

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twenty-
Eight

The Cochin Hebrew Book of Matthew

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

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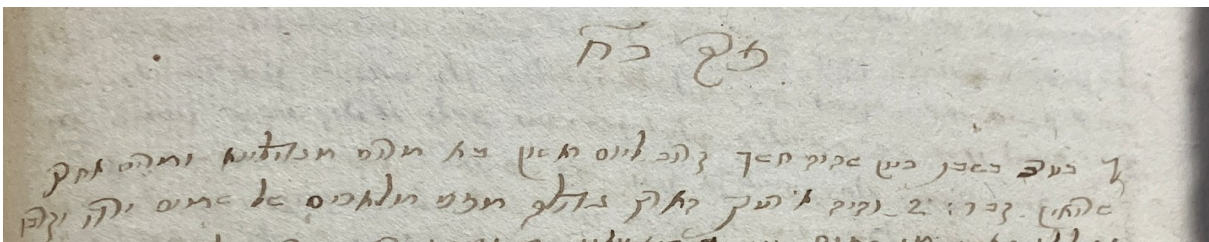
The Aramaic scriptures contained herein are from the Peshitta and are located on the website: TheAramaicScriptures.com.

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

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Chapter 28:1



בערב בשבת כיון שהיה חשך קרוב ליום ראשון בא מרים מגדלינא 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.

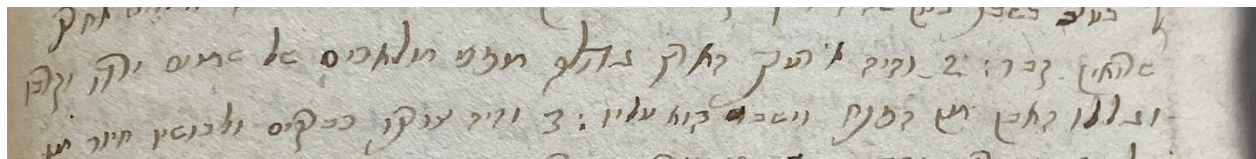
The Scriptures: But late in the sabbath, as it was dawning into day one of the week, Miryam from Maḡdala and the other Miryam came to see the tomb.

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	מגדלינא	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," (ordinal)
						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.

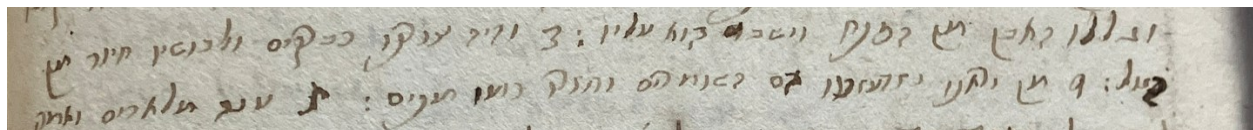
The Scriptures: And see, there was a great earthquake, for a messenger of יהוה came down out of heaven, and came and rolled back the stone from the door, and sat on it.

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 חיוור מן הטל:

Hebrew Transcription

Translation: And his form was like **lightnings**, and his garments *were* whiter than **dew**.²

The Scriptures: And his appearance was like lightning, and his garments as white as snow.

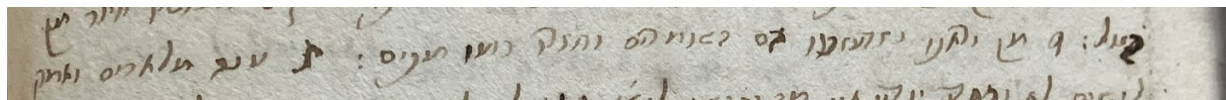
Aramaic: Now, his appearance was like barqa {lightning}, and his garment was white like thalga {snow}.

והיה	צורתו	כברקים	ולבושיו	חיוור	מן	הטל
v'hayah, "and/ but/ so/ or became, were" (v. Pa'al/Qal, qatal, past, 3ms)	tzurato, "his/its appearance," (n fs, 3ms pronom)	ka'vrakim, "like/ as lightnings," (prep, n mp)	ul'vushav, "and/ but/ so/ or his/its garments, clothing," (n mp, 3ms pronom)	chivar, "white, pale," (adj ms) Aramaism	min, "from, of, than," (prep)	ha'tal, "the dew," (n ms)

Interlinear Chart

² 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 צורה (*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 חַיּוּר (*khivar*), meaning "white" or "pale." This Aramaic term connects with the preposition מן (*min*) to create a comparison, saying "whiter than the dew" (חַיּוּר מִן הַטֵּל), instead of using the traditional biblical poetic expressions, like in Daniel 7:9.

Chapter 28:4



מִן יִרְאָתוֹ נִזְדַּעְזְעוּ הֵם הַשּׁוֹמְרִים וַחֲזָרוּ כְּמוֹ מֵתִים:

Hebrew Transcription

Translation: From fear of him, those guards shook and became like dead men.

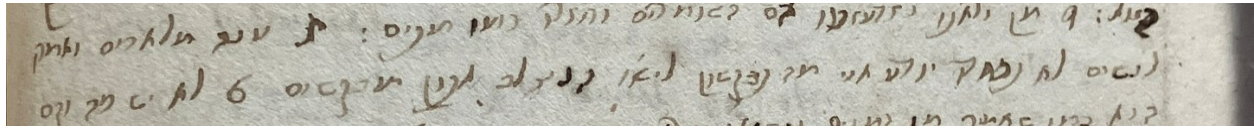
The Scriptures: And the guards trembled for fear of him, and became like dead men.

Aramaic: And from the fear of him, those who were guarding, trembled, and they became like the dead.

מֶן	יֵרֵאָתוֹ	נִזְדַּעְזְעוּ	הֵם	הַשׁוֹמְרִים	וַחֲזָרוּ	כְּמוֹ
min, “from, of, than,” (prep)	yir’ato, “the fear of him/it,” (n fs, 3ms pronom)	nizda’azu, “they shook, quaked,” (v. Nit’pael, qatal, past, 3mp)	hem, “they, them,” (pron 3mp)	ha’shomrim, “the we/ you (mp)/ they, those guarding,” (v. Pa’al/Qal, act part, mp)	ve’khazru, “and/ but/ so/ or they became, turned into,” (v. Pa’al/Qal, qatal, past, 3mp)	k’mo, “like, as, similar to,” (adv, prep)
מֵתִים						
metim, “dead men, dead ones,” (n mp)						

Interlinear Chart

Chapter 28:5



ענה מלאכים ואמרו לנשים לא תפחדו יודע אני מה תבקשון לישו 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.”³

The Scriptures: And the messenger responding, said to the women, “Do not be afraid, for I know that you seek יהושע who was impaled.

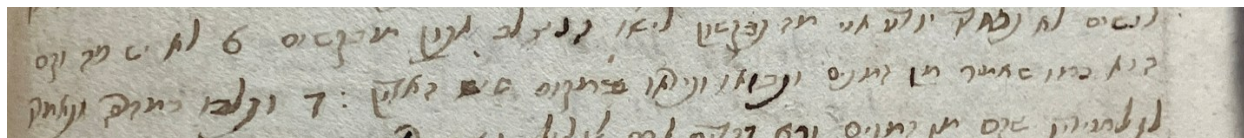
Aramaic: Then The Malaka {The Heavenly Messenger} answered and said unto the neshe {the women}, “You shouldn’t fear, for, I know that you seek Eshu {Yeshua}, who was crucified.

ענה	מלאכים	ואמרו	לנשים	לא	תפחדו	יודע
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	mal’achim, “angels, messengers,” (n mp)	v’amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	la’nashim, “to (the) women,” (prep, n fp)	lo, “no/ not” (part)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)
אני	מה	תבקשון	לישו	הנצלב	אתין	מבקשים
ani, “I,” (1cs pron)	mah, “what?” (interrog part)	tvekeshun, “you (mp) seek,” (v. Pi’el, yiqtol, fut, mp) Aramaism	li’shua, “to/ for/ belonging to Yeshua,” (prep, name)	ha’nitzlav, “who/ which I/ you (ms)/ he/it was crucified,” (rel pat, v. Nif’al, pssv part, ms)	atin, “you, (fp),” (Ar. 2fp pron) Aramaism	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)

Interlinear Chart

³ 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 הנצלב (*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 (לא תפחדו) to the rare feminine plural pronoun אתין (*atin*, “you” plural). This feminine pronoun comes from Aramaic and regional Galilean grammar, but it is immediately paired with the masculine plural participle מבקשים (*mevakshim*). Lastly, the sentence uses the verb תבקשון (*tevakeshun*), which has a classical poetic ending (יין) known as a paragodic nun, making it stand out as an old-fashioned style in a later colloquial text.

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*.⁴

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.

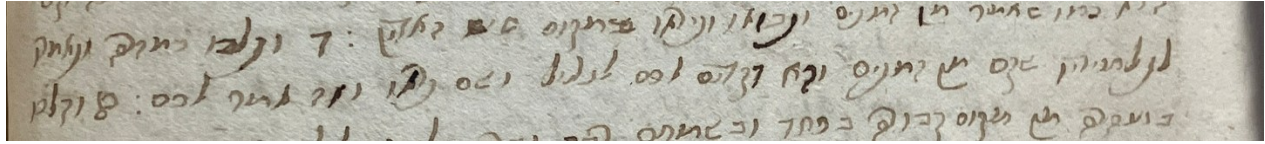
לא	יש	מה	וקם	הוא	כמו	שאמר
lo, "no/ not" (part)	"yesh, "there is, there exists," (part)	mah, "what?" (pron)	v'kam, "and/ but/ so/ or I/you (ms)/ he/it is, risen," (v. Pa'al/Qal, act part ms)	hu, "he/it," (3ms pron)	k'mo, "like, as, similar to," (adv, prep)	she' amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)

מן	המתים	ותבואו	ותיראו	המקום	שיש	האדון
min, "from, of, than," (prep)	ha'metim, "the dead(s)," (n mp)	u'tavo'u, "and/ but/ so/ or you (mp) come approach," (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ha'makom, "the place, location," (n ms)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	ha' adon, "the master, lord," (n ms)

Interlinear Chart

⁴ 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 *לא יש מה* (*lo yesh mah*), combining the word for existence *יש* with *מה* to mean "not in this particular place." When modifying or describing something, the text consistently uses the Mishnaic prefix *שִׁישְׁ* (*she-*) in phrases like *כמו שאמר* (just as he said) and *שיש האדון* (where the Lord is). Although the existential particle *יש* (*yesh*) is present-tense in form, within this relative Mishnaic subordinating clause layout (*שיש האדון*) 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 (*ותבואו* and *ותראו*), which act as polite commands. These forms also show the gender mismatch pattern seen throughout this part of the text.

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.⁵

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.”

ותלכו	במהרה	ותאמרו	לתלמידיו	שקם	מן	המתים
ve'telkhu, “and/ but/ so/ or go, walk,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	b'ma'hara, “in/ with/ by quickly, speedily, hastily” (adv)	v'tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa'al/Qal, yiqtol, 2mp)	l'talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	she'kam, “that/ which/ who/ whom he/it has risen,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	min, “from, of, than,” (prep)	ha'motim, “the dead(s),” (n mp)

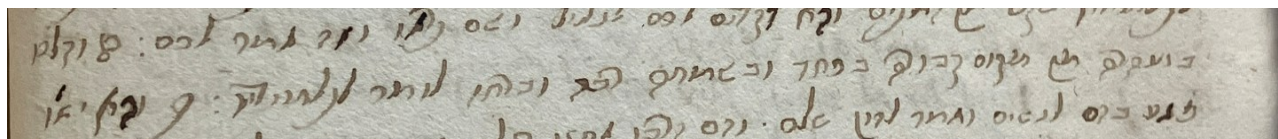
והא	דקדים	לכם	לגליל	ושם	תראו	וזה
v'ha, “and/ but/ so/ or this, here is,” (Ar. interj) Aramaism	de'kadim, “that/ which/ who I/ you (ms)/ he/it goes before,” (Ar. rel part, v. Pal'al/Pe'al, act part, ms) Aramaism	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	le'galil, “to/ for/ belonging to Galil (Galilee),” (prep, name)	v'sham, “and/ but/ so/ or there,” (adv)	tir'u, “you will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	ve'ze, “and/ but/ so/ or this,” (pron, ms)

⁵ 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 והא דקדים לכם (ve-ha de-kadim lakhem, "and behold, he goes before you") completely drops Hebrew grammatical patterns. Instead, it uses the Aramaic demonstrative הא (ha, "behold") combined with דקדים (de-, "that" or "who"), a diagnostic Aramaic subordinating prefix. This relative particle links to the verb קדים (kadim, meaning "ahead") and functions in Aramaic as a directional indicator. This Aramaic element works alongside standard Mishnaic language, including the spatial adverb במקרה (u-ve-meherah), the relative prefix ש (she-), as in שם, and the Rabbinic noun תלמידיו (talmidav, "his disciples").

					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).

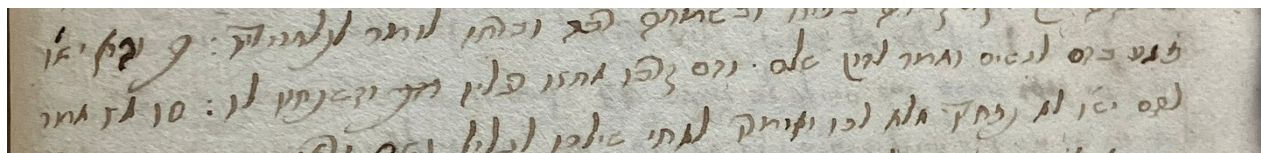
The Scriptures: And they left the tomb quickly, with fear and great joy, and ran to report to His taught ones.

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.

והלכו	במהרה	מן	מקום	קבורה	בפחד	וב
ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	b'ma'hara, "in/ with/ by quickly, speedily, hastily" (adv)	min, "from, of, than," (prep)	makom, "place," (n ms)	kvurah, "burial, tomb," (n fs)	be'fakhad, "in/ with/ by (the) fear," (prep, n ms)	u'v, "and/ but/ so/ or in/ with/ by," (prep)
שמחה	רבה	וברחו	לומר	לתלמידיו		
smecha, "you, gladness," (n fs)	rabah, "vast, great, many," (adj fs)	uv'arkhu, "and/ but/ so/ or they ran, fled," (prep, v. Pa'al/Qal, qatal, past, 3mp)	lomar, "to say, tell," (v. Pa'al/Qal, inf constr)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)		

Interlinear Chart

Chapter 28:9



והא ישו 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.

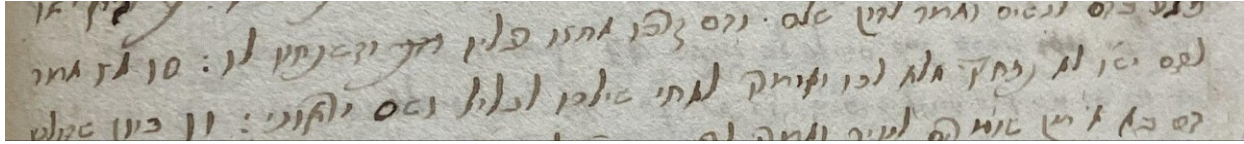
The Scriptures: And as they were going to report to His taught ones, see, יהושע met them, saying, “Greetings!” And they came and held Him by the feet and did bow to Him.

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.

והא	ישו	פגע	בהם	לנשים	ואמר	להון
v'ha, “and/ but/ so/ or this, here is,” (Ar. interj) Aramaism	yesu, “Yeshua,” (name)	paga, “he/it met, encountered,” (v. Pa'al/Qal, qatal, past, 3ms)	ba'hem, “with/ by/ in them,” (prep, 3mp pronom)	la'nashim, “to/ for/ belonging to (the) women,” (prep, n fp)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lehon, “to/ for/ belonging to them,” (Ar. prep, 3mp) Aramaism
שלם	והם	קרבו	אחזו	רגליו	והשתחוו	לו
shalom! “peace, greeting,” (n ms)	va'hem, “and/ but/ so/ or they,” (pron, mp)	kar'vu, “they approached,” (v. Pa'al/Qal, qatal, past, 3mp)	akhazu, “they took hold of, grasped,” (v. Pa'al/Qal, qatal, past, 3mp)	rag'lav, “his/its feet, legs,” (n fp, 3ms pronom)	v'hishtachavu, “and/ but/ so/ or they bowed down,” (v. Hit'pael, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 28:10



אז אמר להם ישו 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.”

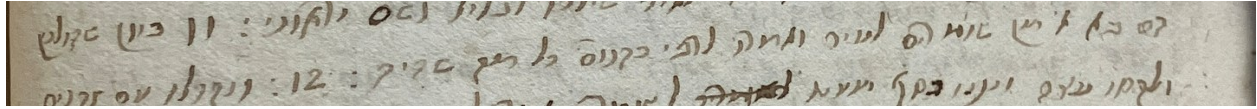
The Scriptures: Then יהושע said to them, “Do not be afraid. Go, report to My brothers, to go to Galil, and they shall see Me there.”

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.”

אז	אמר	להם	ישו	לא	תפחדו	אלא
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	yeshu, “Yeshua,” (name)	lo, “no/ not” (part)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ela, “but, only, however,” (conj)
לכו	ואימרו	לאחי	שילכו	לגליל	ושם	יראוני
l’khu, (to men) “go!” (v. Pal/Qal, imp, 2mp)	ve’imru, “and/ but/ so/ or tell, say,” (v. Pa’al/Qal, imp, 2mp)	le’akhay, “to/ for/ belonging to my brothers,” (prep, n mp, 1cs pronom)	she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	le’galil, “to/ for/ belonging to Galilee,” (prep, name)	v’sham, “and/ but/ so/ or there,” (adv)	yir’uni, “they will see me,” (v. Pa’al/Qal, yiqtol, fut, 3mp, 1cs pronom)

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.⁶

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.

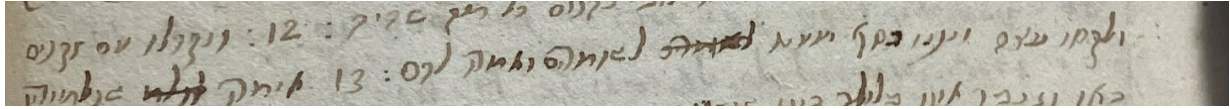
Aramaic: Now, when they had departed, some men came from those qestunare {guards}, unto the city, and told the Rabay Kahne {the Priest's Chiefs} every thing that happened.

כיון	שהולכין	הם	בא	א'	מן	שומרים
keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'holkhin, "that/ which/ who/ whom we/ you (mp)/ they going," (rel part, v. Pa'al/Qal, act part, Ar. mp) Aramaism	hem, "they, them," (pron 3mp)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	aleph, "one," (abbrev, card num)	min, "from, of, than," (prep)	shomrim, "we/ you (mp) they, those guarding," (v. Pa'al/Qal, act part, mp)
לעיר	ואמרו	לרבי	כהנים	כל	מה	שהיה
l'ir, 'to/ for/ belonging (the) city," (prep, n fs)	v' amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	le'rabei, "to/ for/ belonging to (the) chief, high," (prep, n mp constr)	koanim, "priest," (n mp)	kol, "all of, all, every," (n ms)	mah, "what?" (pron)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

⁶ 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 רְבֵי כֹהֲנִים (*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,**

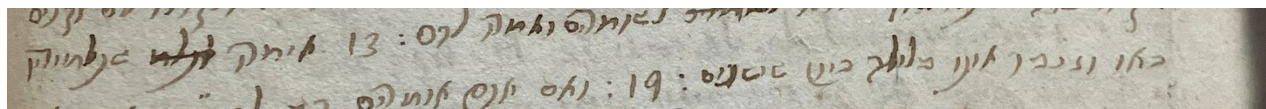
The Scriptures: And when they had come together with the elders and taken counsel, they gave enough silver to the soldiers,

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.”

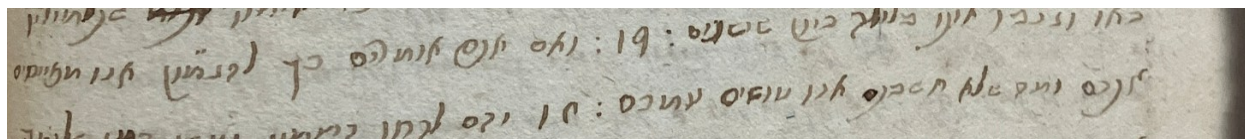
The Scriptures: saying, “Say that His taught ones came at night and stole Him away while we slept.

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.”⁷

The Scriptures: And if this should be reported to the governor, we shall win him over and keep you out of trouble.”

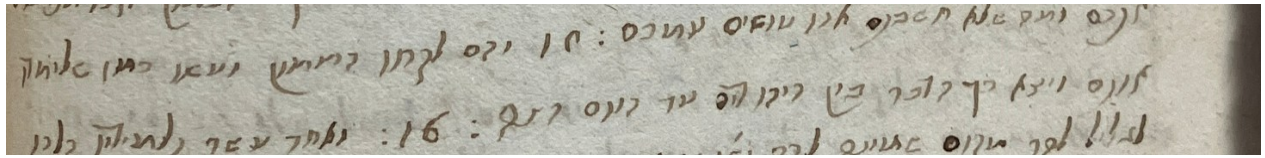
Aramaic: And if this is heard before the Higmuna {the Governor}, we will persuade him, and we will not make trouble for you.”

ואם	אתם	אומרים	כך	להג' מון	אנו	מפייסים
v'im, “and/ but/ or if/ whether,” (conj)	atem, “you,” (mp pron)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa'al/Qal, act part, mp)	kach, “is so, thus, therefore, this way,” (conj)	la'hegmon, “to/ for/ belonging to the ruler, governor,” (prep, n ms) Greek loanword	anu, “we,” (1cp pron)	mefaysim, “we/ you (mp)/ they, those satisfying, appeasing,” (v. Pi'el, act part, mp)
אתכם	ומה	שלא	חשבתם	אנו	עושים	עמכם
et'chem, “you (mp),” (DO marker, 2mp pronom)	u'mah, “and/ but/ so/ or what?” (inter part)	she'lo, “that/ which/ who/ whom no/not,” neg part)	khashavtem, “you (mp) thought, you think,” (v. Pa'al/Qal, qatal, past, 2mp)	anu, “we,” (1cp pron) 2nd Temple	osim, we/ you (mp)/ they, those doing,” (v. Pa'al/Qal, act part, mp)	imachem, “with you (mp),” (prep, 2mp pronom)

Interlinear Chart

⁷ 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 אנו (anu, “we”), which appears twice to emphasize present-tense active verbs (עושים and מפייסים). The promise of protection uses the specialized Rabbinic legal verb מפייסים (mefayesim), meaning to appease, pacify, or settle a claim. It is paired with the Greek loanword הִגְמוֹן (hegmon, “governor”), noted in the manuscript with shorthand to reflect the political terms of the post-biblical period.

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.⁸

The Scriptures: And having taken the silver they did as they were instructed. And this account was widely spread among the Yehudim, to this day.

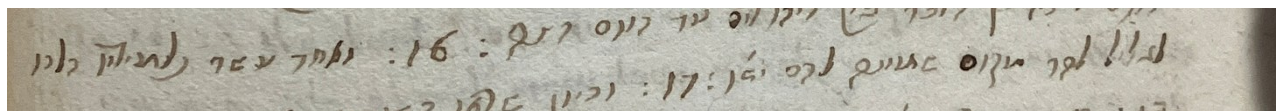
Aramaic: So then when they had taken the kespha {the silver/money} they did as they had instructed them. And this word has gone out among the Yehudaye {the Judeans/the Jews} until this day.

והם	לקחו	הממון	ועשו	כמו	שלימדו	אותם
va'hem, "and/ but/ so/ or they," (pron, mp)	lakchu, "they took," (v. Pa'al/Qal, qatal past 3mp)	ha'mammon, "the mammon, money," (n ms) Aramaism Mishnaic	v'asu, "and/ but/ so/ or you (mp) shall do, make," (v. Pa'alQal, imp, 2mp)	k'mo, "like, as, similar to," (adv, prep)	she'limesdu, "that/ which/ who/ who they were instructed," (rel part, v. Pi'el, qatal, past, 3mp)	otam, "them," (DO marker, 3mp pronom)
ויצא	כך	הדבר	בין	היהודים	עד	היום
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	kach, "is so, thus, therefore, this way," (conj)	ha'dabar, "the word, thing, matter," (n ms)	bein, "between, amongst," (prep)	ha'yehudim, "the Judeans, Jews," (n mp)	ad, "until," (prep)	ha'yom, "the day," (n ms)
הזה						
haze, "the this, that," (pron ms)						

Interlinear Chart

⁸ 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 הממון (*ha-mamon*), an Aramaic term for wealth that is common in Rabbinic literature. This replaces the older biblical term כֶּסֶף (*kesef*) used earlier. The explanation is introduced by the phrase שֶׁ (she-) as in שְׁלִמְדוּ (just as they taught), which is reinforced by the word כִּךְ (*kakh*, thus/so) to show that the story is part of post-biblical tradition.

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.

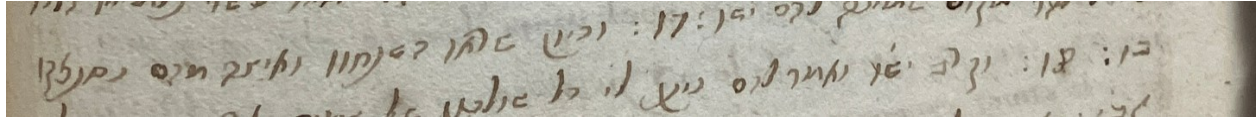
The Scriptures: And the eleven taught ones went away into Galil, to the mountain which יהושע had appointed for them.

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)
				ישו	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**.

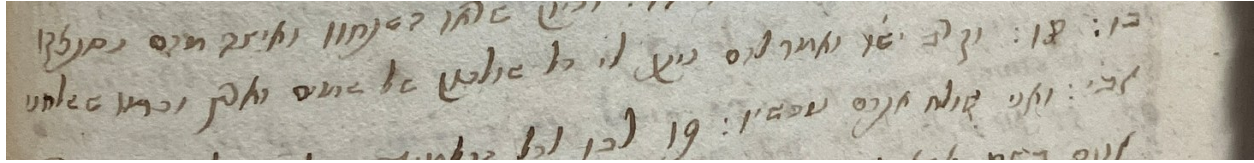
The Scriptures: And when they saw Him, they bowed to Him, but some doubted.

Aramaic: And when they saw Him, they worshiped Him, but, some from them were doubtful.

וכיון	שראו	השתחוו	ואיזה	מהם	הסתפקו	בו
v'keivan, "and/ but/ so/ or kivan, "because, as soon as, since," (conj)	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	hishtakhavu, "they prostrated themselves, bowed down," (v. Hit'palel, qatal, past, 3mp)	v'eize, "and what, and some, any," (pron, ms)	mehem, "from/ of them," (prep, 3mp pronom)	histafku, "they doubted," (v. Hit'pael, qatal, past, 3mp)	bo, "in/ with/ by him/it" (prep 3ms pronom)

Interlinear Chart

Chapter 28:18



וקרב ישו 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.**”

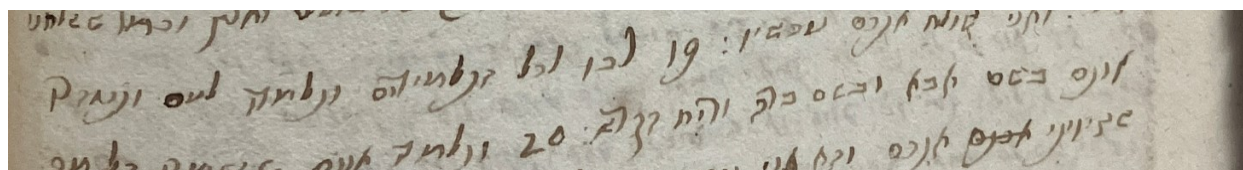
The Scriptures: And יהושע came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

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.

וקרב	ישו	ואמר	להם	ניתן	לי	כל
v'karav, “and/ but/ so/ or he/it approached,” (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)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	nitan, “he/it was given,” (v. Pi'el, qatal, pssv past, 3ms)	li, “to/ for/ belonging to me,” (prep)	kol, “all of, all, every,” (n ms)
שולטן	של	שמים	וארץ	וכמו	שלחני	אבי
shultan, “authority, power, dominion,” (n ms) Aramaism	shel, “to/ for/ of,” (prep)	shamiyim, “heavens,” (n mp)	v'aretz, “and/ but/ so/ or land, earth,” (n fs)	v'kmo, “and/ but/ so/ or as/ like/ similarly,” (prep)	she'shlakhani, “that/ which/ who/ whom he/it sent me,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	avi, “my father,” (n ms, 1cs pronom)
ואני	שולח	אתכם	עכשיו			
v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa'al/Qal, act part, ms)	et'khem, “with/ in you (mp),” (prep, 2mp)	achshav, “now, presently,” (adv of time) Mishnaic			

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.⁹

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,

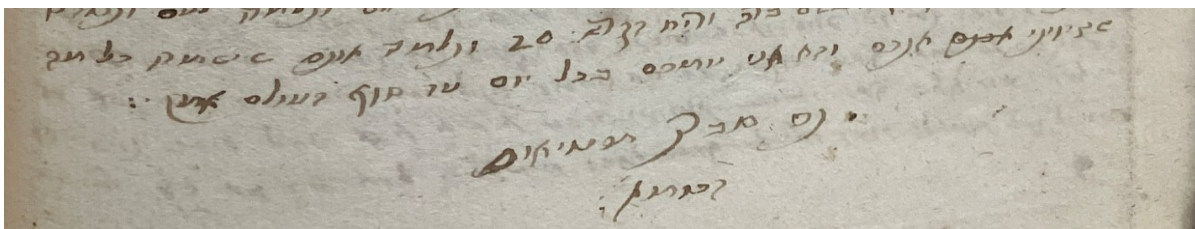
Aramaic: Go therefore, teach all the Amme {the Peoples/the Gentiles/the Nations}, and Immerse {Baptize} them in The Name of The Father, and of The Son, and of The Rukha d'Qudsha {The Spirit of Holiness/The Holy Spirit}.

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

⁹ The internal structure of this baptismal formula shows a unique text-critical feature. The ritual instruction uses the intensive Pi'el verb ותטהרו (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 אבא (Abba, "the Father") and the Aramaic noun ברה (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.¹⁰

(*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.” Amēn.

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}.”

ותלמדו	אותם	שישמרו	כל	מה	שציויתי	אתכם
v'tilmedu, “and/ but/ so/ or you (mp) will teach, instruct,” (v. Pi’el, yiqtol, fut, 2mp)	otam, “them,” (DO marker, 3mp pronom)	she’yishmeru, “that/ which/ who/ whom they will keep, observe,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	kol, “all of, all, every,” (n ms)	mah, “what?” (pron)	she’tziviti, “that/ which/ who/ whom I commanded, ordered,” (rel part, v. Pi’el, qatal, past, 1cs)	et’khem, “with/ in you (mp),” (prep, 2mp)
והא	אני	עמכם	בכל	יום	עד	סוף
v’ha, “and/ but/ so/ or this, here is,” (Ar. interj) Aramaism	ani, “I,” (1cs pron)	imachem, “with you (mp),” (prep, 2mp pronom)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	yom, “day,” (n ms)	ad, “until,” (prep)	sof, “end of,” (n ms constr)

¹⁰ The last verse of the gospel is full of features typical of Mishnaic prose and Aramaic markers. It uses the phrase סוף הָעוֹלָם (*sof ha-olam*, “the end of the world”) to show a continuous timeline. Here, סוף (*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 הַטְמָא (*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

