

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

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Twenty-Three

Cambridge MS Oo.1.32 English Translation

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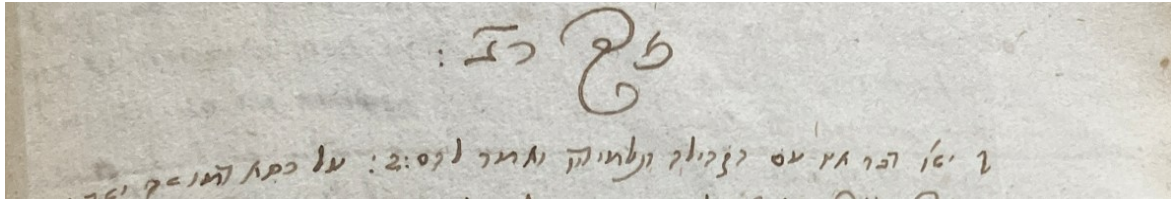
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Cochin Matthew Chapter 23

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Chapter 23:1



ישו דבר אז עם הקהילה ותלמידיו ואמר להם:

Hebrew Transcription

Translation: Yeshua then spoke with the community and his talmidim (disciples), and he said to them,

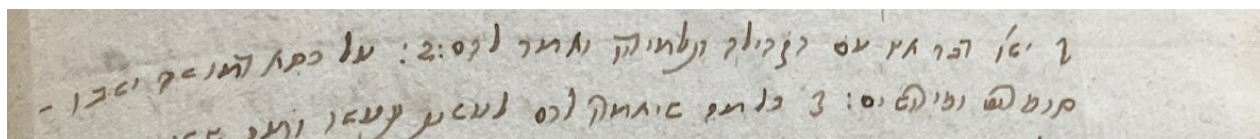
The Scriptures: Then יהושע spoke to the crowds and to His taught ones,

Aramaic: Then Eshu {Yeshua} spoke with the kenshe {the crowds}, and with His Disciples.

ישו	דבר	אז	עם	הקהילה	ותלמידיו	ואמר
yeshu, "Yeshua," (name)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	az, "then, in that case, so," (conj)	im, "with," (prep)	ha'kehila, "the community, congregation," (n fs)	v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)
להם:						
lahem, "to /for/ belonging to them," (prep, 3mp pron)						

Interlinear Chart

Chapter 23:2



על כסא דמושה ישבו סופרים ופירושים:

Hebrew Transcription

Translation: “On the chair of Mosheh (Moses) sit scribes and Pharisees.”²

The Scriptures: saying, “The scribes and the Pharisees sit on the seat of Mosheh.

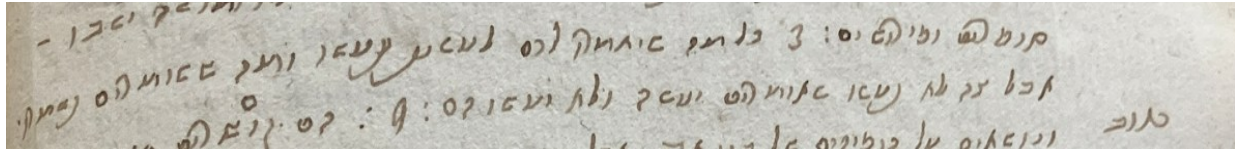
Aramaic: And He said unto them, “The Saphre {The Scribes} and the Phrishe {the Pharisees} sit on The Kursya d’Mushe {The Chair of Moses}.

על	כסא	דמושה	ישבו	סופרים	ופירושים:
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	kise, “throne, chair,” (n ms)	d’mosheh, “of/ who/ which/ that Moses,” (Ar. rel part, name) Aramaism	yashvu, “they sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3mp)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)

Interlinear Chart

² The Chair or Seat of Moses was a formal seat of authority within the synagogues. During the recitation of the Tanakh, the reader would stand. After the scroll was read, the reader would sit in the seat to deliver the interpretation and explanation of the text to the congregation. The speaker, seated in the chair, would address topics related to or derived from the Tanakh, explicitly excluding the Oral Torah as conveyed from the seat of Moses.

Chapter 23:3



כל מה שיאמרו לכם לעשות תעשו ומה ששומרים תשמרו אבל זה לא תעשו שאומרים יעשה ולא יעשו
הם:

Hebrew Transcription

Translation: “All whatever they say³ to you **to do, you are to do.** And **whatever they keep, you are to keep.** However, this you are not to do which they say to do, but they do not do.”⁴

The Scriptures: Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do.

Aramaic: Every thing, therefore, that they should say unto you that you shall observe, you must observe and do. But, not according to their deeds, for, they say, and don’t do.

כל	מה	שיאמרו	לכם	לעשות	תעשו	ומה
kol, “all,” (n ms)	mah, “what?” (pron)	she’yomru, “that/ which/ who/ whom they will say,” (rel part, 3mp pronom)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	u’mah, “and/ but/ so/ or what?” (interrog part)

ששומרים	תשמרו	אבל	זה	לא	תעשו	שאומרים
she’shomrim, “that/ which/ who/ whom we/ you (mp)/ they guard,” (rel part, v. Pa’al/Qal, act part, mp)	tishmeru, “you (mp) will guard,” (v. Pa’al/Qal, yiqtol, fut, mpl)	aval, “indeed, truly, verily, surely, but however,” (adv)	ze, “this,” (pron, ms)	lo, “no/ not” (part)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	she’ omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa’al/Qal, act part, mp)

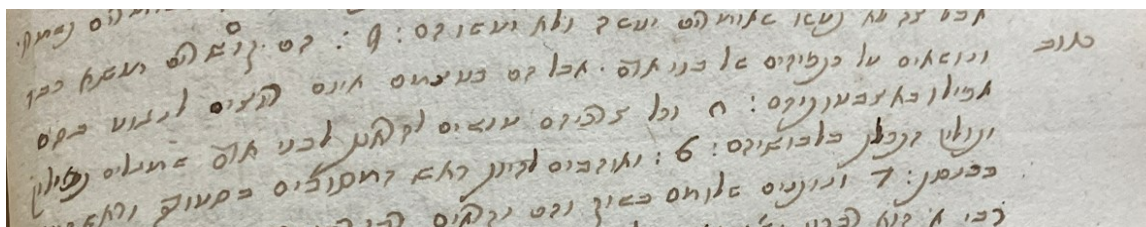
³ In Shem Tov’s collection of *The Hebrew Gospel of Matthew*, some manuscripts use the term “yomar,” meaning “he said” (referring to Moses). This indicates that in this verse, the reference points back to Moses, emphasizing that one should follow what Moses instructed. For further details, consult George Howard’s edition of *The Gospel of Matthew*. Note that the Hebrew text should be referenced directly, as the English translation may contain inaccuracies, such as the incorrect use of “they.” George Howard, *The Gospel of Matthew according to a Primitive Hebrew Text* (Macon, GA: Mercer University Press, 1987), 112.

⁴ This explanation highlights that they are imposing man-made laws on the public that are not found in the Tanakh. It also criticizes the Pharisees and Sages as hypocrites who do not even adhere to the religious laws they themselves have established.

			הם:	יעשו	ולא	יעשה
			hem, "they," (pron mp)	ya'asu, "they (mp) will do," (v. Pa'al/Qal, yiqtol, fut, 3mp)	v'lo, "and/ but/ so/ or no/ not," (part)	ya'ase, "he/it will do," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 23:4



הם קושרים משא כבד ונושאים על כתפיהם של בני אדם אבל הם בעצמם אינם רוצים לנגוע בהם
אפילו בא' צבעותיהם:

Hebrew Transcription

Translation: "They tie a heavy **burden** and **bear it** on the shoulders of **the sons of man**, but by themselves, they do not **want to touch them**, **even with one of their fingers**.⁵

The Scriptures: For they bind heavy burdens, hard to bear, and lay them on men's shoulders, but with their finger they do not wish to move them.

Aramaic: And they bind heavy burdens and place them upon the shoulders of the sons of men, but, they don't want to touch them with their fingers.

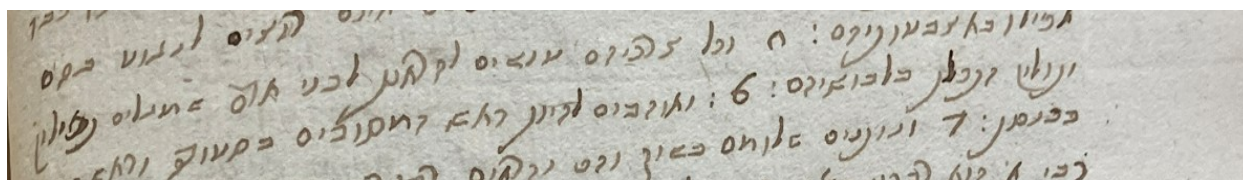
הם	קושרים	משא	כבד	ונושאים	על	כתפיהם
hem, "they," (pron mp)	koshrim, "we/ you (mp)/ they, those who tie," (v. Pa'al/Qal, act part, mp)	masa, "burden, load," (n ms)	kaved, "to be heavy, weighty, grievous," (adj ms)	v'nos'im, "and/ but/ so or we/ you (mp)/ they, those who bear, carry," (v. Pa'al/Qal, act part, mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	katef'him, "shoulders," (n fp)
של	בני	אדם	אבל	הם	בעצמם	אינם
shel, "to/ for," (prep)	b'nei, "sons, children of," (n mp constr)	adam, "man," (n ms)	aval, "indeed, truly, verily," (adv)	hem, "they," (pron mp)	b'atzmam, "in/ with/ by themselves," (prep, n fs, 3mp pronom)	einam, "they are not," (neg part)

⁵ This verse exhibits highly characteristic markers of late post-biblical syntax and colloquial phonetic spelling variants. First, the phrase "*hem be-atzmam*" (הם בעצמם - "they themselves") uses the reflexive noun "*etzem*" (עצם) paired with a pronominal suffix to express identity and emphasis, a definitive, ubiquitous structural hallmark of Mishnaic Hebrew that replaces the more indirect biblical methods of emphasis. Second, the spelling "*katfeiahem*" (כתפיהם - "their shoulders") introduces an irregular orthographic variation in the pronominal suffix, likely reflecting a late copyist's phonetic rendering of the spoken dialect. Third, the construction "*aino rotzim*" (אינם רוצים - "they are not willing/desiring") pairs the negative particle with a standard masculine plural active participle, demonstrating the regularized Mishnaic present-continuous tense framework. Finally, the terminal phrase features the numeral shorthand "a" (א - "one") joined to the phonetically collapsed plural noun "*tzva'oteihem*" (צבעותיהם), an orthographic variant that drops the initial aleph of the classical "*etzba'oteihem*" (אצבעותיהם - "their fingers"); this creates a highly specific late conversational idiom meaning "with a single one of their fingers."

	צבעותיהם:	בא'	אפילו	בהם	לנגוע	רוצים
	tsaba'otey'hem, "their digits, fingers," (Ar. n fḡ, 3mp pronom) Aramaism	b'echad, "in/ with/ by (the) one," (card num) abbrev	afilu, "even, although," (adv)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	lingoa, "to touch," (v. Pa'al/Qal, inf constr)	rotzim, "we, you (mp), they want(s)," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 23:5



וכל צרכיהם עושים להראות לבני אדם שמגלים תפילין ותולין התכלת בלבושיהם:
Hebrew Transcription

Translation: “And all their **needs** to **be seen by the sons of man**, for they **reveal** tefillin (phylacteries)⁶ and **hang the blue cord** on their garments.”

The Scriptures: And they do all their works to be seen by men, and they make their t’fillen wide and lengthen the tzitzit of their garments,

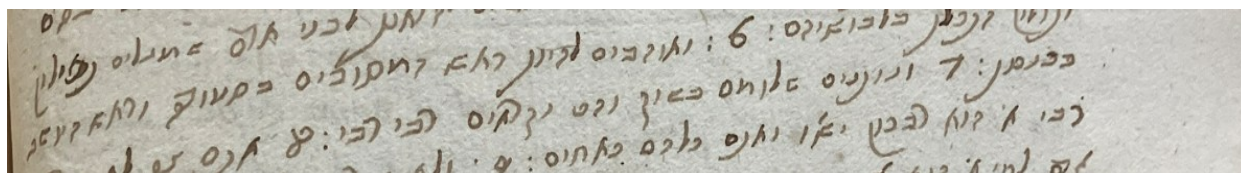
Aramaic: And they do all their deeds, so that they might be seen by the sons of men. For, they widen Thephlayhun {their Tefillin/Phylacteries}, and lengthen the Theklatha {Tzitzits/fringes} of martutayhun {their cloaks/robes}.

וכל	צרכיהם	עושים	להראות	לבני	אדם	שמגלים
v'kol, “and/ but/ so/ or all,” (prep, n ms)	tzorcheihem, “their (mp) needs, necessities,” (n mp, 3mp pronom)	osim, we/ you (mp)/ they, those doing,” (v. Pa'al/Qal, act part, mp)	le'heraut, “to show, demonstrate,” (v. Nif'al, inf constr)	l'bnei, “to/ for/ belonging to (the) sons of,” (prep, n mp constr)	adam, “man,” (n ms)	she'm'galim, “that/ which/ who/ whom we/ you (mp)/ they reveal(s),” (v. Pi'el, act part, mp)
תפילין	ותולין	התכלת	בלבושיהם:			
tefillin, “tefillin, phylacteries,” (n mp)	v'tolin, “and/ but/ so/ or we/ you (mp)/ they hang,” (v. Pa'al/Qal, act part, mp)	ha'tchelet, “the blue,” (n fs)	b'levusheihem, “in/ with/ by their clothes,” (prep, n mp, 3mp pronom)			

Interlinear Chart

⁶ Tefillin were first utilized in the first century CE, with both textual and archaeological evidence indicating that this practice may date back to the period of the Second Temple. Notably, references to phylactery appear in the Dead Sea Scrolls, including the “Qumran Phylactery” scrolls (Mur 4QPhyl), and several Qumran tefillin cases have been discovered. Additionally, Philo of Alexandria’s “*De Specialibus Legibus*” (especially IV.137–139) and the *Mishnah*, Menachot (particularly chapters 3–4), further document tefillin in early Judean tradition.

Chapter 23:6



ואוהבים להיות ראש המסובים בסעודה וראש היושב בכנסת:
Hebrew Transcription

Translation: “And they love to be the head at the reclining⁷ feast, and the head of those sitting in the Kneset (assembly),”⁸

The Scriptures: and they love the best place at feasts, and the best seats in the congregations,

Aramaic: And they love the chief reclining places at the Khashamaytha {The Suppers}, and the chief seats in The Kenushatha {The Assemblies/The Synagogues}.

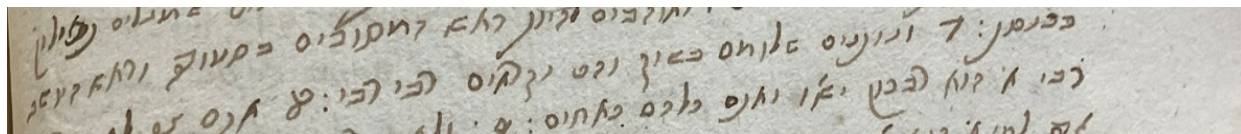
ואוהבים	להיות	ראש	המסובים	בסעודה	וראש	היושב
v'ohavim, “and/ but/ so/ or we/ you (mp)/ they, those who love,” (v. Pa'al/Qal, act part, mp)	liyot, “to be,” (v. Pa'al/Qal, inf constr)	rosh, “head, top,” (n ms)	ha'mesovevim, “the we/ you (mp)/ they, those reclining, leaning,” (v. Pi'el, act part, mp)	b'se'uda, “in/ with/ by (the) meal, feast,” (prep, n fs)	v'rosh, “and/ but/ so/ or head, chief, leader,” (n ms)	ha' yoshev, “I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa'al/Qal, act part, ms)
						בכנסת:
						b'kneset, “in/ with/ by (the) kneset, assembly,” (prep, n fs) 2nd Temple

Interlinear Chart

⁷ This verse heavily relies on Mishnaic terminology that reflects the cultural and religious institutions of the Second Temple period. First, המסובים (*ha-mesubbim*) refers to “those who recline” at a formal feast; while Biblical Hebrew describes sitting at meals, the custom of reclining (*hasebah*) on couches was a later Hellenistic adaptation that became a formal legal requirement in Mishnaic discussions, such as the Passover protocols in *Mishnah Pesachim* 10:1. Second, סעודה (*se'udah*) is the definitive Mishnaic term for a formal or religious banquet, replacing Biblical words like *mishteh*. Third, כנסת (*kneset*) serves as a shorthand for *beit kneset* (synagogue/assembly); this localized institution of communal gathering and scripture reading is absent from Biblical Hebrew—which uses *edah* or *kahal*—but is a central pillar throughout the Mishnah (*Mishnah Megillah* 3:1).

⁸ See footnote in Matthew 9:35.

Chapter 23:7



ונותנים שלומם בשוק והם נקראים רבי רבי:

Hebrew Transcription

Translation: “and to offer their ‘Peace greetings’ in the market and be called, ‘Rabbi, Rabbi!’”⁹

The Scriptures: and the greetings in the market-places, and to be called by men, ‘Rabbi, Rabbi.’

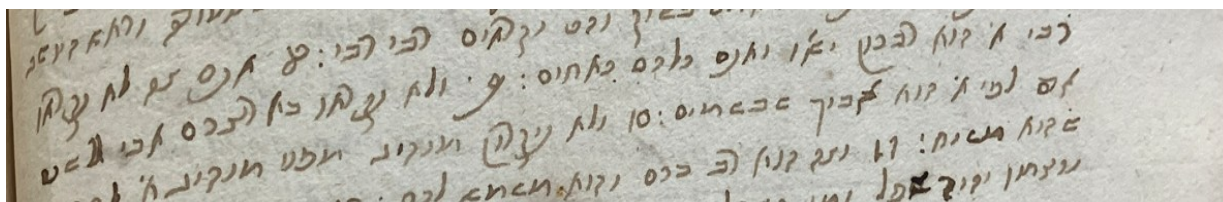
Aramaic: And a greeting in the shuqe {the marketplaces}, and to be called of men, ‘Rabi’ {My Master}.

ונותנים	שלומם	בשוק	והם	נקראים	רבי	רבי:
v’notnim, “and/ but/ so or we/ you (mp)/ they, those who give,” (v. Pa’al/Qal, act part, mp)	shlomam, “their peace,” (n ms, 3mp pronom)	b’shuk, “in/ with/ by (the) market,” (prep, n fs)	va’hem, “and/ but/ so/ or they,” (pron, mp)	nikara’im, “we/ you (mp)/ they, those are named, called,” (v. Nifal, act part, mp)	rabi, “Rabbi,” (n ms)	rabi, “Rabbi,” (n ms)

Interlinear Chart

⁹ In the First Century, the term "rabbi" broadly denoted both "great one" and "master," reflecting the close conceptual connection between these meanings in the ancient language.

Chapter 23:8



אתם זה לא תקראו רבי א' הוא רבכון ישו' ואתם כלכם כאחים:
Hebrew Transcription

Translation: “You are not to be called ‘Rabbi: **This** one, **Yeshua**, **is your Rabbi**, and all of you are as brothers.”¹⁰

The Scriptures: But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.

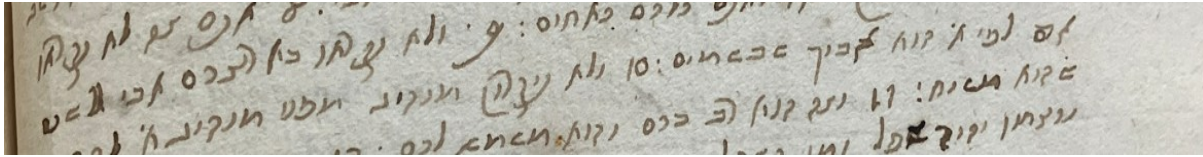
Aramaic: But, you shall not be called ‘Rabi’, for one is Rabkun {Your Master}, but you, you are all akhe {brothers}.

אתם	זה	לא	תקראו	רבי	א'	הוא
atem, “you (mp),” (2mp pron)	ze, “this,” (pron, ms)	lo, “no/ not” (part)	tikre’u, “you (mp) will be called,” (v. Nifal, yiqtol, fut, 2mp)	rabi, “Rabbi,” (n ms)	aleph, “one,” (abbrev, card num)	hu, “he/it,” (pron)
רבכון	ישו'	ואתם	כלכם	כאחים:		
rav’chon, “your rabbi, (n ms, 2mp pronom) Aramaism	yeshu, “Yeshua,” (name)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	k’achim, “as/ like brothers,” (prep, n mp)		

Interlinear Chart

¹⁰ This verse highlights a blend of Aramaic influence and Mishnaic terminology typical of late antique and medieval Hebrew manuscript transmission. The most prominent Aramaism is the pronominal suffix רבכון (*rabb'chon*), meaning “your Master/Teacher,” which utilizes the distinctly Aramaic masculine plural possessive ending כון (*-chon*) instead of the standard Biblical or Mishnaic Hebrew כם (*-chem*). Additionally, the base noun רב (*Rav*)—from which both *rabb'chon* and the title רבי (*Rabbi* / literally, “my master”) derive—functions here in its Mishnaic capacity as an official title for an authorized religious teacher and legal authority. While the root exists in Biblical Hebrew to mean “great,” “many,” or a chief officer (such as *Rav Tabachim*, captain of the guard), its usage as a specific noun for a spiritual mentor or master in contrast to a disciple is a defining characteristic of Mishnaic discourse, famously summarized in *Mishnah Avot* 1:6 (“Provide for yourself a teacher/master [*rav*]”).

Chapter 23:9



ולא תקראו בארצכם אבי ללשנה אדם לפי א' הוא אביך שבשמים:
Hebrew Transcription

Translation: “And do not call *any* one¹¹ on your land, ‘my Father,’ for One, **He** is your Father in the heavens.”¹²

The Scriptures: And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

Aramaic: And don’t call yourself ‘aba’ {father} in the Ara {the Earth}, for one is Abukun {Your Father}, who is in the Shmaya {the Heavens}.

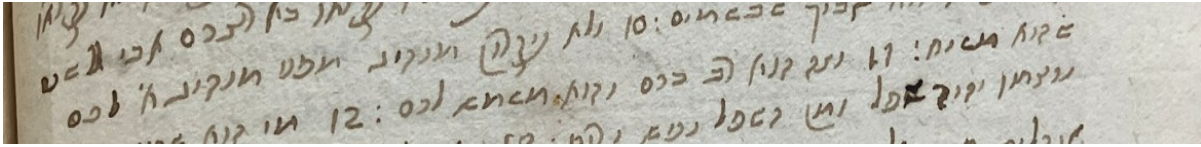
ולא	תקראו	בארצכם	אבי	ללשנה	אדם	לפי
v'lo, “and/ but/ so/ or no/ not,” (part)	tikre-u, “you (mp) will read, call,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	b'artzechem, “in/with/ by your (mp) land,” (prep, n fs, 2mp pronom)	avi, “my father,” (n ms, 1cs pronom)	le'lishana, “to/ for/ belonging to (the) language of,” (Ar. prep, n ms constr) Aramaism	adam, “man,” (n ms)	lefi, “according to,” (prep)
א'	הוא	אביך	שבשמים:			
aleph, “one,” (abbrev, card num)	hu, “he/it,” (pron)	avicha, “your (ms) father,” (n ms, 2ms pronom)	she'b'shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)			

Interlinear Chart

¹¹It metaphorically signifies “any man.”

¹² This verse highlights a fascinating layer of linguistic layers, blending a distinct Aramaic idiom with standard Mishnaic grammar. The phrase אדם ללשנה אדם (*le-leshana adam*) features the Aramaic word for tongue or language, לִשְׁנָא (*leshana*), prefixed by the preposition *Lamed*. Rather than a scribal error, this functions as a Semitic idiom meaning “in human terms” or “in common parlance,” effectively telling the readers not to use the title “father” in a colloquial, human-centric way. Alongside this Aramaism is the characteristically Mishnaic relative prefix שֶׁ (*she-*) found in the word שְׁבַשְׁמַיִם (*she-ba-shamayim* / “who is in heaven”). While Biblical Hebrew strictly prefers the relative pronoun *asher*, the use of *she-* prefixed directly to the noun is a defining grammatical feature of the Mishnah, reflecting the shifting vernacular of first-century Judea.

Chapter 23:10



ולא תיקרין מנהיג מפני מנהיג א' לכם שהוא משיח:

Hebrew Transcription

Translation: “**And** you shall not be called ‘**Leader**,’ for One **leads you**; who is Messiah.”

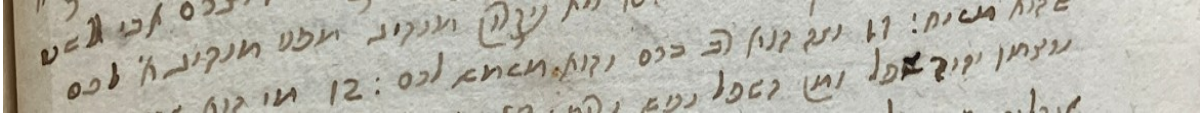
The Scriptures: Neither be called leaders, for One is your Leader, the Messiah.

Aramaic: And don’t be called Madabrane {‘Leaders/Rulers’}, because One is Madabrankun {Your Leader/Ruler}; Meshikha {The Anointed One}.

לכם	א'	מנהיג	מפני	מנהיג	תיקרין	ולא
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	aleph, “one,” (abbrev card num)	manhig, “I/ you (ms)/ he/it lead(s),” (v. Hif’il, act part, ms)	mipnei, “of/ from, away from, from before,” (prep)	manhig, “I/ you (ms)/ he/it lead(s),” (v. Hif’il, act part, ms)	tikron, “you (mp) will be called,” (v. Hif’il, yiqtol, fut, 2mp) Aramaism.	v’lo, “and/ but/ so/ or no/ not,” (part)
					משיח:	שהוא
					mashiach, Messiah,” (n ms)	she’hu, “that/ which/ who/ whom he/it,” (3ms pron)

Interlinear Chart

Chapter 23:11



וזה הוא רב בכם והוא משמש לכם:

Hebrew Transcription

Translation: “And this one who is the greatest among you, for he shall be your servant.”

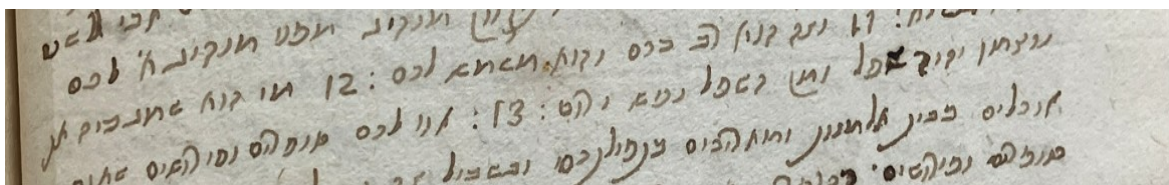
The Scriptures: But the greatest among you shall be your servant.

Aramaic: But, he who is greatest among you, he shall be for you a mashamshana {a minister/servant}.

לכם:	משמש	והוא	בכם	רב	הוא	וזה
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	meshamesh, “I am/ you (ms) are/ he/it serve(s),” (v. Pi’el, act part, ms)	v’hu, “and/ but/ so/ or he,” (3ms pron)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	rav, “great, vast, a multitude” (adj ms)	hu, “he/it,” (pron)	ve’ze, “and/ but/ so/ or this,” (prep, pron, ms)

Interlinear Chart

Chapter 23:12



מי הוא שמגביה את עצמו יהיה שפל ומן השפל נפש ירום:

Hebrew Transcription

Translation: “And whoever exalts himself, he will be humbled. And whoever humbles **his soul**,¹³ will be exalted.”

The Scriptures: And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

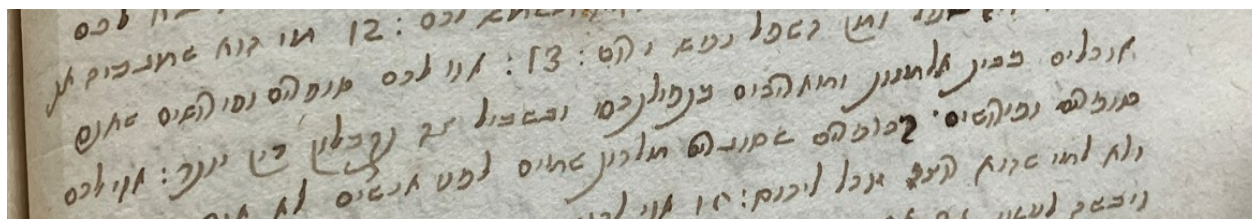
Aramaic: For, whoever exalts his soul {himself}, will be humbled, and whoever humbles his soul {himself}, will be exalted.

מי	הוא	שמגביה	את	עצמו	יהיה	שפל
mi, “who?” (interrog part)	hu, “he/it,” (pron)	she’magbiah, “that/ which/ who/ whom I/ you (ms)/ he/it raise(s),” (rel part, v. Hif’il, act part, ms)	et, DO marker	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	shafel, “he/it was humbled,” (v. Pa’al/Qal, qatal, past, 3ms)
ומן	השפל	נפש	ירום:			
umin, “and/ but/ so/ or from/ of,” (prep)	hish’pel, “he/it is humbled,” (v. Hif’il, qatal, past, 3ms)	nefesh, “soul,” (n fs)	yarum, “he/it will be exalted,” (v. Pa’al/Qal, yiqtol, fut, 3ms)			

Interlinear Chart

¹³ This can also translate to “himself,” but the translation is to express the differences between the two words.

Chapter 23:13



אוי לכם סופרים ופירושים שאתם אוכלים בבית אלמנות ומאריכים בתפילתכם ובשביל זה תקבלון דין יותר:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees! Because you devour the house of widows and lengthen your prayers, and because of this, you will receive a greater judgment!”¹⁴

The Scriptures: But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.

Aramaic: Woe unto you, Saphre {Scribes}, and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! You who consume the houses of the armalatha {the widows}, and that for a pretense you lengthen Tsluthkun {your Prayers}. Because of this, you will receive a greater judgment!

אוי	לכם	סופרים	ופירושים	שאתם	אוכלים	בבית
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	v’perushim, “and/ but/ so/ or pharisees,” (n mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	ochlim, “we/ you (mp)/ they, those eating,” (v. Pa’al/Qal, act part, mp)	b’bayit, “in/ with/ by the house,” (prep, n ms)
אלמנות	ומאריכים	בתפילתכם	ובשביל	זה	תקבלון ¹⁵	דין
almanot, “widows,” (n fp)	uma’arichim, “and/ but/ so/ or we/ you (mp)/ they, those who extend,” (v. Hif’il, act part, mp)	v’tifilatchem, “in/ with/ by your (mp) prayer,” (prep, n fs, 2mp pronom)	v’bishvil, “and/ but/ so/ or for, for the sake of, for this reason,” (prep)	ze, “this,” (pron, ms)	tekablun, “you (mp) will receive,” (v. Pael, yiqtol, fut, 2mp) Aramaism	din, “judgment, law, sentence, verdict,” (n ms)

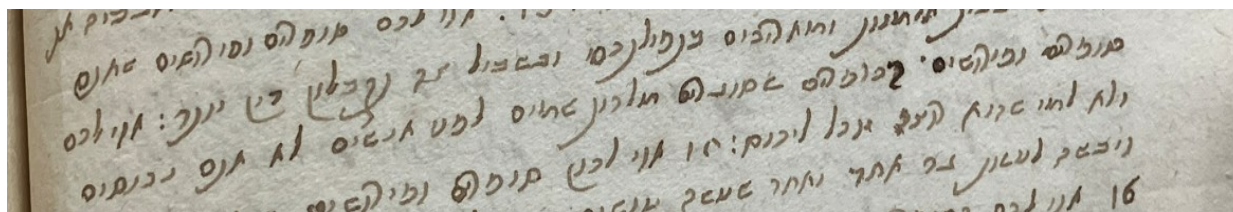
¹⁴ Matthew 23:14 blends Mishnaic Hebrew vocabulary with Aramaic verb forms. The terms *bi-shvil zeh* (“because of this”) and *yoter* (“greater”) reflect typical Mishnaic grammatical structures, while *tekabb’lun din* incorporates the Aramaic plural suffix *-un* alongside common legal terminology. Additionally, the Cochin Matthew verses 13 and 14 are in a different order than the Greek translation versification.

¹⁵ This word is also found in Daniel 2:6.

						יותר:
						yoter, "more, more than," (adv)

Interlinear Chart

Chapter 23:14



אוי לכם סופרים ופירושים הכופרים שסוגרים מלכות שמים לפני אנשים לא אתם נכנסים ולא למי
שהוא רוצה יוכל ליכנס:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, heretics! Because you shut the kingdom of heaven before people: **you do not enter, nor do you allow whoever wants to enter, to enter.**”

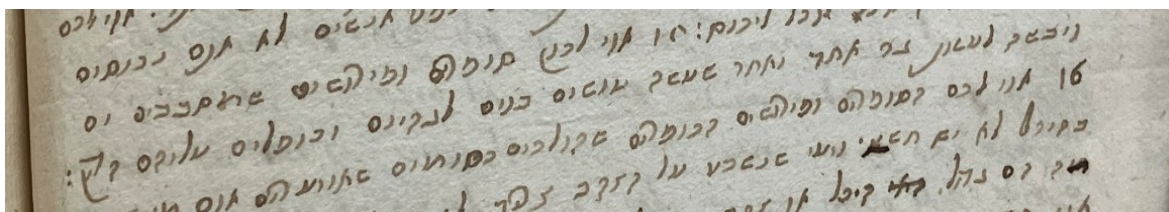
The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows’ houses, and for a show make long prayers. Because of this you shall receive greater judgment.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you close The Kingdom of the Heavens before the sons of men, for, you are not entering yourselves, and those who are entering, you don’t allow them to enter.

אוי	לכם	סופרים	ופירושים	הכופרים	שסוגרים	מלכות
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’sogrim, “that/ which/ who/ whom we/ you (mp)/ they, those that close, shut,” (v. Pa’al/Qal, act part, mp)	malchut, “kingdom,” (n fs)
שמים	לפני	אנשים	לא	אתם	נכנסים	ולא
shamiyim, “heavens,” (n mp)	lifnei, “before, before the face of, before me, in front of,” (prep)	anashim, “men,” (n mp)	lo, “no/ not” (part)	atem, “you (mp),” (2mp pron)	nichnasim, “we/ you (mp)/ they enter,” (v. Nif’al, act part, mp)	v’lo, “and/ but/ so/ or no/ not,” (part)
למי	שהוא	רוצה	יוכל	ליכנס:		
I’mi, “to/ for/ belonging to who, whoever,” (prep, interrog pron)	she’hu, “that/ which/ who/ whom he/it,” (3ms pron)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lehikanes, “to enter,” (v. Nif’al, inf constr)		

Interlinear Chart

Chapter 23:15



אוי לכון סופרים ופירושים שמסבבים ים ויבשה לעשות גר אחד ואחר שעשה עושים בנים לגהנם
וכופלים עליהם הדין:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees! For you that go around sea and **dry land** to make one proselyte, and after being made, you make them children of Gehinnom (Gehenna), and you double **the judgment upon them.**”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of GēHinnom twofold more than yourselves.

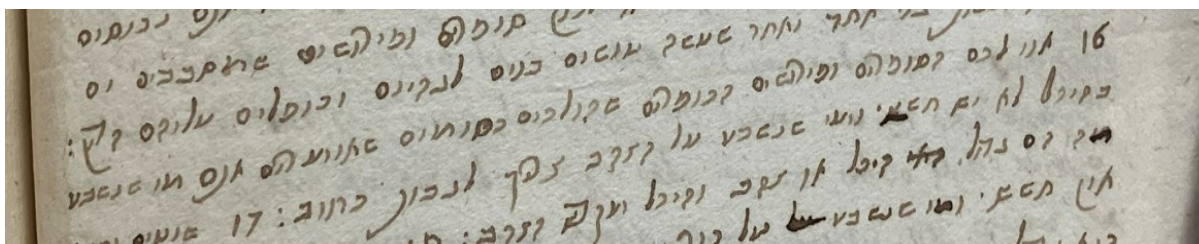
Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you traverse the sea and land, so that you might make one Giyura {Proselyte}, and when he becomes one, you make him double the son of Gihana {Gehenna} that you are.

אוי	לכון	סופרים	ופירושים	שמסבבים	ים	ויבשה
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (Ar. prep, 2mp pronom) Aramaism	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	she’mesabevim, “that which/ who/ whom from/ of we/ you (mp)/ they, those who go around, turn,” (rel part, v. Pa’al/Qal, act part, mp)	yam, “sea,” (n ms)	v’yevesha, “and/ but/ so/ land,” (n fs)
לעשות	גר	אחד	ואחר	שעשה	עושים	בנים
la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	ger, “convert, proselyte (male), (biblical) foreigner,” (n ms)	echad, “one,” (card num)	v’achar, “and/ but/ so/ or after,” (prep)	she’a’sa, “that/ which/ who/ whom he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	osim, we/ you (mp)/ they, those doing,” (v. Pa’al/Qal, act part, mp)	banim, “sons, children,” (n mp)

			הדין:	עליהם	וכופלים	לגהינם
			ha'din, "the judgment, law, sentence, verdict," (n ms)	aleihem, "upon them," (prep, 3 mp pronom)	v'koflim, "and/ but/ so/ or we/ you (mp)/ they, those who double," (v. Pa'al/Qal, act part, mp)	l'gehinnom, "to/ for/ belonging to Gehinnom," (prep, n ms)

Interlinear Chart

Chapter 23:16



אוי לכם הסופרים ופירושים שהולכים הסומים שאומרים אתם מי שנשבע בהיכל לא יש חשש ומי שנשבע על הזהב צריך לגבות כחוב:

Hebrew Transcription

Translation: Woe to you, **scribes and Pharisees, heretics!** Because you guide the blind, saying, “Whoever swears by the Holy Place,¹⁶ **have no worry. But whoever swears over the gold needs to be collected as debt.**”

The Scriptures: Woe to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

Aramaic: Woe unto you blind guides, because you say that the one who swears by The Temple, it isn’t anything, but, the one who swears by the gold that is in The Temple, is guilty.

אוי	לכם	הסופרים	ופירושים	הכופרים	שהולכים	הסומים
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ha’sofrim, “the scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa’al/Qal, act part, mp)	ha’somim, “the/ that we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)

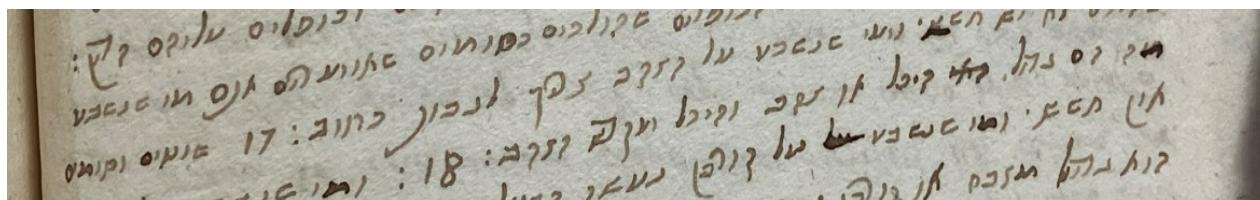
שאומרים	אתם	מי	שנשבע	בהיכל	לא	יש
she’ omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mi, “who?” (interrog part)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif’al, act part, ms)	b’hekal, “in/ with/ by (the) holy place,” (prep, n ms)	lo, “no/ not” (part)	yesh, “there is, there exists,” (part)

¹⁶ In the first century, individuals would swear by the Temple, the land, the sea, and other significant objects. The appropriate method of swearing involved invoking God’s Holy Name. This act allowed them to affirm falsehoods as long as God’s name was not used. Although the Law of Moses permitted swearing by God’s name to establish the truth (Deuteronomy 6:13), religious leaders such as scribes and Pharisees developed a sophisticated system of oaths. This system distinguished between binding oaths—such as swearing by the gold in the Temple—and non-binding oaths—such as swearing by the Temple itself—thus enabling them to circumvent their moral commitments.

לגבות	צריך	הזהב	על	שנשבע	ומי	חשש
ligbot, "to collect dues, taxes," (v. Pa'al/Qal, inf constr)	tzorech, "need should, must," (adj ms)	ha'zahav, "the gold," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	she'nishba, "that/ which/ who/ whom I/ you (ms)/ he/it swear(s)," (rel part, v. Nif'al, act part, ms)	u'mi, "and/ but/ so/ or who," (interrog part)	chashash, "worry, fear, concern," (n ms)
						כחוב:
						k'chov, "like/ as debt," (prep, n ms)

Interlinear Chart

Chapter 23:17



שוטים וסומים מה הם גדול היכל או זהב והיכל מקדש הזהב:
Hebrew Transcription

Translation: “Fools and blind ones! What is greater, the Holy Place or the gold? But the Holy Place sanctifies the gold!”

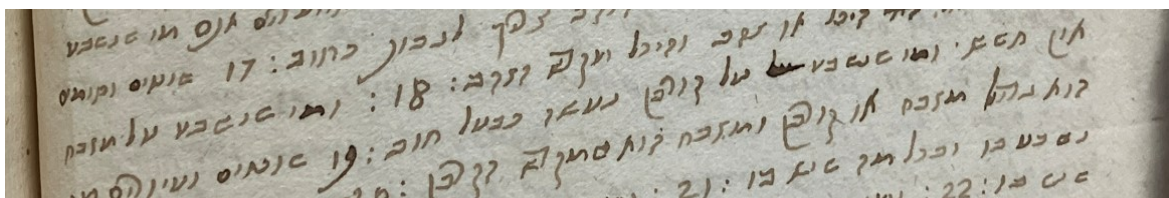
The Scriptures: Fools and blind! For which is greater, the gold or the Sanctuary that sets the gold apart?”

Aramaic: Foolish and blind ones, for, what is greater, the dahba {the gold}, or The Haykla {The Temple} that is sanctifying the dahba {the gold}?

שוטים	וסומים	מה	הם	גדול	היכל	או
shotim, “fools, idiotic,” (n mp)	v’sumim, “and/ but/ so/ or blind,” (n mp)	mah, “what?” (pron)	hem, “they,” (pron mp)	gadol, “big, large, great,” (adj ms)	hekal, “holy place,” (n ms)	o, “or,” (conj)
זהב	והיכל	מקדש	הזהב:			
zahav, “gold,” (n ms)	v’hekal, “and/ but/ so/ or holy place,” (n ms)	mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (v. Pi’el, act part, ms)	ha’zahav, “the gold,” (n ms)			

Interlinear Chart

Chapter 23:18



ומי שישבע על מזבח אין חשש ומי שנשבע על קורבן נעשו כבעל חוב:

Hebrew Transcription

Translation: “And whoever swears by the altar has no concern, but whoever swears over the sacrifice is made like a debtor!”

The Scriptures: And, ‘Whoever swears by the slaughter-place, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

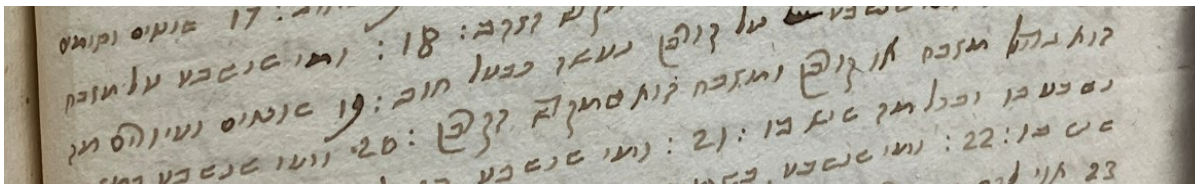
Aramaic: And the one who swears by The Madbakha {The Altar}, it isn’t anything, but, the one who swears by The Qurbana {The Offering} that is upon it, is guilty.

ומי	שישבע	על	מזבח	אין	חשש	ומי
u'mi, “and/ but/ so/ or who,” (interrog part)	she'yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif'al, yiqtol, fut, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	mizbeach, “altar,” (n ms)	ein, “isn’t, is not,” (rel part, part)	chashash, “worry, fear, concern,” (n ms)	u'mi, “and/ but/ so/ or who,” (interrog part)
שישבע	על	קורבן	נעשו	כבעל ¹⁷	חוב:	
she'yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif'al, yiqtol, fut, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	korban, “offering, sacrifice,” (n ms)	na'asu, “they became,” (v. Nif'al, qatal, past, 3mp)	k'ba'al, “like/as owner, master of,” (prep, n ms)	chov, “debt, obligation,” (n fs)	

Interlinear Chart

¹⁷ While Baal means “owner,” “husband,” or “master,” it can also be used to mean “debtor.” By the time of the *Mishnah* and *Talmud* (200-500 CE), *ba'al chov* had become the standard term for a creditor (the owner of the debt).

Chapter 23:19



שוטים ועיוורים מה הוא גדול מזבח או קורבן ומזבח הוא שמקדש הקרבן:
Hebrew Transcription

Translation: “Foolish and blind ones! What is greater, the altar or the sacrifice? Is it the altar that sanctifies the sacrifice?”

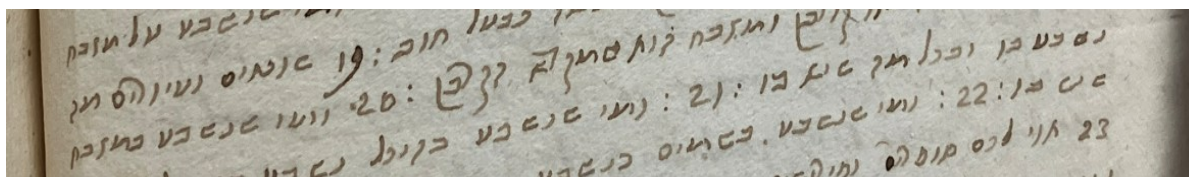
The Scriptures: Fools and blind! For which is greater, the gift or the slaughter-place that sets the gift apart?

Aramaic: Foolish and blind ones! For, what is greater, The Qurbana {The Offering}? Or The Madbakha {The Altar} that is sanctifying The Qurbana {The Offering}?

או	מזבח	גדול	הוא	מה	ועיוורים	שוטים
o, “or,” (conj)	mizbeach, “altar,” (n ms)	gadol, “big, large, great,” (adj ms)	hu, “he/it,” (pron)	mah, “what?” (interrog pron)	v’ivrim, “and/ but/ so/ or blind ones,” (n mp)	shotim, “foolish, idiotic,” (adj mp)
		הקרבן:	שמקדש	הוא	ומזבח	קורבן
		ha’korban, “the offering, sacrifice,” (n ms)	she’mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (rel part, v. Pi’el, act part, ms)	hu, “he/it,” (pron)	u’mezabeach, “and/ but/ so/ or altar,” (n ms)	korban, “offering, sacrifice,” (n ms)

Interlinear Chart

Chapter 23:20



ומי שנשבע במזבח נשבע בו ובכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the altar, swears by it, and everything that there is on it.”

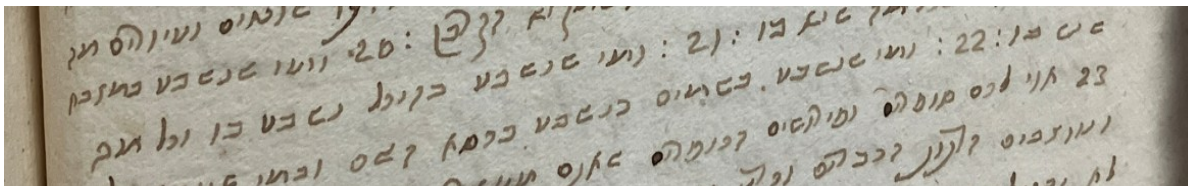
The Scriptures: He, then, who swears by the slaughter-place, swears by it and by all that is upon it.

Aramaic: Therefore, the one who swears by The Madbakha {The Altar}, swears by it, and all that is on it.

ומי	שנשבע	במזבח	נשבע	בו	ובכל	מה
u'mi, “and/ but/ so/ or who,” (interrog part)	she'nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif'al, act part, ms)	b'mizbeach, “in/ with/ by the altar,” (prep, n ms)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif'al, act part, ms)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	ub'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	mah, “what?” (interrog pron)
שיש	בו:					
she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)					

Interlinear Chart

Chapter 23:21



ומי שנשבע בהיכל נשבע בו וכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the Holy Place, swears by it, and by whatever that is in it.”

The Scriptures: And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

Aramaic: And the one who swears by The Haykla {The Temple}, swears by it, and by The One who is dwelling in it.

ומי	שנשבע	בהיכל	נשבע	בו	וכל	מה
u'mi, “and/ but/ so/ or who,” (interrog part)	she'nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif'al, act part, ms)	b'hekal, “in/ with/ by (the) holy place,” (prep, n ms)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif'al, act part, ms)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	v'kol, “and/ but/ so/ or all,” (prep, n ms)	mah, “what?” (interrog part)
שיש	בו:					
she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)					

Interlinear Chart

22: וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב
23: אִלּוּ לֹא מִשְׁפָּחָה וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב
וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב
לֹא יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב וְהָיָה כִּי יִשְׁכַּב

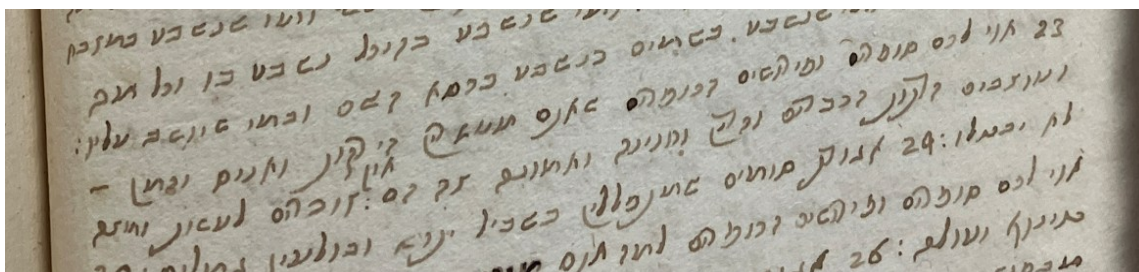
Hebrew Transcription

Aramaic: And the one who swears by The Shmaya {The Heavens}, swears by The Throne of Alaha {God}, and by The One who is sitting on it.

ומי	שנושבע	בשמים	כנושבע	בכסא	השם	ובמי
u'mi, "and/ but/ so/ or in/ with/ by (the) who?" (prep, interrog pron)	she'nishba, "that/ which/ who/ whom I/ you (ms)/ he/it swear(s)," (rel part, v. Nif'al, act part, ms)	be'shamyim, "in/ with/ by (the) heaven(s)," (prep, n mp)	k'nishba, "like/ as I/ you (ms)/ he/it swear(s)," (prep, v. Nif'al, act part, ms)	b'kise, "in/ with/ by (the) chair, throne," (prep, n ms)	ha'shem, "the name," (n ms) "Yehovah"	
	עליו:					
	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)					she'yoshev, "that/ which/ who/ whom I/ you (ms)/ he/ it sit(s)," (rel part, v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 23:23



אוי לכם סופרים ופירושים הכופרים שאתם מעשרין הירקות ואנים וכמן ועוזבים הדתות הכבדים והדין וחנינה ואמונה זה הם אין זוכרים לעשות ומזה לא יבטלו:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, heretics! For you tithe greens, and anise, and cumin, and forsake the weightier laws: justice, and mercy, and faithfulness; these latter, they do not remember to do, and from this, they do not cease.

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you tithe nan {mint}, and shabetha {dill}, and kamuna {cumin}, and you forget the more important things of The Namusa {The Law}: Diyna {Judgment}, and Khanana {Mercy}, and Haymanutha {Faith}. Now, these things were proper that you should have done them, and these things you shouldn’t have forgotten.

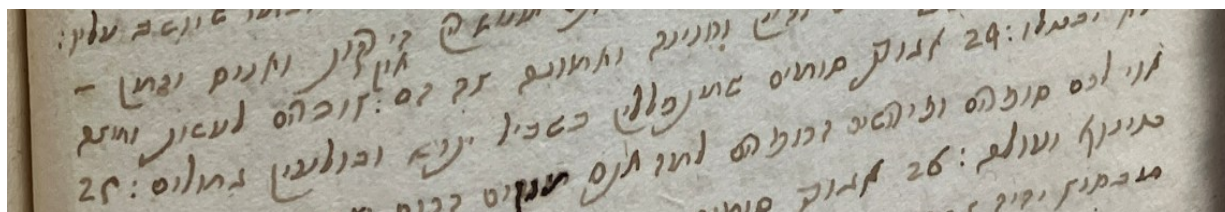
אוי	לכם	סופרים	ופירושים	הכופרים	שאתם	מעשרין
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	me’aserin, “we/ you (mp)/ they, those who tithe,” (v. Pi’el, act part, Ar. mp)
הירקות	ואנים	וכמן	ועוזבים	הדתות	הכבדים	והדין
ha’yarkut, “the greenness, herbs,” (n fp)	v’anis, “and/ but/ so/ or anise,” (n ms)	v’k’man, “and/ but/ so/ or cumin,” (n ms)	v’ozvim, “and/ but/ so/ or we/ you (mp)/ they, those who leave,” (v. Pa’al/Qal, act part, mp)	ha’datot, “the religions, faiths, edicts,” (n fp)	ha’kvedim, “the heavy, serious, weightier,” (adj mp)	v’h’din, “and/ but/ so/ or the judgment, justice,” (n ms)

לעשות	זוכרים	אין	הם	זה	ואמונה	וחנינה ¹⁸
la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)	zochrim, "we/ you (mp)/ they, those remember," (v. Pa'al/Qal, act part, mp)	ein, "isn't, is not," (rel part, part)	hem, "they," (pron mp)	ze, "this," (pron, ms)	v'emuna, "and/ but/ so/ or faith, trust," (n fs)	v'chaninah, "and/ but/ so/ or pardon, amnesty, clemency," (n fs)
				יבטלו:	לא	ומזה
				yivteli, "they (mp) will cease to exist, disappear, to be idle," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/ not" (part)	u'ma' zeh, "and/ but/ so/ or of/ from this, the one," (prep, ms pron)

Interlinear Chart

¹⁸ This is used as a legal term to refer to the formal suspension of a penalty or forgiveness of a criminal offense. Thus, they are shown mercy.

Chapter 23:24



אגודת סומים שמתפללין בשביל יתוש ובולעין גמלים:

Hebrew Transcription

Translation: “A band of blind men,¹⁹ who pray because of a mosquito, and swallow camels!”²⁰

The Scriptures: Blind guides – straining out a gnat and swallowing a camel!

Aramaic: Blind guides! Ones who strain out baqe {gnats}, and swallow gamle {camels}!

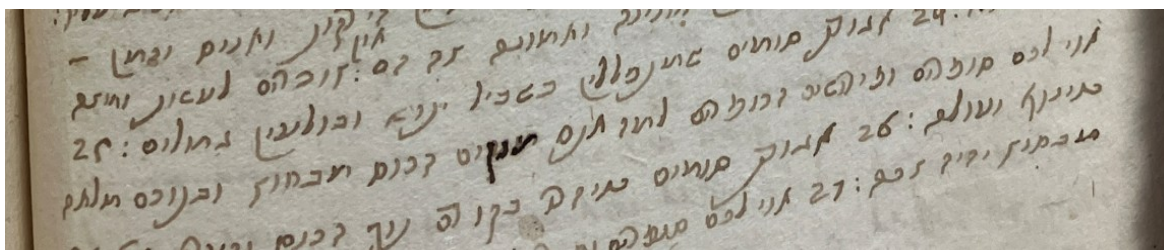
גמלים	ובולעין	יתוש	בשביל	שמתפללין	סומים	אגודת
gmalim, “camels,” (n mp)	uvol'in, “and/ but/ so/ or we/ you (mp)/ they, those swallowing,” (v. Pa'al/Qal, act part, mp) Aramaism	yatush, “mosquito, or gnat,” n ms)	bishvil, “for, for the sake of,” (prep) Mishnaic	she'mitpallin, “that/ which/ who/ whom we/ you (mp)/ they, those who pray,” (rel part, v. Pa'al/Qal, act part, mp) Aramaism	somim, “we/ you (mp)/ they are blind,” (v. Pa'al/Qal, act part, mp)	agudat-, “union, association,” (n fs constr)

Interlinear Chart

¹⁹ This phrase is another way of saying that they are also comparable to blind individuals.

²⁰ This verse contains a remarkable mixture of post-biblical vocabulary and Mishnaic grammar that highlights a distinct transmission layer. First, the noun אגודה (*agudat* - “a band” or “association”) frames a collective group of individuals, a phrasing found classically in Biblical Hebrew (e.g., 2 Samuel 2:25) but highly favored in Rabbinic idioms. Second, the adjective סומים (*sumim* - “blind ones”) is the standard Mishnaic and Talmudic term for blindness, systematically replacing the classical Biblical Hebrew alternative *ivverim*. Third, the verse relies on the continuous present participle שמתפללין (*she-mitpallelin*), utilizing the distinct Mishnaic relative prefix ש- (*she-*) combined with the masculine plural ין (*-in*) suffix; while the verb literally means “who pray,” its deployment here reflects a major textual variant or an innovative semantic shift representing over-scrupulous fretting in place of the Greek text's “straining out.” Fourth, the compound preposition בשביל (*bi-shvil* - “on account of”) is a definitive lexical hallmark of Mishnaic prose, completely bypassing the classical biblical *ba'avur*. Finally, the noun יתוש (*yatush* - “gnat” or “mosquito”) does not appear anywhere in the Hebrew Bible; it is a pure Mishnaic word paired here with גמלים (*gmalim* - “camels”) to adapt a well-known Rabbinic conversational hyperbole. This dietary hyperbole plays on Torah law, as the camel is a non-ruminating, unclean animal forbidden for consumption (Leviticus 11:4), making the contrast between avoiding a tiny insect and consuming a massive forbidden beast exceptionally sharp. See Leviticus 11:8.

Chapter 23:25



אוי לכם סופרים ופירושים הכוס מבחוץ ובתוכם מלאה טינוף ועולה:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, heretics! Why do you clean the cup from the outside, **but its inside is full of filth and injustice?**”

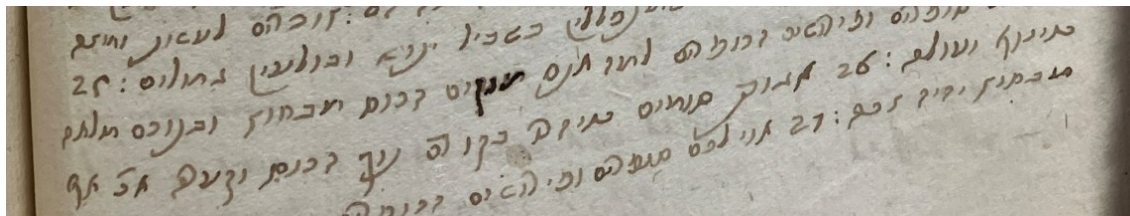
The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you cleanse the outside of the kasa {the cup}, and of the zabura {the dish}, but within they are full of extortion and iniquity.

אוי	לכם	סופרים	ופירושים	הכופרים	למה	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	lama, “why? what purpose, for whatsoever,” (adv)	atem, “you (mp),” (2mp pron)
מנקים	הכוס	מבחוץ	ובתוכם	מלאה	טינוף	ועולה
menakim, “we/ you (mp)/ they, those who clean,” (v. Pi’el, act part, mp)	ha’kos, “the cup,” (n fs)	m’vachutz, “from/ of (the) outside,” (prep, n ms)	uvetocham, “and/ but/ so/ or in/ with/ by, their inside,” (prep, 3mp obj)	mele’a, “full, complete,” (adj fs)	tinuf, “filth, dirtiness, defilement,” (n ms)	v’avla(h), “and/ but/ so/ or her/its injustice,” (n ms, 3fs pronom)

Interlinear Chart

Chapter 23:26



אגודת סומים טיהרו בקודם תוך הכוס וקערה אי' אף מבחוץ יהיה זכה:

Hebrew Transcription

Translation: “A **band** of blind *men*! First, cleanse inside the cup and dish, so that after this, even the outside will also be clean.”

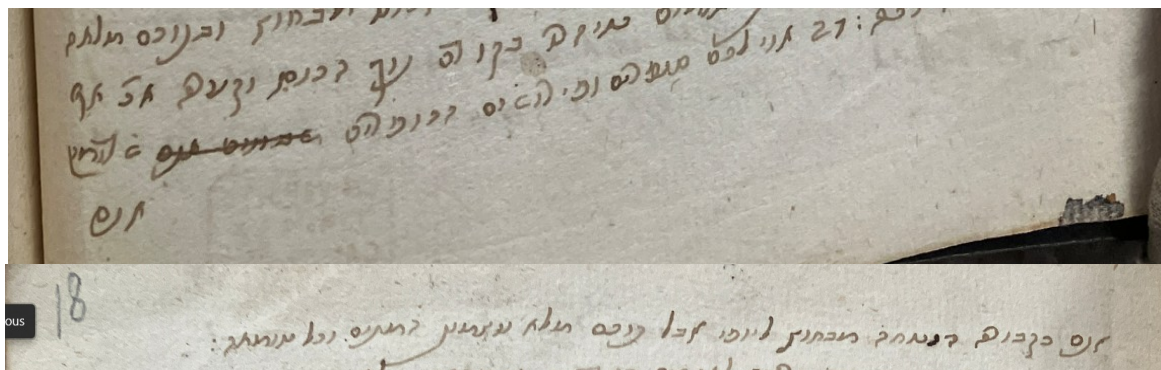
The Scriptures: Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

Aramaic: Phrishe wiyre {lit. half blinded Pharisees}! First cleanse the inside of the cup, and of the dish, then the outside will be clean also.

אגודת	סומים	טיהרו	בקודם	תוך	הכוס	וקערה
agudat-, “union, association,” (n fs constr)	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	tiharu, “they cleansed,” (v. Pi’el, qatal, past, 3mp)	b’kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	toch, “inside, interior, middle,” (n ms)	ha’kos, “the cup,” (n fs)	v’ke’ara, “and/ but/ so/ or bowl, dish,” (n fs)
א'כ	אף	מבחוץ	יהיה	זכה:		
אם כן im ken, “therefore, if then,” (adv)	af, “also, yea, though, so much the more, even,” (part)	m’b’chutz, “from/ of/ in/ with/ by (the) outside,” (prep, prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	zaka, “clear, pure,” (adj fs)		

Interlinear Chart

Chapter 23:27



אוי לכם סופרים ופירושים הכופרים שדומין אתם כקבורה הנטחה מבחוץ ליופי אבל תוכם מלא
עצמות המתים וכל טומאה:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, heretics! For you are like a tomb **plastered** over the outside for **beauty**, but its inside is filled with bones of the dead and all defilement!”²¹

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you are like whitewashed tombs, which appear beautiful from the outside, but from within are full of the bones of the dead, and all uncleanness.

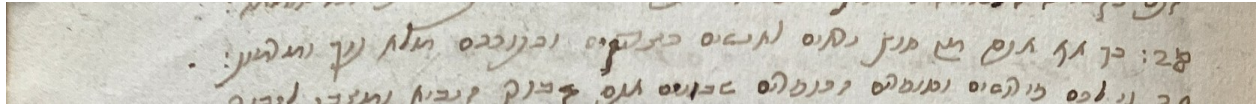
אוי	לכם	סופרים	ופירושים	הכופרים	שדומין	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’domin, “that/ which/ who/ whom we/ you (mp)/ they, those who are similar,” (rel part, v. Pa’al/Qal, act part, mp) Aramaism	atem, “you (mp),” (3mp pron)

²¹ This verse preserves a fascinating linguistic and historical marker of Second Temple funerary practices through the use of the passive participle הנטוּחָה (*ha-ntuchah* / “the plastered one”), from the root ט-ו-ח (*t-u-ch*, to smear or coat). While the parallel Greek text uses *kekoniamenois* (“whitewashed”), this Hebrew phrasing directly matches the Mishnaic legal reality described in *Mishnah Shekalim* 1:1, which notes that on the 15th of the month of Adar, public servants went out to plaster or whitewash graves (*metzyanin et ha-kevarim*). This plastering served a dual legal purpose: it restored the visual “beauty” (*le-yofi*) of the public landscape after the winter rains, and more importantly, it provided a bright visual warning to passersby, especially priests and pilgrims journeying to Jerusalem, so they could avoid treading near a corpse site and contracting severe ritual uncleanness (*tum’ah*), as outlined in Numbers 19:16.

מלא	תוכם	אבל	ליופי	מבחוץ	הנטחה	כקבורה
male, "I am/ you (ms) are/ he/it is full," (v. Pa'al/Qal, act part, ms)	tocham, "their content, substance," (n ms, 3mp pronom)	aval, "indeed, truly, verily, surely, but however," (adv)	li-yofi, "for beauty, decoration, adornment," (prep, n ms)	mibachutz, "from/ of in/ with/ by (the) outside," (prep, prep, n ms)	ha'nitdcha, "I/ you (ms)/ he/it plaster, coat," (v. Pa'al/Qal, pssv part, ms)	k'kvura, "as/ like a burial, grave," (prep, n fs)
			טומאה:	וכל	המתים	עצמות
			tum'a, "defilement, impurity," (n fs)	v'kol, "and/ but/ so/ or all," (prep, n ms)	ha'motim, "the dead(s)," (n mp)	atsamot, "bones, selves," (n fp)

Interlinear Chart

Chapter 23:28



כך אף אתם מן חוץ נראים לאנשים כצדיקים ובתוכם מלא תוך ומרמות:

Hebrew Transcription

Translation: “So also you from the outside appear to people as righteous, but your inside is filled with **extortion and deceptions**.”

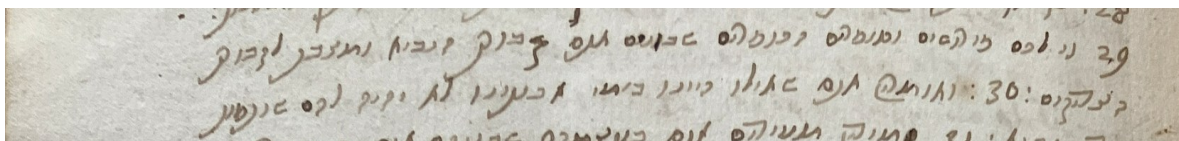
The Scriptures: So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.

Aramaic: Likewise you also appear from the outside as righteous unto the sons of men, and from within you are filled with iniquity and hypocrisy!

כך	אף	אתם	מן	חוץ	נראים	לאנשים
kach, “so, thus, therefore, in this way,” (adv) 2nd Temple	af, “also, yea, though, so much the more, even,” (part)	atem, “you (mp),” (3mp pron)	min, “from/ of,” (prep)	chutz, “outside,” (prep, n ms)	nir'im, “we/ you (mp)/ they, those are visible, appear,” (v. Nif'al, act part, mp)	l;anashim, “to/ for/ belonging to men, mankind,” (n mp)
כצדיקים	ובתוכם	מלא	תוך	ומרמות:		
k'tzadikim, “as/ like righteous persons,” (prep, n mp)	uvetochechem, “and/ but/ so/ or in/ with/ by your interior, inside,” (prep, n ms, 2mp pronom)	male, “I am/ you (ms) are/ he/it is full,” (v. Pa'al/Qal, act part, ms)	toch, “hypocrisy, threat, oppression, damage,” (n ms)	umirmot, “and/ but/ so/ or frauds, deceptions, deceits,” (prep, n mp)		

Interlinear Chart

Chapter 23:29



אוי לכם פירושים וסופרים הכופרים שבונים אתם קבורת הנביא ומצבת לקבורת הצדיקים:

Hebrew Transcription

Translation: “Woe to you, Pharisees and scribes, heretics! For you build the tombs of the prophet, and the tombs of the righteous!”

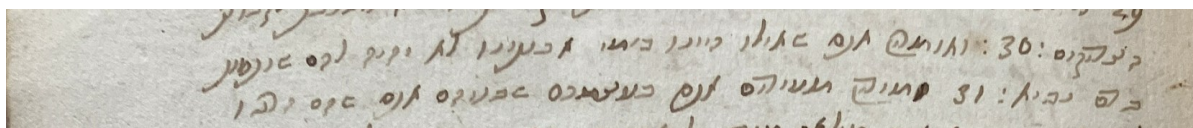
The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

Aramaic: Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you build the qabre d’Nabiye {the tombs of The Prophets} and you adorn the beth qabure d’Zadiyqe {the tomb houses of the Righteous}.

אוי	לכם	פירושים	וסופרים	הכופרים	שבונים	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	perushim, “pharisees,” (n mp)	v’sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’bonim, “that/ which/ who/ whom we/ you (mp)/ they, those who build,” (rel part, v. Pa’al/Qal act part, mp)	atem, “you (mp),” (3mp pron)
קבורת	הנביא	ומצבת	לקבורת	הצדיקים		
kvurat-, “burial of-,” (adj fs constr)	ha’navi, “the prophet,” (n ms)	umatzveat, “and/ but/ so/ or tombstones, gravestones,” (n mp)	l’kvurat-, “to/ for/ belonging to (the) burial of-,” (prep, n fs constr)	ha’tzadikim, “the righteous,” (adj ms)		

Interlinear Chart

Chapter 23:30



ואומרין אתם שאילו היינו בימי אבותינו לא יהיה להם שותפות בדם נביא:

Hebrew Transcription

Translation: “And you say, ‘If we were in the days of our fathers, we would not have had a partnership with them in the blood of the **prophet**.”

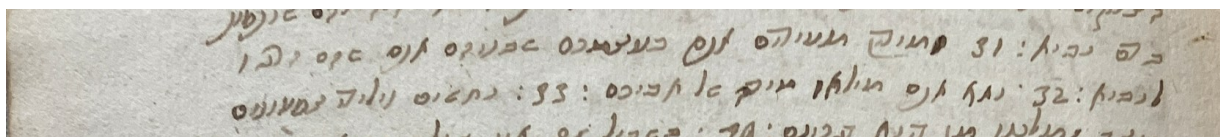
The Scriptures: and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’

Aramaic: And you say that ‘if we had been in the days of our fathers, we would not have been participants with them in the blood of The Nabiye {The Prophets}.’

ואומרין	אתם	שאלו	היינו	בימי	אבותינו	לא
v'omerin, “and/ but/ so/ or we/ you (mp)/ they, those saying.” (v. Pa'al/Qal, act part, Ar mp) Aramaism	atem, “you (mp),” (3mp pron)	she'ilu, “that/ which/ who/ whom if,” (rel part, adv)	hayinu, “we were,” (v. Pa'al/Qal, qatal, past, 1cp)	b'yemei, “in/ with/ by (the) days of,” (prep, n mp constr)	avoteinu, “our fathers,” (n mp, 1cp pronom)	lo, “no/ not” (part)
יהיה	להם	שותפות	בדם	נביא		
yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	shutafut, “partnership, cooperation,” (n vs)	b'dam, “in/ with/ by (the) blood,” (prep, n ms)	navi, “prophet,” (n ms)		

Interlinear Chart

Chapter 23:31



ומודין מעידים אתם בעצמכם שבניהם אתם שהם הרגו לנביא:
Hebrew Transcription

Translation: “And you **acknowledge and testify** about yourselves, that you are children of those who killed the **prophet**.”²²

The Scriptures: Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

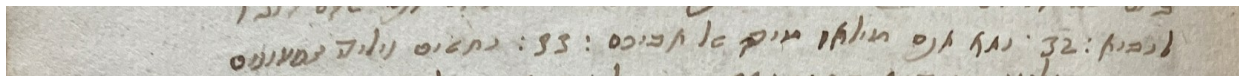
Aramaic: Therefore you testify against your souls {yourselves} that you are the sons of those who killed The Nabiye {The Prophets}.

ומודין	מעידים	אתם	בעצמכם	שבניהם	אתם	שהם
umodin, “and/ but/ so/ or we/ you (mp)/ they, those who confess,” (v. Pa’al/Qal, act part, mp) Aramaism	me’idim, “we/ you (mp)/ they, those who testify,” (v. Hif’il, act part, mp)	atem, “you (mp),” (3mp pron)	b’atzmecham, “in/ with/ by your (mp) bone, self,” (prep, n fs, 2mp pronom)	she’bneihem, “that, which/ who, whom their sons,” (rel part, n mp, 3mp pronom)	atem, “you (mp),” (2mp pron)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)
הרגו	לנביא					
hargu, “they killed,” (v. Pa’al/Qal, qatal, past, 3mp)	l’navi, “to/ for/ belonging to (the) prophet,” (prep, n ms)					

Interlinear Chart

²² The side-by-side pairing of מודין מעידים (*modin me’idim*) presents a classic Mishnaic legal construction that functions as a formal admission and testimony against oneself. The first verb, מודין (*modin*), is the masculine plural Hifil participle of the root -ה-ד, a fundamental Rabbinic legal term meaning “to admit,” “confess,” or “acknowledge” a claim or charge (as in *Mishnah Bava Metzia* 1:1, *modeh be-miktzat*). The second verb, מעידים (*me’idim*), is the standard participle for bearing witness or testifying. Placed together with the characteristically Mishnaic reflexive pronoun בעצמכם (*be-atzmechem* / “about/against yourselves”), this dual phrasing elevates the statement from a casual comment to a binding self-indictment. Additionally, the phrasing הרגו לנביא (*hergu la-navi* / “they killed to the prophet”) employs the preposition *Lamed* to mark the direct object—a clear syntactic cross-pollination from Aramaic and Late Biblical Hebrew that mirrors the vernacular of the period.

Chapter 23:32



ואף אתם מילאו מידה של אביכם:

Hebrew Transcription

Translation: “And you also, fill up the measure of your fathers!”

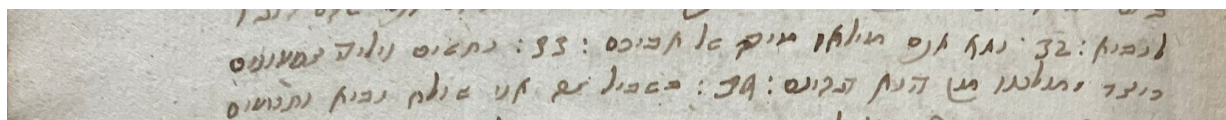
The Scriptures: and you fill up the measure of your fathers!

Aramaic: And you also fill up the measure of your fathers.

ואף	אתם	מילאו	מידה	של	אביכם	
ve'af, “and/ but/ so/ or also, yea, though, so much the more,” (conj)	atem, “you (mp),” (3mp pron)	mil'u, “you (mp) filled,” (v. Pi'el, qatal, past, 3mp)	mida, “measure, size, attribute, characteristic,” (n fs)	shel, “to/ for,” (prep)	avichem, “your father,” (n ms, 2mp pronom)	

Interlinear Chart

Chapter 23:33



נחשים וילידי צפעונים כיצד ימלטו מן דינא דגהינם:

Hebrew Transcription

Translation: “Snakes and offspring of vipers! How can you escape the judgment of Gehinnom (Gehenna)?”²³

The Scriptures: Serpents, brood of adders! How would you escape the judgment of GēHinnom?

Aramaic: Khuwatha {Serpents}! Offspring of akedne {vipers}! How will you flee from The Judgment of Gihana {Gehenna}?

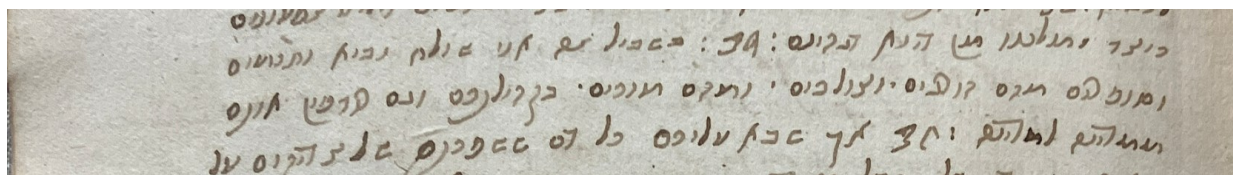
נחשים	וילידי	צפעונים ²⁴	כיצד	ימלטו	מן	דינא
nechashim, “snakes, serpents,” (n mp)	v’yelidei-, “and/ but/ so/ or offspring of-,” (n mp, constr)	root: צפע tzefanim, “vipers,” (n mp)	ki’tzad, how, in what manner? In what respect? (adv)	yimaltu, “they will escape,” (v. Nif’al, yiqtol, fut, 3mp)	min, “from/ of,” (prep)	dina, “law, judgment, or legal case,” (n ms) Aramaism
						דגהינם
						d’gehinnom, “of/ who/ which/ that Gehinnom,” (Ar Rel part, name) Aramaism

Interlinear Chart

²³ This verse highlights an exceptional linguistic convergence, pairing a definitive Mishnaic interrogative with a pure Aramaic legal phrase. The interrogative כיצד (*keitzad* / “how / in what manner”) is a quintessential lexical hallmark of Mishnaic Hebrew; used hundreds of times throughout the Mishnah to introduce legal questions or case examples (e.g., *Mishnah Berakhot* 6:1), it entirely replaces the classical Biblical *eich* or *eichacha*. Immediately following this is the uncompromised Aramaic phrase דינא דגהינם (*dina de-Gehinnam* / “the judgment of Gehenna”), where *dina* features the Aramaic emphatic/determinate ending (*Aleph*) and *de-* serves as the Aramaic relative-possessive prefix. The preservation of this exact Aramaic formula within the Hebrew text mirrors the formal legal and eschatological terminology used in contemporary regional target discourses, matching phrases found in the Targums and the Talmud to describe final divine condemnation.

²⁴ In a biblical context, the term describes dangerous, treacherous, or deceitful individuals or entities, analogous to a venomous snake.

Chapter 23:34



בשביל זה אני שולח נביא וחכמים וסופרים מהם הורגים וצולבים ומהם מוכים בקהילתכם וגם רודפין אותם ממדינה למדינה:

Hebrew Transcription

Translation: “Because of this, I am sending prophets, and sages, and **scribes**.” From them they will kill and crucify, and from them they beat in your congregations and also pursue them from province to province,”²⁵

The Scriptures: Because of this, see, I send you prophets, and wise men, and scholars of Scripture. Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city,

Aramaic: Behold, because of this, I am sending unto you Nabiye {Prophets}, and Khakiyme {Wise-men}, and Saphre {Scribes}. Some from them you will kill and you will crucify them, and some from them you will scourge in Kenushathkun {your Synagogues/Assemblies}. And you will pursue them from city to city,

בשביל	זה	אני	שולח	נביא	וחכמים	וסופרים
bishvil, “for, for the sake of,” (prep) Mishnaic	ze, “this,” (pron, ms)	ani, “I,” (1cs pron)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)	navi, “prophet,” (n ms)	v’chachamim, “and/ but/ so/ or wise, smart,” (adj mp)	v’sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)
מהם	הורגים	וצולבים ²⁶	ומהם	מוכים	בקהילתכם	וגם
mehem, “of/ from them,” (prep 3mp)	horgim, “we/ you (mp)/ they will kill,” (v. Pa’al/Qal, act part, mp)	v’tzelov’im, “and/ but/ so/ or we/ you (mp)/ they, those who impale, crucify,” (v. Pa’al/Qal, act part, mp) Mishnaic	umehem, “and/ but/ so/ or from/ of them,” (prep, 3mp pronom)	mukim, “we/ you (mp)/ they, those who beat,” (v. Hif’il, pssv part, mp)	b’kehilatchem, “in/ with/ by your community, congregation,” (prep, n fp, 2mp pronom)	v’gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

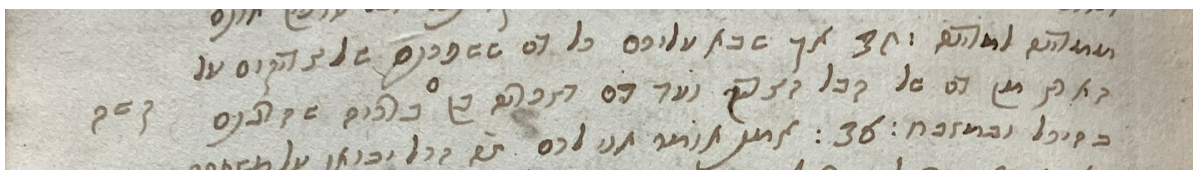
²⁵ This verse heavily relies on Late Biblical and Mishnaic vocabulary to frame the severe administrative and physical actions taken against these messengers. First, the active participle צולבים (*tzolvim* / “crucifying”), from the root צ-ל-ב (*t-l-b*), represents the standard Rabbinic terminology for execution by hanging or crucifixion, a legal reality frequently discussed in the Talmud and late antique midrashim when describing Roman or foreign provincial decrees. Second, the spatial idiom ממדינה למדינה (*mi-medinah li-medinah* / “from state to state” or “from province to province”) showcases a critical semantic shift; while *medinah* can mean a localized city in early Semitic contexts, in Late Biblical Hebrew (such as Esther 1:1) and throughout Mishnaic prose, it explicitly designates a distinct administrative province, jurisdiction, or country.

²⁶ This word is first found in the *Mishnah* Shabbat 6:10.

			למדינה:	ממדינה	אותם	רודפין
			l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	m'medina, "from/ of (the) province, district," (n fs)	otam, "them," (DO marker, 3mp pronom)	rodfin, "we/ you (mp)/ they, those chasing, pursuing, persecuting," (v. Pa'al/Qal, act part, Ar. mp) Aramaism

Interlinear Chart

Chapter 23:35



אך שבא עליכם כל דם ששפכתם של צדיקים על הארץ מן דם של הבל הצדיק ועד דם זכריה בן
ברכיה שהרגתם בהיכל ובמזבח:

Hebrew Transcription

Translation: “but that there comes upon you all the blood that you shed of the righteous on the earth, from the blood of righteous Hebel (Abel) and until the blood of Zekharyah (Zechariah), the son of Berehyah (Barachiah), whom you killed between the Holy Place and the altar.”

The Scriptures: so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zekharyah, son of Berekyah, whom you murdered between the Dwelling Place and the slaughter-place.

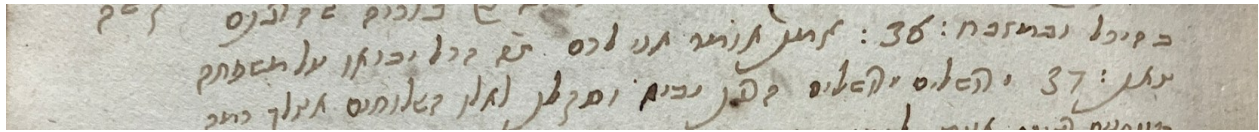
Aramaic: so that all the blood of The Zadyke {The Righteous Ones} that was poured out upon the earth, will come upon you, from the blood of Righteous Abel, and up to the blood of Zakarya {Zechariah}, the son of Barakya {Barachiah}, whom you killed between The Haykla {The Temple} and {The Madbakha {The Altar}!

אך	שבא	עליכם	כל	דם	ששפכתם	של
ach, “but, yet, however,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (rel part, v. Pa’al/Qal, act part, 3ms)	aleichem, “on you (mp),” (prep. 2mp pronom)	kol, “all,” (n ms)	dam, “blood,” (n ms)	she’shfachtem, “that/ which/ who/ whom you (mp) pour,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)	shel, “to for of, belonging to,” (prep)
צדיקים	על	הארץ	מן	דם	של	הבל
she’tzadikim, “righteous, righteous ones,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’eretz, “the earth, land,” (n fs)	min, “from/ of,” (prep)	dam, “blood,” (n ms)	shel, “to/ for,” (prep)	habel, “Abel,” (name)
הצדיק	ועד	דם	זכריה	בן	ברכיה	שהרגתם
ha’tzadik, “the righteous,” (adj ms)	v’ad, “and, but/ so/ or until, up to,” (prep)	dam, “blood,” (n ms)	d’zekharyah, “of/ who/ which/ that Zechariah,” (Ar Rel part, name) Aramaism	ben, “son,” (n ms)	berekyah, “Barachiah,” (name)	she’haragtem, “that/ which/ who/ whom you (mp) killed,” (rel part, v. Pa’al/Qal, qatal, past, 2mp)

					ובמזבח	בהיכל
					uv'mizbeach, "and/ but/ so/ or in/ with/ by the altar," (prep, n ms)	b'hechal, "in/ with/ by (the) temple, holy place," (prep, n ms)

Interlinear Chart

Chapter 23:36



אמת אומר אני לכם זה הכל יבואו על משפחה זאת:

Hebrew Transcription

Translation: “Truth, I say to you: All of this will come upon this family.”²⁷

The Scriptures: Truly, I say to you, all this shall come upon this generation.

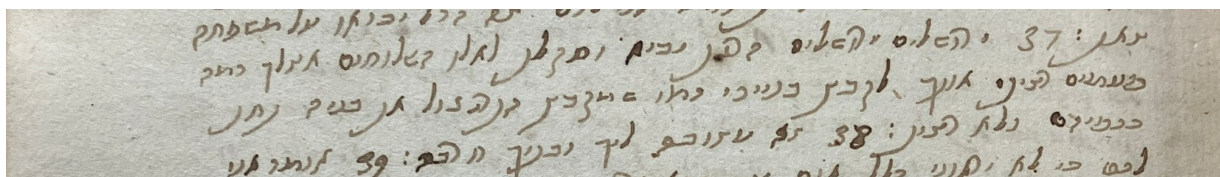
Aramaic: Amiynd {Truly} I say unto you, that all these things will come upon this sharbtha {generation}.

אמת	אומר	אני	לכם	זה	הכל	יבואו
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ze, “this,” (pron, ms)	ha’ kol, “the all,” (n ms)	yavo’u, “they (mp) will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)
על	משפחה	זאת				
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	mish’pachah, “family, clan, tribe, kindred,” (n ms)	zot, “this, this one,” (pron fs)				

Interlinear Chart

²⁷ Can also mean, “generation.”

Chapter 23:37



ירושלים ירושלים הרגת נביא וסקלת לאלו השלוחים אצלך כמה פעמים רציתי אותך לקבץ בנייכי כמו שמקבץ התרנגול את בניה תחת כנפיהם ולא רצית:

Hebrew Transcription

Translation: “Yerushalayim (Jerusalem), Yerushalayim (Jerusalem), who kills the **prophet** and stoned those sent to **you**! How many times have I desired to gather your children like the hen gathers her chicks under their wings,²⁸ and you were unwilling?”

The Scriptures: Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

Aramaic: Urishlim! Urishlim! {Jerusalem! Jerusalem!} You kill The Prophets, and stone those who are sent unto you, how many times I have desired to gather your sons {i.e. children}, as a tharnagultha {a hen} gathers her chicks under her wings, and you didn’t want it.

ירושלים	ירושלים	הרגת	נביא	וסקלת	לאֵלו	השלוחים
yerushalim, “Jerusalem,” (name)	yerushalim, “Jerusalem,” (name)	haragta, “you (ms) killed,” (v. Pa’al/Qal, qatal, past, 2ms)	navi, “prophet,” (n ms)	v’sakalta, “and/ but/ so/ or you (ms) stoned,” (v. Pa’al/Qal, qatal, past, 2ms)	l’elu, “to/ for/ belonging to those,” (prep, prep, 3mp)	ha’shluchim, “the sent, dispatched, sent ones,” (adj mp)
אצלך	כמה	פעמים	רציתי	אותך	לקבץ	בנייכי ²⁹
etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)	k’ma, “how much, how many,” (adv)	pa’amim, “times,” (n fp)	ratziti, “I wanted, desired,” (v. Pa’al/Qal, qatal, past, 1cs)	otcha, “you (ms),” (DO Marker, 2ms pronom)	likbotz, “to collect, assemble,” (v. Pa’al/Qal, inf constr)	b’nayikhi, “your sons, children,” (n ms, 2fs pronom)

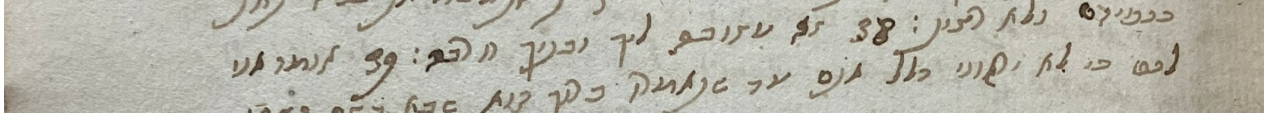
²⁸ God protects His people with the description of wings or a bird. See Psalm 91:4, Psalm 46:1, Psalm 57:1, Psalm 61:4, and Psalm 36:7.

²⁹ This is a common spelling of religious texts or poetry to emphasize the feminine possessive ending and is frequently used in traditional Jewish prayers and poetry (like *Eishes Chayil* - Woman of Valor) and is often translated as “her children arise and praise her,” or when addressing a mother about her sons.

כמו	שמקבץ	התרנגול	את	בניה	תחת	כנפיהם
kmo, "like, as," (prep)	she'mekabetz, "that/ which/ who/ whom I/ you (ms)/ he/it collects," (rel part, v. Pi'el, act part, ms)	ha'tarnegol, "the rooster, cock, hen," (n ms)	et, DO marker	baneha, "her/its sons," (n mp, 3fs pronom)	tachath, "under, instead, below, beneath, at the foot," (prep)	kanfeihem, "their wings," (n fp, 3mp pronom)
ולא	רצית					
v'lo, "and/ but/ so/ or no/ not," (part)	ratzita, "you (ms) desired, wanted," (c. Pa'al/Qal, qatal, past, 2ms)					

Interlinear Chart

Chapter 23:38



זה עזובה לך ובתיך חרבה:

Hebrew Transcription

Translation: This is abandoned to you, and your house is laid waste.”

The Scriptures: See! Your house is left to you laid waste,

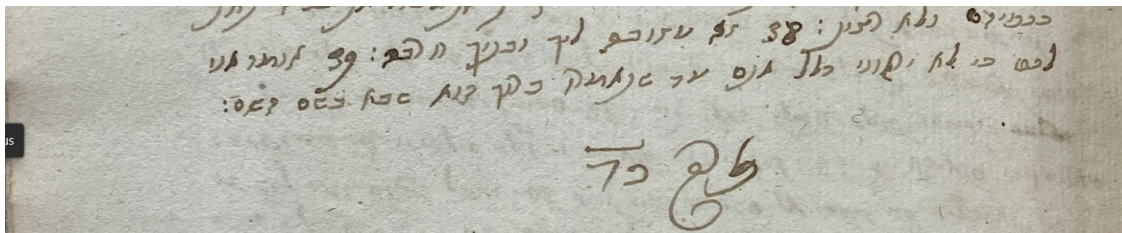
Aramaic: Behold! Your house is left unto you desolate.

זה	עזובה ³⁰	לך	ובתיך	חרבה:		
ze, “this,” (pron, ms)	azuva, “neglected,” abandoned, desolation,” (adj fs)	lich, “to/ for/ you (fs),” (prep, 2fs)	uvatecha, “and/ but/ so/ or your (ms) homes,” (n mp, 2ms pronom)	chareva, “I/ you (fs)/ she/it waste(s),” (v. Pa’al/Qal, pssv part, fs)		

Interlinear Chart

³⁰ This word is often found in biblical Hebrew and is in the context of desolate, ruined landscapes or spiritual/social neglect.

Chapter 23:39



אומר אני לכם כי לא יראוני כלל אתם עד שתאמרו ברוך הוא שבא בשם השם:
Hebrew Transcription

Translation: “I say to you that you will not **see me at all** until you say, ‘Blessed is He who came in the Name of **Yehovah!**’”³¹

The Scriptures: for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’”

Aramaic: For, I say unto you, that you will not see Me from now on, until you shall say, “Blessed is He who comes in The Name of MarYa {The Lord-YHWH}.”

אומר	אני	לכם	כי	לא	יראוני ³²	כלל
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ki, “for, since, because,” (conj)	lo, “no/ not” (part)	yireini, “you will see me,” (v. Pa’al/Qal, yiqtol, fut, 2ms, 1cs obj)	klal, “rule, law; entirely,” (n ms)
אתם	עד	שתאמרו	ברוך	הוא	שבא	בשם
atem, “you (mp),” (2mp pron)	vad, “until, up to,” (prep)	she’t’e’amru, “that/ which/ who/ whom you (mp) will say,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	baruch, “blessed,” (adj ms)	hu, “he/it,” (pron)	sheba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	b’shem, “in/ with/ by (the) name,” (prep, n ms)
השם:						
ha’shem, “the name,” (n ms) “Yehovah”						

Interlinear Chart

³¹ Due to the ban on using God’s Holy Name by the Pharisees in the second century, this phrase cannot be spoken by Judean communities in Israel.

³² This is misspelled and should be לא תראה אותי, “you shall not see me.”