

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

The Cochin Hebrew Book of Matthew

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

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Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Twenty-One

Cambridge MS Oo.1.32 English Translation

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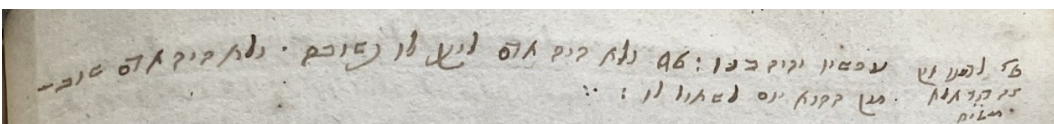
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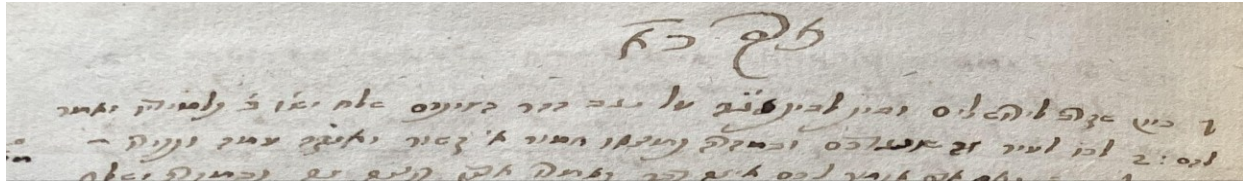
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
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Cochin Matthew Chapter 21



Chapter 21:1



כיון שקרב לירושלים ובית 'פגה' על נגב ההר הזיתים שלח ישו ב' תלמידיו ואמר להם:

Hebrew Transcription

Translation: When he approached Yerushalayim (Jerusalem) and Bet Pageh (Bethphage), **on the south** of the Mount of Olives, Yeshua sent two of his talmidim (disciples) and said to them,²

The Scriptures: And when they came near to Yerushalayim, and came to Běyth Phaḡi, at the Mount of Olives, then יהושע sent two taught ones,

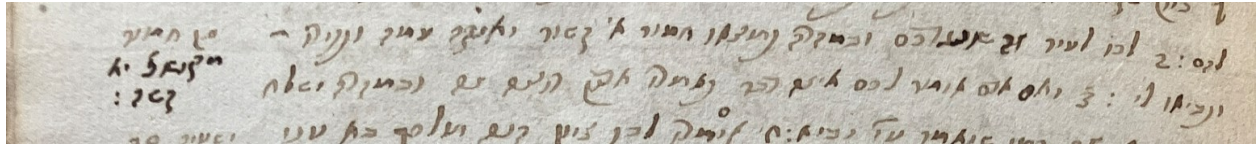
Aramaic: And when He approached Urishlim {Jerusalem} and came unto Beth-Phage on the side of The Tura d'Zaythe {The Mount of Olives}, Eshu {Yeshua} sent two from His Disciples,

כיון	שקרב	לירושלים	ובית	'פגה'	על	נגב
keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	karev, "he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	l'yerushalim, "to/ for/ belonging to Jerusalem," (name)	u'beit, "and/ but/ so/ or (the) house," (n ms)	paghah Bet Paghah "place/house of young figs," (n mp constr)	al, "upon, on, because, due to, on account of" (prep)	negev, "south, southern," (n ms)
ההר	הזיתים	שלח	ישו	ב'	תלמידיו	ואמר
ha'har, "the mountain," (n ms)	ha'zeitim, "the olives," (n mp)	shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	bet, "two," (abbrev, card num)	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)
להם:						
lahem, "to /for/ belonging to them," (prep, 3mp pronom)						

Interlinear Chart

² *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.³

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.

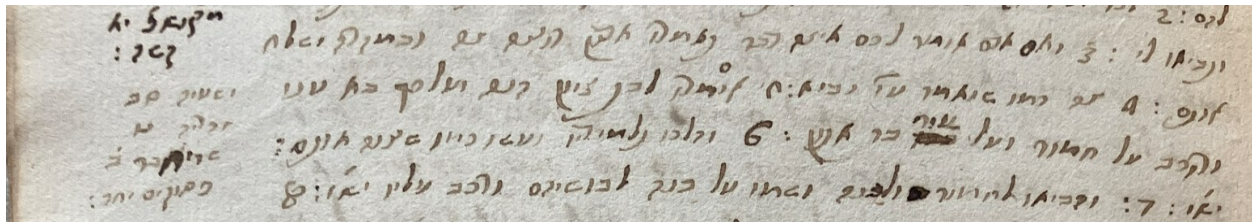
Aramaic: and said unto them, “Go unto this qriytha {village} that is before {in front of} you, and immediately you will find a khamara {a donkey} that is bound, and an iyla {a colt} with her. Loose them and bring them unto Me.

לכו	לעיר	זה	שנגדכם	ובמהרה	תמצאו	חמור
l'chu, (to men) “go! (v. Pal/Qal, imp, 2mp)	l'ir, ‘to/ for/ belonging (the) city,” (prep, n fs)	ze, “this, this one,” (pron, ms)	she'negdechem, “that/ which/ who/ whom in front of, before you (mp),” (rel part, adv, 2mp obj)	u'b'mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv)	timtze'u, “you (mp) will find them,” (v. Pa'al/Qal, yiqtol, fut, 2mp obj)	chamor, “donkey, ass; vaulting horse,” (n ms)
א'	קשור	ואנקה	עמה	ותתירו	ותביאו	לי:
abbr for one, (card num)	kashur, “linked, connected, tied,” (adj ms)	v'anekeh, “and/ but/ so/ or a female camel,” (Ar. n mf) Aramaism	imah, “with her/it,” (prep, pron 3fs)	v'tatiru, “and/ but/ so/ or you (mp) will loosen,” (v. Hif'il, yiqtol, fut, 2mp)	v'tavi'u, “and/ but/ so/ or you (mp) will bring,” (v. Hif'il, yiqtol, fut, 2mp)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)

Interlinear Chart

³ 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.”

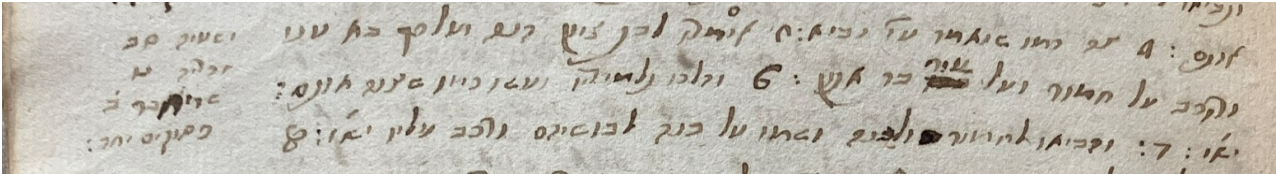
The Scriptures: And if anyone says whatever to you, you shall say, ‘The Master needs them,’ and immediately he shall send them.

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.”

ואם	אדם	אומר	לכם	איזה	דבר	תאמרו
v'im, “and/ but/ or if/ whether,” (conj)	adam, “man,” (n ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	eize, “which? some, certain, any,” (pron, ms)	davar, “thing, matter, word,” (n ms)	tomru, “you (mp) will say,” (v. Pa'al/Qal, yiqtol, fut, 2mp)
אדון	רוצה	זה	ובמהרה	ישלח	אותם:	
adon, “master, lord,” (n ms)	rotzeh, “I/ you (ms)/ he/ it want(s),” (v. Pa'al/Qal, act part, ms)	ze, ‘this (pron, ms)	u'b'mahara, “and/ but/ so/ or in/ with/ by (the) quickly,” (prep, adv)	yishlach, “he/it will send,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	otam, “them,” (DO marker, 3mp pronom)	

Interlinear Chart

Chapter 21:4



זה כמו שנאמר ע"י נביא:

Hebrew Transcription

Translation: This is like what was spoken by the prophet:

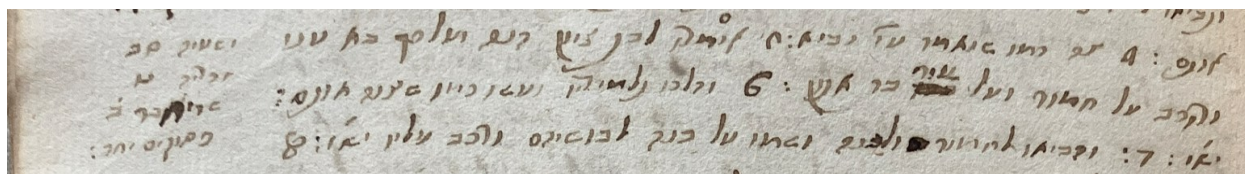
The Scriptures: And all this took place that it might be filled what was spoken by the prophet, saying,

Aramaic: Now, this all happened so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said,

זה	כמו	שנאמר	ע"י	נביא:		
ze, 'this (pron, ms)	k'mo, "like, as, similar to," (adv, prep)	she'ne'emar, "that/ which/ who/ whom he/it was said," (rel part, v. Nif'al, qatal, past, 3ms)	al yedei, "by the hand of;" (abbrev, n fs)	navi, "prophet," (n 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.’”⁴

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.’”

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}.’”

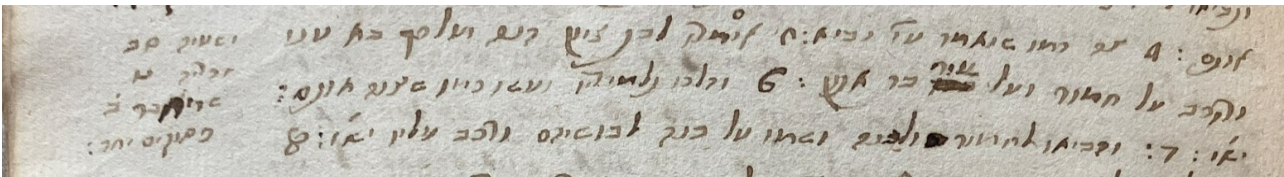
אימרו ⁵	לבת	ציון	הנה	מלכך	בא	עני
imru, (to men) “say!” (v. Pa’al/Qal, imp 2mp)	l’bat, “to/ for/ belonging to (the) daughter,” (prep, n fs)	tsion, “Zion,” (name)	hine, “behold,” (part)	malkech, “your (ms) king,” (n ms, 2ms pronom)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	oni, “afflicted, poor, 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

⁴ Isaiah 62:11, Zechariah 9:9.

⁵ 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).

Chapter 21:6



והלכו תלמידיו ועשו כמו שצוה אותם ישׁו:

Hebrew Transcription

Translation: And his talmidim (disciples) went and did just as Yeshua commanded them.

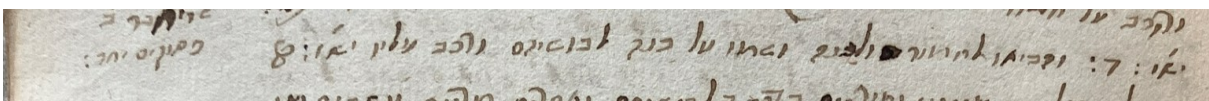
The Scriptures: And the taught ones went, and having done as יהושע ordered them,

Aramaic: The Talmiyde {The Disciples} departed, and did as Eshu {Yeshua} had commanded them.

והלכו	תלמידיו	ועשו	כמו	שצוה	אותם	ישׁו:
ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'asu, "and/ but/ so/ or he/it made, did," (v. Pa'al/Qal, qatal, past, 3ms)	k'mo, "like, as, similar to," (adv, prep)	she'tzivah, "that/ which/ who/ whom he/it ordered," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	yeshu, "Yeshua," (name)

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**.

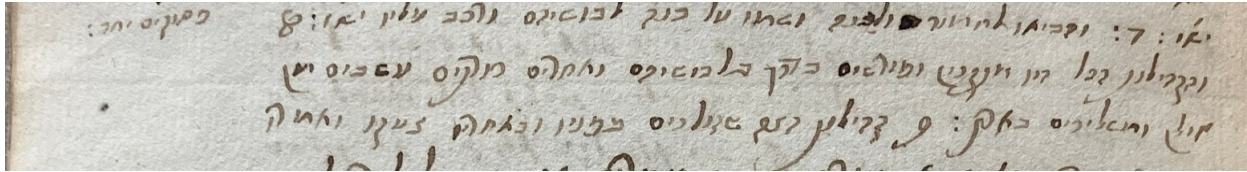
The Scriptures: they brought the donkey and the colt, and laid their garments on them, and He sat on them.

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.

והביאו	לחמור	ולבנה	ושמו	על	בנה	לבושיהם
v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3mp)	l'chamor, "to/ for/ belonging to (the) donkey," (prep, n ms)	v'l'bna(h), "and/ but/ so/ or to/ for/ belonging to her son, offspring," (prep, n ms, 3fs pronom)	v'samu, "and/ but/ so/ or put, set," (v. Pa'al/Qal, qatal, past, 3mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	b'nah, "her/its son," (n ms, 3fs pronom)	levusheihem, "their (mp) clothes," (n mp, 3mp pronom)
ורכב	עליו	ישו:				
v'rachav, "and/ but/ so/ or he/it rode," (v. Pa'al/Qal, qatal, past, 3ms)	alav, "on, upon, by, concerning him/it," (prep, 3ms pronom)	yesu, "Yeshua," (name)				

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.⁶

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.

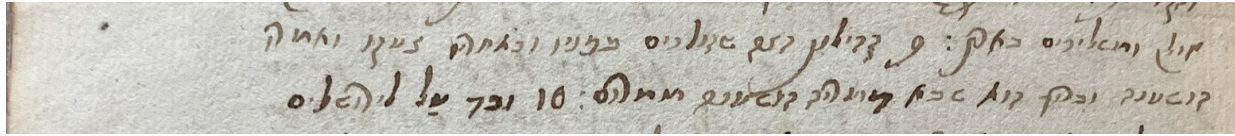
Aramaic: And a large amount of the kenshe {the crowds} were spreading out manayhun {their clothes} in the urkha {the road}, but others were cutting suke {branches} from the iylane {the trees} and throwing them in urkha {the road}.

והקהילות	הכל	היו	מתקנין	ופורשים	בדרך	בלבושיהם
veha'kehillot, "and/ but/ so the communities, congregations, assemblies," (n fp)	ha'kol, "the all," (n ms)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	metaknin, "we are/ you (mp) are/ they are prepared, arranged," (Ar. Pael, act part, mp) Aramaism	u'porsim, "and/ but/ so/ or we/ you (mp)/ they spread, stretch out," (v. Pa'al/ Qal, act part, mp)	be'derek, "in/ with/ by (the) road, path, way," (prep, n ms)	b'levusheiheem, "in/ with/ by their clothes," (prep, n mp, 3mp pronom)
ואחרים	כורתים	עשבים	מן	אילן	ומשליכים	בארץ:
v'acherim, "and/ but/ so/ or other, another, different," (adj mp)	kortim, "we/ you (mp)/ they cut down, cut off," (v. Pa'al/Qal, act part, mp)	eshevim, "herbaceous plants, weeds, grass," (n mp)	min, "from/ of," (prep)	ilan, "tree," (n ms)	u'mishlichim, "and/ but/ so/ or we/ you (mp)/ they throw," (v. Hif'il, act part, mp)	eret, "in/ with/ by (the) earth, land, ground," (prep, n ms)

Interlinear Chart

⁶ 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" (ן-), which replaced the Biblical Hebrew "-im" (ם-) 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!”⁷

The Scriptures: And the crowds who went before and those who followed cried out, saying, “Hoshia-na to the Son of Dawid! 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!”

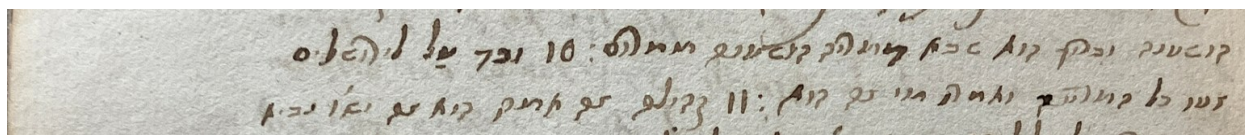
קהילות	הזה	שהולכים	בפניו	ובאחריו	צעקו	ואמרו
kehilot, “community, congregation, assembly,” (n fp)	haze, “the this, that,” (pron ms)	she’holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa’al/Qal, act part, mp)	befanav, “in/ with/ by/ in his/its face, before him/it,” (prep, 3ms pronom)	ub’acharav, “and/ but/ so/ or in/ with/ by after him/it,” (prep, prep, 3ms pronom)	tza’aku, “they cried, shouted, complained,” (v. Pa’al/Qal, qatal, past, 3mp)	v’amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)

⁷ 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 יהוה (Adonai Yehovah). Psalms 118:26.

הושענה	וברוך	הוא	שבא	דמריה	הושענה	ממרום:
hoshana, (to “save, please save!!” (v. HiF’il, imp, 2ms, Ar. 1cp obj) Aramaism	ubaruch, “and/ but/ so/ or blessed,” (adj ms)	hu, “he/it,” (pron)	she’ba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, 3ms)	d’moriya “of/ who/ which/ that Lord, Master, Yehovah,” (rel part, n ms) Aramaism	hoshana, (to “save, please save!!” (v. HiF’il, imp, 2ms, Ar. 1cp obj) Aramaism	m’marom, “from/ of height, on high,” (prep, n ms)

Interlinear Chart

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?”⁸

The Scriptures: And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

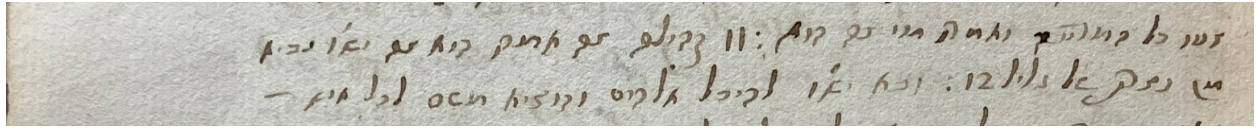
Aramaic: And when He entered into Urishlim {Jerusalem}, all the madintha {the city} was stirred up, and saying, “Who is this?”

וכד	על	לירושלים	זעו	כל	המדינה	ואמרו
v'kad, “and/ but/ so/ or they said,” (Ar. conj) Aramaism	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	l'yerushalim, “to/ for/ belonging to Jerusalem,” (name)	za'u, “they shook, trembled out of reverence,” (v. Pa'al/Qal, qatal, past, Ar. 3mp) Aramaism	kol, “all, every, everything,” (n ms)	ha'medina, “the province, country,” (n fs)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
מי	זה	הוא:				
mi, “who?” (interrog part)	ze, ‘this (pron, ms)	hu, “he/it,” (pron)				

Interlinear Chart

⁸ 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 ישו נביא מן נצרת של גליל:

Hebrew Transcription

Translation: This assembly said, “This is Yeshua, the prophet from Netzaret (Nazareth) of Galil (Galilee).”

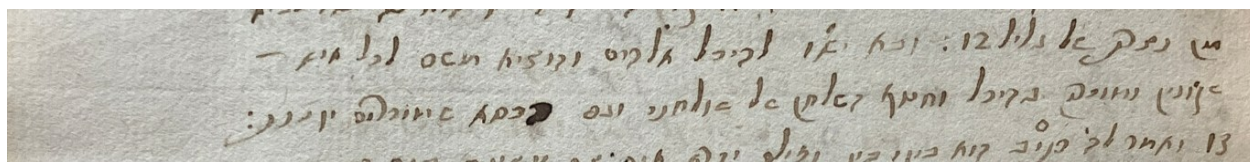
The Scriptures: And the crowds said, “This is יהושע, the prophet from Natsareth of Galil.”

Aramaic: Then the kenshe {the crowds} were saying, “This is Eshu Nabiya {Yeshua, the Prophet} who is from Natsrath d’Galila {Nazareth of Galilee}.”

קהילה	זה	אמרו	הוא	זה	ישו	נביא
kehila, “assembly, community, congregation,” (n fs)	ze, ‘this (pron, ms)	amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp	hu, “he/it,” (pron)	ze, ‘this (pron, ms)	yeshu, “Yeshua,” (name)	navi, “prophet,” (n ms)
מן	נצרת	של	גליל:			
min, “from/ of,” (prep)	natzeret, “Nazareth,” (name)	shel. “to/ for/ of/ belonging to,” (prep)	galil, “Galilee,” (name)			

Interlinear Chart

Chapter 21:12



ובא ישו 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 Place⁹ 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.

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}.

ובא	ישו	להיכל	אלהים	והוציא	משם	לכל
u'ba, "and/ but/ so/ or I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	yeshu, "Yeshua," (name)	l'hekal, "to/ for/ belonging to (the) holy place," (n ms)	elohim, "god(s)," (n mp)	v'hotzi, "he/it brought out, extracted, expelled," (v. Hif'il, qatal, past, 3ms)	me'sham, "from/ of there," (prep, adv)	le'kol, "to/ for/ belonging to all," (prep, n ms)
איש	שקונין	ומוכרין	בהיכל	וחטף	השלחן	של
ish, "man," (n ms)	she'konin, "that/ which/ who/ whom we/ you (mp)/ they, those purchase(s)," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	u'mochrin, "and/ but/ so we/ you (mp)/ they, those who sell," (v. Pa'al/Qal, act part, mp) Aramaism	b'ha'hekal, "in/ with/ by (the) holy place," (n ms)	v'chataf, "and/ but/ so/ or he/it snatched, seized," (v. Pa'al/Qal, qatal, past, 3ms)	ha'shulchan, "the table," (n ms)	shel, "to/ for/ of, belonging to," (prep)

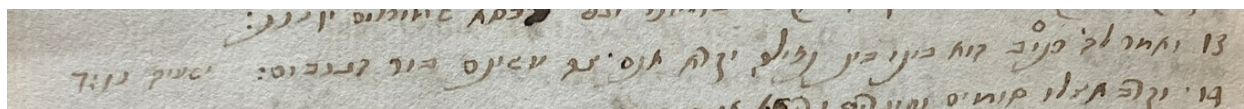
⁹ Indicating the Temple of God.

שולחני	וגם	הכסא	שמוכרים	יונות:		
shulchani, “money changers, bankers,” (n mp constr)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	ha'kise, “the chair, throne,” (n ms)	she'mocharim, “that/ which/ who/ whom we/ you (mp)/ they, those who sell,” (v. Pa'al/Qal, act part, mp)	yonot, “doves,” (n fp)		

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,’¹⁰ you have made this a **pit of thieves**.”¹¹

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}!”

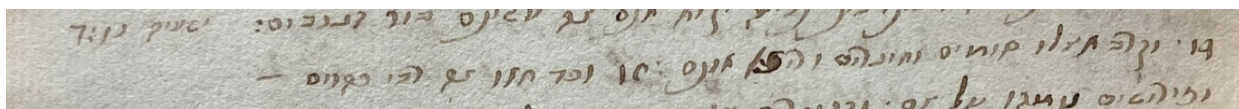
ואמר	לה'	כתוב	הוא	ביתי	בית	תפילה
va'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hon, “to/ for/ belonging to them,” (prep, Abbrev. Ar. 3mp obj) Aramaism	ktuv, “written,” (adj ms)	hu, “he/it,” (pron)	beiti, “my house,” (n ms, 1cs pronom)	bayit, “house,” (n ms)	te'fila, “prayer,” (n fs)
יקרא	אתם	זה	עשיתם	בור	הגנבים:	
yikra, “he/it will call,” (v. Pa'al/Qal, yiqtol, 3ms)	atem, “you,” (2mp pron)	ze, “this (pron, ms)	asitem, “you (mp) did,” (v. Pa'al/Qal, qatal, past, 2mp)	bor, “pit, dungeon,” (n ms)	ha'ganavim, “the thieves,” (n mp)	

Interlinear Chart

¹⁰ Isaiah 56:7.

¹¹ This verse contains several distinct markers of Mishnaic and post-biblical Hebrew composition. First, the text uses “*Katuv hu*” (“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.

Chapter 21:14



וקרב אצלו סומים וחגרים וריפא אותם:

Hebrew Transcription

Translation: And the blind and lame approached him, and he healed them.

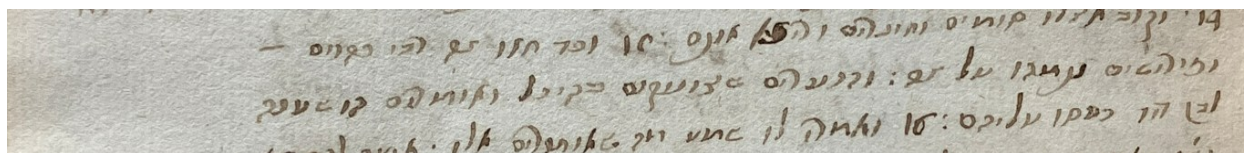
The Scriptures: And blind and lame ones came to Him in the Set-apart Place, and He healed them.

Aramaic: And the samaya {the blind} and the khagiyse {the lame} approached Him in The Haykla {The Temple}, and He healed them.

וקרב	אצלו	סומים	וחגרים	ורפא	אותם:	
v'karav, "and/ but/ so/ or he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	somim, "we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	v'chigerim, "and/ but/ so/ or the lame," (n mp)	v'ripe, "and/ but/ so/ or he/it healed," (v. Pi'el, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	

Interlinear Chart

Chapter 21:15



וכד חזו זה רבי כהנים ופירושים נתמהו על זה והנערים שצועקים בהיכל ואומרים הושענה לכן 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.¹²

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 Dawid!” they were greatly displeased,

Aramaic: But, when the Rabay Kahne {the Priest’s Chiefs} and the Phrishe {the Pharisees} saw the thedmарtha {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!

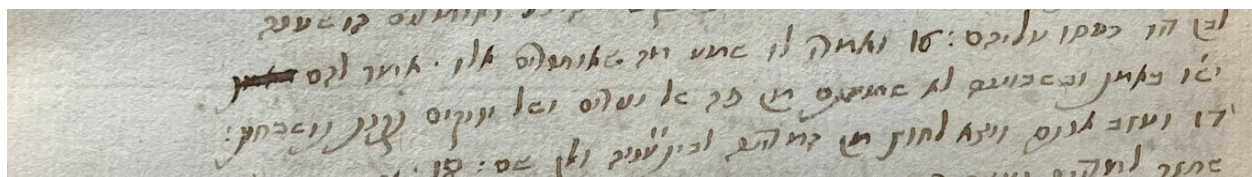
וכד	חזו	זה	רבי	כהנים	ופירושים	נתמהו
nitmhu, “they were amazed, astonished,” (v. Nif'al, qatal, past, 3mp)	chazu, “they saw, foresee,” (v. Pa'al/Qal, qatal, past, 3mp)	ze, ‘this (pron, ms)	rabei, “powerful, great,” (adj mp constr)	koanim, “priests,” (n mp)	u'perushim, “and/ but/ so/ or pharisees,” (n mp)	

¹² 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.

על	זה	והנערים	שצועקים	בהיכל	ואומרים	הושענה
al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ze, 'this (pron, ms)	v'ha'ne'arim, "and/ but/ so/ or the youths," (n mp)	she'tzo'akim, "that/ which/ who/ whom we/ you (mp)/ they shout," (rel part, v. Pa'al/Qal, act part, mp)	b'ha'hekal, "in/ with/ by (the) holy place," (n ms)	v'omrim, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	hoshana, (to "save, please save!!" (v. HiF'il, imp, 2ms, Ar. 1cp obj) Aramaism
לבן	דוד	כעסו	עליהם:			
l'ben, "to/ for/ belonging to (the) son," (prep, n ms)	david, "David," (name)	ka'asu, "they were angry," (v. Pa'al/Qal, qatal, past, 3mp)	aleihem, "upon them," (prep, 3 mp pronom)			

Interlinear Chart

Chapter 21:16



ואמרו לו שמע מה שאומרים אלו אמר להם ישו באמת ובשבעה 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?”¹³

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’?”

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?”

ואמרו	לו	שמע	מה	שאומרים	אלו	אמר
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shema, (to a man) “hear! (v. Pa'al/Qal, imp 2ms)	mah, “what?” (interrog part)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	elu, “these,” (pron)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

להם	ישו	באמת	ובשבעה	לא	שמעתם	מן
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ub'shevuah, “and/ but/ so/ or in/ with/ by (the) oath,” (n fs)	lo, “no/ not” (part)	shma'atem, “you heard,” (v. Pa'al/Qal, qatal, past, 2mp)	min, “from/ of,” (prep)

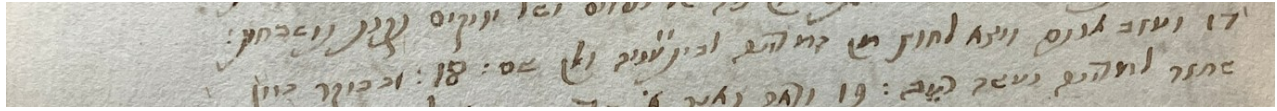
¹³ This verse features several distinct Mishnaic and Aramaic linguistic elements, including the Rabbinic swearing formula “*be-emet u-vishvu'ah*,” the rhetorical use of “*lo shematem*,” the Mishnaic relative prefix “*she-*,” the independent genitive marker “*shel*” replacing the construct state, and 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.

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.

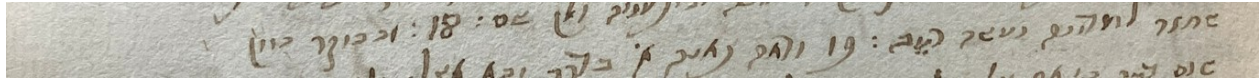
The Scriptures: And having left them He went out of the city to Běyth Anyah, and spent the night there.

Aramaic: And He left them, and He went outside of the madintha {the city}, unto Beth-Anya {Bethany}, and lodged there.

ועזב	אותם	ויצא	לחוץ	מן	המדינה	לבית
v'azav, "and/ but/ so/ or he/it left," (v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	min, "from/ of," (prep)	ha'medina, "the province, country," (n fs)	l'byit, "to/ for/ belonging to the house," (prep, n ms)
עניה"	ולן	שם:				
aniyyah (name)	v'lan, "and/ but/ so/ or /it lodged," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)				

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.

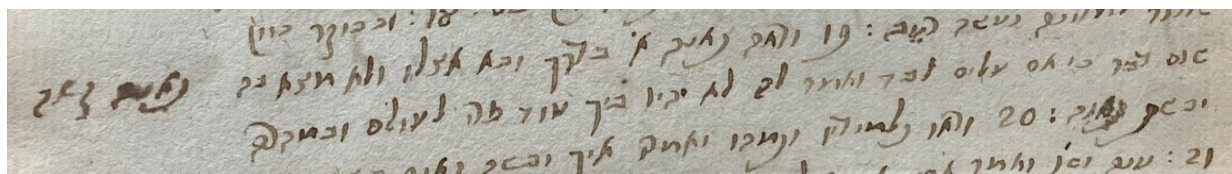
The Scriptures: And returning to the city early in the morning, He became hungry.

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 בך 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.

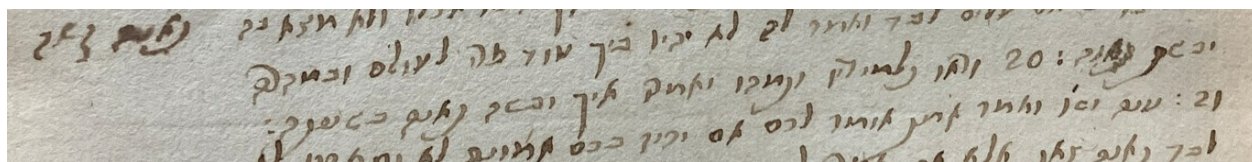
Aramaic: And He saw a certain thitha {fig tree} by the urkha {the road}, and having come to it, and didn't find anything on it, except only tharphe {leaves}. And He said unto it, "There will never again be fruit on you! And at once, that thitha {fig tree} withered!"

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**?”

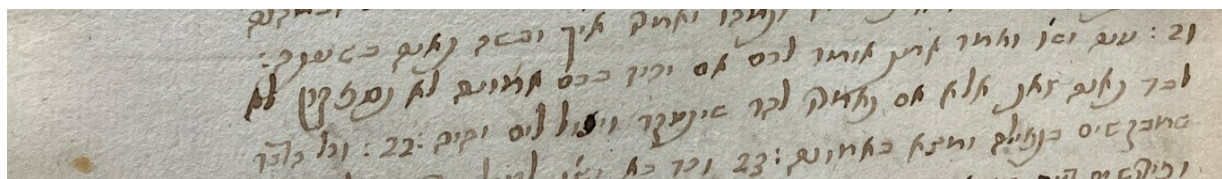
The Scriptures: And the taught ones, seeing it, marvelled, saying, “How did the fig tree wither so soon?”

Aramaic: And The Talmiyyde {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!”

וראו	תלמידיו	ותמהו	ואמרו	איך	יבשה	תאנה
v'ra'u, “and/ but/ so/ or they saw,” (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'tam'hu, “and/ but/ so/ or 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)	eich, “how?” (adv)	yavasha, “she/it dried out,” (v. Pa'al/Qal, qatal, past, 3fs)	te'ena, “fig, fig tree,” (n fs)
בשעתה:						
						b'she'ata(h), “in/ with/ by her/its hour,” (prep, nfs, 3fs pronom)

Interlinear Chart

Chapter 21:21



ענה ישו ואמר אמת ואמר 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.¹⁴

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!

ענה	ישו	ואמר	אמת	אומר	לכם	אם
ana, “he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	va'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	emet, “truth,” (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)	im, “if, whether,” (conj)
יהיה	בכם	אמונה	לא	תספקון	לא	לבד
yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	emunah, “faith, trust, confidence,” (n cs)	lo, “no/ not” (part)	taspukon, “you (mp) will doubt,” (v. Pa'al/Qal, yiqtol, fut, Ar. 2mp) Aramaism	lo, “no/ not” (part)	levad, “alone, by itself, this only, except,” (adv)

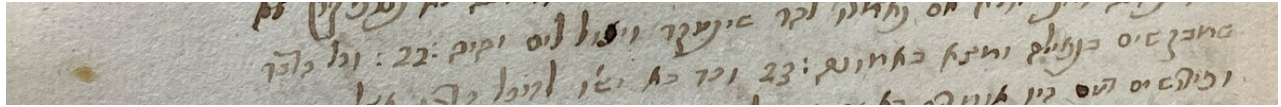
¹⁴ This verse exhibits an incredibly rich layer of post-biblical syntax and vocabulary. First, the opening “*Emet omer lakhem*” (אמת - ואמר לכם - “Truth I say to you”) is a distinct, direct translation of a colloquial conversational pattern that omits standard Biblical Hebrew introductory particles. Second, the verb “*Lo tisppekun*” (לא תספקון) derives from the root ט-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.

תאנה	זאת	אלא	אם	תאמרו	להר	שיתעקר
te'ena, "fig, fig tree," (n fs)	zot, "this," (pron, fs)	ele, "but, only, however," (conj)	im, "if, whether," (conj)	tomru, "you (mp) will say," (v. Pa'al/Qal, yiqtol, fut, 3mp)	l'har, "to/ for/ belonging to (the) mountain," (n ms)	she'yutakar, "that/ which/ who/ whom he/it will be uprooted, or plucked up," (rel part, v. Hit'pa'el, yiqtol, fut, 3ms)

ויפול	לים	יהיה:				
v'tipol, "and/ but/ so/ or he/it will fall," (v. Pa'al/Qal, yiqtol, fut, 3ms)	le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)				

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).”

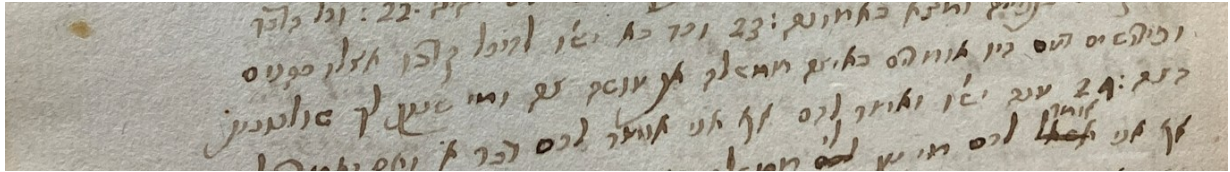
The Scriptures: And whatever you ask in prayer, believing, you shall receive.”

Aramaic: And every thing you might ask for in Tslutha {Prayer}, and shall believe, you will receive.”

וכל	הדבר	שמבקשים	בתפילה	ומצא	באמונה:	
v'kol, “and/ but/ or/ so all,” (n ms)	ha' dabar, “the word, thing, matter,” (n ms)	she'mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi'el, act part, mp)	b'tifla, “in/ with/ by (the) prayer,” (prep, n fs)	umatza, “and/ but/ so/ or he/it found,” (v. Pa'al/Qal, qatal, past, 3ms)	b'emuna, “in/ with/ by (the) faith,” (prep, n cs)	

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?”¹⁵

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?”

וכד	בא	ישו	להיכל	קרבו	אצלו	כהנים
v’kad, “and/ but/ so/ or when,” (Ar. conj) Aramaism	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’hekal, “to/ for/ belonging to (the) holy place,” (prep, n ms)	kar’vu! “they approached,” (v. Pa’al/Qal, qatal, past, 3mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	kohanim, “priests,” (n mp)
ופירושים	דעם	היו	אומרים	באיזה	ממשלה	את
u’perushim, “and/ but/ so/ or pharisees,” (n mp)	d’am, “of/ who/ which/ that people, nation,” (Ar. rel part, n ms) Aramaism	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	b’ eizeh, “in/ with/ by who, what, which, some, any?” (prep, pron, interrog)	memshala, “rulership, power,” (n fs)	eth, (DO marker)

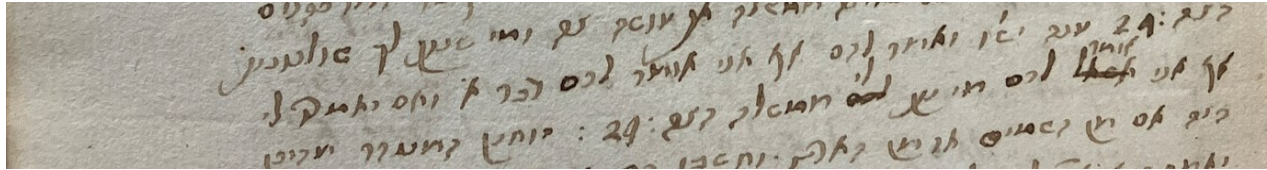
¹⁵ This verse showcases a profound blending of post-biblical syntax and overt Aramaic vocabulary. First, it utilizes the direct Aramaic temporal conjunction “*Ve-khad*” (וכד) to mean “and when,” completely bypassing classical biblical prose transitions. Second, the particle “*De-am*” (דעם) represents 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*” 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.

עושה	זה	ומי	שנתן	לך	שולטנות	הזה:
o'sah: "the I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	ze, 'this (pron, ms)	u'mi, "and/ but/ so/ or who," (inter part)	she'natan, "that/ which/ who/ whom he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	shultanut, "power, dominion, authority;" (n ms) Aramaism 2nd Temple	ha'zeh, "this," (pron ms)

Interlinear Chart



Chapter 21:24



ענה ישו 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.**”

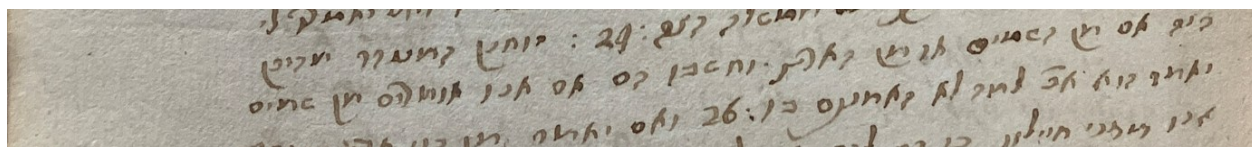
The Scriptures: And יהושע answering, said to them, “I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these:

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.

ענה	ישו	ואמר	להם	אף	אני	אומר
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	af, “also, even, therefore,” (part)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 1cs)
לכם	דבר	א'	ואם	יאמרו	לי	אף
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	davar, “thing, matter, word,” (n ms)	echad, “one,” (card num)	v'im, “and/ but/ or if/ whether,” (conj)	yomeru, “they will say,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	af, “also, even, therefore,” (part)
אני	אומר	לכם	מי	נתן	לי	ממשלה
ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	mi, “who?” (inter part)	natan, “he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	memshala, “rulership, power,” (n fs)
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?’”

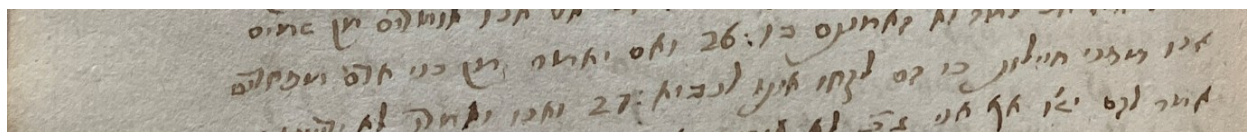
Aramaic: Where is the Immersion {Baptism} of Yukhanan {John} from? Is it from the Shmaya {the Heavens}, or is it from the sons of men?” Then they were reasoning in naphshun {their soul}, and they were saying that, “If we say from the Shmaya {the Heavens}, he will say unto us, ‘Concerning what did you not believe him?’”

יוחנן	המטהר	מהיכן	היה	אם	מן	השמים
yochanan, “John,” (name)	ha’metaher, “the I/ you (ms)/ he/it purifies,” (v. Pi’el, act part, ms)	mehekin, “whence, where,” (adv) Aramaism	haya, “he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)	im, “if, whether,” (conj)	min, “from/ of,” (prep)	ha’shamayim, “the heavens,” (n mp)
או	מן	הארץ	וחשבו	הם	אם	אנו
o, “or,” (conj)	min, “from/ of,” (prep)	ha’eret, “the earth,” (n fs)	v’hashavu, “and/ but/ so/ or they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	hem, “they, them,” (pron 3mp)	im, “if, whether,” (conj)	anu, “we,” (formal), (1cp pron)
אומרים	מן	שמים	יאמר	הוא	א'כ	למה
omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	min, “from/ of,” (prep)	shamayim, “heavens,” (n mp)	yomar, “he/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	hu, “he/it,” (pron)	אם כך im kak, “if so,” (conj, adv)	l’mah, “why?” (adv)

				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*,’¹⁶ we are afraid because of the *armies*,” for they *took him* as a prophet.¹⁷

The Scriptures: But if we say, ‘From men,’ we fear the crowd, for all hold Yohanan as a prophet.”

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}.”

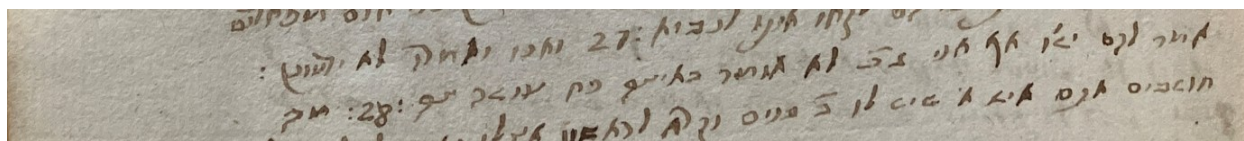
ואם	יאמר	מן	בני	אדם	מפחדים	אנו
v'im, “and/ but/ or if/ whether,” (conj)	yomar, “he/it will say,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	min, “from/ of,” (prep)	b'nei, “sons, children of...” (n mp constr)	adam, “man,” (n ms)	mefachadim, “we/ you (mp)/ they are afraid,” (Pi'el, act part, mp)	anu, “we,” (formal), (1cp pron) Mishnaic
מפני	חיילות	כי	הם	לקחו	אותו	לנביא:
m' panei, “from/ of (the) face of, presence of, before, because,” (prep)	chaylot, “strong, armies, strength, force,” (n fp)	ki, “for, since, because, but” (rel clause)	hem, “they, them,” (pron 3mp)	lakchu, “they took him/it,” (v. Pa'al/Qal, qatal past 3mp, 3ms pronom obj)	oto, “him/it” (DO marker, 3ms pronom)	l'navi, “to/ for/ belonging to (the) prophet,” (prep, n ms)

Interlinear Chart

¹⁶ Meaning, “human beings.”

¹⁷ 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.

Chapter 21:27



ואנו ואמרו לא ידעונן: אמר להם ישו 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.**”

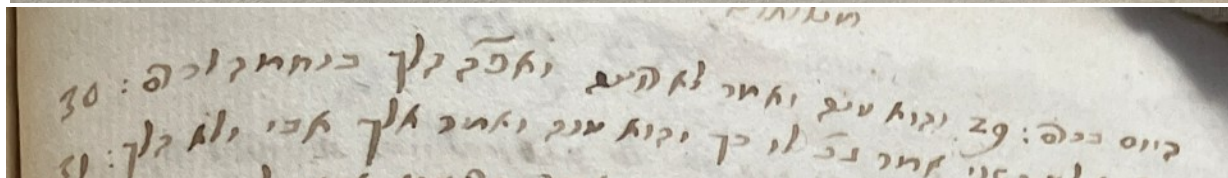
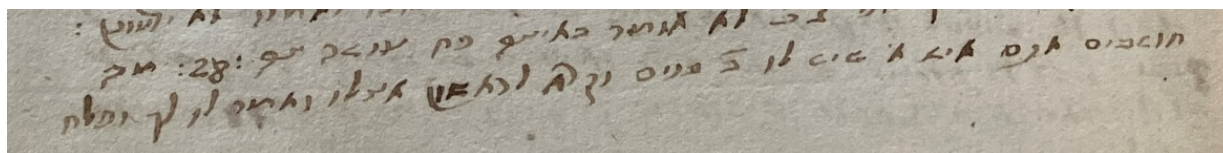
The Scriptures: And they answered יהושע and said, “We do not know.” And He said to them, “Neither do I say to you by what authority I do these.

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.

ואנו	ואמרו	לא	ידעונן	אמר	להם	ישו
ve'anū, “and/ but/ so/ or they answered,” (v. Pa'al/Qal, qatal, past, 3mp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lō, “no/ not” (part)	yadanū, “we knew,” (v. Pa'al/Qal, qatal, 1cp)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yesu, “Yeshua,” (name)
אף	אני	ג'כ	לא	אומר	באיזה	כח
af, “also, even, therefore,” (part)	ani, “I,” (1cs pron)	ג-כן gam-ken, “likewise,” (part, adv) abbrev	lō, “no/ not” (part)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	b' eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	coach, “power,” (n ms)
עושה	זה:					
o'sah: “the I/ you (ms)/ he/it do(s), make(s),” (v. Pa'al/Qal, act part, ms)	ze, “this (pron, ms)					

Interlinear Chart

Chapter 21:28



מה חושבים אתם איש א' שיש לו ב' בנים וקרא לראשון אצלו ואמר לו לך ופלה 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!’”

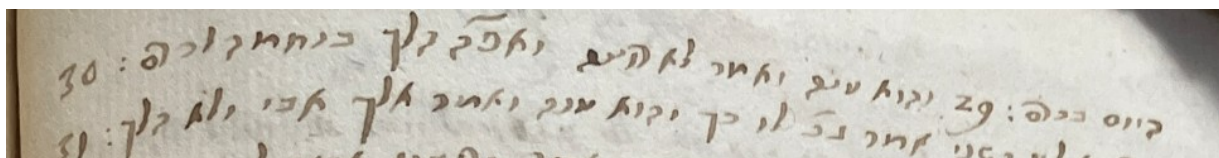
The Scriptures: But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’

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}.’

מה	חושבים	אתם	איש	א'	שיש	לו
mah, “what?” (interrog part)	choshevīm, “we/ you (mp)/ they think;” (v. Pa’al/Qal, act part, mp)	atem, “you,” (2mp pron)	ish, “man,” (n ms)	aleph, “one,” (abbrev, card num)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
ב'	בנים	וקרא	לראשון	אצלו	ואמר	לו
bet, “two,” (abbrev, card num)	banīm, “sons, children,” (n mp)	v'kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)	l'rishon, “to/ for/ belonging to (the) first,” (prep, adj ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	va'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)
לך	ופלה	היום	בכרם:			
lech, (to a man) “go!” (v. Pa’al/Qal, imp 2ms)	uplach! “and/ but/ so/ or (to a man) plow!” (v. Pa’al/Qal, imp 2ms)	ha'yom, “the day,” (n ms)	b'kerem, “in/ with/ by (the) vineyard,” (prep, n ms)			

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**.¹⁸

The Scriptures: And he answering, said, ‘I do not wish to,’ but afterwards he repented and went.

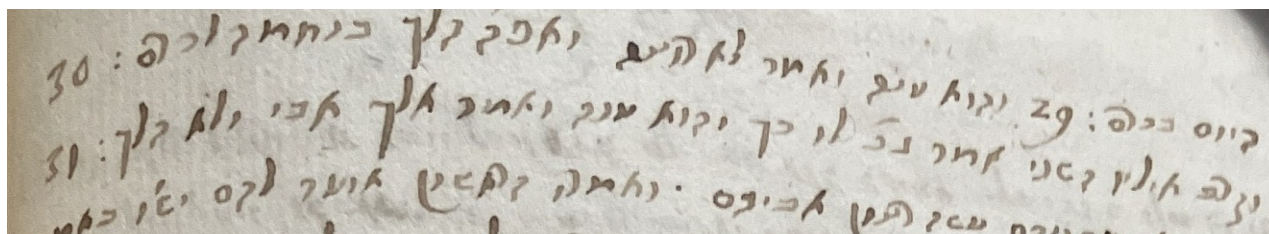
Aramaic: But, he answered and said, ‘I will not.’ But later he repented, and went.

והוא	ענה	ואמר	לא	רוצה	ואפ'ה	הלך
v'hu, "and/ but/ so/ or he/it," (3ms pron)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)	va'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "no/ not" (part)	rotzeh, "I/ you (ms) he/ it want(s)," (v. Pa'al/Qal, act part, ms)	אפילו הכי va'afilu hachi, "and/ but/ so/ or nevertheless," (adv)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)
בנחמה	לכרם:					
b'nichamah, "in/ with/ by regret, repentance," (n fs)	l'kerem, "to/ or/ belonging to (the) vineyard," (prep, n ms)					

Interlinear Chart

¹⁸ Footnote: This verse exhibits highly distinctive features of late post-biblical abbreviation and theological idiom. First, the compound string "*ve-af'h*" (וַאֲפִי) is a standard Rabbinic shorthand abbreviation for "*ve-af'al pi khen*" (וְאִפְּאֵל פִּי כֵּן), an essential Mishnaic logical connective meaning "but nevertheless," "even so," or "yet." Second, the phrase "*lo rotzeh*" (לֹא רוֹצֵה - "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*" (בְּנִחָמָה) 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.

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.

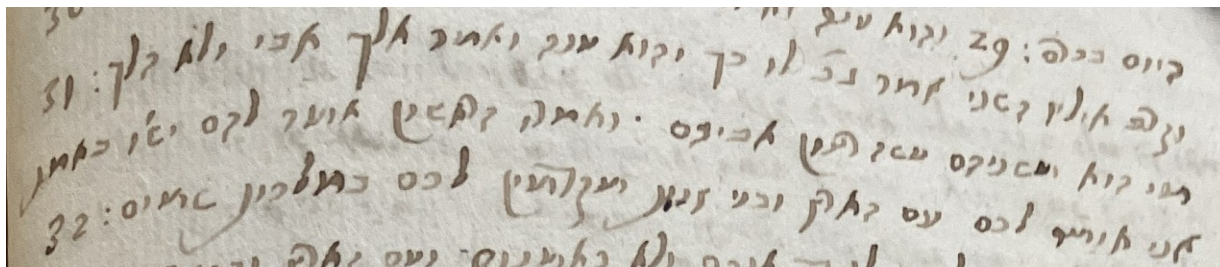
The Scriptures: And having come to the second, he said similarly. And he answering, said, ‘I go, master,’ but he did not go.

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.

וקרב	איליו	השני	אמר	ג'כ	לו	כך
v'karav, “and/ but/ so/ or he/it approached,” (v. Pa'al/Qal, qatal, past, 3ms)	elav, “to him/it,” (prep, 3ms pronom)	ha'sheni, “the second,” (ord num)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ג-כך gam-ken, “likewise,” (part, adv) abbrev	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	kach, “so, thus, therefore, in this way,” (adv)
והוא	ענה	ואמר	אלך	אבי	ולא	הלך:
v'hu, “and/ but/ so/ or he/it,” (3ms pron)	ana, “he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	va'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	elech, “I will go,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	avi, “my father,” (n ms, 1 cs pronom)	v'lo, “and/ but/ so/ or, 'no/not,” (part)	halach, “he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:31



מי הוא משניהם עשה רצון אביהם ואמרו הראשון אמר להם ישו 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.”¹⁹

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}.

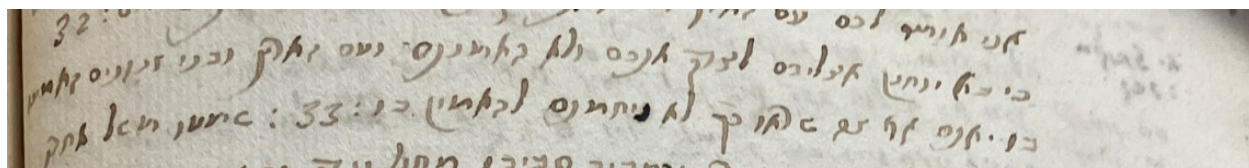
מי	הוא	משניהם	עשה	רצון	אביהם	ואמרו
mi, “who?” (interrog part)	hu, “he/it,” (pron)	m’shineihem, “from/ of two of them,” (prep, card num)	asa, “he/it did,” (v. Pa’al/Qal, qatal, past, 3ms)	ratzon, “desire, intent,” (n ms)	avihem, “their father,” (n ms, 3mp pronom)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)

¹⁹ 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.

הראשון	אמר	להם	ישו	באמת	אני	אומר
ha'rishon, "the first," (adj ms)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	yeshu, "Yeshua," (name)	b'emet, "in/ with/ by (the) truth, truly," (prep, n fs)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, 3ms)
לכם	עם	הארץ	ובני	זונת	מקדימין	לכם
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	am, "people," (n ms)	ha'eret, "the earth," (n fs)	uveni, "and/ but/ so/ or sons, children of," (n mp)	zonat, "fornication, adultery of," (n fs constr)	makdimin, "I/ you (ms)/ he/it advance(s)," (v. Hif'il, act part, mp) Aramaism	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 ניהמתם 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.

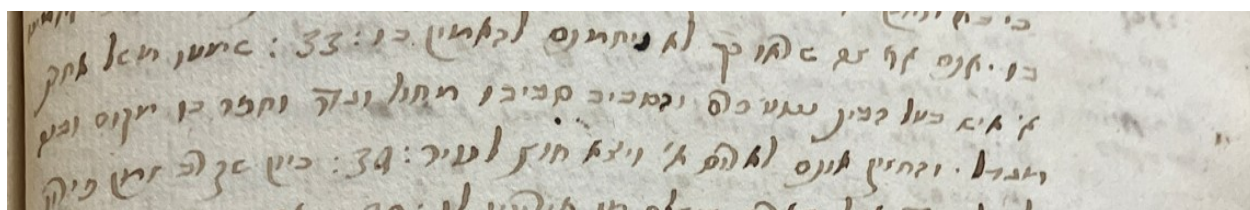
Aramaic: For, Yukhanan {John} came to you in The Urkha d’Kenutha {The Way of Righteousness/Justice}, and you didn’t believe him. But, the Makse {the Tax-Collectors} and the Zaniyatha {the Harlots} believed him. But, you didn’t repent even when ysaaw it, so that finally {lit. in the end} you might believe in him.

כי	בא	יוחנן	אצליכם	לצדק	אתכם	ולא
ki, “for, since, because, but” (rel clause)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	etzlechem, “with, at, near, in the possession of you,” (prep pron 2mp)	l’zadek, “to/ for/ belonging to righteousness,” (prep, n ms)	etchem, DO marker “you (mp),” (2mp pronom)	v’lo, “and/ but/ so/ or no, not,” (neg part)
האמנתם	ועם	הארץ	ובני	זנונים	האמינו	בו
he’emantem, “you (mp) believed,” (v. Hif’il, qatal, past, 2mp)	v’am, “and/ but/ so/ or people,” (n ms)	ha’eret, “the earth,” (n fs)	uvnei, “sons of,” (n mp constr)	zenunim, “fornications, adulteries,” (n fp)	he’eminu, “they believed,” (v. Hif’il, qatal, past, 3mp)	bo, “in/ with/ by him/it” (prep 3ms pronom)
אתם	אף	זה	שראו	כך	לא	ניהמתם
atem, “you,” (mp pronom)	af, “also, even, therefore,” (part)	ze, “this (pron, ms)	she’ra’u, “that/ which/ who/ whom they saw,” (v. Pa’al/Qal, qatal, past, 3mp)	kach, “so, thus, therefore, in this way,” (adv)	lo, “no/ not” (part)	nichamtem, “you (mp) console, comforted, repented,” (v. Pi’el, qatal, past 2mp)

					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,²⁰ and he **leased them to one tenant** and went **out to the city**.”²¹

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)

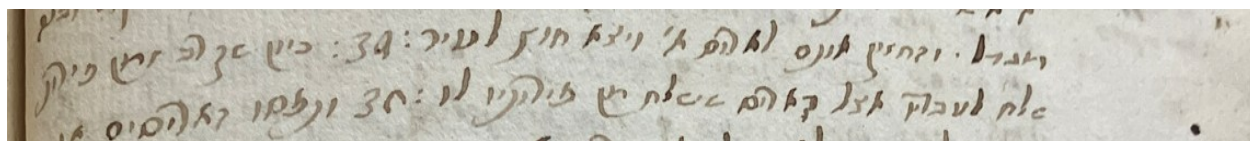
²⁰ Compare to Isaiah 5:2.

²¹ 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.

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)
בו	מקום	ובנה	מגדל	והחזיק	אותם	לאריס
bo, "in/ with/ by him/it" (prep 3ms pronom)	makim, "place," (prep, n ms)	u'bana, "and/ but/ so/ or he/it built," (v. Pa'al/Qal, qatal, past, 3ms)	migdal, "tower," (n ms)	v'hechzik, "and/ but/ so/ or he entrusted, leased," (v. Hif'il, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	l'aris, "to/ for/ belonging to (the) tenant," (prep, Ar. n ms) Aramaism
א'	ויצא	חוץ	לעיר:			
aleph, "one," (abbrev, card num)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	chutz, "outside," (prep, n ms)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)			

Interlinear Chart

Chapter 21:34²²



כיון שקרב זמן פירות שלה 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.

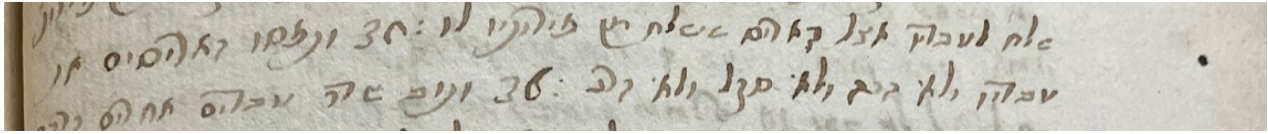
Aramaic: Then, when the zabna d’phire {the time/season of fruits} arrived, He sent His servants to the phalakhe {the laborers}, so that they might send unto Him some from the fruits of His Vineyard.

כיון	שקרב	זמן	פירות	שלה	לעבדיו	אצל
keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’karev, “that/ which/ who/ whom he/it approached,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	zman, “time, season, a set time, appointed time,” (n ms)	perot, “fruits,” (n mp)	shalach, “he/it sent,” (v. Pa’al/Qal, qatal, past, 3ms)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3mp pronom)	etsel, “by, beside, near, close, toward, unto,” (prep)
האריס	שישלח	מן	פירותיו	לו:		
ha’arris, “to/ for/ belonging to (the) tenant,” (prep, Ar. n ms) Aramaism	she’yishlach, “that/ which/ who/ whom he/it will send,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	min, “from/ of,” (prep)	perotav, “his/its fruits,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)		

Interlinear Chart

²² 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-ariss*”). 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-ariss*” (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.

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.”

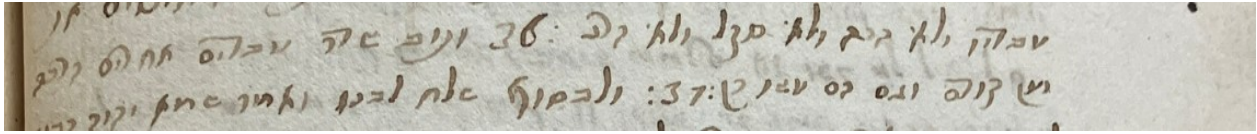
The Scriptures: And the farmers took his servants and beat one, and they killed one, and they stoned another.

Aramaic: And the phalakhe {the laborers} seized His servants, and some they beat, and some they stoned, and some they killed.

ותפסו	האריס	את	עבדיו	ולא'	הכה	ולא'
v'tafsu, “and/ but/ so/ or they caught,” (v. Pa'al/Qal, qatal, past, 3mp)	ha'aris, “to/ for/ belonging to (the) tenant, sharecropper,” (prep, n mp)	et, (DO marker)	avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	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)
סקל	ולא'	הרג:				
sakal, “he/it stoned,” (v. Pa'al/Qal, qatal, past, 3ms)	v'l'aleph, “and/ but/ so/ or to/ for/ belonging to one,” (prep, card num)	harag, “he/it killed,” (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.”

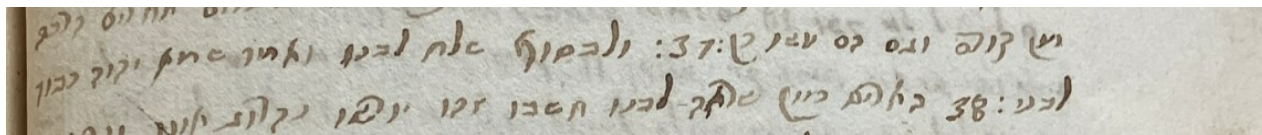
The Scriptures: Again he sent other servants, more than the first, and they did likewise to them.

Aramaic: And again He sent other servants that were more than the first, and they did likewise unto them.

ותוב	שדר	עבדים	אחרים	הרבה	מן	קודם
v'tuv, “and/ but/ so/ or again, do again,” (adv)	shider, “he/it dispatched, transmitted,” (v. Pi’el, qatal, past, 3ms)	avadim, “slaves, work,” (n mp)	acherim, “other, another, different,” (adj mp)	harbe, “many, much, a lot,” (adv)	min, “from/ of,” (prep)	kodem, “first, previous, preceding,” (adj ms)
וגם	הם	עשו	כן:			
v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	hem, “they, them,” (pron 3mp)	asu, “they did,” (v. Pa’al/Qal, qatal, past 3mp)	ken, “yes, so, thus,” (adv)			

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.’”²³

The Scriptures: And at last he sent his son to them, saying, ‘They shall respect my son.’

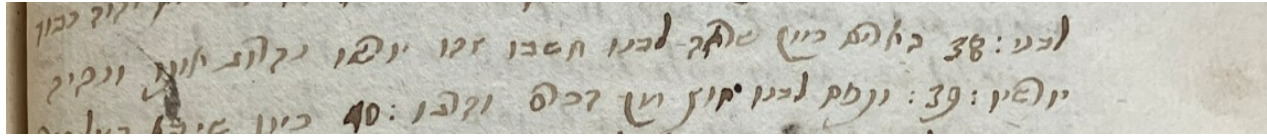
Aramaic: Then lastly, He sent His Son unto them, while saying, ‘Perhaps they might be ashamed from My Son.’

ולבסוף	שלח	לבנו	ואמר	שמה	יהיה	כבוד
v'lav'sof, "and/ but/ so/ or to/ for/ belonging to (the) end, last," (prep, n ms)	shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	l'benav, "to/ for/ belonging to his/its son" (prep, n ms, 3ms pronom)	va'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	shema, "lest, perhaps," (adv) Mishnaic	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	kavod, "honor, respect, dignity," (n ms)
לבני:						
l'bni, "to/ for/ belonging to my son," (prep, n ms, 1 cs pronom)						

Interlinear Chart

²³ 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*" (שנא) 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 "*yihyeh 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



ואריס 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**.’²⁴

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.’

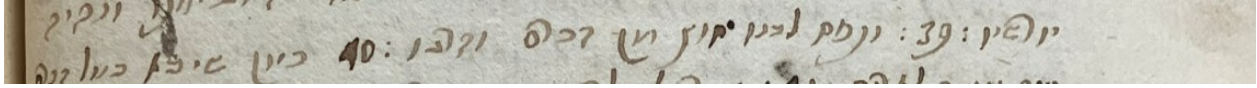
Aramaic: But, when the phalakhe {the laborers} saw The Son, they said among themselves, ‘This is The Yartha {The Heir}. Come, let us kill him and take yarthutheh {his inheritance}.’

ואריס	כיון	שראה	לבנו	חשבו	זהו	יורשו
aris, “and/ but/ so/ or tenant,” (Ar. n ms) Aramaism	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’benav, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)	chashvu, “they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	zahu, “this, this is he/it” (pron) Mishnaic	yoresh’o, “his/its successor, heir,” (n ms, 3ms pronom)
נהרוג	אותו	ונהיה	יורשיו:			
naharog, “let us kill,” (v. Pa’al/Qal, cohort, 1cp)	oto, “him/it,” (DO marker, 3ms pron)	v’nihye, “and/ but/ so/ or we will be,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	yoresh’o, “his/its successors, heirs,” (n mp, 3mp pronom)			

Interlinear Chart

²⁴ This verse highlights key features of Mishnaic storytelling, legal language, and sentence structure. First, the noun “Aris” (ואריס) 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 “Kivan” (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.

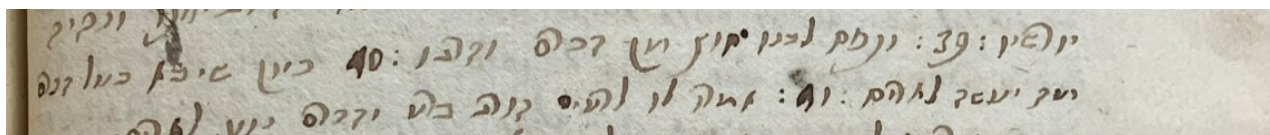
The Scriptures: And they took him, and threw him out of the vineyard, and killed him.

Aramaic: And they seized Him and cast Him outside of the Karma {the Vineyard}, and killed Him.

ותפס	לבנו	חוץ	מן	הכרם	והרגו:	
v`tafas, "and/ but/ so/ or he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)	l'vevno, "to/ for/ belonging to his/its son," (prep, n mp, 3ms pronom)	chutz, "outside," (n ms)	min, "from/ of," (prep)	ha'kerem, "the vineyard," (n ms)	v'hargu, "and/ but/ so/ or they killed," (v. Pa'al/Qal, qatal, past, 3mp)	

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**?”

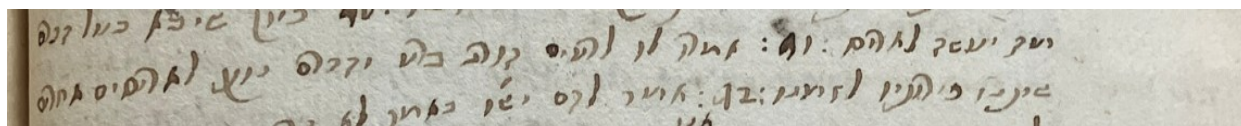
The Scriptures: Therefore, when the master of the vineyard comes, what shall he do to those farmers?”

Aramaic: Therefore, when The Mareh d’Karma {The Lord of the Vineyard} comes, what should He do unto those phalakhe {laborers}?”

לָאֲרִיס:	יַעֲשֶׂה	מָה	הַכֶּרֶם	בַּעַל	שִׁיבָא	כִּיּוֹן
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 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.”

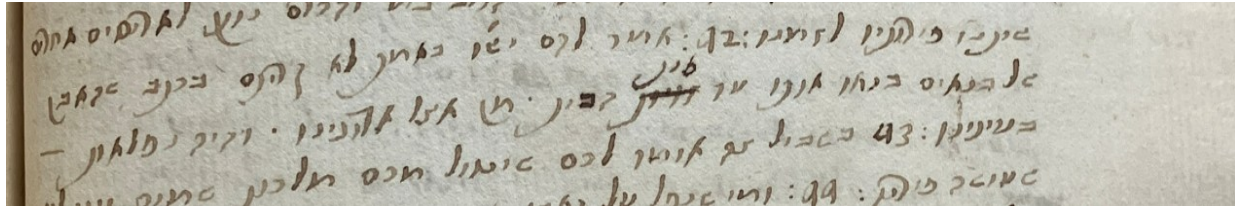
The Scriptures: They said to Him, “Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons.”

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.”

אמרו	לו	לרעים	הורג	ברע	והכרם	נותן
amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	l'ra'im, “to/ for/ belonging to (the) evil, wicked ones,” (prep, n mp)	horeg, “I/ you (ms)/ he/it kill(s),” (v. Pa'al/Qal, act part, ms)	b'roa, “in/ with/ by (the) evil, wickedness,” (prep, n ms)	v'ha'kerem, “and/ but/ so/ or the vineyard,” (n ms)	noten, “I/ you (ms)/ he/it give(s),” (v. Pa'al/Qal, act part, ms)
לאריסים	אחרים	שיתנו	פירותיו	לזמנו:		
l'aris'im, “to/ for/ belonging to (the) tenants,” (prep, Ar. n mp) Aramaism	acherim, “other, another, different,” (adj mp)	she'yitnu, “that/ which/ who/ whom they will give,” (v. Pa'al/Qal, yiqtol, 3mp)	perotav, “his/its fruits,” (n mp)	l'zmano, “to/ for/ belonging to his/its time,” (prep, n ms, 3ms pronom)		

Interlinear Chart

Chapter 21:42



אמר להם ישו 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.’”²⁵

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?’”

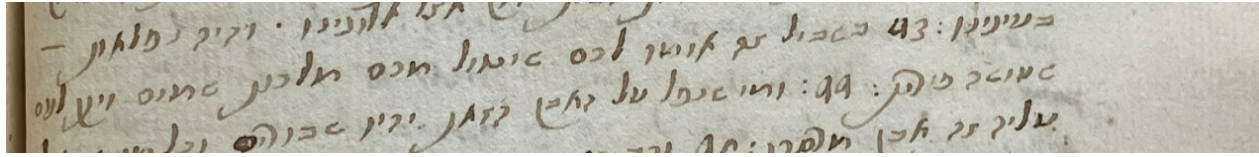
אמר	להם	ישו	באמת	לא	קריתם	בכתב
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	lo, “no/ not” (part)	kri'atam, “you (mp) read,” (v. Pa'al/Qal, qatal, past, 2mp)	b'ktav, “in/ with/ by (the) writing,” (prep, n ms)
שהאבן	של	בנאים	בנאו	אותו	עד	פנת
she'even, “that/ which/ who/ whom the stone,” (rel part, n fs)	shel, “to for of, belonging to,” (prep)	bana'im “builders,” (n mp)	bana'uhu, “they built it,” (v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)	oto, “him/it,” (DO marker, 3ms pron)	ad, “until,” (prep)	pinat-, “corner of,” (n fs constr)

²⁵ See Psalm 118:22-23.

הבית	מן	אצל	אדונינו	והיה	נפלאות	בעינינו:
ha'bayit, "the house," (n ms)	min, "from/ of," (prep)	etsel, "by, beside, near, close, toward, unto, at place," (prep)	adoneinu, "our master," (n ms, 1cp pronom)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous," (n fp)	b'eineinu, "in/ with/ by our eyes," (prep, n fp, 1cs pronom)

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.”

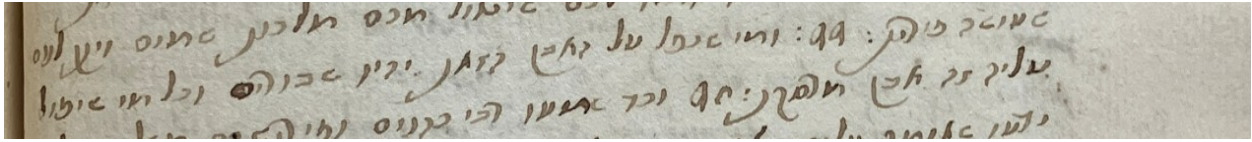
The Scriptures: Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

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}.

בשביל	זה	אומר	לכם	שיטול	מכם	מלכות
bishvil, “for, for the sake of,” (prep) Mishnaic	ze, ‘this (pron, ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’yitol, “that/ which/ who/ whom he/it will lift up, take, remove,” (rel part, yiqtol, fut, 3ms)	me’kem, “from/ of you (mp),” (prep, 2mp pronom)	malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)
שמים	ויתן	לעם	שעושה	פירות:		
shamayim, “heavens,” (n mp)	v’yiten, “and/ but/ so/ or he/it will give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	I’ am, “to/ for/ belonging to (the) people, nation,” (prep, 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)	perot, “fruits,” (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.**”

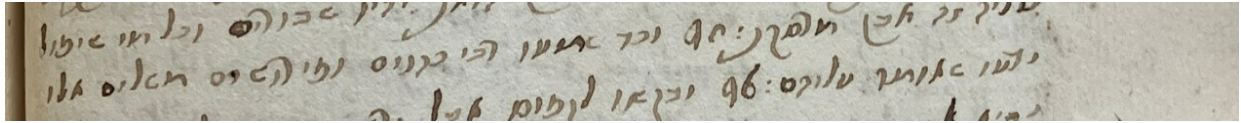
The Scriptures: And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised.”

Aramaic: And whoever might fall upon this Kepha {Rock}, will be broken, and all whom it will fall upon, will be scattered.”

ומי	שנפל	על	האבן	הזאת	יהיו	שבורים
u'mi,"and/ but/ so/ or who," (inter part)	she'nafal, "that/ which/ who/ whom he/it fell," (rel part, v. Pa'al/Qal, qatal, 3ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'even, "the stone," (n fs)	hazot, 'this," (pron, fs)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	shvurim, "broken, fractured, depressed, despondent," (adj mp)
וכל	מי	שיפול	עליה	זה	אבן	מרסקת:
v'kol, "and/ but/ so/ or all, every, everything," (n ms)	mi, "who?" (interrog part)	she'yitol, "that/ which/ who/ whom he/it will fall, drop," (rel part, yiqtol, fut, 3ms)	aleha, "on, upon, over, about, regarding her/it," (prep, 3fs pronom)	ze, 'this (pron, ms)	even, "stone," (n fs)	mereseket, "I/ you (fs)/ she/it smash(es)," (v. Pi'el, act part, fs)

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.

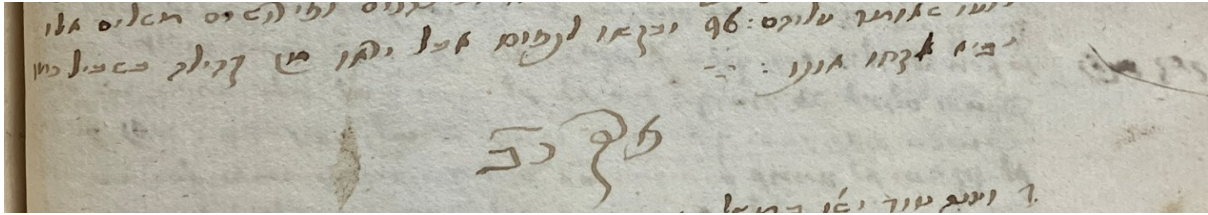
The Scriptures: And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

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)	mesalim, "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
				aleiheim, "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}.

ובקשו	לתפוס	אבל	יראו	מן	קהילה	בשביל
u'vikshu, "and/ but/ so/ or they asked," (v. Pi'el, qatal, past, 3mp)	litpos, "to catch, to apprehend, to understand," (v. Pa'al/Qal, infinitive constr)	aval, "indeed, truly, verily, surely, but," (conj)	yar'u, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)	min, "from/ of," (prep)	kehila, "assembly, community, congregation," (n fs)	bishvil, "for, for the sake of," (prep) Mishnaic
כמו	נביא	לקחו	אותו:			
k'mo, "like, as, similar to," (adv, prep)	navi, "prophet," (n ms)	lakchu, "they took," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pron)			

Interlinear Chart