (n ms)	ha'mammon, "the mammon, money," (n ms) Aramaism Mishnaic

Interlinear Chart

[231] First found in the *Mishnah* Yevamot 15:3.
[232] The aleph (א) is an Aramaic definite article.

Chapter 6:26



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

Hebrew Transcription

Translation: And see the birds of the heavens: they do not sow, nor reap, and they do not gather into a storehouse, yet HaShem (Yehovah) prepares *food* for them. Are you not exceeding over them?[233]

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

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

קוצרים	ולא	זורעים	לא	השמים	בעופות	ותראו
kotzrim, "we/ you (mp)/ they sow," (v. Pa'al/Qal, act part, mp)	v'lo, "and/ but/ so/ or no/not," (neg part)	zori'm, "we/ you (mp)/ they sow(s)," (v. Pa'al/Qal, act part, mp)	lo, "no/not," (neg part)	ha'shamayim, "the heavens," (n mp)	b'ofot, "in/ with/ by (the) birds," (prep, n fp)	v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)

לא	להם	מכין	והשם	באוצר	כונסין[234]	ולא
lo, "no/not," (neg part)	ahem, "to /for/ belonging to them," (prep, 3mp pronom)	mechin, "I/ you (ms)/ he/it prepare(s), provide(s)," (v. Hifil, act part, ms)	v'ha'shem, "and/ but/ so/ or the name," (n ms) Yehovah	b'otzar, "in/ with/ by (the) treasure, storehouse," (prep, n ms)	konasin, "we/ you (mp)/ they gather, assemble, bring in," (v. Pa'al/Qal, act part, mp) Aramaism Mishnaic	v'lo, "and/ but/ so/ or no/not," (neg part)

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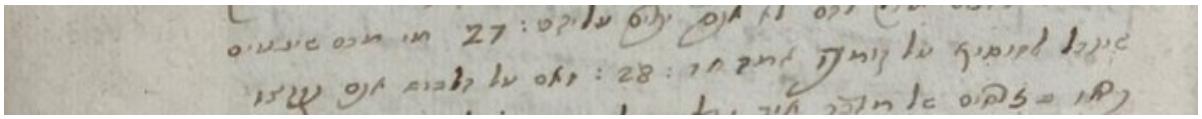
[233] This verse combines traditional agricultural terms, classical syntax, and old scribal styles. The sentences switch between the common Hebrew masculine plural participle endings ־ִים, seen in זורעים (*zore'im*) and קוצרים (*kotzrim*), and the Mishnaic/Aramaic ending ־ִין, in כונסין (*konesin*).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

[234] First found in the *Mishnah* Maaser Sheni 4:10.

				עליהם:	יתרים	אתם
				aleihem, “upon, over them,” (prep, 3 mp pronom)	yetarim, “greater, more, valuable, exceeding,” (n mp)	atem, “You (mp),” (2mp pron)

Interlinear Chart

Chapter 6:27



מי מכם שיגעים שיוכל להוסיף על קומתו אמה חד:

Hebrew Transcription

Translation: Who among you, by being anxious, can add a single cubit to his stature?[235]

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

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

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

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

Interlinear Chart

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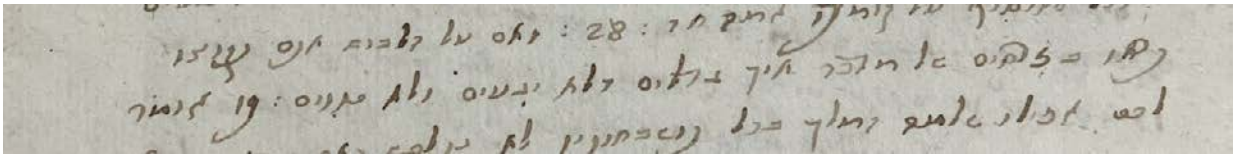
[235] This rhetorical question combines modern Hebrew syntax with clear Aramaic modifiers. It uses the prefix ש־ (*she-*) along with the plural active participle שיגעים (*she-yage'im*, meaning "toiling" or "wearying") to express the intense internal effort of worry. The word קומתו (*komato*) relates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

Chapter 6:28



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

Hebrew Transcription

Translation: And if you are anxious about clothing, look at the flowers of the wilderness, how they grow, that they do not toil and they do not spin.[236]

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

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

בפרחים	תראו	תקוצו	אתם	הלבוש	על	ואם
b'prachim, "in/ with/ by (the) flowers," (prep, n mp)	tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	takutzu, "you (mp) are anxious," (v. Pa'al/Qal, yiqtol, fut, 2mp)	atem, "You (mp)," (2mp pron)	ha'levush, "the clothing, attire," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'im, "and/ but/ or if/ whether," (conj)

ולא	יגעים	דלא	גדלים	איך	מדבר	של
lo, "no/not," (neg part)	ye'geim, "fatigued, worn out," (adj mp)	de'lo, "of/ who/ which/ that not," (Ar. rel part, neg part) Aramaism	gdelim, "we/ you (mp)/ they, those growing," (v. Pa'al/Qal, act part, mp)	eich,"how?" (adv)	midbar, "wilderness," (n ms)	shel, "to, for, of, belonging to," (prep)

						טוים:
						tovim, "we/ you (mp)/ they spin," (v. Pa'al/Qal, act part, mp) Aramaism Mishnaic

Interlinear Chart

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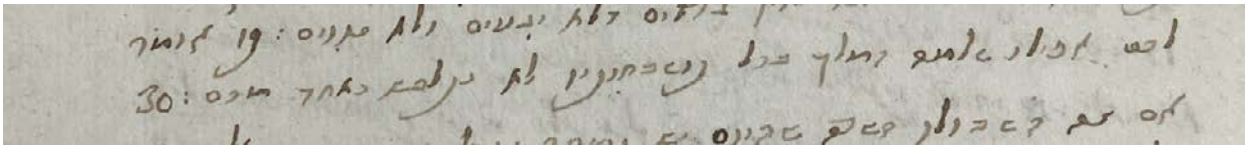
[236] This verse clearly shows a mix of languages, blending Hebrew vocabulary with Aramaic syntax. The possessive marker של (*shel*) appears in the phrase בפרחים של מדבר, which is a common feature in post-biblical Hebrew. It changes the meaning from the traditional biblical "lilies of the field" to "flowers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

Chapter 6:29



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

Hebrew Transcription

Translation: I tell you, even King Shelomoh (Solomon) in all his praise was not clothed as one of them.[237]

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

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

תושבחותיו	בכל	המלך	שלמה	אפילו	לכם	אומר
tushbachatav, “his/ it’s praise, glory,” (Ar. n fp, 3ms pronom) Aramaism	be'chol, “in/ with/ by (the) all,” (prep, n ms)	ha’melech, “the king,” (n ms)	shlomoh, “Solomon,” (name)	afilu, “even,” (adv)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)

			מהם:	כאחד	נתלבש	לא
			mehem, “of/ from them,” (prep, 3mp pron)	k’echad, “like/ as one,” (prep, card num)	nitlabesh, “he/it was clothed,” (v. Nit’pael, pssv past, 3ms) Mishnaic	lo, “no/not,” (neg part)

Interlinear Chart

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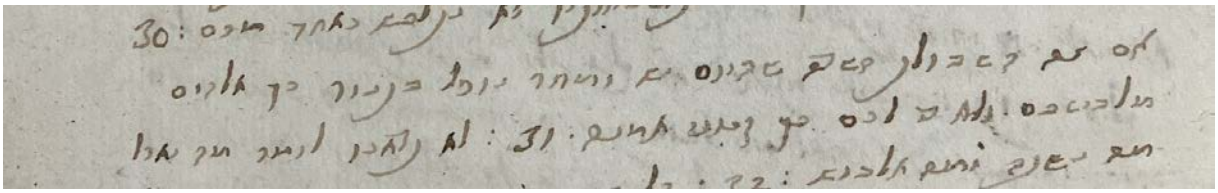
[237] This verse uses special words beyond the Bible and mixes different dialects. It starts with the word אפילו (*afilu*, "even"), a common adverb in Mishnaic Hebrew. The text keeps the Aramaic plural תושבחותיו to mean royal glory, using a formal religious term for a king instead of the more common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

Chapter 6:30



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

Translation: If this grain of the field, which exists today and tomorrow, falls into the furnace, Elohim (God) clothes it sufficiently. May *it* not be the same for you, *you* of little faith?[238]

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

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

ומחר	יש	שהיום	השדה	השבולת	זה	אם
u'machar, "tomorrow," (adv)	yesh, "there is, there exists," (part)	she'hayom, "that/ which/ who/ whom today," (rel part, adv)	ha'sadeh, "the field," (n ms)	ha'shevulet, "the corn, head of a branch, grain," (n fs)	ze, 'this (pron, ms)	im, "if, whether," (conj)

די	הלא	מלבישהם	אלהים	כך	בתנור	נופל
dei, "enough, sufficiently" (adv)	ha'lo, "the/ that no/not, is it not?" (neg part)	malbishham, "we/ you (mp)/ they will cause to wear," (v. Hif'il, act part, mp)	Elohim, "God(s)" (n mp)	kach, "so, thus, therefore, in this way," (adv)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	nofel, "I/ you (ms)/ he/it fall(s)," (v. Pa'al/Qal, act part, ms)

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

Interlinear Chart

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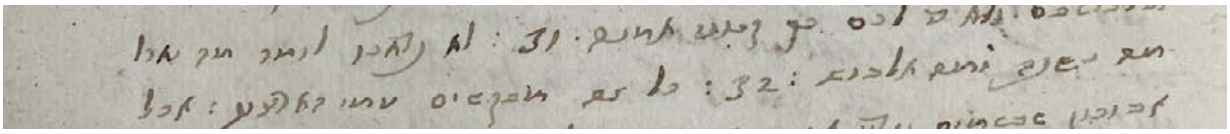
[238] This verse combines a unique agricultural term with standard Mishnaic grammar and expressions. It uses the specific word שבולת (*shibolet*, meaning "ear" or "spike of grain") instead of the usual biblical word for grass. It also includes the phrase שהיום יש (*sheha'yom yesh),* meaning "which today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

Chapter 6:31



לא תדאגו לומר מה נאכל מה נשתה ומה אלבוש:

Hebrew Transcription

Translation: Do not worry by saying, “What will we eat,” or “What will we drink?” or “What will I wear?”[239]

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

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

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

ומה	אלבוש:					
u’mah, “and/ but/ so/ or what?” (pron)	elbash, “I will wear,” (v. Pa’al/Qal, yiqtol, fut, 1cs)					

Interlinear Chart

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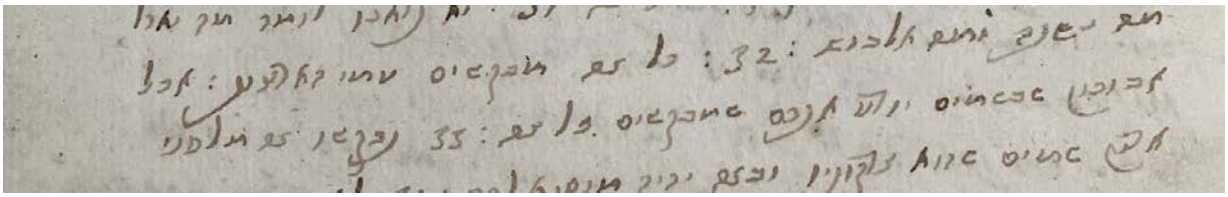
[239] This verse uses standard Hebrew verb forms to show a person’s worried thoughts. It uses the root ד-א-ג (*da'ag*, meaning "to worry" or "to fret") in the future tense to give a negative command against feeling anxious. The sentence changes grammar partway through; it starts with phrases like "we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

Chapter 6:32



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

Hebrew Transcription

Translation: All this the peoples of the lands seek. But your Father, who is in the heavens knows you, that you seek all this.[240]

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

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

אבוכון	אבל	הארצות	עמי	מבקשים	זה	כל
abochun, “your (ms) father,” (Ar. n ms, 2ms pronom) Aramaism	aval, “indeed, truly, verily, surely, but,” (adv)	ha’aratzot, “the lands,” (n fp)	amei-, “peoples of,” (n mp constr)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	ze, 'this (pron, ms)	kol, “all,” (n ms)

	זה:	כל	שמבקשים	אתכם	יודע	שבשמים
	ze, 'this (pron, ms)	kol, “all,” (n ms)	she’mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	et’chem, “with/ in you (mp),” (DO marker, 2mp pronom)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)

Interlinear Chart

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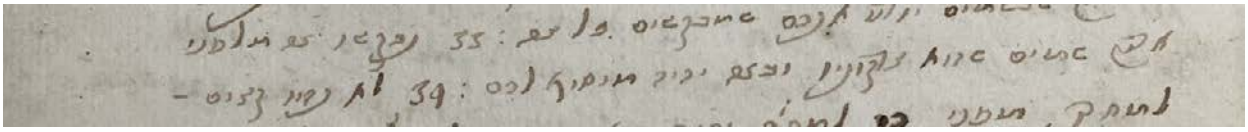
[240] This verse combines early rabbinic terms with straightforward Aramaic grammar. It uses the plural phrase עמי הארצות (*amei ha-aratzot*), a common expression in post-biblical and Mishnaic texts to refer to ordinary or unlearned people, instead of the usual term for "Gentiles." Grammatically, the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

Chapter 6:33



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

Translation: Request this from the Lord of Heaven, for He is his righteousness; and therefore, it will be added to you.[241]

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

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

צדקותיו	שהוא	שמים	אדון	מלפני	זה	תבקשו
tzidoktav, “his/its justice, righteousness,” (n fs, 3ms pronom)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	shamayim, “heavens,” (n mp)	adon, “master, lord,” (n ms)	milpenei, “from/ of before,” (prep)	ze, 'this (pron, ms)	tevakshu, (to men) “seek!” (v. Pi’el, imp, 2mp)

			לכם:	מוסיף	יהיה	ובזה
			achem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	mosif, “I/ you (ms)/ he/it adds, continue(s),” (v. Hifil, act part, ms)	yihey, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	u’va’zeh, “and/ but/ so then, thus,” (conj)

Interlinear Chart

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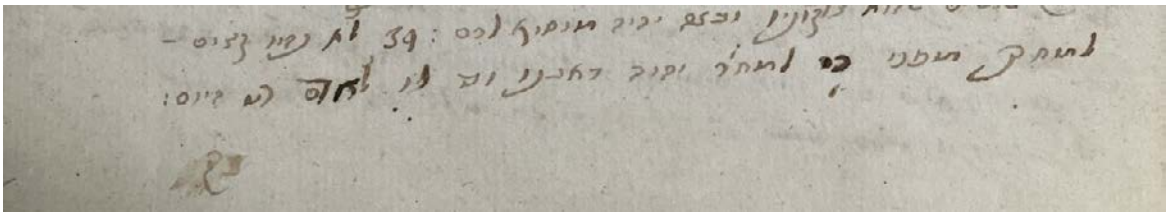
[241] This verse features unique theological variations alongside standard post-biblical language patterns. It changes traditional text by replacing the phrase "Kingdom of God" with the grand title אדון שמים ("Lord of heaven"). Conceptually, it directly associates the Divine with righteousness through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

Chapter 6:34



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

Hebrew Transcription

Translation: “Do not be anxious about tomorrow, because tomorrow will have its own worry, and sufficient for a person is the evil of the day.”[242]

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

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

למחר	כי	מפני	למחרת	קצים	תהיו	לא
l’machar, “to/ for/ belonging to tomorrow,” (prep, adv)	ki, “for, since, because,” (conj)	mipnei, “from/ of (the) presence, from the face,’ (prep)	lemchorat, “to/ for belonging to tomorrow,” (prep, adv)	katzim, “we/ you (mp)/ they, those anxious, worried,” (v. Pa’al/Qal, act part, mp)	tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)

היום:	רע	לאדם	לו	ודי	דאגתו	יהיה
ha’yom, “the day,” (n ms)	ra, “evil, wickedness,” (n ms)	l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’dei, “and/ but/ so/ or enough sufficient,” (adv)	da’agavto, “his/its concern, worry,” (n ms, 3ms pronom)	yihey, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

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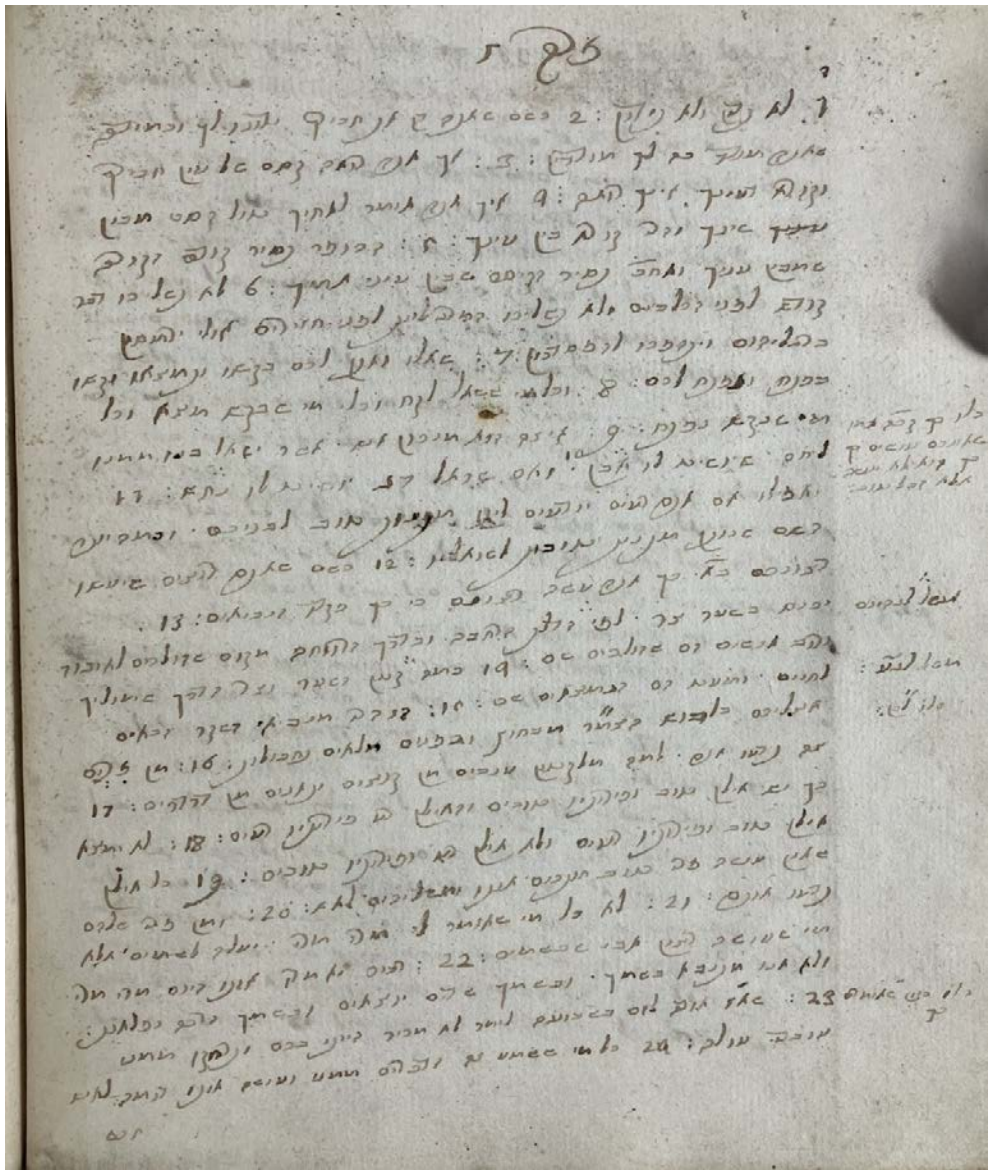
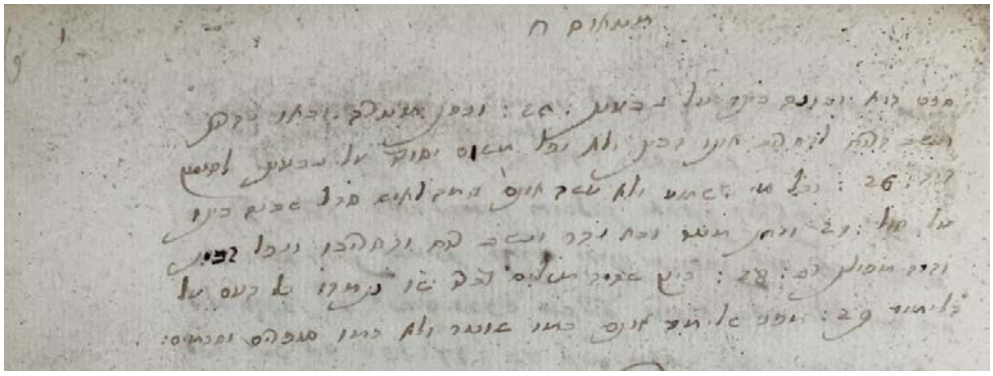
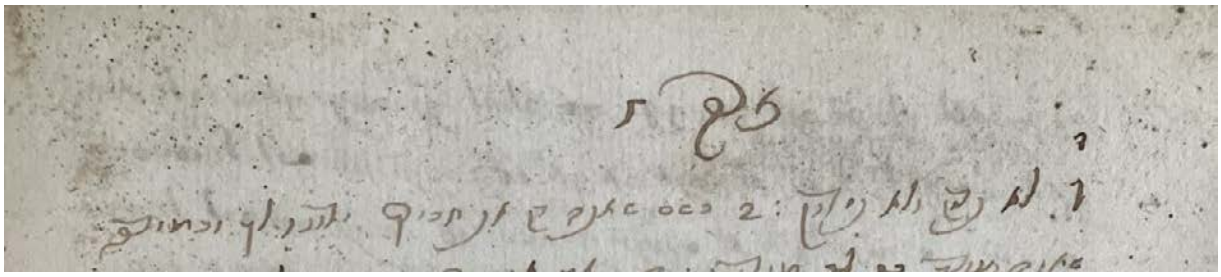
[242] This final verse combines vocabulary from the *Mishnah*, words used after the biblical period, and traditional rabbinic language. It uses a negative command form with the verb תהיו and the active plural participle קצים (*katzim*), from the root ק-ו-ץ, to express ongoing, strong worry. Grammatical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

Cochin Matthew Chapter 7





Chapter 7:1



לא תדין ולא תידון:

Hebrew Transcription

Translation: You shall not judge, so you will not be judged.

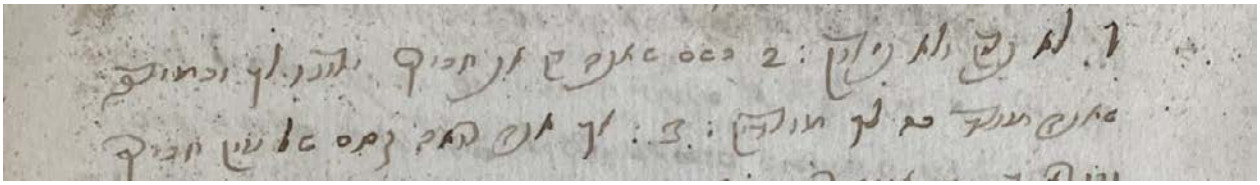
The Scriptures: "Do not judge, lest you be judged."

Aramaic: You shouldn't judge, so that you won't be judged.

			תידון:	ולא	תדין	לא
			tadon, "you (ms) will be judged," (v. Nif'al, yiqtol, fut, 2ms)	v' lo, "and/ but/ so/ or no, not," (neg part)	tadin, "you (ms) will judge," (v. Pa'al/Qal, yiqtol, fut, 2ms)	lo, "no, not," (neg part)

Interlinear Chart

Chapter 7:2



כשם שאתה דן את חבירך ידונו לך ובמידה שאתה מודד בה לך מודדין:

Hebrew Transcription

Translation: Just as you judge your friend, it will be judged to you, and with the measurement that you measure: with it, you will be corrected.[243]

[243] Or, "be set straight."

The Scriptures: For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

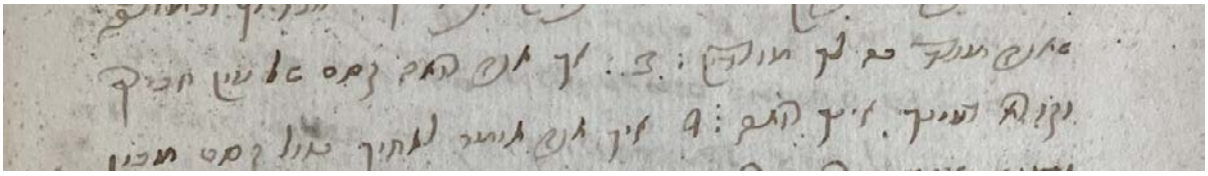
Aramaic: For, by the judgment which you judge, you will be judged. And with the measure which you measure, it is measured unto you.

לך	ידונו	חבירך	את	דן	שאתה	כשם
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	yudonu, “he/it will be judged,” (v. Nif’al, yiqtol, fut, 2ms)	chavercha, “your (ms) friend,” (n ms, 2ms pronom)	et, (DO marker)	dan, “I/ you (ms)/ he/it judge(s),” (v. Pa’al/Qal, act part, ms)	she' atah, “that/ which/ who you,” (rel part, 2ms pronom)	kushim, “as, just as,” (adv)

	מודדין:	לך	בה	מודד	שאתה	ובמידה
	moddin, “I/ you (ms)/ he/it will be set straight, to correct,” (Ar. v. Peal, act part, ms) Aramaism	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ba, “in/ with/ on/ by her/it,” (prep, 3fs pronom)	moded, “I/ you (ms) he/it measure(s),” (v. Pa’al/Qal, act part, ms)	she' atah, “that/ which/ who you,” (rel part, 2ms pronom)	u’v’mida, “and/ but/ so/ or in/ with/ by (the) measure,” (prep, n ms)

Interlinear

Chapter 7:3



אך אתה רואה קסם של עין חבירך וקורא דעינך אינך רואה:

Hebrew Transcription

Translation: But you see the chip of wood in the eye of your friend, but the beam that is in your eye, you do not see?

The Scriptures: And why do you look at the splinter in your brother’s eye, but do not notice the plank in your own eye?

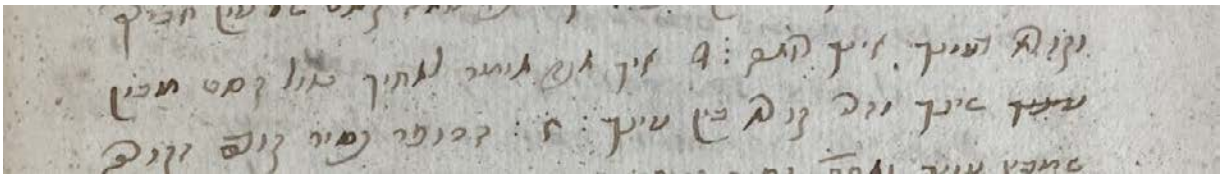
Aramaic: But, why do you see the gela {the splinter} that is in the eye of your brother, and you don’t notice the qariytha {the beam} that is in your eye?

חבירך	עין	של	קסם	רואה	אתה	אך
chavercha, “your (ms) friend,” (n ms, 2ms pronom)	ayin, “eye,” (fs)	shel, “of, belonging to,” (prep)	kesem, “chip of wood,” (Ar. n ms) Aramaism	ro’e, “I/ you (ms)/ he/it see(s),” (v. Pa’al/Qal, act part, ms)	ata, “you (ms),” (pron 2ms)	ach, “but, yet, however,” (conj)

			רואה:	אינך	דעינך	וקורא[244]
			ro’e, “I/ you (ms)/ he/it see(s),” (v. Pa’al/Qal, act part, ms)	einecha, “you (ms) are not,” (neg part, 2ms pronom)	d’einecha, “of who/ which/ that your (ms) eye,” (rel part, n fs, 2ms pronom) Aramaism	v’kore, “and/ but/ so/ or the beam,” (n ms) Aramaism

Interlinear Chart

Chapter 7:4



איך אתה אומר לאחיך טול קסם מבין ~~עיניך~~[245] שינך והרי קורא בין עינך:

Hebrew Transcription

Translation: How can you say to your brother, “Take the chip of wood from between your tooth,” but here is a beam between your eye?

The Scriptures: Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see, a plank is in your own eye?

Aramaic:
Or, how do you say unto your brother, ‘Allow me to remove the gela {the splinter} from your eye,’ and behold, a qariytha {a beam} is in your own eye?

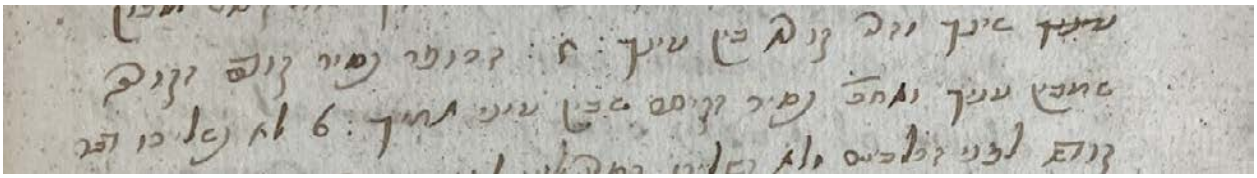
מבין	קסם	טול	לאחיך	אומר	אתה	איך
m’bevin, “from/ of between,” (prep) Aramaism	kesem, “chip of wood,” (Ar. n ms) Aramaism	tol, (to a man) “take, take hold,” (v. Pa’al/Qal, imp, 2ms)	l’achicha, lamed DO marker, your brother,” (n ms, 2ms pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms	ata, “you (ms),” (pron 2ms)	eich, “how?” (adv)

[244] Derived from the Hebrew root קורא (*korah*) meaning, “beam” or “rafter” but with the added Aramaism of the Aramaic definite article א (alef) suffix.
[245] This appears to be an error by the original scribe. Therefore, this word was not included in the transcription or translation.

		:עינך	בין	קוראא[246]	והרי	שינך
		einecha, “your (ms) eye,” (n fs, 2ms pronom)	bein, “between, amongst,” (prep)	kore, “beam,” (n ms) Aramaism	v’harei, “and/ but/ so/ or indeed, here is,” (adv)	shincha, “your (ms) tooth,” (n fs, 2ms pronom)

Interlinear Chart

Chapter 7:5



הכופר תסיר קודם הקורה שמבין עניך ואח׳כ תסיר הקיסם שבין עיני אחיך:

Hebrew Transcription

Translation: You denier! Remove the beam from between your eyes beforehand, and later remove the chip of wood that is between the eyes of your brother.

The Scriptures: Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother’s eye.

Aramaic: You naseb baphe {lit. face takers i.e. pretenders/actors}! First remove the qariytha {the beam} from your eye, and then you can examine it for yourself to remove the gela {the splinter} from the eye of your brother.

ואח׳כ	עניך	שמבין	הקורה[247]	קודם	תסיר	הכופר
ואחר כך v’achar ken, “and/ but/ so/ or after, later,” (prep) abbrev	eineicha, “your eyes,” (n fp, 2ms pronom)	she’m’ben, “that/ which/ who/ whom between,” (rel part, prep)	ha’korah, “beam or rafter,” (n fs)	kodem, “I/ you (ms)/ he/it preede(s),” (v. Pa’al/Qal, act part, ms)	tasir, “you (ms) will remove,” (v. HIfil, yiqtol, fut, 2ms)	ha’kofer, “the I/ you (ms)/ he/it denies,” (v. Pa’al/Qal, act part, ms)

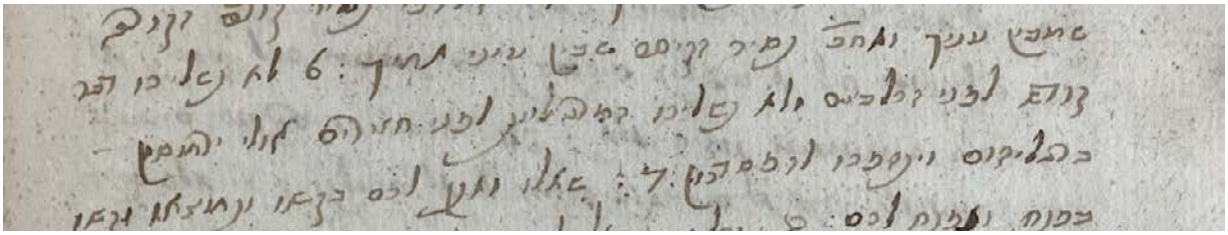
[246] Derived from the Hebrew root קורא (*korah*), meaning “beam” or “rafter,” but with the added Aramaic definite article א (*alef*) suffix.

[247] It is interesting to note that in chapter 7:3 and 7:4, the same word is written with the Aramaic א (alef) definite article suffix and in 7:5 this word is spelled with the Hebrew prefix ה (*hey*) definite article.

		אחיך:	עיני	שבין	הקיסם	תסיר
		achecha, “you brothers,” (n mp, 2ms pronom)	einei, “eyes of,” (n mp constr)	she’ben, “that/ which/ who/ whom in between, amongst,” (rel part, prep)	ha’kesim, “the chip of wood,” (Ar. n mp) Aramaism	tasir, “you (ms) will remove,” (v. Hif’il, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 7:6



לא תשליכו דבר קודש לפני הכלבים ולא תשליכו המרגליות לפני חזירים אולי ירמסון ברגליהום ויתהפכו להפסדכון:

Hebrew Transcription

Translation: Do not throw a holy matter[248] before the dogs, and do not throw pearls before the pigs, for it may be that they trample them with their feet and in turn, injure you.

The Scriptures: Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.

Aramaic:
You shouldn’t give qudsha {a holy thing} unto qalbe {the dogs}, and you shouldn’t place marganyathkun {your pearls} in front of khaziyre {swine/pigs}, lest they should trample them with their feet, and they might turn and tear you.

ולא	הכלבים	לפני	קודש	דבר	תשליכו	לא
v’ lo, “and/ but/ so/ or no, not,” (neg part)	ha’klavim, “the dogs,” (n mp)	lifnei, “before, before the face of, before me, in front of, “(prep)	kodesh, “holiness,” (n ms)	dvar, “thing, word, matter,” (n ms)	tashlichu, “you (mp) will throw,” (v. Hif’il, yiqtol, fut, 2mp)	lo, “no, not,” (neg part)

[248] Can also translate to, “Do not throw a holy word before the dogs.”

ברגליהום[250]	ירמסון	אולי	חזירים	לפני	המרגליות[249]	תשליכו
b'regelihom, "in/ with/ by their feet/legs," (prep, n fp) Aramaism	yirmeson, "they will trample," (v. Pa'al/Qal, yiqtol, Ar. 3mp suffix) Aramaism	ulay, "maybe, perhaps, it may be that," (adv)	ha'zirim, "the pigs," (n mp)	lifnei, "before, before the face of, before me, in front of," (prep)	ha'margliot, "the gems, jewels, pearls," (n fp) 2nd Temple	tashlichu, "you (mp) will throw," (v. Hif'il, yiqtol, fut, 2mp)

					להפסדכון[251]:	ויתהפכו
					l'hefsedkon, "to/ for/ belonging to your injury, harm," (prep, n ms, Ar. 2mp pronom) Aramaism	v'yitchapu, "and/ but/ so/ or they will turn over," (v. Hit'pael, yiqtol, fut, 3mp)

Interlinear Chart

Chapter 7:7

שאלו ואתן לכם בקשו ותמצאו וקשו בפתח ואפתח לכם:

Hebrew Transcription

Translation: Ask and I will give to you, seek and you will find it, and be strong[252] at the entrance and I will open *it* for you.

The Scriptures: Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

Aramaic: Ask, and it will be given unto you; seek, and you will find; knock, and it will be opened for you.

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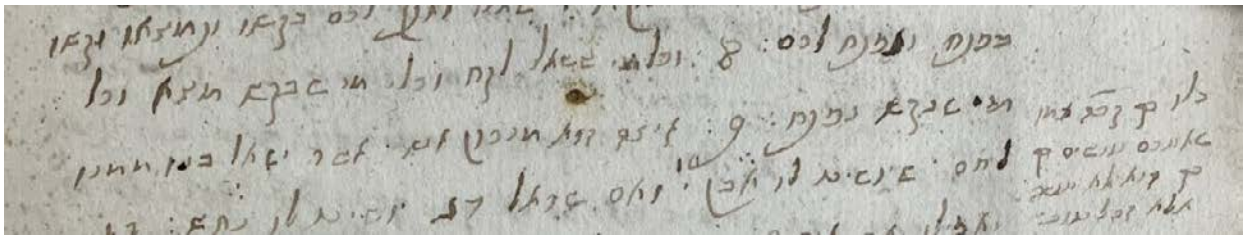
[249] First found in "Heikhalot Rabbati Kabbalah" (c. 900 BCE to 900 CE). Also found in the *Mishnah* Pirkei 6:9.
[250] The suffix הום- (-hom) is a combination of Hebrew and Aramaic suffix for 3 mp meaning, "they/their."
[251] The word הפסד (hefsed) is first found in *Letter of Aristeas* (c. 280 CE - 80 BCE). Also found in the *Midrash* Philo 4:13:4 and the *Mishnah* Berakhot 1:2.
[252] "The root word קשה (*Kashe*) is an adjective that means, 'hard' or 'difficult.' It is often used to describe situations, tasks, or conditions that are challenging or tough to deal with." See website for more details: https://talkpal.ai/vocabulary/%d7%a7%d7%a9%d7%94-kashe-vs-%d7%97%d7%96%d7%a7-chazak-hard-vs-strong-in-hebrew/.

בפתח	וקשו	ותמצאו	בקשו	לכם	ואתן	שאלו
b'petach, "in/ with/ by (the) opening, entrance, opportunity," (prep, n ms)	v'kshu, "and/ but/ so/ or (to men) "be strong, hard, solid, difficult," (v. Pa'al/Qal, imp, 2mp) **Root**: קשה	v'timtze'u, "and/ but/ so/ or you (mp) will find him/it," (v. Pa'al/Qal, yiqtol, fut, 2mp)	bakshu, (to men) "ask, seek, request!" (v. Pa'al/Qal, imp, 2mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	v'eten, "and/ but/ so/ or I will give," (v. Pa'al/Qal, yiqtol, fut 1cs)	sha'alu, (to men) "ask!" (v. Pa'al/Qal, imp, 2mp)

					לכם:	ואפתח
					lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	v' efaach, "and/ but/ so/ or I will open," (v. Pa'al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

Chapter 7:8



וכל מי ששאל לקח וכל מי שבקש מצא וכל מי שנקש נפתח:

Hebrew Transcription

Translation: So, everyone who asks, receives, and everyone who seeks,[253] finds.[254] And everyone who knocks, it is opened.

The Scriptures: For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Aramaic: For, all who asks, receives, and who seeks, finds, and unto the one who knocks, it is opened for him.

[253] See 1 Chronicles 16:11.

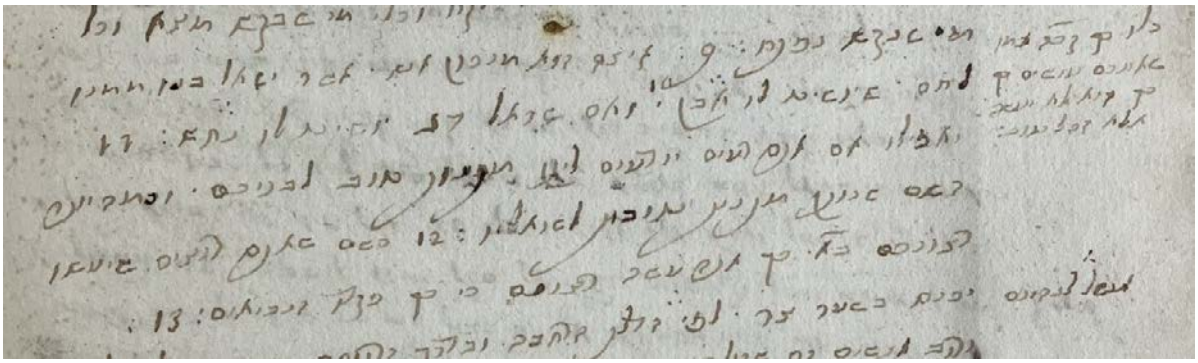
[254] This literally translates to, "he/it was found." This could have been meant to be an active participle מוֹצֵא (motze) meaning, he is found. This word could have been spelled as an active participle with or without the vav mater lectionis (consonants acting as vowel sounds).

שבקש	מי	וכל	לקח	ששאל	מי	וכל
she’bikesh, “that/ which/ who/ whom he/it seek, request, ask,” (v. Piel, qatal, past, 3ms)	mi, “who?” (interrog part)	v'kol, “and/ but/ so/ or all,” (n ms)	locheach, “I/ you (ms)/ he/it take(s), receive(s),” (v. Pa’al/Qal, act part, ms)	she’sha’al, “that/ which/ who/ whom he/it asked,” (v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	v'kol, “and/ but/ so/ or all,” (n ms)

		נפתח:	שנקש	מי	וכל	מצא
		nif'tach, “I/ you (ms)/ he/it is opened,” (v. Nifal, act part, ms)	she’bikesh, “that/ which/ who/ whom he/it knocks,” (v. Pa’al/Qal, qatal, past, 3ms) **Root**: **נקש**	mi, “who?” (interrog part)	v'kol, “and/ but/ so/ or all,” (n ms)	matza, “he/it found,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 7:9



איזה הוא מנכון אנש אשר ישאל בנו ממנו לחם שיושיט לו אבן:

Hebrew Transcription

Translation: What kind of man is he from among you, whose son asks him for bread, provides him a stone?[255]

The Scriptures: Or is there a man among you who, if his son asks for bread, shall give him a stone?

Aramaic: Or, who is the gabra {the man} from you, if his son might ask him for lakhma {bread}, would he hold out a kepha {a rock} unto him?

---

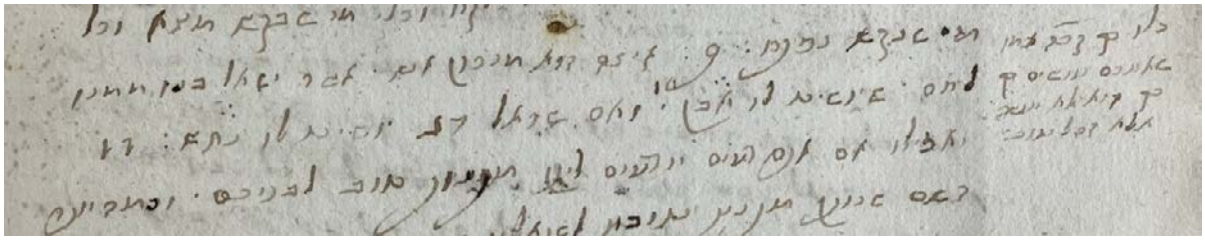
[255]This is the reverse of Satan's temptation. See Matthew 4:3 that says, “Now when the tempter came to Him, he said, ‘If You are the Son of God, command that these stones become bread.’”

בנו	ישאל	אשר	אנש	מנכון	הוא	איזה
b'no, "his/its son," (n ms, 3ms pronom)	yishal, "he/it will ask, borrow," (v. Pa'al/Qal, yiqtol, fut, 3ms)	asher, "that, which, who, whom," (conj)	enash, "man," (Ar. n ms) Aramaism	minchon, "from/ of among you (mp)," (prep, 2mp) Aramaism	hu, "he/it," (3ms, pron)	eiza, ''which? some, certain, which, what; (colloquial) what a" (pron, ms)

		אבן:	לו	שיושיט	לחם	ממנו
		even, "stone," (n fs)	o, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yoshlit, "that/ which/ who/ whom he/it will extend, provide," (v. Hif'il, yiqtol, fut, 3ms)	lechem, "bread, food," (n ms)	mimenu, "of/ from him," (prep, 3ms pronom)

Interlinear Chart

Chapter 7:10



ואם שואל דג יושיט לו נחש:

Hebrew Transcription

Translation: And if he asks *for* a fish, would he provide him a snake?

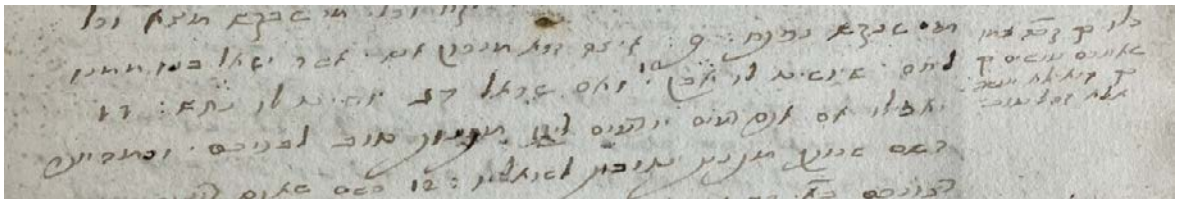
The Scriptures: Or if he asks for a fish, shall he give him a snake?

Aramaic: And if he should ask for a nuna {a fish}, would he hold out a khuya {a snake} unto him?

	נחש:	לו	יושיט	דג	שואל	ואם
	nachash, "snake," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yoshlit, "he/it will extend, provide," (v. Hif'il, yiqtol, fut, 3ms)	dag, "fish," (n ms)	shoel, "I/ you (ms)/ he/it ask(s)," (v. Pa'al/Qal, act part, ms)	v'im, "and/ but/ or if/ whether," (conj)

Interlinear Chart

Chapter 7:11



ואפילו אם אתם רעים יודעים ליתן מתנות טוב לבניכם וכמה יותר השם שנותן מתנות טובות לשואליו:

Hebrew Transcription

Translation: And even if you *being* evil know how to give good gifts to your children, how much more does HaShem (Yehovah)[256] give good gifts to His askers?

The Scriptures: If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him!

Aramaic: And if, therefore, you who are evil, you know to give muhbatha tabatha {good gifts} unto your sons, how much more will Your Father, who is in the Shmaya {the Heavens}, give good *things* unto those who ask Him.

מתנות	ליתן	יודעים	רעים	אתם	אם	ואפילו
matanot, "gifts," (n fp)	liten, "and/ but/ so/ or give, allow," (v. Pa'al/Qal, inf abs) Aramaism Mishnaic	yotzim, "we/ you (mo)/ they know," (v. Pa'al/Qal, act part, mp)	ra'im, "bad, evil," (adj, mp)	atem, "you," (mp pron)	im, "if/ whether," (conj)	v'afilu, "and/ but/ so/ or and even," (adv)

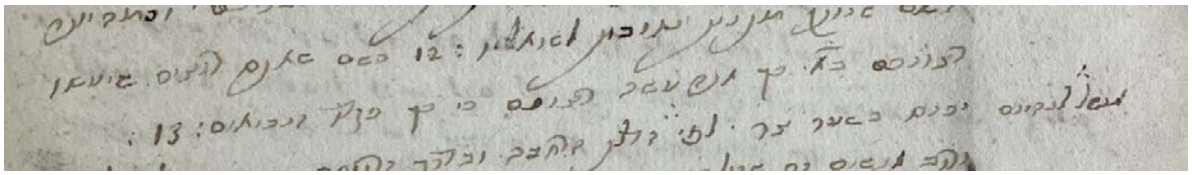
מתנות	שנותן	השם	יותר	וכמה	לבניכם	טוב
matanot, "gifts," (n fp)	she'noten, "that/ which/ who/ whom I/ you (ms)/ he/it give(s)," (rel part, v. Pa'al/Qal, act part, ms)	ha' shem, "the name," (n ms) (rabbinical term meaning, "Yehovah")	yoter, "more, more than," (adv)	v'kama, "and/ but/ so/ or how much, how many," (adv)	l'bneichem, "to/ for/ belonging to your (mp) sons," (prep, 2mp n mp)	tov, "good, pleasant, appropriate, becoming," (adj ms)

[256] Rabbinical Hebrew word to replace the name of Yehovah after the ban of Yehovah's name began around 130 CE.

					לשואליו:	טובות
					l’shualav, “to/ for/ belonging to his/its questioners,” (prep, Ar. v. Pael, act part, ms, 3ms pronom) Aramaism	tovot, “good, pleasant, appropriate, becoming,” (adj fp)

Interlinear Chart

Chapter 7:12



כשם שאתם רוצים שיעשו רצונכם ב׳א כך אתה עשה רצונם כי כך פקדו הנביאים:

Hebrew Transcription

Translation: Just as you desire that people do your will, thus you should do their desire; for the prophets commanded so.

The Scriptures: Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.

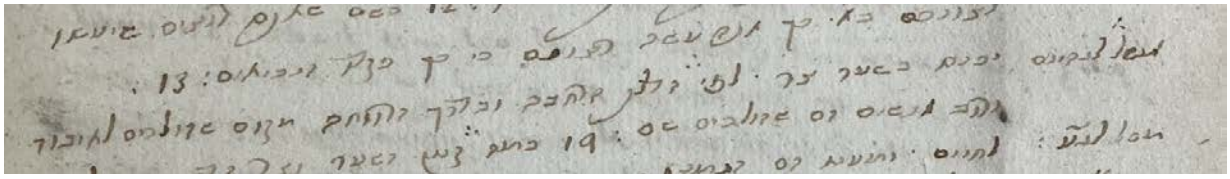
Aramaic: All that which you desire that the sons of men should do for you, thus also you must do for them, for, this is The Numusa {The Law} and The Nabiye {The Prophets, i.e. what The Scriptures teach}.

כך	ב'א	רצונכם	שיעשו	רוצים	שאתם	כשם
kach, “so, thus, therefore, in this way,” (adv)	b’am, “in/ with/ by (the) people,” (prep, ns)	retzonchem, “your (mp) desire, intent, will,” (n ms, 2mp pronom)	she’ya’asu, “that/ which/ who/ whom they will make, do,” (rel part, v. Pa’al/Qal, yiqtol, fut 3mp)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	kushim, “as, just as,” (adv)

הנביאים:	פקדו	כך	כי	רצונם	עשה	אתה
ha’ nevi’im, “the prophets,” (n mp)	pakdu, “they commanded,” (v. Pa’al/Qal, qatal, past, 3mp)	kach, “so, thus, therefore, in this way,” (adv)	ki, “for, since, because,” (conj)	retzonam, “their desire, intent, will,” (n ms, 3mp pronom)	asa, “he/it did, made, do” (v. Pa’al/Qal, qatal, past, 3ms)	ata, “you (ms),” (pron 2ms)

Interlinear Chart

Chapter 7:13



יכנס בשער צר לפי הדלת הרחבה ובדרך הרווחה מקום שהולכים לאיבוד ורוב אנשים הם שהולכים שם:

Hebrew Transcription

Translation: Enter into the narrow gate, to the wide *opened* door, and in the path is a spacious place for those who are lost go; for many men go there.

The Scriptures: Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it.

Aramaic: Enter in the narrow gate, because broad is the gate and wide is the way which leads unto abadana {destruction}, and many are those who go in it.

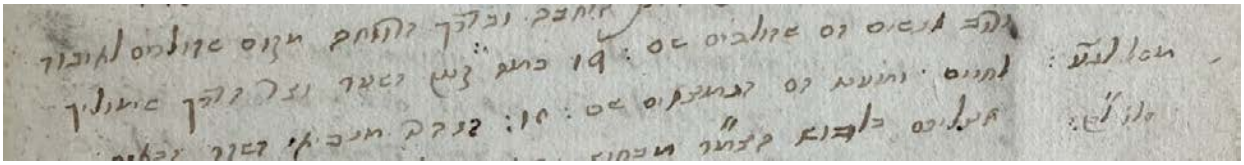
יכנס	בשער	צר	לפי	הדלת	הרחבה	ובדרך
yikanes, "he/it will enter, go in," (v. Nifal, yiqtol, fut, 3ms)	b'sha'ar, "in/ with/ by (the) gate," (prep, n ms)	tzar, "narrow, tight," (adj ms)	lefi, "according to," (prep)	ha'delet, "the door," (n fs)	ha'rechava, "the wide, vast," (adj fs)	u'b'derek, "and/ but/ so/ or in/ with/ by (the) path, way, road," (prep, n fs)

הרווחה	מקום	שהולכים	לאיבוד	ורוב	אנשים	הם
ha'revacha, "the width, spacious, relief, ease," (n fs)	makom, "place," (n ms)	she'holchim, "that/ which/ who/ whom we/ you (mp)/ they, those go," (v. Pa'al/Qal, act part, mp)	l'ivud, "disappearance, loss," (n ms)	v'rov, "and/ but/ so/ or most, many," (adv)	anashim, "men," (n mp)	hem, "they," (pron mp)

שהולכים	שם:					
she'holchim, "that/ which/ who/ whom we/ you (mp)/ they, those go," (v. Pa'al/Qal, act part, mp)	sham, "there," (adv)					

Interlinear Chart

Chapter 7:14



כמה קטן השער וצר הדרך שמוליך לחיים ומעט הם הנמצאים שם:

Hebrew Transcription

Translation: How small is the gate and narrow path that leads to life, and few are they that are found there?

The Scriptures: Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.

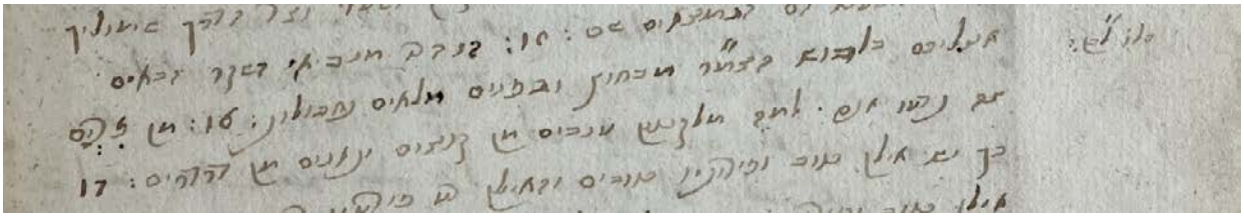
Aramaic: How small the gate and narrow the way that leads unto Khaye {Life}, and few are those who find it.

לחיים	שמוליך	הדרך	וצר	השער	קטן	כמה
l'chayim, "to/ for/ belonging to life (lives)," (prep, n mp)	she'molich, "that/ which/ who/ whom I/ you (ms)/ he/it lead(s)," (rel part, v. Hifil, act part, ms)	ha'derech, "the road, path, way," (n fs)	v'tzar, "and/ but/ so/ or narrow, tight," (adj ms)	ha'sha'ar, "the gate," (n ms)	katan, "small," (adj ms)	kama, "how much, how many," (adv)

			שם:	הנמצאים	הם	ומעט
			sham, "there," (adv)	ha'nimtazim, "the we/ you (mp)/ they are found," (v. Nif'al, act part, mp)	haym, "they," (3mp pron)	ume'at, "and/ but/ so/ or few, little," (adv)

Interlinear Chart

Chapter 7:15



הזהרו מנביאי השקר הבאים אצליכם בלבוש הצמר מבחוץ ובפנים מלאים תחבולות:

Hebrew Transcription

Translation: Beware of the false prophets[257] who come near to you in clothes of wool on the outside but inside are full of trickeries of war.

The Scriptures: But beware of the false prophets, who come to you in sheep's clothing, but inwardly they are savage wolves.

Aramaic: Be careful from the nabiye dagale {the false prophets} who come to you in the clothing of lambs, but from within, they are ravenous wolves.

הצמר	בלבוש	אצליכם	הבאים	השקר	מנביאי	הזהרו
ha'tzemer, "the wool," (n ms)	b'levush, "in/ with/ by (the) clothing, attire," (prep, n ms)	etzlechem, "with, at, near, in the possession of you," (prep pron 2mp)	ha'ba'im, "the/that we/ you (mp)/ they come," (v. Pa'al/Qal, act part, mp)	sheker, "the false, lie," (n ms)	m'nevi'ei-, "from/ of (the) prophets of…" (n mp constr)	hizaharu! "Beware, be careful!" (v. Nif'al, imp, 2mp)

			תחבולות:	מלאים	ובפנים	מבחוץ
			tachbulot, "tricks, tricks of war, outwitting the enemy, stratagems," (n fp)	mele'im, "full," (adj mp)	u'bifnim, "and/ but/ so/ or inside," (adv)	m'vachutz, "from/ of (the) outside," (prep, n ms)

Interlinear Chart

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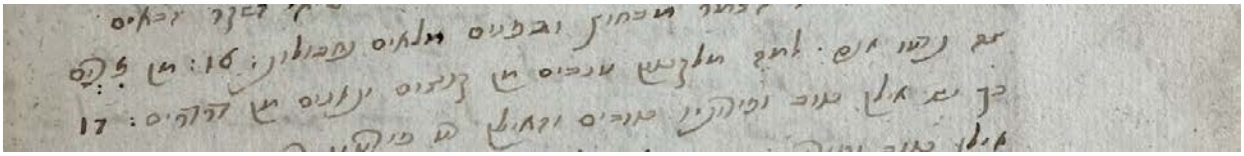
[257] For information on false prophets, see Deuteronomy 13:1-5, 18:20-22, Jeremiah 23:16-32, and Ezekiel 13:1-9.

Chapter 7:16



מן פרים זה תדעו אתם למה מלקטין ענבים מן קוצים ותאנים מן דרדרים:

Hebrew Transcription

Translation: From their fruits you will know them; *for* how can they gather grapes from thorns, and figs from thistles?

The Scriptures: By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles?

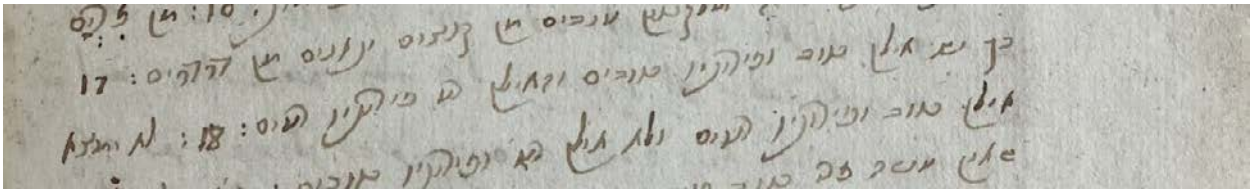
Aramaic: Thereupon, from their fruits you will know them. What? Do men pick enbe {grapes} from thorns, or thine {figs} from thistles?

מלקטין	למה	אתם	תדעו	זה	פרים	מן
maliktin, "we/ you (mp)/they gather(s)," (Ar. v. Pael, act part, mp) Aramaism	lama, "why? How? what kind?"	itam, "with them," (prep, 3mp pronom)	ted'u, "you (mp) will know," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ze, "this," (pron, ms)	piryam, "their fruits," (n mp, 3mp pronom)	min, "from/ of," (prep)

	דרדרים:	מן	ותאנים	קוצים	מן	ענבים
	dar'darim, "thistle," (Ar. n mp) Aramaism	min, "from/ of," (prep)	v'teanim, "and/ but/ so/ or figs," (n fp)	kotzim, "thorns," (n mp)	min, "from/ of," (prep)	anavim, "grapes," (n mp)

Interlinear Chart

Chapter 7:17



כך יש אילן טוב ופירותיו טובים והאילן רע פירותיו רעים:
Hebrew Transcription

Translation: Therefore, there is a good tree, and its fruits are good; and a bad[258] tree, its fruits are bad.

The Scriptures: So every good tree yields good fruit, but a rotten tree yields wicked fruit.

Aramaic: Thus so, every good tree produces good fruits, but, an evil tree produces evil fruits.

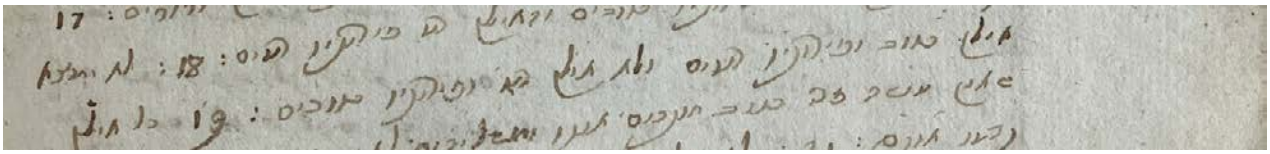
כך	יש	אילן	טוב	ופירותיו[259]	טובים	והאילן
therefore, in this way," (adv)	yesh, "there is, there exists," (part)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)	v'ha'ilan, "and/ but/ so/ or the tree," (n ms)

רע	פירותיו	רעים:				
ra, "evil, wickedness," (n ms)	perotav, "his/its fruits," (n mp)	ra'im, "bad(s), evil(s)," (adj mp)				

Interlinear Chart

[258] Can also mean, "wicked."
[259] The scribe may have copied a yod instead of a vav on the word ופורותיו (*perotav*) and was misspelled by writing ופירותיו (peritotav).

Chapter 7:18



לא ימצא אילן טוב ופירותיו רעים ולא אילן רע ופירותיו טובים:
Hebrew Transcription

Translation: A good tree cannot be found having bad fruits, and neither *can* a bad tree have good fruits.

The Scriptures: A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit.

Aramaic: A good tree isn't able to produce evil fruits, and no evil tree produces good fruits.

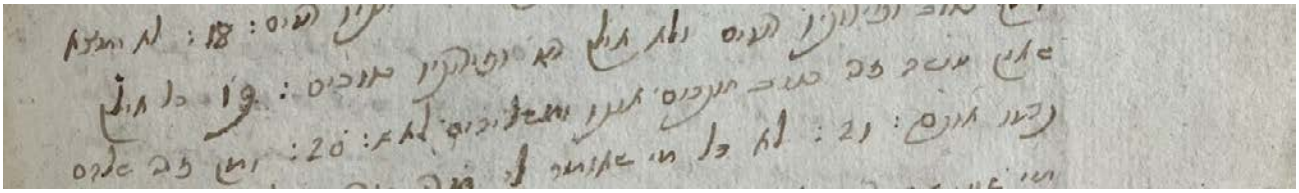
לא	ימצא	אילן	טוב	ופירותיו[260]	רעים	ולא
lo, "no, not," (neg part	yimatza, "he/it will be found," (v. Nif'al, yiqtol, pssv fut, 3ms)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	ra'im, "bad, evil," (adj, mp)	v'lo, "and/ but/ so/ or no, not," (neg part)

אילן	רע	ופירותיו	טובים:			
ilan, "tree," (n ms)	ra, "evil, wickedness," (n ms)	u'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)			

Interlinear Chart

[260] This misspelling with the added yod (י) could be intentional and according to the influence of Aramaism.

Chapter 7:19



כל אילן שאין עושה פרי טוב חותכים אותו ומשליכים לאש:
Hebrew Transcription

Translation: Every tree that does not produce good fruit, they cut it down and throw into the fire.

The Scriptures: Every tree that does not bear good fruit is cut down and thrown into the fire.

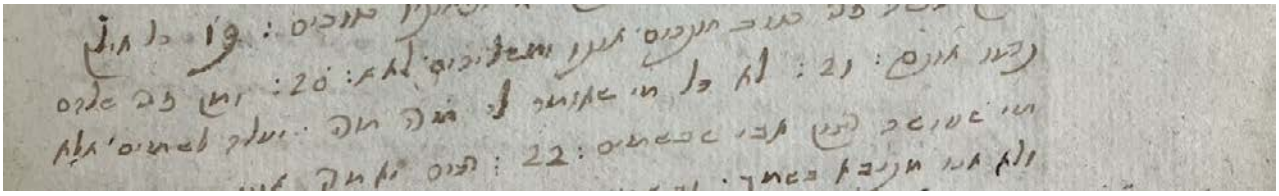
Aramaic: Every tree that doesn't produce good fruits is cut down and thrown in the nuhra {the fire}.

חותכים	טוב	פרי	עושה	שאין	אילן	כל
chotchim, "we/ you (mp)/ they cut, slice," (v. Pa'al/Qal, act part, mp)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	pri, "fruit," (n ms)	a'sah: "I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	ilan, "tree," (n ms)	kol, "all," (n ms)

				לאש:	ומשליכים	אותו
				l'esh, "to/ for/ belonging to fire," (prep, n fs)	u'mishlichim, "and/ but/ so/ or we/ you (mp)/ they throw," (v. Hif'il, act part, mp)	oto, DO marker, "him/it," (3ms pronom)

Interlinear Chart

Chapter 7:20



ומן פרי שלהם תדעו אותם:

Hebrew Transcription

Translation: And from their fruit, you will know them.

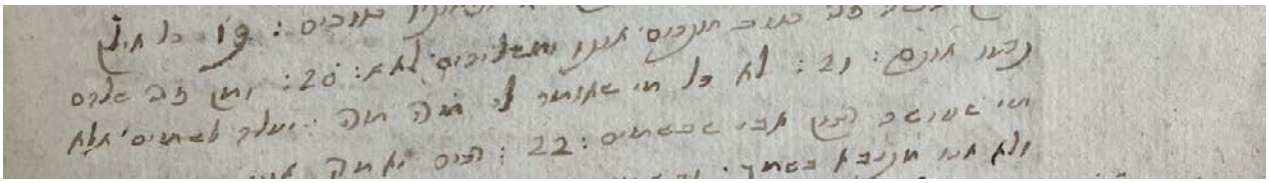
The Scriptures: So then, by their fruits you shall know them –

Aramaic: Therefore, from their fruits you will know them.

		אותם:	תדעו	שלהם	פרי	ומן
		otam, “them,” (DO marker, 3mp pronom)	ted’u, “you (mp) will know,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	she’lahem, “that/ which/ who/ whom to them,” (pron 3mp)	pri, “fruit,” (n ms)	u’min, “and/ but/ so/ or from/ of,” (prep)

Interlinear Chart

Chapter 7:21



לא כל מי שאומר לי מרי מרי יעלה לשמים אלא מי שעושה רצון אבי שבשמים:

Hebrew Transcription

Translation: Not everyone[261] who says to me, “My Master, my Master,” will ascend to the heavens, but *it is* whoever does the desire of my Father in the heavens.

The Scriptures: Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens.

[261] Literally, “Not all who…”

Aramaic: It isn't all who say unto Me "Mari, Mari," {My Lord, My Lord}, who enters unto The Malkutha d'Shmaya {The Kingdom of the Heavens}, but rather, whoever that does the will of My Father, who is in the Shmaya {the Heavens}.

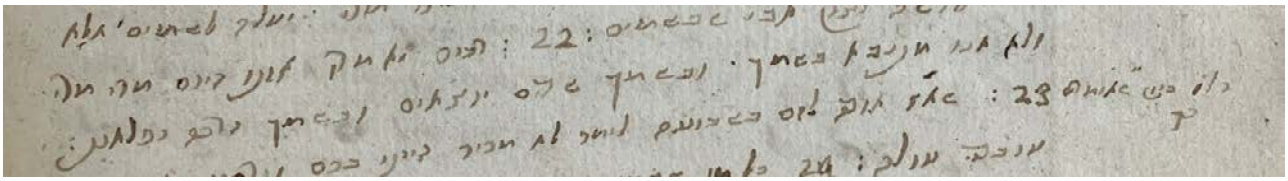
מרי	מרי	לי	שאומר	מי	כל	לא
mari, "my master," (Ar. n ms, 1cs pronom) Aramaism	mari, "my master," (Ar. n ms, 1cs pronom) Aramaism	li, "to/ for/ belonging to me," (prep, 1cs pron)	she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	kol, "all," (n ms)	lo, "no, not," (neg part)

אבי	רצון	שעושה	מי	אלא	לשמים	יעלה
avi, "my father," (n ms, 1cs pronom)	ratzon, "desire, intent," (n ms)	she'a'sah: "that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	ele, "but, only, however," (conj)	l'shamayim, "to/ for/ belonging to (the) skies, heavens," (n mp)	ya'ale, "he/it will rise, grow, ascend," (v. Pa'al/Qal, yiqtol, fut, 3ms)

						שבשמים:
						she'bsamim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)

Interlinear Chart

Chapter 7:22



רבים יאמרו אותו היום מרי מרי ולא אנו מתנבא בשמך ובשמך שדים יוצאים ובשמך הרבה נפלאות:

Hebrew Transcription

Translation: Many will say on the day, "My Master, my Master — but did we not prophesy in your name, and in your name drive out demons, and in your name *do* many extraordinary *things*?"

The Scriptures: Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?'

Aramaic: Many will say unto Me in that day, “Mari, Mari,” {My Lord, My Lord}, haven’t we prophesied in Your Name? And in Your Name cast out the shide {the demons}? And in Your Name performed many miracles!?”

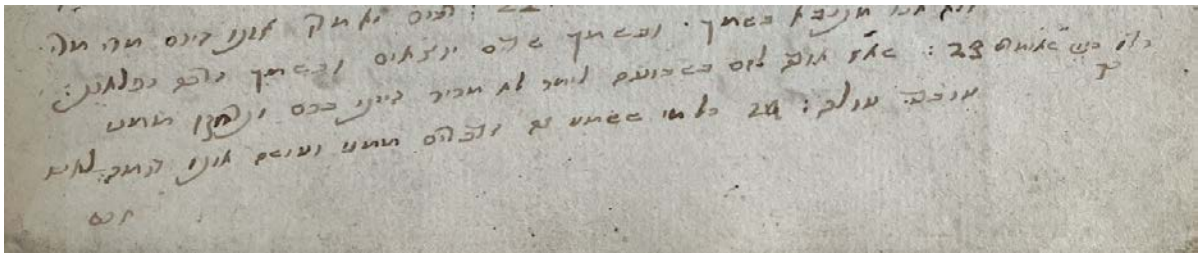
ולא	מרי	מרי	היום	אותו	יאמרו	רבים
v’ lo, “and/ but/ so/ or no, not,” (neg part)	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism	ha’yom, “the day,” (n ms)	oto, “him/it,” (DO marker, 3ms pronom)	yomru, “they will say,” (v. Paal/Qal, qatal, past, 3mp)	rabim, “many, numerous,” (adj mp)

ובשמך	יוצאים	שדים	ובשמך	בשמך	מתנבא	אנו
u’b’shemech, “and/ bu/ so/ or in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)	yotzim, “I/ you (ms)/ he/it to go out, exit,” (v. Pa’al/Qal, act part, ms)	hedim, “demons,” (n mp)	u’b’shemech, “and/ bu/ so/ or in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)	b’shemech, “in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)	mitnabe, “I/ you (ms)/ he/it prophes(ies),” (v. Hit’pael, act part, ms)	anu, “we,” (1cp pron) 2nd Temple

					נפלאות:	הרבה
					nifala’ot, “we/ you (fp)/ they, those are wonderful, extraordinary,” (n mp)	harbeh, “many, much, a lot,” (adv)

Interlinear Chart

Chapter 7:23



שאז אודה להם בשבועה לומר לא מכיר הייתי בכם ותרחקו ממני עובדי עולה:

Hebrew Transcription

Translation: Then I will acknowledge them with an oath, saying, “I have not known you, but be removed from me, you workers of iniquity!”

The Scriptures: And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’

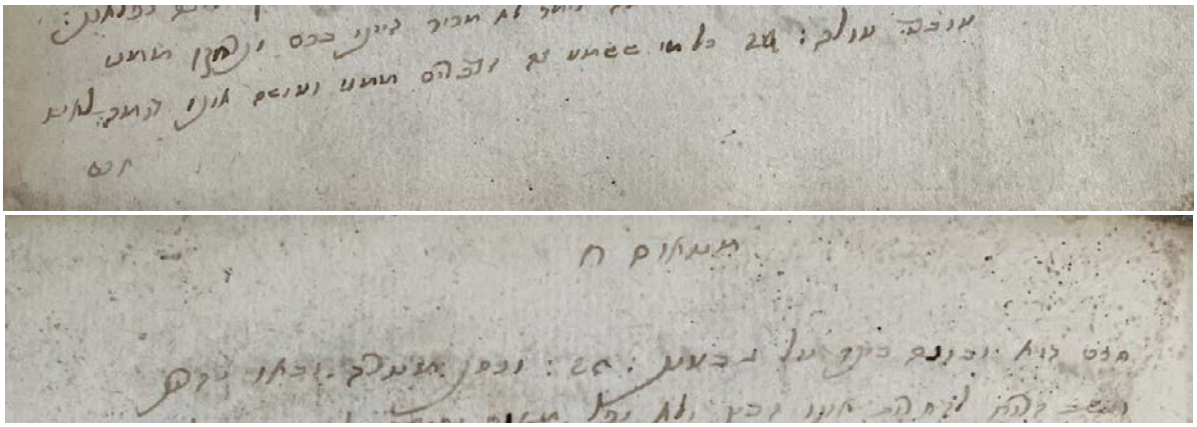
Aramaic: And then I will profess unto them that I never {lit. from everlasting} have known you. You must depart from Me, workers of iniquity!

מכיר	לא	לומר	בשבועה	להם	אודה	שאז
makir, “I/ you (ms)/ he/it know(s),” (v. Hif’il, act part, ms)	lo, “no, not,” (neg part)	lomar, “to say, to tell,” (v. Pa’al/Qal, inf constr)	b’shvu’a, “in/ with/ by (the) oath,” (prep, n fs)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	ode, “I will acknowledge,” (v. Hif’il, yiqtol, fut, 1cs)	she’az, “that/ which/ who/ whom then, in that case, so,” (conj)

	עולה:	עובדי	ממני	ותרחקו	בכם	הייתי
	avla, “iniquity,” (n cs)	ovdei, “we/ you (mp)/ they, those who work, operate,” (v. Pa’al/Qal, act part, mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)	v’tarchaku, “and/ but/ so/ or you (mp) will be removed,” (v. Hif’il, yiqtol, fut, 2mp)	b’chem, “in/ with/ by you (mp),” (prep, 2mp pronom)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 7:24



כל מי ששמע זה הדברים ממני ועושה אותו דומה לאיש חכם הוא ובונה ביתו על גבעות:

Hebrew Transcription

Translation: Everyone who hears these words from me and does accordingly, he is like a wise man and builds his house upon the hills.

The Scriptures: Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

Aramaic: Therefore, all who hears My words, these, and does them, will be likened unto a gabra khakima {a wise man} who built his house upon shua {bedrock}.

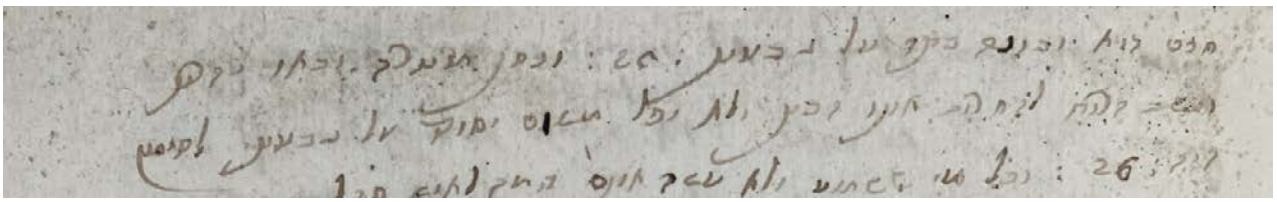
ועושה	ממני	הדברים	זה	ששמע	מי	כל
v'a'sah: "and/ but/ so/ or I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	mimeni, "from/ of me," (prep, 1 cs pronom)	ha' devarim, "the words, matters, things," (n mp)	ze, "this," (pron, ms)	she'shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mi, "who?" (interog part)	kol, "all," (n ms)

ביתו	ובונה	הוא	חכם	לאיש	דומה	אותו
baito, "his/its house," (n ms, 3ms pronom)	u'bone, "and/ but/ so/ or I/ you (ms)/ he/it builds, constructs," (v. Pa'al/Qal, act part, ms)	hu, "he/it," (3ms, pron)	chacham, "wise, smart," (adj ms)	l'ish, "to/ for/ belonging to man," (prep, n ms)	dome, "I/ you (ms)/ he/it resembles, is like," (v. Pa'al/Qal, act part, ms)	oto, "him/it," (DO marker, 3ms pronom)

					גבעות:	על
					gva'ot, "hills," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 7:25



ונחת מטרה ובאו נהרות ונשב הרוח להחריב אותו הבית ולא נפל משום יסודו על גבעות לסימן היה:

Hebrew Transcription

Translation: And its rain descended, and rivers came, and wind blew to destroy it (*the house*). But it did not fall because its foundation was marked upon the hills.

The Scriptures: and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock.

Aramaic: And the rain descended, and the rivers came, and the winds blew, and they thrust against that house, and it didn't fall, for, its foundation was placed on shua {bedrock}.

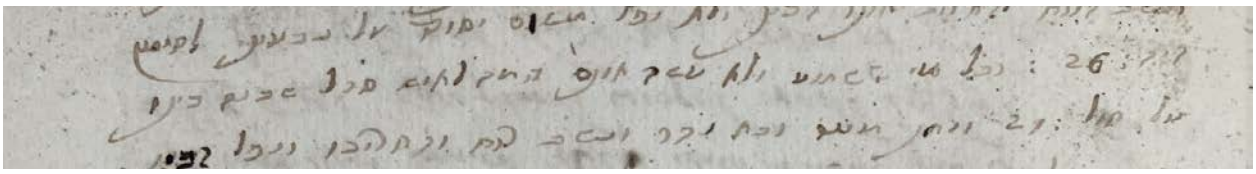
ונחת	מטרה	ובאו	נהרות	ונשב	הרוח	להחריב
v'nacht, "and/ but/ so/ or went down, descended, rested," (v. Pa'al/Qal, qatal, past, 3ms)	matrah, "her/its rain," (n ms, 3fs pronom)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	naharot, "rivers," (n mp)	v'nashav, "and/ but/ so/ or he/it blew," (v. Pa'al/Qal, qatal, past, 3ms)	ruach, "wind, spirit," (n fs)	lehachariv, "to destroy, ruin," (v. Hif'il, inf constr)

אותו	הבית	ולא	נפל	משום[262]	יסודו	על
oto, "him/it," (DO marker, 3ms pronom)	ha'bayit, "the house," (n ms)	v' lo, "and/ but/ so/ or no, not," (neg part)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	mishum, "from the point of view, because," (prep) Mishnaic	yesodo, "his/its foundation," (n ms, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

גבעות	לסימן[263]	היה:				
gva'ot, "hills," (n fp)	lesamen, "to mark, sign, signal," (v. Pa'al/Qal, inf constr) Mishnaic	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)				

Interlinear Chart

Chapter 7:26



וכל מי ששמע ולא עשה אותם דומה לאיש סכל שבנה ביתו על חול:

Hebrew Transcription

Translation: And everyone who hears and does not do them is like a fool who built his house on sand.

[262] The word משום (*mishum*) is first found in the *Mishnah* Peah 1:3.

[263] The noun form of this word סימן (*siman*) is found in *The Scroll of Mysteries: Cochin Hebrew Revelation,* starting in chapter 13 with the mark of the beast. The first use of this word סימן (*siman*) is translated as "omen" in the *Mishnah*, Berakhot ("Blessings"), dating from c. 190 CE to 230 CE. This word is derived from the Greek word *sīmā*, "sign," "mark," or "omen." The Aramaic word is סִימָנָא (*sīmānā*) and in Arabic سِيمَا (*sīmā*). In this case, it appears the meaning is simply the verb form of "to mark" and not as a negative connotation.

The Scriptures: And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand,

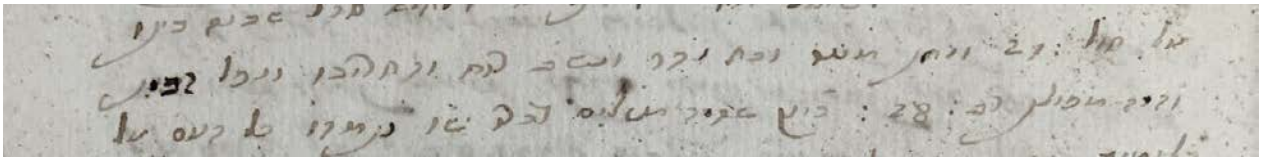
Aramaic: And all who hears My words, these, and doesn't do them, will be likened unto a gabra sakla {a foolish man} who built his house on khala {sand}.

דומה	אותם	עשה	ולא	ששמע	מי	וכל
dome, "I/ you (ms)/ he/it resembles, is like," (v. Pi'el, act pat, ms)	otam, "them," (DO marker, 3mp pronom)	asa, "he/it did, made," (v. Pa'al/Qal, qatal, past, 3ms)	v' lo, "and/ but/ so/ or no, not," (neg part)	she'shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mi, "who?" (interrog part)	v' kol, "and/ but/ so/ or all," (n ms)

	חול:	על	ביתו	שבנה	סכל	לאיש
	chol, "sand," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	baito, "his/its house," (n ms, 3ms pronom)	she'bana, "that/ which/ who/ whom he/it built," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	sachal, "fool," (n ms)	l'ish, "to/ for/ belonging to man," (prep, n ms)

Interlinear Chart

Chapter 7:27



ונחת מטר ובא נהר ונשב רוח והחריבו ונפל הבית והיה מפולת רב:

Hebrew Transcription

Translation: And rain descended, and a river came, then the wind blew and caused destruction, and the house fell, and it was a great fall.

The Scriptures: and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall."

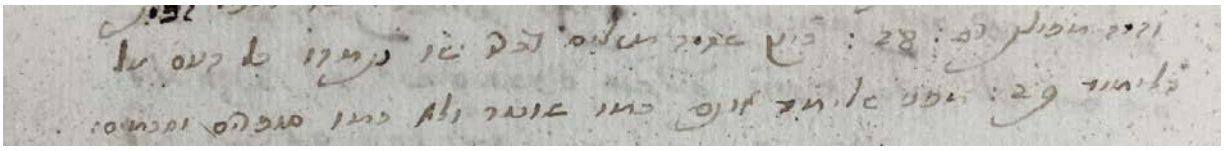
Aramaic: And the metra {the rain} descended, and the nahrutha {the rivers} came, and the rukhe {the winds} blew, and they thrust against that house, and it fell. And its fall was great!"

ונחת[264]	מטר	ובא	נהר	ונשב	רוח	והחריבו
v'nachit, "and/ but/ so/ or he/it descended, to come down," (Ar. v. Peal, act part, ms) Aramaism	matra, "rain," (n ms)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	nahar, "river," (n ms)	v'nishev, "and/ but/ so/ or he/it blew," (v. Pi'el, qatal, past, 3ms)	ruach, "wind, breath, spirit," (n cs)	v'hecherivu, "and/ but/ so/ or they destroyed," (v. Hif'il, qatal, past, 3mp)

ונפל	הבית	והיה	מפולת	רב:		
v'nafal, "and/ but/ so/ or he/it fell," (Pa'al/Qal, qatal, past, 3ms)	h'bayit, "the house," (n ms)	ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	mapulet, "fall," (n fs)	rav, "great, vast," (adj ms)		

Interlinear Chart

Chapter 7:28



כיון שהיה משלים דברי ישׁו נתמהו כל העם על הלימוד:

Hebrew Transcription

Translation: When the words of Yeshua were completed, all the people were astonished over the teaching.

The Scriptures: And it came to be, when יהושע had ended these words, that the people were astonished at His teaching,

Aramaic: And it happened that when Eshu {Yeshua} had finished these words, the crowds were marveling about His doctrine.

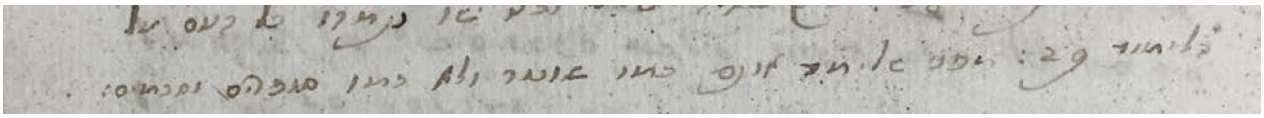
[264] Aramaic word that is a metaphor for making it rain. See Aph Dem 4.65:25: ܢܚܬ ܡܛܪܐ.

כל	נתמהו	ישׁו	דברי	משלים	שהיה	כיון
kol, “all,” (n ms)	nitmhu, “they were amazed, astonished,” (v. Nif’al, qatal, past, 3mp)	yeshu, “Yeshua,” (name)	debrei, "words, things, matters, sayings, utterances,” (n mp constr)	mashlim, “we/ you (mp)/ they, those completed,” (v. Hif’il, act part, mp)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQa/, qatal, past, 3ms)	keivan, “because, as soon as, since,” (conj)

				הלימוד:	על	העם
				h’limud, “the teaching, study,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	h’am, “the people,” (n ms)

Interlinear Chart

Chapter 7:29



מפני שלימד אותם כמו שוטר ולא כמו סופרים והכמים:

Hebrew Transcription

Translation: Because he taught them as an authority, and not like *the* scribes and sages.

The Scriptures: for He was teaching them as one possessing authority, and not as the scribes.

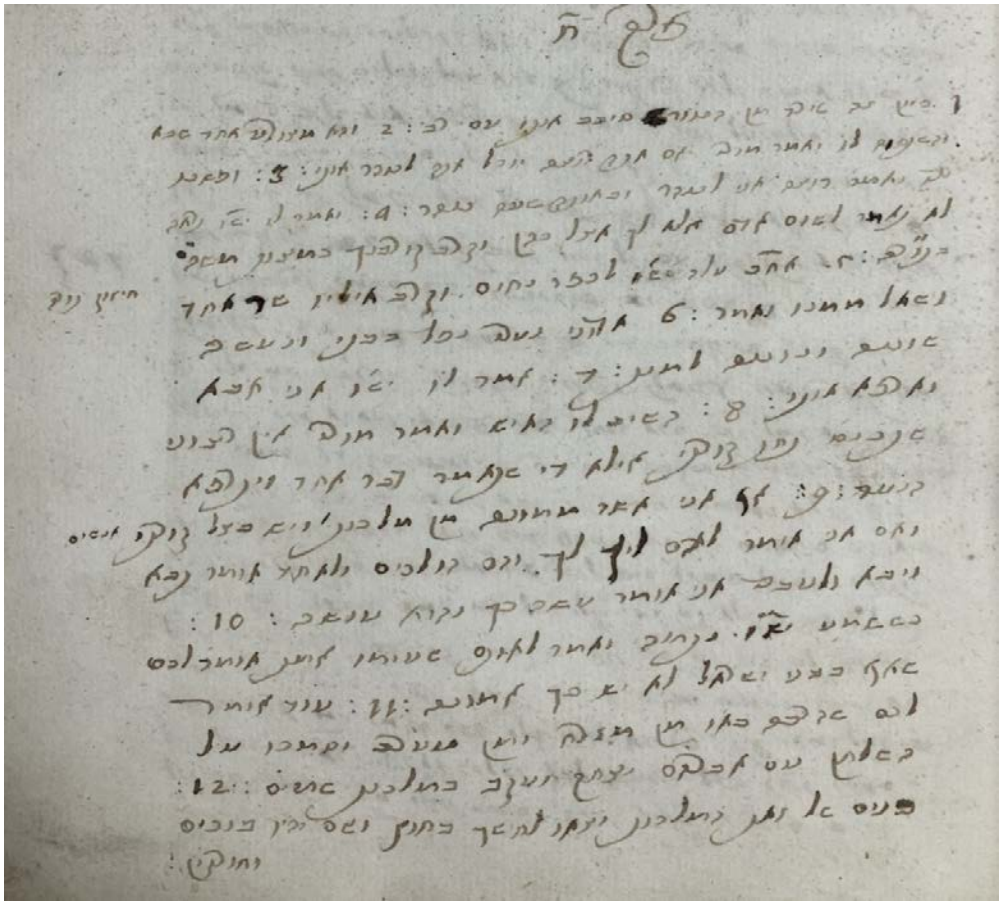
Aramaic: For, He was teaching them as a Mashalta {an Authority}, and not like saphrayhun {their Scribes} and the Phrishe {the Pharisees}.

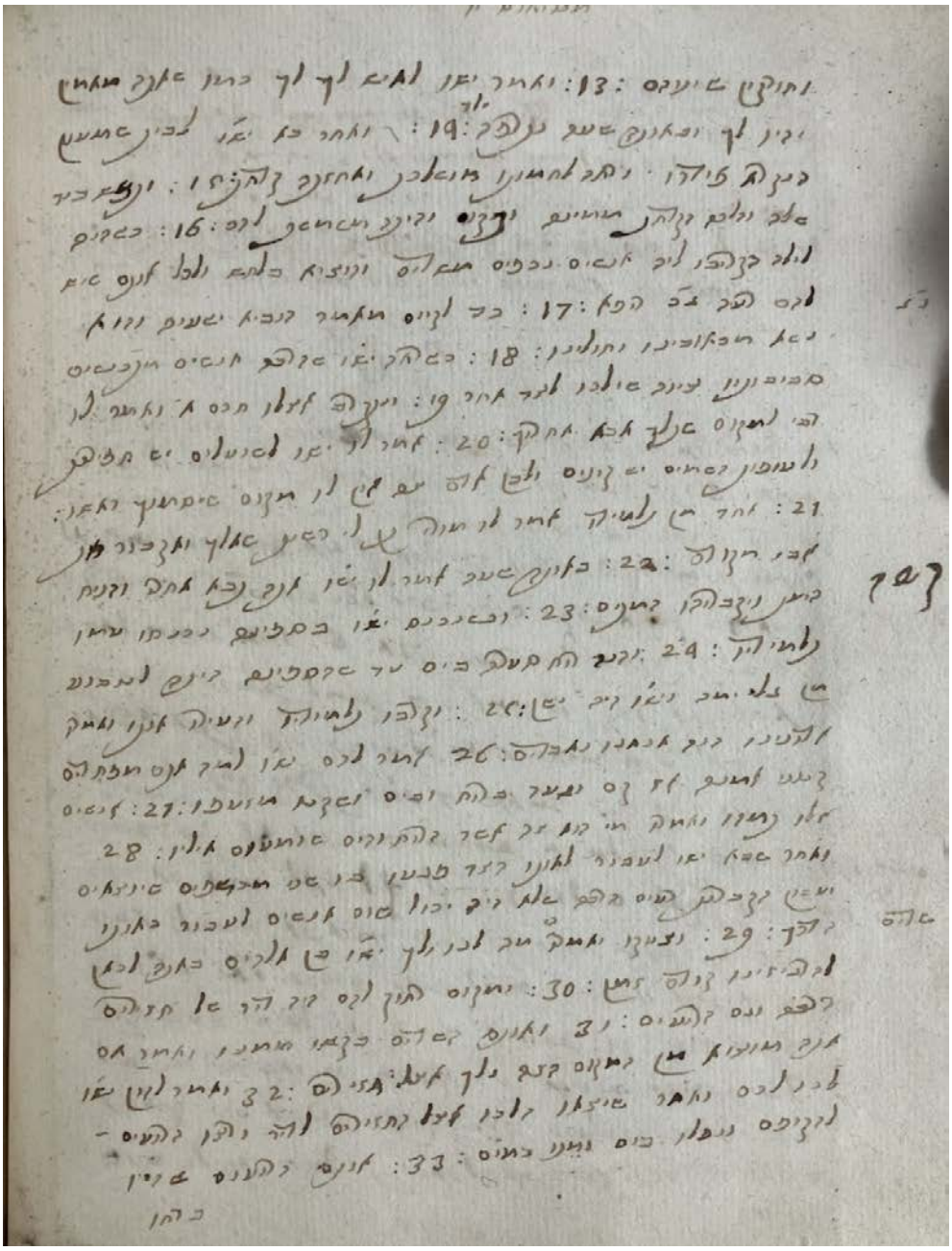
כמו	ולא	שוטר	כמו	אותם	שלימד	מפני
k’mo, “like, as, similar to,” (adv, prep)	v’ lo, “and/ but/ so/ or no, not,” (neg part)	shoter “officer, authority, overseer,” (n ms)	k’mo, “like, as, similar to,” (adv, prep)	otam, “them,” (DO marker, 3mp pron)	she’limud, “that/ which/ who/ whom he taught,” (v. Pi’el, qatal, past, 3ms)	mipnei’, “from/ of, away from,” (prep)

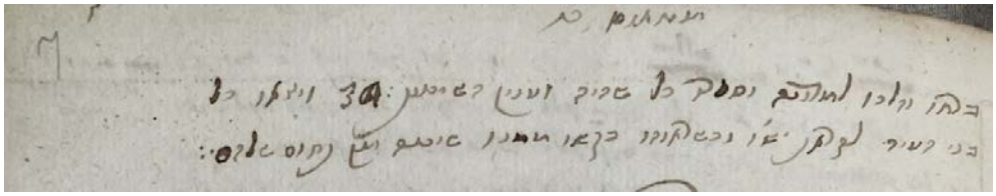
					וחכמים:	סופרים
					v’chachamim, “and/ but/ so/ or wise ones, sages,” (n mp)	soferim, “scribes,” (n mp)

Interlinear Chart

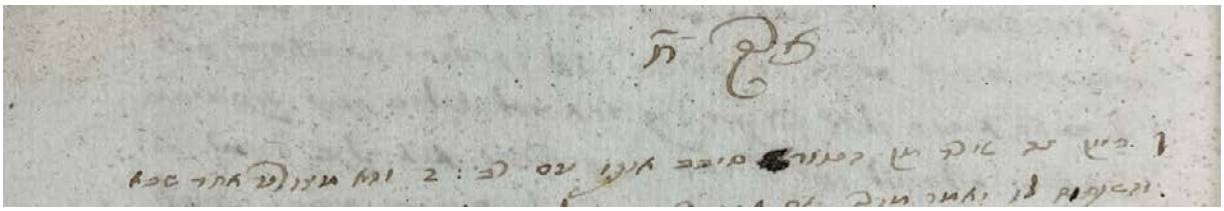
Cochin Matthew Chapter 8







Chapter 8:1



כיון זה שירד מן הטור סובב אותו עם רב:

Hebrew Transcription

Translation: When this one descended from the mountain, a vast people surrounded him.[265]

The Scriptures: And when He came down from the mountain, large crowds followed Him.

Aramaic: Now when He descended from the tura {the mountain}, large crowds followed Him.

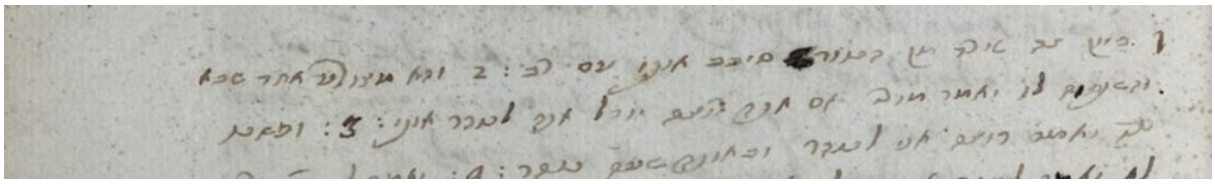
אותו	סובב	הטור	מן	שירד	זה	כיון
oto, “him/it,” (DO marker, 3ms pronom)	sovev, “I/ you (ms)/ he/it turned around,” (v. Pa’al/Qal, act part, ms)	ha’tur, “the mountain,” (n ms) Aramaism	min, “from, of,” (prep)	she’yarad, “that/ which/ who/ whom he/it descended,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)	keivan, “because, as soon as, since,” (conj)

					רב:	עם
					rav, “great, vast,” (adj ms)	am, “people,” (n ms)

Interlinear Chart

[265] Matthew 8:1 shows features typical of later Hebrew styles from the Second Temple period, rather than ancient Biblical Hebrew. It uses the phrase כיון (*keyvan*, meaning "when" or "as soon as") and לבני (*levnei-,* meaning "this one that..."), which are common in post-biblical Hebrew and replace older forms like כאשר (*ka'asher*) and אשר (*asher*). The text also includes הטור (*ha-tur*, "the mountain"), an Aramaic loanword, instead of ההר (*ha-har*) used in the Bible. Finally, it describes the past action using the active participle סובב (*sovev*) for "going around," a style typical of later Hebrew dialects.

Chapter 8:2



ובא מצורע אחד שבא והשתחוה לו ואמר מורי אם אתה רוצה יוכל אתה לטהר אותי:

Hebrew Transcription

Translation: Then came one leper who approached and bowed down to him and said, "My Teacher, if you desire, you are able to purify me.[266]

The Scriptures: And see, a leper came, and bowed before Him, saying, "Master, if You desire, You are able to make me clean."

Aramaic: And behold, a certain garba {leper} came, worshiped Him, and said, "Mari {My Lord} if you desire, you are able to make me clean!"

ואמר	לו	והשתחוה	שבא	אחד	מצורע	ובא
v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'histachavah, "and/ but/ so/ or he/it bowed down," (v. Hit'pael, qatal, past, 3ms)	sheba, "that/ which/ who/ whom he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)	metzora, "leper," (adj ms)	u'vah, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)

לטהר	אתה	יוכל	רוצה	אתה	אם	מורי
letaher "to cleanse, purify," (v. Pi'el, inf constr)	atah, "you," (2ms)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	rotzeh, "I/ you (ms) he/ it want(s)," (v. Pa'al/Qal, act part, ms)	atah, "you," (2ms)	im, "if, whether," (conj)	mori, "my teacher," (n ms, 1cs pronom)

						אותי:
						oti, "me," (DO marker, 1cs pronom)

Interlinear Chart

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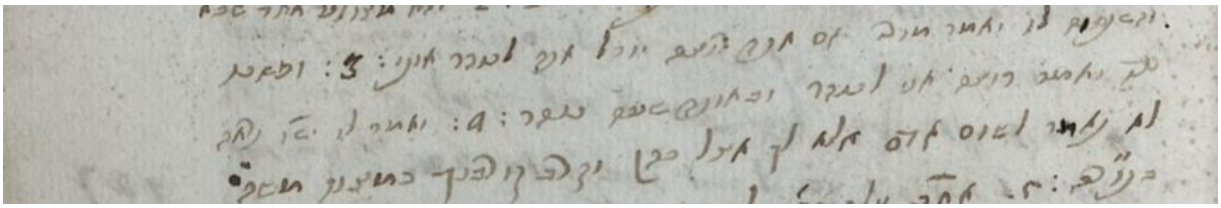
[266] Matthew 8:2 combines traditional biblical language with features of post-biblical and Mishnaic syntax, making it easier to understand. The phrase מצורע אחד (*metzora echad*, "a certain leper") uses the numeral אחד (one) as an indefinite article, a common style in post-biblical stories instead of the usual biblical way of introducing nouns. The verse also uses the relative prefix ש־ (she-, "who/that") in שבא instead of the traditional אשר (*asher*). Additionally, the present tense רוצה (*rotzeh*, "desire/want") shifts from its biblical meaning of "divine favor" to the everyday Mishnaic meaning of personal choice. Lastly, the word order יוכל אתה (*yukhal atah*, "you are able") reflects a more analytical syntax influenced by Aramaic, which is common in later Hebrew dialects rather than in the original biblical language.

Chapter 8:3



ופשט ידו ואמר רוצה אני לטהר ובאותה שעה טהר:

Hebrew Transcription

Translation: And he straightened out his hand and said, “I desire to purify *you*. Then within the hour, he was purified.[267]

The Scriptures: And stretching out His hand יהושע touched him, saying, “I desire it. Be cleansed!” And immediately his leprosy was cleansed.

Aramaic: And Eshu {Yeshua} stretched out His hand, and touched him, and said, “I desire, be clean!” And in that moment garbeh {his leprosy} was cleansed.

ופשט	ידו	ואמר	רוצה	אני	לטהר	ובאותה
v’pashat, “and/ but/ so/ or he/it stretched, straightened,” (v. Pa’al/Qal, qatal, past, 3ms)	yado, ‘his/its hand,” (n ms, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	letaher “to purify, cleanse,” (v. Pi’el, inf constr)	ve’b’ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)

שעה	טהר:					
sha’a, “hour,” (n fs)	tahar, “he/it was purified,” (v. Pa’al/Qal, qatal, past, 3ms)					

Interlinear Chart

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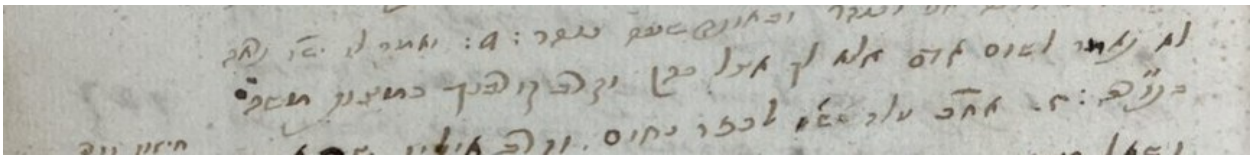
[267] Matthew 8:3 shifts into a post-biblical style to describe an immediate event. The phrase ובאותה שעה (*u-ve-otah sha'ah*, "and at that very moment") is a common Mishnaic Hebrew way of marking time, replacing the biblical phrase בעת ההיא ("at that time"). Also, the phrase רוצה אני (*rotzeh ani*, "I desire") uses a typical Mishnaic inverted present tense form (participle + pronoun), which is different from the usual biblical word order. See Exodus 4:6 and the Syrian who came to the prophet Elisha for healing of the skin condition in 2 Kings 5:15.

Chapter 8:4



ואמר לו יש׳ו תראה לא תאמר לשום אדם אלא לך אצל כהן וקרב קורבנך כמצות משה בתו̈רה:
Hebrew Transcription

Translation: And Yeshua said to him, "See that you do not tell any man, but go to the priest and offer your sacrifice according to Moses'commandment in the Torah."[268]

The Scriptures: And יהושע said to him, "See, mention it to no one. But go your way, show yourself to the priest, and offer the gift that Mosheh commanded, as a witness to them."

Aramaic: And Eshu {Yeshua} said unto him, "Why look for a nash {a man} to tell, rather, go show your soul {yourself} unto the Kahne {the Priests} and qareb {offer} the qurbana {the offering}, just as Mushe {Moses} commanded, for their testimony."

לשום	תאמר	לא	תראה	יש'ו	לו	ואמר
l'sum, "to/ for/ belonging to any," (prep, in a neg sentence)	tomar, "you will say," (v. Pa'al/Qal, yiqtol, fut, 2ms)	lo, "no/ not," (part)	tir'e, "you (ms) will see," (v. Pa'al/Qal, yiqtol, fut, 3ms)	yeshu, "Yeshua," (name)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

קורבנך	וקרב	כהן	אצל	לך	אלא	אדם
korbancha, "your victim, sacrifice, offering," (n ms, 2ms pronom)	v'karav! "and/ but/ so/ or" (to a man) "draw near, approach!" (v. Pa'al/Qal, imp, 2ms)	kohen, "priest," (n ms)	etzel, "at, in possession of, near, by, beside," (prep)	lech! "Go!" (v. Pa'al/Qal, imp, 2ms)	elle, "but, only, however," (conj)	adam, "man," (n ms)

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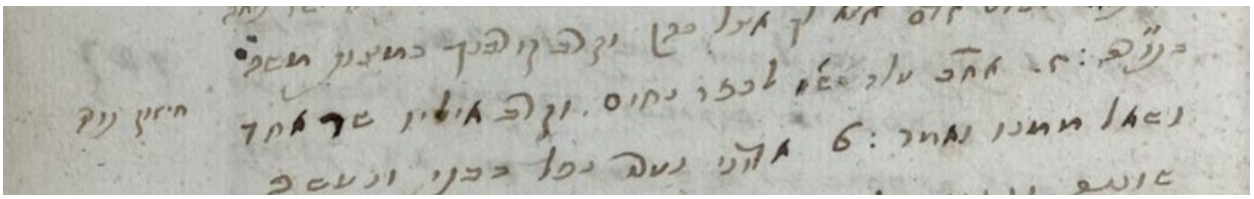
[268] Matthew 8:4 uses many language features from later Judean writings and Aramaic loanwords. The phrase לשום אדם (le-shum adam, meaning "to any man" or "no one") and the restrictive word אלא (ela, meaning "but rather") are typical Mishnaic expressions from Aramaic that replace usual biblical phrases like לאיש and כי אם. Also, using אצל (etzel, meaning "to" or "into the presence of") with a verb of motion shows a Mishnaic change from its original biblical meaning of "beside." Lastly, the verb וקרב (ve-karev, meaning "and offer") uses the Pi'el stem for sacrificing, instead of the traditional biblical form היקראב (hikreiv). Leviticus 14:1-32.

				בתורה:	משה	כמצות
				b’torah, “in/ with/ by (the) teaching, instruction (Torah),” (prep, n fs)	mosheh, “Moses,” (name)	k’mitzvat, “like, as, according to the commandment of,” (n fs constr)

Interlinear Chart

Chapter 8:5



אח׳כ עלה יש׳ו לכפר נחום וקרב איליו שר אחד ושאל ממנו ואמר:

Hebrew Transcription

Translation: After this, Yeshua went up to Kephar Nahum (Capernaum), and one official approached him and asked him and said,[269]

The Scriptures: And when יהושע had entered Kephar Naḥum, a captain came to Him, appealing to Him,

Aramaic: Then, when Eshu {Yeshua} had entered Kaparnakhum {Capernaum}, a certain Qentruna {Centurion} approached Him, and was seeking from Him,

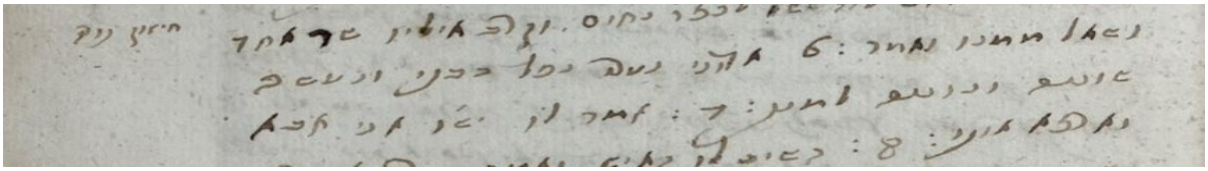
איליו	וקרב	לכפר נחום	יש'ו	עלה	אח'כ
elav, “to him/it,” (prep, 3ms pronom)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)	To Capernaum l’kephar, “to/ for/ belonging to kephar,” (prep, name) nahum, “Nahum,” (name)	yeshu, “Yeshua,” (name)	ala, “he/it rose,” (v. Pa’al/Qal, qatal, past, 3ms)	אחר כך achar kach, “after so, after this way,” (adv)

[269] Matthew 8:5 shows a clear use of Hebrew syntax and storytelling styles from post-biblical times. The verse begins with the common Mishnaic word אח׳כ (*achar kach*, "afterward") and uses the number אחד as an indefinite article in the phrase שר אחד ("a certain commander"). The verb וקרב (*ve-karev*, "approached") uses the Pi'el form instead of the usual biblical Qal (ויקרב), to show physical approach. Lastly, the phrase ושאל ממנו (*ve-sha'al mimenu*, "requested of him") uses a prepositional structure (שאל מן) that connects smoothly to later Mishnaic and Aramaic expressions.

		ואמר:	ממנו	ושאל	אחד	שר
		v'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	mimeno, "of/ from him/it," (prep, Ar 3ms pronom) Aramaism	v'sha'al, "and/ but/ so/ or he/it asked," (v. Pa'al/Qal, qatal, 3ms)	echad, "one," (card num)	sar," prince, ruler, leader, chief, chieftain, official, captain," (n ms)

Interlinear Chart

Chapter 8:6



אדוני נערי נפל בבתי ונעשה שוטה ונוטה למות:

Hebrew Transcription

Translation: "My Lord, my boy has fallen in my house and became a madman and is laid down to die."[270]

The Scriptures: saying, "Master, my servant is lying in the house paralysed, grievously tortured."

Aramaic: and was saying, "Mari {My Lord}, talayi {my boy} is lying down in the house and is paralyzed, and evilly tormented.

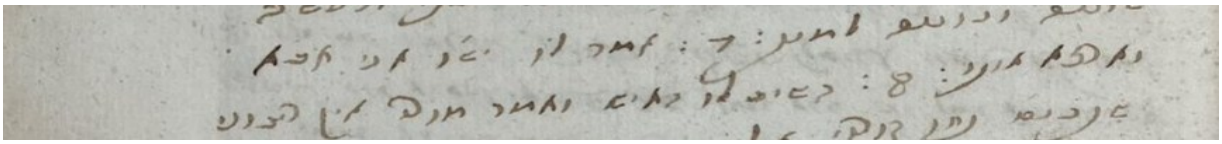
ונוטה	שוטה	ונעשה	בבתי	נפל	נערי	אדוני
v'note, "and/ but/ so/ or I/ you (ms)/ he/it stretches out," (v. Pa'al/Qal, act part, ms)	shoteh, "madman, fool, wild," (adj ms)	v'na'ase, "and/ but/ so/ or he/it became, was made," (v. Nif'al, qatal, past, ms)	b'bati, "in/ with/ by my house," (prep, n ms, 1cs pronom)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	na'ari, "my boy, youth," (n ms, 1cs pronom)	adoni, "my lord, master," (n ms, 1cs pronom)

						למות:
						lamut, "to die," (v. Pa'al/Qal, inf constr)

Interlinear Chart

[270] Matthew 8:6 uses specific rabbinic legal and medical phrases to describe the servant's condition. The word נעשה (*na'asah*) is a common Mishnaic substitute for the biblical phrase היה ל־, meaning "to become." The term שוטה (*shoteh*), which means "a fool" or "insane," is a technical legal classification in the Mishna for someone lacking mental competence; it does not appear in Classical Biblical Hebrew. Finally, describing a dying person as נוטה למות (*noteh la-mut*), meaning "leaning toward death," uses a present-participle expression from post-biblical Hebrew to show a critical, life-ending state.

Chapter 8:7



אמר לו יש׳ו אני אבא וארפא אותו:

Hebrew Transcription

Translation: Yeshua said to him, “I will come to heal him.”[271]

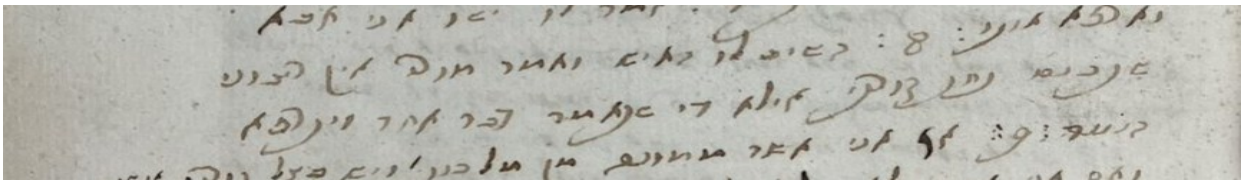
The Scriptures: And יהושע said to him, “I shall come and heal him.”

Aramaic: Eshu {Yeshua} said unto him, “I will come and will heal him.”

אמר	לו	יש'ו	אני	אבא	וארפא	אותו:
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	ani, “I,” (1cs pron)	avo, “I will come,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	v’erpa, “and/ but/ so/ or I will heal,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	oto, “him/it,” (DO marker, 3ms pronom)

Interlinear Chart

Chapter 8:8



השיב לו האיש ואמר מורי אין רצוני שתבוא תחת קורתי אילא די שתאמר דבר אחד ויתרפא הנער:

Hebrew Transcription

Translation: The man replied to him and said, “My teacher, it is not my desire that you come under my rafter, but rather it is enough that you say one word and the boy will recover.”[272]

The Scriptures: And the captain answering, said, “Master, I am not worthy that You should come under my roof. But only say a word, and my servant shall be healed.

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[271] See Isaiah 35:6.

[272] Matthew 8:8 uses common Rabbinic Hebrew idioms to show the speaker's humility. The phrase אין רצוני (*ein retzoni*, "I do not want") and the expression די ש־ (*dei she-*, "it is enough that...") are typical Rabbinic formulas that replace older biblical ways of speaking. The text also includes the word אילא (*ela*, "but rather"), written with a Mishnaic spelling, to change the focus of the story. Finally, the phrase תחת קורתי (*tachat korati*, "under my roof") is a common Rabbinic way to say entering someone's home.

Aramaic: That Qentruna {Centurion} answered and said, “Mari {My Lord}, I’m not worthy that you should enter under my roof, but rather, only say the word, and talayi {my boy} will be healed.

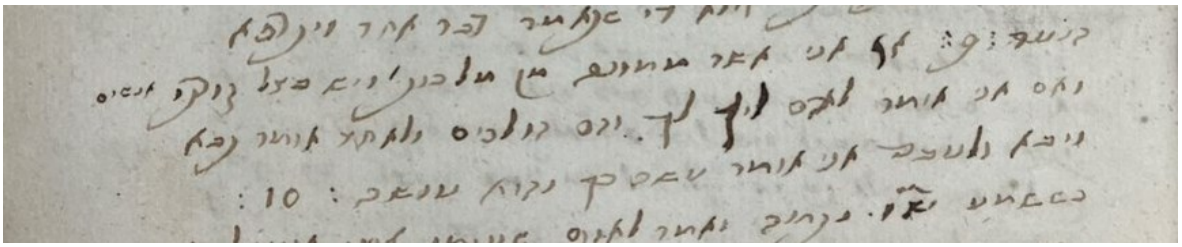
רצוני	אין	מורי	ואמר	האיש	לו	השיב
retzoni, “my desire,” (n ms, 1cs pronom)	ein, “there is not, is not,” (part)	mori, “my teacher,” (n ms, 1cs pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’ish, “the man,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	heshiv, “he/it returned, replied,” (v. Hifil, qatal, past, 3ms)

דבר	שתאמר	די	אילא	קורתי	תחת	שתבוא
dvar, “thing, word, matter,” (n ms)	she’tomar, “that/ which/ who/ whom you will say,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	dei, “enough of, sufficiency, necessary supply,” (adv)	ella, “if not, unless, but rather,” (Ar. conj) Aramaism	korati, “my rafter, beam,” (n fs, 1cs pronom)	tachat, “under, instead, below, beneath, at the foot,” (prep)	she’tavo, “that/ which/ who/ whom you will go,’ (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)

				הנער:	ויתרפא	אחד
				ha’naar, “the youth, boy” (n ms)	v’yitrape, “and/ but/ so/ or he/it will be healed,” (v. Hit’pael, yiqtol, fut, 3ms)	echad, “one,” (card num)

Interlinear Chart

Chapter 8:9



אף אני אשר ממונה מן מלכות ויש בצל קורתי אנשים ואם אני אומר להם ליך לך והם הולכים ולאחד אומר תבא ויבא ולעבדי אני אומר עשה כך והוא עושה:

Hebrew Transcription

Translation: “Moreover, I who am commissioned from kingship, and under my rafter, there are men. So, if I say to them, ‘You go,’ and they go. And to another I say, ‘Come,’ and he comes. And to my servant I say, ‘Do thus,’ as he does.”[273]

[273] Matthew 8:9 mixes old-fashioned Biblical language with a style similar to the Mishnaic period. It uses the familiar passive form ממונה (*memuneh*, meaning "appointed") and the word כך (*kakh*, meaning "thus"), both common in Rabbinic writing. The verse also treats מלכות (*malkhut*, meaning "the government") as an abstract noun, which reflects post-biblical usage. At the same time, it uses the phrase בצל קורתי (*be-tzel korati*, meaning "in the shadow of my roofbeam"), directly echoing formal Biblical Hebrew from Genesis 19:8.

The Scriptures: For I too am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.

Aramaic: For, I also am a gabra {a man} who is under authority, and under my power {lit. my hand} there are soldiers, and I say unto this one ‘go’ and he goes, and unto another ‘come’ and he comes, and unto my servant ‘do this' and he does it.”

ויש	מלכות	מן	ממונה	אשר	אני	אף
v'yesh, “and/ but/ so/ or there is, there exists,” (part)	malchut, “kingdom,” (n fs)	min, “from, of,” (prep)	memuneh, “I/ you (ms)/ he/it is appointed, commissioned,” (v. Pu’al, pssv part, ms) Aramaism Mishnaic	asher, “that, which, who, whom,” (conj)	ani, “I,” (1cs pron)	af, “also, yea, though, so much the more, even,” (part)

להם	אומר	אני	ואם	אנשים	קורתי	בצל
l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	v'im, “and/ but/ so/ or if, whether,” (conj)	anashim, “men, mankind,” (n mp)	korati, “my rafter, beam,” (n fs, 1cs pronom)	b’tzal, “in/ with/ by (the) shadow,” (prep, n ms)

תבא	אומר	ולאחד	הולכים	והם	לך	ליך[274]
tavo, “Go! Come!” (v. Pa’al/Qal, imp, 2ms)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	v’l’echad, “and/ but/ so/ or to/ for/ belonging to one,” (prep, card num)	holchim, “the/ that we/ you (mp)/ they, those going,” (v. Pa’al/Qal, act part, mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	lech! “Go! Walk!” (v. Pa’al/Qal, imp, 2ms) Mishnaic

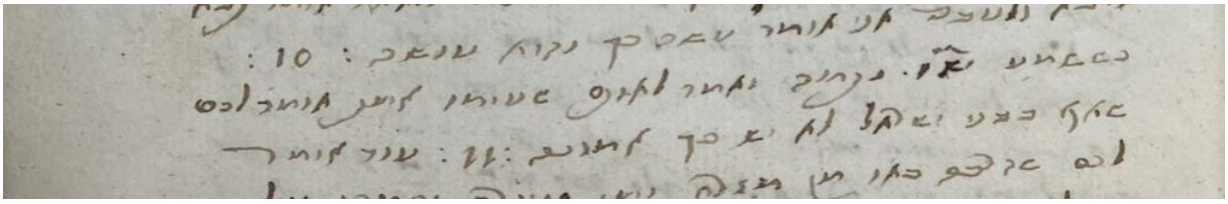
והוא	כך	עשה	אומר	אני	ולעבדי	ויבא
v' hu, “and/ but/ so/ or he,” (pron)	kach, “so, thus, therefore, in this way,” (adv)	ase! (to a man) do! make!” (v. Pa’al/Qal, imp, 2ms)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	v’l’avdi, “and/ but/ so/ or to/ for/ belonging to my slave, servant,” (prep, n ms, 1cs pronom)	v’yavo,”and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

[274] Unique spelling with the added yod (י) is first found in the *Mishnah* Yavamot 15.

						עושה:
						ha'oseh: "the I/ you (ms)/ he/it do(es), make(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 8:10



כששמע יש״ו נתמה ואמר לאותם שעימו אמת אומר לכם שאף בבני ישראל לא יש כך אמונה:

Hebrew Transcription

Translation: When Yeshua heard, he was amazed and said to those with him, "Truth I say to you, that even with the children of Israel, there does not exist faith like this!"[275]

The Scriptures: And when יהושע heard, He marvelled, and said to those who followed, "Truly, I say to you, not even in Yisra'ĕl have I found such great belief!

Aramaic: Now, when Eshu {Yeshua} heard *this*, He was amazed, and said unto those that were coming with Him, "Amiyn {Truly} I say unto you, that not even in IysraIyl {Israel} have I found Haymanutha {Faith} like this!

אמת	שעימו	לאותם	ואמר	נתמה	יש'ו	כששמע
emet, "truth," (n fs)	she'imo, "that/ which/ who/ whom with him/it," (rel part, prep, 3ms pronom)	l'otam, "to/ for/ belonging to them," (prep, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	nitma, "I/ you (ms)/ he/it is amazed," (v. Nif'al, qatal, past, 3ms)	yeshu, "Yeshua," (name)	ksh'shama, "when he/it heard," (adv, v. Pa'al/Qal, qatal, past, 3ms)

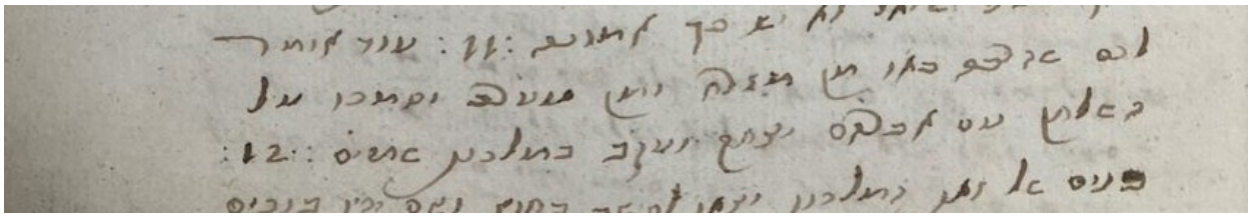
[275] Matthew 8:10 shows a shift into Rabbinic style and post-biblical sentence structures. The story uses the phrase כששמע (*ke-she-shama*, "when he heard") and the phrase לאותם שעימו (*le-otam she-imo*, "to those who were with him"), moving away from the usual biblical storytelling style. It also includes the word כך (*kakh*, "such") to show degree. Lastly, the phrase לא יש (*lo yesh*, "there is not") reflects everyday language from the Second Temple period, using a negative form influenced by Aramaic rather than standard biblical Hebrew.

יש	לא	ישראל	בבני	שאף	לכם	אומר
yesh, “there is, there exists,” (part)	lo, “no/ not,” (part)	yisrael, “Israel,” (name)	b’bnei, “in/ with/ by (the) children, sons of…” (prep, n mp constr)	she’af, “that/ which/ who/ whom also, even, too,” (rel part, adv)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)

					אמונה:	כך
					emunah, “faith, trust, confidence,” (n fs)	kach, “so, thus, therefore, in this way,” (adv)

Interlinear Chart

Chapter 8:11



עוד אומר לכם שהרבה באו מן מזרח ומן מערב יסמכו על השלחן עם אברהם יצחק יעקב במלכות שמים:

Hebrew Transcription

Translation: “Yet, I say that many have come from the east and from the west to lean upon the table with Avraham (Abraham), *and* Yitzhaq (Isaac), Ya’akov (Jacob) in the kingdom of heaven.”[276]

The Scriptures: “And I say to you that many shall come from east and west, and sit down with Aḇraham, and Yitsḥaq, and Yaʿaqoḇ in the reign of the heavens,

Aramaic: But, I say unto you that many will come from the East and from the West and will recline with Abraham, Iskhaq, and Yaqub in The Malkutha d’Shmaya {The Kingdom of the Heavens},

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[276] Matthew 8:11 features distinct Mishnaic idioms and Rabbinic theological terms, such as the phrase "Kingdom of Heaven" (*מלכות שמים*) and the dining expression "recline at the table" (יסמכו על השלחן). Additionally, the text uses the relative compound שהרבה to indicate "that many people," reflecting a shift toward Mishnaic prose style rather than classical biblical conventions.

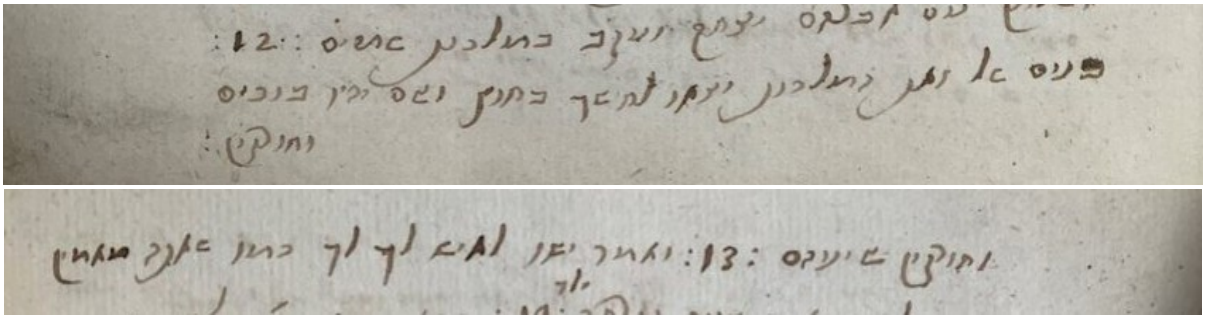
מזרח	מן	באו	שהרבה	לכם	אומר	עוד
mizrach, “east,” (n ms)	min, “from, of,” (prep)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	she’harbe, “that/ which/ who/ whom much, many, that many, a lot,” (rel part, adv)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	od, “yet, still, more,” (adv)

אברהם	עם	השלחן	על	יסמכו	מערב	ומן
avraham, Abraham (name)	im, “with,” (prep)	ha’shulchan, “the table,” (n ms)	al, “upon, on, for,” (prep)	yismechu, “he/it will lay, lean, rest, support,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ma’arav, “west,” (n ms)	v’min, “and/ but/ so/ or from/ of,” (prep)

			שמים:	במלכות	יעקב	יצחק
			shamayim, heavens,” (n mp)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	Ya’akov, “Jacob/James,” (name)	yitzaq, “Isaac,” (name)

Interlinear Chart

Chapter 8:12



בנים של זאת המלכות יצאו לחשך בחוץ ושם יהיו בוכים וחורקין שיניהם:

Hebrew Transcription

Translation: Children of this kingdom will be expelled into outer darkness, and there they will be weeping and gnashing[277] their teeth.[278]

The Scriptures: but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth.”

[277] See Psalms 35:16; 37:12; 112:10, and Lamentations 2:16.

[278] Matthew 8:12 refers to the 'Sons of this kingdom.' The Hebrew word *ve-khorkin*, meaning 'and gnashing,' uses a spelling style from later rabbinic Hebrew, ending in -in instead of the original Biblical *-im*. The phrase *la-khoshekh ba-khutz* literally means 'into the darkness on the outside,' which is similar to the English idiom 'outer darkness.'

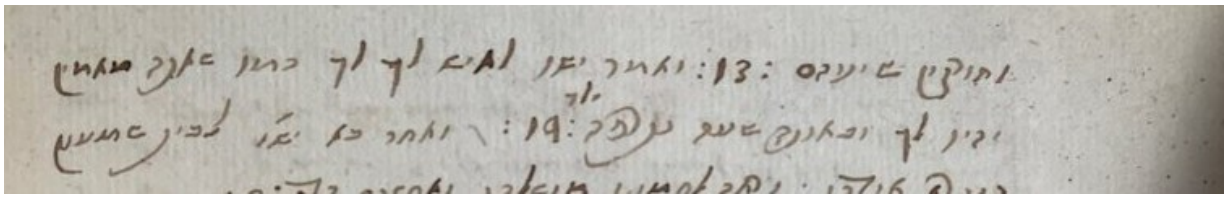
Aramaic: but, the sons {i.e. the children} of The Malkutha {The Kingdom} will be cast unto the outer kheshuka {darkness}. There will be weeping and teeth gnashing!"

בחוץ	לחשך	יצאו	המלכות	זאת	של	בנים
bachutz, "outside," (adv)	l'choshech, "to/ for/ belonging to (the) darkness," (prep, n ms)	yutz'u, "they will be exported, expelled," (v. Pi'el, yiqtol, pssv fut, 3mp)	ha'malchut, "the kingdom, reign, royal, realm, empire, estate," (n fs)	zot, "this," (pron)	shel, "to/ for," (prep)	banim, "sons, children," (n mp)

		שיניהם:	וחורקין	בוכים	יהיו	ושם
		shineihem, "their teeth," (n mp, 3mp pronom)	v'churakin, "and/ but/ so/ or we/ you (mp)/ they gnash teeth," (Ar. Pael, act part, mp) Aramaism	bochim, "we/ you (mp)/ they, those weeping, cry," (v. Pa'al/Qal, act part, mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	v'sham, "and/ but/ so/ or there," (adv)

Interlinear Chart

Chapter 8:13



ואמר ישו לאיש לך לך כמו שאתה מאמין יהיו לך ובאותה שעה נתרפה ילד:

Hebrew Transcription

Translation: And Yeshua said to the man, "You go; just as you believe, it will be for you." And in that hour, the boy was healed.[279]

The Scriptures: And יהושע said to the captain, "Go, and as you have believed, so let it be done for you." And his servant was healed that hour.

Aramaic: And Eshu {Yeshua} said unto the Qentruna {the Centurion}, "Go, in such a way that you have believed, it will be unto you." And his boy was healed at that moment!

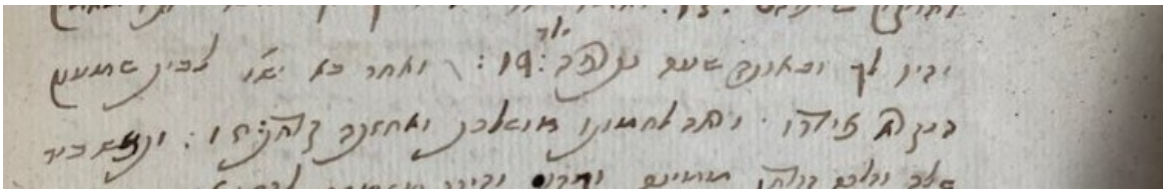
[279] Matthew 8:13 – Lit. "And in that hour the child was healed." The verb *nitrafe* ("was healed") is written in the Nitpa'el stem, a passive verb structure that is a signature hallmark of Mishnaic Hebrew. Additionally, the phrase *be-otah sha'ah* ("in that hour") is a classic rabbinic idiom used to denote an immediate, miraculous sequence of events.

שאתה	כמו	לך	לך	לאיש	ישו	ואמר
she' atah, “that/ which/ who you,” (rel part, 2ms pronom)	k’mo, “like, as, similar to,” (adv, prep)	lecha, lamed DO marker, you,” (2ms pronom) 2nd Temple	lech! (to a man) “Go!” (v. Pa’al/Qal, imp, 2ms)	l’ish, “to/ for/ belonging to (the) man,” (prep, n ms)	Yeshua, (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

:ילד	נתרפה[281]	שעה	ובאותה	לך	יהיו[280]	מאמין
yeled, “youth, young boy,” (n ms)	nitrape, “he/it was healed, released, loosened, let go,” (v. Nit’pael, qatal, past 3ms) Mishnaic 2nd Temple	sha’a, “hour,” (n fs)	ve’b’ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	yihyu, “he/it will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	ma’amin, “I/ you (ms)/ he/it believes,” (v. Hif’il, act part, ms)

Interlinear Chart

Chapter 8:14



ואחר בא יש׳ו לבית שמעון הנקרא פידרו וראה לחמותו מושלכת ואחזתה קדחת:

Hebrew Transcription

Translation: And afterward, Yeshua came to the house of Shim’on (Simon), who is called Pedro (Peter). And he saw his mother-in-law lying prostrate and seized with a fever.[282]

The Scriptures: And when יהושע had come into the house of Kĕpha, He saw his wife’s mother lying sick with inflammation.

Aramaic: And Eshu {Yeshua} came unto the house of Shimeun {Simeon} and saw his mother-in-law who was lying down, and a fever had seized her.

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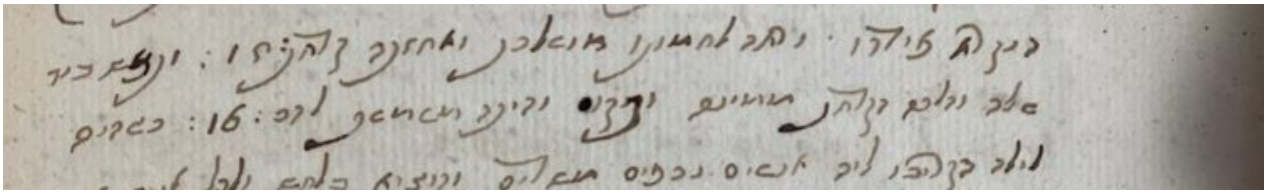
[280] He uses the pronoun suffix of he/it instead of the pronominal suffix of “they.”
[281] The Nit’pael verb binyan is a mix of the Nif’al and Hit’pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action The Nit’pael was used during the first century CE and later went extinct.
[282] Matthew 8:14 says, “and a fever seized her.” The phrase *ha-nikra* (“who is called”) and the common use of *kadakhat* (“fever”) show the style of Mishnaic Hebrew. The unusual spelling of פידרו (Pedro), instead of the Greek Petros, suggests the author could have been influenced by a Romance language like Portuguese.

פידרו	הנקרא	שמעון	לבית	יש'ו	בא	ואחר
pedro, “Peter,” (name)	h’nikra, “that I am/ you (ms) are/ he/it is called,” (v. Nif’al, act part, ms)	shimon, “Simeon,” (name)	l’byit, “to/ for/ belonging to the house of,” (prep, n ms constr)	yeshu, “Yeshua,” (name)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’achar, “and/ but/ so/ or after,” (prep)

		קדחת:	ואחזתה	מושלכת	לחמותו	וראה
		kaddahaht, “fever, malaria,” (n fs)	v’achuzata(h), “and/ but/ so/ or he/it has taken, possessed, seized her/it,” (v. Pa’al/Qal, qatal, past, 3fs)	muschlechet, “I am/ you (fs) are/ she/it is thrown down, laid prostrate,” (v. Hif’il, pssv part, fs)	l’chamoto, “to/ for/belonging to his/its mother-in-law,” (prep, n fs, 3ms pronom)	v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 8:15



ותפש ביד שלה והלכה הקדחת ממינה ותקום והיתה משמשת להם:

Hebrew Transcription

Translation: And he grasped her hand, and the fever left her. Then she rose and served them.[283]

The Scriptures: And He touched her hand, and the inflammation left her. And she arose and served them.

Aramaic: And He touched her hand and her fever left her, and she arose and was serving them.

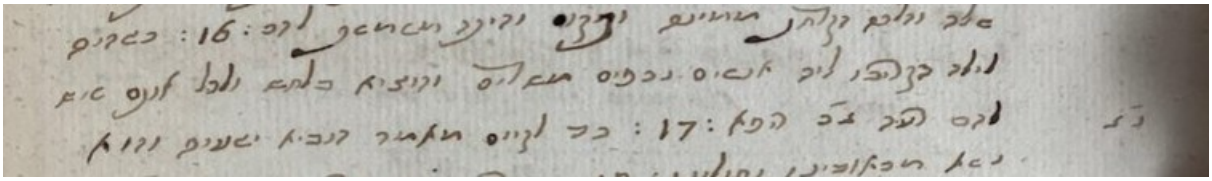
ותקום	ממינה	הקדחת	והלכה	שלה	ביד	ותפש
v’takum, “and/ but/ so/ or she/it rose up, got up,” (v. Pa’al/Qal, wayyiqtol, past, 3fs)	mimmenah, “from/ of her/it,” (prep, 3fs pronom)	ha’kadacht, “the fever, malaria,” (n fs)	ve’halcha, “and/ but/ so /or she/it went,” (v. Pa’al/Qal, qatal, past, 3fs)	she’lah, “that/ which/ who/ whom she/it,” (rel part, lamed DO marker, 3fs pronom) 2nd Temple	b’yad, “in/ with/ by (the) hand,” (prep, n fs)	v’tafas, “and/ but/ so/ or he/it caught, catch, apprehend, lay hold, grasp,” (v. Pa’al/Qal, qatal, past, 3ms)

[283] Matthew 8:15 – It literally means, "and she was serving them.” The verse uses a lot of Hebrew grammar from the rabbinic period. For example, it includes the phrase *be-yad shelah*, which means "by her hand," and the verb *meshamashet*, which means "serving" or "waiting upon." Rabbis commonly used this verb to talk about serving at home or being a disciple.

				להם:	משמשת	והיתה
				l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	meshameshet, "I am/ you (fs) are/ she/it serve(s)," (v. Pi'el, act part, fs)	v'hayta, "and/ but/ so/ or she/ it was," (v. Pa'al/Qal, qatal, past, 3fs)

Interlinear Chart

Chapter 8:16



כשהיה לילה יקריבו ליה אנשים נכפים משדים והוציא בלחש ולכל אותם שיש להם רעה ג׳כ רופא:

Hebrew Transcription

Translation: When it was night, they drew near to him, those overcome by demons; and he expelled them by a whisper. And all of those who had something bad, he also healed,[284]

The Scriptures: And when evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Aramaic: Now, when it was ramsha {evening}, they brought before Him many daywane {possessed ones}, and He cast out daywayhun {their demons}, with a word, and all of those who were evilly affected, He healed them.

משדים	נכפים	אנשים	ליה	יקריבו[285]	לילה	כשהיה
m'shedim, "from/ of (the) demons," (prep, n mp)	nichpim, "we/ you (mp)/ they are epileptic, to force, compel," (v. Nif'al, act part, mp)	anishim, "men, or people," (n mp/n cp)	l'ha, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yakrivu, "they will draw near, brought near," (v. Hif'il, yiqtol, fut, 3mp)	laylah, "night," (n ms)	ksh'haya, "when he/it was," (adv, v. Pa'al/Qal, qatal, past, 3ms)

[284] Matthew 8:16 – It literally means "and he cast [them] out with a whisper." The phrase *nikhpim* mi-shedim uses the common Mishnaic Hebrew medical-spiritual term *nikhpeh*, which refers to those who are seized or overcome. The word *be-lakhash*, meaning "with a whisper," indicates casting out spirits quietly but powerfully. This idea is often discussed in rabbinic literature about spiritual healing.

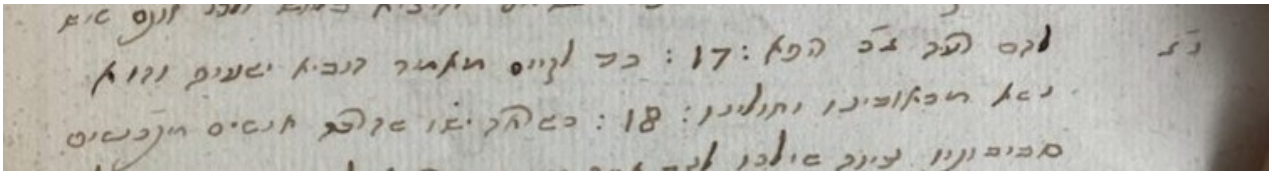
[285] This verb is a yiqtol voice, but yiqtol is not always a simple future but can also be used as the language of the law (i.e. "you shall not…"), and a past iterative action (i.e. "We used to eat fish every year…" Numbers 11:5), and it is also used as a future habitual action. The yiqtol voice is also used for a prophetic future action. However, it doesn't appear that this voice fits the tense of the verse.

רעה	להם	שיש	אותם	ולכל	בלחש	והוציא
ra’ah, “evil, harm, illness,” (n fs)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	otam, “them,” (DO marker, 3mp pron)	v’le’kol “and/ but/ so/ or to/ for/ belonging to (the) all,” (prep, n ms)	b’lachash, “in/ with/ by he/it whispered, quiet chant,” (prep, v. Pa’al/Qal, qatal, past, 3ms)	v’hotzi, “he/it brought out, remove,” (v. Hif’il, qatal, past, 3ms)

					רופא:	ג'כ
					ro’fe, “I/ you (ms)/ he/it heal(s),” (v. Pa’al/Qal, act part, ms)	גם כן gam ken, “also, likewise, in addition,” (adv)

Interlinear Chart

Chapter 8:17



כד לקיים מאמר הנביא ישעיה והוא נשא מכאובינו וחולינו:

Hebrew Transcription

Translation: so as to fulfill the saying of the prophet Yeshayah (Isaiah): “And he bore our pains and our sicknesses.”[286]

The Scriptures: that it might be filled what was spoken by Yeshayahu the prophet, saying, “He Himself took our weaknesses and bore our sicknesses.”

Aramaic: So that the thing which was spoken through EshaYa Nabiya {Isaiah, the Prophet} might be fulfilled, who said that ‘He will take our griefs, and He will bear our diseases.’

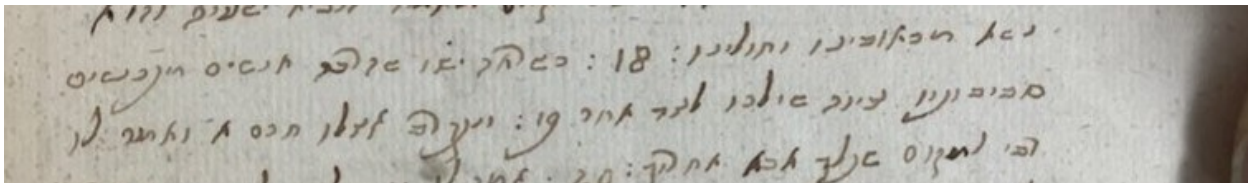
נשא	והוא	ישעיה	הנביא	מאמר	לקיים	כד
nasa, “he/it bore, carried,” (v. Pa’al/Qal, qatal, past, 3ms)	v'hu, “and/ but/ so/ or he/it,” (3ms pron)	yeshayah, “Isaiah,” (name)	ha’ navie, “the prophet,” (n ms)	ma’amar, “saying, text,” (n ms)	lekayem, “to fulfill, make true, to maintain,” (v. Pi’el, inf constr)	kad, “be able, according to, as, in order to,” (adv) Aramaism

[286] This is a paraphrase of Isaiah 53:4. For in Isaiah 53:4 it says, אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֶּה אֱלֹהִים וּמְעֻנֶּה: (“Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him smitten, stricken by Elohim, and afflicted.”).

					וחולינו:	מכאובינו
					v'cholaynu, "and/ but/ so/ or our sicknesses," (n mp, 1cp pronom)	mach'oveinu, "our pains," (n mp, 1cp pronom)

Interlinear Chart

Chapter 8:18



כשראה יש'ו שהרבה אנשים מתכנשים סביבותיו ציוה שילכו לצד אחר:

Hebrew Transcription

Translation: When Yeshua saw that many people gathered together around him, he commanded them to go to the other side.[287]

The Scriptures: And when יהושע saw large crowds about Him, He gave a command to go off to the other side.

Aramaic: Now, when Eshu {Yeshua} saw the many crowds that were surrounding Him, He commanded that they should depart unto the crossing {i.e. the further bank}.

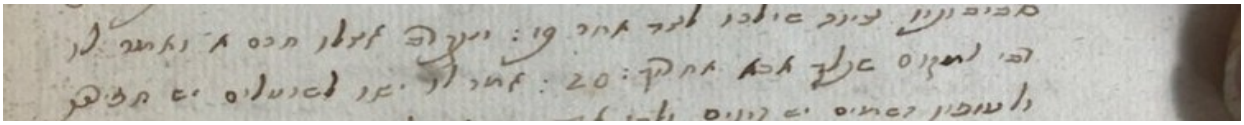
ציוה	סביבותיו	מתכנשים	אנשים	שהרבה	יש'ו	כשראה
tziva, "he/it ordered, commanded," (v. Pi'el, qatal, past, 3ms)	svivotav, "his/its surroundings," (n fp, 3ms pronom)	mitkanshimg, "we/ you (mp)/ they coming together, meeting," (v. Hit'pael, act part, mp) Aramaism	anishim, "men, or people," (n mp/n cp)	she'harbe, "that/ which/ who/ whom much, many, that many, a lot," (rel part, adv	yeshu, "Yeshua," (name)	ksh'ra'a, "like/ as that/ which/ who/ whom he/it saw," (prep, rel part, v. Pa'al/Qal, qatal, past, 3ms)

[287] Matthew 8:18 – It says, "Many people were gathering around him." The word *mitkanshimg*, meaning "gathering," comes from a classic Mishnaic Hebrew root. The nun in the word shows influence from Aramaic. Also, instead of using the biblical *asher*, the phrase uses *she-*, which places this verse in post-biblical grammar, making it easier to understand.

				אחר:	לצד	שילכו
				acher, “other, another, different,” (adj)	l’tzad, “to/ for/ belonging to (the) side,” (prep, n ms)	she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

Chapter 8:19



ויתקרב אצלו חכם א׳ ואמר לו רבי למקום שתלך אבא אחריך:

Hebrew Transcription

Translation: Then one sage beside him and said to him, “Rabbi, wherever you go, I will follow you.”

The Scriptures: And a certain scribe, having come near, said to Him, “Teacher, I shall follow You wherever You go.”

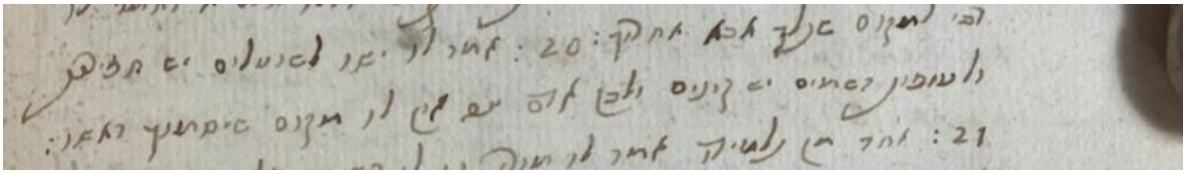
Aramaic: And a certain Saphra {Scribe} approached Him, and said unto Him, “Rabi {My Master}, I will follow you unto the place you are going.”

רבי	לו	ואמר	א'	חכם	אצלו	ויתקרב
rabi, “Rabbi,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	chacham, “wise one, sage, rabbi,” (adj, ms)	etzlo, “at/ near/ in near, the possession of, near, by, beside him/it,” (prep, 3ms pronom	v’yitkarev, “and/ but/ so/ or he/it came near,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)

			אחריך:	אבא	שתלך	למקום
			acharecha, “after you (ms),” (prep, 2ms pronom)	avo, “I will come,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	she’telech, “that/ which/ who/ whom you (ms) will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	l’makom, “to/ for/ belonging to (the) place,” (prep, n ms)

Interlinear Chart

Chapter 8:20



אמר לו ישו לשועלים יש חפירות ולעופות השמים יש קינים ולבן אדם זה אין לו מקום שיסמוך ראשו:
Hebrew Transcription

Translation: Yeshua said to him, “The foxes have holes, and the birds of the heavens have nests, but this Son of man has no place that he can rest his head.”

The Scriptures: And יהושע said to him, “The foxes have holes and the birds of the heaven nests, but the Son of Aḏam has nowhere to lay His head.”

Aramaic: Eshu {Yeshua} said unto him, “There are neqe {lairs/dens} for the thale {the foxes}, and matlala {shelters} for the pharakhtha d'Shmaya {the fowl of the Heavens}, but, The Son of Man has nowhere that He might lay His head.”

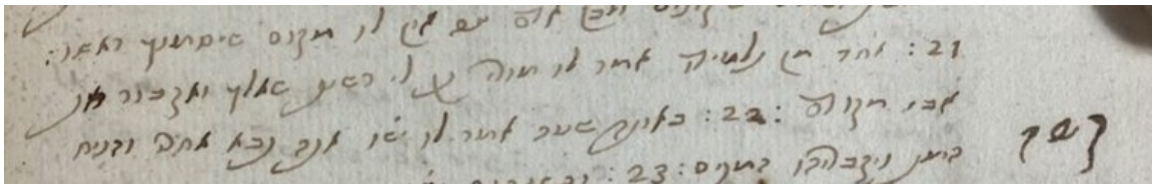
ולעופות	חפירות	יש	לשועלים	ישו	לו	אמר
v’l’ofot, “and/ but/ so/ or to/ for/ belonging to (the) large birds, foul,” (prep, n mp)	chafirot, “holes, diggings,” (n fp)	yesh, “there is, there exists,” (part)	l’shu’alim, “to/ for/ belonging to (the) foxes,” (prep, n mp)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

אין	זה	אדם	ולבן	קינים	יש	השמים
ein, “there is not, is not,” (part)	ze, “this,” (ms pron)	adam, “man,” (n ms)	v’l’ben, “and/ but/ so/ or to/ for/ belonging to (the) son,” (prep, n ms) 2nd Temple	kinim, “nests,” (n mp)	yesh, “there is, there exists,” (part)	ha’shamayim, “the heavens,” (n mp)

			ראשו:	שיסמוך	מקום	לו
			rosho, “his/its head,” (n ms, 3ms pronom)	she’yismoch, “that/ which/ who/ whom he/it will rely on, depend on,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	makom, “place,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 8:21



אחד מן תלמידו אמר לו מורי תן לי רשות שאלך ואקבור את אבי מקודם:

Hebrew Transcription

Translation: One of his talmidim (disciples) said to him, “My teacher, give me permission to go bury my father first.”

The Scriptures: And another of His taught ones said to Him, “Master, first let me go and bury my father.”

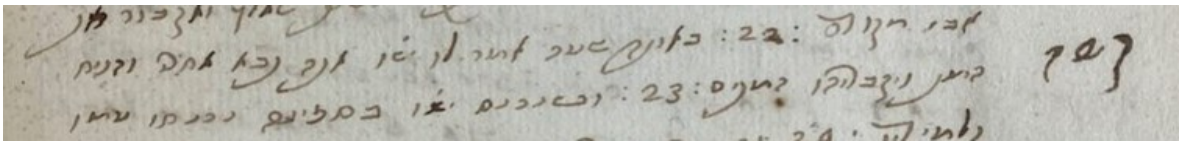
Aramaic: Then another from His Disciples said unto Him, “Mari {My Lord}, allow me first to go bury my father.”

תן	מורי	לו	אמר	תלמידו	מן	אחד
ten! (to a man) “give!” (v. Pa’al/Qal, imp, 2ms)	mori, “my teacher,” (n ms, 1cs pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	talmido, “his/its pupils, students, disciples,” (n mp, 3ms pronom)	min, “from, of,” (prep)	echad, “one,” (card num)

מקודם:	אבי	את	ואקבור	שאלך	רשות	לי
mukdam, “from/ of before,” (prep, adv)	avi, “my father,” (n ms, 1 cs pronom)	et, (DO marker)	v’ekbor, “and/ but/ so/ or I will bury,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	she’elech, “that/ which/ who/ whom I will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 1cs)	rashut “authority, permission,” (n fs)	li,” to/ for/ belonging to me,” (prep, 1cs pronom)

Interlinear Chart

Chapter 8:22



באותה שעה אמר לו ישו׳ אתה תבא אחרי והניח המת ויקברוהו המתים:

Hebrew Transcription

Translation: In that hour, Yeshua said to him, “You are to come follow me and leave the dead, and the dead will bury him.[288]

The Scriptures: But יהושע said to him, “Follow Me, and leave the dead to bury their own dead.”

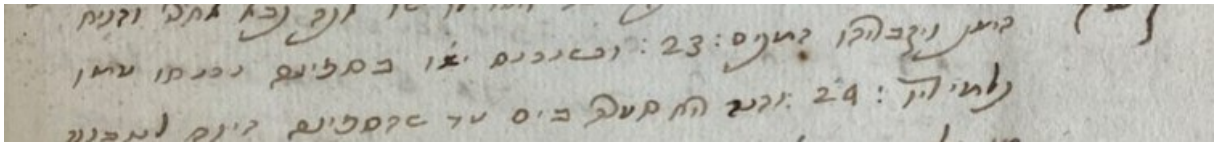
Aramaic: But, Eshu {Yeshua} said unto him, “Come, follow Me, and let the miythe {the dead} bury their dead.

תבא	אתה	יש'ו	לו	אמר	שעה	באותה
tavo, you will go, come, go in, come in,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	atah, “you,” (2ms pron)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	sha’a, “hour,” (n fs)	b’ota, “in/ with/ by her/it,” (prep, DO marker, 3fs pronom)

		המתים:	ויקברוהו	המת	והניח	אחרי
		ha’motim, “the dead(s),” (n mp)	v’yikaberuhu, “and/ but/ so/ or they will bury him/it,” (v. Nif’al, yiqtol, fut, 3mp)	ha’met, “the dead,” (n ms)	v’haneach! (to a man) “and/ but/ so/ or leave, allow,” (v. Hif’il, imp, 2ms)	acharay, “after, follow me,” (prep, 1cs pronom)

Interlinear Chart

Chapter 8:23



וכשנכנס יש׳ו בספינה נכנסו עמו תלמידיו:

Hebrew Transcription

Translation: And when Yeshua entered into the ship, his talmidim (disciples) were with him.

The Scriptures: And when He entered into a boat, His taught ones followed Him.

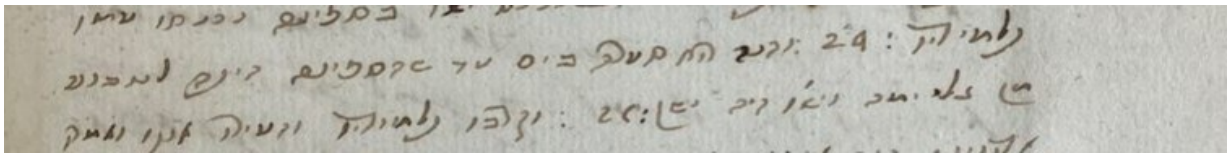
Aramaic: And when Eshu {Yeshua} went up into a sphintha {a boat/ship}, His Disciples went up with Him.

[288] See Ephesians 2:1-2.

	תלמידיו:	עמו	נכנסו	בספינה	יש׳ו	וכשנכנס
	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	imo, “with him/it,” (prep, 3ms pronom)	nichaesu, “they entered,” (v. Nif’al, qatal, past, 3mp)	b’sfina, “in/ with/ by (the) ship,” (prep, n fs)	yeshu, “Yeshua,” (name)	v’ksh’nichnas, “and/ but/ so/ or when he/it entered,” (adv, v. Nif’al, qatal, past, ms)

Interlinear Chart

Chapter 8:24



והנה רוח סערה בים עד שהספינה היתה לטבוע מן גלי ימה ויש׳ו היה ישן:

Hebrew Transcription

Translation: And behold, the wind of a storm was in the sea until the ship was going to sink from the waves of the sea – but Yeshua was asleep.[289]

The Scriptures: And see, a great gale arose on the sea, so that the boat was covered by the waves. But He was sleeping.

Aramaic: And behold, a great agitation happened in the yama {the sea}, so that the elpha {the ship} was covered by the galle {the waves}! Now He, Eshu {Yeshua}, was sleeping,

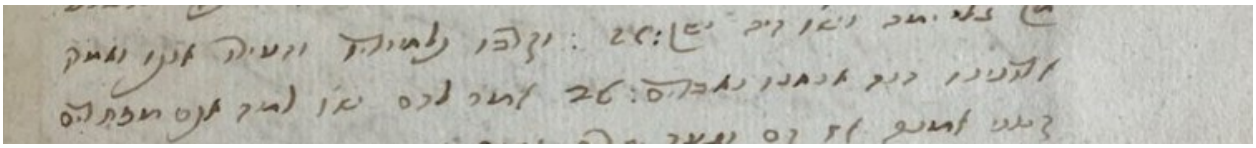
היתה	שהספינה	עד	בים	סערה	רוח	והנה
haytah, “she/it was,” (v. Pa’al/Qal, qatal, past, 3fs)	she’ha’sfina, “that/ which/ who/ whom the ship,” (rel part, n fs)	ad, “until, up to,” (prep)	b’yam, “in/ with/ by (the) sea,” (prep, n ms)	se’ara, “storm, tempest,” (n fs)	ruach, “wind, breath, spirit,” (n cs)	v’hine, “and/ but/ so/ or behold!” (part)

ישן:	היה	ויש׳ו	ימה	גלי	מן	לטבוע
yashan, “I/ you (ms)/ he/it sleep(s),” (v. Pa’al/Qal, act part, ms)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	v’yeshua, “and/ but/ so/ or Yeshua,” (name)	yama, “lake, inland, sea,” (n fs)	galei, “waves of…” (n mp constr)	min, “from, of,” (prep)	litboa, “to sink,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

[289] Also see Jonah 1:4-5.

Chapter 8:25



וקרבו תלמידיו והעירו אותו ואמרו אדונינו הנה אנחנו נאבדים:
Hebrew Transcription

Translation: And his talmidim (disciples) approached and woke him, and said, "Our Lord, behold, we are perishing!"

The Scriptures: And His taught ones came to Him and woke Him up, saying, "Master, save us! We are perishing!"

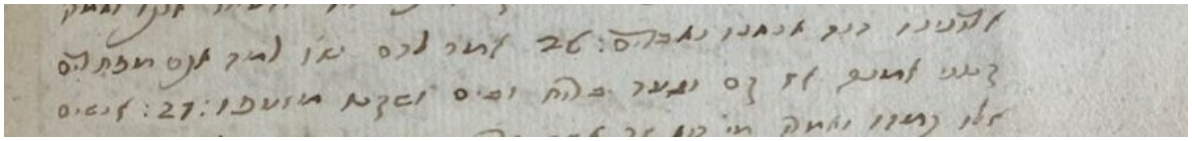
Aramaic: and His Disciples approached Him, woke Him, and said unto Him, "Maran {Our Lord}, deliver us, we are perishing!"

הנה	אדונינו	ואמרו	אותו	והעירו	תלמידיו	וקרבו
hine, "behold," (part)	adoneinu, "our Master, Lord," (n ms, 1cp pronom)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, prep, 3ms pronom)	v'he'iru, "and/ but/ so/ or they woke up him/it," (Hif'il, qatal, past, 3mp, 3ms obj)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)

					נאבדים:	אנחנו
					ne'evadim, "we/ you (mp)/ they are lost, perish," (v. Nif'al, act part, mp)	anachnu, "we," (1cp pron)

Interlinear Chart

Chapter 8:26



אמר להם ישו׳ למה אתם מפחדים קטני אמנה אז קם וגער ברוח ובים ושקט מזעפו:
Hebrew Transcription

Translation: Yeshua said to them, "Why are you afraid, you of little faith?" Then he rose and rebuked the wind and the sea, and it calmed from its tempest.

The Scriptures: And He said to them, “Why are you afraid, O you of little belief?” Then, having risen, He rebuked the winds and the sea. And there was a great calm.

Aramaic: Eshu {Yeshua} said unto them, “Why are you fearful, you zuray Haymanutha {little *of*faith}?” Then He stood up and rebuked the rukha {the wind} and the yama {the sea}, and there was a great calm.

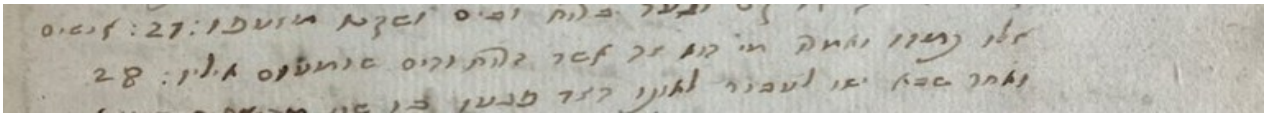
קטני	מפחדים	אתם	למה	ישו׳	להם	אמר
ktanei- “little, small,” (adj mp constr)	mefachadim, “we/ you (mp)/ they are afraid,” (Pi’el, act part, mp)	atem, “you,” (mp pron)	lama, “why? what purpose, for whatsoever,” (adv)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

ושקט	ובים	ברוח	וגער	קם	אז	אמנה
v’shakat, “and/ but/ so/ or he/it was calm,” (v. Pa’al/Qal, qatal, past, 3ms)	u’v’yam, “and/ but/ so/ or in/ with/ by (the) sea,” (prep, n ms)	b’ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	v’ga’ar, “and/ but/ so/ or he/it rebuked, reproved, scolded,” (v. Pa’al/Qal, qatal, past, 3ms)	v'kam, “and/ but/ so/ or he/it rose, got up,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)	amanah, “faith, firmness, steady, steadfastness,” (n fs)

						מזעפו:
						miza’po, “from/ of his/its rage, raging, storming, indignation,” (n ms, 3ms pronom)

Interlinear Chart

Chapter 8:27



אנשים אלו תמהו ואמרו מי הוא זה אשר הרוח והים שומעים איליו:

Hebrew Transcription

Translation: These people were astonished and said, “Who is he that the wind and the sea listen to him?”

The Scriptures: And the men marvelled, saying, “What is this, that even the winds and the sea obey Him?”

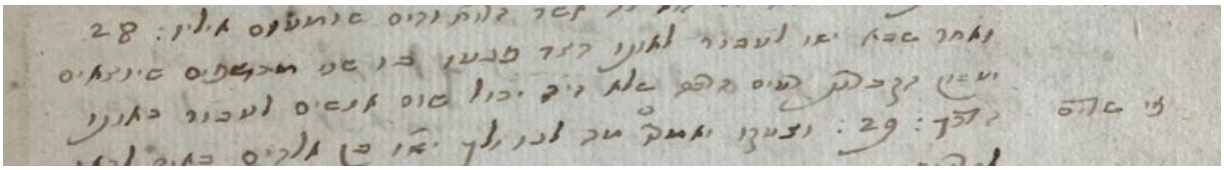
Aramaic: Now, some were amazed, and said, “Who is this that the winds and the sea listen to Him?”

אנשים	אלו	תמהו	ואמרו	מי	הוא	זה
anashim, “men, mankind,” (n mp)	ellu, “these,” (pron)	tam’hu, “they were amazed, astonished,” (v. Pa’al/Qal, qatal, past, 3mp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	mi, “who?” (interrog part)	hu, “he/it,” (pron)	ze, “this,” (ms pron

אשר	הרוח	והים	שומעים	איליו:		
asher, “that, which, who, whom,” (conj)	ha’ruach, “the spirit, wind, breath,” (n cs)	v’hayam, “and/ but/ so/ or the sea,” (n ms)	shom’im, “we/ you (mp)/ they will hear, listen,” (v. Pa’al/Qal, act part, mp)	elav, “to him/it,” (prep, 3ms)		

Interlinear Chart

Chapter 8:28



ואחר שבא ישו לעבור לאותו הצד פגעו בו שני מכשפים שיוצאים מבין הקברות רעים הרבה שלא היה יוכל שום אנשים לעבור באותו הדרך:

Hebrew Transcription

Translation: And after Yeshua came to cross over to that side, two sorcerers met him, who went out from among the tombs, so much evil that it was not possible for any people to pass that same path.[290]

The Scriptures: And when He came to the other side, to the country of the Girgashites, two demon-possessed ones met Him, coming out of the tombs, very fierce, so that no one was able to pass that way.

Aramaic: And when Eshu {Yeshua} came to the crossing {the further bank}, unto the region of the Gadraye {the Gadarenes}, two daywane {possessed ones} met Him, who were coming out from the cemetery, very evil, so that none were able to cross over by that way.

[290] Matthew 8:28 – Literally means "two sorcerers.” The text uses the word *mekhashfim*, meaning "sorcerers" or "witches," to translate the Greek term for “demon-possessed.” The sentence structure features many elements from Mishnaic Hebrew, such as the demonstrative pronoun *oto* meaning "that side" or "that way," and *shum*, an Aramaic loanword meaning "any" or "no person." This style is common in rabbinic writings but is not found in classical Biblical Hebrew.

פגעו	הצד	לאותו	לעבור	ישו	שבא	ואחר
pega'o, "they met him/it," (v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)	ha'tzad, "the side," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	Yeshua, (name)	she'ba, "that/ which/ who/ whom he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'achar, "and/ but/ so/ or after," (prep)

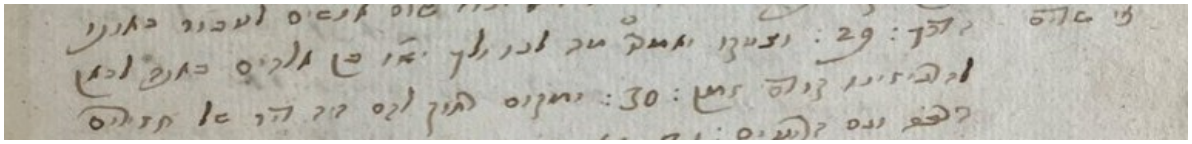
רעים	הקברות	מבין	שיוצאים	מכשפים	שני	בו
ra'im, "bads, evils," (adj, mp)	ha'kvarot, "the graves, tombs," (n fp)	m'ben, "from/ of between, among," (prep)	she'yotzim, "that/ which/ who/ whom we/ you (mp)/ they go out, exit," (rel part, v. Pa'al/Qal, act part, mp)	mechashfim, "sorcerers," (n mp)	shei, "two," (card num)	b'o, "in/ with/ by him/it," (prep, 3ms pronom)

לעבור	אנשים	שום	יוכל	היה	שלא	הרבה
la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	anashim, "men, mankind," (n mp)	sum, "any," (in a neg sentence)	youchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	harbeh," many, much a lot," (adv)

					הדרך:	באותו
					ha'derek, "the way, path, road," (n fs)	b'oto, "in/ with/ by (the) same," (prep n ms)

Interlinear Chart

Chapter 8:29



וצעקו ואמרו מה לנו ולך ישו׳ בן אלהים באתה לכאן להרגיזינו קודם זמן:

Hebrew Transcription

Translation: And they shouted and said, "What do we have to do with you, Yeshua, Son of Elohim (God)? You came here to torment us before the appointed time?"

The Scriptures: And see, they cried out, saying, "What have we to do with You, יהושע, Son of Elohim? Have You come here to torture us, before the appointed time?"

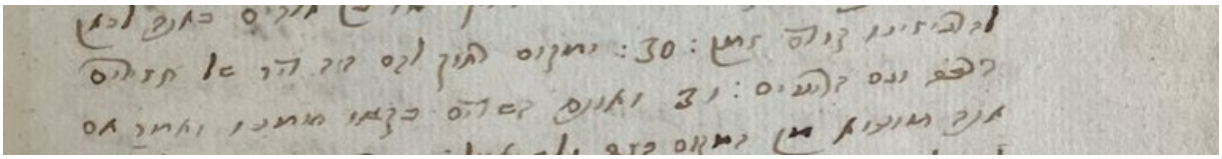
Aramaic: And they cried out and said, "What do we have to do with each other, Eshu {Yeshua}, son of Alaha {God}? Have you come here before the time, so that you might torment us?"

בן	יש׳ו	ולך	לנו	מה	ואמרו	וצעקו
ben, “son,” (n ms)	yeshu, “Yeshua,” (name)	ve’lech, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	mah, “what?” (inter part)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	v’tza’kau, “and/ but/ so/ or they cried, shouted, complained,” (v. Pa’al/Qal, qatal, past, 3mp)

	זמן:	קודם	להרגיזינו	לכאן	באתה	אלהים
	zman, “time, season, a set time, appointed time,” (n ms)	kodem, “before,” (adv)	l’hargiznu, “to annoy, provoke, torment,” (v. Hif’il, inf constr, 1cp pronom)	lechan, “to/ for/ belonging to here, hither,” (adv)	bata, “you (ms) came,” (v. Pa’al/Qal, qatal, past, 3ms)	Elohim, “God(s)” (n mp)

Interlinear Chart

Chapter 8:30



ומקום רחוק להם היה דיר של חזירים הרבה וגם הרועים:

Hebrew Transcription

Translation: And at that remote place from them, there was a stable of many pigs and also herdsmen.

The Scriptures: And at a distance from them there was a herd of many pigs feeding**,**

Aramaic: Now, there was far off from them a large herd of khaziyre {swine/pigs}, feeding.

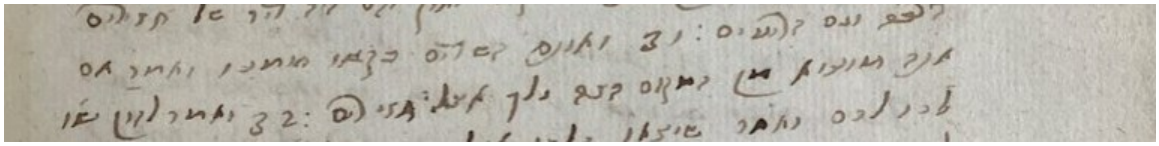
חזירים	של	דיר[291]	היה	להם	רחוק	ומקום
chazrim, “pigs,” (n mp)	shel, “to/ for,” (prep)	dir, “shed, stable, storehouse,” (n ms) Mishnaic	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	rachok, “far, distant, remote, (adj ms)	u’makom, “and/ but/ so/ or a place,” (n ms)

[291] Word first found in the *Mishnah* Sheviit 3:4.

				הרועים:	וגם	הרבה
				ha'roim, "the/ shepherds, herders," (n mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	ha'rabah, "vast, great, many," (adj)

Interlinear Chart

Chapter 8:31



ואותם השדים בקשו ממנו ואמר אם אתה מוציא מן המקום הזה נלך אצל חזירים:

Hebrew Transcription

Translation: And those demons begged him and said, "If you expel us from this place, we will go in the nearby pigs."[292]

The Scriptures: and the demons begged Him, saying, "If You cast us out, send us into the herd of pigs."

Aramaic: Then those shide {demons} were seeking from Him, and they were saying, "If you cast us out, allow us to go into the herd of khaziyre {swine/pigs}.

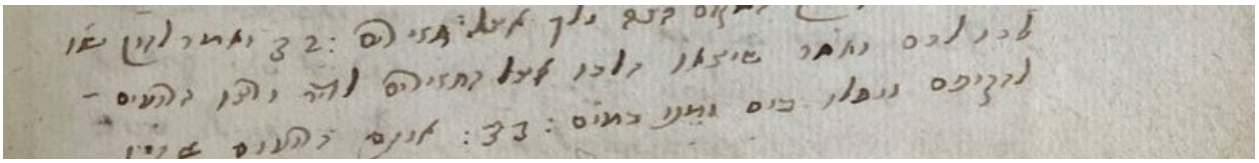
אתה	אם	ואמר	ממנו	בקשו	השדים	ואותם
atah, "you," (2ms)	im "if, whether," (conj)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	mimeno, "of/ from him/it," (prep, 3ms pronom)	bikshu, "they asked," (Pi'el, qatal, past, 3mp)	ha'shedim, "the demons," (n mp)	v'otam, "them/ those," (prep pron 3 mp)

חזירים:	אצל	נלך	הזה	המקום	מן	מוציא
chazrim, "pigs," (n mp)	etzel, "at, in possession of, near, by, beside," (prep)	nelech, "we will go," (v. Pa'al/Qal, yiqtol, fut, 1cp)	ha'zeh, "this," (pron ms)	ha'makum, "the place," (n ms)	min, "from, of," (prep)	motzi, "I/ you (ms)/ he/it brings out, remove(s)," (v. Hif'il, act part, ms)

Interlinear Chart

[292] Pigs are considered unclean and an abomination in Torah. See Leviticus 7:7-8, Deuteronomy 14:8.

Chapter 8:32



ואמר להון ישׁ׳ו לכו לכם ואחר שיצאו הלכו אצל החזירים לדיר ורצו הרועים להקיפם ונפלו בים ומתו במים:

Hebrew Transcription

Translation: And Yeshua said to them, "You, go!" And after they went out, they went in the nearby pigs in the stable, and the herdsmen ran to encompass them, but they fell into the sea and died in the water.[293]

The Scriptures: And He said to them, "Go." And they, coming out, went into the herd of pigs. And see, the entire herd of pigs rushed down the steep place into the sea, and died in the water.

Aramaic: Eshu {Yeshua} said unto them "Go!" And immediately they went out and entered into the khaziyre {the swine}, and all that herd went straight over a shaqiypha {a cliff} and fell into the yama {the sea/lake}, and died in the maya {the waters}.

שיצאו	ואחר	לכם	לכו	ישׁ׳ו	להון	ואמר
she'yatz'u, "that/ which/ who/ whom they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)	v'achar, "and/ but/ so/ or after," (prep	lachkem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	l'chu, (to men) "go! (v. Pal/Qal, imp, 2mp)	yeshu, "Yeshua," (name)	l'hon, "to/ for/ belonging to them," (prep, Ar. 3mp pronom) Aramaism	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

להקיפם[294]	הרועים	ורצו	לדיר	החזירים	אצל	הלכו
l'hakifim, "to encompass, encircle," (v. Hif'il, inf constr) 2nd Temple	ha'roim, "the/ shepherds, herders," (n mp)	v'ratzu, "and/ but/ so/ or they ran," (v. Pa'al/Qal, qatal, past, 3mp)	l'dir, "to/ for/ belonging to (the) shed, stable, storehouse," (n ms) Mishnaic	ha'chazrim, "the pigs," (n mp)	etzel, "at, in possession of, near, by, beside," (prep)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp

			במים:	ומתו	בים	ונפלו
			b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)	v'metu, "and/ but/ so/ or they died," (v. Pa'al/Qal, qatal, past, 3mp)	ba'yam, "in (the) sea," (n ms)	ve'naflu, "and/ but/ so/ or they fell," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

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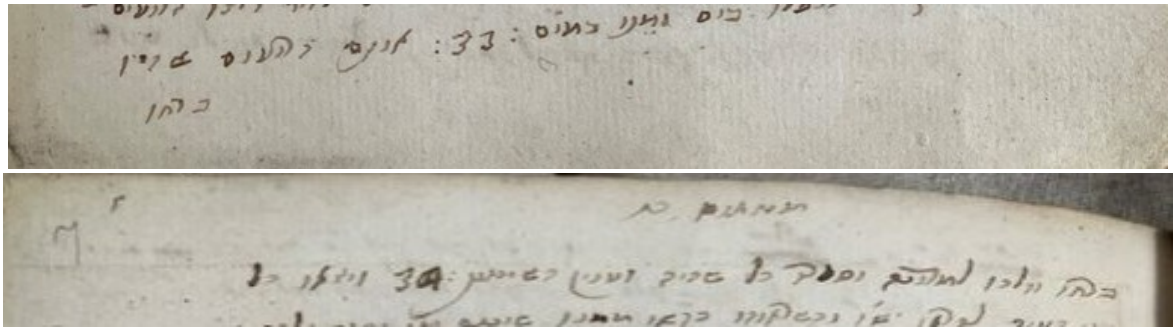
[293] Matthew 8:32 – Literally, it says, "and Yeshua said to them." The text uses the Aramaic third-person plural pronoun *lehon*, meaning "to them," instead of the usual Hebrew *lahem*. It also shows its Mishnaic Hebrew style by using the word *dir* for "pen" and the characteristic rabbinic phrase *halkhu etzel*, meaning "they went over to."

[294] First found in *The Way of the Jews*, (c. 73CE).

Chapter 8:33



אותם הרועים שהיו ברחו והלכו למדינה וספרו כל שהיה וענין השיטנת:

Hebrew Transcription

Translation: Those of the herdsmen that escaped and left for the province then told all that occurred and the matters of the adversaries (satans).

The Scriptures: And the herdsmen fled, and went away into the city and reported all this, and about those possessed by demons.

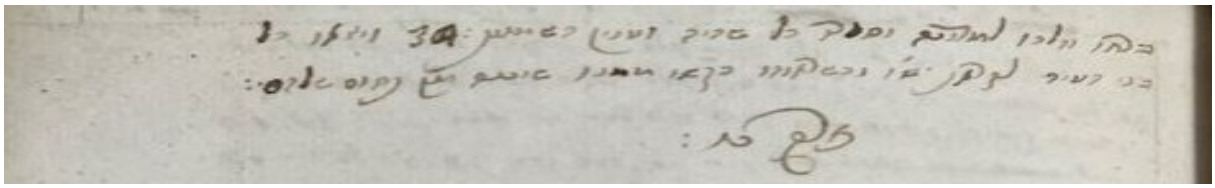
Aramaic: Then those who were tending them, fled, and went unto the madintha {the city} and related every thing that had happened, and *about* those daywane {possessed ones}.

וספרו	למדינה	והלכו	ברחו	שהיו	הרועים	אותם
v'sipru, "and/ but/ so/ or they related, told," (v. Pi'el, qatal, past, 3mp)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	barchu, "they escaped," (v. Pa'al/Qal, qatal, past, 3mp)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	ha'roim, "the/ shepherds, herders," (n mp)	otam, "them," (DO marker, 3mp pron)

			השיטנת:	וענין	שהיה	כל
			ha'satanot, "the satans, adversaries," (n mp)	v'inyan, "matter, issue; problem, question, concern; interest," (n ms)	she'haya, "that/ which/ who/ whom he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	kol, "all," (n ms)

Interlinear Chart

Chapter 8:34



ויצאו כל בני העיר לקראת יש׳ו וכשראוהו בקשו ממנו שיטה מן תחום שלהם:
Hebrew Transcription

Translation: And all the children of the city went out to Yeshua, and when they saw him, they asked of him that he would turn from their area.

The Scriptures: And see, all the city came out to meet יהושע. And when they saw Him, they begged Him to leave their borders.

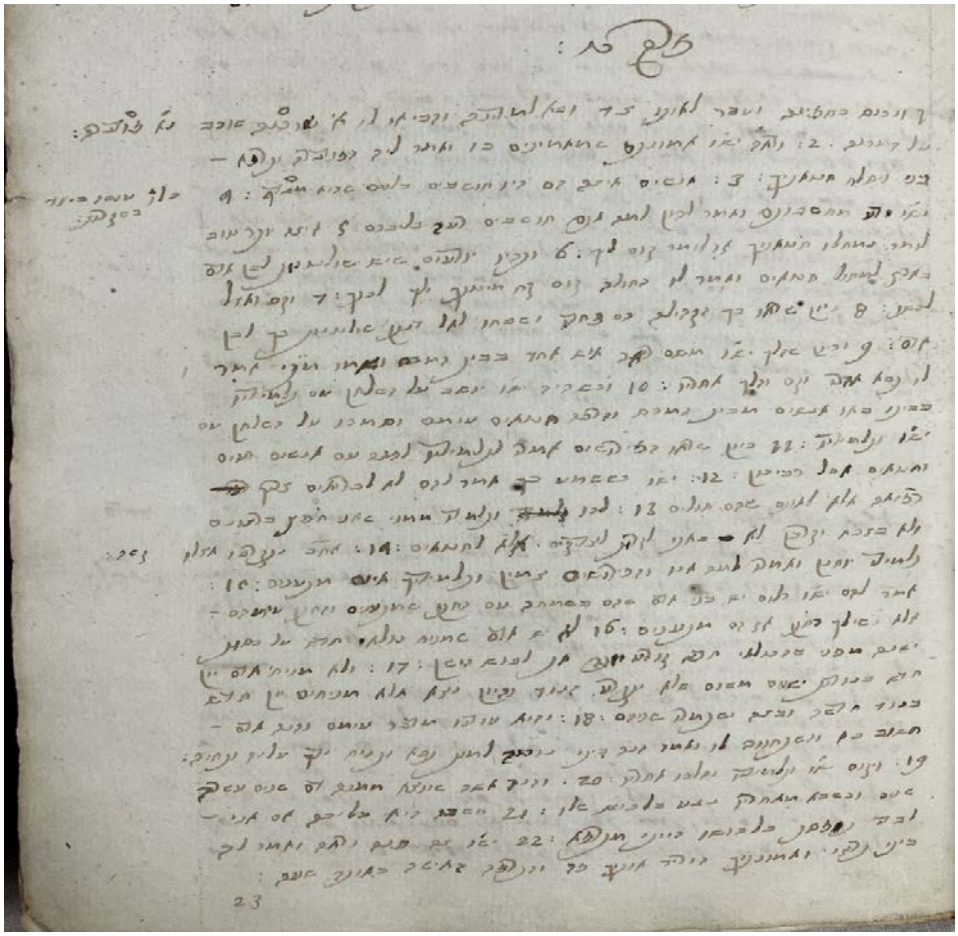
Aramaic: And the entire madintha {city} out went to meet with Eshu {Yeshua}, and when they saw Him, they sought from Him that He would depart from their borders.

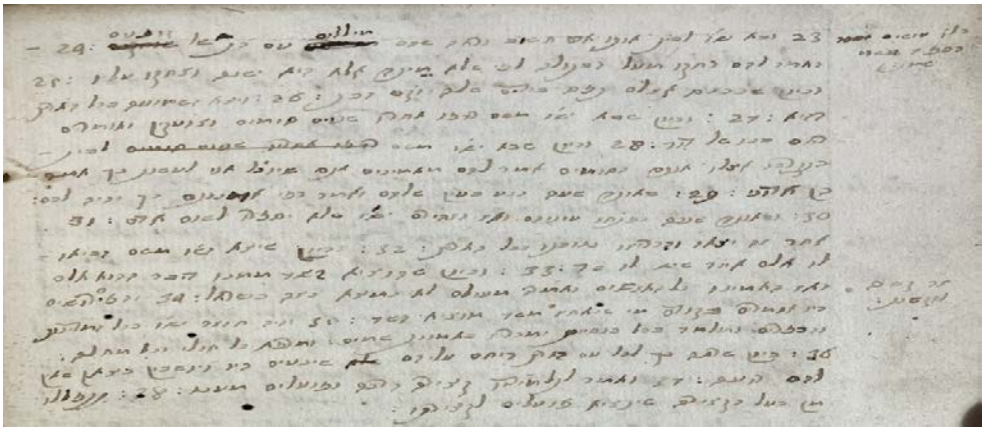
וכשראוהו	יש׳ו	לקראת	העיר	בני	כל	ויצאו
v'ksh'ra'ava'hu, "and/ but/ so/ or when they saw him/it," (adv, v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)	yeshu, "Yeshua," (name)	likrat, "towards, forward to, in preparation to," (prep)	ha'ir, "the city' (n fs)	benei, "sons, children of," (n mp constr	kol, "all," (n ms)	v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)

	שלהם:	תחום	מן	שיטה	ממנו	בקשו
	she'l'ahem, "that/ which/ who/ whom to them, belonging to them," (rel clause, prep, 3mp pronom)	tchum, "area, zone; domain, field (figurative)," (n ms)	min, "from, of," (prep)	she'yate, "that/ which/ who/ whom he/it would stretch out, bow," (rel part, v. Hif'il, yiqtol, fut, 3ms)	mimeno, "of/ from him/it," (prep, 3ms pronom)	bikshu, "they asked," (Pi'el, qatal, past, 3mp)

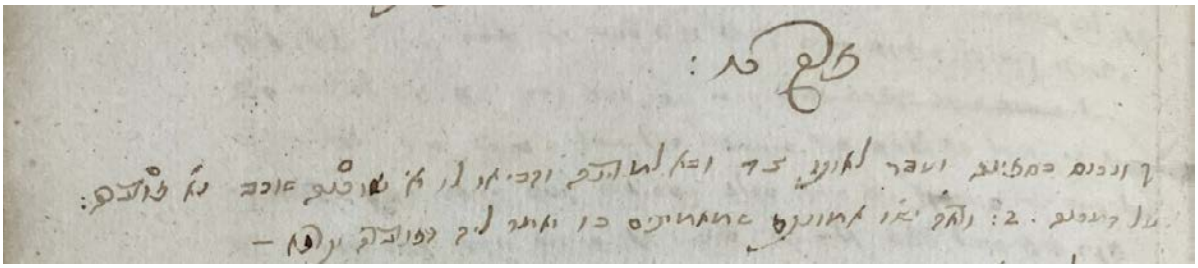
Interlinear Chart

Cochin Matthew Chapter 9





Chapter 9:1



ונכנס בספינה ועבר לאותו צד ובא למדינה והביאו לו א׳ שוטה שוכב על המטה:

Hebrew Transcription

Translation: And he entered into the ship and passed over to *its* side, and he came to a province, and they brought to him one madman lying on a bed.[295]

The Scriptures: And entering into a boat, He passed over, and came to His own city.

Aramaic: And He went up into an elpha {a ship}, and crossing over came unto His own city.

ונכנס	בספינה	ועבר	לאותו[296]	צד	ובא	למדינה
v'nichnas, "and/ but/ so/ or he/it entered," (v. Nif'al, qatal, past, 3ms)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	v'avar, "and/ but/ so/ or he/it was passed," (v. Pa'al/Qal, qatal, past, 3ms	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	'tzad, "side," (n ms)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)

והביאו	לו	א׳	שוטה	שוכב	על	המטה:
v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	aleph, "one," (abbrev, card num)	shoteh, "madman, fool, wild," (adj ms)	shockev, "I/ you (ms)/ he/it lies, lies down," (v. Pa'al/Qal, act part, ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'mita, "the bed, bedframe, couch," (n fs)

Interlinear Chart

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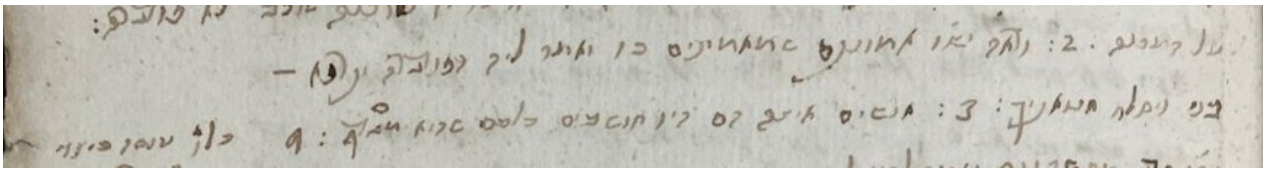
[295] This verse uses language that is more like Mishnaic Hebrew than Biblical Hebrew. You can tell because it includes Rabbinic terms like שוטה (meaning 'insane person') and מדינה (meaning 'city' in Mishnaic usage). It also uses a Mishnaic way of pointing to things, like לאותו ("to that'), and it does not have the biblical vav conversive. However, the word המטה ('the bed') is a common term used in both Biblical and Mishnaic Hebrew.

[296] This word is first found in the *Mishnah* Eruven 9:3.

Chapter 9:2



וראה ישׁ׳ו אמונתם שמאמינים בו ואמר ליה הפודגרה יתרפא בני ויסלח חטאתיך:
Hebrew Transcription

Translation: And Yeshua saw their faith and they believed in him, and said to him with afflictions, “It is healed, my son, and he forgives your sins.”[297]

The Scriptures: And see, they were bringing to Him a paralytic lying on a bed. And יהושע, seeing their belief, said to the paralytic, “Take courage, son, your sins have been forgiven.”

Aramaic: And they brought unto Him an masharya {a paralytic} while he was laying in an arsa {a bed}. And Eshu {Yeshua} saw their faith and said unto that masharya {paralytic}, “Take heart, My son, your sins are forgiven you!”

ליה	ואמר	בו	שמאמינים	אמונתם	ישׁ׳ו	וראה
l’ha, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	she’ma’aminim, “that/ which/ who/ whom we/ you (mp)/ they believe,” (v. Hif’il, act part, mp)	emunahtam, “their faith, trust, confidence,” (n fs, 3mp pronom)	yeshu, “Yeshua,” (name)	v’ra’ah, “and/ but/ so/ or see,” (v. Pa'al/Qal, imp, 2ms)

		חטאתיך:	ויסלח	בני	יתרפא	הפודגרה
		chata’techa, “your sins,” (n cp, 2ms pronom)	v’yislach, “and/ but/ so/ or he/it will forgive,” (v.Pa’al/Qal, yiqtol, fut, 3ms)	beni, “my son,” (n ms, 1cs pronom)	yitrape, “he/it will recover,” (v. Hit’pael, yiqtol, fut, 3ms)	ha’podagra, “the gout, afflicted man” (n ms) Aramaism

Interlinear Chart

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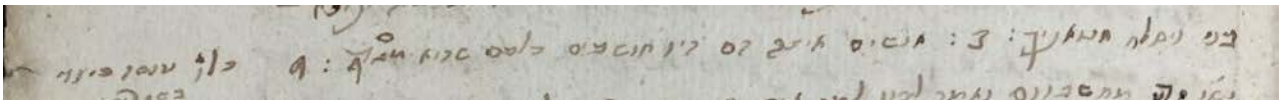
[297] Matthew 4:24 / 9:2 (*ha-podagra* / הפודגרה): The appearance of the specific medical loanword *podagra* (פודגרה) in Matthew 9:2 marks one of the most radical departures from the Western Byzantine and Alexandrian Greek transmissions, which uniformly record the man as a paralytic (*paralytikō*). By explicitly identifying the sufferer as one afflicted with *podagra*—an ancient Greek/Latin clinical term adopted into Rabbinic literature to describe excruciating, debilitating joint inflammation, specifically in the lower extremities—the Cochin scribe anchors the text in a highly localized diagnostic tradition rather than a generic category of lameness.
Furthermore, the text incorporates an emphatic explanatory phrase, *she’maaminit bo* (שמאמינים בו / "that they believed in him"), a unique Semitic expansion that explicitly defines the orientation of their faith (*amunatam*). This is immediately paired with the command *yitrapa beni* (יתרפא בני / "be healed, my son"). While Western Greek manuscripts render this as a psychological exhortation to take courage (*tharsei, teknon* / "be of good cheer, child"), the Cochin manuscript focuses entirely on the covenantal mechanics of restoration. By bypassed the emotional instruction, the text directly couples the immediate physical release of healing (*refuah*) with the divine, judicial pardon of sins (*selichah* / ויסלח חטאתיך), reinforcing the foundational Semitic worldview that physical captivity and spiritual restriction are fundamentally intertwined.

Chapter 9:3



אנשים איזה הם היו חושבים בלבם שהוא מגדף:

Hebrew Transcription

Translation: Some people were thinking in their heart, "He blasphemes!"[298]

The Scriptures: And see, some of the scribes said to themselves, "This One blasphemes!"

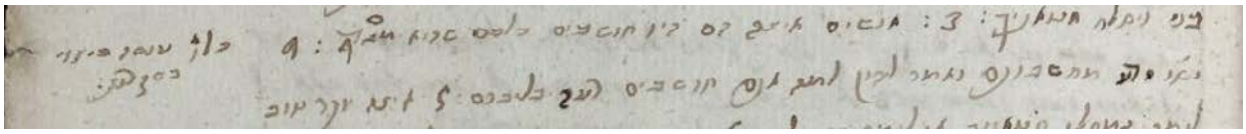
Aramaic: Then some from the Saphre {the Scribes} said in their souls {in themselves}, "This one blasphemes!"

שהוא	בלבם	חושבים	היו	הם	איזה	אנשים
she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	b'libam, "in/ with/ by (the) their heart," (prep, n 3mp)	choshevim, "we/ you (mp)/ they think," (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	hem, "they, them, these, those," (3mp pron)	eize, ''which? some, certain, any," (pron, ms)	anashim, "men, mankind," (n, mp)

						מגדף:
						megadef, "I/ you (ms)/ he/it curse(s), blasphemy," (v. Pi'el, act part, ms)

Interlinear Chart

Chapter 9:4



ישו׳ ידע מחשבותם ואמר להון למה אתם חושבים רעה בלבכם:

Hebrew Transcription

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[298] Regarding the language used in the Mishnaic and Rabbinic texts, an example is the use of the typical Mishnaic indefinite pronoun אֵיזֶה (*eizeh*) in the unusual phrase אנשים איזה הם ("certain people"). Grammatically, the text uses the relative prefix שֶׁ־ (*she-*) instead of the biblical אֲשֶׁר (*asher*). It also uses a common Mishnaic past tense form (היו חושבים, "they were thinking") to describe ongoing past actions, instead of the biblical *vav* conversive form. Additionally, the phrase בלבם keeps a singular noun ("heart") but with a plural possessive suffix ("their").

Translation: Yeshua knew their thoughts and said to them, “Why are you thinking evil in your heart?”[299]

The Scriptures: And יהושע, knowing their thoughts, said, “Why do you think wicked thoughts in your hearts?

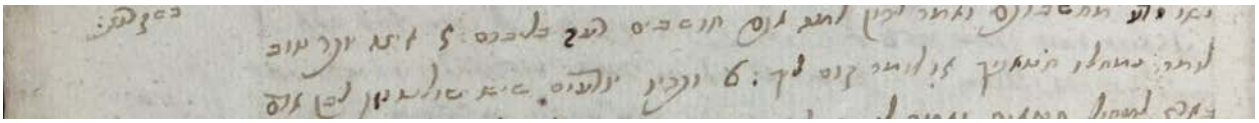
Aramaic: But, Eshu {Yeshua} knew their thoughts, and said unto them, “Why are you thinking evil in your heart?

אתם	למה	להון	ואמר	מחשבותם	ידע	יש׳ו
atem, “you,” (mp pron)	lama, “why? what purpose, for whatsoever,” (adv)	l’hon, “to/ for/ belonging to them,” (prep, Ar. 3mp prono) Aramaism	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	machshevottam, “their thoughts,” (n fp, 3mp pronom)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)

				בלבכם:	רעה	חושבים
				b’libchem, “in/ with/ by your (mp) heart,” (prep, n ms, 2mp pronom)	ra’ah, “harm, evil,” (n fs)	choshvim, “we/ you (mp)/ they think,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 9:5



איזה יותר טוב לומר נמחלו חטאתיך או לומר קום ליך:

Hebrew Transcription

Translation: “Which is much better to say, ‘Your sins have been forgiven?’ or to say, ‘Rise, go’”?[300]

The Scriptures: “For which is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Arise and walk’?

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[299] The verse uses a unique mix of language typical of Rabbinic texts. Notably, the phrase להון (*le-hon*, "to them") combines an Aramaic pronoun with a Hebrew preposition, whereas Biblical Hebrew would use להם (*lahem*). The verse also uses a common Mishnaic past tense form (ידע...ואמר) instead of the biblical vav conversive forms. Additionally, the phrase בלבבכם keeps the word "heart" in singular but adds a plural possessive suffix "your." See Proverbs 21:2, Jeremiah 20:12, and Luke 16:15. Yehovah can see and understand people’s hearts.

[300] The verse is entirely constructed within a Mishnaic framework. Lexically, it uses the Rabbinic root מ-ח-ל (in the passive Qatal נִמְחֲלוּ, meaning "have been forgiven"), which replaces the biblical terms for forgiveness. It also employs the standard Mishnaic infinitive לוֹמַר ("to say") instead of the biblical לֵאמֹר. Syntactically, the phrase איזה יותר טוב ("which is more good") is a diagnostic Mishnaic comparison, while the spelling of לִיךְ ("go") with a yod reflects post-biblical Rabbinic orthography.

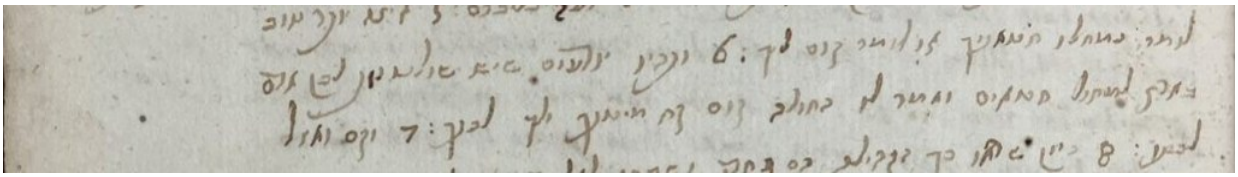
Aramaic: For, what is easier to say, ‘your sins are forgiven’, or to say ‘arise, walk’?

איזה	יותר	טוב	לומר	נמחלו	חטאתיך	או
eize, ‘‘which? some, certain, any,” (pron, ms)	yoter, “more, more than,” (adv)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	nimchalu, “they have been forgiven,” (v. Nif’al, qatal, past, 3mp)	chata’techa, “your sins,” (n cp)	o, “or,” (conj)

לומר	קום	ליך:				
lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	kum, “(to a man) arise!” (v. Pa’al/Qal, imp 2ms)	lech, (to a man) “go! walk!” (v. Pa’al/Qal, imp, 2ms)				

Interlinear Chart

Chapter 9:6



ותהיו יודעים שיש שולטנות לבן אדם בארץ למחול חטאים ואמר לו החולה קום קח מיטתך ולך לבתך:

Hebrew Transcription

Translation: And you will know that the Son of man has power on the earth to forgive sins. Then he said to him who was sick, “Rise, take your bed and go to your house!”[301]

The Scriptures: “But in order for you to know that the Son of Adam possesses authority on earth to forgive sins...” He then said to the paralytic, “Rise, take up your bed, and go to your house.”

Aramaic: But, that you may know that there is authority for The Son of Man in the Ara {the Earth} to forgive sins; (He said unto that paralytic) ‘Arise, take up arsak {your bed}, and go to your house.’”

[301] The verse shows several key features of a Mishnaic style of language. Grammatically, it uses a special future tense form (וְתִהְיוּ יוֹדְעִים, "and you shall be knowing") to express a continuous ongoing state, instead of the usual biblical future form (ותדעו). Vocabulary-wise, it includes the Rabbinic root לְמָחוֹל) מ-ח-ל, "to forgive") and the noun הַחוֹלֶה ("the sick person"), which are common in Mishnaic medical writings. It also uses שׁוּלְטָנוּת ("authority"), a loanword from post-biblical Aramaic.

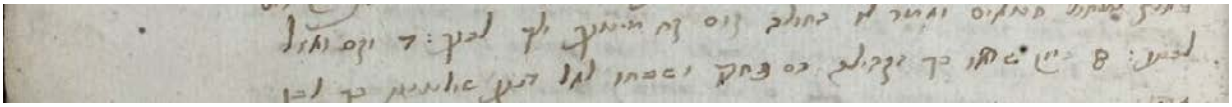
בארץ	אדם	לבן	שולטנות[302]	שיש	יודעים	ותהיו
ba'eretz, "in/ with/ by (the) earth," (prep, n fs)	adam, "man," (n ms)	l'ben, "to/ for/ belonging to (the) son," (n ms)	sultanot, "power, dominion, authority," (n ms) Aramaism 2nd Temple	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	yodim, "we/ you (mp)/ they know," (v. Pa'al/Qal, act part, mp)	v'tihyu, "and/ but/ so/ or you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp)

קח	קום	החולה	לו	ואמר	חטאים	למחול
kakh!, "(to a man) take!" (v. Pa'al/Qal, imp 2ms)	kum, "(to a man) arise!" (v. Pa'al/Qal, imp 2ms)	ha'chole, "the sick, sick person, patient," (adj ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	ha'chata'im, "the sins," (n cp)	limchol, "to forgive, pardon," (v. Pa'al/Qal, inf constr)

				לבתך:	ולך	מיטתך
				l'batka, lamed DO marker, "your (ms) house," (lamed DO marker, n ms, 2ms pronom) 2nd Temple	ve'lech, (to a man) "and/ but/ so/ or go!" (v. Pa'al/Qal, imp, 2ms)	mitatecha, "your bed," (n fs, 2ms pronom)

Interlinear Chart

Chapter 9:7



וקם ואזל לביתו:

Hebrew Transcription

Translation: Then he rose and went to his house.[303]

The Scriptures: And he rose and went to his house.

Aramaic: And he arose and went to his house.

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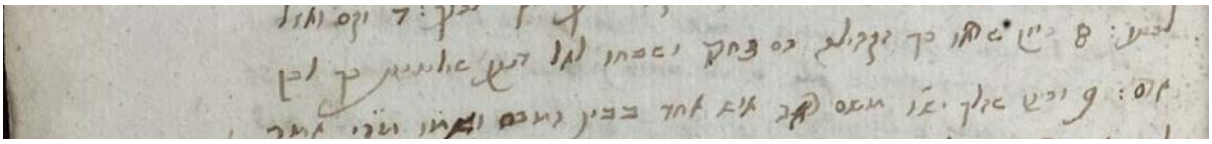
[302] This word is first found in *The Testaments of the Twelve Patriarchs* (c. 350 - c. 50 BCE).

[303] The text here exhibits a striking Aramaic-Hebrew root blend in the verb וְאָזַל (*ve-azal*, "and he walked"). While a rare, poetic homonym of the root א-ז-ל exists in Biblical Hebrew meaning "to fail" or "to be gone" (cf. Job 14:11), its usage here to mean "to walk" or "to go" is purely Aramaic. Finding this Aramaic root seamlessly conjugated in the Hebrew *Pa'al* stem (*Qatal* past tense) with a simple *vav* conjunction is a definitive linguistic marker of post-biblical Rabbinic prose style.

				לביתו:	ואזל	וקם
				l'beito, "to/ for/ belonging to his/its house," (prep, n ms, 3ms pronom)	v'azal, "and/ but/ so/ for he/it go, walk," (v. Pa'al/Qal, qatal, past, 3ms) Aramaism	v'kam, "and/ but/ so/ or he/it was risen," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 9:8



כיון שראו כך הקהילה הם פחדו ושבחו לאל דנתן שולטנות כך לבן אדם:

Hebrew Transcription

Translation: When the community saw this, they were frightened and praised El (God) who gave such power to the Son of Man.[304]

The Scriptures: And when the crowds saw it, they marvelled and praised Elohim who had given such authority to men.

Aramaic: Now, when the crowds saw those things, they were afraid, and they gave praise unto Alaha {God} who gave authority such as this unto the sons of men {i.e. mankind}.

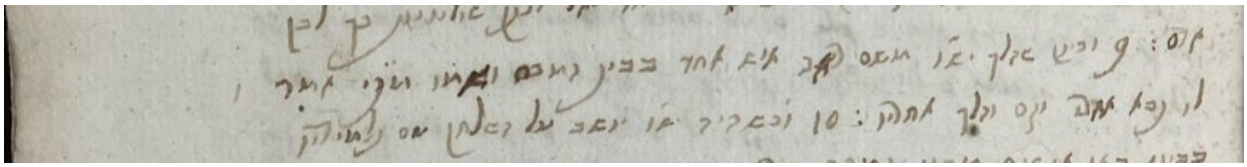
ושבחו	פחדו	הם	הקהילה	כך	שראו	כיון
v'shibeach'u, "and/ but/ so/ or they praised," (v. Pi'el, qatal, past, 3mp)	pachadu, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)	hem, "they, them, these, those," (3mp pron)	ha'kehila, "the community, congregation," (n fs)	kach, "so, thus, therefore, in this way," (adv)	she'ra'u, "that/ which/ who/ whom they saw," (rel clause, v. Pa'al/Qal, qatal, past, 3mp)	keivan, "because, as soon as, since," (conj)

[304] The verse exhibits explicit bilingual code-switching and diagnostic Mishnaic syntax. The opening phrase utilizes the characteristically Mishnaic subordinating conjunction כֵּיוָן שֶׁ־ (*keivan she-*, "when/since") paired with the adverb כָּךְ ("thus"). Most notably, the clause דְּנָתַן (*de-natan*, "who gave") fuses a pure Aramaic relative prefix (דְּ־) onto a standard Hebrew *Qatal* verb (נָתַן), which sits directly alongside the Aramaic loan-noun שׁוּלְטָנוּת (*sholtanut*, "authority").

	אדם:	לבן	כך	שולטנות	דנתן	לאל
	adam, “man, ‘mankind,” (n ms)	l’ben, “to/ for/ belonging to (the) son,” (n ms)	kach, “so, thus, therefore, in this way,” (adv)	sultanot, “power, dominion, authority,” (n mp) Aramaism 2nd Temple	d’natan, “of/ who/ which/ that he/it gave,” (Ar. prefix, v. Pa’al/Qal, qatal, past, 3ms) Aramaism	l’el, “to/ for/ belonging to El (God),” (n ms)

Interlinear Chart

Chapter 9:9



וכיון שהלך יש׳ו משם ראה איש אחד בבית המכס ושמו מתי אמר לו תבא אחרי וקם והלך אחריו:

Hebrew Transcription

Translation: And when Yeshua went from there, he saw one man in the tax house, and his name was Mattai (Matthew); he said to him, “Follow me.” Then he rose and followed him.[305]

The Scriptures: And as יהושע passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, “Follow Me.” And he rose and followed Him.

Aramaic: And when Eshu {Yeshua} crossed over from there, He saw a gabra {a man} who was sitting in the beth Makse {the Tax-Collector's house}, whose name was Mathi {Matthew}, and He said unto him, “Come, follow Me.” And he arose and went following Him.

אחד	איש	ראה	משם	יש׳ו	שהלך	וכיון
echad, “one,” (card num)	ish, “man,” (n ms)	ra’a, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	m’sham, “from/ of there,” (prep, adv)	yeshu, “Yeshua,” (name)	she’halach, “that/ which/ who/ whom he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v'keivan, “and/ but/ so/ or kivan, “because, as soon as, since,” (conj)

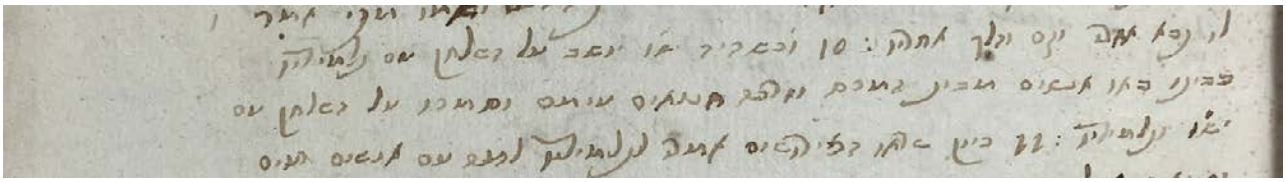
[305] The verse is anchored firmly within a Mishnaic linguistic and historical framework. Most notable is the compound noun בֵּית הַמֶּכֶס (*beit hammeches*, "tollhouse/tax booth"). While the basic root occurs in the Bible as a census tax, the full term *beit hammeches* is an explicitly Rabbinic legal and administrative designation for a customs checkpoint (cf. *m. Bava Kamma* 10:2). Syntactically, the narrative opens with the characteristically Mishnaic conjunction וְכֵיוָן שֶׁ־ (*ve-keivan she-*) and concludes with simple *vav* conjunctions attached directly to past-tense Qatal verbs (וְקָם וְהָלַךְ), completely bypassing the classical biblical *wayyiqtol* chain.

בבית	המכס	ושמו	מתי	אמר	לו	תבא
b'bayit, "in/ with/ by (the) house," (prep, n ms)	ha'meches, "the tax, customs office," (n ms)	v'shmo, "and/ but/ so/ or his/its name," (n ms, 3ms pronom)	mattai, "Matthew," (name)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	tavo, "you (ms) will go," (v. Pa'al/Qal, yiqtol, fut, 2ms)

אחרי	וקם	והלך	אחריו:			
acharay, "after, follow me," (prep, 1cs pronom)	v'kam, "and/ but/ so/ or he/it was risen," (v. Pa'al/Qal, qatal, past, 3ms)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	acharav, "after him/it," (prep, pron 3ms)			

Interlinear Chart

Chapter 9:10



וכשהיה יש׳ו יושב על השלחן עם תלמידיו בביתו באו אנשים מבית המכס והרבה חטאים עימם וסמכו על השלחן עם יש׳ו ותלמידיו:

Hebrew Transcription

Translation: And when Yeshua was sitting at the table with his talmidim (disciples) in his house, people from the tax house came, and many sinners with them. Then they reclined at the table with Yeshua and his talmidim (disciples).[306]

The Scriptures: And it came to be, as יהושע sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His taught ones.

Aramaic: And when they reclined in the house, Makse {Tax-Collectors} and many Khataye {Sinners} reclined with Eshu {Yeshua} and with His Disciples.

[306] This text exhibits distinct Mishnaic grammatical and semantic traits. The opening clause features the relative prefix שֶׁ־ (*she-*) and a classic Mishnaic compound past continuous tense (וכשהיה... יושב, "and when he was sitting"). Furthermore, the verb וְסָמְכוּ displays a post-biblical semantic shift, meaning "to recline at a table" for a meal rather than its older biblical meaning of laying on hands.

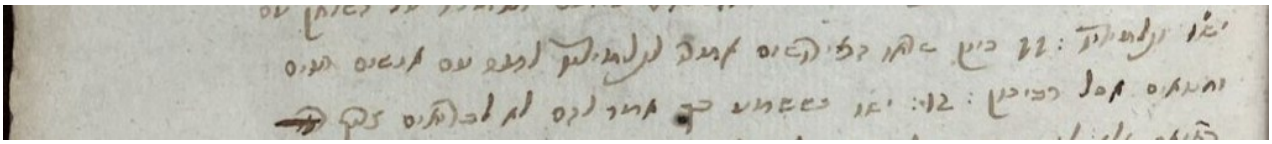
תלמידיו	עם	השלחן	על	יושב	יש׳ו	וכשהיה
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	‘im, “with,” (prep)	ha’shulchan, “the table,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yoshev, ‘I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa’al/Qal, act part, ms)	yeshu, “Yeshua,” (name)	v’k’sh’haya, “and/ but/ so/ or when he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)

חטאים	והרבה	המכס	מבית	אנשים	באו	בביתו
chata’im, “sinners,” (adj mp)	v’harbe, “and/ but/ so/ or very many,” (adv)	ha’meches, “the tax, customs office,” (n ms)	m’bayit, “from/ of (the) house,” (prep, n ms)	anashim, “men, mankind,” (n mp)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	b’veit’to, “in/ with/ by his/its house,” (prep, n ms, 3ms pronom)

ותלמידיו:	יש׳ו	עם	השלחן	על	וסמכו	עימם
v’talmidav, “and/ but/ so/ or his/its talmidim, disciples,” (n mp, 3ms pronom)	yeshu, “Yeshua,” (name)	im, “with,” (prep)	ha’shulchan, “the table,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	v’samuchu, “and/ but/ so/ or they leaned on,” (v. Pa’al/Qal, qatal, past, 3mp)	imam, “with them” (prep, 3mp pronom)

Interlinear Chart

Chapter 9:11



כיון שראו הפירושים אמרו לתלמידיו למה עם אנשים רעים וחטאים אכל רביכון:

Hebrew Transcription

Translation: When the Pharisees saw, they said to the talmidim (disciples), “Why does your rabbi eat with evil people and sinners?”[307]

The Scriptures: And when the Pharisees saw it, they said to His taught ones, “Why does your Teacher eat with tax collectors and sinners?”

Aramaic: And when the Phrishe {the Pharisees} saw it, they said unto His Disciples “Why is rabkun {your master} dining with the Makse {the Tax-Collectors} and with the Khataye {the Sinners}?!”

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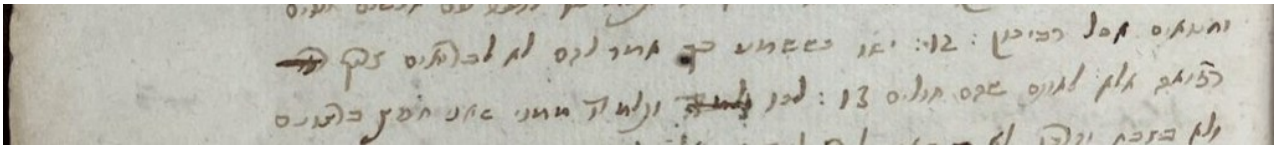
[307] Distinct Mishnaic features define this text: the vocabulary employs the post-biblical historical noun פירושים ("Pharisees") and the standard Mishnaic conjunction כֵּיוָן שֶׁ־. Structurally, the phrase רַבִּיכוֹן ("your master") demonstrates an explicit bilingual blend, appending the Aramaic plural possessive suffix ־כוֹן directly to the Hebrew title *rabbi* instead of using the biblical Hebrew form רבכם.

עם	למה	לתלמידיו	אמרו	הפירושים	שראו	כיון
im, “with,” (prep)	lama, “why? what purpose, for whatsoever,” (adv)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp, 3ms pronom)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	ha’perushim, “the pharisees,” (n mp)	she’ra’u, “that/ which/ who/ whom they saw,” (rel clause, v. Pa’al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj)

		רביכון:	אכל	וחטאים	רעים	אנשים
		ravi’chon, “your (mp) rabbi,” (n ms, 2mp pronom) Aramaism	echol, “to eat, consume,” (v. Pa’al/Qal, qatal, 3ms)	v’chata’im, “and/ but/ so/ or sinners,” (adj mp)	ra’im, “bads, evils,” (adj, mp)	anashim, “men, mankind,” (n mp)

Interlinear Chart

Chapter 9:12



ישׁו כששמע כך אמר להם לא לבריאים צריך רפואה אלא לאותם שהם חולים:

Hebrew Transcription

Translation: When Yeshua heard this, he said to them, “The healthy do not need healing, but those who are sick.”[308]

The Scriptures: And יהושע hearing this, said to them, “Those who are strong have no need of a physician, but those who are sick.

Aramaic: But, when Eshu {Yeshua} heard it, He said unto them, “The healthy don’t need an Asya {a Physician}, but rather, those which are evilly affected.

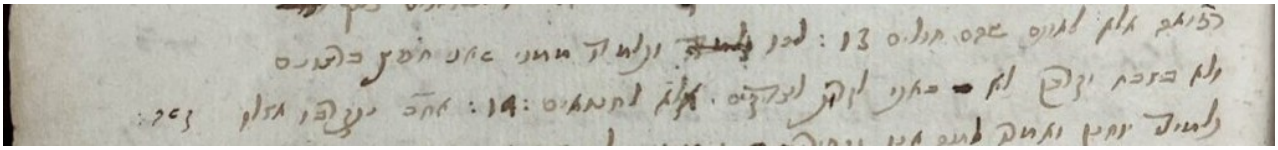
לבריאים	לא	להם	אמר	כך	כששמע	ישׁו
l’bri’im, “to/ for/ belonging to health,” (prep, adj, mp)	lo, “no/ not,” (part)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)	k’she’shama, “when he/it heard,” (adv, v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)

[308] Distinct Mishnaic features define this text: the opening clause displays the relative prefix שֶׁ־ (*she-*) and the diagnostic Rabbinic adverb כָּךְ ("thus"). Structurally, the text relies on the Mishnaic demonstrative לְאוֹתָם ("to those") to introduce the relative clause שהם חולים. The vocabulary is also typical of Mishnaic medical prose, using the nominalized terms לַבְּרִיאִים ("the healthy") and חוֹלִים ("the sick") alongside רְפוּאָה ("healing").

	חולים:	שהם	לאותם	אלא	רפואה	צריך
	cholim, “we/ you (mp)/ they are ill,” (v. Pa’al/Qal, act part, mp)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	ele, “but, only, however,” (conj)	refu’a, “medicine, recovery,” (n fs)	tzorech, “need should, must,” (adj ms) Mishnaic

Interlinear Chart

Chapter 9:13



לכו ותלמדו ממני שאני חפץ ברצונם ולא בזבח וקרבן לא באתי לקרות לצדיקים אלא לחטאים:

Hebrew Transcription

Translation: “Go and learn from me that, I desire their goodwill and not sacrifice and offering.”[309] I did not come to call the righteous, but sinners.”

The Scriptures: But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.

Aramaic: Go learn what this means: ‘I require khanana {mercy}, and not debkhatha {sacrifice},’ for, I didn’t come that I might call the righteous, but rather, the Khataye {the Sinners}.”

ולא	ברצונם	חפץ	שאני	ממני	ותלמדו	לכו
v'lo, “and/ but/ so/ or, 'no/not,” (part)	b’retzonam, “in/ with/ by their desire, intent, will, pleasure, delight,” (prep, n ms, 3mp pronom)	chafetz, “I/ you (ms)/ he/it desire(s),” (v. Pa’al/Qal, act part, mp)	she' ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)	mimeni, “from/ of me,” (prep, 1 cs pronom)	v’tilmedu, “and/ but/ so/ or you (mp) will learn,” (v. Pa’al/Qal, imp, 2mp)	l’chu, (to men) “go! (v. Pal/Qal, imp, 2mp)

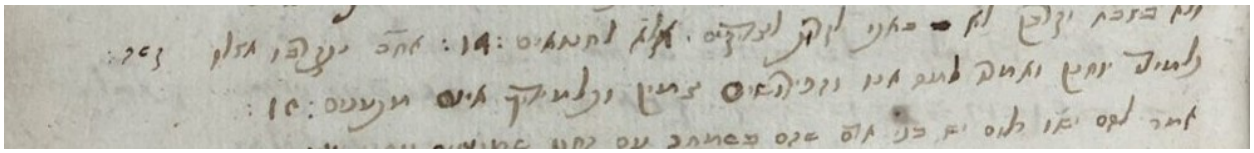
אלא	לצדיקים	לקרות	באתי	לא	וקרבן	בזבח
ela, “but, only, however,” (conj)	tzadikim, “to/ for/ by/ belonging to (the) righteous,” (prep, n mp)	likrot, “to call,” (v. Pa’al/Qal, inf constr)	b’ati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs)	lo, “no/ not,” (part)	v’korban, “and/ but/ so/ or sacrifice, offering,” (n ms)	b’zevach, “in/ with/ by (the) sacrifice,” (prep, n ms)

[309] See Hosea 6:6.

						לחטאים:
						l'chata'im, "to/ for/ belonging to (the) sinners," (prep, adj, mp)

Interlinear Chart

Chapter 9:14



אח׳כ יתקרבו אצלו תלמידי יוחנן ואמרו למה אנו והפירושים צמין ותלמידיך אינם מתענים:

Hebrew Transcription

Translation: Afterward, the talmidim (disciples) of Yochanan (John) drew near to him and said, "Why do we and the Pharisees fast, but your talmidim (disciples) do not fast?"[310]

The Scriptures: Then the taught ones of Yoḥanan came to Him, saying, "Why do we and the Pharisees fast often, but Your taught ones do not fast?"

Aramaic: Then the Disciples of Yukhanan {John} approached Him, and said, "Why do we and the Phrishe {the Pharisees} fast much, and your Disciples don't tsaymiyn {fast}?"

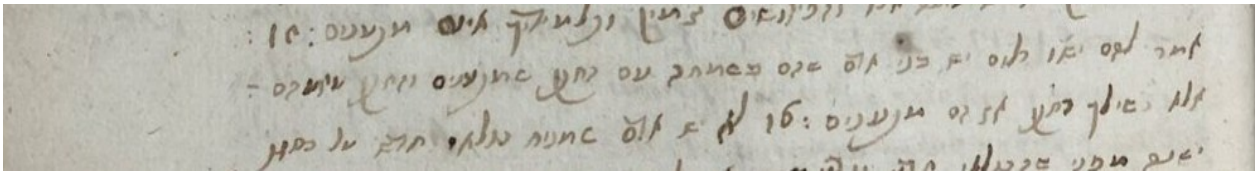
למה	ואמרו	יוחנן	תלמידי	אצלו	יתקרבו	אח׳כ
lama, "why? what purpose, for whatsoever," (adv)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	yochanan, "John," (name)	talmidei, "talmidim, disciples," (n mp constr)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	yitkarvu, "they will approach, draw near," (v. Hit'pael, yiqtol, fut, 3mp)	אחר כך achar kach, "after so, after this way," (prep, adv)

[310] The verse gives two clear examples of a linguistic pattern used in Mishnaic Hebrew. First, the abbreviation אח׳כ stands for אחר כך, meaning "afterward." This phrase is a key indicator in Mishnaic Hebrew syntax and replaces the biblical phrase אחר כך. Second, the masculine plural active participle צָמִין means "fasting." It uses the distinctive Mishnaic and Aramaic plural ending ִין (*-in*), instead of the classical biblical ִים (*-im*). Additionally, the similar phrasing of צָמִין and מִתְעַנִּים reflects common Rabbinic discussions about fasting rituals.

	מתענים:	אינם	ותלמידיך	צמין[311]	והפירושים	אנו
	mitanim, “we/ you (mp)/ they suffer, afflicted, fasting,” (v. Hit’pael, act part, mp) Mishnaic	einam, “they are not,” (neg part)	v’talmidecha, “and/ but/ so/ or your talmidim, students,” (n mp, 2ms pronom)	tzamin, “we/ you (mp)/ they fast,” (v. Pa’al/Qal, act part, mp) Aramaism	v’ha’perushim, “and/ but/ so/ or the pharisees,” (n mp)	anu, “we,” (1cp pron)

Interlinear Chart

Chapter 9:15



אמר להם ישׁ׳ו כלום יש בני אדם שהם בשמחה עם החתן שמתענים והחתן עימהם אלא כשילך החתן אז הם מתענים:

Hebrew Transcription

Translation: Yeshua said to them, “Are there none of the sons of man in happiness with the bridegroom that are fasting, for the bridegroom is with them? However, when the bridegroom goes, then they are fasting.”[312]

The Scriptures: And יהושע said to them, “Are the friends of the bridegroom able to mourn as long as the bridegroom is with them? But the days shall come when the bridegroom is taken away from them, and then they shall fast.

Aramaic: Eshu {Yeshua} said unto them, “Why? Are the sons of The G'nuna {The Wedding-Chamber} able to fast as long as The Khathana {The Bridegroom} is with them? But, the days are coming when The Khathna {The Bridegroom} will be taken from them, and then they will fast.

אדם	בני	יש	כלום	ישׁ׳ו	להם	אמר
adam, “man,” (n ms)	benei, “sons, children of,” (n mp constr)	yesh, “there is, there exists,” (part)	klum,” nothing, anything,” (pron)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

[311] This word is first found in the *Talmud, Jerusalem Talmud, Taanit 3:9:3 (c 325-* 475 CE).

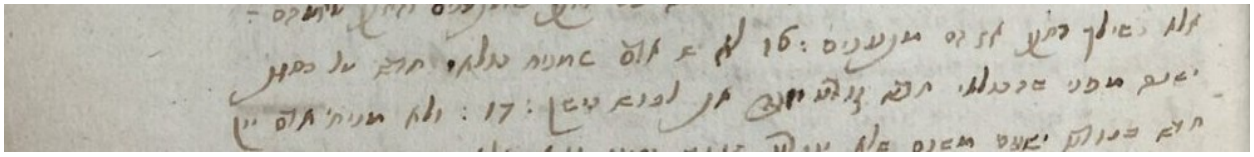
[312] This text exhibits explicit Mishnaic grammar and translation choices. It opens with the diagnostic Mishnaic interrogative particle כְּלוּם (*klum*), which introduces a rhetorical question expecting a negative response. Structurally, the verse employs standard Mishnaic temporal prefixes (כְּשֶׁיֵּלֵךְ) instead of biblical forms, and it utilizes a characteristically Rabbinic descriptive paraphrase ("people who are in joy with the bridegroom") to translate the Greek idiom for wedding guests.

עימהם	והחתן	שמתענים	החתן	עם	בשמחה	שהם
ima'hem, "with them," (prep, 3mp pronom)	v'ha'chatan, "and/ but/ so/ or the bridegroom," (n ms)	she'mita'nim, "that/ which/ who/ whom we/ you (mp)/ they suffer, fast," (v. Hit'pael, act part, mp)	ha'chatan, "the bridegroom," (n ms)	im, "with," (prep)	b'smecha, "in/ with/ by (the) I/ you (ms)/ he/it is happy," (prep, v. Pa'al/Qal, act part, ms)	she' hem, "that/ which/ who/ whom they," (pron 3mp)

	מתענים:	הם	אז	החתן	כשילך	אלא
	mitanim, "we/ you (mp)/ they suffer, fasting," (v. Hit'pael, act part, mp) Mishnaic	hem, "they, them, these, those," (3mp pron)	az, "then, in that case, so," (conj)	ha'chatan, "the bridegroom," (n ms)	ksh'yelech, "when he/it will go," (adv, v. Pa'al/Qal, yiqtol, fut, 3ms)	ela, "but, however, only, (conj)

Interlinear Chart

Chapter 9:16



לא יש אדם שמניח טלאי חדש על כסות ישנה מפני שהטלאי חדש צורט יותר את לבוש הישן:

Hebrew Transcription

Translation: There is no man who puts a new patch on old clothing, because the new patch is torn loose from the old garment.[313]

The Scriptures: "And no one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment, and the tear is made worse.

Aramaic: No nash {man} puts a new urqatha {patch-cloth} on an old garment, so that the malyuthah {the patch} won't pull away from that nakhtha {garment}, and the tear would be greater.

על	חדש	טלאי	שמניח	אדם	יש	לא
al, "upon, in, on, over, by, for, both, beyond, through," (prep)	chadash, "new," (adj ms)	tla'i, "patch," (n ms)	she'maniach, "that/ which/ who/ whom I/ you (ms)/ he/it places, puts, assumes," (rel part, v. Hif'il, act part, ms)	adam, "man," (n ms)	yesh, "there is, there exists," (part)	lo, "no/ not," (part)

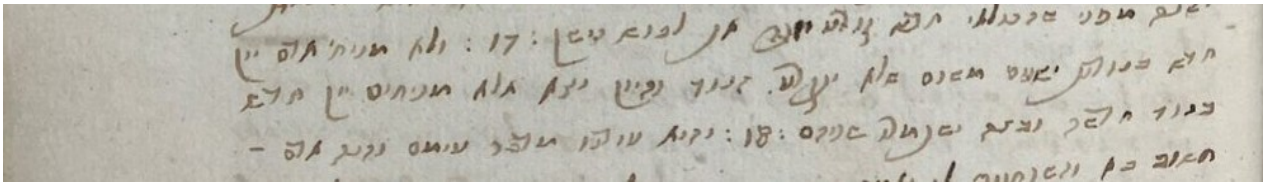
[313] This text features distinctive Mishnaic vocabulary and phrasing. The noun טְלַאי (*telai*, "patch") serves as a key diagnostic term, representing the standard Rabbinic technical word for a fabric mend. It is paired with the active participle צוֹרֵט (*tzoret*, "tears/scratches"), a characteristically Rabbinic verb denoting a sharp tear or gash, capturing the dynamic of a rough new patch destroying older clothing.

יותר	צורט	חדש	שהטלאי	מפני	ישנה	כסות
yoter, “loosened, untied, removed,” (adv)	tsurrat, “I/ you (s)/ he/it is scratched,” (v. Pa’al/Qal, act part, ms) Aramaism	chadash, “new,” (adj ms)	she’ha’tlay, “that/ which/ who/ whom the patch,” (rel part, n ms)	m' panei, “from/ of (the) face of, presence of, before, because,” (prep)	yashana, “old, (as opposed to new)” (adj, fs)	ksut, “clothing, garment,” (n fs)

				הישן:	לבוש	את
				ha’yashan, “the old (as opposed to new),” (adj ms)	lavush, “clothing, garment,” (n ms)	eth, (DO marker)

Interlinear Chart

Chapter 9:17



ולא מניחי אדם יין חדש בנודות ישנים משום שלא יתקרע הנוד והיין יצא אלא מניחים יין חדש בנוד חדשה ובזה ישתמרו שניהם:

Hebrew Transcription

Translation: And no man puts wine into old skins, so that the skin does not tear, and the wine pours out. But they put new wine into a new skin, and by this the two of them are preserved.”

The Scriptures: “Neither do they put new wine into old wineskins, or else the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they put new wine into fresh wineskins, and both are preserved.”

Aramaic: And they don’t put khamra khadtha {new wine} in zeqe blayatha {old skins}, so that the zeqe {the skins} won’t tear and the khamra {the wine} pours out and the zeqe {the skins} are ruined. But rather, they put khamra khadtha {new wine} in zeqe khadthatha {new skins}, and they both are preserved.”

ישנים	בנודות	חדש	יין	אדם	מניחי	ולא
yeshanim, “old,” (adj mp)	b’nodot, “in/ with/ by (the) leather, bottle, skin,” (prep, n fp)	chadash, “new,” (adj ms)	yayin, “wine,” (n ms)	adam, “man, mankind,” (n ms)	maniach, “I/ you (mp)/ they placing,” (v. Hif’il, act part, mp)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)

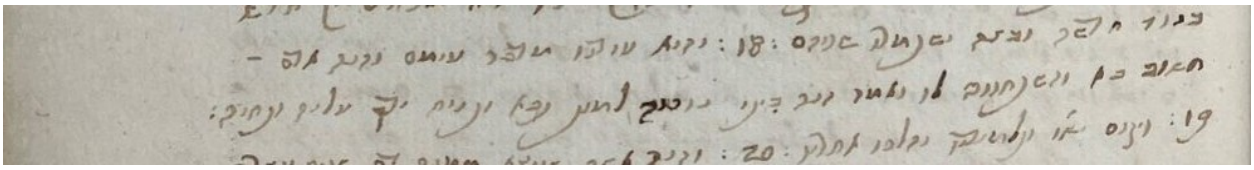
אלא	יצא	והיין	הנוד	יתקרע	שלא	משום
ela, “but, only, however,” (conj)	yotzei, “I/ you (ms)/ he/it goes out,” (Pa’al/Qal, act part, ms)	ve’ha’yayin, “and/ but/ so/ or the wine,” (n ms)	ha’nod, “the skin bag,” (Ar. n ms) Aramaism	yitkara, “he/it will tear,” (v. Hit’pael, yiqtol, fut, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	mishum, “because of, from the point of,” (prep) Mishnaic

ישתמרו	ובזה	חדשה	בנוד	חדש	יין	מניחים
yishtamru, “they will be preserved,” (v. Hit’pael, yiqtol, fut, 3mp)	u’va’zeh, “and/ but/ so in/ with/ by this,” (prep, pron)	chadasha, “new,” (adj fs)	b’nod, “in/ with/ by (the) leather, bottle, skin,” (prep, ms)	chodesh, “new” (adj ms)	yayin, “wine,” (n ms)	manichim, “we/ you (mp)/ they place, put, assume,” (v. Hif’il, act part, mp)

						שניהם:
						shineihem, “two of them,” (n f dual, 3mp pronom)

Interlinear Chart

Chapter 9:18



והוא עודנו מדבר עימם והנה אדם חשוב בא והשתחווה לו ואמר הנה ביתי נוטה למות תבא ותניח ידך עליה ותחיה:

Hebrew Transcription

Translation: And he was still speaking with them, and behold, an important man came and bowed down to him, and said, “Behold, my daughter is declining to death. Come to place your hand upon her so she will live.”[314]

The Scriptures: While He was saying all this to them, see, a ruler came and bowed down to Him, saying, “My daughter is dead by now, but come and lay Your hand on her and she shall live.”

[314] The verse integrates classic Mishnaic idioms and syntactic structures alongside its narrative framework. Most notable is the description אָדָם חָשׁוּב (*adam chashuv*, "an important/prominent man"), which uses the post-biblical passive adjective *chashuv* to denote high social status or legal prominence, mimicking standard *Mishnah* terminology.

Aramaic: Now, while He was speaking these *things* with them, a certain Arkuna {Ruler} approached, worshiped Him, and said, “My daughter just died, but come, place your hand upon her, and she will live!”

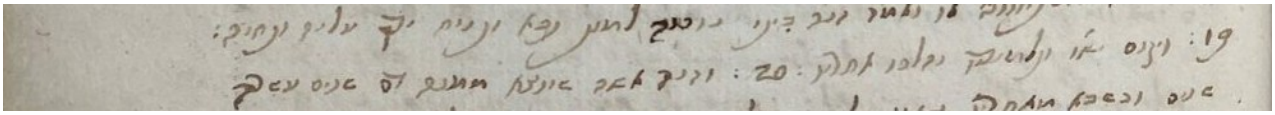
חשוב	אדם	והנה	עימם	מדבר	עודנו	והוא
chashuv, “important, » (adj, ms)	adam, “man,” (n ms)	v’hine, “and/ but/ so/ or behold!” (part)	mam, “with them” (prep, 3mp pronom)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	odenu, “he/it still is,” (adv)	v'hu, “and/ but/ so/ or he/it,” (3ms pron)

נוטה	ביתי	הנה	ואמר	לו	והשתחווה	בא
nota, “I/ you (fs)/ she/it is declining,” (v. Pa’al/Qal, act part, fs)	biti, “my daughter,” (n fs, 1cs pronom)	hine, “behold,” (part)	v’amar, “and/ but/ so/ or he/it said,” ‘(v, Pa’al/Qal, qatal, past, 3ms)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom) wrong pronoun	v’histachava, “and/ but/ so/ or he/it bowed down,’ (v. Hit’pael, qatal, past, 3ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)

	ותחיה:	עליה	ידך	ותניח	תבא	למות
	v’techaye, “and/ but/ so/ or she/it will revive,” (v. Pa’al/Qal, yiqtol, fut, 3fs)	aleha, “on, upon, over, about, regarding her/it,” (prep, 3fs pronom)	yadcha, “your hand,” (n fs, 2ms pronom)	v’taniach, “and/ but/ so/ or you will place, put,” (v. Hif’il, yiqtol, fut, 2ms)	tavo, (to a man) “come!” (v. Pa’al/Qal, yiqtol, fut, ms)	lamut, “to die,” (v. Pa’al/Qal, inf)

Interlinear Chart

Chapter 9:19



ויקום ישׁ׳ו ותלמידיו והלכו אחריו:

Hebrew Transcription

Translation: Then Yeshua rose, and his talmidim (disciples) went following him.

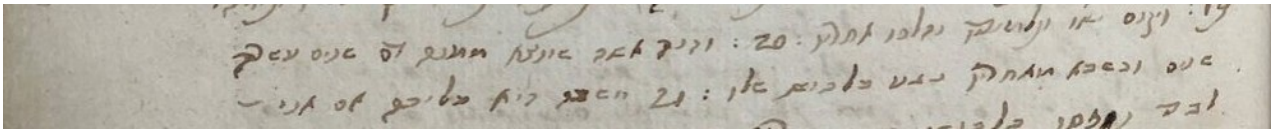
The Scriptures: And יהושע rose and followed him, His taught ones too.

Aramaic: And Eshu {Yeshua} and His Disciples arose and they departed, following him.

		אחריו:	והלכו	ותלמידיו	יש׳ו	ויקום
		acharav, “after him/it,” (prep, 3ms pronom)	ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)	v’talmidav, “and/ but/ so/ or his/its talmidim, students, disciples,” (n mp, 3ms pronom)	yeshu, “Yeshua,” (name)	v’yakum, “and/ but/ so/ or he/it rose,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)

Interlinear Chart

Chapter 9:20



והנה אשה שיוצא ממנה דם שנים עשרה שנים וכשבא מאחריו נגע בלבוש שלו:

Hebrew Transcription

Translation: And behold, a woman who had blood going out of her for twelve years. Then, when he came, she came from behind him to touch his garment.

The Scriptures: And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

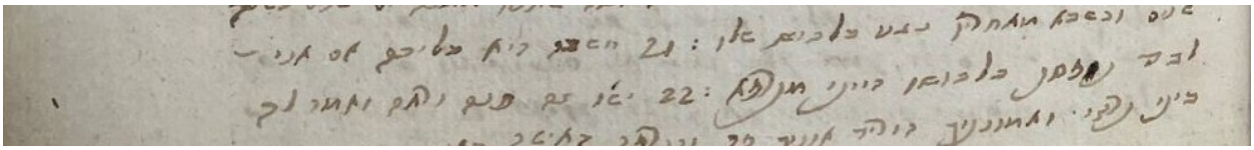
Aramaic: And behold, an anttha {a woman} who had flowing blood, twelve years, came from behind Him and touched the qarna {lit. the horn i.e. the corner} of His clothes.

עשרה	שנים	דם	ממנה	שיוצא	אשה	והנה
asara, “ten,” (card num)	shnayim “two” (card num)	dam, “blood,” (n ms)	mi’m’nah, “from/ of her/it,” (prep, 3fs pronom)	she’yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa’al/Qal, act part, ms)	isha, “wife, woman,” (n fs)	v’hine, “and/ but/ so/ or behold,” (part)

	שלו:	בלבוש	נגע	מאחריו	וכשבא	שנים
	she’lo, “that/ which/ who/ whom to/ for/ belonging to his/it,” (rel part, prep, 3ms pronom)	be’levush, “in/ with/ by (the) clothing,” (prep, n ms)	eigoa, “he/it touched,” (v. Pa’al/Qal, qatal, past, 3ms)	meachrav, “from/ of behind him/it,” (prep, prep, 3ms pronom)	v’k’she’ba, “and/ but/ so/ or when he/it come(s),” (adv, v. Pa’al/Qal, qatal, past, 3ms)	shanim, “years,” (n fp)

Interlinear Chart

Chapter 9:21



חשבה היא בליבה אם אני לבד תופסת בלבושו הייתי מתרפא:
Hebrew Transcription

Translation: She thought in her heart, “If I only take hold of his garment, I will be healed.”[315]

The Scriptures: For she said to herself, “If I only touch His garment, I shall be healed.”

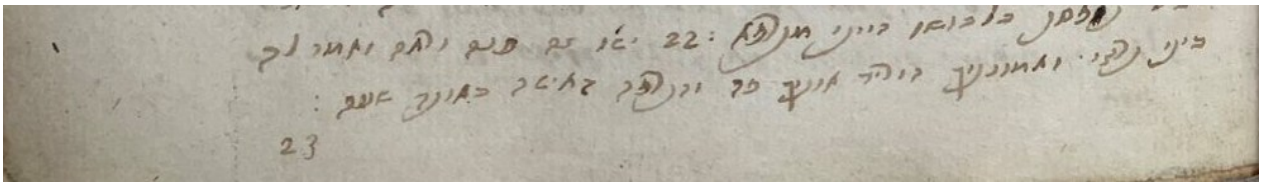
Aramaic: For, she was saying in her soul {herself} “Even if I only touch His garment, I am healed.”

תופסת	לבד	אני	אם	בליבה	היא	חשבה
tofeset, “I/ you (fs)/ she/it catch(es),” (v. Pa’al/Qal, act part, fs)	levad, “alone, by itself, this only, except,” (adv)	ani, “I,” (1cs pron)	im, “if, whether,” (conj)	b’livah, “in her/its heart,” (prep, n ms, 3fs pronom)	hi, “she/it,” (3fs pron)	chashva, “she/it thought,” (v. Pa’al/Qal, qatal, past, 3fs)

				מתרפא:	הייתי	בלבושו
				mitrape, “I/ you (ms)/ he/it recovers,” (v. Hit’pael, act part, ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	b’levusho, “in/ with/ by his/its clothing,” (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 9:22



ישׁו זה פנה וראה ואמר לה ביתי תרצי ואמונתיך הוריד אותיך פה והתרפה האישה באותה שעה:
Hebrew Transcription

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[315] Defining Mishnaic verbal syntax anchors this sentence: it utilizes the classic Rabbinic compound conditional frame הָיִיתִי מִתְרַפֵּא ("I would be healed") by pairing the past tense of the auxiliary verb *hayah* with an active participle. Morphologically, the text exhibits a gender incongruity common in secondary translation layers, utilizing the masculine participle form rather than the expected feminine *mitrap'at*. The idiom בְּלִבָּהּ adheres to standard Hebrew syntax by keeping the noun root singular.

Translation: This Yeshua turned, and saw, and said to her, "My daughter, be pleased; your emunah (faith) has brought you down here." And the woman was healed at that hour.[316]

The Scriptures: But יהושע turned, and when He saw her He said, "Take courage, daughter, your belief has healed you." And the woman was healed from that hour.

Aramaic: Then Eshu {Yeshua} turned, saw her, and said unto her, "Take heart My daughter, your faith has made you alive." And that anttha {woman} was healed from that moment!

ביתי	לה	ואמר	וראה	פנה	זה	ישׁ׳ו
biti, "my daughter," (n fs, 1cs pronom)	"to/ for/ belonging to her/it." (prep, 3fs pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	pana, "he/it turned," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron)	yeshu, "Yeshua," (name)

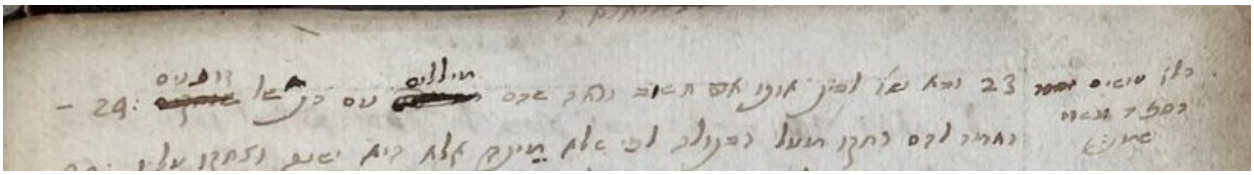
האישה	והתרפה	פה	אותיך	הוריד	ואמונתיך	תרצי
ha'isha, "the woman," (n fs)	v'hitrapeh, "and/ but/ so/ or she/it was healed," (v. Hit'pael, qatal, past, 3fs) Mishnaic	po, "here," (adv)	otech, "you (fs)," (DO marker, 2fs pronom)	horad "he/it brought down," (v. Hif'il, qatal, past, 3ms)	v'emunatech, "and/ but/ so/ or your faith," (n ms, 2fs pronom)	trutzi, "You (fs) will be satisfied," (v. Pu'al, yiqtol, fut, 2fs)

					שעה:	באותה
					sha'a, "hour," (n fs)	b'ota, "in/ with/ by" DO marker "her/it, the same, the very one," (prep, DO marker, 3fs pronom)

Interlinear Chart

[316] A foundational Mishnaic linguistic marker anchors the conclusion of this text: the phrase בְּאוֹתָהּ שָׁעָה ("at that hour/moment") is a diagnostic Rabbinic idiom used to express immediacy ("right then and there"), completely replacing classical biblical expressions. Additionally, the spelling of the feminine direct object pronoun אוֹתִיךְ reflects the distinct orthographic conventions of post-biblical scribal manuscript traditions.

Chapter 9:23



ובא ישו׳ לבית אותו אדם חשוב וראה שהם מיללים עם כת של קוננים:

Hebrew Transcription

Translation: And Yeshua came to the house of that important man and saw them wailing with a sect of lamenters.

The Scriptures: And when יהושע came into the ruler's house, and saw the flute players and the crowd making a noise,

Aramaic: And Eshu {Yeshua} came unto the house of the Arkuna {the Ruler} and saw the Zamare {the Pipers/the Musicians} and the stirred up crowds,

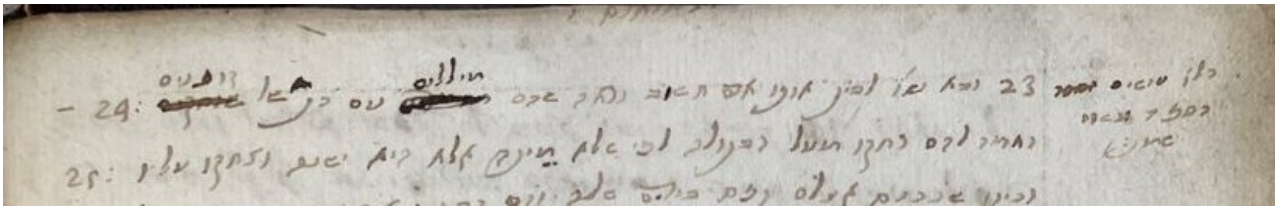
---

וראה	חשוב	אדם	אותו	לבית	ישו׳	ובא
v'ra'ah, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	chashuv, "important, considered as (כ),"	adam, "man," (n ms)	oto, "him/it," (DO marker, 3ms pronom)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	yeshu, "Yeshua," (name)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)

	קוננים:	של	כת	עם	מיללים	שהם
	konnim, "we/ you (mp)/ they lament," (v. Polel, act part, mp)	shel, "to, for, of, belonging to," (prep)	kat, "sect, faction, caste, cult," (n ms)	im, "with," (prep)	meyalelim, "we/ you (mp)/ they wail, howl," (v. Pi'el, act part, mp)	she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)

Interlinear Chart

Chapter 9:24



ואמר להם רחקו מעל הבתולה לפי שלא מיתה אלא היא ישנה וצחקו עליו:

Hebrew Transcription

Translation: Then he said to them, “Get away from the maiden, for she has not died, but she is sleeping.” And they laughed at him.[317]

The Scriptures: He said to them, “Go back, for the girl is not dead, but sleeping.” And they laughed at Him.

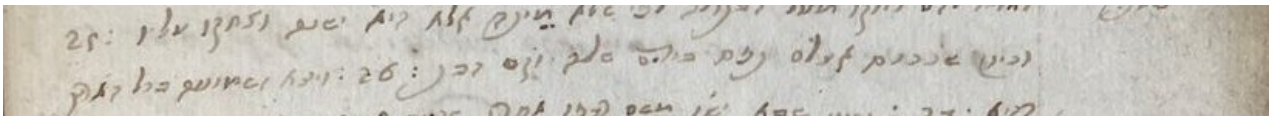
Aramaic: and said unto them, “Go away, for, the talitha {the young girl} isn’t dead, but rather, is sleeping.” And they were laughing at Him.

שלא	לפי	הבתולה	מעל	רחקו	להם	ואמר
she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	lefi, “according to,” (prep)	ha’btula, “the virgin,” (n fs)	me’al, “from/ of” (prep)	rachaku!, (to men) distance!” (v. Pi’el, imp, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ or he/it said,” ‘(v, Pa’al/Qal, qatal, past, 3ms)

	עליו:	וצחקו	ישנה	היא	אלא	מיתה
	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	v’tzachaku, “and/ but/ so/ or they laughed,” (v. Pa’al/Qal, qatal, past, 3mp)	yeshena, “I/ you (fs)/ she/it sleep(s),” (v. Pa’al/Qal, act part, fs)	hi, “she/ it,” (3fs pron)	ele, “but, only, however,” (conj)	meta, “she/it died,” (v. Pa’al/Qal, qatal, past, 3fs)

Interlinear Chart

Chapter 9:25



וכיון שנכנס אצלם תפס בידים שלה וקם הבת:

Hebrew Transcription

Translation: And when he entered with them, he grabbed *her* by her hands and the daughter rose up.

The Scriptures: But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

Aramaic: And when He had expelled the crowds, He entered, took her by the hand, and the talitha {the young girl} arose!

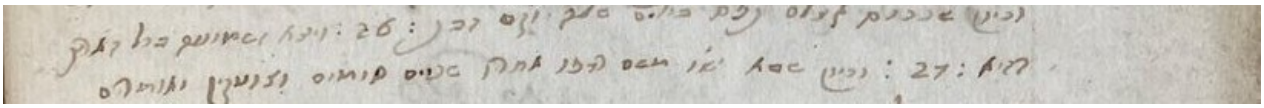
[317] Defining Mishnaic conjunctions anchor this sentence: it features the diagnostic Rabbinic compound phrase לפי שלא ("because she is not") to introduce the explanatory clause, immediately followed by the standard Mishnaic adversative particle אֶלָּא ("but rather") to establish a logical contrast. Structurally, the verse entirely bypasses the biblical narrative *vav* conversive framework in favor of simple past-tense Qatal verbs (ואמר... וצחקו).

וקם	שלה	בידים	תפס	אצלם	שנכנס	וכיון
v'kam, “and/ but/ so/ or he/it was risen,” (v. Pa’al/Qal, qatal, past, 3ms)	shelah, “of/ belonging to her/it,” (prep, 3fs pronom)	b’yadayim, “in/ with/ by (the) arms,” (prep, n fp)	tafas, “he/it caught,” (v. Pa’al/Qal, qatal, past, 3ms)	etzlam, “at, in the possession of; near them,” (prep, 3mp pronom)	she’nichnas, “that/ which/ who/ whom he/it entered,” (rel part, v. Nif’al, qatal, past, 3ms)	v' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

						הבת:
						ha’bat, “the daughter,” (n fs)

Interlinear Chart

Chapter 9:26



ויצא השמועה בכל הארץ ההיא:

Hebrew Transcription

Translation: And the rumor went all through the land.

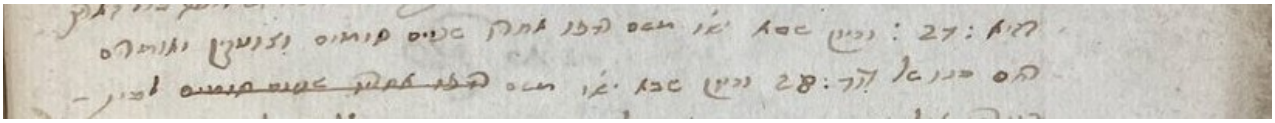
The Scriptures: And this report went out into all that land.

Aramaic: And this news went out in all that land.

		ההיא:	הארץ	בכל	השמועה	ויצא
		ha’hi, “the/ that she/it,” (3fs pron)	ha’eretz, “the earth, land,” (n fs)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	ha’smuah, “the rumor, gossip,” (n fs)	v’yatza, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 9:27



וכיון שבא יש׳ו משם רדפו אחרו שניים סומים וצועקין ואומרים רחם בנו של דוד:

Hebrew Transcription

Translation: And when Yeshua came from there, two blind men chased after him, shouting and saying, “Have mercy, Son of David!”[318]

The Scriptures: And as יהושע passed on from there, two blind men followed Him, crying out and saying, “Son of Dawiḏ, have compassion on us!”

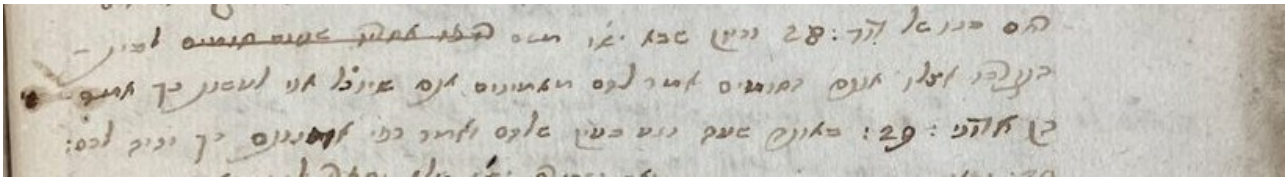
Aramaic: And when Eshu {Yeshua} crossed over from there, two smaya {blind men} joined Him, crying out and saying, “Have mercy upon us, Son of David!”

שניים	אחריו	רדפו	משם	ישׁ׳ו	שבא	וכיון
shnayim, “two,” (card num)	acharav, “after him/it,” (prep, 3ms pronom)	radfu, “they chased,” (v. Pa’al/Qal, qatal, past, 3mp)	m’sham, “from/ of there,” (prep, n ms)	yeshu, “Yeshua,” (name)	she’ba’a, “that/ which/ who/ whom he/it came,” (rel part, Pa’al/Qal, qatal, past, 3ms)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

דוד:	של	בנו	רחם	ואומרים	וצועקין	סומים
david, “David,” (name)	shel, “of, belonging to,” (prep)	banu, “his/its son,” (n ms, 3ms pronom)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	v’tzok’ek’in, “and/ but/ so/ or I/ you (ms)/ he/it shout(s),” (v. Pa’al/Qal, act part, ms) Aramaism	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 9:28



וכיון שבא ישׁ׳ו משם לבית התקרבו אצלו אותם הסומים אמר להם מאמינים אתם שיוכל אני לעשות כך אמרו כן אדוני:

Hebrew Transcription

Translation: And when Yeshua came from there to a house, those blind men approached him. He said to them, “Do you have faith that I am able to do this?” They said, “Yes, my Lord!”[319]

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[318] Clear Mishnaic vocabulary and syntax anchor this sentence. The noun סוּמִים ("blind men") is an absolute diagnostic marker, utilizing the standard Rabbinic substitute for the biblical word *iver*. Structurally, the phrase בְּנוֹ שֶׁל דָּוִד ("Son of David") relies on the classic Mishnaic possessive particle שֶׁל instead of a biblical construct state, and the present-tense active participle וְצוֹעֲקִין retains the distinctive Rabbinic plural suffix ending ־ִין (*-in*).

[319] Multiple Mishnaic grammatical features anchor this text. These include the diagnostic temporal conjunction וְכֵיוָן שֶׁ־, the relative prefix שֶׁ־, the standard Mishnaic plural demonstrative pronoun אוֹתָם, and the Rabbinic adverb כָּךְ ("thus"). Additionally, the vocabulary utilizes the distinct Mishnaic noun הַסּוּמִים ("the blind men") instead of the classical biblical equivalent.

The Scriptures: And when He came into the house, the blind men came to Him. And יהושע said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Master.”

Aramaic: And when He came unto the house, those smaya {blind men} approached Him. Eshu {Yeshua} said unto them, “Do you believe that I am able to do this?” They said unto Him, “Yes, Maran {Our Lord}.”

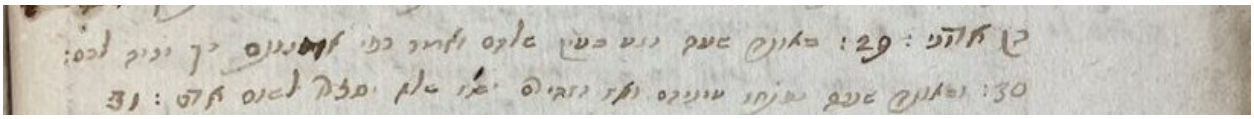
אצלו	התקרבו	לבית	משם	יש׳ו	שבא	וכיון
etzlo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hitkarvu, “they approached,” (v. Hit’pael, qatal, pat, 3mp)	l’bayit, “to/ for/ belonging to (the) house,” (prep, n ms)	m’sham, “from/ of there,” (prep, adv)	yeshu, “Yeshua,” (name)	sheba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

שיוכל	אתם	מאמינין	להם	אמר	הסומים	אותם
she’yukal, “that/ which/ who/ whom he/it will prevail, overcome, endure, have power, to be able,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	atem, “you (mp),” (2mp pron)	ma’amin, “we/ you (mp)/ they believe, faith,” (v. Pi’el, act part, mp) Aramaism	l’hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	ha’somim, “the/ that we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	otam, “them/ those,” (DO marker, 3mp pron)

	אדוני:	כן	אמרו	כך	לעשות	אני
	adoni, “my lord, master,” (n ms, 1cs)	ken, “yes, truth,” (conj)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	kach, “so, thus, therefore, in this way,” (adv)	la’a’sot, “to do,” (v. Pa’al/Qal, inf constr)	ani, “I,” (1cs pron)

Interlinear Chart

Chapter 9:29



באותה שעה נגע בעין שלהם ואמר כפי אמנותם כך יהיה לכם:

Hebrew Transcription

Translation: In that hour, he touched their eye and said, “According to your faith, so it will be to you.”

The Scriptures: Then He touched their eyes, saying, “According to your belief let it be to you.”

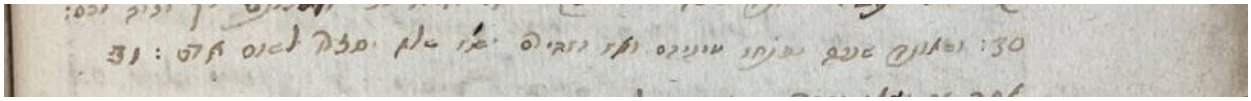
Aramaic: Then He touched their eyes, and said, “As that you have believed, it will be unto you.”

כפי	ואמר	שלהם	בעין	נגע	שעה	באותה
kfi, “according to,” (adv)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	she’lahem, “to/ for them,” (prep, 3mp pronom)	b’ayin, “in/ with/ by (the) eye,” (prep, n fs)	naga, “he/it touched,” (v. Pa’al/Qal, qatal, past, 3ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	b’ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, n fs, DO marker, 3fs pronom)

			לכם:	יהיה	כך	אמנותם[320]
			lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	kach, “so, thus, therefore, in this way,” (adv)	emunatam, “their faith,” (n fs, 3mp pronom)

Interlinear Chart

Chapter 9:30



ובאותה שעה נפתחו עיניהם ואז הזהירם ישׁ׳ו שלא ספרו לשום אדם:

Hebrew Transcription

Translation: And in that hour their eyes were opened, and so Yeshua warned them, “Do not report it to any man.”

The Scriptures: And their eyes were opened. And יהושע strictly ordered them, saying, “See, let no one know.”

Aramaic: And immediately their eyes were opened, and Eshu {Yeshua} charged {lit. exclaimed against} them, “See that no one should know it!”

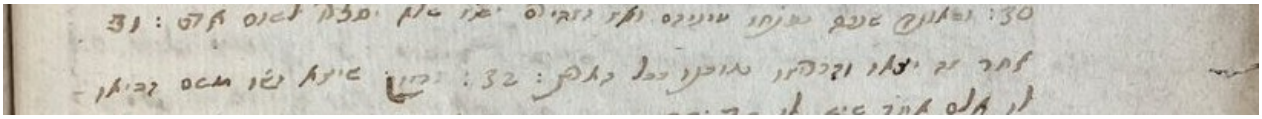
ישׁ׳ו	הזהירם	ואז	עיניהם	נפתחו	שעה	ובאותה
yeshu, “Yeshua,” (name)	hizhirim, “he/it warned them,” (v. Hif’il, qatal, past, 3ms, 3mp obj)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)	eineihem, “their eyes,” (n fp, 3mp pronom)	nif't'chu, “they were opened,” (v. Nif’al, qatal, past, 3cp)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	ve’b’ota, “and/ but/ so/ or/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)

[320] This appears to be a spelling error and should have a different pronominal suffix, such as אֱמוּנַתְכֶם (emunatchem) meaning, “your (mp) faith.”

			אדם:	לשום	ספרו	שלא
			adam, “man,” (n ms)	l'shum, “to/ for/ belonging to any,” (prep, in a neg sentence)	sipru, “they told, related, reported,” (v. Pi’el, qatal, past, 3mp)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)

Interlinear Chart

Chapter 9:31



אחר זה יצאו והכריזו טובתו בכל הארץ:

Hebrew Transcription

Translation: After this, they went and announced his goodness all throughout the land.

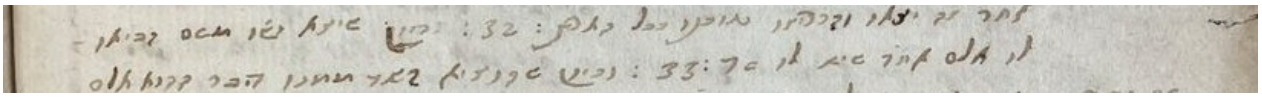
The Scriptures: But when they went out, they made Him known in all that land.

Aramaic: But, they went out and spread His fame in all that land.

הארץ:	בכל	טובתו	והכריזו	יצאו	זה	אחר
ha’eretz, “the earth, land” (n fs)	be'chol, “in/ with/ by (the) all,” (prep, n ms)	tovato, “his/its goodness, favor, kindness,” (n fs, 3ms pronom)	v’hichrizu, “and/ but/ so/ or they announced, declared,” (v. Hif’il, qatal, past, 3mp)	yatz’u, “they exited,” (v. Pa’al/Qal, qatal, past, 3mp)	ze, “this, this one,” (pron, ms)	achar, “after,” (prep)

Interlinear Chart

Chapter 9:32



כיון שיצא ישו׳ משם הביאו לו אלם אחד שיש לו שד:

Hebrew Transcription

Translation: When Yeshua went out from there, they brought him to one mute who had a demon.

The Scriptures: And as they were going out, see, they brought to Him a man, dumb and demon-possessed.

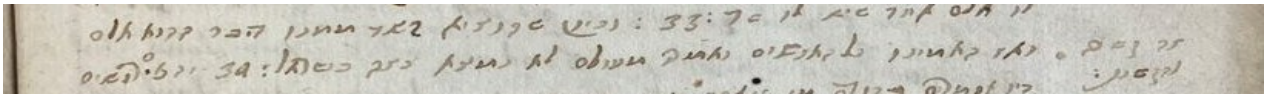
Aramaic: And when Eshu {Yeshua} went out, they brought a kharsha {a mute} unto Him who had a daywa {a demon} upon him.

אלם	לו	הביאו	משם	יש׳ו	שיצא	כיון
ilem, “mute, dumb (unable to speak),” (adj ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hevi’u, “they brought,” (v. Hif’il, qatal, past, 3mp)	me’sham, “from/ of there,” (prep, adv)	yeshu, “Yeshua,” (name)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal,qatal, past 3ms)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)

			שד:	לו	שיש	אחד
			shed, “demon,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	echad, “one,” (card num)

Interlinear Chart

Chapter 9:33



וכיון שהוציא השד ממנו דיבר ההוא אלם ואז האמינו כל האנשים ואמרו מעולם לא נמצא כזה בישראל:

Hebrew Transcription

Translation: And when he expelled the demon from him, that mute spoke. And then all the people believed and said, “Never has there been found such this in Israel!”

The Scriptures: And when the demon was cast out, the dumb one spoke. And the crowds marvelled, saying, “It was never seen like this in Yisra’ĕl!”

Aramaic: And from the time the daywa {the demon} departed, that kharsha {mute} spoke, and the crowds were amazed, and they said, “Such a thing has never been seen in IysraIyl {Israel}!”

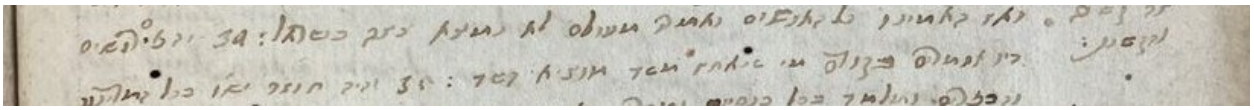
אלם	ההוא	דיבר	ממנו	השד	שהוציא	וכיון
ilem, “mute, dumb (unable to speak)” (adj ms)	ha’hu, “the he/it,” (3ms pron)	diber, “he/it spoke,” (v. Pi’el, qatal, past, 3ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)	ha’shed, “the demon,” (n ms)	she’hotzi, “that/ which/ who/ whom he/it brought out,” (rel part, v. Hif’il, qatal, past, 3ms)	v' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

לא	מעולם	ואמרו	האנשים	כל	האמינו	ואז
lo, “no/ not,” (part)	m’olam, “from/ of everlasting, world, eternity,” (prep, n ms)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ha’anashim, “the men, people” (n mp)	kol, “all,” (n ms)	he’eminu, “they believed,” (v. Hif’il, qatal, past, 3mp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)

				בישראל:	כזה	נמצא
				b’israel, “in/ with/ by Israel,” (prep, name)	k’ze, “like/ as this,” (prep, ms pronom)	nimtza, “he/it is found,” (v Nif’al,qatal, past, 3ms)

Interlinear Chart

Chapter 9:34



והפירושים היו אומרים בקודם מי שיאחז משד מוציא השד:

Hebrew Transcription

Translation: And the Pharisees said beforehand: “Whoever grabs hold of a demon expels the demon.”

The Scriptures: But the Pharisees said, “He casts out demons by the ruler of the demons.”

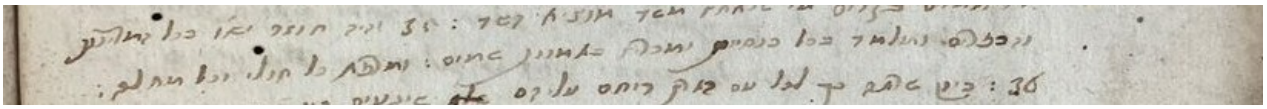
Aramaic: But, the Phrishe {the Pharisees} were saying, “By the chief of the daywe {the demons}, He casts out the daywe {the demons}!”

משד	שיאחז	מי	בקודם	אומרים	היו	והפירושים
m’shed, “from/ of (the) demon,” (prep, n ms)	she’yochaz, “that/ which/ who/ whom he/it will grip, grasp, take hold,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	mi,” ‘who?” (inter part)	b’kodem, “in/ with/ by (the) preceding, previous,” (prep, adj, ms)	omrim, “we/ you (mp)/ they say(s),” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’ha’perushim, “and/ but/ so/ or the pharisees,” (n mp)

					השד:	מוציא
					ha’shed, “the demon,” (n ms)	motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif’il, act part, ms)

Interlinear Chart

Chapter 9:35



והיה חוזר ישׁ׳ו בכל המדינות והכפרים ומלמד בכל כנסיות ומכרז באמנות שמים ומרפא כל חולי וכל מחלה:

Hebrew Transcription

Translation: And Yeshua was returning through all the provinces and villages and teaching in all assemblies,[321] and declaring by the faith of heaven, and healing all sicknesses and disease.[322]

The Scriptures: And יהושע went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

Aramaic: And Eshu {Yeshua} was going around in all the cities and in the villages and was Teaching in Kenushathun {their Synagogues/Assemblies}, and was Proclaiming The Sabartha d’Malkutha {The Hopeful Message/The Gospel of The Kingdom}, and was healing all kurhaniyn {their diseases} and all kibiyn {their pains}.

ומלמד	והכפרים	המדינות	בכל	ישׁ׳ו	חוזר	והיה
v’malemed, “and/ but/ so/ or teaching,” (Pi’el, act part, ms)	v’ha’kfarim, “and/ but/ so/ or the villages,” (n mp)	ha’medinot, “the provinces, districts,,” (n fp)	be'chol, “in/ with/ by (the) all,” (prep, n ms)	yeshu, “Yeshua,” (name)	chozer, “I/ you (ms)/ he/it return(s),” (v. Pa’al/Qal, act part, ms)	v’haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)

[321] The term "Knesset" (כְּנֶסֶת), meaning "assembly" or "gathering" in Hebrew, originated during the Second Temple period to denote the highest leadership body of that time, known as the Knesset HaGdola (the Great Assembly). This word first appears in the *Mishnah*, Pirkei Avot 1:1. Later, the name "Knesset" was officially adopted on February 16, 1949, during the inaugural session of the Constituent Assembly, which served as the foundational legislative body for the newly established State of Israel. See other uses in Matthew 11:7; 16:18; 23:6. It is particularly interesting to note the use of the word knesset in Matthew 16:18, which says, “I also say to you that you are Pedro (Peter), for on this stone, I build an assembly (knesset); and the gates of Gehinnom will not inherit it.”

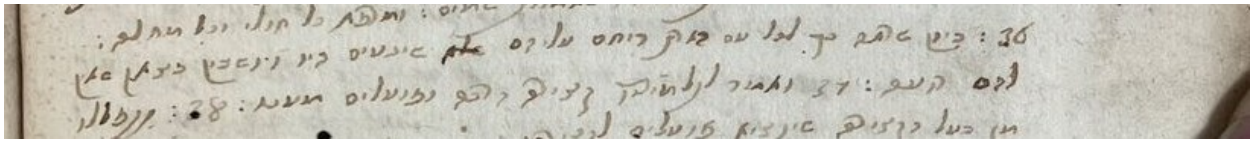
[322] Defining Mishnaic markers define this text: it utilizes a textbook Rabbinic periphrastic past tense (והיה חוזר, "was going around") to indicate continuous past action. The vocabulary is explicitly post-biblical, showcasing the characteristic Mishnaic term כְּנֶסִיּוֹת ("synagogues") instead of classical biblical alternatives, alongside the Greek loan-root וּמַכְרִיז ("and proclaiming") and the standard Rabbinic semantic shift of המדינות to mean "the cities."

בכל	כנסיות	ומכרז	באמנות	שמים	ומרפא	כל
be'chol, “in/ with/ by (the) all,” (prep, n ms)	knesiyot, “knessets, assemblies, synagogues” (n fp) 2nd Temple	v’muchraz, “and/ but/ so/ or I am/ you are/ he/it is announced, declared,” (v. Hif’il, act part, ms)	b’amanot, “in/ with/ by (the) faith,” (prep, n fp)	shamayim, “heavens,” (n mp)	v’merape, “and/ but/ so/ or I/ you (ms)/ he/it heal(s),” (v. Pi’el, act part, ms)	kol, “all,” (n ms)

חולי	וכל	מחלה:				
cholei, “sicknesses,” (ms plural constr)	ve'chol, “and/ but/ so/ or all,” (n ms)	machala, “illness, sickness, disease,” (n fs)				

Interlinear Chart

Chapter 9:36



כיון שראה כך לכל עם הארץ ריחם עליהם שלא שיגעים היו ויושבין כצאן שאין להם רועה:

Hebrew Transcription

Translation: When he thus saw all the people of the land, he had mercy on them, lest they become worn out sitting like sheep without a shepherd.[323]

The Scriptures: And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd.

Aramaic: Now, when Eshu {Yeshua} saw the kenshe {the crowds}, He had compassion upon them who were weary and were dwelling like sheep who have no shepherd.

כיון	שראה	כך	לכל	עם	הארץ	ריחם
keivan, “because, as soon as, since,” (conj)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)	le’kol, “to/ for/ belonging to (the) all,” (prep, n ms)	am, “people,” (n ms)	ha’eretz, “the earth,” (n fs)	richem, “he/it pitied, had mercy,” (v. Pi’el, qatal, past, 3ms)

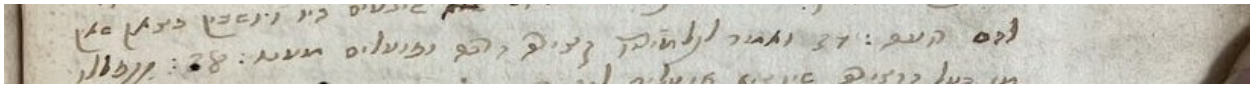
[323] Defining Mishnaic markers define this text: the opening clause exhibits the standard Rabbinic temporal construction כֵּיוָן שֶׁרָאוּ כָּךְ, while the idiom עַם הָאָרֶץ shifts from its classical biblical usage to carry its distinct Mishnaic sense of "the common masses." Furthermore, the participle וְיוֹשְׁבִין ("and sitting") utilizes the Mishnaic/Aramaic plural suffix ending ין־ (-*in*) rather than the biblical ים־, and the clause relies on the post-biblical negative particle אֵין to express a lack of possession.

שאין	כצאן	ויושבין	היו	שיגעים	שלא	עליהם
she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	k'tzon, "as/ like sheep," (prep, n cs)	v'yoshvin, "and/ but/ so/ or we/ you (mp)/ they, those sitting," (v. Pa'al/Qal, act part, mp) Aramaism	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	she'ye'geim, "that/ which/ who/ whom weary, fatigued, worn out," (rel part, adj mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	aleihem, "upon them," (prep, 3 mp pronom)

					רועה:	להם
					ro'e, "shepherd, (n ms)	lahem, "to /for/ belonging to them," (prep, 3mp pron)

Interlinear Chart

Chapter 9:37



ואמר לתלמידיו קצירה הרבה ופועלים מעט:

Hebrew Transcription

Translation: And he said to his talmidim (disciples), "The harvest is great, but the workers are few."

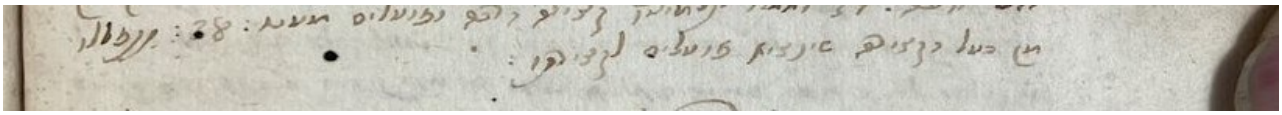
The Scriptures: Then He said to His taught ones, "The harvest truly is great, but the workers are few.

Aramaic: And He said unto His Disciples "The Khatsada {The Harvest} is great, and the workers few.

	מעט:	ופועלים	הרבה	קצירה	לתלמידיו	ואמר
	m'at, "a little, little few, less, lesser, meager," (adv)	v'po'alim, "and/ but/ so/ or we/ you (mp)/ they act, work, operators," (v. Pa'al/Qal, act part, mp)	ha'rabah, "vast, great, many," (adj fs)	ktzirah, "her/its harvest," (n fs, 3fs pronom)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 9:38



תתפללו מן בעל הקצירה שיוציא פועלים לקצירתו:

Hebrew Transcription

Translation: “You are to pray to the lord of the harvest that he would bring out workers for his harvest.”

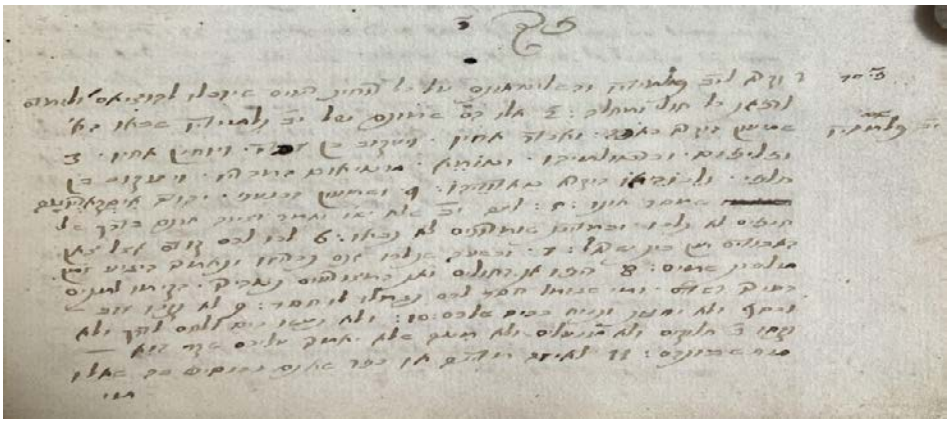
The Scriptures: Pray then that the Master of the harvest would send out workers to His harvest.”

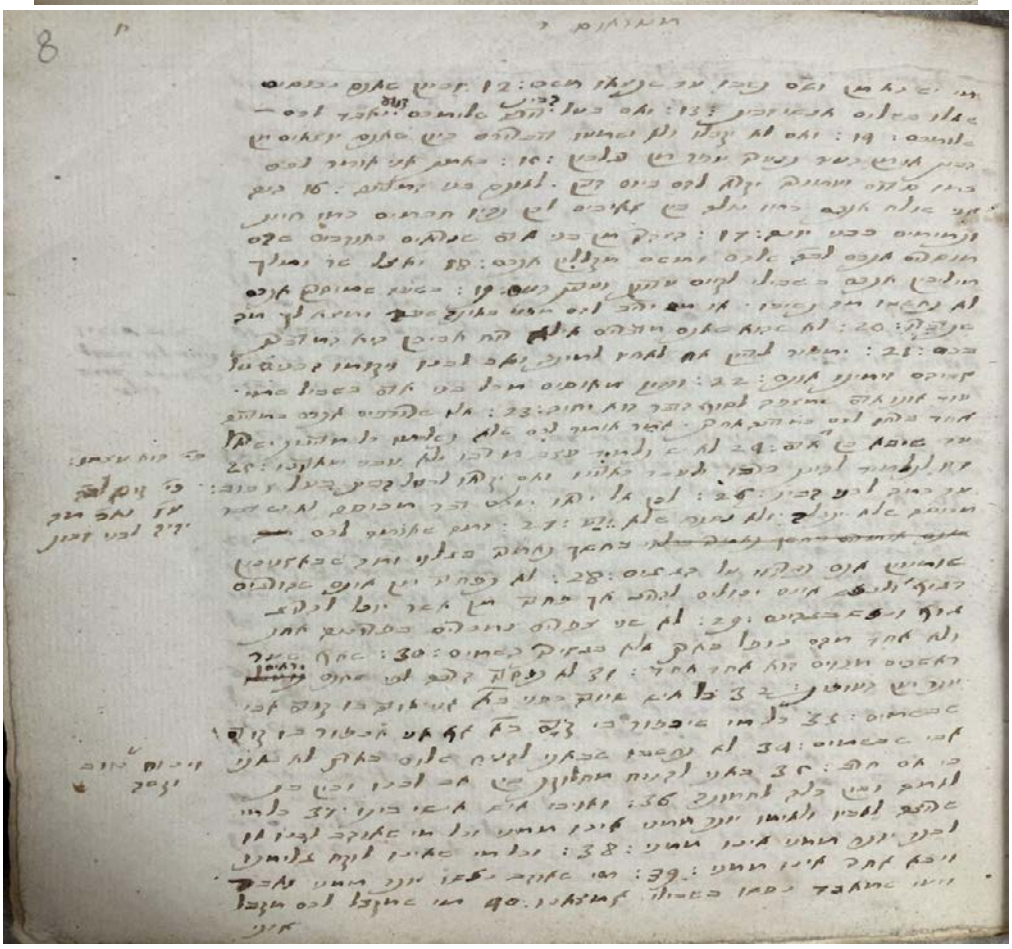
Aramaic: Therefore ask The Mare Khatsada {The Harvest Lord} that He would send workers unto His Harvest.

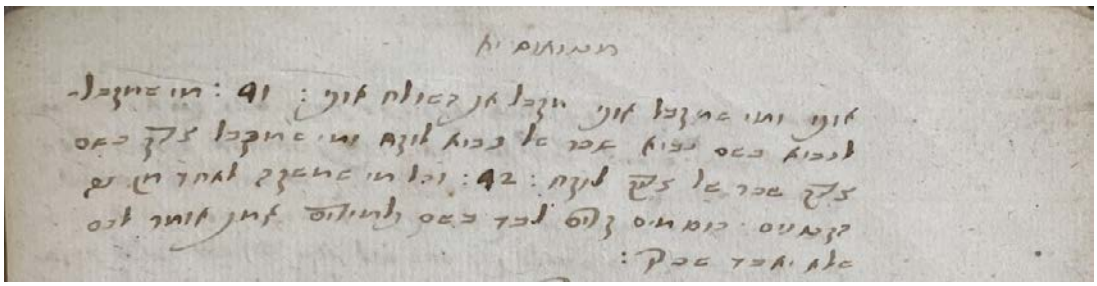
לקצירתו:	פועלים	שיוציא	הקצירה	בעל	מן	תתפללו
l’k’tzirato, “to/ for/ belonging to his/its harvest,” (prep, n fs, 3ms pronom)	po’alim, “we/ you (mp)/ they act, work, operators,” (v. Pa’al/Qal, act part, mp)	she’yotzi, “that/ which/ who/ whom he/it will bring out, remove,” (v. Hif’ail, yiqtol, fut, 3ms)	ha’ktzirah, “the harvest,” (n fs)	ba’al, “owner, master, husband, spouse,” (n ms)	min, “from/ of,” (prep)	hit’palel, “and/ but/ so/ or you (mp) will pray,” (v. Hit’pael, yiqtol, fut, 2mp)

Interlinear Chart

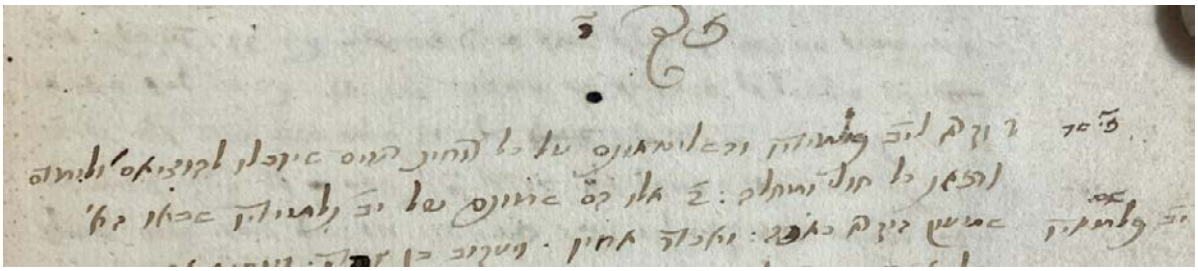
Cochin Hebrew Matthew Chapter 10







Chapter 10:1



וקרא ל״ב תלמידיו והשליט אותם על כל רוחות רעים שיוכלו להוציאם ולימדם לרפאת כל חולי ומחלה:

Hebrew Transcription

Translation: And he called for his twelve talmidim (disciples) and vested them with power over all evil spirits, that they would be able to expel them, and taught them to heal all the sick and disease.[324]

The Scriptures: And having called His twelve taught ones near, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every bodily weakness.

Aramaic: And He called His Twelve Disciples and gave unto them authority over unclean spirits, so that they would cast them out, and to heal every pain and disease.

כל	על	אותם	והשליט	תלמידיו	ל״ב	וקרא
kol, “all,” (n ms)	al, “on, upon, over, about, regarding,” (prep)	otam, “them,” (DO marker, 3mp pronom)	v’hishlit, “and/ but/ so/ or the he/it invested (with power), to impose rules,” (v. Hif’il, qatal, past, 3ms)	talmidav, “his/its talmidim, students, disciples,” (n mp, 3ms pronom)	l’yod-bed, “from/ to/ by/ for (the) twelve,” (prep, card num)	v’kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)

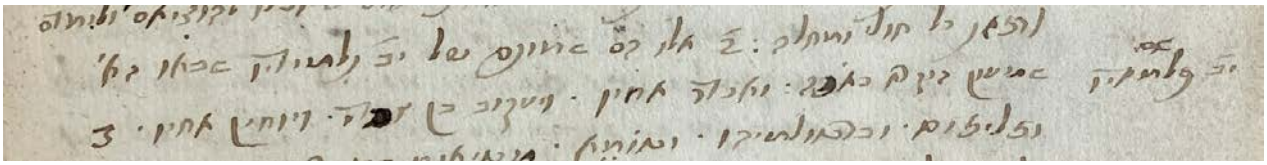
[324] Unlike standard Greek and Western textual traditions of Matthew 10:1—which present the disciples’ healing ministry primarily as an immediate delegation of authority—this manuscript introduces a significant textual variant by explicitly stating that the master actively “taught them” (וְלִמְּדָם) to heal every sickness and disease. This addition changes the passage's dynamic: supernatural healing is framed not merely as a passive spiritual endowment, but as a deliberate, transmitted craft within the master-apprentice relationship. The term *talmid* (plural: *talmidim*) denotes a student or disciple, a concept central to the educational framework of the transitional and Mishnaic periods. Although the noun appears only once in Classical Biblical Hebrew (1 Chronicles 25:8), it later became the primary designation for a dedicated follower in early Mishnaic literature. Unlike a modern student who merely acquires information, a *talmid* entered into a rigorous, life-shaping apprenticeship under a master. In this framework, replicating the master’s authority, supernatural works, and healing ministry required deliberate instruction, disciplined training, and the systematic transmission of knowledge within the student-teacher relationship. Such structured guidance also helps explain the later concern that their ministry not be mistaken for deception or charlatanism; the authority they exercised was not random or self-invented, but learned, authorized, and practiced under the master's direction.

כל	לרפאת	ולימדם	להוציאם	שיוכלו	רעים	רוחות
kol, “all,” (n ms)	lerapat, “to heal,” (v. Pi’el, inf constr)	v’limedam, “and/ but/ so/ or taught them,” (v. Pi’el, qatal, past, 3ms, 3mp obj)	l’hotziam, “to bring out, remove, expel them,” (v. Hif’il, inf constr, 3mp obj)	she’yuchlu, “that/ which/ who/ whom will they (mp) be able,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	ra’im, “bads, evils,” (adj, mp)	ruchot, “spirits,” (n cp)

					ומחלה:	חולי
					u’machalah, “and/ but/ so/ or disease, sickness,” (n fs)	cholei, “sick, sickness of,” (mp constr)

Interlinear Chart

Chapter 10:2



אל הם שמותם של יב תלמידיו שבאו ה'א שמעון הנקרא כאפה: ואנדר אחיו ויעקוב בן זבדי ויוחנן אחיו:

Hebrew Transcription

Translation: These are the names of his twelve talmidim (disciples) that came: the first one, Shimeon (Shimon) called Kepha (Peter), and Andre (Andrew), his brother, and Ya’akov (Jacob) son of Zebdi (Zebedee), and Yochanon (John) his brother,[325]

The Scriptures: And these are the names of the twelve emissaries: first, Shimʿon, who is called Kĕpha, and Andri his brother; Yaʿaqoḇ the son of Zaḇdai, and Yoḥanan his brother;

Aramaic: Now, of The Twelve Shlikhe {Sent Ones/Apostles}: Their own names are these; The first of them is Shimeun {Simeon}, who is called Kepha {The Rock}, and Andreus {Andrew} his brother, and Yaqub {Jacob/James} the son of Zabday {Zebedee}, and Yukhanan {John} his brother,

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[325] This verse introduces the names of the twelve disciples (*talmidim*) utilizing specific linguistic features unique to this manuscript's textual tradition. Notably, the text uses the single letter *Alef* with a *geresh* (ה'א) as a scribal abbreviation for "the first" (*ha-rishon*). Furthermore, rather than adopting the standard Greek-derived name *Peter* found in common translations, this version preserves the Aramaic name כאפה (*Kepha*, meaning "Rock") transliterated directly into the Hebrew script. This preservation highlights a deliberate alignment with the linguistic and historical reality of the first-century disciples.

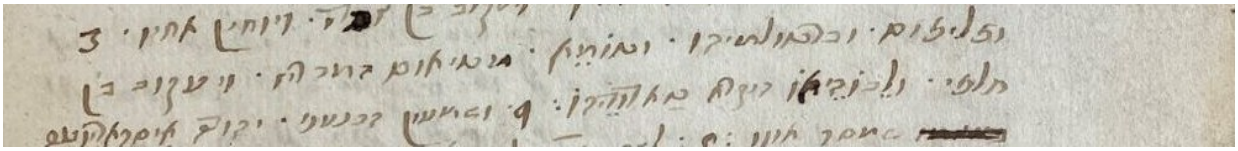
שבאו	תלמידיו	יב	של	שמותם	הם	אל
she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	yod-bet, "twelve," (abbrev)	shel, "of, belonging to," (prep)	shem'otam, "their names," (n mp, 3mp pronom)	hem, "they, them, these, those," (3mp pron)	el, "these," (Ar. pron) Aramaism

ויעקוב	אחיו	ואנדר	כאפה	הנקרא	שמעון	ה'א
v'ya'akov, "and/ but/ so/ or Jacob," (name)	echav, "his/its brother," (n ms, 3ms pronom)	v'andre, "and/ but/ so/ or Andrew," (name)	kepha, "Peter," (name)	ha'nikra, "the I/ you (ms)/ he/it is named, called," (v. Nif'al, pssv part, ms)	shim'on, "Simon," (name)	ha'echad, abbrev "the first," (ord num)

			אחיו:	ויוחנן	זבדי	בן
			echav, "his/its brother," (n ms, 3ms pronom)	v'yochanan, "and/ but/ so/ or John," (name)	zebdi, "Zebedee," (name)	ben, "son," (n ms)

Interlinear Chart

Chapter 10:3



ופליפוס וברטולמיהו וטומא מטיאוס המכריז ויעקוב בן חלפי ולבוהיהו ' טאדודיהו:

Hebrew Transcription

Translation: and Philippos (Philip), and Bartolmiyyahu (Bartholomew), and Toma (Thomas), Mateus (Matthew) the one who preaches[326] and Ya'akov, the son of Halphai (Alphæus), and Lebohiyyahu (Lebbæus) who is called Taddodiyyahu (Thaddæus),[327]

The Scriptures: Philip and Bartholomi; T'oma and Mattithyahu the tax collector; Yaʿaqoḇ the son of Alphai, and Laḇai whose last name was Taddai;

Aramaic: and Philipus {Philip}, and Bar-Thulmi {Bartholomew}, and Thauma {Thomas}, and Mathi Maksa {Matthew, the Tax-Collector}, and Yaqub bar-Khalphi {Jacob/James, the son of Alpheus}, and Labi {Lebbaeus}, who is called Thadi {Thaddaeus}.

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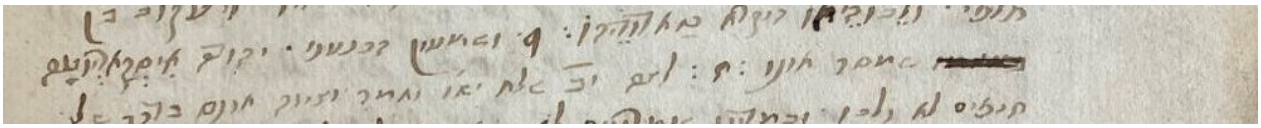
[326] Literally, "one who proclaims."
[327] Some Greek Manuscripts say "Lebbaeus" and some say "Lebbaeus who is called Thaddeus."

בן	ויעקוב	המכריז	מטיאוס	וטומא	וברטולמיהו	ופליפוס
ben, “son,” (n ms)	v’Ya‘kov, “and/ but/ so/ or Jacob,” (name)	ha’machriz, “the I/ you (ms)/ he/it proclaim(s), announce(s),” (v. Hif’il, act part, ms)	mateus, “Matthew,” (name)	v’toma, “and/ but/ so/ or Thomas,” (name)	v’bartolmiyyahu, “and/ but/ so/ or Bartholomew,” (name)	v’philippos, “and/ but/ so/ or Philip” (name)

			טאדודיהו:	הנקרא	ולבוהיהו	חלפי
			taddodiyyahu, “Thaddæus,” (name)	ha’nokre, “I/ you (ms)/ he/it call(s),” (v. Nif’al, act part, ms)	v’lebohiyyahu, “and/ but/ so/ or Lebbæus,” (name)	halphai, “Alphaeus,” (name)

Interlinear Chart

Chapter 10:4



ושמעון הכנעני יהודה איסקאריוטה שמסר אותו:

Hebrew Transcription

Translation: and Shim’on (Simon) the Canaanite, Yehudah (Judah), Iscariota (Iscariot), who condemned him.[328]

The Scriptures: Shimʿon the Kenaʿanite, and Yehuḏah from Qerioth, who did also deliver Him up.

Aramaic: And Shimeun Qanania {Simeon, the Zealot}, and Yehuda Skariuta {Judah/Judas, the Iscariot}, he who betrayed Him {lit. handed Him over}.

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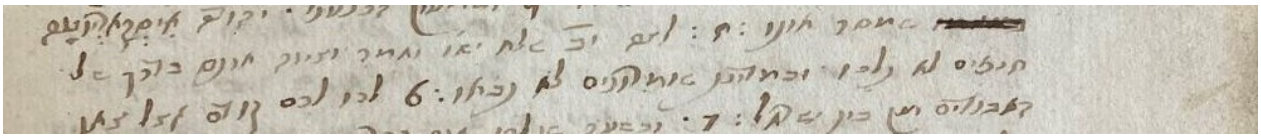
[328] This verse employs specific terminology that reflects its linguistic and historical context. The designation of Simon as הכנעני (*ha-Kena'ani*, "the Canaanite") stems from the original first-century Aramaic term *qan'an* (meaning "Zealot" or "the Zealous"), which can be read natively in Hebrew as a geographical reference. Additionally, the phrase שמסר אותו (*she-masar oto*, "who delivered him over") uses the precise Mishnaic Hebrew root מ-ס-ר (*m-s-r*), the standard legal and rabbinic idiom of the period for handing someone over to authorities.

	אותו:	שמסר	איסקאריוטה	יהודה	הכנעני	ושמעון
	oto, DO marker “him/it,” (3ms pronom)	she’masar, “that/ which/ who/ whom he/it handed over, delivered,” (v. Pael, qatal, past, 3ms)	iscariota, “Iscariot” (name)	yehudah, “Judah,” (name)	ha’kana’nite, “the Canaanite,” (name)	v’shim’on, “and/ but/ so/ or Simon,” (name)

Interlinear Chart

Chapter 10:5



לזה שנים עשרה יש׳ו ואמר וציוה אותם בדרך של חנפים לא תלכו ובמדינת שומרונים לא תבאו:

Hebrew Transcription

Translation: And to these twelve, Yeshua said and commanded them, “Do not walk by the way of pagans, and do not go by the region of the Samaritans,”[329]

The Scriptures: יהושע sent these twelve out, having commanded them, saying, “Do not go into the way of the nations, and do not enter a city of the Shomeronim,”

Aramaic: Eshu {Yeshua} sent these Twelve, and commanded them and said, “Don’t go in the urkha d’Khanphe {the way of the Pagans}, and don’t enter into a madintha d’Shamraye {a city of the Samaritans}.

אותם	וציוה	ואמר	יש׳ו	עשרה	שנים	לזה
otam, “them,” (DO marker, 3mp pronom)	v’tziva, “and/ but/ so/ or he/it commanded,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, Yeshua (name)	asara, “ten,” (card num)	shenayim, “two,” (card num)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)

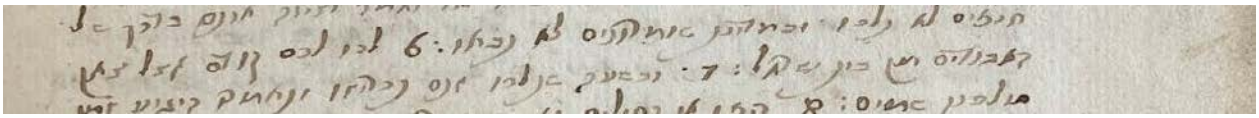
שומרונים	ובמדינת	תלכו	לא	חנפים	של	בדרך
shomronim, “Samaritans,” (name)	u’medinat, “and/ but/ so/ or district, region of,” (n fs constr)	telchu, “you (mp) will go,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, “no/ not” (part)	chanepayim, “impious, pagan,” (adj ms) Aramaism	shel, “to, for, of, belonging to,” (prep)	be’derek, “in/ with/ by (the) road, path, way,” (prep, n ms)

[329] For further details on the Samaritans, see 2 Kings 17:24 and Ezra 4:10.

					תבאו:	לא
					tavo, “you will come, go,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no, ‘not,” (neg part)

Interlinear Chart

Chapter 10:6



לכו לכם קודם אצל צאן האבודים מן בית ישראל:

Hebrew Transcription

Translation: “go first to the lost sheep[330] from the house of Yisrael (Israel).”

The Scriptures: “but rather go to the lost sheep of the house of Yisra’ĕl.”

Aramaic: But, you are to especially go to the Sheep who are lost from Beth IysraIyl {The House of Israel}.

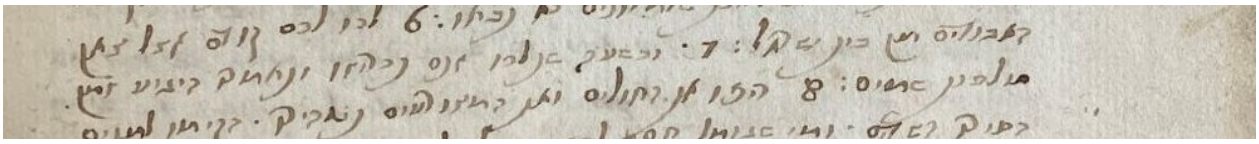
מן	האבודים	צאן	אצל	קודם	לכם	לכו
min, “from, of,” (prep)	ha’avudim, “the lost,” (adj mp)	tson, “sheep,” (n cs)	etzel, “by, beside, near, close, toward, unto,” (prep)	kodem, “first, before, previously,” (adv)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	lechu, (to a man) “go!” (v. Pa’al/Qal, imp, 2mp)

					ישראל:	בית
					yisrael, “Israel,” (name)	beit, “house,” (n ms)

Interlinear Chart

[330] See Isaiah 53:6 and Jeremiah 50:6.

Chapter 10:7



ובשעה שתלכו אתם תכריזו ותאמרו היגיע זמן מלכות שמים:

Hebrew Transcription

Translation: "And in the hour that you go, you announce and say, 'The time of the kingdom of heaven has arrived!'"

The Scriptures: "And as you go, proclaim, saying, 'The reign of the heavens has drawn near.'"

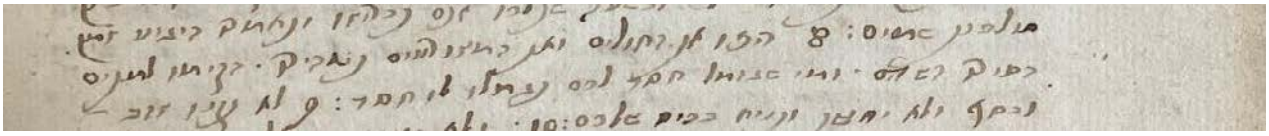
Aramaic: And while you are going, proclaim and say "The Malkutha d'Shmaya {The Kingdom of the Heavens} has come near."

ובשעה	שתלכו	אתם	תכריזו	ותאמרו	היגיע	זמן
u've'sha'ah "and/ but/ so/ or in/ with/ by (the) hour, at that time," (prep, n ms)	she'talchu, "that/ which/ who/ whom you (mp) will go," (v. Pa'al/Qal, yiqtol, fut, 2mp)	atem, "you," (mp pron)	tachrizu, "you (mp) will announce," (v. Hif'il, yiqtol, fut, 2mp)	v'tomru, "and/ but/ so/ or you (mp) will say," (v. Pa'al/Qal, yiqtol, fut, 2mp)	higia, "he/it arrived," (v. Hif'il, qatal, past, 3ms)	zman, "time," (n ms)

מלכות	שמים:					
malchut, "kingdom," (n fs)	shamayim, "heaven(s)," (n mp)					

Interlinear Chart

Chapter 10:8



ריפו את החולים ואת המצורעים תטהירו הקימו למתים הסירו השדים ומי שגואל חסד לכם תגמלו לו חסד:

Hebrew Transcription

Translation: "Heal[331] the sick, cleanse the lepers, raise the dead, expel the demons, and whoever redeems kindness to you, reward him with kindness."[332]

The Scriptures: "Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid."

Aramaic: Heal the krihe {the sick} and cleanse the garbe {the lepers} and cast out the daywe {the demons}. Freely you have received, freely give.

הקימו	תטהירו	המצורעים	ואת	החולים	את	ריפו
hekimu, (to men) "raise, stand up!" (v. Hif'il, imp, 2mp)	tatharu, (to men) cleanse, purify!" (v. Pi'el, imp, 2mp)	ha'metzora'im, "the lepers," (adj mp)	v'et, "and, but, so, or," (DO marker)	ha'cholim, "the sick," (adj mp)	et, (DO marker)	rapu, (to men), "heal," (v. Pi'el, imp, 2mp)

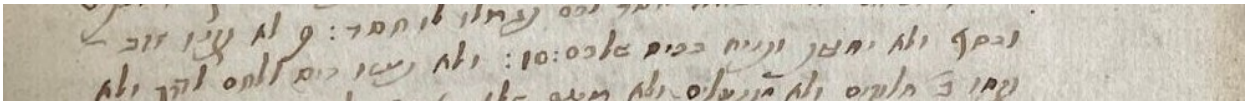
לכם	חסד	שגואל	ומי	השדים	הסירו	למתים
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	chesed, "grace, kindness, charity," (n ms)	she'goel, "that/ which/ who/ whom I/ you (ms)/ he/it redeems," (v. Pa'al/Qal, act part, ms)	u'mi, "and/ but/ so/ or who," (interrog part)	ha'shedim, "the demons," (n mp)	hasiru, (to men) remove, do away with," (v. Hif'il, imp, 2mp)	l'metim, "to/ for/ belonging to we/ you (mp)/ they, those dead," (prep, v. Pa'al/Qal, act part, mp)

				חסד:	לו	תגמלו
				chesed, "grace, kindness, charity," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	tigmelu, (to men) "reward," (v. Pi'el, imp, 3mp)

Interlinear Chart

[331] The root of the word רפה (*rafa*) has several etymological roots that mean to heal, to mend, stitch together, let loose, or to slacken. Although it ultimately means to heal, it is interesting that one could achieve that healing by "loosening" the disease.
[332] This verse is highly characteristic of Mishnaic Hebrew syntax and idiom. The construction ובשעה (*u-ve-sha'ah*, literally "and at the hour") functions as a temporal conjunction meaning "and when," a standard Rabbinic phrasing that replaces classical Biblical terms like *ka'asher*. Additionally, the phrase היגיע זמן (*higi'a zman*, "the time has arrived") employs the word *zman*, which supplanted the Biblical *'et* for "time" in the late and post-biblical eras. Finally, the phrase מלכות שמים(*Malchut Shamayim*, "Kingdom of Heaven") serves as the quintessential Rabbinic theological idiom for divine rule, grounding the text in the linguistic framework of early Rabbinic literature.

Chapter 10:9



לא תקנו זהב וכסף ולא נחשת ותניח בכיס שלכם:

Hebrew Transcription

Translation: "Do not buy gold, silver, nor copper to place in your pocket,"

The Scriptures: "Do not acquire gold or silver or copper for your money-belts,"

Aramaic: Don't acquire dahba {gold}, nor sima {silver}, nor nakhasha {brass} in kisaykun {your money sacks},

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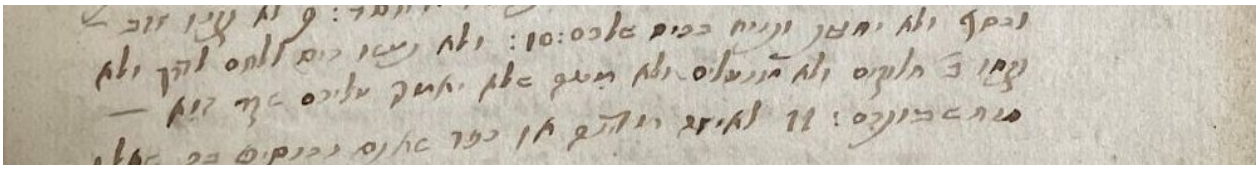
לא	תקנו	זהב	וכסף	ולא	נחשת	ותניח
lo, "no, not," (neg part)	tiknu, "you (mp) will buy, purchase," (v. Pa'al/Qal, yiqtol, fut, 2mp)	zahav, "gold," (n ms)	ve'kesef, "and/ but/ so/ or silver," (n ms)	v'lo, "and/ but/ so/ not," (neg part)	nechoshet, "copper," (n fs)	v'taniach, "and/ but/ so/ or you (ms) will place, put," (v. Hif'il, yiqtol, fut, 2ms)

בכיס	שלכם:					
b'kis, "in/ with/ by (the) pocket," (prep, n ms)	she'lachem, "that/ which/ who/ whom to/ for/ belonging to you (mp)," (rel part, 2mp pronom)					

Interlinear Chart

Chapter 10:10



ולא תעשו כיס ללחם לדרך ולא תקחו ב׳ חלוקים ולא מנעלים ולא מטה שלא יאמרו עליכם שקר הוא מחשבותהם:

Hebrew Transcription

Translation: "nor shall you make a pocket for bread for the road, nor take two tunics, nor sandals, nor shirts, nor sandals, nor a staff, that they will not say of you, 'It is your false intentions.'"[333]

The Scriptures: "or a bag for the journey, or two undergarments, or sandals, or staffs, for the worker is worthy of his food."

Aramaic: and no tharmala {a wallet} for the road, and neither two kuthinyan {tunics}, and no masane {sandals}, and no shabta {stave}. Sufficient for a phala {a laborer} is saybartheh {his food}.

תקחו	ולא	לדרך	ללחם	כיס	תעשו	ולא
tikchu, "you will take," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'lo, "and/ but/ so/ or no, not, don't neither," (neg part)	l'derek, "to/ for/ belonging to (the) road, path," (prep, n fs)	l'lechem, "to/ for/ belonging to bread," (prep, n ms)	kis, "pocket," (n ms)	tasu, "you (mp) will do, make," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)

שלא	מטה	ולא	מנעלים	ולא	חלוקים	ב׳
she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	ma'teh, "a staff, rod," (n ms)	v'lo, "and/ but/ so/ or no, not, don't, neither," (neg part)	m'na'alayim, "shoes, sandals," (n fp)	v'lo, "and/ but/ so/ or no, not, don't neither," (neg part)	chilukim, "shirts," (Ar. n mp) Aramaism	bet, "two," (card num)

		מחשבותהם:	הוא	שקר	עליכם	יאמרו
		machshavot'hem, "your thoughts, intentions," (n fp, 3mp pronom)	hu, "he/it," (3ms pron)	sheker, "falsehood, lie," (adj ms)	aleichem, "on you (mp)," (prep, 2mp pronom)	yomru, "they will say," (v. Pa'al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

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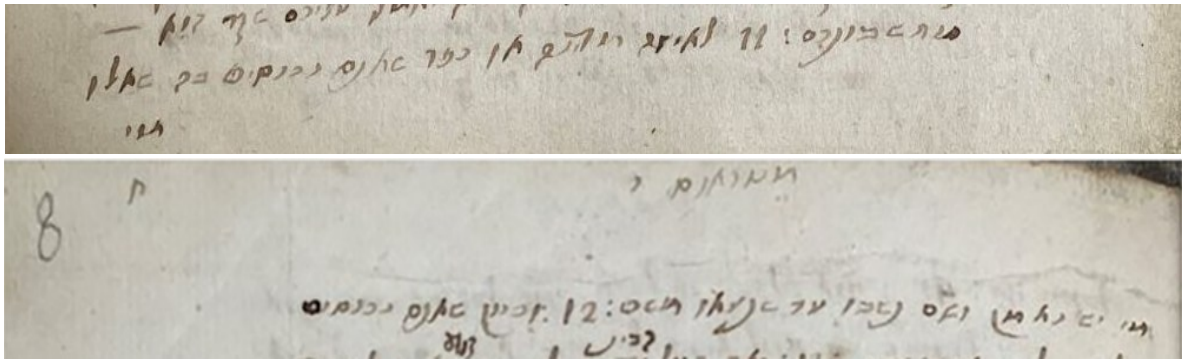
[333] This verse contains distinct Mishnaic vocabulary alongside a significant textual variant unique to this manuscript tradition. The term חלוק (*chaluk*) is the definitive Mishnaic Hebrew word for a shirt or tunic, completely supplanting the Classical Biblical *ketonet*. Additionally, the closing clause— שלא יאמרו עליכם שקר הוא מחשבותהם ("so that they will not say of you: 'False is their thinking'")—introduces an explicit motive for the disciples' minimalist travel requirements not found in standard Greek or Western textual traditions. This variant frames their voluntary poverty as a deliberate safeguard to protect their integrity and prevent accusations of financial deception or ulterior motives among those they teach.

Chapter 10:11



לאיזה מדינה או כפר שאתם נכנסים בה שאלו מי יש נאמן ושם תשבו עד שתצאו משם:

Hebrew Transcription

Translation: “In whichever district or village that you enter, ask who is trustworthy there, and dwell there until you go out from there.”

The Scriptures: “And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave.”

Aramaic: But, into whatever madintha {city} or qriytha {village} that you enter, you are to ask who is worthy in it, and be there until you depart.

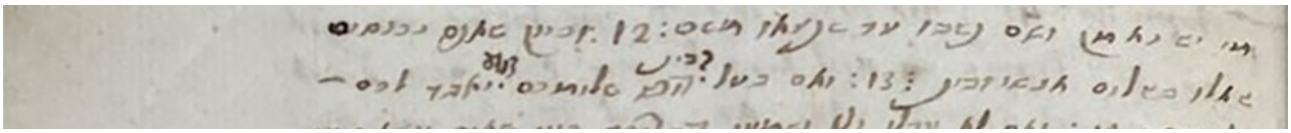
לאיזה	מדינה	או	כפר	שאתם	נכנסים	בה
l’eize, “which? some certain,” (pron)	medina, “province, district,” (prep, n fs)	o, “or” (conj)	kfar, “village,” (n ms)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	nichnasim, “we/ you (mp)/ they enter,” (v. Nif’al, act part, mp)	bah, “in/ with/ by/ her/it,” (prep, 3fs pron)

שאלו	מי	יש	נאמן	ושם	תשבו	עד
sha’alu, (to men) “ask!” (v. Pa’al/Qal, imp, 2mp)	mi, “who?” (interrog part)	yesh, “there is, there exists,” (part)	ne'eman, “loyal, faithful, devoted,” (adj, ms)	v’sham, “and/ but/ so/ or there,” (adv)	teshvu, “you will sit, dwell,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ad, “until, up to” (prep)

שתצאו	משם:					
she’tetz’u, “that/ which/ who/ whom you will exit, go out,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)	me’sham, “from/ of there,” (prep, adv)					

Interlinear Chart

Chapter 10:12



וכיון שאתם נכנסים שאלו בשלום אנשי הבית:

Hebrew Transcription

Translation: "And when you who enter, ask for the peace of the people of the house."[334]

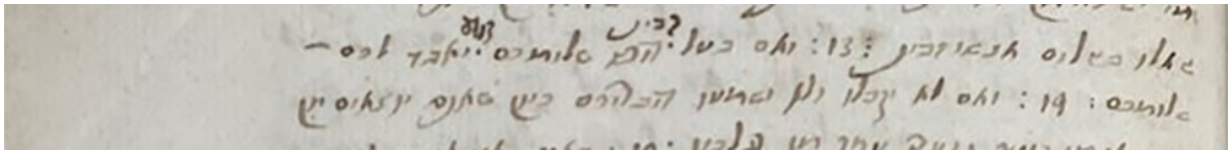
The Scriptures: "And as you enter into a house, greet it."

Aramaic: And when you are entering into a baytha {a house}, ask for the peace of that baytha {house/household}.

הבית:	אנשי	בשלום	שאלו	נכנסים	שאתם	וכיון
ha'bayit, "the house," (n ms)	anshei, "men, people of," (n mp constr)	b'shalom, "in/ with/ by peace," (prep, n ms)	sha'alu, (to men) "ask!" (v. Pa'al/Qal, imp, 2mp)	nichnasim, "we/ you (mp)/ they, those who enter," (v. Nif'al, act part, mp)	she'atam, "that/ which/ who/ whom you (mp)," (rel part, 2mp pronom)	v'keivan, "and/ but/ so/ or because, as soon as, when," (conj)

Interlinear Chart

Chapter 10:13



ואם בעל הבית דורש שלומכם קודם יאבד לכם שלומכם:

Hebrew Transcription

Translation: "And if the master of the house seeks after your peace first, your peace will be lost to you."

The Scriptures: "And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you."

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[334] See 1 Samuel 25:6.

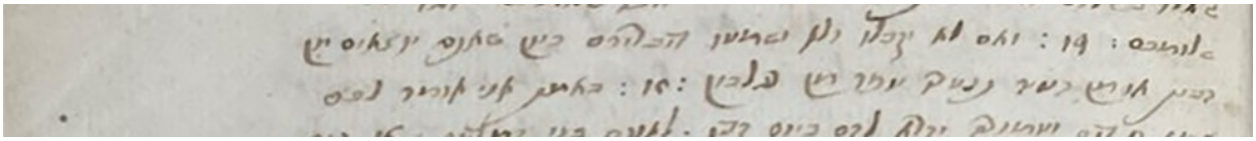
Aramaic: And if that baytha {house/household} is worthy, shlamkun {your peace} will come upon it, but, if it isn't worthy, shlamkun {your peace} will return upon you.

יאבד	קודם	שלומכם	דורש	הבית	בעל	ואם
yovad, "he/it will be lost," (v. Pa'al/Qal, yiqtol, fut, 3ms)	kudam, "first, before," (adv)	shlomchem, "your peace," (n ms, 2mp pronom)	doresh, "I/ you (ms)/ he/it demand(s), seek(s), seek with care, require," (v. Pa'al/Qal, act part, ms)	ha'bayit, "the house," (n ms)	ba'al, "owner, master, husband, spouse," (n ms)	v'im, "and/ but/ or if/ whether," (conj)

					שלומכם:	לכם
					shlomchem, "your peace," (n ms, 2mp pronom)	lachkem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)

Interlinear Chart

Chapter 10:14



ואם לא יקבלו ולא ישמעו דובריכם כיון שאתם יוצאים מן הבית או מן העיר תנערו עפר מן רגלכון:

Hebrew Transcription

Translation: "And if they do not receive or listen to your words, when you go out of the house or the city, you are to shake the dust from your feet."[335]

The Scriptures: "And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet."

Aramaic: Now, whoever doesn't receive you, and doesn't hear {i.e. respond to} your words, when you depart from that baytha {house}, or from that qriytha {village}, shake off the khela {the dust} from reglaykun {your feet}.

[335] The word רגלכון (*ragleichon*, "your feet") features a distinct blend of languages, where a Hebrew base noun is paired with the Aramaic pronominal suffix כון-(*-chon*). This suffix represents the plural masculine possessive form for "your." The grammatical construction builds the plural vocalization directly into the suffix ending, matching the context of the travel idiom, which calls for shaking the dust off both of a person's feet. This linguistic integration of an Aramaic suffix onto a Hebrew root is a notable feature of specific regional manuscript traditions of the period. Also see Nehemiah 5:13 and Acts 13:51.

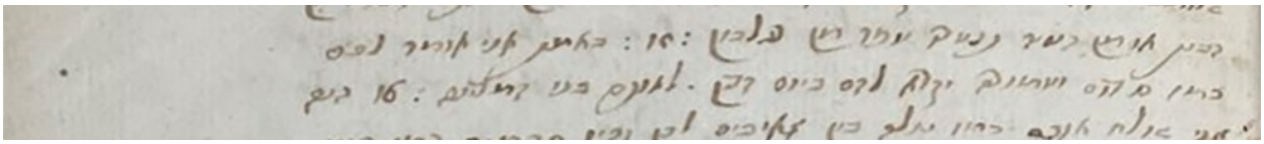
כיון	דובריכם	ישמעו	ולא	יקבלו	לא	ואם
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	doverchem, “your words, speaker, speaking one,” (n ms, 2mp pronom)	yishme’u, “they will hear,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	lo, “no/ not,” (part)	yekbablu, “they will receive,” (v. Pi’el, yiqtol, fut, 3mp)	lo, “no/ not” (part)	v’im, “and/ but/ or if/ whether,” (conj)

העיר	מן	או	הבית	מן	יוצאים	שאתם
ha'ir, “the city,” (n fs)	min, “from, of,” (prep)	o, “or,” (conj)	ha’bayit, “the house,” (n ms)	min, “from, of,” (prep)	yotz’im, “we/ you (mp)/ they exit,” (v. Pa’al/Qal, yiqtol, act part, mp)	she’atam, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)

			רגלכון:	מן	עפר	תנערו
			raglaykon, “your (mp) feet,” (Ar. n mp, 2mp pronom) Aramaism	min, “from, of,” (prep)	afar, “dust, ashes,” (n, ms)	tena’aru, “you will shake,” (v. Pi’el, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 10:15



באמת אני אומר לכם כמו סדום ועמורה יקרא להם ביום הדין לאותם בני המדינה:

Hebrew Transcription

Translation: “In truth, I tell you, like Sodom and Amorah (Gomorrah)[336] it will be appointed for them on the day of judgment for those sons of that province.”[337]

The Scriptures: “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”

Aramaic: And amiyn {truly} I say unto you, that for the land of Sadum {Sodom} and of Amura {Gomorrah} it will be better off in The Day of Judgment than for that madintha {city}.

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[336] See Genesis 18:20; 19:28; and 2 Peter 2:6.

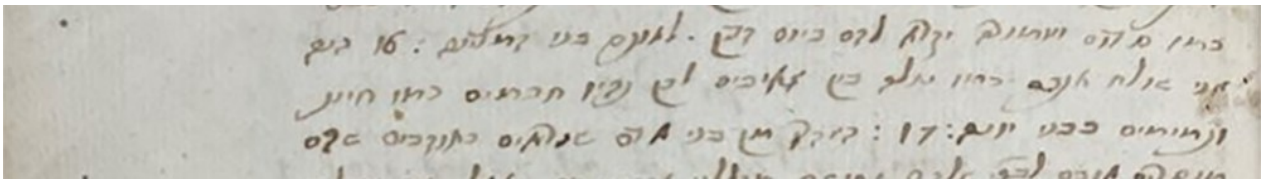
[337] The term הדין (*ha-din*, "the judgment"), specifically within the compound phrase ביום הדין (*be-yom ha-din*, "on the Day of Judgment"), serves as an explicit linguistic footprint of early Mishnaic Hebrew. While Classical Biblical Hebrew predominantly utilizes the noun *mishpat* to denote divine justice and refers to the eschatological day of reckoning as *Yom Yehovah* ("the Day of Yehovah"), early Rabbinic literature shifted toward the abstract noun *din* to represent overarching theological concepts of divine accountability. The specific formulation *Yom Ha-Din* was coined and popularized during the Second Temple and Mishnaic periods (cf. *Mishnah Rosh Hashanah* 1:2) to specify the ultimate, universal day when humanity passes before the Creator for evaluation, firmly grounding this verse's phrasing within a Mishnaic framework.

ועמורה	סדום	כמו	לכם	אומר	אני	באמת
v'amora, "and/ but/ so/ or Gomorrah," (name)	"Sodom," (name)	kmo, "like/ as, similarly to, such as," (prep)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	b'emet, "in/ with/ by (the) truth (prep, n fs)

המדינה:	בני	לאותם	הדין	ביום	להם	יקרא
ha'medina, "the province, country," (n fs)	benei, "sons, children of," (n mp constr)	l'otam, "to/ for/ belonging to them," (prep, 3mp pronom)	ha'din, "the judgment, the law/the sentence, verdict," (n ms) Mishnaic 2nd Temple	ba'yom, "in/ with/ by (the) day," (prep, n ms)	la'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	yikare, "he/it will be named, called, appointed, commissioned, endowed," (v. Nif'al, yiqtol, 3ms)

Interlinear Chart

Chapter 10:16



הנה אני שולח אתכם כמו טלה בין זאיבים לכן תהיו חכמים כמו חיות ותמימים כבני יונה:

Hebrew Transcription

Translation: "Behold, I send you as a lamb among wolves; therefore, you will be wise as creatures and innocent as sons of a dove."

The Scriptures: "See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves."

Aramaic: Behold, I am sending you out as emre {lambs} among dibe {wolves}, therefore you are to be wise as khuwatha {serpents} and harmless as yune {doves}.

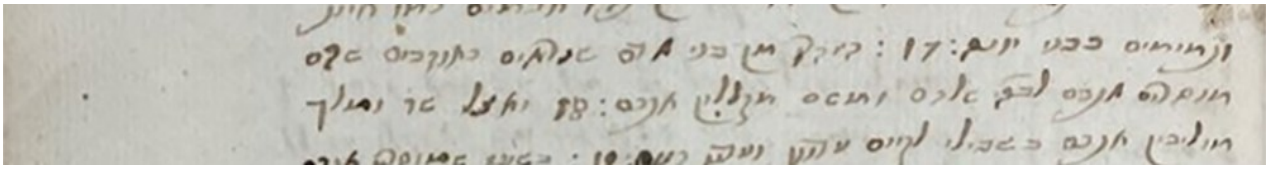
בין	טלה	כמו	אתכם	שולח	אני	הנה
bein, "between, amongst," (prep)	teleh, "lamb," (n ms)	k'mo, "like, as, similar to," (adv, prep)	et'chem, "you (mp)," (DO marker, 2mp)	sholeach, "I/ you (ms)/ he/it send(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	hi'neh, "behold!" (part)

ותמימים	חיות	כמו	חכמים	תהיו	לכן	זאיבים
v'tmimim, "and/ but/ so/ or innocent, sincere," (adj mp)	haiyot, "beasts, living creatures, animals," (n fp)	kmo, "like/ as, similarly to, such as," (prep)	chachamim, "wise ones, rabbis, sages," (n mp)	tihyu, "you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lachen, "therefore, so," (adv)	ze'evim, "wolves," (n mp)

					יונה:	כבני
					yona, "dove," (n fs)	k'bnei, "as/ like sons of," (prep, n mp constr)

Interlinear Chart

Chapter 10:17



הזהרו מן בני אדם שנראים כאוהבים שהם מוסרים אתכם לב׳ד שלהם ומשם מקללין אתכם:

Hebrew Transcription

Translation: "Beware of the sons of man, who are seen as loving, that they remove you from Elohim (God) to their house of judgment (Beit Din)."[338]

The Scriptures: "But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations."

Aramaic: So then, from the sons of men be careful, for, they will deliver you unto the house of judgments, and they will scourge you in Kenushathun {their Synagogues/Assemblies},

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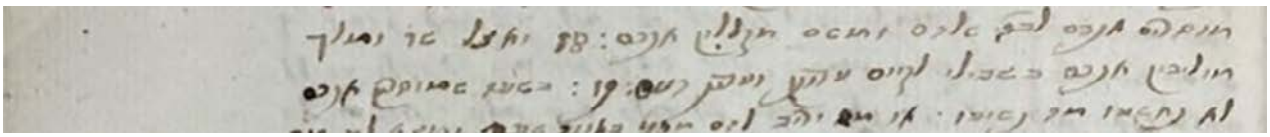
שהם	כאוהבים	שנראים	אדם	בני	מן	הזהרו
she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)	k'ohavim, "like/ as we/ you (mp)/ they, those who love," (prep, v. Pa'al/Qal, act part, mp)	she'nir'im, "that/ which/ who/ whom we/ you (mp)/ they are seen," (v. Nif'al, pssv part, mp)	adam, "man," (n ms)	benei, "sons, children of," (n mp constr)	min, "from, of," (prep)	hizaharu! "beware, be careful!" (v. Nif'al, imp, 2mp)

[338] This verse contains several prominent linguistic features that ground it firmly within the framework of Mishnaic Hebrew. First, the text uses the root מ-ס-ר (m-s-r) in the phrase מוסרים אתכם ("they deliver you over"), which serves as the standard Rabbinic legal idiom of the period for handing someone over to authorities. Second, the text uses the scribal abbreviation ב׳ד to denote a בית דין (*Beit Din*), the definitive Mishnaic term for a local court of law. Third, the possession is expressed through the independent pronoun שלהם (*shelahem*, "their") rather than a Biblical pronominal suffix attached directly to the noun. Together with the relative prefix ש־ (*she-*) in שנראים("who appear"), these structural and vocabulary choices demonstrate a clear alignment with Mishnaic syntax and Rabbinic legal terminology.

אתכם:	מקללין	ומשם	שלהם	לב״ד	אתכם	מוסרים
et’chem, “you (mp),” (DO marker, 2mp)	makllin, “we/ you (mp)/ they, those who scourge, curse,” (Ar. Peal, act part, mp) Aramaism	u’m’shem, “and/ but/ so/ or from/ of there,” (prep, n ms)	she’lahem, “that/ which/ who/ whom to them,” (pron 3mp)	לבית דין "to/ for/ belonging to the house of judgment," (prep, n ms) Mishnaic 2nd Temple	et’chem, “you (mp),” (DO marker, 2mp)	mosrim, “we/ you (mp)/ they hand over, deliver,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 10:18



ואצל שר ומלך מוליכין אתכם בשבילי לקיים עדותן ועדות העם:

Hebrew Transcription

Translation: “And deliver before the prince and king, lead you for my sake, to establish their[339] testimony and the testimony of the nation.”[340]

The Scriptures: “And you shall be brought before governors and sovereigns for My sake, as a witness to them and to the nations.”

Aramaic: and bring you before Higmune {Governors} and Malke {Kings} on account of Me, for a testimony of them and of the Gentiles.

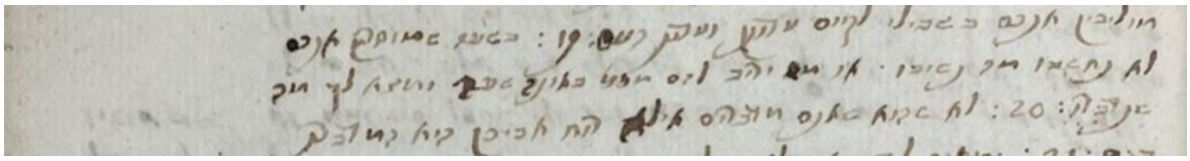
לקיים[343]	בשבילי	אתכם	מוליכין[342]	ומלך	שר	ואצל[341]
lekayem, “to maintain, establish, fulfill, to make true, uphold,” (v. Pi’el inf constr) 2nd Temple	bishvili, “for/ because of me,” (prep) Mishnaic	et’chem, “you (mp),” (DO marker, 2mp)	mulikin, “we/ you (mp)/ they, those lead, bring,” (v. Ar. Pael, act part, mp) Aramaism Mishnaic	u’melek̲, “and/ but/ so/ or king,” (n ms)	sar, “prince, ruler, leader, chief, chieftain, official, captain,” (n ms)	v’etzel, “and/ but/ so/ or at, in possession of, near, by, beside,” (prep)

[339] This could be a spelling error with the incorrect pronominal suffix.
[340] This verse displays a high concentration of specific linguistic indicators that ground it directly within Mishnaic Hebrew. The phrase בשבילי (*bi-shvili*, "for my sake" or "on my account") utilizes the noun *shvil* ("path") as a prepositional idiom for causation—a structural hallmark of Rabbinic Hebrew that supplants the classical Biblical *lema'ani*. Additionally, the verb לקיים (*le-kayem*, "to fulfill" or "to establish") in the *Piel* intensive form serves as a fundamental Mishnaic legal and theological term for confirming or validating an obligation or testimony, contrasting sharply with Classical Biblical syntax. Finally, the use of אצל (*etzel*) to denote motion toward or standing directly before an authority figure reinforces the transitional and Rabbinic character of the text's composition.
[341] The root of this word is נָצַל and was used as a verb that means “to snatch away, deliver, rescue, save, strip, plunder.”
[342] This Aramaic word is first found in the *Mishnah* Eruvin 6.
[343] The spelling of this word is first found in Esther 9:31.

				העם:	ועדות	עדותן
				ha’am, “the people, nation,” (n ms)	v’edut, “and/ but/ so/ or testimony,” (n fs)	edutan, “their testimony,” (n fs, 3mp pronom)

Interlinear Chart

Chapter 10:19



בשעה שמוסרין אתכם לא תחשבו מה תשיבו או מה יריב להם מפני באותה שעה ימצא לך מה שתדברו:

Hebrew Transcription

Translation: “In the hour that they deliver you up, you are not to think about what you will respond to or what will contend against them, for in that hour, you will find what you are to speak,”[344]

The Scriptures: “But when they deliver you up, do not worry about how or what you should speak. For it shall be given to you in that hour what you shall speak,”

Aramaic: Now, whenever they deliver you up, don’t be concerned how, or what, you will say, for, in that hour it will be given unto you what you should say.

תשיבו	מה	תחשבו	לא	אתכם	שמוסרין	בשעה
tashivu, “you (mp) will return, reply,” (v. Hif’il, yiqtol, fut, 2mp)	mah, “what?” (inter part)	tachshevu, “you (mp) think,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not” (part)	et’chem, “with/ in you (mp),” (prep, 2mp)	she’mosarin, “that/ which/ who/ whom we/ you (mp)/ they? those who hand over, deliver up, betray,” (rel part, Ar. Pael, act part, mp) Aramaism	b’sha’a, “in/ with by (the) hour,” (prep, n fs)

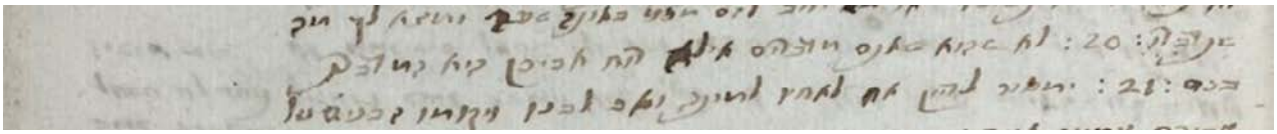
[344] This verse contains definitive linguistic footprints that align its syntax and morphology with Mishnaic Hebrew. The introductory phrase utilizes the compound temporal conjunction בשעה ש־ (*be-sha'ah she-*, "at the hour that..."), a classic Rabbinic construction that replaces the classical Biblical preference for *ka'asher* or *be'et*. Furthermore, the verb שמוסרין (*she-mosrin*, "that they deliver over") uses the masculine plural participle suffix ־ין (*-in*), the standard Mishnaic and Aramaic-influenced alternative to the Biblical ־ים (*-im*). This participle functions as an impersonal third-person plural ("they deliver over") and employs the root מ-ס-ר (*m-s-r*) in its precise Second Temple and Rabbinic legal context for extraditing or surrendering an individual to legal authorities.

שעה	באותה	מפני	להם	יריב	מה	או
sha'a, "hour, the time," (n fs)	b'ota, "in/ with/ by his/it," (prep, 3fs pronom)	mipnei, "of/ from, away from, from before," (prep)	lahem, "to/ for/ pertaining to them," (prep, 3mp pronom)	yariv, "he/it will argue, quarrel, strive, contend," (v. Pa'al/Qal, yiqtol, fut, 3ms)	mah, "what?" (inter part)	o, "or" (conj)

			שתדברו:	מה	לך	ימצא
			she'tedabru, "that/ which/ who/ whom you (mp) will speak," (rel part, v. Pi'el, yiqtol, fut, 2mp)	mah, "what?" (inter part)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	yimtza, "he/it will find," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 10:20



לא שהוא שאתם מדברים אילא רוח אביכן היא המדברת בכם:

Hebrew Transcription

Translation: "that it is not you who speak, but the Spirit of your Father speaking in you."[345]

The Scriptures: "for it is not you who speak, but the Spirit of your Father speaking in you."

Aramaic: For, it will not be you speaking, but rather, The Rukha d'Abukun {The Spirit of Your Father} speaking in you.

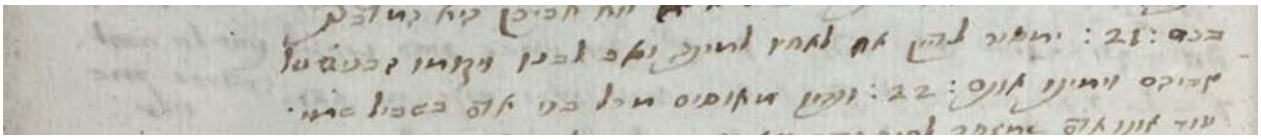
אביכן	רוח	אילא	מדברים	שאתם	שהוא	לא
avichen, "your father," (n ms, 2fp pronom) Aramaism	ruach, "wind, breath, spirit," (n fs)	ella, "but, however, only," (conj)	m'dabrim, "we/ you (mp)/ they, those speaking," (v. Pi'el, act part, mp)	she'atam, "that/ which/ who/ whom you (mp)," (rel part, 2mp pronom)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	lo, "no/not," (neg part)

[345] This verse contains distinctive linguistic indicators that align its vocabulary and grammar with Mishnaic Hebrew. The text uses the conjunction אילא (*ela*, meaning "but" or "rather"), a foundational Rabbinic term derived from Aramaic that completely replaces the classical Biblical alternative *ki im*. Furthermore, the phrase אביכן (*avichon*, "your Father") features a dialectal blend characteristic of specific regional manuscript traditions, appending the Aramaic plural masculine possessive suffix כון־ (*-chon*, spelled here with a nun) directly onto the Hebrew noun for Father. Combined with the emphatic relative clause structure לא שהוא שאתם ("it is not that you"), these elements ground the verse within a transitional, Mishnaic linguistic framework.

				בכם:	המדברת	היא
				bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	ha’medaberet, “the I/ you (fs)/ she/it speak(s),” (v. Pi’el, act part, fs)	hi, “she/ it,” (3fs pron)

Interlinear Chart

Chapter 10:21



ימסור לדיין אח לאחיו למיתה ואב לבנו ויקומו הבנים על אביהם וימיתו אותם:

Hebrew Transcription

Translation: “A brother will send his brother over to the judge for death, and a father his son, and the children will rise against their father and cause them to die.”

The Scriptures: “And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.”

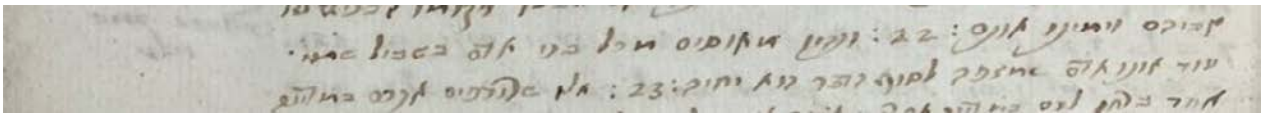
Aramaic: Then a brother will deliver his brother unto death, and a father, his son. And sons will rise up against their fathers, and will kill them.

לבנו	ואב	למיתה	לאחיו	אח	לדיין	ימסור
l’benav, “his/its sons, children,” (lamed DO marker, n mp, 3ms pronom) 2nd Temple	v’av, “and/ but/ so/ or father,” (n ms)	l’mitah, “to/ for/ belonging to death,” (prep, n ms)	l’echiv, “his/its brother,” (lamed DO marker, n ms, 3ms pronom) 2nd Temple	ach, “brother,” (n ms)	l’dayan, “to/ for/ belonging to (the) judge,” (prep, n ms)	yimsor, “he/it will deliver, send, give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

	אותם:	וימיתו	אביהם	על	הבנים	ויקומו
	otam, “them,” (DO marker, 3mp pron)	v’yamitu, “and/ but/ so/ or they will kill, cause to die,” (v. Hif’il, yiqtol, fut, 3mp)	avihem, “their father,” (n ms, 3mp pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’banim, “the sons, children,” (n mp)	v’yakumu, “and/ but/ so/ or they will get up, be established, come to being,” (v. Pa’al/Qal, yiqtol, 3mp)

Interlinear Chart

Chapter 10:22



ותהיו מאוסים מכל בני אדם בשביל שמי עוד אותו אדם שמצפה לסוף הדבר הוא יחיה:
Hebrew Transcription

Translation: "And you will be despised by all the sons of man because of My name; yet, he of mankind, who waits until the end of the matter, he will live."

The Scriptures: "And you shall be hated by all for My Name's sake. But he who shall have endured to the end shall be saved."

Aramaic: And from every one, you will be hated on account of My Name, but, whoever that endures until the end, he will live {or, be saved}.

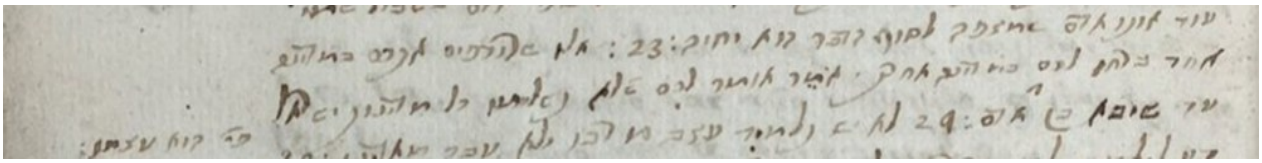
שמי	בשביל	אדם	בני	מכל	מאוסים	ותהיו
she'mi, "my name," (n ms, 1cs pronom)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	adam, "man," (n ms)	benei, "sons, children of," (n mp constr)	m'chol, "from/ of (the) all," (prep, n ms)	mausim, "loathsome, despised," (adj mp)	v'tihyu, "and/ but/ so/ or you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp)

הוא	הדבר	לסוף	שמצפה	אדם	אותו	עוד
hu, "he/it," (3ms, pron)	ha'dabar, "the word, thing, matter," (n ms)	l'sof, "to/ for/ belonging to (the) end," (prep, n ms)	she'metzepe, "that/ which/ who/ whom I/ you (ms)/ he/it expects, anticipates, looks forward to, awaits," (rel part, v. Pi'el, act part, ms)	adam, "man," (n ms)	oto, "he/it," (DO marker, 3ms pronom)	od, "yet, still, more," (adv)

						יחיה:
						yichye, "he/it will live," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 10:23



אלא שרודפים אתכם במדינה אחד ברחו לכם במדינה אחרת אמר אומר לכם שלא תשלימו כל מדינות ישראל עד שיבא בן האדם:

Hebrew Transcription

Translation: “But those that pursue you in one province, you escape in another province. In truth, I say to you that ‘You will not complete all the provinces until the Son of man comes!’”

The Scriptures: “And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra’ĕl before the Son of Aḏam comes.”

Aramaic: Now, when they persecute you in this madintha {city}, you are to flee unto another, for, amiyn {truly} I say unto you, that you will not complete all the cities of Beth IysraIyl {The House of Israel} until The Son of Man will come.

אלא	שרודפים	אתכם	מדינה	במדינה	אחד	ברחו
ela, “but, only, however,” (conj)	she’rodfim, “that/ which/ who/ whom we/ you (mp)/ they, those who chase, pursue,” (v. Pa’al/Qal, act part, mp)	et’chem, “you (mp),” (DO marker, 2mp)	medina, “province, district,” (n fs)	b’medina, “in/ with/ by (the) province, district,” (prep, n fs)	echad, “one,” (card num)	barchu, (to men) “escape!” (v. Pa’al/Qal, imp, 2mp)

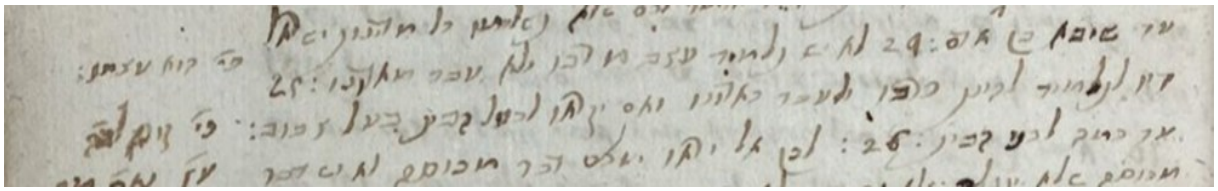
לכם	במדינה	אחרת	אמר	אומר	לכם	שלא
lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	b’medina, “in/ with/ by (the) province, district,” (prep, n fs)	achheret, “other, another, different,” (adj fs)	omar, “I will say,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)

תשלימו	כל	מדינות	ישראל	עד	שיבא	בן
tashlimu, “you (mp) will complete,” (v. Hif’il, yiqtol, fut, 2mp)	kol, “all,” (n ms)	medina, “province, district,” (n fs)	yisrael, “Israel,” (name)	ad, “until,” (prep)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ben, “son,” (n ms)

						האדם:
						ha’adam, “the man,” (n ms)

Interlinear Chart

Chapter 10:24



לא יש תלמיד עצב מרבו ולא עבד מאדונו:

Hebrew Transcription

Translation: “There is no talmid (disciple) more informed than his Rabbi, and no servant than his lord.”[346]

The Scriptures: “A taught one is not above his teacher, nor a servant above his master.”

Aramaic: There is no disciple who is greater than Rabeh {His Master/Teacher}, and neither an abda {a slave/servant} than Mareh {His Lord/Master}.

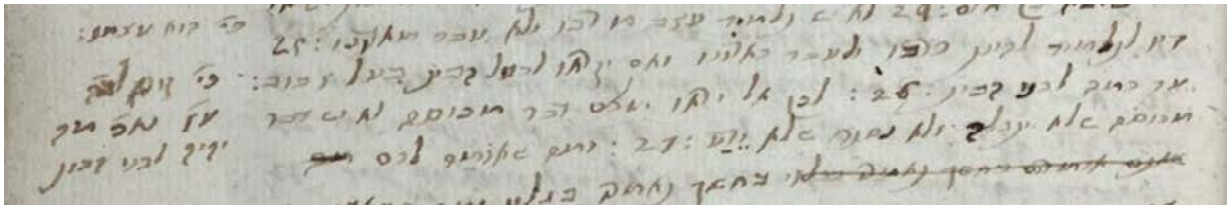
עבד	ולא	מרבו	עצב	תלמיד	יש	לא
eved, “servant of,” (n ms)	lo, “no/ not,” (part)	m’rabbo, “from/ of his/its rabbi, teacher,” (prep, n ms, 3ms pronom)	atzzev, “greater,” (n ms)	talmid, “student, disciple,” (n ms)	yesh, “there is, there exists,” (part)	lo, “no/ not” (part)

						מאדונו:
						m’adono, “from/ of (the) his/its master, lord,” (prep, n ms, 3ms pronom)

Interlinear Chart

[346] In this verse, the word עצב occupies the structural position where a comparative adjective meaning "greater" or "above" (גדול מ־) is contextually and syntactically required. While standard lexical Hebrew defines עצב as an abstract noun meaning "sorrow," "pain," or "grief," its placement in the phrase תלמיד עצב מרבו forces it to function adjectivally as a comparative modifier. This unusual usage most likely represents a localized scribal spelling variant or a metathesis (transposed letters) of a root denoting stature or strength, such as ע-צ-ם (עצום, meaning "mighty" or "vast"). Alternatively, it serves as an idiomatic abstract modifier that establishes the comparative boundaries of status between the apprentice (*talmid*) and the master.

Chapter 10:25



דיו לתלמיד להיות כרבו ולעבד כאדונו ואם יקראו לבעל הבית בעל זבוב עד כמה לבני הבית:

Hebrew Transcription

Translation: “It’s enough for the talmid (disciple) to be like his Rabbi, and a servant like his lord; so, if they called the master of the house Ba’al Zebub (Beelzebub), how much more to the children of the house?”

The Scriptures: “It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Beʿelzebul, how much more those of his household!”

Aramaic: It is sufficient for a Talmiyda {a Disciple/Student} that he should be like Rabeh {His Master/Teacher}, and for an abda {slave/servant} like Mareh {His Lord/Master}. If they call The Mareh d’Baytha {The Lord of The House}, "belzbub" {beelzebub}, how much more any one of the sons of His House.

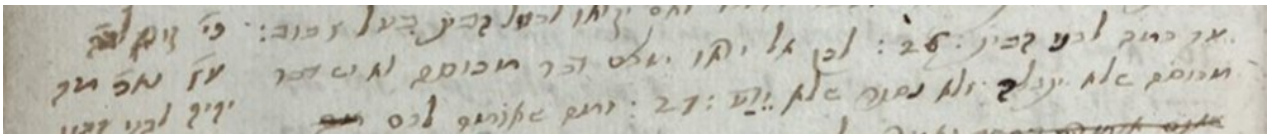
ואם	כאדונו	ולעבד	כרבו	להיות	לתלמיד	דיו
v’im, “and/ but/ so/ or if, whether,” (conj)	k’adono, “like/ as his/its lord, master,” (prep, n ms, 3ms pronom)	v’l’eved, “and/ but/ so/ or to/ for/ belonging to servant, slave,” (prep, n ms)	k’rabbo, “like/ as his/its Rav (Rabbi),” (prep, n ms, 3ms pronom)	lihiyot, “to be,” (v. Pa’al/Qal, inf constr)	l’talmid, “to/ for/ belonging to (the) talmid, disciple,” (prep, n ms)	dayo, “his/its enough,” (n ms, 3ms pronom)

כמה	עד	בעל זבוב	הבית	לבעל	יקראו
k’ma, “how much, how many,” (adv)	ad, ‘’by, as long as, when, as far as, until,” (prep)	Ba’al Zebub, Beelzebub (name)	ha’bayit, “the house,” (n ms)	l’ba’al, “to/ for/ belonging to (the) owner, master, husband, spouse,” (prep, n ms)	yikre’u, “they will call,” (v. Pa’al/Qal, yiqtol, fut, 3mp)

					הבית:	לבני
					ha’bayit, “the house,” (n ms)	l’benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr)

Interlinear Chart

Chapter 10:26



לכן אל יראו מהם דבר מכוסה לא יש דבר מכוסה שלא יתגלה ולא נסתר שלא ידע:

Hebrew Transcription

Translation: "Therefore, don't fear them. For there is no concealed thing that will not be revealed, nor hidden that will not be made known."

The Scriptures: "Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known."

Aramaic: Therefore, don't be afraid of them, for, there isn't anything that is covered, that will not be revealed, and that is hidden, that will not be made known.

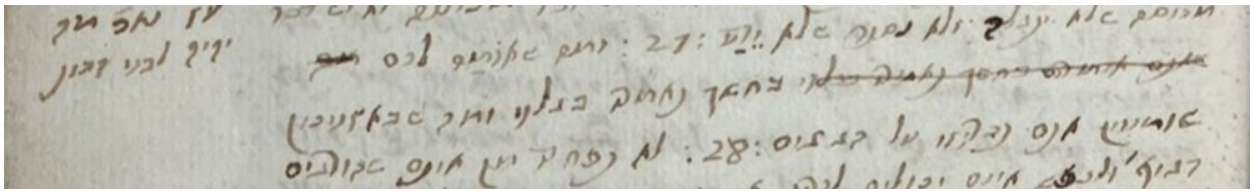
לא	מכוסה	דבר	מהם	יראו	אל	לכן
lo, "no/not," (neg part)	mechusa, "I am/ you (ms) are/ he/it is covered," (v. Pu'al, act part, ms)	dvar, "thing, word, matter," (n ms)	mehem, "from/ of them," (prep, 3mp pronom)	yir'u, (to men) "fear!" (v. Pa'al/Qal, imp, 2mp)	al, "not, don't' (neg part)	lachen, "therefore, so," (adv)

נסתר	ולא	יתגלה	שלא	מכוסה	דבר	יש
nistar, "hidden, concealed," (adj ms)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)	yitgale, "he/it will be revealed," (v. Hit'pael, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	mechusa, "I am? you (ms) are/ he/it is covered," (v. Pi'el, act part, ms)	dvar, "thing, word, matter," (n ms)	yesh, "there is, there exists," (part)

					ידע:	שלא
					yuda, "he/it will be made known," (v. Huf'al, yiqtol,fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)

Interlinear Chart

Chapter 10:27



ומה שאומר לכם בחשך תאמרו בגלוי ומה שבאזניכון שומעין אתם תכריזו על הגגים:

Hebrew Transcription

Translation: “And what I say to you in darkness, you are to say openly. And what your ears hear, you are to proclaim on the rooftops!”[347]

The Scriptures: “What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.”

Aramaic: Anything I say unto you in kheshuka {darkness}, you are to Declare it in the nahiyra {the light}, and anything that you hear in your ears, you are to Proclaim upon the rooftops.

ומה	בגלוי	תאמרו	בחשך	לכם	שאומר	ומה
u’mah, “and/ but/ so/ or what?” (pron)	b’galuy, “in/ with/ by (the) open, revealed, manifest,” (prep, adj ms)	tomru, “you (mp) will say,” (v. Pa’al/ Qal, yiqtol, fut, 2mp)	b’choshech, “in/ with/ by (the) darkness,” (prep, n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	u'mah, “and/ but/ so/ or what?” (inter part)

	הגגים:	על	תכריזו	אתם	שומעים	שבאזניכון
	ha’gagim, “the roofs,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	tachrizu, “you (ms) will announce,” (v. Hifil, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	she’om’im, “we/ you (mp)/ they hear,” (v. Pa’al/Qal, act part, mp)	she’b’oznaykon, “that/ which/ who/ whom in/ with/ by your ears,” (rel part, prep, n fp, Ar. 2mp pronom) Aramaism

Interlinear Chart

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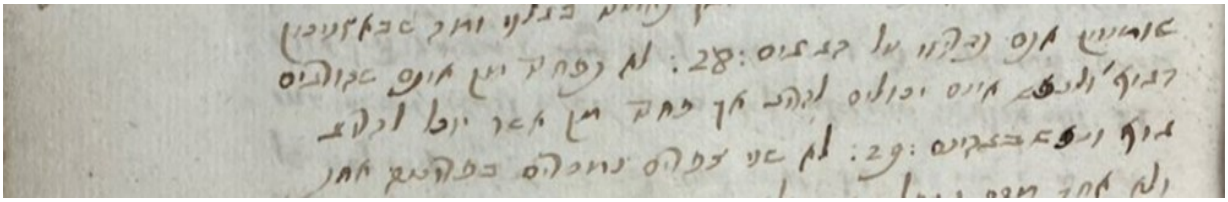
[347] This verse shows a clear integration of Mishnaic Hebrew syntax with dialectal hybrid features. The term בגלוי (*ba-galui*, "in the open" or "publicly") functions as an adverbial phrase—a usage highly characteristic of Mishnaic prose that supplants Classical Biblical idioms like *l'eini chol* ("in the eyes of all"). Additionally, the compound word שבאזניכון (*she-be-ozneichon*, "which in your ears") exhibits a notable linguistic blend, combining the Mishnaic relative prefix ש־ (*she-*) and a Hebrew noun with the Aramaic plural masculine possessive suffix ־כון (*-chon*). This consistent use of hybrid pronominal suffixes directly on Hebrew bases highlights the cross-pollination of Hebrew and Aramaic typical of specific regional text traditions.

Chapter 10:28



לא תפחדו מן אותם שהורגים הגוף ולנפש אינם יכולים להרוג אך פחדו מן אשר יוכל להרוג גוף ונפש בגהינם:

Hebrew Transcription

Translation: "And you will not fear those who kill the body but are not able to kill the soul.[348] But be afraid of the One who is able to kill the body and soul in Gehinnom (Gehenna)."

The Scriptures: "And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in GěHinnom."

Aramaic: And don't be afraid of those who kill the phagra {the body}, but are not able to kill the naphsha {the soul}, but especially be afraid of the One who is able to destroy the naphsha {the soul}, and the phagra {the body}, in Gihana {Gehenna}.

ולנפש	הגוף	שהורגים	אותם	מן	תפחדו	לא
v'l'nefesh, "and/ but/ so/ or to/ for/ belonging to (the) soul," (prep, n fs)	ha'guf, "the body," (n ms)	she'horgim, "that/ which/ who/ whom we/ you (mp)/ they will kill," (rel part, v. Pa'al/Qal, act part, mp)	otam, "them," (DO marker, 3mp pron)	min, "from, of," (prep)	tifchadu, "you (mp) will fear," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "not, no" (neg part)

אשר	מן	פחדו	אך	להרוג	יכולים	אינם
asher, "that/ which/ who/ whom," (rel part)	min, "from, of," (prep)	pachdu! (to men) "be afraid!" (v. Pa'al/Qal, imp, 2mp)	ach, "but, yet, however," (conj)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	yecholim, "we/ you (mp)/ they can," (v. Pa'al/Qal, act part, mp)	einam, "they are not," (part, 3mp pronom)

		בגהינם:	ונפש	גוף	להרוג	יוכל
		b'gehinnom, "in/ with/ by (the) gehinnom," (prep, n ms)	v'nefesh, "and/ but/ so/ or soul," (n fs)	guf, "body," (n ms)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

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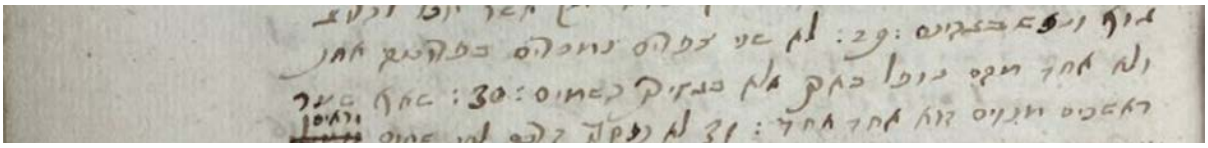
[348] See Isaiah 8:12-13, Isaiah 51:12-13, Jeremiah 1:8, 1 Peter 3:14.

Chapter 10:29



לא שני צפרים נמכרים בפרוטה אחת ולא אחד מהם נופל בארץ אלא בגזירת השמים:
Hebrew Transcription

Translation: "*Are* not two birds sold for one prutah-coin? And not one of them falls to the earth except by the decree of the heavens,"[349]

The Scriptures: "Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father."

Aramaic: Are not two sephriyn {sparrows} sold for a basar {a small coin, equal to three farthings}, and without Your Father, not one from them falls upon the ground.

לא	שני	צפרים	נמכרים	בפרוטה	אחת	ולא
lo, "no/not," (neg part)	shenei, "two," (card num)	tziporim, "birds," (n mp)	nimkarim, "we/ you (mp)/ they are sold," (v. Nif'al, pssv part, mp)	b'peruta(h), "in/ with/ by (the) perutah, small coin," (prep, Ar. n fs) Aramaism	echat, "one," (card num, fs)	v'lo, "and/ but/ so/ or no, not," (neg part)

אחד	מהם	נופל	בארץ	אלא	בגזירת	השמים:
echad, "one," (card num)	mehem, "from/ of them," (prep, 3mp pronom)	nofel, "I/ you (ms)/ he/it falls," (v. Pa'al/Qal, act part, ms)	ba'eretz, "in/ with/ by/ with/ by (the) earth," (prep, n fs)	ela, "but, however, only, (conj)	b'gizrat, "in/ with/ by (the) decree," (prep, Ar. n fs constr) Aramaism	ha'mayim, "the heavens," (n mp)

Interlinear Chart

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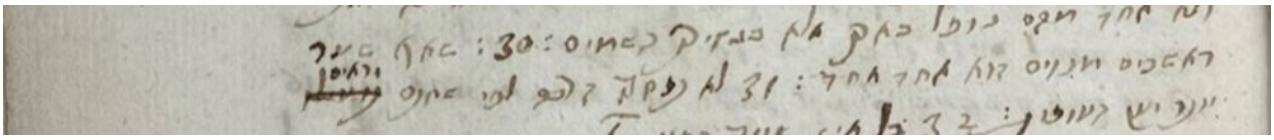
[349] This verse replaces standard Greek-derived monetary and theological terms with two definitive Mishnaic Hebrew idioms. First, it uses the term פרוטה (prutah), the smallest denomination of copper currency in circulation during the Second Temple period and the standard baseline for monetary transactions and legal valuations throughout the *Mishnah*. Second, the text replaces the phrase "apart from your Father" with the intensely Rabbinic idiom בגזירת השמים (*bi-gzirat ha-shamayim*, "by the decree of heaven"). The noun *gzirah* ("decree" or "ordinance") paired with *ha-shamayim*—a traditional Mishnaic metonym used to avoid pronouncing the divine name—firmly frames the theological concept of individual divine providence within the linguistic and legal framework of early Rabbinic literature.

Chapter 10:30



שאף שער ראשכים מנוים הוא אחד אחד:

Hebrew Transcription

Translation: “for even the hair on your head is numbered one *by* one.”

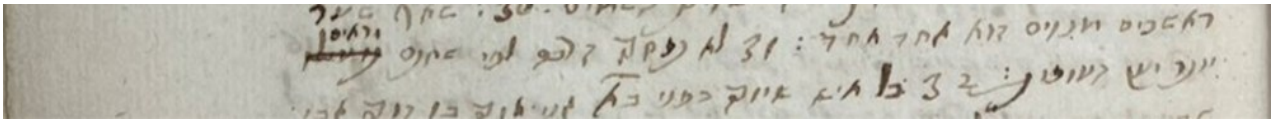
The Scriptures: “And even the hairs of your head are all numbered.”

Aramaic: But of you, even all the mene d'rishkun {the hairs of your head} are numbered.

אחד:	אחד	הוא	מנוים	ראשכים	שער	שאף
echad, “one,” (card num)	echad, “one,” (card num)	hu, “he/it,” (3ms pron)	menuu’im, “nominations, appointment,” (n mp)	roschem, “your (mp) head,” (n ms, 2mp pronom)	se’ar, “hair,” (n ms)	she’af, “that/ which/ who/ whom also, even, too,” (rel part, adv)

Interlinear Chart

Chapter 10:31



לא תפחדו הרבה לפי שאתם וראים יותר יען העופות:

Hebrew Transcription

Translation: “You shall not be very fearful, because you are much greater than the birds.”

The Scriptures: “So do not fear, you are worth more than many sparrows.”

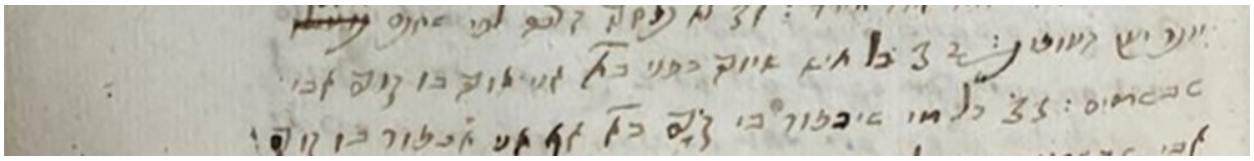
Aramaic: Therefore, don’t be afraid, you are more preferred than many tsephre {sparrows}.

יותר	וראים	שחתם	לפי	הרבה	תפחדו	לא
yoter, “more, more than,” (adv)	v’re’iyam, “and/ but/ so/ or we/ you (mp)/ they, those who is greater,” (v. Pa’al/Qal, act part, mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	lefi, “according to,” (prep)	harbe, “many, much, a lot,” (adv)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not” (part)

					העופות:	יען
					ha'ofot, "the birds," (n mp)	ya'an, "since, because," (conj)

Interlinear Chart

Chapter 10:32



כל איש שיודה בפני ב׳א אני אודה בו קודם אבי שבשמים:

Hebrew Transcription

Translation: "Every man who acknowledges before the sons of man, I will acknowledge him before my Father, who is in the heavens."

The Scriptures: "Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens."

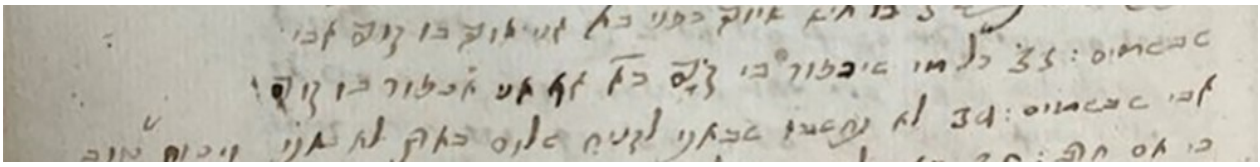
Aramaic: Every one therefore who will confess Me before the sons of men, I also will confess him before Abi {My Father}, who is in the Shmaya {the Heavens}.

אודה	אני	ב׳א	בפני	שיודה	איש	כל
ode, "I will acknowledge," (v. Hif'il, yiqtol, fut, 1cs)	ani, "I," (1cs pron)	benei'adam, "sons of man," sons: (abbrev, n mp)	bifnay, "in/ with/ by (the) in the face of, before me," (prep, 1cs pronom)	she'yode, "that/ which/ who/ whom he/it will acknowledge," (rel part, v. Hif'il, yiqtol, fut, 3ms)	ish, "a man," (n ms)	kol, "all," (n ms)

			שבשמים:	אבי	קודם	בו
			she'b'shamyim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avi, "my father," (n ms, 1cs pronom)	kodem, "before, in front of," (adj ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)

Interlinear Chart

Chapter 10:33



כל מי שיכפור בי קדם ב׳א אף אני אכפור בו קודם אבי שבשמים:
Hebrew Transcription

Translation: “All who deny me before the sons of man, I also will deny him before my Father, who is in the heavens.”

The Scriptures: “But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.”

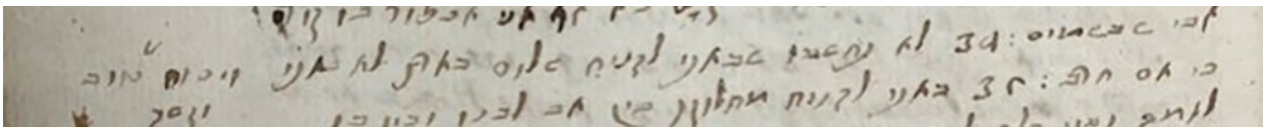
Aramaic: But, whoever that might deny Me before the sons of men, I also will deny him before My Father, who is in the Shmaya {the Heavens}.

אף	ב׳א	קדם	בי	שיכפור	מי	כל
af, “even, also,” (conj)	benei’ adam, abbreviation for “sons of man,” (n mp)	kadam, “before,” (prep)	bi, “in/ with/ by me,” (prep, 1cs pronom)	she’yichpor, “that/ which/ who/ whom he/it will deny,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)

	שבשמים:	אבי	קודם	בו	אכפור	אני
	she’b’shamyim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	kodem, “I/ you (ms)/ he/it precede(s),” (v. Pa’al/Qal, act part, ms)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	echpor, “I will deny,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	ani, “I,” (1cs pron)

Interlinear Chart

Chapter 10:34



לא תחשבו שבאתי להניח שלום בארץ לא באתי כי אם חרב:
Hebrew Transcription

Translation: "Do not think that I came to bring peace on earth; I have not come but rather for a sword,"[350]

The Scriptures: "Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword,"

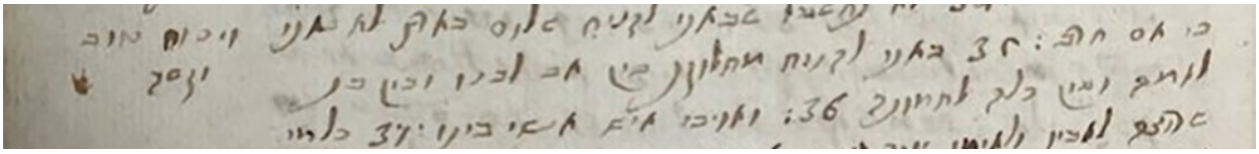
Aramaic: Don't think that I have come so that I might place shayna {tranquility} in the Ara {the Earth}. I haven't come to place shayna, but rather, kharba {a sword}.

לא	בארץ	שלום	להניח	שבאתי	תחשבו	לא
lo, "no/ not," (part)	b'eretz, "in/ with/ by (the) earth, land," (prep, n fs)	shalom, "peace," (n ms)	le'haniach, "to place, put, bring," (v. Hif'il, inf constr)	she'bati, "that/ which/ who/ whom I came," (rel part, v. Pa'al/Qal, qatal, past, 1cs)	tachshevu, "you (mp) will think," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no/ not," (part)

			חרב:	אם	כי	באתי
			cherev, "a sword," (n fs)	im, "if, whether, except, but rather," (conj)	ki, "for, since, because," (conj)	bati, "I came," (v. Pa'al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 10:35



באתי להניח מחלוקת בין אב לבנו ובין בת לאמה ובין כלה לחמותה:

Hebrew Transcription

Translation: "I came but to bring division between a father and his son, between a daughter and her mother, and between a daughter-in-law and her mother-in-law,"[351]

The Scriptures: "for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –"

Aramaic: For, I have come that I might divide a gabra {a man} against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,

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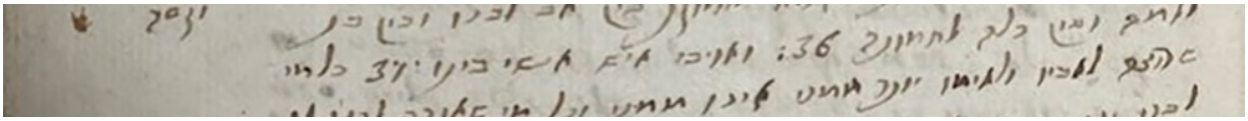
[350] Hebrews 4:12.
[351] See Micah 7:6.

ובין	לבנו	אב	בין	מחלוקת	להניח	באתי
u'ben, "and/ but/ so/ or between, amongst," (prep)	l'bno, "to/ for/ belonging to his/its son," (prep, n ms, 3ms pronom)	av, "father," (n ms)	ben, "between, amongst," (prep)	macholukat-, "from/ of (the) distribution, division of," (prep, n fs constr)	le'haniach, "and/ but/ so/ or to place, bring, put," (v. Hif'il, inf constr)	bati, "I came," (v. Pa'al/Qal, qatal, past, 1cs)

		לחמותה:	כלה	ובין	לאמה	בת
		l'chamota, "to/ for/ belonging to her/its mother-in-law," (prep, n fs, 3fs pronom)	kala, "bride, daughter-in-law," (n fs)	ben, "between, amongst," (prep	l'imah, "to/ for/ belonging to her/its mother," (prep, n fs, 3fs pronom)	bat, "daughter," (n fs)

Interlinear Chart

Chapter 10:36



ואויבי איש אנשי ביתו:

Hebrew Transcription

Translation: "and the enemies of a man are people of his house."[352]

The Scriptures: "and a man's enemies are those of his own household."

Aramaic: And the enemies of a gabra {a man} will be his house sons.

			ביתו:	אנשי	איש	ואויבי
			beito, "his/its house, household," (n ms, 3ms pronom)	anashei, "men of," (n mp constr)	ish, "a man," (n ms)	v'oyvei, "and/ but/ so/ or enemies of," (n mp, constr)

Interlinear Chart

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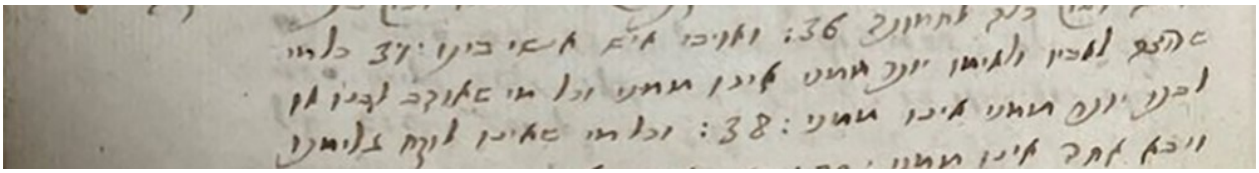
[352] See Micah 7:6.

Chapter 10:37



כל מי שרוצה לאביו ולאימו יותר ממני אינו ממנו וכל מי שאוהב לבנו או לבתו יותר ממני אינו ממני:
Hebrew Transcription

Translation: "All who want his father or his mother more than me, he is not of me. And all who love his son or daughter more than me, he is not of me."

The Scriptures: "He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me."

Aramaic: The one who loves aba {father} or ema {mother} more than Me, isn't joined to Me, and the one who loves bra {son} or bartha {daughter} more than Me, isn't joined to Me,

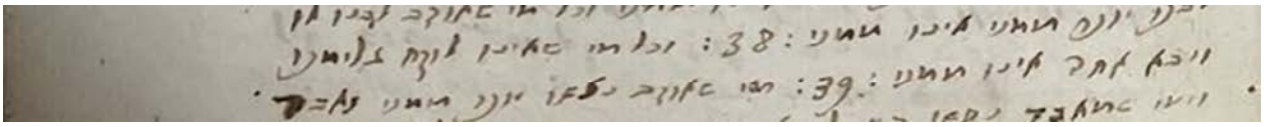
כל	מי	שרוצה	לאביו	ולאימו	יותר	ממני
kol, "all of, all, every," (n ms)	mi, "who?" (interrog part)	she'rotzeh, "that/ which/ who/ whom I/ you (ms)/ he/it wants," (rel part, v. Pa'al/Qal, act part, ms)	l'aviv, lamed DO marker,"his/its father," (DO marker, n ms, 3ms pronom) 2nd Temple	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	yoter, "more, more than," (adv)	mimeni, "of/ from me," (prep, 1cs pronom)

אינו	ממני	וכל	מי	שאוהב	לבנו	או
eino, "he/it is not," (part, 3ms pronom)	mimeni, "of/ from him," (prep, 3ms pronom)	v'kol, "and/ but/ so/ or all," (n ms)	mi, "who?" (interrog part)	she'ohev, "that/ which/ who/ whom I/ you (ms)/ he/it love(s)," (v. Pa'al/Qal, act part, ms)	l'bno, "to/ for/ belonging to his/its son," (prep, n ms, 3ms pronom)	o, "or" (conj)

לבתו	יותר	ממני	אינו	ממני:		
l'bito, "to/ for/ belonging to his/its daughter," (prep, n fs, 3ms pronom)	yoter, "more, more than," (adv)	mimeni, "from/ of me," (prep, 1 cs pronom)	eino, "he/it is not," (part, 3ms pronom)	mimeni, "from/ of me," (prep, 1 cs pronom)		

Interlinear Chart

Chapter 10:38



וכל מי שאינו לוקח צלימתו ויבא אחרי אינו ממני:
Hebrew Transcription

Translation: "And all who do not take up his cross and follow me, he is not of me."[353]

The Scriptures: "And he who does not take up his stake and follow after Me is not worthy of Me."

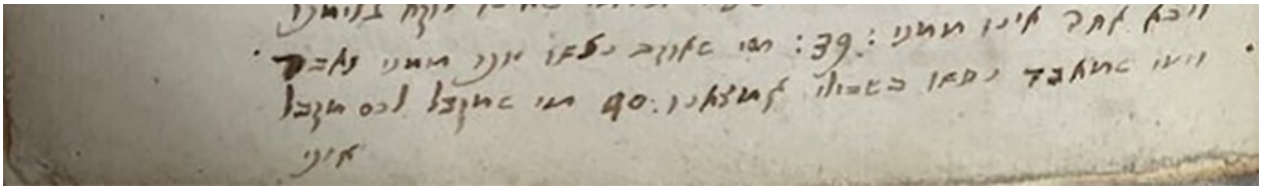
Aramaic: and everyone who doesn't take up zaqiypheh {his cross} and follows Me, isn't joined to Me.

אחרי	ויבא	צלימתו[354]	לוקח	שאינו	מי	וכל
acharay, "after, follow me," (prep, 1cs pronom)	v'yavo, "and/ but/ so/ or he/it will come," (v. Pa'al/Qal, yiqtol, fut, 3ms)	tzlamto. "his/its cross," (n ms, 3ms pronom)	lokeach, "I/ you (ms)/ he/it take(s)," (v. Pa'al/Qal, act part, ms)	she'eino, "that/ which/ who/ whom he/it is not," (rel part, part, 3ms pronom)	mi, "who?" (interrog part	v'kol, "and/ but/ so/ or all," (n ms)

					ממני:	אינו
					mimeni, "from/ of me," (prep, 1 cs pronom)	eino, "he/it is not," (part, 3ms pronom)

Interlinear Chart

Chapter 10:39



מי שאוהב נפשו יותה ממני נאבד ומי שמאבד נפשו בשבילי אמצאנו:
Hebrew Transcription

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[353] This verse contains exceptional philological features and textual variants distinct from standard versions. The word צלימתו (*tzlimato*, "his cross") represents a highly unusual, localized noun form likely influenced by the Aramaic *tzaliva* or a regional variation of the Hebrew root צ-ל-ב(*tz-l-v*, "to crucify"). Furthermore, the text continues its consistent departure from standard Greek-derived traditions by utilizing the phrase אינו ממני ("is not of me" or "is not from me") instead of "is not *worthy* of me."
[354] This Hebrew word is spelled incorrectly. Should be spelled as צְלָבָיו (tzelavav) "his/its cross." The root of this word "cross" is צְלָב (tzlav).

Translation: “Whoever loves his soul more than me will lose it. And whoever destroys his soul because of me will find it.”[355]

The Scriptures: “He who has found his life shall lose it, and he that has lost his life for My sake shall find it.”

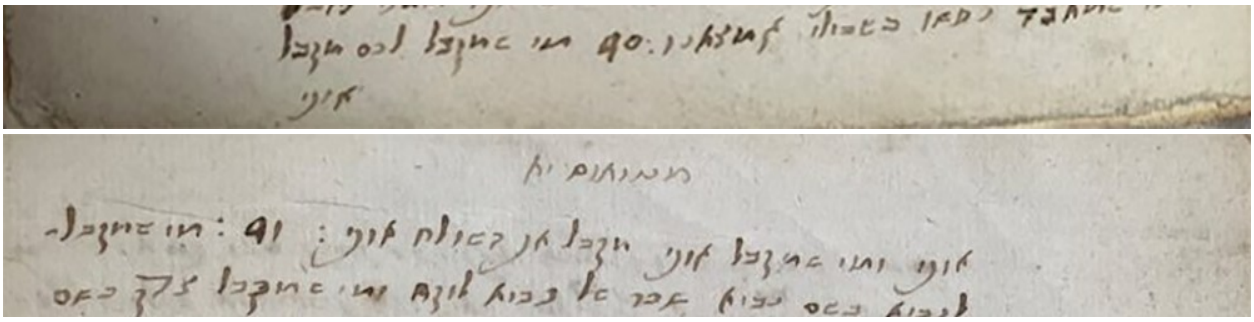
Aramaic: The one who has found naphsheh {his soul}, will lose her, and the one who loses naphsheh {his soul}, on account of Me, will find her.

ומי	נאבד	ממני	יותה[356]	נפשו	שאוהב	מי
u’mi, “and/ but/ so/ or who,” (inter part)	ne’evad, “I am/ you (ms) are/ he/it is lost,” (v. Nif’al, pssv part, ms)	mimeni, “from/ of me,” (prep, 1 cs pronom)	yoteh, “I/ you (ms)/ he/it is/are,” (defective spelling)	nafsho, “his/its soul,” (n fs, 3ms pronom)	she’ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)

			אמצאנו:	בשבילי	נפשו	שמאבד
			emtza’enhu, “I will find him/it,” (v. Pa’al/Qal, yiqtol, fut, 1cs, 3ms pronom)	bishvili, “for/ because of me,” (prep) Mishnaic	nafsho, “his/its soul,” (n fs, 3ms pronom)	she’mo’ovad, “that/ which/ who/ whom I am/ you (ms) are/ he/it is destroy(s),” (rel part, v. Hif’il, act part, ms)

Interlinear Chart

Chapter 10:40



[355] The Hebrew text shows clear signs of Mishnaic (Rabbinic) Hebrew rather than Classical Biblical Hebrew. It uses the phrase מי ש־ (mi she- / "whoever") to introduce hypothetical conditions, a common Mishnaic formula that replaces the biblical אשר (*asher*). The vocabulary includes בשבילי (*bi-shvili* / "for my sake"), an idiom from the Second Temple and Rabbinic periods; biblical authors would more likely say למעני (*lema'ani*) or בעבורי (*ba'avuri*). Additionally, the use of active participles like אוהב (*ohev* / "loving") and מאבד (*me'oved* / "losing") to express general truths reflects the Mishnaic tendency to use the present tense for ongoing or conditional actions.

[356] This word has a defective spelling, but appears to be a Pa’al/Qal active participle. Possibly the word “to be.”

מי שמקבל לכם מקבל אותי ומי שמקבל אותי מקבל את השולח אותי:
Hebrew Transcription

Translation: “Whoever receives you, receives me. And whoever receives me, receives the One who sent me.”

The Scriptures: “He who receives you receives Me, and he who receives Me receives Him who sent Me.”

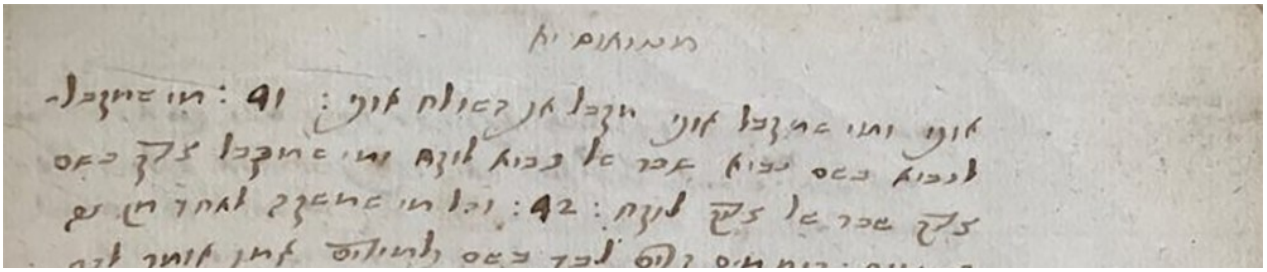
Aramaic: The one who receives you, receives Me, and the one who receives Me, receives The One who has sent Me.

שמקבל	ומי	אותי	מקבל	לכם	שמקבל	מי
she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	u’mi, “and/ but/ so/ or who,” (interrog part)	oti, “me,” (DO marker, 1cs pron)	mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	lachem, “you,” (lamed DO marker, 2mp pronom) 2nd Temple	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	mi, “who?” (inter part)

		אותי:	השולח	את	מקבל	אותי
		oti, “me,” (DO marker, 1cs pron)	h’sholeach, “the/that I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)	et, (DO marker)	mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	oti, “me,” (DO marker, 1cs pron)

Interlinear Chart

Chapter 10:41



מי שמקבל לנביא בשם נביא שכר של נביא לוקח ומי שמקבל צדיק בשם צדיק שכר של הצדיק לוקח:
Hebrew Transcription

Translation: “Whoever receives a prophet in the name of a prophet, takes a reward of a prophet. And whoever receives the righteous one in the name of a righteous one takes a reward of the righteous.”

The Scriptures: “He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one’s reward.”

Aramaic: The one who receives a Nabiya {a Prophet} in a Prophet’s name, receives the reward of a Nabiya {a Prophet}. And the one who receives a Zadiyqa {a Righteous man} in the name of a Zadiyqa {a Righteous man}, receives the reward of a Zadiyqa {a Righteous man}.

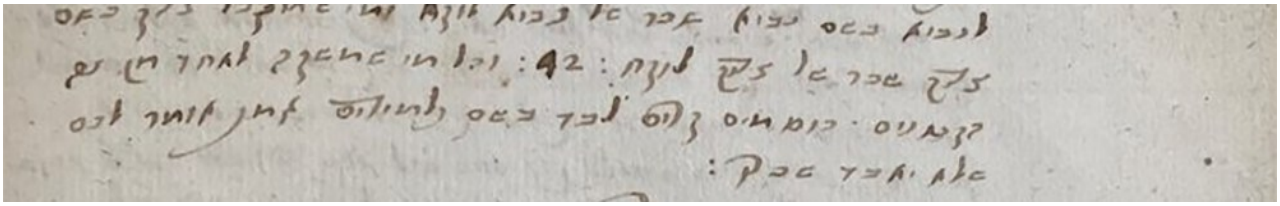
מי	שמקבל	לנביא	בשם	נביא	שכר	של
mi, “who?” (inter part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	l’navi, “prophet,” (lamed DO marker, n ms) 2nd Temple	b’shem, “in/ with/ by (the) name,” (prep, n ms)	navi, “prophet,” (n ms)	sachar, “reward, payment, wage, hire,” (n ms)	shel, “to, for, of, belonging to,” (prep)

נביא	לוקח	ומי	שמקבל	צדיק	בשם	צדיק
navi, “prophet,” (n ms)	lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	u’mi, “and/ but/ so/ or who,” (interog part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	tzadik, “righteous,” (adj ms)	b’shem, “in/ with/ by (the) name,” (prep, n ms)	tzadik, “righteous,” (adj ms)

שכר	של	הצדיק	לוקח:			
sacar, “reward, payment, wage, hire,” (n ms)	shel, “to, for, of, belonging to,” (prep)	ha’tzadik, “the righteous,” (adj ms)	lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)			

Interlinear Chart

Chapter 10:42



וכל מי שמשקה לאחד מן זה הקטנים כוסמים קרים לבד בשם תלמידים אמת אומר לכם שלא יאבד שכרו:

Hebrew Transcription

Translation: "And all who give drink to one of the little ones, a glass of cold water only, in the name of the talmidim (disciples). Truth, I say to you that he will not lose his reward."[357]

The Scriptures: "And whoever gives one of these little ones a cup of cold water only in the name of a taught one, truly, I say to you, he shall by no means lose his reward."

Aramaic: And anyone who gives only a kasa d'qariyre {a cup that is cold, i.e. a refreshing drink} unto one of these little ones in the name of a Talmiyda {a Disciple}, truly I say unto you, that he will not lose his reward.

הקטנים	זה	מן	לאחד	שמשקה	מי	וכל
ha'kevanim, "the least, small," (adj mp)	ze, "this," (pron, ms)	min, "from, of," (prep)	l'echad, "to/ for/ belonging to one," (prep, card num)	she'mashke, "that/ which/ whom/ who I/ you (ms)/ he/it gives drink," (rel part, v. Hif'il, act part ms)	mi, "who?" (inter part)	v'kol, "and/ but/ so/ or all," (prep, n ms)

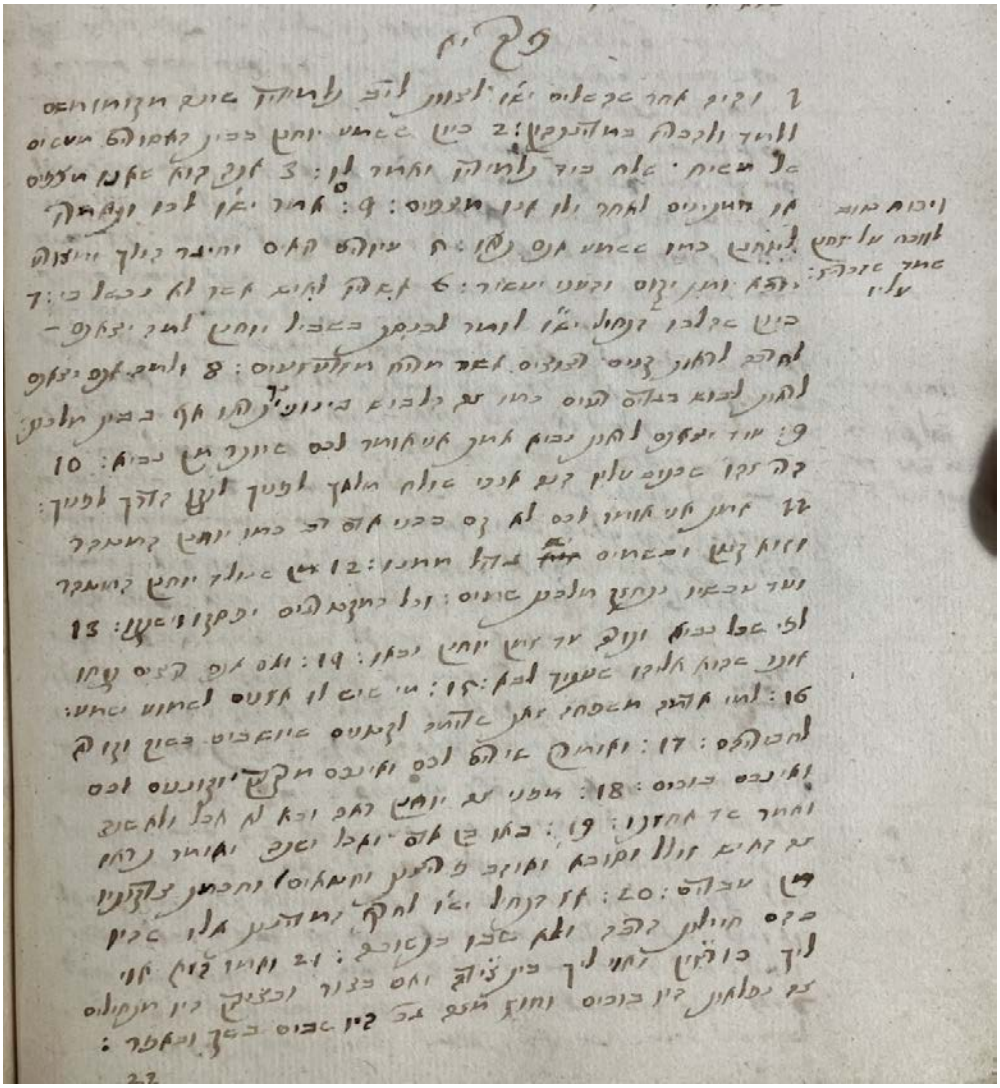
אומר	אמת	תלמידים	בשם	לבד	קרים[358]	כוסמים
omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)	emet, "truth," (n fs)	talmidim, "students, disciples," (n mp)	b'shem, "in/ with/ by (the) name," (prep, n ms)	levad, "alone, by itself, this only, except," (adv)	karim, "cold, cool, cool water," (adj mp)	kosam, "their glass, cup," (n fs, 3mp pronom)

			שכרו:	יאבד	שלא	לכם
			s'charo, "his/its reward, payment, wage," (n ms, 3ms pronom)	ye'abed, "he/it will lose," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

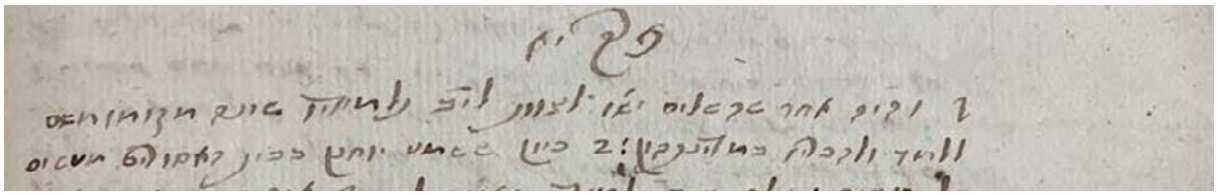
Interlinear Chart

[357] See Hebrews 6:10.
[358] See Jeremiah 18:14.

Cochin Hebrew Matthew Chapter 11



Chapter 11:1



והיה אחר שהשלים ישׁ׳ו לצוות לי״ב תלמידיו שונה מקומו משם ללמד ולהכריז במדינתהון:

Hebrew Transcription

Translation: And it came to be after Yeshua completed commanding his twelve talmidim (disciples), He changed his location from there to teach and proclaim in their provinces.[359]

The Scriptures: And it came to be, when יהושע ended instructing His twelve taught ones, that He set out from there to teach and to proclaim in their cities.

Aramaic: And it happened that when Eshu {Yeshua} had finished commanding His Twelve Disciples, He departed from there to Teach and to Proclaim in their cities.

תלמידיו	לי״ב	לצוות	ישׁ׳ו	שהשלים	אחר	והיה
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	l’v, “from/ to/ by/ for (the) twelve,” (prep, card num)	letavot, “to order, to command,” (v. Pi’el, inf constr)	yeshu, “Yeshua,” (name)	she’hislim, “that/ which/ who/ whom he/it completed,” (rel part, v. Hif’il, qatal, past, 3ms)	achar, “after,” (prep)	v’haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)

	במדינתהון:	ולהכריז	ללמד	משם	מקומו	שונה
	b’midinot’hon, “in/ with/ by their province, region, state,” (prep, n fs) Aramaism	lehachriz, “and/ but/ so/ or to announce, declare,” (v. Hif’il, inf constr)	lelamod, “to teach, tutor,” (v. Pi’el, inf constr)	me’sham, “from/ of there,” (prep, adv)	mekomo, “his/its location,” (n ms, 3ms pronom)	shoneh, “I/ you (ms)/ he/it changed,” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

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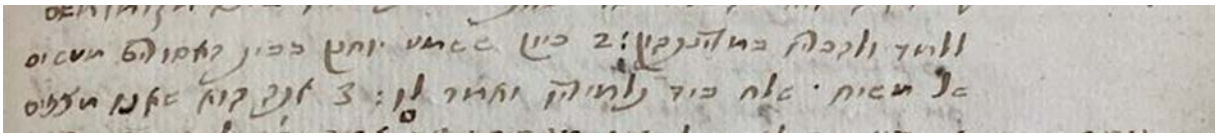
[359] This passage contains several distinct Mishnaic and post-biblical features. Syntactically, it replaces the biblical relative pronoun *asher* with the characteristic Rabbinic subordinating prefix *she-* (שֶׁ־) in *she-hishlim* (שהשלים). The vocabulary includes the active *Hif'il* verb *le-hachriz* (להכריז, "to proclaim/herald") and the noun *medinah* (מדינה), which here carries its post-biblical meaning of "city" rather than "province." Idiomatically, the expression *shunah mekomó* (שונה מקומו, "he changed his location") uses a passive construction typical of Talmudic phrasing about changes in physical setting. Finally, the text blends in an Aramaic dialect layer by using the third-person plural pronominal suffix *-hon* (־הון, "their") instead of the standard Hebrew *-hem*.

Chapter 11:2



כיון ששמע יוחנן בבית האסורים מעשים של משיח שלח ביד תלמידיו ואמר לו:
Hebrew Transcription

Translation: When Yochanan (John) heard in the prison house about the works of the Messiah, he sent by the hand of his talmidim (students) and said to him,[360]

The Scriptures: And when Yoḥanan had heard in the prison of the works of Messiah, he sent two of his taught ones,

Aramaic: Now, when Yukhanan {John} heard in the house of the prisoners, the works of Meshikha {The Anointed One}, he sent {i.e. sent a message} by means of his Disciples,

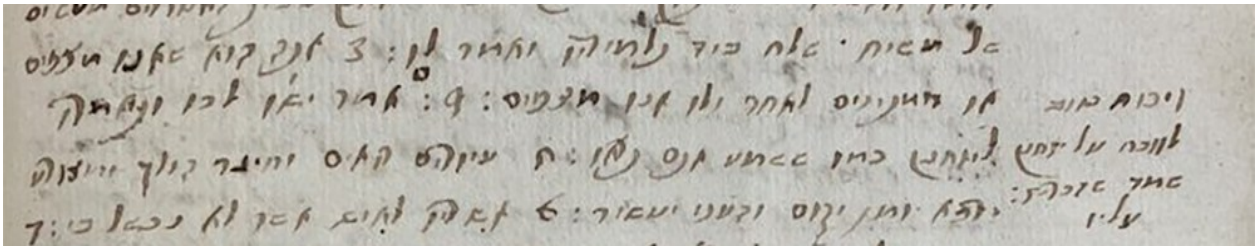
כיון	ששמע	יוחנן	בבית	האסורים	מעשים	של
keivan, “because, as soon as, since,” (conj)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	yochanan, John (name)	b’bayit, “in/ with/ by the house,” (prep, n ms)	ha’a’sur’im “the we/ you (mp)/ they, those bound, imprisoned,” (n mp)	me’asim, “works, deeds,” (n mp)	shel, “of, belonging to,” (prep)

משיח	שלח	ביד	תלמידיו	ואמר	לו:	
mashiach, Messiah,” (n ms)	shalach, “he/it sent,” (v. Pa’al/ Qal, qatal, past, 3ms)	b' yad, “in/ with/ by (the) hand,” (prep, n ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	

Interlinear Chart

[360] This verse heavily relies on Rabbinic Hebrew structure. It opens with the quintessential Mishnaic temporal conjunction כֵּיוָן שֶׁ־ (*kevan she-*, "once / since / when"), which is entirely absent from Biblical Hebrew. Additionally, instead of using a biblical construct chain or possessive suffix to link the deeds to Christ, the text uses the modern analytic possessive particle שֶׁל (*shel*, "of"), which is the standard way to show possession in Mishnaic and Modern Hebrew.

Chapter 11:3



אתה הוא שאנו מצפים או ממתינים לאחר ולו אנו מצפים:

Hebrew Transcription

Translation: "Are you he whom we are expecting, or do we wait for another and expect *him*?"

The Scriptures: and said to Him, "Are You the Coming One, or do we look for another?"

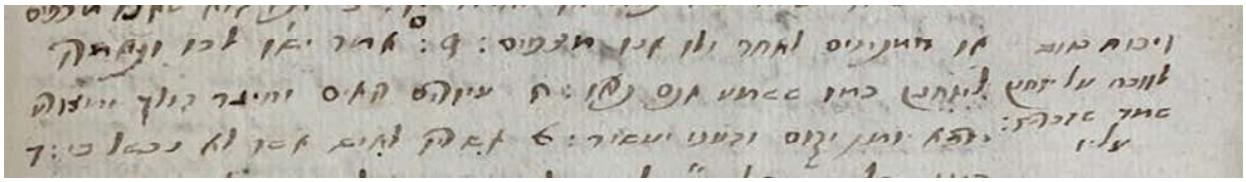
Aramaic:
and said unto Him, "Are you He, that One who comes, or for another are we to be looking?"

לאחר	ממתינים	או	מצפים	שאנו	הוא	אתה
l'achar, (lamed DO marker) another," (DO marker, prep) 2nd Temple	mamtinim, "we/ you (mp)/ they, those who wait," (v. Hif'il, act part, mp)	o, "or," (conj)	metzapim, "I/ you (ms)/ he/it expect(s)," (v. Pi'el, act part, ms)	she'anu, "that/ which/ who/ whom we," (rel clause, 1cp pronom)	hu, "he/it," (pron)	atah, "you," (2 ms pron)

				מצפים:	אנו	ולו
				metzapim, "I/ you (ms)/ he/it expect(s)," (v. Pi'el, act part, ms)	anu, "we," (1cp pron)	v'lo, "and/ but/ so/ or to/ for/ belonging to him/it," (prep, 3ms pronom)

Interlinear Chart

Chapter 11:4



אמר ישו׳ לכו ותאמרו ליוחנן כמו ששמע אתם תראו:

Hebrew Transcription

Translation: Yeshua said, "Go to Yochanan (John) and say, "Such as you heard, you will see."

The Scriptures: And יהושע answering, said to them, “Go, report to Yoḥanan what you hear and see:

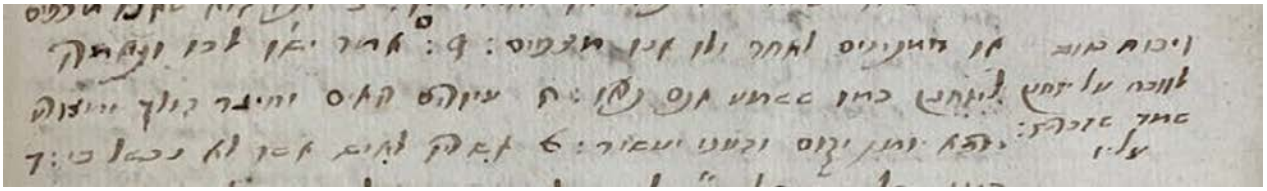
Aramaic: Eshu {Yeshua} answered and said unto them, “Go relate unto Yukhanan {John} that which you are hearing and seeing.

ששמע	כמו	ליוחנן	ותאמרו	לכו	ישׁ׳ו	אמר
she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	kmo, “like/ as, similarly to, such as,” (prep)	l’yochanan, “to/ for/ belonging to John,” (prep, name)	v’tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa’al/Qal, yiqtol, 2mp)	l’chu, (to men) “go!” (v. Pa’al/Qal, imp, 2ms)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)

					תראו:	אתם
					tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	atem, “you (mp),” (2mp pron)

Interlinear Chart

Chapter 11:5



עיורים רואים וחיגר הולך ומצורע ירפא ומת יקום והעני יעשור:

Hebrew Transcription

Translation: “The blind see, and the lame walk, the leper is healed, the dead rise, and the poor are enriched.”[361]

The Scriptures: “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.

Aramaic: The samya {The blind ones} are seeing, and the khagiyre {the lame ones} are walking, and the garbe {the lepers} are cleansed, and the kharshe {the deaf ones} are hearing,

[361] This passage shows features of both Mishnaic and post-biblical Hebrew, especially in its vocabulary and sentence structure. It uses the word *chiger* (חִגֵּר) for a lame person, which is common in Rabbinic literature, instead of the older biblical term *pise'ach* (פִּסֵּחַ). The verb *ya'ashor* (יַעֲשׁוֹר), meaning "to become rich" or "grow wealthy," also reflects a later style used to describe a change in economic status. The sentence structure includes active participles like *ro'im* (רואים, "see") and *holech* (הולך, "walks"), which are used as present-tense verbs. This is typical of Mishnaic Hebrew and is different from the verb systems found in biblical Hebrew. See Isaiah 26:19, 29:18, 35:5-6, 61:1.

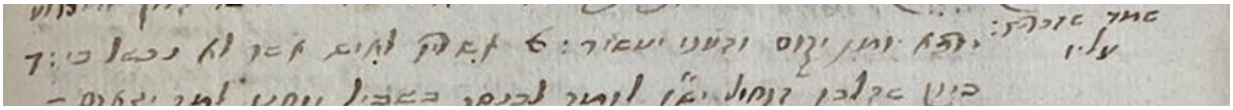
and the miythe {the dead ones} are rising, and the meskine {the poor ones}; they are given The Hopeful Message!

ומת	ירפא	ומצורע	הולך	וחיגר[362]	רואים	עיורים
v'met, "and/ but/ so/ or I/ you (ms)/ he/it die(s)," (v. Pa'al/Qal, act part, ms)	yirpa, "he/it will be healed," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'metzora, "and/ but/ so/ or leper," (adj, ms)	holech, "I/ you (ms)/ he/it goe(s)," (v. Pa'al/Qal, act part, ms)	v'higer, "and/ but/ so/ or lame, limp," (n ms) Mishnaic	ro'im, "we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)	eivarim, "we/ you (mp)/ they, those blind," (Ar. v. Pael, act part, mp) Aramaism

				יעשור:	והעני	יקום
				yashur, "he/it will be enriched," (v. Hif'il, yiqtol, fut, 3ms)	v'ani, "and/ but/ so/ or the poor," (adj ms)	yakum, "he/it will rise, get up," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 11:6



אשריו לאיש אשר לא נכשל בי:

Hebrew Transcription

Translation: "Happy is the man who does not stumble in me."[363]

The Scriptures: "And blessed is he who does not stumble in Me."

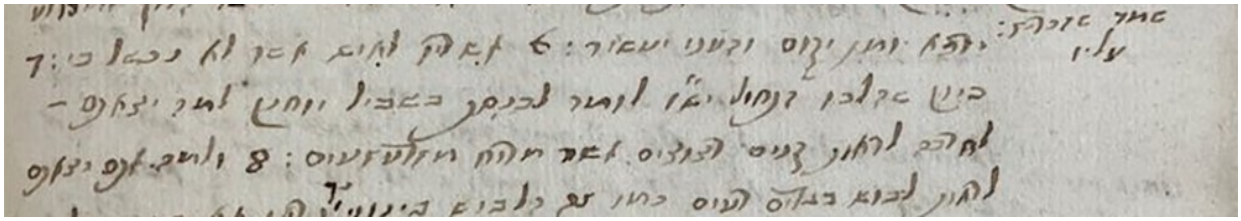
Aramaic: And happy is the one who will not be offended in Me."

	בי:	נכשל	לא	אשר	לאיש	אשריו[364]
	bi, "in/ with/ by me," (prep, 1cs pronom)	nichshal, "I/ you (ms)/ he/it stumble(s)," (v. Nif'al, act part, ms)	lo, "no, 'not," (neg part)	asher, "that, which, who, whom," (conj)	l'ish, lamed DO marker, "man, mankind," (DO marker, n ms) 2nd Temple	oshrio, "his/its happiness," (n ms, 3ms pronom) Aramaism

Interlinear Chart

[362] This word is first found in the *Mishnah* Peah 8:9.
[363] See Proverbs 3:13.
[364] The added yod appears to be a form of Aramaism.

Chapter 11:7



כיון שהלכו התחיל יש״ו לומר לכנסת בשביל יוחנן למה יצאתם לחרבה לראות קנים רצוצים אשר מרוח מזדעזעים:

Hebrew Transcription

Translation: When they went, Yeshua began to say to the Knesset (Assembly)[365] for Yochanan (John), "Why did you go out to the dry land[366] to see broken reeds that are shocked by the wind?"[367]

The Scriptures: And as these were going, יהושע began to say to the crowds concerning Yoḥanan, "What did you go out into the wilderness to see? A reed shaken by the wind?

Aramaic: Now, when they had departed, Eshu {Yeshua} began to speak to the crowds concerning Yukhanan {John}, "What did you go out into the wilderness to see? A qanya {a cane/a reed} that from the rukha {the wind/the spirit} is shaken?

בשביל	לכנסת	לומר	יש״ו	התחיל	שהלכו	כיון
bishvil, "for, because of," (conj) Mishnaic	l'kneset, "to/ for/ belonging to (the) knessets, assembly," (prep, n fs) 2nd Temple	lomar, "to say, tell," (v. Pa'al/Qal, inf constr)	yeshu, "Yeshua," (name)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	she'halchu, "that/ which/ who/ whom they went," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	keivan, "because, as soon as, since," (conj)

רצוצים	קנים[368]	לראות	לחרבה	יצאתם	למה	יוחנן
retzutzim, "broken, smashed, fragmented," (adj mp)	kanim, "reeds, stalks," (n mp) Mishnaic	lir'ot, "to see," (v. Pa'al/Qal, inf)	l'charbah, "to/ for/ belonging to dry land, dry ground," (prep, n fs)	yetzatem, "you (mp) exited," (v. Pa'al/Qal, qatal, past, 2mp)	l'mah, "why?" (adv)	yochanan, John (name)

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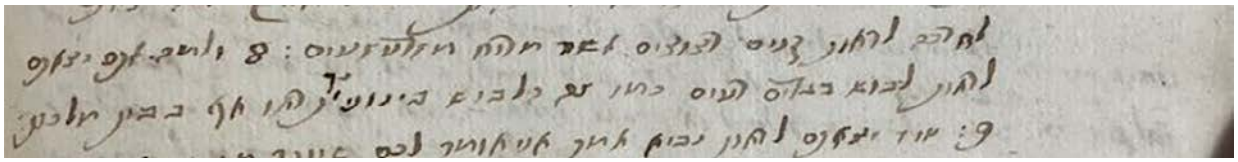
[365] See footnote Matthew 9:35.
[366] Meaning, "desert."
[367] This passage features clear Mishnaic and post-biblical linguistic traits in its syntax and vocabulary. It opens with the characteristic Rabbinic temporal conjunction *kevan she-* (כיון ש־, "when/since"), an idiom entirely absent from classical Biblical prose. Furthermore, the author selects the noun *cheneset* (כנסת) to denote a "crowd" or "assembly" rather than biblical alternatives like *kahal* (קהל) or *edah* (עדה). Idiomatically, the text uses the preposition bi-shvil (בשביל) to mean "concerning" or "on account of," a quintessential Rabbinic construct. Finally, the passive *Hitpa'el* participle *mizda'azim* (מזדעזעים, "shaken/trembling") reflects a post-biblical verbal preference for describing physical agitation.
[368] This word is first found in the *Mishnah* Kinnim 1:1.

				מזדעזעים:	מרוח	אשר
				mizda'az'im, "we/ you (mp)/ they, those are shocked," (v. Hit'pael, act part, mp)	m'ruach, "from/ of (the) spirit, wind, breath," (n fs)	asher, "that, which, who, whom," (rel clause)

Interlinear Chart

Chapter 11:8



ולמה אתם יצאתם לראות לבוש בגדים רעים כמו זה הלבוש בינוני וכך זך תראו אף בבית מלכות:

Hebrew Transcription

Translation: "And for what did you go out to see? As one clothed in poor clothes like this, or one of pristine? You will see *it* even in a house of royalty."

The Scriptures: "But what did you go out to see? A man dressed in soft garments? Look, those wearing soft garments are in the houses of sovereigns.

Aramaic: And if not, what did you go out to see? A man who was wearing soft garments? Behold, those who wear soft *things* are in a King's house.

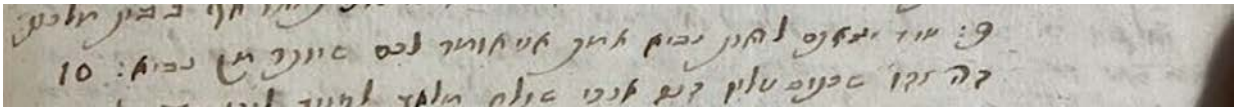
רעים	בגדים	לבוש	לראות	יצאתם	אתם	ולמה
re'im, "friends, companions," (n mp)	bgadim, "clothes, piece of clothing," (n mp)	lavush, "I/ you (ms)/ he/it was dressed," (v. Pa'al/Qal, pssv part, ms)	lir'ot, "to see," (v. Pa'al/Qal, inf constr)	yetzatem, "you went out, exited," (v. Pa'al/Qal, qatal, past, 2mp)	atam, "you (mp)," (2mp pronom)	v'lama, "and/ but/ so/ or why? for what?" (adv)

תראו	זך	וכך	בינוני	הלבוש	זה	כמו
tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	zach, "clean, pure, pristine," (adj ms)	v'cach, "and/ but/ so/ or in this way," (adv)	benoni, "mediocre, medium," (ad ms)	ha'levush, "the clothing, attire," (n ms)	ze, "this," (pron, ms)	k'mo, "like, as, similar to," (adv, prep)

				מלכות:	בבית	אף
				malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	b’bayit, “in/ with/ by (the) house,” (prep, n ms)	af, “even, also,” (conj)

Interlinear Chart

Chapter 11:9



עוד יצאתם לראות נביא אמת אני אומר לכם שיותר מן נביא:

Hebrew Transcription

Translation: “Furthermore, you went out to see a prophet? Truth I say to you, that *he is* more than a prophet.”

The Scriptures: “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

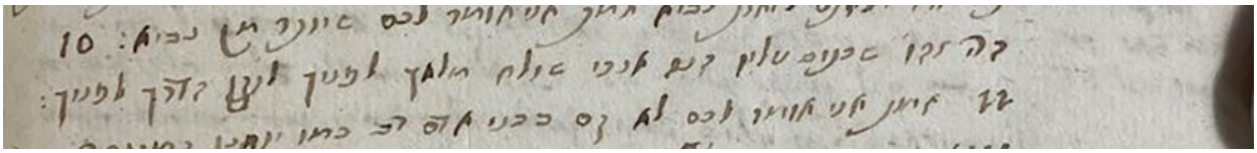
Aramaic: And if not, what did you go out to see? A Nabiya {a Prophet}? Yes. I say unto you, and more than a Nabiya {a Prophet},

אומר	אני	אמת	נביא	לראות	יצאתם	עוד
omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	navi, “prophet,” (n ms)	lir’ot, “to see,” (v. Pa'al/Qal, inf)	yetzatem, “you (mp) exited,” (v. Pa’al/Qal, qatal, past, 2mp)	od, “yet, still,” (adv)

			נביא:	מן	שיותר	לכם
			navi, “prophet,” (n ms)	min, “from/ of,” (prep)	she’yoter, “that/ which/ who/ whom, more, more than,” (rel part, adv)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

Interlinear Chart

Chapter 11:10



הרי זהו שכתוב עליו הנה אנכי שולח מלאך לפניך לתקן הדרך לפניך:
Hebrew Transcription

Translation: "Indeed, this is he, whom it is written of him, 'Behold, I send a messenger before you to make straight the way before you.'"[369]

The Scriptures: "For this is he of whom it was written, 'See, I send My messenger before Your face, who shall prepare Your way before You.'

Aramaic: for, this is he about whom it is written that, 'Behold I am sending Malaki {My Messenger} before your face {or, appearance} so that He will prepare the way before you.'

הרי	זהו	שכתוב	עליו	הנה	אנכי[370]	שולח
harei, "indeed," (adv)	zahu, "this, this is he/it" (pron) Mishnaic	she'katuv, "that/ which/ who/ whom written," (adj ms)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	hi'neh, "behold!" (part)	anochi, "I," (1cs pron)	sholeach, "I/ you (ms)/ he/it send(s)," (v. Pa'al/Qal, act part, ms)

מלאך	לפניך	לתקן	הדרך	לפניך:		
mal'ach, "angel, messenger," (n ms)	lefanecha, "before you, before your face," (prep, 2ms pronom)	l'tekon, "to make straight," (v. Pa'al/Qal, inf constr)	ha'derech, "the road, path, way," (n fs)	lefanecha, "before you, before your face," (prep, 2ms pronom)		

Interlinear Chart

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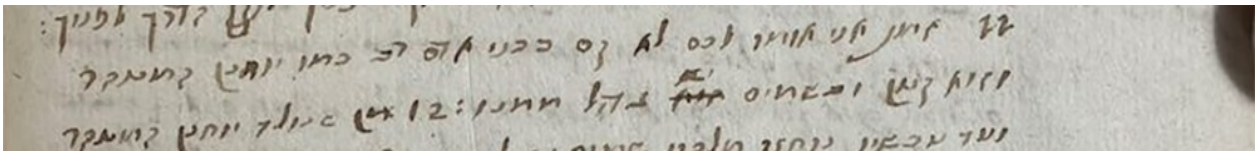
[369] This passage features clear Mishnaic linguistic traits in its syntax and vocabulary. It opens with the classic Rabbinic presentation particle *harei* (הרי, "behold"), the standard Mishnaic tool for introducing a fact or logical proof, replacing biblical alternatives like *hen* (הֵן). Syntactically, the text uses an analytic relative clause with the prefix *she-* and a resumptive pronoun (*she-katuv alav* / שכתוב עליו, "that it is written concerning him"), a foundational structural framework of Rabbinic Hebrew. Finally, the use of the *Pi'el* infinitive *le-taken* (לתקן, "to prepare/fix") represents a post-biblical stylistic choice, modifying the classical biblical text of Malachi 3:1, which originally uses the verb *u-pinnah* (וּפִנָּה). See Malachi 3:1.

[370] It is interesting that in the previous verse, this pronoun is spelled as אני (*ani*). But in this verse, the author uses the pronoun spelled as אנכי (*anochi*). Usually, in the Cochin Hebrew Matthew (Cambridge MS Oo.1.32), the first common singular pronoun is spelled as אני.

Chapter 11:11



אמת אני אומר לכם לא קם בבני אדם רב כמו יוחנן המטהר והוא קטן ובשמים יש גדול ממנו:

Hebrew Transcription

Translation: "Truth I say to you, 'There has not risen among the sons of man a rabbi,[371] like Yochanan (John) the Purifier. And he, the smallest in heaven, is greater than him!'"[372]

The Scriptures: "Truly, I say to you, among those born of women there has not risen one greater than Yoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he.

Aramaic: Amiyn, {Truly} I say unto you, that no neshe {women} has raised sons of greater importance than Yukhanan, The Immerser {John, The Baptizer}, yet, the least in Malkuth Shmaya {Heaven's Kingdom}, is greater than him.

בבני	קם	לא	לכם	אומר	אני	אמת
b'benei, "in/ with/ by (the) sons of…" (prep, n mp constr)	kam, "I/you (ms)/ he/it is risen," (v. Pa'al/Qal, act part ms)	lo, "no/ not" (part)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)	ani, "I," (1cs pron)	emet, "truth," (n fs)

קטן	והוא	המטהר	יוחנן	כמו	רב	אדם
katan, "small," (adj ms)	v'hu," and/ but/ so/ or he/it," (pron 3ms)	ha'metaher, "I/ you (ms)/ he/it purifies," (v. Pa'al/Qal, act part, ms)	yochanan, John (name)	k'mo, "like, as, similar to," (adv, prep)	rav, "rabbi, teacher, vast, great; numerous; multi- (in compound words)," (n ms)	adam, "man," (n ms)

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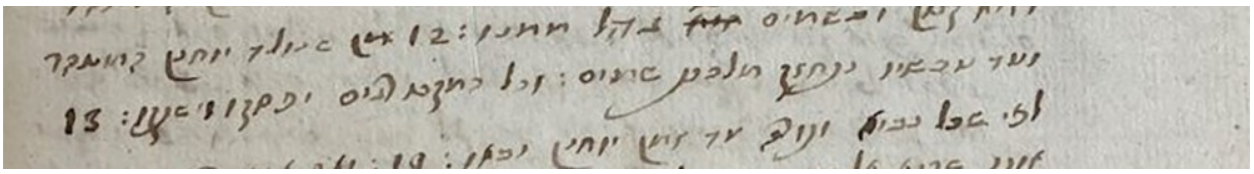
[371] Meaning, "a teacher."

[372] This passage utilizes distinct Mishnaic features in its vocabulary and phrasing. It employs the foundational Rabbinic phrase *bnei adam* (בבני אדם, "human beings") to denote humanity collectively, along with the title *rav* (רב) for "a master," reflecting a prominent post-biblical sociolinguistic shift. John's designation as *ha-metaher* (המטהר, "the one who purifies") relies on a *Pi'el* participle deeply tied to Rabbinic legal discussions regarding ritual purity (*taharah*). Finally, the comparative structure *yesh gadol mimenu* (יש גדול ממנו, "there is one greater than he") uses the particle *yesh* (יש, "there is") to assert existence directly before an adjective, matching standard Mishnaic grammatical phrasing.

			ממנו:	גדול	יש	ובשמים
			mimenu, “of/ from him/it,” (prep, 3ms pronom)	gadol, “great,” (adj ms)	yesh, “there is, there exists,” (part)	v’b’shamayim, “and/ but/ so/ or in/ with/ by (the) heaven(s),” (prep, n fp)

Interlinear Chart

Chapter 11:12



מן שנולד יוחנן המטהר ועד עכשיו נתחזק מלכות שמים וכל המקטרגים יפסקו וישתקו:

Hebrew Transcription

Translation: “From the birth of Yochanan (John) the Purifier and until now, the kingdom of heaven is strengthened, and all the accusers will cease and be silent.”

The Scriptures: “And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it.

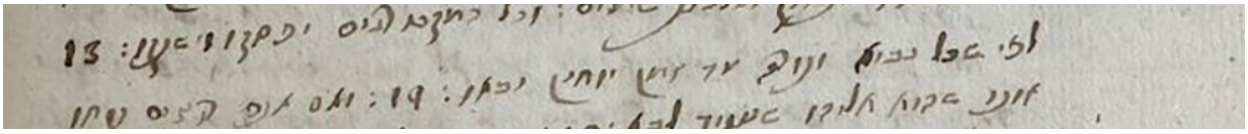
Aramaic: But, from the days of Yukhanan Mamdana {John, the Immerser/the Baptist}, and up to right now, The Malkutha d'Shmaya {The Kingdom of the Heavens} is taken by force, and the violent are seizing her.

נתחזק	עכשיו	ועד	המטהר	יוחנן	שנולד	מן
nitchazech, “he/it will be established, maintained, strengthened,” (v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple	achshav, “now, presently,” (adv)	v’ad, “and/ but/ so/ or even, until,” (prep)	ha’metaher, “the I/ you (ms)/ he/it purifies,” (v. Pa’al/Qal, act part, ms)	yochanan, John (name)	she’nolad, “that/ which/ who/ whom I/ you (ms)/ he/it is born,” (rel part, v. Nif’al, act part, ms)	min, “from/ of,” (prep)

	וישתקו:	יפסקו	המקטרגים	וכל	שמים	מלכות
	v’yishteku, “and/ but/ so/ or they will be silent,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	yifseku, “they will cease,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	ha’mekatregim, “the we/ you (mp)/ they, those who accuse,” (v. Pi’el, act part, mp)	v’kol, “and/ but/ so/ or all, every,” (n ms)	shamayim, “heaven(s),” (n mp)	malchut, “kingdom, reign, royal, realm, empire, estate,” (n fs)

Interlinear Chart

Chapter 11:13



לפי שכל נביא ותורה עד זמן יוחנן נבאו:

Hebrew Transcription

Translation: “Because every prophet and the Torah prophesied until the time of Yochanan (John).”

The Scriptures: “For all the prophets and the Torah prophesied till Yoḥanan.

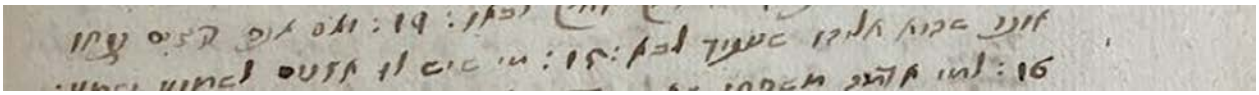
Aramaic: For, all The Nabiye {The Prophets}, and The Uraytha {The Law}, have Prophesied until Yukhanan {John}.

יוחנן	זמן	עד	ותורה	נביא	שכל	לפי
yochanan, “John,” (name)	zman, “time, season, a set time, appointed time,” (n ms)	ad, “until,” (prep)	v’torah, “and/ but/ so/ or Torah, teaching,” (n fs)	navi, “prophet,” (n ms)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	lefi, “according to,” (prep)

						נבאו:
						nib’u, “they were prophesied,” (v. Nif’al, qatal, past, 3mp)

Interlinear Chart

Chapter 11:14



ואם אתם רוצים תקחו אותו שהוא אליהו שעתיד לבא:

Hebrew Transcription

Translation: "And if you want to receive it, he is Elyyahu (Elijah), who is destined to come."[373]

The Scriptures: "And if you wish to accept it, he is Ĕliyahu who was about to come.

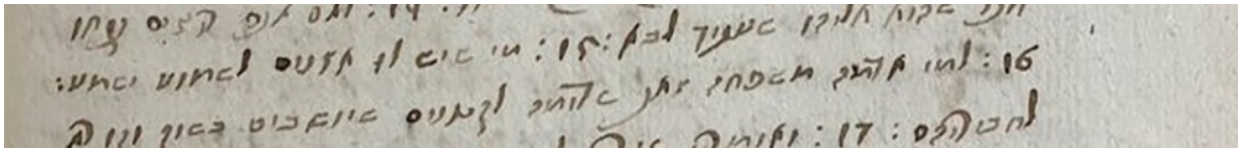
Aramaic: And if you will receive it, this is EliYa {Elijah} who is destined to come.

שהוא	שהוא	אותו	תקחו	רוצים	אתם	ואם
eliyyahu, "Elyjah," (name)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	oto, "him/it," (DO marker, 3ms pron)	tikchu, "you will take, receive," (v. Pa'al/Qal, yiqtol, fut, 2mp)	rotzim, "we, you (mp), they want(s)," (v. Pa'al/Qal, act part, mp)	atem, "you (mp)," (2mp pron)	v'im, "and/ but/ so/ or if, whether," (conj)

					לבא:	שעתיד
					la'bo, "to come," (v. Pa'al/Qal, inf constr)	she'atid, "that/ which/ who/ whom intending, about to," (rel part, adj ms)

Interlinear Chart

Chapter 11:15



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: "Whoever of him has ears to hear, let him hear."

The Scriptures: "He who has ears to hear, let him hear!

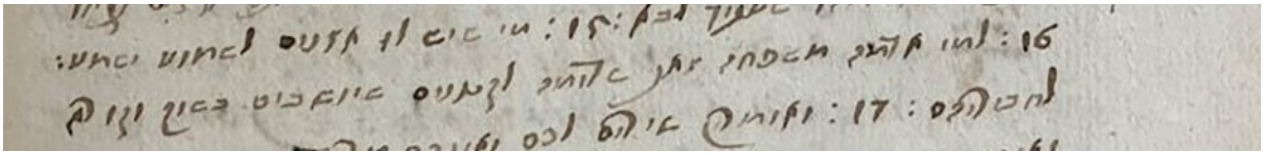
[373] See Malachi 3:1 and 3:23-24.

Aramaic: He whom there are for him ears that may hear, he will hear.

	ישמע:	לשמוע	אזנים	לו	שיש	מי
	yishma, “let he/it hear,” (v. Pa'al/Qal, jussive, fut, 3ms)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	oznayim, “ears,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mi, “who?” (interrog part)

Interlinear Chart

Chapter 11:16



למי אדמה משפחה זאת שדומה לקטנים שיושבים בשוק וקורא לחבוריהם:

Hebrew Transcription

Translation: “To whom will I compare this generation? This resembles little ones sitting in the market and calling out to their friends.”

The Scriptures: “And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

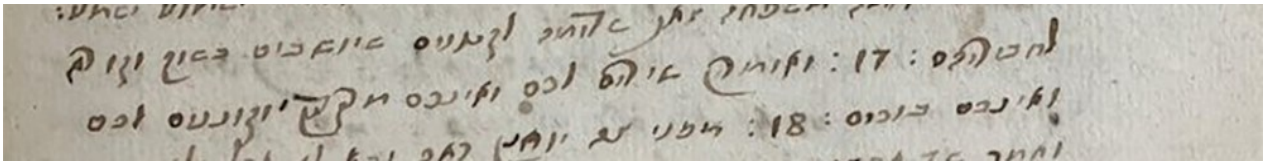
Aramaic: But, to whom should I liken unto this generation? It is like unto talye {young boys} who sit in the marketplace {i.e. the city square, or, a modern day mall} and shout out unto their companions {friends},

שיושבים	לקטנים	שדומה	זאת	משפחה	אדמה	למי
she’yoshvim, “that/ which/ whom/ who we/ you (mp)/ they, those who sit, dwells,” (rel part, v. Pa’al/Qal, act part, mp)	lak'taniym, lamed DO marker, “little ones, insignificant ones,” (DO marker, adj mp) 2nd Temple	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	zot, “this, this one,” (pron fs)	mish’pachah, “family, clan, tribe, kindred,” (n fs)	adame, “I will compare, liken, imagine,” (v. Pi’el, yiqtol, fut, 1cs)	l’mi, “to/ for/ belonging to who?, whose? whom? would that, whoever, whosoever,” (prep, interog part)

				לחבוריהם:	וקורא	בשוק
				l’chibureihem, “to/ for/ belonging to their friends,” (prep, n mp)	v’kore, “and/ but/ so/ or I/ you (ms)/ he/it call(s),” (v. Pa’al/Qal, act part, ms)	b’shuk, “in/ with/ by (the) market,” (prep, n fs)

Interlinear Chart

Chapter 11:17



ואומרין שירים לכם ואינכם מרקדין וקוננים לכם ואינכם בוכים:

Hebrew Transcription

Translation: “And they say, 'We sang for you, and you did not dance. And we lamented for you, but you do not weep.’”[374]

The Scriptures: and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’

Aramaic:
and they are saying, “We sang for you, and you didn’t dance! And we wailed for you, and you didn’t mourn!”

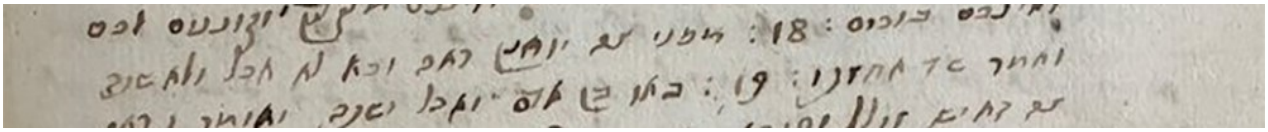
לכם	וקוננים	מרקדין	ואינכם	לכם	שירים	ואומרין
lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	v’konnim, “and/ but/ so/ or we/ you (mp)/ they lament,” (v. Pa’al/Qal, act part, mp)	merakedin, “we/ you (mp)/ they, those who dance(s),” (v. Ar. Pael, act part, mp) Aramaism	v’einchem, “and/ but/ so/ or you (mp) are not,” (neg part)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	sharim, “we/ you (mp)/ they sing,” (v. Pa’al/Qal, act part, mp)	v’omerin, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism

[374] This passage features clear Mishnaic linguistic traits in its spelling, vocabulary, and grammar. It uses the characteristic Rabbinic masculine plural suffix ין- (-in) in *ve-omrin* (ואומרין, "and they say") and *merakdin* (מרקדין, "dancing"), a spelling convention driven by the surrounding Aramaic stratum that replaces the classical biblical ים־(*-im*). Vocabulary choices like the *Pi'el* participle *merakdin* reflect standard Rabbinic terminology for festive dancing, in contrast to older biblical alternatives. Furthermore, the active participles *ve-omrin*, *merakdin*, and *konenim* (קוננים, "wailing") are utilized structurally as standard present-tense verbs, matching the foundational grammatical framework of Mishnaic prose over biblical aspectual systems.

					בוכים:	ואינכם
					bochim, “we/ you (mp)/ they, those crying, weeping,” (v. Pa’al/Qal, act part, mp)	v’einchem, “and/ but/ so/ or you (mp are not,” (neg part)

Interlinear Chart

Chapter 11:18



מפני זה יוחנן ראה ובא לא אכל ולא שתה ואמר שד אחזתו:

Hebrew Transcription

Translation: “Because of this, Yochanan (John) saw and came not for eating and not drinking, and they[375] said, ‘A demon possessed him.’”

The Scriptures: “For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’

Aramaic: For, Yukhanan {John} came not eating and not drinking {i.e. fasting}, and they said that there is a demon in him.

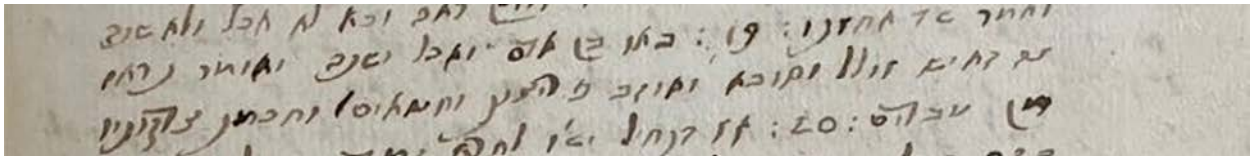
אכל	לא	ובא	ראה	יוחנן	זה	מפני
ochal, “he/it ate,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no/ not,” (part)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	ra’a, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, John (name)	ze, “this,” (pron, ms)	mipnei, “from/ of (the) presence, from the face,” (prep)

		אחזתו:	שד	ואמר	שתה	ולא
		achazato, “he/it gripped him/it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj)	shed, “demon,” (n ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	shatah, “he/it drank,” (v. Pa’al/Qal, qatal, past, ms)	v’lo, “and/ but/ so/ or no, not,” (neg part)

Interlinear Chart

[375] This appears to be a misspelling with the final vav mistaking eliminated making the verb (ואמרו), “And they said.”

Chapter 11:19



באו בן אדם ואכל ושתה ואומר תראו זה האיש זולל וסובא ואוהב פריצות וחטאים וחכמת צדקותיו מן עבדים:

Hebrew Transcription

Translation: "The Son of man came, ate, and drank, and they say, 'You will see this man is gluttonous, and a drunkard, and he loves lawlessness and sinners.' And the wisdom[376] of his righteousness is by servants."[377]

The Scriptures: "The Son of Adam came eating and drinking, and they say, 'See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!' And wisdom was declared right by her works."

Aramaic: The Son of Man has come eating and drinking, and they said, 'Behold, a gabra akula {a gluttonous man}!' And, 'A shathe khamra {A wine drinker}!' And, 'A friend of the Makse {Tax-Collectors} and of the Khataye {the Sinners}!' But, Khekmatha {Wisdom} is justified by its deeds.

תראו	ואומר	ושתה	ואכל	אדם	בן	באו[378]
tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	v'shatah, "he/it drank," (v. Pa'al/Qal, qatal, past, 3ms)	v'achal, "and/ but/ so/ or he/it ate," (v. Pa'al/Qal, qatal, past, 3ms)	adam, "man," (n ms)	ben, "son," (n ms)	ba'o, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)

[376] See Job 28:28; Proverbs 3:15; 4:6; Sirach 1:1-10.

[377] This passage features clear Mishnaic linguistic layers and distinctive textual adaptations. It employs the noun *pritzut* (פריצות), a quintessential Mishnaic term for "licentiousness" or "immorality," which replaces the standard Greek reference to tax collectors. Furthermore, the description *zolel ve-sove* (זולל וסובא, "a glutton and a drunkard") utilizes a classic biblical legal idiom that forms a major subject of definition and debate throughout Mishnaic jurisprudence (cf. Sanhedrin 8). Syntactically, the text relies on active participles like *ohev* (אוהב, "lover") and *omer* (אומר, "say") to function as standard present-tense verbs, matching the foundational grammatical framework of Rabbinic prose over biblical aspectual systems.

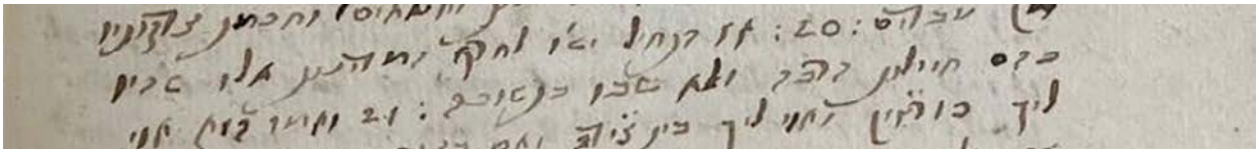
[378] Although the spelling *ba'u* (באו) typically represents the plural form "they came," in this manuscript context it functions as a singular "he came," matching the singular subject *ben adam* (בן אדם, "Son of Man") and the following singular verbs *ve-achal* (ואכל, "and he ate") and *ve-shatah* (ושתה, "and he drank"). This spelling reflects a well-documented orthographic habit in medieval and early modern Semitic manuscripts under Aramaic influence, where scribes appended a trailing, silent final *vav* to singular verbs ending in an *aleph* to guide pronunciation or follow external scribal conventions.

וחטאים	פריצות	ואוהב	וסובא	זולל	האיש	זה
v'chata'im, "and/ but/ so/ or sinners," (n mp)	pritzot, "unruly, lawless," (adj, ms) Mishnaic	v'ohev, "and/ but/ so/ or I/ you (ms)/ he/it love(s)," (v. Pa'al/Qal, act part, ms)	v'sobe, "and/ but/ so/ or I/ you (ms)/ he/it is drunk," (v. Pa'al/Qal, act part, ms)	zolel, "I/ you (ms)/ he/it gorge, gobble," (v. Pa'al/Qal, act part, ms)	ha'ish, "the man," (n ms)	ze, "this," (pron, ms)

			עבדים:	מן	צדקותיו	וחכמת
			avadim, "slaves, servants," (n mp)	min, "from, of, than," (prep)	tzadotav, "their righteousness," (n mp, 3ms pronom)	v'chakhmat, "and/ but/ so/ or wisdom of," (n fs constr)

Interlinear Chart

Chapter 11:20



אז התחיל ישׁו לחרף המדינות אלו שהיו בהם חיילות הרבה ולא שבו בתשובה:

Hebrew Transcription

Translation: Then Yeshua began to rebuke those provinces which had done many mighty *things*, and they did not do repentance.

The Scriptures: Then He began to reproach the cities in which most of His miracles had been done, because they did not repent:

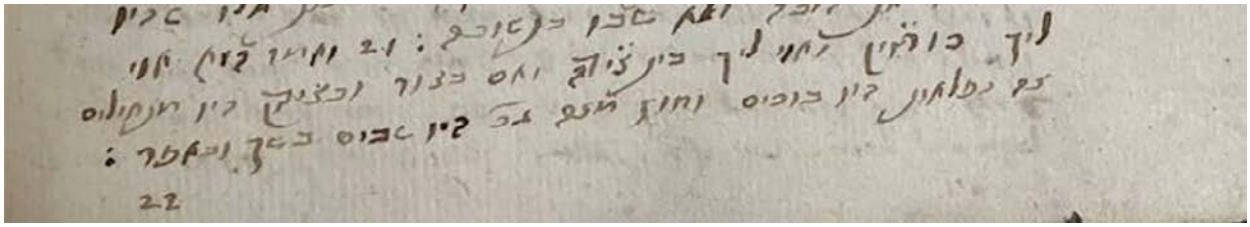
Aramaic: Then Eshu {Yeshua} began to reproach those cities which had many of His mighty works {i.e. miracles} in them, and they hadn't repented.

שהיו	אלו	המדינות	לחרף	ישׁו	התחיל	אז
she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	eilu, these, the following," (pron)	ha'medinot, "the provinces, districts," (n fp)	l'charef, "to defy, reproach, taunt, blaspheme, abuse, curse, rebuke," (v. Pi'el inf constr)	yeshu, "Yeshua," (name)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	az, "then, in that case, so," (conj)

	בתשובה:	שבו	ולא	הרבה	חיילות	בהם
	b'tshuva, "in/ with/ by (the) repentance," (prep, n fs)	she'bu, "that/ which/ who/ whom in/ with/ by they" (rel part, v. Pa'al/Qal, qatal, past, 3mp)	v'lo, "and/ but/ so/ or no/ not," (part)	harbeh, "many, much, a lot," (adv)	chayilot, "mighty works, powers," (n fp)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)

Interlinear Chart

Chapter 11:21



ואמר הוא אוי ליך כורזין ואוי ליך בית צידה ואם בצור ובצידון היו מתחילים זה נפלאות היו בוכים
וחוץ מזה ג׳כ היו שבים בשק ובאפר:

Hebrew Transcription

Translation: And he said, "Woe to you, Korazin (Chorazin)! Woe to you, Bet Tzaidah (Bethsaida)! And if Tzor (Tyre) and Tzidon (Sidon) began doing marvelous *things*, they would have cried, and outside of this, they would have done repentance in sack[379] and ashes!"[380]

The Scriptures: "Woe to you, Korazin! Woe to you, Bĕyth Tsaiḏa! Because if the miracles which were done in you had started this in Tsor and Tsiḏon, they would have repented long ago in sackcloth and ashes.

Aramaic: And He was saying, "Woe unto you Karazaiyn {Chorazin}! Woe unto you Beth Tsayada {Bethsaida}! Because, if the khayle {the mighty works, i.e. miracles}, those which had been in you, had been in Tsur {Tyre} and in Tsaydan {Sidon}, then long ago they would have repented in saqe {sackcloth} and in qetma {ashes}.

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[379] Meaning, "sackcloth."

[380] This passage utilizes distinct Mishnaic features in its vocabulary and idioms. It employs the phrase *shavu vi-tshuvah* (שבו בתשובה, "returned in repentance"), which is the standard, foundational Rabbinic construct for spiritual repentance rather than simple biblical verbal forms. Additionally, the noun *medinot* (המדינות) carries its characteristic post-biblical meaning of "cities" rather than the older biblical sense of "provinces."

ליך	ואוי	כורזין	ליך	אוי	הוא	ואמר
lech, “to/ for/ belonging to you (ms),” (prep, 2ms) Aramaism	v’oi! “and/ but/ so/ or woe!” (part interj)	korazin, “Chorazin,” (name)	lech, “to/ for/ belonging to you (ms),” (prep, 2ms) Aramaism	oyi, “woe!” (part, interj)	hu, “he/it,” (3ms, pron)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

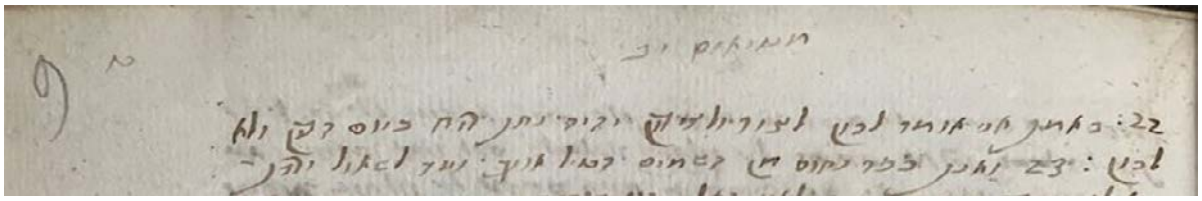
מתחילים	היו	ובצידון	בצור	ואם	בית צידה
matchilim, “we/ you (mp)/ they, those start, begin,” (v. Hif’il, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’b’tzidon, “and/ but/ so/ or in/ with/ by (the) Sidon,” (prep, name)	b’tzor, “in/ with/ by Tyre,” (prep, name)	v'im, “and/ but/ so/ or moreover/ also,” (conj)	Bayit Tzidah, Bethsaida (name) bayit, “house,” (n ms) Tzidah

ג׳כ	מזה	וחוץ	בוכים	היו	נפלאות	זה
גם כן gam ken, “also, likewise,” (abbrev, part, adv)	m'ze, “of/ from this,” (prep, ms)	v’chutz, “and/ but/ so/ or outside,” (n cs)	bochim, “we/ you (mp)/ they, those crying,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	nifala’ot, “we/ you (fp)/ they, those are wonderful, marvelous,” (n fp)	ze, “this,” (pron, ms)

			ובאפר:	בשק	שבים	היו
			ub’efer, “and/ but/ so/ or in/ with/ by (the) ashes,” (prep, n ms)	b’sak, “in/ with/ by (the) sack, sackcloth” (prep, n ms)	shavim, “we/ you (mp)/ they, those return,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 11:22



באמת אני אומר לכון לצור ולצידון יהיה נחת רוח ביום הדין ולא לכון:

Hebrew Transcription

Translation: “In truth, I say to you, for Tzor (Tyre) and Tzidon (Sidon) there will be a restful spirit on the day of judgment, but not for you!”[381]

[381] This passage heavily relies on quintessential Mishnaic theological terms and Aramaic linguistic elements. It employs the famous Rabbinic idiom *nachat ruach* (נחת רוח, "peace of mind/comfort") and the phrase *yom ha-din* (יום הדין, "the Day of Judgment"), the standard Mishnaic designation for eschatological judgment. Furthermore, the author integrates the distinct Aramaic second-person plural pronominal suffix *-chon* (־כון, "to you") in the words *le-chon* (לכון) and *v'lo le-chon* (ולא לכון), highlighting the Aramaic dialect layer embedded within this translation tradition.

The Scriptures: “But I say to you, it shall be more bearable for Tsor and Tsiḏon in the day of judgment than for you.

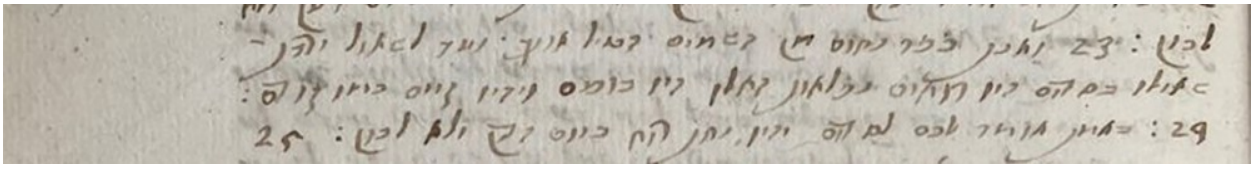
Aramaic: But, I say unto you, that for Tsur {Tyre} and for Tsaydan {Sidon} it will be more tranquil in The Day of Judgment, than for you!

יהיה	ולצידון	לצור	לכון	אומר	אני	באמת
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’l’tzidon, “and/ but/ so/ or to/ for/ belonging to (the) zion,” (prep, name)	l’tzor, “to/ for/ belonging to tzior, Tyre,” (prep, name)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)

	לכון:	ולא	הדין	ביום	רוח	נחת
	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism	v’lo, “and/ so/ but/ or no/not,” (neg part)	ha’din, “the judgment, the law/the sentence, verdict,” (n ms) 2nd Temple	b’yom, “in/ with/ by (the) day,” (prep, n ms)	ruach, “wind, breath, spirit,” (n cs)	nachat, “rest, pleasure, satisfaction,” (n fs)

Interlinear Chart

Chapter 11:23



ואנת כפר נחום מן השמים הטיל אותך ועד לשאול ירדת שאילו בסדום היו רואים נפלאות האלו היו בומם ויהיו קיים כמו קודם:

Hebrew Transcription

Translation: “And you Kephar Nahum (Capernaum) from heaven were you cast down? ‘Even down to Sheol, you descended! For which in Sodom they had seen as these marvelous things, as were among them, as before.”[382]

The Scriptures: “And you, Kephar Naḥum, who were exalted to the heaven, shall be brought down to She’ol! Because if the miracles which were done in you had been done in Seḏom, it would have remained until this day.

Aramaic: And you, Kaparnakhum {Capernaum}, the one who has been raised up as far as the Shmaya {the Heavens} will be brought down as far as Sheul. Because, if the khayle {the mighty

[382] Isaiah 14:14-15.

works i.e. miracles} had been in Sadum {Sodom} that has been in you, she would have been standing until this day.

ואנת	כפר נחום	מן	השמים	הטיל	אותך	
v'anat, "and/ but/ so/ or you (ms)," (Ar. 2ms pron) Aramaism	Kephar Nahum, Capernaum, (name)	min, "from, of, than," (prep)	ha'shamayim, "the heavens, skies," (n mp)	hitil, "he/it cast," (v. Hif'il, qatal, past, 3ms)	otacha, (DO marker) "you," (2ms pronom)	

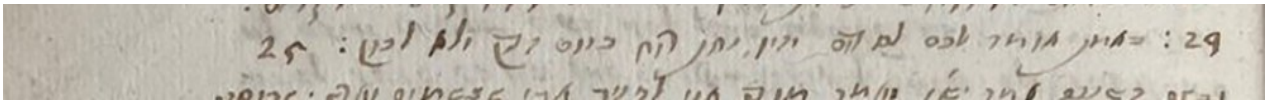
ועד	לשאול	ירדת	שאילו	בסדום	היו	רואים
v'ad, "and, but/ so/ or until, up to," (prep)	le'sheol, "to/ for/ belonging to (the) Sheol," (prep, name)	yaradet, "you (ms) descended," (v. Pa'al/Qal, qatal, past, 2ms)	she'ilu, "that/ which/ who/ whom if, because if, if only," (rel part, adv)	b'sodom, "in/ with/ by (the) Sodom," (prep, name)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ro'im, "we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)

נפלאות	האלו	היו	בומם	ויהיו	קיים	כמו
nifala'ot, "we/ you (fp)/ they, those who are wonderful, marvelous," (n fp)	ha'elu, "the these," (3mp pron)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	b'omam, "in/ with/ by of/ from them," (prep, prep, 3mp pronom)	v'yihyu, "and/ but/ so/ or they will be," (v. Pa'al/Qal, yiqtol, fut, 3mp)	kayam, "existed," (adj, ms)	k'mo, "like, as, similar to," (adv, prep)

קודם:						
kodem, "preceding, previously," (adj ms)						

Interlinear Chart

Chapter 11:24



באמת אומר לכם לסדום יהיו נחת רוח ביום הדין ולא לכון:

Hebrew Transcription

Translation: "In truth, I say to you, for Sodom there will be a restful spirit on the day of judgment, but not for you."

The Scriptures: "But I say to you that it shall be more bearable for the land of Seḏom in the day of judgment than for you."

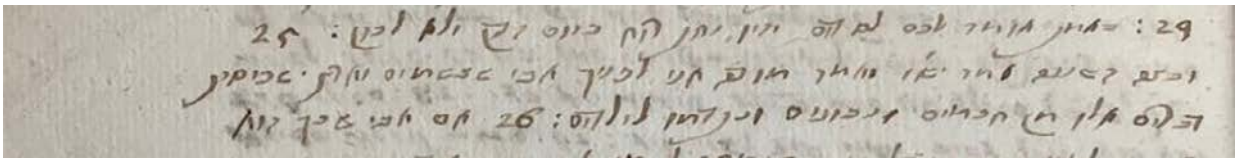
Aramaic: But, I say unto you, that for the land of Sadum {Sodom} it will be more tranquil in The Day of Judgment, than for you!”

באמת	אומר	לכם	לסדום	יהיו	נחת	רוח
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	l’sodom, “to/ for/ belonging to Sodom,” (prep, name)	yih'yu, “they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	nachat, “rest, pleasure, satisfaction,” (n fs)	ruach, “wind, breath, spirit,” (n cs)

ביום	הדין	ולא	לכון:			
b’yom, “in/ with/ by (the) day,” (prep, n ms)	ha’din, “the judgment, the law/the sentence, verdict,” (n ms) 2nd Temple	v’lo, “and/ but/ so/ or no, not,” (neg part)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism			

Interlinear Chart

Chapter 11:25



ובזה השעה אמר ישו ואמר מודה אני לפניך אבי שבשמים וארץ שכיסית דברים אלו מן חכמים ונבונים ונתדמו לילדים:

Hebrew Transcription

Translation: Then Yeshua said in that hour, saying, “I give thanks before You, my Father, who is in the heavens, and earth. For You have concealed these words from the wise and intelligent, and likened them to children.”

The Scriptures: At that time יהושע responding, said, “I thank You, Father, Master of the heavens and earth, because You have hidden these matters from clever and learned ones and have revealed them to babes.

Aramaic: At that moment Eshu {Yeshua} answered and said, ‘I give thanks unto you Abi Mara d’Shmaya {My Father, Lord of the Heavens} and d’Ara {of the Earth}, that You have hidden these *things* from the khakiyme {the wise} and the sakulthane {the intelligent}, and You have revealed them unto yalude {little children}.

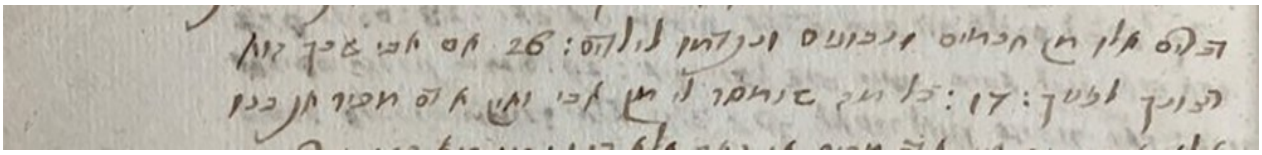
אני	מודה	ואמר	יש׳ו	אמר	השעה	ובזה
ani, “I,” (1cs pron)	mode, “I/ you (ms)/ he/it thank(s),” (v. Hif’il, act part, ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	ha’sha’a, “the hour,” (n fs)	u’va’zeh, “and/ but/ so then thus,” (conj)

אלו	דברים	שכיסית	וארץ	שבשמים	אבי	לפניך
elu, “these,” (pron)	devarim, “words, things, matters,” (n mp)	she’kisita, “that/ which/ who/ whom you (ms) covered,” (rel part, Pi’el, qatal, past, 3ms)	v’eretz, “and/ but/ so/ or earth, land,” (n fs)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	lefanecha, “before you, before your face,” (prep, 2ms pronom)

		לילדים:	ונתדמו	ונבונים	חכמים	מן
		l’yeladim, “to/ for/ belonging to (the) boys, children,” (prep, n mp)	nitdamu, “and/ but/ so/ or they are likened them to,” (v. Nit’pael, qatal, past, 3mp) Mishnaic 2nd Temple	v’nevonim, “and/ but/ so/ or wise, intelligent, worthwhile,” (adj mp)	chachamim, “wise ones, sages,” (n mp)	min, “from, of, than,” (prep)

Interlinear Chart

Chapter 11:26



אם אבי שכך הוא רצונך לפניך:

Hebrew Transcription

Translation: “If so, my Father, Your desire be before You.”

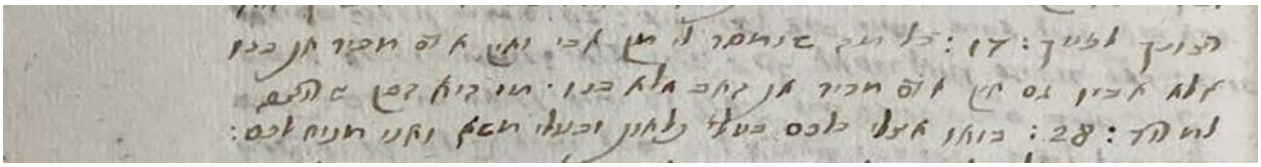
The Scriptures: “Yes, Father, because so it was well-pleasing in Your sight.

Aramaic: Yes, Abi {My Father}, for thus was the desire before you.

	לפניך:	רצונך	הוא	שכך	אבי	אם
	lefanecha, “before you, before your face,” (prep, 2ms pronom)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)	hu, “he/it,” (pron)	sha’kach, “that/ which/ who/ whom so, in this way,” (adv)	avi, “my father,” (n ms, 1cs pronom)	im “if, whether,” (conj)

Interlinear Chart

Chapter 11:27



כל מה שנמסר לי מן אבי ואין אדם מכיר את בנו אלא אביו גם אין אדם מכיר את האב אלא בנו מי הוא הבן שרוצה למרוד:

Hebrew Transcription

Translation: "All what is delivered to me of my Father, and no man knows His Son, only his Father; also no man knows the Father except His Son, *and* he to whom the Son wants to reveal."[383]

The Scriptures: "All have been handed over to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wishes to reveal Him.

Aramaic: Every thing has been delivered unto Me from Abi {My Father}, and no one knows The Son, except The Father. Also, no one knows The Father, except The Son, and unto whomsoever that The Son desires that He would reveal Him.

ואין	אבי	מן	לי	שנמסר	מה	כל
v'ein, "and/ but/ so/ or there is/are not," (neg part)	avi, "my father," (n ms, 1cs pronom)	min, "from, of, than," (prep)	li, "to/ for/ belonging to me," (prep, 1cs pronom)	she'nimsar, "that/ which/ who/ whom I/ you (ms)/ he/it is delivered," (v. Nif'al, act part, ms)	mah, "what?" (inter part)	kol, "all of, all, every," (n ms)

גם	אביו	אלא	בנו	את	מכיר	אדם
gam, "again, also, too, in addition, even, as well," (part)	aviv, "his/its father," (n ms, 3ms pronom)	ela, "but, only, however," (conj)	bano, "his/its son," (n ms, 3ms pronom)	et, (DO marker)	makir, "I/ you (ms)/ he/it know(s)," (v. Hif'il, act part, ms)	adam, "man," (n ms)

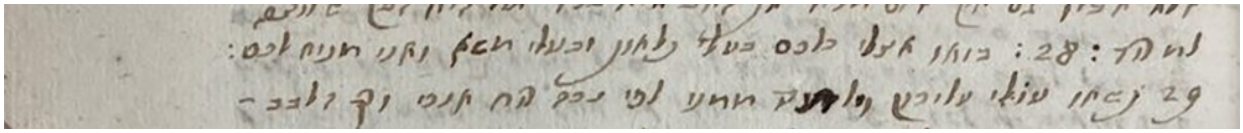
[383] The reading *limrod* (למרוד, "to rebel") represents a major lexical variance from the original Greek text (*apokalapsai*, "to reveal"), which standard translations render with forms of *legalot* (לגלות). This variant likely originated as a visual scribal error during transmission through a cursive Semitic intermediate script, such as Aramaic. In these cursive scripts, a poorly written *gimel-lamed* (גל) cluster signifying "revelation" is easily misread as a *mem-resh* (מר) cluster signifying "rebellion," inadvertently flipping the theological statement from the Son choosing to *reveal* the Father into a rhetorical condition concerning a son who wishes to *rebel*.

בנו	אלא	האב	את	מכיר	אדם	אין
bano, “his/its son,” (n ms, 3ms pronom)	ela, “but, only, however,” (conj)	ha’av, “the father,” (n ms)	et, (DO marker)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif’il, act part, ms)	adam, “man,” (n ms)	ein, “there is not, is not,” (part)

		למרוד:	שרוצה	הבן	הוא	מי
		limrod, “to rebel,” (v. Pa’al/Qal, inf constr) *scribal error*	she' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)	h’ben, “the son,” (n ms)	hu, “he/it,” (pron)	mi, “who?” (interrog part)

Interlinear Chart

Chapter 11:28



בואו אצלי כלכם בעלי תלאות ובעלי משא ואני מניח לכם:

Hebrew Transcription

Translation: “Come to me, all of you in yokes of hardship, and with yokes of burdens, for I will give you rest.”

The Scriptures: “Come to Me, all you who labour and are burdened, and I shall give you rest.

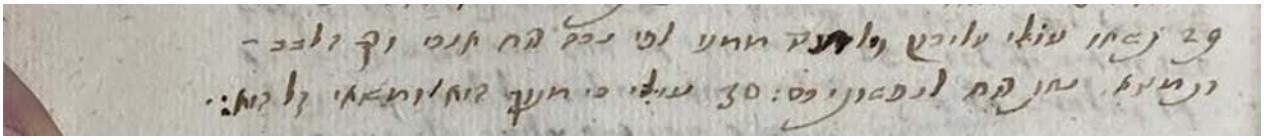
Aramaic: Come unto Me, all the weary and carrying burdens, and I will ease you.

משא	ובעלי	תלאות	בעלי	כלכם	אצלי	בואו
masa, “burden, load,” (n ms)	u’va’alei, “and/ but/ so/ or in/ with/ by (the) masters, owners of,” (prep, n mp constr)	telu’ot, “wearied, tired, troubles, hardships,” (adj mp)	b’alei, “in/ with/ by (the) burdens, yokes of,” (prep, n mp constr)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	bo’u, (to men) “come!” (v. Pa’al/Qal, imp, 2mp,)

				לכם:	מניח	ואני
				lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	meniach, “I/ you (ms)/ he/it leaves alone, give rest,” (v. Hif’il, act part, ms)	v' ani, “and/ but/ so/ or I, I am,” (pron 1cs)

Interlinear Chart

Chapter 11:29



תשאו עולי עליכון וילמדו ממני לפי נכה רוח אנכי ורך הלבב ותמצא נחת רוח לנפשותיכם:

Hebrew Transcription

Translation: “You are to carry my yoke upon you and learn from me, for I am stricken of spirit and young of the heart, and you will find rest for your spirit and souls.”[384]

The Scriptures: “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings

Aramaic: Carry niyri {My yoke} upon you, and learn from Me, that I am quiet, and I am mild, and in lebi {My heart} you will find a resting place for naphshathkun {your souls}.

נכה	לפי	ממני	וילמדו	עליכון	עולי	תשאו
nache, “smitten, stricken, lowly, contrite, “(adj ms)	lefi, “according to me,” (prep)	mimeni, “from/ of me,” (prep, 1 cs pronom)	u’limdu, “and/ but/ so/ or” (to men) “learn!” (v. Pa’al/Qal, imp, 2mp)	alkon, “on, upon, you (mp),” (prep, Ar. 2mp pronom) Aramaism	uli, “my burden, load, yoke of,” (n ms, 1cs pronom)	tis’u, “you (mp) will bear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)

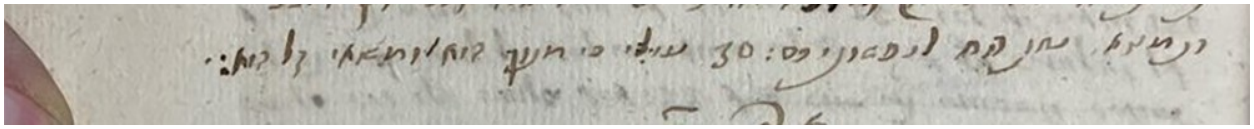
[384] This passage features clear Mishnaic linguistic traits blended with a distinct Aramaic layer. It employs the famous Rabbinic idiom *nachat ruach* (נחת רוח, "peace of mind/comfort") to denote spiritual rest, a phrase absent from classical Biblical prose. Additionally, the text integrates the pure Aramaic second-person plural pronominal suffix *-chon* (־כון) in the word *aleichon* (עליכון, "upon you") instead of the standard Hebrew *aleichem* (עליכם), highlighting the specific dialect stratum embedded within this translation tradition.

רוח	נחת	ותמצא	הלבב	ורך	אנכי	רוח
ruach, “breath, spirit, wind,” (n fs)	nachat, “rest, pleasure, satisfaction,” (n fs)	vatimatzey, “and/ but/ so/ or you (ms) will find, discover,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	ha’lavav, “the heart,” (n ms)	v’rach, “and/ but/ so/ or soft, immature, weak, young,” (adj ms)	anochi, “I,” (1cs pron)	ruach, “Spirit, wind, breath” (n cs)

						לנפשותיכם:
						l’nafshoteichem, “to/ for/ belonging to (the) your souls,” (prep, n fp, 2mp pronom)

Interlinear Chart

Chapter 11:30



עולי כי מתוך הוא ומשאי קל הוא:

Hebrew Transcription

Translation: “For my yoke is pleasant, and my burden is light.”

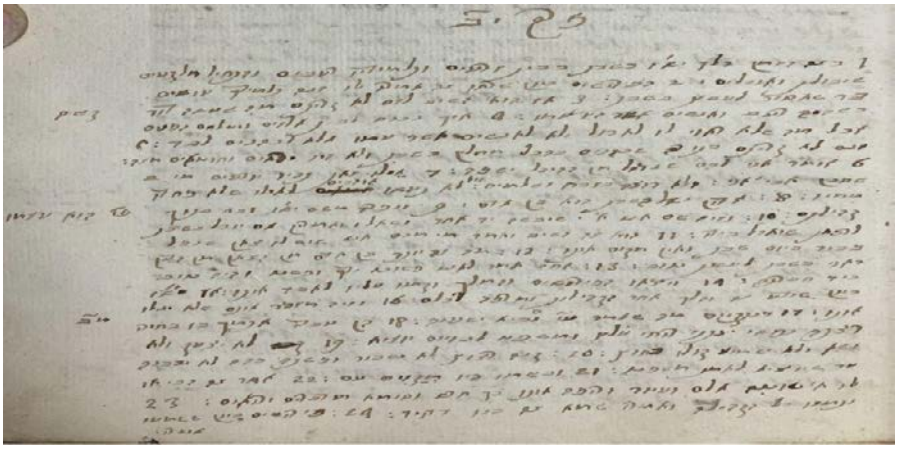
The Scriptures: “For My yoke is gentle and My burden is light.’”

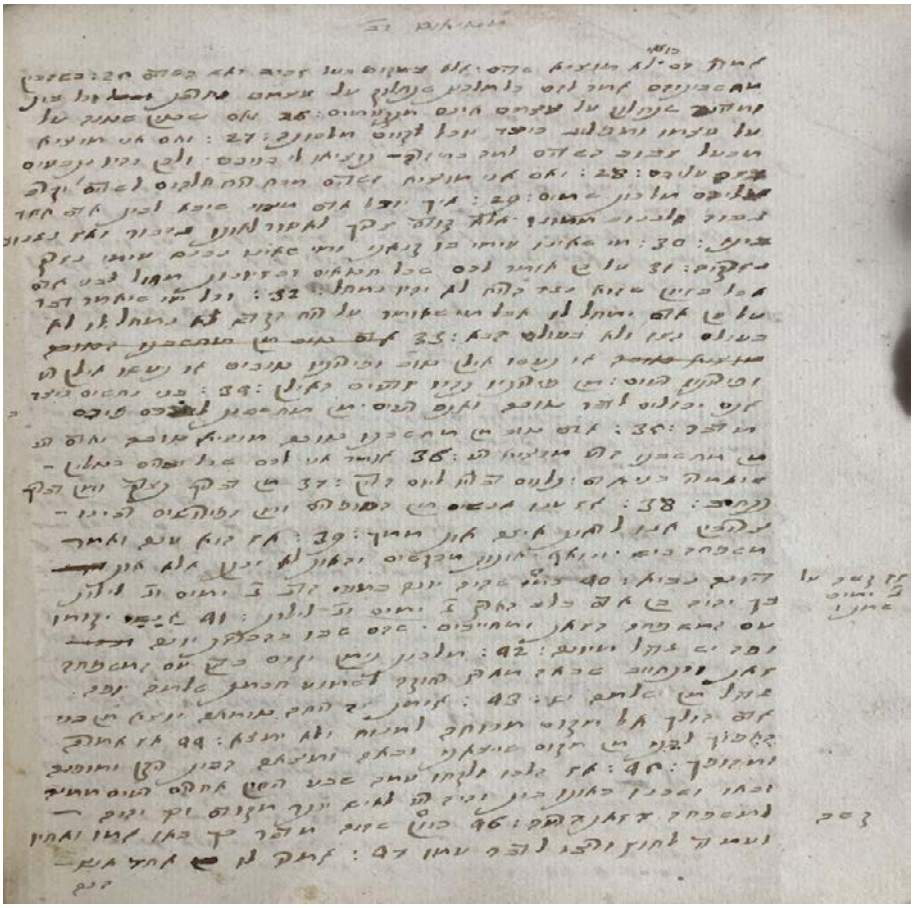
Aramaic: For, niyri {My yoke} is pleasant, and mubali {My burden} is qaliyla {easy}.”

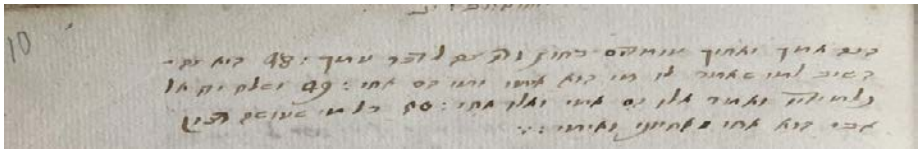
הוא:	קל	ומשאי	הוא	מתוך	כי	עולי
hu, “he/it,” (pron)	kal, “light, easy, simple” (adj ms)	v’masa’i, “and/ but/ so/ or my burden, load,” (n ms, 1cs pronom)	hu, “he/it,” (3ms pron)	matok, “sweet, pleasant,” (adj, ms)	ki, “for, since, because,” (rel clause)	uli, “my burden, load, yoke, of…” (n ms, 1cs pronom)

Interlinear Chart

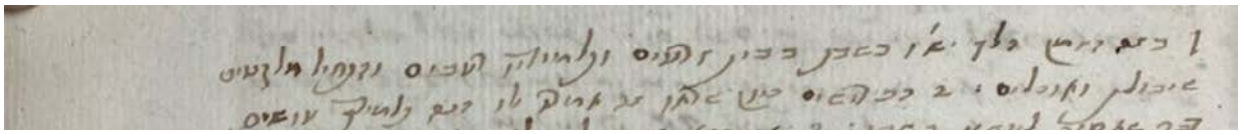
Cochin Matthew Chapter 12







Chapter 12:1



בזה הזמן הלך יש׳ו בשבת בבית זרעים ותלמידיו רעבים והתחיל מלקטים שיבולת ואוכלים:

Hebrew Transcription

Translation: At that time, Yeshua walked on the Sabbath in the seed house[385], and his talmidim (students) were hungry and began collecting ears of grain and eating.[386]

The Scriptures: "At that time יהושע went through the grain fields on the Sabbath. And His taught ones were hungry, and began to pluck heads of grain, to eat.

Aramaic: At that time Eshu {Yeshua} was walking during the Shabtha {The Sabbath}, among the zare {the grain fields}, and His Disciples were hungry, and they began to pick off the shleble {the ears of the grain}, and they were eating.

בזה	הזמן	הלך	יש׳ו	בשבת	בבית	זרעים
b'ze, 'in/ with/ by (the) this," (prep, pron, ms)	ha'zman, "the time, season, a set time, appointed time," (n ms)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	b'shabbat, "in/ with/ by (the) sabbath, 7th day of the week," (prep, n fs)	b'beit, "in/ with/ by (the) house of," (prep, n ms constr)	zra'im, "seeds,' (n mp)

ותלמידיו	רעבים	והתחיל	מלקטים	שיבולת	ואוכלים:	
v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom)	reve'vim, "we/ you (mp)/ they, those who hunger," (v. Pa'al/Qal, act part, mp)	v'hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	melaktim, "we/ you (mp)/ they collect,' (v. Pi'el, act part, mp)	shibolet, "ear of (grain)," (n fs)	v'ochlim, "and/ but/ so/ or we/ you (mp)/ they, those eating," (v. Pa'al/Qal, act part, mp)	

Interlinear Chart

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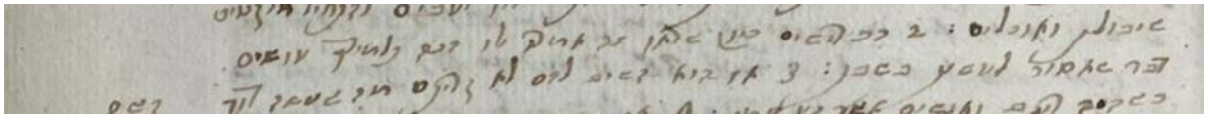
[385] This passage utilizes a prominent Mishnaic agricultural legal term, *beit zera'im* (בית זרעים, literally "a house of seeds"), to translate the Greek concept of a sown grain field. Throughout the Mishna and Talmud, *beit zera'im* is the standard, technical legal designation used to measure land area based on the quantity of seed required to sow it (cf. Kilayim 2:1, Baba Batra 7:1). Furthermore, the text exhibits Mishnaic syntax by combining the singular verb *ve-hitchil* (והתחיל, "and he/it began") with consecutive active plural participles *melaketim... ve-ochlim* (מלקטים... ואוכלים, "plucking... and eating"), a common Rabbinic structural pattern where a singular introductory verb governs a collective or plural action.

[386] See Deuteronomy 23:25. In the Torah, plucking grain by hand on the Sabbath is permitted.

Chapter 12:2



הפירושים כיון שראו זה אמרו לו הנה תלמידך עושים דבר שאסור לעשות בשבת:

Hebrew Transcription

Translation: The Pharisees, when they saw this, said to him, "Behold! Your talmidim (disciples) are doing something that is forbidden to do on the Sabbath."[387]

The Scriptures: And when the Pharisees saw it, they said to Him, "Look, Your taught ones are doing what is not right to do on the Sabbath!"

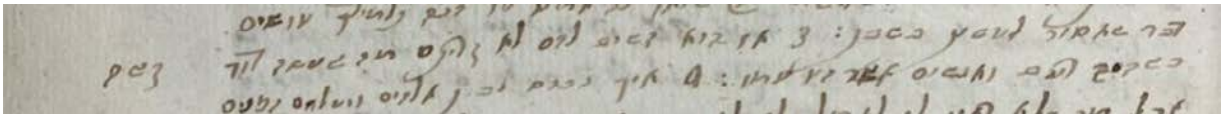
Aramaic: But, when The Phrishe {The Pharisees} saw them, they said unto Him, "Look! Your disciples, they are doing something that isn't lawful to do during The Shabtha {The Sabbath}!!!"

הנה	לו	אמרו	זה	שראו	כיון	הפירושים
hine, "behold," (part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	amru, "they said," (v. Pa'al/Qal, qatal, past, 3cp)	ze, 'this (pron, ms)	she'ra'u, "that/ which/ who/ whom they saw," (prep, v. Pa'al/Qal, qatal, past, 3mp)	kivan, "because, as soon as, since," (conj)	ha'perushim, "the pharisees," (n mp)

	בשבת:	לעשות	שאסור	דבר	עושים	תלמידך
	b'shabat, "in/ with/ by (the) sabbath, 7th day of the week," (prep, n fs)	la'a'sot, "to do, make," (v. Pa'al/Qal, inf constr)	she'asur, "that/ which/ who/ whom prohibited, forbidden," (rel part, adj ms)	dvar, "thing, word, matter," (n ms)	o'sim, "we, you (mp)/ they, those doing, making," (v. Pa'al/Qal, act part, mp)	talmidcha, "your talmidim, students, disciples," (n mp)

Interlinear Chart

Chapter 12:3



אז הוא השיב להם לא קריתם מה שעשה דוד כשהיה רעב ואנשים אשר היו עמו:

Hebrew Transcription

Translation: Then he replied to them, "Have you not read what David did when he was hungry, and the men that were with him?"

[387] Plucking grain on the Sabbath was forbidden in the oral law, not in the Tanakh (Old Testament).

The Scriptures: But He said to them, “Have you not read what Dawiḏ did when he was hungry, he and those who were with him:

Aramaic: Then He said unto them, “Haven’t you read what David did when he was hungry, and those who were with him?

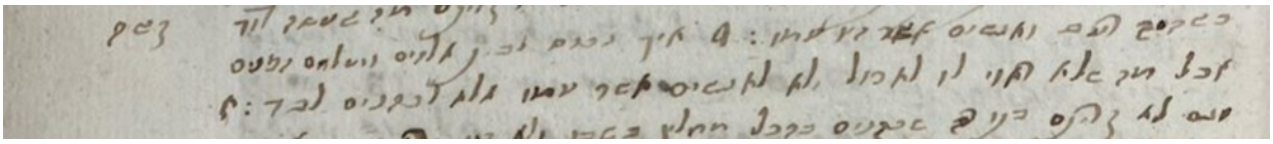
מה	קריתם	לא	להם	השיב	הוא	אז
mah, “what,” (inter part)	keratam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/not,” (neg part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	az, “then, in that case, so,” (conj)

היו	אשר	ואנשים	רעב	כשהיה	דוד	שעשה
hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	asher, “that, which, who, whom,” (conj)	v’anishim, “and/ but/ so/ or men, or people,” (n mp/n cp)	ra’ev, “I/ you (ms)/ he/it is hungry,” (v. Pa’al/Qal, act part, ms)	k’sha’haya, “when he/it was,” (adv, v. Pa’al/Qal, qatal, past, 3ms)	david, “David,” (name)	she’a’sa, “that/ which/ who/ whom he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)

						עמו:
						imo, “with him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 12:4



איך נכנס לבית אלהים ומלחם הפנים אכל מה שלא ראוי לו לאכול ולא לאנשים אשר עמו אלא לכהנים לבד:

Hebrew Transcription

Translation: “How he entered into the house of Elohim (God) and ate the bread of the presence (*table of showbread*) which was not appropriate for him to eat nor for the men who were with him, but rather for the priests alone.”[388]

[388] See 1 Samuel 21:1-6 and 21:16.

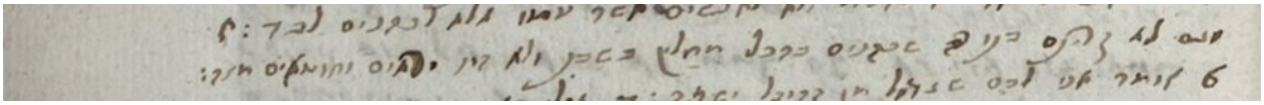
The Scriptures: how he went into the House of Elohim and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests?

Aramaic: How he entered into The Baytha d'Alaha {The House of God} and he ate The Bread of The Table of MarYa {The Lord-YHWH}, that which wasn't lawful for him to eat, and neither for those who were with him, but only for the Kahne {the Priests}?

איך	נכנס	לבית	אלהים	ומלחם	הפנים	אכל
eich, "how?" (adv)	nichnas, "he/it entered," (v. Nif'al, qatal, past, 3ms)	l'beit, "to/ for/ belonging to (the) house of," (prep, n ms constr)	Elohim, "God(s)" (n mp)	u'm'lechem, "and/ but/ so/ or from/ of bread, food," (prep, n ms)	ha'panim, "the face(s), presence," (n mp)	achal, "he/it ate," (v. Pa'al/Qal, qatal, past, 3ms)
מה	שלא	ראוי	לו	לאכול	ולא	לאנשים
mah, "what?" (interrog part)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	ra'uy, "fitting, appropriate, worthy," (adj ms)	lo, "to/ for/ belonging to, him/it," (prep, 3ms pronom)	le'ekol, "to eat (v. Pa'al/Qal, inf constr)	v' lo, "and/ but/ so/ or nor, not," (neg part)	l;anashim, "to/ for/ belonging to men, mankind," (n mp)
אשר	עמו	אלא	לכהנים	לבד:		
asher, "that, which, who, whom," (conj)	imo, "with him/it," (prep, 3ms pronom)	ele, "but, only, however," (conj)	l' kohanim, "to/ for/ belonging to (the) priests," (prep n mp)	levad, "alone," (adv)		

Interlinear Chart

Chapter 12:5



וגם לא קריתם בתורה שכהנים בהכל מחלין בשבת ולא היו יראים וחוטאים מזה:

Hebrew Transcription

Translation: "And also, have you not read in the Torah that the priests in the holy place profane the Sabbath, and they were not afraid or *considered* sinners because of this?"[389]

[389] This passage exhibits distinct Mishnaic linguistic traits in its spelling, vocabulary, and grammar. It employs the active participle *mechalalin* (written phonetically with a single *lamed* as מחלין, "profaning"), which uses the characteristic Rabbinic masculine plural suffix ־ין (*-in*) instead of the classical biblical ־ים (*-im*). Furthermore, using the participle *mechalalin* alongside *yere'im* (יראים, "fearing") and *chote'im* (חוטאים, "sinning") as standard present-tense verbs reflects the foundational grammatical framework of Mishnaic prose over biblical aspectual verb systems. Lastly, the phonetic spelling *be-hachal* (בהכל) for the Temple building (*be-heychal* / בהיכל) drops the internal *yod*, a common feature in later manuscripts where spelling leaned heavily on colloquial pronunciation.

The Scriptures: “Or did you not read in the Torah that on the Sabbath the priests in the Set-apart Place profane the Sabbath, and are blameless?

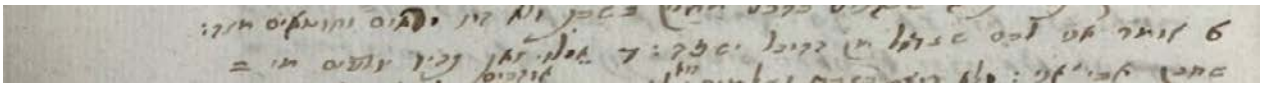
Aramaic: Or haven’t you read in The Uraytha {The Law/The Torah} that the Kahne {the Priests} in The Haykla {The Temple} profane The Shabtha {The Sabbath}, and they are without blame?

מחלין[390]	בהכל	שכהנים	בתורה	קריתם	לא	וגם
m’chulin, “from/ of something profane, violate,” (Ar. adj ms) Aramaism Mishnaic	b’hekal, “in/ with/ by (the) holy place,” (prep, n ms)	she’kohanim, “that/ which/ who/ whom priests,” (rel part, n mp)	b’Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)	kritem, “he/it happened,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no; not,” (neg part)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

	מזה:	וחוטאים	יראים	היו	ולא	בשבת
	m'ze, “of/ from this,” (prep, ms)	v’chot’im, “we/ you (mp)/ they sin, profane,” (v. Pa’al/Qal, act part, mp)	yere’im, “we/ you (mp)/ they fear,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	ve' lo, “and/ but/ so/ or no, not,” (neg part)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)

Interlinear Chart

Chapter 12:6



אומר אני לכם שגדול מן ההיכל הוא יש פה:

Hebrew Transcription

Translation: “I say to you that one greater than the holy place is here.”

The Scriptures: “But I say to you that in this place there is One greater than the Set-apart Place.

Aramaic: But, I say unto you that *one* of greater importance than The Haykla {The Temple} is here!

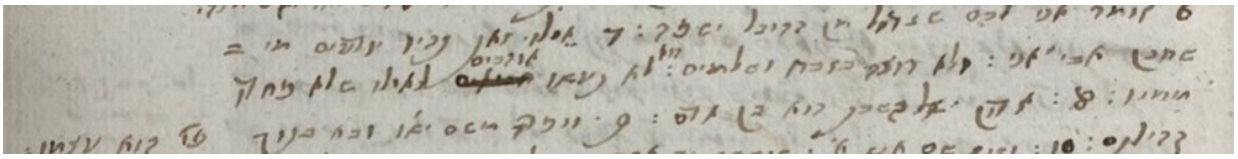
הוא	ההיכל	מן	שגדול	לכם	אני	אומר
hu, “he/it,” (pron)	ha’hekal, “the holy place,” (n ms)	min, “from, of, than,” (prep)	she’gadol, “that/ which/ who/ whom big large,” (adj ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)

[390] This word is first found in *Mishnah* Demai 5:2.

					פה:	יש
					po, “here,” (adv)	yesh, “there is, there exists,” (part)

Interlinear Chart

Chapter 12:7



אילו זאת תהיו יודעים מי שחנן אבי׳ אני ולא רוצה בזבח ושלמים הוא לא תעשו אוהבים לאילו שלא פחדו ממנו:

Hebrew Transcription

Translation: “If you had known this: whoever my Father pardons, ‘I do not desire sacrifice or peace offerings.’[391] You would not do acts of love for those who did not fear Him.”

The Scriptures: “And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

Aramaic: But, if only you would have known what this means: ‘I desire khanana {mercy}, and not debkhatha {sacrifice},’ you wouldn’t have condemned those who are without blame.

אבי׳	שחנן	מי	יודעים	תהיו	זאת	אילו
avi, “my father,” (n ms, 1cs pronom)	she’chanan, “that/ which/ who/ whom he/it pardoned,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	mi, “who/ what person?” (inter part)	yodim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	zot, “this, this one,” (pron fs)	eilu, “these, the following, if, if only,” (3mp pronom)

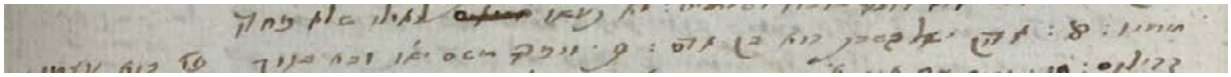
לא	הוא	ושלמים	בזבח	רוצה	ולא	אני
lo, “no/ not,” (part)	hu, “he/it,” (3ms pron)	v’shelamim, “and/ but/ so/ or peace, peace offerings,” (n mp)	b’zevach, “in/ with/ by (the) sacrifice,” (prep, n ms)	rotseh, “I/ you (ms)/ he/it want(s),” (v. Pa’al/Qal, act part, ms)	lo, “and/ but/ so/ or no, not,” (neg part)	ani, “I,” (1cs pron)

[391] See Hosea 6:6. Also see Micah 6:6-8.

	ממנו:	פחדו	שלא	לאילו	אוהבים	תעשו
	mimenu, “of/ from him,” (prep, 3ms pronom)	pachadu, “they feared,” (v. Pa’al/Qal, qatal, past, 3mp)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	le’eylu, “to/ for/ belonging to these, those,” (prep, pronom)	ohavim, “we/ you (mp)/ they, those who love,” (v. Pa’al/Qal, act part, mp)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 12:8



אדון של השבת הוא בן אדם:

Hebrew Transcription

Translation: “The Lord of the Sabbath, the Son of man.”

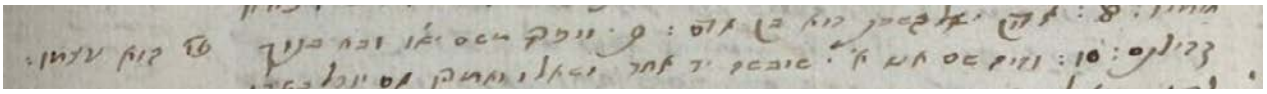
The Scriptures: “For the Son of Aḏam is Master of the Sabbath.”

Aramaic: For, The Lord of The Shabtha is The Son of Man.”

	האדם:	בן	הוא	השבת	של	אדון
	ha’adam, “the man,” (n ms)	ben, “son,” (n ms)	hu, “he/it,” (3ms pron)	ha’shabat, “the sabbath, 7th day of the week,” (n fs)	shel, “of, belonging to,” (prep)	adon, “master, lord,” (n ms)

Interlinear Chart

Chapter 12:9



ונפרד משם ישו׳ ובא בתוך קהילתם:

Hebrew Transcription

Translation: And Yeshua departed from there and came in the midst of their community.

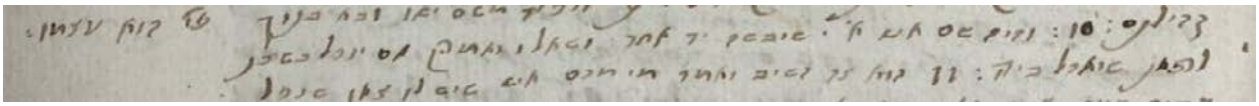
The Scriptures: And having left there, He went into their congregation.

Aramaic: And Eshu {Yeshua} departed from there and came to their Synagogue {Assembly}.

	קהילתם:	בתוך	ובא	יש׳ו	משם	ונפרד
	kehilatam, “their community,” (n fs, 3mp pronom)	betokh, “inside, midst” (prep)	uvah, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	m’sham, “from/ of there,” (prep, adv)	v’nifrad, “and/ but/ so/ or he/it separated, break away, departed” (v. Nif’al, qatal, past, ms)

Interlinear Chart

Chapter 12:10



והיה שם איש א׳ שיבשה יד אחד ושאלו ואמרין אם יוכל בשבת לרפאת שיאכל בידו:

Hebrew Transcription

Translation: And there was a man whose hand withered, and they asked and said, “Is it permissible to heal on the Sabbath? So that he could be accused by it.

The Scriptures: And see, there was a man having a withered hand. And they asked Him, saying, “Is it right to heal on the Sabbath?” – so as to accuse Him.

Aramaic: And there was a certain man there whose hand was withered. And they were questioning Him, and they were saying, whether it is lawful to heal during The Shabtha {The Sabbath}, so that they might accuse Him.

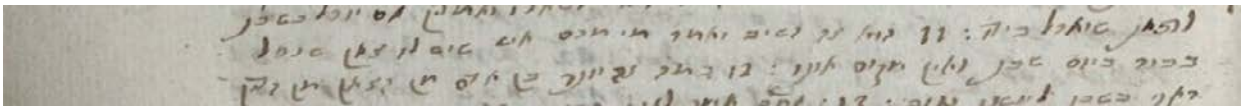
אחד	יד	שיבשה	א׳	איש	שם	והיה
echad, “one,” (card num)	yad, “hand,” (n fs)	she’yevesha, “that/ which/ who/ whom I/ you (ms)/ he/it dry(ies) out,” (rel part, v. Pa’al/Qal, act part, ms)	echad, “one,” (abbrev card num)	ish, “a man,” (n ms)	sham, “there,” (adv)	v’haya, “and/ but/ so/ or he/it was” (v. Pa’al/Qal, qatal, past, 3ms)

שיאכל	לרפאת	בשבת	יוכל	אם	ואמרין	ושאלו
she’yocchal, “that/ which/ who/ whom he/it will eat, consumed, accused,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	lerapat, “to heal,” (v. Pi’el, inf constr)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	im, “if/ whether,” (conj)	v’amarin, “and/ but/ so/ or I/ you (ms)/ he/it says,” (Ar. v. Peal, act part, ms) Aramaism	v’sha’alu, “they asked,” (v. Pa’al/Qal, qatal, past, 3mp)

						בידו:
						beyado, “in/ with/ by his/its hand,” (prep, n fs, 3ms pronom)

Interlinear Chart

Chapter 12:11



הוא זה השיב ואמר מי מכם איש שיש לו צאן שנפל בבור ביום שבת ואין מקים אותו:

Hebrew Transcription

Translation: This one responded and said, “Who among you, a man that has a sheep that has fallen into a pit on the Sabbath, would not raise it *out*?”[392]

The Scriptures: And He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?

Aramaic: Then He said unto them, “Who is the gabra from you, that if he has a certain erba {sheep} that falls in a pit during the day of The Shabtha {The Sabbath}, wouldn’t grab and lift him up?

איש	מכם	מי	ואמר	השיב	זה	הוא
ish, “a man,” (n ms)	me’kem, “from/ of you (mp),” (prep, 2mp pronom)	mi, “who?” (interrog part)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	ze, “this, this one,” (pron, ms)	hu, “he/it,” (pron)

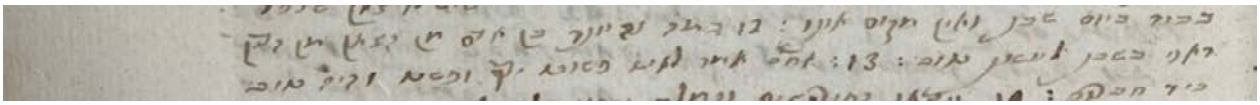
שבת	ביום	בבור	שנפל	צאן	לו	שיש
shabat “sabbath, 7th day of the week,” (n fs)	b’yom, “in/ with/ by (the) day,” (prep, n ms)	b’bor, “in/ with/ by (the) pit, dungeon,” (prep, n ms)	she’nafal, “that/ which/ who/ whom he/it fell,” (rel part, v. Pa’al/Qal, qatal, 3ms)	tson, “sheep,” (n cs)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)

[392] See Deuteronomy 22:4.

				אותו:	מקים	ואין
				oto, “him/it” (DO marker, 3ms pronom)	mekayem, I/ you (ms)/ he/it raises up,” (v. Hif’il, act part, ms)	v’ein, “and/ but/ so/ or there is/are not,” (neg part)

Interlinear Chart

Chapter 12:12



כמה זה יותר בן אדם מן הצאן מן הדין ראוי בשבת לעשות טוב:

Hebrew Transcription

Translation: “How much more is a son of man than a sheep! By this law, it is proper on the Sabbath to do good.”

The Scriptures: How much more worth is a man than a sheep! So it is right to do good on the Sabbath.

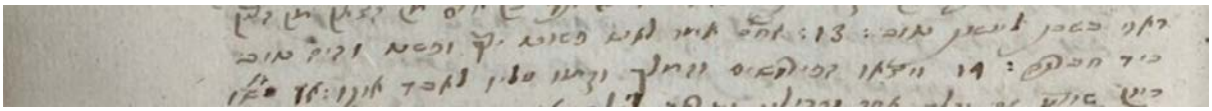
Aramaic: Now, how much greater is a son of man, than an erba {a sheep}? Therefore, it is lawful to do that which is good during The Shabtha {The Sabbath}.”

הצאן	מן	אדם	בן	יותר	זה	כמה
ha’tzon, “the sheep, goats,” (n cs)	min, “from, of, than,” (prep)	adam, “man,” (n ms)	ben, “son,” (n ms)	yoter, “more, more than,” (adv)	ze, ‘this (pron, ms)	kama, “how much, how many,” (adv)

	טוב:	לעשות	בשבת	ראוי	הדין	מן
	tov, “good, pleasant, appropriate, becoming,” (adj ms)	asot, “to do, to make, to create,” (v. Pa'al/Qal, inf)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	ra’uy, “fitting, appropriate, worthy,” (adj ms)	ha’din, “the judgment, law, sentence, verdict,” (n ms)	min, “from, of, than,” (prep)

Interlinear Chart

Chapter 12:13



וחש אמר לאיש פשוט ידך ופשט והיה טוב כיד חברתה:

Hebrew Transcription

Translation: And quickly he said to the man, “Stretch out your hand.” And he stretched out, and it out, and it became good like its accompanying hand.

The Scriptures: Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored, as healthy as the other.

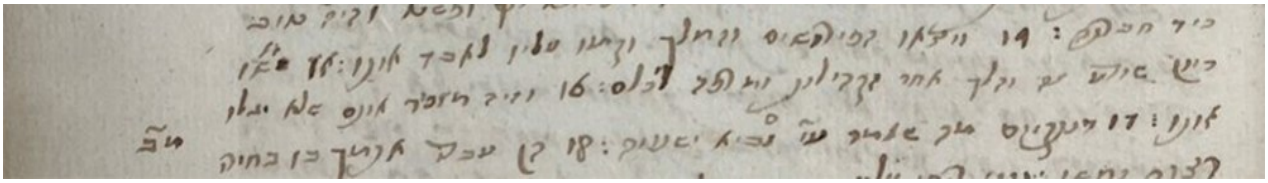
Aramaic: Then He said unto that gabra {man}, “Stretch out your hand.” And he stretched out his hand, and it was restored like the other one {lit. like her companion}!

וחש	אמר	לאיש	פשוט	ידך	ופשט	והיה
v’chash, “and/ but/ so/ or I/ you (ms)/ he/it make haste, quickly,” (v. Pa’al/Qal, act part, ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	pashut, “simple, plain; extended, stretched out,” (adj ms)	yadcha, “your hand,” (n fs, 2ms pronom)	v’pashat, “and/ but/ so/ or he/it stretched, straightened,” (v. Pa’al/Qal, qatal, past 3ms)	ve’ha’yah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)

טוב	כיד	חברתה:				
tov, “good, pleasant, appropriate, becoming,” (adj ms)	k’yad, “like/ as (the) hand,” (prep, n fs)	chevrata(h), “her/its company,” (n fs, 3fs pronom)				

Interlinear Chart

Chapter 12:14



ויצאו הפרושים והמלך וקמו עליו לאבד אותו:

Hebrew Transcription

Translation: And the Pharisees and the king went out, and they rose against him to destroy him.

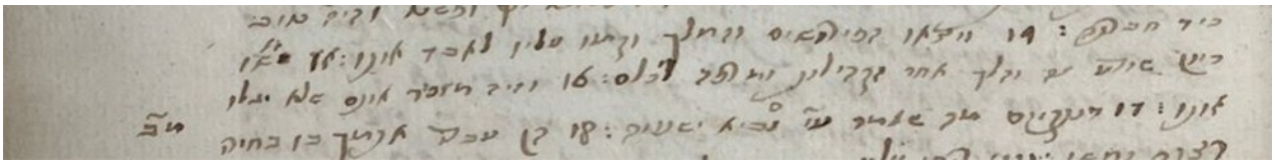
The Scriptures: But the Pharisees went out and took counsel against Him, so as to destroy Him.

Aramaic: And the Phrishe {the Pharisees} went out and took counsel concerning Him, how they might destroy Him.

אותו:	לאבד	עליו	וקמו	והמלך	הפירושים	ויצאו
oto, "him/it," (DO marker, 3ms pron)	le'evod, "to be lost, to stray, to perish, destroy," (v. Pa'al/Qal, inf constr)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	v'kamu, "and/ but/ so/ or they got up," (v. Pa'al/Qal, qatal, past, 3mp)	v'ha'melek, "and/ but/ so/ or the king," (n ms)	ha'perushim, "the pharisees," (n mp)	v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 12:15



אז ישו כיון שידע זה והלך אחר הקהילות ומרפה הכלם:

Hebrew Transcription

Translation: Then Yeshua, when he knew this, went after the crowds and healed all of them.

The Scriptures: But יהושע, knowing it, withdrew from there. And large crowds followed Him, and He healed them all,

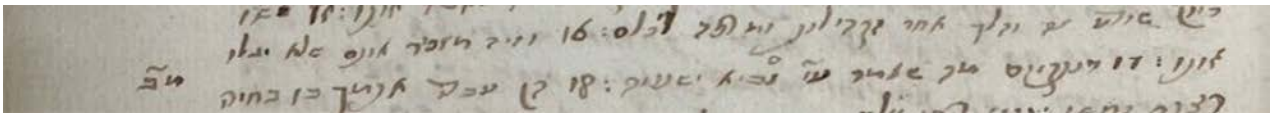
Aramaic: But, Eshu {Yeshua} knew *of it*, and He departed from there, and large crowds followed {lit. went after Him}, and He healed them all.

אחר	והלך	זה	שידע	כיון	ישו	אז
achar, "after," (prep)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this, this one," (pron, ms)	she'yada, "that/ which/ who/ whom he/it knew," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	yeshu, "Yeshua," (name)	az, "then, in that case, so," (conj)

				הכלם:	ומרפה	הקהילות
				ha'kulam, "the all, all of, every," (n ms, 3mp obj)	u'marape, "and/ but/ so/ or I/ you (ms)/ he/it loosen(s), heal(s)," (v. Pa'al/Qal, act part, ms)	ha'kehilot, "the community, congregation, crowd," (n fp)

Interlinear Chart

Chapter 12:16



והיה מזכיר אותם שלא יגלו אותו:

Hebrew Transcription

Translation: And he warned them not to reveal him,

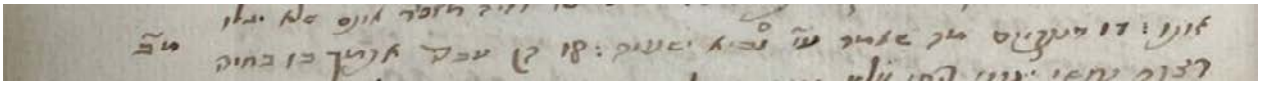
The Scriptures: and warned them not to make Him known,

Aramaic: And He charged them that they shouldn't reveal Him.

	אותו:	יגלו	שלא	אותם	מזכיר	והיה
	oto, "him/it," (DO marker, 3ms pron	yegalu, "they shall reveal," (v. Pi'el, yiqtol, fut, 3mp)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	otam, "them," (DO marker, 3mp pronom)	mazkir, "I/ you (ms)/ he/it remind(s)," (v. Hif'il, act part, ms)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 12:17



דנתקיים מה שאמר ע'י נביא ישעיה:

Hebrew Transcription

Translation: to carry out what was said through[393] the prophet Yeshayah (Isaiah),

The Scriptures: in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

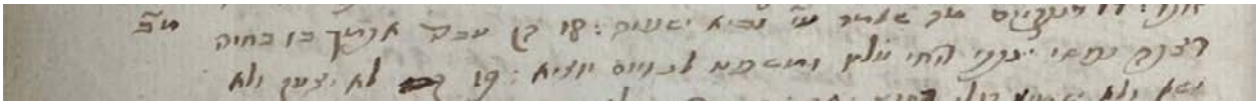
[393] Literally, "by the hand of."

Aramaic: So that the thing which was spoken of by EshaYa Nabiya {Isaiah, The Prophet} might be fulfilled, who said,

	ישעיה:	נביא	ע׳י	שאמר	מה	דנתקיים[394]
	yeshayah, "Isaiah," (name)	navi, "prophet," (n ms)	ביד b'yad, "by the hand of, through," (prep, n fs)	she' omer, "that/ which/ who/ whom I/ you (ms)/ he/it said," (v. Pa'al/Qal, qatal, past, ms)	mah, "what?" (interrog part)	d'nit'kyem, "of/ who/ which/ that he/it will exist, to take place, carried out," (Ar. rel part, Hb v. Hit'pael, yiqtol, fut, 3ms) Aramaism Mishnaic

Interlinear Chart

Chapter 12:18



הן עבדי אתמך בו בחירי רצתה נפשי נתתי רוחי עליו ומשפט לגויים יוציא:

Hebrew Transcription

Translation: "Behold, my servant *whom* I uphold, my chosen one *whom* my soul delights. I have put my Spirit upon him, and judgment to the nations, he will bring forth."[395]

The Scriptures: "See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him, and He shall declare right-ruling to the nations."

Aramaic: "Behold My Servant, in whom I have been pleased, My Beloved, in whom Naphshi {My Soul} has taken delight in. I will place Rukhi {My Spirit} upon Him, and He will proclaim judgment unto the Gentiles."

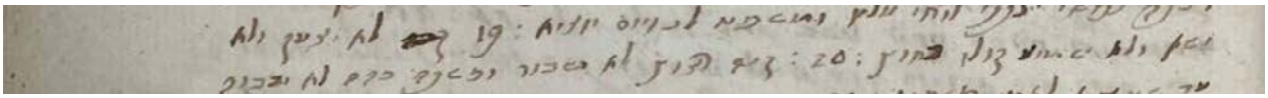
נפשי	רצתה	בחירי	בו	אתמך	עבדי	הן
nafshi, "my soul," (n fs, 1cs pronom)	ratzta, "she/it desired, wanted," (v. Pa'al/Qal, qatal, past, 3fs)	bechiri, "my chosen, chosen one," (n ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)	etmoch, "I will support, sustain," (v. Pa'al/Qal, yiqtol, fut, 1cs)	avdi, "my servant," (n ms, 1cs pronom)	hen, "behold," (part)

[394] The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action The Nit'pael was used during the first century CE and later went extinct.
[395] See Isaiah 42:1.

	יוציא:	לגויים	ומשפט	עליו	רוחי	נתתי
	yotzi, “he/it will bring out, remove,” (v. Hif’il, yiqtol, fut, 3ms)	l’goyim, “to/ for/ belonging to (the) nations,” (prep, n ms constr)	u’mishpat, “and/ but/ so/ or judgment, sentence,” (prep, n ms)	alav, “on him, concerning him/it,” (prep, 3ms pronom)	ruchi, “my spirit,” (n fs, 1cs pronom)	natati, “I gave,” (Pa’al/Qal, qatal, past, cs)

Interlinear Chart

Chapter 12:19



לא יצעק ולא ישא ולא ישמוע קולו בחוץ:

Hebrew Transcription

Translation: “He will not shout, or lift up, or cause his voice to be heard outside.”

The Scriptures: “He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

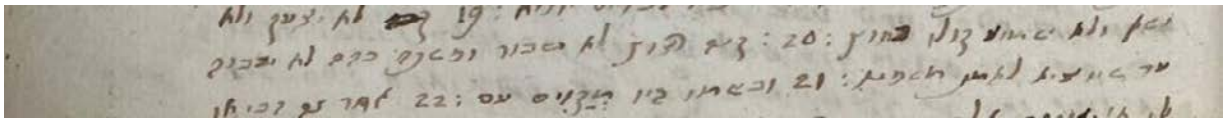
Aramaic: “He will not argue, and He will not yell, and no one will hear His voice in the street.”

קולו	ישמוע	ולא	ישא	ולא	יצעק	לא
kolo, “his/its sound, voice,” (n ms, 3ms pronom)	yashmia, “he/it will cause to hear,” (v. Hif’il, yiqtol, fut, 3ms)	v'lo, “and/ but/ so/ or no, not, neither,” (neg part)	yisa, “he/it will bear, lift up, carry,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v'lo, “and/ but/ so/ or no, not, neither,” (neg part)	yitz'ak, “he/it will shout, complain,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (part)

						בחוץ:
						b’chutz, “in/with/ by (the) outside,” (prep, n ms)

Interlinear Chart

Chapter 12:20



קנה רצוץ לא ישבור ופשתה כהה לא יכבוה עד שיוציא לאמת משפט:

Hebrew Transcription

Translation: "A crushed reed he will not break, and a darkened wick he will not extinguish, until he delivers judgment to truth."

The Scriptures: "A crushed reed He shall not break, and smoking flax He shall not quench, till He brings forth right-ruling forever."

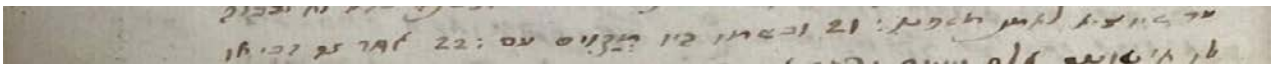
Aramaic: "He will not break a crushed qanya {cane/reed}, and He will not extinguish a flickering shraga {lamp}, until He brings forth diyna {judgment} unto zakutha {justification/acquittal}."

לא	כהה	ופשתה	ישבור	לא	רצוץ	קנה
lo, "no/ not" (part)	kehe, "dark," (adj ms)	v'pasta, "and/ but/ so/ or wick of flax," (n fs)	yishbor, "he/it will break," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, "no/ not" (part)	ratzutz, "broken, smashed; fragmented," (adj ms)	kana, "reed, stalk, bone, measuring rod," (n ms)

		משפט:	לאמת	שיוציא	עד	יכבוה
		mishpat, "judgment, sentence," (n ms)	l'emet, "to/ for/ belonging to truth," (prep, n fs)	she'yotzi, "that/ which/ who/ whom he/it will bring out, remove, deliver," (v. Hif'il, yiqtol, fut, 3ms)	ad, "until," (prep)	yikbo, "he/it will be extinguished," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 12:21



ובשמו היו מקוים עם:

Hebrew Transcription

Translation: "And in his name, a people were hoping."[396]

The Scriptures: "And the nations shall trust in His Name."

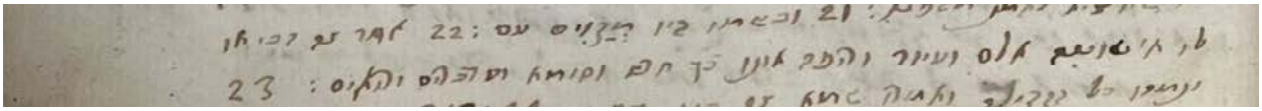
[396] See Isaiah 42:1-4. In Matthew 12:21, this verse matches the Septuagint of Isaiah 42:4, not the Masoretic Text.

Aramaic: “And in His Name the Amme {the Peoples/the Gentiles} will hope.”

			עם:	מקוים	היו	ובשמו
			am, “people,” (n ms)	mekavim, “we/ you (mp)/ they, those hoping,” (v. Pi’el, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	uv’shem’o, “and/ but/ so/ or in/ with/ by his/its name,” (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 12:22



אחר זה הביאו לו א׳ שוטה אלם ועיור וריפה אותו כך חרש וסומא מדברים ורואים:

Hebrew Transcription

Translation: After this, they brought him one madman, *who was also* mute and blind, and he healed him, so *that the* mute and blind spoke and saw.

The Scriptures: Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.

Aramaic: They then brought unto Him a certain daywane {possessed man}, who was kharesh {mute} and a samya {a blind man}, and He healed him in such a way that the kharsha {the mute one} and the samya {the blind man} could speak and could see.

אלם	שוטה[397]	א׳	לו	הביאו	זה	אחר
ilem, “mute, dumb (unable to speak),” (adj ms)	shoteh, “madman, fool, wild,” (adj ms) Mishnaic	echad, “one,” (card numb)	lo, lamed DO marker, “he/it,” (DO marker, 3ms pronom) 2nd Temple	hevi’u, “they brought,” (v. Hif’il, qatal, past, 3ms)	ze, “this,” (pron, ms)	achar, “after,” (prep)

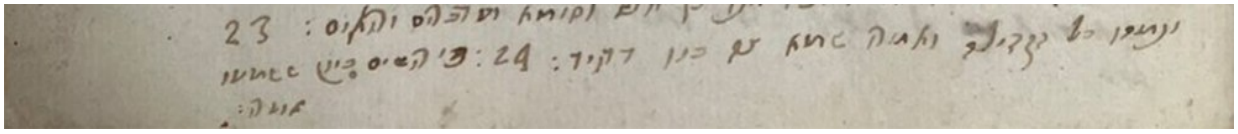
[397] This word is first found in the *Mishnah* Sheviit 7:1.

מדברים[398]	וסומא	חרש	כך	אותו	וריפה	ועיור
m'dabrim, "we/ you (mp)/ they, those speaking," (v. Pi'el, act part, mp)	v'suma, "and/ but/ so/ or blind, blind man," (adj ms)	cheresh, "mute," (adj ms)	kach, "so, thus, therefore, in this way," (adv)	oto, "him/it" (DO marker, 3ms pronom)	v'ripa, "and/ but/ so/ or he/it healed," (v. Pi'el, qatal, past, 3ms)	v'yi'or, "and/ but/ so/ or blind, one who is blind," (adj ms)

						ורואים:
						v'ro'im, "and/ but/ so/ or we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 12:23



ותמהו כל הקהילה ואמרו שמא זה בנו דדויד:

Hebrew Transcription

Translation: And all the community was amazed. And they said, "Perhaps this is the son of David?"

The Scriptures: And all the crowds were amazed and said, "Is this the Son of Dawiḏ?"

Aramaic: And the crowds were all amazed, and were saying, "Perhaps this is The Son of David!?"

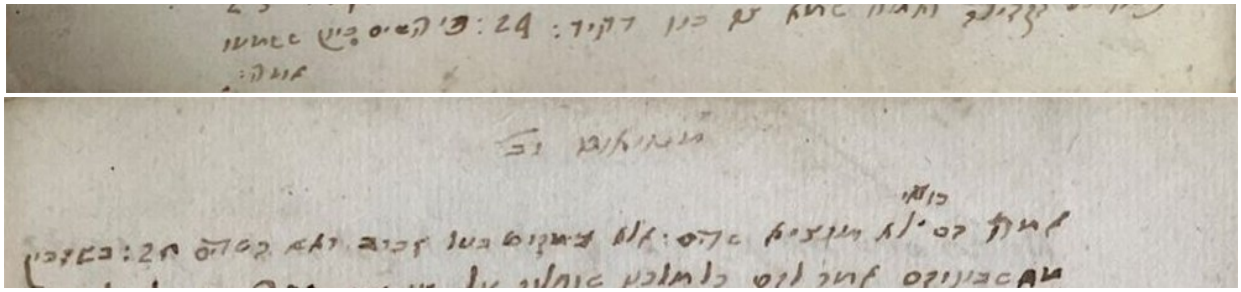
בנו	זה	שמא[399]	ואמרו	הקהילה	כל	ותמהו
bano, "his/its son," (n ms, 3ms pronom)	ze, "this," (pron, ms)	shema, "lest, perhaps," (adv) Mishnaic	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	ha'kehila, "the community, congregation," (n fs)	kol, "all," (n ms)	v'tam'hu, "and/ but/ so/ or they were amazed, astonished," (v. Pa'al/Qal, qatal, past, 3mp)

[398] For these two words: מדברים ורואים, it appears these words are being used as adjectives describing one who is doing a great deal of speaking and seeing.
[399] This word is first found in *Mishnah* Terumot 9:2.

						דדויד[400]
						d'david, "of/ who/ which/ that David," (rel part, name) Aramaism DSS Spelling

Interlinear Chart

Chapter 12:24



פירושים כיון ששמעו אמרו הם בודאי לא מוציא שדים אלא במקום בעל זבוב ראש השדים:

Hebrew Transcription

Translation: When the Pharisees heard *this*, they said, "Certainly he does not expel demons but rather in the jurisdiction of Ba'al Zebub (Beelzebub), the chief of the demons."

The Scriptures: But when the Pharisees heard it they said, "This one does not cast out demons except by Beʿelzebul, the ruler of the demons."

Aramaic: Now, when The Phrishe {The Pharisees} heard *this*, they said, "This *one* doesn't cast out the shide {the devils} except by belzbub {beelzebub}, the chief of the daywe {the demons}!"

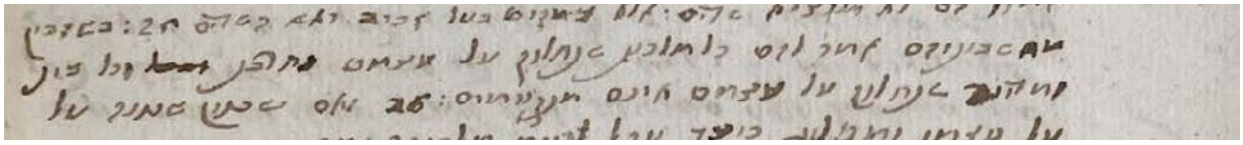
לא	בודאי	הם	אמרו	ששמעו	כיון	פירושים
lo, "no/ not" (part)	bevaday, "certainly, definitely, of course," (adv)	hem, "they, them," (pron 3mp)	amru, "they said," (v. Pa'al/Qal, qatal, past, 3cp)	she'shem'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	keivan, "because, as soon as, when," (conj)	perushim, "pharisees," (n mp)

[400] In Matthew 1:1, 1:6, 1:17, 1:20, 9:27, 15:23, David's name is spelled as דוד. Yet, in 12:3, his name is spelled with the added yod (דויד). In the Dead Sea Scrolls (DSS), the name of King David is spelled with the added yod (י) mater lectionis: דויד. An example of that spelling change can be found in the DSS Psalm 138:1 that says, אודכה יהוה בכול לבי נגד יהוה אלוהים אזמרכה לדויד, "To David, I will praise Yehovah with all my heart, before Yehovah Elohim (God) I will make your music." In the First Century, the DSS "updated" the language with the added mater lectionis, (Latin for "reading mother") using the consonant letters of yod (י), vav (ו), and hey (ה) as vowel sounds. Hebrew is a consonantal system without vowel letters, although the Hebrew language does have vowel sounds.

השדים:	ראש	בעל זבוב	במקום	אלא	שדים	מוציא
ha'shedim, "the demons," (n mp)	rosh, "head,, chief, leader," (n ms)	ba'al zebub, "Beelzebub," (name)	bamakom, "in/ with/ by (the) place of, (under the jurisdiction of)," (prep, n ms)	ela, "but, however, only, (conj)	shedim, "demons," (n mp)	motzi, "I/ you (ms)/ he/it brings out, removes, expel(s)," (v. Hif'il, act part, ms)

Interlinear Chart

Chapter 12:25



כשהבין מחשבותיהם אמר להם כל מלכות שתחלוק על עצמם נחרבת וכל בית ומדינה שתחלון על עצמם אינם מתקיימים:

Hebrew Transcription

Translation: When he understood their thoughts, he said to them, "Every kingdom that is divided against itself is destroyed, and every house and province that you divide against itself cannot exist."[401]

The Scriptures: And יהושע knew their thoughts, and said to them, "Every reign divided against itself is laid waste, and every city or house divided against itself shall not stand."

Aramaic: But Eshu {Yeshua} knew their thoughts, and said unto them, "Any Malku {Kingdom} which is divided against herself, will be ruined, and any house and city which is divided against herself, will not stand."

שתחלוק	מלכות	כל	להם	אמר	מחשבותיהם	כשהבין
she'tachalok, "that/ which/ who/ whom she/it will share, to share, to divide," (v. Pa'al/Qal, yiqtol, fut, 3fs)	malchut, "kingdom," (n fs)	kol, "all, every" (n ms)	l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	machshevoteihem, "their thoughts," (n fp, 3mp pronom)	k'she'hevin, "when he/it understood," (adv, v. Hif'il, qatal, past, 3ms)

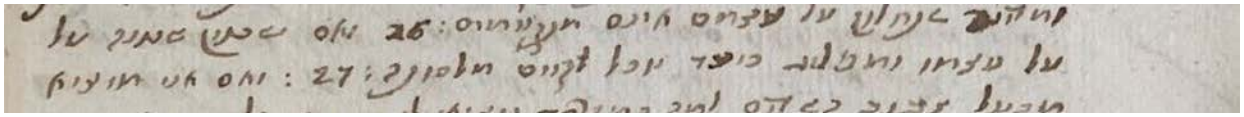
[401] This passage showcases signature Mishnaic linguistic layers in both its vocabulary and grammar. It employs the passive *Mitpa'el* binyan in the plural participle *mitkayyemim* (מתקיימים, "endure/stand"), which is the absolute grammatical signature of Rabbinic style. Additionally, the noun *medinah* (מדינה) carries its specific Mishnaic semantic shift meaning "city" or "town," contrasting with its older biblical meaning of a large "province." Finally, the use of the root ח-ל-ק (written here phonetically as *שתחלוק*) to describe a factional or structural division mirrors the exact semantic framework of a Rabbinic legal dispute (*machloket*).

שתחלון	ומדינה	בית	וכל	נחרבת	עצמם	על
she'tichle'un, "that/ which/ who/ whom you (mp) will be despoiled, plundered," (Ar. Peal, yiqtol, fut, 2mp) Aramaism	u'medina, "and/ but/ so/ or province, district," (prep, n fs)	bayit, "house," (n ms)	v' kol, "and/ but/ so/ or all," (n ms)	necherevet, "I am/ you (ms) are/ she/it is destroyed," (v. Nif'al, act part, fs)	atzmam, "themselves," (n mp)	al, "upon, on," (prep)

			מתקיימים:	אינם	עצמם	על
			mitkaymim, "we/ you (mp)/ they exist," (v. Hit'pael, act pat, mp)	einam, "they are not," (part, 3mp pronom)	atzmam, "themselves," (n mp)	al, "upon, on," (prep)

Interlinear Chart

Chapter 12:26



ואם שטין שטנה על עצמו ומפליג כי עד יוכל לקיים מלכותה:

Hebrew Transcription

Translation: "And if Satan *brings* an accusation against himself and makes division; for *how* can his kingdom stand?"[402]

The Scriptures: "And if Satan casts out Satan, he is divided against himself. How then does his reign stand?"

Aramaic: "And if satana casts out satana, he is divided against his soul {himself}. How then does malkutheh {his kingdom} stand?"

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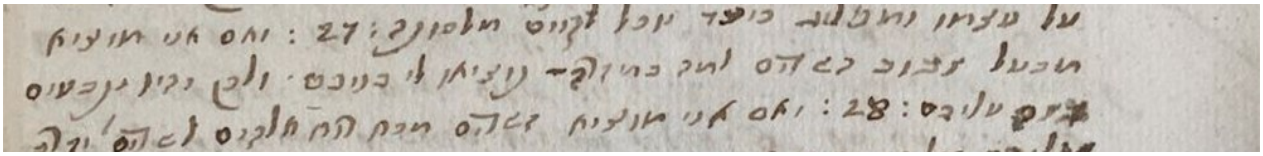
[402] This passage features clear Mishnaic linguistic layers in its vocabulary, spelling, and grammar. It uses the Pi'el infinitive *le-kayyem* (לקיים, "to sustain/make endure"), a foundational vocabulary choice in Rabbinic prose used to express legal or physical permanence. The text also includes the *Hif'il* active participle *maflig* (מפליג, "separates/branches off"), a post-biblical verb meaning to split off or separate into distinct factions. Finally, the unusual spelling variant *satin* (שטין) showcases the classic Mishnaic masculine plural *nun* ending (־ין), driven by the surrounding Aramaic dialect stratum.

כי	ומפליג[403]	עצמו	על	שטנה	שטין	ואם
ki, “for, since, because, when,” (rel clause)	u’maflig, “I/ you (ms)/ he/it depart(s), divide(s),” (v. Hif’il, act part, ms) Mishnaic	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	al, “upon, in, on, over, by, for,” (prep)	sitna, “accusation, slander,” (n fs)	satan, “satan, adversary,” (n ms) Aramaism	v’im, “and/ but/ or if/ whether,” (conj)

			מלכותה:	לקיים	יוכל	עד
			malchuta(h), “his/its kingdom,” (n fs, 3fs pronom) Aramaism	lekayam, “to arise, stand” (v. Pi’el inf constr)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ad, “until, up to” (prep)

Interlinear Chart

Chapter 12:27



ואם אני מוציא מבעל זבוב השדים למה במהרה תוציאו לו בניכם ולכן יהיו נתבעים בזה עליכם:

Hebrew Transcription

Translation: “And if I expel the demons by Ba’al Zebub (Beelzebub), why would your children expel *them* out for him? Therefore, they will be defendants in this against you.”[404]

The Scriptures: “And if I, by Beʿelzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges.”

Aramaic: “And if I, by belzbub {beelzebub}, am casting out the daywe {the demons}, by what do your sons cast them out? Because of this, they will be your dayane {judges}.”

למה	השדים	מבעל זבוב	מוציא	אני	ואם
l’mah, “why?” (adv)	ha’shedim, “the demons,” (n mp)	m’ba’al Zebub, “from/ of Beelzebub,” (prep, name)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	ani, “I,” (1cs pron)	v'im, “and/ but/ so/ or if, whether,” (conj)

[403] This word is first found in *Mishnah* Avodah Zara 5:3.

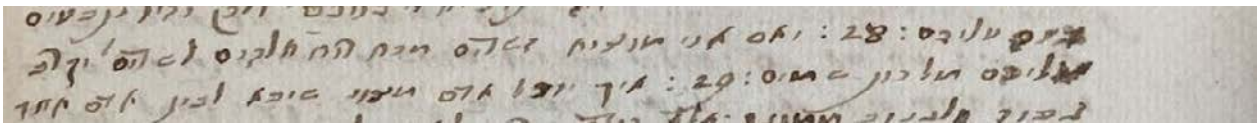
[404] In verse 27, the text reframes the historical courtroom dynamic by replacing the standard translation for "judges" with נתבעים (*nitva'im*)—a passive plural participle from the post-biblical legal root תבע. This technical term from Rabbinic jurisprudence shifts the passage's structure, transforming the sons from adjudicators or arbiters into active legal litigants or defendants bringing a formal case against the Pharisaic consensus.

נתבעים	יהיו	ולכן	בניכם	לו	תוציאו	במהרה
nitba'im, “we/ you (mp)/ they are demanded, defendants, claimants,” (v. Nifal, act part, mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	v’lachen, “and/ but/ so/ or therefore, so,” (adv)	bneichem, “your (mp) sons,” (2mp n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	totzi'u, “you (mp) will bring out, remove,” (v. Hif’il, yiqtol, fut, 2mp)	b’mahara, “in/ with/ by (the) quickly, speedily, hastily” (prep, adv)

					עליכם:	בזה
					aleichem, “on you (mp),” (prep, 2mp pronom)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)

Interlinear Chart

Chapter 12:28



ואם אני מוציא השדים מכח רוח אלהים לשדים יקרב עליכם מלכות שמים:

Hebrew Transcription

Translation: “And if I expel the demons by the power of the Spirit of Elohim (God), then the kingdom of heaven has come *upon you*.”

The Scriptures: “But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you.”

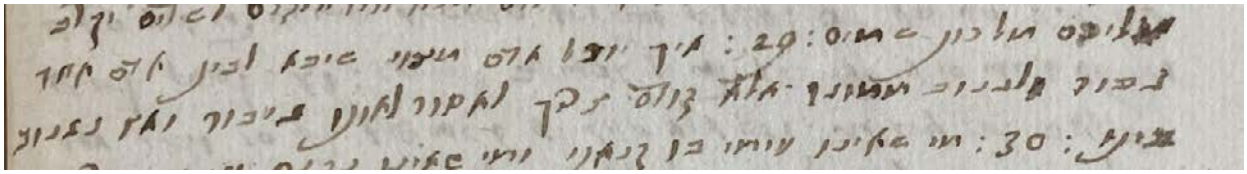
Aramaic: “And if by The Rukha d’Alaha {The Spirit of God} I am casting out the daywe {the demons}, The Malkutha d'Alaha {The Kingdom of God} has come near to you.”

אלהים	רוח	מכח	השדים	מוציא	אני	ואם
elohim, “God(s)” (n mp)	ruach, “spirit, wind, breath” (n cs)	m’koach, “from/ of strength, power,” (n ms)	ha’shedim, “the demons,” (n mp)	motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif’il, act part, ms)	ani, “I,” (1cs pron)	v'im, “and/ but/ so/ or if, whether,” (conj)

		שמים:	מלכות	עליכם	יקרב	לשדים
		shamiyim," heavens," (n mp)	malchut, "kingdom," (n fs)	aleichem, "on you (mp)," (prep, 2mp pronom)	yikrav, "he/it will come near," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'shedim, "to/ from/ of (the) demons)," (prep, n mp)

Interlinear Chart

Chapter 12:29



איך יוכל אדם מצוי שיבא לבית אדם אחד גבור לגנוב ממונו אלא קודם צריך לאסור לאותו גיבור ואז נגנוב ביתו:

Hebrew Transcription

Translation: "How can a common man enter into the house of one strong man, and steal his mammon (*property*), but first needing to bind the strong man, and then his house will be robbed?"[405]

The Scriptures: "Or how is one able to enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.

Aramaic: "Or, how can a nash {a man} enter into the house of a strong man and plunder his possessions, except if he should first bind the strong man, and then plunder his house?"

אדם	לבית	שיבא	מצוי	אדם	יוכל	איך
adam, "man," (n ms)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	matzuy, "present, existing; common, commonplace," (adj ms)	adam, "man," (n ms)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	eich, "how?" (adv)

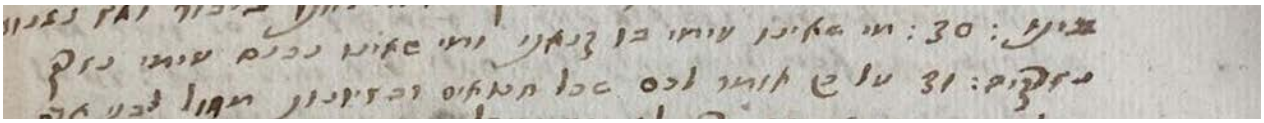
[405] This passage heavily relies on quintessential Mishnaic vocabulary, legal phrasing, and modal syntax. It employs the unique Rabbinic descriptor *adam matzuy* (אדם מצוי, literally "an available/ordinary man") to denote a common person, alongside the Aramaic-derived commercial and legal noun *mamono* (ממונו, "his property/money"), which completely replaces biblical alternatives like *rechush*. Syntactically, the clause utilizes the active participle *tzarich* (צריך, "needs/must") as a modern modal operator of obligation followed by a complementary infinitive, matching a foundational grammatical framework of Mishnaic prose. Finally, the restrictive logical connector *ela* (אלא, "unless/except") acts as the standard Rabbinic adversative transition instead of the biblical *ki im*.

צריך	קודם	אלא	ממונו	לגנוב	גבור	אחד
tzorech, “need should, must,” (adj ms)	kodem, “preceding, previous, first,” (adj ms)	ela, “but, however, only, (conj)	mamona’o, “his/its mammon, money, property,” (n ms) Aramaism Mishnaic	lignov, “to steal,” (v. Pa’al/Qal, inf constr)	gibor, “mighty, mighty one,” (adj ms)	echad, “one,” (card num)

	ביתו:	נגנוב	ואז	גיבור	לאותו	לאסור
	beito, “his/its house,” (n ms, 3ms pronom)	nignov, “we will be stolen,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)	gibor, “mighty, mighty one,” (n ms)	l’oto, “to/ for/ belonging to that, the same, the very one,” (prep, n ms, 3ms pronom) Mishnaic	le’esor, “to prohib, bind, ban, imprison,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 12:30



מי שאינו עימי בו קנאתי ומי שאינו נכנס עימי נזרק נזרקיה:

Hebrew Transcription

Translation: “Whoever is not with me, against him I arouse jealousy, and whoever does not enter with me is surely scattered.”

The Scriptures: “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.”

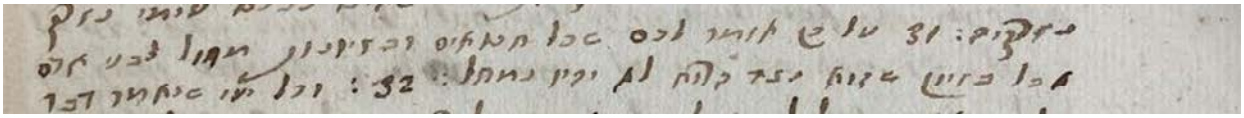
Aramaic: “The one who isn’t with Me, he is against Me, and the one who doesn’t gather with Me, he is really scattering.”

שאינו	ומי	קנאתי	בו	עימי	שאינו	מי
she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	u'mi, “and/ but/ so/ or who,” (interrog part)	keneti, “I envied, was jealous” (v. Pi’el, qatal, past, 1cs)	bo, “in/ with/ by him/it” (prep 3ms pronom)	imi, “with me,” (prep, 1s pronom)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	mi, “who?” (interog part)

			נזרקיה[406]	נזרק	עימי	נכנס
			nizrak'ya, "I am/ you (ms) are/ he/it is thrown, sprinkle, cast," (v. Nif'al, act part, ms) Mishnaic	nizrak, "I am/ you (ms) are/ he/it is thrown, sprinkle, cast," (v. Nif'al, act part, ms) Mishnaic	imi, "with me," (prep, 1s pronom)	nichnesu, "I/ you (ms)/ he/it enter(s)," (v. Nif'al, act part, 3ms)

Interlinear Chart

Chapter 12:31



על כן אומר לכם שכל חטאים ובזיונות מחול לבני אדם אבל בזיון שהוא נגד הרוח לא יהיו נמחל:

Hebrew Transcription

Translation: "Therefore, I say to you that all sins and contemptible *things* can be forgiven for the sons of man. However, contemptible *things* that are against the Spirit will not be forgiven."[407]

The Scriptures: "Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men."

Aramaic: "Because of this, I say unto you, that the sons of men {i.e. mankind} will be forgiven all their sins, and their blasphemies, but, the blasphemy that is against The Rukha d'Qudsha {The Spirit of Holiness} will not be forgiven the sons of men {i.e. mankind}."

ובזיונות	חטאים	שכל	לכם	אומר	כן	על
u'b'ziyun, "and/ but/ so/ or in/ with/ by contemptible, blasphemies," (prep, n fp)	chata'im, "sins," (n mp)	she'kol, "that/ which/ who/ whom all," (rel part, n ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ken, "yes, truth," (conj)	al, "upon, in, on, over, by, for," (prep)

[406] This duplication of verbs in different forms is similar to a tautological infinitive when an infinitive absolute is used in conjunction with another similar verb. This is an intensifying verb usage which translates to, "will surely be thrown."

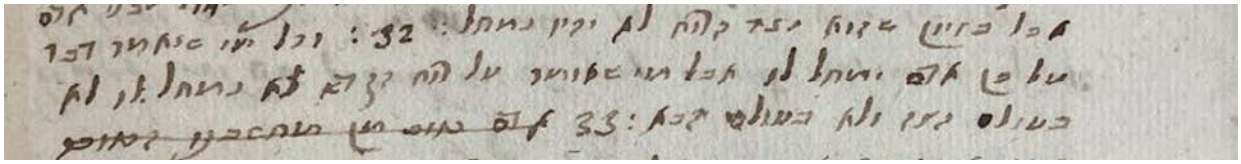
[407] This passage heavily relies on quintessential Mishnaic vocabulary and analytical syntax. It employs the root מ-ח-ל via the passive adjective *machul* (מחול, "forgiven") and the *Nif'al* participle *nimchal* (נמחל, "is forgiven"), which serves as the standard Rabbinic legal and liturgical terminology for the absolution of sins, completely replacing the classical biblical root ס-ל-ח (*salach*). Additionally, the noun *bizyonot* (בזיונות, "insults/contempt") features a characteristic post-biblical plural spelling development.

נגד	שהוא	בזיון	אבל	אדם	לבני	מחול
neged, “against,” (prep)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	b’ziyum, “but/ in/ with/ by degenerate, disgrace, contempt,” (n fs)	aval, “indeed, truly, verily, surely, but however, rather,’’ (adv)	adam, “man,” (n ms)	l’benei, “to/ for/ belonging to (the) sons, children of,” (prep n mp)	machul, “he/it is forgiven,” (v. Pa’al/Qal, pssv past, 3ms)

			נמחל	יהיו	לא	הרוח
			nimchol, “he/it is blotted out, forgiven, pardoned,” (v. Nif’al, qatal, past, 3ms) Mishnaic	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	lo, “no, not,” (neg part)	ha’ruach, “the spirit,” (n fs)

Interlinear Chart

Chapter 12:32



וכל מי שיאמר דבר על בן אדם ימחל לו אבל מי שאומר על רוח הקדש לא נמחל לו לא בעולם הזה ולא בעולם הבא:

Hebrew Transcription

Translation: “And everyone who says a word against the Son of man, it will be forgiven him. But whoever says against the Holy Spirit, it is not forgiven him; not in this world or in the coming world.”

The Scriptures: “And whoever speaks a word against the Son of Aḏam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.”

Aramaic: “And all who will speak a word against The Son of Man, will be forgiven, but, all who will speak against The Rukha d’Qudsha {The Spirit of Holiness}, will not be forgiven, not in this world {or, this age}, and not in the world {or, the age} that is destined to be.”

אדם	בן	על	דבר	שיאמר	מי	וכל
adam, “man,” (n ms)	ben, “son,” (n ms)	al, “upon, in, on, over, by, for,” (prep)	dabar, “word, thing, matter,” (n ms)	she’yomar, “that/ which/ who/ whom he/it will say,” (rel part, Pa’al/Qal, yiqtol, fut, 3ms)	mi, “who?” (interrog part)	v' kol, “and/ but/ so/ or all,” (n ms)

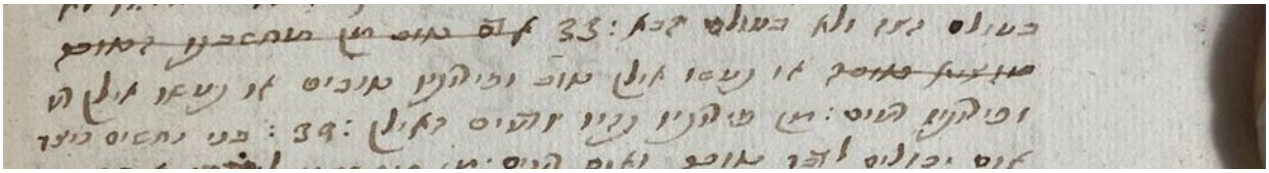
רוח	על	שאומר	מי	אבל	לו	ימחל
ruach, “spirit,” (n fs)	al, “upon, in, on, over, by, for,” (prep)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	aval, “indeed, truly, verily, surely, but,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yemuchal, “he/it will be forgiven,” (v. Pu’al, yiqtol, pssv fut, 3ms)

הזה	בעולם	לא	לו	נמחל	לא	הקדש
haze, “the this, that,” (pron ms)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	lo, “no, not,” (neg part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	nimchol, “he/it is forgiven, pardoned,” (v. Nif’al, qatal, past, 3ms)	lo, “no, not,” (neg part)	ha’kodesh, “the holy,” (n ms)

				הבא:	בעולם	ולא
				ha'ba,” the coming,” (adj ms)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	ve' lo, “and/ but/ so/ or no, not,” (neg part)

Interlinear Chart

Chapter 12:33



או תעשו אילן טוב ופירותיו טובים או תעשו אילן רע ופירותיו רעים מן פירותיו תהיו יודעים האילן:

Hebrew Transcription

Translation: “Either make a tree good, and its fruit good, or make the tree bad and its fruit bad; from its fruit you shall know the tree.”

The Scriptures: “Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.”

Aramaic: “Either make the tree good, and his fruits good, or make the tree bad, and his fruits bad, for a tree is known from his fruits.”

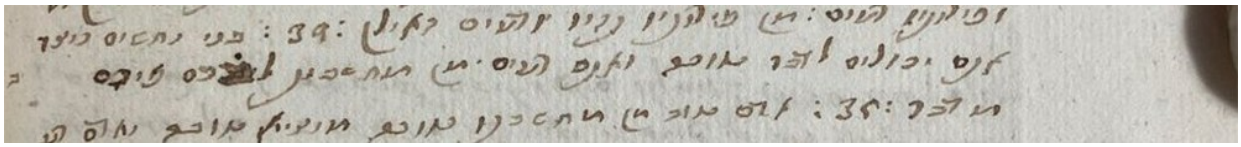
או	תעשו	אילן	טוב	ופירותיו	טובים	או
o, “or,” (conj)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	ilan, “tree,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	tovim, “good, pleasant, appropriate, becoming,” (adj mp)	o, “or,” (conj)

תעשו	אילן	רע	ופירותיו	רעים	מן	פירותיו
tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	ilan, “tree,” (n ms)	ra, “evil, wickedness,” (adj ms)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	ra’im, “bad, evil,” (adj, mp)	min, “from, of, than,” (prep)	perotav, “his/its fruits,” (n mp)

תהיו	יודעים	האילן:				
tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	yodim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	ha’ilan, “the tree,” (n ms)				

Interlinear Chart

Chapter 12:34



בני נחשים כיצד אתם יכולים לדבר טובה ואתם רעים מן מחשבות לבכם פיכם מדבר:

Hebrew Transcription

Translation: “Children of serpents! How are you able to speak good, but you are evil? From the intentions of your heart, your mouth speaks.”

The Scriptures: “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.”

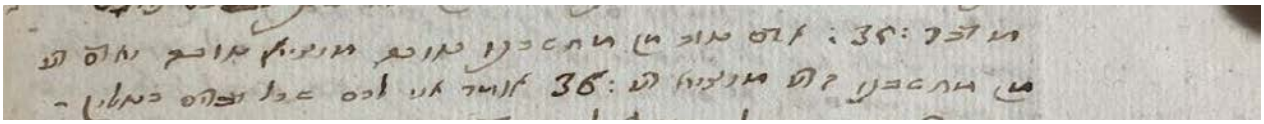
Aramaic: “Offspring of akedne {vipers}! How are you able to speak good things; you who are biysha {evil}? For, the mouth speaks from the abundance of the leba {the heart}.”

טובה	לדבר	יכולים	אתם	כיצד	נחשים	בני
tova, “good, pleasant, appropriate, becoming,” (adj fs)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	yecholim, “we/ you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	ki’tzad, how, in what manner? In what respect? (adv)	nechashim, “snakes, serpents,” (n mp)	benei, “sons, children of,” (n mp constr)

מדבר:	פיכם	לבכם	מחשבות	מן	רעים	ואתם
medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	pichem, “your (mp) mouth,” (n ms, 2mp pronom)	libchem, “your (mp) heart,” (n ms, 2mp pronom)	machshevot, “thoughts, intentions,” (n mp)	min, “from, of, than,” (prep)	ra’im, “bads, evils,” (adj, mp)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)

Interlinear Chart

Chapter 12:35



אדם טוב מן מחשבתו טובה מוציא טובה ואדם רע מן מחשבתו הרע מוציא רע:

Hebrew Transcription

Translation: “A good man, from his good thought, brings out good. And an evil man, from his evil thinking, brings evil.”

The Scriptures: “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

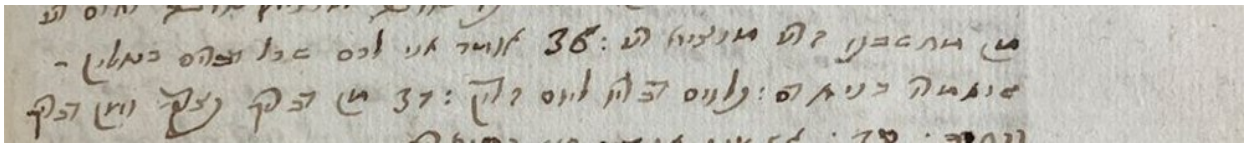
Aramaic: “A gabra taba {a good man} from siymatha tabatha {good treasures}, brings forth tabatha {good}, and a gabra biysha {an evil man} from siymatha biyshatha {evil treasure}, brings forth biyshatha {evil}.”

טובה	מוציא	טובה	מחשבתו	מן	טוב	אדם
tova,“good, pleasant, appropriate,” (adj fs)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	tova, “good, pleasant, appropriate, becoming,” (adj fs)	machshavto, “his/its thought,” (n fs, 3ms pronom)	min, “from, of, than,” (prep)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	adam, “man,” (n ms)

רע:	מוציא	הרע	מחשבתו	מן	רע	ואדם
ra, “evil, wickedness,” (n ms)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	ha’ra, “the evil,” (n ms)	machshavto, “his/its thought,” (n fs, 3ms pronom)	min, “from, of, than,” (prep)	ra, “evil, wickedness,” (n ms)	v’adam, “and/ but/ so/ or man,” (n ms)

Interlinear Chart

Chapter 12:36



אומר אני לכם שכל דברים בטלין שיאמרו בני אדם תלוים דבריו ליום הדין:

Hebrew Transcription

Translation: “I say to you that all idle words that the sons of mankind say, his words will hang until the day of judgment.”[408]

The Scriptures: “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.”

Aramaic: “For I say unto you, that every vain {unproductive} word that the sons of men {i.e. mankind} might speak, they will give an account of it in The Yawma d'Diyna {The Day of Judgment}.”

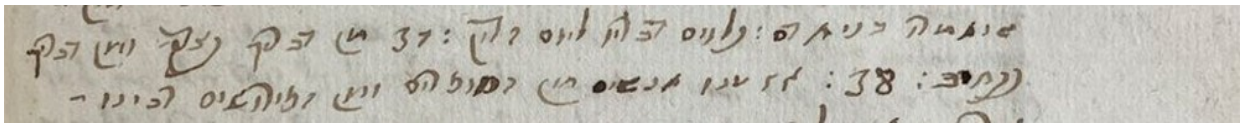
שיאמרו	בטלין[409]	דברים	שכל	לכם	אני	אומר
she’yomru, “that/ which/ who/ whom they will say,” (rel part, Pa’al/Qal, act part, mp)	vatalin, “vanity, idleness, idle words,” (n fp) Mishnaic Aramaism	devarim, “words, things, matters,” (n mp)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)

[408] See Ecclesiastes 12:13-14.
[409] This word is first found in the *Mishnah* Eduyot 1:4 and 6.

	הדין:	ליום	דבריו[410]	תלוים	אדם	בני
	ha'din, "the judgment, law, sentence, verdict," (n ms) 2nd Temple	l'yom, 'to/ for/ belonging to (the) day," (prep, n ms)	dvarav, "his/its words," (n mp, 3ms pronom)	tolim, "we/ you (mp)/ they, those who hang, hang to, cling to," (v. Pa'al/Qal, act part, mp)	adam, "man," (n ms)	benei, "sons, children of," (n mp constr)

Interlinear Chart

Chapter 12:37



מן דבריך תצדק ומן דבריך תתחיב:

Hebrew Transcription

Translation: "From your words, you will be justified, and by your words, you will be condemned[411]."

The Scriptures: "For by your words you shall be declared righteous, and by your words you shall be declared unrighteous."

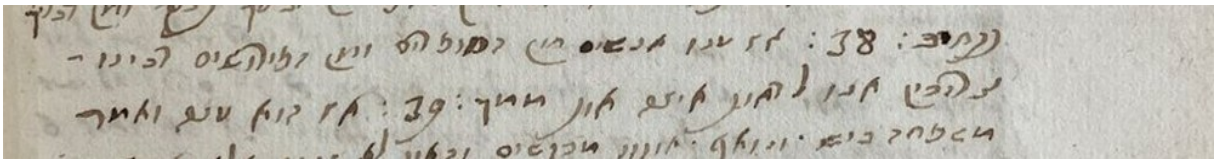
Aramaic: "For, from your words you will be zadadaq {declared righteous}, and from your words you will be thethkhayab {condemned}."

	תתחיב[412]	דבריך	ומן	תצדק	דבריך	מן
	titchayev, "you (ms) will commit, condemned," (v. Hit'pael, yiqtol, fut, 2ms)	dvarecha, "your (ms) words," (n mp, 2ms pronom)	u'min, "and/ but/ so/ or from/ of," (prep)	tutzdak, "you (ms) will be justified," (v. Nif'al, yiqtol, fut, 2ms)	dvarecha, "your (ms) words," (n mp, 2ms pronom)	min, "from, of, than," (prep)

Interlinear Chart

[410] The pronominal suffix appears to be used defectively as a 3mp pronominal, "their." The proper pronominal suffix should be דְּבָרֵיהֶם. But when the vav (ו) is added to a verb, then it becomes the 3mp pronominal "their" and is called the object.
[411] Literally, "indebted to."
[412] The Hit'pael binyan structure is either reflexive or reciprocal. In this case, it appears that the outcome of his words results with actions upon himself.

Chapter 12:38



אז ענו אנשים מן הסופרים ומן הפירושים רבינו צרוכין אנו לראות איזה אות ממך:

Hebrew Transcription

Translation: Then the people from the scribes and Pharisees answered, “Our Rabbi, we – we need to see some sign from you.”

The Scriptures: “Then some of the scribes and Pharisees answered, saying, “Teacher, we wish to see a sign from You.”

Aramaic: “Then some from the Saphre {the Scribes} and from the Phrishe {the Pharisees} answered and said unto Him, “Malphana {Teacher}, we desire that we might see an atha {a miraculous sign} from you.”

הפירושים	ומן	הסופרים	מן	אנשים	ענו	אז
ha’perushim, “the pharisees,” (n mp)	u’min, “and/ but/ so/ or from/ of,” (prep)	ha’sofrim, “the writers, scribes, authors,” (n mp)	min, “from/ of,” (prep)	anashim, “men, mankind,” (n mp)	anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)

ממך:	אות	איזה	לראות	אנו	צרוכין[413]	רבינו
mimcha, “from/ of you,” (prep, 2ms pronom)	ot, “sign, signal, letter, writing, symbol,” (n ms)	eize, ‘‘which? some, certain, any,” (pron, ms)	lir’ot, “to see,” (v. Pa'al/Qal, inf)	anu, “we,” (1cp pron)	tzuruchin, “need, necessity,” (adj, mp) Mishnaic Aramaism	ravi’nu, “our rabbi,” (n ms, 1cs pronom)

Interlinear Chart

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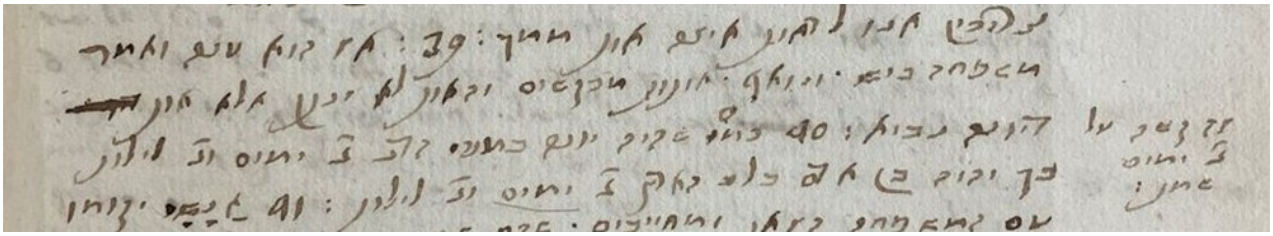
[413] The word *tzruchin* (צרוכין, "needing/requiring") is a distinct Mishnaic variant of the standard Rabbinic adjective *tzrichin* (צריכים). It exhibits the characteristic post-biblical masculine plural suffix ־ין(-*in*) derived from Aramaic. Scribes within this manuscript tradition frequently utilize an internal *vav* to reflect a localized shift in vowel pronunciation (*u/o*), a common phonetic orthography found in later colloquial Hebrew text layers. Syntactically, combining this adjective with an independent personal pronoun (*tzruchin anu*, "we are in need") is a staple modal construction in Mishnaic prose used to express necessity.

Chapter 12:39



אז הוא ענה ואמר משפחה ביש ונואף אותות מבקשים והאות לא ינתן אלא אות דיונה נביא:

Hebrew Transcription

Translation: Then he answered and said, “A wicked and adulterous family seek signs, but the sign will not be given, except a sign of Yonah (Jonah), the prophet.”

The Scriptures: But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.”

Aramaic: But He answered and said unto them, “An evil and adulterous generation seeks an atha {a miraculous sign}, and an atha {a miraculous sign} will not be given unto it, except the atheh {the miraculous sign} of Yawnan Nabiya {Jonah, the Prophet}.”

ונואף	ביש[414]	משפחה	ואמר	ענה	הוא	אז
v’no’ef, “and/ but/ so/ or I/ you (ms)/ he/it commit(s) adultery, fornicates” (v. Pa’al/Qal, act part, ms)	biyesh, “evil, wickedness, illness,” (n ms) Mishnaic	mish’pachah, “family, clan, generation, kindred,” (n ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron)	az, “then, in that case, so,” (conj)

אות	אלא	ינתן	לא	והאות	מבקשים	אותות
ot, “sign,” (n fs)	ele, “but, only, however,” (conj)	yinaten, “he/it will be given,” (v. Nif’al, yiqtol, fut, 3ms)	lo, “no, not,” (neg part)	v’ha’ot, “and/ but/ so/ or the sign,” (n fs)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	otot, “signs,” (n mp)

					נביא:	דיונה
					navi, “prophet,” (n ms)	d’yonah, “of/ who/ which/ that Jonah,” (Ar. rel part, name) Aramaism

Interlinear Chart

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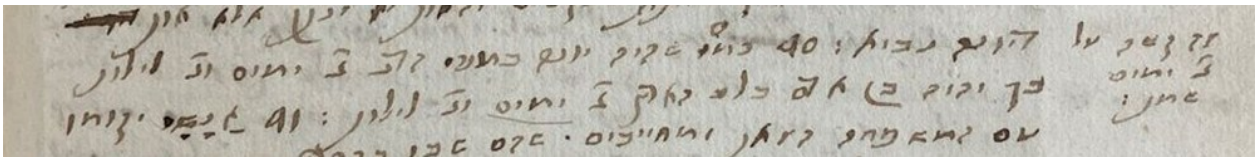
[414] This word is first found in the *Mishnah* Bava Kamma 3:10.

Chapter 12:40



כמו שהיה יונה במעי הדג ג׳ ימים וג׳ לילות כך יהיה בן אדם בלב הארץ ג׳ ימים וג׳ לילות:

Hebrew Transcription

Translation: "As Yonah (Jonah) who was in the inward parts of the fish, three days and three nights,[415] in this way, the Son of man will be in the heart of the earth three days and three nights."

The Scriptures: "For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Aḏam be three days and three nights in the heart of the earth."

Aramaic: "For as Yawnan {Jonah} was in the belly of the nuna {the fish}, three daytimes and three nights, thus The Son of Man will be in the lebeh d'Ara {the heart of the Earth} three daytimes and three nights."

כמו	שהיה	יונה	במעי	הדג	ג׳	ימים
k'mo, "like, as, similar to," (adv, prep)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yonah, Jonah (name)	v'me'eye', "in/ with/ by (the) inward parts belly of," (prep, n mp constr, 1cs pronom)	ha'dag, "the fish," (n ms)	gimel, "three," (abbrev card num)	yamim, "days," (n mp)

וג׳	לילות	כך	יהיה	בן	אדם	בלב
vav-gimel, "and/ but/ so/ or three," (abbrev card num)	leilot, "nights," (n mp)	kach, "so, thus, therefore, in this way," (adv)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	ben, "son," (n ms)	adam, "man," (n ms)	b'lev, "in/ with/ by (the) heart," (prep, n ms)

הארץ	ג׳	ימים	וג׳	לילות:		
ha'eretz, "the earth, land," (n fs)	gimel, "three," (abbrev card num)	yamim, "days," (n mp)	abbrev, "and/ but/ so/ or three," (card num)	leilot, "nights," (n mp)		

Interlinear Chart

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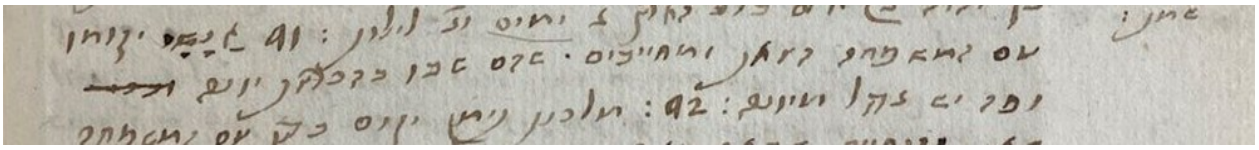
[415] See Jonah 1:17.

Chapter 12:41



אַנָשֵׁי יקומו עם המשפחה הזאת ומחייבים שהם שבו בהכרזת יונה ופה יש גדול מיונה:

Hebrew Transcription

Translation: "People *of Ninevah* will rise up with this generation and charge them, because they repented with the preaching[416] of Yonah (Jonah); and here is something greater than Yonah (Yonah)."

The Scriptures: "Men of Ninewĕh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here."

Aramaic: "The Ninevite men will stand up in The Diyna {The Judgment} with this sharbtha {generation}, and they will condemn it, because they thabu {repented} during the Proclaiming of Yawnan {Jonah}, and behold, *One who is* of greater importance than Yawnan {Jonah} is here!"

שהם	ומחייבים	הזאת	המשפחה	עם	יקומו	אַנָשֵׁי
she' hem, "that/ which/ who/ whom they," (pron 3mp)	u'mechayvim, "and/ but/ so/ or we/ you (mp)/ they, those charge, require," (v. Pi'el, act part, mp)	hazot, "this," (pron fs)	ha'mishpacha, "the family, clan, kindred," (n fs)	im, "with," (prep)	yakumu, "they shall rise up" (v. Pa'al/Qal, yiqtol fut, 3mp)	anshay, "men, people of," (n mp constr)

מיונה:	גדול	יש	ופה	יונה	בהכרזת[417]	שבו
m'yonah, "from/ of Jonah," (prep, name)	gadol, "great," (adj ms)	yesh, "there is, there exists," (part)	v'po, "and/ but/ so/ or here," (adv)	yonah, "Jonah," (name)	b'hachrazat-, "in/ with/ by (the) announcement, declaration, proclamation," (prep, n fs constr)	sha'vu, "they returned, repented," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

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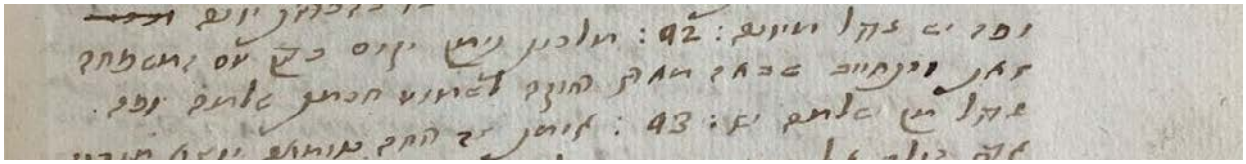
[416] Literally, "proclamation" or "declaration."
[417] This word is first found in the *Mishnah* Pirkei Avot 6:2 and is translated as "makes proclamation."

Chapter 12:42



מלכות תימן יקום בדין עם המשפחה זאת ויתחייב שבאה מארץ רחוקה לשמוע חכמת שלמה ופה גדול מן שלמה יש:

Hebrew Transcription

Translation: "The kingdom of Yemen (the South) will rise in the judgment with these kinsmen and condemn it, because she came from a distant land to hear the wisdom of Shelomoh (Solomon), and here is one greater than Shelomoh (Solomon)."

The Scriptures: "The sovereigness of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here."

Aramaic: "The Queen of The South will stand up in The Diyna {The Judgment} with this sharbtha {generation}, and she will condemn it, because she came from the ends of the Ara {the Earth} to hear the wisdom of Shliymun {Solomon}, and behold, *One who is* of greater importance than Shliymun {Solomon} is here!"

מלכות	תימן[418]	יקום	בדין	עם	המשפחה	זאת
malchut, "kingdom, queen," (n fs)	tayman, "south," (Ar. n ms) Aramaism	yakum, "he/it will rise, get up," (v. Pa'al/Qal, yiqtol, fut, 3ms)	b'din, "in/ with/ by (the) judgment, rabbinical court," (n ms)	im, "with," (prep)	ha'mishpacha, "the family, clan, kinsman," (n fs)	zot, "this," (pron 3fs)

ויתחייב	שבאה	מארץ	רחוקה	לשמוע	חכמת	שלמה
v'yitchayev, "and/ but/ so/ or he/it will commit, undertake," (v. Hit'pael, yiqtol, fut, 3ms)	she'ba'a, "that/ which/ who/ whom she/it came," (rel part, v. Pa'al/Qal, qatal, past, 3fs)	m'eretz, "from/ of earth, land," (prep, n fs)	rechoka, "far, distant, remote," (adj fs)	lishmoa, "to hear," (v. Pa'al/Qal, inf constr)	chachmat-, "wisdom of," (n fs constr)	shlomoh, "Solomon," (name)

ופה	גדול	מן	שלמה	יש:		
v'po, "and/ but/ so/ or here," (adv)	gadol, "great, loud, greater one," (adj, ms)	min, "from/ of," (prep)	shlomoh, "Solomon," (name)	yesh, "there is, there exists," (part)		

Interlinear Chart

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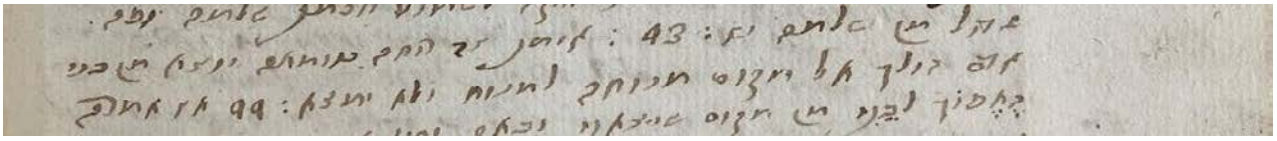
[418] This word is first found in the *Mishnah* Bava Kamma 1:4.

Chapter 12:43



אימת זה רוחה טומאה יוצא מן בני אדם הולך אל מקום מנוחה למנוח ולא ימצא:

Hebrew Transcription

Translation: "Whenever the unclean spirit goes out from *the* sons of man, it goes to a place of rest and does not find it."[419]

The Scriptures: "Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

Aramaic: "Now, when a rukha tanphtha {an unclean spirit} goes out from someone, she wanders in places that have no water in them, and she seeks rest, and she doesn't find it."

בני	מן	יוצא	טומאה	רוחה	זה	אימת
benei, "sons, children of," (n mp constr)	min, "from/ of," (prep)	yotze, "I/ you (ms)/ he/it went out," (v. Pa'al/Qal, act part, ms)	tum'a, "unclean, impurity," (n fs)	rucha(h), "spirit," (n fs)	ze, "this," (pron, ms)	immati, "when, whenever," (Ar. conj) Aramaism

ולא	למנוח	מנוחה	מקום	אל	הולך	אדם
ve'lo, "and/ but/ so/ or no, not," (neg part)	l'manoach, "to/ for/ belonging to (the) rest, deceased," (adj ms)	menucha, "rest, restful place, calm, serenity; (in plural) funeral," (n fs)	mikum, "place," (prep, n ms)	el, "to, towards," (prep)	holech, "I/ you (ms)/ he/it goe(es)," (v. Pa'al/Qal, act part, ms)	adam, "man," (n ms)

						ימצא:
						yimatza, "he/it will find," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

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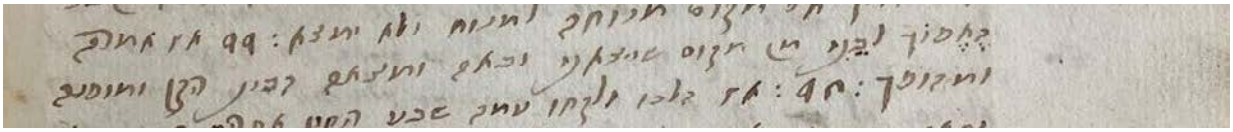
[419] This passage features clear Mishnaic linguistic layers in its temporal construction, orthography, and grammar. It employs the quintessential Rabbinic conjunction *eimat* (אימת, "when/at what time"), which completely replaces biblical temporal markers and is a famous structural marker of Mishnah prose (cf. *Berakhot* 1:1). Additionally, the text appends a trailing *hei* to the noun *ruach* (רוחה, "spirit") and pairs it directly with the abstract noun *tum'ah* (טומאה, "uncleanness") to translate the Greek concept of an unclean spirit. Finally, the text utilizes the active participle *holech* (הולך, "goes/walks") as a standard present-tense narrative verb, following standard Mishnaic grammatical preferences over biblical aspectual systems.

Chapter 12:44



אז אמרה האפוך לבתי מן מקום שיצאתי ובאה ומצאה הבית ריקן ומופנה ומהופך:

Hebrew Transcription

Translation: Then it says, "I will return to my house from which I went out." And it comes and finds the house empty, vacated, and overturned."

The Scriptures: "Then it says, 'I shall return to my house from which I came.' And when it comes, it finds it empty, swept, and decorated.

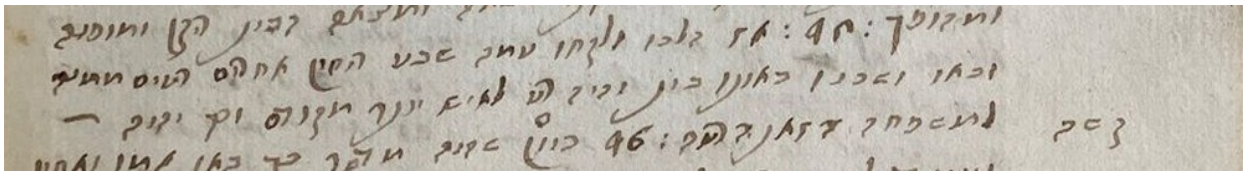
Aramaic: Then she says, 'I will return unto baythi {my house} from where I came out.' And she comes, finding that it is vacant, and swept, and prepared."

שיצאתי	מקום	מן	לבתי	האפוך	אמרה	אז
she'yatzati, "that/ which/ who/ whom I exited, went out," (rel part, Pa'al/Qal, qatal, past, 1cs)	makom, "place," (n ms)	min, "from/ of," (prep)	l'bati, "to/ for/ belonging to my house," (prep, n ms, 1cs pronom)	ha'ehpoch, "I/ you (ms)/ he/it will return," (v. Pa'al/Qal, yiqtol, fut, ms)	amrah, "she/it will say," (v. Pa'al/Qal, yiqtol, fut, 3fs)	az, "then, in that case, so," (conj)

	ומהופך:	ומופנה	ריקן	הבית	ומצאה	ובאה
	v'mehupak, "and/ but/ so/ or upside down, inversely, reversed," (adj ms)	u'mufneh, "and/ but/ so/ or I am / you (ms) are he/it was turned, cleared," (v. Huf'il, pssv part, fs)	rikan, "empty," (adj ms)	ha'bayit, "the house," (n ms)	v'matz'a, "and/ but/ so/ or she/it found," (v. Pa'al/Qal, qatal, 3fs)	v'ba'a, "and/ but/ so/ or I/ you (fs)/ she/it come(s)," (v. Pa'al/Qal, act part, fs)

Interlinear Chart

Chapter 12:45



אז הלכו ולקחו עמה שבע רוחין אחרים רעים ממנה ובאו ושכנו באותו בית והיה רע לאיש יותר מקודם וכך יהיה למשפחה הזאת הרעה:

Hebrew Transcription

Translation: "Then they went and took with it seven other spirits *more* evil[420] than itself, and they came and dwelt in the same house, and it became worse for that person than before; and thus will it be for this evil family."[421]

The Scriptures: "Then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there. And the last of that man is worse than the first. So shall it also be with this wicked generation."

Aramaic: "Then she goes and takes with her seven other rukhe {spirits} who are worse than her, and they enter and dwell in him, and the end of the gabra {the man} becomes worse than his beginning. Thus it will be for this evil generation."

אחרים	רוחין	שבע	עמה	ולקחו	הלכו	אז
acherim, "other, another, different," (adj mp)	ruachin, "spirits," (n fp) Aramaism	sheva, "seven," (card numb)	imah, "with her/it," (prep, pron 3fs)	lakchu, "they took," (v. Pa'al/Qal, qatal past, 3mp)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	az, "then, in that case, so," (conj)

והיה	בית	באותו	ושכנו	ובאו	ממנה	רעים
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	bayt, "house," (n ms)	b'oto, "in/ with/ by (the) same," (prep n ms)	v'shachnu, "and/ but/ so/ or they dwelt," (v. Pa'al/Qal, qatal, past, 3mp)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	mi'm'nah, "from/ of her/it," (prep, 3fs pronom)	ra'im, "bads, evils," (adj, mp)

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[420] Can also be translated as "eviler."

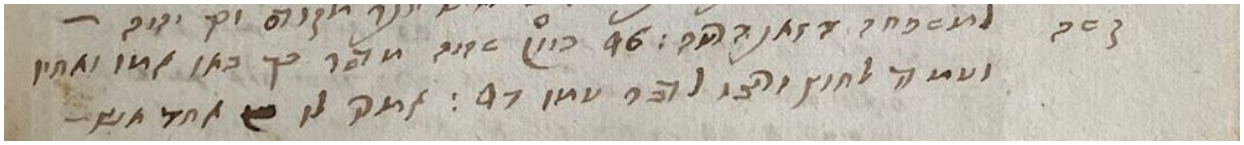
[421] This passage features clear Mishnaic linguistic layers in its plural morphology, demonstrative syntax, and tribal terminology. It employs the noun *ruchin* (רוחין, "spirits"), which showcases the characteristic post-biblical masculine plural suffix ין־(*-in*) derived from Aramaic. Syntactically, the text uses the compound pronoun *be-oto* (באותו, "in that") as a direct demonstrative adjective modifying the house, a signature structural marker of Rabbinic prose that entirely replaces biblical alternatives. Finally, the scribe consistently renders the Greek concept of a "generation" using the localized, familial noun *mishpachah* (משפחה, "family/kinsmen").

רע	לאיש	יותר	מקודם	וכך	יהיה	למשפחה
ra, “evil, wickedness,” (adj ms)	l’ish, “to/ for/ belonging to man,” (prep, n ms)	yoter, “more, more than,” (adv)	mukdam, “from/ of before, first,” (prep, adv)	v’cach, “and/ but/ so/ or in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’mish’pachah, “to/ for/ belonging to (the) family, clan, tribe, kindred,” (prep, n ms)

הזאת	הרעה:					
hazot, ‘this,” (pron, fs)	ha’ra’ah, “the evil, bad,” (n fs)					

Interlinear Chart

Chapter 12:46



כיון שהיה מדבר כך באו אמו ואחיו ועמדו לחוץ ורצו לדבר עמו:

Hebrew Transcription

Translation: While he was speaking this, his mother and brothers came and stood outside and wanted to speak with him.

The Scriptures: And while He was still talking to the crowds, see, His mother and brothers stood outside, seeking to speak with Him.

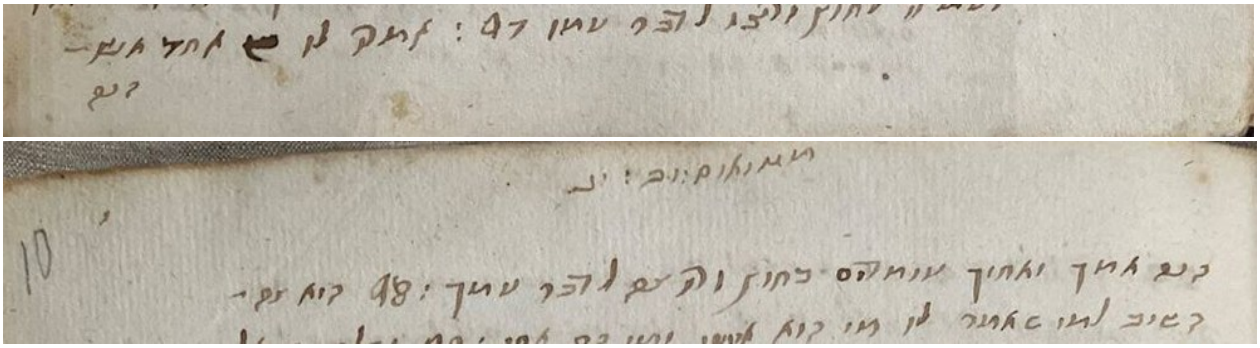
Aramaic: Now, while He was speaking unto the crowds, His mother and His brothers came and were standing outside, and they were asking that they might speak with Him.

כיון	שהיה	מדבר	כך	באו	אמו	ואחיו
keivan, “because, as soon as, since,” (conj)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	kach, “so, thus, therefore, in this way,” (adv)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	im’o, “his/its mother,” (n fs, 3ms pronom)	v’echav, “and/ but/ so/ or his/its brothers,” (n mp, 3ms pronom)

		עמו:	לדבר	ורצו	לחוץ	ועמדו
		imo, “with him/it,” (prep, 3ms pronom)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	v’ratzu, “and/ but/ so/ or they wanted,” (v. Pa’al/Qal, qatal, past 3mp)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	v’amadu, “and/ but/ so/ or they stood,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 12:47



אמר לו אחד איש הנה אמך ואחיך עומדים בחוץ ורוצה לדבר עמך:

Hebrew Transcription

Translation: One man said to him, “Behold, your mother and brothers are standing outside and want to speak with you.”

The Scriptures: And one said to Him, “See, Your mother and Your brothers are standing outside, seeking to speak with You.”

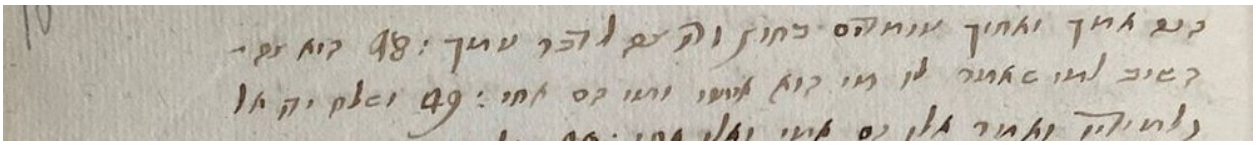
Aramaic: Then someone said unto Him, “Behold, Your mother and Your brothers are standing outside, and asking that they might speak with you.”

ואחיך	אמך	הנה	איש	אחד	לו	אמר
v’achecha, “and/ but/ so/ or your (ms) brothers,” (n mp, 2ms pronom)	imcha, “your (ms) mother,” (n fs, 2ms pronom)	hine, “behold,” (part)	ish, “a man,” (n ms)	echad, “one,” (card num)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

		עמך:	לדבר	ורוצה	בחוץ	עומדים
		imcha, “with you (ms),” (prep, 2ms pronom)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	v’rotzeh, “and/ but/ so/ or I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	b’chutz, “in/with/ by (the) outside,” (prep, n ms)	omdim, “we/ you (mp)/ they (m) stand,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 12:48



הוא זה השיב למי שאמר לו מי הוא אימי ומי הם אחי:

Hebrew Transcription

Translation: He, this one, responded to whoever told him, “Who is it, my mother, and who are my brothers?”

The Scriptures: But He answering, said to the one who spoke to Him, “Who is My mother and who are My brothers?”

Aramaic: “But, He answered and said unto the one who had spoken unto Him, “Who is My mother? And who are My brothers?”

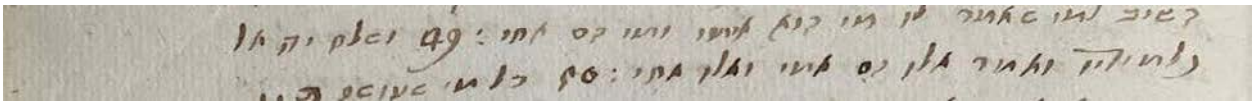
מי	לו	שאמר	למי	השיב	זה	הוא
mi, “who?” (interrog part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’amar, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’mi, “to/ for/ belonging to who? whose? whom?” (prep, interrog part)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	ze, ”this, this one,” (pron, ms)	hu, “he/it,” (3ms pron)

		אחי:	הם	ומי	אימי[422]	הוא
		achay, “my brothers,” (n mp, 1cs pronom)	hem, “they, them,” (pron 3mp)	u'mi, “and/ but/ so/ or who,” (interrog part)	imi, “my mother,” (n fs, 1cs pronom)	hu, “he/it,” (3ms pron)

Interlinear Chart

[422] This word is spelled with the added yod (י) mater lectionis, as well as in 12:50, whereas in verse 12:49, it does not have the added yod (י) mater lectionis.

Chapter 12:49



ושלח ידו אל תלמידיו ואמר אלו הם אמי ואלו אחי:

Hebrew Transcription

Translation: And he sent his hand toward his talmidim (disciples) and said, “These are my mother, and are my brothers!”

The Scriptures: And having stretched out His hand toward His taught ones, He said, “See My mother and My brothers!”

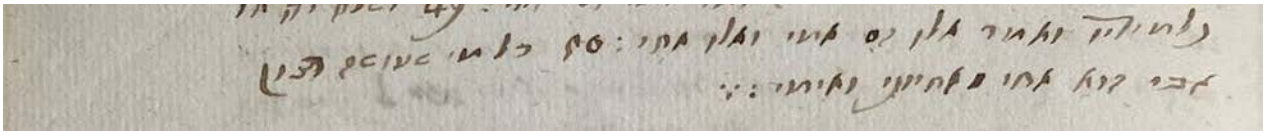
Aramaic: And He stretched out His hand towards His Disciples, and said, "Behold My mother, and behold My brothers!”

הם	אלו	ואמר	תלמידיו	אל	ידו	ושלח
hem, “they, them,” (pron 3mp)	eilu, “these,” (pron)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	al, “to, towards,” (prep)	yado, ‘his/its hand,” (n ms, 3ms pronom)	v'schlach, “and/ but/ so/ he/it sent,” (v. Pa’al/Qal, qatal, past, 3ms)

				אחי:	ואלו	אמי
				achay, “my brothers,” (n mp, 1cs pronom)	v'eilu, “and/ but/ so/ or these, those, the following,” (3mp pronom)	imi, “my mother,” (n fs, 1cs pronom)

Interlinear Chart

Chapter 12:50



כל מי שעושה רצון אבי הוא אחי ואחיותי ואימי:

Hebrew Transcription

Translation: “Whoever does the desire of my Father, he is my brother, and my sisters, and my mother.”

The Scriptures: “For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.”

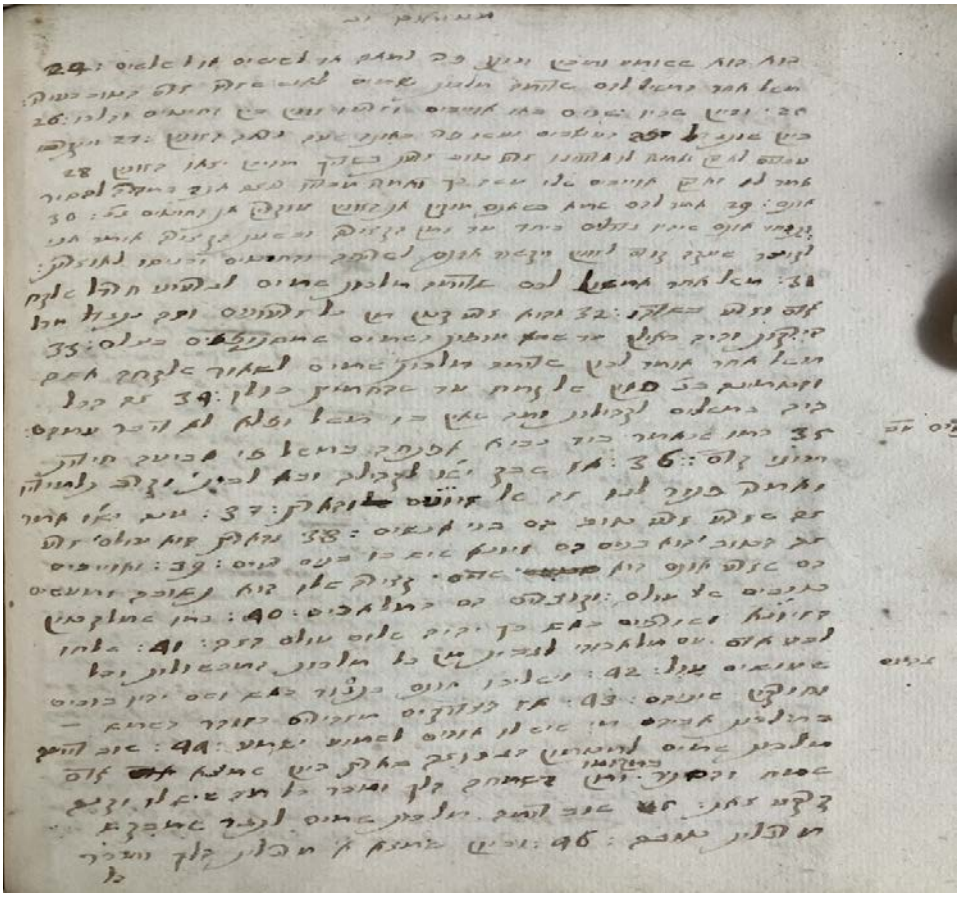
Aramaic: “For, every one who does the will of Abi {My Father} who is in The Shmaya {The Heavens}, the very same are My brother, and My sister, and My mother."

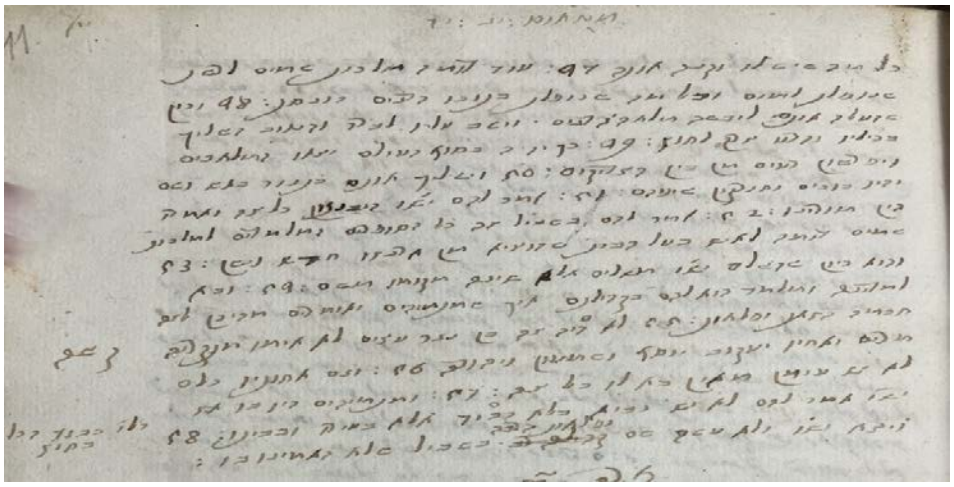
אחי	הוא	אבי	רצון	שעושה	מי	כל
achi, “my brother,” (n ms, 1cs pronom)	hu, “he/it,” (3ms, pron)	avi, “my father,” (n ms, 1cs pronom)	ratzon, “desire, intent,” (n ms)	she’oseh: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)

					ואימי:	ואחיותי
					v’imi, “and/ but/ so/ or my mother,” (n fs, 1cs pronom)	v’achyoti, “and/ but/ so/ or my sisters,” (n fp, 1cs pronom)

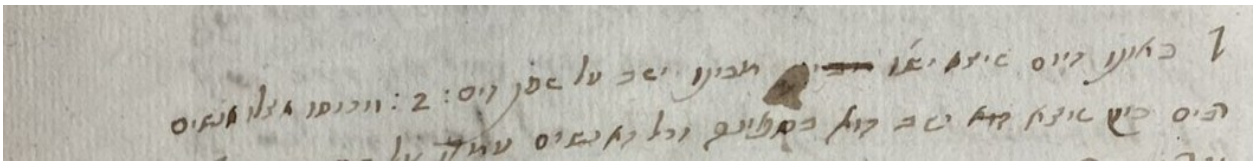
Interlinear Chart

Cochin Matthew Chapter 13





Chapter 13:1



באותו היום שיצא יש׳ו מביתו ישב על שפת הים:

Hebrew Transcription

Translation: On the same day that Yeshua went out from his house, he sat upon the riverbank of the sea.

The Scriptures: And on that day יהושע went out of the house and sat by the sea.

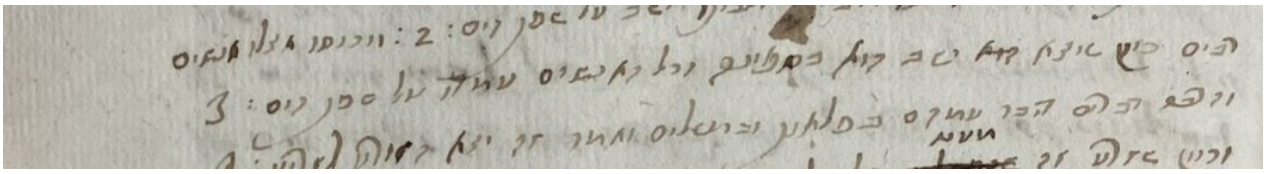
Aramaic: Now, during that yawma {day}, Eshu {Yeshua} went out from the baytha {the house} and sat on the yad yama {the seaside}.

על	ישב	מביתו	יש׳ו	שיצא	היום	באותו
al, “upon, on,” (prep)	yoshev, “he/it sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3ms)	m’beito, “from/ of his/its house,” (prep, n ms, 3ms pronom)	yeshu, “Yeshua,” (name)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal,qatal, past 3ms)	ha’yom, “the day,” (n ms)	b’oto, “in/ with/ by (the) same,” (prep n ms)

					הים:	שפת
					ha’yam, “the sea,” (n ms)	sefat, “border, riverbank, shore” (n fs)

Interlinear Chart

Chapter 13:2



ויכנסו אצלו אנשים רבים כיון שיצא ישב הוא בספינה וכל האנשים עמדו על שפת הים:

Hebrew Transcription

Translation: Many people assembled *and* drew near him. When he went out, he sat in the ship, and all the people stood on the riverbank of the sea.

The Scriptures: And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

Aramaic: And great multitudes gathered with Him, in such a way that He went up to sit Himself in an elpha {a ship/a boat}, and the whole multitude was standing on the spar yama {the seashore}.

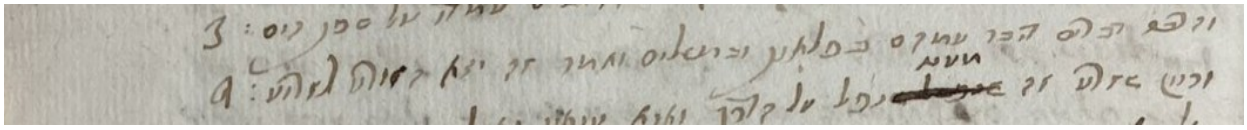
ישב	שיצא	כיון	רבים	אנשים	אצלו	ויכנסו
yoshev, “he/it sat, dwelled” (v. Pa’al/Qal, qatal, past, 3ms)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	keivan, “because, as soon as, since,” (conj)	rabim, “many, numerous,” (adj mp)	anashim, “men, mankind,” (n mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v’yekunsu, “and/ but/ so/ or they will assemble,” (v. Pi’el, wayyiqtol, past, 3mp)

שפת	על	עמדו	האנשים	וכל	בספינה	הוא
sefat, “border, riverbank, shore” (n fs)	al, “upon,” (prep)	amadu, “they stood,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’anashim, “the men, people” (n mp, cp)	v’kol, “and/ but/ or/ so all,” (n ms)	b’sfina, “in/ with/ by (the) ship,” (prep, n ms	hu, “he/it,” (3ms pron)

						הים:
						ha’yam, “the sea,” (n ms)

Interlinear Chart

Chapter 13:3



והרבה דברים דיבר עמהם בפלחות ובמשלים ואמר זה יצא הזורע לזרוע:

Hebrew Transcription

Translation: And he spoke many words with them in allegories and in parables. Then he said this, “The sower went to sow,”

The Scriptures: And He spoke to them much in parables, saying, “See, the sower went out to sow.

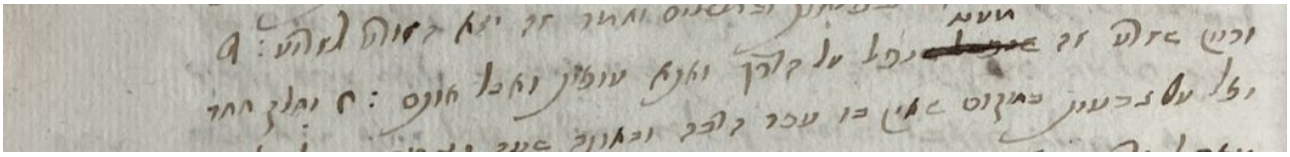
Aramaic: And He was speaking much with them in Phelatha {Similes/Parables}, and saying, “Behold, a Zarua {a Sower} went out so that He might sow,

ואמר	ובמשלים	בפלחות	עמהם	דיבר	דברים	והרבה
v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	u'b'meshalim, "and/ but/ so/ or in/ with/ by (the) examples, parables," (prep, n mp)	b'pechachot, "in/ with/ by pieces, slices, allegories," (prep, fp)	im hem, "with them," (prep, 3mp pronom)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	devarim, "words, matters, things," (n mp)	v'harbe, "and/ but/ so/ or very many," (adv)

			לזרוע:	הזורע	יצא	זה
			lizroa, "to sow, disseminate," (v. Pa'al/Qal, inf constr)	zorea, "I/ you (ms)/ he/it sow(s)," (v. Pa'al/Qal, act part, ms)	yotzei, "I/ you (ms)/ he/it goes out," (Pa'al/Qal, act part, ms)	ze, "this," (ms pron)

Interlinear Chart

Chapter 13:4



וכיון שזרע זה מעט נפל על הדרך ואתא עופות ואכל אותם:

Hebrew Transcription

Translation: "and when he sowed this, a few fell on the road, birds came and ate them."

The Scriptures: And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

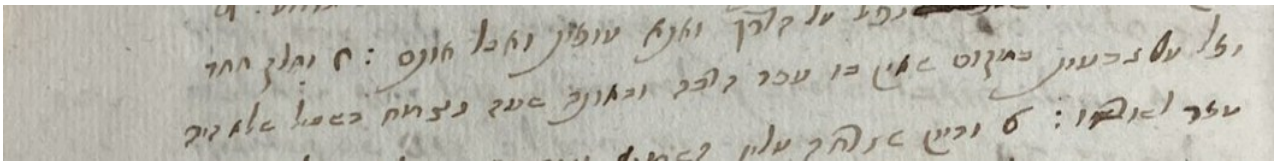
Aramaic: and while He was sowing, some fell on the roadside, and a pharakhtha {a bird} came and ate it.

הדרך	על	נפל	מעט	זה	שזרע	וכיון
ha'derek, "the way, path, road," (n fs)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	m'at, "a little, little few, less, lesser, meager," (adv)	ze, "this," (ms pron)	she'zara, "that/ which/ who/ whom he/it sowed, disseminated," (v. Pa'al/Qal, qatal, past, 3ms)	l' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

			אותם:	ואכל	עופות	ואתא
			otam, “them,” (DO marker, 3mp pronom)	v’achal, “and/ but/ so/ or he/it ate,” (v. Pa’al/Qal, qatal, past, 3ms)	ofot, “birds,” (n mp)	ve’ata, “he/it came,” (v. Ar. Peal, qatal, past, 3ms) Aramaism

Interlinear Chart

Chapter 13:5



וחלק אחד נפל על גבעות במקום שאין בו עפר הרבה ובאותה שעה נצמח בשביל שלא היה עפר לשורשו:

Hebrew Transcription

Translation: “And one portion fell on the hills in a place that without much dirt on it. And in that hour, it grew because there was no dirt for its root.”[423]

The Scriptures: And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

Aramaic: And other fell on shuka {bedrock} where there wasn’t much medra {dirt}. And at once it sprouted on account that there was no depth of ara {soil}.

שאין	במקום	גבעות	על	נפל	אחד	וחלק
she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	gva’ot, “hills,” (n fp)	al, “upon, on,” (prep)	nafal, “he/it fell” (v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	v’chelek, “and/ but/ so/ or (the) portion, share,” (n ms)

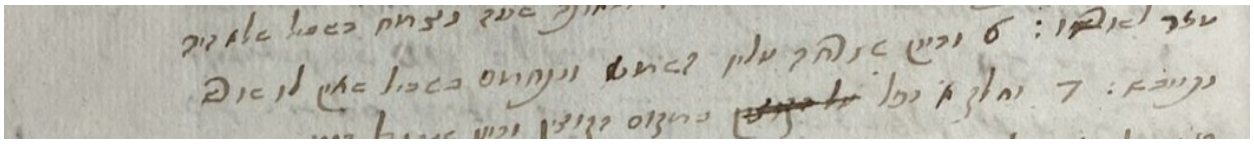
[423] This passage showcases signature Mishnaic linguistic layers in its temporal transitions and logical syntax. It utilizes the quintessential Rabbinic idiom *u-ve-otah sha'ah* (ובאותה שעה, "and at that same hour/immediately") to express an instantaneous event, completely replacing biblical indicators of suddenness. Additionally, the text relies on the compound preposition *bishvil she-lo* (בשביל שלא, "because/on account of which") as a modern causal operator, matching a foundational prose framework of standard Mishnaic logic over classical biblical causal chains.

בו	עפר	הרבה	ובאותה	שעה	נצמח	בשביל
b'o, "in/ with/ by him/it," (prep, 3ms pronom)	afar, "dust, ashes, earth, dirt," (n ms)	harbeh, "many, much, a lot," (adv)	ve'b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)	shea, "hour," (n fs)	nitzmach, "I/ you (ms)/ he/it grow(s)," (v. Nif'al, act part, ms)	bishvil, "for, for the sake of," (prep) Mishnaic

שלא	היה	עפר	לשורשו:			
she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	afar, "dust, ashes, earth, dirt," (n ms)	l'shorsho, "to/ for/ belonging to his/its root," (n ms, 3ms pronom)			

Interlinear Chart

Chapter 13:6



וכיון שזרחה עליו השמש ונתחמם בשביל שאין לו שורש נתייבש:

Hebrew Transcription

Translation: "And when the sun shone on it, and it became hot, because it had no root, it withered."[424]

The Scriptures: But when the sun was up they were scorched, and because they had no root they withered.

Aramaic: But, when the shemsha {the sun} was risen, it became hot, and because it hadn't rooted, it withered.

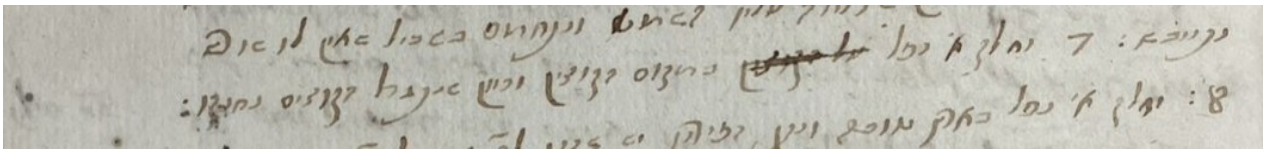
[424] This verse showcases classical Mishnaic prose style through its causal markers and passive verbal structures. It employs the compound preposition *bishvil she-ein* (בשביל שאין, "because it had no"), the standard Rabbinic causal operator that displaces biblical alternatives. Furthermore, the narrative relies on two verbs conjugated in the passive Nitpa'el binyan: *nitchammem* (נתחמם, "it became hot") and *nityabbesh* (נתייבש, "it dried up"). The *Nitpa'el* pattern is the absolute grammatical signature of Mishnaic Hebrew, regularly utilized in post-biblical texts to describe physical transformations or passive outcomes.

שאין	בשביל	ונתחמם	השמש	עליו	שזרחה	וכיון
she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	bishvil, "for, for the sake of," (prep) Mishnaic	v'nitchamem, "and/ but/ so/ or he/it became warmed, heated," (v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple	ha'shemesh, "the sun," (n cs)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	she'zorcha, "that/ which/ who/ whom she/it shone," (rel part, v. Pa'al/Qal, qatal, past, 3fs)	l'keivan, "and/ but/ so/ or because, as soon as, when," (conj)

				נתייבש:	שורש	לו
				nityabesh, "he/it was withered, dried out," (v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple	shoresh, "root," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

Interlinear Chart

Chapter 13:7



וחלק א׳ נפל במקום הקוצין וכיון שנתגדל הקוצים נחנקו:

Hebrew Transcription

Translation: "And one part fell in the place of the thorns, and when it grew, the thorns choked *it*."[425]

The Scriptures: And others fell among thorns, and the thorns came up and choked them.

Aramaic: And other fell among kube {thorns} and the thorns grew up, and they choked it.

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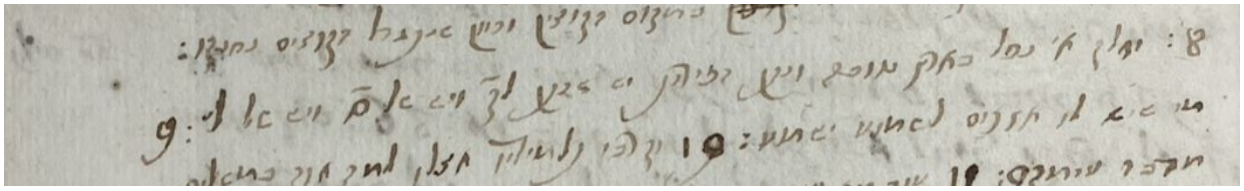
[425] This passage demonstrates standard Mishnaic linguistic layers in its plural spellings and passive verbal syntax. It features the noun *ha-kotzin* (הקוצין, "the thorns"), which exhibits the characteristic Aramaic-derived masculine plural suffix ין־ (-*in*) that frequently alternatives with standard Hebrew endings in Rabbinic prose. Additionally, the temporal phrase includes the verb *nitgaddel* (נתגדל, "grew up"), which is conjugated in the passive Nitpa'el binyan. The *Nitpa'el* pattern is the absolute grammatical signature of Mishnaic Hebrew style, utilized uniformly by scribes to denote natural transitions and transformations. See Jeremiah 4:3.

שנתגדל	וכיון	הקוצין	במקום	נפל	א׳	וחלק
she’nitgadal, “that/ which/ who/ whom he/it grew,” (v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	ha’kotzain, “the thorns,” (Ar. n mp) Aramaism	bamakom, “in/ with/ by (the) place,” (prep, n ms)	nafal, “he/it fell” (v. Pa’al/Qal, qatal, past, 3ms)	alef, “one,” (ord num)	v’chelek, “and/ but/ so/ or (the) portion, share,” (n ms)

					נחנקו:	הקוצים
					nechneku, “they choked,” (v. Nif’al, qatal, past, 3mp)	ha’kotzain, “the thorns,” (Ar. n mp) Aramaism

Interlinear Chart

Chapter 13:8



וחלק א׳ נפל בארץ טובה ונתן הפירות יש שנתן לק׳ ויש של ס׳ ויש של ל׳:

Hebrew Transcription

Translation: “And one part fell on good land and produced fruit; some had given a hundred, some sixty, and some thirty.”

The Scriptures: And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

Aramaic: And other fell in ara tabtha {good soil} and gave fruits: Some a hundred, and some sixty, and some thirty.

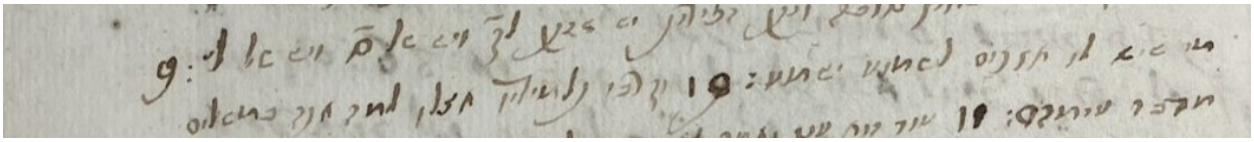
הפירות	ונתן	טובה	בארץ	נפל	א׳	וחלק
ha’perot, “the fruit(s),” (n mp)	v’natan, “and/ but/ so/ or he/it gave,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	tova,” ‘good, pleasant,” (adj fs)	ba’eretz, “in/ with/ by/ with/ by (the) earth, land,” (prep, n fs)	nafal, “he/it fell” (v. Pa’al/Qal, qatal, past, 3ms)	aleph “one,” (abbrev card num)	v’chelek, “and/ but/ so/ or (the) portion, share,” (n ms)

יש	שנתן	לק׳	ויש	של	ס׳	ויש
yesh, “there is, there exists,” (part)	she’natan, “that/ which/ who/ whom he/it gave,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	lamed-quf, “to/ for/ belonging to hundred,” (prep, card numb)	v'yesh, “and/ but/ so/ or there is, there exists,” (part)	shel, “to, for, of, belonging to,” (prep)	samech, “sixty,” (card numb)	v'yesh, “and/ but/ so/ or there is, there exists,” (part)

של	ל׳:					
shel, “to, for, of, belonging to,” (prep)	lamed, “thirty,” (abbrev, card num)					

Interlinear Chart

Chapter 13:9



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “Whoever has ears to hear, he will hear.”

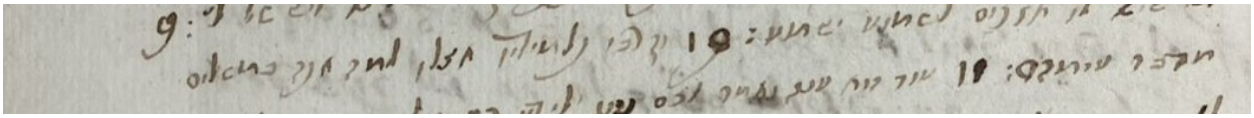
The Scriptures: He who has ears to hear, let him hear!”

Aramaic: He who has ears that might hear, let him hear.”

מי	שיש	לו	אזנים	לשמוע	ישמע:	
mi, “who?” (interrog part)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	oznayim, “ears,” (n mp)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	yishma,” he/it will hear,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	

Interlinear Chart

Chapter 13:10



וקרבו תלמידיו אצלו למה אתה במשלים מדבר עימהם:

Hebrew Transcription

Translation: And his talmidim (disciples) approached him, “Why do you speak parables with them?”

The Scriptures: And the taught ones came and said to Him, “Why do You speak to them in parables?”

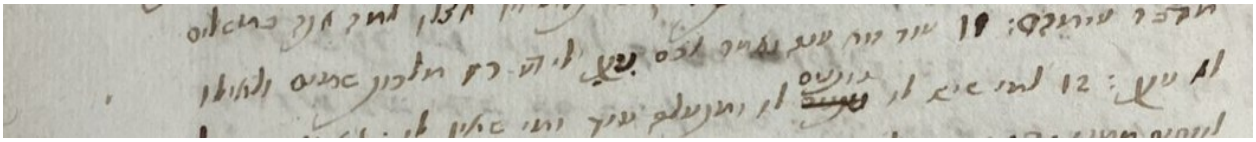
Aramaic: And His Disciples approached and said unto Him, “Why do you speak with them in Phelatha {Similes/Parables}?”

מדבר	במשלים	אתה	למה	אצלו	תלמידיו	וקרבו
medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	b’meshalim, “in/ with/ by examples, parables,” (prep, n mp)	atah, “you,” (2ms)	lama, “why? what purpose, for whatsoever,” (adv)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	ve’karvu, “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)

						עימהם:
						ima’hem, “with them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 13:11



עוד הוא ענה ואמר לכם ניתן לידע רז מלכות שמים ולאילו לא ניתן:

Hebrew Transcription

Translation: Again, he answered and said, “To you is given to know the mystery of the kingdom of heaven, but for those it is not given.”

The Scriptures: And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.

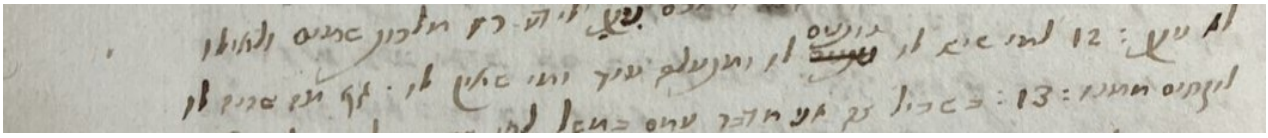
Aramaic: Then He answered and said unto them, “To you it is given to know the raza {the mystery} of The Malkutha d’Shmaya {The Kingdom of The Heavens}, but, it isn’t given unto those.

לידע	ניתן	לכם	ואמר	ענה	הוא	עוד
leyadea, “to know, to determine, to make definite; to inform, to update,” (v. Pi’el, inf constr)	nitan, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron, 3ms)	od, “yet, still, more,” (adv)

	ניתן:	לא	ולאילו	שמים	מלכות	רז
	nitan, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	lo, “no, ‘not,” (neg part)	v’eilu, “and/ but/ so/ or to/ for/ belonging to those,” (prep, 3mp pronom)	shamayim, “heaven(s),” (n mp)	malchut, “kingdom,” (n fs)	raz, “secret, enigma, mystery (lit.)," (n ms)

Interlinear Chart

Chapter 13:12



למי שיש לו נותנים לו ומתעלה עוד ומי שאין לו אף מה שהיה לו לוקחים ממנו:

Hebrew Transcription

Translation: “To whoever has, they give to him, and he is exalted more so. But whoever does not have, even what he has is taken from him.”

The Scriptures: For whoever possesses, to him more shall be given, and he shall have overflowingly; but whoever does not possess, even what he possesses shall be taken away from him.

Aramaic: For, to him who has, it will be given unto him, and it shall increase unto him, and unto him who hasn’t, even that which he has, will be taken from him.

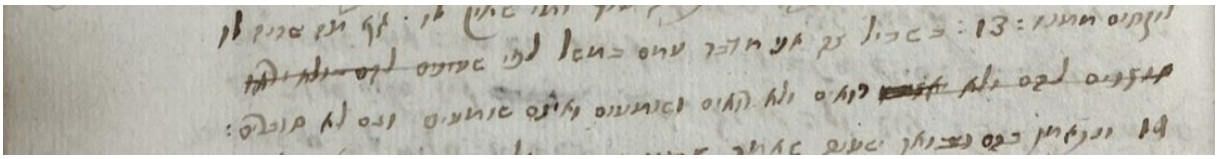
עוד	ומתעלה	לו	נותנים	לו	שיש	למי
od, “yet, still, more,” (adv)	u’mit'ale, “and/ but/ so/ or I/ you (ms)/ he/it becomes elevated,” (v. Hit’pael, act part, ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	notanim “we/ you (mp)/ they, those giving,” (v. Pa’al/Qal, act part, mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “which/ that/ who/ whom there is,” (rel part, part)	l’mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)

לו	שהיה	מה	אף	לו	שאין	ומי
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ma, “what?” (interrog pron)	af, “also, yea, though, so much the more,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	u'mi,”and/ but/ so/ or who,” (inter part)

					ממנו:[426]	לוקחים
					mimeno, “of/ from him/it,” (prep, 3ms pronom)	lokchim, “we/ you (mp)/ they take,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 13:13



בשביל זה אני מדבר עמם במשל לפי רואים ולא רואים ושומעים ואינם שומעים וגם לא סוברים:

Hebrew Transcription

Translation: “Because of this, I speak with them in a parable, for they see, and do not see.[427] And hear they do not hear; and as well, they do not comprehend.”[428]

The Scriptures: Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

[426] Alternate suffix spelling of him/it.

[427] See Jeremiah 5:20-21: “Who have eyes and see not.” Also see Deuteronomy 29:3-4 and Ezekiel 12:2.

[428] This passage heavily relies on signature Mishnaic prose logic, negation syntax, and intellectual vocabulary. It employs the compound preposition *bishvil zeh* (בשביל זה, "on account of this"), which serves as the standard Rabbinic causal operator displacing biblical alternatives. Furthermore, the clause utilizes the negative particle *einam* (אינם, "they are not") paired with an active participle, which is the absolute standard syntactic framework for present-tense negation in Mishnaic grammar. Finally, the use of the verb *sovrim* (סוברים, "comprehend/understand") marks a distinct post-biblical semantic shift where the root ס-ב-ר moves from meaning "to hope" or "examine" into the standard Rabbinic cognitive verb meaning to reason, think, or hold an opinion.

Aramaic: Because of this, I speak with them in Phelatha {Similes/Parables}, because they are seeing, and they don't see, and they are hearing, and they don't hear, and they don't understand.

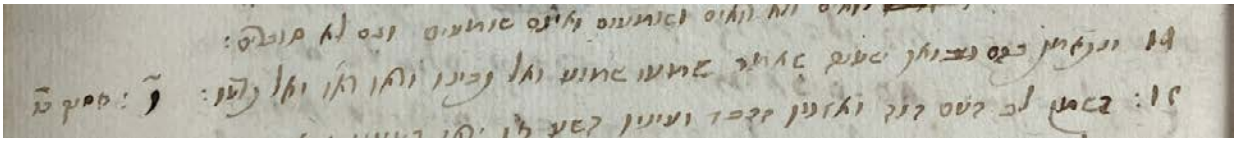
לפי	במשל	עמם	מדבר	אני	זה	בשביל
lefi, "according to," (prep)	b'meshal, "in/ with/ by example, parable, allegory, proverb," (prep, n ms)	imam, "with them," (prep, 3mp pronom)	medaber, "I/ you (ms)/ he/it speak(s)," (v. Pa'al, Qal, act part, ms)	ani, "I," (1cs pron)	ze, "this," (pron, ms)	bishvil, "for, for the sake of," (prep) Mishnaic

וגם	שומעים	ואינם	ושומעים	רואים	ולא	רואים
v'gam, "and/ but/ so/ again, also, too, in addition, even, as well," (part)	shom'im, "we/ you (mp)/ they will hear, listen," (Pa'al/Qal, act part, mp)	ve'eynam, "and/ but/ so/ or they do not," (3mp pronom)	v'shom'im, "we, you (mp)/ they, those hearing," (v. Pa'al Qal, act part, mp)	ro'im, "we/ you (mp)/ they see," (v. Pa'al/Qal, act part, mp)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	ro'im, "we/ you (mp)/ they see," (v. Pa'al/Qal, act part, mp)

					סוברים:	לא
					sovrim, "we/ you (mp)/ they believe, assume, think," (v. Pa'al/Qal, act part, mp)	lo, "no/ not" (neg part)

Interlinear Chart

Chapter 13:14



ונתאמת בהם נבואת ישעיה שאמר שמעו שמוע ואל תבינו וראו ראו ואל תדעו:

Hebrew Transcription

Translation: "And by them, *the* prophecy of Yeshayah (Isaiah) *is* verified, that said, 'Hearing, you hear, and you don't understand, and seeing you see and you don't perceive,[429]

The Scriptures: And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,

[429] The verb *nit'ammat* (נתאמת, "was fulfilled/verified") is conjugated in the passive Nitpa'el binyan (from the root א-מ-ת, meaning "truth"). The *Nitpa'el* pattern is the absolute grammatical signature of Mishnaic Hebrew style. Scribes universally preferred this post-biblical verbal framework over classical biblical passives when describing how a prophecy, vow, or legal statement was formally validated or realized in history.

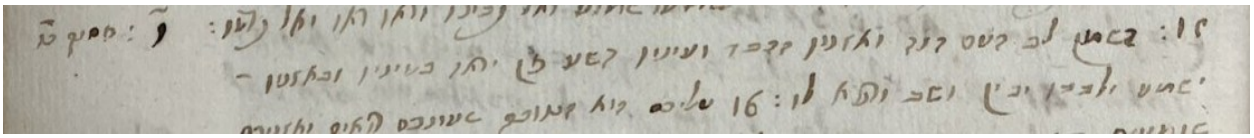
Aramaic: And the prophecy of EshaYa {Isaiah} is fulfilled in them, which said that, ‘Hearing, you will hear, and not understand, and seeing, you will see, and not perceive.

שמוע	שמעו	שאמר	ישעיה	נבואת	בהם	ונתאמת
shomea, “I/ you (ms)/ he/it hear(s),” (v. Pa’al/Qal, act part, ms)	sham’u, “they heard,” (v. Pa’al/Qal, qatal, past, 3mp)	she’amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	yeshayah, “Isaiah,” (name)	nevu’at, “prophecy of,” (n fs constr)	ba’hem, “with/ by/ in them,” (prep, 3mp pronom)	v’nit’amet, “and/ but/ so/ or he/it was verified, verified,” (v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple

	תדעו:	ואל	ראו	וראו	תבינו	ואל
	ted’u, “you (mp) will know, perceive,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	v’al, “and don't, no, not),” (neg part)	rau, “they saw,” (v. Pa’al/Qal, qatal, past 3mp)	v’ra’u, “and/ but/ so/ or they saw,” (v. Pa’al/Qal, qatal, past, 3mp)	tavinu, “you (mp) will understand,” (v. Hif’il, yiqtol, fut, 2mp)	v’al, “and don't, no, not),” (neg part)

Interlinear Chart

Chapter 13:15



השמן לב העם הזה ואזניו הכבד ועיניו השע פן יראו בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו:

Hebrew Transcription

Translation: “The heart of this people is fat, their ears are heavy, and their eyes shut, lest they see with their eyes, and hear with their ears, and understand with their heart, and they return and are healed.”[430]

The Scriptures: for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’

[430] This verse contains a distinct grammatical pronoun shift that serves as a defining hallmark of Rabbinic and medieval manuscript style. While the surrounding narrative prose addresses the crowds using modern plural active modifiers ("I speak with *them*," "*they* see"), the text abruptly transitions into an unedited, literal transcription of Isaiah 6:10, which relies strictly on singular collective pronouns ("*its* ears," "*it* return"). This fluid, non-harmonized pronoun mismatch occurs because the scribe prioritized preserving the precise, authoritative wording of the biblical prophetic indictment over modern rules of stylistic or grammatical uniformity. See Isaiah 6:9–10.

Aramaic: For, the heart of this Ama {People} has been hardened, and with their ears they have been hard of hearing, and they have shut their eyes so that they should not see and might hear with their ears, and might understand in their heart, and might repent, and I would heal them.'

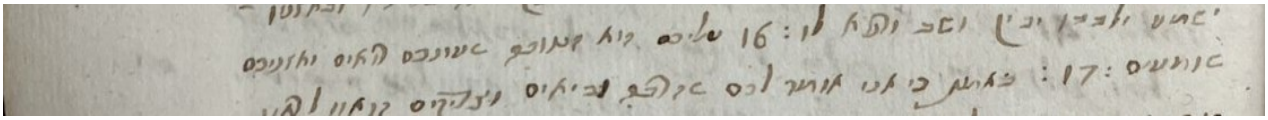
השמן	לב	העם	הזה	ואזניו	הכבד	ועיניו
ha'shuman, "the fat," (n ms)	lev, "heart," (n ms	h'am, "the people," (n ms)	haze, "the this, that," (pron ms)	v'oznav, "and/ but/ so/ or his/its ears," (n fp)	ha'kaved, "the heavy, serious, important," (adj ms)	v'einav, "and/ but/ so/ or his/its eyes," (n ms, 3ms pronom)

השע	פן	יראו	בעיניו	ובאזניו	ישמע	ולבבו:
ha'sha'a, "the dim, be turned away, shut," (adj ms)	pen, "lest," (conj)	yiru, "they will see," (v. Pa'al/Qal, yiqtol, fut, 3mp)	b'einav, "in/ with/ by (the) his/its eyes," (prep, n fp)	u'b'oznav, "and/ but/ so/ or in/ with/ by (the) his/its ears," (prep, n fp)	yishma," he will hear," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'levavo, "and/ but/ so/ or his/its heart," (n ms, 3ms pronom)

יבין	ושב[431]	ורפא	לו:			
yevayen, "he/it will understand," (v. Hif'il, yiqtol, fut, 3ms)	v'shuv, "I/ you (ms)/ he/it return(s)," (v. Pa'al, act part, ms)	v'rupa, "and/ but/ so/ or he/it was healed," (v. Pi'el, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)			

Interlinear Chart

Chapter 13:16



עליכם היא הטובה שעינכם רואים ואזניכם שומעים:

Hebrew Transcription

Translation: "Upon you is the goodness, for your eyes see and your ears hear."

The Scriptures: And blessed are your eyes because they see, and your ears because they hear,

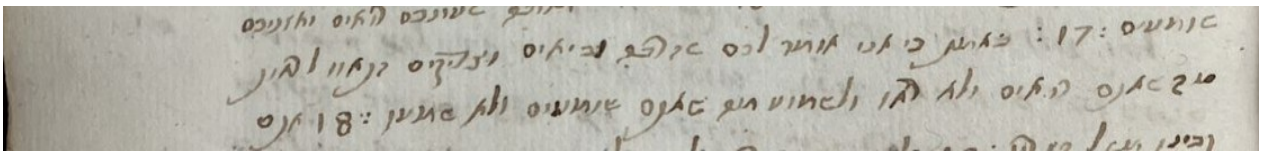
Aramaic: But, blessed are your eyes that are seeing, and your ears that are hearing.

[431] This is a misspelling. It appears that the vav pronominal suffix, meaning "they," was mistakenly eliminated and should be spelled as שָׁבוּ:

שומעים:	ואזניכם	רואים	שעינכם	הטובה	היא	עליכם
shom'im, "we/ you (mp)/ they will hear, listen," (Pa'al/Qal, act part, mp)	v'ozneichem, "and/ but/ so/ or your (mp) ears," (n fp, 2mp pronom)	ro'im, "we/ you (mp)/ they see," (v. Pa'al/Qal, act part, mp)	she' einchem, "that/ which/ who/ whom your (mp) eye," (rel part, n fs)	ha'tova, "good, pleasant, appropriate," (adj fs)	hi, "she/ it," (3fs pron)	aleichem, "on you (mp)," (prep, 2mp pronom)

Interlinear Chart

Chapter 13:17



באמת כי אני אומר לכם שהרבה נביאים וצדיקים התאוו לראות מה שאתם רואים ולא ראו ולשמוע מה שאתם שומעים ולא שמעו:

Hebrew Transcription

Translation: "In truth, for I say to you that many prophets and righteous ones longed to see what you see, but did not see, and to hear what you hear, but did not hear."

The Scriptures: for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Aramaic: For, amiyn {truly} I say unto you, that many Nabiye {Prophets}, and Zadiyqe {Righteous men}, have desired that they might see the things that you are seeing, and they didn't see it, and to hear the things you are hearing, and they didn't hear it.

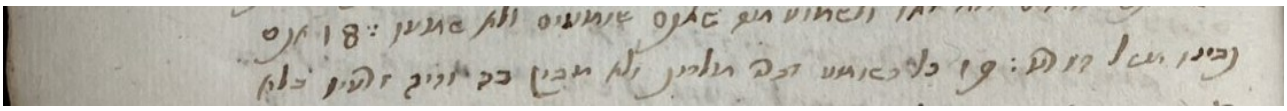
נביאים	שהרבה	לכם	אומר	אני	כי	באמת
nevi'vim, "prophets," (n mp)	she'harbe, "that/ which/ who/ whom much, many, that many, a lot," (rel part, adv)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	ki, "for, since, because," (rel clause)	b'emet, "in/ with/ by (the) truth, truly," (prep, n fs)

ולא	רואים	שאתם	מה	לראות	התאוו	וצדיקים
lo, "and/ but/ so/ or no, not," (neg part)	ro'im, "we/ you (mp)/ they see," (v. Pa'al/Qal, act part, mp)	she'atem, "that/ which/ who/ whom you (mp)," (rel part, 2mp pron)	mah, "what?" (inter part)	lara'ot, "to see," (v. Pa'al/Qal, inf constr)	hitavu, "they craved, longed," (v. Hit'pael, qatal, past, 3mp)	v'tzadekim, "and/ but/ so/ or (the) righteous," (adj mp)

שמעו:	ולא	שומעים	שאתם	מה	ולשמוע	ראו
shamu, “they heard,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “and/ but/ so/ or no, not,” (neg part)	shom’im, “we/ you (mp)/ they will hear, listen,” (Pa’al/Qal, act part, mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	mah, “what?” (inter part)	v’lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	rau, “they saw,” (prep, v. Pa’al/Qal, qatal, past 3mp)

Interlinear Chart

Chapter 13:18



אתם תבינו משל הזרע:

Hebrew Transcription

Translation: “You will understand *the* parable *of* the sower.”

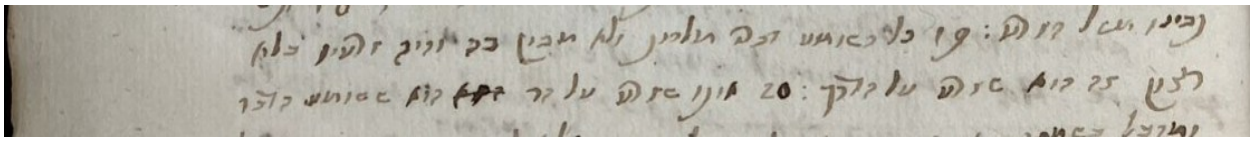
The Scriptures: You, then, hear the parable of the sower:

Aramaic: Now, hear ye the Mathla {the Parable} of the zara {the seed}:

			הזרע:	משל	תבינו	אתם
			ha’zorea, “the I/ you (ms)/ he/it sow(s),” (v. Pa’al/Qal, act part, ms)	mashal, “example, allegory, proverb, allegory” (n ms)	tavinu, “you (mp) will understand,” (v. Hif’il, yiqtol, fut, 2mp)	atem, “you (mp),” (2mp pron)

Interlinear Chart

Chapter 13:19



כל השומע דברי מלכות ולא מבין בה והיה זרעיו בלא רצון זה הוא שזרע על הדרך:

Hebrew Transcription

Translation: “All who hear the words of the kingdom and do not understand it and had sown it without desire.[432] This is he who sows upon the road.”[433]

The Scriptures: When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

Aramaic: All who hears The Miltha d’Malkutha {The Word of The Kingdom} and doesn’t understand it, the evil one comes in him and snatches The Miltha {The Word} which was sown in lebeh {his heart}. This is that which was sown upon the roadside.

בה	מבין	ולא	מלכות	דברי	השומע	כל
bah, "in/ with/ by her/it,” (prep, 3fs pron)	mḇaynān, “I/ you (ms)/ he/it discern(s),” (Ar. v. Peal, act part, ms) Aramaism	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	malchut, “kingdom,” (n fs)	debrei, "words, things, matters, sayings, utterances,” (n mp constr)	ha’shomea, “the I/ you (ms)/ he/it hear(s),” (v. Pa’al/Qal, act part, ms)	kol, “all,” (n ms)

שזרע	הוא	זה	רצון	בלא	זרעיו	והיה
she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron, 3ms)	ze, ”this,” (pron, ms)	ratzon, “desire, intent,” (n ms)	b’lo, “in/ with/ by no, not, without,” (prep, neg part)	zara’o, “he/it sowed it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj) Aramaism	v’hayah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)

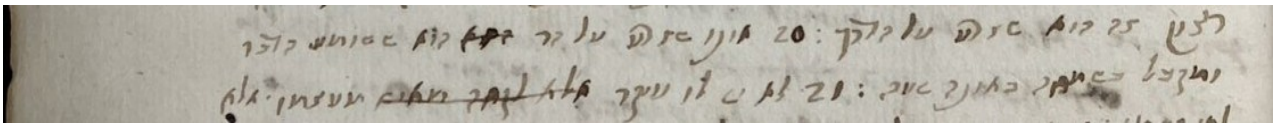
					הדרך:	על
					ha’derech, “the road, path, way,” (n fs)	al, “upon, on,” (prep)

Interlinear Chart

[432] Also means unwillingly.

[433] This manuscript verse utilizes clear Rabbinic syntax and vocabulary that align with early linguistic styles. First, the phrase דברי מלכות (*Divrei Malchut* – "Words of the Kingdom") uses the plural construct form דברי ("the words of"), which is standard usage in early legal and theological discussions when referencing authoritative collections of teachings, rulings, or divine matters, such as *Divrei Chachamim* ("the words of the Sages"). Second, the idiom בלא רצון (*Be-lo Ratzon* – "Without Desire" / "Unwillingly") is a classic formulation used extensively in legal literature to denote actions done without intent, involuntarily, or against a person's inner will, in direct contrast to *be-ratzon* ("willfully"). The text applies this concept structurally to the seed's environment, indicating that because the individual does not process the teaching with deep comprehension, their spiritual internalizing or "sowing" occurs mechanically, without deliberate internal will or desire. Finally, the phrase זה הוא שזרע (*Zeh hu she-zar'a* – "This is he who was sown...") introduces an explanation using the exact identification formula ... זה הוא שֶׁ־ ("This is he who..."), a syntactic pattern identical to the expository style found throughout early legal debates and texts where an anonymous case is explicitly identified by the text's editor.

Chapter 13:20



אותו שזרע על הר הוא ששומע הדבר ומקבל בשמחה באותה שעה:
Hebrew Transcription

Translation: "He who sows upon a mountain *is* he who hears the word, and receives *it* with joy, in that same hour."

The Scriptures: And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Aramaic: But, that one which was sown on shuka {bedrock} is that one who hears The Miltha {The Word}, and at once receives it in joy,

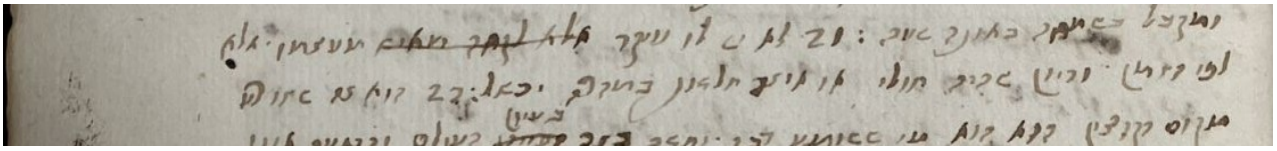
---

אותו	שזרע	על	הר	הוא	ששומע	הדבר
oto, "him/it," (DO marker, 3ms pronom)	she'zara, "that/ which/ who/ whom he/it sowed, disseminated," (v. Pa'al/Qal, qatal, past, 3ms)	al, "upon, on," (prep)	har, "mountain, mount,"' (n ms)	hu, "he/it," (pron, 3ms)	she'shomea, "that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen," (rel part, v. Pa'al/Qal, act part, ms)	ha' dabar, "the word, thing, matter," (n ms)

ומקבל	בשמחה	באותה	שעה:			
u'mekabel, "and/ but/ so/ or I/ you (ms)/ he/it receive(s)," (v. Pi'el, act part, ms)	b'smecha, "in/ with/ by (the) I/ you (ms)/ he/it is happy, joyful," (prep, v. Pa'al/Qal, act part, ms)	b'ota, "in/ with/ by" DO marker "her/it, the same, the very one," (prep, DO marker, 3fs pronom)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)			

Interlinear Chart

Chapter 13:21



לא יש לו עיקר מעצמו אלא לפי הזמן וכיון שהיה חולי או איזה חלשות במהרה יכשל:
Hebrew Transcription

Translation: "He has no essence of himself, except for a time; and when there is sickness or some weakness, quickly he stumbles."[434]

The Scriptures: yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

Aramaic: but, he has no root in him, he is but zabna {temporary}, and when there is difficulty, or persecution because of The Word, he is quickly offended.

לפי	אלא	מעצמו	עיקר	לו	יש	לא
lefi, "according to," (prep)	ela, "but, however, only, (conj)	m'atzmo, "from/ of himself/itself," (prep, n ms, 3ms pronom)	ikar, "plant's root," (Rabbinic term, n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yesh, "there is, there exists," (part)	lo, "no/ not" (part)

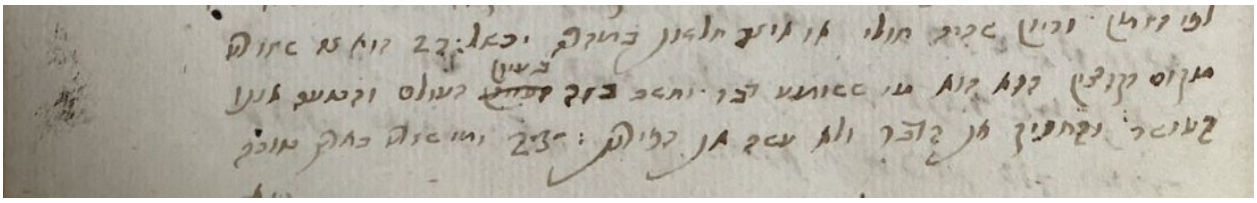
חלשות	איזה	או	חולי	שהיה	וכיון	הזמן
chalashot, "weak, feeble," (adj fp)	eize, "which? some, certain, any," (pron, ms)	o, "or," (conj)	cholei, "sick," (ms plural constr)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	ha'zman, "the time, season, a set time, appointed time," (n ms)

					יכשל:	במהרה
					yichshol, "he/it will trip, fail, stumble," (v. Pa'al/Qal, yiqtol, fut, 3ms)	b'ma'hara, "quickly, speedily, hastily" (adv)

Interlinear Chart

[434] This manuscript verse features highly distinct syntax and vocabulary characteristic of Mishnaic and Rabbinic Hebrew rather than the style of Biblical Hebrew text. First, the word for root used here is עִיקָּר (Ikar), the classic Rabbinic term for a plant's root, base, or main stock, which differs from the standard Biblical word shoresh (שֹׁרֶשׁ) and often carries the broader legal and theological meaning of a core principle or foundation. Second, the clause uses the combination לא יש לו (*lo yesh lo* – "there is not to him") to express lack of possession, a phrasing specific to late Hebrew styles that bypasses the classic Biblical negative particle *ein* (אֵין). Third, the text employs the transitional conjunction וכיוון ש־ (*ve-cheivan she...* – "and since" / "and as soon as") to establish immediate cause, a grammatical connector found extensively throughout early legal arguments and discussions to tie an event to its direct outcome. Finally, the use of איזה (*eizeh*) to mean "any" or "some sort of" in the phrase *o eizeh chalashut* ("or any weakness") further highlights the post-biblical colloquial structure of the verse, reflecting an expository phrasing typical of early editing and teaching.

Chapter 13:22



הוא זה שזורע מקום הקוצין הוא הוא מי ששומע דבר וחשב בזה בעיון העולם והטעה אותו העושר
והחניק את הדבר ולא עשה את הפירות:

Hebrew Transcription

Translation: "That which is sown in the place of the thorns[435] is he; he whom hears *the* word, and thought about it, in this with the consideration of this world, and the wealth misled him and strangled the word, and it did not produce fruit."[436]

The Scriptures: And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.

Aramaic: Now, that one which was sown among kube {thorns}, is that one who hears The Miltha {The Word}, and the concern of this world, and the deception of riches, choke The Miltha {The Word}, and it becomes fruitless.

הוא	הוא	הקוצין	מקום	שזורע	זה	הוא
hu, "he/it," (3ms, pron)	hu, "he/it," (3ms, pron)	ha'kotzin, "the thorns," (n mp) Aramaism	makom, "place," (n ms)	she'zorea, "that/ which/ who/ whom I/ you (ms)/ he/it sow(s), disseminate(s)," (v. Pa'al/Qal, act part, ms)	ze,"this," (pron, ms)	hu, "he/it," (pron, 3ms)

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[435] The hey (ה) definite article seems to indicate a specific location.

[436] This manuscript verse displays highly distinct Rabbinic syntax, vocabulary, and phonetic spellings that differentiate it from classical Biblical Hebrew text. First, the plural spelling of the word for thorns appears as הקוֹצִין (*ha-kotzin*) using the ן- suffix, the classic Aramaic-influenced plural form universal to Mishnaic text, rather than the standard Biblical plural ending ם- (*kotzim*). Second, the translation renders the "anxieties of the world" as בְּעִיּוּן הָעוֹלָם (*be'iyun ha-olam*); while the root *iyun* classically means intense mental scrutiny or deep contemplation, early legal and expository literature uses it to describe a heavy internal preoccupation, mental calculation, or anxious focus on worldly affairs. Third, the verb וְהֶחֱנִיק (*ve-hechenik* – "and it strangled/choked") is the standard Hif'il form used across early legal and agricultural discussions to describe crops being suffocated or deprived of air and light by surrounding overgrowth. Finally, the phrase וְלֹא עָשָׂה אֶת הַפֵּרוֹת (*ve-lo asah et ha-peirot* – "and it did not make the fruits") mirrors the definitive agricultural vernacular found throughout legal tractates discussing crop yields, preferring the Rabbinic plural *peirot* over Biblical forms.

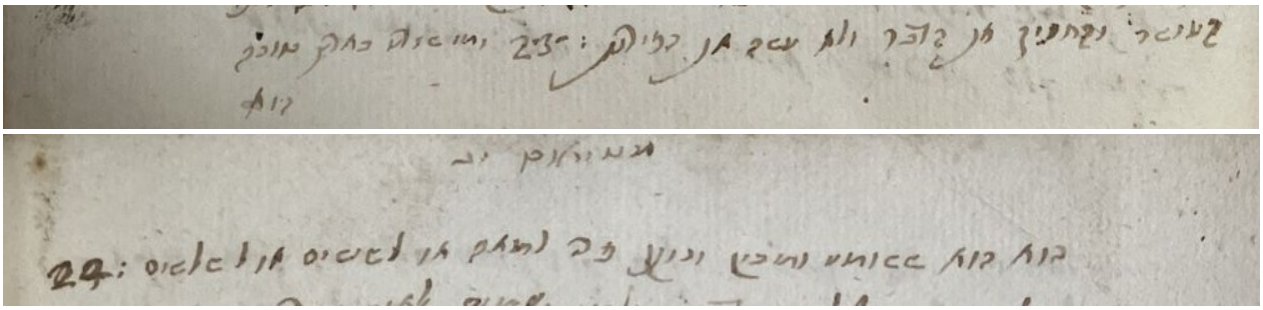
מי	ששומע	דבר	וחשב	בזה	בעיון	העולם
mi,” ‘who?” (inter part)	she’shomea, “that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen,” (rel part, v. Pa’al/Qal, act part, ms)	dabar, “word, thing, matter,” (n ms)	ve’chashav, “and/ but/ so/ or he/it thought, schemed,” (v. Pa’al/Qal, qatal, past, 3ms)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	b’ayun, “in/ with/ by (the) study,” (prep, n ms)	ha’ohlam, “the world, eternity, ever, everlasting, old,” (n ms)

והטעה	אותו	העושר	והחניק	את	הדבר	ולא
v’hit’a, “and/ but/ so/ or he/it misled,” (v. Hif’il, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pronom)	ha’osher, “the wealth,’ (n ms)	v’hechnik, “and/ but/ so/ or he/it asphyxiated, choked, strangled,” (v. Hif’il, qatal, past, 3ms)	et, (DO marker)	ha' dabar, “the word, thing, matter,” (n ms)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)

עשה	את	הפירות:				
asa, “he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	et, (DO marker)	ha’perot, “the fruits,” (n mp) Aramaism				

Interlinear Chart

Chapter 13:23



ומי שזרע בארץ טובה הוא הוא ששומע ומבין ונותן פרי למאה או לששים או לשלשים:

Hebrew Transcription

Translation: And whoever sows on good earth, it is he who hears and understands, and bears[437] fruit to a hundred or sixty, or thirty.”

The Scriptures: And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty.”

[437] Literally, “gives.”

Aramaic: But, that one which was sown on ara tabtha {good soil} is that one who hears My Word, and understands it, and produces, and gives fruits, some a hundred, and some sixty, and some thirty."

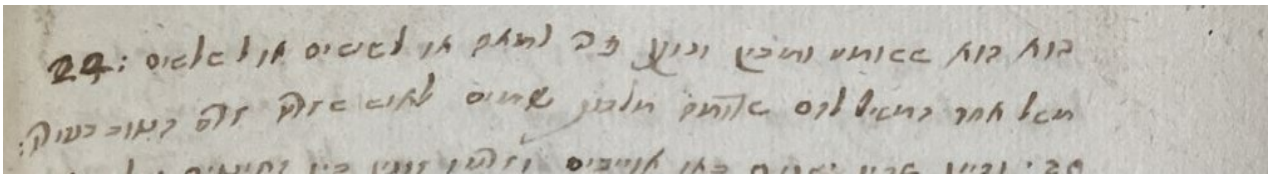
ומי	שזרע	בארץ	טובה	הוא	הוא	ששומע
u'mi, "and/ but/ so/ or who," (inter part)	she'zara, "that/ which/ who/ whom he/it sowed, disseminated," (v. Pa'al/Qal, qatal, past, 3ms)	ba'eretz, "in/ with/ by/ with/ by (the) earth," (prep, n fs)	tova," 'good, pleasant," (adj fs)	hu, "he/it," (pron, 3ms)	hu, "he/it," (pron, 3ms)	she'shomea, "that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen," (rel part, v. Pa'al/Qal, act part, ms)

ומבין	ונותן	פרי	למאה	או	לששים[438]	או
u'mevin, "and/ but/ so/ or I/ you (ms)/ he/it understand(s)," (v. Hif'il, act part, ms)	v'noten, "and/ but/ so/ or I/ you (ms)/ he/it give(s)," (v. Pa'al/Qal, act part ms)	pri, "fruit," (n ms)	l'me'a, "to/ for/ belonging to (the) hundred," (prep, n fs)	o, "or," (conj)	l'shishim, "to/ for/ belonging to (the) sixty," (prep, card numb)	o, "or," (conj)

לשלשים[439]:						
l'sheloshim, "to/ for/ belonging to (the) thirty," (prep, card numb)						

Interlinear Chart

Chapter 13:24



משל אחר המשיל להם שדומה מלכות שמים לאיש שזרע זרע הטוב בעירו:

Hebrew Transcription

Translation: Another parable he compared to them, "*The* kingdom of heaven is similar a man who sowed good seed in his city."

[438] In verse 13:8, this word was abbreviated, whereas in this verse it is fully spelled out.
[439] This number was abbreviated in 13:8, whereas in this verse it is fully spelled out.

The Scriptures: Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

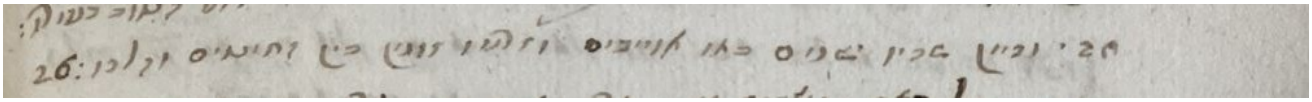
Aramaic: Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of the Heavens} is likened unto a Man who sowed zara taba {good seed} in His field.

שמים	מלכות	שדומה	להם	המשיל	אחר	משל
shamiyim,” heavens,” (n mp)	malchut, “kingdom,” (n fs)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	himshil, “he/it caused to resemble, compared,” (v. Hif’il, qatal, past, 3ms)	acher, “other another, different,” (adj ms)	mashal, “example, allegory, proverb, allegory,” (n ms)

		בעירו:	הטוב	זרע	שזרע	לאיש
		b’ir’o, “in/ with/ by his/its city, town,” (prep, n fs, 3ms pronom)	ha’tov, “the good, pleasant, appropriate,” (adj ms)	zara, “seed,’ (n ms)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)

Interlinear Chart

Chapter 13:25



וכיון שהיו ישנים באו אויבים וזרעו זונין בין החיטים והלכו:
Hebrew Transcription

Translation: “And when they were sleeping, enemies came and sowed weeds between the wheat, and went away.”[440]

The Scriptures: but while men slept, his enemy came and sowed darnel among the wheat and went away.

[440] This manuscript verse relies on classic Mishnaic agricultural and botanical terminology. First, the text uses the specific noun זונין (Zunin), the definitive Mishnaic Hebrew term for darnel (*Lolium temulentum*), a noxious weed that mimics wheat in its early growth stages and matches the Greek *zizania*. Second, the combination of זונין (*zunin*) and הַחִטִּים (*ha-chittim* – "the wheat") mirrors the exact agricultural pairing found in early legal tractates discussing forbidden cross-breeding and crop mixtures, such as *Mishnah Kilayim* 1:1, which states that wheat and darnel do not constitute a prohibited mixture because they are considered variations of the same underlying botanical kind, despite the weed's destructive nature. Finally, the narrative frame employs the characteristic post-biblical connector וְכֵיוָן שֶׁ־ (*ve-cheivan she...* – "and since" / "and when"), using a standard Mishnaic syntactic structure to establish the event's temporal setting.

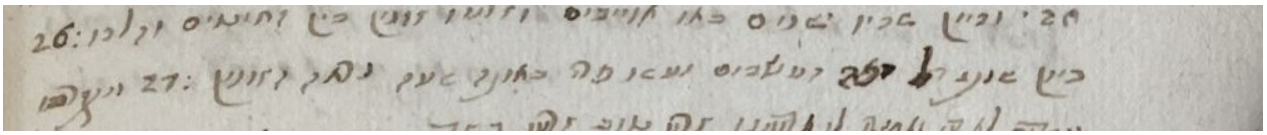
Aramaic: And while the Man took His rest, His enemy came and sowed zizane {tares} among the khete {the wheat}, and left.

וכיון	שהיו	ישנים	באו	אוייבים	וזרעו	זונין
v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	yeshenim, "we/ you (mp)/ they, those who are sleeping," (v. Pa'al/Qal, act part, mp)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	oyvim, "enemies," (n mp)	v'zar'u, "and/ but/ so/ or they sowed," (v. Pa'al/Qal, qatal, past, 3mp)	zunin, "weeds, grasses," (n ms) Aramaism

בין	החיטים	והלכו:				
bein, "between, amongst," (prep)	ha'chitim, "the wheat(s)," (n mp)	v'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)				

Interlinear Chart

Chapter 13:26



כיון שנתגדל יפה העשבים ועשו פרי באותה שעה נראה הזונין:

Hebrew Transcription

Translation: "And when the herbs grew beautifully, and they produced fruit, in that hour, the weeds appeared."[441]

The Scriptures: And when the blade sprouted and bore fruit, then the darnel also appeared.

Aramaic: Now, when the blades sprang up and produced fruits, then the zizane {the tares} also appeared.

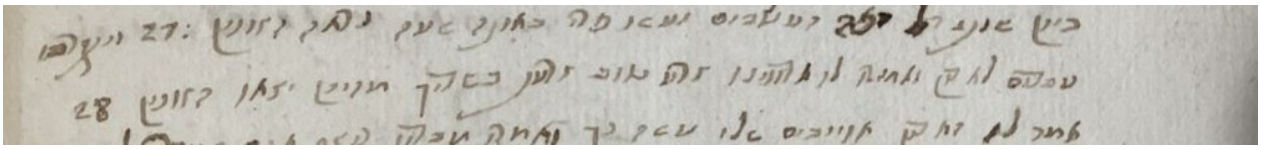
[441] This manuscript verse contains a highly diagnostic grammatical feature unique to the post-biblical era: the verb form שֶׁנִּתְגַּדֵּל (*she-nitgaddel* – "since it grew"). While classical Biblical Hebrew relies on the *Hitpa'el* prefix pattern for reflexive, intensive, or passive actions, Mishnaic and Rabbinic Hebrew regularly blends the passive *Nif'al* prefix with the intensive *Pi'el/Pu'al* template to create the characteristic Nitpa'el (נִתְפַּעֵל) stem. In this phonetic environment, the initial *nun* (נ) becomes a fixed component of the past-tense conjugation rather than a shifting marker, shifting the standard biblical *hitgaddel* (הִתְגַּדֵּל) into the rabbinic *nitgaddel* (נִתְגַּדֵּל). The text uses this verbal structure to depict an organic, passive-reflexive development, signaling that the crop progressed through its natural lifecycle to maturation. Furthermore, the surrounding phrase features the adverbial use of יָפֶה (*yafeh* – literally "beautifully") to mean "well," "fully," or "properly," which is a standard colloquial modifier found throughout early legal texts to describe actions completed to a satisfactory, legal, or biological standard.

באותה	פרי	ועשו	העשבים	יפה	שנתגדל	כיון
b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)	pri, "fruit," (n ms)	v'asu, "and/ but/ so/ or you shall do, make," (v. Pa'alQal, imp, 2mp)	ha'asavim, "the herbs," (n mp)	yafe, "fair, handsome, beautiful, pretty, wonderful, well, right, nicely," (adj ms)	she'nitgadal, "that/ which/ who/ whom he/it grew," (v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple	keivan, "because, as soon as, since," (conj)

				הזונין:	נראה	שעה
				ha'zunin, "the weed, grass," (n ms) Aramaism	nir'eh, "I/ you (ms)/ he/it is visible," (v. Nif'al, act part, ms)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)

Interlinear Chart

Chapter 13:27



ונתקרבו עבדים לאדון ואמרו לו אדונינו זרע טוב זרעת בשדיך מהיכן יצאו הזונין:

Hebrew Transcription

Translation: "And the servants approached the master and said to him, 'Our master, you sow good seed in your field. Where has the weed come from?'"[442]

The Scriptures: And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? From where then does it have the darnel?'

Aramaic: And the servants of The Mare Baytha {The House-Lord} approached, and they said unto Him, 'Maran {Our Lord}, look! Didn't you sow zara taba {good seed} in Your field? From where are the zizane {the tares} in it?'

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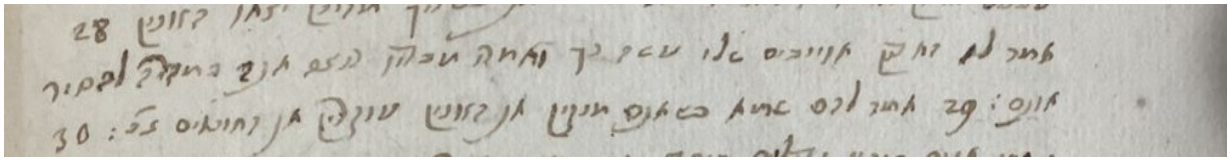
[442] This manuscript verse features prominent Rabbinic vocabulary and syntax that align with post-biblical linguistic frameworks. First, the narrative sequence opens with the verb וְנִתְקָרְבוּ (*ve-nitkarvu* – "and they approached"), which is another clear example of the Nitpa'el (נִתְפַּעֵל) stem universal to Mishnaic narrative prose, swapping out the classical biblical *Hitpa'el* template for the characteristic Rabbinic past-tense *nun* (נ) prefix to describe characters moving into proximity for a discussion. Second, the servants' question utilizes the compound interrogative pronoun מֵהֵיכָן (*me-heichan* – "from where" / "whence"), which is a foundational Mishnaic compound combining the preposition *mi* ("from") with the Rabbinic interrogative *heichan* ("where"); this term is completely absent from classical Biblical Hebrew text (which prefers *me-ayin* or *mi-po*) but serves as the standard interrogative used across early legal debates when querying the origin, source, or derivation of a particular object or ruling.

זרע	אדונינו	לו	ואמרו	לאדון	עבדים	ונתקרבו
zera, “seed,” (n ms)	adoneinu, “our master,” (n ms, 1cp pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	l’adon, lamed DO marker, “master, lord,” (DO marker, n ms)	avadim, “slaves, servants, works,” (n mp)	v’nitkarev’u, “and/ but/ so/ or they drew close, approached,” (v. Nit’pael, qatal, past, 3mp) Mishnaic 2nd Temple

	הזונין:	יצאו	מהיכן	בשדיך	זרעת	טוב
	ha’zunin, “the weed grass,” (n ms) Aramaism	yatz’u, “he/it exited, went out,” (v. Pa’al/Qal, qatal, past, 3ms)	mehekin, “whence, where,” (adv) Aramaism	b’sadecha, “in/ with/ by your field,” (prep, n ms)	zarata, “you (ms) sowed,” (v. Pa’al/Qal, qatal, past, 2ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)

Interlinear Chart

Chapter 13:28



אמר לו האדון אויבים שלי עשה כך ואמרו עבדיו רוצה אתה במהרה להסיר אותם:

Hebrew Transcription

Translation: “The master said to him, ‘My enemies did this.’ And his servants said, ‘*Do* you want *us* to quickly remove them?’”

The Scriptures: And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

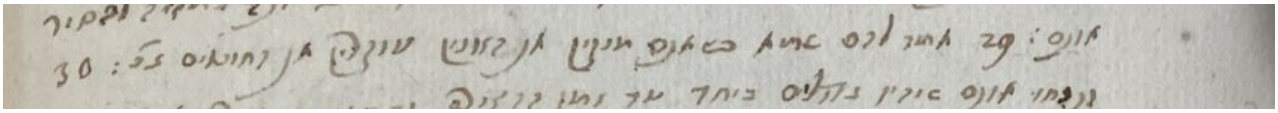
Aramaic: Then He said unto them, ‘A gabra eldababa {a foeman} did this.’ His servants said unto Him, ‘Do you want us to go gather them?’

כך	עשה	שלי	אויבים	האדון	לו	אמר
kach, “so, thus, therefore, in this way,” (adv)	asa, “he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	she’li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	oyvim, “enemies,” (n mp)	ha' adon,” the Master, Lord,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

אותם:	להסיר	במהרה	אתה	רוצה	עבדיו	ואמרו
otam, “them,” (DO marker, 3mp pronom)	lehasir, “to remove,” (v. Hif’il, inf constr)	b’ma’hara, “in/ with/ by quickly, speedily, hastily” (adv)	atah, “you,” (2ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 13:29



אמר להם שמא כשאתם מנקין את הזונין עוקרין את החיטים ג׳כ:

Hebrew Transcription

Translation: “He said to them, ‘Perhaps when you remove the weeds, you uproot the wheat also.’”[443]

The Scriptures: But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

Aramaic: But, He said unto them, “Perhaps while you are gathering the zizane {the tares}, you also might uproot the khete {the wheat} with them.

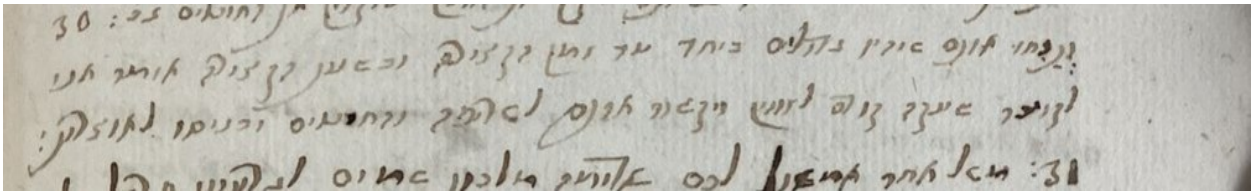
הזונין	את	מנקין	כשאתם	שמא	להם	אמר
ha’zunin, “the weed grass,” (n ms) Aramaism	et, (DO marker)	menakin, “we/ you (mp)/ they clear, remove,” (Ar. v. Pael, act part,mp) Aramaism	kesh’atam, “when you (mp),” (prep, rel part, 3mp pronom)	shema, “lest, perhaps, possibility,” (adv) Mishnaic	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

[443] This manuscript verse showcases iconic features of Mishnaic Hebrew syntax, orthography, and scribal shorthand that directly align with the linguistic style of early rabbinic literature. First, the text employs the conditional conjunction שֶׁמָּא(shemma – "lest" / "perhaps"), a universal post-biblical particle used to introduce a statement of caution, apprehension, or fear of an unwanted outcome, replacing classical biblical equivalents like *pen* (פֶּן). Second, the verbs מְנַקִּין (*menakkin* – "clearing out" / "weeding") and עוֹקְרִין (*okrin* – "uprooting") are masculine plural present-tense participles featuring the characteristic ין- suffix; this phonetic spelling is a defining hallmark of Mishnaic Hebrew, which regularly substituted the classical biblical ם- suffix (*menakkim/oqrim*) with the Aramaic-influenced *nun* ending in everyday speech and academic legal texts. Finally, the text utilizes the scribal contraction ג״כ(with the double quote *gershayim* indicating an abbreviation), which stands for גַּם כֵּן(*gam ken* – "also" / "likewise"); this shorthand is a ubiquitous feature of medieval and late rabbinic manuscript copying, where scribes regularly compressed standard adverbial phrases to save space on parchment or paper.

			ג׳כ:	החיטים	את	עוקרין
			gam ken, "likewise," (abbrev part, adv)	ha'chitim, "the wheat(s)," (n mp)	et, (DO marker)	oker'in, "we/ you (mp)/ they will uproot, extract," (v. Ar. Peal, act part, mp) Aramaism

Interlinear Chart

Chapter 13:30



וְתַנְחוּ אותם שיהיו גדולים ביחד עד זמן הקצירה ובשעת הקצירה אומר אני לקוצר שינקה קודם לזונין ויקשור אותם לשריפה והחיטים וכניסו לאוצרות:

Hebrew Transcription

Translation: "But let them remain growing together, until the time of the harvest. In the hour of the harvest, I will say to the reaper, 'Cleanse first the weed, and bind them to burn. But the wheat, bring into the storehouses.'[444]

The Scriptures: Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, "First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary."

Aramaic: Leave them, so that they both grow up together until the Khatsada {the Harvest}, and at the time of the Khatsada {the Harvest} I *will* say unto the Khatsude {the Harvesters} to first gather the zizane {the tares} and bind them in bundles so that they might be burned, but the khete {the wheat} to gather them unto My store houses."

[444] This manuscript verse utilizes distinct Mishnaic idioms, vocabulary shifts, and unique syntax that distinguish it from classical Biblical Hebrew text. First, the text uses the specific nouns זְמַן (*zman* – "time") and שְׁעַת(*she'at* – "hour/moment of") to structure the timeline of the harvest; while classical biblical prose prefers words like *et* (עֵת), late and Rabbinic Hebrew heavily favor *zman* and *sha'ah* as standard temporal markers. Second, the phrase אוֹמֵר אֲנִי(*omer ani* – "I say") uses the inverted participle-pronoun construction, a foundational feature of Mishnaic narrative style used to indicate direct speech or an authoritative declaration in the present or imminent future tense. Third, the construction שֶׁיְּנַקֶּה קֹדֶם לַזּוּנִין (*she-yenakkeh kodem la-zunin* – "that he should clear out first the tares") relies on the Rabbinic adverb *kodem*, which functions as a preposition meaning "prior to" or "before," a usage common in early legal sequencing. Finally, the verb וּכְנִיסוּ (*u-chenisu*, a variant of *ve-hachnisu*) utilizes the root כ־נ־ס (k-n-s), which is the definitive post-biblical technical term for gathering, bringing in, or storing agricultural produce and household goods, in contrast to the more frequent biblical terms for harvesting or gathering like *asaf* (אָסַף) or *agav* (אָגַב).

ותנחו	אותם	שיהיו	גדולים	ביחד	עד	זמן
v'tanichu, "and/ but/ so/ or you (ms) will let them rest," (v. Pa'al/Qal, cohort, fut, 3mp)	otam, "them," (DO marker, 3mp pronom)	she'yihyu, "that/ which/ they will be," (rel part, Pa'al/Qal, yiqtol, fut, 3mp)	gidulim, "growings," (n mp)	beyachad, "together," (adv)	ad, "until," (prep)	zman, "time, season, a set time, appointed time," (n ms)

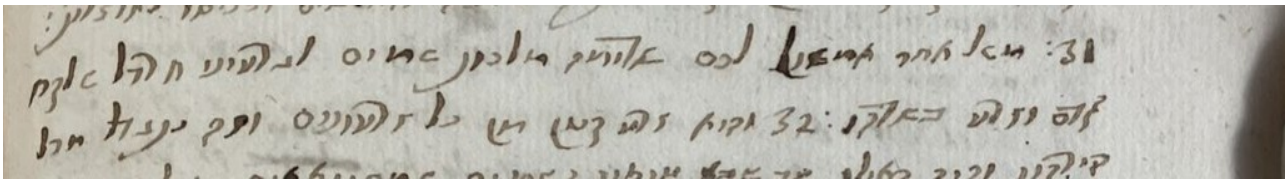
הקצירה	ובשעת	הקצירה	אומר	אני	לקוצר	שינקה
ha' ketzirah, "the harvest," (n ms)	u'v'she'at-, "and/ but/ so/ or in/ with/ by (the) hour,' (prep, n fs constr)	ha' ketzirah, "the harvest," (n ms)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	l'kotzir, "to/ for/ belonging to I/ you (ms)/ he/it reaps, reaper," (prep, v. Pa'al/Qal, act part, ms)	she'yenake, "that/ which/ who/ whom he/it will clean," (rel part, v. Pi'el, yiqtol, fut, 3ms)

קודם	לזונין	ויקשור	אותם	לשריפה	והחיטים	וכניסו
kodem, "preceding, previous," (adj ms)	l'zunin, "to/ for/ belonging to (the) weed grass," (prep, n ms) Aramaism	v'yikshor, "and/ but/ so/ or he/it will tie, bind," (v. Pa'al/Qal, yiqtol, fut, 3ms)	otam, "them," (DO marker, 3mp pronom)	lishrefah, "to be burned/ for burning" (prep, n fs)	v'ha'chitim, "and/ but/ so/ or the wheat(s)," (n mp)	v'knis'o, "and/ but/ so/ or his/its bringing in, profitable," (adj ms, 3ms pronom)

לאוצרות:						
l'otzarot, "to/ for/ belonging to (the) treasure," (prep, n mp)						

Interlinear Chart

Chapter 13:31



משל אחר אמשול לכם שדומה מלכות שמים לגרעוני חרדל שלקח אדם וזרע בשדהו:

Hebrew Transcription

Translation: "Another parable I will compare for you; *the* kingdom of heaven is like seed of mustard grains that a man took and sowed in his field,"[445]

[445] This manuscript verse showcases precise botanical and structural terminology characteristic of early Rabbinic literature and agricultural tracking. First, the text describes the seed using the unique construct noun לְגַרְעוֹנֵי (*le-gar'oni* – "to a grain of" / "to a seed of"), which derives from the Rabbinic root ג־ר־ע (g-r-e) and is heavily utilized in early legal tractates to denote the single, hard stone of a fruit or an individual berry grain, rather than the broader classical biblical term *zera* (זֶרַע). Second, the botanical

The Scriptures: Another parable He put before them, saying, “The reign of the heavens is like a mustard seed, which a man took and sowed in his field,

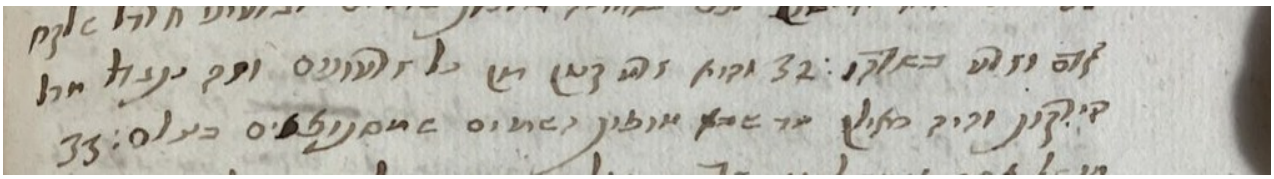
Aramaic: Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a grain of khardla {mustard seed} that a Man took and sowed in His field,

שמים	מלכות	שדומה	לכם	אמשול	אחר	משל
shamiyim,” heavens,” (n mp)	malchut, “kingdom, reign,” (n fs)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	amshal, “I will compare, liken,” (v. Pa’al/Qal, yiqtol, 1cs)	acher, “other, another, different,” (adj ms)	mashal, “example, parable, proverb, allegory,” (n ms)

	בשדהו:	וזרע	אדם	שלקח	חרדל	לגרעוני
	b’sadehu, “in/ with/ by his/its field,” (prep, n ms, 3ms pronom)	v’zara, “and/ but/ so/ or he/it sowed,” (v. Pa’al/Qal, qatal, past, 3ms)	adam, “man,” (n ms)	she’lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa’al/Qal, qatal, past 3ms)	chardal, “mustard, mustard grain,” (n ms)	l’garnerei, “to/ for/ belonging to (the) grains of,” (prep, n mp constr) Mishnaic

Interlinear Chart

Chapter 13:32



והוא זרע קטן מן כל זרעועים וזה נתגדל מכל הירקות והיה כאילן עד שבא עופות השמים שמסתופפים בצלם:

Hebrew Transcription

Translation: “and it *is the* smallest seed of all *the* seeds, but it grows from all the green herbs and becomes like a tree until the birds of the sky come *to* gather in *its* shade.”[446]

entry חַרְדָּל (*chardal* – "mustard") is the exact post-biblical technical term for the wild or cultivated mustard plant (*Sinapis alba* or *Brassica nigra*); while absent from classical Biblical Hebrew text, it appears extensively throughout early legal debates (such as *Mishnah Kilayim* 3:2 and *Mishnah Niddah* 5:2) where a "drop of mustard" or a "mustard grain" serves as the standard legal microscopic unit for measuring the absolute smallest physical quantity or legal fraction imaginable. Finally, the opening phrase features the first-person singular future verb אֶמְשׁוֹל (*emshol* – "I will parable" / "I will compare"), marking a fluid stylistic shift from the third-person introductory frameworks used earlier in the text to present a direct, unmediated authorial address to the listeners.

446 1 "זרעועים" (Zera'uyim / garden seeds) and "הירקות" (*Ha-yeraqot* / vegetables): These terms reflect a post-biblical classification framework typical of Mishnaic agricultural texts (such as Tractate Kil'ayim). While Biblical Hebrew generally uses the singular "*zera*" for seed, the plural "*zera'uyim*" specifically delineates distinct cultivated seed categories. This vocabulary emphasizes the

The Scriptures: which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heaven come and dwell in its branches."

Aramaic: and is smaller than all the zarune {the small seeds}, but when it grows, it is greater than all the yarqune {the small herbs}, and it becomes a tree to such a degree that the pharakhtha d'Shmaya {the fowl of the Heavens} will come and will nest in its branches."

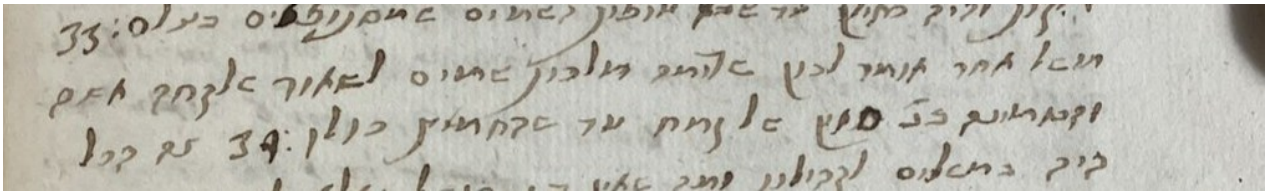
וזה	זרעועים	כל	מן	קטן	זרע	והוא
ve'ze, "and/ but/ so/ or this," (pron, ms)	zaraim, "seeds," (n mp)	kol, "all," (n ms)	min, "from, of, than," (prep)	katan, "small," (adj ms)	zara, "seed,' (n ms)	v' hu, "and/ but/ so/ or he/it," (3ms pron)

שבא	עד	כאילן	והיה	הירקות	מכל	נתגדל
sheba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	ad, "until," (prep)	k'ilana, "like/ as (the) tree," (Ar. adv, n ms) Aramaism	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	ha'yarkut, "the greenness, herbs," (n fp)	m'chol, "from/ of (the) all," (prep, n ms)	nitgadal, "he/it grew," (v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple

			בצלם:	שמסתופפים	השמים	עופות
			b'tzilam, "in/ with/ by their shadow, shade," (prep, n ms, 3mp, pronom)	she'musatoffim, "that/ which/ who/ whom we/ you (mp)/ they are gathered," (v. Huf'al, act part, mp)	ha'shamayim', "the heavens," (n mp)	ofot, "birds, chickens," (n mp)

Interlinear Chart

Chapter 13:33



משל אחר אומר לכון שדומה מלכות שמים לשאור שלקחה אשה והטמינה בג׳ סאין של קמח עד שהחמיץ כולו:

Hebrew Transcription

contrast between a minuscule garden seed and the massive, tree-like growth it achieves, a common legal and illustrative comparison found in early rabbinic literature regarding the physical limitations of garden vegetation.

Translation: “Another parable I say to you, ‘The Kingdom of Heaven is *like* leaven that a woman took and planted in three measures of flour,[447] until it leavened all of it.’”[448]

The Scriptures: Another parable He spoke to them, “The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened.”

Aramaic: He spoke another Mathla {Parable} unto them. “The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto khamiyra {leaven} which a woman took and buried in three measures of flour until it was all khama {leavened}.”

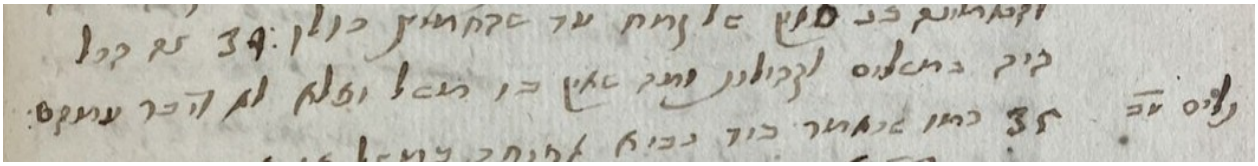
שמים	מלכות	שדומה	לכון	אומר	אחר	משל
shamiyim,” heavens,” (n mp)	malchut, “kingdom,” (n fs)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	l’kon, “to/ for/ belonging to you (mp),” (Ar. prep, 2mp pronom) Aramaism	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	acher, “other, another, different,” (adj ms)	mashal, “example, allegory, proverb,” (n ms)
של	סאין	בג׳	והטמינה	אשה	שלקחה	לשאור
shel, “to, for, of, belonging to,” (prep)	s’an, “a measure (of dry volume),” (n ms) Mishnaic	bet-gimel, “in/ with/ by three,” (abbrev, prep, card numb)	v’hitmina, “and/ but/ so/ or she/it planted,” (v. Hif’il, qatal, past, 3fs)	isha, “wife, woman,” (n fs)	she’lakcha, “that/ which/ who/ whom she/it took,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	l’se’or, “to/ for/ belonging to (the) leaven,” (n ms)
			כולו:	שהחמיץ	עד	קמח
			kol’o, “all of him/it,” (part, 3ms pronom)	she’hechemitz, “that/ which/ who/ whom he/it became leavened,” (rel part, v. Hif’il, qatal, past, 3ms)	ad, “until,” (prep)	kemach, “flour,” (n ms)

Interlinear Chart

[447] See Genesis 18:6 “…three measures of fine meal (flour).”

[448] [1] "ג׳ סאין" (Three *seahs*): A "*seah*" is an ancient legal unit of dry volume prominently used throughout the Mishnah to regulate agricultural tithes, dough offerings (Challah), and festival preparations. In early rabbinic literature, three *seahs* represent a standard large batch of dough for domestic baking, mirroring the traditional measurement of hospitality found in Genesis 18:6. The choice of "סאין" (the Mishnaic plural form) anchors this New Testament parable within the exact socioeconomic and domestic scaling familiar to a 1st-to-2nd-century Jewish audience.

Chapter 13:34



זה הכל היה במשלים לקהילות ומה שאין בו משל ופלא לא דיבר עמהם:

Hebrew Transcription

Translation: "All of this was *spoken* in parables for the communities, and whatever was without a parable and allegory, he did not speak with them."[449]

The Scriptures: יהושע said all this to the crowds in parables, and He did not speak to them without a parable,

Aramaic: All these *things* Eshu {Yeshua} spoke in Phelatha {Similes/Parables} unto the crowds, and He wouldn't speak unto them without Phelatha {Similes/Parables},

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שאין	ומה	לקהילות	במשלים	היה	הכל	זה
she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	u' mah, "and/ but/ so/ or what?" (inter part)	l'kehilot, "to/ for/ belonging to (the) communities, congregations,' (prep, n fp)	b'meshalim, "in/ with/ by examples, parables, allegories," (prep, n mp)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	ha' kol, "the all," (n ms)	ze,"this," (pron, ms)

	עמהם:	דיבר	לא	ופלא	משל	בו
	im'hem, "with them," (prep, 3mp)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	lo, "no/ not" (part)	v'pele, "and/ but/ so/ or parable, allegory," (Ar. n fs) Aramaism	mashal, "example, parable, allegory," (n ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)

Interlinear Chart

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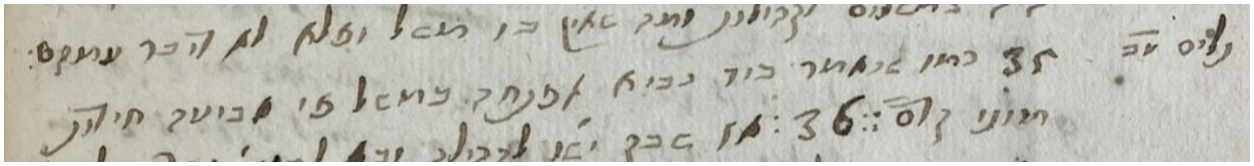
[449] 1 "לקהילות" (To the congregations / communities): While the singular "*qahal*" is common in Biblical Hebrew for the collective assembly of Israel, the plural "*kehillot*" shifts the focus to distinct, localized civic or religious congregations. In Mishnaic and early rabbinic contexts, this term frequently denotes specific local synagogue communities or regional administrative bodies. Here, it frames the audience not as a singular biblical nation, but as a network of localized communal gatherings listening to instructional discourses.

Chapter 13:35



כמו שנאמר ביד נביא אפתחה במשל פי אביעה חידות מיני קדם:

Hebrew Transcription

Translation: "As it was said by the hand *of the* prophet, 'I will open my mouth in a parable, I will utter riddles of ancient times.'"[450]

The Scriptures: so that what was spoken by the prophet might be filled, saying, "I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world."

Aramaic: so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said, 'I will open my mouth with Mathle {Parables} and will speak forth the secrets that were from before the foundations of the alma {the world}.'"

כמו	שנאמר	ביד	נביא	אפתחה	במשל	פי
kmo, "like/ as, similarly to, such as," (prep)	she'ne'emar, "that/ which/ who/ whom is said," (rel part, v. Nif'al, act part, ms)	b'yad, "in/ with/ by (the) hand," (prep, n ms)	navi, "prophet," (n ms)	eftach, "I will open," (v. Pa'al/Qal, yiqtol, fut, 1cs)	b'meshalim, "in/ with/ by (the) example, parable, allegories, proverb," (prep, n ms)	pi, "my mouth," (n ms, 1cs pronom)

אביעה	חידות	מיני	קדם:			
aviham, "I will utter,' (v. Hif'il, cohort, 1cs)	chidot, "riddles, difficult questions, parables," (n fp)	minei, "from, of," (prep)	kadum, "ancient, old," (adj ms)			

Interlinear Chart

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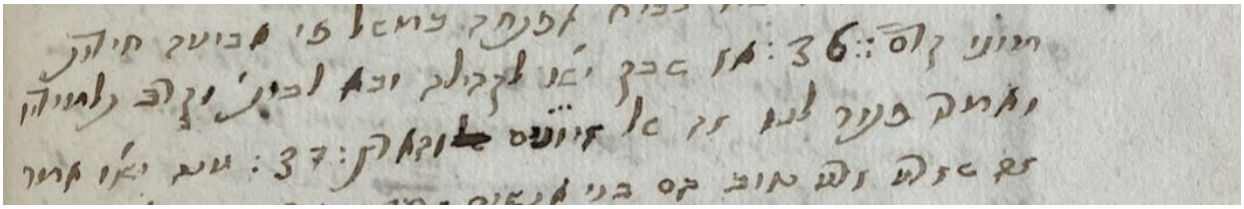
[450] See Psalms 78:2.

Chapter 13:36



אז שבק ישׁ״ו לקהילה ובא לבית וקרבו תלמידיו ואמרו פתור לנו זה של זיונים והארץ:
Hebrew Transcription

Translation: “Then Yeshua left the community and came to a house, *and* his talmidim (disciples) approached and said, “Solve the matter for us regarding the weeds and the earth.”[451]

The Scriptures: Then, having sent the crowds away, יהושע went into the house. And His taught ones came to Him, saying, “Explain to us the parable of the darnel of the field.”

Aramaic: Then Eshu {Yeshua} left the crowds and came unto the house, and His Disciples drew near towards Him, and said unto Him, “Explain for us the Mathla {the Parable}, that one of the zizane {the tares} and of the qriytha {the field}.”

אז	שבק	ישׁ״ו	לקהילה	ובא	לבית	וקרבו
az, “then, in that case, so,” (conj)	shavak, “he/it left, left,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’kehila, “to/ for/ belonging to (the) community, congregation,” (prep, n fs)	uvah, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	l’byit, “to/ for/ belonging to (the) house,” (prep, n ms)	v’karavo! “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)

תלמידיו	ואמרו	פתור	לנו	זה	של	זיונים[452]
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	pator, “I/ you (ms)/ he/it solve, decipher,” (v. Pa’al/Qal, act part, ms)	l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ze, “this,” (pron, ms)	shel, “to, for, of, belonging to,” (prep)	zinin, “the weed grass,” (n ms) Aramaism

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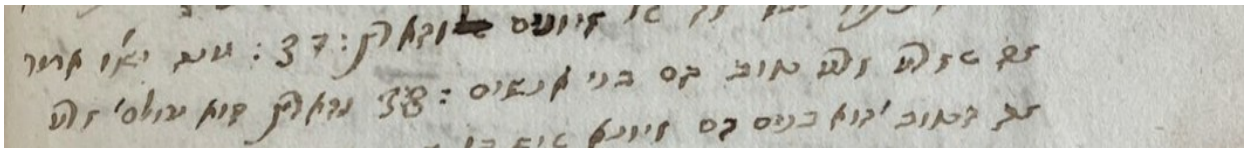
451 1 "זיונים" (Zizunin / darnel weeds): This is a contextual variant of the distinct Mishnaic Hebrew word "זונין" (Zunin), referring to Lolium temulentum (darnel), a toxic weed that grows among wheat. Unlike Biblical Hebrew, which lacks a specific word for this crop-mimicking weed, the *Mishnah* (specifically Tractate Kil'ayim 1:1) defines "zunin" explicitly as a degenerate type of wheat. Its inclusion here clearly contextualizes the parable's botanical reality: wheat and look-alike weeds grow side by side indistinguishably until harvest.

452 Spelled with the 3mp pronominal suffix as opposed to the Aramaic spelling of זינין.

						והארץ:
						v'ha'eretz, "and/ but/ so/ or the earth," (n fs)

Interlinear Chart

Chapter 13:37



ענה ישו אמר זה שזרע זרע טוב הם בני אנשים:

Hebrew Transcription

Translation: Yeshua answered and said, "The one who sowed good seed is the Son of Man."[453]

The Scriptures: And He answering, said to them, "He who is sowing the good seed is the Son of Aḏam,

Aramaic: Then He answered and said unto them, "He who sowed the zara taba {the good seed} is The Son of Man,

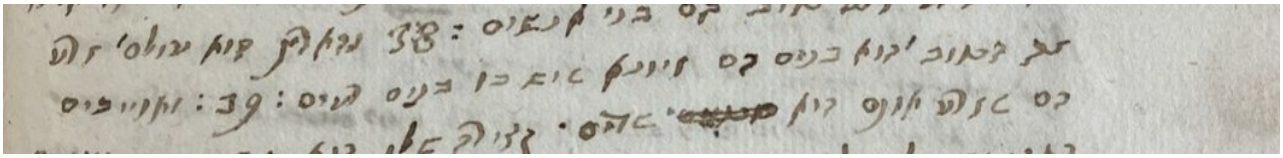
טוב	זרע	שזרע	זה	אמר	ישו	ענה
tov, "good, pleasant," (adj, ms)	zara, "seed,' (n ms)	she'zara, "that/ which/ who/ whom he/it sowed," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (ms pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

				אנשים:	בני	הם
				anashim, "men, people," (n mp)	b'nei, "sons, children of," (n mp constr)	hem, "they," (pron, mp)

Interlinear Chart

[453] Literally, "Sons of men."

Chapter 13:38



והארץ הוא עולם זרע זה הטוב הוא בנים הם זיונא שיש בו בנים רעים:

Hebrew Transcription

Translation: “And the earth is the world, the good seed are children; they are the weeds, which contain evil sons.”

The Scriptures: and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,

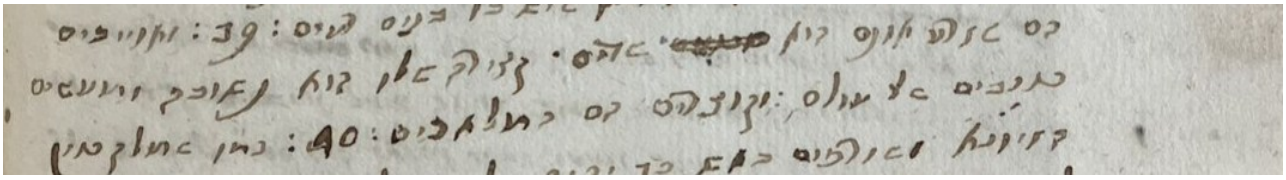
Aramaic: and the field is the world. Now, the zara {the seed}; they are the good sons of The Malkutha {The Kingdom}, but the zizane {the tares} are the sons of biysha {evil}.

הוא	הטוב	זה	זרע	עולם	הוא	והארץ
hu, “he/it,” (3ms, pron)	ha’tov, “the good, pleasant, appropriate,” (adj ms)	ze, “this,” (ms pron)	zara, “seed,’ (n ms)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	hu, “he/it,” (3ms, pron)	v’ha’eretz, “and/ but/ so/ or the earth,” (n ms)

רעים:	בנים	בו	שיש	זיונא	הם	בנים
evils,” (adj, mp)	banim, “sons, children,” (n mp)	bo, “in/ with/ by him/it,” (prep, 3ms pronom)	he’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	zayona, “darnel, weed,” (Ar. n ms) Aramaism	hem, “they,them, these, those,” (3mp pron)	banim, “sons, children,” (n mp)

Interlinear Chart

Chapter 13:39



ואוייבים הם שזרע אותם הוא שדים קצירה שלו הוא תשובה ומעשים טובים של עולם וקוצרים הם המלאכים:

Hebrew Transcription

Translation: “And the enemies who sowed them are demons; his harvest is repentance and good works of the world, and the harvesters are the messengers.”[454]

The Scriptures: and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.

Aramaic: Now, the eldababa {the enemy} who sowed them, is satana. The Khatsada {The Harvest} is the end of the world {or, age}. The Khatsude {The Harvesters} are The Malake {The *Heavenly* Messengers}.

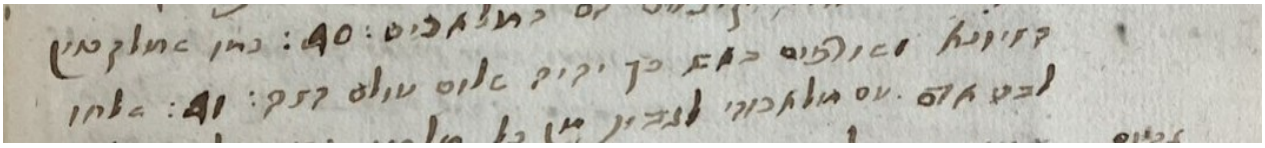
שדים	הוא	אותם	שזרע	הם	ואויבים
shedim, “demons,” (n mp)	hu, “he/it,” (pron 3ms)	otam, “you (mp),” (DO marker, 3mp pronom)	she’zarza, “that/ which/ who/ whom, he/it sowed,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	hem, “they,” (pron 3mp)	ve’oyvim, “and/ but/ so/ or (the) enemies,” (n mp)

טובים	ומעשים	תשובה	הוא	שלו	קצירה
tovim, “good(s),” (adj mp)	uma’asim, “and/ but/ so/ or works, deeds,” (n mp)	teshuva, “repentance,” (n fs)	hu, “he/it,” (pron 3ms)	she’lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ktizira(h), “his/its harvest,” (n ms, Ar 3ms pronom suffix) Aramaism

	המלאכים:	הם	וקוצרים	עולם	של
	ha’mal’achim, “the angels, messengers,” (n mp)	hem, “they,” (pron 3mp)	v’kotzrim, “and/ but/ so/ or we/ you (mp)/ they harvest,” (v. Pa’al/Qal, act part, mp)	olam, “world, forever,” (n ms)	shel, “to/ for/ of,” (prep)

Interlinear Chart

Chapter 13:40



כמו שמלקטין הזיונא ושורפים באש כך יהיה שלום עולם הזה:

Hebrew Transcription

[454] 1 "תשובה ומעשים טובים" (*Teshuvah u-ma'asim tovim* / repentance and good deeds): This phrasing replaces the traditional Greek New Testament's "end of the age." The phrase is an iconic Mishnaic idiom used extensively by early rabbis to describe the ultimate duties of a human life. By substituting the apocalyptic concept of the "end of the world" with the rabbinic paradigm of active spiritual renewal, the author reframes the thematic culmination of the harvest around personal, ethical rectitude and religious actions within the current world structure rather than an imminent cosmic finale.

Translation: "As they grasp the weed and burn with fire, so will be the fulfillment[455] *of* this world."[456]

The Scriptures: As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.

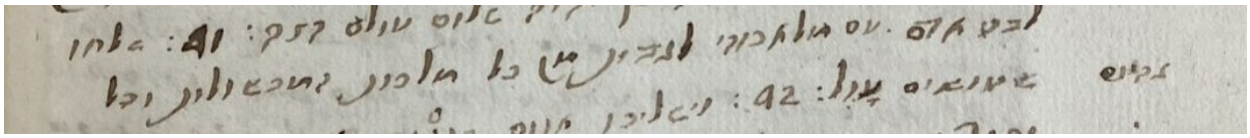
Aramaic: As therefore the zizane {the tares} are gathered and burned in the nura {the fire}, likewise it will be during the consummation of this world {or, age}.

יהיה	כך	באש	ושורפים	הזיונא	שמלקטין	כמו
yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	kach, "so, thus, therefore, in this way," (adv)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	v'sorfim, "and/ but/ so/ or we/ you (mp)/ they burn," (Pa'al/Qal, act part, mp)	ha'zayona, "the darnel, weed," (Ar. n ms) Aramaism	she'malketin, "that/ which/ who/ whom we/ you (mp)/ they grasp," (Ar. Peal, act part, mp) Aramaism	k'mo, "like, as, similar to," (adv, prep)

				הזה:	עולם	שלום
				haze, "this," (pron ms)	olam, "forever, eternal, world," (n ms)	shalom, "peace, well-being, completeness," (n ms)

Interlinear Chart

Chapter 13:41



שלחו לבני אדם עם מלאכוהי לגבית מן כל מלכות המכשולות וכל שעושים עול:

Hebrew Transcription

Translation: "He sends out the Son of Man[457] his messengers to collect from every kingdom the stumbling blocks and all those who do unrighteousness."[458]

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[455] Literally, "well-being, or peace."

[456] "הזיונא" (*Ha-ziyuna* / the darnel weed): This word represents a direct integration of an Aramaic singular emphatic noun form (indicated by the final aleph "־א") into the text. It functions as a dialectal variant of the classic Mishnaic Hebrew term "זונין" (*zunin*), which explicitly denotes Lolium temulentum (*darnel*). In Mishnaic agricultural law (such as Tractate Kil'ayim 1:1), this weed is classified as a degenerate, look-alike cousin of wheat. The use of the Aramaic singular form here treats the weed infestation as a collective botanical entity rather than a series of individual plants.

[457] Literally, "Sons of man."

[458] 1 "מלאכוהי לגבית" (*Malakhohi le-gavit* / His angels to collect): This phrase highlights a dense hybridization of dialects. The word "מלאכוהי" explicitly employs the Aramaic pronominal suffix for "his" (־והי), completely bypassing standard Hebrew grammar. It is coupled with "לגבית," a phonetic variant of the Mishnaic Hebrew noun "גבייה" (*gviyah*), which legal texts use

The Scriptures: The Son of Adam shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness,

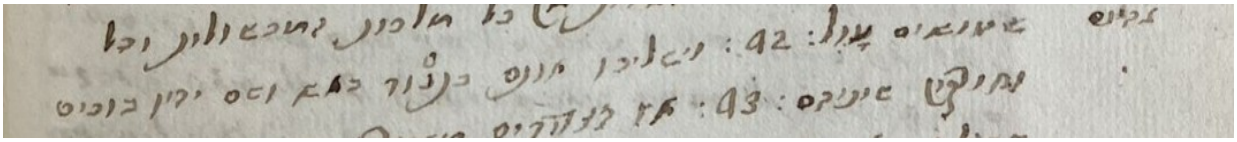
Aramaic: The Son of Man will send Malakuhi {His *Heavenly* Messengers}, and they will gather from Malkutheh {His Kingdom} all makshule {stumbling-blocks}, and all those doing unrighteousness.

מן	לגבית	מלאכוהי	עם	אדם	לבני	שלחו[459]
min, "from, of, than," (prep)	l'gavyit, "to collect, collect taxes, select," (v. Pa'al/Qal, inf constr)	malachei, "his/its messengers, angels of," (n mp constr, Ar, 3ms pronom) Aramaism	'im, "with," (prep)	adam, "man," (n, ms)	l'benei, "to/ for/ belonging to (the) sons, children of," (prep, n mp)	shalcho, "he/it sent," (v. Pa'al/Qal, qatal, past, 3mp)

	עול:	שעושים	וכל	המכשולות	מלכות	כל
	avel, "injustice, unrighteousness, wrong," (n cs)	she'osim, "that/ which/ who/ whom they, those who do, create," (v. Pa'al/Qal, act part, mp)	v'kol, "and/ but/ so/ or all," (prep, n ms)	ha'maksulot, "the obstacles, stumbling blocks," (Ar. n mp) Aramaism	malchut, "kingdom," (n fs)	kol, "all, every, whole," (n ms)

Interlinear Chart

Chapter 13:42



וישליכו אותם בתנור באש ושם יהיו בוכים וחורקין שיניהם:

Hebrew Transcription

Translation: "And they will throw them into the furnace of fire, and there they will be weeping and gnashing of their teeth."[460]

The Scriptures: and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.

technically for collecting debts or forcefully extracting items. The syntactic choice frames the apocalyptic gathering not as a standard agricultural reap, but as a formal judicial collection executed by heavenly agents.

[459] An alternate spelling with the pronominal suffix for "he/it."

[460] "בוכים וחורקין" (Crying and gnashing): This phrase relies heavily on Mishnaic narrative and grammatical styling. Rather than using standard biblical past or future verb tenses, the author employs the plural active participle form ("חורקין" / *chorqin*). In Mishnaic Hebrew, this participle structure is standard for indicating continuous, ongoing, or characteristic action in the present or future. This syntactic choice shifts the text from a rigid biblical poetic description to a vivid, immediate depiction of physical anguish.

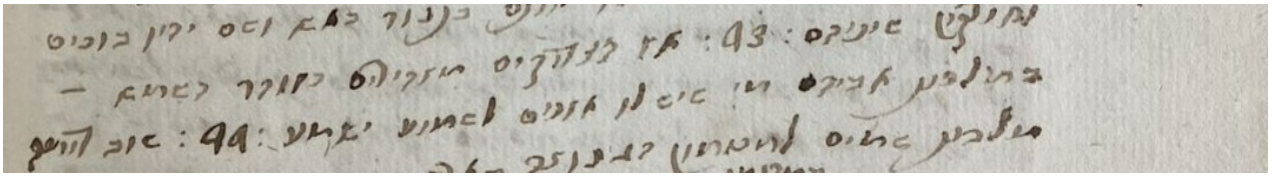
Aramaic: And they will throw them into The Athuna d'Nura {The Furnace of Fire}. There will be weeping and teeth gnashing.

בוכים	יהיו	ושם	באש	בתנור	אותם	וישליכו
bochim, "we/ you (mp)/ they, those weeping, cry," (v. Pa'al/Qal, act part, mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	v'shem, "and/ but/ so/ or there," (adv)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	otam, "them," (DO marker, 3mp pronom)	v'yashlikhu, "and/ but/ so/ or they will throw, hurl," (v. Hif'il, yiqtol, fut, 3mp)

					שיניהם:	וחורקין
					shineihem, "their teeth," (n mp, 3mp pronom)	v'churakin, "and/ but/ so/ or we/ you (mp)/ they gnash teeth," (Ar. Pael, act part, mp) Aramaism

Interlinear Chart

Chapter 13:43



אז הצדיקים מזהירים כזוהר השמש במלכות אביהם מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: "Then the righteous will shine like the brightness *of* the sun in the kingdom of their Father. Whoever has ears to hear, let him hear."

The Scriptures: Then the righteous shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!

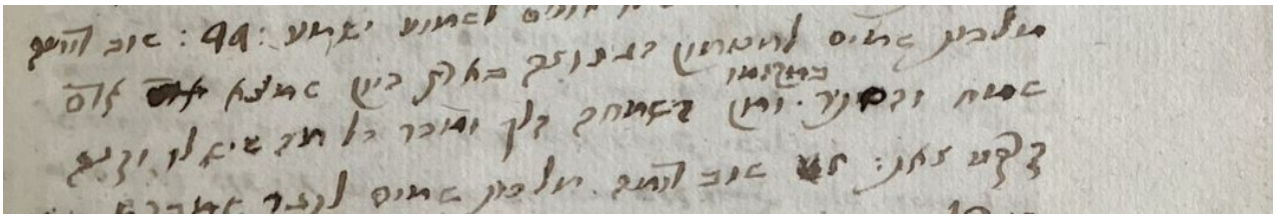
Aramaic: Then, The Zadiyqe {The Righteous} will shine like the shemsha {the sun} in The Malkutheh d'Abuhun {The Kingdom of Their Father}. He who has ears that might be hearing, will hear.

אביהם	במלכות	השמש	כזוהר	מזהירים	הצדיקים	אז
avihem, “their father,” (n ms, 3mp pronom)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	ha’shemesh, “the sun,” (n fs)	k’zohar, “like/ as I/ you (ms)/ (the) brightness,” (prep, n ms)	mazahirim, “we/ you (mp)/ they shine,” (v. Hif’il, act part, mp)	ha’tzadikim, “the righteous,” (adj ms)	az, “then, in that case, so,” (conj)

	ישמע:	לשמוע	אזנים	לו	שיש	מי
	yishma, “let him hear,” (v. Pa'al/Qal, cohort, fut, 3ms)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	oznayim, “ears,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mi, “who?” (inter part)

Interlinear Chart

Chapter 13:44



שוב דומה מלכות שמים למטמון הגנוזה בארץ וכיון שמצא אדם שמח והסתיר במקומו ומן השמחה הלך ומכר כל מה שיש לו וקנה קרקע זאת:

Hebrew Transcription

Translation: “Again, the Kingdom of Heaven is as a hidden treasure[461] in the earth, and when a man found it, he was joyful, and went out and hid it in his place, and from joy, he went and sold everything of what he had, and bought this land.”[462]

The Scriptures: Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.

Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened unto a simtha {a treasure} that is hidden in a qriytha {a field}, that one which a man has found, and hidden it, and from his joy he goes and sells all that he has, and buys that qriytha {field}.

[461] See Proverbs 2:4 “…hidden treasures.”

[462] "שוב... וקנה קרקע זאת" (Again... and bought that piece of land): This verse relies heavily on Mishnaic legal and conversational terminology. The opening word "שוב" (*shuv*) shifts from its biblical verbal root ("to return") to a distinct Mishnaic adverbial function meaning "again" or "furthermore." Crucially, the text replaces the traditional biblical words for a field with "קרקע" (*qarqa*). In the *Mishnah* (such as Tractate Bava Batra), "*qarqa*" is the standard technical legal term for real estate or land ownership, framing the transaction using precise rabbinic property-law vocabulary.

בארץ	הגנוזה[463]	למטמון	שמים	מלכות	דומה	שוב
eretz, “in/ with/ by (the) earth,” (prep, n ms)	ha’genozeh, “the removal of sacred objects, hidden,” (adj fs) Mishnaic	l’matemon, “to/ for/ belonging to (the) hidden treasure,” (Ar. prep, n ms) Aramaism	shamiyim,” heavens,” (n mp)	malchut, “kingdom, reign, monarchy,” (n fs	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	shuv, “again,” (adv)

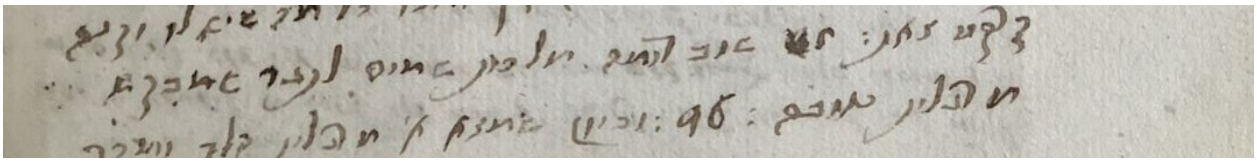
ומן	במקומו	והסתיר	שמח	אדם	שמצא	וכיון
u’min, “and/ but/ so/ or from/ of,” (prep)	b’mekomo, “in/ with/ by his/its location,” (prep, n ms, 3ms pronom)	v’hastir, “to hide,” (v. Hif’il, inf constr)	samach, “he/it was happy,” (v. Pa’al/Qal, qatal, past, 3ms)	adam, “man, mankind” (n ms)	she’metzahem, “that/ which/ who/ whom he/it found,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)

לו	שיש	מה	כל	ומכר	הלך	השמחה
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mah, “what,” (inter part)	kol, “all, every” (n ms)	v’machar, “and/ but/ so/ or he/it sold,” (v. Pa’al/Qal, qatal, past, 3ms)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’smecha, “the I/ you (ms)/ he/it is happy, joyful,” (v. Pa’al/Qal, act part, ms)

				זאת:	קרקע	וקנה
				zot, “this,” (pron, fs)	karka, “land,” (Ar. n ms) Aramaism	v’kana, “and/ but/ so/ or he/it bought,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 13:45



שוב דומה מלכות שמים לתגר שמבקש מרגלית טובה:

Hebrew Transcription

Translation: “Again, the Kingdom of Heaven is like a merchant who seeks a good pearl.”[464]

[463] This word is first found in *Mishnah* Shabbat 16:1.

[464] "לתגר שמבקש מרגלית" (To a merchant who seeks a pearl): This phrase features a dense concentration of post-biblical loanwords that define the linguistic landscape of Mishnaic Hebrew. The word "תגר" (*tagar*) is an Aramaic loanword extensively used in the Mishnah to denote a professional retail trader or merchant. It is paired with "מרגלית" (*margalit*), a direct loanword from the Greek

The Scriptures: Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,

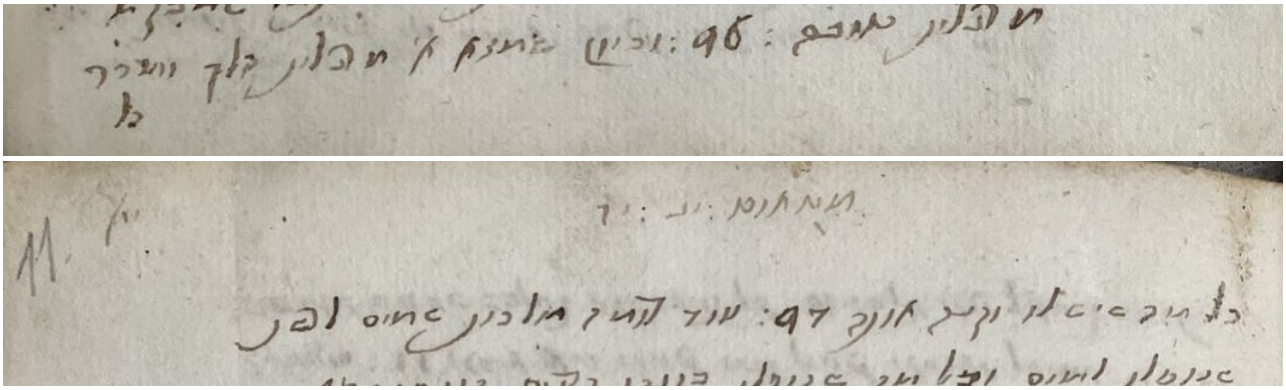
Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a merchant man who was seeking marganyatha tabatha {precious pearls}.

מרגלית[466]	שמבקש	לתגר[465]	שמים	מלכות	דומה	שוב
margalit, “gem, jewel, pearl,” (n fs) Mishnaic	she’mevakesh, “that/ which/ who/ whom I/ you (ms)/ he/it ask(s), requests, seeks,” (rel part, v. Pi’el, act part, ms)	le’taggar, “to/ for/ belonging to merchant,” (prep, n ms) Mishnaic	shamiyim,” heavens,” (n mp)	malchut, “kingdom, reign, monarchy,” (n fs)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	shuv, “again,” (adv)

						טובה:
						tova,” ‘good, pleasant,” (adj fs)

Interlinear Chart

Chapter 13:46



וכיון שמצא א׳ מרגלית הלך ומכר כל מה שיש לו וקנה אותה:

Hebrew Transcription

Translation: “And when he found one pearl, he went and sold all he had, and bought it.”[467]

"margarites" (pearl). By bypassing biblical vocabulary in favor of these specific commercial terms, the text addresses its audience using the exact mercantile and legal vocabulary found in 1st- to 2nd-century rabbinic market regulations.

[465] This word is first found in *Mishnah* Bava Metzia 4:3.

[466] This word is first found in the *Mishnah* Bava Metzia 4:9.

[467] When he found a pearl: The sentence uses traditional rabbinic writing and Mishnaic language. The small letter Aleph with an apostrophe (א׳) stands for the number one, a common shorthand in Mishnaic texts and Talmudic commentaries to make reading and writing easier. The phrase "כיון ש־" (*kevan she-*) is a grammatical tool used in Mishnaic Hebrew to show that one action follows logically after another, helping to connect ideas smoothly.

The Scriptures: who, when he had found one pearl of great price, went and sold all that he had and bought it.

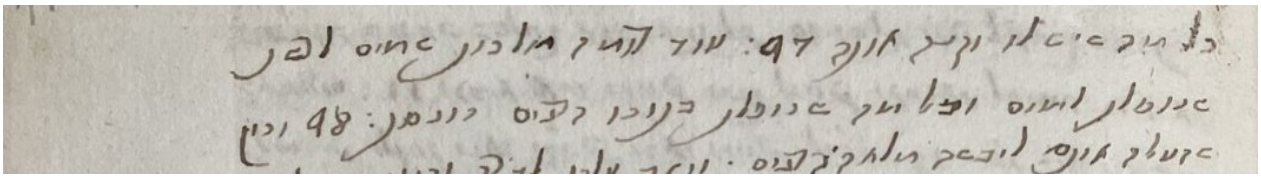
Aramaic: But, when he found a certain heavily valued marganyatha {pearl}, he went and sold all that he had, and bought it.

כל	ומכר	הלך	מרגלית	א׳	שמצא	וכיון
kol, “all,” (n ms)	u’machar, “and/ but/ so/ or he/it sold,” (v. Pa’al/Qal, qatal, past, 3ms)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	margalit, “gem, jewel, pearl,” (n fs) Mishnaic	alef, “one,” (card num)	she’metza, “that/ which/ who/ whom he/it found,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

		אותה:	וקנה	לו	שיש	מה
		otah, “her/it,” (DO marker, pron 3fs)	v’kana, “and/ but/ so/ or he/it bought,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mah, “what,” (inter part)

Interlinear Chart

Chapter 13:47



עוד דומה מלכות שמים לרשת שנופלת למים וכל מה שנופלת בתוכו הדגים כונסת:

Hebrew Transcription

Translation: “Again, the kingdom of heaven is like a net that falls into the water and all of what falls into it, gathers fish.”[468]

The Scriptures: Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,

Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a net that was thrown into the yama {the sea}, and from every kind it gathered.

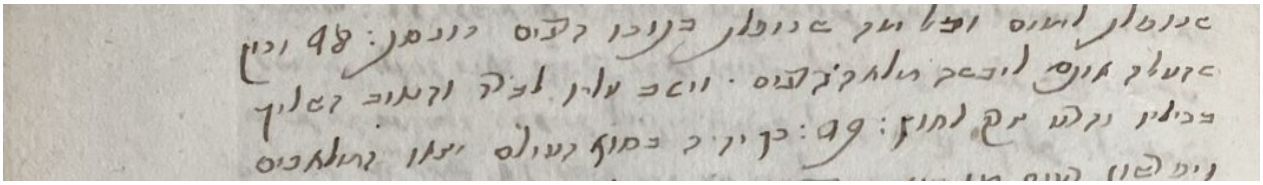
468 1 "הדגים כונסת" (It gathers the fish): The use of the verb "כונסת" (*koneset* / to gather or bring in) is a definitive indicator of Mishnaic Hebrew prose style. Where Biblical Hebrew authors traditionally relied on the verb "אסף" (*asaf*) to describe gathering objects, Mishnaic literature systematically favors "כנס" (*kanas*) for the active collection, consolidation, or storage of items (such as crops, liquid, or historical data). Its feminine singular active participle form here personifies the fishing net as an active domestic or commercial agent systematically gathering its legal harvest.

עוד	דומה	מלכות	שמים	לרשת	שנופלת	למים
od, “yet, still, more,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim,” heavens,” (n mp)	l’reshet, “to/ for/ belonging to (the) net,” (prep, n fs)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	l’mayim, “to/ for/ belonging to (the) water(s),” (prep, n mp)

וכל	מה	שנופלת	בתוכו	הדגים	כונסת:[469]	
v' kol, “and/ but/ so/ or all,” (n ms)	mah, “what,” (inter part)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	betocho, “inside, him/it,” (prep, 3ms pronom)	ha’dagim, “the fishes,” (n mp)	kunasta, “we/ you (mp)/ they, those gathered,” (v. Pa’al/Qal, act part, mp) Mishnaic	

Interlinear Chart

Chapter 13:48



וכין שהעלה אותם ליבשה מלאה 'הדגים וישב עליו לברר והטוב השליך בכיליו והרע זרן לחוץ:

Hebrew Transcription

Translation: “So, therefore, he raised them to dry land, full of fish. And he sat upon *it* to select; and the good he threw into containers, and the bad rejected ones *he* threw outside.”[470]

The Scriptures: which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

Aramaic: And when it was filled, they brought it up to the seashore, and sat down and sorted them. And the tabe {the good ones}, they placed into mane {vessels}, and the biyshe {the bad ones}, they threw outside.

[469] This word first appears in the *Mishnah* Berakhot 7:3.

[470] The phrase "לברר והטוב השליך... והרע זרק" (to select, and the good he cast away, and the bad he threw) uses the Hebrew word "לברר" (*le-varer*), which is a technical legal term found throughout the *Mishnah*. It describes separating desirable food from waste or refuse. This act of sorting is the basis for the Judean laws of "Borer" (sorting), discussed in detail in Tractate Shabbat 7:2. By choosing the good and discarding the bad "לחוץ" (outside), the text reflects the physical and legal approach used by rabbinic authorities to define the separation of what is ritually pure from what is not, both in religious and everyday contexts.

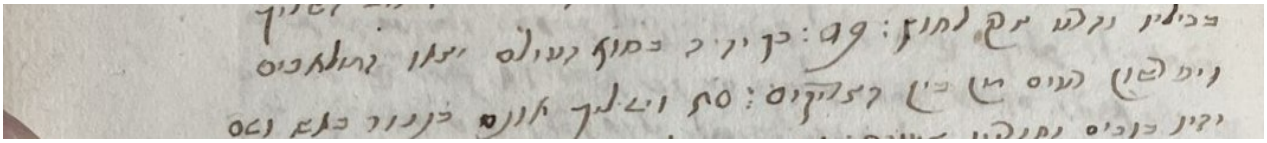
וכין	שהעלה	אותם	ליבשה	מלאה	'הדגים	וישב
v'keivan, “and/ but/ so/ or therefore, after this, so,” (adv)	she’he’ela, “he/it raised, lifted, him/it,” (rel part, v. Hifil, qatal, past 3ms, 3ms pronom)	otam, “them,” (DO marker, 3mp pronom)	l’yabasha, “to/ for/ belonging to (the) land, dry land,” (prep, n fs)	mele'a, “full, complete,” (adj fs)	ha’dagim, “the fishes,” (n mp)	v'yashav, “and/ but/ so/ or he/it will dwell, abide,” (v. Pa'al/Qal, qatal, past, 3ms)

עליו	לברר	והטוב	השליך	בכיליו	והרע	זרן
alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	levarer, “to sort, find out, clarify,” (v. Pi’el, inf constr)	v’ha’tov, “and/ but/ so/ or the good, pleasant, appropriate,” (adj ms)	hishlich, “he/it threw,” (v. Hif’il, qatal, past, 3ms)	b’kelav, “in/ with/ by his/its bags, containers,” (prep, n mp, 3mp pronom)	v’ha’ra, “and/ but/ so/ or the bad,” (adj ms)	zerin, “rejected, invalidated items,” (Ar. adj mp) Aramaism

לחוץ:						
la’chutz, “to/ for/ belonging to outside, out,” (prep, n ms)						

Interlinear Chart

Chapter 13:49



כך יהיה בסוף העולם יצאו המלאכים ויפרשין רעים מן בין הצדיקים:

Hebrew Transcription

Translation: “So will it be at the end of the world:[471] the messengers will go out and divide the evil ones from the righteous.”[472]

The Scriptures: Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous,

Aramaic: Thus it will be in the end of the alma {the world}. The Malake {The *Heavenly* Messengers} will go out and they will separate the biyshe {the evil ones} from among The Zadiyke {The Righteous/Just Ones}.

[471] Or “age.”

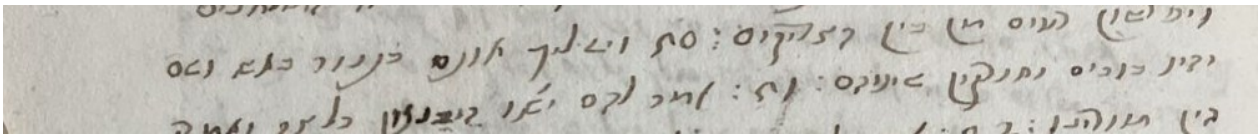
[472] "ויפרשין רעים מן בין הצדיקים" (And they shall separate the evil from among the righteous): The phrase uses a unique verb form "ויפרשין," which adds an eastern dialectal or archaic plural suffix (־ין) to the standard Mishnaic verb "פירש" (*peresh* / to separate or segregate). In rabbinic law, this verb specifically refers to the act of separating tithes or isolating contaminated items from a larger group. Here, it emphasizes that the final judgment is not just about physically banishing the evil, but about a systematic, divinely guided legal process of separation.

ויפרשין	המלאכים	יצאו	העולם	בסוף	יהיה	כך
v'yepareshin, "and/ but/ so/ or we/ you (mp)/ they, those who spread, spread out, stretch," (v. Peal, act part, mp) Aramaism	ha'mal'achim, "the angels, messengers," (n mp)	yetz'u, "they will exit, go out," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ha'ohlam, "the world, eternity, ever, everlasting, age," (n ms)	b'sof, "in/ with/ by (the) end," (prep, n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	kach, "so, thus, therefore, in this way," (adv)

			הצדיקים:	בין	מן	רעים
			ha'tzadikim, "the righteous," (adj mp)	bein, "between, amongst," (prep)	min, "from, of, than," (prep)	ra'im, "bads, evils," (adj, mp)

Interlinear Chart

Chapter 13:50



וישליך אותם בתנור באש ושם יהיו בוכים וחורקין שיניהם:

Hebrew Transcription

Translation: "And he will throw them into the furnace with fire; and they will be weeping and gnashing their teeth."

The Scriptures: and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth."

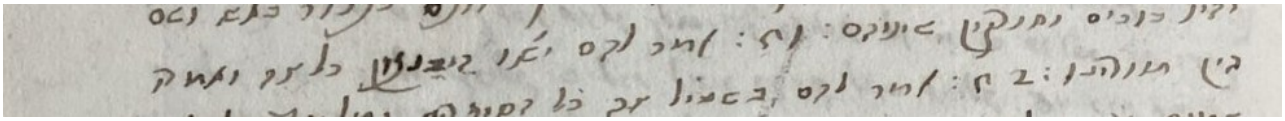
Aramaic: And they will throw them into The Athuna d'Nura {The Furnace of Fire}. There will be weeping and teeth gnashing."

בוכים	יהיו	ושם	באש	בתנור	אותם	וישליך
bochim, "we/ you (mp)/ they, those cry," (v. Pa'al/Qal, act part, mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	v'sham, "and/ but/ so/ or there," (adj)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	otam, "them," (DO marker, 3mp pronom)	v'yashlich, "and/ but/ so/ or he/it will throw," (v. Hif'il, yiqtol, fut, 3ms)

					שיניהם:	והורקין
					shineihem, “their teeth,” (n fp, 3mp pronom)	v’hurrak, “and/ but/ so/ or gnashing (of teeth),” (Ar. v. Peal, act part, mp) Aramaism

Interlinear Chart

Chapter 13:51



אמר להם ישׁו היבנתון כל זה ואמרו כין מורינו:

Hebrew Transcription

Translation: Yeshua said to them, “*Have* you understood all this?” And they said to him, “Yes, our teacher.”[473]

The Scriptures: יהושע said to them, “Have you understood all this?” They said to Him, “Yes, Master.”

Aramaic: Eshu {Yeshua} said unto them, “Have you understood all these *things*?” They said unto Him, “Yes, Maran {Our Lord}.”

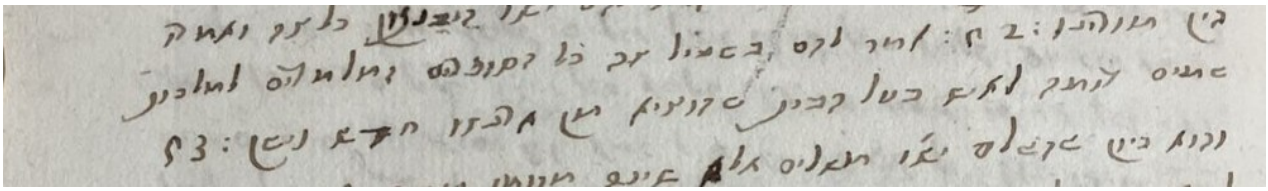
ואמרו	זה	כל	היבנתון	ישׁו	להם	אמר
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ze, “this,” (pron, ms)	kol, “all,” (n ms)	heybanaton, “we/ you (mp)/ they understand,” (v. Ar. Peal, act part, mp) Aramaism	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

[473] The phrase "היבנתון ... מורינו" (Have you understood... our teacher) reflects the language used in the Mishnaic era. The verb "היבנתון" doesn't follow standard Hebrew grammar because it uses the Aramaic second-person plural past-tense suffix "־תון" (-*tun*). The disciples also call Yeshua "מורינו" (*Moreinu*), a formal title. In early rabbinic writings, "*Moreh*" is a special term for a local legal or spiritual teacher. This way of speaking shows the relationship between Yeshua and his disciples as seen through the social and educational context of a rabbinic school from the 1st to 2nd century.

					מורינו:	כין
					moreinu, “our teacher, instructor,” (n ms, 1cs pronom)	kein, “yes, therefore, after this, so,” (adv)

Interlinear Chart

Chapter 13:52



אמר להם בשיל זה כל הסופרים המלמדים למלכות שמים דומה לאיש בעל הבית שהוציא מן ארגזו חדש וישן:

Hebrew Transcription

Translation: He said to them, “Because of this, all scribes that are taught in the Kingdom of Heaven are like a man, the master of a house, who brings out from his *treasure* chest, new and old.”

The Scriptures: And He said to them, “Therefore every scholar taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed and old.”

Aramaic: He said unto them, “Because of this, every Saphra {Scribe} who is instructed for Malkuth Shmaya {Heaven's Kingdom} is likened unto a gabra {a man} who is a mare baytha {a house-lord}, who brings out from his treasures the new ones, and the old ones.”

המלמדים	הסופרים	כל	זה	בשיל[474]	להם	אמר
ha’melumadim, “we/ you (mp)/ they are taught,” (v. Pi’el, act part, mp)	ha’sofrim, “the writers, scribes, authors,” (n mp)	kol, “all,” (n ms)	ze,”this,” (pron, ms)	bishvil, “for, for the sake of,” (prep)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

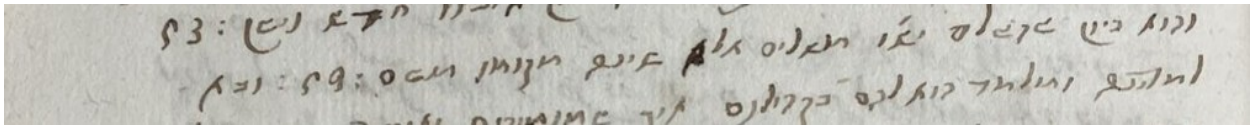
[474] Appears to either be a misspelling or an intentionally shortened word for בשביל (*bishvil*).

שהוציא	הבית	בעל	לאיש	דומה	שמים	למלכות
she'hotzi, "that/ which/ who/ whom he/it brought out," (rel part, v. Hif'il, qatal, past, 3ms)	ha'bayit, "the house," (n ms)	ba'al, "master, owner," (n ms)	l'ish, "to/ for/ belonging to man," (prep, n ms)	dome, "I/ you (ms)/ he/it resemble(s)," (v. Pa'al/Qal, act part, ms)	shamiyim," heavens," (n mp)	l'malchut, "to/ for/ belonging to (the) kingdom," (prep, n fs)

			וישן:	חדש	ארגזו	מן
			v'yashan, "and/ but/ so/ or old," (adj ms)	chadash, "new," (adj ms)	argazo, "his/its chest, crate, box," (n ms, 3ms pronom)	min, "from, of, than," (prep)

Interlinear Chart

Chapter 13:53



והוא כיון שהשלם ישׁ׳ו משלים אלה שינה מקומו משם:

Hebrew Transcription

Translation: Then, when Yeshua completed these parables, he changed his location from there.

The Scriptures: And it came to be, when יהושע had ended these parables, that He left there.

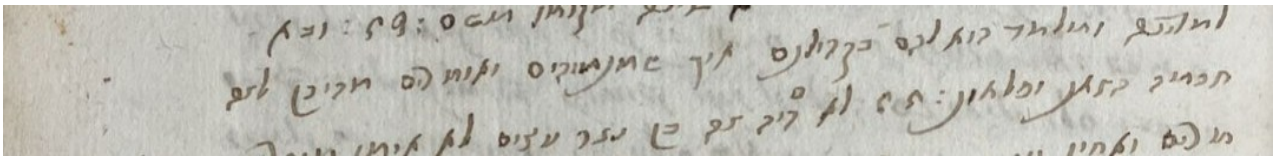
Aramaic: And it happened that when Eshu {Yeshua} had completed these Mathle {Parables}, He departed from there.

שינה	אלה	משלים	ישׁ׳ו	שהשלם	כיון	והוא
shinah, "he/it changed," (v. Pi'el, qatal, past, 3ms)	eyleh, "these," (pron cp)	meshalim, "examples, parables, allegories," (n mp)	yeshu, "Yeshua," (name)	she'hushlam, "that/ which/ who/ whom he/it was completed," (v. Hif'il, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj)	v' hu, "and/ but/ so/ or he/it," (3ms pron)

					משם:	מקומו
					m'sham, "from/ of there," (prep, n ms)	mekomo, "his/its location," (n ms, 3ms pronom)

Interlinear Chart

Chapter 13:54



ובא למדינה ומלמד הוא להם בקהילתם איך שמתמיהים ואומרים מהיכן לזה חכמה הזאת ופלאות:

Hebrew Transcription

Translation: And he came to a province and taught them in their community. How they were amazed, saying, "So where does this one have wisdom and wonders?"[475]

The Scriptures: And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, "Where did this One get this wisdom and miracles?

Aramaic: And He came unto madintheh {His city}, and was teaching them in Kenushathhun {their Synagogues/Assemblies} in such a way that they would marvel and would say, "From where has this man this wisdom, and these khayle {mighty deeds i.e. miracles}?

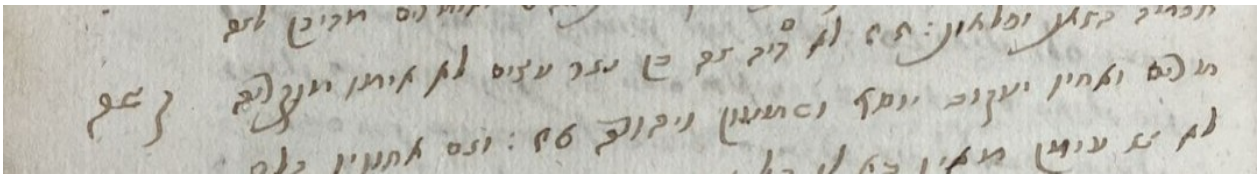
איך	בקהילתם	להם	הוא	ומלמד	למדינה	ובא
eich,"how?" (adv)	b'kehilatam, "in/ with/ by their community, congregation, assembly," (prep, n fs)	l'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	hu, "he/it," (pron 3ms)	v'malemed, "and/ but/ so/ or I/ you (ms)/ he/it teach(s)," (Pi'el, act part, ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)

[475] This phrase, "ובא למדינה... מהיכן לזה" (And he came to the province... from where does this one have), uses words that are entirely Mishnaic in nature. The main noun, "מדינה" (*medinah*), has shifted in meaning over time from a large imperial province to a smaller area like a city or town. Also, the word "מהיכן" (*me-heichan*), meaning "from where," is a common marker of Mishnaic Hebrew. It often replaces biblical words to ask about the origin, source, or authority behind a person's claim or legal standing.

ופלאות:	הזאת	חכמה	לזה	מהיכן	ואומרים	שמתמיהים
v'pla'ot, "and/ but/ so/ or miracles, wonders," (n mp)	hazot, "this," (pron fs)	chochma, "wisdom," (n fs)	le'zeh, "to/ for/ belonging to this," (prep, 3ms pronom)	mehekin, "whence, where," (adv) Aramaism	v'omrim, "we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	she'matmihim, "that/ which/ who/ whom we/ you (mp)/ they, those amaze," (v. Hif'il, act part, mp)

Interlinear Chart

Chapter 13:55



לא היה זה בן נגר עצים לא אימו מתקריה מרים ואחיו יעקוב יוסף ושמעון ויהודה:

Hebrew Transcription

Translation: "Is not this the son of a carpenter of wood? Is not his mother called Miryam, and his brothers Ya'akov (Jacob), Yoseph (Joseph), Shim'on (Simon), and Yehudah (Judah)?"[476]

The Scriptures: Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Yaʿaqoḇ and Yosĕph and Shimʿon and Yehuḏah?

Aramaic: Wasn't this the son of the Nagara {the Carpenter} {lit. Craftsman}? Isn't his mother named Maryam {Mary}? And his brothers Yaqub {Jacob/James}, and Yusi {Joses}, and Shimeun {Simeon}, and Yehuda {Judah}?

לא	עצים	נגר	בן	זה	היה	לא
lo, "no/ not" (neg part)	etzim, "trees, wood," (n mp)	nagar, "carpenter, woodworker, cabinet-maker," (n ms)	ben, "son," (n ms)	ze, "this," (ms pron)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "no/ not" (neg part)

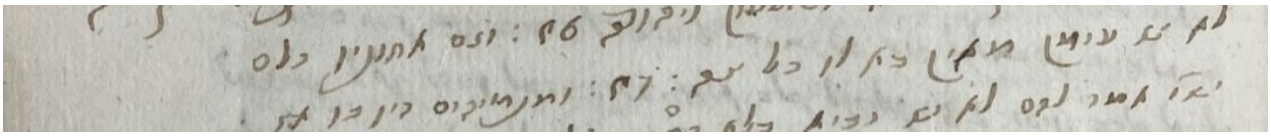
[476] The phrase "מתקריה מרים" (Called Mary) shows an unusual use of Aramaic grammar. The word "מתקריה" (*mitqarya*) means "she is called" and is a passive Aramaic form. Instead of using common Hebrew words for naming, the author used a familiar Aramaic way from the Mishnaic and Talmudic periods. Back then, Aramaic passive forms were often mixed with Hebrew to describe someone's local reputation or nickname.

ושמעון	יוסף	יעקוב	ואחיו	מרים	מתקריה	אימו
v'shim'on, "and/ but/ so/ or Simon," (name)	yosef, Joseph (name)	ya'akov, (name)	v'echav, "and/ but/ so/ or his/its brothers," (n mp, 3ms pronom)	miriam, "Miriam," (name)	mit'ker'ya, "I/ you (fs) she/it is named, called," (v. Hit'pael, act part, fs)	im'o, "his/its mother," (n fs, 3ms pronom)

						ויהודה:
						v'yehudah, "and/ but/so, or Judah," (name)

Interlinear Chart

Chapter 13:56



וגם אחותיו כלם לא יש עימן מאין בא לו כל זה:

Hebrew Transcription

Translation: "And also, his sisters, are they not with us?[477] From where come to him all this?"

The Scriptures: And His sisters, are they not all with us? Where then did this One get all this?"

Aramaic: And his sisters, behold, are they not all with us? From where has this man all these *things*?"

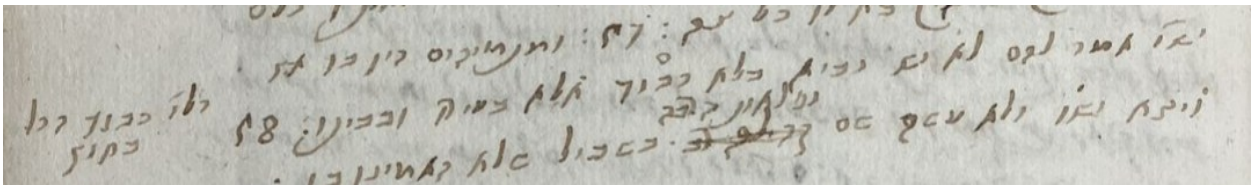
מאין	עימן	יש	לא	כלם	אחותיו	וגם
me'ayin, "where from? whence?" (adv)	imman, "with them," Mishnaic: "us," (prep, 1cp pronom) Mishnaic	yesh, "there is, there exists," (part)	lo, "no/ not" (part)	kulam, "all of them," (n ms, 3mp pronom)	achotav, "his/its sisters," (n fp, 3ms pronom)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)

[477] "עימן" (*Imman* / with them): The orthography utilizes the standard Mishnaic plene spelling framework (*ktiv maleh*), inserting an internal Yod ("עימן") to ensure phonetic clarity in post-biblical manuscript transmission. Syntactically, the preposition combines the root "עם" (with) with the third-person feminine plural suffix to point back to the sisters. Positioned within the post-biblical construction "לא יש עימן," it functions as a highly localized rhetorical idiom meaning "present right here among us," appealing directly to the community's firsthand knowledge of the family's local residency.

			זה:	כל	לו	בא
			ze, “this,” (ms pron)	kol, “all, every,” (n ms)	lo, ”to/ for/ belonging to him/it,” (prep, 3ms pronom)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 13:57



ומתמיהים היו בו אז יש׳ו אמר להם לא יש נביא בלא כבוד אלא בעירו ובביתו:

Hebrew Transcription

Translation: And they were amazed by him. So, Yeshua said to them, “There is no prophet without honor, only in his city and in his house.”

The Scriptures: And they stumbled at Him. But יהושע said to them, “A prophet is not unappreciated except in his own country and in his own house.”

Aramaic: And they were offended in Him. Then Eshu {Yeshua} said unto them, “There is no Nabiya {Prophet} who is despised, except only in his own city, and in his own house.”

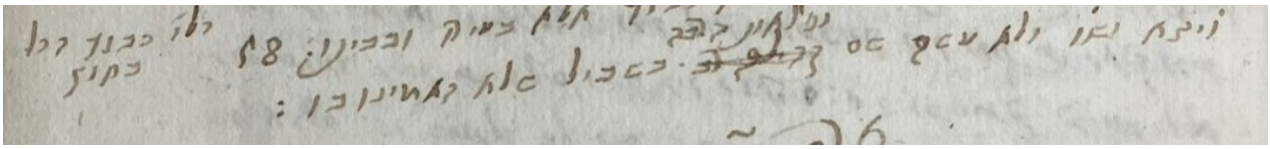
להם	אמר	יש׳ו	אז	בו	היו	ומתמיהים
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	az, “then, in that case, so,” (conj)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3ms)	u’matmihim, “and/ but/ so/ or we/ you (mp)/ they, those amaze,” (v. Hif’il, act part, mp)

בעירו	אלא	כבוד	בלא	נביא	יש	לא
b’iro, “in/ with/ by his/its city” (prep, n fs, 3ms pronom)	ele, “but, only, however,” (conj)	kavod, “honor, respect, dignity,” (n ms)	b’lo, “in/ with/ by (the) no/ not,” (prep, part)	navi, “prophet,” (n ms)	yesh, “there is, there exists,” (part)	lo, “no, not,” (neg part)

						ובביתו:
						u'b'bayit, "and/ but/ so/ or in/ with/ by his/its house," (prep, n ms)

Interlinear Chart

Chapter 13:58



ויצא יש׳ו ולא עשה שם נפלאות הרבה בשביל שלא האמינו בו:

Hebrew Transcription

Translation: Then Yeshua went out and did not do great marvelous wonders there because they did not believe in him.[478]

The Scriptures: And He did not do many miracles there because of their unbelief.

Aramaic: And He didn't perform many khayle {mighty deeds i.e. miracles} there, because of their unbelief.

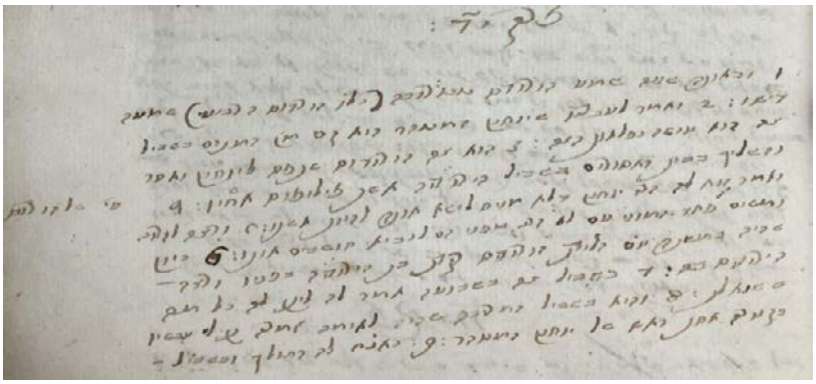
הרבה	נפלאות	שם	עשה	ולא	יש׳ו	ויצא
ha'rabah, "vast, great, many," (adj fs)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous," (n mp)	sham, "there," (adv)	asah, "he/ it made, did," (v. Pa'al/Qal, qatal, past, 3ms)	v'lo, "and/ but/ so/ or no, not, neither," (neg part)	eshu, "Yeshua," (name)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

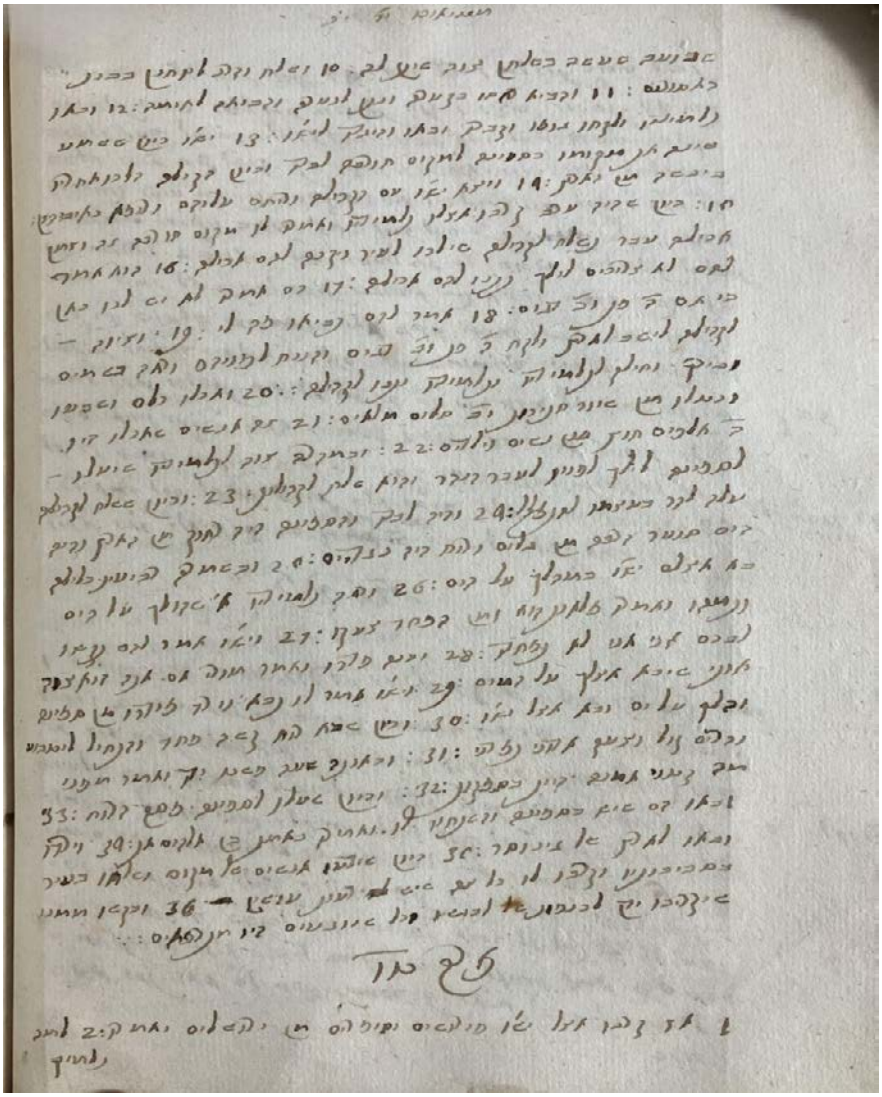
			בו:	האמינו	שלא	בשביל
			bo, "in/ with/ by (the) him/it," (prep, 3ms pronom)	he'eminu, "they believed," (v. Hif'il, qatal, past, 3mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	bishvil, "for, for the sake of," (prep) Mishnaic

Interlinear Chart

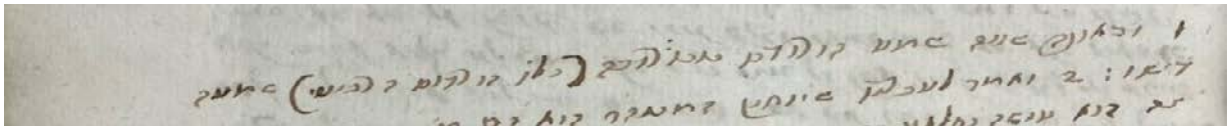
[478] "בשביל שלא האמינו" (Because they did not believe): The conjunction "בשביל" (*b'shvil* / on account of / because) is a signature linguistic marker of Mishnaic Hebrew. While Biblical Hebrew relies on words like "כי" (ki) or "יען" (*ya'an*) to establish a cause-and-effect relationship, the *Mishnah* systematically transitions to utilizing "בשביל ש־" (*b'shvil she-)* across both its legal and narrative prose. This syntactic shift anchors the chapter's final causal explanation firmly in the vernacular conventions of post-biblical rabbinic argumentation.

Cochin Matthew Chapter 14





Chapter 14:1



ובאותה שעה שמע הורודס טטרכה (כלו׳ הורדוס הרביעי) שמעה דישו:

Hebrew Transcription

Translation: In that very hour, Horodes (Herod) the tetrarch[479] (including[480] Horodos (Herod) the fourth) heard of Yeshua.[481]

The Scriptures: At that time Herodes the district ruler heard the report about יהושע,

Aramaic: Now, during that time, Herudes the Tetrarka {the Tetrarch} heard the fame of Eshu {Yeshua}.

הורדוס	כלו׳	טטרכה	הורודס	שמע	שעה	ובאותה
horodes, “Horod,” (name)	kol’u, ‘all of them,” (n ms, 3mp pronom)	tetrarch, “the tetrarch,” (system of governance),” (Ar. title) Aramaism	horodes, “Horod,” (name)	Shama, “he/it heard,” (v. Pa’al/Qal, qatal, 3ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	ve’b’ota, “and/ but/ so/ or/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)

				דישו:	שמעה	הרביעי
				d’yéshu, “of/ who/ which/ that Yeshua,” (rel part, name) Aramaism	shama’a, “he/it/ heard,” (v. Pa’al/Qal, qatal, 3ms) Aramaism	ha’rev’i’i, “the fourth,” (adj ms)

Interlinear Chart

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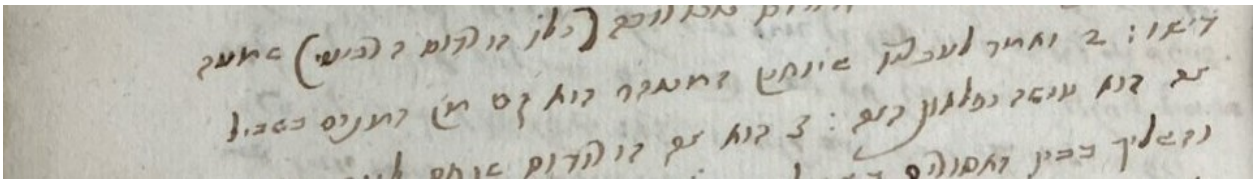
[479] The governor or ruler of one of four divisions of a country or province. Rome divided the land into four regions after Herod the Great died. Herod Antipas ruled Galilee and Perea from 4 BCE to 39 CE.

[480] Literally, “all of them.”

[481] This is the tetrarch, known as Herod the Fourth. The text shows the Greek word for his office, "טטרכה," alongside a note explaining the meaning. The note uses the abbreviation "כלו׳," meaning "that is." It clarifies that he is "the fourth," explaining the Greek root of "tetrarchy"—a ruler of a quarter—so that Hebrew readers understand. This explanatory style is typical of medieval and early modern Judean copyists translating Greco-Roman political titles.

Chapter 14:2



ואמר לעבדיו שיוחנן המטהר הוא קם מן המתים בשביל זה הוא עושה נפלאות הזה:

Hebrew Transcription

Translation: And he said to his servants, "Yochanan (John) the Purifier has risen from the dead; because of this, he does these wonders."[482]

The Scriptures: and said to his servants, "This is Yoḥanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him."

Aramaic: And he said unto his servants, "This is Yukhanan Mamdana {John, The Immerser/Baptizer}. He has risen from the beth miythe {the abode/house of the dead}. Because of this, khayle {mighty works/miracles} are performed by him!"

מן	קם	הוא	המטהר	שיוחנן	לעבדיו	ואמר
min, "from, of," (prep)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms, pron)	ha'metaher, "I/ you (ms)/ he/it purifies," (v. Pa'al/Qal, act part, ms)	she'Yochanan, "that/ which/ who/ whom, John," (rel part, name)	l'avadav, "to/ for/ belonging to his/its servants, slaves," (n mp, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

הזה:	נפלאות	עושה	הוא	זה	בשביל	המתים
ha'ze, "the this, that," (pron ms)	nifala'ot, "wonderful, marvelous, miraculous," (adj fp constr)	o'sah: "the I/ you (ms)/ he/it do(s), make(s), work(s)," (v. Pa'al/Qal, act part, ms)	hu, "he/it," (3ms, pron)	ze, "this," (pron, ms)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	ha'motim, "the dead(s)," (n mp)

Interlinear Chart

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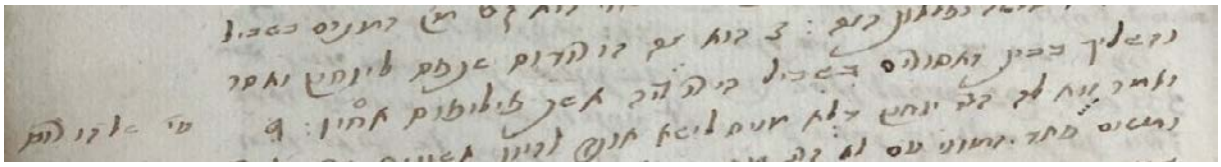
[482] "יוחנן המטהר" (John the Purifier / Cleanser): This title represents a significant textual variant from the traditional "המטביל" (*Ha-Matbil* / The Immerser). The choice of the Piel participle "המטהר" relies on Mishnaic legal terminology regarding ritual purity (*Taharah*), reframing John's baptismal activity through the lens of ritual cleansing and spiritual purification rather than simple water immersion. This vocabulary choice indicates a localized translation tradition that prioritized the theological output of John's actions over the physical mechanism of immersion.

Chapter 14:3



הוא זה הורודוס שתפס ליוחנן ואסר והשליך בבית האסורים בשביל הירודיה אשת פיליפוס אחיו:
Hebrew Transcription

Translation: This Horodes (Herod) seized Yochanan, and bound him, and threw *him* into the house of prisoners, because of Herodiah (Herodias), the wife of Philippos (Philip), his brother.

The Scriptures: For Herodes had arrested Yoḥanan, bound him and put him in prison because of Herodias, his brother Philip's wife,

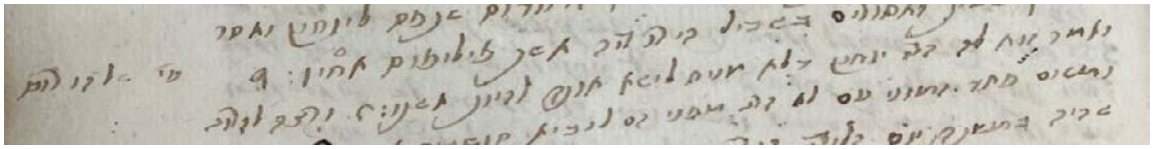
Aramaic: Now, that one, Herudes, had taken Yukhanan {John} and bound him, and cast him into a house of prisoners because of Herudiya the wife of Philipus {Philip}, his brother.

והשליך	ואסר	ליוחנן	שתפס	הורודוס	זה	הוא
v'hishlich, "and/ but/ so/ or he/it threw," (v. Hif'il, qatal, past, 3ms)	v'asar, "and/ but/ so/ or he/it tied up, prohibited, ban, imprison," (v. Pa'al/Qal, qatal, past, 3ms)	l'yochanan, lamed DO marker, "John," (lamed DO marker, name) 2nd Temple	she'tafas, "that/ which/ who/ whom he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)	Horodos, "Herod," (name)	ze, "this, that," (pron ms)	hu, "he/it," (3ms, pron)

אחיו:	פיליפוס	אשת	הירודיה	בשביל	האסורים	בבית
achiv, "his/its brother," (n ms, 3ms pronom)	philippos, "Philip," (name)	eshet, "woman, wife, spouse, bride of," (n ms constr)	herodiah, "Herodias," (name)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	ha'a'sur'im "the we/ you (mp)/ they, those bound, imprisoned," (n mp)	b'bayit, "in/ with/ by the house," (prep, n ms)

Interlinear Chart

Chapter 14:4



ואמר הוא לה הרי יוחנן דלא מניח לישא אותה להיות אשתו:
Hebrew Transcription

Translation: Then he said to her: “Yochanan (John) does not permit *me* to marry her to me his wife.”[483]

The Scriptures: for Yoḥanan had said to him, “It is not right for you to have her.”

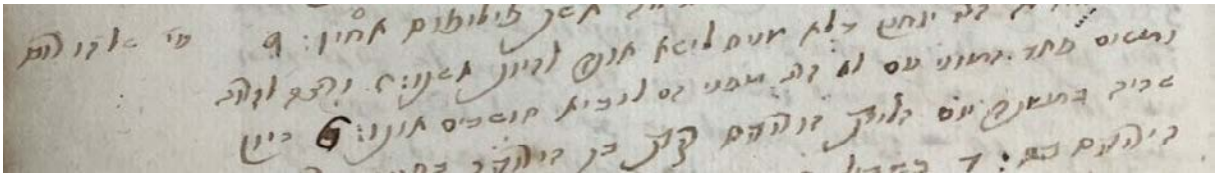
Aramaic: For, Yukhanan {John} was saying unto him that “It isn't lawful that she could be a wife for you.”

מניח	דלא	יוחנן	הרי	לה	הוא	ואמר
meniach, “I/ you (ms)/ he/it leaves, assume,” (v. Hif’il, act part, ms)	de’lo, “that/ who/ which not,” (Ar. rel part, neg part) Aramaism	yochanan, “John,” (name)	harei, “here is, behold,” (adv)	“to/ for/ belonging to her/it.” (prep, 3ms pronom)	hu, “he/it,” (3ms, pron)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

			אשתו:	להיות	אותה	לישא
			ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	lihyot, “to be,” (v. Pa’al/Qal, inf constr)	otah, “her/it,” (DO marker, 3fs pron)	li’sa, “to lift, carry, take,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 14:5



ורצה להרוג ומשום פחד המוני עם לא הרג מפני הם לנביא חושבים אותו:

Hebrew Transcription

Translation: And he wanted to kill *him*, but because he feared the crowds of people, he didn’t kill him from among them, for they considered him to be a prophet.[484]

[483] 1 "This verse "הרי... דלא מניח לישא" ,(Behold... who does not permit marriage), is full of complex legal terms from the *Mishnah* combined with Aramaic syntax. The word "הרי" (*harei*) is a common Mishnaic demonstrative used to introduce a legal point, replacing the biblical ."הנה" It is used with the Aramaic relative clause "דלא" (*de-lo*) and the Mishnaic verb "מניח" (*maniach*), which in post-biblical texts specifically means "to permit" or "to allow." The infinitive "לישא" (*lisha*) is spelled exactly as in Mishnaic marriage law to refer to the act of legally contracting marriage.

[484] Because of the fear of the large crowds: The text shifts into a rabbinic style of explanation by using the word "משום" (*mishum*), which means "on account of" or "because." While biblical writers often used older words to show cause and effect, early rabbinic texts and Mishnaic laws usually prefer "משום" to explain motives, intentions, or rules. Here, its use clearly connects Herod's political restraint to a formal rabbinic way of thinking and explaining.

The Scriptures: And wishing to kill him, he feared the crowd, because they held him as a prophet.

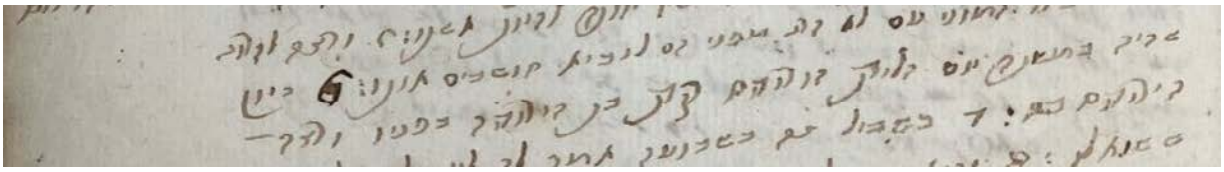
Aramaic: And he was desiring to kill him, but was afraid of the Ama {the People}, who had accepted him as a Prophet.

לא	עם	המוני	פחד	ומשום	להרוג	ורצה
lo, "no/ not," (part)	am, "people," (n ms)	h'hamonei-, "the crowds of," (n mp constr)	pachad, "he/it feared," (v. Pa'al/Qal, qatal, past, 3ms)	u'ma'shum, "and/ but/ so/ or because of, since," (Ar. prep) Aramaism	laharog, "to kill," (v. Pa'al/Qal, inf constr)	v'ratza, "and/ but/ so/ or he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms)

	אותו:	חושבים	לנביא	הם	מפני	הרג
	oto, "him/it," (DO marker, 3ms pronom)	choshevim, "we/ you (mp)/ they think," (v. Pa'al/Qal, act part, mp)	l'navi, lamed DO marker, "prophet," (DO marker, n ms) 2nd Temple	hem, "they, them," (pron 3mp)	mipnei, "of/ from, away from, from before," (prep)	harag, "he/it killed," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 14:6



כיון שהיה במשתה יום הלידת הורודוס רקדת בת הירודיה בפניו ורצה הורודוס בה:

Hebrew Transcription

Translation: When it was the feast of the birthday of Horodos (Herod), the daughter of Herodios (Herod) danced before him, and Horodos (Herod) desired her.

The Scriptures: But as Herodes' birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

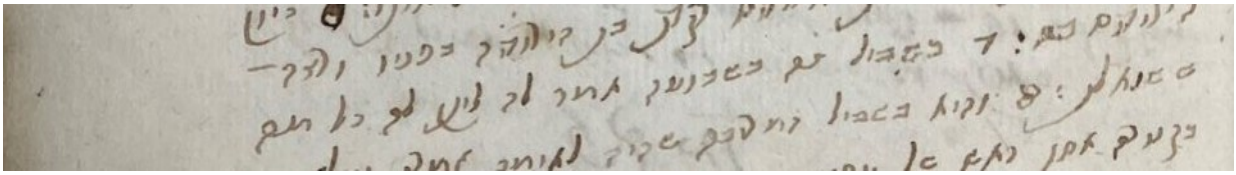
Aramaic: But, when it was the beth yaldeh {the birth day} of Herudes, the daughter of Herudiya danced before the smiyke {the guests}, and she pleased Herudes.

רקדת[485]	הורודוס	הלידת	יום	במשתה	שהיה	כיון
rakdat, “she/it danced,” (v. Pa’al/Qal, qatal, 3fs)	horodos, “Herod,” (name)	huledet, “birth of,” (n fs constr)	yom, “day,” (n ms)	b’mishte, “in/ with/ by (the) feast,” (prep, n ms)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, “because, as soon as, when,” (conj)

	בה:	הורודוס	ורצה	בפניו	הירודיה	בת
	ba, “in/ with/ on/ by her/it,” (prep, 3fs pronom)	horodos, “Herod,” (name)	v’retzeh, “and/ but/ so/ or he/it wanted,” (v. Pa’al/Qal, qatal, past, 3ms)	befanav, “in/ with/ by/ in his/its face, before him/it,” (prep, 3ms pronom)	Horodos, “Herod,” (name)	bat, “daughter, girl,” (n fs)

Interlinear Chart

Chapter 14:7



בשביל זה בשבועה אמר לה ליתן לה כל מה ששואלת:

Hebrew Transcription

Translation: Because of this, with an oath he said to her, to give her all[486] *of* what she asked.[487]

The Scriptures: so he promised with an oath to give her whatever she asked.

Aramaic: Because of this, with an oath, he swore unto her that he would give unto her every thing that she might ask.

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[485] This word appears to be misspelled, with the final feminine hey (ה) mistakenly changed to tav (ת). This should be spelled as רָקְדָה (rak’da), “she/it danced.”

[486] Mark 6:23 says “up to half my kingdom.” And Esther 5:3 has the phrase “up to half the kingdom.” This is an ancient idiom for a generous gift, not a literal offer for half the kingdom or all the kingdom. If one were to request too much of a gift, one would risk offending the king and would run the risk of the death penalty.

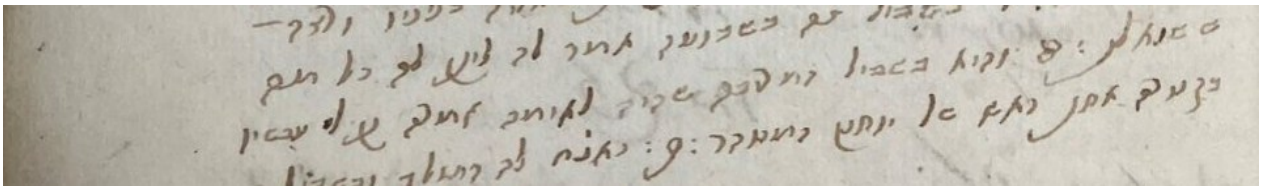
[487] He said to her with an oath: the way he spoke highlights how serious spoken promises are in Judean law. In rabbinic law, especially in Tractate Shevuot, a spoken oath, called "שבועה," has immediate legal consequences, even if it is spoken impulsively during a celebration. By describing Herod's promise as a formal spoken oath rather than a royal order, the text highlights the moral choice he faces, using the same legal language and serious tone that those familiar with Jewish vows would recognize.

לה	ליתן	לה	אמר	בשבועה	זה	בשביל
la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	liten, “to give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	b’shvu'a, “in/ with/ by (the) oath, vow, promise,” (prep, n fs)	ze, “this, that,” (pron ms)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic

				ששואלת:	מה	כל
				she’sho'elet, “that/ which/ who/ whom I/ you (fs)/ she/ it ask(s),” (rel part, v. Pa’al/Qal, act part, fs)	mah, “what?” (interrog pron)	kol, “all of, all, every,” (n ms)

Interlinear Chart

Chapter 14:8



והיא בשביל המרובה שהיה לאימה אמרה תן לי עכשיו בקערה אחת ראש של יוחנן המטהר:

Hebrew Transcription

Translation: And she, because of numerous *urges* of her mother, said, “Give me now on one dish, *the* head belonging to Yochanan (John) the Purifier!”[488]

The Scriptures: And she, being urged on by her mother, said, “Give me here the head of Yoḥanan the Immerser on a dish.”

Aramaic: Then she, on account that her mother had instructed her, said, “Give unto me, here in a phiynka {a dish}, the head of Yukhanan Mamdana {John, The Immerser/Baptizer}.”

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[488] This phrase, "אמרה תן לי עכשיו בקערה" (She said, 'Give me now on a plate'), uses the word "עכשיו" (*achshav* / now), which is unique to Mishnaic Hebrew and not found in Biblical Hebrew. In the Talmudic texts, "עכשיו" replaced the biblical "עתה" to emphasize the immediate, present moment. The word "קערה" (*ke'arah*) originally referred to a large ritual bowl in biblical times but later came to mean a common dish or serving plate in everyday life. This shift reflects a move from special religious objects to ordinary household items, fitting the casual, immediate context of the conversation.

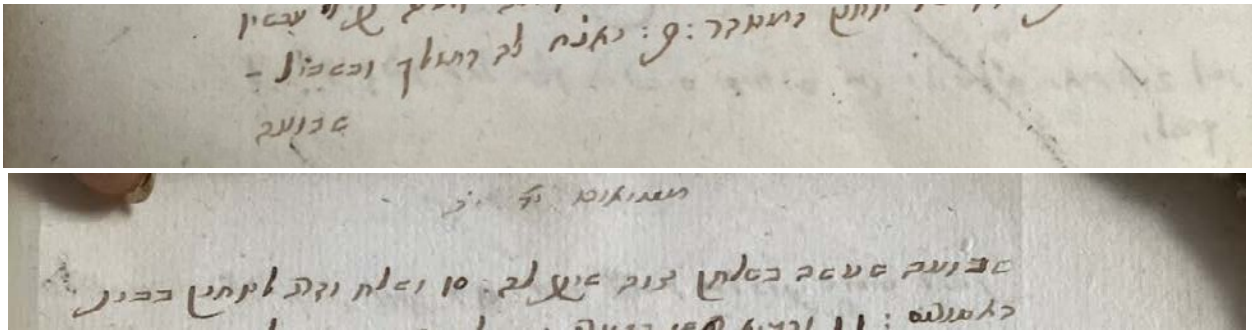
תן	אמרה	לאימה	שהיה	המרובה	בשביל	והיא
ten, (to a man) “give!” (v. Pa’al/Qal, imp, 2ms)	amra, “she/it said,” (v. Pa’al/Qal, qatal, past, 3fs)	l’eima, “to/ for/ belonging to (the) her/its mother,’ (prep, n fs)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha’meruba, “the numerous, multiple,” (adj fs)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	v’hi, “and/ but/ so/ or she/it,” (3fs pron)

יוחנן	של	ראש	אחת	בקערה	עכשיו	לי
yochanan, “John,” (name)	shel, “to, for, of, belonging to,” (prep)	rosh, “head,” (n ms)	acat, “one,” (card num fs)	b’ke’ra, “in/ with/ by (the) dish, bowl,” (prep, n fs)	achshav, “now, presently,” (adv)	li, “to/ for/ belonging to me,” (prep, 1cs pron)

						המטהר:
						ha’metaher, “the I/ you (ms)/ he/it purifies,” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 14:9



נאנח לה המולך ובשביל שבועה שעשה בשלחן צוה שיתן לה:

Hebrew Transcription

Translation: The king sighed *because* of her — because of the oath he made at the table, he commanded that it be given to her.

The Scriptures: And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

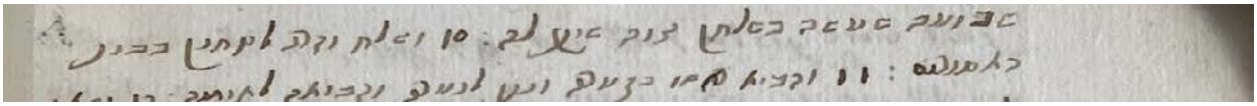
Aramaic: And the Malka {the King} was sorrowful, but, because of the mumatha {the oath}, and the smiyke {the guests}, he commanded that it should be given unto her.

נאנח	לה	המולך[489]	ובשביל	שבועה	שעשה	בשלחן
ne'enach, “he/it sighed,” (v. Nif’al, qatal, past, 3ms)	“to/ for/ belonging to her/it.” (prep, 3fs pronom)	ha’molech, “I/ you (ms)/ he/it reign(s),” (v. Pa’al/Qal, act part, ms)	v’bishvil, “and/ but/ so/ or for, for the sake of, for this reason,” (prep) Mishnaic	’shvu'a, “oath, vow, promise,” (n fs)	she’asa, “that/ which/ who/ whom he/it did,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	be’schulchan, “in/ with/ by (the) table,” (prep, n ms)

צוה	שיתן	לה:				
tziva, “he/it ordered,” (v. Pa’al/Qal, qatal, past, 3ms)	she’yiten, “that/ which/ who/ whom he/it will give,” (v. Pa’al/Qal, yiqtol, ms)	“to/ for/ belonging to her/it.” (prep, 3fs pronom)				

Interlinear Chart

Chapter 14:10



ושלח והרג ליוחנן בבית האסורים:

Hebrew Transcription

Translation: Then he sent *for* and killed Yochanan (John) in the house of prisoners.

The Scriptures: and sent and beheaded Yoḥanan in prison.

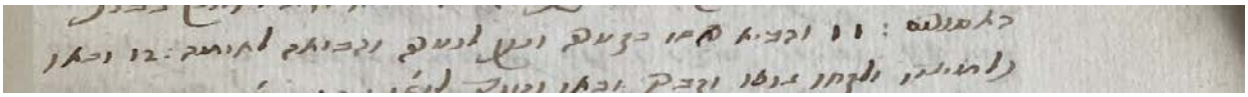
Aramaic: And he sent, cutting off the head of Yukhanan {John} in the prisoner’s house.

ושלח	והרג	ליוחנן	בבית	האסורים:		
v' schalach, “and/ but/ so/ or he/it sent,” (v. Pa’al/Qal, qatal, past, 3ms)	v’harag, “and/ but/ so/ or he/it killed,” (v. Pa’al/Qal, qatal, past, 3ms)	l’yochanan, “to/ for/ belonging to John,” (prep, name)	b’bayit, “in/ with/ by the house,” (prep, n ms)	ha’a’sur’him “the they/those bound, imprisoned, prisoners,” (n mp)		

Interlinear Chart

[489] This word was spelled as an active participle. An active participle can translate to an English active form, a noun, or an adjective.

Chapter 14:11



והביא ראשו בקערה ונתן לנערה והביאה לאימה:

Hebrew Transcription

Translation: And he brought his head on a dish and gave *it* to the girl, and she brought *it* to her mother.

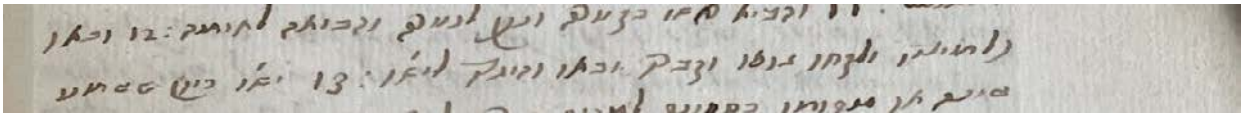
The Scriptures: And his head was brought on a dish and given to the girl, and she brought it to her mother.

Aramaic: And his head was brought in a phiynka {a dish} and given unto the talitha {the young girl}, and she brought it unto her mother.

לאימה:	והביאה	לנערה	ונתן	בקערה	ראשו	והביא
l'eima, "to/ for/ belonging to (the) her/its mother,' (prep, n fs)	v'hevi'a, "and/ but/ so/ she/it brought," (v. Hif'il, qatal, past, 3fs)	l'na'ara, "to/ for/ belonging to (the) girl," (prep, n fs)	v'natan, "and/ but/ so/ or he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	b'ke'ara, "in/ with/ by (the) bowl, dish," (prep, n fs)	rosho, "his/its head," (n ms, 3ms pronom)	v'hevi, "and/ but/ so/ or he/it brought," (v. Hif'il, qatal, past, 3ms)

Interlinear Chart

Chapter 14:12



ובאו תלמידיו ולקחו גופו וקברו ובאו והיגדו לישו׳:

Hebrew Transcription

Translation: And his talmidim (disciples) came and took his body and buried *it*, and they came and told Yeshua.

The Scriptures: And his taught ones came and took away the body and buried it, and went and reported to יהושע.

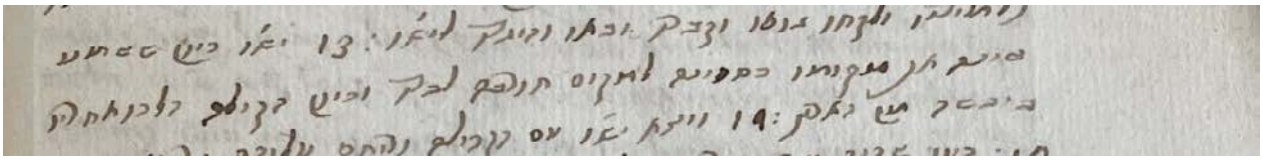
Aramaic: And his Disciples approached and removed shladeh {his corpse}, buried it, and came and made it known unto Eshu {Yeshua}.

ובאו	תלמידיו	ולקחו	גופו	וקברו	ובאו	והיגדו
u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'lakchu, "and/ but/ so/ or they took," (v. Pa'al/Qal, qatal past Ar. 3mp)	gufo, "his/its body," (n ms, 3ms pronom)	v'kavru, "and/ but/ so/ or they buried," (v. Pa'al/Qal, qatal, past, 3mp)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	v'higido, "and/ but/ so/ or they told," (v. Hif'il, qatal, past, 3mp)

ליש׳ו:						
li'shua, "to/ for/ belonging to Yeshua," (prep, name)						

Interlinear Chart

Chapter 14:13



יש׳ו כיון ששמע שונה את מקומו בספינה למקום חורבה לבדו וכיון הקילה הלכו אחריו ביבשה מן הארץ:

Hebrew Transcription

Translation: When Yeshua had heard *it*, he changed his place in a ship for a desert place *to be* alone. But then the community walked after him on dry ground from the land.

The Scriptures: Now when יהושע heard it, He withdrew from there by boat to a deserted place, by Himself. And when the crowds heard it, they followed Him on foot from the cities.

Aramaic: Now, when Eshu {Yeshua} heard it, He departed from there in an elpha {a ship/boat} unto a desert place alone. And when the crowds heard it, they followed Him on land from the madinatha {the cities}.

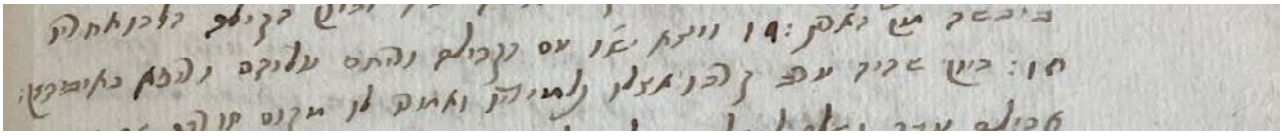
יש׳ו	כיון	ששמע	שונה	את	מקומו	בספינה
yeshu, "Yeshua," (name)	keivan, "because, as soon as, when," (conj)	she' shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	shoneh, "I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)	et, (DO marker)	mekomo, "his/its location," (n ms, 3ms pronom)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)

אחריו	הלכו	הקילה	וכיון	לבדו	חורבה	למקום
acharav, “after him/it,” (prep, pron 3ms)	halchu, ”they walked,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’kehila, “the assembly, congregation,” (n fs)	v' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	levado, “he/it alone,” (adv, 3ms pronom)	churaba, “dry land, desert,” (n fs)	l’makom, “to/ for/ belonging to the place, location,” (prep, n ms)

				הארץ:	מן	ביבשה
				ha’eretz, “the earth,” (n fs)	min, “from/ of,” (prep)	b’yabasha, “in/ with/ by (the) dry ground, desert,” (prep, n fs)

Interlinear Chart

Chapter 14:14



ויצא יש׳ו עם הקהילה וריחם עליהם וריפא כאיביהון:

Hebrew Transcription

Translation: And Yeshua went out with the community and had mercy on them. So, he healed their pains.[490]

The Scriptures: And when יהושע came out, He saw a large crowd and was moved with compassion for them, and healed their sick.

Aramaic: And having gone out, Eshu {Yeshua} saw the large crowds and had compassion on them, and He healed kriyhayhun {their diseases}.

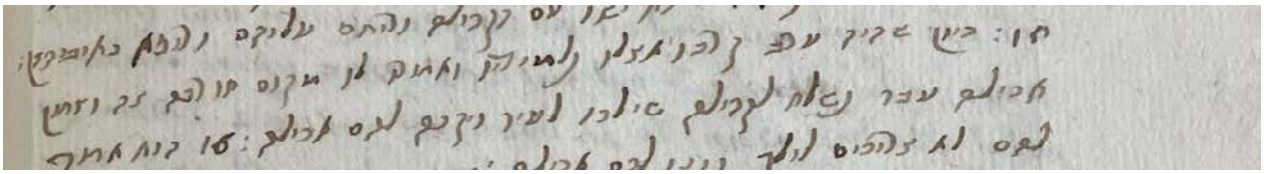
וריפא	עליהם	וריחם	הקהילה	עם	יש׳ו	ויצא
v’ripe, “and/ but/ so/ or he/it healed,” (v. Pi’el, qatal, past, 3ms)	aleihem, “upon them,” (prep, 3 mp pronom)	v’richem, “and/ but/ so/ or he/it pitied,” (v. Pi’el, qatal, past, 3ms)	ha’kehila, “the assembly, community,” (n fs)	im, “with,” (prep)	yeshu, “Yeshua,” (name)	v’yatsa, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)

[490] "כאיביהון" (*Ke'aveihon* / their pains): This word shows how Aramaic grammar is mixed into Hebrew. It uses the Hebrew word for pain, "כאב" (*ke'ev*), but also adds the Aramaic possessive suffix "־הון" (-*hon*) to mean "their." This blending of languages shows how, in post-biblical and Mishnaic times, Jewish dialects often mixed Aramaic and Hebrew features, especially possessive endings used in local Hebrew speech.

						כאיביהון:
						ke'evei'hon, "their pains, sorrows," (n mp, Ar. 3mp pronom) Aramaism

Interlinear Chart

Chapter 14:15



כיון שהיה ערב קרבו אצלו תלמידיו ואמרו לו מקום חורבה זה וזמן אכולה עבר תשלח לקהילה שילכו לעיר ויקנה להם אכולה:

Hebrew Transcription

Translation: When it was evening, his talmidim (disciples) drew near him and said to him, "This is a dry place, and the time of eating has passed. Send the community so they can go to the city and buy themselves food."[491]

The Scriptures: And when evening came, His taught ones came to Him, saying, "This is a deserted place, and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves."

Aramaic: Now, when it became ramsha {evening}, His Disciples came to Him and said unto Him, "The region is a khurba {a desert/wasteland} and the time has passed, dismiss the crowds of people so that they may go unto the kurya {the towns} and may buy saybartha {food} for themselves."

ואמרו	תלמידיו	אצלו	קרבו	ערב	שהיה	כיון
v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	karvu, "they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	erev, "evening," (n ms)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, when," (conj)

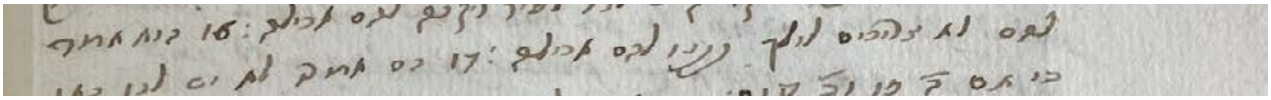
[491] The phrase "זמן אכולה עבר" (The time of eating has passed) relies on the language and ideas from the early Rabbinic period. The word "זמן" (*zman*) is a loanword from later texts and, in the *Mishnah*, refers to specific times or daily routines. The word "אכולה" (*akhulah*) is an Aramaic-influenced term for food or eating. When saying that the "*zman*" has passed, the text describes how night is approaching, using the same words early rabbinic authorities used to talk about meal times and daily routines.

עבר	אכולה	וזמן	זה	חורבה	מקום	לו
avar, “he/it was passed,” (v. Pa’al/Qal, qatal, pssv past, 3ms)	achula, “eaten, devoured,” (adj fs)	v’zman, “and/ but/ so/ or (the) time, season, a set time, appointed time,” (n ms)	ze, “this, that,” (pron ms)	harba, “dry place, desert,” (n ms)	makom, “in/ with/ by (the) place,” (prep, n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

אכולה:	להם	ויקנה	לעיר	שילכו	לקהילה	תשלח
ochel, “food,” (n ms) Aramaism	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	v’yikne, “and/ but/ so/ or he/it will buy, purchase,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’ir, ‘to/ for/ belonging (the) city,” (prep, n fs)	she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	l’kehila, “to/ for/ belonging to (the) assembly, community,” (prep, n fs)	teshaleach, “you (ms) will release, send away, dismiss,” (v. Pi’el, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 14:16



הוא אמר להם לא צריכים לילך תתנו להם אכילה:

Hebrew Transcription

Translation: He said to them, “They do not need to go. You are to give them food.”[492]

The Scriptures: But יהושע said to them, “They do not need to go away, give them to eat yourselves.”

Aramaic: Then He said unto them, “It isn’t necessary for them to go. You give them something to eat.”

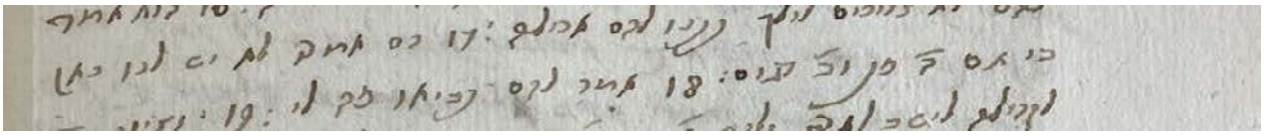
תתנו	לילך	צריכים	לא	להם	אמר	הוא
titnu, “you (mp) will give,” (v. Pa’al/Qal, yiqtol, 2mp)	leilek, “to go, walk,” (v. Pa’al/Qal, inf) Mishnaic	tzrichim, “need, must,” (adj mp)	lo, “no/ not,” (part)	l’ahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)

[492] The phrase "לא צריכים לילך" means "They do not need to go." It uses language features characteristic of the *Mishnah*. The phrase "לא צריכים" (*lo tzerikhim*) is a technical term derived from a root not found in Biblical Hebrew prose. The *Mishnah* uses it to indicate a legal necessity or requirement. The word "לילך" (*lelekh*) is a simplified, post-biblical form of the infinitive "to go," replacing the older biblical form "ללכת."

					אכילה:	להם
					ochel, “food, eating,” (n ms)	ahem, “to /for/ belonging to them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 14:17



הם אמרו לא יש לנו כאן כי אם ה׳ פת וב׳ דגים:

Hebrew Transcription

Translation: They said, “There is nothing here, but rather five loaves and two fish.”

The Scriptures: And they said to Him, “We have here only five loaves and two fish.”

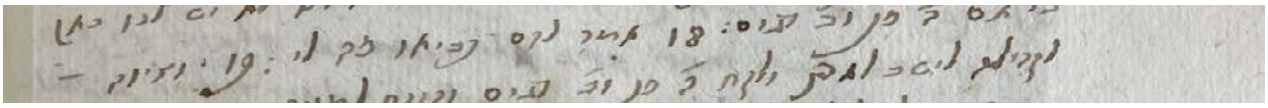
Aramaic: But, they said unto Him, “We have nothing here but five loaves and two fish!”

כי	כאן	לנו	יש	לא	אמרו	הם
ki, “because, for since,” (conj)	kan, “here,” (adv)	l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	yesh, “there is, there exists,” (part)	lo, “no/ not,” (part)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	hem, “they,” (pron mp)

		דגים:	וב׳	פת	ה׳	אם
		dagim, “fishes,” (n mp)	u’bet, “and/ but/ so/ or two,” (abbr for two)	pat, “loaf, bread, food, meal,” (n ms)	hey. for five (abbrev num card)	im, “if, whether, but rather,” (conj)

Interlinear Chart

Chapter 14:18



אמר להם תביאו פה לי:

Hebrew Transcription

Translation: He said to them, “Bring *them* here to me.”

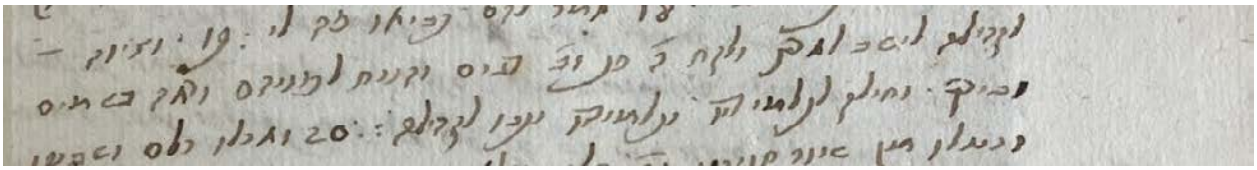
The Scriptures: And He said, “Bring them here to Me.”

Aramaic: Eshu {Yeshua} said unto them, “Bring them here unto Me.”

		לי:	פה	תביאו	להם	אמר
		li, “to/ for/ belonging to me,” (prep, 1cs)	po, “here,” (adv)	tavi’u, “you (mp) will bring,” (v. Hif’il, yiqtol, fut, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 14:19



וציוה לקהילה לישב לארץ ולקח ה׳ פת וב׳ דגים והניח לפניהם וראה בשמים ובירך וחילק לתלמידיו ותלמידיו נתנו לקהילה:

Hebrew Transcription

Translation: And he commanded the community to sit on the earth. Then he took the five loaves[493] and two fishes, and set before them, and looked into the heavens, and blessed, and divided it to his talmidim (disciples). Then his talmidim (disciples) gave to the community,

The Scriptures: And commanding the crowds to sit down on the grass, and taking the five loaves and the two fish, and looking up to the heaven, He blessed and broke and gave the loaves to the taught ones. And the taught ones gave to the crowds,

Aramaic: And He commanded the crowds to recline upon the ground, and He took up those five lakhmiyn {lit. breads} and two nuniyn {fish}, and looked into the Shmaya {the Heavens} and

[493] Literally, “He took the five loaf…”

blessed them, and broke them, and gave them unto His Disciples. And The Talmiyde {The Disciples} gave them unto the kenshe {the crowds}.

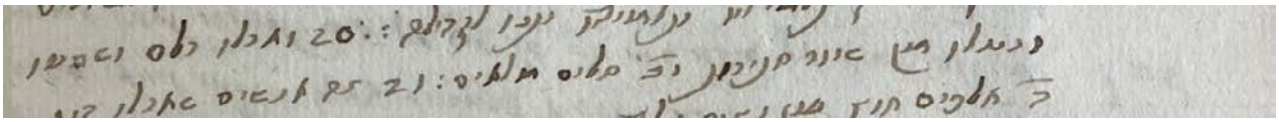
פת	ה׳	ולקח	לארץ	לישב	לקהילה	וציוה
pat, “loaf, bread, food, meal,” (n ms)	abbr for five (card num)	v’lakach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)	l’eretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	leyashev, “to sit, settle, inhabit,” (v. Pi’el, inf constr)	l’kehila, “to/ for/ belonging to (the) community, congregation,” (prep, n fs)	v’tziva, “and/ but/ so/ or he/it commanded,” (v. Pa’al/Qal, qatal, past, 3ms)

ובירך	בשמים	וראה	לפניהם	והניח	דגים	וב׳
u’berech, “and/ but/ so/ or he/it blessed,” (v. Pi’el, qatal, past, 3ms)	b’shamyim, “in/ with/ by (the) heavens,” (prep, n mp)	v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	lifneihem, “before them,” (prep, 3mp pronom)	v’haneach! “and/ but/ so/ or” (to a man) “place, grant rest, leave,” (v. Hif’al, imp, 2ms)	dagim, “fishes,” (n mp)	u’b, “and/ but/ so/ or two,” (abbr for two)

		לקהילה:	נתנו	ותלמידיו	לתלמידיו	וחילק
		l’kehila, “to/ for/ belonging to (the) assembly, community,” (prep, n fs)	natnu, “they gave,” (v. Pa’al/Qal, qatal, 3mp)	v’talmidav, “and/ but/ so/ or his/its talmidim, students,” (n mp, 3ms pronom)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	v’chilek, “and/ but/ so/ or he/it shared,” (v. Pi’el, qatal, past, 3ms)

Interlinear Chart

Chapter 14:20



ואכלו כלם ושבעו ונטלו מן שיור חתיכות וב׳ סלים מלאים:

Hebrew Transcription

Translation: and all of them ate and were satisfied, and they (*the talmidim*) took from the remaining pieces, and twelve full baskets.

The Scriptures: and all ate and were satisfied. And they picked up the pieces left over – twelve baskets, filled.

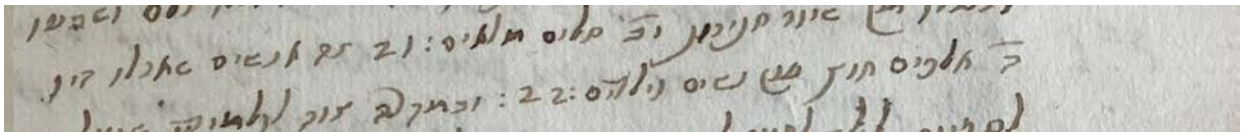
Aramaic: And they all ate, and were satisfied. And they took up the remainder of the fragments, as much as twelve full quphiniyn {baskets}!

חתיכות	שיור	מן	ונטלו	ושבעו	כלם	ואכלו
chatichot, “pieces,” (n fp)	shiyur, “residue, remaining,” (n ms)	min, “from of,” (prep)	v’nitlu, “and/ but/ so/ or they took,” (v. Pa’al/Qal, qatal, past, 3mp)	v’savu, “and/ but/ so/ or they were satiated,” (v. Pa’al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	v’achlu, “and/ but/ so/ or they ate,” (v. Pa’al/Qal, qatal, past, 3mp)

				מלאים:	סלים	יב׳
				mele’im, “full,” (adj mp)	salim, “baskets,” (n mp)	yod’bet, “twelve,” (abbrev, card num)

Interlinear Chart

Chapter 14:21



זה אנשים שאכלו היו ה׳ אלפים חוץ מן נשים וילדים:

Hebrew Transcription

Translation: These men who ate were five thousand, besides[494] women and children.[495]

The Scriptures: And those who ate were about five thousand men, besides women and children.

Aramaic: Now, those nasha {men} who had eaten, were five thousand, aside from the neshe {the women}, and the talaye {the youths}!

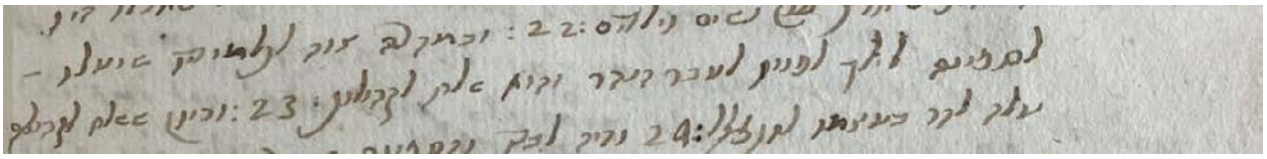
חוץ	אלפים	ה׳	היו	שאכלו	אנשים	זה
chutz, “outside,” (n cs)	alaphim, “thousands,” (n mp)	hey, “five,” (abbrev, card num)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	she’achlu, “that/ which/ who/ whom they ate,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	anashim, “men, mankind,” (n mp)	ze, “this, that,” (pron ms)

[494] Literally, “outside of…”
[495] See Matthew 14:13-21, Mark 6:31-44, Luke 9:12-17, and John 6:1-14.

				וילדים:	נשים	מן
				v'yeladim, "and/ but/ so/ or boys, children," (prep, n mp)	nashim, "women," (n fp)	min, "from/ of," (prep)

Interlinear Chart

Chapter 14:22



ובמהרה צוה לתלמידיו שיעלו לספינה לילך לפניו לעבר הנהר והוא שלח לקהילות:

Hebrew Transcription

Translation: Then quickly he commanded his talmidim (disciples) to ascend the ship *and* go before him to cross over the river, and sent away the communities.

The Scriptures: And immediately יהושע made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

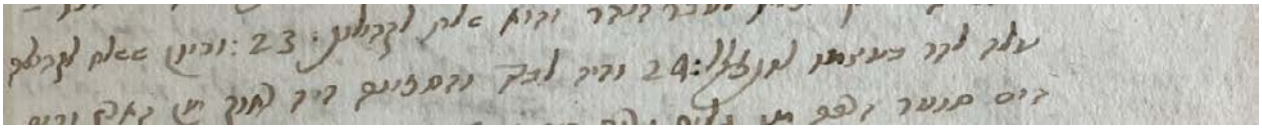
Aramaic: And immediately He urged His Disciples that they should get into the sphintha {the ship/the boat} and to go before Him unto the farther bank {lit. the crossing}, while He dismissed the kenshe {the crowds}.

לפניו	לילך	לספינה	שיעלו	לתלמידיו	צוה	ובמהרה
lefanav, "before, him/it," (prep, 3ms pronom)	leilek, "to go, walk," (v. Pa'al/Qal, inf) Mishnaic	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	she'ya'alu, "that/ which/ who/ who they will ascend, raise," (v. Pa'al/Qal, yiqtol, fut, 3mp)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	tziva, "he/it commanded," (v. Pi'el, qatal, past, 3ms)	u'b'mahara, "and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily" (prep, adv)

		לקהילות:	שלח	והוא	הנהר	לעבר
		l'kehilot, "to/ for/ belonging to (the) assemblies, communities,' (prep, n fp)	shalach, "he/it sent," (v. Pa'al/ Qal, qatal, past, 3ms)	v'hu, "and/ but/ so/ or he/it," (3ms, pron)	ha'nahar, "the river," (n ms)	la'avor, "to pass, overtake, advance, cross (a street or border)," (v. Pa'al/Qal, inf constr)

Interlinear Chart

Chapter 14:23



וכיון ששלח לקהילה עלה להר בעצמו להתפלל:

Hebrew Transcription

Translation: But when he sent away the community, he ascended the mountain by himself to pray.[496]

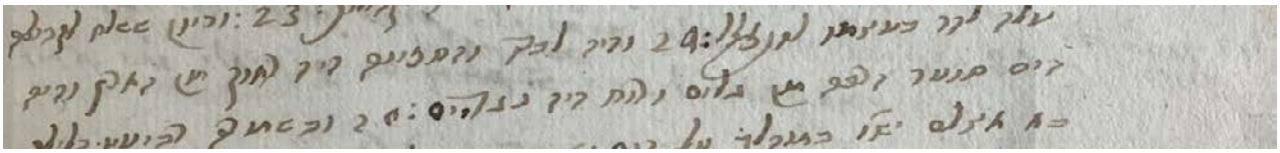
The Scriptures: And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

Aramaic: And when He dismissed the kenshe {the crowds}, He went up unto the tura {the mountain} alone, to pray. And when it kheshkath {became dark}, He was there alone.

להתפלל:	בעצמו	להר	עלה	לקהילה	ששלח	וכיון
lehitpalel, "to pray," (v. Hit'pael, inf constr)	b'atzmo, "in/ with/ by (the) bone, self," (prep, n fs, 3ms pronom)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	ala, "he/it arose, ascended," (v. Pa'al/Qal, qatal, past, 3ms)	l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs)	she'shalch, "that/ which/ who/ whom he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	v'keivan, "and/ but/ so/ or because, as soon as, when," (conj)

Interlinear Chart

Chapter 14:24



והיה לבדו והספינה היה רחוק מן הארץ והיה הים סוער הרבה מן גלים ורוח היה נגדיים:

Hebrew Transcription

Translation: So, he was alone, and the ship was far off from the land, and the sea was greatly raging from the waves, and the wind was against them.

The Scriptures: But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

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[496] See Exodus chapter 19-34 as this is similar to Moses ascending Mount Sinai to speak with God.

Aramaic: And the elpha {the boat/the ship} was far from the land, many estdawatha {stadia}, while disturbed greatly from the galle {the waves}, for the wind was against her.

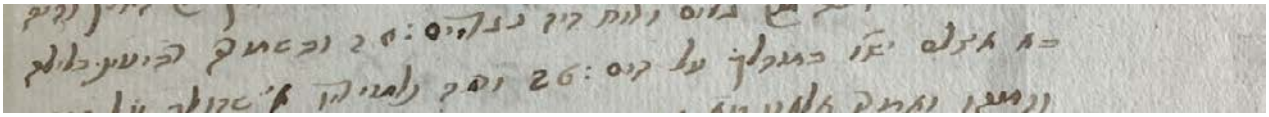
הארץ	מן	רחוק	היה	והספינה	לבדו	והיה
ha'eretz, "the earth, land," (n fs)	min, "from of," (prep)	rachot, "far, distant, remote, (adj ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	v'ha'sfina, "and/ but/ so/ or the ship," (rel part, n fs)	levado, "he/it alone," (adv, 3ms pronom)	ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)

ורוח	גלים	מן	הרבה	סוער	הים	והיה
v'ruach, "and/ but/ so/ or spirit, wind," (n cs)	galim, "waves,' (n mp)	min, "from of," (prep)	ha'raba, "the great, vast, numerous," (adv)	so'er, "I/ you (ms)/ he/ it rage(s)," (v. Pa'al/Qal, act part, ms)	ha'yam, "the sea," (n ms)	v'hayah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, past, 3ms)

					נגדיים:	היה
					negadim, "against, resisting them," (n mp)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)

Interlinear Chart

Chapter 14:25



ובשמרה רביעית בלילה בא אצלם יש׳ו במהלך על הים:

Hebrew Transcription

Translation: And at the fourth guard of the night, Yeshua came near them, strolling upon the sea.

The Scriptures: And in the fourth watch of the night יהושע went to them, walking on the sea.

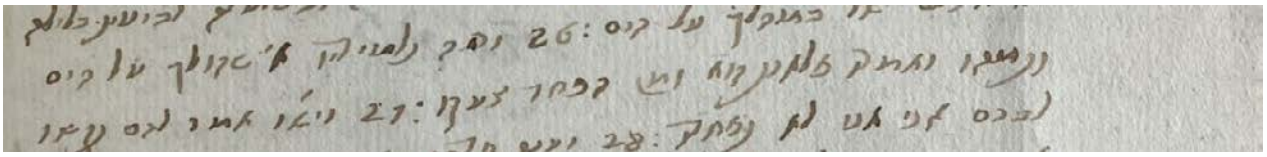
Aramaic: But, during the fourth watch {3am-6am} of the lilya {the night}, Eshu {Yeshua} came towards them, while walking upon the maya {the waters}!

במהלך	יש׳ו	אצלם	בא	בלילה	רביעית	ובשמרה
b'mehalech, "in/ with/ by I/ you (ms)/ he/it stroll(s)," (v. Pi'el, act part, ms)	yeshu, "Yeshua," (name)	etzlam, "at, in the possession of; near them," (prep, 3mp pronom)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	b'laylah, "in/ with/ by (the) night," (prep, n ms)	revi'it, "fourth," (adj fs)	ub'shumara(h), "and/ but/ so/ or in/ with/ by (the) guard," (prep, n fs)

					הים:	על
					ha'yam, "the sea," (n ms)	al, "on, upon, over, about, regarding," (prep)

Interlinear Chart

Chapter 14:26



וראה תלמידיו א׳ שהולך על הים ותמהו ואמרו פלאות הוא ומן הפחד צעקו:

Hebrew Transcription

Translation: And his talmidim (disciples) saw one walking on the sea.[497] So, they were amazed and said, "It is miraculous!" and from fear, they shouted.[498]

The Scriptures: And when the taught ones saw Him walking on the sea, they were troubled, saying, "It is a phantom!" And from fear they cried.

Aramaic: And His Disciples saw Him; that He was walking upon the maya {the waters}, and they were troubled, and they were saying that it was a false vision {i.e. an apparition}. And from their fear, they cried out.

ותמהו	הים	על	שהולך	א׳	תלמידיו	וראה
v'tam'hu, "and/ but/ so/ or they were amazed, astonished," (v. Pa'al/Qal, qatal, past, 3mp)	ha'yam, "the sea," (n ms)	al, "upon, on," (prep)	she'holech, "that/ which/ who/ whom I/ you (ms)/ he/it go(es)," (rel part, v. Pa'al/Qal, act part, ms)	alef, for one, (abbrev, card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)

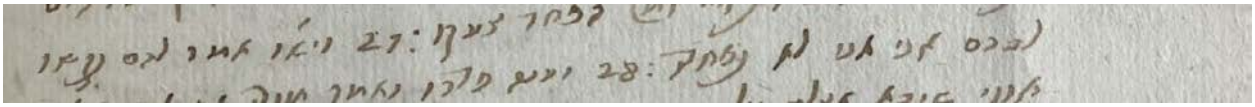
[497] See Job 9:7-8. God is recognized as the one who walks on water. And in Sirach 24:5-8, wisdom comes from God, who walks on water.

[498] His disciples saw him and said, 'It is a wonder.' The verse uses very specific rabbinic scribal practices and post-biblical words. The letter Aleph with an apostrophe ('א') is a special abbreviation in manuscripts for the word 'him' (*oto*) to save space on the parchment. The author also renders the Greek word for ghost (*'phantasma'*) as 'פלאות' (pele'ot), meaning 'unexplainable wonders.' In early rabbinic texts, this word describes a shocking supernatural event that bends reality. This helps explain why the disciples were terrified — they were witnessing a strange cosmic phenomenon, not just a simple spirit from the Bible.

	צעקו:	הפחד	ומן	הוא	פלאות	ואמרו
	tza’kau, “they cried, shouted, complained,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’pachad, “the fear,” (n ms)	u’min, “and/ but/ so/or/from/ of,” (prep)	hu, “he/it,” (3ms, pron)	pla'ot, “wonderful, marvelous, miraculous, extraordinary,” (n mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 14:27



וישׁ׳ו אמר להם תקשו לבכם אני אני לא תפחדו:

Hebrew Transcription

Translation: Then Yeshua said to them, “Strengthen your heart, it is I, it is I; do not fear!”

The Scriptures: But immediately יהושע spoke to them, saying, “Take courage, it is I, do not be afraid.”

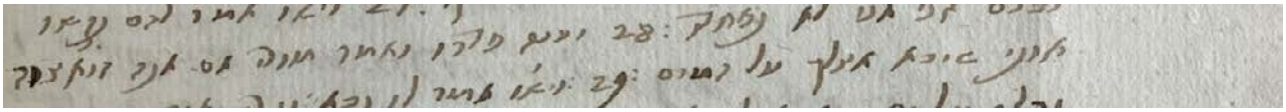
Aramaic: Then He, Eshu {Yeshua}, immediately spoke with them, and said, “Have courage! ENA NA {I AM}! Don’t be afraid!”

אני	אני	לבכם	תקשו	להם	אמר	וישׁ׳ו
ani, “I,” (1cs pron)	ani, “I,” (1cs pron)	libchem, “your (mp) heart,” (n ms, 2mp pronom)	tikshu, “you will harden,” (v. Hif’il, yiqtol, fut, 2mp)	l’ahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	v’yeshua, “and/ but/ so/ or Yeshua,” (name)

					תפחדו:	לא
					tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not,” (part)

Interlinear Chart

Chapter 14:28



וענה פדרו ואמר מורי אם אתה הוא צוה אותי שיבא אצלך על המים:

Hebrew Transcription

Translation: Then Pedro (Peter) answered and said, “My Teacher, if it is you, command me to come to you upon the water.”[499]

The Scriptures: And Kĕpha answered Him and said, “Master, if it is You, command me to come to You on the water.”

Aramaic: And Kepha {The Rock} answered and said unto Him, “Mari {My Lord}, if it is you, give a command unto me to come to you upon the maya {the waters}!”

הוא	אתה	אם	מורי	ואמר	פדרו	וענה
hu, “he/it,” (3ms, pron)	atah, “you,” (2ms pron)	im “if, whether,” (conj)	mori, “my teacher,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” ‘(v, Pa’al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	v’ana, “and/ but/ so/ or he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

	המים:	על	אצלך	שיבא	אותי	צוה
	ha’mayim, “the water(s),” (n mp)	al, “upon, in, on, over, by,” (prep)	etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	oti, “me,” (DO marker, 1cs pronom)	tzave! (to men) “command, order!” (v. Pi’el, imp 2ms)

Interlinear Chart

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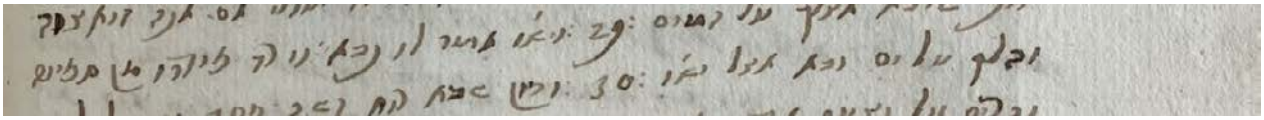
[499] "מורי... שיבא אצלך" (Our teacher... that I should come near you): The syntax and honorifics are thoroughly grounded in Mishnaic prose style. Peter addresses Yeshua with the title "מורי" (*Mori*), a technical honorific used throughout early rabbinic literature to acknowledge a local legal or spiritual master. This relationship is emphasized by the choice of the preposition "אצל" (*etzel* / near or beside) instead of the standard biblical "אל" (el) to request physical movement, framing Peter's dramatic leap of faith within the precise conversational boundaries of Mishnaic-era master-student dialogues.

Chapter 14:29



וישׁ׳ו אמר לו תבא וירד פידרו מן ספינה והלך על ים ובא אצל ישׁ׳ו:
Hebrew Transcription

Translation: And Yeshua said to him, “Come!” And Pedro (Peter) descended from the ship and walked upon the sea and came near Yeshua.

The Scriptures: And He said, “Come.” And when Kĕpha had come down out of the boat, he walked on the water to go to יהושע.

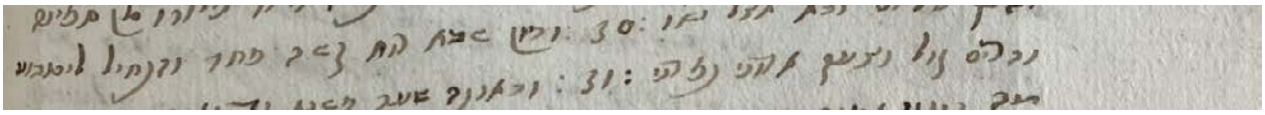
Aramaic: Then Eshu {Yeshua} said unto him, “Come!” And Kepha {The Rock} descended from the elpha {the boat/the ship}, and walked upon the maya {the waters}, so that he might come to Eshu {Yeshua}.

מן	פידרו	וירד	תבא	לו	אמר	וישׁ׳ו
min, “from, of,” (prep)	Pedro, “Peter,” (name)	v’yarad, “and/ but/ so/ or he/it descended,” (v. Pa’al/Qal, qatal, past, 3ms)	tavo, “Go! Come!” (v. Pa’al/Qal, imp, 2ms)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	v’yeshua, “and/ but/ so/ or Yeshua,” (name0

ישׁ׳ו:	אצל	ובא	ים	על	והלך	ספינה
yeshu, “Yeshua,” (name)	etzel, “at, in possession of, near, by, beside,” (prep)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yam, “sea,” (n ms)	al, “upon, on,” (prep)	ve’halach, “and/ but/ so/ or he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	sfina, “ship,” (n fs)

Interlinear Chart

Chapter 14:30



וכיון שבא רוח קשה פחד והתחיל ליטבוע והרים קול וצעק אדוני תפדני:
Hebrew Transcription

Translation: And when a strong wind came, he was afraid and began to sink. Then he raised his voice and shouted, “My Master, save me!”

The Scriptures: But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

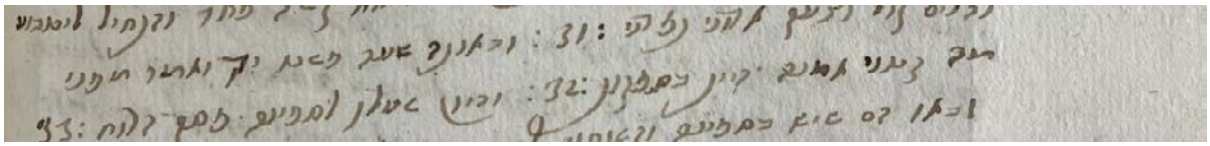
Aramaic: And when he saw the wind was strong, he was afraid, and began to sink, and he raised his voice and said, “Mari {My Lord}, save me!”

ליטבוע	והתחיל	פחד	קשה	רוח	שבא	וכיון
litboa, “to drown, sink,” (v. Pa’al/Qal, inf constr)	v’hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	pachad, “he/it feared,” (v. Pa’al/Qal, qatal, past, 3ms)	kasha, “he/it was strong, harsh,” (v. Pa’al/Qal, qatal, past, 3ms)	ruach, “spirit, wind,” (n cs)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v’keivan, “and, but/ so/ or because, as soon as, when,” (conj)

		תפדני:	אדוני	וצעק	קול	והרים
		tifdini, “you (ms) will save me,” (v. Pa’al/Qal, yiqtol, fut, 2ms, 1cs obj)	adoni, “my lord, master,” (n mp, 1cs pronom)	v’tza’ak, “and/ but/ so/ or he/it shouted, cried,” (v. Pa’al/Qal, qatal, past, 3ms)	kol, “voice, sound,” (n ms)	v’herim, “and/ but/ so/ or he/it raised, lifted,” (v. Hif’il, qatal, past, 3ms)

Interlinear Chart

Chapter 14:31



ובאותה שעה פשט ידו ואמר מפני מה קטני אמנה היית בספקות:

Hebrew Transcription

Translation: And in that hour, he extended his hand and said, “For what reason, of what little faith were you with doubts?”

The Scriptures: And immediately יהושע stretched out His hand and took hold of him, and said to him, “O you of little belief, why did you doubt?”

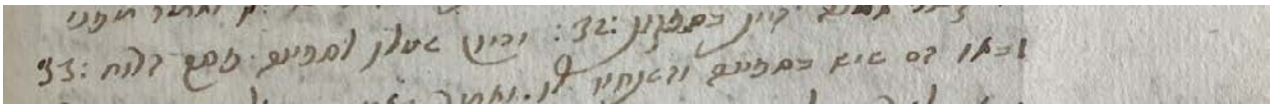
Aramaic: And at that moment Maran {Our Lord} stretched out His hand and took hold of him, and said unto him, “Zur Haymanutha {Little of Faith}, why did you doubt?”

מה	מפני	ואמר	ידו	פשט	שעה	ובאותה
mah, “what?” (interrog part)	mipnei, “of/ from, away from, from before, because of,” (prep)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	yado, “his/its hand, arm,” (n fs, 3ms pronom)	pasat “he/it extended,” (v. Pa’al/Qal, qatal, past, 3ms) Aramaism	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	ve’b’ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)

			בספקות:	היית	אמנה	קטני
			b’sfekot, “in/ with/ by (the) doubts,” (prep, n fp constr)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	emunah, “faith, belief,” (n fs)	ktanei-, “small,” (mp constr)

Interlinear Chart

Chapter 14:32



וכיון שעלו לספינה פסק הרוח:

Hebrew Transcription

Translation: But when they ascended the ship, the wind ceased.

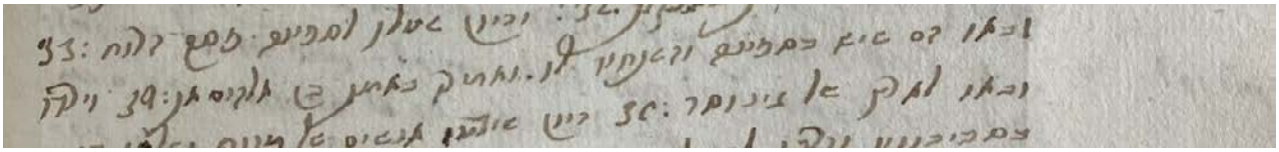
The Scriptures: And when they came into the boat, the wind ceased.

Aramaic: And when they ascended into the elpha {the boat/the ship}, the wind ceased.

		הרוח:	פסק	לספינה	שעלו	וכיון
		ha’ruach, “wind, breath, spirit,” (n cs)	pasak, “he/it ceased,” (v. Pa’al/Qal, qatal, past, 3ms)	l’sfina, “to/ for/ belonging to (the) ship,” (prep, n fs)	she’alu, “that/ which/ who/ whom they arose,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	v’keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

Interlinear Chart

Chapter 14:33



ובאו הם שיש בספינה והשתחוו לו ואמרו באמת בן אלהים את:

Hebrew Transcription

Translation: So, those in the ship came and bowed down to him and said, “In truth, *you are* the Son of Elohim (God).”[500]

The Scriptures: And those in the boat came and did bow to Him, saying, “Truly You are the Son of Elohim.”

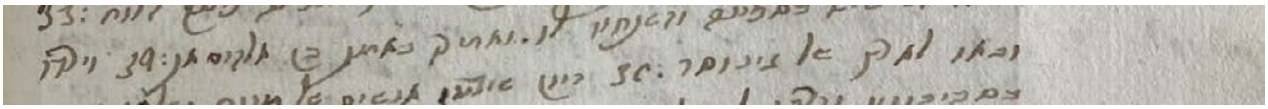
Aramaic: And they who were in the elpha {the boat/the ship} came, worshiping Him, and said, “Truly you are The Son of Alaha {God}!”

ואמרו	לו	והשתחוו	בספינה	שיש	הם[501]	ובאו
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’hishtachavu, “and/ but/ so/ or they bowed down,’ (v. Hit’pael, qatal, past, 3mp)	b’sfina, “in/ with/ by (the) ship,” (prep, n fs)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	hem, “they, them,” (pron 3mp)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)

			את:[502]	אלהים	בן	באמת
			ata, “you,’ (2ms pron)	Elohim, “God(s)” (n mp)	ben, “son,” (n ms)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)

Interlinear Chart

Chapter 14:34



וירדו ובאו לארץ של גינוסר:

Hebrew Transcription

Translation: Then they descended and came to the land of Gennosar (Gennesaret).

The Scriptures: And having passed over, they came to the land of Gennĕsar.

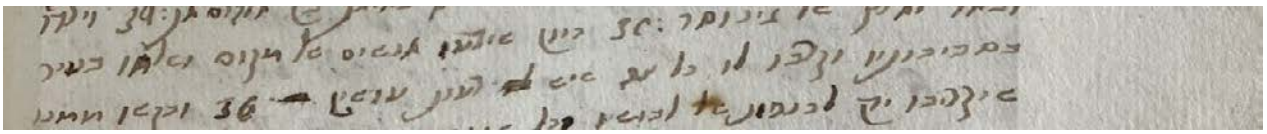
Aramaic: And they sailed, and came unto the land of Genesar {Gennesaret}.

[500] "בן אלהים את" (You are the Son of God): The word "את" (*At*) is a simplified form used in Biblical Hebrew and Mishnaic traditions. While Biblical Hebrew often uses the longer "אתה" (Atah) for "you," Mishnaic texts usually drop the final weak letter He. This change shortens the writing and makes it easier to pronounce, reflecting how early rabbinic dialects spoke and wrote, and helping clarify the disciples' clear declaration of being the Messiah within this specific grammatical style.
[501] Added pronoun, not included in the translation.
[502] This appears to be a misspelled word and should be אתה (ata) “you (ms).”

		גינוסר:	של	לארץ	ובאו	וירדו
		gennosar, “Gennesaret,” (name)	shel, “to, for, of, belonging to,” (prep)	l’eretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	v’yardu, “and/ but/ so/ or they descended,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 14:35



כיון שידעו אנשים של מקום ושלחו בעיר בסביבותיו וקרבו לו כל זה שיש רעות עושין:

Hebrew Transcription

Translation: When the men[503] of that place recognized *him*,[504] they sent out to the city *and its* surroundings, and approached him *with* all those who had sicknesses.[505]

The Scriptures: And when the men of that place recognised Him, they sent out into all that surrounding country, and brought to Him all who were sick,

Aramaic: And the men of that region recognized Him, and they sent unto all the surrounding qurya {towns}, and all those who were very evilly affected drew near unto Him,

בעיר	ושלחו	מקום	של	אנשים	שידעו	כיון
b’ir, “in/ with/ by (the) city, town,” (prep, n fs)	v’shalchu, “and/ but/ so/ or they sent,” (v. Pa’al/Qal, qatal, past, 3mp)	makom, “place,” (n ms)	shel, “to/ for,” (prep)	anashim, “men,” (n mp)	she’yadu, “that/ which/ who/ whom they knew,” (v. Pa’al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, when,” (conj)

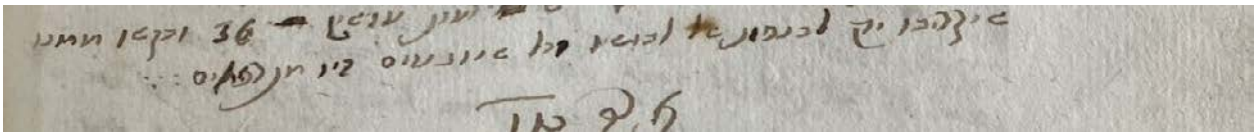
[503] Can have a common plural meaning: “people.”
[504] Or “recognized him.”
[505] This phrase, "כל זה שיש רעות עושין" (meaning "All those who had sicknesses" or "all this which has evils doing"), uses the grammar and common expressions from the Mishnaic period to translate the Greek phrase for "those who were sick." It uses the Mishnaic masculine plural ending "עושין" instead of the biblical Mem. Structurally, it combines the plural noun "רעות" (evils or ailments) with this verb to create a familiar way of describing people who are sick or suffering from physical distress. This expression reflects everyday speech from a marketplace in the 1st to 2nd centuries, making it feel more conversational and local.

רעות	שיש	זה	כל	לו	וקרבו	בסביבותיו
ra'ot, "bad, iniquity, maladies," (adj fp)	she'yesh, "that, which, who, whom there is, there exists," (rel part, part)	ze, "this, that," (pron ms)	kol, "all," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)	b'svivotav, "in/ with/ by his/its surroundings," (prep, n fp, 3ms pronom)

						עושין:
						osin, "we/ you (mp)/ they do, make," (v. Pa'al/Qal, act part, mp) Mishnaic Aramaism

Interlinear Chart

Chapter 14:36



ובקשו ממנו שיקריבו ידן לכנפות של לבישיו וכל שנוגעים היו מתרפאים:

Hebrew Transcription

Translation: And they requested him that they may offer up[506] their hand for the corners of his wings of his clothing. Then all who touched were healed.

The Scriptures: and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.

Aramaic: and they were seeking from Him if only they might touch the kenpha {the hem/border} of His clothing. And those who touched, were healed.

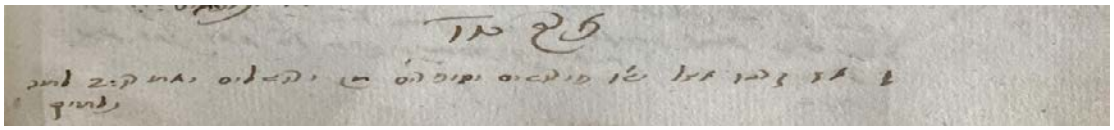
לבישיו	של	לכנפות	ידן	שיקריבו	ממנו[507]	ובקשו
levushav, "his/its clothing," (n ms, 3ms pronom)	shel, "to/ for," (prep)	l'kanafot, "to/ for/ belonging to (the) wing, extremity, edge, corners," (n fp)	yadan, "their arm, hand," (n fs, 3fp pronom)	she'yakrivu, "that/ which/ who/ whom they will offer, offer up, bring near," (v. Hif'il, yiqtol, fut, 3mp)	mimeno, "of/ from him/it," (prep, Ar 3ms pronom)	u'bikshu, "and/ but/ so/ or they asked," (v. Pa'al/Qal, qatal, 3mp)

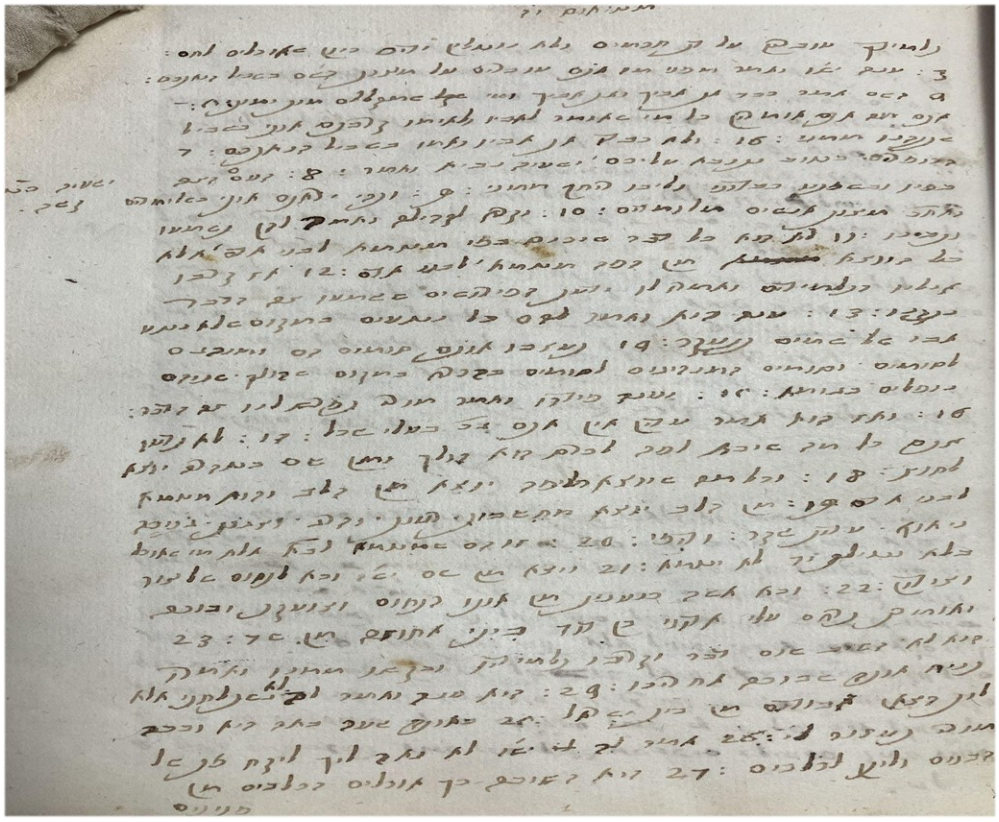
[506] Literally, "sacrifice their hand."
[507] This pronoun is unusually written as third-person feminine plural, "they." Usually, for a common plural (meaning both men and women), the third masculine plural would be used instead.

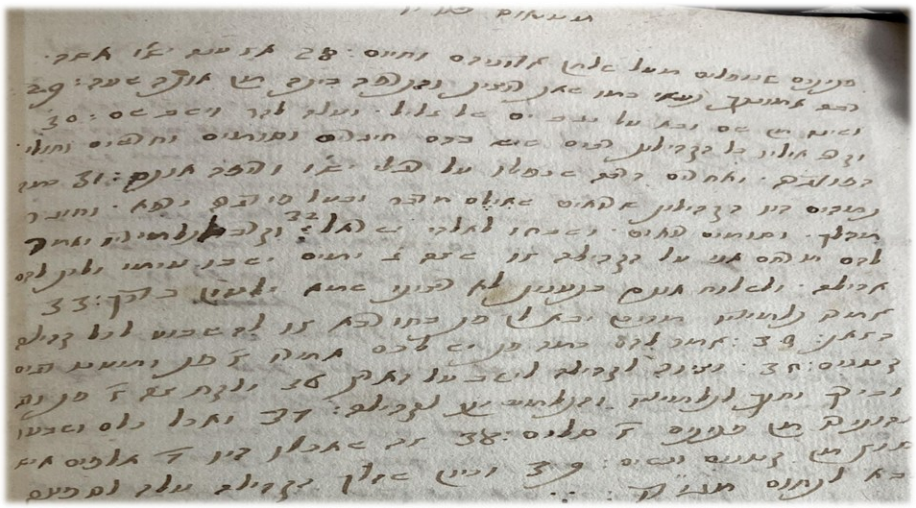
			מתרפאים:	היו	שנוגעים	וכל
			mitrap’im, “we/ you (mp)/ they recover,” (v. Hit’pael, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	she’nogim, “that/ which/ who/ whom we/ you (mp)/ they touch,” (rel part, v. Pa’al/Qal, act part, mp)	ve'chol, “and/ but/ so/ or all,” (prep, n ms)

Interlinear Chart

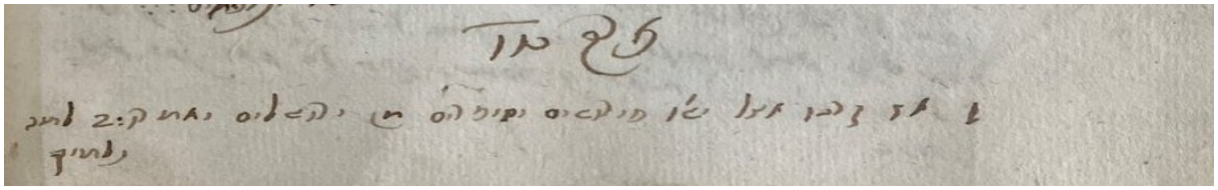
Cochin Matthew Chapter 15







Chapter 15:1



אז קרבו אצל ישׁ׳ו פירושים וסופרים מן ירושלים ואמרו:

Hebrew Transcription

Translation: Then the Pharisees and scribes from Yerushalayim (Jerusalem) approached Yeshua and said,

The Scriptures: Then there came to יהושע scribes and Pharisees from Yerushalayim, saying,

Aramaic: Then the Phrishe {the Pharisees} and the Saphre {the Scribes} who were from Urishlem {Jerusalem} drew near towards Eshu {Yeshua}, and they were saying,

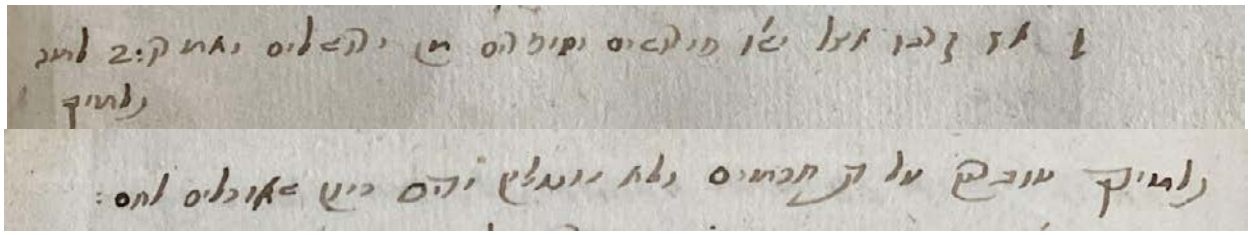
---

ירושלים	מן	וסופרים	פירושים	ישׁ׳ו	קרבו	אז
yerushalyim "Jerusalem" (name)	min, "from, of, than," (prep)	v'sofrim, "and/ but/ so/ then *the* writers, scribes, authors," (n mp)	perushim, "pharisees," (n mp)	yeshu, "Yeshua," (name)	karavu "and/ but/ so/ or he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

						ואמרו:
						v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 15:2



למה תלמידך עוברין על דת חכמים ולא נוטלין ידים כיון שאוכלים לחם:

Hebrew Transcription

Translation: “Why do your talmidim (disciples) transgress against the *religious* law[508] of the sages, and not wash hands when they eat bread?”[509]

The Scriptures: “Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

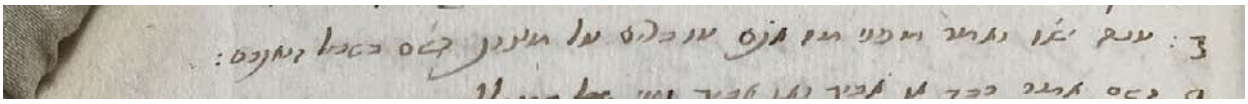
Aramaic: “Why do your disciples transgress against the mashlamanutha d’Qashishe {the tradition of The Elders} and are not washing their hands when they are eating lakhma {bread}?”

ולא	חכמים	דת	על	עוברין	תלמידך	למה
v’lo, “and/ but/ so/ or no/ not,” (part)	chachamim, “wise ones, sages,” (n mp)	dat, “religion, faith, law (religious),” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ovrin, “I/ you (ms)/ he/it transient, transgress,” (Ar. v. Peal, act part, ms) Aramaism Mishnaic	v’talmidekh, “and/ but/ so/ or your talmidim, students, disciples,” (n mp, 2ms pronom)	lama, “why? for what?” (adv)

		לחם:	שאוכלים	כיון	ידים	נוטלין
		lechem, “bread, food.” (n ms)	she’ochlim, “that/ which/ who/ whom we/ you (mp)/ they, those who eat,” (rel part, v. Pa’al, act part, mp)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	yadayim, “hands, arms,” (n fp)	not’lin, “we/ you (mp)/ they cleanse(s),” (Ar. Peal, act part, mp) Aramaism Mishnaic

Interlinear Chart

Chapter 15:3



ענה יש׳ו ואמר מפני מה אתם עוברים על מצות השם בשביל הנאתכם:

Hebrew Transcription

Translation: Yeshua answered and said, “For what reason do you transgress against the commandments of Yehovah for your pleasure!”

[508] The Cochin Hebrew Matthew verse is clearer than the tradition of the elders in the Greek translation (i.e., The Scriptures 2009). This verse describes the Oral Torah of the Pharisees and Sages. Furthermore, the verse is about the practice of saying a blessing while pouring water over each hand, thanking God for commanding us to wash our hands. Nowhere in the Tanakh is such a commandment.

[509] This verse, "דת חכמים ולא נוטלין ידים" (The law of the sages and do not wash hands), uses technical terms that are important in Jewish legal traditions. The phrase "דת חכמים" (Dat Chachamim) highlights the authority of rabbinic rules (*de-rabbanan*), turning a general tradition into an official legal requirement. The phrase "נוטלין ידים" (*notlin yadayim*) uses the Mishnaic plural form "-in." The idea of "*Netilat Yadayim*"—the ritual hand washing—is a Judean law that developed after the Bible. It is specifically mentioned in the *Mishnah* (in Tractate Yadayim) as a mandatory purification before eating. This law connects the discussion to Jewish purity laws from the 1st and 2nd centuries.

The Scriptures: But He answering, said to them, “Why do you also transgress the command of Elohim because of your tradition?

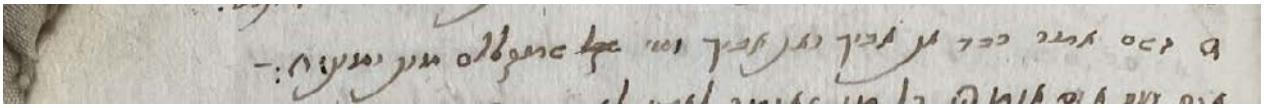
Aramaic: Eshu {Yeshua} answered and said unto them, “Why also do you transgress against The Phuqdana d’Alaha {The Commandment of God} because of mashlamanuthkun {your tradition}?

עוברים	אתם	מה	מפני	ואמר	ישו	ענה
ovrim, “we/ you (mp)/ they, those who pass, overtake,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mah, “what?” (inter part)	mipnei, “from/ of away, from before, because of,” (prep)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

		הנאתכם:	בשביל	השם	מצות	על
		han'atchem, “your (mp) pleasure,” (n fs, 2mp pronom)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	ha’shem, “the name,” (n ms) “Yehovah”	mitzvat, “commandment of…” (n fs constr)	al, “upon, in, on, over, by, for, both, beyond, through, regarding,” (prep)

Interlinear Chart

Chapter 15:4



השם אמר כבד את אביך ואת אביך ומי שמקללם מות ימות:

Hebrew Transcription

Translation: Yehovah said, “Honor your father and your mother.”[510] And whoever curses them shall surely die.”[511]

The Scriptures: For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’

Aramaic: For, Alaha {God} said ‘Honor your father and mother, and the one who reviles his father and his mother, dying, he will die.’

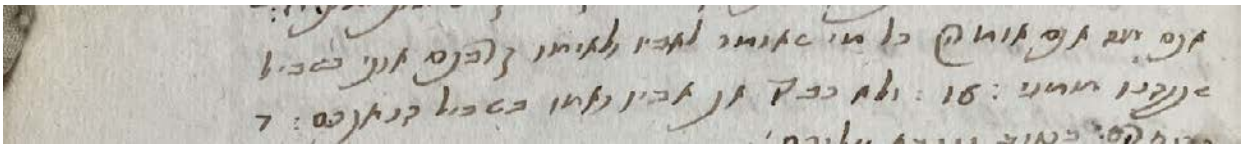
[510] This is a direct quote of Exodus 20:12a, and Deuteronomy 5:16a, with the correction of אִמֶּךָ (i.e., “your mother”) replacing the second repeated word (אָבִיךָ) “your father.” See Exodus 20:12; Deuteronomy 5:16.
[511] See Exodus 21:17 and Leviticus 20:9.

אביך[512]	ואת	אביך	את	כבד	אמר	השם
avicha, “your (ms) father,” (n ms, 2ms pronom)	v’et, “and, but, so, or,” (DO marker)	avicha, “your (ms) father,” (n ms, 2ms pronom)	et, (DO marker)	kaved! (to a man) “honor!” (v. Pi’el, imp 2ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ha’ shem, “the name,” (n ms) (rabbinical term meaning, “Yehovah”)

			ימות:	מות	שמקללם	ומי
			yamut, “he/it will die,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	mut, “die,” (v. Pa’al/Qal, inf abs)	she’mekalelam, “that/ which/ who/ whom I/ you (ms)/ he/it curses them,” (v. Pi’el, act part, ms, 3mp obj)	u'mi, “and/ but/ so/ or who,” (inter part)

Interlinear Chart

Chapter 15:5



אתם מה אתם אומרין כל מי שאומר לאביו ולאימו קרבתם אותי בשביל שתתהגו ממני:

Hebrew Transcription

Translation: You, what do you say? “All who say to their father and mother, ‘You have made an offering (*Korban*) because you will benefit from me.’”[513]

The Scriptures: But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,”

Aramaic: But, you say all who might say unto a father, or unto a mother, ‘Qurbani {My Offering} is the thing which you would have benefited from me,’ and he may not honor his father or mother.

[512] This is clearly a copyist’s error, as he was quoting Exodus 20:12 and Deuteronomy 5:16, to "honor your father and your mother,” and “your father” was written twice by mistake. The translation was changed to reflect the original intention of quoting the Torah.

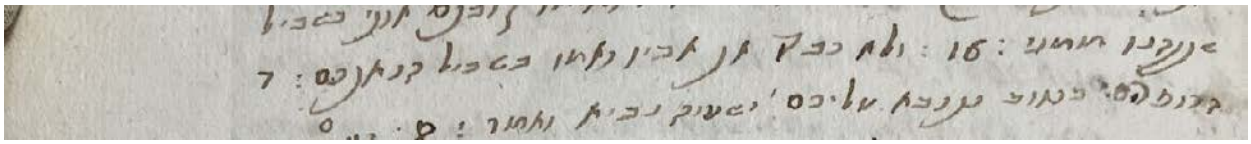
[513] This phrase, "קרבתם אותי בשביל שתתהגו" (You have made me an offering because you will benefit), relies on specific rules from Mishnaic vow law (Neder). The verb "קרבתם" uses a root associated with sacrifices, meaning a formal declaration of offering a korban (a dedicated gift). The unusual term "שתתהגו" is a local variation or phonetic form of "שתתהנו" (so that you may benefit or derive pleasure) from the Hebrew root "הנאה" (*hana'ah*). In Tractate Nedarim 1:1, calling an asset a "*Korban*" legally prevented a parent from gaining any secondary benefit (*hana'ah*) from their child's estate. This connects to the legal language rabbinic courts used in the 1st and 2nd centuries regarding property and vow annulment.

שאומר	מי	כל	אומרין	אתם	מה	אתם
she'omer, "that/ which/ whom/ who I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	kol, "all," (n ms)	omerin, "we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part, Ar mp) Aramaism	atem, "you (mp)," (2mp pron)	mah, "what?" (interrog part)	atem, "you (mp)," (2mp pron)

ממני:	שתתהגו	בשביל	אותי	קרבתם[514]	ולאימו	לאביו
mimeni, "from/ of me," (prep, 1 cs pronom)	she'thaga'u, "that/ which/ who/ whom you (mp) will moan, speak," (rel part, v. Pa'al/Qal, yiqtol, fut, 2mp)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	oti, "me," (DO marker, 1cs pron)	kravtem, "you (mp) enter into, approached, drew near," (v. Pa'al/Qal, qatal, 2mp)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	l'aviv, "to/ for/ belonging to his/its father," (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 15:6



ולא כבדו את אביו ואמו בשביל הנאתכם:

Hebrew Transcription

Translation: And they do not honor their father and mother because of your enjoyment.

The Scriptures: is certainly released from respecting his father or mother.' So you have nullified the command of Elohim by your tradition.

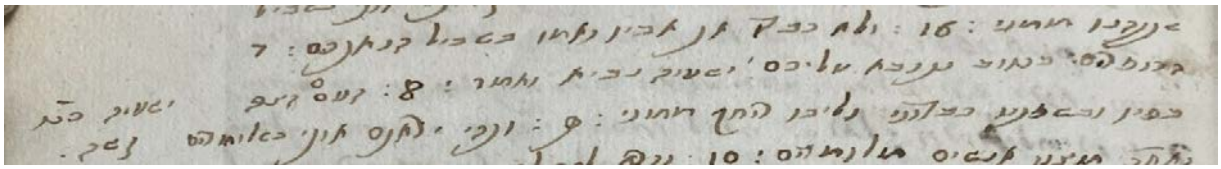
Aramaic: And you invalidate The Miltha d'Alaha {The Word of God} because of mashlamanuthkun {your tradition}.

הנאתכם:	בשביל	ואמו	אביו	את	כבדו	ולא
han'atchem, "your (mp) pleasure, delight, enjoyment," (n fs, 2mp pronom)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	v'imo, "and/ but/ so/ or his/its mother," (n fs, 3ms pronom)	aviv, "his/its father," (n ms, 3ms pronom)	et, (DO marker)	kibdu, "they honored," (v. Pi'el, qatal, past, 3mp)	v' lo, "and/ but/ so/ or no, not, don't, doesn't," (neg part)

Interlinear Chart

[514] This is also a technical term (used approximately + 158 times) chiefly in Ezekiel HPS, to bring near, of presenting, dedicating, or offering. See Brown-Driver-Briggs Lexicon (BDB) STRONGS H7126.

Chapter 15:7



הכופרים בטוב נתנבא עליכם ישעיה נביא ואמר:

Hebrew Transcription

Translation: Heretics! Yeshayah (Isaiah), the prophet, prophesied concerning you, saying,[515]

The Scriptures: “Hypocrites! Yeshayahu rightly prophesied about you, saying,

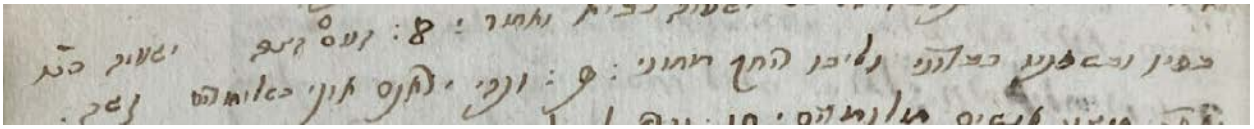
Aramaic: Nasbe Baphe {Hypocrites}! EshaYa Nabiya {Isaiah, the Prophet} Prophesied well {lit. beautifully} concerning you, and said,

---

ואמר:	נביא	ישעיה	עליכם	נתנבא	בטוב	הכופרים
v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	navie, “prophet,” (n ms)	yeshaya, “Isaiah,” (name)	aleichem, “on you (mp),” (prep, 2mp pronom)	nitnabe, “he/it prophesied,” (v. Nit’pael, qatal, 3ms) Aramaism Mishnaic	b’tov, “in/ with/ by (the) kindness, goodness; wealth, plenty,” (prep, n ms)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 15:8



העם הזה בפיו ובשפתיו כבדוני וליבו ריחק ממני:

Hebrew Transcription

Translation: “This people honor me with its mouth and lips, but its heart is distant from me.”

The Scriptures: ‘This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me.

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[515] "He prophesied about you, saying, "You who deny the good." The author uses the phrase "הכופרים בטוב" (the rejecters of good), a common rabbinic expression from Talmudic literature that refers to ungrateful people or those who willfully deny obvious truths or divine blessings. This is combined with the verb "נתנבא" (*nitnaba*), which is in the Nitpa'el form—a distinctive grammatical structure of Mishnaic Hebrew. This form replaced the typical biblical narrative style to describe prophetic statements.

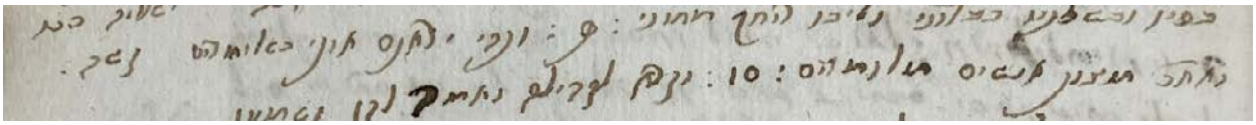
Aramaic: ‘This Ama {People} honor Me with their lips, but their heart is very far from Me.

ריחק	וליבו	כבדוני	ובשפתיו	בפיו	הזה	העם
richek, “he/it distanced, removed, moved away,” (v. Pi’el, qatal, past 3ms)	v’libo, “and/ but/ so/ or his/its heart,” (n ms, 3ms pronom)	kibdu’ni, “they honored,” (v. Pa’al/Qal, qatal, past, 3mp)	ub’sfatav, “and/ but/ so/ or his/its lips,” (prep, n fp, 3ms pronom)	b’piv, “in/ with/ by (the) his/its mouth,” (prep, n ms, 3ms pronom)	ha’zeh, “the/ that this,” (pron, ms)	h’am, “the people,” (n ms)

						ממני:
						mimeni, “from/ of me,” (prep, 1 cs pronom)

Interlinear Chart

Chapter 15:9



ותהי יראתם אותי כשלומדים ואח׳כ מצות אנשים מלומדים:

Hebrew Transcription

Translation: “And their fearing me when they study, even after this, *it becomes* a commandment of men that is taught.”[516]

The Scriptures: But in vain do they worship Me, teaching as teachings the commands of men.’”

Aramaic: And they vainly revere {i.e. worship} Me, while they teach the doctrines of the commandments of the sons of men.’

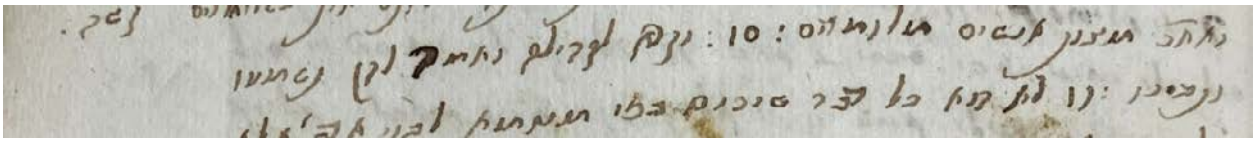
אנשים	מצות	ואח׳כ	כשלומדים	אותי	יראתם[518]	ותהי[517]
anashim, “men, mankind,” (n mp)	mitzvat, “commandments,” (n fs constr)	ואחר כך v’achar ken, “and/ but/ so/ or after, later,” (prep) (abbrev)	k’s’lomdim, “when we/ you (mp)/ they learn,” (adv, v. Pa’al/Qal, act part, mp)	oti, “me,” (DO marker, 1cs pronom)	yir’atam, “you (mp) feared, were afraid,” (v. Pa’al/Qal, qatal, past, 3mp)	v’tihye, “and/ but/ so/ or she/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3fs)

[516] See Isaiah 29:13.
[517] Appears to be a defective spelling of (תִּהְיֶה tihye), “she/it will be.”
[518] Appears to be misspelling and should be יִרְאִים (yere'im), “we/ you (mp)/ they fear.”

						מלומדים:
						melumadim, “we/ you (mp)/ they are taught,” (v. Pu’el, pssv part, mp)

Interlinear Chart

Chapter 15:10



וקרא לקהילה ואמר להן תשמעו ותבינו:

Hebrew Transcription

Translation: Then he called the community and said to them, “Hear and understand.”

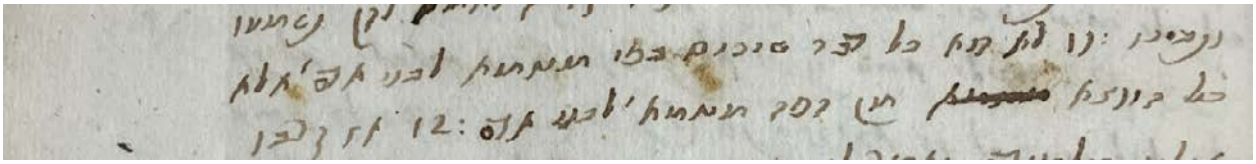
The Scriptures: And calling the crowd near, He said to them, “Hear and understand:

Aramaic: And He cried out unto the crowds and said unto them, “Hear and understand!

	ותבינו:	תשמעו	להן	ואמר	לקהילה	וקרא
	v’tivanu, “and/ but/ so/ or you (mp) will understand,” (v. Hif’il, yiqtol, fut, 2mp)	tishme’u, “you (mp) will hear,” (v. Pa’al/Qal, yiqtol, 2mp)	l’hen, “to/ for/ belonging to them,” (Ar. prep, 3mp pronom) Aramaism	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l’kehila, “to/ for/ belonging to (the) community, congregation, assembly,” (prep, n fs)	v’kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 15:11



לא הוא כל דבר שיכנס בפי מטמא לבני אדם אלא כל היוצא מן הפה מטמא לבני אדם:

Hebrew Transcription

Translation: “It is not all that enters into the mouth that defiles the sons of man, but all that goes out from the mouth that defiles the sons of man.”

The Scriptures: Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man."

Aramaic: It isn't the thing which enters the mouth that defiles someone, but the thing which goes out from the mouth that someone is defiled."

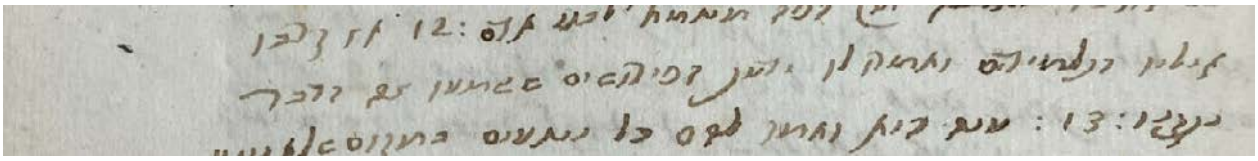
מטמא	בפי	שיכנס	דבר	כל	הוא	לא
metame, "I/ you (ms)/ he/it defile(s)," (v. Pi'el, act part, ms)	b'pi, "in/ with/ by (the) mouth of," (prep, n ms constr)	she'yikanes, "that/ which/ who/ he/it enters," (rel part, v. Nif'al, yiqtol, fut, 3ms)	dvar, "thing, word, matter," (n ms)	kol, "all," (n ms)	hu, "he/it," (3ms pron)	lo, "no, not, don't, doesn't," (neg part)

הפה	מן	היוצא	כל	אלא	אדם	לבני
ha'pe, "mouth," (n ms)	min, "from, of, than," (prep	ha'yotze, "that I/ you (ms)/ he/it goes, goes out," (v. Pa'al/Qal, act part, ms)	kol, "all," (n ms)	ela, "but, only, however," (conj)	adam, "man," (n ms)	l' benei, "to/ for/ belonging to (the) children, sons of," (prep, n mp constr)

				אדם:	לבני	מטמא
				adam, "man," (n ms)	l'benei, "to/ for/ belonging to (the) sons, children of," (prep n mp)	metame, "I/ you (ms)/ he/it is defiled," (v. Pi'el, act part, ms)

Interlinear Chart

Chapter 15:12



אז קרבו איליו התלמידים ואמרו לו ידעת הפירושים ששמעו זה הדבר נתקנו:

Hebrew Transcription

Translation: Then the talmidim (disciples) approached him and said to him, "Do you know that the Pharisees who heard this word became displeased?"

The Scriptures: Then His taught ones came and said to Him, "Do You know that the Pharisees stumbled when they heard this word?"

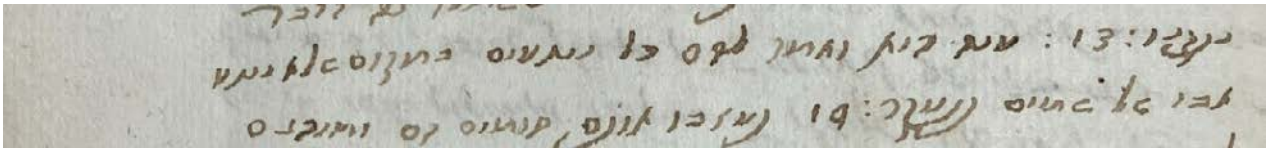
Aramaic: Then His Disciples approached and said unto Him, "Do you realize that the Phrishe {the Pharisees}, who heard this Miltha {Word}, were offended?"

ידעת	לו	ואמרו	התלמידים	איליו	קרבו	אז
yadata, “you (ms) knew,” (v. Pa’al/Qal, qatal, past, 2ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp	ha’talmidim, “the students, disciples,” (n mp)	eilu, “to him/it,” (prep, 3ms pronom)	kar’vu! “they approached,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj

		נתקנו:	הדבר	זה	ששמעו	הפירושים
		nitkenu, “they became offended, displeased,” (v. Nif’al, qatal, past, 3mp)	ha’dabar, “the word, thing, matter,” (n ms)	ze, “this,” (pron, ms)	she’shumu, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	ha’perushim, “the pharisees,” (n mp)

Interlinear Chart

Chapter 15:13



ענה הוא ואמר להם כל נטעים במקום שלא נטע אבי של שמים תתעקר:

Hebrew Transcription

Translation: He answered and said to them, “All plantings in a place that is not planted of my Father in heaven, will be uprooted.

The Scriptures: But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.

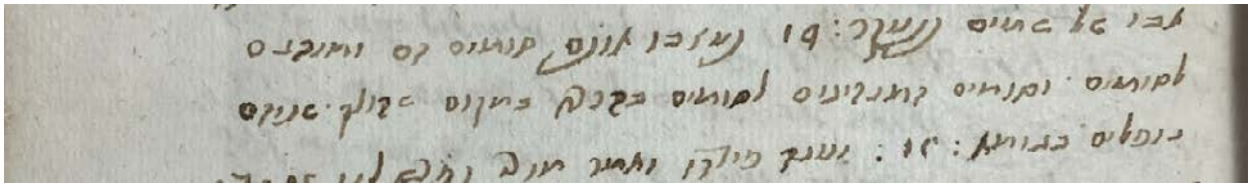
Aramaic: Then He answered and said unto them, “Every plant which My Father, who is in the Shmaya {the Heavens}, didn’t plant, will be uprooted.

במקום	נטעים	כל	להם	ואמר	הוא	ענה
bamakom, “in/ with/ by (the) place,” (prep, n ms)	neta’im, “plantings,” (n mp)	v' kol, “and/ but/ so/ or all,” (n ms	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

	תתעקר:	שמים	של	אבי	נטע	שלא
	tit'akar, "he/it was uprooted," (v. Hit'pael, yiqtol, fut, 3fs)	shamayim, "heavens," (n mp	shel, "to, for, of, belonging to," (prep)	avi, "my father," (n ms, 1cs pronom)	nata, "he/it planted," (v. Pa'al/Qal, qatal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)

Interlinear Chart

Chapter 15:14



תעזבו אותם סומים הם ומנהגם לסומים וסומים המנהיגים לסומים בהכרח במקום שהולך שניהם נופלים בגימא:

Hebrew Transcription

Translation: You are to leave them: they are blind and leading the blind, and the blind leaders of the blind, by necessity in a place of walking, *for* two of them fall into the pit."[519]

The Scriptures: Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch."

Aramaic: Leave them, they are blind leaders of the blind. Now, if the blind should lead the blind, they both will fall into the pit!"

וסומים	לסומים	ומנהגם	הם	סומים	אותם	תעזבו
v'sumarim, "and/ but/ so/ or blind," (n mp)	l'sumim, "to/ for/ belonging to (the) blind," (prep, n mp)	u'minhagam, "and/ but/ so/ or from/ of their leading, driving," (prep, n ms, 3mp pronom)	hem, "they, them, these, those," (3mp pron)	somim, "we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	otam, "them," (DO marker, 3mp pronom)	ta'az'vu, "you (mp) will leave, abandon," (v. Pa'al/Qal, yiqtol, fut, 2mp)

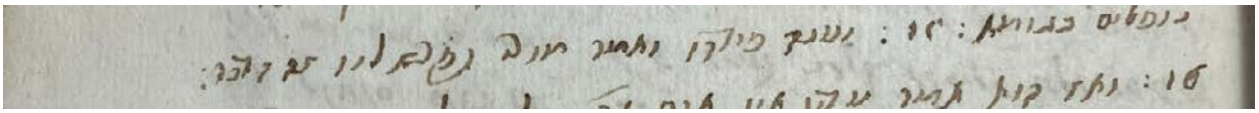
[519] The phrase "בהכרח במקום... נופלים בגימא" (Of necessity in the place... fall into a ditch) uses vocabulary that closely follows the structure of Mishnaic civil liability law (*Nezikin*). The text includes the word "סומים" (*sumim*) and the adverb "בהכרח" (*be-hechrech*), meaning "of necessity"—a common marker of rabbinic logical reasoning not found in Biblical Hebrew. Notably, "בגימא" is a phonetic variation of the classic Mishnaic noun "גומא" (*guma*), which means a pit or ditch. In Tractate Bava Kamma 5:5, a "*guma*" refers to an illegal pit or ditch dug in a public area that causes a pedestrian to trip. This framing highlights how the issues of dangerous leadership are seen as a type of civil tort in rabbinic law.

נופלים	שניהם	שהולך	במקום	בהכרח	לסומים	המנהיגים
noflimm “we/ you (ms)/ they, those who are fallen,” (v. Pa’al/Qal, act part, mp)	shineihem, “two of them,” (n m dual, 3mp pronom)	she’holech, “that/ which/ who/ whom I/ you (ms)/ he/it go(es), walk(s),” (rel part, v. Pa’al/Qal, act part, ms)	bamakom, “in/ with/ by (the) place,” (prep, n ms	b’hechreach, “in/ with/ by (the) necessity,” (prep, n ms)	l’sumarim, “to/ for/ belonging to (the) blind,” (prep, n mp)	ha’manhigim, “the leaders, chiefs,” (n mp)

						בגימא[520]:
						b’guma, “in/ with/ by (the) pit, hole,” (prep, n ms) Mishnaic Aramaism

Interlinear Chart

Chapter 15:15



וענה פידרו ואמר מורי תפרש לנו זה הדבר:

Hebrew Transcription

Translation: Then, Pedro (Peter) answered and said, “My Teacher, interpret this word for us.”

The Scriptures: And Kĕpha answering, said to Him, “Explain this parable to us.”

Aramaic: And Shimeun Kepha {Simeon, The Rock} answered and said unto Him, “Mari {My Lord}, explain this Mathla {Parable} for us.”

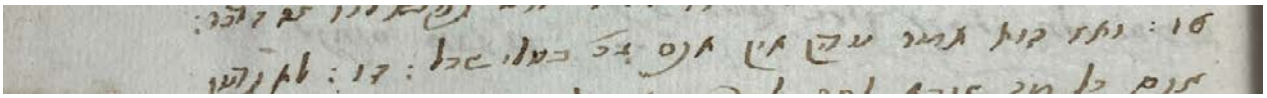
זה	לנו	תפרש[521]	מורי	ואמר	פידרו	וענה
ze, “this,” (pron, ms)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom	tefaresh, “you (ms) will interpret,” (v. Pi’el, yiqtol, fut, 2ms)	mori, “my teacher,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	v’ana, “and/ but/ so/ then he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

[520] This word is first found in *Mishnah* Kilayim 3:5.
[521] A yiqtol, future verb form, is sometimes used like an imperative.

						הדבר:
						ha’ dabar, “the word, thing, matter,” (n ms)

Interlinear Chart

Chapter 15:16



ואז הוא אמר עדין אין אתם ג׳כ בעלי שכל:

Hebrew Transcription

Translation: And then he said, “Yet likewise, you haven’t become bearers of understanding?”

The Scriptures: And יהושע said, “Are you also still without understanding?

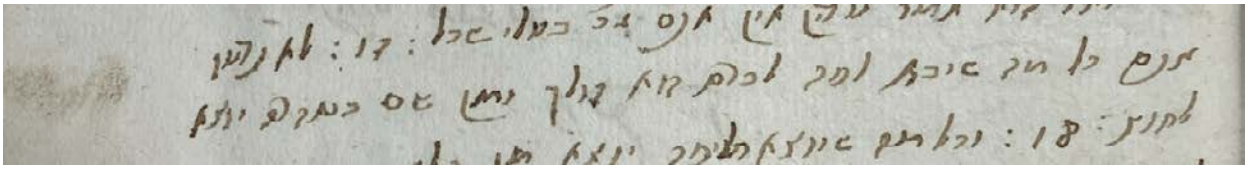
Aramaic: Then He said unto them, “You also don’t understand, even now? Then He said unto them, “You also don’t understand, even now?

ג׳כ	אתם	אין	עדין	אמר	הוא	ואז
ג-כֵן gam-ken, “likewise,” (part, adv) (abbrev)	atem, “you (mp),” (2mp)	ein, “isn’t, is not,” (part)	adayin, “still, yet,” (adv)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	v’az, “and/ but/ so/ then, in that case, so,” (conj

					שכל:	בעלי
					sechel, “intellect, intelligence, wit, reason,” (n ms)	ba’alei, “in/ with/ by (the) burdens of,” (prep, n mp constr)

Interlinear Chart

Chapter 15:17



לא תדעו אתם כל מה שיבא לפה לכרס הוא הולך ומן שם בטהרה יוצא לחוץ:

Hebrew Transcription

Translation: "Do you know that all of what goes to the mouth to the belly. And from there it is purified, and it goes outside?"

The Scriptures: Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?

Aramaic: Don't you know that the thing which enters the phuma {the mouth} is going to the stomach, and from there, in excretion, is cast outside?

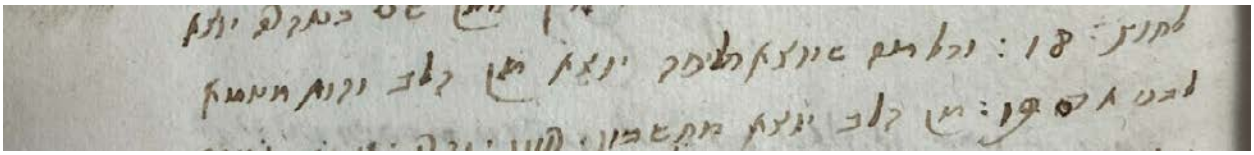
לפה	שיבא	מה	כל	אתם	תדעו	לא
l'pe, "to/ for/ belonging to (the) mouth," (prep, n ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	mah, "what?" (inter part)	kol, "all," (n ms)	atem, "you," (mp pron)	ted'u, "you (mp) will know, perceive," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no, not," (neg part)

יוצא	בטהרה	שם	ומן	הולך	הוא	לכרס
yotze, "I/ you (ms)/ he/it went out," (v. Pa'al/Qal, act part, ms)	b'tohora(h), "in/ with/ by (the) purity, purification," (prep, n fs)	sham, "there," (n ms)	umin, "and/ but/ so/ then from, of, than," (prep)	holech, "I/ you (ms)/ he/it goe(s)," (v. Pa'al/Qal, act part, ms)	hu, "he/it," (3ms pron)	l'keres, "to/ for/ belonging to (the) belly," (prep, n fs)

						לחוץ:
						lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)

Interlinear Chart

Chapter 15:18



וכל מה שיוצא חליפה יוצא מן הלב והוא מטמא לבני אדם:
Hebrew Transcription

Translation: “But all that goes out from the mouth, goes out from the heart, and it defiles sons of man.”

The Scriptures: But what comes out of the mouth comes from the heart, and these defile the man.

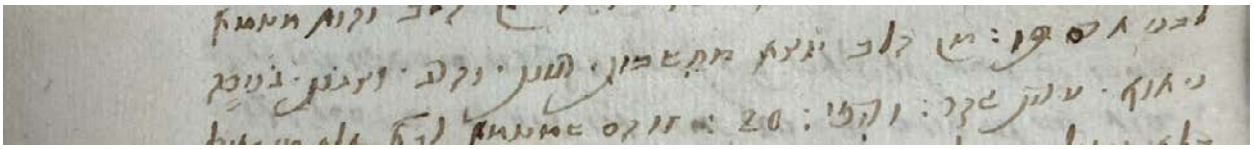
Aramaic: But the thing that goes out from the phuma {the mouth} goes out from the leba {the heart}, and that is what defiles the man.

הלב	מן	יוצא	הליפה	שיוצא	מה	וכל
ha’lev, “the heart,” (n ms)	min, “from, of, than,” (prep)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa’al/Qal, act part, ms)	ha’li’pe, “the mouth,” (prep, n ms)	she’yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa’al/Qal, act part, ms)	mah, “what?” (inter part)	ve'chol, “in/ with/ by (the) all,” (n ms)

			אדם:	לבני	מטמא	והוא
			adam, “man,” (n ms)	l’ benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr)	metame, “I am/ you (ms) are/ he/it is defiled,” (v. Pi’el, act part, ms)	v’hu, “and/ but/ so or he/it,” (3ms pron)

Interlinear Chart

Chapter 15:19



מן הלב יוצא מחשבות רעות והרג וזנות גניבה ניאוף עדות שקר ודופי:
Hebrew Transcription

Translation: “From the heart come evil thoughts, and murder, fornication, theft, adultery, lying witness, and slander.”

The Scriptures: For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

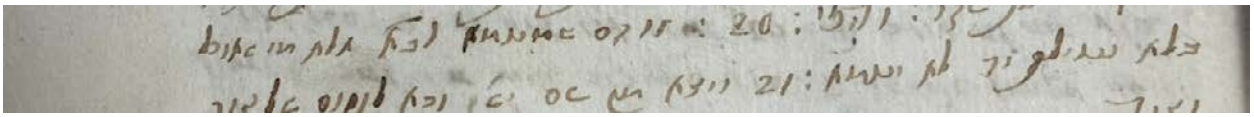
Aramaic: For, from the leba {the heart} are going out makhshabatha biyshatha {evil thoughts}: gura {adultery}, qetla {murder}, zanyutha {fornication}, ganabutha {theft}, sahduth shuqra {false witness}, gudapha {blasphemy}.

וזנות	והרג	רעות	מחשבות	יוצא	הלב	מן
v'zanot, "and/ but/ so/ or prostitution, fornication," (n fs)	v'harag, "and/ but/ so/ or killed, murdered," (n ms)	ra'ot, "bad, evil, iniquity, maladies," (adj fp)	machshevot, "thoughts," (n mp)	yotze, "I/ you (ms)/ he/it went out," (v. Pa'al/Qal, act part, ms)	ha'lev, "the heart," (n ms)	min, "from, of, than," (prep)

		ודופי:	שקר	עדות	ניאוף	גניבה
		v'dofi, "and/ but/ so/ or blemish, fault, defame," (n ms)	sheker, "falsehood, lie," (n ms)	edut, "witness, testimony, proof, evidence," (n fs)	ni'uf, "adultery, fornication," (n ms)	gneva, "theft," (n fs)

Interlinear Chart

Chapter 15:20



זה הם שמטמא לב׳א אלא מי שאוכל בלא נטילת יד לא יטמא:

Hebrew Transcription

Translation: "These are those that defile sons of man, but whoever eats without washing of the hand shall not be defiled."[522]

The Scriptures: These defile the man, but to eat with unwashed hands does not defile the man."

Aramaic: These things are what defiles a man. But, if, while a man might eat without washing his hands, he isn't defiled."

[522] According to the Oral Torah of the Sages and the Pharisees, it would make you and the food unclean if you did not perform the ritual handwashing blessing prior to eating.

שאוכל	מי	אלא	לב׳א	שמטמא	הם	זה
she'ochel, "that/ which/ who/ whom I/ you (ms)/ he/it eat(s),' (v. Pa'al/Qal, act part, ms)	mi," 'who?" (inter part)	ela, "but, only, however," (conj)	l'ben, adam (abbrev), "sons of adam, humans, mankind," (prep, n mp) 2nd Temple	she'metame, "that/ which/ who/ whom I/ you (ms)/ he/ it defile(s)," (v. Pi'el, act part, ms)	hem, "they, them, these, those," (3mp pron)	ze, "this," (pron, ms)

		יטמא:	לא	יד	נטילת	בלא
		yitma, "he/it will be ritually impure," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, "no, not, don't, doesn't," (neg part)	yad, "hand, arm," (n fs)	netilat yadayim, (idiom) "washing of the hands," (n cs)	b'lo, "in/ with/ by no, not, without," (prep, neg part)

Interlinear Chart

Chapter 15:21

ויצא מן שם יש׳ו ובא לתחום של צור וצידון:

Hebrew Transcription

Translation: Then Yeshua went out from there and came to the region of Tzor (Tyre) and Tzidon (Sidon).

The Scriptures: And יהושע went out from there and withdrew to the parts of Tsor and Tsiḏon.

Aramaic: And Eshu {Yeshua} went out from there and came unto the border of Tsur {Tire} and of Tsydan {Sidon}.

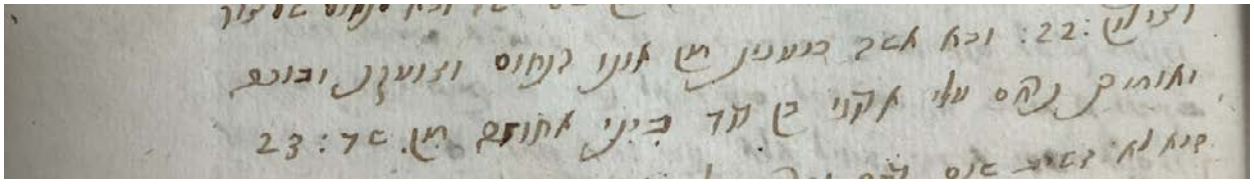
של	לתחום[523]	ובא	יש׳ו	מן	שם	ויצא
shel, "to, for, of, belonging to," (prep)	l'tchum, "to/ for/ belonging to (the) dominion, area, district, field (fig)," (prep, n ms constr) Mishnaic	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	min, "from, of, than," (prep)	sham, "there," (adv)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

[523] This word is first found in *Mishnah* Sheviit 9:2.

					וצידון:	צור
					v’tzidon, “and/ but/ so/ or Sidon,” (name)	tzor, “Tyre,” (name)

Interlinear Chart

Chapter 15:22



ובא אשה כנענית מן אותו התחום וצועקת ובוכה ואומרת תרחם עלי אדוני בן דוד ביתי אחוזה מן שד:

Hebrew Transcription

Translation: Then came a Canaanite woman from that region, shouting and crying, saying, “Have mercy on me, my Lord, son of David; my daughter is seized by a demon!”

The Scriptures: And see, a woman of Kenaʿan came from those borders and cried out to Him, saying, “Have compassion on me, O Master, Son of Dawiḏ! My daughter is badly demon-possessed.”

Aramaic: And look! A Kananayatha {a Canaanite woman} came out from those borders, while crying aloud, and was saying, “Have mercy on me, Mari {My Lord}, The Son of David, my daughter is evilly oppressed by a shida {a devil}!”

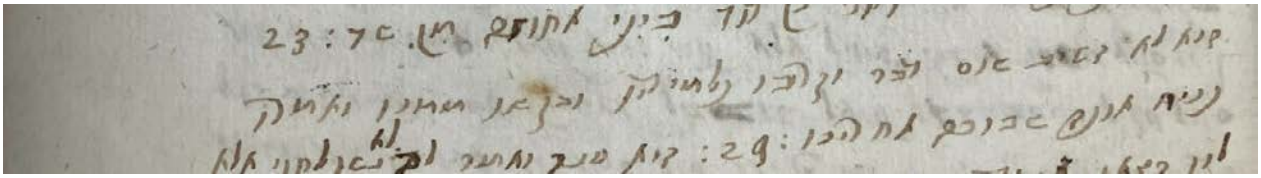
וצועקת	התחום	אותו	מן	כנענית	אשה	ובא
v’tzo'eket, “and/ but/ so/ or I/ you (fs)/ she/it shout(s),” (v. Pa’al/Qal, act part, fs)	ha’tchum, “the/ that dominion, area, district,” (prep, n ms constr) Mishnaic	oto, DO marker, “him/it,” (3ms pronom)	min, “from, of, than,” (prep	kana’nite, “Canannite,” (name)	isha, “woman, wife, spouse,” (n fs)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)

דוד	בן	אדוני	עלי	תרחם	ואומרת	ובוכה
david, “David,” (name)	ben, “son,” (n ms)	adoni, “my lord, master,” (n mp, 1cs pronom)	alay, “on me,” (prep, 1cs)	techrachem, “you (ms) will have pity,” (v. Pi’el, yiqtol, fut, 2ms)	v’omeret, “and/ but/ so/ or I/ you (fs)/ she/ it say(s),” (v. Pa’al/Qal, act part, fs)	u’bocha, “and/ but/ so/ or I/ you (fs)/ she/it cry(-ies),” (v. Pa’al/Qal, act part, fs)

			שד:	מן	אחוזה	ביתי
			shed, “demon,” (n ms)	min, “from/ of,” (prep)	achuza, “gripped, seized,” (adj ms)	biti, “my daughter," (n fs, 1cs pronom)

Interlinear Chart

Chapter 15:23



הוא לא השיב שום דבר וקרבו תלמידיו ובקשו ממנו ואמרו תניח אותה שבוכה אחרינו:

Hebrew Transcription

Translation: He did not respond any word, and his talmidim (disciples) approached and sought of him, and said, “Leave her, for she weeps after us!”

The Scriptures: But He did not answer her a word. And His taught ones came and asked Him, saying, “Send her away, because she cries after us.”

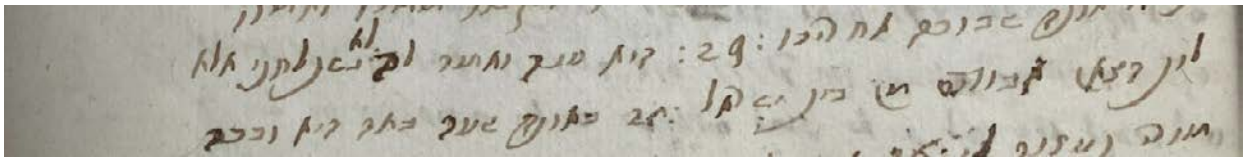
Aramaic: But He didn’t answer her a word. And His Disciples approached requesting from Him, and saying, “Send her away because she is crying out behind us.”

תלמידיו	וקרבו	דבר	שום	השיב	לא	הוא
talmidav, “his/its talmidim, students,” (n mp, 3ms pronom)	v’karvu, “and/ but/ so/ or they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	dvar, “thing, word, matter,” (n ms	sum, “any,” (in a neg sentence)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	lo, “no, not, don’t, doesn’t,” (neg part)	hu, “he/it,” (3ms pron)

אחרינו:	שבוכה	אותה	תניח	ואמרו	ממנו	ובקשו
achareinu, “after us,” (prep, 1cp pronom)	she’bocha, “that/ which/ who/ whom I/ you (fs)/ she/it cry(-ies),” (rel part, v. Pa’al/Qal, act part, fs)	ota(h), “her,” (DO marker, 3fs pronom)	taniach, “you will place, put, leave,” (v. Hif’il, yiqtol, fut, 2ms)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	mimenu, “of/ from him,” (prep, 3ms pronom)	u’bikshu, “and/ but/ so/ or they asked,” (v. Pi’el, qatal, past, 3mp)

Interlinear Chart

Chapter 15:24



הוא ענה ואמר לה לא נשתלחתי אלא לות הצאן אבודים מן בית ישראל:

Hebrew Transcription

Translation: He answered and said to her," I was not sent except to the lost sheep from the house of Yisrael (Israel)."

The Scriptures: And He answering, said, "I was not sent except to the lost sheep of the house of Yisra'ĕl."

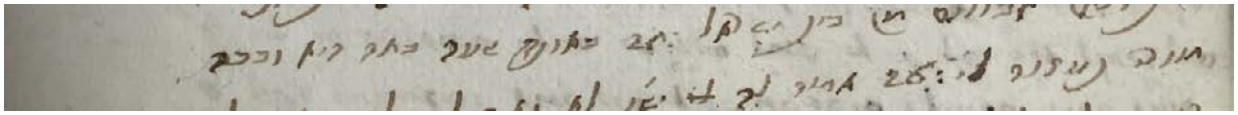
Aramaic: But, He answered and said unto them, "I have not been sent except to the Erbe {the Sheep} who have gone astray from the house of IysraIyl {of Israel}."

אלא	נשתלחתי[524]	לא	לה	ואמר	ענה	הוא
ela, "but, only, however, except," (conj)	nishtlachti, "I was sent," (v. Nif'al, qatal, past, 1cs)	lo, "no, not, don't, doesn't," (neg part)	la, "to/ for/ belonging to her/it." (prep, 3fs pronom)	v'amar, "and/ but/ so/ then he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)

	ישראל:	בית	מן	אבודים	הצאן	לות
	yisrael, "Israel," (name)	bayit, "house," (n ms)	min, "from, of, than," (prep)	avudim, "lost," (adj mp)	ha'tzon, "the sheep, goats," (n cs)	lot, "to, unto, with," (prep)

Interlinear Chart

Chapter 15:25



באותה שעה באה היא ובכה מורי תעזור לי:

Hebrew Transcription

Translation: In the hour she came, she wept, "My Teacher, help me!"

The Scriptures: But she came and was bowing to Him, saying, "Master, help me!"

[524] This word is misspelled and should be נשלחתי.

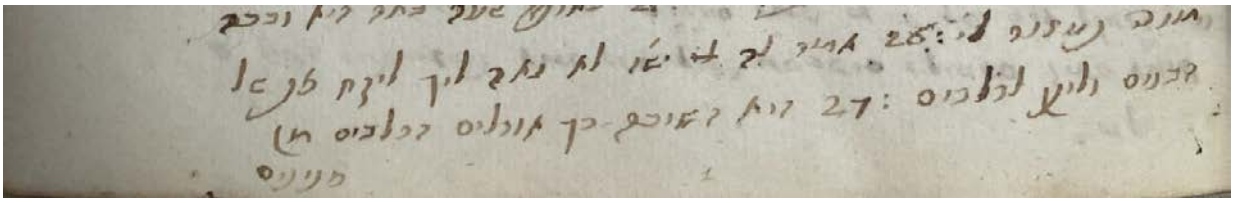
Aramaic: Then she came, worshiping Him, and said, “Mari {My Lord}, help me!”

תעזור	מורי	ובכה	היא	באה	שעה	באותה
ta'azor, “you (ms) will help,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	mori, “my teacher,” (n ms, 1cs pronom)	u’baka, “he/it cried, wept,” (v. Pa’al/Qal, qatal, past, 3ms)	hi, “she/it,” (3fs pron)	ba’a, “she/it came,” (v. Pa’al/Qal, qatal, past, 3fs)	shea, “hour,” (n fs)	b’ota, “r in/ with/ by her/it,” (prep, DO marker, 3fs pronom)

						לי:
						li, “to/ for/ belonging to me,” (prep, 1cs)

Interlinear Chart

Chapter 15:26



אמר לה ישו׳ לא נאה ליך ליקח פת של הבנים וליתן לכלבים:

Hebrew Transcription

Translation: Yeshua said to her, “It is not fitting for you to take a morsel of bread belonging to the children and give it to the dogs.”[525]

The Scriptures: And He answering, said, “It is not good to take the children’s bread and throw it to the little dogs.”

Aramaic: Eshu {Yeshua} said unto her, “It isn’t good to take the lakhma d’banaya {the bread of the children, lit. the bread of the sons} and throw it unto the kalbe {the dogs}.”

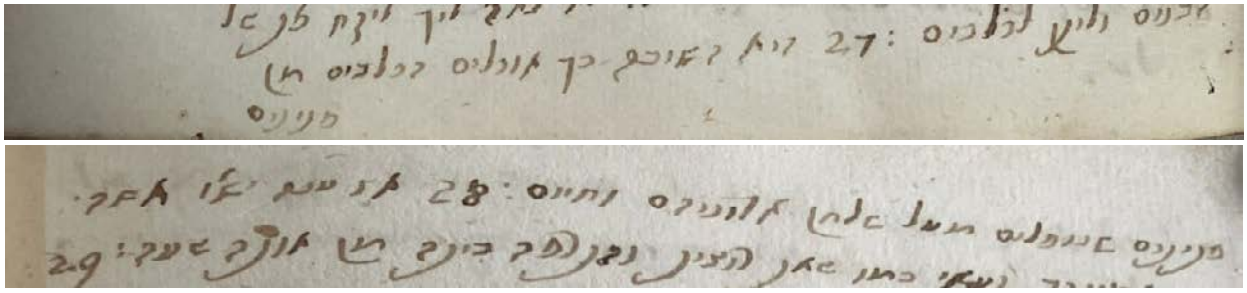
[525] "לא נאה ליך ליקח... וליתן" (It is not proper for you to take... and give): This verse contains a rich use of basic Mishnaic Hebrew phrases and grammatical forms. The word "נאה" (*na'eh*) here is used in its modern sense to mean "appropriate" or "fitting," moving away from its older biblical meaning of physical beauty. It is combined with the infinitive verbs "ליקח" (*liqach*) and "ליתן" (*liten*), which are typical of Mishnaic Hebrew. These forms replace the biblical spelling "לקחת" (*lakachat*)." and "לתת" to serve as the standard legal and conversational formula for transactional exchanges across rabbinic jurisprudence.

ליקח[526]	ליך	נאה	לא	ישו	לה	אמר
liqach, “take,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic	lich, “to/ for/ you (fs),” (prep, 2fs)	na’eh, “fitting, becoming, correct,” (adj ms)	lo, “no, not, don’t, doesn’t,” (neg part)	yeshu, “Yeshua,” (name)	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

		לכלבים:	וליתן	הבנים	של	פת
		l’klavim, “to/ for/ belonging to (the) dogs,” (n mp)	v’liten, “and/ but/ so/ or give, allow,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic	ha’banim, “the sons, children,” (n mp)	shel, “to, for, of, belonging to,” (prep)	pat, “fragment, bit, morsel (of bread), piece,” (n ms)

Interlinear Chart

Chapter 15:27



היא השיבה כך אוכלים הכלבים מן פתיתים שנופלים מעל שלחן אדוניהם וחיים:

Hebrew Transcription

Translation: She replied, “Thus, do the dogs eat of the crumbs of bread that fall from the table of their master’s table, and they live.”

The Scriptures: But she said, “Yes Master, for even the little dogs eat the crumbs which fall from their masters’ table.”

Aramaic: But, she said, “Yes, Mari {My Lord}, even the kalbe {the dogs} eat from the crumbs which fall from the tables of their lords/masters, and live.”

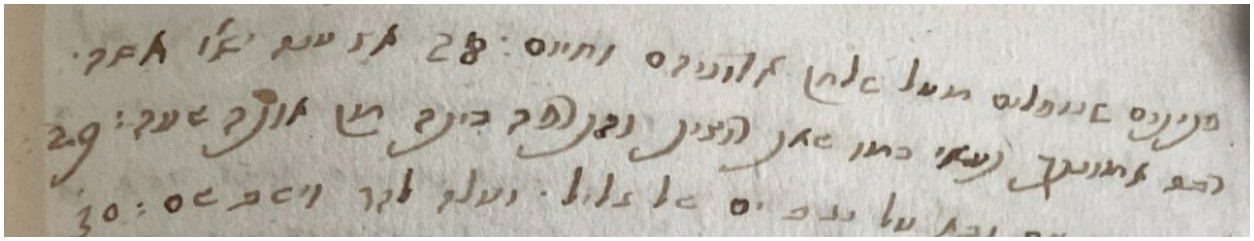
פתיתים	מן	הכלבים	אוכלים	כך	השיבה	היא
petitim, “pieces, crumbs,” (n mp)	min, “from, of, than,” (prep	ha’klavim, “the dogs,” (n mp)	ochlim, “we/ you (mp)/ they, those who eat,” (v. Pa’al, act part, mp)	cach, “so, in this way,” (adv)	heshiva, “she/it replied,” (v. Hif’il, qatal, past, 3fs)	hi, “she/it,” (3fs pron)

[526] This Aramaism is also found in Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

		וחיים:	אדוניהם	שלחן	מעל	שנופלים
		v'chayim, "and/ but/ so/ we/ you (mp)/ they, those live," (v. Pa'al/Qal, act part, mp)	adoneihem, "their (m) masters, lords," (n mp, 3mp pronom)	shulchan, "table," (n ms)	me'al, "from/ of upon, in, on, over, by, beyond, through," (prep)	she'noflim, "that/ which/ who/ whom we/ you (mp)/ they, those fall(s)," (rel part, v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 15:28



אז ענה יש׳ו אשה רבה אמונתך תעשי כמו שאת רוצית והתרפה ביתה מן אותה שעה:

Hebrew Transcription

Translation: Then Yeshua answered, "Woman, great is your faith; may it be done for you as you desired." And her daughter was healed from that hour.[527]

The Scriptures: And יהושע answering, said to her, "O woman, your belief is great! Let it be to you as you desire." And her daughter was healed from that hour.

Aramaic: Then Eshu {Yeshua} said unto her, "Oh woman! Great is your faith. It will be unto you as you desire." And her daughter was healed from that moment.

תעשי	אמונתך	רבה	אשה	יש׳ו	ענה	אז
te'asi, "you (ms) may/let become, be made, done, carry out," (v. Pa'al/Qal, jussive, fut, 2fs)	emunatech, "your (fs) faith," (n cs, 2fs pronom)	raba, "vast, great, many," (adj fs)	isha, "woman, wife, spouse," (n fs)	yeshu, "Yeshua," (name)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

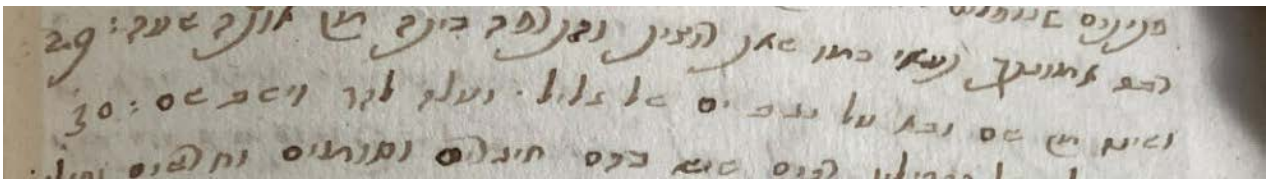
[527] Her daughter was healed from that very moment. The story's ending depends on the language and timeline used in the Mishnah. The word "התרפה" (*hitrapah*) uses a special verb form called Nitpa'el, which is common in Mishnaic Hebrew. This form often replaced the traditional biblical passive to show actions or changes. The phrase "מן אותה שעה" (*min otah sha'ah*) emphasizes the immediacy of the healing, using time expressions found in early rabbinic stories to clearly mark when the event happened.

אותה	מן	ביתה	והתרפה[528]	רוצית	שאת	כמו
ota, “her/it,” (DO marker, 3fs pronom)	min, “from, of, than,” (prep	bita(h), “her/its daughter,” (n fs, 3fs pronom)	v’hitrapeh, “and/ but/ so/ or she/it was healed,” (v. Nit’pael, qatal, past, 3fs) Mishnaic	rutzett, “you were satisfied, you desired,” (v. Pi’el, qatal, pssv past, 2fs)	she’et, “that/ which/ who/ whom you (fs),” (rel part, 2fs pronom)	k’mo, “like, as, similar to,” (adv, prep)

						שעה:
						sha’a, “the time,” (n fs)

Interlinear Chart

Chapter 15:29



ושינה מן שם ובא על נגב ים של גליל ועלה להר וישב שם:

Hebrew Transcription

Translation: And he changed his place there and came upon the southern sea of Galil (Galilee), and he ascended a mountain and sat there.

The Scriptures: And moving from there, יהושע came toward the Sea of Galil, and going up on the mountain, He was sitting there.

Aramaic: And Eshu {Yeshua} departed from there and arrived on the seaside of Galila {Galilee}. And He went up unto a tura {a mountain}, and sat there.

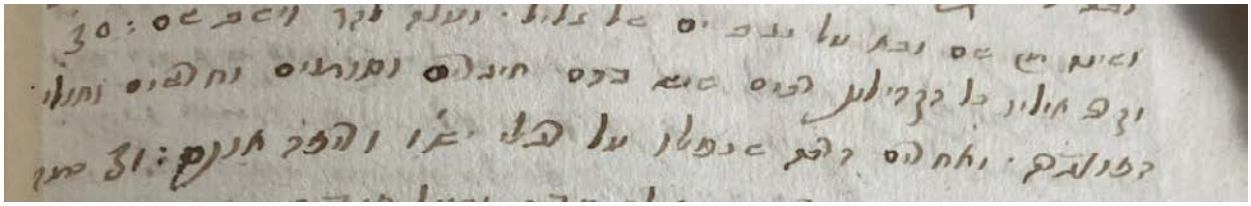
ים	נגב	על	ובא	שם	מן	ושינה
yam, “sea,” (n ms)	negev, “south, southern,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	sham, “there,” (adv)	min, “from, of, than,” (prep)	v’shinah, “and/ but/ so/ or he/it changed,” (v. Pi’el, qatal, past, 3ms)

[528] This word is first found in *Mishnah* Terumot 8:6.

	שם:	וישב	להר	ועלה	גליל	של
	sham, “there,” (adv)	v'yashav, “and/ but/ so/ or he/it sat, dwelled,” (v. Pa'al/Qal, qatal, past, 3ms)	l’har, “to/ for/ belonging to (the) mountain,” (prep, n ms)	ala, “and/ but/ so/ or he/it arose,” (v. Pa’al/Qal, qatal, past, 3ms)	galil, “Galilee,” (name)	shel, “of/ belonging to,” (prep)

Interlinear Chart

Chapter 15:30



וקרב אליו כל הקהילות רבים שיש בהם חיגרים וסומים וחרשים וחולי הפודגרה ואחרים הרבה שנפלו על רגלי ישו׳ וריפה אותם:

Hebrew Transcription

Translation: Then all the massive communities approached him. Among them were the cripples, blind, deaf, and those sick with affliction, and many others who fell at the feet of Yeshua, and he healed them.[529]

The Scriptures: And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of יהושע, and He healed them,

Aramaic: And great crowds drew near towards Him who had with them khagiyre {the lame}, and the samya {the blind}, and the kharshe {deaf/mutes}, and the phashiyge {the maimed}, and many others. And they placed them at the feet of Eshu {Yeshua}, and He healed them,

בהם	שיש	רבים	הקהילות	כל	אליו	וקרב
ba’hem, “with/ by/ in them,” (prep, 3mp pronom)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	rabim, “many, numerous,” (adj mp)	ha’kehilot, “the communities, congregations, assemblies,” (n fp)	kol, “all,” (n ms)	elav, “to him/it,” (prep, 3ms pronom)	v’karev, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)

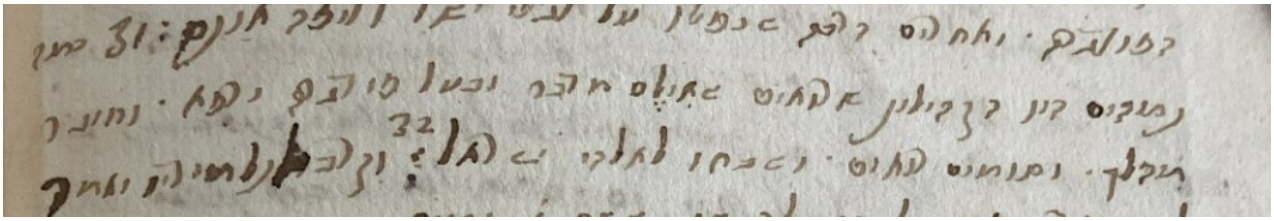
[529] "The verse maintains a clear and consistent narrative and grammar structure from the Mishnaic period. It uses the plural noun "קהילות"(*kehillot*) to describe crowds as organized regional community groups rather than random individuals. This is complemented by the continued use of the medical term "סומים" (*sumim* / blind), which was commonly used in early rabbinic texts to refer to visual impairments. The phrasing reflects the standard way of describing witnesses' astonishment in Galilee, following the conventions of Mishnaic stories.

חיגרים[530]	וסומים	וחרשים	וחולי	הפודגרה	ואחרים	הרבה
chigerim, "crippled, lame," (adj mp) Mishnaic	v'somim, "and/ but/ so/ or blind," (adj mp)	v'chershim, "and/ but/ so/ or deaf," (adj mp)	v'cholei, "and/ but/ so/ or sick," (ms plural constr)	ha'podagra, "the gout, affliction," (n ms)	v'acherim, "and/ but/ so/ or other, another, different," (adj mp)	harbe, "many, much, a lot," (adv)

שנפלו	על	רגלי	יש׳ו	וריפה	אותם:	
she'naflu, "that/ which/ who/ whom they fell," (rel part, v. Pa'al/Qal, qatal, 3mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	reglei-, "feet, legs of," (n fp constr)	yeshu, "Yeshua," (name)	v'ripa, "and/ but/ so/ or he/it healed, loosened," (v. Pi'el, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	

Interlinear Chart

Chapter 15:31



כמה תמהים היו הקהילות שרואים שאילם מדבר ובעל פידגרה נרפא וחיגר מהלך וסומים רואים ושבחו לאלהי ישראל:

Hebrew Transcription

Translation: How astonished were the communities who saw a mute speaking, and one with an affliction, healed, and the lame walking and the blind seeing. So, they praised the God of Yisrael (Israel)![531]

The Scriptures: so that the crowd marvelled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the Elohim of Yisra'ĕl.

Aramaic: insomuch that the crowds were amazed, those who saw the dumb who were speaking, and the crippled who were healed, and the lame who were walking, and the blind who were seeing. And they gave praise unto Alaha d'IysraIyl {The God of Israel}.

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[530] This word is first found in the *Mishnah* Tractate Chagigah 1:1.

[531] "They were amazed, and the man with gout (i.e., affliction) was healed, and they praised. The sentence uses simple storytelling language from the Mishnaic period. It begins with the word "תמהים" (amazed) in the plural, paired with "היו" (they were), to show their amazement was ongoing. A key detail is that the text describes the man as a "בעל פידגרה" (someone with gout). The word "בעל" (owner of) is a common rabbinic way to describe someone by their condition, combined here with a Greek-derived word for foot inflammation or affliction. The text also uses the word "שבחו" (praised), which in early rabbinic writing often means to give formal praise to God.

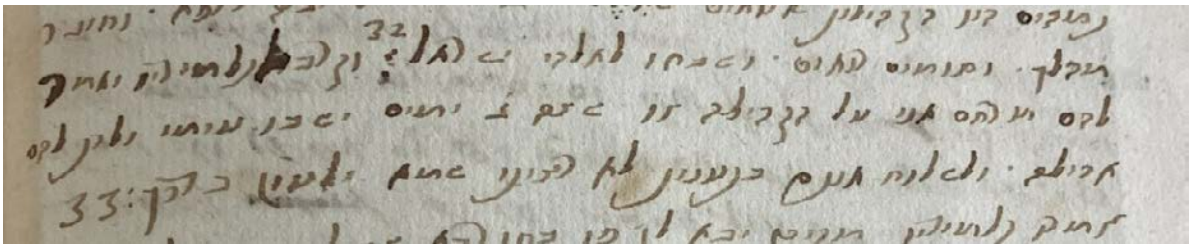
מדבר	שאילם	שרואים	הקהילות	היו	תמהים	כמה
medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	she’ilem, “that/ which/ who/ whom mute, dumb,” (rel part, adj ms)	she’ro’im, “that/ which/ who/ whom we/ you (mp)/ they, those who see,” (rel part, v. Pa’al/Qal, act part, mp)	ha’kehilot, “the communities, congregations, assemblies,” (n fp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	tmehim, “we/ you (mp)/ they are astonished,” (v. Pa’al/Qal, act part, mp)	k’ma, “how much, how many,” (adv)

רואים	וסומים	מהלך	וחיגר[532]	נרפא	פידגרה	ובעל
ro’im, “we/ you (mp)/ they, those who see,” (v. Pa’al/Qal, act part, mp)	v’somim, “and/ but/ so/ or we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	mehalech, “I/ you (ms)/ he/it stroll(s),” (v. Pi’el, act part, ms)	v’higer, “and/ but/ so/ or lame, limp,” (n ms) Mishnaic	nirpa, “he/it was healed,” (v. Nif’al, qatal, past, 3ms)	podagra, “gout, affliction,” (adj ms)	u’ba’al, “and/ but/ so/ or possessor, owner, possessed of,” (n ms)

				ישראל:	לאלהי	ושבחו
				yisrael, “Israel,” (name)	l’elohei-, “to/ for/ belonging to (the) God of,” (n mp)	v’shibeach’u, “and/ but/ so/ or they praised,” (v. Pi’el, qatal, past, 3mp)

Interlinear Chart

Chapter 15:32



וקרב תלמידיו ואמר להם מרחם אני על הקהילה זו שזה ג׳ ימים ישבו עימי ולית להם אכילה ולשלוח אותם בתענית לא רציתי שמא ילעון בדרך:

Hebrew Transcription

Translation: Then he approached his talmidim (disciples) and said to them, “I have compassion on this community which these three days dwelled with me, and *in case* they did not have food, and I don’t want to send them away fasting, lest they become wearied on the way.[533]

[532] This word is first found in the *Mishnah* Peah 8:9.

[533] This verse combines complex legal terminology from the Mishna with straightforward Aramaic grammar. It uses the Aramaic negative particle "לית" (*leit*), meaning "there is not," integrated smoothly into the Hebrew sentence. The word "תענית" (*ta'anit*) means "a fast." While the root comes from the Bible, the noun form "*ta'anit*" is a common Mishnaic term used throughout rabbinic texts, especially in Tractate *Ta'anit*, to refer to a complete fast. The verb "ילעון" (*yil'un*) features a plural suffix with a

The Scriptures: And יהושע, having called His taught ones near, said, “I have compassion on the crowd, because they have now continued with Me three days and do not have whatever to eat. And I do not wish to send them away hungry, lest they faint on the way.”

Aramaic: Then He, Eshu {Yeshua}, called for His Disciples and said unto them, “I have compassion upon this kensha {crowd}. Behold, because they have remained with Me three days, and they don’t have that which they might eat. And I don’t want to send them away while they are fasting, lest they might faint in the road.”

על	אני	מרחם	להם	ואמר	תלמידיו	וקרב
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ani, “I,” (1cs pron)	merachem, “I/ you (ms)/ he/it have compassion, pity(ies),” (v. Pi’el, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)

עימי	ישבו	ימים	ג׳	שזה	זו	הקהילה
imi, “with me,” (prep, 1s pronom)	yashvu, “they sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3mp)	yamim, “days,” (n mp)	gimel, “three,” (abbrev, card num)	she’ze, “that/ which/ who/ whom this,” (pron, ms)	zu, “that, which, who,” (conj)	ha’kehila, “the community, congregation, assembly,” (n fs)

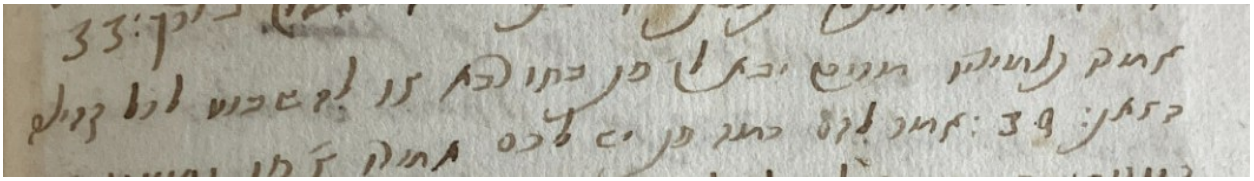
לא	בתענית	אותם	ולשלוח	אכילה	להם	ולית
lo, “no, not, don’t, doesn’t,” (neg part)	b’ta’anit, “in/ with/ by (the) fast,” (prep, n fs)	otam, “them,” (DO marker, 3mp pron)	v’lishloach, “and/ but/ so/ or to send, to dispatch,”	akhilah, “food, eating,” (n fs)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’let, “and/ but/ so/ or there is (was) not,” (adv) Mishnaic

			בדרך:	ילעון	שמא	רציתי
			b’derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	yilon, “They wearied,” (Ar. Peal, qatal, past, 3mp) Aramaism	shema, “lest, perhaps,” (adv) Mishnaic	ratziti, “I wanted, desired,” (v. Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

Nun, indicating a regional, post-biblical form related to exhaustion. This choice of words highlights the crowd's physical weakness within the formal, bilingual rabbinic style.

Chapter 15:33



אמרו תלמידיו מהיכן יבא לן פת בחורבא זו להשביע לכל קהילה הזאת:

Hebrew Transcription

Translation: His talmidim (disciples) said, "Where will bread come to us in this dry place to satisfy all this community?"[534]

The Scriptures: And His taught ones said to Him, "Where are we to get enough bread in the desert to satisfy such a large crowd?"

Aramaic: His Disciples said unto Him, "Where in this desert is there bread for us that we might satisfy all this kensha {crowd}?"

בחורבא	פת	לן	יבא	מהיכן	תלמידיו	אמרו
b'chorba, "in/ with/ by (the) desolate, dry place," (prep, n ms)	pat, "bread, loaf (literally), food, meal," (n ms)	l'na, "to/ for/ belonging to us," (Ar. prep, 1cp) Aramaism	yavo, "he/it will come," (v. Pa'al/Qal, yiqtol, fut, 3ms)	mehekin, "whence, where," (adv) Aramaism	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	amaru, "they said," (v. Pa'al/Qal, qatal, past, 3mp)

		הזאת:	קהילה	לכל	להשביע	זו
		hazot, "this," (pron fs)	kehila, "community, congregation, assembly," (n fs)	le'kol, "to/ for/ belonging to (the) all," (prep, n ms)	lehasbia, "to satisfy, satiate," (v. Hif'il, inf constr)	zu, "that/ which," (pron)

Interlinear Chart

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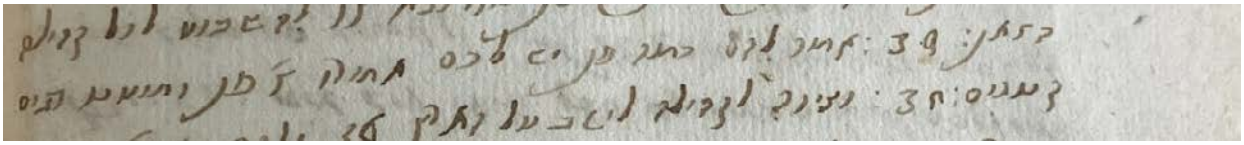
[534] This verse asks, "From where shall bread come to us in this desolate place?" It uses classic Hebrew question words mixed with Aramaic grammar. The word "מהיכן" (*me-heichan* / from where) is a common way in the Mishnah to ask about a place or authority, replacing the biblical terms. It is combined with the Aramaic suffix "לן" (*lan* / to us) instead of the Hebrew "לנו". The word "חורבא" (*chorba*) refers to an uncultivated desert area, not ruins. Together, these words show the disciples' worry about getting food in a regional marketplace language from 1st to 2nd-century times.

Chapter 15:34



אמר להם כמה פת יש לכם אמרו ז׳ פת ומעט דגים קטנים:

Hebrew Transcription

Translation: He said to them, “How much bread do you have?” They said, “Seven loaves and a few small fish.”

The Scriptures: And יהושע said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

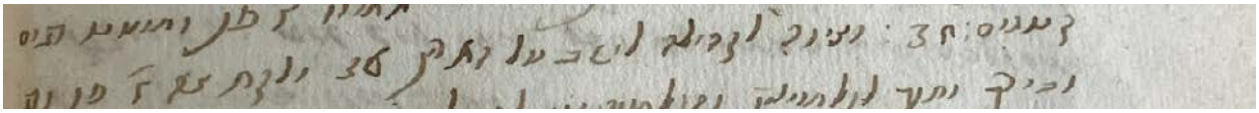
Aramaic: Eshu {Yeshua} said unto them, “How many lakhmiyn {lit. breads i.e. bread loaves} do you have?” They said unto Him, “Seven, and a few small nune {fish}.”

אמרו	לכם	יש	פת	כמה	להם	אמר
amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yesh, “there is, there exists,” (part)	pat, “bread, loaf (literally), food, meal,” (n ms)	kama, “how much, how many,” (adv)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

		קטנים:	דגים	ומעט	פת	ז׳
		ketanim, “least, small,” (adj mp)	dagim, “fishes,” (n mp)	ume’at, “and/ but/ so/ or few, little,” (adv)	pat, “bread, loaf (literally), food, meal,” (n ms)	zayin, “seven,” (abbrev, card num)

Interlinear Chart

Chapter 15:35



וציוה לקהילה לישב על הארץ:

Hebrew Transcription

Translation: Then he commanded the community to sit on the earth.

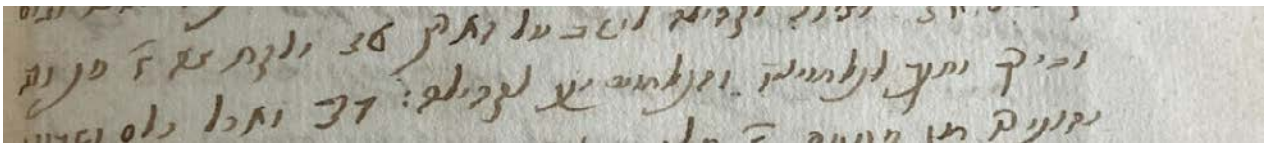
The Scriptures: And He commanded the crowd to sit down on the ground,

Aramaic: And He commanded the kenshe {the crowds} that they should recline upon the ground.

		הארץ:	על	לישב	לקהילה	וציוה
		ha’eretz, “the earth, land,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	leyashev, “to sit,” (v. Pi’el, inf constr)	l’kehila, “to/ for/ belonging to (the) community, congregation, assembly,” (prep, n fs)	v’tziva, “and/ but/ so/ or he/it commanded,” (v. Pi’el, qatal, past, 3ms)

Interlinear Chart

Chapter 15:36



ולקח זה ז׳ פת ודג ובירך וחתך לתלמידיו והתלמיד יתן לקהילה:

Hebrew Transcription

Translation: Then he took the seven bread-loaves and fish and blessed *them*. Then he broke *them* for his disciples, and the talmid (disciple) gave *them* to the community.

The Scriptures: and taking the seven loaves and the fish, giving thanks, He broke them and gave to His taught ones, and the taught ones to the crowd.

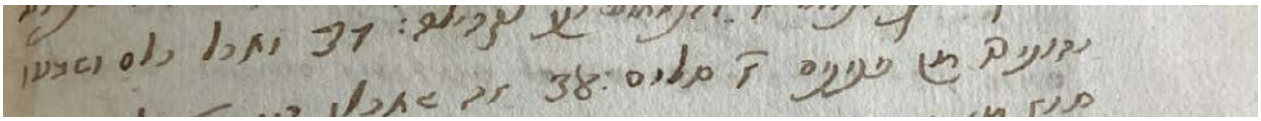
Aramaic: And He took those seven lakhmiyn {i.e. loaves of bread}, and the nune {fish}, and gave thanks and broke and gave unto His Disciples, and The Talmiyde {The Disciples} gave them unto the kenshe {the crowds}.

וחתך	ובירך	ודג	פת	ז׳	זה	ולקח
v’chatach, “and/ but/ so/ or he/it cut, slash,” (v. Pa’al/Qal, qatal, past, 3ms)	u’berech, “and/ but/ so/ or he/it blessed,” (v. Pi’el, qatal, past, 3ms)	v’dag, “and/ but/ so/ or fish,” (n ms)	pat, “bread, loaf (literally), food, meal,” (n ms)	zayin, “seven,” (abbev, card num)	ze, “this,” (pron, ms)	v’lakach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)

			לקהילה:	יתן	והתלמיד	לתלמידיו
			l’kehila, “to/ for/ belonging to (the) assembly, community,” (prep, n fs)	yiten, “he/it will give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’ha’talmid, “and/ but/ so/ or the student, disciple,” (n ms)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)

Interlinear Chart

Chapter 15:37



ואכל כלם ושבעו והותירו מן פתיתים ז׳ סלים:

Hebrew Transcription

Translation: And all of them ate and were satisfied. And *there* remained of the crumbles seven baskets.

The Scriptures: And all ate and were satisfied, and they picked up what was left over of the broken pieces – seven large baskets, filled.

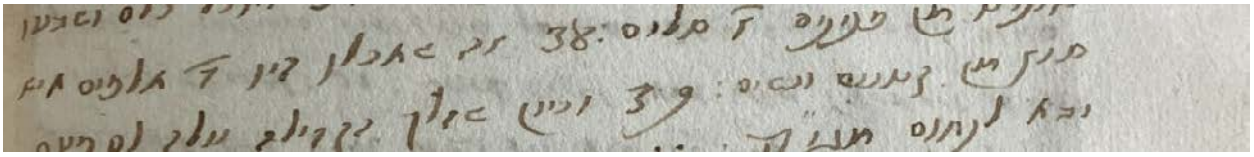
Aramaic: And all ate, and were satisfied, and they took up the remains of the fragments, seven full baskets.

ז׳	פתיתים	מן	והותירו	ושבעו	כלם	ואכל[535]
zayin, “seven,” (abbrev, card num)	petit’im, “flakes, crumbles,” (n mp)	min, “from, of, than,” (prep)	v’hotiru, “and/ but/ so/ or they remained,” (v. Hif’il, qatal, past, 3mp)	v’savu, “and/ but/ so/ or they were satiated,” (v. Pa’al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	v’achal, “and/ but/ so/ or he/it ate,” (v. Pa’al/Qal, qatal, past, 3ms)

						סלים:
						salim, “baskets,” (n mp)

Interlinear Chart

Chapter 15:38



זה שאכלו היו ד׳ אלפים איש חוץ מן קטנים ונשים:

Hebrew Transcription

Translation: Those who ate were four thousand men, apart from the little ones and women.

The Scriptures: And those who ate were four thousand men, besides women and children.

[535] Appears to be misspelled and should have the third masculine plural pronominal suffix, “they.”

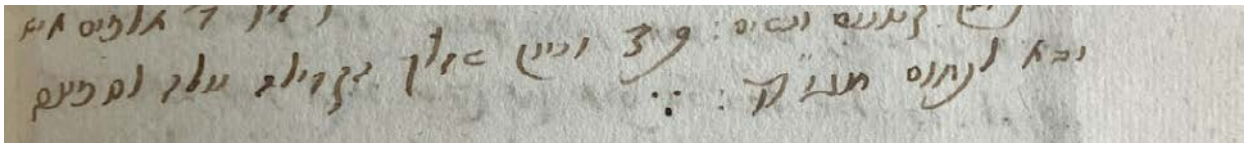
Aramaic: Now those who had eaten, were four thousand gabre {men}, aside from the neshe {the women} and the talaye {the youths}.

חוץ	איש	אלפים	ד׳	היו	שאכלו	זה
chutz, “outside, apart from, except from,” (prep, n ms)	ish, “man, husband, (n ms)	alaphim, “thousands,” (n mp)	dalet, “four,” (abbrev, card num)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	she’achlu, “that/ which/ who/ whom they ate,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	ze, “this,” (pron, ms)

				ונשים:	קטנים	מן
				v’nashim, “and/ but/ so/ or women,” (n fp)	ketanim, “least, small,” (adj mp)	min, “from, of, than,” (prep)

Interlinear Chart

Chapter 15:39



וכיון שהלך הקהילה עלה לספינה ובא לתחום מגידו:

Hebrew Transcription

Translation: And when the community went away, he ascended the ship and came to the area of Magdala.

The Scriptures: And dismissing the crowd, He went into the boat, and came to the borders of Maḡdala.

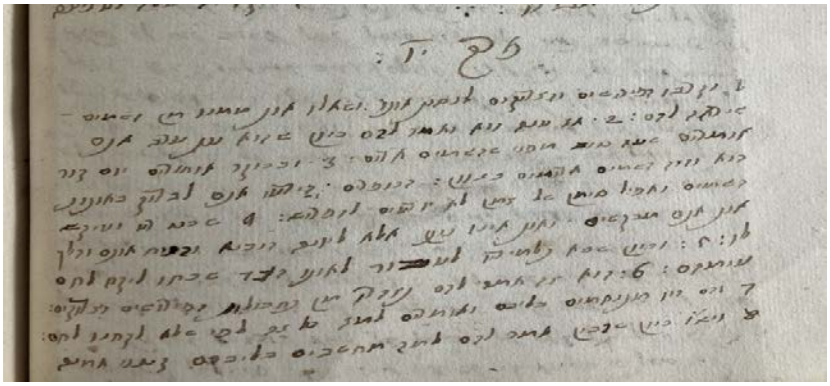
Aramaic: And when He dismissed the kenshe {the crowds}, he ascended into an elpha {a boat/a ship} and came unto the border of Magdu {Magdala}.

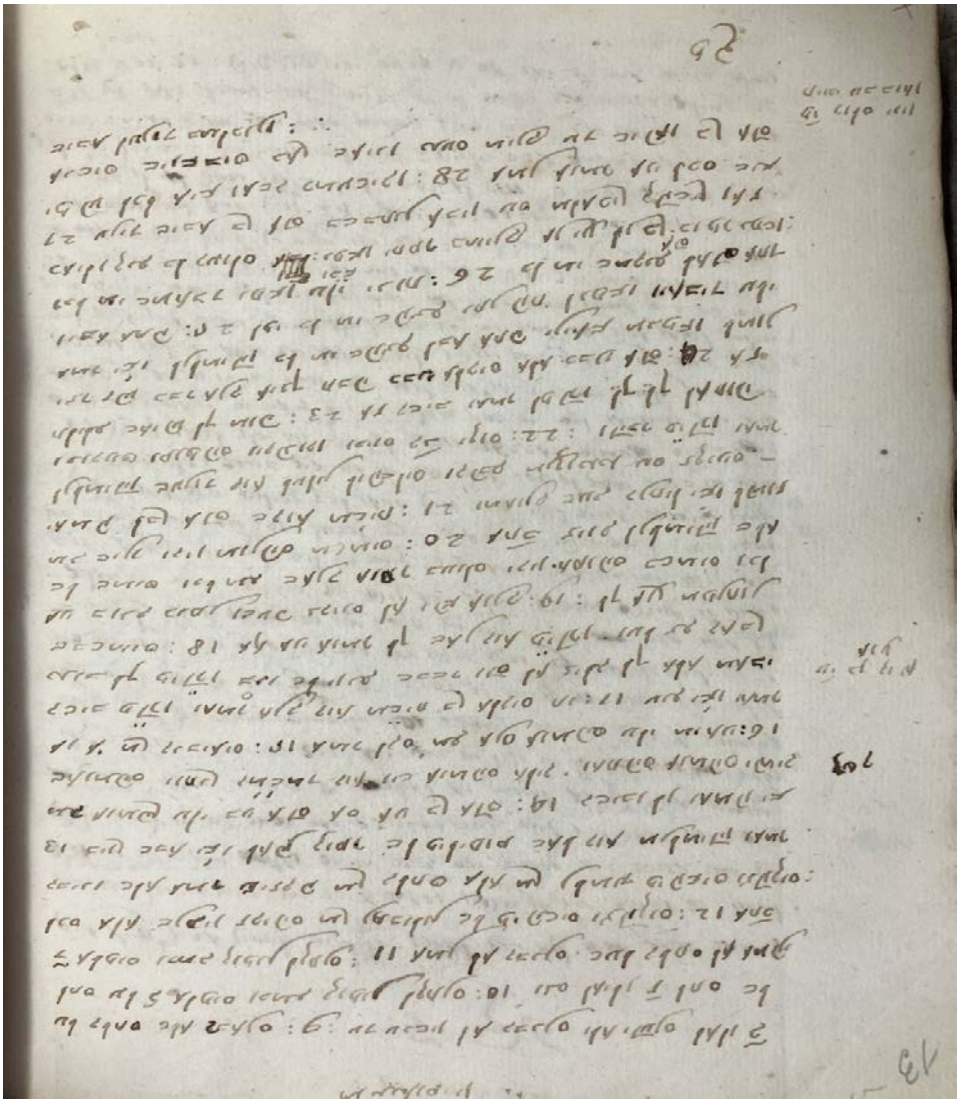
לתחום	ובא	לספינה	עלה	הקהילה	שהלך	וכיון
l’tchum, “to/ for/ belonging to (the) area,” (prep, n ms)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	l’sfina, “to/ for/ belonging to (the) ship,” (prep, n fs)	ala, “he/it arose, ascended,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’kehila, “the community, congregation, assembly,” (n fs)	she’halach, “that/ which/ who/ whom he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v' kevan, “and/ but/ so/ or because, as soon as, when, since,” (conj)

						מגידו:
						megiddo, “Magdala,” (name)

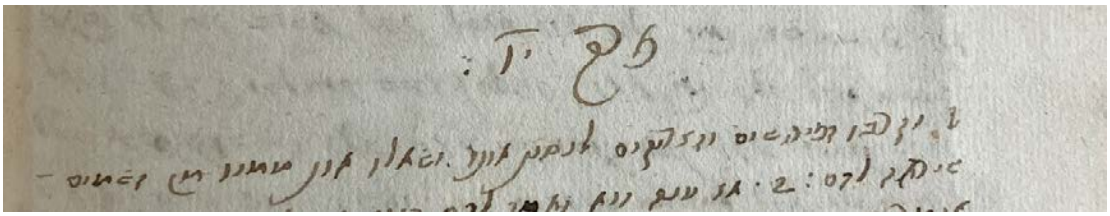
Interlinear Chart

Cochin Matthew Chapter 16





Chapter 16:1



וקרבו הפירושים והצדוקים לנסות אותו ושאלו אות ממנו מן השמים שיראה להם:

Hebrew Transcription

Translation: And the Pharisees and Sadducees approached to test him and ask him for a sign from the heavens, that he might show them.

The Scriptures: And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven.

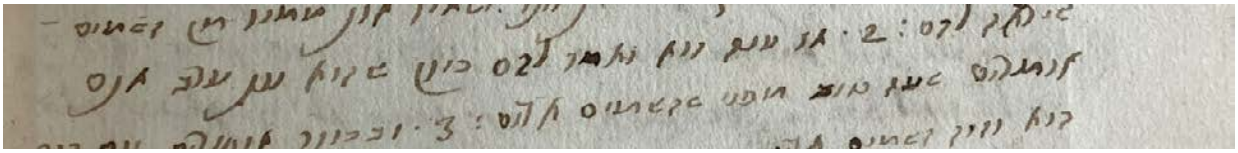
Aramaic: And coming near, the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees} were tempting Him and requesting Him to show them an atha {a miraculous sign} from the Shmaya {the Heavens}.

וקרבו	הפירושים	והצדוקים	לנסות	אותו	ושאלו	אות
ve'karvu, "and/ but/ so/ or they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	ha'perushim, "the pharisees," (n mp)	v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)	lenasot, "to try, attempt, to test," (v. Pi'el, inf constr)	oto, "him/it," (DO marker, 3ms pron)	v'sha'alu, "they asked," (v. Pa'al/Qal, qatal, past, 3mp)	ot, "sign, signal, letter, writing, symbol," (n ms)

ממנו	מן	השמים	שיראה	להם:		
mimenu, "of/ from him," (prep, 3ms pronom)	min, "from, of," (prep)	ha'shamayim, "the heavens," (n mp)	she'yar'e, "that/ which/ who/ whom he/it will show," (rel part, v. Hif'il, yiqtol, fut, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)		

Interlinear Chart

Chapter 16:2



אז ענה הוא ואמר להם כיון שהוא עת ערב אתם אומרים שעה טוב מפני שהשמים אדום:

Hebrew Transcription

Translation: Then he answered and said to them, “When it is evening time, you say, ‘*It is* a good hour, because the heavens are red.’”

The Scriptures: And He answering, said to them, “When it is evening you say, ‘Fair weather, for the heaven is red,’

Aramaic: But He answered and said unto them, “When it becomes ramsha {evening}, you say, ‘It is fair weather, for the shmaya {the skies} are semqath {red}.’

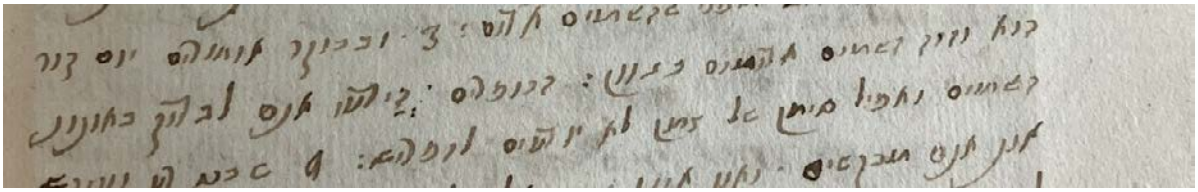
שהוא	כיון	להם	ואמר	הוא	ענה	אז
she’hu, “that/ which/ who/ whom he/it,” (3ms pron)	keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

מפני	טוב	שעה	אומרים	אתם	ערב	עת
mipnei, “of/ from, away from, from before,” (prep)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	sha’a, “hour,” (n fs)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	atem, “you (mp),” (2mp pron)	erev, “evening,” (n ms)	et, “time, period,” (n fs)

					אדום:	שהשמים
					adom, “red,” (adj ms)	she’ha’shamayim, “that/ which/ who/ whom the heavens,” (rel part, n mp)

Interlinear Chart

Chapter 16:3



ובבוקר אומרים יום קור הוא והיה השמים אדומים בגוון הכופרים הידעו אתם לבדוק באותות השמים ואפיל סימן של זמן לא יודעים להפריש:

Hebrew Transcription

Translation: "And in the morning you say, 'It is a cold day, and the heavens were red in color.' Heretics! *Do* you know he said to examine the signs of the heavens, but even a mark of time, you do not know *how* to distinguish?"[536]

The Scriptures: and in the morning, 'Stormy weather today, for the heaven is red and overcast.' You know how to discern the face of the heaven, but you are unable to discern the signs of the times!

Aramaic: And in the tsaphra {the morning} you say, 'Yawmana {Today} is sathua {winter}, for the shmaya {the skies} are a gloomy red.' Hypocrites! You know how to examine the shmaya {the skies}; *but* the signs of this time you don't know how to discern.

השמים	והיה	הוא	קור	יום	אומרים	ובבוקר
ha'shamayim, "the heavens," (n mp)	ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms, pron)	kor, "cold, coldness," (n ms)	yom, "day," (n ms)	omrim, "we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	uv'boker, "and/ but/ so/ or in/ with/ by (the) morning," (prep, n ms)

באותות	לבדוק	אתם	הידעו	הכופרים	בגוון	אדומים
b'ototot, "in/ with/ by (the) signs," (prep, n mp)	livdok, "to check, examine," (v. Pa'al/Qal, inf constr)	atem, "you," (2mp pronoun)	ha'yed'u, "the/ that they will know," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	b'giuun, "in/ with/ by (the) shade, color," (prep, n ms)	adumim, "red," (adj mp)

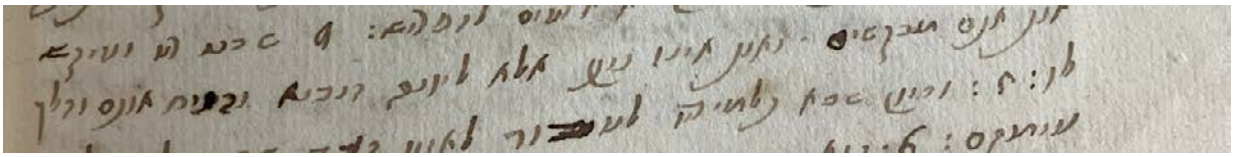
[536] This verse is filled with complex rabbinic vocabulary. The word "גוון" (gavan), meaning "color" or "shade," is a unique term used throughout the Mishnah to describe physical appearance. It is paired with the technical verbs "לבדוק" (to examine) and "להפריש" (to distinguish). In early rabbinic law, "בבדק" (*badaq*) was used to inspect whether something was valid, while "הפרש" (*hafrish*) meant to analyze or separate different legal categories. The phrase also includes the words "ואפיל" (*ve-afill*), meaning "and even," which is commonly used in rabbinic speech to emphasize a point, especially in legal discussions.

יודעים	לא	זמן	של	סימן[537]	ואפיל	השמים
yod'im, “we/ you (mp)/ they, those who know,” (v. Pa’al/Qal, act part, mp)	lo, “no/ not,” (part)	zemahn, “time,” (n ms)	shel, “to/ for,” (prep)	siman, “sign, mark, signal,” (n ms) Mishnaic	v’afil, “and/ but/ so/ or even, although,” (adv)	ha’shamayim’, “the heavens,” (n mp)

						להפריש:
						lehafrish, “to allocate, set aside, separate,” (v. Hif’il, inf constr)

Interlinear Chart

Chapter 16:4



שבט רע ועיקש אות אתם מבקשים ואות אינו ניתן אלא ליונה הנביא והניח אותם והלך לו:

Hebrew Transcription

Translation: An evil and stubborn tribe! You seek a sign, but a sign is not given, but of Yonah (Jonah), the Prophet.” And he left them and went away.

The Scriptures: A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.” And He left them and went away.

Aramaic: An evil and adulterous generation requests an atha {a miraculous sign}. And an atha {a miraculous sign} will not be given unto it, except the sign of Yawnan Nabiya {Jonah, the Prophet}.” And He left them and departed.

ואות	מבקשים	אתם	אות	ועיקש	רע	שבט
v’ot, “and/ but/ so/ or sign, signal, letter, writing, symbol,” (n ms)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	tem, “you (mp),” (2mp pron)	ot, “sign, signal, letter, writing, symbol,” (n ms)	v’ikesh, “stubborn, obstinate,” (adj ms)	ra, “evil, bad, wickedness,” (adj ms)	shavet, “tribe,” (n ms)

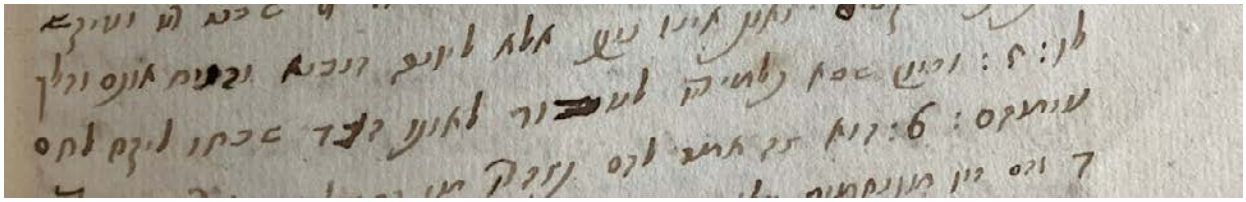
[537] The first use of this word סימן (*siman*) is translated as “omen” in the *Mishnah*, Berakhot (“Blessings”) dating from c. 190 CE to 230 CE. This word is derived from the Greek word *sīmā*, “sign,” “mark,” or “omen.” The Aramaic word is סִימָנָא (*sīmānā*) and in Arabic سِيمَا (*sīmā*). This word also appears in Revelation 13:16 as the “sign” the beast forces upon those who worship it.

אינו	ניתן	אלא	ליונה	הנביא	והניח	אותם
eino, “he/it is not,” (part, 3ms pronom)	nitan, “I am/ you are/ he/it is given,” (v. Nif’al, pssv part, ms)	ela, “but, however, only, (conj)	l’yona, “to/ for/ belonging to Jonah,” (prep, name)	ha’navi, “the prophet,” (n ms)	v’heniach, “and/ but/ so/ or he/it placed, put, assume, leave alone,” (v. Hif’il, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)

והלך	לו:					
ve’halach, “and/ but/ so/ or he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)					

Interlinear Chart

Chapter 16:5



וכיון שבא תלמידיו לעבור לאותו הבד שכחו ליקח לחם עימהם:

Hebrew Transcription

Translation: And when he came *with* his disciples to pass over that side, they forgot to take bread with them.[538]

The Scriptures: And His taught ones came to the other side, and had forgotten to take bread.

Aramaic: And when His Disciples came to the other side {lit. the crossing} they forgot that they should take lakhma {bread} with them.

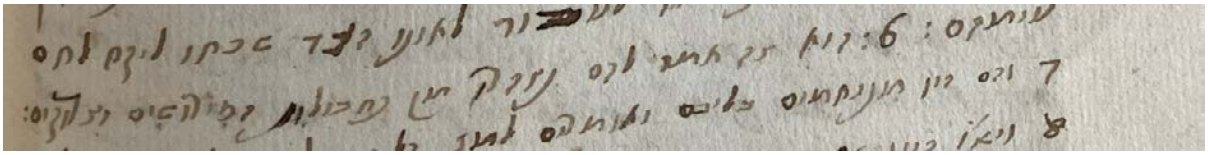
וכיון	שבא	תלמידיו	לעבור	לאותו	הבד	שכחו
le'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	la’avor, “to pass, overtake, move,” (v. Pa’al/Qal, inf constr)	l’oto, “to/ for/ belonging to that, the same, the very one,” (prep, n ms, 3ms pronom) Mishnaic	ha’bad, “the alone,” (n ms)	shachchu, “they forgot,” (v. Pa’al/Qal, qatal, past, 3mp)

[538] The phrase "לאותו הבד שכחו ליקח" translates to "To that same division, they forgot to take." The verse combines unique geographic words with distinctive post-biblical grammar. It uses the noun "הבד" (*ha-vad*), meaning a separation, branch, or side partition, to describe a specific territorial area, similar to land divisions described in the Mishnah. The phrase also features the infinitive "ליקח" (*liqach*), meaning "to take." This form is a typical feature of Mishnaic Hebrew, replacing the biblical "לקחת" (*lakachat*) and serving as the common verb for "to take" in early rabbinic texts.

				עימהם:	לחם	ליקח
				ima'hem, "with them," (prep, 3mp pronom)	lechem, "bread, food," (n ms)	liqach, "take," (v. Pa'al/Qal, inf constr) Aramaism Mishnaic

Interlinear Chart

Chapter 16:6



הוא זה אמר להם תזהרו מן תחבולות הפירושים וצדוקים:

Hebrew Transcription

Translation: He said to them, "Beware of the tricks of the Pharisees and Sadducees."

The Scriptures: And יהושע said to them, "Mind! And beware of the leaven of the Pharisees and the Sadducees."

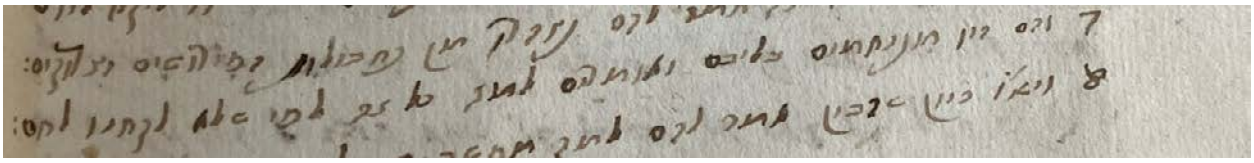
Aramaic: Then He said unto them, "Take heed! Beware of the khamiyra {the leaven} of the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees}."

תחבולות	מן	תזהרו	להם	אמר	זה	הוא
tachbulot, "tricks, tricks of war, outwitting the enemy, stratagems," (n fp)	min, "from, of, than," (prep)	tizaharu, "you (mp) be careful, beware," (v. Nif'al, yiqtol, fut, 2mp)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	amar, "he/it said," (v Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	hu, "he/it," (3ms pron)

					וצדוקים:	הפירושים
					v'tzadekim, "and/ but/ so/ or Sadducees," (n mp)	ha'perushim, "the Pharisees," (n mp)

Interlinear Chart

Chapter 16:7



והם היו מתנחמים בליבם ואומרים למה כל זה לפי שלא לקחנו לחם:

Hebrew Transcription

Translation: And they were comforted in their heart and said, "Why is all this, since we did not take bread?"

The Scriptures: And they reasoned among themselves, saying, "Because we brought no bread!"

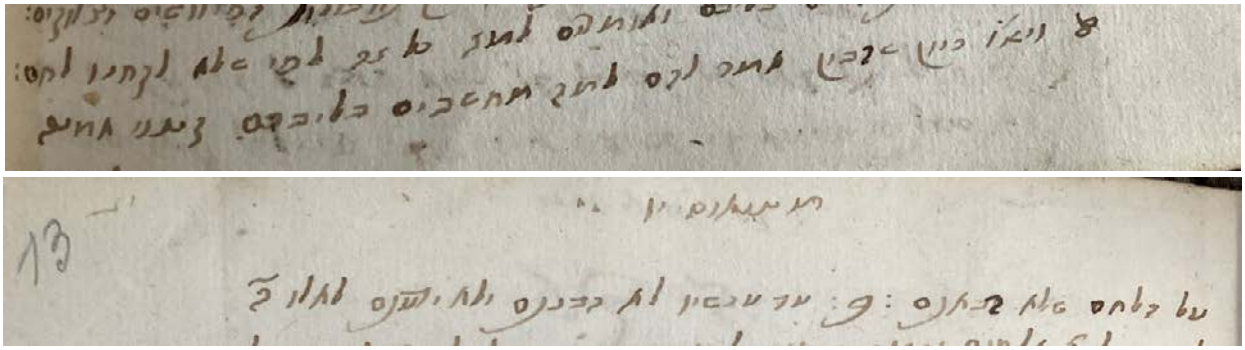
Aramaic: But, they were reasoning in their souls {in themselves} and saying *it is* because we haven't taken lakhma {bread}."

כל	למה	ואומרים	בליבם	מתנחמים	היו	והם
kol, "all, every," (n ms)	l'mah, "why?" (adv)	ve' omrim, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part)	b'libam, "in/ with/ by their heart," (prep, n ms, 3mp pronom)	mitnachamim, "we/ you (mp)/ they are comforted," (v. Hit'pael, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	va'hem, "and/ but/ so/ or they," (pron, mp)

		לחם:	לקחנו	שלא	לפי	זה
		lechem, "bread, food." (n ms)	lakachnu, "we took," (v. Pa'al/Qal, qatal, 1cp)	she'lo, that/ which/ who/ whom no/not," (rel part, neg part)	lefi, "according to me, because," (prep)	ze, "this," (pron, ms)

Interlinear Chart

Chapter 16:8



ויש׳ו כיון שהבין אמר להם למה מחשבים בליבכם קטני אמנה על הלחם שלא הבאתם:
Hebrew Transcription

Translation: And Yeshua, when he understood, said to them, "Why are you thinking in your heart, who are little of faith, regarding the bread you did not bring?"

The Scriptures: But יהושע, aware of this, said to them, "O you of little belief, why do you reason among yourselves because you brought no bread?

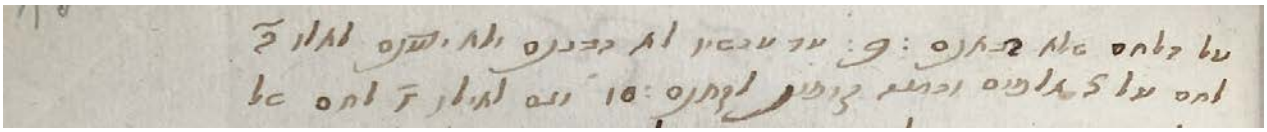
Aramaic: But, Eshu {Yeshua} knew *it*, and said unto them, "What are you reasoning in your souls, zuray Haymanutha {little *of*Faith}, that it is because you didn't take lakhma {bread}?

מחשבים	למה	להם	אמר	שהבין	כיון	ויש׳ו
mechashvim, "we/ you (mp)/ they, those who calculate, think," (v. Pi'el, act part, mp)	lama, "why? for what?" (adv)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	she'hevin, "that/ which/ who/ whom he/it understood," (adv, v. Hif'il, qatal, past, 3ms)	kevan, "because, as soon as, when," (conj)	v'yeshua, "and/ but/ so/ or Yeshua," (name)

הבאתם:	שלא	הלחם	על	אמנה	קטני	בליבכם
ha'havetem, "the/ that you (mp) brought," (v. Hif'il, qatal, past, 2mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	ha'lechem, "the bread," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	emunah, "faith, firmness, steady, steadfastness," (n fs)	ktanei- "little, small," (adj mp constr)	b'libchem, "in/ with/ by your (mp) heart," (prep, n ms, 2mp pronom)

Interlinear Chart

Chapter 16:9



עד עכשיו לא הבנתם ולא ידעתם לאלו ה׳ לחם על ה׳ לחם על ה׳ אלפים וכמה קופות לקחתם:

Hebrew Transcription

Translation: "Until now, you did not understand, nor know those five breads for the five thousand, and how many baskets you took away?"

The Scriptures: Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?

Aramaic: You still don't understand? Don't you remember those five lakhmiyn {bread loaves} of the five thousand, and how many baskets you took up?

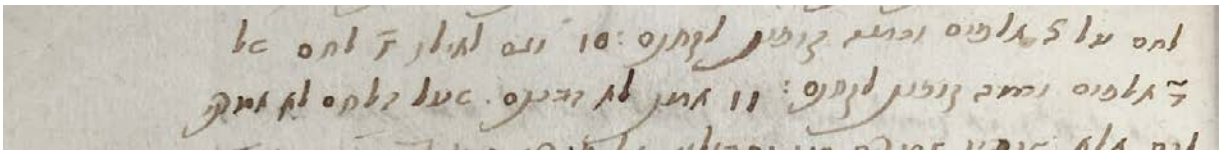
לאלו	ידעתם	ולא	הבנתם	לא	עכשיו	עד
l'elu, "to/ for/ belonging to those," (prep, prep, 3mp)	yeda'atem, "you (mp) knew," (v. Pa'al/Qal, qatal, past, 2mp)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	havantem, "you (mp) understood," (v. Hif'il, qatal, past, 2mp)	lo, "no/not," (neg part)	achshav, "now, presently," (adv)	ad, ''by, as long, when, as far as, until," (prep)

ה׳	על	לחם	ה׳	על	לחם	ה׳
he, "five," (abbr, card num)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	lechem, "bread, food," (n ms)	he, "five," (abbr, card num)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	lechem, "bread, food," (n ms)	he, "five," (abbr, card num)

			לקחתם:	קופות	וכמה	אלפים
			lekachtem, "you (mp) took," (v. Pa'al/Qal, qatal, past, 2mp)	kupot, "baskets," (n fp)	v'kama, "and/ but/ so/ or how much, how many," (adv)	alaphim, "thousands," (n mp)

Interlinear Chart

Chapter 16:10



וגם לאילו ז׳ לחם של ד׳ אלפים וכמה קופות לקחתם:
Hebrew Transcription

Translation: “And regarding those seven bread for the four thousand, and how many baskets you took away?”

The Scriptures: Or the seven loaves of the four thousand and how many large baskets you picked up?

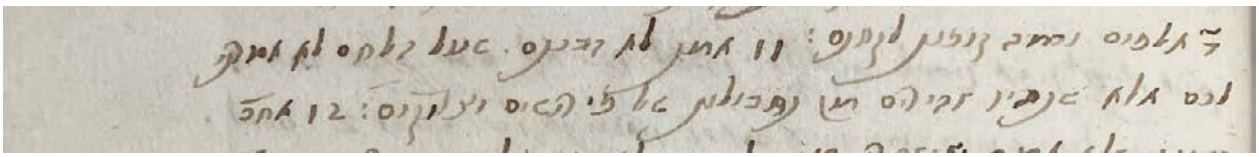
Aramaic: Nor those seven lakhmiyn {bread loaves} of the four thousand, and how many baskets you took up?

אלפים	ד׳	של	לחם	ז׳	לאילו	וגם
alaphim, “thousands,” (n mp)	dalet, “four,” (abbrev, card num)	shel, “of/ belonging to,” (prep)	lechem, “to/ for/ belonging to bread,” (prep, n ms)	zayin, “seven,” (abbrev, card num)	le’eylu, “to/ for/ belonging to these, those,” (prep, pronom)	v’gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

				לקחתם:	קופות	וכמה
				lekachtem, “you (mp) took,” (v. Pa’al/Qal, qatal, past, 2mp)	kupot, “baskets,” (n fp)	v’kama, “and/ but/ so/ or how much, how many,” (adv)

Interlinear Chart

Chapter 16:11



אמת לא הבנתם שעל הלחם לא אמרתי לכם אלא שתהיו זהירים מן תחבולות של פירושים וצדוקים:
Hebrew Transcription

Translation: "Truth, you did not understand that I told you about the bread? Rather, you should beware of the tricks[539] of the Pharisees and Sadducees."

The Scriptures: How is it that you do not understand that I did not speak to you concerning bread, but to beware of the leaven of the Pharisees and Sadducees?"

Aramaic: How is it that you don't understand that it wasn't about lakhma {bread}, that I spoke unto you, but rather, that you should beware of the khamiyra {the leaven} of the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees}?"

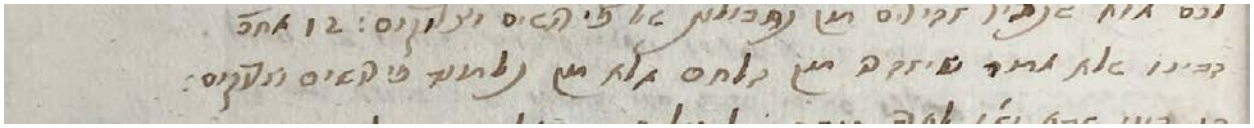
אמרתי	לא	הלחם	שעל	הבנתם	לא	אמת
amarti, "I said," (v. Pa'al/Qal, qatal, past, 1cs)	lo, "no/not," (neg part)	ha'lechem, "the bread, food," (n ms)	she'al, "that/ which/ who/ whom on, upon, over, about, regarding," (rel part, prep)	havantem, "you (mp) understood," (v. Hif'il, qatal, past, 2mp)	lo, "no/ not" (part)	emet, "truth," (n fs)

של	תחבולות	מן	זהירים	שתהיו	אלא	לכם
shel, "to/ for," (prep)	tachbulot, "tricks, tricks of war, outwitting the enemy, stratagems," (n fp)	min, "from, of, than," (prep)	zehirim, "careful, cautious, beware," (adj mp)	she'tihyu, "that/ which/ who/ whom you (mp) will be," (rel part, v. Pa'al/Qal, yiqtol, fut, 2mp)	ela, "but, however, only, (conj)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

					וצדוקים:	פירושים
					v'tzdokim, "and/ but/ so/ or sadducees," (n mp)	perushim, "pharisees," (n mp)

Interlinear Chart

Chapter 16:12



אח׳כ הבינו שלא אמר שיזהרו מן הלחם אלא מן תלמוד פירושים והצדוקים:

Hebrew Transcription

Translation: After this, they understood that he did not say to beware of the bread, but rather of the Talmud (teaching) of the Pharisees and Sadducees.

[539] In Matthew 13:33, the word שאור (*lse'or*), meaning "leaven," was used. Yet, in this verse, leaven is not recorded, but a word that means "tricks, tricks of war, outwitting the enemy, stratagems, plots, scheme, guile, ruse, or ploy." This word describes the leavening of evil.

The Scriptures: Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

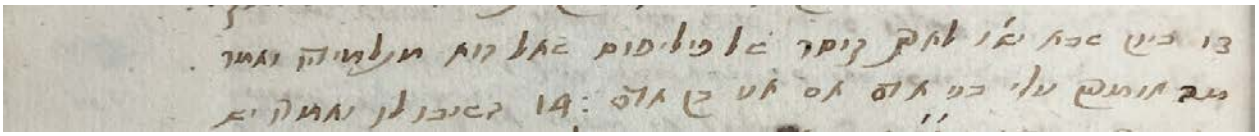
Aramaic: Then they understood that He hadn't said that they should beware of the khamiyra d'lakhma {the leaven of bread}, but rather, of the yulphana {the doctrine} of the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees}.

הלחם	מן	שיזהרו	אמר	שלא	הבינו	אח׳כ
ha'lechem, "the bread, food," (n ms)	min, "from, of, than," (prep)	she'yizaharu, "that/ which/ who/ whom they will be cautious, beware," (rel part, Nif'al, yiqtol, fut, 3mp)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	hevinu, "they understood," (v. Hif'il, qatal, past, 3mp)	אחר כך achar ken, "after, later," (abbrev, conj)

		והצדוקים:	פירושים	תלמוד	מן	אלא
		v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)	perushim, "pharisees," (n mp)	talmud, "teaching, study, Talmud," (n ms)	min, "from, of, than," (prep)	ele, "but, only, however," (conj)

Interlinear Chart

Chapter 16:13



כיון שבא יש׳ו לארץ קיסר של פיליפוס שאל הוא מתלמידיו ואמר מה אומרין עלי בני אדם אם אני בן אדם:

Hebrew Transcription

Translation: When Yeshua came to the land of Caesar of Phillippos (Philippus), he asked his talmidim (disciples) and said, "What do the sons of man say about me, if I am a son of a man?"[540]

The Scriptures: Now when יהושע came into the parts of Caesarea Philippi, He asked His taught ones, saying, "Who do men say the Son of Aḏam is?"

[540] Caesarea of Philippus asked... what do people say about me? The verse uses language and spelling conventions from later Hebrew texts. It includes the possessive word "של" (*shel*) to indicate possession, which is common in post-biblical Hebrew for naming places. The sentence also uses the masculine plural present tense "אומרין" (*omrin*) with a typical suffix "-in" that appears after words referring to groups of people. It pairs this with "בני אדם" (*bnei adam*), meaning "human beings," to refer to people collectively. Thus, Yeshua asks his disciples whether the people consider him a human being.

Aramaic: Now, when Eshu {Yeshua} came unto the region of Caesarea of Philippi, He was asking His Disciples and saying, “Who do men say, concerning Me, that I am a son of a man?”

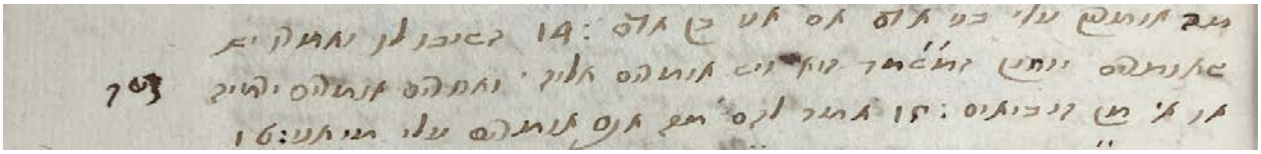
פיליפוס	של	קיסר	לארץ	יש׳ו	שבא	כיון
Philippos, “Philip,” (name)	shel, “of/ belonging to,” (prep)	kisar, “Ceasar,” (name)	l’eretz, “to/ for/ belonging to (the) earth, land,” (prep, n fs)	yeshu, “Yeshua,” (name)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	keivan, “because, as soon as, since, when,” (conj)

עלי	אומרין	מה	ואמר	מתלמידיו	הוא	שאל
alay, “on me,” (prep, 1cs)	omerin, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	mah, “what?” (inter part)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	m’talmidav, “from/ of his/its students, disciples,” (prep, n mp, 3ms pronom)	hu, “he/it,” (3ms, pron)	sha’al, “he/it asked,” (v. Pa’al/Qal, qatal, past, 3ms)

	אדם:	בן	אני	אם	אדם	בני
	adam, “man,” (n ms)	ben, “son,” (n ms)	ani, “I,” (1cs pron)	im, “if, whether,” (conj)	adam, “man, person, human being,” (n ms)	b’nei, “sons, children of,” (n mp constr)

Interlinear Chart

Chapter 16:14



השיבו לו ואמרו יש שאומרים יוחנן המ״שמד הוא ויש אומרים אליה ואחרים אומרים ירמיה או א׳ מן הנביאים:

Hebrew Transcription

Translation: They replied to him and said, “There are some saying that Yochanan (John) the Converter, and some say Eliyyah (Elijah), and others say Yirmeyah (Jeremiah), or one of the prophets.

The Scriptures: And they said, “Some say Yoḥanan the Immerser, and others Ĕliyahu, and others Yirmeyahu or one of the prophets.”

Aramaic: Then they said, “There are some who are saying Yukhanan Mamdana {John, The Immerser/Baptizer}, but others, EliYa {Elijah} and others, EramiYa {Jeremiah}, or one from The Nabiye {The Prophets}.”

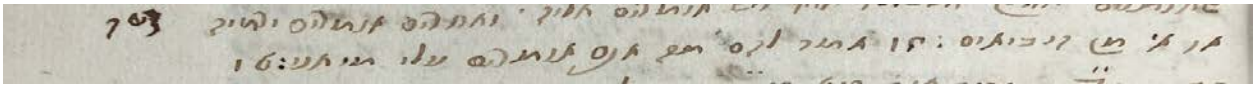
המ״שמד	יוחנן	שאומרים	יש	ואמרו	לו	השיבו
ham’ smad, “converter,” (abbr n fs)	yochanan, “John,” (name)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	yesh, “there is, there exists,” (part	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	heshivu, “they returned,” (v. Hif’il, qatal, past, 3mp)

ירמיה	אומרים	ואחרים	אליה	אומרים	ויש	הוא
yirmeyah, “Jeremiah,” (name)	omrim, “we/ you (mp)/ they say(s),” (v. Pa’al/Qal, act part, mp)	v’acherim, “and/ but/ so/ or other, another, different,” (adj mp)	eliyyah, “Elijah,” (name)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	v'yesh, “and/ but/ so/ or there is, there exists,” (part)	hu, “he/it,” (pron, 3ms)

			הנביאים:	מן	א׳	או
			ha’ nevi’im, “the prophets,” (n mp)	min, “from, of, than,” (prep)	echad, “one,” (card num)	o, “or,” (conj)

Interlinear Chart

Chapter 16:15



אמר להם מה אתם אומרים עלי מי אני:

Hebrew Transcription

Translation: He said to them, “What do you say about me? Who am I?”

The Scriptures: He said to them, “And you, who do you say I am?”

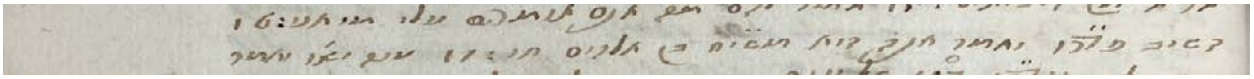
Aramaic: He said unto them, “But you, who do you say that I am?”

מי	עלי	אומרים	אתם	מה	להם	אמר
mi, “who/ what person?” (inter part)	alay, “on me,” (prep, 1cs)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	atem, “you,” (mp pron)	mah, “what?” (inter part)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

						אני:
						ani, “I,” (1cs pron)

Interlinear Chart

Chapter 16:16



השיב פד״רו ואמר אתה הוא משיח בן אלהים חי:

Hebrew Transcription

Translation: Pedro (Peter) replied and said to him, “You are the Messiah, Son of the Living Elohim (God)!”

The Scriptures: And Shimʿon Kĕpha answering, said, “You are the Messiah, the Son of the living Elohim.”

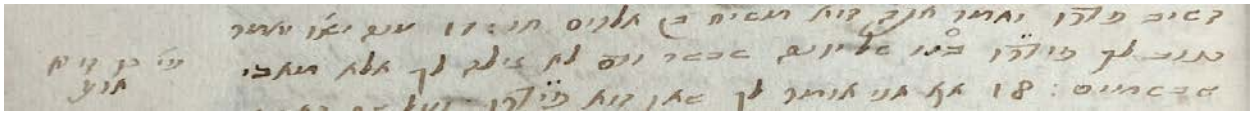
Aramaic: Shimeun Kepha {Simeon, The Rock} answered and said, “You are Meshikha {The Anointed One}, The Son of Alaha Khaya {The Living God}.”

בן	משיח	הוא	אתה	ואמר	פד״רו	השיב
ben, “son,” (n ms)	mashiach, “Messiah,” (n ms)	hu, “he/it,” (3ms pron)	atah, “you,” (2ms pron)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)

					חי:	אלהים
					chay, “live, living, alive,” (adj ms)	elohim, “God(s)” (n mp)

Interlinear Chart

Chapter 16:17



ענה יש׳ו ואמר טוב לך פידרו בנו של יונה שבשר ודם לא גילה לך אלא מאבי שבשמים:
Hebrew Transcription

Translation: Yeshua answered and said, "Good for you, Pedro (Peter), son of Yonah (Jonah), for flesh and blood has not revealed it to you, but my Father in the heavens!"

The Scriptures: And יהושע answering, said to him, "Blessed are you, Shimʻon Bar-Yonah, for flesh and blood has not revealed this to you, but My Father in the heavens.

Aramaic: Eshu {Yeshua} answered and said unto him, "Blessed are you Shimeun breh d'Yuna, {Simeon, the son of Jonah}, because flesh and blood hasn't revealed this unto you, but rather, My Father, who is in the Shmaya {the Heavens}.

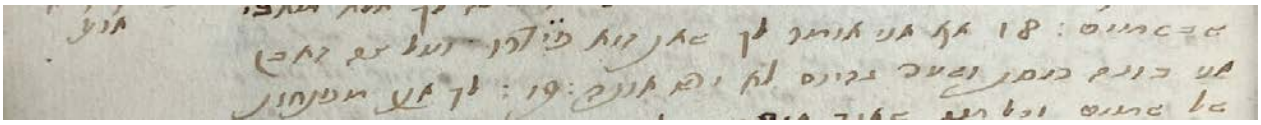
בנו	פידרו	לך	טוב	ואמר	יש׳ו	ענה
b'no, "his/its son," (n ms, 3ms pronom)	pedro, "Peter," (name)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	tov, "good, pleasant, appropriate, becoming," (adj ms)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

לך	גילה	לא	ודם	שבשר	יונה	של
lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	gila, "he/it discovered," (v. Pi'el, qatal, past, 3ms)	lo, "no/ not" (part)	v'dam, "and/ but/ so/ or blood," (n ms)	she'basar, "that/ which/ who/ whom meat, flesh," (rel part, n ms)	yonah, "Jonah," (name)	shel, "of/ belonging to," (prep)

				שבשמים:	מאבי	אלא
				she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, (n mp)	m'avi, "from/ of my father," (prep, n ms, 1cs pronom)	ela, "but, however, only, (conj)

Interlinear Chart

Chapter 16:18



אף אני אומר לך שאת הוא פידרו ועל זה האבן אני בונה כנסת ושערי גהינם לא ירש אותה:
Hebrew Transcription

Translation: I also say to you that you are Pedro (Peter), for on this stone, I build an assembly (*knesset*); and the gates of Gehinnom (Gehenna) will not inherit it.

The Scriptures: And I also say to you that you are Kĕpha, and on this rock I shall build My assembly, and the gates of She'ol shall not overcome it.

Aramaic: Also I am saying unto you, that you are Kepha {The Rock}, and upon this Kepha {Rock} I will build Edthi {My Assembly}, and the gates of Sheul {Hell} will not resist it.

פידרו	הוא	שאת	לך	אומר	אני	אף
pedro, "Peter," (name)	hu, "his/it," (3ms pron)	she'et, "that/ which/ who/ whom you (fs)," (rel part, 2fs pronom)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	af, "also, even, therefore," (part)

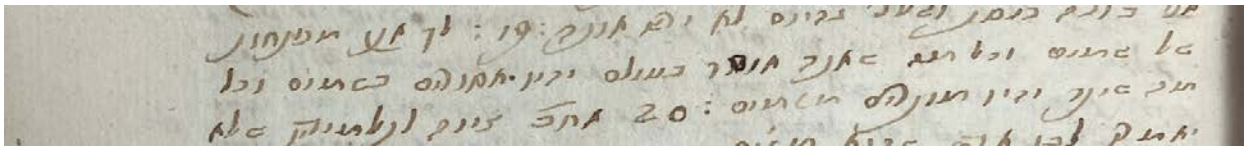
ושערי	כנסת	בונה	אני	האבן	זה	ועל
v'sha'arei-, "and/ but/ so/ or gates of," (n mp constr)	knesset, "assembly, Knesset," (n fs) 2nd Temple	bone, "I/ you (ms)/ he/it builds, constructs," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	ha'even, "the stone," (n fs)	ze, "this," (pron, ms)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)

			אותה:	ירש	לא	גהינם[541]
			otah, "her/it," (DO marker, pron 3fs)	yarash, "he/it inherited, possessed, disposed," (v. Qal/Pa'al, qatal, past, 3ms)	lo, "not, no" (neg part)	gehinnom, "Gehenna," (prep, n ms)

Interlinear Chart

[541] This is a valley south-west and south of the old city of Jerusalem, where children were sacrificed to Moloch.

Chapter 16:19



לך אתן מפתחות של שמים וכל מה שאתה אוסר בעולם יהיו אסורים בשמים וכל מה שיתר יהיו מותרים משמים:

Hebrew Transcription

Translation: To you I will give *the* keys of heaven, and all of what you prohibit[542] in the world will be prohibited in heaven, and all of what remains[543] will be permitted in the heavens.

The Scriptures: And I shall give you the keys of the reign of the heavens, and whatever you bind on earth shall be having been bound in the heavens, and whatever you loosen on earth shall be having been loosened in the heavens."

Aramaic: Unto you I will give The Qliyde d'Malkutha d'Shmaya {The Keys of The Kingdom of The Heavens}, and every thing that you might bind on the Ara {the Earth} will be bound in the Shmaya {the Heavens}, and the thing that you might loose on the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}."

לך	אתן	מפתחות	של	שמים	וכל	מה
lecha, lamed DO marker, you," (2ms pronom)	eten, "I will give," (v. Pa'al/Qal, yiqtol, fut, 1cs)	maftechot, "keys," (n mp)	shel, "of/ belonging to," (prep)	shamayim, "heavens," (n mp)	v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)	mah, "what?" (interog pron)

שאתה	אוסר	בעולם	יהיו	אסורים	בשמים	וכל
she'atah, "that/ which/ who/ whom you (ms)," (rel part, 2ms pronom)	oser, "I/ you (ms)/ he/it prohibit(s)," (v. Pa'al/Qal, act part, ms)	b'olam, "in/ with/ by (the) world," (prep, n ms)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	a'sur'im "we/ you (mp)/ they, those bound, imprisoned," (n mp)	b'shamyim, "in/ with/ by (the) heavens," (prep, n mp)	v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)

מה	שיתר	יהיו	מותרים	משמים:		
mah, "what?" (interog pron)	she'yeter, "that/ which/ who/ whom remainder, rest, surplus," (rel part, n ms)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	mutarim, "allowed, permitted," (adj mp)	m'shamayim, "from/ of (the) heavens," (prep, mp)		

Interlinear Chart

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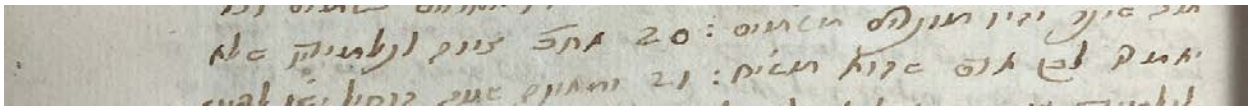
[542] The Hebrew word אוסר (*oser*) means "to bind as imprison, take captive."
[543] Or "the extra."

Chapter 16:20



אח׳כ ציוה לתלמידיו שלא יאמרו לבן אדם שהוא משיח:

Hebrew Transcription

Translation: After this, he commanded his talmidim (disciples) that they shall not say a son of man[544] that he is the Messiah.

The Scriptures: Then He warned His taught ones that they should say to no one that He is יהושע the Messiah.

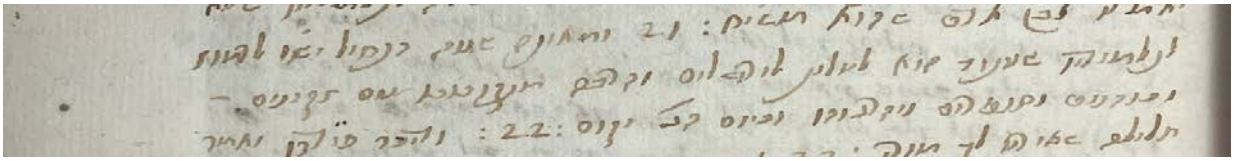
Aramaic: Then He commanded His Disciples that they should tell no man that He is Meshikha {The Anointed One}.

אדם	לבן	יאמרו	שלא	לתלמידיו	ציוה	אח׳כ
adam, "man," (n ms)	l'ben, "to/ for/ belonging to (the) son," (prep, n ms) 2nd Temple	yomru, "they will say," (v. Paal/Qal, yiqtol, fut, 3mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	tziva, "he/it ordered, commanded," (v. Pi'el, qatal, past, 3ms)	אחר כך v'achar ken, "and/ but/ so/ or after, later," (abbrev prep)

					משיח:	שהוא
					mashiach, "Messiah," (n ms)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)

Interlinear Chart

Chapter 16:21



ומאותה שעה התחיל יש׳ו לרמוז לתלמידיו שעתיד הוא לעלות לירושלים והרבה מתקוטט עם זקינים וכוהנים וסופרים ויהרגוהו וביום הג׳ יקום:

Hebrew Transcription

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[544] Human being.

Translation: And from that hour, Yeshua began to hint to his talmidim (disciples) that he would get ready to go up to Jerusalem and greatly quarrel with the elders, the priests, and the scribes, and *that* they would kill him, but on the third day he would arise.[545]

The Scriptures: From that time יהושע began to show to His taught ones that it was necessary for Him to go to Yerushalayim, and to suffer much from the elders and chief priests and scribes, and be killed, and to be raised again the third day.

Aramaic: And from then on, Eshu {Yeshua} began to make known unto His Disciples that it was destined that He must go unto Urishlim {Jerusalem} and would suffer much from the Qashishe {the Elders} and from the Rabay Kahne {the Priest's Chiefs, and the Saphre {the Scribes}. And He would be killed, and the third day would arise.

שעתיד	לתלמידיו	לרמוז	יש׳ו	התחיל	שעה	ומאותה
she'atid, "that/ which/ who/ whom intending, about to," (rel part, adj ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	lirmoz, "to hint, indicate," (v. Pa'al/Qal, inf constr)	yeshu, "Yeshua," (name)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	v'm'ota, "and, but/ so/ or "DO marker "her/it, the same, the very one," (prep, DO marker, 3fs pronom)

זקינים	עם	מתקוטט[546]	והרבה	לירושלים	לעלות	הוא
zkenim, "elders," (adj mp)	'im, "with," (prep	mitkotet, "I/ you (ms)/ he/it quarrel(s)," (v. Hitpael, act part, ms) Mishnaic	v'harbe, "and/ but/ so/ or very many," (adv)	l'yerushalim, "to/ for/ belonging to Jerusalem," (name)	la'alot, "to/ for/ belonging to rise, ascend," (v. Pa'al/Qal, inf constr)	hu, "he/it," (3ms, pron)

	יקום:	הג׳	וביום	ויהרגוהו	וסופרים	וכוהנים
	yakum, "he/it will rise," (v. Pa'al/Qal, yiqtol, fut, 3ms)	h'g', abbrev "the third," (ord num)	u'b'yom, "in/ with/ by (the) day," (prep, n ms)	ve'yaharguhu, "and/ but/ so/ or they will kill him/it," (v. Pa'al/Qal, yiqtol, 3mp, 3ms obj)	v'sofrim, "and/ but/ so/ then the writers, scribes, authors," (n mp)	v'kohanim, "and/ but/ so/ or priests," (n mp)

Interlinear Chart

[545] Yeshua started to hint that he is destined to face many quarrels. This important verse uses clear language from early rabbinic texts. The word "התחיל" (began) shows that something is starting, and it's paired with "עתיד" (destined) to mark a definite future event. The phrase "מתקוטט" (quarrels) describes upcoming heated disputes, a term common in rabbinic writings used to describe intense disagreements or conflicts. These conflicts relate to his future suffering in Jerusalem and reflect the kinds of disputes that happened in Judean legal and academic circles in the 1st and 2nd centuries.

[546] This root word (קטט) is first found in *Mishnah* Yevamot 15:1.

Chapter 16:22

ודיבר פי"דרו ואמר חלילה שאי רע לך מורי:

Hebrew Transcription

Translation: And Pedro (Peter) spoke and said, "God forbid that this evil be to you, my Teacher."

The Scriptures: And Kĕpha took Him aside and began to rebuke Him, saying, "Be kind to Yourself, Master, this shall not be to You!"

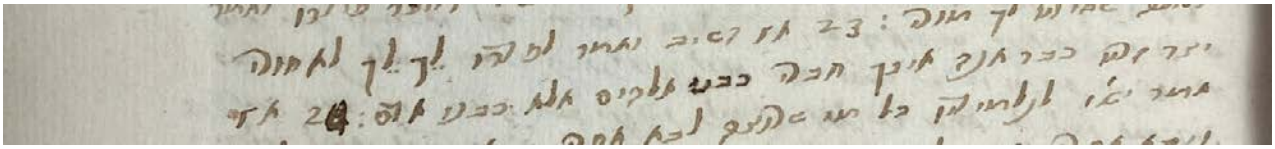
Aramaic: But, Kepha {The Rock} took hold of Him and began to rebuke Him, and said, "Far be it from you, Mari {My Lord}, that this should happen unto you!"

לך	רע	שאי	חלילה	ואמר	פי"דרו	ודיבר
lecha, lamed DO marker, you," (2ms pronom)	ra, "evil, wickedness," (adj ms)	she'i, abbrev "that/ which/ who/ whom if, whether," (rel part, part)	chalila, "God forbid, by no means," (adv)	v'amar, "and/ but/ so/ then he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, "Peter," (name)	v'diber, "and/ but/ so/ or he/it spoke," (v. Pi'el, qatal, past, 3ms)

						מורי:
						mori, "my teacher, master," (n ms, 1cs pronom)

Interlinear Chart

Chapter 16:23



אז השיב ואמר לפדרו לך לך לאחורי יצר הרע כבר אתה אינך דוברי כבני אלהים אלא כבני אדם:

Hebrew Transcription

Translation: Then he responded and said to Pedro (Peter), "Go you! Get behind me, evil inclination (Yetzer ha-Ra)! Already, you do not have words like children of Elohim (God), but like sons of man."[547]

[547] Literally, "like sons of human beings,"

The Scriptures: But He turned and said to Kĕpha, “Get behind Me, Satan! You are a stumbling-block to Me, for your thoughts are not those of Elohim, but those of men.”

Aramaic: He then turned around and said unto Kepha {The Rock}, “You must get behind Me, satana {adversary}! You are a tuqaltha {stumbling block} to Me because you don’t think of Alaha {God}, but rather, of the sons of men.”

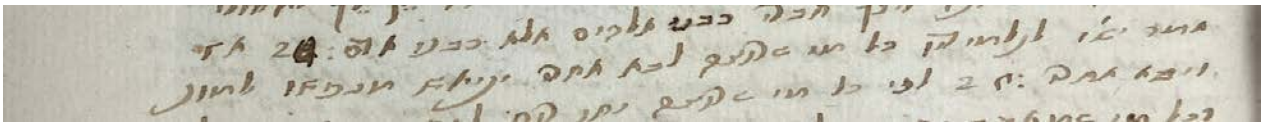
לאחורי	לך	לך	לפדרו	ואמר	השיב	אז
l’achori, “to/ for/ belonging to behind me,” (prep, adj, 1cs pronom)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	lech, (to a man) “Go!” (v. Pa’al/Qal, imp, 2ms)	l’Pedro, “to/ for/ belonging to Peter,” (prep name)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

כבני	חברי	אינך	אתה	כבר	יצר הרע[548]
k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	dovrei-, “my companion, friend,” (n ms constr)	einecha, “you (ms) are not,” (neg part, 2ms pronom)	ata, “you (ms),” (pron 2ms)	kvar, “already,” (adv)	“Evil inclination” yetzer, "instinct, drive, tendency, inclination,” (n ms) ha’ra, “the evil,” (n ms) 2nd Temple

			אדם:	כבני	אלא	אלהים
			adam, “man,” (n ms)	k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	ele, “but, only, however,” (conj)	elohim, “God(s)” (n mp)

Interlinear Chart

Chapter 16:24



אז אמר ישו׳ לתלמידיו כל מי שרוצה לבא אחרי יתיאש מנפשו למות ויבא אחרי:

Hebrew Transcription

Translation: Then Yeshua said to his talmidim (disciples), “All who want to come after me let him despair of his soul to death and come after me.”

The Scriptures: Then יהושע said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.

[548] First Century idiom first found in the *Talmud* Tractate Kallah Rabbati 2:5, (c 100 CE to 900 CE).

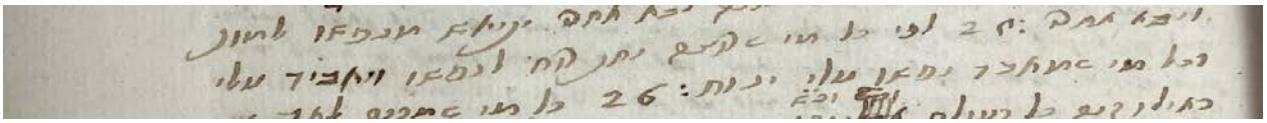
Aramaic: Then Eshu {Yeshua} said unto His Disciples, “The one who is desiring that he might follow Me, he should be denying himself, and he should be taking up his cross and be following Me.

שרוצה	מי	כל	לתלמידיו	ישׁ״ו	אמר	אז
sh' rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

אחרי:	ויבא	למות	מנפשו	יתיאש	אחרי	לבא
acharay, “after, follow me,” (prep, 1cs pronom)	v’yavo, “and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lamut, “to die,” (v. Pa’al/Qal, inf)	m’nafsho, “from/ of his/its soul,” (prep, n fs, 3ms pronom)	yitya'esh, “he/it will despair,” (v. Hit’pael, yiqtol, fut, 3ms)	acharai, “after me,” (prep, 1cs pronom)	la’bo, “to come,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 16:25



לפי כל מי שרוצה נחת רוח לנפשו ויאביד עלי וכל מי שמאבד נפשו עלי ינוח:

Hebrew Transcription

Translation: For all who want a restful spirit for his soul, even he will lose it on my account, and all who destroy his *own* soul for me will rest.

The Scriptures: For whoever wishes to save his life shall lose it, and whoever loses his life for My sake shall find it.

Aramaic: for, he who desires that he might save naphsheh {his soul}, will be losing it. And he who will be losing naphsheh {his soul}, because of Me, will be finding it.

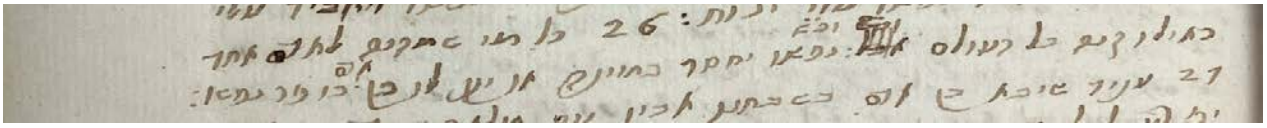
לנפשו	רוח	נחת	שרוצה	מי	כל	לפי
l’nafsho, “to/ for/ belonging to his/its soul,” (prep, n fs, 3ms pronom)	ruach, “wind, breath, spirit,” (n cs)	nachat, “rest, pleasure, satisfaction,” (n fs)	she’ rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)	lefi, “according to,” (prep)

עלי	נפשו	שמאבד	מי	וכל	עלי	ויאביד
alay, “on, upon, about, regarding me,” (prep, 1cs pronom)	nafsho, “his/its soul,” (n fs, 3ms pronom)	she’me’obbed, “that/ which/ who/ whom I am/ you (ms) are/ he/it is destroy(s),” (rel part, v.Pi’el, act part, ms)	mi, “who?” (interrog part)	v'kol, “and/ but/ so/ or all,” (n ms)	alay, “on, upon, about, regarding me,” (prep, 1cs pronom)	v’ya'avid, “and/ but/ so/ or he/it will destroy, demolish, cause to utter loss,” (v. Hif’il, yiqtol, fut, 3ms)

						ינוח:
						yanuach, “he/it will rest,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 16:26



כל מי שמקנה לאדם אחד כאילו קנה כל העולם וכשנפשו יחסר במיתה או יתן לו בן אדם כופר נפשו:

Hebrew Transcription

Translation: “All who acquire to one man, it is as if he acquired all the world, but *when* his soul is missing in death, wherewith will give him a son of man as ransom for his soul?”

The Scriptures: For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?

Aramaic: For, what will a man be profited if he will be gaining the entire world, and be losing naphsheh {his soul}? Or what will a man be giving in exchange of naphsheh {his soul}?

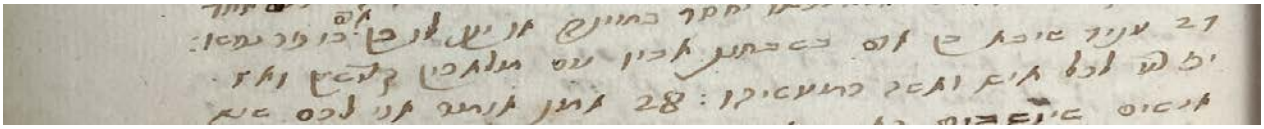
קנה	כאילו	אחד	לאדם	שמקנה	מי	כל
kana, “he/it bought,” (v. Pa’al/Qal, qatal, past, 3ms)	ke'ilu, “as if,” (adv)	echad, “one,” (card num)	l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)	she’makn3, “that/ which/ who/ whom I/ you (ms)/ he/ it acquires, grants,” (v. Hif’il, act part, ms)	mi, “who/ what person?” (interrog part)	kol, “all,” (n ms)

יתן	או	במיתה	יחסר	וכשנפשו	העולם	כל
yiten, “he/it will give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	o, “or” (conj)	v’miyit, “in/ with/ by (the) death,” (prep, n ms)	yechaser, “he/it will reduce, subtract,” (v. Pi’el, yiqtol, fut, 3ms)	v’k’she’nafsho, “and/ but/ so/ or when his/its soul,” (prep, n fs, 3ms pronom)	ha’ohlam, “the world, eternity, ever, everlasting, old,’’ (n ms)	kol, “all,” (n ms)

		נפשו:	כופר	אדם	בן	לו
		nafsho, “his/its soul,” (n fs, 3ms pronom)	kofer, “he/it was ransom, given atonement,” (v. Pi’el, pssv past, 3ms)	adam, “man,” (n ms)	ben, “son,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 16:27



עתיד שיבא בן אדם בשבחות אביו עם מלאכין קדושין ואז יפרע לכל איש ואשה כמעשיהו:

Hebrew Transcription

Translation: The Son of Man is about to come in the praises of his Father with the holy messengers, and then he will repay all of man and woman according to their works.

The Scriptures: For the Son of Aḏam is going to come in the esteem of His Father with His messengers, and then He shall reward each according to his works.

Aramaic: For, it is destined that The Son of Man will be coming in The Glory of His Father, with Malakuhi Qadishe {His Holy Messengers}, and then He will be rewarding each man according to his works.

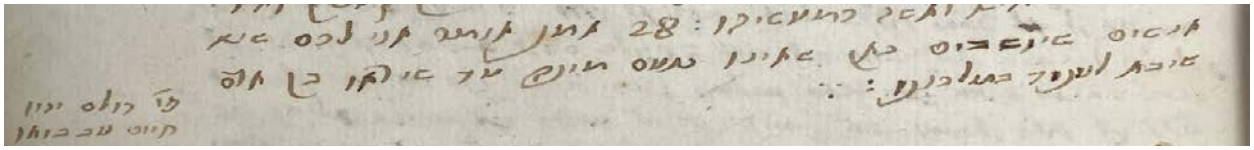
עם	אביו	בשבחות	אדם	בן	שיבא	עתיד
im, “with,” (prep)	aviv, ”his/its father,” (n ms, 3ms pronom)	b’shavachot, “in/ with/ by (the) praises, excellencies, superiorities,” (prep, n fp)	adam, “man,” (n ms)	ben, “son,” (n ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	atid, “intending, about to,” (adj ms)

ואשה	איש	לכל	יפרע	ואז	קדושין	מלאכין
v'isha, "and/ but/ so/ or wife, woman," (n fs)	ish, "a man," (n ms)	l'kol "to/ for/ belonging to (the) all," (prep, n ms)	yiparea, "he/it will be paid, compensated, rewarded," (v. Nifal, yiqtol, fut, 3ms)	v'az, "and/ but/ so/ then, in that case, so," (conj)	kadoshin, "holy, sacred," (adj mp)	mal'achin, "the angels, messengers," (n mp) Aramaism

						כמעשיהו:
						k'maseihu, "as/ like, according to, their works, deeds," (prep, n mp, 3mp pronom)

Interlinear Chart

Chapter 16:28



אמת אומר אני לכם שיש אנשים שיושבים כאן שאינו טעם מיתה עד שיראו בן אדם שיבא לעתיד במלכותו:

Hebrew Transcription

Translation: "Truth I say to you, that there are people sitting here, who will not taste death until they see the Son of Man who is about to come into his kingdom."

The Scriptures: Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Aḏam coming in His reign:"

Aramaic: Amiyn {Truly} I say unto you, that there are some who are standing here who will not be tasting death until they will be seeing The Son of Man, who is coming in His Kingdom."

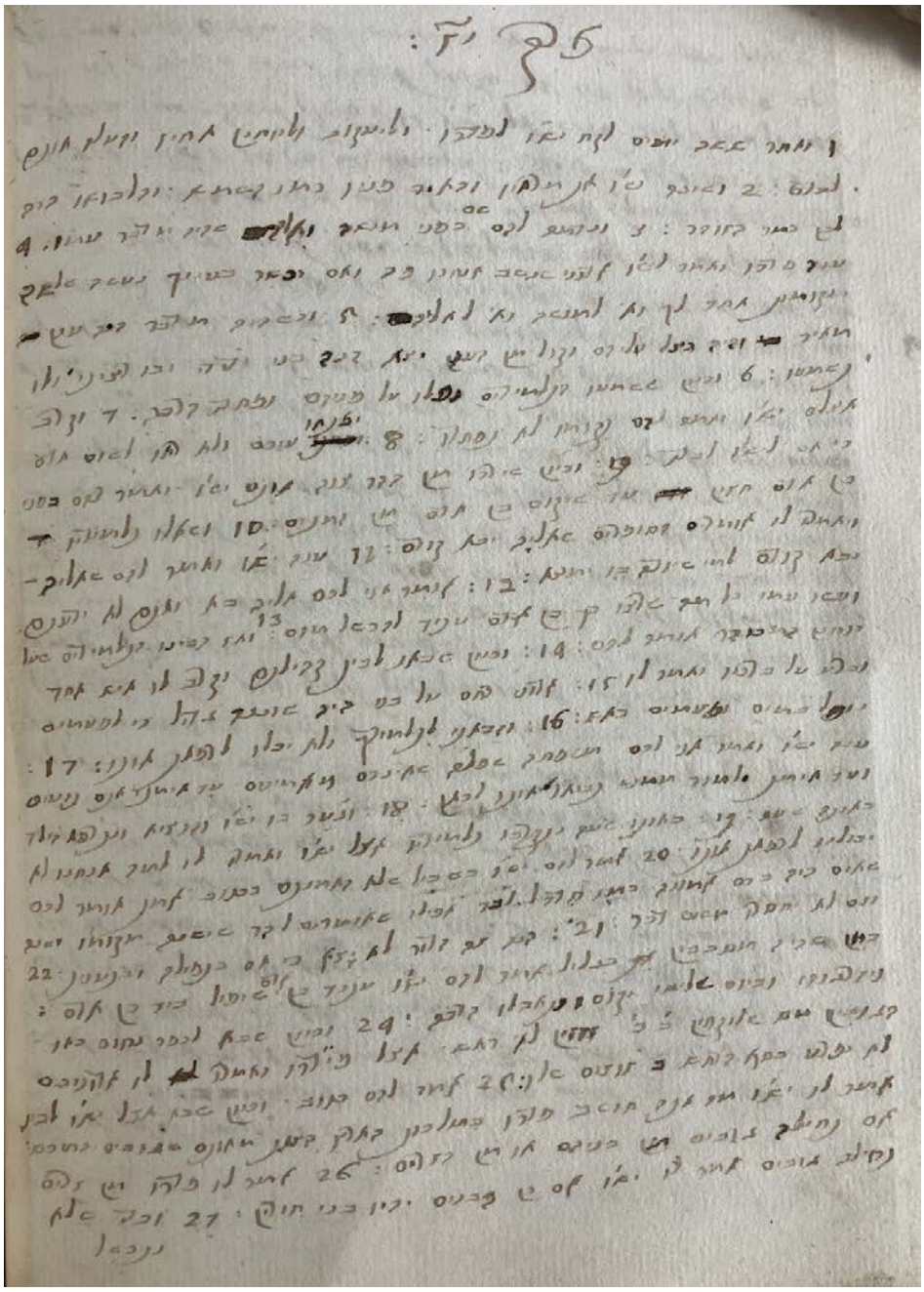
שיושבים	אנשים	שיש	לכם	אני	אומר	אמת
she'yoshvim, "that/ which/ whom/ who we/ you (mp)/ they, those who sit, dwells," (rel part, v. Pa'al/Qal, act part, mp)	anashim, "men, people," (n mp)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/ it say(s)," (v. Pa'al/Qal, act part, ms)	emet, "truth," (n fs)

כאן	שאינו	טעם	מיתה	עד	שיראו	בן
kan, “here,” (adv)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	ta’am, “taste,” (n ms)	miyit, “death,” (n ms)	ad, “until, up to” (prep)	she’yir’u, “that/ which/ who/ whom they will see,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	ben, “son,” (n ms)

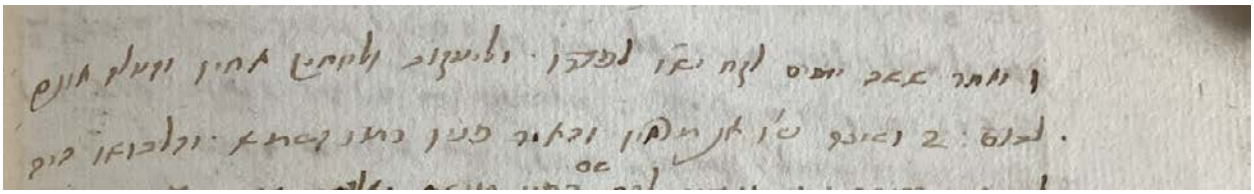
אדם	שיבא	לעתיד	במלכותו:			
adam, “man,” (n ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	l’atid, “to/ for/ belonging to intending, about to,” (prep, adj ms)	b’malchut, “in/ with/ by his/its kingdom,” (prep, n fs, 3ms pronom)			

Interlinear Chart

Cochin Matthew Chapter 17



Chapter 17:1



ואחר ששה ימים לקח ישׁ׳ו לפדרו וליעקוב וליוחנן אחיו והעלה אותם לבדם:

Hebrew Transcription

Translation: And after six days[549] Yeshua took Pedro (Peter) and Ya'akov (Jacob), and Yochanan (John), his brother, and caused them to ascend alone.

The Scriptures: And after six days יהושע took Kĕpha, and Yaʿaqoḇ, and Yoḥanan his brother, and brought them up on a high mountain by themselves,

Aramaic: And after six days, Yeshua took Kepha {The Rock}, and Yaqub {Jacob/James}, and Yukhanan {John} his brother, and they ascended a high mountain, alone.

וליעקב	לפדרו	ישׁ׳ו	לקח	ימים	ששה	ואחר
v'l'yaʿqob, "and/ but/ so/ or to/ for/ belonging to, "Jacob," (prep, name)	l'pedro, "to/ for/ belonging to Peter," (name)	yeshu, "Yeshua," (name)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	yamim, "days," (n mp)	she'se, "that/ which/ who/ whom six," (rel part, card num)	v'achar, "and/ but/ so/ or after," (prep)

		לבדם:	אותם	והעלה	אחיו	וליוחנן
		levadam, "they alone," (adv, 3mp pronom)	otam, "them," (DO marker, 3mp pronom)	v'he'ela, "and/ but/ so/ or he/it was caused to be raised, lifted," (v. Hifil, qatal, past 3ms)	echav, "his/its brother," (n ms, 3ms pronom)	v'l'yochanan, "and/ but/ so/ or to/ for/ belonging to John," (name)

Interlinear Chart

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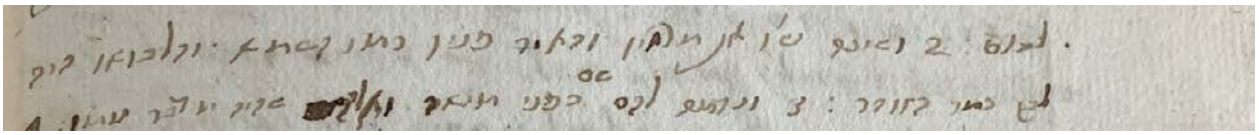
[549]In the Greek, Matthew and Mark record 6 days, whereas Luke records 8 days.

Chapter 17:2



ושונה יש׳ו את מראיו והאיר פניו כמו השמש והלבושו היה לבן כמו הזוהר:

Hebrew Transcription

Translation: And Yeshua changed his appearance and his face shone like the sun, and his clothing was white like splendor.

The Scriptures: and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

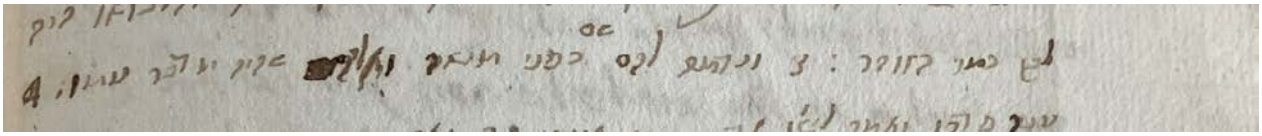
Aramaic: And Eshu {Yeshua} was transformed before them, and His face was shining as the shemsha {the sun}. Thereupon, His outer garments became white as nuhra {light}.

כמו	פניו	והאיר	מראיו	את	יש׳ו	ושונה
k'mo, "like, as, similar to," (adv, prep)	panav, "his/its face," (n mp, 3ms pronom)	v'he'ir, "and/ but/ so/ or he/it illuminated, shone," (v. Hif'il, qatal, past, 3ms)	m're'iyo, "from/ of his/its appearance, reflection," (prep, n ms, 3ms pronom)	et, (DO marker)	yeshu, "Yeshua," (name)	v'shoneh, "and/ but/ so/ or I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)

	הזוהר:	כמו	לבן	היה	והלבושו	השמש
	ha'zoher, "the shining, radiance," (adj ms)	k'mo, "like, as, similar to," (adv, prep)	lavan, "white," (adj ms)	ha'ya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'ha'lavush'av, "and/ but/ so/ or his/its clothing," (n ms, 3ms pronom)	ha'shemesh, "the sun," (n fs)

Interlinear Chart

Chapter 17:3



ונדמה להם שם כפני מושה ואליה שהיה מדבר עמו:

Hebrew Transcription

Translation: And it likened to them there the faces of Moses and Elijah,[550] who were speaking with him.

The Scriptures: And see, Mosheh and Ĕliyahu appeared to them, talking with Him.

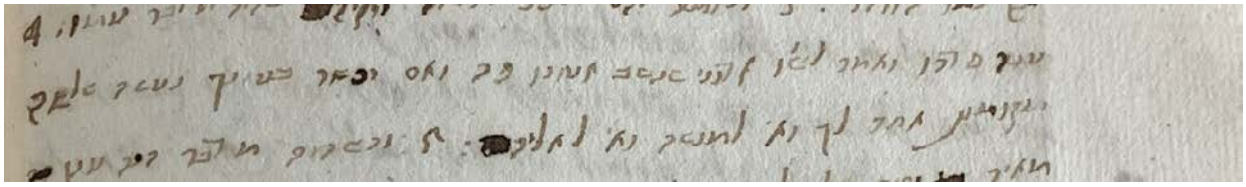
Aramaic: And Mushe {Moses} and EliYa {Elijah} appeared unto them, while they were speaking with Him.

שהיה	ואליה	מושה	כפני	שם	להם	ונדמה
she' haya, "that/ which/ who/ whom he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'eliyyah, "and/ but/ so/ or Elijah," (name)	mosheh, "Moses," (name)	bifnei, "like/ as (the) face of, before," (prep)	sham, "there," (adv)	la'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	v'nidma, "he/it resembled," (v. Nif'al, qatal, past, 3ms)

					עמו:	מדבר
					imo, "with him/it," (prep, 3ms pronom)	m'dabr, "I/ you (ms)/ he/it," (v. Pi'el, act part, ms)

Interlinear Chart

Chapter 17:4



ענה פדרו ואמר ליש׳ו אדוני שנשב אנחנו פה ואם יכשר בעינך נעשה שלשה מקומות אחד לך וא׳ למושה וא׳ לאליה:

Hebrew Transcription

Translation: Pedro (Peter) answered and said to Yeshua, "My Lord, that we should sit here, and if it is acceptable in your eyes, let us make three places: One for you and one for Moses, and one for Elijah."

The Scriptures: And Kĕpha answering, said to יהושע, "Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh, and one for Ĕliyahu."

[550] It is understood by scholars that Moses represents the Torah, and Elijah represents the Prophets. Therefore, for Moses and Elijah to be meeting with Yeshua signifies that Yeshua represents the fulfillment of the Torah and the Prophets.

Aramaic: Then Kepha {The Rock} responded and said unto Eshu {Yeshua}, “Mari {My Lord}, it is good for us that we are here, and if you desire, we will make here three shelters; one for you, and one for Mushe {Moses}, and one for EliYa {Elijah}.”

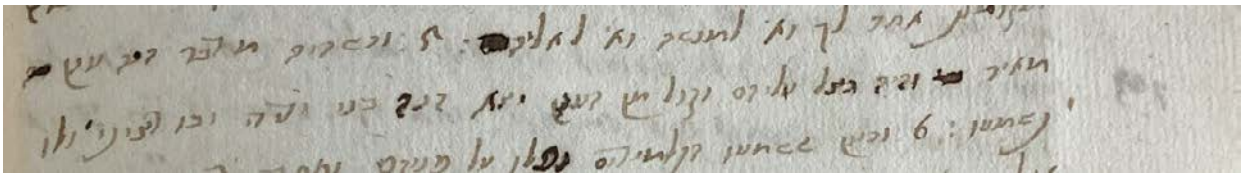
אנחנו	שנשב	אדוני	לישׁו	ואמר	פדרו	ענה
anachnu, “we,” (1cp pron)	she’neshev, “that/ which/ who/ whom we will sit, dwell,” (rel part, Pa’al/Qal, yiqtol, fut, 1cp)	adoni, “my Master, Lord,” (n ms, 1cs pronom)	l’yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	pedro, “Peter,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

מקומות	שלשה	נעשה	בעינך	יכשר	ואם	פה
mekomot, “places,” (n mp)	shloshah, “three,” (card num)	na’ase, “Let us make, do,” (v. Pa’al/Qal, jussv, 1cp)	b’einecha, “in/ with/ by your eyes,” (prep, n fp, 2ms pronom)	yikshar, “he/it will be pleasing, pleasant, acceptable,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’im, “and/ but/ or if/ whether,” (conj)	po, “here,” (adv)

	לאליה:	וא׳	למושה	וא׳	לך	אחד
	l’eliyyah, “to/ for/ belonging to Elijah,” (name)	v’alef, “and/ but/ so/ or one,” (abbrev ord num)	l’mosheh, “to/ for/ belonging to Moses,” (prep, name)	v’alef, “and/ but/ so/ or one,” (abbrev ord num)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	echad, “one,” (card num)

Interlinear Chart

Chapter 17:5



וכשהיה מדבר היה ענן מאיר והיה הצל עליהם וקול מן הענן יצא הנה בני ידידי ובו רציתי ולו תשמעו:

Hebrew Transcription

Translation: And while he was speaking, there was a bright cloud and a shadow over them, and a voice came out from the cloud, “Behold my beloved son, and in him I have desired, and to him, you will listen.”[551]

[551] This passage depends heavily on the legal and narrative style of the Mishnaic period. Peter’s proposal uses the word "יכשר" (*yikhshar*); although this root is rare in early biblical texts, early rabbinic writings established "*kashar*" as the main term for deciding if something is legally valid, ritually proper, or ready for procedures. It also includes the narrative verb "ונדמה" (*ve-nidmeh*), which later writers used to mean "appeared" or "was perceived" when talking about visions. Combined with the phrase "וכש־" (*u-khashe-*) and the common shorthand "א׳" for the number one, the text describes the supernatural encounter using everyday legal and conversational words used by rabbis in the 1st and 2nd centuries. This verse is comparable to Yehovah speaking from Heaven in Matthew 3:17, and in the Cochin Matthew 3:17, it states, “...and to him, listen to him.”

The Scriptures: While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, “This is My Son, the Beloved, in whom I did delight. Hear Him!”

Aramaic: And while he was speaking, behold, a bright nana {cloud} cast a shade on them, and a Voice came from the nana {the cloud}, saying, “This is My beloved Son, in whom I am pleased. Listen to Him!

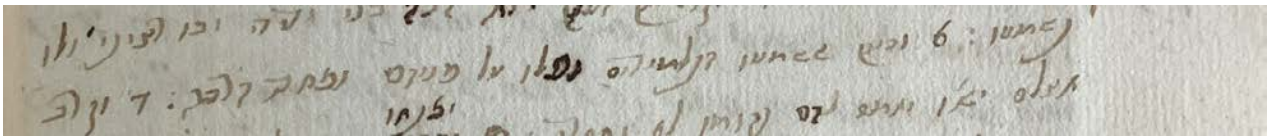
הצל	והיה	מאיר	ענן	היה	מדבר	וכשהיה
ha’ tzel, “shadow,” (n ms)	v’hayah, “and/ but/ so/ or became, were” (v. Pa’al/Qal, qatal, past, 3ms)	me’ir, “I/ you (ms)/ he/it illuminates, shines,” (v. Hif’il, act part, ms)	anan, “cloud,” (n ms)	haya, “he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)	m’dabr, “I/ you (ms)/ he/it,” (v. Pi’el, act part, ms)	v’k’sh’haya, “and/ but/ so/ or when he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)

בני	הנה	יצא	הענן	מן	וקול	עליהם
beni, “my son,” (n mp, 1cs pronom)	hine, “behold!” (part)	yotzei, “he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’ the “cloud,” (n ms)	min, “from, of, than,” (prep)	ve’kol, “and/ but/ so/ or (the) voice, sound,” (n ms)	aleihem, “upon them,” (prep, 3 mp pronom)

		תשמעו:	ולו	רציתי	ובו	ידידי
		tishme’u, “you (mp) will hear,” (v. Pa’al/Qal, yiqtol, 2mp)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	ra’tsi’ti, “I have desired, wanted,” (v. Pa’al/Qal, qatal, past, 1cs)	v’bo, “and/ but/ so/ or in him/it,” (prep, 3ms pronom)	yadidi, “my beloved,” (n ms, 1cs pronom)

Interlinear Chart

Chapter 17:6



וכיון ששמעו התלמידים נפלו על פניהם ופחדו הרבה:

Hebrew Transcription

Translation: And when the talmidim (disciples) heard, they fell upon their faces and greatly feared.

The Scriptures: And when the taught ones heard, they fell on their faces and were much afraid.

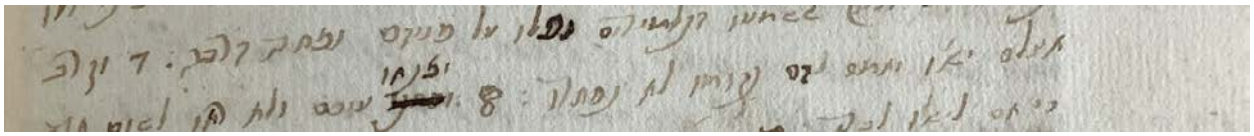
Aramaic: And when the Disciples heard it, they fell on their faces, and were very afraid.

ופחדו	פניהם	על	נפלו	התלמידים	ששמעו	וכיון
v'pachadu, "and/ but/ so/ or they feared," (v. Pa'al/Qal, qatal, past, 3mp)	pneihem, "their face(s)," (n mp, 3mp pronom)	al, ''upon, in, on, over, by," (prep)	naflu, "they fell," (v. Pa'al/Qal, qatal, 3mp)	ha'talmidim, "the students, disciples," (n mp)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

						הרבה:
						har'beh, "many, much, alot," (adv)

Interlinear Chart

Chapter 17:7



וקרב אצלם ישׁ׳ו ואמר להם תקומו לא תפחדו:

Hebrew Transcription

Translation: And Yeshua approached them and said to them, "Arise, and do not fear!"

The Scriptures: But יהושע came near and touched them and said, "Rise, and do not be afraid."

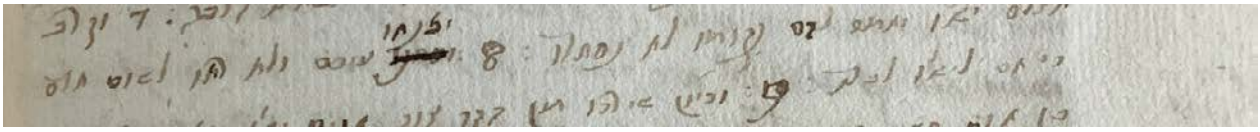
Aramaic: And Eshu {Yeshua} came towards them and touched them, and said unto them, "Arise, don't be afraid."

לא	תקומו	להם	ואמר	ישׁ׳ו	אצלם	וקרב
lo, "no/not," (neg part)	takumu," you (mp) will rise, establish, come to being," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lahem "to/ for/ pertaining to them," (prep, 3mp pronom)	ve'amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	etzlam, "at, in the possession of; near them," (prep, 3mp pronom)	v'karev, "and/ but/ so/ or he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)

						תפחדו:
						tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 17:8



ופתחו עינם ולא ראו לשום אדם כי אם לישׁ׳ו לבדו:

Hebrew Transcription

Translation: And they opened their eyes and did not see any man except for Yeshua alone.

The Scriptures: And having lifted up their eyes, they saw no one but יהושע only.

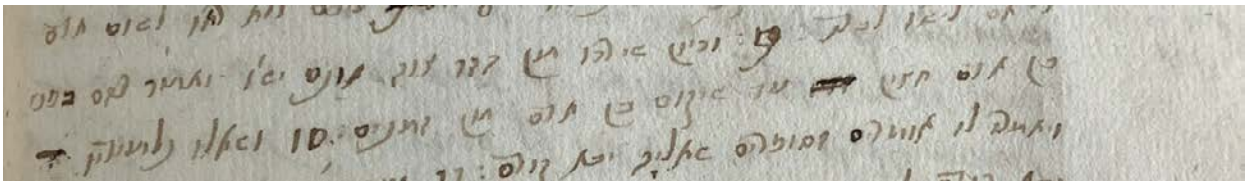
Aramaic: And they lifted up their eyes and didn’t see anyone except Eshu {Yeshua} only.

כי	אדם	לשום	ראו	ולא	עינם	ופתחו
ki, “for, since, because,” (conj)	adam, “man,” (n ms)	l'sum, “to/ for/ belonging to any,” (prep, in a neg sentence)	v’rau, “and/ but/ so/ or they saw,” (prep, v. Pa’al/Qal, qatal, past 3mp)	v’lo, “and/ but/ so/ or no/ not,” (part)	einam, “their eyes,” (n fp, 3mp pronom)	u’patchu, “and/ but/ so/ or we/ you (mp)/ they opened, unlocked,” (v. Pa’al/Qal, qatal, act past, mp)

				לבדו:	לישׁ׳ו	אם
				levado, “he/it alone,” (adv, 3ms pronom)	li’shua, “to/ for/ belonging to Yeshua,” (prep, name)	im, “if, whether, except,” (conj)

Interlinear Chart

Chapter 17:9



וכיון שירדו מן ההר צוה אותם ישׁו ואמר להם בפני בן אדם חזון עד שיקום בן אדם מן המתים:

Hebrew Transcription

Translation: And when they descended from the mountain, Yeshua ordered and said to them, "Tell no son of man[552] regarding my appearance until the Son of Man arises from the dead."

The Scriptures: And as they were coming down from the mountain, יהושע commanded them, saying, "Do not mention the vision to anyone until the Son of Aḏam is raised from the dead."

Aramaic: And while they were descending from the mountain, Eshu {Yeshua} commanded them and said unto them, "You shouldn't tell this khezua {vision} you have seen to anyone, until The Son of Man will be raised from the dead."

ישׁו	אותם	צוה	ההר	מן	שירדו	וכיון
yeshu, "Yeshua," (name)	otam, "them," (DO marker, 3mp pronom)	tziva, "he/it ordered," (v. Pa'al/Qal, qatal, past, 3ms)	ha'har, "the mountain," (n ms)	min, "from, of, than," (prep)	she'yardu, "that/ which/ who/ whom they descended," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

עד	חזון	אדם	בן	בפני	להם	ואמר
ad, "until," (prep)	chazon, "dream, prophesy, vision," (n ms)	adam, "man, mankind" (n ms)	ben, "son," (n ms)	b'panay, "in/ with/ by my appearance," (prep, n mp, 1cs pronom)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

		המתים:	מן	אדם	בן	שיקום
		ha' metim, "the dead," (n mp)	min, "from/ of," (prep)	adam, "man, mankind" (n ms)	ben, "son," (n ms)	she'yakum, "that/ which/ who/ whom he/it is risen," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

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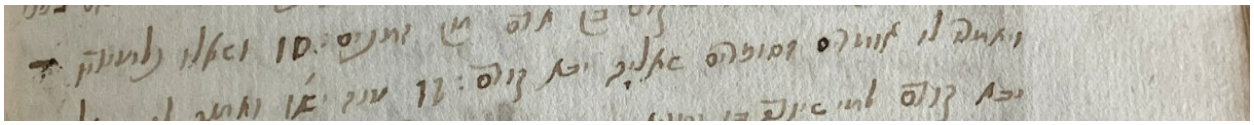
[552] Meaning, "human being."

Chapter 17:10



ושאלו תלמידיו ויאמרו לו אומרים הסופרים שאליה יבא קודם:
Hebrew Transcription

Translation: And his talmidim (disciples) asked and said to him, "*Why* do the scribes say that Eliyyah (Elijah) will come first?"

The Scriptures: And His taught ones asked Him, saying, "Why then do the scribes say that Ĕliyahu has to come first?"

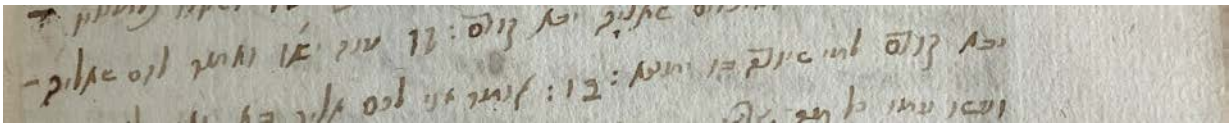
Aramaic: And His Disciples asked Him and said unto Him, "Why then do the Saphre {the Scribes} say that it is fitting that EliYa {Elijah} should come first?"

שאליה	הסופרים	אומרים	לו	ויאמרו	תלמידיו	ושאלו
she'eliyyah, "that/ which/ who/ whom Elijah," (rel part, name)	ha'sofrim, "the writers, scribes, authors," (n mp)	omrim, "we/ you (mp)/ they, those who say(s)," (v. Pa'al/Qal, act part, mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	va'yomeru, "and/ but/ so/ or they will say," (v. Pa'al/Qal, wayyiqtol, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'sha'alu, "they asked," (v. Pa'al/Qal, qatal, past, 3mp)

					קודם:	יבא
					kodem, "first, previous, preceding," (adj ms)	ya'vo, "he/it shall come," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 17:11



ענה ישו׳ ואמר להם שאליה יבא קודם למי שיודה בו ימצא:
Hebrew Transcription

Translation: Yeshua answered and said to them, "Elyyah (Elijah) will come first to whoever acknowledges him; he will be found."

The Scriptures: And יהושע answering, said to them, “Ĕliyahu is indeed coming first, and shall restore all.

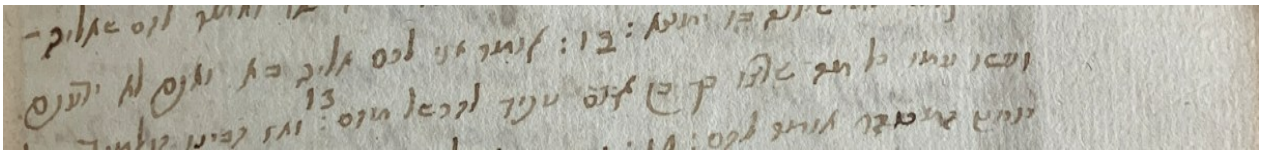
Aramaic: Eshu {Yeshua} answered and said unto them, “EliYa {Elijah} comes first, so that every thing might be fulfilled.

קודם	יבא	שאליה	להם	ואמר	יש׳ו	ענה
kodem, “first, preceding, before,” (adj ms)	yavo,” he/it will come,” (v. Pa'al/Qal, yiqtol, fut, ms)	she’eliyyah, “that/ which/ who/ whom Elijah,” (rel part, name)	lahem, “to/ for/ of/ them,’ (prep, 3mp pronom)	v’amar, “and/ but/ so/ or he/it said,” (v Pa’al/Qal, qatal, past, 3ms) wrong pronoun	yeshu, “Yeshua,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

			ימצא:	בו	שיודה	למי
			yimatze, “he/it will be found,” (v. Nif’al, yiqtol, fut, 3ms)	bo, “in/ with/ by him/it” (prep 3ms pronom)	she’yode, “that/ which/ who/ whom he/it will acknowledge,” (rel part, v. Hif’il, yiqtol, fut, 3ms)	l’mi, ”to/ for/ belonging to whom, whomever,” (prep, pron)

Interlinear Chart

Chapter 17:12



אומר אני לכם אליה בא ואתם לא ידעתם ועשו עמו כל מה שרצו כך בן אדם עתיד להכשל מהם:

Hebrew Transcription

Translation: I say to you, Eliyyah (Elijah) came, and you did not know, and they did with him all that they desired: likewise, the Son of Man is about to be struck by them.”

The Scriptures: But I say to you that Ĕliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏam is also about to suffer by them.”

Aramaic: But, I say unto you, that behold, EliYa {Elijah} has come, and they didn’t recognize him. And they did with him every thing that they desired. Thus also, The Son of Man is destined that He will suffer from them.”

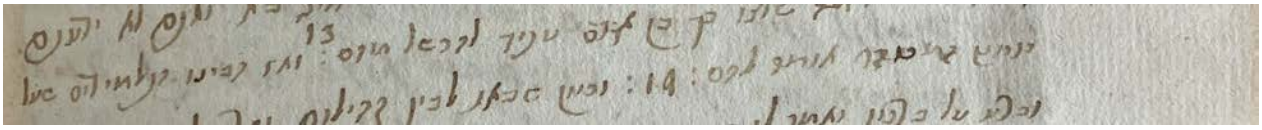
לא	ואתם	בא	אליה	לכם	אני	אומר
lo, “no/ not” (part)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	eliyyah, “Elijah,” (name)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 1cs)

כך	שרצו	מה	כל	עמו	ועשו	ידעתם
kach, “so, thus, therefore, this way” (conj)	she’ratzu, “that/ which/ who/ whom they wanted, desired,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	mah, “what,” (interrog part)	kol, “all,” (n ms	imo, “with him/it,’ (prep, 3ms pronom)	v’asu, “and/ but/ so/ or they did,” (v. Pa’al/Qal, qatal, past, 3mp)	yeda'atem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)

		מהם:	להכשל	עתיד	אדם	בן
		me’hem, “from/ of them,” (prep, 3mp)	lehikashel, “to be struck, suffer,” (v. Nif’al, inf constr)	atid, “intending, about to,” (adj ms)	adam, “man, person, human being,” (n ms)	ben, “son,” (n ms)

Interlinear Chart

Chapter 17:13



ואז הבינו התלמידים שעל יוחנן המטהר אומר להם:

Hebrew Transcription

Translation: And then the talmidim (disciples) understood concerning Yochanan (John) the purifier; he spoke to them.

The Scriptures: Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser.

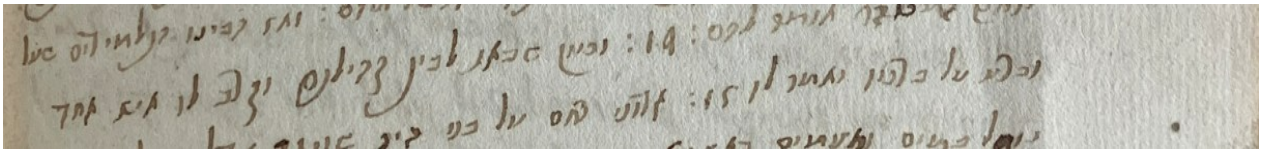
Aramaic: Then the Disciples understood that He spoke unto them about Yukhanan Mamdana {John, The Immerser/Baptizer}.

אומר	המטהר	יוחנן	שעל	התלמידים	הבינו	ואז
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ha’metaher, “I/ you (ms)/ he/it purifies,” (v. Pi’el, act part, ms)	yochanan, “John,” (name)	she’al, “that/ which/ who/ whom on, upon, over, about, regarding,” (rel part, prep)	ha’talmidim, “the students, disciples,” (n mp)	hevinu, “they understood,” (v. Hif’il, qatal, past, 3mp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)

						להם:
						la' hem, "to/ for/ belonging to them," (prep, pron 3mp)

Interlinear Chart

Chapter 17:14



וכיון שבאו לבית קהילתם וקרב לו איש אחד וכרע על ברכיו ואמר לו:

Hebrew Transcription

Translation: Then, when they had come to the house *of* their community, and one man drew near to him and bowed down upon his knees and said to him,

The Scriptures: And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

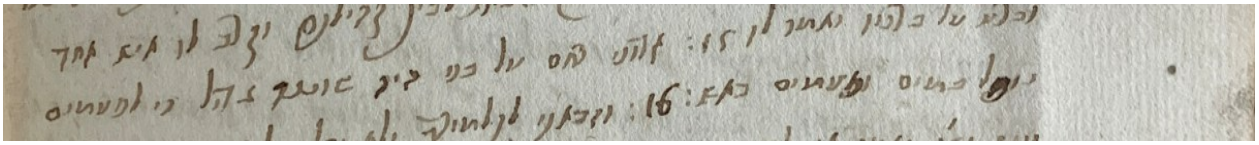
Aramaic: And when they had come to the kensha {the crowd}, a gabra {a man} came near to Him, and knelt down upon his knees.

איש	לו	וקרב	קהילתם	לבית	שבאו	וכיון
ish, "a man," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'karev, "and/ but/ so/ or he/it came near," (v. Pa'al/Qal, qatal, past, 3ms)	kehilatam, "their community," (n fs, 3mp pronom)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	she'ba'u, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

	לו:	ואמר	ברכיו	על	וכרע	אחד
	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v Pa'al/Qal, qatal, past, 3ms) wrong pronoun	birkav, "his/its knees," (n fp, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'kara, "and/ but/ so/ or he/it bowed down," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)

Interlinear Chart

Chapter 17:15



אדוני רחם על בני היה שוטה גדול כי לפעמים נופל במים ופעמים באש:
Hebrew Transcription

Translation: "My Lord have mercy upon my son; he has become greatly mad, because sometimes he falls in the water and *other* times in the fire."[553]

The Scriptures: "Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

Aramaic: And he said unto him, "Mari {My Lord} have mercy upon me! My son is a lunatic {lit. a son of the rooftop} and is evilly affected. For, many times he falls in a nura {a fire}, and many times in the maya {the waters}.

גדול	שוטה	היה	בני	על	רחם	אדוני
gadol, "big, large, great," (adj ms)	shoteh, "madman, fool, wild," (adj ms) Mishnaic	ha'ya," he/it was," (v. Pa'al/Qal, qatal, past 3ms)	beni, "sons of, children," (n mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	rachem, (to a man) "pity!" (v. Pi'el, imp, 2ms)	adoni, "my lord, master," (n ms, 1cs pronom)

	באש:	ופעמים	במים	נופל	לפעמים	כי
	b'esh, "in/ with/ by (the) fire," (prep, n fs)	v'pe'amim, "and/ but/ so/ or times," (n fp)	b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)	nofel, "I/ you (ms)/ he/it fall(s)," (v. Pa'al/Qal, act part, ms)	lif'amim, "sometimes," (adv)	ki, "for, since, because," (conj)

Interlinear Chart

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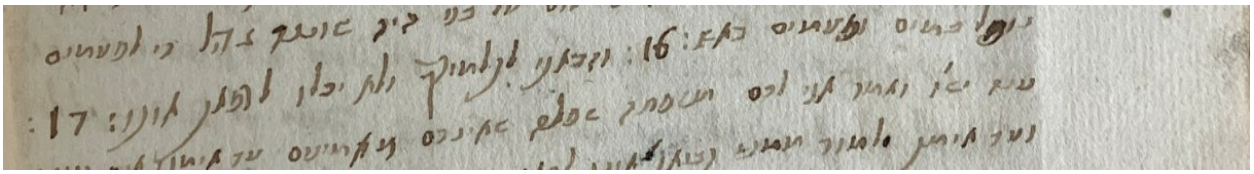
[553] This phrase, "היה שוטה גדול כי לפעמים" (He is a great fool, because sometimes), uses precise legal and everyday language from the Mishnaic period to describe serious neurological or cognitive issues. The word "שוטה" (*shoteh*), meaning fool, was not used as a standalone classification in earlier biblical writings. Early rabbinic law considered "*shoteh*" a formal term for someone who lacks the basic legal ability due to severe brain or psychological problems. The phrase "לפעמים" (*le-phamim*), meaning "sometimes," is a conversational marker not found in Biblical Hebrew.

Chapter 17:16



והבאתי לתלמידך ולא יכלו לרפאת אותו:

Hebrew Transcription

Translation: "So I brought *him* to your talmidim (disciples), but they were not able to heal him."

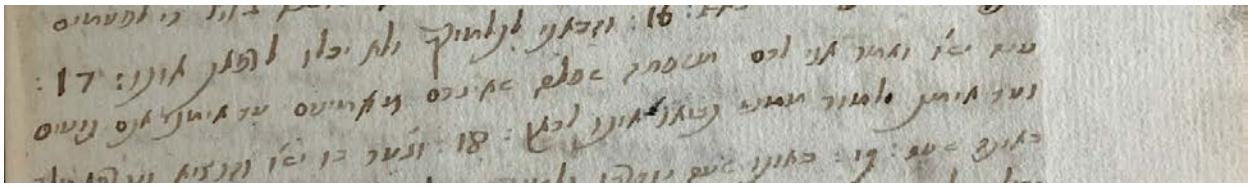
The Scriptures: And I brought him to Your taught ones, but they were unable to heal him."

Aramaic: And I brought him unto Your Disciples, and they were not able to heal him."

	אותו:	לרפאת	יכלו	ולא	לתלמידך	והבאתי
	oto, "him/it," (DO marker, 3ms pronom)	lerapat, "to heal," (v. Pi'el, inf constr)	yachlu, "they could," (v. Pa'al/Qal, qatal, past, mp)	v'lo, "and/ but/ so/ or not, no" (neg part)	l'talmidcha, "to/ for/ belonging to your talmidim, students, disciples," (prep, n mp, 2ms pronom)	v'heveti, "and/ but/ so /or I brought," (v. Hif'il, qatal, past, 1cs)

Interlinear Chart

Chapter 17:17



ענה ישו׳ ואמר אני לכם משפחה שפלה שאינכם מאמינים עד אימתי אתם תועים ועד אימת למוד ממני תביאו אותו לכאן:

Hebrew Transcription

Translation: Yeshua answered and said, "*I say* to you, lowly generation, who does not believe. Until when are you wandering? And until when will you learn from me? Bring him here!"[554]

[554] "אימתי" (*Eimatai* / until when / from what hour): This word is a compound of the native Hebrew interrogative prefix "אי" (*Ei* / which/where) and the word "מתי" (*Matai* / when). While built from pure Hebrew roots, this specific compound form was widely adopted across the bilingual landscapes of Judea and became the primary technical way the Mishnah asked about a time limit or legal boundary, most famously in *Mishnah* Berakhot 1:1. Seeing this word in the text confirms that the manuscript is utilizing the common, blended language spoken in Judea during the 1st and 2nd centuries, especially across academic, legal, and marketplace settings.

The Scriptures: And יהושע answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

Aramaic: Eshu {Yeshua} answered and said, “Oh unfaithful and perverse generation! How long {lit. until when} will I be with you, and how long {lit. until when} will I bear with you? Bring him here to Me.”

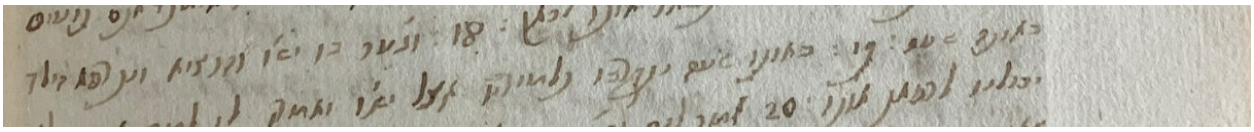
שפלה	משפחה	לכם	אני	ואמר	ישׁ׳ו	ענה
shpala, “lowly,” (n fs)	mish’pachah, “family, clan, tribe, kindred,” (n fs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

ועד	תועים	אתם	אימתי	עד	מאמינים	שאינכם
v’ad, “and, but/ so/ or until, up to,” (prep)	to’im, “we/ you (mp)/ they, those wander,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	eimatai, “when,” (adv)	ad, “until,” (prep)	ma'aminim, “we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	she’einchem, “that/ which/ who/ whom there is not,” (rel part, neg part)

	לכאן:	אותו	תביאו	ממני	למוד	אימת
	lechan, “to/ for/ belonging to here, hither,” (adv)	oto, “him/it,” (DO marker, 3ms pronom)	tavi’u, “you (mp) will bring,” (v. Hif’il, yiqtol, fut, 2mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)	limud, “trained, teaching,” (n ms)	eyemat, “when, whenever,” (Ar. conj) Aramaism

Interlinear Chart

Chapter 17:18



וגער בו ישׁ׳ו והוציא ונתרפא הילד באותה שעה:

Hebrew Transcription

Translation: And Yeshua rebuked and expelled it to come out of him. And the child was healed in that hour.[555]

[555] The boy was healed at that very moment. This miracle story relies on Hebrew language rules from the time of the Mishnah. The word "ונתרפא" (*ve-nitrapeh*) uses a specific verb form called Nitpa'el, which was commonly used in Mishnaic Hebrew to describe someone recovering from an illness. This is often highlighted by the phrase "באותה שעה" (*be-otah sha'ah*), meaning "at that very time," showing the quickness of the cure. This phrase replaces older biblical ways of telling stories, using precise time references similar to those found in early rabbinic stories.

The Scriptures: And יהושע rebuked the demon, and he came out of him. And the child was healed from that hour.

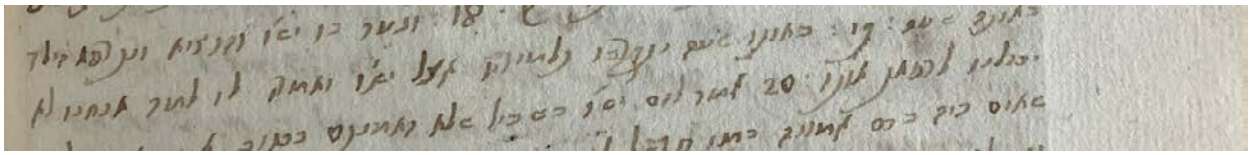
Aramaic: And Eshu {Yeshua} rebuked it, and the shida {the demon} went out from him. And the talya {the boy} was healed from that moment.

באותה	הילד	ונתרפא	והוציא	יש׳ו	בו	וגער
ve'b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)	ha'yeled, "the male child," (n ms)	v'nitpare, "and/ but/ so/ or he/it was healed," (v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple	v'hotzi, "he/it brought out, remove, expelled," (v. Hif'il, qatal, past, 3ms)	yeshu, "Yeshua," (name)	bo, "in/ with/ by him/it" (prep 3ms pronom)	v'ga'ar, "and/ but/ so/ or he/it rebuked, reproved, scolded," (v. Pa'al/Qal, qatal, past, 3ms)

						שעה:
						sha'a, "time," (n fs)

Interlinear Chart

Chapter 17:19



באותה שעה יתקרבו תלמידיו אצל יש׳ו ואמרו לו למה אנחנו לא יכולנו לרפאת אותו:

Hebrew Transcription

Translation: In that hour, his talmidim (disciples) drew near Yeshua and said to him, "Why were we not able to heal him?"

The Scriptures: Then the taught ones came to יהושע by Himself and said, "Why were we unable to cast him out?"

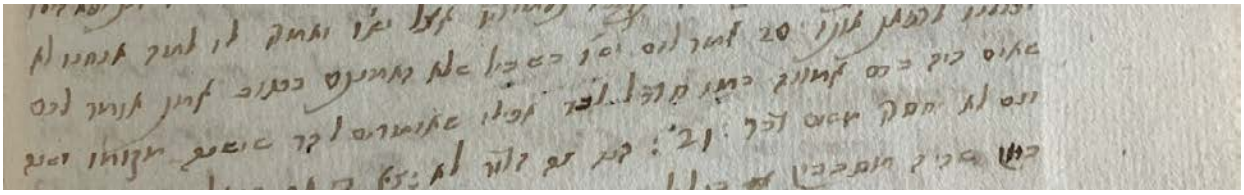
Aramaic: Then, the Disciples came to Eshu {Yeshua}, alone, and said unto Him, "Why were we not able to heal him?"

ואמרו	יש׳ו	אצל	תלמידיו	יתקרבו	שעה	באותה
v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	yeshu, "Yeshua," (name)	etzel, "at, in possession of, near, by, beside," (prep)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	yiktarvu, "they will approach, draw near," (v. Hit'pael, yiqtol, fut, 3mp)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	ve'b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)

אותו:	לרפאת	יכולנו	לא	אנחנו	למה	לו
oto, “him/it,” (DO marker, 3ms pronom)	lerapat, “to heal,” (v. Pi’el, inf constr)	yacholnu, “we could,” (v. Pa’al/Qal, qatal, past, 1cp)	lo, “no, not,” (neg part)	anachnu, “we,” (1cp pron)	lama, “why? what purpose, for whatsoever,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 17:20



אמר להם ישׁו בשביל שלא האמנתם בטוב אמת אומר לכם שאים היה בכם אמונה כמו חרדל לבד
אפילו שאומרים להר שישנה מקומו ושנה וגם לא יחסרו משום דבר:

Hebrew Transcription

Translation: Yeshua said to them, “Because you did not believe well. Truth I say to you, that if there was faith in you as a lone mustard seed, you could even say to the mountain that it will change its place, and *it* would be changed. And also, they would not lack anything.[556]

The Scriptures: And יהושע said to them, “Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.

Aramaic: Eshu {Yeshua} said unto them, “Because of your unbelief. For, amiyn {truly} I say unto you, that if you had Haymanutha {Faith} in you like a grain of khardla {mustard}, you could say unto this tura {mountain}, ‘depart from here’, and it would depart, and not a thing would be too hard for you.

בטוב	האמנתם	שלא	בשביל	ישׁו	להם	אמר
b’tov, “in/ with/ by (the) kindness, goodness; wealth, plenty, well,” (prep, n ms)	he'emantem, “you (mp) believed,” (v. Hif’il, qatal, past, 2mp)	she'lo, “that/ which/ who/ whom no/not,” (neg part)	bishvil, “for, because of,” (conj	yeshu, “Yeshua,” (name)	la’hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

[556] This key operational diagnosis is filled with important legal, logical, and causal terms from the Mishnaic period. It uses the post-biblical connectors "בשביל ש־" (because) and "אפילו ש־" (even if), which are not found in Biblical Hebrew. A key phrase, "שינה מקומו" (to change its place or jurisdiction), shows how the landscape can be shifted, using formal Mishnaic legal language. The whole comparison to a mustard seed is framed with precise rabbinic legislative style, typical of 1st- to 2nd-century rabbinic courts.

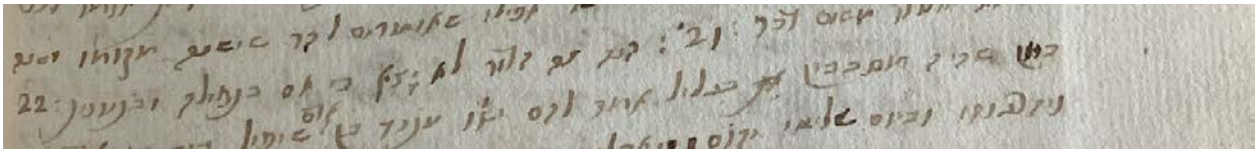
אמונה	בכם	היה	שאים	לכם	אומר	אמת
emunah, “faith, trust, confidence,” (n cs)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	haya, “it was,” (v. Pa'al/Qal, qatal, past, 3ms)	she’im, “that/ which/ who/ whom if, whether,” (rel part, part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth,” (n fs)

שישנה	להר	שאומרים	אפילו	לבד	חרדל	כמו
she’yeshane, “that/ which/ who/ whom he/it will change,” (v. Pi’el, yiqtol, fut, 3ms)	l’har, “to/ for/ belonging to (the) mountain,” (prep, n ms)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	afilu, “even, although,” (adv)	levad, “alone, by itself, this only, except,” (adv)	chardal, “mustard, mustard grain,” (n ms)	k’mo, “like, as, similarly to, such as,” (prep)

דבר:	משום	יחסרו	לא	וגם	ושנה	מקומו
davar, “thing, matter, word,” (n ms)	m’sum, “from/ of any,” (in a neg sentence)	yechseru, “they will lack,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	lo, “no/not,” (part)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	v’shina, “and/ but/ so/ or he/he changed,” (v. Pi’el, qatal, past, 3ms)	mekomo, “his/its location,” (n ms, 3ms pronom)

Interlinear Chart

Chapter 17:21



הנה זה הדור לא יצא כי אם בתפילה ובתענית:

Hebrew Transcription

Translation: Behold, this generation will not go out except by prayer and in fasting.[557]

The Scriptures: But this kind does not go out except through prayer and fasting.”

Aramaic: But, this kind doesn’t go out except by Tsuma {Fasting}, and by Tslutha {Prayer}.”

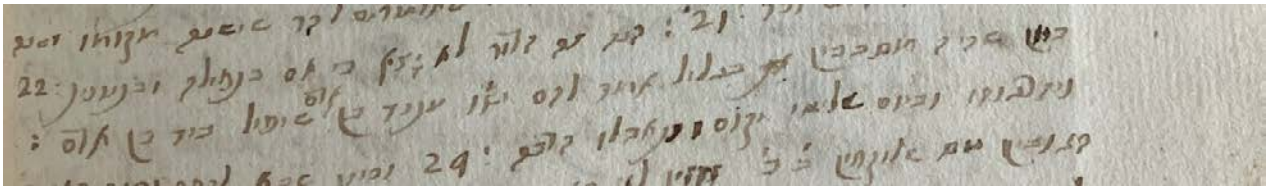
אם	כי	יצא	לא	הדור	זה	הנה
im, “if, whether,” (conj)	ki, “for, since, because, but” (rel clause)	yotzeh, “I/ you (ms)/ he/it goes out,” (v. Pa’al/Qal, act part, ms)	lo, “no/not,” (neg part)	ha’dor, “the generation,” (n ms)	ze, “this,” (pron)	hine, “behold,” (part)

[557] See Deuteronomy 32:17 relating to “new demons” as compared to a unique “generation of demons.”

					ובתענית:	בתפילה
					uv'ta'anit, "and/ but/ so/ or in/ with/ by (the) fast," (prep, n fs)	b'tifla, "in/ with/ by (the) prayer," (prep, n fs)

Interlinear Chart

Chapter 17:22



כיון שהיה מסבבין בגליל אמר להם ישׁו עתיד בן אדם שיפול ביד בן אדם:

Hebrew Transcription

Translation: When they were turning into Galil (Galilee), Yeshua said to them, "The Son of Man is about to fall into the hand of a son of a man,"[558]

The Scriptures: And while they were staying in Galil, יהושע said to them, "The Son of Adam is about to be delivered up into the hands of men,

Aramaic: Now, while they were returning, through Galila {Galilee}, Eshu {Yeshua} said unto them, "It is destined that The Son of Man will be betrayed into the hands of the sons of men.

ישׁו	להם	אמר	בגליל	מסבבין[559]	שהיה	כיון
yeshu, "Yeshua," (name)	lahem "to/ for/ pertaining to them," (prep, 3mp pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	b'Galil, "in/ with/ by (the) Galilee," (prep, name)	mesovevin, "we/ you (mp)/ they, those who travel about, going around," (v.Pi'el, act part, mp) Mishnaic	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj)

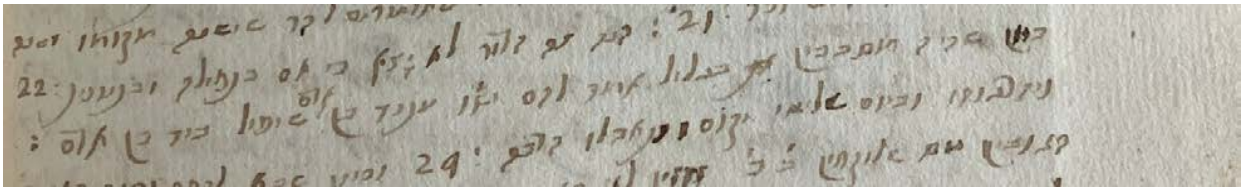
[558] This verse depends entirely on the grammatical style used during the Mishnaic period. It begins with the phrase "כיון ש־" (meaning "once" or "when"), a common post-biblical time indicator, and uses the past continuous tense "היה מסבבין" (which means "were going around"). This style skips over older biblical narrative patterns. It also includes the phrase "עתיד ש־" (meaning "destined that") along with the simple phrase "בן אדם" (a generic term for "a human"), which sets the stage for Yeshua's second prediction of betrayal. The wording and sequence reflect the way Judean scholars in the first to second century used language to analyze and discuss such topics.

[559] This word is first found in the *Mishnah* Kelim 1:7.

אדם:	בן	ביד	שיפול	אדם	בן	עתיד
adam, “man,” (n ms)	ben, “son,” (n ms)	b’yad, “in/ with/ by (the) hand,” (prep, n fs)	she’yipol, “that/ which/ who/ whom he/it will fall,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	adam, “man,” (n ms)	ben, “son,” (n ms)	atid, “intending, about to,” (adj ms)

Interlinear Chart

Chapter 17:23 (Cochin 17:22b)[560]



ויהרגוהו וביום השלישי יקום ונתאבלו הרבה:

Hebrew Transcription

Translation: “and they will kill him, and on the third day, he will rise.” And they were greatly grieved.

The Scriptures: and they shall kill Him, and the third day He shall be raised up.” And they were deeply grieved.

Aramaic: And they will kill Him, and the third day He will rise.” And they were very sad.

	הרבה:	ונתאבלו	יקום	השלישי	וביום	ויהרגוהו
	harbeh, “much, many,” (adj ms)	v’nitabelu, “and/ but/ so/ or they were grieved, saddened,” (v. Nit’ael, qatal, past, 3mp)	yakum, “he/it will rise,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’she’lishi, “the third,” (ord num)	u' b’yom, “and/ but/ or/ for in/ with/ by (the) day,” (prep, n ms)	v’harguho, “and/ but/ so/ or they will kill him/it,” (v. Pa’al/Qal, yiqtol, 3mp, 3ms obj)

Interlinear Chart

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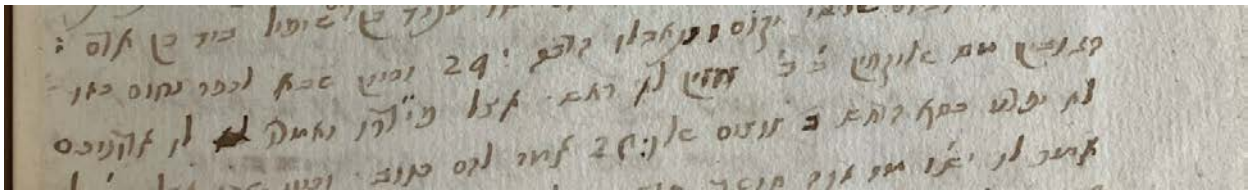
[560] The Cochin scribe combined this verse with the preceding one, resulting in a shift in the numbering of subsequent verses. However, the scribe later rectified the mistake by accurately numbering the twenty-fourth verse.

Chapter 17:24 (Cochin 17:23)



וכיון שבא לכפר נחום באו הגובין מס שלוקחין ב׳ ב׳ זוזין לא ראש אצל פידרו ואמרו לו אדוניכם לא יפרע כסף הראש ב׳ זוזים שלו:

Hebrew Transcription

Translation: And when he came to Kephar Nahum (Capernaum), the tax collectors, who take two by two zuzin-coins[561] *per* head, approached Pedro (Peter) and said to him, “Does your Master not pay the head-silver, his two zuzim-coins?”[562]

The Scriptures: And when they came into Kephar Naḥum, those who received the tax came to Kĕpha and said, “Does your Teacher not pay the tax?”

Aramaic: And when they had come unto Kaparnakhum {Capernaum}, those who were collecting two each zuziyn {= two drachma coins} of the head silver {the tribute tax i.e. poll taxes}, came towards Kepha {the Rock} and said unto him, “Does not Rabkun {Your master} give zuzuhi {his two coins}?”

מס	הגובין[563]	באו	לכפר נחום	שבא	וכיון
mas, “tax, fee,” (n ms)	ha’govin, “the collectors, (n mp) Aramaism Mishnaic	ba’u, “they came,” (v. Pa’al/Qal, qatal, 3mp)	l’kephar, “to/ for/ belonging to kephar,” (prep, name) Nahum, (name)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)

[561] Biblical silver coin, ¼ of a shekel. Historically, the zuz and dinar were used interchangeably.
[562] This dispute over an administrative tax depends entirely on the specific legal systems, currency units, and civil terminology used during the Mishnaic period. The text refers to the collection of the Roman/Temple tax using technical legal terms like "הגובין" (*ha-govin*, meaning official collection agents) and "יפרע" (*yifra*, meaning to settle a debt), which are characteristic of early rabbinic legal proceedings. It also replaces Hellenistic coin names with the standard Mishnah currency: "זוזין" (*zuzin*). In the Tractate Shekalim, the mandatory annual half-shekel temple tax paid per person ("כסף הראש") is precisely calculated as two silver zuzs. The entire situation is presented as a matter of official accounting and liability managed by Judean municipal courts from the first to the second century, with the phrase "שלו" (*shelo*) emphasizing the formal, organized approach.
[563] This word is first found in *Mishnah* Demai 3:1.

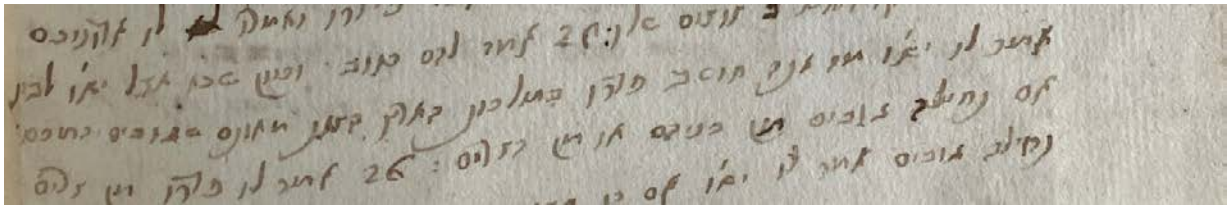
אצל	ראש	לא	זוזין	ב׳	ב׳	שלוקחין
etzel, “by, near,” (prep)	rosh, “head, top, tip,” (n ms)	lo, “no, ‘not,” (neg part)	zu’zin, “biblical coins,” (n mp)	bet, “two,” (abbrev, card num)	bet, “two,” (abbrev, card num)	she’lokeachin, “that/ which/ who/ whom we/ you (mp)/ they take(s),” (rel part, v. Pa’al/Qal, act part, mp) Aramaism

כסף	יפרע	לא	אדוניכם	לו	ואמרו	פידרו
kesef, “silver, money,” (n ms)	yiparea, “he/it will be paid, settled,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no, ‘not,” (neg part)	adoneichem, “your (mp) mister, lords, master,” (n ms, 2mp pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	Pedro, “Peter,” (name)

			שלו:	זוזים	ב׳	הראש
			shelo, “that/ which/ who/ whom, to, for, of, belonging to him/it,” (rel part, prep, 3ms pronom)	zuzim, “biblical coins,” (n mp)	bet, “two,” (abbrev, card num)	ha’rosh, “the head,” (n ms)

Interlinear Chart

Chapter 17:25



אמר להם טוב וכיון שבא אצל ישו׳ לבית אמר לו ישו׳ מה אתה חושב פדרו במלכות הארץ הזאת מאותם שגובים המכס אם תחילה גובים מן בניהם או מן הזרים:

Hebrew Transcription

Translation: He said to them, “Good.” And when he (Peter) came near Yeshua to the house, Yeshua said to him, “What do you think, Pedro (Peter)? In the kingdom of this earth, from those who collect the tax, do they first collect from their children or from the strangers?”

The Scriptures: He said, “Yes.” And when he came into the house, יהושע spoke to him first, saying, “What do you think, Shimʿon? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

Aramaic: He said unto them, “Yes.” And when Kepha {The Rock} entered into the house, Eshu {Yeshua} came in front of him, and said unto him, “How does it seem to you Shimeun {Simeon}? The Malke d’Ara {The Kings of the Earth}, from whom do they receive maksa {i.e. sales/goods taxes}, and the head silver {the tribute tax i.e. poll taxes}? From their sons, or from strangers?

אמר	להם	טוב	וכיון	שבא	אצל	ישׁו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	etzel, “at, in the possession of, near,” (prep)	yeshu, “Yeshua,” (name)

לבית	אמר	לו	ישׁו	מה	אתה	חושב
l’byit, “to/ for/ belonging to the house,” (prep, n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	mah, “what?” (part)	atah, “you,” (pron, 2ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa’al/Qal, act part, ms)

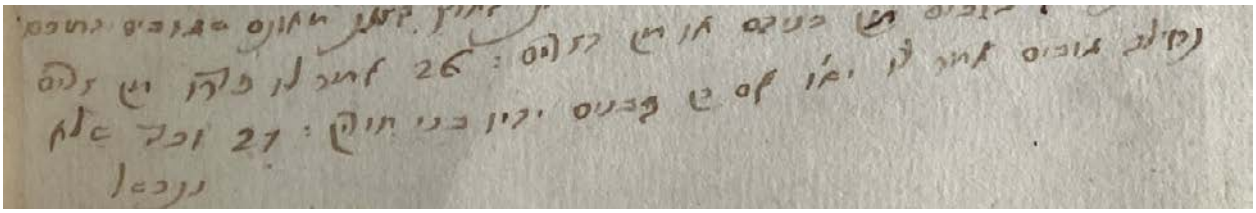
פדרו	במלכות	הארץ	הזאת	מאותם	שגובים	המכס
pedro, “Peter,” (name)	b’malchut, “in/ with/ by (the) kingdom,” (prep, n fs)	ha’eretz, “the earth,” (n fs)	hazot, ‘this,” (pron, fs)	m’otam, “from/ of those,” (prep, n ms, 3mp pronom)	she’govim, “that/ which/ who/ whom we/ you (mp)/ they, those who collect,” (rel part, v. Pa’al/Qal, act part, mp)	ha’meches, “the tax, customs office,” (n ms)

אם	תחילה	גובים	מן	בניהם	או	מן
im, “if, whether,” (conj)	tchila, “beginning, first,” (n fs)	govim, “we/ you (mp)/ they, those who collect,” (v. Pa’al/Qal, act part, mp)	min, “from, of, than,” (prep)	bneihem, “their sons,” (n mp, 3mp pronom)	o, “or,” (conj)	min, “from, of, than,” (prep)

הזרים:						
ha’zarim, “the aliens, foreigners, strangers, outsiders,” (n mp)						

Interlinear Chart

Chapter 17:26



אמר לו פדרו מן זרים תחילה גובים אמר לו יש׳ו אם כן הבנים יהיו בני חורין:

Hebrew Transcription

Translation: Pedro (Peter) said to him, “From strangers, they first collect.” Yeshua said to him, “If so, the children will be children of free men.”[564]

The Scriptures: Kĕpha then said to Him, “From the strangers.” יהושע said to him, “Then the sons are exempt.

Aramaic: Shimeun {Simeon} said unto Him, “From strangers.” Eshu {Yeshua} said unto him, “The sons therefore, are free sons!

גובים	תחילה	זרים	מן	פדרו	לו	אמר
govim, “we/ you (mp)/ they, those who collect,” (v. Pa’al/Qal, act part, mp)	tchila, “beginning, first,” (n fs	zarim, “aliens, foreigners, strangers, outsiders,” (n mp)	min, “from, of, than,” (prep)	Pedro, “Peter,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

יהיו	הבנים	כן	אם	יש׳ו	לו	אמר
yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	ha’banim, “the sons, children,” (n mp)	ken, “yes, so, thus,” (adv)	im, “if, whether, except, but rather,” (conj)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

					חורין:	בני
					chorin, “freedmen, free,” (Ar. n mp) Aramaism	benei, “sons, children of,” (n mp constr)

Interlinear Chart

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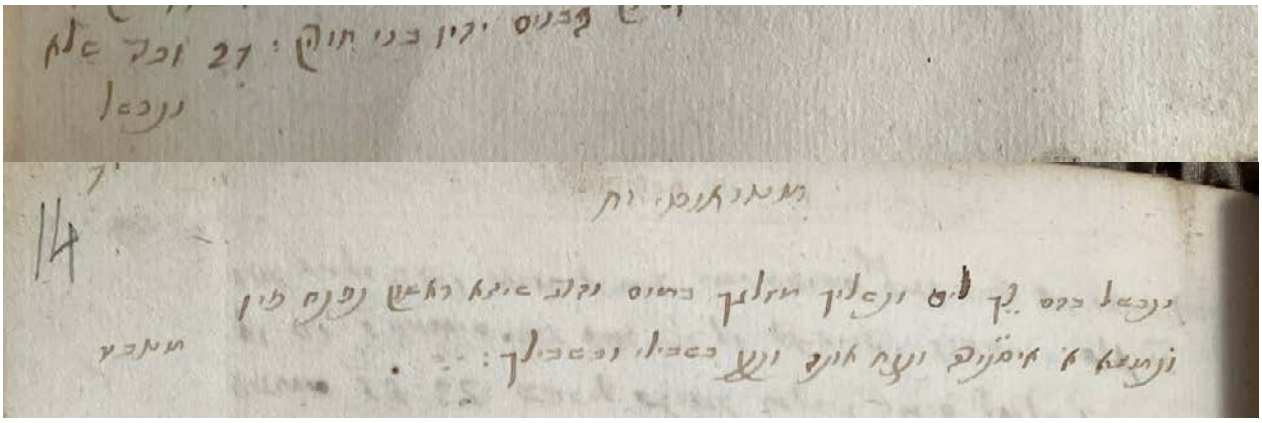
[564] The phrase "אם כן הבנים יהיו בני חורין" (If so, the sons shall be free men) refers to the legal way to determine civic tax responsibility based on the social and legislative language of the Mishnaic period. In this context, royal legal immunity is described as "בני חורין" (*bnei khorin* / free men / freedmen). This term is not found in older biblical texts but is consistently used in early rabbinic law and civil codes—especially in laws related to family, property, and inheritance—as the standard technical term for someone fully emancipated, enjoying aristocratic freedom and complete exemption from external taxes or servile obligations. By choosing this title, the text indicates that Yeshua's exemption from taxes was not just a moral choice but a formal legal status acknowledged under 1st to 2nd-century provincial and rabbinic laws.

Chapter 17:27



וכדי שלא נתכשל בהם לך לים ותשליך מזלגך במים והדג שיצא ראשון תפתח פיו ותמצא א׳ איס״תירה ותקח אותה ותתן בשבילי ובשבילך:

Hebrew Transcription

Translation: But that we do not to cause them to stumble, go yourself to the sea, and cast your hook into the water, and the fish that comes out first, you will open its mouth and find one stater-*coin*,[565] and take it and give it to them behalf of me and for yourself.[566]

The Scriptures: But, lest we cause them to stumble, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a stater. Take that and give it to them for Me and you."

Aramaic: But, so that it shouldn't offend them, go unto the yama {the sea} and cast a hook, and the first nuna {fish} that comes up, open its mouth, and you will find an estira {a shekel}. Take that and give it for Me, and for you."

ותשליך	לים	לך	בהם	נתכשל	שלא	וכדי
v'tashlich, "and/ but/ so/ or you (ms) will throw, cast," (v. Hif'il, yiqtol, fut, 2ms)	le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms	lech! "(to a man) Go!" (v. Pa'al/Qal, imp, 2ms)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	nit'kashal, "he/it had decaying thoughts, stumbling," (v. Nit'pael, qatal, past, 3ms) 2nd Templ	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	v'k'dei, "and/ but/ so/ or according to, as, in order to," (conj)

[565] The Stater coin was a Greek coin used from 8th century BC to 50 AD. This coin played a significant role in trade.
[566] איסתירה" (*Istira* / Stater coin): This currency unit comes from the Greek word "στατήρ" (*statēr*). To fit Semitic pronunciation, Judeo-Aramaic speakers added an initial Aleph ("א־") to soften the double consonant sound at the start. In the Hebrew Matthew text, the standard word "סלע" (*sela*), worth four zuzs, is used. However, the Aramaic equivalent "איסתירה" appears in the Babylonian *Talmud*, such as in the marketplace proverb in Tractate Bava Metzia 85b. Copyists and translators commonly used it as a standard money unit, showing how cross-dialectal loanwords helped calculate exact prices.

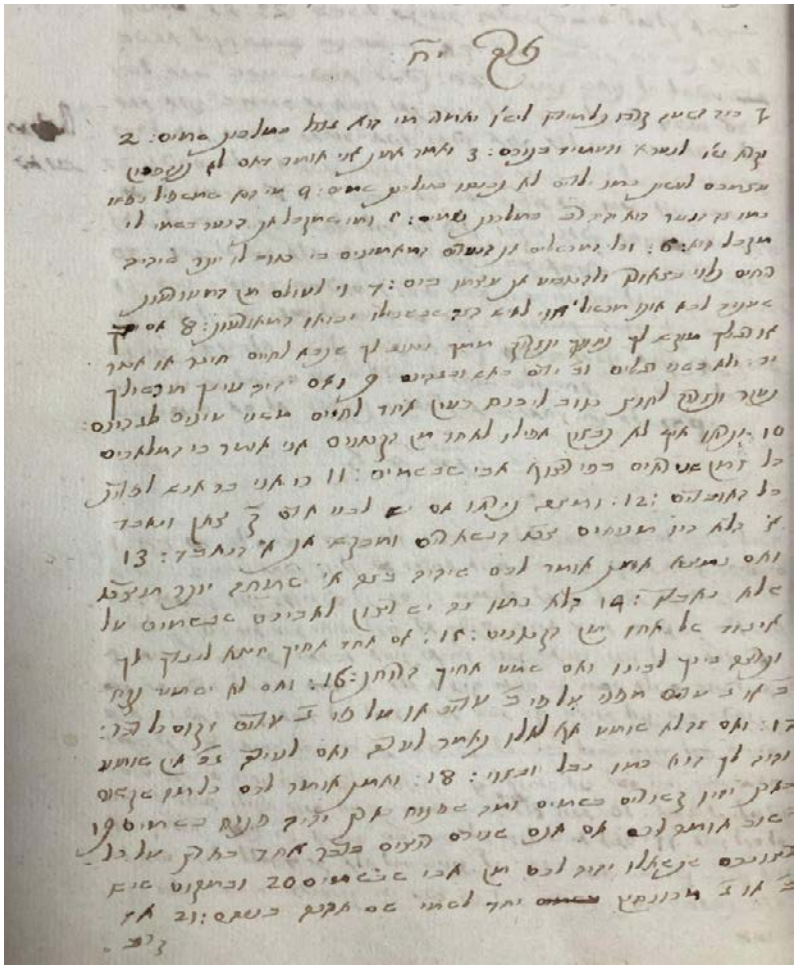
פיו	תפתח	ראשון	שיצא	והדג	במים	מזלגך
pev, “his/its mouth,” (n ms, 3ms pronom) wrong pronoun	tiftach, “you (ms) will open,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	rishon, “first,” (adj ms)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal,qatal, past 3ms)	v’hag, “and/ but/ so/ or the fish,” (n ms)	b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	maslegcha, “your (ms) fork, fleshhook,” (n ms, 2ms prom)

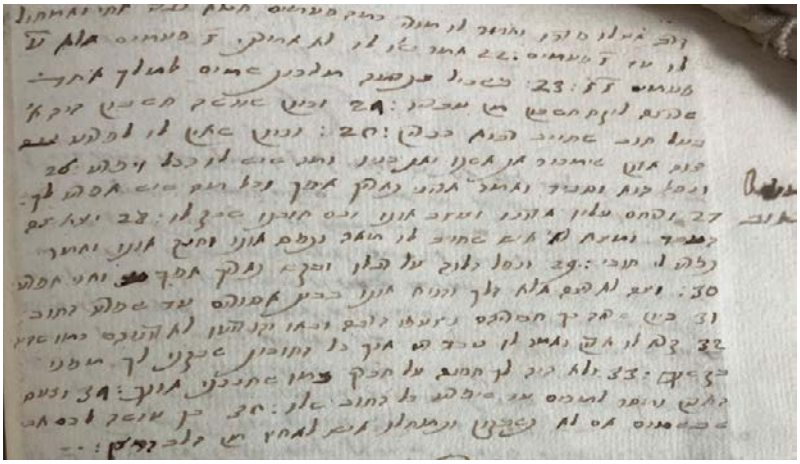
בשבילי	ותתן	אותה	ותקח	איסתירה	א׳	ותמצא
bishvili, “for/ because of me,” (prep) Mishnaic	v’titen, “and/ but/ so/ or you will give,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	otah, “her/it” (DO marker, 3fs, pronom)	v’tikach, “and/ but/ so/ or you (ms) will take,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	esteyra, “stater, weight,” (Ar. n ms) Aramaism	aleph, “one,” (abbrev, ord num)	vatimatzey, “and/ but/ so/ or you will find, discover,” (v. Pa’al/Qal, yiqtol, fut, 2ms)

						ובשבילך:
						v’bishvilech, “and/ but/ so/ or for/ because of you (ms),” (prep, 2ms pronom)

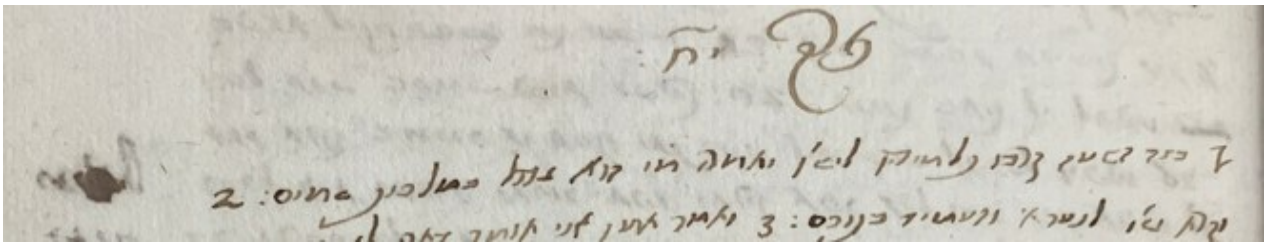
Interlinear Chart

Cochin Matthew Chapter 18





Chapter 18:1



בזה השעה קרבו תלמידיו לישׁו ואמרו מי הוא גדול במלכות שמים:

Hebrew Transcription

Translation: In that hour, the talmidim (disciples) approached Yeshua, and said, “Who is the greatest in the kingdom of heaven?”

The Scriptures: At that time the taught ones came to יהושע, saying, “Who, then, is greatest in the reign of the heavens?”

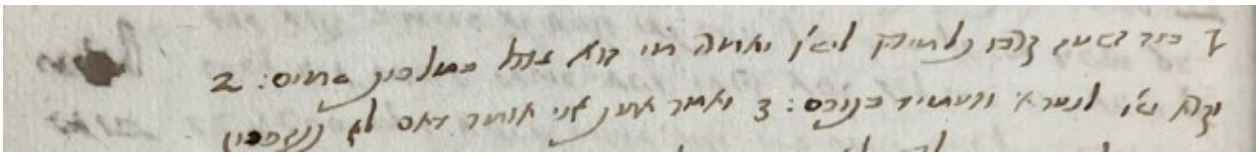
Aramaic: At that hour the Disciples came to Eshu {Yeshua}, and said, “Who perhaps is the greatest in The Malkutha d’Shmaya {The Kingdom of The Heavens}?”

בזה	השעה	קרבו	תלמידיו	לישׁו	ואמרו	מי
b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	ha’sha’a, “the hour,” (n fs)	karev, “we/ you (mp)/ they approached, drew near,” (v. Pa’al/Qal, act part, mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	li’shua, “to/ for/ belonging to Yeshua,” (prep, name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	mi, “who?” (interrog part)

הוא	גדול	במלכות	שמים:			
hu, “he/it,” (3ms pron)	gadol, “big, large,” (adj ms)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	shamayim, “heavens, skies,” (n mp)			

Interlinear Chart

Chapter 18:2



וקרא ישׁ׳ו לנערא והעמיד בתוכם:

Hebrew Transcription

Translation: Then Yeshua called for a youth, and he stood in their midst.[567]

The Scriptures: And יהושע called a little child to Him, set him in their midst,

Aramaic: And Eshu {Yeshua} called a talya {a young boy} and stood him in their midst,

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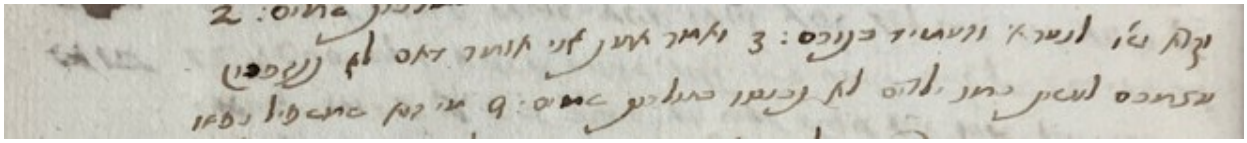
		בתוכם:	והעמיד	לנערא	ישׁ׳ו	וקרא
		b'tocham, "in/ with/ by their midst, center, middle, among," (prep, n ms, 3mp pronom)	ve'he'emid, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past)	l'na'ara, "to/ for/ belonging to the boy, youth," (prep, n ms, Ar. def article) Aramaism	yeshu, "Yeshua," (name)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 18:3



ואמר אמת אני אומר דאם לא תתהפכון עצמכם לעשות כמו ילדים לא תכנסו במלכות שמים:

Hebrew Transcription

Translation: And He said, "Truth I say that if you do not turn yourselves as children, you will not enter into the Kingdom of Heaven."[568]

The Scriptures: and said, "Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

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[567] The text features notable elements from the post-biblical era. The phrase *בזה השעה* ("at this hour") and the theological idiom *מלכות שמים* ("Kingdom of Heaven") are characteristic of post-biblical dialects. Additionally, the spelling *לנערא* ("the youth") exhibits a distinct feature where a Hebrew root is combined with a final *aleph*, reflecting the classic emphatic suffix found in Aramaic syntax to denote a definite noun.

[568] The text uses the compound word דאם (*de-im*), which directly combines the Aramaic conjunction for "that/for" with the Hebrew word for "if." Additionally, the verb תתהפכון (*tithafkhun*) ("you will turn yourselves") uses an archaic ending (*-un*) common to both ancient Hebrew poetry and Aramaic grammar.

Aramaic: and said, “Amiyn, {Truly} I say unto you, that unless you repent and become like talaye {young boys/children}, you will not enter into The Malkutha d’Shmaya {The Kingdom of The Heavens}.

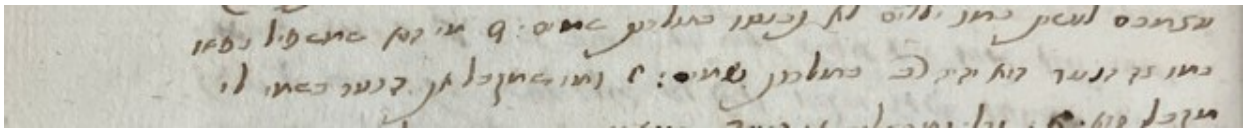
תתהפכון	לא	דאם	אומר	אני	אמת	ואמר
tithpekon, “you (mp) turn, turn around, repent,” (Ar. Hithpeel, 2mp) Aramaism	lo, “no/not,” (neg part)	d’im, “of/ who/ which/ that if, whether,” (Ar. rel part, conj) Aramaism	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	v’amar, “and/ but/ so/ or he/it said,” ‘(v, Pa’al/Qal, qatal, past, 3ms)

במלכות	תכנסו	לא	ילדים	כמו	לעשות	עצמכם
b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	tikansu, “you (mp) will enter,” (v. Nif’al, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)	yeladim, “boys, children,” (prep, n mp)	k’mo, “like, as, similar to,” (adv, prep)	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	atzmechem, “your bone, essence, yourselves” (n fs, 2mp pronom)

						שמים:
						shamayim, “heavens, skies,” (n mp)

Interlinear Chart

Chapter 18:4



מי הוא שמשפיל נפשו כמו זה הנער הוא יהיה רב במלכות שמים:

Hebrew Transcription

Translation: “He who humbles himself like this youth, he will be great in the Kingdom of Heaven.”

The Scriptures: Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

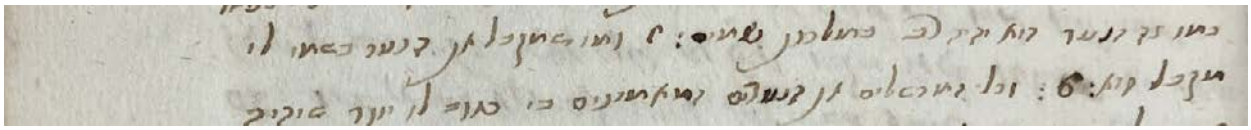
Aramaic: Whoever therefore who humbles his soul {himself}, like this talya {young boy/child}, he will be great in The Malkutha d’Shmaya {The Kingdom of The Heavens}.

הנער	זה	כמו	נפשו	שמשפיל	הוא	מי
h'naar, "the youth, boy" (n ms)	ze, 'this," (pron, ms)	k'mo, "like, as, similar to," (adv, prep)	nafsho, "his/its soul, self," (n fs, 3ms pronom)	she'mashpil, "that/ which/ who/ whom I/ you (ms)/ he/it humble(s)," (v. Hif'il, act part, ms)	hu, "he/it," (3ms pron)	mi," 'who?" (interrog part)

		שמים:	במלכות	רב	יהיה	הוא
		shamayim, "heavens, skies," (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	rav, "great," (n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	hu, "he/it," (3ms pron)

Interlinear Chart

Chapter 18:5



ומי שמקבל את הנער בשמי לי מקבל הוא:

Hebrew Transcription

Translation: "And whoever receives the youth in my name, he receives Me,[569]"

The Scriptures: And whoever receives one little child like this in My Name receives Me.

Aramaic: And whoever that will receive, in My Name, such a one as this talya {young boy/child}, he receives Me.

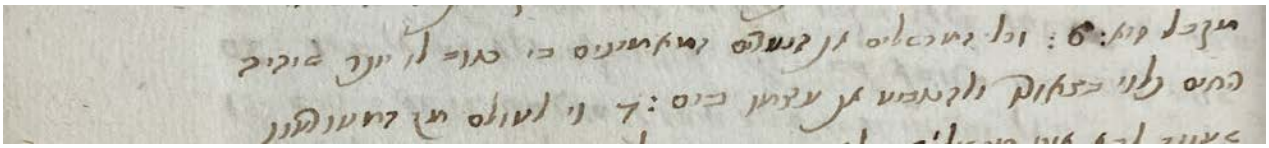
מקבל	לי	בשמי	הנער	את	שמקבל	ומי
mekabel, "I/ you (ms)/ he/it receive(s)," (v. Pi'el, act part, ms)	li, "to/ for/ belonging to me," (prep, 1cs pron)	b'shemi, "in/ with/ by my name," (prep, n ms, 1cs pronom)	h'naar, "the youth, boy" (n ms)	et, (DO marker)	she'mekabel, "that/ which/ who/ whom I/ you (ms)/ he/it receive(s)," (v. Pi'el, act part, ms)	umi," 'and/ but/ so/ or who?" (inter part)

[569] Idiom meaning, "Receives me," or "receives Messiah."

						הוא:
						hu, “he/it,” (3ms pron)

Interlinear Chart

Chapter 18:6



וכל המכשלים את הנערים המאמינים בי טוב לו יותר שיהיה ריחים תלוי בצאורו ולהטביע את עצמו בים:

Hebrew Transcription

Translation: “and all who become stumbling blocks for children who believe in me, *it is* better for him to be given millstones that are hung by his neck and drown himself in the sea.”

The Scriptures: But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea.

Aramaic: And all who might offend one from these zure {little ones} who believe in Me, it is better for him that the millstone of a donkey should be hung upon his neck, and drown in the depths of the yama {the sea}!

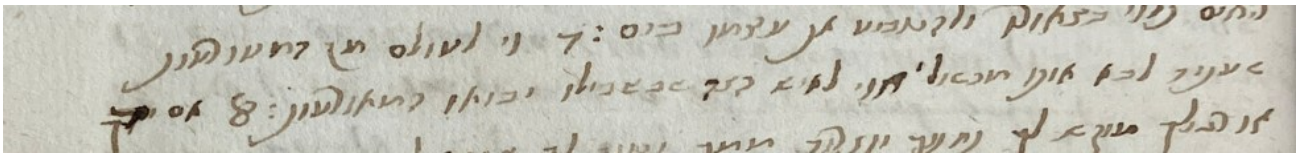
טוב	בי	המאמינים	הנערים	את	המכשלים	וכל
tov, “good, pleasant, appropriate, becoming,” (adj ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	ha’ma'aminim, “the we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	h’naarim, “the youths, boys” (n mp)	et, (DO marker)	h’makhshalim, “the/ we/ you (mp)/ they, those who cause to stumble,” (v. Hif’il, act part, mp)	v’kol, “and/ but/ so/ or all,” (prep, n ms)

ולהטביע	בצאורו	תלוי	ריחים	שיהיה	יותר	לו
v’lehatbia, “and/ but/ so/ or to drown,” (v. Hif’il, inf constr)	b’tzavaru, “in/ with/ by his/its neck,” (prep, n ms, 3ms pronom)	taluy, “hanging, hanged,” (adj ms)	rechim, “handmills, a pair of hand mill for grinding,” (n mp)	shih’yeh, “what/ that there will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	yoter, “more, more than,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

				בים:	עצמו	את
				ba'yam, "in (the) sea," (n ms)	atz'mo, "himself, his/its essence, substance," (n ms, 3ms pronom)	et, (DO marker)

Interlinear Chart

Chapter 18:7



וי לעולם מן המעורעות שעתיד לבא אותו מכשול אוי לאיש הזה שבשבילו יבואו המאורעות:

Hebrew Transcription

Translation: "Woe to the world because of those attacks! *For* a stumbling block *is destined* to come to him. Woe to the man for whose sake the attacks will come!"[570]

The Scriptures: Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

Aramaic: Woe unto the alma {the world} because of offenses, for it is inevitable that makshule {offenses} will come, but, woe unto the gabra {the man} by whose hand the makshule {offenses} might come.

אותו	לבא	שעתיד	המעורעות[572]	מן	לעולם	וי[571]
oto, "him/it," (DO marker, 3ms pron	la'bo, "to come," (v. Pa'al/Qal, inf constr)	she'atid, "that/ which/ who/ whom intending, about to," (rel part, adj ms)	ha'me'ora'ot, "the/that we/ you (fs)/ they, those who attack, encounters," (v. Piel, act part, fs)	min, "from/ of," (prep)	le'olam, "to/ for/ belonging to eternity, forever, always" (adv)	hoy, "Woe!" (interj)

[570] This verse relies entirely on vocabulary and phrasing characteristic of post-biblical dialects. The term המעורעות / המאורעות (*ha-ma'ora'ot / ha-me'ora'ot*) is used here in its Mishnaic sense to mean "events" or "occurrences" (translating the Greek for "stumbling blocks"). Additionally, the text employs two classic Mishnaic syntax constructions: שעתיד לבא (*she-atid la-vo*), a standard idiom meaning "destined to come," and שבשבילו (*she-bi-shvilo*), a compound preposition meaning "through whom" or "for whose sake."

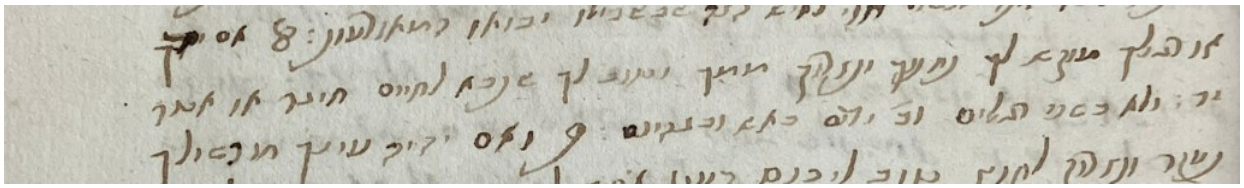
[571] Appears that the scribe mistakenly eliminated the first letter. This could be spelled as אוי as in the following word.

[572] The third letter is spelled with ayin, and not aleph.

המאורעות:	יבואו	שבשבילו	הזה	לאיש	אוי	מכשול
ha’me’ora’ot, “the events, occurrences, incidents,” (n fp)	yavo’u, “they (mp) will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	she’bishvil’o, “and/ but/ so/ or for, for the sake of him/it,” (rel part, prep, 3ms pronom) Mishnaic	haze, “the this, that,” (pron ms)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	oyi, “woe!” (part, interj)	mikshol, “obstacle, stumbling block,” (n, ms)

Interlinear Chart

Chapter 18:8



אם ידך או רגלך מוקש לך תחתוך ותזרוק ממך וטוב לך שתבא לחיים חיגר או אטר יד ולא בשני רגלים וב׳ ידים באש ובגהינם:

Hebrew Transcription

Translation: “If your hand or your foot snares you, cut *it* off and throw *it* from you, *for it is* better for you to come to life lame or left-handed[573] and not with two feet and two *hands to be cast* into the fire and into Gehinnom (Gehenna).”[574]

The Scriptures: And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

Aramaic: But, if your hand or your foot offends you, cut it off, and cast it from you. It is better for you that you should enter into life while you are lame or while you are crippled, and not be thrown into The Nura {The Fire}, which is everlasting, while you have two hands or two feet!

תחתוך	לך	מוקש	רגלך	או	ידך	אם
tachtoch, “you (ms) will cut,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	mokesh, “snare, stumbling block,” (n ms)	ragelcha, “your foot, leg, “(n fs, 2ms pronom)	o, “or,” (conj)	yadcha, “your hand,” (n fs, 2ms pronom)	im, “if/ whether,” (conj)

[573] Idiom meaning “Impeded, or maimed.”

[574] The text employs a creative blend of biblical idioms and scribal conventions. It renders the concept of a stumbling block with the biblical term מוקש (*moqesh*), meaning a snare or trap. To express "maimed," it adapts the rare biblical phrase אטר יד (*iter yad*), which historically referred to someone restricted or bound in the right hand. Additionally, the text uses a standard scribal shortcut in which the letter ב׳ (*Bet*) with a shortening mark serves as a numeric abbreviation for "two."

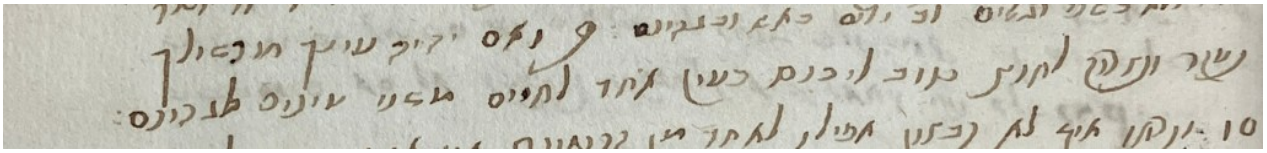
חיגר	לחיים	שתבא	לך	וטוב	ממך	ותזרוק
’higer, “and/ but/ so/ or lame, limp,” (adj, ms) Mishnaic	l’chayim, “to/ for/ belonging to life (lives),” (prep, n mp)	she’tavo, “that/ which/ who/ whom you (ms) will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	ve;tov, “and/ but/ so/ or good,” (adj ms)	mimcha, “from/ of you,” (prep, 2ms pronom	v’tizrok, “and/ but/ so/ or you (ms) will throw,” (v. Pa’al/Qal, yiqtol, 2ms)

וב׳	רגלים	בשני	ולא	יד	אטר	או
u’bet, “and/ but/ so/ or two,” (abbr for two)	raglayim, “feet, legs,” (n, fp)	bishnei, “in, with, by two,” (card num) (prep)	lo, “and/ but/ so/ or no/not,” (neg part)	yad, “hand,” (n fs)	itter, “bound, impeded (on the right, (i.e., left-handed),” (Ar. adj ms)	o, “or,” (conj)

				ובגהינם:	באש	ידים
				v’b’gehinnom, “and/ but/ so/ or in/ with/ by (the) gehinnom,” (prep, n ms)	b’esh, “in/ with/ by (the) fire,” (prep, n fs)	yadayim, “hands, arms,” (n fp)

Interlinear Chart

Chapter 18:9



ואם יהיה עינך מכשילך תעקר ותזרוק לחוץ טוב ליכנס בעין אחד לחיים משני עינים לגהינם:

Hebrew Transcription

Translation: “And if your eye causes you to fail, you should pluck *it* out and throw it out; *it is* better to enter with one eye into life *than* two eyes into Gehinnom (Gehenna).”

The Scriptures: And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of GěHinnom.

Aramaic: And if aynak {your eye} is offending you, pluck it out, and cast it from you. It is better for you that you enter into life with one ayna {eye}, and not be thrown into the Gihana d’Nura {the Gehenna of Fire} while you have two eyes.

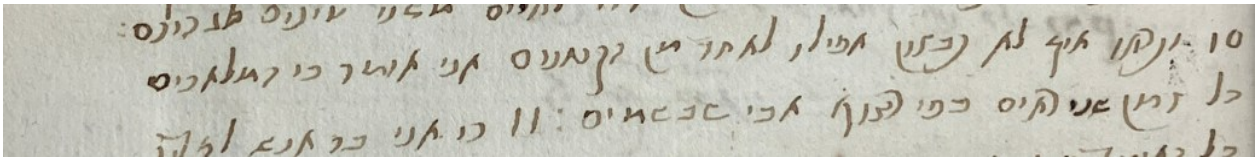
לחוץ	ותזרוק	תעקר	מכשילך	עינך	יהיה	ואם
la'chutz,"to/ for/ belonging to outside, out," (prep, n ms)	v'tizrok, "and/ but/ so/ or you (ms) will throw," (v. Pa'al/Qal, yiqtol, 2ms)	ta'akor, "you will uproot, pluck, remove," (v. Pa'al//Qal, yiqtol, fut, 2ms)	machshilch, "I/ you (ms)/ he/it causes you to fail," (adv, v. Hif'il, act part, ms, 2ms obj)	einecha, "your eye," (n fs, 2ms pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	ve'im, "and/ but/ so/ or if/ whether," (conj)

עינים	משני	לחיים	אחד	בעין	ליכנס	טוב
einayim, "eyes," (n fp)	mishni, "from, of, with two," (prep, card num)	l'chayim, "to/ for/ belonging to life (lives)," (prep, n mp)	echad,"one," (card num)	b'ayin, "in/ with/ by (the) eye," (prep, n fs)	lehikanes, "to enter," (v. Nif'al, inf constr)	tov, "good," (adj ms)

						לגהינם:
						l'gehinnom, "to/ for/ belonging to Gehenna," (prep, n ms)

Interlinear Chart

Chapter 18:10



ותראו איך לא תבזון אפילו לאחד מן הקטנים אני אומר כי המלאכים כל זמן שנראים בפירצוף אבי שבשמים:

Hebrew Transcription

Translation: "And see that you do not despise even one of the little ones: I say for the messengers are seen all the time before my Father in heaven."[575]

The Scriptures: See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.

[575] The text relies heavily on post-biblical linguistic developments and external linguistic influences. The phrase תבזון (*tivzun*) ("you will despise") retains the classic Aramaicized plural ending (-un). Additionally, the text employs כל זמן (*kol zman*), a standard Mishnaic Hebrew idiom meaning "all the time" or "as long as." Most notably, the phrase בפירצוף (*be-partzuf*) ("in the presence of / face of") uses a prominent Greek loanword (prosopon), which was heavily integrated into Mishnaic Hebrew and Judean Aramaic dialects to denote a face, appearance, or countenance.

Aramaic: See that you don't be neglectful concerning one of these little ones, for, I say unto you, that Malakayhun {their Heavenly Messengers} at all times behold the face of My Father, who is in the Shmaya {the Heavens}.

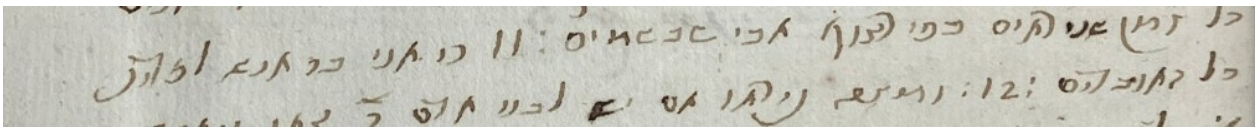
מן	לאחד	אפילו	תבזון	לא	איך	ותראו
min, "from/ of," (prep)	le'achad, "to/ for/ belonging to one," (prep, card num)	afilu, "even, although," (adv)	tivzon, "you (mp) will demean, despise," (v. Pa'al/Qal, yiqtol, fut, 2mp) Aramaism	lo, "no/not," (neg part)	eich,"how?" (part, interrog)	v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut,, 2mp)

זמן	כל	המלאכים	כי	אומר	אני	הקטנים
zman, "time, season, a set time, appointed time," (n ms)	kol, "all," (n ms)	ha'mal'achim, "the angels, messengers," (n mp)	ki, "for, since, because," (rel clause)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron	ha'ketanim, "the least, small," (adj mp)

			שבשמים:	אבי	בפירצוף	שניראים
			she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avi, "my father," (n ms, 1cs pronom)	b'pirtzuf, "in/with/ by (the) face, visage, front," (prep, n ms) Mishnaic	she'nir'im, "that/ which/ who/ whom we/ you (mp) they are seen, visible," (rel part, v. Nif'al, act part, mp)

Interlinear Chart

Chapter 18:11



כי אני בר אנש לפדות כל האובדים:

Hebrew Transcription

Translation: "For I, the Son of Man, redeem all those who are lost."[576]

The Scriptures: For the Son of Aḏam has come to save what was lost.

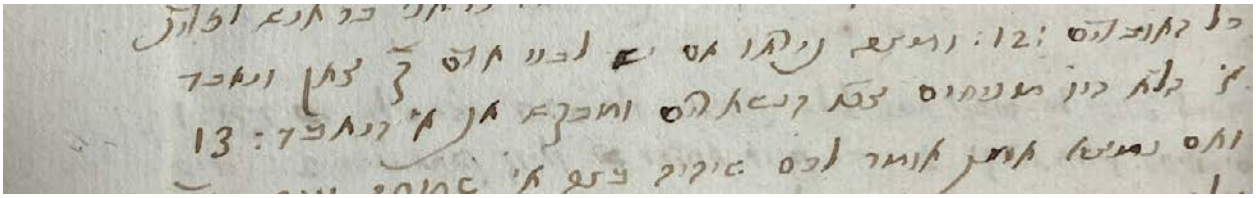
[576] The text highlights a deliberate linguistic choice by retaining the explicit Aramaic title בר אנש (*bar enash*) for "Son of Man." While a standard Hebrew translation would typically employ the native phrase *ben adam* (בן אדם), the author preserves the Aramaic phrasing for this messianic designation. This title is paired directly with standard Hebrew vocabulary, including the infinitive verb לפדות (*lifdot*), meaning "to redeem" or "to ransom," and the plural participle האובדים (*ha-ovedim*), meaning "the lost" or "the perishing." This verse is absent from early Greek manuscripts such as Codex Sinaiticus and the Codex Vaticanus. This verse is also similar to Luke 19:10 and is theorized to have been inserted later to harmonize the Gospels.

Aramaic: For, The Son of Man has come, so that He might save the thing which was lost.

האובדים:	כל	לפדות	אנש	בר	אני	כי
ha'ovdim, "the/ that we/ you (mp)/ they are lost," (v. Pa'al/Qal, act part, mp)	kol, "all," (n ms)	lifdot, "to ransom, redeem, cash," (Pa'al/Qal, inf constr)	enash, "man," (Ar. n ms) Aramaism	bar, "son," (Ar. n ms) Aramaism	ani, "I," (1cs pron	ki, "because, for, since," (conj)

Interlinear Chart

Chapter 18:12



ומזה תיראו אם יש לבני אדם ק׳ צאן ונאבד א׳ הלא היו מניחים צ״ט הנשארים ומבקש את א׳ הנאבד:

Hebrew Transcription

Translation: And from this, you will see: if there are sons of man that have a hundred sheep, and one was lost, would they not leave the remaining ninety-nine, and seek for the one that was lost?

The Scriptures: What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

Aramaic: How does it appear to you? If there might be someone who had one hundred sheep, and one might go astray from them, does he not leave the ninety and nine on the mountain, and go seeking that one which strayed?

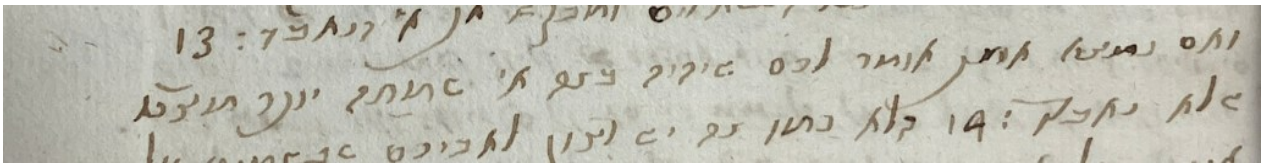
ק׳	אדם	לבני	יש	אם	תיראו	ומזה
kuf, "hundred," (abbrev, card numb)	adam, "man, mankind" (n ms)	l'benei, "to/ for/ belonging to (the) sons, children of," (prep n mp)	yesh, "there is, there exists," (part)	im, "if/ whether," (conj)	tir'u, "you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	u'ma' zeh,"and/ but/ so/ or of/ from this, the one," (prep, ms pron)

צ׳ט	מניחים	היו	הלא[577]	א׳	ונאבד	צאן
tsade-tet, “ninety and nine,” (abbrev, card num)	manichim, “we/ you (mp)/ they, those who place, put, assume, leave alone,” (v. Hif’il, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	halo, “is not/ does not?” (neg interrog part)	aleph, “one,” (abbrev, card num)	v’ne’evad, “and/ but/ so/ or I am/ you (ms) are/ he/it is lost,” (v. Nif’al, act part, ms)	tzon, “sheep,” (n cs)

		הנאבד:	א׳	את	ומבקש	הנשארים
		ha’ne’evad, “the/ that I am/ you (ms) are, he/it is lost,” (v. Nif’al, act part, ms)	aleph, “one,” (abbrev, ord num)	et, (DO marker)	u’mevakesh, “and/ but/ so/ or I/ you (ms)/ he/it ask(s), requests, seeks,” (rel part, v. Pi’el, act part, ms)	ha’nish’arim, “the/ that we/ you (mp)/ they, those remain,” (v. Nif’al, act part, mp)

Interlinear Chart

Chapter 18:13



ואם נמצא אמת אומר לכם שיהיה בזה א׳ שמחה יותר מצ׳ט שלא נאבדו:

Hebrew Transcription

Translation: “And if *it is* found, truth, I say to you, there will be more joy with this one than from the ninety-nine that were not lost.”

The Scriptures: And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Aramaic: And if he should find it, amiyn {truly} I say unto you, that he rejoices in him more than the ninety and nine which didn’t stray.

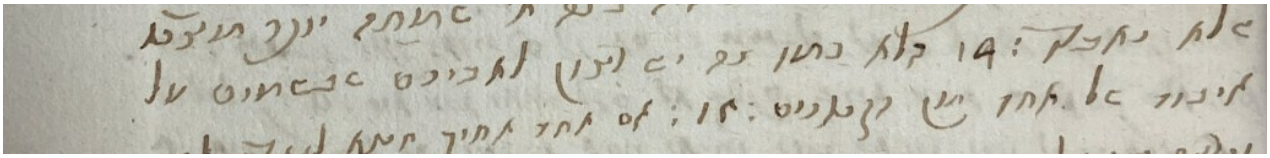
בזה	שיהיה	לכם	אומר	אמת	נמצא	ואם
b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	shih’yeh, “what/ that there will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth,” (n fs)	nimtza, “I/ you (ms)/ he/it is found,” (v Nif’al, act part, ms)	ve’im, “and/ but/ so/ or if/ whether,” (conj)

[577] The interrogative hey must be attached to a noun. If it is a nominal sentence (not containing a verb), then it is a definite article. But in this case, it appears the author is using the hey has an interrogative hey and not as a definite article.

	נאבדו:	שלא	מצ״ט	יותר	שמחה	א׳
	ne’evdu, “they were lost,” (v. Nif’al, qatal, past, 3mp)	she’lo, “that/ which/ who/ whom no/not,” (neg part)	m’ts’tet, “from/ of ninety and nine,” (prep, card num)	yoter, “more, more than,” (adv)	smecha, “joy, gladness,” (n fs)	alef, “one,” (ord num)

Interlinear Chart

Chapter 18:14



הלא כמו זה יש רצון לאביכם שבשמים על איבוד של אחד מן הקטנים:

Hebrew Transcription

Translation: “Is there not this *same* desire with your Father[578] in the heavens over losing of one of these little ones?”

The Scriptures: Thus it is not the desire of your Father who is in the heavens that one of these little ones should be lost.

Aramaic: Likewise, it isn’t the will before Your Father, who is in the Shmaya {the Heavens}, that one from these little ones should be lost.

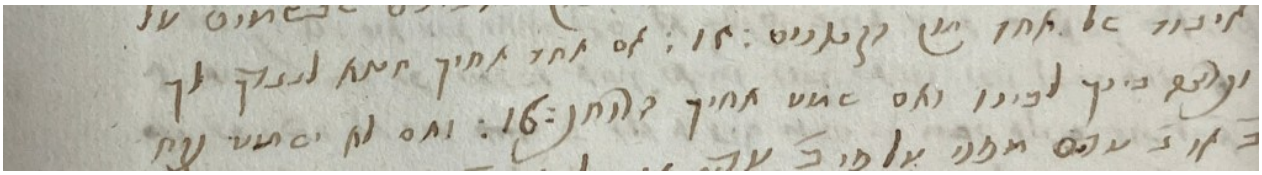
שבשמים	לאביכם	רצון	יש	זה	כמו	הלא
she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	l’avichem, “to/ for/ belonging your (mp) father,” (prep, n ms, 2mp pronom)	ratzon, “desire, intent,” (n ms)	yesh, “there is, there exists,” (part)	ze, ‘this,” (pron, ms)	k’mo, “like, as, similar to,” (adv, prep)	halo, “is not/ does not?” (neg interrogative part)

	הקטנים:	מן	אחד	של	איבוד	על
	ha’kevanim, “the least, small, little ones,” (adj mp)	min, “from/ of,” (prep)	echad, “one,” (card num)	shel, “to/ for,” (prep)	ibud, “disappearance, loss,” (n ms)	al, “upon, on,” (prep)

Interlinear Chart

[578] Early manuscripts as well as the Byzantine collection include “your Father” in this verse. Whereas later manuscripts as well as the Alexandrian collection record “my Father.” It is generally believed that “my Father” was included to harmonize with Matthew 18:10.

Chapter 18:15



אם אחד אחיך חטא לנגדך לך ותרצה בינך לבינו ואם שמע אחיך הרוחת:

Hebrew Transcription

Translation: "If one of your brothers sinned against you, go and make peace[579] between you and him, and if he has heard *you*, you have gained your brother."

The Scriptures: And if your brother sins against you, go and convict him, between you and him alone. If he hears you, you have gained your brother.

Aramaic: Now, if your brother does wrong against you, go rebuke him, between you and him alone. If he listens to you, you have won your brother.

ותרצה	לך	לנגדך	חטא	אחיך	אחד	אם
v'tirteze, "and/ but/ so/ or you (nms) will satisfy, placate," (v. Pa'al/Qal, yiqtol, fut, 2ms)	lech, (to a man) "go!" (v. Pa'al/Qal, imp, 2ms)	l'negdecha, "to/ for/ belonging to, against you," (prep, prep, 2ms pronom)	chata "he/it sinned," (v. Pa'al/Qal, qatal, past, 3ms)	achecha, "your (ms) brother," (n mp, 2ms pronom)	echad, "one," (card num)	im, "if/ whether," (conj)

	הרוחת:	אחיך	שמע	ואם	לבינו	בינך
	hirvacht, "you (ms) gained," (v. Hif'il, qatal, past, 2ms)	achicha, "your (ms) brother" (n ms, 2ms pronom)	shama, "he/it heard," (v. Pa'al/Qal, qatal, past, 3ms)	ve'im, "and/ but/ so/ or if/ whether," (conj)	l'benech'o, "between him/it," (prep, 3ms pronom)	benecha, "between you (ms)," (prep, 2ms pronom)

Interlinear Chart

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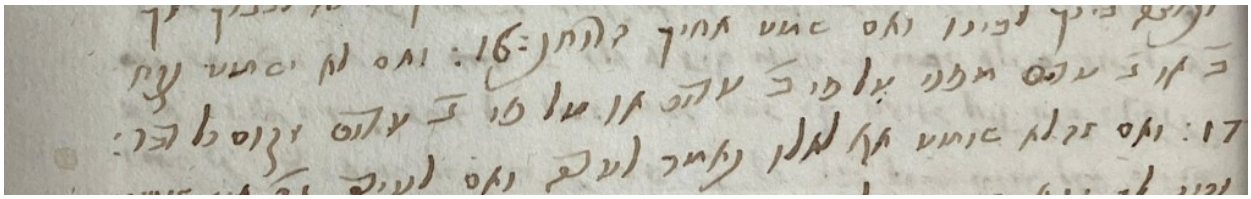
[579] Literally, "to appease, satisfy."

Chapter 18:16



ואם לא ישמע תקח ב׳ או ג׳ עדים מפני על פי ב׳ עדים או על פי ג׳ עדים יקום כל דבר:

Hebrew Transcription

Translation: "And if he will not hear, take two or three witnesses so that on the mouth of two witnesses, or by the mouth of three witnesses, every word will be established."[580]

The Scriptures: But if he does not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word might be established.'

Aramaic: And if he doesn't listen to you, take with you one or two others, so that upon the mouth of two or three sahdiyn {witnesses}, every word will be established.

ג׳	או	ב׳	תקח	ישמע	לא	ואם
gimel, "three," (abbrev, card num)	o, "or," (conj)	bet, "two," (abbrev, card num)	tikach, "you (ms) will take," (v. Pa'al/Qal, yiqtol, fut, 2ms)	yishma, "he/it will hear," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, "no/not," (neg part)	ve'im, "and/ but/ so/ or if/ whether," (conj)

או	עדים	ב׳	פי	על	מפני	עדים
o, "or," (conj)	edim, "witnesses," (n mp)	bet, "two," (abbrev, card num)	pi, "mouth of," (n ms constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	mipni, "of/ from, away from, from (the) mouth," (prep, n ms)	edim, "witnesses," (n mp)

דבר:	כל	יקום	עדים	ג׳	פי	על
davar, "thing, matter, word," (n ms)	kol, "all," (n ms)	yakum, "he/it will rise, be established," (v. Pa'al/Qal, yiqtol, fut, 3ms)	edim, "witnesses," (n mp)	gimel, "three," (abbrev, card num)	pi, "mouth of," (n ms constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

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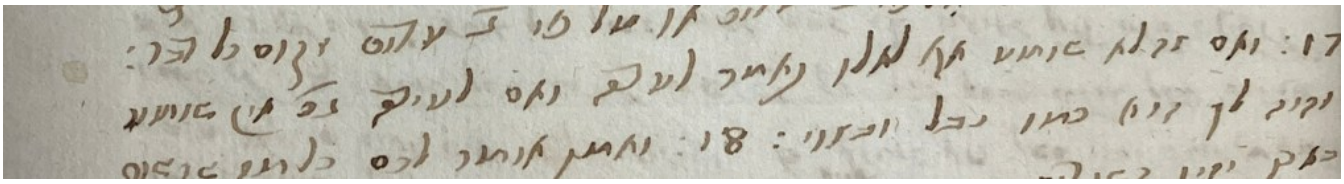
[580] Deuteronomy 19:15.

Chapter 18:17



ואם זה לא שומע אף לאלו תאמר לעדה ואם לעידה ג׳כ אין שומע והיה לך הוא כמו נבל ובזוי:
Hebrew Transcription

Translation: "And if this *one* does not hear, even to these, you are to tell the assembly, and if to the assembly, likewise, he does not hear, then he is to you as a vile and despised one."[581]

The Scriptures: And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like the nations and a tax collector.

Aramaic: But, if he will also not listen to them, tell The Edtha {The Assembly/The Church}. But, if he will also not listen to The Edtha {The Assembly/The Church}, let him be unto you like a Maksa {a Tax-Collector} and like a Khanpha {a Pagan}.

תאמר	לאלו	אף	שומע	לא	זה	ואם
tomar, "you will say," (v. Pa'al/Qal, yiqtol, fut, 2ms)	l'elu, "to/ for/ belonging to those," (prep, prep, 3mp)	af, "even, also," (conj)	shonmea, "I/ you (ms) he/it hear(s)," (v. Pa'al/Qal, act part, ms)	lo, "no/not," (neg part)	ze, 'this," (pron, ms)	ve'im, "and/ but/ so/ or if/ whether," (conj)

והיה	שומע	אין	ג׳כ	לעידה	ואם	לעדה
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	shomea, "I/ you (ms)/ he/it hear(s)," (v. Pa'al/Qal, act part, ms)	ein, "isn't, is not," (rel part, part)	ג-כֵּן gam-ken, "likewise," (part, adv, abbrev)	l'eda, "to/ for/ belonging to (the) assembly," (prep, n fs) Aramaism	ve'im, "and/ but/ so/ or if/ whether," (conj)	l'eda, "to/ for/ belonging to (the) congregation, assembly," (n fs)

		ובזוי:	נבל	כמו	הוא	לך
		v'bazuy, "and/ but/ so/ or despised, contemptible," (adj ms)	naval, "vile, vile person, scoundrel (as a noun)," (adj ms)	k'mo, "like, as, similar to," (adv, prep)	hu, "he/it," (3ms pron)	lecha, "from/ for/ belonging to you," (prep, 2ms pronom)

Interlinear Chart

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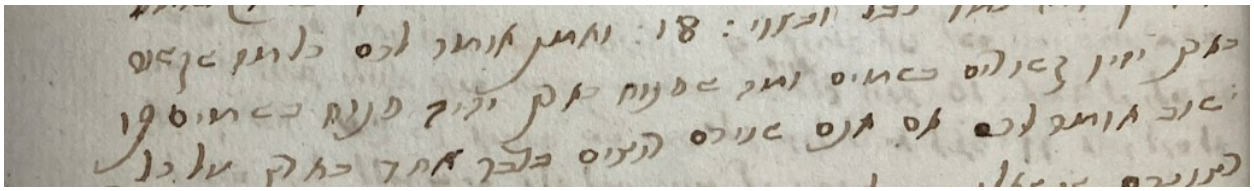
[581] This section contains distinct vocabulary and structural idioms from post-biblical dialects. The text utilizes the compound abbreviation ג׳כ (*gam ken*) for "also," which is highly prevalent in Rabbinic literature, alongside the noun עדה (*edah*) to denote the assembly.

Chapter 18:18



ואמת אומר לכם כל מה שקשור בארץ יהיו קשורים בשמים ומה שפתוח בארץ יהיה פתוח בשמים:
Hebrew Transcription

Translation: "And truth I say to you, all of what is bound on earth will be bound in the heavens: and what is opened on earth will be opened in the heavens."[582]

The Scriptures: Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven.

Aramaic: And amiyn {truly} I say unto you, that all that you might bind in the Ara {the Earth}, will be bound in the Shmaya {the Heavens}, and the thing that you might loose in the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}.

בארץ	שקשור	מה	כל	לכם	אומר	ואמת
eretz, "in/ with/ by (the) earth," (prep, n ms)	she'kishur, "that/ which/ who/ whom I/ you (ms)/ he/it bind(s)," (rel part, v. Pa'al/Qal, act part, ms)	mah, "what?" (pron)	kol, "all," (n ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ve'emet, "and/ so/ but/ or truth," (n fs)

[582] In Matthew 16:19, Yeshua is speaking directly to Peter about building an assembly upon the stone of truth that Yeshua is the Messiah by saying, "To you I will give the keys of heaven, and all of what you prohibit (אוסר *oser*) in the world will be prohibited in the heavens, and all of what remains will be permitted in the heavens." However, in Matthew 18:18, Yeshua speaks directly to all the disciples about handling conflict in the community, saying, "...all that is bound (קשור *kishur*) on earth is bound in the heavens: and what is opened on earth will be opened in the heavens."
These are speaking of two different truths:

1. The truth that Yeshua is the Messiah is the foundation of the new covenant assembly. However, if "the heavens" is an idiom for "heavenly beings," according to Joseph A. Fitzmeyer's analysis of the 1350 Hittite treaty (See the English Edition of the Aramaic text, with references to biblical parallels, in Joseph A. Fitzmyer, trans., "The Inscriptions of Bar-Ga'yah and Mati'el from Sefire," The Context of Scripture 2.82 (W. Hallo and K. L. Younger, eds. [Leiden: Brill, 2000]), 213–215), then the keys to the heavens appear to be keys that permit or prohibit heavenly beings in situations such as when an individual is turned over the satan for destruction of the flesh and correction when Paul turned two individuals over to Satan in 1 Corinthians 5:5, and 1 Timothy 1:20. Even though Yeshua was speaking directly to Peter, and Paul, who was not a disciple of Yeshua but was sent by Yeshua, was given LEGAL AUTHORITY over the assemblies was able to turn these men over to Satan. This can also be done by those who have legal authority over the assembly, but it is recommended that you ask Yehovah to fight the fight on their behalf, rather than attempting to face off with demonic entities.

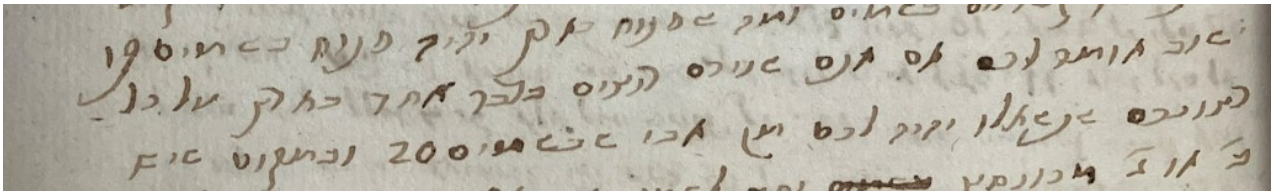
2. In Matthew 18:18, the disciples are taught how to resolve conflicts and to be humble with a forgiving heart. This verse seems to indicate that "all what is bound," meaning either by man or God, is bound in the heavens. Likewise, all that is opened on earth, by man or God, is opened in the heavens. Therefore, if a person "binds" something on earth, such as a spiritual being, then it is bound in the heavens. But if something is "opened" on earth — like a modern television, radio, internet, or a cursed item — then it is opened upon the earth.

יהיו	קשורים	בשמים	ומה	שפתוח	בארץ	יהיה
yihyu, “they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	kshurim, “bound, connected,” (adj mp)	b’shamyim, “in/ with/ by (the) heavens,” (prep, n mp)	u'mah, “and/ but/ so/ or what?” (inter part)	she’patuach, “that/ which/ who/ whom open, opened,” (rel part, adj ms)	ba’eretz, “in/ with/ by (the) earth,” (prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

פתוח	בשמים:					
patuach, “open, opened," (adj ms)	b’shamayim, “in/ with/ by (the) heavens,” (prep, n mp					

Interlinear Chart

Chapter 18:19



שוב אומר לכם אם אתם שניכם רוצים בדבר אחד בארץ על כל רצונכם שתשאלו יהיה לכם מן אבי שבשמים:

Hebrew Transcription

Translation: “Again, I say to you, ‘If two of you desire one thing on this earth, concerning all you desire that you ask, it will be for you by my Father who is in the heavens.’”[583]

The Scriptures: Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.

Aramaic: Again I say unto you, that if two from you should agree in the Ara {the Earth} concerning any matter they might ask, they will have it from The Presence of My Father, who is in the Shmaya {the Heavens},

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[583] This verse exhibits grammar and syntax characteristic of post-biblical developments. It uses the relative prefix ש־ (*she-*) in שתשאלו ("that you shall ask"), a foundational feature of Mishnaic Hebrew syntax that replaced the biblical pronoun *asher*. Additionally, the text employs the active plural participle רוצים (*rotsim*) ("are desiring") to express a continuous present-tense action, a verbal structure highly favored in Mishnaic and later Rabbinic idioms over standard biblical forms.

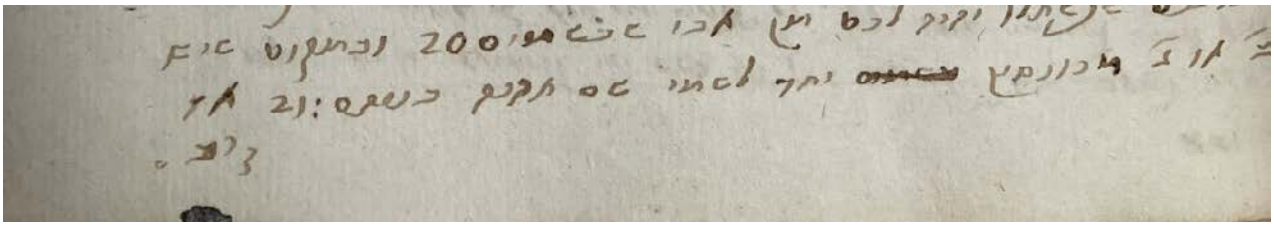
רוצים	שניכם	אתם	אם	לכם	אומר	שוב
rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	shneichem, “the two of you (mp),” (card num, 2mp pronom)	atem, “you,” (mp pron)	im, “if/ whether,” (conj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	shuv, “again,” (adv)

שתשאלו	רצונכם	כל	על	בארץ	אחד	בדבר
she’tish’alu, “that/ which/ who/ whom you ask,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)	retzonchem, “your (mp) desire,” (n ms, 2mp pronom)	kol, “all,” (n ms)	al, “upon, on,” (prep)	eretz, “in/ with/ by (the) earth,” (prep, n ms)	echad,”one,” (card num)	b’davar, “in/ with/ by (the) thing, matter,” (prep, n ms)

		שבשמים:	אבי	מן	לכם	יהיה
		she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	min, “from/ of,” (prep)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

Interlinear Chart

Chapter 18:20



ובמקום שיש ב׳ או ג׳ מכונסין יחד לשמי שם אהיה בניהם:

Hebrew Transcription

Translation: “And in the place that two or three are assembled together for my name, I will be amongst them.”

The Scriptures: For where two or three are gathered together in My Name, there I am in their midst.”

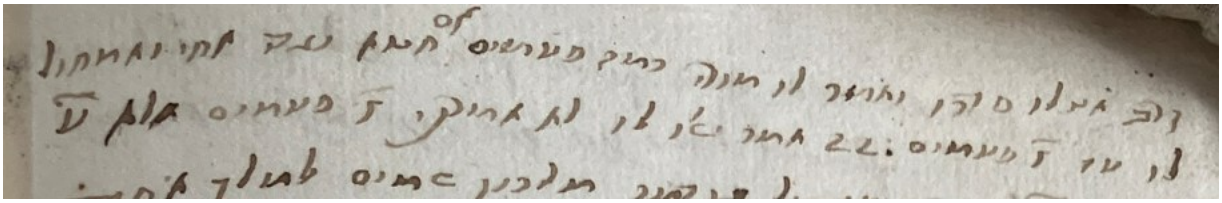
Aramaic: for, where two or three are assembled, in My Name, I’m there among them.”

יחד	מכונסין	ג׳	או	ב׳	שיש	ובמקום
yachad, “together,” (adv)	mechunas’in, “we are/ you (mp) are, they, those are assembled,” (v. Pi’el, act part, Ar. mp pronom)	gimel “three,” (abbrev, card num)	o, “or,” (conj)	bet, “two,” (abbrev, card num)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	u’bamakom, “and/ but/ so/ or in/ with/ by (the) place,” (prep, n ms)

			בניהם:	אהיה	שם	לשמי
			beneihem, “between, among, them,” (prep, 3mp pronom)	ehye, “I will be,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	sham, “there,” (adv)	l’shmi, “to/ for/ belonging to my name,” (prep, n ms, 1cs pronom)

Interlinear Chart

Chapter 18:21



אז קרב אצלו פדרו ואמר לו מורי כמה פעמים אם חטא נגדי אחי ואמחול לו עד ז׳ פעמים:

Hebrew Transcription

Translation: Then Pedro (Peter) approached him and said to him, “My Teacher, how many times if my brother sins against me, *am* I to forgive him? Up to seven times?”

The Scriptures: Then Kĕpha came to Him and said, “Master, how often shall my brother sin against me, and I forgive him? Up to seven times?”

Aramaic: Then Kepha {The Rock} drew near to Him, and said unto Him, “Mari {My Lord}, how many times should I forgive, if my brother does wrong against me? Should I forgive him up to seven times?”

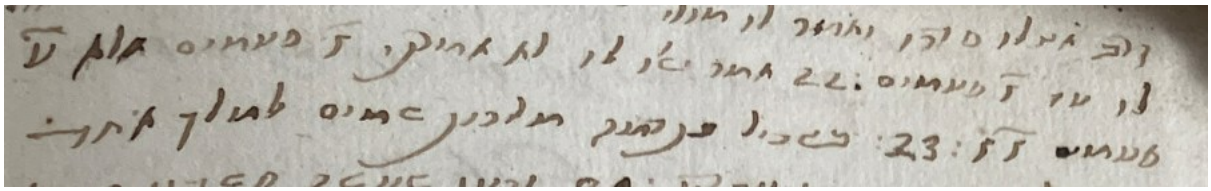
מורי	לו	ואמר	פדרו	אצלו	קרב	אז
mori, “my teacher, lord,” (n ms, 1cs pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	pedro, “Peter,” (name)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

ואמחול	אחי	נגדי	חטא	אם	פעמים	כמה
v'emchol, "and/ but/ so/ or I will forgive," (v. Pa'al/Qal, yiqtol, fut, 1cs)	achi, "my brother," (n ms, 1cs pronom)	negdi, "against me," (prep, 1cs pronom)	chata "he/it sinned," (v. Pa'al/Qal, qatal, past, 3ms)	im, "if, whether," (conj)	pa'amim, "times," (n fp)	k'ma, "how much, how many," (adv)

			פעמים:	ז׳	עד	לו
			pa'amim, "times,' (n fp)	zayin, "seven," (abbrev, card num)	ad, "until, up to," (prep)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

Interlinear Chart

Chapter 18:22



אמר יש׳ו לו לא אמרתי ז׳ פעמים אלא ע׳ פעמים ז׳ ז׳:

Hebrew Transcription

Translation: Yeshua said to him, "I have not said to you seven times, but rather seventy times seven, seven."

The Scriptures: יהושע said to him, "I do not say to you, up to seven times, but up to seventy times seven.

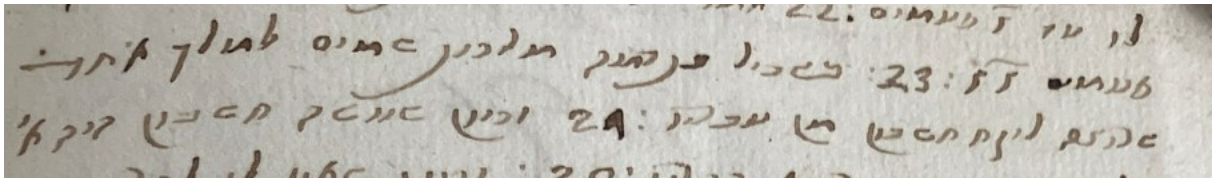
Aramaic: Eshu {Yeshua} said unto him, "I don't say unto you, up to seven, but rather, up to seventy times seven and seven.

פעמים	ז׳	אמרתי	לא	לו	יש׳ו	אמר
pa'amim, "times, (n fp)	zayin "seven," (abbrev, card num)	amarti, "I said," (v. Pa'al/Qal, qatal, past, 1cs)	lo, "no/not," (neg part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yeshu, "Yeshua," (name)	amar, "he/it said," '(v, Pa'al/Qal, qatal, past, 3ms)

		ז׳:	ז׳	פעמים	ע׳	אלא
		zayin “seven,” (abbrev, card num)	zayin “seven,” (abbrev, card num)	pa’amim, “times,’ (n fp)	שבעים ayin, “seventy,” (abbrev, card num)	ela, “but, however, only, (conj)

Interlinear Chart

Chapter 18:23



בשביל נתדמה מלכות שמים למלך אחד שרוצה ליקח חשבון מן עבדיו:

Hebrew Transcription

Translation: “Therefore, the kingdom of heaven is likened to one king who wanted to take account of his servants,”[584]

The Scriptures: Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

Aramaic: Because of this, The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a gabra, a Malka {a King}, who desired to receive an accounting from his servants.

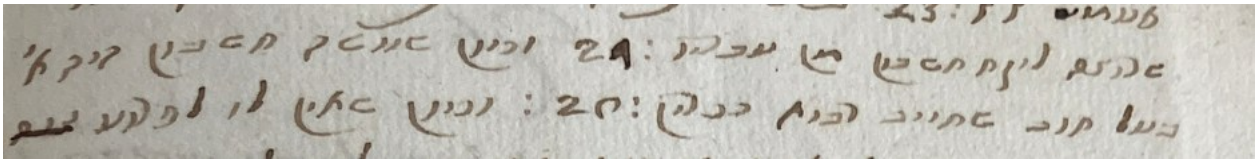
שרוצה	אחד	למלך	שמים	מלכות	נתדמה	בשביל
she' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)	echad, “one,” (card num)	la’melek, "to/ for/ belonging to the king,” (n ms)	shamayim, “heavens, skies,” (n mp)	malchut, “kingdom,” (n fs)	nit’dama, “she/it resembled,” (v. she/it resembled, to be like,” (v. Nit’pael, qatal, past, 3fs) 2nd Temple	bishvil, “for, because of,” (conj

[584] The text relies heavily on post-biblical structural elements and financial idioms. The word בשביל (*bi-shvil*) serves as a Mishnaic transition meaning "therefore" or "for this reason." The phrase שרוצה (*she-rotzeh*) pairs the Mishnaic relative prefix *she-* with an active present participle to mean "who wants." Most notably, the phrase ליקח חשבון (*liqah ḥeshbon*) employs a classic Rabbinic accounting idiom meaning "to take a reckoning" or "to settle accounts," utilizing the distinct infinitive form ליקח (*liqah*) ("to take"). Furthermore, the verb נתדמה (*nitdamah*) ("is likened") belongs to the Nitpael stem, a verbal paradigm that combined the ancient Nifal and Hitpael structures to become the standard passive voice system in Mishnaic and Rabbinic Hebrew.

			עבדיו:	מן	חשבון	ליקח
			avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	min, “from/ of,” (prep)	chusbun, “calculation, reckoning,” (Ar. n ms)	liqach, “take,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic

Interlinear Chart

Chapter 18:24



וכיון שנושה חשבון היה א׳ בעל חוב שחייב רבוא ככרין:

Hebrew Transcription

Translation: “and when he *began* taking account, there was one debtor who was in debt of ten thousand talents.”[585]

The Scriptures: And when he had begun to settle, one was brought to him who owed him ten thousand talents,

Aramaic: And when he began to receive, they brought to him one who owed ten thousand kakriyn {talents}.

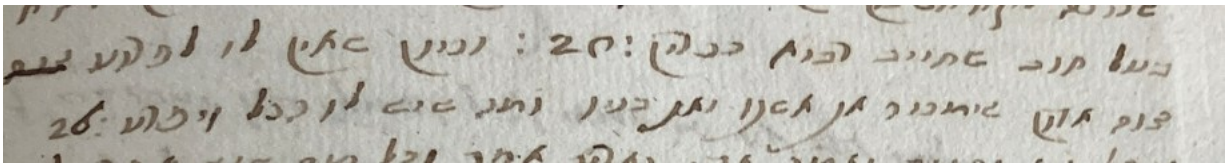
חוב	בעל	א׳	היה	חשבון	שנושה	וכיון
chov, “debt, obligation,” (n fs)	ba’al, “owner, possessor,” (n ms)	aleph, “one,” (ord num)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	chusbun, “calculation, reckoning, account,” (Ar. n ms) Aramaism	she’nosheh, “that/ which/ who/ whom I/ you (ms)/ he/it lend(s), creditor,” (v. Pa’al/Qal, act part, ms)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

[585] This verse features a dense concentration of post-biblical syntax and legal terminology. It opens with the classic Mishnaic temporal conjunction וכיון (*ve-khevan*), meaning "and when" or "since." The text explicitly uses the foundational Mishnaic legal term בעל חוב (*ba'al ḥov*) (literally "master of debt") to denote a debtor, paired with the alphanumeric symbol א׳ representing the number "one." Additionally, the currency unit ככרין (*kikarin*) ("talents") displays the classic Mishnaic plural suffix -in (־ין) rather than the standard biblical masculine plural ending -*im* (־ים). Also see Esther 3:9.

				ككרין[586]:	רבוא	שחייב
				kak'rin, "talents," (Ar n fp) Aramaism	ribo, "large amount, myriad, ten thousand," (card num)	she'chayav, "that/ which/ who/ whom debtor," (rel part, n ms)

Interlinear Chart

Chapter 18:25



וכיון שאין לו לפרוע צוה אדון שימכור את אשתו ואת בניו ומה שיש לו הכל ויפרע:

Hebrew Transcription

Translation: "And when he was not able to pay it off, *the* master ordered him that he would sell his wife and children, and whatever he had entirely, and to make payment."

The Scriptures: but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

Aramaic: And when he didn't have payment, his lord commanded that he should be sold, he and his wife and his children and every thing he had, and he should repay.

שימכור	אדון	צוה	לפרוע	לו	שאין	וכיון
she'yimkor, "that/ which/ who/ whom he/it will sell," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	adon, "master, lord," (n ms)	tziva, "he/it ordered," (v. Pi'el, qatal, past, 3ms)	lifroa, "to pay off (a debt, loan)," (v. Pa'al/Qal, inf constr)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)

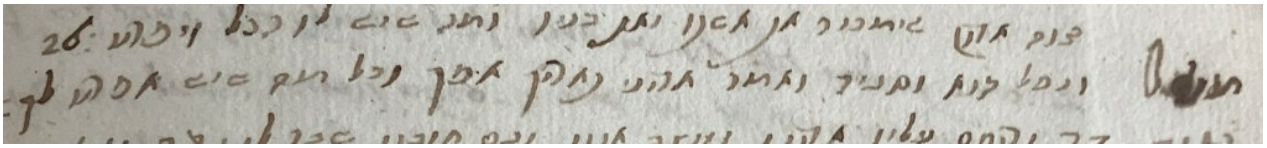
לו	שיש	ומה	בניו	ואת	אשתו	את
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	u'mah, "and/ but/ so/ or what?" (inter part)	benav, "his sons/ children," (n mp)	ve/et, "and/ but/ so/or" (DO marker)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)	et, (DO marker)

[586] This Aramaic word is found in Ezra 7:22.

					ויפרע:	הכל
					v'yifra, "and/ but/ so/ or he/it will pay, pay off," (v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'kol, "the/ that all," (n ms)

Interlinear Chart

Chapter 18:26



ונפל הוא וסגיד ואמר אדוני תאריך אפך וכל מה שיש אפרע לך:

Hebrew Transcription

Translation: Then he fell down and prostrated himself and said, "My Master, be long-suffering (of your anger) *with me*, and I will pay all what I owe to you.

The Scriptures: Then the servant fell down before him, saying, 'Master, have patience with me, and I shall pay you all.'

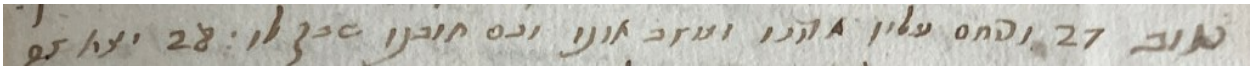
Aramaic: And that servant fell down and worshiped him and said, 'Mari {My lord}, be patient of spirit concerning me and I will repay every thing unto you!'

אפך	תאריך	אדוני	ואמר	וסגיד	הוא	ונפל
afech, "your (ms) countenance, anger, fierceness of anger," (n ms, 2ms pronom)	ta'arich, "you (ms) will extend, prolong," (v. Hif'il, yiqtol, fut, 2ms)	adoni, "my lord, master," (n ms, 1cs pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	v'sagid, "and/ but/ so/ or he bowed down," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)	v'nafal, "and/ but/ so/ or he/it fell," (Pa'al/Qal, qatal, past, 3ms)

		לך:	אפרע	שיש	מה	וכל
		lecha, "from/ for/ belonging to you," (prep, 2ms pronom)	efra, "I will pay off," (v. Pa'al/Qal, yiqtol, 1cs)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	mah, "what?" (interrog pron)	v'kol, "and/ but/ so/ or all," (prep, n ms)

Interlinear Chart

Chapter 18:27



וריחם עליו אדונו ועזב אותו וגם חובתו שבק לו:
Hebrew Transcription

Translation: “And his master pitied him and released him and even forgave him his debt.”

The Scriptures: And the master of that servant was moved with compassion, released him, and forgave him the debt.

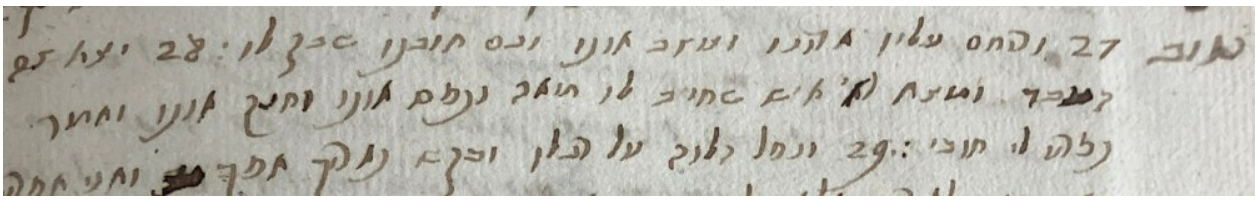
Aramaic: And his lord had compassion on that servant and released him and forgave him his debt.

חובתו	וגם	אותו	ועזב	אדונו	עליו	וריחם
chovato, “his/its obligation, debt,” (n fs, 3ms pronom)	v'gam, “and/ but/ so/ again, also, too, in addition, even, as well,” (part)	oto, “him/it,” (DO marker, 3ms pron	ve’azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa’al/Qal, qatal, past, 3ms)	adono, “his/its master, lord,” (n ms, 3ms pronom)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	v’richem, “and/ but/ so/ or he/it pitied,” (v. Pi’el, qatal, past, 3ms)

					לו:	שבק
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shavak, “he/it left, abandoned,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 18:28



יצא זה העבד ומצא לא׳ איש שחייב לו מאה ותפס אותו וחנק אותו ואמר תפרע לי חובי:
Hebrew Transcription

Translation: This servant went out and found one man who was a debtor to him a hundred, and he seized him and strangled him and said, “You will pay me my debt!”

The Scriptures: And that servant went out and found one of his fellow servants who owed him a hundred denarii. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’

Aramaic: Now, that servant went out and found one from his fellow servants who had owed him one hundred diynare {denarius} and he seized him and was choking him and said unto him, “Give to me the thing you owe to me!”

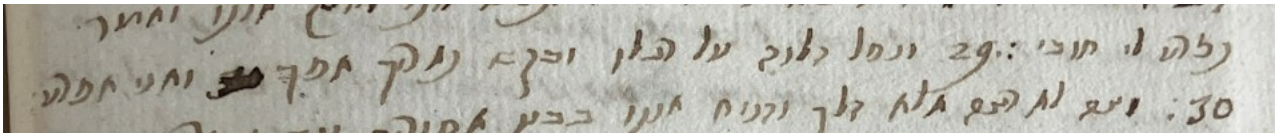
שחייב	איש	לא׳	ומצא	העבד	זה	יצא
she’chayav, “that/ which/ who/ whom debtor,” (rel part, n ms)	ish, “man,” (n ms)	lamed-aleph, “to/ for/ belonging to one,” (prep, abbrev, card num)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	ha’eved, “the slave, servant,” (n ms)	ze, “this,” (pron, ms)	yatza, “he/it exited, went out,” (v. Pa’al/Qal, qatal, past 3ms)

ואמר	אותו	וחנק	אותו	ותפס	מאה	לו
v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron	v’chanak, “and/ but/ so/ or he/it choked, strangled,” (v. Pa’al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron	v’tafas, “and/ but/ so/ or he/it caught, apprehended, to understand,” (v. Pa’al/Qal, qatal, past, 3ms)	me’a, “hundred,” (n fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

				חובי:	לי	תפרע
				chovi, “my debt,” (n ns, 1cs pronom)	li, “to/ for/ belonging to me,” (prep, 1cs)	tifra, “you (ms) will pay off,” (v. Pa’al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 18:29



ונפל הלוה על רגלו ובקש תאריך אפך ואני אפרע:

Hebrew Transcription

Translation: And the debtor fell upon his foot and begged, “You should be patient[587] and I will pay *it* off.”

[587] Literally, “extend your anger.”

The Scriptures: Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I shall pay you all.’

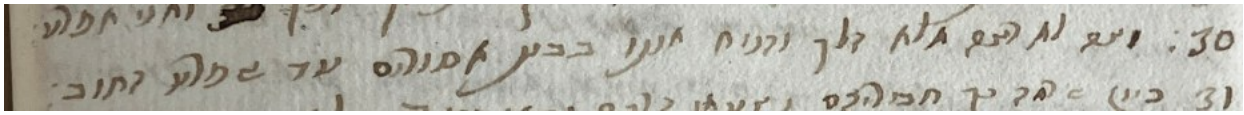
Aramaic: And that fellow servant fell down upon his feet begging him, and said unto him, ‘Be patient of spirit concerning me and I will repay you!’

אפך	תאריך	ובקש	רגלו	על	הלוה	ונפל
afech, “your (ms) countenance, anger, fierceness of anger,” (n ms, 2ms pronom)	ta’arich, “you (ms) will extend, prolong,” (v. Hif’il, yiqtol, fut, 2ms)	v’kash, “and/ but/ so/ or he/it intensely asked, requested, sought,” (v. Pi’el, qatal, past, 3ms)	raglo, “his/its foot, leg,” (n fs, 3ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	hilva, “he/it borrowed, debtor,” (v. Hif’il, qatal, past, 3ms)	v’nafal, “and/ but/ so/ or he/it fell,” (Pa’al/Qal, qatal, past, 3ms)

					אפרע:	ואני
					efra, “I will pay off,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)

Interlinear Chart

Chapter 18:30



וזה לא רצה אלא הלך והניח אותו בבית אסורים עד שפרע החוב:

Hebrew Transcription

Translation: And this one did not want to, but he went and left him in the house of prisoners until he repaid the debt.

The Scriptures: But he would not, and went and threw him into prison till he should pay the debt.

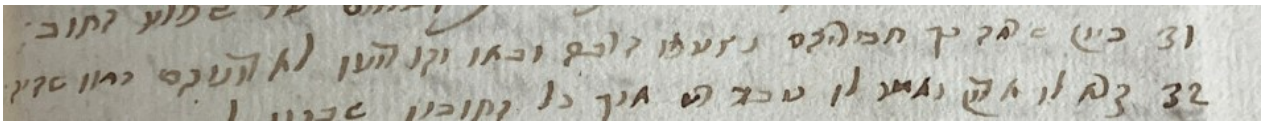
Aramaic: But he didn’t want to, but rather, he went and cast him into the prisoner’s house until he gave him what he owed him.

אותו	והניח	הלך	אלא	רצה	לא	וזה
oto, “him/it,” (DO marker, 3ms pron	v’heniach, “and/ but/ so/ or he/it left alone,” (v. Hif’il, qatal, past, 3ms)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ela, “but, however, only, (conj)	ratza, “he/it wanted,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no/not,” (neg part)	ve’ze, “and/ but/ so/ or this,” (prep, pron, ms)

		החוב:	שפרע	עד	אסורים	בבית
		ha’chov, “the debt,” (n ms)	she’para, “that/ which/ who/ whom he/it paid off,” (v. Pa’al/Qal, qatal, 3ms)	ad, “until, up to,” (prep)	asur’im “we/ you (mp)/ they, those bound, imprisoned,” (n mp)	b’bayit, “in/ with/ by (the) house,” (prep, n ms)

Interlinear Chart

Chapter 18:31



כיון שראה כך חביריהם נזעפו הרבה ובאו והודיעו לאדוניהם כמו שהיה:

Hebrew Transcription

Translation: When he saw this, their companions were greatly furious and came and informed their Lord about what had happened.

The Scriptures: And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

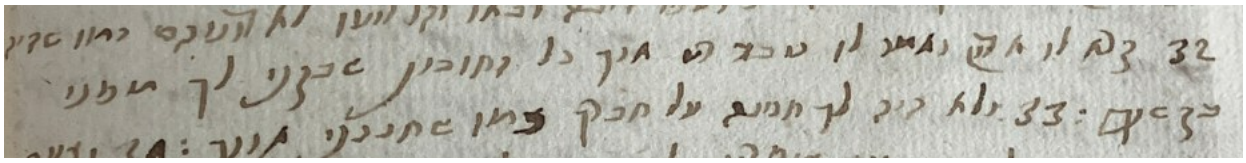
Aramaic: Now, when their fellow servants saw the thing which happened, they were very sad, and having come, made known to their lord all that which happened.

ובאו	הרבה	נזעפו	חביריהם	כך	שראה	כיון
u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	harbeh, “many, much, a lot,” (adv	niz’af’u, “they were furious,” (v. Pa’al/Qal, qatal, past, 3mp)	chaverehen, “their friends, companions,” (n mp, 3mp pronom)	kach, “is so, thus, therefore, this way,” (conj)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	keivan, “because, as soon as, when,” (conj)

			שהיה:	כמו	לאדוניהם	והודיעו
			she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQa/, qatal, past, 3ms)	k’mo, “like, as, similar to,” (adv, prep)	la’adoneihem, “to/ for/ belonging to their (m) masters, lords,” (n mp, 3mp pronom)	v’hodi’u, “and/ but/ so/ or they informed,” (v. Hif’il, qatal, 3mp)

Interlinear Chart

Chapter 18:32



קרא לו אדון ואמר לו עבד רע איך כל החובות שבקתי לך מפני בקשתך:
Hebrew Transcription

Translation: *The* master called to him and said to him, "Wicked servant, how *is it that* of all the debts I did forgive you because of your request?"

The Scriptures: Then his master called him and said to him, 'Wicked servant! I forgave you all that debt seeing you begged me.

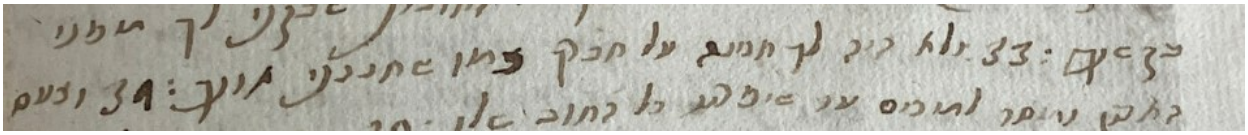
Aramaic: Then his lord called him and said unto him, 'Abda bisha {evil servant}! I forgave you all of that khawbtha {debt} because you begged me.

רע	עבד	לו	ואמר	אדון	לו	קרא
ra, "evil, wickedness," (adj ms)	eved, "servant, slave," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	adon, "master, lord," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	kara, "he/it read, called," (v. Pa'a/Qal, qatal, past, 3ms)

בקשתך:	מפני	לך	שבקתי	החובות	כל	איך
bakashatcha, "your (ms) request," (n fs, 2ms pronom)	mipnei, "of/ from, away from, from before," (prep)	lecha, "from/ for/ belonging to you," (prep, 2ms pronom)	shavakti, "I abandoned, forgave," (v. Pa'al/Qal, qatal, qatalm, 1cs)	ha'chovot, "the debts," (n mp)	kol, "all," (n ms)	eich, "how?" (adv)

Interlinear Chart

Chapter 18:33



ולא היה לך חנינה על חברך כמו שחננתי אותך:
Hebrew Transcription

Translation: "And should you not have mercy upon your companion like I had mercy on you?"

The Scriptures: Should you not also have had compassion on your fellow servant, as I also had compassion on you?’

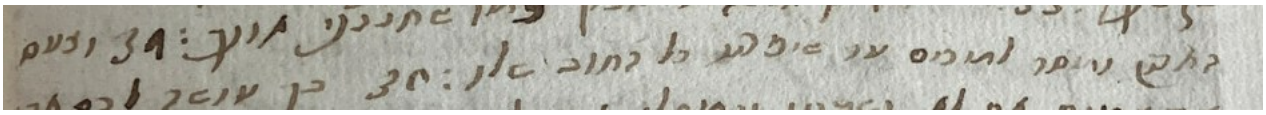
Aramaic: Wasn’t it right for you that you also should have had mercy on your fellow servant, as I had mercy on you?’

כמו	חברך	על	חנינה	לך	היה	ולא
k’mo, “like, as, similar to,” (adv, prep)	chavercha, “your (ms) friend, companion,” (n fs, 2ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep	chaniynah, “pardon, amnesty, mercy,” (n fs)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	ve’lo, “and/ but/ so/ or no/not,” (neg part)

					אותך:	שחננתי
					otcha, “you (ms),” (DO Marker, 2ms pronom)	she’chananti, “that/ which/ who/ whom I pardoned,” (Rel part, Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 18:34



וכעס האדון ומסר למכים עד שיפרע כל החוב שלו:

Hebrew Transcription

Translation: And the master was angry and condemned him to torturers until he would pay off all his debt.[588]

The Scriptures: And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

Aramaic: And his lord was angry, and delivered him unto the managdane {lit. the one who gives lashes} until he repaid every thing that he owed him.

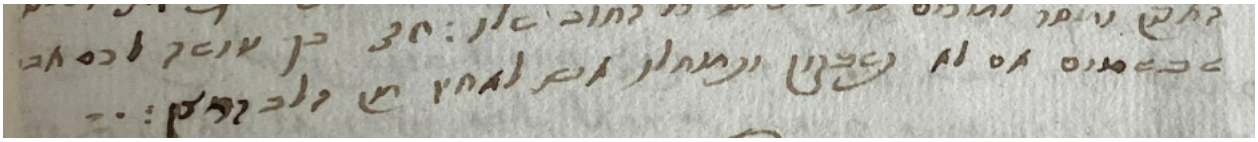
[588] This verse showcases distinct post-biblical legal phrasing and syntax. The verb ומסר (*ve-masar*) is a core Mishnaic legal term for formally handing over a prisoner into custody. To translate the Greek concept of torturers, the text employs the causative plural participle למכים (*la-makim*), meaning "to those who strike" or "to the beaters." Additionally, the clause כל החוב שלו (*kol ha-ḥov shelo*) ("all his debt") features the classic Mishnaic possessive system, which uses the independent particle *shelo* ("of him") rather than appending a standard biblical pronoun suffix directly to the noun.

כל	שיפרע	עד	למכים	ומסר	האדון	וכעס
kol, “all,” (n ms)	she’yifra, “that/ which/ who/ whom he/it will pay off,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ad, “until, up to,” (prep)	l’mukim, “to/ for/ belonging to beatings,” (prep, n mp pronom)	u’masar, “and/ but/ so/ or, I/ you (ms)/ he/it accuse(s), condemn (s),” (v. Pa’al/Qal, act part, ms) Mishnaic	ha' adon,” the master, lord,” (n ms)	v’ka’as, “and/ but/ so/ or he/it was angry,” (v. Pa’al/Qal, qatal, past, 3ms)

					שלו:	החוב
					she’lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ha’chov, “the debt,” (n ms)

Interlinear Chart

Chapter 18:35



כך עושה לכם אבי שבשמים אם לא תשבקון ותמחלו איש לאחיו מן הלב הרצן:

Hebrew Transcription

Translation: “Thus does my Father who is in the heavens will do to you, if you do not forgive and pardon *each* man, their brother, from a willing heart.”[589]

The Scriptures: So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Aramaic: Likewise, Abi {My Father}, who is in the Shmaya {the Heavens}, will do unto you, if you don’t forgive a man, his brother, his offenses from your heart.”

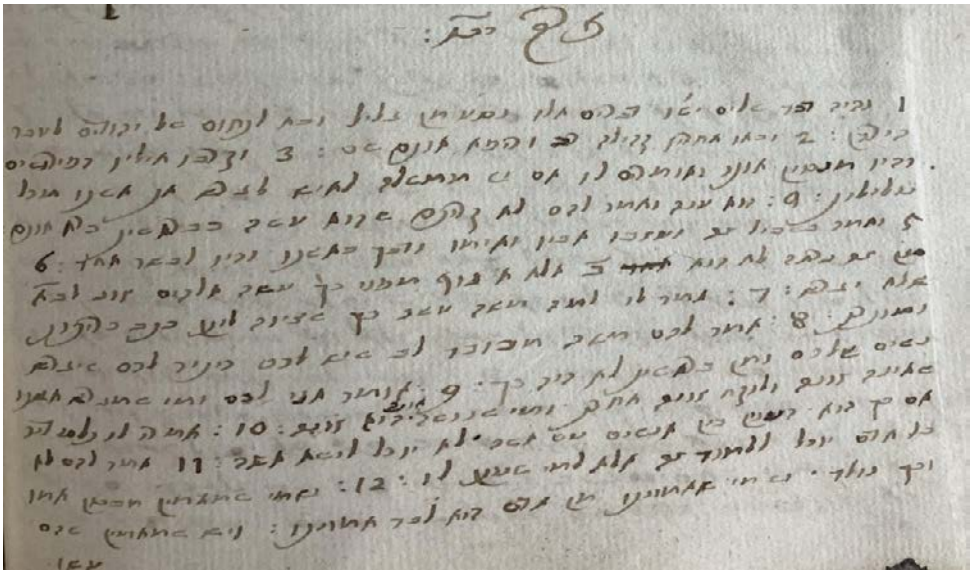
לא	אם	שבשמים	אבי	לכם	עושה	כך
lo, “no/not,” (neg part)	im, “if/ whether,” (conj)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	o’sah: “the I/ you (ms)/ he/it do(s), make(s), work(s),” (v. Pa’al/Qal, act part, ms)	kach, “is so, thus, therefore, this way,” (conj)

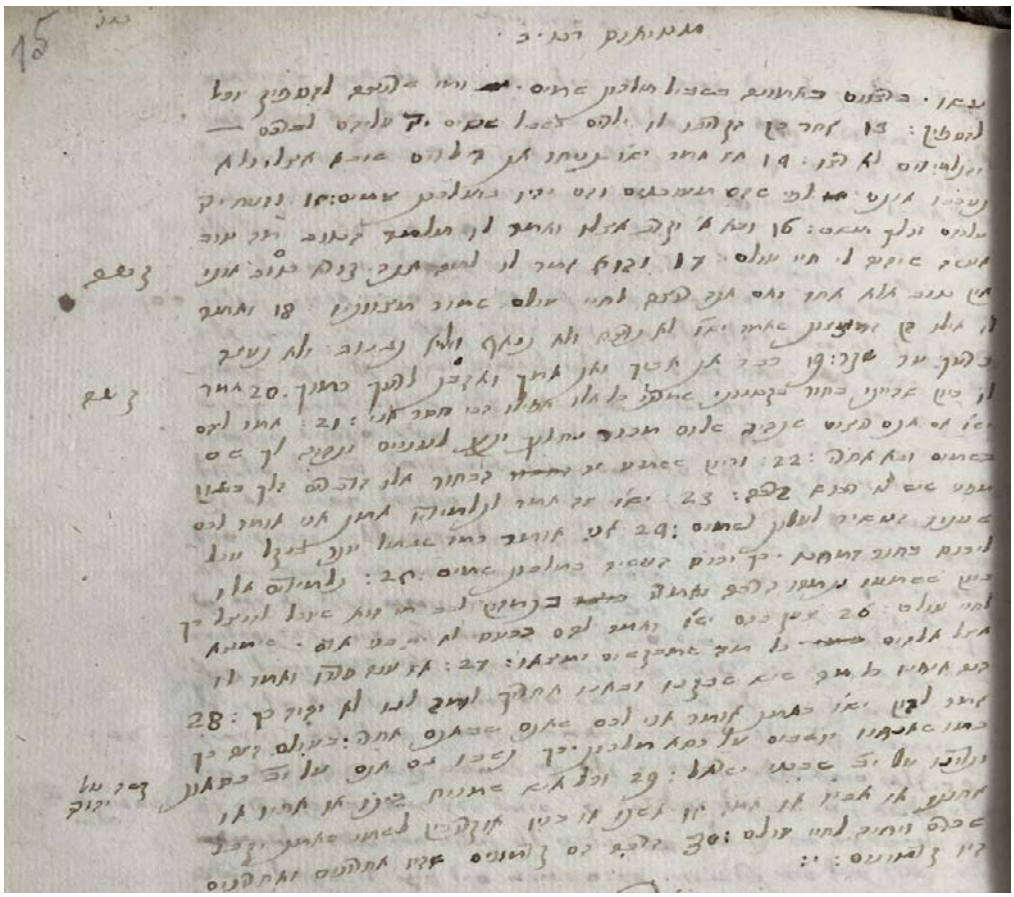
[589] This final verse synthesizes multiple post-biblical verbal systems and theological vocabularies. The text uses the verb תשבקון (*tishbequn*) ("you will forgive"), which combines the Aramaic root ש־ב־ק with the classic Aramaicized plural ending ־ון (*-un*). This is paired directly with the Hebrew verb ותמחלו (*ve-timḥalu*) ("and you will pardon"), employing the core Mishnaic theological verb מָחַל (*maḥal*) for the remission of a spiritual offense. Additionally, the phrase concludes with the unique adjectival form הרצן (*ha-ratzan*), describing a "willing" or "favorable" heart and emphasizing sincere intent.

הרצן:	הלב	מן	לאחיו	איש	ותמחלו	תשבקון
ha’ratzon, “the willing, desire,” (n ms)	ha’lev, “the heart,” (n ms)	min, “from/ of,” (prep)	l’echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)	ish, “man,” (n ms)	v’timchalu “you (mp) will forgive, will pardon,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	tishbokon, “you (mp) will abandon, forgive,” (v. Pa’al/Qal, yiqtol, fut, Ar. 2mp) Aramaism

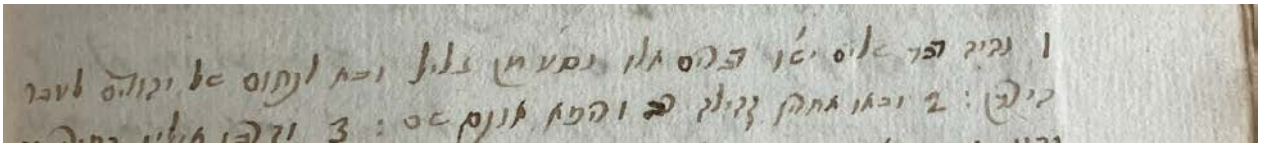
Interlinear Chart

Cochin Matthew Chapter 19





Chapter 19:1



והיה דכד שלים ישׁו דברים אלו נסע מן גליל ובא לתחום של יהודים לעבר הירדן:
Hebrew Transcription

Translation: And when Yeshua completed these words, he journeyed from Galil (Galillee) and came to the area of Yehudim (Judeans) across the Yarden (Jordan).

The Scriptures: And it came to be, when יהושע had ended these words, that He left Galil and came to the borders of Yehuḏah beyond the Yardĕn.

Aramaic: And it happened that when Eshu {Yeshua} had finished these words, he departed from Galila {Galilee}, and He came unto the border of Yehud {Judea}, to the other side of the Yurdnan {the Jordan}.

נסע	אלו	דברים	ישׁו	שלים	דכד	והיה
nasa, "he/it journeyed, traveled," (v. Pa'al/Qal, qatal, past, 3ms)	elu "these," (pron)	devarim, "words, matters, things," (n mp)	yeshu, "Yeshua," (name)	shelim, "complete, perfect, whole, unimpaired," (adj ms)	decad, "of/ who/ which/ that when," (part, conj) Prefix Ar. Aramaism	v'hayah, "and/ but/ so/ he/it was," (v. Pa'al/Qal, qatal, past, 3ms)

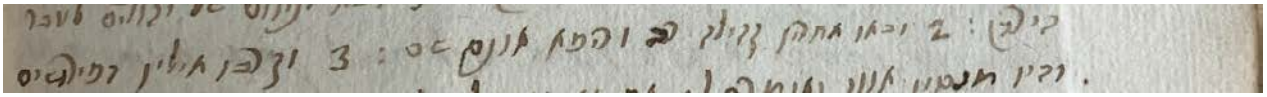
לעבר	יהודים	של	לתחום[590]	ובא	גליל	מן
la'avor, "to pass, overtake, advance, cross (a street or border)," (v. Pa'al/Qal, inf constr)	yehudim, "Jews, Judeans," (n mp)	shel, "to/ for, of, belonging to" (prep)	l'tchum, "to/ for/ belonging to (the) dominion, area, district, border," (prep, n ms constr) Mishnaic	v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	galil, "Galilee," (name)	min, "from/ of," (prep)

						הירדן:
						ha'yarden, "The Jordan," (name)

Interlinear Chart

[590] The text utilizes the textbook Mishnaic Hebrew noun לתחום (*le-tḥum*) to mean "to the border" or "territory." While this noun is entirely absent from the Hebrew Bible, it is a foundational legal term in the *Mishnah* used to define formal geographical boundaries.

Chapter 19:2



ובאו אחריו קהילה רב וריפא אותם שם:

Hebrew Transcription

Translation: Then a great community went after him, and he healed them there.

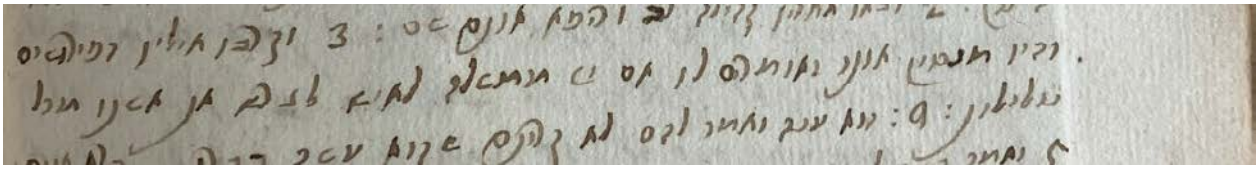
The Scriptures: And large crowds followed Him, and He healed them there.

Aramaic: And great kenshe {crowds} came after {i.e. followed} Him, and He healed them there.

שם:	אותם	וריפא	רב	קהילה	אחריו	ובאו
sham, “there,” (adv)	otam, “them,” (DO marker, 3mp pronom)	v’ripe, “and/ but/ so/ or he/it healed,” (v. Pi’el, qatal, past, 3ms)	rav, “great, many,” (adj ms)	kehila, “community, congregation,” (n fs)	acharav, “after him/it,” (prep, pron 3ms)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 19:3



וקרבו איליו הפירושים והיו מנסין אותו ואומרים לו אם יש ממשלה לאיש לגרש את אשתו מכל עלילות:

Hebrew Transcription

Translation: And the Pharisees approached him and were testing him and saying to him, “Is it lawful for a man to divorce his wife for every accusation?”[591]

The Scriptures: And the Pharisees came to Him, trying Him, and saying to Him, “Is it right for a man to put away his wife for every reason?”

[591] This verse employs distinct post-biblical spelling and terminology to capture a complex first-century legal question. It features the orthographic spelling הפירושים (*ha-perushim*) for Pharisees, inserting an internal *Yod* characteristic of Second Temple scribal habits. The noun ממשלה (*memshalah*), which traditionally denotes rule or dominion, is deployed in its Mishnaic sense to mean legal right or authority. Most notably, the phrase מכל עלילות (*mi-kol alilot*) ("for any accusations/deeds") translates the Greek concept of divorcing for "any cause," directly mirroring the historical debates between the early Rabbinic schools regarding the precise legal parameters for dissolving a marriage contract.

Aramaic: And the Phrishe {the Pharisees} drew near to Him, and were testing Him and saying, “Is it shaliyt {lawful} for a man to dismiss {i.e. divorce} his wife for any cause?”

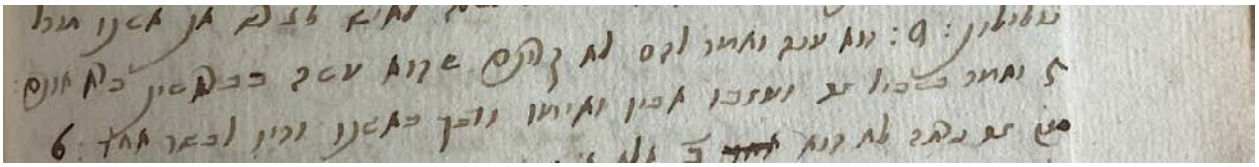
ואומרים	אותו	מנסין	והיו	הפירושים	איליו	וקרבו
ve’ omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	oto, “him/it,” (DO marker, 3ms pron)	me’nisin, “we/ you (mp)/ they, those who try(s), test(s),” (v. Piel, act part, Ar. suffix mp) Aramaism	v’hayu, “and/ but/ so/ or they were,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’perushim, “the pharisees,” (n mp)	eilu, “to him/it,” (prep, 3ms pronom)	ve’karvu, “and/ but/ so/ or they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)

את	לגרש	לאיש	ממשלה	יש	אם	לו
et, (DO marker)	legaresh, “to drive out, banish, expel, cast out, divorce, put away, trust away,” (v. Piel, Inf constr)	l’ish, “to/ for/ belonging to man, mankind,” (prep, n ms)	mimshala, “rule, dominion, government,” (n fs)	yesh, “there is, there exists,” (part)	im, “if, whether,” (conj)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom) wrong pronoun

				עלילות:	מכל	אשתו
				alilot, “libels, accusations, evil deeds,” (n fp)	m’chol, “from/ of (the) all,” (prep, n ms)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)

Interlinear Chart

Chapter 19:4



הוא ענה ואמר להם לא קריתם שהוא עשה בבראשית ברא אותם:

Hebrew Transcription

Translation: He answers and says to them, “Did you not read that He who made *them*, 'created them,' in the beginning?[592]

The Scriptures: And He answering, said to them, “Did you not read that He who made them at the beginning made them male and female,

[592] Genesis 1:27.

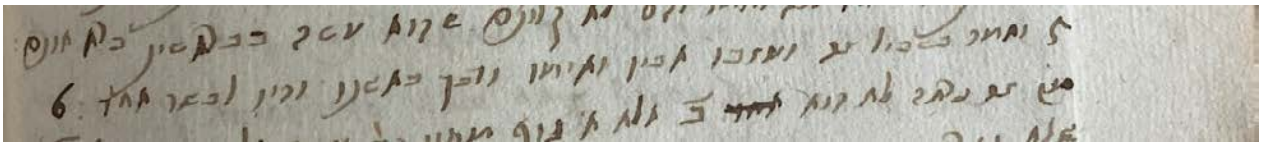
Aramaic: Then He answered and said unto them, “Have you not read that He who created from the brishiyth {the beginning}, He created them dekra {male} and neqbatha {female}?”

שהוא	קריתם	לא	להם	ואמר	ענה	הוא
she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	kri’atam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/ not” (part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron)

			אותם:	ברא	בבראשית	עשה
			otam, “them,” (DO marker, 3mp pronom)	bara, “he/it created,” (v. Pa’al/Qal, qatal, past, 3ms)	bivreoshit, “in/ with/ by (the) beginning,” (prep, n fs)	asah, “he/ it made, did,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 19:5



ואמר בשביל זה ועזבו אביו ואימו ודבק באשתו והיו לבשר אחד:

Hebrew Transcription

Translation: And he said, “Because of this, *a man* shall leave his father and his mother, and cleave to his wife, and they will become one flesh.”[593]

The Scriptures: and said, ‘For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh’?

Aramaic: And He said, “Because of this, a gabra {a man} will leave his father and his mother, and will be joined unto anttheh {his wife}, and they will be, both of them, one basar {flesh}.

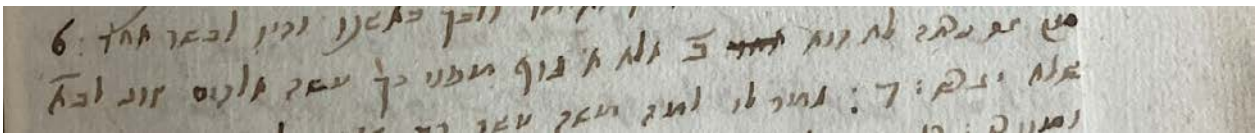
ודבק	ואימו	אביו	ועזבו	זה	בשביל	ואמר
v’dvak, “and/ but/ so/ or he/it shall cleave,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’imo, “and/ but/ so/ or his/its mother,” (n fs, 3ms pronom)	aviv, “his/its father,” (n ms, 3ms pronom)	v’azvu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)	ze, “this, this one,” (pron, ms)	bishvil, “for, for the sake of,” (prep) Mishnaic	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

[593] Genesis 2:24.

			אחד:	לבשר	והיו	באשתו
			echad, “one,” (card num)	l’basar, “to/ for/ belonging to flesh,” (lprep, n ms)	v’hayu, “and/ but/ so/ or they were,” (v. Pa’al/Qal, qatal, past, 3ms)	b’ishto, “in/ with/ by his/its woman, wife, spouse,” (prep, n fs, 3ms pronom)

Interlinear Chart

Chapter 19:6



מן זה נראה לא הוא ב׳ אלא א׳ גוף מפני כך עשה אלהים זוג לב׳א שלא יגרש:

Hebrew Transcription

Translation: “From this appears, it is not two, but one body: Because of this, Elohim (God) made a couple of sons of man,[594] that he would not divorce."[595]

The Scriptures: So that they are no longer two, but one flesh. Therefore, what Elohim has joined together, let man not separate.”

Aramaic: Therefore, they will not be threyn {two}, but rather, khad phagar {one body}. The thing therefore that Alaha {God} has joined, a bar-nasha {a son of man} should not separate.”

אלא	ב׳	הוא	לא	נראה	זה	מן
ela, “but, however, only, (conj)	bet, “two,” (abbrev, card num)	hu, “he/it,” (3ms pron)	lo, “no/ not” (neg part)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	ze, 'this (pron, ms)	min, “from of,” (prep)

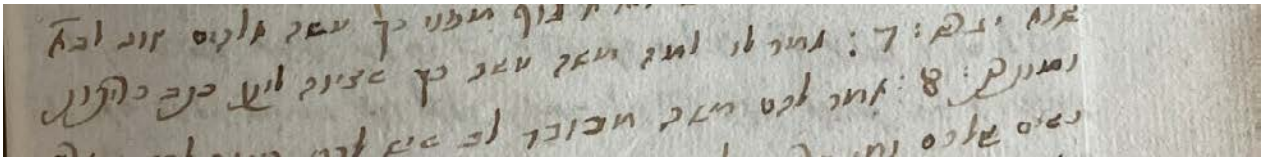
זוג[596]	אלהים	עשה	כך	מפני	גוף	א׳
zug, “couple, pair,” (n ms)	elohim, “God(s)” (n mp)	asa, “he/it did, made, do” (v. Pa’al/Qal, qatal, past, 3ms)	kakh, “so, thus, therefore, in this way,” (adv)	mipnei, “from/ of away, from before, because of,” (prep)	guf, “body,” (n ms)	aleph, “one,” (abbrev, card num)

[594] This translates to “human being.”
[595] This word for “divorce” (יגרש - *yegaresh*) describes one who “drives out, thrusts out, or expels” his wife.
[596] This word is first found in *Mishnah* Peah 2:6.

				יגרש:	שלא	לב׳א
				ye’garesh, “he/it will drive out, banish, expel, cast out, divorce, put away, trust away,” (v. Pi’el, yiqtol, fut, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	l’benei, “to/ from/ belonging to sons of adam, humans, mankind,” (prep, n ms)

Interlinear Chart

Chapter 19:7



אמר לו למה משה עשה כך שציוה ליתן כתב כריתות ומותרת:

Hebrew Transcription

Translation: He said to him, “Why did Moses do *it* this way? That he commanded to give a writing of divorce and release.”[597]

The Scriptures: They said to Him, “Why then did Mosheh command to give a certificate of divorce, and to put her away?”

Aramaic: They said unto Him, “Why then did Mushe {Moses} command to give a kathaba d’shubqana {a writing of release}, and dismiss {i.e. divorce} her?”

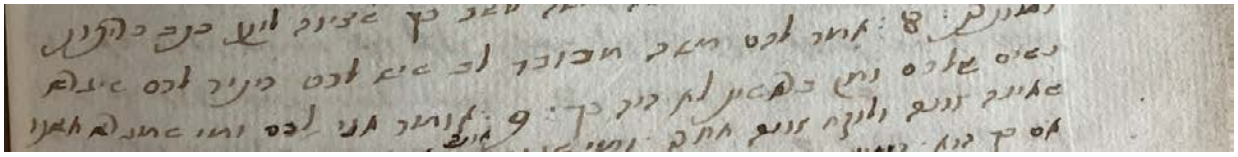
שציוה	כך	עשה	משה	למה	לו	אמר
she’tzivah, “that/ which/ who/ whom he/it ordered, commanded,” (rel part, v. Pi’el, qatal, past, 3ms)	kakh, “thus, therefore, in this way,” (adv)	asa, “he/it did, made, do” (v. Pa’al/Qal, qatal, past, 3ms)	mosheh, “Moses,” (name)	l’mah, “why?” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

[597] This verse relies extensively on the technical vocabulary of Mishnaic Hebrew marital law. It features the distinct infinitive form ליתן (*liten*) ("to give"), a morphological hallmark of post-biblical dialects that replaces the biblical form *latet*. It also pairs the traditional biblical phrase for a bill of divorce, כתב כריתות (*ktav kritut*), with the foundational Rabbinic legal term ומותרת (*u-muteret*) ("and she is permitted/released"). In historical Jewish divorce documents (the *Get*), this specific term is the precise formula used to declare a divorced woman legally free to remarry. See Deuteronomy 24:1.

			ומותרת:	כריתות	כתב[598]	ליתן
			u'muteret, "and/ but/ so/ or I am/ you (fs) are/ she/it is loosened, permit, allow, untie," (v. Hif'il, act part, fs)	keritot, "divorce," (n fs)	ktav-, "writing of," (n ms constr)	liten, "to give, allow," (v. Pa'al/Qal, inf abs) Aramaism Mishnaic

Interlinear Chart

Chapter 19:8



אמר להם משה מכובד לב שיש לכם היתיר לכם שיגרש נשים שלכם ומן בראשית לא היה כך:

Hebrew Transcription

Translation: And he said to them, "Mosheh (Moses), because of the heaviness of heart that you have, permitted you to divorce your wives, but from the beginning, it was not so."

The Scriptures: He said to them, "Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.

Aramaic: He said unto them, "Mushe {Moses}, because of the hardness of your heart had allowed you to dismiss your wives, but, from the brashiyth {the beginning}, it wasn't so.

לכם	שיש	לב	מכובד	משה	להם	אמר
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	lev, "heart," (n ms	mechubad, "heavy, burdensome, grievous, vexation," (adj ms)	mosheh, Moses," (name)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past 3ms)

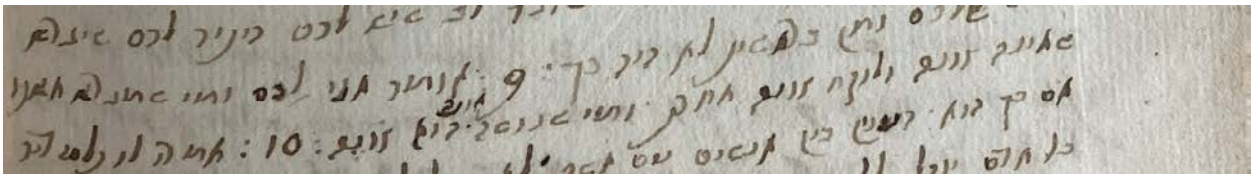
בראשית	ומן	שלכם	נשים	שיגרש	לכם	היתיר
beroshit, "in/ with/ by (the) beginning," (prep, n fs)	u'min, "and/ but/ so/ or from/ of," (prep)	she'lachem, "that/ which/ who/ whom to you (mp)," (rel part, 2mp pronom)	nashim, "women," (n fp)	she'yegaresh, "that which/ who/ whom he/it will drive away, divorce, put away," (v. Pi'el, qatal, past, 3ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ha'yotir, "that/ which he/it will expel, banish," (v. Hif'il, qatal, past, 3ms)

[598] In Deuteronomy 24:1, the Hebrew word used for "writing" is סֵפֶר (*sefer*), which means "book, scroll, writing." However, in this verse, the author uses the word כתב (*ktav*), meaning "writing."

				כך:	היה	לא
				kach, “therefore, in this way,” (adv)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	lo, “no/ not” (neg part)

Interlinear Chart

Chapter 19:9



אומר אני לכם ומי שמגרש אשתו שאינה זונה ולוקח זונה אחרת ומי שנושא אותה הוא זונה:

Hebrew Transcription

Translation: “I say to you, whoever sends away[599] his wife without her being a fornicator[600] and takes another *wife*, commits fornication: and whoever that marries her (i.e., *the first wife*),[601] commits fornication.”

The Scriptures: And I say to you, whoever puts away his wife, except on the ground of whoring, and marries another, commits adultery. And whoever marries her who has been put away commits adultery.”

Aramaic: But, I say unto you that he who leaves anttheh {his wife}, without the cause of gura {adultery}, and takes another, commits adultery. And he who takes a shabiyqtha {a divorced woman}, commits adultery.”

שאינה	אשתו	שמגרש	ומי	לכם	אני	אומר
she’eina(h), “that/ which/ who/ whom she/it is not,” (rel part, part, 3fs pronom)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	she’megaresh, “that/ which/ who/ whom expels, divorces,” (v. rel part, v. Pi’el, act part, ms)	u’mi, “and/ but/ so/ or who,” (inter part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)

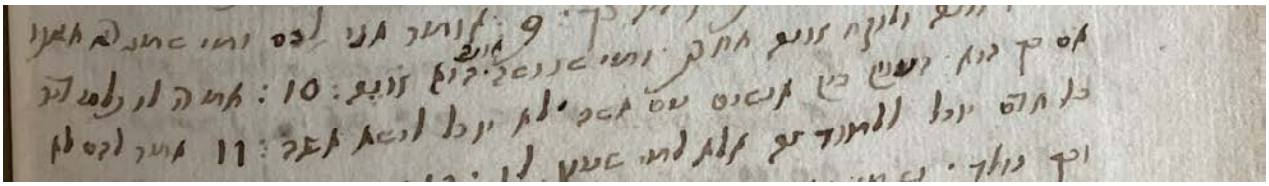
[599] Literal meanings: “drives out, thrusts, expels.”
[600] This is a harsh word that can mean “whore, fornicator,” or “prostitute.” The proper word for “adulterer” is נואף (*no’ef*).
[601] Collectively, including details from Matthew 5:32 and Luke 16:18, along with this passage, the man who marries the first wife will be an adulterer נואף (*no’ef*) because the woman was not divorced properly with her כריתות (*keritut*, “divorcement”). The woman who is separated, or rather “put away” גרושה (*gerusha*), is still considered married. The man in Matthew 19:9 makes himself a fornicator זונה (*zonah*) by taking a 2nd woman without properly ending his first marriage.

אותה	שנושא	ומי	אחרת	זונה	ולוקח	זונה
ota(h), “her,” (DO marker, 3fs pronom)	she’noshe, “that/ which/ who/ whom I/ you (ms) he/it bears, marries,” (v. Pa’al/Qal, act part, ms)	u'mi, “and/ but/ so/ or who,” (inter part)	achheret, “other, another, different,” (adj fp)	zona, “I/ you (fs)/ she/it commit(s) adultery,” (v. Pa’al/Qal, act part, fs)	v’lokeach, “and/ but/ so/ or I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	zona, “I/ you (fs)/ she/it commit(s) adultery,” (v. Pa’al/Qal, act part, fs)

					זונה:	הוא
					zona, “I/ you (fs)/ she/it commit(s) adultery,” (v. Pa’al/Qal, act part, fs)	hu, “he/it,” (pron, 3ms)

Interlinear Chart

Chapter 19:10



אמרו לו תלמדיו אם כך הוא הענין בין אנשים עם אשה לא יוכל לנשא אשה:

Hebrew Transcription

Translation: His talmidim (disciples) said to him, “If such is the case between husbands with a wife,[602] *then* he will not be able to marry a wife.”

The Scriptures: His taught ones said to Him, “If such is the case of the man with his wife, it is good not to marry.”

Aramaic: His Disciples said unto Him, “If such is the reproach between a gabra {man/husband} and an anttha {a wife}, it is better not to take an anttha {a wife}!”

הענין	הוא	כך	אם	תלמדיו	לו	אמרו
ha’inyan, “the matter, issue, problem, question, concern,” (n ms)	hu, “he/it,” (3ms, pron)	therefore, in this way,” (adv)	im, “if, whether,” (conj)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp

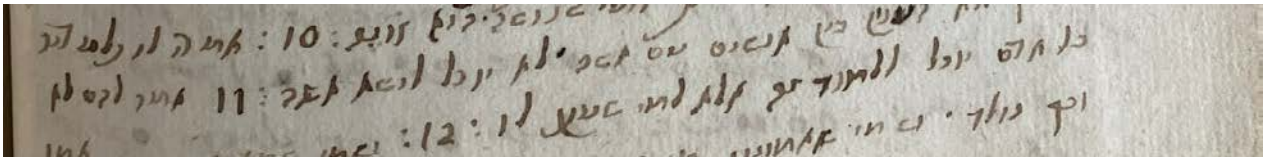
[602] Can also be translated to, “men with a woman.”

לנשא[603]	יוכל	לא	אשה	עם	אנשים	בין
le’nesa, “ro marry,” (v. Pa’al/Qal, inf constr)	youchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not,” (part)	isha, “woman, wife, spouse,” (n fs)	im, “with,” (prep)	anashim, “men, people,” (n mp)	bein, “between, amongst,” (prep)

						אשה:
						isha, “woman, wife, spouse,” (n fs)

Interlinear Chart

Chapter 19:11



אמר להם לא כל אדם יוכל ללמוד זה אלא למי שנותן לו:

Hebrew Transcription

Translation: He said to them, “Not every man is able to learn this, except whoever it is given to.”

The Scriptures: And He said to them, “Not all receive this word, but only those to whom it has been given,

Aramaic: Then He said unto them, “This word doesn’t apply to every man, but only unto he whom it is given:

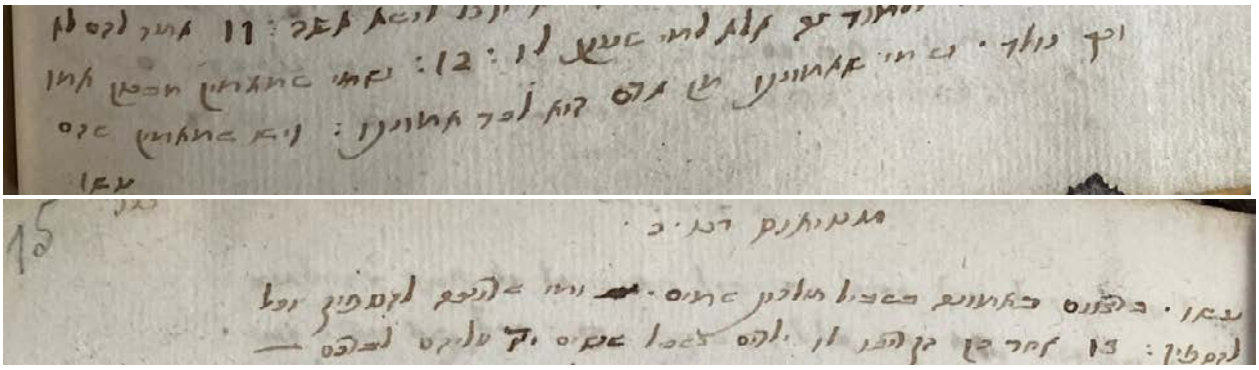
ללמוד	יוכל	אדם	כל	לא	להם	אמר
le’limod, “to learn, study,” (v. Pa’al/Qal, inf constr)	youchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	adam, “man,” (n ms)	kol, “all,” (n ms)	lo, “no/ not,” (part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

[603] It appears the second letter is a nun and not a yod and translates to “he/it married.”

		לו:	שנותן	למי	אלא	זה
		v'lo, "and/ but/ so/ or to/ for/ belonging to him/it," (prep, 3ms pronom)	she'noten, "that/ which/ who/ whom I/ you (ms)/ he/it give(s)," (rel part, v. Pa'al/Qal, act part, ms)	l'mi, "to/ for/ belonging to who, whoever," (prep, interog pron)	ela, "but, however, only, (conj)	ze, 'this (pron, ms)

Interlinear Chart

Chapter 19:12



יש מי שמאמין מבטן אמו וכך נולד יש מי שאמונתו מן אדם הוא לבד אמונתו ויש שמאמין שהם עשו ברצונם באמונה בשביל מלכות שמים ומי שרוצה להספיק יוכל להספיק:

Hebrew Transcription

Translation: There is whomever that has faith from the womb of his mother, and is born, there is whomever that has faith, *it* is only his faith by man. And there are some who have faith who did by their own will in faith for the sake of the Kingdom of Heaven. And whoever wills to succeed is able to succeed."

The Scriptures: for there are eunuchs[604] who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it."

Aramaic: For, there are mahaymane {eunuchs} begotten thus from the womb of their mother. And there are mahaymane {eunuchs} who have become mahaymane {eunuchs} by the sons of men. And there are mahaymane {eunuchs} who made their souls {themselves} mahaymane {eunuchs} on account of The Malkutha d'Shmaya {The Kingdom of the Heavens}. Whomever that this is able to be applied to, let it be applied."

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[604] This word was translated as "enuchs," but can also mean, "faithful ones."

יש	מי	שמאמין	מבטן	אמו	וכך	נולד
yesh, “there is, there exists,” (part)	mi, “who?” (interrog part)	she’ma’amin, “that/ which/ who/ whom I/ you (ms)/ he/it believes, has faith,” (rel part, v. Hif’il, act part, ms)	m’beten, “from/ of (the) belly, womb,” (prep, n fs)	im’o, “his/its mother,” (n fs, 3ms pronom)	v’cach, “and/ but/ so/ or in this way,” (adv)	nolad, “I am/ you (ms) are/ he/it is born,” (v. Nif’al, act part, ms)

יש	מי	שאמונתו	מן	אדם	הוא	לבד
yesh, “there is, there exists,” (part)	mi, “who?” (interrog part)	she’emunato, “that/ which/ who/ whom his/its faith,” (rel part, n ms, 3ms pronom)	min, “from of,” (prep)	adam, “man,” (n ms)	hu, “he/it,” (3ms, pron)	levad, “alone,” (adv)

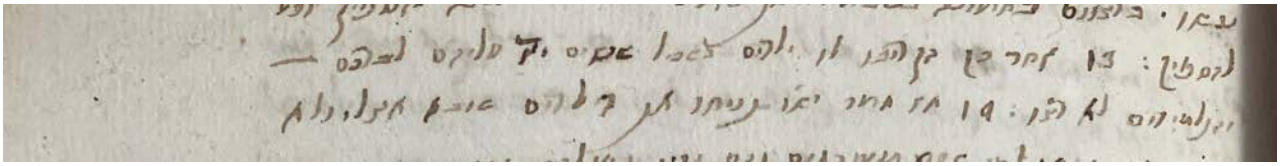
אמונתו	ויש	שמאמין	שהם	עשו	ברצונם	באמונה
emunato, “his/its faith,” (n ms, 3ms pronom)	v' yesh, “and/ but/ so/ or there is, there exists,” (part)	she’ma’amin, “that/ which/ who/ whom I/ you (ms)/ he/it believe(s), has faith,” (rel part, v. Hif’il, act part, ms)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	asu, “they did, make, created,” (v. Pa’al/Qal, qatal, past, 3mp)	b’retzonam, “in/ with/ by their desire, intent, will, pleasure, delight,” (prep, n ms)	b’emuna, “in/ with/ by (the) faith,” (prep, n cs)

בשביל	מלכות	שמים	ומי	שרוצה	להספיק	יוכל
bishvil, “for, for the sake of,” (prep) Mishnaic	malchut, “kingdom,” (n fs)	shamayim, “heavens, skies,” (n mp)	u'mi, “and/ but/ so/ or who,” (inter part)	sh' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)	lehaspik, “to be sufficient, suffice,” (v. Hif’il, inf constr)	youchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

להספיק:						
lehaspik, “to be sufficient, suffice,” (v. Hif’il, inf constr)						

Interlinear Chart

Chapter 19:13



אחר כן הקריבו לו ילדים בשביל ששים ידו עליהם לברכם והתלמידים לא רצו:

Hebrew Transcription

Translation: After this, they brought children to him, *so* that he may place his hand upon them to bless them, but his talmidim (disciples) were not willing.

The Scriptures: Then young children were brought to Him to lay His hands on them and pray, and the taught ones rebuked them.

Aramaic: Then talaye {young boys/children} drew near to Him, so that He might place His hand upon them and pray, and His Disciples rebuked them.

אחר	כן	הקריבו	לו	ילדים	בשביל	ששים[605]
achar, "after," (prep)	ken, "yes, so, thus," (adv)	hikrivu, "they came near, approached, drew near," (v. Hif'il, qatal, past, 3mp)	lo, "and/ but/ so/ or to/ for/ belonging to him/it," (prep, 3ms pronom)	yeladim, "boy, children," (n mp)	bishvil, "for, for the sake of," (prep) Mishnaic	she'shim, "that which/ who/ whom put, place," (rel part, Pa'al/Qal, inf constr?)

ידו	עליהם	לברכם	והתלמידים	לא	רצו:	
yado, 'his/its hand," (n ms, 3ms pronom)	aleihem, "upon them," (prep, 3 mp pronom)	le'varcham, "to bless them," (v. Pi'el, inf constr, 3mp obj)	v'ha'talmidim, "and/ but/ so/ or the students, disciples," (n mp)	lo, "no/ not," (part)	ratzu, "they wanted," (v. Pa'al/Qal, qatal, past, 3mp)	

Interlinear Chart

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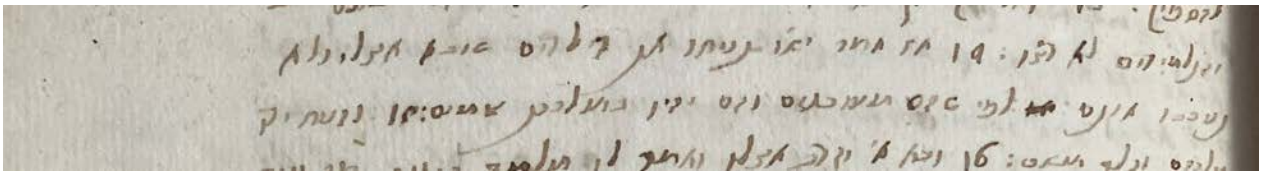
[605] Unusually spelled as an infinitive construct or as an imperative, but intended to be as a third-person masculine singular, "He placed."

Chapter 19:14



אז אמר ישׁ׳ו תניחו את הילדים שיבא אצלי ולא תעכבו אותם לפי שהם מעוטים והם יהיו במלכות שמים:

Hebrew Transcription

Translation: Then Yeshua said, “Allow the children to come to me, and do not withhold them, for they are little ones, but they will be in the kingdom of heaven.”

The Scriptures: But יהושע said, “Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens.”

Aramaic: But He, Eshu {Yeshua}, said unto them, “Let the talaye {the young boys/children} come to Me and don’t hinder them, for, the ones who are like these, theirs is The Malkutha d’Shmaya {The Kingdom of the Heavens}.”

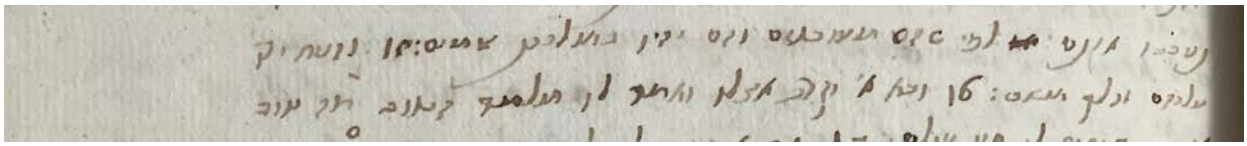
שיבא	הילדים	את	תניחו	ישׁ׳ו	אמר	אז
she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ha’yeladim, “the boys, children,” (n mp)	et, (DO marker)	tanichu, “you (mp) will leave alone,” (v. Hif’il, yiqtol, fut, 2mp)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

מעוטים	שהם	לפי	אותם	תעכבו	ולא	אצלי
mi’utim, “little, little ones,” (n mp)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	lefi, “according to,” (prep)	otam, “them,” (DO marker, 3mp pronom)	te’akvu, “you (ms) will delay, hinder, prevent, withhold,” (v. Pi’el, yiqtol, fut, 2mp)	v’ lo, “and/ but/ so/ or no, not,” (neg part)	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)

			שמים:	במלכות	יהיו	והם
			shamayim, “heavens, skies,” (n mp)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	yihyu, “they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)

Interlinear Chart

Chapter 19:15



והניח ידו עליהם והלך משם:

Hebrew Transcription

Translation: And he placed his hand upon them, and went from there.

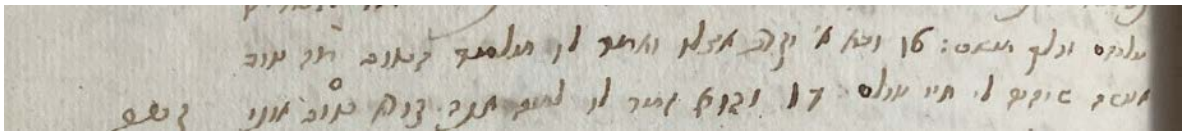
The Scriptures: And having laid hands on them He went from there.

Aramaic: And He placed His hand upon them, and departed from there.

		משם:	והלך	עליהם	ידו	והניח
		me'sham, "from/ of there," (prep, adv)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	aleihem, "upon them," (prep, 3 mp pronom)	yado, 'his/its hand," (n ms, 3ms pronom)	v'hiniach, "he/it placed," (v. Hif'il, qatal, past, 3ms)

Interlinear Chart

Chapter 19:16



ובא א׳ וקרב אצלו ואמר לו מלמד הטוב מה טוב אעשה שיהיה לי חיי עולם:

Hebrew Transcription

Translation: And one approached him and said to him, "Good Teacher, what good *thing* should I do that I may have eternal life?"

The Scriptures: And see, one came and said to Him, "Good Teacher, what good shall I do to have everlasting life?"

Aramaic: And one came near, and said unto Him, "Malphana taba {good teacher}, what is something good that I should do, so that I may have Khaye d'lalam {eternal Life}?"

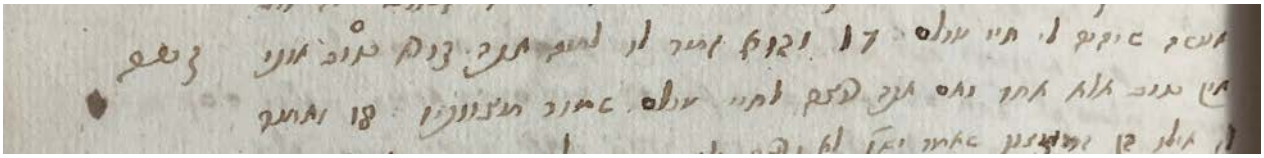
מלמד	לו	ואמר	אצלו	וקרב	א׳	ובא
melamed, “I/ you (ms)/ he/it teach(es),” (v. Pi’el, act part, ms)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v’karev, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)	aleph, “one,” (abbrev, card num)	v’bo, “and/ but/ so/ he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)

חיי	לי	שיהיה	אעשה	טוב	מה	הטוב
chayay, “life of,” (n mp)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	she’yihye, “that/ which/ who/ whom he/it will be,” (rel part, Pa’al/Qal, yiqtol, fut, 3ms)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	tov, “good, pleasant,” (adj, ms)	mah, “what,” (inter part)	ha’tov, “the good, pleasant, appropriate,” (adj ms)

						עולם:
						olam, “nature, existence, world, lifetime, eternity,” (n ms)

Interlinear Chart

Chapter 19:17



והוא אמר לו למה אתה קורא טוב אותי אין טוב אלא אחד ואם אתה רוצה לחיי עולם שמור מצוותיו:

Hebrew Transcription

Translation: And he said to him, “Why do you call me good? There is none good except One. And if you want to live forever, keep His commandments.”[606]

The Scriptures: And He said to him, “Why do you call Me good? No one is good except One – Elohim. But if you wish to enter into life, guard the commands.”

Aramaic: Then He said unto him, “Why do you call Me taba {good}? None is taba {good}, except only One, Alaha {God}. But if you desire that you may enter unto Khaye {Life}, keep The Phuqdane {The Commandments}.

[606] This compelling verse highlights that Yeshua urges us: if we seek eternal life, we must follow His commandments. See Leviticus 18:5, Ezekiel 20:11, Galatians 3:12.

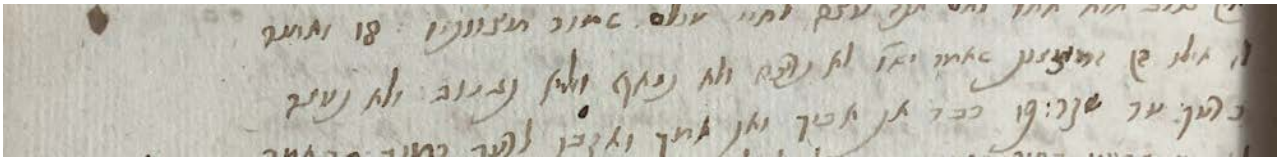
טוב	קורא	אתה	למה	לו	אמר	והוא
tov, “good, pleasant,” (adj ms)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa’al/Qal, act part, ms)	atah, “you,” (pron)	lama, “why? what purpose, for whatsoever,” (adv)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	v’hu, “and/ but/ so/ or he,” (3ms pron)

אתה	ואם	אחד	אלא	טוב	אין	אותי
atah, “you,” (pron)	v’im, “and/ but/ or if/ whether,” (conj)	echad, “one,” (card num)	ela, “but, however, only, (conj)	tov, “good, pleasant,” (adj ms)	ein, “there is not, is not,” (part)	oti, “me,” (DO marker, 1cs pronom)

		מצוותיו:	שמור	עולם	לחיי	רוצה
		mitzvotav, “his/its commandments,” (n fp, 3ms pronom)	shamur, (to a man) “guard, keep, maintain,” (v. Pa’al/Qal, imp, 2ms)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	l’chayay, “to/ for/ belonging to a life of,” (n mp constr)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 19:18



ואמר לו אילו הן המצוות שאמר יש׳ו לא תרצח ולא תנאף ולא תגנוב ולא תענה ברעך עד שקר:

Hebrew Transcription

Translation: And he said to him, “Which are they, the commandments that Yeshua said, “You shall not murder, nor shall you commit adultery, nor shall you steal, nor shall you bear false witness against your neighbor.”

The Scriptures: He said to Him, “Which?” And יהושע said, "‘You shall not murder,’ ‘You shall not commit adultery,’ You shall not steal,’ ‘You shall not bear false witness,’

Aramaic: He said unto Him, “Which ones?” Then Eshu {Yeshua} said unto him, “That you shall not thequl {commit murder}, and you shall not thagur {commit adultery}, and you shall not thegnub {steal}, and you shall not theshad sahduth shuqra {witness false testimony}.

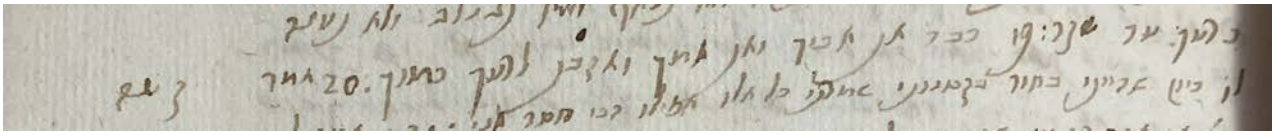
ישׁו	שאמר	המצוות	הן	אילו	לו	ואמר
yeshu, “Yeshua,” (name)	she’amar, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’mitzvot, “the commandments,” (n fp)	hen, “they,” (Ar. 3fs pron) Aramaism	eilu, “these, the following, which,” (3mp pronom)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

ולא	תגנוב	ולא	תנאף	ולא	תרצח	לא
v’lo, “and/ but/ so/ or no, not,” (neg part)	tignov, “you (ms) will steal,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	v’lo, “and/ but/ so/ or no, not,” (neg part)	tin’af, “you (ms) will commit adultery,” (v. Pi’el, yiqtol, fut, 2ms)	v’lo, “and/ but/ so/ or no, not,” (neg part)	tirtzach, “you (ms) will murder,” (v. Pa’al/Qal, yiqtol, 2ms)	lo, “no/ not,” (part)

			שקר:	עד	ברעך	תענה
			sheker, “falsehood, lie,” (n ms)	ed, “witness,” (n ms)	b’re-ech, “in/ with/ by your friend, neighbor,” (prep, n ms, 2ms pronom)	te’ane, “you (ms) will answer,” (Pa’al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 19:19



כבד את אביך ואת אמך ואהבת לרעך כמוך:

Hebrew Transcription

Translation: “honor your father and mother, and you shall love your neighbor as yourself.”[607]

The Scriptures: ‘Respect your father and your mother,’ and ‘You shall love your neighbour as yourself.’”

Aramaic: And honor your father and your mother, and love your neighbor as naphshak {your soul/yourself}.”

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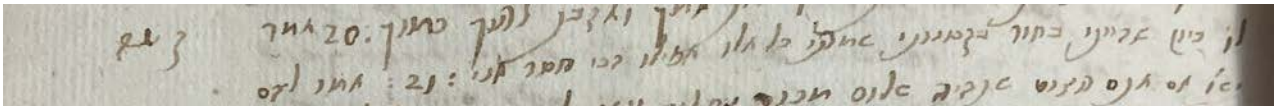
[607] Exodus 20:12–16; Leviticus 19:18; and Deuteronomy 5:16– 20.

לרעך	ואהבת	אמך	ואת	אביך	את	כבד
le’re’aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 2ms pronom)	v’a’havta, “and/ but/ so/ or you shall (ms) love,” (v. Pa’al/Qal, weqatal, fut, 2ms)	imcha, “you (ms) mother,” (n fs, 2ms pronom)	v’et, “and, but, so, or,” (DO marker)	avicha, “your (ms) father,” (n ms, 2ms pronom)	et, (DO marker)	kabed! (to a man) “honor!” (v. Pi’el, imp, 2ms)

						כמוך:
						kamocha, “like/ as you (ms),” (prep, 2ms)

Interlinear Chart

Chapter 19:20



אמר לו כיון שהייתי בחור בקטינתי שמרתי כל אלו אפילו הכי חסר אני:

Hebrew Transcription

Translation: He said to him, “Since I was a young man in my adolescence, even so, *what* do I still lack?

The Scriptures: The young man said to Him, “All these I have watched over from my youth, what do I still lack?”

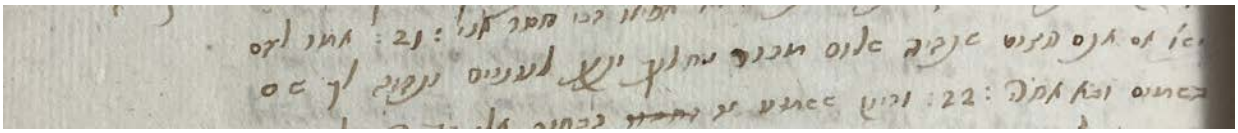
Aramaic: That layma {young man} said unto Him, “These all I have kept them, from talyuthi {my youth/childhood}, what am I lacking?”

שמרתי	בקטינתי	בחור	שהייתי	כיון	לו	אמר
shamarti, “I guarded, kept, maintained,” (v. Pa’al/Qal, qatal, past, 1cs)	b’kitineti, “in/ with/ by my littleness, adolescence” (prep, n ms, 1cs pronom)	bachur, “young man,” (n ms)	she’hayiti, “that/ which/ who/ whom I was,” (v Pa’al/Qal, qatal, past, 1cs)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

	אני:	חסר	הכי	אפילו	אלו	כל
	ani, “I,” (1cs pron)	chaser, “I/ you (ms)/ he/it lack(s),” (v. Pa’al/Qal, act part, ms)	hachi, “the most, is there, could it be that,” (interrog hey, adj)	afilu, “even, although,” (adv)	alv, “these,” (pron)	kol, “all,” (n ms)

Interlinear Chart

Chapter 19:21



אמר להם ישׁו אם אתם רוצים שתהיה שלום מכור נחלתך ותתן לעניים ותהיה לך שם בשמים ובא אחרי:

Hebrew Transcription

Translation: Yeshua said to them, “If you want to be perfect, sell your inheritance and give it to the poor, and it will be there for you in heaven; then come follow me.”

The Scriptures: יהושע said to him, “If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven. And come, follow Me.”

Aramaic: Eshu {Yeshua} said unto him, “If you desire to be gamiyra {perfect}, go sell genyanak {your property}, and give them unto the meskine {the poor}, and you will have {lit. there will be for you} siymtha {treasure} in the Shmaya {the Heavens}, and come follow Me.”

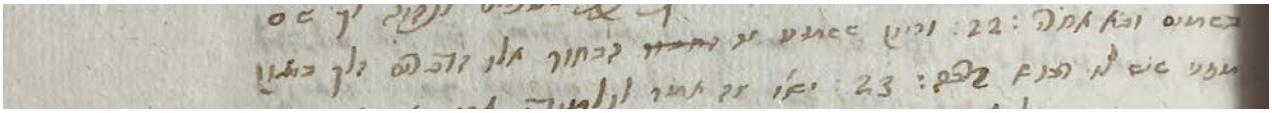
שתהיה	רוצים	אתם	אם	ישׁו	להם	אמר
she’tihye, “that/ which/ who/ whom you (ms) will be,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	atem, “you,” (mp pron)	im, “if, whether,” (conj)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

לך	ותהיה	לעניים	ותתן	נחלתך	מכור	שלום
lecha, “to you (ms,” (prep, 2ms pronom)	v’tihye, “and/ but/ so/ or you (ms) will be,” (v. Pa’al/Qal, yiqtol, 2ms)	l’anyyim, “to their (mp) poverty, poor, poor ones,” (prep, n ms, 3mp pronom)	v’titen, “and/ but/ so/ or you will give,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	nachalatecha, “your (ms) estate, inheritance, legacy,” (n fs, 2ms pronom)	mechor! (to a man) “sell!” (v. Pa’al/Qal, imp, 2ms)	shalom, “peace, welfare, well-being, completeness,” (n ms)

			אחרי:	ובא	בשמים	שם
			acharey, “after me,” (prep)	u’ba, “and/ but/ so/ or I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	b’shamayim, “in/ with/ by (the) heavens,” (prep, n mp)	sham, “there,” (adv)

Interlinear Chart

Chapter 19:22



וכיון ששמע זה הבחור אלו הדברים הלך ביגון מפני שיש לו רכוש הרבה:

Hebrew Transcription

Translation: And when this young man heard these words, he went away in sorrow, for he had much property.[608]

The Scriptures: And when the young man heard the word, he went away sad, because he had many possessions.

Aramaic: But, that layma {young man} heard this word, and departed while sad, for, he had much genyana {property}.

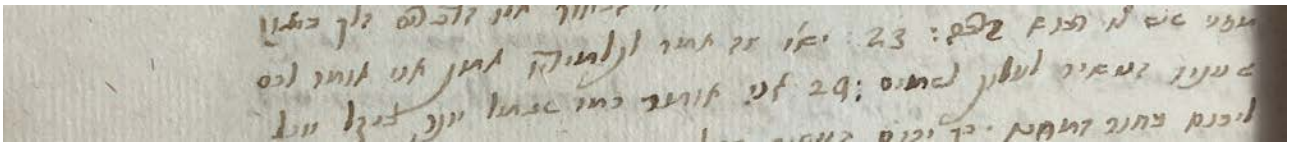
הלך	הדברים	אלו	הבחור	זה	ששמע	וכיון
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’ devarim, “the words, matters, things,” (n mp)	alv, “these,” (pron)	ha’bachur, “the young man,” (n ms)	ze, “this,” (pron, ms)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v’keivan, “and/ but/ so/ or because, when, after” (conj)

	הרבה:	רכוש	לו	שיש	מפני	ביגון
	harbeh, “much, many,” (adj ms)	rechush, “property, asset,” (n ms)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	he’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mipnei, “from/ of away, from before, because of,” (prep)	b’yagone, “in/ with/ by (the) grief, sorrow,” (prep, n ms)

Interlinear Chart

[608] See Ezekiel 33:31, where people are warned not to pursue greedy gain at the expense of obedience to Yah’s word.

Chapter 19:23



ישו׳ו זה אמר לתלמידיו אמת אני אומר לכם שעתיד העשיר לעלות לשמים:

Hebrew Transcription

Translation: Yeshua said this to his talmidim (disciples), “Truth I say to you, the rich are yet to ascend to the heavens.”

The Scriptures: And יהושע said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens.

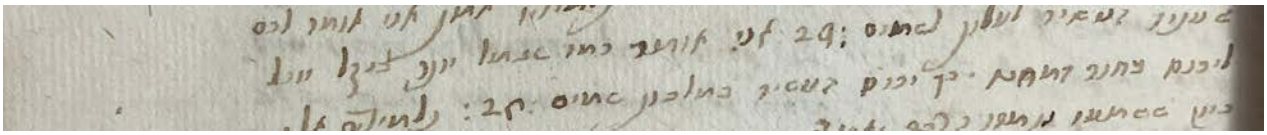
Aramaic: Eshu {Yeshua} then said unto His Disciples, “Amiyn {Truly} I say unto you, that it is atla {difficult} for an athiyra {a rich man} that he might enter into Malkuth Shmaya {Heaven’s Kingdom}.

אומר	אני	אמת	לתלמידיו	אמר	זה	ישו׳ו
omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (pron, ms)	yeshu, “Yeshua,” (name)

		לשמים:	לעלות	העשיר	שעתיד	לכם
		l’shamayim, “to/ for/ belonging to (the) heavens, skies,” (prep, n mp	la’alot, “to/ for/ belonging to rise, ascend,” (v. Pa’al/Qal, inf constr)	ha’ashir, “the rich, wealthy,” (adj ms)	she’atid, “that/ which/ who/ whom intending to, destined, ready, prepared,” (rel part, adj ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

Interlinear Chart

Chapter 19:24



אני אומר כמו שגמל יותר בנקל יוכל ליכנס בחור המחט כך יכנס העשיר במלכות שמים:

Hebrew Transcription

Translation: I say, as a camel can more easily enter the small hole of a needle than for the rich to enter the Kingdom of Heaven."

The Scriptures: And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim."

Aramaic: Now furthermore, I say unto you, that it is easier for gamla {a rope} to enter into the akhrura d'amkhata {the hole of a needle}, than an athiyra {a rich man} that he might enter into The Malkutha d'Alaha {The Kingdom of God}."

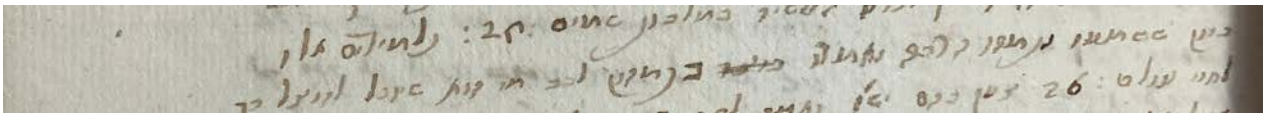
אני	אומר	כמו	שגמל	יותר	בנקל	יוכל
ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	k'mo, "like, as, similar to," (adv, prep)	she'gamal, "that/ which/ who/ whom camel, "rel part, n ms)	yoter, "more, more than," (adv)	b'nakel, "easily," (adv)	youchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)

ליכנס	בחור	המחט	כך	יכנס	העשיר	במלכות
lehkanes, "to enter," (v. Nifal, inf constr)	ba'chor, "in/ with/ by (the) small hole," (prep, n ms)	ha'machat, "the needle," (n fs)	kakh, "therefore, in this way," (adv)	yikanes, "he/it will enter, go in," (v. Nifal, yiqtol, fut, 3ms)	ha'ashir, "the rich, wealthy," (adj ms)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)

שמים:						
shamayim, "heavens, skies," (n mp)						

Interlinear Chart

Chapter 19:25



תלמידים אלו כיון ששמעו נתמהו הרבה ואמרו בתמהון לבב מי הוא שיוכל להנצל כך לחיי עולם:

Hebrew Transcription

Translation: When the talmidim (disciples) heard *this*, they were much amazed and said with amazement of heart, "Who is he that can be delivered accordingly for eternal life?"

The Scriptures: And when His taught ones heard it, they were very astonished, saying, "Who then is able to be saved?"

Aramaic: Then when The Talmiyde {The Disciples} heard it, they were exceedingly amazed, and they were saying, "Who indeed is able to live {or, to be saved}?"

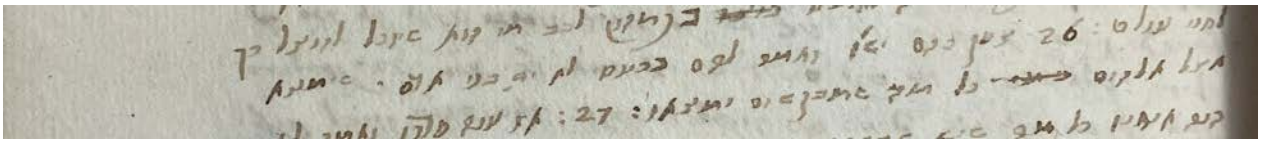
תלמידים	אלו	כיון	ששמעו	נתמהו	הרבה	ואמרו
talmidim, "students, disciples," (n mp)	alv, "these," (pron)	kivan, "because, as soon as, since," (conj)	she'samu, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	nitmhu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	harbeh, "much, many," (adj ms)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

בתמהון	לבב	מי	הוא	שיוכל	להנצל	כך
b'timahon, "in/ with/ by (the) amazement," (prep, n ms)	levav, "heart," (n ms)	mi, "who?" (interrog part)	hu, "he/it," (3ms, pron)	she'yukal, "that/ which/ who/ whom he/it will prevail, to be able," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	lehinatzel, "to be delivered, saved," (v. Nif'al, inf constr)	kakh, "therefore, in this way," (adv)

לחיי	עולם:					
l'chayei-, "to (the) life of," (n mp constr)	olam, "nature, existence, world," (n ms)					

Interlinear Chart

Chapter 19:26



צעק בהם יש׳ו ואמר להם בכעס לא יש בני אדם שימצא אצל אלהים כל מה שמבקשים ימצאו:

Hebrew Transcription

Translation: Yeshua shouted at them and said to them in anger, “It is not possible for the sons of man that whatever they seek, they will find with Elohim (God).”

The Scriptures: And looking intently יהושע said to them, “With men this is impossible, but with Elohim all is possible.”

Aramaic: Eshu {Yeshua} looked at them, and said unto them, “With the sons of men this isn’t possible, but, with Alaha {God} every thing is possible.”

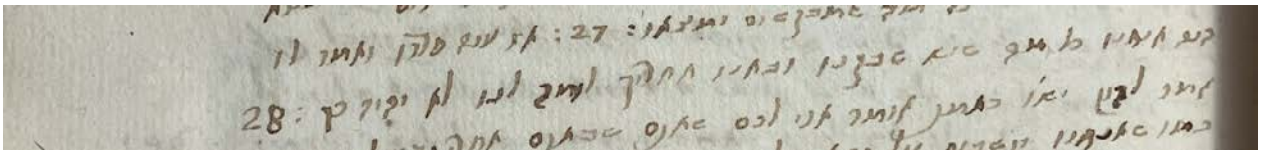
לא	בכעס	להם	ואמר	יש׳ו	בהם	צעק
lo, “no/ not,” (part)	b’ka’as, “in/ with/ by (the) anger,” (prep, n ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ba’hem, “with/ by/ in them,” (prep, 3mp pronom)	tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, 3ms)

כל	אלהים	אצל	שימצא	אדם	בני	יש
kol, “all,” (n ms)	elohim, “God(s)” (n mp)	etsel,”by, beside, near, close, toward, unto,” (prep)	she’yimtza, “that/ which/ who/ whom he/it will find,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	adam, “man,” (n ms)	benei, “sons, children of,” (n mp constr)	yesh, “there is, there exists,” (part)

				ימצאו:	שמבקשים	מה
				yimtze’u, “they will find,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	she’mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	mah, “what,” (interrog part)

Interlinear Chart

Chapter 19:27



אז ענה פדרו ואמר לו הנה אנחנו כל מה שיש שבקנו ובאנו אחריך למה לנו לא יהיה כך:

Hebrew Transcription

Translation: Then Pedro (Peter) answered, and said to him, “Behold, we have left all we had and went after you. Why will it not be so for us?”

The Scriptures: Then Kĕpha answering, said to Him, “See, we have left all and followed You. What then shall we have?”

Aramaic: Then answered Kepha {The Rock} and said unto Him, “Behold, we have left every thing, and have come to follow You. What indeed will we have?”

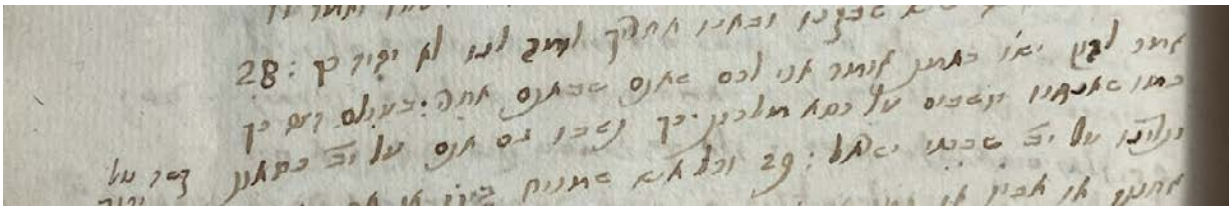
אנחנו	הנה	לו	ואמר	פדרו	ענה	אז
anachnu, “we,” (1cp pron)	hine, “behold!” (part)	lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	pedro, “Peter,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

למה	אחריך	ובאנו	שבקנו	שיש	מה	כל
lama, “why? what purpose, for whatsoever,” (adv)	acharecha, “after you (ms),” (prep, 2ms pronom)	v’banu, “and/ but/ so/ or we came, went,” (v. Pa’al/Qal, qatal, 1cp)	shavaknu, “we left,” (v. Pa’al/Qal, qatal, past, 1cp)	he’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mah, “what,” (interrog part)	kol, “all,” (n ms)

			כך:	יהיה	לא	לנו
			kach, “therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lo, “no/ not,” (part)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)

Interlinear Chart

Chapter 19:28



אמר להון יש׳ו באמת אומר אני לכם שאתם שבאתם אחרי בעולם הזה כך כמו שאנחנו יושבים על כסא מלכות כך תשבו גם אתם על י״ב כסאות ותדינו על י״ב שבטי ישראל:

Hebrew Transcription

Translation: Yeshua said to them, “In truth, I say to you that you, who follow me in this world, just as we sit on the throne of the kingdom, so will you also sit upon twelve thrones and judge over the twelve tribes of Israel.”[609]

The Scriptures: And יהושע said to them, “Truly I say to you, when the Son of Adam sits on the throne of His esteem, you who have followed Me in the rebirth,[610] shall also sit on twelve thrones, judging the twelve tribes of Yisra’ĕl.

Aramaic: Eshu {Yeshua} said unto them, “Amiyn {Truly} I say unto you, that you who have followed Me, in the Alma Khadtha {The New World/Age}, when The Son of Man sits upon The Thranus d’Shubkheh {The Throne of His Glory}, you also will sit upon twelve kursun {seats}, and you will judge The Thresar Shabte IysraIyl {The Twelve Tribes of Israel}.

לכם	אני	אומר	באמת	יש׳ו	להון	אמר
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	b'emet, “in/ with/ by (the) truth (prep, n fs)	yeshu, “Yeshua,” (name)	l’hon, “to/ for/ belonging to them,” (prep, n ms) Aramaism	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)

כמו	כך	הזה	בעולם	אחרי	שבאתם	שאתם
k’mo, “like, as, similar to,” (adv, prep)	therefore, in this way,” (adv)	haze, “the this, that,” (pron ms)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	acharey, “after me,” (prep)	she’batem, “that/ which/ who/ whom, you (mp) came,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)

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[609] This verse relies extensively on foundational Mishnaic Hebrew concepts and syntax structures alongside targeted Aramaic influences. It utilizes the quintessential Rabbinic theological idiom בעולם הזה (*ba-olam ha-zeh*) ("in this world") to define the current physical era. To establish a direct comparison ("just as... so shall..."), the text employs a repetitive, symmetrical correlation using the Mishnaic adverb כך (*kakh*). Additionally, the verse opens with the explicit Aramaic pronoun להון (*lehon*) instead of the native Hebrew form, indicating the manuscript's post-biblical scribal environment.

[610] The Greek uses the word *paliggenesia* in this place which means rebirth or regeneration.

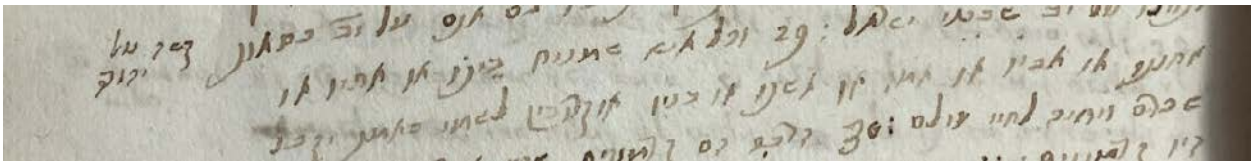
תשבו	כך	מלכות	כסא	על	יושבים	שאנחנו
teshvu, “you will sit, dwell,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	therefore, in this way,” (adv)	malchut, “kingdom,” (n fs)	kise, “throne,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yoshvim, “we/ you (mp)/ they sit, dwell,” (v. Pa’al/Qal, act part, mp)	she’anachnu, “that/ which/ who/ whom we,” (rel part, 1cp pronom)

על	ותדינו	כסאות	י״ב	על	אתם	גם
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	v’tadinu, “and/ but/ so/ or you (mp) will litigate, judge,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	kos’ot, “thrones,” (n mp)	yod-bet, “twelve,” (abbrev, card num)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	atem, “you,” (mp pron)	gam, “again, also, too, in addition, even, as well,” (part)

				ישראל:	שבטי	י״ב
				yisrael, “Israel,” (name)	shivti, “tribes of,” (n mp constr)	yod-bet, “twelve,” (abbrev, card num)

Interlinear Chart

Chapter 19:29



וכל איש שמניח ביתו או אחיו או אחותו או אביו או אמו או אשתו או בניו או קרובין לשמי באמת יקבל שכרם ויחיה לחיי עולם:

Hebrew Transcription

Translation: “And everyone[611] who leaves his house, or his brothers, or his sister, or his father, or his mother, or his wife, or his children, or relatives for my name, in truth, they will receive their reward and live for eternal life.”

The Scriptures: And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, shall receive a hundredfold, and shall inherit everlasting life.

Aramaic: And every one who has left houses, or brothers or sisters, or father or mother, or wife or sons {i.e. children}, or qurya {fields}, because of My Name, will receive one hundred-fold, and will inherit Khaye d'lalam {Eternal Life lit. lives which are eternal}.

[611] Literally, “every man” or “every mankind.”

וכל	איש	שמניח	ביתו	או	אחיו	או
v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)	ish, "a man," (n ms)	she'meniach, "that/ which/ who/ whom I/ you (ms)/ he/it leave(s) alone," (rel part, v. Hif'il, act part, ms)	baito, "his/its house," (n ms, 3ms pronom)	o, "or" (conj)	echav, "his/its brothers," (n mp, 3ms pronom)	o, "or" (conj)

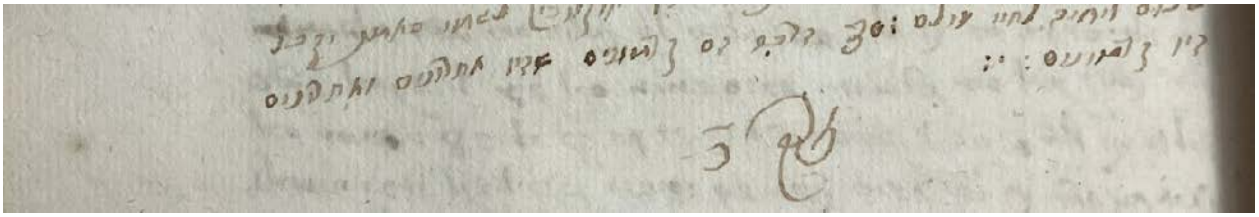
אחותו	או	אביו	או	אמו	או	אשתו
achoto, "his/its sister," (n fs, 3ms pronom)	o, "or" (conj)	aviv, "his/its father," (n ms, 3ms pronom)	o, "or" (conj)	im'o, "his/its mother," (n fs, 3ms pronom)	o, "or" (conj)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)

או	בניו	או	קרובין[612]	לשמי	באמת	יקבל
o, "or" (conj)	benav, "his sons/ children," (n mp)	o, "or" (conj)	karovin, "relatives, family members," (n mp) Aramaism	l'shmi, "to/ for/ belonging to my name," (prep, n ms, 1cs pronom)	b'emet, "in/ with/ by (the) truth (prep, n fs)	yekabel, "he/it will receive," (v. Pi'el, yiqtol, fut, 3ms)

שכרם	ויחיה	לחיי	עולם:			
scharam, "their payment, reward," (n ms, 3mp pronom)	v'yichye, "and/ but/ so/ or he/it live," (v. Pa'al/Qal, yiqtol, fut,3ms)	l'chayei-, "to/ for/ belonging to (the) life of," (n mp constr)	olam, "nature, existence, world, lifetime, eternity," (n ms)			

Interlinear Chart

Chapter 19:30



הרבה הם קדמונים שהיו אחרונים ואחרונים היו קדמונים:

Hebrew Transcription

Translation: Many of those who were first shall become last, and *the* last shall become first.

The Scriptures: But many who are first shall be last, and the last first.

[612] Aramaism written as a Peal active participle suffix, but is a Hebrew noun.

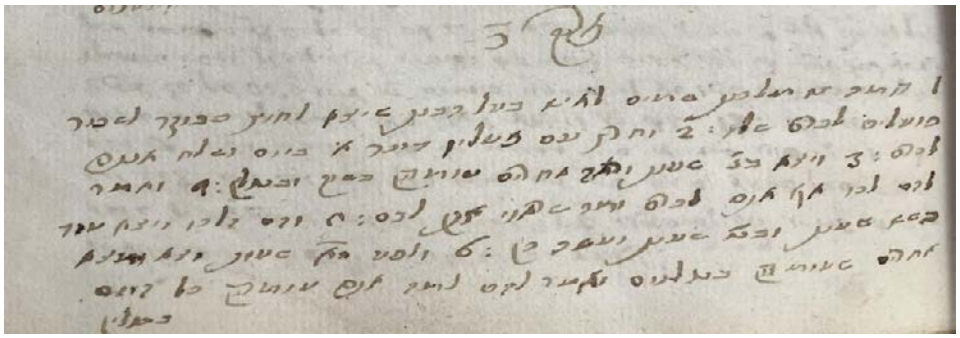
Aramaic: But, many who are qadmaye {the first ones}, will be kharaye {the last ones}, and the kharaye {the last ones}, qadmaye {the first ones}.

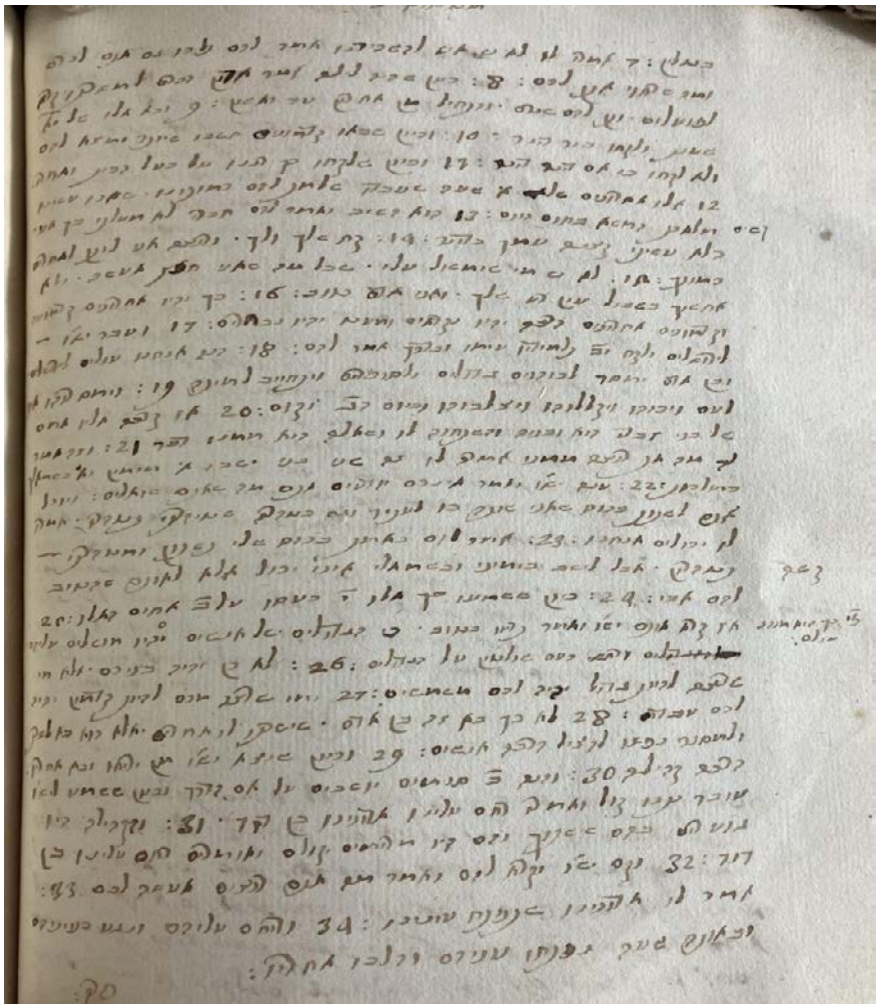
היו	ואחרונים	אחרונים	שהיו	קדמונים	הם	הרבה
hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’acharonim, “and/ but/ so/ or last,” (adj mp)	acharonim, “last, they that came after,” (adj mp)	he'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	kadmonim, “first ones, ancient ones,” (adj mp)	hem, “they, them,” (3mp pron)	harbeh, “much, many,” (adj ms)

						קדמונים:
						kadmonim, “first ones, ancient ones,” (adj mp)

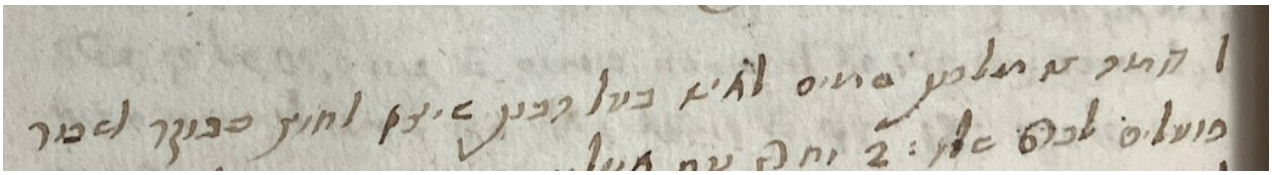
Interlinear Chart

Cochin Matthew Chapter 20





Chapter 20:1



דומה זה מלכות שמים לאיש בעל הבית שיצא לחוץ בבוקר לשכור פועלים לכרם שלו:

Hebrew Transcription

Translation: "This Kingdom of Heaven is likened to a man, *the* owner of the house, who went outside in the morning to hire workers for his vineyard."

The Scriptures: For the reign of the heavens is like a man, a householder who went out early in the morning to hire workers for his vineyard.

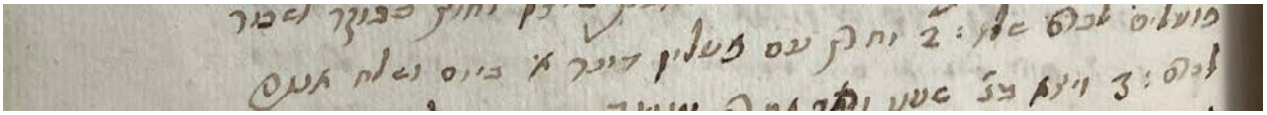
Aramaic: for, The Malkutha d'Shmaya {The Kingdom of the Heavens} is likened to a gabra {a man}, a Mare Baytha {a House Lord}, who went out in the tsaphra {the morning} to hire phale {laborers} for karmeh {his vineyard}.

הבית	בעל	לאיש	שמים	מלכות	זה	דומה
ha'bayit, "the house," (n ms)	ba'al, "master, owner," (n ms)	l'ish, "to/ for/ belonging to (the) man, mankind," (prep, n ms)	shamiyim, "heavens," (n mp)	malchut, "kingdom," (n fs)	ze, "this," (pron, ms)	dome, "I/ you (ms)/ he/it resembles, is like," (v. Pi'el, act pat, ms)

שלו:	לכרם	פועלים	לשכור	בבוקר	לחוץ	שיצא
she'lo, "that/ which/ who/ whom to/ for/ belonging to him/it," (rel part, prep, 3ms pronom)	l'kerem, "to/ for/ belonging to (the) vineyard," (prep, n ms)	po'alim, "we/ you (mp)/ they act, work, operators," (v. Pa'al/Qal, act part, mp)	liskor, "to rent, to hire," (v. Pa'al)	boker, "in the morning," (n ms)	la'chutz,"to/ for/ belonging to outside, out," (prep, n ms)	she'yatza, "that/ which/ who/ whom he/it exited, went out," (rel part, v. Pa'al/Qal,qatal, past 3ms)

Interlinear Chart

Chapter 20:2



וחרץ עם פעליו דינר א׳ ביום ושלח אותם לכרם:

Hebrew Transcription

Translation: “And he agreed with his workers for one dinar[613] for the day, and sent them to the vineyard.”

The Scriptures: And when he had agreed with the workers for a denarius a day, he sent them into his vineyard.

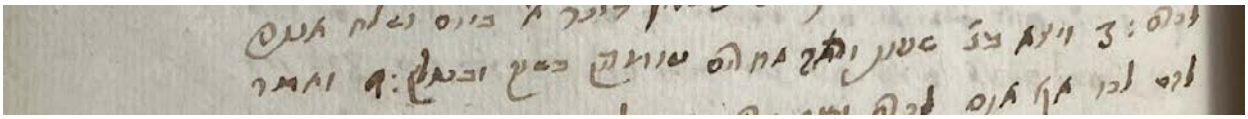
Aramaic: Now, he qats {bargained} with the phale {the laborers} for a diynara {a denarius} in a day. And he sent them unto karmeh {his vineyard}.

ושלח	ביום	א׳	דינר[614]	פעליו	עם	וחרץ
v’shalch, “and/ but/ so/ or he sent,” (v. Pa’al/Qal, qatal, past, 3ms)	b’yom, “in/ with/ by (the) day,” (prep, n ms)	aleph, “one,” (abbrev, card num)	dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)	po’alav, “his/its laborers, hired men, employees of,” (n mp constr, 3ms pronom)	im, “with,” (prep)	l’charatz, and/ but/ so/ or he/it resolved, agreed,” (v Pa’al/Qal, qatal, past, 3ms)

					לכרם:	אותם
					l’kerem, “to/ for/ belonging to (the) vineyard,” (prep, n ms)	otam, “them/ those,” (DO marker, 3mp pronom)

Interlinear Chart

Chapter 20:3



ויצא בג׳ שעות וראה אחרים עומדין בשוק ובטלין:

Hebrew Transcription

Translation: “And he went in three hours, and saw others standing in the marketplace, and idle.”[615]

The Scriptures: And he went out about the third hour and saw others standing idle in the market-place,

[613] Dinar was a silver coin of ancient Rome, minted around 211 BC.
[614] Historically, the zuz and dinar were used interchangeably. See footnote on Cochin Hebrew Matthew 17:24.
[615] This verse features a high concentration of distinctive post-biblical vocabulary and grammar. The word שעות (*sha'ot*) appears here in its definitive Mishnaic sense to denote a literal hour of the day, a semantic development absent from early biblical prose. Additionally, the text employs the technical Mishnaic financial term ובטלין (*u-vattalin*) to mean "idle" or "unemployed." Most notably, both the verbs עומדין (*omdin*) ("standing") and *ובטלין* feature the classic Mishnaic plural suffix ־ון / ־ין (*-in*) rather than the standard biblical masculine plural ending ־ים *(-im).*

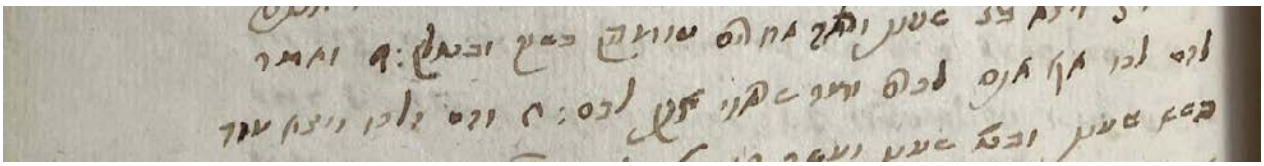
Aramaic: And he went out in the third hour and saw others who were standing idle in the shuqa {the marketplace}.

בשוק	עומדין	אחרים	וראה	שעות	בג׳	ויצא
b'shuk, "in/ with/ by (the) market," (prep, n fs)	Omedin, "I/ you (ms)/ he/it stand(s)," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	acherim, "others, another, different," (adj mp)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	sha'ot, "hours," (n fp)	b' gimmel, "in/ with/ by (the) three," (prep, abbrev for card num)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

						ובטלין:
						u'btilin, "and/ but/ so/ or I/ you (ms)/ he/ it was deprived of work, idle," (v. Pa'al/Qal, act part ms)

Interlinear Chart

Chapter 20:4



ואמר להם לכו אף אתם לכרם ומה שראוי אתן לכם:

Hebrew Transcription

Translation: And he said to them, "Go, you also to the vineyard, and whatever is fitting I will give to you."

The Scriptures: and said to them, 'You too go into the vineyard, and whatever is right I shall give you.' And they went.

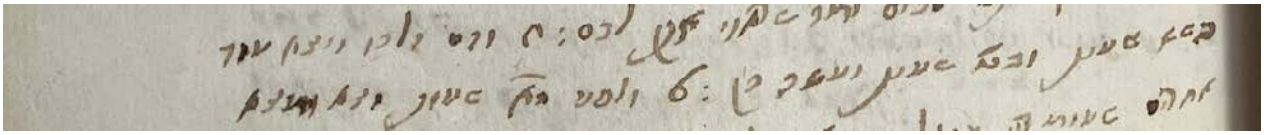
Aramaic: And he said unto them, 'You also go unto the karma {the vineyard}, and I will give unto you the thing that is right.'

ומה	לכרם	אתם	אף	לכו	להם	ואמר
u'mah, "and/ but/ so/ or what?" (interrog pron)	l'kerem, "to/ for/ belonging to (the) vineyard," prep, (prepm n ms)	atem, "you (mp)," (2mp pron)	af, "even, also," (conj)	l'chu, (to men) "go!" (v. Pal/Qal, imp, 2mp)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

				לכם:	אתן	שראוי
				lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	she’re’uy, “fitting, appropriate, worthy,” (adj, ms)

Interlinear Chart

Chapter 20:5



והם הלכו ויצא עוד בשש שעות ובט׳ שעות ועשה כן:

Hebrew Transcription

Translation: And they went. Then he went out again in six hours and in nine hours, and he did likewise.

The Scriptures: Having gone out again about the sixth and the ninth hour, he did likewise.

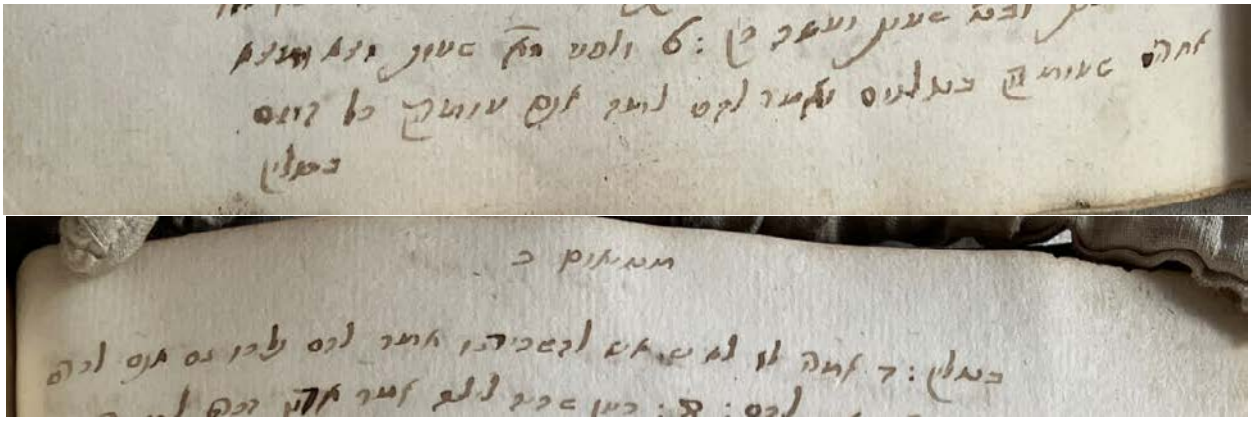
Aramaic: Then they departed. And he went out again in the sixth, and in the ninth hour, and did likewise.

ובט׳	שעות	בשש	עוד	ויצא	הלכו	והם
uv’tet, “and/ but/ so/ or in/ with/ by (the) nine,” (prep, card num)	sha’ot, “hours,” (n fp)	b’shesh, “in/ with/ by (the) six,” (prep, card num)	od, “yet, still, more, again,” (adv)	v’yatsa, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)

				כן:	ועשה	שעות
				ken, “yes, so, thus,” (adv)	v’asa, “and/ but/ so/ or he or it did” (v. Pa’al/Qal, qatal, past, 3ms)	sha’ot, “hours,” (n fp)

Interlinear Chart

Chapter 20:6



ולפני יא׳ שעות יצא ומצא אחרים שעומדין בטלנים ואמר להם למה אתם עומדין כל היום בטלין:

Hebrew Transcription

Translation: And before eleven hours, he went out and found others who were standing and idle, and he said to them, “Why are you standing all day *long* idle?”

The Scriptures: And about the eleventh hour, having gone out, he found others standing idle, and said to them, ‘Why do you stand here idle all day?’

Aramaic: And about eleven hours he went out and found others who were standing, and idle, and he said unto them, ‘Why are you standing all day, and idle?’

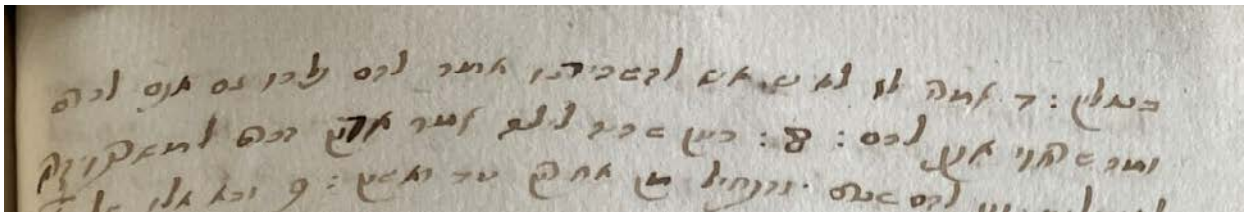
שעומדין	אחרים	ומצא	יצא	שעות	יא	ולפני
she’omedin, “that/ which/ who/ whom we/ you (mp)/ they, those standing,” (v. Pa’al/Qal, act part, mp) Aramaism	acherim, “others, another, different,” (adj mp)	umatza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, past, 3ms)	yatza, “he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	sha’ot, “hours,” (n fp)	yod-alef, “eleven,” (abbrev, card num)	v’lifnei, “and/ but/ so/ or before, before the face of, before me, in front of, “(prep)

כל	עומדין	אתם	למה	להם	ואמר	בטלנים
kol, “all,” (n ms)	omedin, “we/ you (mp)/ they, those standing,” (v. Pa’al/Qal, act part, mp) Aramaism	atem, “you (mp),” (2mp pron)	lama, “why? what purpose, for whatsoever,” (interrog pron)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	batlanim, “idlers, loafers, cease from work,” (n mp)

					בטלין:	היום
					betalin, “we/ you (mp)/ they, those who are idle,” (v. Pa’al/Qal, act part, mp) Aramaism	ha’yom, “the day,” (n ms)

Interlinear Chart

Chapter 20:7



אמרו לו לא יש איש להשכירנו אמר להם תלכו גם אתם לכרם ומה שראוי אתן לכם:

Hebrew Transcription

Translation: They said to him, “There is no man to hire us.” He said to them, “You are also to go to the vineyard, and whatever is appropriate I will give you.”

The Scriptures: They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard, and whatever is right you shall receive.’

Aramaic: They said unto him, ‘Because no one has hired us.’ He said unto them also, ‘You also go unto the karma {the vineyard}, and you will receive the thing that is right.’

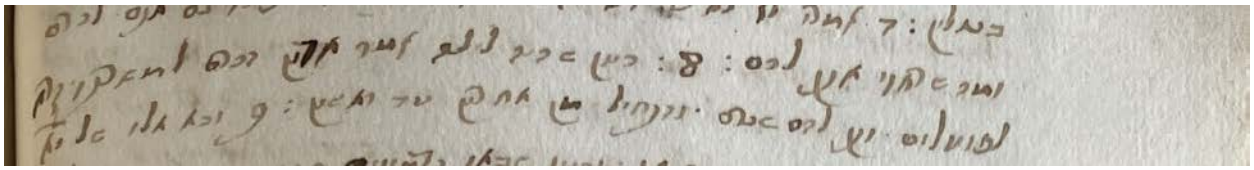
אמר	להשכירנו	איש	יש	לא	לו	אמרו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l’ha’sachir’nu, “to hire us,” (v. Hif’il, inf constr, 1cp obj)	eish, “man, husband,” (n ms)	yesh, “there is, there exists,” (part)	lo, “no, not,” (neg part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)

שראוי	ומה	לכרם	אתם	גם	תלכו	להם
she’ra’uy, “that/ which/ who/ whom fitting, appropriate, worthy,” (rel part, adj ms)	u’mah, “and/ but/ so/ or what” (pron)	l’kerem, “to/ for/ belonging to (the) vineyard,” (prep, n ms)	atem, “you (mp),” (2mp pron)	gam, “again, also, too, in addition, even, as well,” (part)	telchu, “you (mp) will go,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)

					לכם:	אתן
					lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

Chapter 20:8



כיון שהיה לילה אמר אדון הכרם למשרתו קרא לפועלים ותן להם שכרם והתחיל מן אחרין עד ראשון:

Hebrew Transcription

Translation: “As soon as it was night, the master of the vineyard said to his attendant, ‘Call for the workers and give to them their wages and begin from the last to the first!’”

The Scriptures: And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last to the first.’

Aramaic: Now, when it was ramsha {evening}, the Mare Karma {the Vineyard Lord} said unto rabaytheh {his steward}, ‘Call the phale {the laborers} and give unto them agarhun {their wages}, and begin from the last ones {i.e. the last ones hired}, and until the first ones {i.e. the first ones hired}.’

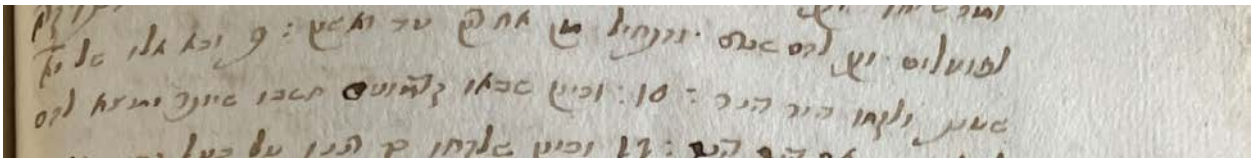
למשרתו	הכרם	אדון	אמר	לילה	שהיה	כיון
l’misrato, “to/ for/ belonging to his/its attendant,” (prep, n ms, 3ms pronom)	ha’kerem, “the vineyard,” (n ms)	adon, “master, lord,” (n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	laylah, “night,” (n ms)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, “because, as soon as, since,” (conj)

מן	והתחיל	שכרם	להם	ותן	לפועלים	קרא
min, “from, of, than,” (prep	v’hat’hel! “and/ but/ so/ or (to a man) start, begin!” (v. Hif’il, imp, 2ms)	scharam, “their payment, wage,” (n ms, 3mp pronom)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’ten! “and/ but/ so/ or give!” (v. Pa’al/Qal, imp, 2ms)	l’po’alim, “to/ for/ belonging to (the) workers,” (prep, n mp)	kra!, (to a man) “Call!” (v. Pa’al/Qal, imp, 2ms)

				ראשון	עד	אחרון
				rishon, “first,” (adj ms)	ad, “until,” (prep)	achoron, “last,” (adj ms)

Interlinear Chart

Chapter 20:9



ובא אלו של י״א שעות ולקחו דינר דינר:

Hebrew Transcription

Translation: “And those came for eleven hours, and they took a dinar coin *each*.”

The Scriptures: And when those came who were hired about the eleventh hour, they each received a denarius.

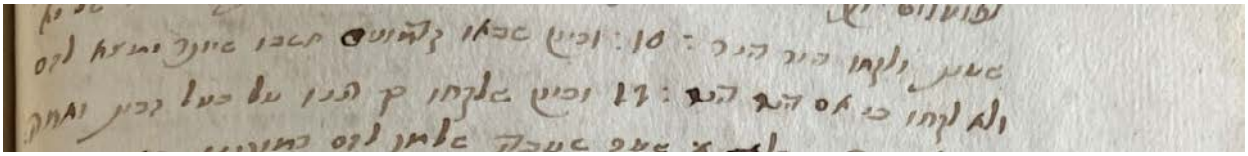
Aramaic: And those who started after eleven hours, came, and each received a diynar {a denarius}.

דינר	ולקחו	שעות	יא	של	אלו	ובא
dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)	lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	sha’ot, “hours,” (n fp)	yod-aleph, “eleven,” (abbrev, card num)	shel, “to, for, of, belonging to,” (prep)	alv, “these, those,” (pron)	v’bo, “and/ but/ so/ he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)

						דינר
						dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)

Interlinear Chart

Chapter 20:10



וכיון שבאו קדמונים חשבו שיותר ימצא להם ולא לקחו כי אם דינר דינר:

Hebrew Transcription

Translation: "And when the first came, they thought that more would be found for them. And they did not receive, but rather a dinar coin *each*."

The Scriptures: And when the first came, they thought they would receive more. But they too received each a silver piece.

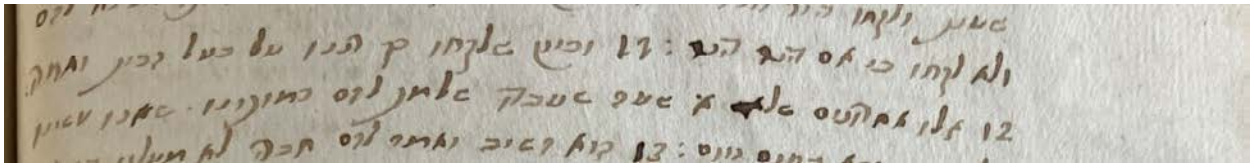
Aramaic: And when the qadmaye {the first ones} came, sabaru {they had hoped} that they were receiving more, and they also each received a diynar {a denarius}.

להם	ימצא	שיותר	חשבו	קדמונים	שבאו	וכיון
lahem, "to /for/ belonging to them," (prep, 3mp pronom)	yimatza, "he/it will be found," (v. Nif'al, yiqtol, pssv fut, 3ms)	she'yoter, "that/ which/ who/ whom, more, more than," (rel part, adv)	chashvu, "they thought, planned, calculated," (v. Pa'al/Qal, qatal, past, 3cp)	kadmonim, "ancient, prehistoric, first," (adj mp)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	l' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

	דינר:	דינר	אם	כי	לקחו	ולא
	dinar, "silver dinar is 1/24 of a gold dinar, money," (n ms)	dinar, "silver dinar is 1/24 of a gold dinar, money," (n ms)	im, "if, whether, except, but rather," (conj)	ki, "for, since, because," (conj)	lakchu, "they took," (v. Pa'al/Qal, qatal past 3mp)	v'lo, "not, no" (neg part)

Interlinear Chart

Chapter 20:11



וכיון שלקחו כך רגנו על בעל הבית ואמרו:

Hebrew Transcription

Translation: "And when they took *it*, thus they murmured about the owner of the house, and they said,"

The Scriptures: And when they received it, they grumbled against the householder,

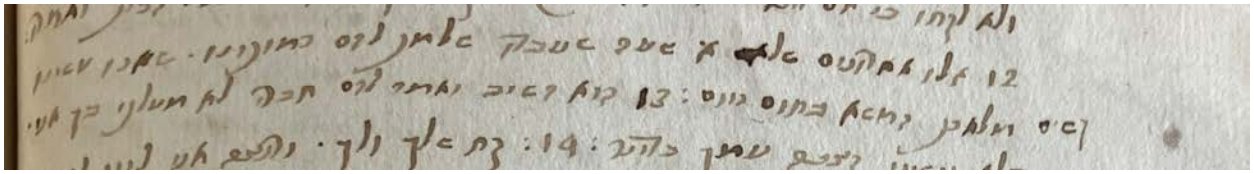
Aramaic: And when they received it, ratenu {they murmured} against the Mare Baytha {the House Lord}.

הבית	בעל	על	רגנו	כך	שלקחו	וכיון
ha'bayit, "the house," (n ms)	ba'al, "master, owner," (n ms)	al, "upon, on, because, about, on account of" (prep)	ragnu, "they murmured, complained," (v. Pa'al/Qal, qatal past, 3mp)	kach, "is so, thus, therefore, this way," (conj)	shelakchu, "that/ which/ who/ whom they took," (rel part, v. Pa'al/Qal, qatal past, 3mp)	l' keivan, "and/ but/ so/ or because, as soon as, when," (conj)

						ואמרו:
						v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 20:12



אלו אחרונים שלא א׳ שעה שעבדו שלמת להם כמותינו שאנו עשינו מלאכת המשא בחום היום:

Hebrew Transcription

Translation: "'These last ones who did not work one hour, you paid *them* the same as us, for we did the heavy work in the heat of the day.'"

The Scriptures: saying, 'These last have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.'

Aramaic: And they said, 'These last ones worked one hour, and you made them equal with us who bore the burden of the day, and its heat!'

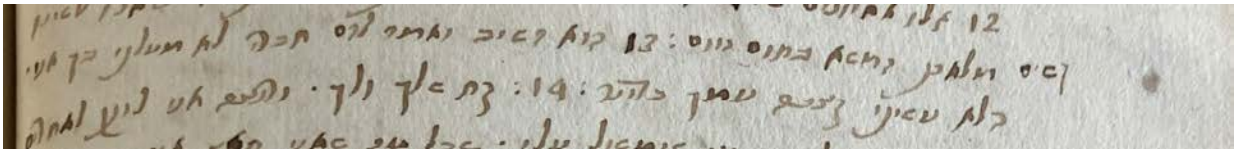
אלו	אחרונים	שלא	א׳	שעה	שעבדו	שלמת
alv, “these,” (pron)	acharonim, “last,” (adj mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	aleph, “one,” (abbrev, card num)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	shiabdu, “that/ which/ who/ whom they worked, labored,” (rel part, v. Pa'al/Qal, qatal, past, 3mp)	shilamata, “that/ which/ who/ whom you paid,” (rel part, v. Pa’al/Qal, qatal, past, 2ms)

להם	כמותינו	שאנו	עשינו	מלאכת	המשא	בחום
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	k’moti’nu, “as, like, equal to us, ourselves,” (adv, obj 1cp)	she’anu, “that/ which/ who/ whom we,” (rel part, pron, 1cs pronom)	asinu, “we made, did,” (v. Pa'al/Qal, qatal, past, 1cp)	melechet-, “labor, work, service of-,” (n fs, constr)	hamassa, “the burden, load,” (n ms)	be’chom, “by/ with/ in (the) heat,” (prep, n ms)

היום:						
ha’yom, “the day,” (n ms)						

Interlinear Chart

Chapter 20:13



הוא השיב ואמר להם חברי לא מעלתי בך אני הלא עשיתי קציה עמך בדינר:

Hebrew Transcription

Translation: He responded and said to them, “My friend, I have not wronged you. Did I not make an agreement with you for a dinar-coin?”

The Scriptures: But he answering, said to one of them, ‘Friend, I do you no wrong. Did you not agree with me for a denarius?

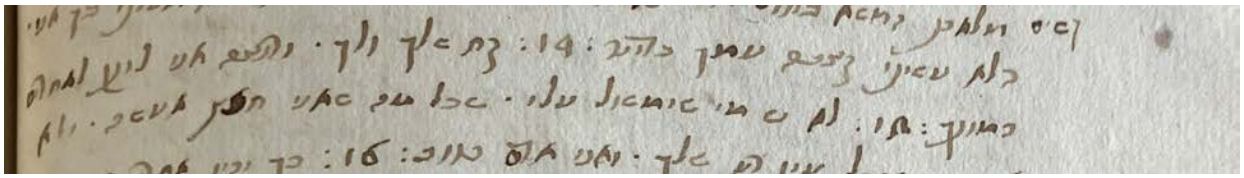
Aramaic: Then he answered and said unto one from them, ‘Khabri {My friend}, I didn’t behave wrongly with you. Was it not a diynar {a denarius} you had bargained with me?

הוא	השיב	ואמר	להם	חברי	לא	מעלתי
hu, “he/it,” (pron)	heshiv, “he/it returned, replied,” (v. Hifil, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	chavrei, “my friend, comrade,” (n ms)	lo, “no, not,” (neg part)	ma’alti, “I wronged, was unfaithful,” (v. Pa’al/Qal, qatal, past, 1cs)

בדינר:	עמך	קציה	עשיתי	הלא	אני	בך
badinar, “in/ with/ by a silver dinar; 1/24 of a gold dinar, money,” (prep, n ms)	imcha, “with you (ms),” (prep, 2ms pronom)	metzi’a, “good bargain, agreement, deal, agreement,” (n fs)	asiti, “I did, made, have done,” (v. Pa’al/Qal, qatal, past, 1cs)	h’lo, “the/ that no/not,” (neg part)	ani, “I,” (1cs pron)	bach, “In/ with/ by you,” (prep, 2fs, pronom)

Interlinear Chart

Chapter 20:14



קח שלך ולך ורוצה אני ליתן לאחרים כמותך:

Hebrew Transcription

Translation: “Take what belongs to you and go! But I want to give to those following the same as you.”

The Scriptures: Take yours and go. But I wish to give to this last man as also to you.

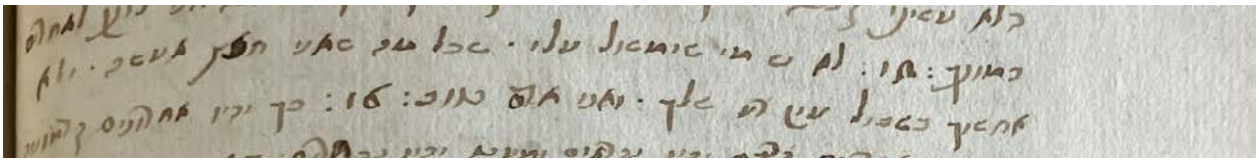
Aramaic: Take yours and go, but, I desire that unto this last one, I should give as unto you.

לאחרים	ליתן	אני	ורוצה	ולך	שלך	קח
l’acherim, “to/ for/ belonging to others, another, different, following,” (prep, adj mp)	liten, “to give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	ani, “I,” (1cs pron)	v’rotzeh, “and/ but/ so/ or I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ve’lech, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	shelcha, “to, for, of, belonging to you,” (rel part, 2ms pronom)	kakh!, “(to a man) take!” (v. Pa’al/Qal, imp 2ms)

						כמותך:
						kemotecha, “like, as, equal to you,” (prep, obj 2ms pronom)

Interlinear Chart

Chapter 20:15



לא יש מי שימשול עלי שכל מה שאני חפץ אעשה ולא אחשוך בשביל עין רע שלך ואני אדם טוב:
Hebrew Transcription

Translation: "There is no one who will rule over my decision, doing what I desire! So, I will not be darkened[616] because of your evil eye, and I am a good man."[617]

The Scriptures: Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?'

Aramaic: Or is it not shaliyt {lawful} for me that I may do the thing that I desire to do with my own? Or is aynak biysha {your eye evil} because I am tab {good}?'

מה	שכל	עלי	שימשול	מי	יש	לא
mah, "what?" (interrog part)	sechel, "common sense, logical reasoning, sound decision," (n ms)	alay, "on, upon, about, regarding me," (prep, 1cs pronom)	shimshol, "that/ which/ who/ whom he will reign, have dominion," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	mi, "who?" (interrog part)	yesh, "there is, there exists," (part)	lo, "no, not," (neg part)

עין	בשביל	אחשוך	ולא	אעשה	חפץ	שאני
ayin, "eye," (n fs)	bishvil, "for, because of," (conj) Mishnaic	ochshach, "I will be darkened," (v. Hif'il, pssv yiqtol, pssv fut, 1cs)	v' lo, "not, no" (neg part)	e'ese, "I will do, create, make," (v. Pa'al/Qal, yiqtol, fut, 1cs)	chafetz, "I/ you (ms)/ he/it desire(s), wish(es)," (v. Pa'al/Qal, act part, mp)	she' ani, "that/ which/ who/ whom I," (rel part, 1cs pronom)

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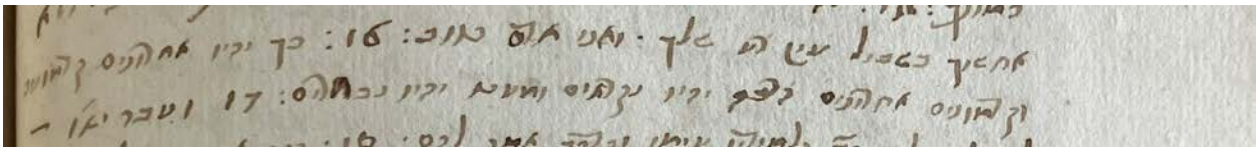
[616] This example illustrates a Hebrew idiom contrasting an "eye of light" with an "eye of darkness." The former signifies generosity, while the latter denotes miserliness. This idiom remains in use in contemporary Hebrew. Refer to Matthew 6:23 and Luke 11:34 for further context.

[617] This verse features a remarkable convergence of Mishnaic grammar and rabbinic moral vocabulary. The compound preposition בשביל (*bi-shvil*) serves as a standard post-biblical marker meaning "on account of" or "because of." Most significantly, the text deploys the foundational Rabbinic ethical idiom עין רע (*ayin ra*) ("evil eye"). While the concept of a begrudging eye exists in older biblical texts, this exact phrase is heavily codified in Mishnaic literature (such as *Pirkei Avot*) to denote a spirit of deep stinginess, jealousy, or resentment toward another person's prosperity. The phrase concludes with שלך (*shelakha*), utilizing the independent Mishnaic possessive system rather than a standard biblical suffix.

		טוב:	אדם	ואני	שלך	רע
		tov, “good, pleasant, appropriate,” (adj ms)	adam, “man,” (n ms)	v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)	shelcha, “to, for, of, belonging to you (ms),” (rel part, 2ms pronom)	ra, “evil, wickedness,” (adj ms)

Interlinear Chart

Chapter 20:16



כך יהיו אחרונים קדמונים וקדמונים אחרונים הרבה יהיו נקראים ומעט יהיו נבחרים:

Hebrew Transcription

Translation: “Therefore, the last will be first, and the first, last; many shall be called, but few shall be chosen.”

The Scriptures: Thus the last shall be first, and the first last. For many are called, but few chosen.”

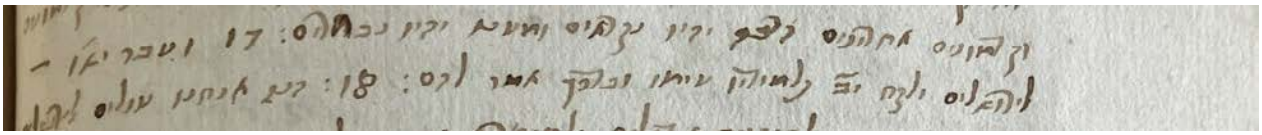
Aramaic: Thus the last ones, will be the first ones, and the first ones, the last ones. For, many are qraya {the called ones}, and few are the gabaya {the chosen ones}.”

הרבה	אחרונים	וקדמונים	קדמונים	אחרונים	יהיו	כך
harbeh, “many, much, a lot,” (adv)	acharonim, “last,” (adj mp)	v’kadmonim, “and/ but/ so/ or the ancients, first,” (adj mp)	kadmonim, “ancient, prehistoric,” (adj mp)	acharonim, “last,” (adj mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	kach, “is so, thus, therefore, this way,” (conj)

		נבחרים:	יהיו	ומעט	נקראים	יהיו
		nivcharim, “we/ you (mp)/ they are chosen,” (v. Nif’al, act part, mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	ume’at, “and/ but/ so/ or few, little,” (adv)	nika’im, “we/ you (mp), they, those who are named,” (v. Nif’al, act part, mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)

Interlinear Chart

Chapter 20:17



ועבר ישׁ׳ו לירושלים ולקח י״ב תלמידיו עימו ובדרך אמר להם:
Hebrew Transcription

Translation: And Yeshua passed on to Yerushalayim (Jerusalem) and he took his twelve talmidim (disciples) with him, and on the way he said to them,

The Scriptures: And יהושע, going up to Yerushalayim, took the twelve taught ones aside on the way and said to them,

Aramaic: Now, Eshu {Yeshua} was prepared to ascend {go up} unto Urishlim {Jerusalem}, and He took The Twelve from among His Disciples on the road, and said unto them,

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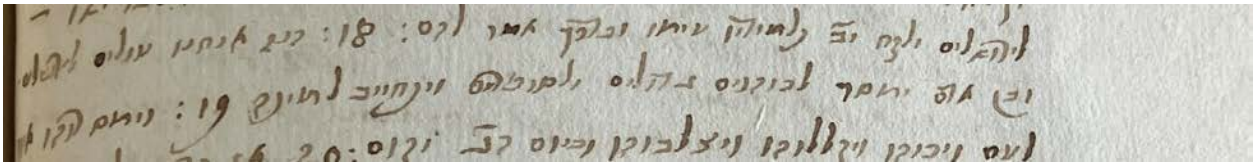
עימו	תלמידיו	י״ב	ולקח	לירושלים	ישׁ׳ו	ועבר
imo, “with him,” (prep, 3ms pronom)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	yod-bet, “twelve,” (abbrev, card num)	v’lakach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, 3ms)	l’yerushalim, “to/ for/ belonging to Jerusalem,” (name)	yeshu, “Yeshua,” (name)	v’avar, “and/ but/ so/ or he/it was passed,” (v. Pa’al/Qal, qatal, past, 3ms

				להם:	אמר	ובדרך
				lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ube’darek, “and/ but/ so/ or in/ with/ by (the) path, way, road,” (prep, n fs)

Interlinear Chart

Chapter 20:18



הנה אנחנו עולים לירושלים ובן אדם ימסר לכוהנים גדולים ולסופרים ויתחייב למיתה:
Hebrew Transcription

Translation: “Behold! We go up to Yerushalayim (Jerusalem), and the Son of Man will be handed over to the chief priests and to the scribes, and he will be condemned to death.”

The Scriptures: “See, we are going up to Yerushalayim, and the Son of Aḏam shall be delivered up to the chief priests and to the scribes. And they shall condemn Him to death,

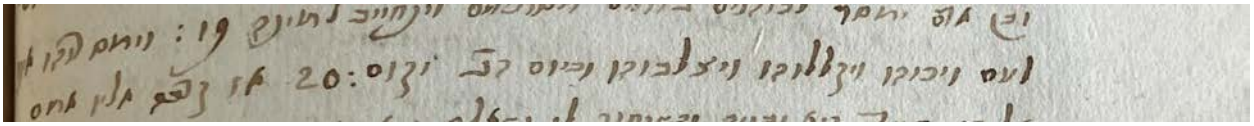
Aramaic: “behold, we are ascending {going up} unto Urishlim {Jerusalem}, and The Son of Man will be delivered unto the Rabay Kahne {the Priest’s Chiefs} and unto the Saphre {the Scribes}, and they will condemn Him to death.

ימסר	אדם	ובן	לירושלים	עולים	אנחנו	הנה
yimaser, “he/it will be delivered, handed over,” (v. Nif’al, yiqtol, fut, 3ms)	adam, “man,” (n ms)	u’ben, “and/ but/ so/ then son,” (n ms)	l’yerushalim, “to/ for/ belonging to Jerusalem,” (name)	olim, “we/ you (mp)/ they rise, ascend,” (v. Pa’al/Qal, act part, mp)	anachnu, “we,” (1cp pron)	hine, “behold,” (part)

		למיתה:	ויתחייב	ולסופרים	גדולים	לכוהנים
		l’mitah, “to/ for/ belonging to death,” (prep, n ms)	v’yitchayev, “and/ but/ so/ or he/it will commit, undertake,” (v. Hit’pael, yiqtol, fut, 3ms)	v’l’sofrim, “and/ but/ so/ or to/ for/ belonging to (the) scribes,” (prep, n mp)	gedolim, “mighty, many,” (adj mp)	lekoanim, “to/ for/ belonging to the priests,” (prep, n mp)

Interlinear Chart

Chapter 20:19



וימסרוהו אותו לעם ויכוהו ויקללוהו ויצלבוהו וביום הג׳ יקום:

Hebrew Transcription

Translation: “And they will deliver him to the people, and beat him, and curse him, and crucify him, and on the third *day he* will rise.”

The Scriptures: and deliver Him to the nations to mock and to flog and to impale. And the third day He shall be raised.”

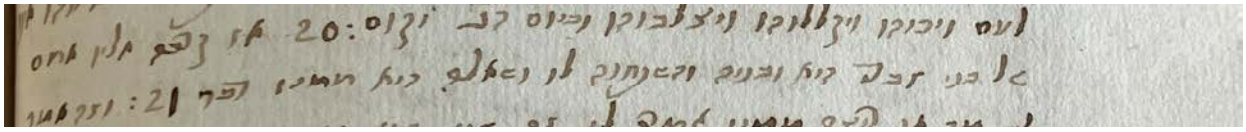
Aramaic: And they will deliver Him unto the Amme {the Peoples/the Gentiles}, and they will laugh at {mock} Him, and they will scourge {whip/beat} Him, and they will crucify Him. And the third day He will arise.”

וימסרוהו	אותו	לעם	ויכוהו	ויקללוהו	ויצלבוהו	וביום
ve’yimaseru’hu, “they will deliver, hand over him,” (v. Pa’al/Qal, yiqtol, 3mp, 3ms obj)	oto, “he/it,” (DO marker, 3ms pronom)	l’am, “to/ for/ belonging to (the) people, nation,” (prep, n ms)	vayikuhu, “and/ but/ so/ or they will beat, strike him,” (v. Hif’il, yiqtol, fut, 3mp, 3ms obj)	v’yekalelu’hu, “and/ but/ so/ or they will curse him,” (v. Pi’el, yiqtol, fut, 3mp, 3ms obj)	v’yetzlavu’hu, “and/ but/ so/ or they will hang, impale, crucify him/it,” (v. Pi’el, yiqtol, fut, 3mp, 3ms obj)	uba’yom, “in/ with/ by (the) day,” (prep, n ms)

הג׳	יקום:					
ha’hey-gimel’, “the third,” (abbrev, card num)	yakum, “he/it will rise,” (v. Pa’al/Qal, yiqtol, fut, 3ms)					

Interlinear Chart

Chapter 20:20



אז קרבה אליו אמם של בני זבדי היא ובניה והשתחוה לו ושאלה היא ממנו דבר:

Hebrew Transcription

Translation: Then *there* approached him the sons of Zebdi (Zebedee) *and* their mother; she and her sons. Then bowed down to him, and she asked him a word,

The Scriptures: Then the mother of the sons of Za̱dai came to Him with her sons, bowing down and making a request of Him.

Aramaic: Then, the mother of the sons of Zabday {Zebedee} came near to Him. And she and her sons segdath {bowed down to i.e. worshiped} Him, and was asking Him something.

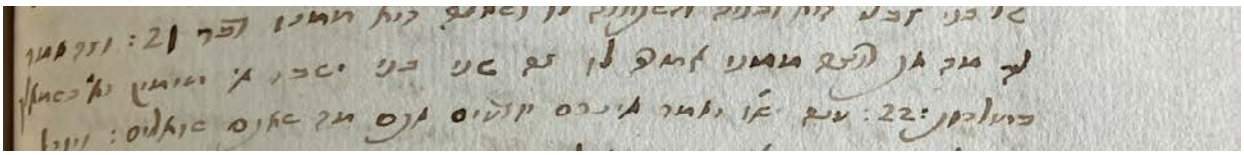
אז	קרבה	אליו	אמם	של	בני	זבדי
az, “then, in that case, so,” (conj)	karva, “she/it approached,” (v. Pa’al/Qal, qatal, past, 3fs)	elav, “to him/it,” (prep, 3ms pronom)	imam, “their mother,” (n fs, 3mp pronom)	shel, “to, for, of, belonging to,” (prep)	benei, “sons, children of,” (n mp constr)	zebdi, “Zebedee,” (name)

ממנו	היא	ושאלה	לו	והשתחוה	ובניה	היא
mimenu, “of/ from him/it,” (prep, 3ms pronom)	hi, “she/it,” (3fs pron)	v’sha’ala, “and/ but/ so/ or she/it asked,” (v. Pa’al/Qal, qatal, past, 3fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’histachavah, “and/ but/ so/ or he/it bowed down,” (v. Hit’pael, qatal, past, 3ms)	uv’aneha, “and/ but/ so/ or her/its sons,” (n mp, 3fs pronom)	hi, “she/it,” (3fa pron)

						דבר:
						dvar, “thing, word, matter,” (n ms)

Interlinear Chart

Chapter 20:21



וזה אמר לה מה את רוצה ממני אמרה לו זה שני בני ישבו א׳ מימין וא׳ בשמאלך במלכות:

Hebrew Transcription

Translation: And this one said to her, “What do you want from me?” She said to him, “That these two sons of mine will sit, one on your right and one on your left, in the kingdom.”

The Scriptures: And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.”

Aramaic: Then He said unto her, “What do you desire? She said unto Him, “Say that these two, my sons, will sit, one on Your right, and one on Your left, in Malkuthak {Your Kingdom}.”

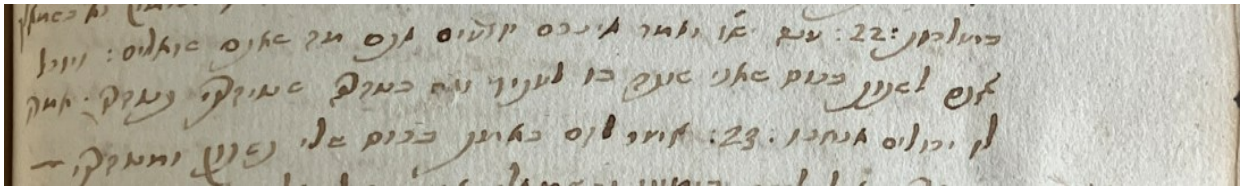
ממני	רוצה	את	מה	לה	אמר	וזה
mimeni, “from/ of me,” (prep, 1 cs pronom)	rotzeh, “I/ you (ms)/ he/ it want(s),” (v. Pa’al/Qal, act part, ms)	et, (DO marker)	mah, “what?” (interrog part)	la, “to/ for/ belonging to her/it.” (prep, 3fs obj)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

אמרה	לו	זה	שני	בני	ישבו	א׳
amrah, “she/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ze, “this,” (pron, ms)	shenei, “two,” (card num)	benei, “sons, children of,” (n mp constr)	yashvu, “they sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3mp)	aleph, “one,” (abbrev, card num)

מימין	וא׳	בשמאלך	במלכות:			
m’yamin, “from/ of (the) right,” (prep, n ms)	v’aleph, “and/ but/ so/ or one,” (abbrev, ord num)	b’smolech, “in/ with/ by (the) left,” (prep, n ms, 2ms pronom)	b’malchut, “in/ with/ by (the) kingdom,” (prep, n fs)			

Interlinear Chart

Chapter 20:22



ענה יש׳ו ואמר אינכם יודעים אתם מה שאתם שואלים: ויוכל אתם לשתות בכוס שאני שותה בו לעתיד
וגם בטהרה שטיהרתי תטהרו אמרו לו יכולים אנחנו:

Hebrew Transcription

Translation: Yeshua answered and said, “You do not know what you ask. Are you able to drink the cup which I am about to drink also, and be purified with the purification which purified me?” They said to him, “We are able.”

The Scriptures: But יהושע answering, said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.”

Aramaic: Eshu {Yeshua} answered and said, “You don’t know what you are asking! Are you able to drink the cup that I am destined to drink, or the Immersion {the Baptism} that I am Immersed {Baptized}, will you be Immersed {Baptized}?” They said unto Him, “We are able.”

ענה	יש׳ו	ואמר	אינכם	יודעים	אתם	מה
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	einchem, “there is not,” (neg part)	yotzim, “we/ you (mo)/ they know,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mah, “what?” (interrog part)

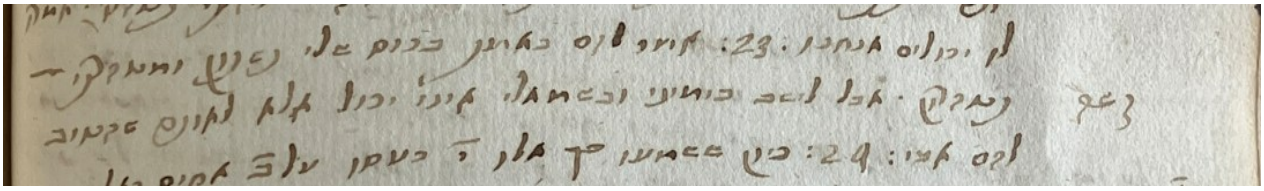
שאתם	שואלים:	ויוכל	אתם	לשתות	בכוס	שאני
she'atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	sho’alim, “we/ you (mp)/ they, those asking,” (v. Pa’al/Qal, act part, mp)	v’yuchal, “and/ but/ so/ or he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	atem, “you (mp),” (2mp pron)	lishtot, “to drink,” (inf constr)	b’kos, “in/ with/ by (the) glass, cup,” (prep, n fs)	she' ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)

שותה	בו	לעתיד	וגם	בטהרה	שטיהרתי	תטהרו
shote, “I/ you (ms)/ he/it drink(s),” (v. Pa’al/Qal, act part, ms)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	l’atid, “to/ for/ belonging to, intending, about to,” (prep, adj ms)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	b’tohora(h), “in/ with/ by (the) she/it is purified, cleansed,” (prep, v. Pi’el, qatal, past, 3fs)	she’tiharti, “that/ which/ who/ whom I cleansed, purified,” (rel part, v. Pi’el, qatal, past, 1cs)	tiharu, “you (mp) will be purified,” (v. Pa’al/Qal, yiqtol, fut, 2mp)

אמרו	לו	יכולים	אנחנו:			
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yecholim, “we/ you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	anachnu, “we,” (1cp pron)			

Interlinear Chart

Chapter 20:23



אמר להם באמת בכוס שלי תשתון ומטהרתי תטהרון אבל לישב בימיני ובשמאלי איני יכול אלא לאותם שהטיב להם אבי:

Hebrew Transcription

Translation: He said to them, “In truth, you will drink of my cup, and my purification you will be purified, but to sit by my right or my left, I cannot *grant*, but it is for those of whom my Father has made it good.”[618]

[618] This verse blends Mishnaic grammar, theological terms, and explicit Aramaic verbal suffixes. It utilizes the standard Mishnaic independent possessive particle שלי (*sheli*) and the negative present-tense construction איני יכול (*eini yukhal*) ("I am not able"). For the concept of baptism, it retains the Rabbinic term טהרה (*tohorah*) ("purification"). Most notably, the future plural verbs תשתון (*tishtun*) ("you shall drink") and תטהרון (*titharun*) ("you shall be purified") use the classic Aramaicized plural verbal ending -ון (*-un*), directly indicating the post-biblical scribal habits of the manuscript's transmission environment.

The Scriptures: And He said to them, “You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.”

Aramaic: He said unto them, “You will drink Kasi {My Cup}, and the Immersion {Baptism} that I am Immersed {Baptized}, you will be Immersed {Baptized}, but that you may sit at my right, and at my left, isn’t mine to give, except unto those who have been destined by Abi {My Father}.”

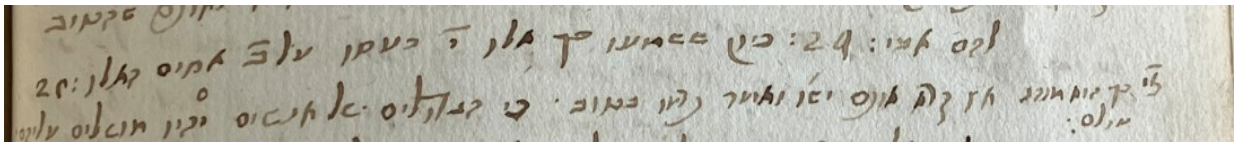
ומטהרתי	תשתון	שלי	בכוס	באמת	להם	אמר
metohereti, “and/ but/ so/ or I am/you (ms) are/ he/it is purified,” (v. Pi’el, act part, ms)	tishton, “you (mp) will drink,” (v. Pa’al/Qal, yiqtol, fut,Ar. 2 mp) Aramaism	she’li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	b’kos, “in /with/ by (the) glass, cup,” (prep, n fs)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

יכול	איני	ובשמאלי	בימיני	לישב	אבל	תטהרון
yachol, “I/ you (ms) he/it can, is able,” (v. Pa’al/Qal, act part, ms)	eini, “I am not,” (neg part, 1cs)	v’b’smoli, “and/ but/ so/ or in/ with/ by my left,” (prep, n ms, 1cs pronom)	b’yemini, “in/ with// by my right,” (n ms, 1cs pronom)	leyashev, “to sit, settle, inhabit,” (v. Pi’el, inf constr)	aval, “indeed, truly, verily, surely, but,” (adv)	titharon, “you (mp) will be purified,” (v. Pa’al/Qal, yiqtol, fut, Ar. 2mp) Aramaism

		אבי	להם	שהטיב	לאותם	אלא
		avi, “my father,” (n ms, 1 cs pronom)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she’hetiv, “that/ which/ who/ whom he/it had prepared,” (v. Hif’il, qatal, past, 3ms)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	ela, “but, only, however,” (conj)

Interlinear Chart

Chapter 20:24



כיון ששמעו כך אלו י׳ כעסו על ב׳ אחים האלו:

Hebrew Transcription

Translation: When they heard this, those ten became angry at these two brothers.

The Scriptures: And when the ten heard it, they were displeased at the two brothers.

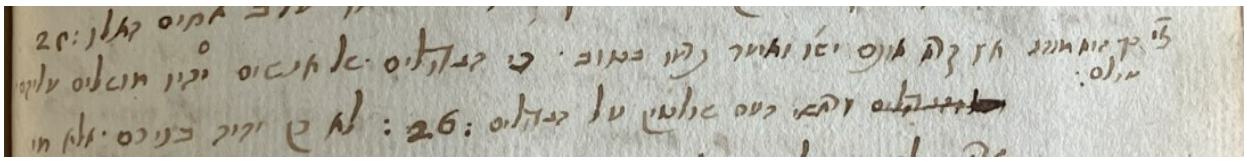
Aramaic: Now, when the esra {the ten} heard of it, they were angry concerning those two brothers.

על	כעסו	י׳	אלו	כך	ששמעו	כיון
al, “upon, on, because, due to, on account of” (prep)	ka’asu, “they were angry,” (v. Pa’al/Qal, qatal, past, 3mp)	yod, “ten,” (abbrev, card num)	alv, “these,” (pron)	kach, “is so, thus, therefore, this way,” (conj)	she’samu, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj)

				האלו:	אחים	ב׳
				ha’elu, “the these,” (3mp pron)	achim, “brothers,” (n mp)	bet, “two,” (abbrev, card num)

Interlinear Chart

Chapter 20:25



אז קרא אותם יש׳ו ואמר תדעו כטוב כי הגדולים של אנשים יהיו מושלים עליהם וראשי העם שולטון על הגדולים:

Hebrew Transcription

Translation: Then Yeshua called them and said, “You know as well that the great ones of the men are rulers over them, and the chiefs of the people rule over the great ones.”[619]

The Scriptures: But יהושע called them near and said, “You know that the rulers of the nations are masters over them, and those who are great exercise authority over them.

Aramaic: And Eshu {Yeshua} called to them and said unto them, “You know that the Rishayhun {the Heads of the Amme {the Peoples/the Gentiles} are marayhun {their lords} and their Chiefs are rulers over them.

[619] The text utilizes the unique idiomatic formula תדעו כטוב (*ted'u khe-tov*) to express "know full well" or "understand thoroughly." It maintains standard post-biblical syntax by utilizing the independent possessive particle של (*shel*) within the phrase *הגדולים של אנשים*("the great ones of men"). Most notably, the masculine plural active participle שולטון (*sholton*) ("rule") displays an unusual Aramaicized spelling quirk or scribal variant ending in ־ון, reflecting the deep linguistic overlap between Hebrew and Aramaic in the author’s dialect.

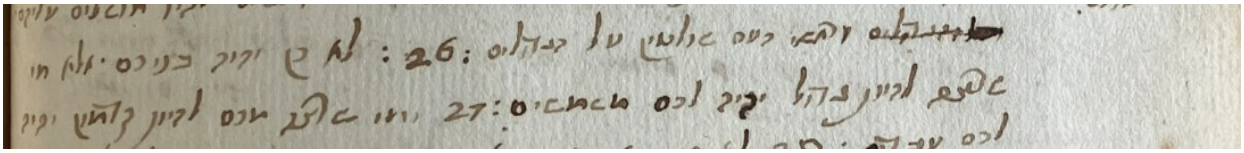
כטוב	תדעו	ואמר	יש׳ו	אותם	קרא	אז
ke’tov, “as/ like good, well,” (adv, n ms)	ted’u, “you (mp) will know, perceive,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	otam, “them/ those,” (prep pron 3 mp)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	az, “then, in that case, so,” (conj)

עליהם	מושלים	יהיו	אנשים	של	הגדולים	כי
aleihem, “upon them,” (prep, 3 mp pronom)	moshlim, “we/ you (mp)/ they rule,” (v. Pa’al/Qal, act part, mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	anashim, “men,” (n mp)	shel, “to, for, of, belonging to,” (prep)	ha’gdolim, “big, large, distinguished men,” (adj mp)	ki, “for, since, because,” (conj)

		הגדולים	על	שולטון	העם	וראשי
		ha’gdolim, “big, large, distinguished men” (adj mp)	al, “upon, on, because, due to, on account of” (prep)	shilton, “rulership jurisdiction,” (n ms) Mishnaic	ha’am, “the people,” (n ms)	v’rashei-, “and/ but/ so/ or heads of-,” (n mp constr)

Interlinear Chart

Chapter 20:26



לא כן יהיה ביניכם אלא מי שרצה להיות גדול יהיה לכם משמשים:

Hebrew Transcription

Translation: “Not so should it be between you, but whoever wants to be great, let him be your servants.”

The Scriptures: But it shall not be so among you, but whoever wishes to become great among you, let him be your servant.

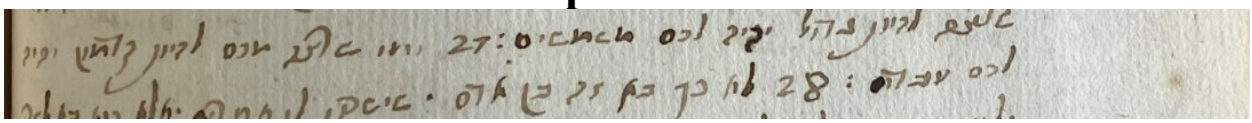
Aramaic: But, it shall not be thus among you, but rather, whoever among you that might desire to be great, should be for you a mashamshana {a minister}.

שרצה	מי	אלא	ביניכם	יהיה	כן	לא
she’ratza, “that/ who/ whom he/it wanted,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	ela, “but, only, however,” (conj)	beneichem, “between you (mp),” (prep, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	ken, “yes, so, thus,” (adv)	lo, “no, not,” (neg part)

		משמשים:	לכם	יהיה	גדול	להיות
		meshamshim, “we/ you (mp)/ they, those serving,” (v. Pi’el, act part, mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yihye, “let him/it be,” (v. Pa’al/Qal, jssv, 3ms)	gadol, “big, large, great,” (adj ms)	lihiyot, “to be,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 20:27



ומי שרצה מכם להיות קדמון יהיה לכם עבדים:

Hebrew Transcription

Translation: “And whoever from you wants to be first, let him be your servants.”[620]

The Scriptures: And whoever wishes to be first among you, let him be your servant,

Aramaic: And he who among you desires that he should be the qadmaya {the first}, he should be for you an abda {a servant},

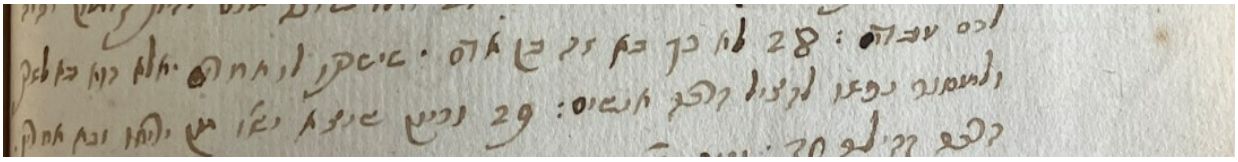
לכם	יהיה	קדמון	להיות	מכם	שרצה	ומי
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	kadmon, “ancient, prehistoric, preceded,’ (adj ms)	lihiyot, “to be,” (v. Pa’al/Qal, inf constr)	me’kem, “from/ of you (mp),” (prep, 2mp pronom)	she’ratza, “that/ which/ who/ whom he/it wanted,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	u'mi, “and/ but/ so/ or who,” (inter part)

						עבדים:
						avadim, “slaves, servants, works,” (n mp)

Interlinear Chart

[620] Take note that this word for “servants” is עבדים (*avdim*). But in verse 26, the Hebrew word used is משמשים (*meshamshim*).

Chapter 20:28



לא כך בא זה בן אדם שישרתו לו אחרים אלא הוא בא לשרת ולמסור נפשו להציל הרבה אנשים:

Hebrew Transcription

Translation: Thus, this Son of Man did not come for others to serve him, but rather he came to serve, and deliver himself over to save many people.

The Scriptures: even as the Son of Aḏam did not come to be served, but to serve, and to give His life as a ransom for many."

Aramaic: just as The Son of Man didn't come that He might be neshthama {served}, but rather, that He might nashame {serve}, and that He should give Naphsheh {His Soul/Himself} phurqana {a ransom} for many."

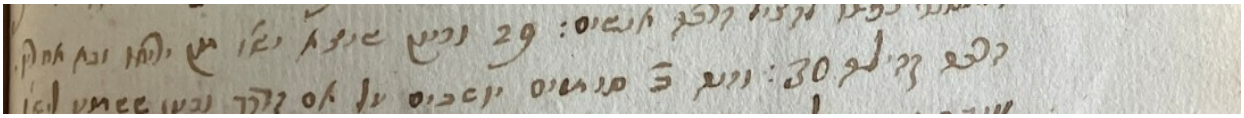
שישרתו	אדם	בן	זה	בא	כך	לא
she'yishartu, "that/ which/ who/ whom they will serve," (v. Pi'el, yiqtol, fut, 3mp)	adam, "man," (n ms)	ben, "son," (n ms)	ze, "this," (pron, ms)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	kach, "is so, thus, therefore, this way," (conj)	lo, "no, not," (neg part)

ולמסור	לשרת	בא	הוא	אלא	אחרים	לו
ve'limsor, "and/ but/ so/ to transfer, send," (v. Pa'al/Qal, inf constr)	lesharet, "to serve, attend," (v. Pi'el, inf constr)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (pron)	ele, "but, only, however," (conj)	acherim, "others, another, different," (adj mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

			אנשים:	הרבה	להציל	נפשו
			anashim, "men," (n mp)	harbeh, "many, much, a lot," (adv)	lehatzil, "to save, rescue," (v. Hif'il, inf constr)	nafsho, "his/its soul," (n fs, 3ms pronom)

Interlinear Chart

Chapter 20:29



וכיון שיצא ישו׳ מן יריחו ובא אחריו הרבה קהילה:

Hebrew Transcription

Translation: And when Yeshua went from Yeriho (Jericho), then a great community followed him.

The Scriptures: And as they were leaving Yeriḥo, a large crowd followed Him.

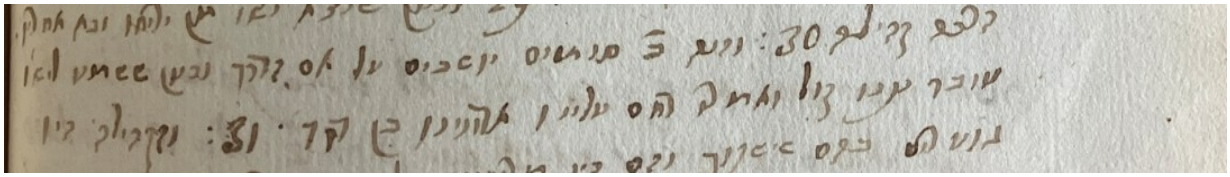
Aramaic: And when Eshu {Yeshua} went out from Yrikhu {Jericho}, a large kensha {crowd} was coming after {i.e. following} Him.

אחריו	ובא	יריחו	מן	ישו׳	שיצא	וכיון
acharav, “after him/it,” (prep, pron 3ms)	v’bo, “and/ but/ so/ he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yeriho, “Jericho,” (name)	min, “from, of, than,” (prep	yeshu, “Yeshua,” (name)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	l'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

					קהילה:	הרבה
					kehila, “community, congregation,” (n fs)	harbeh, “many, much, a lot,” (adv)

Interlinear Chart

Chapter 20:30



והנה ב׳ סומים יושבים על אם הדרך וכיון ששמע לישו׳ עובר נתנו קול ואמרו רחם עלינו אדונינו בן דוד:

Hebrew Transcription

Translation: And behold, two blind ones sat on the mouth of the road, and when they heard Yeshua passing, they gave a shout and said, “Have mercy on us, our Master, Son of David!”

The Scriptures: And see, two blind men sitting by the way, having heard that יהושע was passing by, cried out, saying, “Have compassion on us, O Master, Son of Dawiḏ!”

Aramaic: And behold, two samaya {blind men} were sitting on the side of the road, and when they heard that Eshu {Yeshua} was passing by, they gave a cry out, and were saying “Ethrakham {Have mercy} upon us Mari {My Lord}, Son of David!”

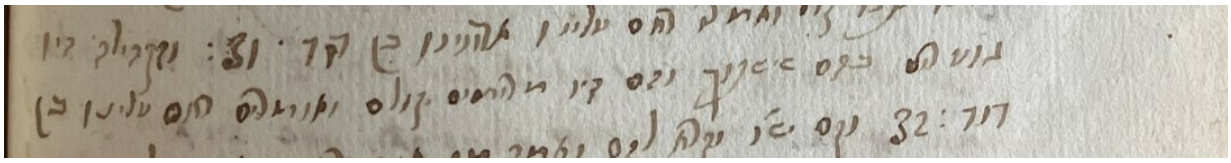
הדרך	אם	על	יושבים	סומים	ב׳	והנה
ha’derek, “the way, path, road,” (n fs)	em, “mother, womb, mouth of womb,” (n fs)	al, “upon, on, because, due to, on account of” (prep)	yoshvim, “we/ you (mp)/ they, those who sit, dwell,” (v. Pa’al/Qal, act part, mp)	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	bet, “two,” (abbrev, card num)	v’hine, “and/ but/ so/ or behold!” (part)

ואמרו	קול	נתנו	עובר	לישׁו	ששמע	וכיון
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	kol, “voice, sound,” (n ms)	natnu, “they gave,” (v. Pa’al/Qal, qatal, 3mp)	over, “I/ you (ms)/ he/it pass(es),” (v. Pa’al/Qal, act part, ms)	l’yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	she’ shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)

		דוד:	בן	אדונינו	עלינו	רחם
		david, “David,” (name)	ben, “son,” (n ms)	adoneinu, “our master, lord,” (n ms, 1cp pronom)	aleinu, “on us,” (prep, 1cp pronom)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)

Interlinear Chart

Chapter 20:31



והקהילה היו גוערים בהם שישתוק והם היו מרימים קולם ואומרים רחם עלינו בן דוד:

Hebrew Transcription

Translation: And the community was rebuking them to be silent, and they were raising their voice and saying, “Have mercy on us, son of David!”

The Scriptures: And the crowd rebuked them that they should be silent, but they cried out all the more, saying, “Have compassion on us, O Master, Son of Dawiḏ!”

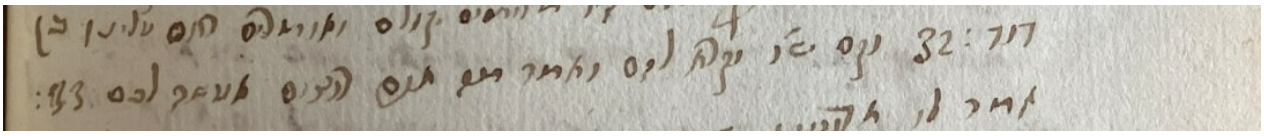
Aramaic: Now, the kenshe {the crowds} were rebuking them, so that they would be silent. And they raised their voice exceedingly, and were saying, “Maran {Our Lord} have mercy upon us, son of David!!”

היו	והם	שישתוק	בהם	גוערים	היו	והקהילה
hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)	she’yishtok, “that/ which/ whom who he/it will be silent,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ba’hem, “with/ by/ in them,” (prep, 3mp pronom)	go’arim, “we/ you (mp)/ they, those scold,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’ha’kehila, “and/ but/ so/ or the community, congregation,” (n fs)

דוד:	בן	עלינו	רחם	ואומרים	קולם	מרימים
david, “David,” (name)	ben, “son,” (n ms)	alinu, “on us,” (prep, 1cs)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)	ve’ omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	kolam, their sound, voice,” (n mp, 3mp pronom)	merimim, “we/ you (mp)/ they, those raise,” (v. Hif’il, act part, mp)

Interlinear Chart

Chapter 20:32



וקם ישׁ׳ו וקרא להם ואמר מה אתם רוצים אעשה לכם:

Hebrew Transcription

Translation: And Yeshua rose and called them and said, “What do you want me to do for you?”

The Scriptures: And יהושע stopped and called them, and said, “What do you wish Me to do for you?”

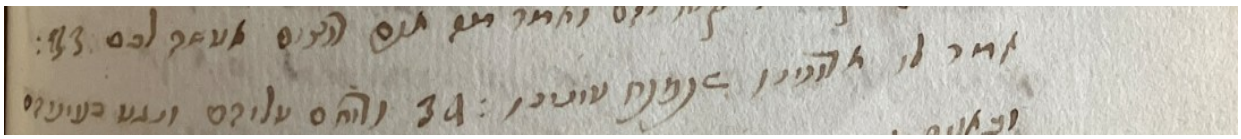
Aramaic: And Eshu {Yeshua} stood still {i.e. stopped}, and called them and said, “What do you want Me to do for you?”

וקם	יש׳ו	וקרא	להם	ואמר	מה	אתם
v' kam, “and/ but/ so/ or I/you (ms)/ he/it is, risen,” (v. Pa’al/Qal, act part ms)	yeshu, “Yeshua,” (name)	v’kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mah, “what?” (interrog part)	atem, “you (mp),” (2mp pron)

רוצים	אעשה	לכם:				
rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)				

Interlinear Chart

Chapter 20:33



אמר לו אדונינו שתפתח עינינו:

Hebrew Transcription

Translation: He said to him, “Our Master, that you open our eyes.”

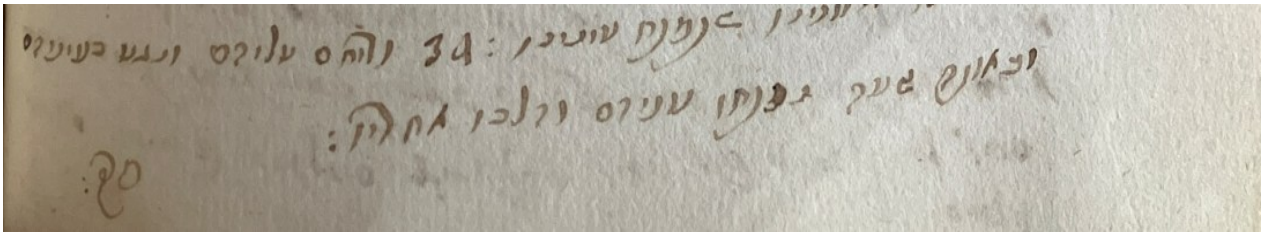
The Scriptures: They said to Him, “Master, that our eyes be opened.”

Aramaic: They said unto Him. “Maran {Our Lord}, that our eyes may be opened.”

אמר	לו	אדונינו	שתפתח	עינינו:		
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adoneinu, “our Master, Lord,” (n ms, 1cp pronom)	she’tiftach, “that/ which/ who/ whom you (ms) will open,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	eineinu, “our eyes,” (n fp, 1cp pronom)		

Interlinear Chart

Chapter 20:34



וריחם עליהם ונגע בעיניהם ובאותה שעה נפתחו עיניהם והלכו אחריו:
Hebrew Transcription

Translation: And he had compassion on them[621] and touched their eyes, and in that hour, their eyes were opened, and they followed him.

The Scriptures: And having been moved with compassion, יהושע touched their eyes. And immediately their eyes received sight, and they followed Him.

Aramaic: And Eshu {Yeshua} had compassion on them and touched aynayhun {their eyes}, and at once {lit. in the son of an hour} aynayhun {their eyes} were opened, and they went after {followed} Him.

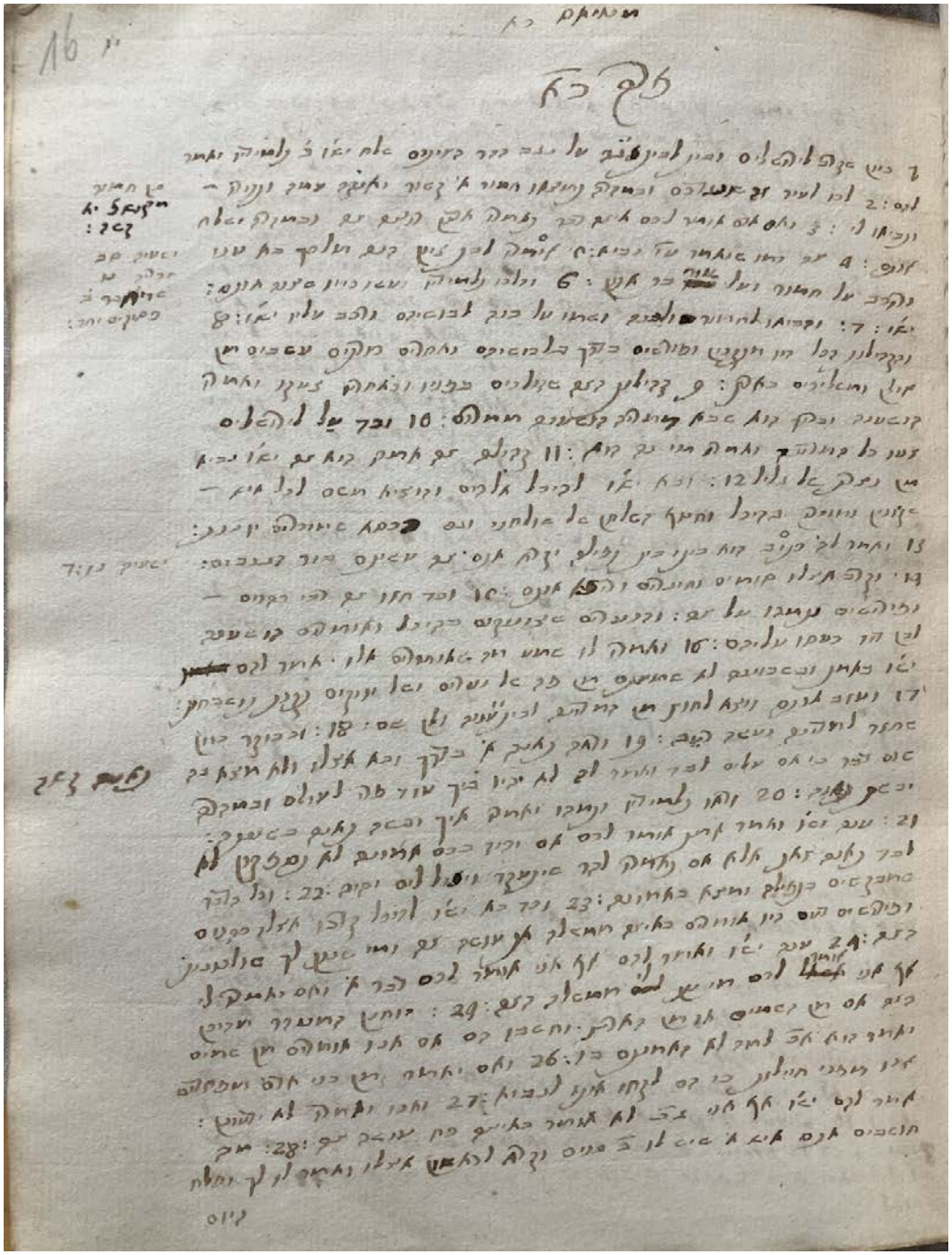
נפתחו	שעה	ובאותה	בעיניהם	ונגע	עליהם	וריחם
v'nif't'chu, "and/ but/ so/ or they were opened," (v. Nif'al, qatal, past, 3cp)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	ub'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)	b'eineihem, "in/ with/ by their eyes," (prep, n fp, 3mp pronom)	v'naga, "and/ but/ so/ or to touch," (v. Pa'al/Qal, inf constr)	aleihem, "upon them," (prep, 3 mp pronom)	v'richem, "and/ but/ so/ or he/it pitied," (v. Pi'el, qatal, past, 3ms)

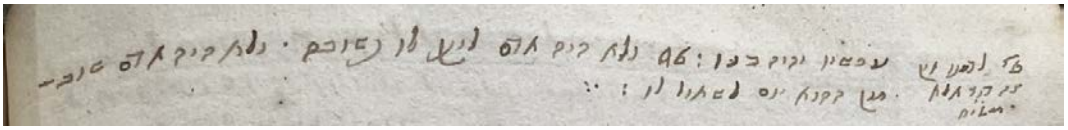
				אחריו:	והלכו	עניהם
				acharav, "after him/it," (prep, pron 3ms)	v'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	eineihem, "their eyes," (n fp, 3mp pronom)

Interlinear Chart

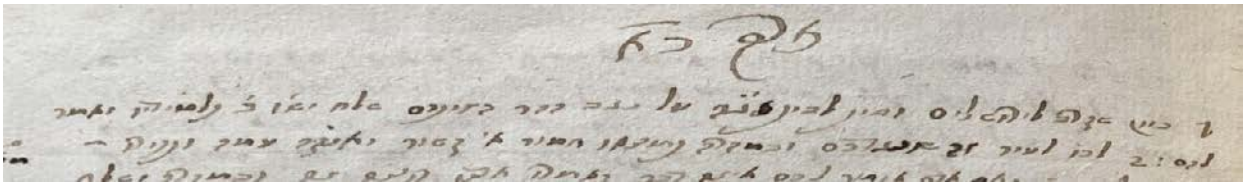
[621] Refer to Romans 9:15-24. God will choose to have mercy on whomever He chooses.

Cochin Matthew Chapter 21





Chapter 21:1



כיון שקרב לירושלים ובית ׳פגה׳ על נגב ההר הזיתים שלח יש׳ו ב׳ תלמידיו ואמר להם:

Hebrew Transcription

Translation: When he approached Yershalayim (Jerusalem) and Bet Pageh (Bethphage), on the south of the Mount of Olives, Yeshua sent two of his talmidim (disciples) and said to them,[622]

The Scriptures: And when they came near to Yerushalayim, and came to Bĕyth Phaḡi, at the Mount of Olives, then יהושע sent two taught ones,

Aramaic: And when He approached Urishlim {Jerusalem} and came unto Beth-Phage on the side of The Tura d'Zaythe {The Mount of Olives}, Eshu {Yeshua} sent two from His Disciples,

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נגב	על	׳פגה׳	ובית	לירושלים	שקרב	כיון
negev, "south, southern," (n ms)	al, "upon, on, because, due to, on account of" (prep)	paghah Bet Paghah "place/house of young figs," (n mp constr)	u'beit, "and/ but/ so/ or (the) house," (n ms)	l'yerushalim, "to/ for/ belonging to Jerusalem," (name)	karev, "he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)

ואמר	תלמידיו	ב׳	יש׳ו	שלח	הזיתים	ההר
v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	bet, "two," (abbrev, card num)	yeshu, "Yeshua," (name)	shalach, "he/it sent," (v. Pa'al/ Qal, qatal, past, 3ms)	ha'zeitim, "the olives," (n mp)	ha'har, "the mountain," (n ms)

						להם:
						lahem, "to /for/ belonging to them," (prep, 3mp pronom)

Interlinear Chart

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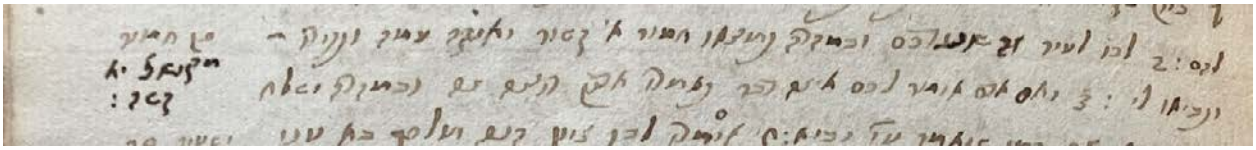
[622] *Bethphage* (בית פגה): A village near Jerusalem mentioned in ancient literature. In Mishnaic Hebrew, *Paghah* (פגה) means an "unripe fig." The name literally means "House of Unripe Figs," likely because the area was known for fig trees whose fruit ripened late. *Negev* (נגב): While modern Hebrew uses Negev to refer specifically to the southern desert region, in ancient Hebrew text, the word simply means "south" or "southern side." In this context, it indicates they were on the southern ridge or slope of the Mount of Olives.

Chapter 21:2



לכו לעיר זה שנגדכם ובמהרה תמצאו חמור א׳ קשור ואנקה עמה ותתירו ותביאו לי:

Hebrew Transcription

Translation: Go to the city that is before you, and quickly you will find one donkey tied, and a female colt with her. Then loosen *her* and bring *them* to me.[623]

The Scriptures: saying to them, “Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen them, and bring them to Me.

Aramaic: and said unto them, “Go unto this qriytha {village} that is before {in front of} you, and immediately you will find a khamara {a donkey} that is bound, and an iyla {a colt} with her. Loose them and bring them unto Me.

חמור	תמצאו	ובמהרה	שנגדכם	זה	לעיר	לכו
chamor, “donkey, ass; vaulting horse,” (n ms)	timtze’u, “you (mp) will find them,” (v. Pa’al/Qal, yiqtol, fut,2mp obj)	u’b’mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv)	she’negdechem, “that/ which/ who/ whom in front of, before you (mp),” (rel part, adv, 2mp obj)	ze, “this, this one,” (pron, ms)	l’ir, ‘to/ for/ belonging (the) city,” (prep, n fs)	l’chu, (to men) “go! (v. Pal/Qal, imp, 2mp)

לי:	ותביאו	ותתירו	עמה	ואנקה	קשור	א׳
li, “to/ for/ belonging to me,” (prep, 1cs pronom)	v’tavi’u, “and/ but/ so/ or you (mp) will bring,” (v. Hif’il, yiqtol, fut, 2mp)	v’tatiru, “and/ but/ so/ or you (mp) will loosen,” (v. Hif’il, yiqtol, fut, 2mp)	imah, “with her/it,” (prep, pron 3fs)	v’anekah, “and/ but/ so/ or a female camel,” (Ar. n mf) Aramaism	kashur, “linked, connected, tied,” (adj ms)	abbr for one, (card num)

Interlinear Chart

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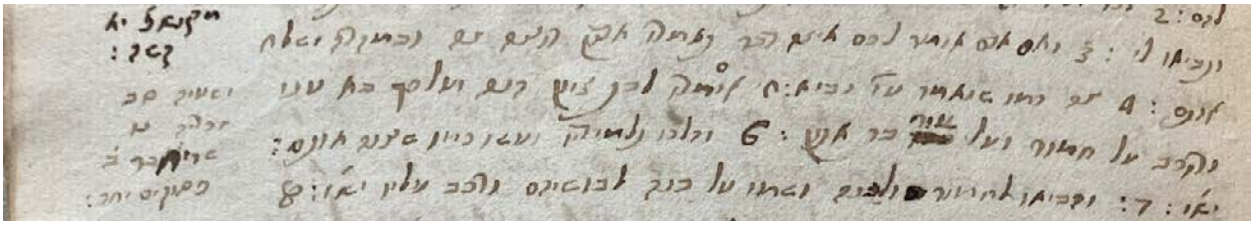
[623] The term *Andakah* or *Anakah* (ואנקה) functions in this ancient textual context as a phonetic or dialectal spelling variation for a young donkey, colt, or foal. While the Hebrew spelling matches "*nakah*" (נאקה), which means a female camel, the narrative context confirms a young donkey is intended, as a mother donkey (חמור) is accompanied by her young offspring. Additionally, the term *Bimeherah* (ובמהרה) means "immediately," "quickly," or "in haste," which emphasizes the suddenness and immediacy with which the disciples would find the exact animals described. See Isaiah 21:7.

Chapter 21:3



ואם אדם אומר לכם איזה דבר תאמרו אדון רוצה זה ובמהרה ישלח אותם:

Translation: And if anyone says anything to you, you are to say, "*The* Master wants this." Then he will send them quickly."

The Scriptures: And if anyone says whatever to you, you shall say, 'The Master needs them,' and immediately he shall send them.

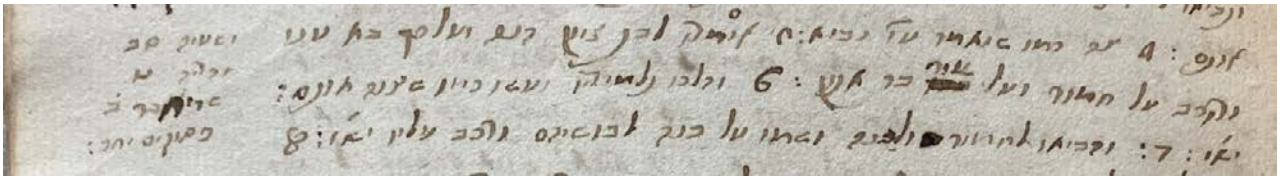
Aramaic: And if anyone says anything unto you, say unto him that Maran {Our Lord} asks for them, and mekhda {immediately} he will send them here."

תאמרו	דבר	איזה	לכם	אומר	אדם	ואם
tomru, "you (mp) will say," (v. Pa'al/ Qal, yiqtol, fut, 2mp)	davar, "thing, matter, word," (n ms)	eize, "which? some, certain, any," (pron, ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	adam, "man," (n ms)	v'im, "and/ but/ or if/ whether," (conj)

	אותם:	ישלח	ובמהרה	זה	רוצה	אדון
	otam, "them," (DO marker, 3mp pronom)	yishlach, "he/it will send," (v. Pa'al/Qal, yiqtol, fut, 3ms)	u'b'mahara, "and/ but/ so/ or in/ with/ by (the) quickly," (prep, adv)	ze, 'this (pron, ms)	rotzeh, "I/ you (ms)/ he/ it want(s)," (v. Pa'al/Qal, act part, ms)	adon, "master, lord," (n ms)

Interlinear Chart

Chapter 21:4



זה כמו שנאמר ע״י נביא:

Hebrew Transcription

Translation: This is like what was spoken by the prophet:

The Scriptures: And all this took place that it might be filled what was spoken by the prophet, saying,

Aramaic: Now, this all happened so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said,

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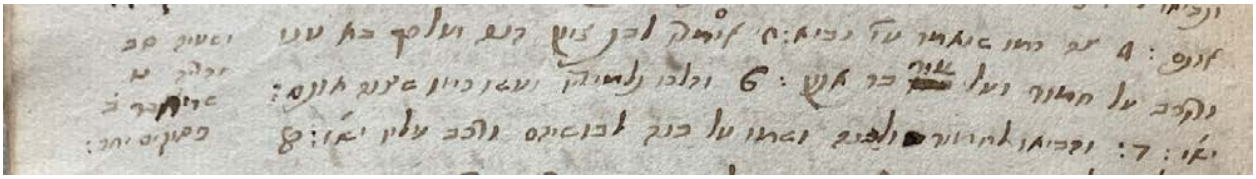
		נביא:	ע״י	שנאמר	כמו	זה
		navi, “prophet,” (n ms)	al yedei, “by the hand of,” (abbrev, n fs)	she’ne’emar, “that/ which/ who/ whom he/it was said,” (rel part, v. Nif’al, qatal, past, 3ms)	k’mo, “like, as, similar to,” (adv, prep)	ze, ‘this (pron, ms)

Interlinear Chart

Chapter 21:5



אימרו לבת ציון הנה מלכך בא עני ורוכב על חמור ועל עיר בר אתון:

Hebrew Transcription

Translation: “Say to the daughter of Tsion (Zion), ‘Behold, your King comes humbled, and riding on a donkey and on a male colt, the offspring of a she-donkey.”[624]

The Scriptures: “Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”

[624] Isaiah 62:11, Zechariah 9:9.

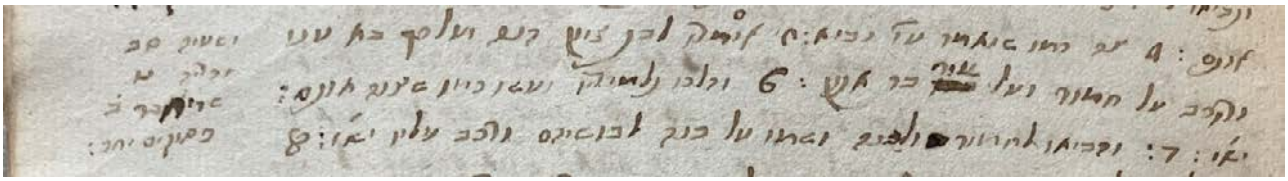
Aramaic: “Say unto the Daughter of Tsehyun {Zion}, ‘Behold, Your King comes unto you, humbly, and mounted upon a khamara {a donkey}, even upon an iyla {a colt}, the son of an athana {a female-donkey}.’”

אימרו[625]	לבת	ציון	הנה	מלכך	בא	עני
imru, (to men) “say!” (v. Pa’al/Qal, imp 2mp)	l’bat, “to/ for/ belonging to (the) daughter,” (prep, n fs)	tsion, “Zion,” (name)	hine, “behold,” (part)	malkech, “your (ms) king,” (n ms, 2ms pronom)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	oni, “afflicted, poor, humble,” (adj, ms)

ורוכב	על	חמור	ועל	עיר	בר	אתון:
v’rochev, “and/ but/ so/ or I/ you (ms)/ he/it ride(s),” (v. Pa’al/Qal, act part, ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	chamor, “male donkey, ass, vaulting horse,” (n ms)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	ayir, “foal, colt, a young male colt,” (n ms)	bar, “son, young male,” (Ar. n ms) Aramaism	aton, “she-ass, she-donkey,” (n fs)

Interlinear Chart

Chapter 21:6



והלכו תלמידיו ועשו כמו שצוה אותם ישו׳:

Hebrew Transcription

Translation: And his talmidim (disciples) went and did just as Yeshua commanded them.

The Scriptures: And the taught ones went, and having done as יהושע ordered them,

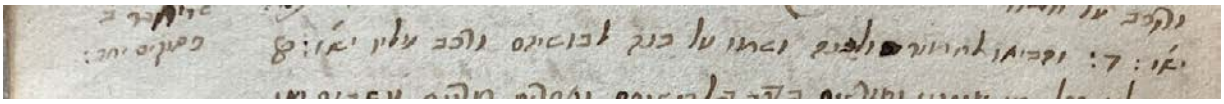
Aramaic: The Talmiyde {The Disciples} departed, and did as Eshu {Yeshua} had commanded them.

[625] Notice the small circle in the image above this word. This symbol is called a ‘*Kere Ketiv*.’ Qere Ketiv is an Aramaic term that marks a difference between what is written and how it should be read (i.e., how to pronounce it).

ישו׳:	אותם	שצוה	כמו	ועשו	תלמידיו	והלכו
yeshu, “Yeshua,” (name)	otam, “them,” (DO marker, 3mp pronom)	she’tzivah, “that/ which/ who/ whom he/it ordered,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	k’mo, “like, as, similar to,” (adv, prep)	v’asu, “and/ but/ so/ or he/it made, did,” (v. Pa’al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 21:7



והביאו לחמור ולבנה ושמו על בנה לבושיהם ורכב עליו ישו׳:

Hebrew Transcription

Translation: And they brought the donkey and her offspring, and put on her offspring their clothes, and Yeshua rode on it.

The Scriptures: they brought the donkey and the colt, and laid their garments on them, and He sat on them.

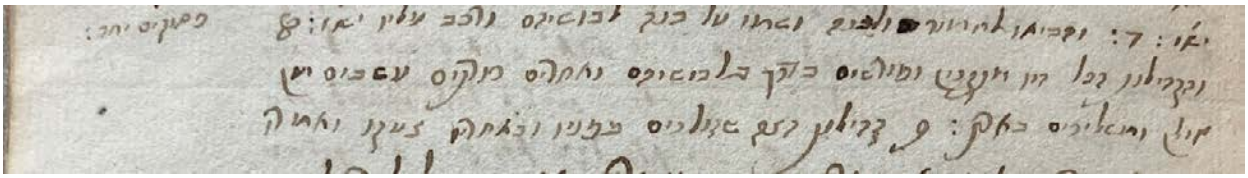
Aramaic: And they brought the khamara {the donkey, and the iyla {the colt, and placed khathahun {their garments} upon the iyla {the colt, and Eshu {Yeshua} rode upon it.

לבושיהם	בנה	על	ושמו	ולבנה	לחמור	והביאו
levusheihem, “their (mp) clothes,” (n mp, 3mp pronom)	b’nah, “her/its son,” (n ms, 3fs pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	v’samu, “and/ but/ so/ or put, set,” (v. Pa’al/Qal, qatal, past, 3mp)	v’l’bna(h), “and/ but/ so/ or to/ for/ belonging to her son, offspring,” (prep, n ms, 3fs pronom)	l’chamor, “to/ for/ belonging to (the) donkey,” (prep, n ms)	v’hevi’u, “and/ but/ so/ or they brought,” (v. Hif’il, qatal, past, 3mp)

				ישו׳:	עליו	ורכב
				yeshu, “Yeshua,” (name)	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	v’rachav, “and/ but/ so/ or he/it rode,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:8



והקהילות הכל היו מתקנין ופורשים בדרך בלבושיהם ואחרים כורתים עשבים מן אילן ומשליכים בארץ:

Hebrew Transcription

Translation: And the assemblies were being prepared and spreading their clothes on the road, and others cut greenery from the tree and threw *them* on the earth.[626]

The Scriptures: And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

Aramaic: And a large amount of the kenshe {the crowds} were spreading out manayhun {their clothes} in the urkha {the road}, but others were cutting suke {branches} from the iylane {the trees} and throwing them in urkha {the road}.

בלבושיהם	בדרך	ופורשים	מתקנין	היו	הכל	והקהילות
b'levusheihem, "in/ with/ by their clothes," (prep, n mp, 3mp pronom)	be'derek, "in/ with/ by (the) road, path, way," (prep, n ms)	u'porsim, "and/ but/ so/ or we/ you (mp)/ they spread, stretch out," (v. Pa'al/ Qal, act part, mp)	metaknin, "we are/ you (mp) are/ they are prepared, arranged," (Ar. Pael, act part, mp) Aramaism	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ha'kol, "the all," (n ms)	veha'kehilot, "and/ but/ so the communities, congregations, assemblies," (n fp)

בארץ:	ומשליכים	אילן	מן	עשבים	כורתים	ואחרים
eretz, "in/ with/ by (the) earth, land, ground," (prep, n ms)	u'mishlichim, "and/ but/ so/ or we/ you (mp)/ they throw," (v. Hif'il, act part, mp)	ilan, "tree," (n ms)	min, "from/ of," (prep)	eshevim, "herbaceous plants, weeds, grass," (n mp)	kortim, "we/ you (mp)/ they cut down, cut off," (v. Pa'al/Qal, act part, mp)	v'acherim, "and/ but/ so/ or other, another, different," (adj mp)

Interlinear Chart

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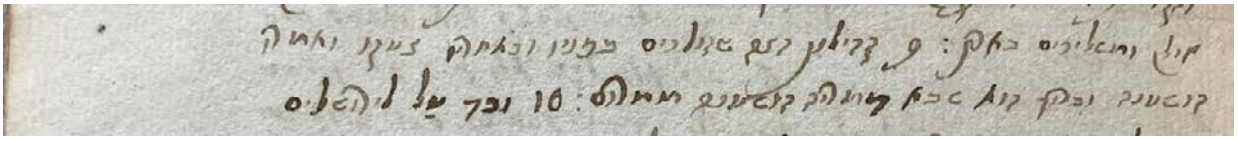
[626] This verse contains several distinct features of Mishnaic Hebrew. First, "*Ilan*" (אילן) is the classic Mishnaic word for a "tree." While Biblical Hebrew primarily uses "*Etz*" (עץ), Mishnaic Hebrew often uses "Ilan" (an Aramaic loanword) in agricultural and everyday contexts. Second, the phrasing "*hayu mitqanin*" (היו מתקנין - "were preparing") utilizes a participle combined with the past-tense verb "to be." Third, the word "*Mitqanin*" (מתקנין) features the masculine plural ending "-*in*" (-ין), which replaced the Biblical Hebrew "-*im*" (-ים) ending under Aramaic influence in the Mishnaic period. Finally, "*Kehillot*" (קהילות), which historically referred to sacred religious congregations or assemblies in earlier Hebrew, is used here in its broader post-biblical sense to denote general "crowds" or "mass gatherings."

Chapter 21:9



קהילות הזה שהולכים בפניו ובאחריו צעקו ואמרו הושענה וברוך הוא שבא דמריה הושענה ממרום:
Hebrew Transcription

Translation: This assembly that went before and after him, shouted and said, "Hoshana! And blessed is he who comes of MarYah (Master Yehovah)! Hoshanah from on high!"[627]

The Scriptures: And the crowds who went before and those who followed cried out, saying, "Hoshia-na to the Son of Dawiḏ! Blessed is He who is coming in the Name of יהוה! Hoshia-na in the highest!"

Aramaic: Now, the kenshe {the crowds}, who were going before {in front of} Him, and coming after {behind} Him, were crying out, and saying, "Ushana {Hosanna} unto The Son of David! Blessed is He who comes in The Name of MarYa {The Lord-YHWH}! Ushana {Hosanna} in the heights!"

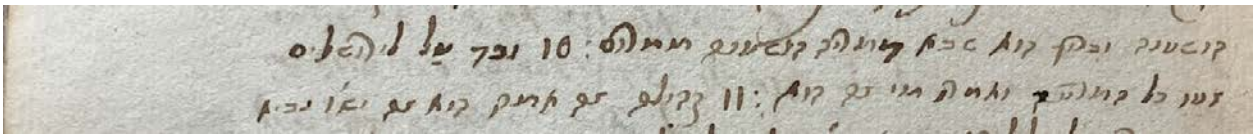
ואמרו	צעקו	ובאחריו	בפניו	שהולכים	הזה	קהילות
v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	tza'aku, "they cried, shouted, complained," (v. Pa'al/Qal, qatal, past, 3mp)	ub'acharav, "and/ but/ so/ or in/ with/ by after him/it," (prep, prep, 3ms pronom)	befanav, "in/ with/ by/ in his/its face, before him/it," (prep, 3ms pronom)	she'holchim, "that/ which/ who/ whom we/ you (mp)/ they, those go," (v. Pa'al/Qal, act part, mp)	haze, "the this, that," (pron ms)	kehilot, "community, congregation, assembly," (n fp)

ממרום:	הושענה	דמריה	שבא	הוא	וברוך	הושענה
m'marom, "from/ of height, on high," (prep, n ms)	hoshana, (to "save, please save!!" (v. Hif'il, imp, 2ms, Ar. 1cp obj) Aramaism	d'moriya "of/ who/ which/ that Lord, Master, Yehovah," (rel part, n ms) Aramaism	she'ba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, 3ms)	hu, "he/it," (pron)	ubaruch, "and/ but/ so/ or blessed," (adj ms)	hoshana, (to "save, please save!!" (v. Hif'il, imp, 2ms, Ar. 1cp obj) Aramaism

Interlinear Chart

[627] This verse showcases notable Mishnaic and Aramaic linguistic features typical of post-biblical Hebrew. The phrase "*Kehillot hazzeh*" (קהילות הזה) applies a singular masculine demonstrative pronoun ("*hazzeh*" / this) to a plural feminine noun ("*kehillot*" / crowds), a type of grammatical gender loosening frequently observed in Mishnaic syntax. The relative clause "*she-holkhim*" (שהולכים) utilizes the prefix "she-" (ש-) instead of the Biblical relative pronoun "*asher*" (אשר), which is the standard choice in Mishnaic Hebrew. Additionally, the phrase "*she-ba de-mareh*" (שבא דמריה) relies heavily on Aramaic elements: the particle "*de-*" (ד-) serves as a genitive marker meaning "of" or "in the name of," and "*mareh*" (מריה) uses the Aramaic root for "Master" or "Lord" fused with a 3rd-person singular possessive suffix, altogether replacing the typical Biblical formula "*b'shem Adonai*" (in the name of the Lord). Finally, the word "*Mamarom*" (ממרום), while rooted in biblical usage referring to heights, functions idiomatically here to mean "in the highest" or "from the heavens." *MarYah* מריה is the Aramaic equivalent of the Hebrew אדני יהוה (Adonai Yehovah). Psalms 118:26.

Chapter 21:10



וכד על לירושלים זעו כל המדינה ואמרו מי זה הוא:

Hebrew Transcription

Translation: And when he was in Yerushalayim (Jerusalem), every province trembled, and they said, “Who is this?”[628]

The Scriptures: And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

Aramaic: And when He entered into Urishlim {Jerusalem}, all the madintha {the city} was stirred up, and saying, “Who is this?”

ואמרו	המדינה	כל	זעו	לירושלים	על	וכד
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ha’medina, “the province, country,” (n fs)	kol, “all, every, everything,’’ (n ms)	za’u, “they shook, trembled out of reverence,” (v. Pa’al/Qal, qatal, past, Ar. 3mp) Aramaism	l’yerushalim, “to/ for/ belonging to Jerusalem,” (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	v’kad, “and/ but/ so/ or when,” (Ar. conj) Aramaism

				הוא:	זה	מי
				hu, “he/it,” (pron)	ze, ‘this (pron, ms)	mi,” ‘who?” (interrog part)

Interlinear Chart

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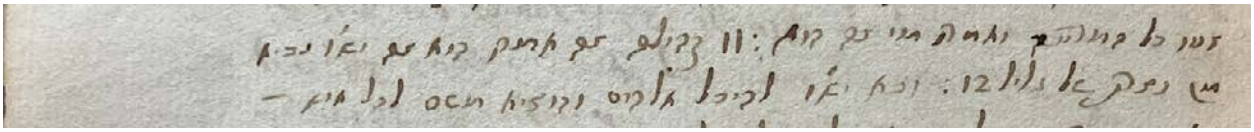
[628] This verse exhibits an exceptionally high density of Aramaisms and Mishnaic structures that completely replace classical Biblical Hebrew narrative formulas. First, the opening word "*Ve-khad*" (וכד) is a direct Aramaic conjunction meaning "and when" or "as," substituting for the classical Hebrew "*ka'asher*" or "*vayehi khi*." Second, the verb "*Za'u*" (זעו) stems from a root meaning "to tremble" or "shake"; while it appears rarely in Biblical Hebrew, its use here to describe an entire city being "stirred up" or "thrown into commotion" mirrors standard Aramaic vocabulary and its post-biblical Mishnaic adoption. Third, the word "Medinah" (המדינה) shifts in meaning; in classical Biblical Hebrew prose, it strictly denotes a political "province" or "district," but in Aramaic and Mishnaic Hebrew, it broadened to mean a "city" or its "metropolitan citizenry." Finally, the phrasing "*mi zeh hu*" (מי זה הוא) functions as an intensified interrogative phrase ("Who is this?"), using a double-pronoun structure characteristic of colloquial, post-biblical speech.

Chapter 21:11



קהילה זה אמרו הוא זה ישׁ׳ו נביא מן נצרת של גליל:

Hebrew Transcription

Translation: This assembly said, “This is Yeshua, the prophet from Netzaret (Nazareth) of Galil (Galilee).”

The Scriptures: And the crowds said, “This is יהושע, the prophet from Natsareth of Galil.”

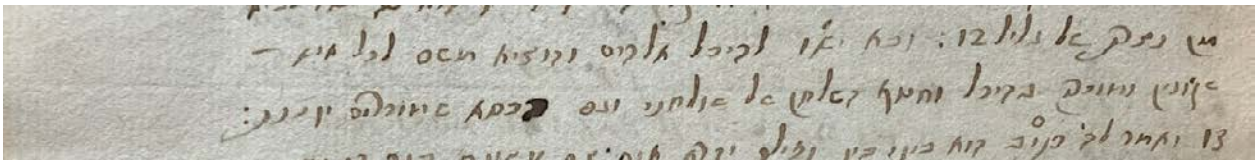
Aramaic: Then the kenshe {the crowds} were saying, “This is Eshu Nabiya {Yeshua, the Prophet} who is from Natsrath d’Galila {Nazareth of Galilee}.”

נביא	ישׁ׳ו	זה	הוא	אמרו	זה	קהילה
navi, “prophet,” (n ms)	yeshu, “Yeshua,” (name)	ze, ‘this (pron, ms)	hu, “he/it,” (pron)	amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp	ze, ‘this (pron, ms)	kehila, “assembly, community, congregation,” (n fs)

			גליל:	של	נצרת	מן
			galil, “Galilee,” (name)	shel. “to/ for/ of/ belonging to,” (prep)	natzeret, “Nazareth,” (name)	min, “from/ of,” (prep)

Interlinear Chart

Chapter 21:12



ובא ישׁ׳ו להיכל אלהים והוציא משם לכל איש שקונין ומוכרין בהיכל וחטף השלחן של שולחני וגם הכסא שמוכרים יונות:

Hebrew Transcription

Translation: And Yeshua came to the Holy Place[629] of Elohim and drove out everyone from there, buying and selling in the Holy Place, and he seized the table of the moneychangers and also the seat of those selling doves.

[629] Indicating the Temple of God.

The Scriptures: And יהושע went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the moneychangers and the seats of those who sold doves.

Aramaic: And Eshu {Yeshua} entered into The Haykla d'Alaha {The Temple of God} and drove out all those who were buying and selling in The Haykla {The Temple}, and overturned the phathure d'marphane {the tables of the money-changers}, and kursutha {the chairs} of those who were selling yawne {doves}.

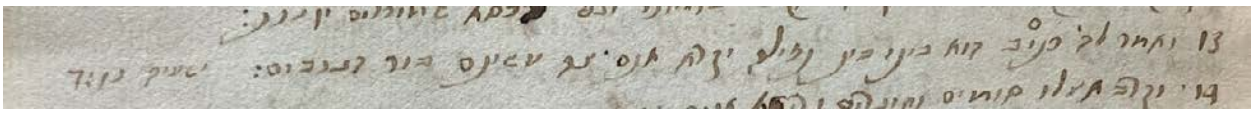
לכל	משם	והוציא	אלהים	להיכל	יש׳ו	ובא
le'kol, "to/ for/ belonging to all," (prep, n ms)	me'sham, "from/ of there," (prep, adv)	v'hotzi, "he/it brought out, extracted, expelled," (v. Hif'il, qatal, past, 3ms)	elohim, "god(s)," (n mp)	l'hekal, "to/ for/ belonging to (the) holy place," (n ms)	yeshu, "Yeshua," (name)	u'ba, "and/ but/ so/ or I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)

של	השלחן	וחטף	בהיכל	ומוכרין	שקונין	איש
shel, "to/ for/ of, belonging to," (prep)	ha'shulchan, "the table," (n ms)	v'chataf, "and/ but/ so/ or he/it snatched, seized," (v. Pa'al/Qal, qatal, past, 3ms)	b'ha'hekal, "in/ with/ by (the) holy place," (n ms)	u'mochrin, "and/ but/ so we/ you (mp)/ they, those who sell," (v. Pa'al/Qal, act part, mp) Aramaism	she'konin, "that/ which/ who/ whom we/ you (mp)/ they, those purchase(s)," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	ish, "man," (n ms)

		יונות:	שמוכרים	הכסא	וגם	שולחני
		yonot, "doves," (n fp)	she'mocharim, "that/ which/ who/ whom we/ you (mp)/ they, those who sell," (v. Pa'al/Qal, act part, mp)	ha'kise, "the chair, throne," (n ms)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	shulchani, "money changers, bankers," (n mp constr)

Interlinear Chart

Chapter 21:13



ואמר לה׳ כתוב הוא ביתי בית תפילה יקרא אתם זה עשיתם בור הגנבים:

Hebrew Transcription

Translation: And he said to them, “It is written: ‘My house will be called a house of prayer,’[630] you have made this a pit of thieves.’”[631]

The Scriptures: And He said to them, “It has been written, ‘My House shall be called a house of prayer,’ but you have made it a ‘den of robbers.’”

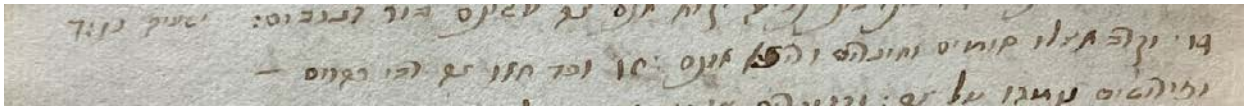
Aramaic: And He said unto them, “It is written that My House will be called The Beth Tslutha {The Prayer House}, but you have made it a martha d’lestaye {a cave of robbers}!”

תפילה	בית	ביתי	הוא	כתוב	לה׳	ואמר
te’fila, “prayer,” (n fs)	bayit, “house,” (n ms)	beiti, “my house,” (n ms, 1cs pronom)	hu, “he/it,” (pron)	ktuv, “written,” (adj ms)	l’hon, “to/ for/ belonging to them,” (prep, Abbrev. Ar. 3mp obj) Aramaism	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

	הגנבים:	בור	עשיתם	זה	אתם	יקרא
	ha’ganavim, “the thieves,” (n mp)	bor, “pit, dungeon,” (n ms)	asitem, “you (mp) did,” (v. Pa’al/Qal, qatal, past, 2mp)	ze, ‘this (pron, ms)	atem, “you,” (2mp pron)	yikra, “he/it will call,” (v. Pa’al/Qal, yiqtol, 3ms)

Interlinear Chart

Chapter 21:14



וקרב אצלו סומים וחיגרים וריפא אותם:

Hebrew Transcription

Translation: And the blind and lame approached him, and he healed them.

The Scriptures: And blind and lame ones came to Him in the Set-apart Place, and He healed them.

[630] Isaiah 56:7.

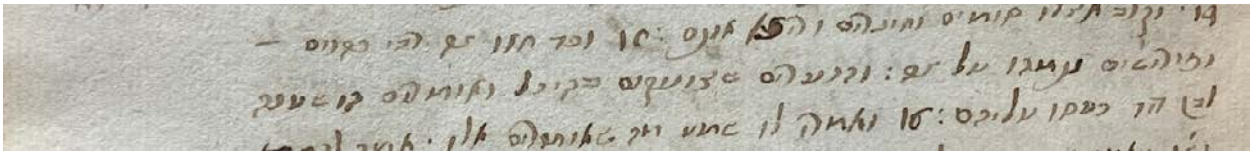
[631] This verse contains several distinct markers of Mishnaic and post-biblical Hebrew composition. First, the text uses "*Katuv hu*" (כתוב הוא - "It is written"), an emphatic participle-pronoun phrase that serves as a standard Rabbinic citation formula when quoting Scripture, contrasting with the classical Biblical narrative marker "*kakkatuv*" (ככתוב). Second, the direct object marker "et" is replaced or modified in the clause "*atem zeh asitem*" (אתם זה עשיתם - "you, this [thing] you have made"), displaying a demonstrative pronoun shift typical of colloquial Mishnaic speech to emphasize an action. Finally, the phrase "*Bor ha-gannavim*" (בור הגנבים) uses "*bor*" to mean a pit, den, or dungeon, paired with "*gannavim*" (thieves). While Biblical Hebrew frequently utilizes "*ganv*" in various forms, the fixed idioms for criminal dens or storehouses using "*bor*" alongside regular plural agents reflect late, simplified vernacular phrasing over more complex classical poetic structures. See also Jeremiah 7:11.

Aramaic: And the samaya {the blind} and the khagiyse {the lame} approached Him in The Haykla {The Temple}, and He healed them.

	אותם:	וריפא	וחיגרים	סומים	אצלו	וקרב
	otam, “them,” (DO marker, 3mp pronom)	v’ripe, “and/ but/ so/ or he/it healed,” (v. Pi’el, qatal, past, 3ms)	v’chigerim, “and/ but/ so/ or the lame,” (n mp)	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:15



וכד חזו זה רבי כהנים ופירושים נתמהו על זה והנערים שצועקים בהיכל ואומרים הושענה לבן דוד כעסו עליהם:

Hebrew Transcription

Translation: And when the chief priests and scribes saw this, they were astonished over this. And the youths in the Holy Place were saying, “Hosanna to the Son of David!” They became angry with them.[632]

The Scriptures: But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Set-apart Place and saying,“Hoshia-na to the Son of Dawiḏ!” they were greatly displeased,

Aramaic: But, when the Rabay Kahne {the Priest’s Chiefs} and the Phrishe {the Pharisees} saw the thedmartha {the miracles} which He did, and the talaye {the young boys} who were crying aloud in The Haykla {The Temple} and saying, “Ushana {Hosanna} unto The Son of David,” they were displeased!

[632] This verse contains explicit Aramaic vocabulary and Mishnaic idioms seamlessly blended into the text. First, the verse opens with the direct Aramaic compound "*Ve-khad*" (וכד) meaning "and when," a major post-biblical departure from classical narrative structures. Second, the verb "*Chazu*" (חזו) is an outright Aramaic loanword meaning "they saw," which completely replaces the standard Hebrew verb "ra'u" (ראו). Third, the phrase "*Rabbei kohanim*" (רבי כהנים) employs the plural construct form "rabbei" (masters/chiefs of) rather than the classical Biblical Hebrew formula "*rashei ha-kohanim*" (heads of the priests) or "*ha-kohanim ha-gedolim*" (the high priests). Fourth, the verb "*Nitmahu*" (נתמהו - "they marveled" or "were astonished"), while deeply rooted, functions here in a passive/reflexive Nifal pattern that became a common idiom in Rabbinic and Mishnaic literature to express profound shock or wonder. Finally, the word "*Ne'arim*" (הנערים), while biblical, is used here in its late, standard colloquial sense to denote "children" or "youths" playing an active collective role in a public space, working alongside the relative prefix "*she-*" (ש-) in "*she-tzo'akim*" (שצועקים - "who were crying out"), which is a definitive grammatical hallmark of Mishnaic Hebrew syntax.

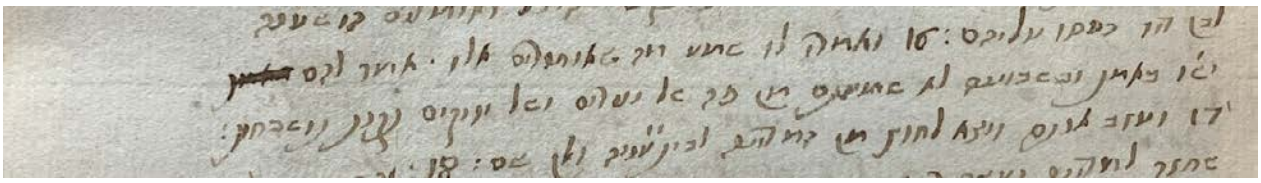
נתמהו	ופירושים	כהנים	רבי	זה	חזו	וכד
nitmhu, “they were amazed, astonished,” (v. Nif’al, qatal, past, 3mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	koanim, “priests,” (n mp)	rabei, “powerful, great,” (adj mp constr)	ze, ‘this (pron, ms)	chazu, “they saw, foresee,” (v. Pa’al/Qal, qatal, past, 3mp)	v’kad, “and/ but/ so/ or when,” (Ar. conj) Aramaism

הושענה	ואומרים	בהיכל	שצועקים	והנערים	זה	על
hoshana, (to “save, please save!!” (v. Hif’il, imp, 2ms, Ar. 1cp obj) Aramaism	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	b’ha’hekal, “in/ with/ by (the) holy place,” (n ms)	she’tzo’akim, “that/ which/ who/ whom we/ you (mp)/ they shout,” (rel part, v. Pa’al/Qal, act part, mp)	v’ha’ne’arim, “and/ but/ so/ or the youths,” (n mp)	ze, ‘this (pron, ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

			עליהם:	כעסו	דוד	לבן
			aleihem, “upon them,” (prep, 3 mp pronom)	ka’asu, “they were angry,” (v. Pa’al/Qal, qatal, past, 3mp)	david, “David,” (name)	l’ben, “to/ for/ belonging to (the) son,” (prep, n ms)

Interlinear Chart

Chapter 21:16



ואמרו לו שמע מה שאומרים אלו אמר להם יש׳ו באמת ובשבועה לא שמעתם מן פה של נערים ושל יונקים תקנת תושבחות:

Hebrew Transcription

Translation: And they said to him, “*Has* he heard what these are saying?” Yeshua said to them, “In truth and by oath, have you not heard? And ‘from the mouth of youths and sucklings, you have established praises?’”[633]

The Scriptures: and said to Him, “Do You hear what these say?” And יהושע said to them, “Yes, have you never read, ‘Out of the mouth of babes and nurslings You have perfected praise’?”

[633] This verse features several distinct Mishnaic and Aramaic linguistic elements, including the Rabbinic swearing formula "*be-emet u-vishvu'ah,"* the rhetorical use of "*lo shematem,"* the Mishnaic relative prefix "she-," the independent genitive marker "shel" replacing the construct state, and the Aramaic-influenced plural noun "*tushbachot*." This phrase is also a quotation from Psalm 8:3 in the Septuagint translation: “From the mouth of babies and nursing infants, you have established praise because of your enemies.” This wording differs from the Masoretic Text.

Aramaic: And they were saying unto Him, “Do you hear what these are saying?” Eshu {Yeshua} said unto them, “Yes! Have you never read that “from the mouth of talaye {young boys} and yalude {infant boys}, you have prepared praise?”

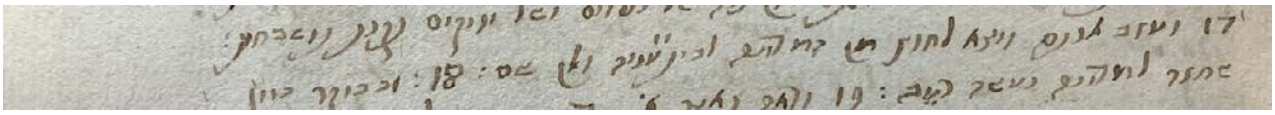
אמר	אלו	שאומרים	מה	שמע	לו	ואמרו
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	elu, “these,” (pron)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	mah, “what?” (interrog part)	shema, (to a man) “hear! (v. Pa’al/Qal, imp 2ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, past, 3mp)

מן	שמעתם	לא	ובשבועה	באמת	יש׳ו	להם
min, “from/ of,” (prep)	shma'atem, “you heard,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/ not” (part)	ub’shevuah, “and/ but/ so/ or in/ with/ by (the) oath,” (n fs)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)

תושבחות:	תקנת	יונקים	ושל	נערים	של	פה
tushbachot, “praises,” (Ar. n fp) Aramaism	הכנת hechant, “you (ms) established, prepared,” (v. Pi’el, qatal, past, 2ms)	yonkim, “we/ you (mp)/ they suckle,” (v. Pa’al/Qal, act part, mp)	v’shel, “and/ but/ so/ or for,” (prep)	ne’arim, “youths,” (n mp)	shel, “to/ for/ of, belonging to,” (prep)	pe, “mouth,” (n ms)

Interlinear Chart

Chapter 21:17



ועזב אותם ויצא לחוץ מן המדינה לבית עניה" ולן שם:

Hebrew Transcription

Translation: Then having left them, and went outside of the province to Beit Aniyyah (Bethany) and he lodged there.

The Scriptures: And having left them He went out of the city to Běyth Anyah, and spent the night there.

Aramaic: And He left them, and He went outside of the madintha {the city}, unto Beth-Anya {Bethany}, and lodged there.

לבית	המדינה	מן	לחוץ	ויצא	אותם	ועזב
l'byit, "to/ for/ belonging to the house," (prep, n ms)	ha'medina, "the province, country," (n fs)	min, "from/ of," (prep)	lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	v'azav, "and/ but/ so/ or he/it left," (v. Pa'al/Qal, qatal, past, 3ms)

				שם:	ולן	עניה"
				sham, "there," (adv)	v'lan, "and/ but/ so/ or /it lodged," (v. Pa'al/Qal, qatal, past, 3ms)	aniyyah (name)

Interlinear Chart

Chapter 21:18

ובבוקר כיון שחזר למדינה נעשה רעב:

Hebrew Transcription

Translation: And in the morning, when he returned to the province, he was hungry.

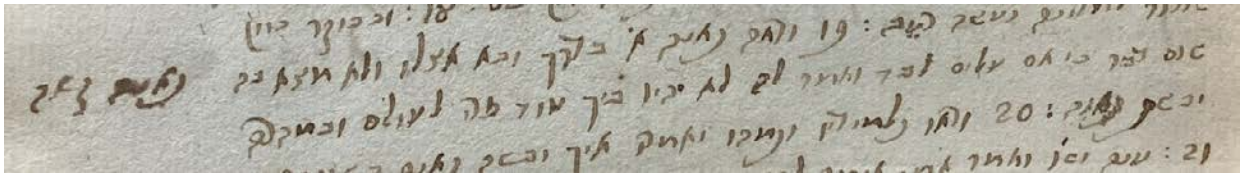
The Scriptures: And returning to the city early in the morning, He became hungry.

Aramaic: Now, in the tsaphra {the morning} after He returned unto the madintha {the city}, He was hungry.

	רעב:	נעשה	למדינה	שחזר	כיון	ובבוקר
	ra'ev, "I/ you (ms)/ he/it is hungry," (v. Pa'al/Qal, act part, ms)	na'asa, "he/it became," (v. Nif'al, qatal, past, 3ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	she'chazar, "that/ which/ who/ whom he/it returned," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj)	uba'boker, "and/ but/ so/ or in/ with/ by (the) morning," (prep, n ms)

Interlinear Chart

Chapter 21:19



וראה תאנה א׳ בדרך ובא אצלו ולא מצא בה שום דבר כי אם עלים לבד ואמר לה לא יהיו ביך עוד פרי לעולם ובמהרה יבשת תאנה:

Hebrew Transcription

Translation: Then he saw one fig tree by the road and came near it and did not find anything on it except leaves only. And he said to it, “Let there not be more fruit on you, forever.” And quickly, the fig tree withered.

The Scriptures: And seeing a single fig tree by the way, He came to it and found naught on it but leaves, and said to it, “Let no fruit grow on you ever again.” And immediately the fig tree withered.

Aramaic: And He saw a certain thitha {fig tree} by the urkha {the road}, and having come to it, and didn’t find anything on it, except only tharphe {leaves}. And He said unto it, “There will never again be fruit on you! And at once, that thitha {fig tree} withered!

וראה	תאנה	א׳	בדרך	ובא	אצלו	ולא
v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, pas, 3ms)	te’ena, “fig, fig tree,” (n fs)	aleph, “one,” (abbrev, card num)	be’derek, “in/ with/ by (the) road, path, way,” (prep, n ms)	u’va, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v'lo, “and/ but/ so/ or, 'no/not,” (part)

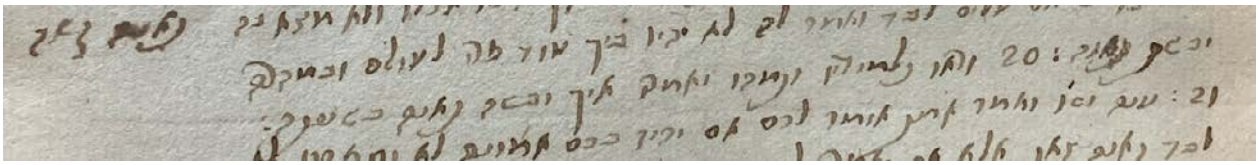
מצא	בה	שום	דבר	כי	אם	עלים
matza, “he/it found,” (v. Pa’al/Qal, qatal, past, 3ms)	ba, “in/ with/ on/ by her/it,” (prep, 3fs pronom)	sum, “any,” (in a neg sentence)	davar, “thing, matter, word,” (n ms)	ki, “for, since, because, but” (rel clause)	im, “if, whether,” (conj)	alim, “leaves,” (n mp)

לבד	ואמר	לה	לא	יהיו	ביך	עוד
levad, “alone, by itself, this only, except,” (adv)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	lo, “no/ not” (part)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	b’yeik, “in/ with/ by you (ms),” (prep, 2ms)	od, “yet, still, more,” (adv)

		תאנה:	יבשת	ובמהרה	לעולם	פרי
		te’ena, “fig, fig tree,” (n fs)	yavasht, “she/it dried out,” (v. Pa’al/Qal, qatal, past, 3fs)	u’b’mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv)	le’olam, “to/ for/ belonging to eternity, forever, always” (adv)	pri, “fruit,” (n ms)

Interlinear Chart

Chapter 21:20



וראו תלמידיו ותמהו ואמרו איך יבשה תאנה בשעתה:

Hebrew Transcription

Translation: And his talmidim (disciples) saw *it* and were amazed and said, “How did the fig tree dry up in an hour?”

The Scriptures: And the taught ones, seeing it, marvelled, saying, “How did the fig tree wither so soon?”

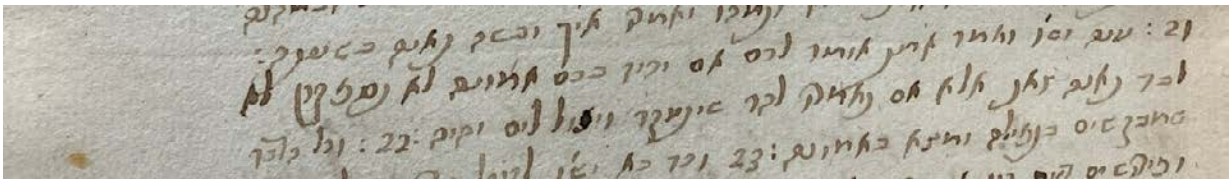
Aramaic: And The Talmiyde {The Disciples} saw it and marveled and they were saying, “How fast {lit. in the son of an hour i.e. in minutes} the thitha {the fig tree} withered!”

תאנה	יבשה	איך	ואמרו	ותמהו	תלמידיו	וראו
te’ena, “fig, fig tree,” (n fs)	yavasha, “she/it dried out,” (v. Pa’al/Qal, qatal, past, 3fs)	eich, “how?” (adv)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	v’tam’hu, “and/ but/ so/ or they were amazed, astonished,” (v. Pa’al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’ra’u, “and/ but/ so/ or they saw,” (v. Pa’al/Qal, qatal, past, 3mp)

						בשעתה:
						b’she’ata(h), “in/ with/ by her/its hour,” (prep, nfs, 3fs pronom)

Interlinear Chart

Chapter 21:21



ענה יש׳ו ואמר אמת אומר לכם אם יהיה בכם אמונה לא תספקון לא לבד תאנה זאת אלא אם תאמרו
להר שיתעקר ויפול לים יהיה:

Hebrew Transcription

Translation: Yeshua answered and said, "Truth I say to you: it will happen by your faith (emunah)—doubt not. *It is possible for you to do* not only for this fig tree, but if you say to this mountain that it will be uprooted, then it will fall into the sea. *So* it will be.[634]

The Scriptures: And יהושע answering, said to them, "Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be removed and be thrown into the sea,' it shall be done.

Aramaic: Eshu {Yeshua} answered and said unto them, "Amyin {Truly} I say unto you, that if there be Haymanutha {Faith} in you, and you shall not doubt, not only will you do this thing of the fig tree, but even if you should say unto this tura {mountain} 'Be removed and fall in the yama {the sea}' It will happen!

אם	לכם	אומר	אמת	ואמר	יש׳ו	ענה
im, "if, whether," (conj)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)	emet, "truth," (n fs)	va'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

לבד	לא	תספקון	לא	אמונה	בכם	יהיה
levad, "alone, by itself, this only, except," (adv)	lo, "no/ not" (part)	taspukon, "you (mp) will doubt," (v. Pa'al/Qal, yiqtol, fut, Ar. 2mp) Aramaism	lo, "no/ not" (part)	emunah, "faith, trust, confidence," (n cs)	bachem, "in/ with/ by you (mp)," (prep, 2mp pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)

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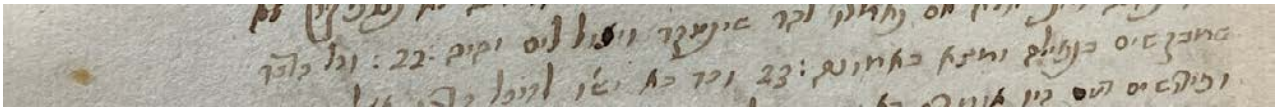
[634] This verse exhibits an incredibly rich layer of post-biblical syntax and vocabulary. First, the opening "*Emet omer lakhem*" (אמת אומר לכם - "Truth I say to you") is a distinct, direct translation of a colloquial conversational pattern that omits standard Biblical Hebrew introductory particles. Second, the verb "*Lo tisppekun*" (לא תספקון) derives from the root ס-פ-ק; in Mishnaic Hebrew and Aramaic, this root specifically shifts away from its biblical meanings to mean "to doubt," "to hesitate," or "to be in suspense," complete with the archaic/Aramaic collective plural "-un" suffix. Third, the compound adversative structure "*lo levad... ella*" (לא לבד... אלא - "not only... but rather") is a fundamental stylistic formula in Rabbinic prose for structuring legal arguments and logical exceptions. Fourth, the conditional clause "*she-yitte'aker*" (שיתעקר) utilizes the Mishnaic relative prefix "*she-*" (ש-) combined with a classic post-biblical verb pattern; the root ע-ק-ר means "to uproot," and its deployment here in the passive reflexive context (to be uprooted) perfectly mirrors idioms found in the Mishnah regarding agricultural uprooting and metaphorical dynamic removal.

שיתעקר	להר	תאמרו	אם	אלא	זאת	תאנה
she'yutakar, "that/ which/ who/ whom he/it will be uprooted, or plucked up," (rel part, v. Hit'pael, yiqtol, fut, 3ms)	l'har,"to/ for/ belonging to (the) mountain," (n ms)	tomru, "you (mp) will say," (v. Pa'al/ Qal, yiqtol, fut, 3mp)	im, "if, whether," (conj)	ele, "but, only, however," (conj)	zot, "this," (pron, fs)	te'ena, "fig, fig tree," (n fs)

				יהיה:	לים	ויפול
				yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms)	v'tipol, "and/ but/ so/ or he/it will fall," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 21:22



וכל הדבר שמבקשים בתפילה ומצא באמונה:

Hebrew Transcription

Translation: "And everything that you ask in prayer, for it can be found in faith (emunah)."

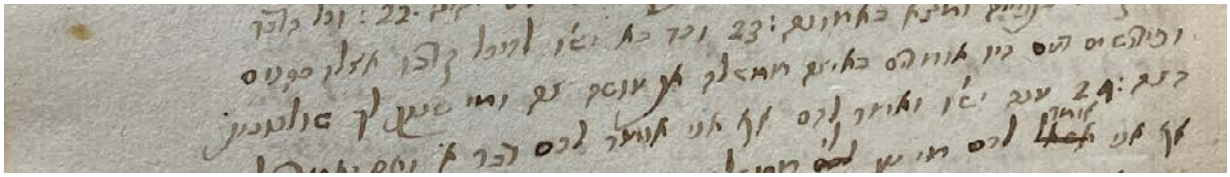
The Scriptures: And whatever you ask in prayer, believing, you shall receive."

Aramaic: And every thing you might ask for in Tslutha {Prayer}, and shall believe, you will receive."

	באמונה:	ומצא	בתפילה	שמבקשים	הדבר	וכל
	b'emuna, "in/ with/ by (the) faith," (prep, n cs)	umatza, "and/ but/ so/ or he/it found," (v. Pa'al/Qal, qatal, past, 3ms)	b'tifla, "in/ with/ by (the) prayer," (prep, n fs)	she'mevakshim, "that/ which/ who/ whom we/ you (mp)/ they ask, request, seek," (v. Pi'el, act part, mp)	ha' dabar, "the word, thing, matter," (n ms)	v'kol, "and/ but/ or/ so all," (n ms)

Interlinear Chart

Chapter 21:23



וכד בא ישו׳ להיכל קרבו אצלו כהנים ופירושים דעם היו אומרים באיזה ממשלה את עושה זה ומי שנתן לך שולטנות הזה:

Hebrew Transcription

Translation: And when Yeshua came to the Holy Place, the priests and Pharisees approached him, for the people were saying, "By what authority do you do this, and who gave you this authority?"[635]

The Scriptures: And when He had come into the Set-apart Place, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these? And who gave You this authority?"

Aramaic: And when Eshu {Yeshua} came unto The Haykla {The Temple}, the Rabay Kahne {the Priest's Chiefs} and the Qashishe d'Ama {the Elders of the People} drew near to Him while He was teaching, and they were saying unto Him, "B'ayna Shultan {By what Authority} do you these things? And who has given this Shultana {Authority} unto you?"

כהנים	אצלו	קרבו	להיכל	ישו׳	בא	וכד
kohanim, "priests," (n mp)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	kar'vu! "they approached," (v. Pa'al/Qal, qatal, past, 3mp)	l'hekal, "to/ for/ belonging to (the) holy place," (prep, n ms)	yeshu, "Yeshua," (name)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'kad, "and/ but/ so/ or when," (Ar. conj) Aramaism

את	ממשלה	באיזה	אומרים	היו	דעם	ופירושים
eth, (DO marker)	memshala, "rulership, power," (n fs)	b'eizeh, "in/ with/ by who, what, which, some, any?" (prep, pron, interog)	omrim, "we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	d'am, "of/ who/ which/ that people, nation," (Ar. rel part, n ms) Aramaism	u'perushim, "and/ but/ so/ or pharisees," (n mp

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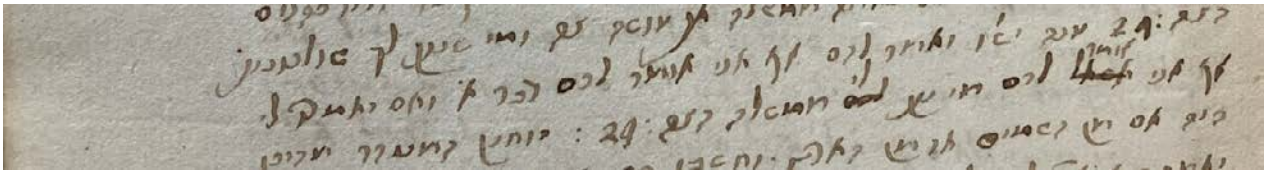
[635] This verse showcases a profound blending of post-biblical syntax and overt Aramaic vocabulary. First, it utilizes the direct Aramaic temporal conjunction "*Ve-khad*" (וכד) to mean "and when," completely bypassing classical biblical prose transitions. Second, the particle "*De-am*" (דעם) represents a heavy Aramaic genitive/relative feature, serving as a contraction or dialectal marking for "that the people" or "of the people" to describe the background crowd's actions. Third, the word "*Memshalah*" (ממשלה), while rooted in biblical usage, functions here in its later, standard Mishnaic sense to denote official, legal "ruling authority" or "jurisdiction." Fourth, the pronoun "*at*" (את) appears as a simplified or dialectal variant for the second-person masculine singular pronoun ("*atah*" / you), a characteristic feature of late colloquial speech. Finally, the phrase "*Sholtanut hazzeh*" (שולטנות הזה - "this dominion/authority") introduces an absolute, uncompromised Aramaic loanword; "*sholtanut*" (שולטנות) is the standard Aramaic term for sovereign power or governmental authority, paired here with a loosened grammatical gender structure where the masculine demonstrative pronoun "*hazzeh*" is appended to the noun phrase.

הזה:	שולטנות	לך	שנתן	ומי	זה	עושה
ha'zeh, "this," (pron ms)	shultanut, "power, dominion, authority," (n ms) Aramaism 2nd Temple	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	she'natan, "that/ which/ who/ whom he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	u'mi, "and/ but/ so/ or who," (inter part)	ze, 'this (pron, ms)	o'sah: "the I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 21:24



ענה ישׁ׳ו ואמר להם אף אני אומר לכם דבר א׳ ואם יאמרו לי אף אני אומר לכם מי נתן לי ממשלה הזה:

Hebrew Transcription

Translation: Yeshua answered and said to them, "Therefore, I will tell you one thing, and if they say to me, I will also tell you who gave me this authority."

The Scriptures: And יהושע answering, said to them, "I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these:

Aramaic: Eshu {Yeshua} answered and said unto them, "I also will ask you a certain matter, and if you answer Me, I will also tell you by what Shultana {Authority} I do these things.

אומר	אני	אף	להם	ואמר	ישׁ׳ו	ענה
omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 1cs)	ani, "I," (1cs pron)	af, "also, even, therefore," (part)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	va'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

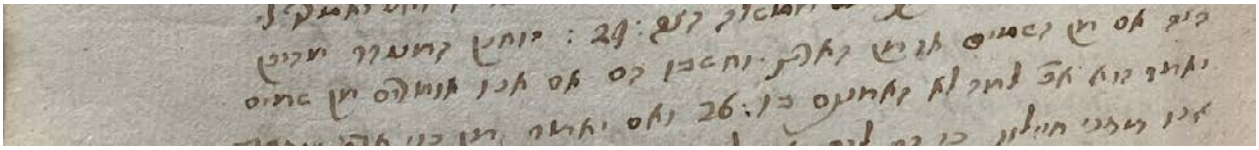
אף	לי	יאמרו	ואם	א׳	דבר	לכם
af, "also, even, therefore," (part)	li, "to/ for/ belonging to me," (prep, 1cs pron)	yomeru, "they will say," (v. Pa'al/Qal, yiqtol, fut, 3mp)	v'im, "and/ but/ or if/ whether," (conj)	echad, "one," (card num)	davar, "thing, matter, word," (n ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

ממשלה	לי	נתן	מי	לכם	אומר	אני
memshala, “rulership, power,” (n fs)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	natan, “he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (inter part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 1cs)	ani, “I,” (1cs pron)

						הזה:
						ha’zeh, “this,” (pron ms)

Interlinear Chart

Chapter 21:25



יוחנן המטהר מהיכן היה אם מן השמים או מן הארץ וחשבו הם אם אנו אומרים מן שמים יאמר הוא א׳כ למה לא האמנתם בו:

Hebrew Transcription

Translation: “Where was Yochanan (John), from where was he? If from the heavens or from the earth?” And they thought, “If we say, ‘from the heavens,’ he will say, ‘If so, why did you not believe in him?’”

The Scriptures: The immersion of Yoḥanan, where did it come from? From heaven or from men?” So they reasoned among themselves, saying, “If we say, ‘From heaven,’ He shall say to us, ‘Then why did you not believe him?’

Aramaic: Where is the Immersion {Baptism} of Yukhanan {John} from? Is it from the Shmaya {the Heavens}, or is it from the sons of men?” Then they were reasoning in naphshun {their soul}, and they were saying that, “If we say from the Shmaya {the Heavens}, he will say unto us, ‘Concerning what did you not believe him?’

השמים	מן	אם	היה	מהיכן	המטהר	יוחנן
ha’shamayim, “the heavens,” (n mp)	min, “from/ of,” (prep)	im, “if, whether,” (conj)	haya, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	mehekin, “whence, where,” (adv) Aramaism	ha’metaher, “the I/ you (ms)/ he/it purifies,” (v. Pi’el, act part, ms)	yochanan, “John,” (name)

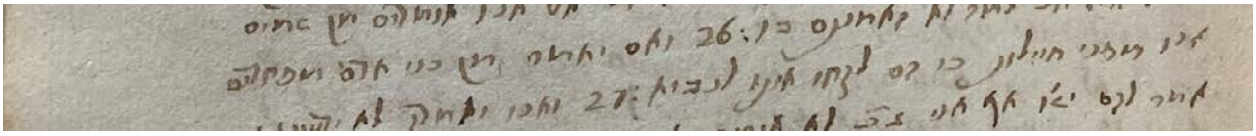
אנו	אם	הם	וחשבו	הארץ	מן	או
anu, “we,” (formal), (1cp pron)	im, “if, whether,” (conj)	hem, “they, them,” (pron 3mp)	v’hashavu, “and/ but/ so/ or they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’eretz, “the earth,” (n fs)	min, “from/ of,” (prep)	o, “or,” (conj)

למה	א׳כ	הוא	יאמר	שמים	מן	אומרים
l’mah, “why?” (adv)	אם כך im kak, “if so,” (conj, adv)	hu, “he/it,” (pron)	yomar, “he/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	shamayim, “heavens,” (n mp	min, “from/ of,” (prep)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)

				בו:	האמנתם	לא
				bo, “in/ with/ by him/it” (prep 3ms pronom)	he'emantem, “you (mp) believed,” (v. Hif’il, qatal, past, 2mp)	lo, “no/ not” (part)

Interlinear Chart

Chapter 21:26



ואם יאמר מן בני אדם מפחדים אנו מפני חיילות כי הם לקחו אותו לנביא:

Hebrew Transcription

Translation: “And if we say, ‘From *the* sons of man,’[636] we are afraid because of the armies,” for they took him as a prophet.[637]

The Scriptures: But if we say, ‘From men,’ we fear the crowd, for all hold Yoḥanan as a prophet.”

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[636] Meaning, “human beings.”

[637] This verse contains several profound markers of Mishnaic and Aramaic syntax and vocabulary. First, the phrase "*Bnei adam*" (בני אדם - "sons of man") functions here in its standard post-biblical sense as a general term for "men," "humanity," or "people." Second, the phrase "*mifchadim anu*" (מפחדים אנו - "we are afraid") uses a continuous present-tense participle followed by an explicit independent pronoun, a classic grammatical hallmark of Mishnaic Hebrew used to express ongoing states or immediate actions. Third, the word "*Chayallot*" (חיילות - literally "hosts" or "armies") undergoes a distinct semantic shift in post-biblical and colloquial contexts, where it is used idiomatically to denote large "crowds," "multitudes," or a "mass populace." Finally, the phrase "*lakchu oto le-navi*" (לקחו אותו לנביא - "they took him for a prophet") employs the verb "*lakach*" (to take/hold) alongside the preposition "*le-*" to form a common Mishnaic idiom meaning to "consider," "hold," or "esteem" someone as occupying a specific status or role.

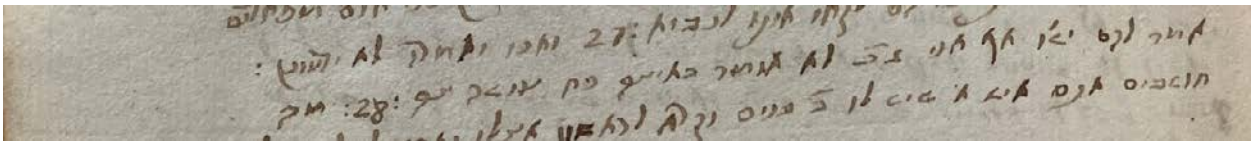
Aramaic: And if we should say ‘From the sons of men,’ we fear from the kenshe {the crowd}, for, they all hold Yukhanan {John} as a Nabiya {a Prophet}.”

אנו	מפחדים	אדם	בני	מן	יאמר	ואם
anu, “we,” (formal), (1cp pron) Mishnaic	mefachadim, “we/ you (mp)/ they are afraid,” (Pi’el, act part, mp)	adam, “man,” (n ms)	b’nei, “sons, children of…” (n mp constr)	min, “from/ of,” (prep)	yomar, “he/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’im, “and/ but/ or if/ whether,” (conj)

לנביא:	אותו	לקחו	הם	כי	חיילות	מפני
l’navi, “to/ for/ belonging to (the) prophet,” (prep, n ms)	oto, “him/it” (DO marker, 3ms pronom)	lakchu, “they took him/it,” (v. Pa’al/Qal, qatal past 3mp, 3ms pronom obj)	hem, “they, them,” (pron 3mp)	ki, “for, since, because, but” (rel clause)	chaylot, “strong, armies, strength, force,” (n fp)	m' panei, “from/ of (the) face of, presence of, before, because,” (prep)

Interlinear Chart

Chapter 21:27



ואנו ואמרו לא ידעונן: אמר להם ישׁ׳ו אף אני ג׳כ לא אומר באיזה כח עושה זה:

Hebrew Transcription

Translation: And they answered and said, “We do not know.” Yeshua said to them, “Even I also will not say by what power I do this.”

The Scriptures: And they answered יהושע and said, “We do not know.” And He said to them, “Neither do I say to you by what authority I do these.

Aramaic: And they answered and said unto Him, “We don’t know.” Eshu {Yeshua} said unto them, “I also am not telling you by what Shultana {Authority} I do these things.

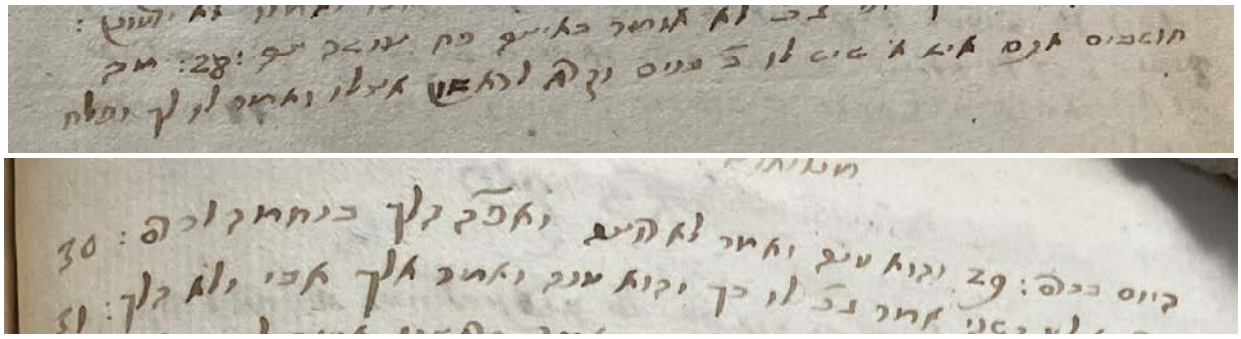
ישׁ׳ו	להם	אמר	ידעונן	לא	ואמרו	ואנו
yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yadanu, “we knew,” (v. Pa’al/Qal, qatal, 1cp)	lo, “no/ not” (part)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ve’anu, “and/ but/ so/ or they answered,” (v. Pa’al/Qal, qatal, past, 3mp)

כח	באיזה	אומר	לא	ג׳כ	אני	אף
coach, “power,” (n ms)	b' eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lo, “no/ not” (part)	ג-כֵּן gam-ken, “likewise,” (part, adv) abbrev	ani, “I,” (1cs pron)	af, “also, even, therefore,” (part)

					זה:	עושה
					ze, ‘this (pron, ms)	o’sah: “the I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 21:28



מה חושבים אתם איש א׳ שיש לו ב׳ בנים וקרא לראשון אצלו ואמר לו לך ופלח היום בכרם:

Hebrew Transcription

Translation: “What do you think? One man had two sons, and he called for the first near him and said to him, ‘Go and till today in the vineyard!’”

The Scriptures: But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’

Aramaic: But, how does it appear to you? A certain gabra {man} had two sons. And he drew near to the first, and said unto him, ‘My son, go work today in the karma {the vineyard}.’

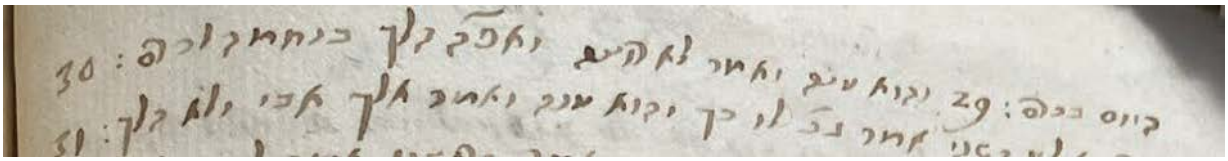
לו	שיש	א׳	איש	אתם	חושבים	מה
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	aleph, “one,” (abbrev, card num)	ish, “man,” (n ms)	atem, “you,” (2mp pron)	choshevim, “we/ you (mp)/ they think,” (v. Pa’al/Qal, act part, mp)	mah, “what?” (interrog part)

לו	ואמר	אצלו	לראשון	וקרא	בנים	ב׳
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	l’rishon, “to/ for/ belonging to (the) first,” (prep, adj ms)	v’kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)	banim, “sons, children,” (n mp)	bet, “two,” (abbrev, card num)

			בכרם:	היום	ופלח	לך
			b’kerem, “in/ with/ by (the) vineyard,” (prep, n ms)	ha’yom, “the day,” (n ms)	uplach! “and/ but/ so/ or (to a man) plow!” (v. Pa’al/Qal, imp 2ms)	lech, (to a man) “go!” (v. Pa’al/Qal, imp 2ms)

Interlinear Chart

Chapter 21:29



והוא ענה ואמר לא רוצה ואפ׳ה הלך בנחמה לכרם:

Hebrew Transcription

Translation: And he answered and said, “I do not want to *do so.”* But nevertheless, he went in repentance to the vineyard.”[638]

The Scriptures: And he answering, said, ‘I do not wish to,’ but afterwards he repented and went.

Aramaic: But, he answered and said, ‘I will not.’ But later he repented, and went.

---

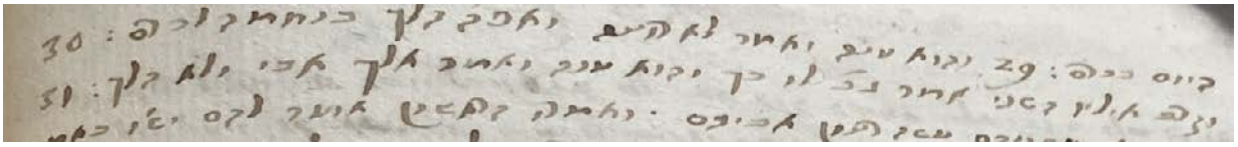
[638] Footnote: This verse exhibits highly distinctive features of late post-biblical abbreviation and theological idiom. First, the compound string "*ve-af'h*" (ואפ׳ה) is a standard Rabbinic shorthand abbreviation for "*ve-af al pi khen*" (ואף על פי כן), an essential Mishnaic logical connective meaning "but nevertheless," "even so," or "yet." Second, the phrase "*lo rotzeh*" (לא רוצה - "I do not want") uses a bare present-tense participle that functions as a spoken modal statement, typical of colloquial Mishnaic dialogue. Third, the expression "*be-nechamah*" (בנחמה) functions as a crucial semantic idiom; while the root נ-ח-ם in classical contexts often denotes comfort or consolation, in post-biblical and Aramaic-influenced frameworks, it shifts to express a change of mind, regret, or a turning back in a manner that directly mirrors the narrative concept of repentance.

הלך	ואפ׳ה	רוצה	לא	ואמר	ענה	והוא
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	אפילו הכי va’afilu hachi, “and/ but/ so/ or nevertheless,” (adv)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	lo, “no/ not” (part)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v'hu, “and/ but/ so/ or he/it,” (3ms pron)

					לכרם:	בנחמה
					l’kerem, “to/ or/ belonging to (the) vineyard,” (prep, n ms)	b’nichamah, “in/ with/ by regret, repentance,” (n fs) Aramaism

Interlinear Chart

Chapter 21:30



וקרב איליו השני אמר ג׳כ לו כך והוא ענה ואמר אלך אבי ולא הלך:

Hebrew Transcription

Translation: And he approached the second *son*, saying likewise to him: and he answered and said, “I will go, my father,” and he did not go.

The Scriptures: And having come to the second, he said similarly. And he answering, said, ‘I go, master,’ but he did not go.

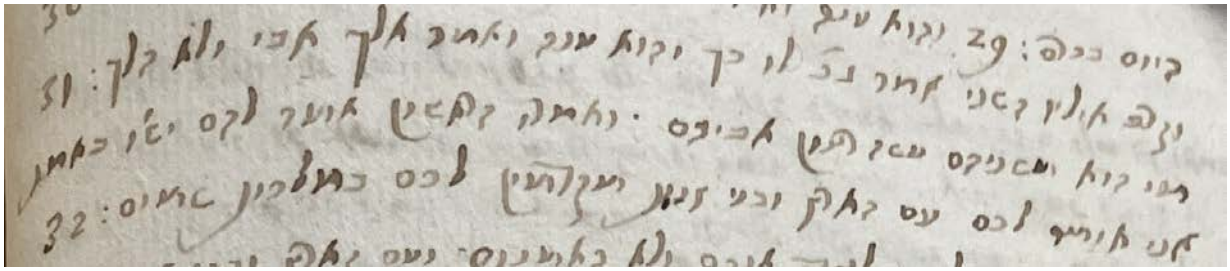
Aramaic: And he drew near to the other, and he said likewise unto him, but, he answered and said, ‘I will My lord,’ and he didn’t go.

כך	לו	ג׳כ	אמר	השני	איליו	וקרב
kach, “so, thus, therefore, in this way,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	גַּם-כֵּן gam-ken, “likewise,” (part, adv) abbrev	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’sheni, “the second,” (ord num)	elav, “to him/it,” (prep, 3ms pronom)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)

הלך:	ולא	אבי	אלך	ואמר	ענה	והוא
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v'lo, “and/ but/ so/ or, 'no/not,” (part)	avi, “my father,” (n ms, 1 cs pronom)	elech, “I will go,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v'hu, “and/ but/ so/ or he/it,” (3ms pron)

Interlinear Chart

Chapter 21:31



מי הוא משניהם עשה רצון אביהם ואמרו הראשון אמר להם יש׳ו באמת אני אומר לכם עם הארץ ובני זונת מקדמין לכם במלכות שמים:

Hebrew Transcription

Translation: “Who, of the two of them, did the desire of their father?” And they said, “The first.” Yeshua said to them, “In truth, I say to you, the people of the land and children of whores will precede you in the Kingdom of Heaven.” [639]

The Scriptures: Which of the two did the desire of the father?” They said to Him, “The first.” יהושע said to them, “Truly, I say to you that tax collectors and whores are entering into the reign of Elohim before you,

Aramaic: Who from these two did the will of his father?” They said unto Him, “that first one.” Eshu {Yeshua} said unto them, “Amiyn {Truly} I say unto you that the Makse {the Tax-Collectors} and the Zanyatha {the Harlots} will go before you unto The Malkutha d’Alaha {The Kingdom of God}.

---

[639] This verse contains highly significant sociocultural and linguistic idioms characteristic of Mishnaic Hebrew. First, the term "*Am ha-aretz*" (עם הארץ - literally "people of the land") undergoes a famous post-biblical semantic shift; while in Biblical Hebrew it refers broadly to citizens or a national populace, in Mishnaic and Rabbinic literature it denotes the unlearned common folk, religious outsiders, or those negligent in legal/purity observances. Second, the plural construct phrase "*bnei zonot*" (בני זונת) uses an alternate or dialectal feminine plural orthography ending in a tau (ת), functioning as a raw colloquial designation for societal outcasts or prostitutes. Third, the participle "*meqadmin*" (מקדמין) features the definitive Aramaic/Mishnaic masculine plural "-*in*" suffix, meaning "are preceding" or "going before," showcasing the ongoing continuous past/present tense structure of Rabbinic prose. Finally, the opening oath "*be-emet*" (באמת - "in truth") and the theological phrase "*malkhut shamayim*" (מלכות שמים - "the kingdom of heaven") are classic Rabbinic idioms that substitute for older biblical structural formulas, anchoring the discourse firmly in the linguistic world of Second Temple and early Mishnaic debates.

ואמרו	אביהם	רצון	עשה	משניהם	הוא	מי
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	avihem, “their father,” (n ms, 3mp pronom)	ratzon, “desire, intent,” (n ms)	asa, “he/it did,” (v. Pa’al/Qal, qatal, past, 3ms)	m’shineihem, “from/ of two of them,” (prep, card num)	hu, “he/it,” (pron)	mi, “who?” (interrog part)

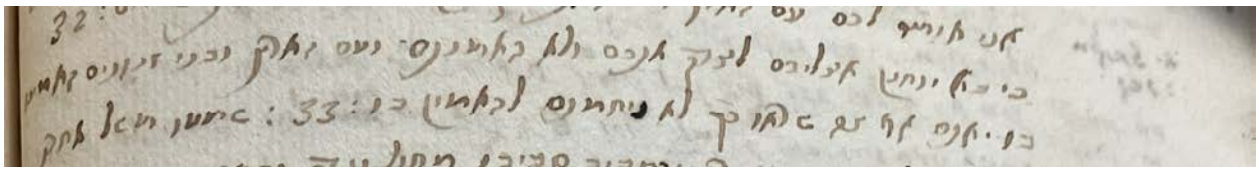
אומר	אני	באמת	ישׁו	להם	אמר	הראשון
omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’rishon, “the first,” (adj ms)

לכם	מקדמין	זונת	ובני	הארץ	עם	לכם
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	makdimin, , “I/ you (ms)/ he/it advance(s),” (v. Hif’il, act part, mp) Aramaism	zonat, “fornication, adultery of,” (n fs constr)	uvenei, “and/ but/ so/ or sons, children of,” (n mp)	ha’eretz, “the earth,” (n fs)	am, “people,” (n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

					שמים:	במלכות
					shamayim, “heavens,” (n mp	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)

Interlinear Chart

Chapter 21:32



כי בא יוחנן אצליכם לצדק אתכם ולא האמנתם ועם הארץ ובני זנונים האמינו בו אתם אף זה שראו כך לא ניחמתם להאמין בו:

Hebrew Transcription

Translation: “For Yochanan (John) came near to you for righteousness, and you did not believe. But the people of the land and the children of whores believed in him. You *who* saw even this, likewise did not repent to believe in him.”

The Scriptures: for Yoḥanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him.

Aramaic: For, Yukhanan {John} came to you in The Urkha d'Kenutha {The Way of Righteousness/Justice}, and you didn't believe him. But, the Makse {the Tax-Collectors} and the Zaniyatha {the Harlots} believed him. But, you didn't repent even when ysaw it, so that finally {lit. in the end} you might believe in him.

ולא	אתכם	לצדק	אצליכם	יוחנן	בא	כי
v'lo, "and/ but/ so/ or no, not," (neg part)	etchem, DO marker "you (mp)," (2mp pronom)	l'zadek, "to/ for/ belonging to righteousness," (prep, n ms)	etzlechem, "with, at, near, in the possession of you," (prep pron 2mp)	yochanan, "John," (name)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	ki, "for, since, because, but" (rel clause)

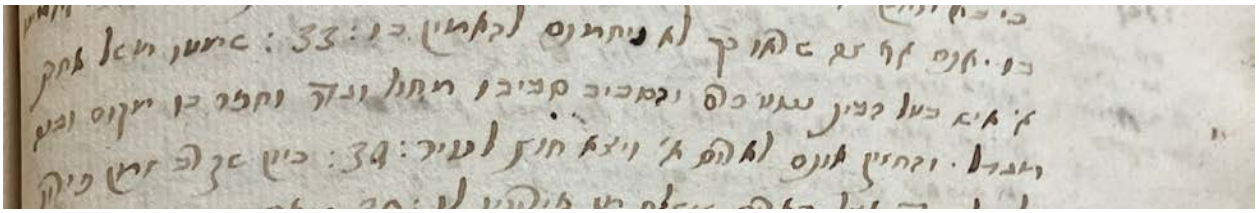
בו	האמינו	זנונים	ובני	הארץ	ועם	האמנתם
bo, "in/ with/ by him/it" (prep 3ms pronom)	he'eminu, "they believed," (v. Hif'il, qatal, past, 3mp)	zenunim, "fornications, adulteries," (n fp)	uvnei, "sons of," (n mp constr)	ha'eretz, "the earth," (n fs)	v'am, "and/ but/ so/ or people," (n ms)	he'emantem, "you (mp) believed," (v. Hif'il, qatal, past, 2mp)

ניחמתם	לא	כך	שראו	זה	אף	אתם
nichamtem, "you (mp) console, comforted, repented," (v. Pi'el, qatal, past 2mp)	lo, "no/ not" (part)	kach, "so, thus, therefore, in this way," (adv)	she'ra'u, "that/ which/ who/ whom they saw," (v. Pa'al/Qal, qatal, past, 3mp)	ze, 'this (pron, ms)	af, "also, even, therefore," (part)	atem, "you," (mp pron)

					בו:	להאמין
					bo, "in/ with/ by him/it" (prep 3ms pronom)	l'he'emin, "to believe," (prep, v. Hif'il, inf constr)

Interlinear Chart

Chapter 21:33



שמעו משל אחרת א׳ איש בעל הבית נטע כרם והסביב סביבו מחול וגדר וחפר בו מקום ובנה מגדל והחזיק אותם לאריס א׳ ויצא חוץ לעיר:

Hebrew Transcription

Translation: "Hear another parable: One man, the owner of the house, planted a vineyard and the surrounding area *with* a perimeter and fence, and dug an area in it and built a tower,[640] and he leased them to one tenant and went out to the city."[641]

The Scriptures: Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad.

Aramaic: Hear another Mathla {Parable}. There was a certain Gabra {Man}, a House-Lord, and He planted a Karma {a Vineyard} and fenced around it, and dug a winepress in it. And He built a tower in it, and He let it out unto phalakhe {laborers}, and journeyed.

שמעו	משל	אחרת	א׳	איש	בעל	הבית
shim'u, (to men) "hear!" (v. Pa'al/Qal, imp 2mp)	mashal, "example, parable, allegory," (n ms)	acheret, "other, another, different," (adj fs)	aleph, "one," (abbrev, card num)	ish, "man," (n ms)	ba'al, "owner, master, husband, spouse," (n ms)	ha'bayit, "the house," (n ms)

נטע	כרם	והסביב	סביבו	מחול	וגדר	וחפר
nata, "he/it planted," (v. Pa'al/Qal, qatal, past, 3ms)	kerem, "vineyard," (n ms)	v'ha'saviv, "and/ but/ so/ or the surrounding," (n ms)	sevivo, "around him/it," (prep, 3ms obj)	machol, "circumference, perimeter, circular," (n ms)	v'gadar, "and/ but/ so/ or he/it fenced," (v. Pa'al/Qal, qatal, past, 3ms)	v'chafar, "and/ but/ so/ or he/it dug," (v. Pa'al/Qal, qatal, past, 3ms)

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[640] Compare to Isaiah 5:2.

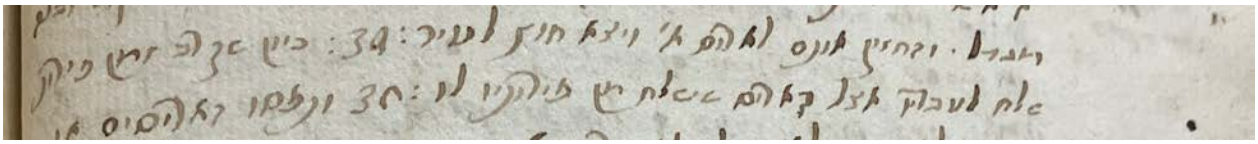
[641] This verse uses clear Mishnaic legal terms, vocabulary shifts, and grammatical features typical of post-biblical Hebrew. First, the phrase "*mashal acheret*" (משל אחרת) mixes a masculine noun with a feminine adjective, showing a flexible use of gender in colloquial Mishnaic Hebrew. Second, the title "*ba'al ha-bayit*" (בעל הבית - "master of the house" or "landlord") is a common Rabbinic expression used throughout the Mishnah to refer to a property owner or householder in legal stories. Third, the word "*machol*" (מחול), which normally means a dance in Biblical Hebrew, here refers to a circular hedge, a clearing, or a perimeter wall in post-biblical or dialectal usage. Fourth, the phrase "*v'hechezik otam l'aris*" (והחזיק אותם לאריס) relates to Mishnaic agricultural law; the root ח-ז-ק in the Hifil pattern means to lease or give someone possession of land, with "*aris*" (אריס) being a legal loanword from Aramaic for a tenant farmer or sharecropper managing land for part of the crop. Lastly, the phrase "*ve-yatzah chutz la-ir*" (ויצא חוץ לעיר - "and went outside the city") uses "*chutz*" as a spatial marker, a common post-biblical term replacing older biblical forms.

לאריס	אותם	והחזיק	מגדל	ובנה	מקום	בו
l'aris, "to/ for/ belonging to (the) tenant," (prep, Ar. n ms) Aramaism	otam, "them," (DO marker, 3mp pronom)	v'hechzik, "and/ but/ so/ or he entrusted, leased," (v. Hif'il, qatal, past, 3ms)	migdal, "tower," (n ms)	u'bana, "and/ but/ so/ or he/it built," (v. Pa'al/Qal, qatal, past, 3ms)	makim, "place," (prep, n ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)

			לעיר:	חוץ	ויצא	א׳
			l'ir, 'to/ for/ belonging (the) city," (prep, n fs)	chutz, "outside," (prep, n ms)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	aleph, "one," (abbrev, card num)

Interlinear Chart

Chapter 21:34[642]



כיון שקרב זמן פירות שלח לעבדיו אצל האריס שישלח מן פירותיו לו:

Hebrew Transcription

Translation: "When the season of fruits drew near, he sent for his servants to the tenant *so* that he would send of its fruits to him."

The Scriptures: And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit.

Aramaic: Then, when the zabna d'phire {the time/season of fruits} arrived, He sent His servants to the phalakhe {the laborers}, so that they might send unto Him some from the fruits of His Vineyard.

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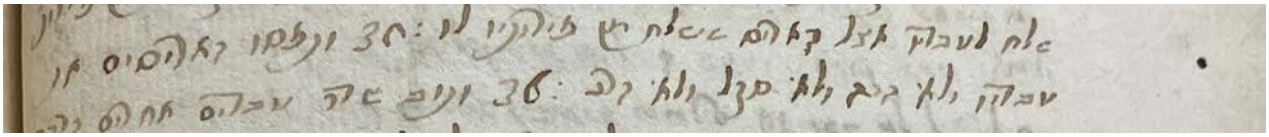
[642] This verse continues to rely heavily on Mishnaic narrative syntax and agricultural law. First, the sentence opens with the classic temporal conjunction "*Keivan*" (כיון), which means "when," "since," or "as soon as." This Aramaic loanword serves as a cornerstone narrative transition throughout the Mishnah, replacing classical biblical alternatives. Second, the preposition "*etzel*" (אצל - "to" or "near") is deployed alongside the possessive marker to guide the directional movement of the servants ("*etzel ha-aris*"). This reflects a distinctly post-biblical stylistic preference where "*etzel*" is favored over the simple biblical preposition "*el*" (אל). Third, the singular construct form "*ha-aris*" (האריס - "the tenant farmer") anchors the entire conflict in the framework of Mishnaic sharecropping regulations, where landowners sent representatives to collect their predetermined share of the seasonal harvest. Finally, the expression "*min peirotav*" (מן פירותיו) uses a partitive construction ("some of his fruits") paired with the noun "*peri*" in its plural form, a standard colloquial pattern in Rabbinic prose for describing agricultural commodities and crop distribution.

אצל	לעבדיו	שלח	פירות	זמן	שקרב	כיון
etsel,"by, beside, near, close, toward, unto," (prep)	l'avadav, "to/ for/ belonging to his/its servants, slaves," (n mp, 3mp pronom)	shalach, "he/it sent," (v. Pa'al/ Qal, qatal, past, 3ms)	perot, "fruits," (n mp)	zman, "time, season, a set time, appointed time," (n ms)	she'karev, "that/ which/ who/ whom he/it approached," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)

		לו:	פירותיו	מן	שישלח	האריס
		lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	perotav, "his/its fruits," (n mp)	min, "from/ of," (prep)	she'yishlach, "that/ which/ who/ whom he/it will send," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'arris, "to/ for/ belonging to (the) tenant," (prep, Ar. n ms) Aramaism

Interlinear Chart

Chapter 21:35



ותפסו האריסים את עבדיו ולא׳ הכה ולא׳ סקל ולא׳ הרג:

Hebrew Transcription

Translation: "And the tenants seized his servants and beat one, and stoned one, and killed one."

The Scriptures: And the farmers took his servants and beat one, and they killed one, and they stoned another.

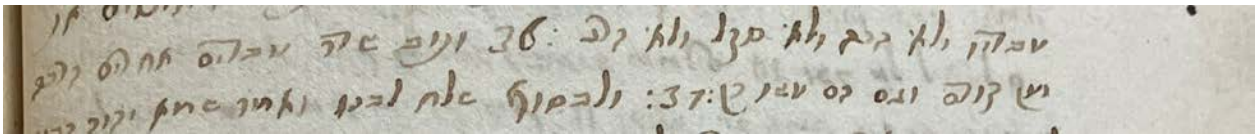
Aramaic: And the phalakhe {the laborers} seized His servants, and some they beat, and some they stoned, and some they killed.

ולא׳	הכה	ולא׳	עבדיו	את	האריס	ותפסו
v'l'aleph, "and/ but/ so/ or to/ for/ belonging to one," (prep, card num)	hika, "he/it beat," (v. Hif'il, qatal, past, 3ms)	v'l'aleph, "and/ but/ so/ or to/ for/ belonging to one," (prep, card num)	avadav, "his/its servants, slaves," (n mp, 3mp pronom)	et, (DO marker)	ha'aris, "to/ for/ belonging to (the) tenant, sharecropper," (prep, n mp)	v'tafsu, "and/ but/ so/ or they caught," (v. Pa'al/Qal, qatal, past, 3mp)

				הרג:	ולא׳	סקל
				harag, “he/it killed,” (v. Pa’al/Qal, qatal, past, 3ms)	v’l’aleph, “and/ but/ so/ or to/ for/ belonging to one,” (prep, card num)	sakal, “he/it stoned,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:36



ותוב שדר עבדים אחרים הרבה מן קודם וגם הם עשו כן:

Hebrew Transcription

Translation: “And again, he sent other servants, more than previously, and also, they did so.”

The Scriptures: Again he sent other servants, more than the first, and they did likewise to them.

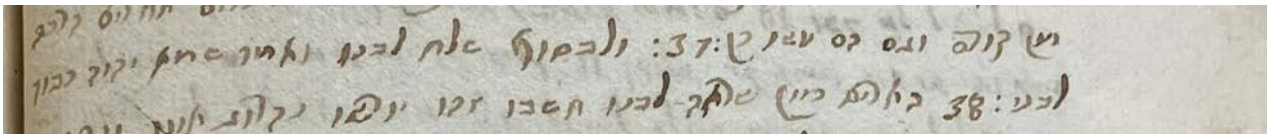
Aramaic: And again He sent other servants that were more than the first, and they did likewise unto them.

קודם	מן	הרבה	אחרים	עבדים	שדר	ותוב
kodem, “first, previous, preceding,” (adj ms)	min, “from/ of,” (prep)	harbe, “many, much, a lot,” (adv)	acherim, “other, another, different,” (adj mp)	avadim, “slaves, work,” (n mp)	shider, “he/it dispatched, transmitted,” (v. Pi’el, qatal, past, 3ms)	v’tuv, “and/ but/ so/ or again, do again,” (adv)

			כן:	עשו	הם	וגם
			ken, “yes, so, thus,” (adv)	asu, “they did,” (v. Pa’al/Qal, qatal, past 3mp)	hem, “they, them,” (pron 3mp)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

Interlinear Chart

Chapter 21:37



ולבסוף שלח לבנו ואמר שמא יהיה כבוד לבני:

Hebrew Transcription

Translation: "And lastly, he sent his son and said, 'Perhaps there will be honor for my son.'"[643]

The Scriptures: And at last he sent his son to them, saying, 'They shall respect my son.'

Aramaic: Then lastly, He sent His Son unto them, while saying, 'Perhaps they might be ashamed from My Son.'

כבוד	יהיה	שמא	ואמר	לבנו	שלח	ולבסוף
kavod, "honor, respect, dignity," (n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	shema, "lest, perhaps," (adv) Mishnaic	va'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	l'benav, "to/ for/ belonging to his/its son" (prep, n ms, 3ms pronom)	shalach, "he/it sent," (v. Pa'al/ Qal, qatal, past, 3ms)	v'lav'sof, "and/ but/ so/ or to/ for/ belonging to (the) end, last," (prep, n ms)

						לבני:
						l'bni, "to/ for/ belonging to my son," (prep, n ms, 1cs pronom)

Interlinear Chart

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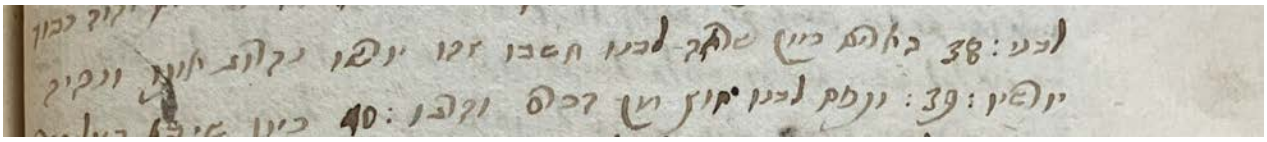
[643] This verse exhibits excellent examples of late post-biblical syntax, conversational adverbs, and semantic shifts. First, the opening word "*U-levasof*" (ולבסוף - "and at last" or "finally") is a distinct Mishnaic compound combining the prefix "*le-*" with the noun "*sof*" (end). While Biblical Hebrew expresses finality through expressions like "acharit," Mishnaic Hebrew routinely relies on "*levasof*" as a standard narrative transition. Second, the particle "*shemma*" (שמא) is a definitive hallmark of Mishnaic and Rabbinic prose meaning "perhaps," "lest," or "peradventure." This particle, widely used in Talmudic legal hypotheses, replaces the classical biblical alternative "*ulai*" (אולי). Third, the expression "*yihiyeh khavod*" (יהיה כבוד - literally "there will be honor/respect") functions here as an idiomatic idiom for showing deference or respect to a person, showcasing how abstract Biblical Hebrew nouns were reframed into direct, verbalized conversational structures in later colloquial Hebrew dialects.

Chapter 21:38



וארים כיון שראה לבנו חשבו זהו יורשו נהרוג אותו ונהיה יורשיו:

Hebrew Transcription

Translation: "And when the tenant saw his son, they thought, 'This is his heir. Let us kill him, and we will become his heir.'"[644]

The Scriptures: But when the farmers saw the son, they said among themselves, 'This is the heir. Come, let us kill him, and let us possess his inheritance.'

Aramaic: But, when the phalakhe {the laborers} saw The Son, they said among themselves, 'This is The Yartha {The Heir}. Come, let us kill him and take yarthutheh {his inheritance}.'

יורשו	זהו	חשבו	לבנו	שראה	כיון	וארים
yoresh'o, "his/its successor, heir," (n ms, 3ms pronom)	zahu, "this, this is he/it" (pron) Mishnaic	chashvu, "they thought," (v. Pa'al/Qal, qatal, past, 3mp)	l'benav, "to/ for/ belonging to his/its son," (prep, n ms, 3ms pronom)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	aris, "and/ but/ so/ or tenant," (Ar. n ms) Aramaism

			יורשיו:	ונהיה	אותו	נהרוג
			yoresh'o, "his/its successors, heirs," (n mp, 3mp pronom)	v'nihye, "and/ but/ so/ or we will be," (v. Pa'al/Qal, yiqtol, fut, 1cp)	oto, "him/it," (DO marker, 3ms pron)	naharog, "let us kill," (v. Pa'al/Qal, cohort, 1cp)

Interlinear Chart

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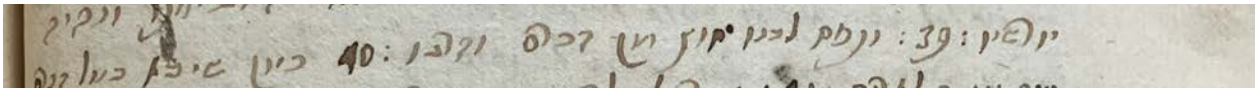
[644] This verse highlights key features of Mishnaic storytelling, legal language, and sentence structure. First, the noun "*Aris*" (וארים) is used as a collective singular term for tenant farmers. Its use with plural verbs like "*chashvu*" (חשבו - they thought) shows a common informal style where a singular group is described with plural actions. Second, the sentence uses the common Aramaic word "*Keivan*" (כיון) to start the time clause, meaning "as soon as he saw," instead of classical biblical sentence patterns. Third, the phrase "*chashvu zehu yorsho*" (חשבו זהו יורשו) uses the word "*zehu*" (זהו - this is), a typical Mishnaic Hebrew way to directly identify someone or something in conversation. Lastly, the words "*Yoresh*" (יורש - heir) and "*yorshav*" (יורשיו - his heirs) are used in a natural conversation to show immediate inheritance rights, similar to legal discussions in the Mishnah tractate Bava Batra about property and inheritance disputes.

Chapter 21:39



ותפס לבנו חוץ מן הכרם והרגו:

Hebrew Transcription

Translation: And he seized his son outside of the vineyard, and they killed him.

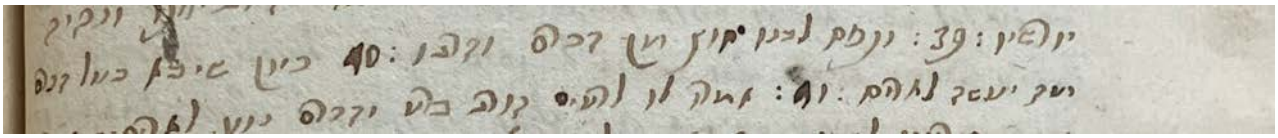
The Scriptures: And they took him, and threw him out of the vineyard, and killed him.

Aramaic: And they seized Him and cast Him outside of the Karma {the Vineyard}, and killed Him.

	והרגו:	הכרם	מן	חוץ	לבנו	ותפס
	v'hargu, "and/ but/ so/ or they killed," (v. Pa'al/Qal, qatal, past, 3mp)	ha'kerem, "the vineyard," (n ms)	min, "from/ of," (prep)	chutz, "outside," (n ms)	l'vevno, "to/ for/ belonging to his/its son," (prep, n mp, 3ms pronom)	v'tafas, "and/ but/ so/ or he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:40



כיון שיבא בעל הכרם מה יעשה לאריס:

Hebrew Transcription

Translation: "When the master of the vineyard comes, what will he do to the tenant?"

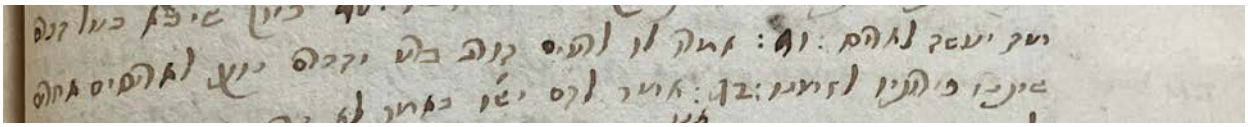
The Scriptures: Therefore, when the master of the vineyard comes, what shall he do to those farmers?"

Aramaic: Therefore, when The Mareh d'Karma {The Lord of the Vineyard} comes, what should He do unto those phalakhe {laborers}?"

לאריס:	יעשה	מה	הכרם	בעל	שיבא	כיון
l'aris, "to/ for/ belonging to (the) tenant," (prep, Ar. n ms) Aramaism	ya'ase, "he/it will do," (v. Pa'al/Qal, yiqtol, fut, 3ms)	mah, "what?" (interrog part)	ha'kerem, "the vineyard," (n ms)	ba'al, "owner, master, husband," (n ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	kivan, "because, as soon as, since," (conj)

Interlinear Chart

Chapter 21:41



אמרו לו לרעים הורג ברע והכרם נותן לאריסים אחרים שיתנו פירותיו לזמנו:

Hebrew Transcription

Translation: They said to him, "He will kill the evil ones with evil, and give the vineyard to other tenants who will give his fruits in its time."

The Scriptures: They said to Him, "Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons."

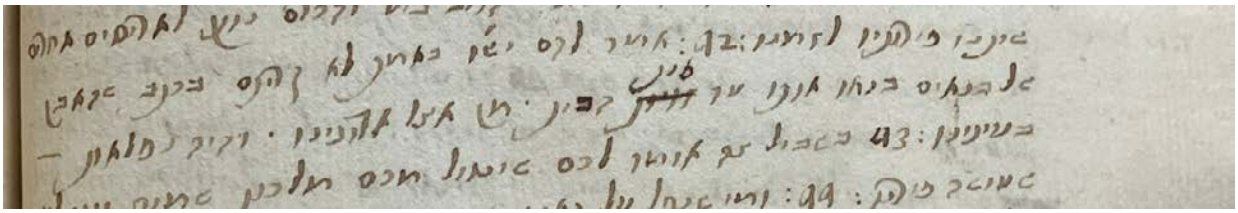
Aramaic: They were saying unto Him, "He will severely destroy them, and he will entrust the Vineyard to other phalakhe {laborers}; those who will give unto him the fruits in its season."

נותן	והכרם	ברע	הורג	לרעים	לו	אמרו
noten, "I/ you (ms)/ he/it give(s)," (v. Pa'al/Qal, act part, ms)	v'ha'kerem, "and/ but/ so/ or the vineyard," (n ms)	b'roa, "in/ with/ by (the) evil, wickedness," (prep, n ms)	horeg, "I/ you (ms)/ he/it kill(s)," (v. Pa'al/Qal, act part, ms)	l'ra'im, "to/ for/ belonging to (the) evil, wicked ones," (prep, n mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	amaru, "they said," (v. Pa'al/Qal, qatal, past, 3mp

		לזמנו:	פירותיו	שיתנו	אחרים	לאריסים
		l'zmano, "to/ for/ belonging to his/its time," (prep, n ms, 3ms pronom)	perotav, "his/its fruits," (n mp)	she'yitnu, "that/ which/ who/ whom they will give," (v. Pa'al/Qal, yiqtol, 3mp)	acherim, "other, another, different," (adj mp)	l'aris'im, "to/ for/ belonging to (the) tenants," (prep, Ar. n mp) Aramaism

Interlinear Chart

Chapter 21:42



אמר להם יש׳ו באמת לא קריתם בכתב שהאבן של בנאים בנאו אותו עד פנת הבית מן אצל אדונינו
והיה נפלאות בעינינו:

Hebrew Transcription

Translation: Yeshua said to them, “In truth, have you not read in the scripture, ‘The stone that the builders built into the corner of the place is from our Master, and it was marvelous in our eyes.’”[645]

The Scriptures: יהושע said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected has become the chief corner-stone. This was from יהוה, and it is marvellous in our eyes?’

Aramaic: Eshu {Yeshua} said unto them, “Have you never read in The Kathaba {The Scripture}, of ‘The Kepha {The Rock} which the builders rejected, the same has become The Head of the corner; this is from The Presence of MarYa {The Lord-YHWH} and is the dmurtha {wondrous/miraculous} in our eyes?’

בכתב	קריתם	לא	באמת	יש׳ו	להם	אמר
b’ktav, “in/ with/ by (the) writing,” (prep, n ms)	kri’atam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/ not” (part)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

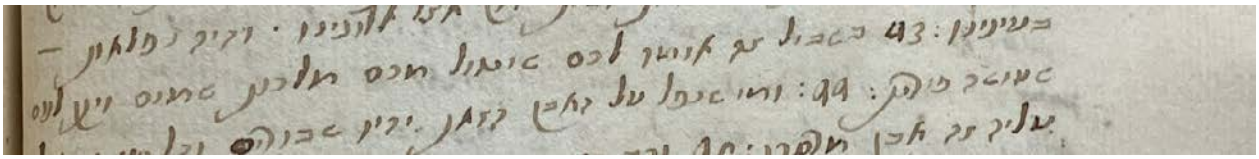
פנת	עד	אותו	בנאו	בנאים	של	שהאבן
pinat-, “corner of,” (n fs constr)	ad, “until,” (prep)	oto, “him/it,” (DO marker, 3ms pron)	bana’uhu, “they built it,” (v. Pa’al/Qal, qatal, past, 3mp, 3ms ojb)	bana’im “builders,” (n mp)	shel, “to for of, belonging to,” (prep)	she’even, “that/ which/ who/ whom the stone,” (rel part, n fs)

[645] See Psalm 118:22-23.

בעינינו:	נפלאות	והיה	אדונינו	אצל	מן	הבית
b'eineinu, "in/ with/ by our eyes," (prep, n fp, 1cs pronom)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous," (n fp)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	adoneinu, "our master," (n ms, 1cp pronom)	etsel, "by, beside, near, close, toward, unto, at place," (prep)	min, "from/ of," (prep)	ha'bayit, "the house," (n ms)

Interlinear Chart

Chapter 21:43



בשביל זה אומר לכם שיטול מכם מלכות שמים ויתן לעם שעושה פירות:

Hebrew Transcription

Translation: "Because of this, I say to you that he will take from you the Kingdom of Heaven and give *it* to people who produce fruit."

The Scriptures: Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

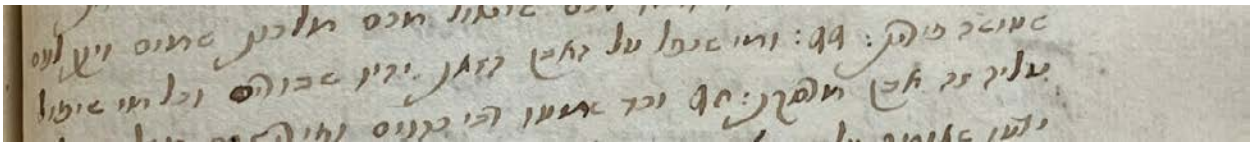
Aramaic: Because of this, I say unto you that, The Malkutha d'Alaha {The Kingdom of God} will be taken from you, and will be given unto a people who produce phire {fruits}.

מלכות	מכם	שיטול	לכם	אומר	זה	בשביל
malchut, "the kingdom, reign, royal, realm, empire, estate," (n fs)	me'kem, "from/ of you (mp)," (prep, 2mp pronom)	she'yitol, "that/ which/ who/ whom he/it will lift up, take, remove," (rel part, yiqtol, fut, 3ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)	ze, 'this (pron, ms)	bishvil, "for, for the sake of," (prep) Mishnaic

		פירות:	שעושה	לעם	ויתן	שמים
		perot, "fruits," (n mp)	she'a'sah: "that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	l' am, "to/ for/ belonging to (the) people, nation," (prep, n ms)	v'yiten, "and/ but/ so/ or he/it will give," (v. Pa'al/Qal, yiqtol, fut, 3ms)	shamayim, "heavens," (n mp

Interlinear Chart

Chapter 21:44



ומי שנפל על האבן הזאת יהיו שבורים וכל מי שיפול עליה זה אבן מרסקת:

Hebrew Transcription

Translation: "And whoever falls on this stone, they will be broken. And whoever it falls on, this stone crushes."

The Scriptures: And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised."

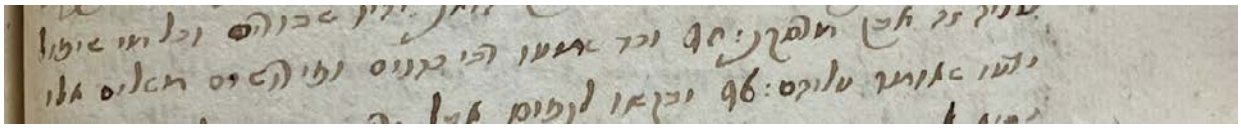
Aramaic: And whoever might fall upon this Kepha {Rock}, will be broken, and all whom it will fall upon, will be scattered."

שבורים	יהיו	הזאת	האבן	על	שנפל	ומי
shvurim, "broken, fractured, depressed, despondent," (adj mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	hazot, 'this," (pron, fs)	ha'even, "the stone," (n fs)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	she'nafal, "that/ which/ who/ whom he/it fell," (rel part, v. Pa'al/Qal, qatal, 3ms)	u'mi,"and/ but/ so/ or who," (inter part)

מרסקת:	אבן	זה	עליה	שיפול	מי	וכל
mereseket, "I/ you (fs)/ she/it smash(es)," (v. Pi'el, act part, fs)	even, "stone, "n fs)	ze, 'this (pron, ms)	aleha, "on, upon, over, about, regarding her/it," (prep, 3fs pronom)	she'yitol, "that/ which/ who/ whom he/it will fall, drop," (rel part, yiqtol, fut, 3ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all, every, everything,'' (n ms)

Interlinear Chart

Chapter 21:45



וכד שמעו רבי כהנים ופירושים משלים אלו ידעו שאומר עליהם:

Hebrew Transcription

Translation: And when the chief priests and Pharisees heard these parables, they knew that he was speaking about them.

The Scriptures: And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

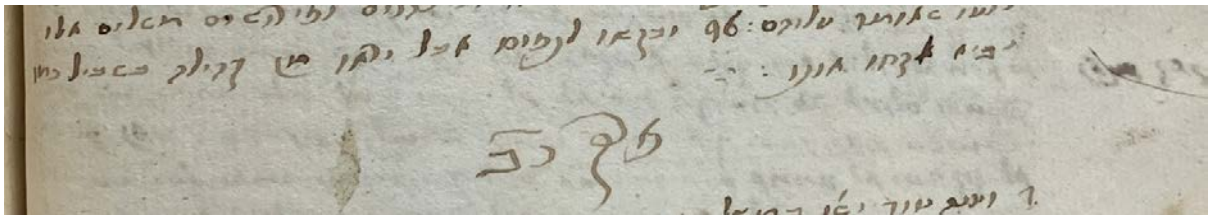
Aramaic: And when the Rabay Kahne {the Priest's Chiefs} and the Phrishe {the Pharisees} heard His Parables, they knew that He had spoken about them.

אלו	משלים	ופירושים	כהנים	רבי	שמעו	וכד
elu, "these," (pron)	meshalim, "proverbs, parables, allegories," (n mp)	u'perushim, "and/ but/ so/ or the ha'perushim, "the pharisees," (n mp)	koanim, "priests," (n mp)	rabei, "powerful, great," (adj mp)	shamu, "they heard," (v. Pa'al/Qal, qatal, past, 3mp)	v'kad, "and/ but/ so/ or when," (Ar. conj) Aramaism

				עליהם:	שאומר	ידעו
				aleihem, "upon them," (prep, 3 mp pronom)	she'omer, "that/ which/ whom/ who I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	yad'u, "they knew," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 21:46



ובקשו לתפוס אבל יראו מן קהילה בשביל כמו נביא לקחו אותו:

Hebrew Transcription

Translation: And they sought to apprehend him, but they feared the community because they took him *to be* like a prophet.

The Scriptures: And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

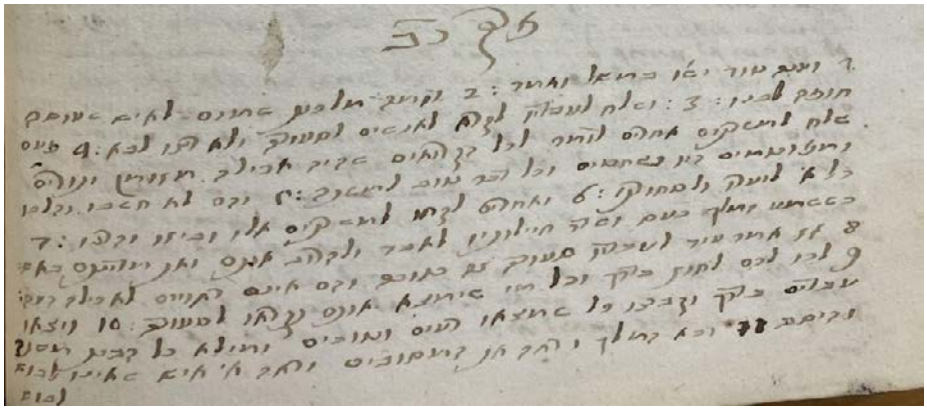
Aramaic: And they sought to seize Him, and they were afraid because of the kensha {the crowd}, as they were holding Him to be a Nabiya {a Prophet}.

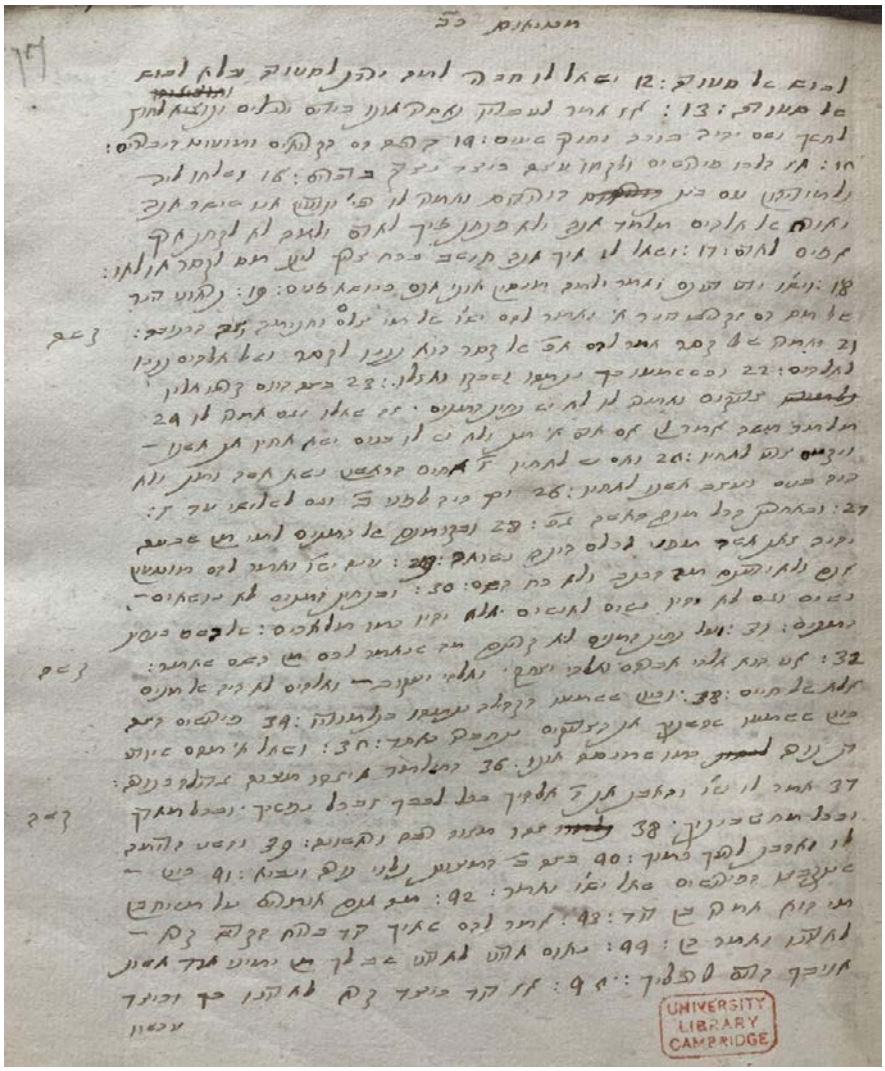
בשביל	קהילה	מן	יראו	אבל	לתפוס	ובקשו
bishvil, “for, for the sake of,” (prep) Mishnaic	kehila, “assembly, community, congregation,” (n fs)	min, “from/ of,” (prep)	yar’u, “they feared,” (v. Pa’al/Qal, qatal, past, 3mp)	aval, “indeed, truly, verily, surely, but,” (conj)	litpos, “to catch, to apprehend, to understand,” (v. Pa’al/Qal, infinitive constr)	u’vikshu, “and/ but/ so/ or they asked,” (v. Pi’el, qatal, past, 3mp)

			אותו:	לקחו	נביא	כמו
			oto, “him/it,” (DO marker, 3ms pron)	lakchu, “they took,” (v. Pa’al/Qal, qatal, past, 3mp)	navi, “prophet,” (n ms)	k’mo, “like, as, similar to,” (adv, prep)

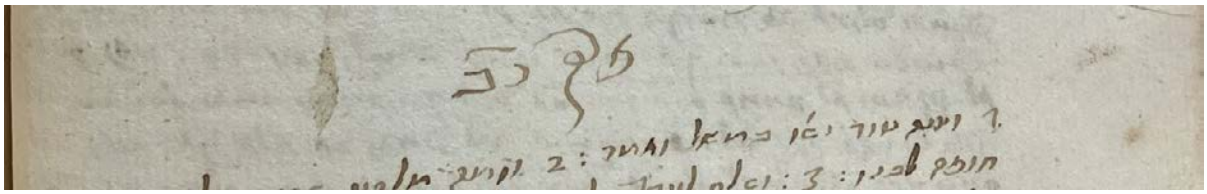
Interlinear Chart

Cochin Matthew Chapter 22





Chapter 22:1



וענה עוד ישו׳ במשל ואמר:

Hebrew Transcription

Translation: And Yeshua answered again in a parable and said,

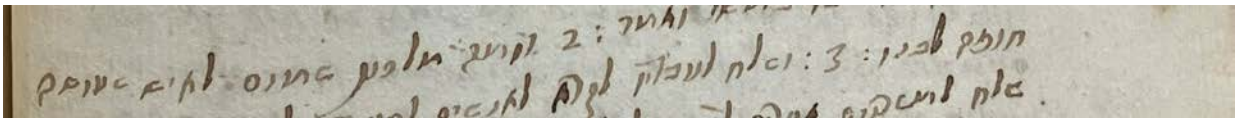
The Scriptures: And יהושע responded and spoke to them again by parables and said,

Aramaic: And Eshu {Yeshua} answered again in Mathle {Parables}, and said,

		ואמר:	במשל	ישו׳	עוד	וענה
		v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	b'meshalim, "in/ with/ by (the) example, parable, allegories," (prep, n ms)	yeshu, "Yeshua," (name)	od, "yet, still, again," (adv)	v'ana, "and/ but/ so/ or he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 22:2



דומה מלכות שמים לאיש שעושה חופה לבנו:

Hebrew Transcription

Translation: "The Kingdom of Heaven is like a man who makes a chuppah[646] for his son,"[647]

[646] A chuppah (Hebrew: חֻפָּה, "covering" or "canopy") is a ceremonial canopy under which a Jewish or Messianic couple stands during their wedding, representing the home they will establish together. It generally consists of a cloth supported by four poles and embodies hospitality, divine presence, and the couple's union.

[647] This verse contains foundational Mishnaic Hebrew formulas and cultural idioms. First, the opening word "*Domeh*" (דומה - "is like" or "resembles") serves as the standard, ubiquitous formula for introducing parables in Rabbinic and Mishnaic literature, in contrast to longer biblical comparative phrases. Second, the relative clause uses the prefix "*she-*" (שעושה - "who makes") instead of the classical biblical "*asher*" (אשר), which is the primary syntactic signature of Mishnaic grammar. Third, the word "*Chuppah*" (חופה), which in classical Biblical Hebrew refers generally to a canopy, chamber, or protective covering, shifts in meaning during the Mishnaic period to specifically denote the wedding canopy, the marriage ceremony, or the wedding feast itself, framing the entire parable within the societal and legal context of Second Temple and early Rabbinic marriage traditions.

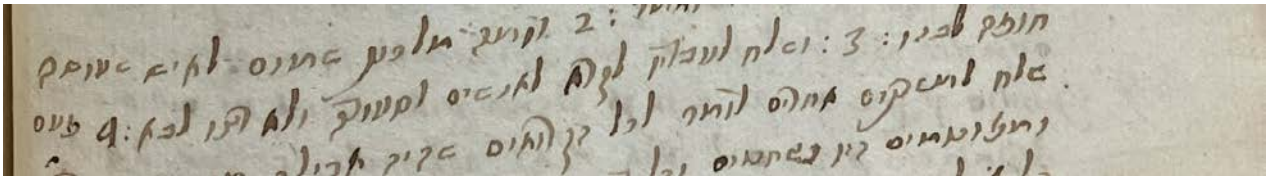
The Scriptures: “The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son,

Aramaic: “The Malkutha d’Shmaya {The Kingdom of the Heavens} is likened unto a Gabra {a Man}, a Malka {a King}, who prepared a Meshthutha {a Banquet} for His Son.

לבנו:	חופה	שעושה	לאיש	שמים	מלכות	דומה
l’beno, “to/ for/ belonging to his/its son,,” (prep, n ms, 3ms pronom)	chupa, “canopy, room, closet, chamber, divine protection, wedding,” (n fs)	she’a’sah: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	l’ish, “to/ for/ belonging to man,” (prep, n ms)	shamiyim,” heavens,” (n mp)	malchut, “kingdom, reign, monarchy,” (n fs)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms) wrong pronoun

Interlinear Chart

Chapter 22:3



ושלח לעבדיו לקרא לאנשים לסעודה ולא רצו לבא:

Hebrew Transcription

Translation: “and he sent his servants to call the people to the feast, but they did not want to come.”

The Scriptures: and sent out his servants to call those who were invited to the wedding feast. But they would not come.

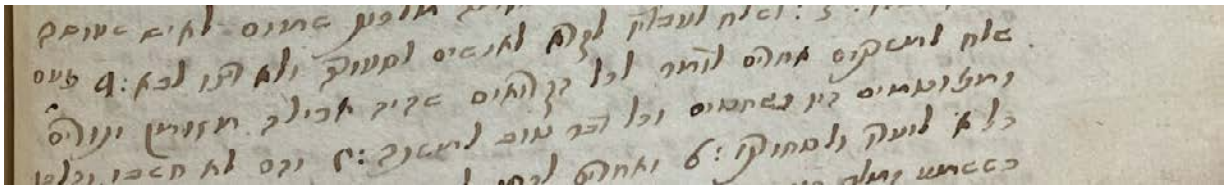
Aramaic: And He sent His servants, so that they might call the mazamane {the invited ones} unto The Meshthutha {The Banquet}, and they didn’t want to come.

רצו	ולא	לסעודה	לאנשים	לקרא	לעבדיו	ושלח
ratzu, “they wanted, desired,” (v. Pa’al/Qal, qatal, past, 3mp)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	l’se’uda, “to (the) meal, feast,” (prep, n fs)	l’anashim, “to/ for/ belonging to men, mankind,” (prep, n mp)	likro, “to read, call,” (v. Pa’al/Qal, inf constr)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (prep, n mp, 3ms pronom)	v'schlach, “and/ but/ so/ or he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)

						לבא:
						la’bo, “to come,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 22:4



פעם שלח למשרתים אחרים לומר לכל הקרואים שהיה אכילה מזומן ותורים ומפוטמים היו נשחטים וכל דבר טוב למשתה:

Hebrew Transcription

Translation: “Once again, he sent other servants to tell all the called guests, 'That the food was prepared, and *the* turtledoves and fatlings were slaughtered, and everything is good for the banquet.”

The Scriptures: Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.”’

Aramaic: And again He sent other servants, and said, “Say unto the mazamane {the invited ones} that, ‘Behold, Sharuthi {My meal} is ready, and thuray {my oxen}, and my fatlings are killed, and every thing is ready. Come unto The Meshthutha {The Banquet}!’”

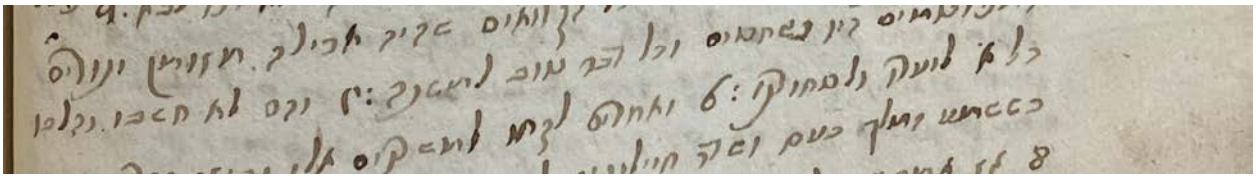
הקרואים	לכל	לומר	אחרים	למשרתים	שלח	פעם
ha’keruin, “the we/ you (mp)/ they, those called out ones, guests,” (v. Pa’al/Qal, pssv, part, mp)	le’kol, “to/ for/ belonging to all,” (prep, n ms)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	acherim, “other, another, different,” (adj mp)	lemeshartim, “to/ for/ belonging to (the) we/ you (mp)/ they, those serving,” (prep, v. Piel, act part, mp)	shalach, “he/it sent,” (v. Pa’al/ Qal, qatal, past, 3ms)	pa’am, “time (occasion), time round, again,” (adv)

נשחטים	היו	ומפוטמים	ותורים	מזומן	אכילה	שהיה
nishchatim, “we/ you (mp)/ they are slaughtered,” (v. Nif’al, pssv part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	umefutamim, “and/ but/ so/ or we/ you (mp)/ they, those overfed,” (v. Pi’el, pssv part, mp)	v’torim, “and/ but/ so/ or turtledoves, (n mp)	mezuman, “I am/ you (ms) are/ he/it is prepared, arranged,” (v. Pi’el, pssv part, ms)	ochel, “food, eating,” (n ms)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQa/, qatal, past, 3ms)

			למשתה:	טוב	דבר	וכל
			l’mishte, “to/ for/ belonging to (the) feast, banquet, symposium,” (prep, n ms)	tov, “good, pleasant,” (adj ms)	dvar, “thing, word, matter,” (n ms	ve'chol, “in/ with/ by (the) all,” (prep, n ms)

Interlinear Chart

Chapter 22:5



והם לא חשבו והלכו כל א׳ ליערו ולסחורתו:

Hebrew Transcription

Translation: “And they did not think *about it*, and all left, everyone to his forest, and to his merchandise.”

The Scriptures: But they disregarded it and went their way – this one to his field, that one to his trade.

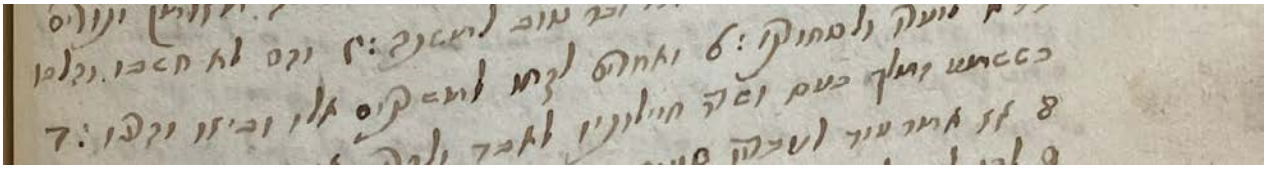
Aramaic: But, they despised it. And some departed unto qritheh {his field}, and some unto thegurtheh {his merchandise/business}.

ליערו	א׳	כל	והלכו	חשבו	לא	והם
liaro, “to/ for/ belonging to his/its forest, woods,” (prep, n ms, 3ms pronom)	aleph, “one,” (abbrev, card num)	kol, “all,” (n ms)	ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)	chashvu, “they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “no, not,” (neg part)	va’hem, “and/ but/ so/ or they,” (pron, mp)

						ולסחורתו:
						ve’lischorato, “and/ but/ so/ or to/ for/ belonging to his/its goods, merchandise,” (prep, n fs, 3ms pronom)

Interlinear Chart

Chapter 22:6



ואחרים לקחו למשרתים אלו וביזו והרגו:

Hebrew Transcription

Translation: “Then others took these servants and scorned and killed *them*.”

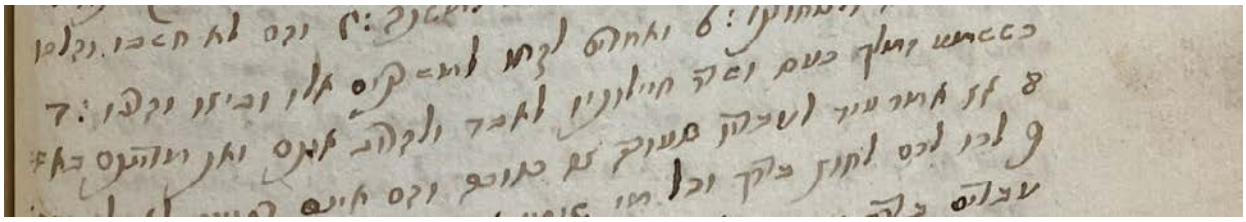
The Scriptures: And the rest, having seized his servants, insulted and killed them.

Aramaic: But the rest seized His servants, and afflicted them, and killed them.

	והרגו:	וביזו	אלו	למשרתים	לקחו	ואחרים
	v’hargu, “and/ but/ so/ or they killed,” (v. Pa’al/Qal, qatal, past, 3mp)	uv’izu, “and/ but/ so/ or they degraded, despised,” (v. Pi’el, qatal, past, 3mp)	elav, “these,” (pron)	l’meshartim, “to/ for/ belonging to (the) we/ you (mp) they, those serving,’ (prep, v. Pi’el, act part, mp)	lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	v’acherim, “and/ but/ so/ or other, another, different,” (adj mp)

Interlinear Chart

Chapter 22:7



כששמע המלך כעס ושדר חיילותיו לאבד ולהרוג אותם ואת מדינתם באש:

Hebrew Transcription

Translation: "When the king heard, he became angry and dispatched his soldiers to destroy and to kill them, and their province with fire."

The Scriptures: But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire.

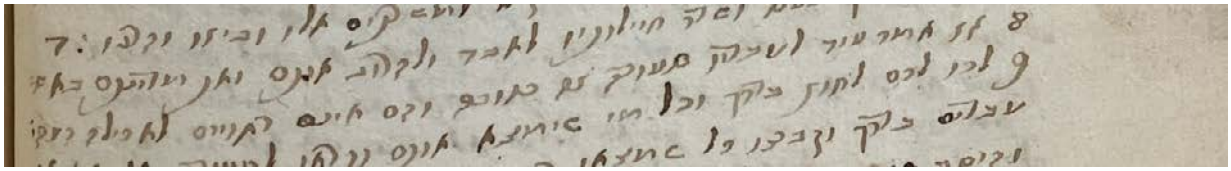
Aramaic: Now, when The Malka {The King} heard it, He was angry, and sent khaylutheh {His forces/armies} and destroyed those qatule {murderers}, and burned their city.

כששמע	המלך	כעס	ושדר	חיילותיו	לאבד	ולהרוג
kash'shama, "when he/it heard," (adv, v. Pa'al/Qal, qatal, past, 3ms)	ha'melech, "the king," (n ms)	ka'as, "he/it was angry," (v. Pa'al/Qal, qatal, past, 3ms)	v'shider,"and/ but/ so/ or he/it dispatched, transmitted," (v. Pi'el, qatal, past, 3ms)	chayalotav "his/its soldiers, forces," (n ms, 3ms pronom)	le'evod, "to be lost, to stray, to perish, destroy," (v. Pa'al/Qal, inf constr)	u'laharog, "and/ but/ so/ or to kill," (v. Pa'al/Qal, inf constr)

אותם	ואת	מדינתם	באש:			
otam, "them," (DO marker, 3mp pronom)	v'et, "and, but, so, or," (DO marker)	medinatam, "their state, country, nation," (n fs, 3mp pronom)	b'esh, "in/ with/ by (the) fire," (prep, n fs)			

Interlinear Chart

Chapter 22:8



אז אמר עוד לעבדיו סעודה זה טובה והם אינם ראויים לא כילה הזה:

Hebrew Transcription

Translation: Then he said again to his servants, "This meal is good, but they are not worthy to eat this *food*."

The Scriptures: Then he said to his servants, 'The wedding feast, indeed, is ready, but those who were invited were not worthy.

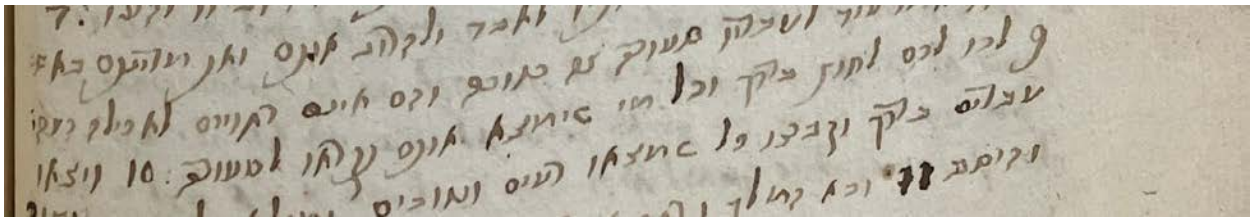
Aramaic: Then He said unto His servants, 'The Meshthutha {The Banquet} is ready, and those who were invited were not worthy.

טובה	זה	סעודה	לעבדיו	עוד	אמר	אז
tova," 'good, pleasant," (adj fs)	ze, "this," (pron, ms)	se'uda, "meal, feast," (n fs)	l'avadav, "to/ for/ belonging to his/its servants, slaves," (prep, n mp, 3ms pronom)	od, "yet, still," (adv)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

		הזה:	לאכילה	ראויים	אינם	והם
		haze, "the this, that," (pron ms)	l'achila, "to/ for/ belonging to (the) eating," (prep, n fs)	re'uyim, "fitting, appropriate, worthy." (adj mp)	einam, "they are not," (part, 3mp pronom)	va'hem, "and/ but/ so/ or they," (pron, mp)

Interlinear Chart

Chapter 22:9



לכו לכם לחוץ בדרך וכל מי שימצא אותם תקראו לסעודה:

Hebrew Transcription

Translation: “Go outside on the road and all whom you find, them you will call to the meal.”

The Scriptures: Therefore go into the street corners, and as many as you find, invite to the wedding feast.’

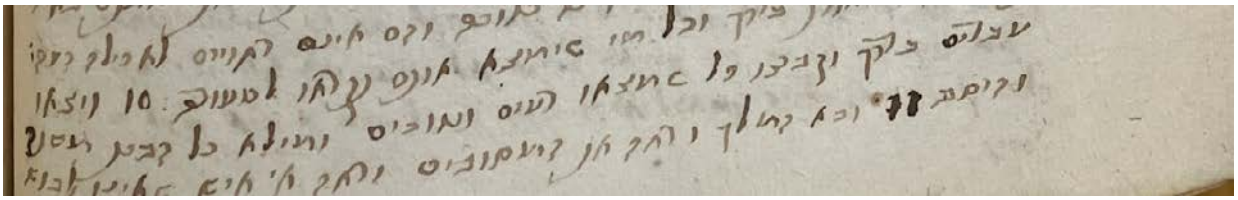
Aramaic: Go therefore unto the exits of the roads, and all who you find, you are to call them unto The Meshthutha {The Banquet}.’

שימצא	מי	וכל	בדרך	לחוץ	לכם	לכו
she’yimatze, “that/ which/ who/ whom he/it will find,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	mi, “who?” (interrog part)	ve'chol, “in/ with/ by (the) all,” (prep, n ms)	v’derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	l’chu, “(to men) go! (v. Pal/Qal, imp, 2ms)

				לסעודה:	תקראו	אותם
				l’se’uda, “to/ for/ belonging to (the) meal, feast,” (prep, n fs)	tirer’u, “you (mp) will be named, called,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	otam, “them,” (DO marker, 3mp pronom)

Interlinear Chart

Chapter 22:10



ויצאו עבדים בדרך וקבצו כל שמצאו רעים וטובים ומילא כל הבית משתה והנסב:

Hebrew Transcription

Translation: "And the servants exited out on the road and gathered all whom they found, bad and good: and filled all the banquet house and reclined *at the table*."[648]

The Scriptures: And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

Aramaic: And those servants went out unto the roads, and gathered all whom they found, bishe {evil ones} and tabe {good ones}, and His Beth Meshthutha {Banquet-House} was filled with smiyke {quests}.

רעים	שמצאו	כל	וקבצו	בדרך	עבדים	ויצאו
ra'im, "bads, evils," (adj, mp)	she'matz'u, "that/ which/ who/ whom they found," (rel part, v. Pa'al/Qal, qatal, 3mp)	kol, "all," (n ms)	v'kibtzu, "and/ but/ so/ or they collected, gathered," (v. Pi'el, qatal, past, 3mp)	v'derek, "in/ with/ by (the) path, way, road," (prep, n fs)	avadim, "slaves, servants," (n mp)	v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)

	והנסב:	משתה	הבית	כל	ומילא	וטובים
	v'hanasev, "and/ but/ so/ or the I/ you (ms)/ he/it recline(s)," (v. Nif'al, pssv part, ms)	mishte, "feast, banquet," (n ms)	ha'bayit, "the house," (n ms)	kol, "all," (n ms)	u'mile, "and/ but/ so/ or he/it filled," (v. Pi'el, qatal, past, 3ms)	v'tovim, "and/ but/ so/ or good, pleasant, appropriate," (adj mp)

Interlinear Chart

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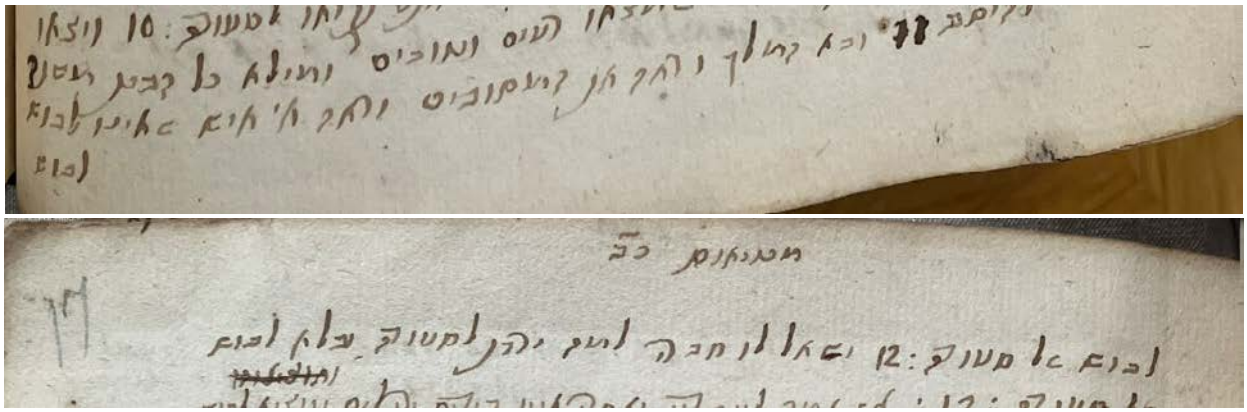
[648] The one reclining, or more specifically, "dining:" A term frequently used during feasts because the people sat and leaned upon pillows on the floor.

Chapter 22:11



ובא המלך וראה את המסובים וראה א׳ איש שאינו לבוש של סעודה:

Hebrew Transcription

Translation: “And the king came and saw those reclining *at the table*,[649] and he saw one man who was not dressed for the feast.”

The Scriptures: And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment,

Aramaic: And The King entered to see the smiyke {the guests}, and saw a gabra {a man} there who wasn’t wearing the bushe d’Meshthutha {the clothing of The Banquet}.

ובא	המלך	וראה	את	המסובים	וראה	א׳
u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’melech, “the king,” (n ms)	v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	et, (DO marker)	ha’mesovevim, “the we/ you (mp)/ they, those turning, leaning,” (v. Hif’il, pssv part, mp)	v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	aleph, “one,” (abbrev, card num)

איש	שאינו	לבוש	של	סעודה:		
eish, “man, masculine, hero, everyone, each one, anybody, lord, husband, (n ms)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	lavush, “I/ you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	shel, “of, belonging to,” (prep)	se’uda, “meal, feast,” (n fs)		

Interlinear Chart

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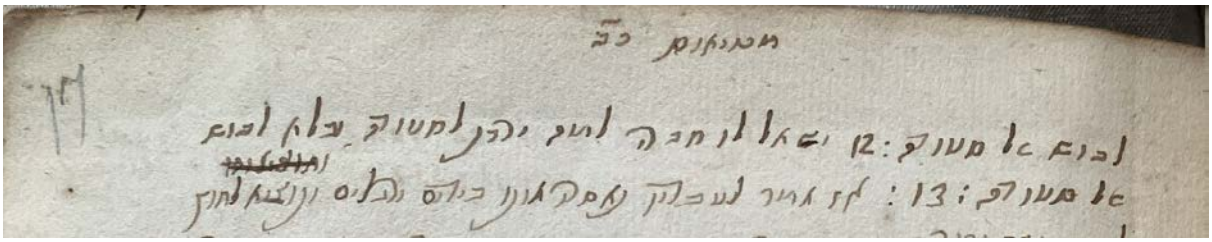
[649] Literally, “those leaning,” meaning "reclining" or "seated around" (a table), specifically referring to reclining in comfort during a festive meal, such as at a Passover Seder.

Chapter 22:12



ושאל לו חברי למה ירדת לסעודה ובלא לבוש של סעודה:

Hebrew Transcription

Translation: “And he asked him, 'My friend, why did you come down to the feast, but with no attire for the feast?’”

The Scriptures: and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless.

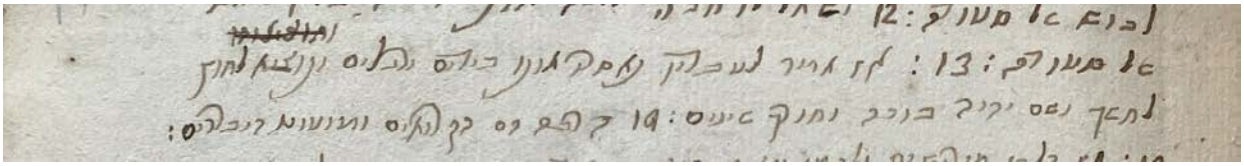
Aramaic: And He said unto him, ‘Khabri {My comrade}, how did you enter here when you don’t have nakhthe d’Meshthutha {the garments of The Banquet?’ But he was silent.

ובלא	לסעודה	ירדת	למה	חברי	לו	ושאל
uv’lo, “and/ but/ so/ or in/ with/ by (the) no, not,” (prep, part)	l’se’uda, “to (the) meal, feast,” (prep, n fs)	yaradta, “you (ms) descended,” (v. Pa’al/Qal, qatal, past, 2ms)	lamah, “why?” (adv)	chaveri, “my friend,” (n ms, 1cs pronom)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)

				סעודה:	של	לבוש
				se’uda, “meal, feast,” (n fs)	shel, “of, belonging to,” (prep)	lavush, “I/ you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)

Interlinear Chart

Chapter 22:13



אז אמר לעבדיו תאסרו אותו בידים ורגלים ותוציא לחוץ לחשך ושם יהיה בוכה וחורך שינים:
Hebrew Transcription

Translation: "Then he said to his servants, 'Bind him by the hands and feet, and cast *him* into the outer darkness, and there will be weeping and gnashing of teeth!'"

The Scriptures: Then the sovereign said to the servants, 'Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.'

Aramaic: Then The King said unto the Mashamshane {the Ministers}, 'Bind his hands and his feet, and cast him into the kheshuka baraya {the outer darkness}. There will be weeping and teeth gnashing!'

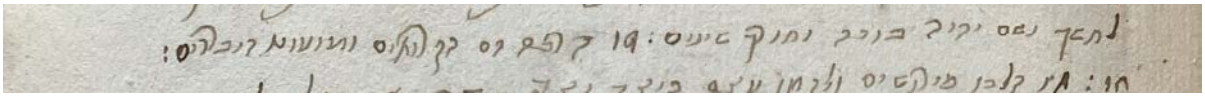
ורגלים	בידים	אותו	תאסרו	לעבדיו	אמר	אז
v'raglayim, "and/ but/ so/ or legs, feet," (n fp)	b'yadayim, "in/ with/ by (both the) hands/ arms," (prep, n fp, dual form)	oto, "him/it" (DO marker, 3ms pronom)	te'esru, "you (mp) bind him," (v. Pa'al/Qal, imp, 2mp)	l'avadav, "to/ for/ belonging to his/its servants, slaves," (prep, n mp, 3ms pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

וחורך	בוכה	יהיה	ושם	לחשך	לחוץ	ותוציא
v'chorek, "and/ but/ so/ or I/ you (ms)/ he/it gnashes," (v. Pa'al/Qal, act part, ms)	boche, "I/ you (ms)/ he/it cry(ies)," (v. Pa'al/Qal, act part, ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	v'sham, "and/ but/ so/ or there," (adv)	l'choshech, "to/ for/ belonging to (the) darkness," (prep, n ms)	lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	v'totzi, "and/ but/ so you (mp) will bring out," (v. Hif'il, yiqtol, fut, 2mp)

						שינים:
						shinayim, "teeth," (n fp)

Interlinear Chart

Chapter 22:14



הרבה הם הקרואים ומיעוט הנבררים:

Hebrew Transcription

Translation: “Many of them are called, but few are chosen.”

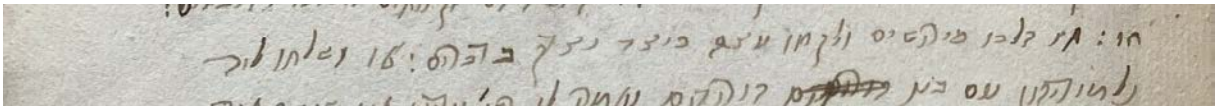
The Scriptures: For many are called, but few are chosen.”

Aramaic: For, many are qraya {the called ones}, and few are gabaya {the chosen ones}.”

		הנבררים:	ומיעוט	הקרואים	הם	הרבה
		ha’nivrarim, “we/ you (mp)/ they, those who are chosen,” (v. Nif’al, act part, mp)	umi’ut, “and/ but/ so/ or minority, few,” (n ms)	ha’keruin, “the we/ you (mp)/ they, those called out ones, guests,” (v. Pa’al/Qal, pssv, part, mp)	hem, “they, them,” (pron 3mp)	harbeh, “many, much, a lot,” (adv)

Interlinear Chart

Chapter 22:15



אז הלכו פירושים ולקחו עצה כיצד נצדה בדברים:

Hebrew Transcription

Translation: Then the Pharisees went and took counsel how he might trap *him* by words.

The Scriptures: Then the Pharisees went and plotted how to trap Him in His words.

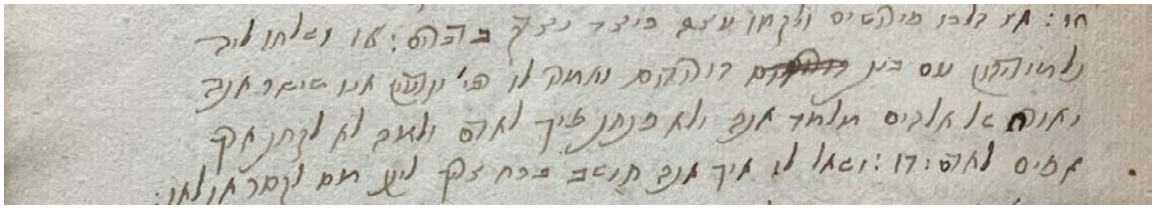
Aramaic: Then the Phrishe {the Pharisees} departed and took counsel how that they might catch Him in a word {i.e. cause Him to incriminate Himself}.

נצדה[651]	כיצד[650]	עצה	ולקחו	פירושים	הלכו	אז
natzada, “he/it was trapped, caught,” (v. Nif’al, qatal, past, 3ms)	ki’tzad, “how, in what manner? In what respect?” (adv) Mishnaic	etza, “counsel,” (n fs)	ve’ lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	perushim, “pharisees,” (n mp)	halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)

						בדברים:
						b’dvarim, “in/ with/ by (the) words,” (prep, n mp)

Interlinear Chart

Chapter 22:16



ושלחו ליה תלמידיהון עם בית הורודוס ואמרו לו רבי׳ יודעין אנו שישר אתה ואורח של אלהים מלמד אתה ולא פתחת פיך לאדם ולמה לא לקחת ארך אפים לאדם:

Hebrew Transcription

Translation: And they sent him their talmidim (disciples) with the house of Horodos (Herod), and said to him, “Master, we know that you are upright, and you teach the way of Elohim, and you have not opened your mouth to man. And how have you not taken long-suffering of man?”[652]

The Scriptures: And they sent to Him their taught ones with the Herodians, saying, “Teacher, we know that You are true, and teach the way of Elohim in truth, and it does not concern You about anyone, for You are not partial to any man.

[650] This word is first found in the *Mishnah* Berakhot 6:1.

[651] It - נצדה (*nitzdeh*): "we might trap" / "we can ambush" [Verb, Qal/Nifal imperfect 1st person plural from the root צ-ד-ה (to lie in wait, hunt, or ensnare), functioning contextually as a deliberative cohortative to express intent or strategy]

[652] This verse shows a very clear use of dialectal Aramaic grammar and unique idiomatic expressions from outside the Bible. First, it includes an unaltered Aramaic verbal phrase "*Ve-shalchu leh talmideihon*" (ושלחו ליה תלמידיהון), using the direct Aramaic third-person singular preposition "*leh*" (to him) and the possessive suffix "-hon" (their disciples). Second, the word "Orach" (ואורח), meaning a path or way, is used here to symbolize a spiritual or divine path, showing a preference for Aramaic and Mishnaic words over the classical biblical "*derekh*." Third, the phrase "*yode'in anu*" (יודעין אנו - "we know") combines a Mishnaic continuous present form with the pronoun "*anu*," which is typical of late colloquial speech. Lastly, the question "*ve-lamah lo lakachta erekh apayim le-adam*" uses the idiom "*lakach erekh apayim*" (to show patience or partiality) to pose a rhetorical question about respect or deference, turning traditional biblical themes of divine patience into a sharp, modern idiom.

Aramaic: And they sent their disciples with the beth Herudes {the house of Herod i.e. the Herodians} to Him. And they were saying unto Him, “Malphana {Teacher}, we know that you are true, and you teach The Urkha d’Alaha {The Way of God} in truth, and you don’t carry concern for any one, for, you don’t accept the persons of mankind.

ואמרו	הורודוס	בית	עם	תלמידיהון	ליה	ושלחו
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	horodos, “Herod,” (name)	bayit, “house,” (n ms)	‘im, “with,” (prep)	talmidi’hon, “their students, disciples,” (n ms, Ar. 3mp pronom) Aramaism	l’ha, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	v’shalchu, “and/ but/ so/ or they sent,” (v. Pa’al/Qal, qatal, past, 3mp)

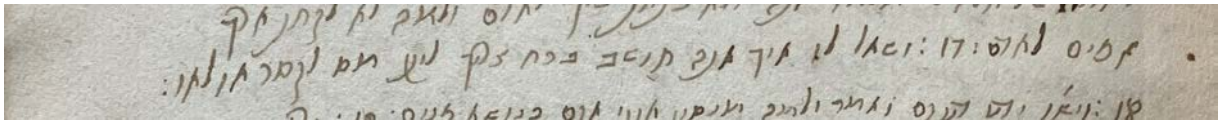
ואורח	אתה	שישר	אנו	יודעין	רבי׳	לו
v’orach, “and/ but/ so/ or way, path, style, manner,” (n ms)	atah, “you,” (2ms)	she’yashar, “that/ which/ who/ whom straight, honest,” (rel part, adj ms)	anu, “we,” (1cp pron) 2nd Temple	yodea’in, “we/ you (mp)/ they, those know(s),” (Ar. v. Peal, act part, mp) Aramaism	revi, “master,” (n ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)

פיך	פתחת	ולא	אתה	מלמד	אלהים	של
picha, “you (ms) mouth,” (n ms, 2ms pronom)	patachta, “you (ms) opened,” (v. Pa’al/Qal, qatal, past, 2ms)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	atah, “you,” (2ms)	melamed, “I/ you (ms)/ he/it teach(es),” (v. Pi’el, act part, ms)	elohim, “God(s)” (n mp)	shel, “of, belonging to,” (prep)

לאדם:	ארך אפים	לקחת	לא	ולמה	לאדם
l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)	Idiom, “long suffering.” aroch, “long,” (adj ms) apayim, “anger,” (n mp)	lakachta, “you (ms) took,” (v. Pa’al/Qal, qatal, past, 2ms)	lo, “no, not,” (neg part)	v’lama, “and/ but/ so/ or why? for what?” (adv)	l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)

Interlinear Chart

Chapter 22:17



ושאל לו איך אתה חושב בכח צריך ליתן מס לקסר או לאו:

Hebrew Transcription

Translation: And he asked him, “What do you think? By power should one give tribute to Caesar, or not?”[653]

The Scriptures: Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?”

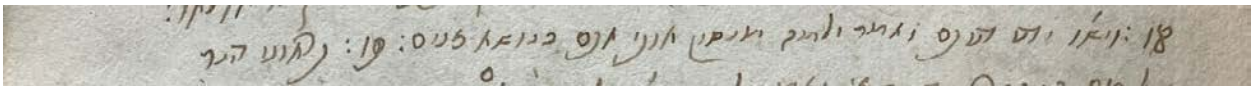
Aramaic: Therefore, tell us, how does it appear to you? Is it lawful to give the head-silver {the tribute-tax i.e. poll taxes} unto Qasar {Caesar}, or not?”

צריך	בכח	חושב	אתה	איך	לו	ושאל
tzorech,” need should, must,” (adj ms) Mishnaic	b’koach, “in/ with/ by (the) strength,” (prep, n ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa’al/Qal, act part, ms)	atah, “you,” (2ms)	eich,“how? what?” (adv)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)

		לאו:	או	לקסר	מס	ליתן
		law, “not, it is not,” (Ar. part) Aramaism	o, “or,” (conj)	l’kesar, “to/ for/ belonging to Caesar,” (prep, name)	mas, “tax, fee,” (n ms)	li’tn, “to give, allow,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic

Interlinear Chart

Chapter 22:18



וישׁ׳ו ידע דעתם ואמר ולמה מנסין אותי אתם כנושא פנים:

Hebrew Transcription

Translation: But Yeshua knew their intention and said, “And why do you test me, you hypocrites?”[654]

[653] This verse showcases definitive syntactic and lexical developments characteristic of Mishnaic and Aramaic-influenced prose. First, the phrase "*Eikh atah choshev*" (איך אתה חושב) employs a direct, unprefixed present participle paired with an explicit pronoun to introduce a speculative question, reflecting the immediate, spoken character of late colloquial dialogue. Second, the noun "*be-khoach*" (בכח - literally "by power" or "by force") undergoes a distinct post-biblical semantic adaptation to mean "by legal authority," "by obligation," or "rightfully" within an interrogative debate. Third, the modal verb "*tzarikh*" (צריך - "it is necessary" or "needed") functions as a core grammatical anchor for legal obligation; while rare and meaning "bound" in late biblical books, it becomes the ubiquitous, foundational legal term for necessity and requirement throughout Mishnaic law. Fourth, the noun "*mas*" (מס), though biblical, is coupled with the infinitive "*le-titan*" (ליתן) using the distinct Mishnaic/Aramaic nun-assimilation spelling (לִיתֵּן instead of לָתֵת). Finally, the sentence concludes with the word "*lav*" (או לאו - "or not"), which is the absolute, definitive Aramaic negative particle used systematically across Rabbinic literature to structure binary legal choices and formal rhetorical alternatives.

[654] This verse exhibits distinct post-biblical stylistic preferences and an innovative idiomatic adaptation of a classical expression. First, the noun "*Da'atam*" (דעתם - literally "their knowledge" or "their opinion") functions contextually as "their intent," "their thought," or "their inner motive," which aligns with the specialized semantic use of '*da'at*' in Mishnaic prose to denote a person's

The Scriptures: But knowing their wickedness, יהושע said, “Why do you try Me, you hypocrites?

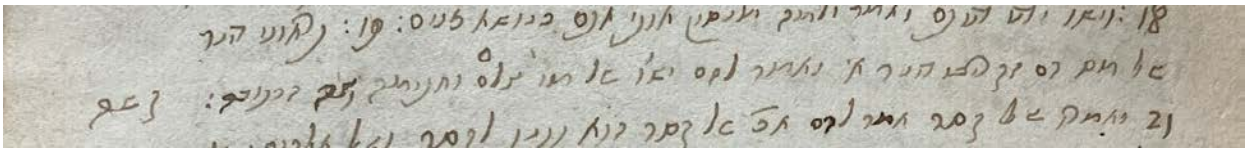
Aramaic: But, Eshu {Yeshua} knew their evil, and said, “Why do you tempt Me, you hypocrites {lit. face takers}!

אותי	מנסין	ולמה	ואמר	דעתם	ידע	וישׁוּ
oti, “me,” (DO marker, 1cs pron)	menasin, “we/ you (mp)/ they, those who temp,” (Ar. v. Pael, act part, mp) Aramaism	v’lama, “and/ but/ so/ or why? for what?” (adv)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	da’atam, “their opinion, view,” (n fs, 3mp pronom)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)	v’yeshua, “and/ but/ so/ or Yeshua,” (name)

				פנים:	כנושא	אתם
				panim, “face(s), presence,” (n mp)	k’nose, “like/ as I/ you (ms)/ he/it bears, carry(ies),” (prep, v. Pa’al/Qal, act part, ms)	atem, “you (mp),” (2mp pron)

Interlinear Chart

Chapter 22:19



תראוני דינר של מס הם הקריבו דינר א׳:

Hebrew Transcription

Translation: “Show me the dinar-coin of the tribute.” They offered *him* one dinar coin.

The Scriptures: Show Me the coin of the tax.” And they brought Him a denarius.

Aramaic: Show Me the dinara {the denarius}, which is the head-silver {the tribute-tax i.e. poll taxes}.” Then they brought the dinara {the denarius} unto Him.

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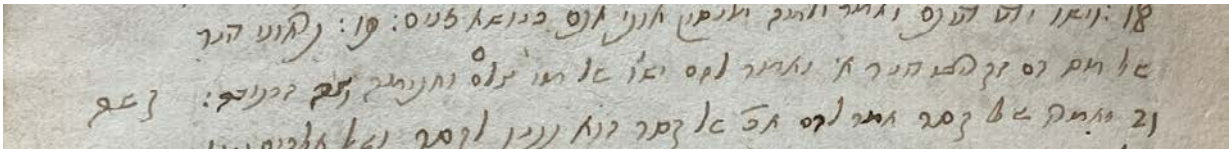
legal intent or psychological state of mind. Second, the verb "*Menassin*" (מנסין - "you test") displays the characteristic Aramaic-Mishnaic masculine plural suffix "-*in*" (־ין) and serves as an ongoing active participle, which is a structural hallmark of Rabbinic dialogue rather than classical biblical suffix or prefix verbal frameworks. Finally, the phrase "*Ke-nosei panim*" (כנושא פנים - literally "as a lifter of faces") represents a brilliant post-biblical idiomatic adaptation. While the biblical idiom *'nasa panim'* routinely signifies showing partiality or favoritism, its deployment here as a collective noun phrase prefixed with the comparative particle *'ke-'* creates a vivid colloquial designation for "flatterers," "pretenders," or "hypocrites"—capturing the nuance of individuals who manipulate their outward countenance to deceive or display false deference. The Hebrew idiom כנושא פנים literally translates to "face lifter" and refers to individuals who are insincere and biased, masking their true intentions. Such individuals are often considered hypocrites.

תראוני	דינר	של	מס	הם	הקריבו	דינר
tir'uni, (to a man) "look, show me," (v. Hif'il, imp, 2mp, 1cs obj)	dinar, "coin," (n ms)	shel, "of, belonging to," (prep)	mas, "tax, fee," (n ms)	hem, "they, them," (pron 3mp)	hikrivu, "they brought, presented," (v. Hif'il, qatal, past, 3mp)	dinar, "coin," (n ms)

א׳:						
aleph, "one," (abbrev, card num)						

Interlinear Chart

Chapter 22:20



ואמר להם ישׁ׳ו של מי צלם וחתימה וזה הכתובה:

Hebrew Transcription

Translation: Then Yeshua said to them, "Whose image and signature is this inscription?"

The Scriptures: And He said to them, "Whose likeness and inscription is this?"

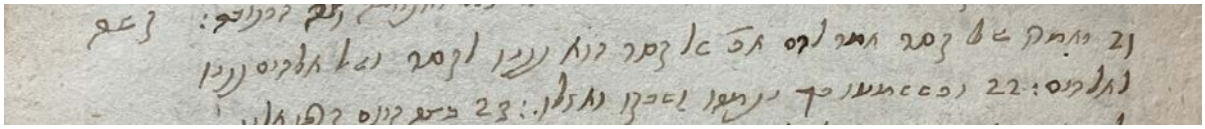
Aramaic: And Eshu {Yeshua} said unto them, "Whose image is this, and inscription?"

ואמר	להם	ישׁ׳ו	של	מי	צלם	וחתימה
v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	yeshu, "Yeshua," (name)	shel, "of, belonging to," (prep)	mi, "who?" (interrog part)	tzelem, "image," (n ms)	v'chatima, "and/ but/ so/ or signature," (n fs)

וזה	הכתובה:					
ve'ze, "and/ but/ so/ or this," (pron, ms)	ha'ktuva, "the written," (adj fs)					

Interlinear Chart

Chapter 22:21



ואמרו של קסר אמר להם א׳כ של קסר הוא תתנו לקסר ושל אלהים תתנו לאלהים:

Hebrew Transcription

Translation: And they said, “Caesar’s.” He said to them, “So then, give what is Caesar’s to Caesar and what is Elohim’s (God’s) give to Elohim (God).”

The Scriptures: They said to Him, “Caesar’s.” And He said to them, “Then give to Caesar what is Caesar’s, and to Elohim what is Elohim’s.”

Aramaic: They were saying, “Of Qasar {Caesar}.” He said unto them, “Give therefore the things of Qasar, unto Qasar, and the things of Alaha {God}, unto Alaha.”

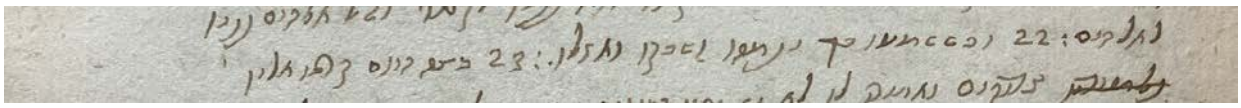
ואמרו	של	קסר	אמר	להם	א׳כ	של
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	shel, “of, belonging to,” (prep)	kasar, “Caesar,” (name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	אם כך im kak, “if so,” (conj, adv)	shel, “of, belonging to,” (prep)

קסר	הוא	תתנו	לקסר	ושל	אלהים	תתנו
kasar, “Caesar,” (name)	hu, “he/it,” (3ms, pron)	titnu, “you (mp) will give,” (v. Pa’al/Qal, yiqtol, 2mp)	l’kasar, “to/ for/ belonging to Caesar,” (name)	v’shel, “and/ but/ so/ or for,” (prep)	elohim, “God(s)” (n mp)	titnu, “you (mp) will give,” (v. Pa’al/Qal, yiqtol, 2mp)

לאלהים:						
l’elohim, “to /for/ belonging to God(s),” (n mp)						

Interlinear Chart

Chapter 22:22



וכששמעו כך נתמהו ושבקו ואזלו:

Hebrew Transcription

Translation: And when they heard this, they were amazed, then left and went away.[655]

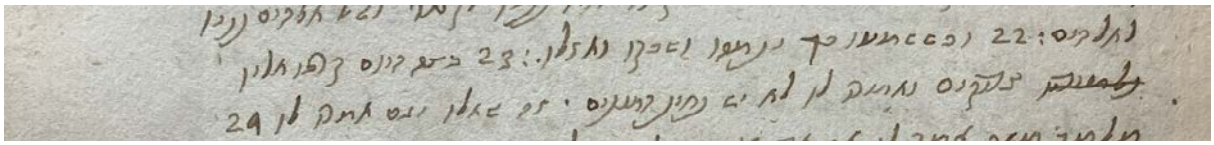
The Scriptures: And having heard, they marvelled, and left Him and went away.

Aramaic: And when they heard it, they were amazed, and left Him and departed.

		ואזלו:	ושבקו	נתמהו	כך	וכששמעו
		v'azlu, "and/ but/ so/ or they departed," (Ar. Peal, qatal, past, 3mp) Aramaism	v'shavku, "and/ but/ so/ or they left," (Ar. v. Peal, qatal, past, 3mp) Aramaism	nitmehu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	kach, "so, in this way," (adv)	uch'she'shsema'u, "and/ but/ so/ or when they heard," (adv, v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 22:23



בזה היום קרבו אליו צדוקים ואמרו לו לא יש תחית המתים זה שאלו וגם אמרו לו:

Hebrew Transcription

Translation: On this day, the Sadducees approached him and said to him, "There is no resurrection[656] of the dead." They asked and also said to him,

The Scriptures: On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

Aramaic: On that day, the Zaduqaye {the Sadducees} approached, and they were saying unto Him, "The dead don't resurrect." And they asked Him,

[655] This verse showcases an incredibly vivid integration of bilingual Aramaic-Hebrew code-switching and late syntactic patterns. First, the opening temporal phrase "*ve-khshe-shame'u*" (וכששמעו) uses the characteristic Mishnaic relative prefix "-ש" (*she-*) embedded in a standard temporal prepositional string, a composite feature favored in Rabbinic prose over classical biblical long forms like "*vayehi ka'asher*." Second, the definitive highlight of the verse is the compound verbal phrase "*u-shvaqu v'azalu*" (ושבקו ואזלו - "and they left and went away"). This expression pairs two quintessential Aramaic verbal roots—"sh-b-q" (שבק - to leave, abandon, or permit) and "a-z-l" (אזל - to go, walk, or depart)—which serve as foundational components of standard Aramaic vocabulary. What makes their appearance remarkable is their morphological hybridity: they are integrated directly into a Hebrew syntactic string and inflected with standard Hebrew perfect third-person plural suffixes, perfectly capturing the spoken, fluid vernacular of the Second Temple and early Rabbinic periods, when Hebrew and Aramaic patterns constantly fused.

[656] The word תחית (*tchiyat*) signifies "revival." Unlike the Greek term ἀνάστασιν (*anastasin*), which simply means "resurrection." The Hebrew equivalent of the Greek word is קם (*kam*). Therefore, תחית (*tchiyat*) conveys being revived by God's power, signifying renewal through divine intervention rather than a mere bodily resurrection.

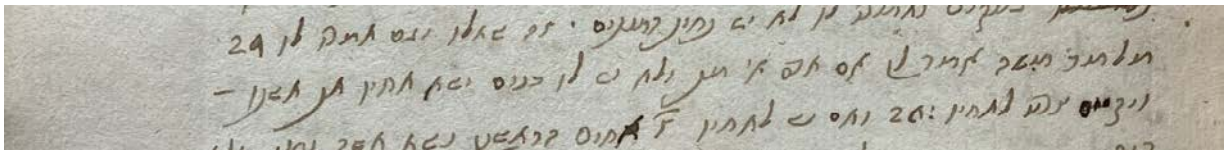
בזה	היום	קרבו	אליו	צדוקים	ואמרו	לו
b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	ha’yom, “the day,” (n ms)	karvu, “they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	elav, “to him/it,” (prep, 3ms obj)	tzdokim, “sadducees,” (n mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)

לא	יש	תחית	המתים	זה	שאלו	וגם
lo, “no, not,” (neg part)	yesh, “there is, there exists,” (part)	tchiyat-, “revival of,” (n fs constr)	ha’ metim, “we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	ze, ”this,” (pron, ms)	sha’alu, “they asked,” (v. Pa’al/Qal, qatal, past, 3mp)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

אמרו	לו:					
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)					

Interlinear Chart

Chapter 22:24



מלמד משה אמר לן אם אדם א׳ מת ולא יש לו בנים ישא אחיו את אשתו ויקיים זרע לאחיו:

Hebrew Transcription

Translation: “Teacher, Mosheh (Moses) said to us, ‘If one man dies and has no sons, his brother will marry the woman and raise offspring for his brother.’”[657]

The Scriptures: saying, “Teacher, Mosheh said that if anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother.

Aramaic: and said unto Him, “Malphna {Teacher}, Mushe {Moses} said unto us that if a man might die while having no sons, his brother should take {marry} his wife, and should raise up seed {offspring} for his brother.

[657] Deuteronomy 25:5.

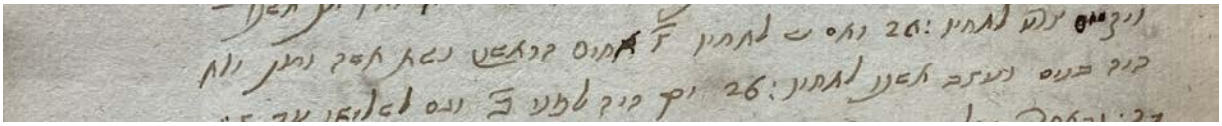
מלמד	משה	אמר	לן	אם	אדם	א׳
melamed, “I/ you (ms)/ he/it teach(es),” (v. Pi’el, act part, ms)	mosheh, Moses,” (name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	len, “to/ for/ belonging to us,” (prep, Ar. 1cp) Aramaism	im, “if, whether,” (conj)	adam, “man,” (n ms)	aleph, “one,” (abbrev, card num)

מת	ולא	יש	לו	בנים	ישא	אחיו
met, “I/ you (ms)/ he/it die(s),” (v. Pa’al/Qal, act part, ms)	v’ lo, “and/ but/ so/ or nor, not,” (neg part)	yesh, “there is, there exists,” (part)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	banim, “sons, children,” (n mp)	yissa, “he/it will bear, lift up, marry,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	echiv, “his/its brother,” (n ms, 3ms pronom)

את	אשתו	ויקיים	זרע	לאחיו:		
et, (DO marker)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	v’yekayem, “and/ but/ so/ or he/it will fulfill, maintain,” (v. Pi’el, yiqtol, fut, 3ms)	zara, “seed,” (n ms)	l’echav, “to/ for/ belonging to his/its brother, (prep, n mp, 3ms pronom)		

Interlinear Chart

Chapter 22:25



ואם יש לאחיו ז׳ אחים הראשון נשא אשה ומת ולא היה בנים ועזב אשתו לאחיו:

Hebrew Transcription

Translation: “And if there were seven brothers, the first married a wife and died without having children, and left his wife to his brother.”

The Scriptures: And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother.

Aramaic: Now, there were among us seven brothers. The first took an anttha {a wife}, and died, and because he had no {lit. there was not for him} sons, he left anttheh {his wife} unto his brother.

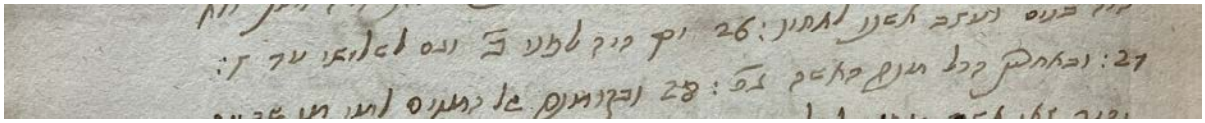
נשא	הראשון	אחים	ז׳	לאחיו	יש	ואם
nasa, “he/it bore, carried,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’rishon, “the first,” (adj ms)	achim, “brothers,” (n mp)	zayin, “seven,” (abbrev, card num)	v’l’echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)	yesh, “there is, there exists,” (part)	v’im, “and/ but/ so/ or if, whether,” (conj)

אשתו	ועזב	בנים	היה	ולא	ומת	אשה
ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	ve’azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa’al/Qal, qatal, past, 3ms)	banim, “sons, children,” (n mp)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	v’met, “and/ but/ so/ or I/ you (ms)/ he/it die(s),” (v. Pa’al/Qal, act part, ms)	isha, “woman, wife, spouse,” (n fs)

						לאחיו:
						v’l’echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)

Interlinear Chart

Chapter 22:26



וכך היה לפני ב׳ וגם לשלישי עד ז׳:

Hebrew Transcription

Translation: “And so it was in the case of the second, and in addition, the third, until the seventh.”

The Scriptures: In the same way the second also, and the third, unto the seventh.

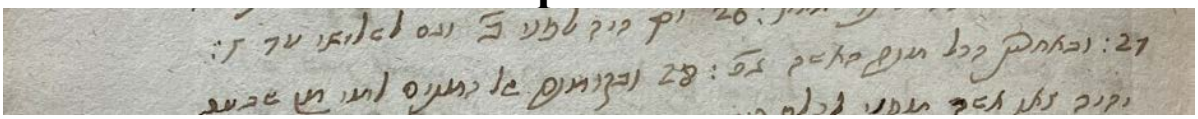
Aramaic: Likewise also that one who was second, also that one who was third, and up unto the seventh one.

עד	לשלישי	וגם	ב׳	לפני	היה	וכך
ad, “until, up to” (prep)	l’shlishi, “to/ for/ belonging to (the) third,” (prep, adj ms)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	bet, “two,” (abbrev, card num)	lifnei, “before, before the face of, before me, in front of,” (prep)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	v’cach, “and/ but/ so/ or in this way,” (adv)

						ז׳:
						zayin, “seven,” (abbrev, card num)

Interlinear Chart

Chapter 22:27



ובאחרית הכל מתה האשה ג׳כ:

Hebrew Transcription

Translation: “And in the end of it all, the woman also died.”

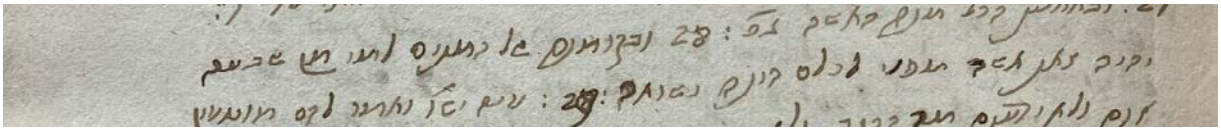
The Scriptures: And last of all the woman died too.

Aramaic: Then, after them all, the anttha {the wife} also died.

		ג׳כ:	האשה	מתה	הכל	ובאחרית
		ג-כן gam-ken, “likewise,” (part, adv) (abbrev)	ha’isha, “the woman,” (n fs)	meta, “she died,” (v. Pa’al/Qal, qatal, past, 3fs)	ha’kol, “the all,” (n ms)	uv’acharit, “and, but, so, or in/ with/ by (the) end,” (n fs)

Interlinear Chart

Chapter 22:28



ובקומתם של המתים למי מן שבעה יהיה זאת אשה מפני לכלם היתה נשואה:

Hebrew Transcription

Translation: “In the resurrection of the dead, to whom of the seven will *she* be a wife? Because she was married to all of them.”

The Scriptures: At the resurrection, then, whose wife of the seven shall she be – for all had her?”

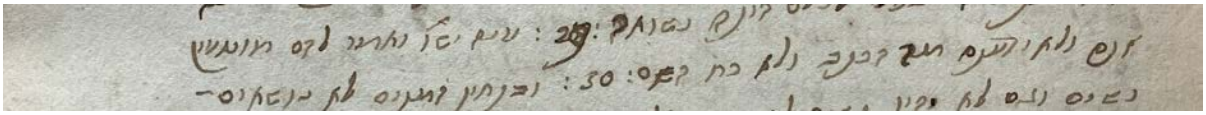
Aramaic: In The Resurrection, therefore, unto whom from these seven will she be an anttha {a wife}? For, they all took {married} her?”

יהיה	שבעה	מן	למי	המתים	של	ובקומתם
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	sheva, “seven, (card num)	min, “from, of, than,” (prep)	l’mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)	ha’ metim, “the we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	shel, “of, belonging to,” (prep)	uv’komatam, “and/ but/ so/ or in/ with/ by their rising up, resurrection,” (prep, n fs, 3mp pronom)

	נשואה:	היתה	לכלם	מפני	אשה	זאת
	neshu’a, “bear up, carried, married,” (adj fs)	haytah, “she/it was,” (v. Pa’al/Qal, qatal, past, 3fs)	l’kulam, “to/ for/ belonging to all of them,” (prep, n ms, 3mp pronom)	mipnei, “of/ from, away from, from before, because of,” (prep)	isha, “woman, wife, spouse,” (n fs)	zot, “this,” (pron, fs)

Interlinear Chart

Chapter 22:29



ענה ישׁ׳ו ואמר להם מוטעין אתם ולא ידעתם מה הכתב ולא כח השם:

Hebrew Transcription

Translation: Yeshua answered, saying to them, “You err and have not known what the writing[658] is, nor the power of Yehovah!”[659]

The Scriptures: And יהושע answering, said to them, “You go astray, not knowing the Scriptures nor the power of Elohim.

[658] Idiom for “The Scriptures.”

[659] This verse exhibits foundational markers of Mishnaic grammar and early Rabbinic theological idiom. First, the passive verbal statement "*Mut'in atem*" (מוטעין אתם - "you are mistaken/erring") employs a direct Nifal or Hofal plural participle featuring the characteristic post-biblical masculine suffix "-in" (־ין) paired with an explicit pronoun, illustrating the standard present-continuous structural framework of late colloquial speech. Second, the noun "*ha-ktav*" (הכתב - literally "the writing") serves as a standard Second Temple and Mishnaic formula for denoting "the scripture" or biblical text as an authoritative body of literature, bypassing more classical biblical structural phrases. Third, the verse's absolute highlight is the compound theological phrase "*koach ha-Shem*" (כח השם - "the power of the Name"). The use of "*Ha-Shem*" (השם) as a direct substitute for the tetragrammaton or divine titles is a definitive, uncompromised hallmark of Rabbinic literature and Judean speech after the classical biblical period, anchoring this manuscript's dialogue firmly in early Rabbinic and Second Temple theology.

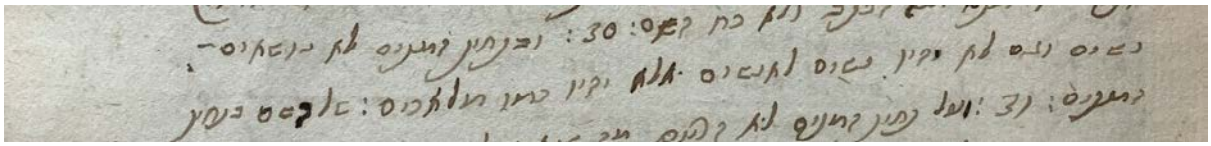
Aramaic: Eshu {Yeshua} answered and said unto them, “You err, because you don’t know The Kathabe {The Scriptures} and neither the power of Alaha {God}.

ענה	ישׁ׳ו	ואמר	להם	מוטעין	אתם	ולא
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	mut’in, “we/ you (mp)/ they cause to error, mistake,” (v. Ar. Aphel, act part, mp) Aramaism	atem, “you (mp),” (2mp pron)	v’lo, “and/ but/ so/ or nor, not,” (neg part)

ידעתם	מה	הכתב	ולא	כח	השם:	
y’datem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)	mah, “what,” (interrog part)	ha’ktav, “the writing,” (n ms)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	koach, “power, strength, force,” (n ms)	ha’shem, “the name,” (n ms) “Yehovah”	

Interlinear Chart

Chapter 22:30



ובתחית המתים לא נושאים נשים וגם לא יהיו נשים לאנשים אלא יהיו כמו מלאכים של השם בתחית המתים:

Hebrew Transcription

Translation: “And in the resurrection of the dead, they do not marry wives, nor wives of husbands belong to, but they will be like messengers of Yehovah in the resurrection of the dead.”

The Scriptures: For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

Aramaic: For, in The Qayamtha {The Resurrection} of the dead, they don’t marry women, nor are women for husbands, but rather, they are as the Malake d’Alaha {The Heavenly Messengers of God} in the Shmaya {the Heavens}.

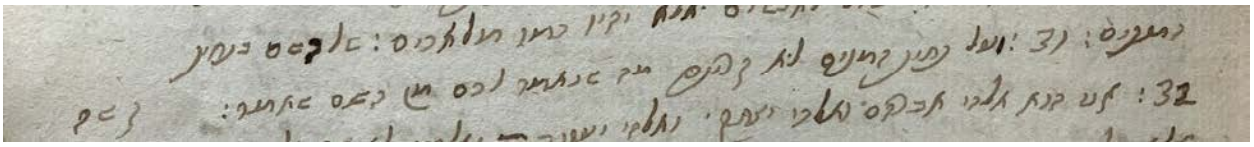
ובתחית	המתים	לא	נושאים	נשים	וגם	לא
uv’tchiyat-, “and/ but/ so/ or in/ with/ by (the) revival of,” (prep, n fs constr)	ha’ metim, “we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	lo, “no, not,” (neg part)	nos’im, “we/ you (mp)/ they, those who bear,” (v. Pa’al/Qal, act part, mp)	nashim, “women, wives,” (n fp)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	lo, “no, not,” (neg part)

מלאכים	כמו	יהיו	אלא	לאנשים	נשים	יהיו
mal’achim, “angels, messengers,” (n mp)	k’mo, “like, as, similar to,” (adv, prep)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	ela, “but, only, however,” (conj)	lanashim, “to/ for/ belonging to men, husbands, mankind,” (n mp)	nashim, “women,” (n fp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)

			המתים:	בתחית	השם	של
			ha’metim, “the we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	b’tchiyat-, “in/ with/ by (the) revival of,” (prep, n fs constr)	ha’shem, “the name,” (n ms) “Yehovah”	shel, “to, for, of, belonging to,” (prep)

Interlinear Chart

Chapter 22:31



ועל תחית המתים לא קריתם מה שנאמר לכם מן השם שאמר:

Hebrew Transcription

Translation: And about the resurrection of the dead, have you not read what was said to you from Yehovah, who said,

The Scriptures: And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying,

Aramaic: But, concerning The Qayamtha {The Resurrection} of the dead, have you not read the thing which was said unto you by Alaha {God}, who said

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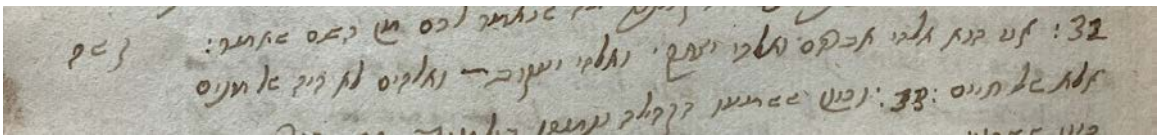
שנאמר	מה	קריתם	לא	המתים	תחית	ועל
she’ne’emar, “that/ which/ who/ whom was said,” (v. Nif’al, qatal, past, 3ms)	mah, “what,” (interrog part)	kri’atam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no, not,” (neg part)	ha’ metim, “we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	tchiyat-, “revival of,” (n fs constr)	v'al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)

			שאמר:	השם	מן	לכם
			she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha'shem, "the name," (n ms) "Yehovah"	min, "from, of, than," (prep)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

Interlinear Chart

Chapter 22:32



אני הוא אלהי אברהם ואלהי יצחק ואלהי יעקוב ואלהים לא היה של מתים אלא של חיים:

Hebrew Transcription

Translation: "I am He, Elohim (God) of Avraham (Abraham), and Elohim (God) of Yitszaq (Isaac), and Elohim (God) of Ya'acob (Jacob)."[660] And He is not the Elohim (God) of the dead, but the living."

The Scriptures: 'I am the Elohim of Aḇraham, and the Elohim of Yitsḥaq, and the Elohim of Yaʿaqoḇ'? Elohim is not the Elohim of the dead, but of the living."

Aramaic: that 'I AM The God of Abraham, The God of Iskhaq {Isaac}, The God of Yaqub {Jacob}?' And, Alaha {God} is not of the dead ones, but rather, of the living ones!"

ואלהי	יצחק	ואלהי	אברהם	אלהי	הוא	אני
v'elohei, "and/ but/ so/ or god(s) of," (n mp constr)	yitzach, "Jacob," (name)	v'elohei, "and/ but/ so/ or god(s) of," (n mp constr)	avraham, "Abraham," (name)	elohei, "god(s) of," (n mp constr)	hu, "he/it," (3ms, pron)	ani, "I," (1cs pron)

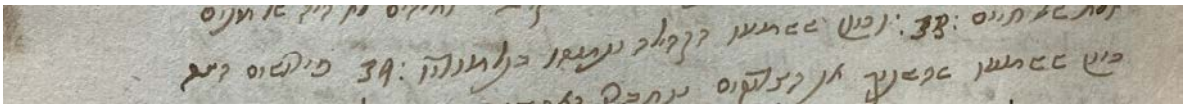
אלא	מתים	של	היה	לא	ואלהים	יעקוב
ela, "but, only, however," (conj)	metim, "we/ you (mp)/ they, those who die," (v. Pa'al/Qal, act part, mp)	shel, "of, belonging to," (prep)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	lo, "no, not," (neg part)	v'elohim, "and/ but/ so/ or god(s)," (n mp)	ya'aqob, "Jacob," (name)

[660] Exodus 3:6.

					חיים:	של
					chayim, “live, alive, living,” (adj mp)	shel, “of, belonging to,” (prep)

Interlinear Chart

Chapter 22:33



וכיון ששמעו הקהילה נתמהו בתלמודיו:

Hebrew Transcription

Translation: And when the assembly heard, they were astonished by his teaching.

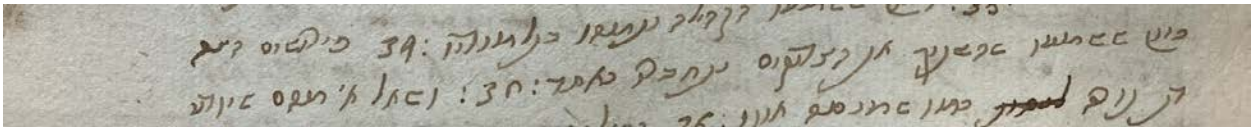
The Scriptures: And when the crowds heard, they were astonished at His teaching.

Aramaic: And when the crowds heard this, they were amazed at His Teaching.

		בתלמודיו:	נתמהו	הקהילה	ששמעו	וכיון
		b’talmudav, “in/ with/ by his/its teachings,” (prep, n mp, 3ms pronom)	nitmahu, “they were amazed, astonished,” (v. Nif’al, qatal, past, 3mp)	ha’kehila, “the community, congregation,” (n fs)	she’sham'u, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	v' keivan, “and/ but/ so/ or because, as soon as, when, since,” (conj)

Interlinear Chart

Chapter 22:34



פירושים הזה כיון ששמעו שהשתיק את הצדוקים נתחברו כאחד:

Hebrew Transcription

Translation: When the Pharisees heard that he silenced the Sadducees, they gathered together as one.[661]

[661] This verse demonstrates distinctive features of Mishnaic Hebrew syntax, phonetic orthography, and narrative formulas. First, the opening construction "*Perushim ha-zeh*" (פירושים הזה) pairs a masculine plural noun with a masculine singular demonstrative pronoun, highlighting a common collapse of strict grammatical agreement observed in colloquial and late post-biblical texts. Second, the temporal clause relies on the ubiquitous Aramaic narrative conjunction "*Keivan*" (כיון) to mean "when" or "since,"

The Scriptures: But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

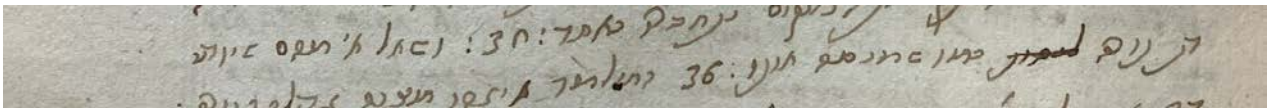
Aramaic: But, when the Pharisees heard that He had silenced the Sadducees, they assembled together.

הצדוקים	את	שהשתיך	ששמעו	כיון	הזה	פירושים
ha'tzdokim, "the Sadducees," (n mp)	et, (DO marker)	she'hishtayech, (השתיק) "that/ which/ who/ whom he/it silenced," (v. Hif'il, qatal, 3ms)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	ha'zeh, "this," (pron ms)	perushim, "pharisees," (n mp)

					כאחד:	נתחברו
					k'echad, "like/ as one," (prep, card num)	nit'chaberu, "they were joined, gathered," (v. Nit'pael, qatal, 3mp pronom) 2nd Temple

Interlinear Chart

Chapter 22:35



ושאל א׳ מהם שיודע דת תורה כמו שמנסה אותו:

Hebrew Transcription

Translation: And one of them who knew the law of Torah asked, as if testing him.

The Scriptures: and one of them, one learned in the Torah, did question, trying Him, and saying,

Aramaic: And one from them who knew The Namusa {The Law} asked, testing Him,

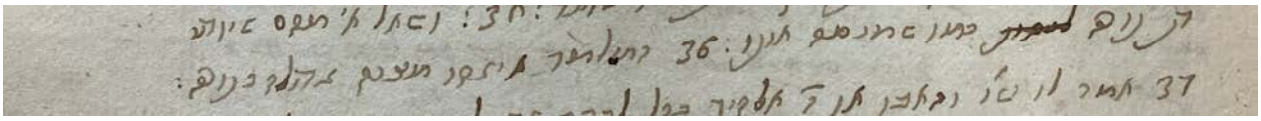
which serves as a vital structural transition throughout the Mishnah. Third, the word "*she-hishtikh*" (שהשתיך) features the relative prefix "ש-" (*she-*) joined to a Hifil causative verb; its orthography exhibits a clear phonetic spelling variant where the terminal letter koph (ק) is exchanged for a *chaf* (ך), reflecting a spoken pronunciation pattern or a copyist's phonetic rendering of the verb meaning "to silence" or "make quiet." Finally, the reflexive verbal phrase "*nitchavru*" (נתחברו) uses the Nif'al or Hithpa'el pattern from the root ח-ב-ר to mean "they combined," "allied," or "gathered together," anchoring the narrative actions firmly within the standard vocabulary of Rabbinic and Mishnaic prose.

כמו	תורה	דת	שיודע	מהם	א׳	ושאל
k’mo, “like, as, similar to,” (adv, prep)	torah, “Torah, teaching,” (n fs)	dat, “religion, faith, law (religious),” (n fs)	she’yodea, “that/ which/ who/ whom I/ you (ms)/ he/it know(s),” (v. Pa’al/Qal, act part, ms)	mehem, “of/ from them,” (prep 3mp)	aleph, “one,” (abbrev, card num)	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)

					אותו:	שמנסה
					oto, “him/it” (DO marker, 3ms pronom)	she’menase, “that/ which/ who/ whom I/ you (ms)/ he/it try(ies),” (v. Pi’el, act part, ms)

Interlinear Chart

Chapter 22:36



המלמד איזהו מצוה גדולה בתורה:

Hebrew Transcription

Translation: “Teacher, which is the greatest commandment in the Torah?”

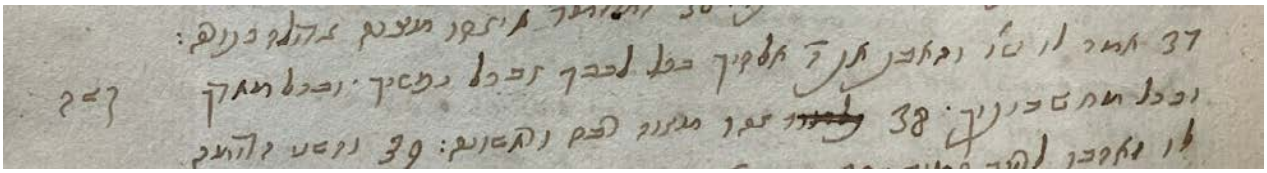
The Scriptures: “Teacher, which is the great command in the Torah?”

Aramaic: “Malphana {Teacher}, which commandment in The Namusa {The Law} is the greatest?”

		בתורה:	גדולה	מצוה	איזהו	המלמד
		b’torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)	gedolah, “greatness, great,” (adj, fs)	mitzvah, “commandment,” (n fs)	eizehu, “which one is, who is, which is,” (adv)	ha’melamed, “the teacher,” (n ms)

Interlinear Chart

Chapter 22:37



אמר לו יש׳ו והאבת את ה׳ אלהיך בכל לבבך ובכל נפשיך ובכל מאדך ובכל מחשבותיך:
Hebrew Transcription

Translation: Yeshua said to him, “And you shall love Yehovah your Elohim with all your heart, and with all your soul, and with all your might, and with all your thoughts.”[662]

The Scriptures: And יהושע said to him, "‘You shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind.’

Aramaic: Then Eshu {Yeshua} said unto him, “that ‘You shall love MarYa Alahak {The Lord-YHWH, Your God} with all your heart, and with all your soul, and with all your strength, and with all your mind.’

אלהיך	ה׳	את	והאבת	יש׳ו	לו	אמר
elohecha, “and/ but/ so/ or your (ms) God(s),” (n mp, 2ms pronom)	“Yehovah,” (name)	et, (DO marker)	v’ahavtat, “and/ but/ so/ or you shall love,” (v. Pa’alQal, weqatal, fut, 2ms)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

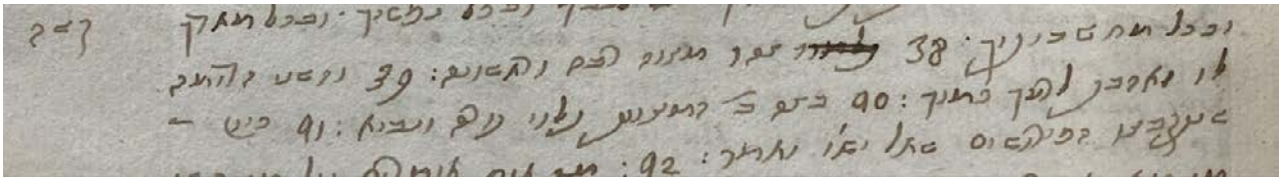
ובכל	מאדך	ובכל	נפשיך	ובכל	לבבך	בכל
uv’kol,”and/ but/ so/ or in/ with/ by all,” (prep, n ms)	meodekcha “your might,” (n ms, 2ms pronom)	uv’kol,”and/ but/ so/ or in/ with/ by all,” (prep, n ms)	nafshecha, “your soul,” (n cs, 2ms pronom)	uv’kol,”and/ but/ so/ or in/ with/ by all,” (prep, n ms)	levavecha, “your (ms) heart,” (n ms, 2ms pronom)	be'chol, “in/ with/ by (the) all,” (prep, n ms)

						מחשבותיך:
						machshevotecha, “your thoughts,” (n fp, 2ms pronom)

Interlinear Chart

[662] Deuteronomy 6:5.

Chapter 22:38



הזו מצוה רבה וראשונה:

Hebrew Transcription

Translation: “This commandment is the greatest and first.”

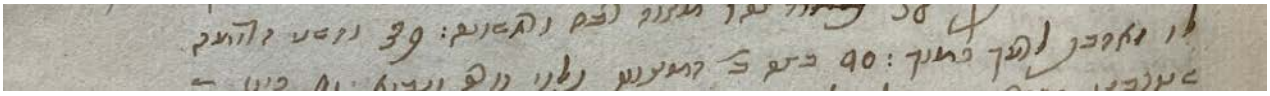
The Scriptures: This is the first and great command.

Aramaic: This is the greatest commandment, and the first.

			וראשונה:	רבה	מצוה	הזו
			v’rishona, “and/ but/ so/ or first,” (adj fs)	raba, “great,” (ajd fs)	mitzvah, “commandment,” (n fs)	ha’zu, “this,” (part)

Interlinear Chart

Chapter 22:39



והשני הדומה לו ואהבת לרעך כמוך:

Hebrew Transcription

Translation: “And the second is like it, ‘And love your neighbor as yourself.’”[663]

The Scriptures: And the second is like it, ‘You shall love your neighbor as yourself.’

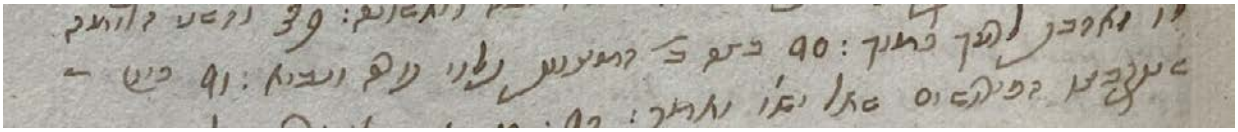
Aramaic: And the second is like it. That ‘You shall love your neighbor as yourself.’

[663]Leviticus 19:18.

	כמוך:	לרעך	ואהבת	לו	הדומה	והשני
	kamocha, “like/ as you (ms),” (prep, 2ms pronom)	le’re’aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 2ms pronom)	v’a’havta, “and/ but/ so/ or you (ms) loved,” (v. Pa’al/Qal, qatal, 2ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	ha’dome, “the same,” (adj ms)	v’ha’sheni, “and/ but/ so/ or the second,” (adj ms)

Interlinear Chart

Chapter 22:40



בזה ב׳ המצוות תלוי תורה ונביא:

Hebrew Transcription

Translation: “On these two commandments hang the Torah and Prophet.”

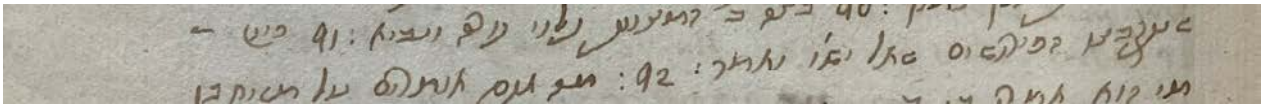
The Scriptures: On these two commands hang all the Torah and the Prophets.”

Aramaic: On these two commandments hang The Uraytha {The Law/The Torah} and The Nabiye {The Prophets}.”

	ונביא:	תורה	תלוי	המצוות	ב׳	בזה
	v’navi, “and/ but/ so/ or prophet,” (n ms)	torah, “teachings, Torah,” (n fs)	taluy, “hanging, hanged,” (adj ms)	ha’mitzvot, “the commandments,” (n fp)	bet, “two,” (abbrev, card num)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)

Interlinear Chart

Chapter 22:41



כיון שנתקבצו הפירושים שאל יש׳ו ואמר:

Hebrew Transcription

Translation: When the Pharisees were gathered together, Yeshua asked and said,

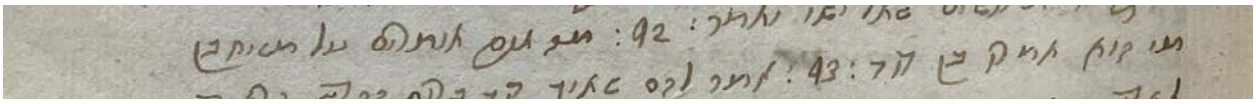
The Scriptures: And when the Pharisees were gathered together, יהושע asked them,

Aramaic: Now, while the Pharisees were assembled, Eshu {Yeshua} asked them,

	ואמר:	ישׁ״ו	שאל	הפירושים	שנתקבצו	כיון
	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	yeshu, “Yeshua,” (name)	sha’al, “he/it asked,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’perushim, “the pharisees,” (n mp)	she’nitkabtzu, “that/ which/ who/ whom they were gathered,” (rel part, v. Hit’pael, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj)

Interlinear Chart

Chapter 22:42



מה אתם אומרים על משיח בן מי הוא אמרו בן דוד:

Hebrew Transcription

Translation: “What do you say about the Mashiach (Messiah)? Whose Son is he?” They said, “The Son of David.”

The Scriptures: saying, “What do you think concerning the Messiah? Whose Son is He?” They said to Him, “The Son of Dawiḏ.”

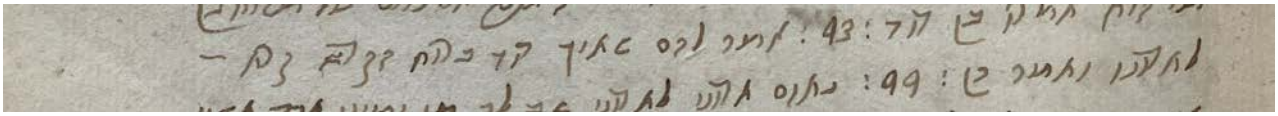
Aramaic: and said, “What do you say about Meshikha {The Anointed One}? Whose Son is He?” They were saying unto Him, “The Son of David.”

מי	בן	משיח	על	אומרים	אתם	מה
mi, “who?” (interrog part)	ben, “son,” (n ms)	mashiach, “Messiah,” (n ms)	al, “upon, on,” (prep)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mah, “what,” (interrog part)

			דוד:	בן	אמרו	הוא
			david, “David,” (name)	ben, “son,” (n ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	hu, “he/it,” (3ms, pron)

Interlinear Chart

Chapter 22:43



אמר להם שאיך דוד ברוח הקדש קרא לאדונו ואמר כן:

Hebrew Transcription

Translation: He said to them, “How did David, by the Ruach HaKodesh (Holy Spirit), call his Master and say thus,”

The Scriptures: He said to them, “Then how does Dawiḏ in the Spirit call Him ‘Master,’ saying,

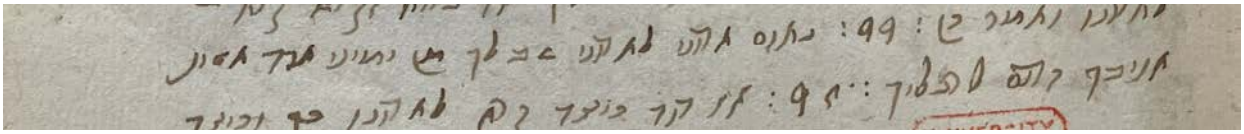
Aramaic: He said unto them, “And how does David, through The Spirit, call Him 'MarYa {The Lord-YHWH}?' For, he said

קרא	הקדש	ברוח	דוד	שאיך	להם	אמר
kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	ha’kodesh, “the holy,” (n ms)	b’ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	david, “David,” (name)	she’eich, “that/ which/ who/ whom how,” (rel part, adv)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

				כן:	ואמר	לאדונו
				ken, “yes, so, thus,” (adv)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	l’adono, “to/ for/ belonging to his/ts master, lord,” (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 22:44



נאום אדוני לאדוני שב לך מן ימיני עד אשית אויבך הדום לרגליך:

Hebrew Transcription

Translation: ‘The Master’s[664] declaration to my Master: ‘Sit yourself at my right-hand until I place your enemies *as* the footstool for your feet.’”[665]

[664]The scribe avoided using the divine name of Yehovah, notwithstanding its presence in Psalm 110:1, which he is citing. This could be a replacement for the name of Yehovah, changed by the scribe.
[665] Psalm 110:1.

The Scriptures: ‘יהוה said to my Master, Sit at My right hand, until I make Your enemies a footstool of Your feet’?

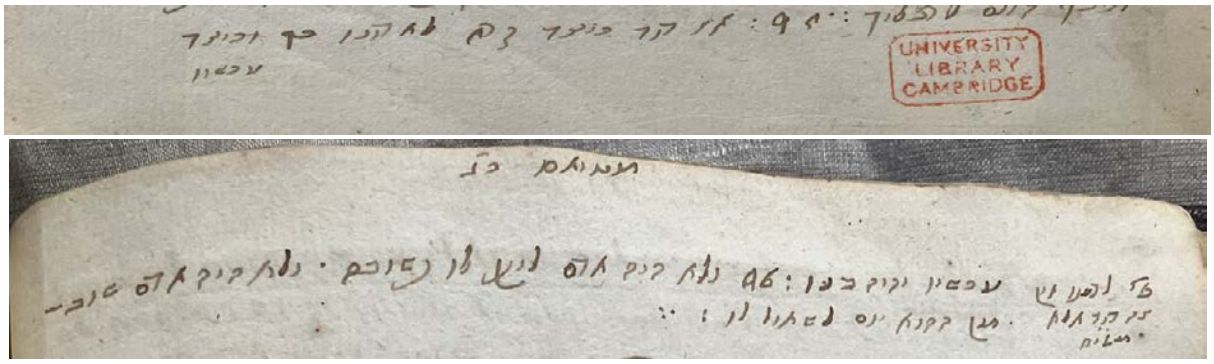
Aramaic: that ‘MarYa {The Lord-YHWH} said unto Mari {My Lord}, that You must sit at My right, until I place Your enemies under Your feet.’

ימיני	מן	לך	שב	לאדוני	אדוני	נאום
yemini, “my right,” (n ms, 1cs pronom)	min, “from, of, than,” (prep)	lecha, “to/ for/belonging to you (ms),” (prep, 2ms pronom)	sheb-, “(to a man) Sit!” (v. Pa’al/Qal, imperative, 2ms)	la’adoni, “to/ for/ belonging to my lord, master,” prep, (n mp, 1cs pronom)	adoni, “my lord, master,” (n mp, 1cs pronom)	ne’um, “speech, oration, address,” (n ms)

		לרגליך:	הדום	אויבך	אשית	עד
		l’raglecha, “to/ for/ belonging to your legs, feet,” (prep, n fp, 2ms pronom)	ha’dom, “the footstool,” (n ms)	oyevcha, “your (ms) enemies,” (n mp, 2ms pronom)	ashit, “I will put, place,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	ad, “until, up to” (prep)

Interlinear Chart

Chapter 22:45



אז דוד כיצד קרא לאדונו כך וכיצד עכשיו יהיה בנו:

Hebrew Transcription

Translation: “Then how does David call his Master thus? And how now is he his son?”

The Scriptures: If then Dawiḏ calls Him ‘Master,’ how is He his Son?”

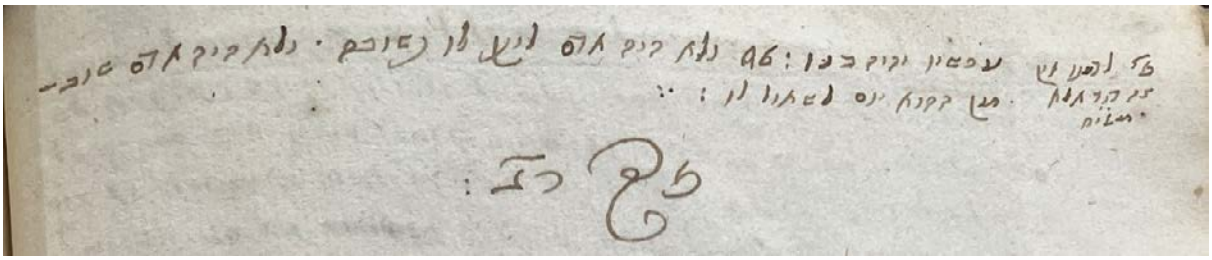
Aramaic: If therefore, David calls Him MarYa {The Lord-YHWH}, how is He his Son?”

וכיצד	כך	לאדונו	קרא	כיצד	דוד	אז
v'ki'tzad, "and/ but/ so/ or how, in what manner? In what respect? (adv)	kach, "so, in this way," (adv)	l'adono, "to/ for/ belonging to his/its master, lord," (prep, n ms, 3ms pronom)	kara, "he/it called," (v. Pa'al/Qal, qatal, 3ms)	ki'tzad, how, in what manner? In what respect? (adv)	david, "David," (name)	az, "then, in that case, so," (conj)

				בנו:	יהיה	עכשיו
				bano, "his/its son," (n ms, 3ms pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	achshav, "now," (adv)

Interlinear Chart

Chapter 22:46



ולא היה אדם שוב מן ההוא יום לשאול לו:

Hebrew Transcription

Translation: And there was no man to answer from that day on to question him.

The Scriptures: And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions.

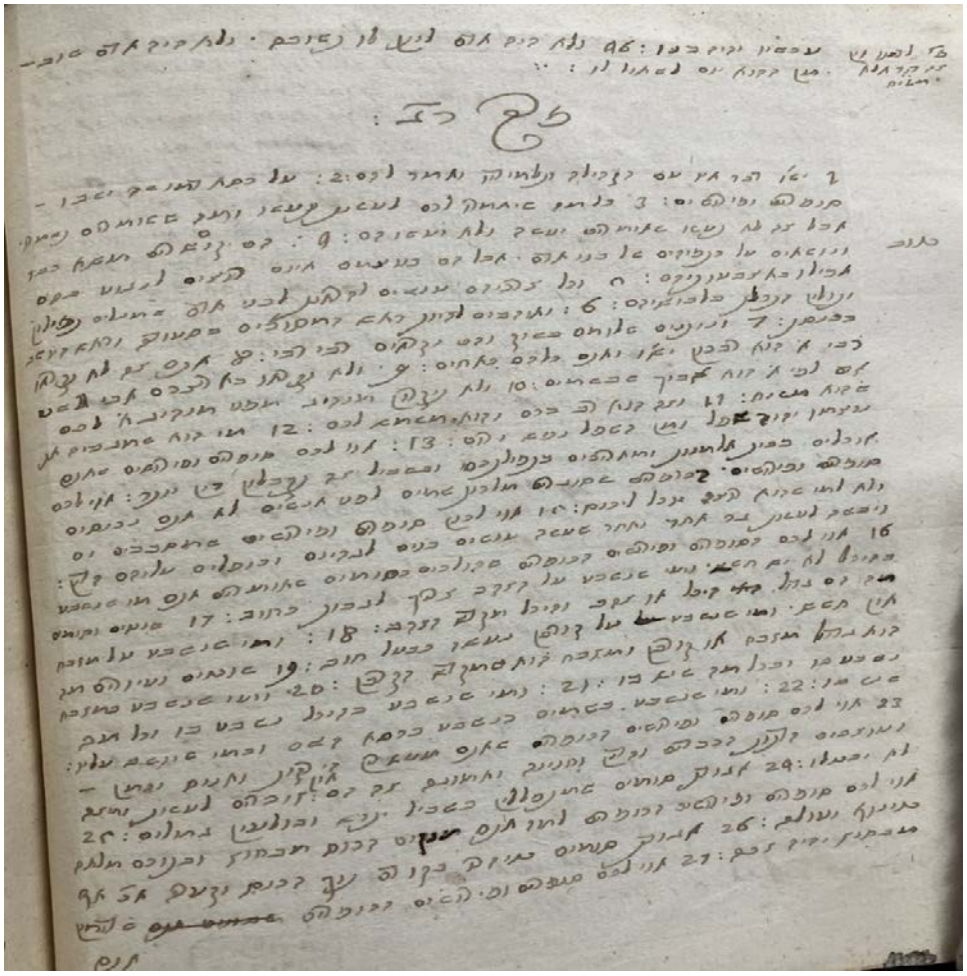
Aramaic: And no one was able to give Him an answer. And no one dared again, from that day, to question Him.

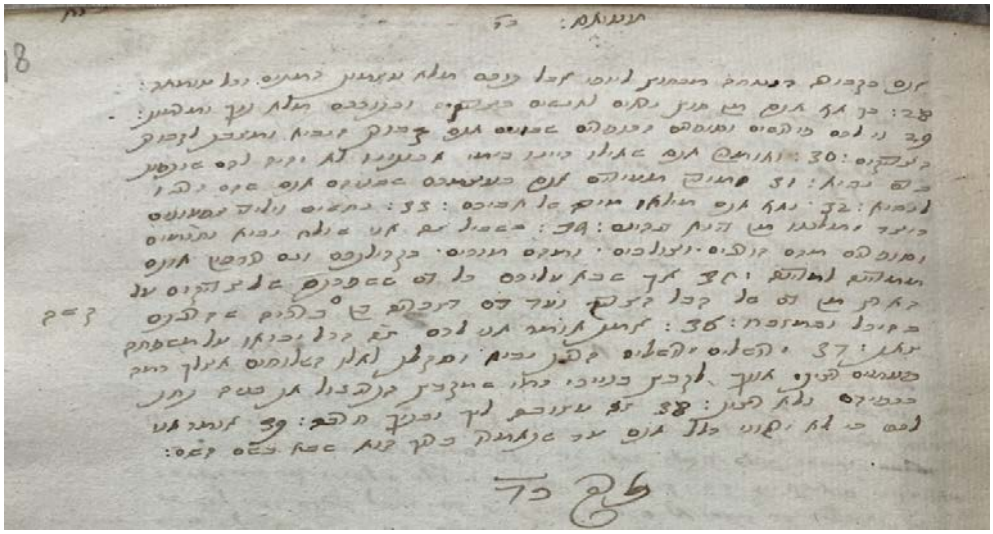
יום	ההוא	מן	שוב	אדם	היה	ולא
yom, "day," (n ms)	ha'hu, "the he/it," (3ms pron)	min, "from, of, than," (prep)	shuv, "he/it answered, replied," (v. Pa'al/Qal, qatal, past, 3ms)	adam, "man," (n ms)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	v'lo, "and/ but/ so/ or nor, not," (neg part)

					לו:	לשאול
					lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	lish’ol, “to ask,” (v. Pa’al/Qal, inf constr)

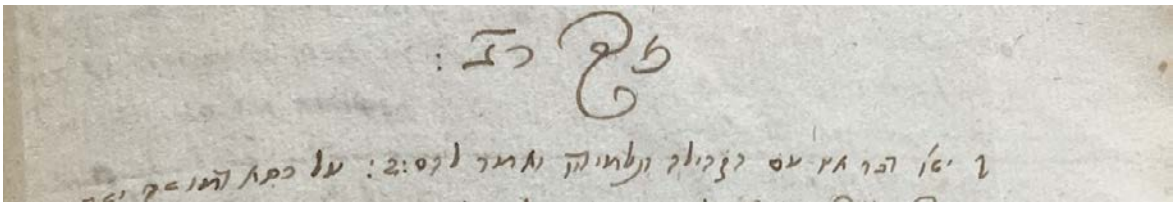
Interlinear Chart

Cochin Matthew Chapter 23





Chapter 23:1



ישו׳ דבר אז עם הקהילה ותלמידיו ואמר להם:

Hebrew Transcription

Translation: Yeshua then spoke with the community and his talmidim (disciples), and he said to them,

The Scriptures: Then יהושע spoke to the crowds and to His taught ones,

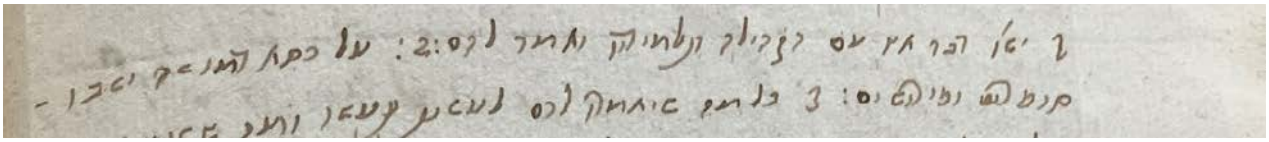
Aramaic: Then Eshu {Yeshua} spoke with the kenshe {the crowds}, and with His Disciples.

ואמר	ותלמידיו	הקהילה	עם	אז	דבר	ישו׳
v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom)	ha'kehila, "the community, congregation," (n fs)	im, "with," (prep)	az, "then, in that case, so," (conj)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	yeshu, "Yeshua," (name)

						להם:
						lahem, "to /for/ belonging to them," (prep, 3mp pron)

Interlinear Chart

Chapter 23:2



על כסא דמושה ישבו סופרים ופירושים:

Hebrew Transcription

Translation: "On the chair of Mosheh (Moses) sit scribes and Pharisees.[666]

[666] The Chair or Seat of Moses was a formal seat of authority within the synagogues. During the recitation of the Tanakh, the reader would stand. After the scroll was read, the reader would sit in the seat to deliver the interpretation and explanation of the

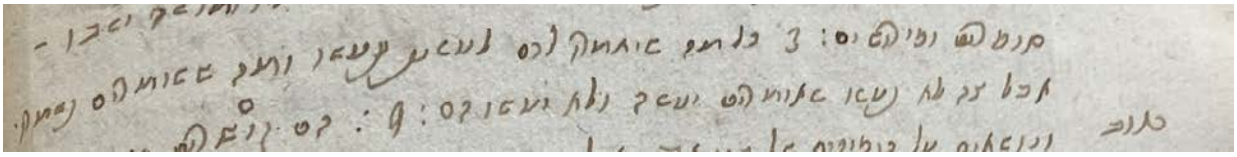
The Scriptures: saying, “The scribes and the Pharisees sit on the seat of Mosheh.

Aramaic: And He said unto them, “The Saphre {The Scribes} and the Phrishe {the Pharisees} sit on The Kursya d’Mushe {The Chair of Moses}.

	ופירושים:	סופרים	ישבו	דמושה	כסא	על
	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	soferim, “scribes,” (n mp)	yashvu, “they sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3mp)	d’mosheh, “of/ who/ which/ that Moses,” (Ar. rel part, name) Aramaism	kise, “throne, chair,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

Interlinear Chart

Chapter 23:3



כל מה שיאמרו לכם לעשות תעשו ומה ששומרים תשמרו אבל זה לא תעשו שאומרים יעשה ולא יעשו הם:

Hebrew Transcription

Translation: “All whatever they say[667] to you to do, you are to do. And whatever they keep, you are to keep. However, this you are not to do which they say to do, but they do not do.”[668]

The Scriptures: Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do.

Aramaic: Every thing, therefore, that they should say unto you that you shall observe, you must observe and do. But, not according to their deeds, for, they say, and don’t do.

text to the congregation. The speaker, seated in the chair, would address topics related to or derived from the Tanakh, explicitly excluding the Oral Torah as conveyed from the seat of Moses.

[667] In Shem Tov’s collection of *The Hebrew Gospel of Matthew*, some manuscripts use the term “*yomar*,” meaning “he said” (referring to Moses). This indicates that in this verse, the reference points back to Moses, emphasizing that one should follow what Moses instructed. For further details, consult George Howard’s edition of *The Gospel of Matthew*. Note that the Hebrew text should be referenced directly, as the English translation may contain inaccuracies, such as the incorrect use of “they.” George Howard, The Gospel of Matthew according to a Primitive Hebrew Text (Macon, GA: Mercer University Press, 1987), 112.

[668] This explanation highlights that they are imposing man-made laws on the public that are not found in the Tanakh. It also criticizes the Pharisees and Sages as hypocrites who do not even adhere to the religious laws they themselves have established.

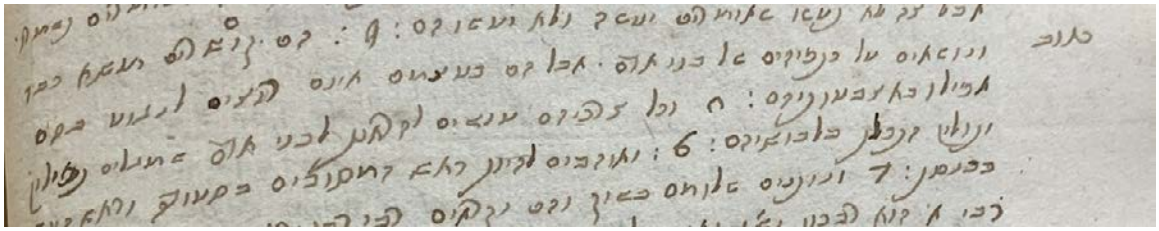
ומה	תעשו	לעשות	לכם	שיאמרו	מה	כל
u'mah, “and/ but/ so/ or what?” (interrog part)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’yomru, “that/ which/ who/ whom they will say,” (rel part, 3mp pronom)	mah, “what?” (pron)	kol, “all,” (n ms)

שאומרים	תעשו	לא	זה	אבל	תשמרו	ששומרים
she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not” (part)	ze, “this,” (pron, ms)	aval, “indeed, truly, verily, surely, but however,’’ (adv)	tishmeru, “you (mp) will guard,” (v. Pa’al/Qal, yiqtol, fut, mpl)	she’shomrim, “that/ which/ who/ whom we/ you (mp)/ they guard,” (rel part, v. Pa’al/Qal, act part, mp)

			הם:	יעשו	ולא	יעשה
			hem, “they,” (pron mp)	ya’asu, “they (mp) will do,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	v’lo, “and/ but/ so/ or no/ not,” (part)	ya’ase, “he/it will do,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 23:4



הם קושרים משא כבד ונושאים על כתפיהם של בני אדם אבל הם בעצמם אינם רוצים לנגוע בהם אפילו בא׳ צבעותיהם:

Hebrew Transcription

Translation: “They tie a heavy burden and bear *it* on the shoulders of the sons of man, but by themselves, they do not want to touch them, even with one of their fingers.[669]

[669] This verse exhibits highly characteristic markers of late post-biblical syntax and colloquial phonetic spelling variants. First, the phrase "*hem be-atzmam*" (הם בעצמם - "they themselves") uses the reflexive noun "etzem" (עצם) paired with a pronominal suffix to express identity and emphasis, a definitive, ubiquitous structural hallmark of Mishnaic Hebrew that replaces the more indirect biblical methods of emphasis. Second, the spelling "*katfeiahem*" (כתפיהם - "their shoulders") introduces an irregular orthographic variation in the pronominal suffix, likely reflecting a late copyist's phonetic rendering of the spoken dialect. Third, the construction "*aino rotzim*" (אינם רוצים - "they are not willing/desiring") pairs the negative particle with a standard masculine plural active participle, demonstrating the regularized Mishnaic present-continuous tense framework. Finally, the terminal phrase features the numeral shorthand "a'" (א׳ - "one") joined to the phonetically collapsed plural noun "*tzva'oteihem*" (צבעותיהם), an

The Scriptures: For they bind heavy burdens, hard to bear, and lay them on men's shoulders, but with their finger they do not wish to move them.

Aramaic: And they bind heavy burdens and place them upon the shoulders of the sons of men, but, they don't want to touch them with their fingers.

כתפיהים	על	ונושאים	כבד	משא	קושרים	הם
katef'him, "shoulders," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'nos'im, "and/ but/ so or we/ you (mp)/ they, those who bear, carry," (v. Pa'al/Qal, act part, mp)	kaved, "to be heavy, weighty, grievous," (adj ms)	masa, "burden, load," (n ms)	koshrim, "we/ you (mp)/ they, those who tie," (v. Pa'al/Qal, act part, mp)	hem, "they," (pron mp)

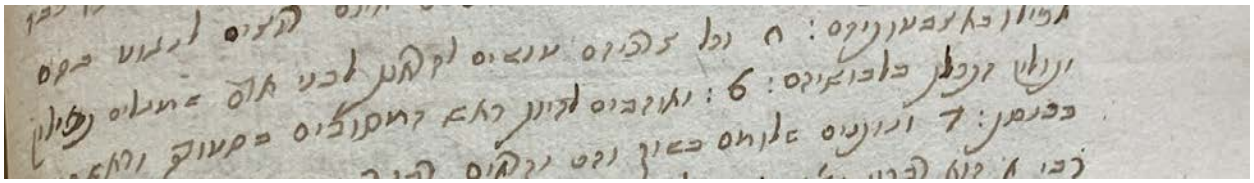
אינם	בעצמם	הם	אבל	אדם	בני	של
einam, "they are not," (neg part)	b'atzmam, "in/ with/ by themselves," (prep, n fs, 3mp pronom)	hem, "they," (pron mp)	aval, "indeed, truly, verily,'' (adv)	adam, "man," (n ms)	b'nei, "sons, children of," (n mp constr)	shel, "to/ for," (prep)

	צבעותיהם:	בא׳	אפילו	בהם	לנגוע	רוצים
	tsaba'otey'hem, "their digits, fingers," (Ar. n fp, 3mp pronom) Aramaism	b'echad, "in/ with/ by (the) one," (card num) abbrev	afilu, "even, although," (adv)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	lingoa, "to touch," (v. Pa'al/Qal, inf constr)	rotzim, "we, you (mp), they want(s)," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

orthographic variant that drops the initial aleph of the classical "*etzba'oteihem*" (אצבעותיהם - "their fingers"); this creates a highly specific late conversational idiom meaning "with a single one of their fingers."

Chapter 23:5



וכל צרכיהם עושים להראות לבני אדם שמגלים תפילין ותולין התכלת בלבושיהם:

Hebrew Transcription

Translation: "And all their needs to be seen by the sons of man, *for* they reveal tefillin (phylacteries)[670] and hang the blue *cord* on their garments."

The Scriptures: And they do all their works to be seen by men, and they make their t'fillen wide and lengthen the tzitzit of their garments,

Aramaic: And they do all their deeds, so that they might be seen by the sons of men. For, they widen Thephlayhun {their Tefillin/Phylacteries}, and lengthen the Theklatha {Tzitzits/fringes} of martutayhun {their cloaks/robes}.

שמגלים	אדם	לבני	להראות	עושים	צרכיהם	וכל
she'm'galim, "that/ which/ who/ whom we/ you (mp)/ they reveal(s)," (v. Pi'el, act part, mp)	adam, "man," (n ms)	l'bnei, "to/ for/ belonging to (the) sons of," (prep, n mp constr)	le'heraut, "to show, demonstrate," (v. Nif'al, inf constr)	osim, we/ you (mp)/ they, those doing," (v. Pa'al/Qal, act part, mp)	tzorcheihem, "their (mp) needs, necessities," (n mp, 3mp pronom)	v'kol, "and/ but/ so/ or all," (prep, n ms)

			בלבושיהם:	התכלת	ותולין	תפילין
			b'levusheihem, "in/ with/ by their clothes," (prep, n mp, 3mp pronom)	ha'tchelet, "the blue," (n fs)	v'tolin, "and/ but/ so/ or we/ you (mp)/ they hang," (v. Pa'al/Qal, act part, mp)	tefillin, "tefillin, phylacteries," (n mp)

Interlinear Chart

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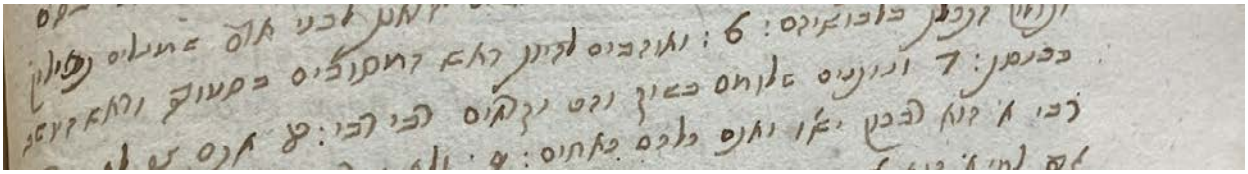
[670] Tefillin were first utilized in the first century CE, with both textual and archaeological evidence indicating that this practice may date back to the period of the Second Temple. Notably, references to phylactery appear in the Dead Sea Scrolls, including the "Qumran Phylactery" scrolls (Mur 4QPhyl), and several Qumran tefillin cases have been discovered. Additionally, Philo of Alexandria's "*De Specialibus Legibus*" (especially IV.137–139) and the *Mishnah*, Menachot (particularly chapters 3–4), further document tefillin in early Judean tradition.

Chapter 23:6



ואוהבים להיות ראש המסובים בסעודה וראש היושב בכנסת:
Hebrew Transcription

Translation: "And they love to be the head at the reclining[671] feast, and the head of those sitting in the Knesset (*assembly*),"[672]

The Scriptures: and they love the best place at feasts, and the best seats in the congregations,

Aramaic: And they love the chief reclining places at the Khashamaytha {The Suppers}, and the chief seats in The Kenushatha {The Assemblies/The Synagogues}.

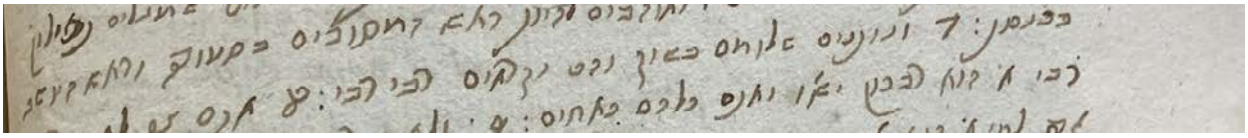
היושב	וראש	בסעודה	המסובים	ראש	להיות	ואוהבים
ha' yoshev, "I/ you (ms)/ he/it sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)	v'rosh, "and/ but/ so/ or head, chief, leader," (n ms)	b'se'uda, "in/ with/ by (the) meal, feast," (prep, n fs)	ha'mesovevim, "the we/ you (mp)/ they, those reclining, leaning," (v. Pi'el, act part, mp)	rosh, "head, top," (n ms)	liyot, "to be," (v. Pa'al/Qal, inf constr)	v'ohavim, "and/ but/ so/ or we/ you (mp)/ they, those who love," (v. Pa'al/Qal, act part, mp)

						בכנסת:
						b'kneset, "in/ with/ by (the) knesset, assembly," (prep, n fs) 2nd Temple

Interlinear Chart

[671] This verse heavily relies on Mishnaic terminology that reflects the cultural and religious institutions of the Second Temple period. First, הַמְּסֻבִּים (*ha-mesubbim*) refers to "those who recline" at a formal feast; while Biblical Hebrew describes sitting at meals, the custom of reclining (*hasebah*) on couches was a later Hellenistic adaptation that became a formal legal requirement in Mishnaic discussions, such as the Passover protocols in *Mishnah Pesachim* 10:1. Second, סְעוּדָה (*se'udah*) is the definitive Mishnaic term for a formal or religious banquet, replacing Biblical words like *mishteh*. Third, כְּנֶסֶת (*knesset*) serves as a shorthand for *beit knesset* (synagogue/assembly); this localized institution of communal gathering and scripture reading is absent from Biblical Hebrew—which uses *edah* or *kahal*—but is a central pillar throughout the Mishnah (*Mishnah Megillah* 3:1).
[672] See footnote in Matthew 9:35.

Chapter 23:7



ונותנים שלומם בשוק והם נקראים רבי רבי:

Hebrew Transcription

Translation: "and to offer their 'Peace greetings' in the market and be called, 'Rabbi, Rabbi!'"[673]

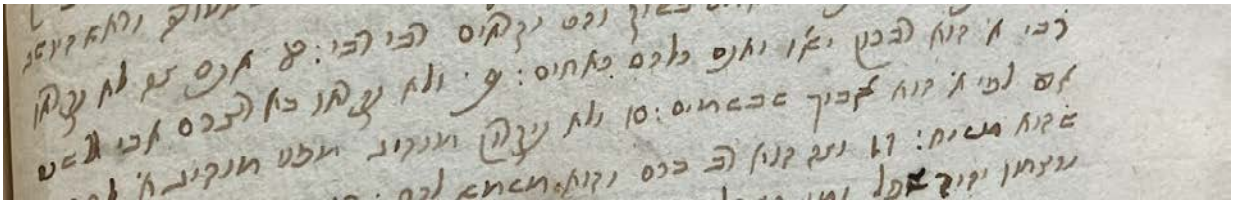
The Scriptures: and the greetings in the market-places, and to be called by men, 'Rabbi, Rabbi.'

Aramaic: And a greeting in the shuqe {the marketplaces}, and to be called of men, 'Rabi' {My Master}.

רבי:	רבי	נקראים	והם	בשוק	שלומם	ונותנים
rabi, "Rabbi," (n ms)	rabi, "Rabbi," (n ms)	nikara'im, "we/ you (mp)/ they, those are named, called," (v. Nif'al, act part, mp)	va'hem, "and/ but/ so/ or they," (pron, mp)	b'shuk, "in/ with/ by (the) market," (prep, n fs)	shlomam, "their peace," (n ms, 3mp pronom)	v'notnim, "and/ but/ so or we/ you (mp)/ they, those who give," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 23:8



אתם זה לא תקראו רבי א׳ הוא רבכון ישׁ׳ו ואתם כלכם כאחים:

Hebrew Transcription

Translation: "You are not to be called 'Rabbi: This one, Yeshua, is your Rabbi, and all of you are as brothers."[674]

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[673] In the First Century, the term "rabbi" broadly denoted both "great one" and "master," reflecting the close conceptual connection between these meanings in the ancient language.

[674] This verse highlights a blend of Aramaic influence and Mishnaic terminology typical of late antique and medieval Hebrew manuscript transmission. The most prominent Aramaism is the pronominal suffix רַבְּכוֹן (*rabb'chon*), meaning "your Master/Teacher," which utilizes the distinctly Aramaic masculine plural possessive ending ־כוֹן (*-chon*) instead of the standard Biblical or Mishnaic Hebrew ־כֶם (*-chem*). Additionally, the base noun רַב (*Rav*)—from which both *rabb'chon* and the title רַבִּי (*Rabbi* / literally, "my master") derive—functions here in its Mishnaic capacity as an official title for an authorized religious teacher and legal authority. While the root exists in Biblical Hebrew to mean "great," "many," or a chief officer (such as *Rav*

The Scriptures: But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.

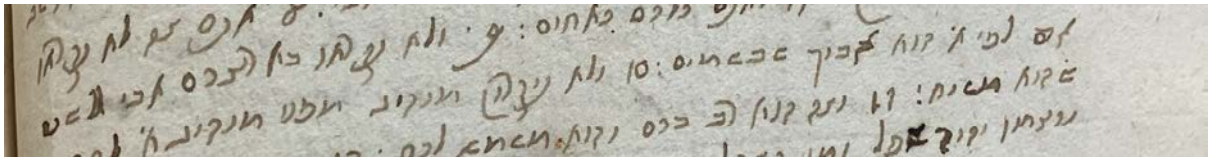
Aramaic: But, you shall not be called ‘Rabi’, for one is Rabkun {Your Master}, but you, you are all akhe {brothers}.

הוא	א׳	רבי	תקראו	לא	זה	אתם
hu, “he/it,” (pron)	aleph, “one,” (abbrev, card num)	rabi, “Rabbi,” (n ms)	tikre’u, “you (mp) will be called,” (v. Nifal, yiqtol, fut, 2mp)	lo, “no/ not” (part)	ze, “this,” (pron, ms)	atem, “you (mp),” (2mp pron)

		כאחים:	כלכם	ואתם	יש׳ו	רבכון
		k’achim, “as/ like brothers,” (prep, n mp)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	yeshu, “Yeshua,” (name)	rav’chon, “your rabbi, (n ms, 2mp pronom) Aramaism

Interlinear Chart

Chapter 23:9



ולא תקראו בארצכם אבי ללשנה אדם לפי א׳ הוא אביך שבשמים:

Hebrew Transcription

Translation: “And do not call *any* one[675] on your land, ‘my Father,’ for One, He is your Father in the heavens.”[676]

The Scriptures: And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

Tabachim, captain of the guard), its usage as a specific noun for a spiritual mentor or master in contrast to a disciple is a defining characteristic of Mishnaic discourse, famously summarized in *Mishnah Avot* 1:6 ("Provide for yourself a teacher/master [*rav*]").

[675]It metaphorically signifies "any man.”

[676] This verse highlights a fascinating layer of linguistic layers, blending a distinct Aramaic idiom with standard Mishnaic grammar. The phrase ללשנה אדם (*le-leshana adam*) features the Aramaic word for tongue or language, לְשָׁנָא (*leshana*), prefixed by the preposition *Lamed*. Rather than a scribal error, this functions as a Semitic idiom meaning "in human terms" or "in common parlance," effectively telling the readers not to use the title "father" in a colloquial, human-centric way. Alongside this Aramaism is the characteristically Mishnaic relative prefix שֶׁ־ (*she-*) found in the word שֶׁבַּשָּׁמַיִם (*she-ba-shamayim* / "who is in heaven"). While Biblical Hebrew strictly prefers the relative pronoun *asher*, the use of *she-* prefixed directly to the noun is a defining grammatical feature of the Mishnah, reflecting the shifting vernacular of first-century Judea.

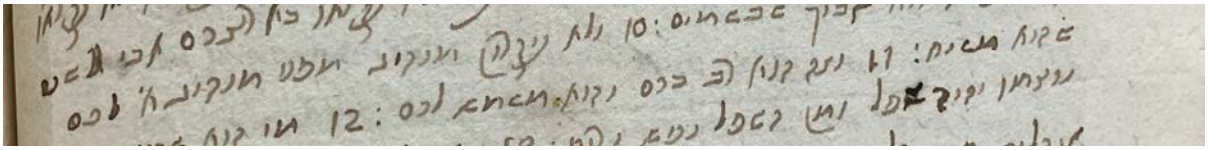
Aramaic: And don't call yourself 'aba' {father} in the Ara {the Earth}, for one is Abukun {Your Father}, who is in the Shmaya {the Heavens}.

לפי	אדם	ללשנה	אבי	בארצכם	תקראו	ולא
lefi, "according to," (prep)	adam, "man," (n ms)	le'lishana, "to/ for/ belonging to (the) language of," (Ar. prep, n ms constr) Aramaism	avi, "my father," (n ms, 1cs pronom)	b'artzechem, "in/with/ by your (mp) land," (prep, n fs, 2mp pronom)	tikre-u, "you (mp) will read, call," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'lo, "and/ but/ so/ or no/ not," (part)

			שבשמים:	אביך	הוא	א׳
			she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avicha, "your (ms) father," (n ms, 2ms pronom)	hu, "he/it," (pron)	aleph, "one," (abbrev, card num)

Interlinear Chart

Chapter 23:10



ולא תיקרין מנהיג מפני מנהיג א׳ לכם שהוא משיח:

Hebrew Transcription

Translation: "And you shall not be called 'Leader,' for One leads you; who is Messiah."

The Scriptures: Neither be called leaders, for One is your Leader, the Messiah.

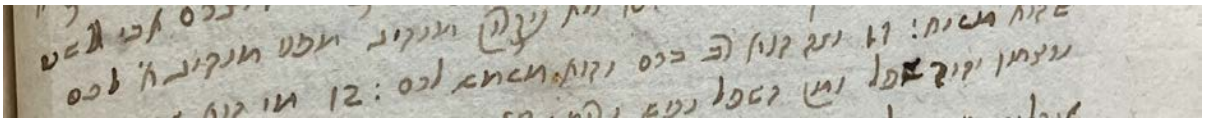
Aramaic: And don't be called Madabrane {'Leaders/Rulers'}, because One is Madabrankun {Your Leader/Ruler}; Meshikha {The Anointed One}.

לכם	א׳	מנהיג	מפני	מנהיג	תיקרין	ולא
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	aleph, "one," (abbrev card num)	manhig, "I/ you (ms)/ he/it lead(s)," (v. Hif'il, act part, ms)	mipnei, "of/ from, away from, from before," (prep)	manhig, "I/ you (ms)/ he/it lead(s)," (v. Hif'il, act part, ms)	tikron, "you (mp) will be called," (v. Hif'il, yiqtol, fut, 2mp) Aramaism.	v'lo, "and/ but/ so/ or no/ not," (part)

					משיח:	שהוא
					mashiach, Messiah," (n ms)	she'hu, "that/ which/ who/ whom he/it," (3ms pron)

Interlinear Chart

Chapter 23:11



וזה הוא רב בכם והוא משמש לכם:

Hebrew Transcription

Translation: "And this one who is the greatest among you, for he shall be your servant."

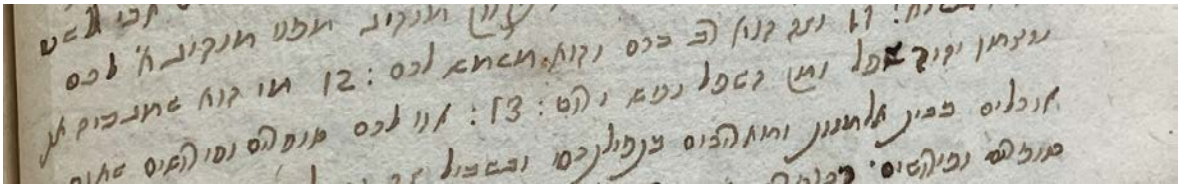
The Scriptures: But the greatest among you shall be your servant.

Aramaic: But, he who is greatest among you, he shall be for you a mashamshana {a minister/servant}.

לכם:	משמש	והוא	בכם	רב	הוא	וזה
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	meshamesh, "I am/ you (ms) are/ he/it serve(s)," (v. Pi'el, act part, ms)	v'hu, "and/ but/ so/ or he," (3ms pron)	bachem, "in/ with/ by you (mp)," (prep, 2mp pronom)	rav, "great, vast, a multitude" (adj ms)	hu, "he/it," (pron)	ve'ze, "and/ but/ so/ or this," (prep, pron, ms)

Interlinear Chart

Chapter 23:12



מי הוא שמגביה את עצמו יהיה שפל ומן השפל נפש ירום:

Hebrew Transcription

Translation: "And whoever exalts himself, he will be humbled. And whoever humbles his soul,[677] will be exalted."

[677] This can also translate to "himself," but the translation is to express the differences between the two words.

The Scriptures: And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

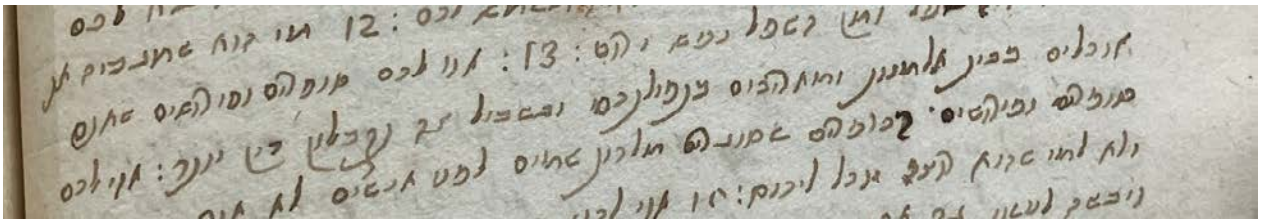
Aramaic: For, whoever exalts his soul {himself}, will be humbled, and whoever humbles his soul {himself}, will be exalted.

שפל	יהיה	עצמו	את	שמגביה	הוא	מי
shafel, “he/it was humbled,” (v. Pa’al/Qal, qatal, past, 3ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	et, DO marker	she’magbiah, “that/ which/ who/ whom I/ you (ms)/ he/it raise(s),” (rel part, v. Hif’il, act part, ms)	hu, “he/it,” (pron)	mi, “who?” (interrog part)

			ירום:	נפש	השפל	ומן
			yarum, “he/it will be exalted,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	nefesh, “soul,” (n fs)	hish’pel, “he/it is humbled,” (v. Hif’il, qatal, past, 3ms)	umin, “and/ but/ so/ or from/ of,” (prep)

Interlinear Chart

Chapter 23:13



אוי לכם סופרים ופירושים שאתם אוכלים בבית אלמנות ומאריכים בתפילתכם ובשביל זה תקבלון דין יותר:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees! Because you devour the house of widows and lengthen your prayers, and because of this, you will receive a greater judgment!”[678]

The Scriptures: But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.

[678] Matthew 23:14 blends Mishnaic Hebrew vocabulary with Aramaic verb forms. The terms *bi-shvil zeh* ("because of this") and *yoter* ("greater") reflect typical Mishnaic grammatical structures, while *tekabb'lun din* incorporates the Aramaic plural suffix *-un* alongside common legal terminology. Additionally, the Cochin Matthew verses 13 and 14 are in a different order than the Greek translation versification.

Aramaic: Woe unto you, Saphre {Scribes}, and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! You who consume the houses of the armalatha {the widows}, and that for a pretense you lengthen Tsluthkun {your Prayers}. Because of this, you will receive a greater judgment!

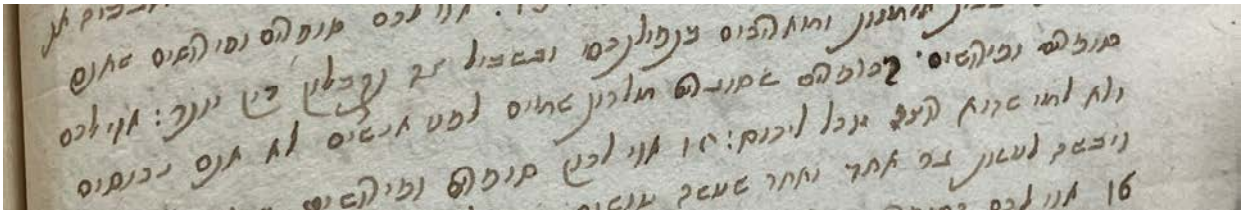
בבית	אוכלים	שאתם	ופירושים	סופרים	לכם	אוי
b'bayit, "in/ with/ by the house," (prep, n ms)	ochlim, "we/ you (mp)/ they, those eating," (v. Pa'al/Qal, act part, mp)	she'atem, "that/ which/ who/ whom you (mp)," (rel part, 2mp pron)	v'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	oyi, "woe!" (part, interj)

דין	תקבלון[679]	זה	ובשביל	בתפילתכם	ומאריכים	אלמנות
din, "judgment, law, sentence, verdict," (n ms)	tekablun, "you (mp) will receive," (v. Pael, yiqtol, fut, 2mp) Aramaism	ze, "this," (pron, ms)	v'bishvil, "and/ but/ so/ or for, for the sake of, for this reason," (prep) Mishnaic	v'tifilatchem, "in/ with/ by your (mp) prayer,' (prep, n fs, 2mp pronom)	uma'arichim, "and/ but/ so/ or we/ you (mp)/ they, those who extend," (v. Hif'il, act part, mp)	almanot, "widows," (n fp)

						יותר:
						yoter, "more, more than," (adv)

Interlinear Chart

Chapter 23:14



אוי לכם סופרים ופירושים הכופרים שסוגרים מלכות שמים לפני אנשים לא אתם נכנסים ולא למי שהוא רוצה יוכל ליכנס:

Hebrew Transcription

Translation: "Woe to you, scribes and Pharisees, heretics! Because you shut the kingdom of heaven before people: you do not enter, nor do you allow whoever wants to enter, to enter."

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows' houses, and for a show make long prayers. Because of this you shall receive greater judgment.

[679] This word is also found in Daniel 2:6.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you close The Kingdom of the Heavens before the sons of men, for, you are not entering yourselves, and those who are entering, you don't allow them to enter.

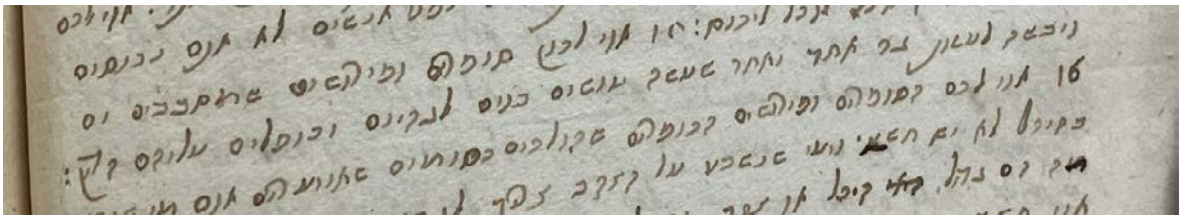
מלכות	שסוגרים	הכופרים	ופירושים	סופרים	לכם	אוי
malchut, "kingdom," (n fs)	she'sogrim, "that/ which/ who/ whom we/ you (mp)/ they, those that close, shut," (v. Pa'al/Qal, act part, mp)	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	oyi, "woe!" (part, interj)

ולא	נכנסים	אתם	לא	אנשים	לפני	שמים
v'lo, "and/ but/ so/ or no/ not," (part)	nichnasim, "we/ you (mp)/ they enter," (v. Nif'al, act part, mp)	atem, "you (mp)," (2mp pron)	lo, "no/ not" (part)	anashim, "men," (n mp	lifnei, "before, before the face of, before me, in front of," (prep)	shamiyim," heavens," (n mp)

		ליכנס:	יוכל	רוצה	שהוא	למי
		lehikanes, "to enter," (v. Nif'al, inf constr)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	rotzeh, "I/ you (ms) he/ it want(s)," (v. Pa'al/Qal, act part, ms)	she'hu, "that/ which/ who/ whom he/it," (3ms pron)	l'mi, "to/ for/ belonging to who, whoever," (prep, interrog pron)

Interlinear Chart

Chapter 23:15



אוי לכון סופרים ופירושים שמסבבים ים ויבשה לעשות גר אחד ואחר שעשה עושים בנים לגהינם וכופלים עליהם הדין:

Hebrew Transcription

Translation: "Woe to you, scribes and Pharisees! For you that go around sea and dry land to make one proselyte, and after being made, you make them children of Gehinnom (Gehenna), and you double the judgment upon them."

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of GěHinnom twofold more than yourselves.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you traverse the sea and land, so that you might make one Giyura {Proselyte}, and when he becomes one, you make him double the son of Gihana {Gehenna} that you are.

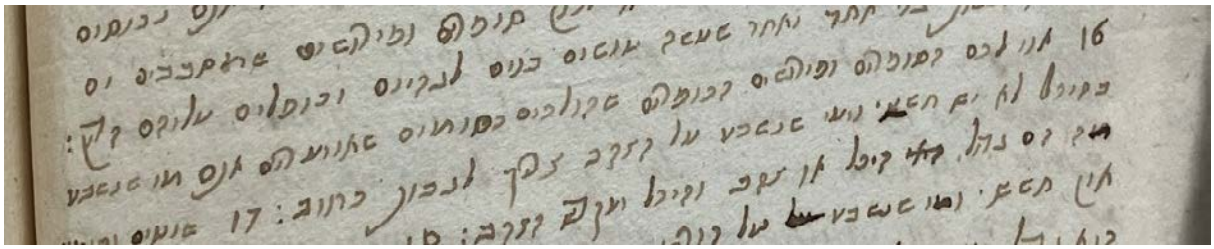
ויבשה	ים	שמסבבים	ופירושים	סופרים	לכון	אוי
v'yevesha, "and/ but/ so/ land," (n fs)	yam, "sea," (n ms)	she'mesabevim, "that which/ who/ whom from/ of we/ you (mp)/ they, those who go around, turn," (rel part, v. Pa'al/Qal, act part, mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (Ar. prep, 2mp pronom) Aramaism	oyi, "woe!" (part, interj)

בנים	עושים	שעשה	ואחר	אחד	גר	לעשות
banim, "sons, children," (n mp)	osim, we/ you (mp)/ they, those doing," (v. Pa'al/Qal, act part, mp)	she'a'sa, "that/ which/ who/ whom he/it made," (v. Pa'al/Qal, qatal, past, 3ms)	v'achar, "and/ but/ so/ or after," (prep	echad, "one," (card num)	ger, "convert, proselyte (male), (biblical) foreigner," (n ms)	la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)

			הדין:	עליהם	וכופלים	לגהינם
			ha'din, "the judgment, law, sentence, verdict," (n ms)	aleihem, "upon them," (prep, 3 mp pronom)	v'koflim, "and/ but/ so/ or we/ you (mp)/ they, those who double," (v. Pa'al/Qal, act part, mp)	l'gehinnom, "to/ for/ belonging to Gehinnom," (prep, n ms)

Interlinear Chart

Chapter 23:16



אוי לכם הסופרים ופירושים הכופרים שהולכים הסומים שאומרים אתם מי שנשבע בהיכל לא יש חשש ומי שנשבע על הזהב צריך לגבות כחוב:

Hebrew Transcription

Translation: Woe to you, scribes and Pharisees, heretics! Because you guide the blind, saying, "Whoever swears by the Holy Place,[680] have no worry. But whoever swears over the gold needs to be collected as debt."

The Scriptures: Woe to you, blind guides, who say, 'Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.'

Aramaic: Woe unto you blind guides, because you say that the one who swears by The Temple, it isn't anything, but, the one who swears by the gold that is in The Temple, is guilty.

אוי	לכם	הסופרים	ופירושים	הכופרים	שהולכים	הסומים
oyi, "woe!" (part, interj)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ha'sofrim, "the scribes," (n mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	she'holchim, "that/ which/ who/ whom we/ you (mp)/ they, those go," (v. Pa'al/Qal, act part, mp)	ha'somim, "the/ that we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)

שאומרים	אתם	מי	שנשבע	בהיכל	לא	יש
she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	atem, "you (mp)," (2mp pron)	mi, "who?" (interrog part)	she'nishba, "that/ which/ who/ whom I/ you (ms)/ he/it swear(s)," (rel part, v. Nif'al, act part, ms)	b'hekal, "in/ with/ by (the) holy place," (prep, n ms)	lo, "no/ not" (part)	yesh, "there is, there exists," (part

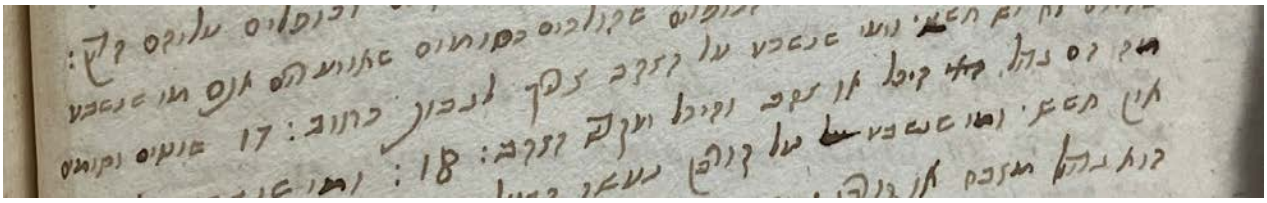
[680] In the first century, individuals would swear by the Temple, the land, the sea, and other significant objects. The appropriate method of swearing involved invoking God's Holy Name. This act allowed them to affirm falsehoods as long as God's name was not used. Although the Law of Moses permitted swearing by God's name to establish the truth (Deuteronomy 6:13), religious leaders such as scribes and Pharisees developed a sophisticated system of oaths. This system distinguished between binding oaths—such as swearing by the gold in the Temple—and non-binding oaths—such as swearing by the Temple itself—thus enabling them to circumvent their moral commitments.

לגבות	צריך	הזהב	על	שנשבע	ומי	חשש
ligbot, “to collect dues, taxes,” (v. Pa’al/Qal, inf constr)	tzorech,” need should, must,” (adj ms)	ha’zahav, “the gold,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif’al, act part, ms)	u’mi, “and/ but/ so/ or who,” (interog part)	chashash, “worry, fear, concern,” (n ms)

						כחוב:
						k’chov, “like/ as debt,” (prep, n ms)

Interlinear Chart

Chapter 23:17



שוטים וסומים מה הם גדול היכל או זהב והיכל מקדש הזהב:

Hebrew Transcription

Translation: “Fools and blind ones! What is greater, the Holy Place or the gold? But the Holy Place sanctifies the gold!”

The Scriptures: Fools and blind! For which is greater, the gold or the Sanctuary that sets the gold apart?”

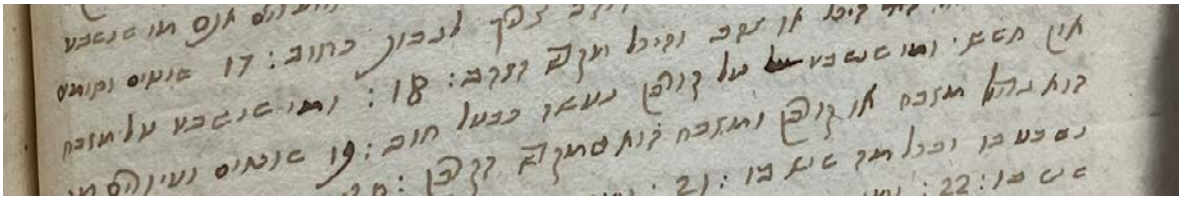
Aramaic: Foolish and blind ones, for, what is greater, the dahba {the gold}, or The Haykla {The Temple} that is sanctifying the dahba {the gold}?

או	היכל	גדול	הם	מה	וסומים	שוטים
o, “or,” (conj)	hekal, “holy place,” (n ms)	gadol, “big, large, great,” (adj ms)	hem, “they,” (pron mp)	mah, “what?” (pron)	v’sumim, “and/ but/ so/ or blind,” (n mp)	shotim, “fools, idiotic,” (n mp)

			הזהב:	מקדש	והיכל	זהב
			ha’zahav, “the gold,” (n ms)	mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (v. Pi’el, act part, ms)	v’hekal, “and/ but/ so/ or holy place,” (n ms)	zahav, “gold,” (n ms)

Interlinear Chart

Chapter 23:18



ומי שישבע על מזבח אין חשש ומי שנשבע על קורבן נעשו כבעל חוב:

Hebrew Transcription

Translation: “And whoever swears by the altar has no concern, but whoever swears over the sacrifice is made like a debtor!”

The Scriptures: And, ‘Whoever swears by the slaughter-place, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

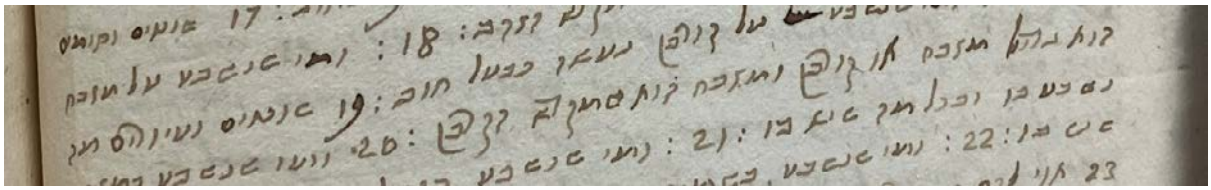
Aramaic: And the one who swears by The Madbakha {The Altar}, it isn’t anything, but, the one who swears by The Qurbana {The Offering} that is upon it, is guilty.

ומי	חשש	אין	מזבח	על	שישבע	ומי
u’mi, “and/ but/ so/ or who,” (interrog part)	chashash, “worry, fear, concern,” (n ms)	ein, “isn’t, is not,” (rel part, part)	mizbeach, “altar,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	she’yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif’al, yiqtol, fut, 3ms)	u’mi, “and/ but/ so/ or who,” (interrog part)

	חוב:	כבעל[681]	נעשו	קורבן	על	שישבע
	chov, “debt, obligation,” (n fs)	k’ba’al, “like/as owner, master of,” (prep, n ms)	na’asu, “they became,” (v. Nif’al, qatal, past, 3mp)	korban, “offering, sacrifice,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	she’yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif’al, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 23:19



שוטים ועיורים מה הוא גדול מזבח או קורבן ומזבח הוא שמקדש הקרבן:

Hebrew Transcription

Translation: “Foolish and blind ones! What is greater, the altar or the sacrifice? Is it the altar that sanctifies the sacrifice?”

The Scriptures: Fools and blind! For which is greater, the gift or the slaughter-place that sets the gift apart?

Aramaic: Foolish and blind ones! For, what is greater, The Qurbana {The Offering}? Or The Madbakha {The Altar} that is sanctifying The Qurbana {The Offering}?

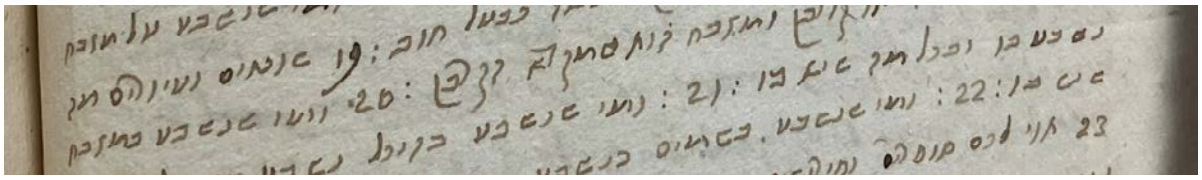
או	מזבח	גדול	הוא	מה	ועיורים	שוטים
o, “or,” (conj)	mizbeach, “altar,” (n ms)	gadol, “big, large, great,” (adj ms)	hu, “he/it,” (pron)	mah, “what?” (interog pron)	v’ivrim, “and/ but/ so/ or blind ones,” (n mp)	shotim, “foolish, idiotic,” (adj mp)

		הקרבן:	שמקדש	הוא	ומזבח	קורבן
		ha’korban, “the offering, sacrifice,” (n ms)	she’mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (rel part, v. Pi’el, act part, ms)	hu, “he/it,” (pron)	u’mezabeach, “and/ but/ so/ or altar,” (n ms)	korban, “offering, sacrifice,” (n ms)

Interlinear Chart

[681] While Baal means “owner,” “husband,” or “master,” it can also be used to mean “debtor.” By the time of the *Mishnah* and *Talmud* (200-500 CE), *ba’al chov* had become the standard term for a creditor (the owner of the debt).

Chapter 23:20



ומי שנשבע במזבח נשבע בו ובכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the altar, swears by it, and everything that there is on it.”

The Scriptures: He, then, who swears by the slaughter-place, swears by it and by all that is upon it.

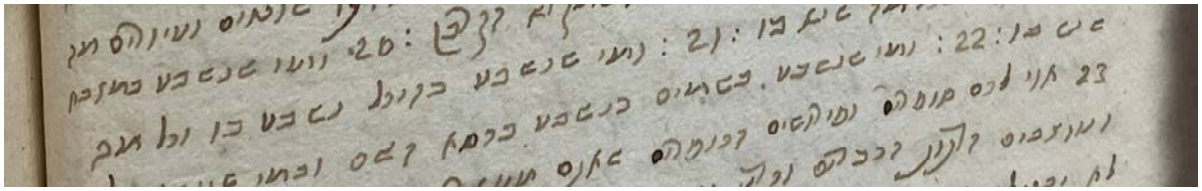
Aramaic: Therefore, the one who swears by The Madbakha {The Altar}, swears by it, and all that is on it.

מה	ובכל	בו	נשבע	במזבח	שנשבע	ומי
mah, “what?” (interog pron)	ub’kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif’al, act part, ms)	b’mizbeach, “in/ with/ by the altar,” (prep, n ms)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif’al, act part, ms)	u’mi, “and/ but/ so/ or who,” (interrog part)

					בו:	שיש
					b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)

Interlinear Chart

Chapter 23:21



ומי שנשבע בהיכל נשבע בו וכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the Holy Place, swears by it, and *by* whatever that is in it.”

The Scriptures: And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

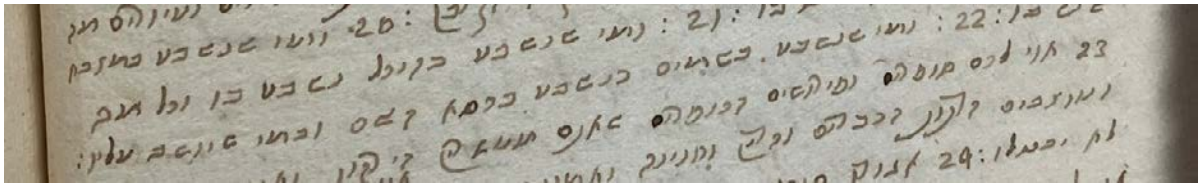
Aramaic: And the one who swears by The Haykla {The Temple}, swears by it, and by The One who is dwelling in it.

מה	וכל	בו	נשבע	בהיכל	שנשבע	ומי
mah, “what?” (interrog part)	v’kol, “and/ but/ so/ or all,” (prep, n ms)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif’al, act part, ms)	b’hekal, “in/ with/ by (the) holy place,” (prep, n ms)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif’al, act part, ms)	u’mi, “and/ but/ so/ or who,” (interrog part)

					בו:	שיש
					b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)

Interlinear Chart

Chapter 23:22



ומי שנשבע בשמים כנשבע בכסא השם ובמי שיושב עליו:

Hebrew Transcription

Translation: “And whoever swears by the heavens is like swearing by the throne of Yehovah, and by Him who sits upon it.”

The Scriptures: And he who swears by the heaven, swears by the throne of Elohim and by Him who is sitting upon it.

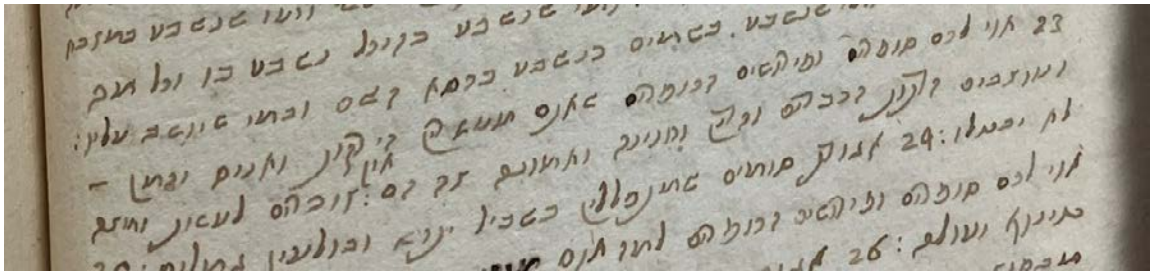
Aramaic: And the one who swears by The Shmaya {The Heavens}, swears by The Throne of Alaha {God}, and by The One who is sitting on it.

ומי	שנשבע	בשמים	כנשבע	בכסא	השם	ובמי
u'mi, "and/ but/ so/ or who," (interrog part)	she'nishba, "that/ which/ who/ whom I/ you (ms)/ he/it swear(s)," (rel part, v. Nif'al, act part, ms)	be'shamyim, "in/ with/ by (the) heaven(s)," (prep, n mp)	k'nishba, "like/ as I/ you (ms)/ he/it swear(s)," (prep, v. Nif'al, act part, ms)	b'kise, "in/ with/ by (the) chair, throne," (prep, n ms)	ha'shem, "the name," (n ms) "Yehovah"	uv'mi, "and/ but/ so/ or in/ with/ by (the) who?" (prep, interrog pron)

שיושב	עליו:					
she'yoshev, "that/ which/ who/ whom I/ you (ms)/ he/ it sit(s)," (rel part, v. Pa'al/Qal, act part, ms)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)					

Interlinear Chart

Chapter 23:23



אוי לכם סופרים ופירושים הכופרים שאתם מעשרין הירקות ואניס וכמן ועוזבים הדתות הכבדים והדין וחנינה ואמונה זה הם אין זוכרים לעשות ומזה לא יבטלו:

Hebrew Transcription

Translation: "Woe to you, scribes and Pharisees, heretics! For you tithe greens, and anise, and cumin, and forsake the weightier laws: justice, and mercy, and faithfulness; these *latter*, they do not remember to do, and from this, they do not cease.

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you tithe nan {mint}, and shabetha {dill}, and kamuna {cumin}, and you forget the more important things of The Namusa {The Law}: Diyna {Judgment}, and Khanana {Mercy}, and Haymanutha {Faith}. Now, these things were proper that you should have done them, and these things you shouldn't have forgotten.

מעשרין	שאתם	הכופרים	ופירושים	סופרים	לכם	אוי
me'aserin, "we/ you (mp)/ they, those who tithe," (v. Pi'el, act part, Ar. mp)	she'atem, "that/ which/ who/ whom you (mp)," (rel part, 2mp pron)	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	oyi, "woe!" (part, interj)

והדין	הכבדים	הדתות	ועוזבים	וכמן	ואניס	הירקות
v'h'din, "and/ but/ so/ or the judgment, justice," (n ms)	ha'kvedim, "the heavy, serious, weightier," (adj mp)	ha'datot, "the religions, faiths, edicts," (n fp)	v'ozvim, "and/ but/ so/ or we/ you (mp)/ they, those who leave," (v. Pa'al/Qal, act part, mp)	v'k'man, "and/ but/ so/ or cumin," (n ms)	v'anis, "and/ but/ so/ or anise," (n ms)	ha'yarkut, "the greenness, herbs," (n fp)

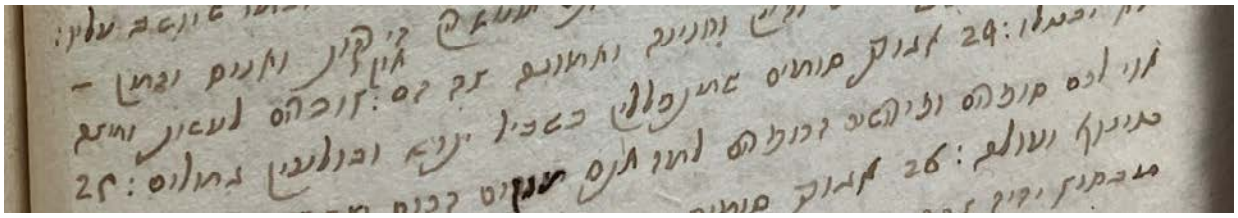
לעשות	זוכרים	אין	הם	זה	ואמונה	וחנינה[682]
la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)	zochrim, "we/ you (mp)/ they, those remember," (v. Pa'al/Qal, act part, mp)	ein, "isn't, is not," (rel part, part)	hem, "they," (pron mp)	ze, "this," (pron, ms)	v'emuna, "and/ but/ so/ or faith, trust," (n fs)	v'chaninah, "and/ but/ so/ or pardon, amnesty, clemency," (n fs)

				יבטלו:	לא	ומזה
				yivtelu, "they (mp) will cease to exist, disappear, to be idle," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/ not" (part)	u'ma' zeh, "and/ but/ so/ or of/ from this, the one," (prep, ms pron)

Interlinear Chart

[682] This is used as a legal term to refer to the formal suspension of a penalty or forgiveness of a criminal offense. Thus, they are shown mercy.

Chapter 23:24



אגודת סומים שמתפללין בשביל יתוש ובולעין גמלים:

Hebrew Transcription

Translation: "A band of blind *men*,[683] who pray because of a mosquito, and swallow camels!"[684]

The Scriptures: Blind guides – straining out a gnat and swallowing a camel!

Aramaic: Blind guides! Ones who strain out baqe {gnats}, and swallow gamle {camels}!

גמלים	ובולעין	יתוש	בשביל	שמתפללין	סומים	אגודת
gmalim, "camels," (n mp)	uvol'in, "and/ but/ so/ or we/ you (mp)/ they, those swallowing," (v. Pa'al/Qal, act part, mp) Aramaism	yatush, "mosquito, or gnat," n ms)	bishvil, "for, for the sake of," (prep) Mishnaic	she'mitpallin, "that/ which/ who/ whom we/ you (mp)/ they, those who pray," (rel part, v. Pa'al/Qal, act part, mp) Aramaism	somim, "we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	agudat-, "union, association," (n fs constr)

Interlinear Chart

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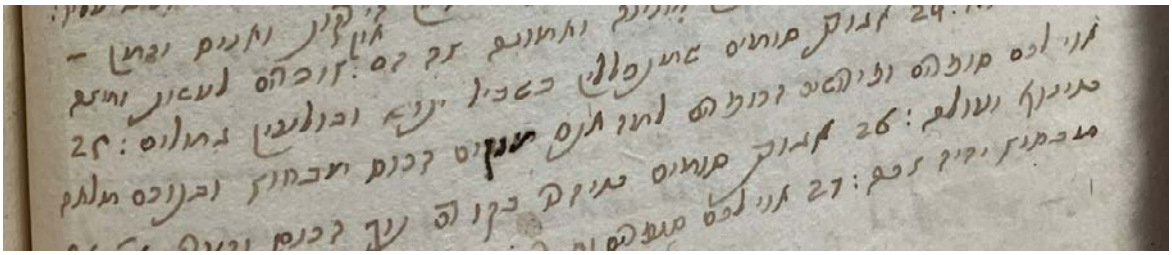
683 This phrase is another way of saying that they are also comparable to blind individuals.

684 This verse contains a remarkable mixture of post-biblical vocabulary and Mishnaic grammar that highlights a distinct transmission layer. First, the noun אֲגֻדַּת (*agudat* - "a band" or "association") frames a collective group of individuals, a phrasing found classically in Biblical Hebrew (e.g., 2 Samuel 2:25) but highly favored in Rabbinic idioms. Second, the adjective סוּמִים (*sumim* - "blind ones") is the standard Mishnaic and Talmudic term for blindness, systematically replacing the classical Biblical Hebrew alternative *ivverim*. Third, the verse relies on the continuous present participle שֶׁמִּתְפַּלְּלִין (*she-mitpallelin*), utilizing the distinct Mishnaic relative prefix שֶׁ (*she-*) combined with the masculine plural ין (*-in*) suffix; while the verb literally means "who pray," its deployment here reflects a major textual variant or an innovative semantic shift representing over-scrupulous fretting in place of the Greek text's "straining out." Fourth, the compound preposition בִּשְׁבִיל (*bi-shvil* - "on account of") is a definitive lexical hallmark of Mishnaic prose, completely bypassing the classical biblical *ba'avur*. Finally, the noun יְתוּשׁ (*yatush* - "gnat" or "mosquito") does not appear anywhere in the Hebrew Bible; it is a pure Mishnaic word paired here with גְּמַלִּים (*gmalim* - "camels") to adapt a well-known Rabbinic conversational hyperbole. This dietary hyperbole plays on Torah law, as the camel is a non-ruminating, unclean animal forbidden for consumption (Leviticus 11:4), making the contrast between avoiding a tiny insect and consuming a massive forbidden beast exceptionally sharp. See Leviticus 11:8.

Chapter 23:25



אוי לכם סופרים ופירושים הכופרים למה אתם מנקים הכוס מבחוץ ובתוכם מלאה טינוף ועולה:

Hebrew Transcription

Translation: "Woe to you, scribes and Pharisees, heretics! Why do you clean the cup from the outside, but its inside is full of filth and injustice?"

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

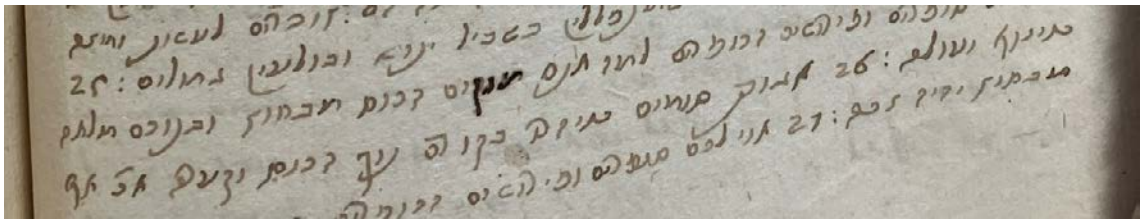
Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you cleanse the outside of the kasa {the cup}, and of the zabura {the dish}, but within they are full of extortion and iniquity.

אתם	למה	הכופרים	ופירושים	סופרים	לכם	אוי
atem, "you (mp)," (2mp pron)	lama, "why? what purpose, for whatsoever," (adv)	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	oyi, "woe!" (part, interj)

ועולה	טינוף	מלאה	ובתוכם	מבחוץ	הכוס	מנקים
v'avla(h), "and/ but/ so/ or her/its injustice," (n ms, 3fs pronom)	tinuf, "filth, dirtiness, defilement," (n ms)	mele'a, "full, complete," (adj fs)	uvetocham, "and/ but/ so/ or in/ with/ by, their inside," (prep, 3mp obj)	m'vachutz, "from/ of (the) outside," (prep, n ms)	ha'kos, "the cup," (n fs)	menakim, "we/ you (mp)/ they, those who clean," (v. Pi'el, act part, mp)

Interlinear Chart

Chapter 23:26



אגודת סומים טיהרו בקודם תוך הכוס וקערה א׳כ אף מבחוץ יהיה זכה:
Hebrew Transcription

Translation: “A band of blind *men*! First, cleanse inside the cup and dish, so that after this, even the outside will also be clean.”

The Scriptures: Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

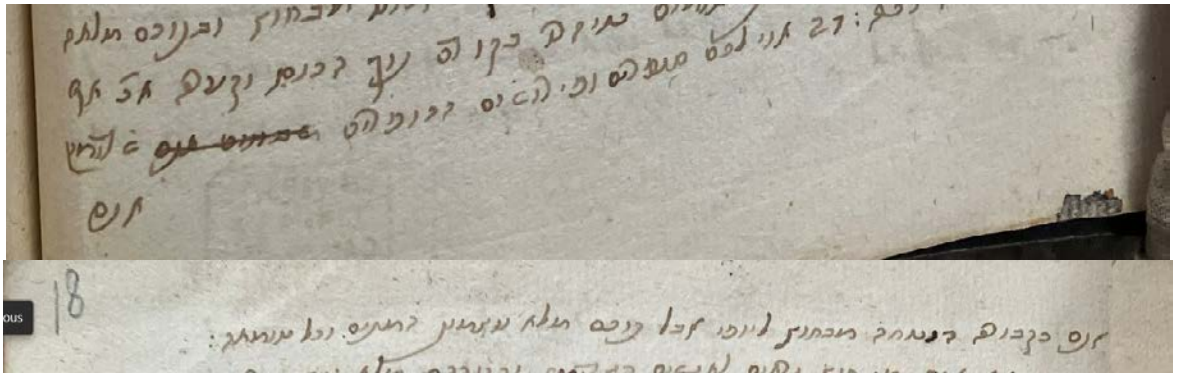
Aramaic: Phrishe wiyre {lit. half blinded Pharisees}! First cleanse the inside of the cup, and of the dish, then the outside will be clean also.

אגודת	סומים	טיהרו	בקודם	תוך	הכוס	וקערה
agudat-, “union, association,” (n fs constr)	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	tiharu, “they cleansed,” (v. Pi’el, qatal, past, 3mp)	b’kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	toch, “inside, interior, middle,” (n ms)	ha’kos, “the cup,” (n fs)	v’ke’ara, “and/ but/ so/ or bowl, dish,” (n fs)

א׳כ	אף	מבחוץ	יהיה	זכה:		
אם כן im ken, “therefore, if then,” (adv)	af, “also, yea, though, so much the more, even,” (part)	m’b’chutz, “from/ of/ in/ with/ by (the) outside,” (prep, prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	zaka, “clear, pure,” (adj fs)		

Interlinear Chart

Chapter 23:27



אוי לכם סופרים ופירושים הכופרים שדומין אתם כקבורה הנטחה מבחוץ ליופי אבל תוכם מלא עצמות המתים וכל טומאה:

Hebrew Transcription

Translation: "Woe to you, scribes and Pharisees, heretics! For you are like a tomb plastered over the outside for beauty, but its inside is filled with bones of the dead and all defilement!"[685]

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men's bones and all uncleanness.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you are like whitewashed tombs, which appear beautiful from the outside, but from within are full of the bones of the dead, and all uncleanness.

אתם	שדומין	הכופרים	ופירושים	סופרים	לכם	אוי
atem, "you (mp)," (3mp pron)	she'domin, "that/ which/ who/ whom we/ you (mp)/ they, those who are similar," (rel part, v. Pa'al/Qal, act part, mp) Aramaism	ha'kofrim, "we/ you (mp)/ they deny," (v. Pa'al/Qal, act part, mp)	u'perushim, "and/ but/ so/ or pharisees," (n mp)	soferim, "scribes," (n mp)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	oyi, "woe!" (part, interj)

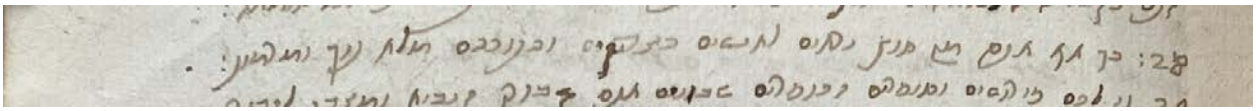
[685] This verse preserves a fascinating linguistic and historical marker of Second Temple funerary practices through the use of the passive participle הַנְּטוּחָה (*ha-ntuchah* / "the plastered one"), from the root ט-ו-ח (*t-u-ch*, to smear or coat). While the parallel Greek text uses *kekoniamenois* ("whitewashed"), this Hebrew phrasing directly matches the Mishnaic legal reality described in *Mishnah Shekalim* 1:1, which notes that on the 15th of the month of Adar, public servants went out to plaster or whitewash graves (*metzyanin et ha-kevarim*). This plastering served a dual legal purpose: it restored the visual "beauty" (*le-yofi*) of the public landscape after the winter rains, and more importantly, it provided a bright visual warning to passersby, especially priests and pilgrims journeying to Jerusalem, so they could avoid treading near a corpse site and contracting severe ritual uncleanness (*tum'ah*), as outlined in Numbers 19:16.

מלא	תוכם	אבל	ליופי	מבחוץ	הנטחה	כקבורה
male, “I am/ you (ms) are/ he/it is full,” (v. Pa’al/Qal, act part, ms)	tocham, “their content, substance,” (n ms, 3mp pronom)	aval, “indeed, truly, verily, surely, but however,” (adv)	li-yofi, “for beauty, decoration, adornment,” (prep, n ms)	mibachutz, “from/ of in/ with/ by (the) outside,” (prep, prep, n ms)	ha’nitdcha, “I/ you (ms)/ he/it plaster, coat,” (v. Pa’al/Qal, pssv part, ms)	k’kvura, “as/ like a burial, grave,” (prep, n fs)

			טומאה:	וכל	המתים	עצמות
			tum’a, “defilement, impurity,” (n fs)	v’kol, “and/ but/ so/ or all,” (prep, n ms)	ha’motim, “the dead(s),” (n mp)	atsamot, “bones, selves,” (n fp)

Interlinear Chart

Chapter 23:28



כך אף אתם מן חוץ נראים לאנשים כצדיקים ובתוככם מלא תוך ומרמות:

Hebrew Transcription

Translation: “So also you from the outside appear to people as righteous, but your inside is filled with extortion and deceptions.”

The Scriptures: So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.

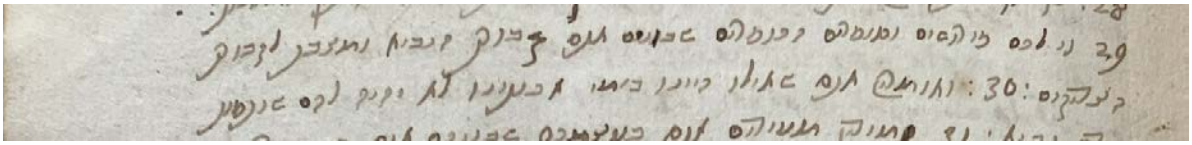
Aramaic: Likewise you also appear from the outside as righteous unto the sons of men, and from within you are filled with iniquity and hypocrisy!

לאנשים	נראים	חוץ	מן	אתם	אף	כך
l;anashim, “to/ for/ belonging to men, mankind,” (n mp)	nir’im, “we/ you (mp)/ they, those are visible, appear,” (v. Nif’al, act part, mp)	chutz, “outside,” (prep, n ms)	min, “from/ of,” (prep)	atem, “you (mp),” (3mp pron)	af, “also, yea, though, so much the more, even,” (part)	kach, “so, thus, therefore, in this way,” (adv) 2nd Temple

		ומרמות:	תוך	מלא	ובתוككם	כצדיקים
		umirmot, “and/ but/ so/ or frauds, deceptions, deceits,” (prep, n mp)	toch, “hypocrisy, threat, oppression, damage,” (n ms)	male, “I am/ you (ms) are/ he/it is full,” (v. Pa’al/Qal, act part, ms)	uvetochechem, “and/ but/ so/ or in/ with/ by your interior, inside,” (prep, n ms, 2mp pronom)	k’tzadikim, “as/ like righteous persons,” (prep, n mp)

Interlinear Chart

Chapter 23:29



אוי לכם פירושים וסופרים הכופרים שבונים אתם קבורת הנביא ומצבת לקבורת הצדיקים:

Hebrew Transcription

Translation: “Woe to you, Pharisees and scribes, heretics! For you build the tombs of the prophet, and the tombs of the righteous!”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

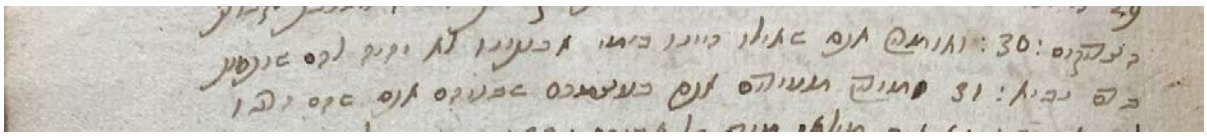
Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you build the qabre d’Nabiye {the tombs of The Prophets} and you adorn the beth qabure d’Zadiyqe {the tomb houses of the Righteous}.

אתם	שבונים	הכופרים	וסופרים	פירושים	לכם	אוי
atem, “you (mp),” (3mp pron)	she’bonim, “that/ which/ who/ whom we/ you (mp)/ they, those who build,” (rel part, v. Pa’al/Qal act part, mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	v’sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)	perushim, “pharisees,” (n mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	oyi, “woe!” (part, interj)

		הצדיקים	לקבורת	ומצבת	הנביא	קבורת
		ha'tzadikim, "the righteous," (adj ms)	l'kvurat-, "to/ for/ belonging to (the) burial of-," (prep, n fs constr)	umatzveat, "and/ but/ so/ or tombstones, gravestones," (n mp)	ha'navi, "the prophet," (n ms)	kvurat-, "burial of-," (adj fs constr)

Interlinear Chart

Chapter 23:30



ואומרין אתם שאילו היינו בימי אבותינו לא יהיה להם שותפות בדם נביא:

Hebrew Transcription

Translation: "And you say, 'If we were in the days of our fathers, we would not have had a partnership with them in the blood of the prophet.'"

The Scriptures: and say, 'If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.'

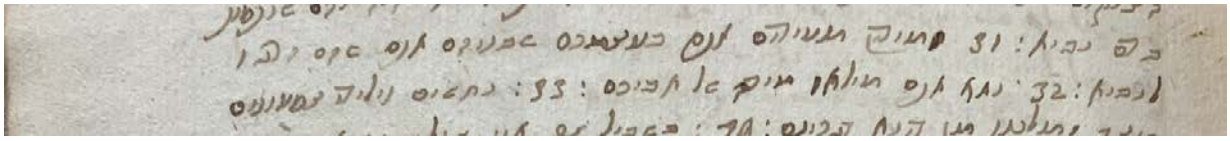
Aramaic: And you say that 'if we had been in the days of our fathers, we would not have been participants with them in the blood of The Nabiye {The Prophets}.'

לא	אבותינו	בימי	היינו	שאילו	אתם	ואומרין
lo, "no/ not" (part)	avoteinu, "our fathers," (n mp, 1cp pronom)	b'yemei, "in/ with/ by (the) days of," (prep, n mp constr)	hayinu, "we were," (v. Pa'al/Qal, qatal, past, 1cp)	she'ilu, "that/ which/ who/ whom if," (rel part, adv)	atem, "you (mp)," (3mp pron)	v'omerin, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part, Ar mp) Aramaism

		נביא	בדם	שותפות	להם	יהיה
		navi, "prophet," (n ms)	b'dam, "in/ with/ by (the) blood," (prep, n ms)	shutafut, "partnership, cooperation," (n vs)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)

Interlinear Chart

Chapter 23:31



ומודין מעידים אתם בעצמכם שבניהם אתם שהם הרגו לנביא:
Hebrew Transcription

Translation: "And you acknowledge *and* testify about yourselves, that you are children of those who killed the prophet."[686]

The Scriptures: Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

Aramaic: Therefore you testify against your souls {yourselves} that you are the sons of those who killed The Nabiye {The Prophets}.

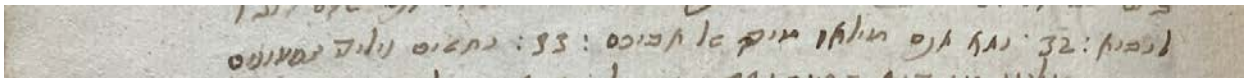
שהם	אתם	שבניהם	בעצמכם	אתם	מעידים	ומודין
she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)	atem, "you (mp)," (2mp pron)	she'bneihem, "that, which/ who, whom their sons," (rel part, n mp, 3mp pronom)	b'atzmecham, "in/ with/ by your (mp) bone, self," (prep, n fs, 2mp pronom)	atem, "you (mp)," (3mp pron)	me'idim, "we/ you (mp)/ they, those who testify," (v. Hif'il, act part, mp)	umodin, "and/ but/ so/ or we/ you (mp)/ they, those who confess," (v. Pa'al/Qal, act part, mp) Aramaism

					לנביא	הרגו
					l'navi, "to/ for/ belonging to (the) prophet," (prep, n ms)	hargu, "they killed," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

[686] The side-by-side pairing of מוֹדִין מְעִידִים (*modin me'idim*) presents a classic Mishnaic legal construction that functions as a formal admission and testimony against oneself. The first verb, מוֹדִין (*modin*), is the masculine plural Hifil participle of the root י-ד-ה, a fundamental Rabbinic legal term meaning "to admit," "confess," or "acknowledge" a claim or charge (as in *Mishnah Bava Metzia* 1:1, *modeh be-miktzat*). The second verb, מְעִידִים (*me'idim*), is the standard participle for bearing witness or testifying. Placed together with the characteristically Mishnaic reflexive pronoun בְּעַצְמְכֶם (*be-atzmechem* / "about/against yourselves"), this dual phrasing elevates the statement from a casual comment to a binding self-indictment. Additionally, the phrasing הָרְגוּ לַנָּבִיא (*hergu la-navi* / "they killed *to* the prophet") employs the preposition *Lamed* to mark the direct object—a clear syntactic cross-pollination from Aramaic and Late Biblical Hebrew that mirrors the vernacular of the period.

Chapter 23:32



ואף אתם מילאו מידה של אביכם:

Hebrew Transcription

Translation: “And you also, fill up the measure of your fathers!”

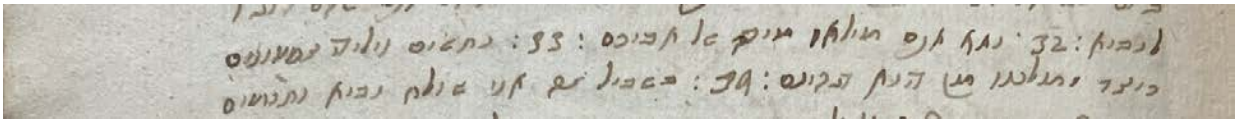
The Scriptures: and you fill up the measure of your fathers!

Aramaic: And you also fill up the measure of your fathers.

	אביכם	של	מידה	מילאו	אתם	ואף
	avichem, “your father,” (n ms, 2mp pronom)	shel, “to/ for,” (prep)	mida, “measure, size, attribute, characteristic,” (n fs)	mil’u, “you (mp) filled,” (v. Pi’el, qatal, past, 3mp)	atem, “you (mp),” (3mp pron)	ve’af, “and/ but/ so/ or also, yea, though, so much the more,” (conj)

Interlinear Chart

Chapter 23:33



נחשים וילידי צפעונים כיצד ימלטו מן דינא דגהינם:

Hebrew Transcription

Translation: “Snakes and offspring of vipers! How can you escape the judgment of Gehinnom (Gehenna)?”[687]

The Scriptures: Serpents, brood of adders! How would you escape the judgment of GěHinnom?

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[687] This verse highlights an exceptional linguistic convergence, pairing a definitive Mishnaic interrogative with a pure Aramaic legal phrase. The interrogative כֵּיצַד (*keitzad* / "how / in what manner") is a quintessential lexical hallmark of Mishnaic Hebrew; used hundreds of times throughout the Mishnah to introduce legal questions or case examples (e.g., *Mishnah Berakhot* 6:1), it entirely replaces the classical Biblical *eich* or *eichacha*. Immediately following this is the uncompromised Aramaic phrase דִּינָא דְּגֵהִינָּם (*dina de-Gehinnam* / "the judgment of Gehenna"), where *dina* features the Aramaic emphatic/determinate ending (*Aleph*) and *de-* serves as the Aramaic relative-possessive prefix. The preservation of this exact Aramaic formula within the Hebrew text mirrors the formal legal and eschatological terminology used in contemporary regional target discourses, matching phrases found in the Targums and the Talmud to describe final divine condemnation.

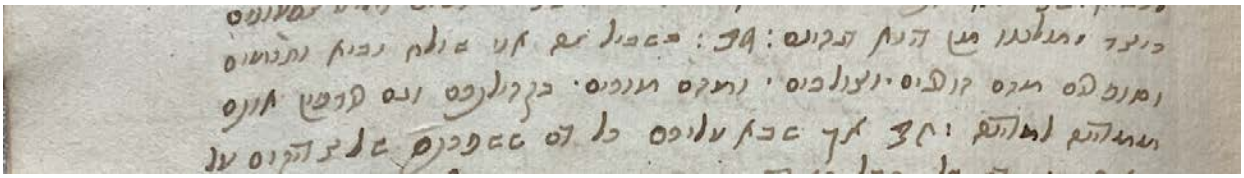
Aramaic: Khuwatha {Serpents}! Offspring of akedne {vipers}! How will you flee from The Judgment of Gihana {Gehenna}?

דינא	מן	ימלטו	כיצד	צפעונים[688]	וילידי	נחשים
dina, “law, judgment, or legal case,” (n ms) Aramaism	min, “from/ of,” (prep)	yimaltu, “they will escape,” (v. Nif’al, yiqtol, fut, 3mp)	ki’tzad, how, in what manner? In what respect? (adv)	root: צפע tzefanim, “vipers,” (n mp)	v’yelidei-, “and/ but/ so/ or offspring of-,” (n mp, constr)	nechashim, “snakes, serpents,” (n mp)

						דגהינם
						d’gehinnom, “of/ who/ which/ that Gehinnom,” (Ar Rel part, name) Aramaism

Interlinear Chart

Chapter 23:34



בשביל זה אני שולח נביא וחכמים וסופרים מהם הורגים וצולבים ומהם מוכים בקהילתכם וגם רודפין אותם ממדינה למדינה:

Hebrew Transcription

Translation: “Because of this, I am sending prophets, and sages, and scribes.” From them they will kill and crucify, and from them they beat in your congregations and also pursue them from province to province,”[689]

The Scriptures: Because of this, see, I send you prophets, and wise men, and scholars of Scripture. Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city,

[688] In a biblical context, the term describes dangerous, treacherous, or deceitful individuals or entities, analogous to a venomous snake.

[689] This verse heavily relies on Late Biblical and Mishnaic vocabulary to frame the severe administrative and physical actions taken against these messengers. First, the active participle צוֹלְבִים (*tzolvim* / "crucifying"), from the root צ-ל-ב (*t-l-b*), represents the standard Rabbinic terminology for execution by hanging or crucifixion, a legal reality frequently discussed in the Talmud and late antique midrashim when describing Roman or foreign provincial decrees. Second, the spatial idiom מִמְּדִינָה לִמְדִינָה (*mi-medinah li-medinah* / "from state to state" or "from province to province") showcases a critical semantic shift; while *medinah* can mean a localized city in early Semitic contexts, in Late Biblical Hebrew (such as Esther 1:1) and throughout Mishnaic prose, it explicitly designates a distinct administrative province, jurisdiction, or country.

Aramaic: Behold, because of this, I am sending unto you Nabiye {Prophets}, and Khakiyme {Wise-men}, and Saphre {Scribes}. Some from them you will kill and you will crucify them, and some from them you will scourge in Kenushathkun {your Synagogues/Assemblies}. And you will pursue them from city to city,

בשביל	זה	אני	שולח	נביא	וחכמים	וסופרים
bishvil, "for, for the sake of," (prep) Mishnaic	ze, "this," (pron, ms)	ani, "I," (1cs pron)	sholeach, "I/ you (ms)/ he/it send(s)," (v. Pa'al/Qal, act part, ms)	navi, "prophet," (n ms)	v'chachamim, "and/ but/ so/ or wise, smart," (adj mp)	v'sofrim, "and/ but/ so/ then the writers, scribes, authors," (n mp)

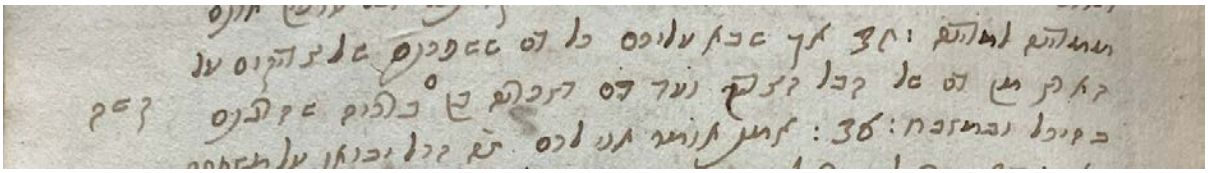
מהם	הורגים	וצולבים[690]	ומהם	מוכים	בקהילתכם	וגם
mehem, "of/ from them," (prep 3mp)	horgim, "we/ you (mp)/ they will kill," (v. Pa'al/Qal, act part, mp)	v'tzelov'im, "and/ but/ so/ or we/ you (mp)/ they, those who impale, crucify," (v. Pa'al/Qal, act part, mp) Mishnaic	umehem, "and/ but/ so/ or from/ of them," (prep, 3mp pronom)	mukim, "we/ you (mp)/ they, those who beat," (v. Hif'il, pssv part, mp)	b'kehilatchem, "in/ with/ by your community, congregation," (prep, n fp, 2mp pronom)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)

רודפין	אותם	ממדינה	למדינה:			
rodfin, "we/ you (mp)/ they, those chasing, pursuing, persecuting," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	otam, "them," (DO marker, 3mp pronom)	m'medina, "from/ of (the) province, district," (n fs)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)			

Interlinear Chart

[690] This word is first found in the *Mishnah* Shabbat 6:10.

Chapter 23:35



אך שבא עליכם כל דם ששפכתם של צדיקים על הארץ מן דם של הבל הצדיק ועד דם דזכריה בן ברכיה שהרגתם בהיכל ובמזבח:

Hebrew Transcription

Translation: “but that there comes upon you all the blood that you shed of the righteous on the earth, from the blood of righteous Hebel (Abel) and until the blood of Zekharyah (Zechariah), the son of Berehyah (Barachiah), whom you killed between the Holy Place and the altar.”

The Scriptures: so that on you should come all the righteous blood shed on the earth, from the blood of righteous He<u>b</u>el to the blood of Ze<u>k</u>aryah, son of Bere<u>k</u>yah, whom you murdered between the Dwelling Place and the slaughter-place.

Aramaic: so that all the blood of The Zadiyke {The Righteous Ones} that was poured out upon the earth, will come upon you, from the blood of Righteous Abel, and up to the blood of Zakarya {Zechariah}, the son of Barakya {Barachiah}, whom you killed between The Haykla {The Temple} and {The Madbakha {The Altar}!

אך	שבא	עליכם	כל	דם	ששפכתם	של
ach, “but, yet, however,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (rel part, v. Pa’al/Qal, act part, 3ms)	aleichem, “on you (mp),” (prep, 2mp pronom)	kol, “all,” (n ms)	dam, “blood,” (n ms)	she’shfachtem, “that/ which/ who/ whom you (mp) pour,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)	shel, “to for of, belonging to,” (prep)

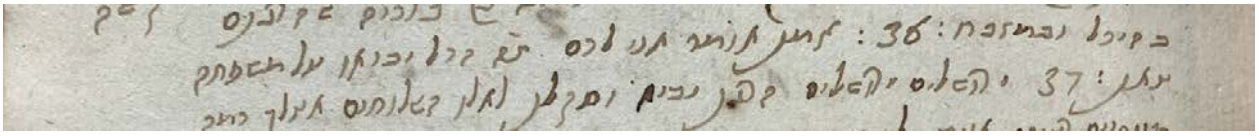
צדיקים	על	הארץ	מן	דם	של	הבל
she’tzadikim, “righteous, righteous ones,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’eretz, “the earth, land,” (n fs)	min, “from/ of,” (prep)	dam, “blood,” (n ms)	shel, “to/ for,” (prep)	habel, “Abel,” (name)

הצדיק	ועד	דם	דזכריה	בן	בריכה	שהרגתם
ha’tzadik, “the righteous,” (adj ms)	v’ad, “and, but/ so/ or until, up to,” (prep)	dam, “blood,” (n ms)	d’zekharyah, “of/ who/ which/ that Zechariah,” (Ar Rel part, name) Aramaism	ben, “son,” (n ms)	berekhyah, “Barachiah,” (name)	she’haragtem, “that/ which/ who/ whom you (mp) killed,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)

					ובמזבח	בהיכל
					uv'mizbeach, "and/ but/ so/ or in/ with/ by the altar," (prep, n ms)	b'hechal, "in/ with/ by (the) temple, holy place," (prep, n ms)

Interlinear Chart

Chapter 23:36



אמת אומר אני לכם זה הכל יבואו על משפחה זאת:

Hebrew Transcription

Translation: "Truth, I say to you: All of this will come upon this family."[691]

The Scriptures: Truly, I say to you, all this shall come upon this generation.

Aramaic: Amiyn {Truly} I say unto you, that all these things will come upon this sharbtha {generation}.

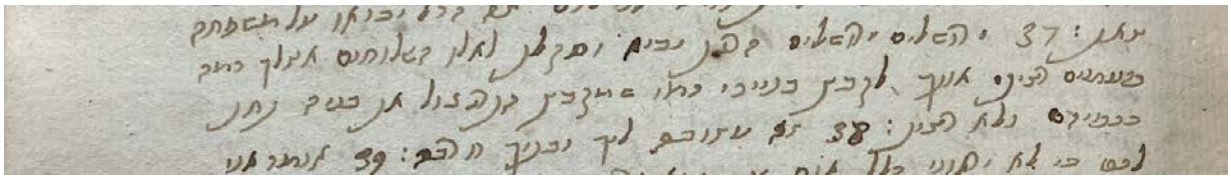
יבואו	הכל	זה	לכם	אני	אומר	אמת
yavo'u, "they (mp) will come," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ha' kol, "the all," (n ms)	ze, "this," (pron, ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	emet, "truth," (n fs)

				זאת	משפחה	על
				zot, "this, this one," (pron fs)	mish'pachah, "family, clan, tribe, kindred," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

[691] Can also mean, "generation."

Chapter 23:37



ירושלים ירושלים הרגת נביא וסקלת לאלו השלוחים אצלך כמה פעמים רציתי אותך לקבץ בנייכי כמו שמקבץ התרנגול את בניה תחת כנפיהם ולא רצית:

Hebrew Transcription

Translation: "Yerushalayim (Jerusalem), Yerushalayim (Jerusalem), who kills the prophet and stoned those sent to you! How many times have I desired to gather your children like the hen gathers her chicks under their wings,[692] and you were unwilling?"

The Scriptures: Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Aramaic: Urishlim! Urishlim! {Jerusalem! Jerusalem!} You kill The Prophets, and stone those who are sent unto you, how many times I have desired to gather your sons {i.e. children}, as a tharnagultha {a hen} gathers her chicks under her wings, and you didn't want it.

ירושלים	ירושלים	הרגת	נביא	וסקלת	לאלו	השלוחים
yerushalim, "Jerusalem," (name)	yerushalim, "Jerusalem," (name)	haragta, "you (ms) killed," (v. Pa'al/Qal, qatal, past, 2ms)	navi, "prophet," (n ms)	v'sakalta, "and/ but/ so/ or you (ms) stoned," (v. Pa'al/Qal, qatal, past, 2ms)	l'elu, "to/ for/ belonging to those," (prep, prep, 3mp)	ha'shluchim, "the sent, dispatched, sent ones," (adj mp)

אצלך	כמה	פעמים	רציתי	אותך	לקבץ	בנייכי[693]
etzlecha, "at/ near/ in the possession of you (ms)," (prep, 2ms pronom)	k'ma, "how much, how many," (adv)	pa'amim, "times,' (n fp)	ratziti, "I wanted, desired," (v. Pa'al/Qal, qatal, past, 1cs)	otcha, "you (ms)," (DO Marker, 2ms pronom)	likbotz, "to collect, assemble," (v. Pa'al/Qal, inf constr)	b'nayikhi, "your sons, children," (n ms, 2fs pronom)

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[692] God protects His people with the description of wings or a bird. See Psalm 91:4, Psalm 46:1, Psalm 57:1, Psalm 61:4, and Psalm 36:7.

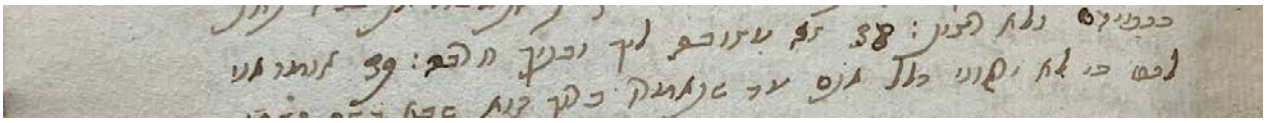
[693] This is a common spelling of religious texts or poetry to emphasize the feminine possessive ending and is frequently used in traditional Jewish prayers and poetry (like *Eishes Chayi*l - Woman of Valor) and is often translated as "her children arise and praise her," or when addressing a mother about her sons.

כמו	שמקבץ	התרנגול	את	בניה	תחת	כנפיהם
kmo, “like, as,” (prep)	she’mekabetz, “that/ which/ who/ whom I/ you (ms)/ he/it collects,” (rel part, v. Pi’el, act part, ms)	ha’tarnegol, “the rooster, cock, hen,” (n ms)	et, DO marker	baneha, “her/its sons,” (n mp, 3fs pronom)	tachat, “under, instead, below, beneath, at the foot,” (prep)	kanfeihem, “their wings,” (n fp, 3mp pronom)

ולא	רצית					
v’lo, “and/ but/ so/ or no/ not,” (part)	ratzita, “you (ms) desired, wanted,” (c. Pa’al/Qal, qatal, past, 2ms)					

Interlinear Chart

Chapter 23:38



זה עזובה ליך ובתיך חרבה:

Hebrew Transcription

Translation: This is abandoned to you, and your house is laid waste.”

The Scriptures: See! Your house is left to you laid waste,

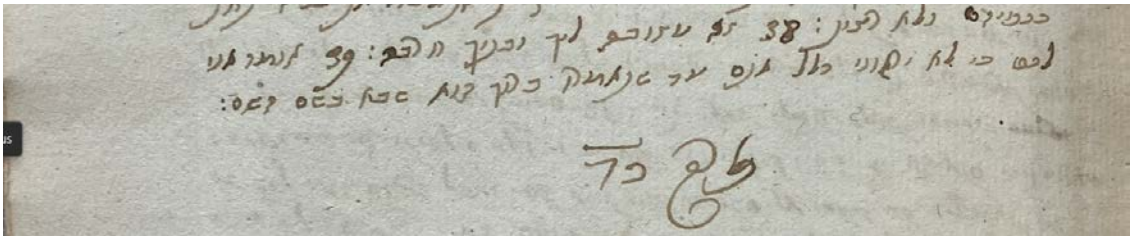
Aramaic: Behold! Your house is left unto you desolate.

זה	עזובה[694]	ליך	ובתיך	חרבה:		
ze, “this,” (pron, ms)	azuva, “neglected,” abandoned, desolation,” (adj fs)	lich, “to/ for/ you (fs),” (prep, 2fs)	uvatecha, “and/ but/ so/ or your (ms) homes,” (n mp, 2ms pronom)	chareva, “I/ you (fs)/ she/it waste(s),” (v. Pa’al/Qal, pssv part, fs)		

Interlinear Chart

[694] This word is often found in biblical Hebrew and is in the context of desolate, ruined landscapes or spiritual/social neglect.

Chapter 23:39



אומר אני לכם כי לא יראוני כלל אתם עד שתאמרו ברוך הוא שבא בשם השם:

Hebrew Transcription

Translation: "I say to you that you will not see me at all until you say, 'Blessed is He who came in the Name of Yehovah!'"[695]

The Scriptures: for I say to you, from now on you shall by no means see Me, until you say, 'Blessed is He who is coming in the Name of יהוה!'"

Aramaic: For, I say unto you, that you will not see Me from now on, until you shall say, "Blessed is He who comes in The Name of MarYa {The Lord-YHWH}."

כלל	יראוני[696]	לא	כי	לכם	אני	אומר
klal, "rule, law; entirely," (n ms)	yireini, "you will see me," (v. Pa'al/Qal, yiqtol, fut, 2ms, 1cs obj)	lo, "no/ not" (part)	ki, "for, since, because," (conj)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)

בשם	שבא	הוא	ברוך	שתאמרו	עד	אתם
b'shem, "in/ with/ by (the) name," (prep, n ms)	sheba, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (pron)	baruch, "blessed," (adj ms)	she'te'amru, "that/ which/ who/ whom you (mp) will say," (v. Pa'al/Qal, yiqtol, fut, 2mp)	vad, "until, up to," (prep)	atem, "you (mp)," (2mp pron)

						השם:
						ha'shem, "the name," (n ms) "Yehovah"

Interlinear Chart

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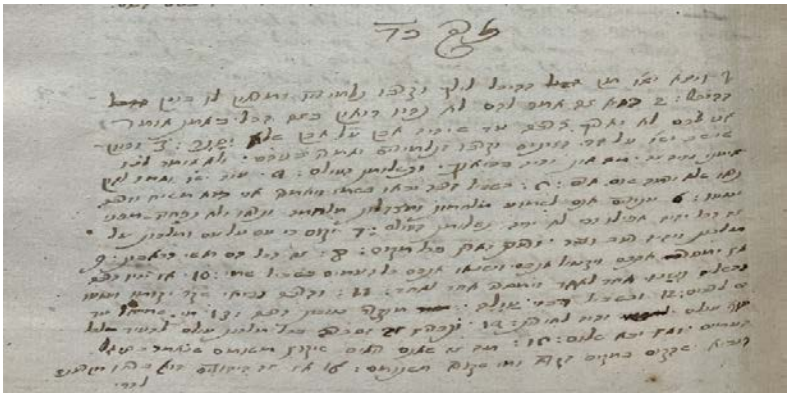
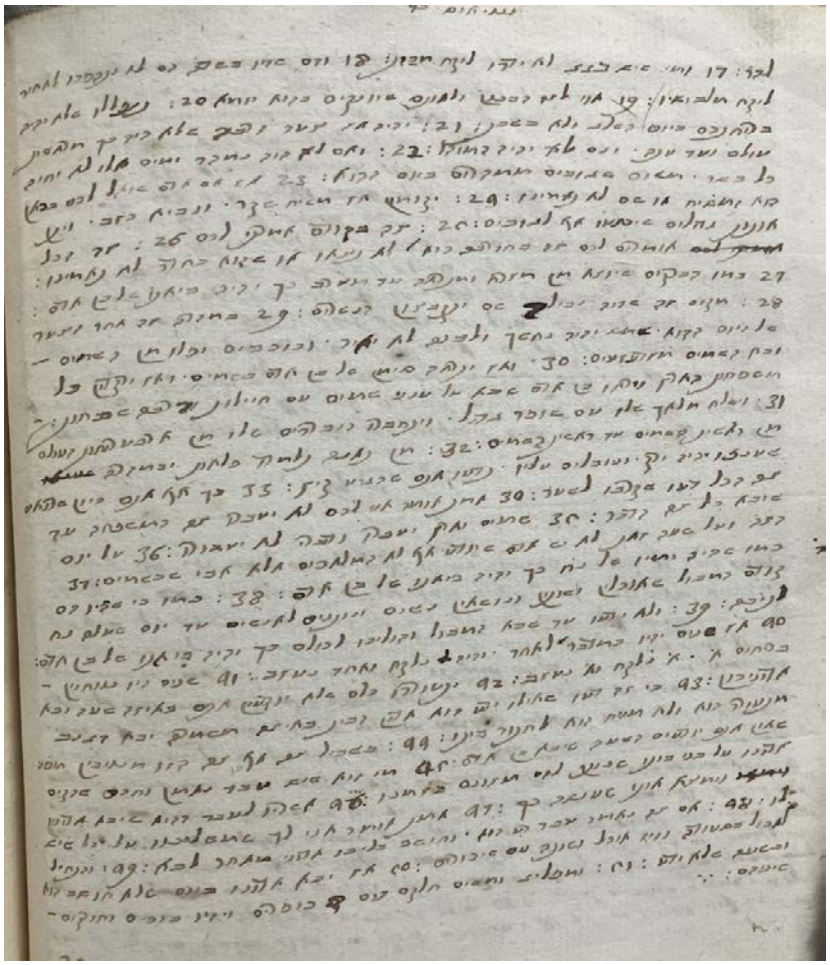
[695] Due to the ban on using God's Holy Name by the Pharisees in the second century, this phrase cannot be spoken by Judean communities in Israel.

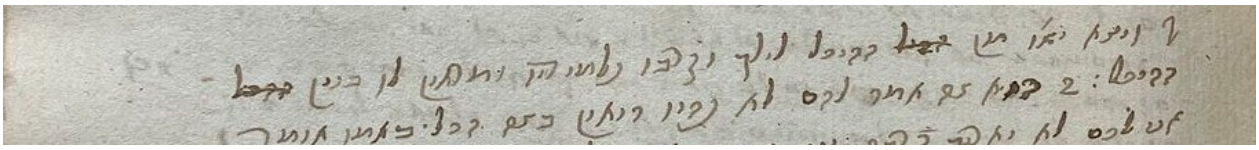
[696] This is misspelled and should be לֹא תִרְאֶה אוֹתִי, "you shall not see me."

Cochin Matthew Chapter 24





Chapter 24:1



ויצא ישׁ׳ו מן ההיכל לילך וקרבו תלמידיו ומראין לו בנין ההיכל:

Hebrew Transcription

Translation: And Yeshua went out of the Holy Place to go, and his talmidim (disciples) approached and showed him the building of the Holy Place.

The Scriptures: And going out, יהושע went away from the Set-apart Place, and His taught ones came near to point out to Him the buildings of the Set-apart Place.

Aramaic: And Eshu {Yeshua} departed from The Haykla {The Temple} to go away, and His Disciples approached and were showing Him the construction of The Haykla {The Temple}.

תלמידיו	וקרבו	לילך	ההיכל	מן	ישׁ׳ו	ויצא
talmidav, "his/its talmidim disciples," (n mp, 3ms pronom)	v'karvu, "and/ but/ so/ or they approached, came near," (v. Pa'al/Qal, qatal, past, 3mp)	lilech "to go, walk," (v. Pa'al/Qal, inf constr) Mishnaic	ha'hechal, "the holy place, Temple," (n ms)	min, "from/ of," (prep)	yeshu, "Yeshua," (name)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

			ההיכל:	בנין	לו	ומראין[697]
			ha'hechal, "the holy place, Temple," (n ms)	binyan, "building, structure," (n ms)	lo, "to/ for/ belonging to him," (prep, 3ms pronom)	v'maran, "and/ but/ so/ or we/ you (mp)/ they, those who showed," (v. Hif'il, act part, mp) Mishnaic Aramaism

Interlinear Chart

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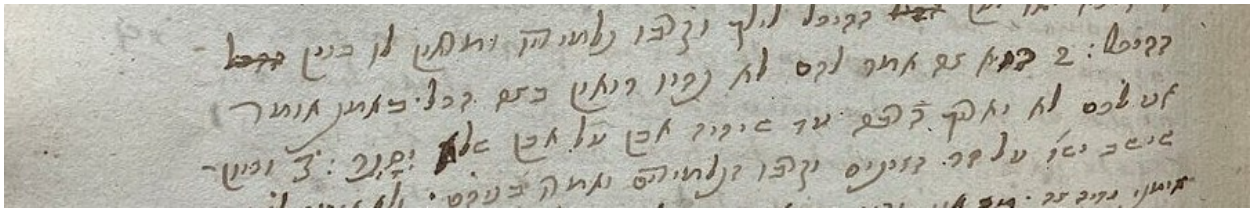
[697] This word is first found in the *Mishnah* Shevi'it 5:2.

Chapter 24:2



הוא זה אמר להם לא תהיו רואין בזה הכל באמת אומר אני לכם לא יאריך הרבה עד שיהיה אבן על אבן שלא יסתר:

Hebrew Transcription

Translation: He said to them, "Do you not see all of this? In this truth, I say to you, it will not be much longer until there will *not* be *left* one stone upon another, that will not be destroyed."[698]

The Scriptures: And יהושע said to them, "Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down."

Aramaic: Then He said unto them, "Behold! Don't you see all these stones? Amiyn {Truly} I say unto you, that no stone here will be left upon another, which will not be torn down!"

רואין	תהיו	לא	להם	אמר	זה	הוא
ro'in, "we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	tihyu, "you (mp) will be," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no, not," (neg part)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	hu, "he/it," (3ms pron)

לא	לכם	אני	אומר	באמת	הכל	בזה
lo, "no, not," (neg part)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	b'emet, "in/ with/ by (the) truth (prep, n fs)	ha'kol, "the all," (n ms)	b'ze,"in/ with by this," (prep, pron)

אבן	על	אבן	שיהיה	עד	הרבה	יאריך
even, "stone," (n fs)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	even, "stone," (n fs)	shih'that/ which/ who/ whom will be," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ad, "until," (prep)	harbeh, "many, much, a lot," (adv)	ya'arich, "he/it will extend," (v. Hif'il, yiqtol, fut, 3ms)

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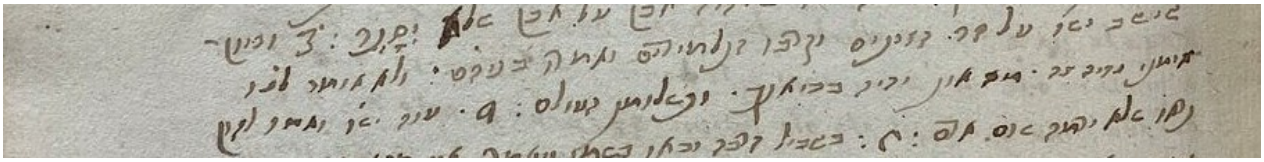
[698] Derived from the root ס-ת-ר (S-T-R), it connotes tearing down, demolishing, or destroying a structure. This root is frequently used in Rabbinic Hebrew, including the *Mishnah* and *Talmud*, as well as in Aramaic. Given the rabbinic context of the manuscript, it is interpreted to mean "was destroyed."

					יסתר:	שלא
					yisater, “he/it will be destroyed,” (v. Nif’al, yiqtol, pssv fut, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)

Interlinear Chart

Chapter 24:3



וכיון שישב יש׳ו על הר הזיתים וקרבו התלמידים ואמרו בניהם ולא אומר לנו אימתי יהיה זה מה אות יהיה בביאתך ותשלומת העולם:

Hebrew Transcription

Translation: Then, when Yeshua sat on the Mount of Olives, his talmidim (disciples) approached and said among themselves, “Are you not going to tell us when this will be? What will be the sign of your coming and the retribution of the world?”

The Scriptures: And as He sat on the Mount of Olives, the taught ones came to Him separately, saying, “Say to us, when shall this be, and what is the sign of Your coming, and of the end of the age?”

Aramaic: And while Eshu {Yeshua} sat upon the Tura d’Zaythe {the Mount of Olives}, His Disciples approached and were saying among themselves and unto Him, “Tell us when these things will be, and what is the sign of Your coming, and the end of the world.”

וקרבו	הזיתים	הר	על	ישׁ׳ו	שישב	וכיון
ve’karvu, “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’zeitim, “the olives,” (n mp)	har, “mountain, mount,”’ (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yeshu, “Yeshua,” (name)	she’yashav, “that/ which/ who/ whom he/it sat,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v' kevan, “and/ but/ so/ or kivan, “because, as soon as, since,” (conj)

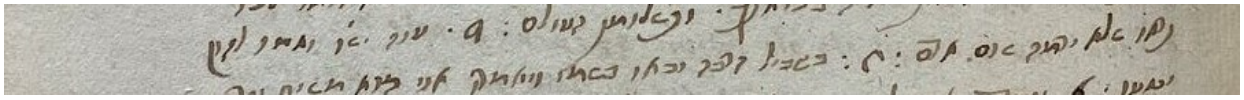
אימתי	לנו	אומר	ולא	בניהם[699]	ואמרו	התלמידים
eimatai, “when,” (adv)	l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ve’lo, “and/ but/ so/ or no/not,” (neg part)	bneihem, “in/ with/ by (among) themselves,” (prep, n mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ha’talmidim, “the students, disciples,” (n mp)

ותשלומת	בביאתך[700]	יהיה	אות	מה	זה	יהיה
v’tuslamata, “and/ but/ so/ or payment, reward, retribution,” (Ar. n fs)	b’bi’atcha, “in/ with/ by your (ms) coming,” (prep, n fs, 2ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	ot, “sign, signal, letter, writing, symbol,” (n ms)	mah, “what?” (pron)	ze,”this,” (pron, ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

						העולם:
						ha’ohlam, “the world, eternity, ever, everlasting, old,” (n ms)

Interlinear Chart

Chapter 24:4



ענה ישו׳ ואמר להון תראו שלא ירמה שום אדם:

Hebrew Transcription

Translation: Yeshua answered and said to them, “You are to see[701] that not any man deceives *you*.”

The Scriptures: And יהושע answering, said to them, “Take heed that no one leads you astray.”

Aramaic: Eshu {Yeshua} answered and said unto them, “Beware, don’t let anyone deceive you.”

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[699] In rabbinic literature, this word is often used to describe “among themselves.” However, the expected spelling should more likely be ביניהם.

[700] Take note that the bet (ב) prefix indicates an ongoing process of “coming” and represents an entire prophetic event window. In contrast, the kaf (כ) prefix signifies an action that has just occurred.

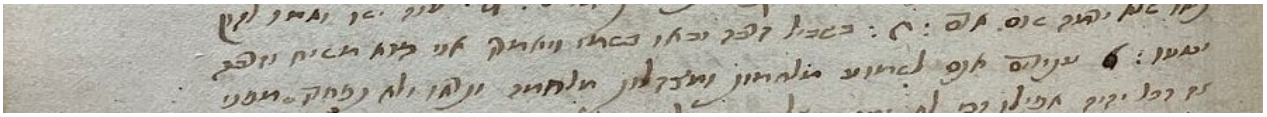
[701] Idiomatic meaning, “See to it.”

ענה	יש׳ו	ואמר	להון	תראו	שלא	ירמה
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yerame, “he/it will deceive,” (v. Pi’el, yiqtol, fut, 3ms)

שום	אדם:					
sum, “any,” (in a neg sentence)	adam, “man,” (n ms)					

Interlinear Chart

Chapter 24:5



בשביל הרבה יבאו בשמי ויאמרו אני הוא משיח והרבה יטעו:

Hebrew Transcription

Translation: “For many will come in My Name and say, ‘I am he, the Messiah,’ and they will mislead many.”

The Scriptures: For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.

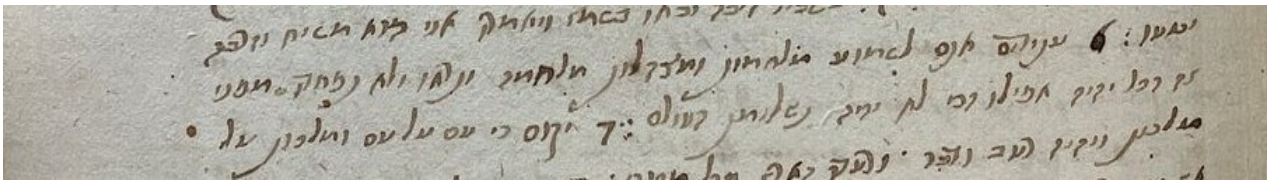
Aramaic: For, many will come in My Name, and will affirm that “ENA NA Meshikha {I AM, The Anointed One},” and they will deceive many.

בשביל	הרבה	יבאו	בשמי	ויאמרו	אני	הוא
bishvil, “for, for the sake of,” (prep) Mishnaic	ha’rabah, “vast, great, many,” (adj fs)	yavu, “they will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	bishmi, “in/ with/ by my name,” (prep, n ms, 1cs pronom)	v’yomru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	ani, “I,” (1cs pron)	hu, “he/it,” (3ms pron)

משיח	והרבה	יטעו:				
meshiach, “messiah, anointed one,” (n ms)	v’ha’rabah, “and/ but/ so/ or vast, great, many,” (adv)	yat’u, “they will deceive, mislead,” (v. Hif’il, yiqtol, fut, 3mp)				

Interlinear Chart

Chapter 24:6



עתידים אתם לשמוע מלחמות ומצהלות מלחמה ותראו ולא תפחדו מפני זה הכל יהיה אפילו הכי לא יהיה תשלומת העולם:

Hebrew Transcription

Translation: "You are about to hear wars and *the* neighings of war,[702] but you will see and not fear from all this, even though it has not become the recompense of the world."

The Scriptures: And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.

Aramaic: But, you are destined to hear of battles and reports of wars. See that you are not disturbed, for, it is necessary that all these things should happen, but, it isn't yet the shulama {the end}.

עתידים	אתם	לשמוע	מלחמות	ומצהלות	מלחמה	ותראו
atidim, "intending, about to, in the future," (adj mp)	atem, "you," (pron 2mp)	lishmoa, "to hear, listen," (v. Pa'al/Qal, inf constr)	milchamot, "wars," (n fp)	ve'mitzhalot, "and/ but/ so/ or neighings, snortings of," (n fp constr)	milchama, "war," (n fs)	v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)

ולא	תפחדו	מפני	זה	הכל	יהיה	אפילו
ve'lo, "and/ but/ so/ or no, not, neither," (neg part)	tifchadu, "you will fear," (v. Pa'al/Qal, yiqtol, fut, 2mp)	m' panei, "from/ of (the) face of, presence of, before," (prep)	ze, "this," (pron)	h'kol, "the all," (n ms)	yihye, "he/it will be," (v. Pa'al/!Qal, yiqtol, fut, 3ms)	afilu, "even," (adv)

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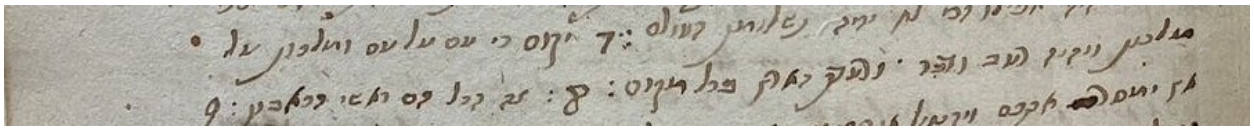
[702] ומצהלות מלחמה (*u-mitzaholot milchama*): This phrase, meaning "the shouts or neighing of war," uses the noun מצהלות (singular מְצָהֲלָה), derived from the biblical root צ-ה-ל. It can be translated as "battle cries" or "shouts of battle." In biblical Hebrew, the root צ-ה-ל often describes the high-pitched neighing of horses (as in Jeremiah 8:16, 50:11) or cries of joy and triumph (like in Isaiah 12:6, 24:14). By using the plural מצהלות מלחמה, the author replaces the abstract idea of auditory "rumors" with a vivid image of battlefield noise — the shouting of soldiers or the neighing of warhorses charging into battle. This word choice reflects a style typical of Rabbinic or medieval Hebrew, aimed at creating a poetic and vivid auditory impression.

		העולם:	תשלומת	יהיה	לא	הכי
		h’oh’lam, “the world, eternity,” (n ms)	tashlumat, “recompense, payment,” (n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (neg part)	ha’chi, “yet, but rather, that, for, because, when, as though, as, because that, but,” (adv)

Interlinear Chart

Chapter 24:7



יקום כי עם על מלכות ויהיה רעב ודבר ורעדת הארץ בכל מקום:

Hebrew Transcription

Translation: “For nation will rise against a nation, and kingdom against kingdom. And there will be famine, pestilence, and quaking of the earth in every place.”

The Scriptures: For nation shall rise against nation, and reign against reign. And there shall be scarcities of food, and deadly diseases, and earthquakes in places.

Aramaic: For, Ama {Nation/People} will rise against Ama {Nation/People}, and Malkutha {Kingdom} against Malkutha {Kingdom}, and there will be kaphne {famines} and methane {plagues} and zawe {earthquakes} in various places.

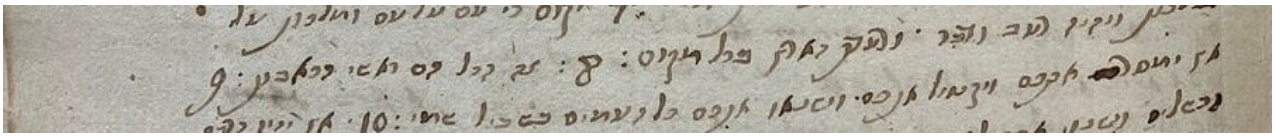
על	ומלכות	עם	על	עם	כי	יקום
al, “on, upon, over, about, regarding, against,” (prep)	ve’malchut, “and/ but/ so/ or kingdom, monarchy,” (n fs)	am, “nation, people,” (n ms)	al, “on, upon, over, about, regarding, against,” (prep)	am, “nation, people,” (n ms)	ki, “for, because, since,” (conj)	yakum, “he/it will rise,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

בכל	הארץ	ורעדת	ודבר	רעב	ויהיה	מלכות
b’kol, “in/ with/ by (the) all,” (prep, n ms)	ha’eretz, “the earth,” (n fs)	ve’ra’adat, “and/ but/ so/ or trembling of, quaking of,” (nfs)	ve’dever, “and/ but/ so/ or pestilence, plague, destruction, death,” (n ms)	ra’av, “famine, hunger,” (n ms)	ve’yihye, “and/ but/ so/ or he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	malchut, “kingdom, monarchy,” (n fs)

						מקום:
						makom, “place,” (n ms)

Interlinear Chart

Chapter 24:8



זה הכל הם ראשי הכאבות:

Hebrew Transcription

Translation: “All these are the beginning of the sorrows.”

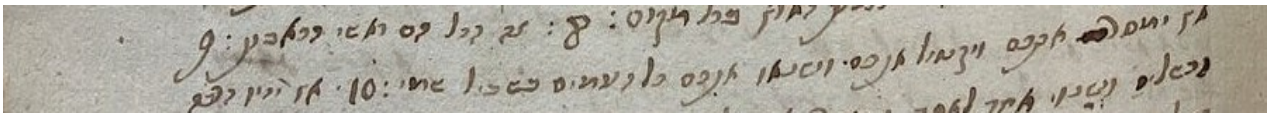
The Scriptures: And all these are the beginning of birth pains.

Aramaic: But, all these things are the beginning of sorrows.

		הכאבות:	ראשי	הם	הכל	זה
		ha’ke’evot, “the pains, sorrows,” (n fp)	rashi, “beginning of,” (n ms constr)	hen, “they,” (3mp pron)	ha’kol, “the all,” (n ms)	ze, “this,” (pron)

Interlinear Chart

Chapter 24:9



אז ימסר אתכם ויקטול אתכם וישנאו אתכם כל העמים בשביל שמי:

Hebrew Transcription

Translation: “Then he (*they*)[703] will deliver you, and will kill you, and all the nations will abhor you for the sake of My Name.”

[703] This may be an inadvertent omission of a suffix by the scribe. The addition of a final vav suffix transforming ימסר (*yimsor*) to ימסרו (*yimseru*) would change the meaning from “he delivered” to “they delivered." Consequently, the translation accounts for this potential error and offers a corrected version.

The Scriptures: “Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My Name’s sake.

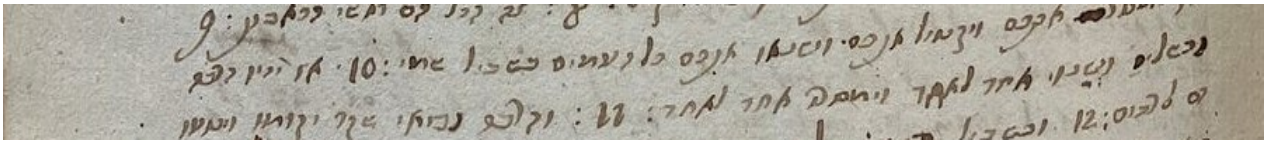
Aramaic: Then they will deliver you unto afflictions, and they will kill you, and you will be hated by all Nations because of My Name.

אתכם	וישנאו	אתכם	ויקטול	אתכם	ימסר	אז
etchem, DO marker, “you (mp),” (2mp pronom)	ve’yisneu, “and/ but/ so/ or they will hate, abhor,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	etchem, DO marker, “you (mp),” (2mp pronom)	ve’yiktol, “and/ but/ so/ or he/it will kill,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	etchem, DO marker “you (mp),” (2mp pronom)	yimsor, “he/it will send, deliver,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	az, “then, in that case, so,” (conj)

			שמי:	בשביל	העמים	כל
			shem’i, “my name,” (n ms, 1cs pronom)	bishvil, “for, for the sake of, for this reason,” (prep	ha’amim, “the peoples, nations,” (n mp)	kol, “all, every, everything,’’ (n ms)

Interlinear Chart

Chapter 24:10



אז יהיו הרבה נכשלים וישנו אחד לאחד וימסרו אחד לאחר:

Hebrew Transcription

Translation: “Then many will stumble, and hate one another, and they will betray one another.”

The Scriptures: And then many shall stumble, and they shall deliver up one another, and shall hate one another.

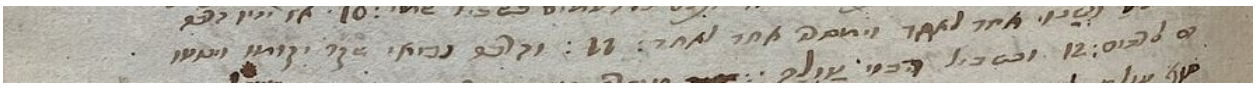
Aramaic: Then, many will stumble {be offended or fall away} and will hate each other and will betray each other.

לאחד	אחד	וישנו	נכשלים	הרבה	יהיו	אז
l’echar, “to/ for/ belonging to another, other, different,” (prep, adj ms)	echad, “one,” (card num)	v’yesana’u, “and/ but/ so/ or they will hate,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	nichshalim, “we/ you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)	harbeh, “many, much, a lot,” (adv)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	az, “then, in that case, so,” (conj)

				לאחר:	אחד	וימסרו
				l'echad, "to/ for/ belonging to other, another, different," (prep, adj ms)	echad, "one," (card num)	v'yimesru, "and/ but/ so/ or they will send, deliver, betray," (v. Pa'al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

Chapter 24:11



והרבה נביאי שקר יקומו ויטעו הם לרבים:

Hebrew Transcription

Translation: "And many false[704] prophets will arise and deceive many."

The Scriptures: And many false prophets shall rise up and lead many astray.

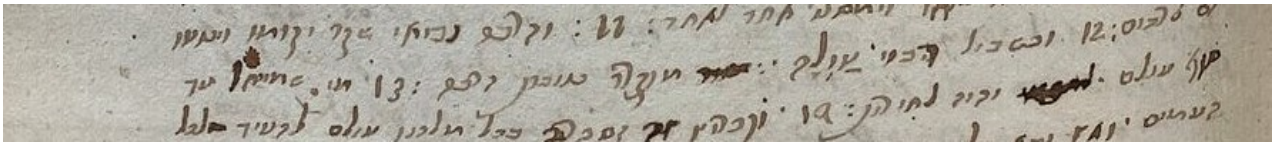
Aramaic: And many nabiye nagale {lying/false prophets} will arise and they will deceive many.

לרבים:	הם	ויטעו	יקומו	שקר	נביאי	והרבה
le'rabim, "to/ for/ belonging to many," (prep, adj ms)	hem, "they," (pron, mp)	v'yat'u, "and/ but/ so/ or they will deceive, mislead," (v. Hif'il, yiqtol, fut, 3mp)	yakumu, "they shall rise up," (v. Pa'al/Qal, yiqtol fut, 3mp)	sheker, "falsehood, lying," (n ms)	nevi'ei- "prophets of," (n mp constr)	v'ha'rabah, "and/ but/ so/ or vast, great, many," (adj fs)

Interlinear Chart

[704] This word שקר (*sheker*) means, "falsehood" or "lie." These are lying prophets.

Chapter 24:12



ובשביל ריבוי עולה מתקרר טובות הרבה:

Hebrew Transcription

Translation: "And due to increasing iniquity, the goodness of many becomes cold."

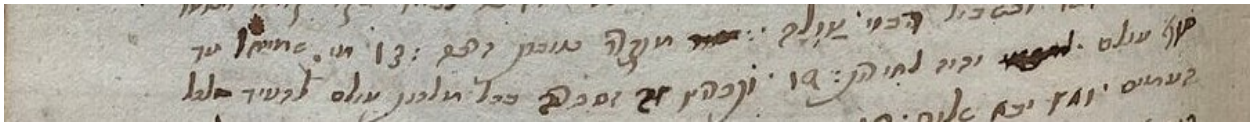
The Scriptures: And because of the increase in lawlessness, the love of many shall become cold.

Aramaic: And because of the abundance of iniquity, the love of many will become cold.

	הרבה:[705]	טובות	מתקרר	עולה	ריבוי	ובשביל
	harbeh, "many, much, a lot," (adj fs)	tovot, "good(s), pleasant, appropriate," (adj fp)	mitkarer, "I/ you (ms) / he/it cool(s) down," (v. Hit'pael, act part, ms)	avlah, "iniquity, unrighteousness, injustice" (n fs)	ribuy, "multiplicity, multitude, increase," (n ms)	v'bishvil, "and/ but/ so/ or for, for the sake of, for this reason," (prep)

Interlinear Chart

Chapter 24:13



מי שמייחל עד סוף עולם יהיה לחירות:

Hebrew Transcription

Translation: "Whoever waits[706] until the end of the world will have freedom."

The Scriptures: But he who shall have endured to the end shall be saved.

Aramaic: But, the one who endures until the end, he will have life.

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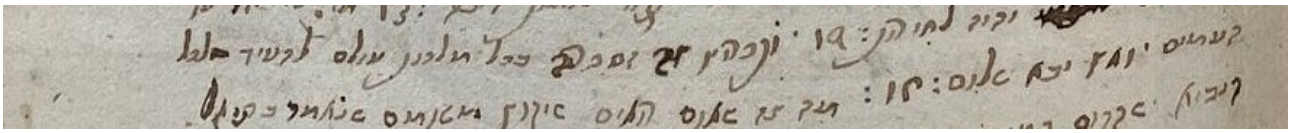
[705] This word is parsed as an adverb, it in context it means, "many." as a plural substantive (i.e., an adjective operating as a noun).
[706] This word מייחל (*meyachel*) means "those who hope" or "expect" with the expectation of a good outcome.

לחירות:	יהיה	עולם	סוף	עד	שמייחל	מי
l'cherut, "to/ for/ belonging to (the) freedom," (prep, n fs)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol fut, 3ms)	olam, "world," (n ms)	sof, "end," (n ms)	ad, "until," (prep)	she'meyachel, "I/ you (ms) / he/it await(s), hope(s), look forward to, expect," (v. Pi'el act part, ms)	mi, "who, whoever," (interrog part)

Interlinear Chart

Chapter 24:14



ותכריז זה הסברה בכל מלכות עולם להעיד לכל העמים ואז יבא שלום:

Hebrew Transcription

Translation: "And this gospel shall be proclaimed as a declaration in every kingdom of the world, to testify to all nations, so then peace will come."

The Scriptures: And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.

Aramaic: And this Sabartha d'Malkutha {Hopeful Message/Gospel of The Kingdom} will be proclaimed in all the world for a testimony unto all the Amme {the Peoples/the Nations}, and then the shulama {the end} will come.

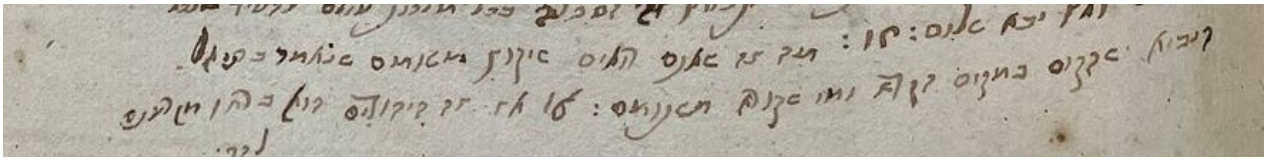
להעיד	עולם	מלכות	בכל	הסברה	זה	ותכריז[707]
leha'id, "to testify, to witness," (v. Hif'il, inf constsr)	olam, "world," (n ms)	malchut, "kingdom, monarchy," (n fs)	be'chol, "in/ with/ by (the) all," (prep, n ms)	hasbara, "explanation, clarification," (n fs)	ze, "this," (pron)	v'tuchraz, "and/ but/ so/ or you (ms) will be announced," (v. Huf'al, yiqtol, fut, 2ms)

		שלום:	יבא	ואז	העמים	לכל
		shalom, "peace," (n ms)	yavo, "he/it will come," (v. Pa'al/Qal, yiqtol, fut, ms)	v'az, "and/ but/ so/ or then, in that case, so," (conj)	ha'amim, "the peoples, nations," (n mp)	le'kol, "to/ for/ belonging to all," (prep, n ms)

Interlinear Chart

[707] This should be spelled as, וְתֻכְרַז (*v'tuchraz*), to indicate the passive future tense.

Chapter 24:15



מה זה שאתם רואים שיקוץ משומם שנאמר בדניאל הנביא שהקים במקום הקדש ומי שקורא השתומם:

Hebrew Transcription

Translation: "When[708] you see this, *the* abomination of desolation told by Daniel the prophet, that is standing in the Holy Place,[709] then whoever reads is astonished."

The Scriptures: "So when you see the 'abomination that lays waste,' spoken of by Dani'ĕl the prophet, set up in the set-apart place" – he who reads, let him understand -"

Aramaic: Now, when you have seen the unclean sign of desolation that was spoken by DanyIyl Nabiya {Daniel, the Prophet}, that stands in The Duktha Qadisha {The Holy Place}, (he who reads will understand),

---

מה	זה	שאתם	רואים	שיקוץ	משומם	שנאמר
ma, "what," (interrog part)	ze, "this," (pron, ms)	she'atem, "that/ which/ who/ whom you (mp)," (rel part, pron)	ro'im, "we/ you (mp)/ they see," (v. Pa'al/Qal, act pat, mp)	shikutz, "abomination, swearing, curse," (n ms)	m'shomam, "desolating, desolate," (part, adj ms; verify stem)	she'ne'mar, "that, which/ who/ whom was said/spoken," (v. Nif'al, qatal, passive past, 3ms)

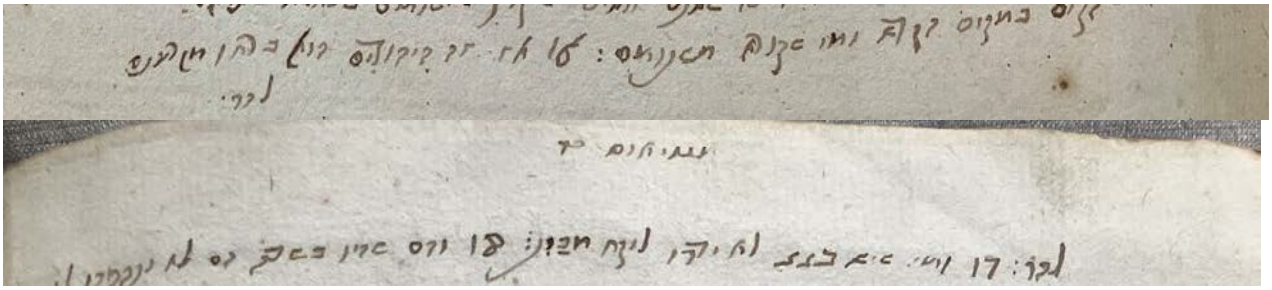
בדניאל	הנביא	שהקים	במקום	הקדש	ומי	שקורא
b'daniel, "in/ with/ by Daniel," (prep, name)	ha' navie, "the prophet," (n ms)	she'hekim, "that/ which/ who/ whom he/it built, stood up, raised up," (rel part, v. Hif'il, qatal, past, 3ms)	bamakom, "in/ with/ by (the) place," (prep, n ms)	ha'kodesh, "the holy," (n ms)	umi, "and/ but/ so/ or who," (interrog part)	she'kore, "that/ which/ who/ whom I/ you (ms)/ he/it read(s)," (rel part, v. Pa'al/Qal, act part, ms)

[708] This phrase directly translates to, "What is this you observe...".
[709] Daniel 9:27; 11:31; 12:11.

						השתומם:
						hish’to’mem, “he/it was astonished,” (Hit’pael, qatal, past, 3ms)

Interlinear Chart

Chapter 24:16



אז זה היהודים הוא ברחו מן רעתם להר:

Hebrew Transcription

Translation: “Then those Yehudites (Judeans) should flee from their harm to the mountain.”[710]

The Scriptures: then let those who are in Yehuḏah flee to the mountains.

Aramaic: then those who are in Yehud {Judea} should flee unto the tura {the mountain}.

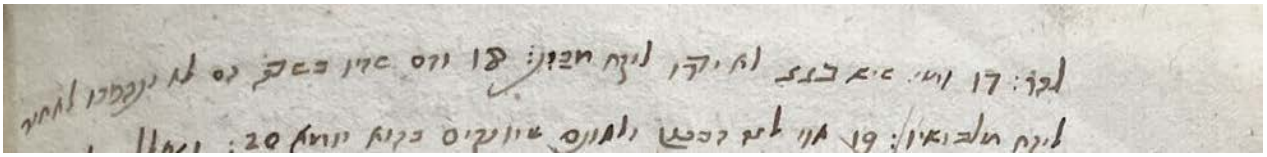
רעתם	מן	ברחו	הוא	היהודים	זה	אז
ra’atam, “their evil, wickedness, harm,” (n ms, 3mp pronom)	min, “from, of,” (prep)	barchu, “they escaped,” (v. Pa’al/Qal, qatal, past, 3mp)	hu, “he/it,” (3ms pron)	ha’yehudim, “the Jews, Judeans,” (n mp)	ze, “this,” (pron)	az, “then, in that case, so,” (conj)

[710] During times of war, people would seek refuge on Mount Mariah or Mount Zion in the ancient city of Jerusalem. When enemies captured the city, inhabitants would make a final stand at the temple. The mention of a single mountain in this verse suggests that the people might be fleeing to a mountain associated with the temple, such as Mount Sinai in northwestern Saudi Arabia, or to another distinctive mountain.

						להר:
						l'har, lamed "to/ for/ belonging to (the) mountain," (n ms)

Interlinear Chart

Chapter 24:17



ומי שיש בגג לא ירדו ליקח מבית:

Hebrew Transcription

Translation: And whoever is on the roof, let them not go down to take from the house.[711]

The Scriptures: Let him who is on the house-top not come down to take whatever out of his house.

Aramaic: And he who is on the rooftop, should not come down to take his house {i.e. household items/possessions}.

מבית:	ליקח[712]	ירדו	לא	בגג	שיש	ומי
m'bayit, "from/ of (the) house," (prep, n ms)	liqach, "take," (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	yardu, "let them descend," (v. Pa'al/Qal, jssv, fut, 3mp)	lo, "no/not," (neg part)	b'gag, "in/ with/ by (the) roof," (prep, n ms)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	umi," 'and/ but/ so/ or who?" (interrog part)

Interlinear Chart

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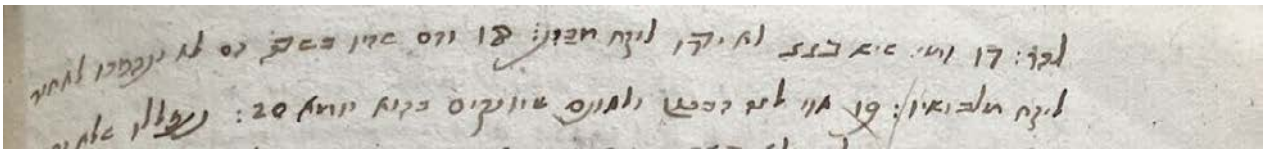
[711] This word (מבית - *m'beit*) means, "from the house." However, if a vav suffix (מביתו - *m'beit'o*) is added, then it is "from his house." It is possible that the vav suffix was omitted by mistake.
[712] This word is first found in the *Mishnah* Shevi'it 6:4.

Chapter 24:18



והם שהיו בשדה הם לא נתהפכו לאחור ליקח מלבושיו:

Hebrew Transcription

Translation: “And those who are in the field should not turn back to take their clothes.”

The Scriptures: And let him who is in the field not turn back to get his garments.

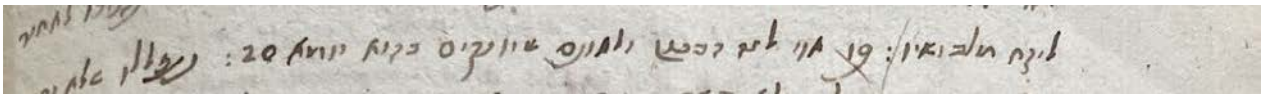
Aramaic: And he who is in the field, should not return back to take his clothes.

לאחור	נתהפכו	לא	הם	בשדה	שהיו	והם
l’achor, “to/ for/ belonging to (the) back,” (prep, n ms)	nit’hap’chu, “they were turned back,” (v. Nif’al, qatal, past, 3mp)	lo, “no/not,” (neg part)	hem, “they,” (pron, mp)	b’sade, “in/ with/ by (the) field,” (prep, n ms)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	v’hem, “and/ but/ so/ or they,” (pron, mp)

					מלבושיו:	ליקח
					m’levushav, “from/ of his/its clothing, garments,” (prep, n mp, 3ms pronom)	liqach, “take,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic

Interlinear Chart

Chapter 24:19



אוי לזה הבטן ולאותם שיונקים בהוא יומא:

Hebrew Transcription

Translation: “Woe to those pregnant[713] and those suckling in that day.”

The Scriptures: And woe to those who are pregnant and to those who are nursing children in those days!”

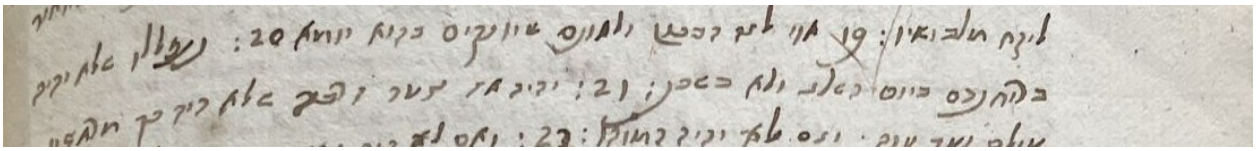
[713] Literally, “of the womb” and refers to, “those who are pregnant.”

Aramaic: But woe unto the pregnant ones, and unto those who are sucking {i.e. babies who are feeding/nursing} in those days.

יומא:	בהוא	שיונקים	ולאותם	הבטן	לזה	אוי
yoma, “day, time,” (n ms) Aramaism	b’hu, “in/ with/ by him/it,” (3ms pron)	she’yonkim, “that/ which/ who/ whom we/ you (mp)/ they, those that suckle,” (rel part, v. Pa’al/Qal, act part, mp)	v’l’otam, “and/ but/ so/ or to/ for/ belonging to them,” (prep, 3mp pronom)	ha’beten, “the belly, womb,” (n fs)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	oyi, “woe!” (part, interj)

Interlinear Chart

Chapter 24:20



תתפללו שלא יהיה בריחתכם ביום השלג ולא בשבת:

Hebrew Transcription

Translation: “You are to pray that your escape is not on the day of the snow and not on the sabbath.”[714]

The Scriptures: “And pray that your flight does not take place in winter or on the Sabbath.”

Aramaic: But pray that your flight {travel} will not be during sathua {winter}, and not during The Shabtha {The Sabbath}.

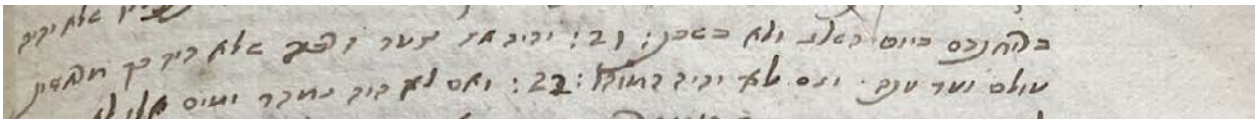
ולא	השלג	ביום	בריחתכם	יהיה	שלא	תתפללו
ve’lo, “and/ but/ so/ or no/not,” (neg part)	ha’sheleg, “the snow,” (n ms)	ba’yom, “in/ with/ by (the) day,” (prep, n ms)	berichat’chem, “your (mp) escape,” (n fs constr, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	v’hit’palel, “and/ but/ so/ or you (mp) will pray,” (v. Hit’pael, yiqtol, fut, 2mp)

[714] This can be interpreted either as "a Sabbath," referring to an unspecified Sabbath, or “the Sabbath," indicating a specific Sabbath, depending on vocalization. בַּשַּׁבָּת (*ba-shabbat*) means "On the Sabbath" (note the vowel under the first letter), while בְּשַׁבָּת (*b'shabbat*) means "On a Sabbath” (note the two vertical dots under the first letter). Therefore, without knowledge of the original vocalization, the final translation remains uncertain.

						בשבת:
						b’shabbat, “in/ with/ by (the) sabbath,” (prep, n fs)

Interlinear Chart

Chapter 24:21



יהיה אז צער הרבה שלא היה כך מראשית עולם ועד עתה וגם לא יהיה כמוהו:

Hebrew Transcription

Translation: “Then there will be much sorrow, that has not been like this from the beginning of the world until now, nor even will there be like it.”

The Scriptures: For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Aramaic: For then will be ultsana raba {great tribulation}, which hasn’t been from the beginning of the world until now, and neither will be.

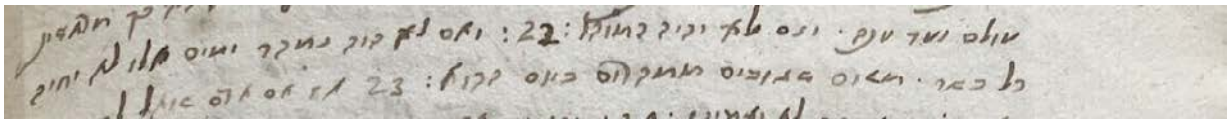
כך	היה	שלא	הרבה	צער	אז	יהיה
kach, “so, thus, therefore, in this way,” (adv)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	harbeh, “many, much, a lot,” (adv)	tza’ar, “sadness, regret, remorse,” (n ms)	az, “then, in that case, so,” (conj)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

יהיה	לא	וגם	עתה	ועד	עולם	מראשית
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lo, “no/not,” (neg part)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	ata, “now, currently,” (adv)	v’ad, “and/ but/ so/ or even, until,” (prep)	olam, “world,” (n ms)	m’reshit, “from/ of (the) beginning,” (prep, n fs)

						כמוהו:
						kamohu, “like/ as him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 24:22



ואם לא היה נמהר ימים אלו לא יחיה כל בשר משום שגובים ממהרים ביום ההוא:

Hebrew Transcription

Translation: “And unless those days be hastened, all flesh would not live, because the collector[715] hastens in that day.”

The Scriptures: And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.

Aramaic: And if those days were not shortened, not any flesh would live, but, on account of The Gabaya {The Elect/The Chosen Ones}, those days will be shortened.

לא	אלו	ימים	נמהר	היה	לא	ואם
lo, “no/not,” (neg part)	elu, “these,” (3mp pron)	yamim, “days,” (n mp)	nimhar, “hasten, hurried,” (adj ms)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	lo, “no/not,” (neg part)	v’im, “and/ but/ or if/ whether,” (conj)

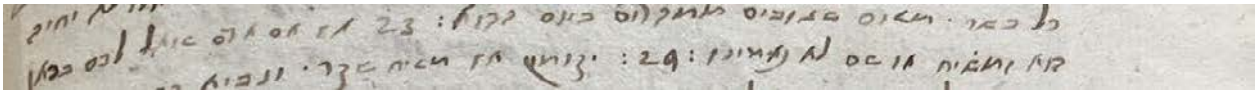
ביום	ממהרים	שגובים	משום	בשר	כל	יחיה
ba’yom, “in/ with/ by (the) day,” (prep, n ms)	memaharim, “we/ you (mp)/ they, those who hurry, hasten,” (v. Pi’el, act part, mp)	she’govim, “that/ which/ who/ whom elect,” (rel part, n mp)	m’sum, “from/ of because, from any, due to” (prep)	basar, “meat, flesh,” (n ms)	kol, “all, every, everything,’’ (n ms)	yichye, “he/it will live,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

[715] Since the collectors are rushing (משום שגובים ממהרים), the phrase literally means “because [the] collectors are rushing.” In this context, the active masculine plural participle גובים (from the root ג-ב-ה, meaning "to collect or demand payment”) functions as a noun, referring to "creditors,” “collectors,” or “divine enforcers." In rabbinic and apocalyptic texts, the term is used metaphorically to describe angels of destruction or agents of divine punishment sent to enforce retribution for human sins. This phrase exemplifies the dual role of the Hebrew participle: גובים serves as the subject, "the collectors," while ממהרים (from מ-ה-ר) functions as the active verb, "are rushing." Joseph Gebhardt-Kein, in his translation, “The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew: Text and Translation,” rendered this word as “elect,” probably to suggest a unique group implementing this plan.

						ההוא:
						ha'hu, "the he/it," (3ms pron)

Interlinear Chart

Chapter 24:23



אז אם אדם שואל לכם בכאן הוא המשיח או שם לא תאמינו:

Hebrew Transcription

Translation: "Then if a man says to you, 'In here is he, the Messiah,' or 'There!' you are not to believe."

The Scriptures: If anyone then says to you, 'Look, here is the Messiah!' or 'There!' do not believe.

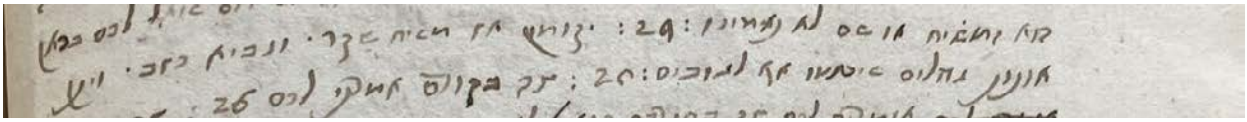
Aramaic: Then, if anyone might say unto you, Look! Here is Meshikha {The Anointed One}, or there, don't believe them.

הוא	בכאן	לכם	שואל	אדם	אם	אז
hu, "he/it," (3ms pron)	b'kan "in/ with/ by here, now," (prep, adv)	lachkem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	shoel, "I/ you (ms)/ he/it ask(s)," (v. Pa'al/Qal, act part, ms)	adam, "man," (n ms)	im, "if, whether," (conj)	az, "then, in that case, so," (conj)

		תאמינו:	לא	שם	או	המשיח
		ta'aminu, "you (mp) will believe," (v. Hif'il, yiqtol, fut, 2mp)	lo, "no/not," (neg part)	sham, "there," (adv)	o, "or" (conj)	ha'mashiach, "the messiah, anointed one," (n ms)

Interlinear Chart

Chapter 24:24



יקומון אז משיח שקר ונביא כזב ויתן אותות גדולים שיטעו אף לגובים:
Hebrew Transcription

Translation: "There will be established at that time a lying messiah and a false prophet,[716] and he will give great signs, so that they may mislead[717] also the elect."

The Scriptures: "For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones."

Aramaic: For, false meshikhe {anointed ones} and nabiye d'kadabutha {prophets of falsehood} will arise, and they will give great signs in order to deceive, if possible, even The Gabaya {The Elect/The Chosen Ones}.

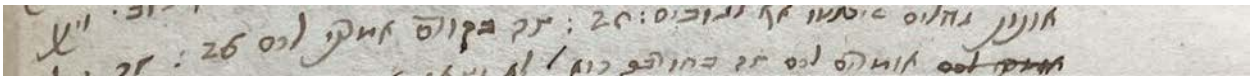
ויתן[719]	כזב	ונביא	שקר	משיח	אז	יקומון[718]
v'yiten, "and/ but/ so/ or he/it will give," (v. Pa'al/Qal, yiqtol, 3ms)	kazav, "lie, falsehood," (n ms)	v'navi, "and/ but/ so/ or (the) prophet," (n ms)	sheker, "lying," (n ms)	meshiach, "messiah, anointed one," (n ms)	az, "then, in that case, so," (conj)	yekumon, "they will arise," (v. Pa'al/Qal, yiqtol, fut, 3mp) Aramaism

		לגובים:	אף	שיטעו	גדולים	אותות
		l'govim, "to/ for/ belonging to (the) elect," (prep, n mp)	af, "also, even, therefore," (part)	she'yatu, "that/ which/ who/ whom they will mislead," (v. Hif'il, yiqtol, fut, 3mp)	gedolim, "mighty, many," (adj mp)	otot, "signs," (n mp)

Interlinear Chart

[716] The verb יקומון (*yekumon*) signifies that "they" will arise, while the terms משיח שקר ונביא appear to refer to a single false prophet and a false messiah. This word appears in Daniel 7:17.
[717] This verb can be a simple future tense (yiqtol) meaning, "will mislead," or it can be a jussive future meaning, "may mislead."
[718] This verb form is plural, but the משיח (*maschiah*) is singular.
[719] There is an agreement problem in this verse, for this is referring to a singular "he," but the subject appears plural in the word יקומון (*yekumon*).

Chapter 24:25



זה בקודם אמרתי לכם:

Hebrew Transcription

Translation: “This, I said to you before.”

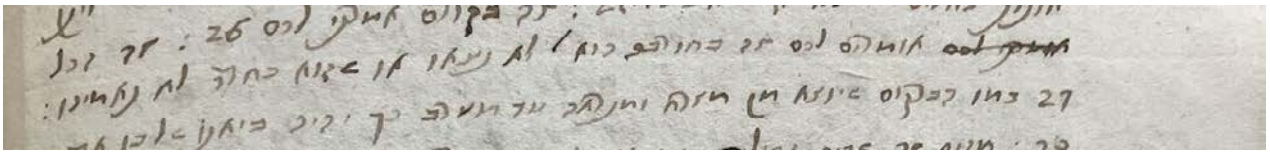
The Scriptures: See, I have forewarned you.

Aramaic: Behold, I have told you beforehand.

			לכם:	אמרתי	בקודם	זה
			lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	amarti, “I said,” (v. Pa’al/Qal, qatal, past, 1cs)	b’kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	ze, “this,” (pron)

Interlinear Chart

Chapter 24:26



זה הכל אומרים לכם זה בחורבה הוא לא תצאו או שהוא בחדר לא תאמינו:

Hebrew Transcription

Translation: “All this, they say to you, 'This one is in the desolate place,’ you should not go out; or ‘He is in the room,’[720] you are not to believe.”

The Scriptures: So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.

Aramaic: If therefore they might say unto you, Look! He is in the khurba {the wilderness}, don’t go out. Or, Look! He is in the thuana {the inner chamber}, don’t believe them.

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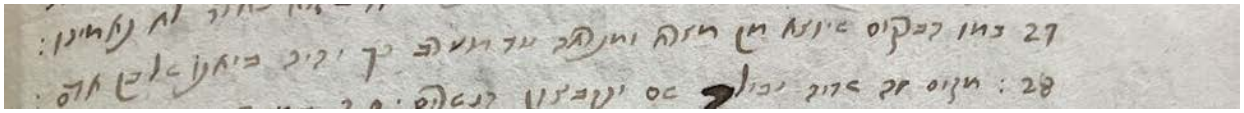
[720] It can also refer to an "inner chamber.”

הוא	בחורבה	זה	לכם	אומרים	הכל	זה
hu, “he/it,” (pron)	ba’chur’bah, “in/ with/ by (the) ruin, desolation,” (prep, n fs)	ze, “this,” (pron)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omrim, “we/ you (mp)/ they say(s),” (v. Pa’al/Qal, act part, mp)	ha’kol, “the all,” (n ms)	ze, “this,” (pron)

תאמינו:	לא	בחדר	שהוא	או	תצאו	לא
ta’aminu, “you (mp) will believe,” (v. Hif’il, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)	b’cheder, “in/ with/ by (the) room,” (prep, n ms)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	o, “or” (conj)	tetz’u, “you will exit, go out,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)

Interlinear Chart

Chapter 24:27



כמו הברקים שיוצא מן מזרח ומתראה עד מערב כך יהיה ביאתו של בן אדם:

Hebrew Transcription

Translation: “Like the lightning[721] that go out from the east and are seen unto the west, so it will be for his coming of the Son of Man.”

The Scriptures: For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Aḏam be.

Aramaic: For, as the lightning comes out from the East and is seen as far as the West {lit. the sun setting}, thus will be the coming of The Son of Man.

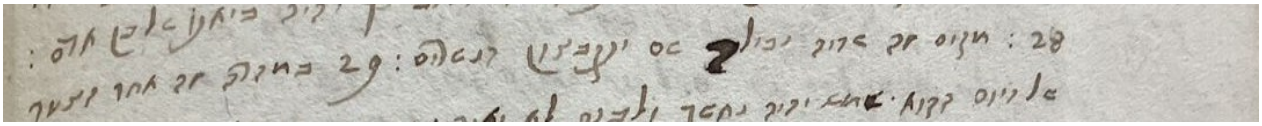
עד	ומתראה[723]	מזרח	מן	שיוצא[722]	הברקים	כמו
ad, “until,” (prep)	umitra’e, “and/ but/ so/ or I/ you (ms)/ he/it is seen,” (v. Hit’pael, act part, ms)	mizrach, “east,” (n ms)	min, “from, of,” (prep)	she’yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa’al/Qal, act part, ms)	ha’brakim, “the lightnings,” (n mp)	kmo, “like/ as, similarly to, such as,” (prep)

[721] Literally, “lightnings.”
[722] Agreement problem as this word יוצא (*yotze*) is singular, but “lightnings” הברקים (*ha’brakim*) is plural. Either this was mistakenly made plural, or “it went out” should have been made plural instead of singular.
[723] Agreement problem as this word is singular, but the subject “lightnings” הברקים (*ha’brakim*) is plural.

אדם:	בן	של	ביאתו	יהיה	כך	מערב
adam, “man,” (n ms)	ben, “son,” (n ms)	shel, “to/ for,” (prep)	bi’ato, “his/its coming,” (n fs, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	kach, “so, thus, therefore, in this way,” (adv)	ma’arav, “west,” (n ms)

Interlinear Chart

Chapter 24:28



מקום זה שדיה נבילה שם יתקבצון הנשרים:

Hebrew Transcription

Translation: “This place is a spoiling decay;[724] there the vultures will gather.”

The Scriptures: For wherever the dead body is, there the vultures shall be gathered together.

Aramaic: But, the place where the phagra {the body i.e. the carcass} shall be, there the vultures will gather.

הנשרים:	יתקבצון	שם	נבילה	שדיה[725]	זה	מקום
ha’nesharim, “the vultures, eagles,” (n mp)	yitkabtsun, “they will gather,” (v. Hit’pael, yiqtol, fut, 3mp) Aramaism	sham, “there,” (adv)	nevila, “withering, wilting, decaying,” (n fs)	sheadeah, “carrion, spoiling,” (n fs)	ze, “this,” (pron)	makom, “place,” (n ms)

Interlinear Chart

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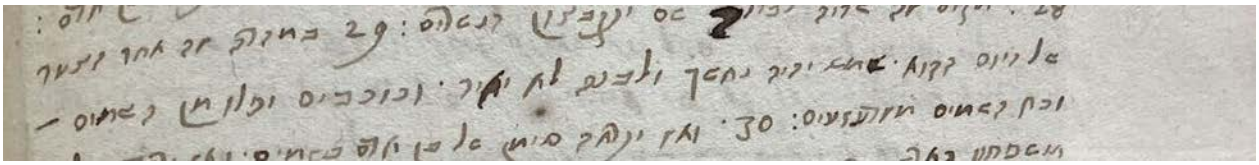
[724] This statement implies the presence of carcasses.

[725] This term שדיה (*shadeah*), when associated with the word נבילה (*nevilah*), forms a construct chain. שדיה or its related forms can be interpreted as referring to "carrion" or "spoiling" in nuanced translations, especially within the context of the Hebrew root שדד (*shadad*)، which connotes destruction, ruin, or spoilage.

Chapter 24:29



במהרה זה אחר הצער של היום ההוא שמש יהיה נחשך ולבנה לא יאיר וכוכבים יפלו מן השמים וכח השמים מזדעזעים:

Hebrew Transcription

Translation: "Quickly after this sorrow of that day, 'The sun will become darkened, and the moon will not shine, and the stars will fall from the heavens,'[726] and the power of the heavens will be shaken."

The Scriptures: And immediately after the distress of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

Aramaic: Then immediately after the tribulation of those days, the shemsha {the sun} will be darkened and the sahra {the moon} will not show nuhreh {his light}, and the kukbe {the stars} will fall from the Shmaya {the Heavens}, and the Khayle {the Powers} of the Shmaya {the Heavens} will be shaken.

ההוא	היום	של	הצער	אחר	זה	במהרה
ha'hu, "that he/it," (3ms pron)	ha'yom, "the day," (n ms)	shel, "to/ for," (prep)	ha'tza'ar, "the sadness, regret, remorse," (n ms)	achar, "after," (prep)	ze, "this," (pron)	b'mahara, "in/ with/ by (the) quickly, speedily, hastily" (prep, adv)

וכוכבים	יאיר	לא	ולבנה	נחשך	יהיה	שמש
v'kochavim, "and/ but/ so/ or (the) stars," (n mp)	ya'ir, "he/it will shine," (v Hif'il, yiqtol, fut, 3ms)	lo, "no/not," (neg part)	v'levana, "and/ but/ so/ or moon," (n fs)	nechshach, "he/it became darkened," (v. Nif'al, qatal, past, 3ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	shemesh, "sun," (n fs)

	מזדעזעים:	השמים	וכח	השמים	מן	יפלו
	mizda'az'im, "we/ you (mp)/ they, those are shocked, trembling," (v. Hit'pael, act part, mp)	ha'shamayim, "the heavens," (n mp)	v'koach, "and/ but/ so/ or strength, power," (n ms)	ha'shamayim, "the heavens," (n mp)	min, "from, of," (prep)	yiplu, "they will fall," (v. Pa'al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

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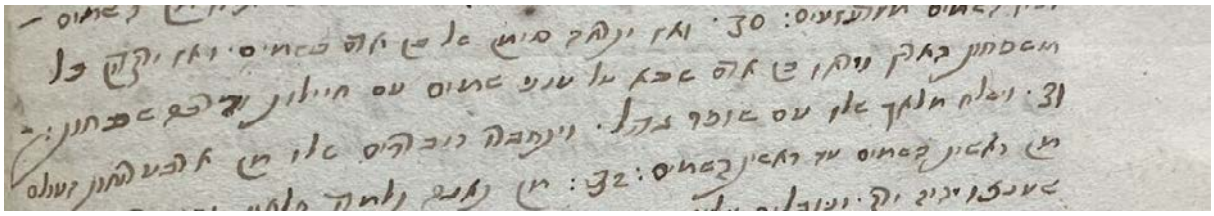
[726] Isaiah 13:10 and Ezekiel 32:7.

Chapter 24:30



ואז יתראה סימן של בן אדם בשמים ואז ירקדון כל משפחות הארץ ויראו בן אדם שבא על ענני שמים עם חיילות והרבה שבחות:

Hebrew Transcription

Translation: "And then will appear the sign of the Son of Man in the heavens, and then all the families of the earth will skip about (*mourn*)[727] and 'see the Son of Man who comes upon the clouds of the heavens'[728] with many forces[729] and praises."

The Scriptures: And then the sign of the Son of Aḏam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Aḏam coming on the clouds of the heaven with power and much esteem.

Aramaic: And then, The Sign of The Son of Man will appear in the Shmaya {the Heavens}, and then all the tribes of the Earth will mourn, and they will see The Son of Man who comes upon the Nanay Shmaya {the Clouds of the Heavens} with great power and glory.

בשמים	אדם	בן	של	סימן	יתראה	ואז
be'shamyim, "in/ with/ by (the) heaven(s)," (prep, n mp)	adam, "man," (n ms)	ben, "son," (n ms)	shel, "to/ for," (prep)	siman, "sign, mark, signal," (n ms)	yit'raeh, "he/it will appear, be seen," (v. Hit'pael, yiqtol, fut, 3ms)	v'az, "and/ but/ so/ or then, in that case, so," (conj)

[727] Joseph Gebhardt-Kein, in his translation, "The Travancore-Cochin, India Manuscript of Ezekiel Rahabi's Rabbinical-Hebrew Matthew: Text and Translation," translated this word as "mourn." The scribe may have intended יקדרון (*yikderun*) from the root *kadar*, meaning "they will mourn" or "grow dark," perhaps misreading the dalet as a resh. Then, וְאז ירקדון (*v'az yirkadun*) means, "and then they will dance or skip about." The verb includes a Paragogic Nun suffix (-ון / *-un*), an old form found in Biblical Hebrew poetry (like in Isaiah 26:19) and in Aramaic. This suffix adds a solemn, prophetic tone. The root ר-ק-ד ("to dance or leap") is unusual if the passage is meant to express fear or dread. To clarify this, the copyist might be imagining a vivid, unsettling scene of nature shaking or leaping under divine judgment, similar to Psalm 114:4 ("The mountains skipped like rams").

[728] Daniel 7:13.

[729] Because the root ח-י-ל is heavily tied to the biblical concept of חַיִל (*chayil* - meaning military power, host, or substance), the word חֲיָלוֹת (*chayalot*, with a soft 'ch' sound) was adopted in late biblical and rabbinic Hebrew as a collective, gender-neutral noun specifically meaning 'armies' or 'legions'. However, in Modern Hebrew, an entirely different word spelled the exact same way—חַיָּלוֹת (*chayalot*, with a hard, doubled 'y')—functions strictly as the plural noun for female soldiers.

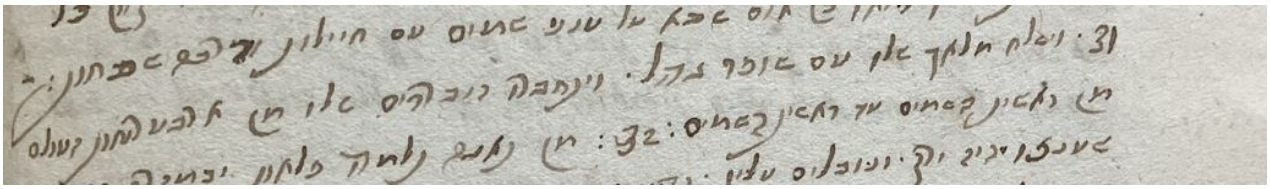
בן	ויראו	הארץ	משפחות	כל	ירקדון	ואז
ben, “son,” (n ms)	v’yiru, “and/ but/ so/ or they will see,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	ha’eretz, “the earth,” (n fs)	mishpachot, “families,” (n fp)	’kol, “all, every,” (n ms)	yirqedun, “they will leap, skip about,” (v. Pi’el, yiqtol, fut, 3mp) Aramaism	v’az, “and/ but/ so/ or then, in that case, so,” (conj

חיילות	עם	שמים	עני	על	שבא	אדם
chaylilot, “strong, army, strength, force,” (n fp)	im, “with, against, toward,” (prep)	shamayim, “heavens, skies,” (n mp)	anenei-, “clouds of,” (n mp constr)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	adam, “man,” (n ms)

					שבחות:	והרבה
					shvachot, “praises, exaltations,” (n fp)	v’ha’rabah, “and/ but/ so/ or vast, great, many,” (adj fs)

Interlinear Chart

Chapter 24:31



וישלח מלאך שלו עם שופר גדול ויתחברו הוברריים שלו מן ארבע רוחות העולם מן ראשית השמים עד ראשית השמים:

Hebrew Transcription

Translation: “And he will send his messenger with a great shofar, and be joined together, his proven ones from the four winds[730] of the world, from the beginning of the heavens unto the *other* beginning of the heavens.”

The Scriptures: And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

[730] The four winds term is also found in Daniel 7:2, Ezekiel 37:9, Jeremiah 49:36, and Revelation 7:1.

Aramaic: And He will send Malakuhe {His Heavenly Messengers} with a shiphura raba {a great trumpet}, and they will gather His own Gabaya {Elect/Chosen Ones} from the four winds, and from one end of the Heavens, unto the other.

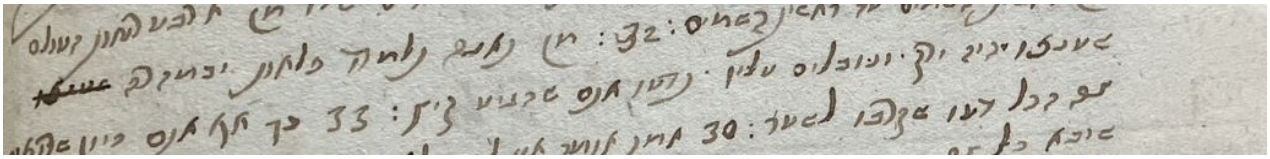
ויתחברו	גדול	שופר	עם	שלו	מלאך	וישלח
v'yitchabru, "and/ but/ so/ or they will join together," (v. Hit'pael, yiqtol, fut, 3mp)	gadol, "great," (adj ms)	shofar, "shofar, trumpet," (n ms)	im, "with, against, toward," (prep)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	malach, "messenger, angel," (n ms)	v'yishlach, "and/ but/ so/ or he/it will send," (v. Pa'al/Qal, yiqtol, fut, 3ms)

מן	העולם	רוחות	ארבע	מן	שלו	הוברר‍ים
min, "from, of," (prep)	ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)	ruchot, "spirits, winds," (n cp)	arba, "four," (card num)	min, "from, of," (prep)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	huvraru, "they were clarified, made clear, verified," (v. Huf'al, qatal, past, 3mp)

		השמים:	ראשית	עד	השמים	ראשית
		ha'shamayim, "the heavens," (n mp)	reshit, "beginning, outset," (n fs)	ad, "until," (prep)	ha'shamayim, "the heavens," (n mp)	reshit, "beginning, outset," (n fs)

Interlinear Chart

Chapter 24:32



מן תאנה תלמדו פלאות ובמהרה שענפי יהיה ירק ונובלים עליו תדעו אתם שהגיע קיץ:

Hebrew Transcription

Translation: "From the fig tree, you are to learn allegories: as quickly as its branches become green and buds;[731] by this you will know that summer has arrived."

The Scriptures: And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

[731] The phrase עליו (*v'novlim alav*) is understood as "and [its] leaves sprout or put forth." However, the text contains a notable contradiction or possible scribal error. The active plural participle) נובלים from root (נ-ב-ל means "wilting," "fading," or "falling off," which conflicts with the passage's context—namely, the Synoptic Fig Tree Parable (see Matthew 24:32; Mark 13:28)—where the tree appears to flourish and come alive as a sign of summer. It is likely that a scribe or copyist mistakenly confused the root נ-ב-ל with a similar-sounding or similar-meaning root in Rabbinic Hebrew ל-ב-ל-ב ,(l-b-l-b), meaning "to sprout, bud, or blossom." The original text probably intended to say ומלבלבים עליו (*u-melavlevim alav*), meaning "and its leaves are budding ". This correction aligns with the botanical imagery and the theological message of the apocalyptic sign.

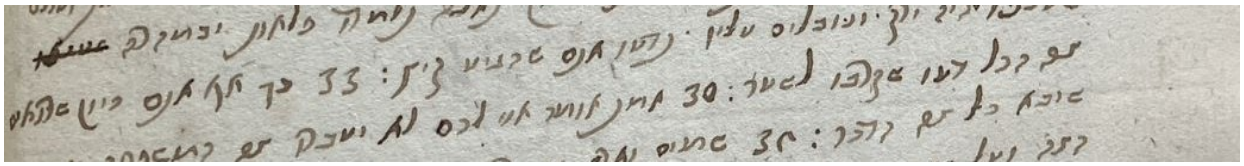
Aramaic: Now, learn a Pheletha {a Simile/a Parable} from the thitha {the fig tree}, that as soon as its branches become tender and springs up its leaves, you know that qayta {summer} has arrived.

יהיה	שענפי	ובמהרה	פלאות	תלמדו	תאנה	מן
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	she’anfei-,” that/ which/ who/ who his/its branches,” (rel part, n mp, 3ms pronom)	uvimeherah, “and/ but/ so/ or speedily, quickly, fast, soon,” (prep, adv)	pla'ot, “wonderful, marvelous, miraculous,” (n mp)	tilmedu, “you will learn,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	te’ena, “fig, fig tree,’ (n ms)	min, “from, of,” (prep)

קיץ:	שהגיע	אתם	תדעו	עליו	ונובלים	ירק
kayitz, “summer,” (n ms)	she’higia, “that/ which/ who/ whom he/it arrived,” (rel part, v. Hif’il, qatal, past, 3ms)	atem, “you,” (mp pron)	ted’u, “you (mp) will know,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	v’novlim, “and/ but/ so/ or we/ you (mp)/ they wither,” (v. Pa’al/Qal, act part, mp)	yerek, “greenness, green, vegetation, vegetable,” (n ms)

Interlinear Chart

Chapter 24:33



כך אף אתם כיון שרואים זה הכל דעו שקרבו לשער:

Hebrew Transcription

Translation: “So, therefore, when you see all this, know that these have drawn near to the gate.”

The Scriptures: So you also, when you see all these, know that He is near, at the doors.

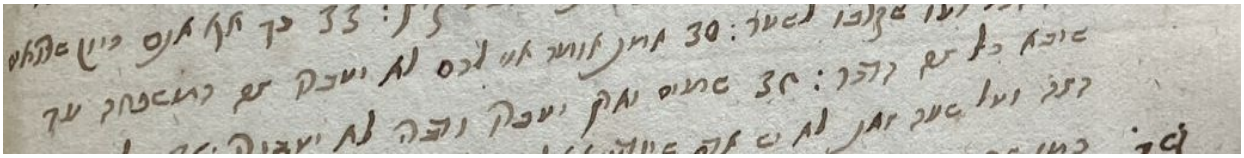
Aramaic: Likewise also when you have seen all these things, know that it has arrived at the door.

הכל	זה	שרואים	כיון	אתם	אף	כך
ha’kol, “the all,” (n ms)	ze, “this,” (pron)	she’ro’im, “that/ which/ who/ whom we/ you (mp)/ they, those who see,” (rel part, v. Pa’al/Qal, act part, mp)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	atem, “you,” (mp pron)	af, “also, even, therefore,” (part)	kach, “so, thus, therefore, in this way,” (adv)

				לשער:	שקרבו	דעו
				l'sha'ar, "to/ for/ belonging to (the) gate," (prep, n ms)	she'karvu, "that/ which/ who/ whom they approached, drew near," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	de'u, (to men) "know!" (v. Pa'al/Qal, imp 2mp)

Interlinear Chart

Chapter 24:34



אמת אומר אני לכם לא יעברו זה המשפחה עד שיבא כל זה הדבר:

Hebrew Transcription

Translation: "Truth I say to you: This family[732] will not pass away until all has come of this matter."

The Scriptures: Truly, I say to you, this generation shall by no means pass away until all this takes place.

Aramaic: Amiyn {Truly} I say unto you, that this sharbtha {generation/family or tribe} will not pass away until all these things happen.

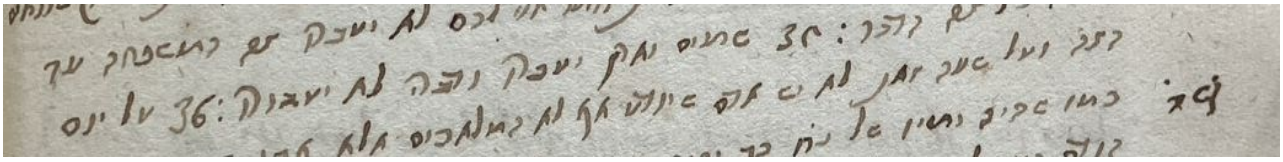
זה	יעברו	לא	לכם	אני	אומר	אמת
ze, "this," (pron)	ya'avru, "they will pass," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/not," (neg part)	lachem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)	emet, "truth," (n fs)

	הדבר:	זה	כל	שיבא	עד	המשפחה
	ha' dabar, "the word, thing, matter," (n ms)	ze, "this," (pron)	'kol, "all, every," (n ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ad, "until," (prep)	ha'mishpacha, "the family, clan, kindred," (n fs)

Interlinear Chart

[732] This word can also mean, "generation" or "kindred."

Chapter 24:35



שמים וארץ יעברו ודברי לא יעבורו:

Hebrew Transcription

Translation: "*The* heavens and the earth will pass away, but my words will not pass away."[733]

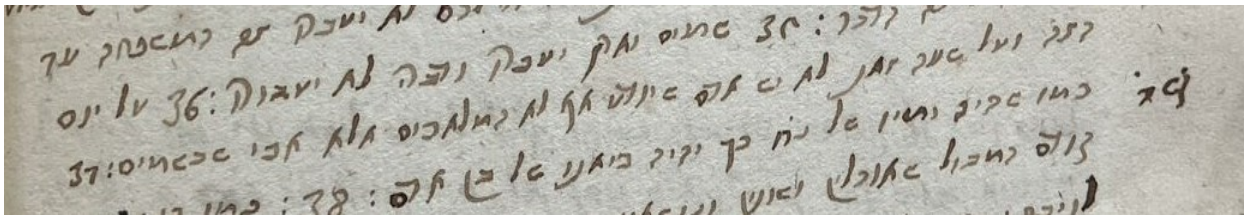
The Scriptures: The heaven and the earth shall pass away, but My words shall by no means pass away.

Aramaic: The Heavens and the Earth will pass away, but My Words will not pass away.

	יעבורו:	לא	ודברי	יעברו	וארץ	שמים
	ya'avru, "they will pass," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/not," (neg part)	v'dvaray, "and/ but/ so/ or my words," (n mp, 1cs pronom)	ya'avru, "they will pass," (v. Pa'al/Qal, yiqtol, fut, 3mp)	v'eretz, "and/ but/ so/ or land, earth," (n fs)	shamayim, "heavens, skies," (n mp)

Interlinear Chart

Chapter 24:36



על יום הזה ועל שעה זאת לא יש אדם שיודע אף לא המלאכים אלא אבי שבשמים:

Hebrew Transcription

Translation: "Regarding that day and that hour, there is no man who knows, not even the messengers, but only my Father who is in the heavens."

The Scriptures: But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only.

Aramaic: But, concerning that day and concerning that hour, no man knows, not even Malaka d'Shmaya {the Heavenly Messengers of the Heavens}, but The Father only.

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[733] The Word will not pass away, even if Heaven and Earth pass away. It is established forever. Reference Cochin Matthew 5:18.

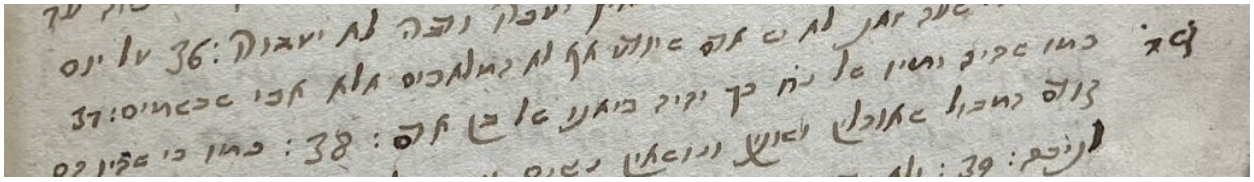
לא	זאת	שעה	ועל	הזה	יום	על
lo, “no/not,” (neg part)	zot, “this, this one,” (pron fs)	sha’a, “hour,” (n fs)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	haze, “that this, that,” (pron ms)	yom, “day,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

אלא	המלאכים	לא	אף	שיודע	אדם	יש
ela, “but, only, however,” (conj)	ha’mal’achim, “the angels, messengers,” (n mp)	lo, “no/not,” (neg part)	af, “also, even, therefore,” (part)	she’yodea, “that/ which/ who/ who I/ you (ms)/ he/it know(s),” (rel part, v. Pa’al/Qal, act part, ms)	adam, “man,” (n ms)	yesh, “there is, there exists,” (part)

					שבשמים:	אבי
					she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)

Interlinear Chart

Chapter 24:37



כמו שהיה ימיו של נח כך יהיה ביאתו של בן אדם:

Hebrew Transcription

Translation: “As the days of Noah were, so will it be in his coming of the Son of Man.”

The Scriptures: And as the days of Noaḥ, so also shall the coming of the Son of Aḏam be.

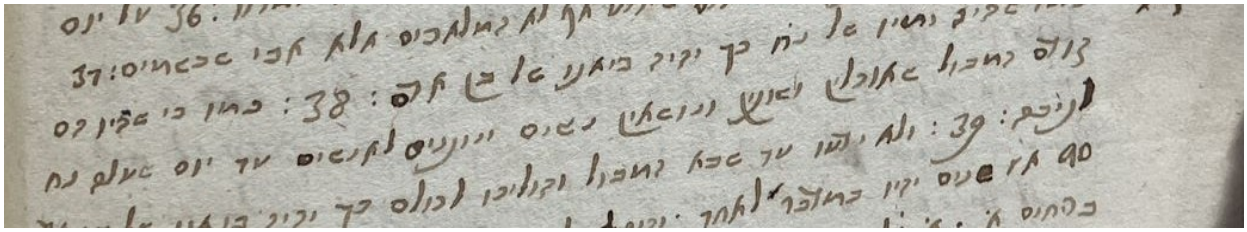
Aramaic: But, as in the days of Nukh {Noah}, thus will be the coming of The Son of Man.

יהיה	כך	נח	של	ימיו	שהיה	כמו
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	kach, “so, thus, therefore, in this way,” (adv)	noach, “Noah,” (name)	shel, “to/ for,” (prep)	yamav, “his/its days,” (n mp, 3ms pronom)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQal, qatal, past, 3ms)	kmo, “like/ as, similarly to, such as,” (prep)

			אדם:	בן	של	ביאתו
			adam, “man,” (n ms)	ben, “son,” (n ms)	shel, “to/ for,” (prep)	bi’ato, “his/its coming,” (n fs, 3ms pronom)

Interlinear Chart

Chapter 24:38



כמו כי שהיו הם קודם המבול שאוכלין ושותין ונושאין נשים ונותנים לאנשים עד יום שעלה נח לתיבה:

Hebrew Transcription

Translation: “For as they were before the flood, eating and drinking, and taking wives and giving *women* husbands, until the day that Noah went up to the ark,”

The Scriptures: For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noaḥ entered into the ark,

Aramaic: For, as they were before the tuphana {the flood}, eating and drinking and taking neshe {women} and giving them unto gabre {men, i.e. in marriage}, up to the day that Nukh {Noah} entered into the Kula {the Ark},

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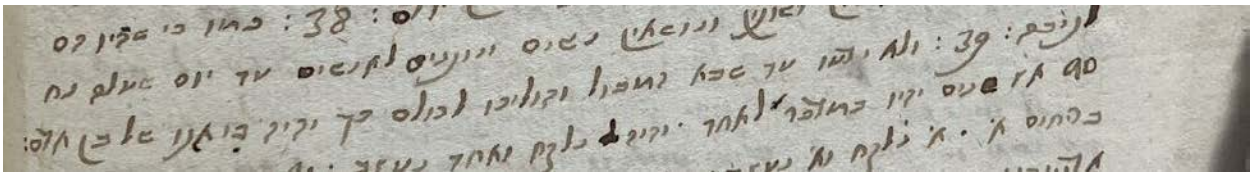
שאוכלין	המבול	קודם	הם	שהיו	כי	כמו
she’ochlin, “that/ which/ who/ whom we/ you (mp)/ they, those eat(s),” (rel part, v. Pa’al/Qal, act part, mp) Aramaism	ha’mabul, “the flood,” (n ms)	kodem, “first, previous, preceding, before,” (adj ms)	hem, “they,” (pron, mp)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	ki, “because, for since,” (conj)	kmo, “like/ as, similarly to, such as,” (prep)

יום	עד	לאנשים	ונותנים	נשים	ונושאין	ושותין[734]
yom, “day,” (n ms)	ad, “until,” (prep)	l’anashim, “to/ for/ belonging to men, mankind, husbands,” (n mp)	v’notnim, “and/ but/ so/ or we/ you (mp)/ they, those who give,” (v. Pa’al/Qal, act part, mp)	nashim, “women,” (n fp)	v’nosi’in, “and/ but/ so/ or we/ you (mp)/ they, those who are carriers, bearers,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism	v’shotin, “and/ but/ so/ or we/ you (mp)/ they, those drink(s),” (v. Pa’al/Qal, act part, mp) Aramaism

				לתיבה:	נח	שעלה
				l’teva, “to/ for/ belonging to (the) ark (of Noah),” (prep, n fs)	noach, “Noah,” (name)	she’ala, “that/ which/ who/ whom he/it rose up,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 24:39



ולא ידעו עד שבא המבול והוליכו לכולם כך יהיה ביאתו של בן אדם:

Hebrew Transcription

Translation: “and they did not know until the flood came and carried all of them away, so it will be the coming of the Son of Man.”

The Scriptures: and they did not know until the flood came and took them all away, so also shall the coming of the Son of Aḏam be.

Aramaic: and they didn’t know until the tuphana {the flood} came and took them all, thus shall be the coming of The Son of Man.

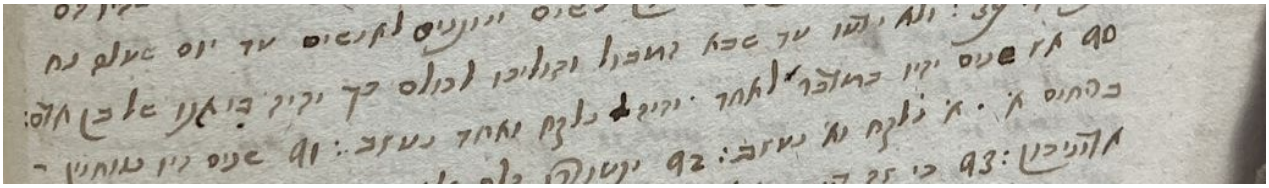
לכולם	והוליכו	המבול	שבא	עד	ידעו	ולא
l’ kulam, “to/ for/ belonging to all of them,” (prep, n ms, 3mp pronom)	v’holicho, “and/ but/ so/ or he/it carried him/it,” (v. Hif’il, qatal, past, 3mp pronom)	ha’mabul, “the flood,” (n ms)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ad, “until,” (prep)	yad’u, “they knew,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’lo, “and/ but/ so/ or no/not,” (neg part)

[734] This word is also frequently used in rabbinic literature and is common in the *Mishnah*.

	אדם:	בן	של	ביאתו	יהיה	כך
	adam, “man,” (n ms)	ben, “son,” (n ms)	shel, “to/ for,” (prep)	bi’ato, “his/its coming,” (n fs, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	kach, “so, thus, therefore, in this way,” (adv)

Interlinear Chart

Chapter 24:40



אז שנים יהיו במדבר לאחד יהיה נלקח ואחד נעזב:

Hebrew Transcription

Translation: “Then two will be in the wilderness, one will be taken, and one will be left.”

The Scriptures: Then two shall be in the field, the one is taken and the one is left.

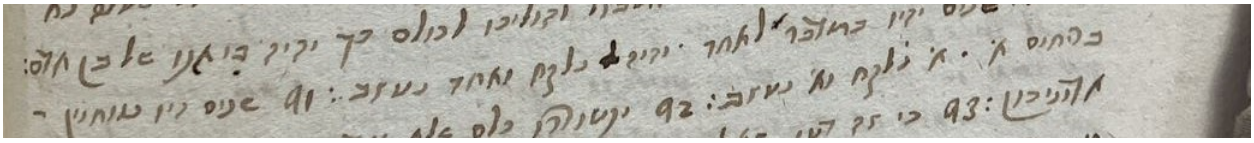
Aramaic: Then, two will be in the field, one will be taken, and one will be left.

נלקח	יהיה	לאחד	במדבר	יהיו	שנים	אז
nilkach, “I am/ you (ms) are/ he/it is taken,” (v. Nif’al, act part, ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	l’echad, “to/ for/ belonging to one,” (prep, card num)	b’midbar, “in/ with/ by (the) desert, wilderness,” (prep, n ms)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	shinayim, “two,” (card num)	az, “then, in that case, so,” (conj)

					נעזב:	ואחד
					ne’ezav, “I am/ you (ms) are/ he/it is left,” (v. Nif’al, act part, ms)	v'echad, “and/ but/ so/ or one,” (card num)

Interlinear Chart

Chapter 24:41



שנים היו טוחנין בריחים א׳ א׳ נלקח וא׳ נעזב:

Hebrew Transcription

Translation: "Two are grinding at one mill, one is taken, and one will be left."

The Scriptures: Two women shall be grinding at the mill, one is taken and one is left.

Aramaic: And two will be grinding at the rakhya {the millstone}, one will be taken, and one will be left.

נלקח	א׳	א׳	בריחים[736]	טוחנין[735]	היו	שנים
nilkach, "I/ you (ms)/ he/it was taken," (v. Nif'al, pssv part, ms)	aleph, "one," (abbrev, card num)	aleph, "one," (abbrev, card num)	brikhim, "in/ with/ by (the) millstone, mill," (prep, n mp)	tochenin, "we/ you (mp)/ they, those grinding," (v. Pa'al/Qal, act part, Ar. mp) Aramaism Mishnaic	hayu, "they were," (v. Pa'al//Qal, qatal, past, 3mp)	shinayim, "two," (card num)

					נעזב:	וא׳
					ne'ezav, "I am/ you are (ms)/ he/it is left," (v. Nif'al, act part, ms)	v'alef, "and/ but/ so/ or one," (abbrev, ord num)

Interlinear Chart

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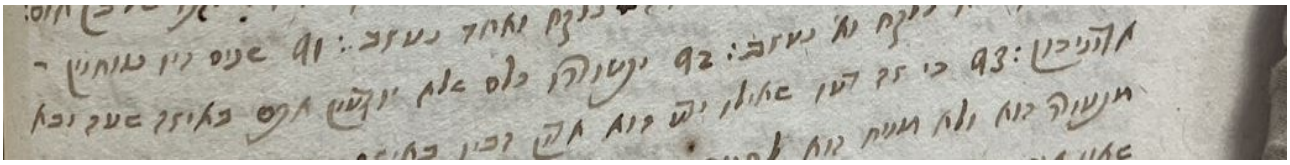
[735] This word is first found in the *Mishnah* Gittin 5:3, 61a.

[736] This term בריחים (*brikhim*) signifies the presence of multiple mills. However, the abbreviation for "one" (א׳) denotes a single mill. This verse was translated using "one" to specify a single millstone.

Chapter 24:42



יתעוררו כלם שלא יודעין אתם באיזה שעה ובא אדוניכון:
Hebrew Transcription

Translation: "They should all be awake! You do not know in which hour your Master comes."

The Scriptures: Watch therefore, for you do not know what hour your Master is coming.

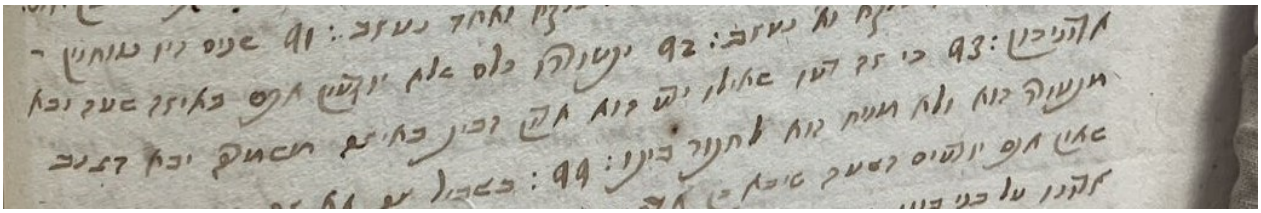
Aramaic: Therefore watch, because you do not know in what hour Markun {Your Lord} will come.

שעה	באיזה	אתם	יודעין	שלא	כלם	יתעוררו
sha'a, "hour," (n fs)	b'eizeh, "in/ with/ by who, what, which, some, any" (prep, pron)	atem, "you," (2mp pron)	yode'in, "we/ you (mp)/ they, those know," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	kulam, "all of them," (n ms, 3mp pronom)	yitoreru, "they will awaken," (v. Hit'pael, yiqtol, fut, 3mp)

					אדוניכון:	ובא
					adonikhon, "your (mp) lord, master," (n mp, Ar. 2mp pronom) Aramaism	u'ba, "and/ but/ so/ or I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 24:43



כי זה דעו שאילו ידע הוא אדון הבית באיזה משמרה יבא הגנב מתעורר הוא ולא מניח הוא לחתור ביתו:

Hebrew Transcription

Translation: "For know this: if the master of the house had known which watch[737] the thief comes, he would have been awake, and not allowed him to break into his house."

The Scriptures: And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

Aramaic: But know this, that if the lord of the house had known what watch the thief comes, he would have been awake and not have allowed his house to be broken into.

אדון	הוא	ידע	שאילו	דעו	זה	כי
adon, "master, lord," (n ms)	hu, "he/it," (3ms pron)	yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)	she'ilu, "that/ which/ who/ whom if," (rel part, adv)	de'u! (to men) "know!" (v. Pa'al/Qal, imp, 2mp)	ze, "this," (pron)	ki, "because, for since," (conj)

הוא	מתעורר	הגנב	יבא	משמרה	באיזה	הבית
hu, "he/it," (3ms pron)	mit'orer, "I/ you (ms)/ he/it awaken(s)," (v. Hit'pael, act part, ms)	ha'ganav, "the thief," (n ms)	yavo, "he/it will come," (v. Pa'al/Qal, yiqtol, fut, ms)	mishmara, "guard," (n fs)	b'eizeh, "in/ with/ by who, what, which, some, any" (prep, pron)	ha'bayit, "the house," (n ms)

		ביתו:	לחתור	הוא	מניח	ולא
		beito, "his/its house," (n ms, 3ms pronom)	lachtor, "to subvert, undermine, sabotage, dig through," (v. Pa'al/Qal, inf constr)	hu, "he/it," (3ms pron)	meniach, "I/ you (ms)/ he/it leaves, assume, allow," (v. Hif'il, act part, ms)	ve'lo, "and/ but/ so/ or no/not," (neg part)

Interlinear Chart

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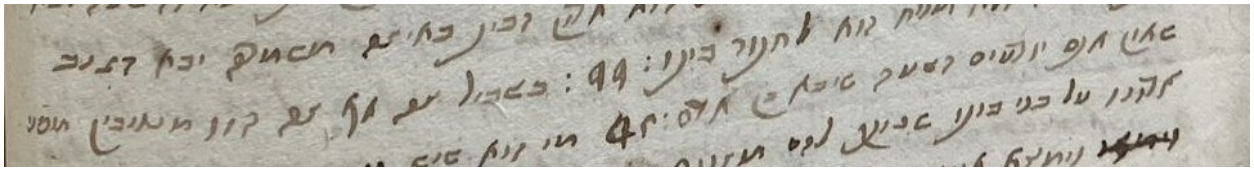
[737] Literally translates to "guard," signifying the specific type of "watch."

Chapter 24:44



בשביל זה אף זה הוו מטיבין מפני שאין אתם יודעים השעה שיבא בן אדם:

Hebrew Transcription

Translation: “Because of this, even this, you are to be prepared, because you do not know the hour that the Son of Man comes.”

The Scriptures: Because of this, be ready too, for the Son of Aḏam is coming at an hour when you do not expect Him.

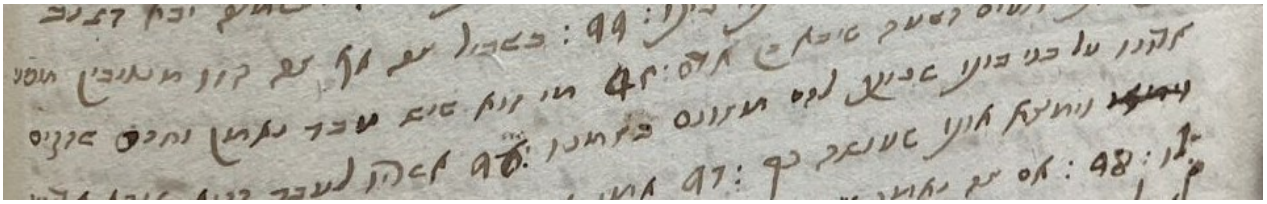
Aramaic: Because of this, you also must be ready, because in an hour that you don’t expect, The Son of Man will come.

מפני	מטיבין	הוו	זה	אף	זה	בשביל
mipnei’, “from/ of, away from,” (prep)	mitivin, “we/ you (mp)/ they, those who do well, make better,” (v. Hif’il, act part, Ar. mp) Aramaism	ha’vav, “they have been,” (v. Peal, qatal, past, 3mp) Aramaism	ze, “this,” (pron ms)	af, “also, even, therefore,” (part)	ze, “this,” (pron ms)	bishvil, “and/ but/ so/ or for, for the sake of,” (prep)

אדם:	בן	שיבא	השעה	יודעים	אתם	שאין
adam, “man,” (n ms)	ben, “son,” (n ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ha’sha’a, “the hour,” (n fs)	yodim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	atem, “you,” (mp pron)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)

Interlinear Chart

Chapter 24:45



מי הוא שיש עבד נאמן וחכם שהקים אדונו על בני ביתו שנותן להם מזונם בזמנו:

Hebrew Transcription

Translation: "Who is he that is a faithful and wise servant, whose master established him over the children of his house to give them their food at its time?"

The Scriptures: Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

Aramaic: Who then is the faithful and wise servant whom Mareh {his Lord} has appointed him over His house sons {i.e. children}, that he should give them food in due season.

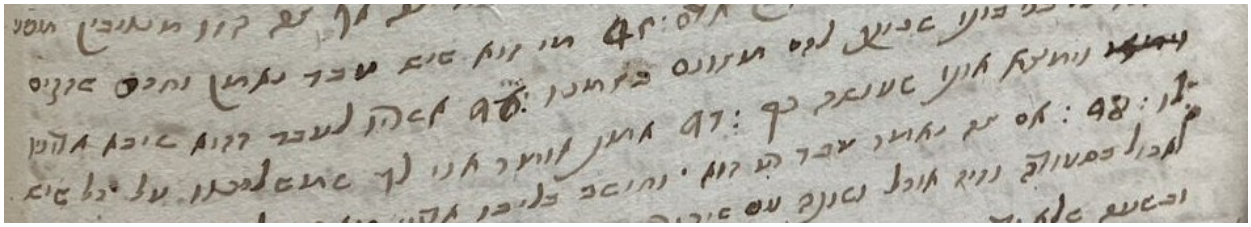
שהקים	וחכם	נאמן	עבד	שיש	הוא	מי
she'hekim, "that/ which/ who/ whom he/it built, established," (rel part, v. Hif'il, qatal, past, 3ms)	v'chacham, "and/ but/ so/ or wise," (adj ms)	ne'eman, "loyal, faithful, devoted," (adj, ms)	eved, "servant, slave," (n ms)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	hu, "he/it," (3ms pron)	mi, "who, whoever," (interrog part)

מזונם	להם	שנותן	ביתו	בני	על	אדונו
mezanam, "their food," (n ms, 3mp pronom)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	she'noten, "that/ which/ who/ whom I/ you (ms)/ he/it give(s)," (rel part, v. Pa'al/Qal, act part, ms)	beito, "his/its house," (n ms, 3ms pronom)	benei, "sons, children of," (n mp constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	adono, "his/its master, lord," (n ms, 3ms pronom)

						בזמנו:
						b'zmano, "in/ with/ by his/its time," (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 24:46



אשריו לעבד ההוא שיבא אדוניו וימצא אותו שעושה כך:

Hebrew Transcription

Translation: "Fortunate is that servant whose Master comes and finds him doing so."

The Scriptures: Blessed is that servant whom his master, having come, shall find so doing.

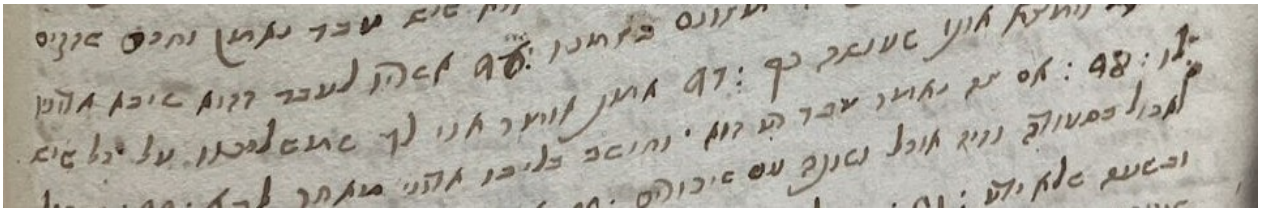
Aramaic: Blessed is that servant whom when Mareh {his Lord} shall come will find him doing so.

אותו	וימצא	אדוניו	שיבא	ההוא	לעבד	אשריו
oto, "him/it," (DO marker, 3ms pron)	v'yimtza, "and/ but/ so/ or he/it will find," (v. Pa'al/Qal, yiqtol, fut, 3ms)	adonav, "his/its lord, mister," (n ms, 3ms pronom)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'hu, "the/that he/it," (3ms pron)	l'eved, "to/ for/ belonging to (the) slave, servant," (prep, n ms)	ash'rav, "fortunate is he/it, happy is he/it," (n ms, 3ms pronom) Aramaism

					כך:	שעושה
					kach, "so, thus, therefore, in this way," (adv)	she'oseh, "that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 24:47



אמת אומר אני לך שמשליטו על כל שיש לו:

Hebrew Transcription

Translation: “Truth I say to you that he grants him authority over everything that he has.”

The Scriptures: Truly, I say to you that he shall set him over all his possessions.

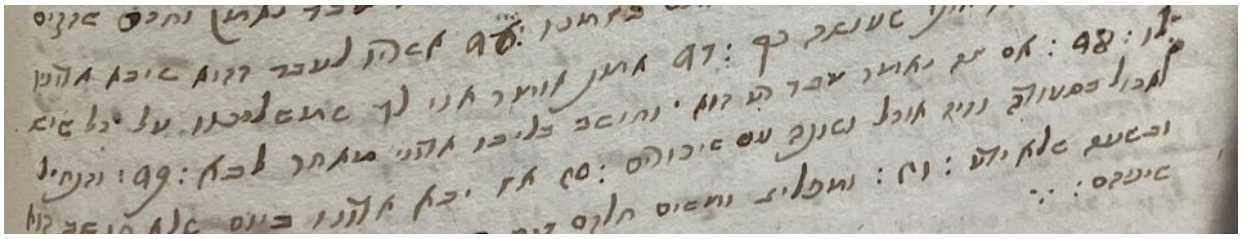
Aramaic: Amyin {Truly} I say unto you, that he will appoint him over all that He has.

כל	על	שמשליטו	לך	אני	אומר	אמת
kol, “all, every, everything,’’ (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	she’mashlito, “that/ which/ who/ whom makes him/it to rule/master of him/it,” (rel part, v. Hif’il, qatal, past, 3ms, 3ms obj)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	emet, “truth,” (n fs)

					לו:	שיש
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)

Interlinear Chart

Chapter 24:48



אם זה יאמר עבד רע הוא וחושב בליבו אדוני מאחר לבא:

Hebrew Transcription

Translation: "If this evil servant says and thinks in his heart, "'My master delays his coming,'"

The Scriptures: But if that evil servant says in his heart, 'My master is delaying his coming,'

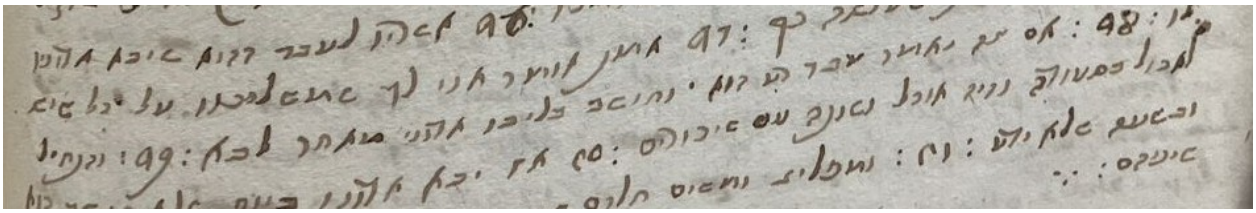
Aramaic: But, if a servant who is evil should say in his heart that "Mari {My Lord} delays His coming,"

אם	זה	יאמר	עבד	רע	הוא	וחושב
im, "if, whether," (conj)	ze, "this," (pron, ms)	yomar, "he/it will say," (v. Pa'al/Qal, yiqtol, fut, 3ms)	eved, "servant, slave," (n ms)	ra, "evil, wickedness," (adj ms)	hu, "he/it," (3ms pron)	v'choshv, "and/ but/ so/ or I/ you (ms)/ he/it think(s)," (v. Pa'al/Qal, act part, ms)

בליבו	אדוני	מאחר	לבא:			
b'libo, "in/ with/ by his heart," (prep, n ms, 3ms pronom)	adoni, "my lord, master," (n ms, 1cs pronom)	me'uchar, "late, later," (adj ms)	la'bo, "to come," (v. Pa'al/Qal, inf constr)			

Interlinear Chart

Chapter 24:49



והתחיל לאכול בסעודה והיה אוכל ושותה עם שיכורים:

Hebrew Transcription

Translation: “and he began to eat at the meal, and was eating and drinking with the drunkards,”

The Scriptures: and begins to beat his fellow servants, and to eat and drink with the drunkards,

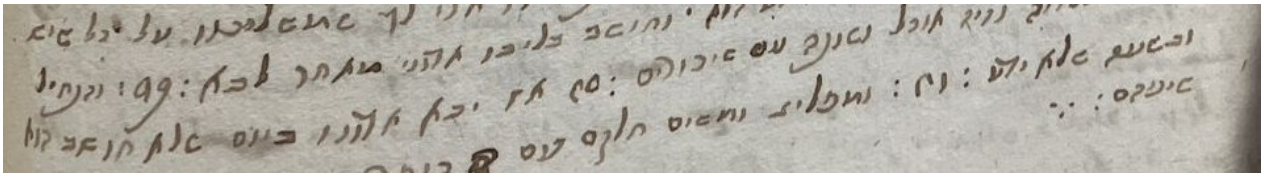
Aramaic: and should begin to strike his fellow-servants, and to eat and drink with drunkards.

עם	ושותה	אוכל	והיה	בסעודה	לאכול	והתחיל
im, “with, against, toward,” (prep)	v’shote, “and/ but/ so/ or I/ you (ms)/ he/it drink(s),” (v. Pa’al/Qal, act part, ms)	ochel, “I/ you (ms)/ he/it eat(s),” (v. Pa’al/Qal, act part, ms)	ve’ha’yah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)	be’se’uda, “in/ with/ by (the) meal,” (prep, n fs)	le'ekol, “to eat (v. Pa’al/Qal, inf constr)	v’hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)

						שיכורים:
						shikorim, “drunkards, drunk people,” (n mp)

Interlinear Chart

Chapter 24:50



אז יבא אדונו ביום שלא חושב הוא ובשעה שלא ידע:

Hebrew Transcription

Translation: “then his master will come on a day that he does not think, and in that hour he did not know.”

The Scriptures: the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

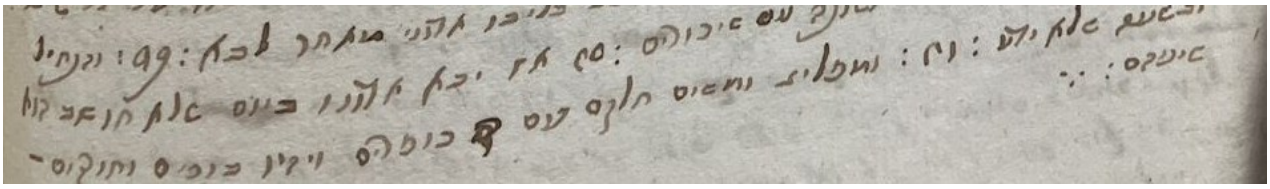
Aramaic: The Lord of that servant will come in a day that he doesn't expect, and in an hour that he doesn't know.

הוא	חושב	שלא	ביום	אדונו	יבא	אז
hu, "he/it," (3ms pron)	choshev, "I/ you (ms)/ he/ it think(s)," (v. Pa'al/Qal, act part, ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	ba'yom, "in/ with/ by (the) day," (prep, n ms)	adono, "his/its master, lord," (n ms, 3ms pronom)	yavo, "he/it will come," (v. Pa'al/Qal, yiqtol, fut, ms)	az, "then, in that case, so," (conj)

				ידע:	שלא	ובשעה
				yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	u've'sha'ah "and/ but/ so/ or in/ with/ by (the) hour, at that time," (prep, n fs)

Interlinear Chart

Chapter 24:51



ומפליג ומשים חלקם עם הכופרים ויהיו בוכים וחורקים שיניהם:

Hebrew Transcription

Translation: "And he will divide and set their portion with the heretics:[738] and they will be weeping and gnashing their teeth."

The Scriptures: and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

Aramaic: And He will divide him, and put his portion with the hypocrites. There will be weeping and teeth gnashing!

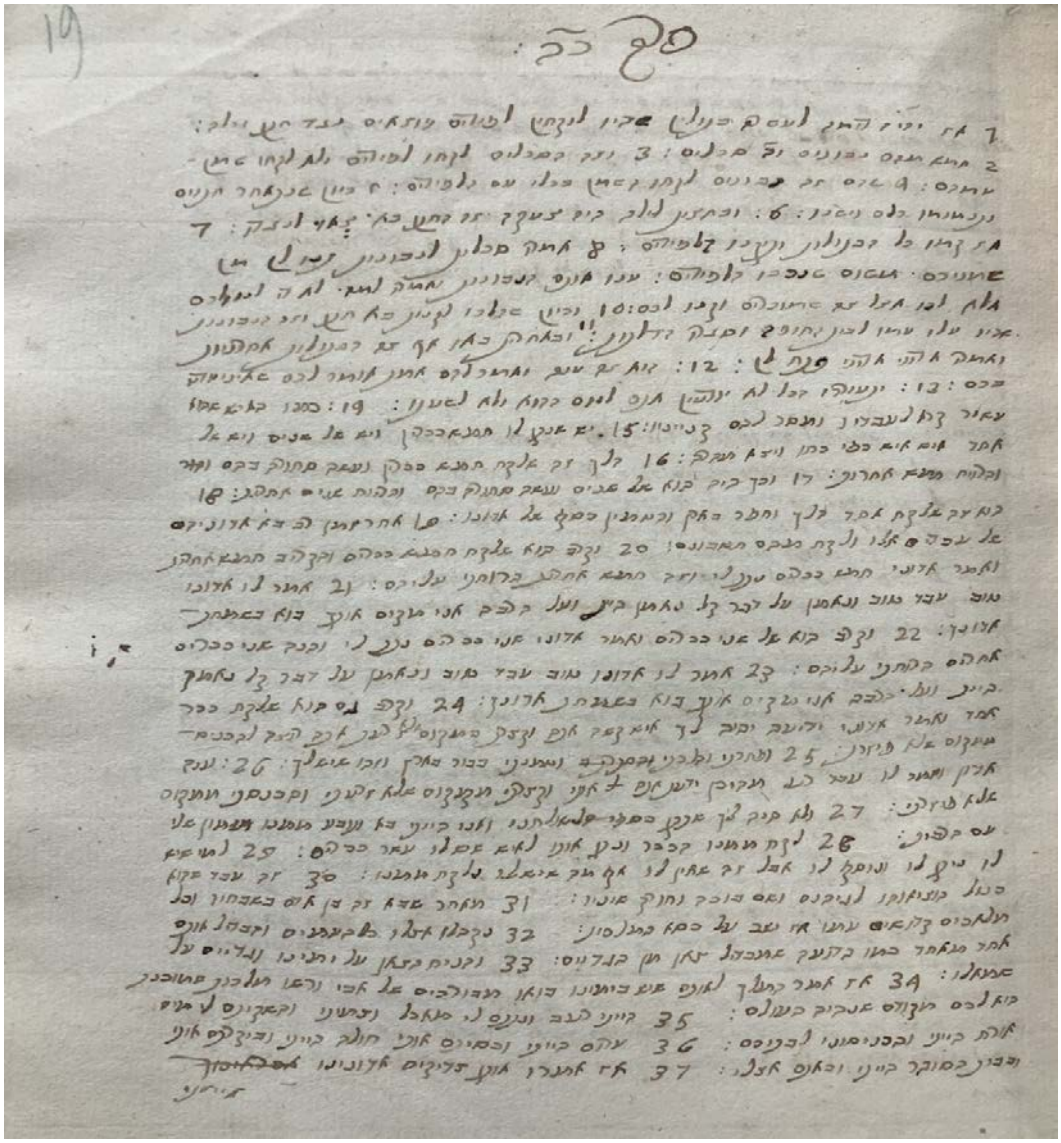
[738] Can also mean "unbelievers," "infidels," or "apostates."

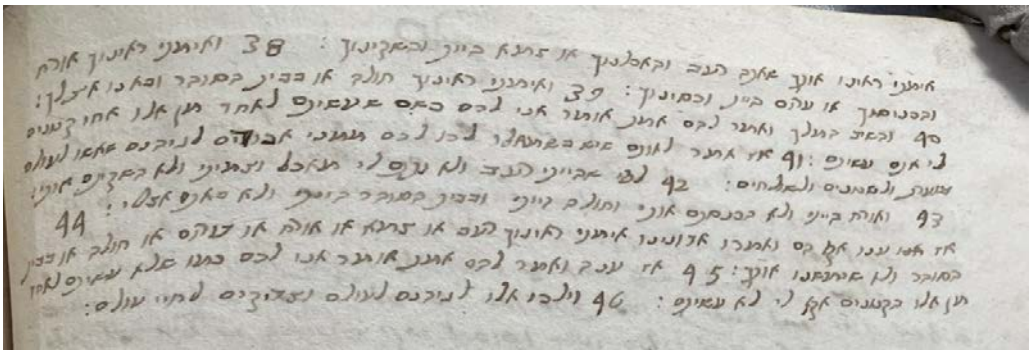
בוכים	ויהיו	הכופרים	עם	חלקם	ומשים	ומפליג
bochim, “we/ you (mp)/ they, those weeping, cry,” (v. Pa’al/Qal, act part, mp)	v’yihyu, “and/ but/ so/ or they will be,’ (v. Pa’al/Qal, yiqtol, fut, 3mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	im, “with, against, toward,” (prep)	chelkam, “their part, portion,” (n ms, 3mp pronom)	u’meisim, “and/ but/ so/ or I/ you (ms)/ he/it places, appoints, sets,” (v. Hif’il, act part, mp)	u’maflig, “and/ but/ so/ or I/ you (ms)/ he/it divide(s),” (v. Hif’il, act part, ms) Mishnaic

					שיניהם:	וחורקים
					shineihem, “their teeth,” (n mp, 3mp pronom)	v’chorekim, “and/ but/ so/ or we/ you (mp)/ they, those who gnash(es),” (v. Pa’al/Qal, act part, mp)

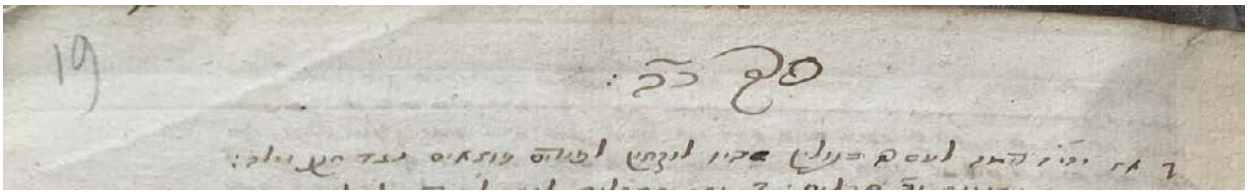
Interlinear Chart

Cochin Matthew Chapter 25





Chapter 25:1



אז יהיה דומה לעשרה בתולין שהיו לוקחין לפידים ויוצאים נגד חתן וכלה:

Hebrew Transcription

Translation: "Then it will be like the ten virgins who took burning lamps, and went out to meet the bridegroom and bride."[739]

The Scriptures: Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

Aramaic: Then, The Malkutha d'Shmaya {The Kingdom of the Heavens} will be likened unto ten bethulan {virgins}, those who took their lamps and went out to the meeting of The Khathna {The Bridegroom} and The Kaltha {The Bride}.

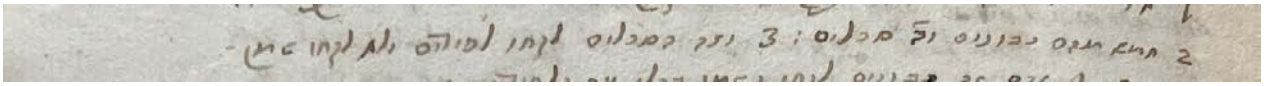
לוקחין[741]	שהיו	בתולין[740]	לעשרה	דומה	יהיה	אז
lokchin, "we/ you (mp)/ they, those who take, buy," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	betulin, "virgins, maidens," (n mp) Aramaism Mishnaic	l'asara, "to/ for/ belonging to ten," (prep, n ms)	dome, "I/ you (ms)/ he/it resembles," (v. Pa'al/Qal, act part, ms)	yihye, "he/it will be," Pa'al/Qal, yiqtol, fut, 3ms)	az, "then, in that case, so," (conj)

		וכלה:	חתן	נגד	ויוצאים	לפידים[742]
		v'kala, "and/ but/ so/ or bride," (n fs)	chatan, "bridegroom, groom, son-in-law," (n ms)	neged, "against, toward, to meet, opposite," (prep)	v'yotz'im, "and/ but/ so/ or we/ you (mp)/ they, those who exit, go out," (v. Pa'al/Qal, act part, mp)	lapidim, "torches, burning lamps," (n mp)

Interlinear Chart

[739] The Cochin manuscript includes the word וכלָה (*v'kallah*), meaning "and the bride." While this reading aligns with textual traditions in Eastern sources such as the Classical Syriac Peshitta, this agreement should not be taken to suggest that the Cochin text is derived from or translated from the Peshitta. The Cochin Cambridge text reflects a Judean Semitic context, whereas the Peshitta is preserved in a Syriac dialect, representing a different linguistic and regional tradition. Rather than indicating dependence, the shared reading is best understood as evidence of a common or overlapping Semitic tradition at certain points within the textual history. This correspondence highlights the complexity of the manuscript's transmission while still demonstrating how Semitic textual traditions preserved elements of first-century Judean wedding customs.
[740] This word is first found with this unique Aramaism spelling in the *Mishnah* Ketubot 1:4.
[741] This word is first found with this unique Aramaism spelling in the *Mishnah* Megillah 3:1.
[742] This term, 'flaming torch,' also appears in Genesis 15:17 and Judges 7:16.

Chapter 25:2



חמש מהם נבונים וה׳ סכלים:

Hebrew Transcription

Translation: “And five of them were intelligent, and five foolish.”

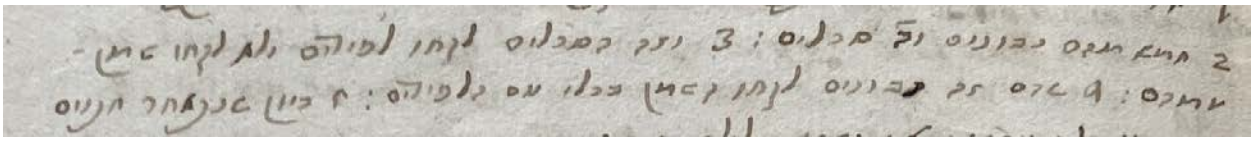
The Scriptures: And five of them were wise, and five foolish.

Aramaic: Now, five from them were khakiyman {wise ones}, and five saklan {foolish ones}.

		סכלים:	וה׳	נבונים	מהם	חמש
		sechalim, “fools, foolish people, ignorant ones,” (n mp)	(abbrev of וחמש) v’chamesh, “and/ but/ so/ or five,” (card num)	nevonim, “intelligent,” (adj mp)	me’hem, “from/ of them,” (prep, 3mp pronom)	chamesh, “five,” (card num)

Interlinear Chart

Chapter 25:3



וזה הסכלים לקחו לפידים ולא לקחו שמן עמהם:

Hebrew Transcription

Translation: “And the foolish took burning lamps[743] and did not take oil with them.”

The scriptures: Those who were foolish, having taken their lamps, took no oil with them,

Aramaic: And those saklatha {foolish women} took their lamps, and didn’t take meshkha {oil} with them.

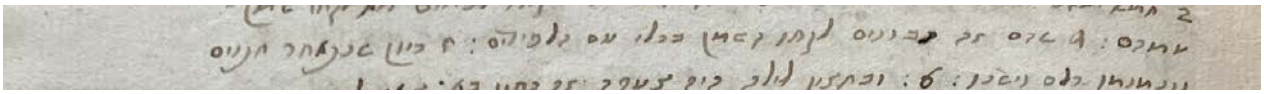
שמן	לקחו	ולא	לפידים	לקחו	הסכלים	וזה
shemen, “oil, fat, chubby, olive oil,” (n ms)	lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)	lapidim, “torches, burning lamps,” (n mp)	lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	ha’sechalim, “the foolish people, fools,” (n mp)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

[743] This term translates literally as "torches,” drawing a deliberate connection to Genesis 15:17, where Yehovah manifests as a "flaming torch" to affirm His covenant with Abraham.

						עמהם:
						im'hem, "with them," (prep, 3mp)

Interlinear Chart

Chapter 25:4



שהם זה נבונים לקחו השמן בכלי עם הלפידים:

Hebrew Transcription

Translation: "That they, the intelligent,[744] took the oil in vessels with the burning lamps."

The Scriptures: but the wise took oil in their containers with their lamps.

Aramaic: But, those khakiymatha {wise women} took meshkha {oil} in vessels with their lamps.

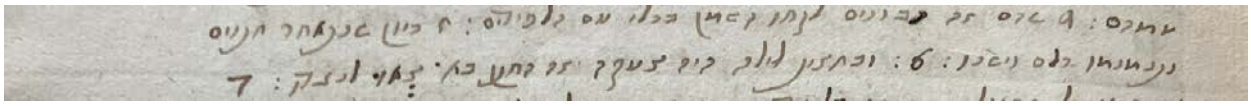
עם	בכלי	השמן	לקחו	נבונים	זה	שהם
im, "with," (prep)	b'kli, "in/ with/ by (the) tool, vessel, bag," (prep, n ms)	ha'shemen, "the oil," (n ms)	lakchu, "they took," (v. Pa'al/Qal, qatal past, 3mp)	nevonim, "intelligent," (adj mp)	ze, "this, this one," (pron, ms)	she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)

						הלפידים:
						ha'lapidim, "the torches, burning lamps," (n mp)

Interlinear Chart

[744] The term נבונים (*nevonim*) in the Cochin Cambridge Matthew used to mean "discerning" or "intelligent," rather than simply "wise." In Hebrew, a *navon* actively anticipates future needs, emphasizing that readiness involves spiritual foresight rather than passive knowledge.

Chapter 25:5



כיון שנתאחר חתנים נתנמנמו כלם וישנו:

Hebrew Transcription

Translation: "Since the bridegrooms were delayed,[745] they all dozed and slept."

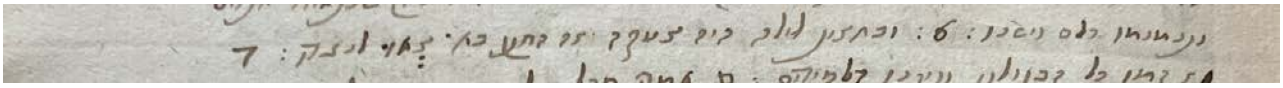
The Scriptures: Now while the bridegroom took time, they all slumbered and slept.

Aramaic: Now, when The Khathna {The Bridegroom} delayed, they all slumbered and slept.

	וישנו:	כלם	נתנמנמו[746]	חתנים	שנתאחר	כיון
	v'yashnu, "and/ but/ so/ or they slept," (v. Pa'al/Qal, qatal, past, 3mp)	kulam, "all of them," (n ms, 3mp pronom)	nitnamnemu, "they dozed off, became drowsy," (v. Nit'pael, qatal, past, 3mp) Mishnaic 2nd Temple	chatanim, "bridegrooms," (n mp)	she'nit'acher, "that/ which/ who/ whom he/it was delayed, became late," (rel part, v. Nit'pael, qatal, past, 3ms) Mishnaic 2nd Temple	keivan, "because, as soon as, since," (conj)

Interlinear Chart

Chapter 25:6



ובחצות לילה היה צעקה זה החתן בא צאו לנגדו:

Hebrew Transcription

Translation: "And at midnight, there was a cry, 'The bridegroom has come, go out to meet him!'"

The Scriptures: And at midnight a cry was heard, 'See, the bridegroom is coming, go out to meet him!'

---

[745] *She-nit'achar chatanim* (שנתאחר חתנים): This phrase appears to contain a grammatical inconsistency. The verb *she-nit'achar* ("he was delayed") is singular, suggesting that the bridegroom's delay is intentional—a deliberate act meant to test and strengthen faith. By contrast, the noun *chatanim* ("bridegrooms") appears in the plural, likely reflecting a minor scribal error by a copyist who anticipated the plural forms that follow. The verb belongs to the Nit'pael stem, a form that blends features of the Nif'al and Hitpa'el stems and was commonly used in Mishnaic Hebrew to express reflexive action. The Nit'pael was in use during the first century CE and later disappeared. In this context, the intensive-reflexive force of the form conveys the sense that "he delayed himself" or "he lingered intentionally." Rather than describing a delay caused by outside circumstances, the grammar presents the Bridegroom as fully in control of the timing.

[746] This word appears in the *Mishnah* Pesachim 10:8.

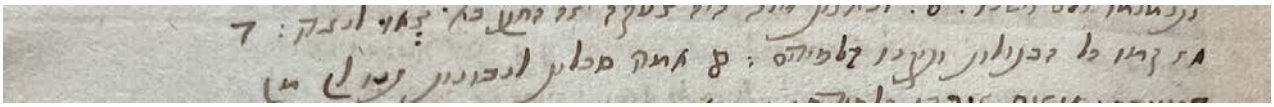
Aramaic: And in the middle of the night there was a qatha {an outcry}, ‘Behold! The Khathna {The Bridegroom} comes! Go out to His meeting!’

בא	החתן	זה	צעקה	היה	לילה	ובחצות
ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’chatan, “the bridegroom,” (n ms)	ze, “this, this one,” (pron, ms)	tze’aka, “cry, shout,” (n fs)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	laylah, “night,” (n ms)	uvchatsot, “and/ but/ so/ or in/ at/ with/ by (the) midnight,” (prep, n fs)

					לנגדו:	צאו
					le’neg’do, “before, him, in front of him, against, him,” (prep, 3ms obj)	tze’u! (to men) “exit, go out,” (v. Pa’al/Qal, imp, 2mp)

Interlinear Chart

Chapter 25:7



אז קמו כל הבתולות ותיקנו הלפידים:

Hebrew Transcription

Translation: “Then all the virgins rose up and trimmed the burning lamps.”

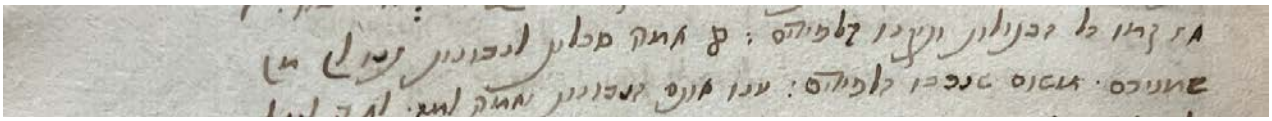
The Scriptures: Then all those maidens rose up and trimmed their lamps.

Aramaic: Then all those bethulatha {virgin women} arose and prepared their lamps.

	הלפידים:	ותיקנו	הבתולות	כל	קמו	אז
	ha’lapidim, “the torches, burning lamps,” (n mp)	v’tiqnu, “and/ but/ so/ or trimmed, set in order,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’btulot, “the virgins,” (n fp)	kol, “all of, all, every,” (n ms)	kamu, “they got up, rose up,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)

Interlinear Chart

Chapter 25:8



אמרו סכלות לנבונות תנו לן מן שמניכם משום שנכבו הלפידים:
Hebrew Transcription

Translation: "The fools said to the intelligent, 'Give us of your oil,' because the burning lamps have gone out."

The Scriptures: And the foolish said to the wise, 'Give us of your oil, because our lamps are going out.'

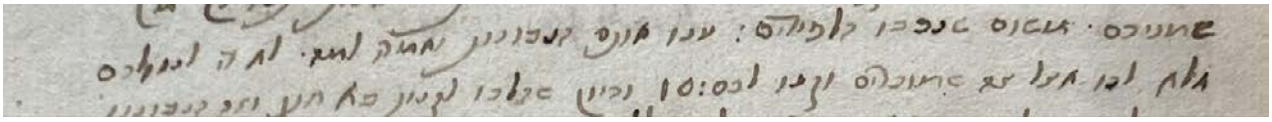
Aramaic: Then those saklatha {foolish women} were saying unto the khakiymatha {wise women}, 'Give unto us from your oil, because look! Our lamps have gone out!'

אמרו	סכלות	לנבונות	תנו	לן	מן	שמניכם
amru, "they said," (v. Pa'al/Qal, qatal, past, 3cp)	sich'lut, "fools, foolish women," (n fp)	l'nevonot-, "to/ for/ belonging to (the) wise, intelligent, worthwhile," (prep, n fp constr)	tnu! (to men) "give!" (v. Pa'al/Qal, imp 2mp)	le'n, "to/ for/ belonging to us," (prep, Ar. 1mp pronom) Aramaism	min, "from/ of," (prep)	shimneichem, "your (mp) oils," (n mp, 2mp pronom)

משום	שנכבו	הלפידים:				
mishum, "from some, any, because, on account of," (prep, adv)	she'nichbu, "that/ which/ who/ whom they were extinguished," (rel part, v. Nif'al, qatal, past, 3mp)	ha'lapidim, "the torches, burning lamps," (n mp)				

Interlinear Chart

Chapter 25:9



ענו אותם הנבונות ואמרו למה לא די לנו ולכם אלא לכו אצל זה שמוכרים וקנו לכם:
Hebrew Transcription

Translation: “The intelligent ones answered them and said, ‘Why?[747] There is not enough for you and for us. Rather, go to those who sell, and buy for yourselves.’”

The Scriptures: But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

Aramaic: Those khakiymatha {wise women} answered and said, ‘Why? There isn’t enough for us and for you, but rather, go to those who sell and buy for yourselves.’

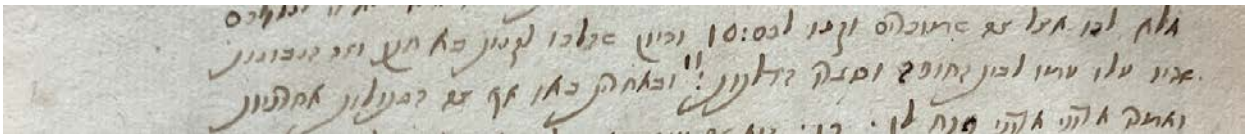
ענו	אותם	הנבונות	ואמרו	למה	לא	די
anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3mp)	otam, “them,” (DO marker, 3mp pronom)	ha’nevonot, “the wise, intelligent, worthwhile,” (adj fp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lama, “why? for what?” (adv)	lo, “no/ not,” (part)	dei, “enough, sufficiently” (adv)

לנו	ולכם	אלא	לכו	אצל	זה	שמוכרים
l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	v’lachem, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2mp pronom)	ela, “but, only, however,” (conj)	lechu! (to men) “go!” (v. Pa’al/Qal, imp 2mp)	etsel, “by, beside, near, close, toward, unto,” (prep)	ze, “this, this one,” (pron, ms)	she’mocharim, “that/ which/ who/ whom we/ you (mp)/ they, those who sell,” (v. Pa’al/Qal, act part, mp)

וקנו	לכם:					
v’kanu, “and/ but/ so/ or” (to men) “buy!” (v. Pa’al/Qal, imp, 2mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)					

Interlinear Chart

Chapter 25:10



וכיון שהלכו לקנות בא חתן וזה הנבונות שהיו עלו עמו לבית החופה וסגרו הדלתות:

Hebrew Transcription

[747] Both Byzantine and Alexandrian Greek manuscript traditions use “No” instead of “Why”. Shem Tov’s Hebrew Matthew does not contain either word.

Translation: “And when they were going to buy, the bridegroom came, and those who were intelligent entered with him in the house of the chuppah,[748] and they closed the doors.”

The Scriptures: And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

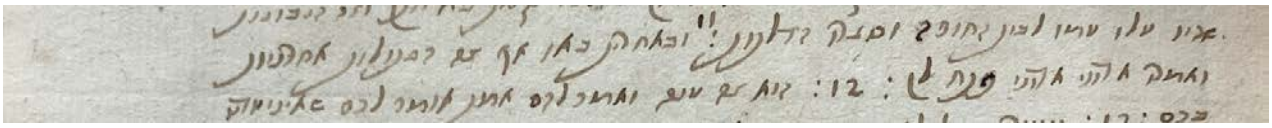
Aramaic: And while they went to buy, The Kathna {The Bridegroom} came, and those who were ready entered with Him into The Beth Khalua {The Feast House} and the door was locked.

הנבונות	וזה	חתן	בא	לקנות	שהלכו	וכיון
ha’nevonot, “the wise, intelligent, worthwhile,” (adj fp)	ve’ze, “and/ but/ so/ or this,” (pron, ms)	chatan, “bridegroom, groom, son-in-law,” (n ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	liknot, “to buy, purchase,” (v. Pa’al/Qal, inf constr)	she’halchu, “that/ which/ who/ whom they went,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)

הדלתות:	וסגרו	החופה[749]	לבית	עמו	עלו	שהיו
ha’dlatot, “the doors,” (n fp)	v’sagru, “and/ but/ so/ or they closed,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’chupa, “the canopy, room, closet, chamber, divine protection, wedding,” (n fs)	lebeit, “to/ for/ belonging to the house,” (prep, n ms)	v’imo, “with him/it,” (prep,3ms pronom)	alu, “they rose, went up, entered,” (v. Pa’al/Qal, qatal, past, 3mp)	she'hayu, “that/ which/ who/ whom they were,” (rel part, v. Pa’al/Qal. qatal, past, 3cp)

Interlinear Chart

Chapter 25:11



ובאחרית באו אף זה הבתולות אחרניות ואמרו אדוני אדוני פתח לן:

Hebrew Transcription

Translation: “Then in the end, the other virgins also came and said, ‘My Master, my Master, open for us!’”[750]

[748] Figuratively speaking, this can also be interpreted as 'entering the wedding place.”

[749] The phrase in this verse, “To the wedding chamber” (*l’veit ha-chupah*): Literally, “to the house of the wedding canopy” or “marriage chamber.” The noun חופה (root ח-פ-ף, “to cover/protect”) is highly significant, replacing the generic Greek term *gamous* (“wedding feast/banquet”) found in the canonical accounts of Matthew 25:10. In ancient and Rabbinic Jewish tradition, the chupah specifically referred to the chamber or canopy where the bride and groom were united to finalize the wedding covenant. This terminology provides a structural legal basis for the immediate closing of the entrance (וסגרו הדלתות); the sealing of the door symbolizes the legal and ceremonial practice of *yichud*—companionship or seclusion—within the bridal chamber, during which no outsiders or latecomers are permitted entry. Also see footnote on Matthew 22:2.

[750] *Petach lan* פתח לן, meaning “open [the door] for us," showcases a notable linguistic feature within the Cochin manuscript tradition, where the Aramaic prepositional pronoun לן (*lan*) replaces the Hebrew לנו (*lanu*). This reflects the bilingual Jewish scribal environment and is consistent with the interaction between Hebrew and Aramaic, rather than an error. The plea *petach lan*

The Scriptures: And later the other maidens also came, saying, ‘Master, Master, open up for us!’

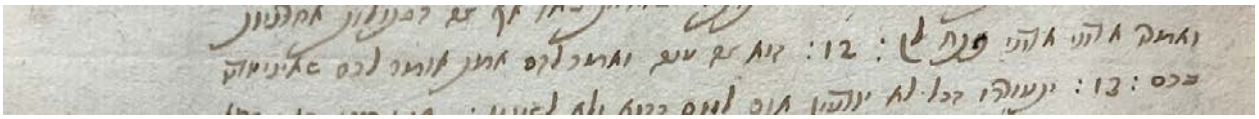
Aramaic: Then later, those other bethulatha {virgin women} also came, and were saying, ‘Maran {Our lord}! Maran {Our lord}! Open the door for us.’

ואמרו	אחרניות	הבתולות	זה	אף	באו	ובאחרית
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	acharonyot, “others, other ones, latter ones,” (adj fp)	ha’btulot, “the virgins,” (n fp)	ze, “this, this one,” (pron, ms)	af, “also, yea, though, so much the more, even,” (part)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	u’vacharit, “and/ but/ so/ or in/ with/ by (the) end,” (prep, n fs)

				לן:	פתח	אדוני אדוני
				le’n, “to/ for/ belonging to us,” (prep, Ar. 1cp) Aramaism	ptach! (to a man) “open!” (v. Pa’al/Qal, imp, 2ms)	adoni, “my lord, master,” (n ms, 1cs pronom)

Interlinear Chart

Chapter 25:12



הוא זה ענה ואמר להם אמת אומר לכם שאיני יודע בכם:

Hebrew Transcription

Translation: “He answered this and said, ‘Truth I say to you, that I do not know you.’”

The Scriptures: But he answering, said, ‘Truly, I say to you, I do not know you.’

Aramaic: But, He answered and said unto them, ‘Amiyn {Truly} I say unto you, that I don’t know you!’

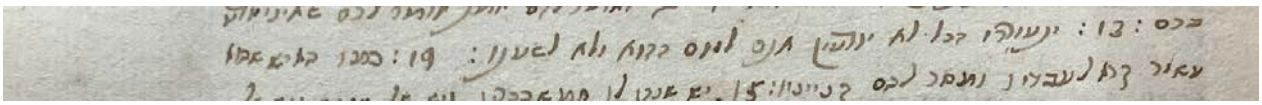
אומר	אמת	להם	ואמר	ענה	זה	הוא
omer, “I/ you (ms)/ he/it say(s)”, (v. Pa’al/Qal, act part, ms)	emet, “truth, truly,” (n ms)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this, this one,” (pron, ms)	hu, “he/it,” (3ms pron)

echoes familiar Jewish liturgical language, especially the Ne’ilah prayers of Yom Kippur (פתח לנו שער), but in an Aramaicized form, possibly preserving an early Semitic idiom rooted in first-century traditions.

			בכם:	יודע	שאיני	לכם
			b'chem, "in/ with/ by you (mp)," (prep, 2mp pronom)	yodea, "I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	she'eini, "that/ which/ who/ whom I am not, do not," (rel part, 1cs pronom)	l'chem, "to/ for/ belonging to you," (prep, 2mp pronom)

Interlinear Chart

Chapter 25:13



יתעוררו הכל לא יודעין אתם ליום ההוא ולא לשעתו:

Hebrew Transcription

Translation: "All should be awake.[751] You do not know it, that day, nor its[752] hour."[753]

The Scriptures: Watch therefore, because you do not know the day nor the hour in which the Son of Aḏam is coming,

Aramaic: Watch therefore, because you don't know that day, and neither the hour.

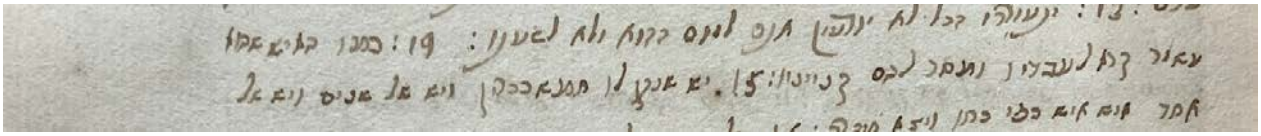
ההוא	ליום	אתם[754]	יודעין	לא	הכל	יתעוררו
ha'hu, "the he/it," (3ms pron)	l'yom, 'to/ for/ belonging to (the) day," (prep, n ms)	atem, "you," (mp pron)	odea'in, "we/ you (mp)/ they, those know(s)," (Ar. v. Peal, act part, mp) Aramaism	lo, "no/ not," (part)	ha'kol, "the all, everything," (n ms)	yit'oreru, "they (mp) will awaken," (v. Hit'pael, yiqtol, fut, 3mp)

[751] This word יתעוררו (*yit'oreru*) is in the yiqtol voice, but acts as a Jussive. Therefore, the translation reflects the Jussive voice by saying "...should be awake," "Let them wake up," or "everyone should be awakened."
[752] This can also translate to "his hour."
[753] *yit'orru ha kol lo yod'in atem* (יתעוררו הכל לא יודעין אתם) — Lit., "let everyone awaken themselves; you do not know." This climactic exhortation reflects a layered and characteristically Semitic mode of expression. The use of the Hitpa'el Jussive *yit'orru* (יתעוררו) echoes the language of prophetic calls to awakening (cf. Isa 51:9; 52:1), framing the warning in a manner consistent with classical Israelite exhortation. At the same time, the participial form yod *'in* (יודעין), with its Aramaic plural ending, reflects the natural interplay between Hebrew and Aramaic in the period's linguistic environment. The combination of a classical Hebrew verbal form with an Aramaic-influenced participle suggests a setting in which these languages functioned together seamlessly, consistent with patterns known from the late Second Temple and early Rabbinic periods. Additionally, refer to Matthew 24:36; this phrase is frequently associated with the Feast of Trumpets.
[754] Added pronoun. Likely emphatic.

					לשעתו:	ולא
					l’she’ato, “to/ for/ belonging to his/its hour,” (prep, n fs, 3ms pronom)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)

Interlinear Chart

Chapter 25:14



כמו האיש שהוא עשיר קרא לעבדיו ומסר להם קנייניו:

Hebrew Transcription

Translation: “Like a rich man who called his servants, and handed over his possessions to them.”

The Scriptures: for it is like a man going from home, who called his own servants and delivered his possessions to them.

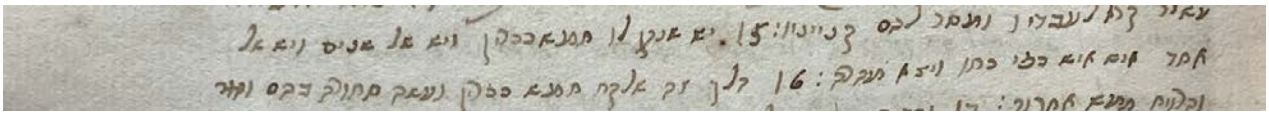
Aramaic: For, just as a Gabra {a Man} who journeyed called unto His servants and delivered His possessions unto them,

ומסר	לעבדיו	קרא	עשיר	שהוא	האיש	כמו
u’masar, “and/ but/ so/ or he/it handed over,” (v. Pa’al/Qal, qatal, past, 3ms)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3ms pronom)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	ashir, “rich, wealthy,” (adj ms)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	ha’ish, “the man,” (n ms)	kmo, “like/ as, similarly to, such as,” (prep)

					קנייניו:	להם
					kinyanav, “his/its assets,” (n mp, 3ms pronom)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 25:15



יש שנתן לו חמש ככרין ויש של שנים ויש של אחד איש איש כפי כחו ויצא מהרה:

Hebrew Transcription

Translation: "There was to *one*, he gave five talents, and there was to another, *he gave* two, *each* man according to his strength.[755] Then he went away quickly."

The Scriptures: And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

Aramaic: there was one He gave five kakriyn {talents}, and there was one He gave two, and there was one He gave one; each nash {man} according to his ability. And He immediately journeyed.

יש	שנתן	לו	חמש	ככרין	ויש	של
yesh, "there is, there exists," (part)	she'natan, "that/ which/ who/ whom he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	chamesh, "five," (card num)	kak'rin, "talents," (Ar n mp) Aramaism	v'yesh, "and/ but/ so/ or there is, there exists," (part)	shel, "to, for, of, belonging to," (prep)

שנים	ויש	של	אחד	איש	איש	כפי
shenayim, "two," (card num)	v'yesh, "and/ but/ so/ or there is, there exists," (part)	shel, "to, for, of, belonging to," (prep)	echad, "one," (card num)	ish, "a man," (n ms)	ish, "a man," (n ms)	kfi, "according to," (adv)

כחו	ויצא	מהרה:				
kocho, "his/its strength," (n ms, 3ms pronom)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	mihara, "quickly, hurriedly," (n fs)				

Interlinear Chart

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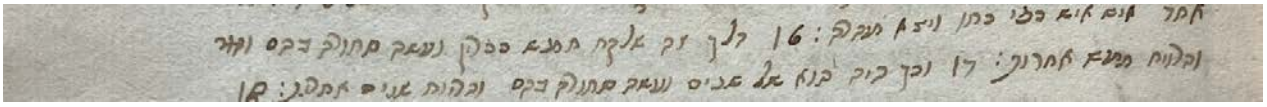
[755] This passage demonstrates the linguistic sophistication of the scribe through its complex morpho-syntactic structure, which reflects a strategic integration of various historical language layers. The term "*kicharin*"—referring to the ancient Near Eastern unit of weight known as a talent (derived from the root כ-כ-ר)—contains the late Aramaic plural suffix "-*in*," indicative of the socio-economic context of the post-exilic and Second Temple periods. Additionally, the idiomatic use of איש איש "*ish ish*," a classical Mosaic legal expression signifying individual responsibility, underscores the archaic and authoritative tone of the passage (see Lev 15:2, 22:18; Num 5:12). Economically, a single talent measured approximately 75 pounds of precious metals, representing a substantial capital equivalent to nearly two decades of typical daily wages. .

Chapter 25:16



הלך זה שלקח חמש ככרין ועשה סחורה בהם והרויח חמש אחרות:

Hebrew Transcription

Translation: "This one who received five talents went and traded with them, and profited five other *talents*."[756]

The Scriptures: And he who had received the five talents went and worked with them, and made another five talents.

Aramaic: Now, that one who received five kakriyn {talents}, went and traded with them, and gained five others.

הלך	זה	שלקח	חמש	ככרין	ועשה	סחורה[757]
halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this, this one," (pron, ms)	she'lakach, "that/ which/ who/ whom he/it took, received," (rel part, v. Pa'al/Qal, qatal, past 3ms)	chamesh, "five," (card num)	kak'rin, "talents," (Ar n mp) Aramaism	v'asa, "and/ but/ so/ or he/it did," (v. Pa'al/Qal, qatal, past, 3ms)	schora, "commodity, good, merchandise," (n fs)

בהם	והרויח	חמש	אחרות:			
b'hem, "with/ by/ in them," (prep, 3mp pronom)	v'hirviach, "and/ but/ so/ or he/it benefited, gained, profited," (v. Hif'il, qatal, past, 3ms)	chamesh, "five," (card num)	acherot, "others, another, different," (adj fp)			

Interlinear Chart

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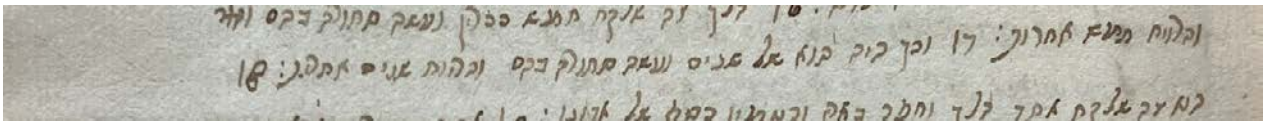
[756] This phrase, "*Halach she-lakach*" (הלך זה שלקח), literally means "This same one who took... went." The passage is anchored in the first-century context by two clear marketplace references from the late Second Temple period. The first is the phrase "*v'asah schorah*" (ועשה סחורה), meaning "and he conducted trade," which indicates post-exilic commerce activity. The second is the verb "*v'hirviach*" (והרויח), meaning "and he gained profit." This term reflects a shift in meaning from physical breath to financial gain that occurred around that era.

[757] This is a classical, rabbinic style verbal express built around a noun.

Chapter 25:17



וכך היה הוא של שנים ועשה סחורה בהם והרויח שנים אחרות:

Hebrew Transcription

Translation: “And so it was, *the one* with two also made a trade with them, and he gained two other *talents*.”

The Scriptures: In the same way, he with the two also, he gained two more.

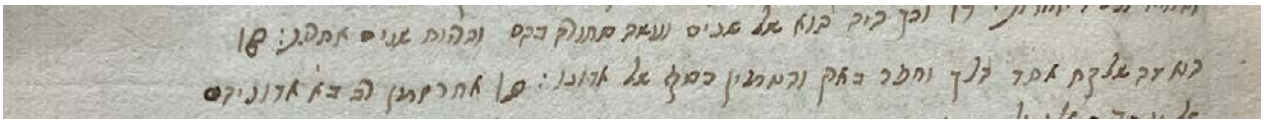
Aramaic: And likewise also, that one of two talents, gained two others.

סחורה	ועשה	שנים	של	הוא	היה	וכך
schora, “commodity, good, merchandise,” (n fs)	v’asa, “and/ but/ so/ or he or it did,” (v. Pa’al/Qal, qatal, past, 3ms)	shenayim, “two,” (card num)	shel, “to, for, of, belonging to,” (prep)	hu, “he/it,” (3ms pron)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	v’cach, “and/ but/ so/ or in this way,” (adv)

			אחרות:	שנים	והרויח	בהם
			acherot, “other, another, different,” (adj fp)	shenayim, “two,” (card num)	v’hirviach, “and/ but/ so/ or he/it profited, gained,” (v. Hif’il, qatal, past, 3ms)	ba’hem, “with/ by/ in them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 25:18



הוא זה שלקח אחד הלך וחפר בארץ והטמין כסף של אדונו:

Hebrew Transcription

Translation: “This one who received one, went and dug in the earth and buried his master’s silver."[758]

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[758] *Hu zeh she-lakach... v'hitmin kesef*... (הוא זה שלקח... והטמין כסף): This phrase, meaning “This same person who took and hid money,” uses a stylistic structure that directly echoes the previous verse. The choice of the causative verb *v'hitmin* (והטמין / "and he buried/concealed") is significant. Early Israelite legal traditions, especially around the turn of the era (see *Mishnah* Bava Metzia 3:11), recognized burying entrusted money deeply in the ground as the only legally accepted way to prevent theft. If funds were stored in any other manner and theft occurred, the trustee was personally responsible. By specifying that the servant hid the money in the ground, the text effectively reflects the legal practices and societal mindset of a first-century Israelite trustee.

The Scriptures: But he who had received the one went away and dug in the ground, and hid the silver of his master.

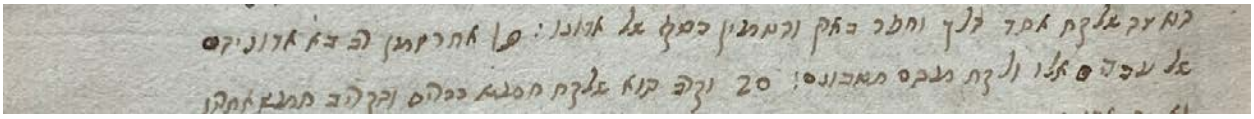
Aramaic: But, that one who received one, went and dug in the ground and hid the kespha {the silver/money} of Mareh {his Lord}.

בארץ	וחפר	הלך	אחד	שלקח	זה	הוא
b'eretz, "in/ with/ by (the) earth," (prep, n fs)	v'chafar, "and/ but/ so/ or he/it dug," (v. Pa'al/Qal, qatal, past, 3ms)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)	she'lakach, "that/ which/ who/ whom he/it took, received," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ze, "this, this one," (pron, ms)	hu, "he/it," (3ms pron)

			אדונו:	של	כסף	והטמין
			adono, "his/its master, lord," (n ms, 3ms pronom)	shel, "to, for, of, belonging to," (prep)	kesef, "silver, money," (n ms)	v'hitmin, "and/ but/ so/ or he/it planted, buried," (v. Hif'il, qatal, past, 3ms)

Interlinear Chart

Chapter 25:19



אחר זמן רב בא אדוניהם של עבדים אלו ולקח מהם חשבונם:

Hebrew Transcription

Translation: "After a great time, the master of those servants, he came and took of them their account."

The Scriptures: And after a long time the master of those servants came and settled accounts with them.

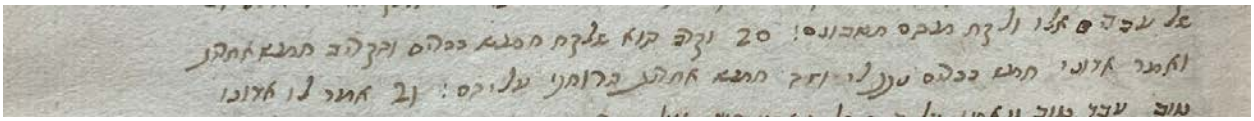
Aramaic: Now, after a long time, Marhun {Their Lord} came and received from them an account of those abde {slaves/servants}.

עבדים	של	אדוניהם	בא	רב	זמן	אחר
avadim, “slaves, servants,” (n mp)	shel, “to, for, of, belonging to,” (prep)	adonei’hem, “their (m) master of, lord of,” (n mp constr, 3mp pronom)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	rav, “vast, great, numerous,” (adj ms)	zman, “time, season, a set time, appointed time,” (n ms)	achar, “after,” (prep)

			חשבונם:	מהם	ולקח	אלו
			cheshbonam, “their account, bill,” (n ms, 3mp pronom)	mehem, “from/ of them,” (prep, 3mp pronom)	v’lakach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, 3ms)	eilu, “these,” (pron)

Interlinear Chart

Chapter 25:20



וקרב הוא שלקח חמש ככרים והקריב חמש אחרות ואמר אדוני חמש ככרים נתת לי וזה חמש אחרות הרוחתי עליהם:

Hebrew Transcription

Translation: “And he who had received five talents approached, and he brought five others, and he said, ‘My master, five talents you gave to me, and this, five others I have gained upon them.”[759]

The scriptures: And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

Aramaic: And that one who received the five talents approached, and brought five others, and said, ‘Mari {My Lord}, you gave unto me five talents, look! I have added five others to them!’

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[759] *V'karav hu... v’hikriv... hirvachti aleyhem* (וקרב הוא... והקריב... הרוחתי עליהם): Lit., “And he approached... and brought near... I gained profit upon them.” Scripturally, the passage moves with an elegant, inner-Semitic root repetition, shifting from the simple active Pa'al verb *v'karav* (“he approached”) directly into its causative Hif'il counterpart *v'hikriv* (“he caused to draw near / presented”). Furthermore, the financial phrase *hirvachti aleyhem* employs the definitive turning-of-the-era marketplace vocabulary, in which the root ר-ו-ח shifts from denoting classical “breathing space” to indicating monetary yield. This verb is paired with the analytical spatial preposition *aleyhem* (“upon them”) to structurally denote accumulated interest—a grammatical formulation highly characteristic of transactional records, commercial receipts, and legal phrasing common to the first-century Israelite milieu.

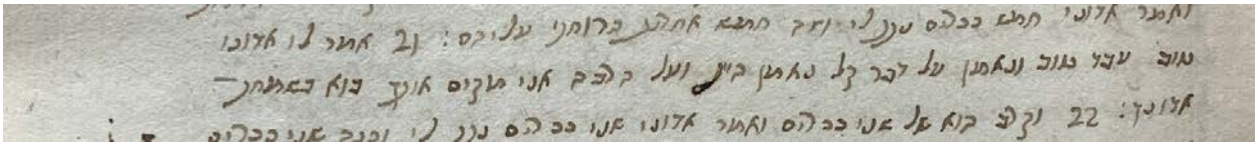
חמש	והקריב	ככרים	חמש	שלקח	הוא	וקרב
chamesh, “five,” (card num)	v’hikriv, “and/ but/ so/ or he/it brought near, offered,” (v. Hif’il, qatal, past, 3ms)	kikarim, “talents,” (n mp)	chamesh, “five,” (card num)	she’lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa’al/Qal, qatal, past 3ms)	hu, “he/it,” (3ms pron)	v’kerev, “and/ but/ so/ or he/it came near, approached,” (v. Pa’al/Qal, qatal, past, 3ms)

לי	נתת	ככרים	חמש	אדוני	ואמר	אחרות
li, “to/ for/ belonging to me,” (prep, 1cs pronom)	natata, “you (ms) gave,” (v. Pa’al/Qal, qatal, past, 2ms)	kikarim, “talents,” (n mp)	chamesh, “five,” (card num)	adoni, “my lord, master,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	acherot, “others,” (adj, fp)

		עליהם:	הרוחתי	אחרות	חמש	וזה
		aleihem, “upon them,” (prep, 3 mp pronom)	hirvachti, “I have profited, gained,” (Hif’il, qatal, past, 1cs)	acherot, “others,” (adj, fp)	chamesh, “five,” (card num)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

Interlinear Chart

Chapter 25:21



אמר לו אדונו טוב עבד טוב ונאמן על דבר קל נאמן היית ועל הרבה אני מקים אותך בוא בשמחת אדונך:

Hebrew Transcription

Translation: “His master said to him, 'Good! Good and faithful servant; over a small matter you were faithful, and I am establishing you over much. Enter into the joy of your master.'”[760]

The Scriptures: And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Aramaic: Mareh {his Lord} said unto him, ‘Well done good and faithful abda {slave/servant}! You have been faithful over a little, I will appoint you over much! Enter into the joy of Marak {your Lord}.’

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[760] This Hebrew phrase, '*Tov eved... al davar kal... ani mekim otcha*', which translates to “Well done, servant... over a light matter... I am establishing you.” The language reflects a first-century rhetorical and legal style, particularly in the phrase '*al davar kal*,' meaning 'over a light matter,' which is rooted in the well-known legal concept of '*kal va-chomer*' or 'light and heavy.' The statement '*ani meki*m,' meaning 'I am establishing,' uses a present-causative form to convey a formal, legally binding decree of promotion.

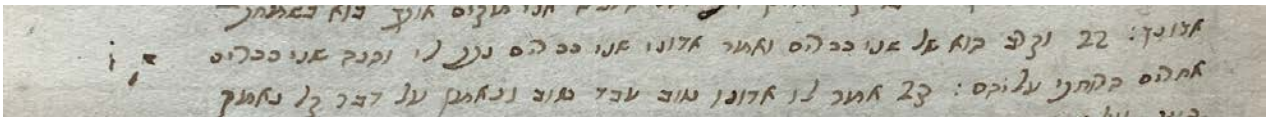
ונאמן	טוב	עבד	טוב	אדונו	לו	אמר
v'ne'eman, "and/ but/ so/ or I am/ you (ms) are, he/it is faithful, trustworthy," (v. Nif'al, act part, ms)	tov, "good, pleasant, appropriate, becoming," (adj ms)	eved, "servant," (n ms)	tov, "good, pleasant, appropriate, becoming," (adj ms)	adono, "his/its master, lord," (n ms, 3ms pronom)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

הרבה	ועל	היית	נאמן	קל	דבר	על
harbeh," many, much a lot," (adv)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	hayita, "you (ms) were," (v. Pa'al/Qal, qatal, past, 2ms)	ne'eman, "I/ you ms)/ he/it is faithful, trustworthy," (v. Nif'al, act part, ms)	kal, "light, easy, simple" (adj ms)	dvar, "thing, word, matter," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

	אדונך:	בשמחת	בוא	אותך	מקים	אני
	adonecha, "your lord, master," (n ms, 2ms pronom)	b'simchat, "in/ with/ by (the) joy of," (prep, n fs constr)	bo, (to a man) "enter, come," (v. Pa'al/Qal, imp 2ms)	otacha, (DO marker) "you," (2ms pronom)	mekayem, "I/ you (ms)/ he/it raises up, builds, establishes, maintains, fulfills," (v. Hif'il, act part, ms)	ani, "I," (1cs pron)

Interlinear Chart

Chapter 25:22



וקרב הוא של שני ככרים ואמר אדוני שני ככרים נתת לי והנה שני ככרים אחרים הרוחתי עליהם:

Hebrew Transcription

Translation: "And he, having two talents, approached and said, 'My master, two talents you gave to me, and behold, two other talents I have gained upon them."

The Scriptures: Then he who had received two talents came and said, 'Master, you delivered to me two talents. See, I have gained two more talents besides them.'

Aramaic: And the one who received two talents approached, and said, 'Mari {My Lord}, you gave unto me two talents, look! I have added two others to them!'

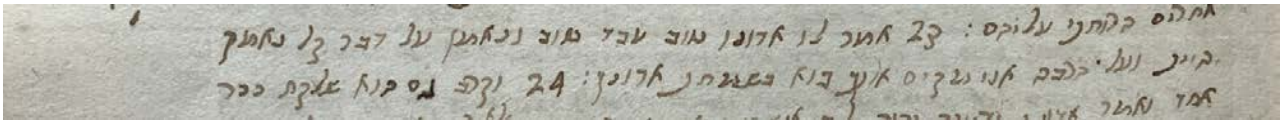
אדוני	ואמר	ככרים	שני	של	הוא	וקרב
adoni, “my lord, master,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	kikarim, “talents,” (n mp)	sheni, “two,” (card num)	shel, “to, for, of, belonging to,” (prep)	hu, “he/it,” (3ms pron)	v’karev, “and/ but/ so/ or he/it came near,” (v. Pa’al/Qal, qatal, qatal, past, 3ms)

ככרים	שני	והנה	לי	נתת	ככרים	שני
kikarim, “talents,” (n mp)	sheni, “two,” (card num)	v’hine, “and/ but/ so/ or behold!” (part, interj)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	natata, “you (ms) gave,” (v. Pa’al/Qal, qatal, past, 2ms)	kikarim, “talents,” (n mp)	sheni, “two,” (card num)

				עליהם:	הרוחתי	אחרים
				aleihem, “upon them,” (prep, 3 mp pronom)	hirvachti, “I have profited, gained,” (v. Hif’il, qatal, past, 1cs)	acherim, “other, another, different,” (adj mp)

Interlinear Chart

Chapter 25:23



אמר לו אדונו טוב עבד טוב ונאמן על דבר קל נאמן היית ועל הרבה אני מקים אותך בוא בשמחת אדונך:

Hebrew Transcription

Translation: “His master said to him, ‘Good! Good and faithful servant; you were faithful over a small matter, and over much I am establishing you. Enter into the joy of your master!’”

The Scriptures: His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Aramaic: His Lord said unto him, ‘Well done good and faithful abda {slave/servant}. You have been faithful over a little, I will appoint you over much! Enter into the joy of Marak {Your Lord}.’

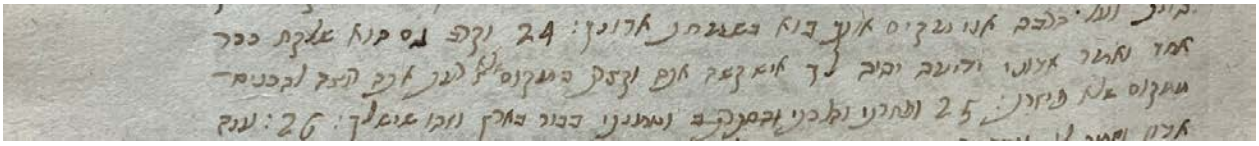
ונאמן	טוב	עבד	טוב	אדונו	לו	אמר
v'ne'eman, "and/ but/ so/ or I am/ you (ms) are, he/it is faithful, trustworthy," (v. Nif'al, act part, ms)	tov, "good, pleasant, appropriate, becoming," (adj ms)	eved, "servant," (n ms)	tov, "good, pleasant, appropriate, becoming," (adj ms)	adono, "his/its master, lord," (n ms, 3ms pronom)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

הרבה	ועל	היית	נאמן	קל	דבר	על
harbeh," many, much a lot," (adv)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	hayita, "you (ms) were," (v. Pa'al/Qal, qatal, past, 2ms)	ne'eman, "I/ you ms)/ he/it is faithful, trustworthy," (v. Nif'al, act part, ms)	kal, "light, easy, simple" (adj ms)	dvar, "thing, word, matter," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

	אדונך:	בשמחת	בוא	אותך	מקים	אני
	adonecha, "your master, lord," (n ms, 2ms pronom)	b'simchat, "in/ with/ by (the) joy of," (prep, n fs)	bo, (to a man) "enter, come," (v. Pa'al/Qal, imp 2ms)	otacha, "you (ms)," (DO marker, 2ms pronom)	mekayem, "I/ you (ms)/ he/it raises up, builds, establishes, maintains, fulfills," (v. Hif'il, act part, ms)	ani, "I," (1cs pron)

Interlinear Chart

Chapter 25:24



וקרב גם הוא שלקח ככר אחד ואמר אדוני ידיעה יהיה לך איש קשה אתה וקצרת במקום שלא זרעת אתה רוצה להכניס ממקום שלא פיזרת:

Hebrew Transcription

Translation: "And he who had received one talent also approached, and he said, 'My master, let it be a known thing to you that you are a harsh man; you reaped from a place that you did not sow, *and* you want to gather from a place that you did not scatter.'"[761]

[761] This passage, '*V'karav gam hu... yedi'ah yihyeh lech*a... (וקרב גם הוא... ידיעה יהיה לך...): Literal translation: "And he also approached... let knowledge be to you...," serves as an important textual marker. The wording features the complex pronoun phrase hu *she-lakach* ("he who took"), a stylistic device common in late-antiquity literature. This is supported by the formal legal phrase *yedi'ah yihyeh lecha*, a standard expression used in Second Temple period contractual disputes.

The Scriptures: And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed,

Aramaic: Then the one who received one kakra {talent} also approached, and said, ‘Mari {My Lord}, you are known to be a hard man, and you reap where you don’t sow and you gather from where you don’t scatter.

וקרב	גם	הוא	שלקח	ככר	אחד	ואמר
v’karev, “and/ but/ so/ or he/it came near,” (v. Pa’al/Qal, qatal, past, 3ms)	gam, “again, also, too, in addition, even, as well,” (part, adv)	hu, “he/it,” (3ms pron)	she’lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa’al/Qal, qatal, past 3ms)	kikar, “talent,” (n ms)	echad, “one,” (card num)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)

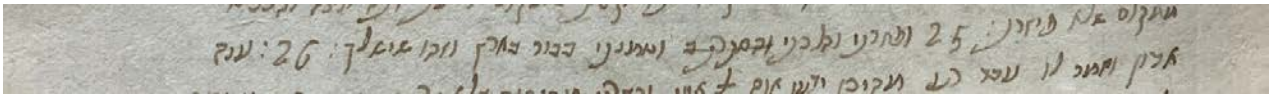
אדוני	ידיעה	יהיה	לך	איש	קשה	אתה
adoni, “my lord, master,” (n ms, 1cs pronom)	yedi’ah, “known thing,” (n fs)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ish, “a man,” (n ms)	kasheh, “hard, severe, harsh,” (adj ms)	ata, “you (ms),” (pron 2ms)

וקצרת	במקום	שלא	זרעת	אתה	רוצה	להכניס
v’katzarta, “and/ but/ so/ or you reaped,” (v. Pa’al/Qal, qatal, past, 2ms)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	zarata, “you (ms) sowed,” (v. Pa’al/Qal, qatal, past, 2ms)	ata, “you (ms),” (pron 2ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	lechachnis, “to bring in, gather a harvest,” (v. Hif’il, inf constr)

ממקום	שלא	פיזרת:				
mimakom, “from/ of a place,” (prep, n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	pizarta, “you (ms) scattered, winnowed,” (v. Pi’el, qatal, past, 2ms)				

Interlinear Chart

Chapter 25:25



ופחדתי והלכתי וטמנתי בבור בארץ וזהו שיש לך:

Hebrew Transcription

Translation: "'And I was afraid, and I went, and I hid *it* in a pit in the earth; so look, that was yours!'"

The Scriptures: 'and being afraid, I went and hid your talent in the ground. See, you have what is yours.'

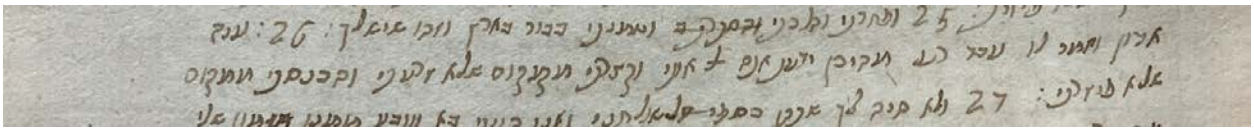
Aramaic: And I was afraid, and went and hid kakrak {your talent} in the ara {the ground}. Look! You have what is yours.'

שיש	וזהו	בארץ	בבור	וטמנתי	והלכתי	ופחדתי
she'yesh, "that, which, who, whom there is, there exists," (rel part, part)	v'zehu, "and/ but/ so/ or" (to men) "look, recognize!" (v. Pi'el, imp 2mp)	ba'eretz, "in/ with/ by/ with/ by (the) earth," (prep, n ms)	b'bor, "in/ with/ by (the) pit, dungeon," (prep, n ms)	v'tamanti, "and/ but/ so/ or I buried," (v. Pa'al/Qal, qatal, past, 1cs)	v'halachti, "and/ but/ so/ or I went," (v. Pa'al/Qal, qatal, past, 1cs)	v'fachadti, "and/ but/ so/ or I was afraid," (v. Pa'al/Qal, qatal, past, 1cs)

						לך:
						lecha, "to/ for/ belonging to you," (prep, 2ms pronom)

Interlinear Chart

Chapter 25:26



ענה אדון ואמר לו עבד רע מהיכן ידעת אתה אותי וקצרתי ממקום שלא זרעתי והכנסתי ממקום שלא פיזרתי:

Hebrew Transcription

Translation: "*The* master answered and said to him, 'Evil servant! From where did you know me, and I having reaped from a place from which I did not sow, and I bought from a place which I did not scatter?'"[762]

The Scriptures: And his master answering, said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

Aramaic: Mareh {his Lord} answered and said unto him, 'Evil and lazy abda {slave/servant}! You knew Me, that I reap where I don't sow, and I gather from where I don't scatter!

[762] *Eved ra... me'heichan yadata*... (עבד רע... מהיכן ידעת): Lit., "Evil servant... from where did you know..." Scripturally, the passage is anchored by the compound interrogative *me'heichan* ("from where"), a definitive dialectal shift of the late Second Temple period that replaces the classical biblical me'ayin.

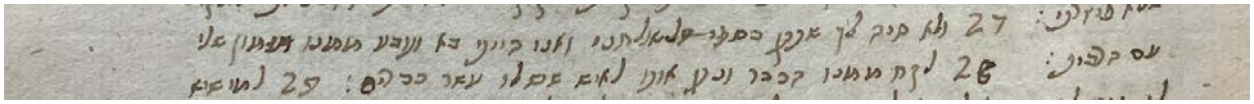
ענה	אדון	ואמר	לו	עבד	רע	מהיכן[763]
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	adon, “master, lord,” (n ms)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	eved, “servant,” (n ms)	ra, “evil, wicked,” (adj ms)	meheichan, “from/ of whence, where,” (prep, interog adv) Aramaism Mishnaic

ידעת	אתה	אותי	וקצרתי	ממקום	שלא	זרעתי
yadata, “you (ms) knew,” (v. Pa’al/Qal, qatal, past, 2ms)	ata, “you (ms),” (pron 2ms)	oti, “me,” (DO marker, 1cs pronom)	v’katzarti, “and/ but/ so/ or I reaped,” (v. Pa’al/Qal, qatal, past, 1cs)	mimakom, “from/ of (the) place,” (prep, n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	zarati, “I sowed,” (v. Pa’al/Qal, qatal, past, 1cs)

והכנסתי	ממקום	שלא	פיזרתי:			
v’hichnasti, “and/ but/ so/ or I brought in, harvested,” (v. Hif’il, qatal, past, 1cs)	mimakom, “from/ of (the) place,” (prep, n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	pizarti, “I scattered, winnowed,” (v. Pi’el, qatal, past, 1cs)			

Interlinear Chart

Chapter 25:27



ולא היה לך שתתן כספי לשולחני ואני הייתי בא ותובע ממנו ממון שלי עם הרבית:

Hebrew Transcription

Translation: “‘And was it not for you to give my silver to the money-changers? And I would have come and demanded from him my mammon with interest?’”[764]

The Scriptures: Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest.

[763] This word is first found in the *Mishnah* Tractate Megillah 2:3.

[764] *V'ani hayiti ba v'tove'a... mamon sheli…* (ואני הייתי בא ותובע... ממון שלי): The phrase literally means, "Then I would have come and demanded my own capital." The passage uses a very advanced grammatical structure called a periphrastic past counterfactual, which combines the past tense auxiliary with active participles to express a situation that did not happen but was considered possible. Syntactically, the key part of the argument is the word "*tove'a*," meaning "demanding" or "claiming," which works together with the loanword "*mamon*" for "capital" or "wealth," and the phrase "*sheli*" meaning "my own."

Aramaic: It was right that you should have put kesphi {My silver/money} on the table {i.e. the exchange table}, and I would have come and have required my own with its interest.

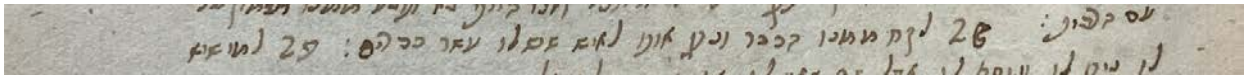
ואני	לשולחני	כספי	שתתן	לך	היה	ולא
v'ani, "and/ but/ so/ or I, I am," (pron 1cs)	l'shulchani, "to/ for/ belonging to (the) money changer," (prep, n mp)	kaspi, "my silver, money," (n ms, 1cs pronom)	she'titen, "that/ which/ who/ whom you will give," (rel part, v. Pa'al/Qal, yiqtol, fut, 2ms)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)

עם	שלי	ממון[765]	ממנו	ותובע	בא	הייתי
im, "with," (prep)	she'li, "that/ which/ who/ whom to/ for/ belonging to me," (prep, 1cs pronom)	mamon, "mammon, money," (n ms)	mimenu, "of/ from him/it," (prep, 3ms pronom)	v'tove'a, "and/ but/ so/ or I/ you (ms)/ he/it demand(s), claim(s)," (v. Pa'al/Qal, act part, ms)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)

						הרבית:
						ha'ribit, "the interest, increase," (n fs)

Interlinear Chart

Chapter 25:28



לקח ממנו הככר ונתן אותו לאיש שישלו עשר ככרים:

Hebrew Transcription

Translation: "'Take the talent from him, and give *it* to the man who has ten talents!'"

The Scriptures: Therefore take away the talent from him, and give it to him who possesses ten talents.

Aramaic: Take therefore the kakra {the talent} from him, and give it unto that one who has ten kakriyn {talents}.

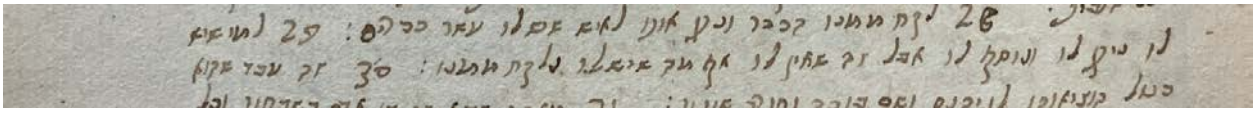
[765] See footnote in Matthew 8:9. This word is an Aramaic loanword that became a Mishnaic Hebrew Term.

שישלו	לאיש	אותו	ונתן[766]	הככר	ממנו	לקח
she'yesh'lo, "that/ which/ who/ whom he/it has to him/it," (rel part, part, prep, 3ms obj)	l'ish, "to/ for/ belonging to (the) man, mankind," (prep, n ms)	oto, DO marker, "him/it," (3ms pronom)	v'natan, "and/ but/ so/ or he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	ha'kikar, "the talent," (n ms)	mimenu, "of/ from him/it," (prep, 3ms pronom)	locheach, "I/ you (ms)/ he/it take(s), receive(s)," (v. Pa'al/Qal, act part, ms)

					ככרים:	עשר
					kikarim, "talents," (n mp)	eser, "ten," (card num)

Interlinear Chart

Chapter 25:29



למי שיש לו ניתן לו ונוסף לו אבל זה שאין לו אף מה שיש לו נלקח ממנו:

Hebrew Transcription

Translation: "'To whoever has, it is given to him, and it will be added to him; but this one who doesn't have, even what he has is taken from him.'"[767]

The Scriptures: For to everyone who possesses, more shall be given, and he shall have overflowingly; but from him who does not possess, even what he possesses shall be taken away.'

Aramaic: For, unto the one who has, it will be given unto him, and it will increase unto him. But, that one who doesn't have, and even that which he has, will be taken from him.'

לו	ונוסף	לו	ניתן	לו	שיש	למי
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'nosaf, "and/ but/ so/ or he/it was added, increased," (v. Nif'al, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	nitan, "I am/ you are/ he/it is given," (v. Nif'al, act part, ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yesh, "that, which, who, whom there is, there exists," (rel part, part)	l'mi, "to/ for/ belonging to whom," (prep, interog pronoun)

[766] *v'natan* (ונתן): Literally meaning "and he gave," this word is spelled in the past tense but functions as a direct command, meaning "and give it!". This usage stems from two common features of first-century Israelite linguistic styles. First, it reflects an ancient biblical grammatical convention in which adding the conjunction "and" (*Vav*) before a past-tense verb transforms it into a future imperative. Second, it mirrors the period's colloquial speech; scribes often omitted the complex command prefixes when writing quickly or transcribing spoken words, recording only the three-letter verb root and trusting the listener to interpret the intended command.

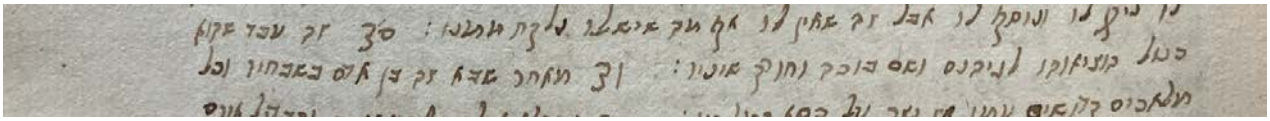
[767] This verse states, "To whoever has... is given... is taken from him." The passage uses a symmetrical pattern with three passive verbs: *nitan*, *nosaf*, and *nilkach*. In Second Temple-period Israelite literature, this use of the passive voice often functions as a divine passive, emphasizing God's ultimate authority and judgment. The repetition of root words (ל-ק-ח and נ-ת-ן) in reverse order creates a clever internal wordplay.

אבל	זה	שאין	לו	אף	מה	שיש
aval, “indeed, truly, verily, surely, but,” (adv)	ze, “this, this one,” (pron, ms)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, neg part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	af, “also, yea, though, so much the more, even,” (part)	mah, “what?” (inter part)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)

לו	נלקח	ממנו:				
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	nilkach, “he/it is taken, was taken,” (v. Nif’al, qatal, pssv past, 3ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)				

Interlinear Chart

Chapter 25:30



זה עבד שהוא בטל הוציאוהו לגיהנם ושם בוכה וחורק שיניו:

Hebrew Transcription

Translation: “‘This servant who is idle, expel him to Gehinnom (*Gehenna*), and there he is weeping and gnashing his teeth!’”[768]

The Scriptures: And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

Aramaic: And the useless servant was thrown into the outer darkness. There shall be weeping and teeth gnashing!

---

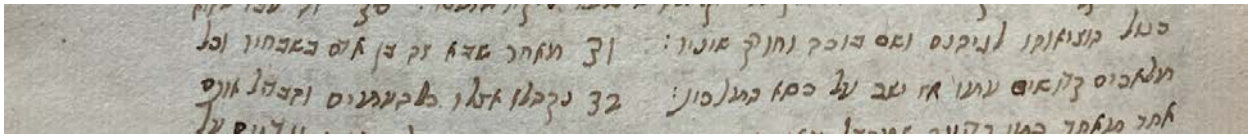
[768] This text discusses a particular phrase: "This servant who is worthless... cast him out...” The phrase uses the Hebrew word "*batel*," meaning "idle" or "worthless," which was common in late Second Temple times to describe someone holding a trust without producing legal effect. The command "*hotzi'uhu*," meaning "cast him out," is an imperative directed at attendants, typical of first-century Israeli legal stories. Textually, this wording is very important: while Greek versions introduce the idea of "outer darkness" as a new theological concept, the Jewish tradition from Cochin stays clear and grounded in early Israelite beliefs by explicitly mentioning Gehinnom, the fiery punishment. This ties the judgment to the historic Hinnom Valley, preserving clarity and consistency in the narrative.

ושם	לגיהנם	הוציאוהו	בטל	שהוא	עבד	זה
v'sham, "and/ but/ so/ or there," (adv)	l'gehinom, "to/ from/ belonging to Gehinnom," (prep, name)	hotzi'uhu, (to men) "Expel him/it, cast him/it out!" (v. Hif'il, imp, 2mp, 3ms obj)	batel, "I/ you (ms)/ he/it is idle, void, unprofitable," (v. Pa'al/Qal, act part, ms)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	eved, "servant," (n ms)	ze, "this, this one," (pron, ms)

				שיניו:	וחורק	בוכה
				shinav, "his/its teeth," (n mp, 3ms pronom)	v'chorek, "and/ but/ so/ or I/ you (ms)/ he/it gash(es), grind(s)," (v. Pa'al/Qal, act part, ms)	bocheh, "I/ you (ms)/ he/it cry(ies), weep(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 25:31



מאחר שבא זה בן אדם בשבחיו וכל מלאכים קדושים עמו אז ישב על כסא המלכות:

Hebrew Transcription

Translation: "After this Son of Man comes in his glories, and all the holy messengers with him, then he will sit upon the throne of the kingdom."

The Scriptures: And when the Son of Aḏam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

Aramaic: Now, when The Son of Man comes in Shubkheh {His glory}, and all Malakuhi Qadishe {His Holy *Heavenly* Messengers} with Him, then He will sit on The Thrunus d'Shubkheh {The Throne of His Glory}.

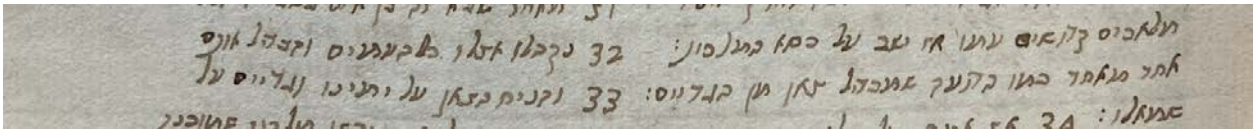
וכל	בשבחיו	אדם	בן	זה	שבא	מאחד
ve'chol, "in/ with/ by (the) all," (prep, n ms)	bi'shvachav, "in/ with/ by his/its glories, praises," (prep, n mp, 3ms pronom)	adam, "man," (n ms)	ben, "son," (n ms)	ze, "this, this one," (pron, ms)	she'ba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, 3ms)	me-achar, "after, following," (prep)

כסא	על	ישב	אז	עמו	קדושים	מלאכים
kise, “throne,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yoshev, “he/it sat, dwelled” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)	vimo, “him/it,” (prep,3ms pronom)	kedoshim, “holy, set apart,” (adj mp)	mal’achim, “angels, messengers,” (n mp

						המלכות:
						ha’malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)

Interlinear Chart

Chapter 25:32



נקהלו אצלו כל העמים והבדיל אותם אחד מאחד כמו הרועה שמבדיל צאן מן הגדיים:

Hebrew Transcription

Translation: “All the nations were assembled near him, and he shall separate them one from another like the shepherd who separates sheep from the goats.”

The Scriptures: And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

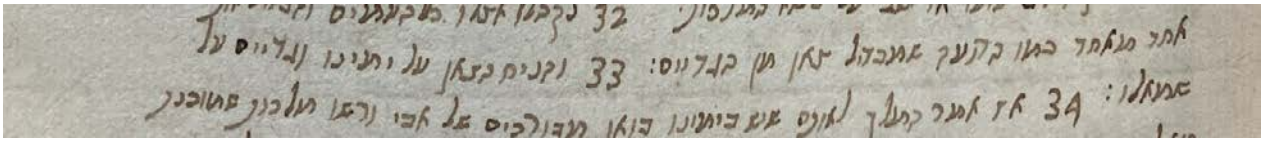
Aramaic: And all the Nations will be gathered before Him. And He will separate them, one from another, as a shepherd separates the erbe {the sheep} from the gadaya {the goats}.

אחד	אותם	והבדיל	העמים	כל	אצלו	נקהלו
echad, “one,” (card num)	otam, “them,” (DO marker, 3mp pronom)	v’hivdil, “and/ but/ so/ or he/it will divide,” (v. Hif’il, weqatal, fut, 3ms)	ha’amim, “the nations, peoples,” (n mp)	kol, “all of, all, every,” (n ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	nikhalu, “they were assembled, gathered themselves,” (v. Nif’al, qatal, past, 3mp)

הגדיים:	מן	צאן	שמבדיל	הרועה	כמו	מאחד
ha'gedayim, "the goats," (n mp)	min, "from/ of," (prep)	tzon, "sheep," (n)	she'madil, "that/ which/ who/ whom I/ you (ms)/ he/it separate(s)," (v. Hif'il, act part, ms)	ha'roeh, "the/that shepherds, (n ms)	kmo, "like/ as, similarly to, such as," (prep)	me'echad, "from/ of another, other," (prep, n ms)

Interlinear Chart

Chapter 25:33



והניח הצאן על ימינו וגדיים על שמאלו:

Hebrew Transcription

Translation: "And he will place the sheep upon his right, and the goats upon his left."[769]

The Scriptures: And He shall set the sheep on His right hand, but the goats on the left.

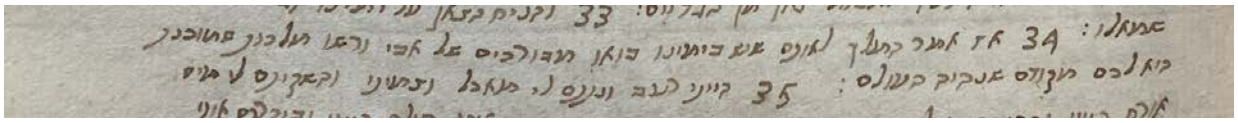
Aramaic: And He will stand the erbe {the sheep} at His right and the gadaya {the goats} at His left.

שמאלו:	על	וגדיים	ימינו	על	הצאן	והניח
smolo, "his/its left," (n ms, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	u'gedayim, "and/ but/ so/ or (the) goats," (n mp)	yemino, "his/it right, right hand," (n ms, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'tzon, "the sheep, goats," (n cs)	v'hiniach, "and/ but/ so/ or he/it will place," (v. Hif'il, qatal, past, 3ms)

Interlinear Chart

[769] *al yemino... al schmalo* (על ימינו... על שמאלו): literally, "on his right... on his left." In biblical and legal contexts, this directional imagery reflects a significant cultural and symbolic framework in ancient Israel. The right hand (*yamin*) symbolizes strength, authority, and the keeping of covenantal promises, echoing traditions found in passages such as Genesis 48:14 and Psalm 110:1. Conversely, the left hand (*smol*) signifies lower status, vulnerability, and legal rejection.

Chapter 25:34



אז אמר המלך לאותם שיש בימינו בואו מבורכים של אבי ורשו מלכות שמוכנת הוא לכם מקודם שנהיה העולם:

Hebrew Transcription

Translation: "Then the King said to those who are on his right, 'Come, blessed ones of my Father, and inherit the kingdom that is prepared for you from before the world came to be."

The Scriptures: Then the Sovereign shall say to those on His right hand, 'Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world -

Aramaic: Then, The Malka {The King} will say unto those who are at His right, 'Come, blessed of Abi {My Father}, inherit The Malkutha {The Kingdom} which was prepared for you from the foundations of the world.

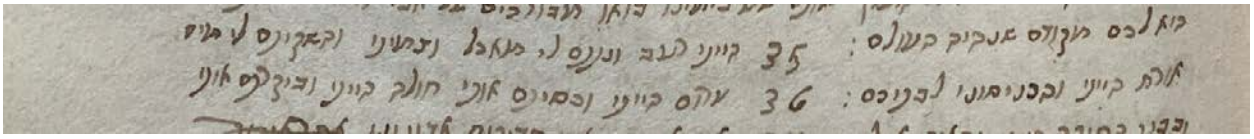
בואו	בימינו	שיש	לאותם	המלך	אמר	אז
bo'u, (to men) "come!" (v. Pa'al/Qal, imp, 2mp,)	b'yemino, "in/ with/ by his/its right hand," (prep, n mp, 1cp pronom)	she'yesh, "that, which, who, whom there is, there exists," (rel part, part)	l'otam, "to/ for/ belonging to them," (prep, 3mp pronom)	ha'melech, "the king," (n ms)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	az, "then, in that case, so," (conj)

הוא	שמוכנת	מלכות	ורשו	אבי	של	מבורכים
hu, "he/it," (3ms pron)	she'muchenet, "that/ which/ who/ whom has been prepared," (rel part, v. Hof'al, act part, fs)	malchut, "kingdom," (n fs)	u'rashu, "and/ but/ so/ or" (to men) "inherit, possess!" (v. Pa'al/Qal, imp, 2mp)	avi, "my father," (n ms, 1cs pronom)	shel, "to, for, of, belonging to," (prep)	m'vorachim, "we/ you (mp)/ they are blessed," (v. Pu'al, pssv part, mp)

			העולם:	שנהיה	מקודם	לכם
			ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)	she'nihya, "that/ which/ who/ whom he/it became," (rel part, v. Nif'al, qatal, past, 3ms)	mi'kodem, "from/ of before," (prep, adv)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

Interlinear Chart

Chapter 25:35



הייתי רעב ונתתם לי מאכל וצמיתי והשקיתם לי מים אורח הייתי והכניסוני לבתיכם:

Hebrew Transcription

Translation: "I was hungry, and you gave me food; and I thirsted, and you caused me to drink water; I was a stranger, and you brought me into your houses."

The Scriptures: for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

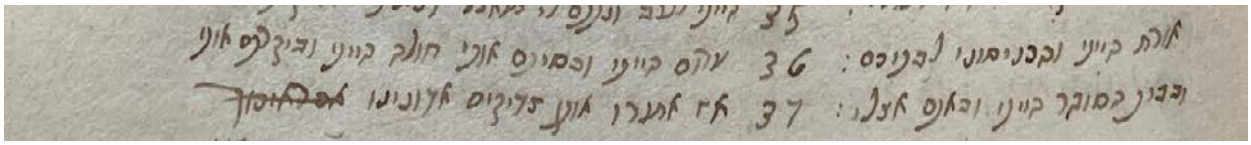
Aramaic: For, I was hungry, and you gave unto Me food to eat. And I was thirsty and you gave me drink. I was a stranger, and you took Me in.

והשקיתם	וצמיתי	מאכל	לי	ונתתם	רעב	הייתי
v'hishkitem, "and/ but/ so/ or you caused to drink, gave drink," (v. Hif'il, qatal, past, 2mp)	v'tzamiti, "and/ but/ so/ or I thirsted, was thirsty," (v. Pa'al/Qal, qatal, past, 1cs)	ma'achal, "food, nourishment," (n ms)	li, "to/ for/ belonging to me," (prep, 1cs pronom)	u'netatem, "and/ but/ so/ or you (mp) gave," (v. Pa'al/Qal, qatal, past, 2mp)	ra'ev, "hungry," (adj ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)

	לבתיכם:	והכניסוני	הייתי	אורח	מים	לי
	l'vateichem, "to/ for/ belonging to your houses," (prep, n mp, 2mp pronom)	v'hichnisuni, "and/ but/ so/ or you (mp) brought me in, gathered me," (v. Hif'il, qatal, past, 2mp, 1cs obj)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)	oreach, "traveler, stranger, guest," (n ms)	mayim, "water," (n mp)	li, "to/ for/ belonging to me," (prep, 1cs pronom)

Interlinear Chart

Chapter 25:36



ערום הייתי וכסיתם אותי חולה הייתי וביקרתם אותי ובבית הסוהר הייתי ובאתם אצלי:

Hebrew Transcription

Translation: "I was naked, and you covered me, I was sick, and you visited me, and I was in the prison house, and you came near me."

The Scriptures: was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’

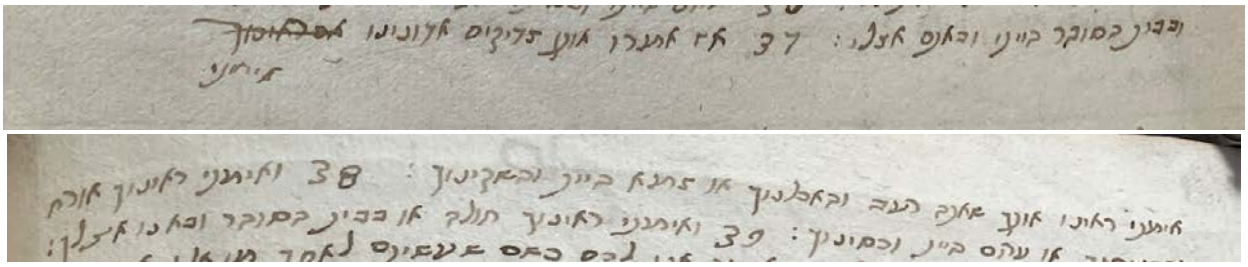
Aramaic: I was artelaya {naked}, and you covered Me. I was sick, and you visited Me. And I was in the prisoner’s house, and you came unto Me.’

וביקרתם	הייתי	חולה	אותי	וכסיתם	הייתי	ערום
u’vikhartem, “and/ but/ so/ or you visited,” (v. Pi’el, qatal, past, 2mp)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	choleh, “sick,” (adj ms)	oti, “I, me,” (DO marker, 1cs pronom)	u’chsitem, “and/ but/ so/ or you covered,” (v. Pa’al/Qal, qatal, past, 2mp)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	erom, “naked,” (adj ms)

	אצלי:	ובאתם	הייתי	הסוהר	ובבית	אותי
	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	u’vatem, “and/ but/ so/ or you (mp) came,” (v. Pa’al/Qal, qatal, past, 2mp)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	ha’sohar, “the binding, prison,” (n ms)	uveit, “and/ but/ so/ or in/ with/ by (the) house,” (prep, n ms)	oti, “me,” (DO marker, 1cs pronom)

Interlinear Chart

Chapter 25:37



אז אמרו אותן צדיקים אדונינו אימתי ראינו אותך שאתה רעב והאכלנוך או צמא היית והשקינוך:

Hebrew Transcription

Translation: “Then those righteous said, ‘Our Master, when did we see you that you were hungry, and we fed you, or you were thirsty, and we caused you to drink?’”

The Scriptures: Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed You, or thirsty and gave You to drink?

Aramaic: Then, those will say unto Him, ‘Zadiyke Maran {Our Righteous Lord}, when did we see that you were hungry, and feed you, or that you were thirsty, and gave you drink?

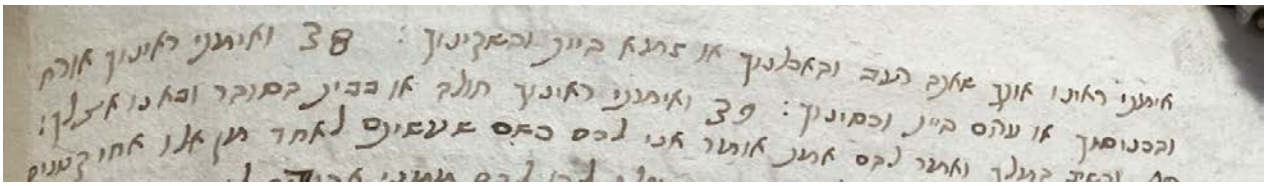
ראינו	אימתי	אדונינו	צדיקים	אותן[770]	אמרו	אז
ra'inu, "we did see," (v. Pa'al/Qal, qatal, past, 1cp)	eimatai, "when," (adv)	adoneinu, "our master, lord," (n ms, 1cp pronom)	tzadikim, "righteous, righteous ones," (n mp)	otan, "them, those," (3mp pronom)	amru, "they said," (v. Pa'al/Qal, qatal, past, 3cp)	az, "then, in that case, so," (conj)

היית	צמא	או	והאכלנוך	רעב	שאתה	אותך
hayita, "you (ms) were," (v. Pa'al/Qal, qatal, past, 3ms)	tzame, "thirsty," (adj ms)	o, "or," (conj)	v'he'achalnucha, "and/ but/ so/ or we fed you, caused you to eat," (v. Hif'il, qatal, past, 1cp, 2ms obj)	ra'ev, "hungry, (adj ms)	she' atah, "that/ which/ who you," (rel part, 2ms pronom)	otacha, (DO marker) "you," (prep, 2ms pronom)

						והשקינוך:
						v'hiskinucha, "and/ but/ so/ or we gave you (ms) drink," (v. Hif'il, qatal, past, 1cp, 2ms obj)

Interlinear Chart

Chapter 25:38



ואימתי ראינוך אורח והכניסוך או ערום היית וכסינוך:

Hebrew Transcription

Translation: "And when did we see you a stranger, and we brought you in, or you were naked, and we covered you?"

The Scriptures: And when did we see You a stranger and took You in, or naked and clothed You?

Aramaic: And when did we see that you were a stranger, and took you in, or that you were naked, and covered you?

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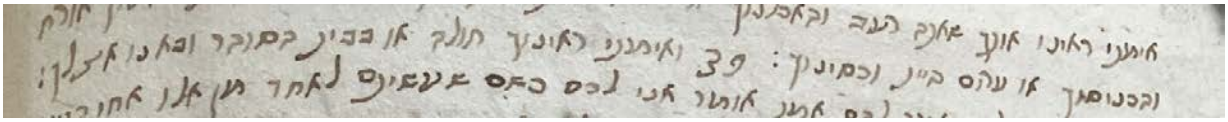
[770] While the term orתָּן (*otan*) resembles the Aramaic-influenced words within this manuscript, such as יְרַקְדוּן or מַהֵיכָן, its etymology is entirely Canaanite/Hebrew. Nevertheless, the manner in which the scribe employs it in this verse demonstrates a characteristic grammatical shift typical of Mishnaic Hebrew.

ואימתי[771]	ראינוך	אורח	והכניסוך	או	ערום	היית
v'eimatay, "and/ but/ so/ or when, at what time," (adv)	ra'inucha, "we did see you," (v. Pa'al/Qal, qatal, past, 1cp, 2ms obj)	oreach "traveler, stranger, guest," (n ms)	v'hichnisucha, "and/ but/ so/ or we brought you in, gathered you," (v. Hif'il, qatal, past, 1ca, 2ms obj)	o, "or," (conj)	erom, "naked," (adj ms)	hayita, "you (ms) were," (v. Pa'al/Qal, qatal, past, 2ms)

וכסינוך:						
v'chisinucha, "and/ but/ so/ or we covered you, clothed you," (v. Pi'el, qatal, past, 1cp, 2ms obj)						

Interlinear Chart

Chapter 25:39



ואימתי ראינוך חולה או בבית הסוהר ובאנו אצלך:

Hebrew Transcription

Translation: "And when did we see you sick, or in the prison house, and we came near you?"

The Scriptures: And when did we see You sick, or in prison, and we came to You?'

Aramaic: And when did we see you sick, or in the beth asiyre {the prisoner's house}, and come unto you?'

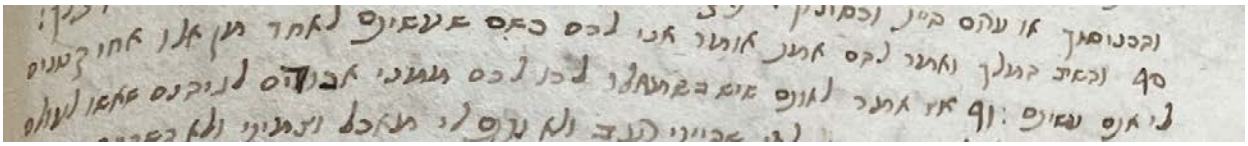
ואימתי[772]	ראינוך	חולה	או	בבית	הסוהר	ובאנו
v'eimatay, "and/ but/ so/ or when, at what time?" (interrog adv)	ra'inucha, "we did see you," (v. Pa'al/Qal, qatal, past, 1cp, 2ms obj)	choleh, "sick," (adj ms)	o, "or," (conj)	b'bayit, "in/ with/ by (the) house," (prep, n ms)	ha'sohar, "the prison, binding," (n ms)	u'vanu, "and/ but/ so/ or we came," (v. Pa'al/Qal, qatal, past, 1cp)

[771] Mishnaic adverb.
[772] Mishnaic adverb.

						אצלך:
						etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)

Interlinear Chart

Chapter 25:40



והשיב המלך ואמר להם אמת אומר אני לכם כשם שעשיתם לאחד מן אלו אחי קטנים לי אתם עשיתם:

Hebrew Transcription

Translation: “And the king responded and said to them, ‘Truth I say to you, just as you did it to one of these, my smallest brothers, you did it to me.’”

The Scriptures: And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’

Aramaic: And The Malka {The King} will answer and say unto them, ‘Amiyn {Truly} I say unto you, inasmuch as you have done it unto one from the least of these My brothers, the very same has done it unto me.’

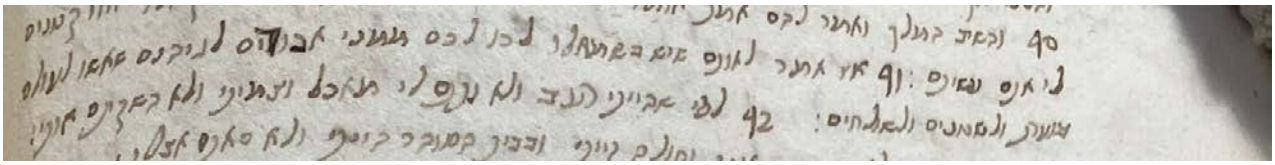
אני	אומר	אמת	להם	ואמר	המלך	והשיב
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s)”, (v. Pa’al/Qal, act part, ms)	emet, “truth, truly,” (n ms)	l’hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	ha’melech, “the king,” (n mp)	v’heshiv, “and/ but/ so/ or he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)

אחי	אלו	מן	לאחד	שעשיתם	כשם	לכם
achi, “my brothers,” (n mp, 1cs pronom)	alu, “these,” (pron)	min, “from/ of,” (prep)	l’echad, “one,” (card num)	she’asitem, “that/ which/ who/ whom you did,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)	k’shim, “as, just as,” (adv)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

			עשיתם:	אתם	לי	קטנים
			asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)	atem, “you,” (mp pron)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	ktenim, “least, small,” (adj mp)

Interlinear Chart

Chapter 25:41



אז אמר לאותם שיש בשמאלו לכו לכם ממני אבודים לגיהנם שאשו לעולם בוערת ולשטנים ולשולחים:

Hebrew Transcription

Translation: “Then he said to those who are on his left, ‘Go away from me, lost ones, to Gehinnom (*Gehenna*),[773] whose fire burns forever, and to the Satans, and to the messengers!’”[774]

The Scriptures: He shall then also say to those on the left hand, ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers -

Aramaic: Then He will also say unto those who are at His left, ‘Go from me, you cursed! Unto the fire which is everlasting, that which is prepared for the akelqartsa {the feeder of slander/the accuser i.e. the devil} and for malakuhi {his messengers}.

לכם	לכו	בשמאלו	שיש	לאותם	אמר	אז
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	lechu, (to men) “Go!” (v. Pa’al/Qal, imp, 2mp)	bi’smolo, “in/ with/ by his left,” (prep, n ms, 3ms pronom)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

[773] This phrase, "*l'gehinnom l'olam*..." (לגיהנם לעולם...), translates to “into Gehenna forever.” In textual analysis, the use of the word *gehinnom* (גיהנם) serves as an important marker for determining the original text. Comparing this with George Howard's edition of the Shem Tov Hebrew Gospel of Matthew provides valuable insights. Although the Shem Tov tradition does not explicitly include the word *Gehinnom* in its parallel verse (Matthew 25:41), it uses the phrase אש לעולם (“eternal fire”), which was a common way of describing Gehenna in early Israelite apocalyptic thought. Howard, George. Hebrew Gospel of Matthew. 2nd ed. Cleanwater, MD: Independent Publishers, 1995.

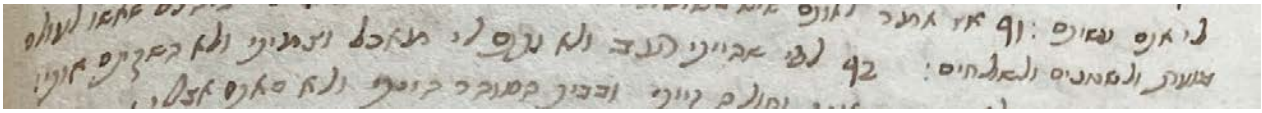
[774] The Hebrew phrase, *v'la-sh'tanim v'la-shluchim* (ולשטנים ולשולחים), translates to "and for the satans, and for the messengers.” Rather than using a singular noun for a cosmic being, the text uses the masculine plural ולשטנים (*v'la-sh'tanim*), meaning "the accusers" or "adversaries." This plural form aligns with early Second Temple and apocalyptic Jewish literature, which viewed celestial prosecutors collectively as "the satans" (see 1 Enoch 40:7). The grammatical structure forms a vivid parallel with ולשולחים (*v'la-shluchim*), translating to "the dispatched messengers" or the “sent ones” dispatched by Satan. This imagery evokes a hierarchical, court-like realm akin to a royal or judicial system of first-century Israelite culture, where cosmic beings are cast in roles reminiscent of courtiers and officials within a grand, authoritative court.

ולשטנים	בוערת	לעולם	שאשו	לגיהנם	אבודים	ממני
v'l'stanim, "and/ but/ so/ or to/ for/ belonging to (the) satans, adversaries," (prep, n mp)	bo'eret, "I/ you (fs)/ she/it burn(s)," (v. Pa'al/Qal, act part, fs)	l'olam, "to/ for/ belonging to forever, world," (prep, n cs)	she'isho, "that/ which/ who/ whom his/its fire," (rel part, n fs, 3ms pronom)	l'gehinom, "to/ from/ belonging to Gehenna," (prep, name)	avudim, "lost ones, ruined ones, perished ones," (adj mp)	mimeni, "from/ of me," (prep, 1cs pronom)

						ולשולחים:
						v'la'sholchim, "and/ but/ so/ or (the) senders, those who send," (prep, n mp)

Interlinear Chart

Chapter 25:42



לפי שהייתי רעב ולא נתתם לי מאכל וצמיתי ולא השקיתם אותי:

Hebrew Transcription

Translation: "Because I was hungry, and you did not give me food; and I was thirsty, and you did not cause me to drink."

The Scriptures: for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

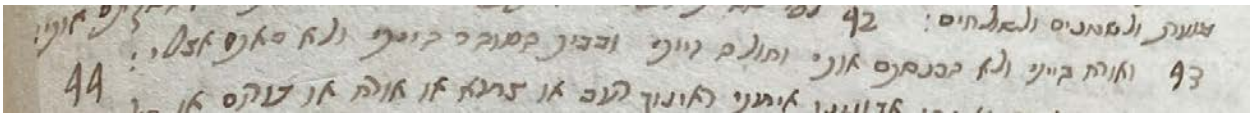
Aramaic: For, I was hungry, and you gave Me nothing to eat. And I was thirsty, and no drink.

מאכל	לי	נתתם	ולא	רעב	שהייתי	לפי
ma'achal, "food, nourishment," (n ms)	li, "to/ for/ belonging to me," (prep, 1cs pronom)	netatem, "you (mp) gave," (v. Pa'al/Qal, qatal, past, 2mp)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)	ra'ev, "I/ you (ms)/ he/it is hungry," (v. Pa'al/Qal, act part, ms)	she'hayiti, "that/ which/ who/ whom I was," (v. Pa'al/Qal, qatal, past, 1cs)	lefi, "because, since," (prep)

			אותי:	השקיתם	ולא	וצמיתי
			oti, “me,” (DO marker, 1cs pronom)	hishkitem, “you caused to drink, gave drink,” (v. Hif’il, qatal, past, 2mp)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	v’tzamiti, “and/ but/ so/ or I was thirsty,” (v. Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 25:43



ואורח הייתי ולא הכנסתם אותי וחולה הייתי ובבית הסוה הייתי ולא באתם אצלי:

Hebrew Transcription

Translation: “And I was a stranger, and you did not bring me in; and I was sick, and in the prison house, and you did not come near me.”

The Scriptures: I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’

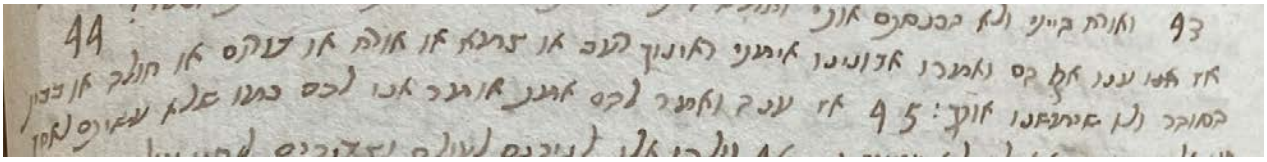
Aramaic: And I was a stranger, and you didn’t take Me in. And I was naked, and you didn’t cover Me. And I was sick, and I was in the prisoner’s house, and you didn’t visit Me.’

הייתי	וחולה	אותי	הכנסתם	ולא	הייתי	ואורח
hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	v’choleh, “and/ but/ so/ or I/ you (ms)/ he/it is sick,” (v. Pa’al/Qal, act part, ms)	oti, “me,” (DO marker, 1cs pronom)	hichnastem, “you (mp) brought in gathered,” (v. Hif’il, qatal, past, 2mp)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	v’oreach, “and/ but/ so/ or traveler, stranger, guest,” (n ms)

	אצלי:	באתם	ולא	הייתי	הסוה	ובבית
	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	batem, “you (mp) came,” (v. Pa’al/Qal, qatal, past, 2mp)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)	hayiti, “I was,” (v. Pa’al/Qal, qatal, past, 1cs)	ha’sohar, “binding, prison,” (n ms)	uv’veit, “and/ but/ so/ or in/ with/ by (the) house,” (prep, n ms)

Interlinear Chart

Chapter 25:44



אז ענו אף הם ואמרו אדונינו אימתי ראינוך רעב או צמא או אורח או ערום או חולה או בבית הסוהר ולא שימשנו אותך:

Hebrew Transcription

Translation: Then they also answered and said, "Our Master, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in the prison house, and we did not minister to you."

The Scriptures: Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?'

Aramaic: Then, they also will answer and say, 'Maran {Our Lord}, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in the prisoner's house, and didn't minister unto you?'

אימתי	אדונינו	ואמרו	הם	אף	ענו	אז
eimatai, "when," (adv)	adoneinu, "our master, lord," (n ms, 1cp pronom)	v' amaru, "and/ but/ so/, or they said," (v. Pa'al/Qal, qatal, past, 3mp)	hem, "they," (3mp pron)	af, "also, yea, though, so much the more, even," (part)	anu, "they answered," (v. Pa'al/Qal, qatal, past, 3mp)	az, "then, in that case, so," (conj)

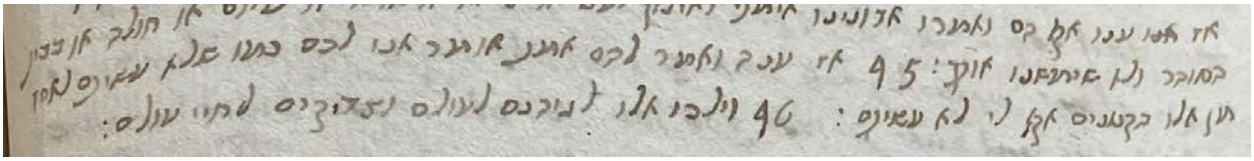
או	אורח	או	צמא	או	רעב	ראינוך
o, "or," (conj)	oreach, "stranger, traveler," (n ms)	o, "or," (conj)	tzame, "thirsty," (adj ms)	o, "or," (conj)	ra'ev, "hungry," (adj ms)	ra'inucha, "we did see you (ms)," (v. Pa'al/Qal, qatal, past, 1cp, 2ms obj)

ולא	הסוהר	בבית	או	חולה	או	ערום
ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	ha'sohar, "the binding, prison," (n ms)	b'bayit, "in/ with/ by (the) house," (prep, n ms)	o, "or," (conj)	choleh, "sick," (adj ms)	o, "or," (conj)	erom, "naked," (adj ms)

					אותך:	שימשנו
					otacha, (DO marker) “you,” (prep, 2ms pronom)	shimashnu, “we ministered, served, attended,” (v. Pi’el, qatal, past, 1cp)

Interlinear Chart

Chapter 25:45



אז ענה ואמר להם אמת אומר אני לכם כמו שלא עשיתם לאחד מן אלו הקטנים אף לי לא עשיתם:

Hebrew Transcription

Translation: “Then he answered and said to them, ‘Truth I say to you, just as you did not do it to one of these small ones, even to me, you did not do it.”

The Scriptures: Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’

Aramaic: Then He will answer and say unto them, ‘Amiyn {Truly} I say unto you, inasmuch as you didn’t do it unto one from these little ones, you also didn’t do it unto Me.’

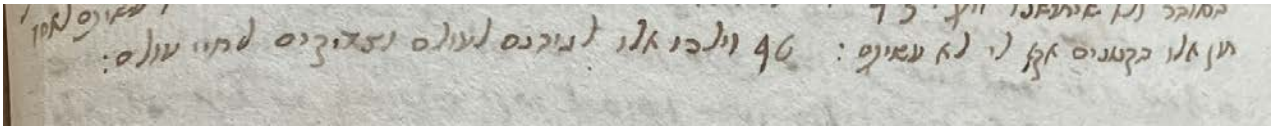
אני	אומר	אמת	להם	ואמר	ענה	אז
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s)”, (v. Pa’al/Qal, act part, ms)	emet, “truth, truly,” (n ms)	lahem, “to/ for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

אלו	מן	לאחד	עשיתם	שלא	כמו	לכם
eilu, “these,” (pron)	min, “from/ of,” (prep)	l’echad, “to/ for/ belonging to one,” (card num)	asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)	she’lo, that/ which/ who/ whom no/ not,” (rel part, neg part)	kmo, “like/ as, similarly to, such as,” (prep)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

		עשיתם:	לא	לי	אף	הקטנים
		asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/ not,” (part)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	af, “also, yea, though, so much the more, even,” (part)	ha’ketanim, “the least, small,” (adj mp)

Interlinear Chart

Chapter 25:46



וילכו אלו לגיהנם לעולם וצדיקים לחיי עולם:

Hebrew Transcription

Translation: “And these will go away to Gehinnom (*Gehenna*)[775] forever, the righteous to eternal life.”[776]

The Scriptures: And these shall go away into everlasting punishment, but the righteous into everlasting life.

Aramaic: And these will go unto The Torment which is everlasting, and The Zadiyqe {The Righteous} unto The Life which is everlasting.

עולם:	לחיי	וצדיקים	לעולם	לגיהנם	אלו	וילכו
olam, “eternity, forever, world,” (n ms)	l’chayei, “to/ for/ belonging to (the) life,” (prep, n mp)	v’tzadekim, “and/ but/ so/ or (the) righteous,” (adj mp)	l’olam, “to/ for/ belonging to (the) eternity, forever, world,” (prep, n cs)	l’gehinom, “to/ from/ belonging to Gehinnom,” (prep, name)	eilu, “these,” (pron)	v’yelchu, “and/ but/ so/ or they will go,” (v. Pa’al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

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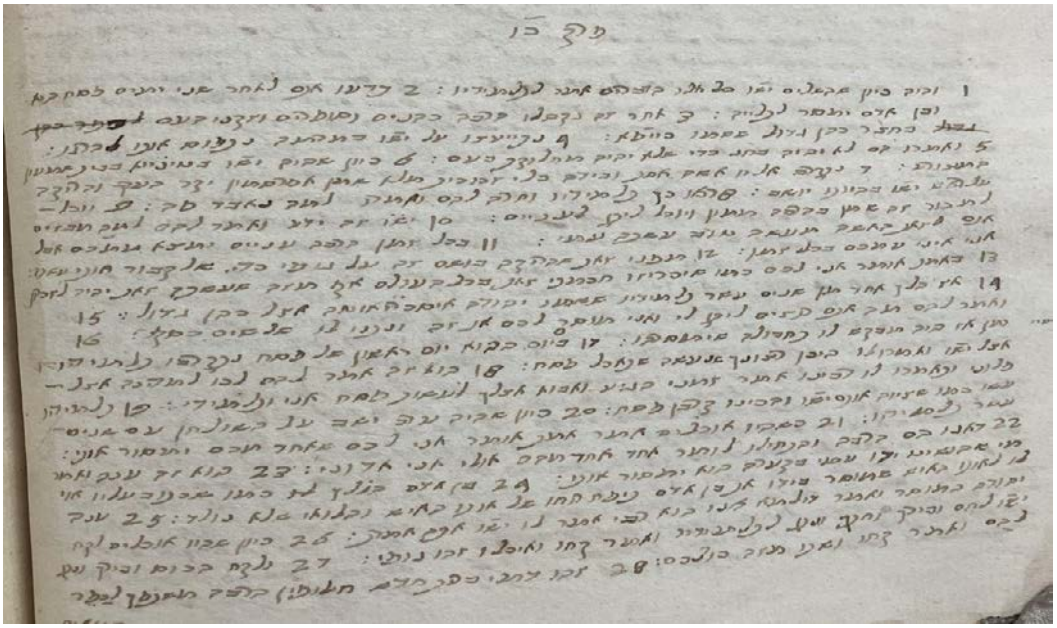
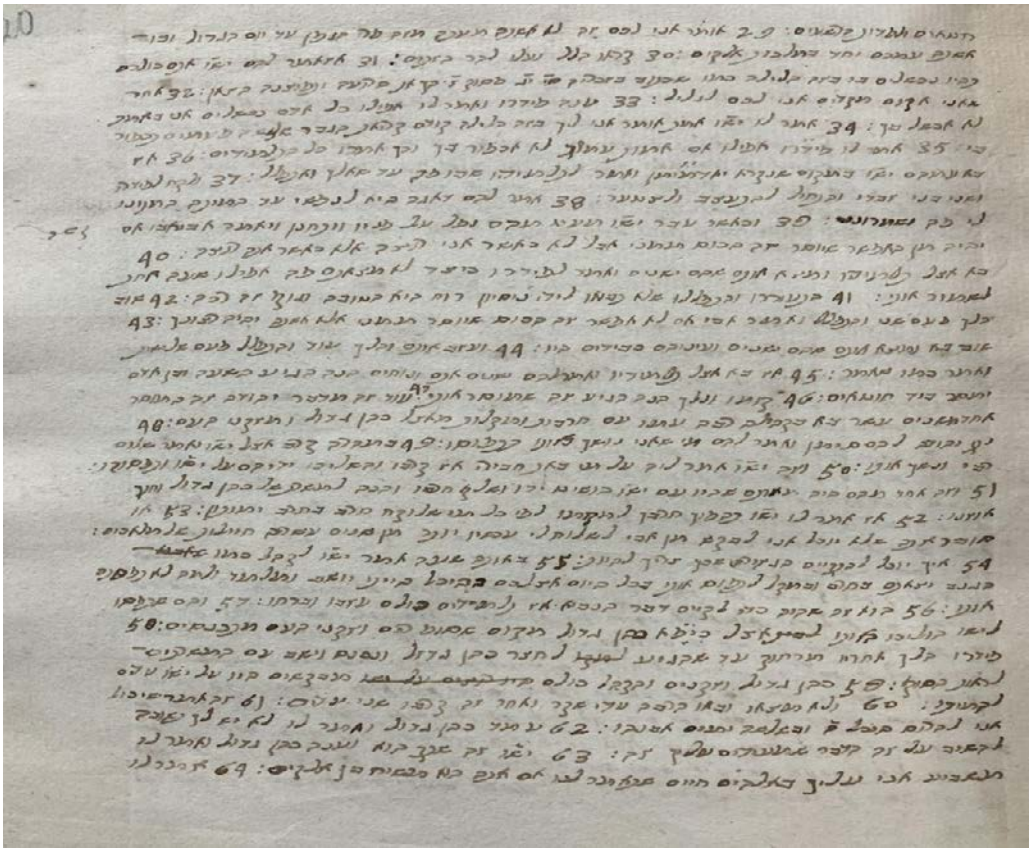
[775] This phrase, *'l'gehinnom l'olam*...' (לגיהנם לעולם...), translates to “into Gehenna forever.” A noteworthy comparison appears in George Howard’s edition of the Shem-Tov Hebrew Gospel of Matthew at Matthew 25:46. While the Cochin tradition explicitly names the destination as *gehinnom* (גיהנם), the Shem-Tov version uses לדראון עולם (*l'deraon olam*), which Howard translates as “eternal abhorrence.'

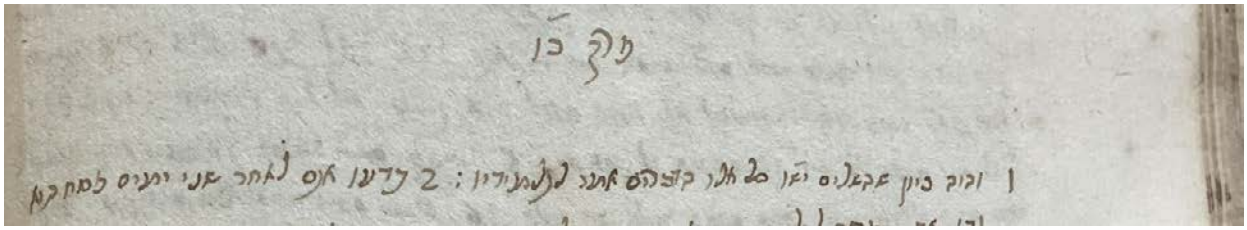
[776] The Hebrew phrase, *v'yelechu elu l'gehinnom*... (וילכו אלו לגיהנם...): literally translated as "And these shall go into Gehenna...” From a textual criticism standpoint, the choice of the noun *gehinnom* (גיהנם) is particularly significant. While Greek manuscripts often introduce the idea of "eternal punishment" (*kolasin aiōnion*), an abstract theological concept that concludes the discussion, the Cochin tradition stays true to early Israelite thought by connecting the judgment to a specific geographical location. By retaining the term *gehinnom*, the text emphasizes the physical and final nature of judgment within the landscape of the Hinnom Valley, avoiding foreign theological concepts and preserving an authentic ancient perspective on punishment.

Cochin Matthew Chapter 26





Chapter 26:1



והיה כיון שהשלים ישׁ׳ו כל אלו הדברים אמר לתלמידיו:

Hebrew Transcription

Translation: And it came to be when Yeshua completed all these words, he said to his talmidim (disciples),

The Scriptures: And it came to be, when יהושע ended all these words, He said to His taught ones,

:Aramaic: And it happened that when Eshu {Yeshua} had finished all these words, He said unto His Disciples,

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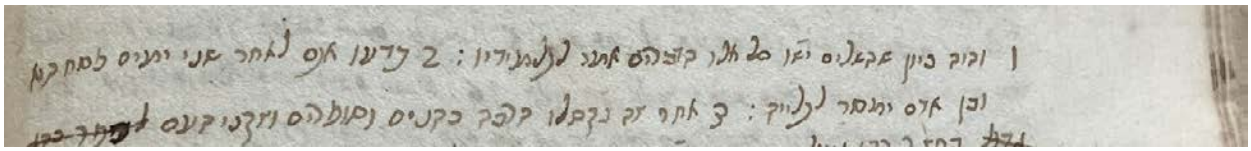
הדברים	אלו	כל	ישׁ׳ו	שהשלים	כיון	והיה
ha'devarim, "the words, matters, things," (n mp)	eilu, these, the following," (mp pron)	kol, "all of, all, every," (n ms)	yeshu, "Yeshua," (name)	she'hislim, "that/ which/ who/ whom he/it completed," (rel part, v. Hif'il, qatal, past, 3ms)	kevan, "because, when, after" (conj)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)

					לתלמידיו:	אמר
					l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	amar, "he/it said," (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 26:2



תדעו אתם לאחר שני ימים פסח הוא ובן אדם ימסר לתלייה:

Hebrew Transcription

Translation: "You know that after two days is the Pesach (Passover), and the Son of Man will be delivered to be hanged."[777]

The Scriptures: You know that after two days the Pĕsaḥ takes place, and the Son of Aḏam is to be delivered up to be impaled.

Aramaic: "You know that after two days The Peskha {The Passover} will happen, and The Son of Man will be handed over to be crucified.

הוא	פסח	ימים	שני	לאחר	אתם	תדעו
hu, "he/it," (3ms pron)	pesach, "Passover," (n ms)	yamim, "days," (n mp)	shnei, "two," (card num)	le'achar, "to/ for/ belonging to after," (prep)	atem, "you," (mp pron)	ted'u, "you (mp) will know, perceive," (v. Pa'al/Qal, yiqtol, fut, 2mp)

			לתלייה:	ימסר	אדם	ובן
			l'tliya, "to/ for/ belonging to (the) hanging," (prep, n fs)	yimaser, "he/it will be delivered," (v. Nif'al, yiqtol, fut, 3ms)	adam, "man, mankind" (n ms)	u'ben, "and/ but/ so/ or son," (n ms)

Interlinear Chart

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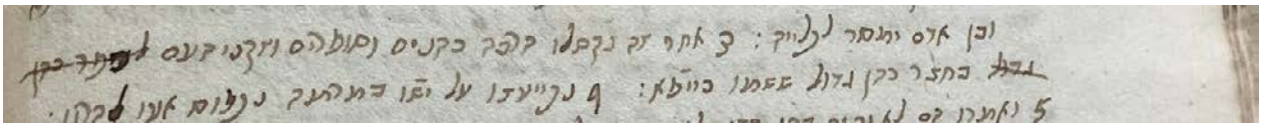
[777] See Deuteronomy 21:22.

Chapter 26:3



אחר זה נקהלו הרבה כהנים וסופרים וזקני העם בחצר כהן גדול ששמו כייפא:

Hebrew Transcription

Translation: After this, many priests, scribes, and elders of the people gathered in the courtyard of the chief priest, whose name was Kaipha (Caiaphas).

The Scriptures: Then the chief priests, and the scribes, and the elders of the people came together at the court of the high priest, who was called Qayapha,

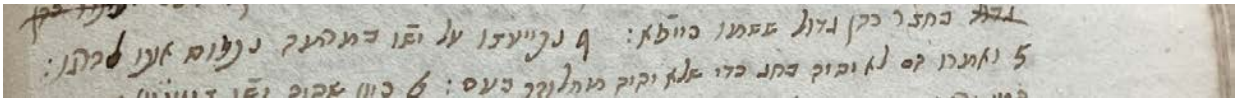
Aramaic: Then, the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, and the Qashishe d'Ama {the Elders of the People}, gathered unto the Court of The Rab Kahne {The Priest's Chief}, who was called Qayapha {Caiaphas}.

אחר	זה	נקהלו	הרבה	כהנים	וסופרים	וזקני
achar, "after," (prep)	ze, "this," (ms pron)	nikhalu, "they gathered," (v. Nifal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	koanim, "priests", (n mp)	v'sofrim, "and/ but/ so/ or scribes," (n mp)	v'zikenei, "and/ but/ so/ or elders of," (n mp constr)

העם	בחצר	כהן גדול	ששמו	כייפא:	
ha'am, "the people," (n ms)	b'chatzar, "in/ with/ by (the) courtyard," (prep, n fs)	"Chief Priest or "High Priest." kohen, "priest," (n ms) gadol, "great," (adj ms)	she'sh'mo, "that/ which/ who/ whom his/its name," (rel part, n ms, 3ms pronom)	kaipha, "Caiaphas," (name)	

Interlinear Chart

Chapter 26:4



נתייעצו על יש׳ו במרמה נתפוס אותו להרגו:

Hebrew Transcription

Translation: They schemed against Yeshua, “By trickery, we will catch him to kill him!”

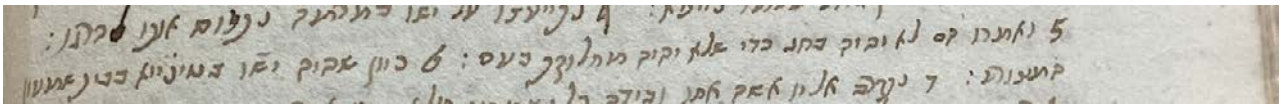
The Scriptures: and plotted to seize יהושע by trickery and kill Him.

Aramaic: And they took counsel concerning Eshu {Yeshua} that by deceit they might take Him and kill Him.

נתייעצו[778]	על	יש׳ו	במרמה	נתפוס	אותו	להרגו:
nitya’a’tsu, “they consulted together, took counsel, plotted, schemed,” (v. Nit’pael, qatal, past, 3mp) Mishnaic 2nd Temple	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yeshu, “Yeshua,” (name)	b’mirma, “in/ with/ by trickery, deceit,” (prep, n fs)	nit’fos, “we will catch, seize,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	oto, “him/it,” (DO marker, 3ms pron)	l’har’go, “to kill him/it,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 26:5



ואמרו הם לא יהיה בחג כדי שלא יהיה מחלוקת בעם:

Hebrew Transcription

Translation: And they said, “It will not be during the festival, so that there will not be a dispute[779] among the people.”

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[778]The verb נתייעצו (*nitya'atzu*), which means "they consulted each other" or "they took counsel together," is a distinctive feature of Mishnaic Hebrew grammar. The word is conjugated in the Nitpa'el (נִתְפַּעֵל) stem, a unique verbal form that developed during the late Second Temple period. This form was a dialectal mixture, created through contact between the classical biblical Nifal (נִפְעַל) prefix and the reflexive Hitpa'el (הִתְפַּעֵל) structure. Although this form does not appear in classical biblical Hebrew, it appears in the legal parts of the Mishnah, specifically as *nitya'etz* (נתייעץ) in Bava Kamma 4:4. In early Rabbinic writing, the Nitpa'el form was commonly used in the past tense to express reflexive or passive actions. Over time, however, it became less common, and modern Hebrew reverted to the older biblical Hitpa'el pattern. This specific conjugation, used during a particular historical period, helps linguists identify the text’s historical and cultural context. It shows that the manuscript's language reflects the everyday speech of late antiquity Judea.

[779] The word מחלוקת (*machloket* or *machlokes*) means a dispute, disagreement, controversy, or division within a group. It comes from the root ח-ל-ק (*ch-l-k*), which generally means to divide, split, or share. In late biblical Hebrew, the noun mainly referred to

The Scriptures: But they said, “Not at the festival lest there be an uproar among the people.”

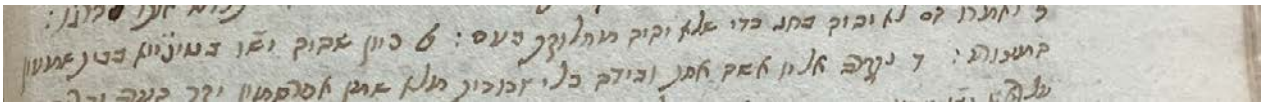
Aramaic: And they were saying, “Not during The Adiada {The Feast}, so that a riot won’t occur among the Ama {the People}.”

שלא	כדי	בחג	יהיה	לא	הם	ואמרו
she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	k’dei, “according to, as, in order to,” (conj)	b’chag, “in/ with/ by (the) feast day, festival,” (prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not,” (part)	hem, “they,” (pron, mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)

				בעם:	מחלוקת	יהיה
				b’am, “in/ with/ by (the) people,” (prep, n ms)	machloket-, “disagreement, dispute,” (n fs)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

Interlinear Chart

Chapter 26:6



כיון שהיה ישו בטינ״ייא בבית שמעון המצורע:

Hebrew Transcription

Translation: When Yeshua was in Bethany, in the house of Shimon (Simon), the leper,[780]

different groups, like priestly divisions. However, during the time of the *Mishnah* and the *Talmud*, the meaning changed significantly. It started to specifically refer to formal legal debates between different rabbinic schools or sages, such as the famous disagreements between Hillel and Shammai (see *Mishnah* Avot 5:17). In stories from the Hebrew Matthew manuscripts, especially during the trial scene involving the crowds, disciples, or the Sanhedrin, the word מחלוקת is used to describe a clear ideological or political split within a debating body. Instead of using more general words for fighting or anger, it highlights a specific kind of disagreement rooted in major differences of opinion or belief.

[780] The designation שמעון המצורע (*Shimon Ha-Metzora*) in Matthew 26:6 represents an orthographically precise and grammatically correct Hebrew rendering of the Greek phrase *Simōnos tou leprou* ("Simon the Leper"). The construction features the proper noun *Shimon* alongside the passive *Pual* participle מְצוֹרָע (*metzora*), prefixed by the definite article (*ha-*), which denotes an individual afflicted with *tzara'at* (in Mishnah Negaim, it is a supernatural ritual malady affecting human skin, garments, and buildings rather than clinical Hansen's disease (leprosy)). Semitic gospel textual variants occasionally explore whether this title originally stems from an Aramaic phonetic pun or copyist error involving the lexical ambiguity of the root גרב (*g-r-b*)—wherein the Aramaic *garba* ("leper") may have been substituted for or conflated with *garaba* ("potter" or "jar-maker"), fitting the thematic imagery of the alabaster flask introduced in the immediate narrative context. However, in terms of the explicit translation of Hebrew, the manuscript follows standard tannaitic vocabulary. This shows a deliberate decision to preserve the original, narrow meaning of Simon’s illness by using proper classical Hebrew grammar, rather than relying on Aramaic loanwords that are not Hebrew.

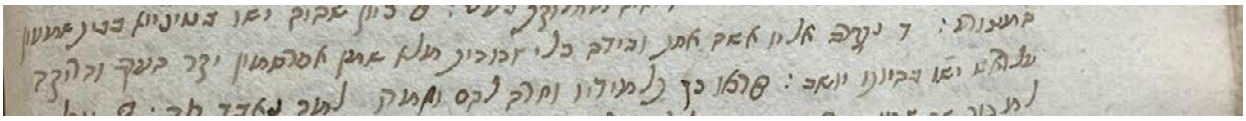
The Scriptures: And when יהושע was in Běyth Anyah at the house of Shimʿon the leper,

Aramaic: And when Eshu {Yeshua} was in Beth-Anya {Bethany}, in the house of Shimeun Garaba {Simeon, the Jar-maker},

המצורע:	שמעון	בבית	בטינ״ייא	יש׳ו	שהיה	כיון
ha'm'tzo'ra, "the leper," (n ms)	shim'on, "Simon," (name)	b'bayit, "in/ with/ by (the) house," (prep, n ms)	ba'ten'yah, "Bethany," (name)	yeshua, "Yeshua," (name)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, when, after" (conj)

Interlinear Chart

Chapter 26:7



נתקרב אליו אשה אחת ובידה כלי זכוכית מלא שמן אפרסמון יקר הערך והריקה על ראש יש׳ו בהיותו יושב

Hebrew Transcription

Translation: A woman approached him, and in her hand was a glass vessel, full of the precious value balm of Gilead,[781] and she poured it out on the head of Yeshua of his being *while* he was sitting.

The Scriptures: a woman came to Him, having an alabaster flask of costly perfume, and she poured it on His head as He sat at the table.

Aramaic: a woman approached Him who had on her a translucent jar of incensed oil of great price, and she poured it on the head of Eshu {Yeshua}, while He was reclining.

[781] The phrase שמן אפרסמון (*shemen afarsamon*) uses terminology rooted in Rabbinic literature. While *afarsamon* translates to "persimmon" in modern Israeli Hebrew, in ancient, classical, and medieval rabbinic texts, it specifically designated Judean Balsam (the Balm of Gilead). This was an extraordinarily expensive, aromatic resin harvested from the Dead Sea region, renowned across the Roman Empire for its luxury.

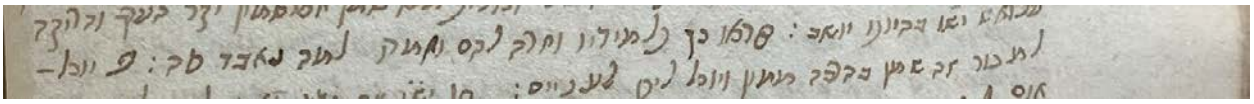
נתקרב[782]	אליו	אשה	אחת	ובידה	כלי	זכוכית
nit'ka'rev, "he/it approached," (v. Nit'pael, qatal, past, 3ms)	alayv, "to him/it," (prep, 3ms pronom)	isha, "woman, wife, spouse," (n fs)	echat, "one," (card num, fs)	uv'yadah, "and/ but/ so/ or in/ with/ by her/it hand," (prep, n fs, 3fs pronom)	kli, "tool, instrument, utensil, vessel, container, dish," (n ms)	zchuchit, "glass," (n fs)

מלא	שמן אפרסמון	יקר	הערך	והריקה	על
male, "full, complete," (adj ms)	shemen afarsamon, "Balm of Gilead." shemen, "oil," (n ms) afarsamon, "persimmon," (n ms) Aramaism	yakar, "precious, costly," (adj ms)	ha'e'rech, "the value, worth," (n ms)	v'herika, "and/ but/ so/ or she/it emptied," (v. Hif'il, qatal, past, 3fs)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

ראש	יש׳ו	בהיותו	יושב:			
rosh, "head, top," (n ms)	yeshu, "Yeshua," (name)	b'heyoto, "in/ with/ by his/its being," (prep, n ms, 3ms pronom)	yoshev, "I/ you (ms)/ he/it sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)			

Interlinear Chart

Chapter 26:8



ראו כך תלמידיו וחרה להם ואמרו למה נאבד פה:

Hebrew Transcription

Translation: His talmidim (disciples) saw this, and it angered them, and they said, "Why is this wasted here?"

The Scriptures: And when His taught ones saw it, they were much displeased saying, "To what purpose is this waste?

Aramaic: Now, His Disciples saw it, and it displeased them, and they said, "Why this waste?

---

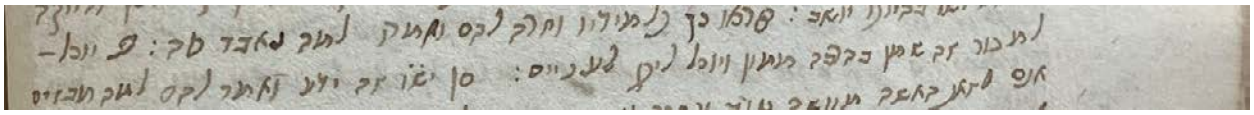
[782] The verb נתקרב (*nitkarv*) is the third-person masculine singular form in the Nitpa'el binyan, despite preceding a feminine subject (אשה אחת / "a woman approached"). This structural gender mismatch is a well-documented feature in various historical Semitic and Rabbinic Hebrew manuscripts, where a verb that appears before its subject frequently defaults to the third-person masculine singular.

למה	ואמרו	להם	וחרה	תלמידיו	כך	ראו
lama, “why?” (interrog part)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’chara, “and/ but/ so/ or he/it was angry,” (v. Pa’al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	kak, “so, in this way,” (adv)	rau, “they saw,” (v. Pa’al/Qal, qatal, past 3mp)

					פה:	נאבד
					po, “here,” (adv)	ne’evad, “I am/ you (ms) are/ he/it is lost, destroyed, wasted,” (v. Nif’al, act part, ms)

Interlinear Chart

Chapter 26:9



יוכל למכור זה שמן בהרבה ממון ויוכל ליתן לעניים:

Hebrew Transcription

Translation: This oil could have been sold for much mammon, and it could have been given to the poor.

The Scriptures: For this perfume could have been sold for much and given to the poor.”

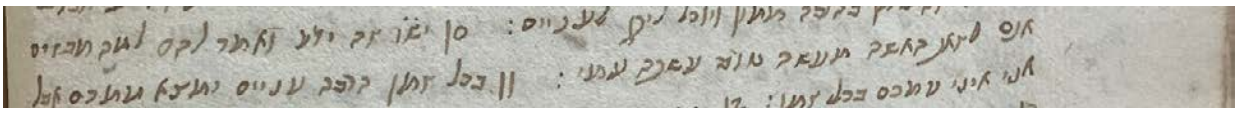
Aramaic: For, this was able that it could have been sold for much, and should have been given unto the poor!”

ויוכל	ממון	בהרבה	שמן	זה	למכור	יוכל
v’yuchol, “and/ but/ so/ or he/it will be able,” (v. Hofal, yiqtol, fut, 3ms)	mamon, “mammon, money,” (n ms)	b’har’beh, “in/ with/ by for much,” (prep, adv)	shemen, “oil,” (n ms)	ze, “this,” (ms pron)	limkor, “to sell,” (v. Pa’al/Qal, inf constr)	yuchol, “he/it will be able,” (v. Hofal, yiqtol, fut, 3ms)

					לעניים:	ליתן
					l'aniyim, "to/ for/ belonging to (the) poor," (prep, n mp)	liten, "to give, allow," (v. Pa'al/Qal, inf constr) Aramaism Mishnaic

Interlinear Chart

Chapter 26:10



ישׁ׳ו זה ידע ואמר להם למה מבזים אתם לזאת האשה מעשה טוב עשתה עמי:

Hebrew Transcription

Translation: Yeshua knew this and said to them, "Why are you humiliating this woman? She has done a good deed with me."

The Scriptures: However, when יהושע noticed it, He said to them, "Why do you trouble the woman? For she has done a good work toward Me.

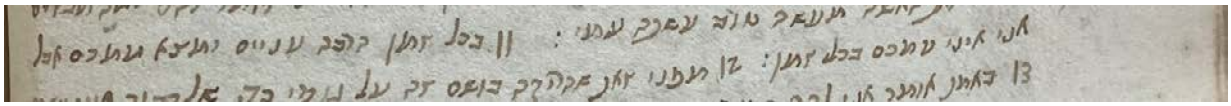
Aramaic: But, Eshu {Yeshua} knew this, and said unto them, "Why are you harassing the woman? She has done a good deed for Me.

מבזים	למה	להם	ואמר	ידע	זה	ישׁ׳ו
me'va'zim, "we/ you (mp)/ they, those who insult, humiliate," (v. Pi'el, act part, mp)	lama, "why? what purpose, for whatsoever," (adv)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (ms pron)	yeshu, "Yeshua," (name)

עמי:	עשתה	טוב	מעשה	האשה	לזאת	אתם
imi, "with me," (prep, 1cs pronom)	asta, "she/it did," (v. Pa'al/Qal, qatal, past, 3fs)	tov, "good, pleasant, appropriate, becoming," (adj ms)	ma'ase, "deed, action," (n ms)	ha' ishah, "the woman," (n fs)	l'zot, "to/ for/ belonging to this," (prep, fs pron)	atem, "you," (mp pron)

Interlinear Chart

Chapter 26:11



בכל זמן הרבה עניים ימצא ממכם אבל אני איני עמכם בכל זמן:
Hebrew Transcription

Translation: "At all time many poor people will be found[783] among you,[784] but I am not with you at all time."

The Scriptures: For you always have the poor with you, but Me you do not have always.

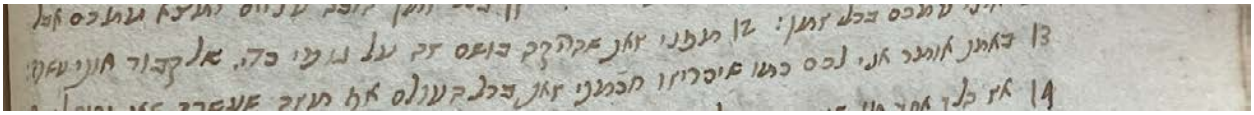
Aramaic: For, you always have the poor with you, but, you don't always have Me.

אבל	ממכם	ימצא	עניים	הרבה	זמן	בכל
aval, "indeed, truly, verily,'' (adv)	mimchem, "from/ of you (mp)," (prep, 2mp)	yimatza, "he/it will be found," (v. Nif'al, yiqtol, pssv fut, 3ms)	aniyim, "poor, poor people," (adj mp)	harbeh, "many, much, a lot," (adv)	zemahn, "time," (n ms)	be'chol, "in/ with/ by (the) all," (prep, n ms)

		זמן:	בכל	עמכם	איני	אני
		zemahn, "time," (n ms)	be'chol, "in/ with/ by (the) all," (prep, n ms)	imachem, "with you (mp)," (prep, 2mp pronom)	eini, "I am not," (part)	ani, "I," (1cs pron)

Interlinear Chart

Chapter 26:12



מפני זאת שהריקה בושם זה על גופי כדי שלקבור אותי עשתה:
Hebrew Transcription

Translation: "Because of this, she emptied out this perfume on my body, for the purpose to bury me, she did *it*.

The Scriptures: For in pouring this perfume on My body, she did it for My burial.

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[783] Notice how the passive verb "*yimatzei*" (meaning "will be found") is used in the singular form before the masculine plural noun "*aniyyim*" (meaning "poor people"). This pattern is common in Biblical and Rabbinic Hebrew, where a singular verb is often used to introduce a plural subject.
[784] Deuteronomy 15:11.

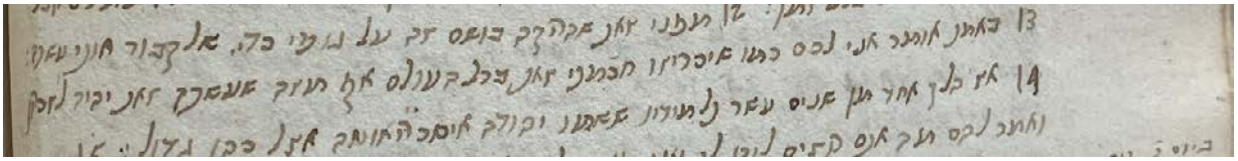
Aramaic: But, the one who poured this besma {incense i.e. incensed ointment/oil} on My body, she did it as though for My burial.

גופי	על	זה	בושם	שהריקה	זאת	מפני
gufi, “my body,” (n ms, 1cs pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ze, “this,” (pron)	bosem, “perfume,” (n ms)	she’herika, “that/ which/ who/ whom she/it emptied,” (rel part, v. Hif’il, qatal, past, 3fs)	zot, “this,” (pron, fs)	mipnei, “from/ of away, from before, because of,” (prep)

			עשתה:	אותי	שלקבור	כדי
			asta, “she/it did,” (v. Pa’al/Qal, qatal, past, 3fs)	oti, “me,” (DO marker, 1cs pronom)	she’likbor, “that/ which/ who/ whom to bury,” (rel part, v. Pa’al/Qal, inf constr)	k’dei, “according to, as, in order to,” (conj)

Interlinear Chart

Chapter 26:13



באמת אומר אני לכם כמו שיכריזו חכמתי זאת בכל העולם אף מזה שעשתה זאת יהיה לזכרון:

Hebrew Transcription

Translation: “In truth, I say to you, just as they will proclaim this wisdom of mine in all the world, also from this that she did will be a memorial.”

The Scriptures: Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance.”

Aramaic: And amiyn, {truly} I say unto you, that wherever this, Sabarthi {My Hopeful Message} is Proclaimed in all the alma {the world}, this thing which she did, will also be told for her memorial.”

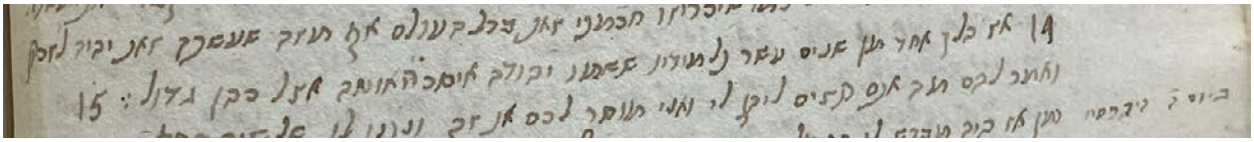
חכמתי	שיכריזו	כמו	לכם	אני	אומר	באמת
chochati, “my wisdom,” (n fs, 1cs pronom)	she’yachrizu, “that/ which/ who/ whom they (mp) will announce,” (rel part, v. Hif’il, yiqtol, fut, 3mp)	k’mo, “like, as, similar to,” (adv, prep)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	b'emet, “in/ with/ by (the) truth (prep, n fs)

זאת	שעשתה	מזה	אף	העולם	בכל	זאת
zot, “this,” (pron, fs)	she’ista, “that/ which/ who/ whom she/it did,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	mi'zeh, “of/ from this, the one,” (prep, ms pron)	af, “also, even, therefore,” (part)	ha’ohlam, “the world, eternity, ever, everlasting, old,’’ (n ms)	be'chol, “in/ with/ by (the) all,” (prep, n ms)	zot, “this,” (pron, fs)

					לזכרון:	יהיה
					l’zicharon, “to/ for/ belonging to (the) memorial, remembrance,” (prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 26:14



אז הלך אחד מן שנים עשר תלמידיו ששמו יהודה איסכריאוטה אצל כהן גדול:

Hebrew Transcription

Translation: Then went one of the twelve talmidim (disciples), whose name was Yehudah Iscariota (Judas Iscariot), to the chief priest.

The Scriptures: Then one of the twelve, called Yehuḏah from Qerioth, went to the chief priests,

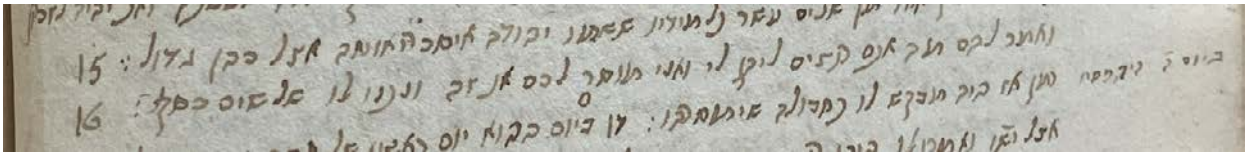
Aramaic: Then, one of The Twelve, who was called Yehuda Skariuta {Judah/Judas, the Iscariot}, went to the Priest’s Chiefs.

תלמידיו	עשר	שנים	מן	אחד	הלך	אז
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	eser, “ten,” (card num)	shenayim, “two,” (card num)	min, “from/ of,” (prep)	echad, “one,” (card num)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

	גדול:	כהן	אצל	איסכריאוטה	יהודה	ששמו
	gadol, “great,” (adj ms)	kohen, “priest,” (n ms)	etzel, “at, in the possession of, near,” (prep)	iscariota, “Iscariot,” (name)	yehudah, “Judah,” (name)	she’shmo, “that/ which/ who/ whom his/its name,” (rel part, n ms, 3ms pronom)

Interlinear Chart

Chapter 26:15



ואמר להם מה אתם רוצים ליתן לי ואני מוסר לכם את זה ונתנו לו שלשים כסף:

Hebrew Transcription

Translation: And he said to them, “What do you want to give me, and I will betray this *one* to you?” And they gave him thirty *pieces* of silver.[785]

The Scriptures: and said, “What would you give[786] me to deliver Him to you?” And they counted out to him thirty pieces of silver.

Aramaic: And he said unto them, “What are you willing to give me, and I will deliver him unto you?” Then they swore to him thirty pieces of kespha {silver}.

לי	ליתן	רוצים	אתם	מה	להם	ואמר
li, “to/ for/ belonging to me,” (prep, 1cs)	liten, “and/ but/ so/ or give, allow,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	atem, “you,” (mp pron)	mah, “what?” (interrog part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

[785] See Genesis 37:28 and Exodus 21:32.

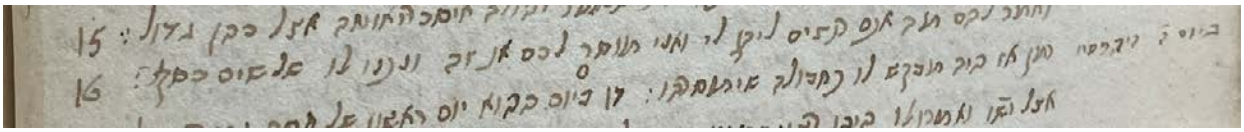
[786] Mattew 26:15, *lityan* [ליתֵן]. The phrase uses an old Hebrew form for the verb "to give" from the root נ.ת.ן. In classical Biblical Hebrew, the weak Nun at the start of the word is usually dropped, resulting in "*latet*" [לָתֵת]. However, in late Second Temple and Rabbinic Hebrew—still influenced by Aramaic—the Nun sound was kept, leading to forms like "*liten*" or "*lityan*." This exact form appears often in the Mishnaic texts, especially in legal, contract, and money-related contexts. For example, *Mishnah* Avot 5:20 mentions "to give reward to the righteous," *Mishnah* Arakhin 2:6 discusses "to give spice," and *Mishnah* Peah 5:5 talks about sharing agricultural produce with the poor.

לו	ונתנו	זה	את	לכם	מוסר	ואני
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’nat’nu, “and/ but/ so/ or they gave,” (v. Pa’al/Qal, qatal, past, 3mp)	ze, “this,” (ms pron)	et, (DO marker)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	moser, “I/ you (ms)/ he/it send(s) deliver(s), hand(s) over, betray(s),” (v. Pa'al/Qal, act part ms)	v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)

					כסף:	שלשים
					kesef, “silver, money,” (n ms)	shaloshim, “thirty,” (card num)

Interlinear Chart

Chapter 26:16



ומן אז היה מבקש לו תחבולה שימסרהו:

Hebrew Transcription

Translation: And from then, he was seeking for himself a trick that he might deliver him up.

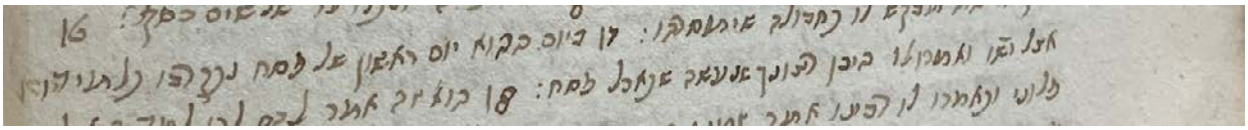
The Scriptures: And from then on he was seeking an occasion to deliver Him up.

Aramaic: And from then on, he was seeking an opportunity to betray Him.

שימסרהו:	תחבולה	לו	מבקש	היה	אז	ומן
she’yimsor’ehu, “that/ which/ who/ whom he/it will deliver up, hand over,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms, 3ms obj)	tachbula, “trick, stratagem,” (n fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mevakesh, “I/ you (ms)/ he/it ask(s), seek(s),” (v. Pi’el, act part, ms)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	az, “then, in that case, so,” (conj)	v’min, “and/ but/ so/ or from/ of,” (prep)

Interlinear Chart

Chapter 26:17



ביום ההוא יום ראשון של פסח נתקרבו תלמידיו אצל יש׳ו ואמרו לו היכן רצונך שנעשה שתאכל פסח:
Hebrew Transcription

Translation: On that day, the former[787] *day* of Passover, his talmidim (disciples) approached Yeshua and said to him, "Where is your desire that we prepare so that you may eat the Passover?"

The Scriptures: And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, "Where do You wish us to prepare for You to eat the Pĕsaḥ?"

Aramaic: Now, on the first day of Phatiyre {*The Feast of the* Unleavened Breads}, the Disciples drew near to Eshu {Yeshua} and said unto Him, "Where do you want us to prepare for you that you may eat the Peskha {the Passover}?"

נתקרבו	פסח	של	ראשון	יום	ההוא	ביום
nitkarvu, "they (mp) approached," (v. Nif'al, qatal, past, 3mp)	pesach, "Passover," (n ms)	shel, "of, belonging to," (prep) Mishnaic	rishon, "first," (adj ms)	yom, "day," (n ms)	ha'hu, "the/that he/it," (3ms pron)	ba'yom, "in/ with/ by (the) day," (prep, n ms)

רצונך	היכן	לו	ואמרו	יש׳ו	אצל	תלמידיו
retzoncha, "your desire, your will," (n ms, 2ms pronom)	hechan, "where?" (adv)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	yeshu, "Yeshua," (name)	etzel, "at, in the possession of, near," (prep)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)

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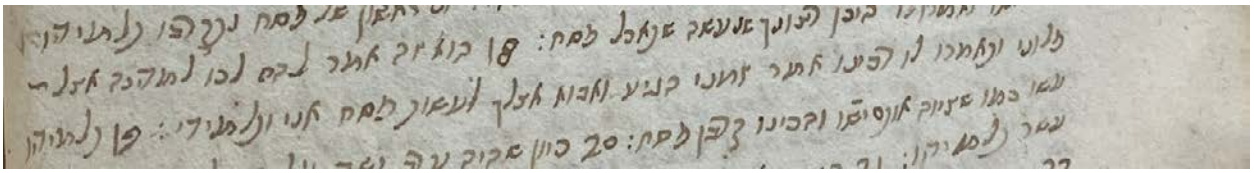
[787] The Hebrew word רִאשׁוֹן / ראשון (*rišôn*), used here in Cochin Hebrew Matthew 26:17, need not mean only the numerical 'first.' In Mishnaic and Rabbinic Hebrew, it can also carry temporal senses such as 'former,' 'earlier,' or 'prior/the day before,' as seen in legal and chronological contexts such as m. Roš Haš. 4:1, m. Naz. 3:2, and m. B. Bat. 10:5. Reading ראשון in this sense resolves the chronological difficulty created by the usual rendering 'on the first day of Passover,' since the official slaughter of the paschal lamb occurred on Nisan 14 before the feast began on Nisan 15. EBR 100 Hebrew Matthew uses the same word as Cochin Cambridge MS Oo.1.32, and the Van Rensburg translation of Vat. ebr. 100 likewise renders Matthew 26:17, 'And a former day of Pesach, the talmidim came and said to him, "In what place do you want that we prepare the Pesach?"' Accordingly, translating *rišôn* as 'former,' 'prior,' or 'the day before' places the disciples' preparation on Nisan 13, aligns the Matthean chronology with Torah Passover preparation, and harmonizes Matthew with the Johannine chronology in which Yeshua' death coincides with the slaughter of the Passover lambs. Matthew, Vatican Library, Vatican City, MS Vat. ebr. 100, fol. [41, 14r].

				פסח:	שתאכל	שנעשה
				pesach, “Passover,” (n ms)	she’tochal, “that/ which/ who/ whom you (ms) will eat,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	she’na’aseh, “that/ which/ who/ whom we will become(s), do, make,” (rel part, v. Nif’al, yiqtol, fut, 1cp)

Interlinear Chart

Chapter 26:18



הוא זה אמר להם לכו למדינה אצל פלוני ותאמרו לו רבינו אמר זמני הגיע ואבוא אצלך לעשות פסח אני ותלמידי:

Hebrew Transcription

Translation: He, this one, said to them, “Go into the province to a certain man, and you shall say to him, “Our Rabbi says, ‘My time has arrived, and I am coming to you to make the Passover, I and my talmidim.”

The Scriptures: And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to perform the Pĕsaḥ at your house with My taught ones.’”

Aramaic: Then He said unto them, “Go unto the city, to such a man, and say unto him, ‘Raban {Our Master} says, My time has arrived, with you I will celebrate the Peskha {the Passover} together with My Disciples.’”

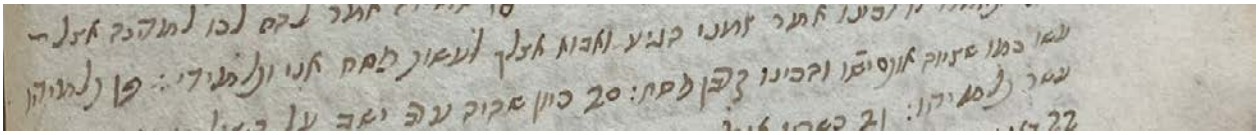
אצל	למדינה	לכו	להם	אמר	זה	הוא
etzel, “at, in the possession of, near,” (prep)	l’medina, “to/ for/ belonging to the province, district,” (prep, n fs)	l’chu, (to men) “go!” (v. Pa’al/Qal, imp, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	ze, “this,” (ms pron	hu, “he/it,” (3ms pron)

הגיע	זמני	אמר	רבינו	לו	ותאמרו	פלוני
higia, “he/it has arrived,” (v. Hif’il, qatal, past, 3ms)	zmani, “my time,” (n ms, 1cs pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	rabbeinu, “our rabbi,” (n ms, 1cs pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa’al/Qal, yiqtol, 2mp)	peloni, “so-and-so, such a one, a certain anonymous person,” (pron)

	ותלמידי:	אני	פסח	לעשות	אצלך	ואבוא
	v’talmiday, “and/ but/ so/ or my students, disciples,” (n mp, 1cs pronom)	ani, “I,” (1cs pron)	pesach, “Passover,” (n ms	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)	v’avo, “and/ but/ so/ or I will come,” (v. Pa’al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

Chapter 26:19



תלמידיו עשו כמו שציוה אותם יש׳ו והכינו קרבן פסח:

Hebrew Transcription

Translation: His talmidim (disciples) did just as Yeshua had commanded them, and they prepared the Passover offering.

The Scriptures: And the taught ones did as יהושע had ordered them, and prepared the Pĕsaḥ.

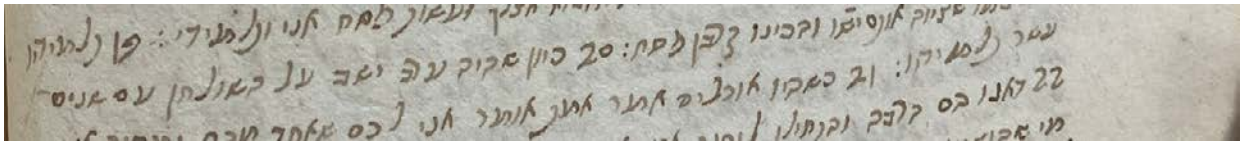
Aramaic: And His Disciples did as Eshu {Yeshua} commanded them. And they prepared the Peskha {the Passover}.

תלמידיו	עשו	כמו	שציוה	אותם	יש׳ו	והכינו
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	asu, “they made, did,” (v. Pa’al/Qal, qatal, past, 3mp)	k’mo, “like, as, similar to,” (adv, prep)	she’tzivah, “that/ which/ who/ whom he/it commanded,” (rel part, v. Pi’el, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)	yeshu, “Yeshua,” (name)	v’hechinu, “and/ but/ so/ or they made ready, prepared,” (v. Hif’il, qatal, past, 3mp)

קרבן	פסח:					
korban, “offering sacrifice,” (n ms)	pesach, “Passover,” (n ms)					

Interlinear Chart

Chapter 26:20



כיון שהיה ערב ישב על השולחן עם שנים עשר תלמידיו:
Hebrew Transcription

Translation: When it was evening, he sat at the table with his twelve talmidim (disciples).

The Scriptures: And when evening came, He sat down with the twelve.

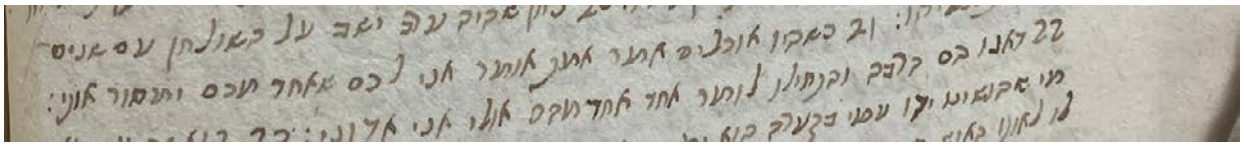
Aramaic: And when it was ramsha {evening}, He was reclining with His Twelve Disciples.

עם	השולחן	על	ישב	ערב	שהיה	כיון
im, “with,” (prep)	ha’shulchan, “the table,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yashav, “he/it sat, dwelled” (v. Pa’al/Qal, qatal, past, 3ms)	erev, “evening,” (n ms)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, “because, when, after” (conj)

				תלמידיו:	עשר	שנים
				talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	eser, “ten,” (card num)	shenayim, “two,” (card num)

Interlinear Chart

Chapter 26:21



כשהיו אוכלים אמר אמת אומר אני לכם שאחד מכם ימסור אותי:
Hebrew Transcription

Translation: While they were eating, he said, “In truth I say to you, that one of you will deliver me[788] up.”

[788] Can also mean, “betray.”

The Scriptures: And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.”

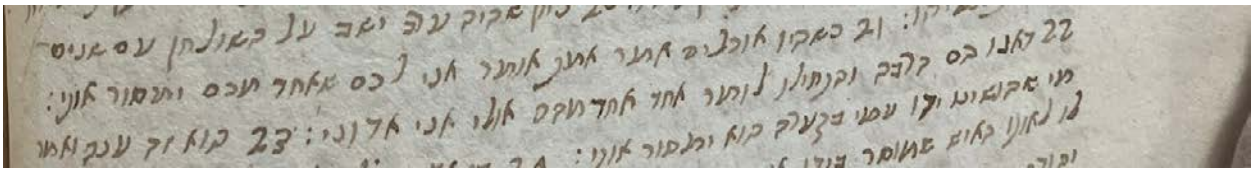
Aramaic: And while they were eating, He said, “Amyin {Truly} I say unto you, that one from you will betray Me.”

לכם	אני	אומר	אמת	אמר	אוכלים	כשהיו
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	emet, “truth,” (n fs)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	ochlim, “we/ you (mp)/ they, those eating,” (v. Pa’al/Qal, act part, mp)	k’she’hayu, “when, while they were, did,” (adv, v. Pa’al/Qal, qatal, past, 3mp)

			אותי:	ימסור	מכם	שאחד
			oti, “me,” (DO marker, 1cs pronom)	yimsor, “he/it will send, deliver, hand over, betray” (v. Pa’al/Qal, yiqtol, fut, 3ms)	mik’kem, “from/ of you (mp),” (prep, 2mp pronom)	she’echad, “that/ which/ who/ whom one,” (rel part, card num)

Interlinear Chart

Chapter 26:22



דאגו הם הרבה והתחילו לומר אחד אחד מהם אולי אני אדוני:

Hebrew Transcription

Translation: They were worried much, and they began to say, one by one of them, “Perhaps I, my Lord?”

The Scriptures: And they were deeply grieved, and began to say to Him, each of them, “Master, is it I?”

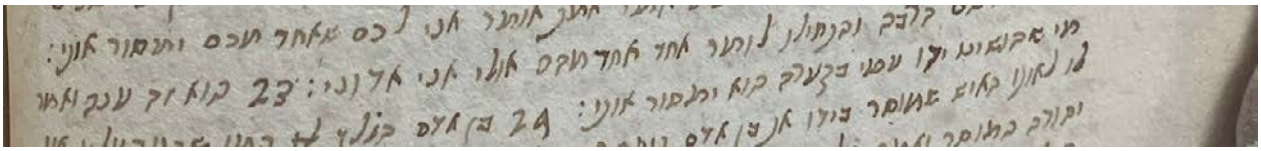
Aramaic: And it grieved them much, and they began to say unto Him, each one from them, “Perhaps it is I, Mari {My Lord}?”

אחד	אחד	לומר	והתחילו	הרבה	הם	דאגו
echad, “one,” (card num)	echad, “one,” (card num)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	v’hitchilu, “and/ but/ so/ or they started, began,” (v. Hif’il, qatal, past, 3mp)	harbeh, “many, much, a lot,” (adv)	hem, “they,” (pron, mp)	da’agu, “they worried, were afraid,” (v. Pa’al/Qal, qatal, past, 3mp)

			אדוני:	אני	אולי	מהם
			adoni, “my lord, master,” (n ms, 1cs pronom)	ani, “I,” (1cs pron)	ulay, “maybe, perhaps, it may be that,” (adv)	mehem, “of/ from them,” (prep 3mp)

Interlinear Chart

Chapter 26:23



הוא זה ענה ואמר מי שהושיט ידו עמי בקערה הוא ימסור אותי:

Hebrew Transcription

Translation: He answered and said, “Whoever extended[789] his hand with me in the dish, he will hand over me.”[790]

The Scriptures: And He answering, said, “He who has dipped his hand with Me in the dish, he shall deliver Me up.

Aramaic: Then He answered and said, “The one who is dipping his hand with Me in the dish, he will betray Me.

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[789] This sentence explains a Hebrew verb form and its use in a biblical context. The verb שהושיט (*she-hoshit*) means 'who extended,' 'he stretched out,' or 'he reached out.' It is a compound form typical of Mishnaic Hebrew, using the active-causative Hif'il stem with the root י-ש-ט (*y-sh-t*), which is often used in biblical times to describe a king extending a scepter, as in Esther 4:11. In Matthew 26:23, the text changes from the usual biblical relative pronoun אם (*asher*) to a Rabbinic form using the prefix ש־ (*she-*), turning the phrase into a direct, conversational style: 'he who extended his hand with me into the dish.' By combining this formal, ancient verb with a later Hebrew grammatical form, the manuscript accurately describes the action of dipping into a shared dish while showing the late antique Hebrew dialect used in the passion narrative.

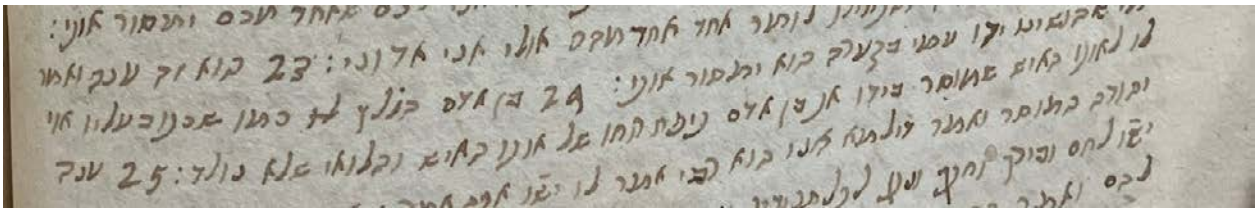
[790] See Psalm 41:9.

ידו	שהושיט	מי	ואמר	ענה	זה	הוא
yado, ‘his/its hand,” (n ms, 3ms pronom)	she’hoshit, “that/ which/ who/ whom he/it stretched out,” (rel clause, v. Hif’il, qatal, past, 3ms)	mi, “who?” (interrog part)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron	hu, “he/it,” (3ms pron)

		אותי:	ימסור	הוא	בקערה	עמי
		oti, “me,” (DO marker, 1cs pronom)	yimsor, “he/it will send, deliver, hand over, betray,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	hu, “he/it,” (3ms pron)	b’ke’ra, “in/ with/ by (the) dish, bowl,” (prep, n fs)	im’mi, “with me,” (prep, 1cs pronom)

Interlinear Chart

Chapter 26:24



בן אדם הולך כמו שכתוב עליו אוי לו לאותו האיש שמוסר בידו את בן אדם תיפח רוחו של אותו האיש והלואי שלא נולד:

Hebrew Transcription

Translation: “The Son of man goes as it is written about him; woe to him, to that man who delivers by his hand the Son of man, may his spirit puff out of that man,[791] and if only he was not born!”[792]

[791] The phrase תיפח רוחו של אותו האיש (tichpah ruchu shel oto ha-ish), which literally means "may the spirit of that man blow away" or "expire," is a strong curse that is not found in the Greek text of Matthew 26:24. In most translations, this verse is a straightforward statement about the betrayer's fate, saying "it would have been better for that man if he had not been born." This active curse shows deep familiarity with Rabbinic legal and conversational phrases, similar to traditional Judean idioms used to condemn serious heretics, false teachers, or traitors (see Babylonian Talmud, Sanhedrin 97b). By inserting this curse in the middle of the verse, the text shifts from merely observing a tragic judgment to openly condemning someone, using a style typical of medieval or late-antique Hebrew writings, which are often full of strong, culturally specific expressions.

[792] The language in Matthew 26:24 shows many influences from Mishnaic and Rabbinic Hebrew. The phrase l'oto (לאותו; "to that") is a common grammatical feature of Mishnaic Hebrew, which replaced the earlier Biblical form ha-hu with oto as a demonstrative (Chanan Ariel, "The Shift from Biblical to Mishnaic Hebrew," 2021). Interestingly, the text uses *l'oto ha-ish* (לאותו האיש; "that man") to refer vaguely to Judas. Later, medieval Jewish writers used this phrase as a secret way to refer to Yeshua when Christian censors forbade mentioning him directly (Leonard Prager, "Euphemisms and Coded Language," 2005). Additionally, the curse *tipach rucho* (תיפח רוחו; "may his spirit blow out/burst") is an expression from the Babylonian Talmud (Sanhedrin 97b). The root *t-p-ch* in this phrase suggests swelling or bursting, which eerily hints at Judas’s physical fate in Acts 1:18. Lastly, *v'halevai* (והלואי; "if only") is a Hebrew-Aramaic word borrowed into Mishnaic Hebrew, reflecting common speech in first-century Judea.

The Scriptures: Indeed, the Son of Aḏam goes as it has been written concerning Him, but woe to that man by whom the Son of Aḏam is delivered up! It would have been good for that man if he had not been born."

Aramaic: And The Son of Man will go as it is written concerning Him, but, woe unto the gabra {the man}, that one by whose hand The Son of Man is betrayed. It would have been better for him, if that gabra {man} hadn't been born."

אוי	עליו	שכתוב	כמו	הולך	אדם	בן
oyi, "woe!" (part, interj)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	she'katuv, "that/ which/ who/ whom written," (adj ms)	k'mo, "like, as, similar to," (adv, prep)	holech, "I/ you (ms)/ he/it go(es)," (v. Pa'al/Qal, act part, ms)	adam, "man, mankind" (n ms)	ben, "son," (n ms)

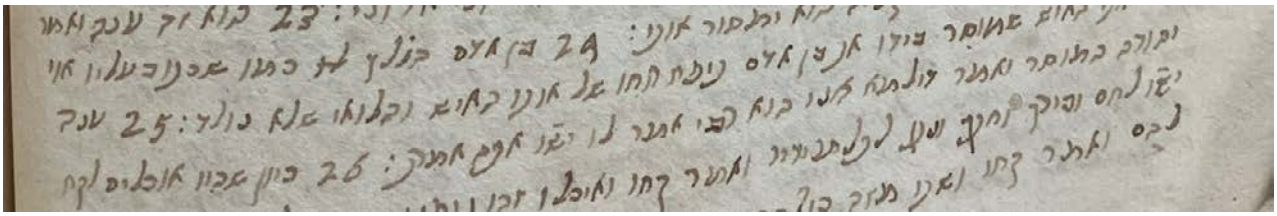
בן	את	בידו	שמוסר	האיש	לאותו	לו
ben, "son," (n ms)	et, (DO marker)	beyado, "in/ with/ by his/its hand," (prep, n fs, 3ms pronom)	she'moser, "that/ which/ who/ whom I/ you (ms)/ he/it send(s)," rel part, v. Pa'al/Qal, act part, ms)	ha'ish, "the man," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

והלואי	האיש	אותו	של	רוחו	תיפח	אדם
v'halevay, "and/ but/ so/ or if only," (part)	ha'ish, "the man," (n ms)	oto, "him/it," (DO marker, 3ms pron)	shel, "of, belonging to," (prep)	rucho, "his/its wind, spirit," (n fs, 3ms pronom)	tipach, "she/it will blow, puff out, expire," (v. Pa'al/Qal, yiqtol, fut, 3fs)	adam, "man, mankind" (n ms)

					נולד:	שלא
					nolad, "he/it was born," (v. Nifal, qatal, past, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)

Interlinear Chart

Chapter 26:25



ענה יהודה המוסר ואמר דילמא אני הוא רבי אמר לו יש׳ו אתה אמרת:
Hebrew Transcription

Translation: Yehudah (Judas), the betrayer, answered and said, “Perhaps I am he, Rabbi? Yeshua said to him, ‘You have said *it*.’”

The Scriptures: And Yehuḏah – he who delivered Him up – answering, said, “Rabbi, is it I?” He said to him, “You have said it.”

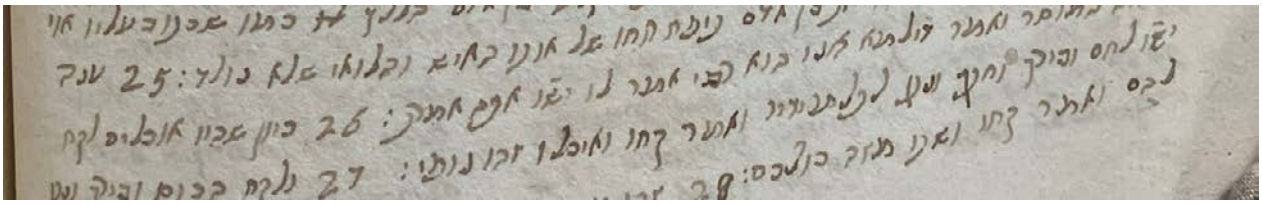
Aramaic: Yehuda Mashlamana {Judah/Judas}, The Traitor, answered and said “Perhaps it is I, Rabi {My Master}?” Eshu {Yeshua} said unto him, “You said it!”

הוא	אני	דילמא	ואמר	המוסר	יהודה	ענה
hu, “he/it,” (3ms pron)	ani, “I,” (1cs pron)	dilma, “perhaps, maybe, lest, for fear that,” (Ar. Conj) Aramaism	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’moseir, “the I/ you (ms)/ he/it betray(s), hands over,” (v. Pa’al/Qal, act part, ms)	yehudah, “Judah,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

	אמרת:	אתה	יש׳ו	לו	אמר	רבי
	amarta, “you (ms) said,” (v. Pa’al/Qal, qatal, past, 2ms)	atah, “you,” (pron)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	rabi, “Rabbi,” (n ms)

Interlinear Chart

Chapter 26:26



כיון שהיו אוכלים לקח יש׳ו לחם ובירך וחתך ונתן לתלמידיו ואמר קחו ואיכלו זהו גופי:
Hebrew Transcription

Translation: While they were eating, Yeshua took bread, blessed and broke *it*, and gave to his talmidim (disciples), saying, "Take, eat, this is my body."

The Scriptures: And as they were eating, יהושע took bread, and having blessed,[793] broke and gave it to the taught ones and said, "Take, eat, this is My body."

Aramaic: Then, as they were eating, Eshu {Yeshua} took Lakhma {The Bread}, and blessed and broke it, and gave it unto His Disciples, and said, "Take, eat, this is My Body."

ובירך	לחם	יש׳ו	לקח	אוכלים	שהיו	כיון
u'berech, "and/ but/ so/ or he/it blessed," (v. Pi'el, qatal, past, 3ms)	lechem, "bread, food." (n ms)	yeshu, "Yeshua," (name)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	ochlim, "we/ you (mp)/ they, those eating," (v. Pa'al/Qal, act part, mp)	he'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	keivan, "because, when, after" (conj)

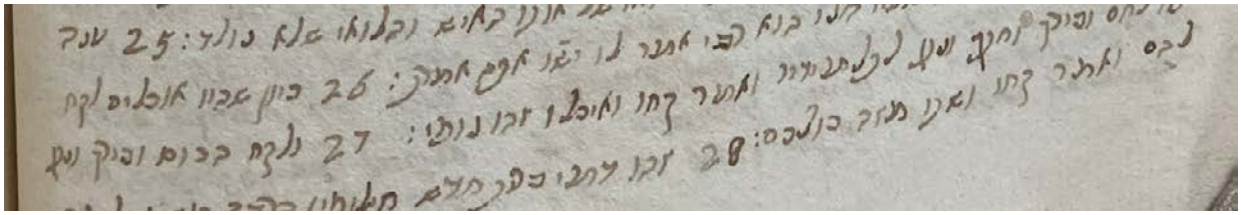
זהו	ואיכלו	קחו	ואמר	לתלמידיו	ונתן	וחתך
zahu, "this, this is he/it" (pron) Mishnaic	v'iklu, "and/ but/ so/ or" (to men) eat!" (v. Pa'al/Qal, imp 2mp)	kchu! (to men) "take!" (v. Pa'al/Qal, imp, 2mp)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	v'natan, "and/ but/ so/ or he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	v'chatach, "and/ but/ so/ or he/it cut, slash," (v. Pa'al/Qal, qatal, past, 3ms)

						גופי:
						gufi, "my body," (n ms, 1cs pronom)

Interlinear Chart

[793] See Genesis 14:17, Psalm 110:4, and Hebrews 7:17.

Chapter 26:27



ולקח הכוס ובירך ונתן להם ואמר קחו ושתו מזה כולכם:
Hebrew Transcription

Translation: And he took the cup, and blessed, and gave it to them, saying, "Take, drink from it, all of you."

The Scriptures: And taking the cup, and giving thanks, He gave it to them, saying, "Drink from it, all of you.

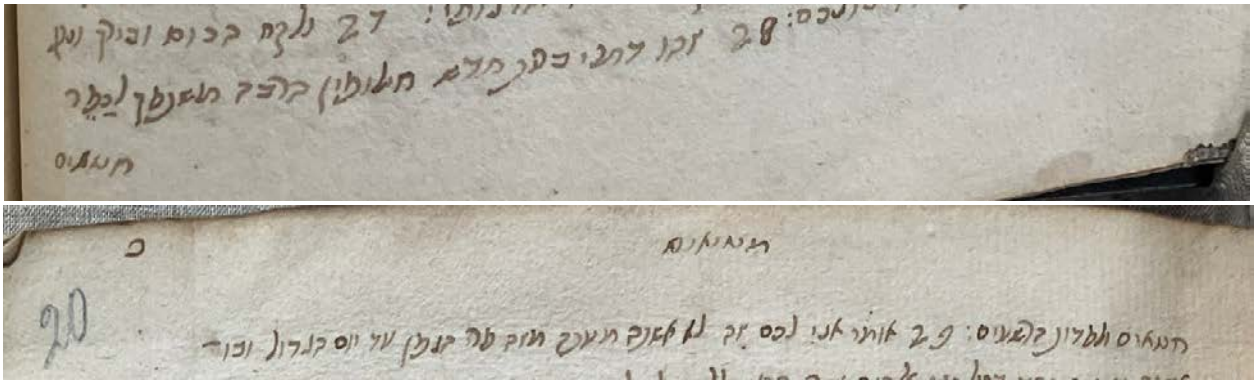
Aramaic: And He took The Kasa {The Cup} and gave thanks, and gave it unto them, and said, "Take, drink from it, all of you.

קחו	ואמר	להם	ונתן	ובירך	הכוס	ולקח
kchu! (to men) "take!" (v. Pa'al/Qal, imp 2mp)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	v'natan, "and/ but/ so/ or he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	u'berech, "and/ but/ so/ or he/it blessed," (v. Pi'el, qatal, past, 3ms)	ha'kos, "the cup," (n fs)	v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)

				כולכם:	מזה	ושתו
				kulchem, "all of you (mp)," (n mp, 2mp pronom)	mi'zeh, "of/ from this, the one," (prep, ms pron)	v'shtu, "and/ but/ so/ or (to men) drink!" (v. Pa'al/Qal, imp 2mp)

Interlinear Chart

Chapter 26:28



זהו דמי ברית חדש חילופין הרבה משתפך לכפר חטאים ולפדות הרשעים:
Hebrew Transcription

Translation: "This is my blood of the renewed[794] covenant, *the* substitution, shed for many to atone for sins and to redeem the wicked."

The Scriptures: For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.

Aramaic: This is My Blood of The New Covenant, which for the sake of many is poured out for the forgiveness of sins.

משתפך	הרבה	חילופין	חדש	ברית	דמי	זהו
mishtapech, "I/ you (ms)/ he/it spilling out, shed," (v. Hit'pael, act part, ms)	harbeh, "many, much, a lot," (adv)	chilufin, "substitution, replacement," (n mp)	chudash, "renewed," (adj)	brit, "covenant," (n fs)	damei, "blood(s) of," (n mp, constr)	zahu, "this, this is he/it" (pron) Mishnaic

			הרשעים:	ולפדות	חטאים	לכפר
			ha'reshaim, "the those who are wicked," (adj mp)	v'lifdot, "and/ but/ so/ or to ransom, redeem," (v. Pa'al/Qal, inf constr)	chata'im, "sins," (n cp)	l'kephar, "to/ for/ belonging to redeem, make reconciliation," (v. Pi'el, inf constr)

Interlinear Chart

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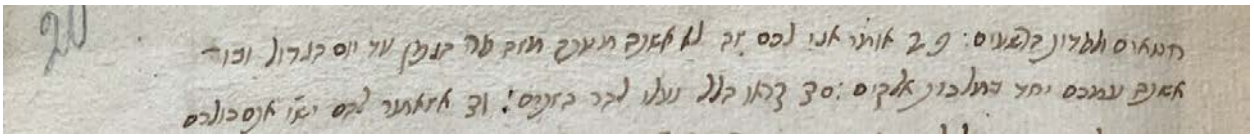
[794] Reading Berit Chadash as a "renewed covenant" matches the translation style used in *The Scriptures* (2009 Edition) published by the Institute for Scripture Research (ISR). The ISR preface explains that translating the phrase as "renewed" keeps the structural and grammatical link between the Tanakh and the New Testament intact. This is based on the fact that the Hebrew root ח-ד-ש (Ch-D-Sh) and its Greek equivalent *kainos* generally suggest a sense of renewal or restoration, rather than a complete, new creation out of nothing. Since berit (covenant) is grammatically feminine, the concept requires a feminine form (*hi tsricha lehitchadesh*), highlighting a covenantal idea that involves active reaffirmation rather than replacement.

Chapter 26:29



אומר אני לכם זה לא אשתה מעתה מזה פרי הגפן עד יום הגדול ובו אשתה עמכם יחד במלכות אלהים:

Hebrew Transcription

Translation: "I say to you, I will not drink from now on of this fruit of the vine until the great day, and on it, I will drink together with you in the kingdom of Elohim."

The Scriptures: But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father."

Aramaic: But I say unto you, that I will not drink this fruit of The Vine from now on, until the day in which I will drink it anew with you in The Malkutheh d'Alaha {The Kingdom of God}."

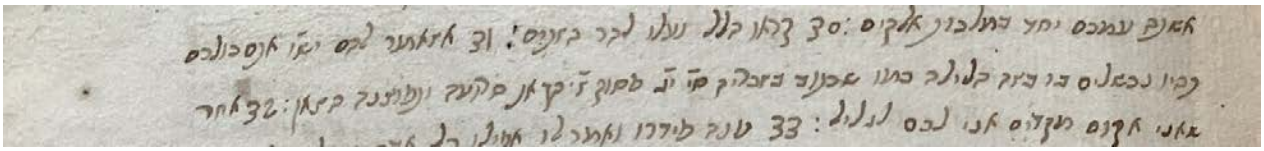
מעתה	אשתה	לא	זה	לכם	אני	אומר
me'ata, "from/ of now on," (prep, adv)	eshate, "I will drink," (v. Pa'al/Qal, yiqtol, fut, 1cs)	lo, "no/ not," (part)	ze, "this," (ms pron)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)

ובו	הגדול	יום	עד	הגפן	פרי	מזה
v'bo, "and/ but/ so/ or in him/it," (prep, 3ms pronom)	ha'gadol, "the big, large," (adj ms)	yom, "day," (n ms)	ad, "until," (prep)	ha'gefen, "the vine," (n fs)	pri, "fruit," (n ms)	mi' zeh, "of/ from this, the one," (prep, ms pron)

		אלהים:	במלכות	יחד	עמכם	אשתה
		elohim, "God(s)" (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	yachad, "together," (adv)	imachem, "with you (mp)," (prep, 2mp pronom)	eshate, "I will drink," (v. Pa'al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

Chapter 26:30



קראו הלל ועלו להר הזתים:

Hebrew Transcription

Translation: They recited the Hallel and climbed the Mount of Olives.[795]

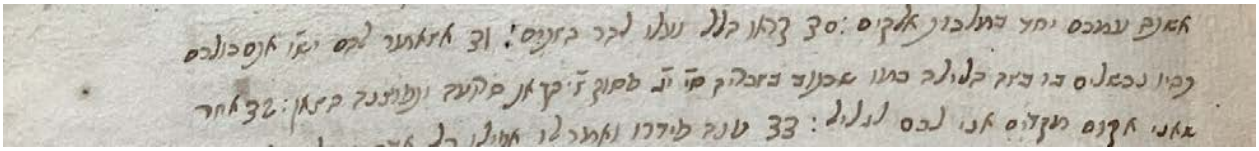
The Scriptures: And having sung a song, they went out to the Mount of Olives.

Aramaic: And they offered praise, and went out unto The Tur Zaythe {The Mount of Olives}.

		הזתים:	להר	ועלו	הלל	קראו
		ha'zeitim, "the olives," (n mp)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	ve'alu, "and/ but/ so/ or they rose, went up," (v. Pa'al/Qal, qatal, past, 3mp)	hallel, "Hallel, collection of prayers," (proper noun)	kar'u, "they read, called," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 26:31



אז אמר להם יש׳ו אתם כולכם תהיו נכשלים בי בזה הלילה כמו שכתוב בזכריה סי׳ י׳ג פסוק ז׳ הך את הרועה ותפוצנה הצאן:

Hebrew Transcription

Translation: Then Yeshua said to them, "You will all stumble because of me this night, as it is written in Zechariah chapter 13, verse 7: 'Strike the shepherd, and the sheep will be scattered.'"[796]

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[795] Hallel (Hebrew: הַלֵּל, lit. "Praise"): A specific, joyous Jewish liturgy composed entirely of biblical poetry from Psalms 113–118. It is traditionally chanted or sung aloud as a single unit during major Biblical festivals (Passover, Shavuot, and Sukkot), Hanukkah, and Rosh Chodesh (the New Moon). In this context, the term functions as a proper noun and shares its linguistic root with Hallelujah (הַלְלוּיָהּ; "Praise Yehovah"). In historical contexts, such as the New Testament account of the Last Supper before the ascent to the Mount of Olives (Matthew 26:30), the "hymn" sung by Yeshua and his disciples is widely understood by historians to refer to these specific Hallel Psalms.

[796] Chapter 13, Verse 7 (Hebrew: סי׳ י׳ג פסוק ז׳): This exact numerical citation is an anachronistic insertion by later copyist and editors to aid modern readers. The Bible's chapter divisions were established by Stephen Langton, the Archbishop of Canterbury, in the early 13th century AD, while Hebrew verse numbering was formalized by the Jewish scholar Rabbi Isaac Nathan around

The Scriptures: Then יהושע said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the Shepherd, and the sheep of the flock shall be scattered.’

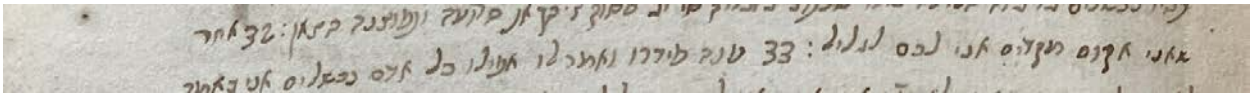
Aramaic: Then, Eshu {Yeshua} said unto them, “You all will be offended in Me in this night, for, it is written that ‘I will strike The Shepherd, and The Sheep of His Flock will be scattered.’

תהיו	כולכם	אתם	יש׳ו	להם	אמר	אז
tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	atem, “you,” (mp pron)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	az, “then, in that case, so,” (conj)
בזכריה	שכתוב	כמו	הלילה	בזה	בי	נכשלים
b’zechariyah, “in/ with/ by Zechariyah,” (prep, name)	she’katuv, “that/ which/ who/ whom written,” (adj ms)	k’mo, “like, as, similar to,” (adv, prep)	ha’layla, “the night,” (n ms)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	nichshalim, “we/ you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)
הרועה	את	הך	ז׳	פסוק	י׳ג	סי׳
ha’roeh, “the/that I/ you (ms)/ he/it shepherd(s),” (v. Pa’al/Qal, act part, ms)	et, (DO marker)	‘hach, “smite, strike, beat, scourge, thrust,” (v. Hif’il, imp, 2ms)	zayin, “seven,” (abbrev, card num)	pasuk, “verse,” (n ms)	yod-gimmel, “thirteen,” (abbrev, card num)	siman, “chapter,” (abbrev, n ms)
					הצאן:	ותפוצנה
					ha’tzon, “the sheep, goats,” (n cs)	v’tafotzna, “and/ but/ so/ or they (fp) will be scattered,” (v. Pa’al/Qal, yiqtol, pssv fut, 3fp)

Interlinear Chart

1448 AD. In the 1st century AD, biblical scrolls contained continuous text without chapters or verses. Historical figures like Yeshua cited Scripture by quoting the text directly, naming the prophet (e.g., "Zechariah"), or referencing a well-known narrative section (e.g., "in the passage about the burning bush"), relying on their audience's intimate knowledge of the oral and written tradition to identify the source.

Chapter 26:32



אחר שאנו אקום מקדים אני לכם בגליל:

Hebrew Transcription

Translation: “After I am raised up, I will go ahead of you to Galil (Galilee).”

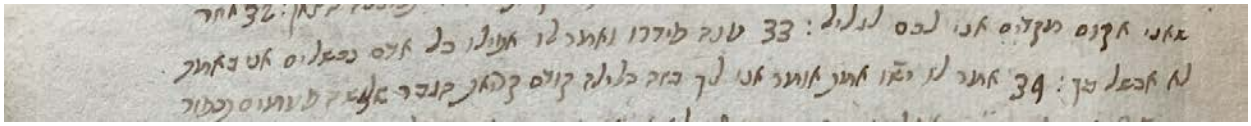
The Scriptures: But after I have been raised, I shall go before you into Galil.”

Aramaic: But, after I have risen, I go before you unto Galila {Galilee}.”

בגליל:	לכם	אני	מקדים	אקום	שאנו	אחר
b’galil, “in/ with/ by (the) Galilee,” (prep, name)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	makdim, “I/ you (ms)/ he/it precede(s), go before,” (v. Hif’il, act part, ms)	akum, “I will arise,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	she’anu, “that/ which/ who/ whom we,” (rel clause, 1cp pronom)	achar, “after,” (prep)

Interlinear Chart

Chapter 26:33



ענה פידרו ואמר לו אפילו כל אדם נכשלים אני באמת לא אכשל בך:

Hebrew Transcription

Translation: Pedro (Peter) answered and said to him, “Even if all people stumble, I, in truth, will not stumble because of you.”

The Scriptures: And Kĕpha answering, said to Him, “Even if all stumble in You, I shall never stumble.”

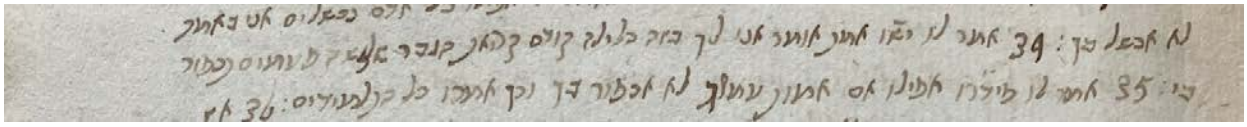
Aramaic: Kepha {The Rock} answered, and said unto Him, “Even if every one is offended in You, I will never be offended in You.”

אדם	כל	אפילו[797]	לו	ואמר	פידרו	ענה
adam, “man, mankind” (n ms)	kol, “all of, all, every,” (n ms)	afilu, “even, although,” (adv) Mishnaic	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

	בך:	אכשל	לא	באמת	אני	נכשלים
	bach, “In/ with/ by you,” (prep, 2ms, pronom)	echashel, “I will stumble,” (v. Nif’al, yiqtol, fut, 1cs)	lo, “no/ not,” (part)	b'emet, “in/ with/ by (the) truth (prep, n fs)	ani, “I,” (1cs pron)	nichshalim, “we/ you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)

Interlinear Chart

Chapter 26:34



אמר לו ישׁ׳ו אמת אומר אני לך בזה הלילה קודם קריאת הגבר שלושה הפעמים תכפור בי:

Hebrew Transcription

Translation: Yeshua said to him, “Truth I say to you, in this night, before the calling of the man,[798] three times, you will deny me.”

The Scriptures: יהושע said to him, “Truly, I say to you that this night, before the cock crows, you shall deny Me three times.”

Aramaic: Eshu {Yeshua} said unto him, “Amiyn {Truly} I say to you, that in this night, before the tharnagla {the rooster} crows, you will deny me three times.”

[797] This word first appears in rabbinic literature and is likely influenced by Aramaic syntax.

[798] The calling of the man (Hebrew: קְרִיאַת הַגֶּבֶר, *Kri'at HaGever*): While translated as "the crowing of the rooster," this classical Hebrew idiom carries a layered historical and cultural context in 1st-century Jerusalem. In Mishnaic and Rabbinic Hebrew, the word *Gever* translates both to "rooster" and "man" or "mighty one." Because Judean ritual purity laws restricted the keeping of poultry within Jerusalem's walls, many Talmudic scholars and historians note that *Kri'at HaGever* likely referred to the "Temple Crier" (traditionally an official named Ben Gever), who stood in the Temple courtyard at the crack of dawn and shouted a booming call to awaken the priests, Levites, and citizens for morning worship.
Alternatively, "Cockcrow" (*Alektorophonia* in Greek) was the official Roman military designation for the third watch of the night, spanning precisely from midnight to 3:00 AM. This specific window marks a critical narrative focal point: it highlights the hyper-speed collapse of Peter's loyalty, mirrors the illegal, under-the-cover-of-darkness nature of Yeshua’s trial before the High Priest, and aligns with the symbolic weight of Yeshua's declaration to his captors that "this is your hour—when darkness reigns" (Luke 22:53). In later Western folklore and occult traditions, this midnight-to-3:00 AM window became widely known as the "Witching Hour" or "Devil's Hour"—viewed as a time of heightened spiritual warfare and a mocking inversion of the 3:00 PM hour of Yeshua's death. In either context, the final signal at 3:00 AM served as an exact, institutional time-marker for the city rather than a random biological occurrence, acting as an unavoidable spiritual alarm clock for Peter.

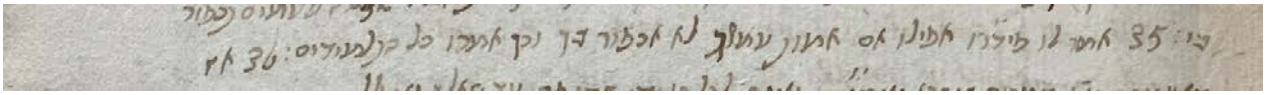
לך	אני	אומר	אמת	יש׳ו	לו	אמר
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	emet, “truth,” (n fs)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)

הפעמים	שלושה	הגבר	קריאת	קודם	הלילה	בזה
pa’amim, “the times,’ (n fp)	shlosha, “three,” (card num)	ha’gever, “the man,” (n ms)	kri’at-, “call of-,” (n fs constr)	kodem, “before, prior to (prep)	ha’layla, “the night,” (n ms)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)

					בי:	תכפור
					bi, “in/ with/ by me,” (prep, 1cs pronom)	tichpor, “you (ms) will deny,” (v. Pa’al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 26:35



אמר לו פידרו אפילו אם אמות עמך לא אכפור בך וכך אמרו כל התלמידים:

Hebrew Transcription

Translation: Pedro (Peter) said to him, “Even if I must die with you, I will not deny you. And so said all the talmidim (disciples).”

The Scriptures: Kĕpha said to Him, “Even if I have to die with You, I shall not deny You!” All the taught ones said the same too.

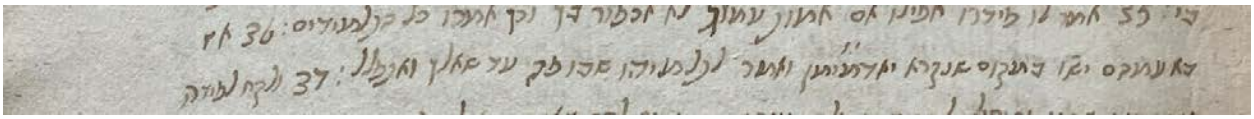
Aramaic: Kepha {The Rock} says unto Him, “If I were to die with You, I wouldn’t deny You!” And all the Disciples likewise also said.

עמך	אמות	אם	אפילו	פידרו	לו	אמר
imcha, “with you (ms),” (prep, 2ms pronom)	amut, “I will die,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	im, “if, whether,” (conj)	afilu, “even, although,” (adv)	pedro, “Peter,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)

התלמידים:	כל	אמרו	וכך	בך	אכפור	לא
ha’talmidim, “the students, disciples,” (n mp)	kol, “all of, all, every,” (n ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	v’cach, “and/ but/ so/ or in this way,” (adv)	bach, “In/ with/ by you (ms)” (prep, 2ms, pronom)	echpor, “I will deny,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	lo, “no/ not,” (part)

Interlinear Chart

Chapter 26:36



אז בא עמהם יש׳ו במקום שנקרא יאד״מימן ואמר לתלמידיו שבו פה עד שאלך ואתפלל:

Hebrew Transcription

Translation: Then Yeshua came with them to a place called Yad-Miman (Gethsemane), and said to his talmidim (disciples), “Sit here while I go and pray.”[799]

The Scriptures: Then יהושע came with them to a place called Gethsemane, and said to the taught ones, “Sit here while I go over there and pray.”

Aramaic: Then Eshu {Yeshua} came with them unto a place which is called Gedsiman {Gethsemane}. And He said unto His Disciples, “Sit here while I go and pray.”

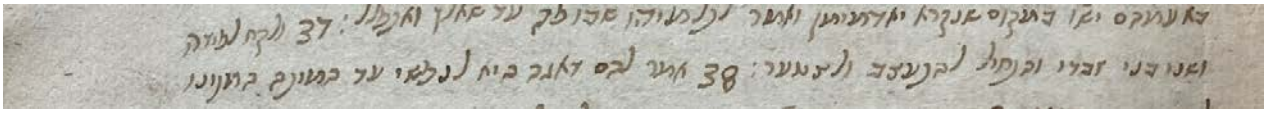
יאד״מימן	שנקרא	במקום	יש׳ו	עמהם	בא	אז
yad-miman, “Gethsemane,” (name)	she’nikra, “that/ which/ who/ whom I/ you (ms)/ he/it is named,” (rel part, v. Nif’al, act part, ms)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	yeshu, “Yeshua,” (name)	imahem, “with them,” (prep, 3mp pronom)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

[799] Praying in the Garden (Hebrew: במקום שנקרא גת שמנים): Based on the structural timeline of the Passover evening, Yeshua’s agonizing prayer in the Garden of Gethsemane occurred roughly between 10:30 PM and midnight. Following a traditional Second Temple-era Passover Seder (the Last Supper), which began after sunset and typically concluded around 10:00 PM with the singing of the Hallel, the group walked out of Jerusalem’s walls and across the Kidron Valley to the Mount of Olives. The Gospels record that Yeshua’s period of intense prayer followed a three-part cycle, during which he explicitly asked Peter, "Could you not keep watch with me for one hour?" (Matthew 26:40). This timeline sets up his arrest around midnight by a mob carrying lanterns and torches, facilitating his immediate transfer to the High Priest’s palace for interrogation during the midnight-to-3:00 AM "Cockcrow" watch.

ואמר	לתלמידיו	שבו	פה	עד	שאלך	ואתפלל:
v'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	shvu! (to men) "sit!" (v. Pa'al/Qal, imp 2mp)	po, "here," (adv)	ad, "until," (prep)	she'elech, "that/ which/ who/ whom I will go," (rel part, v. Pa'al/Qal, yiqtol, fut, 1cs)	v'etpalel, "and/ but/ so/ or I will pray," (v. Hit'pael, yiqtol, fut, 1cs)

Interlinear Chart

Chapter 26:37



ולקח לפידרו ושני בני זבדי והתחיל להתעצב ולצטער:

Hebrew Transcription

Translation: And he took Pedro (Peter) and the two sons of Zebdi (Zebedee), and began to be sorrowful and deeply distressed."

The Scriptures: And He took with Him Kĕpha and the two sons of Za<u>b</u>dai, and He began to be grieved and deeply distressed.

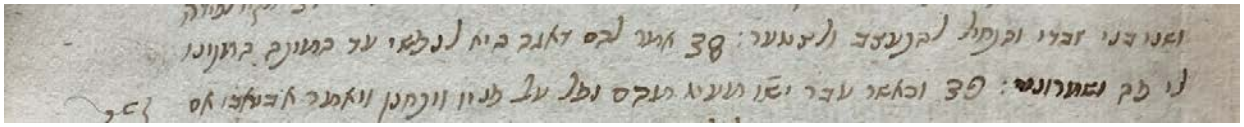
Aramaic: And he took Kepha {The Rock} and the two sons of Zabday {Zebedee}, and began to be gloomy and distressed.

ולקח	לפידרו	ושני	בני	זבדי	והתחיל	להתעצב
v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	le'pedro, "Peter," (name)	ve'shnei, "and/ but/ so/ or two," (card num)	bnei, "sons of-," (n mp constr)	zebdi, "Zebedee," (name)	v'hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	lehit'atzev, "to grieve, be sorrowful," (v. Hit'pael, inf constr)

						ולצטער:[800]
						v'lizt'aer. Corrected: u'lehitzt'aer, "and/ but/ so/ or to be deeply distressed," (prep, v. Hit'pael, inf constr)

Interlinear Chart

Chapter 26:38



אמר להם דאגה היא לנפשי עד המיתה המתינו לי פה ושמרוני:

Hebrew Transcription

Translation: He said to them, "My soul is deeply grieved, even unto death; wait for me here, and guard me."[801]

The Scriptures: Then He said to them, "My being is exceedingly grieved, even to death. Stay here and watch with Me."

[800] And to be deeply distressed (Hebrew: ולצטער): This word contains a notable grammatical corruption and a phonetic omission by the text copyist. The correct, standard Hebrew form is וּלְהִצְטַעֵר (*U'lehitzt'aer*), which consists of the conjunction *Ve* (and), the infinitive preposition *Le* (to), and the intensive-reflexive Hitpael verb stem derived from the root צ-ע-ר (denoting pain, sorrow, or distress). The text exhibits a common colloquial or ancient scribal slip in which the crucial letter *He* (ה) is omitted entirely, a phonetic omission frequently influenced by Aramaic dialects, where the *He* sound inside an infinitive becomes silent when spoken rapidly. Despite the omission of the *He*, the word still preserves a complex Hebrew phonetic rule called metathesis: because the root begins with the letter *Tzadi* (צ), the standard prefix Tav (ת) swaps positions and hardens into a *Tet* (ט) to blend smoothly with the *Tzad*i, keeping the word's underlying structural meaning as "and to experience deep grief."

[801] Guard me (Hebrew: וּשְׁמְרוּנִי, *U'shmruni*): This imperative verb includes a direct object suffix (*-ni*, meaning "me") and translates literally to "and guard me" or "and keep me." On a human level, it underscores Yeshua's deep vulnerability as he seeks the physical and emotional solidarity of his closest companions under the crushing weight of impending death. On a tactical level, it functions as a defensive military directive: because an armed ambush was imminent in the pitch-black olive grove, the disciples were commanded to serve as literal bodyguards and watchmen (*shomrim*) to shield his person and sound an alarm. Spiritually, this command carries profound weight regarding spiritual warfare. Entering the midnight hour—the historical threshold of the "Witching Hour" where the spiritual veil is thinnest and forces of darkness are most active—Yeshua explicitly recognized this as the moment "when darkness reigns" (Luke 22:53). Knowing the divine shield was lowering and that he was the primary target of the impending prophetic strike ("Strike the shepherd"), he ordered his inner circle to stand as a spiritual perimeter around him.

Crucially, this command tested human faithfulness rather than a cry for missing protection. Minutes later, Yeshua would rebuke Peter's violent defense by revealing he could instantly summon "more than twelve legions of angels" (Matthew 26:53)—a cataclysmic force of over 72,000 heavenly soldiers capable of annihilating human opposition. However, calling down angels would abort his mission and prevent the fulfillment of *The Scriptures*, which demanded that he voluntarily lay down his life. By intentionally locking away his divine weapons and refusing angelic rescue, Yeshua exercised absolute, self-imposed human restraint. He commanded his disciples to guard him, giving them a final opportunity to stand against the darkness; their subsequent failure left the Shepherd exposed at the hour of his greatest vulnerability, proving human strength futile and forcing him to face the cross completely alone. This human failure stands in stark contrast to the divine declaration in Psalm 121:3–4—a Hallel text they had sung just hours earlier: "*He who keeps you will not slumber... the Protector of Israel will neither slumber nor sleep*."

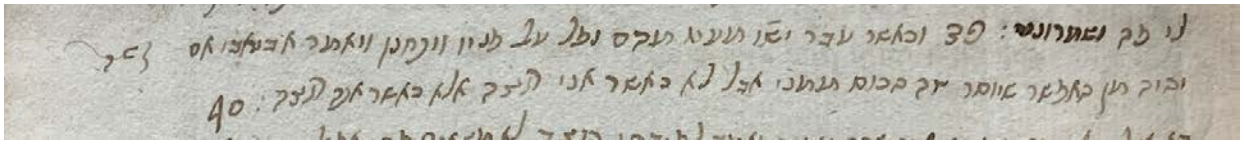
Aramaic: And He said unto them, “There is grief for My Soul, unto the point of death. Remain here with Me and watch {i.e. be alert/stay awake}.”

המיתה	עד	לנפשי	היא	דאגה	להם	אמר
ha’mita, “the death,” (n fs)	ad, “until,” (prep)	l’nafshi, “to/ for/ belonging to my soul,” (prep, n fs, 1cs pronom)	hi, “she/ it,” (3fs pron)	de’aga, “concern, worry,” (n fs)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)

			ושמרוני:	פה	לי	המתינו
			u’shmruni, “and/ but/ so/ or you (mp) watch, guard me,” (v. Pa’al/Qal, imp 2mp, 1cs obj)	po, “here,” (adv)	li, “to/ for/ belonging to me,” (prep, 1cs)	hamtinu! (to men) “wait!” (v. Hif’il, imp 2mp)

Interlinear Chart

Chapter 26:39



וכאשר ערב ישׁ״ו מעט מהם נפל על פניו ויתחנן ויאמר אבי אבי אם יהיה מן האפשר שיוסר זה הכוס ממני אבל לא כאשר אני רוצה אלא כאשר אתה רוצה:

Hebrew Transcription

Translation: And as when Yeshua withdrew a little distance from them, he fell upon his face and pleaded, saying, “My Father, My Father, if it is possible, let this cup be removed from me; yet not as I will, but rather as you will.”

The Scriptures: And going forward a little, He fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me. Yet not as I desire, but as You desire.”

Aramaic: And He departed a little way and fell upon His face, and was praying and said, “Abi {My Father}, if it’s possible, let this Kasa {Cup} pass over Me, nevertheless, not as I am desiring, but as You desire.”

על	נפל	מהם	מעט	ישׁ״ו	ערב	וכאשר
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	nafal, “he/it fell” (v. Pa’al/Qal, qatal, past, 3ms)	mehem, “of/ from them,” (prep 3mp)	m'at, “a little, little few, less, lesser, meager,” (adv)	yeshu, “Yeshua,” (name)	erev, “evening,” (n ms)	ve’ka'asher, "and/ but/ so/ or when,” (prep, adv)

יהיה	אם	אבי	אבי	ויאמר	ויתחנן	פניו
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	im, “if, whether,” (conj)	avi, “my father,” (n ms, 1cs pronom)	avi, “my father,” (n ms, 1cs pronom)	va’yomer, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	v’yitchanen, “and/ but/ so/ or he/it pleaded,” (v. Hit’pael, wayyiqtol, past, 3ms)	panav, “his/its face,” (n mp, 3ms pronom)

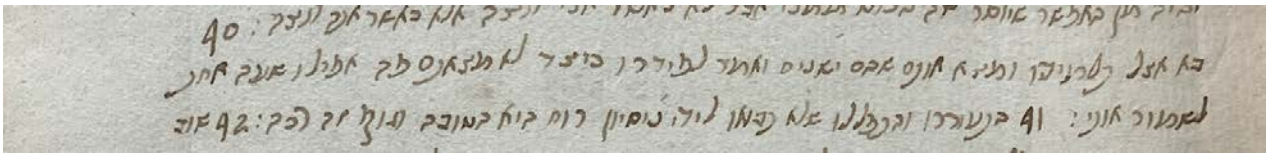
אבל	ממני	הכוס	זה	שיוסר	האפשר	מן
aval, “indeed, truly, verily, surely, but however,’’ (adv)	mimeni, “from/ of/ by me,” (prep)	ha’kos, “the cup,” (n fs)	ze, “this,” (ms pron	she’yusar, “that/ which/ who/ whom he/it will be removed,” (v. Huf’al, yiqtol, fut, 3ms)	ha’efshar, “the possible,” (n ms)	min, “from/ of,” (prep)

אתה	כאשר	אלא	רוצה	אני	כאשר	לא
atah, “you,” (pron)	ka’asher, “when, just as, in the manner that,” (conj)	ela, “but, only, however,” (conj)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	ka’asher, “when,” (conj)	lo, “no/ not,” (part)

						רוצה:
						rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 26:40



בא אצל תלמידיו ומצא אותם שהם ישנים ואמר לפידרו כיצד לא מצאתם פה אפילו שעה אחת לשמור אותי:

Hebrew Transcription

Translation: He came to his talmidim (disciples) and found them sleeping, and said to Pedro (Peter), “How is it that you could not find *the strength* here to guard me even one hour.”

The Scriptures: And He came to the taught ones and found them asleep, and said to Kĕpha, “So, were you not able to watch with Me one hour?

Aramaic: And He came to His Disciples and found them while they were sleeping, and He said unto Kepha {The Rock}, “So, you weren’t able to watch {stay awake} one hour with Me?

ישנים	שהם	אותם	ומצא	תלמידיו	אצל	בא
yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	otam, “them,” (DO marker, 3mp pronom)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzel, “at, in the possession of, near,” (prep)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)

אפילו	פה	מצאתם	לא	כיצד	לפידרו	ואמר
afilu, “even, although,” (adv)	po, “here,” (adv)	metzatem, “you (mp) found,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/ not,” (part)	ki’tzad, how, in what manner? In what respect? (adv)	l’pedro, “Peter,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

			אותי:	לשמור	אחת	שעה
			oti, “me,” (DO marker, 1cs pronom)	lishmor, “to guard, keep,” (v. Pa’al/Qal, inf constr)	echat, “one,” (card num, fs)	sha’a, “hour, time,” (n fs)

Interlinear Chart

Chapter 26:41

התעוררו והתפללו שלא תבואו לידי ניסיון רוח הוא הטובה וגוף זה רכה:

Hebrew Transcription

Translation: “Awaken and pray that you do not come over to temptation; *the* spirit is good, but the body is weak.”

The Scriptures: Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.

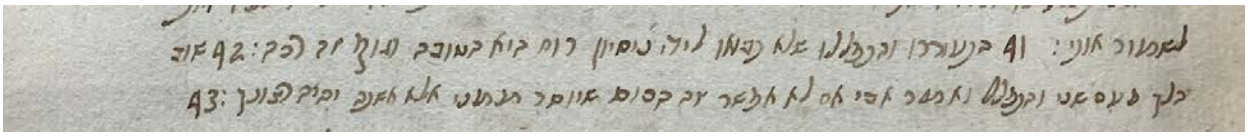
Aramaic: You must watch and pray, so that you will not enter into nesyuna {testing, or temptation}. The spirit is ready, but the body is weak.”

רוח	ניסיון	לידי	תבואו	שלא	והתפללו	התעוררו
ruach, “spirit,” (n cs)	nisayon, “temptation,” (n ms)	le’yedei, “to/ for/ belonging to (the) hands of, over to,” (prep)	tavou, “you (mp) will come,” (v. Pa'al/Qal, yiqtol, fut 2mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	ve’hitpalelu, “and/ but/ so/ or” (to men) “pray,” (v. Hit’pael, imp, 2mp)	hitoreru, (to men) “Awaken!” (v. Hifpael, imp, 2mp)

		רכה:	זה	וגוף	הטובה	הוא
		raka, “soft, immature, weak,” (adj fs)	ze, “this,” (ms pron	v’guf, “and/ but/ so/ or body,” (n ms)	ha’tova, “good, pleasant, appropriate,” (adj fs)	hu, “he/it,” (3ms pron)

Interlinear Chart

Chapter 26:42



שוב הלך פעם שני והתפלל ואמר אבי אם לא אפשר זה הכוס שיוסר ממני אלא אשתה יהיה רצונך:

Hebrew Transcription

Translation: Again, he went a second time and prayed, saying, “My Father, if it is not possible *for* this cup to be removed from me unless I drink *it*, let Your will be done.”

The Scriptures: Again He went away, a second time, and prayed, saying, “O My Father, if it is impossible for this to pass unless I drink it, let Your desire be done.”

Aramaic: Again He went away the second time, and He prayed and said, “Abi {My Father}, if this Kasa {Cup} cannot pass, except I drink it, Your will be done.”

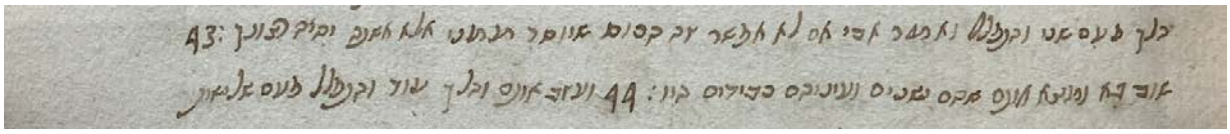
אבי	ואמר	והתפלל	שני	פעם	הלך	שוב
avi, “my father,” (n ms, 1cs pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	v’hitpalel, “and/ but/ so/ or he/it prayed,” (v. Hit’pael, qatal, past, 3ms)	sheni, “second,” (ord num)	pa’am, “time,” (n fs)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	shuv, “again,” (adv)

אם	לא	אפשר	זה	הכוס	שיוסר	ממני
im, “if, whether,” (conj)	lo, “no/ not,” (part)	efshar, “possible, permitted,” (adv)	ze, “this,” (ms pron	ha’kos, “the cup,” (n fs)	she’yusar, “that/ which/ who/ whom he/it will be removed, taken away,” (v. Huf’al, yiqtol, fut, 3ms)	mimeni, “from/ of/ by me,” (prep)

אלא	אשתה	יהיה	רצונך:			
ela, “but, only, however,” (conj)	eshate, “I will drink,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)			

Interlinear Chart

Chapter 26:43



שוב בא ומצא אותם שהם ישנים ועיניהם כבידים היו:

Hebrew Transcription

Translation: Again, he came and found them sleeping, and their eyes were heavy.

The Scriptures: And He came and found them asleep again, for their eyes were heavy.

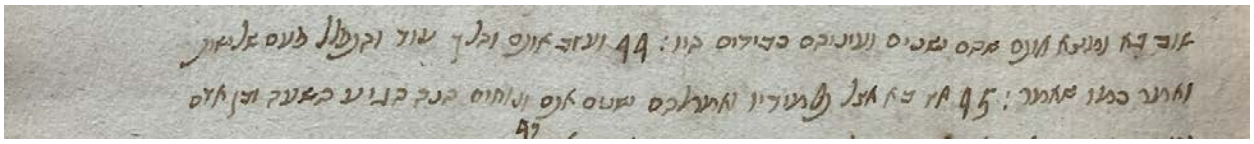
Aramaic: And He came again and found them while they were sleeping, for, their eyes were heavy.

שוב	בא	ומצא	אותם	שהם	ישנים	ועיניהם
shuv, “again,” (adv)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	otam, “them,” (DO marker, 3mp pronom)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)	v’eineihem, “and/ but/ so/ or their (m) eyes,” (n fp, 3mp pronom)

כבידים	היו:					
kveidim, “weighty, heavy,” (adj mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)					

Interlinear Chart

Chapter 26:44



ועזב אותם והלך עוד והתפלל פעם שלישית ואמר כמו שאמר:
Hebrew Transcription

Translation: He left them and went again and prayed a third time, and said just as he had said.

The Scriptures: And He left them, went away again, and prayed the third time, saying the same words.

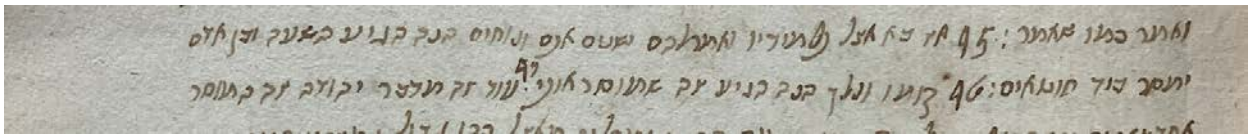
Aramaic: And He left them and went away again, and prayed for the third time, and He said the same words.

שלישית	פעם	והתפלל	עוד	והלך	אותם	ועזב
shlishit, “third,” (ord num)	pa’am, “time,” (n fs)	v’hitpalel, “and/ but/ so/ or he/it prayed,” (v. Hit’pael, qatal, past, 3ms)	od, “yet, still, more, again,” (adv)	ve’halach, “and/ but/ so/ or he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)	ve’azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa’al/Qal, qatal, past, 3ms)

				שאמר:	כמו	ואמר
				she’amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	k’mo, “like, as, similar to,” (adv, prep)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 26:45



אז בא אצל תלמידיו ואמר להם ישנים אתם ונוחים הנה הגיע השעה ובן אדם ימסר ביד חוטאים:

Hebrew Transcription

Translation: Then he came to his talmidim (disciples) and said to them, “Are you still sleeping and resting? Behold, the hour has arrived, and the Son of Man will be delivered into the hands of sinners.”

The Scriptures: Then He came to His taught ones and said to them, “Still sleeping and taking rest? See, the hour has come near, and the Son of Aḏam is delivered up into the hands of sinners.

Aramaic: Then He came to His Disciples and said unto them, “Sleep on now, and take your rest, look! The hour has arrived, and The Son of Man is delivered into the hands of the Khataye {the Sinners}.

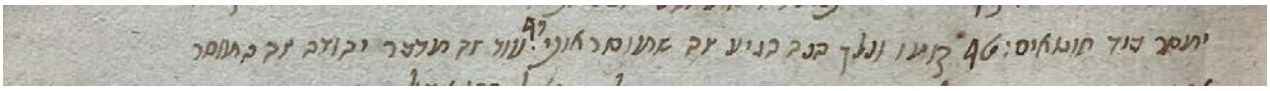
ישנים	להם	ואמר	תלמידיו	אצל	בא	אז
yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzel, “at, in the possession of, near,” (prep)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

אדם	ובן	השעה	הגיע	הנה	ונוחים	אתם
adam, “man, mankind” (n ms)	u’ben, “and/ but/ so/ then son,” (n ms)	ha’sha’a, “the hour,” (n fs)	higia, “he/it arrived,” (v. Hif’il, qatal, past 3ms)	hine, “behold,” (part)	v’nochim, “and/ but/ so/ or comfortable, pleasant, resting,” (adj mp)	atem, “you,” (mp pron)

				חוטאים:	ביד	ימסר
				chot’im, “we/ you (mp)/ they sin, sinners,” (v. Pa’al/Qal, act part, mp)	b’yad, “in/ with/ by (the) hand,” (prep, n fs)	yimaser, “he/it will be delivered, handed over,” (v. Nif’al, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 26:46



קומו ונלך הנה הגיע זה שמוסר אותי:

Hebrew Transcription

Translation: “Rise, let us go. Behold, the one who is betraying me has arrived.”

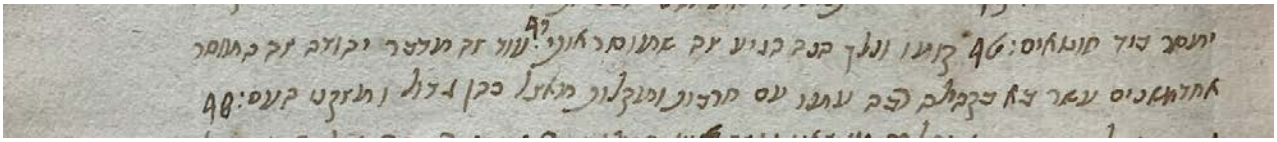
The Scriptures: Rise, let us go. See, he who delivers Me up has come near.”

Aramaic: Arise! Let us go. Look! That one who betrays Me has come.

אותי:	שמוסר	זה	הגיע	הנה	ונלך	קומו
oti, “me,” (DO marker, 1cs pronom)	she’moser, “that/ which/ who/ whom I/ you (ms)/ he/it deliver(s), betray(s),”(rel part, v. Pa’al/Qal, act part, ms)	ze, “this,” (ms pron	higia, “he/it arrived,” (v. Hif’il, qatal, past 3ms)	hine, “behold,” (part)	v’nelech, “and/ but/ so/ or we will go,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	kumu! (to men) “rise, get up!” (v. Pa’al/Qal, imp 2mp)

Interlinear Chart

Chapter 26:47



עוד זה מדבר יהודה זה המסור אחד משנים עשר בא בקהילה רבה עמו עם חרבות ומקלות מאצל כהן גדול ומזקני העם:

Hebrew Transcription

Translation: While this one was speaking, behold Judas (Judas), this betrayer,[802] one of the twelve, came, and a great assembly with him, with swords and clubs from[803] the High Priest and from the elders of the people.

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[802] Literally, “The deliverer.”

[803] The compound preposition מאצל (*me-etzel*), meaning "from beside," "from," or "sent from," marks a clear stylistic departure from classical biblical Hebrew syntax. In epic biblical narrative, an official delegation or force dispatched by an authority figure would invariably be designated with the prepositions *me-et* (מאת) or *me-im* (מעם) to indicate origin or presence. While the standalone preposition *etzel* ("beside") occurs throughout the Hebrew Bible, its fusion with the directional prefix mem—to explicitly denote an official source, delegation, or executive jurisdiction—is a hallmark of Mishnaic Hebrew syntax and early tannaitic prose. In Matthew 26:47, the use of *me-etzel* to describe the heavily armed mob sent by the Sanhedrin serves as a sharp linguistic diagnostic. It signals that the scribe was conceptualizing the arrest party not merely as a chaotic crowd but as a formal administrative delegation operating directly from the headquarters ("from the side") of the chief priests, cast in the authentic legal vernacular of late Second Temple and early Rabbinic Judean dialects.

The Scriptures: And while He was still speaking, see, Yehuḏah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and elders of the people.

Aramaic: And while He was speaking, behold, Yehuda Mashlamana {Judah/Judas, The Traitor}, one from The Twelve, came, and with him a great crowd with saphsire {swords/daggers} and khutre {sticks/staffs} in front of the Rabay Kahne {the Priest's Chiefs} and the Qashishe d'Ama {the Elders of the People}.

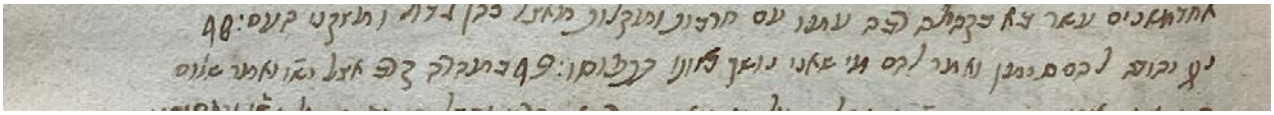
אחד	המסור	זה	יהודה	מדבר	זה	עוד
echad, "one," (card num)	ha'masor, "the" I/ you (ms)/ he/it handed over, betrayed, betrayer," (v. Pa'al/Qal, pssv part, ms)	ze, "this," (ms pron	yehudah, "Judah," (name)	medaber, "I/ you (ms)/ he/it speak(s)," (v. Pi'el, act part, ms)	ze, "this," (ms pron	od, "yet, still, more," (adv)

עם	עמו	רבה	בקהילה	בא	עשר	משנים
im, "with," (prep)	imo, "with him/it," (prep,3ms pronom)	raba, "great," (adj fs)	Be'kehila, "in/ with/ by (the) crowd," (prep, n fs)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	eser, "ten," (card num)	meshenaym, "from/ of (the) two," (prep, card num)

העם:	ומזקני	גדול	כהן	מאצל	ומקלות	חרבות
h'am, "the people," (n ms)	u'mi'ziknei, "and from [the] elders of," (n mp constr)	gadol, "great," (adj ms)	kohen, "priest," (n ms)	me'etzel, "from next to/from the presence of," (prep, n mp)	u'maklot, "and/ but/ so/ or sticks," (n mp)	charavot, "swords," (n fp)

Interlinear Chart

Chapter 26:48



נתן יהודה להם סימן ואמר להם מי שאני נושק אותו תתפוסו:

Hebrew Transcription

Translation: Yehudah (Judas) gave them a sign and said to them: "Whoever I kiss, him you will seize."

The Scriptures: And he who was delivering Him up gave them a sign, saying, "Whomever I kiss, it is He, seize Him."

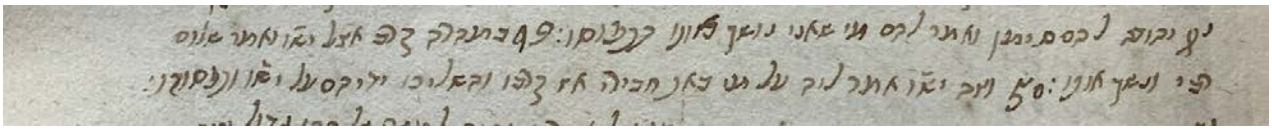
Aramaic: And Yehuda Mashlamana {Judah/Judas, The Traitor} had given them a sign and said, “That one whom I kiss, is he, seize him.”

מי	להם	ואמר	סימן	להם	יהודה	נתן
mi, “who?” (interog part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	siman, “sign, mark, signal,” (n ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yehudah, “Judah,” (name)	natan, “he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)

			תתפוסו:	אותו	נושק	שאני
			titposu, “you (mp) will seize, catch or arrest,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	oto, “him/it,” (DO marker, 3ms pron)	noshek, “I/ you (ms)/ he/it kiss(es),” (v. Pa’al/Qal, act part, ms)	she' ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)

Interlinear Chart

Chapter 26:49



במהרה קרב אצל יש׳ו ואמר שלום רבי ונשק אותו:

Hebrew Transcription

Translation: In haste he drew near to Yeshua and said, “Peace, my master,” and he kissed him.

The Scriptures: And going straight up to יהושע he said, “Greetings, Rabbi!” and kissed Him.

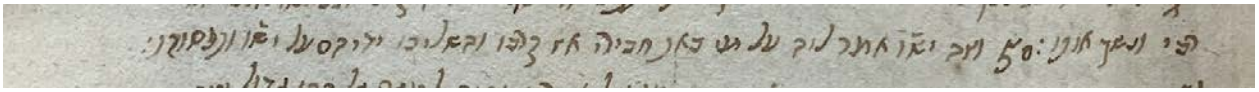
Aramaic: And immediately he drew near towards Eshu {Yeshua}, and said unto Him, “Shlam Rabi {Greetings, My Master},” and kissed Him.

רבי	שלום	ואמר	יש׳ו	אצל	קרב	במהרה
rabi, “Rabbi,” (n ms)	shalom, “peace,” (n ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	etzel, “at, in the possession of, near,” (prep)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	b’mahara, “in/ with/ by (the) quickly, speedily, hastily” (prep, adv)

					אותו:	ונשק
					oto, “him/it,” (DO marker, 3ms pron)	v’nashak, “and/ but/ so/ or he/it kissed,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 26:50



וזה ישׁ׳ו אמר ליה על מי באת חבירי אז קרבו והשליכו ידיהם על ישׁ׳ו ותפסוהו:

Hebrew Transcription

Translation: And this Yeshua said to him, “For whom have you come, my friend?” Then they drew near, and they cast their hands upon Yeshua, and they seized him.

The Scriptures: And יהושע said to him, “Friend, why have you come?” Then they came and laid hands on יהושע and seized Him.

Aramaic: Then He, Eshu {Yeshua}, said unto him, “For this reason you have come, My friend?” Then they approached and placed their hands upon Eshu {Yeshua} and seized Him.

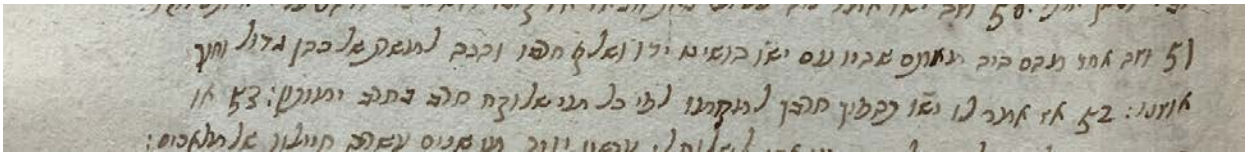
באת	מי	על	ליה	אמר	ישׁ׳ו	וזה
bata, “you (ms) came” (v. Pa’al/Qal, qatal, past, 2ms)	mi, “who?” (interrog part)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	li’yeh, “to him/it,” (prep, Ar. 3ms pronom) Aramaism	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	yeshu, “Yeshua,” (name)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

ישׁ׳ו	על	ידיהם	והשליכו	קרבו	אז	חבירי
yeshu, “Yeshua,” (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yadeihem, “their (m) hands,” (n fp, 3mp pronom)	ve’hishlichu, “they cast, threw” (v. Hif’il, qatal, past, 3mp)	karvu, “they (m) approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)	chaveri, “my friend,” (n ms, 1cs pronom)

						ותפסוהו:
						u’tfasuhu, “and/ but/ so/ or you (mp) seized him/it,” (v. Pa’al/Qal, qatal, past, 2mp, 3ms obj)

Interlinear Chart

Chapter 26:51



וזה אחד מהם היה מאותם שהיו עם יש׳ו הושיט ידו ושלף חרבו והכה למשרת של כהן גדול וחתך אוזנו:

Hebrew Transcription

Translation: And this one from them was from those that were with Yeshua, extended his hand and drew his sword and struck the servant of the High Priest and cut his ear.

The Scriptures: And look, one of those with יהושע put out his hand and drew his sword, and striking the servant of the high priest he cut off his ear.

Aramaic: And behold, one from them who was with Eshu {Yeshua} stretched out his hand and drew the sword, and struck a servant of The Rab Kahne {The Priest’s Chief}, and cut off his ear.

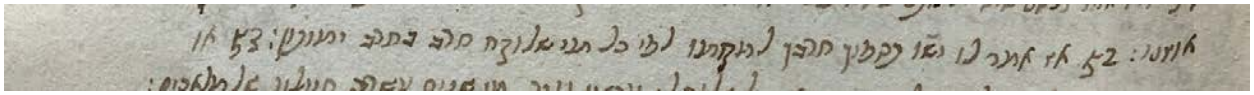
עם	שהיו	מאותם	היה	מהם	אחד	וזה
im, “with,” (prep)	he'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	m’otam, “from/ of those,” (prep, n ms, 3mp pronom)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	mehem, “of/ from them,” (prep 3mp)	echad, “one,” (card num)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

למשרת	והכה	חרבו	ושלף	ידו	הושיט	יש׳ו
la’mesharet, “to or at a servant or attendant” (prep, n ms)	v’hika “he/it struck or smote” (v. Hif’il, qatal, 3ms)	charbo, “his/its sword” (n fs, 3ms pronom)	veshalaf, “he/it drew or unsheathed” (v. Pa’al/Qal, qatal, 3ms)	yado, ‘his/its hand,” (n ms, 3ms pronom)	hoshit, “he/it extended or reached out” (v. Hif’il, qatal, past, 3ms)	yeshu, “Yeshua,” (name)

		אוזנו:	וחתך	גדול	כהן	של
		ozno, “his ear” (n fs, 3ms pronom)	v’chatach, “and/ but/ so/ or he/it cut, slash,” (v. Pa’al/Qal, qatal, past, 3ms)	gadol, “great,” (adj ms)	kohen, “priest,” (n ms)	shel, “of/ belonging to,” (prep) Mishnaic

Interlinear Chart

Chapter 26:52



אז אמר לו יש׳ו תהפיך חרבך למקומו לפי כל מי שלוקח חרב בחרב ימותון:

Hebrew Transcription

Translation: Then Yeshua said to him, “You shall turn back your sword to its place, because everyone who takes a sword, by a sword they shall die.”[804]

The Scriptures: Then יהושע said to him, “Return your sword to its place, for all who take the sword shall die by the sword.

Aramaic: Then Eshu {Yeshua} said unto him, “Return saphsira {the sword} unto its place, for, all those who take up sayphe {swords}, will die by sayphe {swords}.

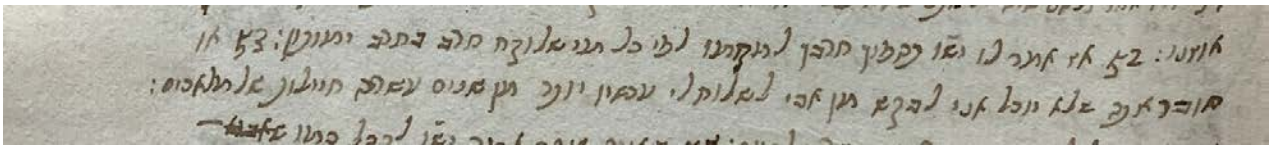
למקומו	חרבך	תהפיך	יש׳ו	לו	אמר	אז
li’mkomo, “to its/his place” (prep, n ms, 3ms pronom)	charbecha, “your sword” (n ms, 2ms pronom)	tahafich, “you (ms) will overturn, reverse, return or turn back” (v. Hif’il, yiqtol, fut, 2ms)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	az, “then, in that case, so,” (conj)

ימותון:	בחרב	חרב	שלוקח	מי	כל	לפי
yemutun, “they will die” (v. Pa’al/Qal, yiqtol, fut, Ar. 3mp) Aramaism	bcherev, “by/ with/ in (the) sword,” (prep, n ms)	cherev, “a sword,” (n fs)	shelokeach, “that/ which/ who/ whom I/ you (ms)/ he/it takes, seizes,” (v. Pa’al/Qal, act part, ms)	mi, “who?” (interog part)	kol, “all of, all, every,” (n ms)	lefi, “according to, because, for,” (prep)

Interlinear Chart

[804] See Genesis 9:6.

Chapter 26:53



או סובר אתה שלא יוכל אני לבקש מן אבי לשלוח לי עכשיו יותר מן שנים עשרה חיילות של מלאכים:

Hebrew Transcription

Translation: "Or are you thinking that I will not be able, I, to request from my Father to send to me now more than twelve armies of messengers?"[805]

The Scriptures: Or do you think that I am not able to pray to My Father now, and He shall provide Me with more than twelve legions of messengers?

Aramaic: Or don't you think that I am able to ask from Abi {My Father} to now raise up for Me more than twelve legions of Malake {*Heavenly* Messengers}?

לבקש	אני	יוכל	שלא	אתה	סובר	או
le'vakesh, "to request or to ask for" (v. Pi'el, inf constr)	ani, "I," (1cs pron)	yuchol, "he/it will be able," (v. Pa'al/Qal, yiqtol, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	atah, "you," (pron)	sover, "I/ you (ms)/ he/ it think(s), hold an opinion," (v. Pa'al/Qal, act part, ms)	o, "or" (conj)

מן	יותר	עכשיו	לי	לשלוח	אבי	מן
min, "from/ of," (prep)	yoter, "more, more than," (adv)	achshav, "now, presently," (adv)	li, "to/ for/ belonging to me," (prep, 1cs)	lishloach, "to send" (v. Pa'al/Qal, inf constr)	avi, "my father," (n ms, 1cs pronom)	min, "from/ of," (prep)

		מלאכים:	של	חיילות	עשרה	שנים
		mal'achim, "angels, messengers," (n mp)	shel, "of, belonging to," (prep) Mishnaic	chaylilot, "armies, legions, forces," (n fp)	asara, "ten," (card num)	shenayim, "two," (card num)

Interlinear Chart

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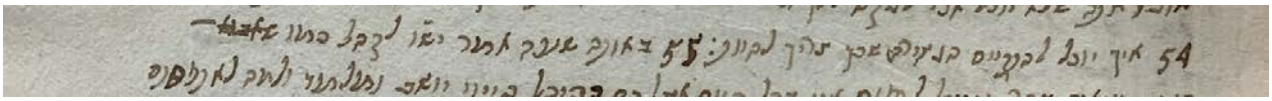
[805] See 2 Kings 6:17 and Daniel 7:10.

Chapter 26:54



איך יוכל להתקיים הגזירה שכך צריך להיות:

Hebrew Transcription

Translation: “How will it be able to be fulfilled, the decree, that thus *it* is necessary to be?”

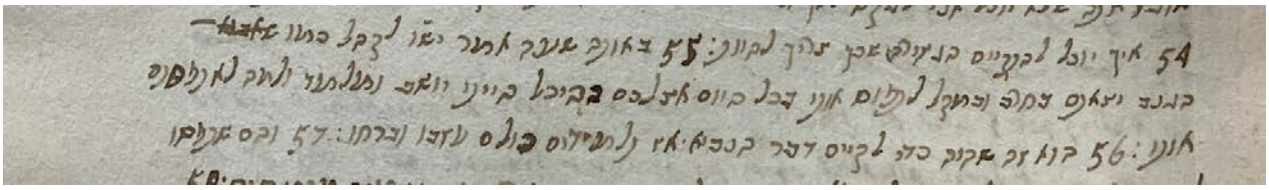
The Scriptures: “How then would the Scriptures be filled that it has to be this way?”

Aramaic: How then will The Kathabe {The Scriptures} be fulfilled, that thus it must be?”

להיות:	צריך	שכך	הגזירה	להתקיים	יוכל	איך
liyot, “to be,” (v. Pa’al/Qal, inf constr)	tzorech,” need, should, must, necessary,” (adj ms)	sha’kach, “that/ which/ who/ whom so, in this way,” (adv)	ha’gzera, “decree, edict, fate or divine ruling,” (n fs)	le’hitkayem, “to be fulfilled or to exist” (v.Hit’pael, inf constr)	yuchol, “he/it will be able,” (v. Pa’al/Qal, yiqtol, 3ms)	eich,“how?” (adv)

Interlinear Chart

Chapter 26:55



באותו שעה אמר יש׳ו לקהל כמו הגנב יצאתם בחרב ובמקל לתפוס אותי בכל היום אצלכם בהיכל הייתי יושב ומלמד ולמה לא תפסתם אותי:

Hebrew Transcription

Translation: In that hour Yeshua said to the crowd, “Like the thief, you went out with sword and with stick to seize me? In all the day next to you in the Temple, I was sitting and teaching, and why did you not seize me?”

The Scriptures: In that hour יהושע said to the crowds, “Have you come out, as against a robber, with swords and clubs to arrest Me? Daily I sat with you, teaching in the Set-apart Place, and you did not seize Me.

Aramaic: In that hour Eshu {Yeshua} said unto the kenshe {the crowds}, “As against a gayasa {a robber} you have come out with swords and staffs to seize Me. Daily I was with you and was sitting in The Haykla {The Temple} teaching, and you didn’t seize Me.

באותו	שעה	אמר	ישׁו	לקהל	כמו	הגנב
b’oto, “in/ with/ by (the) same,” (prep n ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	yeshu, “Yeshua,” (name)	la’kahal, “to/ for/ belonging to (the) crowd,” (prep, n ms)	k’mo, “like, as, similar to,” (adv, prep)	ha’ganav, “the thief,” (n ms)

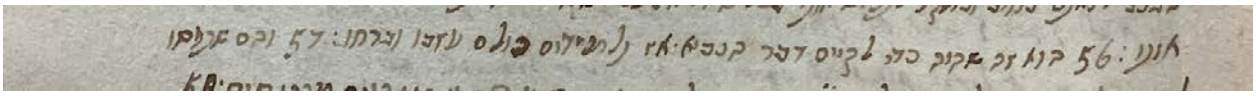
יצאתם	בחרב	ובמקל	לתפוס	אותי	בכל	היום
yetzatem, “you (mp) exited, went out,” (v. Pa’al/Qal, qatal, past, 2mp)	bcherev, “by/ with/ in (the) sword,” (prep, n ms)	uvmakel, “and/ but/ so/ or in/ with/ by (the) club,” (prep, n ms)	litpos, “to catch, to apprehend, to understand,” (v. Pa’al/Qal, infinitive constr)	oti, “me,” (DO marker, 1cs pronom)	be'chol, “in/ with/ by (the) all,” (prep, n ms)	ha’yom, “the day, daily,” (n ms)

אצלכם	בהיכל	הייתי	יושב	ומלמד	ולמה	לא
etzlechem, “with/ among you (mp),” (prep, 2mp pronom)	b’ha’hekal, “in/ with/ by (the) holy place, Temple,” (n ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	yoshev, “I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa’al/Qal, act part, ms)	v’malemed, “and/ but/ so/ or teaching,” (v. Pi’el, act part, ms)	v’lama, “and/ but/ so/ or why? for what?” (adv)	lo, “no/ not,” (part)

תפסתם	אותי:					
tfastem, “You (mp) seized,” (v. Pa’al/Qal, qatal, past, 2mp)	oti, “me,” (DO marker, 1cs pronom)					

Interlinear Chart

Chapter 26:56



הוא זה שהיה כדי לקיים דבר הנביא אז תלמידים כולם עזבו וברחו:

Hebrew Transcription

Translation: And this was in order to fulfill the word of the prophet; then all the disciples left him and fled.[806]

The Scriptures: But all this came to be, so that the Scriptures of the prophets might be filled.” Then all the taught ones left Him and fled.

Aramaic: But, this has happened, so that The Kathabe d’Nabiye {The Writings of The Prophets} might be fulfilled.” Then The Talmiyde {The Disciples} all left Him, and fled.

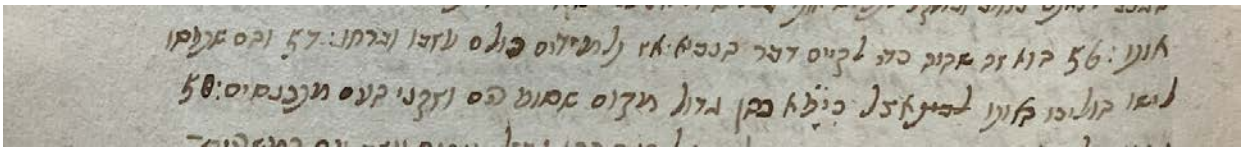
[806] See Psalm 88:8.

הנביא	דבר	לקיים	כדי	שהיה	זה	הוא
ha’navi, “the prophet,” (n ms)	davar, “thing, matter, word,” (n ms)	lekayam, “to fulfill, establish,” (v. Pi’el inf constr) Aramaism	k’dei, “according to, as, in order to,” (conj)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron	hu, “he/it,” (3ms pron)

		ובר֖חו:	עזבו	כולם	תלמידים	אז
		uvarchu, “and/ but/ so/ or they ran away,” (v. Pa’al/Qal, qatal, past, 3mp)	azvu, “they left, abandoned,” (v. Pa’al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n mp, 3mp pronom)	talmidim, “students, disciples,” (n mp)	az, “then, in that case, so,” (conj)

Interlinear Chart

Chapter 26:57



והם שתפסו לישו הוליכו האותו אצל כיפא כהן גדול מקום שסומרים וזקני העם מתכנסים:

Hebrew Transcription

Translation: And those who seized Yeshua led him next to Kayafa (Caiaphas), the High Priest, the place where the scribes and the elders of the people are gathering.

The Scriptures: And those who had seized יהושע led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

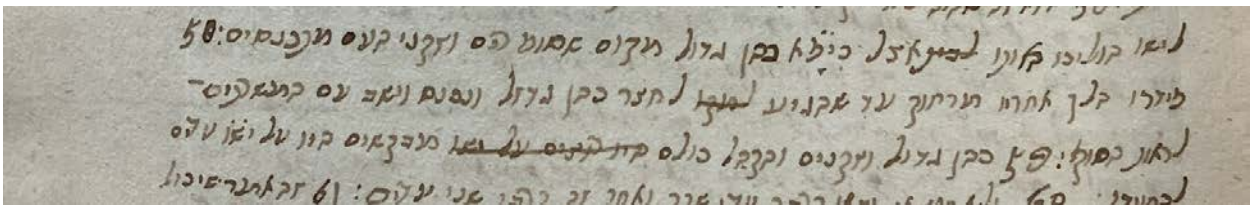
Aramaic: And those who seized Eshu {Yeshua} took Him to Qayapha Rab Kahne {Caiaphas, the Priest’s Chief}, where the Saphre {the Scribes}, and the Qashishe {the Elders} were assembled.

כיפא	אצל	האותו	הוליכו	לישו	שתפסו	והם
kayafa, “Caiaphas,” (name)	etzel, “at, in the possession of, near,” (prep)	ha’oto, “him/it,” (DO marker, 3ms pron)	holichu, “they led away, conducted,” (v. Hif’il, qatal, past, 3mp)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	shetfasu, “that// which/ who/ whom they seized, captured,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)

מתכנסים:	העם	וזקני	שסומרים	מקום	גדול	כהן
mitkanisim, “we/ you (mp)/ they were gathering,” (v. Hit’pael, act part, mp)	h’am, “the people,” (n ms)	v’ziknei, “and/ but/ so/ or elders of,” (n mp constr)	she’sophrim, “that/ which/ who/ whom scribes,” (rel part, n mp)	makom, “place,” (n ms)	gadol, “great,” (adj ms)	kohen, “priest,” (n ms)

Interlinear Chart

Chapter 26:58



פידרו הלך אחריו מרחוק עד שהגיע לחצר כהן גדול ונכנס וישב עם המשרתים לראות הסוף:

Hebrew Transcription

Translation: Pedro (Peter) walked after him from afar, until he arrived at the courtyard of the High Priest; and he entered and sat with the servants to see the end.

The Scriptures: But Kĕpha followed Him at a distance to the courtyard of the high priest, and he went in and sat with the servants to see the end.

Aramaic: On the other hand, Shimeun {Simeon}, called "Kepha" {The Rock}, was going behind Him from a distance up to the Court of The Rab Kahne {The Priest’s Chief}, and he entered and sat inside with the dakhshe {the attendants}, so that he might see the khartha {the end}.

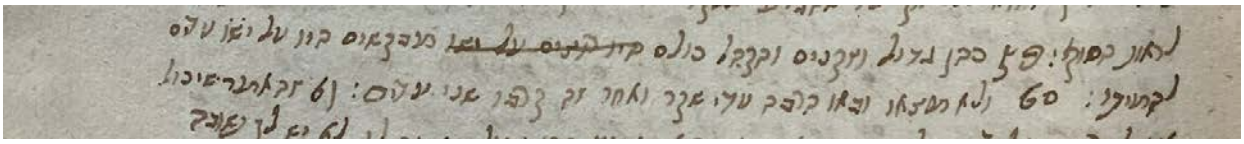
לחצר	שהגיע	עד	מרחוק	אחריו	הלך	פידרו
lachatzar, “to/ for/ belonging to (the) courtyard,” (prep, n fs)	she’higia, “that/ which/ who/ whom he/it arrived,” (rel part, v. Hif’il, qatal, past, 3ms)	ad, “until,” (prep)	me’rachok, “from/ of afar off,” (prep, adj, ms)	acharav, “after him/it,” (prep, pron 3ms)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)

לראות	המשרתים	עם	וישב	ונכנס	גדול	כהן
lir’ot, “to see,” (v. Pa'al/Qal, inf)	hamshartim, “the officers, servants, attendants,” (n mp)	im, “with,” (prep)	v'yashav, “and/ but/ so/ or he/it sat, dwelt,” (v. Pa'al/Qal, qatal, past, 3ms)	v’nichnas, “and/ but/ so/ or he/it entered,” (v. Nif’al, qatal, past, 3ms)	gadol, “great,” (adj ms)	kohen, “priest,” (n ms)

						הסוף:
						hasof, “the end, outcome,” (n ms)

Interlinear Chart

Chapter 26:59



כהן גדול וזקנים והקהל כולם מבקשים היו על יש׳ו עדים להמיתו:

Hebrew Transcription

Translation: The High Priest and elders and the assembly, all of them, seeking witnesses against Yeshua in order to put him to death.

The Scriptures: And the chief priests, and the elders, and all the council were seeking false witness against יהושע to put Him to death,

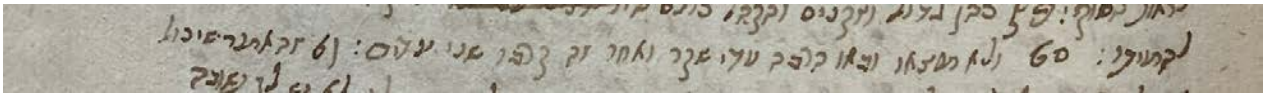
Aramaic: Now, the Rabay Kahne {the Priest’s Chiefs}, and the Qashishe {the Elders} and the whole Kenushtha {Synagogue/Assembly}, were seeking witnesses against Eshu {Yeshua}, so that they could kill Him,

היו	מבקשים	כולם	והקהל	וזקנים	גדול	כהן
hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	kulam, “all of them,” (n mp, 3mp pronom)	v’hakahal, “and/ but/ so/ or the assembly, crowd,” (n ms)	uzekenim, “and/ but/ so/ or elders,” (n mp)	gadol, “great,” (adj ms)	kohen, “priest,” (n ms)

			להמיתו:	עדים	יש׳ו	על
			lahamito, “to put to death, execute,” (v. Hif’il, inf constr, 3ms obj)	edim, “witnesses,” (n mp)	yeshu, “Yeshua,” (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

Interlinear Chart

Chapter 26:60



ולא מצאו ובאו הרבה עדי שקר ואחר זה קרבו שני עדים:
Hebrew Transcription

Translation: And they found none; and many false witnesses came, but after this, two witnesses approached.

The Scriptures: but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward,

Aramaic: and they didn't find them. And many false witnesses came. Then at the last, two was brought forth,

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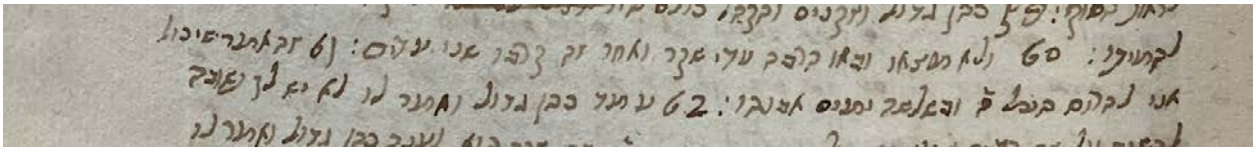
ולא	מצאו	ובאו	הרבה	עדי	שקר	ואחר
ve'lo, "and/ but/ so/ or no/not," (neg part)	matzu, "they found," (v. Pa'al/Qal, qatal, past, 3mp)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	edei, "witnesses of-," (n mp constr)	sheker, "falsehood, lie," (n ms)	v'achar, "and/ but/ so/ or after," (prep)

זה	קרבו	שני	עדים:			
ze, "this," (ms pron)	karvu, "they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	shnei, "two," (card num)	edim, "witnesses," (n mp)			

Interlinear Chart

Chapter 26:61



זה אמר שיכול אני להרוס היכל ה׳ ובשלשה ימים אבנהו:
Hebrew Transcription

Translation: This one said: "That I am able to destroy[807] the Temple of the Lord, and in three days I will build *it*."

[807] The construction שיכול (*she-yakhol*) in Matthew 26:61 shows two clear signs of Mishnaic Hebrew. First, it switches from the classical biblical relative pronoun אשר (asher) to the Rabbinic prefix ־ש (she-), a grammatical change common in late Second Temple and tannaitic literature. Second, this form combines the prefix with the stative verb or participle *yakhol* (יכול), along with

The Scriptures: and said, “This one said, ‘I am able to destroy the Dwelling Place of Elohim and to build it in three days.’”

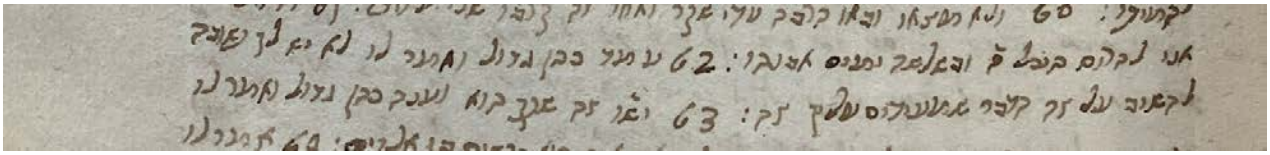
Aramaic: and said, “This one said that, ‘I am able to destroy The Haykla d’Alaha {The Temple of God}, and in three days rebuild it!’”

ה׳	היכל	להרוס	אני	שיכול	אמר	זה
“Yehovah,” (name)	hekal, “holy place,” (n ms)	laharos, “to destroy, demolish, tear down,” (v. Pa’al/Qal, inf constr)	ani, “I,” (1cs pron)	sheychol, “that/ which/ who/ whom he/it is able,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron

				אבנהו :	ימים	ובשלשה
				evnehu, “I will build him/it,” (v. Pa’al/Qal, yiqtol, fut, 1cs, 3ms obj)	yamim, “days,” (n mp)	uvshlosha, “and/ but/ so/ or in/ with/ by (the) three,” (prep, card num)

Interlinear Chart

Chapter 26:62



עמד כהן גדול ואמר לו לא יש לך תשובה להשיב על זה הדבר שמעידים עליך זה:

Hebrew Transcription

Translation: The High Priest stood up and said to him, “Do you have no answer to return regarding this matter which these are testifying against you?”

The Scriptures: And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?”

Aramaic: And The Rab Kahne {The Priest’s Chief} arose, and said unto Him, “Do you not answer something to this statement, what it is that these testify against you?”

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the personal pronoun ani, to create a present-tense clause meaning 'that I am able or can.' This shift from the older biblical style, which used more complex modal language, to a shorter, participle-based syntax reflects early Rabbinic Judean speech. It suggests the text was written or preserved by scribes familiar with the everyday and legal language of early centuries of the common era.

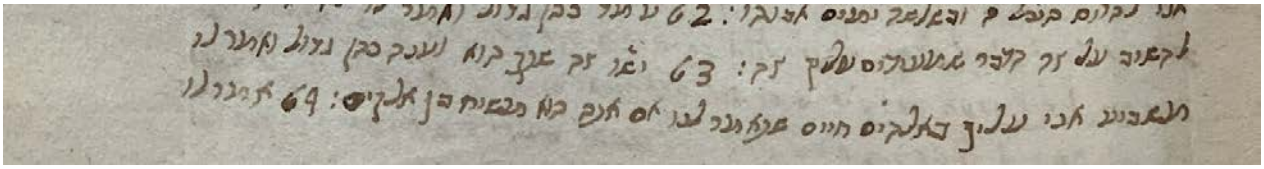
עמד	כהן	גדול	ואמר	לו	לא	יש
amad, “he/it stood,” (v. Pa’al/Qal, qatal, past, 3ms)	kohen, “priest,” (n ms)	gadol, “great,” (adj ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no/ not,” (part)	yesh, “there is/ there exists,” (part)

לך	תשובה	להשיב	על	זה	הדבר	שמעידים
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	teshuva, “answer, response,” (n fs)	le’hashiv, “to return, answer,” (v. Hif’il, inf constr)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ze, “this,” (ms pron	ha’ dabar, “the word, thing, matter,” (n ms)	she’me’idim, “that/ which/ who/ whom we/ you (mp)/ they, those testifying,” (rel part, v. Hif’il, act part, mp)

עליך	זה:					
aleicha, “on, upon; over; about, regarding you,” (prep 2ms 'pronom)	ze, “this,” (ms pron					

Interlinear Chart

Chapter 26:63



יש׳ו זה שתק הוא וענה כהן גדול ואמר לו משביע אני עליך באלהים חיים שתאמר לנו אם אתה הוא משיח בן אלהים:

Hebrew Transcription

Translation: And this Yeshua remained silent.[808] And the High Priest answered and said to him, “I adjure you by the living Elohim, that you tell us if you are he, the Messiah, the Son of Elohim.”

The Scriptures: But יהושע remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.”

Aramaic: But, Eshu {Yeshua} was silent, and The Rab Kahne {The Priest’s Chief} answered and said unto him, “I adjure you by Alaha Khaya {The Living God}, that you tell us if you are Meshikha breh d'Alaha {The Anointed One, The Son of God}!”

[808] See Leviticus 5:1 and Isaiah 53:7.

גדול	כהן	וענה	הוא	שתק	זה	ישׁ׳ו
gadol, “great,” (adj ms)	kohen, “priest,” (n ms)	v’ana, “and/ but/ so/ or he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	shatak, “he/it was quiet,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron	yeshu, “Yeshua,” (name)

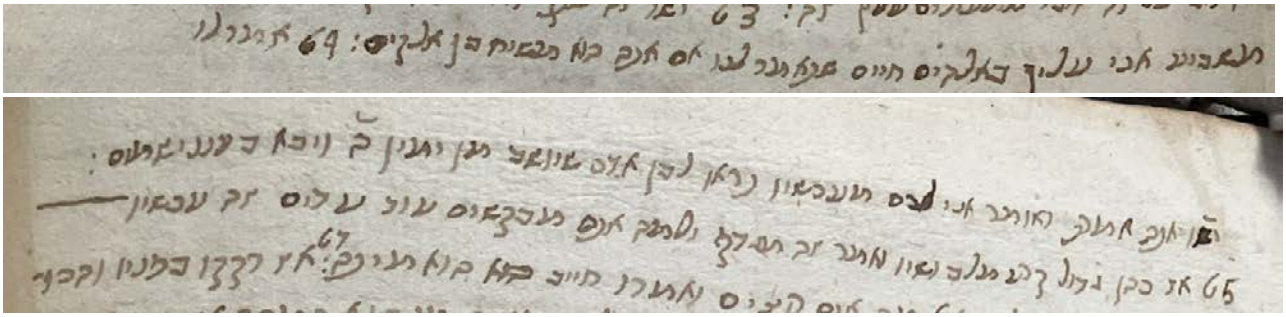
חיים	באלהים	עליך	אני	משביע	לו	ואמר
chayyim, “living,” (adj mp)	belohim, “in/ with/ by (the) God(s),” (prep, n mp)	aleicha, “on, upon; over; about, regarding you,” (prep, 2ms 'pronom)	ani, “I,” (1cs pron)	mashbia, “I/ you (ms)/ he/it cause to swear, adjure, bind by oath,” (v. Hif’il, act part, ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

בן	משיח	הוא	אתה	אם	לנו	שתאמר
ben, “son,” (n ms)	mashiach, “Messiah,” (n ms)	hu, “he/it,” (3ms pron)	atah, “you,” (pron)	im, “if, whether,” (conj)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	she’tomar, “that/ which/ who/ whom you will say,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)

						אלהים:
						elohim, “God(s)” (n mp)

Interlinear Chart

Chapter 26:64



אמר לו ישׁ׳ו אתה אמרת ואומר אני לכם מעכשיו תראו לבן אדם שיושב מן ימין ה׳ ויבא בענני שמים:

Hebrew Transcription

Translation: Yeshua said to him, “You have said *it*; and I say to you, from now on you will see the Son of Man sitting from the right hand of Yehovah[809] and coming in the clouds of heaven.”

[809] See Psalms 110:1, Hebrews 1:3, and Mark 16:19.

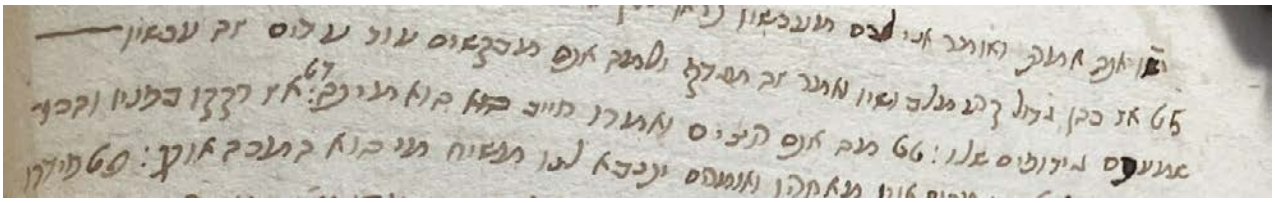
The Scriptures: יהושע said to him, “You have said it. Besides I say to you, from now on you shall see the Son of Aḏam sitting at the right hand of the Power, and coming on the clouds of the heaven.”

Aramaic: Eshu {Yeshua} said unto him, “You said it! But, I say unto you, that from now on you will see The Son of Man who sits at the right hand of The Khayla {The Power}, and is coming on The Nanay Shmaya {The Clouds of the Heavens}!”

אני	ואומר	אמרת	אתה	יש׳ו	לו	אמר
ani, “I,” (1cs pron)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	amarta, “you (ms) have said,” (v. Pa’al/Qal, qatal, past, 2ms)	atah, “you,” (pron)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)
מן	שיושב	אדם	לבן	תראו	מעכשיו	לכם
min, “from/ of,” (prep)	she’yoshev, “that/ which/ who/ whom I/ you (ms)/ he/ it sit(s),” (rel part, v. Pa’al/Qal, act part, ms)	adam, “man, mankind” (n ms)	leven, “to/ for/ belonging to (the) son,” (prep, n ms)	tir’u, “you (mp) will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	m’achshav, “from/ of now on, thenceforth,” (prep, adv)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)
		שמים:	בענני	ויבא	ה׳	ימין
		shamayim, “heavens, skies,” (n mp)	ba’ananei, “in/ with/ by (the) clouds,” (prep, n mp)	v’yavo, “and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	“Yehovah,” (name)	yemin, “right hand of,” (fs constr)

Interlinear Chart

Chapter 26:65



אז כהן גדול קרע מלב ושיו ואמר זה מגדף ולמה אתם מבקשים עוד עדים זה עכשיו שמעתם גידופים שלו:

Hebrew Transcription

Translation: Then the High Priest tore[810] his garments and said, "This one blasphemes! And why do you seek witnesses still? This now you have heard his blasphemies."

The Scriptures: Then the high priest tore his garments, saying, "He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!

Aramaic: Then, The Rab Kahne {The Priest's Chief} tore his garments, and said, "Look! Gadeph {He blasphemes}! Why therefore do we seek sahde {witnesses}? Behold, now you have heard gudaphe {his blasphemy}!

אז	כהן	גדול	קרע	מלבושיו	ואמר	זה
az, "then, in that case, so," (conj)	kohen, "priest," (n ms)	gadol, "great," (adj ms)	kara, "he/it tore, ripped," (v. Pa'al/Qal, qatal, past, 3ms)	malbushav, "from/ of his/its garments," (possessive pron, n mp, 3ms pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (ms pron)

מגדף	ולמה	אתם	מבקשים	עוד	עדים	זה
megadef, "I/ you (ms)/ he/it curse(s), blasphemy," (v. Pi'el, act part, ms)	v'lama, "and/ but/ so/ or why? for what?" (adv)	atem, "you (mp)," (mp pron)	mevakshim, "we/ you (mp)/ they ask, request, seek," (v. Pi'el, act part, mp)	od, "yet, still, more," (adv)	edim, "witnesses," (n mp)	ze, "this," (ms pron)

עכשיו	שמעתם	גידופים	שלו:			
achshav, "now, presently," (adv)	shma'atem, "you (mp) heard," (v. Pa'al/Qal, qatal, past, 2mp)	gidufim, "blasphemies," (n mp)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)			

Interlinear Chart

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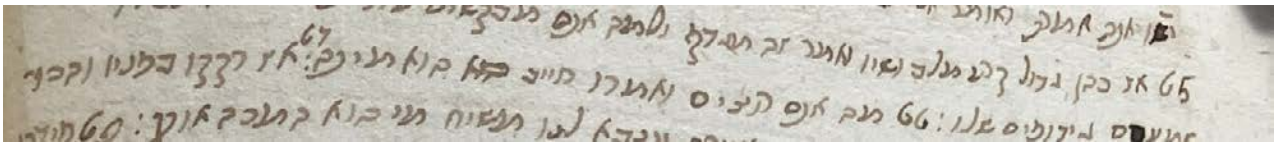
[810] See Leviticus 21:10.

Chapter 26:66



מה אתם רוצים ואמרו חייב הוא מיתה:

Hebrew Transcription

Translation: "What do you want?" And they said, "He is guilty of death."

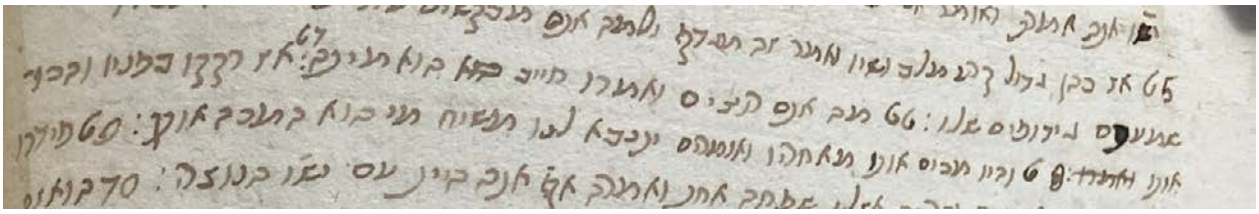
The Scriptures: What do you think? And they answering, said, "He is liable to death."

Aramaic: What do you want?" They answered and said, "He is guilty of death!"

מה	אתם	רוצים	ואמרו	חייב	הוא	מיתה:
mah, "what?" (interrog part)	atem, "you (mp)," (mp pron)	rotzim, "I/ you (mp)/ they, those want, desire," (v. Pa'al/Qal, act part, mp)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	chiyev, "liable, guilty," (adj ms)	hu, "he/it," (3ms pron)	mitah, "death," (n fs)

Interlinear Chart

Chapter 26:67



אז רקקו בפניו והכה אותו:

Hebrew Transcription

Translation: Then they spat in his face and struck him.

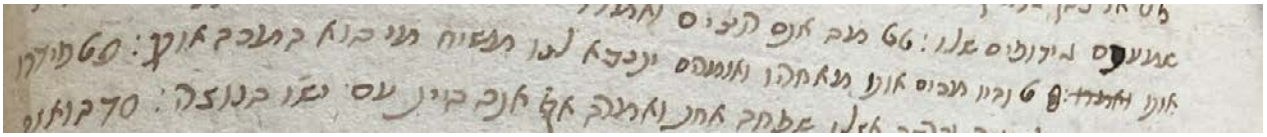
The Scriptures: Then they spat in His face and beat Him, and others slapped Him,

Aramaic: Then they spit in His face, and they were striking Him on the head, but others were beating Him.

		אותו:	והכה	בפניו	רקקו	אז
		oto, “him/it,” (DO marker, 3ms pron)	vehikah, “and/ but/ so/ or he/it struck,” (v. Hif’il, qatal, past, 3ms)	befanav, “in/ with/ by/ in his/its face, before him/it,” (prep, 3ms pronom)	rakeku, “they spat,” (v. Pa’al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)

Interlinear Chart

Chapter 26:68



והיו מכים אותו מאחריו ואומרים יתנבא לנו משיח מי הוא המכה אותך:

Hebrew Transcription

Translation: And they were striking him from behind him and saying, “Prophesy to us, Messiah! Who is he, the one striking you?”

The Scriptures: saying, “Prophesy to us, Messiah! Who is the one who struck You?”

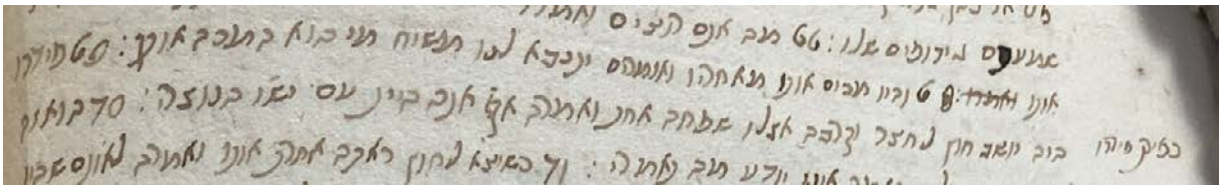
Aramaic: And they were saying unto Him, “Ethnaba {Prophesy} for us Meshikha {The Anointed One}, who is the one who struck you?”

לנו	יתנבא	ואומרים	מאחריו	אותו	מכים	והיו
l’anu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	yitnabe, “you (ms) prophesy!” (v.Hit’pael, yiqtol, fut, 2ms)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	meachrav, “from/ of behind him/it,” (prep, adv, 3ms pronom)	oto, “him/it,” (DO marker, 3ms pron)	makim, “we/ you (mp)/ they, those strike, striking,” (v. Hif’il, act part, mp)	v’hayu, “and/ but/ so/ or they were,” (v. Pa’al/Qal, qatal, past, 3mp)

		אותך:	המכה	הוא	מי	משיח
		otacha, (DO marker) “you,” (2ms pronom)	hamakeh, “the I/ you (ms)/ he/it strike(s),” (v. Hif’il, act part, ms)	hu, “he/it,” (3ms pron)	mi, “who?” (interrog part)	mashiach, “Messiah,” (n ms)

Interlinear Chart

Chapter 26:69



פידרו היה יושב חוץ לחצר וקרבה אצלו שפחה אחת ואמרה אף אתה היית עם ישׁו הנוצרי:
Hebrew Transcription

Translation: Pedro (Peter) was sitting outside in the courtyard, and a certain maidservant approached near to him and said, “You also were with Yeshua the Nazarene.”

The Scriptures: And Kĕpha sat outside in the courtyard, and a servant girl came to him, saying, “And you were with יהושע of Galil.”

Aramaic: Now, Kepha {The Rock} was sitting outside in the courtyard, and a certain amtha {servant girl} drew near to him, and was saying unto him, “You also were with Eshu Natsraya {Yeshua, the Nazarene}!”

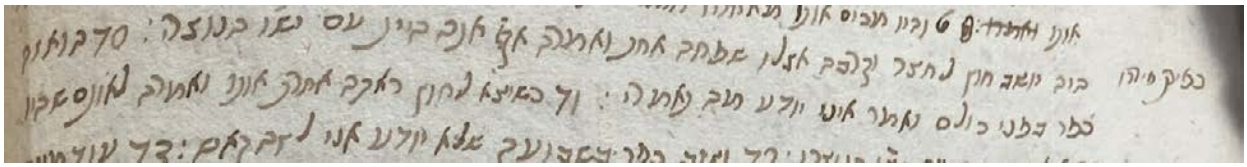
אצלו	וקרבה	לחצר	חוץ	יושב	היה	פידרו
etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v’karvah, “and/ but/ so/ or she/it drew near, approached,” (v. Pa’al/Qal, qatal, past, 3fs)	lachatzer, “to/ for/ belonging to (the) courtyard,” (prep, n fs)	chutz, “outside, apart from, except from,” (prep, n ms)	yoshev, ‘I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa’al/Qal, act part, ms)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	Pedro, “Peter,” (name)

עם	היית	אתה	אף	ואמרה	אחת	שפחה
im, “with,” (prep)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	atah, “you,” (pron)	af, “also, even, therefore,” (part)	v’ahmrah, “and/ but/ so/ or she/it said,” (v. Pa’al/Qal, qatal, 3fs)	echat, “one,” (card num, fs)	shifchah, “female slave, maidservant,” (n fs)

					הנוצרי:	ישׁו
					hanatzri, “the Nazarene,” (n ms)	yeshu, “Yeshua,” (name)

Interlinear Chart

Chapter 26:70



הוא זה כפר בפני כולם ואמר איני יודע מה תאמרי:

Hebrew Transcription

Translation: And this one denied before all of them and said, “I do not know what you are saying.”

The Scriptures: But he denied it before them all, saying, “I do not know what you say.”

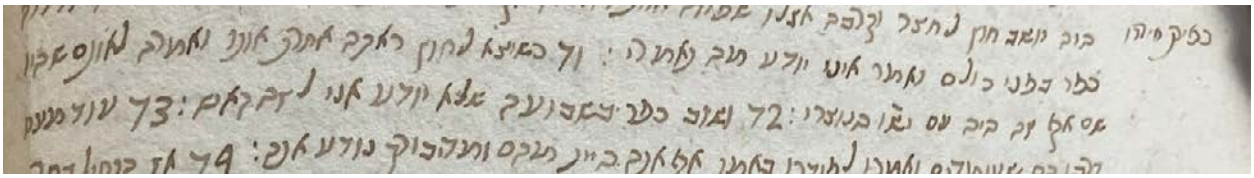
Aramaic: But, he denied it before them all, and said, “I don’t know what you are saying.”

איני	ואמר	כולם	בפני	כפר	זה	הוא
einí, “I am not,” (neg part, 1cs)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	kulam, “all of them,” (n mp, 3mp pronom)	bifnei, “in/ with/ by (the) in the faces of, before,” (prep, n mp constr)	kafar, “he/it denied, renounced, disowned,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)	hu, “he/it,” (3ms pron)

				תאמרי:	מה	יודע
				tomri, “you (fs) are saying, speak,” (v. Pa’al/Qal, yiqtol, fut, 2fs)	mah, “what?” (inter part)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

Chapter 26:71



כשיצא לחוץ ראתה אחרת אותו ואמרה לאותם שהיו שם אף זה היה עם ישו הנוצרי:

Hebrew Transcription

Translation: When he went out outside, another *woman* saw him and said to those who were there, “This one also was with Yeshua the Nazarene.”

The Scriptures: And as he was going out into the porch, another girl saw him and said to those there, “And this one was with יהושע of Natsareth.”

Aramaic: And when he went out unto the sepha {the porch}, another saw him, and said unto them that were there, “This man was also with Eshu Natsraya {Yeshua, the Nazarene}!”

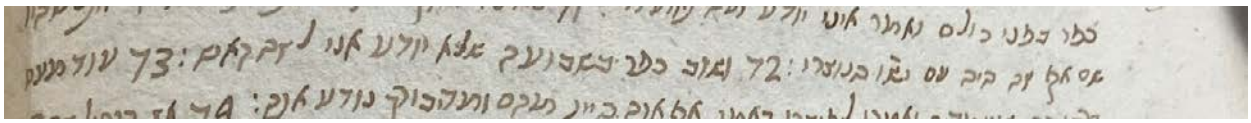
לאותם	ואמרה	אותו	אחרת	ראתה	לחוץ	כשיצא
l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	v’ahmrah, “and/ but/ so/ or she/it said,” (v. Pa’al/Qal, qatal, 3fs)	oto, “him/it,” (DO marker, 3ms pron)	achheret, “other, another, different,” (adj fs)	ra’atah, “she/it saw,” (v. Pa’al/Qal, qatal, 3fs)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	ksheyatza, “when he/it went out,” (conj, v. Pa’al/Qal, qatal, past, 3ms)

ישו׳	עם	היה	זה	אף	שם	שהיו
yeshu, “Yeshua,” (name)	im, “with,” (prep)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	ze, “this,” (ms pron)	af, “also, even, therefore,” (part)	sham, “there,” (adv)	he'hayu, “that/ which/ who/ whom they were,” (rel part, v. Pa’al/Qal. qatal, past, 3mp)

						הנוצרי:
						ha’natzri, “the Nazarene,” (n ms)

Interlinear Chart

Chapter 26:72



ושוב כפר בשבועה שלא יודע אני לזה האיש:

Hebrew Transcription

Translation: And again he denied with an oath, “That I do not know this man.”

The Scriptures: But again he denied with an oath, “I do not know the Man!”

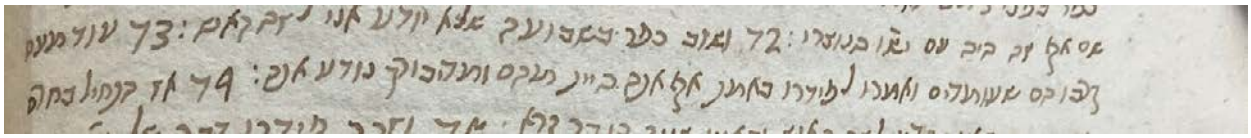
Aramaic: And again he denied it, with mawmatha {oaths}, “I don’t know the gabra {man}!”

לזה	אני	יודע	שלא	בשבועה	כפר	ושוב
le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	ani, “I,” (1cs pron)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	b’shvu’a, “in/ with/ by (the) oath,” (prep, n fs)	kfar, “he/it denied,” (v. Pa’al/Qal, qatal, past, 3ms)	v’shuv, “and/ but/ so/ or again,” (adv)

						האיש:
						ha’ish, “the man,” (n ms)

Interlinear Chart

Chapter 26:73



עוד מעט קרבו הם שעומדים ואמרו לפידרו באמת אף אתה היית מהם ומדיבורך נודע אתה:

Hebrew Transcription

Translation: A little while later, those who were standing approached and said to Peter, “In truth, you also were one of them, and from your speech you are known.”

The Scriptures: And after a while those who stood by came to him and said to Kĕpha, “Truly you are one of them too, for even your speech gives you away.”

Aramaic: Then after a little while, those who were standing by drew near and said unto Kepha {The Rock}, “Truly, you are also from them, for, even your speech makes you known!”

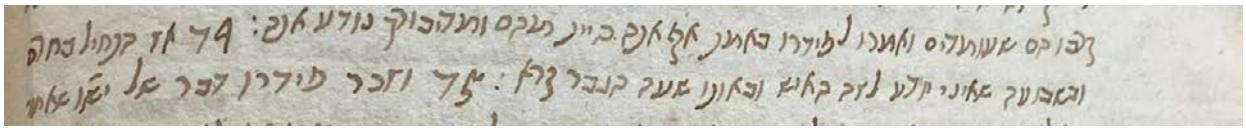
לפידרו	ואמרו	שעומדים	הם	קרבו	מעט	עוד
le’pedro, “to/ for/ belonging to Peter,” (prep, name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	she’omdim, “that/ which/ whom/ who we/ you (mp)/ they, those standing,” (rel part, v. Pa’al/Qal, act part, mp)	hem, “they,” (pron, mp)	karvu, “they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	m'at, “a little, little few, less, lesser, meager,” (adv)	od, “yet, still, more,” (adv)

נודע	ומדיבורך	מהם	היית	אתה	אף	באמת
noda, “I/ you (ms)/ he/it are known, revealed,” (v. Nif’al, act part, ms)	umidiburcha, “and/ but/ so/ or from/ of your speech,” (prep, n ms, 2ms pronom)	mehem, “of/ from them,” (prep 3mp)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	atah, “you,” (pron)	af, “also, even, therefore,” (part)	b'emet, “in/ with/ by (the) truth (prep, n fs)

						אתה:
						atah, “you,” (pron)

Interlinear Chart

Chapter 26:74



אז התחיל בחרם ובשבועה שאיני יודע לזה האיש ובאותו שעה הגבר קרא:

Hebrew Transcription

Translation: Then he began with a curse and with an oath, “That I do not know this man!” And in that hour, the man[811] cried out.”

The Scriptures: Then he began to curse and to swear, saying, “I do not know the Man!” And immediately a cock crowed.

Aramaic: Then, he began to curse and swear, “I don’t know the gabra {man}!” And at that moment the tharnagla {the roster} cried out.

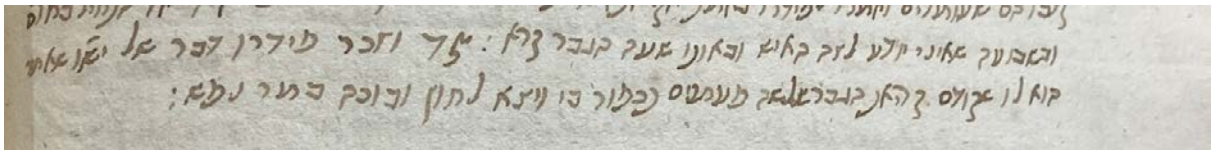
לזה	יודע	שאיני	ובשבועה	בחרם	התחיל	אז
le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	she’eini, “that/ which/ who/ whom I am not, do not,” (rel part, 1cs pronom)	ub’shevuah, “and/ but/ so/ or in/ with/ by (the) oath,” (prep, n fs)	becherem, “in/ with/ by (the) curse,” (prep, n ms)	hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

[811] And at that very hour, the rooster called (Hebrew: הַגֶּבֶר קָרָא, *Ha’Gever Kara*): While standard modern translations opt for a biological bird, the use of the word *Gever*—which literally translates to "a man" or "a mighty man" rather than the standard Hebrew word for a rooster (*Tarnegol*)—preserves a precise, 1st-century historical idiom native to Second Temple Jerusalem. According to ancient Jewish records detailing Temple operations (Mishnah *Yoma* 1:8), the daily shift schedule of the priesthood was initiated by an official known as הַגֶּבֶר (*Ha'Gever*), the Temple Crier, who scaled the sacred stone walls to announce the end of the third night watch by shouting a wake-up call to the city at exactly 3:00 AM. This official human signal perfectly coincided with the termination of the Roman military's *Alektorophonia* (Cockcrow) watch, meaning that Peter’s final, crushing denial was exposed not by a random farm animal, but by an institutional timekeeping voice echoing across the dark valley to declare that the midnight battle watch had officially ended and the morning of the crucifixion had begun.

		קרא:	הגבר	שעה	ובאותו	האיש
		kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	ha’gever, “the man, mighty one,” (n ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	uv’oto, “and/ but/ so/ or in/ with/ by that/ same, he/it,” (prep, n ms)	ha’ish, “the man,” (n ms)

Interlinear Chart

Chapter 26:75



וזכר פידרו דבר של יש׳ו שאמר הוא לו שקודם קריאת הגבר שלשה פעמים תכפור בי ויצא לחוץ ובוכה במר נפש:

Hebrew Transcription

Translation: And Pedro (Peter) remembered the word of Yeshua that he had said to him, that “Before the calling of the man, three times you will deny me.” And he went to the outside and wept in bitterness of soul.

The Scriptures: And Kĕpha remembered the word of יהושע who had said to him, “Before a cock crows, you shall deny Me three times.” And going out, he wept bitterly.

Aramaic: And Kepha {The Rock} remembered the word which Eshu {Yeshua} had said unto him that, “Before the tharnagla {the roster} cries out three times, you will deny me.” And he went outside weeping bitterly.

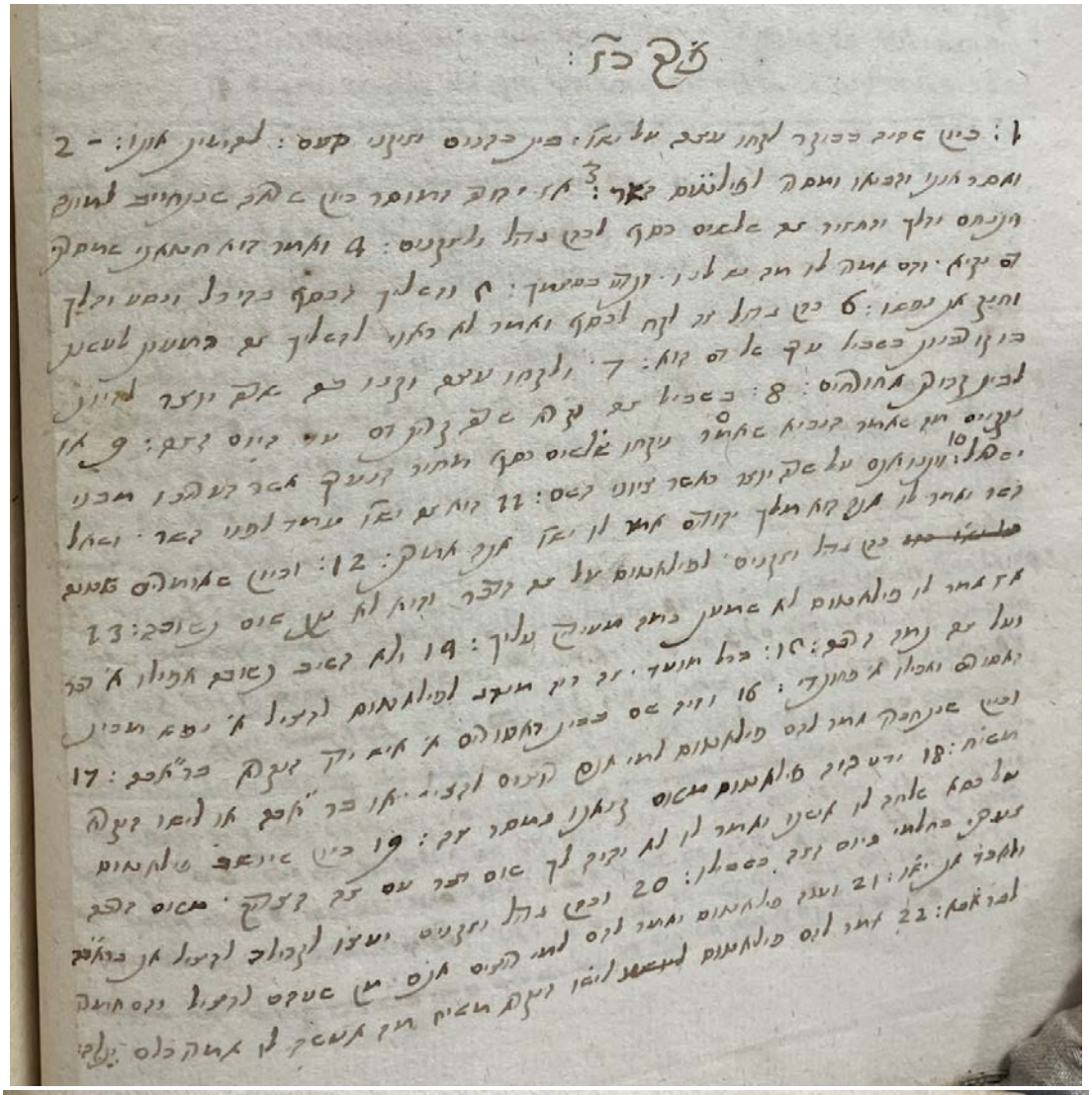
הוא	שאמר	יש׳ו	של	דבר	פידרו	וזכר
hu, “he/it,” (3ms pron)	she’amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	shel, “of, belonging to,” (prep) Mishnaic	davar, “thing, matter, word,” (n ms)	Pedro, “Peter,” (name)	v’zachar, “and/ but/ so/ or he/it remembered,” (v. Pa’al/Qal, qatal, past, 3ms)

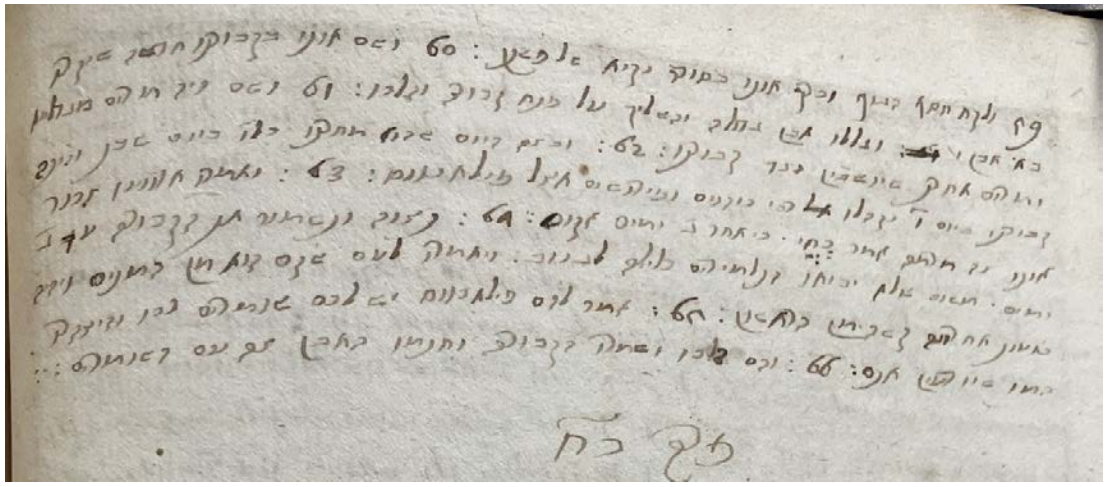
תכפור	פעמים	שלשה	הגבר	קריאת	שקודם	לו
tichpor, “you will deny,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	pa’amim, “times,’ (n fp)	shloshah, “three,” (card num)	ha’gever, “the man, mighty one, rooster,” (n ms) Mishnaic	kri’at, “calling of,” (n fs constr) Mishnaic	she’kodem, “that/ which/ who/ who prior to, before,” (rel part, adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

	נפש:	במר	ובוכה	לחוץ	ויצא	בי
	nefesh, “soul,” (n fs)	bemar, “in/ with/ by bitterness,” (prep, n fs)	u’bocha, “and/ but/ so/ or I/ you (fs)/ she/it cry(-ies),” (v. Pa’al/Qal, act part, fs)	lachutz, “to/ for/ belonging to (the) outside, out,” (prep, n ms)	v’yatsa, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)

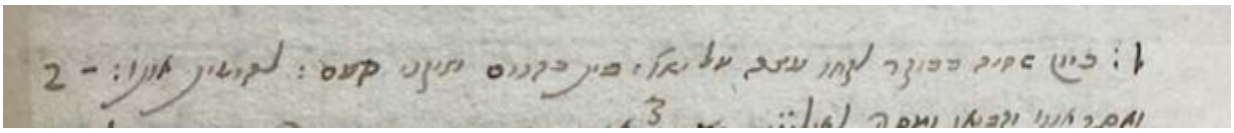
Interlinear Chart

Cochin Matthew Chapter 27





Chapter 27:1



כיון שהיה בבוקר לקחו עצה על יש׳ו בית כהנים וזיקני העם להמית אותו:
Hebrew Transcription

Translation: When morning came, the house of priests and the elders of the people took counsel against Yeshua to put him to death.[812]

The Scriptures: And morning having come, all the chief priests and elders of the people took counsel against יהושע, so as to put Him to death.

Aramaic: Now when it was daybreak, all the Rabay Kahne {the Priest's Chiefs}, and the Qashishe d'Ama {the Elders of the People}, took counsel concerning Eshu {Yeshua}, how they might put Him to death.

יש׳ו	על	עצה	לקחו	בבוקר	שהיה	כיון
yeshu, "Yeshua," (name)	al, "on, upon," (prep)	etza, "counsel," (n fs)	lakchu, "they took," (v. Pa'al/Qal, qatal past 3mp)	boker, "in the morning," (n ms)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj)

	אותו	להמית	העם	וזיקני	כהנים	בית
	oto, "him/it," (DO marker, 3ms pronom)	lehamit, "to cause to die," (v. Hif'il, inf constr)	h'am, "the people," (n ms)	ve'ziknei, "and/but/so/ or	kohanim, "priests," (n mp)	bayit, "house," (n ms)

Interlinear Chart

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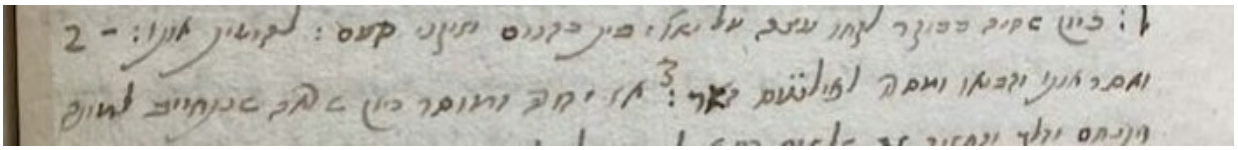
[812] The introductory temporal phrase כֵּיוָן שֶׁהָיָה בַּבֹּקֶר (*keivan she-hayah ba-boker*) exhibits distinct post-biblical syntax. The subordinating conjunction כֵּיוָן (*keivan*), meaning "since," "once," or "when," is a signature feature of Mishnaic Hebrew and Rabbinic literature (cf. *Mishnah Berakhot* 1:1, *Mishnah Shabbat* 1:1), where it frequently replaces the Biblical Hebrew construction *vayehi* (וַיְהִי) or *be-voker* (בַּבֹּקֶר) used to introduce an event in time. This is paired with the relative particle שֶׁ־(*she-*), the standard prefix for subordinate clauses in Rabbinic prose, which contrasts structurally with the Biblical relative pronoun *asher* (אֲשֶׁר). Additionally, the phrase בֵּית כֹּהֲנִים (*beit kohanim*), literally "the house of priests," functions as a characteristic post-biblical idiom for the ruling high priestly establishment or the priestly elite, using a construct-noun pattern common to institutional descriptions in the Talmudic era.

Chapter 27:2



ואסר אותו והביאו ומסרו לפילטוס השר:

Hebrew Transcription

Translation: And he bound him, and they brought him, and handed him over to Pilatos (Pilate) the governor.

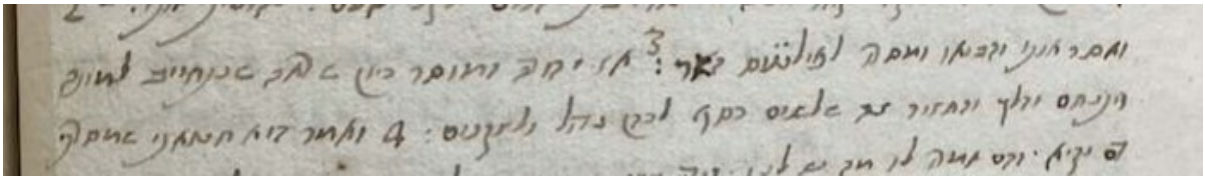
The Scriptures: And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Aramaic: And they bound Him and led Him away and delivered Him unto Pilatos Higmuna, {Pilate, the Governor}.

	השר	לפילטוס	ומסרו	והביאו	אותו	ואסר
	ha'sar, "the governor, minister, ruler," (n ms)	le'pilatos, "to/ for/belonging to Pilate," (name)	u'mesaru, "and/ but/ so/ or they handed him over," (v. Pa'al/Qal, qatal, past, 3mp)	v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pronom)	vaye'esor, "and/ but/ so /or he/it bound," (v Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 27:3



אז יהודה המוסר כיון שראה שנתחייב למותה ויתנחם והלך והחזיר זה שלשים כסף לכהן גדול ולזקנים:

Hebrew Transcription

Translation: Then Yehudah (Judas) the betrayer, when he saw that he (*Yeshua*) was condemned to die, repented, and went and returned these thirty pieces of silver to the high priest and to the elders.[813]

[813] The syntax and morphology of this verse feature distinct post-biblical linguistic markers of Mishnaic Hebrew, including the relative particle שֶׁ־ combined with the Qatal verb נִתְחַיֵּב. The text employs the Rabbinic legal designation הַמּוֹסֵר alongside the rare feminine noun variant חֲלִמּוּתָה to denote legal liability and condemnation.

The Scriptures: Then Yehuḏah – he who delivered Him up – having seen that He had been condemned, repented, returned the thirty pieces of silver to the chief priests and to the elders,

Aramaic: Then Yehuda Mashlamana {Judah/Judas, The Traitor}, when he saw that Eshu {Yeshua} was condemned, he repented, and went and returned those thirty pieces of kespha {silver} unto the Rabay Kahne {the Priest's Chiefs}, and unto the Qashishe {the Elders}.

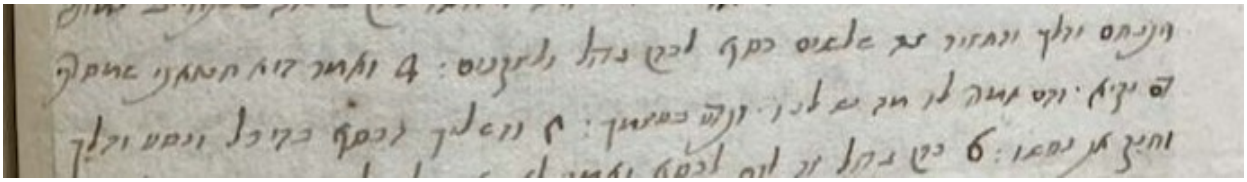
למותה	שנתחייב	שראה	כיון	המוסר	יהודה	אז
le'mutah, "to/ for/ belonging to death," (prep, n fs)	she'nitchayev, "that/ which/ who whom he/it was condemned" (v. Nit'pael, qatal, past, 3ms) Mishnaic Aramaism	she' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj)	ha'moser, "the I/ you (ms)/ he/it betray(s)," (v. Pa'al/Qal, act part, ms)	yehudah, "Judah," (name)	az, "then/ in that case/ so" (conj)

לכהן	כסף	שלשים	זה	והחזיר	והלך	ויתנחם
Le'kohen, "to the priest" (prefix and rel part, n ms)	kesef, "silver, money," (n ms)	l'sheloshim, "to/ for/ belonging to (the) thirty," (rel clause, card numb)	ze, "this," (pron)	ve'hechezir, "and/ but/ so/ or he/it returned, brought back," (v. Hif'il, qatal, past, 3ms)	v'halach, he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	va'yitnachem, "and/ but/ so/ or he/it repented," (v. Hit'pael, yiqtol, fut, 3ms)

					ולזקנים	גדול
					ve'la'zekanim, "and/ but/ so/ or to/ for/ belonging to (the) elders" (prep, n mp)	gadol, "great, big, large," (adj, ms)

Interlinear Chart

Chapter 27:4



ואמר הוא חטאתי שמסרתי דם נקיא והם אמרו לו מה יש לנו ותדע בעצמך:

Hebrew Transcription

Translation: And he said, "I have sinned by betraying innocent blood." But they said to him, "What is that to us? That is your responsibility."

The Scriptures: saying, “I have sinned in delivering up innocent blood.” And they said, “What is that to us? You see to it!”

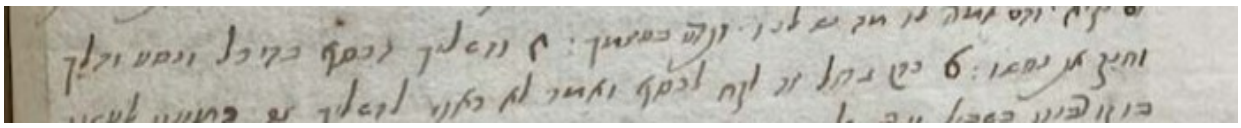
Aramaic: And he said, “I have sinned, because I have betrayed innocent blood.” But, they said unto him, “What is that to us? That is your problem.”

והם	נקיא	דם	שמסרתי	חטאתי	הוא	ואמר
va’hem, “and/ but/ so/ or they,” (3mp pronom)	naki, “innocent, clean or pure” (adj ms)	dam, “blood,” (n ms)	she’masarti, “that/ which/ who/ whom I delivered, betrayed,” (v. Pa’al/Qal, qatal, past, 1cs)	chatati, “I have sinned” (v. Pa’al/Qal, qatal, 1cs)	hu, “he/it,” (3ms, pron)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

בעצמך	ותדע	לנו	יש	מה	לו	אמרו
be’atzmekha, “in/ with/ by yourself (ms),” (prep, 2ms pronom)	ve’teda, “and/ but/ so/ you (ms) will know,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	l’vnu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	yesh, “there is, there exists,” (part)	mah, “what,” (inter part)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)

Interlinear Chart

Chapter 27:5



והשליך הכסף בהיכל ונסע והלך וחנק את נפשו:

Hebrew Transcription

Translation: And he threw the money into the temple, departed, went away, and hanged himself.

The Scriptures: And throwing down the pieces of silver in the Dwelling Place he left, and went and hanged himself.

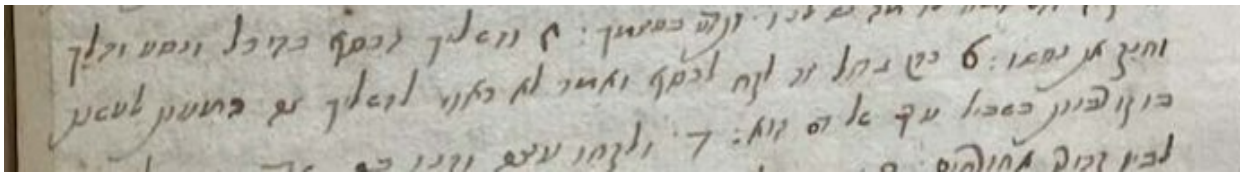
Aramaic: And he threw the kespha {the silver} into The Haykla {The Temple}, and departed, and went and khanaq naphsheh {hanged/strangled his soul/himself}.

את	וחנק	והלך	ונסע	בהיכל	הכסף	והשליך
et, (DO marker)	v'chanak, "and/ but/ so/ or he/it choked, strangled," (v. Pa'al/Qal, qatal, past, 3ms)	v'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	ve'nasa, "and/ but/ so/ or he/it traveled, departed," (v. Pa'al/Qal, qatal, 3ms)	b'hekal, "in/ with/ by (the) holy place," (prep, n ms)	ha'kesef, "the silver, money," (n ms)	v'hislick, "and/ but/ so/ or he/it cast, thew," (v. Hif'il, qatal, past, 3ms)

						נפשו
						nafsho, "his/its soul," (n fs, 3ms pronom)

Interlinear Chart

Chapter 27:6



כהן גדול זה לקח לכסף ואמר לא ראוי להשליך זה המעות לעשות בו קורבנות בשביל ערך של דם הוא:

Hebrew Transcription

Translation: This chief priest took the money and said, "It is not right to put this money to make sacrifices, because it is the price of blood."

The Scriptures: And the chief priests took the silver pieces and said, "It is not right to put them into the treasury, seeing they are the price of blood."

Aramaic: Now, the Rabay Kahne {the Priest's Chiefs} took the kespha {the silver}, and said, "It isn't lawful to put it into the house of offerings, because it is the price of blood."

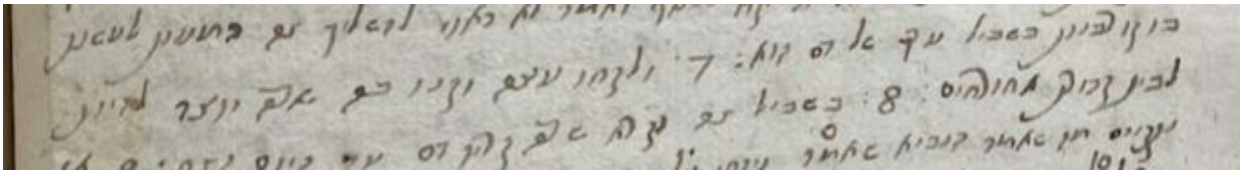
לא	ואמר	לכסף	לקח	זה	גדול	כהן
lo, "no/ not" (neg part)	v'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	la'kesef, "the silver, money," (prep, n ms)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	gadol, "great, big, loud" (adj ms)	kohen, "priest," (n ms)

קורבנות	בו	לעשות	המעות	זה	להשליך	ראוי
korbanot, “sacrifices or offerings” (n mp)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	la’a’sot, “to do,” (v. Pa’al/Qal, inf constr)	ha’ma’ot, “the coins,” (n mp)	ze, “this,” (ms pron)	le’hashlikh, “to cast or to throw” (v. Hif’il, inf constr)	ra’uy, “fitting, appropriate, worthy,” (adj ms)

		הוא	דם	של	ערך	בשביל
		hu, “he/it,” (3ms pron)	dam, “blood,” (n ms)	shel, “of, belonging to,” (prep)	erekh, “price, value of,” (n ms constr)	bishvil, “for, because of,” (conj)

Interlinear Chart

Chapter 27:7



ולקחו עצה וקנו בה שדה יוצר להיות לבית קבורת אחורחים:

Hebrew Transcription

Translation: And they took counsel, and they bought with it a potter’s field, to be a house of burial for strangers.[814]

The Scriptures: So they took counsel and bought with them the potter’s field, for the burial of strangers.

Aramaic: And they took counsel, and bought a field of a potter with it, for a beth qabura {a tomb place i.e. a cemetery} for strangers.

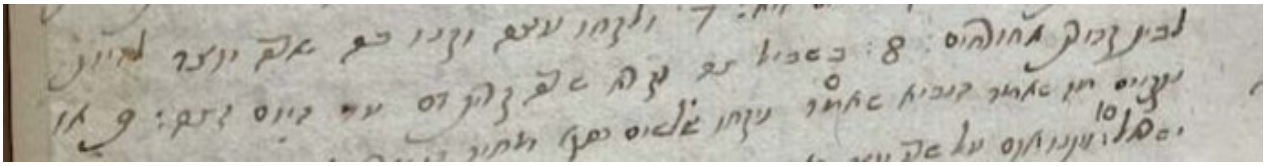
להיות	יוצר	שדה	בה	וקנו	עצה	ולקחו
liheyot, ‘to be,” (v. Pa’al/Qal inf constr)	yotzer, “I/you (ms)/ he/it create(s), form(s), potter,” (v. Pa’al/Qal, act part, ms)	sdeh, “field of,” (n ms constr)	bah, "in/ with/ by her/it,” (prep, 3fs pron)	v’kanu, “and/ but/ so/ or they bought,” (v. Pa’al/Qal, qatal, past, 3mp)	etza, “counsel,” (n fs)	lakchu, “they took,” (v. Pa’al/Qal, qatal past Ar. 3mp)

[814] This verse preserves key post-biblical syntactic developments alongside notable scribal variants. The independent preposition שֶׁל (*shel*, "of") in the preceding clause, combined here with the analytic construct phrase שְׂדֵה יוֹצֵר (*sdeh yotzer*, "field of a potter"), reflects a transitional linguistic layer between Late Biblical prose and standard Mishnaic grammar. Structurally, the text couples the verb קָנוּ(*kanu*, "they bought") with the prepositional prefix בָּהּ(*bah*, "with it") to denote a commercial transaction using a feminine plural antecedent (הַמָּעוֹת, *ha-ma'ot*, "the coins"). Furthermore, the final noun אחורחיפfunctions as a distinct orthographic variant, or metathesis, of the standard plural noun אוֹרְחִים (*orkhim*, "guests" or "strangers").

				אחורחים	קבורת	לבית
				akorhim, “strangers,” (n mp)	kvurat-, “burial of-,” (adj fs constr)	l’byit, “to/ for/ belonging to the house,” (prep, n ms)

Interlinear Chart

Chapter 27:8



בשביל זה נקרא שדה קרית דם עד היום הזה:

Hebrew Transcription

Translation: Because of this, that field was called the Field of Blood until this day.[815]

The Scriptures: Therefore that field has been called the Field of Blood, until today.

Aramaic: Because of this, that gursa {field} is called Qriytha d’Dama {‘The Field of Blood’} to this day.

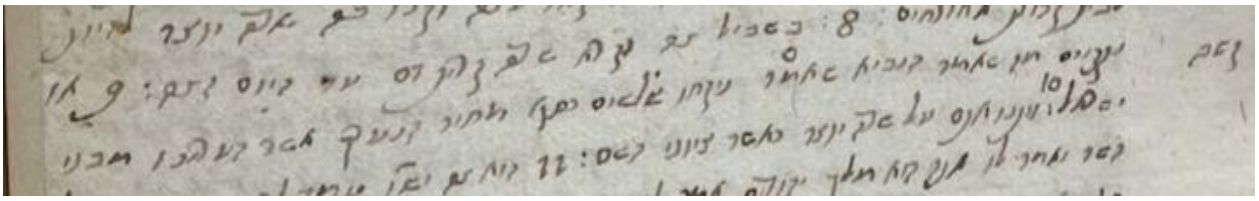
עד	דם	קרית	שדה	נקרא	זה	בשביל
ad, “until,” (prep)	dam, “blood,” (n ms)	kiryat, “city, town,” (n fs) Mishnaic	sdeh, “field” (n ms)	nikra, “he/it was called,” (v. Nif’al, qatal, past, 3ms)	ze, “this,” (pron, ms)	bishvil, “for, for the sake of,” (prep)

					הזה	היום
					haze, “the this,” (ms pron)	ha’yom, “the day,” (n ms)

Interlinear Chart

[815] The structural composition of בִּשְׁבִיל זֶה (*bi-shvil zeh*, "because of this") serves as a definitive syntactic marker of Mishnaic Hebrew, where the compound preposition *bi-shvil* consistently supplanted Biblical causative terms such as *ba-avur* (בַּעֲבוּר) or *al-ken* (עַל־כֵּן). The subsequent geography of the site is designated by the complex noun-construct chain שְׂדֵה קִרְיַת דָּם(*sdeh kiryat dam*, "the field of the town of blood"). Here, the feminine construct noun קִרְיַת (*kiryat*, "town of" / "city of") functions as the linking component, an elite architectural and toponymic term well-established in archaic and regional Hebrew place-names (cf. *Kiryat Arba*, Genesis 23:2; *Kiryat Sefer*, Joshua 15:15). Its integration alongside the passive Nif'al verb נִקְרָא (*nikra*) highlights a deliberate stylistic reliance on post-biblical idiomatic prose to record the historical naming of the location.

Chapter 27:9



אז נתקיים מה שאמר הנביא שאמר ויקחו שלשים כסף מחיר הנערך אשר העריכו מבני ישראל:

Hebrew Transcription

Translation: Then was fulfilled what the prophet said, saying, "And they took thirty pieces of silver, the price of him who was valued, whom they of the children of Israel did value."[816]

The Scriptures: Then was filled what was spoken by Yirmeyahu the prophet, saying, "And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra'ĕl set a price,

Aramaic: Then the thing was fulfilled which was spoken by the Prophet, who said, "I took the thirty pieces of kespha {silver}, the price of The Precious One, which was agreed upon by the sons of IysraIyl {Israel}.

ויקחו	שאמר	הנביא	שאמר	מה	נתקיים	אז
vayikh'khu, "and/ but/ so/ or they took," (v.Pa'al/Qal, wayyiqtol, past, 3mp)	she' amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha'navie, "the prophet," (n ms)	she' amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mah, "what," (inter part)	nitkayem, "he/it was fulfilled, established," (v. Nit'pael, qatal, past, 3ms) Mishnaic Aramaism	az, "then/ in that case/ so" (conj)

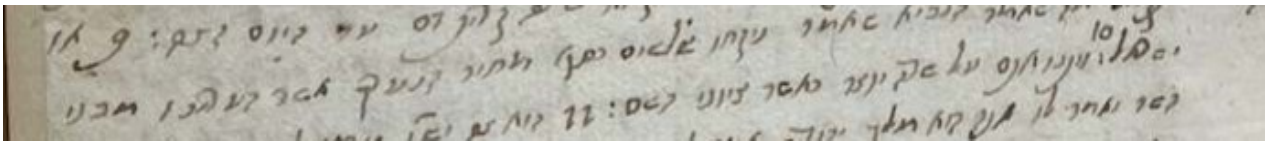
מבני	העריכו	אשר	הנערך	מחיר	כסף	שלשים
m' benei, "from/ or (the) children, sons," (prep, n mpconstr)	he'erikhu, "they valued, appraised," (v. Hif'il, qatal, pssv past, 3mp)	asher, "that/ which/ who/ whom, (pron)	ha'ne'erakh, "the I/ you (ms)/ he/it value(s), appraise(s)," (v. Nif'al, pssv part, ms)	mechir, "price," (n ms)	kesef, "silver," (n ms)	shlosshim, "thirty" (card num)

[816] Zechariah 11:12-13.

						ישראל
						yisrael, “Israel,” (name)

Interlinear Chart

Chapter 27:10



ונתנו אתם על שדה יוצר כאשר ציוני השם:

Hebrew Transcription

Translation: And gave them for the potter’s field, just as Yehovah commanded me.

The Scriptures: and gave them for the potter’s field, as יהוה had ordered me.”

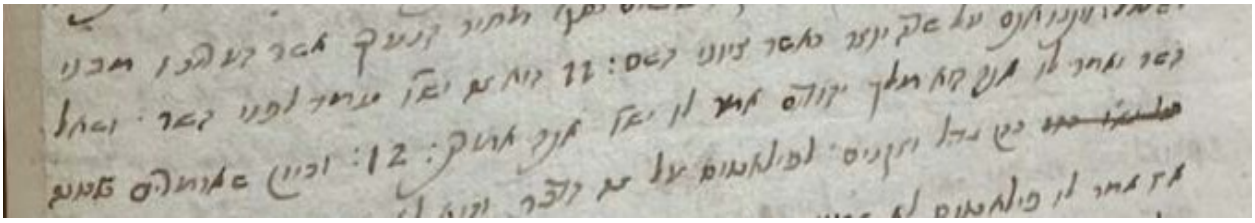
Aramaic: And I gave them for the field of a potter, as MarYa {The Lord-YHWH} commanded me.”

ציוני	כאשר	יוצר	שדה	על	אתם	ונתנו
tzivani, “he/it commanded me” (v. Pi’el, qatal, past, 3ms pronom, 1cs obj)	ka’asher, “just as or as” (prep, rel pron)	yotzer, “I/you (ms)/ he/it create(s), form(s), potter,” (v. Pa’al/Qal, act part, ms)	sdeh, “field” (n ms constr)	al, “for/ upon/ on account of,” (prep)	atem, “them, (3mp pron)	v’nat’nu, “and/ but/ so/ or they gave” (v. Pa’al/Qal, qatal, past, 3mp)

						השם
						ha’shem, “the name,” (n ms)

Interlinear Chart

Chapter 27:11



הוא זה יש׳ו עמד לפני השר ושאל השר ואמר לו אתה הוא מלך יהודים אמר לו יש׳ו אתה אמרת:
Hebrew Transcription

Translation: He, this Yeshua, stood before the governor, and the governor asked and said to him, “Are you the king of the Yehudites (Judeans)?” Yeshua said to him, “You have said it.”

The Scriptures: And יהושע stood before the governor, and the governor asked Him, saying, “Are You the Sovereign of the Yehuḏim?” And יהושע said to him, “You say it.”

Aramaic: Now He, Eshu {Yeshua}, stood before the Higmuna {the Governor} and the Higmuna asked Him, and said unto Him, “Are you The Malka d’Yehudaye {The King of The Judeans/The Jews}?” Eshu {Yeshua} said unto him, “You said it!”

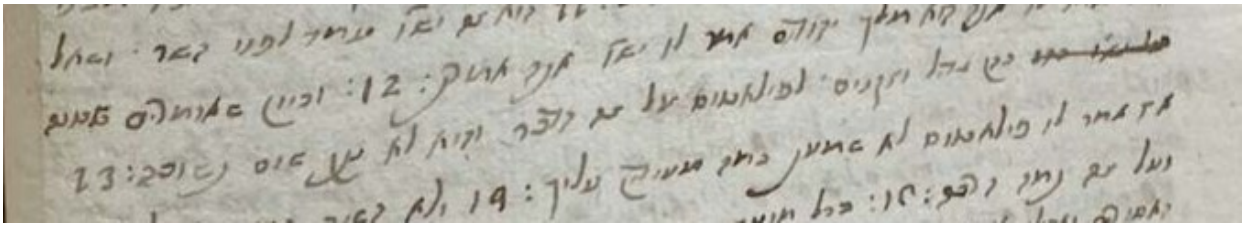
ושאל	השר	לפני	עמד	יש׳ו	זה	הוא
v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)	ha’sar, “the governor, ruler,” (n ms)	lefanav, “before, in front of” (prep)	amad, “he/it stood,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ze, “this,” (pron, ms)	hu, “he/it” (pron, 3ms)

יהודים	מלך	הוא	אתה	לו	ואמר	השר
yehudim, “Jews, Judeans,” (n mp)	melekh, “king,” (n ms)	hu, “he/it” (3ms pron)	atah, “you” (2ms pron)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	ha’sar, “the governor, ruler,” (n ms)

		אמרת	אתה	יש׳ו	לו	אמר
		amarta, “you (ms) have said it,” (v. Pa’al/Qal, qatal, past, 2ms, 3ms obj)	atah, “you” (2ms pron)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amad,” he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 27:12



וכיון שאומרים שטנה כהן גדול וזקנים לפילאטוס על זה הדבר והוא לא נתן שום תשובה:

Hebrew Transcription

Translation: And when the chief priest and elders spoke an accusation to Pilatos (Pilate) concerning this thing, he did not give any answer.

The Scriptures: And as He was accused by the chief priests and the elders, He answered not.

Aramaic: And while the Rabay Kahne {the Priest's Chiefs} and the Qashishe {the Elders} were accusing Him, He didn't return any statement.

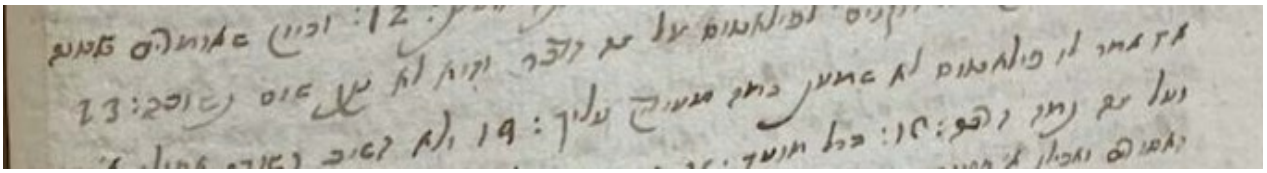
לפילאטוס	וזקנים	גדול	כהן	שטנה	שאומרים	וכיון
l'pilatos, "to/ for/belonging to Pilate," (prep, name)	u'zkenim, "and elders" (prefix and noun mp)	adol, "great," (adj ms)	kohen, "priest," (n ms)	sitna, "accusation, slander," (n fs)	she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	ve'keivan, "and/ but/ so/ or because, as soon as, when, since," (conj)

שום	נתן	לא	והוא	הדבר	זה	על
sum, "any, at all," (in a neg sentence), (adv)	natan, "he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "no/ not" (neg part)	v'hu, "and/ but/ so/ or he/it," (3ms pron)	ha'dabar, "the word, thing, matter," (n ms)	ze, "this," (pron, ms)	al, "upon, on," (prep)

						תשובה
						teshuva, "answer, reply," (n fs)

Interlinear Chart

Chapter 27:13



אז אמר לו פילאטוס לא שמעת כמה מעידין עליך:

Hebrew Transcription

Translation: Then Pilatos (Pilate) said to him, “Do you not hear how many are testifying against you?”[817]

The Scriptures: Then Pilate said to Him, “Do You not hear how much they witness against You?”

Aramaic: Then Pilatos {Pilate} said unto Him, “Don’t you hear how much they testify against you!?”

כמה	שמעת	לא	פילאטוס	לו	אמר	אז
k’ma, “how much, how many,” (adv)	shama’ta, “you (ms) heard,” (v. Pa’al/Qal, qatal, past, 2ms)	lo, “no/not,” (neg part)	pilatos, “Pilate,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	az, “then/ in that case/ so” (conj)

					עליך	מעידין
					aleicha, “on, upon, over; about, regarding, on you (ms),” (prep, 2ms pronom)	me’idin, “we/ you (mp)/ they, those who testify, witness,” (v. Hif’il, act part, mp) Aramaism

Interlinear Chart

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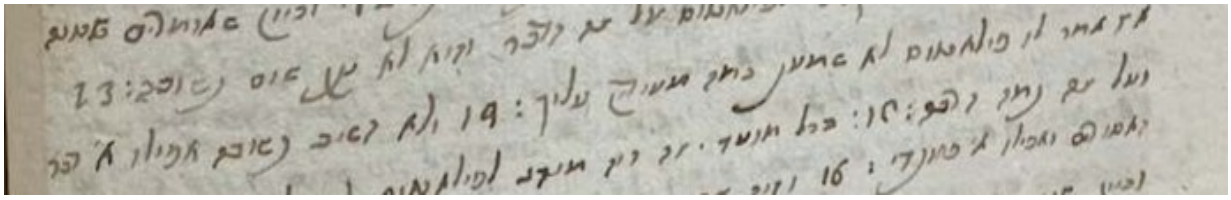
[817] The morphology of this verse features the Mishnaic Hebrew masculine plural suffix ין־ (*-in*) in the active participle מְעִידִין (*me'idin*, "they testify"), replacing the classical Biblical Hebrew ים־ (*-im*). These features, combined with the use of the Qatal past-tense verb שָׁמַעְתָּ (*shama'ta*) for an immediate present interrogative, indicate a reliance on post-biblical vernacular scribal habits.

Chapter 27:14



ולא השיב תשובה אפילו א׳ דבר ועל זה תמה הרבה:

Hebrew Transcription

Translation: And he did not return an answer, even one word, and over this he marveled much.

The Scriptures: And He did not answer him, not one word, so that the governor wondered much.

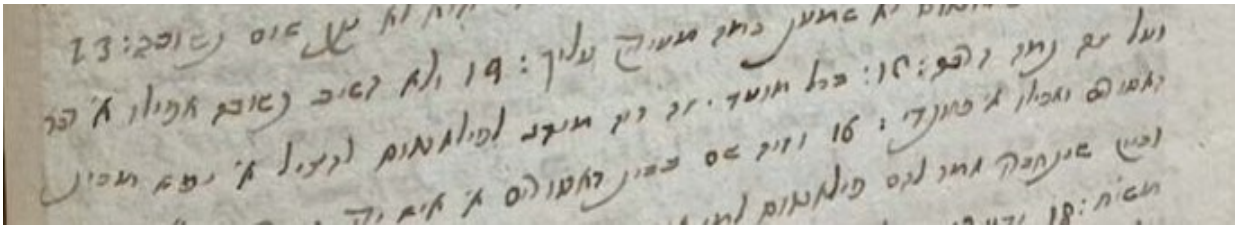
Aramaic: And He didn't give a statement unto him, not even one word. Concerning this he greatly marveled.

ולא	השיב	תשובה	אפילו	א׳	דבר	ועל
v'lo, "and/ but/ so/ or no, not and neither," (neg part)	heshiv, "he/it returned, responded," (v. Hif'il, qatal, past, 3ms)	tshuvah, "an answer, reply" (n fs)	afilu, "even, although," (conj)	aleph, "one," (abbrev, card num)	davar, "thing, matter, word," (n ms)	v'al, "and/ but/ so/ or on, upon," (prep)

זה	תמה	הרבה				
ze, "this," (pron, ms)	tamah, "he/it marveled, wondered," (v. Pa'al/Qal, qatal, past, 3ms)	harbeh, "much, many," (adj ms)				

Interlinear Chart

Chapter 27:15



בכל מועד זה היה מנהג לפילאטוס להציל א׳ נפש מבית האסורים ואפילו א׳ פחות די:

Hebrew Transcription

Translation: At every festival, it was Pilatos (Pilate's) custom to release one person from prison, and even one lowly criminal.[818]

The Scriptures: And at the festival the governor used to release to the crowd one prisoner whom they wished.

Aramaic: Now, at every Iada {Festival}, it was the Higmuna's {the Governor's} custom that he would loose one prisoner for the Ama {the People}; whomever they desired.

בכל	מועד	זה	היה	מנהג	לפילאטוס	להציל
be'chol, "in/ with/ by (the) all," (prep, n ms)	mo'ed, "festival, appointed time," (n ms)	ze, "this," (pron, ms)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	minhag, "custom, practice," (n ms)	l'pilatos, "to/ for/ belonging to Pilate," (prep, name)	lehatzil, "to save, rescue," (v. Hif'il, inf constr)

א׳	נפש	מבית	האסורים	ואפילו	א׳	פחות
aleph, "one," (abbrev, card num)	nefesh, "soul," (n fs)	m'bayit, "from/ of (the) house," (prep, n ms)	ha'a'sur'him "the they, those bound, imprisoned," (n mp)	v'afilu, "and/ but/ so/ or and even, although," (part)	aleph, "one," (abbrev, card num)	Pakhut, "I/ you (ms)/ he/it is lowly, inferior," (v. Pa'al/Qal, pssv part, ms)

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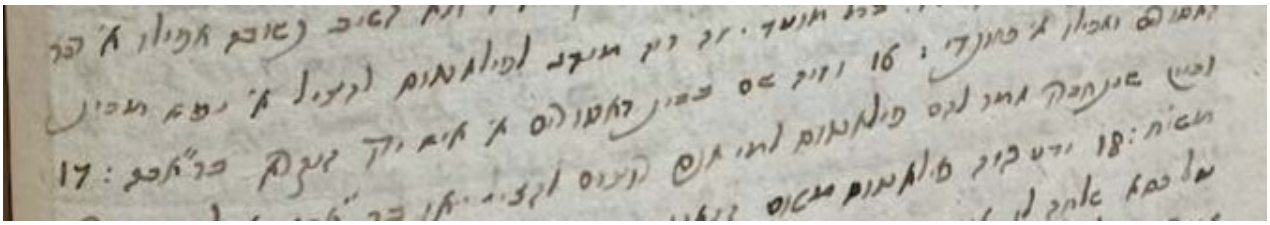
[818] The linguistic texture of this passage combines central Mishnaic prose elements with a highly distinct vernacular idiom. The compound conjunction וְאֲפִילוּ (*ve-afilu*, "and even") and the institutionalization of מִנְהָג (*minhag*, "custom") replicate standard Rabbinic prose conventions rather than classical biblical expressions. Morphologically, the text uses numerical shorthand (א׳ for the numeral one) to modify the feminine noun נֶפֶשׁ (nefesh, "soul/person"), reflecting a common medieval scribal pattern of gender mismatch in cardinally abbreviated counts. Most notably, the final phrase פָּחוֹת דִּי (*pakhut di*) acts as a localized idiom for a lowlife or a common criminal; the passive participle פָּחוֹת("lowly/inferior") is modified by the structural particle דִּי(*di*) to delineate the absolute lowest societal baseline, indicating a narrative style heavily colored by late post-biblical colloquial dialects.

						די
						dai, “enough, a lowlife, criminal,” (part, idiomatic modifier)

Interlinear Chart

Chapter 27:16



והיה שם בבית האסורים איש ידו הנקרא בר״אבה:

Hebrew Transcription

Translation: And there was in the prison house a known man named Bar-Abba (Barabbas).[819]

The Scriptures: And they had then a well-known prisoner called Barabba.

Aramaic: Now, they had bound a well-known prisoner who was called Bar-Aba {son of the father}.

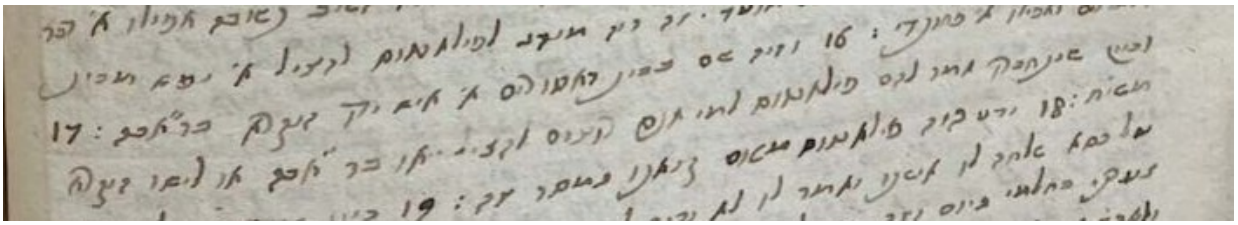
הנקרא	ידו	איש	האסורים	בבית	שם	והיה
ha' nikra, “the I/ you (ms)/ he/it is called,” (v. Nif’al, act part, ms)	yado, ‘his/its hand,” (idiomatically meaning notable, violent, renown) (n ms, 3ms pronom)	ish, “a man,” (n ms)	ha’asur’him “the they, those bound, imprisoned,” (n mp)	b’bayit, “in/ with/ by (the) house,” (prep, n ms)	sham, “there,” (n ms)	ve’ha’yah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)

						בר״אבה
						bar-Abba, “Barabbas,” (name)

Interlinear Chart

[819] This single verse documents the presence of Barabbas in custody using a highly localized manuscript style. It uses the unique phrase אִישׁ יָדוֹ (*ish yado*, literally "a man of his hand") as a descriptive idiom for a notorious man of action or violence, matching the standard historical description of a famous prisoner. The name בַּר״אַבָּא (*Bar-Abba*) is explicitly flagged with a gershayim (״) punctuation mark, a traditional shortcut used by handwritten-text copyists to signal that a word is a foreign name or an Aramaic loanword.

Chapter 27:17



וכיון שנתחברו אמר להם פילאטוס למי אתם רוצים להציל או בר״אבה או לישו הנקרא משיח:

Hebrew Transcription

Translation: And when they gathered together, Pilatos (Pilate) said to them, “Whom do you want me to release to you? Either Bar-Abba (Barabbas) or Yeshua, who is called Messiah?”[820]

The Scriptures: So when they were assembled, Pilate said to them, “Whom do you wish I release to you? Barabba, or יהושע who is called Messiah?”

Aramaic: And when they were gathered, Pilatos {Pilate} said unto them, “Whom do you desire that I should loose for you? Bar-Aba, or Eshu {Yeshua}, who is called Meshikha {The Anointed One}?”

וכיון	שנתחברו	אמר	להם	פילאטוס	למי	אתם
l'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’nitchabru, “that/ which/ who/ whom they were gathered,” (v. Nit’pael, qatal, past, 3mp) Mishnaic Aramaism	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	la’hem, “to them,” (prep, pron 3mp)	pilatos, Pilate,” (name)	l’mi, “to/ for/ belonging to who?” (prep, interog part)	atem, “you (mp),” (2mp pron)

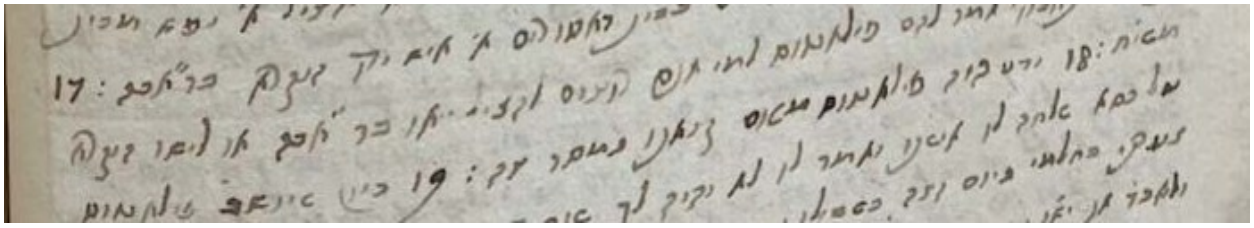
רוצים	להציל	או	בר״אבה	או	לישו	הנקרא
rotzim, “we/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)	lehatzil, “to save, rescue,” (v. Hif’il, inf constr)	o, “or” (conj)	bar-abba, “Barabbas,” (name)	O, “or,” (conj)	le'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	ha'nikra, “the I/ you (ms)/ he/it is called,” (v. Nif’al, pssv part, ms)

[820] The structural framing of Pilate's interrogation relies on the Mishnaic temporal sequence *ve-kheivan she-* and the post-biblical Nitpa'el verb *nitkhabru*. The passage contrasts formal biblical narrative syntax with a colloquial present participle (*rotzim*) and highlights a late post-biblical copyist tradition in the formatting of *Bar-Abba* and *le-Yeshu*. For further grammatical or textual analysis, consult additional linguistic resources.

						משיח
						mashiach, “Messiah,” (n ms)

Interlinear Chart

Chapter 27:18



ידע היה פילאטוס משום קנאתו נמסר זה:

Hebrew Transcription

Translation: For Pilatos (Pilate) knew that because of their envy, he had been handed over.

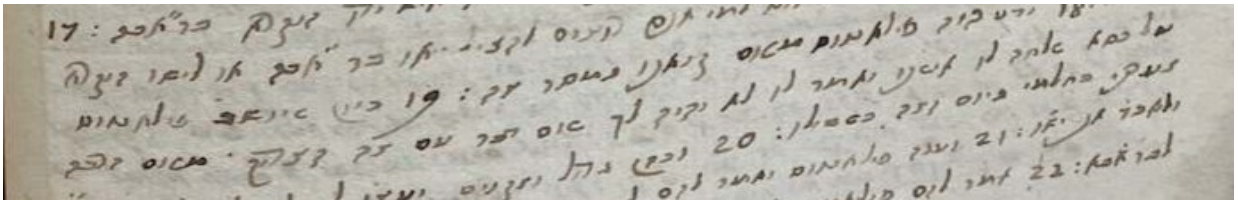
The Scriptures: For he knew that because of envy they had delivered Him up.

Aramaic: For, Pilatos {Pilate} was realizing that from envy they had handed Him over.

זה	נמסר	קנאתו	משום	פילאטוס	היה	ידע
ze, “this,” (pron, ms)	nimsar, “he/it was handed over, betrayed,” (v. Nif’al, qatal, past, 3ms)	kinato, “his/its envy, jealousy,” (n fs, 3ms pronom)	m’shum, “because of, on account of,” (prep, part)	pilatos, “Pilate,” (name)	haya, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	yuda, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 27:19



כיון שיושב פילאטוס על כסא שלחה לו אישתו ואמר לו לא יהיה לך שום דבר עם זה הצדיק משום הרבה צערתי בחלמי ביום הזה בשבילו:

Hebrew Transcription

Translation: While Pilatos (Pilate) was sitting on the throne, his wife sent to him and said to him, “Have nothing to do with this righteous man, because I have suffered much in my dream today because of him.”

The Scriptures: And as he was sitting on the judgment seat, his wife sent to him, saying, “Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him.”

Aramaic: Now, while the Higmuna {the Governor} was sitting on the Biym {the Judgment-Seat}, his wife sent {i.e. sent a message} to him, and said unto him, “Have nothing to do with that Zadiyqa {Righteous Man}, for, I have suffered greatly in my dream today because of him.”

לו	שלחה	כסא	על	פילאטוס	שיושב	כיון
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shalkah, “she sent,” (v. Pa’al/Qal, qatal, past, 3fs)	kise, “seat, throne,” (n ms)	al, “upon, on,” (prep)	pilatos, “Pilate,” (name)	she’yoshev, “that/ which/ who/ whom I/ you (ms)/ he/ it sit(s),” (rel part, v. Pa’al/Qal, act part, ms)	keivan, “because, as soon as, since,” (conj)

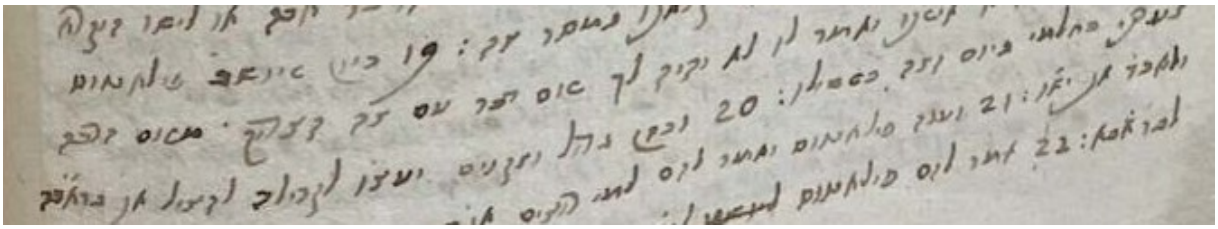
שום	לך	יהיה	לא	לו	ואמר	אישתו
sum, “any,” (in a neg sentence), (part)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	lo, “no, not,” (neg part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ishto, “his/its wife,” (n fs, 3ms pronom)

צערתי	הרבה	משום	הצדיק	זה	עם	דבר
tza’arti, “I suffered,” (v. Pa’al/Qal, qatal, past, 1cs)	harbe, “many, much, a lot,” (adv)	mi’shum, “from/ of because, from any, due to” (prep)	ha’tzadik, “the righteous,” (adj ms)	ze, “this,” (pron)	im, “with,” (prep)	dabar, “thing/ word/ matter” (n ms)

			בשבילו	הזה	ביום	בחלמי
			bi’shvillo, “because of him or for his sake”	ha’zeh, “this,” (pron ms)	ba’yom, “in/ with/ by (the) day,” (prep, n ms)	be’khalomi, “in/ with/ by my dream,” (prep, n ms, 1cs pronom)

Interlinear Chart

Chapter 27:20



וכהן גדול וזקנים יעצו לקהילה להציל את בר״אבה ולאבד את יש׳ו:

Hebrew Transcription

Translation: But the chief priest and elders persuaded the congregation to save Bar-Abba (Barabbas) and destroy Yeshua.

The Scriptures: But the chief priests and elders persuaded the crowds that they should ask for Barabba and to destroy יהושע.

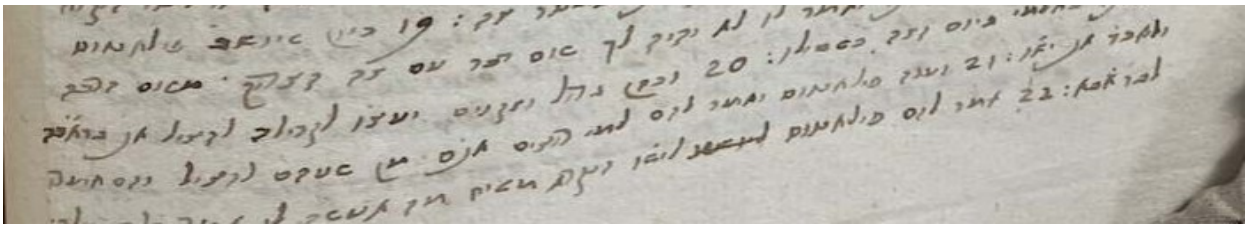
Aramaic: But, the Rabay Kahne {the Priest’s Chiefs} and the Qashishe {the Elders} persuaded the crowds to ask for Bar-Aba {the son of the father}, but, that they might destroy Eshu {Yeshua}.

את	להציל	לקהילה	יעצו	וזקנים	גדול	וכהן
et, (DO marker)	lehatzil, “to save, rescue,” (v. Hif’il, inf constr)	l’kehila, “to/ for/ belonging to (the) community, congregation,” (prep, n fs)	ya’atzu, “they advised, counseled, persuaded,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’zkenim, “and/ but/ so/ or elders,” (n mp)	gadol, “great,” (adj ms)	ve’kohen, “priest,” (prefix and n ms)

			יש׳ו	את	ולאבד	בר״אבה
			yeshu, “Yeshua,” (name)	et, (DO marker)	ve’le’abed, “and/ but/ so/ or to destroy, ruin,” (v. Pi’el, inf constr)	bar-abba, “Son of the Father” (name)

Interlinear Chart

Chapter 27:21



וענה פילאטוס ואמר להם למי רוצים אתם מן שניהם להציל והם אמרו לבר אבא:

Hebrew Transcription

Translation: And Pilatos (Pilate) answered and said to them, “Which of the two of them do you want to save?” And they said, “Bar-Abba (Barabbas)!”

The Scriptures: And the governor answering, said to them, “Which of the two do you wish I release to you?” They said, “Barabba!”

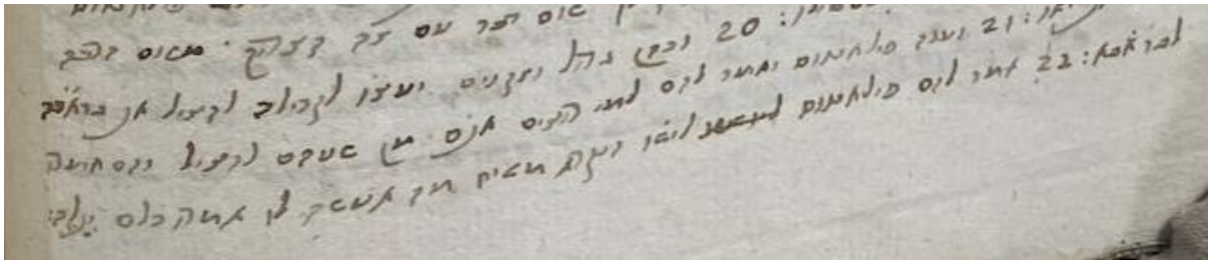
Aramaic: And the Higmuna {the Governor} answered, and said unto them, “Whom do you desire that I should loose unto you from these two?” Then they said “Bar-Aba”!

אתם	רוצים	למי	להם	ואמר	פילאטוס	וענה
atem, “you,” (2mp pron)	rotzim, “we, you (mp), they want(s),” (v. Pa’al/Qal, act part, mp)	l’mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	pilatos, “Pilate,” (name)	v’ana, “and/ but/ so/ or he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

לבר אבא	אמרו	והם	להציל	שניהם	מן
le’bar, “to/ for/ belonging to Barabbas” (prep, name)	amru, “they said” (v, Pa’al/Qatal, past, 3cp)	va’hem, “and/ but/ so/ or they,” (pron, mp)	lehatzil, “to save, rescue,” (v. Hif’il, inf constr)	shineihem, “two of them,” (n fp, 3mp pronom)	min, “of/ from”

Interlinear Chart

Chapter 27:22



אמר להם פילאטוס לישׁו הנקרא משיח מה אעשה לו אמרו כלם יתלה:

Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “Concerning Yeshua, the one called Messiah, what shall I do with him?” All of them said, “Let him be hanged!”[821]

The Scriptures: Pilate said to them, “What then shall I do with יהושע who is called Messiah?” They all said to him, “Let Him be impaled!”

Aramaic: Pilatos {Pilate} said unto them, “And Eshu {Yeshua}, who is called Meshikha {The Anointed One}, what should I do unto him?” They all said, “He should be crucified!”

מה	משיח	הנקרא	לישׁו	פילאטוס	להם	אמר
mah, “what,” (inter part)	mashiach, “messiah/ anointed one” (n ms)	ha' nikra, “the I/ you (ms)/ he/it is called,” (v. Nif’al, act part, ms)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	pilatos, Pilate,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said” (v, Pa’al/Qatal, past, 3ms)

		יתלה	כלם	אמרו	לו	אעשה
		yitaleh, “let him/it be hanged” (v. Nif’al, jussive, pssv fut, 3ms)	kulam, “all of them,” (n ms, 3mp pronom)	amru, “they said” (v, Pa’al/Qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

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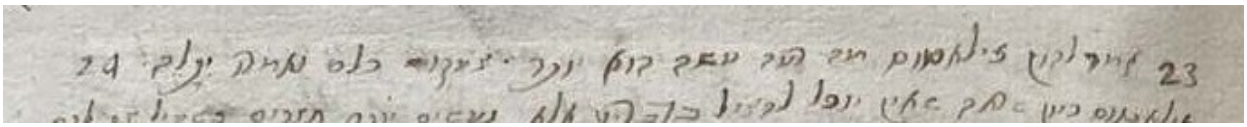
[821] This passage uses a mix of old and new language styles to describe public execution. It moves smoothly between biblical examples and modern legal terms. In verses 22 and 23, the crowd asks for someone to be hanged, using a passive form of the Hebrew root ת-ל-ה (t-l-h). Traditionally, this root was used to describe hanging a condemned person after death, as in Deuteronomy 21:22–23. Later, it also came to mean live crucifixion in early sectarian texts. This biblical idea reappears in verse 44, where the victims are called הַתְּלוּיִים (*ha-tluyim*), meaning "those who were hung," using the same root in the passive. In contrast, verses 35 and 38 use a different style, stating the act directly with the verb הִצְלִיב (*hitzliv*), meaning "they crucified." This verb comes from the Rabbinic root צ-ל-ב (tz-l-b), meaning "to cross" or "to impale." Unlike the biblical root, this term is only found in later Judean writings and is a specific legal term for Roman crucifixion. Together, these words show how the text connects old legal language with modern descriptions of execution.

Chapter 27:23



אמר להון פילאטוס מה רעה עשה הוא יותר צעקו כלם ואמרו יתלה:

Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “What evil has he done?” They cried out all the more and said, “Let him be hanged.”

The Scriptures: And the governor said, “Indeed, what evil has He done?” And they were crying out all the more, saying, “Let Him be impaled!”

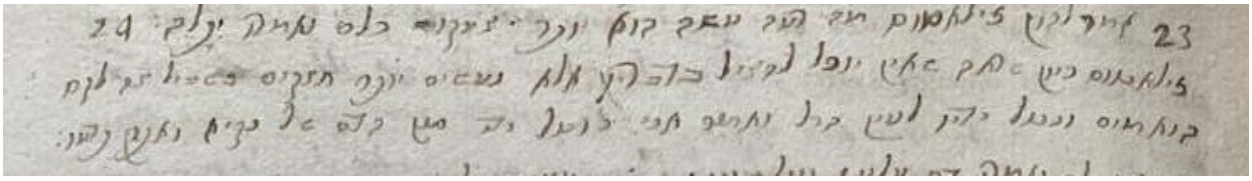
Aramaic: Pilatos {Pilate} said unto them, “What actual evil has he done?” But, they cried out exceedingly, and said, “He should be crucified!”

אמר	להון	פילאטוס	מה	רעה	עשה	הוא
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l’hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	pilatos, “Pilate,” (name)	mah, “what,” (interrog part)	ra’ah, “harm, evil, bad,” (n fs)	asa, “he/it did,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)

יותר	צעקו	כלם	ואמרו	יתלה		
yoter, “more, more than,” (adv)	tza’aku, “they cried, shouted, complained,” (v. Pa’al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	v’amaru, “and/ but/ or/ so/ then they said” (v, Pa’al/Qatal, past, 3mp)	yitaleh, “let him/it be hanged” (v. Nif’al, jussive, pssv fut, 3ms)		

Interlinear Chart

Chapter 27:24



פילאטוס כיון שראה שאין יוכל להציל בדבריו אלא נעשים יותר חזקים בשביל זה לקח הוא מים ונטל ידיו לעין הכל ואמר אני נוטל ידי מן הדם של נקיא ואתון תדעו:

Hebrew Transcription

Translation: When Pilatos (Pilate) saw that he was not able to save *him* with his words, but rather they were becoming more violent, because of this he took water and washed his hands before the eyes of everyone, and said, "I wash my hands of the blood of *this* innocent one, and you, see *to it*."[822]

The Scriptures: And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, "I am innocent of the blood of this Righteous One. You shall see to it."

Aramaic: Now when Pilatos {Pilate} saw that nothing helped, but rather, the uproar was increasing, he took water and washed his hands in sight of the kensha {the crowd}, and he said, "I am innocent of the blood of this Zadiyqa {Righteous Man}, you will decide it!"

בדבריו	להציל	יוכל	שאין	שראה	כיון	פילאטוס
bi'dvarav, "in/ with/ by his/its words," (prep, n mp, 3ms pronom)	le'hatzil, "to save, rescue," (v. Hif'il, inf constr)	yuchol, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	she' re'eh, "that/ which/ who/ whom he/it saw (v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj)	pilatos, "Pilate," (name)

לקח	זה	בשביל	חזקים	יותר	נעשים	אלא
lakah, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	bishvil, "for, for the sake of," (prep)	khazakim, "strong, violent, loud," (adj, mp)	yoter, "more, more than," (adv)	na'asim, "we/ you (mp) they made, did," (v. Nif'al, pssv part, ms)	ele, "but/ only/ however" (conj)

---

[822] This verse is heavily saturated with classic Mishnaic syntax, Rabbinic idioms, and sudden dialectal shifts. Pilate's actions utilize the specialized Rabbinic term) נָטַל יָדַיִם *natal yadayim* ,literally "to lift/take hands") to denote the ritual washing of hands, a vocabulary choice heavily distinct from classical biblical terms for washing like *rakhatz* .(רָחַץ) The descriptive framework employs textbook Mishnaic features including the adversative particle) אֶלָּא *ela*" ,but rather"), the analytic genitive marker (שֶׁל *shel*" of"), and the compound causative) בִּשְׁבִיל זֶה *bi-shvil zeh*" ,because of this"). Finally, Pilate's speech concludes with a dramatic shift to the Aramaic second-person plural pronoun) וְאַתּוּן *ve-atun*" ,and you") rather than the standard Hebrew *atem (*אַתֶּם) showcasing the multi-layered linguistic substrate preserved by the copyist tradition.

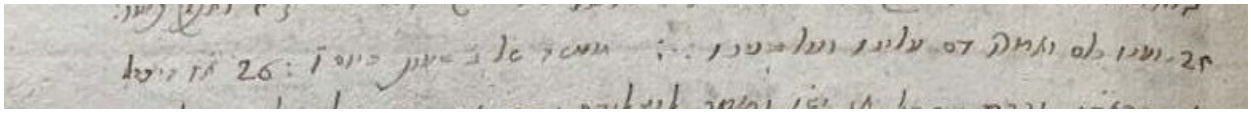
ואמר	הכל	לעין	ידיו	ונטל	מים	הוא
v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ha'kol, "the all," (n ms)	le'ein, "to/ for/ belonging to (the) eyes of," (prep, n fp constr)	yadav, "his/its hands," (n fp, 3ms pronom)	ve'natal, "and/ but/ so/ or he/it washed," (v. Pa'al/Qal, qatal, ms)	mayim, "waters," (n mp)	hu, "he/it," (3ms pron)

נקיא	של	הדם	מן	ידי	נוטל	אני
naki, "innocent, innocent one," (adj, ms)	shel, "to/ for/ of/ belonging to" (prep)	ha'dam, "the blood," (n ms)	min, "from/ of," (prep)	yadai, "my hands," (n fp, 1cs pronom)	notel, "I/ you (ms)/ he/it wash(es)," (v. Pa'al/Qal, act part, ms)	ani, "I" (1cs pron)

					תדעו	ואתון
					ted'u, "you (mp) will know, (see to it)," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ve'atun, "and/ but/ so/ or you (mp)," (Ar. 2mp pron) Aramaism

Interlinear Chart

Chapter 27:25



וענו כלם ואמרו דם עלינו ועל בנינו: מעשה של ג׳ שעות ביום ו׳:

Hebrew Transcription

Translation: Then they all answered and said, "His blood *be* upon our children and upon us." (*Scribal Note:* This deed took place at the third hour on the sixth day.)[823]

The Scriptures: And all the people answering, said, "His blood be on us and on our children."

Aramaic: And all the Ama {the People} answered, and said, "His blood be on us, and upon our sons {i.e. our children}!"

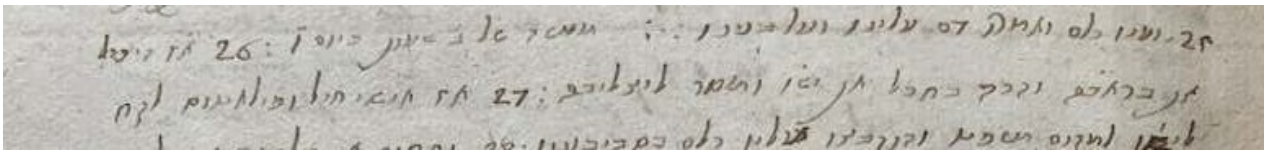
[823] A thorough text-critical analysis of Matthew 27 shows clear evidence of stratified layers of scribal intervention. The concluding sentence and distinct structure of verse 25 show a formal scribal style, suggesting a copyist intentionally inserted a marginal explanatory note about the burial occurring on the sixth day. Conversely, the language in verse 62 introduces a far more complex and perplexing sentence structure, suggesting it originated as a separate, external annotation that later copies integrated into the running text to modify or clarify the narrative timeline. Given the manuscript's immense historical value, its preservation of archaic linguistic markers, and its frequent use for close study, these deliberate narrative alterations show a standard transmission cycle in which scribal marginal comments were seamlessly appended and ultimately absorbed into the primary textual lineage. The manuscript's multi-layered linguistic influences further reflect a rich history of transmission, showing that scholars across different languages and faith traditions actively studied and shaped the text.

בנינו	ועל	עלינו	דם	ואמרו	כלם	וענו
baneinu, “our sons, children,” (n mp, 1cp pronom)	v’al, “and/ but/ or/ so/ or upon/ on,” (prep)	aleinu, “on us,” (prep, 1cp pronom)	dam, “blood,” (n ms)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	ve’anu, “and/ but/ so/ or they answered” (v. Pa’al/Qal, qatal, past, 3mp)

	ו׳	ביום	שעות	ג׳	של	מעשה
	vav, “sixth,” (abbrev, ord num)	be’yom, “in/ with/ by (the) day,” (prep, n ms)	sha’ot, “hours,” (n fp)	gimel, “three,” (abbrev, card num)	shel, “to/ for/ of/ belonging to” (prep)	ma’aseh, “act, deed, work,” (n ms)

Interlinear Chart

Chapter 27:26



אז היציל את בר״אבה והכה בחבל את ישׁ׳ו ומסר ליצלובה:

Hebrew Transcription

Translation: Then he saved Bar-Abba (Barabbas), and he scourged Yeshua with a rope, and he delivered *him* to his crucifixion.

The Scriptures: Then he released Barabba to them, but having יהושע whipped, he delivered Him over to be impaled.

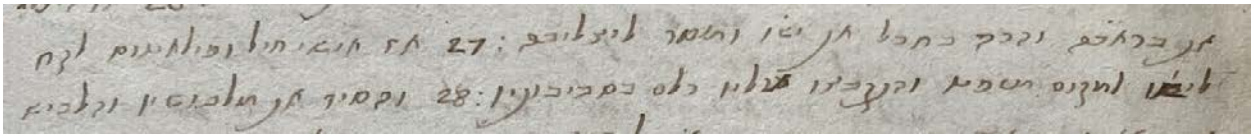
Aramaic: Then he loosed Bar-Aba {the son of the father} unto them, and scourged Eshu {Yeshua} with whips, and handed Him over so that He would be crucified.

את	בחבל	והכה	בר״אבה	את	היציל	אז
et, (DO) marker	be’khevel, “in/ with/ by (the) rope/cord,” (prep, n ms)	ve’hikah, “and/ but/ so/ or he/it struck, scourged,” (v. Hif’il, qatal, past, 3ms)	bar-abba, “Barabbas,” (name)	et, (DO) marker	hitzil, “he/it saved, delivered,” (Hif’il, qatal, past, 3ms)	az, “then/ in that case/ so” (adv)

				ליצלובה	ומסר	ישׁ׳ו
				le’ytzloba, “to/ for/ belonging to his/its crucifixion,” (prep, n fs)	u’masar, “and/ but/ so/ or, I/ you (ms)/ he/it delivered, handed over,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)

Interlinear Chart

Chapter 27:27



אז אנשי חיל ופילאטוס לקח לישׁ׳ו למקום משפט והתקבצו עליו כלם בסביבותיו:

Hebrew Transcription

Translation: Then Pilatos’ (Pilate’s) men of war took Yeshua to the place of judgment, and they all gathered around him, in his surroundings.

The Scriptures: Then the soldiers of the governor took יהושע into the court and gathered the entire company of soldiers around Him.

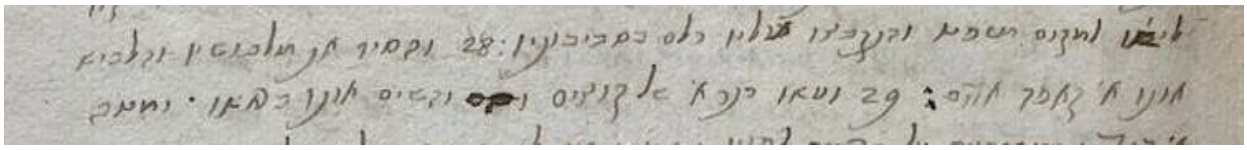
Aramaic: Then the soldiers of the Higmuna {the Governor} led Eshu {Yeshua} away unto the Praetorium {the Judgment Hall}, and the whole cohort gathered against Him.

למקום	לישׁ׳ו	לקח	ופילאטוס	חיל	אנשי	אז
l’makom, “to/ for/ belonging to the place, location,” (prep, n ms)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	lakach, “he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)	ve’pilatos, “and/ but/ so/ or Pilate,” (name)	chayil, “war,” (n ms)	anshei, “men, people of,” (n mp constr)	az, “then/ in that case/ so” (adv)

		בסביבותיו	כלם	עליו	והתקבצו	משפט
		b’svivotav, “in/ with/ by his/its surroundings,” (prep, n fp, 3ms pronom)	kulam, “all of them,” (n ms, 3mp pronom)	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	ve’hitkabtzu, “and/ but/ so/ or they gathered themselves,” (v. Hit’pael, qatal, past, 3mp)	mishpat, “judgment, sentence,” (n ms)

Interlinear Chart

Chapter 27:28



והסיר את מלבושיו והלביש אותו א׳ קאפה אדום:

Hebrew Transcription

Translation: And he stripped him of his garments, and he clothed him in one red cloak.

The Scriptures: And having stripped Him, they put a scarlet robe on Him.

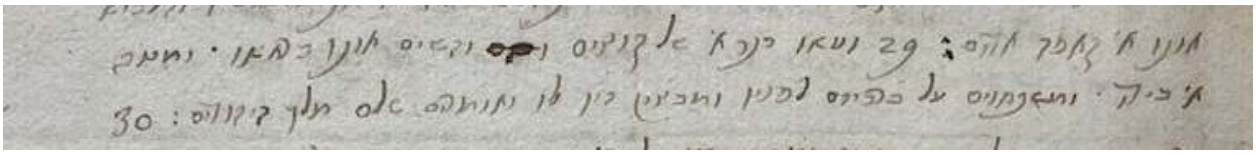
Aramaic: And they stripped Him and put a robe of scarlet on Him.

קאפה	א׳	אותו	והלביש	מלבושיו	את	והסיר
kapa, “cape, cloak,” (n ms)	aleph, “one,” (abbrev, card num)	oto, “him/it,” (DO marker, 3ms pronom)	ve’hilbish, “and/ but/ so/ or he/it clothed,” (v. Hif’il, qatal, past, 3ms)	malebushav, “from/ of his/its clothing, garments,” (prep, n mp, 3ms pronom)	et, (DO) marker	ve’hesir, “and/ but/ so/ or he/it removed,” (v. Hif’il, qatal, past, 3ms)

						אדום
						adom, “red,” (adj ms)

Interlinear Chart

Chapter 27:29



ועשו כתר א׳ של קוצים והשים אותו בראשו ומטה א׳ בידו ומשתחוים על ברכיהם לפניו ומבזין היו לו ואומרים שלם מלך היהודים:

Hebrew Transcription

Translation: And they made one crown of thorns, and placed it upon his head, and one reed in his hand, and they bowed on their knees before him, mocking him and saying, “Peace, King of Yehudites (Judeans)!”[824]

[824] The linguistic layer of this verse features a notable synthesis of Mishnaic grammar and medieval scribal formatting. The text uses the explicit analytic preposition שֶׁל (shel, "of") to form the complex phrase כֶּתֶר א׳ שֶׁל קוֹצִים ("a crown of thorns"), reinforced by standard manuscript numerical shorthand (אfor the numeral one). The descriptive framework shifts into a periphrastic past-

The Scriptures: And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yehuḏim!”

Aramaic: And they wove a crown of auznaye {thorns} and put it upon His head, and a qanya {a cane/reed} in His right hand. And they bowed down upon their knees before Him, and they were mocking at Him and saying, “Shlam Malka d’Yehudaye {Peace, King of The Judeans/Jews}.”

אותו	והשים	קוצים	של	א׳	כתר	ועשו
oto, “him/it,” (DO marker, 3ms pronom)	ve’hesim, “and/ but/ so/ or he/it put, placed,” (v. Hif’il, qatal, past, 3ms)	kotzim, “thorns,” (n mp)	shel, “to, for, of, belonging to,” (prep)	aleph, “one,” (abbrev, card num)	ketehr, “crown,” (n ms)	v’asu, “and/ but/ so/ or you shall do, make,” (v. Pa’alQal, imp, 2mp)

ברכיהם	על	ומשתחוים	בידו	א׳	ומטה	בראשו
birkheihem, “their knees,” (n mp, 3mp pronom)	al, “upon, on, because, due to, on account of,” (prep)	u’mishtachavim, “and/ but/ so/ or we/ you (mp)/ they, those bowing,” (v. Hit’pael, act part, mp)	be’yadu, “in/ with/ by his/its hand,” (prep, n ms, 3ms pronom)	aleph, “one,” (abbrev, card num)	u’mateh, “and/ but/ so/ or reed, staff,” (n ms)	be’rosho, “in/ with/ by/ on his/its head,” (prep, n ms, 3ms pronom)

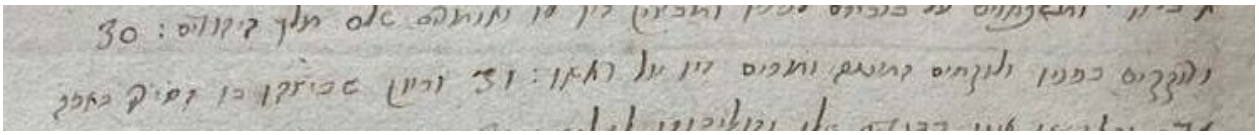
מלך	שלם	ואומרים	לו	היו	ומבזין	לפניו
melek, “king of,” (n ms)	shalom, “peace,” (n ms)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	u’mevzazin, “and/ but/ so/ or they were mocking,” (v. Pi’el, act part, Ar. mp) Aramaism	lefanav, “to/ for/ belonging to his/its face/ before him/it,” (prep, 3ms pronoun)

						היהודים
						ha’yehudim, “the Jews, Judeans,” (n mp)

Interlinear Chart

continuous structure characteristic of Rabbinic narrative prose, linking the active participle וּמְבַזִּין (*ve-mevazin*, "mocking/despising") with the auxiliary past verb הָיוּ (*hiyu*, "they were"). This participle preserves the distinct Mishnaic masculine plural suffix ־ין (-in), structurally contrasting with the classical biblical ־ים (-im) suffix on the adjacent participle וְאוֹמְרִים (*ve-omrim*, "and saying"), highlighting a complex, multi-layered text-transmission history.

Chapter 27:30



ורוקקים בפניו ולוקחים המטה ומכים היו על ראשו:

Hebrew Transcription

Translation: And they were spitting in his face, and they took the staff, and they were striking upon his head.[825]

The Scriptures: And spitting on Him they took the reed and struck Him on the head.

Aramaic: And they spit in His face, and took a qanya {a cane} and were striking Him on His head.

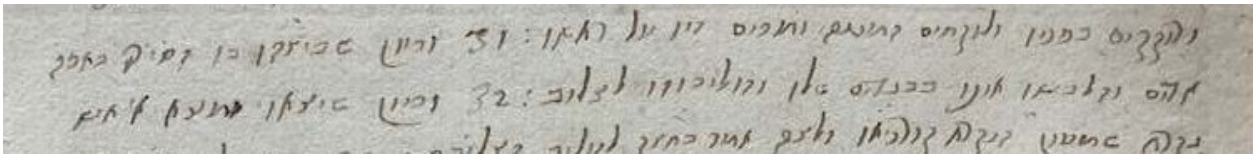
ורוקקים	בפניו	ולוקחים	המטה	ומכים	היו	על
ve'rokkim, "and/ but/ so/ or spitting or and they spit" (v. Pa'al/Qal, act part, mp)	befanav, "in/ with/ by/ in his/its face, before him/it," (prep, 3ms pronom)	ve'lokkhim, "and/ but/ so/ or they took," (v. Pa'al/Qal, act part, mp)	ha'mita, "the staff, reed," (n ms)	u'makkim, "and/ but/ so/ or we/ you (mp)/ they strike," (v. Hif'il, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

ראשו						
rosho, "his/its head," (n ms, 3ms pronom)						

Interlinear Chart

[825] The syntactical framework of this verse demonstrates a complete reliance on post-biblical narrative prose conventions rather than classical biblical forms. Rather than using historical past-tense verbs, the passage uses a sequence of active participles—וְרוֹקְקִים (*ve-rokekim*, "and they spit") and וְלוֹקְחִים (*ve-lokhim*, "and they take"). This culminates in a textbook Mishnaic periphrastic past-continuous structure, coupling the *Hif'il* active participle וּמַכִּים (*ve-makim*, "and striking") with the plural auxiliary verb הָיוּ (*hiyu*, "they were"). This specific grammatical pairing shifts the narrative focus from a single past action to an ongoing, repeated sequence of physical blows, illustrating the late scribal vernacular characteristic of this manuscript tradition.

Chapter 27:31



וכיון שביזהו בו הסירו כאפה אדום והלבישו אותו בבגדים שלו והוליכוהו לצלוב:

Hebrew Transcription

Translation: And when they had mocked him, they removed the red cape from him, and they clothed him in his own garments, and led him away to be crucified.

The Scriptures: And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.

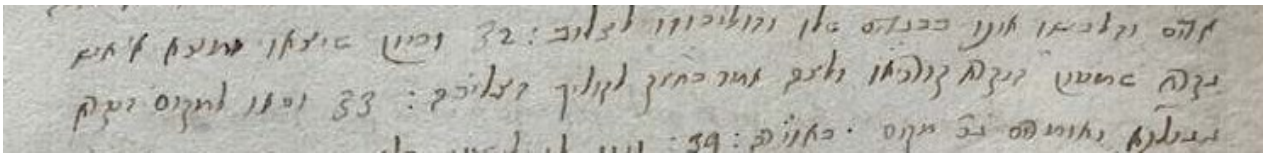
Aramaic: And after they had mocked at Him, they stripped off the robe and put His garments on, and led Him away to be crucified.

וכיון	שביזהו	בו	הסירו	כאפה	אדום	והלבישו
v'keivan, “and/ but/ so/ or because, as soon as, when, since,” (conj)	she’bizehu, “that/ which/ who/ whom they mocked him/it,” (v. Pi’el, qatal, past, 3mp, 3ms obj)	bo, “in/ with/ by him/it” (prep 3ms pronom)	hesiru, “they removed,” (v. Hif’il, qatal, past, 3mp)	kepha, “Peter,” (name)	adom, “red,” (adj ms)	ve’hilbishu, “and/ but/ so/ or they clothed,” (v. Hif’il, qatal, past, 3mp)

אותו	בבגדים	שלו	והוליכוהו	לצלוב		
oto, “him/it” (DO marker, 3ms pronom)	b'bgadim, “in/ with/ by (the) clothing,” (prep, n mp)	shelo, “that/ which/ who/ whom to/ for/ of/ belonging to him/it” (rel part, 3ms pronom)	ve’holikhuhu, “and/ but/ so/ or they led him/it away,” (v. Hif’il, qatal, past, 3mp, 3ms obj)	litzlov, “to crucify,” (v. Pa’al/Qal, inf constr)		

Interlinear Chart

Chapter 27:32



וכיון שיצאו נמצא א׳ איש נקרא שמעון הנקרא קורניאו ולזה אמר בחזק להוליך הצליבה:

Hebrew Transcription

Translation: And when they went out, there was found a certain man called Simon, who was called a Cyrenian (Cyrene), and to this one they compelled with force to carry the crucifixion tool.[826]

The Scriptures: And as they were going out, they found a man of Cyrene, Shimʿon by name – they compelled him to bear His stake.

Aramaic: And while they were going out, they found a gabra Qurinaya {a Cyrenian man}, whose name was Shimeun {Simeon}. This one they compelled that he should carry zaqiypheh {His cross}.

שמעון	נקרא	איש	א׳	נמצא	שיצאו	וכיון
shimon, “Simeon,” (name)	nikra, “he/it was called,” (v. Nif’al, qatal, past, 3ms)	ish, “man,” (n ms)	aleph, “one,” (abbrev, card num)	nimtza, “I/ you (ms)/ he/it is found,” (v Nif’al, act part, ms)	she’yatz’u, “that/ which/ who/ whom he/it exited, went out,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v'keivan, “and/ but/ so/ or kivan, “because, as soon as, since,” (conj)

הצליבה	להוליך	בחזק	אמר	ולזה	קורניאו	הנקרא
ha’tzlivah, “the cross, crucifixion tool,” (n fs)	lehashlich, “to walk, carry,” (v. Hif’il, inf constr)	be’chozkah, “in/ with/ by (the) force,” (prep, n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ve’lazeh, “and/ but/ so/ or this,” (ms pron)	kurino, “Cyrene,” (proper noun)	ha'nikra, “the I/ you (ms)/ he/it is called,” (v. Nif’al, act part, ms)

Interlinear Chart

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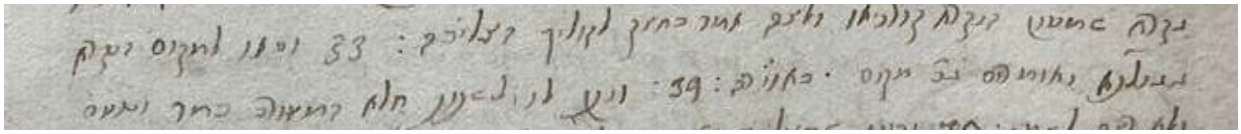
[826] The opening scene uses a common Mishnaic phrase, וְכֵיוָן שֶׁ־ (*ve-kheivan she-*), combined with passive verb forms like נִמְצָא and נִקְרָא to set the scene. The text mentions Cyrene as קורניאו (*Kurnio*), a distorted phonetic form used by local scribes. The text then describes an action with the phrase בְּחֶזֶק (*be-khezek*), meaning "with force" or "by compulsion," showing that Simon is made to carry something. This leads to the infinitive לְהוֹלִיךְ (*leholikh*), meaning "to carry." The verse ends with הַצְּלִיבָה (*ha-tzlivah*), a Rabbinic term for the cross or crucifixion instrument, which differs from the Bible's usual words.

Chapter 27:33



ובאו למקום הנקרא גגולתא ואומרים ג׳כ מקום כאוירה:

Hebrew Transcription

Translation: And they came to the place called Golgotha, and they likewise call it, “A place of a skull.”[827]

The Scriptures: And when they came to a place called Golgotha, that is to say, Place of a Skull,

Aramaic: And they came unto the place which is called Galgultha, that is interpreted, Qarqaphtha {The Skull}.

מקום	ג׳כ	ואומרים	גגולתא	הנקרא	למקום	ובאו
mikum, “place,” (prep, n ms)	gam-ken, “likewise,” (abbrev, part, adv)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	gagulta, “Golgotha” (proper noun)	ha' nikra, “the I/ you (ms)/ he/it is called,” (v. Nif’al, act part, ms)	l’makom, “to/ for/ belonging to the place, location,” (prep, n ms)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)

						כאוירה
						ka’avira, “skull,” (**Ladino word**: n fs)

Interlinear Chart

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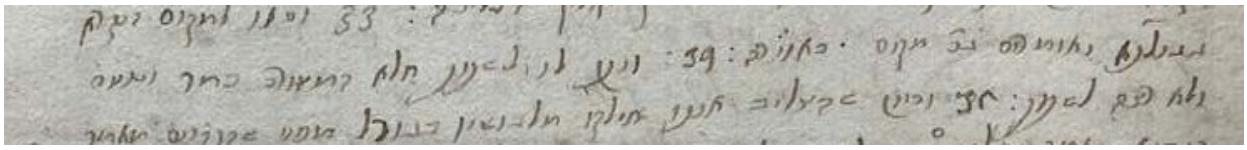
[827] This verse provides insight into the manuscript's origin and copyist, noting the Aramaic pronunciation *Gagulta*, the abbreviation *gam ken*, and the Ladino-derived term *ka'avira* for "skull". These linguistic elements indicate that a medieval European scribe copied this verse, incorporating their local vernacular.

Chapter 27:34



ונתן לו לשתות חלא המעורב במר וטעם ולא רצה לשתות:

Hebrew Transcription

Translation: And *they* gave to him to drink vinegar that was mixed with bitterness, and he tasted *it* and did not want to drink.[828]

The Scriptures: they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

Aramaic: And they gave unto Him khala {vinegar/soured wine} that was mixed with maratha {gall}, that He would drink. And He tasted it, and He didn't want to drink it.

וטעם	במר	המעורב	חלא	לשתות	לו	ונתן
ve'ta'am, "and/ but/ so/ or he/it tasted" (v. Pa'al/Qal, qatal, past, 3ms)	be'mar, "in/ with/ by (the) bitterness, gall," (prep, ms)	ha'me'orav, "the I/ you (ms)/ he/it is mixed, blended" (v. Pu'al, act part, ms)	chela, "vinegar or sour wine" (n ms) Mishnaic Aramaism	lishtot, "to drink," (v. Pa'al/Qal, inf constr)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'natan, "and/ but/ so/ or he/it gave," (rel part, v.Pa'al/Qal, qatal, past, 3ms)

				לשתות	רצה	ולא
				lishtot, "to drink," (inf constr)	ratzah, "he/it wanted," (v. Pa'al/Qal, qatal, 3ms)	ve'lo, "and/ but/ or/ so/ then no/ not/ neither" (neg part)

Interlinear Chart

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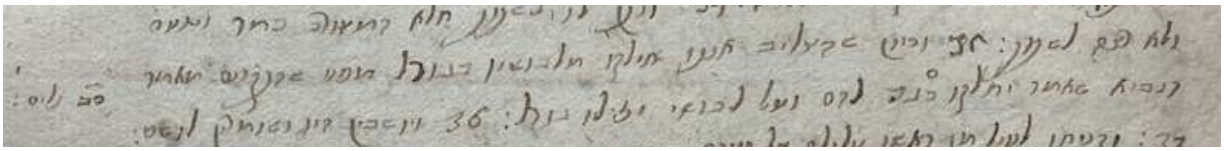
[828] The lexical composition of this verse relies on the characteristic Rabbinic noun חֶלָא (*khela*, "vinegar") rather than the traditional biblical term *chometz* (חֹמֶץ). The orthography features a terminal *aleph* (א), reflecting the phonetic and spelling habits of an Aramaicized transmission environment. Grammatically, the description of the potion uses the passive Pu'al participle הַמְעוֹרָב (*ha-me'orav*, "which was mixed/blended"), a standard post-biblical syntactic formula for describing a compound liquid solution.

Chapter 27:35



וכיון שהצליב אותו חילקו מלבושיו בגורל מפני שהתקיים מאמר הנביא שאמר יחלקו בגדי להם ועל לבושי יפילו גורל:

Hebrew Transcription

Translation: And when they had crucified him, they divided his garments by lot, so that the word of the prophet was fulfilled, who said, "They divided my garments among them, and on my clothing they cast a lot."[829]

The Scriptures: And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, "They divided My garments among them, and for My clothing they cast lots."

Aramaic: And when they crucified Him, they divided His garments by lot.

מפני	בגורל	מלבושיו	חילקו	אותו	שהצליב	וכיון
mipnei', "from/ of, away from," (prep)	be'goral, "in/ with/ by lot or by a game of chance" (prep, n ms)	m'levushav, "from/ of his/its clothing, garments," (prep, n mp, 3ms pronom)	khilku, "they divided," (v. Pi'el, qatal, past, 3mp)	oto, "him/it" (DO marker, 3ms pronom)	she'hitzlivu, "that/ which/ who/ whom they crucified, hung, (v. Hif'il, qatal, past, 3mp)	v'keivan, "and/ but/ so/ or because, as soon as, when, since," (conj)

להם	בגדי	יחלקו	שאמר	הנביא	מאמר	שהתקיים
l'hem, lamed DO marker, "them," (3mp pronom)	bgaday, "my garments," (n mp, 1cs pronom)	yekhalku, "they will divide," (v. Pi'el, yiqtol, fut, 3mp)	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha'navi, "the prophet," (n ms)	me'amar, "saying, text," (n ms)	she'hitkayem, "that/ which/ who/ whom he/it was fulfilled, established," (rel part, v. Nit'pael, qatal, past, 3ms) Mishnaic Aramaism

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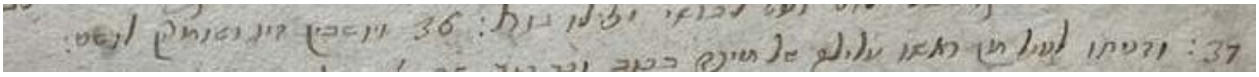
[829] The main story in this verse is built around a series of past-tense verbs that are typical of post-biblical prose. It begins with the conjunction וְכֵיוָן שֶׁ־ (*ve-kheivan she-*), which introduces the causative Hif'il verb הִצְלִיב (*hitzliv*). This marks a clear change to the Mishnaic root צ-ל-ב. The story then continues with the intense Pi'el past verb חִלְקוּ (*khilku*, meaning "they divided") and the passive-reflexive Nitpa'el verb שֶׁהִתְקַיֵּם (*she-hitkayam*, meaning "that it was fulfilled"). See Psalms 22:18.

			גורל	יפילו	לבושי	על
			goral, “lot,” (n ms)	yapilu, “they will cast,” (v. Hif’il, yiqtol, fut, 3mp)	levushi, “my clothing,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

Interlinear Chart

Chapter 27:36



ויושבין היו ושומרין לו שם:

Hebrew Transcription

Translation: And they were sitting, and they were keeping watch over him there.

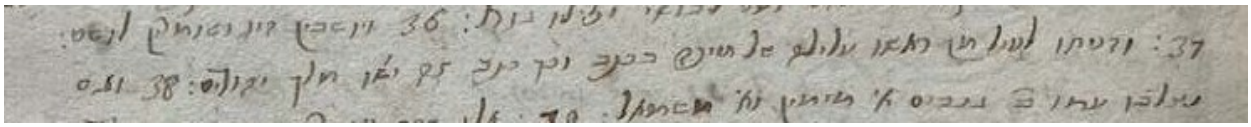
The Scriptures: And sitting down, they guarded Him there.

Aramaic: And they were sitting down and guarding Him there.

		שם	לו	ושומרין	היו	ויושבין
		sham, “there,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’shomrin, “and/ but/ so/ or we/ you (mp)/ they guard,” (v. Pa’al/Qal, act part, mp) Aramaism	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’yoshvin, “and/ but/ so/ or we/ you (mp)/ they, those sitting,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 27:37



והניחו לעיל מן ראשו עלילה של מיתה בטיב וכך כתב זה יש׳ו מלך יהודים:

Hebrew Transcription

Translation: And they placed above his head his accusation of death in writing, and so written: "This *is* Yeshua, King of the Yehudites (Judeans)."[830]

The Scriptures: And they put up over His head the written charge against Him: THIS IS יהושע, THE SOVEREIGN OF THE YEHUḎIM.

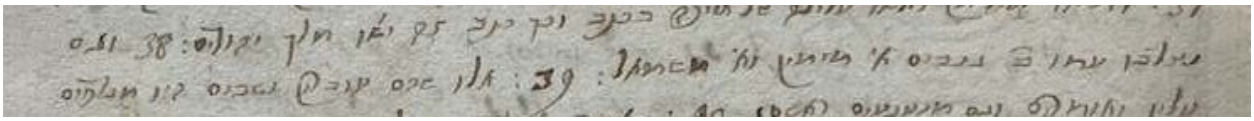
Aramaic: And they placed over His head the reason of His death, in writing, 'Hanu Yshua Malka d'Yehudaye {This is Yahshua, The King of the Judeans/Jews}.'

מיתה	של	עלילה	ראשו	מן	לעיל	והניחו
meta, "she/it died," (v. Pa'al/Qal, qatal, past, 3fs, Mishnaic voice) Mishnaic	shel, "to, for, of, belonging to," (prep)	alilah, "charge, accusation, deed," (n fs)	rosho, "his/its head," (n ms, 3ms pronom)	min, "from/ of," (prep)	le'eil, "above, higher," (adv) Aramaism	ve'hinikhu, "and/ but/ so/ or they placed," (v. Hif'il, qatal, past, 3mp)

יהודים	מלך	יש'ו	זה	כתב	וכך	בטיב
yehudim, "Jews, Judeans," (n mp)	melek, "king," (n ms)	yeshu, "Yeshua," (name)	ze, "this," (pron, ms)	ktav-, "writing," (n ms)	v'khakh, "and/ but/ so/ or in this way," (adv)	be'tiv, "in/ with/ by (the) writing," (prep, n ms)

Interlinear Chart

Chapter 27:38



וגם נצלבו עמו ב׳ גנבים א׳ מימין וא׳ משמאל:

Hebrew Transcription

Translation: And also there were two thieves crucified with him, one on the right and one on the left.

The Scriptures: Then two robbers were impaled with Him, one on the right and another on the left.

Aramaic: And two staye {thieves} were crucified with Him, one on His right, and one on His left.

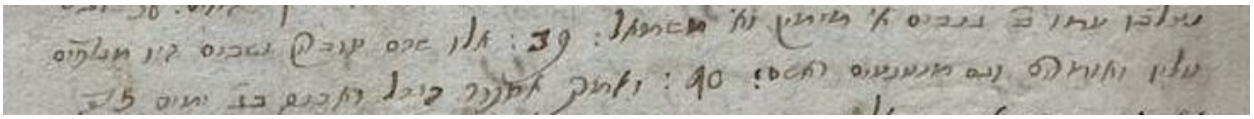
[830] This verse's grammar mainly relies on late post-biblical and Mishnaic Hebrew. It starts with the past tense causative verb וְהִנִּיחוּ (*ve-hinikhu*, "and they placed"), then quickly shifts into a non-biblical style by using the Aramaic loan-word לְעֵיל מִן (*le-eil min*, "above") as a preposition. The connection between the noun parts is made using the Mishnaic preposition שֶׁל (*shel*, "of") in the phrase עֲלִילָה שֶׁל מִיתָה ("charge of death"), instead of the classical biblical structure. Also, the story moves forward with the familiar Rabbinic adverb וְכָךְ (*ve-khakh*, "and thus"), which shows the style is from post-biblical times.

מימין	א׳	גנבים	ב׳	עמו	נצלבו	וגם
m'yamin, "from/ of (the) right," (prep, n ms)	aleph, "one," (abbrev, card num)	gannavim, "thieves," (adj mp)	bet, "two," (abbrev, card num)	imo, "with him/it," (prep, 3ms pronom)	nitzlevu, "they were crucified" (v. Nif'al, qatal, past, 3mp) Mishnaic	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)

					משמאל	וא׳
					mismol, "from/ of (the) left," (prep, n ms)	v'alef, "and/ but/ so/ or one," (abbrev, card num)

Interlinear Chart

Chapter 27:39



אלו שהם עוברין ושבים היו מגדפים עליו ואומרים וגם מנענעים ראשם:

Hebrew Transcription

Translation: Those who were passing by, then returning, were saying blasphemies against him, and also shaking their head.

The Scriptures: And those passing by were blaspheming Him, shaking their heads,

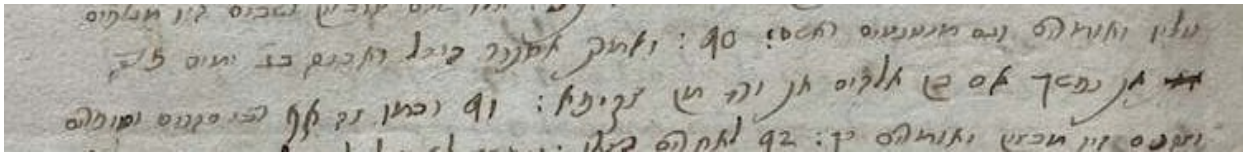
Aramaic: And those who were passing by were blaspheming against Him, and shaking their heads.

עליו	מגדפים	היו	ושבים	עוברין	שהם	אלו
alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	megadfim, "we/ you (mp)/ they, those reviling, blaspheming, mocking," (v. Pi'el, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ve'shavim, "and/ but/ so/ or we/ you (mp)/ they, those returning" (v. Pa'al/Qal, act part, mp)	ovrin, "we/ you (mp)/ they passing," (v. Pa'al/Qal, act part, mp) Aramaism	she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)	elu, "these," (pron)

			ראשם	מנענעים	וגם	ואומרים
			rosham, “their head,” (n ms, 3mp pronom)	menan’im, “we/ you (mp)/ they, those shaking, wagging, nodding,” (v. Pi’el, act part, mp)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)

Interlinear Chart

Chapter 27:40



ואמרת אמסור היכל ואבנה בג׳ ימים פדה את נפשך אם בן אלהים את ורד מן זקיפא:

Hebrew Transcription

Translation: And saying, “You have said you would ‘destroy the Holy Place and build it in three days, save your soul!’ If you are the Son of Elohim (God), come down from the stake.”[831]

The Scriptures: and saying, “You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim, come down from the stake.”

Aramaic: And they said, “Destroy the temple and build it in three days? Deliver yourself if You are the Son of God, and come down from the cross.”

פדה	ימים	בג׳	ואבנה	היכל	אמסור	ואמרת
pdeh, (to a man) “redeem, save, ransom!” (v. Pa’al/Qal, imp, 2ms)	yamim, “days,” (n mp)	be’gimel, “in/ with/ by three,” (prep, abbrev, card numb)	ve’evneh, “and/ but/ so/ or I will build,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	heikhal, “holy place,” (n ms)	amsur, “I will destroy,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	ve’amarta, “and/ but/ so/ or you (ms) said,” (v. Pa’al/Qal, qatal, 2ms)

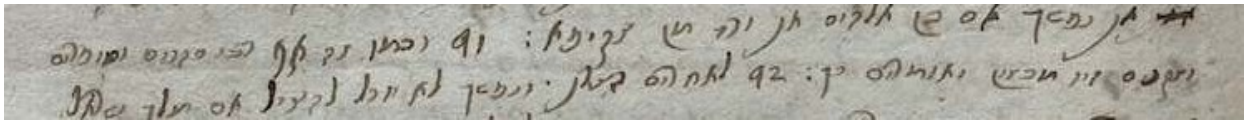
[831] The crowd's internal dialogue shows a unique dialect and style. The text uses straightforward command forms with classical masculine singular imperatives like פְּדֵה (*pdeh*, meaning "redeem" or "save") and רֵד (*red*, meaning "come down"). The pronoun אַתָּה ("you") is misspelled as את (*at*), reflecting early regional scribal habits. Most importantly, the word for the cross shifts from the Mishnaic Hebrew nouns to the clear Eastern Aramaic word זְקִיפָא (*zkifa*), which means "upright stake" or "cross". This keeps the post-biblical Aramaic legal layer from the source material.

ורד	את	אלהים	בן	אם	נפשך	את
ve'red, "and/ but/ so/ or" (to a man) "come down, descend," (v. Pa'al/Qal, imp, 2ms)	atah, "you (ms)," (2ms pron, defective spelling of ancient Judean culture)	elohim, "god(s)," (n mp)	ben, "son," (n ms)	im, "if, whether," (conj)	nafshekha, "your soul," (n fs, 2ms pronom)	et, DO marker

					זקיפא	מן
					zkifa, "the stake, pole" (n ms) Aramaism	min, "from/ of," (prep)

Interlinear Chart

Chapter 27:41



וכמו זה אף רבי כהנים וסופרים וזקנים היו מבזין ואומרים כך:

Hebrew Transcription

Translation: And likewise, also the chief priests, the scribes and elders were mocking and saying this:[832]

The Scriptures: And likewise the chief priests, with the scribes and elders, mocking, said,

Aramaic: Likewise, the Rabay Kahne {the Priests' Chiefs} were also mocking, with the Saphre {the Scribes}, and the Qashishe {the Elders}, and the Phrishe {the Pharisees}.

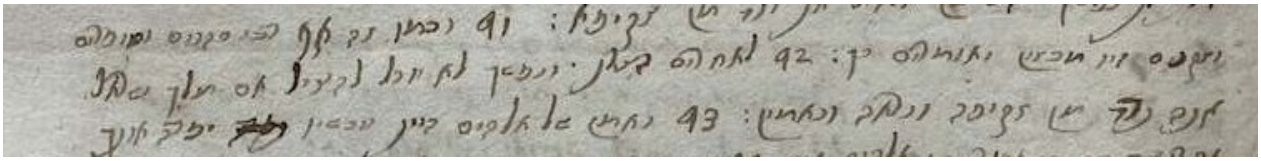
וזקנים	וסופרים	כהנים	רבי	אף	זה	וכמו
ve'zekanim, "and/ but/ so/ or elders," (n mp)	ve'sofrim, "and/ but/ so/ then the writers, scribes, authors," (n mp)	koanim, "priests," (n mp)	rabei, "powerful, great," (adj mp)	af, "also, even, therefore," (part)	ze, "this," (pron, ms)	v'cmo, "and/ but/ so/ or as/ like/ similarly," (prep)

[832] The sentence structure in this verse shows a clear use of Mishnaic language to describe the actions of the religious leaders. It introduces the high priests with the Rabbinic term רַבֵּי כֹּהֲנִים (*rabei* kohanim), meaning "chiefs of priests," instead of the usual biblical phrase kohen *ha-gadol*. The main part of the story uses a continuous past tense, combining the verb הָיוּ (*hiyu*, "they were") with the active participle מְבַזִּין (*mevazin*, "mocking"). This participle keeps the post-biblical Aramaic masculine plural suffix ־ין (-in), unlike the standard biblical ־ים suffix on the similar word וְאוֹמְרִים (*ve-omrim*). The verse ends with the common Rabbinic word כָּךְ (*kakh*), meaning "thus" or "so."

			כך	ואומרים	מבזין	היו
			kach, “so, thus, therefore, in this way,” (adv)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	mevazin, “we/ you (mp)/ they, those mocking, despising,” (v. Pi’el, act part, mp) Aramaism	hayu, “they were,” (v. Pa’al//Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 27:42



לאחרים הצלת ונפשך לא יוכל להציל אם מלך ישראל אתה תרד מן זקיפה ונראה ונאמין:

Hebrew Transcription

Translation: “For others you saved, but your own soul you cannot save! If you are the King of Israel, go down now from the stake, and we will see, and we believe!”[833]

The Scriptures: “He saved others – He is unable to save Himself. If He is the Sovereign of Yisra’ĕl, let Him now come down from the stake, and we shall believe Him.

Aramaic: And they were saying, “He saved others. Can He not save Himself? If He is The King of Israel, let Him now come down from the zaqiypha {the cross}, so that we may see it and we may believe in Him.

אם	להציל	יוכל	לא	ונפשך	הצלת	לאחרים
im, “if, whether,” (conj)	lehatzil, “to save, rescue,” (v. Hif’il, inf constr)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (neg part)	ve’nafshekha, “and/ but/ so/ or your (ms) soul,” (n fs, 2ms pronom)	hitzalta, “you (ms) saved,” (v. Hif’il, qatal, past, 3ms)	l’acherim, “to/ for/ belonging to others,” (prep, adj mp)

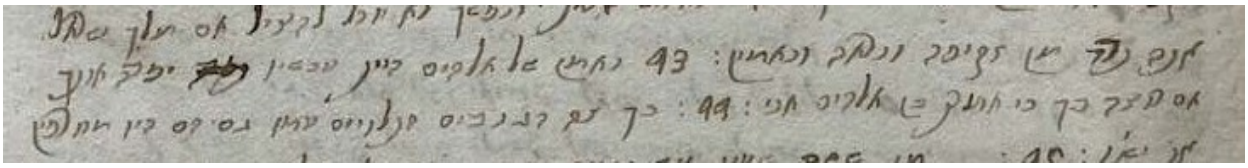
[833] The mocking statement by the religious leaders combines modal verb demands with local legal terms. It uses the personal pronoun אַתָּה (*atah*), meaning "you," in an uncontracted form, followed by the Yiqtol future tense verb תֵּרֵד (*tered*), meaning "you shall come down," which gives an urgent command. This command is directed away from the execution stake, using the clear Aramaic legal noun זְקִיפָה (*zkifa*), meaning "the cross," spelled here with a final *hei* instead of the usual aleph. The ending includes a series of parallel first-person plural Yiqtol verbs, וְנִרְאֶה and וְנַאֲמִין, meaning "and we will see" and "and we will believe," indicating future outcomes.

ונראה	זקיפה	מן	תרד	אתה	ישראל	מלך
v'nir'eh, "and/ but/ so/ or you (ms) will see," (v. Pa'al/Qal, yiqtol, fut, 3ms)	zkifa, "the stake, pole, cross," (Ar. n ms) Aramaism	min, "from, of," (prep)	tered, (to a man) "come down, descend!" (v. Pa'al/Qalk imp 2ms)	a'tah, "you," (pron, 2ms)	yisrael, "Israel," (name)	melek, "king," (n ms)

						ונאמין
						ve'na'amin, "and/ but/ so/ or we will believe," (v. Hif'il, yiqtol, fut, 1cp)

Interlinear Chart

Chapter 27:43



נאמן של אלהים היית עכשיו יפדה אותך אם רוצה כך כי אמרת בן אלהים אני:

Hebrew Transcription

Translation: "You were a faithful one of Elohim (God); now let Him deliver you if He wants *it* so, because you said, 'I am the Son of Elohim (God).'"

The Scriptures: He trusted in Elohim, let Him rescue Him now if He desires Him, for He said, 'I am the Son of Elohim.'"

Aramaic: He trusted on Alaha {God}, let Him save him now, if He chooses Him. For, He said that, 'I am The Son of Alaha {God}.'"

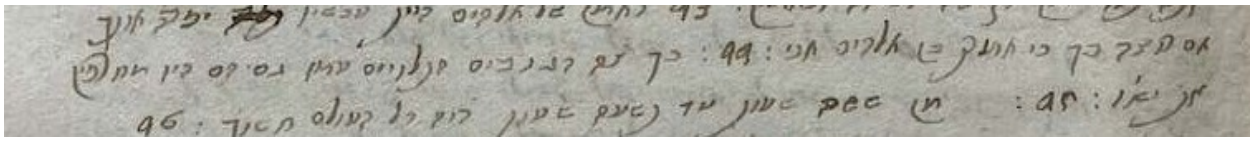
אותך	יפדה	עכשיו	היית	אלהים	של	נאמן
otkha, "you (ms)," (DO Marker, 2ms pronom)	yifdeh, "let him/it deliver, redeem," (v. Pa'al/Qal, jussive, fut, 3ms)	achshav, "now," (adv)	hayita, "you (ms) were," (v. Pa'al/Qal, qatal, past, 3ms)	elohim, "god(s)," (n mp)	shel, "to/ for/ of/ belonging to" (prep)	ne'eman, "I/ you (ms)/ he/it believe(s), faithful," (v. Nif'al, pss part, ms)

אלהים	בן	אמרת	כי	כך	רוצה	אם
elohim, “god(s),” (n mp)	ben, “son,” (n ms)	amarta, “you (ms) said,” (v. Pa’al/Qal, qatal, past. 3ms)	ki, “for, because, since,” (conj)	kach, “so, thus, therefore, in this way,” (adv)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	im, “if, whether,” (conj)

						אני
						ani, “I,” (1cs pron)

Interlinear Chart

Chapter 27:44



כך זה הגנבים התלויים עמו גם הם היו מחרפין את יש׳ו:

Hebrew Transcription

Translation: Like this, those same thieves who were hung with him also reviled Yeshua.[834]

The Scriptures: And also the robbers who were impaled with Him reviled Him, *saying* the same.

Aramaic: Likewise, even those gayase {robbers} who were crucified with Him, were reproaching Him.

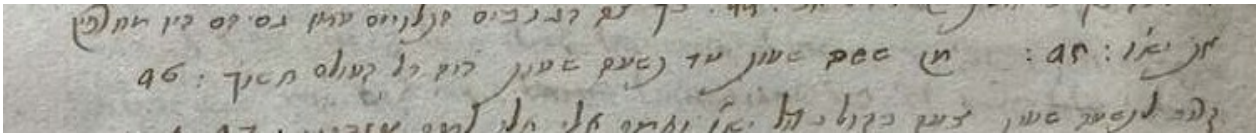
הם	גם	עמו	התלויים	הגנבים	זה	כך
hem, “they, them, these, those,” (3mp pron)	gam, “also/ either/ even/ again/ too/ likewise” (adv)	imo, “with him/it,” (prep, 3ms pronom)	ha’tluyim, “we/ you (mp) they, those hanged,” (v. Pa’al/Qal, pssv part, mp)	ha’ganavim, “the thieves,” (n mp)	ze, “this,” (pron, ms)	kach, “so, thus, therefore, in this way,” (adv)

[834] This verse's structure shows the ongoing actions of the thieves using a mix of dialects. It begins with the classic Rabbinic word כָּךְ זֶה (*kakh zeh*, "likewise") to connect the story to the previous mocking. The description of the subject uses הַתְּלוּיִים (*ha-tluyim*, "those who were hung"), the passive participle form of the biblical root ת-ל-ה (t-l-h). This traditional phrase is quickly balanced by a past continuous construction, combining the auxiliary verb הָיוּ (*hiyu*, "they were") with the Pi'el active participle מְחָרְפִין (*mekharefin*, "reviling"). This verbal element features the signature post-biblical Aramaicized masculine plural suffix -ין (-in), common in post-biblical Aramaic, and helps place the verse in a characteristically Mishnaic style.

			ישו	את	מחרפין	היו
			yeshu, “Yeshua,” (name)	et, (DO marker)	mekharfin, “we/ you (mp)/ they were reviling, insulting,” (v. Pi’el, act part, mp) Aramaism	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 27:45



מן ששה שעות עד תשעה שעות היה כל העולם חשוך:

Hebrew Transcription

Translation: From sixth hour until nine hours, all the land was dark.[835]

The Scriptures: And from the sixth hour there was darkness over all the land, until the ninth hour.

Aramaic: And from the sixth hour {i.e. Noon} there was darkness over any of the land until the ninth hour {i.e. 3pm}.

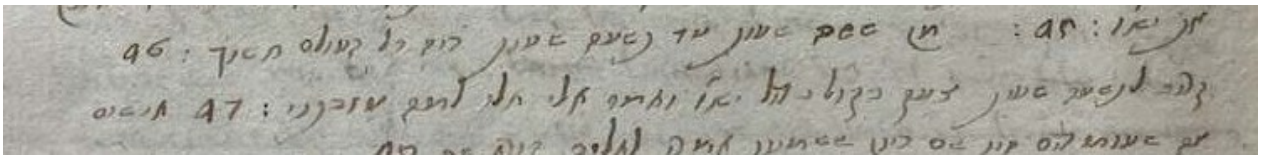
היה	שעות	תשעה	עד	שעות	ששה	מן
haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	sha’ot, “hours,” (n fp)	tisha, “nine, ninth,” (ord num)	ad, “until,” (prep)	sha’ot, “hours,” (n fp)	sheishah, “six, sixth,” (ord num)	min, “from/ of,” (prep)

				חשוך	העולם	כל
				chashukh, “dark,” (adj, ms)	ha’ohlam, “the world, eternity, land,” (n ms)	kol, “all,” (n ms)

Interlinear Chart

[835] The timing and word choices in this verse follow a style typical of post-biblical and Mishnaic Hebrew. The timeline is indicated by the word שָׁעוֹת (*sha'ot*, "hours"), a common way in Rabbinic texts to mark time, which is not used in the original biblical texts. Grammatically, the numbers שִׁשָּׁה (*shishah*, "six") and תִּשְׁעָה (*tish'ah*, "nine") are written with masculine endings even though they describe a feminine plural noun. This reflects a common pattern in medieval copyists' language. Also, the phrase כָּל הָעוֹלָם (*kol ha-olam*) shows a change in meaning from its original biblical sense of "eternity" to now referring to the physical world or territory.

Chapter 27:46



קרוב לתשעה שעות צעק בקול גדול ישו ואמר אלי אלי למה עזבתני:

Hebrew Transcription

Translation: Near the ninth hour, Yeshua shouted in a loud voice and said, “Eli, Eli, lama azavtani? (My God, my God, why have you forsaken me?)”[836]

The Scriptures: And about the ninth hour יהושע cried out with a loud voice, saying, "Ĕli, Ĕli, lemah sheḇaqtani?” that is, “My Ĕl, My Ĕl, why have You forsaken Me?”

Aramaic: And about the ninth hour, Yahshua cried out in a qala rama {a loud voice}, and said, “Ayl! Ayl! Lamana shabaqthani {My God! My God! Why have you spared Me?; or, To what do you release Me?; or, To the appointed You release Me!}”

ישו	גדול	בקול	צעק	שעות	לתשעה	קרוב
yeshu, “Yeshua,” (name)	gadol, “great,” (adj ms)	be'kol, “in/ with/ by (the) voice, sound,” (prep, n ms)	tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, 3ms)	sha’ot, “hours,” (n fp)	le’tisha, “to/ for/ belonging to the ninth,” (prep, ord num)	karov, “near,” (adj ms)

		עזבתני	למה	אלי	אלי	ואמר
		azavtani, “you (ms) have forsaken me,” (v. Pa’al/Qal, qatal, past, 2ms, 1cs pronom)	lama, “why? How?” (interrog part)	eli, “my God,” (n ms, 1cs pronom)	eli, “my God,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

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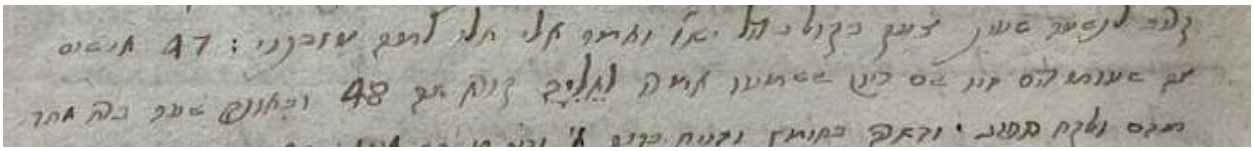
[836] This verse uses a dramatic style to show a historical change. It begins in a post-biblical setting, then shifts into an old scriptural quote. The timing is marked by the phrase קָרוֹב לְ־ (*krov le-,* "near to") and the Rabbinic noun שָׁעוֹת (*sha'ot*, "hours"), with a gender mismatch similar to earlier verses where the masculine תִּשְׁעָה (*tish'ah*) describes a feminine noun. The story progresses with simple past-tense verbs like צָעַק and וְאָמַר. Suddenly, the verse changes into biblical poetry by quoting Psalm 22:1 exactly: אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי (*Eli Eli lamah azavtani*). This quote keeps old-style grammar, with the pronoun suffix ־תָּנִי (-*tani*, "you have... me") attached directly to the past tense verb. This structure is typical of classical poetry and omits the usual object marker used in later prose.

Chapter 27:47



אנשים זה שעומדים היו שם כיון ששמעו אמרו לאליה קורא זה:

Hebrew Transcription

Translation: Those same men who were standing there, when they heard, said, “This man is calling for Elijah.”

The Scriptures: Some of those standing there, having heard, said, “This One calls Ěliyahu!”

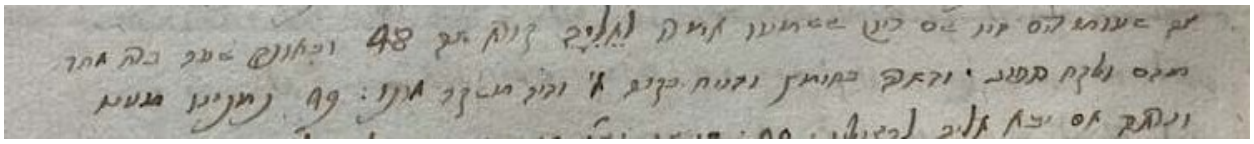
Aramaic: And some from those who were standing there, when they heard it, were saying, “This one calls for EliYa {Elijah}.”

אנשים	זה	שעומדים	היו	שם	כיון	ששמעו
anashim, “men,” (n mp	ze, “this,” (pron, ms)	she’omdim, “that/ which/ who/ whom we/ you (mp)/ they, those standing,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	sham, “there,” (adv)	keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’sham'u, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)

אמרו	לאליה	קורא	זה			
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	l’eliyyah, “to/ for/ belonging to Elijah,” (name)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa’al/Qal, act part, ms)	ze, “this,” (pron, ms)			

Interlinear Chart

Chapter 27:48



ובאותה שעה ברח אחד מהם ולקח ספוג והשרה בחומץ והניח בקנה א׳ והיה משקה אותו:

Hebrew Transcription

Translation: And at that same hour, one of them ran and took a sponge, and soaked *it* in vinegar, and placed *it* on a reed, and offered him to drink.[837]

The Scriptures: And immediately one of them ran and took a sponge, and filled it with sour wine and put it on a reed, and gave it to Him to drink.

Aramaic: And at that moment one from them ran and took an espuga {a sponge} and filled it with khala {vinegar} and put it on a qanya {a cane/a reed}, and was offering a drink to Him.

ספוג	ולקח	מהם	אחד	ברח	שעה	ובאותה
spong, "sponge" (n ms) Mishnaic	v'lach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	mehem, "of/ from them," (prep 3mp)	echad, "one," (card num)	barchu, "he/it ran quickly," (v. Pa'al/Qal, qatal, past, 3ms)	sha'a, "hour," (n fs)	ubota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)

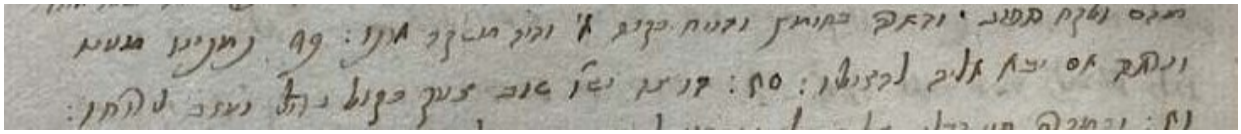
משקה	והיה	א׳	בקנה	והניח	בחומץ	והשרה
mashkey, "I/ you (ms)/ he/it give drink, offer drink," (v. Hif'il, act part, ms)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	aleph, "one," (abbrev, card num)	be'kaneh, "in/ with/ by/ on a reed, stalk, stick," (prep, n ms)	ve'hinikh, "and/ but/ so/ or he/it placed, set down," (v. Hif'il, qatal, past, 3ms)	be'khometz, "in/ with/ by (the) vinegar, sour wine," (prep, n ms)	ve'hishrah, "and/ but/ so/ or he/it soaked," (v. Hif'il, qatal, past, 3ms)

						אותו
						oto, "him/it," (DO marker, 3ms pron)

Interlinear Chart

[837] This verse follows common story-telling patterns from post-biblical times. It describes a series of actions using past verbs like בָּרַח (fled), וְלָקַח (took), וְהִשְׁרָה (spread), and וְהִנִּיחוּ (placed), showing a sequence of movements. The opening phrase uses the familiar Mishnaic expression וּבְאוֹתָהּ שָׁעָה (at that very hour). The verse also includes a Greek loanword סְפוֹג (sponge), which appears in Rabbinic legal texts about absorption. It features a common way of writing numbers with abbreviations, like א׳ for one, after the word קָנֶה (reed). The ending uses a typical past continuous tense, with הָיָה (was/been) paired with the causative verb מַשְׁקָה (giving a drink), highlighting the act of offering liquid.

Chapter 27:49



תמתינו מעט ונראה אם יבא אליה להצילו:

Hebrew Transcription

Translation: “Wait a little, and let us see if Elijah will come to save him.”

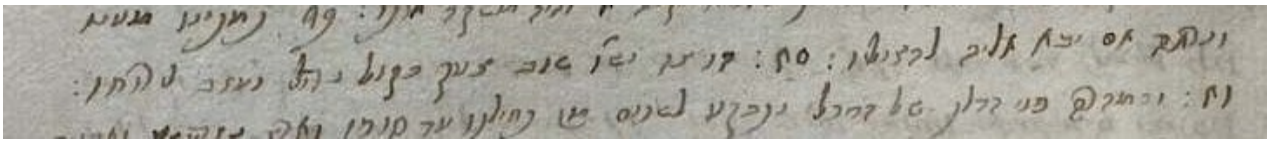
The Scriptures: But the rest said, “Leave it, let us see if Ĕliyahu comes to save Him.”

Aramaic: And the rest were saying, “Leave him, let's see if EliYa {Elijah} comes to save Him.”

להצילו	אליה	יבא	אם	ונראה	מעט	תמתינו
lehatzilo, “to save him/it,” (v. Hif’il, inf constr)	eliyyah, “Elijah,” (name)	yavo,” he/it will come,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	im, “if, whether,” (conj)	v’nir’eh, “and/ but/ so/ or let us see, we will see,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	m'at, “a little, little few, less, lesser, meager,” (adv)	tamteinu, (to men) “wait!” (v. Hif’il, yiqtol, imp 2mp) Mishnaic

Interlinear Chart

Chapter 27:50



הו זה ישׁ׳ו שוב צעק בקול גדול ועזב לרוחו:

Hebrew Transcription

Translation: This same Yeshua cried out again with a loud voice, and he gave his spirit.

The Scriptures: And יהושע cried out again with a loud voice, and gave up His spirit.

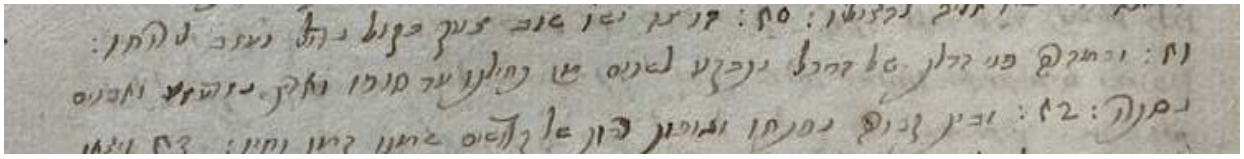
Aramaic: And He, Yahshua, again cried out with a loud voice and gave up His spirit.

גדול	בקול	צעק	שוב	ישׁ׳ו	זה	הו
gadol, “big, large, great,” (adj ms)	b'kol, “in/ with/ by (the) voice, sound,” (prep, n ms)	tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, past, 3ms)	shuv, “again,” (adv)	yeshu, “Yeshua,” (name)	ze, “this,” (pron, ms)	hu, “he” (3ms pron)

					לרוחו	ועזב
					le’rukho, “his/its spirit,” (n fs, 3ms pronom)	v’azav, “and/ but/ so/ or he/it left,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 27:51



ובמהרה פני הדלת של ההיכל נתבקע לשנים מן תחילתו עד סופו וארץ נזדעזע ואבנים נסתרו:

Hebrew Transcription

Translation: And immediately, the surface of the door of the Holy Place was split into two from its beginning until its end, and the earth was shaken, and stones shattered.[838]

The Scriptures: And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split,

Aramaic: And immediately, the doorway {or curtain, lit. face of the door} of The Temple was split into two, from above to below. And the ground was shaken, and the kephe {the rocks} were split.

לשנים	נתבקע	ההיכל	של	הדלת	פני	ובמהרה
li-shnayim, “in/with/ by two, two pieces,” (prep, n mp)	nitbaka, “he/it was split, rent asunder,” (v. Nit’pael, qatal, past, 3ms) Aramaism Mishnaic	ha’hechal, “the holy place, Temple,” (n ms)	shel, “to/ for/ of/ belonging to,” (prep)	ha’delet, “the door,” (n fs)	pnei, “the face of, surface of,” (n mp constr)	u’ve’mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv) Mishnaic

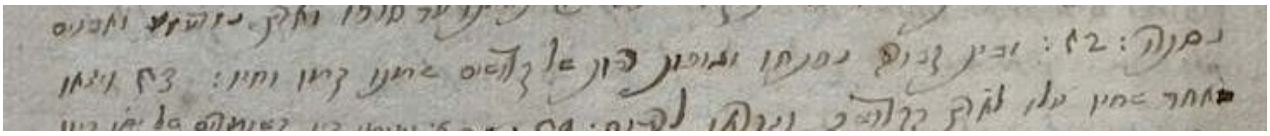
[838] This passage explains how cosmic signs are described using complex grammar and vocabulary from the Mishnaic period. It shows that the typical biblical structures are replaced by the clear analytic genitive שֶׁל (*shel*), as seen in the phrase פְּנֵי הַדֶּלֶת שֶׁל הַהֵיכָל ("the surface of the door of the temple"). The passage also describes how spatial relationships are shown with the post-biblical noun סוֹפוֹ (*sofo*, "its end"). The story is told using two past tense forms of the Nitpa'el verb: נִתְבַּקַּע (*nitbaka*, "was split") and נִזְדַּעְזַע (*nizda'aza*, "shook"). The second form uses a special quadruple-letter Rabbinic root (ז-ע-ז-ע) that switches places of the sibilant sounds, replacing older biblical roots related to earthquakes like ר-ע-ש (r'-sh).

ואבנים	נזדעזע	וארץ	סופו	עד	תחילתו	מן
v'avanim, "and/ but/ so/ or stones," (n fp)	nizda'aza, "he/it shook, quaked," (v. Nit'pael, qatal, past, 3ms) Aramaism Mishnaic	v'eretz, "and/ but/ so/ or land, earth," (n fs)	sofo, "his/its end, bottom," (n ms, 3ms pronom) Mishnaic	ad, "until," (prep)	tkhilato, "his/its beginning," (n fs, 3ms pronom)	min, "from, of," (prep)

						נסתרו
						nistaru, "they were shattered," (v. Nif'al, qatal, past, 3mp)

Interlinear Chart

Chapter 27:52



ובית קבורה נפתחו וגופות רבות של קדושים שמתו קמו וחיו:

Hebrew Transcription

Translation: And the burial house was opened, and many bodies of the holy ones who had died arose and came to life.

The Scriptures: and the tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised,

Aramaic: And the beth qabure {the tomb houses} were opened, and many bodies of The Qadishe {The Holy Ones} who were asleep, arose,

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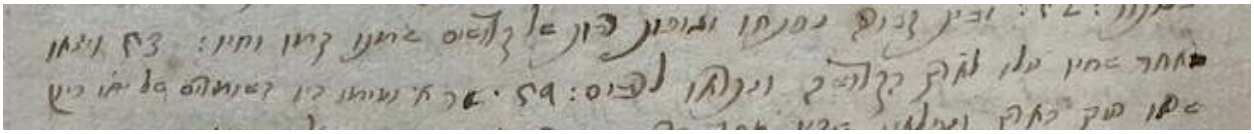
קדושים	של	רבות	וגופות	נפתחו	קבורה	ובית
kedoshim, "holy, holy ones, set apart," (adj, mp)	shel. "to/ for/ of/ belonging to," (prep)	rabot, "many," (adj fp)	ve'gufot, "and/ but/ so/ or bodies," (n fp) Mishnaic	nif't'chu, "they were opened," (v. Nif'al, qatal, past, 3mp)	kvurah, "burial," (n fs)	u'beit, "and/ but/ so/ or (the) house," (n ms)

				וחיו	קמו	שמתו
				ve’chayu, “and/ but/ so/ or they lived, came to life,” (v. Pa’al/Qal, qatal, past, 3mp)	kamu, “they got up, rose up,” (v. Pa’al/Qal, qatal, past, 3mp)	she’metu, “that/ which/ who/ whom they had died,” (v. Pa’al/Qal, qatal, past, 3mp) Mishnaic

Interlinear Chart

Chapter 27:53



ויצאו אחר שחיו עלו לארץ הקדושה ונתראו לרבים:

Hebrew Transcription

Translation: And they went out after they came to life, *and* they went up to the Holy Land, and they showed themselves to many.

The Scriptures: and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

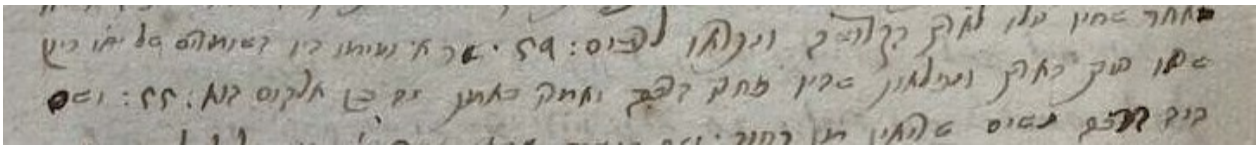
Aramaic: and went out. And after His resurrection they entered into The Holy City, and appeared unto many.

ונתראו	הקדושה	לארץ	עלו	שחיו	אחר	ויצאו
ve’nitra’u, “and/ but/ so/ or they appeared,” (v. Nif’al, qatal, past, 3mp)	ha’kdosha, “the holy,” (adj fs)	l’aretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	alu, “they rose, went up, entered, (v. Pa’al/Qal, qatal, past, 3mp)	she’chayu, “that/ which/ who/ whom they lived,” (v. Pa’al/Qal, qatal, past, 3mp)	achar, “after,” (prep)	v’yatz’u, “and/ but/ so/ or they exited, went out,” (v. Pa’al/Qal, qatal, past, 3mp)

						לרבים
						le’rabim, “to/ for/ belonging to many,” (prep, n ms)

Interlinear Chart

Chapter 27:54



שר א׳ ועימו היו השומרים של יש׳ו כיון שראו רעדת הארץ ונפלאות שהיו פחדו הרבה ואמרו באמת זה בן האלהים הוא:

Hebrew Transcription

Translation: A captain, and with him were the guards over Yeshua, when they saw the quaking of the earth and the wonders that occurred, feared greatly, and said, “In truth, this is the Son of Elohim (God).”[839]

The Scriptures: And when the captain and those with him, who were guarding יהושע, saw the earthquake and all that took place, they feared exceedingly, saying, “Truly this was the Son of Elohim!”

Aramaic: And the Qentruna {the Centurion/the Captain of a hundred}, and those with him who were guarding Yahshua, when they saw the zua {the earthquake} and those things that had occurred, they were very afraid and said, “Shariraiyth {Truly} this was The Son of Alaha {God}!”

יש׳ו	של	השומרים	היו	ועימו	א׳	שר
yeshu, “Yeshua,” (name)	shel. “to/ for/ of/ belonging to,” (prep)	ha’shomrim, “the we/ you (mp)/ they, those guarding,” (v. Pa’al/Qal, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’imo, “and/ but/ so/ or with him/it,” (prep, 3ms pronom)	aleph, “one, (abbrev, card num)	sarim,” prince, ruler, leader, chief, chieftain, official, captain,” (n mp)

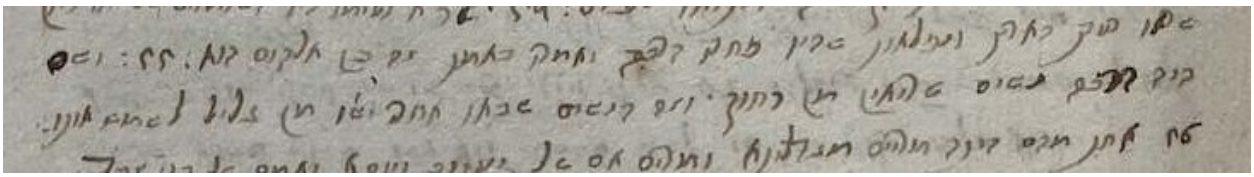
פחדו	שהיו	ונפלאות	הארץ	רעדת	שראו	כיון
pachadu, “they feared,” (v. Pa’al/Qal, qatal, past, 3mp)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	v’nifla’ot, “wonders, marvels,” (n, fp)	ha’eretz, “the earth,” (n fs)	ra’adat, “the shaking of or the quaking of” (n ms constr)	she’ra’u, “that/ which/ who/ whom they saw,” (v. Pa’al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj)

[839] The structure of the centurion's confession follows simple Mishnaic prose rules and common shorthand layouts used in manuscripts. The military title שַׂר א׳ (*sar me'ah*, "centurion") uses the traditional numeric value of the letter Aleph (1 = א׳) to form the noun chain. The relationship between the guards and their charge is shown through the clear analytic genitive marker שֶׁל (*shel*) in the phrase הַשּׁוֹמְרִים שֶׁל יש׳ו, meaning "the guards of Yeshua." The phrase כֵּיוָן שֶׁ־ (*keivan she-)* indicates the timing of events, linking past verbs (שֶׁרָאוּ, פָּחֲדוּ, וְאָמְרוּ) in a sequence of historical actions. Finally, the speech is framed with the Rabbinic adverb בֶּאֱמֶת (*be-emet*, "truly" or "in truth"), used to emphasize the last part of the confession and place it within a post-biblical language style.

הוא	האלהים	בן	זה	באמת	ואמרו	הרבה
hu, “he/it,” (3ms, pron)	ha’elohim, “the God(s),” (n mp)	ben, “son,” (n ms)	ze, “this,” (pron, ms)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	v’amaru, “and/ but/ or/ so/ then they said” (v, Pa’al/Qatal, past, 3cp)	harbeh, “many, much, a lot,” (adv)

Interlinear Chart

Chapter 27:55



ושם היה הרבה נשים שרואין מן רחוק וזה הנשים שבאו אחרי יש׳ו מן גליל לשמש אותו:

Hebrew Transcription

Translation: And there were many women there, watching from afar, and these *are* the women who came after Yeshua from Gailil (Galilee) to serve him.[840]

The Scriptures: And many women who followed יהושע from Galil, attending Him, were there, watching from a distance,

Aramaic: And there were also many women there, who were looking from afar, these who had followed Yahshua from Galila {Galilee} and had been ministering unto Him.

רחוק	מן	שרואין	נשים	הרבה	היה	ושם
rachot, “far, distant, remote, (adj ms)	min, “from, of,” (prep)	she’ro’in , “that/ which/ who/ whom watching, looking,” (rel part, v. Pa’al/Qal, act part, Ar. fp) Aramaism	nashim, “women,” (n fp)	harbeh, “many, much, a lot,” (adv)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	v’sham, “and/ but/ so/ or there,” (adv)

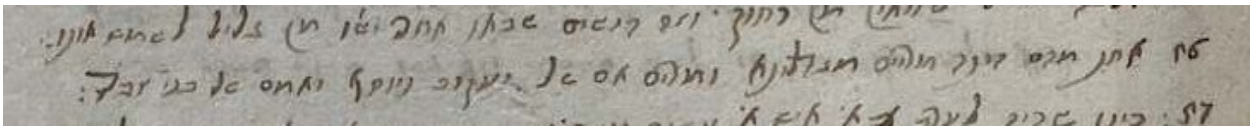
[840] This verse shows a distinctive post-biblical style, characterized by grammatical gender differences and unique Rabbinic vocabulary choices. Morphologically, it often mismatches gender and number, which is common in medieval manuscripts: it uses a masculine past tense verb הָיָה (*hayah*) and a masculine demonstrative זֶה (*zeh*) with a feminine plural subject נָשִׁים (*nashim*, "women"). The relative clauses are introduced by the Mishnaic prefix שֶׁ־ (*she-*), leading to the active participle שֶׁרוֹאִין (*she-ro'in*, "who were watching"). This participle keeps the masculine plural suffix ־ין (-in), even though it refers to a feminine group. Lexically, the verse ends with the intensive Pi'el infinitive לְשַׁמֵּשׁ (*leshamesh*, "to serve"), a Rabbinic and Mishnaic verb that replaces earlier biblical words for serving like לַעֲבֹד (*la'avod*) or לְשָׁרֵת (*lesharet*).

גליל	מן	יש׳ו	אחרי	שבאו	הנשים	וזה
galil, “Galilee,” (name)	min, “from, of,” (prep)	yeshu, “Yeshua,” (name)	acharav, “after him/it,” (prep, pron 3ms)	she’ba’u, “that/ which/ who/ whom they came,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	ha’nashim, “the women, wives,” (n fp)	ve’ze, “and/ but/ or/ so/ then this” (pron, ms)

					אותו	לשמש
					oto, “him/it” (DO marker, 3ms pronom)	leshamesh, “to minister, serve,” (v. Pi’el, inf constr)

Interlinear Chart

Chapter 27:56



אחת מהם היתה מריים מגדליתא ומרים אם של יעקוב ויוסף ואמם של בני זבדי:

Hebrew Transcription

Translation: One of them was Miryam (Mary) Magdalene, and Mary the mother of Ya’qov (Jacob) and Yoseph (Joseph), and the mother of the sons of Zebedi (Zebedee).[841]

The Scriptures: among whom were Miryam from Maḡdala, and Miryam the mother of Yaʿaqoḇ and Yosĕph, and the mother of Zaḇdai’s sons.

Aramaic: The first from them were Maryam Magdalaytha {Mary of Magdala}, and Maryam the mother of Yaqub {James} and of Yusi {Joses}, and the mother of the sons of Zabday {Zebedee}.

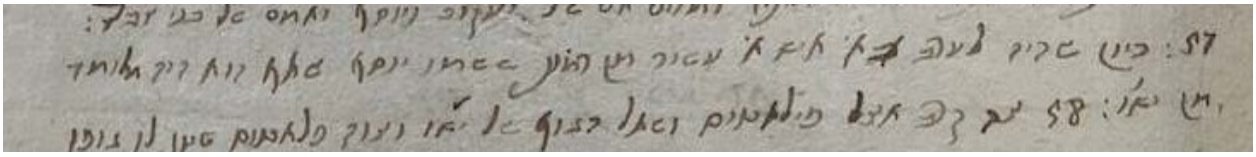
אם	ומרים	מגדליתא	מריים	היתה	מהם	אחת
im, “if, whether,” (conj)	u’miryam, “and/ but/ so/ or Mary,” (name)	magdalita, “Magdalene,” (name, Aramaic phonetic form) Aramaism	miryam, “Mary,” (name)	haytah, “she/it was,” (v. Pa’al/Qal, qatal, past, 3fs)	mehem, “of/ from them,” (prep, 3mp pronom)	echat, “one,” (card num, fs)

[841] The features of this verse show that it comes from a later period of text transmission after the Bible. The way Mary Magdalene is described uses the Aramaic word מַגְדַּלִיתָא (Magdalita), which keeps a dialectal pronunciation from Eastern Aramaic tradition. Grammatically, the text often uses the Mishnaic possessive word שֶׁל (shel, meaning "of") in a noticeable way. This word appears alongside regular noun phrases like אֵם שֶׁל יַעֲקֹב ("mother of Jacob") and אִמָּם שֶׁל בְּנֵי זַבְדִּי ("their mother of the sons of Zebedee"), showing a repeated pattern of showing possession that was common in late Rabbinic writings and during medieval manuscript copying.

זבדי	בני	של	ואמם	ויוסף	יעקוב	של
zebdi, “Zebedee,” (name)	b’nei, “sons, children of,” (n mp constr)	shel, “to for of, belonging to,” (prep)	ve’imam, “and/ but/ so/ or their mother,” (n fs, 3mp pronom)	v’yosef, “and/ but/ so/ or Joseph,” (name)	ya’aqob, “Jacob,” (name)	shel, “to/ for/ of, belonging to,” (prep)

Interlinear Chart

Chapter 27:57



כיון שהיה לערב בא איש א׳ עשיר מן רמות ששמו יוסף שאף הוא היה מלומד מן יש׳ו:

Hebrew Transcription

Translation: When it was evening, there came a certain rich man from Ramot whose name was Yoseph (Joseph), who also himself was a disciple of Yeshua.

The Scriptures: And when evening came, there came a rich man from Ramathayim, named Yosĕph, who himself had also become a taught one of יהושע.

Aramaic: And when it became ramsha {evening}, a rich man came from Ramtha, whose name was Yuseph {Joseph}, who was also a Disciple of Yahshua.

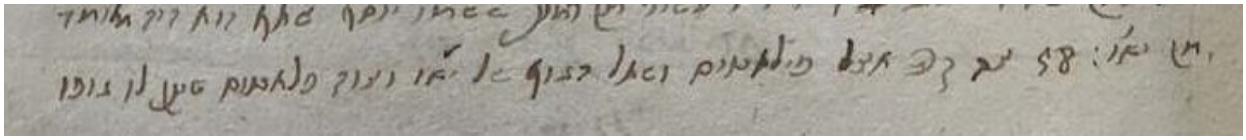
עשיר	א׳	איש	בא	לערב	שהיה	כיון
ashir, “rich, wealthy,” (adj ms)	aleph, “one,” (abbrev, card num)	ish, “man,” (n ms)	bo, “he/it comes/ came” (v, Pa’al/Qat 3ms pronoun)	le’erev, “to/ for/ belonging to evening,” (prep, n ms)	she’haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	keivan, “because, as soon as, since,” (conj)

היה	הוא	שאף	יוסף	ששמו	רמות	מן
haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron)	she’af, “that/ which/ who/ whom also, even, too,” (rel part, adv)	yosef, “Joseph,” (name)	She’shmo, “whose name was”	ramot, “Ramah, Arimathea,” (name)	min, “from/ of,” (prep)

				ישׁ׳ו	מן	מלומד
				yeshu, “Yeshua,” (name)	min, “from/ of,” (prep)	melumad, “I/ you (ms)/ he/it is taught, disciple,” (v. Pual, pssv part, ms)

Interlinear Chart

Chapter 27:58



זה קרב אצל פילאטוס ושאל הגוף של ישׁ׳ו וצוה פלאטוס שיתן לו גופו:

Hebrew Transcription

Translation: This *man* approached Pilatos (Pilate) and asked *for* the body of Yeshua, and Pilatos (Pilate) commanded that his body be given to him.

The Scriptures: He went to Pilate and asked for the body of יהושע. Then Pilate commanded the body to be given.

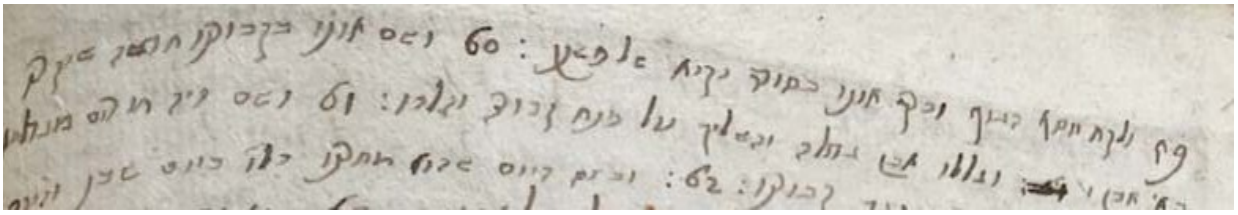
Aramaic: This one drew near to Pilatos {Pilate} and asked for the body of Yahshua. And Pilatos {Pilate} commanded that the body should be given unto him.

של	הגוף	ושאל	פילאטוס	אצל	קרב	זה
shel, “to, for, of, belonging to,” (prep)	ha’guf, “the body,” (n ms)	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)	pilatos, Pilate,” (name)	etzel, “by, beside, near, close,	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (pron, ms)

	גופו	לו	שיתן	פלאטוס	וצוה	ישׁ׳ו
	gufo, “his/its body,” (n ms, 3ms pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yiten, “that/ which/ who/ whom he/it will give,” (v. Pa’al/Qal, yiqtol, ms)	pilatos, “Pilate” (name)	ve’tzivah, “and/ but/ so/ or he/it commanded,” (v. Pi’el, qatal, past, 3ms)	yeshu, “Yeshua,” (name)

Interlinear Chart

Chapter 27:59



ולקח יוסף הגוף וכרך אותו בסודר נקיא של פשתן:

Hebrew Transcription

Translation: And Yoseph took the body, and he wrapped it in a clean shroud of linen.

The Scriptures: And having taken the body, Yosĕph wrapped it in clean linen,

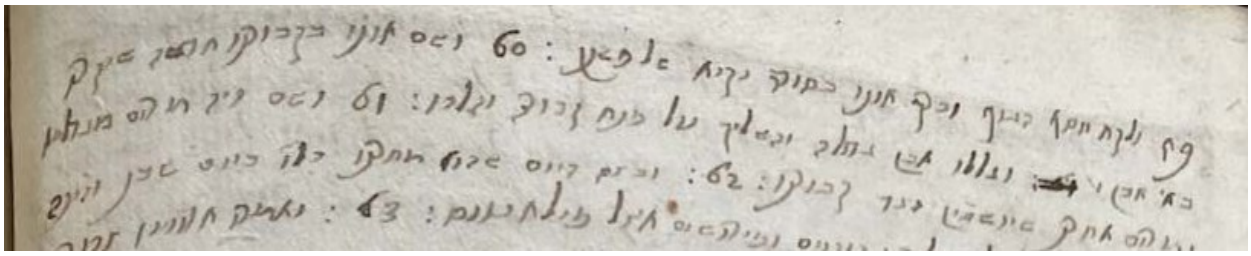
Aramaic: And Yuseph {Joseph} took the body and wrapped it in a khayatsa {a shroud} of pure linen.

נקיא	בסודר	אותו	וכרך	הגוף	יוסף	ולקח
naki, “clean, pure,” (adj ms)	be’sudar, “in/ with/ by a shroud, linen cloth,” (prep, n ms)	oto, “him/it” (DO marker, 3ms pronom)	ve’kharakh, “and/ but/ so/ or he/it wrapped,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’guf, “the body,” (n ms)	yosef, “Joseph,” (name)	v’lach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)

					פשתן	של
					pishtan, “linen, flax,” (n ms)	shel, “to, for, of, belonging to,” (prep)

Interlinear Chart

Chapter 27:60



ושם אותו בקבורתו חדשה שנקרא בא׳ אבן וגללו אבן גדולה והשליך על פתח קבורה והלכו:

Hebrew Transcription

Translation: And he placed it in his new tomb, which was carved out in a single stone, and they rolled a great stone and cast *it* upon the opening of the tomb, and they went away.

The Scriptures: and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away.

Aramaic: And he placed it in his own new beth qabura {tomb house}, which was hewn in rock. And they rolled a large rock and placed it upon the entrance of the beth qabura {the tomb house}, and departed.

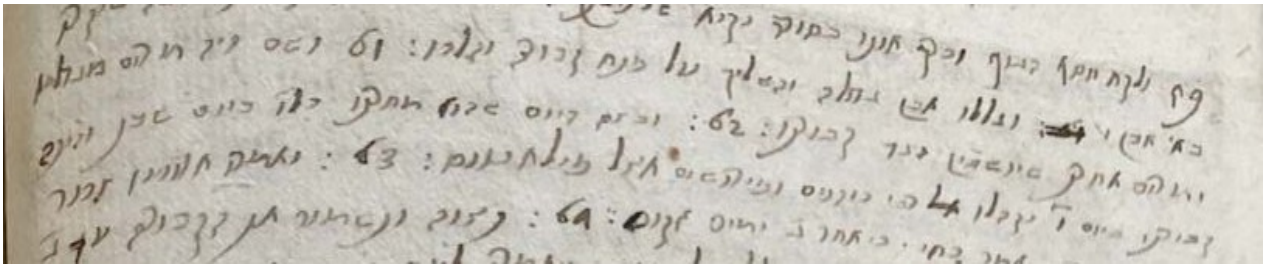
אבן	בא׳	שנקרא	חדשה	בקבורתו	אותו	ושם
even, “stone,” (n fs)	b’aleph, “in/ with/ by (the) one,” (prep, abbrev, card num)	she’nikra, “that/ which/ who/ whom he/it was structured, encountered,” (rel part, v. Nif’al, qatal, past, 3ms)	chadashah, “new,” (adj fs)	bi’kvurato, “in/ with/ by his/its tomb,” (prep, n ms, 3ms pronom)	oto, “him/it,” (DO marker, 3ms pronom)	v’sam, “and/ but/ so/ or he/it placed, set down,” (v. Pa’al/Qal, qatal, 3ms)

קבורה	פתח	על	והשליך	גדולה	אבן	וגללו
kvurah, “tomb or burial place” (n fs)	petach, “door, opening,” (n ms)	al, “on, upon, over, about, regarding,” (prep)	v'hishlich, “and/ but/ so/ or he/it threw,” (v. Hif’il, qatal, past, 3ms)	g’dola, “great,” (adj fs)	even, “stone,” (n fs)	ve’gal’lu, “and they rolled or and they moved”

						והלכו
						ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 27:61



ושם היה מרים מגדלינא ומרים אחרת שיושבין נגד קבורתו:

Hebrew Transcription

Translation: And Miryam (Mary) Magdalene and the other Mary were there, who were sitting opposite his tomb.[842]

The Scriptures: And Miryam from Maḡdala was there, and the other Miryam, sitting opposite the tomb.

Aramaic: And there were there Maryam Magdalaytha {Mary of Magdala}, and another Maryam {Mary}, who were sitting opposite of the tomb.

שיושבין	אחרת	ומרים	מגדלינא	מרים	היה	ושם
she'yoshvin, "we/ you (fp)/ they, those sitting," (v. Pa'al/Qal, act part, fp) Aramaism	achheret, "other, another, different," (adj fp)	u'Miryam, "and/ but/ so/ or Mary," (name)	magdalena, "Magdalene," (name)	miryam, "Mary," (name)	aya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'sham, "and/ but/ so/ or there," (adv)

					קבורתו	נגד
					kvurato, "his/its tomb," (n fs, 3ms pronom)	neged, "against, opposite," (prep)

Interlinear Chart

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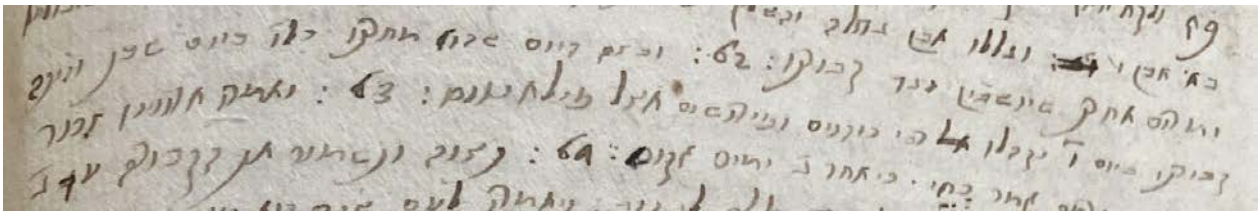
[842] The structure of this descriptive verse clearly reflects both Mishnaic and text-critical features. Morphologically, it uses a singular masculine past-tense verb הָיָה (*hayah*) to introduce a feminine subject, a common pattern among medieval handwritten manuscripts. The description is mainly driven by the Mishnaic prefix שֶׁ־ (*she-*), which forms the active participle שֶׁיּוֹשְׁבִין (*she-yoshvin*, meaning "who were sitting"). This participle keeps the masculine plural suffix ־ין (*-in*), which comes from post-biblical Aramaic, even though it refers to feminine subjects, replacing the classical biblical ־ים endings. Lastly, the name for the Magdalene location is spelled מִגְדַּלִינָא (Magdalina), using the Aramaic definite emphatic suffix ־א (-a) to reflect the dialectal spelling from the source.

Chapter 27:62



ובזה היום שהוא מחרתו כלו ביום שבת והיתה קבורתו ביום ו׳ נקהלו רבי כוהנים ופירושים אצל פילאטוס:

Hebrew Transcription

Translation: And on this day, which is the next day – all of them within the Sabbath day, and his burial occurred, had been on the sixth day; the chief priests and Pharisees assembled before Pilatos (Pilate).[843]

The Scriptures: "On the next day, which was after the preparation, the chief priests and Pharisees gathered together to Pilate,"

Aramaic: Then, the next day, which was after The Rubtha {The Preparation Day}, the Rabay Kahne {the Priest's Chiefs}, and the Phrishe {the Pharisees}, gathered with Pilatos {Pilate}.

שבת	ביום	כלו	מחרתו	שהוא	היום	ובזה
shabbat, "Sabbath," (n fs)	b'yom, "in/ with/ by (the) day," (prep, n ms)	kulo, "all of them," (n ms, 3mp pronom)	mochorato, "the next day, tomorrow," (adv, 3ms pronom)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pron)	ha'yom, "the day," (n ms)	u'b'ze, "and/ bu/ so/ or in/ with/ by this," (prep, part)

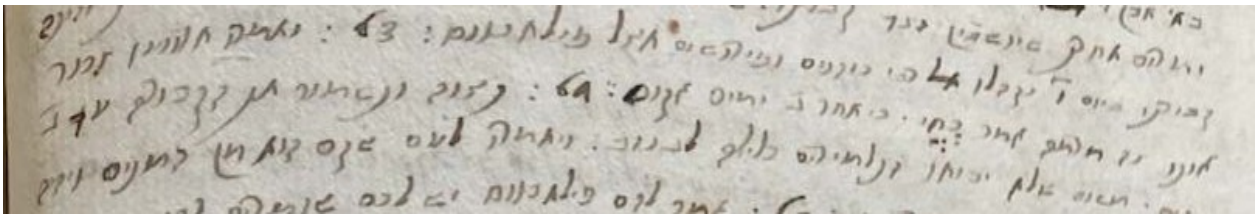
כוהנים	רבי	נקהלו	ו׳	ביום	קבורתו	והיתה
kohanim, "priests," (n mp)	rabei, "chief, princes," (n mp constr)	nikhalu, "they gathered, assembled," (v. Nif'al, qatal, 3mp)	vav, "sixth," (abbrev, ord numb)	b'yom, "in/ with/ by (the) day," (prep, n ms)	kvurato, "his/its burial," (n fs, 3ms pronom)	ve'hayta, "and/ but/ so/ or she/it was," (v. Pa'al/Qal, qatal, 3fs)

[843] A thorough text-critical analysis of Matthew 27 shows clear evidence of stratified layers of scribal intervention. The concluding sentence and distinct structure of verse 25 show a formal scribal style, suggesting a copyist intentionally inserted a marginal explanatory note about the burial occurring on the sixth day. Conversely, the language in verse 62 introduces a far more complex and perplexing sentence structure, suggesting it originated as a separate, external annotation that later copies integrated into the running text to modify or clarify the narrative timeline. Given the manuscript's immense historical value, its preservation of archaic linguistic markers, and its frequent use for close study, these deliberate narrative alterations show a standard transmission cycle in which scribal marginal comments were seamlessly appended and ultimately absorbed into the primary textual lineage. The manuscript's multi-layered linguistic influences further reflect a rich history of transmission, showing that scholars across different languages and faith traditions actively studied and shaped the text.

				פילאטוס	אצל	ופירושים
				Pilatos, “Pilate,” (name)	etzel, “at, to near, in the possession of, to join to,” (prep)	v’prushim, “and/ but/ so/ or pharisees,” (n mp)

Interlinear Chart

Chapter 27:63



ואמרו אדונינו זכור אותו זה מרמה אמר כחי כי אחר ג׳ ימים אקום:

Hebrew Transcription

Translation: And they said, “Our Master, remember that this deceiver said while alive: “After three days I will arise.”

The Scriptures: saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’

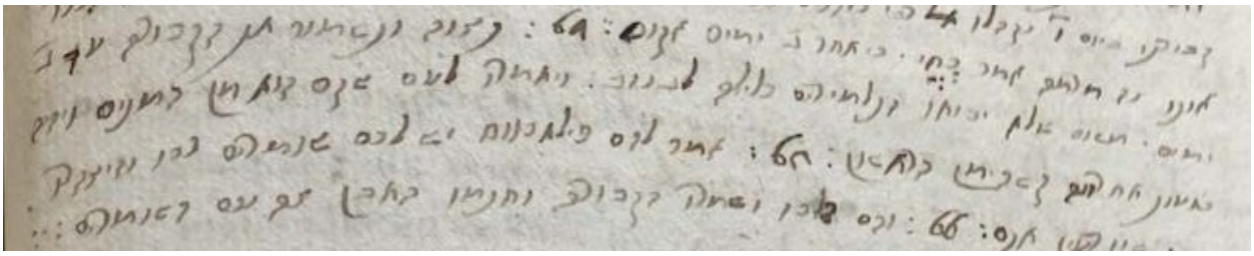
Aramaic: And they were saying unto him, “Our lord, we remembered that the deceiver said, while He was alive, that, ‘From after three days, I will arise.’

אמר	מרמה	זה	אותו	זכור	אדונינו	ואמרו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	mirmah, “I/ you (ms)/ he/it deceive(s),” (v. Pi’el, act part, ms)	ze, “this,” (pron, ms)	oto, “him/it,” (DO marker, 3ms pronom)	za’kor,” (to a man) remember!” (v. Pa’al/Qal, imp, 2ms)	adoneinu, “our master, lord,” (n ms, 1cp pronom)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)

	אקום	ימים	ג׳	אחר	כי	כחי
	akum, “I will arise,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	yamim, “days,” (n mp)	gimel, “three,” (abbrev, card num)	acher, “other, another, different,” (adj ms)	ki, “for, since, because,” (rel clause)	ke-khai, “in his/its life, while alive,” (n fs, 3ms pronom)

Interlinear Chart

Chapter 27:64



תצוה ותשמור את הקבורה עד ג׳ ימים משום שלא יביאו התלמידים בלילה לגנוב ויאמרו לעם שקם הוא מן המתים ויהיה טעות אחרונה קשה מן הראשון:

Hebrew Transcription

Translation: “Command and let him be guarded the burial place until three days, so that the talmidim (disciples) will not come in the night to steal *him*, and say to the people that he arose from the dead, and the last deception will be harder than the first.”

The Scriptures: Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.

Aramaic: Command, therefore, that they take precautions at the grave until three days, lest His disciples will come steal Him in the night and will say unto the ama {the people} that He has risen from the place of the dead. And the last deception might become worse than the first.”

תצוה	ותשמור	את	הקבורה	עד	ג׳	ימים
tzhaveh, “you (ms) command,” (v. Pi’el, yiqtol, fut, 2ms)	ve’tishmor, “and/ but/ so/ or let be secured,” (v. Pa’al/Qal, jussive, fut, 3ms)	et, (DO marker)	ha’kvurah, “the tomb, burial place,” (n fs)	ad, “until,” (prep)	gimel, “three,” (abbrev, card num)	yamim, “days,” (n mp)

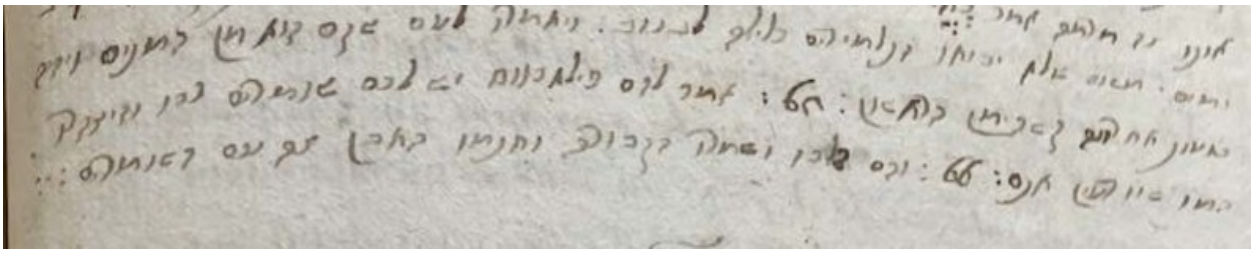
משום	שלא	יביאו	התלמידים	בלילה	לגנוב	ויאמרו
m’shum, “from/ of any,” (in a neg sentence)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	yavi’u, “they come, bring,” (v. Hif’il, yiqtol, fut, 3mp)	ha’talmidim, “the students, disciples,” (n mp)	b’laylah, “in/ with/ by (the) night,” (prep, n ms)	lignov, “to steal,” (v. Pa’al/Qal, inf constr)	va’yomeru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, yiqtol, fut, 3mp)

לעם	שקם	הוא	מן	המתים	ויהיה	טעות
l'am, “to/ for/ belonging to (the) people, nation,” (prep, n ms)	she’kam, “that/ which/ who/ whom he/it rose, got up,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	hu, “he/it,” (3ms pron)	min, “from, of, than,” (prep)	ha’metim, “the dead,” (n mp)	v'yihyeh, “and/ but/ so/ or he/it will be,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ta’ut, “error, mistake, deception,” (n fs)

				הראשון	קשה	אחרונה
				ha'rishon, “the first,” (n ms)	kasha, “he/it was hard,” (v. Pa’al/Qal, qatal, past, 3ms)	akharona, “last, final,” (adj, fs)

Interlinear Chart

Chapter 27:65



אמר להם פילאטוס יש לכם שומרים לכו והיזהרו כמו שיודעין אתם:

Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “You have guards; go and secure *it*, just as you know *how*.

The Scriptures: So Pilate said to them, “You have a watch, go, safeguard it as you know how.”

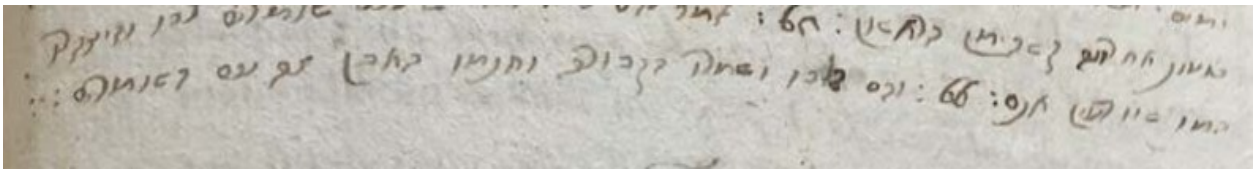
Aramaic: Pilatos {Pilate} said unto them, “You have qestunare {guards}. Go and take precautions as you know how.”

לכו	שומרים	לכם	יש	פילאטוס	להם	אמר
l’khu, (to men) “go!” (v. Pal/Qal, imp, 2mp)	shomrim, “we/ you (mp)/ they, those who guard,” (v. Pa’al/Qal, act part, mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	yesh, “there is, there are,” (part)	Pilatos, “Pilate,” (name)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

			אתם	שיודעין	כמו	והיזהרו
			atem, “you,” (mp pron)	she’yod’in, “that/ which/ who/ whom you know,” (rel part, v. Pa’al/Qal, act part, mp)	k’mo, “like, as, similar to,” (adv, prep)	ve’hizaharu, “and/ but/ so/ or take heed, secure,” (v. Nif’al, imp, 2mp)

Interlinear Chart

Chapter 27:66



והם הלכו ושמרו הקבורה וחתמו האבן זה עם השומרים:

Hebrew Transcription

Translation: And they went and guarded the burial place, and they sealed the stone together with the guards.[844]

The Scriptures: And they went and safeguarded the tomb, sealing the stone and setting the watch.

Aramaic: And they departed, taking precautions at the qabra {the tomb} and with those guards sealed the stone.

זה	האבן	וחתמו	הקבורה	ושמרו	הלכו	והם
ze, “this,” (pron, ms)	even, “the stone,” (n fs)	ve’khatmu, “and/ but/ so/ or they sealed,” (v. Pa’al/Qal, qatal, 3mp)	ha’kvurah, “the burial place, the tomb,” (n fs)	ve’shamru, “and/ but/ so/ or they guarded, secured,” (v. Pa’al/Qal, qatal, past, 3mp)	halachu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)

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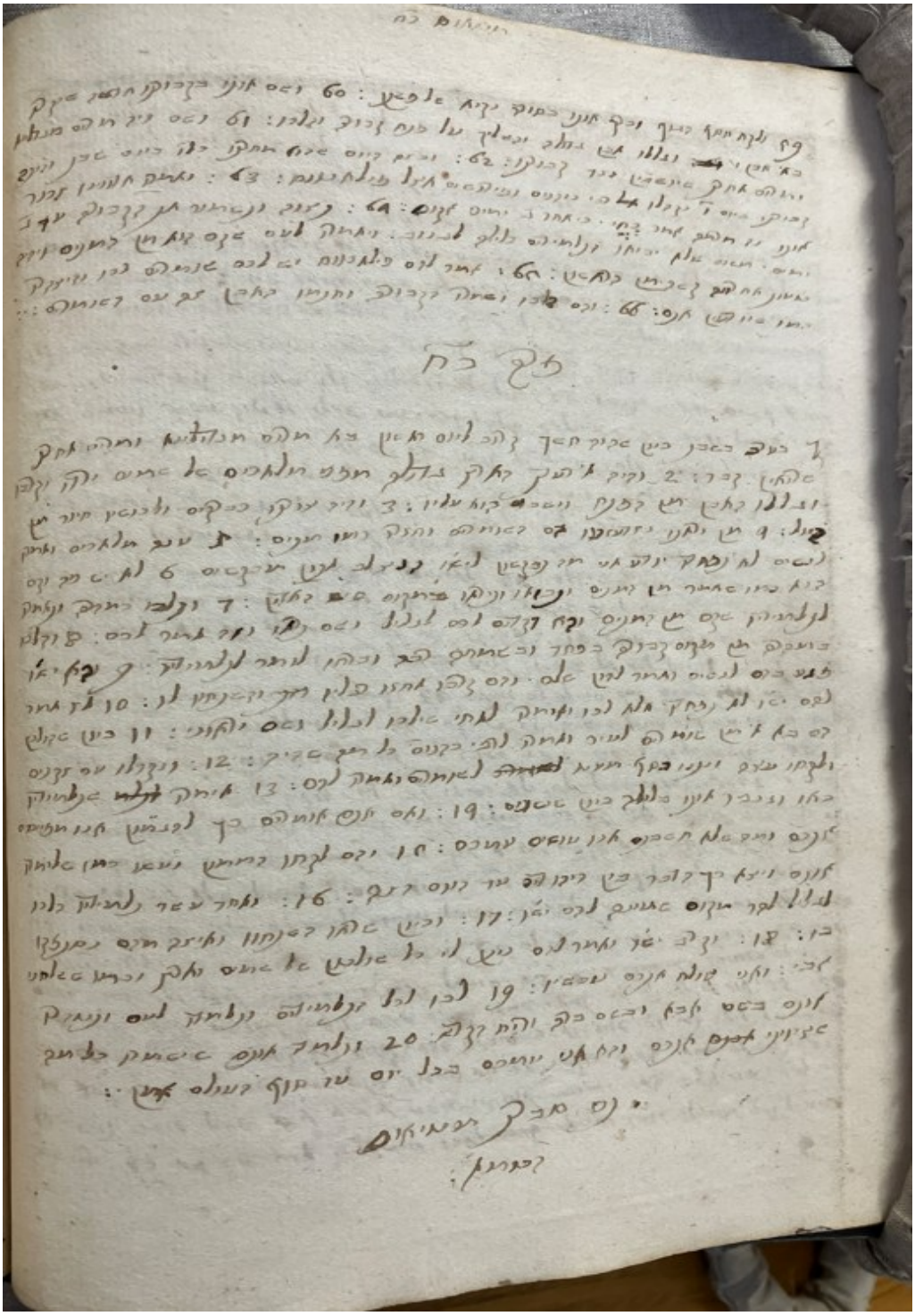
[844] Matthew Chapter 27 presents a fascinating linguistic matrix that shifts completely away from classical biblical prose style into a vibrant mix of Mishnaic Hebrew, Aramaic forms, and medieval vernacular glosses. The background narrative is told using the direct conversational and legal vocabulary of the Rabbinic era, integrating standard diagnostic words like *akhshav* (עכשיו - "now") and *ta'ut* (טעות - "error/deception") alongside Greek and Latin loanwords such as *sudar* (סודר - "burial shroud") and *spong* (ספוג - "sponge") that entered the language during Roman occupation. Structurally, the text highlights this late dialectal layer by consistently using the distinct Aramaicized plural suffix "-in" on active verbs and participles—such as *yoshvin* (שיושבין - "sitting") and *mevazin* (מבזין - "mocking")—and completely bypassing classical biblical terminations.
The text preserves a deliberate legal distinction between different modes of execution, showing a dynamic semantic evolution across the text. In the crowds' initial demands and the final description of the thieves, the narrative relies on the traditional biblical root ת-ל-ה (*t-l-h*) for hanging or public exposure (הַתְּלוּיִים), a standard legal category drawn from ancient scriptural jurisprudence. However, at the exact moment of execution in verse 35, the prose suddenly switches to the causative verb הִצְלִיב (*hitzliv*), which derives from the Mishnaic and Aramaic root צ-ל-ב (*tz-l-b*). This specific root is completely absent from the ancient biblical dictionary and serves as the precise, technical legal term created in the post-biblical era to explicitly define the physical act of Roman crucifixion.
A striking historical fingerprint within this manuscript transmission appears in verse 33 at the arrival at Golgotha. While explaining the phrase "place of a skull," the text introduces the highly unique word כאוירה (*ka'avira*), which is not a Semitic term at all, but rather a direct phonetic Hebrew spelling of the Ladino (Judeo-Spanish) noun *cavera*. This inclusion demonstrates that a medieval European scribe integrated their contemporary Romance vernacular directly into the text layout to clarify an unfamiliar term for their audience, leaving an explicit geographic marker of the text's preservation history.
Finally, the narrative climaxes in verse 46 by demonstrating that Yeshua spoke Hebrew during his final moments on the cross. His cry of "אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי" (*Eli, Eli, lamah azavtani*) is a verbatim quote of Psalm 22:1 directly from the Hebrew scriptures, completely rejecting the Aramaic translation (*shabaktani*) found in standard Greek text traditions. The grammatical structure of this cry uses an archaic poetic compression in which the pronominal object marker ("*me*") is fused directly into the suffix of the past perfective verb (עֲזַבְתָּנִי), anchoring his final declaration in the classical structural mechanics of ancient Hebrew verse.

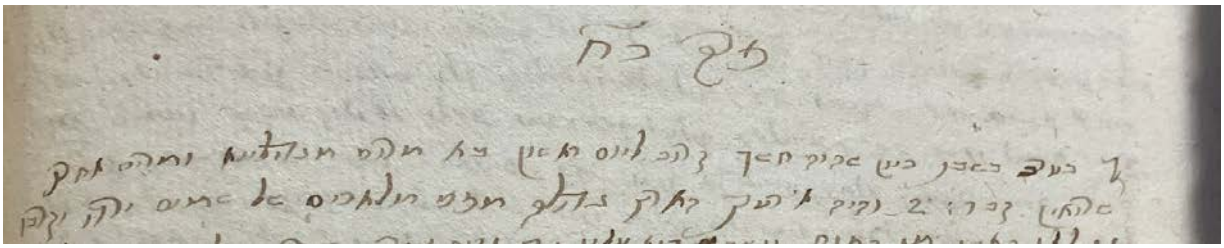
					השומרים	עם
					ha’shomrim, “the we/ you (mp)/ they, those who guard,” (v. Pa’al/Qal, act part, mp)	im, “with,” (prep)

Interlinear Chart

Cochin Matthew Chapter 28



Chapter 28:1



בערב בשבת כיון שהיה חשך קרוב ליום ראשון בא מרים מגדילינא ומרים אחרת שרואין קבר:

Hebrew Transcription

Translation: At evening on the Sabbath, when dark was approaching the first day, came Miryiam (Mary) Magdalene, and the other Mary, to see the tomb.

The Scriptures: But late in the sabbath, as it was dawning into day one of the week, Miryam from Maḡdala and the other Miryam came to see the tomb.

Aramaic: Now, in the ramsha {the evening} of the Shabtha {the Sabbath/the 7th day of the week}, which is the dawn of the khad shaba {the 1st day of the week}, Maryam Magdalaytha {Mary of Magdala} and the other Maryam {Mary} came, so that they might see the qabra {the tomb}.

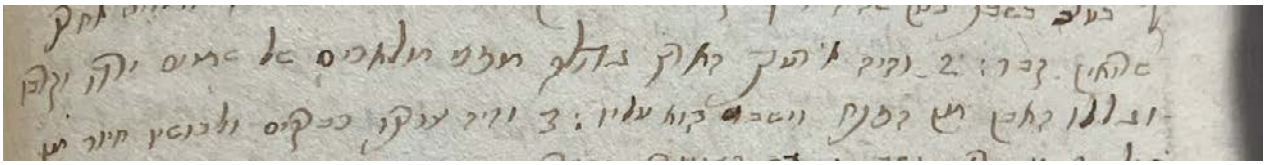
ליום	קרוב	חשך	שהיה	כיון	בשבת	בערב
lel'yom, 'to/ for/ belonging to (the) day," (prep, n ms)	krov, "near, drawing close to," (adj ms)	choshekh, "dark, darkness," (n ms)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	keivan, "because, as soon as, since," (conj)	shabbat, "in/ with/ by (the) sabbath, 7th day of the week," (prep, n fs)	be'erev, "in/ with/ by (the) evening," (prep, n ms)

שרואין	אחרת	ומרים	מגדילינא	מרים	בא	ראשון
she'roin, "that/ which/ who/ whom we/ you (mp)/ they, those watching," (rel part, v. Pa'al/Qal, act part, mp)	achheret, "other, another, different," (adj fs)	ve'miryam, "and/ but/ so/ or Mary," (name)	magdalita, "Magdalene," (name, Aramaic phonetic form) Aramaism	miryam, "Mary," (name)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	rishon, "first," (ord num)

						קבר
						kever, "the tomb, grave," (n ms)

Interlinear Chart

Chapter 28:2



והיה רעדת הארץ גדולה מפני מלאכים של שמים ירדו וקרבו וגללו האבן מן הפתח וישב הוא עליו:
Hebrew Transcription

Translation: And there was a great quaking of the earth, because messengers of heaven descended and approached, and rolled the stone from the opening, and he sat upon it.

The Scriptures: And see, there was a great earthquake, for a messenger of יהוה came down out of heaven, and came and rolled back the stone from the door, and sat on it.

Aramaic: And behold, a great earthquake happened, for, a Malaka d'MarYa {a Heavenly Messenger of The Lord-YHWH} descended from the Shmaya {the Heavens}, and having approached, rolled away the kepha {the rock} from the entrance, and he was sitting on it.

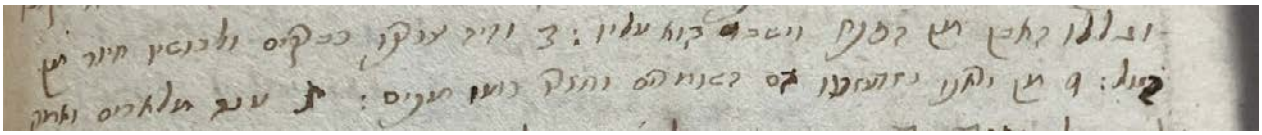
והיה	רעדת	הארץ	גדולה	מפני	מלאכים	של
v'hayah, "and/ but/ so/ or became, were" (v. Pa'al/Qal, qatal, past, 3ms)	ra'adat, "quaking of, shaking of," (n fs constr)	ha'aretz, "the earth," (n fs)	gdula, "greatness, importance," (adj fs)	mipnei, "from before, the face of," (conj)	mal'achim, "angels, messengers," (n mp)	shel, "to/ for/ of," (prep)

שמים	ירדו	וקרבו	וגללו	האבן	מן	הפתח
shamiyim," heavens," (n mp)	yardu, "they descended, came down," (v. Pa'al/Qal, qatal, past, 3mp)	ve'karvu, "and/ but/ so/ or they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	ve'galelu, "and/ but/ so/ or they rolled away," (v. Pa'al/Qal, qatal, past, 3mp)	ha'even, "the stone," (n fs)	min, "from, of, than," (prep)	petach, "the opening, doorway," (n ms)

וישב	הוא	עליו				
v'yashav, "and/ but/ so/ or he/it sat, dwelled," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)				

Interlinear Chart

Chapter 28:3



והיה צורתו כברקים ולבושיו חיור מן הטל:

Hebrew Transcription

Translation: And his form was like lightnings, and his garments *were* whiter than dew.[845]

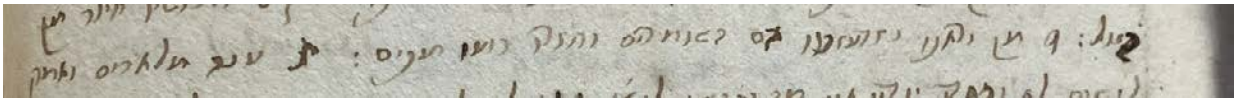
The Scriptures: And his appearance was like lightning, and his garments as white as snow.

Aramaic: Now, his appearance was like barqa {lightning}, and his garment was white like thalga {snow}.

הטל	מן	חיור	ולבושיו	כברקים	צורתו	והיה
ha'tal, "the dew," (n ms)	min, "from, of, than," (prep)	chivar, "white, pale," (adj ms) Aramaism	ul'vushav, "and/ but/ so/ or his/its garments, clothing," (n mp, 3ms pronom)	ka'vrakim, "like/ as lightnings," (prep, n mp)	tzurato, "his/its appearance," (n fs, 3ms pronom)	v'hayah, "and/ but/ so/ or became, were" (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 28:4



מן יראתו נזדעזעו הם השומרים וחזרו כמו מתים:

Hebrew Transcription

Translation: From fear of him, those guards shook and became like dead men.

The Scriptures: And the guards trembled for fear of him, and became like dead men.

Aramaic: And from the fear of him, those who were guarding, trembled, and they became like the dead.

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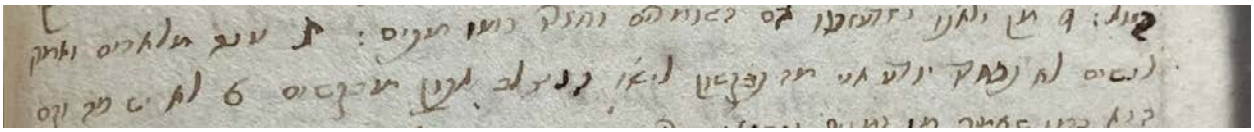
[845] The description of this angelic form uses a mix of language from post-biblical times and comparative sentence structures. Instead of the usual biblical word for appearance, *mar'eh,* it uses the Mishnaic noun צוּרָה (*tzurah*), meaning "form" or "appearance." Most notably, the color is described not with the common biblical adjective lavan for white, but with the Aramaic loan word חִוָּר (*khivar*), meaning "white" or "pale." This Aramaic term connects with the preposition מִן (min) to create a comparison, saying "whiter than the dew" (חִוָּר מִן הַטַּל), instead of using the traditional biblical poetic expressions, like in Daniel 7:9.

כמו	וחזרו	השומרים	הם	נזדעזעו	יראתו	מן
k'mo, "like, as, similar to," (adv, prep)	ve'khazru, "and/ but/ so/ or they became, turned into," (v. Pa'al/Qal, qatal, past, 3mp)	ha'shomrim, "the we/ you (mp)/ they, those guarding," (v. Pa'al/Qal, act part, mp)	hem, "they, them," (pron 3mp)	nizda'azu, "they shook, quaked," (v. Nit'pael, qatal, past, 3mp)	yir'ato, "the fear of him/it," (n fs, 3ms pronom)	min, "from, of, than," (prep)

						מתים
						metim, "dead men, dead ones," (n mp)

Interlinear Chart

Chapter 28:5



ענה מלאכים ואמרו לנשים לא תפחדו יודע אני מה תבקשון לישׁו הנצלב אתין מבקשים:

Hebrew Transcription

Translation: The messenger answered and said to the women, "Do not fear; I know what you seek, *that* you are seeking Yeshua, who was crucified."[846]

The Scriptures: And the messenger responding, said to the women, "Do not be afraid, for I know that you seek יהושע who was impaled.

Aramaic: Then The Malaka {The Heavenly Messenger} answered and said unto the neshe {the women}, "You shouldn't fear, for, I know that you seek Eshu {Yeshua}, who was crucified.

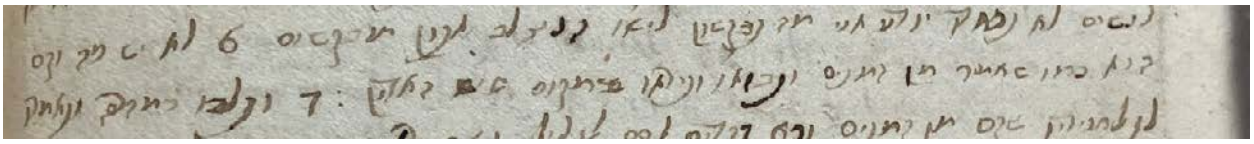
יודע	תפחדו	לא	לנשים	ואמרו	מלאכים	ענה
yodea, "I/ you (ms)/ he/ it know(s)," (v. Pa'al/Qal, act part, ms)	tifchadu, "you (mp) will fear," (v. Pa'al/Qal, yiqtol, fut, 2mp)	lo, "no/ not" (part)	la'nashim, "to (the) women," (prep, n fp)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	mal'achim, "angels, messengers," (n mp	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

[846] The internal layout of the angelic dialogue shows a complex mixture of old biblical expressions, gender structures, and late dialect features. The main description of the execution depends entirely on the passive Nif'al participle הַנִּצְלָב (*ha-nitzlav*, "who was crucified"), emphasizing the Mishnaic and Rabbinic root צ-ל-ב (tz-l-b) introduced earlier. Structurally, the speech has clear gender differences, changing from a masculine plural Yiqtol prohibition (לֹא תִפְחֲדוּ) to the rare feminine plural pronoun אַתִּין (*atin*, "you" plural). This feminine pronoun comes from Aramaic and regional Galilean grammar, but it is immediately paired with the masculine plural participle מְבַקְּשִׁים (*mevakshim*). Lastly, the sentence uses the verb תְּבַקְּשׁוּן (*tevakeshun*), which has a classical poetic ending (־ון) known as a paragogic nun, making it stand out as an old-fashioned style in a later colloquial text.

מבקשים	אתין	הנצלב	לישׁו	תבקשון	מה	אני
mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	atin, “you, (fp),” (Ar. 2fp pron) Aramaism	ha’nitzlav, “who/ which I/ you (ms)/ he/it was crucified,” (rel pat, v. Nif’al, pssv part, ms)	li’shua, “to/ for/ belonging to Yeshua,” (prep, name)	tvekeshun, “you (mp) seek,” (v. Pi’el, yiqtol, fut, mp) Aramaism	mah, “what?” (interrog part)	ani, “I,” (1cs pron)

Interlinear Chart

Chapter 28:6



לא יש מה וקם הוא כמו שאמר מן המתים ותבואו ותיראו המקום שיש האדון:

Hebrew Transcription

Translation: He is not here, and he arose just as he said, from the dead; and come, and see the place where the Master *did* exist.[847]

The Scriptures: He is not here, for He was raised, as He said. Come, see the place where the Master lay.

Aramaic: He isn’t here, for, He has risen as He said. Come see the place in which Maran {Our Lord} was placed.

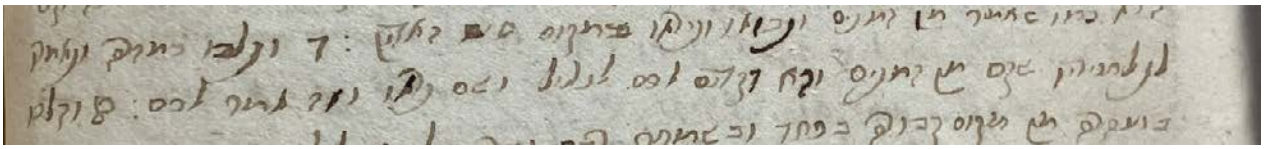
שאמר	כמו	הוא	וקם	מה	יש	לא
she’ amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	k’mo, “like, as, similar to,” (adv, prep)	hu, “he/it,” (3ms pron)	v'kam, “and/ but/ so/ or I/you (ms)/ he/it is, risen,” (v. Pa’al/Qal, act part ms)	mah, “what?” (pron)	“yesh, “there is, there exists,” (part)	lo, “no/ not” (part)

[847] The syntax of the angel's announcement uses distinctive phrases from post-biblical and Mishnaic Hebrew. To say something is not there, it uses an unusual phrase לֹא יֵשׁ מָה (*lo yesh mah*), combining the word for existence יֵשׁ with מָה to mean "not in this particular place." When modifying or describing something, the text consistently uses the Mishnaic prefix שֶׁ־ (*she-*) in phrases like כְּמוֹ שֶׁאָמַר (just as he said) and שֶׁיֵּשׁ הָאָדוֹן (where the Lord is). Although the existential particle יֵשׁ (*yesh*) is present-tense in form, within this relative Mishnaic subordinating clause layout (שֶׁיֵּשׁ הָאָדוֹן) it functions with past-tense force as a periphrastic locative description pointing retrospectively to where the Lord had been. Also, calls to look are expressed with masculine plural future forms (וּתְבֹאוּ and וּתְרָאוּ), which act as polite commands. These forms also show the gender mismatch pattern seen throughout this part of the text.

האדון	שיש	המקום	ותיראו	ותבואו	המתים	מן
ha' adon," the master, lord," (n ms)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	ha'makom, "the place, location," (n ms)	v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	u'tavo'u, "and/ but/ so/ or you (mp) come approach," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ha'metim, "the dead(s)," (n mp)	min, "from, of, than," (prep)

Interlinear Chart

Chapter 28:7



ותלכו במהרה ותאמרו לתלמידיו שקם מן המתים והא דקדים לכם לגליל ושם תראו וזה אמר לכם:

Hebrew Transcription

Translation: And go in haste, and say to his talmidim (disciples) that he has arisen from the dead; and behold, he goes before you to Galil (Galilee), and there you will see *him*; and this *as* said to you.[848]

The Scriptures: And go quickly, say to His taught ones that He was raised from the dead, and see, He is going before you to Galil. There you shall see Him. See, I have told you."

Aramaic: And go quickly and tell His Disciples that He has risen from the beth miythe {the place of the dead}. And behold He goes before you unto Galila {Galilee}. There you will see Him. Behold, I have told you."

המתים	מן	שקם	לתלמידיו	ותאמרו	במהרה	ותלכו
ha'motim, "the dead(s)," (n mp)	min, "from, of, than," (prep)	she'kam, "that/ which/ who/ whom he/it has risen," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	v'tomru, "and/ but/ so/ or you (mp) will say," (v. Pa'al/Qal, yiqtol, 2mp)	b'ma'hara, "in/ with/ by quickly, speedily, hastily" (adv)	ve'telkhu, "and/ but/ so/ or go, walk," (v. Pa'al/Qal, yiqtol, fut, 2mp)

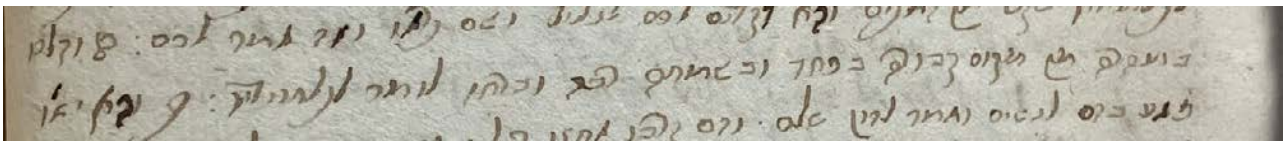
[848] The way the angel's instruction is phrased inside the text reveals a special focus on language details. It clearly inserts pure Aramaic syntax into the middle of the Mishnaic prose. For example, the phrase וְהָא דְּקָדִים לְכֶם (*ve-ha de-kadim lakhem*, "and behold, he goes before you") completely drops Hebrew grammatical patterns. Instead, it uses the Aramaic demonstrative הָא (*ha*, "behold") combined with מָנָה (*de-,* "that" or "who"), a diagnostic Aramaic subordinating prefix. This relative particle links to the verb קָדִים (*kadim*, meaning "ahead") and functions in Aramaic as a directional indicator. This Aramaic element works alongside standard Mishnaic language, including the spatial adverb בִּמְהֵרָה (*u-ve-meherah*), the relative prefix שֶׁ־ (*she-*), as in שֶׁקָּם, and the Rabbinic noun תַּלְמִידָיו (*talmidav*, "his disciples").

וזה	תראו	ושם	לגליל	לכם	דקדים	והא
ve'ze, "and/ but/ so/ or this," (pron, ms)	tir'u, "you will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'sham, "and/ but/ so/ or there," (adv)	le'galil, "to/ for/ belonging to Galil (Galilee)," (prep, name)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	de'kadim, "that/ which/ who I/ you (ms)/ he/it goes before," (Ar. rel part, v. Pal'al/Pe'al, act part, ms) Aramaism	v'ha, "and/ but/ so/ or this, here is," (Ar. interj) Aramaism

					לכם	אמר
					lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 28:8



והלכו במהרה מן מקום קבורה בפחד וב שמחה רבה וברחו לומר לתלמידיו:

Hebrew Transcription

Translation: And they went away quickly from the burial place with fear and great joy, and they ran to tell his talmidim (disciples).

The Scriptures: And they left the tomb quickly, with fear and great joy, and ran to report to His taught ones.

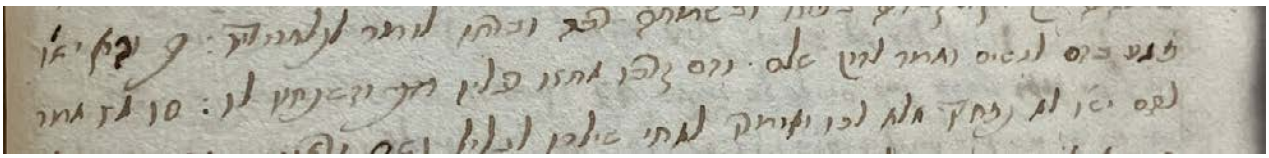
Aramaic: And they departed quickly from the qabra {the tomb}, with fear and with great joy, and they were running, so that they might tell His Disciples.

וב	בפחד	קבורה	מקום	מן	במהרה	והלכו
u'v, "and/ but/ so/ or in/ with/ by," (prep)	be'fakhad, "in/ with/ by (the) fear," (prep, n ms)	kvurah, "burial, tomb," (n fs)	makom, "place," (n ms)	min, "from, of, than," (prep)	b'ma'hara, "in/ with/ by quickly, speedily, hastily" (adv)	ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)

		לתלמידיו	לומר	וברחו	רבה	שמחה
		l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	lomar, "to say, tell," (v. Pa'al/Qal, inf constr)	uv'arkhu, "and/ but/ so/ or they ran, fled," (prep, v. Pa'al/Qal, qatal, past, 3mp)	rabah, "vast, great, many," (adj fs)	smecha, "you, gladness," (n fs)

Interlinear Chart

Chapter 28:9



והא יש׳ו פגע בהם לנשים ואמר להון שלם והם קרבו אחזו רגליו והשתחוו לו:

Hebrew Transcription

Translation: And behold, Yeshua met them, the women, and he said to them, "Shalom!" And they approached, and they grasped his feet, and they bowed down to him.

The Scriptures: And as they were going to report to His taught ones, see, יהושע met them, saying, "Greetings!" And they came and held Him by the feet and did bow to Him.

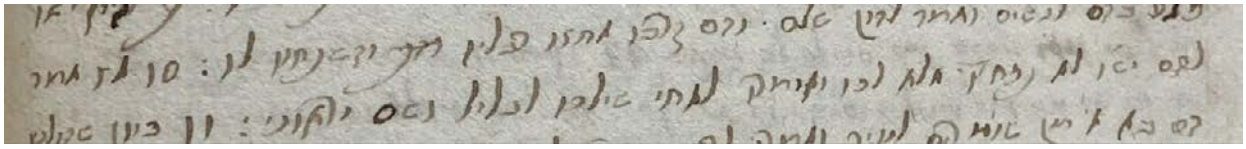
Aramaic: And behold, Eshu {Yeshua} met up with them, and said unto them, "Shlam {Peace} be unto you." Then they approached and took hold of His feet, and worshiped Him.

להון	ואמר	לנשים	בהם	פגע	יש׳ו	והא
lehon, "to/ for/ belonging to them," (Ar. prep, 3mp) Aramaism	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	la'nashim, "to/ for/ belonging to (the) women," (prep, n fp)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	paga, "he/it met, encountered," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	v'ha, "and/ but/ so/ or this, here is," (Ar. interj) Aramaism

לו	והשתחוו	רגליו	אחזו	קרבו	והם	שלם
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'hishtachavu, "and/ but/ so/ or they bowed down,' (v. Hit'pael, qatal, past, 3mp)	rag'lav, "his/its feet, legs," (n fp, 3ms pronom)	akhazu, "they took hold of, grasped," (v. Pa'al/Qal, qatal, past, 3mp)	kar'vu, "they approached," (v. Pa'al/Qal, qatal, past, 3mp)	va'hem, "and/ but/ so/ or they," (pron, mp)	shalom! "peace, greeting," (n ms)

Interlinear Chart

Chapter 28:10



אז אמר להם ישׁו לא תפחדו אלא לכו ואימרו לאחי שילכו לגליל ושם יראוני

Hebrew Transcription

Translation: Then Yeshua said to them, “Do not fear; but go and tell my brothers that they should go to Galil (Galilee), and there they will see me.”

The Scriptures: Then יהושע said to them, “Do not be afraid. Go, report to My brothers, to go to Galil, and they shall see Me there.”

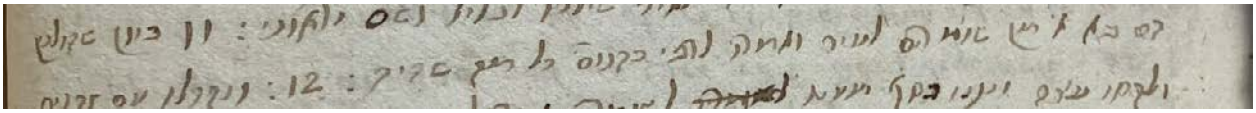
Aramaic: Then Eshu {Yeshua} said unto them, “Don’t fear, but rather, go and tell My brothers to go unto Galila {Galilee}, and there they will see Me.”

אלא	תפחדו	לא	ישׁו	להם	אמר	אז
ela, “but, only, however,” (conj)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not” (part)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

יראוני	ושם	לגליל	שילכו	לאחי	ואימרו	לכו
yir’uni, “they will see me,” (v. Pa’al/Qal, yiqtol, fut, 3mp, 1cs pronom)	v’sham, “and/ but/ so/ or there,” (adv)	le’galil, “to/ for/ belonging to Galilee,” (prep, name)	she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	le’akhay, “to/ for/ belonging to my brothers,” (prep, n mp, 1cs pronom)	ve’imru, “and/ but/ so/ or tell, say,” (v. Pa’al/Qal, imp, 2mp)	l’khu, (to men) “go!” (v. Pal/Qal, imp, 2mp)

Interlinear Chart

Chapter 28:11



כיון שהולכין הם בא א׳ מן שומרים לעיר ואמרו לרבי כהנים כל מה שהיה:
Hebrew Transcription

Translation: When they were going, there came one of the guards to the city, and they told the chief priests everything that happened.[849]

The Scriptures: And while they were going, see, some of the watch having gone into the city, reported to the chief priests all that took place.

Aramaic: Now, when they had departed, some men came from those qestunare {guards}, unto the city, and told the Rabay Kahne {the Priest's Chiefs} every thing that happened.

שומרים	מן	א׳	בא	הם	שהולכין	כיון
shomrim, "we/ you (mp) they, those guarding," (v. Pa'al/Qal, act part, mp)	min, "from, of, than," (prep)	aleph, "one," (abbrev, card num)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	hem, "they, them," (pron 3mp)	she'holkhin, "that/ which/ who/ whom we/ you (mp)/ they going," (rel part, v. Pa'al/Qal, act part, Ar. mp) Aramaism	keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)

שהיה	מה	כל	כהנים	לרבי	ואמרו	לעיר
she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mah, "what?" (pron)	kol, "all of, all, every," (n ms)	koanim, "priest," (n mp)	le'rabei, "to/ for/ belonging to (the) chief, high," (prep, n mp constr)	v' amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)

Interlinear Chart

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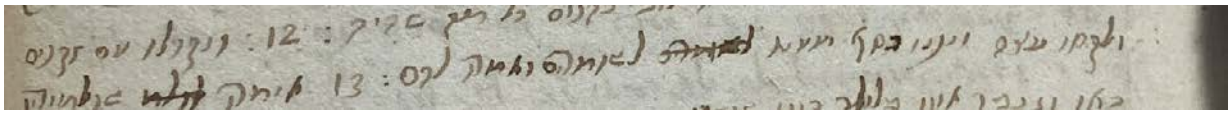
[849] The structure of this report scene relies heavily on Mishnaic grammar and manuscript layout rules. The time frame is introduced indirectly by combining the relative prefix שֶׁ־ (*she-*) and the independent pronoun הֵם (*hem*) with the active participle הוֹלְכִין (*holkhin*, meaning "going"). This participle clearly retains the post-biblical Aramaic masculine plural suffix ־ין (*-in*). The text also uses the Rabbinic title רַבֵּי כֹּהֲנִים (*rabei* kohanim, "chiefs or masters of priests") instead of traditional biblical titles. Additionally, the manuscript punctuation includes shorthand notation like א׳ for the number one, which, along with the preposition מִן (*min*), helps identify the reporting subject.

Chapter 28:12



ונקהלו עם זקנים ולקחו עצה ונתנו כסף מעט לשומרים ואמרו להם:

Hebrew Transcription

Translation: And they assembled with the elders, and took counsel, gave a little money to the guards, and they said to them,

The Scriptures: And when they had come together with the elders and taken counsel, they gave enough silver to the soldiers,

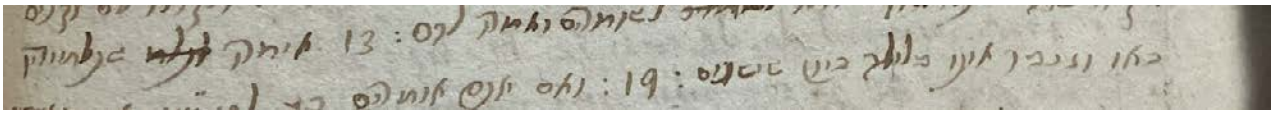
Aramaic: And they were assembled with the Qashishe {the Elders}, and they took counsel, and they gave kespha {silver/money}, not a small amount, unto the qestunare {the soldiers}.

ונקהלו	עם	זקנים	ולקחו	עצה	ונתנו	כסף
ve'nikhalu, "and/ but/ so/ or they assembled themselves," (v. Nif'al, qatal, pssv past, 3mp)	im, "with," (prep)	zekeinim, "elders," (adj mp)	ve'lakchu, "and/ but/ so/ or they took," (v. Pa'al/Qal, qatal past, 3mp)	etzah, "counsel, advice," (n fs)	v'nat'nu, "and/ but/ so/ or we gave" (v. Pa'al/Qal, qatal, past,3mp)	kesef, "silver, money," (n ms)

מעט	לשומרים	ואמרו	להם			
me'at, "a small amount," (adv)	la'shomrim, "to/ for/ belonging to (the) we/ you (mp)/ they, those guarding," (prep, v. Pa'al/Qal, act part, mp)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	lahem, "to /for/ belonging to them," (prep, 3mp pron)			

Interlinear Chart

Chapter 28:13



אימרו שתלמידיו באו וגנבו אותו בלילה כיון שישנים:

Hebrew Transcription

Translation: “Say that his talmidim (disciples) came and stole him in the night, while *you were* sleeping.”

The Scriptures: saying, “Say that His taught ones came at night and stole Him away while we slept.

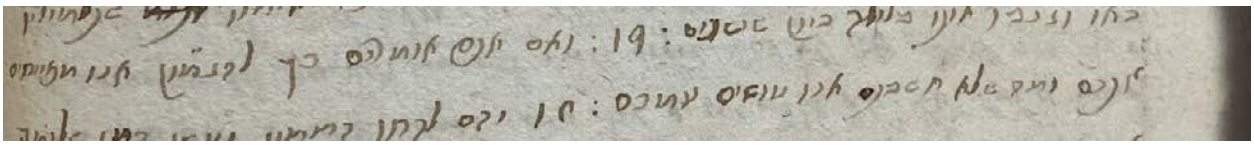
Aramaic: And they said unto them, “Say that his disciples came and stole him in the night while we were sleeping.

אימרו	שתלמידיו	באו	וגנבו	אותו	בלילה	כיון
imru, (to men) “you say, tell,” (v. Pa’al/Qal, imp, 2mp)	she’talmidav, “that/ which/ who/ whom his/its disciples,” (rel part, n mp, 3ms pronom)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’ganvu, “and/ but/ so/ or they stole, carried off,” (v. Pa’al/Qal, qatal, past, 3mp)	oto, “him/it” (DO marker, 3ms pronom)	b’laylah, “in/ with/ by (the) night,” (prep, n ms)	keivan, “because, as soon as, since,” (conj)

שישנים						
she’yshenim, “that/ which/ who/ whom we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)						

Interlinear Chart

Chapter 28:14



ואם אתם אומרים כך להג’’מון אנו מפייסים אתכם ומה שלא חשבתם אנו עושים עמכם:

Hebrew Transcription

Translation: “And if you say thus to the governor, we will appease him for you and what you did not think, we will do with you.”[850]

The Scriptures: And if this should be reported to the governor, we shall win him over and keep you out of trouble.”

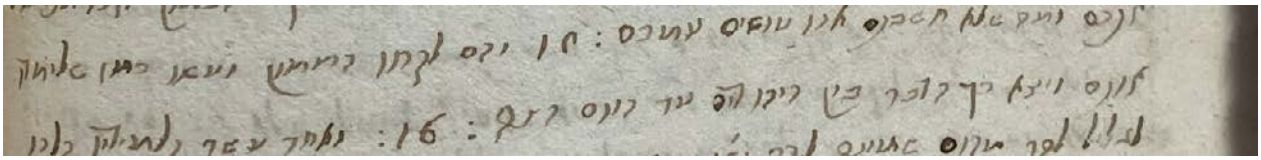
Aramaic: And if this is heard before the Higmuna {the Governor}, we will persuade him, and we will not make trouble for you.”

מפייסים	אנו	להג’’מון	כך	אומרים	אתם	ואם
mefaysim, “we/ you (mp)/ they, those satisfying, appeasing,” (v. Pi’el, act part, mp)	anu, “we,” (1cp pron)	la’hegmon, “to/ for/ belonging to the ruler, governor,” (prep, n ms) Greek loanword	kach, “is so, thus, therefore, this way,” (conj)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa’al/Qal, act part, mp)	atem, “you,” (mp pron)	v’im, “and/ but/ or if/ whether,” (conj)

עמכם	עושים	אנו	חשבתם	שלא	ומה	אתכם
imachem, “with you (mp),” (prep, 2mp pronom)	osim, we/ you (mp)/ they, those doing,” (v. Pa’al/Qal, act part, mp)	anu, “we,” (1cp pron) 2nd Temple	khashavtem, "you (mp) thought, you think,” (v. Pa’al/Qal, qatal, past, 2mp)	she’lo, “that/ which/ who/ whom no/not,” neg part)	u'mah, “and/ but/ so/ or what?” (inter part)	et’chem, “you (mp),” (DO marker, 2mp pronom)

Interlinear Chart

Chapter 28:15



והם לקחו הממון ועשו כמו שלימדו אותם ויצא כך הדבר בין היהודים עד היום הזה:

Hebrew Transcription

Translation: And they took the money and did just just as they had instructed them, and thus, this matter went out among the Yehudites (Judeans) until this very day.[851]

[850] The legal security provided by the chief priests depends on a detailed layer of Mishnaic Hebrew vocabulary and pronoun choices. The text shifts from biblical first-person plural pronouns to the Mishnaic pronoun אָנוּ (*anu*, "we"), which appears twice to emphasize present-tense active verbs (מְפַיְּסִים and עוֹשִׂים). The promise of protection uses the specialized Rabbinic legal verb מְפַיְּסִים (*mefayesim*), meaning to appease, pacify, or settle a claim. It is paired with the Greek loanword הֶגְמוֹן (*hegmon*, "governor"), noted in the manuscript with shorthand to reflect the political terms of the post-biblical period.

[851] The summary of the bribe sequence is written with clear and direct language typical of Mishnaic prose. The money involved is specified by the word הַמָּמוֹן (*ha-mamon*), an Aramaic term for wealth that is common in Rabbinic literature. This replaces the

The Scriptures: And having taken the silver they did as they were instructed. And this account was widely spread among the Yehuḏim, to this day.

Aramaic: So then when they had taken the kespha {the silver/money} they did as they had instructed them. And this word has gone out among the Yehudaye {the Judeans/the Jews} until this day.

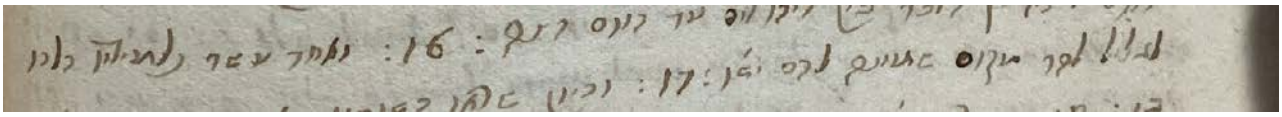
אותם	שלימדו	כמו	ועשו	הממון	לקחו	והם
otam, "them," (DO marker, 3mp pronom)	she'limedu, "that/ which/ who/ who they were instructed," (rel part, v. Pi'el, qatal, past, 3mp)	k'mo, "like, as, similar to," (adv, prep)	v'asu, "and/ but/ so/ or you (mp) shall do, make," (v. Pa'alQal, imp, 2mp)	ha'mammon, "the mammon, money," (n ms) Aramaism Mishnaic	lakchu, "they took," (v. Pa'al/Qal, qatal past 3mp)	va'hem, "and/ but/ so/ or they," (pron, mp)

היום	עד	היהודים	בין	הדבר	כך	ויצא
ha'yom, "the day," (n ms)	ad, "until," (prep)	ha'yehudim, "the Judeans, Jews," (n mp)	bein, "between, amongst," (prep)	ha'dabar, "the word, thing, matter," (n ms)	kach, "is so, thus, therefore, this way," (conj)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

						הזה
						haze, "the this, that," (pron ms)

Interlinear Chart

Chapter 28:16



ואחד עשר תלמידיו הלכו לגליל להר מקום שמינה להם ישו׳:

Hebrew Transcription

Translation: And His eleven talmidim (disciples) went to Galil (Galilee), to the mountain, the place that Yeshua appointed for them.

The Scriptures: And the eleven taught ones went away into Galil, to the mountain which יהושע had appointed for them.

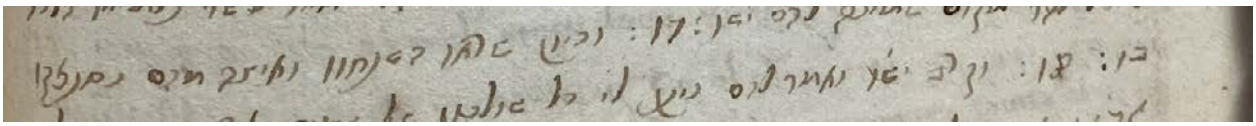
older biblical term קֶסֶף (*kesef*) used earlier. The explanation is introduced by the phrase שֶׁ־ (*she-*) as in כְּמוֹ שֶׁלִּמְּדוּ (just as they taught), which is reinforced by the word כָּךְ (*kakh*, thus/so) to show that the story is part of post-biblical tradition.

Aramaic: Now, the Eleven Talmiyde {Disciples} went unto Galila {Galilee}, unto the tura {the mountain} where Eshu {Yeshua} had appointed them.

מקום	להר	לגליל	הלכו	תלמידיו	עשר	ואחד
makom, "place," (n ms)	l'har, lamed DO marker, "(the) mountain," (n ms)	le'galil, "to/ for/ belonging to Galil (Galilee)," (prep, name)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	eser, "ten," (card num)	v'echad, "and/ but/ so/ or one," (card num)
				יש׳ו	להם	שמינה
				yeshu, "Yeshua," (name)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	she'minah, "that/ which/ who/ whom he/it appointed, assigned," (rel part, v. Pi'el, qatal, past, 3ms)

Interlinear Chart

Chapter 28:17



וכיון שראו השתחוו ואיזה מהם הסתפקו בו:

Hebrew Transcription

Translation: And when they saw *him,* they bowed down. But some of them doubted him.

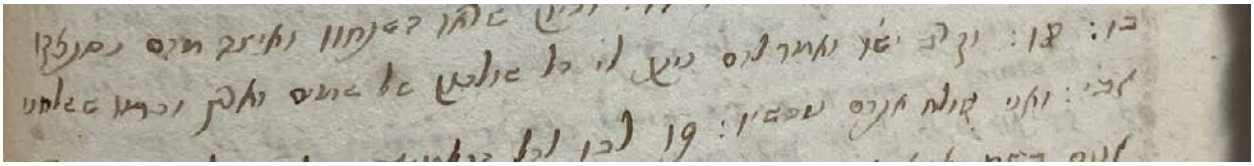
The Scriptures: And when they saw Him, they bowed to Him, but some doubted.

Aramaic: And when they saw Him, they worshiped Him, but, some from them were doubtful.

בו	הסתפקו	מהם	ואיזה	השתחוו	שראו	וכיון
bo, "in/ with/ by him/it" (prep 3ms pronom)	histafku, "they doubted," (v. Hit'pael, qatal, past, 3mp)	mehem, "from/ of them," (prep, 3mp pronom)	v'eize, "and what, and some, any," (pron, ms)	hishtakhavu, "they prostrated themselves, bowed down," (v. Hit'palel, qatal, past, 3mp)	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	v'keivan, "and/ but/ so/ or kivan, "because, as soon as, since," (conj)

Interlinear Chart

Chapter 28:18



וקרב ישׁ׳ו ואמר להם ניתן לי כל שולטן של שמים וארץ וכמו ששלחני אבי ואני שולח אתכם עכשיו:
Hebrew Transcription

Translation: And Yeshua approached and said to them: “All authority of heaven and earth has been given to me. And just as my Father sent me, I also send you now.”

The Scriptures: And יהושע came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

Aramaic: And Eshu {Yeshua} came and spoke with them, and said unto them, “All Authority is given unto Me in the Shmaya {the Heavens} and on the Ara {the Earth}, and as Abi {My Father} has sent Me, I also am sending you.

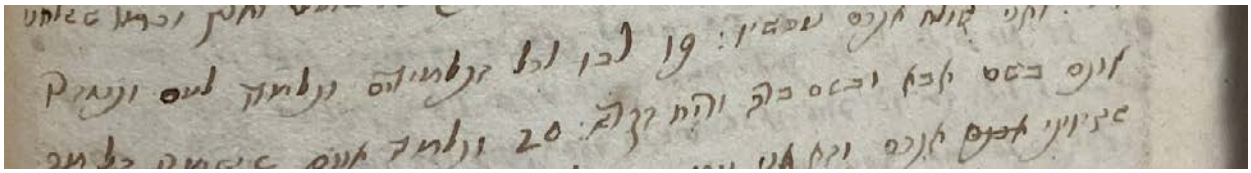
כל	לי	ניתן	להם	ואמר	ישׁ׳ו	וקרב
kol, “all of, all, every,” (n ms)	li, “to/ for/ belonging to me,” (prep)	nitan, “he/it was given,” (v. Pi’el, qatal, pssv past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)

אבי	ששלחני	וכמו	וארץ	שמים	של	שולטן
avi, “my father,” (n ms, 1cs pronom)	she’shlakhani, “that/ which/ who/ whom he/it sent me,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v'kmo, “and/ but/ so/ or as/ like/ similarly,” (prep)	v’aretz, “and/ but/ so/ or land, earth,” (n fs)	shamiyim, “heavens,” (n mp)	shel, “to/ for/ of,” (prep)	shultan, “authority, power, dominion,” (n ms) Aramaism

			עכשיו	אתכם	שולח	ואני
			achshav, “now, presently,” (adv of time) Mishnaic	et’khem, “with/ in you (mp),” (prep, 2mp)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)	v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)

Interlinear Chart

Chapter 28:19



לכו לכל התלמידים ותלמדו לעם ותטהרו אותם בשם אבא ובשם ברה ורוח הקדש:

Hebrew Transcription

Translation: Go to all the talmidim (disciples) and teach the people and purify them in the name of the Father, and in the name of His Son, and the Holy Spirit.[852]

The Scriptures: Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit,

Aramaic: Go therefore, teach all the Amme {the Peoples/the Gentiles/the Nations}, and Immerse {Baptize} them in The Name of The Father, and of The Son, and of The Rukha d'Qudsha {The Spirit of Holiness/The Holy Spirit}.

לכו	לכל	התלמידים	ותלמדו	לעם	ותטהרו	אותם
l'chu, (to men) "go!" (v. Pal/Qal, imp, 2mp)	le'kol, "to/ for/ belonging to (the) all," (prep, n ms)	ha'talmidim, "the students, disciples," (n mp)	v'tilmedu, "and/ but/ so/ or you (mp) teach, instruct," (v. Pi'el, yiqtol, fut, 2mp)	la'am, "to/ for/ belonging to (the) people, nation," (prep, n ms)	U'tlamedu, "and/ but/ so/ or you (mp) will cleanse, purify," (v. Pi'el, yiqtol, fut, 2mp)	otam, "them," (DO marker, 3mp pronom)

בשם	אבא	ובשם	ברה	ורוח	הקדש	
be'shem, "in/ with/ by (the) name," (prep, name) Yehovah	abba, "father," (n ms)	u've'shem, "and/ but/ so/ or in the name of," (prep, n ms constr)	breh, "his/its son," (prep, 3ms pronom) Aramaism	v'ruach, "and/ but/ so/ or spirit, wind," (n fs)	ha'kodesh, "the holiness," (n ms)	

Interlinear Chart

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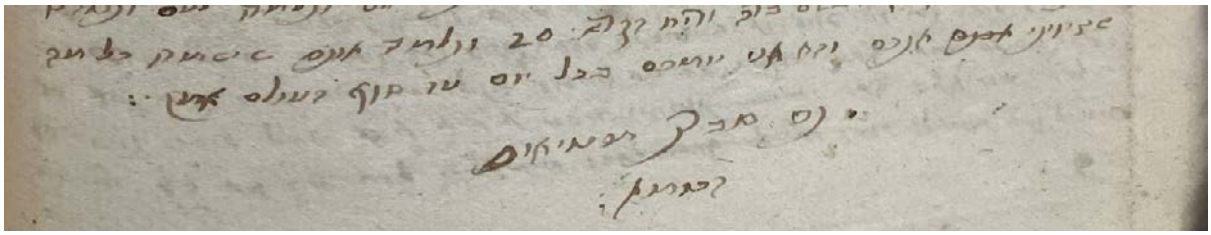
[852] The internal structure of this baptismal formula shows a unique text-critical feature. The ritual instruction uses the intensive Pi'el verb וּתְטַהֲרוּ (*ve-tataharu*, "and you shall cleanse"). This follows the standard Rabbinic requirement for complete immersion purification (*taharah*). Most notably, the traditional three-part formula drops native Hebrew terms and uses only Aramaic nouns: the emphatic noun אַבָּא (*Abba*, "the Father") and the Aramaic noun בְּרֵה (*breh*, "His Son"). The pronoun ־ה (his) is attached directly to the Aramaic word בָּר (*bar*, "son"). This specific use of language is unique and sets this text apart from standard translations.

Chapter 28:20



ותלמדו אותם שישמרו כל מה שציויתי אתכם והא אני עמכם בכל יום עד סוף העולם אמן
תם סברת מטיאוס הטמא :

Hebrew Transcription

Translation: And you shall teach them that they should guard all that I commanded you; and behold, I am with you every day until the end of the world. Amen.[853]
(*Scribal note*: Completed is the Gospel of Matthew, the Impure)

The Scriptures: teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Amĕn.

Aramaic: And teach them that they must observe all what I have Commanded you. And behold, I am with you all the days, until the end of the alma {the world}. Amiyn {Amen}."

אתכם	שציויתי	מה	כל	שישמרו	אותם	ותלמדו
et'khem, "with/ in you (mp)," (prep, 2mp)	she'tziviti, "that/ which/ who/ whom I commanded, ordered," (rel part, v. Pi'el, qatal, past, 1cs)	mah, "what?" (pron)	kol, "all of, all, every," (n ms)	she'yishmeru, "that/ which/ who/ whom they will keep, observe," (rel part, v. Pa'al/Qal, yiqtol, fut, 3mp)	otam, "them," (DO marker, 3mp pronom)	v'tilmedu, "and/ but/ so/ or you (mp) will teach, instruct," (v. Pi'el, yiqtol, fut, 2mp)

סוף	עד	יום	בכל	עמכם	אני	והא
sof, "end of," (n ms constr)	ad, "until," (prep)	yom, "day," (n ms)	be'chol, "in/ with/ by (the) all," (prep, n ms)	imachem, "with you (mp)," (prep, 2mp pronom)	ani, "I," (1cs pron)	v'ha, "and/ but/ so/ or this, here is," (Ar. interj) Aramaism

[853] The last verse of the gospel is full of features typical of Mishnaic prose and Aramaic markers. It uses the phrase סוֹף הָעוֹלָם (*sof ha-olam*, "the end of the world") to show a continuous timeline. Here, סוֹף (*sof*) means "end" in Rabbinic context, and עוֹלָם (*olam*) has shifted from meaning "eternity" to referring to either a physical space or an era. The final reassurance begins with the Aramaic interjection וְהָא (*ve-ha*, "and behold"). Interestingly, the last line, known as the colophon, reveals an anti-Christian bias: it uses the Aramaic word סְבָרַת (*svarat*, "proclamation" or "news") for the book title, but adds the hostile term הַטָּמֵא (*ha-tame*, "the impure") to Matthew's name. This change likely came from a non-Christian scribe who viewed the early followers of Yeshua negatively.

	הטמא	מטיאוס	סברת	תם	אמן:	העולם
	ha’tame, “the impure, unclean,” (n ms)	mateus, “Matthew,” (name)	svarat, “gospel, good news of,” (n fs constr) Aramaism	tam, “he/it completed,” (v. Pa’al/Qal, qatal, past, 3ms)	amen, “Amen,” (adv)	ha’olam, “the eternity,” (n ms)

Interlinear Chart