

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Ten

The Cochin Hebrew Book of Matthew

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

Janice F. Baca

Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Ten

MS Oo.1.32 English Translation

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¹ Digitized version of the MS Oo.1.32 can be found on the following website:
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Cochin Hebrew Matthew Chapter 10

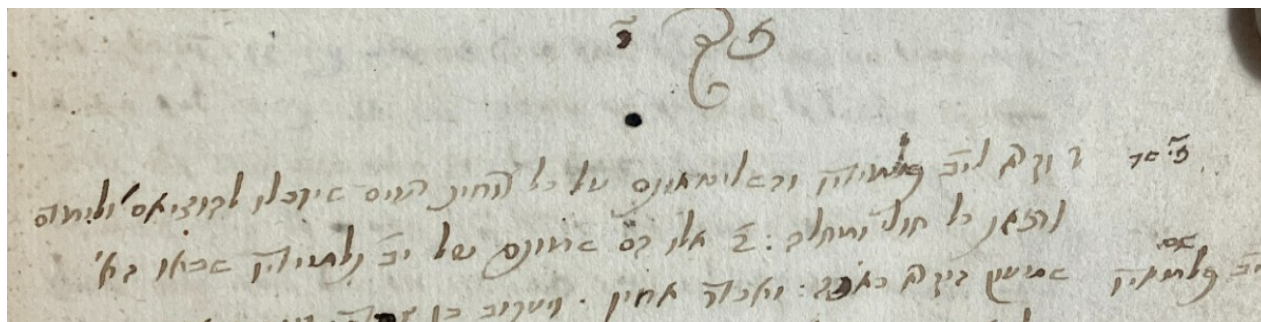
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מחזור יא

אורי ומוי אהבנו אורי ויזבל אהבנו אורי : 41 : ומוי אהבנו-
לגבול באס נבוא אהבנו אורי ויזבל אהבנו אורי : 42 : ומוי אהבנו אורי ויזבל אהבנו
קצת אהבנו אורי ויזבל אהבנו אורי : 43 : ומוי אהבנו אורי ויזבל אהבנו אורי :
אורי ויזבל אהבנו אורי ויזבל אהבנו אורי :

Chapter 10:1



וקרא לייב תלמידיו והשליט אותם על כל רוחות רעים שיוכלו להוציאם ולימדם לרפאת כל חולי ומחלה:

Hebrew Transcription

Translation: And he called for his twelve talmidim (disciples) and vested them with power over all evil spirits, that they would be able to expel them, and taught them to heal all the sick and disease.²

The Scriptures: And having called His twelve taught ones near, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every bodily weakness.

Aramaic: And He called His Twelve Disciples and gave unto them authority over unclean spirits, so that they would cast them out, and to heal every pain and disease.

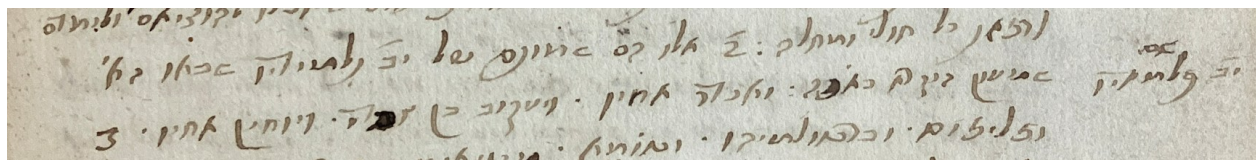
וקרא	לייב	תלמידיו	והשליט	אותם	על	כל
v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)	l'yod-bed, "from/ to/ by/ for (the) twelve," (prep, card num)	talmidav, "his/its talmidim, students, disciples," (n mp, 3ms pronom)	v'hishlit, "and/ but/ so/ or the he/it invested (with power), to impose rules," (v. Hif'il, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	al, "on, upon, over, about, regarding," (prep)	kol, "all," (n ms)

² Unlike standard Greek and Western textual traditions of Matthew 10:1—which present the disciples' healing ministry primarily as an immediate delegation of authority—this manuscript introduces a significant textual variant by explicitly stating that the master actively “taught them” (וְלִמְדָם) to heal every sickness and disease. This addition changes the passage's dynamic: supernatural healing is framed not merely as a passive spiritual endowment, but as a deliberate, transmitted craft within the master-apprentice relationship. The term *talmid* (plural: *talmidim*) denotes a student or disciple, a concept central to the educational framework of the transitional and Mishnaic periods. Although the noun appears only once in Classical Biblical Hebrew (1 Chronicles 25:8), it later became the primary designation for a dedicated follower in early Mishnaic literature. Unlike a modern student who merely acquires information, a *talmid* entered into a rigorous, life-shaping apprenticeship under a master. In this framework, replicating the master's authority, supernatural works, and healing ministry required deliberate instruction, disciplined training, and the systematic transmission of knowledge within the student-teacher relationship. Such structured guidance also helps explain the later concern that their ministry not be mistaken for deception or charlatanism; the authority they exercised was not random or self-invented, but learned, authorized, and practiced under the master's direction.

רוחות	רעים	שיוכלו	להוציאם	ולימדם	לרפאת	כל
ruchot, "spirits," (n cp)	ra'im, "bads, evils," (adj, mp)	she'yuchlu, "that/ which/ who/ whom will they (mp) be able," (rel part, v. Pa'al/Qal, yiqtol, fut, 3mp)	l'hotziam, "to bring out, remove, expel them," (v. Hif'il, inf constr, 3mp obj)	v'limedam, "and/ but/ so/ or taught them," (v. Pi'el, qatal, past, 3ms, 3mp obj)	lerapat, "to heal," (v. Pi'el, inf constr)	kol, "all," (n ms)
חולי	ומחלה:					
cholei, "sick, sickness of," (mp constr)	u'machalah, "and/ but/ so/ or disease, sickness," (n fs)					

Interlinear Chart

Chapter 10:2



אל הם שמותם של יב תלמידיו שבאו ה'א שמעון הנקרא כאפה: ואנדר אחיו ויעקוב בן זבדי ויוחנן אחיו:

Hebrew Transcription

Translation: These are the names of his twelve **talmidim (disciples)** that came: the first one, Shimeon (Shimon) called Kepha (Peter), and Andre (Andrew), his brother, and Ya'akov (Jacob) son of Zebdi (Zebedee), and Yochanon (John) his brother,³

The Scriptures: And these are the names of the twelve emissaries: first, Shim'on, who is called Kēpha, and Andri his brother; Ya'aqob the son of Zabdai, and Yoḥanan his brother;

Aramaic: Now, of The Twelve Shlikhe {Sent Ones/Apostles}: Their own names are these; The first of them is Shimeun {Simeon}, who is called Kepha {The Rock}, and Andreus {Andrew} his brother, and Yaqub {Jacob/James} the son of Zabday {Zebedee}, and Yukhanan {John} his brother,

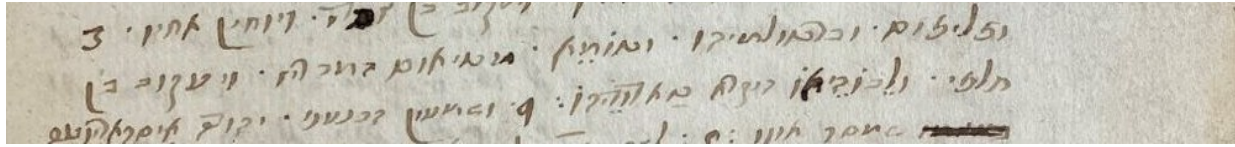
אל	הם	שמותם	של	יב	תלמידיו	שבאו
el, "these," (Ar. pron) Aramaism	hem, "they, them, these, those," (3mp pron)	shem'otam, "their names," (n mp, 3mp pronom)	shel, "of, belonging to," (prep)	yod-bet, "twelve," (abbrev)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)
ה'א	שמעון	הנקרא	כאפה	ואנדר	אחיו	ויעקוב
ha'echad, abbrev "the first," (ord num)	shim'on, "Simon," (name)	ha'nikra, "the I/ you (ms)/ he/it is named, called," (v. Nif'al, pssv part, ms)	kepha, "Peter," (name)	v'andre, "and/ but/ so/ or Andrew," (name)	echav, "his/its brother," (n ms, 3ms pronom)	v'ya'akov, "and/ but/ so/ or Jacob," (name)

³ This verse introduces the names of the twelve disciples (*talmidim*) utilizing specific linguistic features unique to this manuscript's textual tradition. Notably, the text uses the single letter *Alef* with a *gersh* (ה') as a scribal abbreviation for "the first" (*ha-rishon*). Furthermore, rather than adopting the standard Greek-derived name *Peter* found in common translations, this version preserves the Aramaic name *כאפה* (*Kepha*, meaning "Rock") transliterated directly into the Hebrew script. This preservation highlights a deliberate alignment with the linguistic and historical reality of the first-century disciples.

			אחיו:	ויוחנן	זבדי	בן
			echav, "his/its brother," (n ms, 3ms pronom)	v'yochanan, "and/ but/ so/ or John," (name)	zebdi, "Zebedee," (name)	ben, "son," (n ms)

Interlinear Chart

Chapter 10:3



ופליפוס וברטולמיהו וטומא מטיאוס המכריז ויעקוב בן חלפי ולבוהיהו ' טאדודיהו:

Hebrew Transcription

Translation: and Philippos (Philip), and Bartolmiyyahu (Bartholomew), and Toma (Thomas), Mateus (Matthew) the one who preaches⁴ and Ya'akov, the son of Halphai (Alphæus), and Lebohiyyahu (Lebbæus) who is **called** Taddodiyyahu (Thaddæus),⁵

The Scriptures: Philip and Bartholomi; T'oma and Mattithyahu the tax collector; Ya'aqob̄ the son of Alphai, and Labai whose last name was Taddai;

Aramaic: and Philipus {Philip}, and Bar-Thulmi {Bartholomew}, and Thaum̄a {Thomas}, and Mathi Maksa {Matthew, the Tax-Collector}, and Yaqub bar-Khalphi {Jacob/James, the son of Alpheus}, and Labi {Lebbaeus}, who is called Thadi {Thaddæus}.

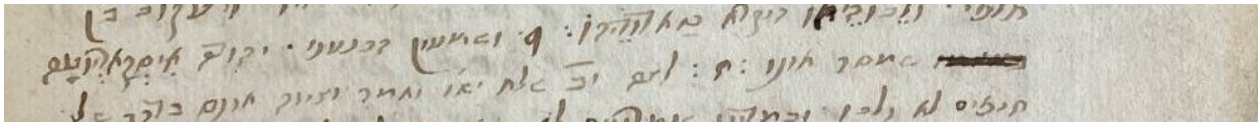
בן	ויעקוב	המכריז	מטיאוס	וטומא	וברטולמיהו	ופליפוס
ben, "son," (n ms)	v'Ya'kov, "and/ but/ so/ or Jacob," (name)	ha'machriz, "the I/ you (ms)/ he/it proclaim(s), announce(s)," (v. Hif'il, act part, ms)	mateus, "Matthew," (name)	v'toma, "and/ but/ so/ or Thomas," (name)	v'bartolmiyyahu, "and/ but/ so/ or Bartholomew," (name)	v'philippos, "and/ but/ so/ or Philip" (name)
			טאדודיהו:	הנקרא	ולבוהיהו	חלפי
			taddodiyyahu, "Thaddæus," (name)	ha'nokre, "I/ you (ms)/ he/it call(s)," (v. Nif'al, act part, ms)	v'lebohiyyahu, "and/ but/ so/ or Lebbaeus," (name)	halphai, "Alphæus," (name)

Interlinear Chart

⁴ Literally, "one who proclaims."

⁵ Some Greek Manuscripts say "Lebbaeus" and some say "Lebbaeus who is called Thaddeus."

Chapter 10:4



ושמעון הכנעני יהודה איסקאריוטה שמסר אותו:

Hebrew Transcription

Translation: and Shim'on (Simon) the Canaanite, Yehudah (Judah), Iscariota (Iscariot), who condemned him.⁶

The Scriptures: Shim'on the Kena'anite, and Yehudah from Qerioth, who did also deliver Him up.

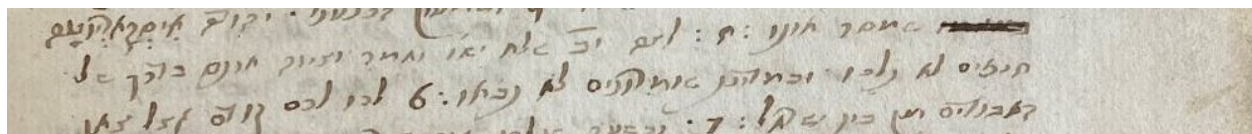
Aramaic: And Shimeun Qanania {Simeon, the Zealot}, and Yehuda Skariuta {Judah/Judas, the Iscariot}, he who betrayed Him {lit. handed Him over}.

ושמעון	הכנעני	יהודה	איסקאריוטה	שמסר	אותו:	
v'shim'on, "and/ but/ so/ or Simon," (name)	ha'kana'nite, "the Canaanite," (name)	yehudah, "Judah," (name)	iscariota, "Iscariot" (name)	she'masar, "that/ which/ who/ whom he/it handed over, delivered," (v. Pael, qatal, past, 3ms)	oto, DO marker "him/it," (3ms pronom)	

Interlinear Chart

⁶ This verse employs specific terminology that reflects its linguistic and historical context. The designation of Simon as הכנעני (*ha-Kena'ani*, "the Canaanite") stems from the original first-century Aramaic term *qan'an* (meaning "Zealot" or "the Zealous"), which can be read natively in Hebrew as a geographical reference. Additionally, the phrase שמסר אותו (*she-masar oto*, "who delivered him over") uses the precise Mishnaic Hebrew root מ-ס-ר (*m-s-r*), the standard legal and rabbinic idiom of the period for handing someone over to authorities.

Chapter 10:5



לזה שנים עשרה ישו ואמר וציוה אותם בדרך של חנפים לא תלכו ובמדינת שומרונים לא תבאו:
Hebrew Transcription

Translation: And to these twelve, **Yeshua said** and commanded them, “Do not **walk** by the way of **pagans**, and do not **go by** the **region** of the Samaritans,”⁷

The Scriptures: יהושע sent these twelve out, having commanded them, saying, “Do not go into the way of the nations, and do not enter a city of the Shomeronim,”

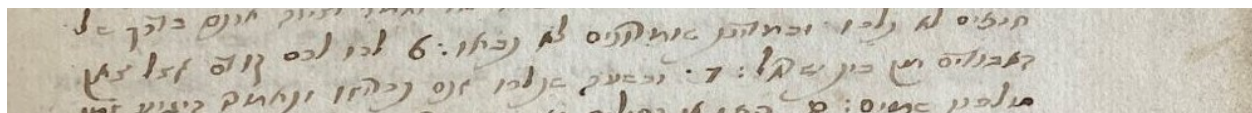
Aramaic: Eshu {Yeshua} sent these Twelve, and commanded them and said, “Don’t go in the urkha d’Khanphe {the way of the Pagans}, and don’t enter into a madintha d’Shamraye {a city of the Samaritans}.

לזה	שנים	עשרה	ישו	ואמר	וציוה	אותם
le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	shenayim, “two,” (card num)	asara, “ten,” (card num)	yeshu, Yeshua (name)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	v’tziva, “and/ but/ so/ or he/it commanded,” (v. Pa’al/Qal, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)
בדרך	של	חנפים	לא	תלכו	ובמדינת	שומרונים
be’derek, “in/ with/ by (the) road, path, way,” (prep, n ms)	shel, “to, for, of, belonging to,” (prep)	chanepayim, “impious, pagan,” (adj ms) Aramaism	lo, “no/ not” (part)	telchu, “you (mp) will go,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	u’medinat, “and/ but/ so/ or district, region of,” (n fs constr)	shomronim, “Samaritans,” (name)
לא	תבאו:					
lo, “no, ‘not,’” (neg part)	tavo, “you will come, go,” (v. Pa’al/Qal, yiqtol, fut, 2mp)					

Interlinear Chart

⁷ For further details on the Samaritans, see 2 Kings 17:24 and Ezra 4:10.

Chapter 10:6



לכו לכם קודם אצל צאן האבודים מן בית ישראל:

Hebrew Transcription

Translation: “go **first** to the lost sheep⁸ from the house of Yisrael (Israel).”

The Scriptures: “but rather go to the lost sheep of the house of Yisra’el.”

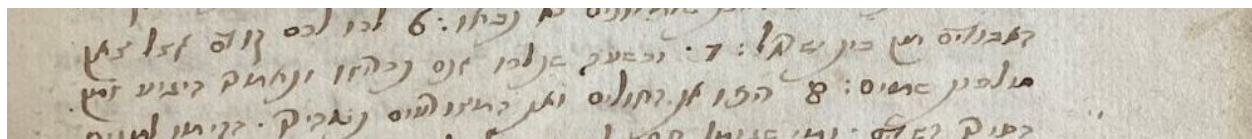
Aramaic: But, you are to especially go to the Sheep who are lost from Beth Iysra’yl {The House of Israel}.

לכו	לכם	קודם	אצל	צאן	האבודים	מן
lechu, (to a man) “go!” (v. Pa’al/Qal, imp, 2mp)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	kodeṁ, “first, before, previously,” (adv)	etzel, “by, beside, near, close, toward, unto,” (prep)	tson, “sheep,” (n cs)	ha’avudim, “the lost,” (adj mp)	min, “from, of,” (prep)
בית	ישראל:					
beit, “house,” (n ms)	yisrael, “Israel,” (name)					

Interlinear Chart

⁸ See Isaiah 53:6 and Jeremiah 50:6.

Chapter 10:7



ובשעה שתלכו אתם תכריזו ותאמרו היגיע זמן מלכות שמים:
Hebrew Transcription

Translation: “**And in the hour** that you go, you announce and say, ‘The time of the kingdom of heaven **has arrived!**’”

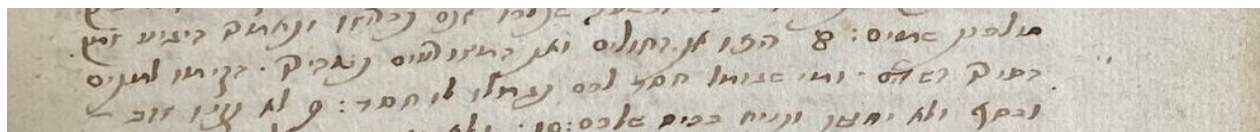
The Scriptures: “And as you go, proclaim, saying, ‘The reign of the heavens has drawn near.’”

Aramaic: And while you are going, proclaim and say “The Malkutha d’Shmaya {The Kingdom of the Heavens} has come near.”

ובשעה	שתלכו	אתם	תכריזו	ותאמרו	היגיע	זמן
u've'sha'ah “and/ but/ so/ or in/ with/ by (the) hour, at that time,” (prep, n ms)	she'talchu, “that/ which/ who/ whom you (mp) will go,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	tachrizu, “you (mp) will announce,” (v. Hif'il, yiqtol, fut, 2mp)	v'tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	higia, “he/it arrived,” (v. Hif'il, qatal, past, 3ms)	zman, “time,” (n ms)
מלכות	שמים:					
malchut, “kingdom,” (n fs)	shamayim, “heaven(s),” (n mp)					

Interlinear Chart

Chapter 10:8



ריפו את החולים ואת המצורעים טהירו הקימו למתים הסירו השדים ומי שגואל חסד לכם תגמלו לו חסד:

Hebrew Transcription

Translation: “Heal⁹ the sick, cleanse the lepers, raise the dead, expel the demons, and whoever redeems kindness to you, reward him with kindness.”¹⁰

The Scriptures: “Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.”

Aramaic: Heal the krihe {the sick} and cleanse the garbe {the lepers} and cast out the daywe {the demons}. Freely you have received, freely give.

ריפו	את	החולים	ואת	המצורעים	טהירו	הקימו
rapu, (to men), “heal,” (v. Pi’el, imp, 2mp)	et, (DO marker)	ha’cholim, “the sick,” (adj mp)	v’et, “and, but, so, or,” (DO marker)	ha’metzora'im, “the lepers,” (adj mp)	tatharu, (to men) cleanse, purify!” (v. Pi’el, imp, 2mp)	hekimu, (to men) “raise, stand up!” (v. Hif’il, imp, 2mp)

למתים	הסירו	השדים	ומי	שגואל	חסד	לכם
l’metim, “to/ for/ belonging to we/ you (mp)/ they, those dead,” (prep, v. Pa’al/Qal, act part, mp)	hasiru, (to men) remove, do away with,” (v. Hif’il, imp, 2mp)	ha’shedim, “the demons,” (n mp)	u’mi, “and/ but/ so/ or who,” (interrog part)	she’goel, “that/ which/ who/ whom I/ you (ms)/ he/it redeems,” (v. Pa’al/Qal, act part, ms)	chesed, “grace, kindness, charity,” (n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

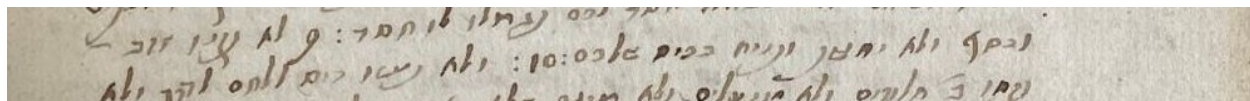
⁹ The root of the word רפא (*rafa*) has several etymological roots that mean to heal, to mend, stitch together, let loose, or to slacken. Although it ultimately means to heal, it is interesting that one could achieve that healing by “loosening” the disease.

¹⁰ This verse is highly characteristic of Mishnaic Hebrew syntax and idiom. The construction ובעתה (*u-ve-sha’ah*, literally “and at the hour”) functions as a temporal conjunction meaning “and when,” a standard Rabbinic phrasing that replaces classical Biblical terms like *ka’asher*. Additionally, the phrase הגיע זמן (*higi’a zman*, “the time has arrived”) employs the word *zman*, which supplanted the Biblical *’et* for “time” in the late and post-biblical eras. Finally, the phrase מלכות שמים (*Malchut Shamayim*, “Kingdom of Heaven”) serves as the quintessential Rabbinic theological idiom for divine rule, grounding the text in the linguistic framework of early Rabbinic literature.

				חסד:	לו	תגמלו
				chesed, “grace, kindness, charity,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	tigmelu, (to men) “reward,” (v. Pi’el, imp, 3mp)

Interlinear Chart

Chapter 10:9



לא תקנו זהב וכסף ולא נחשת ותניח בכיס שלכם:

Hebrew Transcription

Translation: “Do not buy gold, silver, nor copper to place in your pocket,”

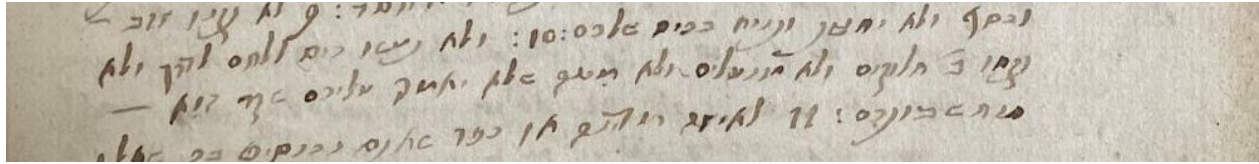
The Scriptures: “Do not acquire gold or silver or copper for your money-belts,”

Aramaic: Don’t acquire dahba {gold}, nor sima {silver}, nor nakhasha {brass} in kisaykun {your money sacks},

לא	תקנו	זהב	וכסף	ולא	נחשת	ותניח
lo, “no, not,” (neg part)	tiknu, “you (mp) will buy, purchase,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	zahav, “gold,” (n ms)	ve’kesef, “and/ but/ so/ or silver,” (n ms)	v’lo, “and/ but/ so/ not,” (neg part)	nechoshet, “copper,” (n fs)	v’taniach, “and/ but/ so/ or you (ms) will place, put,” (v. Hif’il, yiqtol, fut, 2ms)
בכיס	שלכם:					
b’kis, “in/ with/ by (the) pocket,” (prep, n ms)	she’lachem, “that/ which/ who/ whom to/ for/ belonging to you (mp),” (rel part, 2mp pronom)					

Interlinear Chart

Chapter 10:10



ולא תעשו כִּס ללֶחֶם לדרך ולא תקחו ב' חלוקים ולא מנעלים ולא מטה שלא יאמרו עליכם שקר הוא מחשבותהֶם:

Hebrew Transcription

Translation: “nor shall you make a **pocket for bread for the road**, nor take two tunics, nor sandals, nor shirts, nor sandals, nor a **staff, that they will not say of you, 'It is your false intentions.**”¹¹

The Scriptures: “or a bag for the journey, or two undergarments, or sandals, or staffs, for the worker is worthy of his food.”

Aramaic: and no tharmala {a wallet} for the road, and neither two kuthinyan {tunics}, and no masane {sandals}, and no shabta {stave}. Sufficient for a phala {a laborer} is saybartheh {his food}.

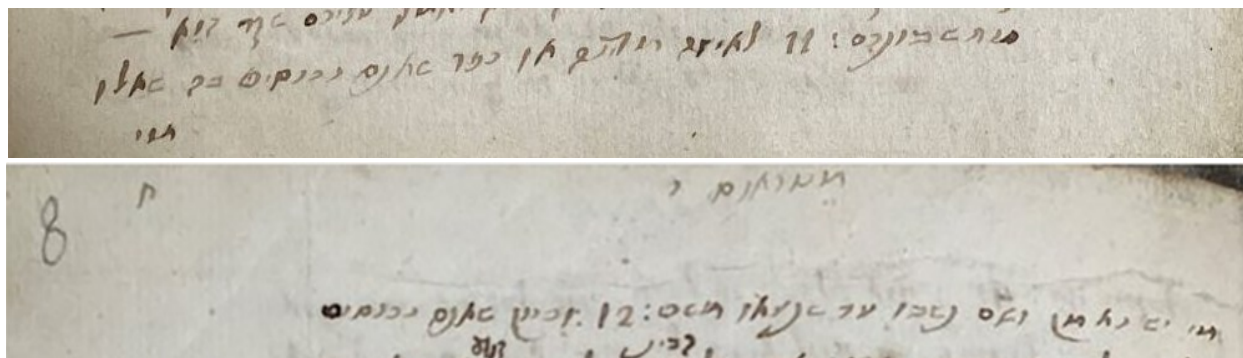
ולא	תעשו	כִּס	ללֶחֶם	לדרך	ולא	תקחו
ve'lo, “and/ but/ so/ or no, not, don't neither,” (neg part)	tasu, “you (mp) will do, make,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	kis, “pocket,” (n ms)	l'lechem, “to/ for/ belonging to bread,” (prep, n ms)	l'derek, “to/ for/ belonging to (the) road, path,” (prep, n fs)	v'lo, “and/ but/ so/ or no, not, don't neither,” (neg part)	tikchu, “you will take,” (v. Pa'al/Qal, yiqtol, fut, 2mp)
ב'	חלוקים	ולא	מנעלים	ולא	מטה	שלא
bet, “two,” (card num)	chilukim, “shirts,” (Ar. n mp) Aramaism	v'lo, “and/ but/ so/ or no, not, don't neither,” (neg part)	m'na'alayim, “shoes, sandals,” (n fp)	v'lo, “and/ but/ so/ or no, not, don't neither,” (neg part)	ma'teh, “a staff, rod,” (n ms)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)

¹¹ This verse contains distinct Mishnaic vocabulary alongside a significant textual variant unique to this manuscript tradition. The term חלוק (*chaluk*) is the definitive Mishnaic Hebrew word for a shirt or tunic, completely supplanting the Classical Biblical *ketonet*. Additionally, the closing clause—“שלא יאמרו עליכם שקר הוא מחשבותהֶם” (“so that they will not say of you: 'False is their thinking'”)—introduces an explicit motive for the disciples' minimalist travel requirements not found in standard Greek or Western textual traditions. This variant frames their voluntary poverty as a deliberate safeguard to protect their integrity and prevent accusations of financial deception or ulterior motives among those they teach.

		מחשבותהם:	הוא	שקר	עליכם	יאמרו
		machshavot'hem, "your thoughts, intentions," (n fp, 3mp pronom)	hu, "he/it," (3ms pron)	sheker, "falsehood, lie," (adj ms)	aleichem, "on you (mp)," (prep, 2mp pronom)	yomru, "they will say," (v. Pa'al/Qal, yiqtol, fut, 3mp)

Interlinear Chart

Chapter 10:11



לאיזה מדינה או כפר שאתם נכנסים בה שאלו מי יש נאמן ושם תשבו עד שתצאו משם:

Hebrew Transcription

Translation: “In whichever **district** or village that you enter, ask who is **trustworthy** there, and **dwell** there until you go out **from there**.”

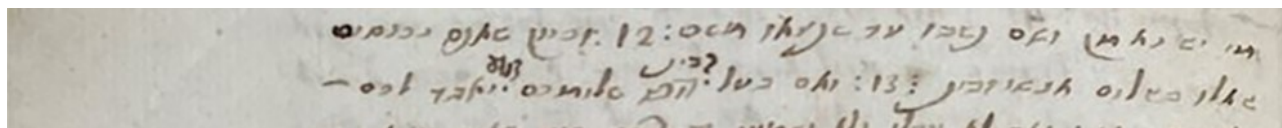
The Scriptures: “And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave.”

Aramaic: But, into whatever madintha {city} or qriytha {village} that you enter, you are to ask who is worthy in it, and be there until you depart.

לאיזה	מדינה	או	כפר	שאתם	נכנסים	בה
l'eize, “which? some certain,” (pron)	medina, “province, district,” (prep, n fs)	o, “or” (conj)	kfar, “village,” (n ms)	she'atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	nichnasim, “we/ you (mp)/ they enter,” (v. Nif'al, act part, mp)	bah, “in/ with/ by/ her/it,” (prep, 3fs pron)
שאלו	מי	יש	נאמן	ושם	תשבו	עד
sha'alu, (to men) “ask!” (v. Pa'al/Qal, imp, 2mp)	mi, “who?” (interrog part)	yesh, “there is, there exists,” (part)	ne'eman, “loyal, faithful, devoted,” (adj, ms)	v'sham, “and/ but/ so/ or there,” (adv)	teshvu, “you will sit, dwell,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	ad, “until, up to” (prep)
שתצאו	משם:					
she'tetz'u, “that/ which/ who/ whom you will exit, go out,” (rel part, v. Pa'al/Qal, yiqtol, fut, 2mp)	me'sham, “from/ of there,” (prep, adv)					

Interlinear Chart

Chapter 10:12



וכיון שאתם נכנסים שאלו בשלום אנשי הבית:

Hebrew Transcription

Translation: “And when you enter, **ask for the peace of the people of the house.**”¹²

The Scriptures: “And as you enter into a house, greet it.”

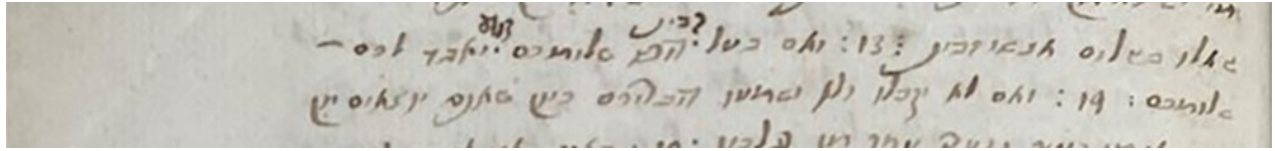
Aramaic: And when you are entering into a baytha {a house}, ask for the peace of that baytha {house/household}.

וכיון	שאתם	נכנסים	שאלו	בשלום	אנשי	הבית:
v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'atam, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	nichnasim, “we/ you (mp)/ they, those who enter,” (v. Nif'al, act part, mp)	sha'alu, (to men) “ask!” (v. Pa'al/Qal, imp, 2mp)	b'shalom, “in/ with/ by peace,” (prep, n ms)	anshei, “men, people of,” (n mp constr)	ha'bayit, “the house,” (n ms)

Interlinear Chart

¹² See 1 Samuel 25:6.

Chapter 10:13



ואם בעל הבית דורש שלומכם קודם יאבד לכם שלומכם:

Hebrew Transcription

Translation: “And if **the master of the house seeks after** your peace first, **your peace will be lost to you.**”

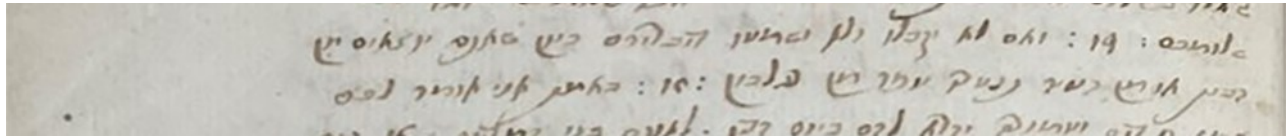
The Scriptures: “And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.”

Aramaic: And if that baytha {house/household} is worthy, shlamkun {your peace} will come upon it, but, if it isn't worthy, shlamkun {your peace} will return upon you.

ואם	בעל	הבית	דורש	שלומכם	קודם	יאבד
v'im, “and/ but/ or if/ whether,” (conj)	ba'al, “owner, master, husband, spouse,” (n ms)	ha'bayit, “the house,” (n ms)	doresh, “I/ you (ms)/ he/it demand(s), seek(s), seek with care, require,” (v. Pa'al/Qal, act part, ms)	shlomchem, “your peace,” (n ms, 2mp pronom)	kudam, “first, before,” (adv)	yovad, “he/it will be lost,” (v. Pa'al/Qal, yiqtol, fut, 3ms)
לכם	שלומכם:					
lachkem, “to/ for/ belonging to you (mp),” (prep. 2mp pronom)	shlomchem, “your peace,” (n ms, 2mp pronom)					

Interlinear Chart

Chapter 10:14



ואם לא יקבלו ולא ישמעו דובריכם כיון שאתם יוצאים מן הבית או מן העיר תנערו עפר מן רגלכון:
Hebrew Transcription

Translation: “And if they do not receive or listen **to your words**, when you go out of the house or the city, you are to shake the dust from your **feet**.”¹³

The Scriptures: “And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet.”

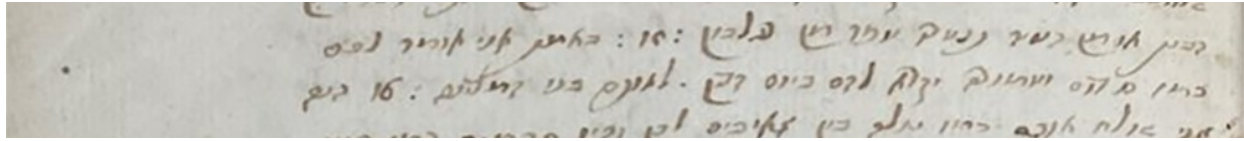
Aramaic: Now, whoever doesn’t receive you, and doesn’t hear {i.e. respond to} your words, when you depart from that baytha {house}, or from that qriytha {village}, shake off the khela {the dust} from reglaykun {your feet}.

ואם	לא	יקבלו	ולא	ישמעו	דובריכם	כיון
v'im, “and/ but/ or if/ whether,” (conj)	lo, “no/ not” (part)	yekbablu, “they will receive,” (v. Pi’el, yiqtol, fut, 3mp)	lo, “no/ not,” (part)	yishme’u, “they will hear,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	doverchem, “your words, speaker, speaking one,” (n ms, 2mp pronom)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)
שאתם	יוצאים	מן	הבית	או	מן	העיר
she’atam, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	yotz'im, “we/ you (mp)/ they exit,” (v. Pa’al/Qal, yiqtol, act part, mp)	min, “from, of,” (prep)	ha’bayit, “the house,” (n ms)	o, “or,” (conj)	min, “from, of,” (prep)	ha’ir, “the city,” (n fs)
תנערו	עפר	מן	רגלכון:			
tena’aru, “you will shake,” (v. Pi’el, yiqtol, fut, 2mp)	afar, “dust, ashes,” (n, ms)	min, “from, of,” (prep)	raglaykon, “your (mp) feet,” (Ar. n mp, 2mp pronom) Aramaism			

Interlinear Chart

¹³ The word רגלכון (*ragleichon*, “your feet”) features a distinct blend of languages, where a Hebrew base noun is paired with the Aramaic pronominal suffix יכון (*-chon*). This suffix represents the plural masculine possessive form for “your.” The grammatical construction builds the plural vocalization directly into the suffix ending, matching the context of the travel idiom, which calls for shaking the dust off both of a person’s feet. This linguistic integration of an Aramaic suffix onto a Hebrew root is a notable feature of specific regional manuscript traditions of the period. Also see Nehemiah 5:13 and Acts 13:51.

Chapter 10:15



באמת אני אומר לכם כמו סדום ועמורה יקרא להם ביום הדין לאותם בני המדינה:
Hebrew Transcription

Translation: “In truth, I tell you, like Sodom and Gomorrah¹⁴ it will be appointed for them on the day of judgment for those sons of that province.”¹⁵

The Scriptures: “Truly, I say to you, it shall be more bearable for the land of Sedom and Amorah in the day of judgment than for that city!”

Aramaic: And amiyn {truly} I say unto you, that for the land of Sadum {Sodom} and of Amura {Gomorrah} it will be better off in The Day of Judgment than for that madintha {city}.

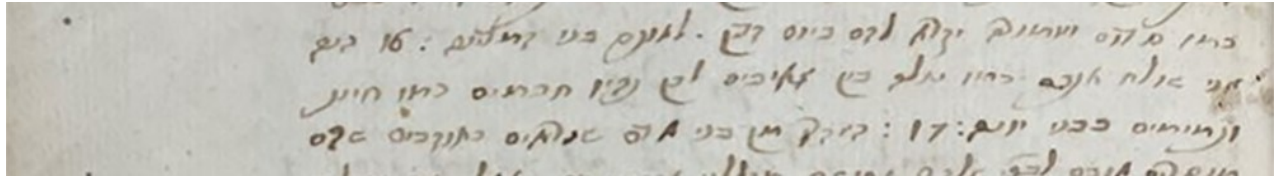
באמת	אני	אומר	לכם	כמו	סדום	ועמורה
b'emet, “in/ with/ by (the) truth (prep, n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kmo, “like/ as, similarly to, such as,” (prep)	“Sodom,” (name)	v'amora, “and/ but/ so/ or Gomorrah,” (name)
יקרא	להם	ביום	הדין	לאותם	בני	המדינה:
yikare, “he/it will be named, called, appointed, commissioned, endowed,” (v. Nif'al, yiqtol, 3ms)	la'hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	ba'yom, “in/ with/ by (the) day,” (prep, n ms)	ha'din, “the judgment, the law/the sentence, verdict,” (n ms) Mishnaic 2nd Temple	l'otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	benei, “sons, children of,” (n mp constr)	ha'medina, “the province, country,” (n fs)

Interlinear Chart

¹⁴ See Genesis 18:20; 19:28; and 2 Peter 2:6.

¹⁵ The term הדין (*ha-din*, “the judgment”), specifically within the compound phrase ביום הדין (*be-yom ha-din*, “on the Day of Judgment”), serves as an explicit linguistic footprint of early Mishnaic Hebrew. While Classical Biblical Hebrew predominantly utilizes the noun *mishpat* to denote divine justice and refers to the eschatological day of reckoning as *Yom Yehovah* (“the Day of Yehovah”), early Rabbinic literature shifted toward the abstract noun *din* to represent overarching theological concepts of divine accountability. The specific formulation *Yom Ha-Din* was coined and popularized during the Second Temple and Mishnaic periods (cf. *Mishnah Rosh Hashanah* 1:2) to specify the ultimate, universal day when humanity passes before the Creator for evaluation, firmly grounding this verse's phrasing within a Mishnaic framework.

Chapter 10:16



הנה אני שולח אתכם כמו טלה בין זאיבים לכן תהיו חכמים כמו חיות ותמימים כבני יונה:
Hebrew Transcription

Translation: “Behold, I send you as a lamb among wolves; therefore, you will be wise as creatures and innocent as sons of a dove.”

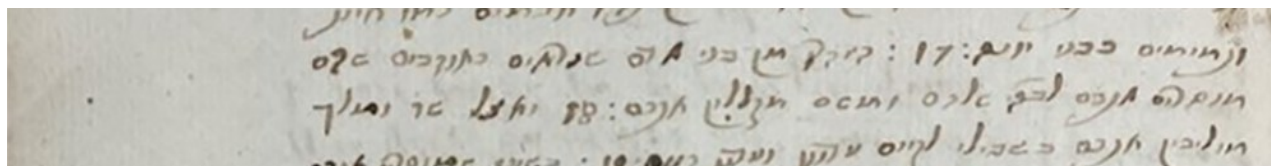
The Scriptures: “See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.”

Aramaic: Behold, I am sending you out as emre {lambs} among dibe {wolves}, therefore you are to be wise as khuwatha {serpents} and harmless as yune {doves}.

הנה	אני	שולח	אתכם	כמו	טלה	בין
hi'neh, “behold!” (part)	ani, “I,” (1cs pron)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa'al/Qal, act part, ms)	et'chem, “you (mp),” (DO marker, 2mp)	k'mo, “like, as, similar to,” (adv, prep)	teleh, “lamb,” (n ms)	bein, “between, amongst,” (prep)
זאיבים	לכן	תהיו	חכמים	כמו	חיות	ותמימים
ze'evim, “wolves,” (n mp)	lachen, “therefore, so,” (adv)	tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	chachamim, “wise ones, rabbis, sages,” (n mp)	kmo, “like/ as, similarly to, such as,” (prep)	haiyot, “beasts, living creatures, animals,” (n fp)	v'tmimim, “and/ but/ so/ or innocent, sincere,” (adj mp)
כבני	יונה:					
k'bnei, “as/ like sons of,” (prep, n mp constr)	yona, “dove,” (n fs)					

Interlinear Chart

Chapter 10:17



הזהרו מן בני אדם שנראים כאוהבים שהם מוסרים אתכם לב'ד שלהם ומשם מקללין אתכם:

Hebrew Transcription

Translation: “Beware of the sons of man, who are seen as loving, that they remove you from Elohim (God) to their house of judgment (Beit Din).”¹⁶

The Scriptures: “But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations.”

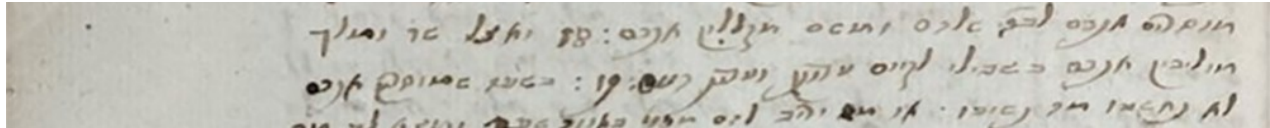
Aramaic: So then, from the sons of men be careful, for, they will deliver you unto the house of judgments, and they will scourge you in Kenushathun {their Synagogues/Assemblies},

הזהרו	מן	בני	אדם	שנראים	כאוהבים	שהם
hizaharu! “beware, be careful!” (v. Nif'al, imp, 2mp)	min, “from, of,” (prep)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)	she'nir'im, “that/ which/ who/ whom we/ you (mp)/ they are seen,” (v. Nif'al, pssv part, mp)	k'ohavim, “like/ as we/ you (mp)/ they, those who love,” (prep, v. Pa'al/Qal, act part, mp)	she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)
מוסרים	אתכם	לב'ד	שלהם	ומשם	מקללין	אתכם:
mosrim, “we/ you (mp)/ they hand over, deliver,” (v. Pa'al/Qal, act part, mp)	et'chem, “you (mp),” (DO marker, 2mp)	לבית דין ”to/ for/ belonging to the house of judgment,” (prep, n ms) Mishnaic 2nd Temple	she'lahem, “that/ which/ who/ whom to them,” (pron 3mp)	u'm'shem, “and/ but/ so/ or from/ of there,” (prep, n ms)	makllin, “we/ you (mp)/ they, those who scourge, curse,” (Ar. Peal, act part, mp) Aramaism	et'chem, “you (mp),” (DO marker, 2mp)

Interlinear Chart

¹⁶ This verse contains several prominent linguistic features that ground it firmly within the framework of Mishnaic Hebrew. First, the text uses the root מ-ס-ר (m-s-r) in the phrase מוסרים אתכם (“they deliver you over”), which serves as the standard Rabbinic legal idiom of the period for handing someone over to authorities. Second, the text uses the scribal abbreviation ב'ד to denote a בית דין (Beit Din), the definitive Mishnaic term for a local court of law. Third, the possession is expressed through the independent pronoun שלהם (shelahem, “their”) rather than a Biblical pronominal suffix attached directly to the noun. Together with the relative prefix ש- (she-) in שנראים (“who appear”), these structural and vocabulary choices demonstrate a clear alignment with Mishnaic syntax and Rabbinic legal terminology.

Chapter 10:18



ואצל שר ומלך מוליכין אתכם בשבילי לקיים עדותן ועדות העם:

Translation: “And deliver before the prince and king, lead you for my sake, to establish their¹⁷ testimony and the testimony of the nation.”¹⁸

The Scriptures: “And you shall be brought before governors and sovereigns for My sake, as a witness to them and to the nations.”

Aramaic: and bring you before Higmune {Governors} and Malke {Kings} on account of Me, for a testimony of them and of the Gentiles.

ואצל ¹⁹	שר	ומלך	מוליכין ²⁰	אתכם	בשבילי	לקיים ²¹
v'etzel, “and/ but/ so/ or at, in possession of, near, by, beside,” (prep)	sar, “prince, ruler, leader, chief, chieftain, official, captain,” (n ms)	u'meleḵ, “and/ but/ so/ or king,” (n ms)	mulikin, “we/ you (mp)/ they, those lead, bring,” (v. Ar. Pael, act part, mp) Aramaism Mishnaic	et'chem, “you (mp),” (DO marker, 2mp)	bishvili, “for/ because of me,” (prep) Mishnaic	lekayem, “to maintain, establish, fulfill, to make true, uphold,” (v. Pi'el inf constr) 2nd Temple
עדותן	ועדות	העם:				
edutan, “their testimony,” (n fs, 3mp pronom)	v'edut, “and/ but/ so/ or testimony,” (n fs)	ha'am, “the people, nation,” (n ms)				

Interlinear Chart

¹⁷ This could be a spelling error with the incorrect pronominal suffix.

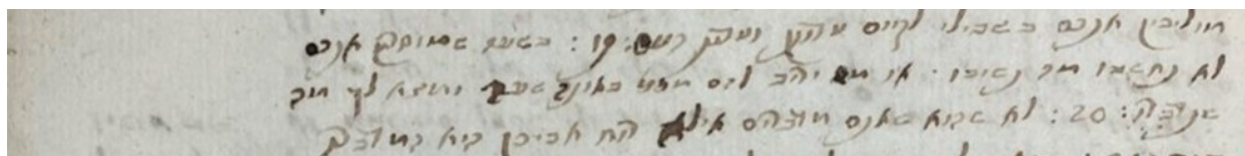
¹⁸ This verse displays a high concentration of specific linguistic indicators that ground it directly within Mishnaic Hebrew. The phrase בשבילי (*bi-shvili*, "for my sake" or "on my account") utilizes the noun *shvil* ("path") as a prepositional idiom for causation—a structural hallmark of Rabbinic Hebrew that supplants the classical Biblical *lema'ani*. Additionally, the verb לקיים (*le-kayem*, "to fulfill" or "to establish") in the *Piel* intensive form serves as a fundamental Mishnaic legal and theological term for confirming or validating an obligation or testimony, contrasting sharply with Classical Biblical syntax. Finally, the use of אצל (*etzel*) to denote motion toward or standing directly before an authority figure reinforces the transitional and Rabbinic character of the text's composition.

¹⁹ The root of this word is נצַל and was used as a verb that means “to snatch away, deliver, rescue, save, strip, plunder.”

²⁰ This Aramaic word is first found in the *Mishnah* Eruvin 6.

²¹ The spelling of this word is first found in Esther 9:31.

Chapter 10:19



בשעה שמוסרין אתכם לא תחשבו מה תשיבו או מה יריב להם מפני באותה שעה ימצא לך מה שתדבר:

Hebrew Transcription

Translation: “In the hour that they deliver you up, you are not to think about what you will respond to or what will contend against them, for in that hour, you will find what you are to speak,”²²

The Scriptures: “But when they deliver you up, do not worry about how or what you should speak. For it shall be given to you in that hour what you shall speak,”

Aramaic: Now, whenever they deliver you up, don’t be concerned how, or what, you will say, for, in that hour it will be given unto you what you should say.

בשעה	שמוסרין	אתכם	לא	תחשבו	מה	תשיבו
b’sha’a, “in/ with by (the) hour,” (prep, n fs)	she’mosarin, “that/ which/ who/ whom we/ you (mp)/ they? those who hand over, deliver up, betray,” (rel part, Ar. Pael, act part, mp) Aramaism	et’chem, “with/ in you (mp),” (prep, 2mp)	lo, “no/ not” (part)	tachshevu, “you (mp) think,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	mah, “what?” (inter part)	tashivu, “you (mp) will return, reply,” (v. Hi’fil, yiqtol, fut, 2mp)

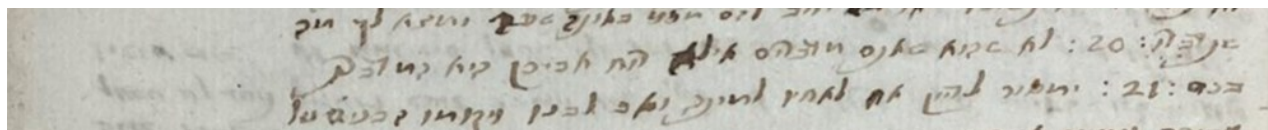
או	מה	יריב	להם	מפני	באותה	שעה
o, “or” (conj)	mah, “what?” (interrog part)	yariv, “he/it will argue, quarrel, strive, contend,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lahem, “to/ for/ pertaining to them,” (prep, 3mp pronom)	mipnei, “of/ from, away from, from before,” (prep)	b’ota, “in/ with/ by his/it,” (prep, 3fs pronom)	sha’a, “hour, the time,” (n fs)

²² This verse contains definitive linguistic footprints that align its syntax and morphology with Mishnaic Hebrew. The introductory phrase utilizes the compound temporal conjunction *בשעה ש* (*be-sha’ah she-*, “at the hour that...”), a classic Rabbinic construction that replaces the classical Biblical preference for *ka’asher* or *be’et*. Furthermore, the verb שמוסרין (*she-mosrin*, “that they deliver over”) uses the masculine plural participle suffix *ין* (*-in*), the standard Mishnaic and Aramaic-influenced alternative to the Biblical *ים* (*-im*). This participle functions as an impersonal third-person plural (“they deliver over”) and employs the root *ש-ס-ר* (*m-s-r*) in its precise Second Temple and Rabbinic legal context for extraditing or surrendering an individual to legal authorities.

			שתדברו:	מה	לך	ימצא
			she'tedabru, "that/ which/ who/ whom you (mp) will speak," (rel part, v. Pi'el, yiqtol, fut, 2mp)	mah, "what?" (interrog part)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	yimtza, "he/it will find," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 10:20



לא שהוא שאתם מדברים אילא רוח אביכן היא המדברת בכם:
Hebrew Transcription

Translation: “that it is not you who speak, but the Spirit of your Father speaking in you.”²³

The Scriptures: “for it is not you who speak, but the Spirit of your Father speaking in you.”

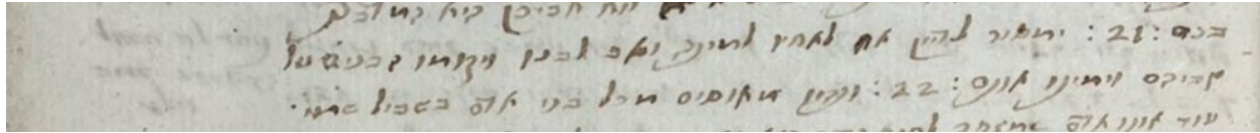
Aramaic: For, it will not be you speaking, but rather, The Rukha d'Abukun {The Spirit of Your Father} speaking in you.

לא	שהוא	שאתם	מדברים	אילא	רוח	אביכן
lo, “no/not,” (neg part)	she’hu, “that/which/ who/ whom he/it,” (rel part, 3ms pronom)	she’atam, “that/which/ who/ whom you (mp),” (rel part, 2mp pronom)	m’dabrim, “we/you (mp)/ they, those speaking,” (v. Pi’el, act part, mp)	ella, “but, however, only,” (conj)	ruach, “wind, breath, spirit,” (n fs)	avichen, “your father,” (n ms, 2fp pronom) Aramaism
היא	המדברת	בכם:				
hi, “she/ it,” (3fs pron)	ha’medaberet, “the I/ you (fs)/ she/it speak(s),” (v. Pi’el, act part, fs)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)				

Interlinear Chart

²³ This verse contains distinctive linguistic indicators that align its vocabulary and grammar with Mishnaic Hebrew. The text uses the conjunction אילא (*ela*, meaning "but" or "rather"), a foundational Rabbinic term derived from Aramaic that completely replaces the classical Biblical alternative *ki im*. Furthermore, the phrase אבין (*avichon*, "your Father") features a dialectal blend characteristic of specific regional manuscript traditions, appending the Aramaic plural masculine possessive suffix יכון (*-chon*, spelled here with a nun) directly onto the Hebrew noun for Father. Combined with the emphatic relative clause structure לא שהוא ("it is not that you"), these elements ground the verse within a transitional, Mishnaic linguistic framework.

Chapter 10:21



ימסור לדיין אח לאחיו למיתה ואב לבנו ויקומו הבנים על אביהם וימיתו אותם:

Hebrew Transcription

Translation: “A brother will send his brother over **to the judge** for death, and a father his son, and the children will rise against their **father** and **cause them to die**.”

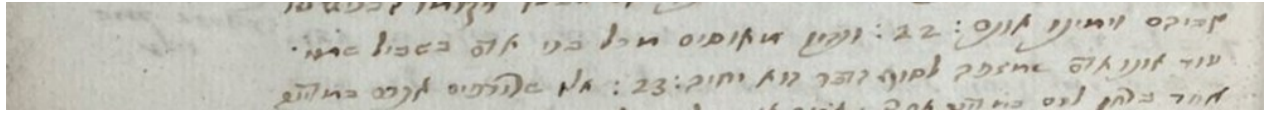
The Scriptures: “And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.”

Aramaic: Then a brother will deliver his brother unto death, and a father, his son. And sons will rise up against their fathers, and will kill them.

ימסור	לדיין	אח	לאחיו	למיתה	ואב	לבנו
yimsor, “he/it will deliver, send, give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’dayan, “to/ for/ belonging to (the) judge,” (prep, n ms)	ach, “brother,” (n ms)	l’echiv, “his/its brother,” (lamed DO marker, n ms, 3ms pronom) 2nd Temple	l’mitha, “to/ for/ belonging to death,” (prep, n ms)	v’av, “and/ but/ so/ or father,” (n ms)	l’benav, “his/its sons, children,” (lamed DO marker, n mp, 3ms pronom) 2nd Temple
ויקומו	הבנים	על	אביהם	וימיתו	אותם:	
v’yakumu, “and/ but/ so/ or they will get up, be established, come to being,” (v. Pa’al/Qal, yiqtol, 3mp)	ha’banim, “the sons, children,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	avihem, “their father,” (n ms, 3mp pronom)	v’yamitu, “and/ but/ so/ or they will kill, cause to die,” (v. Hif’il, yiqtol, fut, 3mp)	otam, “them,” (DO marker, 3mp pron)	

Interlinear Chart

Chapter 10:22



ותהיו מאוסים מכל בני אדם בשביל שמי עוד אותו אדם שמצפה לסוף הדבר הוא יחיה:

Hebrew Transcription

Translation: “And you will be despised by all the **sons of man** because of My name; yet, he of mankind, who waits until the end **of the matter**, he will **live**.”

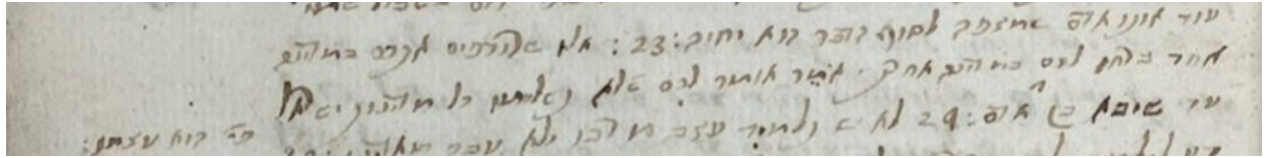
The Scriptures: “And you shall be hated by all for My Name’s sake. But he who shall have endured to the end shall be saved.”

Aramaic: And from every one, you will be hated on account of My Name, but, whoever that endures until the end, he will live {or, be saved}.

ותהיו	מאוסים	מכל	בני	אדם	בשביל	שמי
v'tihyu, “and/ but/ so/ or you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	mausim, “loathsome, despised,” (adj mp)	m'chol, “from/ of (the) all,” (prep, n ms)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	she'mi, “my name,” (n ms, 1cs pronom)
עוד	אותו	אדם	שמצפה	לסוף	הדבר	הוא
od, “yet, still, more,” (adv)	oto, “he/it,” (DO marker, 3ms pronom)	adam, “man,” (n ms)	she'metzepe, “that/ which/ who/ whom I/ you (ms)/ he/it expects, anticipates, looks forward to, awaits,” (rel part, v. Pi'el, act part, ms)	l'sof, “to/ for/ belonging to (the) end,” (prep, n ms)	ha'dabar, “the word, thing, matter,” (n ms)	hu, “he/it,” (3ms, pron)
יחיה:						
yichye, “he/it will live,” (v. Pa'al/Qal, yiqtol, fut, 3ms)						

Interlinear Chart

Chapter 10:23



אלא שרודפים אתכם במדינה אחד ברחו לכם במדינה אחרת אמר אומר לכם שלא תשלימו כל מדינות ישראל עד שיבא בן האדם:

Hebrew Transcription

Translation: “But those that **pursue** you in one province, you **escape** in another **province**. In truth, I say **to you that** ‘You will not complete all the provinces until the Son of man comes!’”

The Scriptures: “And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra’el before the Son of Adam comes.”

Aramaic: Now, when they persecute you in this madintha {city}, you are to flee unto another, for, amiyn {truly} I say unto you, that you will not complete all the cities of Beth Iysra’yl {The House of Israel} until The Son of Man will come.

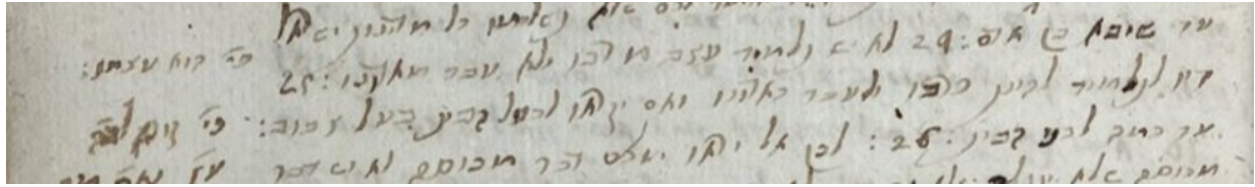
אלא	שרודפים	אתכם	מדינה	במדינה	אחד	ברחו
ela, “but, only, however,” (conj)	she’rodfig, “that/ which/ who/ whom we/ you (mp)/ they, those who chase, pursue,” (v. Pa’al/Qal, act part, mp)	et’chem, “you (mp),” (DO marker, 2mp)	medina, “province, district,” (n fs)	b’medina, “in/ with/ by (the) province, district,” (prep, n fs)	echad, “one,” (card num)	barchu, (to men) “escape!” (v. Pa’al/Qal, imp, 2mp)
לכם	במדינה	אחרת	אמר	אומר	לכם	שלא
lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	b’medina, “in/ with/ by (the) province, district,” (prep, n fs)	achheret, “other, another, different,” (adj fs)	omar, “I will say,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)
תשלימו	כל	מדינות	ישראל	עד	שיבא	בן
tashlimu, “you (mp) will complete,” (v. Hif’il, yiqtol, fut, 2mp)	kol, “all,” (n ms)	medina, “province, district,” (n fs)	yisrael, “Israel,” (name)	ad, “until,” (prep)	she’ yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ben, “son,” (n ms)

						הָאָדָם:
						ha'adam, "the man," (n ms)

Interlinear Chart



Chapter 10:24



לא יש תלמיד עצב מרבו ולא עבד מאדונו:

Hebrew Transcription

Translation: “There is no talmid (disciple) more informed than his Rabbi, and no servant than his lord.”²⁴

The Scriptures: “A taught one is not above his teacher, nor a servant above his master.”

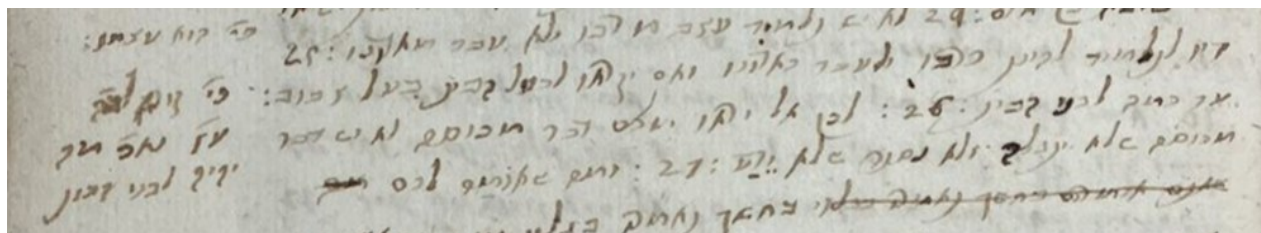
Aramaic: There is no disciple who is greater than Rabeh {His Master/Teacher}, and neither an abda {a slave/servant} than Mareh {His Lord/Master}.

לא	יש	תלמיד	עצב	מרבו	ולא	עבד
lo, “no/ not” (part)	yesh, “there is, there exists,” (part)	talmid, “student, disciple,” (n ms)	atzzev, “greater,” (n ms)	m’rabbo, “from/ of his/its rabbi, teacher,” (prep, n ms, 3ms pronom)	lo, “no/ not,” (part)	eved, “servant of,” (n ms)
						מאדונו:
						m’adono, “from/ of (the) his/its master, lord,” (prep, n ms, 3ms pronom)

Interlinear Chart

²⁴ In this verse, the word עֶצֶב occupies the structural position where a comparative adjective meaning "greater" or "above" (גָּדוֹל) is contextually and syntactically required. While standard lexical Hebrew defines עֶצֶב as an abstract noun meaning "sorrow," "pain," or "grief," its placement in the phrase הִלְמִיד עֶצֶב מְרֹב forces it to function adjectivally as a comparative modifier. This unusual usage most likely represents a localized scribal spelling variant or a metathesis (transposed letters) of a root denoting stature or strength, such as עֲצָם-עֲצָם, meaning "mighty" or "vast". Alternatively, it serves as an idiomatic abstract modifier that establishes the comparative boundaries of status between the apprentice (*talmid*) and the master.

Chapter 10:25



דיו לתלמיד להיות כרבו ולעבד כאדונו ואם יקראו לבעל הבית בעל זבוב עד כמה לבני הבית:
Hebrew Transcription

Translation: “It’s enough for the talmid (disciple) to be like his Rabbi, and a servant like his lord; so, if they called the master of the house Ba’al Zebub (Beelzebub), how much more **to the children of the house?**”

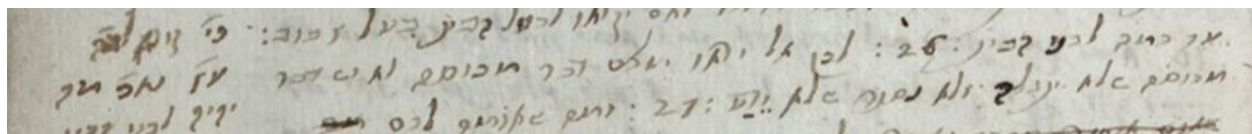
The Scriptures: “It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Be’elzebul, how much more those of his household!”

Aramaic: It is sufficient for a Talmiyda {a Disciple/Student} that he should be like Rabeh {His Master/Teacher}, and for an abda {slave/servant} like Mareh {His Lord/Master}. If they call The Mareh d’Baytha {The Lord of The House}, "belzbub" {beelzebub}, how much more any one of the sons of His House.

דיו	לתלמיד	להיות	כרבו	ולעבד	כאדונו	ואם
dayo, “his/its enough,” (n ms, 3ms pronom)	l’talmid, “to/ for/ belonging to (the) talmid, disciple,” (prep, n ms)	lihiyot, “to be,” (v. Pa’al/Qal, inf constr)	k’rabbo, “like/ as his/its Rav (Rabbi),” (prep, n ms, 3ms pronom)	v’l’eved, “and/ but/ so/ or to/ for/ belonging to servant, slave,” (prep, n ms)	k’adono, “like/ as his/its lord, master,” (prep, n ms, 3ms pronom)	v’im, “and/ but/ so/ or if, whether,” (conj)
יקראו	לבעל	הבית	בעל זבוב	עד	כמה	
yikre’u, “they will call,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	l’ba’al, “to/ for/ belonging to (the) owner, master, husband, spouse,” (prep, n ms)	ha’bayit, “the house,” (n ms)	Ba’al Zebub, Beelzebub (name)	ad, “by, as long as, when, as far as, until,” (prep)	k’ma, “how much, how many,” (adv)	
לבני	הבית:					
l’benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr)	ha’bayit, “the house,” (n ms)					

Interlinear Chart

Chapter 10:26



לכן אל יראו מהם דבר מכוסה לא יש דבר מכוסה שלא יתגלה ולא נסתר שלא ידע:
Hebrew Transcription

Translation: “Therefore, don’t fear them. **For there is no** concealed **thing** that will not be revealed, nor hidden that will not be made known.”

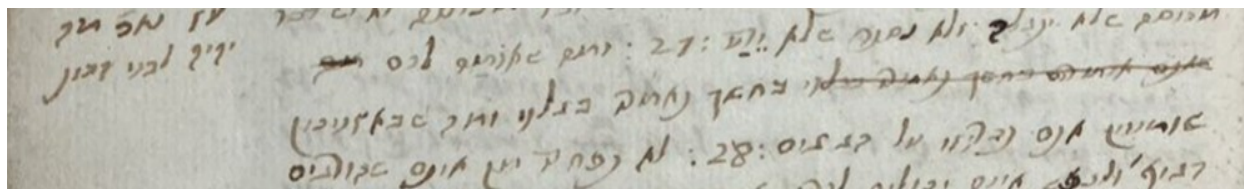
The Scriptures: “Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known.”

Aramaic: Therefore, don’t be afraid of them, for, there isn’t anything that is covered, that will not be revealed, and that is hidden, that will not be made known.

לכן	אל	יראו	מהם	דבר	מכוסה	לא
lachen, “therefore, so,” (adv)	al, “not, don’t” (neg part)	yir’u, (to men) “fear!” (v. Pa’al/Qal, imp, 2mp)	mehem, “from/ of them,” (prep, 3mp pronom)	dvar, “thing, word, matter,” (n ms)	mechusa, “I am/ you (ms) are/ he/it is covered,” (v. Pu’al, act part, ms)	lo, “no/not,” (neg part)
יש	דבר	מכוסה	שלא	יתגלה	ולא	נסתר
yesh, “there is, there exists,” (part)	dvar, “thing, word, matter,” (n ms)	mechusa, “I am? you (ms) are/ he/it is covered,” (v. Pi’el, act part, ms)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yitgale, “he/it will be revealed,” (v. Hit’pael, yiqtol, fut, 3ms)	ve’lo, “and/ but/ so/ or no, not, neither,” (neg part)	nistar, “hidden, concealed,” (adj ms)
שלא	ידע:					
she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yuda, “he/it will be made known,” (v. Huf’al, yiqtol, fut, 3ms)					

Interlinear Chart

Chapter 10:27



ומה שאומר לכם בחשך תאמרו בגלוי ומה שבאזניכון שומעין אתם תכריזו על הגגים:
Hebrew Transcription

Translation: “And what I say to you in darkness, you are to **say openly**. And what **your ears hear**, you are to proclaim on the rooftops!”²⁵

The Scriptures: “What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.”

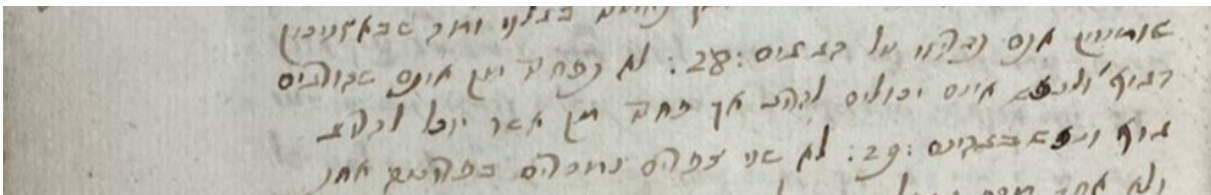
Aramaic: Anything I say unto you in kheshuka {darkness}, you are to Declare it in the nahiya {the light}, and anything that you hear in your ears, you are to Proclaim upon the rooftops.

ומה	בגלוי	תאמרו	בחשך	לכם	שאומר	ומה
u'mah, “and/ but/ so/ or what?” (pron)	b'galuy, “in/ with/ by (the) open, revealed, manifest,” (prep, adj ms)	tomru, “you (mp) will say,” (v. Pa'al/ Qal, yiqtol, fut, 2mp)	b'choshech, “in/ with/ by (the) darkness,” (prep, n ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she'omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa'al/Qal, act part, ms)	u'mah, “and/ but/ so/ or what?” (inter part)
	הגגים:	על	תכריזו	אתם	שומעים	שבאזניכון
	ha'gagim, “the roofs,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	tachrizu, “you (ms) will announce,” (v. Hifil, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	she'om'im, “we/ you (mp)/ they hear,” (v. Pa'al/Qal, act part, mp)	she'b'oznaykon, “that/ which/ who/ whom in/ with/ by your ears,” (rel part, prep, n fp, Ar. 2mp pronom) Aramaism

Interlinear Chart

²⁵ This verse shows a clear integration of Mishnaic Hebrew syntax with dialectal hybrid features. The term בגלוי (*ba-galui*, “in the open” or “publicly”) functions as an adverbial phrase—a usage highly characteristic of Mishnaic prose that supplants Classical Biblical idioms like *l'eini chol* (“in the eyes of all”). Additionally, the compound word שבאזניכון (*she-be-ozneichon*, “which in your ears”) exhibits a notable linguistic blend, combining the Mishnaic relative prefix ש (*she-*) and a Hebrew noun with the Aramaic plural masculine possessive suffix יכון (*-chon*). This consistent use of hybrid pronominal suffixes directly on Hebrew bases highlights the cross-pollination of Hebrew and Aramaic typical of specific regional text traditions.

Chapter 10:28



לא תפחדו מן אותם שהורגים הגוף ולנפש אינם יכולים להרוג אך פחדו מן אשר יוכל להרוג גוף ונפש בגהינם:

Hebrew Transcription

Translation: “And you will not fear those who kill the body but are not able to kill the soul.²⁶ But be afraid of the One who is able to **kill** the body and soul in Gehinnom (Gehenna).”

The Scriptures: “And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in GěHinnom.”

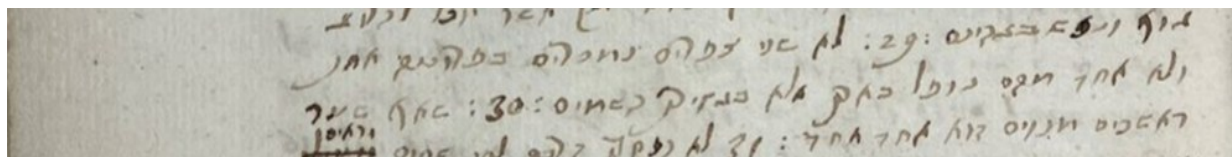
Aramaic: And don't be afraid of those who kill the phagra {the body}, but are not able to kill the naphsha {the soul}, but especially be afraid of the One who is able to destroy the naphsha {the soul}, and the phagra {the body}, in Gihana {Gehenna}.

לֹא	תַּפְחָדוּ	מִן	אוֹתָם	שֶׁהוֹרְגִים	הַגּוּף	וְלִנְפֶשׁ
lo, “not, no” (neg part)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	min, “from, of,” (prep)	otam, “them,” (DO marker, 3mp pron)	she’horgim, “that/ which/ who/ whom we/ you (mp)/ they will kill,” (rel part, v. Pa’al/Qal, act part, mp)	ha’guf, “the body,” (n ms)	v’l’nefesh, “and/ but/ so/ or to/ for/ belonging to (the) soul,” (prep, n fs)
אֵינָם	יְכוּלִים	לְהָרוֹג	אֵךְ	פָּחַדוּ	מִן	אֲשֶׁר
einam, “they are not,” (part, 3mp pronom)	yecholim, “we/ you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	laharog, “to kill,” (v. Pa’al/Qal, inf constr)	ach, “but, yet, however,” (conj)	pachdu! (to men) “be afraid!” (v. Pa’al/Qal, imp, 2mp)	min, “from, of,” (prep)	asher, “that/ which/ who/ whom,” (rel part)
יֹכֵל	לְהָרוֹג	גּוּף	וְנֶפֶשׁ	בְּגֵהִינָם:		
yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	laharog, “to kill,” (v. Pa’al/Qal, inf constr)	guf, “body,” (n ms)	v’nefesh, “and/ but/ so/ or soul,” (n fs)	b’gehinnom, “in/ with/ by (the) gehinnom,” (prep, n ms)		

Interlinear Chart

²⁶ See Isaiah 8:12-13, Isaiah 51:12-13, Jeremiah 1:8, 1 Peter 3:14.

Chapter 10:29



לא שני צפרים נמכרים בפרוטה אחת ולא אחד מהם נופל בארץ אלא בגזירת השמים:
Hebrew Transcription

Translation: “Are not two birds sold for one **prutah**-coin? And not one of them falls to the **earth** except **by the decree of the heavens**,”²⁷

The Scriptures: “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.”

Aramaic: Are not two sephriyn {sparrows} sold for a basar {a small coin, equal to three farthings}, and without Your Father, not one from them falls upon the ground.

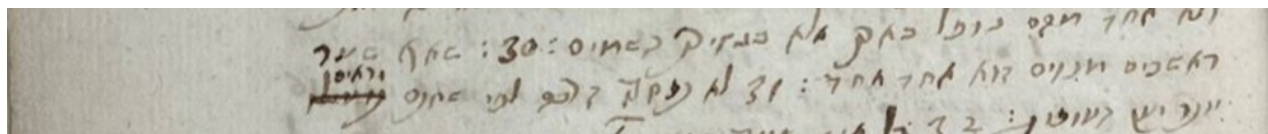
לא	שני	צפרים	נמכרים	בפרוטה	אחת	ולא
lo, “no/not,” (neg part)	shenei, “two,” (card num)	tziporim, “birds,” (n mp)	nimkarim, “we/ you (mp)/ they are sold,” (v. Nif’al, pssv part, mp)	b’peruta(h), “in/ with/ by (the) perutah, small coin,” (prep, Ar. n fs) Aramaism	echat, “one,” (card num, fs)	v’lo, “and/ but/ so/ or no, not,” (neg part)

אחד	מהם	נופל	בארץ	אלא	בגזירת	השמים:
echad, “one,” (card num)	mehem, “from/ of them,” (prep, 3mp pronom)	nofel, “I/ you (ms)/ he/it falls,” (v. Pa’al/Qal, act part, ms)	ba’eret, “in/ with/ by/ with/ by (the) earth,” (prep, n fs)	ela, “but, however, only, (conj)	b’gizrat, “in/ with/ by (the) decree,” (prep, Ar. n fs constr) Aramaism	ha’mayim, “the heavens,” (n mp)

Interlinear Chart

²⁷ This verse replaces standard Greek-derived monetary and theological terms with two definitive Mishnaic Hebrew idioms. First, it uses the term פרוטה (prutah), the smallest denomination of copper currency in circulation during the Second Temple period and the standard baseline for monetary transactions and legal valuations throughout the *Mishnah*. Second, the text replaces the phrase “apart from your Father” with the intensely Rabbinic idiom בגזירת השמים (*bi-gzirat ha-shamayim*, “by the decree of heaven”). The noun *gzirah* (“decree” or “ordinance”) paired with *ha-shamayim*—a traditional Mishnaic metonym used to avoid pronouncing the divine name—firmly frames the theological concept of individual divine providence within the linguistic and legal framework of early Rabbinic literature.

Chapter 10:30



שֶׁאֵף שֶׁעַר רֹאשִׁים מְנוּיִם הוּא אֶחָד אֶחָד:

Hebrew Transcription

Translation: “for even the **hair** on your head is numbered **one by one**.”

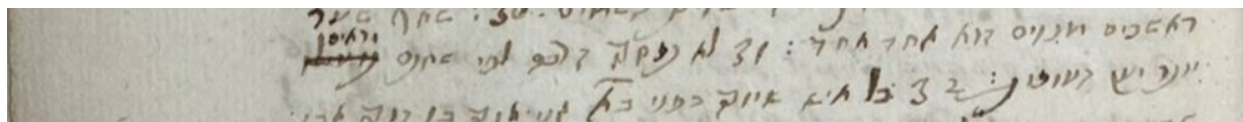
The Scriptures: “And even the hairs of your head are all numbered.”

Aramaic: But of you, even all the mene d'rishkun {the hairs of your head} are numbered.

שֶׁאֵף	שֶׁעַר	רֹאשִׁים	מְנוּיִם	הוּא	אֶחָד	אֶחָד:
she'af, “that/ which/ who/ whom also, even, too,” (rel part, adv)	se'ar, “hair,” (n ms)	roschem, “your (mp) head,” (n ms, 2mp pronom)	menuu'im, “nominations, appointment,” (n mp)	hu, “he/it,” (3ms pron)	echad, “one,” (card num)	echad, “one,” (card num)

Interlinear Chart

Chapter 10:31



לא תפחדו הרבה לפי שאתם וראים יותר יען העופות:

Hebrew Transcription

Translation: “You shall not be very fearful, because you are **much greater** than the birds.”

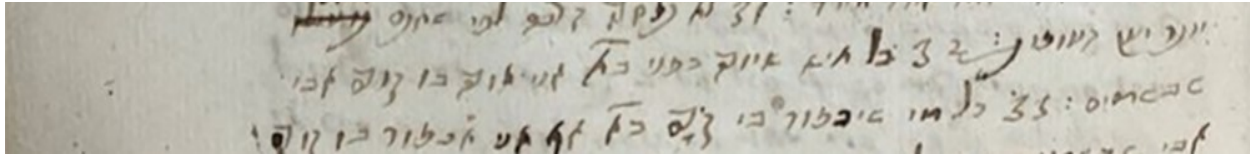
The Scriptures: “So do not fear, you are worth more than many sparrows.”

Aramaic: Therefore, don’t be afraid, you are more preferred than many tsephre {sparrows}.

לא	תפחדו	הרבה	לפי	שחתם	וראים	יותר
lo, “no/ not” (part)	tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	harbe, “many, much, a lot,” (adv)	lefi, “according to,” (prep)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pronom)	v’re’iyam, “and/ but/ so/ or we/ you (mp)/ they, those who is greater,” (v. Pa’al/Qal, act part, mp)	yoter, “more, more than,” (adv)
יען	העופות:					
ya’an, “since, because,” (conj)	ha’ofot, “the birds,” (n mp)					

Interlinear Chart

Chapter 10:32



כל איש שיודה בפני בִּיא אני אודה בו קודם אבי שבשמים:

Hebrew Transcription

Translation: “Every man who **acknowledges** before **the sons of man**, I will **acknowledge** him before my Father, who is in the heavens.”

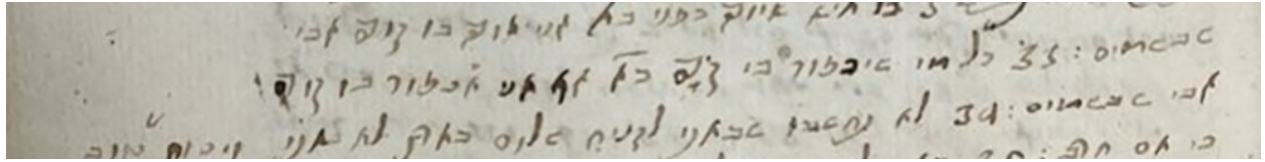
The Scriptures: “Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.”

Aramaic: Every one therefore who will confess Me before the sons of men, I also will confess him before Abi {My Father}, who is in the Shmaya {the Heavens}.

אודה	אני	בִּיא	בפני	שיודה	איש	כל
ode, “I will acknowledge,” (v. Hif’il, yiqtol, fut, 1cs)	ani, “I,” (1cs pron)	benei’adam, “sons of man,” sons: (abbrev, n mp)	bifnay, “in/ with/ by (the) in the face of, before me,” (prep, 1cs pronom)	she’yode, “that/ which/ who/ whom he/it will acknowledge,” (rel part, v. Hif’il, yiqtol, fut, 3ms)	ish, “a man,” (n ms)	kol, “all,” (n ms)
			שבשמים:	אבי	קודם	בו
			she’b’shamyim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	kodem, “before, in front of,” (adj ms)	bo, “in/ with/ by him/it” (prep 3ms pronom)

Interlinear Chart

Chapter 10:33



כל מי שיכפור בי קדם ב'א אף אני אכפור בו קודם אבי שבשמים:
Hebrew Transcription

Translation: “All who deny me before the **sons of man**, I also will deny him before my Father, who is in the heavens.”

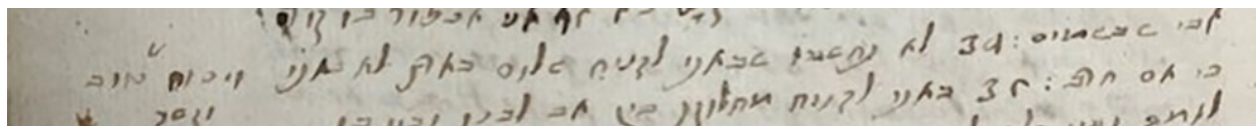
The Scriptures: “But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.”

Aramaic: But, whoever that might deny Me before the sons of men, I also will deny him before My Father, who is in the Shmaya {the Heavens}.

כל	מי	שיכפור	בי	קדם	ב'א	אף
kol, “all,” (n ms)	mi, “who?” (interrog part)	she'yichpor, “that/ which/ who/ whom he/it will deny,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	kadam, “before,” (prep)	benei' adam, abbreviation for “sons of man,” (n mp)	af, “even, also,” (conj)
אני	אכפור	בו	קודם	אבי	שבשמים:	
ani, “I,” (1cs pron)	echpor, “I will deny,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	kodem, “I/ you (ms)/ he/it precede(s),” (v. Pa'al/Qal, act part, ms)	avi, “my father,” (n ms, 1cs pronom)	she'b'shamyim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	

Interlinear Chart

Chapter 10:34



לא תחשבו שבאתי להניח שלום בארץ לא באתי כי אם חרב:
Hebrew Transcription

Translation: “Do not think that I came to bring peace on earth; I have not come but rather a sword,”²⁸

The Scriptures: “Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword,”

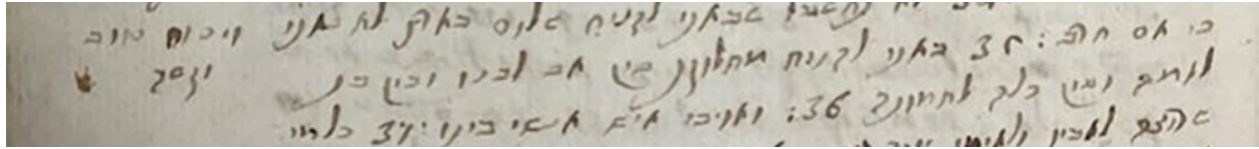
Aramaic: Don’t think that I have come so that I might place shayna {tranquility} in the Ara {the Earth}. I haven’t come to place shayna, but rather, kharba {a sword}.

לא	תחשבו	שבאתי	להניח	שלום	בארץ	לא
lo, “no/ not,” (part)	tachshevu, “you (mp) will think,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	she’bati, “that/ which/ who/ whom I came,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	le’haniach, “to place, put, bring,” (v. Hif’il, inf constr)	shalom, “peace,” (n ms)	b’eretz, “in/ with/ by (the) earth, land,” (prep, n fs)	lo, “no/ not,” (part)
			חרב:			באתי
		im, “if, whether, except, but rather,” (conj)	cherev, “a sword,” (n fs)			bati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

²⁸ See Hebrews 4:12.

Chapter 10:35



באתי להניח מחלוקת בין אב לבנו ובין בת לאמה ובין כלה לחמותה:
Hebrew Transcription

Translation: “I came but to bring division between a father and his son, between a daughter and her mother, and between a daughter-in-law and her mother-in-law,”²⁹

The Scriptures: “for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –“

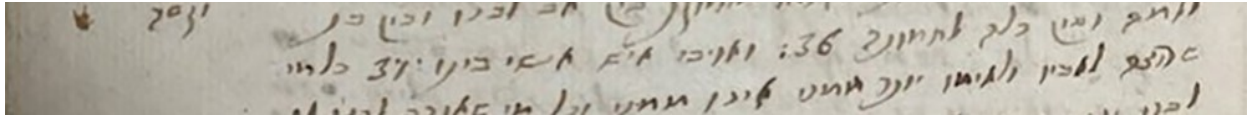
Aramaic: For, I have come that I might divide a gabra {a man} against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,

באתי	להניח	מחלוקת	בין	אב	לבנו	ובין
bati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs)	le’haniach, “and/ but/ so/ or to place, bring, put,” (v. Hif’il, inf constr)	macholukat-, “from/ of (the) distribution, division of,” (prep, n fs constr)	ben, “between, amongst,” (prep)	av, “father,” (n ms)	l’bno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)	u’ben, “and/ but/ so/ or between, amongst,” (prep)
בת	לאמה	ובין	כלה	לחמותה:		
bat, “daughter,” (n fs)	l’imah, “to/ for/ belonging to her/its mother,” (prep, n fs, 3fs pronom)	ben, “between, amongst,” (prep)	kala, “bride, daughter-in-law,” (n fs)	l’chamota, “to/ for/ belonging to her/its mother-in-law,” (prep, n fs, 3fs pronom)		

Interlinear Chart

²⁹ See Micah 7:6.

Chapter 10:36



ואויבי איש אנשי ביתו:

Hebrew Transcription

Translation: “and the enemies of a man are people of his house.”³⁰

The Scriptures: “and a man’s enemies are those of his own household.”

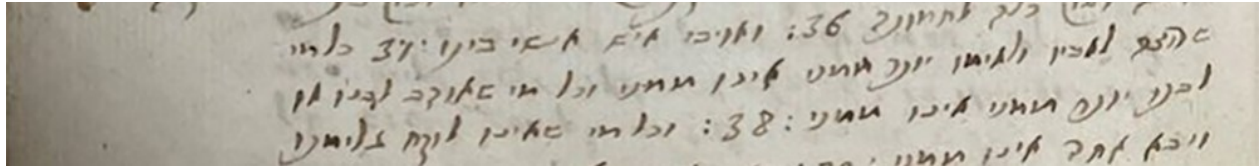
Aramaic: And the enemies of a gabra {a man} will be his house sons.

			ביתו:	אנשי	איש	ואויבי
			beito, “his/its house, household,” (n ms, 3ms pronom)	anashei, “men of,” (n mp constr)	ish, “a man,” (n ms)	v’oyvei, “and/ but/ so/ or enemies of,” (n mp, constr)

Interlinear Chart

³⁰ See Micah 7:6.

Chapter 10:37



כל מי שרוצה לאביו ולאִימו יותר ממני אינו ממנו וכל מי שאוהב לבנו או לבתו יותר ממני אינו ממני:
Hebrew Transcription

Translation: “All who **want his** father or his mother more than me, he is not of me. And all who love his son or daughter more than me, he is not of me.”

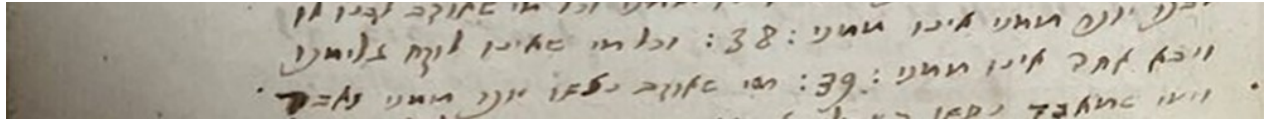
The Scriptures: “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”

Aramaic: The one who loves aba {father} or ema {mother} more than Me, isn’t joined to Me, and the one who loves bra {son} or bartha {daughter} more than Me, isn’t joined to Me,

כל	מי	שרוצה	לאביו	ולאימו	יותר	ממני
kol, “all of, all, every,” (n ms)	mi, “who?” (interrog part)	she’rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)	l’aviv, lamed DO marker, “his/its father,” (DO marker, n ms, 3ms pronom) 2nd Temple	v’l’imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom)	yoter, “more, more than,” (adv)	mimeni, “of/ from me,” (prep, 1cs pronom)
אינו	ממני	וכל	מי	שאוהב	לבנו	או
eino, “he/it is not,” (part, 3ms pronom)	mimeni, “of/ from him,” (prep, 3ms pronom)	v’kol, “and/ but/ so/ or all,” (n ms)	mi, “who?” (interrog part)	she’ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	l’bno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)	o, “or” (conj)
לבתו	יותר	ממני	אינו	ממני:		
l’bito, “to/ for/ belonging to his/its daughter,” (prep, n fs, 3ms pronom)	yoter, “more, more than,” (adv)	mimeni, “from/ of me,” (prep, 1 cs pronom)	eino, “he/it is not,” (part, 3ms pronom)	mimeni, “from/ of me,” (prep, 1 cs pronom)		

Interlinear Chart

Chapter 10:38



וכל מי שאינו לוקח צלימתו ויבא אחרי אינו ממני:

Hebrew Transcription

Translation: “And all who do not take up his **cross** and follow me, he is not **of** me.”³¹

The Scriptures: “And he who does not take up his stake and follow after Me is not worthy of Me.”

Aramaic: and everyone who doesn’t take up zaqiypheh {his cross} and follows Me, isn’t joined to Me.

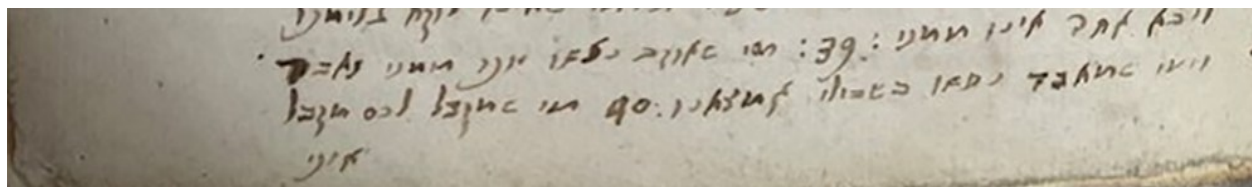
אחרי	ויבא	צלימתו ³²	לוקח	שאינו	מי	וכל
acharay, “after, follow me,” (prep, 1cs pronom)	v’yavo, “and/ but/ so/ or he/it will come,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	tzlamto. “his/its cross,” (n ms, 3ms pronom)	lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	mi, “who?” (interrog part)	v’kol, “and/ but/ so/ or all,” (n ms)
					ממני:	אינו
					mimeni, “from/ of me,” (prep, 1 cs pronom)	eino, “he/it is not,” (part, 3ms pronom)

Interlinear Chart

³¹ This verse contains exceptional philological features and textual variants distinct from standard versions. The word צלימתו (*tzlimato*, “his cross”) represents a highly unusual, localized noun form likely influenced by the Aramaic *tzaliva* or a regional variation of the Hebrew root צ-ל-ב (*tz-l-v*, “to crucify”). Furthermore, the text continues its consistent departure from standard Greek-derived traditions by utilizing the phrase אינו ממני (“is not of me” or “is not from me”) instead of “is not worthy of me.”

³² This Hebrew word is spelled incorrectly. Should be spelled as צֶלָבָיו (*tzelavav*) “his/its cross.” The root of this word “cross” is צָלַב (*tzlav*).

Chapter 10:39



מי שאוהב נפשו יותה ממני נאבד ומי שמאבד נפשו בשבילי אמצאנו:

Hebrew Transcription

Translation: “Whoever loves his **soul more than me** will lose it. And whoever **destroys** his soul because of me **will find it**.”³³

The Scriptures: “He who has found his life shall lose it, and he that has lost his life for My sake shall find it.”

Aramaic: The one who has found naphsheh {his soul}, will lose her, and the one who loses naphsheh {his soul}, on account of Me, will find her.

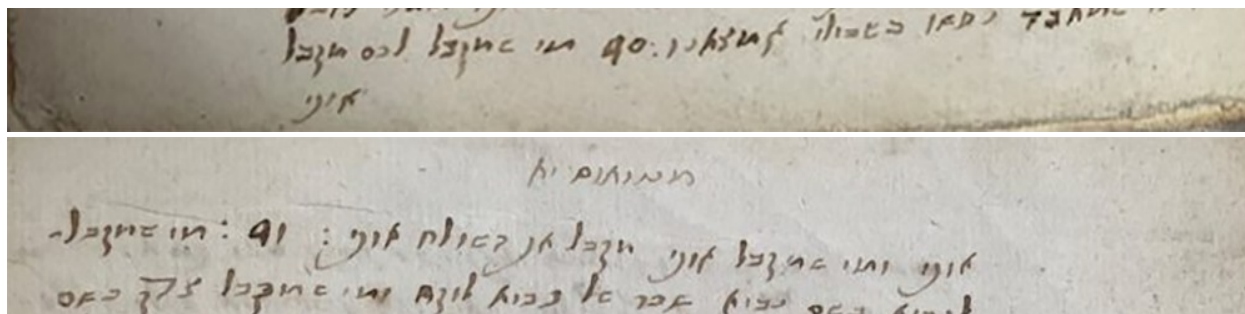
מי	שאוהב	נפשו	יותה ³⁴	ממני	נאבד	ומי
mi, “who?” (interrog part)	she’ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	nafsho, “his/its soul,” (n fs, 3ms pronom)	yoteh, “I/ you (ms)/ he/it is/are,” (defective spelling)	mimeni, “from/ of me,” (prep, 1 cs pronom)	ne’evad, “I am/ you (ms) are/ he/it is lost,” (v. Nif’al, pssv part, ms)	u’mi, “and/ but/ so/ or who,” (inter part)
שמאבד	נפשו	בשבילי	אמצאנו:			
she’mo’ovad, “that/ which/ who/ whom I am/ you (ms) are/ he/it is destroy(s),” (rel part, v. Hif’il, act part, ms)	nafsho, “his/its soul,” (n fs, 3ms pronom)	bishvili, “for/ because of me,” (prep) Mishnaic	emtza’enuh, “I will find him/it,” (v. Pa’al/Qal, yiqtol, fut, 1cs, 3ms pronom)			

Interlinear Chart

³³ The Hebrew text shows clear signs of Mishnaic (Rabbinic) Hebrew rather than Classical Biblical Hebrew. It uses the phrase מי (mi she- / "whoever") to introduce hypothetical conditions, a common Mishnaic formula that replaces the biblical אשר (asher). The vocabulary includes בשבילי (bi-shvili / "for my sake"), an idiom from the Second Temple and Rabbinic periods; biblical authors would more likely say למעני (lema’ani) or בעבורי (ba’avuri). Additionally, the use of active participles like אוהב (ohev / "loving") and מאבד (me’oved / "losing") to express general truths reflects the Mishnaic tendency to use the present tense for ongoing or conditional actions.

³⁴ This word has a defective spelling, but appears to be a Pa’al/Qal active participle. Possibly the word “to be.”

Chapter 10:40



מי שמקבל לכם מקבל אותי ומי שמקבל אותי מקבל את השולח אותי:

Hebrew Transcription

Translation: “Whoever receives you, receives me. And whoever receives me, receives the One who sent me.”

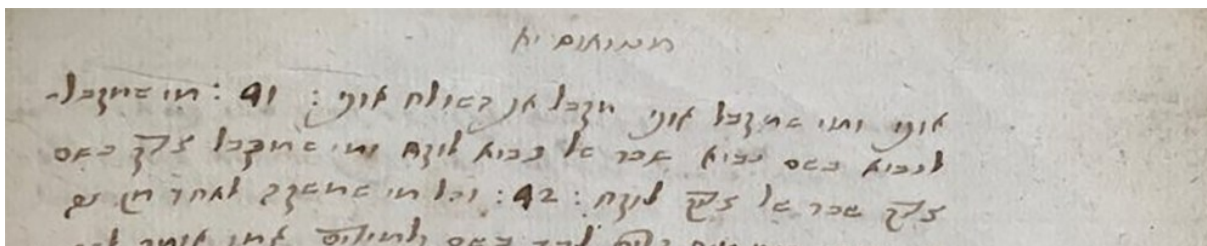
The Scriptures: “He who receives you receives Me, and he who receives Me receives Him who sent Me.”

Aramaic: The one who receives you, receives Me, and the one who receives Me, receives The One who has sent Me.

מי	שםקבל	לכם	מקבל	אותי	ומי	שםקבל
mi, “who?” (inter part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	oti, “me,” (DO marker, 1cs pron)	u’mi, “and/ but/ so/ or who,” (interrog part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)
אותי	מקבל	את	השולח	אותי:		
oti, “me,” (DO marker, 1cs pron)	mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	et, (DO marker)	h’sholeach, “the/that I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)	oti, “me,” (DO marker, 1cs pron)		

Interlinear Chart

Chapter 10:41



מי שמקבל לנביא בשם נביא שכר של נביא לוקח ומי שמקבל צדיק בשם צדיק שכר של הצדיק לוקח:

Hebrew Transcription

Translation: “Whoever receives a prophet in the name of a prophet, takes a reward of a prophet. And whoever receives the righteous one in the name of a righteous one takes a reward of the righteous.”

The Scriptures: “He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one’s reward.”

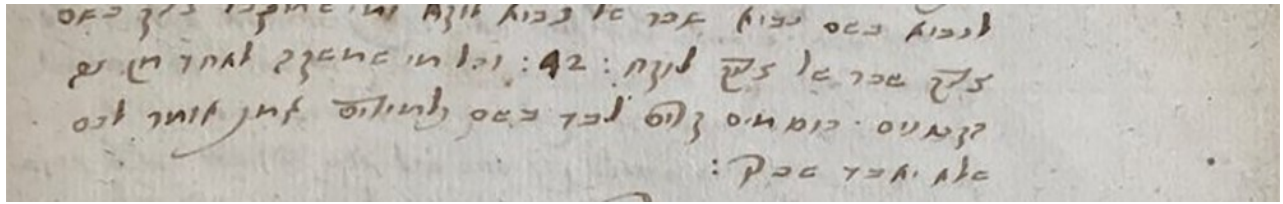
Aramaic: The one who receives a Nabiya {a Prophet} in a Prophet’s name, receives the reward of a Nabiya {a Prophet}. And the one who receives a Zadiyqa {a Righteous man} in the name of a Zadiyqa {a Righteous man}, receives the reward of a Zadiyqa {a Righteous man}.

מי	שמקבל	לנביא	בשם	נביא	שכר	של
mi, “who?” (inter part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	l’navi, “to/ for/ belonging to prophet,” (prep, n ms)	b’shem, “in/ with/ by (the) name,” (prep, n ms)	navi, “prophet,” (n ms)	sachar, “reward, payment, wage, hire,” (n ms)	shel, “to, for, of, belonging to,” (prep)
נביא	לוקח	ומי	שמקבל	צדיק	בשם	צדיק
navi, “prophet,” (n ms)	lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	u’mi, “and/ but/ so/ or who,” (interrog part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	tzadik, “righteous,” (adj ms)	b’shem, “in/ with/ by (the) name,” (prep, n ms)	tzadik, “righteous,” (adj ms)

			לוקח:	הצדיק	של	שכר
			lokeach, “I/ you (ms)/ he/it take(s),” (v. Pa’al/Qal, act part, ms)	ha’tzadik, “the righteous,” (adj ms)	shel, “to, for, of, belonging to,” (prep)	sacar, “reward, payment, wage, hire,” (n ms)

Interlinear Chart

Chapter 10:42



וכל מי שמשקה לאחד מן זה הקטנים כוסמים קרים לבד בשם תלמידים אמת אומר לכם שלא יאבד שכרו:

Hebrew Transcription

Translation: “And all who give drink to one of the little ones, a glass of cold water only, in the name of the **talmidim (disciples)**. Truth, I say to you that he will not lose his reward.”³⁵

The Scriptures: “And whoever gives one of these little ones a cup of cold water only in the name of a taught one, truly, I say to you, he shall by no means lose his reward.”

Aramaic: And anyone who gives only a kasa d'qariyre {a cup that is cold, i.e. a refreshing drink} unto one of these little ones in the name of a Talmiyda {a Disciple}, truly I say unto you, that he will not lose his reward.

הקטנים	זה	מן	לאחד	שמשקה	מי	וכל
ha'kevanim, “the least, small,” (adj mp)	ze, “this,” (pron, ms)	min, “from, of,” (prep)	l'echad, “to/ for/ belonging to one,” (prep, card num)	she'mashke, “that/ which/ whom/ who I/ you (ms)/ he/it gives drink,” (rel part, v. Hif'il, act part ms)	mi, “who?” (inter part)	v'kol, “and/ but/ so/ or all,” (prep, n ms)
אומר	אמת	תלמידים	בשם	לבד	קרים ³⁶	כוסמים
omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	emet, “truth,” (n fs)	talmidim, “students, disciples,” (n mp)	b'shem, “in/ with/ by (the) name,” (prep, n ms)	levad, “alone, by itself, this only, except,” (adv)	karim, “cold, cool, cool water,” (adj mp)	kosam, “their glass, cup,” (n fs, 3mp pronom)

³⁵ See Hebrews 6:10.

³⁶ See Jeremiah 18:14.

			שכרו:	יאבד	שלא	לכם
			s'charo, "his/its reward, payment, wage," (n ms, 3ms pronom)	ye'abed, "he/it will lose," (v. Pa'al/Qal, yiqtol, fut, 3ms)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

Interlinear Chart
