

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twelve

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Twelve

Cambridge MS Oo.1.32 English Translation

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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 and is part of the Cambridge University Library "Ktiv" Project, The National Library of Israel.¹ Yet, it is important to consider that if Ezekiel Rahabi II scribed both the MS Oo.1.32 and the MS Oo.1.16 manuscripts, Claudius Buchanan documented in his book, *Christian research in Asia*, published in 1811,⁵ the following statement written by Ezekiel Rahabi II in the cover of the collection of the MS Oo.1.32:

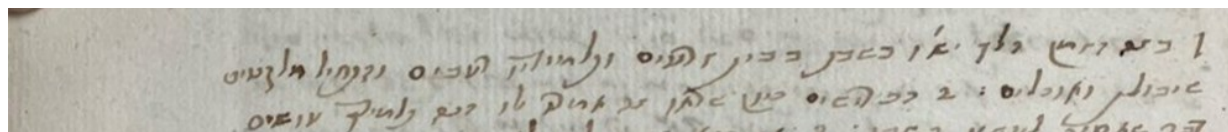
¹ Digitized version of the MS Oo.1.32 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Matthew Chapter 12

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קטב אחד והלחך אומרים כחך וזה ע' לומר ערך 48 קטב א'
 קטב אחד אומר לו חן קטב אומר וזה כס חמי 49 וזה קטב א'
 לחסדך וזה קטב א' חן קטב א' חס 50 כל מי שחכם פני
 אבי קטב א' שחכם פניו יי

Chapter 12:1



בזה הזמן הלך ישו בשבת בבית זרעים ותלמידיו רעבים והתחיל מלקטים שיבולת ואוכלים:

Hebrew Transcription

Translation: At that time, Yeshua walked on the Sabbath **in the seed house**², and his talmidim (students) were hungry and **began collecting ears of grain** and eating.³

The Scriptures: “At that time יהושע went through the grain fields on the Sabbath. And His taught ones were hungry, and began to pluck heads of grain, to eat.

Aramaic: At that time Eshu {Yeshua} was walking during the Shabtha {The Sabbath}, among the zare {the grain fields}, and His Disciples were hungry, and they began to pick off the shleble {the ears of the grain}, and they were eating.

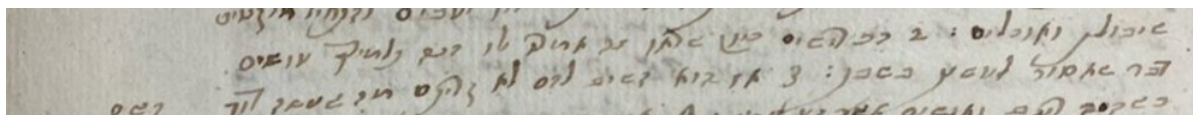
זרעים	בבית	בשבת	ישו	הלך	הזמן	בזה
zra'im, “seeds,” (n mp)	b'beit, “in/ with/ by (the) house of,” (prep, n ms constr)	b'shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	yeshu, “Yeshua,” (name)	halach, “he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'zman, “the time, season, a set time, appointed time,” (n ms)	b'ze, “in/ with/ by (the) this,” (prep, pron, ms)
ותלמידיו	רעבים	והתחיל	מלקטים	שיבולת	ואוכלים:	
v'talmidav, “and/ but/ so/ or his/its talmidim, students,” (n mp, 3ms pronom)	reve'vim, “we/ you (mp)/ they, those who hunger,” (v. Pa'al/Qal, act part, mp)	v'hitchil, “he/it started, began,” (v. Hif'il, qatal, past, 3ms)	melaktim, “we/ you (mp)/ they collect,” (v. Pi'el, act part, mp)	shibolet, “ear of (grain),” (n fs)	v'ochlim, “and/ but/ so/ or we/ you (mp)/ they, those eating,” (v. Pa'al/Qal, act part, mp)	

Interlinear Chart

² This passage utilizes a prominent Mishnaic agricultural legal term, *beit zera'im* (בית זרעים, literally “a house of seeds”), to translate the Greek concept of a sown grain field. Throughout the Mishna and Talmud, *beit zera'im* is the standard, technical legal designation used to measure land area based on the quantity of seed required to sow it (cf. Kilayim 2:1, Baba Batra 7:1). Furthermore, the text exhibits Mishnaic syntax by combining the singular verb *ve-hitchil* (והתחיל, “and he/it began”) with consecutive active plural participles *melaketim... ve-ochlim* (מלקטים... ואוכלים, “plucking... and eating”), a common Rabbinic structural pattern where a singular introductory verb governs a collective or plural action.

³ See Deuteronomy 23:25. In the Torah, plucking grain by hand on the Sabbath is permitted.

Chapter 12:2



הפירושים כיון שראו זה אמרו לו הנה תלמידך עושים דבר שאסור לעשות בשבת:
Hebrew Transcription

Translation: The Pharisees, when they saw this, said to him, “Behold! Your talmidim (disciples) are doing something that is **forbidden** to do on the Sabbath.”⁴

The Scriptures: And when the Pharisees saw it, they said to Him, “Look, Your taught ones are doing what is not right to do on the Sabbath!”

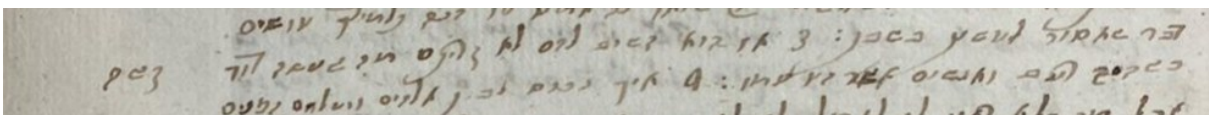
Aramaic: But, when The Phrishe {The Pharisees} saw them, they said unto Him, “Look! Your disciples, they are doing something that isn’t lawful to do during The Shabtha {The Sabbath}!!!”

הפירושים	כיון	שראו	זה	אמרו	לו	הנה
ha’perushim, “the pharisees,” (n mp)	kivan, “because, as soon as, since,” (conj)	she’ra’u, “that/ which/ who/ whom they saw,” (prep, v. Pa’al/Qal, qatal, past, 3mp)	ze, ‘this (pron, ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hine, “behold,” (part)
תלמידך	עושים	דבר	שאסור	לעשות	בשבת:	
talmidcha, “your talmidim, students, disciples,” (n mp)	o’sim, “we, you (mp)/ they, those doing, making,” (v. Pa’al/Qal, act part, mp)	dvar, “thing, word, matter,” (n ms)	she’asur, “that/ which/ who/ whom prohibited, forbidden,” (rel part, adj ms)	la’a’sot, “to do, make,” (v. Pa’al/Qal, inf constr)	b’shabat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	

Interlinear Chart

⁴ Plucking grain on the Sabbath was forbidden in the oral law, not in the Tanakh (Old Testament).

Chapter 12:3



אז הוא השיב להם לא קריתם מה שעשה דוד כשהיה רעב ואנשים אשר היו עמו:

Hebrew Transcription

Translation: Then he **replied** to them, “Have you not read what David did when he was hungry, **and the men** that were with him?”

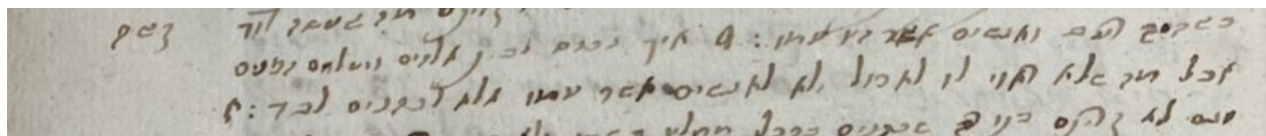
The Scriptures: But He said to them, “Have you not read what Dawiḏ did when he was hungry, he and those who were with him:

Aramaic: Then He said unto them, “Haven’t you read what David did when he was hungry, and those who were with him?”

אז	הוא	השיב	להם	לא	קריתם	מה
az, “then, in that case, so,” (conj)	hu, “he/it,” (3ms, pron)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	lo, “no/not,” (neg part)	keratam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	mah, “what,” (inter part)
שעשה	דוד	כשהיה	רעב	ואנשים	אשר	היו
she’a’sa, “that/ which/ who/ whom he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	david, “David,” (name)	k’sha’haya, “when he/it was,” (adv, v. Pa’al/Qal, qatal, past, 3ms)	ra’ev, “I/ you (ms)/ he/it is hungry,” (v. Pa’al/Qal, act part, ms)	v’anishim, “and/ but/ so/ or men, or people,” (n mp/n cp)	asher, “that, which, who, whom,” (conj)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)
עמו:						
imo, “with him/it,” (prep, 3ms pronom)						

Interlinear Chart

Chapter 12:4



איך נכנס לבית אלהים ומלחם הפנים אכל מה שלא ראוי לו לאכול ולא לאנשים אשר עמו אלא לכהנים לבד:

Hebrew Transcription

Translation: “How he entered into the house of Elohim (God) and ate the bread of the presence (*table of showbread*) which was not appropriate for him to eat **nor for the men** who were with him, but rather for the priests **alone**.”⁵

The Scriptures: how he went into the House of Elohim and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests?

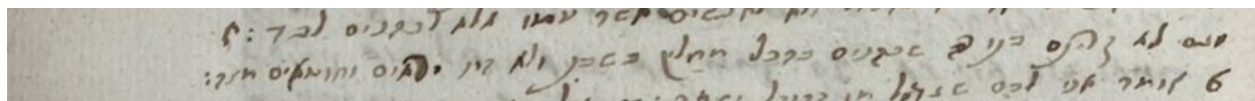
Aramaic: How he entered into The Baytha d'Alaha {The House of God} and he ate The Bread of The Table of MarYa {The Lord-YHWH}, that which wasn't lawful for him to eat, and neither for those who were with him, but only for the Kahne {the Priests}?

איך	נכנס	לבית	אלהים	ומלחם	הפנים	אכל
eich, “how?” (adv)	nichnas, “he/it entered,” (v. Nif'al, qatal, past, 3ms)	l'beit, “to/ for/ belonging to (the) house of,” (prep, n ms constr)	Elohim, “God(s)” (n mp)	u'm'lechem, “and/ but/ so/ or from/ of bread, food,” (prep, n ms)	ha'panim, “the face(s), presence,” (n mp)	achal, “he/it ate,” (v. Pa'al/Qal, qatal, past, 3ms)
מה	שלא	ראוי	לו	לאכול	ולא	לאנשים
mah, “what?” (inter part)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	ra'uy, “fitting, appropriate, worthy,” (adj ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	le'ekol, “to eat (v. Pa'al/Qal, inf constr)	v' lo, “and/ but/ so/ or nor, not,” (neg part)	l;anashim, “to/ for/ belonging to men, mankind,” (n mp)
אשר	עמו	אלא	לכהנים	לבד:		
asher, “that, which, who, whom,” (conj)	imo, “with him/it,” (prep, 3ms pronom)	ele, “but, only, however,” (conj)	l' kohanim, “to/ for/ belonging to (the) priests,” (prep n mp)	levad, “alone,” (adv)		

Interlinear Chart

⁵ See 1 Samuel 21:1-6 and 21:16.

Chapter 12:5



וגם לא קריתם בתורה שכהנים בהכל מחלין בשבת ולא היו יראים וחוטאים מזה:

Hebrew Transcription

Translation: “**And also**, have you not read in the Torah that the priests in the holy place profane the Sabbath, and **they were not afraid or considered sinners because of this**?”⁶

The Scriptures: “Or did you not read in the Torah that on the Sabbath the priests in the Set-apart Place profane the Sabbath, and are blameless?”

Aramaic: Or haven’t you read in The Uraytha {The Law/The Torah} that the Kahne {the Priests} in The Haykla {The Temple} profane The Shabtha {The Sabbath}, and they are without blame?

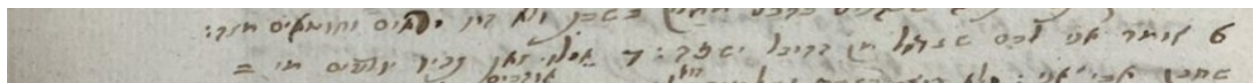
וגם	לא	קריתם	בתורה	שכהנים	בהכל	מחלין ⁷
v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	lo, “no; not,” (neg part)	kritem, “he/it happened,” (v. Pa'al/Qal, qatal, past, 3ms)	b'Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)	she'kohanim, “that/ which/ who/ whom priests,” (rel part, n mp)	b'hekal, “in/ with/ by (the) holy place,” (prep, n ms)	m'chulin, “from/ of something profane, violate,” (Ar. adj ms) Aramaism Mishnaic
בשבת	ולא	היו	יראים	וחוטאים	מזה:	
shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	ve' lo, “and/ but/ so/ or no, not,” (neg part)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	yere'im, “we/ you (mp)/ they fear,” (v. Pa'al/Qal, act part, mp)	v'chot'im, “we/ you (mp)/ they sin, profane,” (v. Pa'al/Qal, act part, mp)	m'ze, “of/ from this,” (prep, ms)	

Interlinear Chart

⁶ This passage exhibits distinct Mishnaic linguistic traits in its spelling, vocabulary, and grammar. It employs the active participle *mechalalin* (written phonetically with a single *lamed* as מחלין, “profaning”), which uses the characteristic Rabbinic masculine plural suffix ין (-in) instead of the classical biblical ים (-im). Furthermore, using the participle *mechalalin* alongside *yere'im* (יראים, “fearing”) and *chote'im* (חוטאים, “sinning”) as standard present-tense verbs reflects the foundational grammatical framework of Mishnaic prose over biblical aspectual verb systems. Lastly, the phonetic spelling *be-hachal* (בהכל) for the Temple building (*be-heychal* / בהיכל) drops the internal *yod*, a common feature in later manuscripts where spelling leaned heavily on colloquial pronunciation.

⁷ This word is first found in *Mishnah* Demai 5:2.

Chapter 12:6



אומר אני לכם שגדול מן ההיכל הוא יש פה:

Hebrew Transcription

Translation: “I say to you that one greater than the holy place is here.”

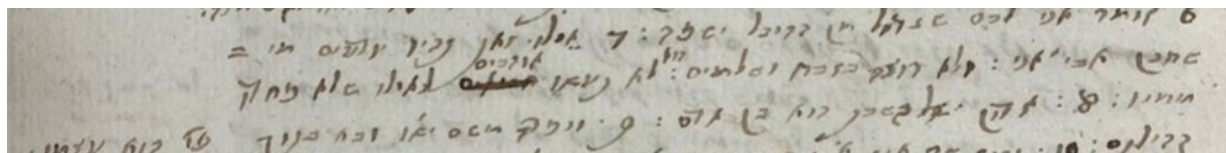
The Scriptures: “But I say to you that in this place there is One greater than the Set-apart Place.

Aramaic: But, I say unto you that *one* of greater importance than The Haykla {The Temple} is here!

אומר	אני	לכם	שגדול	מן	ההיכל	הוא
omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she'gadol, “that/ which/ who/ whom big large,” (adj ms)	min, “from, of, than,” (prep)	ha'hekal, “the holy place,” (n ms)	hu, “he/it,” (pron)
יש	פה:					
yesh, “there is, there exists,” (part)	po, “here,” (adv)					

Interlinear Chart

Chapter 12:7



אילו זאת תהיו יודעים מי שחנן אבי' אני ולא רוצה בזבח ושלמים הוא לא תעשו אוהבים לאילו שלא
פחדו ממנו:

Hebrew Transcription

Translation: “If you had known this: **whoever my Father pardons, ‘I do not desire sacrifice or peace offerings.’**⁸ You would not do acts of love for those who did not fear Him.”

The Scriptures: “And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

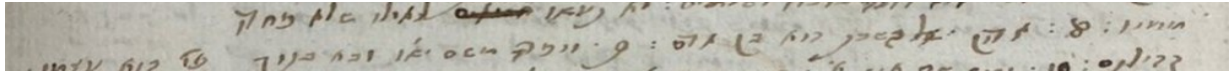
Aramaic: But, if only you would have known what this means: ‘I desire *khanana* {mercy}, and not *debkhatha* {sacrifice},’ you wouldn’t have condemned those who are without blame.

אילו	זאת	תהיו	יודעים	מי	שחנן	אבי'
eilu, “these, the following, if, if only,” (3mp pronom)	zot, “this, this one,” (pron fs)	tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	yodim, “we/ you (mp)/ they know,” (v. Pa'al/Qal, act part, mp)	mi, “who/ what person?” (inter part)	she'chanan, “that/ which/ who/ whom he/it pardoned,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	avi, “my father,” (n ms, 1cs pronom)
אני	ולא	רוצה	בזבח	ושלמים	הוא	לא
ani, “I,” (1cs pron)	lo, “and/ but/ so/ or no, not,” (neg part)	rotseh, “I/ you (ms)/ he/it want(s),” (v. Pa'al/Qal, act part, ms)	b'zevach, “in/ with/ by (the) sacrifice,” (prep, n ms)	v'shelamim, “and/ but/ so/ or peace, peace offerings,” (n mp)	hu, “he/it,” (3ms pron)	lo, “no/ not,” (part)
תעשו	אוהבים	לאילו	שלא	פחדו	ממנו:	
tasu, “you (mp) will do, make,” (Pa'al/Qal, yiqtol, fut, 2mp)	ohavim, “we/ you (mp)/ they, those who love,” (v. Pa'al/Qal, act part, mp)	le'eylu, “to/ for/ belonging to these, those,” (prep, pronom)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	pachadu, “they feared,” (v. Pa'al/Qal, qatal, past, 3mp)	mimenu, “of/ from him,” (prep, 3ms pronom)	

Interlinear Chart

⁸ See Hosea 6:6. Also see Micah 6:6-8.

Chapter 12:8



אדון של השבת הוא בן אדם:

Hebrew Transcription

Translation: “The Lord of the Sabbath, the Son of man.”

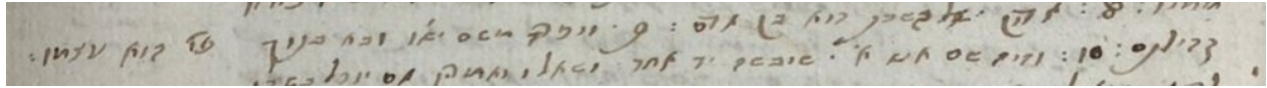
The Scriptures: “For the Son of Aḏam is Master of the Sabbath.”

Aramaic: For, The Lord of The Shabtha is The Son of Man.”

אדון	של	השבת	הוא	בן	האדם:	
adon, “master, lord,” (n ms)	shel, “of, belonging to,” (prep)	ha’shabat, “the sabbath, 7th day of the week,” (n fs)	hu, “he/it,” (3ms pron)	ben, “son,” (n ms)	ha’adam, “the man,” (n ms)	

Interlinear Chart

Chapter 12:9



ונפרד משם ישו ובא בתוך קהילתם:

Hebrew Transcription

Translation: And Yeshua departed from there and came **in the midst of** their community.

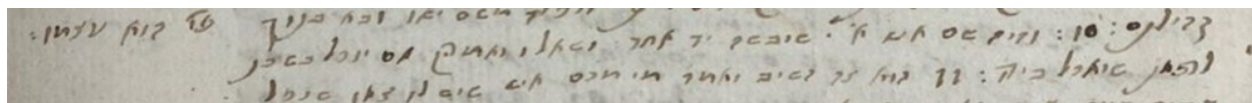
The Scriptures: And having left there, He went into their congregation.

Aramaic: And Eshu {Yeshua} departed from there and came to their Synagogue {Assembly}.

ונפרד	משם	ישו	ובא	בתוך	קהילתם:	
v'nifrad, "and/ but/ so/ or he/it separated, break away, departed" (v. Nif'al, qatal, past, ms)	m'sham, "from/ of there," (prep, adv)	yesu, "Yeshua," (name)	uvah, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	betokh, "inside, midst" (prep)	kehilatam, "their community," (n fs, 3mp pronom)	

Interlinear Chart

Chapter 12:10



והיה שם איש א' שיבשה יד אחד ושאלו ואמרין אם יוכל בשבת לרפאת שיאכל בידו:

Hebrew Transcription

Translation: And there was a man whose hand withered, and they asked and said, “Is it permissible to heal on the Sabbath? So that he could be accused by it.

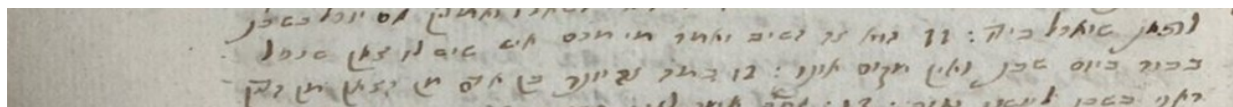
The Scriptures: And see, there was a man having a withered hand. And they asked Him, saying, “Is it right to heal on the Sabbath?” – so as to accuse Him.

Aramaic: And there was a certain man there whose hand was withered. And they were questioning Him, and they were saying, whether it is lawful to heal during The Shabtha {The Sabbath}, so that they might accuse Him.

והיה	שם	איש	א'	שיבשה	יד	אחד
v'haya, “and/ but/ so/ or he/it was” (v. Pa'al/Qal, qatal, past, 3ms)	sham, “there,” (adv)	ish, “a man,” (n ms)	echad, “one,” (abbrev card num)	she'yevesha, “that/ which/ who/ whom I/ you (ms)/ he/it dry(ies) out,” (rel part, v. Pa'al/Qal, act part, ms)	yad, “hand,” (n fs)	echad, “one,” (card num)
ושאלו	ואמרין	אם	יוכל	בשבת	לרפאת	שיאכל
v'sha'alu, “they asked,” (v. Pa'al/Qal, qatal, past, 3mp)	v'amarin, “and/ but/ so/ or I/ you (ms)/ he/it says,” (Ar. v. Peal, act part, ms) Aramaism	im, “if/ whether,” (conj)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	lerapat, “to heal,” (v. Pi'el, inf constr)	she'yocchal, “that/ which/ who/ whom he/it will eat, consumed, accused,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)
בידו:						
beyado, “in/ with/ by his/its hand,” (prep, n fs, 3ms pronom)						

Interlinear Chart

Chapter 12:11



הוא זה השיב ואמר מי מכם איש שיש לו צאן שנפל בבור ביום שבת ואין מקים אותו:

Hebrew Transcription

Translation: **This one responded** and said, “Who among you, a man that has a sheep that has fallen into a pit on the Sabbath, would not raise it *out*?”⁹

The Scriptures: And He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?”

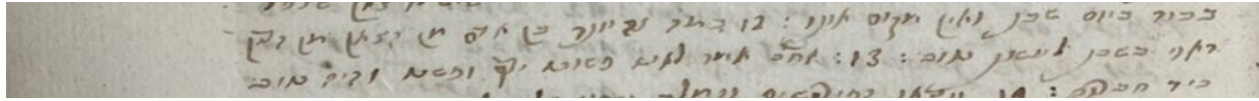
Aramaic: Then He said unto them, “Who is the gabra from you, that if he has a certain erba {sheep} that falls in a pit during the day of The Shabtha {The Sabbath}, wouldn’t grab and lift him up?”

הוא	זה	השיב	ואמר	מי	מכם	איש
hu, “he/it,” (pron)	ze, “this, this one,” (pron, ms)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	me’kem, “from/ of you (mp),” (prep, 2mp pronom)	ish, “a man,” (n ms)
שיש	לו	צאן	שנפל	בבור	ביום	שבת
she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	tson, “sheep,” (n cs)	she’nafal, “that/ which/ who/ whom he/it fell,” (rel part, v. Pa’al/Qal, qatal, 3ms)	b’bor, “in/ with/ by (the) pit, dungeon,” (prep, n ms)	b’yom, “in/ with/ by (the) day,” (prep, n ms)	shabat “sabbath, 7th day of the week,” (n fs)
ואין	מקים	אותו:				
v’ein, “and/ but/ so/ or there is/are not,” (neg part)	mekayem, I/ you (ms)/ he/it raises up,” (v. Hif’il, act part, ms)	oto, “him/it” (DO marker, 3ms pronom)				

Interlinear Chart

⁹ See Deuteronomy 22:4.

Chapter 12:12



כמה זה יותר בן אדם מן הצאן מן הדין ראוי בשבת לעשות טוב:

Hebrew Transcription

Translation: “How much more is a son of man than a sheep! **By this law, it is proper** on the Sabbath to do good.”

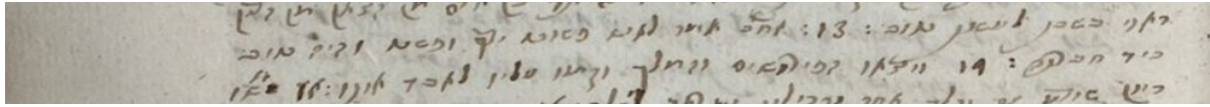
The Scriptures: How much more worth is a man than a sheep! So it is right to do good on the Sabbath.

Aramaic: Now, how much greater is a son of man, than an erba {a sheep}? Therefore, it is lawful to do that which is good during The Shabtha {The Sabbath}.”

הצאן	מן	אדם	בן	יותר	זה	כמה
ha'tzon, “the sheep, goats,” (n cs)	min, “from, of, than,” (prep)	adam, “man,” (n ms)	ben, “son,” (n ms)	yoter, “more, more than,” (adv)	ze, ‘this (pron, ms)	kama, “how much, how many,” (adv)
מן	הדין	ראוי	בשבת	לעשות	טוב:	
min, “from, of, than,” (prep)	ha'din, “the judgment, law, sentence, verdict,” (n ms)	ra'uy, “fitting, appropriate, worthy,” (adj ms)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	asot, “to do, to make, to create,” (v. Pa'al/Qal, inf)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	

Interlinear Chart

Chapter 12:13



וחש אמר לאיש פשוט ידך ופשט והיה טוב כיד חברתה:

Hebrew Transcription

Translation: And **quickly** he said to the man, “Stretch out your hand.” And he stretched out, and it out, and it became good like its accompanying hand.

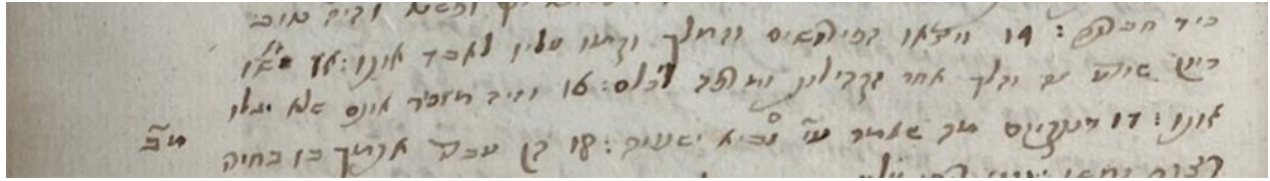
The Scriptures: Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored, as healthy as the other.

Aramaic: Then He said unto that gabra {man}, “Stretch out your hand.” And he stretched out his hand, and it was restored like the other one {lit. like her companion}!

וחש	אמר	לאיש	פשוט	ידך	ופשט	והיה
v'chash, “and/ but/ so/ or I/ you (ms)/ he/it make haste, quickly,” (v. Pa'al/Qal, act part, ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	pashut, “simple, plain; extended, stretched out,” (adj ms)	yadcha, “your hand,” (n fs, 2ms pronom)	v'pashat, “and/ but/ so/ or he/it stretched, straightened,” (v. Pa'al/Qal, qatal, past 3ms)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)
טוב	כיד	חברתה:				
tov, “good, pleasant, appropriate, becoming,” (adj ms)	k'yad, “like/ as (the) hand,” (prep, n fs)	chevrata(h), “her/its company,” (n fs, 3fs pronom)				

Interlinear Chart

Chapter 12:14



ויצאו הפירושם והמלך וקמו עליו לאבד אותו:

Hebrew Transcription

Translation: And the Pharisees and the king went out, and they rose against him to destroy him.

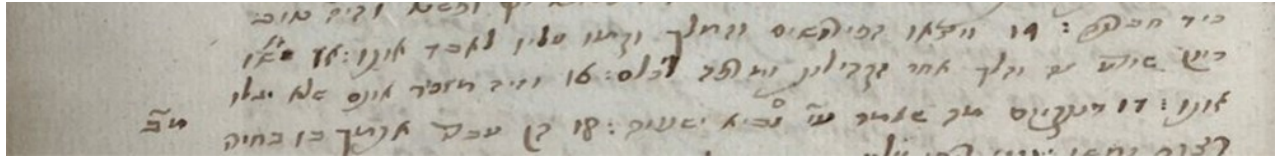
The Scriptures: But the Pharisees went out and took counsel against Him, so as to destroy Him.

Aramaic: And the Phrishe {the Pharisees} went out and took counsel concerning Him, how they might destroy Him.

ויצאו	הפירושם	והמלך	וקמו	עליו	לאבד	אותו:
v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)	ha'perushim, "the pharisees," (n mp)	v'ha'melek, "and/ but/ so/ or the king," (n ms)	v'kamu, "and/ but/ so/ or they got up," (v. Pa'al/Qal, qatal, past, 3mp)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	le'evod, "to be lost, to stray, to perish, destroy," (v. Pa'al/Qal, inf constr)	oto, "him/it," (DO marker, 3ms pron)

Interlinear Chart

Chapter 12:15



אז ישו כיון שידע זה והלך אחר הקהילות ומרפה הכלם:

Hebrew Transcription

Translation: Then Yeshua, when he knew this, **went after the crowds** and healed all of them.

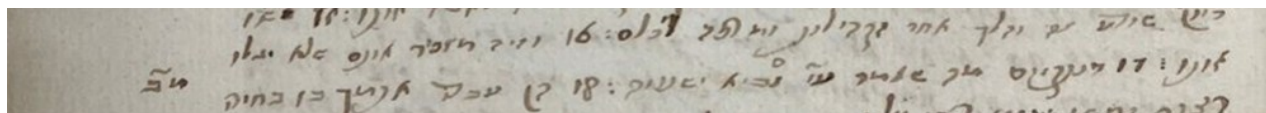
The Scriptures: But יהושע, knowing it, withdrew from there. And large crowds followed Him, and He healed them all,

Aramaic: But, Eshu {Yeshua} knew *of it*, and He departed from there, and large crowds followed {lit. went after Him}, and He healed them all.

אז	ישו	כיון	שידע	זה	והלך	אחר
az, "then, in that case, so," (conj)	yeshu, "Yeshua," (name)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'yada, "that/ which/ who/ whom he/it knew," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ze, "this, this one," (pron, ms)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	achar, "after," (prep)
הקהילות	ומרפה	הכלם:				
ha'kehillot, "the community, congregation, crowd," (n fp)	u'marape, "and/ but/ so/ or I/ you (ms)/ he/it loosen(s), heal(s)," (v. Pa'al/Qal, act part, ms)	ha'kulam, "the all, all of, every," (n ms, 3mp obj)				

Interlinear Chart

Chapter 12:16



והיה מזכיר אותם שלא יגלו אותו:

Hebrew Transcription

Translation: And he **warned** them not to reveal him,

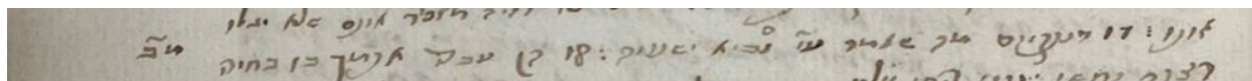
The Scriptures: and warned them not to make Him known,

Aramaic: And He charged them that they shouldn't reveal Him.

והיה	מזכיר	אותם	שלא	יגלו	אותו:	
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	mazkir, "I/ you (ms)/ he/it remind(s)," (v. Hif'il, act part, ms)	otam, "them," (DO marker, 3mp pronom)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	yegalu, "they shall reveal," (v. Pi'el, yiqtol, fut, 3mp)	oto, "him/it," (DO marker, 3ms pron)	

Interlinear Chart

Chapter 12:17



דנתקיים מה שאמר ע"י נביא ישעיה:

Hebrew Transcription

Translation: to carry out what was said through¹⁰ the prophet Yeshayah (Isaiah),

The Scriptures: in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

Aramaic: So that the thing which was spoken of by EshaYa Nabiya {Isaiah, The Prophet} might be fulfilled, who said,

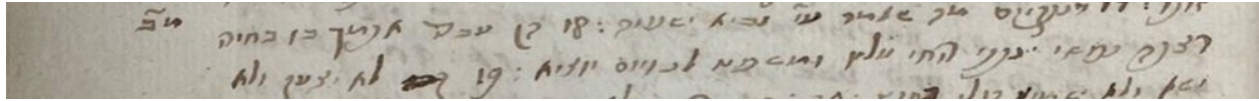
דנתקיים ¹¹	מה	שאמר	ע"י	נביא	ישעיה:
d'nit'kyem, "of/ who/ which/ that he/it will exist, to take place, carried out," (Ar. rel part, Hb v. Hit'pael, yiqtol, fut, 3ms) Aramaism Mishnaic	mah, "what?" (interrog part)	she' omer, "that/ which/ who/ whom I/ you (ms)/ he/it said," (v. Pa'al/Qal, qatal, past, ms)	בִּיד b'yad, "by the hand of, through," (prep, n fs)	navi, "prophet," (n ms)	yeshayah, "Isaiah," (name)

Interlinear Chart

¹⁰ Literally, "by the hand of."

¹¹ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

Chapter 12:18



הן עבדי אתמך בו בחירי רצתה נפשי נתתי רוחי עליו ומשפט לגויים יוציא:

Hebrew Transcription

Translation: “Behold, my servant *whom I uphold*, my *chosen one* *whom* my soul delights. I have put my Spirit upon him, and judgment to the nations, *he will bring forth*.”¹²

The Scriptures: “See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him, and He shall declare right-ruling to the nations.”

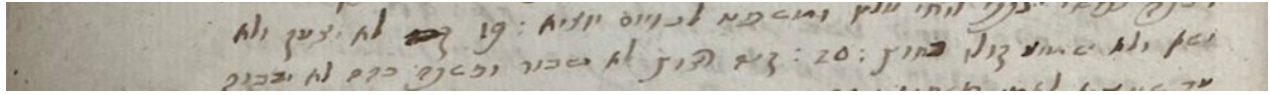
Aramaic: “Behold My Servant, in whom I have been pleased, My Beloved, in whom Naphshi {My Soul} has taken delight in. I will place Rukhi {My Spirit} upon Him, and He will proclaim judgment unto the Gentiles.”

הן	עבדי	אתמך	בו	בחירי	רצתה	נפשי
hen, “behold,” (part)	avdi, “my servant,” (n ms, 1cs pronom)	etmoch, “I will support, sustain,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	bo, “in/ with/ by him/it” (prep 3ms pronom)	bechiri, “my chosen, chosen one,” (n ms)	ratzta, “she/it desired, wanted,” (v. Pa’al/Qal, qatal, past, 3fs)	nafshi, “my soul,” (n fs, 1cs pronom)
נתתי	רוחי	עליו	ומשפט	לגויים	יוציא:	
natati, “I gave,” (Pa’al/Qal, qatal, past, cs)	ruchi, “my spirit,” (n fs, 1cs pronom)	alav, “on him, concerning him/it,” (prep, 3ms pronom)	u’mishpat, “and/ but/ so/ or judgment, sentence,” (prep, n ms)	l’goyim, “to/ for/ belonging to (the) nations,” (prep, n ms constr)	yotzi, “he/it will bring out, remove,” (v. Hif’il, yiqtol, fut, 3ms)	

Interlinear Chart

¹² See Isaiah 42:1.

Chapter 12:19



לא יצעק ולא ישא ולא ישמוע קולו בחוץ:

Hebrew Transcription

Translation: “He will not **shout**, or **lift up**, or cause his voice to be heard outside.”

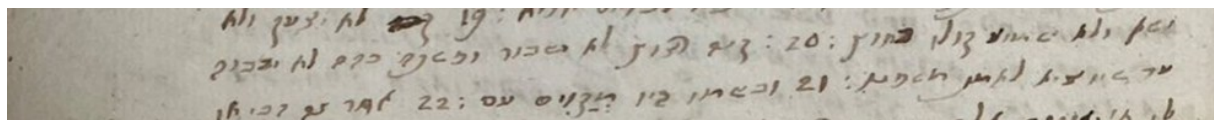
The Scriptures: “He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

Aramaic: “He will not argue, and He will not yell, and no one will hear His voice in the street.”

קולו	ישמוע	ולא	ישא	ולא	יצעק	לא
kolo, “his/its sound, voice,” (n ms, 3ms pronom)	yashmia, “he/it will cause to hear,” (v. Hif’il, yiqtol, fut, 3ms)	v’lo, “and/ but/ so/ or no, not, neither,” (neg part)	yisa, “he/it will bear, lift up, carry,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’lo, “and/ but/ so/ or no, not, neither,” (neg part)	yitz’ak, “he/it will shout, complain,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (part)
						בחוץ:
						b’chut, “in/with/ by (the) outside,” (prep, n ms)

Interlinear Chart

Chapter 12:20



קנה רצון לא ישבור ופשתה כהה לא יכבוה עד שיוציא לאמת משפט:
Hebrew Transcription

Translation: “A crushed reed he will not break, and a darkened wick he will not extinguish, until he delivers **judgment to truth**.”

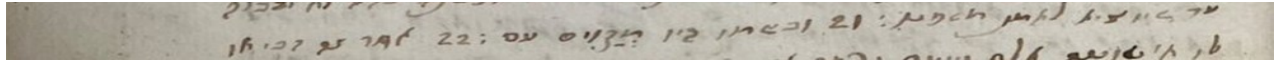
The Scriptures: “A crushed reed He shall not break, and smoking flax He shall not quench, till He brings forth right-ruling forever.”

Aramaic: “He will not break a crushed qanya {cane/reed}, and He will not extinguish a flickering shraga {lamp}, until He brings forth diyna {judgment} unto zakutha {justification/acquittal}.”

קנה	רצון	לא	ישבור	ופשתה	כהה	לא
kana, “reed, stalk, bone, measuring rod,” (n ms)	ratzutz, “broken, smashed; fragmented,” (adj ms)	lo, “no/ not” (part)	yishbor, “he/it will break,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’pasta, “and/ but/ so/ or wick of flax,” (n fs)	kehe, “dark,” (adj ms)	lo, “no/ not” (part)
יכבוה	עד	שיוציא	לאמת	משפט:		
yikbo, “he/it will be extinguished,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ad, “until,” (prep)	she’yotzi, “that/ which/ who/ whom he/it will bring out, remove, deliver,” (v. Hif’il, yiqtol, fut, 3ms)	l’emet, “to/ for/ belonging to truth,” (prep, n fs)	mishpat, “judgment, sentence,” (n ms)		

Interlinear Chart

Chapter 12:21



ובשמו היו מקוים עם:

Hebrew Transcription

Translation: “And in his name, a people **were hoping**.”¹³

The Scriptures: “And the nations shall trust in His Name.”

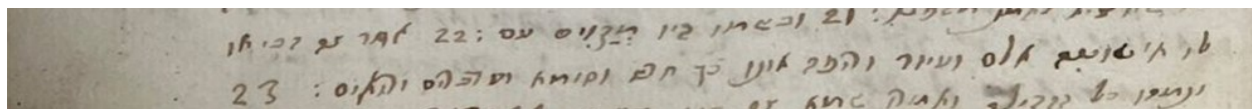
Aramaic: “And in His Name the Amme {the Peoples/the Gentiles} will hope.”

ובשמו	היו	מקוים	עם:			
uv'shem'o, “and/ but/ so/ or in/ with/ by his/its name,” (prep, n ms, 3ms pronom)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	mekavim, “we/ you (mp)/ they, those hoping,” (v. Pi'el, act part, mp)	am, “people,” (n ms)			

Interlinear Chart

¹³ See Isaiah 42:1-4. In Matthew 12:21, this verse matches the Septuagint of Isaiah 42:4, not the Masoretic Text.

Chapter 12:22



אחר זה הביאו לו א' שוטה אלם ועיור וריפה אותו כך חרש וסומא מדברים ורואים:

Hebrew Transcription

Translation: After this, they brought him **one madman**, *who was also* mute and blind, and he healed him, so *that the* mute and blind spoke and saw.

The Scriptures: Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.

Aramaic: They then brought unto Him a certain daywane {possessed man}, who was kharesh {mute} and a samya {a blind man}, and He healed him in such a way that the kharsha {the mute one} and the samya {the blind man} could speak and could see.

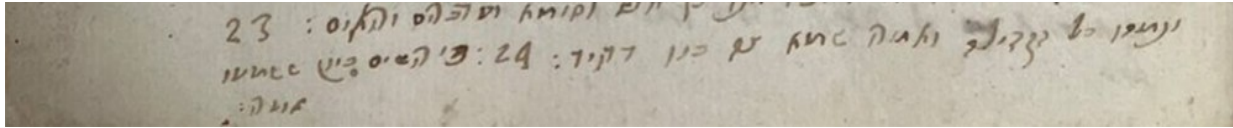
אחר	זה	הביאו	לו	א'	שוטה ¹⁴	אלם
achar, "after," (prep)	ze, "this," (pron, ms)	hevi'u, "they brought," (v. Hif'il, qatal, past, 3ms)	lo, lamed DO marker, "he/it," (DO marker, 3ms pronom) 2nd Temple	echad, "one," (card numb)	shoteh, "madman, fool, wild," (adj ms) Mishnaic	ilem, "mute, dumb (unable to speak)," (adj ms)
ועיור	וריפה	אותו	כך	חרש	וסומא	מדברים ¹⁵
v'yi'or, "and/ but/ so/ or blind, one who is blind," (adj ms)	v'ripa, "and/ but/ so/ or he/it healed," (v. Pi'el, qatal, past, 3ms)	oto, "him/it" (DO marker, 3ms pronom)	kach, "so, thus, therefore, in this way," (adv)	cheresh, "mute," (adj ms)	v'suma, "and/ but/ so/ or blind, blind man," (adj ms)	m'dabrim, "we/ you (mp)/ they, those speaking," (v. Pi'el, act part, mp)
ורואים:						
						v'ro'im, "and/ but/ so/ or we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

¹⁴ This word is first found in the *Mishnah* Sheviit 7:1.

¹⁵ For these two words: מדברים ורואים, it appears these words are being used as adjectives describing one who is doing a great deal of speaking and seeing.

Chapter 12:23



ותמהו כל הקהילה ואמרו שמא זה בנו דדויד:

Hebrew Transcription

Translation: And all the **community** was amazed. And they said, “**Perhaps** this is the son of David?”

The Scriptures: And all the crowds were amazed and said, “Is this the Son of Dawid?”

Aramaic: And the crowds were all amazed, and were saying, “Perhaps this is The Son of David!?”

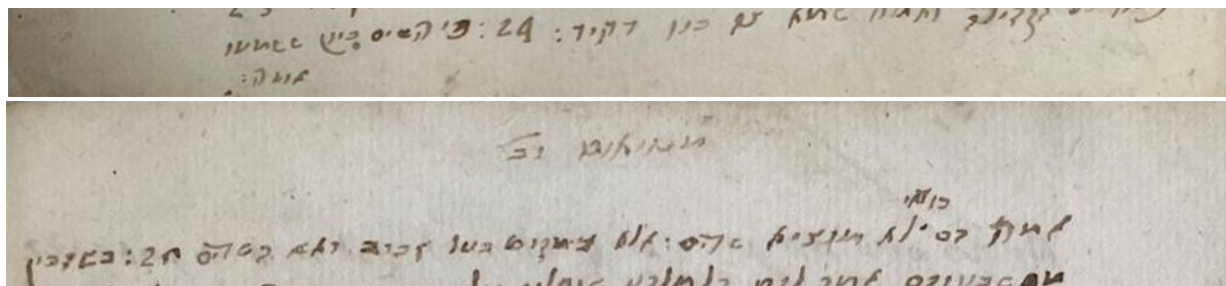
ותמהו	כל	הקהילה	ואמרו	שמא ¹⁶	זה	בנו
v'tam'hu, “and/ but/ so/ or they were amazed, astonished,” (v. Pa'al/Qal, qatal, past, 3mp)	kol, “all,” (n ms)	ha'kehila, “the community, congregation,” (n fs)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	shema, “lest, perhaps,” (adv) Mishnaic	ze, “this,” (pron, ms)	bano, “his/its son,” (n ms, 3ms pronom)
דדויד¹⁷						
d'david, “of/ who/ which/ that David,” (rel part, name) Aramaism DSS Spelling						

Interlinear Chart

¹⁶ This word is first found in *Mishnah* Terumot 9:2.

¹⁷ In Matthew 1:1, 1:6, 1:17, 1:20, 9:27, 15:23, David’s name is spelled as דוד. Yet, in 12:3, his name is spelled with the added yod (דויד). In the Dead Sea Scrolls (DSS), the name of King David is spelled with the added yod (י) mater lectionis: דויד. An example of that spelling change can be found in the DSS Psalm 138:1 that says, “אודכה יהוה בכל לבי נגד יהוה אלהים אזמרכה לדויד.” In the First Century, the DSS “updated” the language with the added mater lectionis, (Latin for “reading mother”) using the consonant letters of yod (י), vav (ו), and hey (ה) as vowel sounds. Hebrew is a consonantal system without vowel letters, although the Hebrew language does have vowel sounds.

Chapter 12:24



פירושם כיון ששמעו אמרו הם בודאי לא מוציא שדים אלא במקום בעל זבוב ראש השדים:

Hebrew Transcription

Translation: When the Pharisees heard *this*, they said, “**Certainly** he does not expel demons but rather in the jurisdiction of Ba’al Zebub (Beelzebub), the chief of the demons.”

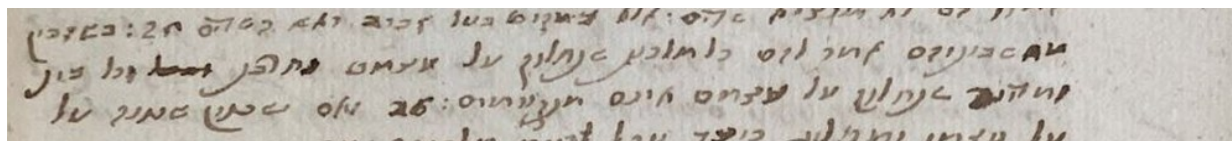
The Scriptures: But when the Pharisees heard it they said, “This one does not cast out demons except by Be’elzebub, the ruler of the demons.”

Aramaic: Now, when The Phrishe {The Pharisees} heard *this*, they said, “This *one* doesn’t cast out the shide {the devils} except by belzbub {beelzebub}, the chief of the daywe {the demons}!”

פירושם	כיון	שמעו	אמרו	הם	בודאי	לא
perushim, “pharisees,” (n mp)	keivan, “because, as soon as, when,” (conj)	she’shem’u, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	hem, “they, them,” (pron 3mp)	bevaday, “certainly, definitely, of course,” (adv)	lo, “no/ not” (part)
מוציא	שדים	אלא	במקום	בעל זבוב	ראש	השדים:
motzi, “I/ you (ms)/ he/it brings out, removes, expel(s),” (v. Hif’il, act part, ms)	shedim, “demons,” (n mp)	ela, “but, however, only, (conj)	bamakom, “in/ with/ by (the) place of, (under the jurisdiction of),” (prep, n ms)	ba’al zebub, “Beelzebub,” (name)	rosh, “head,, chief, leader,” (n ms)	ha’shedim, “the demons,” (n mp)

Interlinear Chart

Chapter 12:25



כשהבין מחשבותיהם אמר להם כל מלכות שתחלוק על עצמם נחרבת וכל בית ומדינה שתחלוק על עצמם אינם מתקיימים:

Hebrew Transcription

Translation: When he understood their thoughts, he said to them, “Every kingdom that is divided against itself is destroyed, and every house and province **that you divide against itself cannot exist.**”¹⁸

The Scriptures: And יהושע knew their thoughts, and said to them, “Every reign divided against itself is laid waste, and every city or house divided against itself shall not stand.”

Aramaic: But Eshu {Yeshua} knew their thoughts, and said unto them, “Any Malku {Kingdom} which is divided against herself, will be ruined, and any house and city which is divided against herself, will not stand.”

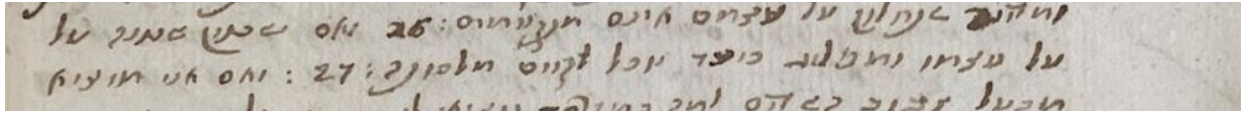
כשהבין	מחשבותיהם	אמר	להם	כל	מלכות	שתחלוק
k'she'hevin, “when he/it understood,” (adv, v. Hif'il, qatal, past, 3ms)	machshevoteihem, “their thoughts,” (n fp, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hem, “to /for/ belonging to them,” (prep, 3mp pronom)	kol, “all, every” (n ms)	malchut, “kingdom,” (n fs)	she'tachalok, “that/ which/ who/ whom she/it will share, to share, to divide,” (v. Pa'al/Qal, yiqtol, fut, 3fs)
על	עצמם	נחרבת	וכל	בית	ומדינה	שתחלוק
al, “upon, on,” (prep)	atzmam, “themselves,” (n mp)	necherevet, “I am/ you (ms) are/ she/it is destroyed,” (v. Nif'al, act part, fs)	v' kol, “and/ but/ so/ or all,” (n ms)	bayit, “house,” (n ms)	u'medina, “and/ but/ so/ or province, district,” (prep, n fs)	she'tichle'un, “that/ which/ who/ whom you (mp) will be despoiled, plundered,” (Ar. Peal, yiqtol, fut, 2mp) Aramaism

¹⁸ This passage showcases signature Mishnaic linguistic layers in both its vocabulary and grammar. It employs the passive *Mitpa'el* binyan in the plural participle *mitkayyemim* (מתקיימים, "endure/stand"), which is the absolute grammatical signature of Rabbinic style. Additionally, the noun *medinah* (מדינה) carries its specific Mishnaic semantic shift meaning "city" or "town," contrasting with its older biblical meaning of a large "province." Finally, the use of the root ה-ל-ק (written here phonetically as *שתחלוק*) to describe a factional or structural division mirrors the exact semantic framework of a Rabbinic legal dispute (*machloket*).

			מתקיימים:	אינם	עצמם	על
			mitkaymim, “we/ you (mp)/ they exist,” (v. Hit’pael, act pat, mp)	einam, “they are not,” (part, 3mp pronom)	atzmam, “themselves,” (n mp)	al, “upon, on,” (prep)

Interlinear Chart

Chapter 12:26



ואם שטין שטנה על עצמו ומפליג כי עד יוכל לקיים מלכותה:
Hebrew Transcription

Translation: “And if Satan *brings an accusation against himself* and makes division; for *how* can his kingdom stand?”¹⁹

The Scriptures: “And if Satan casts out Satan, he is divided against himself. How then does his reign stand?”

Aramaic: “And if satana casts out satana, he is divided against his soul {himself}. How then does malkutheh {his kingdom} stand?”

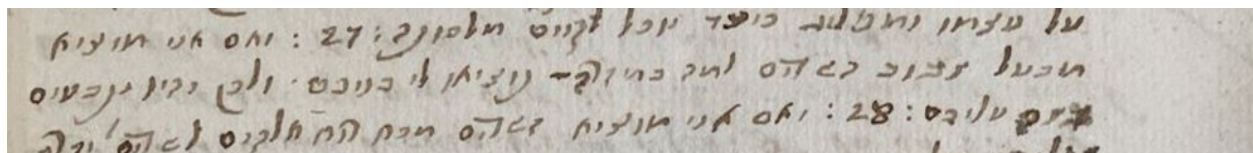
ואם	שטין	שטנה	על	עצמו	ומפליג ²⁰	כי
v'im, “and/ but/ or if/ whether,” (conj)	satan, “satan, adversary,” (n ms) Aramaism	sitna, “accusation, slander,” (n fs)	al, “upon, in, on, over, by, for,” (prep)	atz'mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	u'maflig, “I/ you (ms)/ he/it depart(s), divide(s),” (v. Hif'il, act part, ms) Mishnaic	ki, “for, since, because, when,” (rel clause)
עד	יוכל	לקיים	מלכותה:			
ad, “until, up to” (prep)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lekayam, “to arise, stand” (v. Pi'el inf constr)	malchuta(h), “his/its kingdom,” (n fs, 3fs pronom) Aramaism			

Interlinear Chart

¹⁹ This passage features clear Mishnaic linguistic layers in its vocabulary, spelling, and grammar. It uses the Pi'el infinitive *lekayyem* (לקיים, “to sustain/make endure”), a foundational vocabulary choice in Rabbinic prose used to express legal or physical permanence. The text also includes the *Hif'il* active participle *maflig* (מפליג, “separates/branches off”), a post-biblical verb meaning to split off or separate into distinct factions. Finally, the unusual spelling variant *satina* (שטין) showcases the classic Mishnaic masculine plural *nun* ending (נן), driven by the surrounding Aramaic dialect stratum.

²⁰ This word is first found in *Mishnah Avodah Zara* 5:3.

Chapter 12:27



וְאִם אֲנִי מוֹצִיא מִבַּעַל זָכוֹב הַשְּׂדִים לָמָּהּ בְּמַהֲרָה תוֹצִיאוּ לוֹ בְּנִיכֶם וּלְכֶן יִהְיוּ נֹתְבֵעִים בְּזֶה עֲלֵיכֶם:

Hebrew Transcription

Translation: “And if I expel the demons by Ba’al Zebub (Beelzebub), **why would your children expel *them* out for him?** Therefore, **they will be defendants in this against you.**”²¹

The Scriptures: “And if I, by Be’elzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges.”

Aramaic: “And if I, by belzbub {beelzebub}, am casting out the daywe {the demons}, by what do your sons cast them out? Because of this, they will be your dayane {judges}.”

ואם	אני	מוציא	מבעל זבוב	השדים	למה
v'im, "and/ but/ so/ or if, whether," (conj)	ani, "I," (1cs pron)	motzi, "I/ you (ms)/ he/it brings out, removes," (v. Hif'il, act part, ms)	m'ba'al Zebub, "from/ of Beelzebub," (prep, name)	ha'shedim, "the demons," (n mp)	l'mah, "why?" (adv)

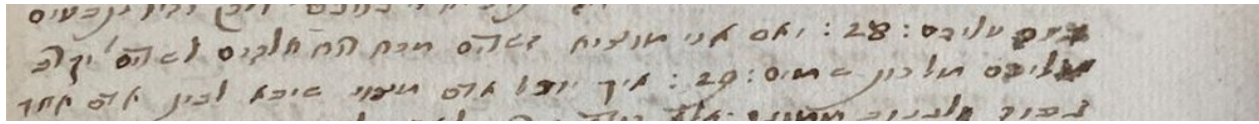
במהרה	תוציאו	לו	בניכם	ולכן	יהיו	נתבעים
b'mahara, "in/ with/ by (the) quickly, speedily, hastily" (prep, adv)	totzi'u, "you (mp) will bring out, remove," (v. Hif'il, yiqtol, fut, 2mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	bneichem, "your (mp) sons," (2mp n mp)	v'lachen, "and/ but/ so/ or therefore, so," (adv)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	nitba'im, "we/ you (mp)/ they are demanded, defendants, claimants," (v. Nifal, act part, mp)

בזה	עליכם:
b'ze, 'in/ with/ by (the) this," (prep, pronom, ms)	aleichem, "on you (mp)," (prep, 2mp pronom)

Interlinear Chart

²¹ In verse 27, the text reframes the historical courtroom dynamic by replacing the standard translation for "judges" with *נִתְּבָעִים* (*nitva'im*)—a passive plural participle from the post-biblical legal root *נִתְּבָע*. This technical term from Rabbinic jurisprudence shifts the passage's structure, transforming the sons from adjudicators or arbiters into active legal litigants or defendants bringing a formal case against the Pharisaic consensus.

Chapter 12:28



ואם אני מוציא השדים מכח רוח אלהים לשדים יקרב עליכם מלכות שמים:

Hebrew Transcription

Translation: “And if I expel the demons by **the power** of the Spirit of Elohim (God), then the kingdom of heaven has come *upon you*.”

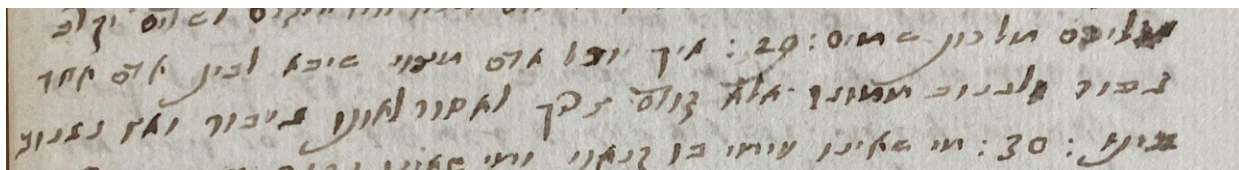
The Scriptures: “But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you.”

Aramaic: “And if by The Rukha d’Alaha {The Spirit of God} I am casting out the daywe {the demons}, The Malkutha d’Alaha {The Kingdom of God} has come near to you.”

אלהים	רוח	מכח	השדים	מוציא	אני	ואם
elohim, “God(s)” (n mp)	ruach, “spirit, wind, breath” (n cs)	m’koach, “from/ of strength, power,” (n ms)	ha’shedim, “the demons,” (n mp)	motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif’il, act part, ms)	ani, “I,” (1cs pron)	v’im, “and/ but/ so/ or if, whether,” (conj)
		שמים:	מלכות	עליכם	יקרב	לשדים
		shamiyim, “heavens,” (n mp)	malchut, “kingdom,” (n fs)	aleichem, “on you (mp),” (prep, 2mp pronom)	yikrav, “he/it will come near,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’shedim, “to/ from/ of (the) demons,” (prep, n mp)

Interlinear Chart

Chapter 12:29



איך יוכל אדם מצוי שיבא לבית אדם אחד גבור לגנוב ממנו אלא קודם צריך לאסור לאותו גיבור ואז נגנוב ביתו:

Hebrew Transcription

Translation: “How can a **common man** enter into the house of one strong man, and steal his **mammon (property)**, but first needing to bind the strong man, and then his house **will be robbed**?”²²

The Scriptures: “Or how is one able to enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.

Aramaic: “Or, how can a nash {a man} enter into the house of a strong man and plunder his possessions, except if he should first bind the strong man, and then plunder his house?”

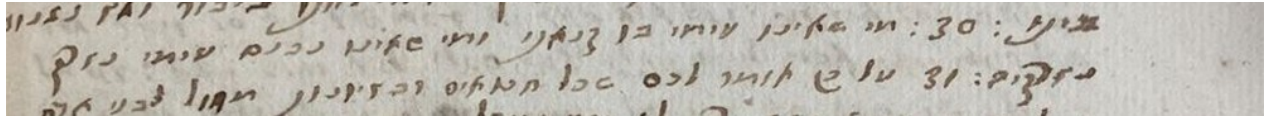
איך	יוכל	אדם	מצוי	שיבא	לבית	אדם
eich, “how?” (adv)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	adam, “man,” (n ms)	matzuy, “present, existing; common, commonplace,” (adj ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	l’byit, “to/ for/ belonging to the house,” (prep, n ms)	adam, “man,” (n ms)
אחד	גבור	לגנוב	ממונו	אלא	קודם	צריך
echad, “one,” (card num)	gibor, “mighty, mighty one,” (adj ms)	lignov, “to steal,” (v. Pa’al/Qal, inf constr)	mamona’o, “his/its mammon, money, property,” (n ms) Aramaism Mishnaic	ela, “but, however, only, (conj)	kodem, “preceding, previous, first,” (adj ms)	tzorech, “need should, must,” (adj ms)

²² This passage heavily relies on quintessential Mishnaic vocabulary, legal phrasing, and modal syntax. It employs the unique Rabbinic descriptor *adam matzuy* (אדם מצוי, literally “an available/ordinary man”) to denote a common person, alongside the Aramaic-derived commercial and legal noun *mamono* (ממונו, “his property/money”), which completely replaces biblical alternatives like *rechush*. Syntactically, the clause utilizes the active participle *tzarich* (צריך, “needs/must”) as a modern modal operator of obligation followed by a complementary infinitive, matching a foundational grammatical framework of Mishnaic prose. Finally, the restrictive logical connector *ela* (אלא, “unless/except”) acts as the standard Rabbinic adversative transition instead of the biblical *ki im*.

	ביתו:	נגנוב	ואז	גיבור	לאותו	לאסור
	beito, "his/its house," (n ms, 3ms pronom)	nignov, "we will be stolen," (v. Pa'al/Qal, yiqtol, fut, 1cp)	v'az, "and/ but/ so/ or then, in that case, so," (conj)	gibor, "mighty, mighty one," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	le'esor, "to prohib, bind, ban, imprison," (v. Pa'al/Qal, inf constr)

Interlinear Chart

Chapter 12:30



מי שאינו עימי בו קנאתי ומי שאינו נכנס עימי נזרק נזרקה:
Hebrew Transcription

Translation: “Whoever is not with me, against him I arouse **jealousy**, and whoever does not enter with me **is surely scattered**.”

The Scriptures: “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.”

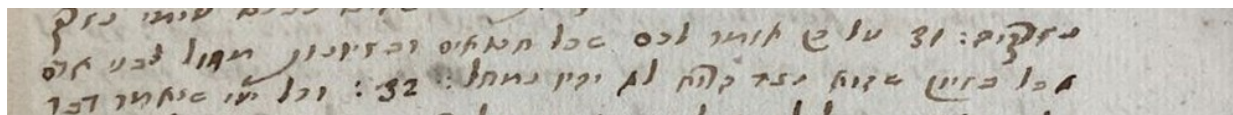
Aramaic: “The one who isn’t with Me, he is against Me, and the one who doesn’t gather with Me, he is really scattering.”

מי	שאינו	עימי	בו	קנאתי	ומי	שאינו
mi, “who?” (interrog part)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	imi, “with me,” (prep, 1s pronom)	bo, “in/ with/ by him/it” (prep 3ms pronom)	keneti, “I envied, was jealous” (v. Pi’el, qatal, past, 1cs)	u’mi, “and/ but/ so/ or who,” (interrog part)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)
נכנס	עימי	נזרק	נזרקה ²³			
nichnesu, “I/ you (ms)/ he/it enter(s),” (v. Nif’al, act part, 3ms)	imi, “with me,” (prep, 1s pronom)	nizrak, “I am/ you (ms) are/ he/it is thrown, sprinkle, cast,” (v. Nif’al, act part, ms) Mishnaic	nizrak’ya, “I am/ you (ms) are/ he/it is thrown, sprinkle, cast,” (v. Nif’al, act part, ms) Mishnaic			

Interlinear Chart

²³ This duplication of verbs in different forms is similar to a tautological infinitive when an infinitive absolute is used in conjunction with another similar verb. This is an intensifying verb usage which translates to, “will surely be thrown.”

Chapter 12:31



על כן אומר לכם שכל חטאים ובזיונות מחול לבני אדם אבל בזיון שהוא נגד הרוח לא יהיו נמחל:

Hebrew Transcription

Translation: “Therefore, I say to you that all sins and *contemptible things* can be forgiven *for the sons* of man. However, *contemptible things* that are against the Spirit will not be forgiven.”²⁴

The Scriptures: “Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men.”

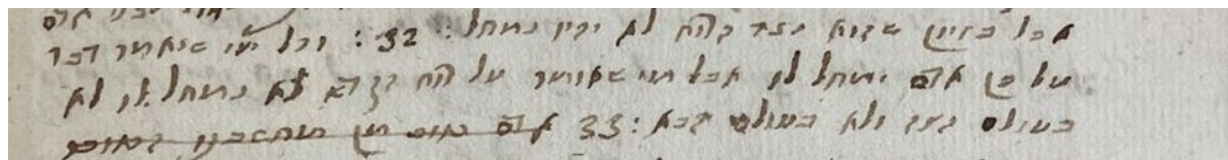
Aramaic: “Because of this, I say unto you, that the sons of men {i.e. mankind} will be forgiven all their sins, and their blasphemies, but, the blasphemy that is against The Rukha d’Qudsha {The Spirit of Holiness} will not be forgiven the sons of men {i.e. mankind}.”

על	כן	אומר	לכם	שכל	חטאים	ובזיונות
al, “upon, in, on, over, by, for,” (prep)	ken, “yes, truth,” (conj)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	chata’im, “sins,” (n mp)	u’b’ziyun, “and/ but/ so/ or in/ with/ by contemptible, blasphemies,” (prep, n fp)
מחול	לבני	אדם	אבל	בזיון	שהוא	נגד
machul, “he/it is forgiven,” (v. Pa’al/Qal, pssv past, 3ms)	l’benei, “to/ for/ belonging to (the) sons, children of,” (prep n mp)	adam, “man,” (n ms)	aval, “indeed, truly, verily, surely, but however, rather,” (adv)	b’ziyum, “but/ in/ with/ by degenerate, disgrace, contempt,” (n fs)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	neged, “against,” (prep)
הרוח	לא	יהיו	נמחל			
ha’ruach, “the spirit,” (n fs)	lo, “no, not,” (neg part)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	nimchol, “he/it is blotted out, forgiven, pardoned,” (v. Nif’al, qatal, past, 3ms) Mishnaic			

Interlinear Chart

²⁴ This passage heavily relies on quintessential Mishnaic vocabulary and analytical syntax. It employs the root מ-ח-ל via the passive adjective *machul* (מחול, "forgiven") and the *Nif'al* participle *nimchal* (נמחל, "is forgiven"), which serves as the standard Rabbinic legal and liturgical terminology for the absolution of sins, completely replacing the classical biblical root ס-ל-ח (*salach*). Additionally, the noun *bizyonot* (בזיונות, "insults/contempt") features a characteristic post-biblical plural spelling development.

Chapter 12:32



וכל מי שיאמר דבר על בן אדם ימחל לו אבל מי שאומר על רוח הקדש לא נמחל לו לא בעולם הזה ולא בעולם הבא:

Hebrew Transcription

Translation: “And everyone who says a word against the Son of man, it will be forgiven him. But whoever says against the Holy Spirit, it is not forgiven him; not in this world or in the coming world.”

The Scriptures: “And whoever speaks a word against the Son of Adam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.”

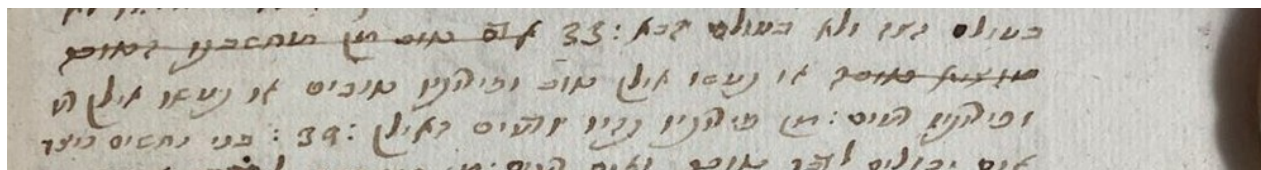
Aramaic: “And all who will speak a word against The Son of Man, will be forgiven, but, all who will speak against The Rukha d’Qudsha {The Spirit of Holiness}, will not be forgiven, not in this world {or, this age}, and not in the world {or, the age} that is destined to be.”

אדם	בן	על	דבר	שיאמר	מי	וכל
adam, “man,” (n ms)	ben, “son,” (n ms)	al, “upon, in, on, over, by, for,” (prep)	dabar, “word, thing, matter,” (n ms)	she’yomar, “that/ which/ who/ whom he/it will say,” (rel part, Pa’al/Qal, yiqtol, fut, 3ms)	mi, “who?” (interrog part)	v’ kol, “and/ but/ so/ or all,” (n ms)
רוח	על	שאומר	מי	אבל	לו	ימחל
ruach, “spirit,” (n fs)	al, “upon, in, on, over, by, for,” (prep)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	aval, “indeed, truly, verily, surely, but,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yemuchal, “he/it will be forgiven,” (v. Pu’al, yiqtol, pssv fut, 3ms)
הזה	בעולם	לא	לו	נמחל	לא	הקדש
haze, “the this, that,” (pron ms)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	lo, “no, not,” (neg part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	nimchol, “he/it is forgiven, pardoned,” (v. Nif’al, qatal, past, 3ms)	lo, “no, not,” (neg part)	ha’kodesh, “the holy,” (n ms)

				הבא:	בעולם	ולא
				ha'ba," the coming," (adj ms)	b'olam, "in/ with/ by (the) world," (prep, n ms)	ve' lo, "and/ but/ so/ or no, not," (neg part)

Interlinear Chart

Chapter 12:33



או תעשו אילן טוב ופירותיו טובים או תעשו אילן רע ופירותיו רעים מן פירותיו תהיו יודעים האילן:

Hebrew Transcription

Translation: “Either make a tree good, and its fruit good, or make the tree bad and its fruit bad; from its fruit you shall know the tree.”

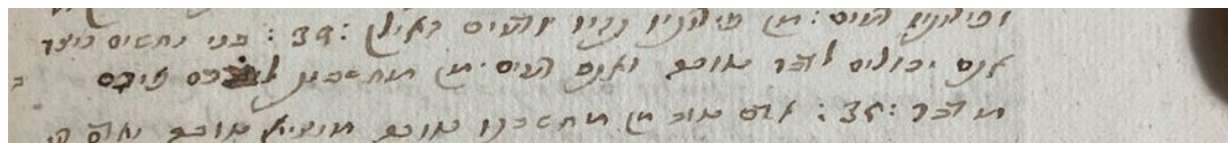
The Scriptures: “Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.”

Aramaic: “Either make the tree good, and his fruits good, or make the tree bad, and his fruits bad, for a tree is known from his fruits.”

או	תעשו	אילן	טוב	ופירותיו	טובים	או
o, “or,” (conj)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	ilan, “tree,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	tovim, “good, pleasant, appropriate, becoming,” (adj mp)	o, “or,” (conj)
תעשו	אילן	רע	ופירותיו	רעים	מן	פירותיו
tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	ilan, “tree,” (n ms)	ra, “evil, wickedness,” (adj ms)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	ra’im, “bad, evil,” (adj, mp)	min, “from, of, than,” (prep)	perotav, “his/its fruits,” (n mp)
תהיו	יודעים	האילן:				
tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	yodim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	ha’ilan, “the tree,” (n ms)				

Interlinear Chart

Chapter 12:34



בני נחשים כיצד אתם יכולים לדבר טובה ואתם רעים מן מחשבות לבכם פיכם מדבר:

Hebrew Transcription

Translation: “**Children** of serpents! How are you able to speak good, but you are evil? **From the intentions** of your heart, your mouth speaks.”

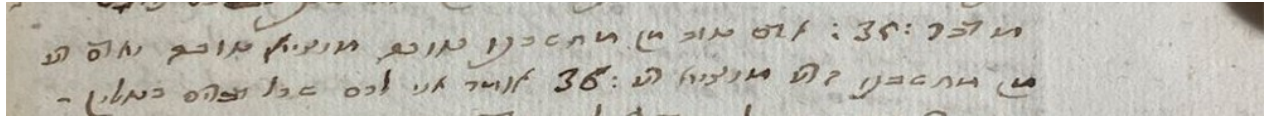
The Scriptures: “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.”

Aramaic: “Offspring of akedne {vipers}! How are you able to speak good things; you who are biysha {evil}? For, the mouth speaks from the abundance of the leba {the heart}.”

בני	נחשים	כיצד	אתם	יכולים	לדבר	טובה
benei, “sons, children of,” (n mp constr)	nechashim, “snakes, serpents,” (n mp)	ki’tzad, how, in what manner? In what respect? (adv)	atem, “you (mp),” (2mp pron)	yecholim, “we/you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	tova, “good, pleasant, appropriate, becoming,” (adj fs)
ואתם	רעים	מן	מחשבות	לבכם	פיכם	מדבר:
v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	ra’im, “bads, evils,” (adj, mp)	min, “from, of, than,” (prep)	machshevot, “thoughts, intentions,” (n mp)	libchem, “your (mp) heart,” (n ms, 2mp pronom)	pichem, “your (mp) mouth,” (n ms, 2mp pronom)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)

Interlinear Chart

Chapter 12:35



אדם טוב מן מחשבתו טובה מוציא טובה ואדם רע מן מחשבתו הרע מוציא רע:

Hebrew Transcription

Translation: “A good man, from his good thought, brings out good. And an evil man, from his evil thinking, brings evil.”

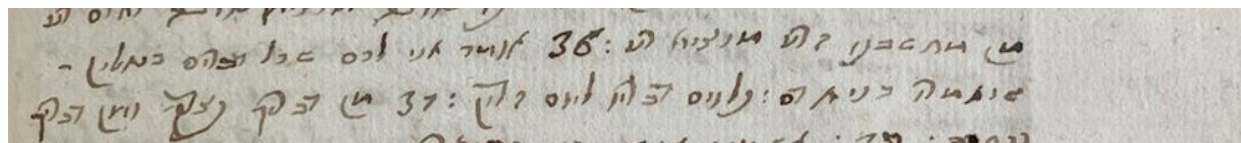
The Scriptures: “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

Aramaic: “A gabra taba {a good man} from siymatha tabatha {good treasures}, brings forth tabatha {good}, and a gabra biysha {an evil man} from siymatha biyshatha {evil treasure}, brings forth biyshatha {evil}.”

טובה	מוציא	טובה	מחשבתו	מן	טוב	אדם
tova, “good, pleasant, appropriate,” (adj fs)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	tova, “good, pleasant, appropriate, becoming,” (adj fs)	machshavto, “his/its thought,” (n fs, 3ms pronom)	min, “from, of, than,” (prep)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	adam, “man,” (n ms)
רע:	מוציא	הרע	מחשבתו	מן	רע	ואדם
ra, “evil, wickedness,” (n ms)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	ha’ra, “the evil,” (n ms)	machshavto, “his/its thought,” (n fs, 3ms pronom)	min, “from, of, than,” (prep)	ra, “evil, wickedness,” (n ms)	v’adam, “and/ but/ so/ or man,” (n ms)

Interlinear Chart

Chapter 12:36



אומר אני לכם שכל דברים בטלין שיאמרו בני אדם תלויים דבריו ליום הדין:

Hebrew Transcription

Translation: “I say to you that all idle words that **the sons of mankind say, his words will hang until** the day of judgment.”²⁵

The Scriptures: “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.”

Aramaic: “For I say unto you, that every vain {unproductive} word that the sons of men {i.e. mankind} might speak, they will give an account of it in The Yawma d'Diyna {The Day of Judgment}.”

אומר	אני	לכם	שכל	דברים	בטלין ²⁶	שיאמרו
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	devarim, “words, things, matters,” (n mp)	vatalin, “vanity, idleness, idle words,” (n fp) Mishnaic Aramaism	she’yomru, “that/ which/ who/ whom they will say,” (rel part, Pa’al/Qal, act part, mp)
בני	אדם	תלויים	דבריו ²⁷	ליום	הדין:	
benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)	tolim, “we/ you (mp)/ they, those who hang, hang to, cling to,” (v. Pa’al/Qal, act part, mp)	dvarav, “his/its words,” (n mp, 3ms pronom)	l’yom, “to/ for/ belonging to (the) day,” (prep, n ms)	ha’din, “the judgment, law, sentence, verdict,” (n ms) 2nd Temple	

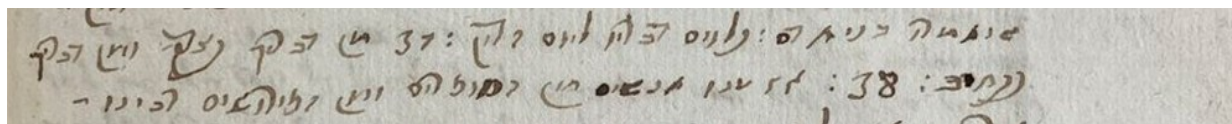
Interlinear Chart

²⁵ See Ecclesiastes 12:13-14.

²⁶ This word is first found in the *Mishnah* Eduyot 1:4 and 6.

²⁷ The pronominal suffix appears to be used defectively as a 3mp pronominal, “their.” The proper pronominal suffix should be דְּבָרֵיהֶם. But when the vav (ו) is added to a verb, then it becomes the 3mp pronominal “their” and is called the object.

Chapter 12:37



מן דברִיךְ תצדק ומן דברִיךְ תתחִיב:

Hebrew Transcription

Translation: “From your words, you will be justified, and by your words, you will be **condemned**²⁸.”

The Scriptures: “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

Aramaic: “For, from your words you will be zadadaq {declared righteous}, and from your words you will be thethkhayab {condemned}.”

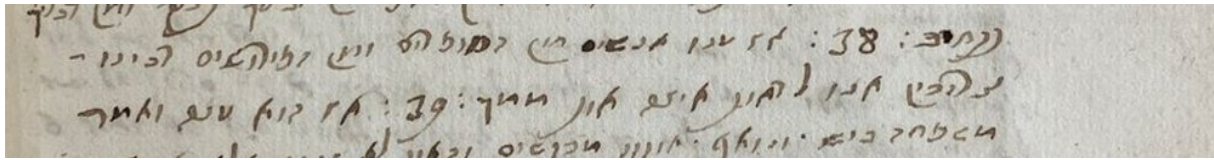
מן	דברִיךְ	תצדק	ומן	דברִיךְ	תתחִיב ²⁹	
min, “from, of, than,” (prep)	dvarecha, “your (ms) words,” (n mp, 2ms pronom)	tutzdak, “you (ms) will be justified,” (v. Nif'al, yiqtol, fut, 2ms)	u'min, “and/ but/ so/ or from/ of,” (prep)	dvarecha, “your (ms) words,” (n mp, 2ms pronom)	titchayev, “you (ms) will commit, condemned,” (v. Hit'pael, yiqtol, fut, 2ms)	

Interlinear Chart

²⁸ Literally, “indebted to.”

²⁹ The Hit'pael binyan structure is either reflexive or reciprocal. In this case, it appears that the outcome of his words results with actions upon himself.

Chapter 12:38



אז ענו אנשים מן הסופרים ומן הפירושים רבינו צרוכין אנו לראות איזה אות ממך:
Hebrew Transcription

Translation: Then **the people from** the scribes and Pharisees answered, “Our Rabbi, we – **we need** to see some sign from you.”

The Scriptures: “Then some of the scribes and Pharisees answered, **saying**, “Teacher, we wish to see a sign from You.”

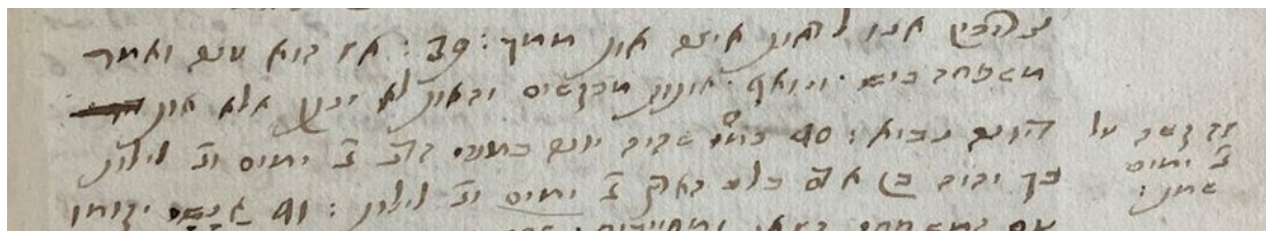
Aramaic: “Then some from the Saphre {the Scribes} and from the Phrishe {the Pharisees} answered and said unto Him, “Malphana {Teacher}, we desire that we might see an atha {a miraculous sign} from you.”

אז	ענו	אנשים	מן	הסופרים	ומן	הפירושים
az, “then, in that case, so,” (conj)	anu, “they answered,” (v. Pa'al/Qal, qatal, past, 3mp)	anashim, “men, mankind,” (n mp)	min, “from/ of,” (prep)	ha'sofrim, “the writers, scribes, authors,” (n mp)	u'min, “and/ but/ so/ or from/ of,” (prep)	ha'perushim, “the pharisees,” (n mp)
רבינו	צרוכין ³⁰	אנו	לראות	איזה	אות	ממך:
ravi'nu, “our rabbi,” (n ms, 1cs pronom)	tzuruchin, “need, necessity,” (adj, mp) Mishnaic Aramaism	anu, “we,” (1cp pron)	lir'ot, “to see,” (v. Pa'al/Qal, inf)	eize, “which? some, certain, any,” (pron, ms)	ot, “sign, signal, letter, writing, symbol,” (n ms)	mimcha, “from/ of you,” (prep, 2ms pronom)

Interlinear Chart

³⁰ The word *tzruchin* (צרוכין, "needing/requiring") is a distinct Mishnaic variant of the standard Rabbinic adjective *tzrichin* (צריכים). It exhibits the characteristic post-biblical masculine plural suffix *-in* derived from Aramaic. Scribes within this manuscript tradition frequently utilize an internal *vav* to reflect a localized shift in vowel pronunciation (*u/o*), a common phonetic orthography found in later colloquial Hebrew text layers. Syntactically, combining this adjective with an independent personal pronoun (*tzruchin anu*, "we are in need") is a staple modal construction in Mishnaic prose used to express necessity.

Chapter 12:39



אז הוא ענה ואמר משפחה ביש ונואף אותות מבקשים והאות לא ינתן אלא אות דיונה נביא:

Hebrew Transcription

Translation: Then he answered and said, “A wicked and adulterous **family** seek signs, but the sign will not be given, except a sign of Yonah (Jonah), the prophet.”

The Scriptures: But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.”

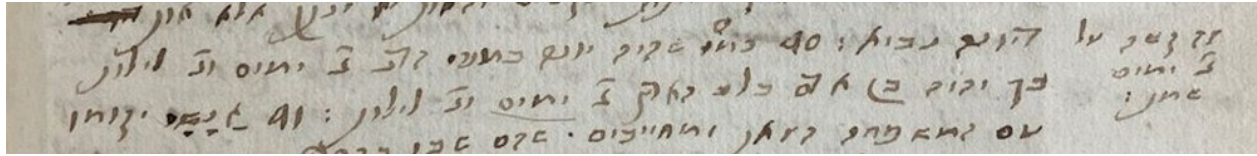
Aramaic: But He answered and said unto them, “An evil and adulterous generation seeks an atha {a miraculous sign}, and an atha {a miraculous sign} will not be given unto it, except the ateh {the miraculous sign} of Yawnan Nabiya {Jonah, the Prophet}.”

אז	הוא	ענה	ואמר	משפחה	ביש ³¹	ונואף
az, “then, in that case, so,” (conj)	hu, “he/it,” (pron)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mish’pachah, “family, clan, generation, kindred,” (n ms)	biyesh, “evil, wickedness, illness,” (n ms) Mishnaic	v’no’ef, “and/ but/ so/ or I/ you (ms)/ he/it commit(s) adultery, fornicates” (v. Pa’al/Qal, act part, ms)
אותות	מבקשים	והאות	לא	ינתן	אלא	אות
otot, “signs,” (n mp)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	v’ha’ot, “and/ but/ so/ or the sign,” (n fs)	lo, “no, not,” (neg part)	yinaten, “he/it will be given,” (v. Nif’al, yiqtol, fut, 3ms)	ele, “but, only, however,” (conj)	ot, “sign,” (n fs)
דיונה	נביא:					
d’yonah, “of/ who/ which/ that Jonah,” (Ar. rel part, name) Aramaism	navi, “prophet,” (n ms)					

Interlinear Chart

³¹ This word is first found in the *Mishnah* Bava Kamma 3:10.

Chapter 12:40



כמו שהיה יונה במעי הדג ג' ימים וג' לילות כך יהיה בן אדם בלב הארץ ג' ימים וג' לילות:
Hebrew Transcription

Translation: “As Yonah (Jonah) who was in the inward parts of **the fish**, three days and three nights,³² **in this way**, the Son of man will be in the heart of the earth three days and three nights.”

The Scriptures: “For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.”

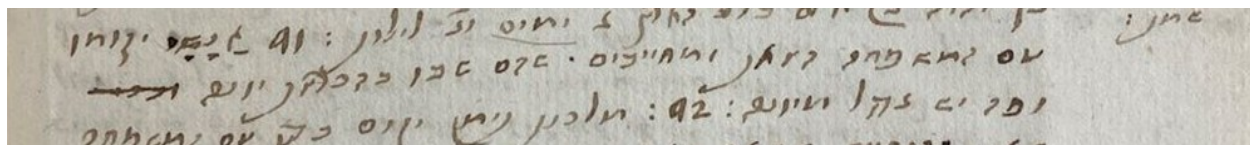
Aramaic: “For as Yawnan {Jonah} was in the belly of the nuna {the fish}, three daytimes and three nights, thus The Son of Man will be in the lebeh d'Ara {the heart of the Earth} three daytimes and three nights.”

כמו	שהיה	יונה	במעי	הדג	ג'	ימים
k'mo, “like, as, similar to,” (adv, prep)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yonah, Jonah (name)	v'me'eye', “in/ with/ by (the) inward parts belly of,” (prep, n mp constr, 1cs pronom)	ha'dag, “the fish,” (n ms)	gimel, “three,” (abbrev card num)	yamim, “days,” (n mp)
וג'	לילות	כך	יהיה	בן	אדם	בלב
vav-gimel, “and/ but/ so/ or three,” (abbrev card num)	leilot, “nights,” (n mp)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	b'lev, “in/ with/ by (the) heart,” (prep, n ms)
הארץ	ג'	ימים	וג'	לילות:		
ha'eret, “the earth, land,” (n fs)	gimel, “three,” (abbrev card num)	yamim, “days,” (n mp)	abbrev, “and/ but/ so/ or three,” (card num)	leilot, “nights,” (n mp)		

Interlinear Chart

³² See Jonah 1:17.

Chapter 12:41



אַנְשֵׁי יְקוּמוּ עִם הַמִּשְׁפָּחָה הַזֹּאת וּמַחֲיִיבִים שֶׁהֵם שָׁבוּ בַּהֲכָרַזַת יוֹנָה וְפֹה יֵשׁ גָּדוֹל מִיוֹנָה:

Hebrew Transcription

Translation: “**People of Ninevah** will rise up with **this generation and charge them**, because they repented with the preaching³³ of Yonah (Jonah); and here is something greater than Yonah (Yonah).”

The Scriptures: “Men of Ninewēh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here.”

Aramaic: “The Ninevite men will stand up in The Diyna {The Judgment} with this sharbtha {generation}, and they will condemn it, because they thabu {repented} during the Proclaiming of Yawnan {Jonah}, and behold, *One who is* of greater importance than Yawnan {Jonah} is here!”

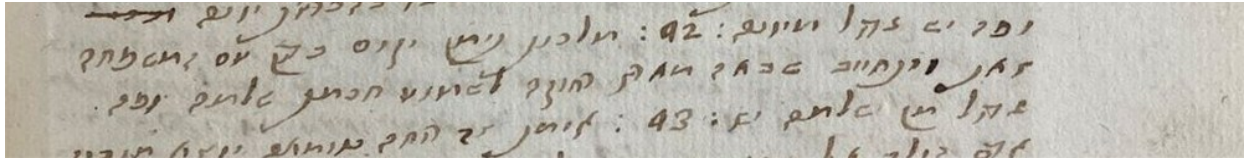
אֲנָשִׁי	יְקוּמוּ	עִם	הַמִּשְׁפָּחָה	הַזֹּאת	וּמַחֲיִיבִים	שֶׁהֵם
anshay, “men, people of,” (n mp constr)	yakumu, “they shall rise up” (v. Pa’al/Qal, yiqtol fut, 3mp)	im, “with,” (prep)	ha’mishpacha, “the family, clan, kindred,” (n fs)	hazot, “this,” (pron fs)	u’mechayvim, “and/ but/ so/ or we/ you (mp)/ they, those charge, require,” (v. Pi’el, act part, mp)	she’ hem, “that/ which/ who/ whom they,” (pron 3mp)
שָׁבוּ	בַּהֲכָרַזַת ³⁴	יוֹנָה	וְפֹה	יֵשׁ	גָּדוֹל	מִיוֹנָה:
sha’vu, “they returned, repented,” (v. Pa’al/Qal, qatal, past, 3mp)	b’hachrazat-, “in/ with/ by (the) announcement, declaration, proclamation,” (prep, n fs constr)	yonah, “Jonah,” (name)	v’po, “and/ but/ so/ or here,” (adv)	yesh, “there is, there exists,” (part)	gadol, “great,” (adj ms)	m’yonah, “from/ of Jonah,” (prep, name)

Interlinear Chart

³³ Literally, “proclamation” or “declaration.”

³⁴ This word is first found in the *Mishnah* Pirkei Avot 6:2 and is translated as “makes proclamation.”

Chapter 12:42



מלכות תימן יקום בדין עם המשפחה זאת ויתחייב שבאה מארץ רחוקה לשמוע חכמת שלמה ופה גדול
מן שלמה יש:

Hebrew Transcription

Translation: “The kingdom of Yemen (the South) will rise in the judgment with **these kinsmen** and condemn it, because she came from **a distant land** to hear the wisdom of Shelomoh (Solomon), and here is one greater than Shelomoh (Solomon).”

The Scriptures: “The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.”

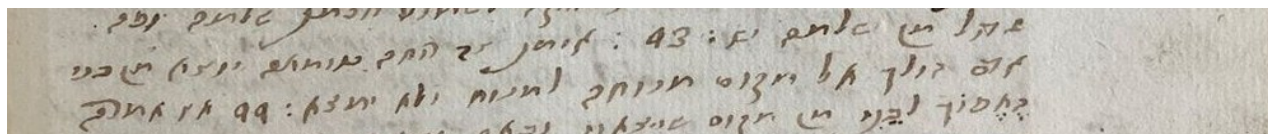
Aramaic: “The Queen of The South will stand up in The Diyna {The Judgment} with this sharbtha {generation}, and she will condemn it, because she came from the ends of the Ara {the Earth} to hear the wisdom of Shliymun {Solomon}, and behold, *One who is* of greater importance than Shliymun {Solomon} is here!”

מלכות	תימן ³⁵	יקום	בדין	עם	המשפחה	זאת
malchut, “kingdom, queen,” (n fs)	tayman, “south,” (Ar. n ms) Aramaism	yakum, “he/it will rise, get up,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	b’din, “in/ with/ by (the) judgment, rabbinical court,” (n ms)	im, “with,” (prep)	ha’mishpacha, “the family, clan, kinsman,” (n fs)	zot, “this,” (pron 3fs)
ויתחייב	שבאה	מארץ	רחוקה	לשמוע	חכמת	שלמה
v’yitchayev, “and/ but/ so/ or he/it will commit, undertake,” (v. Hit’pa’el, yiqtol, fut, 3ms)	she’ba’a, “that/ which/ who/ whom she/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	m’eretz, “from/ of earth, land,” (prep, n fs)	rechoka, “far, distant, remote,” (adj fs)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	chachmat-, “wisdom of,” (n fs constr)	shlomoh, “Solomon,” (name)
ופה	גדול	מן	שלמה	יש:		
v’po, “and/ but/ so/ or here,” (adv)	gadol, “great, loud, greater one,” (adj, ms)	min, “from/ of,” (prep)	shlomoh, “Solomon,” (name)	yesh, “there is, there exists,” (part)		

Interlinear Chart

³⁵ This word is first found in the *Mishnah* Bava Kamma 1:4.

Chapter 12:43



אימת זה רוחה טומאה יוצא מן בני אדם הולך אל מקום מנוחה למנוח ולא ימצא:
Hebrew Transcription

Translation: “Whenever the unclean spirit goes out from *the* sons of man, it goes to a place of rest and does not find it.”³⁶

The Scriptures: “Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

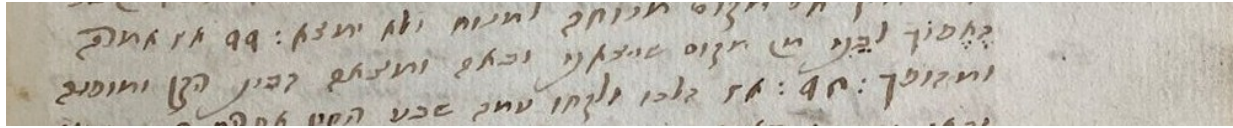
Aramaic: “Now, when a rukha tanphtha {an unclean spirit} goes out from someone, she wanders in places that have no water in them, and she seeks rest, and she doesn’t find it.”

אימת	זה	רוחה	טומאה	יוצא	מן	בני
immati, “when, whenever,” (Ar. conj) Aramaism	ze, “this,” (pron, ms)	rucha(h), “spirit,” (n fs)	tum’a, “unclean, impurity,” (n fs)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa’al/Qal, act part, ms)	min, “from/ of,” (prep)	benei, “sons, children of,” (n mp constr)
אדם	הולך	אל	מקום	מנוחה	למנוח	ולא
adam, “man,” (n ms)	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa’al/Qal, act part, ms)	el, “to, towards,” (prep)	mikum, “place,” (prep, n ms)	menucha, “rest, restful place, calm, serenity; (in plural) funeral,” (n fs)	l’manoach, “to/ for/ belonging to (the) rest, deceased,” (adj ms)	ve’lo, “and/ but/ so/ or no, not,” (neg part)
ימצא:						
yimatza, “he/it will find,” (v. Pa’al/Qal, yiqtol, fut, 3ms)						

Interlinear Chart

³⁶ This passage features clear Mishnaic linguistic layers in its temporal construction, orthography, and grammar. It employs the quintessential Rabbinic conjunction *eimat* (אימת, “when/at what time”), which completely replaces biblical temporal markers and is a famous structural marker of Mishnah prose (cf. *Berakhot* 1:1). Additionally, the text appends a trailing *hei* to the noun *ruach* (רוחה, “spirit”) and pairs it directly with the abstract noun *tum’ah* (טומאה, “uncleanness”) to translate the Greek concept of an unclean spirit. Finally, the text utilizes the active participle *holech* (הולך, “goes/walks”) as a standard present-tense narrative verb, following standard Mishnaic grammatical preferences over biblical aspectual systems.

Chapter 12:44



אז אמרה האפוֹךְ לבתי מִן מְקוֹם שִׁיצַאֲתִי וּבָאָה וּמִצָּאָה הַבַּיִת רִיקָן וּמוֹפְנָה וּמִהוּפָךְ:

Hebrew Transcription

Translation: Then it says, “**I will** return to my house from which I went out.” And it comes and finds the house empty, vacated, and **overturned**.”

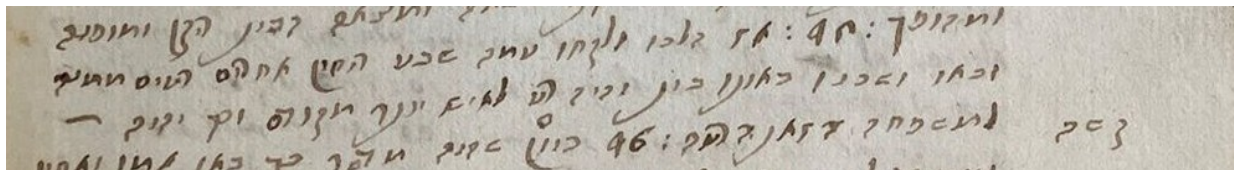
The Scriptures: “Then it says, ‘I shall return to my house from which I came.’ And when it comes, it finds it empty, swept, and decorated.

Aramaic: Then she says, ‘I will return unto baythi {my house} from where I came out.’ And she comes, finding that it is vacant, and swept, and prepared.”

אז	אמרה	האפוֹךְ	לבתי	מִן	מְקוֹם	שִׁיצַאֲתִי
az, “then, in that case, so,” (conj)	amrah, “she/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3fs)	ha’ehpoch, “I/ you (ms)/ he/it will return,” (v. Pa’al/Qal, yiqtol, fut, ms)	l’bati, “to/ for/ belonging to my house,” (prep, n ms, 1cs pronom)	min, “from/ of,” (prep)	makom, “place,” (n ms)	she’yatzati, “that/ which/ who/ whom I exited, went out,” (rel part, Pa’al/Qal, qatal, past, 1cs)
ובאה	ומצאה	הבית	ריקן	ומופנה	ומהופך:	
v’ba’a, “and/ but/ so/ or I/ you (fs)/ she/it come(s),” (v. Pa’al/Qal, act part, fs)	v’matz’a, “and/ but/ so/ or she/it found,” (v. Pa’al/Qal, qatal, 3fs)	ha’bayit, “the house,” (n ms)	rikan, “empty,” (adj ms)	u’mufneh, “and/ but/ so/ or I am / you (ms) are he/it was turned, cleared,” (v. Huf’il, pssv part, fs)	v’mehupak, “and/ but/ so/ or upside down, inversely, reversed,” (adj ms)	

Interlinear Chart

Chapter 12:45



אז הלכו ולקחו עמה שבע רוחין אחרים רעים ממנה ובאו ושכנו באותו בית והיה רע לאיש יותר מקודם וכך יהיה למשפחה הזאת הרעה:

Hebrew Transcription

Translation: “Then **they** went and took with it seven other spirits *more* evil³⁷ than itself, and they came and dwelt **in the same house, and it became worse for that person than before**; and thus will it be for this evil family.”³⁸

The Scriptures: “Then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there. And the last of that man is worse than the first. So shall it also be with this wicked generation.”

Aramaic: “Then she goes and takes with her seven other rukhe {spirits} who are worse than her, and they enter and dwell in him, and the end of the gabra {the man} becomes worse than his beginning. Thus it will be for this evil generation.”

אז	הלכו	ולקחו	עמה	שבע	רוחין	אחרים
az, “then, in that case, so,” (conj)	halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	imah, “with her/it,” (prep, pron 3fs)	sheva, “seven,” (card numb)	ruachin, “spirits,” (n fp) Aramaism	acherim, “other, another, different,” (adj mp)

רעים	ממנה	ובאו	ושכנו	באותו	בית	והיה
ra'im, “bads, evils,” (adj, mp)	mi'm'nah, “from/of her/it,” (prep, 3fs pronom)	u'ba'u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	v'shachnu, “and/ but/ so/ or they dwelt,” (v. Pa’al/Qal, qatal, past, 3mp)	b'oto, “in/ with/ by (the) same,” (prep n ms)	bayt, “house,” (n ms)	v'haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)

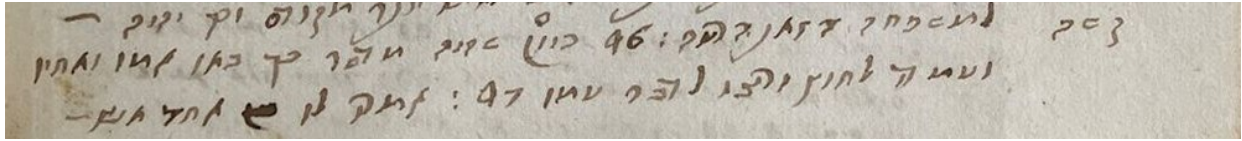
³⁷ Can also be translated as “eviler.”

³⁸ This passage features clear Mishnaic linguistic layers in its plural morphology, demonstrative syntax, and tribal terminology. It employs the noun *ruchin* (רוחין, "spirits"), which showcases the characteristic post-biblical masculine plural suffix *-in* (־ין) derived from Aramaic. Syntactically, the text uses the compound pronoun *be-oto* (באותו, "in that") as a direct demonstrative adjective modifying the house, a signature structural marker of Rabbinic prose that entirely replaces biblical alternatives. Finally, the scribe consistently renders the Greek concept of a "generation" using the localized, familial noun *mishpachah* (משפחה, "family/kinsmen").

רע	לאיש	יותר	מקודם	וכך	יהיה	למשפחה
ra, “evil, wickedness,” (adj ms)	l’ish, “to/ for/ belonging to man,” (prep, n ms)	yoter, “more, more than,” (adv)	mukdam, “from/ of before, first,” (prep, adv)	v’cach, “and/ but/ so/ or in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’mish’pachah, “to/ for/ belonging to (the) family, clan, tribe, kindred,” (prep, n ms)
הזאת	הרעה:					
hazot, “this,” (pron, fs)	ha’ra’ah, “the evil, bad,” (n fs)					

Interlinear Chart

Chapter 12:46



כיון שהיה מדבר כך באו אמו ואחיו ועמדו לחוץ ורצו לדבר עמו:
Hebrew Transcription

Translation: While he was speaking this, his mother and brothers came and stood outside and **wanted** to speak with him.

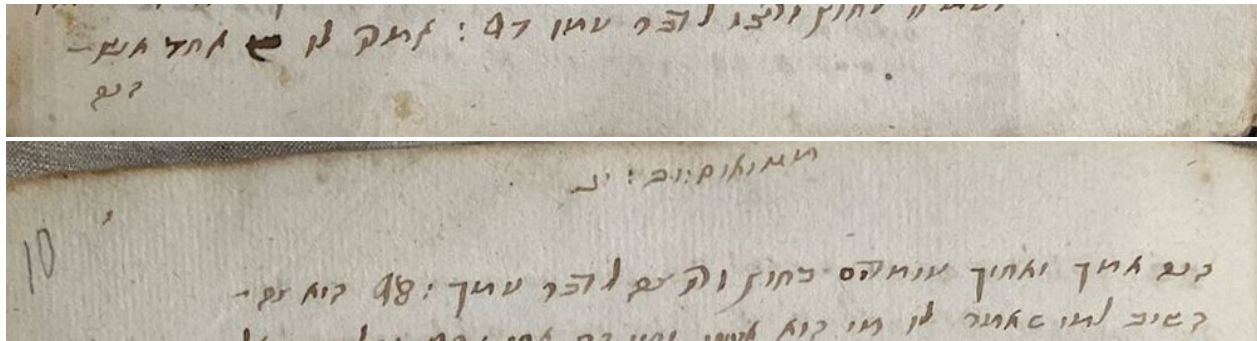
The Scriptures: And while He was still talking to the crowds, see, His mother and brothers stood outside, seeking to speak with Him.

Aramaic: Now, while He was speaking unto the crowds, His mother and His brothers came and were standing outside, and they were asking that they might speak with Him.

כיון	שהיה	מדבר	כך	באו	אמו	ואחיו
keivan, "because, as soon as, since," (conj)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	medaber, "I/ you (ms)/ he/it speak(s)," (v. Pi'el, act part, ms)	kach, "so, thus, therefore, in this way," (adv)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	im'o, "his/its mother," (n fs, 3ms pronom)	v'echav, "and/ but/ so/ or his/its brothers," (n mp, 3ms pronom)
ועמדו	לחוץ	ורצו	לדבר	עמו:		
v'amadu, "and/ but/ so/ or they stood," (v. Pa'al/Qal, qatal, past, 3mp)	lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	v'ratzu, "and/ but/ so/ or they wanted," (v. Pa'al/Qal, qatal, past 3mp)	ledaber, "to speak, talk," (v. Pi'el, inf constr)	imo, "with him/it," (prep, 3ms pronom)		

Interlinear Chart

Chapter 12:47



אמר לו אחד איש הנה אמך ואחייך עומדים בחוץ ורוצה לדבר עמך:
Hebrew Transcription

Translation: One **man** said to him, “Behold, your mother and brothers are standing outside and **want** to speak with you.”

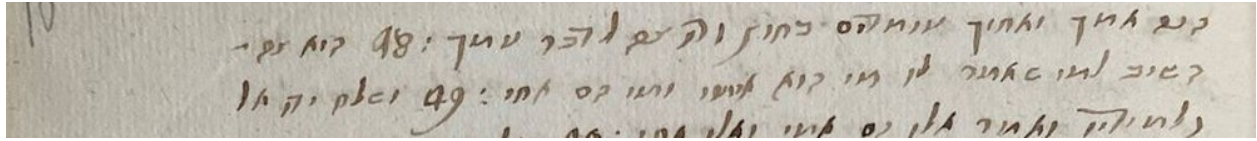
The Scriptures: And one said to Him, “See, Your mother and Your brothers are standing outside, seeking to speak with You.”

Aramaic: Then someone said unto Him, “Behold, Your mother and Your brothers are standing outside, and asking that they might speak with you.”

אמר	לו	אחד	איש	הנה	אמך	ואחייך
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	echad, “one,” (card num)	ish, “a man,” (n ms)	hine, “behold,” (part)	imcha, “your (ms) mother,” (n fs, 2ms pronom)	v’achecha, “and/ but/ so/ or your (ms) brothers,” (n mp, 2ms pronom)
עומדים	בחוץ	ורוצה	לדבר	עמך:		
omdim, “we/ you (mp)/ they (m) stand,” (v. Pa’al/Qal, act part, mp)	b’chutzh, “in/with/ by (the) outside,” (prep, n ms)	v’rotzeh, “and/ but/ so/ or I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	imcha, “with you (ms),” (prep, 2ms pronom)		

Interlinear Chart

Chapter 12:48



הוא זה השיב למי שאמר לו מי הוא אימי ומי הם אחי:

Hebrew Transcription

Translation: He, **this one, responded to whoever told him**, “Who is it, my mother, and who are my brothers?”

The Scriptures: But He answering, said to the one who spoke to Him, “Who is My mother and who are My brothers?”

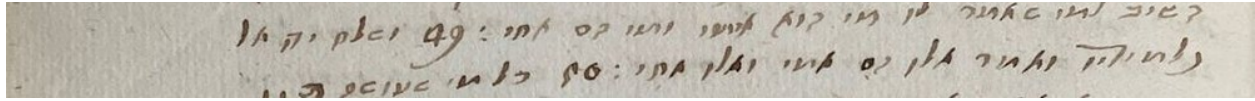
Aramaic: “But, He answered and said unto the one who had spoken unto Him, “Who is My mother? And who are My brothers?”

הוא	זה	השיב	למי	שאמר	לו	מי
hu, “he/it,” (3ms pron)	ze, “this, this one,” (pron, ms)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	l’mi, “to/ for/ belonging to who? whose? whom?” (prep, interrog part)	she’amar, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mi, “who?” (interrog part)
הוא	אימי ³⁹	ומי	הם	אחי:		
hu, “he/it,” (3ms pron)	imi, “my mother,” (n fs, 1cs pronom)	u’mi, “and/ but/ so/ or who,” (interrog part)	hem, “they, them,” (pron 3mp)	achay, “my brothers,” (n mp, 1cs pronom)		

Interlinear Chart

³⁹ This word is spelled with the added yod (י) mater lectionis, as well as in 12:50, whereas in verse 12:49, it does not have the added yod (י) mater lectionis.

Chapter 12:49



ושלח ידו אל תלמידיו ואמר אלו הם אמי ואלו אחי:

Hebrew Transcription

Translation: And **he sent** his hand toward his talmidim (disciples) and said, “**These are** my mother, and **are** my brothers!”

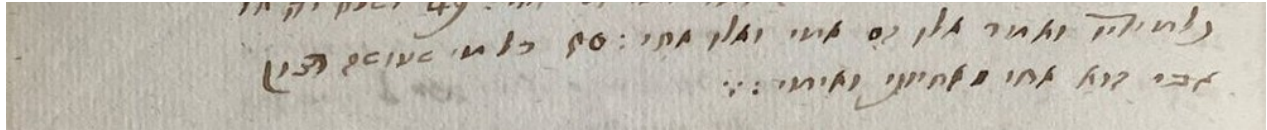
The Scriptures: And having stretched out His hand toward His taught ones, He said, “See My mother and My brothers!”

Aramaic: And He stretched out His hand towards His Disciples, and said, "Behold My mother, and behold My brothers!"

ושלח	ידו	אל	תלמידיו	ואמר	אלו	הם
v'schlach, “and/ but/ so/ he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	yado, ‘his/its hand,” (n ms, 3ms pronom)	al, “to, towards,” (prep)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	eilu, “these,” (pron)	hem, “they, them,” (pron 3mp)
אמי	ואלו	אחי:				
imi, “my mother,” (n fs, 1cs pronom)	v'eilu, “and/ but/ so/ or these, those, the following,” (3mp pronom)	achay, “my brothers,” (n mp, 1cs pronom)				

Interlinear Chart

Chapter 12:50



כל מי שעושה רצון אבי הוא אחי ואחיותי ואימי:

Hebrew Transcription

Translation: “Whoever does the desire of my Father, **he is** my brother, and **my sisters**, and **my** mother.”

The Scriptures: “For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.”

Aramaic: “For, every one who does the will of Abi {My Father} who is in The Shmaya {The Heavens}, the very same are My brother, and My sister, and My mother.”

אחי	הוא	אבי	רצון	שעושה	מי	כל
achi, “my brother,” (n ms, 1cs pronom)	hu, “he/it,” (3ms, pron)	avi, “my father,” (n ms, 1cs pronom)	ratzon, “desire, intent,” (n ms)	she’oseh: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)
					ואימי:	ואחיותי
					v’imi, “and/ but/ so/ or my mother,” (n fs, 1cs pronom)	v’achyoti, “and/ but/ so/ or my sisters,” (n fp, 1cs pronom)

Interlinear Chart