

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eleven

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 Eleven

Cambridge MS Oo.1.32 English Translation

Janice F. Baca

Hebrew Translator

Published June 1, 2025

Copyright © 2025 by Janice F.
Baca

All rights reserved.

Independently Published

Hondo, Texas 78861

©2025 by Janice F. Baca

All Rights Reserved. Published June 1, 2025

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

For information contact:

LivingScroll.org

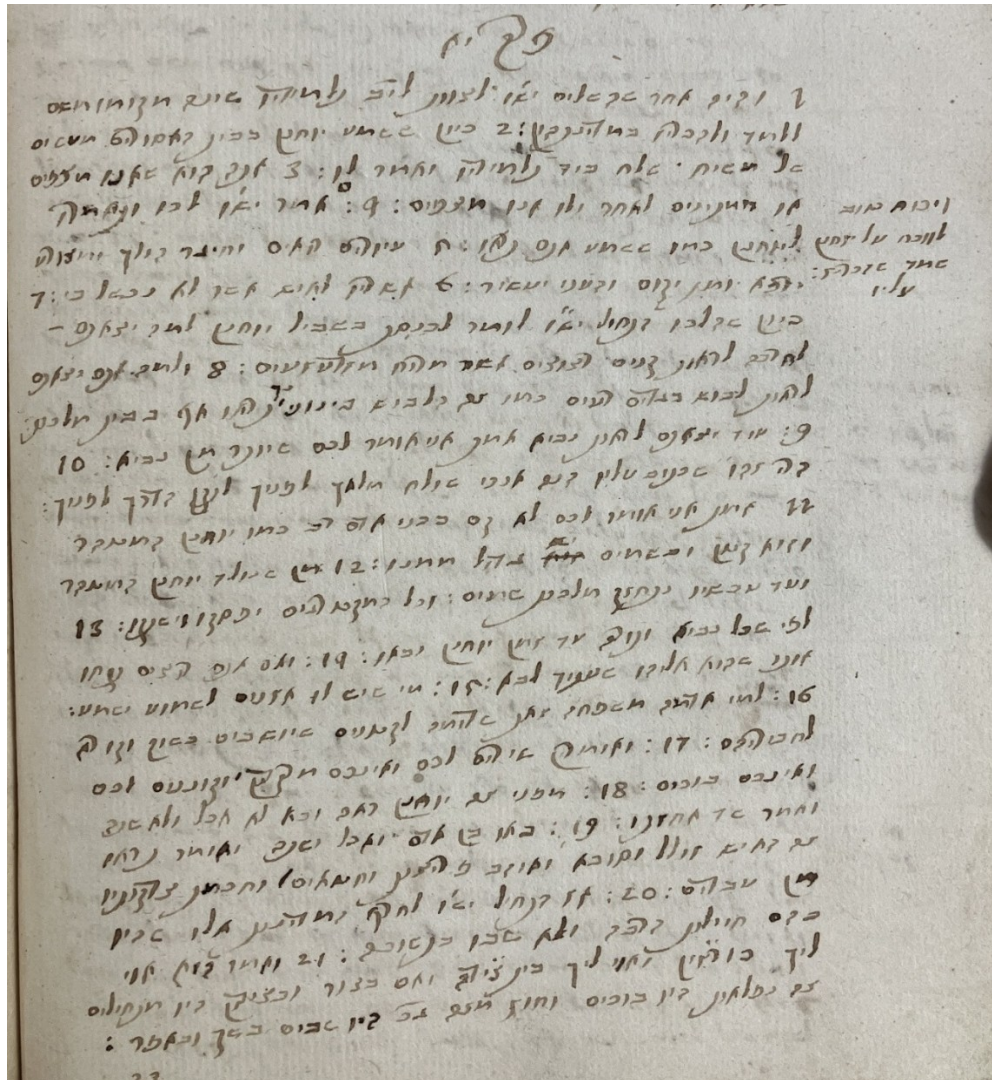
The Scriptures 2009 contains the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca and the Project Truth Ministries Team. Copyright ©2025. All rights reserved.

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

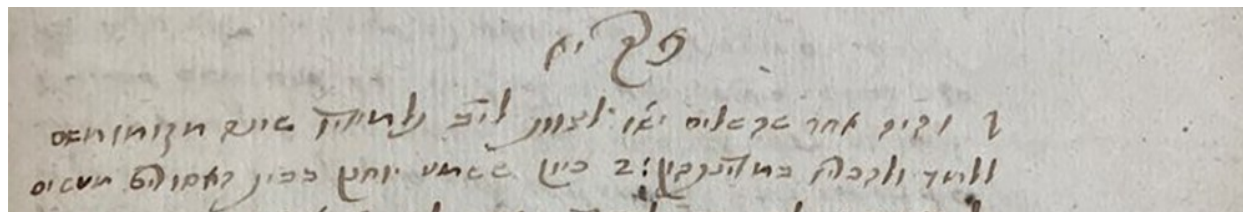
All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located at the Cambridge University Library, part of the "Ktiv" Project, The National Library of Israel.¹

¹ Digitized version of the MS Oo.1.32 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Hebrew Matthew Chapter 11



Chapter 11:1



והיה אחר שהשלים ישו לצוות לייב תלמידיו שונה מקומו משם ללמד ולהכריז במדינתהון:

Hebrew Transcription

Translation: And it came to be after Yeshua **completed commanding** his twelve talmidim (disciples), He **changed his location** from there to teach and proclaim in their **provinces**.²

The Scriptures: And it came to be, when יהושע ended instructing His twelve taught ones, that He set out from there to teach and to proclaim in their cities.

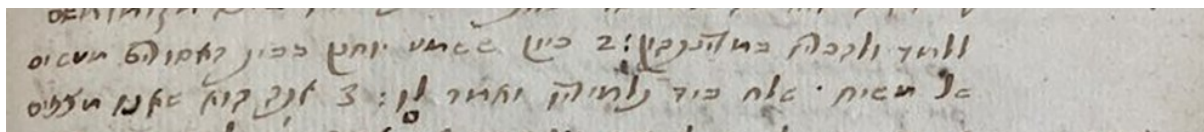
Aramaic: And it happened that when Eshu {Yeshua} had finished commanding His Twelve Disciples, He departed from there to Teach and to Proclaim in their cities.

והיה	אחר	שהשלים	ישו	לצוות	לייב	תלמידיו
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	achar, "after," (prep)	she'hislim, "that/ which/ who/ whom he/it completed," (rel part, v. Hif'il, qatal, past, 3ms)	yesu, "Yeshua," (name)	letavot, "to order, to command," (v. Pi'el, inf constr)	l'v, "from/ to/ by/ for (the) twelve," (prep, card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)
שונה	מקומו	משם	ללמד	ולהכריז	במדינתהון:	
shoneh, "I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)	mekomo, "his/its location," (n ms, 3ms pronom)	me'sham, "from/ of there," (prep, adv)	lelamod, "to teach, tutor," (v. Pi'el, inf constr)	lehachriz, "and/ but/ so/ or to announce, declare," (v. Hif'il, inf constr)	b'midinot'hon, "in/ with/ by their province, region, state," (prep, n fs) Aramaism	

Interlinear Chart

² This passage contains several distinct Mishnaic and post-biblical features. Syntactically, it replaces the biblical relative pronoun *asher* with the characteristic Rabbinic subordinating prefix *she-* (שֶׁ) in *she-hishlim* (שהשלים). The vocabulary includes the active *Hif'il* verb *le-hachriz* (להכריז, "to proclaim/herald") and the noun *medinah* (מדינה), which here carries its post-biblical meaning of "city" rather than "province." Idiomatically, the expression *shunah mekomó* (שינה מקומו, "he changed his location") uses a passive construction typical of Talmudic phrasing about changes in physical setting. Finally, the text blends in an Aramaic dialect layer by using the third-person plural pronominal suffix *-hon* (הון, "their") instead of the standard Hebrew *-hem*.

Chapter 11:2



כיון ששמע יוחנן בבית האסורים מעשים של משיח שלח ביד תלמידיו ואמר לו:

Hebrew Transcription

Translation: When Yochanan (John) heard in the **prison house** about the works of the Messiah, he sent by the hand of his talmidim (students) and said to him,³

The Scriptures: And when Yohanan had heard in the prison of the works of Messiah, he sent two of his taught ones,

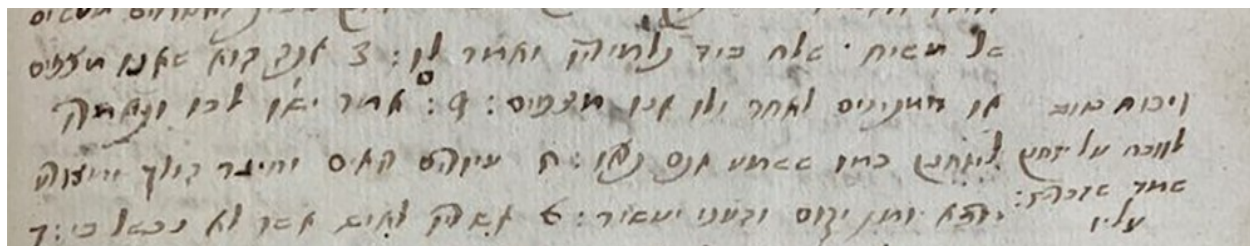
Aramaic: Now, when Yukhanan {John} heard in the house of the prisoners, the works of Meshikha {The Anointed One}, he sent {i.e. sent a message} by means of his Disciples,

כיון	שמע	יוחנן	בבית	האסורים	מעשים	של
keivan, "because, as soon as, since," (conj)	she'shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yochanan, John (name)	b'bayit, "in/ with/ by the house," (prep, n ms)	ha'a'sur'im "the we/ you (mp)/ they, those bound, imprisoned," (n mp)	me'asim, "works, deeds," (n mp)	shel, "of, belonging to," (prep)
משיח	שלח	ביד	תלמידיו	ואמר	לו:	
mashiach, Messiah," (n ms)	shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	b' yad, "in/ with/ by (the) hand," (prep, n ms)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	

Interlinear Chart

³ This verse heavily relies on Rabbinic Hebrew structure. It opens with the quintessential Mishnaic temporal conjunction כיון (kevan she-, "once / since / when"), which is entirely absent from Biblical Hebrew. Additionally, instead of using a biblical construct chain or possessive suffix to link the deeds to Christ, the text uses the modern analytic possessive particle של (shel, "of"), which is the standard way to show possession in Mishnaic and Modern Hebrew.

Chapter 11:3



אתה הוא שאנו מצפים או ממתינים לאחר ולו אנו מצפים:
Hebrew Transcription

Translation: “Are you he whom we are expecting, or do we wait for another and expect *him*?”

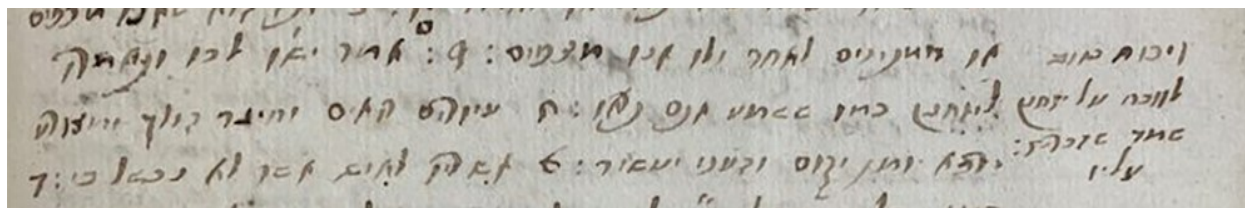
The Scriptures: and said to Him, “Are You the Coming One, or do we look for another?”

Aramaic: and said unto Him, “Are you He, that One who comes, or for another are we to be looking?”

אתה	הוא	שאנו	מצפים	או	ממתינים	לאחר
atah, “you,” (2 ms pron)	hu, “he/it,” (pron)	she’anu, “that/ which/ who/ whom we,” (rel clause, 1cp pronom)	metzapim, “I/ you (ms)/ he/it expect(s),” (v. Pi’el, act part, ms)	o, “or,” (conj)	mamtinim, “we/ you (mp)/ they, those who wait,” (v. Hif’il, act part, mp)	I’achar, (lamed DO marker) another,” (DO marker, prep) 2nd Temple
ולו	אנו	מצפים:				
v’ lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	anu, “we,” (1cp pron)	metzapim, “I/ you (ms)/ he/it expect(s),” (v. Pi’el, act part, ms)				

Interlinear Chart

Chapter 11:4



אמר ישו לכו ותאמרו ליוחנן כמו ששמע אתם תראו:

Hebrew Transcription

Translation: Yeshua **said**, “Go to Yochanan (John) **and say**, “Such as you heard, you will see.”

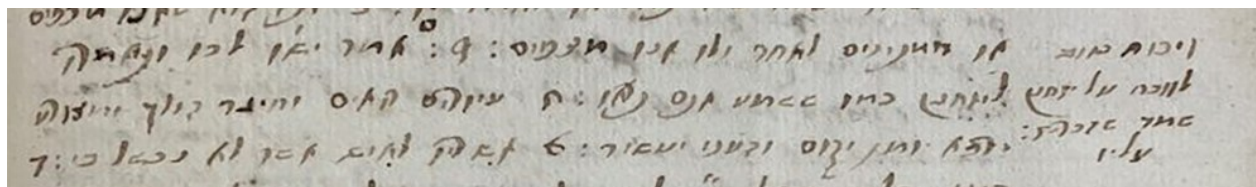
The Scriptures: And יהושע answering, said to them, “Go, report to Yohanan what you hear and see:

Aramaic: Eshu {Yeshua} answered and said unto them, “Go relate unto Yukhanan {John} that which you are hearing and seeing.

אמר	ישו	לכו	ותאמרו	ליוחנן	כמו	ששמע
amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	yeshu, “Yeshua,” (name)	l’chu, (to men) “go!” (v. Pa’al/Qal, imp, 2ms)	v’tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa’al/Qal, yiqtol, 2mp)	l’yochanan, “to/ for/ belonging to John,” (prep, name)	kmo, “like/ as, similarly to, such as,” (prep)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)
אתם	תראו:					
atem, “you (mp),” (2mp pron)	tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)					

Interlinear Chart

Chapter 11:5



עוירים רואים וחיגר הולך ומצורע ירפא ומת יקום והעני יעשור:

Hebrew Transcription

Translation: “The blind **see**, and the lame walk, the leper is **healed**, the dead rise, and the poor are **enriched**.”⁴

The Scriptures: “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.

Aramaic: The samya {The blind ones} are seeing, and the khagiyre {the lame ones} are walking, and the garbe {the lepers} are cleansed, and the kharshe {the deaf ones} are hearing, and the miythe {the dead ones} are rising, and the meskine {the poor ones}; they are given The Hopeful Message!

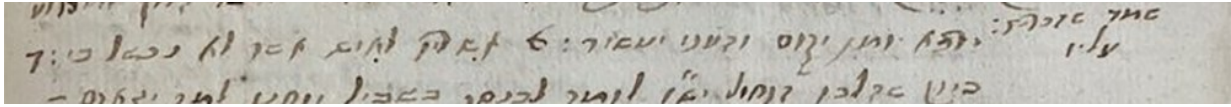
עוירים	רואים	והיגר ⁵	הולך	ומצורע	ירפא	ומת
eivarim, “we/ you (mp)/ they, those blind,” (Ar. v. Pael, act part, mp) Aramaism	ro'im, “we/ you (mp)/ they, those who see,” (v. Pa'al/Qal, act part, mp)	v'higer, “and/ but/ so/ or lame, limp,” (n ms) Mishnaic	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa'al/Qal, act part, ms)	v'metzora, “and/ but/ so/ or leper,” (adj, ms)	yirpa, “he/it will be healed,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'met, “and/ but/ so/ or I/ you (ms)/ he/it die(s),” (v. Pa'al/Qal, act part, ms)
יקום	והעני	יעשור:				
yakum, “he/it will rise, get up,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'ani, “and/ but/ so/ or the poor,” (adj ms)	yashur, “he/it will be enriched,” (v. Hif'il, yiqtol, fut, 3ms)				

Interlinear Chart

⁴ This passage shows features of both Mishnaic and post-biblical Hebrew, especially in its vocabulary and sentence structure. It uses the word *chiger* (חיגר) for a lame person, which is common in Rabbinic literature, instead of the older biblical term *pise'ach* (פסח). The verb *ya'ashor* (יעשור), meaning “to become rich” or “grow wealthy,” also reflects a later style used to describe a change in economic status. The sentence structure includes active participles like *ro'im* (רואים, “see”) and *holech* (הולך, “walks”), which are used as present-tense verbs. This is typical of Mishnaic Hebrew and is different from the verb systems found in biblical Hebrew. See Isaiah 26:19, 29:18, 35:5-6, 61:1.

⁵ This word is first found in the *Mishnah* Peah 8:9.

Chapter 11:6



אשריו לאיש אשר לא נכשל בי:

Hebrew Transcription

Translation: “**Happy** is the man who does not stumble in me.”⁶

The Scriptures: “And blessed is he who does not stumble in Me.”

Aramaic: And happy is the one who will not be offended in Me.”

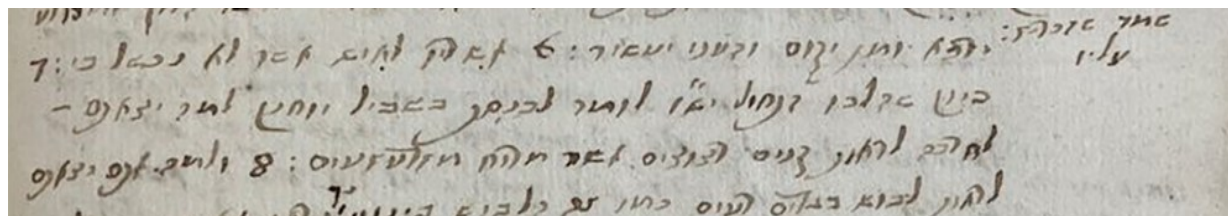
אשריו ⁷	לאיש	אשר	לא	נכשל	בי:	
oshrio, “his/its happiness,” (n ms, 3ms pronom) Aramaism	l’ish, lamed DO marker, “man, mankind,” (DO marker, n ms) 2nd Temple	asher, “that, which, who, whom,” (conj)	lo, “no, ‘not,” (neg part)	nichshal, “I/ you (ms)/ he/it stumble(s),” (v. Nif’al, act part, ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	

Interlinear Chart

⁶ See Proverbs 3:13.

⁷ The added yod appears to be a form of Aramaism.

Chapter 11:7



כיון שהלכו התחיל יש"ו לומר לכנסת בשביל יוחנן למה יצאתם לחרבה לראות קנים רצוצים אשר מרוח מזדעזעים:

Hebrew Transcription

Translation: When they went, Yeshua began to say to the **Kneset (Assembly)**⁸ for Yochanan (John), “Why did you go out to the dry land⁹ to see **broken reeds** that are **shocked** by the wind?”¹⁰

The Scriptures: And as these were going, יהושע began to say to the crowds concerning Yohanan, “What did you go out into the wilderness to see? A reed shaken by the wind?”

Aramaic:

Now, when they had departed, Eshu {Yeshua} began to speak to the crowds concerning Yukhanan {John}, “What did you go out into the wilderness to see? A qanya {a cane/a reed} that from the rukha {the wind/the spirit} is shaken?”

כיון	שהלכו	התחיל	יש"ו	לומר	לכנסת	בשביל
keivan, “because, as soon as, since,” (conj)	she’halchu, “that/ which/ who/ whom they went,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	l’kneset, “to/ for/ belonging to (the) knesets, assembly,” (prep, n fs) 2nd Temple	bishvil, “for, because of,” (conj) Mishnaic
יוחנן	למה	יצאתם	לחרבה	לראות	קנים ¹¹	רצוצים
yochanan, John (name)	l’mah, “why?” (adv)	yetzatem, “you (mp) exited,” (v. Pa’al/Qal, qatal, past, 2mp)	l’charbah, “to/ for/ belonging to dry land, dry ground,” (prep, n fs)	lir’ot, “to see,” (v. Pa’al/Qal, inf)	kanim, “reeds, stalks,” (n mp) Mishnaic	retzutzim, “broken, smashed, fragmented,” (adj mp)

⁸ See footnote Matthew 9:35.

⁹ Meaning, “desert.”

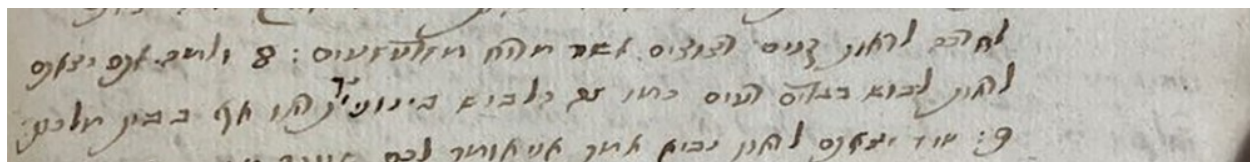
¹⁰ This passage features clear Mishnaic and post-biblical linguistic traits in its syntax and vocabulary. It opens with the characteristic Rabbinic temporal conjunction *kevan she-* (כיון ש-, “when/since”), an idiom entirely absent from classical Biblical prose. Furthermore, the author selects the noun *cheneset* (כנסת) to denote a “crowd” or “assembly” rather than biblical alternatives like *kahal* (קהל) or *edah* (עדה). Idiomatically, the text uses the preposition *bi-shvil* (בשביל) to mean “concerning” or “on account of,” a quintessential Rabbinic construct. Finally, the passive *Hipa’el* participle *mizda’azim* (מזדעזעים, “shaken/trembling”) reflects a post-biblical verbal preference for describing physical agitation.

¹¹ This word is first found in the *Mishnah* Kinnim 1:1.

				מזדעזעים:	מרוח	אשר
				mizda'az'im, "we/ you (mp)/ they, those are shocked," (v. Hit'pael, act part, mp)	m'ruach, "from/ of (the) spirit, wind, breath," (n fs)	asher, "that, which, who, whom," (rel clause)

Interlinear Chart

Chapter 11:8



ולמה אתם יצאתם לראות לבוש בגדים רעים כמו זה הלבוש בינוני וכך זך תראו אף בבית מלכות:

Hebrew Transcription

Translation: “And for what did you go out to see? **As one** clothed in **poor** clothes **like this**, or **one of pristine**? **You will see it even in** a house of royalty.”

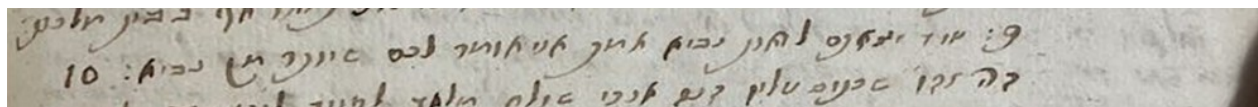
The Scriptures: “But what did you go out to see? A man dressed in soft garments? Look, those wearing soft garments are in the houses of sovereigns.

Aramaic: And if not, what did you go out to see? A man who was wearing soft garments? Behold, those who wear soft *things* are in a King's house.

רעים	בגדים	לבוש	לראות	יצאתם	אתם	ולמה
re'im, “friends, companions,” (n mp)	bgadim, “clothes, piece of clothing,” (n mp)	lavush, “I/ you (ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	lir'ot, “to see,” (v. Pa'al/Qal, inf constr)	yetzatem, “you went out, exited,” (v. Pa'al/Qal, qatal, past, 2mp)	atam, “you (mp),” (2mp pronom)	v'lama, “and/ but/ so/ or why? for what?” (adv)
תראו	זך	וכך	בינוני	הלבוש	זה	כמו
tir'u, “you will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	zach, “clean, pure, pristine,” (adj ms)	v'cach, “and/ but/ so/ or in this way,” (adv)	benoni, “mediocre, medium,” (ad ms)	ha'levush, “the clothing, attire,” (n ms)	ze, “this,” (pron, ms)	k'mo, “like, as, similar to,” (adv, prep)
				מלכות:	בבית	אף
				malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	b'bayit, “in/ with/ by (the) house,” (prep, n ms)	af, “even, also,” (conj)

Interlinear Chart

Chapter 11:9



עוד יצאתם לראות נביא אמת אני אומר לכם שיותר מן נביא:
Hebrew Transcription

Translation: “**Furthermore**, you went out to see a prophet? **Truth** I say to you, that *he is* more than a prophet.”

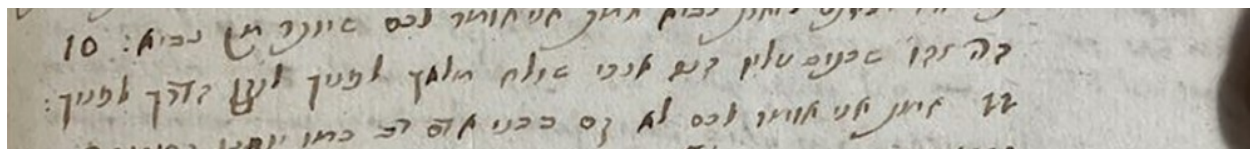
The Scriptures: “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

Aramaic: And if not, what did you go out to see? A Nabiya {a Prophet}? Yes. I say unto you, and more than a Nabiya {a Prophet},

עוד	יצאתם	לראות	נביא	אמת	אני	אומר
od, “yet, still,” (adv)	yetzatem, “you (mp) exited,” (v. Pa'al/Qal, qatal, past, 2mp)	lir'ot, “to see,” (v. Pa'al/Qal, inf)	navi, “prophet,” (n ms)	emet, “truth,” (n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)
לכם	שיותר	מן	נביא:			
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she'yoter, “that/ which/ who/ whom, more, more than,” (rel part, adv)	min, “from/ of,” (prep)	navi, “prophet,” (n ms)			

Interlinear Chart

Chapter 11:10



הרי זהו שכתוב עליו הנה אנכי שולח מלאך לפניך לתקן הדרך לפניך:
Hebrew Transcription

Translation: “Indeed, this is he, whom it is written **of him**, ‘Behold, I send a messenger before you to make straight the way before you.’”¹²

The Scriptures: “For this is he of whom it was written, ‘See, I send My messenger before Your face, who shall prepare Your way before You.’”

Aramaic: for, this is he about whom it is written that, ‘Behold I am sending Malaki {My Messenger} before your face {or, appearance} so that He will prepare the way before you.’

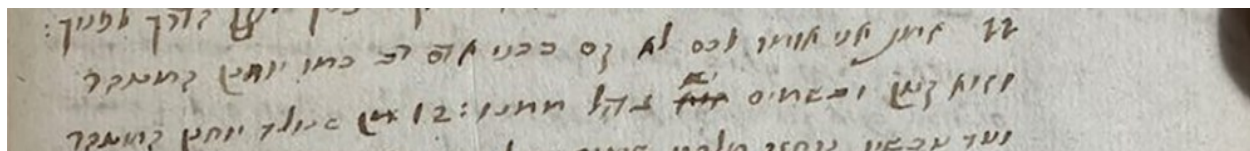
הרי	זהו	שכתוב	עליו	הנה	אנכי ¹³	שולח
harei, “indeed,” (adv)	zahu, “this, this is he/it” (pron) Mishnaic	she’katuv, “that/ which/ who/ whom written,” (adj ms)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	hi’neh, “behold!” (part)	anochi, “I,” (1cs pron)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)
מלאך	לפניך	לתקן	הדרך	לפניך:		
mal’ach, “angel, messenger,” (n ms)	lefanecha, “before you, before your face,” (prep, 2ms pronom)	l’tekon, “to make straight,” (v. Pa’al/Qal, inf constr)	ha’derech, “the road, path, way,” (n fs)	lefanecha, “before you, before your face,” (prep, 2ms pronom)		

Interlinear Chart

¹² This passage features clear Mishnaic linguistic traits in its syntax and vocabulary. It opens with the classic Rabbinic presentation particle *harei* (הרי, “behold”), the standard Mishnaic tool for introducing a fact or logical proof, replacing biblical alternatives like *hen* (הן). Syntactically, the text uses an analytic relative clause with the prefix *she-* and a resumptive pronoun (*she-katuv alav* / שכתוב עליו, “that it is written concerning him”), a foundational structural framework of Rabbinic Hebrew. Finally, the use of the *Pi’el* infinitive *le-taken* (לתקן, “to prepare/fix”) represents a post-biblical stylistic choice, modifying the classical biblical text of Malachi 3:1, which originally uses the verb *u-pinnah* (ויפנה). See Malachi 3:1.

¹³ It is interesting that in the previous verse, this pronoun is spelled as אני (*ani*). But in this verse, the author uses the pronoun spelled as אנכי (*anochi*). Usually, in the Cochin Hebrew Matthew (Cambridge MS Oo.1.32), the first common singular pronoun is spelled as אני.

Chapter 11:11



אמת אני אומר לכם לא קם בבני אדם רב כמו יוחנן המטהר והוא קטן ובשמים יש גדול ממנו:

Hebrew Transcription

Translation: “Truth I say to you, ‘There has not **risen** among the **sons of man** a rabbi,¹⁴ like Yochanan (John) the **Purifier**. And he, the smallest in heaven, is greater than him!’”¹⁵

The Scriptures: “Truly, I say to you, among those born of women there has not risen one greater than Yohanan the Immerser, yet the least one in the reign of the heavens is greater than he.

Aramaic: Amiyn, {Truly} I say unto you, that no neshe {women} has raised sons of greater importance than Yukhanan, The Immerser {John, The Baptizer}, yet, the least in Malkuth Shmaya {Heaven's Kingdom}, is greater than him.

אמת	אני	אומר	לכם	לא	קם	בבני
emet, “truth,” (n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	lo, “no/ not” (part)	kam, “I/you (ms)/ he/it is risen,” (v. Pa'al/Qal, act part ms)	b'benei, “in/ with/ by (the) sons of...” (prep, n mp constr)
אדם	רב	כמו	יוחנן	המטהר	והוא	קטן
adam, “man,” (n ms)	rav, “rabbi, teacher, vast, great; numerous; multi- (in compound words),” (n ms)	k'mo, “like, as, similar to,” (adv, prep)	yochanan, John (name)	ha'metaher, “I/ you (ms)/ he/it purifies,” (v. Pa'al/Qal, act part, ms)	v'hu, “and/ but/ so/ or he/it,” (pron 3ms)	katan, “small,” (adj ms)

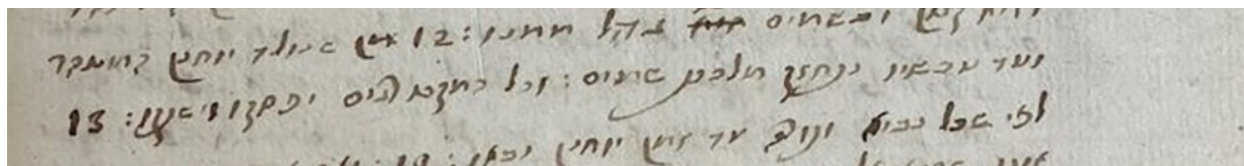
¹⁴ Meaning, “a teacher.”

¹⁵ This passage utilizes distinct Mishnaic features in its vocabulary and phrasing. It employs the foundational Rabbinic phrase *bnei adam* (בבני אדם, "human beings") to denote humanity collectively, along with the title *rav* (רב) for "a master," reflecting a prominent post-biblical sociolinguistic shift. John's designation as *ha-metaher* (המטהר, "the one who purifies") relies on a *Pi'el* participle deeply tied to Rabbinic legal discussions regarding ritual purity (*taharah*). Finally, the comparative structure *yesh gadol mimenu* (יש גדול ממנו, "there is one greater than he") uses the particle *yesh* (יש, "there is") to assert existence directly before an adjective, matching standard Mishnaic grammatical phrasing.

			ממנו:	גדול	יש	ובשמים
			mimenu, “of/ from him/it,” (prep, 3ms pronom)	gadol, “great,” (adj ms)	yeshe, “there is, there exists,” (part)	v’b’shamayim, “and/ but/ so/ or in/ with/ by (the) heaven(s),” (prep, n fp)

Interlinear Chart

Chapter 11:12



מן שנולד יוחנן המטהר ועד עכשיו נתחזק מלכות שמים וכל המקטרגים יפסקו וישתקו:

Hebrew Transcription

Translation: “From the **birth** of Yochanan (John) the **Purifier** and until now, the kingdom of heaven is **strengthened**, and all the accusers will cease and be silent.”

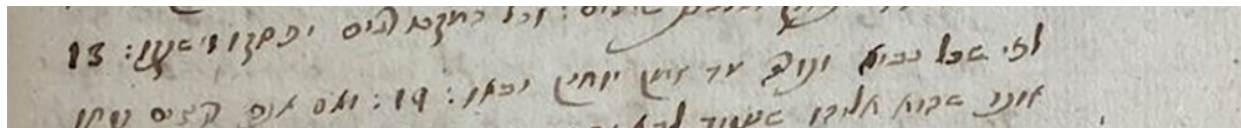
The Scriptures: “And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it.

Aramaic: But, from the days of Yukhanan Mamdana {John, the Immerser/the Baptist}, and up to right now, The Malkutha d'Shmaya {The Kingdom of the Heavens} is taken by force, and the violent are seizing her.

מן	שנולד	יוחנן	המטהר	ועד	עכשיו	נתחזק
min, “from/ of,” (prep)	she’nolad, “that/ which/ who/ whom I/ you (ms)/ he/it is bom,” (rel part, v. Nif’al, act part, ms)	yochanan, John (name)	ha’metaher, “the I/ you (ms)/ he/it purifies,” (v. Pa’al/Qal, act part, ms)	v’ad, “and/ but/ so/ or even, until,” (prep)	achshav, “now, presently,” (adv)	nitchazech, “he/it will be established, maintained, strengthened,” (v. Nit’pacl, qatal, past, 3ms) Mishnaic 2nd Temple
מלכות	שמים	וכל	המקטרגים	יפסקו	וישתקו:	
malchut, “kingdom, reign, royal, realm, empire, estate,” (n fs)	shamayim, “heaven(s),” (n mp)	v’kol, “and/ but/ so/ or all, every,” (n ms)	ha’mekatregim, “the we/ you (mp)/ they, those who accuse,” (v. Pi’el, act part, mp)	yifseku, “they will cease,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	v’yishteku, “and/ but/ so/ or they will be silent,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	

Interlinear Chart

Chapter 11:13



לפי שכל נביא ותורה עד זמן יוחנן נבאו:

Hebrew Transcription

Translation: “Because every prophet and the Torah prophesied until **the time** of Yochanan (John).”

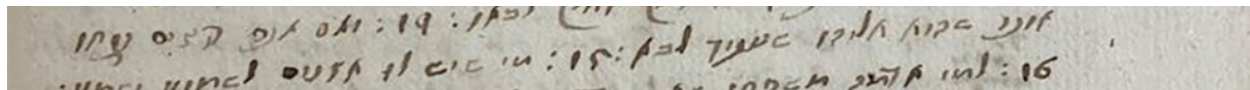
The Scriptures: “For all the prophets and the Torah prophesied till Yohanan.

Aramaic: For, all The Nabiye {The Prophets}, and The Uraytha {The Law}, have Prophesied until Yukhanan {John}.

לפי	שכל	נביא	ותורה	עד	זמן	יוחנן
lefi, “according to,” (prep)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	navi, “prophet,” (n ms)	v’torah, “and/ but/ so/ or Torah, teaching,” (n fs)	ad, “until,” (prep)	zman, “time, season, a set time, appointed time,” (n ms)	yochanan, “John,” (name)
						נבאו:
						nib’u, “they were prophesied,” (v. Nif’al, qatal, past, 3mp)

Interlinear Chart

Chapter 11:14



ואם אתם רוצים תקחו אותו שהוא אליהו שעתיד לבא:

Hebrew Transcription

Translation: “And if you want to receive it, he is Elyyahu (Elijah), who is **destined** to come.”¹⁶

The Scriptures: “And if you wish to accept it, he is ʿĒliyahu who was about to come.

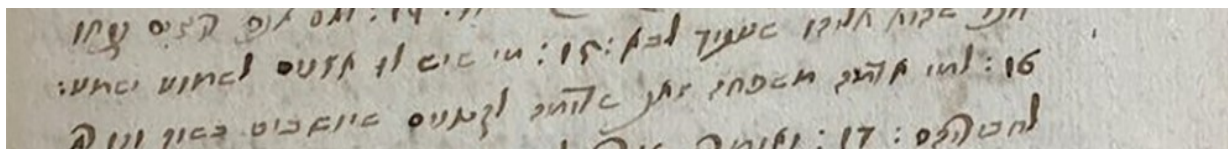
Aramaic: And if you will receive it, this is EliYa {Elijah} who is destined to come.

ואם	אתם	רוצים	תקחו	אותו	שהוא	שהוא
v'im, “and/ but/ so/ or if, whether,” (conj)	atem, “you (mp),” (2mp pron)	rotzim, “we, you (mp), they want(s),” (v. Pa'al/Qal, act part, mp)	tikchu, “you will take, receive,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	oto, “him/it,” (DO marker, 3ms pron)	she'hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	eliyyahu, “Elyjah,” (name)
שעתיד	לבא:					
she'atid, “that/ which/ who/ whom intending, about to,” (rel part, adj ms)	la'bo, “to come,” (v. Pa'al/Qal, inf constr)					

Interlinear Chart

¹⁶ See Malachi 3:1 and 3:23-24.

Chapter 11:15



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “**Whoever** of him has ears to hear, let him hear.”

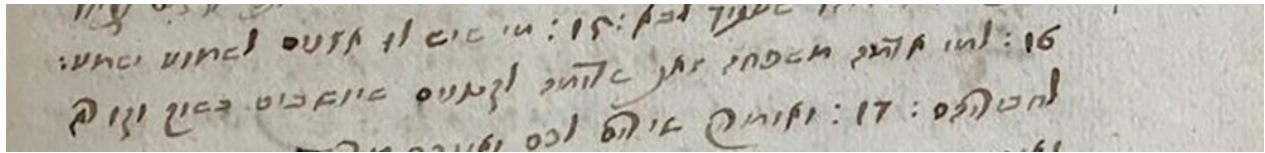
The Scriptures: “He who has ears to hear, let him hear!”

Aramaic: He whom there are for him ears that may hear, he will hear.

מי	שיש	לו	אזנים	לשמוע	ישמע:	
mi, “who?” (interrog part)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	oznayim, “ears,” (n mp)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	yishma, “let he/it hear,” (v. Pa’al/Qal, jussive, fut, 3ms)	

Interlinear Chart

Chapter 11:16



למי אדמה משפחה זאת שדומה לקטנים שיושבים בשוק וקורא לחבוריהם:
Hebrew Transcription

Translation: “To whom will I compare this generation? This resembles little ones sitting in the market and calling out to their friends.”

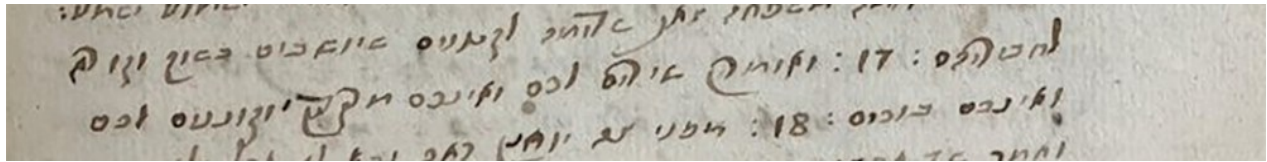
The Scriptures: “And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

Aramaic: But, to whom should I liken unto this generation? It is like unto talye {young boys} who sit in the marketplace {i.e. the city square, or, a modern day mall} and shout out unto their companions {friends},

למי	אדמה	משפחה	זאת	שדומה	לקטנים	שיושבים
I'mi, “to/ for/ belonging to who?, whose? whom? would that, whoever, whosoever,” (prep, interrog part)	adame, “I will compare, liken, imagine,” (v. Pi’el, yiqtol, fut, 1cs)	mish’pachah, “family, clan, tribe, kindred,” (n fs)	zot, “this, this one,” (pron fs)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	lak’taniym, lamed DO marker, “little ones, insignificant ones,” (DO marker, adj mp) 2nd Temple	she’yoshvim, “that/ which/ whom/ who we/ you (mp)/ they, those who sit, dwells,” (rel part, v. Pa’al/Qal, act part, mp)
בשוק	וקורא	לחבוריהם:				
b’shuk, “in/ with/ by (the) market,” (prep, n fs)	v’kore, “and/ but/ so/ or I/ you (ms)/ he/it call(s),” (v. Pa’al/Qal, act part, ms)	l’chibureihem, “to/ for/ belonging to their friends,” (prep, n mp)				

Interlinear Chart

Chapter 11:17



ואומרין שירים לכם ואינכם מרקדין וקוננים לכם ואינכם בוכים:
Hebrew Transcription

Translation: “And they say, ‘We **sang** for you, and you did not dance. And we lamented for you, **but you do not weep**.’”¹⁷

The Scriptures: and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’

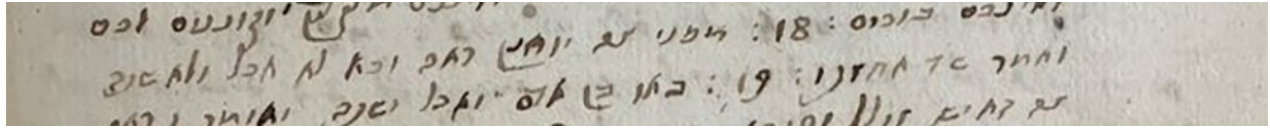
Aramaic: and they are saying, “We sang for you, and you didn’t dance! And we wailed for you, and you didn’t mourn!”

ואומרין	שירים	לכם	ואינכם	מרקדין	וקוננים	לכם
v’omerin, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	sharim, “we/ you (mp)/ they sing,” (v. Pa’al/Qal, act part, mp)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	v’einchem, “and/ but/ so/ or you (mp) are not,” (neg part)	merakedin, “we/ you (mp)/ they, those who dance(s),” (v. Ar. Pael, act part, mp) Aramaism	v’konnim, “and/ but/ so/ or we/ you (mp)/ they lament,” (v. Pa’al/Qal, act part, mp)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)
ואינכם	בוכים:					
v’einchem, “and/ but/ so/ or you (mp) are not,” (neg part)	bochim, “we/ you (mp)/ they, those crying, weeping,” (v. Pa’al/Qal, act part, mp)					

Interlinear Chart

¹⁷ This passage features clear Mishnaic linguistic traits in its spelling, vocabulary, and grammar. It uses the characteristic Rabbinic masculine plural suffix ין (-in) in *ve-omrin* (ואומרין, "and they say") and *merakdin* (מרקדין, "dancing"), a spelling convention driven by the surrounding Aramaic stratum that replaces the classical biblical ים (-im). Vocabulary choices like the *Pi’el* participle *merakdin* reflect standard Rabbinic terminology for festive dancing, in contrast to older biblical alternatives. Furthermore, the active participles *ve-omrin*, *merakdin*, and *konenim* (קוננים, "wailing") are utilized structurally as standard present-tense verbs, matching the foundational grammatical framework of Mishnaic prose over biblical aspectual systems.

Chapter 11:18



מפני זה יוחנן ראה ובא לא אכל ולא שתה ואמר שד אחזתו:

Hebrew Transcription

Translation: “**Because of this**, Yochanan (John) **saw and** came not for eating and not drinking, and they¹⁸ said, ‘A demon possessed him.’”

The Scriptures: “For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’”

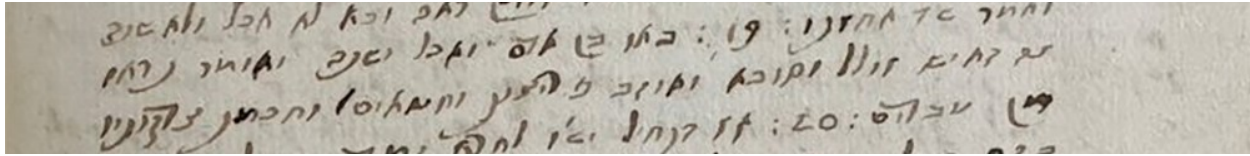
Aramaic: For, Yukhanan {John} came not eating and not drinking {i.e. fasting}, and they said that there is a demon in him.

מפני	זה	יוחנן	ראה	ובא	לא	אכל
mipnei, “from/ of (the) presence, from the face,” (prep)	ze, “this,” (pron, ms)	yochanan, John (name)	ra’a, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no/ not,” (part)	ochal, “he/it ate,” (v. Pa’al/Qal, qatal, past, 3ms)
ולא	שתה	ואמר	שד	אחזתו:		
v’lo, “and/ but/ so/ or no, not,” (neg part)	shatah, “he/it drank,” (v. Pa’al/Qal, qatal, past, ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	shed, “demon,” (n ms)	achazato, “he/it gripped him/it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj)		

Interlinear Chart

¹⁸ This appears to be a misspelling with the final vav mistaking eliminated making the verb (ואמר), “And they said.”

Chapter 11:19



באו בן אדם ואכל ושתה ואומר תראו זה האיש זולל וסובא ואוהב פריצות וחטאים וחכמת צדקותיו מן עבדים:

Hebrew Transcription

Translation: “The Son of man came, ate, and drank, and they say, ‘You will see this man is gluttonous, and a drunkard, and **he loves lawlessness** and sinners.’ And the wisdom¹⁹ of his righteousness is by **servants**.²⁰”

The Scriptures: “The Son of Adam came eating and drinking, and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

Aramaic: The Son of Man has come eating and drinking, and they said, ‘Behold, a gabra akula {a gluttonous man}!’ And, ‘A shathe khamra {A wine drinker}!’ And, ‘A friend of the Makse {Tax-Collectors} and of the Khataye {the Sinners}!’ But, Khekmatha {Wisdom} is justified by its deeds.

באו ²¹	בן	אדם	ואכל	ושתה	ואומר	תראו
ba’o, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	v’achal, “and/ but/ so/ or he/it ate,” (v. Pa’al/Qal, qatal, past, 3ms)	v’shatah, “he/it drank,” (v. Pa’al/Qal, qatal, past, 3ms)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)

¹⁹ See Job 28:28; Proverbs 3:15; 4:6; Sirach 1:1-10.

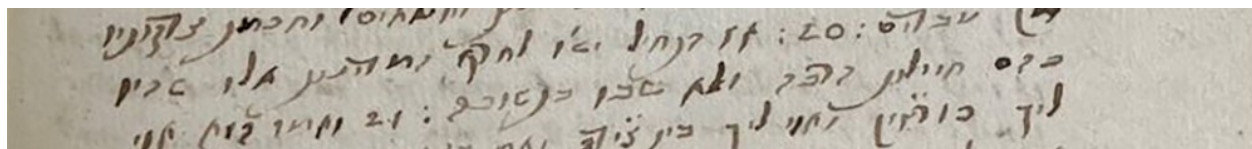
²⁰ This passage features clear Mishnaic linguistic layers and distinctive textual adaptations. It employs the noun *pritzut* (פריצות), a quintessential Mishnaic term for “licentiousness” or “immorality,” which replaces the standard Greek reference to tax collectors. Furthermore, the description *zolel ve-sove* (זולל וסובא, “a glutton and a drunkard”) utilizes a classic biblical legal idiom that forms a major subject of definition and debate throughout Mishnaic jurisprudence (cf. Sanhedrin 8). Syntactically, the text relies on active participles like *ohev* (אוהב, “lover”) and *omer* (אומר, “say”) to function as standard present-tense verbs, matching the foundational grammatical framework of Rabbinic prose over biblical aspectual systems.

²¹ Although the spelling *ba’u* (באו) typically represents the plural form “they came,” in this manuscript context it functions as a singular “he came,” matching the singular subject *ben adam* (בן אדם, “Son of Man”) and the following singular verbs *ve-achal* (ואכל, “and he ate”) and *ve-shatah* (ושתה, “and he drank”). This spelling reflects a well-documented orthographic habit in medieval and early modern Semitic manuscripts under Aramaic influence, where scribes appended a trailing, silent final *vav* to singular verbs ending in an *aleph* to guide pronunciation or follow external scribal conventions.

זה	האיש	זולל	וסובא	ואוהב	פריצות	וחטאים
ze, “this,” (pron, ms)	ha’ish, “the man,” (n ms)	zolel, “I/ you (ms)/ he/it gorge, gobble,” (v. Pa’al/Qal, act part, ms)	v’sobe, “and/ but/ so/ or I/ you (ms)/ he/it is drunk,” (v. Pa’al/Qal, act part, ms)	v’ohev, “and/ but/ so/ or I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	pritzot, “unruly, lawless,” (adj, ms) Mishnaic	v’chata’im, “and/ but/ so/ or sinners,” (n mp)
וחכמת	צדקותיו	מן	עבדים:			
v’chakhmat, “and/ but/ so/ or wisdom of,” (n fs constr)	tzadotav, “their righteousness,” (n mp, 3ms pronom)	min, “from, of, than,” (prep)	avadim, “slaves, servants,” (n mp)			

Interlinear Chart

Chapter 11:20



אז התחיל ישו לחרף המדינות אלו שהיו בהם חיילות הרבה ולא שבו בתשובה:

Hebrew Transcription

Translation: Then **Yeshua** began to rebuke those **provinces** which had done many **mighty things**, and they did not do repentance.

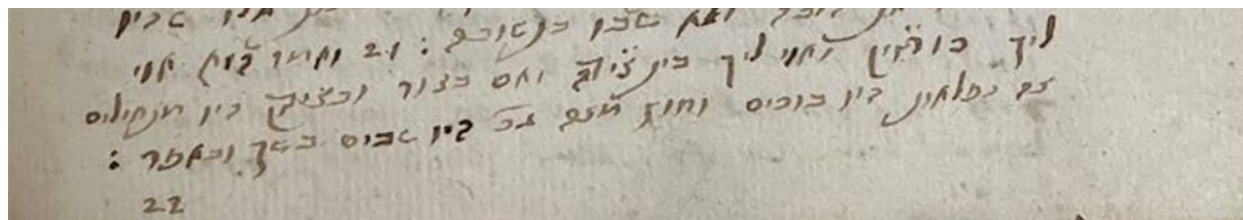
The Scriptures: Then He began to reproach the cities in which most of His miracles had been done, because they did not repent:

Aramaic: Then Eshu {Yeshua} began to reproach those cities which had many of His mighty works {i.e. miracles} in them, and they hadn't repented.

אז	התחיל	ישו	לחרף	המדינות	אלו	שהיו
az, "then, in that case, so," (conj)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	yesu, "Yeshua," (name)	l'charef, "to defy, reproach, taunt, blaspheme, abuse, curse, rebuke," (v. Pi'el inf constr)	ha'medinot, "the provinces, districts," (n fp)	eilu, these, the following," (pron)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)
בהם	חיילות	הרבה	ולא	שבו	בתשובה:	
ba'hem, "with/ by/ in them," (prep, 3mp pronom)	chayilot, "mighty works, powers," (n fp)	harbeh, "many, much, a lot," (adv)	v'lo, "and/ but/ so/ or no/ not," (part)	she'bu, "that/ which/ who/ whom in/ with/ by they" (rel part, v. Pa'al/Qal, qatal, past, 3mp)	b'tshuva, "in/ with/ by (the) repentance," (prep, n fs)	

Interlinear Chart

Chapter 11:21



ואמר הוא אוי לך כורזין ואוי לך בית צידה ואם בצור ובצידון היו מתחילים זה נפלאות היו בוכים וחוצ מזה ג'כ היו שבים בשק ובאפר:

Hebrew Transcription

Translation: And he said, “Woe to you, Korazin (Chorazin)! Woe to you, Bet Tzaidah (Bethsaida)! And if Tzor (Tyre) and Tzidon (Sidon) began doing **marvelous things**, they would have **cried**, and **outside of this**, they would have **done repentance** in sack²² and ashes!”²³

The Scriptures: “Woe to you, Korazin! Woe to you, Bēyth Tsaidā! Because if the miracles which were done in you had started this in Tsur and Tsidon, they would have repented long ago in sackcloth and ashes.

Aramaic: And He was saying, “Woe unto you Karazaiyn {Chorazin}! Woe unto you Beth Tsayada {Bethsaida}! Because, if the khayle {the mighty works, i.e. miracles}, those which had been in you, had been in Tsur {Tyre} and in Tsaydan {Sidon}, then long ago they would have repented in saqe {sackcloth} and in qetma {ashes}.

ואמר	הוא	אוי	לך	כורזין	ואוי	לך
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	oyi, “woe!” (part, interj)	lech, “to/ for/ belonging to you (ms).” (prep, 2ms) Aramaism	korazin, “Chorazin,” (name)	v'oi! “and/ but/ so/ or woe!” (part interj)	lech, “to/ for/ belonging to you (ms).” (prep, 2ms) Aramaism
בית צידה	ואם	בצור	ובצידון	היו	מתחילים	
Bayit Tzidah, Bethsaida (name) bayit, “house,” (n ms) Tzidah	v'im, “and/ but/ so/ or moreover/ also,” (conj)	b'tzor, “in/ with/ by Tyre,” (prep, name)	v'b'tzidon, “and/ but/ so/ or in/ with/ by (the) Sidon,” (prep, name)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	matchilim, “we/ you (mp)/ they, those start, begin,” (v. Hif'il, act part, mp)	

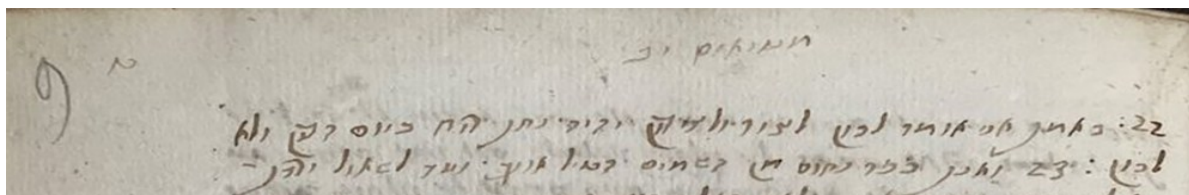
²² Meaning, “sackcloth.”

²³ This passage utilizes distinct Mishnaic features in its vocabulary and idioms. It employs the phrase *shavu vi-tshuvah* (שבו בתשובה, “returned in repentance”), which is the standard, foundational Rabbinic construct for spiritual repentance rather than simple biblical verbal forms. Additionally, the noun *medinot* (המדינות) carries its characteristic post-biblical meaning of “cities” rather than the older biblical sense of “provinces.”

זה	נפלאות	היו	בוכים	וחוץ	מזה	ג'כ
ze, "this," (pron, ms)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous," (n fp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	bochim, "we/ you (mp)/ they, those crying," (v. Pa'al/Qal, act part, mp)	v'chut, "and/ but/ so/ or outside," (n cs)	m'ze, "of/ from this," (prep, ms)	gam ken, "also, likewise," (abbrev, part, adv)
היו	שבים	בשק	ובאפר:			
hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	shavim, "we/ you (mp)/ they, those return," (v. Pa'al/Qal, act part, mp)	b'sak, "in/ with/ by (the) sack, sackcloth" (prep, n ms)	ub'efer, "and/ but/ so/ or in/ with/ by (the) ashes," (prep, n ms)			

Interlinear Chart

Chapter 11:22



באמת אני אומר לכוֹן לצור ולצידון יהיה נחת ביום הדין ולא לכוֹן:
Hebrew Transcription

Translation: “In truth, I say to you, for Tzor (Tyre) and Tzidon (Sidon) there will be a restful spirit on the day of judgment, but not for you!”²⁴

The Scriptures: “But I say to you, it shall be more bearable for Tzor and Tsidon in the day of judgment than for you.

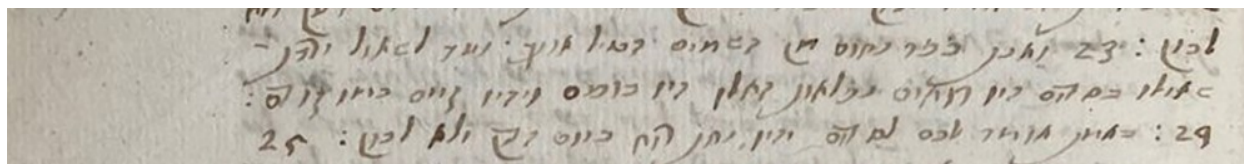
Aramaic: But, I say unto you, that for Tsur {Tyre} and for Tsaydan {Sidon} it will be more tranquil in The Day of Judgment, than for you!

באמת	אני	אומר	לכוֹן	לצור	ולצידון	יהיה
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism	l'tzor, “to/ for/ belonging to tzior, Tyre,” (prep, name)	v'l'tzidon, “and/ but/ so/ or to/ for/ belonging to (the) zion,” (prep, name)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, 3ms)
נחת	רוח	ביום	הדין	ולא	לכוֹן:	
nachat, “rest, pleasure, satisfaction,” (n fs)	ruach, “wind, breath, spirit,” (n cs)	b'yom, “in/ with/ by (the) day,” (prep, n ms)	ha'din, “the judgment, the law/the sentence, verdict,” (n ms) 2nd Temple	v'lo, “and/ so/ but/ or no/not,” (neg part)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism	

Interlinear Chart

²⁴ This passage heavily relies on quintessential Mishnaic theological terms and Aramaic linguistic elements. It employs the famous Rabbinic idiom *nachat ruach* (נחת רוח, "peace of mind/comfort") and the phrase *yom ha-din* (יום הדין, "the Day of Judgment"), the standard Mishnaic designation for eschatological judgment. Furthermore, the author integrates the distinct Aramaic second-person plural pronominal suffix *-chon* (כֹּן, "to you") in the words *le-chon* (לכוֹן) and *v'lo le-chon* (ולא לכוֹן), highlighting the Aramaic dialect layer embedded within this translation tradition.

Chapter 11:23



ואנת כפר נחום מן השמים הטיל אותך ועד לשאול ירדת שאילו בסדום היו רואים נפלאות האלו היו בומם ויהיו קיים כמו קודם:

Hebrew Transcription

Translation: “And you Keph̄ar Nahum (Capernaum) from heaven were you cast down? ‘Even down to Sheol, you descended! For which in Sodom they had seen as these **marvelous things**, as were among them, as before.”²⁵

The Scriptures: “And you, Keph̄ar Nahum, who were exalted to the heaven, shall be brought down to She’ol! Because if the miracles which were done in you had been done in Sed̄om, it would have remained until this day.

Aramaic: And you, Kaparnakhum {Capernaum}, the one who has been raised up as far as the Shmaya {the Heavens} will be brought down as far as Sheul. Because, if the khayle {the mighty works i.e. miracles} had been in Sadum {Sodom} that has been in you, she would have been standing until this day.

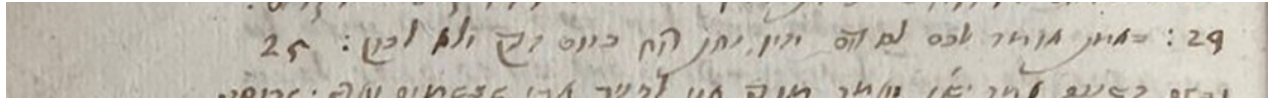
ואנת	כפר נחום	מן	השמים	הטיל	אותך
v'anat, “and/ but/ so/ or you (ms),” (Ar. 2ms pron) Aramaism	Keph̄ar Nahum, Capernaum, (name)	min, “from, of, than,” (prep)	ha'shamayim, “the heavens, skies,” (n mp)	hitil, “he/it cast,” (v. Hif'il, qatal, past, 3ms)	otacha, (DO marker) “you,” (2ms pronom)
ועד	לשאול	ירדת	שאילו	בסדום	היו
v'ad, “and, but/ so/ or until, up to,” (prep)	le'sheol, “to/ for/ belonging to (the) Sheol,” (prep, name)	yaradet, “you (ms) descended,” (v. Pa'al/Qal, qatal, past, 2ms)	she'ilu, “that/ which/ who/ whom if, because if, if only,” (rel part, adv)	b'sodom, “in/ with/ by (the) Sodom,” (prep, name)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)
נפלאות	האלו	היו	בומם	ויהיו	קיים
nifala'ot, “we/ you (fp)/ they, those who are wonderful, marvelous,” (n fp)	ha'elu, “the these,” (3mp pron)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	b'omam, “in/ with/ by of/ from them,” (prep, prep, 3mp pronom)	v'iyhyu, “and/ but/ so/ or they will be,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	kayam, “existed,” (adj, ms)
כמו	האלו	היו	בומם	ויהיו	קיים
k'mo, “like, as, similar to,” (adv, prep)	ha'elu, “the these,” (3mp pron)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	b'omam, “in/ with/ by of/ from them,” (prep, prep, 3mp pronom)	v'iyhyu, “and/ but/ so/ or they will be,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	kayam, “existed,” (adj, ms)

²⁵ Isaiah 14:14-15.

						קודם:
						kodem, “preceding, previously,” (adj ms)

Interlinear Chart

Chapter 11:24



באמת אומר לכם לסדום יהיו נחת רוח ביום הדין ולא לכון:

Hebrew Transcription

Translation: “In truth, I say to you, for Sodom there will be a restful spirit on the day of judgment, but not for you.”

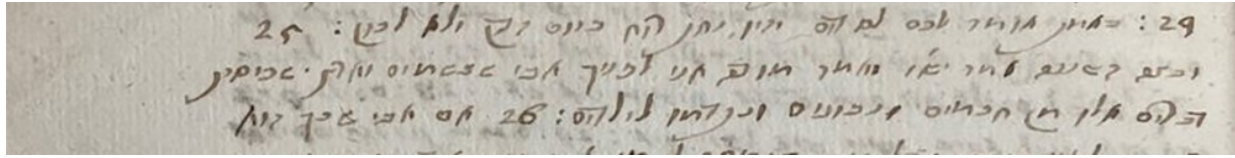
The Scriptures: “But I say to you that it shall be more bearable for the land of Sedom in the day of judgment than for you.”

Aramaic: But, I say unto you, that for the land of Sadum {Sodom} it will be more tranquil in The Day of Judgment, than for you!”

רוח	נחת	יהיו	לסדום	לכם	אומר	באמת
ruach, “wind, breath, spirit,” (n cs)	nachat, “rest, pleasure, satisfaction,” (n fs)	yih'yu, “they will be,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	l'sodom, “to/ for/ belonging to Sodom,” (prep, name)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)
			לכון:	ולא	הדין	ביום
			lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) Aramaism	v'lo, “and/ but/ so/ or no, not,” (neg part)	ha'din, “the judgment, the law/the sentence, verdict,” (n ms) 2nd Temple	b'yom, “in/ with/ by (the) day,” (prep, n ms)

Interlinear Chart

Chapter 11:25



ובזה השעה אמר ישו ואמר מודה אני לפניך אבי שבשמים וארץ שכיסית דברים אלו מן חכמים ונבונים ונתדמו לילדים:

Hebrew Transcription

Translation: Then Yeshua said **in that hour**, saying, “I **give thanks** before You, **my Father**, **who is in** the heavens, and earth. For You have concealed these words from the wise and **intelligent**, and likened them to children.”

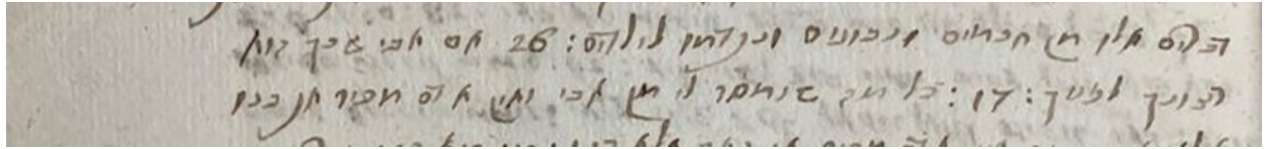
The Scriptures: At that time יהושע responding, said, “I thank You, Father, Master of the heavens and earth, because You have hidden these matters from clever and learned ones and have revealed them to babes.

Aramaic: At that moment Eshu {Yeshua} answered and said, ‘I give thanks unto you Abi Mara d’Shmaya {My Father, Lord of the Heavens} and d’Ara {of the Earth}, that You have hidden these *things* from the khakiyme {the wise} and the sakulthane {the intelligent}, and You have revealed them unto yalude {little children}.

ובזה	השעה	אמר	ישו	ואמר	מודה	אני
u’va’zeh, “and/ but/ so then thus,” (conj)	ha’sha’a, “the hour,” (n fs)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mode, “I/ you (ms)/ he/it thank(s),” (v. Hif’il, act part, ms)	ani, “I,” (1cs pron)
לפניך	אבי	שבשמים	וארץ	שכיסית	דברים	אלו
lefanecha, “before you, before your face,” (prep, 2ms pronom)	avi, “my father,” (n ms, 1cs pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	v’eret, “and/ but/ so/ or earth, land,” (n fs)	she’kisita, “that/ which/ who/ whom you (ms) covered,” (rel part, Pi’el, qatal, past, 3ms)	devarim, “words, things, matters,” (n mp)	elu, “these,” (pron)
מן	חכמים	ונבונים	ונתדמו	לילדים:		
min, “from, of, than,” (prep)	chachamim, “wise ones, sages,” (n mp)	v’nevonim, “and/ but/ so/ or wise, intelligent, worthwhile,” (adj mp)	nitdamu, “and/ but/ so/ or they are likened them to,” (v. Nit’pael, qatal, past, 3mp) Mishnaic 2nd Temple	l’yeladim, “to/ for/ belonging to (the) boys, children,” (prep, n mp)		

Interlinear Chart

Chapter 11:26



אם אבי שכך הוא רצונך לפניך:

Hebrew Transcription

Translation: “If so, my Father, Your desire be before You.”

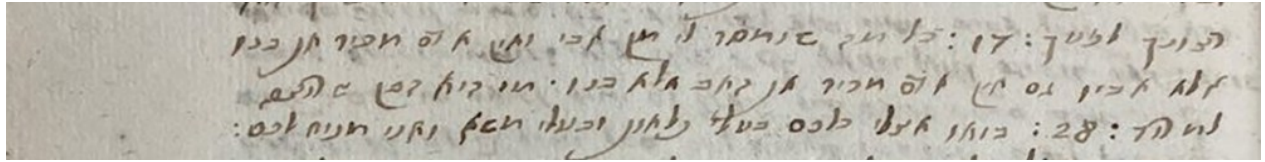
The Scriptures: “Yes, Father, because so it was well-pleasing in Your sight.

Aramaic: Yes, Abi {My Father}, for thus was the desire before you.

אם	אבי	שכך	הוא	רצונך	לפניך:	
im “if, whether,” (conj)	avi, “my father,” (n ms, 1cs pronom)	sha’kach, “that/ which/ who/ whom so, in this way,” (adv)	hu, “he/it,” (pron)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)	lefanecha, “before you, before your face,” (prep, 2ms pronom)	

Interlinear Chart

Chapter 11:27



כל מה שנמסר לי מן אבי ואין אדם מכיר את בנו אלא אביו גם אין אדם מכיר את האב אלא בנו מי הוא הבן שרוצה למרוד:

Hebrew Transcription

Translation: “All what is delivered to me of my Father, and no **man** knows **His** Son, only his Father; also no **man** knows the Father except **His** Son, and **he to whom the Son wants to reveal**.”²⁶

The Scriptures: “All have been handed over to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wishes to reveal Him.

Aramaic: Every thing has been delivered unto Me from Abi {My Father}, and no one knows The Son, except The Father. Also, no one knows The Father, except The Son, and unto whomsoever that The Son desires that He would reveal Him.

כל	מה	שנמסר	לי	מן	אבי	ואין
kol, “all of, all, every,” (n ms)	mah, “what?” (inter part)	she’nimsar, “that/ which/ who/ whom I/ you (ms)/ he/it is delivered,” (v. Nif’al, act part, ms)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	min, “from, of, than,” (prep)	avi, “my father,” (n ms, 1cs pronom)	v’ein, “and/ but/ so/ or there is/are not,” (neg part)

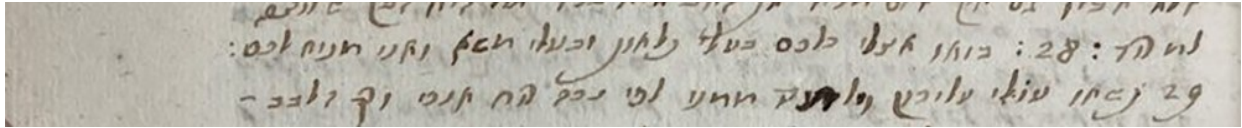
אדם	מכיר	את	בנו	אלא	אביו	גם
adam, “man,” (n ms)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif’il, act part, ms)	et, (DO marker)	bano, “his/its son,” (n ms, 3ms pronom)	ela, “but, only, however,” (conj)	aviv, “his/its father,” (n ms, 3ms pronom)	gam, “again, also, too, in addition, even, as well,” (part)

²⁶ The reading *limrod* (למרוד, "to rebel") represents a major lexical variance from the original Greek text (*apokalapsai*, "to reveal"), which standard translations render with forms of *legalot* (לגלות). This variant likely originated as a visual scribal error during transmission through a cursive Semitic intermediate script, such as Aramaic. In these cursive scripts, a poorly written *gimel-lamed* (גל) cluster signifying "revelation" is easily misread as a *mem-resh* (מר) cluster signifying "rebellion," inadvertently flipping the theological statement from the Son choosing to *reveal* the Father into a rhetorical condition concerning a son who wishes to *rebel*.

אין	אדם	מכיר	את	האב	אלא	בנו
ein, “there is not, is not,” (part)	adam, “man,” (n ms)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif’il, act part, ms)	et, (DO marker)	ha’av, “the father,” (n ms)	ela, “but, only, however,” (conj)	bano, “his/its son,” (n ms, 3ms pronom)
מי	הוא	הבן	שרוצה	למרוד:		
mi, “who?” (interrog part)	hu, “he/it,” (pron)	h’ben, “the son,” (n ms)	she' rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)	limrod, “to rebel,” (v. Pa’al/Qal, inf constr) *scribal error*		

Interlinear Chart

Chapter 11:28



בואו אלי כלכם בעלי תלאות ובעלי משא ואני מניח לכם:

Hebrew Transcription

Translation: “Come to me, all of you in **yokes of hardship**, and **with yokes of burdens**, for I will give you rest.”

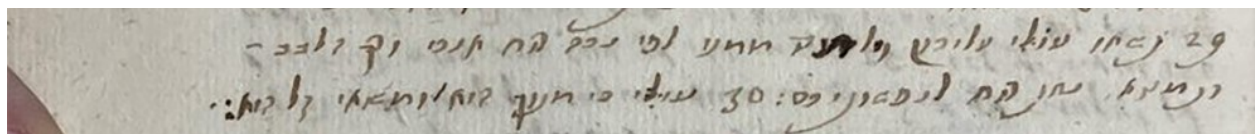
The Scriptures: “Come to Me, all you who labour and are burdened, and I shall give you rest.

Aramaic: Come unto Me, all the weary and carrying burdens, and I will ease you.

בואו	אצלי	כלכם	בעלי	תלאות	ובעלי	משא
bo'u, (to men) “come!” (v. Pa'al/Qal, imp, 2mp.)	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	b'alei, “in/ with/ by (the) burdens, yokes of,” (prep, n mp constr)	telu'ot, “wearyed, tired, troubles, hardships,” (adj mp)	u'va'alei, “and/ but/ so/ or in/ with/ by (the) masters, owners of,” (prep, n mp constr)	masa, “burden, load,” (n ms)
ואני	מניח	לכם:				
v' ani, “and/ but/ so/ or I, I am,” (pron 1cs)	meniach, “I/ you (ms)/ he/it leaves alone, give rest,” (v. Hif'il, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)				

Interlinear Chart

Chapter 11:29



תשאו עולי עליכון וילמדו ממני לפי נכה רוח אנכי ורך הלבב ותמצא נחת רוח לנפשותיכם:
Hebrew Transcription

Translation: “You are to carry my yoke upon you and learn from me, for I am stricken of spirit and young of the heart, and you will find rest for your spirit and souls.”²⁷

The Scriptures: “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings

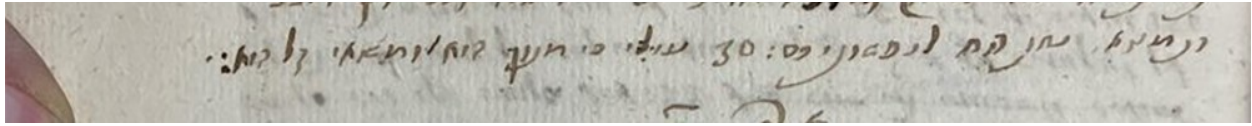
Aramaic: Carry niyri {My yoke} upon you, and learn from Me, that I am quiet, and I am mild, and in lebi {My heart} you will find a resting place for naphshathkun {your souls}.

תשאו	עולי	עליכון	וילמדו	ממני	לפי	נכה
tis'u, “you (mp) will bear,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	uli, “my burden, load, yoke of,” (n ms, 1cs pronom)	alkon, “on, upon, you (mp),” (prep, Ar. 2mp pronom) Aramaism	u'limdu, “and/ but/ so/ or” (to men) “learn!” (v. Pa'al/Qal, imp, 2mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)	lefi, “according to me,” (prep)	nache, “smitten, stricken, lowly, contrite,” (adj ms)
רוח	אנכי	ורך	הלבב	ותמצא	נחת	רוח
ruach, “Spirit, wind, breath” (n cs)	anochi, “I,” (1cs pron)	v'rach, “and/ but/ so/ or soft, immature, weak, young,” (adj ms)	ha'lavav, “the heart,” (n ms)	vaticmatzey, “and/ but/ so/ or you (ms) will find, discover,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	nachat, “rest, pleasure, satisfaction,” (n fs)	ruach, “breath, spirit, wind,” (n fs)
לנפשותיכם:						
						l'nafshoteichem, “to/ for/ belonging to (the) your souls,” (prep, n fp, 2mp pronom)

Interlinear Chart

²⁷ This passage features clear Mishnaic linguistic traits blended with a distinct Aramaic layer. It employs the famous Rabbinic idiom *nachat ruach* (נחת רוח, "peace of mind/comfort") to denote spiritual rest, a phrase absent from classical Biblical prose. Additionally, the text integrates the pure Aramaic second-person plural pronominal suffix *-chon* (כֹּחַן) in the word *aleichon* (עליכון, "upon you") instead of the standard Hebrew *aleichem* (עליכם), highlighting the specific dialect stratum embedded within this translation tradition.

Chapter 11:30



עולי כי מתוך הוא ומשאי קל הוא:

Hebrew Transcription

Translation: “For my yoke is **pleasant**, and my burden is light.”

The Scriptures: “For My yoke is gentle and My burden is light.”

Aramaic: For, niyri {My yoke} is pleasant, and mubali {My burden} is qaliyla {easy}.”

עולי	כי	מתוך	הוא	ומשאי	קל	הוא:
uli, “my burden, load, yoke, of...” (n ms, lcs pronom)	ki, “for, since, because,” (rel clause)	matok, “sweet, pleasant,” (adj, ms)	hu, “he/it,” (3ms pron)	v’masa’i, “and/ but/ so/ or my burden, load,” (n ms, lcs pronom)	kal, “light, easy, simple” (adj ms)	hu, “he/it,” (pron)

Interlinear Chart